

FIVE GREAT RITUALS OF THE DAY

Swami Dayananda Saraswati's
Pañca mahā yajña vidhi

Translated with an Introduction by
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INTRODUCTION

Vedic Dharma is the universal dharma of all mankind. It is a rational, social and spiritual way of full living for one and all without exception and without discrimination. According to the Vedas, we have our rights and privileges on the one hand and duties and obligations on the other. Indeed, rights and privileges and duties and obligations are simultaneous and indivisible as two sides of the same coin. The Vedic term for both these together is *Bhāga* (share in an integrated state of rights and duties).

All of us are children of immortality; our roots go deep to eternity; our reach is unto infinity. This is our privilege, everyone's privilege. We must reach from earth to God, this is our right as well as our duty and ultimate aim. And we must act in order to achieve our aim in conscious, intelligent and programmed manner. All our acts and non-acts are our *karma*, and we must reap the fruits of our *karma*.

In Vedic Dharma, everyone is his/her own saviour under the watchful eye and protective care of God. No one else can carry our burdens, no one else can suffer for our sins, each one must reap what one sows in life. In this way everyone is alone, personally accountable to God, answerable for the gift of human life that He has given us.

Yet, no one is all alone. No one is an island, and even the island is linked to the sea because without the surrounding sea, it would not be an island. Each one of us is linked: We are linked to nature. The earth supports us. The water keeps life flowing. The air sustains our breath. The fire maintains our heat of life. The space gives us room to exist. We are linked to our parents, our teachers, our community and indeed the whole humanity. We are linked to animals and birds too since they give us love and maintain the balance of nature. We are linked to God because He gives us life, knowledge and everything. Thus, linked as we are in this way, we should live and act as part of the whole system as individuals and as the human community together. We receive the means of our life and support from the system, so we must do something for the system. It is indeed a living, breathing, intelligent, self-organising and sovereign system. Each individual too is a living, breathing, intelligent and self-organising unit of the system, but none is either sovereign or wholly independent. One is free to act but within the limitations of one's position and the laws of life. We owe our life and support to the system, so we are obliged to do something for the system. That something is *yajñā*, and that *yajñā* is our obligation, says Swami Dayananda

‘*Yajña*’ is a word which is derived from the root ‘*yaj*’ which means to worship, to meet together, and to offer for a good cause. We must worship God, we must meet and live together as a community, and we must contribute something for the system. A person should perform *yajna* in five forms every day as a sacred duty, as ritual. These five are called the five great rituals of the day ‘*Pancha-maha-yajña*’. These five are:

1. *Brahama-Yajña*, worship of God,
2. *Deva-yajña*, Havana, offering fragrant materials into the fire for the environment and the equilibrium of nature- system.
3. *Pitr-yajña*, offering service and comfort to the parents, teachers, scholars, seniors, retired people, saints and sages.
4. *Balivaiśva-deva-yajña*, offer of food for various living beings, since they too are members of the system and creatures of the same one God
5. *Atithi-yajña*, hospitality to the visitors, especially the chance visitors, saints and sages who are on the move spreading the message of God for the social and spiritual good of all,

In Panca-maha-yajna-vidhi Swamiji has described the way of performing all the five kinds of *yajña* as ritual.

Ritual is a sacred form of *karma*, a holy act which should be performed with love and faith. If it is performed without faith, it is an empty exercise, although even then it is better done than not-done. Ha van, for example, even if it is performed only as a physical, act, spreads the fragrance all round and freshens the air. Ritual, therefore, is an important part of Vedic Dharma, It is, in fact, a part of every religion in one form or another. It is one of the pillars on which the structure of Dharma in human life rests.

Swami Dayananda says that the Vedas are an articulation of universal truth, the whole truth and nothing but the truth. That same truth is Dharma, which means facts of reality and the dynamics of the cosmic system. Our individual, social, political and economic activity, all is a part of Dharma. The whole cosmic dynamics is a cosmic *yajña* of which God is the great performer. We are parts of the same dynamics, our actions are parts of the same *yajña*. Our *Yajña* as ritual is

symbolic participations in the same ground and universal divine activity of the system. In order to enlighten us about the system and our place in it, says Swami Dayanand, the Vedas provide three aspects of the system:

1. Knowledge (*Jñāna*) of the nature and character of the system from nature to God including man and society.
2. Knowledge of the dynamics of the system, the laws of individual as well as collective working including the working of the human mind and human duties (*karma*). This part of the Vedas shows us the way how we should apply Vedic knowledge in life to achieve our goals.
3. Ways of worship (*Upāsanā*) so that we sublimate our personality through prayer and meditation and attain ultimate freedom and divine bliss in the Lord's presence.

Thus through Vedic knowledge and its pursuit in life we should achieve the four great goals of life: *Dharma* (righteousness), *Artha* (worldly good), *Kama* (fulfilment and happiness), and *Moksha* (ultimate freedom and divine bliss).

The five great rituals are sacred acts of participation in *Dharma*. *Brahma-yajña* is worship of God which elevates and expands our spiritual awareness. *Deva-yajña* is an act of worship and in addition, a social get-together and our contribution to the environment, making the air and water fresh and fragrant. *Pitr-yajña* is an act of social thanks-giving and familial piety. *Atithi-yajña* is a totally impersonal act of social good. *Balivaisva-deva-yajña* is an act of charity in the service of the creatures which contribute to the beauty and balance of nature in their own humble way—they have a right to live too. In short, the five great rituals of the day are an expression as well as extension of the finest and holiest human culture.

When Swami Dayananda appeared on the Indian scene, he found that Vedic *Dharma* had been lost in superstition and sectarian observances of meaning-less ritual. The leaders of the decadent forms of religion had turned exploiters, and the practice of conservatism to non-Vedic religions was rampant. So Swamiji had a two-fold task to perform: Bring back religion to the **pristine** Vedic original and provide forms and foundations on which the observance of Vedic *Dharma* could rest firmly. So he founded the Arya Samaj as a social institution to guard and promote the Vedic programme. And he prescribed the sixteen samskaras and the

five great rituals of the day as pillars of religious observance. The rest, of the existing practices, he rejected as junk. The rituals and samskaras that he retained and prescribed are the purest minimum as well as the optimum part of religious observance in daily life.

It is the duty of every good and rational person to observe and perform the rituals in the interest of his or her personal, social and spiritual good for the physical, social and spiritual progress of the world.

Dr. Tulsi Ram Sharma

Swami Dayananda Saraswati's

Pañca mahā yajñā vidhi

Five Great Rituals of the Day

This book is the book of daily ritual. Here we set forth the manner of observance of the five great acts of sacrifice or *yajñās*. The names of the *yajñās* are: *Brahma-yajña* —worship of God; *Deva yajña* -homage to God and the elements; *Pitr-yajña* service to the seniors; *Bhūta-yajña* -offerings to the living beings- and *Nryajna-(Atithi-yajña)* -hospitality to visitors. The 'mantras' or verses, the meanings of the verses and the manner of performance are set out, and the same should be properly observed by all. First clean your body, mind and soul (or all dirt and distraction) sit in a quiet place in a state of peace, concentrate on the ritual and thus complete the performance. The result and reward of the performance is positive: attainment of knowledge and betterment of the soul health and well-being of the body and peace of mind and soul, and thereby the attainment of Dharma (virtue and righteousness). *Artha* (material well-being), *Kāma* (emotional fulfilment) and *Moksa* (ultimate bliss and freedom of the soul). It is good and proper for human beings to be happy and work for being happy.

(i) *Brahmayajña (Sandhyā)*

Now is described the manner of performance of the five great rituals beginning with the manner of prayer to God.

First the meaning of the word *Sandhyā*. i.e., prayer. *Sandhyā* is that in which you meditate on God. Meditation on God. praise of the Divine, prayer and worship should be performed by all human beings twice a day in the morning and evening which are the two meeting points of the day and night. First of all, washing and cleaning of the body with water, etc., to be followed by the cleaning of the mind of all the passion and hate, etc., lurking within the psyche.

Manu has said in the *Manusmṛti* (5, 109):

*Adbhir-gātrāṇi śudhyanti manah satyena śudhyati /
Vidyā-tapobhyām bhūtātmā buddhir-jñānenā śudhyati //*

Which means: The body is cleansed by water, mind by truth, the soul by knowledge and austere discipline, and the intelligence by the knowledge of

reality. But it is imperative for all that while the external cleanliness of the body is necessary, the internal cleanliness of the mind and soul is indispensable which is the one and the best means of the attainment of God. Therefore, one should sprinkle water over the limbs of the body and the organs of sense so that at the time of prayer and meditation one does not feel any laziness. Hence water is sprinkled on the head, eyes, etc. If one feels active and smart enough, one need not do so. (This is a very practical advice).

After this, one should do at least three *prāṇāyāms* (exercises in deep breathing). First, breathe out the air from inside the lungs with some force and stop it out as long as possible conveniently without strain. Then slowly breathe in and hold in for some time. Then again breathe it out and stop it out for some time. Repeat this process at least three times. In this way bring your mind and soul to a state of peace and stability. After this, tie the hair on top of the head (*shikhā*) and secure it together with a chant of the *Gāyatri* verse. The purpose is that the hair should not wave this way and that, because if it does, it disturbs you. The symbolic meaning of securing the hair together with a chant of *Gāyatri* is that God may secure for us all our, powers together and thereby protect us against careless waste of our virtues. However, if the hair is otherwise manageable, you may not tie it together in this way. (Practical advice again).

Gāyatri Mantra

ओम् भूर्भुवः स्वः । तत्सवितुर्वरण्यं भर्गो दवस्य धीमहि।

धियो यो नः प्रचादयात् ॥३॥

***Aum Bhūrbhuvaḥ svah. Tat saviturvareṇyam bhargo devasya dhīmahi.
Dhiyo yo nah pracodayāt.*** Yaj. 36, 3

With the knowledge of Being, Becoming, and Spirit, with knowledge, karma and prayer, we meditate upon the blazing glory of self-fulgent Lord Savita, Lord of existence, intelligence and bliss, the only worthy choice of ours, and we pray that He may inspire and guide our vision and intelligence to the right path.

Ācamana Mantra

(Sipping of water)

ॐ शन्ना दवीरभिष्टयःआपा भवन्तु पीतये ।
शंयोरभि स्त्रवन्तु नः॥१२॥

*Om Śam no devīrabhiṣṭaya'āpo bhavantu pītaye.
Śamyoḥ-abhisravantu nah.*

May the heavenly waters be full of soothing sweetness and give us the pleasure of desired bliss. May they bring us generous showers of profound peace and joy. Yaj. 36. 12.

The Word 'ap' is derived from the root '*aptr*' in the sense of pervading. It is always in the feminine gender and used in the plural number. The word '*devī*' is derived from the root '*divu*' in the sense of 'to play', to rejoice', etc. So the meaning is:

Devya apah: The omnipresent God, giver of light and joy to all,

Abhiṣṭaye: For our joy as desired by the mind, and

Pītaye: for the attainment of full happiness,

Śam no bhavantu: may be kind and gracious to us, and

Śamyoḥ abhisravantunah: may shower all bliss on us.

Pray with this verse and sip water thrice. However, if you have no water at hand, you may not. The purpose is to clear the throat (for being able to chant the verses well).

The justification for this meaning is the following:

यत्र लोकांश्च कोशांश्चापो ब्रह्म जना विदुः ।
असच्च यत्र सच्चान्त स्कम्भं तं ब्रूहि कतुमः स्विदेव सः ॥ १० ॥

Yatra lokāṁśca kośāṁścāpo brahma janā viduh.

Asacca yatra saccānta skambham tam brūhi katamah svideva sah.

(Atharva. kanda 10, 7, 10)

This verse means: The power in which resides the cause of the whole universe and the numerable regions of the world, and in which lie all the misible (concrete and the invisible abstract) realities of the creation is ap. the same which is Brahma, the same as Skabha. What is that power and where is it? It is present in all, shines in

all, inspires all. The same is the God of all, worthy of worship by all. On the authority of this verse, the word *ap* means Brahma, God.

Indriya-sparśa Mantra (Verse for freshing the organs of the body)

ओं वाक् वाक् । ओं प्राणः प्राणः । ओं चक्षः चक्षः । ओं श्रोत्रम् श्रोत्रम् । ओं नाभिः । ओं हृदयम् ।
ओं कण्ठः । ओं शिरः । ओं बाहुभ्याम् यशोबलम् । ओं करतलकरपृष्ठे ।

*Om vāk vāk, Om prāṇah prāṇah, Om cakṣuh cakṣuh, Om śrotram śrotram,
Om nābhiḥ, Om hṛdayam, Om kaṇṭhah, Om śirah, Om bāhubhyām
yaśobalam, Om karatala-karapṛṣṭhe.*

Pray to God like this and touch the various organs of the body. The purpose is to pray that God may strengthen the organs and bless them.

Mārjana Mantra (Verse for purification of the organs)

ओं भूः पुनातु शिरसि । ओं भुवः पुनातु नन्त्रयोः । ओं स्वः पुनातु कण्ठे । ओं महः पुनातु हृदये । ओं
जनः पुनातु नाभ्याम् । ओं तपः पुनातु पादयोः । ओं सत्यम् पुनातु पुनः शिरसि । ओं खं बह्वं पुनातु
सर्वत्र ।

*Om bhūḥ punātu śirasi, Om bhūvah punātu netrayoh, Om svah punātu
kaṇṭhe, Om mahah punātu hṛdaye, Om janah punātu nābhyām, Om tapah
punātu pādayoh, Om satyam punātu punah śirasi, Om kham brahma
punātu sarvatra.*

The meanings of ***Om bhūḥ***, ***bhuvah*** and ***svah*** are explained under the ***Gāyatri*** verse. ***Mahah*** is the name of God, He being the greatest and most worthy of worship for all. His name is ***janah*** because He is the creator and generator of all. He is ***Tapah*** because He is omniscient and punishes the wicked -This on the authority of *Upanishad* which says: "*Yasya Jñānamayam tapah*", i.e., His Omniscience is ***Tapah***. He is ***Satyam***, because He is indestructible. He is ***Brahma*** because He is Omnipresent and pervades all. In this way, concentrate the mind on the names and attributes of God, touch the organs of the body with water and pray

for their strength and purity.

Prāṇāyāma Mantra ***(The Prāṇāyāma Verse)***

ओं भूः । ओं भुवः । ओं स्वः । ओं महः । ओं जनः । ओं तपः । ओं सत्यम् ॥

Om bhūḥ, Om bhuvah; Om svah; Om mahah; Om janah; Om tapah; Om satyam.

Do ***Prāṇāyāma***, meditating on the names and attributes of God as explained above.

Aghamarṣaṇa Mantra ***(Verses for freedom from sin)***

The Verses for freedom from sin celebrates the Lord's Omnipotence through the praise of His power in action which is visible in His creation of the world. The immensity of the Lord's power inspires us with admiration, and this admiration leads us to humility and obedience. Humility and obedience takes away pride and saves us from sin.

ओं ऋतं च सत्यं चाभीद्वात्तपुसोऽध्यजायत ।
ततो रात्र्यजायत् ततः समुद्रो अर्णुवः ॥ १ ॥

Om R̥tam ca satyam cābhīddhāttapaso'dhyajāyata.
Tato rātryajāyata tataḥ samudro arṇavah. Rg. 10. 190. 1

ओं समुद्रादर्णुवादधि संवत्सुरो अजायत ।
अहोरात्राणि विदध्यद्विश्वस्य मिष्ठो वृश्णी ॥ २ ॥

Aum Samudrād-arṇavād-adhisamvatsaro ajāyata.
Ahorātrāṇi vidadhad-viśvasya miṣato vaśī. Rg. 10. 190. 2

ओं सूर्यचन्द्रमसौं ध्रुता यथापूर्वमकल्पयत्।
दिवं च पृथिवीं चान्तरिक्षमथो स्वः ॥ ३ ॥

Aum Sūryā-candramasau dhātā yathāpūrvam-akalpayat.
Divam ca prthivīm cā'ntarikṣamatho svah. Rg. 10. 190. 3

Now the effacement of sin and pride. O Lord, you are the Creator. We praise you and pray, Ward off sin and save us from evil.

The meaning is: The Lord who holds, sustains and supports the universe (*Dhātā*), the Lord who rules and controls the world and all that is in it (*Vasī*) has created the human beings and all other creatures by his knowledge and plan of the universe as it existed in His Omniscience, as the world was in the previous age of creation, and in accordance with the balance of good and evil of the actions of the *Jīvas* (souls) in the previous world.

Just as the Lord has created the regions of the sun and moon (*Sūryā-candramasau*) in the previous age of the universe, so has He created in this age also. Just as He had created the regions of light around the sun and other stars (*Divam*) in the previous age of the world, so has He created in this age also. The Lord has also created the solid earth which we see with our naked eyes (*Prthivīm*), the space that is between the earth and the sun (*Antarikṣam*), and all the regions in outer and far off space (*Svah*). The Lord has created all these exactly as He does and has been doing since ageless time that knows no beginning and no end, and exactly as this, He will continue to create the worlds in the future. The creations of God are similar, never different, because His knowledge and awareness is the same, never different, opposed or self-contradictory. His awareness and knowledge is perfect, infinite and constant, there is no increase or decrease or change or reversal. Hence each one of His creations is as it had been and as it shall be. The Lord of absolute and infinite power over the universe, by His very nature and will easily and spontaneously, has created the days and nights of the universe, and the divisions of time such as hours, minutes, seconds and *kṣanas* (moments) as He had done ever earlier. If someone were to ask out of curiosity or with a shade of doubt: out of what Has the Lord created the universe? The reply is: *abhiddhāt-tapasah*—God has created the universe out of and with his infinite power and potential. With His omniscience and Omnipotence He brings to manifestation the material cause of the world (that is, *Prakṛti*) and creates various forms and structures of existence. With the same omniscience and

omnipotence does he reveal and bring into language-form the Vedas which are the divine knowledge of the universe meant for all mankind. He revealed the Vedas as He had done in earlier creations also. From the same omnipotence of the Lord does primordial Nature (*Prakṛti*) spring into existence—Nature original, integrate, imperceptible, explodes into qualified and quantifiable grades and complementarities as the material cause of the Universe, as before. By the same Omnipotence of the Lord does the age of darkness follow on destruction of the world (*pralaya*) for time equal to the age of the universe—just like the nights of equal darkness which had followed earlier destructions. Just equal to the age of creation, it lasts for an age equal to one thousand rounds of all the four *yugās* taken together as one unit of 4320000 years. From the same omnipotence follows the cosmic ocean of nebulous waters which envelops the earth and all the space, as before. From the same omnipotence is born time and its divisions into moments, *muhūrtas*, *ghatikas* (units of 24 minutes) and *praharas* (units of 3 hours)—as before and as ever. From the creation of the earth to the revelation of the Vedas the whole universe has come into existence from the omniscience and omnipotence of God through His omnipresence. The Lord creates all and pervades all, He is present in the very heart of everything and every being, He watches us all every moment, without favour or prejudice, and dispenses the fruits of performance to all with equal love and justice. Know this for certain, without exception, and fear Him. It is good, fit and proper that we do not commit sin by thought, word or deed. Fear and humility is the safe-guard against sin. He is within us, watching, we can never escape His notice, therefore let us refrain from sin and evil. This is *Aghamarṣaṇa*, freedom from sin through love, fear, faith and humility to be followed in thought, word and action.

Ācamana Mantra

(Sipping of water)

ॐ शन्ना दवीरभिष्टयःआपा भवन्तु पीतये ।

शंयोरभि स्ववन्तु नः॥१२॥

*Om Śam no devīrabhiṣṭaya'apo bhavantu pītaye.
Śamyo-abhisravantu nah.*

May the heavenly waters be full of soothing sweetness and give us the pleasure of desired bliss. May they bring us generous showers of profound peace

and joy. Yaj. 36. 12.

Now meditate on the presence of God, praise him and pray with the thought content of verses such as *Gāyatri*. Think on the attributes, virtues and gifts of the Divine and pray that the Lord may help us and save us. If we are not able to do good unto all the living beings and all the world, even though we live in the human form, we should feel sorry for ourselves and pray to the Lord for help. Pray that we may do good unto all as the Lord has done and is doing good unto all His creatures. Thus you should pray and worship the Lord of power, goodness, love, mercy and justice.

Worship is of two kinds: One, *Saguṇa* and the other *Nirguṇa*. *Saguṇa-Upāsanā* (worship) means contemplation of the nature, attributes and characteristics of God and meditation on them: God is omnipotent, merciful, just, intelligent, all-pervasive, immanent, generator of all, sustainer, benefactor, pure, eternal, Lord of knowledge and bliss, giver of Dharma, wealth, emotional fulfillment, father, mother, brother, friend, ruler and judge of all. To meditate on the attributes and characters of God with full understanding and realization is *Saguṇa* worship. *Nirguṇa* worship is the contemplation of the negative attributes and characteristics of God and meditation on them: God is beginningless and endless, unborn and immortal, formless and changeless; He is without shape, taste, smell, touch, sound, injustice, *adharma*, sickness, defect, ignorance and impurity; He is measureless, impenetrable and unbound; He is imperceptible by the senses, He cannot be caught with hands, He doesn't shake. He does not decrease or increase, and He is not subject to sorrow, hunger, thirst, heat or cold, happiness or unhappiness. He never acts counter to Himself or His law of Nature. Thus to meditate on God as distinct from the world and beyond the characteristics and qualities of the world is *Nirguṇa* worship. (Thus *Saguṇa* worship is the worship of the qualified God, and *Nirguṇa* worship is the worship of the Absolute God).

Now *Prāṇāyāma* and meditation: Do *Prāṇāyāma* again. Breathe out the air from the lungs with some force, and keep it out as far as you can. Then breathe in slowly and stop. Then throw out the breath again and stop it out. Thus with *Prāṇāyāma* bring your mind and soul to a state of peace, merge yourself in the bliss of the presence of the Lord within, who is all knowledge and bliss. Just as a diver dives deep into the rolling ocean and emerges, cleansed and pure, similarly all human beings should cleanse and purify their souls by merging themselves through meditation into the presence of pure, omniscient and blissful Lord within.
(

Manasā-parikramā Mantrās

(Meditation on the Lord's Universal Presence in Space)

ओं प्राची दिग्गिरधिपतिरसितो रक्षितादित्या इषवः । तेभ्यो नमोऽधिपतिभ्यो नमौ रक्षितृभ्यो नम् इषुभ्यो नम् एभ्यो अस्तु । योऽुस्मान्द्वेष्टि यं वृयं द्विष्मस्तं वो जम्भे दध्मः ॥ १ ॥

Om Prācī digagnir-adhipatir-asito rakṣitādityā iṣavah. Tebhyo namo’dhipatibhyo namo rakṣitrbhyo nama iṣubhyo nama ebhyo astu. Yo’ smān-dveṣṭi yam vayam dviṣmas-tam vo jambhe dadhmaḥ.

ओं दक्षिणा दिगिन्द्रोऽधिपतिस्तिरश्चिराजी रक्षिता पितर् इषवः । तेभ्यो नमोऽधिपतिभ्यो नमौ रक्षितृभ्यो नम् इषुभ्यो नम् एभ्यो अस्तु । योऽुस्मान्द्वेष्टि यं वृयं द्विष्मस्तं वो जम्भे दध्मः ॥ २ ॥

Aum Dakṣiṇā digindro’dhipatis-tiraścīrājī rakṣitā pitara iṣavah. Tebhyo namo’dhipatibhyo namo rakṣitrbhyo nama iṣubhyo nama ebhyo astu. Yo’ smān-dveṣṭi yam vayam dviṣmas-tam vo jambhe dadhmaḥ.

ओं प्रतीची दिगवरुणोऽधिपतिः पृदाकू रक्षितान्नमिषवः । तेभ्यो नमोऽधिपतिभ्यो नमौ रक्षितृभ्यो नम् इषुभ्यो नम् एभ्यो अस्तु । योऽुस्मान्द्वेष्टि यं वृयं द्विष्मस्तं वो जम्भे दध्मः ॥ ३ ॥

Om Pratīcī digvaruṇo’dhipatiḥ pṛdākū rakṣitā-nnamiṣavah. Tebhyo namo’dhipatibhyo namo rakṣitrbhyo nama iṣubhyo nama ebhyo astu. Yo’ smān-dveṣṭi yam vayam dviṣmastaṁ vo jambhe dadhmaḥ.

ओं उदीची दिक्सोमोऽधिपतिः स्वजो रक्षिताशनिरिषवः । तेभ्यो नमोऽधिपतिभ्यो नमौ रक्षितृभ्यो नम् इषुभ्यो नम् एभ्यो अस्तु । योऽुस्मान्द्वेष्टि यं वृयं द्विष्मस्तं वो जम्भे दध्मः ॥ ४ ॥

Om Uḍīcī diksomo’dhipatiḥ svajo rakṣitāśanir-iṣavah. Tebhyo namo’dhipatibhyo namo rakṣitrbhyo nama iṣubhyo nama ebhyo astu. Yo’ smān-dveṣṭi yam vayam dviṣmas-tam vo jambhe dadhmaḥ.

ओं ध्रुवा दिग्विष्णुरधिपतिः कल्पाषग्रीवो रक्षिता वीरुथु इष्ववः । तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम् इषुभ्यो नम् एभ्यो अस्तु । योऽस्मान्द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे दध्मः ॥ ५ ॥

Om Dhruvā digviṣṇur-adhipatiḥ kalmāṣagrīvo rakṣitā vīrudha iṣavah. Tebhyo namo’dhipatibhyo namo rakṣitrbhyo nama iṣubhyo nama ebhyo astu. Yo’smān-dveṣṭi yam vayam dviṣmas-tam vo jambhe dadhmaḥ.

ओं ऊर्ध्वा दिग्बृहस्पतिरधिपतिः श्वित्रो रक्षिता वर्षमिष्ववः । तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम् इषुभ्यो नम् एभ्यो अस्तु । योऽस्मान्द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे दध्मः ॥ ६ ॥

Om Ūrdhvā digbṛhaspatiradhipatiḥ śvitro rakṣitā varṣam-iṣavah. Tebhyo namo’dhipatibhyo namo rakṣitrbhyo nama iṣubhyo nama ebhyo astu. Yo’smān-dveṣṭi yam vayam dviṣmastam vo jambhe dadhmaḥ.

Ath. 3. 27. 1-6

Commentary: During *Sandhyā* (worship), pray to the Lord who pervades all the directions of space, by names such as Agni, etc.

The direction in which the sun rises is east; alternatively the direction you face is east. The Lord Protector of the east is God Agni, the omnipresent Lord of all light and knowledge. Free of all the bonds of existence, may He protect us. The rays of the sun act as His arrows for the protection of His children. We salute the Lord and Master with all His powers and attributes. Salutations to the Lord Protector, with gratitude for all the objects of His creation which protect us and, like arrows-instruments of punishment-bring the wicked and evildoers to book. Salutations to all these. If someone hates us in ignorance, or, if out of ignorance, we hate someone, good or evil, we surrender all that hate and jealousy into the furnace of the Lord's justice. Let us hate on one, let no one hate us. Let us all live in love and friendship.

The Lord and Master on our right the south direction, is God, *Indra* His is the power and the glory. He protects us from the lines and swarms of the crooked ones, poisonous insects and parasites. In His creation, the masters of knowledge are and act like the Lord's arrows, instruments and agents of protection and

progress. Salutations to the Lord (as above).

On the left/in the north, the Lord and Master is Soma, God of peace and giver of bliss. He is the unborn and eternal protector of all. Energy and lightning is like His arrows and it acts as the Lord's instrument of protection. Let us meditate on the Lord of peace and happiness. Salutations to the Lord... (as above).

In the direction below, *Viṣṇu*, Lord omnipresent is the Master and protector. The greenery of the earth is like His neck, and the green trees are like His arrows which protect and promote our life and health. Meditate on the Lord *Viṣṇu* and pray for His protection. Salutations to the Lord (as above)

In the direction above, *Vṛhaspati*, the Lord of Speech is the Master and protector. He protects us from all sides. The shower of rain is like His arrows and the instrument of protection. Salutations to the Lord....(as above).

The purport of the verses of universal meditation and all round protection is that all human beings should meditate on the One God who is omnipotent, just and merciful, the teacher of all and the father and sustainer of all. We should pray to him for all round protection and fulfillment. He is the one protector, everywhere and for all time.

Upasthāna Mantras (Verses of Ascension)

ओं उद्वयं तमसस्परि स्वः पश्यन्तु उत्तरम्। देवं दवत्रा सूर्यमग्नम् ज्योतिरुत्तमम्॥१४॥

*Om Udvayam tamasaspari svah paśyanta'uttaram. Devam devatrā sūryam-
aganma jyotir-uttamam.* Yaj. 35. 4.

Let us rise beyond the dark to the regions of light and bliss, watching higher and higher, and reach to the self-refulgent Sun, the highest light among the brilliancies of the universe.

ओं उदु त्यं जातवेदसं दवं वहन्ति कतवः । दशे विश्वाय सूर्यम्॥४१॥

Om Udu tyam jātavedasam devam vahanti ketavah.

Drśe viśvāya sūryam. Yaj. 7. 41.

Surely the rays of light convey and reveal the glory of the Sun, Lord of Light, omniscient, omnipresent and all-illuminant, so that the world may see the eternal light and glory of the lord of the universe.

ओं चित्रं दवानामुदगादनीकं चक्षमित्रस्य वरुणस्यान्नेः। आप्ना द्यावापृथिवी ऽअन्तरिक्षःसूर्योऽआत्मा जगतस्तस्थुषश्च स्वाहा ॥४६॥ Yaj. 7. 42.

Om Citram devānāmudagādanīkam cakṣurmitrasya varuṇasyāgneh. Ā prādyāvāprthivī antarikṣam sūrya ātmā jagatastasthuṣaśca svāhā.

The Lord Supreme Creator is the wonderful life and splendour of the gods, universal powers of nature. He is the Eye, light and vitality, of the sun, the oceans of waters, and agni, the vital fire. He pervades and fills the heaven, the earth and the middle regions of the universe. He is the sole universal Sun, the soul of the moving and the unmoving world and, like the sun, manifests Himself — ever risen, ever rising, never setting. This is the inner-most voice of the atma. Yaj. 7. 42.

ओं तच्चक्षुदेवहितं परस्ताच्छुक्रमुच्चरत् । पश्येम शरदः शतं जीवम शरदः शतं शृण्याम शरदः शतं प्र बवाम शरदः शतमदीनाः स्याम शरदः शतं भूयश्च शरदः शतात्॥२४॥

Om Taccakṣurdevahitam purastācchukram-uccarat. Paśyema śaradāḥ śatam jīvema śaradāḥ śataṁ śṛṇuyāma śaradāḥ śatam pra bravāma śaradāḥ śatamadīnāḥ syāma śaradāḥ śatam bhūyaśca śaradāḥ śatāt. Yaj. 36. 24.

That light divine, blissful to the divinities, pure and wide awake since eternity, may we continue to see for a full hundred years, live under its benign eye for a hundred years, hear for a hundred years, speak and celebrate for a hundred years, and be fit and fine in a state of freedom and independence for a hundred years, and even more than a hundred years!

Guru Mantra

(The Verse for Spiritual Education)

ओं भूर्भुवः स्वः । तत्सवितुर्वरण्यं भर्गो दवस्य धीमहि।
धियो यो नः प्रचादयात्॥३॥

Om Bhūrbhuvaḥ svah. Tat saviturvareṇyam bhargo devasya dhīmahi. Dhiyo yo nah pracodayāt. Yaj. 36. 3.

With the knowledge of Being, Becoming, and Spirit, with knowledge, karma and prayer, we meditate upon the blazing glory of self-effulgent lord Savita, Lord of existence, intelligence and bliss, the only worthy choice of ours, and we pray that He may inspire and guide our vision, will and intelligence to the right path.
(Yaj. 36, 3, Rg. 3, 62, 10)

This verse occurs in all the four Vedas in the same form.

Samarpana Mantra

(Verse of Surrender)

Lord of infinite mercy, may we, with your kindness and grace, our acts of worship, and our chant of the holy name and verses, realize here and now and ever in life Dharma, wealth and prosperity, total fulfillment, and ultimate freedom and bliss of the self.

ओं नमः शम्भवाय च मयोभवाय च नमः शङ्कराय च मयस्कराय च नमः शिवाय च शिवतराय च॥४१॥

Om Namah śambhavāya ca mayobhavāya ca namah śaṅkarāya ca mayaskarāya ca namah śivāya ca śivatarāya ca. Yaj. 16. 41.

Salutations to the lord of peace, and to the lord giver of peace and joy in life. Salutations to the lord of prosperity, and to the lord giver of prosperity. Salutations to the lord of peace, prosperity and grace, and to the lord giver of peace, prosperity and grace more and ever more.

(End of Prayer to the Lord)

Authority for Prayer and Agnihotra (offerings in to fire)

सायंसायं गृहपतिर्नो अग्निः प्रातःप्रातः सौमनुसस्य दाता ।
वसौर्वसोर्वसुदानं एधि वृयं त्वेन्धानास्तुन्वं पुषेम ॥ ३ ॥

*Sāyamśāyam gṛhapatirno agnih prātahprātah saumanasasya dātā.
Vasorvasorvasudāna edhi vayam tvendhānāstānvaṁ puṣema.*

प्रातःप्रातर्गृहपतिर्नो अग्निः सायंसायं सौमनुसस्य दाता ।
वसौर्वसोर्वसुदानं एधीन्धानास्त्वा शतंहिमा ऋधेम ॥ ४ ॥

*Prātahprātargṛhapatirno agnih sayamśāyam saumanasasya dātā.
Vasorvasorvasudāna edhīndhānāstvā śatamhimā ṛdhema.*

(Atharva 19, 55, 3-4) Meaning Fire is vigilant Lord of the house (since the sacred fire is to be kept burning), God is the saviour and protector of our soul. May fire with our offerings of libations, and God for our prayers offered in the mornings and evenings, give us health and happiness. The Lord is the highest giver of the best things of life. Therefore, He is called Vasu, that is, the giver of wealth. Lord Supreme of the World! may your divine light and your presence be awake and bright in my mind and inspire all my actions and behaviour in life.

(In this verse, *agni* (fire) is also equally acceptable as the meaning.

Lord Supreme, dedicated to your presence in our life, may we nourish and strengthen and bodies. Similarly may we light the fire, offer libations and thereby purify and strengthen the environment and improve our health. Similarly! serving the the with fragrant offerings, and dedicated to the Lord with fervent prayers, may we grow and prosper for a hundred years. Nourished by the fire and protected by the Lord, may we never come to any harm in life.

The devotee of the Lord should daily pray at the meeting of the day and night, morning and evening. The confluence of the light and dark is the right time for

prayer. Meditation and prayer at that time is called *Sandhyā*, the meeting of the soul with the presence of the Lord. *Sandhyā* means the worship of the One Lord of the world, none else. No one should give up *Sandhyā*, nor miss it even once. When the sun is about to rise and when it is about to set, then should the devotee regularly pray to the Lord of light. Only the person who prays to God can realize full and complete happiness in this life. Therefore it is fair and imperative for all people to pray to the Lord.

We have the authority of *Manusurti* also that we should pray to Lord God, the Creator, with verses such as *Gāyatri* with the meanings of the verses in the mind: The time is morning, the past 48 minutes of the night to the rising of the sun, and the evening from sunset to the rising of the stars. The person who does not pray regularly every morning and evening should be regarded as nothing better than ignorant and should be excluded from the work and company of the wise and the learned, because he is fit only to lower kinds of job and does not qualify for a better status.

(Brahma-yajña finished)

(ii) *Agnihotra - Devayajña*

(*Agnihotra* means offerings to the sacred fire in order to contribute to nature's process of renewal through cleansing and enrichment of the environment. Since the environment is a gift of God, so offerings into the fire are also an act of service to the Lord. You feed the elements, contribute to nature's balance and thereby perform a sacred act in the service of God.)

This is how *Agnihotra* should be performed. After the prayer is the time of *agnihotra*. For this purpose, have a 'kunda' (a special pot or container) made of gold, silver, copper, iron or clay, the size being 3' x 3" at the bottom, 12" x 12" on top and .1" deep, (It can be dug into the floor also if it is possible). Have a spoon with a 12" handle and a container about 'A" in diameter which may be made of gold, silver or wood. Have one pot made - gold, silver or wood for clarified butter (ghee) and one for fragrant materials (*Sāmagri*). Have a jug for water, a pair of tongs (to tend the lire), and wood for the fire (*Samidhā*). The wood should be of 'Palasha' (or peepal, mango or Sandal). Heat the clarified butter and filter it by straining. With one Kg. of clarified butter mix about 125 mg. of musk and one gram of saffron and keep it in a separate pot. When you wish to perform the *agnihotra*, sit in a clean place with all the materials. Take water in the jug and

about 50 gr. of ghee in the container, heated and properly strained. Have more or less than this according to your capacity. Keep the ladle also with 'the materials. Arrange the wood in the 'kunda', the *Yajña-pot*. Light the fire and raise it with a fan. Offer one libation (*āhuti*) with each one following mantras (verses) morning and evening. But if you perform *agnihotra* only once in the day, offer *āhutis* with each one of all the verses.

Mantrās for the Agnihotra

Morning □Āhutis:-

ओम् सूर्यो ज्योतिज्योतिः सूर्यः स्वाहा ।

Aum Sūryo jyotirjyotiḥsūryah svāhā.

ओम् सूर्यो वर्चो ज्योतिर्वर्चः स्वाहा ।

Aum Sūryo varco jyotirvarcaḥ svāhā.

ओम् ज्योतिः सूर्यः सूर्या ज्योतिः स्वाहा ।

Aum Jyotiḥ sūryah sūryo jyotiḥ svāhā.

ओम् सजूदवेन सवित्रा सजूरुषसेन्द्रवत्या । जुषाणः सूर्या वेत् स्वाहा ।

Aum Sajūrdevena savitrā sajūruṣasendravatyā. Juṣāṇah sūryo vetu svāhā.

Yaju. 3, 9-10

Sun, Lord of Life, is the light (*jyoti*) of the world, and Light (*jyoti*), Omniscience, is the identity of the Sun, the Divine teacher of teachers. Veda, the universal voice of Divinity, is the common attribute of both the knower (Sun) and the knowledge (Omniscience).

The sun is the power and prosperity of the world, and power and prosperity flows from the vital energy of the sun converted to power by science and technology. Technology with its language is for the common benefit of both, solar energy and the user.

May the Sun, along with Savita in His creation and the dawn of morning energy, receive this oblation. Yaju. 3, 9-10

Evening □Ahutis:-

ओम् अग्निज्योतिज्योतिरग्निः स्वाहा ।

Aum Agnirjyotirjyotiragnih svāhā.

ओम् अग्निर्वर्चो ज्योतिर्वर्चः स्वाहा ।

Aum Agnirvarco jyotirvarcaḥ svāhā.

ओम् अग्निज्योतिज्योतिरग्निः स्वाहा । (मौन आहुति)

Aum Agnirjyotirjyotiragnih svāhā . (Silent ahuti)

ओम् सजूदेवेन सवित्रा सजू रात्रेन्द्रवत्या । जषाणोऽग्निवत् स्वाहा ।

Aum Sajūrdevena savitrā sajū rātryendravatyā. Juṣāṇo'agnirvetu svāhā.

Yaju. 3, 9-10

Agni, Supreme Spirit, is the light (*jyoti*) of existence, and Light (*jyoti*), Eternal Consciousness, is the identity of the Spirit. Vak, the virtual speech of Eternity is the common attribute of both spirit and consciousness.

Fire is the power and prosperity of the world, and power and prosperity from the heat energy of fire is converted to power by science and technology. Technology with its language is for the common benefit of both, the fire and the user.

Light is the Lord and the Lord is Light. Light and the Lord are one. Veda, knowledge, is coexistent with both in unison. We offer the oblations to the Lord for the Light in faith with reverence.

May Agni, along with Savita in His creation and the dark night of energy, receive this oblation. Yaju. 3, 9-10

ओं भूरग्नये प्राणाय स्वाहा ॥ इदमग्नये प्राणाय इदं न मम ॥

Aum Bhūragnaye prāṇāya svāhā. Idamagnaye prāṇāya - Idamna mama.

For fire the creator, Hail! This is for fire and *prāṇa*; not for me anymore.

ओं भुवर्वायवेऽपानाय स्वाहा ॥ इदं वायवेऽपानाय इदं न मम ॥

Aum Bhuvarvāyave'pānāya svāhā. Idam Vāyave apānāya - Idamna mama.

For air the sustainer, for *apāna*, Hail! This is for air and *apāna*, and not for

me anymore.

ओं स्वरादित्याय व्यानाय स्वाहा ॥ इदमादित्याय व्यानाय इदं न मम ॥

Aum Svarādityāya vyānāya svāhā. Idam Ādityāya vyānāya - Idamna mama.

For sun, the blessing, and *vyāna* Hail! This is for the sun and *vyāna* and not for me anymore.

ओं भूर्भुवः स्वरग्निवाच्चादित्येभ्यः प्राणापानव्यानभ्यः स्वाहा ।

इदमग्निवाच्चादित्येभ्यः प्राणापानव्यानभ्यः इदं न मम ॥

Aum Bhūr bhuvah svaragnivāyvādityebhyah prāṇapānnavyāne-bhyah svāhā. Idamagnivāyvādityebhyah prāṇapānnavyānebhyah - Idamna mama.

For the Creator, the Sustainer, the Blessed and blissful, for the fire, the air and the sun, Hail! This is for the fire, the air and the sun, *prāṇa*, *apāna*, and *vyāna*; not for me anymore.

ओम् आपा ज्योतिरसोऽमृतम् ब्रह्म भूर्भुवः स्वराम् स्वाहा ॥

Aum āpo jyotīraso'mṛtam brahma bhūrbhuvah svarom svāhā.

Pūrṇa Āhuti-:

(Three Completion/closing *Āhutis*)

Offer three *Pūrṇa Āhuti* with:

ओं सर्वं वै पूर्णंस्वाहा ।

Aum Sarvamvai Pūrṇam svāhā.

(The agnihotra is finished.)

(iii) Pitr-yajñā

Now the third ritual is *Pitr-yajñā*. This is of two types:

1. *Tarpana*, which means service and hospitality; and
2. *Śrāddha* which means reverence and homage.

The acts by which you serve, feed and please the learned and the wise, the saints and sages, and the parents and other seniors are acts of *Tarpana*. Similarly, to serve to some people with faith and reverence means *Śrāddha*. Both these acts of piety are done to the living not to the dead because you can neither see nor meet the dead. You cannot possibly serve the dead in any way, nor can the offering reach them. Therefore, it is impossible to serve and satisfy the dead. The Veda too speaks of acts of service and reverence only in relation to the living. Such a ritual is possible only when the doer, giver and the receiver both are present together.

The people worthy of receiving the service are of three categories: *Devās* (The learned, pure benefactors, the pious), *Rshis* (The learned, the teachers), and the *pitaras* (parents, grand parents, teachers and other seniors).

Now authority for the *Devās*:

पनन्तु मा देवजनाः पनन्तु मनसा धियः।
पनन्तु विश्वा भूतानि जातवेदः पुनीहि मा॥३९॥

Punantu mā devajanāḥ punantu manasā dhiyah.

Punantu viśvā bhūtāni jātavedaḥ punīhi mā.

(Yaj. 19, 39)

*Dvayam vā idam na trītyam asti / Satyam caivānṛtam ca satyameva devā
anṛtam manusyā idam-aham-anṛtāt satyam-upaimīti tan manusyebhyo
devān-upaiti // Sa vai satyameva vadet / etaddhi vai devā vratam caranti
yatsatyam tasmāt-tam yaśoyaśoha bhavati ya evam vidvān-t-satyam vadati //*
(*Śatapatha 1, 1, 1, 4-5*)

Vidvānso hidevāḥ //
(*Śatapatha 3, 7, 6, 10*)

Comment: Lord *Jātaveda*, Soul Supreme, purify me wholly in every way. Those who concentrate their mind on you and obey your will and command, those learned men and the wise, the ' *devās*' they may also sanctify my mind with

knowledge. Similarly, may the gift of knowledge given by you and meditation on you purify my understanding and intelligence. May all the living beings of the world be pure, pious and happy. Men are of two kinds by virtue of their qualities: They are **Devās** and humans. The qualitative bases are truth and untruth. Those who speak the truth, believe in truth, and act truthfully, are **Devās**; Those who may take recourse to untruth in speech, belief and action are human. Those who give up untruth and take to truth are of the class of the **Devās**; and those who give up truth and take to untruth are of the class of human beings, ungodly and the demon. Therefore, we should always speak the truth, believe in truth and act in the truthful way. The person who lives the truthful way is honourable among the honoured and a '**Devā**' and the man who acts the opposite way is the opposite of the **Devā**, and '**Asura**', a wicked person.

Therefore the learned, the wise and the pious are **Devās**. Now the authority for '**Rishis**'

तं यज्ञं बर्हिषि प्रौक्षन् पुरुषं जातमग्रतः।
तेन देवाऽअयजन्त् साध्याऽऋषयश्च ये॥९॥
*Tam yajñam barhiṣi praukṣan puruṣam jātam-agrataḥ.
Tena devā'ayajanta sādhyā'rṣayaśca ye.* (Yaj: 31. 9.)

*Athārṣeyam pravṛṇīte / ṛṣibhyaścaivainam-etad-devebhyāśca nivedayat�-
yam mahāvīryo yo yajñam prāpaditi tasmād-ārṣeyam pravṛṇīte //
(Śatapatha 1, 3, 4, 3)*

Comment: (The meaning of the verse '**Tam yajñam**' is taken from the Creation section of *Rgvedadi Bhasyabhumika*: The Lord was present before the creation, He is the creator of the universe, He is all-pervasive in the world. He is **Yajña**, the adorable Supreme Soul. The person who worships Him in love with devotion in his heart is the best of people, a '**Deva**', a godly person. This is the Lord's teaching for all human beings. By the Vedic teachings of the Lord, the '*devas*', i.e. the learned and the wise, the *Sadyas*, i.e., the people of knowledge, and the *Rishis*, i.e. the visionaries who can realize and see the meanings of the Vedic verses and other people too worship the Lord and do good works in life. Fortunate are they, and they are happy. Everybody should pray to God and contemplate His presence before starting any good work, and no one should indulge in evil acts.

In this verse, the word '*Devas*' stands for good, noble and learned people.)

(*Tam yajñam*) This verse has been explained in the Creation Section of the Introduction to the Commentary on the Vedas. Having read all the branches of knowledge, when a person teaches and communicates that knowledge, that is the *Rishi's* vocation. For that reading and teaching activity of the *Rishi's*, we owe them what is called '*Rishi Rina*', i.e., debt to the *Rishis*, and it is our obligation to repay them. One who serves the *Rishis* enjoys happiness in life because of that service. This mutual teaching-learning-serving activity is the preserver of the tradition. The man of learning who teaches and propagates the learning is called a *Rishi*. To accept a pupil and initiate him into learning is *arseyā* work, i.e. the work of the *Rishis*, and those who offer service to the *Rishis* are blessed with knowledge, valour and honour. Therefore, service to the *Rishis* is a pious social obligation.

Now authority for Pitrs (Parents and other Seniors)

ऊर्जं वहन्तारमृतं घतं पयः कोलालं परिसृतम्।

स्वधा स्थ तर्पयत मे पितॄन्॥ ३४॥

Urjam vahantāramṛtam ghṛtam payaḥ kīlālam parisrutam.

Svadhā stha tarpayata me pitṛn. (Yaj. 2, 34.)

Be masters of your own wealth and power and manage it well with justice and in virtue. Offer liberal hospitality with love and reverence to the senior benefactors of society, men of knowledge, experience and wisdom. Offer them delicious drinks of water and nourishing juices, health giving milk and ghee, sumptuous foods and honey-sweet fruits to their satisfaction. (Yaj. 2, 34.)

Comment:- The father or the master of the house should ask his sons, grandsons, wife or servants that they should serve his father, grandfather, mother, grandmother, teacher or learned people, senior in age and learning properly with liberal hospitality. The articles/materials of service and hospitality are these: liquid and tasty health-giving foods, butter, milk, well- prepared foods which fight disease and ill-health, ripe and sumptuous foods. Serve them well and generously and have their blessings. Say to parents and seniors; Please enjoy the delicacies and be happy. Be free to tell us what you need and desire and we shall provide that to the best of our capacity. We are committed to help you and serve you in word, thought and deed. We want you to be happy and face and trouble whatever.

You looked after us in our childhood and during our education, and it is now our turn to serve you and look after you. We never ever shall be or appear to be ungrateful or selfish.

Who are the *Pitṛs* (Seniors)

Yeṣām pitṛsañjñā ye sevitum yogyāśca te kramaśo bhikhyante / somasadāḥ / agniṣvāttaḥ / barbiṣadaḥ / somapāḥ / havirbhujāḥ / ājyapāḥ / ājyapāḥ / sukalinaḥ / yamarājāśceti //

Comment:- Those seniors who are dedicated to God, who are experts in Soma *Yajña* and who are at peace in the heart and mind are *somasad* as. Those who are devoted to the Lord of light and knowledge, and have expertise in the knowledge and application of heat, fire and electricity are *agnisvattas*. Those who meditate on the Lord Supreme and are established in peace, self control, truth and knowledge are *barhisadas*. Those who know the science of Soma, drink soma and train others in Soma knowledge are *Somapas*. Those who purify the air and the environment with *yajña* and thereby invoke the rain and increase production for the health and nourishment of the people are *Havirbhujas*, i.e., those who live on sacred materials. *Ajya* is clarified butter or other such materials. *Ajya* also means science and knowledge. Those who preserve and promote knowledge and fine food materials are called '*ajyapas*'. Having been born in the human body, those who spend their time in meditating on God and acquiring and propagating the knowledge of truth are called '*sukalins*'. Those who believe in justice without being partial, without fear or favour, are called '*Yamarajas*'. These are *Pitaras*.

Pitṛ-pitāmaha-prapitāmāhāḥ / mātr-pitāmahi- prapitāmāhyāḥ sagotrāḥ sambandhināḥ //

Comment:- Those who possess the wealth of knowledge, liberally support the scholars for their qualities and acquisition, themselves live the way of knowledge and wisdom, nurture, support and maintain their people, observe celibacy for twenty-four years and are our parents-all these are our '*fathers*', '*vasus*', and '*masters*'. Those who are impartial, fight and bring to book the evil and the wicked people, observe celibacy for forty years, dedicating themselves to the pursuit of knowledge, and the father of father, they are *Rudras* and grand-parents, also grandmasters. Those who observe celibacy for forty-eight years and pursue all branches of knowledge, who possess and propagate the light of knowledge and other such virtues just as the sun does-all these and our great-grandparents are

adityas, great- grand parents and our great-grand lords and masters. Those who are like our parents, men and women equal to them in age, experience and knowledge ought to be respected, served and looked after equally well. Those who are close and around, people of our *gotra*, clan, community, class or neighbourhood, are also to be served and looked after. In addition, all our teachers, relatives such as our in-laws, men and women ought to be served and looked after as part of *pitryajna*.

(In summary form) , the service and hospitality with love and affection toward all these *somasadas*, etc. living (and not dead), is *Tarpana*, and the service and reverence done to all these, living, with faith is *Shraddha*. Those who support the human family with the gift of true knowledge are *pitaras* Authority for these seven kinds/orders of *pitaras* may be seen in the 19th chapter of *Yajurveda*: 'Ye nah pūrve pitarah Somyāsah' etc. are the words of authority for the seven kinds/orders of *pitaras*. Samānāḥ samanasah pitaro yamarājye' these words are the authority for *yamarajas*. 'Pitrbhyah svadhāyibhyah svadhā namah' this is the authority for father, grandfather, great grandfather and such others. 'Namo vah pitaro rasaye bhyah', etc. are the authority for the service and reverence of the seniors. These are words of the *Rgveda* and *Yajurveda*, etc. Manu also has said (3, 284) that the parents are '*vasus*', the grandparents are '*rudras*', and the great parents are '*adityas*'.

(*Pitr-yajña* is finished)

(iv) *Balivaiśvadeva Yajña*

Whatever food is cooked without salt or sour, with that *Balivaiśvadeva yajña* should be performed by offering oblations into the fire with the proper method of doing it. The man of knowledge and piety should do it for the powers which bless humanity.

Authority for *Balivaiśvadeva Yajña* :-

अहरहर्बलिमित्ते हरन्तोऽश्वायेवु तिष्ठते घासमग्ने ।
रायस्पोषेण समिषा मदन्तो मा तै अग्ने प्रतिवेशा रिषाम ॥ १ ॥

Ahar-ahar-balim-tte haranto's्यायेवा tiṣṭhate ghāsmagne / Rāyasposna

samiṣā madanto mā te agna prative sāriṣāma //

(Atharva. 19, 55, 6 & 1)

पनन्तु मा देवजनाः पनन्तु मनसा धियः।

पनन्तु विश्वा भतानि जातवेदः पुनीहि मा॥३९॥

Punantu mā devajanāḥ punantu manasā dhiyah.

Punantu viśvā bhūtāni jātavedaḥ punīhi mā.

(Yaj. 19, 39)

Meaning:- Lord Supreme, Agni, with your will and blessings, may we daily perform *Balivaiśvadeva Yajña*. May we be blest with nourishing foods such as milk and butter and the wealth of the world. And may we live with happiness according as we ought to desire. May we with love and reverence serve our parents and other seniors with the best and ample foods and drinks so that they feel satisfied and happy and bless us. Lord Agni, first and original teacher of the universe, may we never violate your will and command nor be unjust to any living being. Instead, we should regard all creatures, as our friends and always help them.

Mantras for the Homa (Oblations)

*Aum agnaye svāhā // Aum somāya svāhā // Aum agniṣomābhyaṁ svāhā//
Aum viśvebhyo devebhyāḥ svāhā // Aum dhanvantaraye svāhā // Aum kuhvai
svāhā // Aum anumatyai svāhā // Aum prajāpataye svāhā // Aum saha dyava
prthivibhyam svāhā // Aum sviṣṭakṛte svāhā //*

Meaning:- The Lord of Light and knowledge is Agni. Oblation to him. The Lord creator is Soma. He is the giver of happiness. Oblation to him. The Lord that is Energy, the giver of energy and the remover of suffering is *agnisoma*. Oblation to him. *Visvedeva* is the Lord who illuminates the world and His servants, the scholars, oblation to them all. The Lord that destroys illness is *dhanvantari*, oblation to him. *Kuhu* is the date of *Anravasya*. the dark climax of the moon and the *yajña* on that date. *Anumali* is the date of the bright climax of the moon and the *yajna* on that date. It also stands for the divine consciousness. Oblation to the Lord. *Prajāpati* is the Lord of the living beings. Oblation to him. *Dyāvāprthivi* stands for the rule of the earth and the light of knowledge. Oblation for order and light. *Sviṣṭakṛti* is the Lord who does all the good to us for all that we may do. Oblation to him.

Now the verses of sacrifice

Aum Sānugāyendrāya namah /

Aum Sānugāya yamāya namah /

Aum Sānugāya varuṇāya namah /

Aum Sānugāya somāya namah /

Aum Manrdbhyo namah /

Aum Adbhyo namah /

Aum Vanaspatibhyo namah /

Aum Śriyai namah /

Aum Bhadrakālyai namah /

Aum Brahmapataye namah /

Aum Vāstupataye namah /

Aum Viśvebhyo devebhyo namah /

Aum Divācāribhyo bhūtebhyo namah /

Aum Naktamcāribhyo bhūtebhyo namah /

Aum Sarvātmabhūtaye namah /

Aum Pitrbhyah svadhāyibhyah svadhā namah //

Comment:- The Lord of glory with his attributes and characteristics is *Indra*. The Lord's followers who work for the success and prosperity of the world in the

service of the Lord's glory are *Sānugās*. Salutations to the Lord of glory with his power and his workers. *Yama* is the Lord of justice with his followers, workers or agents of action. The highest Lord with his devotees is *Varuna*. The Lord who blesses the pious with happiness and the pious people, is *Soma* with his workers. The air that provides for breath and the breath energy is the *maruts*. The *maruts* ought to be protected. *Adbhyah* means for the Lord who showers joy on the living beings'. *Vanaspatis* are the cause of rain and they yield nourishing fruit, so they should be protected. *Sri* is prosperity. We should obey and serve the Lord for prosperity. The power of the Lord which blesses human beings with good and happiness is '*bhadrakali*', we should depend on that power of the Lord. *Brahmapati* is the Lord of knowledge who reveals the Vedas. We should worship him for knowledge and enlightenment. *Vastupati* is the Lord protector of art and architecture and also the architect. The architect and architecture should be protected and promoted. *Visvedevas* are those who are worthy of respect, reverence and service. Those living beings who move around and work in the day should be protected and should be used for service. Those living beings who move around and work in the night should be protected and used for service. Lord God and His Omnipresence should always be remembered. *Pitaras* and others are mother, father, teacher, guest, child, servant, dependant, etc. who should be served before the householder takes his/her meals. *Svāhā* stands for an offering in obedience to God's will for the good of His creatures. *Namah* means that you remove pride from your heart and respect others.

*Aum Šunām ca patitānām ca śvapacām pāparoginām / vāyasānām kṛmiṇām
ca śanakair nirvapad bhuvi //*

Meaning:- Take six measures of food one each for dogs, the poor/beggars, the sick, birds such as crow, and insects such as ant and feed them to sustain them.

(End of *Balivaiśvadeva Yajña*)

(v) *Atithi- Yajña* (Hospitality to Guests)

Virtue and happiness dwell where the guests are well- treated with hospitality. These guests are chance visitors, sojourners at will for public service and good. They are fully knowledgeable, generous, self-controlled, religious, truthful, free

from deceit, and they visit anyone at will whenever they come to the end of their daily round.

There is Vedic authority for this, but in brief we quote only two verses

तद्यस्यैवं विद्वान्व्रात्योऽ तिथिर्गृहानागच्छेत् ॥ १ ॥ स्वयमेनमभ्युदेत्य ब्रूयाद् व्रात्यु क्वा ऽ वात्सीव्रात्योदुकं व्रात्यु तुर्पयन्तु व्रात्यु यथा ते प्रियं तथास्तु व्रात्यु यथा ते वशस्तथास्तु व्रात्यु यथा ते निकामस्तथास्त्विति ॥ २ ॥

Tadyasyaivam̄ vidvānvrātyo'tithirgr̄hānā-gacchet. Svayamenamabhyudetya brūyād vrātya kvā' vātsīrvrātyodakam̄ vrātya tarpayantu vrātya yathā te priyam̄ tathāstu vrātya yathā te vaśastathāstu vrātya yathā te nikāmastathāstviti. (Atharva. 15, 11, 1-2.)

Meaning:- The homes of the *gr̄hasthas* (house holders) may be visited, in fact ought to be visited, by chance visitors/ guests, men of top quality and character, self-controlled and disciplined. When such a guest arrives, the master of the house should welcome him. Let him stand, wish him with greetings, offer him a seat, and ask him whatever he needs-a drink of water or something else. When the guest is satisfied with the welcome, the host should quietly and courteously ask him: Holy Sir, where did you stay before you come to us? Please have a drink of water. We extend all our love and respectful hospitality. We and all our friends want to benefit from your learning and learned discourse. Let us know your preference, your favourite food and we shall feel happy to provide you as you wish and need. May we sit together with you so that we may benefit from your learning.

(End of the Five Great Rituals of the Day)

Note: This translation of the Principles is based mainly on the late Pandit Chamupatiji's with such modification as was deemed necessary in the interest of further clarity. As far as possible it has been kept close to the structure of the original in Hindi.

—Tulsi Ram Sharma

Tributes

◆ Dayananda Saraswati was a personality of the highest order. This man with the nature of a lion is one of those whom Europe is too apt to forget when she judges India but whom She will probably be forced to remember to her cost for he was that rare combination, a thinker of action with a genius of leadership.

Dayananda Saraswati was the most vigorous force of the immediate and present action in India at the moment of the re-birth and re-awakening of the national consciousness. He was one of the most ardent prophets of reconstruction and of national organization. I feel that it was he who kept the vigil.

—Romain Rolland

◆ Swami Dayananda Saraswati had not only studied from his youth onwards that supreme Vedic culture out of which India has risen to her full height of spiritual wisdom and experience, he had lived it.

—C.F. Andrews

◆ Swami Dayananda was the first to proclaim India for Indians.

—Dr. Annie Besant

◆ Dayananda Saraswati was a man of large views. He was a dreamer of splendid dreams. He had a vision of India purged of her superstitions, filled with the fruits of science, worshipping One God. Fitted for self-rule and honoured as the primeval source of the world's science and religion. All will admit that the vision of regenerated India seen by the prophet and founder of Arya Samaj is a splendid and inspiring one.

—A German Critic

◆ I offer my homage of veneration to Swami Dayananda, the great path-maker in modern India who through bewildering tangles of creeds and practices—the dense under-growth of the degenerate days of our country cleared a straight path—that was meant to lead the Hindus to a simple and rational life of Devotion to God and service for man, with a clear-sighted vision of truth and courage of determination, he preached and worked for our self-respect and vigorous awakening of mind that could strive for a harmonious adjustment with the progressive spirit of the modern age and at the same time kept in perfect touch with that glorious past of India when it revealed its personality in freedom of thought and action in an unclouded radiance of spiritual realization.

—Rabindranath Tagore.

♦ What is the greatest asset of the nation? Its Pioneers and Prophets. One of them was Swami Dayananda. His is the character of a man of whom any nation and any age may be proud. Think of his passion for truth. He is not afraid of being 'inconsistent'. Consistency, says Emerson, is hobgoblin of little minds. Truth as he sees it, is what Dayananda worships. He leaves Sivaism for Vedantism and again Vedantism for Vedism as seen in the light of Sankhya-Yoga. He is not afraid of changes; he must follow the light where it leads.

And to light this way. God put a torch in Dayanand's hand. In Dayananda I see reflected, as in very few others, the spirit of Aryavarta. Dayananda is to me an exponent of Aryan India, a symbol of Indian India, a prophet of dawn, a herald of the future.

—Saint T.L. Yaswani

The Translator

Professor Tulsi Ram Sharma M. A., (Delhi), Ph. D. (London) in English language and literature is a teacher, administrator, researcher and author of long standing. Initiated into the Vedic lore and the intellectual mission of the Arya Samaj in 1940 when Swami Omananda Saraswati (then Brahmachari Bhagwan Dev) was the presiding presence of Arya Samaj, Narela (Delhi), he has been reading and writing as a man of reason and faith-both integrated in his commitment to the Veda and Swami Dayananda in the modern context.

Born and brought up in a village and educated in the village and town in India and abroad, Dr. Tulsi Ram Sharma is a man of wide and varied experience and liberal understanding. His readings range over Urdu, Hindi, Sanskrit and English literatures and the Vedic, Christian and Islamic scriptures. His works include *The Neo-classical Epic* (1971), *The Story of English in India* (1983), *The Original Philosophy of Yoga* (1989), *Bharat Mein Angrezi* (1997) in Hindi, *Glimpses of Swami Dayananda's Satyarth Prakash*, and translations of *Nine Upanishads*, Swami Dayananda's *Samskar Vidhi* and the short writings in *Dayananda Granth Mala*, and Swami Satyapati's *Simple Yoga for God Realization*.

In the universal Vedic tradition, Dr. Tulsi Ram Sharma is dedicated to Swami Dayananda's idea of *Sarva-tantra Siddhanta*, a common, rational, human faith based on universal, positive and non-conflicting values distilled from all religions through open, objective and bold interfaith dialogue.

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