

Dip Yagya

(YUG YAGYA PADDHTI)



- BRAHMAVARCHAS



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Dīp Yagya



Introduction

A mass movement was launched under the guidance of *Param Pūjya Gurudev* Pt. Shriram Sharma Acharya on the solid foundation of *Gāyatrī* 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 *Dīp Yagya*.

Importance

Dīp Yagya has made possible, the propagation of *Gāyatrī Sādhanā* 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 *Dīp 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. *Dīp 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 *Dīp Yagya*.

Dīp Yagya Paddhati (Procedure)

It has been composed in *Sanskrit Sūtras* rather than in *ślokas*. 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 "*DīpYagya*" within 2-4 days. In this way, the movement of "*Vicār Krānti*" and spiritual uplift of the masses through the message of the *Gāyatrī Mission* can be spread rapidly.

Advance Arrangements

Introduction

There is a need to exhort devout persons of all persuasions to participate in the *DīpYagya*. 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 *DīpYagyas* 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 “*DīpYagya*” 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, *Sankalp Patra*, from the participants to ensure their future participation. *Jap* or writing of *Gāyatrī Mantra*, and reciting of *Gāyatrī Cālīsā* 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.

Dīp 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 *dīpaka*, incense sticks, stand, and match box etc. along with *akṣat* (grains of rice), *rolī* and flowers, in a plate. *Dīpakas*, 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 *Kīrtana* 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. Pavitrīkarmaṇ (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 *Mantras* 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 *Mantra* should be chanted by the participants, with proper pauses, as given under:

Om pavitrātā mama/ manah kāy/ antah karṇeṣu samvišet

(The *Mantra* 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.

Om pavitrātā naḥ/ sanmārgam nayet

May sanctity provide magnificence to us.

Om pavitrātā naḥ/ mahattām prayacchatu

May sanctity provide peace to us.

Om pavitrātā naḥ/ śāntim praddātu

2 Sūrya Dhyāna Prāṇāyām

2.1 Introduction

The Sun uninterruptedly transmits vital energy (*Prāṇ Śakti*). 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 (*Mahā Prāṇ*) 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 *Mahā Prāṇ*, the very breath of our being, rid us of all evils
endow us with excellence.

Now repeat the following *Mantra*:

Om viśvāni dev Savitaḥ, duritāni parāsuva, yadbhadraṃ tanna āsuva.

(After repeating this *Mantra*, instruct for *prāṇāyām*)

Prāṇāyām

Inhale through both nostrils gradually. Retain the breath inside for sometime and exhale slowly and keep outside for a while. During *prāṇāyām* feel that :

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

Our mind is absorbing brilliance of *Savitā*,
It is becoming brilliant

Our heart is absorbing radiant warmth of *Savitā*,
It is becoming radiantly warm and compassionate

We have been illumināted 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 *rolī*/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 Sūtras* :

1. *Om mastiṣkam / śāntam bhūyāt*
(Our mind may be peaceful)
2. *Om anucitaḥ āveśaḥ / mā bhūyāt*
(Our mind may not get perturbed)
3. *Om śīrṣam / unnatam bhūyāt*
(Our head may remain high)
4. *Om vivekaḥ / sthīrī bhūyāt*
(We may always be guided by wisdom and foresight)

After this prayer, chant *Gāyatrī Mantra* and apply sandal paste/*rolī* with a sense of reverence on the forehead.

4 Saṅkalpa Sūtra Dhāraṇ

4.1 Introduction

Pūjya 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 *Mahākāl* into visible reality.

Invitation to Awakened Persons

The *Mahākāl* 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 *Mahākāl* viz- *Upāsanā, Sādhanā and Arādhanā*.

4.1.1 Upāsanā (to sit nearby)

Upāsanā 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 *Gāyatrī Mantra* 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 Sādhanā (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

Pūjya 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 Arāadhanā (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 *Arāadhanā* 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 *Upāsanā*, *Sādhanā* and *Arāadhanā* in life. These are: *Samayadān* and *Anśadān*.

1. *Samayadān*

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 *Upāsanā*, *Sādhanā* and *Arāadhanā*. What is gifted by God must be spent, at least in part, for His sake and for His work.

2. Añśa Dān

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 *Upāsanā*, *Sādhanā* and *Arādhanā* and adopting two practices of *Samayadān* and *Añśadān*, *Sanikalp Sūtra* (*Kalāvā*) should be taken in the left hand, covered with the right, and affirm:

Om isānuśāsanam svikāromi

(We accept the discipline of God)

Om maryādām / carisyāmi

(We shall adopt the righteous conduct)

Om varjyam / no carisyāmi

(We shall not do what is unrighteous)

Touch the *Sanikalp Sūtra* with forehead and tie the same in the right hand of others, while chanting *Gāyatrī Mantra*. Then pray with folded hands :

Oh!Mahākāl!, 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 Kalaśa Sthāpan

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. *Kalaśa* is the symbol of cosmos. All divine powers are visualised in *Kalaśa*, 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 "*Devatā*"

5.2 Procedure

The representative should perform *Kalaśa Pūjan* 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

*Om kalaśasya mukhe viṣṇuḥ kaṇṭhe rudraḥ samāśritāḥ,
mūle tatra sthito brahmā madhye māṭṛigaṇā smṛitāḥ*

*kukśau tu sāgarāḥ sarve saptadvīpā vasundharā,
rigvedoṭha yajurvedaḥ sāmvedo hyatharvaṇaḥ*

*aṅgaiśca sahitāḥ sarve kalaśantu samāśritāḥ,
atra gāyatṛī sāvitṛī śānti puṣṭikarī sadā*

*tvayi tiṣṭhanti bhūtāni tvayi prāṇaḥ pratiṣṭhitāḥ,
shivāḥ svayaṁ tvamevāsi viṣṇustvaṁ ca praḥjāpatih*

*ādityāḥ vasvo rudrāḥ viśvedevāḥ sapaitṛikāḥ,
tvavi tiṣṭhanti sarve pi yataḥ kām̐falapṛdāḥ*

*tvatprasādādimaṁ yagyam̐ kartum̐ihe jalodbhava,
sānnidhyam̐ kuru me dev prasanno bhav sarvadā.*

6 Guru Vandanā

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.

*Om akhaṇḍamaṇḍalākāraṃ vyāptam yen carācaram,
tadpadam darśitam yen tasmai śrīgurave namaḥ.*

*Om yathā sūryasya kāntistu śrīrāme vidhyate hi yā,
sarvaśaktisvarūpāyai devyai bhagavatyai namaḥ.*

Om śrīgurave namaḥ, āvāhyāmi, sthāpyāmi, pūjayāmi.

7. Dev Namaskār

7.1 Introduction

Naman means salutation. It is an expression of our own reverence and devotion towards Divine forces. *Pranām* 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 *Namah* 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 Sūtras*).

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

Om sarvābhyo/ devśaktibhyo namah

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

Om sarvebhyo/ devpuruṣebhyo namah

3. Salutation to exalted souls, who have controlled their thoughts, actions and emotions and whole-heartedly devote themselves for the propagation of virtuous tendencies.

Om sarvebhyo/ mahāprāṇebhyo namah

4. Salutation to those *mahārudras*, who provide us strength for fighting against evil.

Om sarvebhyo/ mahārudrebhyo namah

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

Om sarvebhyo/ ādityebhyo namah

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

Om sarvābhyo/ mātriśaktibhyo namah

7. Salutation to all holy pilgrimage centres which are filled with fragrance of *Susaṅskār*, and induce sacred feelings in those who visit them.

Om sarvebhyaḥ/ tīrthebhyo namaḥ

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

Om mahāvidhyāyai namaḥ

9. Salutation to *Mahākāl*, the Absolute Cause of all.

Om etatkarmapradhān/ śrīmanmahākālāya namaḥ

8 Pañcopcār Pūjan

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 *Pañcopacār Pūjan* depict five capabilities, which we offer to divine forces.

8.2 Procedure

The selected representatives offer water, flowers, *akṣat*, *dhūp*, *dīp* and *naivedya* on dais with chanting of *Mantra*. 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 akśat.

Oh! Dev! our inner joy is offered in the form of flowers

Oh! Dev! Accept our merit and radiance in the form of dhūp-dīp

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

Pronounce the Mañtra

Om sarvebhyo devebhyo namaḥ/ jalam/ gandhākśatam/ puṣpaṃ/ dhūpaṃ / dīpaṃ- naivedhyaṃ/ samarpayāmi

Salute with folded hands. Pray:

*Om namostvanantāya sahastramūrtaye,
sahastrapādākśīśīrorubāhve
sahastranāmne puruṣāya śāśvate,
sahastrakotiyugdhāriṇe namaḥ.*

9 Agni Sthāpanā

9.1 Introduction

Fire has been described as priest in *Rīgveda*. 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 *Mantra*. 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

Om agne naya supathā rāye, asmān viśvāni deva vayunāni vidvān. Yuyodhyasmajjuhurāṅmeno bhūyiṣṭhām te nama uktim vidhema.

10 Gāyātrī Stavana

10.1 Introduction

The deity of *Gāyātrī Mahāmantra* is "Savitā" (Sun). The primary pre-eminent source of light, energy and consciousness is called *Savitā*. The Sun is the prime source of these attributes on the earth. Therefore, Sun is regarded as *Savitā*. *Savitā* is Almighty God, symbol of all divine virtues, ideals and powers.

In *Gāyātrī Stavana*, therefore, *Savitā* is synonymous with God the primordial source of life, energy, light and consciousness.

10.2 Prayer

Participants should carefully listen *Gāyātrī Stavana* and repeat the last line "pun³tu mām tatsaviturvareṇyam" Pray that our thoughts, feelings, emotions and disposition are being purified thus making us fit instrumentations for active participation in divine work.

Stavana

*Om yanmaṇḍalam dīptikaram viśālam,
ratnapṛbham tivrāmanādirupam
dāridṛyaduḥkḥśayakāraṇam ca,
punātu mām tatsaviturvareṇyam.*

śubh jyoti ke puñj, anādi, anupama,
brahmāi, da vyāpī ālok karttā
dāridrya, duḥkha bhaya se mukta kara do
pāvan banā do he deva savitā.

O supreme Splendour of Munificent Light! O Eternal Absolute! O Omnipresent Illuminator! O *Savitā Dev!* deliver us from destitution, misery and fear. O *Savitā Dev!* Please sanctify us.(1)

*yanmaṇḍalam devgaṇaiḥ supūjitam,
viprai stutam mānavmuktikovidam
tam devadevaṁ praṇmāmi bharga,
punātu mām tatsaviturvareṇyam.*

riṣi devatāoñ se nitya pūjita,
he bharga bandhana-mukti karttā
svikāra kara lo vañdana hamāra
pāvan banā do he deva savitā.

O *Savitā 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 *Savitā Dev!* Please sanctify us.(2)

*yanmaṇḍalam gyānaghanam tvagamyaṁ,
trailokyapūjyaṁ triguṇātmarupam
samasta tejomaya divya rūpaṁ,
punātu mām tatsaviturvareṇyam.*

he gyāna ke ghana, trailokya pūjita,
pāvan guṇo ke vistāra karttā
samasta pratibhā ke ādi kāraṇ,
pāvan banā do he deva savitā.

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

*yanmaṇḍalam gūḍhamatiprabodham,
 dharmasya vṛiddhim kurute janānām
 yat sarvapāpakśayakāraṇam ca,
 punātu mām tatsaviturvareṇyam.*

he gūḍha aṅtaḥkaraṇa me virājita,
 tuma doṣa-pāpādi saṁhāra karttā
 śubha dharma kā bodha hamako karā do,
 pāvan banā do he deva savitā.

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

*yanmaṇḍalam vyādhivināśadakśam,
 yadṛigyajuhśāmsu saṁprgītāṁ
 prakāśtam yen ca bhūrbhuvah svaḥ,
 punātu mām tatsaviturvareṇyam.*

he vyādhi nāśak, he puṣṭi dātā,
 riga, sāma, yaju veda sancār karttā
 he bhūrbhuvah svaḥ meṅ sva prakāśita,
 pāvan banā do he deva savitā.

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

*yanmaṇḍalam vedavidō vadanti,
gāyanti yaccāraṅsiddhasaṅghāḥ
yadhyogino yogajuṣām ca saṅghāḥ,
punātu mām tatsaviturvareṇyam.*

saba vedavida cāraṇa, siddha yogī,
jisake sadā se heṅ gāna karttā
he siddha santoṅ ke lakśya śāśvata,
pāvan banā do he deva savitā.

O *Savitā 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 *sādhanā* of *yogis* and saints. O *Savitā Dev!* Please sanctify us.(6)

*yanmaṇḍalam sarvajaneṣu pūjitaṃ,
jyotiśca kuryādiha martyaloke
yatkalakālādimanādi rāpaṃ,
punātu mām tatsaviturvareṇyam.*

he viśva mānava se ādi pūjita,
naśvara jagat me śūbha jyoti karttā
he kāla ke kāla-anādi īśvara,
pāvan banādo he deva savitā.

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

*yanmaṇḍalam viṣṇucaturmukhāsyam,
yadakśaram pāpharam janānām
yatkalakalpakśayakāraṇam ca,
punātu mām tatsaviturvareṇyam.*

he viṣṇu brahmādi dvārā pṛacārita,
 he bhakta pālaka, he pāpa harttā
 he kāla-kalpādi ke ādi svāmī,
 pāvan banā do he deva savitā.

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

*yanmaṇḍalam viśvasrijām pṛasiddham,
 utpattirakṣā pṛalayapṛagalbham
 yasmin jagat saṁharte akhilam ca,
 punātu mām tatsaviturvareṇyam.*

he viśva maṇḍala ke ādi kāraṇa,
 utpatti-pālana-saṁhāra karttā
 hotā tumhīn meṁ laya yaha jagata saba,
 pāvan banā do he deva savitā.

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

*yanmaṇḍalam sarvagatasya viṣṇoḥ,
 ātmā param dhām viśuddhatatvam
 sūksmāntarairyoga pathānugamyam,
 punātu mām tatsaviturvareṇyam.*

he sarvavyāpī, pṛeraka niyaṅtā,
 viśuddha ātmā, kalyāṇ karttā
 śubha yoga patha para hamko calāo,
 pāvan banā do he deva savitā.

O Omnipresent, Prime Mover and Ruler! O Pure Sublime Soul!
O Bestower of supreme good! Lead us to union with You! O
Savitā Dev! Please sanctify us.(10)

*yanmaṇḍalam brahamvido vadaṅti,
gāyanti yaccārānsiddhasaṅghāḥ
yanmaṇḍalam vedavidah smaranti,
punātu mām tatsaviturvareṇyam.*

he brahmaniṣṭhoṅ se ādi pūjita,
vedagya jiske guṅgāna karttā
sadbhāvnā hama saba meṅ jagā do,
pāvan banā do he deva Savitā.

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

*yanmaṇḍalam veda vidopagītam,
yaddyoginām yogapathānugamyam
tatsarvavedam praṅmāmi divyam,
punātu mām tatsaviturvareṇyam.*

he yogiyon ke śubha mārgadarśaka,
sadgyāna ke ādi saṅcāra karttā
praṅpāta svikāra lo ham sabhī kā,
pāvan banā do he deva savitā.

O Divine Guide of the *yogis!* O Revealer of True Knowl-
edge! O *Savitā Dev!* Please accept our obeisance.(12)

11 Dīp Yagya (Inspirations)

Yagya is a comprehensive term. To make determined efforts to incorporate high ideals in life is known as *Yagya*. *Gyan Yagya*, *Bhūdan Yagya*, *Netra Dān Yagya* 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 *Mantras* and third is faith and devotion of the participants. All these combined together constitute *Yagya*.

In *Dīp Yagya* oblation in fire is a continuous and automatic process. The lamps lighted by *ghī* (butter milk) and fragrance of burning incense sticks constitute continuous oblation process. It is coupled with utterance of *Mantra* 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 bhāvanā*.

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 *Mahākāl* (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, *Gāyatrī Mantra* with *Swāhā* be chanted together for at least 24 times. In the end of each *Mantra* "*Idam*

Gāyatṛai idam na mama" be repeated. Feel that due to this collective chanting of this *Māhāmantra*, 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.

Gāyatṛī Mahāmantra

Om bhūrbhuvah svaḥ tatsaviturvareṇyam bhargo devasya dhīmahi dhiyo yo nah pracodayāt svāhā. idam Gāyatṛai idam na mama.

12 Pūrṇāhuti

12.1 Introduction

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

Lord Krishna says in *Gītā* 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-heartedly. Noble emotions and thoughts

coupled with firm determination result in righteous actions. Thus in *Pūrṇāhuti* of *DīpYagyas* we resolve to incorporate high ideals in our individual and collective lives and make life *Yagyamaya*.

12.2 Procedure

Take *akśat* (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 *DīpYagya* 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 *Pūrṇāhuti* pledge in the presence of *Mahākāl* in holy environment created by *Yagya*, as follows:

1. I (take one's own name) take the pledge in the presence of *Mahākāl*/ at the occasion of *Pūrṇāhuti* of this *Yagya* to give up (take the name of evil trait) from today. I shall perform *Gāyatrī Sādhanā* daily and feel that I am imbibing within me divine energy and light during this *sādhanā*.
2. I shall regularly read *Yug Nirmāṇ* 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 - *arādhanā* 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 Rūpa 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 *Pūrṇāhuti Mañṭra* with reverence.

Om pūrṇamadah pūrṇamidaṃ pūrṇāt pūrṇamudacyate pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate svāhā.

Om sarvaṃ vai pūrṇa gvaṃ svāhā.

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

13 Ārtī

13.1 Introduction

Ārtī is an humble emotional prayer to God. The flame of *Ārtī* 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-dūts*⁸ *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 Manic* with *Ārtī*. The devotees, who have brought the plates for *Dīp Yagya* with them should perform *Ārtī* 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.

*Om yaṁ brahmavedāntvīdo vadānti,
param pradhānam puruṣam tathānye.*

*viśvodgateḥ kāraṇmīśvaram vā,
tasmai namo vighnavināśanāya.*

*Om yaṁ brahmāveruṇendra rudramarutaḥ stuvānti
divyaiḥ stavaiḥ vedaiḥ saṅgpadakramopaniṣadairgāyatnti
yaṁ sāmgaḥ.*

*dhyānāvasthit tadgaten mansā paśyanti yaṁ yogino,
yasyāntam na viduḥ surāsuraganāḥ devāy tasmai namaḥ.*

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

Artī of Gāyatṛī

Jayati jaya gāyatṛī mātā, jayati jaya gāyatṛī mātā,
sat mārag para hamen calāo, jo hai sukha dāta

ādi śakti tum alakh nirañjana, jaga pālana kartṛī,
duḥkha śok bhaya kleśa kalaha, dāridṛaya dainya hartṛī

brahmarūpiṇī, pṛaṇatpālīnī, jagat dhātṛī ambe,
bhava-bhaya hārī, jana hitakārī, sukhadā jagadambe

bhayhārīṇī bhavatārīṇī anaghe, aja ānanda rāśī,
avikārī aghaharī avicalita, amle avināśī

kāmdhenu sat cit ānadā, jaya gangā gītā,
savitā ki śāsvatī śakti, tum sāvitṛī sītā

rīga, yaju, sāma, atharva pṛaṇayinī, pṛaṇava mahāmahime,
kuṇḍalinī, sahastrara, suṣmnā, śobhā guṇ garime

svāha, svadhā, śacī, brahmāṇī, rādhā, rudrāṇī,
jaya satrūpā, vāṇī, vidyā, kamalā, kālyāṇī

jananī hama haiṅ dīn-hīn, duḥkha dāridṛa ke ghere,
yadapi kuṭīla, kapṭī kapūta tau, bālak haiṅ tere

snehasanī karuṇāmayi mātā, caraṇ-śaraṇ dijai,
bilakh rahe hama śīśu-suta tere, dayā dṛiṣṭī kījai

kām, kṛodha, mada, lobha, daṁbha, durbhāva, dvaiṣa hariye,
śuddha buddhi, niṣpāpa hṛīdaya, mana ko pavitṛa kariye

tuma samartha saba bhānti tāriṇī, tuṣṭī, puṣṭī tṛātā,
sat mārag para hamen calāo, jo hai sukhadāta

Jayati jaya gāyatṛī mātā, jayati jaya gāyatṛī mātā.

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

Yagya Devtā kī Stuti

Yagya rūpa pṛabho! hamāre bhāva ujjala kījiye,
choḍ deve chala kapaṭ ko, mānsika bala dījiye.

veda kī bole ricāeñ, satya ko dhāraṇ kare,
harṣa me hoṇ, magna sāre, śoka sāgara se tareñ

aśvamedhādi racāeñ, yagya para-upakāra ko,
dharma maryādā calākara, lābh de sañsār ko

nitya śṛaddhā bhakti se, yagyādi hama karate raheñ,
roga-pīḍit viśva ke, sañtāpa saba harte raheñ

kāmnā miṭa jāya mana se, pāp atyācār kī,
bhāvanāeñ śuddha hoveñ, yagya se nar-nāri kī

lābhakārī ho havana, har jīvadhārī ke liye,
vāyu jala sarwatṛa hoñ, śubha gañdha ko dhāraṇ kiye

svārtha bhāva miṭe hamārā, satya patha vistāra ho,
'idañ na mama' kā sārthak, pṛatyek meñ vyavahāra ho

hātha joda jhukāe mastaka, vañdanā ham kara rahe,
nātha karuṇā rūpa! karuṇā, āpakī saba para rahe

Yagya rupa pṛabho! hamāre bhāva ujjala kījiye,
choḍ deve chala kapaṭ ko, mānsika bala dījiye.

14 Our Yug Nirmāṇ 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 Nirmāṇ Mission's Sacred Pledge For Ushering In The New Era

(*Yug Nirmāṇ Satsaṅkalpa*)

- * 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 (*Svadyāya*) and of keeping the company of Saints (*Satsaṅga*).
- * 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 Badleᅅge Yug Badlegā "*

" Ham Sudhreᅅge Yug Sudhregā "

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

15 Jaya Ghoᅣa (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 Ghoṣa

Gāyatṛī mātā kī	Jaya
Yagya bhagvāna kī	Jaya
Veda bhagvāna kī	Jaya
Bhartiya sanskrīti kī	Jaya
Bhārat mātā kī	Jaya
Parama Pūjya Gurudev kī	Jaya
Vaṇdanīyā Mātājī kī	Jaya
Eka banegen	Neka banegen
Hama sudhareṅge	Yuga sudharega
Gyān yagya kī jyoti jalāne	Ham ghara-ghara meṅ jayeṅge
Nayā saberā nayā ujālā	Isa dharatī para lāyeṅge
Nayā samāja banāyeṅge	Nayā jamānā lāyeṅge
Janma jahān para	Hamane pāyā
Anna jahān kā	Hamane khāyā
Vaṣṭra jahān ke	Hamane pahane
Gyan jahān se	Hamane pāyā
Vaha hai pyāra	Deśa hamārā
Deś kī rakṣā kauna karegā	Ham kareṅge-hama kareṅge
Mānava māṭra	Ek samāna
Nar aur nārī	Ek samāna
Jati vaṅśa saba	Ek samāna
Dharma kī	Jaya ho
Adharma kā	Nāśa ho
Prāṇiyon meṅ	Sadabhāvanā ho
Viśva kā	Kalyāṇ ho
Savadhān	Nayā yuga ā rāhā hai
Hamārī yug nirmāṇ yojnā	Safala ho, safala ho, safala ho
Vaṇde	Veda mātaram

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 *akśhat*. All devotees should pay homage with folded hands. Recite the following *Mantra*:

*Om yāntu devagaṇāḥ sarve pūjāmādāy māmkim,
Iṣṭakām samṛiddhyartham punrāgamnāya ca.*

17 Śāntipāṭha

17.1 Inspiration

Participants should chant *Śāntipāṭh Mantra* 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 Maṅṭra

*Om dyauh śāntirantarikṣa guṃ śāntiḥ pṛithivī śāntirāpah
śāntiroṣadhayaḥ śāntiḥ. vanaspatayaḥ śāntirvishvedevāḥ
śāntirbrhma śāntiḥ sarva guṃ śāntiḥ śāntireva śāntiḥ
sāmā śāntiredhi.*

*Om vishvāni deva savitarduritāni parasuva. yadbhadraṃ
tanna āsuva.*

Om śāntiḥ! śāntiḥ!! śāntiḥ!!! sarvāriṣṭasusāntirbhavatu.

Key To Transliteration and Pronunciation

<i>Sounds like</i>			<i>Sounds like</i>		
अ	a	o in son	ठ	ṭh	th in ant- hill
आ	ā	a in master	ड	ḍ	d in den
इ	i	i in if	ढ	ḍh	dh in godhood
ई	ī	ee in feel	ण	ṇ	n in under
उ	u	u in full	त	t	french t
ऊ	ū	oo in boot	थ	th	th in thumb
ऋ	r̄	some what between r in ri	ध	dh	thh in with-hold
ऐ	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	ṅ	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	ś	sh
ज	j	j in judge	ष	ṣ	sh in show
झ	jh	dgeh in hedgehog	स	s	s in sun
ञ	ñ	n (somewhat) as in French	ह	h	h in hot
ट	ṭ	t in ten	म्	m̄	m in sum

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