

From this cosmic ocean of nebulous matter arose the cosmic time and the conceptual day and night of the emergent creation. The Lord controller of Creation created emergent creation. The Lord Controller of Creation created this spontaneously as His nature manifested in material evolution of the world.

Thence arose the sun and the moon as the Lord had created these in earlier creations. He created the regions of light, the middle regions, the regions of happiness and the earth.

**Note :** These three mantras in a nutshell describe the mysterious process of creation in an evolutionary order—the Divine creative Intelligence in and through subtle matter. The Universe came into existence not out of nothing. It came into being with the self-generated and creative initiative of the Divine. By His act of will, the Universe, as if exploded from a state of non-becoming (not non-being) into a conceptual state of being on way to becoming. The first stage of creation was a two-fold implosion in the pre-creation trans-conceptual reality. The two aspects were conceptual static and subtle matter, that is, Satyam, and the conceptual dynamic law according to which the subtle matter was to evolve further into forms. The laws of evolution emanating from Divine will working on subtle matter—this is the story of the multi-form world evolving under Divine care. Once matter and law work together under the will, two things come into further existence—nebulous matter and cosmic time. Since the story started, time came into existence simultaneously—time the container and story the contained. With time came the sense of day (existence) and night (non-existence).

The details of creation followed—the various regions, the suns, stars, planets, intermediate spaces, the earth and the moon. These mantras present a highly mystical vision of creation: they can hardly be explained in scientific details since they are a summing up of the total scientific activity manifested in the story of creation. They need vision and divination into dynamic eternity rather than analysis and description of the natural processes. But they do show that the Universe is real, not an illusion—having emerged from the real according to Divine will, Law and Plan, and creation is an eternal cyclic process of creation, destruction, cosmic night (sleep) and cosmic day (waking creation). During pralaya, i.e. the 'night' after destruction, the entire creation, material forms, matter, psychic/spiritual entities called Jivas, all go into dormancy and continue to be in a 'non-existential state of existence'. The Divine is a waking Reality, the rest subsists in Him. During creation, the material forms, the Jivas (souls) manifest in creation, while the Divine is pervasive in all forms in time and space and transcends these.

The significance of these mantras is meditation on the Divine and the existence He brings into life. What is an individual life in this vast world? Do not feel proud. Know your position, your power and limitations, do well and refrain from evil.

**Three achamans :** Now have three achamans with "Om shanno devirahistaye....." The mantras has been given earlier ( p.....).

### Manasa Parikrama

Praise the Lord and pray to Him with the Manasa Prakrama mantras. go round and round in your mind, explore the presence of the Lord with your imagination, feel His power, surrender to Him and feel free from all fear. Surrender yourself to His justice also. Fear, evil and injustice go together. Justice and fairness go with fearlessness.

ओम् प्राचीदिगन्तिरधिपतिरसितो रक्षितादित्या इषवः।

तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो नम एभ्यो अस्तु।

योऽस्मान् देष्टि यं वयं दिव्यस्तं वो जम्भे दपमः॥

Om prāci digantrōdhipatir-asito rakṣitādityā iṣavah।

tebhyo namo' adhipatibhyo namo rakṣitṛbhyo nama iṣubhyo

nama ebhyo astu। yo' asmān dveṣṭi yam vāyam divismas-tam

vo jambhe dadmah।।

**Meaning :** The ruler of the east or the space in front is Lord Agni, Lord God who is all light and knowledge, he is Infinite. He has no limitations. He is the Lord Protector, who protects us all with the rays of the sun which are His arrows. We bow to Him, to the Ruler, to the Protector, to the Lord's powers recognize and bow to all these. Who ever envies us, and whomsoever we envy, we leave to the jaws of the Lord's justice.

ओम् रक्षिणा दिगन्तोऽधिपतिरसितो रक्षितादित्या इषवः।

तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो नम एभ्यो अस्तु।

योऽस्मान् देष्टि यं वयं दिव्यस्तं वो जम्भे दपमः॥

Om dakṣiṇā dīgindro' adhipatis-tiraścitrāṇi rakṣita pitarā

iṣavah। tebhyo namo' adhipatibhyo namo rakṣitṛbhyo nama

iṣubhyo nam ebhyo astu। yo' asmān dveṣṭi yam vāyam divi-

mas-tam vo jambhe dadmah।।

**Meaning :** The ruler of the south/right direction is Lord God, Indra, the omnipotent Lord. He protects us from/with the crooked rows of various creatures of nature and the wise and the virtuous are His arrows with whom He guides us. (The rest as above.)

ओम् प्रतीची दिग्वरुणोऽधिपतिः पृदाक् रक्षितान्निषिवः ।

तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो नम एभ्यो अस्तु ।  
योऽस्मान् देष्टि यं वयं द्विषरतं वो जन्मो दधमः ॥

Om pratici dig-varuṇo' adhipatiḥ pṛdaḥ raksitānna-  
nisavaḥ । tebhyo namo' adhipatibhyo namo raksitr̥bhyo nama  
isubhyo nama ebhyo astu । yo' asmān dveṣṭi yam vayam  
dviṣmas-tam vo jambhe dadhmaḥ ॥

**Meaning :** The ruler of the west/back direction is Lord God Varuna, the most exalted Lord. He protects us with the venomous reptiles and efficacious foods are His arrows for our protection. (The rest as above.)

ओम् उदीची दिक्समोऽधिपतिः स्वजो रक्षिताशनिरिषवः ।

तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो नम एभ्यो अस्तु ।

योऽस्मान् देष्टि यं वयं द्विषरतं वो जन्मो दधमः ॥

**Meaning :** Lord God Soma, Lord of peace and happiness is the ruler of the North/left direction. He protects us from all creatures coming into existence by themselves. Lightning is like His arrows for our protection.

(The rest as above.)

ओम् धवा दिग् विष्णुरधिपतिः कल्माषग्रीवो रक्षिता वीरुष इषवः ।

तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो नम एभ्यो अस्तु ।

योऽस्मान् देष्टि यं वयं द्विषरतं वो जन्मो दधमः ।

Om dhruvā dig viṣṇuradhipatiḥ kalmāṣagrīvo raksitā  
tebhyo namo' adhipatibhyo namo raksitr̥bhyo nama isubhyo  
name ebhyo astu । yo' asmān dveṣṭi yam vayam dviṣmas-tam  
vo jambhe dadhmaḥ ॥

**Meaning :** The Lord all-pervasive, Viṣṇu is the Lord of the space below. He protects with all kinds of gases and the plants, trees and herbs with all the granary are his arrows. We bow to the Lord protector, His powers and arrows. Whoever envies us, or whomsoever we envy, we surrender to His justice.

ओम् ऊर्ध्वा दिग् बृहस्पतिरधिपतिः शिवत्रो रक्षिता वर्षमिषवः ।

तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो नम एभ्यो अस्तु ।

योऽस्मान् देष्टि यं वयं द्विषरतं वो जन्मो दधमः ॥

अथर्वो 3, 27, 1-6.

Om ūrdhvā dig Vṛhaspatiradhipatiḥ śvītro raksita varṣam-  
iṣavāḥ । tebhyo namo' adhipatibhyo namo raksitr̥bhyo nama  
isubhyo nama ebhyo astu । yo' asmān dveṣṭi yam vayam  
dviṣmastam vo jambhe dadhmaḥ ॥ Ath. 3, 27, 1-6.

**Meaning :** The Lord Omnipresent, Vṛhaspati reigns the regions above. He protects us with clouds which bring showers of rain. Salutation to the Lord Protector and all these powers of His. Whosoever envies us or whomsoever we envy, we surrender to His justice.

**Note :** These six mantras express the Lord's benevolence to us through the natural laws of creativity as well as the laws of natural equilibrium. His profuse liberality for us should persuade us to feel grateful to Him and to be fair and just to our fellow being and all others. These hymns emphasise our duty to nature and all the creatures of God—in shaort, our duty to others.

These mantras have a uniform symbolism. There are three constituents of this symbolism : we human beings, The Lord God The Protector, and His Powers. If we take the symbolism this way, the meaning expressed above is ok. But in this three-constituent symbolism, there are two terms which make us think further. These terms are raksita and isavah, the Protector and the arrows. As soon as we think of the Protector, we are reminded that a protector, generally protects someone (human beings), with something (arrows), against something. If we talk of the balance of nature, we think of the forces which act one way and of the forces which act the way and counter the former. In other words there are positive forces and negative forces, and these are in nature as well as in society. The Lord protects us with the positive forces which act against the negative forces. If we accept this structure of the meaning and symbolism of the hymns, the detailed meaning in respect of all the directions of space would be the following :—

**Front :** The Lord protects us against forces of darkness and lawlessness with the rays of light (Sun) and men lustrous as the Sun.

**Right :** The Lord protects us against forces of crookedness with the blessed powers of love as well as might and authority (moon and paternal figures).

**Back :** The Lord protects us against poisonous forces with nourishing, vitalizing and invigorating food (by building inner strength and resistance).

**Left :** The Lord protects us against self-generated enemies of life (germs, insects, etc.) with natural phenomena such as lightning.

**Below :** The Lord protects us against suffocating and killer forces (gases such as carbon-die-oxide, etc.) with greenery.

**Above :** The Lord protects against drought and disease with showers of rain of this gifts of bliss (rain being one of them).

The Almighty God is addressed by different names—Agni, Indra, Varuna, Soma, Visnu, and Vrhaspati. All these names signify various attributes of the one and only Omnipresent God. The Vedas sing the praises of the Lord by glorifying the various attributes of the Lord. Mahatma Narayana svami has given this interpretation of the humns in his book on prayer translated by prof. Sudhaleara.

### Upasthana Hymns (Hymns of attainment of Him)

ओम् जातवेदसे सुनवाम सोमसरीयतो निदहाति वेदः ।

स नः पर्वदति दुर्गाणि विश्वा नावेव सिन्धुं दुरितान्पनिः ॥

ऋ० 1. 99. 1.

Om jatavedase sunavāma somasarīyatō nidahāti vedah ।  
sa nah pārsadati durgāni vīśvā nāveva sindhum  
durtitāyagnih ॥

Ṛg. 1. 99. 1.

**Meaning :** We pray to the Lord and seek His blessings, the Lord who is present in all the worldly objects and beyond. He burns and thus removes all evil from our mind. Just as a boat enables a person to cross over a mighty river, so does the Lord enable us to break down and cross our problem and difficulties of life.

**Note :** This hymn is given in the Sanskaravidhi, but in all other books of prayer and in practice this hymn is omitted. It is omitted in Mahatma Narayana—svami's book also.

Secondly, the order of the hymns that follow in the Sanskaravidhi is also changed in other books and in practice. Here the changed order is followed, since that order is in practice.

ओम् उद्वयं तमसस्पति रवः पश्यन्त उत्तरम् ।

देवं देवजा सूर्यमग्नम् ज्योतिरुत्तमम् ॥

यजु० 35. 14.

Om udvayam tamasaspari svah paśyanta uttaram ।  
devam devatā sūryam-agnam jyotir-uttamam ॥

Yaj. 35. 14.

**Meaning :** May we, while we have the blessed vision of the Lord, attain to Him, Light of the universe, beyond all darkness, all Bliss Itself. Lord supreme of all the heavenly powers, the highest Light that abides, first and last, before and after everything else in existence.

ओम् उदुत्थं जातवेदसं देवं वहन्ति केतवः ।

हसो विश्वासस्य सूर्यम् ।

ऋ० 1. 50. 1. यजु० 7. 41.

Om udutyam jātavedasam devam vahanti ketavah ।

drśe vīśvāya sūryam ।

Ṛg. 1. 50. 1. Yaj. 7. 41.

**Meaning :** Just as the rays of the sun carry the radiance of the self-illuminated Lord of Light so that the world may see and benefit, so does the beauty and majesty of the world reveal the power of the Creator for His children so that they know and worship. Similarly do the vibrations of vaidic hymns transmit the presence of the Lord to the heart of human beings so that they feel the power and rise to a vision of the Lord's glory.

ओम् चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणरस्यारनेः ।

आप्रा द्यावापृथिवीऽन्तरिक्षं सूर्य आत्मा जगत्तरत्तश्च षड्य च्चाहा ॥

यजु० 7. 42.

Om citram devānām-ud-agaḍānīkam cakṣur-mitrasya Varuṇ-  
asyāgneḥ । ā prā dyāvāpṛthivi' antarīksam sūrya ātmā jagat-  
tas-tasthusasča svāhā ॥

**Meaning :** May the Lord God bless our heart with His power and presence—the Lord of Infinite Beauty, most lovable of all powers, good, soul of things moving and unmoving, protection and sustenance of all the three worlds—earth, heaven and the middle region, light of all friendly powers, inspiration behind all energy and initiative, and guide in all human action and progress. Verily this is true and sincerely uttered.

**Note :** Lest there be any misunderstanding about the prayer to the Lord to come and abide in the heart of the devotee, it has to be clarified that the Lord is ever present and abides in the heart of all—He is Omnipresent. His 'absence' therefore means our ignorance of His Presence. The prayer therefore means that we remind ourselves of His presence, and we consciously commit ourselves to His Will and Command in our daily life in the world.

ओम् तच्चक्षुर्देवहितं पुरस्ताच्छुक्रमुच्चरत् । पश्येम शरदः शतं जीवेम  
शरदः शतं शृणुयाम शरदः शतं प्रववाम शरदः शतमदीनाः स्याम शरदः  
शतं शूयश्च शतत् ॥

यजु० 36. 24.

Om taccakṣur-devahitam purastācchukram-uccarāt । paśyema  
śaradah śatam jivema śaradah śatam śṛṇuyāma śaradah  
śatam prabravāma śaradah śatam-adināḥ syāma saradah  
śatam bhūyasča śaradah śātāt ।

Yaj. 36. 24.

**Meaning :** The Lord that is Light of the world and father to all the good and wise, exists, pure-and all-powerful, before during, and after the creation. (As father of the good and the wise, He is the objects of meditation). Abiding in Him, may we see for a hundred years, live for a hundred years, hear for a hundred years, speak for a hundred years, be self-reliant and free for a hundred, and again, for more than a hundred years, enjoy all these blissings of the Lord.

These are the *upasthana* hymns. Upasthana means being close, with, in, some presence. This same is the meaning of *upasana*. Being close to God, being in His presence, means thinking, speaking and acting under His very eye. While explaining the meaning of upasana, svami Dayananda says that the upasaka should meditate on the attributes, actions and nature of god and follow the same in his/her own life. God is pure, so should ever walk in His presence. We should realize His presence, feel It as a living presence and elevate our self to rise to a vision of Him.

**Achamana :** Nor do achamana three times with "Om sannodevi...." etc.

### The Gayatri Hymn

ॐम् प्रभुवः स्वः । तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि ।

धियो यो नः प्रचोदयात् ॥

यजु० 36, 3. ऋ० 3, 62, 10.

**Om bhūr-bhuvah svah | tat savitur-varenyam bhargo devasya dhimahi | dhiyo yo nah pracodayat ||**

### Detailed Meaning :

**Om :** this is the mystic word which is the name—if name there can be in existential language—of God, the Reality beyond all thought and language.

**Bhuh :** Life of life, dearest of all like the breath of life itself.

**Bhuvah :** The Lord Savour and protector against all evil and misfortune.

**Svah :** The Lord that is Happiness and Bliss Itself, and bestows all happiness on His devotees.

**Savitah :** of Lord Savita. Savita is the Light of light, the giver of all power and glory.

**Devasya :** of Deva. Deva is the giver of everything, the One who shines over all.

**Varenyam :** worthy of our choice.

**Bhargo :** i.e., Bhargah. Bharga is the power and glory of the Lord.

**Dhimahi :** may we worship and attain in life.

**Dhiyo :** that is dhiyah, our intelligence.

**Yo nah pracodayat :** the Lord who may inspire our intelligence and awareness.

Lord of Existence, Intelligence and Bliss, dearer than the breath of life (since He is the Giver of life), Saviour against all evil and misery, and giver of supreme Bliss, may we meditate on thy power, glory and grace, since thou alone are the object of our choice, and may thou inspire our intelligence and awareness to follow thy path, the path of good and righteousness.

### Samarpanam (Surrender)

After chanting of Gayatri and meditation on its meaning, surrender yourself completely to the will of God.

हे ईश्वर! त्वामिधे! भक्तपुण्यास्तेन जपोपसनादि-कर्माणां धर्मार्थकाममोक्षाणां सर्वं सिद्धिर्भवेत् ॥

He Śvāra! dayānidhe! bhavat-kṛpaya' anena jappopāsānādī-karmāṇā dharmārtha-kāma-mokṣāṇām sadyaḥ siddhirbhavannah ||

**Meaning :** Lord God of Infinite Mercy, We dedicate unto thee all our acts of piety, prayer and meditation. Grant us thy grace that soon we are blessed with fulfilment of our life through the attainment of Dharma (righteous living), Artha (prosperity through the observance of right conduct), Kama (happiness through fulfilment of righteous desires), and Moksa (freedom from all pain and misery).

### Namaskara (Salutations) mantra

Namaskara (Salutations) means total surrender, bowing to the will and guidance of Lord God. After all, His will is supreme, because everything happens within the orbit of His law.

ॐम् नमः शम्भवाय च मयोभवाय च नमः शंकराय च

मयकराय च नमः शिवाय च शिवतराय च ॥

यजु० 16, 41.

**Om namah śambhavāya ca, mayobhavaya ca,**

**namah śankarāya ca, mayaskarāya ca,**

**namah śivāya ca, śivatārāya ca ||**

**Meaning :** We bow to thee, Fountain head of infinite bliss and giver of all happiness. We bow to thee benefactor of the world and doer of all good and giver of all fulfilment. We bow to thee, Lord Beauteous and bountiful and giver of more than man can over deserve and receive.

ॐ नमः शक्तिः शक्तिः शक्तिः ॥

Om śāntih śāntih śāntih ॥

**Meaning :** Lord of the Universe! peace be to all, peace of body, mind and soul!

**Efficacy prayer :** Does prayer succeed? Does it not, at least sometime? The question is asked because it is observed, in certain cases, that the impious and the unrighteous who do not pray, succeed and succeed well enough, while others who pray do not. Why so? what is the efficacy of prayer?

Suppose a child listens to the teacher but does not confirm what he has learnt. He neglects his homework. By the end of the year, he knows the course, but is not prepared for the examination because he never followed up what he had been taught in the class-room. Suppose before the time of the examination he starts chanting the name of the teacher like a holy mantra, will he pass? No, because he has neglected his duty.

Prayer may not be prayer, it may only be an empty repetition of certain, words without understanding. Further, even if one understands the meaning, one may understand the meaning only as a similar formula in a different language, this new formula too will be empty and its repetition would be a mere ritual. True prayer requires knowledge and practice.

How do we know that content of prayer? Knowledge means realization, a direct vision, of the truth behind the words of the mantra. When one has 'seen' the meaning of a mantra directly with his own eyes, then he cannot neglect in practice what he has experienced through the mantra. Without realization and practice, prayer is only a fruitless exercise. We may take another example. For many, prayer means going to the temple, having a satisfying glimpse of the idol in the temple, offering flowers and sweets. Some chant the name, tell the beads, sing the songs, go to the sacred places and bathe in the holy rivers, give money in charity. These may be good as far as they go, but these don't go very far. People who perform all this do not join their prayer and ritual with good deeds. They do not act as God would want them to do, in accordance with the words of their prayer.

Prayer is a purifier of the mind. It ennobles its soul. But a pure mind and a noble soul too requires good actions in order to achieve success in the world. God has revealed the laws of the world in the Veda for the attainment of what men and women desire in the world. These laws are the rules of the games we play. Unless we play the games, chanting the language of the rules will not help. God has revealed the rules to earn money, to attain good health and long life, to beget children and settle the family. We have to act upon his word. Those who repeat the word without acting upon them come to no success. The worship of a plant does not give us a blooming garden. Such worship is only superstition.

It is surprising indeed that certain people, although they pray regularly, do not refrain from violence, falsehood, theft, adultery indulgent habits and many other forms of evil. The result of such acts and behaviour is disease, ill health, fear, worry, dishonesty, darkness and death. The results of prayer are expected to be peace, prosperity, progress, fearlessness, good health, long life, honour knowledge and freedom. How can these things result from sloth or evil. A pious man believes that there is God. His law is there. The law must be obeyed. Pray for strength to obey the law. Pray and act with in the law, and you will be blessed with the strength and courage to act and rise. With Prayer, we need purisārtha, consistent, continuous and relentless action with in accordance God's will and command. Failure in anything is due to the weakness/fault of either the doer, or the instruments/means. If all these three are good and efficient, success is sure.

Take the case of a patient. The patient goes to a doctor. The doctor diagnoses the ailment, and prescribes the treatment, and the way treatment is to be taken. If the patient is lazy and does not take the medicine, it is the fault of doer. If he takes the medicine but not at the right time and not in the right manner and quantity, the action is wrong. If the medicine is spurious. Then the means/instrument is fake. Similarly, if the prayer of a devotee does not fruitify let us not jump to the conclusion that God does not exist or his laws are false. He has revealed the laws in his eternal knowledge, the veda. The reasons of

the failure are to be explored elsewhere-May be the doer repeats the words of prayer like the patient repeating the words of the prescription (without taking the medicine). May be he is following wrong practices out of superstition or because of dead habit and rigid custom. A man of piety and prayer has to be intelligent, alert and active. He has to be a perceptive and alive to the needs of the time and all the time aware of the eternal values of life. God has created all the good need. We have know and find it with the grace of the Lord. We have to know that life of man means the spirit and the body together in a world of matter, energy and intelligence, and that both man and the world are created and governed by God who pervades in every particle of it. Let us know Him and His world, act according to His law, and pray for His Grace.

## Error

### Sanskara Vidhi

#### Preface

The readers are humbly requested to go through the mistakes as duly. Corrected before taking up the reading of this sacred book and may kindly forgive all these errors of printing as a matter of human nature and the first attempt.

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#### Introduction

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5	2	prooides	provides	51	10	unboldidded	unbridled
5	3	prooilde	provide	52	12	feestilization	fertilization
5	35	off	of	54	1	Theyn	Then
9	11	if	it	58	18	wombe	womb
10	18	if	it	62	17	15	20
11	4	sacret	sacred	63	17	lksmi	laksmi
12	10	with	will	65	24	veritable	veritable
12	22	bless	bless	70	28		page 66
13	11	man	men	71	16	if	it
17	27	there	three	72	27	insauination	insemination
17	27	seviours	saviours	72	32	he	the
28	36	not	note	73	28	steedy	steady
28	37	antomatically	automatically	75	9	sanerity	sanctity
32	30	aford	afford	75	32	sun	sum
32	30	delete	right hand	75	34	mantion	mention
34	5	hight	light	77	6	misdisected	misdirected
34	37	or	of	77	17	desection	direction
38	27	crate	create	78	5	hymns	hymns
41	12	abuties	abutis	78	8	biself	himself
47	27	blesed	blessed	79	4	puparation	preperation
48	12	domistic	domestic	79	4	rese	rose
48	12	hasmony	harmony	79	10	to	so
48	15	hasmony	harmony	79	26	stangle	strangle
49	10	famillial	familiar	80	33	them	then
49	30	Emboriment	embodiment	80	35	them	then