

Shree Ganesh Puja



Each new activity or **pooja** is started by **first** worshipping and offering reverences to the holy God Lord **Ganesh**. He is invoked and called to preside over any worship or yagna, and only after this the other rituals are started. He is also the first to be worshipped during any auspicious event.

Traditionally, every religious and auspicious function begins with worship of Lord Ganesh. No other god is equal in significance to Ganesh. The reason for this greater significance is that the word Ganesh is a form of Brahma and hence symbolizes Omkar. Ganesh is the Lord of Good Fortune who provides prosperity, fortune and success. He is the Lord of Beginnings and the Remover of Obstacles of both material and spiritual kinds, He is also known as the destroyer of evils and the God of education, knowledge, wisdom, wealth and domestic harmony.

What to do	What to say
Recite 3 times	Om Shree Ganeshaya Namah! Om Hari Om!
Recite once.	Vakratunda Mahaakaaya Suryakotee Sama Prabha Nirvighnam kuru mey Deva Sarva kaaryeshu Sarvadaa Om Ekdantaye Vidmahe, Vakratundaaya Dheemahi, Tanno Dhanti Prachodayaat, Om Gam Ganapataya Namah!
Place the Ganesh idol or photo frame facing East or West, but not facing the South. Apply sandal paste and kumkum on the idol's forehead, palms and feet and then garland with flowers.	

What to do	What to say
Light lamp or candle	deepa jyotih param brahma deepajyotir janardana deepo haratu me papam deepa jyoti namo stutae
Sip water 3 times	om achutaya namaha om anantaya namaha om govindaya namaha
Repeat to honor guru	gurur brahma, gurur vishnu, gurur devo maheshwaraha guru sakshaat para bramha, tasmai shree guravae namaha
Invoke Ganesha by repeating while tapping temples	skuklam barad haram vishnum shashi varnam chatur bujam prasanna vadanam dhyayet sarva vighno pashantayae
Do pranayam	OM bhoor bhuvas suvaha tat savitur varenyam bhargo devasya deemahi dhiyoyo na pracho dayat (touch right ear)
Repeat for statement of purpose (holding rice and flowers)	mamo patta samasta duritak shayad varra shree parameshwara preet yartham maha ganapatayae poojam karishyae
Invite Ganesha to the puja	asmin bimbae sumukam maha ganpatim dhya yaami, avahayami (offer rice)
Offer a place to sit	asanam samarpayami (offer rice)
Offer water to wash hands	argyam samarpayami (offer water)
Offer water to clean feet	padyam samarpayami (offer water)
Offer water to drink	achamaneyam samarpayami (offer water)
Offer sweet	madhu parkam samarpayami (offer rice or flowers)
Offer water to bathe in	snanam samarpayami (offer water on Ganesha's head)
Offer another drink	snanan antaram achamaneyam samarpayami (offer water)

What to do	What to say
Offer cloth, decoration and sacred thread in the form of rice	vastra, alankara, upaveetartam, akshatan samarpayami (offer rice)
Offer sandalpaste on his head	gandhan dharayami (offer sandal)
Offer kumkum on his head	ghandopari haridra kumkumam samarpayami (offer kumkum)
Offer jewels	abharanam samarpayami (offer rice or flowers)
Offer rice	akshataan samarpayami (offer rice)
Offer flowers with each namaha	<p>pushaihi poojayami (offer flowers while repeating the following names of Ganesha)</p> <p>sumukaya namaha yaekadantaya namaha kapilaya namaha gajakarnakaya namaha lambodaraya namaha vikataya namaha vignarajaya namaha ganadhipaya namaha palachandraya namaha gajananaya namaha vakratundaya namaha shoorpakarnaya namaha herambaya namaha skandapoorvajaya namaha maha ganapatayae namaha</p> <p>nanavida parimala patra pushpani samarpayami</p>
Offer incense	dhoopam agrahayami
Offer oil lamp	deepam darshayami
Offer water sprinkled on fruit	OM bhoor bhuvas suvaha tat savitur varenyam bhargo devasya deemahi dhiyoyo na pracho dayat
Offer fruit	naivedyam navaedayami (sprinkle water on fruit)

What to do	What to say
With flower and rice in hand offer the food	OM pranaya swaha OM apanaya swaha OM vyanaya swaha OM udanaya swaha OM samanaya swaha OM brahamanay swaha
Offer water	madhya madhya paneeyam samarpayami (offer water)
Offer water after eating	naivedyam anantaram achamaneyam samarpayami (offer water)
Offer rice in place of betel leaf	tamboolam akshatan samarpayami (offer rice)
Light camphor or ghee wick and offer in 3 rotations in front of Ganesha, then say...	vakratunda maha kaya suryakoti samaprabha nirvignam kuru mae deva sarva karyaeshu sarvada
Offer water	neerajan antaram achamaneyam samarpayami (offer water)
Do pradakshina and bow down and express your wish or desire to Ganesha	yanni kanni cha papani janmantara krutani cha tani tani vina shyanti pradakshina paday paday
Offer prayers	Pratana namaskaram samarpayami

Simple Navgraha Puja



What to do	What to say
Invite the Navagraha to the puja	asmin bimbae sumukam navagraha dhya yaami, avahayami (offer rice)
Offer a place to sit	asanam samarpayami (offer rice)
Offer water to wash hands	argyam samarpayami (offer water)
Offer water to clean feet	padyam samarpayami (offer water)
Offer water to drink	achamaneyam samarpayami (offer water)
Offer sweet	madhu parkam samarpayami (offer rice or flowers)
Offer water to bathe in	snanam samarpayami (offer water on the planet's image)

What to do	What to say
Offer another drink	snanan antaram achamaneyam samarpayami (offer water)
Offer cloth, decoration and sacred thread in the form of rice	vastra, alankara, upaveetartam, akshatan samarpayami (offer rice)
Offer sandal powder	gandhan dharayami (offer sandal)
Offer kumkum powder	ghanhasyo pari haridra kumkumam samarpayami (offer kumkum)
Offer jewels	abharanam samarpayami (offer rice or flowers)
Offer rice	akshataan samarpayami (offer rice)

What to do	What to say
Offer flowers	<p>pushaihi poojayami (offer flowers while repeating the following mantras)</p> <p>Japa Kasuma Sankasham Kashapeyam Mahadyutim Tamorim Sarva Papagnam Pramatosmi Divakaram</p> <p>Om Suryaya Namaha</p> <p>Dadhi Shankha Tusharabham Ksheero Dharnava Shambavam Namami Shashinam Somam Shambhor Mukuta Bhushanam</p> <p>Om Chandraya Namaha</p> <p>Dharani Garbha Sambhutam Vidyut kanti Sama prabham Kumaram Shakti Hastamcha Tam Mangalam Pranamanyaham</p> <p>Om Angarakara Namaha</p> <p>Priyangu Kalika Shyamam Rupena Pratimam Budham Saumyam Saumya Gunopetam Tam Budham Pranamanyaham</p> <p>Om Budhaya Namaha</p> <p>Devanamcha Rishinamcha Gurum Kanchana Sannibham Budhi Bhutam Trilokesham Tam Namami Brihaspatim</p> <p>Om Guruve Namaha</p> <p>Himakunda Mrinalabham Daityanam Paramam Gurum Sarva Shashtra Pravaktaram Bhargavam Pranamanyaham</p> <p>Om Shukraya Namaha</p>

What to do	What to say
Offer flowers	<p>Neelanjana Samabhasam Raviputram Yamagrajam Chaya Martanda Sambhutam Tam Namami Shanishcharam</p> <p>Om Shanishcharaya Namaha</p> <p>Ardhakayam Mahaviryam Chadraditya Vimardanam Simhika Garba sambhutam Tam Rahum Pranamamyaham</p> <p>Om Rahave Namaha</p> <p>Kalasha Pushpa Sankasham Taraka graha Mastakam Raudram Raud ratmikam Goram Tam Ketum Pranamamyaham</p> <p>Om Ketave Namaha</p>
Now take flowers and hold while reciting the following for all the planets and then offer.	<p>Adityaya Somaya Mangalaya Budhayacha Guru Shukra Sanibescha Rahavay Ketavay Namaha nanavida parimala patra pushpani samarpayami</p>
Offer incense	dhoopam agraheyami
Offer oil lamp	deepam darshayami
Offer water sprinkled on fruit	<p>OM bhoor bhuvas suvaha tat savitur varenyam bhargo devasya deemahi dhiyoyo na pracho dayat</p>
Offer fruit	naivedyam navaedayami (sprinkle water on fruit)
With flower and rice in hand offer the food	<p>OM pranaya swaha OM apanaya swaha OM vyanaya swaha OM udanaya swaha OM samanaya swaha OM brahamanay swaha</p>
Offer water	madhyae madhyae paneeyam samarpayami (offer water)
Offer water after eating	naivedyam anantaram achamaneyam samarpayami (offer water)
Offer rice in place of betel leaf	tamboolam akshatan samarpayami (offer rice)

What to do	What to say
Light camphor or ghee wick and offer in 3 rotations in front of the planets and say...	<p>ta tatra suryo bhati na chandra tarakam nema vidhyuto bhanti kuto yamagni tameva, bhanta, manubhati sarvam tasya bhasya sarvamidam vibhati</p> <p>Adityaya Somaya Mangalaya Budhayacha Guru Shukra Sanibescha Rahavay Ketavay Namaha</p> <p>karpooa neerajanam sandarshayami,</p>
Offer water	neerajan antaram achamaneyam samarpayami (offer water)
Do pradakshina and bow down and express your wish or desire to the Navagraha	<p>yanni kanni cha papani janmantara krutani cha tani tani vina shyanti pradakshina paday paday</p>
Offer prayers	Pratana namaskaram samarpayami

यज्ञ

Agnihotram (offerings through Agni to other devatas)

Homa / Havan

Yajya / Yajña / Yagna / Yadnya / Yagya / yaj-na / yagnya

It is a Vedic fire ritual, in which fire is raised in an enclosed altar, the *Havan Kund*, typically a square-shaped or an upside down pyramid-shaped structure made of bricks, with the top portion open to air. The sacred fire is both a deity as well as the medium to deliver offerings made to other deities.

The deities to be worshiped are invoked during the yagna. Clarified butter (the fuel for yagna), medicinal herbs, twigs of Peepul tree, fire wood, and other offerings (*Aahutis*, Oblations) are put into the fire, accompanied by chanting specific hymns from the Vedas.

Offerings in Hinduism refers to personal surrender through acts of inner and outer worship. **Devata** is both universal and personal, but still refer to the Supreme God. Devata is said to grow when people worship. This is the personal aspect. The growth of devata in man is the development and fulfillment of man's being, material, emotional, intellectual and spiritual.

ANCIENT VEDIC SOLUTION FOR GLOBAL WARMING

"Yes, the amount of suffering, a man inflicts on his fellow-beings by polluting the air, and water with the waste products of his system and consequently bringing on disease, becomes the measure of his sin, to atone for which it becomes incumbent on him to perform Homa and thereby purify air and water to an extent, equal to, or greater than the mischief he has done."

Light of Truth (सत्यार्थ प्रकाश) Swami Dayanand ji Sarasvati

"I hold that the performance of yajna is most commendable. It consists in showing due respect to the wise, and the learned, in the proper application of the principles of chemistry and physical and mechanical sciences to the affairs of life, in the dissemination of knowledge and culture, in the performance of Agnihotra which, by contributing to the purification of air and water, rain and vegetables, directly promotes the well-being of all sentient creatures." **Swami Dayanand ji Sarasvati**

Yagna is the second of the five supreme sacred duties of life. It is our paramount duty to keep our environment clean. The texts recited during yagna bears ethical, social and spiritual values. It is a matter of great pride to be associated with the same texts which were recited by our sages and forefathers many thousands of years ago. As mentioned in Brahmana, yagna should be performed with the oblation of faith (shraddha) in the fire of truth (satya) . Truth with faith is a complete yagna. The climax of true spirit of yajna appears at the heart of devotees by pronouncing IDAM NA MAMA , while offering the oblation where they cultivate the inner deep feelings of dedication for the practical welfare of mankind.

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3	ईश्वर प्रार्थना	iishvara praarthanaa
4	स्वस्तिवाचनम्	swastivaachanam
5	शान्तिप्रकरणम्	shaantiprakaraNam
6	शिव-सन्कल्पमस्तु	shiva-sankalpmastu
7	अग्न्याये ध्यान मन्त्र	agnyaaye dhyana mantra
8	अग्नि प्रज्वलन मन्त्र	agni prajwalana mantra
9	अग्नि प्रदीपन मन्त्र	agni pradiipana mantra
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11	घृताहुति मन्त्र	ghRitaahuti mantra
12	जल प्रसेचन मन्त्र	jala prasechana mantra
13	आधारा वाज्य भागाहुति मन्त्र	aaghaaraa vāja bhaagaahuti mantra
14	सामान्य प्रकरणम्	saamaanya prakaraNam
15	स्विष्टकृत मन्त्र	swiShTakRita mantra
16	प्रजापत्याहुति मन्त्र (मौन)	prajaapatyaahuti mantra (silent)
17	आज्याहुति मन्त्र (४)	aajyaahuti mantra (4)
18	आज्याहुति मन्त्र (८)	aajyaahuti mantra (8)
19	प्रातः या सायं काल के मन्त्र	praataH yaa saayaM kaala ke mantra
20	दोनो काल के मन्त्र	dono kaala ke mantra
21	गायत्री मन्त्र	gaayatri mantra
22	महा मृत्युञ्जय मन्त्र	mahaa mRityunjaya mantra
23	पूर्णाहुति मन्त्र	puurNahuti mantra
24	यज्ञ रूप प्रार्थना	yajna ruupa praarthanaa
25	कामना	kaamanaa
26	शान्ति पाठ	shaanti paaTha

(1)

आचमन मन्त्र

ācamana mantra

(Sipping Of Water)

Rinse & then wipe your hands. Pour half a teaspoon of water in your right (active) hand palm each time before reciting the following three *mantras*. Sip after *svaha* at the end of each *mantra*.

ॐ अमृतो-पस्त-रण मसि स्वाहा ॥ १ ॥

om amṛto-pasta-raṇa masi svāhā || 1 ||

Om. O Immortal God! You are my sustainer.

ॐ अमृता-पिधान-मसि स्वाहा ॥ २ ॥

om amṛtā-pidhāna-masi svāhā || 2 ||

Om. O Immortal God! You are my Protector.

ॐ सत्यं यशः श्री - र्मयि श्रीः श्रयतां स्वाहा ॥ ३ ॥

om satyaṁ yaśaḥ śrīi - rmayi

śrīḥ śrayatām svāhā || 3 ||

Om. O God! I call upon You for knowledge, prosperity and distinction so that I can help others. I pray that all my wishes will be fulfilled.

Rinse & wipe your right hand again.

(2)

इन्द्रिय - स्पर्श - मन्त्र

Indria - sparśa - mantra
(Touching of Limbs)

Pour little water in your left hand, hold together & wet your right hands' middle & ring fingers. While reciting each of the following seven *mantras* touch your body parts as indicated below. Adults are encouraged to help & demonstrate this to the young ones.

ॐ वाङ्गमे आस्ये - ऽस्तु

om vāṅgame āsye - 'astu Mouth

Om. O God, bless me with good speech.

ॐ नासोर्मे प्राणो - ऽस्तु ॥

om naasorme prāṇo - 'stu | | Both outsides of Nose

Om. O God, bless me with good brathing.

ॐ अक्षोर्मे चक्षुर - ऽस्तु ॥

om akṣṇorme cakṣura - 'stu | | Both Eyes

Om. O God, bless me with good eyesight.

ॐ कर्ण -योर्मे श्रोत्रम - ऽस्तु ॥

om karna -yorme śrotrama - 'stu | | **Both Ears**

Om. O God, bless me with good hearing.

ॐ बाह्वोर्मे बलम - ऽस्तु ॥

om bāhvorme balama - 'stu | | **Both Shoulders**

Om. O God, bless me with strength in my arms.

ॐ ऊर्वोर्मे ओजो - ऽस्तु ॥

om uurvorme ojo - 'stu | | **Both Knees**

Om. O God, bless me with strength in my legs.

ॐ अरिष्टानि मे अङ्गानि तनू - स्तन्वा मे सह सन्तु ॥

om ariṣṭāni me angāni tanū - stanvā me saha santu | |

Om. O God, may all parts of my body be free of sickness. Grant me perfect health.

And sprinkle rest of the water all over your body. You may rinse & wipe your hands again.

(3)

ईश्वर – स्तुति – प्रार्थनो – पासना - मन्त्र

īśvara - stuti - prārthano - pāsanā - mantra
Mantras for praise, prayer and meditation upon God

ॐ विश्वानि देव सवितर् -दुरितानि परा सुव

यद् भद्रं तन्न आ सुव ॥ १ ॥

om viśvāni deva savitar-duritāni parā suva
yad bhadraṁ tanna ā suva || 1 ||

Om. O God, the creator of the universe and the Giver of all happiness! Keep us far from bad habits, bad deeds and evils.
Bless us with whatever is virtuous.

ॐ हिरण्यगर्भः सम - वर्त - ताग्रे भूतस्य जाताः पतिरेक आसीत् । स दाधार
पृथिवीं द्यामुतेमां कस्मै देवाय हविषा विधेम ॥ २ ॥

om hiranyagarbhaḥ sama - varta - tāgre bhūtasya jātāḥ
patireka āsīt | sa dadhāra prithvīm dyāmutemām
kasmai devāya haviṣā vidhema || 2 ||

Om. Om is: the all pervading God; the Creator of the Sun, the Moon and other things in world; the only Ruler of the world; and Controller of the Earth and the Sky. We should meditate with faith and devotion upon that God – the personification of happiness.

ॐ य आत्मदा बलदा यस्य विश्व उपासते प्रशिषं यस्य देवाः ।

यस्य च्छाया - ऽमृतं यस्य मृत्युः कस्मै देवाय हविषा विधेम ॥ ३ ॥

om ya ātmadā baladā yasya viśva upāsate praśiṣaṁ yasya devāḥ
| yasya cchāyā - 'mṛitaṁ yasya mṛtyuḥ kasmai devāya haviśā
vidhema || 3 ||

Om. Om is the Giver of spiritual knowledge and physical strength. The whole world worships Om. Happiness and immortality are achieved under God's protection and blessings. Without God's protection there is death and ignorance. We should meditate with faith and devotion upon that God – the personification of happiness.

ॐ यः प्राणतो निमिषतो महित्वैक इद्राजा जगतो बभूव ।

य ईशे अस्य द्विपदश्च-चतुष्पदः कस्मै देवाय हविषा विधेम ॥ ४ ॥

om yaḥ prāṇato nemiṣato mahitvaika idrājā jagato babhūva | ya
īśe asya dvipadaśc-catuṣpadaḥ kasmai devāiṣa haviśā vidhema
|| 4 ||

Om. Om is the Creator of everyone and everything. Om is pervading the whole universe and is the sole Ruler of the universe. Om is the Lord of all living beings. We should meditate with faith and devotion upon that God – the personification of happiness.

ॐ येन द्यौरुग्रा पृथिवी च दृढा येन् स्वः स्तभितं येन नाकः ।

यो अन्तरिक्षे रजसो विमानः कस्मै देवाय हविषा विधेम ॥ ५ ॥

om yeana dyorugrā prithivī ca drḍhā yeana svaḥ stabhitam yeana
nākaḥ | yo antarikṣeai rajaso vimānaḥ kasmai devāya haviśā
vidhema || 5 ||

Om. Om has created the Sky and the earth. Om is the personification of happiness and *Moksha*. Om pervades the Sky and Space. We should meditate with faith and devotion upon that God – the personification of happiness.

ॐ प्रजापते नत्वदेता - न्यन्यो विश्वा जातानि परिता बभूव। यत्कामास्ते जुहु-
मस्तन्नो अस्तु वयं स्याम पतयो रयिणाम्॥ ६ ॥

om prajāpate na tvadetā - nyanyo viśvā jātāni paritā babhūva |
yatkā māste juhu-mastanno astu vayan syāma patayo rayiṇām
|| 6 ||

Om. O Eashwar, the Creator of the universe, You are the Supreme. No one has ever been Your equal, no one is and no one will ever be. May You grant us whatever we wish so that we may become masters of riches.

ॐ स नौ बन्धुर्जनिता स विधाता धामानी वेद भुवनानि विश्वा। यत्र देवा अमृत
- मानशान - स्तृतीये धामन्न-ध्यैरयन्त ॥ ७ ॥

om sa nau bandhurjanitā sa vidhātā dhāmāni veda bhuvanāni
viśvā | yatra deva' amrita - mānaśānā - staritiye dhāmanna-
dhyairayanta || 7 ||

Om. Om is our real friend. Om is the creator of the universe and is the Bestower of riches. O God, You know all the known and unknown worlds and You pervade these worlds. All learned people, having given up their worldly desires, meditate upon Om for the attainment of knowledge and liberation. May we all call upon that God!

ॐ अग्नै नय सुपथा राये अस्मान् विश्वानि देव वयुनानि विद्वान् ।

युयो ध्यस्म जुहुराण मेनो भूयिष्ठां ते नम-उक्तिं विधेम ॥ ८ ॥

om agnai naya supathā rāyei asmān viśvāni deva vayunāni
vidvān | yuyo dhyasma juhurāṇa meno bhuyiṣṭhām te nama-
uktiṁ vidhema || 8 ||

Om. O God! You are Dev, the Self-illuminating; and you are Agni, the personification of knowledge. Show us the right path which leads to true knowledge and Dharma so that we may attain knowledge and happiness in life through righteous deeds. Cast away all our ill-thoughts and sins. May we be ever sing your name and meditate upon you.

(4)

ATHAA SVASTI VAACHANAM**अथ स्वस्ति वाचनम्****Mantras of Rig Veda, Yajur, Saam & Atharva Veda**

Here we begin the Swasti Vaachana, the prayers for a harmonized life. We pray that the Supreme Cosmic Force, God, and all other Cosmic forces - the sun, moon, stars, air, earth, sky and heaven, and all teachers, parents and friends may contribute their powers to help make our life blissful.

[Note : recite first seven & goto # 28 the last four mantras or recite all & goto shaantikaran]

१। अग्नि मीढु पुरोहितं यज्ञस्य देव-मृत्विजम्। होतारं रत्न-धातमम्

॥ १ ॥ - ऋग वेद १।१।६।

1. Agni meede purohitam yajyasya deva-mrit-wijam.
Hotaaram ratna-dhaatamam - Rig Veda 1:1:6

मैं (पुरोसितम्) सृष्टि-उत्पत्ति से पूर्व सृष्टि के मुलकारण परमाणु आदि को धारण करनेवाले (यज्ञस्य) सृष्टिरूपी यज्ञ के (देवम्) प्रकाश करने-वाले (ऋत्विजम्) बारम्बार उत्पत्ति के समय में स्थल सृष्टि का संहार करनेवाल (रत्नधातमम्) मनोसर पृथिवी और सुवर्ण आदि रत्नों को धारण करने और देनेवाले (अग्निम्) जगदीश्वर की (ईळ) स्तुति और प्रार्थना करता हूँ।

We praise Agni .We praise Him Who has been present even before this creation. He is the Glorious Lord of this Cosmic Yagna and is worthy of our worship in all seasons. We praise Him Who is the Creator and Supreme Sustainer of all the jewel-like planets that decorate the cosmic Drama.

[Agni: God possessed of Light. Cosmic Yagna: The universe is comparable to an eternal Yagna, in which God is the Principal

Priest. In all seasons: at all times. The Cosmic Drama: The Universe presents itself as a drama in which the sun, moon, planets, etc. are principal actors. Cosmic yagna: the first yagna which started the creation process (सृष्टि उत्पत्ति) and Agni, the symbol for all energies, is the witness to that yagna]

२। स नः पितेव सूनवे अग्ने सूपायनो भव। सचस्वा नः स्वस्तये ॥ -

ऋ० १।१।६

**2. Sa nah piteva soonave agne soopaa-yano bhava.
Sachas-waa nah swastaye.**

से (अग्ने) ज्ञानस्वरूप परमेश्वर! (सः) आप (सूनवे) अपने पुत्र के लिए (पिता इव) जैसे पिता उत्तम ज्ञान देनेवाला होता है, वैसे ही आप (नः) सब लोगों, उपासकों, भक्तों के लिए (सुपायनः) सब सुखों के साधक और उत्तम-उत्तम पदार्थों को प्राप्त करानेवाले, शोभन ज्ञान को देनेवाले (भव) हूँ। और (नः) सब लोगों को (स्वस्तये) इहलौकिक और पारलौकिक सुख के हाथ (सचस्व) संयुक्त किजिए।

Come to us, sweetly and readily, O Agni as a father comes unto his son. Unite us, Lord, with Yourself and with the bounties of this world for swasti. Swasti: noble living, fortune and prosperity.]

3. स्वस्ति नो मिमितामश्विना भगः स्वस्ति देव्यदितिर् अनर्वाणः ।

स्वस्ति पूषा असुरो दधातु नः

स्वस्ति ध्यावापृथिवी सुचेतुना ॥ ३ ॥ ऋ० २।२।११

**3. Swasti no mimeetaam-ashwinaa bhagah swasti dev-
yaditir anar-vanah. Swasti pooshaa asuro dadhaatu nah
swasti dyaawaa prithivee suche-tunaa**

(अश्विना) अध्यापक और उपदेशक, स्त्री एवं पुरुष, दिन तथा रात्री सूर्य और चन्द्र तथा प्रण और अपान (नः) हमारे लिए (स्वस्ति) सुख (मिमीताम) प्रदान करें। (भगः) ऐश्वर्यशाली

परमात्मा (स्वस्ति) हमारा कल्याण करे। (देवी) सब विद्याओं का प्रकाश करनेवाली (अदितिः) अखण्ड वेदविद्या (अनर्वाणः) धर्म के मार्ग पर चलनेवाले, सदाचारी परूषों का कल्याण करे। (पूषा) पुष्टि करनेवाले दुग्ध आदि पदार्थ और (असुरः) जीवनदाता मेघ (नः) समारा (स्वस्ति) कल्याण (दधातु) करे। (ध्यावा-पृथिवी) सूर्य और पृथिवी, पिता और माता-दोनों (सुचेतुना) उत्तम प्रकाश छेतना और ज्ञान से (स्वस्ति) हमारा कल्याण करें।

May all dual forces measure swasti for us. May our fortune and wealth bring us swasti. May the Earth, goddess and unhurting as she is, yield swasti for us. May the clouds that provide us life through rain-fall sustain swasti for us, and may the sun and all the planets, filled with knowledge, confer swasti unto us. [Dual forces: mother and father, teacher and student, heaven and earth, wisdom and devotion, night and day, etc.]

4. स्वस्तये वायु-मुप ब्रवामहे सोमं स्वस्ति भुवनस्य यस्पतिः ।

बृहस्पतिं सर्वगणं स्वस्तये स्वस्तय आदित्यासो भवन्तु नः ॥ ४ ॥

4. Swastaye vaayu-mupa bravaa-mahai somam swasti bhuwa-nasya yas patih. Brihaspatim sarvaganam swastaye swastaya aadit-yaaso bhawantu nah.

हम लोग (स्वस्तये) सुख, शान्ति और आनन्द की प्राप्ति के लिए (वायुम) बल के भण्डार और (सोमम) शान्ति के सागर परमात्मा को (उप ब्रवामहे) पुकारते हैं, उसकी महीमा का गान करते हैं, उसकी उपासना करते हैं (यः) जो (भुवनस्य) विश्वब्रह्माण्ड का (पतिः) पालक और रक्षक हैं, वह हमारा (स्वस्ति) कल्याण करे। (सर्वगणम) गण=समुदाय=शिष्य-प्रशिष्यसहित (बृहस्पतिम) वेदविद्या के रक्षक आचार्य का हम (स्वस्तये) अपने कल्याण के लिए आवाहन करते हैं। प्रभो! (नः) हमारे (स्वस्तये) कल्याण के लिए (आदित्यासः) वेद-वेदाङ्गों में निष्णात अडतालीस वर्ष के अखण्ड ब्रह्मचारी (भवन्तु) उत्पन्न हों।

Let us, in our search for an elevated existence, explore the qualities of air, and even of the moon that influences operations on earth. We call upon the Teacher of wisdom, surrounded by his eager students, to teach us for swasti, and may those men who are benefactors of all mankind help in achieving this elevated existence.

5. विश्वे देवा नो अद्या स्वस्तये वैश्वानरो वसुरग्निः स्वस्तये । देवा

अवन्तु भवः स्वस्तये स्वस्ति नो रुद्रः पातृंहसः ॥ ५ ॥

5. Vishve devaa no adyaa swastaye vaish-waa-naro vasu-ragnih swastaye. Devaa avantu ribhawah swastaye swasti no rudrah paat-wang-hasah.

(विश्वे देवाः) समस्तदिव्य पदार्थ, विद्वान् और इन्द्रयगण (अध्य) आप, वर्तमान समय में (नेः) हमारे लिए (स्वस्तये) कल्याणकारक हों। (वैश्वानरः) सब चराचर में प्रकाशमान और (वसुः) सर्वत्र वसनेवाला (अग्निः) ज्ञानस्वरूप परमात्मा (स्वस्तये) हमारे लिए कल्याण करे (ऋभवः) शास्त्रों के रक्षक, मेधावि, ज्ञ-ज्योति से देदीप्यमान (देवाः) विद्वान् जन (स्वस्तये) हमारे सु-अस्तित्व के लिए (अवन्तु) हमारी रक्ष करें। (रुद्रः) दुष्टों को रूळानेवाला दण्डदाता परमात्मा (नः) हमें (अंहसः) पाप से (पातु) बचाये जिससे हमारा (स्वस्ति) अभ्युदय और निःश्रेयस् सिद्ध हो।

Let all wise men instruct us today for swasti. Let fire, present everywhere, and benefiting all creatures be for our facility and comfort. Let all forces that bring light to the world, protect us while we acquires this comfort, and let the system of social justice protect us from wrong-doing, yielding swasti for us. [Fire: it brings heat to mankind, causes food to be cooked. Forces that bring light: sun, moon, stars, scholars]

6. स्वस्ति मित्रावरुणा स्वस्ति पथ्ये रेवति । स्वस्ति न इन्द्रश्चाग्निश्च

स्वस्ति नो अदिते कृधि ॥ ६ ॥

6. Swasti mitraa varunaa swasti pathye revati Swasti na indrash chaag-nish cha swasti no adite kridhi.

(मित्रावरूणा) प्राण और उदानवायु हमारे लिए (स्वस्ति) कल्याण - कारक हों (पथ्ये) वैदिक पथ, वैदिक कर्मकाण्ड में उपयोगी (रेवति) गौरेँ हमारे लिए (स्वस्ति) कल्याण प्रदान करनेवाली हों (नः) हमारे लिए (वायुः) वायु (च) और (अग्निः) विध्युत् (स्वस्ति) कल्याणकारक हों (च) और (अदिते) हे अविनाशी, सदा एकरस विध्यमान प्रभो! (नः) हमारा (स्वस्ति) कल्याण (कृधि) कीजिए।

Mother Earth! May you cause us to walk on the path of individual enrichment while we make use of hydrogen and oxygen, and electricity and fire.

7. स्वस्ति पन्थामनु चरेम सूर्या चन्द्रमसाविव। पुनर्ददताभ्रता जानता

संगमे महि ॥७॥ - ऋ० २।२१।१२

7. Swasti panthaam anucharema sooryaa chandra-masaa viva. Punar dada-taagh-nataa jaana-taa sanga-memahi - Rig Veda 2:21:12

हम लोग (सूर्याचन्द्रमसौ इव) सूर्य और चन्द्रमा की भैंति (स्वस्ति पन्थाम) धर्म, अर्थ, काम और मोक्ष के साधक कल्याणकारी मार्गों का (अनु चरेम) ज्ञानपूर्वक आचरण करें (पुनः) और अपने कल्याणार्थ (ददता) दानशील (अभ्रता) अहिंसक तथा (जानता) ज्ञानी, दिव्दान् पूरुषों के साथ (संगमेमहि) सत्संगति करें।

Let us all follow the path of swasti like the sun and moon. Let us be in the company of those who give of what they have, who never hurt the feelings of others, except when it is for one's own good, and who know much of God and His Wisdom.

[Sun and Moon : they function with regularity and precision, and in total harmony with each other. Give : refers to the Vaishyas, the owners of wealth in society. Never hurt : refers to the Kshatriyas, the protectors in society. They never hurt, they protect. Know: refers to the Brahmanas, the teachers, They know.]

Note: After these seven mantras, you can proceed to the last four mantras (# 28 - # 31) of svasti vaachanam or straight to Shaanti Karana. To continue with the Swasti Vaachana, continue chanting.

8. ये देवानां यज्ञिया यज्ञियानां मनोर्यजत्रा अमृता ऋतज्ञाः । ते नो
रासन्तामुरुगायमध्य यूयं पात स्वस्तिभिः सदा नः ॥ ८ ॥

8. Ye devaanaam yaj-yi-yaa yaj-yi-yaanaam manor yajatraa amrita ritaj-yaah. Te no raa-santaam rugaayam adya yooyam paata swasti-bhih sadaa nah.

(ये) जो (देवानाम्) विद्वानों में विद्वान और (यज्ञियानाम्) पूज्यों में (यज्ञियाः) पूज्य हैं जो (मनोः) मननशील लोगों के भी (यजत्राः) आदरणीय हैं, मननशील, बड़े-बड़े विद्वान् भी जिनरी सगङ्गति में बैठते हैं जो (अमताः) जीवन्मुक्त और (ऋतज्ञाः) सत्य को जाननेवाले हैं (ते) वे विद्वान् लोग (अध्य) आज, इस वर्तमान जीवन में ही (नः) हम लोगों के लिए (उरू गायम) अति प्रशंसनिय ज्ञान, विध्याबोध को (रासन्ताम्) प्रदान करें। देवो! (युयम्) तुम सब (स्वस्तिभिः) अपने कल्याणकारी उपाध्यादि के दान और उपदेशों द्वारा (सदा) सदा (नः)

हमारी (पात) रक्षा करो।

Those who are the holiest among the holy and knowledgeable scholars, who are worthy of reverence in the company of thoughtful minds, they who become immortal from having realized Truth, may they come in this life-time to grant us the knowledge sought by many, and protect us with powers of swasti.

9. येभ्यो माता मधुमत्पिन्वते पयः पीयूषं ध्यौरदितिरद्रिबर्हाः ।

उक्थशुष्मान्वृषभरान्त्स्वप्नसस्ताँ आदित्याँ अनु मदा स्वस्तये ॥ ९ ॥

9. Yebhyo maata madhumat pinwate payah peeyoosham
dyaaur aditir adri-barhaa.

Uktah shusmaan vrisha bharaant swapna-sas taan aa-
dityaan anu madaa swastaye.

(येभ्यः) जिन सदाचारी विद्वानों के लिए (माता) सबका निर्माण और पालन-पोषण करनेवाली भूमि माता (मधुमत) माधुर्यगुणयुक्त (पयः) अन्न और रस आदि को (पिन्क्ते) प्रदान करती है तथा (अद्रिबर्हाः) मेघों से आच्छादित (अदितिः) अन्तरिक्ष तथा (ध्यौः) ध्युलोक (पीयीषम्) अमृत- तुल्य वृष्टिजल को बरसाता है (तान्) उन (उक्थशुष्मान्) विद्या के बल से प्रसिद्ध (वृषभरान्) आकाश से वर्ष को खींचनेवाले, वृष्टियज्ञ कराने में निपुण (स्वप्नसः) कर्मकाण्ड में प्रवीण, अत्यन्त महत्तवाकांक्षी (आदित्यान) विदुषी माता के पुत्रों को (स्वस्तये) कल्याण के लिए (अनु मदा) करो,

उनका स्वागत-सत्कार और उनसे प्रार्थना करो।

They for whom Mother Earth yields nutritious grains and sweet juices, and for whom the limitless sky above, filled with clouds, showers down rain that is likened to honeyed nectar, the who derive their strength from chanting the Holy Vedic verses, who cause rains of cool - ness to extinguish the fire of lust, anger and greed, and who perform the noblest of actions - to these noble sons of Mother Earth do I pay homage and offer praise for Swasti.

[Noble sons : they always take delight in the universe and its bounties. Rainfall : rain-water is naturally sweet; it cools the earth, and makes it fertile; in its absence, humanity perishes.]

10. नृचक्षसो अनिमिषन्तो अर्हणा बृहद्देवासो अमृतत्वमानशुः ।

ज्योतिरथा अहिमाया अनागसो दिवो वर्ष-माण वसते स्वस्तये ॥ १० ॥

**10. Nri-chakshaso ani-mishanto arhanaa bihad devaaso
amri-tatwam aa-nashuh.**

**Jyotee rathaa ahi-maayaa anaa-gaso divo varsh-maanam
vasate swastaye.**

जो (नृचक्षसः) मनुष्यमात्र पर दृष्टि रखनेवाले (अनिमिषन्तः) सदा सावधान, सर्वदा
जागरूक, आलस्यरहित (अर्हणाः) पुजा के योग्य (देदासः) विद्वान् लोग (बृहत्) महान्
(अमृतत्वम्) अमरता को (आनशुः) प्रप्-त करते हैं, मरकर भी अमर हो जाते हैं,
(ज्योतिरथाः) प्रकाशमय पथ में गमन करनेवाले (अहिमायाः) अहिंसित बुद्धवाले, व्यापक
दृष्टिकोणवाले (अनागसः) निष्पाप और (दिवः वज्रमाणम्) ज्ञान के सर्वोच्च स्थान पर (वसते)
पहुँचे हुए होते वे (स्वस्तये) कल्याण के लिए हमारे यज्ञ में आएँ।

Scholars who watch over to protect erring mankind, who are incessantly awake to our needs, who are worthy of our reverence, attain immortal (extremely long) life. Riding chariots of light, possessing unrestrained intelligence, and sinless, they live in the exalted regions of heavenly bliss to point the way to swasti.

[Erring mankind : human beings blunder step after step because of limitations in knowledge.

Riding chariots of light: living in illumined personalities. Exalted regions : exalted states of consciousness]

11. सम्राजो ये सुवृधो यज्ञमाययुर परिहृता दधिरे दिवि क्षयम्। ताँ आ

विवास नर्मसा सुवृक्तिभिर्महो

आदित्याँ अदितिं स्वस्तये ॥ ११ ॥

**11. Sam-raajo ye su-vridho yajyam aa-yayur a-parih-vritaa
dadhire divi kshyam.**

**Taan aa-vi-vaasa namasaa su-vrikti-bhir maho aadityaan
aditim swastaye.**

Royal Sages, advance in knowledge, have come to our yagna. Unsubdued have they taken their place of honor around the

havan kund , the yagna altar. Unto these magnified sons of Mother Earth, and unto the Mother Herself, with words of salutation and praise, do I offer my service for swasti.

12. को वः स्तोमं राधति यं जुजोषथ विश्वे देवासो मनुषो यतिष्ठन ।

को वोऽध्वरं तुविजाता अरं

करुध्यो नः पर्षदत्यंहः स्वस्तये ॥ १२ ॥

12. Ko wah stomam raadhathi yam ju-joshatha vishwe devaaso manusho yatish thana. Ko wo 'dhwaram tuvi-jaataa aram karad yo nah parshad atyam-hah swastaye.

O Thoughtful Sages! I address this question to all of you present around this havan kund, the sacred altar; "Who has composed for you the sacred verses that you so love to chant? O Sages, pre-eminent in knowledge, who among you will perform the ennobling sacrament that will lead us across evil unto the realm of Swasti?

[I: the seeker after Truth, aspiring for Liberation. Sacred verses: The mantras of the Veda. The Supreme Soul composed the mantras and revealed them in the hearts of the Sages In the beginning of human creation. These mantras teach us wisdom for successful living.]

13. येभ्यो होत्रां प्रथमामायेजे मनुः समिध्दाग्निर्मनसा सप्त होतृभिः । त

आदित्या अभयं शर्म यच्छत सुगा नः कर्त सुपथा स्वस्तये ॥ १३ ॥

13. Yebhyo hotraam pratha-maama-yje manuh samid-dhaagnir manasaa sapta hotri-bhih Ta aadityaa abhayam sharma yach chhata sugaa nah karta supathaa swastaye.

They, from whom the thoughtful student, himself a Yajmaan, the performer of yagna, received immortal wisdom by kindling the supreme Agni of student-discipline with the aid of his seven senses, may these Teachers, magnified sons of the Earth as they are, grant unto us the asylum of fearless ness, and may

they make paths in life easy for us to pass through, leading to the domain of swasti.

[Discipline: a Vedic Student observes discipline in body and mind, and uses his senses to keep alive the fire of such discipline. Seven senses: seeing, hearing, tasting, touching, smelling, thinking, and deciding.]

14. य ईशिरि भुवनस्य प्रचेतसो विश्वस्य स्थातुर्जगतश्च मन्तवः। ते

नः कृतादकृतादेनस्पर्षद्या देवासः पिप्ता स्वस्तये ॥ १४ ॥

14. Ya eeshire bhuwa-nasya prachetaso vishwasya sthaatur jagatash cha mantawah. Te nah kritaad akritaadena-sas par-

yadyaa dewaasah pi-pritaa swastaye.

The Royal Sages, in their deep knowledge and meditation, control whatever happens in the entire conscious and unconscious creation. May they lead us today across bodily and mental transgressions unto the haven of swasti.

[Control: they know the nature of matter, and understand the way the world functions. They act wisely.]

15. भरेष्विन्द्रं सुहवं हवामहेऽहोमुचं सुकृतं दैव्यं जनम्। अग्निं मित्रं

वरुणं सातये भगं ध्यावापृथिवि मरुतः स्वस्तये ॥ १५ ॥

15. Bharesh-windram suhawam hawaa-mahem homucham sukritam daivyam janam. Agnim mitram varunam saataye bhagam dyaawaa prihiviee marutah swastaye.

In our struggles in life, we call upon Lord Indra. That Divine Personality responds readily to our call for help, releases us from pain, and points out the path to goodness. For prosperity and swasti, we call upon the Knowledgeable One, Who, as a Choiceworthy Friend, brings fortune. We also call upon all forces that are present on earth, in sky and in heaven.

[Lord Indra: God.]

16. सुत्रामाणं पृथिविं द्यामनेहसं सुशर्माणमदितिं सुप्रणीतिम् । दैवी
नावं स्वरित्रामनागसमस्त्रवन्तीमा रुहेमा स्वस्तये ॥ १६ ॥

16. Sutraa-maanam prithiveem dyaam anehasam sushar-
maanam aditim su-praneetim. Daiveem naavam swari-traam
anaagasam asra-wanteem aaru-hemaa swastaye.

Having built-in protection for its Passenger, spacious, and glowing with light of consciousness, beyond comparison, providing security and comfort, and indestructible, offering safe guidance, having good oars, sinless, and unleaking-upon such a divine boat do we seek to embark, to be led to the shore of swasti.

[Pasenger: the jeevaatmaa, the soul in bondage, traveling to the destination of Liberation. Divine boat: the human body, having bodily and mental health.]

17. विश्वे यजत्रा अधि वोचतोतये त्रायध्वं नो दुरेवाया अभिहुतः ।

सत्यया वो देवहूत्या हुवेम शृण्वतो देवा अवसे स्वस्तये ॥ १७ ॥

17. Vishwe yajatraa adhi vocha-totaye traaya-dhwam no
dure-waayaa abhi-hrutah. Satyayaa wo deva-hootyaa
huvema shrinwato devaa avase swastaye.

All ye ceremonial ones! instruct us with your authority for our protection, and save us from violence caused by froces of evil. For our protection, O Devas, we callupon you, who listen, with truthful divine calling.

[Ceremonial ones: people profiecient in performing the rituals.]

18. अपामीवामप विश्वामनाहुतिम - अपरातिं दुर्विदत्रामघायतः । आरे

देवा द्वेषो अस्मद्युयोतनोरु-णः शर्म यच्छता स्वस्तये ॥ १८ ॥ -ऋ०

१०।६३।१२

18. Apaa-mee-waa-mapa vishwaa-manaa-hutim apaa-raatimdur-vidatraam aghaayatah. Aare devaa dwesho asmad yuyotano - ru nah sharma yach-chhataa swastaye.

Away with disease; away with everything short of sanctity and charity; away with the ungraciousness and ignorance of the sinner. May the divine powers send far away from us all that is hateful, and grant unto us the great asylum of peace that may yield swasti for us

[Divine powers: righteous people.]

19. अरीष्टः स मर्तो विश्व एधते प्र प्रजाभिर्जायते धर्मणस्परि।

यमादित्यासो नयथा सुनीतिभिरति विश्वानि दुरिता स्वस्तये ॥ १९ ॥ -

ऋ० १०।६३।१३

19. Arishtah sa marto vishwa edhate pra pra-jaabhir jaayate dharmanas pari.

Yam aadityaaso nayathaa suneeti - bhir ati vishwaani duritaa swastaye.

In this world, that man who is surrounded by dharma remains unhurt. He prospers, and becomes famous through his offspring. Him the aadityas lead with good guidance and wisdom, for the sake of swasti, across all courses of evil and adversity.

[Dharma; natural law and duty. Aadityas : sons of the earth, great men who bring benefit to all mankind.]

20. यं देवासोऽवथ वाजसातौ यं शूरसाता मरुतो हिते धने।

प्रातर्यावाणं रथमिन्द्र सानसिमरिष्यन्तमा रुहेमा स्वस्तये ॥ २० ॥

20. Yam dewaaso 'watha vaaja-saatau yam shoora-sataa maruto hite dhane.

Praatar yaavaanam ratham-indra saana-sim arishyantaam aa-ruhemaa swastaye.

This body of ours is like a chariot that brings victory for the soul traveling through life. The soul, seated in this chariot, begins its daily battle-journey at dawn, each morning. O divine

powers in mortal frame! May we mount that secure, unbroken chariot which you protect in the battle of life, in the test for courage, and in wholesome prosperity.

[Divine powers: the vital airs, the mind, the intellect, the heart, brain, and nervous system all help the body to function coordinatedly.]

21. स्वस्ति नः प॒थ्यासु धन्व॑सु स्वस्त्यप्सु वृ॒जने॑ स्वर्व॑ति। स्वस्ति नः

पु॒त्रकृ॑थेषु योनि॑षु स्वस्ति रा॒ये मरु॑तो दधातन ॥ २१ ॥

21. Swasti nah pathyaasu dhanwasu swasti apsu vrijane swar-wati. Swasti nah putra-krithe-shu yonishu swasti raaye maruto dadhaatana.

Swasti be in our in habited lands, and in our desert lands, in our oceans, in the sky and in heaven. O divine ones who encourage us never to cry! Let swasti be in our childbearing wombs; let swasti bring us the wealth of liberation.

[Divine ones: scholars are called maruts because, in teaching us the difference between the perishable and imperishable, we do not (ma) cry (rud)]

22. स्व॒स्तिरि॒ध्दि प्र॑प॒थे श्रे॑ष्ठा रे॒क्ण॑स्वस्त्य॒भि या॑ वा॒ममे॑ति। सा नो॑

अ॒मा सो अ॑रणे नि पा॒तु स्वा॑वेशा भ॒वतु॑ दे॒वगो॑पा ॥ २२ ॥

22. Swasti-riddhi pra-pathe shresh-thaa reknas-wasti abhi yaa waamam-eti. Saa no amaa so arane ni paatu swaa-we-shaa bhavatu deva-gopaa.

May swasti alone be on our chose path. That swasti which is the best and possessed of riches, and makes us inclined to appreciate what is beautiful. May She ever protect us, whether we are in familiar or unknown places. Coming easily to us and bringing beautiful sentiments, may She guard over our speech and senses.

[Swasti: noble living, filled with grace.]

23. इ॒षे त्वो॒र्जे त्वा॑ वा॒यव॑ स्थ दे॒ वो वः॑ स॒वि॒ता प्रा॑र्प॒यतु॑ श्रेष्ठ॒तमा॒य
क॒र्म॒णऽआ॒प्या॒यध्व॑म॒ध्या ऽइन्द्रा॑य भा॒गं प्र॒जाव॑ती॒रन॑मी॒वाऽअ॒यक्ष॑मा मा
व स्तेन॑ऽई॒शत॑ माघ॒शँ सो ध्रु॑वाऽअ॒स्मिन् गो॑प॒तौ स्या॑त बहू॒-
वी॒र्य॑ज॒मान॑स्य प॒शून् पा॑हि ॥ 23 ॥

23. Ishe tworje twaa, vaayava stha Devo wah savitaa praar-
payatu. Shresh-tha-tamaaya karmana. Aapyaa-yadhwam
aghnyaa indraaya bhaagam. Prajaa-wateer anameewaa
ayakshmaa Maa wa stena eeshata, maagha-shanso Dhruvaa
asmin go-patau syaata bah-weer yaja-maanasya pashoon
paahi -Yajur Veda 21:12

O me and women! You are wind-like souls. May the divine
Impeller motivate you to obtain everything necessary for physical
and mental energy, so you can perform the noblest deeds in life.
May nothing hinder you in this process. Contribute and increase
your share to your leader at home and in society. Be possessed
of good offspring in large numbers, and be free from diseases
and viruses. Never allow a thief to govern you, nor one who
revels in sin. Remain firm in the protection of your Ruler, for he is
the coordinator of the entire system in which you operate. And
protect animals, for they see, but cannot discriminate.
[Wind-like: souls are dynamic like wind. Ruler: may refer to God,
as Ruler of the universe; or to the ruler of the country, or of a
society, or of the family.]

24. आ नो॑ भ॒द्राः क॑र्त॒वो य॑न्तु वि॒श्वतो॑ऽ
द॒ध्यासो॑ऽअ॒प॒रीता॑सऽउ॒द्भिदः॑। दे॒वा नो॑ यथा॒ स॒द॒मिदृ॑धेऽअ॒स॒न्प्रा॑युवो
र॒क्षितारो॑ दि॒वेदि॑वे ॥ 24 ॥ - यजु० २५।१४

**24. Aa no bhadraah kratawo yantu vishwato 'dab-dhaaso
apa-ree-taasa und-bhi-dah. Dewaa no yathaa sada-mid
vridhe asann apraa-yovo rakshi-taaro dive dive.**

May noble thoughts come to us from every side - pure, free and bursting forth readily, so that the divine powers may always help us to grow, diligently protecting us day after day.

[Divine powers: sublimated thoughts and feelings, free from anxiety and stress.]

25. देवानां भद्रा सुमतिर्ऋजूयतां देवानां रातिरभि नो निर्वर्तताम्।

देवानां सख्यमुपसेदिमा वयं देवा नऽ आयुः प्रतिरन्तु जीवसे ॥ २५ ॥

यजु० २५।१२

**25. Devaanaam bhadraa sumatri rijoo-yataam devaanaam
raati-brabhi no nivar-tataam. Devaanaam sakhyam-upa-
sedimaa vayam devaa na aayuh prati-rantu jeevase.**

May the benevolent wisdom of honest scholars, and their generosity, be directed unto us. May we sit in the company of those scholars in friendship. May these holy men help prolong our life-span for us to live happily.

26. तमिशानं जगत स्तथु षस्पतिं धियञ्जिन्वमवसे हूमहे वयम्। पूषा

नो यथा वेदसामसदृधे रक्षिता पायुर दध्यः स्वस्तये ॥ २६ ॥ यजु०

२२।१८

**26. Tamee- shaanam jagatas-tas-thu-shas patim dhiyan
jinwam awase hoomahe vayam. Poosha no yathaa
vedasaam asad vridhe Rakshitaa paayur adab-dhah
swastaye.**

For protection, we call upon Him, the Ruler and Master of all that stands and moves, and the Motivator of our intelligence. May He, the Nourisher, increase our wealth for swasti, and be our unsubdued Protector and Saviour.

27. स्व॒स्ति न॒ ऽइन्द्रो॑ वृ॒ध्दश्र॑वाः स्व॒स्ति नः॑ पू॒षा वि॒श्ववे॑दाः। स्व॒स्ति
न॒स्ताक्ष्यो॑ऽअरि॒ष्टने॑मिः स्व॒स्ति नो॒ बृह॑स्पतिर्दधातु ॥ २७ ॥ - यजु०

२२।१६

27. Swasti na indro vridhdha shravaah swasti nah pooshaa
vishwa vedaah. Swasti nas taark-shyo arista-nemih swasti
no brihas-patir dadhaatu

May the Kshatriya, who protects from anti-social elements, and who enjoys extensive fame, ensure our safety. May the Vaishya who, as owner of abundant wealth supports the economic system, bring us prosperity. May the Shudra, swift in performing his duties, with unimpeded speed, provide comfort. And may the Brahmana, filled with religious and secular learning, motivate us for intellectual growth.

[Kshatriya: and the three others - Vaishya, Shudraa and Brahmana - make up the four classes of men living in society.]

28. भ॒द्रं कर्णो॑भिः शृ॒णुयाम॑ दे॒वा भ॒द्रं प॑श्येमा॒ क्षभि॑र यजत्राः। स्थि॒रै
रङ्गै॑ स्तुष्टु॒वावां॑ संस्त॒नूभिः॑ व्य॒शेम॑हि दे॒वहि॑तम् यदायुः॑ ॥ २८ ॥ यजु०

पू० २२।२१

28. Bhadram karne-bhiih shrinu-yaama devaa bhadram pash-
ye-maak-shabhir yajatraah. Sthirai-rangais tushtu-waam-sas
tanoobhir vyashe-mahi devahitam yad aayuh.

May we, while becoming wise hear with our ears that which is noble. Becoming sanctified, may we see with our eyes that which is auspicious. Singing God's praises with strong limbs and healthy bodies, let us enjoy the life-span determined by good deeds.

29. अग्न आ याहि वीतये गृणानो हव्यदातये। नि होता सत्सि

बर्हिषि॥२९॥ साम० १।१।१

29. Agna aa yaahi veetaye gri-naano havya daataye. Ni hotaa satsi barhishi. - Sama Veda 1:1:1

Come, O radiant One, to set me apart from the powers of darkness. I sing your glory at this critical moment in my life, and beg for the gift of discriminating knowledge. Be seated in the temple of my heart.

30. त्वमग्ने यज्ञानां होताविश्वेषां हितः। देवेभिमानुषे जने ॥३०॥ -

साम० पू० १।१।२

30. Twam agne yajyaa-naam hotaa vish-we-shaam hitah. Devebhir maanushe jane.

You, O Radiant Being, are the one sought out in all acts of yagna (an act of self-dedication). This is acknowledged to be true by enlightened men in human society.

[Acts of self-dedication (offerings in yagna, oblations, Aahutis): Worshipping, harmonizing, and sharing]

ये त्रिषप्ताः परियन्ति विश्वा रूपाणि बिभ्रतः। वाचस्पतिर्बला तेषां

तन्वे अघ्य दधातु मे॥३१॥ अथर्व० १।१।१

31. Ye tri-shaptaah pari-yanti vishwaa roopaani bi-bhra-tah. Vaachas-patir balaa teshaam tanwo adya dadhaatu me. - Atharva Veda 1:1:1

The three numbers and seven cases are foundations in the Science of Grammar, and these surround and sustain all word-forms, causing differences in meanings. May the Teacher of wisdom, today, make me knowledgeable in their use so that I can understand and explain the deepest imports of words of wisdom.

[Three numbers : singular, dual and plural. Seven cases : nominative, accusative, instrumental, dative, ablative, genitive,

and locative. Grammar: the science that studies the formal features of language and how words are used in sentences.]

Iti Swasti Vaachanam

Here comes to an end the Swasti Vaachana Chant.

(5)

शान्तिकरण

śāntikaraṇa

(For Peace & Harmony)

Mantras of Rig and Yajur Veda

Here we begin the Shaanti Karana the prayers to God and the Cosmic Forces for peace in our personality. Without Shaanti, there can be no Swasti. Without peace there can be no nobility in life. And, this Shaanti is the actual cooling down of the five fires of lust, anger, greed, infatuation and vanity that perpetually burn and destroy our divine energy.

शं न इन्द्राग्नी भवतामवोभिः शं न इन्द्रावरुणा रातहव्या ।

शमिन्द्रासोमा सविताय शं योः शं न इन्द्रापूषणा वाजसातौ ॥ १ ॥ ऋ०

७।३५।१

1. Shanna indraagni bhawa-taam avobhih shanna indraa varunaa
raata-havyaa. Shamindraa somaa sa-vi-taaya shamyoh

shanna indraa poosha-naa vaaja-saatau

May the Supreme One, possessed of Radiant Light, give us peace with His protective powers. May the Supreme One, possessed of Choiceworthiness, bountiful in gifts, bring us peace. May the Supreme One and His Devotion create tranquility in us. And, may the Supreme One and His Nourishment grant us harmony in the battle of life.

[Supreme One: God]

शं न्नो भगः शमु नः शंसो अस्तु शं नः पुरन्धिः शमु सन्तु रायः ।

शं नः सत्यस्य सुय मस्य शंसः शं नो अर्यमा पुरुजातो अस्तु ॥ २ ॥ -

ऋ० ७।३५।२

2. Shanno bhagah shamu nah shanso astu shannah puran-dhih
shamu santu raayah. Shannah satyasya su-yamasya shansah
shanno aryamaa puru-jaato astu.

May our fortune yield us peace; may the observance of law and order in society bring us peace. May economic prosperity that sustains citizenship confer peace. May our practice of truth and self-discipline generate peace, and may the soul, who performs actions and is born again and again, progress in peace.

शं नो धाता शमु धर्ता नो अस्तु शं न उरूची भवतु स्वधाभिः ।

शंरोदसी बृहती शं नो अद्रिः शं नो देवानं सुहवानि सन्तु ॥ ३ ॥ ऋ०

७।३५।१

3. Shanno dhaataa shamu dhartaa no astu
shanna u-roo-chee bhawatu swa-dhaabhih.

Sham rodasee birhatee shanno adrih

shanno dewaanaam suha-waani santu.

May air and sunlight be peacefully supportive of life. May the spacious earth, with its life-sustaining grains, produce peace in us. May the extensive sky, containing mountain-shaped masses of clouds, rain down peace, and may our invocations of Nature's bounties be chanted in peace.

शं नो अग्निर्ज्योतिरनीको अस्तु शं नो मित्रावरुणावश्विना शम्।

शं नः सुकृतां सुकृतानि सन्तु शं न इषिरो अभि वातु वाताः ॥४॥

ऋ० ७।३५।४

4. Shanno agnir jyotir aneeko astu shanno mitraa varunaa vashvinaa sham. Shannah sukirtaam sukri-taani santu shanna ishiro abhi-vaatu vaatah.

May fire, whose force is light, bring us peace. May hydrogen and oxygen,, and all other dual forces, generate peace. May the actions of righteous people create an atmosphere of peace, and may the refreshing winds blow peace on us.

शं नो ध्यावापृथिवि पूर्व हूतौ शमन्तरिक्षं दृशये नो अन्तु।

शं न ओषधीर्वनिनो भवन्तु शं नो रजसस्पतिरस्तु जिष्णुः ॥५॥-ऋ०

७।३५।५

5. Shanna dyaavaa prithivee poorva-hootau sham anta-riksham dirshaye no astu. Shanna osha-dheer vanino bhawantu shanno rajas as patir-astu jishnuh.

May light and darkness inspire peace at the time of dawn when we make our first invocations, and may the sky be there for us to look at, to expand our vision. May medicinal herbs and forest trees contribute to health and a peaceful surrounding. And may the sun that victoriously rules over the planetary system be for our peace.

शं न इन्द्रो वसुभिर्देवो अस्तु शमादित्येभिर्वरुणः सुशंसः।

शं नो रुद्र रुद्रेभिर्जलाशः शं नस्त्वष्टा ग्राभिरिह शृणोतु ॥ ६ ॥ ऋ०

७।३५।६

6. Shanna indro vasu-bhir devo astu sham aaditye-bhir varunah
su-shansah Shanno rudro rudre-bhir jalaashah

shannas twash-taag-naa-bhi-riha shri-notu

May electricity, the cosmic force acting in conjunction with the eight Vasus that keep the universe inhabited, send forth peace to us. May the twelve months that make up the year give us peace. May the soul that is made comfortable in the body by the presence of the vital airs traverse the pathways of the world in peace. And, may the discriminating scholar, with his words of inspiration, motivate us to listen for peace.

[Vasu: there are eight Vasus – earth, water, fire , air, space, moon, sun, and stars.

They are basic to the functioning universe.]

शं नः सोमो भवतु ब्रह्म शं नः शन्नो ग्रावाणः शमं सन्तु यज्ञाः ।

शं नः स्वरूपां मितयौ भवन्तु शं नः प्रस्वहः शमवस्तु वेदिः ॥ ७ ॥ -

ऋ० ७।३५।७

7. Shannah somo bhavatu brahma shannah shanno graa-vaa-nah
shamu santu yaj-yaah. Shannah swaroo-naam mitayo bhawantu
shannah praswah praswah sham vastu vedih.

May the devotion and prayer that we generate in our ceremonies bring us supreme peace. May the ceremonies themselves, and everything associated with them – the ceremonial altars, the stones used to build them, the measurements of the pillars in the ceremonial halls, and the well-grown herbs offered onto the blazing ceremonial fires – all yield peace unto us.

Note: After these mantras, if you want you can go to the Shivasankalpa mantras or if you want you can go to the Havan Mantras or you can continue with Shanti Karanam.

शं नः सूर्य उरुचक्षा उदेतु शं नश्चतस्रः प्रदिशो भवन्तु।

शंनः पर्वता ध्रुवयो भवन्तु शं नः सिन्धवः शमु सन्त्वापः ॥ ८ ॥ - ऋ०

७।३५।८

8. Shannah soorya uru-chakshaa udetu shannahs chatas-rah
pradisho bhawantu. Shannah parvataa dhruvayo bhawantu
shannah sindhawah shamu santu-aapah.

May the sun, the Eye that sees far and wide, rise in peace. And may each of the four cardinal directions point the way to peace. May the mountains impose their steady structures in peace. And may the rivers cause their currents to flow for peace.

शं नो अदितिर्भवतु व्रतेभिः शं नो भवन्तु मरुतः स्वर्काः ।

शं नो विष्णुः शमु पूषणा अस्तु शंनो भवित्रं शम्बस्तुवायुः ॥ ९ ॥ -

ऋ० ७।३५।९

9. Shanno aditir bhawatu vrata-bhih

shanno bhawantu marutah swar-kaah.

Shanno vishnuh shamu poosha Naa astu

shanno bhavitram sham-vastu vaayuh.

May Mother Earth, with her Laws, engender peace. May all mortals, singing with sweetly-intoned voices, hymn peace for all humankind. May the all-pervading sunlight, the nourishing rain-clouds, and the cool winds all ensure peace. May even all future happenings influence peace.

शं नो देवः सविता त्रायमाणः शं नो भवन्तूषसौ विभातीः ।

शं नः पर्जन्यो भवतु प्रजाभ्यः शं नः क्षेत्रस्य पतिरस्तु शम्भुः ॥ १० ॥ -

ऋ० ७।३५।१०

10. Shanno devah savitaa traah-ya-maanah shanno bhawan-too-

shaso vibhaa-teeh. Shannah parjanya bhawantu prajaa-bhyah

shannah kshetrasya patir astu shambhuh.

May there be peace from the brilliant sun that rises in the morning to protect us from darkness, and from the radiant dawns. May the clouds rain down peace for all creatures. And may the peasant, the owner of land, helpful as He is, confer on us the gift of peace.

शं नो देवा विश्वदेवा भवन्तु शं सरस्वति सह धीभिरस्तु ।

शमभिषाचः शमु रातिषाचः शं नो दिव्याः

पार्थिवाः शन्नो अप्याः ॥ ११ ॥ - ऋ० ७।३५।११

11. Shanno devaa vishwa-dewaa bhawantu

sham saras-wateesha dhee-bhiras-tu

Sham abhi-shaachah shamu raati-shaachah

Shanno divyaah paar-thi-vaah shanno apyaah

May all of Nature's bounties yield peace unto us. May learning filled with holy thinking be translated into peace. May our associates who are liberal help us attain peace. And, may all beings, living in heaven, on earth, and in water share with us their peace.

शं नः सत्यस्य पतयो भवन्तु शं नो अर्वन्तः शमु सन्तु गावः ।

शं न ऋभवः सुकृतः सुहस्ताः शं नो भवन्तु पितरो हवेषु ॥ १२ ॥ -

ऋ० ७।३५।१२

12. Shannah satyasya patayo bhawantu shanno arwantah shamu

santu gaawah. Shanna ribhawah sukritah su-hastaah

shanno bhawantu pitaro haveshu.

In our rituals we pray that those who are masters of Truth, and those who are enlightened, those who use their skilled hands in performing only excellent only excellent deeds, those who are mothers and fathers, may all help us achieve peace. May even the domesticated animals provide us comfort in our daily tasks.

शं नो अज एकपाद् देवो अस्तु शं नो अहिर्बुध्न्यः शं समुद्रः ।

शं नो अपां नपात्पे रुरस्तु शं नः पृश्निर्भवतु देवगौपा ॥ १३ ॥

- ऋ० ७।३५।८

13. Shaano no aja eka-paad dewo astu

shanno 'hir budh-nyah sham samudrah.

Shanno apaam napaat perur astu

shannah prishnir bhawatu deva-gopaa.

May He Who is uncreated and Who measures the entire universe with one mere Step give us peace. may the cloud of ignorance present in my sky, overshadowing my intelligence, give way to peace. May the ocean of my sublime emotions flow for my peace. May the fire of luster that springs from the waters of my devotion lead to peace. And, may the Inner Cow (of Learning) protect our sense-organs for peace.

Uncreated: refers to God. My sky: the human body, like the universe, has three worlds, earth, sky, and heaven. Heaven extends from the head to the neck; sky from the neck to navel, and earth from navel to feet.]

इन्द्रो विश्वस्य राजति। शन्नोऽस्तु द्विपदे शं चतुष्पदे॥ १४॥ - यजु०

३६।८

14. Indro vishwasya raajati. Shanno astu dwipade

sham chatush-pade - Yajur Veda 36:8

Lord Indra shines as Supreme Ruler over the entire universe. May He bring peace unto all bipeds and quadrupeds.

शन्नो वातः पवतां शन्नस्तपतु सूर्यः। शन्नः कनिक्रदद्देवः

पर्जन्यो अभि वर्षतु॥ १५॥ - यजु० ३६।११

15. Shanno vaatah pawataam shannas tapatu sooryah

Shannah kani-kradad devah parjanya abhi-varshatu

Let the cool winds blow peace unto us. Let the sun shine forth in peace. Let the thundering clouds burst forth and send rain for our peace.

अहानि शम्भवन्तु नः शँ रात्रीः प्रति धीयताम्। शन्न इन्द्राग्नि
भवतामवोभिः शन्न इन्द्रा-वरुणा रात-हव्या । शन्न इन्द्रा पूषणा
वाजसातौ शमिन्द्रा- सोमा सुविताय शँ योः ॥ १६ ॥ - यजु० ३६।८

16. Ahaani sham bhawantu nah sham raatreeh prati dheeya-
taam. Shanna indraag-ni bhawataam avobhih shanna indraa-
varunaa raata-havyaa Shanna indraa poosha-naa vaaja-saatau
shamindra somaa suvi-taaya sham yoh.

May we pass our days and nights enjoying peace.
May the sun and fire, with their warmth and light, give us peace. May the sun and ocean-water give us a peaceful life. May the sun and the rain-clouds help grains to grow for our victory in the battle of life, and may the sun and moon inspire us for peace.

शन्नो देवीरभिष्टय आपो भवन्तु पीतये। शंयोरभिस्रवन्तु नः ॥ १७ ॥ -
यजु० ३६।१२

17. Shanno deveer abhistaya aapo bhawantu peetaye. Shanyor
abhi sravantu nah.

May there be divine waters for us to drink and experience inner satisfaction. May they continually flow from the fountain of peace all around us.

[Divine waters: of knowledge.]

शान्ति पाठ

ध्यौः शान्तिं रन्तरिक्षं शान्तिः पृथिवी

शान्तिरापः शान्तिरोषधयः शान्तिः।

वनस्पतयः शान्तिर्विश्वे देवाः शान्तिर्ब्रह्म

शान्तिः सर्वं शान्तिः शान्तिरेव

शान्तिः सा मा शान्तिरेधि ॥ १८ ॥ - यजु० ३६।१७

SHANTI PAATH

18. Dyauh shaanti-ranta-riksham shaantih prithivee shaanti-
raapah shaanti rosha-dhayah shaantih

Vanas-patayah shaantir vishwe devaah shaantir

Brahma shaantih sarvam shaantih

shaanti-reva shaantih

Saa maa shanty – redhi.

Peace in heaven, sky and on earth. Let water flow to quench our thirst for peace. Let all trees and plants provide cool shade for a peaceful humanity. Let peace be in the hearts of all educated men, for them to share it with troubled minds. God is the Source of peace, and His Divine Scripture teaches the way to that peace. May that peace extend its influence in every nook and corner of this globe. Let there be peace and only peace.

May that peace come to me, too.

तच्चक्षुर्देवहितं पुरस्ताच्छुक्रमुच्चरत्। पश्येम शरदः शतं जीवेम शरदः
 शतं शृणुयाम शरदः शतं प्रब्रवाम शरदः शतमदीनाः स्याम शरदः
 शतं भूयश्च शरदः शतात्। ॥ १९ ॥ - यजु० ३६।२४

19. Tach-chakshur devahitam

purastaach chhukram uch-charat.

Pashyema sharadah shatam

Jeevema sharadah shatam

Shrinu-yaama sharadah shatam

Pra-bravaama sharadah shatama

deenaah syaama sharadah shatam,

Bhooyash cha sharadah shataat.

That brilliant Eye, the sun, held by God in the heavens,
 rises in the East. May we, too, rise every morning to
 perceive its golden splendor. May we live a long life,
 of a hundred years, and while living, may we listen to,
 and proclaim the glory and majesty of the Creator of this
 rising sun. And, in the event that we live for more than a
 hundred years, may we never lose our individual freedom.
 [Eye:the sun confers to everyone the capacity to see.
 One hundred years: this is the Vedic life-expectancy.]

(6)

अथ शिवसंकल्प मन्त्र

ATHAA SHIVA SANKALPA MANTRAAH

यज्जाग्रतो दूर मुदैति दैवन्तदु सुप्तस्य तथैवैति ।

दूरङ्गमज्ज्योतिषा ज्योतिरेकन्तन्मे मनः शिवसंकल्पमस्तु ॥ १ ॥

1. Yaj jaagrato dooram udaiti daivam tadu suptasya tathai-vaiti.

Doo-ranga-mam jyotishaam jyoti-rekam tan-me manah shiva-sankalpam astu.

That far-going light of all lights that flies to distances in one's wakeful state, and even so, in one's sleep, may that my mind be filled with beautiful and benevolent thoughts.

[Lights: cognitive senses – seeing, hearing, smelling, tasting and touching.

Light: mind, the coordinator of all the senses. Far-going: the mind wanders off to distant places.]

येन कर्मण्यपसो मनीषिणो यज्ञे कृण्वन्ति विदथेषु धीराः ।

यदपूर्वं यक्षमन्तः प्रजानां तन्मे मनः शिवसंकल्पमस्तु ॥ २ ॥

2. Yena karmaan-yapaso manee-shino yaj-ye krinvanti vida-the-shu dheeraah Yada-poorvam yak-sham antah prajaa-naam tan-me manah shiva-sankalpam astu.

That mind, with the help of which wise people take an oath to perform sacred deeds in yagna, and patient people enter in to the battlefield of life, that which is the unique, mysterious light

hidden in the innermost recess of our heart, may that my mind be filled with beautiful and benevolent thoughts.

यत्प्रज्ञानमुत चेतो धृतिश्च यज्योतिरन्तरमृतं प्रजासु। यस्मान्न ऋते
किञ्चन कर्म क्रियते तन्मे मनः शिवसंकल्पमस्तु ॥ ३ ॥

3. Yat praj-yaanam uta cheto dhristish cha yaj-jyotir antar
amritam prajaasu. Yasmaan na rite kin-chana karma kriyate tan-
me manah shiva-sankalpam astu.

The mind which is consciousness in itself, which is awareness, that which is patience, and sustenance and memory, that which is the amrita jyotee, the deathless light, hidden in the hearts of all created beings, that without which no action can be performed, may that my mind be filled with beautiful and benevolent thoughts.

येनेदम्भूतं भुवनम्भविष्यत परिगृहीतममृतेन सर्वम् ।

येन यज्ञस्तायते सप्तहोता तन्मे मनः शिवसंकल्पमस्तु ॥ ४ ॥

4. Yene-dam bhootam bhuwa-nam bhavish-yat pari-gri-heetam
armritena sarvam. Yena yaj-yas taayate sapta hotaa tan-me
manah shiva-sankalpam astu

That deathless light by which is sustained all this past, present and future, that by which the yagna that has seven priests in extended and spread, may that my mind be filled with beautiful and benevolent thoughts.

[Seven priests: five senses, ego and intellect.

Yagna: all activity of worshipping, harmonizing and sharing. Life itself is All Yagna performed with these seven priests. Extended and spread: in our consciousness]

यस्मिन्नृचः साम यजूंषि यस्मिन् प्रतिष्ठिता रथनाभाविवाः ।

यस्मिंश्चित्तं सर्वमोतं प्रजानां तन्मे

मनः शिवसंकल्पमस्तु ॥ ५ ॥

5. Yasminn richah saama yajoomshi yasmin pratish-thi-taa rathanaa-bhaa-vi-vaa-raah. Yas-minsh-chittam sarva-motam prajaa-naam tan-me manah shiva-sankalpam astu

That mind in which is sustained the knowledge of the Rigveda, the music of the Saamaveda, and the sacred deeds of the Yajur, like the spokes in the hub of a wheel, that in which is woven

and interwoven all consciousness of all beings, may that my mind be filled with beautiful and benevolent thoughts.

[Rigveda: There are four Vedas – Rig, Yajur, Saama, and Atharva – revealed to the first Rishis by God in the beginning of human creation. These revelations contain the germs of all sciences.]

सुषारथिरश्वानिव यन्मनुष्या- न्नेनीयतेऽभीशुर्वाजिन इव ।

हृत्प्रतिष्ठं यदजिरं जविष्ठं तन्मे मनः शिवसंकल्पमस्तु ॥ ६ ॥

6. Su-shaa-rathir ash-waan iva yan manushayaan ne-nee- yate bhee-shu-bhir vaa-jina iva Hrit pra-tish-tham yada-jiram javish-tham tan-me manah shiva-sankalpam astu.

That mind which ever leads men like an expert charioteer controlling the reins of his horses, that which is heart-abiding, ever moving and the speediest of all forces, may that my mind be filled with beautiful and benevolent thoughts.

(7)

अग्न्याये ध्यान मन्त्र

Agnaye dhayan mantra

ॐ स नः पवस्व शं गवे शं जनाय शमर्वते ।

श२ राजन्नौ-षधीभ्यः

om sa naḥ pavasva śaṁ gave śaṁ janāye śamarvate ।

śaṁ rājannau-śadhībhyah

Om. O Omnipresent God, may our wealth bring us peace. May food and herbs bring us happiness and peace.

ॐ अभयं नः करत्यन्त-रिक्षम-भयं द्यावा-पृथिवी उभे इमे ।

अभयं पश्चा-दभयं पुरस्ता-दुत्तरा-दधर -दभयं नो अस्तु

om abhayaṁ naḥ karatyant-rikṣama-bhayaṁ dyāvā-
pṛthiavī ubhe ime ।

abhayaṁ paścā-dabhayaṁ purastā-duttarā-dadharā-
dabhayaṁ no astu

Om. May the horizons make us fearless. May the sky and the earth make us fearless. May we have no fear of any place in the past, present and the future. May we be un-afraid of the old and the young, and the rich and the poor.

ॐ अभयं मित्रा-दभयं-अमित्रा-दभयं ज्ञाता-दभयं परोक्षात् ।

अभयं नक्तं - अभयं दिवा नः सर्वा आशा

मम मित्रं भवन्तु

om abhayam mitrā-dabhayam-amitrā-dabhayam

jñātā-dabhayam parokṣāt ।

abhayam naktama-abhayam divā naḥ sarvā āśā

mama mitram bhavantu

Om. May we be un-afraid of our friends or enemy. May we be un-afraid of the known or the unknown. May we be fearless during the nights and the days. May we be protected from all directions, and may peace come to us from everywhere.

(8)

अग्नि -- प्रज्वलन -- मन्त्र

agni -- prajvalana -- mantra

(Kindling the sacred fire)

ॐ भूर्भुवः स्वः ॥

om bhūrbhuvah svah

Om. Om is the Giver of life, the dispeller of miseries, and the bestower of happiness.

Light up a small piece of camphor in a spoon and while reciting the following *mantra* , let the host place the lit camphor in the middle of the *hawan kund*.

ॐ भूर्भुवः स्वद्यो - रिव भूम्ना पृथिवीव वरिम्णा ।

तस्यास्ते पृथिवी देव - यजनि

पृष्ठे-अग्नि-मन्ना-दमन्ना-द्याया-दधे

om bhūrbhuvah svadyaoyo - riva bhūmnā

pr̥thiavīva varimṇā |

tasyāste pr̥thivī deva - yajani

pr̥ṣṭhe-agni-mannā-damannā-dyāyā-dadhe

Om. O God! I am kindling fire on this land created by You where learned people perform yagyas. Bless me with food and prosperity so that I can help all people of my society. Make my heart as big as the sky and my mind's patience as big as this earth.

To make sure the flame stay lit, add more camphor, *Ghee & samidhas* while reciting the following *mantra*.

(9)

अग्नि -- प्रदीपन -- मन्त्र

agni -- pradīpana -- mantra

(Arousing the sacred fire)

ॐ उद्-बुध्यस्वाग्ने प्रति-जागृहि त्व-मिष्टा-पूर्त्ते सꣳ सृजे थामयन्च -

अस्मिन्त्-सधस्थे अध्येत्त-रस्मिन् विश्वे-देवा

यजमानश्च सीदत

om ud-budhyasvāgne prati-jāgr̥hi tva-miṣṭā-pūrtte

saṁ-sr̥je-thāmayanca ।

asmint-sadhasthe adhyutta-rasmin viśve-devā

yajamānaśca sīdata

Om. O Agni, please kindle. May yajamaan, the host, be able to perform yagyas and serve humanity. O host and this gathering of learned people, be seated together on the same ground, disregarding your social status, and be ready to pray to God.

You all are equal in the eyes of God, and you have been created by the same God.

(10)

समिधा धान मन्त्र

Take three *samidhas* and soak them in Ghee. Host will be using these *samidhas* in next three *mantras*. Hold one *samidha* in your hand & place it in the middle of *havan kund* while reciting

“ Idam na mama ” (this is not for me)

प्रथम

prathama -- samidhā -- dhāna mantra

ॐ अयन्त इध्म आत्मा जात-वेदस्तेने-ध्यस्व वर्धस्व चेद्ध वर्धय
चास्मान् प्रजया पशु-भिर-ब्रह्म-वर्चसे-नान्ना-द्येन समेधय स्वाहा ।

इदमग्नये जात-वेदसे -- इदं न मम

om ayanta idhma ātmā jāta-vedastene-dhyasva
vardhasva ceddha vardhaya cāsmān prajayā paśu-

bhira-brahma-varcase-nānnā-dyena samedhaya svahā
 | idamagnaye jāta-vedase -- idaṁ na mama

Om. O God! This Aatma is your fuel. Just as samidha, the fuel for fire, burns radiating light and warmth, similarly I may live promoting true knowledge and friendship in the world. O Agni, you are the knower of everything. Grow brighter and brighter with this samidha and ghee. Bless us with food, riches, happiness, children and grandchildren. Help us in our physical and spiritual growth. This oblation is for Agni – the knower of everything. This is not mine, everything belongs to God.

Place the 1st. *Samidha* in the *Havan Kund*.

द्वितीय -- समिधा -- धान मन्त्र

dvitīyae -- samidhā -- dhāna mantra

**** (recite the following two mantras before offering the second samidha)**

ॐ समिधा-अग्निं दुवस्यत घृतैर-बोधयता-तिथिम् ।

आस्मिन्-हव्या जुहोतन स्वाहा ।

इदमग्नये जात-वेदसे -- इदं न मम

om samidhā-agnim duvasyata ghr̥taira-bodhayatā-
tithim । āsmin-havyā juhōtana svahā ।

idamagnaye jāta-vedase -- idam na mama

Om. Yajmaan, just as you welcome guests with food and hospitality, similarly you welcome Agni with samidhas and ghee. O Yajmaan, pour oblations of best objects in the Havan-Kund. This oblation is for Agni. This is not mine. Everything belongs to God.

ॐ सु-समिद्धाय शोचिषे घृतं तीव्रं जुहोतन ।

अग्नये जातवेदसे स्वाहा ।

इदमग्नये जातवेदसे - इदन्न मम

om su-samiddhāye śociṣe ghr̥taṁ tīvraṁ juhōtana ।

agnaye jātavedase svahā । idamagnaye jātavedase -

idanna mama

Om. When Agni is fully kindled, pour oblations of melted ghee in Havan-Kund. This oblation is for Agni, the personification of knowledge. This is not mine. Everything belongs to God.

Place the 11nd. *Samidha* in the *Havan Kund*.

तृतिये समिधा धान मन्त्र

tr̥itiye samidhā dhāna mantra

ॐ तन्त्वा समिद्-भि-रंगिरो घृतेन वर्द्धया मसि ।

बृहच्छोचा यविष्ठ्य स्वाहा । इदमग्नये-अग्निरसे - इदन्न मम ॥

om tantvā samid-bhi-raṅgiroa

ghṛtena varddhayā masi ।

bṛhacchocā yaviṣṭhya svahā ।

idamagnaye-angirase - idanna mama

Om. O Agni, you are the giver of life to everyone in the universe. We offer you oblations of samidha and ghee. May you grow brighter and brighter. This oblation is for Agni. This is not mine. Everything belongs to God.

**Place the 11rd. *Samidha* in the
Havan Kund.**

(11)

घृता - हुति -- मन्त्र

ghṛtā - huti -- mantra

**Recite the following *mantra* five times with
ghee ahuti each time**

ॐ अयन्त इध्म आत्मा जात-वेदस्तेने-ध्यस्व वर्धस्व चेद्ध वर्धय

चास्मन् प्रजया पशु-भिर-ब्रह्म-वर्चसे-नान्ना-द्येन

समेधय स्वाहा ॥ इदमग्नये जात-वेदसे - इदन्न मम ॥

om ayanta idhma ātmā jāta-vedastene-dhyasva

vardhasva ceddha vardhaya

cāsman prajayā paśu-bhira-brahma-varcase-nānnā-

dyena samedhaya svahā ।।

idamagnaye jāta-vedase - idann mama ।।

Om. O God! This Aatma is your fuel. Just as samidha, the fuel for fire, burns radiating light and warmth, similarly I may live promoting true knowledge and friendship in the world. O Agni, you are the knower of everything. Grow brighter and brighter with this samidha and ghee. Bless us with food, riches, happiness, children and grandchildren. Help us in our physical and spiritual growth. This oblation is for Agni – the knower of everything. This is not mine, everything belongs to God.

(12)

जल प्रसेचन मन्त्र

jala prasechan mantra

(O' GOD please purify the grounds where havan is performed)

**Take a clean stainless steel glass of water.
Host will be pouring this water around the
Havan Kund in the direction mentioned in
the following *mantras***

ॐ अदिते - ऽनु-मन्यस्व ॥ १ ॥ पूर्व

om adite - 'nu-manyasva || 1 || pūrva

“ EAST ”

Om. O Aditi, listen to our prayers.

ॐ अनुमते - ऽनु-मन्यस्व ॥ २ ॥ पश्चिम

om anumate - 'nu-manyasva || 2 || paścima

“ WEST ”

Om. O Indra, listen to our prayers.

ॐ सर -स्वत्य - ऽनु-मन्यस्व ॥ ३ ॥ उत्तर

om sara -svatya - 'nu-manyasva || 3 || utara

“ NORTH ”

Om. O Saraswatee, listen to our prayers.

ॐ देव सवितः प्रसुव यज्ञं प्रसुव

यज्ञ-पतिं भगाय ।

दिव्यो गन्धर्वः केतपूः केतन्नः पुनातु

वाचस्पतिर्-वाचम् नः स्वदतु ॥ ४ ॥

om deva savitaḥ prasuva yajñam prasuva

yajña-patiṁ bhagāya ।

divyo gandharvaḥ ketapūḥ ketannaḥ punātu

vācaspatir-vācam naḥ svadatu || 4 ||

All around the *Havan Kund* continuing from East, to south, to west and to north.

Om. O God, You are the creator of the universe. You lead us in this yagya as You are the Leader of all yagyas. May this Yagya be auspicious for us. You are the highest Source of divine knowledge and everyone sings Your glory. Guide our intellects and bestow sweetness in our speech so that we may think right and speak well.

(13)

आधारा वाज्य भागाहुति मन्त्र

āghārā vājya bhāgāhuti mantra

(for knwoledge, progress & success)

Host should offer *Ghee ahutis* with following four *mantras*.

ॐ अग्नये स्वाहा । इदमग्नये -- इदन्न मम ॥ १ ॥

om agnaye svāhā ।

idamagnaye -- idanna mama ॥ 1 ॥

Om. I call upon Agni. This oblation is for Agni. This is not mine.
Everything belongs to God.

ॐ सोमाय स्वाहा । इदं सोमाय -- इदन्न मम ॥ २ ॥

om somāya svāhā ।

idam somāya -- idanna mama ॥ 2 ॥

Om. I call upon Soma. This oblation is for Soma. This is not
mine. Everything belongs to God.

ॐ प्रजापतये स्वाहा । इदं प्रजापतये -- इदन्न मम ॥ ३ ॥

om prajāpataye svāhā ।

idaṁ prajāpataye -- idanna mama ॥ 3 ॥

Om. I call upon Prajapati, the creator of the universe. This oblation is for Prajapati. This is not mine. Everything belongs to God.

ॐ इन्द्राय स्वाहा । इदं इन्द्राय -- इदन्न मम ॥ ४ ॥

om indrāya svāhā ।

idaṁ indrāya -- idanna mama ॥ 4 ॥

Om. I call upon Indra. This oblation is for Indra. This is not mine. Everything belongs to God.

(14)

सामान्य प्रकरणम्

Samanya prakaraNam

ओं भूरग्नये प्राणाय स्वाहा।

इदमग्नये प्राणाय-इदन्न मम ॥ १ ॥

Om bhoo-rag-naye praanaaya swaahaa.

Idam agnaye praanaaya, idanna mama.

Unto the earthly fire that acts like breath to energize all creatures, do I make this truthful offering.

ओं भुवर्वायवेऽपानाय स्वाहा ॥

इदं वायवेऽपानाय - इदन्न मम ॥ २ ॥

Om bhuwar-waaya-ve 'paanaa-ya swaahaa.

Idam vaaya-ve 'paanaa-ya, idanna mama.

Unto the atmospheric wind that cools the surrounding and removes the uneasiness by providing fresh air, do I make this truthful offering.

ओं स्वरादित्याय व्यानाय स्वाहा ॥

इदमादित्याय व्यानाय - इदन्न मम ॥ ३ ॥

Om swar-aadit-yaaya vyaanaa-ya swaahaa.

Idam aadit-yaaya vyaanaa-ya, idanna mama.

Unto the heavenly sun that makes the world happy by giving light, and causing rain to fall and grains to ripen, do I make this truthful offering.

ओं भूर्भुवः स्वरग्निवाय्वादित्येभ्यः प्राणापानव्यानेभ्यः स्वाहा ॥

इदमग्निवाय्वादित्येभ्यः प्राणापा- नव्यानेभ्यः - इदन्न मम ॥ ४ ॥

**Om bhoor bhuwah swaragni vaay-va-ditye-bhyah
praana-paana vyaane-bhyah swaahaa.**

**Idam agni vaay-vaa-ditye-bhyah
praanaa-paana vyaane-bhyah, idanna mama.**

Unto earth, sky and heaven, and unto the orresponding fire, air and sun, with their functions of energizing, removing pains and making the world happy, do I make this truthful offering.

(15)

स्विष्ट - कृत - आहुती - मन्त्र

sviṣṭa - kṛta - āhuti - mantra

Offer as an *ahuti* a spoonfull of *Prashaad* with the following *mantra*

ॐ यदस्य कर्मणो-अत्यरी-रिचं यद्वा न्यून-मिहाकरम् ।

अग्निष्टत् - स्विष्ट कृद् विद्यात् सर्वं स्विष्टं सुहुतं करोतु मे ।

अग्नये स्विष्ट कृते सुहु-तहुते सर्व-प्रायश्चित्ता-हु-तीनां

कामानां समर्द्ध-यित्रे सर्वान्नः कामान्त-समृद्धय स्वाहा ।

इदम्-अग्नये स्विष्ट - कृते -- इदन्न मम ।

om yadasya karmaṇo-atyarī-ricam yadvā nyūna-mihākaram ।

agniṣṭat - sviṣṭa kṛd vidyāt sarvaṁ sviṣṭaṁ suhutaṁ karotu me ।

agnye sviṣṭa kṛte suhu-tahute sarva-prāyaścittā-hu-tinām kāmānām

samarddha-itre sarvānnaḥ kāmānt-samarddhaya svāhā । idam-

agnaye sviṣṭa - kṛte -- idanna mama ।

Om. May Agni, the personification of knowledge, make this yagya a success even though I might have made some mistakes in performing this yagya. O Agni, you know all my heart's wishes. Please fulfill them. Please accept the offerings that I have offered you with great love and devotion. I offer you all that I have. You are the destroy of evil and the creator of goodness in mankind. O Agni, grant me my wishes. This oblation is for Agni – the giver of all wishes. This is not mine, everything belongs to God.

(16)

प्रजापत्य आहुति मन्त्र

Prajapatya ahuti mantra

PRAA-JAA-PAT-YAAHUTI:

— CHANT SILENTLY

ओं प्रजापतये स्वाहा ॥

इदं प्रजापतये - इदन्न मम ॥

Silent Oblation to Prajaapati with Ghee and Samaagree.

Om prajaa-pata-ye swaahaa. Idam prajapaye idanna mama

Unto Prajapati, the Silent Witness to the drama
of this Universe is this offering made. Nothing is mine.

(17)

आज्याहुति मन्त्र

Mantras and Oblations for Big, Special Occasions.

PAVA-MAAN AAHUTI:

Oblations for the Purification and Enlightenment.

ओं भूर्भुवः स्वः । अ॒ग्न आ॒यूँषि पव॑स॒ आ
सु॒वोर्ज॑मिषं च नः ॥ आ॒रे बा॑धस्व दु॒च्छुनां॑ स्वाहा ॥

इदम॒ग्नये पव॑मानाय - इद॒न्न मम॑ ॥ ऋ० ९।६६।१९

Om bhoor bhuwah swah.

Agha aayoomshi pawasa

aa-suvor jamisham cha nah.

Aare baadhas-wa duch-chhu-naam swaahaa.

Idam agnaye pwa-maanaa-ya, idanna mama.

O Agni! Purify and lengthen our lives and send down food and energy. Drive misfortune far away from us.

[Agni: refers to God.]

ओं भूर्भुवः स्वः । अ॒ग्निर्ऋ॑षिः पव॑मानः पा॒ञ्चज॑न्यः पु॒रोहि॑तः ॥

तमी॒महे॒ महा॒ग॒यं स्वाहा ॥ इदम॒ग्नये पव॑मानाय - इद॒न्न मम॑ ॥ ऋ०

९।६६।२०

Om bhoor bhuwah swah. Agnir rishih pawa-maanah

paancha-janyah purohitah. Tamee-mahe mahaa-gayam swaaha.

Idam agnaye pawa-maanaa-ya, idanna mama.

Agni sees through our lives with penetrating vision and takes away impurities. He is the Benefactor of all five classes of human beings in society. He occupies supreme importance in all undertakings. To him, whose glory is widely proclaimed, to do we offer our supplications. [Five classes: based on a division of labor, there are teachers, defenders, commercialists, laborers and, those who do not belong to any of these four classes. These are respectively called Brahmana, Kshatriya, Vaishya, Shudra and Ati-shudra.]

ओं भूर्भुवः । अग्ने पवस्व स्वपा अस्मे वर्चः सुवीर्यम् ॥ दधद्रयिं मयि

पोषं स्वाहा ॥ इदमग्नये पवमानाय - इदन्न मम ॥ . ऋ० ६।६।२१

Om bhoor bhuwah swah. Agne pawas-wa swa-paa asme varchah su-veeryam. Dadhad rayim mayi posham swaahaa. Idam agnaye pawa-maanaa-ya, idanna mama

Agni, Performer of benevolent deeds! Pour forth on us the brilliance of Divine Knowledge and heroic vigor. Grant us wealth that nourishes.

ओं भूर्भुवः स्वः । प्रजापते न त्वदेतान्यन्यो विश्वा जातानि परिता

बभूव । यत् कामास्ते जुहुमस्तन्नो अस्तु वयं स्याम पतयो

रयीणां ॥ इदं प्रजापतये - इदन्न मम ॥ ऋ० १०।१२१।२०

Om bhoor bhuwah swah. prajaa-pate! Na twad etaan-yanyo vishwaa jaataani pari taa babhoowa Yat kaamaas-te juhumas tan-no astu vayam syaama patayo rayeenaam swaahaa. idam prajaa-pataye, idanna mama.

O Prajaapati, Master of all creatures! No-one, other than You, comprehends the creatures of this visible and other invisible worlds. Grant us our heart's desire, for which we invoke You, and bless us to be masters of riches.

(18)

अष्टाज्य आहुति

ASHT AAJYAA-HUTI:

Eight Oblations for Auspiciousness. Offer Ghee only.

ओं त्वं नोऽअग्ने वरुणस्य विव्दान् देवस्य हेडोऽ व यासिसीश्ठाः ।

यजिष्ठो वह्नितमः शोशुचानो विश्वा द्वेषांसि प्र मुमुग्ध्यस्मत्

स्वाहा । इदमग्नीवरुणाभ्याम् - इदन्न मम ॥ १ ॥ ऋ० ४।१।४

Om twan-no agne varunasya vidwaan
devasya hedo 'vayaa-si-seesh-thaah.

Yajish-tho vahni-tamah shoshu-chaano

vishwaa dweshaan-si pra-mumug-dhyas-mat swaaha.

Idam agnee-varunaa-bhyaam, idanna mama.

Agni, the Knowledgeable One! Drive away from us the tendency to show disrespect to any accomplished scholar in society. Supremely worshipped in our yagna, supreme in carrying our burdens, and supreme in brilliance, may you separate all forces of hatred from us.

ओं स त्वं नो अग्नेऽवमोभवोती नेदिष्ठो अस्या उषसो व्युष्टौ ।

अव यक्ष्व नो वरुणं रराणो वीहि

मृडीकं सुहवौ न एधि स्वाहा ॥

इदमग्नीवरुणाभ्याम् - इदन्न मम ॥ २ ॥ ऋ० ४।१।२

Om sa twan-no agne 'vamo bhawo-tee

nedish-tho asyaa ushaso vyush-tau
 Ava yak-shwa no varunam ra-raano
 veehi mrideekam shuhawao na edhi swaahaa.
 Idam agnee-varunaa-bhyaam, idanna mama.

Agni, at this hour of the break of dawn, be close and nearest in offering help. In granting us knowledge, destroy all binding influences, promote our peaceful nature, and be ready to respond to our call for help.

ओम् इमं मे वरुण श्रुधी हवमध्या च मृडय।

त्वामवस्युरा चके स्वाहा ॥

इदं वरुणाय - इदन्न मम ॥३॥ ऋ० १।२५।१९

Om imam me varuna shrudi
 havyam adyaa cha mridaya.
 Twaam awasyu-raacha-ke swaahaa.
 Idam varunaaya, idanna mama.

Choiceworthy Varuna!hear this call of mine and be gracious today. Longing for your mercy do I call upon you.

ओं तत्त्वा यामि ब्रह्मणा वन्दमानस्तदा शास्ते यजमानो हविर्भिः।

अहेडमानो वरुणेह बोध्युरुशंस मा न आयुः प्र मोषीः स्वाहा ॥

इदं वरुणाय - इदन्न मम ॥४॥ ऋ० १।२४।११

Om tat-twaa yaami brahmanaa vanda-maanas
 tad aashaas-te yajamaano havir-bhiih.
 Aheda-maano varu-neha bo-dhyu-ru-shansa
 maa na aayuh pra-mo-sheeh swaahaa.
 Idam varunaaya, idanna mama.

I set my hope for the elevated life that a devoted person prays for with yagna offerings, and so I approach you, God, praising you with Vedic verses. Extensively praised by thoughtful minds, O Varuna, may you not disregard my call for help, but grant me, here and now, the wisdom I seek.

While using that wisdom, let not my life be unexpectedly cut short.

ओं ये ते शतं वरुण ये सहस्रं यज्ञियाः पाशा वितता महान्तः।

तेभिर्नो अद्य सवितोत विष्णुर्विश्वे मुञ्चन्तु मरुतः स्वर्काः स्वाहाः ॥

इदं वरुणाय सवित्रे विष्णवे विश्वेभ्यो देवेभ्यो मरुद्भ्यः स्वर्केभ्यः

इदन्न मम ॥ कात्यायन श्रौत० १५।१।११

Om ye te shatam varuna ye sahas-ram yaj-yi-yaah
paashaah vita-taa mahaantah. Tebhir no adya savi-tota
vishnur vishwe mun-chantu marutah swar-kkaah swaahaa.
Idam varunaaya savitre vishnave vishwe-bhyo
devebhyo marud-bhyah swarke-bhyah, idanna mama.

Varuna! hundreds and thousands of Your greatest Laws, that relate to our life, are extended across this vast creation, and made to exercise their influence. O Omnipresent Impeller, and O enlightened men who teach us not to cry, we pray that through these laws, you may all help us to gain emancipation from the world.

ओम् अयाश्चाग्नेऽस्यनभिः शस्ति - पाश्च सत्यमित्त्वमया असि।

अया नो यज्ञं वहास्यया नो धेहि भेषजं स्वाहा ॥

इदमग्नये अयसे - इदन्न मम ॥ ६ ॥ कात्यायन श्रौत० १२।१।११

Om ayaash chaagne 'syana-bhi shasti-paash cha satyam-it
twam ayaa asi. Ayaa no yajyam vahaas-ya-yaa
no dhehi bhesha-jam swaaha. Idam agnaye ayase, idanna
mama.

I declare truthfully, Agni, You are indeed found everywhere, and are the Protector of those free from sin. Bring our yagna to a successful end and rectify our transgressions.

ओम् उदुत्तमं वरुण पाशमस्म- दवाधमं वि मध्यमं श्रथाय।

अथा वयमादित्य व्रते तवाना- गसो अदितये स्याम स्वाहा ॥

इदं वरुणाया आदित्या- अदितये च - इदन्न मम ॥ ७ ॥ ऋ०

१।२४।१२

Om ud-ut tamam varuna paasham-asmad
avaa-dhamam vi madhaya-mam shra-thaaya.

Athaa vayam aaditya vrata

tavaa-naa-gaso adita-ye syaama swaahaa.

Idam varu-naayaa 'dit-yaayaa 'dita-ye cha, idanna mama.

Varuna! loosen the bonds that bind me – bonds of upper, middle and lower levels – so that we, O Imperishable One, may be sinless in Your Laws, and become worthy for the realm of Eternal Life. [Upper level: impure thoughts

Middle level: impure emotions – lust, greed, anger, etc.

Lower level: excessive, unchanelled sense-enjoyment.]

ओं भवतन्नः समनसौ सचेतसावरेपसौ।

मा यज्ञं हि सिष्टं मा यज्ञपतिं जातवेदसौ शिवौ भवतमद्य नः

स्वाहा ॥ इदं जातवेदोभ्याम्-इदन्न मम ॥ ८ ॥ यजु० २।३ ६।६।२१

Om bhawatan-nah sa-manasau

sa-cheta-saa vare-pasau.

Maa yajyam him sish-tam

maa yajyapatim jaataveda-sau

shivau bhawatam adya nah swaahaa.

Idam jaata-vedo-bhyaam, idanna mama.

O married couple! May both of you be for us of the same thought and knowledge, and sinless. May you both never cause harm to either the tradition of charity or to the good name of Yajmaan, the performer of yagna. May both of you be for us,

today, possessors of much wealth, that you can show us grace and benevolence.

[Couple: married people are motivated to earn, and they provide the means for society to go on through their acts of charity & donation. This has always been so throughout the world, in all ages.

Us: Teachers and social workers.]

If the *Havan* is performed in the morning then recite the morning *mantras*, otherwise goto the evening *mantras* section

(19)

प्राताः - कालीन -- आहुति --- मन्त्र

prātāḥ - kālīna -- āhuti --- mantra
(morning mantras)

ॐ सूर्यो ज्योति-ज्योतिर्-तिः सूर्यः स्वाहा ॥ १ ॥

om sūryo jyoti-jyotir-tiḥ suryaḥ svāhā || 1 ||

Om. We call upon Soorya. Soorya is light [knowledge] and light is Soorya.

ॐ सूर्यो वर्चो ज्योतिर्-वर्चः स्वाहा ॥ २ ॥

om suryo varco jyotir-varcaḥ svāhā || 2 ||

Om. We call upon Soorya. Soorya is Splendor and Splendor is Soorya.

ॐ ज्योतिः सूर्यः सूर्यो ज्योतिः स्वाहा ॥ ३ ॥

om jyotiḥ sūryaḥ suryo jyotiḥ svāhā || 3 ||

Om. We call upon Soorya. Soorya is light and light is Soorya.

GO TO ** (common for morning & evening mantras)**

सायं - कालीन -- आहुति --- मन्त्र

sāyam - kālīna -- āhuti --- mantra

(evening *mantras*)

ॐ अग्निर्-ज्योतिर्-ज्योतिर्-अग्निः स्वाहा ॥ १ ॥

om agnir-jyotir-jyotir-agniḥ svāhā || 1 ||

Om. We call upon Agni. Agni is light and light is Agni.

ॐ अग्निर्-वर्चो ज्योतिर्-वर्चः स्वाहा ॥ २ ॥

om agnir-varco jyotir-varcaḥ svāhā || 2 ||

Om. We call upon Agni. Agni is Speech and Speech is Agni.

ॐ अग्निर्-ज्योतिर्-ज्योतिर्-अग्निः स्वाहा ॥ ३ ॥

om agnir-jyotir-jyotir-agniḥ svāhā || 3 ||

Om. We call upon Agni. Agni is light and light is Agni.

ॐ सजूर - देवेन सवित्रा सजू - रात्र्ये - इन्द्र - वत्या ।

जुशाणो अग्निर्वेतु स्वाहा ॥ ४ ॥

om sajūr - devena savitrā sajū - rātrye - indra - vatyā ।

juśāṇo agnirvetu svāhā || 4 ||

Om. May this Soorya with all the light rays accept our oblations and carry the fragrance of yagya to the whole world.

(20)

****(common for morning & evening)

ॐ यां मेधां देवगणाः पितरश्चो-पासते ।

तया मामद्य मेधयाग्ने मेधाविनं कुरु स्वाहा

om yām medhām devagaṇāḥ pitaraśco-pāsate ।

tayā māmadya medhayāgne medhāvinam

kuru svāhā Om. I call upon Agni. O Agni grant me the same kind of intellect that my learned ancestors possessed so that I may also become learned and intelligent.

IF YOU WANT TO RECITE ANY SPECIAL MANTRA's, or perform any special ceremony , do that HERE & RETURN HERE. OTHERWISE FOLLOWING ARE THE FINAL MANTRAS

(21)

गायत्रि मन्त्र

Gayatri mantra

Faculty of constant Bliss

ओ३म् । भूर्भुवः स्वः । तत्सवितुर्वरेण्यं

भर्गो देवस्य धीमहि ।

धियो यो नः प्रचोदयात् ॥ यजु० ३६।३

**Om bhoor bhuwah swah. Tat savitur varenyam
bhargo devasya dheemahi.
Dhiyo yo nah pracho-dayaat**

O Soul of Life, the Holy King of kings! O God of all the regions, high and low, O Lord of Joy, Whose Glory Nature sings, Who shapes the earth and lets the mortals grow.

We seek Thy blessed Feet to meditate Upon Thy Glorious Form of Holy Light Which drives away the gloom of sins we hate And makes the souls of righteous people bright.

My heart, O Father, meekly prays to Thee To win Thy Grace, to make me good and wise, And bless my mind with knowledge, full and free From dark and vicious thoughts of sins and lies.

ॐ भूरग्नये प्राणाय स्वाहा ।

इदम्-अग्नये प्राणाय -- इदन्न मम ॥

om bhūragnaye prāṇāya svāhā ।

idama-agnaye prāṇāya

-- idanna mama ।।

Om. I call upon Agni, the Creator of the universe, for life. This oblation is for Agni. This is not mine. Everything belongs to God.

ॐ भुवर्वायवे-अपानाय स्वाहा ।

इदम् वायवे-अपानाय --- इदन्न मम ॥

om bhuvarvāyave-apānāya svāhā ।

idam vāyave-apānāye --- idanna mama ।।

Om. I call upon Vayu (Air), the Dispeller of miseries, for apana (Inhaling). This oblation is for Vayu. This is not mine. Everything belongs to God.

ॐ स्वरा-दित्याये व्यानय स्वाहा ।

इदम् - अदित्याय व्यानाये इदन्न मम ॥

om svarā-dityāye vyānaya svāhā ।

idama - adityāya vyānāye idanna mama ।।

Om. I call upon Aditya, the bestower of happiness, for Vyana (Exhaling). This oblation is for Aditya. This is not mine. Everything belongs to God.

ॐ भूर्भुवः स्वर-अग्नि-वायवा-दित्येभ्यः

प्राणापान व्यानेभ्यः स्वाहा ।

इदम-अग्नि-वायवा-दित्येभ्यः

प्राणापान-व्यानेभ्यः -- इदन्न मम ॥

om bhūrbhuvāḥ svara-agni-vāyavā-dityebhyaḥ

prāṇāpāna vyāneibhyaḥ svāhā ।

idama-agni-vāyavā-dityebhyaḥ

prāṇāpāna-vyāneibhyaḥ -- idanna mama ।।

Om. I call upon Agni, the Creator; Vayu (Air), the Dispeller of miseries, and Aditya, the bestower of happiness for prana, apana (Inhaling) and vyana (exhaling), respectively. This is not mine. Everything belongs to God.

ॐ आपो ज्योतीरसो - अमृतं ब्रह्म भूर्भुवः स्वरों स्वाहा ॥

om āpo jyotīraso-amṛtaṁ brahma

bhūbhurvaḥ svarom svāhā ।।

Om. we call upon the Creator and the Preserver of the universe. God is ever - pervading. God is the highest Source of intelligence. God protects the devotees.

(22)

महा मृत्युञ्जय मन्त्र

Maha mrityunjaya mantra

ॐ त्र्यम्बकं यजामहे सुगन्धिम् पुष्टि-वर्धनम्।

ऊर्वा- रुकमिव बन्धनान्मृत्यो - मुक्षीय मा अमृतात् ॥

**aum tryambakam yajāmahe sugandhim puṣṭi-
vardhanam | ūrvā- rukamiva bandhanānmṛtyo -
mukśiya maa āmṛtāt ||**

We worship The Three-Eyed Lord Shiva who is naturally fragrant, immensely merciful and who is the Protector of the devotees. Worshipping him may we be liberated from death for the sake of immortality just as the ripe cucumber easily separates itself from the binding stalk i.e. "By your Grace, Let me be in the state of salvation (Moksha) and be saved from the clutches of fearful death and calamities". Remembering Lord Ganesha and then Brahmrishi Vasishta who has given us this mahamantra, before beginning the Mahamrityunjaya Mantra will give us ENHANCED RESULTS.

(23)

पूर्ण आहुती मन्त्र

pūrṇa āhutiṁ mantra

Host should offer *Ghee* & all the guests should stand & offer *Samagree Ahutis* (oblations) with the following *mantras* & try to finish all the offerings as these are the final *mantras*. You may mix a little *Ghee* with the *Samagree* to avoid any splash.

ॐ विश्वानि देव सवितर्दुरितानि परासुव ।

यद् - भद्रं तन्न आसुव स्वाहा ॥

om viśvāni deva savitarduritāni parāsuva ।

yad - bhadraṁ tanna āsuva svāhā ।।

Om. O God, the Creator of the universe and the giver of all happiness, keep us far from bad habits, bad deeds, and calamities. May we attain everything that is auspicious.

ॐ अग्ने नय सुपथा राये अस्मान्-विश्वानि

देव वयुनानि विद्वान् ।

युयो-ध्यस्म-ज्जुहुराण-मेनो भूयिष्ठां ते नम

उक्तिं विधेम स्वाहा ॥

om agne naya supathā rāye asmān-viśvāni

deva vayunāni vidvān ।

yuyo-dhyasm-jjuhurāṇa-meano bhūyisṭhām

te nama uktiṁ vidhema svāhā ।।

Om. O God, You are Dayva, the Self-Illuminating; and you are Agni, the personification of knowledge. Show us the right path which leads to true knowledge and Dharma so that we may attain riches and knowledge in our lives through righteous deeds. Cast away all our ill – feelings and sins. Give us the intellect so that we are ever engrossed in singing Your name and in meditating upon You.

The Host may stand up now & everybody repeat the following *mantra* 3 times & finish all the offerings (oblations).

ॐ सर्व वै पूर्ण ५ स्वाहा ॥

om sarvaṁ vaī pūrṇa ṁ svāhā ।।

Om. Verily, truly every creation of God is perfect.

(Repeat the above mantra 3 times)

Congratulate the host (if the Havan was performed for some special ceremony) with some flowers & pass the blessings. If Havan was performed inside, take the Havan Kund around the house, but be carefull, & then you may take the *Havan Kund* outside if the smoke is uncomfortable. Sit down & chant the following Arya bhajan

(24)

यज्ञ प्रार्थना

yajña prārthanā

पूजनीय प्रभो हमारे भाव उज्ज्वल कीजीये ।

pūjanīya prabho hamāre bhāva ujvala kijīye ।

छोड़ देवें छल कपट को मानसिक बल दीजीये ।

choṛa deveṁ chala kapaṭa ko mānasika bala dijīye ।

वेद की बोलें ऋचायें सत्य को धारन करें ॥

veda kī boleṁ ṛcāyeṁ satya ko dhārana kareṁ ।।

हर्ष में हों मग्न सारे शोक सागर से तरें ॥

harśa meṁ hoṁ magna sāre śoaka sāgara se tareṁ ।।

अश्व - मेधादिक ऋचायें यज्ञ पर उष्कार को ।

aśva - medhādika ṛcāyeṁ yajña para upkāra ko ।

धर्म मर्यादा चला कर लाभ दें सन्सार को ॥

dharma maryādā calā kara lābha deṁ sansāra ko ।।

नित्य श्रद्धा भक्ति से यज्ञादि हम करते रहें ।

nitya śraddhā bhakti se yajñādi hama karate raheṁ ।

रोग पीड़ीत विश्व के सन्ताप सब हरते रहें ॥

roga pīṛīta viśva ke santāpa saba haratei raheim ।।

भावना मिट जाये मन से पाप अत्याचार की ।

bhāvanā miṭa jāye mana se pāpa atyācāra kī ।

कामनायें पूर्ण होवें यज्ञ से नर - नार की ॥

kāmanāyeim pūrṇa hoveim yajña se nara - nāra kī ।।

लाभ-कारी हो हवन हर जीवधारी के लिये ।

lābha-kārī ho havana hara jīvadhārī ke liye ।

वायू जल सर्वत्र हों शुभ गन्ध को धारण किये ॥

vāyū jala sarvatra hoṁ śubha gandha ko dhāraṇa kiye ।।

स्वार्थ भाव मिटे हमारा प्रेम पथ विस्तार हो ।

svārtha bhāva miṭe hamārā prema patha vistāra ho ।

इदन्न मम का सार्थक प्रति-एक में व्यवहार हो ॥

idanna mama kā sārthaka prati-eka meim vyavahāra ho ।।

हाथ जोड़ झुकाये मस्तक वन्दना हम कर रहे।

hātha joṛa jhukāye mastaka vandanā hama kara rahei ।

नाथ करुणा रूप करुणा आपकी सब पर रहे ॥

nātha karuṇā rūpa karuṇā āpakī saba para rahei ।।

(25)

कामना

सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः

सर्वे भद्राणि पश्यन्तु मा कश्चिद् दुःखः भाग्भवेत्

sarve bhavantu sukhinaḥ sarve santu nirāmayāḥ

sarve bhadraṇi paśyantu mā kaścīd dukhaḥ bhāgbhavet

(26)

शान्ति पाठ

ॐ द्यौः शान्तिरन्तरिक्षं शान्तिः प्रिथ्वी शान्तिरापः शान्तिरोषधयः

शान्तिः। वनस्पतयः शान्तिर्विश्वे देवाः शान्तिर्ब्रह्म शान्तिः सर्वं

शान्तिः शान्तिरेव शान्तिः सा मा शान्तिरेधि ॥ १२ ॥

om dyauḥ śāntiranta-rikṣam śāntiḥ pathiavī

śāntirāpaḥ śānti-roṣadhaḥ śāntiḥ | vanaspatayāḥ

śāntirviśve devāḥ śāntirbrahma śāntiḥ sarvaṁ śāntiḥ

śāntireva śāntiḥ sā mā śāntiredhi || 12 ||

ब्रिहद् यज्ञ परिपूर्ण

brihad yajña paripūrṇa

“HERE ENDS THE MAJOR YAJNA”

CONGRATULATIONS

आर्य समाज के दस नियम

THE TEN PRINCIPLES OF A NOBLE SOCIETY

ārya samāja ke dasa niyama

१। सब सत्य विद्या और जो पदार्थ विद्या से जाने जाते हैं उन सब का आदिमुल परमेश्वर है ।

The first (efficient) cause of all true knowledge and all that is known through knowledge is God (Parameshwar).

1। saba satya vidyā aur jo padārtha vidyā se jāne jāte hain un saba kā ādimula paramēśvara hai ।

२। ईश्वर सच्चिदानन्द स्वरूप निराकार सर्वशक्तिमान न्यायाकारी दयालू अजन्मा अनन्त निर्विकार अनादि अनुपम सर्वधार सर्वेश्वर सर्वव्यापक सर्व-अन्तर्यामि अजर अमर अभय नित्य पवित्र और सृष्टि - कर्ता है। उसी की उपासना करने योग्य है ॥

2. God (Ishwara) is blissful, self-revealing, formless, master of all, unbiased, kind, unborn, endless, unchangeable, beginningless, beautiful, the support of all, Lord of all lords, omnipresent, immanent, unageing, immortal, fearless, eternal, holy, and the creator of all creations. He alone is worthy of being worshipped.

2 | īśvara saccidānanda svarupa nirākāra sarvaśaktimāna
nyāyākārī dayālū ajanmā ananta nirvikāra anādi anupama
sarvadhāra sarveśvara sarvavyāpaka sarva-antaryāmi ajara
amara abhaya nitya pavitra aura sṛṣṭi - kartā hai | usī kī
upāsana karane yogya hai ||

३। वेद सब सत्य - विद्याओं का पुस्तक है । वेद का पढ़ना - पढ़ाना
और सुनना - सुनाना सब आर्यों का परम धर्म है ॥

Vedas are the scripture of true knowledge. It is the first
duty of the Aryas (noble persons) to read them, teach
them, recite them, and hear them being read.

3| veda saba satya - vidyāyom kā pustaka hai | veda kā
paṛhanā - paṛhanā aura sunanā - sunanā saba āryom kā parama
dharma hai ||

४। सत्य को ग्रहण करने और असत्य को छोड़ने के लिये सदा उद्यत
रहना चाहिये ॥

One should always be ready to accept truth and
give up untruth.

4 | satya ko grahaṇa karane aura asatya ko choṛane ke liye sadā
udyata rahanā cāhiye ||

५। सब काम धर्मानुसार अर्थात् सत्य और असत्य को विचार करके
करने चाहिये ॥

One should do everything according to the ethics, i.e. after due reflection over right and wrong.

5 | saba kāma dharmānusāra arthāta satya aura asatya ko vicāra karake karane cāhiye ||

६। सन्सार का उपकार करना इस समाज का मुख्य उद्देश्य है।

अर्थात् शारीरिक आत्मिक और सामाजिक उन्नति करना ॥

Doing good to the whole world is the primary objective of this society, i.e. to look to its physical, spiritual and social welfare.

6 | sansāra kā upakāra karanā isa samāja kā mukhya uddeśya hai | arthāta śārīrika ātmika aura sāmājika unnatī karanā ||

७। सब से प्रीतिपूर्वक धर्मानुसार यथायोग्य वर्तना चाहिये ॥

Let your dealings with others be regulated by love, compassion and justice, in accordance with the dictates of Dharma.

7 | saba se prītipūrvaka dharmānusāra yathāyogya vartanā cāhiye ||

८। अविद्या का नाश और विद्या की वृद्धि करनी चाहिये ॥

One should promote knowledge (vidya) and dispel ignorance (avidya).

8 | aviddyā kā nāśa aura vidyā kī vṛddhi karanī cāhiye ||

९। प्रत्येक को अपनी ही उन्नती से सन्तुष्ट नहीं रहना चाहिये। किन्तु सब की उन्नती में अपनी उन्नती समझनी चाहिये ॥

One should not be content with one's own success, but should look for one's welfare in the welfare of all.

9 | pratyeka ko apanī hī unnatī se santuṣṭa nahīm rahanā cāhiye | kintu saba kī unnatī meṁ apanī unnatī samajhanī cāhiye ॥

१०। सब मनुष्यों को सामाजिक सर्व - हितकारी नियम पालने में परतन्त्र रहना चाहिये और प्रत्येक हितकारी नियम पालने में सब स्वतन्त्र रहें ॥

One should regard one's self under restrictions to follow altruistic rulings of society, while in following rules of individual welfare, all should be free.

10 | saba manuṣyaṁ ko sāmājika sarva - hitakārī niyama pālana meṁ paratantra rahanā cāhiye aura pratyeka hitakārī niyama pālana meṁ saba svantantra rahem ॥

Nine Beliefs of Hinduism

Our beliefs determine our thoughts and attitudes about life, which in turn direct our actions. By our actions, we create our destiny. Beliefs about sacred matters--God, soul and cosmos--are essential to one's approach to life. Hindus believe many diverse things, but there are a few bedrock concepts on which most Hindus concur. The following

nine beliefs, though not exhaustive, offer a simple summary of Hindu spirituality.

1. Hindus believe in a one, all-pervasive Supreme Being who is both immanent and transcendent, both Creator and Unmanifest Reality.
2. Hindus believe in the divinity of the four Vedas, the world's most ancient scripture, and venerate the Agamas as equally revealed. These primordial hymns are God's word and the bedrock of Sanatana Dharma, the eternal religion.
3. Hindus believe that the universe undergoes endless cycles of creation, preservation and dissolution.
4. Hindus believe in karma, the law of cause and effect by which each individual creates his own destiny by his thoughts, words and deeds.
5. Hindus believe that the soul reincarnates, evolving through many births until all karmas have been resolved, and moksha, liberation from the cycle of rebirth, is attained. Not a single soul will be deprived of this destiny.
6. Hindus believe that divine beings exist in unseen worlds and that temple worship, rituals, sacraments and personal devotionals create a communion with these devas and Gods.
7. Hindus believe that an enlightened master, or satguru, is essential to know the Transcendent Absolute, as are personal discipline, good conduct, purification, pilgrimage, self-inquiry, meditation and surrender in God.
8. Hindus believe that all life is sacred, to be loved and revered, and therefore practice ahimsa, noninjury, in thought, word and deed.
9. Hindus believe that no religion teaches the only way to salvation above all others, but that all genuine paths are facets of God's Light, deserving tolerance and understanding.

Hinduism, the world's oldest religion, has no beginning--it precedes recorded history. It has no human founder. It is a mystical religion,

leading the devotee to personally experience the Truth within, finally reaching the pinnacle of consciousness where man and God are one. Hinduism has four main denominations--Saivism, Shaktism, Vaishnavism and Smartism.

Significance of *Havan*

By Pramod Varma

I have always been intrigued by the fact, that our *Vedas* prescribed doing *Havan* as the only true *Puja*. Our *Rishis*, who were great scholars, scientists, astrologers, mathematicians & doctors, why considered *Havan* as the only way to worship or please God. Why swami Dayanand ji insisted on performing *Havan* twice a day. Our ancestors always performed *Yajna* on every religious or auspicious ceremonies. Does *Havan* provide any benefit to society or is it just another ritual? Is there a logical reasoning, which our *Rishies* knew? Does it actually pleases God? Then the question arises “ who is God “? Swami dayanand ji, in his book *Satyarth Prakash* mentions one hundred names of God. Names of God are basically the qualities of God. All those qualities are actually functions of mother Nature. Nature can be named after every one of those hundred names. So is God the same as Nature and is Nature the same as God? If Nature is not God, then Nature is sure a power of God. With the help of Nature, God is the Creator (Brahma), the Maintainer (Vishnu) and the Destroyer (Shiva). The other qualities are basically the subsidiaries of the *Trimurti Parmeshwar*. Then the true worship of God will be to help Nature to do its job. Does *Havan* help Nature? YES it does. In addition to spiritual aspects, there is science & chemistry behind *Havan*. *Havan*, not only benefits the persons who are participating in the *Havan* & the persons who are present, but it benefits the whole mankind & other forms of life & vegetation on this planet. It helps Nature (GOD) to do its job & protects HIS creation. It helps to correct the pollution which we are creating. Our *Rishis* probably knew that the man will become so selfish that it will pollute & try to do everything possible to destroy the very planet he lives on. So they devised a mean to correct it, THE *Havan*. I have come up with some of the significance & benefits of performing *Havan*. Of course the list is not complete

- It is a family / community affair. It strengthens the bond of love & affection among participants.
- At the end of every *Mantra*, we say *Idam na mama* . which simply means that all our material possessions are not only for me but are to be shared with others. That provides us with a sacrificial sense of attainment.
- Chanting of *Mantras* & praising GOD brings humility & help get rid of selfishness & vanity.
- It cleans air inside & outside. Fire breaks up the substances into vapor/gaseous phase (sublimation). Producing buoyancy & other aerodynamic effects to clean inside & outside air pollution. The conventional spray cans only neutralizes the odor & also pollute environment, whereas *Havan* replaces the stale inside air with fresh air.
- Combustion is a process in which a fuel is oxidized by the atmospheric oxygen & giving rise to thermal energy & producing heat which was inherent in the particular fuel. Each combustible substance has a unique calorific value, an amount of heat it will produce when burnt. Fossil fuels (gasoline, coal, natural gas etc.) will produce more heat than cellulose fuels (wood etc.). Calorific values of fossil fuels range from 10,000 cal/gm & can produce as much heat as 4,000 – 5000 °F. whereas typical firewood which has a lower calorific values, will produce much smaller amount of heat, 1500 – 2000 °F. Combustion reduces the fuel into its basic ingredients. These ingredients will react with atmospheric gases to produce oxides of Carbon & Nitrogen. At lower temperatures & with ample supply of Oxygen, *Havan* will only produce Carbon Dioxide (CO_2) & water vapor (H_2O). The shape of the *Havan Kund*, an upside down Pyramid, provides ample supply of Oxygen from the wider four sides, hence very little Carbon

Monoxide (CO) is produced, which is a known pollutant. During *Havan* we arrange *Havan Kund* with small amount of *Samidhas* (wood) & offer *Aahutis* (oblations, *Samigri*, a mixture of various herbs) after reciting a *Mantra*. This is a process of slow combustion, assuring lower temperatures. On the other hand, the fossil fuels, by nature of their high calorific values & rapid combustion, will produce high levels of CO & several oxides of Nitrogen. All of which are undesirable pollutants. In gasoline engines, we intentionally suffocate combustion to cause explosion to produce mechanical energy & in the process produce very large amounts of CO & CO₂ which cannot be readily absorbed by surrounding vegetation & hence causes green house effect.

- Natures Eco System. Dead branches of wood will fall on the ground, trees & plants will eventually die. If the ground is covered with this debris, the seeds will not germinate & new plants & trees cannot come up for lack of sunlight. The nature have a solution to clear the ground. The lightening will burn this debris & dead trees. If that ground is residential, it will burn homes & mansions, which always happen in California. That is why our *Rishis* emphasized that the *Samidhas* for *Havan* should only be dry branches of dead trees & must be picked up from ground. This way we help nature & also protect our homes.
- Photosynthesis is a process in which healthy plants absorb CO₂ & water vapor from atmosphere in presence of sunlight & Chlorophyll & produce sugars & release Oxygen.
- $6\text{CO}_2 + 6\text{H}_2\text{O} + \text{Sunlight} + \text{Chlorophyll} = \text{C}_6\text{H}_{12}\text{O}_6$ (glucose i.e. food for plants) + 6O_2
- *Sandhya Kaal* - Photosynthesis is at its maximum during sunrise & just before sunset, when the sky is red. That is why our *rishis*

recommended to perform *Havan* during these times. Maximum amount of CO_2 is absorbed & hence maximum amount of Oxygen is released at these times.

- A small amount of CO_2 is also reduced to Formaldehyde due to photochemical reaction. Formaldehyde in presence of water vapor acts as a disinfectant & antiseptic.
- $\text{CO}_2 + \text{H}_2\text{O} + 112,000 \text{ calories} = \text{HCHO (Formaldehyde)} + \text{O}_2$
- Some types of woods & herbs used in *Havan* also have medicinal values. Rishies recommended to use Mango & peepal tree woods. They are known to have medicinal value & are disinfectant. These cannot be consumed orally, but can be burnt & inhaled.

So *Havan* is a multi dimensional affair – spiritual & scientific. The huge industrial complexes, rapid urbanization, deforestation, air and water pollution, ozone-depletion, radioactive wastes etc., have disturbed and destabilized the natural harmony of human, animal and plant life cycles. The ecological imbalance caused by these criminal acts of the so called 'civilized man' has resulted in a disastrous threat, not only to the human survival but, also to life as a whole on our planet. In these times it has become an absolute necessity to perform *Havan*, which is cost-effective, environmentally safe & eco friendly.

Interesting. There were two families, Khushwahas & Rathors, lived in Bhopal, India. These were Arya Samaji families & used to do Havan twice a day, every day. In 1984, when Union Carbide toxic gas leaked, thousands of people in Bhopal died or got sick. Some immediate neighbors of these two families also died or got sick, but these two families survived. So far after all the investigation, they could not find any other reason why these two families survived."

Heal the environment and the healed environment will heal you "

तेरे पूजन को भगवान बना मन मन्दिर आलिशान

तूने राजा रन्क बनाये , तूने भिक्षुक ताज बिठाये
 तेरी लीला ऐसी महान , बना मन मन्दिर आलिशान
 तूही जल मे , तूही थल मे , तू हर डाल की हर पातन मे
 तू हर दिल मे मूरतिमान , बना मन मन्दिर आलिशान
 तू हर गुल मे , तू बुलबुल मे , तू हर प्राण मे , तू हर कण मे
 तेरा रूप अनूप महान , बना मन मन्दिर आलिशान
 जानी किसने तेरी माया , किसने भेद तुम्हारा पाया
 हारे ऋषि मुनि कर ध्यान , बना मन मन्दिर आलिशान
 झूठे जग की झूठी माया , मूरख क्यों इस्मे भरमाया
 कर कुछ जीवन का कल्याण , बना मन मन्दिर आलिशान

जै जै पिता

जै जै पिता परम आनन्द दाता , जगदादि कारन मुक्ति-प्रदाता
 अनन्त और अनादि विशेषण हैं तेरे , तू सृष्टि का सृष्टा तू धर्ता सन्हर्ता
 सूक्ष्म से सूक्ष्म तू है स्थूल इतना , कि जिसमे ये ब्रह्माण्ड सारा समाता
 मैं लालित व पालित हूँ पितृ-स्नेह का , ये प्राकृत सम्बन्ध है तुझसे ताता
 करो शुद्ध निर्मल मेरी आत्मा को , करूँ मैं विनय नित्य सायं व प्रातः
 मिटायौ मेरे भय आवागमन के , फिरूँ न जन्म पता और बिल्बिलाता
 बिना तेरे है कौन दीनन का बन्धु , कि जिसको मैं अपनी अवस्था सुनाता
 अमृत रस पिलायौ कृपा करके मुझको , रहूँ सर्वदा तेरी कीर्ती को गाता

पितु मातु सहायक

पितु मातु सहायक स्वामी सखा , तुम ही इक नाथ हमारे हो
 जिनके कछु और आधार नही , तिन के तुम ही रखवारे हो
 सब भान्ति सदा सुखदायक हो , दुख दुर्गुण नाशन-हारे हो
 प्रतिपाल करो सगरे जग को , अतिशय करुणा उर धारे हो
 भुलि है हम ही तुम को तुम तो , हमरी सुधि नाही विसारे हो
 उपकारन को कछु अन्त नही , छिन ही छिन जो विस्तारे हो
 महाराज महा महिमा तुम्हरी , समझे विरले बुधि वारे हो
 शुभ शान्तिनिकेतन प्रेम निधे , मन-मन्दिर के उजियारे हो
 इस जीवन के तुम जीवन हो , इन प्रानन के तुम प्यारे हो
 तुम सो प्रभु पाया प्रताप हरी , केहि के अब और सहारे हो

हे दयामय

हे दयामय हम सबो को शुद्धताई दीजिये , दूर करके हर बुराई को भलाई दीजिये
 ऐसी कृपा और अनुग्रह हम पे हो परमात्मा , हों सभासद इस सभा के सब के सब धर्मात्मा
 हो उजाला सब के मन मे ग्यान के प्रकाश से , और अन्धेरा दूर सारा हो अविद्या-नाश से
 खोटे कर्मों से बचें और तेरे गुण गायें सभी , छूट जायें दुख सारे सुख सदा पायें सभी
 सारी विद्यायों को सीखें ग्यान से भर्पूर हों , शुभ करम मे होयें ततपर दुष्ट गुण सब दूर हों
 हवन से हो सुगन्धित अपना घर मन्दिर ये देश , वायु जल सुखदाई होयें जायें भिट सारे क्लेश
 वेद के प्रचार मे होयें सभी पुरुशार्थी , होये आपस मे प्रीती और बने परमार्थी
 लोभी और कामी कोधी कोई भी हम मे न हो , सब व्यस्त्रों से बचे और छोड़ दें मोह को
 अच्छी सन्गति मे रहें और वेद मार्ग पर चलें , तेरे ही होयें उपासक और कुकर्मों से बचें
 कीजिये सब का हृदय शुद्ध अपने ग्यान से , मान भक्तों मे बढ़ायो सब्का भक्ति दान से

अब सौंप दिया इस जीवन का

अब सौंप दिया इस जीवन का , सब भार तुम्हारे हाथों में ।
 है जीत तुम्हारे हाथों में और हार तुम्हारे हाथों में ॥
 मेरा निश्चय बस एक यही , इक बार तुम्हें पा जायूं मैं ।
 अर्पण कर दूँ दुनिया भर का सब प्यार तुम्हारे हाथों में ॥
 जो जग में रहूँ तो ऐसे रहूँ ज्यों जल में कमल का फूल रहे ।
 मेरे अवगुण दोष समर्पित हों करतार तुम्हारे हाथों में ॥
 यदि मानव का मुझे जन्म मिले तो तब चरणों का पुजारी बनूँ ।
 इस पूजक की इक इक रग का हो तार तुम्हारे हाथों में ॥
 जब जब सन्सार का कैदी बनूँ निष्काम भाव से करम करूँ ।
 फिर अन्त समय मे प्राण तजूँ सरकार तुम्हारे हाथों में ॥
 मुझ में तुझ में बस भेद यही मैं नर हूँ तुम नारायण हो ।
 मैं हूँ संसार के हाथों में संसार तुम्हारे हाथों में ॥

ॐ गायत्रि मन्त्र

प्राण प्रदाता सन्कट त्राता आनन्द दाता ॐ
 सविता माता पिता वरेण्यं भगवन् भ्राता ॐ
 तेरा सत्य स्वरूप करें हम धारण दाता ॐ
 प्रज्या प्रेरित करें सुकर्म विश्व विधाता ॐ
 ओ३म् भूर्भुवः स्व । तत्सवितुर्वरेण्यं
 भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात्

तूने हमें उत्पन्न किया पालन कर रहा है तू
 तूही हमारा है पिता कष्टों को हर रहा है तू
 तेरा महान तेज है छाया हुआ सभी स्थान
 सृष्टि की वस्तु वस्तु में हो रहा है विद्यमान
 तुझसे ही पाते प्राण हम मांगते तेरी दया
 ईश्वर हमारी बुद्धि को श्रेष्ठ मार्ग पर चला

Here are some popular statements from ancient Sanskrit texts.

न हि ज्ञानेन सदृशम् -- nahi gyaanena sadRishaM

Nothing is equivalent to knowledge

वसुदैव कुटुम्बकं -- vasudaiva kutumbakaM

World is one family

सत्यमेव जयते -- satyameva jayate

Truth always triumphs

धर्मो रक्षति रक्षितः -- dharmo rakshati rakshitaH

He who carries out his duties shall be protected

सर्वे जनाः सुखिनोभवन्तु -- sarvejanaH sukhinobhavantu

May all the people in this universe live with happiness and prosperity

जन्मना जातः शूद्रः सर्वे , कर्मण ब्राह्मणो भवति--janmanaa jaataH shuudraH sarve,

karmeNa braahmaNo bhavati

All humans are Shudras by birth and they become Brahmins only through their deeds.

असतो मा सद्गमय तमसो मा ज्योतिर्गमय मृत्योर्मा अमृत गमय

asato maa sadgamaya, tamaso maa Jyotirgamaya, mR^ityormaa amR^ita
 gamaya

Lead me towards truth from untruth

Lead me towards light from darkness

Lead me towards immortality from Death

यत्र नार्यास्तु पूज्यन्ते रमन्ते तत्र देवताः

yatra naaryaastu puujyante , ramante tatra devataaH

Where women are treated with dignity and Womanhood is worshipped,
there Roam the GODS

एकं सत् विप्राः बहुधा वदन्ति -- ekaM sat vipraH bahudha vadanti

There is but one God, learned scholars call this God by different names

ईशावास्यमिदं सर्वम्-- iishaavasyamidaM sarvaM

The entire universe is pervaded by God

सर्वे अमृतस्य पुत्रः -- sarve amR^itasya putraH -- We are all the children of God

अति विनयं धूर्ध्रं लक्षणं -- ati vinayaM dhuurtha lakshaNaM

Too much of humbleness is an attribute of a wicked person

अहं ब्रह्मास्मि -- ahaM brahmaasmi

I am God (indicating God lives inside humans)

लोभः पापस्य कारणम् -- lobhaH paapasya kaaraNaM

Greed is the root cause of sin

मातृ देवो भव पितृ देवो भव , आचार्य देवो भव अतिथि देवो भव

maatri devo bhava pitri devo bhava

aacharya devo bhava atithi devo bhava

Treat your Mother, Father, Teacher and Guest like a God

सत्यं ब्रूयात् प्रियं ब्रूयात् न ब्रूयात् सत्यं अप्रियं

प्रियं च नानृतं ब्रूयात् एषा धर्मः सनातनः

satyaM bruuyaat priyaM bruuyaat na bruuyaat satyaM apriyaM

priyaM cha nanR^itaM bruuyaat esha dharmaH sanaatanaH

Only speak the truth that is pleasant to others

Do no speak the truth that might be unpleasant to others

Never speak untruth that is pleasant to others

This is the path of the eternal morality called Sanatana Dharma

शुभं करोतिः कल्याणं आरोग्यं धनसम्पदाः , शत्रुबुद्धि विनाशाय दीपज्योति नमोस्तुते

shubhaM karotiH kalyaanaM aarogyaM dhanasampadaaH

shatrubuddhi vinaashaaya diipajyoti namostute

I salute the light from the lamp, the one that brings auspiciousness, prosperity, good health, abundance of wealth, and the destruction of the intellect's enemy!

(said while turning on the evening lights)

कालाय तस्मै नमः -- kaalaaya tasmai namaH

Salutations to that great entity called TIME

सत्यं वद धर्मं चर -- satyaM vada dharmaM chara

Speak the truth, follow the righteous path

आनो भद्राः क्रतवोयन्तु विश्वतः -- aa no bhadraaH kratavo yantu vishwataH

May auspicious thoughts come to us from all over the world.

माताभूमिः पुत्रोऽहं पृथिव्याः -- maataa bhumiH putro hama prithvyaaH

Earth is our mother and we are its children.

योपामायतनं वेद आयतनवान् भवति

yopaamaayatanam veda aayatanavaan bhavati

One who knows the sustaining power of the Supreme, becomes sustained.

ओम् इति ब्रह्मा ओम् इतीदं सर्वम्

om iti brahmaa om iteedaM sarvaM

Om is Brahman (Supreme) and Om is everything!

अनन्ता वै वेदाः

anantaa vai vedaaH

Knowledge is endless

परोऽपकार पुण्याय पापाय पर पीढनम्

Paropakaara puNyaaya paapaaya para peeDhanam

Helping others is good, hurting others is bad.

उद्धरेत् आत्मना आत्मानम्

uddharet aatmanaa aatmaanam

One should advance oneself by one's own efforts

विज्ञातं अविजानतां, अविज्ञातं विजानताम्

vignaataam avijaanataam, avignaataam vijaanataam

He who thinks he knows, does not know; he who thinks he does not know, knows!

Introduction to the Vedas

Paraphrased from an article *By Swami Sivaananda ji*

The Divine Life Society, Sivananda Ashram, Rishikesh, India

Sanskrit literature can be classified under six orthodox heads and four secular heads. The six orthodox sections form the authoritative scriptures of the Hindus. The four secular sections embody the latter developments in classical Sanskrit literature.

The six scriptures are: (i) Srutis, (ii) Smritis, (iii) Itihasas, (iv) Puranas, (v) Agamas and (vi) Darsanas.

The four secular writings are: (i) Subhashitas, (ii) Kavyas, (iii) Natakas and (iv) Alankaras.

VEDA - THE REVEALED WISDOM

The **Srutis** are called the **Vedas**, or the **Amnaaya**. The Hindus have received their religion through revelation, the Vedas. These are direct intuitional revelations and are held to be **Apaurusheya*** or entirely superhuman, without any author in particular. The Veda is the glorious pride of the Hindus, nay, of the whole world.

**[Every hymn in the Rigveda has a specified Rishi, CHandas and Devata; there are several hundred or even over a thousand Rishis who contributed to Rigveda. Apaurusheya probably means that they received it by direct intuitive perception . Apaurusheya is in that sense]*

The term Veda comes from the root '**Vid**', to know. The word Veda means knowledge. When it is applied to scripture, it signifies a book of knowledge. The Vedas are the foundational scriptures of the Hindus. The Veda is the source of the other five sets of scriptures, why, even of the secular and the materialistic. *[Entire body of Hindu knowledge pertaining to all aspects of our life and beyond (Dharma, artha, Kama and moksha) is rooted in the Vedas.]* The Veda is the storehouse of Indian wisdom and is a memorable glory which man can never forget till eternity.

The Vedas are the eternal truths revealed by God to the great ancient Rishis of India. The word **Rishi** means a Seer, from **dris**, to see. He is the **Mantra-Drashta**, seer of Mantra or thought. The thought was not his own. The Rishis saw the truths or heard them. Therefore, the Vedas are what are heard (**Sruti**). The Rishi did not write. He did not create it out of his mind. He was the seer of thought which existed already. He was only the spiritual discoverer of the thought. He is not the inventor of the Veda. *(just as Newton did not create gravity!)*

THE UNIQUE GLORY OF THE VEDAS

The Vedas represent the spiritual experiences of the Rishis of yore. The Rishi is only a medium or an agent to transmit to people the intuitional experiences which he received. The truths of the Vedas are revelations. All the other religions of the world claim their authority as being delivered by special messengers of God to certain persons, but the Vedas do not owe their authority to any one. They are themselves the authority as they are eternal, as they are the Knowledge of the Lord.

Lord Brahma, the Creator, imparted the divine knowledge to the Rishis or Seers. The Rishis disseminated the knowledge. The Vedic Rishis were great realised persons who had direct intuitive perception of Brahman or the Truth. They were inspired writers. They built a simple, grand and perfect system of religion and philosophy from which the founders and teachers of all other religions have drawn their inspiration.

The Vedas are the oldest books in the library of man. The essential truths contained in all religions are ultimately traceable to the Vedas. The Vedas are the fountain-head of religion. The Vedas are the ultimate source to which all religious knowledge can be traced. Religion is of divine origin. It was revealed by God to man in the earliest times. It is embodied in the Vedas.

The Vedas are eternal. They are without beginning and end. An ignorant man, may say how a book can be without beginning or end. By the Vedas, no books are meant. Vedas came out of the breath of the Lord. They are not the composition of any human mind. They were never written, never created. They are eternal and impersonal. The date of the Vedas has never been fixed. It can never be fixed. Vedas are eternal spiritual truths. Vedas are an embodiment of divine knowledge. The books may be destroyed, but the

knowledge cannot be destroyed. Knowledge is eternal. In that sense, the Vedas are eternal.

CLASSIFICATIONS OF THE VEDAS

The Veda is classified into four great books: the **Rig-Veda**, the **Yajur-Veda**, the **Sama-Veda** and the **Atharva-Veda**. The **Yajur-Veda** is again classified under two sub-categories, the **Sukla** and the **Krishna**. The Krishna or the **Taittiriya** is the older book and the Sukla or the **Vajasaneya** is a later revelation to sage **Yajnavalkya** from the resplendent Sun-God.

The **Rig-Veda** is divided into twenty-one sections, the **Yajur-Veda** into one hundred and nine sections, the **Sama-Veda** into one thousand sections and the **Atharva-Veda** into fifty sections. In all, the whole Veda is thus divided into one thousand one hundred and eighty recensions.

Each Veda consists of four parts: the Mantra-Samhitas or hymns, the **Brahmanas** or explanations of Mantras or rituals, the **Aranyakas**, and the **Upanishads**. The division of the Vedas into four parts is to suit the four stages in a human life.

The Mantra-Samhitas are hymns in praise and worship of the supreme through a host of Vedic Deities as embodiments of natural and super natural forces governing the universe for attaining material prosperity here and happiness hereafter. They are metrical poems comprising prayers, hymns and incantations addressed to various deities, both subjective and objective. The Mantra portion of the Vedas is useful for the Brahmacharins.

The **Rig-Veda** Samhita is the grandest book of the Hindus, the oldest and the best. It is the Great Indian Bible, which no Hindu would forget to adore from the core of his heart. Its style, the language and the tone are most beautiful and mysterious. Its immortal Mantras embody the greatest truths of existence,

and it is perhaps the greatest treasure in all the scriptural literature of the world. Its priest is called the Hotri.

The **Yajur-Veda** Samhita is mostly in prose and is meant to be used by the **Adhvaryu**, the Yajur-Vedic priest, for elaborate explanations of the rites in yagna, complementing the Rig-Vedic Mantras.

The **Sama-Veda** Samhita is mostly borrowed from the Rig-Vedic Samhita, and is meant to be sung by the **Udgatri**, the Sama Vedic priest.

The **Atharva-Veda** Samhita is meant to be used by the **Brahma**, the Atharva-Vedic priest, to correct the mispronunciations and wrong performances that may accidentally be committed by the other three priests.

The **Brahmana** portions guide people to perform yagna. They are prose explanations of the method of using the **Mantras** in the **Yajna**.

There are two Brahmanas to the Rig-Veda-the **Aitareya** and the **Sankhayana**. "The Rig-Veda", says Max Muller, "is the most ancient book of the world. The sacred hymns of the Brahmanas stand unparalleled in the literature of the whole world; and their preservation might well be called miraculous."

The **Satapatha Brahmana** belongs to the **Sukla-Yajur-Veda**. The **Krishna-Yajur-Veda** has the **Taittiriya** and the **Maitrayana Brahmanas**. The **Tandya** or **Panchavimsa**, the **Shadvimsa**, the **Chhandogya**, the **Adbhuta**, the **Arsheya** and the Upanishad Brahmanas belong to the Sama-Veda. The Brahmana of the Atharva-Veda is called the **Gopatha**. Each of the Brahmanas has got an Aranyaka.

The **Aranyakas** are the forest books, the mystical sylvan texts which give

philosophical interpretations of the rituals. The **Aranyakas** are intended for the **Vanaprasthas** or hermits who prepare themselves for taking **Sannyasa**.

The **Upanishads** are the most important portion of the Vedas. The Upanishads are the essence or the eternal wisdom of the Vedas. The philosophy of the Upanishads is sublime, profound, lofty and soul-stirring. The Upanishads speak of the identity of the individual soul and the Supreme Soul. They reveal the most subtle and deep spiritual truths. The Upanishads are useful for the Sannyasins.

THE ESSENCE OF THE VEDAS

Live in the spirit of the teachings of the Vedas. Learn to discriminate between the permanent (Atman, the subject) and the temporary (body, the object). Behold the Self in all beings, in all objects. Names and forms are illusionary. Therefore sublimate them. Feel that there is nothing but the Self. Share what you have, -physical, mental, moral or spiritual, -with all. Serve the Self in all. Feel when you serve others, that you are serving your own Self. Love thy neighbour as thyself. Melt all illusionary differences. Remove all barriers that separate human from another human. Mix with all. Embrace all. Accept & respect all. Destroy the gender-idea and body & the race -idea by constantly thinking of the Self or the genderless, bodiless Atman. Fix the mind on the Self when you work. This is the essence of the teachings of the Vedas and sages of yore. This is real, eternal life in Atman. Put these things in practice in the daily struggle of life. You will shine as a dynamic Yogi or a Jivanmukta. There is no doubt about this.