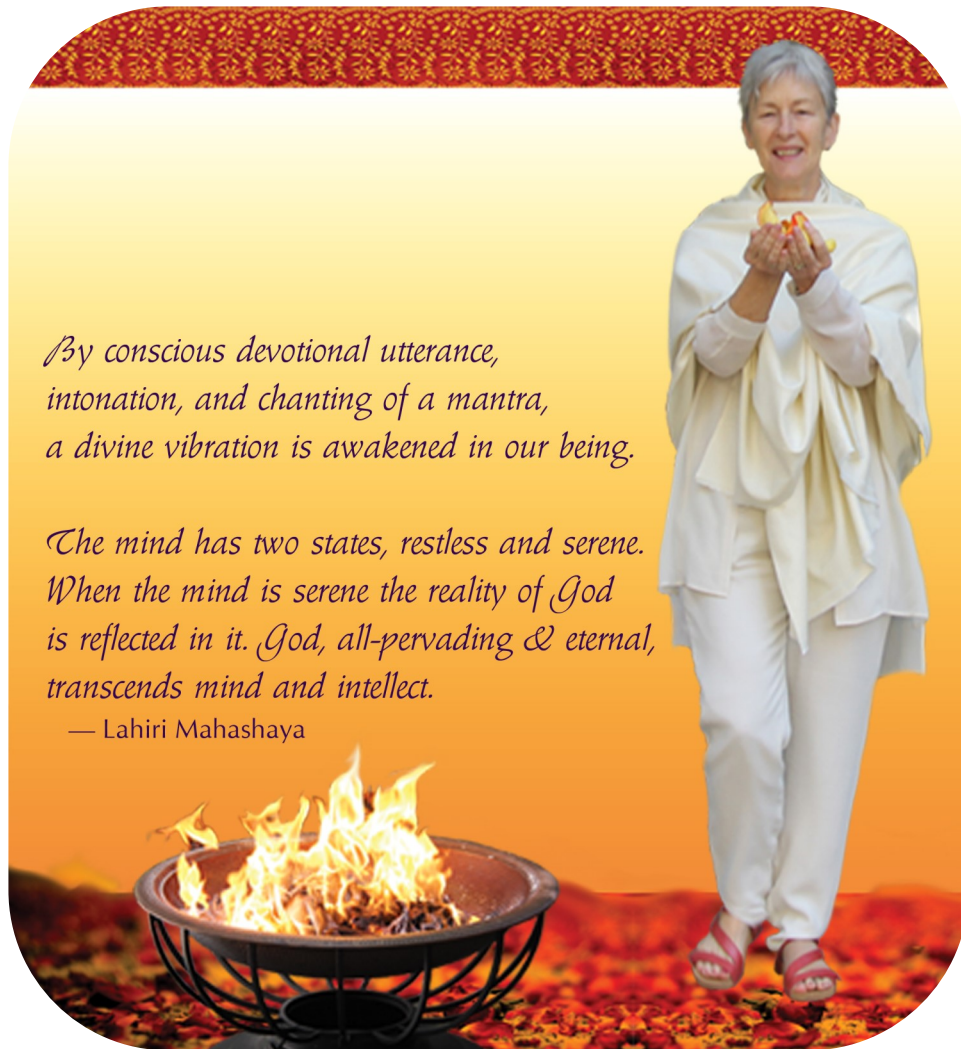


Prayers for Purification, Healing & Harmony

A Celebration of Guru Purnima

Sunday, July 5, 2020



*By conscious devotional utterance,
intonation, and chanting of a mantra,
a divine vibration is awakened in our being.*

*The mind has two states, restless and serene.
When the mind is serene the reality of God
is reflected in it. God, all-pervading & eternal,
transcends mind and intellect.*

— Lahiri Mahashaya

Yogacharya Ellen Grace O'Brian, "Uma ji"

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Welcome! Introduction to the Yajna for Guru Purnima

Guru: *a spiritual teacher, especially one who imparts initiation;* **Purnima:** *full moon*

Yajna: *sacred ceremony*

Guru Purnima is an ancient holy day that is celebrated on the full moon in July. It is considered Spiritual New Year for millions of seekers. It is a day of reflection: a time to be grateful for the spiritual progress made in the previous year, and to resolve to do what we know we should do in the year ahead. We honor God as the Guru of all, bow to saints and sages of all traditions, and offer gratitude for the gurus in our lineage of Kriya Yoga, for the wisdom and blessings that have transformed our life.

The prayers, chanting, and offerings coalesce in the ceremony known as a yajna, an ancient purifying ritual for establishing experiential, conscious connection with the cosmic properties pervading the universe. The outer rituals reflect spiritual realities from the macrocosm to the microcosm, from Absolute Reality to the individualized soul. Through the outer door of the yajna ritual, we enter the inner sanctum of the soul for purification, healing, and realization. Lahiri Mahasaya said, "Kriya is yajna."

Many of the elements, intentions, mantras, and prayers in our ceremony today are drawn from the ancient Vedas. Prayers and mantras of the Rishi and Rishika sages, dating back thousands of years, reflect the universal spiritual yearning and intention of humanity to awaken to the spiritual dimension of life and live in harmony with it. These mantras have resounded through the centuries. Many are offered daily at Hindu temples, Yoga ashrams, and in private homes for morning or evening devotions.

Guru Purnima offerings begin with a puja ceremony—devotional offerings of the heart and mind—and concludes with a homa—fire offering. With these two symbolic offerings—first the flowers of our devotion and then the fire of our commitment to Self-realization—we purify our bodies, hearts, and minds. Divine grace comes to meet us and uplifts our life and our satsang, our worship community. We then offer the blessings of peace and spiritual realization to the community and the world. Bringing our attention to God, to the divine presence of our Gurus, the divine Self within us, and within all, we offer gratitude to the Guru who has made knowledge of the divine life possible. We offer gratitude to the One who shines the light of divine freedom and joy upon the path of our life.

We contemplate *rita*—the cosmic order that is represented and invoked in the yajna ceremony. We pray to align our lives and our will with divine will and the auspicious, supportive power of grace. We open ourselves to the purifying influences of the yajna and dedicate our participation to individual and global healing and spiritual awakening.



Kriya Yoga in this tradition has been passed on through the centuries from guru to disciple through instruction, initiation, and transmission. This lineage begins with **Mahavatar Babaji**, the great avatar or yoga master, whose mission is to support the awakening of souls and planetary evolution. Through him, the teachings were transmitted to his disciple **Lahiri Mahasaya**.

After receiving permission from Babaji to make the teachings of Kriya Yoga more widely available to sincere seekers, **Lahiri Mahasaya**, a family man known as a householder yogi, initiated thousands of students, including **Swami Sri Yukteswar**.

Swami Sri Yukteswar trained and initiated, **Mukunda Lal Ghosh**, one of his foremost disciples who would later be instrumental in the worldwide dissemination of the teachings of Kriya Yoga. Mukunda had been initiated into the practices of Kriya Yoga early in life by his father who was also a disciple of **Lahiri Mahasaya**. Yet, his destined guru-disciple relationship was with **Sri Yukteswar** who faithfully guided him and supported his unfolding spiritual realization. After years of devoted study and practice with his guru, he entered the swami order and took on the monastic name, Swami Yogananda.



Swami Yogananda came to America in 1920 with the blessings of his guru, to spread the liberating teachings of Kriya Yoga to the West. He remained in the West initiating thousands into the spiritual practices of Kriya Yoga and inspiring seekers worldwide to discover the liberating truth of their spiritual nature and their relationship with the Infinite. Among those he trained, ordained to teach, and initiate others into Kriya Yoga, was his disciple **Roy Eugene Davis**.

Roy Eugene Davis met **Paramahansa Yogananda** in 1949. He was accepted for monastic training and later ordained by him in 1951. Mr. Davis dedicated his life to offering these teachings worldwide for over 60 years.

Yogacharya Ellen Grace O'Brian, a disciple of Mr. Davis, abides in the living legacy of this teaching tradition. **Yogacharya** met her guru, Roy Eugene Davis, in 1979. She was trained and ordained by him to carry on the mission of Kriya Yoga to bring the liberating teachings of Self- and God-realization to seekers of truth everywhere. CSE's service in support of individual and planetary spiritual awakening is carried out today by many CSE ministers and meditation teachers.

I salute the supreme teacher, the Truth,
whose nature is bliss, who is the giver of the highest happiness,
who is pure wisdom, who is beyond all qualities and infinite like the sky,
who is beyond words, who is one and eternal, pure and still,
who is beyond all change and phenomena and
who is the silent witness to all our thoughts and emotions—
I salute Truth, the supreme teacher.

—Ancient Vedic Hymn

Puja means “flower offering”

*It signifies the opening of the heart
to divine realization.*

*Through surrendered devotion,
divine qualities blossom in us
and transform our life,
As the petals of a flower open,
emit a sweet fragrance,
and uplift the environment around it,
so does the awakened heart of a devotee
bring peace to all*

*As the service begins, we purify our bodies, our hearts,
and our minds to prepare for the realization of divine Truth.
With our prayers and our offerings,
we call forth the divine presence within us,
becoming profoundly aware of our spiritual nature.*



Thou and I Are One

by Paramahansa Yogananda

The Cosmic Life and I are one.

*Thou art the Spirit, and I am all nature;
We are one.*

*Thou art the Ocean, and I am the wave;
We are one.*

*Thou art the Flame, and I am the spark;
We are one.*

*Thou art the Flower, and I am the fragrance;
We are one.*

*Thou art the Song, and I am the music;
We are one.*

*Thou art the Father...Thou art the Mother, and I am Thy child;
We are one.*

*Thou art my Guru, and I am Thy disciple;
We are one.*

*Thou art Eternal Power, and I am strength;
We are one.*

*Thy Peace and I are one.
We are one.*

*Thy Wisdom and I are one.
We are one.*

*Thy Love and I are one.
We are one.*

*That is why Thou and I are one.
Thou and I were one, and Thou and I will be one evermore.
We are one.*

Invocation

With the sounding of the bell and lighting of the first lamp we offer our opening prayers for the removal of all obstacles. Om! Om! Om!

Om

Suklaam Baradharam Vishnum

Sasivarnam Caturbhujam,

Prasannavadanam Dhyaayet

Sarva-vighnopasaantaye

I meditate on the all-pervading, four-armed Lord of auspicious beginnings, who is of cheerful disposition, draped in white clothes, who is cool and luminous as the full moon. I implore you, O Lord of Wisdom! Please remove all obstacles and afflictions in my life.

Purifications

(Locate your jar of water and empty bowl and follow along as guided)

We sound the bell and raise the jar of water for purification.

May our intentions, our words, and our acts of worship
be pure and acceptable in Thy sight.
May we offer ourselves at this hour
with a pure heart and mind.

We pour water into the offering vessel.

Offer it to God and to the saints for bathing
and sprinkle it into the environment.

We pour a small amount of water in the left hand.

Dip the right hand fingers into the water,
touch the crown chakra and the ajna chakra
water from the palm then cleanses areas representing the senses —
the eyes, ears, nostrils, mouth, and hands.

We pour a small amount of water into the left palm again.

Dip the right hand fingers into the water and touch the throat chakra,
then heart, solar plexus, second chakra, and the root.

Again, we pour water and symbolically wash both hands.

Touch the crown, then the tops of both feet,
moving down the front of the body and then the back.

Puja Ritual
Cleansing

Meditation on the Lord of Wisdom, the Remover of All Obstacles.
(Locate three sticks of incense and follow along as guided)

We sound the bell and offer three sticks of incense ...
for purification of the environment, the heart and mind, and for the removal
of all obstacles we meditate upon Ganesha, the Lord of Wisdom.

Ganesha Sharanam Chant

Ganesha Sharanam, Sharanam Ganesha

The Gayatri Mantra

Om Bhurbhuvah Svah

Tatsaviturvarenyam

Bhargo Devasya Dhimahi

Dhiyo yo nah Pracodayat Om

We meditate upon That Radiant Light, the Source of all life.
May That Divine Reality inspire our minds
that we may realize the Supreme Truth.

*Twameva Mata Cha Pita Twameva
Twameva Bandhus-cha Sakha Twameva
Twameva Vidya Dravinam Twameva
Twameva Sarvam Mama Deva Deva
Twameva Sarvam Mama Deva Deva*

*Om Asato Ma Sad Gamaya
Tamaso Ma Jyotir Gamaya
Mrtyor Ma Amrtam Gamaya
Om, Shanti, Shanti, Shanti*

*Thou art Mother, Thou art Father,
Thou art Friend and Companion
Thou art Knowledge and Wealth,
Thou art All in All.*

*Lead me from the unreal to the Real.
Lead me from ignorance to Light.
Lead me from death to Immortality.
Om—Amen*

Puja Ritual
Offerings

Offerings

(Locate your bell, fruit, flower, & incense. As guided, we will offer them to the Divine, to the Gurus, and to the Universe before placing it upon our altar.)

Offerings are made with the sounding of the bell.

As the offerings are made, each of us offers to God
silently within our own heart,

(Locate the water on your altar and pour a little more into it)

With the sounding of the bell, we offer pure water
to signify our pure intent to realize the Self.

May our hearts and minds be clear.

May the thirst for God realization be quenched.

May the purifying waters of divine grace bring healing in all the worlds.

With the sounding of the bell, we offer fragrant flowers

to signify the beauty of divine love,
the opening of our hearts to God in prayer,

With the sounding of the bell, we offer sweet fruits

to signify the offering of all we do as worship, intending that our thoughts,
words, and actions contribute to the well-being of all.

With the sounding of the bell, we offer one stick of unlit incense

to signify the one Reality that is omnipresent and is the life of all.

(incense is placed on the altar to be lit at the end of the ceremony)

God! God! God

by Paramahansa Yogananda

From the depths of slumber,
As I ascend the spiral stairways of wakefulness,
I will whisper:
God! God! God!

Thou art the food, and when I break my fast
Of nightly separation from Thee,
I will taste Thee, and mentally say,
God! God! God!

No matter where I go, the spotlight of my mind
Will ever keep turning on Thee;
And in the battle din of activity, my silent war-cry will be:
God! God! God!

When boisterous storms of trials shriek,
And when worries howl at me,
I will drown their noises by loudly chanting
God! God! God!

When my mind weaves dreams
With threads of memories,
On that magic cloth will I emboss:
God! God! God!

Every night, in time of deepest sleep,
My peace dreams and calls, Joy! Joy! Joy!
And my joy comes singing evermore:
God! God! God!

In waking, eating, working, dreaming, sleeping,
Serving, meditating, chanting, divinely loving,
My soul will constantly hum, unheard by any:
God! God! God!

Puja Ritual
Prayers

Introduction to Dakshinamurti and the Guru

Lord Dakshinamurti is known as the Adi Guru, the Teacher of all teachers, the One who is ever silent and reveals that Truth which is beyond words and thoughts.



*I worship Dakshinamurti,
who is the Teacher of teachers,
whose hand is held in the sign of Knowledge,
whose nature is Bliss,
who ever revels in His own Self
and who is ever silent.*

—Shankara

Guru Stotram

My salutations to that Guru
who revealed to me that Truth
which is to be realized,
that which is unfragmented,
infinite, eternal divinity, which
pervades the entire Universe—
all that is movable and immovable.

My salutations to that revered teacher,
the one who opened my eyes which
had been blinded by the cataracts of
ignorance by applying the divine
medicine of Self-knowledge.

My salutations to that divine teacher,
who is like the sun who encourages
the lotus to bloom ...

The one who has blessed us with
the eternal wealth of liberating
knowledge which dries up the
endless ocean of seeking and sorrows.

My salutations to such a divine teacher,
who took up a form to bless us with
such knowledge.

My Lord is the Lord of the
Universe. My teacher is the teacher
of the entire universe and my Self
is the Self of all. My salutations at the
lotus feet of such a Guru, who has
revealed such knowledge to me.

Beloved God! You are my mother,
my father, my friend, my teacher and
my companion. You are all knowledge
and wealth. You are all in all.
You are everything to me.

*(Guru Stotram is an ancient Vedic hymn of praise
for the spiritual teacher.)*

Guru Mantra

Om

**Guru Brahma Guru Vishnu
Guru Devo Maheshvarah
Guru Sakshat Param Brahma
Tasmai Sri Gurave Namaha
Tasmai Sri Gurave Namaha
Tasmai Sri Gurave Namaha**

**Om Babaji Swaha!
Om Lahiri Mahasaya Swaha!
Om Sri Yukteswar Swaha!
Om Paramahansaji Swaha!
Om Roy Davis ji Swaha!
Om Yogacharya Swaha!
Om Sri Gurudeva Swaha!
Om, Shanti, Shanti, Shanti**

*Om! Guru is the creator of all,
Guru is support and sustainer of all,
Guru is the transforming power of all,
Guru is both immanent and transcendent.
To That Supreme Reality,
The remover of darkness and ignorance,
I offer this prayer,
Bowling before the One in all.
To Mahavatar Babaji, it is offered
To Lahiri Mahasaya, it is offered
To Sri Yukteswar, it is offered
To Paramahansa Yogananda, it is offered
To Roy Eugene Davis, it is offered
To our beloved guru, Yogacharya, it is
offered. To all of the divine gurus
and sishyas of Kriya Yoga, it is offered.*

Puja Ritual
Offerings

Offerings of Vital Force

We offer vital force through the practice of pranayama, neutralizing the in-flowing and out-flowing currents of breath and entering the temple of silence.

Meditation

We enter the temple of silence until the sounding of the bell.

At the sounding of the bell,

we bring our attention to the crown chakra,
and through our intention,
draw the radiant light of Supreme Consciousness
down through the subtle body, through the chakra centers,
and into the physical body, the mind, and the emotional nature,
feeling the peaceful blessing of the divine presence.

We invoke the blessings of our parampara (lineage) of Yoga Masters who guide us on the path of Self-realization. *(please join me)*

Om Babaji

Om Lahiri Mahasaya

Om Sri Yuktswar

Om Paramahansaji

Om Roy Davis ji

Om Yogacharyaji

Om Sri Gurudeva

Om, Shanti, Shanti, Shanti

We Affirm (together)

God is my life.

I am That Supreme Consciousness,

Radiant with Divine Light and Love.

My body is healthy, strong and beautiful.

My mind is brilliant, my discernment keen,

and my intuition awakened.

My heart is devoted to God and Gurus

and my will is surrendered to divine will.

My actions are in harmony with the highest good.

Prayers for Others

(When guided, sound your bell one time and prayer together in consciousness.)

As we hold others in the heart of prayer,

we remember that God,

the Infinite Power for Good,

is right where they are and in this moment

we know that divine order pervades the universe

and truth and love prevail.

We affirm that all needs are met

on time and in abundance

and we give thanks

for healing as we call forth

blessing for all beings everywhere.

—Amen

Please stand for the Arati and closing of the Puja Ritual

Puja Ritual
Arati: The Blessing of Light

Om Jaya Jagadish Hare

Prabhu Jaya Jagadish Hare

Bhakta Jano Ke Sankat

Bhakta Jano Ke Sankat

Chhin Me dur kare

Om Jaya Jagadish Hare

Jo Dhyave Phal Pave

Duhkh Vinashe Manka

Swami Duhkh Vinashe Manka

Sukh Sampati Ghar Ave

Sukh Sampati Ghar Ave

Kash ta Mite Tan Ka

Om Jaya Jagadish Hare

Mata Pita Tum Mere

Sharan Gahu Kis Ki

Swami Sharan Gahu Kis Ki

Tum Bin Aur Na Duja

Tum Bin Aur Na Duja

Asa Karu Jis Ki

Om Jaya Jagadish Hare

Om Jaya Jagadish Hare (x4)

Om Glory to the Lord of the Universe (x3)

Om Jaya Jagadish Hare

English Translation of Arati Song

Om, glory to the Lord of the universe,
O Lord, glory to the Lord of the universe,
who removes the miseries
of devotees in a moment.
Om, glory to the Lord of the universe.

One who meditates on the Lord attains
the fruits of contemplation,
and sorrows are removed from the mind.
Oh Lord, sorrows are removed from the mind.
May happiness and wealth come to the house
and physical pains be removed.
Om, glory to the Lord of the universe.

You are my mother and my father;
in whom else can I take refuge?
Oh Lord, in whom else can I take refuge?
There is no one else besides You
in whom I could put my hope.
Om, glory to the Lord of the universe.

—translated by Baba Hari Das

Prayer for All Beings

*Om, Lokah Samastah Sukhino Bhavantu
Lokah Samastah Sukhino Bhavantu*

May all in the world be happy. May all in the world find peace.

May all in the world be healthy. May all in the world find hope.

May all in the world have compassion. May all in the world be loved.

May all in the world unite and live as One.

Om, Shanti, Shanti, Shanti

Closing of Puja

(As you are guided, be aware of the offerings already place on the altar. When guided, we will lift them to disperse the blessings of the puja into the environment.)

With the sounding of the bell, energy of the puja is dispersed,
permeating the environment and showering blessings upon the day,
and upon all beings.

With the sounding of the bell, we offer pure water
to signify our dedication to purity and a life of truthfulness,
dedicated to God-realization.

With the sounding of the bell, we offer flowers
to commit ourselves to remain steadfast in our devotion,
ever returning to the joy of divine communion throughout our day.

With the sounding of the bell, we offer sweet fruits
to remember that our work is worship
and we dedicate ourselves to serving God in all.

**light the stick of incense that was placed earlier and leave it on your altar*

*Homa Ritual
Preparations*

Chanting and Stretching

Preparation for Homa Ritual

*Let your love and devotion for God be like a wood fire that burns long and slow,
not like a straw fire that burns bright but then quickly goes out.*

— Paramahansa Yogananda



*With this segment of the Yajna, or ritual worship,
we build the sacred fire and offer our prayers to be ignited by divine grace.*

The fire represents sacrifice. Sacrifice is inherent in life; it is the key to the transformational process of our spiritual evolution. The lower is sacrificed for the higher. Our selfish wants, our egoistic attitudes and behaviors that are problematical are surrendered, or sacrificed. Spiritual surrender strengthens the divine will in us. It is a conscious giving over, a radical way of releasing what we know is not useful to embrace a higher way, a more authentic, joyful way of living.

The Sanskrit word *yajna* means “consecration” or “to sacrifice.” It refers to the self-sacrifice of leading a dedicated, awakened life in which one sacrifices the drives of the lower mind (self-will) for the higher mind (divine will). The word *yajna* has many meanings; the ritual worship (offering into the fire), the fire itself, and the Divine to whom the offering is made.

The *esoteric* “fire rite” is the offering of our life energy in the practices of Kriya Yoga into the fire of Spirit. It is burning away the sense of separate self which allows knowledge of God to be revealed. *Exoteric* “fire rite” is right action in life, action that is without selfish motive or attachment to results.

*The action that is performed with the intention of the revelation of
Consciousness is called yajna. —Sri Yukteswar*

It is the dedication of our actions, and in the greatest sense, our life. When we begin to experience this aspiration, it is a prayer for a meeting with the Teacher. Symbolic elements of the ritual reflect the teachings found in the *Mundaka Upanishad*:

*Let that student who yearns for knowledge of the eternal,
humbly approach, with firewood in hand, a spiritual teacher
who is learned in the Vedas and firmly devoted to the Absolute Truth.*

Locate your paper and pencil to prepare your intention.

Homa Ritual *Preparations*

Fire is the Divine presence, the presence of light in the material world... The spirit is hidden in all material things the way fire is latent in wood. Hence, fire is our most convenient symbol of the Divine and our aspirations towards it. In the homa ceremony we offer our thoughts and emotions to the Divine. We sacrifice the impurities of our lower nature into the Fire of awareness. We can write down our failings in life or the things in our nature we wish to be corrected and offer them into such a sacred fire. This will align us with the power of nature and the spirit to correct them. Or we can offer into the Fire those higher goals and blessing we wish to bring about. It will also serve to energize them. Fire is the Divine messenger. Whatever we offer to it is taken to the Divine and comes back with the portion of Divine energy we open ourselves to. —Dr. David Frawley

Into this divine fire, we place our intentions—our highest aspirations. We offer them to the One...may they flourish in the light of divine grace! We release attachment to our way. We place into the fire anything that obstructs our inner listening to the Guru's instruction. How will we know what is right unless we can be attuned both to our teacher, and to the inner Light, the true Guru?

May the seeker approach the Guru with deep devotion, with humility, and with an enquiring mind; those masters, who are wise and learned in scriptures, will indeed instruct that devotee in the secret knowledge of the divine Self.

—Bhagavad Gita 4:34

Take a moment to write your intentions on your paper.
Fold and set aside for offering during the fire ceremony.

Prayer for Realizing Truth

*Om Asato Ma Sad Gamaya
Tamaso Ma Jyotir Gamaya
Mrtyor Ma Amrtam Gamaya
Om, Shanti, Shanti, Shanti*

—*Bṛhadāraṇyaka Upaniṣad, I.iii.28*

*Oh Lord, lead us from the unreal to the Real.
Lead us from the darkness of ignorance to the light of Truth.
Lead us from the error of identifying with the mortal body and mind
to the realization of our divine immortal Self.*

Prayer for Study

*Om
Sah Navavatu
Saha Nau Bhunaktu
Saha Viryam Karavavahai
Tejasvi Navadhithamastu
Ma Vidvisavahai
Om, Shanti, Shanti, Shanti*

*May the Divine protect us.
May the Divine nourish us.
Let us work together with enthusiasm and strength.
May our study bring illumination of consciousness.
May there be harmony between us.
Aum. Peace, Peace, Peace*

Mahamrtyumjaya Mantra

Om

***Tryambakam Yajamahe
Sugandhim Pustivardhanam
Urvarukamiva Bandhanan
Mrtyormuksiya Ma Mrtat
Om, Shanti, Shanti, Shanti***

Om, we pray to the Supreme Lord who sees all whose grace is present everywhere like a sweet fragrance, who bestows the blessings of prosperity and nourishes all life. May we be liberated from all bondage and the shadow of death. Through realization of Truth, may liberation unfold effortlessly as ripe fruit falls from the vine and becomes free.

**Chanting the Mahamrtyumjaya Mantra
for Meditation and Healing**

*Intentional chanting of this ancient Sanskrit mantra
clears the mind and releases energy for healing.
Contemplate the meaning of the mantra as you are chanting.
Offer its benefits for those you pray for and for the well-being
and spiritual awakening of all beings everywhere.*

The Gayatri Mantra

The Gayatri mantra is considered to be the most sacred of all mantras. Traditionally chanted at dawn and dusk with the rising and setting of the sun, it has a calming effect on the mental field and invokes the light of Divine consciousness within.

*Om Bhurbhuvah Svah
Tatsaviturvarenyam
Bhargo Devasya Dhimahi
Dhiyo yo nah Pracodayat Om*

We meditate on the sacred light
of the radiant source of life.
Let it inspire our thoughts
and intentions.



Homa Ritual
Mantras & Prayers

Guru Mantra

Om

Guru Brahma Guru Vishnu

Guru Devo Maheshvarah

Guru Sakshat Param Brahma

Tasmai Sri Gurave Namaha

Tasmai Sri Gurave Namaha

Tasmai Sri Gurave Namaha

Om Babaji Swaha!

Om Lahiri Mahasaya Swaha!

Om Sri Yukteswar Swaha!

Om Paramahansaji Swaha!

Om Roy Davis ji Swaha!

Om Yogacharyaji Swaha!

Om Sri Gurudeva Swaha!

Om, Shanti, Shanti, Shanti

*Om! Guru is the creator of all,
Guru is support and sustainer of all,
Guru is the transforming power of all,
Guru is both immanent and transcendent.
To That Supreme Reality, the remover of
Darkness and ignorance, I offer this prayer,
Bowing before the One in all.
To Mahavatar Babaji, it is offered
To Lahiri Mahasaya, it is offered
To Sri Yukteswar, it is offered
To Paramahansa Yogananda, it is offered
To Roy Eugene Davis, it is offered
To our beloved guru, Yogacharya, it is offered
To all of the divine gurus
and sishyas of Kriya Yoga, it is offered.*

Chanting: Jaya Gurudeva

*Jaya Gurudeva Jaya
Jaya Gurudeva Jaya
Jaya Gurudeva Jaya
Satya Gurudeva Jaya*

*Jaya Babaji Jaya
Jaya Babaji Jaya
Jaya Babaji
Jaya Ma-ha-Avatar-ji*

*Jaya Lahiri Jaya
Jaya Lahiri Jaya
Jaya Lahiri
Jaya Lahiri Ma-ha-shaya*

*Jaya Yukteswar Jaya
Jaya Yukteswar Jaya
Jaya Yukteswar
Jaya Swami Yukteswar Jaya*

*Jaya Yogananda Jaya
Jaya Yogananda Jaya
Jaya Yogananda
Jaya Paramahansa-ji Jaya*

*Jaya Roy-ji Jaya
Jaya Roy-ji Jaya
Jaya Roy-ji
Jaya Roy Eugene Davis-ji*

*Jaya Uma-ji Jaya
Jaya Uma-ji Jaya
Jaya Uma-ji
Jaya Yogacharya-ji Jaya*

Homa Ritual Offerings

As the time of offerings begin, place your written intention on your altar. You can symbolically offer the "seeds" of your pure intentions from your heart center each time the chant concludes with *prachodayath*.



Chanting of Guru Gayatri, Fire Offerings & Meditation

Guru Gayatri is chanted 108 times for two rounds during fire offerings.

Guru Gayatri

Om Gurudevaya Vidmahe

Parabrahmane Dhimahi

Tanno Guru Prachodayath

*Om! Let us meditate upon the Guru,
the omnipresent divine Reality.
May That inspire our minds and our actions.*

Om, Shanti, Shanti, Shanti

Prayer for All Beings

Om, Sarvesam Svastir Bhavatu

Sarvesam Shantir Bhavatu

Sarvesam Purnam Bhavatu

Sarvesam Mangalam Bhavatu

Om, Shanti, Shanti, Shanti

May all experience complete well-being
May everyone know peace and contentment
May all realize fullness
May all experience the auspicious life

Om Lokah Samastah Sukhino Bhavantu

Lokah Samastah Sukhino Bhavantu

May all in the world be happy.

May all in the world find peace.

May all in the world be healthy.

May all in the world find hope.

May all in the world have compassion.

May all in the world be loved.

May all in the world unite and live as One.

Om, Shanti, Shanti, Shanti

O' God Beautiful

O' God Beautiful, O' God Beautiful

At Thy feet O' I do bow

In the forest Thou art green

In the mountain Thou art high

In the river Thou art restless

In the ocean Thou art grave

O' God Beautiful, O' God Beautiful

At Thy feet O' I do bow

To the serviceful Thou art service

To the lover Thou art love

To the sorrowful Thou art sympathy

To the yogi Thou art bliss

May the blessings of the yajna disperse into the community, may the peace of divine remembrance pervade the universe and bring healing to all. May all the elements of the sacred abodes in the hearts and homes of devotees where this yajna was offered, as well as our Grace Meditation Hall, Temple of the Eternal Way and meditation garden, the birds and animals, the plants and trees, the community and satsanga of devotees, radiate the blessings of this yajna.

May it travel far. May it please the Divine One.

May we be forgiven for any errors in this yajna.

May it awaken that Presence in all.

May it provoke grace and bring healing to this world.

Om! Shanti! Shanti! Shanti!

**CHANT LYRICS
FOR GURU PURNIMA**

Kirtan Chants

Blue Lotus Feet

Engrossed is the bee of my mind
On the blue lotus feet of my divine mother
Divine Mother, my Divine Mother
Divine Mother, my Divine Mother

He Prabhu

Govinda Hare Gopala Hare
He Prabhu, He Prabhu Hare
He Prabhu Dina Dayala Hare
He Prabhu, He Prabhu, He Prabhu, He Prabhu

Listen Listen Listen

Listen, Listen, Listen to my heart song
I will never forget thee, I will never forsake thee

Lord I Am Thine

Lord I am thine, I am Thine, I am Thine.
Lord I am Thine, I am Thine
Be Thou mine, oh be thou mine,
Be Thou mine, oh be Thou mine
I am Thine, I am Thine

Ma Durga

Om Dum Durgayei Namaha
Om Mata Om Kali Om Durga
He Durga Ma Durga

Om Mata Kali

Om Mata Kali—Kali Durge Ma
Sri Ma, Sri Ma, Sri Ma, Sri Ma

Radha Ramanahari

Govinda Jaya Jaya—Gopala Jaya Jaya
Radha Ramanahari—Govinda Jaya Jaya

Shambha Shivo

Shambha Shivo Jaya—Shambha Shivo Jaya
Shambha Shivo Jaya—Shambha Shivo
Om Mata Om Mata—Om Sri Mata Shambha Shivo

Kirtan Chants

Jaya Gurudeva

Jaya Gurudeva Jaya
Jaya Gurudeva Jaya
Jaya Gurudeva Jaya
Satya Gurudeva Jaya

Jaya Babaji Jaya
Jaya Babaji Jaya
Jaya Babaji
Jaya Ma-ha-Avatar-ji

Jaya Lahiri Jaya
Jaya Lahiri Jaya
Jaya Lahiri
Jaya Lahiri Ma-ha-shaya

Jaya Yukteswar Jaya
Jaya Yukteswar Jaya
Jaya Yukteswar
Jaya Swami Yukteswar Jaya

Jaya Yogananda Jaya
Jaya Yogananda Jaya
Jaya Yogananda
Jaya Paramahansa-ji Jaya

Jaya Roy-ji Jaya
Jaya Roy-ji Jaya
Jaya Roy-ji
Jaya Roy Eugene Davis-ji

Jaya Uma-ji Jaya
Jaya Uma-ji Jaya
Jaya Uma-ji
Jaya Yogacharya-ji Jaya

O' God Beautiful

O' God Beautiful, O' God Beautiful
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In the mountain Thou art high
In the river Thou art restless
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O' God Beautiful, O' God Beautiful
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To the serviceful Thou art service
To the lover Thou art love
To the sorrowful Thou art sympathy
To the yogi Thou art bliss

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**GURU PURNIMA
PUJA & PRAYER BOOK**

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