Dvp Yagya

Introduction

A mass movement was launched under the guidance of Param Pujya Gurudev Pt. Shriram Sharma Acharya on the solid foundation of G³yat•Ω and Yagya, the two pillars of divine Indian heritage. This movement has spread with lightning speed throughout the world. Keeping in view the need of the hour, various steps have been taken to simplify the ritualistic procedure of Yagya with a view to making it universally appealing and acceptable. This has been achieved by adoption of Dvp Yagya.

Importance

DvpYagya has made possible, the propagation of G³yat•Ω S³dhan³ and a life style guided by the injunctions of Yagya in a very short period to large populace. Its popularity spread with tremendous speed due to the use of lamps and fragrant sticks which are universally used in worship and prayer by all religions. Therefore, followers of all faiths participate in Dvp Yagya without hesitation. Also Dravya Yagya in vogue requires much longer time and is, therefore, performed in batches, turn by turn. The devotees participating in Dravya Yagya thus fail to derive the full benefits of inspiration from it. DvpYagya however is completed within a much shorter period of about one and half hours and all participants collectively enjoy the delightful and enchanting view of the twinkling lamps. They thus derive the full benefit of inspiration from DvpYagya.

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**D⁹p Yagya Paddhati (Procedure)**

It has been composed in Sanskrit Sūtras rather than in īlokas. Therefore, being easy in comprehension, recitation and repetition, this Sūtra paddhati has proved very popular in India and abroad. In this paddhati, the underlying philosophy has been explained below under the caption "Introduction", while the emotions, feelings and actions have been given under the heading "Procedure". These can be easily comprehended by the assembled devotees, if explained properly and briefly. It is by discreetly explaining the instructions pertaining to rites and rituals as well as the spirit behind them that the masses can be associated with a life dedicated to Yagyaiya life style. Being simple and easy, any literate, enthusiastic and interested person can learn the procedure for conducting "D⁹p Yagya" within 2-4 days. In this way, the movement of "Vicr Kōti" and spiritual uplift of the masses through the message of the Gyatō Mission can be spread rapidly.

**Advance Arrangements**

**Introduction**

There is a need to exhort devout persons of all persuasions to participate in the D⁹p Yagya. They should be made to understand that with a view to tiding over the catastrophic dangers inherent in the present-day world and in order to effectively and actively contribute towards the ushering in of the New Golden Era of Peace, Harmony and Understanding, humanity as a whole has to undergo soul-transformation and truly live a life of spiritual unity-in-diversity by gradually adopting forum of prayer and worship having universal acceptance- with common features.
All faiths recognise the far-reaching effects of mass worship. Divine powers in the invisible realm are determined to restore harmony in human affairs and bring forth a Bright Future. The collective spiritual efforts through these D³p Yagyas make possible the bonding of noble human aspirations with divine powers. Therefore, all enlightened human beings of all faiths must consciously contribute their mite to achieve this noble goal.

**Procedure**

The significance or success of a “D³p Yagya” can not be evaluated by the number of lamps lighted but by the numbers of persons participating in the it. Attempts should be made for motivation of people by personal contacts. Its aims should be explained to arouse sacred feelings and emotions in them. While in small gatherings in villages or mohallas, brief and concise expositions serve the purpose well, in larger gatherings, distribution of leaflets containing aims and objects of the Yagya is more effective. It is advisable to get a written resolution, Saòkalp Pāta, from the participants to ensure their future participation. Jap or writing of G³yatº Māotº, and reciting of G³yatº C³ Saud are important aids for the success of programmes. The benefits of self-elevation and self-purification are so evident that people themselves would feel grateful for the opportunity given to them to participate in the sanctifying ritual.

**D³p Yagya**

It can be performed within a family, with a few lamps and at regional level, on larger scale with thousands of lamps. If there
is enthusiasm and zeal in the participants, they may bring with them all the essential items like dāpaka, incense sticks, stand, and match box etc. along with akī at (grains of rice), roḷ and flowers, in a plate. Dāpakaś, incense sticks etc. should be arranged on platforms or tables in such a manner that everyone can have a clear view of the glittering lamps.

Selected volunteers as per requirement for lighting the Lamps in large gatherings should be kept ready for various activities. They should be trained in advance, to perform the rituals at the proper time, in a proper manner as per instructions. The timely performance of all actions in a coordinated way enables the maintenance of continuity and makes the environment holy, solemn, delightful, pleasing and impressive. In order to make the occasion solemn and spiritually charged it would be advisable to begin the programme with a devotional song or Körtana before formally starting the Yagya ceremonies. The explanation of songs, actions, instructions and rituals should be brief, well balanced, and well monitored. Care should be taken that divine flow of Yagyaiya inspirations is not interrupted due to long explanations.

1. **Pavit•karña®** (Purification)

1.1 Introduction

Yagya is a pious and divine act. All materials for use in Yagya should be pure and sanctified. Sanctity is, therefore, the basic necessity for attaining celestial virtues. In order to attain divine virtues and perform godly deeds, we pray with Mət•as to purify our thoughts, emotions and actions.
### 1.2 Procedure

Sit erect. Keep both hands in the lap, close the eyes and assume meditational posture. Now sprinkle holy water and feel that purity is showering on all the participants:

| The body is being cleansed   | Character is being ennobled   |
| The mind is being cleansed   | Thoughts are being ennobled   |
| The heart is being cleansed  | Sentiments are being ennobled  |

### 1.3. While sprinkling of water is in progress, the following Maòt•a should be chanted by the participants, with proper pauses, as given under:

O® pavit•at³ mama/ manaï k³ y/ aòtaï karñel u sa®vîi et

(The Maòt•a should be repeated again and again as long as sprinkling goes on).

### 1.4 Now feel that we have been gifted with internal and external purity and sanctity. Pray with folded hands that:

May sanctity lead us to righteous path.
O® pavit•at³ naï / saòm³ rga® nayet

May sanctity provide magnificence to us.
O® pavit•at³ naï / mahatt³ ® p•ayacchatu

May sanctity provide peace to us.
O® pavit•at³ naï / ñi³ òti® p•add³ tu

### 2 Śårya Dhv³na - P•³ñ³y³m

#### 2.1 Introduction

The Sun uninterruptedly transmits vital energy (P•³ñ³y³m). The plants and animals derive limited amount of it. Mankind
has, however, the rare distinction to receive and accumulate more and more of this vital energy by own efforts. The great men (M ah P • ñ) endowed with this vital energy have performed extraordinary deeds even though physically they appeared to be ordinary persons. We are also aspiring to acquire this additional vital power to build up a Bright Future for humanity.

2. Procedure

Sit erect in meditational posture. Think that white celestial clouds impregnated with vital energy are hovering around us. Pray:

Oh! Lord of the creation, the source of Divine Vital Energy O M ah P • ñ, the very breath of our being, rid us of all evils endow us with excellence.

Now repeat the following M aòt•a:

O ® vii v3 ni dev Savita¡, durit3 ni par3 suva, yadbhad•a® tanna ³ suva.

(After repeating this M aòt•a, instruct for p• ñ3 y3 m)

P • ñ3 y3 m

Inhale through both nostrils gradually. Retain the breath inside for sometime and exhale slowly and keep outside for a while. During p• ñ3 y3 m feel that:

Our entire physical being is absorbing vital energy of Savit3, It is becoming vibrant

Our mind is absorbing brilliance of Savit3, It is becoming brilliant

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Our heart is absorbing radiant warmth of Savit³, 
It is becoming radiantly warm and compassionate.

We have been illuminated and enlightened both externally and internally.

3 Tilak

3.1 Introduction

Tilak is applied on the forehead as a symbol of sublimity and self-esteem. All physical actions are governed by thoughts. Body is a machine moved by thoughts. Therefore, if divinity is induced in thoughts, all actions will be sublime. We will attain self-esteem.

We, therefore, apply Tilak for attaining the virtues of calmness, coolness, brilliance and divine dignity.

3.2 Procedure

Take rol⁹ sandal paste at the tip of fourth finger. Keep it in front and fix eyes steadily on it. Pray that divine powers may ennoble and refine our minds.

Repeat the following Sanskrit Sætæs:

1. O® mastîka® / ï³ òta® bhî y³ t
   (Our mind may be peaceful)
2. O® anucîtaæ³ veî a j / m³ bhî y³ t
   (Our mind may not get perturbed)
3. O® ï³ ò a® / unnata® bhî y³ t
   (Our head may remain high)
4. O® vivekaæ / sthir° bhî y³ t
   (We may always be guided by wisdom and foresight)
After this prayer, chant $G^3{yə\text{t}^9\text{a}}$ $M\text{ət}^9\text{a}$ and apply sandal paste/ roli with a sense of reverence on the forehead.

4 Saòkalpa $S_\text{ə\text{t}^9\text{a}}$ Dh³rañ

4.1 Introduction

Pjya Gurudev has said “Man is great and still greater is his Creator”. During these days, the clouds of catastrophe which are hovering over mankind can only be dispersed by human aspiration and efforts. But if we refuse to tread the righteous path or our efforts fall short, there exists no alternative but to approach Almighty God and seek prudence and power from Him. Such a situation has arisen these days. The human race is feeling helpless before the frightening problems created by itself. The Supreme Power is determined to ward off the ills afflicting humanity and usher in a New Era. The work is going on in the subtle world. There is crying need for pious men devoted to come forward for divine work. Such devoted persons can help in the divine task of successfully bringing about the needed change in the environment by their efforts and noble deeds and turn the will of $M\text{a}^3\text{h}^3\text{k}^3\text{l}$ into visible reality.

Invitation to Awakened Persons

The $M\text{a}^3\text{h}^3\text{k}^3\text{l}$ has invited such men with intrinsic faith for active partnership in transformation of the present era. The history bears testimony that association with the incarnation of God in changing the era leads to one's own self-transcendence. Even the monkeys, bears, vultures, and squirrels had been recipients of such boons. In the present wave of transition, there is threefold self efforts for partnership with $M\text{a}^3\text{h}^3\text{k}^3\text{l}$ viz- U$p^3\text{san}^3$, $S^3\text{dhan}^3$ and $A^3\text{dhan}^3$.

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4.1.1 Up³san³ (to sit nearby)

Up³san³ involves withdrawal of self-consciousness from worldly bondages and associating it with super-consciousness which enables emotional integration and consequential efforts for unity with Godhead.

**Procedure**

Feel that the radiance of golden rising Sun encircles us and divine consciousness surrounds us from all sides on our invocation. We are absorbing the celestial waves emerging from the Sun during chanting of G³yat•ºMaòt•a in our entire body, mind and soul. This chanting must be repeated daily at least for five minutes; the more, the better.

4.1.2 S³dhan³ (To mould life in accordance with divine discipline)

Efforts should be made to change one's emotions through self-observation, self-introspection and self-refinement through the company of pious men. Virtues, qualities and noble efforts should be strengthened with firm resolve for eradication of evil and selfish thoughts.

**Procedure**

P¿jya Gurudev's literature on various aspects of life, duty and spirituality are excellent expositions, the essence of which when imbibed and practised in daily life, renders possible effective march towards the Bright Future. The regular study of his literature makes a man conscious of his duties and enlightens him spiritually. He then follows the right path, to attain self-realization, while performing all his duties and obligations of
the worldly life. Therefore, everyone should make it a rule to study daily, at least one article from Mission’s journals or books.

4.1.3 A r³ dhan³ (Selfless Service)

God is formless and does not require any service from man. However, the entire universe is the visible manifestation of God. To make his creation more attractive, beautiful and lively is therefore, the real Ar³ dhan³ of God.

Method

Man has vast potential and capability but he is accustomed to spend it all on himself and his family to be able to lead a luxurious life. Most of the evils afflicting the society are, therefore, the outcome of this self-centred attitude. This needs to be changed for the welfare of society. Whosoever utilizes his potential for altruistic purposes is gifted by God with bliss, happiness and immense fortune. Everyone should, therefore, adopt two practices of devout austerities for incorporating U p³ san³, S³ dhan³ and Ar³ dhan³ in life. These are: Samayad³ n andAoï ad³ n.

1. Samayad³ n

Time is potential wealth which a man possesses. If time is lost everything is lost. God has given 24 hours time in a day to everyone. It should be wisely utilized for righteous purposes.

Procedure

Firmly resolve to utilize at least one hour daily for U p³ san³, S³ dhan³ and Ar³ dhan³. What is gifted by God must be spent, at least in part, for His sake and for His work.
2. **Aòïa D³n**

All material wealth is also God's gift to us. We should not, therefore, make use of it entirely for our own selfish purpose but set apart a portion of it for God's work.

**Procedure**

Firmly resolve to save at least 20 paise per day or one day's pay or income in a month and spend it for spiritual upliftment of the masses through sharing of the literature of the Mission.

4.2 **Procedure**

After taking a pledge for Up³san³, S³dhan³ and Ar³dhan³ and adopting two practices of Samayad³n and Aòïad³n, Saòkalp S¿t•a (Kal³v³) should be taken in the left hand, covered with the right, and affirm:

- O® nui³ sana® svºk³ romi  
  (We accept the discipline of God)
- O® mary³ d³ / cariÌy³ mi  
  (We shall adopt the righteous conduct)
- O® varjya® / no cariÌy³ mi  
  (We shall not do what is unrighteous)

Touch the Saòkalp S¿t•a with forehead and tie the same in the right hand of others, while chanting G³ yat•º M aòt•a. Then pray with folded hands:

O h! Ma³ k³ !!, to enable us fulfil our pledges and for promoting Bright Future, endow us with required energy, temperament and inspiration.
Oh! God!, our sincere resolve may be fulfilled and we may receive your divine gifts grace. Our eligibility for receiving your divine gifts may go on increasing and we may utilise them for common good..

5 Kalaïa Sth³pan

5.1 Introduction

The divine powers are constantly engaged in promoting well-being of the people of the world. We are also performing the Yagya for the same purpose. Divine powers gladly cooperate in all such endeavours. We invoke such divine forces so that they may guide and give us the needed strength. If we are sincere, faithful and devoted, our prayers are bound to be answered. Kalaïa is the symbol of cosmos. All divine powers are visualised in Kalaïa, which has the capability, to accommodate them, with sacred water being symbolic of Faith. All these divine powers work together in mutual cooperation. They are called "Devat³".

5.2 Procedure

The representative should perform Kalaïa P¿jan on behalf of all present. All others should pray silently with folded hands.

Oh! God! deepen and strengthen our faith and devotion, enhance our dedication for sacred deeds. May we, persons of different temperaments and different qualifications, unite to perform all holy rituals and virtuous deeds.
Prayer

O kalaïasya mukhe vilñuì kañhùe rud•aì sam³∫•itaì, m¿le tat•a sthito b•ahm³ madhye m³t•igañ³ sm•it³ ì
kukìau tu s³gar³ ì sarve saptadv³ p³ vasuòdhar³, rigvedotha yajurvedaj s³mvedo hyatharvañaj
aògaiïca sahit³ ì sarve kalaïaòtu sam³∫•it³ ì, at•a g³ yat•e s³vit•e ì òti puÌÚikarº sad³
tvayi tilñhaòti bh¿t³ ni tvayi p•³ñaj ùpatilñhit³ ì, shivaì svaya® tvamev³ si vilñustva® ca p•aj³ patì³
dity³ ì vasvo rud³ ì viïvedev³ ì sapait•ik³ h, tvavi tilñthaòti sarve pi yataì k³mfalap•d³ ì
tvatp•as³ d³ dima® yagya® kartum⁰he jalodbhava, s³ñhidhya® kuru me dev p•asaòno bhav sarvad³.

6 Guru Vandan³

6.1 Introduction

The Divinity works in two forms. He is the Supreme Spirit and Ruler who controls the universe in accordance with the natural laws, rewarding those who traverse the path of righteousness and punishing those who follow the unrighteous ways.

The concrete form of God is Guru (spiritual guide), who explains the basic laws of universal management and gives guidance and inspiration to the disciples in their day to day life, by example and precept.

By performing this Yagya we earnestly pray to have the
guidance, courage and enthusiasm to proceed towards Bright Future and so we invoke Gurudev’s grace and pray to him for guidance and inspiration.

### 6.2 Procedure

The representative will perform adoration to the symbol of Gurudev at the deity's dais on behalf of all. Others will devoutly join in the worship, with folded hands. Praying: Oh! Most kind-hearted Gurudev, induce the feeling of your gracious presence all over, help and inspire us in traversing the righteous path and deter us from going astray.

\[
O \text{ akhañĀamanĀal³ k³ ra® vy³ pta® yen car³ cara®},
\text{ tadpada® darï ita® yen tasmai ī•gurave namaį.}
\]

\[
O \text{ yath³ s¿ryasya k³ òtistu ī•gurave namaį.
sarvaï aktisvar³ p³ yai devyai bhagavatyai namaį.}
\]

\[
O \text{ ī•gurave namaį, ³ v³ hy³ mi, sth³ py³ mi, p¿jay³ mi.}
\]

### 7. Dev Namask³r

#### 7.1 Introduction

Naman means salutation. It is an expression of our own reverence and devotion towards Divine forces. Pan³m is also the symbol of modesty, humility and politeness. The maxim "He, who is polite, gets everything", means that every one wishes to offer some thing to the modest and polite, and nothing to the arrogant and egoist.

All our efforts should be directed to adoration of Divinity. Nine fountain heads of Divinity have been illustrated over here. One should bow and pay respect to all such divine

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forces.

7.2 Procedure

Fold your hands. Contemplate on Divine forces in sequence, as pronounced. Bow down while uttering Nama¡ every time. Pray that Godly powers may continue to show us righteous path and assist in our spiritual upliftment.

(Hear the English version and repeat the Sanskrit S¡t¡s).

1. Salutation to all the divine forces, who generously shower their gifts on all and inspire us to do likewise.
   O ® sarv³ bhyo/ devï aktibhyo nama¡

2. Salutation to those, who have attained divinity and dedicated themselves for creating celestial environment for us.
   O ® sarvebhyo/ devpurul ebhya nama¡

3. Salutation to exalted souls, who have controlled their thoughts, actions and emotions and whole-heartedly devote themselves for the propagation of virtuous tendencies.
   O ® sarvebhyo/ mah³ p³ ñebhya nama¡

4. Salutation to those mah³ rud•as, who provide us strength for fighting against evil.
   O ® sarvebhyo/ mah³ rud•ebhya nama¡

5. Salutation to immortal luminous Gods, who lead us from darkness to light.
   O ® sarvebhyo/³ dityebhya nama¡

6. Salutation to all motherly forces, who are embodiment of affection, awakeners of benign kindly feelings.
   O ® sarv³ bhyo/ m³ t•i•i aktibhya nama¡
7. Salutation to all holy pilgrimage centres which are filled with fragrance of Susaòsk³r, and induce sacred feelings in those who visit them.
   O ® sarvebhya¡ / t³rthebhyo nama¡

8. Salutation to the Goddess of Supreme Knowledge, without whose grace we remain suffering in the abyss of ignorance and darkness.
   O ® mah³ vidhy³ yai nama¡

9. Salutation to Ma³h³ k³ l, the Absolute Cause of all.
   O ® etatkarmap•adh³ n/ï•imanmah³ k³ l³ ya nama¡

8 Pancopc³r P¿jan

8.1 Introduction

The mind wishes to adore one, for whom it has real reverence and faith. In this adoration, reverence is expressed in the form of action. The activation and strengthening of faith is the real form of adoration. In this process, some symbolic offerings are made, with devotion, as token of our contribution to the divine powers. These offerings surcharged with sacred emotions constitute the real ingredient of adoration. The five symbols of Paòcopac³r P¿jan depict five capabilities, which we offer to divine forces.

8.2 Procedure

The selected representatives offer water, flowers, akïät, dh³p, dºp and naivedya on dais with chanting of M³aòt•a. Others hear the prayer and feel that they are themselves making offerings. Pray:

Oh! Dev! Accept our reverence and faith in the form of water.
Oh! Dev! Accept our holy deeds and firm faith in the form of incense and akīat.
Oh! Dev! our inner joy is offered in the form of flowers
Oh! Dev! Accept our merit and radiance in the form of dhṛp-dṛp
Oh! Dev! A part of our resources and wealth is being offered in the form of naivedhya. Accept it.

Pronounce the Maṅt-a

O sarvebhyo devebhyo namāj/ jala/ gandhā kī atā/ pulā pa/ dhṛp pa/ dṛp- naivedhya/ samarpayā mi
Salute with folded hands. Pray:

O namostvanaōt3 ya sahast-āmērtaye,
sahast-āp3 d3 kī āirorub3 hve
sahast-an3 mne purul3 ya ā3 īvate,
sahast-ākotiyugdh3 riñe namāj.

9 Agni Sthāpanā

9.1 Introduction

Fire has been described as priest in Rāgveda. It is physical manifestation of God. Ever since man learned the use of fire, numerous avenues of his progress opened.

Fire is indeed venerable. It would have to be recognized, as a guide and well wisher of all. It teaches us to imbibe divine qualities of fire and make benedictory use of life. These qualities are as follows:

* Fire always moves upwards by innate force. If we imbibe from the fire radiant upward aspirations, our lives will be transformed.
* Fire is self-illumined. If men keep their intellect enlightened, the problem of wandering in darkness of ignorance will not arise.

* Fire emits heat-energy. If men awaken their own radiance, they can no longer remain destitute and down-trodden.

* Anything which comes in contact with fire becomes fire. We can also develop this quality of illumination and energisation to be able to transform those who come in our contact.

* Fire distributes, whatever it receives, equally to all and keeps back nothing for itself. We should also follow the principle of sharing instead of accumulating.

While lighting the lamps, these attributes of fire should be imbised within and divine assistance sought for acquisition of radiance like the lamp and fragrance of incense sticks.

### 9.2 Procedure

Kindle the incense sticks and lamps with the chanting of Maòt•a. The volunteers should ignite them one by one, with the chanting going on. If the devotees have their own lamps and incense sticks in a plate, they should light the lamps and incense sticks in similar manner. While lighting the lamps, Pray:

* **Oh Fire God! Teach us to rise up.**
* **Fill us with luminosity.**
* **Make us energetic.**
* **Provide us the strength to be like you and make others alike.**
* **We may also, like you, spread fragrance and luminosity.**
10 G³y³t•º Stavana

10.1 Introduction

The deity of G³yat•º Mah³ maòt•a is "Savit³" (Sun). The primary pre-eminent source of light, energy and consciousness is called Savit³. The Sun is the prime source of these attributes on the earth. Therefore, Sun is regarded as Savit³. Savit³ is Almighty God, symbol of all divine virtues, ideals and powers.

In G³yat•º Stavana, therefore, Savit³ is synonymous with God the primordial source of life, energy, light and consciousness.

10.2 Prayer

Participants should carefully listen G³yat•º Stavana and repeat the last line "pun³tu m³® tatsaviturvareñya®". Pray that our thoughts, feelings, emotions and disposition are being purified thus making us fit instrumentations for active participation in divine work.

Stavana

O ® yanmañĀala® d°ptikara® viι³ lam,
ratnap•bha® t⁰v•aman³ dirupam
d³ rid•yaduj khkï ayak³ rañam ca,
pun³ tu m³® tatsaviturvareñya®.
O supreme Splendour of Munificent Light! O Eternal Absolute! O Omnipresent Illuminator! O Savit³ Dev! deliver us from destitution, misery and fear. O Savit³ Dev! Please sanctify us. .....(1)

yanmañĀala® devgañai j supējita®,
vip•ai stuta® m³ navmuktikovida®
ta® devadeva® p•añm³ mi bharga,
pun³ tu m³ ® tatsaviturvareñya®.

riÌi devat³ oò se nitya p¿jita,
he bharga bandhana-mukti kart³
svik³ ra kara lo vaòdana ham³ ra
p³van ban³ do he deva savit³.

O Savit³ Dev! Who is worshipped with adoration be divinities, sages and seers; O Deliverer of souls from the cycle of birth and death! Please accept our obeisance. O Savit³ Dev! Please sanctify us. .....(2)

yanmañĀala® gy³ naghana® tvagamya®,
t•ailokyp¿jya® t•iguñ³ tmarupa®
samasta tejomaya divya r¿pa®,
pun³ tu m³ ® tatsaviturvareñya®.
he gy³ na ke ghana, t•ailokya p¿jita,
p³van guño ke vist³ ra kart³
samasta p•atibh³ ke ³di k³rañ,
p³van ban³ do he deva savit³.
O Essence of Knowledge Supreme, adored in all three Realms! O Disseminator of Virtues! O Fountainhead of wisdoms and talents! O Savit³ Dev! Please sanctify us. .....(3)

yanmañĀala® g¿Āhamatić•abodha®,
dharmasya v•iddhi® kurute jan³ n³ ®
yat sarvap³ pakī ayak³ raña® ca,
pun³ tu m³ ® tatsaviturvareñya®.

he g¿Āha aòta¡ karaña me vir³ jita,
tuma dol a-p³ p³ di sa®h³ ra kartt³
ïubha dharma k³ bodha hamako kar³ do,
p³ van ban³ do he deva savit³.

O, Indwelling Divinity of all beings! O Annihilator of Evil! Impart us the knowledge of Righteousness. O Savit³ Dev! Please sanctify us. .....(4)

yanmañĀala® vy³ dhivin³ ī adakī a®,
yad•igayajiu³ s³ msu sa®p•gºta®
p•ak³ īta® yen ca bh¿rbhuva¡ svai,
pun³ tu m³ ® tatsaviturvareñya®.

he vy³ dhi n³ ī ak, he pul ű d³ t³,
riga, s³ ma, yaju veda sanc³ r kartt³
he bh¿rbhuva¡ svai meò sva p•ak³ īta,
p³ van ban³ do he deva savit³.

O Destroyer of Disharmony and Disease! O Giver of wholeness! O Revealer of Vedas! O Self-illuminant Soul of the universe! O Savit³ Dev! Please sanctify us. .....(5)
yanmañāala® vedavido vadaòti,
g³ yaòti yacc³ rañsiddhasaògh³ i,
yadhyogino yogaju̳® ca saògh³ i ,
pun³ tu m³ ® tatsaviturvareñya®.

saba vedavida c³raña, siddha yog⁹,
jisake sad³ se heò g³ na kartt³
he siddha santoò ke lakiya i³vata,
p³van ban³ do he deva savit³.

O Savit³ Dev! All Savant-Scholars well versed in the Vedas, devotee minstrels and accomplished yogis always sing songs in Your praise. You are the ultimate goal of the s³dhan³ of yogis and saints. O Savit³ Dev! Please sanctify us. .....(6)

yanmañāala® sarvajaneÌu p¿jita®,
jyotii ca kury³ diha martyaloke
yatk³ lak³ l³ diman³ di r¿pa®,
pun³ tu m³ ® tatsaviturvareñya®.

he vii va m³ nava se³ di p¿jita,
naï vara jagat meïubha jyoti kartt³
he k³ la ke k³la-an³ di qì vara,
p³van ban³ do he deva savit³.

O Supreme object of adoration and worship of all human beings! O Lighter of this evanescent world! O Eternal Absolute! O Savit³ Dev! Please sanctify us. .....(7)

yanmañāala® vil ñucaturmukh³ sya®,
yadakïara® p³ phara® jan³ n³ ®
yatk³ lakalpakï ayak³ rañã ca,
pun³ tu m³ ® tatsaviturvareñya®.
he viḷ ūu b•ahm³ di dv³ r³ p•ac³ rita,
he bhakta p³ laka, he p³ pa hartt³
he k³ la-kalp³ di ke³ di sv³ m⁰,
p³ van ban³ do he deva savit³.

O Supreme Deity! Who manifests as Vishnu and Brahma! the
Refuge of Thy devotees! O Master of Aeons! O Savit³ Dev!
Please sanctify us. .....(8)

yanmañĀala® viï vasrij³ ® p•asiddha®,
upattiraki³ p•alayap•agalbha®
yasmin jagat sa®harte akhila® ca,
pun³ tu m³ ® tatsuivtuvareñya®.

he viï va mañĀala ke³ di k³ rāña,
upatti-p³ lana-saòh³ ra kartt³
hot³ tumh⁰o meò laya yaha jagata saba,
p³ van ban³ do he deva savit³.

O the First Principle of the Universe! O Creator, Nurturer and
Destroyer! This entire universe merges back into You. O Savit³
Dev! Please sanctify us. .....(9)

yanmañĀala® sarvagatasya viḷ ūoï ,
³ tm³ para® dh³ m viï uddhatatva®
si³ ki³ m³ òtarairyoga path³ nuga®ya®,
pun³ tu m³ ® tatsuivtuvareñya®.

he sarvavy³ p⁰, p•eraka niyaòt³,
viï uddha³ tm³, kaly³ ū kartt³
ïubha yoga patha para hamko cal³ o,
p³ van ban³ do he deva savit³.
O Omnipresent, Prime Mover and Ruler! O Pure Sublime Soul! O Bestower of supreme good! Lead us to union with You! O Savit^3 Dev! Please sanctify us. .....(10)

yanmañãala® b•ahamvido vadaòti,
g^3 yaòti yacc^3 rañsiddhasaògh^3 i
yanmañãala® vedavidaj smaraòti,
pun^3 tu m^3 ® tatsaviturvareñya®.

he b•ahmaniì ĵhò se^3 di pzjita,
vedagya jiske guñg^3 na kartt^3
sadbh^3 vn^3 hama saba meò jag^3 do,
p^3 van ban^3 do he deva Savit^3.

O Adorable Spirit of the Enlightened ones and of Knowers of the essence of the Vedas! Please awaken goodwill among us. O Savit^3 Dev! Please sanctify us. .....(11)

yanmañãala® veda vidopagta®,
yaddyoñin® yogapath® nugamya®
tatsarvaveda® p•añm^3 mi divya®,
pun^3 tu m^3 ® tatsaviturvareñya®.

he yogiyò ke ïubha m^3 rgadarì aka,
sadgy^3 na ke^3 di saòc^3 ra kartt^3
p•añip^3 ta svik^3 ra lo ham sabh^9 k^3,
p^3 van ban^3 do he deva savit^3.

O Divine Guide of the yogis! O Revealer of True Knowledge! O Savit^3 Dev! Please accept our obeisance. .....(12)

******
11  Dºp Yagya (Inspirations)

Yagya is a comprehensive term. To make determined efforts to incorporate high ideals in life is known as Yagya. Gyan Yagya, Bh¿dan Yagya, Net•a D³nYagya are called Yagyas, as they fulfil the objects of adoption of high ideals in life although no oblations in fire are given therein. Normally Yagyas have three ingredients. First is oblation in fire, second is use of Maòt•as and third is faith and devotion of the participants. All these combined together constitute Yagya.

In DºpYagya oblation in fire is a continuous and automatic process. The lamps lighted by ghº (butter milk) and fragrance of burning incense sticks constitute continuous oblation process. It is coupled with utterance of Maòt•a and devotion of the participants. Owing to the automatic oblation process the participants are not required to pay attention towards it and their minds get fully concentrated in Yagyiya bh³ van³.

11.2  Procedure

Sit erect in meditational posture. Repeat the following prayer, with appropriate pauses.

Oh Yagya Dev! we are offering oblations of our intense love and good wishes with reverence to the M aòt•a (the Absolute Supreme Power beyond Timespace.

May by the fragrance of these oblations, the subtle world get purified and divine environment established to facilitate the advent of the New Golden Era.

After this prayer, G³ yat•º M aòt•a with Sw³ h³ be chanted together for at least 24 times. In the end of each M aòt•a "Ida®
D³p Yagya

G³ yat•ai ida® na mama" be repeated. Feel that due to this collective chanting of this M³ h³ maòt•a, very powerful energy is being generated and the subtle world is being purified. Whatever we are using in Yagya is provided by the Almighty and the divine gifts obtained are being surrendered as offering to Him.

G³ yat•ø M ah³ maòt•a

O ® bh¿rbhuva¡ svai tatsaviturvareñya® bhargo devasya dhºmahí dhiyo yo naí p•acoday³ ts v³ h³ . ida® G³ yat•ai ida® na mama.

12 P¿rñ³huti

12.1 Introduction

God is absolute (P¿rña). Nature does not leave anything incomplete. Any spiritual ceremony like Yagya should, therefore, further uplift us towards transformation and transcendence.

Lord Krishna says in Git³ that, this universe is the creation of Yagya. Every part of the body is complete in itself but it functions only by coordinated and cooperative functioning of all the parts together. Water, fire, air etc. are all complete in themselves but on their cooperation and coordination alone depends the cycle of growth of vegetation, herbs, crops etc. which is nothing but a Yagyiya process. Yagyiya process is thus necessary for growth and fulfilment of life.

The aim of Yagya is to make life Yagyamaya. A Yagya is never performed half-hearted. Noble emotions and thoughts
coupled with firm determination result in righteous actions. Thus in P īrñ³ huti of DºpYagyas we resolve to incorporate high ideals in our individual and collective lives and make life Yagyamaya.

12.2 Procedure

Take akïat (whole grains of rice) and flowers in the right hand. Akïat is the symbol of unflinching faith and flower of joyous enthusiasm. Feel that we are imbibing the divine energy generated by DºpYagya within us. The entire surrounding has become elegantly surcharged by the luminosity of lighted lamps and fragrance of incense sticks. We should incorporate within us an incessantly burning flame of righteous deeds and spread its fragrance all around. We should solemnly affirm to give up at least one evil trait out of the many rooted in life, in the presence of divine forces and take the P īrñ³ huti pledge in the presence of M a h³ k³ | in holy environment created by Yagya, as follows:

1. I (take one's own name) take the pledge in the presence of M a h³ k³ | at the occasion of P īrñ³ huti of this Yagya to give up (take the name of evil trait) from today. I shall perform G³ yat•º S³ d h a n³ daily and feel that I am imbibing within me divine energy and light during this s³ d h a n³.

2. I shall regularly read Yug Nirm³ ŋ literature, always contemplate on Godliness, associate myself with pious company to eliminate evil traits/ increase virtues/ and exercise control over the mind.

3. I shall work for the spread of noble deeds, thoughts and emotions in society, treating it to be a divine duty - ar³ d h a n³ of God.
4. I shall adopt the disciplines of divinity in life for partnership with God. I shall spend daily ..... hours and save at least ...... per day for divine purposes. This self-discipline will be maintained throughout my life.

Oh Yagya R̄pa Prabho! Induce such fragrance of virtuous deeds in me, which may inspire others around me to perform similar virtuous actions in their lives. In this way, enlightenment may spread from 'lamp' to 'lamp'. Now chant Pīrṇaḥ huti Mātṣa with reverence.

O Ṛṣamadāya pīrṇamidaḥ pīrṇāmudacyate pīrṇasya pīrṇāmādya pīrṇamevāyaiśvāḥ.

O sarvaḥ vai pīrṇa gvaḥ svāḥ.

(Akṣat and flowers taken for pledge may be collected and offered on deities dais).

13 Ārtō

Introduction

Ārtō is an humble emotional prayer to God. The flame of Ārtō is the symbol of soul. Self-consciousness should be dedicated to the supreme consciousness of God. Our actions of life should revolve around the supreme Spirit in accordance with his sanctioned discipline. The Dev-dāts (messengers of God), great men always experience nearness to Almighty God. They are constantly rewarded by God’s grace in the form of illumined thoughts, righteous emotions and excellent behaviour. Let us surrender our intellect to God and get transformed by His Light and Love.
13.2 Procedure

The nominated representative should reach near the Dev Maòc with Ârtº. The devotees, who have brought the plates for DºpYagya with them should perform Ârtº with kindled lamps, sitting at their places, and repeating the verses as follows.

Oh God! taking inspiration from the life of great men we may learn to live a life devoted to you. All our time, labour, influence, intellect and fortune may be utilised for your sake and we may be blessed with your grace. We may also get elevated like saints and never cease to experience your presence within us.

O® ya® brahmaved³òtvido vadaòti,
para® pradh³ na® purul a® tath³ öye.

viïvodgatei k³ rañmºi vara® v³,
tasmai namo vighnavin³ïan³ ya.

O® ya® brahm³ veruñend•a rud•amarutaí stunvaòti
divyai¡ stavaï¡ vedai¡ saògpadak•amopanîl adairg³ yatòti
ya® s³ mg³ i.

dhy³ n³ vasthit tadgeñen mans³ paï yanti ya® yogino,
yasy³ òta® na vidu¡ sur³ suragañ³ i dev³ y tasmai namaj.

Ârtº should be taken with reverence to get inspirations from saints dedicated to God. Some offering is made in Ârtº as a token of our contribution to this pious cause. It should be circulated to all during the period Hindi version of Ârtº is being chanted in chorus.
**Art of Gṛya**

| Jayati jaya gṛya mṛtṛ mṛtṛ, jayati jaya gṛya mṛtṛ mṛtṛ, |
| sat mṛtṛ rag para hameṛ calṛ o, jo hai sukhṛ dṛta |
| 3 di īakti tum alakh niraōjana, jaga pṛlana kartṛ, |
| duṛ kha ī ok bhaya kleīa kalaha, dṛ ridṛaya dainya hartṛ |
| brahmarṛ piṇṛ, pṛañatṛ linṛ, jagat dhṛ tṛ ambe, |
| bhava-bhaya hṛ rṛ, jana hitakṛ rṛ, sukhadṛ jagadambe |
| bhayhṛ riṇṛ bhavatṛ riṇṛ anaghe, ajaṛ nanda rṛiŋ ṛ, |
| avikṛ rṛ aghaharṛ avicalita, amle avinṛiŋ |
| kṛ mdhenu sat citṛ naddṛ, jaya gangṛ gṛṛ, |
| savitṛ kṛī vīvatṛ īakti, tum sṛ vitṛ sṛṛ |
| rṛga, yaju, sṛ ma, atharva pṛañayinṛ, pṛañava mahṛ mahime, |
| kuṇḍalinṛ, sahastṛara, sulmnṛ, ī obhṛ guṇ garime |
| svṛ ha, svadhṛ, ṭacṛ, brahmṛ niṅ, rṛ dhṛ, rudṛ niṅ, |
| jaya satṛpṛ, vṛ niṅ, vidṛ, kamalṛ, kalyṛ niṅ |
| jananṛ hama haiō dṛhṛ Ṣhṛ, duṛ kha dṛ idṛa ke ghere, |
| yadapi kuḷa, kapṛ kapṛta tau, bṛ lak haiō tere |
| snehasanṛ kurṛṛ mayi mṛtṛ, caraṇ-i araṇ Ṣdṛ ai, |
| bilakh rahe hama īi u-suta tere, dayṛ dṛ Ø kṛ ai |
| kṛ mṛ, kṛ odha, mada, lobha, daṛ bha, durbhṛ va, dvaiḷ a hariye, |
| ī uddha buddhi, niḷ pṛ pa hṛ daya, mana ko pavitṛa kariye |
| tuma samartha saba bhṛ ṭtṛ riṇṛ, tuḷ ū, puḷ ū tṛtṛ tṛtṛ, |
| sat mṛtṛ rag para hameṛ calṛ o, jo hai sukhadṛta |
| Jayati jaya gṛya mṛtṛ mṛtṛ, jayati jaya gṛya mṛtṛ mṛtṛ. |

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Prayer of God (in the form of Yagya)

Yagya Devt³ k³ Stuti

Y agya r³ pa p·abho! ham³ re bh³ va ujjvala k¾jïye, choÁ deve chala kapaÚko, m³ nsika bala d¾jïye.
veda k³ bole ric³ eò, satya ko dh³ rãn kare,
har³ a me hoñ, magna s³ re, ïoka s³ gara se tareò
aï vamedh³ di rac³ eò, yagya para-upak³ ra ko,
dharma mary³ d³ cal³ kara, l³ bh de saös³ r ko
nitya ï addh³ bhakti se, yagy³ di hama karate raheò,
roga-pëít viï va ke, saöt³ pa saba harte raheò
k³ mn³ miÚa j³ ya mana se, p³ p aty³ c³ r k³,
bh³ van³ eò ïuddha hoveò, yagya se nar-n³ ri k³
l³ bhak³ r³ ho havana, har j³vadh³ r³ ke liye,
v³ yu jala sarwat•a hoò, ïubha gaòdha ko dh³ rãn kiye
sv³ rtha bh³ va miÚe ham³ r³, satya patha vist³ ra ho,
'idai® na mama' k³ s³ rthak, p·atyek meò vyavah³ ra ho
h³ tha joda jhuk³ e mastaka, vaòdan³ ham kara rahe,
n³ tha karuñ³ r³ pa! karuñ³, ³ pak⁰ saba para rahe
Y agya rupa p·abho! ham³ re bh³ va ujjvala k¾jïye, choÁ deve chala kapaÚko, m³ nsika bala d¾jïye.
14 Our Yug Nirm³ñ Pledge

Introduction

This pledge is essential feature of the Mission’s work, involving basic principles and maxims of our Mission. These must be repeated daily after worship. Daily repetition will induce one to lead an inspired life. It will enable him to understand the vital principles of the Mission and establish unity with it. The pledge should, therefore, be repeated by all in chorus.

14.2 Yug Nirm³ñ Mission’s Sacred Pledge For Ushering In The New Era (Yug Nirm³ñ Satsaòkalpa)

* Firmly believing in the Omnipresence of God and His Unfailing justice, we pledge to abide by basic Divine principles (Dharma).

* Considering the body as the Temple of God, we will be ever watchful to keep it healthy and full of vitality by adopting the principles of self-control, order and harmony in our lives.

* With a view to keeping our minds free from the inrush of negative thoughts and emotions, we will adopt a regular programme of study of ennobling and inspiring literature (Svadhy³ya) and of keeping the company of Saints (Satsaòga).

* We will vigilantly exercise strict control over our senses, thoughts, emotions and in the spending of our time and resources.
* We will consider ourselves inseparable parts of the society and will see our good in the good of all.

* We will abide by basic moral code, refrain from wrong doing and will discharge our duties as citizens committed to the well-being of the society.

* We will earnestly and firmly imbibe in our lives the virtues of Wisdom, Honesty, Responsibility and Courage.

* We will constantly and sincerely endeavour to create an environment of loving kindness, cleanliness, simplicity and goodwill.

* We will prefer failure while adhering to basic moral principles to so-called success obtained through unfair and foul means.

* We will never evaluate a person's greatness by his worldly success, talents and riches but by his righteous conduct and thoughts.

* We will never do unto others what we would not like to be done unto us.

* Members of opposite sexes while interacting with each other will have feelings of mutual warmth and understanding based on purity of thoughts and emotions.

* We will regularly and religiously contribute a portion of our time, talents and resources for spreading nobility and righteousness in the world.

* We will give precedence to discriminating wisdom over blind traditions.
We will actively involve ourselves in bringing together persons of goodwill in resisting evil and injustice and in promoting New Creation.

We will remain committed to the principles of national unity and equality of all human beings. In our conduct, we will not make any discrimination between person and person on the basis of caste, creed, colour, religion, region, language or sex.

We firmly believe that each human being is the maker of his own destiny. With this conviction, we will uplift and transform ourselves and help others in doing so. We believe the world will then automatically change for the better.

**Our Motto:** "Ham Badleòge Yug Badleg³"

"Ham Sudhreòge Yug Sudhreg³"

When we transform ourselves, the world will be transformed!
When we reform ourselves, the world will be reformed.

**15 Jaya Gholà (Applause)**

**15.1 (Introduction)**

We ought to raise slogans for the welfare of the people of the world and for those, whose benevolence sustains our life. Realizing our own duties and obligations towards our mother land, we raise slogans for the success of the Mission engaged in the sacred task of taking mankind from darkness to light.
### 15.2 Jaya Gholā

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16 Visarjana

16.1 Inspiration

The divine powers and divine souls, on being invoked grace such pious performances by their subtle presence. We express our gratitude to them and pray for their presence again and again to assist us on such occasions. Prayer is made in the end to give them a send off by offering akihat. All devotees should pay homage with folded hands. Recite the following Maot•a:

O ® y³ ntu devagañ³ j sarve p¿j³ m³ d³ y m³ mkim, lÌak³ m sam•iddhyartha® punr³ gamn³ ya ca.

17 ī³ ntip³ Úha

17.1 Inspiration

Participants should chant ī³ ntip³ th Maot•a praying that the inspirations gained and the divine gifts received by performing this spiritual ceremony may last for a long time, fructify and all evils may be destroyed.

Volunteers should sprinkle sanctified water over the entire gathering during the recitation.
17.2 Mañt•a

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### Key To Transliteration and Pronunciation

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