



Om Swami

The instructions given in this document have been taken from my books [The Ancient Science of Mantras](#) and [the Hidden Power of Gayatri Mantra](#). You will notice that there are 36 steps to purification. You don't need to perform those 36 preliminary steps. Instead, you can just simply take three steps of water as a symbol of purification and start the yajna as mentioned in the post "[Nav Durga Sadhana](#)" on [os.me](#).

This document is being provided to you in good faith.

I hope you enjoy and benefit from the nav durga sadhana this navaratri.

HOW TO MAKE FIRE OFFERINGS (YAJNA)

भूर्भुवःस्वस्तरुस्तारः सविता प्रपितामहः ।
यज्ञो यज्ञपतिर्यज्वा यज्ञाङ्गो यज्ञवाहनः ॥

यज्ञभृद् यज्ञकृद् यज्ञी यज्ञभुग् यज्ञसाधनः ।
यज्ञान्तकृद् यज्ञगुह्यमन्तमन्ताद एव च ॥

bhūrbhuvāḥsvastarustārah savitā prapitāmahah ।
yajño yajñapatiryajvā yajñāṅgo yajñavāhanaḥ ॥

yajñabhṛd yajñakṛd yajñī yajñabhug yajñasādhanah ।
yajñāntakṛd yajñaguhyamannamannāda eva ca ॥

The one who is the essence of three lokas and three states of mind, nature and existence, that one who lights up our path and is the eternal father, his very nature is yajna. He alone is the enjoyer of all yajnas. He, the lord of yajnas, represents the Vedic injunctions of fire-offerings and all limbs of yajnas, he bestows the rewards of such yajna.

He, the ruler of yajnas, is the one performing fire-offerings (through me for, he's one without second, he alone exists). That sole enjoyer and the only recipient of all offerings made in that firepit. He, the final offering, fulfils all yajnas and remains the greatest mystical realization of a yajna. He's all sustenance (food) and the enjoyer of such sustenance.

(Vishnu Sahasranamam, 104, 105. My own translation.)

If there's one thing without which no religious rite is ever performed in *sanatana dharma*, that will be the use of fire. Whether that fire is in the form of a lamp or offerings in a fire-pit or even libations (*arghyam*) to the greatest fire-ball, sun, often the presence of fire marks the beginning and end of life. The fire of passion is the seed of our body, the fire in a mother's womb sustains us, the fire of our desires propels us, the fire in our bellies digests our food, the fire in our bodies ages us and ultimately, it is to fire that we are given at the time of cremation.

Therefore, a *yajna* not only represents fire-offerings made in a fire-pit, but an expression of gratitude towards all things that govern our lives. In *sanatana dharma* (commonly known as the hindu religion), there are five types of *yajna*:

1. Offerings to all living beings (*bhuta-yajna*): This involves feeding birds and animals, planting trees, watering plants and mindful usage of natural resources.
2. Charity and mutual respect (*manushya-yajna*): To respectfully receive a guest, to respect other people's space, existence and freedom, to help others to the best of one's abilities is *manushya-yajna*.
3. Offerings to our ancestors (*pitr-yajna*): This involves donating food, money, clothes and so on in the memory of our ancestors to thank them. After all, even if they left no material legacy for someone, their seed is the reason why you are here.
4. Offerings to gods (*deva-yajna*): By making water and fire offerings, we perform *deva-yajna*. This type of *yajna* along with the one below is our primary focus presently.
5. Offering to the Universe (*brahma-yajna*): This is done by chanting Vedic mantras. Therefore, in mantra yoga, no fire offerings are made without associating a mantra with them. For, on the path of mantra sadhana, sound (manifest or silence) is our first connection with the divine energy.

That which helps us realize the truth (*jna*) of now, the present moment, (*ya*) is *yajna*. Our life is a series of present-moments.

The *yajna* that has fire-offerings is also called *homam* or *agnihotra*. It can be as elaborate as easily lasting eight hours or more, or it can be concise enough to be wrapped up within 15-20 minutes. What kind of *yajna* you do depends entirely on the nature and purpose of your *sadhana*. In this chapter, as far as mantra-yoga is concerned, to make effective fire-offerings, I present to you the short but sufficient steps of a *yajna*.

Ingredients required for fire offerings

Bricks and sand if you are making your own elevated platform (*vedi*).

An oil lamp. Incense is optional.

Ghee (or any specific oil as prescribed in the *sadhana*).

Any Spoon or wooden spoons to make offerings of ghee.

A small water pot.

Yajna ingredients (they are different for various *sadhanas*. Once again, for the *sadhanas* listed in this book, I've specified the ingredients.)

Firewood (small sticks usually suffice unless you are doing a large *yajna*).

A dry coconut. This is used in the end to offer the last oblation (*ahuti*). The coconut is punctured (if it's with skin) or cut at the top (if it's without skin) and a bit of ghee and *yajna* ingredients are put in that (the lid is put back on the top if it's without skin).

A bucket of water (I've done thousands of *yajnas* in my life and never needed to douse the fire. But, if you are starting out, you may want to keep a bucket of water close by in case of any fire hazard.)

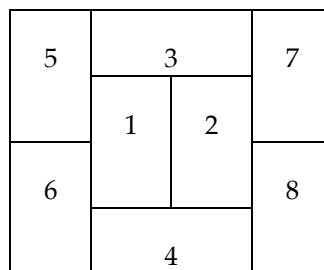
How to make a fire-pit (*yajna-kunda*)

The shape of a fire-pit can be a square, circle, rhombus, star, triangle, trapezium or undefined. The shape and size of a fire-pit is determined based on your mantra sadhana. For simplicity purposes and for the sadhanas contained in this book, you need the most commonly used fire-pit: a square.

You can buy them readymade from the market. They are portable and the most common ones are made from iron. Or you can dig a pit in the ground. Ideally, it should be as deep as wide and long. A fire-pit of 2 ft x 2 ft x 2 ft or even 1.5 ft x 1.5 ft x 1.5 ft is usually enough. If you can't dig a pit or source a fire-pit from the market, you can build your own platform, a slightly elevated piece of ground (*vedi*). Here's how to do it:

Fire-pit without boundary

This is suitable for small yajnas with no more than 108 fire offerings of the main (mula) mantra. You will need eight bricks to make the most basic one. Lay them horizontally on a clean surface in the following pattern as per the diagram below to make a fire-pit. Once done, make a thin layer of sand on it and sprinkle water. This is done to protect the surface (as it may have many small organisms) below the platform from the heat that's generated from the fire offerings.



Fire-pit with boundary

You will need eighteen bricks to create this yajna-kunda. Make the exact same fire-pit as in the table above and then create a boundary by laying ten bricks vertically. This is suitable for up to 1000 fire offerings. As with the pit without the boundary, create a layer of sand and sprinkle water on it. It is important to filter the sand and to ensure that it is clean and that there are no insects in it that may lead to accidental harm to such tiny creatures. You can do this by leaving the sand out in the sun a day before and then washing it, drying it and sieving it.

	17		18		
16	5	3		7	9
15		1	2		10
	6			8	
14	4				11
	13		12		

Performing the Yajna

Many preliminary steps of a yajna are exactly the same as the ones you do before you start your japa. I am listing those steps here but please note that the details of each one of this step and how to perform it etc. can be found in the chapter *Essential Steps in the Rites of Invocation (Puruscharana)*. Wherever there is a deviation from the standard instructions, I've given the details next to that step.

Here are the thirty-six steps of Gayatri sadhana.

1. Bathe

If you are performing your yajna immediately after your japa, you don't have to take bath. But, if you did japa in the morning but are doing yajna in the evening (or vice-versa) for example, you will have to bathe before making fire-offerings.

2. Put on fresh clothes

Once again, if you are doing it immediately after you japa, you can wear the same clothes. Otherwise, put on fresh ones.

3. Keep a small pot of water in front of you (or on your right side) to do for purification.
4. A small container with ghee (clarified butter) will be required. You can use any spoon to make offering in the fire or if you want to do it the traditional way, use a wooden spoon. The two wooden spoons are called *sruka* and *sruva* that are used to make ghee-offerings in fire. Keep your pot of ghee to your right.
5. Keep the pot with the ingredients (charu) of fire-offerings in front of you. Ingredients for yajna vary from sadhana to sadhana. For all the sadhanas listed in this book, I've specified the ingredients next to them.
6. Purify the surroundings (pavitrikarana)
7. Self purification (achamana)
Wash your hands (hasta prakshalana)
8. Light the lamp. (In addition, you can also light incense at this stage if you like, but it's optional).
9. Invoke Ganesha
10. Show three handlocks for Ganesha (Ganesh mudra)
11. Chant the Vedic hymn of auspiciousness (Svastivachana)
12. Meditate on your guru (Guru dhyana)
13. Chant your guru mantra (Guru mantra japa)
14. Offer obeisance to all siddhas
15. Meditate on your deity (Ishta dhyana)
16. Place your firewood in the fire-pit and light it. You can use the same mantra to light this as you do for lighting a lamp. You can light camphor or a wick dipped in oil to ignite the fire. Simply place it on one of the wooden chips at the base and light it (camphor or wick in oil). Start arranging firewood around it keeping space for the air to flow.
17. Once the fire starts, you are ready to make fire-offerings. An important point to remember is that every offering made in the fire must end with the word "svahaa". The Sanskrit word svaha means to burn completely and it is used to

burn all our afflictions. Svahaa in the Hindu tradition is the energy aspect of fire. It is responsible for taking the fire-offering to its destination. Make the following offerings with ghee alone. Every time, you say svahaa, pour ghee using your spoon (or wooden spoon). All offerings are made with your right hand only.

Sanskrit (Devanagari)	Sanskrit (IAST)
ॐ प्रजापतये स्वाहा ।	oṃ prajāpataye svāhā ।
इदं प्रजापतये इदन्न मम ।	idaṃ prajāpataye idanna mama ।
इति मनसा।	iti manasā ।
ॐ इन्द्राय इदमिन्द्राय इदन्न मम ।	oṃ indrāya idamindrāya idanna mama ।
इत्याधारौ ॥	ityādhārau ॥
ॐ अग्नये स्वाहा ।	oṃ agnaye svāhā ।
इदमग्नेय इदन्न मम ।	idamagneya idanna mama ।
ॐ सोमाय स्वाहा ।	oṃ somāya svāhā ।
इदसोमाय इदन्न मम ।	iṃdasomāya idanna mama ।
इत्याज्यभागौ ।	ityājyabhāgau ।
ॐ भूः स्वाहा ।	oṃ bhūḥ svāhā ।
इदमग्नेय इदन्न मम ।	idamagneya idanna mama ।
ॐ भुवः स्वाहा ।	oṃ bhuvah svāhā ।
इदं वायवे इदन्न मम ।	idaṃ vāyave idanna mama ।
ॐ स्वः स्वाहा ।	oṃ svaḥ svāhā ।
इदं सूर्याय इदन्न मम ।	idaṃ sūryāya idanna mama ।
एता महान्याहृतयः ।	etā mahāvyāhṛtayaḥ ।
ॐ त्वन्नो अग्ने वरुणस्य विद्वान् देवस्य हेडो अवयासिसीष्ठाः ।	oṃ tvanno agne varuṇasya vidvāna devasya heḍo avayāsisīṣṭhāḥ ।
यजिष्ठोविह्नतमः शोशुचानो विश्वादेवाँ सिप्रमुग्ध्यस्मत् स्वाहा ॥	yajiṣṭhovihnatamaḥ śośucāno viśvādevāṃ sipramugdhyasmat svāhā ॥
इदमग्निवरुणाभ्याम् इदन्न मम ।	idamagnivaruṇābhyām idanna mama ।
ॐ स त्वन्नो अग्नेवमो भवोती नेदिष्ठो वरुणँ	oṃ sa tvanno agnevamo bhavotī nedīṣṭho varuṇam
रराणो वीहिमृडीकँ सुहवा न एधि स्वाहा ।	rarāṇo vīhimṛḍīkaṃ suhavā na edhi svāhā ।

18. Make the following offerings (*ahuti*) with the ingredients (*charu*) of yajna. (Not ghee unless the sole ingredient being used in a yajna is ghee). All offerings are

always made with your right hand in a yajna. The quantity in each offering ideally should be no more than a teaspoon. Hold it between your three fingers and thumb (keeping the index finger away). Any offering in the fire-pit should be made with a sense of reverence. Your palm should be facing up while making the offering.

Sanskrit (Devanagari)	Sanskrit (IAST)
ॐ प्रजापतये स्वाहा ।	oṃ prajāpataye svāhā ।
इदं प्रजापतये इदन्न मम ।	idaṃ prajāpataye idanna mama ।
इति मनसा प्राजापत्यम् ॥	iti manasā prājāpatyam ॥
ॐ अग्नये स्विष्टकृते ।	oṃ agnaye sviṣṭakṛte ।
ॐ गणपतये स्वाहा ।	oṃ gaṇapataye svāhā ।
इदं गणपतये ।	idaṃ gaṇapataye ।
ॐ ब्रह्म जज्ञानं प्रथमम्पुररस्ताद्विसीमतः स्वाहा ।	oṃ brahma jajñānaṃ prathamampurarastādvisīmataḥ svāhā ।
इदं ब्रह्मणे इदन्न मम ।	idaṃ brahmaṇe idanna mama ।
ॐ विष्णो रराट स्वाहा ।	oṃ viṣṇo rarāṭa svāhā ।
इदं विष्णवे इदन्न मम ।	idaṃ viṣṇave idanna mama ।
ॐ नमः शम्भवाय च स्वाहा ।	oṃ namaḥ śambhavāya ca svāhā ।
इदं शम्भवाय इदन्न म ॥	idaṃ śambhavāya idanna ma ॥
अधिदेवेभ्य स्वाहा ।	adhidevebhya svāhā ।
प्रत्यधिदेवेभ्यः स्वाहा ।	pratyadhidevebhyaḥ svāhā ।
पंचलोकपालेभ्यः स्वाहा ।	pañcalokapālebhyaḥ svāhā ।
दशदिक्पालेभ्यः स्वाहा ।	daśadikpālebhyaḥ svāhā ।
वरुणदेवाय स्वाहा ।	varuṇadevāya svāhā ।
वास्तुकाय स्वाहा ।	vāstukāya svāhā ।
गौर्यादिषोडश मातृभ्यः स्वाहा ।	gauryādiṣoḍaśa mātṛbhyaḥ svāhā ।
प्रधानदेवाय स्वाहा ।	pradhānadevāya svāhā ।
सर्वेभ्यो देवेभ्यः स्वाहा ॥	sarvebhyo devebhyaḥ svāhā ॥

19. Make five offerings with ghee alone:

Sanskrit (Devanagari)	Sanskrit (IAST)
ॐ प्राणाय स्वाहा ।	oṃ prāṇāya svāhā ।
ॐ अपानाय स्वाहा ।	oṃ apānāya svāhā ।
ॐ व्यानाय स्वाहा ।	oṃ vyānāya svāhā ।
ॐ उदानाय स्वाहा ।	oṃ udānāya svāhā ।
ॐ समानाय स्वाहा ॥	oṃ samānāya svāhā ॥

20. Now you are ready to make offerings with your main mantra (mula-mantra) of the sadhana. The ingredients prescribed and the number of offerings vary from one sadhana to another. For each one of the four sadhanas listed in this book, I've clearly specified the ingredients. An important practical aspect to mention here is counting. Since, now you are making offerings with your right hand, you may not be able to do the counting with beads. In that case, you have two options to choose from. You can choose whichever you are comfortable with.

- a. Use counting beads. You can keep loose beads or pebbles on the side and move a pebble with your left hand every time you make an offering with your right one.
- b. Simply see how long it takes you to chant your mantra using a timer. Add 20% time to it to cater for slow chanting at times. For example, let's say you have to make 100 offerings. If it takes you 10 seconds to chant your mantra, it'll take you 1000 seconds to chant it 100 times. Adding 20% will make it 1200 seconds or 20 minutes. When you come to this step, set aside 20 minutes to make fire offerings with your mantra. It is okay to offer bit more than required so don't be worried if you are overdoing it. The main thing is to not do it less than the minimum number required.

If at any time, you feel fire is ebbing in the pit, pour more ghee and/or place more firewood. Whenever you pour more ghee, do it with your main mantra and don't forget to add "om svaha" in the end.

21. Now make the following five offerings again with ghee.

Sanskrit (Devanagari)	Sanskrit (IAST)
ॐ प्राणाय स्वाहा ।	om prāṇāya svāhā ।
ॐ अपानाय स्वाहा ।	om apānāya svāhā ।
ॐ व्यानाय स्वाहा ।	om vyānāya svāhā ।
ॐ उदानाय स्वाहा ।	om udānāya svāhā ।
ॐ समानाय स्वाहा ॥	om samānāya svāhā ॥

22. Make the last offering by placing the dry coconut (filled with yajna ingredients and a bit of ghee) in the middle of the fire pit. Do this carefully as there can be a fire hazard. Chant the following mantra while you do the final offering (*purṇa-ahuti*).

Sanskrit (Devanagari)	Sanskrit (IAST)
ॐ पूर्णमिदं पूर्णमिदम् पूर्णात् पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥	om pūrṇamidaḥ pūrṇamidam pūrṇāt pūrṇamudacyate । pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate । । om śāntiḥ śāntiḥ śāntiḥ । ।
Translation	
<p>May all sentient beings at peace, May no one suffer from illness, May all see what is auspicious, May no one suffer. Om peace, peace, peace.</p>	

23. Fold your hands and circumambulate the fire-pit and chant the following mantra while doing so.

Sanskrit (Devanagari)	Sanskrit (IAST)
यानि कानि च पापानि जन्मान्तरकृतानि च । तानि तानि प्रणश्यन्ति प्रदक्षिणा पदे पदे । ।	yāni kāni ca pāpāni janmāntarakṛtāni ca । tāni tāni praṇaśyanti pradakṣiṇā pade pade ॥
Translation	
Whatever sins I may have committed in this lifetime or any other, may they be destroyed with each round of circumambulation.	

24. Chant the prayer of forgiveness. (It's the same as the one given in the rites of invocation. It's being given herein for ready reference).

Sanskrit (Devanagari)	Sanskrit (IAST)
अपराधसहस्राणि क्रियन्तेऽहर्निशं मया । दासोऽयमिति मां मत्वा क्षमस्व परमेश्वरि ॥ आवाहनं न जानामि न जानामि विसर्जनम् । पूजां चैव न जानामि क्षम्यतां परमेश्वरि ॥ मन्त्रहीनं क्रियाहीनं भक्तिहीनं सुरेश्वरि । यत्पूजितं मया देवि परिपूर्णं तदस्तु मे ॥	aparādhasahasrāṇi kriyantesharniśaṃ mayā । dāsosyamiti māṃ matvā kṣamasva parameśvvari ॥ āvāhanaṃ na jānāmi na jānāmi visarjanam । pūjāṃ caiva na jānāmi kṣamyatāṃ parameśvvari ॥ mantrahīnaṃ kriyāhīnaṃ bhaktihīnaṃ sureśvvari । yatpūjitaṃ mayā devi paripūrṇa tadastu me ॥
Translation	
<p>O Devi, I must have committed thousands of mistakes and errors in chanting your names. Please forgive me for my errors like a good master forgives his servant.</p> <p>I don't know how to invite you nor do I know how to see you off. I don't know how to pray to you, please forgive me for my ignorance.</p> <p>I am without the knowledge of mantras, actions or devotion, O Goddess. And yet, I dare to pray to you. Please grant me your grace.</p>	

25. Close by praying for everyone's wellbeing. You can use the following mantra to do

so:

Sanskrit (Devanagri)	Sanskrit (IAST)
ॐ सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः । सर्वे भद्राणि पश्यन्तु मा कश्चिद्दुःखभागभवेत् । ॐ शान्तिः शान्तिः शान्तिः ॥	oṃ sarve bhavantu sukhinaḥ sarve santu nirāmayāḥ । sarve bhadrāṇi paśyantu mā kaścidduḥkhabhāgbhavet । oṃ śāntiḥ śāntiḥ śāntiḥ ॥
Translation	
May all sentient beings at peace, May no one suffer from illness, May all see what is auspicious, May no one suffer. Om peace, peace, peace.	

26. Have a hearty meal and sweets with your loved ones, or just by yourself if no one is around to partake.

27. Thank all the divine energies in whatever language you wish.

----- End -----