

# D<sup>o</sup>p Yagya



## Introduction

A mass movement was launched under the guidance of *Param Pujya Gurudev* Pt. Shriram Sharma Acharya on the solid foundation of *G<sup>3</sup>yat<sup>o</sup>* 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 *D<sup>o</sup>p Yagya*.

## Importance

*D<sup>o</sup>p Yagya* has made possible, the propagation of *G<sup>3</sup>yat<sup>o</sup>* *S<sup>3</sup>dhan<sup>3</sup>* 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 *D<sup>o</sup>p 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. *D<sup>o</sup>p Yagya* 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 *D<sup>o</sup>p Yagya*.

## **D<sup>o</sup>p Yagya Paddhati (Procedure)**

It has been composed in *Sanskrit Sūtras* rather than in *īloka*s. 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 "*D<sup>o</sup>pYagya*" within 2-4 days. In this way, the movement of "*Vic<sup>3</sup>r K<sup>3</sup>òtī*" and spiritual uplift of the masses through the message of the *G<sup>3</sup>yat<sup>o</sup> Mission* can be spread rapidly.

## **Advance Arrangements**

### **Introduction**

There is a need to exhort devout persons of all persuasions to participate in the *D<sup>o</sup>pYagya*. 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 *D<sup>o</sup>pYagyas* 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 “*D<sup>o</sup>pYagya*” 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 Pat•a*, from the participants to ensure their future participation. *Jap* or writing of *G<sup>3</sup>yat•<sup>o</sup> Maòt•a*, and reciting of *G<sup>3</sup>yat•<sup>o</sup> C<sup>3</sup>l<sup>o</sup>s<sup>3</sup>* 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.

## D<sup>o</sup>p 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 *d<sup>o</sup>paka*, incense sticks, stand, and match box etc. along with *akiat* (grains of rice), *rol<sup>o</sup>* and flowers, in a plate. *D<sup>o</sup>pakas*, incense sticks etc. should be arranged on platforms or tables in such a manner that every one 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 *K<sup>o</sup>rtana* 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<sup>o</sup>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 *Maòtas* 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<sup>®</sup> pavit•at<sup>3</sup> mama/ mana; k<sup>3</sup>y/ aòta; karñeĪu sa<sup>®</sup>viïet*

(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<sup>®</sup> pavit•at<sup>3</sup> na; / saòm<sup>3</sup>rga<sup>®</sup> nayet*

May sanctity provide magnificence to us.

*O<sup>®</sup> pavit•at<sup>3</sup> na; / mahatt<sup>3®</sup> p•ayacchatu*

May sanctity provide peace to us.

*O<sup>®</sup> pavit•at<sup>3</sup> na; / i<sup>3</sup>òti<sup>®</sup> p•add<sup>3</sup>tu*

## 2 Sçrya Dhy<sup>3</sup>na - P•<sup>3</sup>ñ<sup>3</sup>y<sup>3</sup>m

### 2.1 Introduction

The Sun uninterruptedly transmits vital energy (*P•<sup>3</sup>ñ Īakt<sup>o</sup>*). 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 (*Mah<sup>3</sup> P<sup>•3</sup>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. 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 *Mah<sup>3</sup> P<sup>•3</sup>ñ*, the very breath of our being, rid us of all evils endow us with excellence.

Now repeat the following *Maòt•a*:

*O@ viiv<sup>3</sup>ni dev Savita; durit<sup>3</sup>ni par<sup>3</sup>suva, yadbhad•a® tanna<sup>3</sup>suva.*

(After repeating this *Maòt•a*, instruct for *p<sup>•3</sup>ñ<sup>3</sup>y<sup>3</sup>m*)

**P<sup>•3</sup>ñ<sup>3</sup>y<sup>3</sup>m**

Inhale through both nostrils gradually. Retain the breath inside for sometime and exhale slowly and keep outside for a while. During *p<sup>•3</sup>ñ<sup>3</sup>y<sup>3</sup>m* feel that :

Our entire physical being is absorbing vital energy of *Savit<sup>3</sup>*,  
It is becoming vibrant

Our mind is absorbing brilliance of *Savit<sup>3</sup>*,  
It is becoming brilliant

Our heart is absorbing radiant warmth of *Savit*<sup>3</sup>,  
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 *rol*<sup>o</sup>/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 Sjt*<sup>o</sup>*as* :

1. *O*<sup>o</sup> *masti*<sup>l</sup>*ka*<sup>o</sup> / *i*<sup>3</sup>*ota*<sup>o</sup> *bh*<sup>o</sup>*o**y*<sup>3</sup>*t*  
(Our mind may be peaceful)
2. *O*<sup>o</sup> *anucita*<sub>j</sub> <sup>3</sup>*ve*<sup>o</sup>*ia*<sub>j</sub> / *m*<sup>3</sup> *bh*<sup>o</sup>*o**y*<sup>3</sup>*t*  
(Our mind may not get perturbed)
3. *O*<sup>o</sup> *i*<sup>o</sup>*r*<sup>l</sup>*la*<sup>o</sup> / *unnata*<sup>o</sup> *bh*<sup>o</sup>*o**y*<sup>3</sup>*t*  
(Our head may remain high)
4. *O*<sup>o</sup> *viveka*<sub>j</sub> / *sthir*<sup>o</sup> *bh*<sup>o</sup>*o**y*<sup>3</sup>*t*  
(We may always be guided by wisdom and foresight)

After this prayer, chant  $G^3yat^o Ma\dot{o}t^a$  and apply sandal paste/ $rol^o$  with a sense of reverence on the forehead.

## 4 Saòkalpa S<sub>ç</sub>t<sup>a</sup> Dh<sup>3</sup>rañ

### 4.1 Introduction

*P<sub>ç</sub>jya 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 *Mah<sup>3</sup>k<sup>3</sup>l* into visible reality.

### Invitation to Awakened Persons

The *Mah<sup>3</sup>k<sup>3</sup>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 *Mah<sup>3</sup>k<sup>3</sup>l* viz- *Up<sup>3</sup>san<sup>3</sup>*, *S<sup>3</sup>dhan<sup>3</sup>* and *Ar<sup>3</sup>dhan<sup>3</sup>*.



### 4.1.1 Up<sup>3</sup>san<sup>3</sup> (to sit nearby)

*Up<sup>3</sup>san<sup>3</sup>* 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 *G<sup>3</sup>yat<sup>o</sup>Maòt<sup>a</sup>* 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 S<sup>3</sup>dhan<sup>3</sup> (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

*Pçjya 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 Ar<sup>3</sup>dhan<sup>3</sup> (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 *Ar<sup>3</sup>dhan<sup>3</sup>* 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 *Up<sup>3</sup>san<sup>3</sup>*, *S<sup>3</sup>dhan<sup>3</sup>* and *Ar<sup>3</sup>dhan<sup>3</sup>* in life. These are: *Samayad<sup>3</sup>n* and *Aðiad<sup>3</sup>n*.

### **1. Samayad<sup>3</sup>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 *Up<sup>3</sup>san<sup>3</sup>*, *S<sup>3</sup>dhan<sup>3</sup>* and *Ar<sup>3</sup>dhan<sup>3</sup>*. What is gifted by God must be spent, at least in part, for His sake and for His work.

## 2. Aõia D<sup>3</sup>n

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 *Up<sup>3</sup>san<sup>3</sup>*, *S<sup>3</sup>dhan<sup>3</sup>* and *Ar<sup>3</sup>dhan<sup>3</sup>* and adopting two practices of *Samayad<sup>3</sup>n* and *Aõiad<sup>3</sup>n*, *Saõkalp Sçt•a* (*Kal<sup>3</sup>v<sup>3</sup>*) should be taken in the left hand, covered with the right, and affirm:

*O@ ʘr<sup>3</sup>nui<sup>3</sup>sana@ sv<sup>o</sup>k<sup>3</sup>romi*

(We accept the discipline of God)

*O@ mary<sup>3</sup>d<sup>3</sup>@ / cariÿ<sup>3</sup>mi*

(We shall adopt the righteous conduct)

*O@ varjya@ / no cariÿ<sup>3</sup>mi*

(We shall not do what is unrighteous)

Touch the *Saõkalp Sçt•a* with forehead and tie the same in the right hand of others, while chanting *G<sup>3</sup>yat•o Maõt•a*. Then pray with folded hands :

*Oh!Mah<sup>3</sup>k<sup>3</sup>!!*, 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 Sth<sup>3</sup>pan**

### **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 "*Devat<sup>3</sup>*".

### **5.2 Procedure**

The representative should perform *Kalaïa Pçjan* 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<sup>®</sup> kalaiāsya mukhe viññu; kaññhe rud•a; sam<sup>3</sup>i•ita;,  
mçle tat•a sthito b•ahm<sup>3</sup> madhye m<sup>3</sup>t•igañ<sup>3</sup> sm•it<sup>3</sup>;*

*kukiau tu s<sup>3</sup>gar<sup>3</sup>; sarve saptadv<sup>o</sup>p<sup>3</sup> vasuòdhar<sup>3</sup>,  
rigvedo<sup>3</sup>thā yajurveda; s<sup>3</sup>mvedo hyatharvañā;*

*aògaiica sahit<sup>3</sup>; sarve kalaiào<sup>3</sup>tu sam<sup>3</sup>i•it<sup>3</sup>;  
at•a g<sup>3</sup>yat•<sup>o</sup> s<sup>3</sup>vit•<sup>o</sup> i<sup>3</sup>òti puññkar<sup>o</sup> sad<sup>3</sup>*

*tvayi tiññaòti bhçt<sup>3</sup>ni tvayi p•<sup>3</sup>ña; p•atiñhit<sup>3</sup>;  
shiva; svaya<sup>®</sup> tvamev<sup>3</sup>si viññustva<sup>®</sup> ca p•aj<sup>3</sup>pati;*

*<sup>3</sup>dity<sup>3</sup>; vasvo rud•<sup>3</sup>; viivedev<sup>3</sup>; sapait•ik<sup>3</sup>h,  
tvayi tiññaòti sarve pi yata; k<sup>3</sup>mfalap•d<sup>3</sup>;*

*tvatp•as<sup>3</sup>d<sup>3</sup>dima<sup>®</sup> yagya<sup>®</sup> kartum<sup>o</sup>he jalodbhava,  
s<sup>3</sup>ònidhya<sup>®</sup> kuru me dev p•asaòno bhav sarvad<sup>3</sup>.*

## 6 Guru Vandan<sup>3</sup>

### 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<sup>@</sup> akhañĀamanĀal<sup>3</sup>k<sup>3</sup>ra<sup>@</sup> vy<sup>3</sup>pta<sup>@</sup> yen car<sup>3</sup>cara<sup>@</sup>,  
tadpada<sup>@</sup> dariĭta<sup>@</sup> yen tasmai i<sup>•0</sup>gurave nama j.*

*O<sup>@</sup> yath<sup>3</sup> s<sub>2</sub>ryasya k<sup>3</sup>ōtistu i<sup>•0</sup>r<sup>3</sup>me vidhyate hi y<sup>3</sup>,  
sarvaiaktisvar<sub>2</sub>p<sup>3</sup>yai devyai bhagavatyai nama j.*

*O<sup>@</sup> i<sup>•0</sup>gurave nama j, <sup>3</sup>v<sup>3</sup>hy<sup>3</sup>mi, sth<sup>3</sup>py<sup>3</sup>mi, p<sub>2</sub>j<sup>3</sup>mi.*

## 7. Dev Namask<sup>3</sup>r

### 7.1 Introduction

*Naman* means salutation. It is an expression of our own reverence and devotion towards Divine forces. *P•an<sup>3</sup>m* 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

forces.

## 7.2 Procedure

Fold your hands. Contemplate on Divine forces in sequence, as pronounced. Bow down while uttering *Nama*<sub>j</sub> 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 S̄t̄as*).

1. Salutation to all the divine forces, who generously shower their gifts on all and inspire us to do likewise.

*O<sup>@</sup> sarv<sup>3</sup>bhyo/ devīaktibhyo nama<sub>j</sub>*

2. Salutation to those, who have attained divinity and dedicated themselves for creating celestial environment for us.

*O<sup>@</sup> sarvebhyo/ devpuruṣebhyo nama<sub>j</sub>*

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<sup>@</sup> sarvebhyo/ mah<sup>3</sup>p<sup>3</sup>ñebhyo nama<sub>j</sub>*

4. Salutation to those *mah<sup>3</sup>rud<sup>•</sup>as*, who provide us strength for fighting against evil.

*O<sup>@</sup> sarvebhyo/ mah<sup>3</sup>rud<sup>•</sup>ebhyo nama<sub>j</sub>*

5. Salutation to immortal luminous Gods, who lead us from darkness to light.

*O<sup>@</sup> sarvebhyo/ <sup>3</sup>dityebhyo nama<sub>j</sub>*

6. Salutation to all motherly forces, who are embodiment of affection, awakers of benign kindly feelings.

*O<sup>@</sup> sarv<sup>3</sup>bhyo/ m<sup>3</sup>t<sup>•</sup>īaktibhyo nama<sub>j</sub>*

7. Salutation to all holy pilgrimage centres which are filled with fragrance of *Susaòsk<sup>3r</sup>*, and induce sacred feelings in those who visit them.

*O<sup>@</sup> sarvebhya ; / t<sup>o</sup>rthebhyo nama ;*

8. Salutation to the Goddess of Supreme Knowledge, without whose grace we remain suffering in the abyss of ignorance and darkness.

*O<sup>@</sup> mah<sup>3</sup>vidhy<sup>3</sup>yai nama ;*

9. Salutation to *Mah<sup>3</sup>k<sup>3</sup>l*, the Absolute Cause of all.

*O<sup>@</sup> etatkarmap<sup>•</sup>adh<sup>3n</sup> / i<sup>•</sup>imanmah<sup>3k<sup>3</sup>l<sup>3</sup>ya</sup> nama ;*

## 8 Pancop<sup>3r</sup> P<sub>ç</sub>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 *Paòcopac<sup>3r</sup> P<sub>ç</sub>jan* depict five capabilities, which we offer to divine forces.

### 8.2 Procedure

The selected representatives offer water, flowers, *akiat*, *dhçp*, *d<sup>o</sup>p* and *naivedya* on dais with chanting of *Maòt<sup>•</sup>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 *dḥp-d<sup>o</sup>p*

*Oh! Dev!* A part of our resources and wealth is being offered in the form of *naivedhya*. Accept it.

### **Pronounce the Maḍt•a**

*O<sup>®</sup> sarvebḥyo devebḥyo nama j / jala<sup>®</sup> / gandh<sup>3</sup>kīata<sup>®</sup> / puḷpa<sup>®</sup> / dḥpa<sup>®</sup> / d<sup>o</sup>pa<sup>®</sup> - naivedhya<sup>®</sup> / samarpay<sup>3</sup>mi*

Salute with folded hands. Pray:

*O<sup>®</sup> namostvanaḍt<sup>3</sup>ya sahas<sup>t•</sup>aṃrtaye,  
sahas<sup>t•</sup>ap<sup>3</sup>d<sup>3</sup>kīīīrorub<sup>3</sup>hve  
sahas<sup>t•</sup>an<sup>3</sup>mne puruḷ<sup>3</sup>ya i<sup>3</sup>ivate,  
sahas<sup>t•</sup>akotiyugdh<sup>3</sup>riṇe nama j.*

## **9 Agni Sth<sup>3</sup>pan<sup>3</sup>**

### **9.1 Introduction**

Fire has been described as priest in *R<sup>o</sup>gveda*. 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-illuminated. 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 imbibed 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.

## Pronounce

*O<sup>@</sup> agne naya supath<sup>3</sup> r<sup>3</sup>ye, asm<sup>3</sup>n viiv<sup>3</sup>ni deva vayun<sup>3</sup>ni  
vidv<sup>3</sup>n. Yuyodhyasmajjuhur<sup>3</sup>ñmeno bhçyiİh<sup>3</sup>@ te nama  
ukti<sup>@</sup> vidhema.*

## 10 G<sup>3</sup>y<sup>3</sup>t<sup>o</sup> Stavana

### 10.1 Introduction

The deity of *G<sup>3</sup>yat<sup>o</sup> Mah<sup>3</sup>maöt<sup>o</sup>a* is "**Savit<sup>3</sup>**" (Sun). The primary pre-eminent source of light, energy and consciousness is called *Savit<sup>3</sup>*. The Sun is the prime source of these attributes on the earth. Therefore, Sun is regarded as *Savit<sup>3</sup>*. *Savit<sup>3</sup>* is Almighty God, symbol of all divine virtues, ideals and powers.

In *G<sup>3</sup>yat<sup>o</sup> Stavana*, therefore, *Savit<sup>3</sup>* is synonymous with God the primordial source of life, energy, light and consciousness.

### 10.2 Prayer

Participants should carefully listen *G<sup>3</sup>yat<sup>o</sup> Stavana* and repeat the last line "*pun<sup>3</sup>tu m<sup>3</sup>@ tatsaviturvareñya<sup>@</sup>*". Pray that our thoughts, feelings, emotions and disposition are being purified thus making us fit instrumentations for active participation in divine work.

### Stavana

*O<sup>@</sup> yanmañĀala<sup>@</sup> d<sup>o</sup>ptikara<sup>@</sup> vii<sup>3</sup>lam,  
ratnap<sup>o</sup>bha<sup>@</sup> t<sup>o</sup>v<sup>o</sup>aman<sup>3</sup>dirupam  
d<sup>3</sup>rid<sup>o</sup>yadu; khki<sup>3</sup>ayak<sup>3</sup>rañam ca,  
pun<sup>3</sup>tu m<sup>3</sup>@ tatsaviturvareñya<sup>@</sup>.*

īubh jyoti ke puòj, an<sup>3</sup>di, anupama,  
brahm<sup>3</sup>ñda vy<sup>3</sup>p<sup>0</sup> <sup>3</sup>lok kartt<sup>3</sup>  
d<sup>3</sup>rid•ya, du; kha bhaya se mukta kara do  
p<sup>3</sup>van ban<sup>3</sup> do he deva savit<sup>3</sup>.

O supreme Splendour of Munificent Light! O Eternal Absolute! O Omnipresent Illuminator! O *Savit<sup>3</sup> Dev!* deliver us from destitution, misery and fear. O *Savit<sup>3</sup> Dev!* Please sanctify us. ....(1)

*yanmañĀala<sup>®</sup> devgañai; sup;̣jita<sup>®</sup>,  
vip•ai stuta<sup>®</sup> m<sup>3</sup>navmuktikovida<sup>®</sup>  
ta<sup>®</sup> devadeva<sup>®</sup> p•añm<sup>3</sup>mi bharga,  
pun<sup>3</sup>tu m<sup>3</sup><sup>®</sup> tatsaviturvareñya<sup>®</sup>.*

riñi devat<sup>3</sup>oò se nitya p;̣jita,  
he bharga bandhana-mukti kartt<sup>3</sup>  
svik<sup>3</sup>ra kara lo vaòdana ham<sup>3</sup>ra  
p<sup>3</sup>van ban<sup>3</sup> do he deva savit<sup>3</sup>.

O *Savit<sup>3</sup> 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 *Savit<sup>3</sup> Dev!* Please sanctify us. ....(2)

*yanmañĀala<sup>®</sup> gy<sup>3</sup>naghana<sup>®</sup> tvagamya<sup>®</sup>,  
t•ailokyap;̣jya<sup>®</sup> t•iguñ<sup>3</sup>tmarupa<sup>®</sup>  
samasta tejomaya divya r;̣pa<sup>®</sup>,  
pun<sup>3</sup>tu m<sup>3</sup><sup>®</sup> tatsaviturvareñya<sup>®</sup>.*

he gy<sup>3</sup>na ke ghana, t•ailokya p;̣jita,  
p<sup>3</sup>van guño ke vist<sup>3</sup>ra kartt<sup>3</sup>  
samasta p•atibh<sup>3</sup> ke <sup>3</sup>di k<sup>3</sup>rañ,  
p<sup>3</sup>van ban<sup>3</sup> do he deva savit<sup>3</sup>.

O Essence of Knowledge Supreme, adored in all three Realms!  
O Disseminator of Virtues! O Fountainhead of wisdoms and talents!  
O *Savit<sup>3</sup> Dev!* Please sanctify us. ....(3)

*yanmañĀala<sup>®</sup> gĴĀhamatip•abodha<sup>®</sup>,  
dharmasya v•iddhi<sup>®</sup> kurute jan<sup>3n3<sup>®</sup></sup>  
yat sarvap<sup>3</sup>pakiyak<sup>3</sup>raña<sup>®</sup> ca,  
pun<sup>3</sup>tu m<sup>3<sup>®</sup></sup> tatsaviturvareña<sup>®</sup>.*

he gĴĀha aòta j karaña me vir<sup>3</sup>jita,  
tuma doĀa-p<sup>3</sup>p<sup>3</sup>di sa<sup>®</sup>h<sup>3</sup>ra kartt<sup>3</sup>  
iubha dharma k<sup>3</sup> bodha hamako kar<sup>3</sup> do,  
p<sup>3</sup>van ban<sup>3</sup> do he deva savit<sup>3</sup>.

O, Indwelling Divinity of all beings! O Annihilator of Evil!  
Impart us the knowledge of Righteousness. O *Savit<sup>3</sup> Dev!*  
Please sanctify us. ....(4)

*yanmañĀala<sup>®</sup> vy<sup>3</sup>dhivin<sup>3</sup>iadakia<sup>®</sup>,  
yad•igyaju j s<sup>3</sup>msu sa<sup>®</sup>p•g<sup>ta<sup>®</sup></sup>  
p•ak<sup>3</sup>iita<sup>®</sup> yen ca bhĴrbhuva j sva j,  
pun<sup>3</sup>tu m<sup>3<sup>®</sup></sup> tatsaviturvareña<sup>®</sup>.*

he vy<sup>3</sup>dhi n<sup>3</sup>iak, he puĀú d<sup>3t3</sup>,  
riga, s<sup>3</sup>ma, yaju veda sanc<sup>3r</sup> kartt<sup>3</sup>  
he bhĴrbhuva j sva j meò sva p•ak<sup>3</sup>iita,  
p<sup>3</sup>van ban<sup>3</sup> do he deva savit<sup>3</sup>.

O Destroyer of Disharmony and Disease! O Giver of whole-  
ness! O Revealer of Vedas! O Self-illuminant Soul of the uni-  
verse! O *Savit<sup>3</sup> Dev!* Please sanctify us. ....(5)

*yanmañĀala<sup>®</sup> vedavido vadaòti,  
g<sup>3</sup>yaòti yacc<sup>3</sup>rañsiddhasaògh<sup>3</sup>;  
yadhyogino yogajul<sup>3</sup><sup>®</sup> ca saògh<sup>3</sup>;  
pun<sup>3</sup>tu m<sup>3</sup><sup>®</sup> tatsaviturvareñya<sup>®</sup>.*

saba vedavida c<sup>3</sup>raña, siddha yog<sup>0</sup>,  
jisake sad<sup>3</sup> se heò g<sup>3</sup>na kartt<sup>3</sup>  
he siddha santoò ke lakīya ï<sup>3</sup>ivata,  
p<sup>3</sup>van ban<sup>3</sup> do he deva savit<sup>3</sup>.

O *Savit<sup>3</sup> 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 *s<sup>3</sup>dhan<sup>3</sup>* of *yogis* and saints. O *Savit<sup>3</sup> Dev!* Please sanctify us. ....(6)

*yanmañĀala<sup>®</sup> sarvajaneĪu pçjita<sup>®</sup>,  
jyotiica kury<sup>3</sup>diha martyaloke  
yatk<sup>3</sup>lak<sup>3</sup>l<sup>3</sup>diman<sup>3</sup>di rçpa<sup>®</sup>,  
pun<sup>3</sup>tu m<sup>3</sup><sup>®</sup> tatsaviturvareñya<sup>®</sup>.*

he viiva m<sup>3</sup>nava se <sup>3</sup>di pçjita,  
naivara jagat me iubha jyoti kartt<sup>3</sup>  
he k<sup>3</sup>la ke k<sup>3</sup>la-an<sup>3</sup>di <sup>0</sup>ivara,  
p<sup>3</sup>van ban<sup>3</sup>do he deva savit<sup>3</sup>.

O Supreme object of adoration and worship of all human beings! O Lighter of this evanescent world! O Eternal Absolute! O *Savit<sup>3</sup> Dev!* Please sanctify us. ....(7)

*yanmañĀala<sup>®</sup> viññucaturmukh<sup>3</sup>sya<sup>®</sup>,  
yadakīara<sup>®</sup> p<sup>3</sup>phara<sup>®</sup> jan<sup>3</sup>n<sup>3</sup><sup>®</sup>  
yatk<sup>3</sup>lakalpakiayak<sup>3</sup>raña<sup>®</sup> ca,  
pun<sup>3</sup>tu m<sup>3</sup><sup>®</sup> tatsaviturvareñya<sup>®</sup>.*

he viññu b<sup>•</sup>ahm<sup>3</sup>di dv<sup>3r</sup> p<sup>•</sup>ac<sup>3</sup>rita,  
 he bhakta p<sup>3</sup>laka, he p<sup>3</sup>pa hartt<sup>3</sup>  
 he k<sup>3</sup>la-kalp<sup>3</sup>di ke <sup>3</sup>di sv<sup>3</sup>m<sup>o</sup>,  
 p<sup>3</sup>van ban<sup>3</sup> do he deva savit<sup>3</sup>.

O Supreme Deity! Who manifests as Vishnu and Brahma! the  
 Refuge of Thy devotees! O Master of Aeons! O *Savit<sup>3</sup> Dev!*  
 Please sanctify us. ....(8)

*yanmañĀala<sup>®</sup> viivasrij<sup>3®</sup> p<sup>•</sup>asiddha<sup>®</sup>,  
 utpattiraki<sup>3</sup> p<sup>•</sup>alayap<sup>•</sup>agalbha<sup>®</sup>  
 yasmin jagat sa<sup>®</sup>harte akhila<sup>®</sup> ca,  
 pun<sup>3</sup>tu m<sup>3®</sup> tatsaviturvareñya<sup>®</sup>.*

he viiva mañĀala ke <sup>3</sup>di k<sup>3</sup>raña,  
 utpatti-p<sup>3</sup>lana-saòh<sup>3</sup>ra kartt<sup>3</sup>  
 hot<sup>3</sup> tumh<sup>o</sup> meò laya yaha jagata saba,  
 p<sup>3</sup>van ban<sup>3</sup> do he deva savit<sup>3</sup>.

O the First Principle of the Universe! O Creator, Nurturer and  
 Destroyer! This entire universe merges back into You. O *Savit<sup>3</sup>  
 Dev!* Please sanctify us. ....(9)

*yanmañĀala<sup>®</sup> sarvagatasya viññoj,  
<sup>3</sup>tm<sup>3</sup> para<sup>®</sup> dh<sup>3</sup>m viiuddhatatva<sup>®</sup>  
 sçkim<sup>3</sup>òtarairyoga path<sup>3</sup>nuga<sup>®</sup>ya<sup>®</sup>,  
 pun<sup>3</sup>tu m<sup>3®</sup> tatsaviturvareñya<sup>®</sup>.*

he sarvavy<sup>3</sup>p<sup>o</sup>, p<sup>•</sup>eraka niyaòt<sup>3</sup>,  
 viiuddha <sup>3</sup>tm<sup>3</sup>, kaly<sup>3</sup>ñ kartt<sup>3</sup>  
 iubha yoga patha para hamko cal<sup>3</sup>o,  
 p<sup>3</sup>van ban<sup>3</sup> do he deva savit<sup>3</sup>.

O Omnipresent, Prime Mover and Ruler! O Pure Sublime Soul!  
O Bestower of supreme good! Lead us to union with You! O  
*Savit<sup>3</sup> Dev!* Please sanctify us. ....(10)

*yanmañĀala<sup>®</sup> b•ahamvido vadaòti,  
g<sup>3</sup>yaòti yacc<sup>3</sup>rañsiddhasaògh<sup>3</sup>;  
yanmañĀala<sup>®</sup> vedavida; smaraòti,  
pun<sup>3</sup>tu m<sup>3</sup><sup>®</sup> tatsaviturvareñya<sup>®</sup>.*

he b•ahmaniĪhoò se <sup>3</sup>di pçjita,  
vedagya jiske guñg<sup>3</sup>na kartt<sup>3</sup>  
sadbh<sup>3</sup>vn<sup>3</sup> hama saba meò jag<sup>3</sup> do,  
p<sup>3</sup>van ban<sup>3</sup> do he deva Savit<sup>3</sup>.

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

*yanmañĀala<sup>®</sup> veda vidopag<sup>0</sup>ta<sup>®</sup>,  
yaddyogin<sup>3</sup><sup>®</sup> yogapath<sup>3</sup>nugamya<sup>®</sup>  
tatsarvaveda<sup>®</sup> p•añm<sup>3</sup>mi divya<sup>®</sup>,  
pun<sup>3</sup>tu m<sup>3</sup><sup>®</sup> tatsaviturvareñya<sup>®</sup>.*

he yogiyò ke ïubha m<sup>3</sup>rgadariaka,  
sadgy<sup>3</sup>na ke <sup>3</sup>di saòc<sup>3</sup>ra kartt<sup>3</sup>  
p•añip<sup>3</sup>ta svik<sup>3</sup>ra lo ham sabh<sup>0</sup> k<sup>3</sup>,  
p<sup>3</sup>van ban<sup>3</sup> do he deva savit<sup>3</sup>.

O Divine Guide of the *yogis!* O Revealer of True Knowl-  
edge! O *Savit<sup>3</sup> Dev!* Please accept our obeisance. ....(12)

\*\*\*\*\*



## 11 D<sup>o</sup>p Yagya (Inspirations)

*Yagya* is a comprehensive term. To make determined efforts to incorporate high ideals in life is known as *Yagya*. *Gyan Yagya*, *Bh<sub>2</sub>dan Yagya*, *Net•a D<sup>3</sup>nYagya* 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 *D<sup>o</sup>pYagya* oblation in fire is a continuous and automatic process. The lamps lighted by *gh<sup>o</sup>* (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 bh<sup>3</sup>van<sup>3</sup>*.

### 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 *Mah<sup>3</sup>k<sup>3</sup>I* (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, *G<sup>3</sup>yat•o Maòt•a* with *Sw<sup>3</sup>h<sup>3</sup>* be chanted together for at least 24 times. In the end of each *Maòt•a "Ida®*

*G<sup>3</sup>yat•ai ida<sup>®</sup> na mama*” be repeated. Feel that due to this collective chanting of this *M<sup>3</sup>h<sup>3</sup>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.

## **G<sup>3</sup>yat•<sup>o</sup> Mah<sup>3</sup>maòt•a**

*O<sup>®</sup> bhçrbhuva; sva; tatsaviturvareñya<sup>®</sup> bhargo devasya dh<sup>o</sup>mahi dhiyo yo na; p•acoday<sup>3</sup>t sv<sup>3</sup>h<sup>3</sup>. ida<sup>®</sup> G<sup>3</sup>yat•ai ida<sup>®</sup> na mama.*

## **12 Pçrñ<sup>3</sup>huti**

### **12.1 Introduction**

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

Lord Krishna says in *Gīt<sup>3</sup>* 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 *Yagyīya* process. *Yagyīya* 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-heartedly. Noble emotions and thoughts

coupled with firm determination result in righteous actions. Thus in *Pçrñ<sup>3</sup>huti* of *D<sup>o</sup>pYagyas* we resolve to incorporate high ideals in our individual and collective lives and make life *Yagyamaya*.

## 12.2 Procedure

Take *akīat* (whole grains of rice) and flowers in the right hand. *Akīat* is the symbol of unflinching faith and flower of joyous enthusiasm. Feel that we are imbibing the divine energy generated by *D<sup>o</sup>pYagya* 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 *Pçrñ<sup>3</sup>huti* pledge in the presence of *Mah<sup>3</sup>k<sup>3</sup>l* in holy environment created by *Yagya*, as follows:

1. I (take one's own name) take the pledge in the presence of *Mah<sup>3</sup>k<sup>3</sup>l*/ at the occasion of *Pçrñ<sup>3</sup>huti* of this Yagya to give up (take the name of evil trait) from today. I shall perform *G<sup>3</sup>yat<sup>o</sup> S<sup>3</sup>dhan<sup>3</sup>* daily and feel that I am imbibing within me divine energy and light during this *s<sup>3</sup>dhan<sup>3</sup>*.
2. I shall regularly read *Yug Nirm<sup>3</sup>ñ* 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 - *ar<sup>3</sup>dhan<sup>3</sup>* 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 R̥pa 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 *P̥r̥ñ<sup>3</sup>huti Maòt•a* with reverence.

*O<sup>®</sup> p̥r̥ñamada; p̥r̥ñamida<sup>®</sup> p̥r̥ñ<sup>3</sup>t p̥r̥ñamudacyate p̥r̥ñasya p̥r̥ñam<sup>3</sup>d<sup>3</sup>ya p̥r̥ñamev<sup>3</sup>vaii̇lyate sv<sup>3</sup>h<sup>3</sup>.*

*O<sup>®</sup> sarva<sup>®</sup> vai p̥r̥ñā gva<sup>®</sup> sv<sup>3</sup>h<sup>3</sup>.*

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

## 13 Ârt<sup>o</sup>

### 13.1 Introduction

*Ârt<sup>o</sup>* is an humble emotional prayer to God. The flame of *Ârt<sup>o</sup>* 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-d̥ts* (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 *Ârt<sup>o</sup>*. The devotees, who have brought the plates for *D<sup>o</sup>pYagya* with them should perform *Ârt<sup>o</sup>* 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<sup>@</sup> ya<sup>@</sup> brahmaved<sup>3</sup>òtvido vadaòti,*  
*para<sup>@</sup> pradh<sup>3</sup>na<sup>@</sup> puruĪa<sup>@</sup> tath<sup>3</sup>òye.*

*viivodgate; k<sup>3</sup>rañm<sup>o</sup>ivara<sup>@</sup> v<sup>3</sup>,*  
*tasmai namo vighnavin<sup>3</sup>ian<sup>3</sup>ya.*

*O<sup>@</sup> ya<sup>@</sup> brahm<sup>3</sup>veruñend•a rud•amaruta; stunvaòti*  
*divyai; stavai; vedai; saògpadak•amopaniĪadairg<sup>3</sup>yatòti*  
*ya<sup>@</sup> s<sup>3</sup>mg<sup>3</sup>;*

*dhy<sup>3</sup>n<sup>3</sup>vasthit tadgaten mans<sup>3</sup> paiyanti ya<sup>@</sup> yogino,*  
*yasy<sup>3</sup>òta<sup>@</sup> na vidu; sur<sup>3</sup>suragañ<sup>3</sup>; dev<sup>3</sup>y tasmai nama; j.*

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

## Art<sup>o</sup> of G<sup>3</sup>yat<sup>o</sup>

Jayati jaya g<sup>3</sup>yat<sup>o</sup> m<sup>3</sup>t<sup>3</sup>, jayati jaya g<sup>3</sup>yat<sup>o</sup> m<sup>3</sup>t<sup>3</sup>,  
sat m<sup>3</sup>rag para hameò cal<sup>3</sup>o, jo hai sukha d<sup>3</sup>ta

<sup>3</sup>di ìakti tum alakh niraòjana, jaga p<sup>3</sup>lana kart<sup>o</sup>,  
duj kha ìok bhaya kleìa kalaha, d<sup>3</sup>rid<sup>o</sup>raya dainya hart<sup>o</sup>

brahmarçpiñ<sup>o</sup>, p<sup>o</sup>añatp<sup>3</sup>lin<sup>o</sup>, jagat dh<sup>3</sup>t<sup>o</sup> ambe,  
bhava-bhaya h<sup>3</sup>r<sup>o</sup>, jana hitak<sup>3</sup>r<sup>o</sup>, sukhad<sup>3</sup> jagadambe

bhaya<sup>3</sup>riñ<sup>o</sup> bhavat<sup>3</sup>riñ<sup>o</sup> anaghe, aja <sup>3</sup>nanda r<sup>3</sup>i<sup>o</sup>,  
avik<sup>3</sup>r<sup>o</sup> aghahar<sup>o</sup> avicalita, amle avin<sup>3</sup>i<sup>o</sup>

k<sup>3</sup>mdhenu sat cit <sup>3</sup>nad<sup>3</sup>, jaya gang<sup>3</sup> g<sup>o</sup>t<sup>3</sup>,  
savit<sup>3</sup> k<sup>o</sup> ìaivat<sup>o</sup> ìakti, tum s<sup>3</sup>vit<sup>o</sup> s<sup>o</sup>t<sup>3</sup>

r<sup>o</sup>ga, yaju, s<sup>3</sup>ma, atharva p<sup>o</sup>añayin<sup>o</sup>, p<sup>o</sup>añava mah<sup>3</sup>mahime,  
kuñdalin<sup>o</sup>, sahas<sup>o</sup>ara, su<sup>3</sup>mn<sup>3</sup>, ìobh<sup>3</sup> guñ garime

sv<sup>3</sup>ha, svadh<sup>3</sup>, ìac<sup>o</sup>, brahm<sup>3</sup>ñ<sup>o</sup>, r<sup>3</sup>dh<sup>3</sup>, rud<sup>o</sup>ñ<sup>o</sup>,  
jaya satrçp<sup>3</sup>, v<sup>3</sup>ñ<sup>o</sup>, vidy<sup>3</sup>, kamal<sup>3</sup>, kaly<sup>3</sup>ñ<sup>o</sup>

janan<sup>o</sup> hama haiò d<sup>o</sup>n-h<sup>o</sup>n, duj kha d<sup>3</sup>rid<sup>o</sup>a ke ghere,  
yadapi kuñla, kap<sup>o</sup> kapçta tau, b<sup>3</sup>lak haiò tere

snehasan<sup>o</sup> karuñ<sup>3</sup>mayi m<sup>3</sup>t<sup>3</sup>, carañ-ìarañ d<sup>o</sup>jai,  
bilakh rahe hama ìiìu-suta tere, day<sup>3</sup> d<sup>o</sup>ì<sup>o</sup> k<sup>o</sup>jai

k<sup>3</sup>m, k<sup>o</sup>odha, mada, lobha, da<sup>o</sup>bha, durbh<sup>3</sup>va, dvai<sup>o</sup>la hariye,  
ìuddha buddhi, ni<sup>3</sup>p<sup>3</sup>pa h<sup>o</sup>daya, mana ko pavit<sup>o</sup>a kariye

tuma samartha saba bh<sup>3</sup>òti t<sup>3</sup>riñ<sup>o</sup>, tu<sup>3</sup>l<sup>o</sup>, pu<sup>3</sup>l<sup>o</sup> t<sup>o</sup>t<sup>3</sup>,  
sat m<sup>3</sup>rag para hameò cal<sup>3</sup>o, jo hai sukhad<sup>3</sup>ta

Jayati jaya g<sup>3</sup>yat<sup>o</sup> m<sup>3</sup>t<sup>3</sup>, jayati jaya g<sup>3</sup>yat<sup>o</sup> m<sup>3</sup>t<sup>3</sup>.

## Prayer of God (in the form of *Yagya*)

### Yagya Devt<sup>3</sup> k<sup>o</sup> Stuti

Yagya r̥pa p̄abho! ham<sup>3</sup>re bh<sup>3</sup>va ujjvala k<sup>o</sup>jiye,  
choĀ deve chala kapaĪko, m<sup>3</sup>nsika bala d<sup>o</sup>jiye.

veda k<sup>o</sup> bole ric<sup>3</sup>eò, satya ko dh<sup>3</sup>rañ kare,  
harĪa me hoñ, magna s<sup>3</sup>re, ioka s<sup>3</sup>gara se tareò

aïvamedh<sup>3</sup>di rac<sup>3</sup>eò, yagya para-upak<sup>3</sup>ra ko,  
dharma mary<sup>3</sup>d<sup>3</sup> cal<sup>3</sup>kara, l<sup>3</sup>bh de saòs<sup>3</sup>r ko

nitya i•addh<sup>3</sup> bhakti se, yagy<sup>3</sup>di hama karate raheò,  
roga-p<sup>o</sup>Āit viiva ke, saòt<sup>3</sup>pa saba harte raheò

k<sup>3</sup>mn<sup>3</sup> miĪ j<sup>3</sup>ya mana se, p<sup>3</sup>p aty<sup>3</sup>c<sup>3</sup>r k<sup>o</sup>,  
bh<sup>3</sup>van<sup>3</sup>eò iuddha hoveò, yagya se nar-n<sup>3</sup>ri k<sup>o</sup>

l<sup>3</sup>bhak<sup>3</sup>r<sup>o</sup> ho havana, har j<sup>o</sup>vadh<sup>3</sup>r<sup>o</sup> ke liye,  
v<sup>3</sup>yu jala sarwat•a hoò, iubha gaòdha ko dh<sup>3</sup>rañ kiye

sv<sup>3</sup>rtha bh<sup>3</sup>va miĪ ham<sup>3</sup>r<sup>3</sup>, satya patha vist<sup>3</sup>ra ho,  
'ida® na mama' k<sup>3</sup> s<sup>3</sup>rthak, p•atyek meò vyavah<sup>3</sup>ra ho

h<sup>3</sup>tha joda jhuk<sup>3</sup>e mastaka, vaòdan<sup>3</sup> ham kara rahe,  
n<sup>3</sup>tha karuñ<sup>3</sup> r̥pa! karuñ<sup>3</sup>, <sup>3</sup>pak<sup>o</sup> saba para rahe

Yagya rupa p̄abho! ham<sup>3</sup>re bh<sup>3</sup>va ujjvala k<sup>o</sup>jiye,  
choĀ deve chala kapaĪko, m<sup>3</sup>nsika bala d<sup>o</sup>jiye.

## 14 Our Yug Nirm<sup>3</sup>ñ 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 Nirm<sup>3</sup>ñ Mission's Sacred Pledge For Ushering In The New Era (*Yug Nirm<sup>3</sup>ñ 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 (*Svadhya<sup>sya</sup>*) 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 Badleg<sup>3</sup>*"**

**" *Ham Sudhreòge Yug Sudhreg<sup>3</sup>*"**

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

## **15 Jaya GhoĀa (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 Ghoḷa

G <sup>3</sup> yat <sup>o</sup> m <sup>3</sup> t <sup>3</sup> k <sup>o</sup>	Jaya
Yagya bhagv <sup>3</sup> na k <sup>o</sup>	Jaya
Veda bhagv <sup>3</sup> na k <sup>o</sup>	Jaya
Bhart <sup>o</sup> ya sansk <sup>o</sup> ti k <sup>o</sup>	Jaya
Bh <sup>3</sup> rat m <sup>3</sup> t <sup>3</sup> k <sup>o</sup>	Jaya
Parama P <sup>3</sup> jya Gurudev k <sup>o</sup>	Jaya
Vaòdan <sup>o</sup> y <sup>3</sup> M <sup>3</sup> t <sup>3</sup> j <sup>o</sup> k <sup>o</sup>	Jaya
Eka banegèò	Neka banegèò
Hama sudhareòge	Yuga sudharega
Gy <sup>3</sup> n yagya k <sup>o</sup> jyoti jal <sup>3</sup> ne	Ham ghara-ghara meò jayeòge
Nay <sup>3</sup> saber <sup>3</sup> nay <sup>3</sup> uj <sup>3</sup> l <sup>3</sup>	Isa dharat <sup>o</sup> para l <sup>3</sup> yeòge
Nay <sup>3</sup> sam <sup>3</sup> ja ban <sup>3</sup> yeòge	Nay <sup>3</sup> jam <sup>3</sup> n <sup>3</sup> l <sup>3</sup> yeòge
Janma jah <sup>3</sup> ò para	Hamane p <sup>3</sup> y <sup>3</sup>
Anna jah <sup>3</sup> ò k <sup>3</sup>	Hamane kh <sup>3</sup> y <sup>3</sup>
Vast <sup>o</sup> a jah <sup>3</sup> ò ke	Hamane pahane
Gyan jah <sup>3</sup> ò se	Hamane p <sup>3</sup> y <sup>3</sup>
Vaha hai py <sup>3</sup> ra	Deïa ham <sup>3</sup> r <sup>3</sup>
Deï k <sup>o</sup> rakī <sup>3</sup> kauna kareg <sup>3</sup>	Ham kareòge-hama kareòge
M <sup>3</sup> nava m <sup>3</sup> t <sup>o</sup> a	Ek sam <sup>3</sup> na
Nar aur n <sup>3</sup> r <sup>o</sup>	Ek sam <sup>3</sup> na
Jati vaòia saba	Ek sam <sup>3</sup> na
Dharma k <sup>o</sup>	Jaya ho
Adharma k <sup>3</sup>	N <sup>3</sup> ia ho
P <sup>o</sup> <sup>3</sup> niyòè meò	Sadabh <sup>3</sup> van <sup>3</sup> ho
Vii <sup>3</sup> va k <sup>3</sup>	Kaly <sup>3</sup> ñ ho
Savadh <sup>3</sup> n	Nay <sup>3</sup> yuga <sup>3</sup> r <sup>3</sup> h <sup>3</sup> hai
Ham <sup>3</sup> r <sup>o</sup> yug nirm <sup>3</sup> ñ yojn <sup>3</sup>	Safala ho, safala ho, safala ho
Vaòde	Veda m <sup>3</sup> taram

## 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 *Maòt•a*:

*O@ y<sup>3</sup>ntu devagañ<sup>3</sup>; sarve pçj<sup>3</sup>m<sup>3</sup>d<sup>3</sup>y m<sup>3</sup>mkim,  
İİlâk<sup>3</sup>m sam•iddhyartha® punr<sup>3</sup>gamn<sup>3</sup>ya ca.*

## 17 İ<sup>3</sup>ntip<sup>3</sup>Ūha

### 17.1 Inspiration

Participants should chant *İ<sup>3</sup>ntip<sup>3</sup>th Maòt•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**

*O@ dyau; i³ntirantarikiã gua® i³nti; p•ithiv⁰ i³ntir³pa;  
i³ntirolãdhaya; i³nti;. vanaspataya; i³ntirvishvedev³;  
i³ntirb•hma i³nti; sarva gua® i³nti; i³ntireva i³nti;  
s³m³ i³ntiredhi.*

*O@ vishv³ni deva savitardurit³ni parasuva. yadbhad•a®  
tanna ³suva.*

*O@ i³nti;! i³nti;! i³nti;!!! sarv³riġãsu i³ntirbhavatu.*

\*\*\*\*\*

## Key To Transliteration and Pronunciation

<i>Sounds like</i>			<i>Sounds like</i>		
औ	a	o in son	ठ	Ūh	th in ant- hill
आ	ā	a in master	ड	Ā	d in den
इ	i	i in if	ढ	Āh	dh in godhood
ई	ī	ee in feel	ण	ñ	n in under
उ	u	u in full	त	t	french t
ऊ	ū	oo in boot	थ	th	th in thumb
ऋ	•	some what between r in ri	ध	dh	thh in with-hold
ए	ai	y in my	न	n	n in not
ए	e	ay in May	प	p	p in pen
ओ	o	oh	फ	ph	ph in loop-hole
औ	au	ow in now	ब	b	b in bag
क	k	k in keen	भ	bh	bh in abhor
ख	kh	ckh in blockhead	म	m	m in mother
ग	g	g (hard) in go	य	y	y in yard
घ	gh	gh in ghee	र	r	r in run
ङ	ḡ	ng in singer	ल	l	l in luck
च	c	ch in chain	व	v	v in avert
छ	ch	chh in catch him	श	ī	sh
ज	j	j in judge	ष	ī	sh in show
झ	jh	dgeh in hedgehog	स	s	s in sun
ञ	ō	n (somewhat) as in French	ह	h	h in hot
ट	Ū	t in ten	म्	®	m in sum

First Edition: 2,000

Rs 4.00

Rs 5.00

5,000

3,000

Publisher: Shantikunj, Hardwar

Price: Rs 4.00

June 1996

# **D<sup>o</sup>p Yagya**

**(YUG YAGYA PADDHTI)**



**SHANTIKUNJ, HARDWAR**

*Editor*  
***Brahmavarchas***

First Edition-1996

Price- Rs 3.00