

the mind is led by the senses and appetite, we live a life of bhoga. When the senses and appetites are led by the mind, and the mind is led (controlled) by the soul, we live a life of yoga, hence the prayer for a life of yoga, knowledge, wisdom, discrimination and spiritual awareness. The mind can be full of peace and piety through discipline and the grace of God.

26. स नः पवस्व शं गवे शं जनाय शमवते ।

शं राजन्नीषधीस्यः ॥

साम० उत्तर० 1, 3.

sa naḥ pavaśva śam gave śam janāya śamarvate ।
śam rājannoṣṭhibhvaḥ ॥

Sam. Uttar. 1, 3.

Lord of the Universe, ruler of the worlds, peace be to all men, peace to our cows, peace to our horses, peace to herbs and vegetation. Let peace reign everywhere.

27. अस्यं नः कस्त्यन्तरिक्षमम्यं द्यावापृथिवी उभे इमे ।

अम्यं पश्चादम्यं पुरस्तादुत्तरादक्षरादम्यं नो अस्तु ॥ अथर्व० 19, 15, 5.

Abhayam naḥ karatyantarīkṣamabhayam dyāvapṛthivī ubhe ime ।
abhayam paścādabhayam purastād-uttarād-adharādābhayam no
astu ॥

Attr. 19, 15, 5.

Lord Almighty, may the earth be free of fear for us. May the sky be free of fear for us. May all higher regions of light be free of fear for us! May all nature and the universe be free of fear for us all. Grant us freedom from behind (things past and hidden), grant us freedom from front (Things we face in the present), freedom from above and freedom from below. Lord, bless us with freedom from fear in all directions, in the entire world, in the entire universe.

28. अम्यं मित्रादभयमित्रादम्यं ज्ञातादम्यं परोक्षात् ।

अम्यं नक्तमम्यं दिवा नः सर्वा आशा मम मित्रं भवन्तु ॥

अथर्व० 19, 15, 6.

Abhayam mitrād-abhayam-amitrād-abhayam jñātād-abhayam
parokṣāt ।
abhayam naktam-abhayam divā naḥ sarvā a śa mama mitrām
bhavantu ॥

Ath. 19, 15, 6.

Lord Almighty, father of humanity, Grant us freedom from fear of friends, from fear of those other than friends, freedom from fear of those we know, from fear of those we don't see. May our days and nights be free of fear for us! May all the directions be free of fear for us so that we move freely wherever we please!

Samanya prakaranam (General/Common Procedure)

In a yajña, generally, where there are the yajmana and his wife and the priests only, there should be six asanas (seats). The yajamana sits west of the vedi, facing east. His wife on his right. The yajamana can sit south of the vedi as well, in which case he faces north. The Hota sits west of the vedi, facing east. The Adhvaryu sits north of the vedi, facing south. The Udgata sits east of the vedi, facing west. The Brahma sits south of the vadi, facing north. The yajamana and the hota, or, the yajamana and the Brahma may sit side by side also both facing the same direction.

The Yajamana is man who intends to perform the yajña. His intention has a purpose and a goal in view. He is the performer, the doer of the yajna. the Hota has to plan the yajña so that no detail is left out. The Adhvaryu is the man to see that the yajña is performed exactly as planned by the Hota. The word 'Adhvaryu' means one who allows no violence or violation of the order and form of the ritual. the udgata has to chant the hymns and lead the others in the joint recitation. he has to chant the hymns with proper 'svara', i.e., accent and quantity/length of the vowel sounds. 'Udgata' means one who chants and leads the chant. the Brahma sits and supervises the entire ritual. He says nothing except when he finds something going amiss and has to correct the procedure.

Rtvig-varanam

(Selection and appointment of the Priest/s)

The selection and appointment of the priest/s can be done before the hymns of prayer, benediction and peace as well. In that case, it is not to be repeated here.

for the appointment the yajmana says:

ओम् आवसोः सदने सीद ॥

Om āvasoḥ sadane sīda ॥ (sir, please take your seat in the yajana).

The Priest replies : ओम् सीदामि ॥

Om sīdāmi ॥ (yes, here I take the seat).

says the yajamana : अहमद्य उक्त-कर्म-करणाय भवन्तं वृणो ।

Ahamadya ukta-karma-kanāyā bhavāntam vṛṇo ।

(I accept you for the.....ritual.)

Here the yajamana should speak the name of the ritual. The priest replies :

वृतोऽस्मि ॥

Vṛto' asmi ॥ (I accept the assignment).

Now follow the acamans (sipping of water) by all three times, one each with each of the following mantras :—

1. ओम् अमृतोपस्तरणमसि स्वाहा ॥

Om amṛtopastaraṇam-asi svāhā ॥

(O Lord eternal/nectar-like water, you are the rest and support of the life of all! Verily, what is said is true.)

2. ओम् अमृतापिधानमसि स्वाहा ॥

Om amṛtāpīdhānam-asi svāhā ॥

(Lord Eternal/nectar-like water, you are the protector and nourisher of all. Verily, this is true.)

3. ओम् सत्यं यशः श्रीर्मयि श्रीः श्रयताम् स्वाहा ॥

Om satyam yaśaḥ śrīrmayi śrīḥ śrayatām svaha ॥

(Lord, may truth, honour and wealth ever rest in me. verily, this is true!)

In concrete words, these three sentences remind us of the duties and honours of man. Man needs truth, honour, and wealth. All these are the spiritual, social and material needs of man. These three also make the specialized pursuit of the three varnas or classes or professions. The brahman's is the pursuit of truth, the Ksatriya's is pursuit of honour and glory, the Vaiśhya's is the pursuit of wealth. The Brahmana studies and teaches and preaches truth irradiates ignorance, the Ksatriya fights for justice and honour, the Vaiśhya produces for wealth to irradicate poverty.

Anga-Sparsa

(Touching parts of the body with water)

After the acamana, take a little water in the palm of the left hand, afford dip the middle and the ring fingers of the right in the water (you can only touch it because it is so little in quantity), and then touch parts of the body with the following mantras—touch the right side first and then the left:—

ओम् वाङ् म आस्येऽस्तु ॥

Om Vāṅ ma āsyé'astu ॥ Touch the mouth.

(Lord, bless my mouth with speech.)

ओम् नसोर्मै प्राणोऽस्तु ॥

Om nasoreme prāṇo'astū ॥ Touch both the nostrils.

(Lord, bless my nose with breath energy.)

ओम् अक्षणोर्मै चक्षुरस्तु ॥

Om akṣṇorme cakṣurastu ॥ Touch the eyes.

(Lord, bless my eyes with sight)

ओम् कर्णयोर्मै श्रोत्रमस्तु ॥

Om karnayarme śrotṛmāstū ॥ Touch the ears.

(Lord, bless my ears with the power to hear.)

ओम् बाहवोर्मै बलमस्तु ॥

Om bāhvorme balamāstū ॥ Touch the arms.

(Lord, bless my arms with strength.)

ओम् ऊर्वोर्मै ओजोऽस्तु ॥

Om ūrvorme ojo'astū ॥ Touch the thighs.

(Lord, bless my thighs with prowess.)

ओम् अरिष्टानि मेऽङ्गानि तनूस्तन्वा मे सह सन्तु ॥

Om arīṣṭāni me'angāni tanūstanvā me saha santu ॥

Touch all the parts of the body by sprinkling then with droplets of water with the right hand.

(Lord, bless all the parts of my body with good health and strength.)

It is important to note that water is the symbol of coolness and coolness is the symptom of blessedness. Hence the devotee prays for strength and coolness at the same time. Strength without coolness lacks balance and becomes violence, because it is only brute force. Hence coolness changes strength into something pious and creative.

अग्न्याधान

(Starting the fire)

After the prayers, acamana and anga-sparsa, the samidhas (wood pieces of proper size) have to be arranged in the 'Havan kunda'. When the

fire-wood is well arranged, then the fire has to be started, for this, light a piece of coplor on a flake of cotton made into a wick soaked in ghee, and put it in the centre of the 'kunda'. This process is twofold starting the fire and placing it in the kunda (Agyadhana)

light the fire with

ओम् भूर्भुवः स्वः ॥

Om bhūr-bhuvah svah ॥ With this light the fire.

This is a short but very comprehensive prayer, for which these words are often pronounced before many hymns or prayer. The meaning is : For the human welfare in the physical, mental and communicative field, I light the fire which may bless mankind with the auspicious effects of all the gift, and energies existing on the earth, in the atmosphere and in space.

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

ओम् भूर्भुवः स्वः । ओम् भूर्भुवः स्वर्द्योस्वि भुम्ना पृथिवीव वरिम्ना ।

तस्मास्ते पृथिवि देवयजनि पृष्टेऽग्निमन्नादमन्नाद्यायादधे ॥ यजु० ३, 5.

Om bhūr-bhuvah svah ॥ Om bhūr-bhuvah svar-dyaauriva bhūmnā pṛthiviva vasiṃnā । tasyāste pṛthivi devayajani pṛṣṭhe' agni-mannadamannādyāyadadhe ॥

Lord Almighty, protector of all, you are the maker and sustainer of all existence, you are the giver of all happiness and bliss, you are Om, you are bhuh, you are bhuvah, you are svah, Just as the sky in full of light, so may this earth be the treasure-house of wealth and prosperity for all, for the purpose of this prosperity of the earth. I invoke agni, the fire, which consumes the offerings to reproduce them million-fold, I 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, Man invests in a spirit of piety. The fire burns and atomises and explodes, the energy a million-fold. The wind carries and the sky contains it and rains it back on the earth. The earth absorbs and reproduces. This cycle continues. Happiness and prosperity is given by nature, but if mankind maintains the balance of nature and contributes to the natural process with positive-productive actions such as yajna, nature grows much more benevolent. And this contribution is a conscious act on the part of man, hence the efficacy of yajna and of every part or yajna.

अग्नि प्रदीपन/उद्वोधन (Raising the fire)

When the fire has been placed in the 'kunda', then it has to be raised., Chant the following and raise the fire, feeding and fanning it as required:—

ओम् उद्वोधस्वाने प्रतिजागृहि त्वमिन्द्रापूर्ते रा सृजेथामयं च ।
अस्मिन्त्यधस्थे अधुत्तरस्मिन् विश्वेदेवा यजमानश्च सीदत ॥ यजु० 15, 54.
**Om udvudhyāsvāgne pretijāgṛhi tvamistāpurthe sammu sṛjātham-
ayāñca । asmin-t sadhasthe adhyuttarasmin visvadeva yaja-
mānāśca sidhata ॥** Yaj. 15, 54.

Lord of light, Agni, light the Light in our hearts, Remove the darkness of ignorance and give us the light of knowledge, May we wake up from sleep into awareness! Create for us the means and opportunities of achieving all that is desirable and we desire in the form of Dharma (virtue), artha (means in life, wealth), kama (love and righteous desires), moksa (ultimate release and freedom of happiness). In this life and also later, by your grace, may the best men of knowledge and wisdom and the performers of yajña sit together with and around you for the achievement of common goals.

Symbolic meaning : Yajña is the symbol of life and living. Each performance is the symbol of each act of our life, life should be lived in a creative, constructive and selfless manner. And yet, the initiative and ambition for each act should be full of the same enthusiasm as fire. In other words, our life ought to be a balance of service and personal commitment. There should be no selfishness and, at the same time, no let up in action.

समिदाधान

(Placement of Samidadhan)

As the fire has started growing and rising, then three Samidhan, pieces of sandal/mango/papatana wood, about four inches in length should be offered into the fire with the following mantras :—

1. The first samidha with the following mantra :—

ओम् अयन्त इध्म आत्सा जातवेदस्तेध्यस्व वर्द्धस्व चेद्धवर्द्धय ।

चारमान् प्रजया पशुभिर्ब्रह्मवर्चसेनान्नाद्येन समेधय स्वाहा ॥

इदमन्त्ये जातवेदसे इदन्न मम ।

आश्व० 1, 10, 12.

**Om ayanta idhma ātmā jātavedastenedhyasva vardhasva
ceddhavardhaya ।**

**casman prajāyā pasūbhir-brahmavarçasanānādyena samedhaya
svaha ॥ idamagnaye jātavedase idanna mama ॥ Ash. 1, 10, 12.**

O 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, animal wealth, spiritual and mental strength, nourishment, and many more things for our happiness and prosperity. This offering is for Jataveda, Agni, not for me.

Symbolic meaning :—The expansive yajan fire is the symbol of our progress and prosperity in life. The samidha is the atma (soul/body/essential food) of the fire. The fire lives and grows on the wood which fuels it to graudeur. The meaning is that just as fire grows into flames with samidhas, similarly we may grow in prosperity on our investment/in puts in life. Our inputs are the very essence/soul of our growth, prosperity and happiness, and our prosperity consists in our families, the community, animal and other wealth—which, by God's grace, may increase like the flames of fire. And we feed the flames with our actions.

The spiritual significance of the mantra is that we pray to the Lord that just the fire feeds on fuel and grow, giving us light and heat, so may we, with all our physical gifts, grow in spiritual enlightenment. For this purpose, we may make a proper, virtuous use of the means at our disposal. Never should we make an injudicious use of our resources, nor should we hoard them.

2. Now, with the following two mantras, offer the second samidha :—

ओम् समिधाग्निं दुवस्यत घृतैर्बोधयतातिथिम्।

आस्मिन् हव्या जुहोतन स्वाहा॥ इदमन्ये इदन्न मम॥ यजु०, 3, 1.

ओम् सुसमिद्धाय शोचिषे घृतं तीव्रं जुहोतन।

अन्ये जातवेदसे स्वाहा॥ इदमन्ये जातवेदसे इदन्न मम॥ यजु०, 3, 2.

Om sanidhāganim duvasyatā ghr̥tair-bodhayātithim।

āsmiṇ havyā juhotaṇa svāhā॥ Idanagnaye idana mama॥

Yaj. 3, 1.

Om susamidhāya śociṣe ghr̥tām tībram juhotaṇa।

agnaye jātavedase svāhā॥ Indamagnaye jātavedase idanna mama॥

Yaj. 3, 2.

Ye learned ones, having lit and placed the fire in the yajna—vedi, let us feed it with samidha and ghee and thus purify the air and water vapours. Let us make use of gases and steam in various machines and work for human good. May the house-holder well look after the 'atithis', i.e. the unforeseen guests with proper seats, food, water, clothes and sweet gentle words of welcome and hospitality.

Ye men, offer ghee and other auspicious materials into the rising fire—the fire which burns off impurities, the fire which feeds on sweet smelling materials, which effectively destroys the negative forces and fights the destructive tendencies arising in nature. This is for the pervasive fire, not for me.

The idea is to convert our individual personal life to a life of dedication. Just as you offer cherished hospitality to a chance arrival of guest, and you feel happy because you offer him things without a selfish motive. So should you offer things to the fire, not with a selfish motive but for the common universal good. Life is a yajna. The yajna fire is a symbol. Do good unto all, and forget about your selfish desires and interests.

Now offer the third Samidha with the following mantra :—

ओम् तत्त्वा समिद्भिरङ्गिरो घृतेन वर्द्धयामसि।

वृहच्छोचा यविष्ठय स्वाहा॥ इदमन्येऽङ्गिरसे इदन्नमम॥ यजु० 3, 3.

Om tantvā samidbhirangi ro ghr̥teṇo varddhayāmasi।

vṛhacchocā yaviṣṭhaya svāhā॥

idamagnaye' angirase idanna mama॥

Yaj. 3, 3.

Lord Angira, giver of all good things of life, great catalyser and cosmic maker Agni, you are the light. We offer you ghee and other feeding materials for the cosmic growth of happiness and prosperity. Great catalyser and energiser, it is for you, not for me.

The yajna is for the three worlds, the earth, the sky and space, and for the heat, light and energy present therein. Therefore, for the three the offerings are made. The first is for Bhu, the earth-centred region of heat, the second is for Bhuvah, the sky-region of high and electricity, and the third is for svah, for angrus, the region of energy.

'Idanna mama' This is not for me : This is a message for the modern world which is ailing with aggressive competition for selfish ends. In Vaidic culture the idea of selfless dedication is persistently expressed in literature and ritual. Hence the repetitions of the formula 'Idanna mama' with every offering.

Five ahutis with ghee

After the offer of three samidhas, five ahutis with ghee are offered with ghee. The ghee-ahutis should be offered with a spoon which can hold about 5-6 graus. of ghee. The ahutis are five because the prayer is for five things—

children, cattle wealth, spissinal power, nustriments and all else required for good living. Therefore five ahutis are offered with the following mantra (repeated five times) :—

ओम् अयन्त इध्म आत्मा जातवेदस्तेनेध्वस्व वर्धस्व चेद्ध वर्धय चारस्मान् प्रजया
पशुभिर्ब्रह्मवर्षेनान्नाद्येन समेधय स्वाहा ॥ इदमनये जातवेदसे इदन्न मम ॥
आश्वो १, १०, १२.

Om *ayantā idhma ātmā jātavedastenedhvasva vardhasva
ceddhavardhaya cāsmān prajāya paśubhir—brahma—var-
casenānnādyena samedhaya svāhā*

Idamagnaye jātavedase idanna mama ॥ *Ash. 1, 10, 12.*

For meaning : seper & p. 44.

जल सिंचन (Water Sprinkling)

After the five ahutis, sprinkle water on all the four sides of the Vedi. This is to balance the heat 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 ॥

Om *aditē' anumanyasva* ॥ (on the east side)

Lord Omnipresent, all powerful, light itself, I hereby set bounds to the lighted fire, so that the natural behaviour of fire, heat and light, may not cross the balance of heat and cool. The literal meaning is "Indivisible Lord, let us be according to your will."

ओम् अनुमतेऽनुमन्यस्व ॥

Om *anumate' anumanyasva* ॥ (on the west side)

Lord inviolable, may we follow your will. May this yajna crate the feeling of love and cooperation in all.

ओम् सरस्वत्यनुमन्यस्व ॥

गो० १, ३, १-३.

Om *sarasvatyanumanyasva* ॥

Go. 1, 3, 1-3.

Power Divine, Lord of knowledge, may we be according to you! May this yajna extend the bounds of our knowledge!

ओम् देव सवितः प्रसुव यज्ञं प्रसुव यज्ञपतिं भृगाय ॥

दिव्यो गन्धर्वः केतपूः केतं नः पुनातु वाचस्पतिर्वाचं नः स्वदतु ॥

यजु० ३०, १. गो० १, ३, ४.

Om *devasavitah prasuva yajñam prasuva yajñapatim bhāgaya* ॥
*divyo gandharvah ketapuh ketam nah punātu vacaspatir-vācam
nah svadatu* ॥

Yaj. 30, 1. Go. 1, 3, 4.
(With this, sprinkle the water on all the four sides of the vedi.)

Lord of Light, Lord Creator, for our honour and advancement, inspire us to perform various acts of creation and construction through art, science and technology. Inspire the rulers to maintain acts of yajña creation. You are the holder of the earth and purifier of intelligence. Make our intellect and understanding pure. You are the Lord of speech. Invest our speech with purity.

दो आघारावाज्य आहुतियाँ (Aghārāvājya Ahuties)

Two ahutis have to be offered with ghee, one in the north side of the Vedi, and one in the south side. The mantras are :—

ओम् अनये स्वाहा ॥ इदमनये इदन्न मम ॥

Om *agnaye svāha* ॥ *Idamagnaye idanna mama* ॥ (North side).

ओम् सोमाय स्वाहा ॥ इदम् सोमाय इदन्न मम ॥

गो० १, ८, २४.

Om *somāya svāhā* ॥ *Idam somāya idanna mama* ॥ *Go. 1, 8, 24.*

(South side)

This is for Agni, the Lord of Light, and for the advancement of fire and light for our good. this is for Soma, Lord of peace and happiness, for the advancement of peace and happiness of the world. This is not for me.

दो आज्यभागाहुतियाँ (Two Ajyabhāgāhuties)

Now offer two ahutis with ghee in the centre of the Vedi with the following mantras :—

ओम् प्रजापतये स्वाहा ॥ इदं प्रजापतये इदन्न मम ॥

ओम् इन्द्राय स्वाहा ॥ इदं इन्द्राय इदन्न मम ॥

Om *prajāpatāye svāhā* ॥ *Idam prajāpataye idanna mama* ॥

Om *indrāya svāhā* ॥ *Idam indrāya idanna mama* ॥

This is for prajāpati, the Lord creator, father of all beings that inhabit the universe. It is not for me.

This is for Indra, Lord all-powerful, giver of honour and glory, the Lord of Energy and power, Light and force. It is not for me.

चार व्याहृति आहुतियाँ (Four Vyāhrti Ahutis)

Now offer four Vyahrti ahutis with ghee with the following four mantras:—

1. ओम् भूरन्वये स्वाहा ॥ इदमन्वये इदन्न मम ॥
Om bhūragnaye svāha ॥ Idamagnaye idanne mama ॥
This is the Lord Creator and sustainer, giver of light and energy. This is for fire, not for me.
2. ओम् भुवर्वायवे स्वाहा ॥ इदं वायवे इदन्न मम ॥
Om bhūvar vāyave svāhā ॥ Idam vāyave idanna mama ॥
This is for Vayu, The Lord protector, giver of energy, who gives the will and inspiration to all to do good. This is for Vayu, the principle of energy and motion. This is not for me.
3. ओम् स्वरादित्याय स्वाहा ॥ इदमादित्याय इदन्न मम ॥
Om svaradityaya svaha ॥ Idamadityaya idanna mama ॥
In the name of the Lord Omnipresent, source of all happiness and freedom, the inspirer to all action and advancement, this is for the sun, giver of heat and light and energy.

4. ओम् भूर्भुवः स्वर्गनिवाख्यादित्येभ्यः स्वाहा ॥

इदमग्निवाख्यादित्येभ्य इदन्न मम ॥

गो० १, ८, १४.

Om bhūr-bhuvah svargni-vayvadityebhyah svāhā ॥

Idamagni-vayvādityebhyah idanna mama ॥

Go. १, ८, १४.

I offer this to Agni, Vayu and Aditya, established in Bhuh, Bhuvah and svah, the regions of the earth, sky and space. This is for them. It is no longer mine.

स्विष्टकृत—आहुति (Sviṣṭakṛt—āhuti)

Offer one ahuti with ghee or sweet rice or some other sweet with the following mantra :—

ओम् यदस्य कर्मणोऽत्यरीरिचं यद्वा न्यूनमिहाकरम् ।

अग्निष्ट्वत् स्विष्टकृद् विद्यात् सर्वं स्विष्टं सुहुतं करोतु मे ।

अग्नये स्विष्टकृते सुहुतहुते सर्वप्रायश्चित्ताहुतीनां कामानां

समर्द्धयित्रे सर्वान्नः कामान्त्समर्द्धय स्वाहा ॥

इदमन्वये स्विष्टकृते इदन्न मम ॥

आश्व० १, १०, २२.

Om yadasya karmāno' atyariricam yadvi nyūnam-ihākasam ॥
agniṣṭate sviṣṭakṛd-vidyāt servam sviṣṭam suhutam karotū me ॥
agnnaye sviṣṭakṛte suhutahute sarva-prāyāścittāhutinām kāmānām
samarddhayित्रे sāvannah kāmān-t-samarddhaya svāhā ॥

Idamagnaye sviṣṭakṛte idanne mama ॥ Ash. १, १०, २२.

In this holy act of yajna, whatever has been performed more (in excess) or less (short) than what ought to be (or ought to have been), the Lord of yajña, may be gracious to accept it as well done, since it is done out of faith, feeling and devotion. May all my acts be taken as rightly meant, well intended and well-performed! Lord of creation, father of all your children, you are the giver of all our boons, you are the inspirer of all our yajnas, you raise all our offerings and transmit them across the spaces, the abuties which we offer by way of self-correction and thanks-giving. Lord our father, be gracious to grant us our intention and desires. I yearn in prayer. I surrender for fulfilment. All this is for the Lord, it is nothing for me and no longer mine, it is for you! for you alone!

This mantra is a hymn of surrender in recognition of one's limitations. It is an expression, also, of unqualified faith in the love and kindness of Lord God, and a prayer for His Grace. Whatever man does or can do, cannot be perfect, since human power is limited. Our knowledge, feeling and will are all limited. But with all our limitations we must also do our best. Only when we have done our best and we are sure we can't do more or better, then alone can we sue for grace. The Lord is kind. He accepts whatever we offer. But it must be our best also. We cannot cheat Him, and we are honest, He won't betray us either.

मौन प्रजापति-आहुति

(Silent Prajapati Ahuti)

Now offer one ahuti to Prajapati, chanting the following mantra mentally (silently) :—

ओम् प्रजापतये स्वाहा ॥ इदं प्रजापतये इदन्न मम ॥

पार० १, ११, ३.

Om prajāpataye svāhā ॥ Idam Prajāpataye idanna mama ॥

Par. १, ११, ३.

This is for Prajapati, Lord creator and sustainer of His off-spring in the universe.

This anuti is offered in silence. The significance is that whatever we have done so far is to be thought and meditated upon.