

House-Warming

(*Gṛha Praveśa*)

(*Gṛha Praveśa*) ceremony:—

When the house is ready, it should be properly cleaned. Then vedi be prepared outside or one kunda be prepared for this purpose inside. Keep all the materials ready a day earlier—things like *samidhās* (wood), ghee, rice, sweets, fragrant *sāmagri*, and everything else as required. The ceremony should be performed on a convenient day when the family and friends are happy and cheerful. The head of family should sit in the west of the Vedi, facing east. *Āsanās* should be spread around the vedi.

1. *Flag Hoisting/Sanctification of the Door:* —

The head of the family, with the Brahma of the ceremony, should stand outside at the main entrance and chant the following mantra:—

ओं अच्युताय भोमाय स्वाहा ।

Om acyutāya bhaumāya svāhā. Paras.3.4.3.

This is for the stability of the flag on the pole and the house firmly held by the mother earth. Having chanted this one mantra, the head of family should fix the flagpole, with the flag on it, in the ground or decorate the door with a garland of leaves and flowers.

Sprinkling of Water at the doors:—

The head of family should sprinkle water just outside at the doors with the following mantras:—

In the East Direction:

ओं इमामच्छ्रयामि भवनस्य नाभि वसोर्धारां प्रतरणो वसनाम् ।

इहैव ध्रुवां निमिनोमि शालां क्षेमे तिष्ठतु घृतमुक्षमाणा ॥

Om Imām-ucchrayāmi bhuvanasya nābhim vasor-dhārām pratarṇīm vasūnām. Ihaiva dhruvām niminomi śālām kṣeme tiṣṭhatu ghṛtamukṣamāṇā. Par. 3. 4, 4.

Meaning:—Here on this dear spot on the earth do I build and enter for peace and progress this house, strong and stable, giver of all the means of living, blest with showers of prosperity. May it stay strong and firm, full of plenty and happiness, for a long time to come.

In the South Direction:

ओं अश्वास्त्रवती गोमस्त्रती सनृतास्त्रवत्यच्छयस्व महते सोभगास्त्रय ।

आस्त्र त्वास्त्र शिशुरास्त्रक्रन्दन्त्वास्त्र गास्त्रवोस्त्र धेनवोस्त्र वाश्यमानाः ॥

Om Aśvāvati gomati sūṇṛtāvatyucchrayasva mahate saubhagāya. Ā tvā śīśurākrandantvā gāvo dhenavo vāśyamānāḥ. Par. 3, 4, 4.

Meaning:—May this house ever progress for great good fortune, be full of food and wealth, blessed with inmates of cultured and of good manners. May it ring with the laughter of children in joy, and may all other inmates and visitors be full of joy.

In the Western Direction:

ओं आस्त्र त्वास्त्र कुमारस्तस्म आस्त्र वत्सोस्त्र जगदः सह ।

आस्त्र त्वास्त्र परिस्रुतः कुम्भ आस्त्र दध्नः कलशस्म ।

क्षेमस्य पत्नी वृहती सुवास्त्रसा रयि नोस्त्र धेहि सुभगे सुवीर्यम् ॥

Om Ā tvā kumāras-taruṇa ā vatso jagadaiḥ saha. Ā tvā parisrutah kumbha ā dadhnaḥ kalaśairupa. Kṣemasya patnī vṛhaṭī suvāsā rayim no dhehi subhage suviryaṃ. Par. 3, 4, 4.

Meaning:—May this house resound with the happy voices of children, and young people. May it be full of jars overflowing with milk and curds. May it be full of pots of grain and food. May the ladies of the house be intelligent, decently dressed and provided for and may they preserve and protect the honour of the house. May this house be the scene of the growth of our wealth, health and vigour.

In the Northern Direction:

ओं अश्वास्त्रवद् गोमदर्जस्वत् पर्णम् वनस्पतेरिव ।

अभि नः पर्यताम् रयिरिदमनुश्रेयोस्त्र वसानः ॥

Aśvāvad gomad-ūrjasvat parnam vanaspateriva.

Abhi naḥ pūryatām rayiridam-anuśreyo vasānaḥ . Par. 3, 4, 4.

Meaning:—Just as the leaves of vegetation prosper while the vital juices flow into and nourish them, similarly may this house fulfil us from all sides with wealth and honour! May the house, full of milk, and all means of strength and energy, give us shelter and all comfort!

Entering the house:

Then all the doors should be decorated with leaves and flowers. The head of the family then should say:—

हे ब्रह्मस्त्रन् पविशमिति ।

Hey Brahman! praviśamiti.

(O Brahman, may I enter with your permission.)

The Brahma says:—

वरम् भवास्त्रन् पविशतु ।

Varam bhavān praviśatu.

(Yes, happily, please enter.)

The Head then should enter, saying:—

ऋचम् पपद्ये शिवम् पपद्ये ।

Om Ṛcam prapadye śivam prapadye.

(May I be blessed with knowledge, goodness and prosperity!)

Then, having entered the house, all should perform the yajna.

Yajna:

संध्या मन्त्रः

Sandhyā Mantrāḥ (Daily Prayer)

ओम् भूर्भुवः स्वः । तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि ।

धियो यो नः प्रचोदयात् ॥३॥

Aum Bhūrbhuvahḥ svaḥ. Tat saviturvareṇyam bhargo devasya dhīmahi.

Dhiyo yo naḥ 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-refulgent 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. Yaj. 36, 3

ओं शत्रा दवीरभिष्टयऽआपा भवन्तु पीतये ।

शंयोरभि स्रवन्तु नः॥१२॥

Om Śaṁ no devīrabhiṣṭaya'āpo bhavantu pītaye.

Śaṁyor-abhisravantu naḥ. Yaj. 36. 12.

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.

ओं वाक् वाक् । ओं प्राणः प्राणः । ओं चक्षुः चक्षुः । ओं श्रोत्रम् श्रोत्रम् । ओं नाभिः । ओं हृदयम् । ओं कण्ठः । ओं शिरः । ओं बाह्व्याम् यशोबलम् । ओं करतलकरपृष्ठे ।

Om vāk vāk, Om prāṇaḥ prāṇaḥ, Om cakṣuḥ cakṣuḥ, Om śrotram śrotram, Om nābhiḥ, Om hr̥dayam, Om kaṇṭhaḥ, Om śiraḥ, Om bāhubhyām yaśobalam, Om karatala-karapṛṣṭhe.

ओं भूः पनातु शिरसि । ओं भुवः पनातु नेत्रयोः । ओं स्वः पनातु कण्ठ । ओं महः पनातु हृदय । ओं जनः पनातु नाभ्याम् । ओं तपः पनातु पादयोः । ओं सत्यम् पनातु पनः शिरसि । ओं खं ब्रह्मस्त्र पनातु सर्वत्र ।

Om bhūḥ punātu śirasi, Om bhūvaḥ punātu netrayoḥ, Om svaḥ punātu kaṇṭhe, Om mahāḥ punātu hr̥daye, Om janaḥ punātu nābhyām, Om tapaḥ punātu pādayoḥ, Om satyam punātu punaḥ śirasi, Om kham brahma punātu sarvatra.

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

Om bhūḥ; Om bhuvāḥ; Om svaḥ; Om mahāḥ; Om janaḥ; Om tapaḥ; Om satyam.

ओं ऋतं च सत्यं चाभीर्द्धात्तप्तसोऽध्यजायत ।

ततो रात्र्यजायत ततः समुद्रो अर्णवः ॥ १ ॥

Om Rtaṁ ca satyaṁ cābhīddhāttapaso'dhyajāyata.

Tato rātryajāyata tataḥ samudro arṇavaḥ. Rg. 10. 190. 1

By the arduous will of Divinity, Prakṛti manifested in existence in its simultaneous modes of Satyam and Rtam, constant and mutable, under the Eternal Law. Then arose the night and darkness of no positive name. Then arose the spatial ocean of indeterminate particles of existence.

ओं समुद्रादर्णवादधि संवत्सरो अजायत ।

अहोरात्राणि विदधद्विश्वस्य मिषतो वशी ॥ २ ॥

Aum Samudrād-arṇavād-adhisamvatsaro ajāyata.

Ahorātrāṇi vidadhad-viśvasya miṣato vaśī. Rg. 10. 190. 2

From the spatial ocean arose the time parameter of existence, and from there the master creator of the universe with his will created the conceptual days and nights.

ओं सूर्याचन्द्रमसौ धाता यथापूर्वमकल्पयत् ।

दिवं च पृथिवीं चान्तरिक्षमथो स्वः ॥ ३ ॥

Aum Sūryā-candramasau dhātā yathāpūrvam-akalpayat.

Divam ca pṛthivīm cā'ntari-ṣamatho svaḥ. Rg. 10. 190. 3

The supreme master creator and controller planned the sun and moon, heaven and earth, the middle regions and the regions of bliss as ever before since eternity.

ओं शत्रा दवीरभिष्टयऽआपा भवन्तु पीतये ।

शयोरभि स्रवन्तु नः ॥ १२ ॥

Om Śanno devīrabhiṣṭaya'āpo bhavantu pītaye.

Śanyorabhi sravantu naḥ. Yaj. 36. 12.

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.

ओं प्राची दिग्गिरिर्धिपतिरसितो रक्षितादित्या इषवः । तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो नम एभ्यो अस्तु । योऽस्मान्द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे दध्मः ॥ १ ॥

Om Prācī digagnir-adhipatir-asito rakṣitādityā iṣavaḥ. Tebhyo namo'dhipatibhyo namo rakṣitr̥bhyo nama iṣubhyo nama ebhyo astu. Yo'smān-dveṣṭi yaṁ vayaṁ dviṣmas-taṁ vo jambhe dadhmaḥ.

Agni, lord of light and omniscience, is the ruling lord and guardian spirit upfront of the eastern quarter, protecting us against darkness, evil and ignorance, his arrows, protective powers, being sun-rays and the Aditya pranas. Honour and adoration to all of them! Worship and prayers to the ruling lord, salutations to the protective powers, honour and admiration to the arrows, praise and admiration for all these. O lord, whoever bears hate and jealousy toward us, or whoever we hate and reject, all that we deliver unto your divine justice.

ओं दक्षिणा दिगिन्द्रोऽधिपतिस्तिरश्चिराजी रक्षिता पितर इषवः । तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो नम एभ्यो अस्तु । योऽस्मान्द्वेष्टि यं वयं द्विषमस्तं वो जम्भे दध्मः ॥ २ ॥

Aum Dakṣiṇā digindro'dhipatis-tiraścirājī rakṣitā pitara iṣavaḥ. Tebhyo namo'dhipatibhyo namo rakṣitr̥bhyo nama iṣubhyo nama ebhyo astu. Yo'smān-dveṣṭi yaṁ vayaṁ dviṣmas-taṁ vo jambhe dadhmaḥ.

On the right in the southern quarter, Indra, mighty controller of all crooked forces of the world, is the ruling lord and guardian spirit, his arrows being Pitr pranas and the light of knowledge and senior wisdom. Honour and adoration to all of them! Homage and worship to the ruling lord, homage and service to the protectors, honour and reverence to the arrows, homage and reverence to all these. O lord, whoever bears hate and jealousy toward us, and whoever or whatever we hate to suffer, all that we deliver unto your divine justice.

ओं प्रतीची दिग्वरुणोऽधिपतिः पृदाकू रक्षितान्मिषवः । तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो नम एभ्यो अस्तु । योऽस्मान्द्वेष्टि यं वयं द्विषमस्तं वो जम्भे दध्मः ॥ ३ ॥

Om Praṭīcī digvaruṇo'dhipatiḥ prdākū rakṣitā-nnamiṣavaḥ. Tebhyo namo'dhipatibhyo namo rakṣitr̥bhyo nama iṣubhyo nama ebhyo astu. Yo'smāndveṣṭi yaṁ vayaṁ dviṣmastam vo jambhe dadhmaḥ.

At the back in the western quarter, Varuna, mighty controller of all poisonous forces of the world, is the ruling lord and guardian spirit, his arrows being food and immunity. Honour and adoration to all of them! Homage and worship to the ruling lord, homage and service to the protectors, honour and reverence to the arrows, homage to all these. O lord, whoever bears hate and jealousy toward us, and whoever or whatever we hate to suffer, all that we deliver unto your divine justice.

ओं उदीची दिक्सोमोऽधिपतिः स्वजो रक्षिताशनिर्षवः। तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो नम एभ्यो अस्तु। योऽस्मान्द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे दध्मः ॥ ४ ॥

Om Udīcī diksomo'dhipatiḥ svajo rakṣitāśanir-iṣavaḥ. Tebhyo namo'dhipatibhyo namo rakṣitr̥bhyo nama iṣubhyo nama ebhyo astu. Yo'smān-dveṣṭi yaṁ vayaṁ dviṣmas-taṁ vo jambhe dadhmaḥ.

On the left in the northern quarter, Soma, lord eternal, self-existent controller of self-created negativities is the ruling lord and guardian spirit, his arrows being electric currents of cosmic force. Homage and adoration to all of them. Homage of worship to the ruling lord, homage and service to the protectors, honour and reverence to the arrows, homage and reverence to all these. O lord, whoever hates us or whoever we hate to suffer, all that we deliver unto your divine justice.

ओं ध्रुवा दिग्विष्णुरधिपतिः कल्माषग्रीवो रक्षिता वीरुध इषवः। तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो नम एभ्यो अस्तु। योऽस्मान्द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे दध्मः ॥ ५ ॥

Om Dhruvā digviṣṇur-adhipatiḥ kalmāṣagrīvo rakṣitā vīrudha iṣavaḥ. Tebhyo namo'dhipatibhyo namo rakṣitr̥bhyo nama iṣubhyo nama ebhyo astu. Yo'smān-dveṣṭi yaṁ vayaṁ dviṣmas-taṁ vo jambhe dadhmaḥ.

Netherward in the lower quarters, Vishnu, all pervasive lord of yajna, is the ruling guardian spirit, controller of greenery, his arrows being herbs and trees. Homage to all of them. Worship to the ruling lord, homage to the protectors, to the arrows, to all of these. O lord, whoever hates us, whoever we hate to suffer, all that we deliver unto your divine justice.

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

Om Ūrdhvā digbr̥haspatiradhipatiḥ śvitro rakṣitā varṣam-iṣavaḥ. Tebhyo namo'dhipatibhyo namo rakṣitr̥bhyo nama iṣubhyo nama ebhyo astu. Yo'smān-dveṣṭi yaṁ vayaṁ dviṣmastāṁ vo jambhe dadhmaḥ.

Ath.3. 27. 1-6.

Upward in the higher quarters, Brhaspati, lord of infinity, saviour against drought and desert of life, is the ruler and guardian spirit, his arrows being rain and grace. Homage to all of them. Worship to the ruling lord, homage to the protectors,

to the arrows, to all of these. O lord, whoever hates us, whoever we hate to suffer, all that we deliver unto your divine justice.

ओं उद्वयं तमसस्परी स्वः पश्यन्तऽउत्तरम्। देवं दवत्रा सूर्यमगन्म ज्योतिरुत्तमम्॥१४॥

Om Udvayaṁ tamasaspari svaḥ paśyanta'uttaram. Devaṁ 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 jātavedasaṁ devaṁ vahanti ketavaḥ.

Dr̥ṣe 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 चक्षुर्मित्रस्य वरुणस्याग्नेः। आप्रा द्यावापृथिवी ऽअन्तरिक्षःसूर्यःऽआत्मा जगतस्तस्थुषश्च स्वाहा॥४६॥ Yaj. 7. 42.

Om Citraṁ devānāmudagādanīkaṁ cakṣurmitrasya varuṇasyāgneḥ. Ā prā dyāvāpṛthivī antarikṣaṁ 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 शृणयाम शरदः शतं प्र बवाम शरदः शतमदीनाः स्याम शरदः शतं भूयश्च शरदः शतात्॥२४॥

Om Taccakṣurdevahitaṁ purastācchukram-uccarat. Paśyema śaradaḥ śataṁ jīvema śaradaḥ śataṁ śṛṇuyāma śaradaḥ śataṁ pra bravāma

śaradaḥ śatamaḍināḥ syāma śaradaḥ śatam bhūyaśca śaradaḥ 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!

ओं भूर्भुवः स्वः । तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि ।

धियो यो नः प्रचोदयात् ॥३॥

Om Bhūrbhuvah svaḥ. Tat saviturvareṇyaṁ bhargo devasya dhīmahi. Dhiyo yo naḥ 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.

ह इश्वर दयानिध भवत्कृपया अनन जपापासनादिकमणा धर्माथ-काम-मोक्षाणाम् सद्यः
सिद्धिभवनः ।

Hey Īśvara dayānidhe bhavat kṛpayā anena japopāsanādikarmaṇā dharmārtha kāma mokṣāṇām sadyaḥ siddhir-bhavennaḥ.

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

Om Namaḥ śambhavāya ca mayobhavāya ca namaḥ śaṅkarāya ca mayaskarāya ca namaḥ 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.

Om shanti shanti shanti Om

आचमन मन्त्राः

Ācamana Mantrāḥ

Take a little water in the right palm and sip with each one of the following mantras:

ओम् अमृतोपस्तरणमसि स्वाहा ॥ १ ॥

Om Amritopastaraṇamasi svāhā.

You are nestled in Immortality.

ओम् अमृतापिधानमसि स्वाहा ॥ २ ॥

Om Amritāpidhānamasi svāhā.

You are covered all round in Immortality.

ओं सत्यं यशः श्रीर्मयि श्रीः श्रयतां स्वाहा ॥ ३ ॥

Om Satyaṁ yaśaḥ śrīrmayi śrīḥ śrayatām svāhā.

May truth, fame and wealth be always with me in divine grace!

अङ्गस्पर्श मन्त्राः

Aṅga-Sparśa Mantrāḥ

(Touching parts of the body with water)

After the achamana, take a little water in the palm of the left hand, dip the middle and the ring fingers of the right in the water, and then touch parts of the body with the following mantras. Touch the right side first and then the left:—

ओं वाङ्म आस्येऽस्तु ॥ १ ॥

Om Vāṅma'āsyē'stu. - the mouth.

O God! Let speech be in my mouth!

ओं नसोर्मे प्राणोऽस्तु ॥ २ ॥

Om Nasorme prāṇo'stu. - both nostrils.

O God! Let breath be in my nose!

ओम् अक्ष्णोर्मे चक्षुरस्तु ॥ ३ ॥

Om Akṣhṇorme cakṣurastu. - both eyes.

O God! Let sight be in my eyes!

ओं कर्णयोर्मे श्रोत्रमस्तु ॥ ४ ॥

Om Karṇayorme śrotramastu. - both ears.

O God! Let hearing power be in my ears!

ओं बाह्वोर्मे बलमस्तु ॥ ५ ॥

Om Bāhvorme balamastu. - both arms.

O God! Let strenght be in my arms!

ओम् ऊर्वोर्म ओजोऽस्तु ॥ ६ ॥

Om Ūrvorma'ojo'stu. - both thighs.

O God! Let power be in my thighs!

Then do *mārjana*, sprinkle the water all over the body with the right hand,
with this mantra – P.G.S. 1/3/25.

ओम् अरिष्टानि मेऽङ्गानि तनूस्तन्वा मे सह सन्तु ॥ ७ ॥

Om Ariṣṭāni me'ṅgāni tanūstanvā me saha santu.

O God! Let my body and all the parts of my body be coherently healthy!

इश्वरस्तुतिप्रार्थनोपासनामन्त्राः

Īśvara Stuti Prārthanā Upāsanā Mantrāḥ (*Mantrās of Divine Praise and Prayer*)

१. ओं विश्वानि देव सवितर्दुरितानि परा सुव।

यद्बद्धं तन्नऽआ सव ॥ ३ ॥

Om Viśvāni deva savitar-duritāni parā suva.

Yadbhadraṁ tanna'ā suva.

Savita, glorious lord of inspiration, light and life, remove all the evil of the world from us, and bless us with all that is good. Yaju. 30, 3

२. ओं हिरण्यगर्भः समवर्त्तताग भूतस्य जातः पतिरेकऽआसीत्।

स दाधार पृथिवीं द्यामतेमां कस्मै देवाय हविषा विधेम॥४॥

Om Hiranyagarbhaḥ samavarttatāgre bhūtasya jātaḥ patireka'āsīt. Sa dādāhāra prthivīm dyāmutemām kasmai devāya haviṣā vidhema. Yaju. 13, 4

The One Lord of Light and the sole Creator of lights such as the sun existed before creation (as He ever exists). He alone was and is the lord and sustainer of all forms of created being. He holds and sustains the earth and heaven and supports this whole universe. We worship the same One Lord and offer Him homage with libations of fragrant materials. Yaju. 13, 4

३. ओं यऽआत्मदा बलदा यस्य विश्वऽउपासते पशिष यस्य देवाः।

यस्य छायामृत यस्य मृत्युः कस्मै देवाय हविषा विधेम॥१३॥

Om Ya'ātmadā baladā yasya viśva'upāsate praśiṣaṁ yasya devāḥ. Yasya cchāyāmṛtaṁ yasya mrtyuḥ kasmai devāya haviṣā vidhema. Yaju. 25, 13

The Lord who is the giver of life to the atma with its power and potential, whose glory all the divinities of the world celebrate in song, whose shade of protection is immortality and falling off therefrom is death, to Him we offer our homage and worship in hymns with havi. Yaju. 25, 13

४. ओं यः प्राणतो निमिषतो महित्वैकऽइद्राजा जगतो बभूव।

यऽईशऽअस्य द्विपदश्चतुष्पदः कस्मै देवाय हविषा विधेम॥३॥

Om Yaḥ prāṇato nimiṣato mahitvaika'idrājā jagato babhūva. Ya īṣe'asya dvipadaś-catuṣpadaḥ kasmai devāya haviṣā vidhema. Yaju. 23, 3

The sole One Lord who, with His own might, creates and rules over the world of those who breathe and see, the Lord who rules over men and animals, to that Sovereign Lord of bliss and majesty we offer our homage and worship with our heart and soul. Yaju. 23, 3

५. ओं येन द्यौरुग्रा पथिवी च दृढा येन स्व स्तभितं येन नाकः।

योऽअन्तरिक्ष रजसो विमानः कस्म दवाय हविषा विधेम॥६॥

Om Yena dyaurugrā pṛthivī ca dr̥ḍhā yena sva stabhitam yena nākaḥ.
Yo'antarikṣe rajaso vimānaḥ kasmai devāya haviṣā vidhema. Yaju. 32, 6

By Him the heavens blaze, by Him the earth is stable, by Him the heaven of bliss is sustained, by Him the ecstasy of *Mokṣa* is constant, and He is the creator of the worlds in space. Let us worship that Lord of glory and eternal bliss, and let us sing in honour of Him with the fragrance of *yajña*. Yaju. 32, 6

६. ओं प्रजापते न त्वदेतान्यन्यो विश्वा जातानि परि ता बभूव।

यत्कामास्ते जुहुमस्तन्नो अस्तु वयं स्याम पतयो रयीणाम् ॥ १० ॥ Yaju. 23, 65

Om Prajāpate na tvadetānyanyo viśvā jātāni pari tā babhūva.
Yat kāmāste juhumastanno astu vayaṁ syāma patayo rayiṇām.

Prajāpati, lord of life and your children, there is none other than you who rules over life forms and materials in existence, for yours are the laws of existence, none else's. Whatever our desires, whatever you wish we should desire, all that we pray for, may all that be fulfilled in life for us. May we be masters in control of the wealths, honours and excellences of the world and abide within your laws of life and conduct. Yaju. 23, 65

७. ओं स ना बन्धर्जनिता स विधाता धामानि वेद भुवनानि विश्वा।

यत्र देवाऽअमृतमानशानास्ततीय धामन्नध्यैरयन्त॥१०॥

Om Sa no bandhurjanitā sa vidhātā dhāmāni veda bhuvanāni viśvā. Yatra devā'amṛtamāna-śānāstrīye dhāmannadhyai-rayanta. Yaju. 32, 10

He is our father and our brother. He is our sustainer and controller. He knows all the worlds of existence which are home to the created beings. There in His supreme presence, highest haven of being (the other two are *Prākṛti* and *jīva*), the blessed souls tasting of the immortal joy of heaven roam around at will. Yaju. 32, 10

८. ओं अग्न नय सुपथा रायेऽअस्मान्निश्वानि देव वयुनानि विद्वान् ।

ययाध्युस्मज्जुहुराणमेना भूयिष्ठां ते नमऽउक्तिं विधेम ॥१६॥

*Om Agne naya supathā rāye'asmān viśvāni deva vayunāni vidvān.
Yuyodhyasmaj-juhūrāṇam-eno bhūyiṣṭhām te nama uktim vidhema.* Yaju.
40, 16

Agni, brilliant Lord omniscient of all the laws and ways of existence, lead us to the wealth of life by the right path of honesty and simplicity. Remove from us all sin and crookedness. We sing the most joyous songs of celebration in praise of you. Homage to you again and again. Yaju. 40, 16

स्वतिवाचनम् मन्त्राः *Svastivācanam Mantrāḥ* (*Mantrās of Benediction for well-being*) (*Abridged Version*)

१. ओं अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम्।
होतारं रत्नधातमम् ॥ १ ॥
Om Agnimīḷe purohitam yajñasya devamṛtvijam.
Hotāraṁ ratnadhātamam. Rg. 1, 1, 1

I invoke and worship Agni, light of life, self-refulgent Lord of the universe, foremost leader and inspirer, blazing Light of *yājñaic* creation, high-priest of the dynamics of Cosmic *yajña*, controller of natural evolution, and most generous giver of the treasures of life. All praise be to Him. Rg. 1, 1, 1

We should praise and pray to *Agni*, the Lord, Om, in the following way, for Om is the essential Name Word which stands for *Īśvara* /Lord God.

1. I praise and pray to Om who moves the entire universe and takes it forward. He is the Lord of knowledge.
2. He is all before and after creation. He is the first and foremost who loves and does good to us all before any one else can do so.

3. The Universe is a *yajña*, it is a cycle of divine processes and cosmic activities. He is the doer and dispenser of this great universal *yajña*.

4. He is the Lord of Nature. He ordains all the activities of nature according to time and season for the good of all of us as is just and proper.

5. He is the efficient cause of the universe and the dispenser of the fruits of our actions.

6. He is the holder of all the 'jewels', that is, precious gifts of life, the stars, planets and satellites.

It is proper that for the good and happiness of all we pray to God who is all good by nature, acts and virtue. It is not good, not proper, to pray to anything else, animate or inanimate.

२. ओं स नः पितेव सूनवेऽग्ने सूपायनो भव ।

सचस्वा नः स्वस्तये ॥ ९ ॥

Om Sa naḥ piteva sūnave'gne sūpāyano bhava.

Sacasvā naḥ svastaye. Rg.1, 1, 9

As the father is ever one with the child in love, so may Agni, lord of life and light and father guardian of His creation, be ever close to us in love and benediction. Father of us all, give us the grace of life divine.

३. ओं स्वस्ति नो मिमीतामश्विना भगः स्वस्ति देव्यदितिरनुर्वणः ।

स्वस्ति पूषा असुरो दधातु नः स्वस्ति द्यावापृथिवी सुचेतुना ॥ ११ ॥

Om Svasti no mimītām-aśvinā bhagaḥ svasti devy-aditir-anarvaṇaḥ. Svasti

pūṣā asuro dadhātu naḥ svasti dyāvāpṛthivī sucetunā. Rg.5, 51, 11

May the *Aśvins*, complementarities of nature and humanity such as teachers and preachers, day and night, sun and moon, *prāṇa* and *apāna* energies, bring us peace and well-being. May *Bhāga*, lord of glory, bless us with peace and honour. May the eternal imperishable Mother Nature and indivisible Vedic Voice of omniscience bless the independent scholars with peace and spiritual joy and vision. May the nourishment and showers of the life-giving cloud bring us peace and joy. And may the heaven and earth bless us with peace of mind, joy of knowledge and spiritual illumination. Rg.5, 51, 11

४. ओं स्वस्तये वायुमुप ब्रवामहै सोमं स्वस्ति भुवनस्य यस्पतिः ।

बृहस्पतिं सर्वगणं स्वस्तये स्वस्तये आदित्यासो भवन्तु नः ॥ १२ ॥

*Om Svastaye vāyumupa bravāmahai somam svasti bhuvanasya yaspatiḥ.
Bṛhaspatiṁ sarvagaṇam svastaye svastaya ādityāso bhavantu naḥ.* Rg.5,
51, 12

Let us study and celebrate Vāyu, divine wind and energy, and pursue programmes of peace and joy for our social good and well-being. May the lord ruler who controls and sustains the world be good and kind to us. Let us pray to the Lord of the expansive universe, and honour the head of all the world communities for our peace and progress. May the scholars of the highest order and the cycle of the solar phases of time and seasons be good and kind to us for our well-being. Rg.5, 51, 12

५. ओं विश्वे देवा नो अद्या स्वस्तये वैश्वानरो वसुरग्निः स्वस्तये ।

देवा अवन्तृभवः स्वस्तये स्वस्ति नो रुद्रः पात्वंहसः ॥ १३ ॥

*Om Viśve devā no adyā svastaye vaiśvānaro vasur-agniḥ svastaye. Devā
avntvṛbhavaḥ svastaye svasti no rudraḥ pātvamhasaḥ.* Rg.5, 51, 13

May all the generous divinities of nature and brilliant sages of the world be good and kind to us for our well-being all time now. May the all pervasive vitality of life's energy be kind and favourable for our peace and well-being. May all the generous scholars and brilliant experts be good for our advancement in peace with joy. May Rudra, lord of law and justice, be good and kind and save us from sin for our well-being. May all the divinities protect us. Rg.5, 51, 13

३१. ओं ये त्रिषप्ताः परियन्ति विश्वा रूपाणि बिभ्रतः ।

वाचस्पतिर्बला तेषां तन्वो अद्या दधातु मे ॥ १ ॥

Om Ye triṣaptāḥ pariyanti viśvā rūpāṇi bibhrataḥ.

Vācaspatirbalā teṣām tanvo adya dadhātu me. Ath. 1, 1, 1

Thrice seven are the entities which bear, wear and comprise the entire world of forms in existence. May Vācaspati, omniscient lord of speech, awareness and the phenomenal world, bless me with the body of knowledge pertaining to their essences, names, forms, powers, functions and relationships here and now.

Note:—The ‘thrice-seven’ of the phenomenal world is to be explained: The phenomenal world is an evolution of one basic material cause, *Prakṛti* or Nature. The efficient cause of the evolution is *Vācaspati*, Supreme Spirit, immanent, transcendent, omniscient, omnipresent, omnipotent. The evolution is initiated and sustained by the will and presence of the Spirit immanent and implosive in Nature, therefore it is creative and intelligent evolution, not blind and wild growth. The initiation is like the spark, the Big Bang. With the big bang the one basic material cause, *Prakṛti*, takes on the evolutionary process of diversification. The phenomenal world, whatever it may be at any time, is the consequence of that one Cause according to the laws of evolution.

Prakṛti originally is non-descript. When the divine will initiates the process of evolutionary change and development, it takes on the name and character of *Mahat*. *Mahat* then changes into *Ahankāra*, a generic identity, which then evolves into two directions: physical and psychic. The psychic direction develops into the mind, intellect and the senses, and the physical develops into the five elements, *ākāśa*, *vāyu*, *agni*, *āpaḥ* and *Prṛthivi*.

The physical development passes through two stages, subtle and gross, from *Ahankāra*. The subtle elements are called *Tanmatrās*, and *Tanmatrās* then develop into the gross elements, *ākāśa* or space, *vāyu* or energy, *agni* or heat and light, *āpaḥ* or liquids, and *Prṛthivi* or solids.

The five gross elements, their subtle precedents, and *Ahankāra* are the ‘seven’ of the *mantrās*.

These seven entities, further, have their qualitative character. All phenomenal forms have their qualitative characteristics. Even human beings have qualitative, characteristic differences. A person may be intellectually very high, a research oriented introvert, another an energetic playful extrovert, still another may be dull. Why this?

Nature, the basic material cause of our physical existence, itself has its qualitative modes and variants. These are *Satva* (mind, intellect, transparency), *Rajas* (energy, activeness), and *Tamas* (matter, inertia). We may call them thought, energy and matter, or, matter, motion and mind. That matter and energy, and even mind, are interconvertible is a very late scientific rediscovery of a Vedic truth, or it may just be a reminder of something we had forgot, though actually it was lying deposited in a dormant account.

The seven variants of *Prṛthivi* into one direction of evolution, further qualified and characterised by these three qualitative modes, makes the

phenomenal forms into thrice seven. A great intellectual with an agitated mind may be a great destroyer, another great intellectual with a balanced mind may be a great creative innovator. The two are human physically, yet different in character and achievement.

Prayer: May *Vācaspati* enlighten us about these thrice seven. This is the *Atharva-vediya* projection of knowledge and education. This is the prayer for our intelligential development in terms of facts, processes and values. Ath. 1, 1, 1

शान्तिप्रकरणम् मन्त्राः *Śāntiprakaraṇam Mantrāḥ* (*Mantrās of Peace*) (*Abridged Version*)

१. ओं शं न इन्द्राग्नी भवतामवोभिः शं न इन्द्रावरुणा रातहव्या ।
शमिन्द्रासोमा सुविताय शं योः शं न इन्द्रापूषणा वाजसातौ ॥ १ ॥
Om Śam na indrāgnī bhavatāmavobhiḥ śam na indrā-varuṇā rātahavyā.
Śamindrāsomā suvitāya śam yoh śam na indrāpūṣaṇā vājasātau. Rg. 7, 35,
1

May cosmic energy and fire with all means of protection and advancement be for our peace and happiness for the good life. May solar energy and waters, givers of all good things of life be for our peace and joy. May life energy and the herbs be for our peace and honour for well being. May *prāṇic* energy and vital nourishment be for our peace and joy in our striving for the ultimate victory. Rg. 7, 35, 1

२. ओं शं नो भगः शम् नः शंसो अस्तु शं नः पुरन्धिः शम् सन्तु रायः ।
शं नः सत्यस्य सुयमस्य शंसः शं नो अर्यमा पुरुजातो अस्तु ॥ २ ॥

Om Śaṁ no bhagaḥ śamu naḥ śaṁso astu śaṁ naḥ purandhiḥ śamu santu rāyaḥ. Śaṁ naḥ satyasya suyamasya śaṁsaḥ śaṁ no aryamā purujāto astu. Rg. 7, 35, 2

May our honour and glory and our praise and approbation prevailing around be for our good and well being. May our law and order for social sustenance, and our wealth and honour be for peace and well being. May our honour and respect for true Dharma and our proper pursuit of Dharma and law in effective governance and administration be for our joy and prosperity for the good life. And may our law and justice of universal value and fair application be for our good and well being in peace. Rg. 7, 35, 2

३. ओं शं नो धाता शमु धर्ता नो अस्तु शं न उरुची भवतु स्वधाभिः ।

शं रोदसी बृहती शं नो अद्रिः शं नो देवानां सुहवानि सन्तु ॥ ३ ॥

Om Śaṁ no dhātā śamu dhartā no astu śaṁ na urūcī bhavatu svadhābhiḥ. Śaṁ rodasī brhātī śaṁ no adriḥ śaṁ no devānaṁ suhavāni santu. Rg. 7, 35, 3

May the lord Creator, ruler and sustainer be good and gracious and give us peace and joy of well being. May the extensive space and the wide earth be good with gifts of sustenance for our peace and well being. May the great firmament, and the regions of light and the cloud and the mountain be for our good, peace and joy. And may our invocations and adorations of the divinities of nature and humanity be good and bring us peace and joy. Rg. 7, 35, 3

४. ओं शं नो अग्निर्ज्योतिरनीको अस्तु शं नो मित्रावरुणावश्विना शम् ।

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

Om Śaṁ no agnirjyotiranīko astu śaṁ no mitrāvaruṇāvaṣvinā śam. Śaṁ naḥ sukr̥tām sukr̥tāni santu śaṁ na iṣiro abhi vātu vātaḥ. Rg. 7, 35, 4

May the fire and the light and splendour of life be good for our peace and well being. May the *prāṇa* and *udāna* energies and the circuitous dynamics of nature be for our good and joy of well being. May the noble works of good artists and great men be for peace and happiness for us, and may the ever active winds blow and inspire us for peace and joy. Rg. 7, 35, 4

५. ओं शं नो द्यावापृथिवी पूर्वहूतौ शमन्तरिक्षं दृशये नो अस्तु ।

शं न ओषधीर्वनिनो भवन्तु शं नो रजसस्पतिरस्तु जिष्णुः ॥ ५ ॥

Om Śaṁ no dyāvāprthivī pūrvahūtau śamantarikṣaṁ dṛśaye no astu. Śaṁ na oṣadhīrvanino bhavantu śaṁ no rajasaspatirastu jiṣṇuḥ. Rg. 7, 35, 5

May the heaven and earth invoked since eternity in the first *yajña*, and the middle regions so charming to see be good for our peace and joy. May the herbs instilled with the vitality of sun rays be for our peace and joy of good health, and may the victorious lord of life on earth and in distant regions be good and bring us peace, prosperity and happiness. Rg. 7, 35, 5

२८. ओं अभयं मित्रादभयममित्रादभयं ज्ञातादभयं पुरोक्षात् ।

अभयं नक्तमभयं दिवा नः सर्वा आशा मम मित्रं भवन्तु ॥ ६ ॥

Om Abhayaṁ mitrād-abhayam-amitrād-abhayaṁ jñātād-abhayaṁ parokṣāt. Abhayaṁ naktam-abhayaṁ divā naḥ sarvā āśā mama mitraṁ bhavantu. Ath. 19, 15, 6

May there be fearlessness from friends, no fear from non-friends, no fear from those we know, no fear from whatever is upfront or away, no fear by night, no fear by day for us. May all quarters of space be friends to us, free from hate and fear. Ath. 19, 15, 6

अग्न्याधान मन्त्राः

Agnyādhāna Mantrāḥ (Starting the fire)

After the prayers, *Āchamana* and *Aṅga-Sparśa*, the *samidhās* (wood pieces of proper size) should be arranged in the 'Havan kunda'. When the *samidhās* are well arranged, then the fire has to be started. For this, take in the ladle a piece of camphor on a flake of cotton soaked in ghee, light it and place it in the centre of the 'kunda'. This process is twofold: starting the fire and placing it in the kunda (*Agnyādhāna*)

Light the fire with

ओं भूर्भुवः स्वः ॥

Aum bhūrbhuvah svah. – G.G.S.1/1/11.

With this light the fire.

This is a short but very comprehensive prayer, for which these words are often pronounced before many mantras of prayer. The meaning is: I light the fire for the light, energy and bliss existing on the earth, in the atmosphere and in space.

Now place the fire in the middle of the kunda with the following mantra—

ओं भूर्भुवः स्वद्वौरिव भूम्ना पृथिवीव वरिम्णा ।

तस्यास्ते पृथिवि देवयजनि पृष्ठेऽग्निमन्नादमन्नाद्यादादधे ॥ १ ॥

Aum bhūrbhuvah svardyaauriva bhūmnā prithivīva varimṇā, Tasyāste prithivi devayajani priṣṭhe'gnim-annādam-annādyāyā-dadhe. – Yaju. 3, 5

Lord Almighty, protector of all existence, giver of all happiness and bliss. you are Om, you are bhuh, you are bhuvah, you are svah. I invoke agni, the fire, and hereby place the fire in the *yajña-kunda* and invoke all the powers and energies of nature to be creative, productive and benevolent.

The idea is that all prosperity is the result of the cooperation between man and nature. The earth produces, fire burns and atomises, the wind carries, the sky receives it and rains it back on the earth with millionfold energy. Hence the efficacy of *yajña*.

Raising the fire:

When the fire has been placed in the 'kunda', then it has to be raised with the following mantra:-

ओं उद् बुध्यस्वाग्ने प्रति जागृहि त्वमिष्टापर्ते सःसृजेथामयं च ।

अस्मिन्सधस्थऽअध्युत्तरस्मिन् विश्वे देवा यजमानश्च सीदत ॥५४॥

Om Udbudhyasvāgne prati jagṛhi tvamiṣṭāpūrte saṁ srjethāmayam ca. Asmitsadhasthe'adhyuttarasmin viśve devā yajamānaśca sīdata. Yaju. 15, 54

Agni, lord of light and *yajña*, wake up and arise in response to the invocation and, in return, awaken and guard the *yajmāna*. Create, together, the desire and will to do the acts necessary as duty and the acts desirable by choice for the sake of complete self-fulfilment. May all the powers of divinity, all the noble people and the *yajmāna* dwell in this auspicious house in this life and after, ever rising higher and higher. Yaju. 15, 54

Offering of Three Samidhas:

As the fire is growing and rising, three *Samidhās*, about four inches in length should be offered into the fire with the following mantras:-

The first *Samidhā* with the following mantra:-

ओम् अयं त इध्म आत्मा जातवेदस्तेनेध्यस्व वर्द्धस्व चेद्ध वर्धय चास्मान् प्रजया पशुभिर्ब्रह्मवर्चसेनान्नाद्येन समेधय स्वाहा ॥ इदमग्रये जातवेदसे इदन्न मम ॥ १ ॥

Aum Ayamta idhma ātmā jātavedas tenedhyasva vardhasva ceddha vardhaya cāsmān prajayā paśubhirbrahmavarca-senānnādyena samedhaya svāhā. Idamagnaye jātavedase - idamna mama. – A.G.S. 1/10/12.

0 Jataveda. Lord pervasive everywhere, you light up and inspire everyone and everything to life and action. This samidha is your body, increase with us and take us too forward. Bless us with children, wealth, spiritual and mental strength, nourishment, and many more things for our happiness and prosperity. This offering is for Jataveda, Agni, not for me.

Now, with the following two mantras, offer the second *Samidhā*:—

ओं समिधाग्निं दवस्यत घृतैर्बोधयतातिथिम् ।

आस्मिन् हव्या जुहोतन ॥१॥

ओं सुसमिद्धाय शोचिषे घृतं तीव्रं जुहोतन ।

अग्रये जातवेदसे स्वाहा ॥ इदमग्रये जातवेदसे इदन्न मम ॥ ३ ॥

Aum Samidhāgniṁ duvasyata ghṛtairbodhayatātithim.

Āsmin havyā juhota. Yaj. 3. 1-2.

Aum Susamiddhāya śociṣe ghṛtaṁ tīvraṁ juhota. Agnaye jātavedasen svāhā. Idamagnaye jātavedase - Idamna mama.

Light up the fire and raise it with fuel, serve it like an honourable guest with pure ghee, and offer rich oblations of samagri into it, with love and faith.

To the fire, omnipresent, lit up, rising bright and blazing, sanctifying everything around, offer libations of ghee, pure, inflammable and purifying. Yaj.3. 1-2.

Now offer the third *Samidhā* with the following mantra:—

ओं तं त्वा समिद्धिरङ्गिरो घृतेन वर्द्धयामसि ।

बहच्छाचा यविष्ठ्य स्वाहा॥३॥

Om Taṁ tvā samidbhiraṅgiro ghr̥tena vardhayāmasi. Bṛhacchocā yaviṣṭhya svāhā. Idamagnaye'ngirase idanna mama. Yaj.3. 3.

O agni, bright and beautiful, young and powerful, generous giver of things, we offer samidhas and ghee and raise you to the heights.

Great catalyser and energiser, it is for you, not for me.

Five Āhutis with ghee:

After the offer of three samidhas, five ahutis are offered with ghee. The ahutis are five because the prayer is for five things— children, wealth, spiritual power, nutriment and all else required for good living. Therefore five ahutis are offered with the following mantra (repeated five times):—

ओम् अयं त इध्म आत्मा जातवेदस्तेनेध्यस्व वर्द्धस्व चेद्ध वर्धय चास्मान् प्रजया पशुभिर्ब्रह्मवर्चसेनान्नाद्येन समेधय स्वाहा ॥ इदमग्रये जातवेदसे इदन्न मम ॥ १ ॥

Aum Ayamta idhma ātmā jātavedas tenedhyasva vardhasva ceddha vardhaya cāsmān prajayā paśubhirbrahmavarca-senānnādyena samedhaya svāhā. Idamagnaye jātavedase - idamna mama. – A.G.S. 1/10/12.

Water Sprinkling:-

After the five *āhutis*, sprinkle water on all the four sides of the Vedi. This is to balance the heat with cool and to ward off any living creature straying into the fire. The symbolic significance of water and fire is the balance and cooperation of

heat and cool. The mantras for the purpose are the following (sprinkle the water from your right to the left):—

ओम् अदितेऽनुमन्यस्व ॥ १ ॥

Aum Adite 'numanyasva. - On the east side.

O the Indivisible one! Bless me.

ओम् अनुमतेऽनुमन्यस्व ॥ २ ॥

Aum Anumate 'numanyasva. - On the west side.

O the Law-abiding! Bless me.

ओं सरस्वत्यनुमन्यस्व ॥ ३ ॥

Aum Sarasvatyanumanyasva. - On the north side. - G.G.S.1/3/1-3.

O the Mother of all learning! Bless me.

And, sprinkle water with the following mantra on the four sides of the Vedi:

ओम् देव सवितः प्र सव यज्ञं प्र सव यज्ञपतिं भगाय।

दिव्यो गन्धर्वः कतपूः केत नः पुनातु वाचस्पतिर्वाच नः स्वदतु ॥ १ ॥

Om Deva savitaḥ pra suva yajñam pra suva yajña-patiṁ bhagāya. Divyo gandharvaḥ ketapūḥ ketaṁ naḥ punātu vācaspatirvācaṁ naḥ svadatu. - Yaj. 30/1.

May Savita, generous lord creator of life, expand our yajna of light and action. May He inspire and bless the master of yajna for the achievement of wealth and honour. Glorious is Savita, sustainer of the earth and purifier and sanctifier of knowledge. May the lord sanctify our knowledge. Lord of Speech Divine, may He sweeten, sanctify and bless our tongue and speech. Yaj. 30/1.

Four Āghārāvājyabhāga Āhutis:-

Then, four *Sāmānya* general *āhutis* should be offered in all the main Samskāras, one in the north and the one in the south of the Yajnakunda are called *Āghārāvājyāhutis*. Then two *āhutis* are given in the middle of the kunda, called *ājyabhāgāhutis*. Together all these four *āhutis* are called *Āghārāvājyabhāga Āhutis*.

This one in the north side

ओम् अग्नये स्वाहा ॥ इदमग्नये इदं न मम ॥

Aum Agnaye svāhā. Idamagnaye - Idamna mama.

Homage to all-glorious God! Hail. It is for the glorious God, not for me. Yaj. 22, 27

Then one in the south side:

ओं सोमाय स्वाहा ॥ इदं सोमाय इदं न मम ॥

Aum Somāya svāhā. Idam Somāya- Idamna mama

Homage to all-peaceful God! Hail. It is for the all peaceful one; not for me. Yaj. 22, 27

Then two in the centre:-

ओम् प्रजापतये स्वाहा ॥ इदं प्रजापतये इदं न मम ॥

Aum Prajāpataye svāhā. Idam prajāpataye -Idamna mama.

Homage to the Lord of all creation! Hail. It is for the Lord of all creation; not for me. Yaj. 22, 32

ओम् इन्द्राय स्वाहा ॥ इदमिन्द्राय इदं न मम ॥

Om Indrāya svāhā. Idamindrāya - Idamna mama

Homage to all-powerful God! Hail. This is for the all-powerful God' not for me. Yaj. 22, 27

After having offered these four *Āghārāvājyābhāgāhutis*, perform the *Pradhāna* Homa as required.

Then, offer four *Vyāhṛti Āhutis* of ghee.

The mantras are:-

ओं भूरग्नये स्वाहा ॥ इदमग्नये इदं न मम ॥

Aum Bhūragnaye svāhā. Idamagnaye - Idamna mama.

For fire the creator, Hail! This is for fire; not for me.

ओं भुवर्वायवे स्वाहा ॥ इदं वायवे इदं न मम ॥

Aum Bhuvarvāyave svāhā. Idam vāyave - Idamna mama.

For air the sustainer, Hail! This is for air, not for me.

ओं स्वरादित्याय स्वाहा ॥ इदमादित्याय इदं न मम ॥

Aum Svarādityāya svāhā. Idam ādityāya - Idamna mama.

For sun the blissful, Hail! This is for the sun and not for me.

ओं भूर्भुवः स्वरग्निवाय्वादित्येभ्यः स्वाहा ॥

इदमग्निवाय्वादित्येभ्यः इदं न मम ॥

Aum bhūrbhuvah svaragnivāyvādityebhyaḥ svāhā.

Idamagnivāyvādityebhyaḥ - Idamna mama.

For the Creator, the Sustainer, the Blissful, for the fire, the air and the sun!
Hail this is for the fire, the air and the sun; not for me.

Silent Prajāpati Āhuti:-

Now offer one *Āhuti* to *Prajāpati*, chanting the following mantra mentally (silently):—

ओम् प्रजापतये स्वाहा ॥ इदं प्रजापतये इदं न मम ॥

Aum Prajāpataye svāhā. Idam prajāpataye - Idamna mama.

This is for *Prajāpati*, Lord creator and sustainer of His off-spring in the universe. (This *āhuti* is offered in silence. The significance is that whatever we have done so far is to be thought and meditated upon.)

Four Pāvamāni Āhutis:

Offer four *Āhutis* with ghee, one each with the following mantra:—

१. ओं भूर्भुवः स्वः । अग्नऽआयूषि पवसऽआ सुवोर्जमिषं च नः ।

आरे बाधस्व दुच्छुनाम् स्वाहा ॥ इदं अग्नय पर्वमानाय-इदं न मम ॥

Aum bhūrbhuvah svaḥ. Agna'āyūṁṣi pavasa'ā suvorjamiṣaṁ ca naḥ. Āre bādhasva ducchunām svāhā. Idam agnaye pavamānāya- Idamnamama.
Rg. 9, 66, 19

Agni, father, mother, ancestors, saints and sages, purify and sanctify our years of life, purify and vitalize our food and energy, sanctify and bless our desires and ambitions. Keep off all mischief, evil and calamity far from us. Rg. 9, 66, 19

२. ओं भूर्भुवः स्वः । अग्निर्ऋषिः पर्वमानः पाञ्चजन्यः पुरोहितः ।

तमीमहे महागयम् स्वाहा ॥ इदं अग्नय पर्वमानाय-इदं न मम ॥

Aum bhūrbhuvah svaḥ. Agni-rṣiḥ pavamānaḥ pāñcājanyaḥ purohitaḥ. Tamīmahe mahāgayam svāhā. Idam agnaye pavamānāya- Idamnamama.
Rg. 9, 66, 20

Agni is the light of life and fire of passion, pure and purifying energy ever radiative, universal inspirer of all people on earth and energiser of all five faculties, adorable leader of entire humanity and guiding spirit of the corporate life of all human communities together. We adore, serve and pray for the favour of such generous father of the household of humanity. Rg. 9, 66, 20

३. ओं भूर्भुवः स्वः । अग्ने पर्वस्व स्वपा अस्मे वर्चः सुवीर्यम् ।

दधद्रयिं मयि पोषम स्वाहा ॥ इदं अग्नय पर्वमानाय-इदं न मम ॥

Aum bhūrbhuvah svaḥ. Agne pavasva svapā asme varcaḥ suvīryam. Dadhadrayiṁ mayi poṣam svāhā. Idam agnaye pavamānāya- Idamnamama. Rg. 9, 66, 21

Agni, pray radiate and purify us. Lord of holy action, bless us with holy lustre, noble courage and virility. Bear and bring us wealth, honour and excellence with promotive health and nourishment. Rg. 9, 66, 21

४. ओं भूर्भुवः स्वः । प्रजापते न त्वदेतान्यन्यो विश्वा जातानि परि ता बभूव ।

यत्क्रामास्ते जुहुमस्तन्नो अस्तु वयं स्याम पतयो रयीणाम् स्वाहा ॥

इदं प्रजापतये इदं न मम ॥

Aum Prajāpate na tvadetānyanyo viśvā jātāni pari tā babhūva.

Yat kāmāste juhūmastanno astu vayam syāma patayo rayīṇām svāhā.

Idam prajāpataye - Idamna mama. Rg. 10, 121, 10

Prajāpati, lord of life and your children, there is none other than you who rules over life forms and materials in existence, for yours are the laws of existence, none else's. Whatever our desires, whatever you wish we should desire, all that we pray for, may all that be fulfilled in life for us. May we be masters in control of the wealths, honours and excellences of the world within your laws of life. Rg. 10, 121, 10

Ashtājyāhutis—Eight Āhutis with ghee:-

After the four *Pāvamāni Āhutis* with ghee, eight *Āhutis* have to be offered with ghee on all auspicious occasions. On which occasions they will be offered will be indicated where necessary or prescribed. The eight mantras, one for each *ahuti*. are given below:—

१. ओं त्वं नोऽअग्ने वरुणस्य विद्वान् देवस्य हेळोऽव यासिसीष्टाः । यजिष्ठो वह्नितमः शोशुचानो विश्वा द्वेषंसि प्र मुमुग्ध्यस्मत् स्वाहा ॥ इदमग्नीवरुणाभ्याम् इदं न मम ॥ १ ॥

Aum Tvan no'agne varuṇasya vidvān devasya helo'va yāsiṣī ṣṭhāh, Yajīṣṭho vahnitamaḥ śośucāno vishvā dveṣānsi pra mumugdhyasmat svāhā. Idamagnīvaruṇābhyām - Idamna mama. Rg. 4. I. 4.

Lord of Light and knowledge. Light Itself, you know all. You know all we do, good or bad. You know also when we neglect the will and command of the Lord that moves everything in the universe. Lord, protect us, and keep us away from a life of neglect and impiety. Bless us with knowledge and will to do your will and command. You are the highest Lord of Yajna to whom offerings are made, you are the most powerful of the fires which atomize the offers made and universalize their catalytic benefits, you are the most sacred of the sacred. Keep us free of the entire negative forces and feelings of the world. I surrender and offer this to Agni and Varuna, Lord of Light and motion, and peace and happiness. It is for you, not for me, no longer mine.

२. ओं स त्वं नो अग्नेऽवमो भवोती नेदिष्ठोऽस्या उषसो व्युष्टौ । अव यक्ष्व नो वरुणं रराणो वीहि मृळीकं सुहवो न एधि स्वाहा ॥ इदमग्नीवरुणाभ्याम् इदं न मम ॥ २ ॥

Om Sa tvaṁ no agne'vamo bhavoṭī nediṣṭho asyā uṣaso vyuṣṭau. Ava yakṣva no varuṇaṁ rarāno vīhi mṛṭīkaṁ suhavo na edhi svāhā.

Idamagnīvaruṇābhyām - Idamna mama.

- Rg. 4. I. 5.

Lord of Light and knowledge, be close to us as we adore you with pious deeds of knowledge and action. Be closest to us in this early hour of light which inspires all to pious thoughts and deeds. Bless us with the choicest things, best people around, strength to do good and fight out evil, and keep us with you so that we ever walk in your shadow. Illumine our heart and mind and soul with light and knowledge. You give everything, listen to the call of the devotee, call us to you and let us live with you. This is offered to you, Lord of light and motion, knowledge and action. It is not for me, nor mine anymore.

३. ओम् इमं मे वरुण श्रुधी हवमद्या च मृळय ।

त्वामवस्युराचके स्वाहा ॥ इदं वरुणाय इदं न मम ॥ ३ ॥

Aum Imaṁ me varuṇa śrudhī havamadyā ca mṛṭaya.

Tvāmavasyurācake svāhā. Idam varuṇāya - Idamna mama.

Lord Varuna. lover of all and loved by all, you listen to all, and none do you neglect. Listen to me. remove the weight of my sin and pain and grant me your blessings. I look to you in faith and hope that you will protect me. This offering is for Varuna, not for me, it is no longer for me, nor mine. Rg. 1, 25, 19

४. ओम् तत्त्वा यामि ब्रह्मणा वन्दमानस्तदा शास्ते यजमानो हविर्भिः । अहेळमानो वरुणेह बोध्युरुशंस मा न आयुः प्र मोषीः स्वाहा ॥ इदं वरुणाय इदं न मम ॥ ११ ॥

Aum Tattvāyāmi brahmaṇā vandamānastadāśāste yajamāno havirbhiḥ.

Aheḷmāno varuṇeha bodh-yuruśaṁsa mā na āyuh pra moṣīḥ svāhā. Idam varuṇāya - Idamna mama

Lord Adorable, God of light, action and peace, I adore you with Vedic hymns and pray to you for all those blessings which man can pray for with yajnic actions. Lord of Glory and Peace, I come to you. Ignore me not, but take me up as your own, and reveal to me the secrets of divine knowledge and wisdom here and

now in this life. Let me live a full life of fulfilment. Cut it not short. Let it not be wasted, for what is life if it is not lived and spent in your service? It is for Varuna, not for me anymore.

५. ओं ये ते शतं वरुण ये सहस्रं यज्ञिया पाशा वितता महान्तः । तेभिर्नोऽद्य सवितोत विष्णुर्विश्वे मुञ्चन्तु मरुतः स्वर्काः स्वाहा ॥ इदं वरुणाय सवित्रे विष्णवे विश्वेभ्यो देवेभ्यो मरुद्भ्यः स्वर्केभ्यः इदं न मम ॥ ५ ॥
Aum Ye te śatam varuṇa ye sahasram yajñiyā pāśā vitatā mahāntaḥ; Tebhirno'adya savitota viṣṇurviśve muñcantu marutaḥ svarkāḥ svāhā. Idam Varuṇāya savitre viṣṇave viśvebhyo devebhyo marudbhyah svarkebhyah - Idamna mama. Kat. 25. 1. 11.

Lord of our choice and love, Varuna, in this great yajna of our life, there are hundreds and thousands of shackles and obstacles into which we get entangled on our yajnic way forward. The Lord Vishnu who is the Omnipresent Spirit in the Universe, who is Lord Savita, the inspirer of all, may He be gracious so that the powers of nature (your agents) and the learned and the wise of the world may deliver us of these and protect and guide us on our way to yajnic success and fulfilment. It is for you all, not mine any more.

६. ओम् अयाश्चाग्नेऽस्यनभिःशस्तिपाश्च सत्यमित्त्वमया असि ।
अया नो यज्ञं वहास्यया नो धेहि भेषजं स्वाहा ॥ इदमग्नये अयसे इदं न मम ॥ ६ ॥
Om Ayāścāgne'syanabhiśastipāśca satyamittvamayā'si; Ayā no yajñam vahāsyayā no dhehi bheṣajaṁ svāhā. Idam Agnaye Ayase - Idamna mama. – Kātyā Shrauta. Chap 25/11.

Lord of Light, Agni, you are everywhere, in and out, you are sustainer and protector of the innocent and those who purify themselves with discipline. You are good and kind to all, surely this is true. You are our rest and stay and the object of our yajnas. Help us, Lord, to cut through all our difficulties and misfortunes to attain happiness, fulfilment and bliss. This is for Agni, not mine any more.

We should note that in Vaidic praises and prayers, there are no prayers for natural miracles, nor any prayers for un-natural or supernatural success. All prayers are for knowledge, action, devotion dedication, strength of mind, body and soul. Success comes by the grace of God through the mind and soul of man in action.

७. ओम् उदुत्तमं वरुणं पाशमस्मदवाधमं वि मध्यमं श्रथाय । अथा वयमादित्य व्रते तवानागसो अदितये
स्याम स्वाहा ॥ इदं वरुणायाऽऽदित्यायाऽदितये च इदं न मम ॥

Aum Uduttamaṁ varuṇa pāśam-asmaḍ-avādhamam vi madhyamaṁ śrathāya. Athā vayamāditya vrata tavānāgasō aditaye syāma svāhā. Idam Varuṇāyā'dityāyā'ditaye ca Idamna mama. – Rg. 1/14/15.

Lord Varuna of Judgement, love and choice of the blessed, remove our upper bondage, cut off the lower bondage, loosen the middle bondage, so that we, freed of our limitations, weaknesses and sins, living in the discipline of your laws, may be able to enjoy the eternal bliss of your love. Lord of law and vows, grant us the grace to attain that purity and freedom of the body, mind, and soul which will enable us to enjoy moksha in your blessed company. This is for Varuna, Aditya and Aditi, not mine any more.

The lower bondages are the bondages of the body, the appetites such as hunger, thirst, sleep, sex, etc. The middle bondages are those of the mind, of love of the objects of sense and passions of hate, attachment, jealousy etc. The higher bondages are weaknesses of the soul which the soul invites by falling a victim to the passions of ambition, dominance, sensuality, etc. The bondages thus are physical, mental and psychic.

८. ओम् भवतं नः समनसा सचेतसावरेपसा ।
मा यज्ञं हिंसिष्टं मा यज्ञपतिं जातवेदसौ शिवौ भवतमद्य नः स्वाहा ॥
इदं जातवेदोभ्याम् इदं न मम ॥ ८ ॥

Aum Bhavataṁ naḥ samanasau sacetasāvarepasau. Mā yajñaṁ hīmsiṣṭam mā yajñapatiṁ jātavedasau śivau bhavatamadya naḥ svāhā. Idam Jātavedobhyām - Idamna Mama – Yaju. 5/3

May the teacher and the disciple, the social and political system, the heat and light of the sun and the life-sustaining heat of the earth and earthly atmosphere be in harmony. May their purpose and action be harmonious! May these be working in the creative process! May they be auspicious for us here and now and always!

This *Āhuti* is for the *jātavedās*, not for me. It is no longer mine, not any more.

Morning Āhuti:-

ओम् सूर्यो ज्योतिर्ज्योतिः सूर्यः स्वाहा ।

Aum Sūryo jyotirjyotiḥ sūryaḥ svāhā.

ओम् सूर्यो वर्चो ज्योतिर्वचः स्वाहा ।

Aum Sūryo varco jyotirvarcaḥ svāhā.

ओम् ज्योतिः सूर्यः सूर्या ज्योतिः स्वाहा ।

Aum Jyotiḥ sūryaḥ sūryo jyotiḥ svāhā.

ओम् सज्जुदेवेन सवित्रा सज्जुरुषेन्द्रवत्या । जुषाणः सूर्या वेत् स्वाहा ।

Aum Sajūrdevena savitrā sajūruṣasendravyā. Juṣāṇaḥ 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. Tecknowledge 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 Āhuti:-

ओम् अग्निर्ज्योतिर्ज्योतिरग्निः स्वाहा ।

Aum Agnirjyotirjyotiragniḥ svāhā.

ओम् अग्निर्वर्चो ज्योतिर्वर्चः स्वाहा ।

Aum Agnirvarco jyotirvarcaḥ svāhā.

ओम् अग्निर्ज्योतिर्ज्योतिरग्निः स्वाहा । (मौन आहुति)

Aum Agnirjyotirjyotiragniḥ svāhā . (Silent ahuti)

ओम् सज्जुदेवेन सवित्रा सज्जु रात्र्येन्द्रवत्या । जुषाणोऽग्निवत् स्वाहा ।

Aum Sajūrdevena savitrā sajū rātryendravyatā. 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. Tecknowledge 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 स्वरग्निवाय्वादित्येभ्यः प्राणापानव्यानभ्यः स्वाहा ।

इदमग्निवाय्वादित्येभ्यः प्राणापानव्यानभ्यः इदं न मम ॥

Aum Bhūr bhuvah svaragnivāyvādityebhyaḥ prāṇāpānavyāne-bhyaḥ svāhā. Idamagnivāyvādityebhyaḥ prāṇāpānavyānebhyaḥ - 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 ज्योतोरसोऽमृतम् ब्रह्म भूर्भुवः स्वराम् स्वाहा ॥

Aum āpo jyotīraso'mṛtam brahma bhūrbhuvāḥ svarom svāhā.

ओम् यां मधां देवगणाःपितरश्चापासते। तया मामद्य मधयाग्न मधाविनं कुरु स्वाहा।

Aum Yām medhām devagaṇāḥ pitaraścopāsate. Tayā māmadya medhayā'gne medhāvinam kuru svāhā. Yaju. 32, 14

Agni, lord of light and knowledge, I pray, enlighten me here and now with that discriminative intelligence which the noblest people of piety and senior guardians of humanity value and pray for. Yaju. 32, 14

This is the voice of the heart in truth of word and deed.

ओम् विश्वानि देव सवितर्दुरितानि परा सुवा। यद्भद्रतन्नऽआसव स्वाहा ॥ ३॥

Aum Viśvāni deva savitarduritāni parā suva. Yadbhadrām tanna āsuva svāhā. Yaju. 30, 3

Savita, glorious lord of inspiration, light and life, remove all the evil of the world from us, and bless us with all that is good. Yaju. 30, 3

ओम् अग्न नय सुपथा रायेऽअस्मान् विश्वानि देव वयुनानि विद्वान् ।

ययाध्यस्मज्जहुराणमेना भूयिष्ठां त नमऽउक्तिं विधेम स्वाहा ॥ ३६॥

Aum Agne naya supathā rāye'asmān viśvāni deva vayunāni vidvān.

Yuyodhyasmajjuhurāṇamenō bhūyiṣṭhām te nama' uktim vidhema svāhā.

Agni, light of the world and treasure-home of all the power and wealth, lord of all the knowledge, karma and paths of life, lead us on by the right path, simple and straight, to the highest goal of life, Moksha, through right knowledge, right action and right wealth. Fight out and ward off from us all that is evil and leads to suffering — crookedness, deviousness, intrigue and deceit. We bow in thanks and surrender to you and sing the sweetest songs in praise of you.

House Warming Special Part

Special Part: Offer *āhutis* with the following mantras, understanding the Meaning and Value of wealth. Money is power, but according to the Veda and all great thinkers of the world it is not an end in itself. It is a means to other ends—peace and happiness of the family and all, for general welfare. The following mantras express this value and significance of money. The priest should help the yajamana to pronounce these and think on their meaning:—

आम् शतहस्त स॒माहर् सह॑स्रहस्त संकि॒र ।

कृतस्य॑ का॒र्यं ऽस्य चे॒ह स्फा॑तिं स॒माव॑ह स्वाहास्र ॥ ५ ॥

Aum Śatahasta samāhara sahasrahasta saṁkira.

Kṛtasya kāryasya ceha sphātiṁ samāvaha svāhā.

Hundred - handed, bring in, collect. Thousand-handed, pour out, distribute, give. Of the done, and of what is to be done, of actual and potential, current and possible, create overflowing abundance.

Prayers to the Lord Giver of Wealth:

आम् इ॒शा वा॒स्यमि॒दं॒सर्वं॑ यत्किञ्च॑ जगत्या॑ जगत्।

तेन॑ त्यक्तेन॑ भुञ्जीथा॑ मा ग॒धः कस्य॑ स्वि॒द्धन॑म् स्वाहास्र ॥ १ ॥

Aum Īśā vāsyamidaṁ sarvaṁ yatkiṁ ca jagatyāṁ jagat.

Tena tyaktena bhuñjithā mā grdhaḥ kasya sviddhanam svāhā.

All this that is, moving in the moving universe, is pervaded by the presence of the Ruling Lord of Existence. Therefore, live life as given by Him, enjoy it objectively in a spirit of detachment. Covet not anyone's wealth. It belongs to none (except to the Lord).

आम् कु॒र्वन्न॒वेह॑ कर्मा॑णि जिजीवि॑षेच्छत॑स॒माः।

एवं॑ त्वयि॑ नान्यथ॑ता॒ऽस्ति न॑ कर्म॑ लिप्यते॑ नरे॒ स्वाहास्र ॥ २ ॥

Aum Kurvanneveha karmāṇi jīviṣecchataṁ samāḥ.

Evam tvayi nānyatheto'sti na karma lipyate nare svāhā. Yaj. 40, 1- 2

Only doing one's duty here should everyone wish to live for a full hundred years. Only this way—there is no other way—Karma does not smear and bind the soul of man within.

ओं अग्न नय सुपथा रायेऽअस्मान्विश्वानि देव वयुनानि विद्वान् ।

ययाध्युस्मज्जुहुराणमेना भूयिष्ठां ते नमऽउक्तिं विधेम स्वाहास्त्र ॥१६॥

Om Agne naya supathā rāye'asmān viśvāni deva vayunāni vidvān.

Yuyodhyasmaj-juhurāṇam-eno bhūyiṣṭhām te nama uktim vidhema svāhā.

Yaju. 40, 16

Agni, brilliant Lord omniscient of all the laws and ways of existence, lead us to the wealth of life by the right path of honesty and simplicity. Remove from us all sin and crookedness. We sing the most joyous songs of celebration in praise of you. Homage to you again and again. Yaju. 40, 16

Now three Gayatree Mantra Ahutis:

ओम् भूर्भुवः स्वः । तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि ।

धियो यो नः प्रचोदयात् स्वाहा ॥३॥

Aum Bhūrbhuvah svah. Tat saviturvareṇyam bhargo devasya dhīmahi.

Dhiyo yo nah pracodayāt svāhā. Yaju. 36, 3

With the knowledge of Being, Becoming, and Spirit, with knowledge, karma and prayer, we meditate upon the blazing glory of self-refulgent 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. Yaju. 36, 3

Sviṣṭakṛt Āhuti:-

One Āhuti of *Sviṣṭakṛt*, of either ghee or cooked rice or sweets should be offered.

ओं यदस्य कर्मणोऽत्यरीरिचं यद्वा न्यूनमिहाकरम् । अग्निष्टत्स्विष्टकृद्विद्यात् सर्वं स्विष्टं सुहुतं करोतु मे ।

अग्नये स्विष्टकृते सुहुतहुते सर्वप्रायश्चित्ताहुतीनां कामानां समर्द्धयित्रे सर्वान्नः कामान्त्समर्द्धय स्वाहा ॥

इदमग्नये स्विष्टकृते इदं न मम ॥

*Aum Yadasya karmaṇo'tyarīricam yadvā nyūnamihā-karam;
Agniṣṭatsviṣṭakṛdvidyāt sarvam sviṣṭam suhutam karotu me, Agnaye
sviṣṭakṛte suhutahute sarvaprāyaścittā-huṭinām kāmānām samardhayitre
sarvānnaḥ kāmānt-samardhaya svāhā. Idamagnaye sviṣṭakṛte – Idamna
mama.*

Shatapath 14, 9, 4,24

Whatever error in this action, have I made by way of over-doing or under-doing that I offer to the knowledge of all knowing God! May He, the Greater mender make amends for this! Hail for God, the Mender, and the Doer of good for whom good offerings are done, for Him whom people pray for the fulfillment of desires. May He fulfill all our desires! Hail. This is for God the Well-Wisher, and not for me.

Pūrṇa Āhuti-:

(Three Completion/closing Āhutis)

Offer three *Pūrṇāhuti* with:

ओं सर्व वै पूर्णस्वाहा ।

Aum Sarvamvai pūrṇam svāhā.

Lord Almighty, may all that we have prayed for be fruitful.

May all be fruitful.

May all be fruitful.

This for the Lord, for the fruitfulness of the yajna!

Vasordhārā:

वसोः पवित्रमसि शतधारं वसोः पवित्रमसि सहस्रधारम्। दवस्त्वा सविता पनात् वसोः पवित्रेण
शतधारेण सप्त्वा कामधुक्षः स्वाहा॥ ३॥

*Om Vasoḥ pavitramasi śatadhāram vasoḥ pavitra-masi sahasradhāram. Devastvā
savitā punātu vasoḥ pavitreṇa śatadhāreṇa supvā kāma-dhukṣaḥ svāhā.*

Yajna is the sustainer and purifier of countless worlds. It is the sustainer and purifier of the universe in countless ways. May the lord creator Savita sanctify

yajna. May the Lord purify and sanctify us with yajna and the knowledge of the Veda. What message do you hope to receive?

Expression of good wishes:

All those present should pray for the yajamana with the following mantra and wish him all success:—

ओं उत्तिष्ठ ब्रह्मणस्पते देवान्युज्जेन बोधय ।

आयुः प्राणं प्रजां पशुं कीर्तिं यजमानं च वर्धय ॥ १ ॥

Aum Uttiṣṭha brahmaṇaspate devān yajñena bodhaya.

Āyuhḥ prāṇaṁ prajāṁ paśuṁ kīrtiṁ yajamānaṁ ca vardhaya.

Ath. 19.63.1

Rise, O *Brahmaṇaspati*, lord of divine knowledge, arouse the Devas, nobles and brilliants with *yajña*, and promote health and age, *prāṇa* energy, people and progeny, wealth and, honour and fame, and thus promote the *yajamāna*.

आम् स्वस्ति नऽइन्द्रा वृद्धश्रवाः स्वस्ति नः पुषा विश्ववदाः ।

स्वस्ति नस्तक्ष्याऽअरिष्टनेमिः स्वस्ति ना बृहस्पतिर्दधातु ॥ १९ ॥

Aum Svasti na'indro vṛddhaśravāḥ svasti naḥ pūṣā viśvavedāḥ.

Svasti nastārṣyo'ariṣṭanemiḥ svasti no bṛhaspatirdadhātu. Yaj. 25.19

May Indra, great is His glory, be kind and grant us honour and greatness. May *Puṣā*, lord sustainer and wielder of universal wealth, be generous and bring us health and wealth. May the inviolable lord of speed and security be watchful and grant us progress and freedom. And may *Bṛhaspati*, lord of the great world of existence, be gracious and bless us with all the good and well-being in life.