

SANDHYA AND HAVAN CEREMONY

Mañtras in Roman, Saṅskriṭ and English
(With Selected, over 50 Bhajans)

Sandhya
Sangeet-Sandhya
General Yajña



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The Key for pronunciation and Transliteration

Pronunciation guide

Roman	Nāgri	sound	Roman	Nāgri	sound
a	अ	apple	d	ड	drum, road
ā	आ	father, arm	dh	ढ	redhaired,
i	इ	fill, chill	ṇ	ण	fund
ī	ई	Police, hear, dear	t	त	tortilla
u	उ	full, put	th	थ	thumb, thorn
ū	ऊ	rude, rule, cool	d	द	father, brother
e	ए	prey	dh	ध	adhere,
ai	ऐ	aisle	n	न	not, near
o	ओ	go, so	p	प	put, pass, paste
au	औ	haus, saus	f	फ	uphill, fast
m/ṃ	अं	sums, sons	b	ब	bear, boat
ḥ	अः	oh, yeah	bh	भ	abhor,
k	क	seek, cat, kola	m	म	map, man
kh	ख	Brookhurst	y	य	yet, yes
g	ग	get, go, group	r	र	red, road
gh	घ	loghut,	l	ल	look, lead
ṅ	ङ	sing, ring	v	व	very, vast
c	च	china, chair	ś	श	Sugar, Sure, oSo
ch	छ	Churchill, Chanel	ṣ/ś	ष	bush, goldfish
j	ज	jump, jungle	s	स	so, some, saint
jh	झ	Beijing	h	ह	hear, hammer
ñ	ञ	sing, canyon	ī/ṛ	ऋ	brim,
ṭ	ट	true, water	kś	क्ष	autorickshaw
ṭh	ठ	hath-yoga	jñ	ज्ञ	legion

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CREDIT and THANKS

For this hard work lots of credit goes to special scholars, people. We did not try to copy and paste the meanings of the Mantras. We have tried our best to make sure meanings are matches with Devta-Rishi and appropriate with occation. We tried to make translation/meaning usefull and simple.

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We thank generosity of the following donors for their finacinal help so that we can provide this booklet to our Satsangies and children to help them read and understand some of the material from our scriptures in the form of Sandhya-Havan, Vedic Mantras, and Hymns.

Anu & Vinod Sagar family

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Sobha Sobti family

PREFACE

Hindu religion is a vast diverse ocean in which different scholars and priets perform rituals according to their way, training and upbringing. Every place of worship, temple, or community center have its own rules and rituals. There is hardly any commonality.

Arya Samaj has done a great job in this regard. By studying all the Vedic texts, efforts have been made to bring equality in rituals, so that uniformity remains and also the authenticity of the scriptures.

This booklet is prepared to meet the special needs of local community. There may be difference of opinions about listed procedures in this booklet by some, but, no reason to argue.

The mantras in this booklet are in Sanskrit (with attached Romanized English). It is well known that recitation of written Sanskrit words is difficult. It is even more difficult for those who have never studied this language, like our generation in this country. Many of words are compound joining two or more into a single one. Keeping this in mind, many words in this booklet have been split apart for the sake of pronunciation without sacrificing the root word and meaning.

The current generation of Indo- American children is future of this community. Our growth in this country depends on them. We would like to help these children learn our rites and rituals so that they would be proud of our heritage culture, philosophy and knowledge.

We thank and congratulate all those who are helpful in any form in any social program. Scholars, social worker, activist, they do contribute into community. Your help in any form, religious, cultural, educational or any other field, need to be recognized. Your efforts plays big roal in creating just society, specially when you invest in younger generation. I personally appreciate your hard work and contribution in any form, by providing your wisdom, time and money. You all deserve my gratitude.

Dr. Som Pal

kṛinvanto viśhvam-āryam
make the world noble

MEDITATION

Meditation is that state of mind in which there are no worldly thoughts. A thought is the flow of ideas moving without aim or without any control. Meditation is also a flow of continuous ideas but with a specific goal to achieve. The key to meditation is having certain Aim “dhyānaṁ nirviśhayaṁ manaḥ” (Yog Darśhanam). Meditation is different than prayer, which is a form of surrender to some deity or something. Sandhya is a preparation for the meditation.

What is Saṁdhyā and why do it?

No medicine has yet been invented which could keep a human, free from tension. However, the meditation upon God is the best way to release tension.

The word Saṁdhyā has many meanings. Saṁ = well, dhyā= to ponder and concentrate. An action directed towards deeply pondering and concentrating upon God is called Saṁdhyā. Union of morning and evening at twilight (dusk & dawn) is also called Saṁdhyā. Prayer done in the morning and evening is also called Saṁdhyā because you are being united with the supreme power.

Saṁdhyā is a personal meditation done at dusk and dawn but at a very quiet place. However, it can also be done in a group setting at a community center, a temple, or any other religious place.

Before sitting down to do Sandhya, one needs to take a shower or at least wash hands, face, and feet. The place has to be clean, airy and quiet. One should sit in a position to be as comfortable as possible with head, neck, chest, and spine in straight upright position. If needed, a cushion may be used. There should be enthusiasm and not lethargy before starting. It might be helpful to sip some water before starting Sandhya or have some water available to sip.

Facing: In the morning, face East, in the evening face West, in the direction of wind flow, or in any direction one feels comfortable.(upniśhad řśhi). If sitting around a Havan Kund, follow the directions provided by the priest.

GĀYATRĪ MANTRA

Om bhūr-bhuvah svaḥ.

ṛishi: viśhvāmitra, Devtā: savitā;

ṭaṭ savitṛur-varèṅyaṃ bhargo devasya dhīmahi.

dhiyo yo naḥ pracodayāt.

Rigved: 3.62.10; Yaju. 36.3

(Om) God (bhūḥ) earth, the giver of the life (bhuvah) destroyer of all kinds of miseries (svaḥ) wealth, form of pleasure and the bestower of pleasure. (ṭaṭ) that (savitṛuḥ) the progenitor of the entire universe (varèṅyaṃ) the most acceptable, the one you have desire for (bhargaḥ) personification of knowledge, the one who can fulfill your desires (dèvasya) divine, the gods (dhīmahi) meditate, let him be in my mind (dhiyaḥ) intellect, thinking power (yaḥ) one who (naḥ) our (pracodyāt) may inspire, lead to the right path.

ṭūnè hamè utpanna kiyā pālan kar rahā hai ṭū.

ṭujhasè hī pāṭè prāṅ ham dukhiyo kè kaṣṭa hartā hai ṭū.

ṭèrā mahān ṭèj hai chāyā huā sabhī sthān.

sṛiṣṭi kī vastu vastu mè ṭū ho rahā hai vidyamān.

ṭèrā hī dhartè dhyān ham māngṭè ṭèrī dayā.

īśvar hamārī budhi ko śrèṣṭha mārḡ par calā.

Gāyatrī Mantra is regarded as the most sacred Mantra among all the Mantras of the Vedas. This mantra is called by these five names:

1. gāyatrī mantra
2. sāvitṛī mantra
3. guru mantra
4. mahā mantra
5. vèdo kā mukhya mantra

Gāyatrī Mantra: this mantra is written in gāyatrī chanda (the rhythm) so is called gāyatrī mantra. The author of the Nirukta says: **gāyatrī gāyṭè ṣṭuṭi-karmanah.** or **"gāyaṅṭam ṭrāyṭè iṭi gāyatrī"** Whoever recitse this Mantra achieves immortality.

Savitṛī Mantra: the god worshipped in this mantra is called Savitṛī=savitā dèva (the one who gives birth to all the living beings and takes care as a mother).

Guru Mantra: When a student goes to the guru, first time to start official education, the very first mantra guru gives is this Mantra.

Mahā Mantra: This is the Mantra extolled by everyone including ṛishi Viśhvamitra and Manu.

Vèdoṅ kā Mukhya Mantra: This Mantra is repeated in all (four) Vedas and upnishads.

After gayatrī mantra, start from here:

**Om śhanno dèvīr-abhiṣṭay āpo bhavanṭu pīṭayè.
śhañyor-abhi śravanṭu naḥ.**

Rigved: 10.9.4; Yaju. 36.12

īśhi: dadhyaṅ atharvā, trīśīrāstvāṣṭr, vāmbriś. Devtā: āpaḥ;

May the All-Pervading Divine Power, the Bestower of light and happiness, be helpful to us in satisfying the cravings of our body and soul, and may shower on us, your blessings and happiness from all around.

After reciting above mantra, take sip of water 3 times, then take water in left palm and use two middle fingers of right hand to touch parts of body, going right to left.

Om vāk vāk	(Mouth, both corners)
Om prāṇaḥ prāṇaḥ	(Nostrils, both side)
Om chakśhuḥ chakśhuḥ	(Eyes, both)
Om śhrotraṃ śhrotraṃ	(Ears, both)
Om nābhiḥ	(Navel)
Om hridayaṃ	(Heart)
Om kañṭhaḥ	(Throat)
Om śhiraḥ	(Head) (Panch-mahayajna-vidhi)
Om bāhu-bhyām yaśho-balaṃ	(Shoulders)
Om kar-ṭal kar-priṣṭhè	(Palms, front and back)

O God, due to your blessing let all of our faculties be strong and well. We should be able to talk and taste, we should be able to breathe and smell through our nose, we should be able see with our eyes, we should be able to hear with our ears. Let our navel, heart, neck, head, arms, and hands etc be healthy, strong and we should be able to achieve fame.

Mārjan Mañtra

Om bhuh punāṭu śhirasi.	(the head),
Om bhuvah punāṭu nēṭrayoḥ.	(Eyes),
Om svaḥ punāṭu kañthè.	(Throat),
Om mahah punāṭu hridayè.	(Heart),
Om janaḥ punāṭu nābhyām.	(Navel),
Om ṭapaḥ punāṭu pādayoḥ.	(Feet),
Om saṭyam punāṭu punaḥ-śhirasi.	(Head),
Om kham brāhṃ punāṭu sarvaṭra.	(All over) “Panch Mahayajna”

O God, with your blessings, remove all shortcomings of our parts, and make them pure. O beloved God, make our intellect great. O remover of miseries removes any illness of our eyes. O embodiment of bliss, let our speech be sweet and helpful, O great one, make our heart helpful. O creator of us all, give us long life. O God, give our feet the strength to do the hard work. O all truthful God, show us the right path. O Omnipresent God, let whole our body be pure.

Prāṅyāma; breathing practice

Om bhuh **Om bhuvah**
Om svaḥ **Om mahah**
Om janaḥ **Om ṭapaḥ**
Om saṭyam.

Ṭaittirīya āraṅyak: 10.27

O God, you are creator of life. Give us long life, remove all our shortcomings, give us happiness. Let us become great, believing in justice, and be truthful.

After reciting the above, do at least 3 Pranayams

Pranayama is very helpful in meditation and stable concentration.



Sin destroyer mañtras (He is the creator)

Next three mantras are about Discovering the process of the creation of the universe, and identifying God as the Creator, Sustainer and Destroyer. (Sin destroyer mantras)

All three mañtras: řiři: aghmarřhaṅ madhuchāndas, dēvtā: bhāvřrtam;

Om řiřam ca satyam ca-abhīd-dhāt tapaso adhya-jāyaṭ taṭo rāṭry-ajāyaṭ taṭaḥ samudro arṇavaḥ.

Řigvėd: 10.190.1

Om samudrād arṇavād-adhi samvaṭ-saro-ajāyaṭ. aho-rāṭrāṇi vid-dhad viřhvasy miřhaṭo vařhī.

Řigvėd: 10.190.2

Om sūryā-caṅdr-masau dhātā yathā pūrvam akalpayat divam ca pṛithivīm ca-aṅṭa-rikřham-aṭho svaḥ.

Řigvėd: 10.190.3

The truth and řiř (ultimate, universal truth) were created with God's efforts (The rules according to nature are řiř (universal truth) and according to humans are truth). Based upon these rules of řiř and truth, this nature was created. It seems that God created the day by churning of ocean of night. After creating day and night, God created time, months, and years. The galaxy, space, earth, sun, moon, stars, day, night, seconds, periods, clouds, ocean, etc. have been created, just like in the past.

Ask yourself, am I able to create all of the above. If not, why do I feel so haughty? By getting rid of this hautiness will help eliminate my sins. According to sages and learned people haughtiness can rise to sins.

After reciting the following mantra, take sip of water, 3 times.

**Om śhanno dèvī-rabhiśhtay āpo bhavanṭu pīṭayè.
śhañyo-rabhi -śravanṭu naḥ.**

Rigved: 10.9.4; Yaju. 36.12

īśhi: dadhyaṅg atharvā, triśirāstvāstr, vāmbriśa. Devtā: āpaḥ

O Omnipresent God with heavenly qualities, fulfill all our desires, give us all the happiness, and shower us with peace and happiness from all directions.

The purpose of sipping water is to avoid being sleepy, get over lethargy, and be exuberant during the sandhya. (Sipping water is not even necessary).

MANSA PARIKRAMA MANTRA

**Om prācī dig-agniradhi-paṭi-rasiṭo
rakśhiṭā-adityā iśhavaḥ.
ṭèbhyo namo -adhipaṭi-bhyo namo
rakśhi-ṭribhyo nam iśhu-bhyo nam ebhyo aṣṭu.
yo- asmān dvèśhti yam vayam dviśhmas-ṭam
vo jambhè dadhmaḥ.**

atharv-vèd: 3.27.1

Āśhi: atharvā; dèvtā: Agni

East is called Prachi, the very first, leading direction. Whoever lead, becomes agni, the leader. The supreme Agni, the Lord of Light, He is out from limitations just like Sun. whoever understand the power of Sun, achieve destinations. We acknowledge your protection and the blessed **gift of rays** that keep us away from the darkness and ignorance. We surrender into your justice, anyone may have jealous for us or we may have for anyone in this direction. We may create harmony and love.

**Om dakṣhiṇā dig indro –adhipaṭiś-ṭiraśh-ci-rājī
rakṣiṭā piṭar iśhavaḥ.
ṭebhyo namo adhipaṭi-bhyo namo
rakṣhi-ṭribhyo nam iśhu-bhyo nam ebhyo aṣṭu.
yo-asmān dvèśhti yam vayam dviśhmas-ṭam
vo jambhè dadhmaḥ.**

atharv-vèd: 3.27.2

Řśhi: atharvā; dèvtā: indra

South direction is stand for skilfulness, expert. We should learn skills to become master. The controller of this site is Indra; the Lord of thunders. The teaching and learning of skills come from our parants, forfathers and their expert teachings. We repect The Lord of expertise, Indra. We thank You Indra! for your protection. In this south direction, if we have any enemy or we being enemy to anyone, whatever ill-feeling anyone may have for us or we may have for anyone, all those we surrender into Your Justice. All should be loving.

**Om praṭicī dig varuṇo -adhipaṭiḥ pṛidākū
rakṣhiṭā-annaṃ iśhavaḥ.
ṭebhyo namo adhipaṭi-bhyo namo
rakṣhi-ṭribhyo nam iśhu-bhyo nam ebhyo aṣṭu.
yo-asmān dvèśhti yam vayam dviśhmas-ṭam
vo jambhè dadhmaḥ.**

Pṛidākū = powerfull, brave

atharv-vèd: 3.27.3

Řśhi: atharvā dèvtā: varuṇ

In the praṭicī/**western** direction, we found the supreme presence of Varuna. He is the sovereign ruler of this site. He protects by providing us natural and pious food. We express our gratitude to Lord Varuna for his Protection. We salute to omnipower Lord Varuna. In this western direction, if we have any enemy or we being enemy to anyone, whatever ill-feeling anyone may have for us or we may have for anyone, all those we surrender into Your Justice. All should be living friendly.

**Om udīcī dik somo- adhipaṭiḥ svajo rakṣhiṭā śhanir iśhavaḥ.
 ṭèbhyo namo adhipaṭi-bhyo namo
 rakṣhi-ṭribhyo nam iśhu-bhyo nam ebhyo aṣṭu.
 yo-asmān dvèśhti yam vayam dviśhmas-ṭam
 vo jambhè dadhmaḥ.** atharv-vèd: 3.27.4

Āśhi: atharvā; dèvtā: som

In the **northern** direction, benevolent Soma is the lord. Soma is generous, simple and kind. His benevolence is his power and our protector. We offer our appreciation to generous Soma. we bow to his graceness, simple and kindness filled powers. In this northern direction, if we have any enemy or we being enemy to anyone, whatever ill-feeling anyone may have for us or we may have for anyone, all those we surrender into Your Justice. All should be friendly.

**Om dhruvā dig viśhṇu-radhipaṭiḥ
 kalmāśha-grīvo rakṣhiṭā vīrudh iśhavaḥ.
 ṭèbhyo namo adhipaṭi-bhyo namo
 rakṣhi-ṭribhyo nam iśhu-bhyo nam ebhyo aṣṭu.
 yo-asmān dvèśhti yam vayam dviśhmas-ṭam
 vo jambhè dadhmaḥ.** atharv-vèd: 3.27.5

Āśhi: atharvā; dèvtā: viśhṇu

Nadir is the downward site. Dhruva means still, solid, stable, the Earth. We discover the supreme presence of Vishnu, who is protector and life giver. He creates and sustains the diversity of colors and shapes that make life interesting. He protects by providing trees, plants and all green vegetation on the earth. We graciously accept, Your Protection In this nadir direction. If we have any enemy or we being enemy to anyone, whatever ill-feeling anyone may have for us or we may have for anyone, all those we surrender into Your Justice. All should be wise and friendly.

**Om ūrdhvā dig brīhaspaṭir -adhipaṭiḥ
 śviṭro rakṣhiṭā varśhaṃ-iśhavaḥ.
 ṭèbhyo namo adhipaṭi-bhyo namo
 rakṣhi-ṭribhyo nam iśhu-bhyo nam ebhyo asṭu.
 yo-asmān dvèśhti yam vayam dviśmas-ṭam
 vo jambhè dadhmaḥ.** atharv-vèd: 3.27.6

Ŗśhi: atharvā; dèvtā: bṛihaspati

Urdhva is Zenith/**upper** direction. In this site well versed, vast knowledge Brihaspati is the Lord. He is noble, just like white, pure. His noble shower on us is our protection. He protects by sending rainfall. We have our devotion for your protection. Blessed **gift of rain** increases fertility on the earth, quenches our thirst, washes our impurity, and cools the fire of vice that burns our divine energy. In this Zenith direction, if we have any enemy or we being enemy to anyone, whatever ill-feeling anyone may have for us or we may have for anyone, all those we surrender into Your Justice. All should be living friendly.

Upasthān Maṅtra

(SITTING CLOSE OR FEELING THE PRESENCE of the GOD)

**Om ud-vayam ṭamsaṣ pari svaḥ paśhyaṅ ṭṭaram,
 dèvaṃ dèvaṭrā sūryam aganm jyoṭir-ṭṭamaṃ.** yajurvèd: 35.14

Ŗśhi: āditya dèv; dèvtā: sūrya

I come face to face with the most wondrous resplendence of God? He is the Divine Sun that gives light to the sun, moon and stars. I obtain the glorious God of Light, the God of Bliss, and Supreme Lord.

**Om uduṭyaṃ jāṭa-vèdasam dèvam vahanṭi keṭavaḥ
 dṛiśhè viśvāy sūryaṃ.** yajurvèd: 33.31

Ŗśhi: praskaṅv; dèvtā: sūrya

All words of wisdom and all objects in the world point to God's existence, so that we can see Him as we see the sun every day. The various objects of this wondrous earth guide us to know The Glorious Sun through its powerfull rays. Same way we should be able to realize the supreme.

**Om ciṭram dēvānām udagād-anīkam
cakśhur miṭrasya varuṇasya-agnèḥ
āprā dyāvā prīṭhivī -anṭarikśham sūry -ātmā
jagaṭas ṭasṭhu-śaśhca svāhā.**

yajurved: 7.42

Āśhi: kuts; dēvtā: sūrya

I come face to face with God's wondrous Light which has now manifest in myself. This light is a Path-finder for me or any worshiper. It is the same Light that pervades heaven, earth and sky. Give me your grace so that I may realize your presence within me.

**Om ṭac-cakśhur -dēvahiṭam purasṭāc
-chukṛam -uccaraṭ paśhyèm śhardaḥ śhaṭam
jīvèm śhardaḥ śhaṭam śhriṇu-yām
śhardaḥ śhaṭam pra -bṛvām śhardaḥ śhaṭam adīnāḥ syām
śhardaḥ śhaṭam bhūyaś-ca śhardaḥ śhaṭāṭ.**

yajurved: 36.24

Āśhi: dadhyang, atharvā; dēvtā: sūrya

O Lord! You are the knowledge. All Divine people has been protected by you. Just like open eyes, you see everything clear. May we be able to see for hundred autumens. May we listen to your glory for hundred years and be able to speak for hundred autumens. May we not face adversity for hundred years. Even after hundred years, may we live, see, hear and speak without being burden to anyone.

Gayatri Mantra

**Om bhūr bhuvaḥ svaḥ
ṭaṭ savitur varəṇyam bhargo devasy dhīmahi
dhiyo yo naḥ pracodayāt.**

Rigved: 3.62.10; Yaju. 36.3

śīhi: viśhvāmītra, Dēvtā: savitā;

(Om) God (bhūḥ) earth, the giver of the life (bhuvaḥ) destroyer of all kinds of miseries (svaḥ) wealth, form of pleasure and the bestower of pleasure. (tat) that (savituḥ) the progenitor of the entire universe (varəṇyam) the most acceptable, the one you have desire for (bhargaḥ) personification of knowledge, the one who can fulfill your desires (devasya) divine, the gods (dhīmahi) meditate, let him be in my mind (dhiyaḥ) intellects, thinking power (yaḥ) one who (naḥ) our (pracodayāt) may inspire, lead to the right path.

SURRENDER

**hè īśvar! dayā-nidhè! bhavaṭ kṛipayā -anèna
japopā-sanādi karmaṇā
dharmārtha kām mokśhā-ṇām
sadyaḥ siddhir bhavèn-naḥ**

(Swāmi Dayānanda, Panch Mahayajna Vidhi)

O God, you have given us this beautiful life. Whatever we are able to do is because of your grace. O merciful Lord! By Your Grace, we are able to do our duties. We may very soon realize Dharma: righteous living, Artha: righteous wealth, Kaama: righteous pleasure, and Moksha: emancipation from the world through Japa: recitation of your Name and Upaasana: communion with God.

(This is a personal prayer; you can choose your own words and language)

FINAL SALUTATION

**Om namaḥ śham-bhavāy ca mayo bhavāy ca
namaḥ śhañ-karāy ca mayas-karāy ca
namaḥ śhivāy ca śhiv ṭarāy ca.**

Yaju. 16.41

īśhi: permeṣṭhi pñjāpati; Dēvtā: Rudra

My salutations to the Lord of Peace. My salutations to Auspicious One. I offer my salutation to blissful God. I pay my respect to the God of mercy. My salutation to the benefactor God. And now I bow to Thee, O God you are very calm, full of peace, and Lord of Bliss Divine. I salute you again and again.

Om Śhāntiḥ, Śhāntiḥ, Śhāntiḥ

Om Peace, Peace, Peace

The Sandhya ends.



Five mahayajnas

Arya Samaj validates these five mahayajnas

1. Bṛahm-Yajña or Saṅdhyā

This yajna is done in the form of worship, meditation or Samadhi. Yoga-practice is its form. With this practice a person improves physical and mental strengths and becomes beneficial to the society.

2. Dèv-yajña or Havan

This yajna is performed for the benefit of the society, nebourhood and nation. The surroundings and the atomosphere is cleaned and purified by offering ghee (Clarified butter) and Samagri (mixture of herbs) in the Holyfire. This is the form of helping the individuals and the society by volunteering, financially, and other means.

3. Piṭru-yajña or śhrādh and ṭarpaṇ

This yajna is done to respect living parents, grandparents, teachers, and elders. Some time the word śhrādh (to respect and honor the living) or Ṭarpaṇ (Make them happy by providing their worldly needs) is used for this yajna.

4. Balivaiśhva-dèva yajña

This yajna is done to honor and feed the helpless including animals, birds, hungry, beggers, homeless etc.

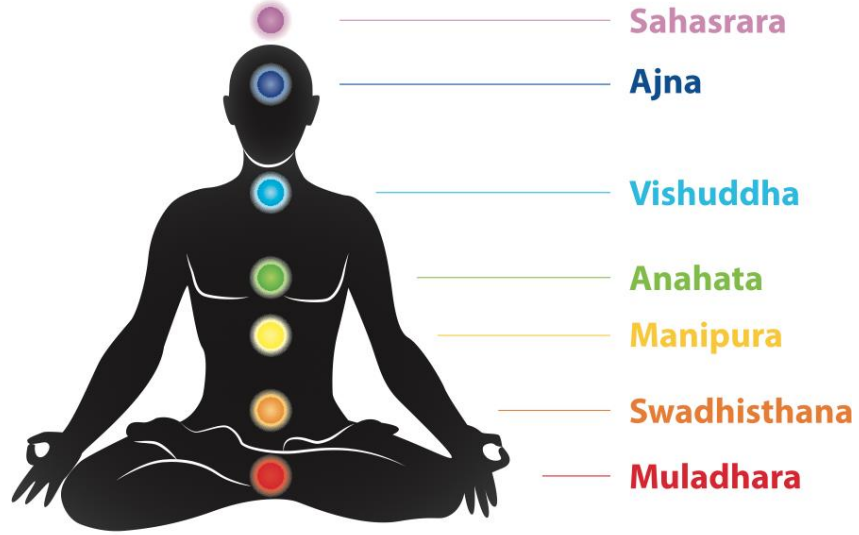
5. Aṭithi yajña

Aṭithi (the guest) who has arrived at our door without any set date is considered God in our culture. The Aṭithi could be a saint, scholar, student, social worker, missionary, reformer etc. The purpose of this yajna is to help, feed, and provide all comforts to such person(s).

All five yajnas are of equal importance. We should do our best to perform each one of these with respect and resoponsibility.

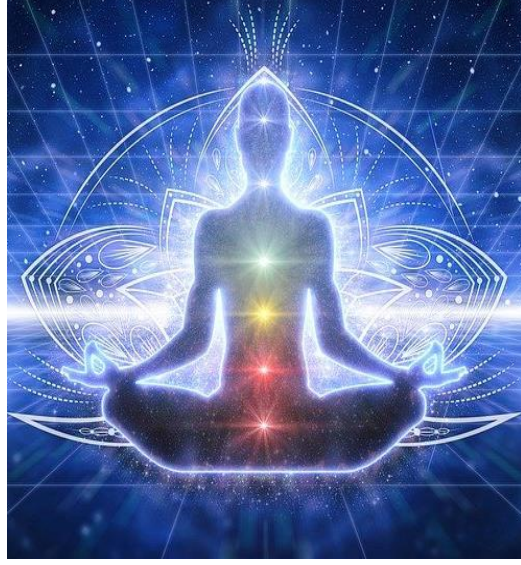
संगीत सन्ध्या

Sangeet Sandhya



गीतकार महाकवि शान्त

ध्यानम् निर्विषयम् मनः



Being in “just-state” is called meditation.

Meditation is, mind, without thoughts.

Meditation is consciousness without any striving.

Saṅgīt Saṅdhyā

Author of this Saṅgīt Saṅdhyā is someone named “Śhānt”. looks very old creation the booklet we found was printed by “prādèshik pratinidhi Arya Samāj Lāhor (India, before 1947). Don’t know much details as Arya Samāj lost lots of literature and valuable things in transition.

Providing and making this available to include here, credit goes to śri Kartār Singh Yādav, Chambā, Himāchal, India. Here below we have included very old teardown front cover as we have found, to give credit to the original authors.



Starts with Āchman mañtra,**sipping water**

Anādi hai ṭū aur nahī aṅṭ ṭērā
 hē ghaṭ ghaṭ kē vāsī nirākār Īśwar.
 ṭū hai nāth ānaṅd kā dēnē vālā,
 ṭērī joṭ kā har jagah hai ujālā.
 hamē param ānaṅd jīvan mē dēkar,
 karo sukh kī varśhā lagātār Īśwar.

Indriya sparśha mañtra,**Touching limbs**

Madhur gīṭ ṭērē jubā mērī gāyē,
 ṭērā nām lēkar harēk sāṅs āyē.
 calāy mujhē satya mārag pē āṅkhēṅ,
 mai sunṭā rahū ṭērī malhār Īśwar.
 na mal ho jarā mērī nābhi kē aṅdar,
 ho hriday mērā śhuddh vicāroṅ kā maṅdir.
 mērē kañṭh kē swar ho iṭnē Manohar,
 ki har sur mē bhar dūṅ ṭērā pyār Īśwar.
 bhujāoṅ mē bal do hē prīṭam hamārē,
 mērē hāṭh sē kām hoṅ nēk sārē.
 karo śhuddh hē nāṭh har aṅg mērā,
 ho jīvan mērā yaśh kā bhaṅḍār Īśwar.

Mārjan maṅtra

Touching limbs

Maṭi mērī nirmal rahè jindagī bhar,
 sunharā rahè mērā saṅsār pṛiṭam.
 ṭērī joṭ dèkhè sadā nain man kè,
 baso mèrè swar mè pṛabhu om ban kè.
 ho ujālā sā hṛiday mè aisā ujālā,
 ki ujalī ho nābhi kī har ṭār īśwar.
 mai pag pag pè ciṅṭan karū nāth ṭērā,
 jhukè ṭèrè sammukh sadā śīśh mērā.
 ṭērī yād mè mèrè anubhav kī duniyā,
 sunè śabd anhad kī guṅjār pṛiṭam.

Prāṇāyām maṅtra

Breathing

ṭū hai prāṇ dāṭā jagat prāṇ pyārè,
 ṭū hī kaśī harṭā hai bhakṭo kè sārè.
 samākar ṭū duniyā mè sukhrūp bhagvan,
 calāyè isè apnè anusār pṛiṭam.
 nahī ṭērī sīmā jagat racanè vālè,
 ṭū hī pṛāṇ duśīto kè pal mè nikālè.
 ṭū saṭ hai sadā hai ajar hai amar hai,
 na pāyā kisī nè ṭērā pār pṛiṭam.



Aghmarśaṅ maṅtra

Washing away the sins

Basā kè ṭū apnè mè saṅsār sārā,
 banā ṭū hī saṅsār kā pṛaṅ bhagvan.
 pṛalay mai jo har bār āṭī hai duniyā,
 jvān hokè har bār āṭī hai duniyā.
 na kam na jyādā kabhī honè pāyā,
 ṭērā jñān sabkè jigar jān bhagvan.
 yè cāṅd aur sūraj samudra aur ṭārè,
 yahān rāṭ kè kālè pardo sè sārè.
 nikalṭè hai fir aisè pahalè thè jaisè,
 paśhu pakśhī pākhèrū īnsān bhagvan.
 vahī ṭīn yug ṭīn lok aur diśhāyèṅ,
 vahī vèd kī pyārī pyārī Ṛīchāyè.
 sunāṭā hai ṭū aur sunāṭā rahègā,
 yahī gīṭ duniyā ko har bār bhagvan.
 ṭū hī pāp puṅya dèkhṭā hai hamārè,
 hamè janam dèṭā hai jīnakè sahārè.
 basā kar yè duniyā samākar isī mè,
 kahāṭā ṭū duniyā kā rathvān bhagvan.
 saguṅ hai ṭū nirguṅ hai parmāṭmā hai,
 ki har Āṭmā kī ṭū hī āṭmā hai.
 anādi hai parivār saṅsār ṭērā,
 anādi hai ṭū aur ṭērā jñān bhagvan.

Mansā parikrimā maṅtra let the mind to be all around

Samā kar ṭū pūrab mai sūraj kè aṅdar,
karè dūr saṅsār kā sab aṅdhērā.
hè baṅdhan sè ājād rakśhak hamārè,
ṭèrè jñān ke bāṅ kirṇè hai sārè.
agar koi bhūlè sè hamko saṭāyè,
hamè kṛodh usapè bhi ānè na pāyè.
karo dūr śhaṭṛu kè dil sè burāyī,
rahè nāth hampè yè upkār ṭèrā.
ṭujhè ṭèrè guṇ ṭèrè bāṅo kè bhagvan,
namaskār mērā namaskār mērā.

1

ṭū dakśhiṇ mè aiśvarya ban kar samāyè,
ṭū hī duśṭī jīvo sè hamako bacāyè.
samajhṭè hai jo ṭujhako ṭèrī dayā sè,
uñhī kè jīivan sè hai jag mè savērā.
ho ajñān kè vaśh mè agar koi bhāī,
karè bhūlkar hamasè koī burāī.
haro Īrśya dvèśh hṛiday sè usakè,
rahè nāth hampè yè upkār ṭèrā.
ṭujhè ṭèrè guṇ ṭèrè bāṅo kè bhagvan,
namaskār mērā namaskār mērā.

2

ʈèrā rājy paścim mè hai aṅṭaryāmī,
 bacāyè ʈū dukh dènè vālo sè swāmī.
 ʈū hī bhakṭ rakśak hai aur duśṭ nāśhak,
 ʈèrā jaṛrè jaṛrè mè hai nāth ʈèrā.
 koi dil jalā mèrè dil ko jalāyè,
 yā jīvan mèrā dil kisī kā dukhāyè.
 ʈū dono kā hṛiday sè hṛiday milā dè,
 rahè nāth hampè yè upkār ʈèrā.
 ʈujhè ʈèrè guṇ ʈèrè bāṇo kè bhagvan,
 namaskār mèrā namaskār mèrā.

3

ʈū hī śhāṅṭ uṭṭar diśhā mè samākar,
 bahāṭā ānaṅd kā ek sāgar.
 ʈū hī māli hai fulvārī duniyā hai ʈèrī,
 ʈèrè hāth mè hai sukhoṅ kā farèrā.
 agar duśhmanī koi karṭā hai hamsè,
 magar ham na khèlè kabhi usakè gam sè,
 rahè bhāī bankar yah saṅsār vālè,
 rahè nāth hampè yè upkār ʈèrā.
 ʈujhè ʈèrè guṇ ʈèrè bāṇo kè bhagvan,
 namaskār mèrā namaskār mèrā.

4

Hai p̄rīthavī kā har jar̄rā ṭērā hī maṅdir,
 chupè hai ṭèrè bāṇ v̄rik̄šo kè aṅdar.
 ṭū duniyā kī har auśhadhī mè basā hai,
 kalī kī ṭalī pè hai ṭērā basèrā.
 burè kè bhī dil mè na āayè burāyī,
 bhalè sab ho p̄rāaṇī karè sab bhalāī.
 sikhāo p̄rabhu p̄rīṭ kī rīṭ hamko,
 rahè nāth hampè yè upkār ṭērā.
 ṭujhè ṭèrè guṇ ṭèrè bāṇo kè bhagvan,
 namaskār mērā namaskār mērā.

5

Jo ākāśh pè ānyè kālī ghatāyè,
 baras kar jo duniyā ko am̄riṭ pilāyè.
 yahī ṭèrī ham par dayā hai dayālū,
 ho duniyā kā am̄rīṭ bharā har savèrā.
 ho saṅsār vālè p̄rabhu mīṭ mērè,
 mai śhaṭru ko Arpaṇ karuṅ nāth ṭèrè.
 karo śhuddh bhagvān duniyā kè dil ko,
 rahè nāth hampè yè upkār ṭērā.
 ṭujhè ṭèrè guṇ ṭèrè bāṇo kè bhagvan,
 namaskār mērā namaskār mērā.

6

Upasthān maṅtra

Feeling the presence

Hè dèvo kè dèv hè jagaṭ kè ujālè,
 parè hai aṅdhèrè sè jyoṭi ṭumhārī.
 ṭū hai jñān kā cāṅd saṭ aur ciṭ hai,
 carācar kè aṅdar ṭērī joṭ niṭ hai.
 ṭū hī jagaṭ rakṣhak hai ānaṅd dāṭā,
 ṭērī śharaṇ āyè hai ṭèrè pujārī.
 ṭū vèdo kā karṭā hai niṭ rahanè vālè,
 ṭujhè jāṭvèdaḥ kahè kahanè vālè.
 ṭū pahacānā jāṭā hai racanā sè apnī,
 ṭū hi har aṇu mè hai kalyāṅkārī.
 hai sūrya ki kirṇo sè vṛikṣo kā jīvan,
 magar ṭērī kirṇè hai kirṇo mè bhagvan.
 parè dvèśh sè hai ṭū yogī kè man mè,
 ṭū hī nāth karṭā hai rakṣā hamārī.

Jivem śhatam

wish to live hundred of years freely

najar ban kè tū hī najar mē samāyè,
 tū hī sab kā bhagvan hiṭaiśhi kahāyè.
 tū pahalè thā śhuddh abh bhī hai aur rahègā,
 tērè āsrè nāth Śrīśhti hai sārī.
 jiyè sao baras tak tujhè hī nihārè,
 pukārè tērā nām hṛīday kī tārè.
 ho baṅdhan sè ājād jīvan hamārā,
 paḍè kān mē nāth vāṇī tumhārī.
 agar sao baras sè adhik jiyè bhagvan,
 ciṭṭ vāṇī man mē ho tērā hī cinṭan.
 najar aisi dè ki najar mujhko āyè,
 tērī joṭ har jarrè mē pyārī pyārī.
 tū hī prāṇ dātā hai prāṇo sè pyārè,
 tū hī dūr kartā hai saṅtāp sārè,
 hai bṛīhmāṅd rath aur rathvān tū hai,
 prabhu mērè aiśhvaṛya kī khān tū hai.

Samarpaṇ surrender

ʈū har āṭmā kā ujālā hai bhagvan,
 bnāyè ʈumhī nè hai chāṅd aur ʈārè.
 ʈū hī prēm pūjā kè hai yogya Īśhwar,
 ʈū hī jñān amṛīṭ kā hai śhuddh sarovar.
 basāūn ʈujhè pyār sè āṭmā mè,
 bano sārthī mèrè bhagavan hamārè.
 karūn mai na jīvan mè koī burāī,
 sukarmo kè dāṭā karo yè bhalāī.
 maṭi mèrī iṭanī ho śhuddh aur nirmal,
 ki mujhasè rahè dūr dukh tāp sārè.



Namaskār**The salute**

Namaskār sukh rūp jagdīśh mètè,
 tū dātā hai ānaṅd kā Īśh mètè.
 namaskār tujhko hai kalyāṅ kārī,
 hai bhakto pè bhagvan dayā sab tumhārī.
 namaskār parmāṭman bholè bhālè,
 namaskār hè mokśha kè dènè vālè.
 namaskār namaskār bholè bhaṅdārī,
 namaskār namaskār dayā ho tumhārī.



Yajna-Havan / Dev-Yajna

यज्ञ हवन, देव-यज्ञ





HAVAN/YAJŅĀ for all occasions

In this booklet havan mañtras are collected and put in order, keeping in mind a specific demand and need of the local community. In order to keep brevity of the booklet only a selected few mantras from Swastivācan and Shānti-prakaraṇ are added to routine mantras of Havan. In normal practice complete Swastivācan and Shānti-prakaraṇ mantras make the ceremony too long so people do not use these.

Sutra grañthas delineate architect, measurement and design of Havan Kunda. But routinely a square design is used.



These things are needed for Havan. Some of these may already been a typical home. The others can be purchased from a locan Indian food store or ordered on line. But before starting, all of the following should be in place.

1. Ghee/purified butter approx. 16 oz
2. Havan-Samagri one pack, approx. 8 to 10 oz
3. Camphor one pack approx. 10gm (used as fire starter)
4. Matches one pack
5. One bowl to hold Ghee
6. One long handle spoon
7. Havan-Kund (a special fire-pit)
8. Aluminum foil, to lay flat under Havan-kund for safety.
9. Four small bowls for water (to use during achman, shipping water)
10. Four small spoons to go with water bowls
11. One medium water pitcher of jug
12. Four medium plates, to hold Havan-Samagri
13. One diya/jot, to light ghee candle, with cotton piece.
14. Few hand towels or napkins
15. One Tong (to use with firewood if needed)
16. Havan-Woods (mango tree woods or get from Indian store, special Havan-Woods)



GLORIFICATION OF GOD

Basic Prayer Hymns (Īshwar-Stuti - Prārthanā) is a series of eight mantras which are recited at all prayers. Only after this the other rites and rituals are done. This is a combination of hymns to glorify God and requests to get some things from God. Hymns 1, 6, 7, and 8 are requests for things, whereas 2, 3, 4 and 5 are the prayers.

Just like "Saṅdhyā", this also requires preparation. If reading and understanding of Saṅskrit or Hindi is difficult, then recite these in English. First of all, find a quiet place away from noises and interruptions. Take a few deep breaths, inhaling from the nose and exhaling from the mouth. Close your eyes and mentally scan whole of your body for any pain or discomfort. Take time to feel relaxation and quietness of mind and the surroundings. Open your eyes and read the following eight verses:

1. O God of universe, remove all of my afflictions and give me the things which are beneficial to me.
2. I offer my prayers to God, who is the creator of the radiant Sun, Moon and stars, the earth and all of its products.
3. I offer my prayers to God, who is worshipped and admired by all sages, even His shadow brings salvation, and Who is fair to all and gives us knowledge.
4. I offer my prayers to God, who is the master creator of all animate and inanimate objects, including plants, animals, and humans.
5. I offer my prayers to God, who created the hot Sun, the cold Moon, the strong Earth, and the Sky for the birds to fly and other stars and celestial objects.
6. O God, master of this kingdom, fulfill all my wishes and do not abandon anyone or anything.
7. We should all praise God, who is the creator of us all, fulfils all of our desires, gives us salvation, and is still like a friend to us all.
8. O God, who is bright like Fire, keep us away from sins and afflictions and give us knowledge, prosperity, and devotion towards you.

Agni: Agni agrāṇi bhavati. Agram yajñēshu praṅīyatè. Yāskāchārya Nirukta 7.14

The leading power is called agni, because it can lead things with its own.

Performing pious yajña the agni is needed in first place.

(defining the word agni).

GĀYATRĪ MANTRA

śīhi: viśhvāmitra, Devtā: savitā;

Om bhūr-bhuvah svaḥ.
 taṭ savitur-varəṇyaṃ
 bhargo devasya dhīmahi.
 dhiyo yo naḥ pracodayāt.

Rigved: 3.62.10; Yaju. 36.3

(Om) God (bhūḥ) earth, the giver of the life (bhuvah) destroyer of all kinds of miseries (svah) wealth, form of pleasure and the bestower of pleasure. (tat) that (savitur) the progenitor of the entire universe (varəṇyaṃ) the most acceptable, the one you have desire for (bhargah) personification of knowledge, the one who can fulfill your desires (devasya) divine, the gods (dhīmahi) meditate, let him be in my mind (dhiyah) intellect, thinking power (yah) one who (naḥ) our (pracodayāt) may inspire, lead to the right path.

tūnè hamè utpanna kiyā pālan kar rahā hai tū.
 tujhasè hī pātè prāṇ ham dukhiyo kè kaṣṭa hartā hai tū.

ṭērā mahān ṭej hai chāyā huā sabhī sthān.
 sṛiṣṭi kī vastu vastu mè tū ho rahā hai vidyamān.

ṭērā hī dharṭè dhyān ham māngṭè ṭērī dayā.
 īśvar hamārī budhi ko śreṣṭha mārg par calā.

This is a prayer to God to increase our ability to think profoundly and to lead our intellects in doing good deeds in life. Om is omnipresent. Om is within everyone. Om is knowledgeable of everything that exists in this universe. The frequent recitation with the complete understanding of the deep meanings of this Mantra gives peace and tranquility to the human mind and the central thinking process.

The prārthanā Mantra (Prayer Hymns)

**Om viśvāni dēva savītar-
duriṭāni parāsuva.
yad bhadraṁ ṭanna āsuva.**

Yajurved: 30.3
Āīśhi: Nārāyaṇ, dēvtā: savitā

1

Om, O God you are the creator and the lord of this universe. We pray to you with our hearts; please keep us far from bad habits and bad deeds so we can achieve good deeds and good habits.

**Om hiraṇya garbhaḥ samavarṭaṭāgrē
bhūṭasya jātaḥ paṭirēk āsīt.
sa dādhar pṛithivīm dyāmuṭemām
kasmai dēvāy haviṣā vidhēm.**

Āīgved: 10.121.1
Āīśhi: hiraṇyagarbha, prajāpati
dēvtā: kaḥ

2

Om is the creator of all radiant stars and other things in the world; the only ruler and sustainer of the world. You are the Controller of the Earth and the Galaxy. We should meditate with faith and devotion upon the God.

**Om ya ātmadā baladā yasy viśva upāsaṭē
praśiṣam yasy dēvāḥ.
yasy cchāyā amṛitaṁ yasy mṛityuḥ
kasmai dēvāy haviṣā vidhēm.**

Āīgved: 10.121.2
Āīśhi: hiraṇyagarbha, prajāpati
dēvtā: kaḥ

3

Om is the provider of both powers; will power and physical strength. All learned people and the whole world worships Om. Under his umbrella alone one enjoys Immortality and death as well. We should meditate upon God, the personification of happiness with faith and devotion.

**Om yaḥ prāṇato nimiṣato mahitvaika
id-rājā jagato babhūv.
ya īśē asya dvipadaś-catuṣpadaḥ
kasmai dēvāy haviṣā vidhēm.**

Āīgved: 10.121.3
Āīśhi: hiraṇyagarbha, prajāpati
dēvtā: kaḥ

4

Om has created everyone and everything including bipeds and quadruped by his grace and is the sole ruler of the universe. We should meditate with faith and devotion upon God, the personification of happiness.

**Om yèna dyao-rugrā pṛithivī ca drīdhā
yèna svaḥ śtabhiṭam yèna nākaḥ.
yo anṭarikṣè rajaso vimānaḥ
kasmai dèvāy haviṣā vidhèm.**

Āṅgved: 10.121.5
Āṅśhi: hiraṇyagarbha,
prajāpati dèvtā: kaḥ

5

Om has created the galaxy, the Sky and the Earth. He is the upholder of all his creation without any glitch. God has created the movement of all stars in the sky just like plaine in the space. We should meditate with faith and devotion upon God, the personification of happiness.

**Om prajāpaṭè na ṭvadè ṭānyanyo
viśvā jāṭāni pariṭā babhūv.
yaṭkāmāṣṭè juhumas-ṭanno aṣṭu
vayaṃ syām paṭayo rayīṇām.**

Āṅgved: 10.121.10
Āṅśhi: hiraṇyagarbha,
prajāpati dèvtā: kaḥ

6

O Prajapati, the creator of the universe, you are the supreme. You are the sole creator of the whole creation in the univers. We pray to you in our humble prayers and offer you respect. May you grant us whatever we wish so we may become masters of riches and prosperity.

**Om sa no bandhur-janiṭā sa vidhāṭā
dhāmāni vèd bhuvanāni viśvā.
yaṭṛ dèvā amṛiṭamā-naśānā-ṣṭriṭiyè
dhāmanna-dhyai-rayaṇṭa.**

Yajurved: 32.10
Āṅśhi: svayambhu bṛhmā
dèvtā: parmātmā

7

Om is the creator of the universe but, still, is our real friend like a brother. He knows all the known and unknown worlds and he is the adjudicator. The learned people live in his creation fearlessly and freely. We are meditating upon Om for the attainment of liberation.

**Om agnè nay supathā rāyè asmān
viśvāni dèv vayunāni vidvān.
yuyo-dhyasmaj-juhuraṇ-mèno
bhūyiṣṭhām ṭè nama ukṭim vidhèm.**

Yajurved: 40.16
Āṅśhi: dīrghtamā
dèvtā: aātmā

8

O Agni Deva, the self illuminating, provider of the energy and the light, the knowledge. May you take my hand and show me the right path which leads to true knowledge and prosperity. O Agni, burn and destroy all our ill feelings and sins. O Deva, we pray to you with many humble hymns.

ॐ Om Shāntiḥ ॐ

ācamana-mantra

(Sipping Water).

Take a little water in right hand palm and sip. One sip with each mantra.

(The spiritual meaning of this water is that it is nectar, which is your cover, bed, truth, and fame). Sipping little water helps clear the throat and makes one more alert. This is not to quench thirst)

Om amṛiṭo-paṣṭaraṇamasi svāhā.

O Immortal god, provide me immortality.
This nectar is my shield.

1
First sip

Om amṛitā-pidhānamasi svāhā.

O Immortal god, protect me from being frail.
This nectar is my resting place.

2
Second sip

Om saṭyam yaśaḥ śhrīr-mayi śriḥ śhrayaṭām svāhā.

O Truthful God, Grant me truthfulness,
prosperity and fame.

3
Third sip

All three: Taittirīya āraṇyak: 10.32-35

*Wipe your hands and take a little water in your left palm. Hold it straight.
Use your right hands ring and middle fingers together. Dip in the water
and touch the limbs...
Go from right to left...*

Anga-sparśa Mantra

touching the body parts

- | | | |
|---|---|---|
| Om vāṅ ma āsyè-astu.
O God, Grant me good speech. | (Touch Mouth, both ends*) | 1 |
| Om nator-mè prāṇo-astu.
O God, Grant me <i>un-interrupted</i> breathing. | (Touch Nose, both sides*) | 2 |
| Om akṣṇor-mè cakṣur-astu.
O God, Grant me clear vision. | (Touch Eyes) | 3 |
| Om karṇayor-mè śrotram astu.
O God, Grant me good hearing. | (Touch Ears) | 4 |
| Om bāhvor-mè balaṁ-astu.
O God, Grant me <i>strength</i> in my arms. | (Touch Arms) | 5 |
| Om urvor-mè ojo-astu.
O God, Grant me strength in my legs. | (Touch Thighs) | 6 |
| Om ariṣṭāni mè-aṅgāni
tanustanvā mè saha santu.
O God, Provide me a healthy body with strength in all my limbs. | (Touch all Limbs, sprinkle all-over yourself) | 7 |

Pāraskar gṛihyasūtra: 2.3.25

*(Mouth twice, because we use mouth, to speak and to taste.
Nose twice, one for right (Agni) and second for left (Vayu), breathing and smell.
Eyes, ears, sholder, thighs/nees we have two of each).

Wipe your hands and get ready for the Holy fire (Yajna)...

Agni-ādhāna (Starting the Holy Fire)

Note: to start holy fire you may use camphor as a starter

(While chanting this, start the holy fire)

Note: If you are lighting candle/Diyā/Jyot at your home start with this Hymn.

Om bhūr-bhuvah svaḥ.

Gobhil gṛīhyasūtra: 1.1.11; Śatpath br. 3.21.6

O God, you are the form of life, dispeller of miseries and blissful.

**Om bhūr-bhuvah svar-
dyauriva bhūmnā pṛithivīva varimṇā.
ṭasyāṣṭe pṛithivi devayajani pṛiṣthe-
agnimannā-dāmannā-dyāyādadhe.**

Yajurved: 3.5; Rīśhi: Prajāpti; dēvtā: agni, vāyu, sūrya

**Om ud budhya-svāgnè praṭijāgrihi
ṭvamiṣṭāpūrṭè sam srijèthā-mayaṃ ca.
asmiṅ-sadhassthè adhyuṭṭarasmin
viśvè devā yajamānaśca sīdaṭa.**

Yajurved: 15.54; Rīśhi: Parmeṣṭhi; dēvtā: Agni

Put some wooden Sticks -**Samidha** in the yajña-kunda while chanting these mantras. Make sure the fire is started well. You may use some ghee and/or camphor.

O God, we have made this kunda in the center of the earth and started this yajna with fire. With your blessings, let this fire become strong, making the yajna successful. Let all the wishes and desires of host and the society be fulfilled.

With the next Mantras you will be offering 3 wooden sticks (or cinnamon sticks) one by one into the holy fire. If possible the sticks should be around approximately 6 to 8 inches long..

Samidhādhāna Mantra

**Om ayam-ta idhma ātmā jātavedas-
tene-dhyasva vardhasva ceddha
vardhaya cāsmān prajayā paśubhir-brahma-
varcasèna-nnādyèna samèdhaya svāhā.
idam-agnayè jātavèdasè idam na mama.**

Place first stick
in the Havan

Asva.grh. 1.10.12

O God, let this soul be the fuel for this pious yajña-fire. I would like to see this holy fire grow. In the light of this holy-fire, grant us: fortune progeny, cattle, divine glory, nourishment with (and) enjoyment. I offer this oblation to the illuminator Agni, the knower of all. This is for Jātvedas Agni, this is not mine.

The Second with these 2 Mantras...

**Om samidhā-agnim duvasyaṭa ghṛīṭair-bodhayatā-ṭithim.
āsmīn havyā juhoṭan** (svāhā. Idam agnaye idam na mam.)

**Om susamiddhāya śocisè ghṛīṭam ṭivram juhoṭana.
agnayè jātavedasè svāhā.
idam-agnayè jātavèdasè idam na mama.**

Now place the second
stick in the Havan Kunda

Yaju. 3.1-2; Rīśhi: Āngiras, suśṛut; devtā: Agni

With this samidha and melted ghee in the kunda, let the fire become more intensely. This oblation is for agni, this is not for me.

**Om ṭantvā samid-bhirangiro ghṛīṭen vardhayāmasi.
brihacchocā yaviṣṭhya svāhā.
idam-agnayè angirasè idam na mama.**

Now place the third stick
in the Havan Kunda

Yaju. 3.3; Rīśhi: bhārdvāj; devtā: Agni

Om, well intense fire, we augment you with more samidha and melted ghee. This fire brightens the things, purifies air, so that it spreads out in the whole environment. This oblation is for agni and samidhas, this is not for me.

Make sure the fire is without smoke.

You can offer some extra ghee and put enough woods to be able to burn the fire properly.

Repeat this Mantra *Five Times* ... (Offer ghee on each *svāhā*)

**Om ayam-ṭa idhma āṭma jāṭavedas-
ṭenedhyasva-varahasva ceddha
vardhaya cāsmān prajayā paśubhir-
brahma-varcasenā-nnādyena
samedhaya svāhā.**

This is the mantra to offer five oblation of the ghee to the holy fire. 1. We are praying for five things to God, each oblation is for each pray. 2. Meantime the wood will be burning properly, so when we offer sāmāgri it should be ready to burn, not to produce smoke.

idam-agnaye jāṭavedase idam na mama.

Asva.grh. 1.10.12

O God, let this soul be the fuel for this pious yajña-fire we would like to see this holy fire grow. In the light of this holy-fire, grant us: fortune progeny, cattle, divine glory, nourishment with (and) enjoyment. I offer this oblation to the illuminator Agni, the knower of all. This is for Jātvedas Agni this is not mine.

Jala prokśaṇa (sprinkling water around the fire-altar)

Om adīṭe-anu-manyasva.

East side of the Havan Kunda.
(Start from East-North corner toward East-

Om anumaṭè-anu-manyasva.

West side of the Havan Kunda.
(Start from South-West corner toward West-

Om sarasvaṭy-anu-manyasva.

North side of the Havan Kunda.
(Start from West-North corner toward North-

gobhil gṛihya sūtra: 1.3.1 – 3; chāndogya bṛam: 1.1

O Aditi, immortal God, give me confidence. O provider of blessings to all bless me, so that I can do my things properly and give me self confidence to gain knowledge.

**Om dèva savīṭaḥ prasuva yajñam
prasuva yajñapaṭim bhagāya.
divyo gandharvaḥ keṭapuh kèṭam
naḥ punāṭur-vācaspaṭir-vācam naḥ svadaṭu.**

Now all around the
Havan Kunda, one

Yaju.30.1; Rīṣhi: Nārāyaṇa; dèvtā: Savitā

O, unimpairable, favorable, all knowing, almighty God, accede to our request. O, self-Effulgent, creator of the universe, divine source of the Vedas, purifier of intellect, protector of speech, omniscient God, purify our understanding, and sweeten our speech.

Four ājyāhuti

4 ghee offerings

(First set)

Om agnaye svāhā.

idam-agnaye idam na mama. 1

Ŗīśhi: prajāpati; dēvtā: Agni, soma; yajurved: 22.27

This Oblation is for Agni.

This is for Agni, not for me.

Give offering on **North**
side of inside the Havan

Om somāya svāhā.

idam somāya idam na mama. 2

Ŗīśhi: prajāpati; dēvtā: Prajāpati; yajurved: 22.32

This Oblation is for Soma.

This is for Soma, not for me.

Give offering on **South**
side of inside the Havan

Om prajāpaṭaye svāhā.

idam prajāpaṭaye idam na mama. 3

Ŗīśhi: prajāpati; dēvtā: Indra; yajurved: 22.27

This Oblation is for Prajapati.

This is for Prajapati, not for me.

Give offering in the **center** of
the Havan Kunda.

Om indrāya svāhā.

idam-indrāya idam na mama. 4

Gobhil. Gr. 1.8.24; Yaju 22.27

O This Oblation is for Indra.

This is for Indra, not for me.

Give offering in the
center of the Havan

Four ājyāhuti

4 ghee offerings

(Second set)

*Offer inside the Havan Kunda***Om bhūr-bhuvah svaḥ.****agn āyūnṣi pavasa ā suvorjamiṣam ca naḥ.
āre bādhasva ducchunām svāhā.**

Rg. 9.66.19

Āṛīṣhi: Śatam vaikhānahā

Dēvtā: Agni

idam-agnayè pavamānāya idam na mama.**1**

O God, appearing in the shape of Fire, I am doing this yajna for purity, happiness, and prosperity. Please remove my bad thoughts and deeds.

Om bhūr-bhuvah svaḥ.**agnir-ṛīṣiḥ pavamānaḥ pāncajanyaḥ purohiṭaḥ.
ṭamīmahe mahāgayam svāhā.**

Rg. 9.66.20

Āṛīṣhi: Śatam

aikhānahā

Dēvtā: Agni

idam-agnaye pavamānāya idam na mama.**2**

O, the intellectual God, you are a sage. You know everything. You were here even before the five elements of life. O benevolent God, we are singing your praises while doing this yajna.

Om bhūr-bhuvah svaḥ.**agnè pavasva svapā asmè varcaḥ suvīryam.
dadhad-rayim mayi poṣam svāhā.**

Rg. 9.66.21

Āṛīṣhi: Śatam

vaikhānahā

Dēvtā: Agni

idam-agnayè pavamānāya idam na mama.

O God, appearing in the shape of Fire, lead us to do good deeds by working hard so that we can excel in this life. Please bestow upon us wealth, happiness, and fame.

Om bhūr-bhuvah svaḥ.**prajāpate na tvade ṭanyanyo viśvā jāṭāni pariṭā babhūva.****yaṭkāmaṣṭe juhumaṣṭanno aṣṭu
vayam syāma paṭayo rayiṇām svāhā.**

Rg. 10.121.10

Āṛīṣhi: Prajāpati;

Hiraṇyagarbha

Dēvtā: kaḥ

idam prajāpāṭaye idam na mama.

O God, who always takes care of his subjects, there is no one else who runs this universe. We are doing this yajna, outlining all our desires. Please fulfill these and make us the master of wealth and fame.

Get ready for sāmāgri offerings; take your place and sāmāgri ...

We prefer only front sitting (next to Havan-kund) people offer the sāmāgri. It will prevent spilling sāmāgri all over. Will provide the opportunity to all, to be able to come forward and give your offering.

Morning oblations (yajña) Use havan Sāmāgri and Ghee

Both Morning and Evening offerings are done if Havan is done once a day.

Om sūryo jyotiṛ-jyotiḥ sūryaḥ svāhā. 1

Om sūryo varco jyotiṛ-varcaḥ svāhā. 2

Om jyotiḥ sūryaḥ sūryo jyotiḥ svāhā. 3

One to three: Yajurved: 3.9; Ṛīṣhi: Prajāpati; Dēvtā: sūrya

**Om sajūr-dēvèna saviṭrā sajūruṣa-sēndra-vaṭyā.
juṣāṇaḥ sūryo vētu svāhā. 4**

Yajurved: 3.10; Ṛīṣhi: Prajāpati; Dēvtā: sūrya

The sun is illuminating the whole universe. The sun is life. The light of the sun brightens life. The creator God has made the sun and the dawn. Let the yajna of this morning disperse all over the universe with the rays of the sun.

Evening oblations (yajña)

One to three: Yajurved: 3.9; Ṛīṣhi: Prajāpati; Dēvtā: Agni

Om agnir-jyotiṛ-jyotiṛ-agniḥ svāhā. 1

Om agnir-varco jyotiṛ-varcaḥ svāhā. 2

Om agnir-jyotiṛ-jyotiṛ-agniḥ svāhā. 3

this third one, chant quietly in your mind

**Om sajūr-dēvèna saviṭrā sajū rāṭryēndra-vaṭyā.
juṣāṇoḥ agnir-vētu svāhā. 4**

Yajurved: 3.10; Ṛīṣhi: Prajāpati; Dēvtā: Agni

The Fire is illuminating the whole world. The light of fire is life. The light of fire brightens life. The creator God has also made the fire to light the evening. Let the yajna of this evening disperse all over the universe with the flames of the fire.

(Note: In the evening there are no rays of the sun. For evening oblations, the word Fire is used as a substitute for the sun. The fire or light exists because of the sun)

Daily oblations, Yajña Mantra

Havan Samaḡri and Ghee

Om bhūr-agnayè prāṅāy svāhā.
idam-agnayè prāṅāy idam na mama. Taittirīya Āraṅyak 10.2 **1**

This oblation is for the purification of the vital air of the earth.

Om bhūvar-vāyavè-apānāy svāhā.
idam vāyavè apānāy idam na mama. Taittirīya Āraṅyak 10.2 **2**

This oblation is for the purification of the non-breathing air that wanders in the space.

Om svarādityāy vyānāy svāhā.
idam-ādityāya vyānāy idam na mama. Taittirīya Āraṅyak 10.2 **3**

This oblation is for the purification of the sun's rays and vyan-air on the earth and sky.

Om bhūr-bhuvah svaragni-vāyvādityèbhyah
prāṅāpāna-vyānèbhyah svāhā.
idam-agni-vāyvādityèbhyah
prāṅāpāna-vyānèbhyah
idam na mama. Taittirīya Āraṅyak 10.2 **4**

This oblation is for the purification of earth, sky, space, fire, air, the breath, and vital air.

Om āpo jyoti raso-amṛitam brahma
bhūr-bhuvah svarom svāhā. Taittirīya Āraṅyak 10.15 **5**

O God you are pure, the light of lights, source of sweetness and the protector of the universe. I am offering this oblation for the earth, the sky, and the space.

**Om yām mèdhām dèvagaṇāḥ piṭaraścopāsaṭè.
ṭayā māmadya mèdhayā-agnè
medhāvinam kuru svāhā.**

6

Yajurved: 32.14; Rīśhi: Mèdhākām; Dèvtā: Parmātmā

O God, all the devine soul and my ancestors sought and worshipped intellect and knowledge. I wish to have the same kind of intellect and knowledge, grant me today.

**Om viśvāni dèva saviṭar-duriṭāni parāsuva.
yad bhadram ṭanna āsuva svāhā.**

7

Yajurved: 30.3; Rīśhi: Nārāyaṇ; Dèvtā: Savitā

O God , the creator and the lord of this universe, we pray to you to keep us far from bad habits and deeds , and help us so that we can achieve good deeds and good habits.

**Om agnè nay supathā rāyè asmān
viśvāni dèv vayunāni vidvān.
yuyo-dhyasmaj-juhurāṇa-mèno bhūyiṣṭhām
ṭè nam ukṭim vidhèma svāhā.**

8

Yajurved: 40.16; Rīśhi: Dīrghatamā; Dèvtā: Ātmā

O Intelligent God, you already know the ways and means of our Karma. Help us to know right path which leads to prosperity, and destroy all our ill feelings and sins. We pray to you with humble devotion and worship you. We offer ourselves in your service.

**Om bhūr-bhuvah svaḥ.
ṭaṭ saviṭur-varèṇyam bhargo dèvasya dhīmahi.
dhiyo yo naḥ pracodayāṭ svāhā.**

9

Rīśhi: Viśvāmitra ; Dèvtā: Savitā; Rigved: 3.62.10; Yaju. 36.3

O God of the earth, the giver of the life, destroyer of all kinds of miseries, provider of wealth and the bestower of pleasure. The progenitor of the entire universe, the most acceptable, most desired, the personification of knowledge, the one who can fulfill our divine desires, we meditate upon that God. He should be in our mind, thoughts and the One who lead us to right path.

Blessing Mantras (all Happy Occasion) Havan Sāmagri and Ghee

**Om řiṭam ca saṭyam cābhiddhāṭ
ṭapaso adhyajāyaṭ.**

ṭaṭo rāṭryajāyaṭa ṭaṭaḥ samudro arṇavaḥ svāhā. 1

Řigvēd:10.190.1; Řiśhi: Aghmarśaṇ mādhuchandas; Dēvtā: bhāvvrītam

Om samudrād-arṇavā dadhi samvatsaro ajāyaṭa.

aho rāṭrāṇi vidadhad viśvasya miśaṭo vaśi svāhā. 2

Řigvēd:10.190.2; Řiśhi: Aghmarśaṇ mādhuchandas; Dēvtā: bhāvvrītam

Om sūryā candramasau dhātā yathā pūrvam-akalpayaṭ.

divam ca prithivīm cāṭarikśam-atho svaḥ svāhā. 3

Řigvēd:10.190.3; Řiśhi: Aghmarśaṇ mādhuchandas; Dēvtā: bhāvvrītam

Om. In this cycle of creation, God recreated the sun, moon, heaven, earth, sky, celestial bodies, and the entire natural elements like air, fire, and water, and all life forms as He did in the past and would do in future ones too.

**Om svasṭi na indro vridhaśravāḥ svasṭi naḥ pūśā viśvavedā.
svasṭi nastārksyo ariśtanemiḥ svasṭi no
brihaspaṭir dadhāṭu svāhā. 4**

Yajurved: 2519; Řiśhi: Gautam; Dēvtā: Īśvar

The illustrious lord of wealth and knowledge, source of all creative energy, savior, fountainhead of brilliance and glory, support of the universe bring peace to us.

**Om bhadram karṇebhir śriṇuyām dēvāḥ
bhadram paśyema akśabhir yajaṭrāḥ.
sthirair aṅgais ṭuśṭuvāṅsas ṭanūbhir
vyaśemahir dēvahiṭam yadāyuh svāhā. 5**

Yajurved: 25.21; Řiśhi: Gautam; Dēvtā: Vidvaṅsah

Om. O Omnipresent God, may we hear with our ears whatever is good. O master of all yajnas, may we see with our eyes whatever is good. O omnipotent God, we should be very strong, without any illnesses, and live a very long life with the beautiful bodies.

**Om śanno vāṭaḥ pavaṭām śannaḥ ṭapaṭuḥ sūryaḥ.
śannaḥ kanikradad devaḥ
parjanya abhivarśaṭu svāhā.**

6

Yajurved: 36.10; Rīṣhi: Dadhyaṅg, Atharvā; Dēvtā: Vāt, Sūrya

O God of this yajna, let the pure and calming winds blow, let the sun warm the atmosphere with life giving rays, and let roaring clouds bring beneficial rains for us.

**Om abhayaṁ miṭrāṭ abhayaṁ-amīṭrāṭ
abhayaṁ jñātāṭ abhayaṁ parokśāṭ.
abhayaṁ nakṭam abhayaṁ divāḥ naḥ
sarvāḥ āśā mama miṭram bhavaṅtu svāhā.**

7

Atharvaved: 19.15.6

Om, Indra, give us fearlessness. We should not have any kind of fear from any friend, we should not have any fear from the one who is not our friend. We should not be afraid of those who know us or those whom we know and those whom we do not even know. Give us security at all times, whether it is day or night. May all directions be safe for us and friends all around.

**Om yathā ahānyanu-pūrvam bhavaṅti
yatharṭavaḥ ṛiṭubhir yaṅti klriṭāḥ.
yathā na pūrvam aparo jahāṭyēvā
dhāṭarāyūṅṣi kalpayaiśām svāhā.**

8

Atharvaved:12.2.25; Rīṅved: 10.18.5; Rīṣhi: Saṅkusuko, Yāmāyan; Dēvtā: Dhātā

O God, the creator of all life and regulator of this universe in such a way that one day follows the other (Tuesday follows Monday), one season follows the other, the present does not abandon the past, help us and give us a long life. (There should be no premature death).

**Yajjāgraṭo dūramudaiṭi daivam ṭadu suṭṭasya ṭathaivaiṭi.
dūraṅgamam jyoṭiśām jyoṭirēkam
ṭanmè manaḥ shiva sankalpaṁ-asṭu svāhā.**

9

Yajurved: 34.1; Rīṣhi: Śhivsaṅkalpa; Dēvtā: Mana

O God, my mind always takes me far away. My mind is very restless with many ongoing thoughts and it is the same when I am asleep. O God, you already know the fickle nature of mind. So, I pray to you with devotion to guide my mind in the right direction so it can have righteous thoughts.

Maṅtra is famous as Mahāmṛityuñjay Maṅtra

The key word “Triyambakam” is the prayer’s objective, remaining translation is very simple. Sāyṅnāchārya (the great translator) translated this word as **father** (Father of three, Bṛīhmmā, Viśnu and Maheśh). Other scholars translated this word as **Mother** (still used in sanskrit Ambakam as mother). One thing is for sure, that, in any literature or any text, Ambakam never used or translated as Eye/netram.

**Om tṛyambakaṁ yajāmahe
sugaṅdhim puśti vardhanaṁ.
urvārukṁmiva bandhanāṭ
mṛityormukśīya mā amṛitāṭ svāhā. 10**

Ṛīśhi: vashistha; Dēvtā: Rudra; Rg.7.59.12

O God, The protector of all! You are omniscient. You know the past, the future and the present. You shower fragrance and health. O God, as a ripened fruit breaks away from the branch itself; similarly relieve us from death and worldly attachments, give us liberation in the form of immortality. We pray to you for your blessings and spiritual support, so we can live fearless.

**Om ṭaṭ cakśur devahiṭaṁ purastāṭ śukram uccaraṭ.
paśyema śaradaḥ śaṭaṁ jīvemaḥ śaradaḥ śaṭaṁ
śraṅuyāmaḥ śaradaḥ śaṭaṁ prabravāmaḥ śaradaḥ śaṭaṁ
adīnāḥ syāma śaradaḥ śaṭaṁ
bhūyaśca śaradaḥ śaṭaṭ svāhā. 11**

Yajurved: 36.24; Ṛīśhi: Dadhyaṅg, Athravā; Dēvtā: Surya

O God, you are the eye of the universe. You know in advance what is good for us. You are always present. We pray and ask you for your blessings. May we be able to see hundred of autumns, may we be able to live hundred of autumns, may we be able to hear hundred of autumns, may we be able to speak hundred of autumns, may we be able to live freely in this world for hundred of autumns, may we be able to live under your blessings and protections more than hundred autumns freely with a functional body.

Now we have pūrṇāhuti session, Use only ghee with the following mantras:

Pūrṇāhuti session's first 4 āhutis are offered with ghee ONLY. In the 5th āhuti something sweet can be offered or only GHEE. 6th āhuti requires only GHEE and after that all can join with sāmāgri to complete the Havan.

Pūrṇāhuti Session Offer only ghee on each svāhā

**Om bhūragnaye svāhā.
idam agnaye idam na mama. 1**

Om, I offer this oblation to the sustainer of life, the Agni. This is not mine.

**Om bhuvan vāyave svāhā.
idam vāyave idam na mama. 2**

I offer this oblation to the dispeller of miseries, the Vāyu. This is not mine.

**Om svar-ādityāya svāhā.
idam-ādityāya idam na mama. 3**

I offer this oblation to the serene, blissful God, āditya. This is not mine.

**Om būr-bhuvan svar agnivāyavādityēbhyaḥ svāhā.
idam agni vāyvādiyēbhyaḥ idam na mama. 4**

O God, now I offer this oblation to all three of you together once again. This is for God Agni, vāyu and āditya. This is not mine.

*Next oblation is offered with sweet ONLY (or only ghee can be used):
Salted, lamon, chilli flavors are not allowed in Havan.
Have to be sweet, without sweet or just ghee*

Sviṣṭakṛita āhuti Offer only something sweet, cooked in your kitchen.
(Seeking pardon, if any mistake made during the Havan)

**Om yadasya karmaṇo aṭyarīricam yadvā nyūnam
ihākaram. agniṣṭaṭ sviṣṭakṛṭ vidyāṭ sarvaṃ
sviṣṭam suhuṭam karoṭu me. agnayè sviṣṭakṛṭè
suhuṭa-huṭè sarva prāyaścitta āhuṭinām kāmānām
samardhayiṭrè sarvān-naḥ kāmānṭ-samardhaya svāhā.
idam agnaye sviṣṭakṛṭè idam na mama.** 5

Āśvalāyan Gṛi. 1.10.22

Om. O God, you are omniscient and the form of all knowledge; we have performed this yajña with humble prayers. If due to our limited knowledge and ignorance, any process has been left or not done properly, O Agni you know all our heart's wishes, please fulfill and accept the yajña that we have performed with great love and devotion. We offer to you all that we have. O Agni, grant us peace and bliss. This oblation is for Agni, the personification of knowledge. This is not mine; everything belongs to God.

Prajāpati āhuti with Ghee ONLY

**Om prajāpaṭayè svāhā.
idam prajāpaṭayè idam na mama.** Silently (in mind) 6

O God, you are great, even my speech is unable to describe you. This oblation is for your greatness. This is not mine.

Use Sāmagri and ghee with following mantras and complete the yajña

**Om pūrṇamadaḥ pūrṇamidam pūrṇāt pūrṇamudacyaṭè.
pūrṇasya pūrṇamādāya pūrṇamèva-avaśiśyaṭè svāhā. 7**

Bṛihdāraṇyak Upni. 5.1

God is Complete. The universe is complete.
The complete universe has evolved out of the Complete God.
The complete part is taken from the complete,
Even after God still remains Complete.

Om sarvaṁ vai pūrṇam svāhā. 8

O God with your blessings I am completing my yajña.

Om sarvaṁ vai pūrṇam svāhā. 9

O God, I am able to finish this pious yajña.

Om sarvaṁ vai pūrṇam svāhā. 10

O God, I am so glad that with your blessing I have just finished the holy yajña.



Yajña rūp prabhu

Yajña rūp prabhu hamārè bhāva ujjvala kījiyè
chor dèvèn chal kapaṭ ko mānasik bal dījiyè.

vèd kī bolèn ṛcāyèn satya ko dhāran karèn
harśa mèn hon magan sārè śoka sāgar sè ṭarèn.

aśvamèdhādik racāyèn yajñ par upakār ko
dhaṛm maṛyādā calākar lābh dèn saṅsār ko.

nitya śraddhā bhakti sè yajñādi ham kartè rahèn
rog pīdiṭ viśv kè saṅṭāp sab hartè rahèn.

bhāvnā miṭ jāyè man sè pāp aṭyācār kī
kāmnāyèn pūrṇ hovèn yajñ sè nar-nāri kī.

lābhakārī ho havan har jīvdhārī kè liyè
vāyu jal sarvaṭra hon subh gāndh ko dhāran kiyè.

svārth bhāv miṭè hamārā prēm-pāth viṣṭār ho
idann mam kā sārthak praṭyèk mèn vyavhār ho.

hāth jor jhukāyè maṣṭak vaṅdanā ham kar rahè
'nāth' karunā rūp karunā āpakī sab par rahèn.

pūjnīy prabhu hamārè bhāv ujjval kījiyè
chor dèvèn chal kapaṭ ko mānasik bal dījiyè.

sarvē sukhinah

sarvē bhavanṭu sukhinah
 sarvē sanṭu nirāmayā.
 sarvē bhadrānī paśyaṅtu
 mā kaścīṭ dukh bhāg bhavèṭ.

sabakā bhalā karo bhagvān
 sab par dayā karo dayāvān.
 sab par kṛipā karo bhagvān
 sab kā sab vidhi ho kalyān.

After yajña Prayer

**Om ṭwam hi naḥ piṭā vaso,
 ṭwam māṭā śhaṭkṛaṭo babhūvitha.
 adhā ṭe sum-nmīmahè.** Atharva 20.108.2

O all-joyful Almighty Lord! today's at this auspicious time, everyone together has performed this yagya and through the yagya, all are bowing their heads at your door. Lord you are great, you have created this universe on the strength of your glory and run it according to your rules.

Lord! You are intuitive, from time to time whoever needs it, you go on putting things everyone's lap without asking. The holy thoughts with which we have performed this Yagya, we pray that all our good wishes come true. We wish you grants us good health, long life, prosperity and a happy life. May family and close friends be healthy, may there be harmony and love among the creatures of the world. This is a small prayer. Hope you will accept our prayer with gratutute and grace. Thank you and may Peace.

ॠvamèṁ māṭā ca piṭā ॠvamèṁ (ॠvam èva)
 ॠvamèṁ bandhuśca sakhā ॠvamèṁ.
 ॠvamèṁ vidyā draviṇam ॠvamèṁ
 ॠvamèṁ sarvam mam dèṁ - dèṁ.

hè īśa sab sukhī hoṅ koī na ho dukhārī
 sab hoṅ nirog bhagavan
 dhan dhāny kè bhaṅdārī.
 sab bhadra bhāv dèkhèn saṅmārg kè pathik hoṅ
 dukhiyā na koī hovè srśti mèn prānadhārī
 hè īśa sab sukhī hoṅ koī na ho dukhārī.



भक्ति भजन



आर्य समाज इन्लैंड एम्पायर
विश्व भारती परिषद् अमेरिका

भजन सूची

भजन	पृष्ठ	भजन	पृष्ठ
अब सौंप दिया इस जीवन का	66	दो घड़ी भगवान का ले नाम तू	98
अन्तर्यामी स्वामी तुमको	57	नमस्कार भगवान तुम्हें	78
आनंद स्रोत बह रहा	68	पितृ मातृ सहायक स्वामी सरखा	61
आज मिल सब गीत गाओ	58	प्रेमी भरकर प्रेम में	79
आरती	103	प्रभु मेरे जीवन को कुन्दन बना	75
इतनी शक्ति हमें देना दाता	69	बेला अमृत गया	82
इंसान की खुशबू रहता है	91	भरोसा कर तू ईश्वर पर	74
ईश्वर जो कुछ करता है, अच्छा ही	92	मिलता है सच्चा सुख केवल	62
ईश्वर तुम ही दया करो	95	मुझे ऐसा बना दो	64
उठ जाग मुसाफ़िर भोर भई	56	मेरा नाथ तू है	80
ऐ मालिक तेरे बंदे हम	73	मेरे दाता के दरबार में	81
ओम नाम के हीरे मोती	99	मेरे जीवन को कुन्दन बना दो	73
ओम है जीवन हमारा	55	यज्ञ रूप प्रभो	49
ऐ मालिक तेरे बन्दे हम	70	युग युग से जीव भटकता	85
किसी के काम जो आये	101	सच्चा तू करतार है	83
गाये जा, गाये जा, भगवान की	100	सब जग के आधार, नमस्कार	89
छाया मिलती रही, फूले फलते रहे	93	सत्ता तुम्हारी भगवन	96
जगत में चिन्ता मिटी है उनकी	67	संगठन सूक्त	105
जप ले प्रभु का नाम	53	सुखी बसे संसार, दुखिया रहे न	52
जब तेरी डोली निकाली जायेगी	88	सुन लो भगवन में विनय हमारी	86
जाति को जीवन दो भगवान	102	सुबह शाम भजन कर ले	94
जिसने सारे विश्व को धारण किया	63	शरण प्रभु की आओ रे	72
जीवन की घड़ियाँ	97	शांति पाठ	107
जय जय पिता परम आनंद दाता	75	हम सब मिलके दाता आये	71
तुम्हारी कृपा से जो आनंद पाया	59	हुआ ध्यान में ईश्वर के जो मगन	90
तू व्यापक डाली डाली है	65	हे दयामय . . . आधार हो	54
तू है सच्चा पिता, सारे संसार का	77	हे दयामय हम सबों को	60
तेरे दर को छोड़कर	76	हे ज्ञानवान भगवन, हमको भी	87
तेरे पूजन को भगवान	84	राष्ट्रीय प्रार्थना	106

sukhi basè saṅsār sab

Sukhī basè saṅsār sab dukhiyā rahè na koy
yah abhi-lāśā ham sab kī bhagvan pūrī hoy.

vidyā buddhi tēj bal sab kè bhīṭar hoy
dūdh pūṭa dhan dhāny sè vañciṭ rahè na koy.

āpkī bhaktī prēm sè man hovè bharpūr
rāg dvēś sè ciṭṭa mērā koso bāgè dūr.

milè bharosā nām kā hamè sadā jagdīśh
āśhā ṭerè dhām kī banī rahè mam īsh.

pāp sè hamè bachāiyè Karkè dayā dayāl
apnā bhakt banāy kè hamko karo nihāl.

dil mè dayā udārtā man mè prēm apār
sāṭvik dhīraj vīrtā sabako do kartār.

nārāyaṇ ṭum āp ho pāp vimochan hār
kśamā karo aprādh sab kar do bhav sè pār.

hāth jor vinaṭī karūn suniyè kṛipā nidhān
sādhu saṅgaṭ sukh dījiyè dayā namrṭā dān.

sukhi basè saṅsār sab dukhiyā rahè na koy
yah abhi-lāśā ham sab kī bhagvan pūrī hoy.



jap lè prabhu kā nām

jap lè prabhu kā nām, amṛiṭ barsègā
 nām prabhu kā amṛiṭ vāṇī
 jap lè jap lè hardam prāṇī
 nām karè kalyāṇ, amṛiṭ barsègā 1

nām prabhu kā sab sukh dāṭā
 sab kā rakṣak sab kā ṭrāṭā
 dhāraṇ kar lè dhyān, amṛiṭ barsègā 2

nām hai japṭè rīśhi muni jñyānī
 prabhu kī mahimā jāy nā jānī
 jiṭnā karo bakhān, amṛiṭ barsègā 3

nām prabhu kā bhrāṅṭi vināśhak
 sab sukh dāyak śhāṅṭi pradāyak
 vèd kā hai yah jñān, amṛiṭ barsègā
 jap lè prabhu kā nām amṛiṭ barsègā . . . 4



hè dyāmay āpkā ādhār ho

**hè dayāmay āpkā hamko sadā ādhār ho
āpkè bhakto sè hī bharpūr yah parivār ho.**

**chor dèvē kām ko aur krodh ko maḍ moh ko
śhuddh aur nirmal hmārā sarvdā ācār ho.**

**prēm sè mil-milkè sārè gīṭ gāvèn āpkè
dil mè bahaṭā āpkā hī prēm pārāvār ho.**

**jai piṭā jai jai piṭā ham jai ṭumhārī gā rahè
rāṭ din ghar mè hamārè āpkā hī jaykār ho.**

**pās apnè ho na dhan ṭo uskī kuch parvāh nahī
āpkī bhakṭi sè hī dhanvān yah parivār ho.**

! ! !

Om hai jīvan hamārā

om hai jīvan hamārā, om prāṇādhār hai,
om hai karṭā vidhātā, om pālanhār hai.

om hai dukh kā vināśak, om sarvānand hai,
om hai bal ṭej dhārī, om karuṇākand hai.

om sabkā puja hai, ham om kā puja karè,
om hi kè dhyān sè, ham shudh apnā man karè.

om kè guru manṭṛ japanè sè, rhègā shuddh man,
budhi din-praṭidin badhègī, dharm mè hogī lagan.

om kè jap sè hamārā, jyān badhṭā jayègā,
anṭ mè yah om hamko, mukṭi ṭak pahuncāyègā.

uth jāg musāfir bhor bhayī

uth jāg musāfir bhor bhayī
 ab rain kahā jo sovaṭ hai.
 jo jāgaṭ hai so pāvaṭ hai,
 jo sovaṭ hai so khovaṭ hai.

tuk nīnd sè akhiyā khol jarā,
 aor apnè prabhu sè dhyān lagā.
 yah prīṭ karan kī rīṭ nahī,
 prabhu jāgaṭ hai tū sovaṭ hai.

jo kal karnā hai aj karlè,
 jo aj karnā hai ab karlè.
 jab ciriyo nè chug khèṭ liyā,
 fir pachṭāyè kyā hovaṭ hai.

nādān bhugaṭ karnī apnī,
 ao pāpi! pāp mè cain kahā.
 jab pāp kī gatharī śīsh dharī,
 fir śīsh pakar kyo rovaṭ hai.
 uth jāg musāfir bhor bhayī

aṅṭaryāmī swāmī

aṅṭaryāmī swāmī ṭumko bārbār prṇām hai.

ṭumnè lok racāyè hai
 surya candra camkāyè hai,
 rūp anūp bnāyè hai,
 uśhā mè saṅdhyā mè ṭèri lilā laliṭ lalām hai.

vidyuṭ kī gaṭi caṅcal mè,
 van parvaṭ jal mè thal mè,
 alī avalī fūlo mè fal mè,
 saghan laṭāo mè pakśigaṇ gāy rahè gūṇ grām hai

ṭū mahān sè mahān hai,
 yah vèdo kā pramāṇ hai,
 diyā riśi nè yah gyān hai,
 shiṭal jagaṭi ṭal par ṭumko sumir milè viśrām hai.
 aṅṭaryāmī swāmī ṭumko bārbār prṇām hai.

aāj mil sab gīṭ gāo

aāj mil sab gīṭ gāo, us prabhu kè dhanyavād,
jiskā yash niṭ gāṭè hai, gaṅdharv munijan dhanyavād.

mandiro mè kandaro mè, parvaṭo kè śikhar par,
pāṭè hai ānand mil, gāṭè hai swar bhar dhanyavād.
aāj mil sab gīṭ gāo, us prabhu kè dhanyavād.

kūp mè ṭālāb mè, sindhu kī gaharī dhār mè,
prèm ras mè ṭriṭṭ ho, karṭè hai jalcar dhanyavād.
aāj mil sab gīṭ gāo, us prabhu kè dhanyavād.

shādiyo mè kīṛṭano mè, yajñ aor uṭṣaw kè ādi,
mīṭhè swar sè cāhiyè, karè nārī nar sab dhanyavād.
aāj mil sab gīṭ gāo, us prabhu kè dhanyavād.

gān kar amicand bhajnānand, kar iswar ṣṭuṭi,
dhyān dhar sunṭè hai śroṭā, kān dhar-dhar dhanyavād.
aāj mil sab gīṭ gāo, us prabhu kè dhanyavād,

jo ānand pāyā

ṭumhāri kripā sè jo ānad pāyā,
vāṇi sè jāyè vah kyokar baṭāyā.
nhi hai yah vah ras jisè rasnā cākhè,
nahī rūp uskā kabhī dṛṣṭī āyā.

nahī hai vah guṇ gaṅdh jo ghrāṇ jānè,
ṭwcā sè na jāyè chuvā ao chuvāyā.
saṅkhyā mè ānā asambhav hai uskā,
diśā kāl mè bhi rahè na samāyā.

ṭujh sā nā dāṭā hai ṭujh sā nā dānī,
iṭnā barā dān jisnè dilāyā.
āṭmonnaṭi mè ṭumhārī dayā sè,
mèrī jindagī nè ajab paltā khāyā.

saṭ ciṭ ānaṅd anaṅṭ swarūp,
mujhè mèrè anubhav nè niścay krāyā.
guṅgè kī rasnā kè sdrush amicaṅd,
kaisè bṭāyè kī kyā ras uḍāyā.

hè dayāmay ham sabo ko

hè dayāmay ham sabo ko śudhṭāi dījiyè,
dūr karkè har burāi ko bhalāi dījiyè.

kījiyè aisā anugrah ham pè hè parmāṭmā,
ho sabhāsad is sabhā kè sab kè sab dharmāṭmā.

ho ujālā sab kè man mè jyān kè prakāśh sè,
aor andherā dūr sārā ho avidhyā nāśh sè.

khotè karmo sè bachè aor ṭèrè guṇ gāvè sabhī,
chūt jāvē dukh sārè sukh sadā pāvè sabhī.

sārī vidyāo ko sīkhe jyān sè bharpūr ho,
śhubh karmo mè hovè ṭaṭpar duśṭ guṇ sab dūr ho.

yajñ havan sè ho sugandhiṭ apnā pyārā yah deśh,
vāyu jal sukhdāyī hovè jāyè mit sārè klèśh.

vèd kè praçār mè hovè sabhī puruśārthī,
hovè āpas mè pṛiṭi aor banè permārthī.

lobhī kāmī aor krodhī koī bhī ham mè na ho,
sarv vyasno sè bacè aor chor dèvē moh ko.

achi saṅgaṭ mè rahè aor vèd mārag par calè
ṭèrè hī hovè upāsak aor kukaṛmo sè bacè.

kījiyè ham sab kā hriday śudh apanè jyān sè,
mān bhakṭo kā badhāo apanè bhakṭi dān sè.
hè dayāmay ham sabo ko śudhṭāi dījiyè.

piṭu māṭu sahāyak swāmī sakhā

piṭu maṭu shayak swāmī sakhā,
 ṭum hī ik nāth hamārè ho.
 jinkè kachu aor ādhār nahi,
 ṭinkè ṭum hī rakhvārè ho.

sab bhāṅṭi sadā sukhdāyak ho,
 dukh duṛguṅ nāśan hārè ho.
 praṭipāl karo sigrè jag ko,
 aṭishay karuṅā ur dhārè ho.

bhūli hai ham hī ṭumko,
 ṭum ṭo hamrī sudhi nāhī bisārè ho.
 upkāran ko kachu anṭ nahī,
 chin hī chin jo viṣṭārè ho.

mahārāj mahā mahimā ṭumrī,
 smjhè birlè budhivārè ho,
 śubh śāṅṭi nikèṭan prēm nidhè,
 man mandir kè ujiyārè ho.

yahī jīvan kè ṭum jīvan ho,
 in praṅan kè ṭum pyārè ho,
 ṭum so praṅhu pāy praṭāp harī,
 kèhi kè ab aor sahārè ho.

miltā hai saccā sukh kèval

**miltā hai saccā sukh kèval,
bhagwān ṭumhārè carṇo mè.
hai vinaṭī yahi chin-chin pal-pal,
rahè dhyān ṭumhārè carṇo mè.**

**yadi bairī sab saṅsār banè,
mèrā jīvan mujh par bhār banè,
cāhè moṭ galè kā hār banè,
rahè dhyān ṭumhārè carṇo mè.**

**cāhè saṅkat nè āa ghèrā ho,
cāhè cāro aor aṅdhèrā ho,
par chiṭṭ na dagmag mèrā ho,
rahè dhyān ṭumhārè carṇo mè.**

**cāhè agni mè mujhè jalnā ho,
cāhè kānto par bhi calnā ho,
cāhè chor kar deśh nikalnā ho,
rahè dhyān ṭumhārè carṇo mè.**

jisnè sārè viśva ko dhāraṇ kiyā

jisnè hai sārè viśva ko dhāraṇ kiyā huā,
vah hai her ek vastu kè andar ramā huā.

milṭā nahi ajyāniyo ko vah,
ajyān kā hai budhi par pardā parā huā.

duniyā kè dukh rūp samuṅdar sè vah parè,
jagdīs sè hai prēm aṭi jiskā lagā huā.

saccī khuśi mè rahaṭè hai vè jan sadā alag,
man jinkā viśay bhog mī hovè faṅsā huā.

man to malīn vaisā hī pūraṇ rahā tèrā,
gaṅgā mè jākè roj nahāyā to kyā huā.

khoṭè hai khèl kūd mè jo umar rāygān,
afsos unkī budhi ko na jānè kyā huā.

ajyāniyon sè rahatā hai kèval vah dūr dūr,
khul jāyè jyān cakśu ṭo vah hai milā huā.
jisnè hai sārè viśva ko dhāraṇ kiyā huā

mujhè aisā banā do

mujhè aisā banā do mètè piṭā/prabhu
jīvan mè lagè thokar nā kahī.
jānè anjānè bhī mujhsè,
nuksān kisī kā ho nā kabhī.

upkār sadā kartā jāu,
duniyā apkār bhalè hī karè,
badnāmī nā ho jag mè mèrī,
koī inām bhalè hī dè nā kahī.

ṭū hī bas mèrā aisā hai,
dukh mè bhī sāth nahī ṭajṭā,
duniyā mujhè pyār karè nā karè,
khouṭṭērā bhī nā pyār kahī.

jo ṭērā bankar raṭṭā hai,
kānto mè fūl sā khilṭā hai,
kiṭnè hī kāntè pāv cubhè,
par fūl bhī ho kantè nā kahī.

man ho madhupūrṇ kalas mètā,
āṅkho mè jyoṭī chalaktī ho.
ṭumsè madhu aisā pīnè ko,
jāḡṭā hī rahu sou nā kabhī.

mai kyā hū rāh mèrī kyā hai,
yah saṭya sadā mai samajh saku,
is rāh pè calṭè-calṭè kabhī,
mètè pāv thakè nā rukè nā kabhī.

ṭū vyāpak dālī dālī hai

ṭū vyāpak dālī dālī hai, koi jagah nā ṭujhsè khāli hai
 ṭèrī hī adbhuṭ māyā hai, ṭūnè hī jagaṭ banāyā hai
 sab par hī ṭèrā sāyā hai, jag bāg ṭèrā ṭū māli hai.

sab vṛukś aor bèlè jhūm rahī, ṭèrè charno ko hī cūm rahī
 ṭèrè prēm kī vāyu sè jhūm rahī,
 ṭèrī mahimā ajab nirālī hai.

sab pakśī ṭujhè hī dhyāy rahè, ṭèrè hī sab guṇ gāy rahè
 ṭèrè dhyān mè man lagāy rahè
 ṭū hī prabhu sabkā vālī hai.

ṭū sab jag kā dukh-hartā hai, aor sabkā pālan kartā hai
 kyā rājā hai kyā pṛjā hai,
 ṭèrè dar par sabhī savālī hai.

sab milkar ṭèrè gun gāṭè hai, charno mai śīśh jhukāṭè hai
 do bhakṭi dān yah chāhṭè hai,
 ṭèrè dar par alakh jgā lī hai.

jo bāṭ davā sè ho nā sakè, vah bāṭ duā sè hoṭī hai
 jab pūrā saṭguru mil jāyè,
 ṭo bāṭ prabhu sè hoṭī hai.

ab saop diyā is jīvan kā

ab saop diyā is jīvan kā sab bhār ṭumhārè hātho mè,
hai jīṭ ṭumhārè hātho mè aor hār ṭumhārè hātho mè.
ab saop diyā is jīvan kā . . .

mèrā niścay bas ek yahī, ek bār ṭumhè pā jau mai,
aṛpaṇ kar dū jagaṭī bhar kā sab pyār ṭumhārè hātho mè.
ab saop diyā is jīvan kā . . .

yā ṭo mai jag sè dūr rahū, yā jag mè rahū ṭo eisè rahū,
is pār ṭumhārè hātho mè, us pār ṭumhārè hātho mè.
ab saop diyā is jīvan kā . . .

yadi mānuś hī mujhè janam milè,
ṭo ṭav carṇo kā pujārī rahu,
mujh pūjak kī ek-ek rag kā ho ṭār ṭumhārè hātho mè.
ab saop diyā is jīvan kā . . .

jab-jab saṅsār kā bandī ban,
darbār mè ṭèrè aāū mai,
ṭab-ṭab ho pāpo kā nirṇay, sarkār ṭumhārè hātho mè.
ab saop diyā is jīvan kā . . .

mujh mè ṭujh mè hai bhèd yahī
mai nar hū ṭū nārāyaṇ hai,
mai hū saṅsār kè hātho mè, saṅsār ṭumhārè hātho mè.
ab saop diyā is jīvan kā . . .

jagaṭ mè cintoṃ mitī hai unkī

jagaṭ mè cintoṃ mitī hai unki,
jo ṭèrè carṇo mè ā-padè hai.
vahi hamèśā harè bharè hai,
jo ṭèrè carṇo mè ā-padè hai.

na pāyā ṭumko kisī nè bal sè,
na pāyā ṭumko kisī nè chal sè,
vahī param pad ko pā gayè hai,
jo ṭèrè carṇo mè āā-padè hai.

na pāyā rājā vajīr bankar,
na pāyā ṭumko fakīr bankar,
unhī ko hoṭè hai ṭèrè darśhan,
jo ṭèrè carṇo mè āā-padè hai.

kisī nè jag mè karī bhalāi,
kisī nè jag mè karī burāi,
vahi sumārag par cal padè hai,
jo ṭèrè carṇo mè āā padè hai.

prabhu jī vinaṭī suno hamārī,
banāo bigarī daśhā hamārī,
nirāśrayo kè ṭum āasrā ho,
ṭumhārè carṇo mè āā padè hai.

aānaṅd śṛoṭ bah rahā

aānaṅd śṛoṭ bah rahā par ṭū udās hai.
acraj yè jal mè rah kar bhī macchalī ko pyās hai.

fūlo mè jyo sūvās eekh mè mithās hai,
bhagwān kā ṭyo viśva kè kaṅ-kaṅ mè vās hai.
acraj yè jal mè rah kar bhī macchalī ko pyās hai.

ṭuk jyān-cakṣu khol kè ṭū dèkh ṭo sahī,
jisko ṭū dhūdhṭā hai vo ṭèrè pās hai.
acraj yè jal mè rah kar bhī macchalī ko pyās hai.

kuch ṭo समय nikāl aāṭm-śuddhī kè liyè,
nar janm kā uddèśya na kèval vilās hai.
acraj yè jal mè rah kar bhī macchalī ko pyās hai.

aānaṅd mokś kā na pā sakègā ṭab ṭalak,
ṭū jab ṭalak prakāśh indriyo kā dās hai.
acraj yè jal mè rah kar bhī macchalī ko pyās hai.

iṭanī śhakti hamè dènā dāṭā

iṭanī śhakti hamè dènā dāṭā,
 man kā viśvās kamjor ho nā.
 ham calè nèk rastè pè hamsè,
 bhūl kar bhī koī bhūl ho nā.

dūr ajyān kè ho aṅdhèrè,
 ṭū hamè jyān kī rośhanī dè,
 har burāī sè bacaṭè rahè ham,
 jīṭanī bhī dè bhalī jindagī dè,
 bair ho nā kisī kā kisī sè,
 bhāvnā man mè badlè kī ho nā,
 ham calè nèk rastè pè hamsè . . .

ham nā socè hamè kyā milā hai,
 ham yè socè kiyā kyā hai arpaṇ,
 fūl khuśhiyo kè bātè sabhī ko,
 sabkā jīvan hī ban jāyè madhuban,
 apnī karuṇā kā jal ṭū bahā kè,
 kar dè pāvan har ek man kā konā,
 ham calè nèk rastè pè hamsè . . .

ai mālik ṭèrè bandè hum

ai mālik ṭèrè bandè hum, aisè ho hamārè karam
 nèkī par calè aor badī sè talè,
 ṭāki hañṣṭè huyè nikalè dam,
 ai mālik ṭārè bandè hum

badā kamzor hai aādamī,
 abhī lākho hai ismè kamī
 par tū jo kharā hai dayālū barā
 ṭèrī kirpā sè dharṭī thamī
 diyā ṭūnè hamè jab janam,
 tū hī jhèlègā ham sabkè gam
 nèkī par calè aor badī sè talè,
 ṭāki hañṣṭè huyè nikalè dam,
 ai mālik ṭārè bandè hum

yè aṅdhērā ghanā chā rahā,
 ṭèrā insān ghabrā rahā
 ho rahā bè-khabar kuch nā aāṭā nazar
 sukh kā sūraj chupā jā rahā
 hai ṭèrī roshanī mè jo dam, tū amāvas ko kar dè pūnam
 nèkī par calè aor badī sè talè,
 ṭāki hañṣṭè huyè nikalè dam,
 ai mālik ṭārè bandè hum.

jab zulmo kā ho sāmna, ṭab tū hī hamè thāmnā
 vo burāi karè ham bhalāi karè
 nahī badalè kī ho kāmna
 baḍh uthè pyār kā har kadam,
 aor mitè bair kā yè bharam
 nèkī par calè aor badī sè talè,
 ṭāki hañṣṭè huyè nikalè dam,
 ai mālik ṭārè bandè hum.

ham sab milkè dāṭā aāyè

ham sab milkè dāṭā aāyè ṭèrè darbār,
bhar dè jholī sab kī ṭèrè pūraṅ bhaṅdār.

jab hovè prāṭa kāl nirmal hokè ṭaṭkāl,
apnā maṣṭak jhukā kè karkè ṭèrā khyāl,
ṭèrè dar pè aākè baithā sārā parivār,
bhar dè jholī sab kī ṭèrè pūraṅ bhaṅdār . . .

lèkè dil mè fariyād kartè ham ṭumko yād,
jab ho sñkat kī ghariyā māṅgè ṭumsè imdād,
sab sè baḍhkè jag mè ṭèrā ūncā darbār.
bhar dè jholī sab kī ṭèrè pūraṅ bhaṅdār . . .

cāhè din ho vipriṭ hovè ṭujh sè hī priṭ,
saccī śṛdhā sè gāvè ṭèrī bhakṭī kè gīṭ.
hovè sab kā prabhu jī ṭèrè carṇo mè pyār.
bhar dè jholī sab kī ṭèrè pūraṅ bhaṅdār . . .

ṭū hai sab jag kā māli kartā sabkī rakhvālī,
ham hai raṅg-raṅg kè podhè ṭū hai ham sabkā māli,
pathik bagicā hai yè ṭèrā sundar saṅsār.
bhar dè jholī sab kī ṭèrè pūraṅ bhaṅdār . . .

śharaṇ prabhū kī aāo rē

śharaṇ prabhu kī āo rē, yahī samay hai pyārē,
aāo prabhu guṇ gao rē yahī samay hai pyārē.

uday huā om nām kā bhānu
aāo darśan pao rē yahī samay hai pyārē.

amṛt jharnā jhartā isasē,
pīkē amar ho jao rē yahi samay hai pyārē.

chal kapat aor jhūt ko tyāgo,
satya mē ciṭṭa lagāo rē yahi samay hai pyārē.

harī kī bhakti bin nahī mukti,
dṛḍh viśvās jamāo rē yahi samay hai pyārē.

kar lo nām prabhu kā sumiraṇ,
nahi pīchē pachṭāo rē yahi samay hai pyārē.

chotē barē sab milkar khuśi sē,
guṇ īśwar kē gao rē yahi samay hai pyārē.

mèrè jīvan ko kundan banā do

prabhu mèrè jīvan ko kundan banā do,
koi khoṭ ismè rahanè nā pāyè.

karo mèrè jīvan mè aisā ujālā,
har swās ho ṭèrè cinṭan kī mālā.
mèrè dil kī duniyā ko iṭnā badal do,
ki duniyā ṭèrī mujhè galè sè lagāyè
prabhu mèrè jīvan ko kundan banā do.

ghatnao kī rim-jhim pavan kè ṭrānè,
laṭāo kā nāch aor vṛikśo kè gānè.
najar jis ṭaraf jāyè bhagwān mèrī,
amar jyotī ṭèrī udhar muskurāyè.
prabhu mèrè jīvan ko kundan banā do,

jagaṭ ko mai apnā parivār samjhū,
parivār ko ṭèrā upkār samjhū.
kusaṅ lobh abhimān dveśh aor ālas,
koi inmè mujhko ṣṭānè na pāyè.
prabhu mèrè jīvan ko kundan banā do,

bharosā kar ṭū īśwar per

bharosā kar ṭū īśwar par
 tujhè dhokhā nahi hogā,
 yah jīvan bīṭ jāyègā ṭujhè ronā nahi hogā.

kabhī sukh hai kabhī dukh hai
 yah jīvan dhūp chāyā hai,
 hñsī mè hī biṭā dālo
 biṭānā hī yah māyā hai.
 yah jīvan bīṭ jāyègā ṭujhè ronā nahi hogā.

jo sukh aāyè ṭo hñs dènā
 jo dukh aāyè ṭo sah lènā,
 nā kahnā kuch kabhī jag sè
 prabhu sè hī ṭū kah lènā.
 yah jīvan bīṭ jāyègā ṭujhè ronā nahī hogā.

yè kuch bhī ṭo nahi jag mè
 ṭèrè bas karm kī māyā,
 ṭū khud hī dhūp mè baithā
 lakhè nij rūp kī chāyā.
 yah jīvan bīṭ jāyègā ṭujhè ronā nahī hogā.

kahā yè thā kahā ṭū thā
 kabhī ṭo soch aè bandè,
 jhukā kar śīśh ko kah dè
 prabhu vaṅdè prabhu vaṅdè.
 yah jīvan bīṭ jāyègā ṭujhè ronā nahi hogā.

jay jay piṭā param aānand dāṭā

Jay jay piṭā param aānand dāṭā,
jagdādi kāraṅ mukṭi pradāṭā.

ananṭ aor anādi viśheśan hai ṭèrè,
sṛṣṭi kā sṛiṣṭā ṭū dharṭā sanharṭā.
jay jay piṭā . . .

sūkśam sè sūkśam ṭū hai sthūl iṭnā,
ki jismè yè bṛihmānd sārā samāṭā.
jay jay piṭā . . .

mai lāliṭ va pāliṭ hū piṭri snèh kā,
yah prākṛiṭ sambāndh hai ṭujhsè ṭāṭā.
jay jay piṭā . . .

karo śhudh nirmal mèrè aāṭmā ko,
karū mai vinay niṭya sāyam va prāṭa.
jay jay piṭā . . .

mitāo mèrè bhay ko aāvāgaman kè,
firū nā jaṅm pāṭā aor bilbilāṭā.
jay jay piṭā . . .

binā ṭèrè hai kaon dinan kā baṅdhu,
ki jisko mai apnī avasthā sunāṭā.
jay jay piṭā . . .

amī ras pilāo kṛipā karkè mujhko,
rahu sarvdā ṭèrī kīṛṭi ko gāṭā.
jay jay piṭā . . .

ṭèrè dar ko chor kar

ṭèrè dar ko chor kar kis dar jao mai,
sunṭā mèrī kon hai kisè sunāu mai.

jab sè yād bhulāi ṭèrī lākho kaśṭ uthāyè hai,
kyā jānū is jīvan andar kiṭnè pāp kmāyè hai.
hū śharmindā āpsè kyā baṭlāu mai.
ṭèrè dar ko . . .

mèrè pāp karam hī ṭujhsè prīṭ nā karnè dètè hai,
kabhī jo cāhū milū āpsè rok mujhè yè lètè hai.
kaisè swāmi āpkè darśan pau mai.
ṭèrè dar ko . . .

hai ṭū nāth varo kā dāṭā ṭujhsè sab var pāṭè hai,
ṛiṣhi muni aor yogī sārè ṭèrè hī guṇ gāṭè hai.
chīṭā dè do gyān kā hośh mè aāu mai.
ṭèrè dar ko . . .

jo bīṭī so bīṭī lèkin bāqi umar sambhālū mai,
prèm pāśh mè baṅdhā āpkè gīṭ prèm kè gālū mai.
jīvan pyārè dèsh kā safal banāu mai.
ṭèrè dar ko . . .

ṭū hai saccā piṭā

ṭū hai saccā piṭā sārè saṅsār kā, om pyārā
ṭū hi ṭū hi hai rakśak hamārā.

cānd sūraj siṭārè bnāyè,
prīthvi ākāśh parvaṭ sajāyè,
anṭ pāyā nahī, ṭērā pāyā nahī pārvārā .
ṭū hī ṭū hī hai rakśak hamārā.
ṭū hai saccā piṭā sārè saṅsār kā . . .

pakśigaṇ rāg sundar hai gāṭè,
jīv janṭū bhī sir hai jhukāṭè,
usko hī sukh milā, ṭērī rāh par calā jo bhī pyārā.
ṭū hī ṭū hī hai rakśak hamārā.
ṭū hai saccā piṭā sārè saṅsār kā . . .

pāp pākhaṅḍ ham sè chūrāo,
vēd mārag par hamko calāo,
lagè bhakṭi mē man,
karè saṅdhyā havan jag yè sārā.
ṭū hī ṭū hī hai rakśak hamārā.
ṭū hai saccā piṭā sārè saṅsār kā . . .

apnī bhakṭi mē man ko lagānā,
kaśṭ nandlāl sabkè mitānā,
dukhiyo kaṅgālo kā, aor dhan vālo kā ṭū hī rakhvālā.
ṭū hī ṭū hī hai rakśak hamārā.
ṭū hai saccā piṭā sārè saṅsār kā . . .

namaskār bhagwān ṭumhè

namaskār bhagwān ṭumhè bhakṭo kā bārambār ho,
śṛdhā rūpī bhèt hamārī maṅalmay swikār ho.

ṭum kaṅ kaṅ mè basè huyè ho ṭujh mè jagat samāyā hai,
ṭinkā ho cāhè parvaṭ ho sabhī ṭumhārī māyā hai.
ṭum duniyā kè har prāṇī kè jīvan kè ādhār ho.
śṛdhā rūpī bhèt hamārī mangalmay swikār ho.

sabkè saccè pitā ṭumhi ho ṭumhi jagat kī māṭā ho,
bhai, bandhu, sakhā, sahāyak, rakśak, pośhak, dāṭā ho.
cīṭī sè lèkar hāthī ṭak sabkè sṛjanhār ho.
śṛdhā rūpī bhèt hamārī mangalmay swikār ho.

ṛiśī, muni, yogī jan sārè ṭum sè hī var pāṭè hai,
kyā rājā kyā raṅk ṭumhārè dar par śhīs jhukāṭè hai.
param kṛipālū, param dyālu, karuṇā kè ādhār ho.
śṛdhā rūpī bhèt hamārī mangalmay swikār ho.

jīvan kè ṭūfāno mè prabhu ṭum hī ek sahārā ho,
ḍagmag-ḍagmag naiyyā ḍolè ṭum hī nāth kinārā ho.
ṭum khèvanhār ho is naiyyā kè, aor ṭum hī paṭvār ho.
śṛdhā rūpī bhèt hamārī mangalmay swikār ho.

prēmī bharkar prēm mē

prēmī bharkar prēm mē, īśwar kē guṇ gāyā kar,
man mandir mē gāfilā jhārū roj lagāyā kar.

sonē mē ṭo rāṭ gujāri, din bhar karṭā pāp rahā,
isī ṭarah barbād ṭū bandē, karṭā apnā āp rahā.
prāṭ samay uṭh dhyān sē saṭsaṅg mē ṭū jāyā kar.
prēmi bharkar prēm mē, īśwar kē guṇ gāyā kar.

narṭan cholē kā pānā, baccho kā koī khēl nahī,
janm-janm kē shubh karmo kā hoṭā jab tak mēl nahī.
nartan pānē kē liyē, uttam karam kamāyā kar.
prēmi bharkar prēm mē, īśwar kē guṇ gāyā kar.

pās ṭērē hai dukhiyā koi, ṭūnē maoj udai ṭo kyā,
bhūkhā pyāśā parā parosī, ṭūnē rotī khai ṭo kyā.
pahalē sab sē pūch kar fir ṭū bhojan khāyā kar.
prēmi bharkar prēm mē, īśwar kē guṇ gāyā kar.

dēkh dyā us parmēśwar kī, vēd kā jisnē jyān diyā,
dēsh ṭū man mē soch jarā, kiṭnā hai kalyān kiyā.
sab kāmo ko chorkar, īśwar ko ṭū dhyāyā kar.
prēmī bharkar prēm mē, īśwar kē guṇ gāyā kar

mèrā nāth tū hai

mèrā nāth tū hai, mèrā nāth tū hai.
nahi mai akèlā mèrè sāth tū hai.

chalā jā rahā hū mai rāho pè tērī,
nahī ḍar jo rāho mè tūfān bhārī
thāmè huyè jo mèrā hāth tū hai.
mèrā nāth tū hai, mèrā nāth tū hai.

mèrā íshṭ tū hai, mai tērā pujāri,
tērā khèl mai hū, mai tērā khilārī.
mèrī jindagī kī har-ek bāṭ tū hai.
mèrā nāth tū hai, mèrā nāth tū hai.

mai tērā hū tērè sadā gīṭ gau,
kabhi bhulkar nā tujhè bhūl pau.
tū hī dīn bandhu piṭā māṭā tū hai.
mèrā nāth tū hai, mèrā nāth tū hai.

mèrè dāṭā kè darbār mè

mèrè dāṭā kè darbār mè, sab logo kā khāṭā,
jo koi jaisī karnī karṭā, vaisā hī fal pāṭā.

kyā sādhu kyā sanṭ grihasthī, kyā rājā kyā rānī,
prabhu kī puṣṭak mè likhī hai, sabkī karm kahānī.
anṭryāmī andar baithā sabkā hisāb lagāṭā
mèrè dāṭā kè darbār mè, sab logo kā khāṭā.

barè barè kānūn prabhu kè, barī barī maryādā.
kisī ko kaorī kam nahī milṭī, milè nā pāyī jyādā.
isīliyè ṭo is jag kā vah jagat seth kahlāṭā.
mèrè dāṭā kè darbār mè, sab logo kā khāṭā.

calè nā uskè aāgè riśwaṭ calè nahī cālākī,
uskī len-den kī baṅdè rīṭī barī hai baṅkī.
samajhdār ṭo cup rah jāṭā, mūrakh śor macāṭā.
mèrè dāṭā kè darbār mè, sab logo kā khāṭā.

ujalī karnī kar lè baṅdè, karam nā karyo kālā,
lākh āṅkh sè dèkh rhā hai, ṭujhè dèkhne vālā.
usakī ṭej najar sè baṅdè, koi nahī bach pāṭā.
mèrè dāṭā kè darbār mè, sab logo kā khāṭā.

bèlā amṛṭ gayā

bèlā amṛṭ gayā ālsī so rahā ban abhāgā,
sāthī sārè jagè, ṭū nā jāgā.

jholiyā bhar rahè bhāgo vālè,
lākho paṭiṭo nè jīvan sambhālè,
rñk rājā banè, bhakṭi ras mè sanè, kaśṭ bhāgā.
sāthī sārè jagè, ṭū nā jāgā.

kaṛm uṭṭam thè narṭan jo pāyā,
ālasī bankè hīrā gavāyā,
ulatī ho gayī maṭi, karkè apanī kśaṭi, ronè lāgā.
sāthī sārè jagè, ṭū nā jāgā.

dhaṛm vèdo kā dèkhā nā bhālā,
vèlā amṛṭ gyā nā sambhālā,
saodā ghātè kā kar, hāth māthè pè dhar ronè lāgā.
sāthī sārè jagè, ṭū nā jāgā.

deśh ṭunè nā ab bhī vicārā
sir sè ṛsiyo kā ṛñ nā uṭārā.
hañs kā rūp thā, gadlā pānī piyā bankar kāgā.
sāthī sārè jagè, ṭū nā jāgā.

saccā tū karṭār hai

saccā tū karṭār hai sabkā pālanhār hai.
ṭērā sabko āsrā, sukho kā bhaṅḍār hai.

nadiyā nālè parvaṭ sārè,
ṭèrī yād dilāṭè hai, ṭèrī yād dilāṭè
ṛīśī munī aor yogī sārè,
ṭèrè hī guṇ gāṭè hai, ṭèrè hī guṇ gāṭè
saccā tū karṭār hai sabkā pālanhār hai.

bādal garajè bijlī camkè,
ccham-ccham varśā aāṭī hai, ccham ccham varśā aāṭī
mīthī vāṇī koyal bolè,
yè hī gīṭ sunāṭī hai, yè hī gīṭ sunāṭī hai
saccā tū karṭār hai sabkā pālanhār hai.

śhudh āṭmā hogī uskī,
nām prabhu jo dhyāyègā, nām prabhu jo jdhyāyègā.
janam safal tū kar lè apnā,
anṭ nahī pacchṭāyègā, anṭ nahī pacchṭāyègā.
saccā tū karṭār hai sabkā pālanhār hai.

śhudh sacchidānaṅd prabhu ko,
vèdo nè baṭlāyā hai, vèdo nè baṭlāyā hai.
anṭ ṭērā kisnè hai pāyā,
suṅdar ṭèrī māyā hai, sundar ṭèrī māyā hai.
saccā tū karṭār hai sabkā pālanhār hai.

ṭèrè pūjan ko bhagwān

ṭèrè pūjan ko bhagwān, banā man maṅdir āliśān.

kisnè dèkhī ṭèrī sūraṭ,
kaon banāvè ṭèrī mūraṭ,
ṭū hai nirākār bhagwān, banā man maṅdir . . .

yah saṅsār hai ṭèrā maṅdir,
ṭū ramā hai iskè andar,
dharṭè ṛiśi munī sab dhyān, banā man maṅdir . . .

sāgar ṭèrī śān baṭāvè,
parvaṭ ṭèrī śobhā gāvè,
kartè ṭèrā vèd bakhān, banā man maṅdir . . .

ṭū hī jal mè ṭū hī thal mè,
ṭū har ḍaāl kī har pāṭal mè.
ṭū har dil mè mūrṭimān, banā man maṅdir . . .

ṭūnè rājā rñk bnāyè,
ṭūnè bhikśuk rāj bithāyè,
ṭèrī līlā īśh mahān, banā man maṅdir

jhūthè jag kī jhūthī māyā,
mūrakh ismè kyo bharmāyā,
kar kucch jīvan kā kalyāṅ, banā man maṅdir

yug yug sè jīv bhatakṭā

yug yug sè jīv bhatakṭā, par chain kahī nā pāyā.
sao bār marā jī jī kar, fir bhī nā jīnā āyā.

vṛikso paśuo mè bhatkā, par par-upkār nā sīkhā,
niṭ nayè pāp karnè ko, ṭūnè khojā nayā ṭarīkā,
paśhu puruś mè kyā aṅṭar hai, ṭū yah bhī jān na pāyā.
sao bār marā jī jī kar, fir bhī nā jīnā āyā.

ṭah karkè ṭāq mè rakh dī, jīvan kī sabhī kiṭābè,
niṭ khūn pīyā nirbal kā, yā viśh sè bhari śarābè,
prabhū nām kè amṛiṭ ras kā, ek jām nā pīnā āyā.
sao bār marā jī jī kar, fir bhī nā jīnā āyā.

dukhiyā garīb ṭo ṭarpā, par ṭèrī dayā pighalī nā,
patthar kā huā kalējā, simènt ho gayā sīnā.
sīnè sè see nā nikalī, dil fatā nā sīnā āyā.
sao bār marā jī jī kar, fir bhī nā jīnā āyā.

ṭū mor papīhā bankar, pi pi nā kabhī pukārā,
saṭsang kī varśha ṛiṭu mè, man dhokar nahī nikhārā.
kai bār ṭèrè jīvan mè, sāvan kā mahīnā āyā.
sao bār marā jī jī kar, fir bhī nā jīnā āyā.

sun lo bhagwan vinay hamārī

**sun lo bhagwan vinay hamārī,
ham hai bālak śharaṇ ṭumhārī.**

**bhrāṅṭi nirāśhā dūr bhagā do,
jag-mag āśhā dīp jalā do,
haro vipad bādhāyè sārī. . . .**

**shubh karmo mè dhyān lagāvè,
durguṇ sārè dūr bhagāvè,
banè dharam bālak bal dhārī. . . .**

**vidyā paḍhè vivèk badhāvè,
jag mè sampatṭi suyaśh kamāvè,
māṭṛbhūmī kè ho hiṭkārī. . . .**

**bhar do bhakṭi pṛkāśh hṛiday mè,
sukh mè dukh mè haār vijay mè.
ho viśhwās ṭumhārā bhārī. . . .
sun lo bhagwan vinay hamārī.**

hè jyānvān bhagwan

hè jyānvān bhagwan, hamko bhi jyān dè do.
karunā kè chār cchītè, karuṇā nidhān dè do.

suljhā sakè ham apnī jīvan kī uljhano ko,
prjyā ṛiṭambharā sī, buddhi kā dān dè do.
hè jyānvān bhagwan, hamko bhi jyān dè do.

apnī madad hamèshā, khud aāp kar sakè ham,
in bāhuo mè śhakṭi, hè śhakṭivān dè do.
hè jyānvān bhagwan, hamko bhi jyān dè do.

dāṭā ṭumhārè dar par, kis chīj kī kamī hai,
chāho ṭo niṛdhano ko, daolaṭ kī khān dè do.
hè jyānvān bhagwan, hamko bhi jyān dè do.

hè īsh ṭumhī ho sabakī bigrī banānè vālè,
jīvan safal ho jāyè, thorā sā jyān dè do.
hè jyānvān bhagwan, hamko bhi jyān dè do.

dar hai pathik ṭumhārè dar ko nā bhūl jāyè,
bhakṭo kī mandalī mè thorā sā sthān dè do.
hè jyānvān bhagwan, hamko bhi jyān dè do.

jab ṭērī dolī nikālī jāyègī

jab ṭērī dolī nikālī jāyègī,
bin muhuraṭ kè uthā lī jāyègī.

un haqīmo sè kaho jo bolkar,
karṭè thè dāvā kiṭābè kholker.
yah davā hargiz na khālī jāyègī.
bin muhuraṭ kè uthā lī jāyègī.

dhan sikandar kā yahī par rah gayā,
marṭè dam lukmān bhī yah kah gayā.
yah gharī hargiz na tālī jāyègī.
bin muhuraṭ kè uthā lī jāyègī.

hogā jab parlok mè ṭērā hisāb,
kaisè muqrogè vahā par ai janāb.
jab bahī ṭērī nikālī jāyègī.
bin muhuraṭ kè uthā lī jāyègī.

ai musāfir kyo pasartā hai yahā,
yah milā ṭujhko kirāyè kā maqā.
kotharī khālī karā lī jāyègī.
bin muhuraṭ kè uthā lī jāyègī.

sab jag kè aādhār

sab jag kè aādhār, namaskār namaskār.
aāyè țèrè dwār, namaskār namaskār.

suraj aor chānd mè țèrā hī ujālā,
țūnè pahan rakhī hai sițāro kī mālā.
mahimā aprampār namaskār namaskār . . .

koyal kī kuh-kuh sabko hai bhā rahī,
pañcham kè swar mè madhur gīț gā rahī.
yahī rahī pukār namaskār namaskār . . .

parvațo kī choțiyo ko bādāl hai chūmțè,
pṛthvi sūraj chānd sițārè sārè hī hai ghūmțè.
niyam anusār, namaskār namaskār

fulwārī ko dèkho kaisè fūl hai nirālè,
nīlè pīlè aor gulābī komal khuśbū vālè.
cchai hai bahār, namaskār namaskār . . .

aātmā kā rath kaisā sundar banāyā hai,
man buddhi indriyo sè isko sajāyā hai.
aśt chakra nav-dvār, namaskār namaskār . . .

jagat jananī māțā hamko țèrā hī sahārā hai,
țèrè binā aor nā koi bhī hamārā hai.
bhav sè kar do pār, namaskār namaskār . . .

prabhu apnī bhakți kā vardān dènā,
śhiv saṅkalp aor suvichār dènā.
vèdo kè anusār, namaskār namaskār . . .

kahè naṅdlāl sabkī ātmā pavītra ho,
dèh ho nirog aor ūnchā chariț ho.
vinaṭī bārbār, namaskār namaskār . . .

huā dhyān mè íshwar kè jo magan

hua dhyān mè íshwar kè jo magan,
usè koi klèsh lagā na rahā.
jab jyān kī gaṅgā mè nhāyā,
ṭo man mè mail jarā na rahā.

parmātmā ko jab ātmā mè,
liyā dèkh jyān kī ānkho sè,
pṛkāsh huā man mè uskè,
koi usasè bhèd cchupā na rahā.

puruśhārath hī is duniyā mè,
sab kāmna pūrī kartā hai.
man chāhā fal usnè pāyā,
jo ālsī ban kè parā na rahā.

dukhdāyī hai sab śhaṭṛu hai,
yè vishay hai jiṭanè duniyā kè.
vah pār huā bhavsāgar sè
jo jāl mè inkè faṅsā na rahā.

yhā vèd virudh jab maṭ failè
pṛakṛuṭi kī pūjā jāri hui.
jab vèd kī vidyā lupt hui,
fir jyān kā pāv jamā na rahā.

yhā barè-barè mahārāj huè,
balvān huè vidvān huè.
par maṭ kè pañjè sè kèval
koi duniyā mè ākè bachā na rahā.

insān kī khuśbu rahaṭī hai

insān kī khuśbu rahaṭī hai,
insān badaltè rahaṭè hai.
darbār lagā raḥṭā hai yahā,
darbān badaltè rahaṭè hai.

jo himmaṭ vālè mājhī hai
ṭūfāno sè takrāṭè hai.
in ṭūfāno kā kyā kahnā,
ṭūfān badaltè rahaṭè hai.

jo pakkè hai ikrāro kè,
ikrāro par miṭ jāṭè hai.
jo bāṭo kè bāṭūnī hai,
ailān badaltè rahaṭè hai.

ik daṣṭrkhān hai yè duniyā,
sab moṭ kā luqmā banṭè hai.
raḥṭā hai daṣṭrkhān yahā,
mèhmān badaltè rahaṭè hai.

yè mēlā hai bas do din kā,
kuch kar chaliyè kuch dè chaliyè.
ik dil kī huqumaṭ basṭī yahā,
sulṭān badaltè rahaṭè hai.

ao bholè mānav, pagal ṭū,
kyo marṭā hai vardāno par.
balidān hī jindā rahaṭè hai,
vardān badaltè rahaṭè hai.

iśwar jo kuch karṭā hai

iśwar jo kuch karṭā hai acchā hī karṭā hai.
mānav tū parivaṛṭan sè kāhè ko darṭā hai.

jab sè duniyā banī hai, ṭab sè roj badalī hai.
jo shai āj yahā hai kal vo āgè chalṭī hai.
dèkh kè adlā-badlī tū āhè kyo bharṭā hai?
mānav tū parivaṛṭn sè kāhè ko darṭā hai.

dukh-sukh āṭè jāṭè rahaṭè sabkè jīvan mè.
paṭjhar aor bahārè dono jaisè gulśhan mè.
chadhṭā hai ṭufān kabhī aor kabhī uṭarṭā hai.
mānav tū parivaṛṭn sè kāhè ko darṭā hai.

kiṭanī lambī rāṭ ho fir bhī din ṭo āyègā.
jal mè kamal khilègā fir sè vo muskāyègā.
dèṭā hai jo kaśṭ vahī, kaśṭo ko harṭā hai.
mānav tū parivaṛṭn sè kāhè ko darṭā hai.

vo hī dānā falṭā hai jo mittī mè mil jāyè,
sahè pathik jo kañṭè vo hī mañjil apnī pāyè.
bhāṭṭī mè par-kar sonè kā raṅg nikhrṭā hai.
mānav tū parivaṛṭn sè kāhè ko darṭā hai.

īshvar kā dhanyavād

chāyā milaṭī rahī, fūlè falṭè rahè,
 mèrè mālik ṭerā sao sao dhanyavād hai.
 ṭerī madhu goḍ mè khil-khilāṭè rahè
 pyārī janani ṭerā sao sao dhanyavād hai . . 1

laharèn yaśhgān gāṭī hai laharā rahīn,
 kirṇè carṇo kī dhūlī lagā gā rahīn,
 ṭārè khilṭè rahè rāṭ ḍhalṭī rahī
 jhīnī jhaṅkār ṭerī hī āvāj hai . . . 2

aisā hai kaun dukh jispè āyè nahī
 kālè bādāl kabhī kispè chāyè nahī ?
 āg fir jal uṭhī sab dhuañ ur calā
 jīndagī mèrī ṭumsè hī ābād hai . . . 3

kaśṭ mèrè hī karṇo kā hai silsilā
 ṭujhsè uskè liyè mai karūñ kyā gilā,
 ṭū dyāvān hai ṭerā ehsān hai
 dostī ṭerī pè mujhko barā nāj hai . . . 4

āj mai jo bhī kuch hūñ ṭerī hai dayā
 sārā parivār ghar-bār ṭūnè diyā,
 satya sañṭān yèh sampdā mān yèh
 ghar yè rośhan ṭujhī sè mèrā āj hai . .5

subah shām bhajan kar lè

subah shām bhajan kar lè, mukṭi kā jaṭan kar lè
chut jāyè janam maraṇ, prabhu kā sumiran kar lè

yah mānav kā colā, har bār nahī milṭā
jo gir gayā ḍāli sè, vah fūl nahī khilṭā
maokā hai jīvan kā, gulzār chaman kar lè.

nar in kāno sè sun, ṭū saṅṭo kī bānī
man ko thaharā kar kè, ban jā aāṭamjyānī
jihvā ṭo calè mukh mè, ab om japan kar lè.

is mailī cādar mè, hai dāg lagè kiṭnè
par jyān kè sābun mè, hai jhāg bharè iṭnè
mit jāyègī sab syāhī, ujlā ṭan-man kar lè.

sun vèdo mè guñj rahī, maṅṭro kī madhur dhvaniyā
balidān kī kariyo mè, ṭū guñth nai lariyā
prabhū kè aāgè ab ṭo, nīchī gardan kar lè.



iswar ṭumhī dayā karo

iswar ṭumhī dayā karo, ṭum bin hamārā kaon hai
durbaltā dīntā haro, ṭum bin hamārā kaon hai

mātā tū hī, piṭā tū hī, bandhu tū hī sakhā tū hī
tū hī hamārā aāsrā, ṭum bin hamārā kaon hai

jag ko racānè vālā tū, dukhrè mitānè vālā tū
bigarī banānè vālā tū, ṭum bin hamārā kaon hai

tèrī dayā ko chorkar, kuch bhī nahī humè khabar
jāyè ṭo jāyè ham kidhar, ṭum bin hamārā kaon hai.

tèrī lagan tērā manan, bhaktī tērī tērā bhajan
tèrī padṭè ham sharaṇ, ṭum bin hamārā kaon hai.

puṭṛ hai hum sabhī tère, tū hai piṭā permātmā
shṛèsth mārg par calā, ṭum bin hamārā kaon hai

saṭṭā ṭumhārī bhagwan

saṭṭā ṭumhārī bhagwan, jag mè samā rahī hai
ṭèrī suyaś sugaṅdhī, har gul sè aā rahī hai.

ravi cāṅdr aor ṭārè, ṭūnè bnāyè sārè
in sab mè jyotī ṭèrī hī jagmagā rahī hai.

viṣṭriṭ vasuṅdhrā par, sāgar bahāyè ṭūnè
tah jinkī moṭiyo sè, ab chamcamā rahī hai.

din rāṭ pṛāṭ: saṅdhyā, mdhyāḥn bhī bnāyā
ṛiṭuè palat palat ker karṭab dikhā rahī hai.

suṅdar sugaṅdhī vālè fūlo mè raṅg ṭèrā
har dhyān fūl paṭṭī ṭèrā dilā rahī hai.

hè bṛhm viśw karṭā, varṇan ho ṭèrā kaisè
jal-thal mè ṭèrī mahimā hè īśh chā rahī hai.

bhakṭi ṭumhārī bhagwān kaisè hamè milègī?
māyā ṭumhārī bhagwan, hamko bhulā rahī hai.

dèvi caraṅ śaraṅ hai, ṭujh sè yahī vinay hai
ho dūr yah avidyā, jo hamko girā rahī hai.

jīvan kī ghariyāñ

jīvan kī ghariyāñ vṛuthā na kho,
om japo om japo.

om hī sukh kā sār hai,
jīvan hai, jīvan aādhār hai
pṛiṭi na uskī man sè ṭajo, om japo . . .

colā yahī hai kaṛm kā,
karnè ko saodā dhaṛm kā
iskè sivā mārg nā ko, om japo . . .

man kī gaṭi sambhāliyè,
iswar kī aur dāliyè
dhonā jo cāho jīvan ko dho, om japo . . .

sāthī bnā lo om ko,
man mè bithā lo om ko
dèśh rahā kyo samay ko kho, om japo . . .

do gharī bhagwān kā lè nām ṭū

do gharī bhagwān kā lè nām ṭū,
chor kar duniyā kè sārè kām ṭū.

do gharī kā nām hī raṅg lāyègā,
dè samay thorā subah aor sām ṭū.
chor kar duniyā kè sārè kām ṭū.

śhiśhā-è-dil sāf kar āsan jamā,
man kī chaṅchaltā ko pyārè thām ṭū.
chor kar duniyā kè sārè kām ṭū.

dèsh ṭèrè kām kī yah bāt hai,
pāyègā duniyā mè fir ārām ṭū.
chor kar duniyā kè sārè kām ṭū.

ṭyāgkar ālas ko jā saṭsaṅg mè,
prèmrās kā ai bhagaṭ pī jān ṭū.
chor kar duniyā kè sārè kām ṭū.

om nām kè hīrè moṭī

om nām kè hīrè moṭī mai bikhrāu galī-galī
lè lo rè koi om kā pyārā āvāj lagāu galī-galī.

māyā kè dīvānè sun lo ek din aisā aāyègā,
dhan daolaṭ aor rūp khajānā, yahī dharā rah jāyègā.
suṅdar kāyā māṭī hogī, chaṛchā hogī galī-galī.
lè lo rè koi om kā pyārā āvāj lagāu galī-galī.

miṭṛ pyārè sagè sambāndhi, ek din ṭujhè bhulāyèngè,
kal jo kahaṭè thè apnā, agnī mè tujhè jlāyèngè.
do din kā yah chaman khilā hai, fir murjhāyè kalī-kalī.
lè lo rè koi om kā pyārā āvāj lagāu galī-galī.

kyo karṭā hai mèrī-mèrī, ṭaj dè is abhimān ko,
chor jagaṭ kè jhuthè dhaṅdhè, jap lè pṛabhu kè nām ko.
gayā samay fir hāth nā āyè, tab pachṭāyè gharī-gharī.
lè lo rè koi om kā pyārā āvāj lagāu galī-galī.

jisko apnā kah karkè, mūrkh ṭū iṭrāṭā hai.
chor dè sārè sāth vipaḍ mè, sāth nahī koi jāṭā hai.
do din kā yah rain basèrā, ākhir hogī chalā chalī.
lè lo rè koi om kā pyārā āvāj lagāu galī-galī.

gāyè jā gāyè jā

**gāyè jā gāyè jā, bhagwān kī mahimā gāyè jā.
subah sām man maṅdir kā andhiyārā dūr bhagāyè jā.**

**ṭarah-ṭarah kè khèl hai ismè, duniyā èk ṭamāshā hai.
kahī khuśī hai kahī gamī hai, āshā kahī nirāshā hai.
vo cāhè hñsāyè cāhè rulāyè,
apnā farz nibhāyè jā, gāyè jā gāyè jā . . .**

**cinṭā aor ciṭā is jag mè dono samān kahāṭī hai.
ek murḍè ko ek jinḍè ko dono samān jalāṭī hai.
jo dukh ko dikhāyè vo hī dukhrè miṭāyè,
cinṭā dūr bhagāyè jā, gāyè jā gāyè jā . . .**

**kaon hamèshā rahā jagaṭ mè, kiskā yahā thikānā hai?
bāṅdh lè apnā biṣṭar bābā, yah ṭo dèsh bègānā hai.
yè duniyā sarāy koi āyè koi jāyè,
pathik yahī samjhāyè jā, gāyè jā gāyè jā . . .**

kisī kè kām jo aāyè

kisī kè kām jo āyè, usè insān kahaṭè hai.
parāyā dard apnāyè, usè insān kahaṭè hai.

kabhī dhanwān hai iṭnā, kabhī insān nirdhan hai.
kabhī sukh hai kabhī dukh hai, isī kā nām jīvan hai.
jo muśkil mè nā ghabrāyè, usè insān kahaṭè hai.

yah duniyā ek uljhan hai, kahī dhokhā kahī thokar.
koi hañs-hañs kè jīṭā hai, koi jīṭā hai ro-roker.
jo girkar fir sambhal jāyè, usè insān kahaṭè hai.

agar galṭī rulāṭī hai, to yah rāh bhī dikhāṭī hai.
manuś galṭī kā puṭlā hai, yah aqsar ho hī jāṭī hai.
jo galṭī karkè pachṭāyè, usè insān kahaṭè hai.

akèlè hī jo khā khāker, sadā gujran kartè hai.
yū bharnè ko ṭo duniyā mè pašu bhī pèṭ bhartè hai.
pathik jo bāñṭ kar khāyè, usè insān kahaṭè hai.

jāṭī ko jīvan do bhagwān

jāṭī ko jīvan do bhagwān.

āśhā kā aṅkur upjā do
parhiṭ kā pīyūs pilā do.
sèvā kā saṅmārg sujhā do, sāhas kā sopān . . .

prēm ektā kā var-var do,
jyān ujālā ghar ghar kar do.
kūt-kūt hṛidayo mè bhar do, swābhimān sammān . . .

daliṭo kè adhikār dilā do,
bichuro ko fir galè lagā do.
bhèdbhāv kā bhūṭ bhagā do, ho sab log samān

vidhvā kè saṅkat ko tāro,
go-kul kè kul klèsh nivāro.
bal-hīno mè bal saṅchāro, niṛṇay karo nidān . . .

dèsh bhaktī kī jyoti jagā do,
dharm dhām kā dwār dikhā do.
kaṛmvīr bnanā sikhlā do, karo dyālutā kā dān . . .

aārtī

Om jay jagdīśh harè
 svāmī jay jagdīśh harè
 bhakṭ jano kè saṅkaṭ dāsa jano kè saṅkaṭ
 kśaṅ mè dūr karè om jay jagdīśh harè. 1

jo dhyāvè fal pāvè dukh vinaśhè man kā
 swāmī dukh vinaśhè man kā
 sukh sampaṭṭi ghar āvè
 sukh sampaṭṭi ghar āvè
 kaśta mitè ṭan kā Om jay jagdīśh harè. 2

māṭa piṭā ṭum mètè śharaṅ gahūn mai kisakī
 swāmī śharaṅ parūn mai kisakī
 ṭum bin aur nā dūjā
 prabhu bin aur nā dūjā
 aās karūn mai jisakī Om jaya jagdīśh harè. 3

ṭum pūraṅ paramāṭmā
 ṭum aṅṭaryāmī
 swāmī ṭum aṅṭaryāmī
 pār brahm parmēśvar
 param brahm parmēśvar
 ṭum sabakè swāmī Om jaya jagdīśh harè. 4

ṭum karūṇā kè sāgar
 ṭum pālan kartā
 swāmī ṭum rakśā kartā
 mai sèvak ṭum swāmī
 mai mūrakh fal kāmī
 kṛipā karo bhartā Om jaya jagdīśh harè. 5

ʈum ho ek agocar
 sabakè prāṇ paṭi
 swāmī sabkè prāṇpaṭi
 kis vidhi milūñ dayāmay
 kis vidhi milūñ śharaṇ mè
 ʈumako mai kumaṭi Om jaya jagdīśh harè. 6

dīna bandhu dukh hartā
 ʈum rakśak mètè
 swāmī ʈum rakśak mètè
 karuṇā haṣṭ badhāo
 apanī śharaṇ lagāo
 dvār paṇā mai ʈètè Om jaya jagdīśh harè. 7

viśay vikār mitāo
 pāp haro dèvā
 swāmī kaśṭ haro dèvā
 śṛaddhā bhakti badhāo
 śṛaddhā prēm badhāo
 sanṭan kī sèvā Om jaya jagdīśh harè. 8

ʈan man dhan
 sab kuch hai ʈètā
 swāmī sab kuch hai ʈètā
 ʈètā ʈujhako arpaṇ
 ʈètā ʈujhako arpaṇ
 kyā lāgè mèrā Om jaya jagdīśh harè. 9

jay jagdīśh harè
 swāmī jay dīnānāth harè
 bhakt jano kè saṅkat
 dāsa jano kè saṅkat
 kśaṇa mè dūr karè Om jaya jagdīśh harè. 10

saṅgathan sūkṭa

saṁ-sam-id-yuvasè vṛṣann-agnè viśvāny arya ā.

īlas-padè sam-idhyase sa no vasūny ā bhara.

Rig 10.191.1

Rishi:- Sanvanan; Devtā:- Agni

saṁ gacchadhvaṁ saṁ vadadhvaṁ saṁ vo manāṁsi jānatām.

devā bhāgam yathā pūrvè saṁjānānā upāsaṭè.

Rig 10.191.2

Rishi:- Sanvanan; Devtā:- samjyanam

samāno manṭraḥ samīṭiḥ samānī samānam

manaḥ saha cittam eṣām.

samānam manṭram abhi manṭrayè vaḥ

samānèna vo haviṣā juhomi.

Rig 10.191.3

Rishi:- Sanvanan; Devtā:- samjyanam

samānī va ākūtiḥ samānā hrdayāni vaḥ.

samānam aṣṭū vo mano yathā vaḥ susahāsatī.

Rig 10.191.4

Rishi:- Sanvanan; Devtā:- samjyanam

hè prabho ṭum śakṭiśālī ho bnāṭè śṛiṣṭi ko,

vèd sab gāṭè ṭumhè hai kījjiyè dhan vṛiṣṭi ko.

prèm sè milkar chalo bolo sabhī jyānī bano,

pūrvajo kī bhāṅṭi ṭum kṛṭavya kè mānī bano.

ho vichār samān sabkè chitt man sab ek ho,

jyān dèṭā hū brābar bhogya pā sab nèk ho.

ho sabhi kè dil ṭathā saṅkalp avirodhī sadā,

man bharè ho prèm sè jisasè badhè sukh sampadā.

national prayer (Hymns from Yajurveda)

**om aā bṛahmin bṛāhmṇo bṛahmvarṇhasī jāyṭām,
aā rāshtrè rājanya śūr iśh vyoti-vyādhī mahāratho jāyṭām
dogdhṛi dhènurvodhā nādvānāshu sapṭī puraṅdhir-yośā
jīsnū rathèsthā sabhèyo yuvāsy yajmānasya vīro jāyṭām.
nikāmè nikāmè ṇḥ parjanyo varṣaṭu falvatyo na aośdhaya
pachyaṅṭām yog-kśèmo ṇḥ kalpṭām.** yaju. 22.21

National prayer (in Hindi)

**brahmin swaraśṭra mai ho dwij brahm-tèjdhārī,
kśātriya mahārathī ho aridal vināśkārī.**

**hovè dudhāru gaovè paśū aśva aāsūvāhī,
aādhār rāśṭṛ ki ho nārī subhag sadā hī.**

**balvān sabhya yodhā yajmān puṭra hovè,
icchānusār varśè parjanya ṭāp dhovè.**

**fal-fūl sè ladī ho aośadh amogh sārī,
ho yog-kśèm kārī swādhīntā hamārī.**

The Peace Hymns

**Om dyauḥ śāntiḥ an̄tarikṣam śāntiḥ
pṛithivī śāntiḥ āpaḥ śāntiḥ
auśadhayaḥ śāntiḥ.
vanaspaṭayaḥ śāntiḥ viśvè dèvāḥ śāntiḥ
brahmā śāntiḥ sarvam śāntiḥ
śāntirèva śāntiḥ sā mā śāntirèdhi.**

Yaju. 36.17

Om śāntiḥ śāntiḥ śāntiḥ.

ṛiśi dadhyaṅga, Atharva; Dèvtā īśwar

May peace and tranquility flow to us from the shining celestial region? May there be peace through mid-space. May there be peace on the earth, water, herbs, plants and trees. May peace flow over whole universe. May peace be in supreme Brahma. May peace be all over, let there be peace and only peace. May such peace and tranquility come to me. Om Peace, Peace, Peace.

Śhānti kījyè pṛabhu ṭṛibhuvan mè

**Śhānti kījyè pṛabhu ṭṛibhuvan mè
jal mè thal mè aur gagan mè,
an̄tarikṣha mè agni pavan mè,
auśhadhi vanaspaṭi van upvan mè,
sakal viśva mè jaṛ cèṭan mè.**

**bṛahmiṅ kè updèśh vacan mè,
kṣhaṭriya kè dvārā ho raṅ mè,
vaiśya jano kè hovè dhan mè,
aur śhūdra kè ho caraṅan mè.**

**Śhānti rāśhtṛ nirmāṅ sṛijan mè,
nagar grām mè aur bhavan mè,
jīv mātṛ kè ṭan mè man mè,
Aur jagati kè ho kaṅ kaṅ mè.**

aṣṭo mā saḍ gamay

Lead me falsehood to truthfulness.

ṭamaso mā jyotiṛ gamay

Lead me darkness to light, unknown to known

mṛityor mā amṛiṭam gamay

Lead me death to immortality, to be brave



jīvēmah śhardah śhaṭam

We may live hundred autumns

adīnāh syām śhardah śhaṭam

We may always live in Liberty

10 Principals of Arya Samāj

1. God is the efficient cause of all true knowledge and all that is known through knowledge.
2. God is existent, intelligent and blissful. He is formless, omniscient, just, merciful, unborn, endless, unchangeable, beginning-less, unequalled, the support of all, the master of all, omnipresent, immanent, un-aging, immortal, fearless, eternal and holy, and the maker of all. He alone is worthy of being worshiped.
3. The Vedas are the scriptures of all true knowledge. It is the first prime duty of all Aryas to read them, teach them, recite them and to hear them being read.
4. One should always be ready to accept truth and to renounce untruth.
5. All acts should be performed in accordance with Dharma that is, after deliberating what is right and wrong.
6. The prime object of the Arya Samaj is to do good to the world, that is, to promote physical, spiritual and social good of everyone.
7. Our conduct towards all should be guided by love, righteousness and justice.
8. We should dispel Avidya (ignorance) and promote Vidya (knowledge).
9. One should not be content with one's own welfare alone, but should look for one's welfare in the welfare of all.
10. One should regard one's self under restriction to follow altruistic rulings of society, while in following rules of individual welfare all should be free.

Arya Samaj of Inland Empire

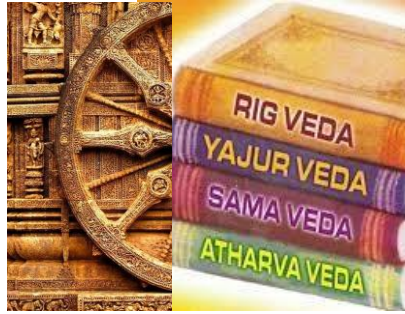
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Resources, education, opportunities and teachings
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Understand, observe, learn, perform and to become
familiar with our Vedic-Hindu:
Heritage, culture, rituals, parvas, festivals and utsawas.

and

Hindu literature:
Vedas, Upanishads, Ramayna, Gita, Mahabhartar,
Hindu-philosophy
and rich language Sanskrit
and Hindi as well.



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