

# Divya Darshan

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## Dipawali: Issue

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**NA TU MAM SHAKYASE DRASHTUMANENAIV SVACHAKSHUSHA I**

**DIVYAM DADAMI TE CHAKSHU PASHAY ME YOGAMESHWARAM**

Your external eyes will not be able to comprehend my Divine form. I grant you the Divine Eye to enable you to behold Me in my Divine Yoga. **Gita Chapter 11.**

### This issue includes;

*Dipawali Celebrations*

*Five days of Deepawali*

*Shri Ashta Lakshmi*

*The message of Deepawali*

*Complete Lakshmi  
Ganesh puja*



**असतो मा सद् गमय तमसो मा ज्योतिर् गमय मृत्योर्मा अमृतं गमय**

**OM ASATO MAA SADGAMAYA, TAMASO MAA JYOTIR GAMAYA,  
MRITYOR MAA AMRITAM GAMAYA.**

Lead us from falsehood to truth; from Darkness to light; from Death to immortality and from Lethargy to Activity.

# Dipawali Celebrations-Methodology and Rewards

## DEEPAVALI



Light symbolizes knowledge.

The Lord is knowledge (Chaitanya), who is the source and illuminator of all knowledge.

Light removes darkness, just as knowledge removes ignorance. The *ghee* in the lamp symbolizes our **vasanas** or negative thoughts and the wick, the ego. When lit by spiritual knowledge, like the wick our negative thoughts get burnt away slowly and our ego perishes too. The flame of a *diya* always burns upwards, signifying that we should acquire knowledge that takes us towards higher ideals.

When lighting the *diya*, we pray:

***Shubham karoti kalyanam  
Arogyam Dhana Sampadah  
Shatru Budhi Vinashay  
Dipa Jyotir Namostute.***

Let us all fill our lives with knowledge and wisdom, and just as the *diya* gives light to many more *diyas*, may we also share our knowledge and wisdom with each other.

### **Deepavali (Diwali)**

**Deepavali is a festival of joy, lights, color, and indulgence. The festival is celebrated to mark the homecoming of Shri Ram to His kingdom, Ayodhya. It marks the victory of Shri Ram over Ravan and signifies the triumph of good over evil. Diwali or Deepavali also means an arrangement of diyas or lamps. 'Deepa' means deep, diya or lamp and 'vali' means an array or arrangement.**

Lights and diyas are lit to signify the driving away of darkness and ignorance, as well as the awakening of the light within ourselves. Diwali is a time for family gatherings, food, celebration and pooja. Goddess Laxmi plays a major role in this festival, as do Shri Ram and Sita Ji.

However, it is also a time of inner reflection and to weed out the darkness within us and fill our inner-self with light, hope, positive energy, happiness, and new goals or targets.

Deepavali is celebrated on the Amavasya or darkest night of the Hindu month 'Kartik'. This festival is celebrated for five continuous days, of which each one has its own significance.

# ***FIVE DAYS OF DEEPAVALI***

## **Dhanteras – Day 1**

As per the Hindu calendar Dhanteras falls on 13th day of the month of Kartik, Krishna Paksh (dark fortnight) and is celebrated two days prior to Diwali. "Dhan" means wealth and "teras" means the thirteenth.

[Diwali](#) celebrations start off with the advent of Dhanteras with full enthusiasm. Businesses, Offices, Homes are cleaned and decorated with colourful lights, flowers and rangoli to welcome prosperity, happiness and success.

For many it is a time for festivities and shopping. People purchase gold, silver and utensils as a sign of good luck and good fortune. Dhanteras is also considered an auspicious occasion to purchase land, car, investments or commence new business enterprises.

Village folks devote this day to worshipping Goddess Lakshmi in the form of their cattle since that forms the pillar of their livelihood. In some parts of India, it is also a tradition to beautify and adorn cows to worship them on Dhanteras day as cows imply wealth for farmers.

Believing this day to be auspicious, women purchase some gold or silver or at least one or two new utensils. "Laxmi-Puja" is performed in the evenings when tiny Diyas of clay are lit to drive away the shadows of evil spirits. "Bhajans"- devotional songs - in praise of Goddess Laxmi are sung.

On this day, many people draw foot-prints with rice or vermilion powder in their homes to greet Goddess Lakshmi and bring eternal good fortunes in their homes. North Indians perform Lakshmi puja with purchase of new utensils or jewellery on this day.

### **Legends Of Dhanteras Day:**

Legend has it that in ancient times, King Hima had a son who was doomed to die by snake bite on the fourth day of his marriage. In due course the prince grew up and married a beautiful princess. The princess, when she heard of her prince's fate, told him not to sleep on this day.

She blocked all entrances gold, silver and diamonds. She illuminated every nook and corner of the palace with dazzling lamps and sang devotional songs the whole night long.

At the deadly hour when Yamraj or the God of death, entered her chamber in the guise of a snake, he was blinded by all the dazzling light and glitter and he left without entering into the prince's chamber. The prince was saved.

Since then, the day of Dhanteras is celebrated by people buying gold and silver coins and jewellery. Diyas and oil lamps are light up and kept burning all night. Celebrations are long into the night to ward of evil spirits.

## **Choti Deepavali & Sri Hanuman Jayanti & Yam Diya – Day 2**

### **Narak Chaturdashi Celebrations**

This festival is also known as Chhoti Diwali or Narak Chaturdasi. It is celebrated a day before main Deepavali or on Kartik: Amasya. On this day Hanuman Ji, or Pawan Putra and the son of Anjana is observed as Hanuman Jayanti.

The festival of Narak Chaturdashi is observed since it is on this day Shri Krishna killed the demon Narkasur. It is celebrated on the 14<sup>th</sup> day of Kartik Maas.

### *Rituals of this day*

People wake up early in the morning break any bitter fruit and apply the kumkum-oil paste on their foreheads and then take a bath. The breaking of the fruit represents the head of the demon King, Narakasur and the kumkum-oil paste symbolizes the blood that Lord Krishna smeared on his forehead.. At dusk, people start lighting Diyas and candles in and around their house to mark the celebration of Chhoti Diwali.

### *How to worship Narak Chaturdashi?*

As Shri Krishna killed Demon Narkasur on this day so Shri Krishna is worshipped with garland, incense sticks, deeps and rice by reciting mantras.

## *Main Deepavali – Day 3*

On the dark new moon night, the entrances to all homes are lit up and decorated with rangoli patterns to welcome Lakshmi, the radiant consort of Vishnu and the Goddess of wealth and lustre. Lakshmi Puja is performed on this day. Diwali is the last day of financial year in traditional Hindu business and businessmen perform Chopda Pujan on this day on the new books of accounts.

## *Govardhan Puja – Day 4*

The day after the Lakshmi Puja, most families celebrate the New Year by dressing in new clothes, wearing jewellery and visiting family members and business colleagues to give them sweets, dry fruits and gifts. Among the business communities of Gujarat, Rajasthan, Madhya Pradesh and Maharashtra, Diwali is the festival when the new business year begins.

On this day, after an early morning bath with an oil massage (auspicious bath), women move lit lamps in front of their husbands' faces. In the afternoon, one feasts on a meal with delicacies. People don new attire and celebrate the whole day through. There is also a practice of worshipping the mountain Govardhan (Govardhan puja) on this day, by making a heap of cowdung and tucking durva (a sacred grass) and flowers into it. Images of Lord Krishna, the cowherds, Lord Indra, cows and calves are arranged alongside and also worshipped. Then, all the images are taken out in a procession, to commemorate Lord Krishna's saving the cowherds and their herds from torrential rains by holding up the mountain Govardhan like an umbrella over them, with His finger.

## *Bhaiya Dhuja – Day 5*

### *Diwali Mela 2012.*

Hindu Council of Australia organizes **Deepawali Fair** every year with its partner organizations. HHS is part of the organizing committee and more details are available at the link below.

Diwali is the grandest of all Hindu festivals and Diwali melas simply add some more grandeur to the essence of the occasion.

A spectacular programme of stage and street entertainment including bhangra and scintillating performance of bollywood dance and music, fire shows and more, Diwali Melas are a sure way to let the community celebrate together in the best of spirits, and enhance the feeling of harmony and brotherhood in the society. Diwali Melas are immensely popular and are enjoyed with great enthusiasm in India and in countries where there is significant Indian population. Indian handicrafts and other trinkets are also set up to let people go on a little shopping spree. Henna penning on palms, stalls of traditional attire and jewellery are always a significant part of theme. Edibles of all sorts and the customary fireworks are sure to be a part of the fete.

As the name denotes the day of the festival i.e it falls on Dhuj, the second day after the new moon. This day Yamaraj went to his sister's house who put an auspicious mark on his forehead for his welfare. Another version is after killing Narakasur, Lord Krishna, on his "Dhuj Day" went to His sister Subhadra who welcomed Him in the traditional way by showing Him a light and putting on His forehead a tilak of her sisterly protection. Another myth behind this begins when Bhagwaan Mahavir found nirvana, his brother Raja Nandivardhan was distressed because he missed him and was comforted by his sister Sudarshana. Since then, women have been revered during this festival. This day all sisters show their sisterly love for their brothers by giving them their traditional and loving welcome by applying tilak on the forehead of their brothers for their safety and well being. They are then given gifts from their brothers and held in the highest respect.

### **Tulsi Vivah**

Vaishno devotees light a diya under the holy Tulsi plant every day of this month. It is stated in Padma Puran, that Lord Vishnu and His avatars are easily pleased by the worship of Tulsi.

Since the slaying of her husband, Jalandar by Sri Hari Vishnu and Sri Shiva-ji, Tulsi Vrinda Devi was promised that once a year, Sri Vishnu will wed her during the month of Kartik on the 11th day of the new moon.

### **More About Goddess Laxmi..... in eight different forms**

Goddess Lakshmi is the consort and **shakti** of Shri Hari Vishnu. She is especially known as the Goddess of beauty, fortune, wealth and power. .



### **Sri Ashta Lakshmi – God as Mother of Prosperity**

Almighty Lord Sri Narayana or Mahavishnu is known for looking after the welfare and well being of the phenomenal world or the creation. The power or energy of Sri Narayana is Sri Lakshmi. Mother Lakshmi is always identified with the Lord, and hence they are known as Sri Lakshmi

Narayana. Mother Lakshmi is a mother of prosperity, peace and illumination. Without Her grace one can't have inner peace or perennial joy.

Lakshmi is commonly known as Goddess of wealth. However, wealth not only means money, it also means having higher values and virtues of life. The power of the mind and intellect are also significant if one wants to be truly wealthy – spiritual wealth. Our family and progress are also wealth. Our belongings such as land, properties, animals, grains, etc as well as virtues like patience, persistence, purity etc in the form of a character are nothing but our wealth and so also glory or victory. Thus this eightfold Sri Lakshmi is known as Sri Ashta Lakshmi.

1. Dhan Lakshmi or Vaibhav Lakshmi - Wealth of money and riches : "Dhan" and "Vaibhav" mean money, riches, fortune and income. It is the usual way we perceive and understand wealth. This wealth is of great importance to one who wishes to live an enriched and happy life.
2. Gaj Lakshmi - Wealth of Elephants or vehicles : "**Gaja Lakshmi**: In the holy book of Srimad Bhagavata the story of the churning of the ocean by Gods and demons is explained in detail. Author, the Sage Vyasa writes that Lakshmi came out of the ocean during the churning of the ocean (*Samudra Manthan*). So she is known as a daughter of the ocean. She came out of the ocean sitting on a full-bloomed lotus and also having lotus flowers in both hands with two elephants by her sides, holding a beautiful vessels filled with milk and pouring it over Sri Lakshmi. Many a time we see Sri Lakshmi standing in the lotus and elephants are pouring nectar over her. During the festival of the lamps or the Deepavali along with Sri Lakshmi the Ganapati or the Elephant God also gets worshipped; that signifies the protection from evils as well as abundant grace and blessings for additional prosperities!
3. Adi Lakshmi - Wealth of endless prosperity. Goddess of no beginning or end : "Adi" means eternal existence. Adi Lakshmi signifies the never-ending nature of the Goddess. She has no start and no end. She is continuous. Wealth should therefore, flow continuously also. It too has always been there and always will be there.
4. Vijay Lakshmi - Wealth of victory, perseverance, courage, and confidence : "Vijay" means victory. This Goddess symbolizes the wealth of courage, confidence, fearlessness and victory. This wealth strengthens our character and keeps us moving along successfully on our life path.
5. Dhairya Lakshmi - Wealth of patience, strategy, planning, objectivity : "Dhairya" means patience. This wealth gives us the spiritual strength to face good and bad times with equal ease. It signifies the importance of planning and strategy in all our actions so we may move with caution and reach our target each time.
6. Dhanya Lakshmi - Wealth of grain, food, nourishment, and health : "Dhanya" means grain. Food is our most basic and most important wealth. We need food to sustain life. Being wealthy means we have abundance of food that keeps us nourished and healthy.
7. Vidya Lakshmi - Wealth of education, knowledge, skills : "Vidya" means knowledge. To be knowledgeable means that we have skills of various kinds. We have general information about our local, national, and international issues. We can partake in sharing information.
8. Santan Lakshmi - Wealth of children, legacy, family, friends, well wishers : "Santan" means children. Goddess Lakshmi symbolizes the social nature of man. We need each other. Children are our wealth. They are our future. The family is the basic unit of people who bring up their children. Life moves forward through children.

Praying to her with devotion will always fulfil your wishes.

***The Powerful Lakshmi Gayatri Mantra is...***

**"Om Mahalakshmyai cha vidmahe  
Vishnu patnyai cha dhimahi  
Tanno Lakshmihi prachodayat"**

## **Deepawali (2)**

*Contribution by Swami Dikshananda Saraswati*

*Arya Samaj, Delhi, India*

*The following article was written on 17-10-1978*

**Om asato ma sadgamaya, Tamaso ma jyotir gamaya,  
Mrityor ma amritam gamaya.**

Lead us from falsehood to truth; from Darkness to light; from Death to immortality and from Lethargy to Activity.

The essential principle of Vedic culture is eternal, universal and is applicable to the past, present and the future. The alternate for the Vedic culture is Human culture or Universal culture. Where the aspects of human personality are fourfold: there are four goals of life (dharma, artha, kama & moksha); four Yogas (karma yoga, bhakti yoga, raja-yoga and gnana yoga); four Vedas (Rig Veda, Sam Veda, Yajur Veda & Atharva Veda); four ashramas (Brahmacharyashrama, Grahasthashrama, Vanprasthashrama & Sanyasashrama; four Varnas (Brahman, Kshatriya, Vaisya & Sudra); four yugas (Krata yuga, Treta yuga, Dwapar yuga and Kali yuga).

There are also four universally observed parvas (festivals) namely Shravani Upakarma, Vijaydashami, Deepawali and Holi. Parva means a link that joins two things. It is that link on which the skeleton stands. The joints of a man's skeleton are, therefore, called parvas. It is with the help of these that an individual can stand, can sit, can bend and can lunge. Without these joints man would be stiff and not be able to make any movements. Likewise is the state of nations and societies, the framework of which is based on parvas (festivals). Without these parvas society would have collapsed a long time ago.

These four festivals commence with Upakarma (Raksha-bandhan) and end with Holi. The four festivals are associated with four different goddesses. Raksha-bandhan is associated with Goddess Saraswati (the goddess of education); Vijaydashami with Shakti (goddess of power); Holi with Prasannata (goddess of joy) and Deepawali is associated with Lakshmi (goddess of wealth).

Raksha-bandhan or Shravani is directed at spiritual education, Vijaydashami at military education, Deepawali at economic education and Holi at cultural education of the masses. As long as humanity is not moved with inner satisfaction and joy so long there would exist defects in the imparting of spiritual, economic and cultural education.

According to Vedic culture the message of Asato ma sad gamaya (lead us from falsehood to Truth) through the parva of Shravani; of Mrityorma amritam gamaya (from death to immortality) through the parva of Vijaydashami; of Tamaso ma jyotir gamaya (from darkness to light) through the parva of Deepawali; and of Alasyatma shrama gamaya (from lethargy to activity) through the parva of Holi, is conveyed to the masses.

## The message of Deepawali

According to the Vedic culture, the message of Tamaso ma jyotir gamaya (from darkness unto light) is given through the festival of Deepawali to all peoples of the world. During the night of Deepawali the myriads of little clay lamps (dias) seem to silently send forth Deepawali messages: Come let us remove darkness from the face of the earth. This is not the work to be done by one dia or by one individual. It requires collective effort. In the diffusion of light the question of high and low is forgotten. This is the lesson taught by both small and big dias.

The second message of the burning dias is to destroy the difference between rich and poor- the destruction of discrimination based on poverty and wealth. The burning dia, whether in a palatial bungalow or in a grass hut, is a symbol of this unity. The wall of separation based on economic status cannot prevent the penetration and spread of the light of the dia.

The third message of the burning dias of Deepawali is to kindle the extinguished lights of our neighbours. Let us find out what is needed- whether there is a shortage of wick or oil- and just by a little help the neighbour's lamps can be lit. One dia can light several others. A little charity can bring joy to countless others.

The row of lamps teach yet another lesson and that is of unity as exemplified in Satyam, Shivam Sundaram- Truth, Joy and Beauty.

The lights of Deepawali are displayed at the entrance doors, by the walls of houses, in the streets and lanes. This means that the inner spiritual light of the individual must be reflected outside. Passersby may thereby be prevented from stumbling on their way to reach their destination.

The lights of the dias on earth beckon the lights in the firmaments to descend upon earth and establish the heavenly kingdom of God for the welfare of the human race.

Feeding empty stomachs, lighting blown-out dias and providing cheer and joy amongst the downtrodden is to enter the true spirit of Deepawali. This is the true prayer to Lakshmi Devi.

### **Deepawali (3)**

*Based on an article by Shree Pandurang Shastry Athavle*

*By Shree Rajanikantbhai B. Master*

Deepawali is a festival of lights celebrated with fanfare to fill the hearts with joy. Traditionally, the week of the deepawali celebrations coincides with other religious days. It commences with:

1. Dhanteras,
2. Kali Chaudas,
3. Deepawali,
4. Navu-Varsha (new year),
5. Bhai-beej.

The significance of all these five religious days, in short, is as follows:

### **DHAN TERAS**

DHAN TERAS- This is a day on which Lakshmi-poojan (worship of the goddess of wealth) is performed. Sages gave to wealth the status of a holy mother. Wealth is popularly regarded as fickle. A person may well be wealthy today and could be dispossessed tomorrow. However, Lakshmi, the goddess of wealth is not fickle. The fickleness lies in the human mind. The mental

attitude of a wealthy person undergoes tremendous change. Wealth gives a feeling of power. When used properly, it can benefit humanity. If misused, it could become a means of exploitation and a cause of misery. If one regards wealth only as a means of personal enjoyment, human morality will deteriorate due to unbridled indulgence.

Rishis teach us to regard wealth as a pious gift from God and as such must be utilised with the utmost respect and discrimination.

The Rishis have further elaborated wealth into four categories:

1. A-LAKSHMI = misused wealth.
2. VITTA-LAKSHMI = selfishly used wealth.
3. LAKSHMI =charitably used wealth.
4. MAHA-LAKSHMI = wealth used for God`s work.

## **KALI CHAUDAS**

KALI CHAUDAS. This day is allotted to the worship of MAHA-KALI or SHAKTI. Shakti is categorised as:

1. A-SHAKTI = power misused for persecution.
2. SHAKTI = power used for selfish purpose.
3. KALI = power used for protection.
4. MAHA-KALI =power used for God`s work.

**Kali chaudas is also referred to as Narak-Chaturdashi.**

There is legend about a king of Prag-Jyotishpur, named Narkasur. A powerful king who misused power to harass his subjects. Sri Krishna destroyed this devilish and oppressive king on this day. Unjustly imprisoned people celebrated their freedom with friends and family. The citizens celebrated deliverance from Narkasur`s reign by lighting lamps.

## **NAV VARSH (Vikram New Year)**

This being the first day of a new calendar year (Vikram New Year). On this day new-year resolutions are made. Traditionally, people greet friends and relatives either personally or at the temples where a havan is ceremoniously performed. In these modern times, greetings and well-wishing about health, prosperity and happiness are exchanged by e-mails, telephonically and by means of attractive and colourful Diwali-cards.

## **BHAI- BEEJ**

BHAI BEEJ is a day on which all married sisters will invite their brothers for meals. The sisters will wish their brothers longevity, health, prosperity and happiness, thereby also renewing their affection.

Thus Deepavali must be understood in its wider context. The festival of lights does not simply mean lighting lamps. Hearts must be enlightened with goodwill for peaceful co-existence with fellow human beings and the rest of creation. Enlightenment (light of knowledge) leads to the dispelling of spiritual ignorance

## **Deepawali (4)**

*Swami Shivananda of the Divine Life Society, Rishikesh, wrote:*

The illuminations and fireworks, joy and festivities, are to signify the victory of divine forces over those of wickedness. On Deepavali day, triumphant Sri Ram returned to Ayodhya after defeating Ravana, the demon of Lanka. On Deepavali day, we celebrate the marriage of Goddess Lakshmi with Lord Vishnu.

On this day also Lord Krishna killed the demon Narkasur.

On Deepavali day, everyone forgets and forgives the wrongs done by others. There is an air of freedom, festivity and friendliness everywhere. This festival brings about unity. It instills charity in the hearts of the people.

In a happy mood of great rejoicing, village folks move about freely, mixing with one another, all enmity being forgotten. They embrace one another with love. Deepavali is a great unifying force. The holy vibrations produced by the greetings of love fill the atmosphere, and are powerful enough to bring about a change of heart in every man and woman in the world.

On Deepavali day, merchants open their new account books and pray for success and prosperity during the coming year. The homes are cleaned and decorated by day and illuminated at night. During Deepavali festival is celebrated the Govardhan Puja signifying the Govardhan episode in Sri Krishn's life, and also anna koot (heap of grains and foods) conveying affluence and prosperity; and feeding the poor on a large scale.

## **Deepavali--- The festival of lights (5)**

The light reflected in the individual mind is the soul. The light reflected in the cosmic mind is the universal spirit. The microcosm and the macrocosm. Beyond both the individual and the cosmic is the one light of infinite spirit beyond name and form. The infinite consciousness is beyond all form and beyond all personality. This is the ultimate Reality.

For the ultimate Reality of infinite inner Consciousness, the best symbol is light. The light of lights, the self-luminous inner light of the self is ever shining steadily in the chamber of your heart. Sit still, close the eyes, withdraw the senses. Fix the mind on this Supreme light and enjoy the real Deepavali, by attaining inner illumination. Wake up from the slumber of ignorance through meditation and self inquiry. Realise the constant and eternal light of the soul.

"The self is self luminous being pure Consciousness. The cognition of all objects arises from the light of pure Consciousness." -Bhadaranyaka Upanishad

May we attain perfect inner illumination. May the Supreme light of lights enlighten our understanding. May we attain the inexhaustible spiritual wealth of the eternal, all pervading Self. May we all prosper gloriously on the material as well as on the spiritual planes.

# Complete Lakshmi Ganesh puja

By Pt Narayan Bhatt

Hindus celebrate the four main Hindu festivals, namely Holi, Raksha-bandhan, Dushhera and Deepavali from time immemorial. Although each festival is full of its unique significance, Deepavali has its national and international importance because wherever Hindus live this festival is celebrated with full reverence and joy.

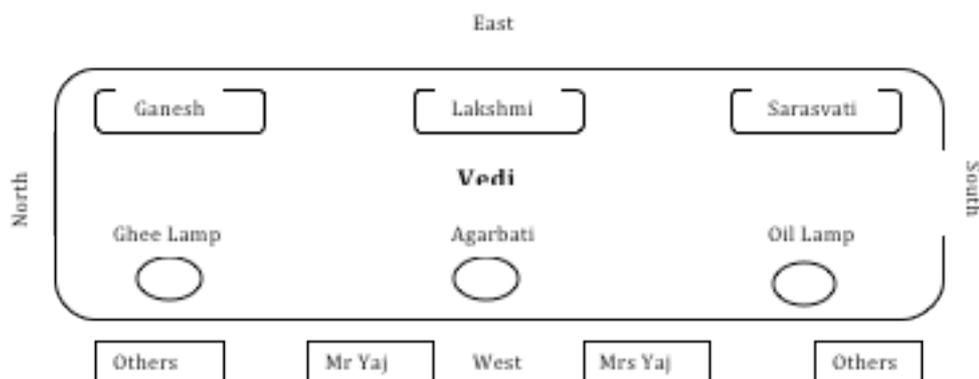
Deepavali is celebrated on three consecutive days. Hindu festivals are celebrated according to the lunar calendar. Deepavali starts on **Kartik Krishna Paksh triodashi (13<sup>th</sup> day)** and that day is called **Dhan Teras**. On this day people buy new utensils and jewellery and they believe that Goddess Maha Lakshmi has arrived at their house. On **chaturdashi (14<sup>th</sup> day)** they celebrate **Narak or Yama chaturdashi**. On this day, Lord Yama is worshiped in the evening for granting long life by lighting a four-wicks lamp in the middle of the courtyard. By this day people have cleaned and whitewashed their houses and shops. Cleanliness is the symbol of purity and knowledge.

Most important is the **Amavashya (15<sup>th</sup> day of the dark fortnight)**. It is celebrated at night by lighting rows and rows of lamps to drive away the darkness. This is the day when Goddess Maha Lakshmi is worshiped. The darkness, which symbolizes ignorance and leads to desires, anger, greed and violence is removed by lighting the lamp of wisdom and worshiping Goddess Maha Lakshmi, who is the giver of wisdom, wealth, peace and prosperity. So let us all worship Maha Lakshmi for prosperity, Lord Ganesh for success, and Goddess Sarasvati for pure knowledge.

## Pujan-vidhi.

Before sitting for the worship collect all the necessary *samagri* (as given at the end). Worship means giving respect and serving God. Prepare a *Vedi* as per the diagram so that you are sitting facing east or north. Always sit on a matt for worship. Keep water in a pot. Make garlands of fresh flowers. Offer yellow flowers to Lord Ganesh; red flowers to Maha Lakshmi and white or pink flowers to Goddess Sarasvati. Place idols of Lord Ganesh, Maha Lakshmi, and Sarasvati on their respective places. If you don't have any idol you can use a *supari* (Beatle-nut) instead. The idols help us to visualize the presence of Gods and Goddesses.

### Simple lay out of the Mundapam



If you can chant the **mantras** then chant full **mantras**, otherwise just chant the following *beej* (core or seed) *mantras*:

**Om Gan Ganapataye Namah!**

**Om Hrim Maha Lakshmiye Namah!**

**Om Aim Sarasvatiye Namah!**

**For Lord Ganesh;**

**For Goddess Maha Lakshmi;**

**For Goddess Sarasvati.**

### **Aachman:-**

Take water three times in your right hand and do **aachman** (sipping), thinking that you are cleansing your mind and body. Then light the lamp and **agarbatti** (incense). Take a little water, flower, rice and a coin in your right hand, pray that you are doing the Deepavali Pujan along with your family and let the Lord accept your offering, placing them on the *Vedi*.

### **Chandan:-**

Sandal paste (chandan) should be prepared in two separate little containers, one for applying on the foreheads of the family members and other for the *Pujan*. Mix a few grains of rice with the paste for the family and apply *teeka* on their foreheads.

Now all the members take a flower each in their hands and pray to the Gods and Goddesses and invite them to take their seats on their respective holy *asanas*. Offer the flowers on the feet of the Lords. If you have the idols, place each idol, one by one, in a deep plate and pour water four times on each idol to symbolize washing their feet, hands, mouth and body. Then offer a small drop of *panchamrit* five times.

### **Panchamrit:-**

Milk (½ glass), yogurt (3 tablespoon), ghee (½ teaspoon), honey (1.½ teaspoon) and sugar (2 teaspoons). Mix them thoroughly.

After offering *panchamrit* wash all the idols with clean water and wipe them dry with clean cloth. While doing this, keep chanting the *beej mantras*. Offer *mauli* (red thread) symbolizing clothing of the idols. Also apply the sandal paste; put *rolli*, *avir* and *gulal* and keep chanting the *beej mantras*.

Take some rice grains and apply on the idols' foreheads. Offer the garlands of flowers, if available or just put a flower each on each idol. Light the *dhup* or *agarbatti* and wave them three times from right to left. If you have *itr* (rose water or Scent), sprinkle a few drops. Now show the lamp three times to the idols by waving the right hand.

### **Naivedhya Bhoga: –**

Sprinkle some water on your hands (symbolizing cleaning), put *prasad* (sweets) in front of the idols. Then offer them to the Lord praying "Oh! Lord, you are the Giver, we do not have anything to offer you but we have prepared this food with our devotion. Please accept it, so that it becomes *Prasad* (consecrated food) for us.

### **Fruits: –**

Offer a plate of sweet fruits according to the season, again as *Prasad*.

### **Dravya dakhshina:-**

It is a custom of puja that some coins must be offered. Money is our most loving attachment. That is why by offering it to the Lord we want to offer our most loving item and seek detachment from its bondage. By offering money we pray for its purity.

### **Arati and pradikshina :-**

Finally with the lighted lamp in right hand wave it at least seven times in front of each idol and sing the arati for Lord Ganesha, Goddess Maha Lakshmi and Goddess Sarasvati. If time is short then only sing arati for goddess Maha Lakshmi.

## SixTeen fold worship (Shodashopachara)

Irrespective of Whom we worship, there are sixteen basic steps in Pooja. These steps are common for all Poojas. Therefore everyone should learn these steps. Though the God we worship is not visible to our physical eyes, we have to offer these sixteen sevas (services) to the Deity, which is the physical representative of the formless Almighty. This is a mental activity. Such physical actions which help us to successfully perform that mental activity constitute Pooja. Pooja is one of the most important means to achieve concentration of mind. Normally, we install the icon in a clean and aesthetically beautiful place. The surrounding gives us a sense of tranquillity and love. It is the tendency of the mind to acquire the qualities of the objects on which it concentrates. When the mind is concentrated on the Almighty, it imbibes the qualities of the Almighty and will eventually become the Almighty Itself. This is the ultimate aim of performing Pooja. But we are in an era where speed is everything. No one has time. It has therefore become difficult to understand the meaning of Mantras. Because it is difficult, we are not even trying to understand. This is so. In fact, the sixteen services are not much different from what we do every day in our daily life. To make it clear, let us understand the meaning and significance of the sixteen sevas

### SWASTI VAACHAN.

All the mantras of Swasti vachan pray for the well being of the world and exhort that peace should prevail upon the earth and the Universe. Oh God, let your eight elements viz. the heavens, space, earth, water medicines, flora, Vishvay Deva and Brahma spread peace in the Universe and ensure the well being of all.

**Harihi om; Harihi om; Harihi om:**

**SWASTI NA INDRO VRIDDHASHRAVAAH; SWASTI NAH POOSHA VISHVAVEDAH,**

**SWASTI NASTAARKSHYO ARISHTANEMI; SWASTI NO BRIHASPATIR DADHAATU.**

#### **Meaning:-**

*Om, May Indra (who is) extolled in the scriptures, Pushan, the all-knowing Trakshya, who saves from all harm, and Brihaspati who protects our spiritual lustre, vouchsafe prosperity in our study of the scriptures and the practice of the truths contained therein!*

**PRISHADASHVAA MARUTAH PRISHNIMAATARAH**

**SHUBHAM YAAVAANO VIDATHESHU JAGMAYAH,**

#### **Meaning:**

*"The Maruts the son of Prishni ride upon spotted horses, moving about in glory/auspiciousness, frequently visiting sacred ceremonies." (Prishni is believed to monitor and make sure that all Sanatana Dharmis follow the duties as prescribed by our ancient Rishis!)*

**BHADRAM KARNEBHIHI SHRINUYAAM DEVAH**

**BHADRAM PASHYEMAARSHABHIRYA ATRAAH,**

**STHIRAY RANGAY STUSHTUVAANG SASTHANUBHIR-**

**VYASHEMAHI DEVHITAM YADAAUYUHUH.**

**OM SHANTI, SHANTI, SHANTI.**

#### **Meaning:-**

*O worshipful ones, may our ears hear what is good and auspicious! May we see what is auspicious! May we sing your praise, live our allotted span of life in perfect health and strength! Om peace, peace, peace!*

SHRI MAN MAHA GANADHIPATAYE NAMAH	<i>salutation to Lord Ganapati</i>
LAKSHMI NARAYAN BHYAAM NAMAH.	<i>salutation to Lord Lakshmi Narayan</i>
UMA MAHESHVARAA BHYAAM NAMAH.	<i>salutation to Lord Shiv &amp; Parvati</i>
VAANI HIRANYAGARBHAA BHYAAM NAMAH.	<i>salutation to Lord Brahma &amp; Saraswati.</i>
SHACHI PURANDARAA BHYAAM NAMAH.	<i>salutation to Lord Indra &amp; Sachi</i>
MAATAA PITRI CHARAN KAMLE BHYO NAMAH.	<i>salutation to parents</i>
SHRI GURU CHARAN KAMLE BHYO NAMAH.	<i>salutation to Guru</i>
ISHTA DEVTA BHYO NAMAH	<i>salutation to your preferred Devata (deity).</i>
KUL DEVTA BHYO NAMAH.	<i>salutation to family God.</i>
GRAAM DEVTA BHYO NAMAH	<i>salutation to deity protecting the village.</i>
VAASTU DEVTA BHYO NAMAH	<i>salutation to deity who maintains the balance of all elements in all directions.</i>
SARVEBHYO DEVYE BHYO NAMAH.	<i>salutation to all deities present in all Spheres</i>
SARVEBHYO RISHIBHYO NAMAH	<i>salutation to all Rishis</i>
SARVEBHYO BRAHMNE BHYO NAMAH.	<i>salutation to all Brah</i>

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### **Deep Poojan.**

**Deepo jyotih param Bramha, deep jyotir janaardhana.**

**Deepo hartu me paapam, deep jyotir namo astute.**

### **Ghanti Poojan.**

**Aagmaartham tu Devaanaam, gamnaartham cha rakshsaam.**

**Sarva bhoot hitaathaay ghantaa naadamkaromyaham.**

### **Shankh Poojan.**

**Prithivyaam yaani teerthaani, sthaavraani charaani cha**

**Tani tirthani shankhe asmin vishantu Brahma shasanat.**

**Tvam pura saagrotpanno Vishnunaa vighritah kare.**

**Nirmitah sarva devaishcha paanchjanya namo astute.**

### **Kalash Poojan.**

**KALSHASYA MUKHE VISHNUH, KANTHE RUDRAH SAMAASHRITAAH.**

**MULETVASYA STHITO BRAHMA, MADHYE MAATRIGANAA SMRITAAH.**

**KUKSHOU TU SAGRAAH SARVE, SAPTA DVIIPAA BASUNDHRAA,**

**RIG VEDO ATH YAJURVEDAAH, SAAMVEDOH HYATHARVANAH.**

**ANGAESHCHA SAHITAH SARVE, KALASHAM TU SAMAASHRITAAH,**

**AAYAANTU DEVA-POOJARTHAM, DURITA KSHAYA KAARKAH.**

## Step by step puja of Panchdev

### **Step 1: Dhyaana and Aavaahan:**

Sit in front of the Image or Icon of your favorite deity (Ista devata), meditate on the form in front of you. For example, for Vishnu, one should visualise the conch, chakra and the mace in his hands and the lotus flower.

Aavahan means 'to invite'. When we want an important person to visit our house, we extend a formal and respectful welcome. This is 'Avaahana'. While inviting, we remember his good qualities. This is called 'Dhyaana'.

Then, invoke the deity into the pictures or icon through prayers. After this is performed, what was previously an object becomes potent and holy. At this time, worshippers say "Almighty, I know you are everywhere. I know you are also in this Photograph/Icon." While doing the Pooja, one should envisage The Supreme himself in the Icon. I am seated in front of the Almighty who has manifested in the icon whom I humbly request to accept my pooja and prayers.

### **Ganesh Ji ka dhyan:**

VIGHNESHVARAYA VARDAYA SURAPRIYAYA, LAMBODARAYA SAKALAY JAGADHITAAYA,  
NAGAANANAYA SHRUTI YAGYA-VIBHUSHITAYA, GAURI SUTAYA GANA NATHA NAMO NAMASTE.

*Dhyanarthe Akshat- pushpaani samarpayaami.*

*Om Shri Gan Nathaya namah.*

OM GANANANTVAA GANPATI GVAN HAVAAMAHE, PRIYANANTVA PRIYAPATI GVAN  
HAVAAMAHE, NIDHINATVA NIDHIPATI GVAN HAVAMAHE VASOMAM, AAHAM JANI  
GARBHADHAMA TVAMAJASI GARBHADHAM.

*Om Bhur Bhuvah Svah, Siddhi Buddhi sahitaya maha*

*Ganadhi pataye namah. Ganpatim avahayami, Sthapayami, Pujayami, Namaskaromi cha,  
Akshatan samarpayami.*

### **Invocation to Goddess LAKSHMI JI**

OM NAMASTESTU MAHAMAYE, SHREE PEETHE SURPUJITE,  
SHANKH-CHAKRA-GADA-HASTE MAHALAKSHMI NAMOSTU TE

### **Meaning:**

*O Cause of the Maha Maya, My salutations to You, Who has Her abode in the Shree Chakra,  
Who is worshipped by the deities and Who is holding a conch, discus and a mace in Her hands! O  
Maha Lakshmi, my salutations to You!*

## Invocation to Goddess SARASWATI JI

**SARASVATI NAMASTUBHYAM VARADE KAAMA RUPINI .**

**VIDYAARAMBHAM KARISHHYAAMI SIDDHIRBHAVATU ME SADA.**

### **Meaning:**

*O Divinity of Learning, Giver of Boons, Who are the embodiment of Virtuous Desire, I am going to start studying, pray bless me that I be always successful!*

### **Invocation of other Deities (Anya Devtaon ka Avahan)**

**AGACCHANTU SURA SHRESTHAH, STHANECHATRA STHIRO BHAVA,**

**YAVAT POOJAM KARISHYAMI SANNIDHYAM KURU SARVADA.**

***Om Maha Lakshmi, Maha Saraswati, Maha Ganapatibhyo namah.***

***Dhyanarthe pushpanjalim samarpayami.***

### **Step 2 - Aasana:**

*Offering a seat to the guest is termed "Aasana Samarpana" The next step is offering seat to Almighty. This is done by the gesture of touching the icon, as if asking Him to sit. Mentally visualise each step – like The Supreme coming and being seated in front of us etc.*

**ANEKA RATNA SANYUKTAM NANAMANI GANANVITAM,**

**IDAM HEMA-MAYAM DIVYAM-AASANAM PRATIGRIHYATAM.**

***Om Maha Lakshmi, Maha Saraswati, Maha Ganapatibhyo namah.***

***Aasanarthe pushpani samarpayami.***

### **Step 3 - Paadhya:** *In this step God's feet are washed with water.*

*Before entering the house, a person is required to wash his hands and feet - this is a custom followed in India. Washing feet of the Icon is done by pouring a few drops of water before the icon. The above said practice may not be relevant in cold regions. According to Yoga Shastra, the Nadis [nerves] terminate in the hands and the feet. It is therefore important to keep the hands and feet clean.*

**GANGADI SARVA TIRTHEBHYO ANITAM TOYMUUTTAMAM,**

**PADHYARTHAM TE PRADASYAMI GRIHAN PARMESHVARA.**

***Om Maha Lakshmi, Maha Saraswati, Maha Ganapatibhyo namah.***

***Padhyoh padyam samarpayami.***

### **Step 4 - Arghya:** *Arghya means water to wash the hands.*

*Water is offered to deity to wash His hands. This is again done by pouring a few drops of water before the icon.*

**GANDH PUSHPAKSHTAIR-YUKTAM ARGHYAM SAMPADITAM MAYA,**

**GRIHAN PANCH DEVATVAM PRASANNA BHAVA SARVADA**

***Om Maha Lakshmi, Maha Saraswati, Maha Ganapatibhyo namah.***

***Hastyoh arghyam samarpayami.***

### **Step 5: Achamanya and Madhuparka:**

*Water is offered to wash his mouth and face in the earlier prescribed manner.*

Madhuparka (Madhu-Honey) is a beverage made of honey and milk is offered for The Supreme. Mix milk and honey in a bowl and place it in front of the deity.

**KARPUREN SUGANDHEN VASITAM SVADU SHEETALAM,**

**TOYAM ACHMANIYARTHAM GRIHAN PARMESHVARA.**

***Om Maha Lakshmi, Maha Saraswati, Maha Ganapatibhyo namah.***

***Hastyoh arghyam samarpayami.***

### **Step 6: Abhishekam or Snaanam:** *Abishekam literally means bathing (GOD).*

***Abishekam literally means bathing (The Icon).*** For an Icon, a few drops of water can be poured on it and then dried with a clean cloth. For a photograph of the deity it is sufficient if you offer a few drops of water before the image. In addition to water, you can pour milk, rose water, water mixed with sandalwood paste etc.

We request the guest to bathe. In the case of an idol, we bathe it with different articles like milk, curd, ghee etc.. We can also bathe the idol with plain water.

**MANDAKINYASTU YADVARI SARVA PAAP-HARAM SHUBHAM,**

**TADIDAM KALPITAM DEV SNANARTHAM PRATIGRIHYATAM.**

***Om Maha Lakshmi, Maha Saraswati, Maha Ganapatibhyo namah.***

***Snanartham jalam samarpayami.***

### **Panchamrit Snan:**

Milk (preferably cow milk), Yoghurt, Honey, Sugar and Ghee are mixed together, However, there may be certain regional variations in ingredients. For example, ripe banana is used instead of sugar and some people may also include tender coconut in the panchamrit. It is offered to God for bath.

**PAYO DADHI GHRITAM CHAIVA MADHUM CHA SHARKARANVITAM,**

**PANCHAMRITAM MAYAA- NITAM SNANARTHAM PRATIGRIHYATAM.**

***Om Maha Lakshmi, Maha Saraswati, Maha Ganapatibhyo namah.***

***Panchamrit Snanam samarpayami***

### **Gandhotak Snan:** *(Ganga jal or Rose Water)*

**MALYACHAL SAMBHUTAM CHANDANAGURU -MISHRITAM,**

**SALILAM DEV DEVESH GANDHOYAM PRATIGRIHYATAM.**

*Om Maha Lakshmi, Maha Saraswati, Maha Ganapatibhyo namah.  
Gandhotak Snanam samarpayami.*

**Suddhodak snan:**      *(chanting the mantra below, do water abishekam)*

SHUDDHAM YAT SALILAM DIVYAM GANGAJAL SAMAM SMRITAM,  
SAMARPITAM MAYA BHAKTYA SNANARTHAM PRATIGRIHYATAM.  
*Om Maha Lakshmi, Maha Saraswati, Maha Ganapatibhyo namah.  
Suddhodak Snanam samarpayami.*

**Step 7: Vastra:**      *Offering of dress including an upper garment.*

Usually flowers are offered in place of these but you can also offer a piece of cloth. We offer clothes to wear after the bath.

SHEET VATOSHNA SANTRANAM LAJJAYA RAKSHANAMPARAM  
DEHALANKARANAM VASTRAMATAH SHANTIM PRAYACCHAME.  
*Om Maha Lakshmi, Maha Saraswati, Maha Ganapatibhyo namah.  
Vastram samarpayami.*

**Step 8: Gandha:**

Sandalwood powder and kum-kum (red powder Hindus wear on their forehead) is offered to him. It is an ancient tradition to apply sandal paste (gandha) on the forehead which keeps the body cool.

SHRI KHAND CHANDANAM DIVYAM GANDHADYAM SUMANOHARAM,  
VILEPANAM SUR SHRESHTHA, CHANDANAM PRATIGRIHYATAM.  
*Om Maha Lakshmi, Maha Saraswati, Maha Ganapatibhyo namah.  
Gandhanu lepanam samarpayami.*

**Sindur:**

SINDURA MARUNABHASAM JAPA KUSUM SANNIBHAM,  
ARPITAM TE MAYA BHAKTYA PRASEED PARMESHVARA.  
*Om Maha Lakshmi, Maha Saraswati, Maha Ganapatibhyo namah.  
Sinduram samarpayami.*

**Rice:**

AKSHTASHCHA SURSHRESHTHA KUMKUMAKTAH SUSHOBHITA,  
MAYA NIVEDITA BHAKTYA GRIHAN PARMESHVARA.  
*Om Maha Lakshmi, Maha Saraswati, Maha Ganapatibhyo namah.  
Akshatan samarpayami.*

**Step 9: Aabharana:** *Offering of ornaments made of Gold / Silver / Stones etc.*

While doing this, imagine putting a necklace on God and then place a flower at his feet. Nowadays only women use flowers. In ancient times even men used to wear flowers just like women. Symbolically, flower signifies our heart.

**Step 10: Pushpa mala:** *Offering a garland of flowers.*

**MALYADINI SUGANDHINI MALATYADINI BHAKTITAH,**

**MAYA HRITANI PUSHPANI PUJARTHAM PRATI GRIHYATAM.**

***Om Maha Lakshmi, Maha Saraswati, Maha Ganapatibhyo namah.***

***Pushpani pushpa malam samarpayami.***

**Step 11: Archanaa:**

*Flowers of various types are offered to the Lord along with the chanting of his holy names. In pooja, we offer different flowers while chanting the 108 or 1008 names of God.*

**Step 12: Dhoop:** *Then offer an incense stick.*

The incense (agharbatti) can be lit and circled in clockwise manner three times in front of icon.

Dhoopa means fragrant smoke. According to Ayurveda, inhaling of smoke by burning certain herbs is considered to be good for health.

**VANASPATI RASODBHUTO GANDADHYO GANDH UTTAMAH,**

**AAGHREYAH SARV DEVANAM DHOOPYAM PRATIGRIHYATAM.**

***Om Maha Lakshmi, Maha Saraswati, Maha Ganapatibhyo namah.***

***Dhoopam aghrpyami.***

**Step 13: Deepa:** *The next is offering a lighted lamp. This can be an oil lamp.*

Deepa means light. Atma or self is considered to be a part of Eternal Light represented by The Supreme being. We offer Deepa as a symbolic gesture to express our intent desire to reunite with Him.

**SAJYAM CHA VARTI SANYUKTAM VANHINA YOJITAM MAYA,**

**DEEPAM GRIHAN DEVESH TRAILOKYA TIMIRAPAHAM.**

***Om Maha Lakshmi, Maha Saraswati, Maha Ganapatibhyo namah.***

***Deepam darshyami.***

*Wash your hands, Hrishikeshaye namah,*

**Step 14: Naivedya:** *Offer GOD some sweet- fruits or cooked food.*

Naivedya means offering different kinds of dishes. The practice of offering something to eat is prevalent everywhere.

**SHARKHARA KHAND KHADYANI DADHI KSHEER GHRITANI CHA,**

**AHARANAM BHAKSHYA BHOJYAM CHA NAIVEDYAM PRATIGRIHATAM.**

*Om Pranaye svaha; Om Apanaye svaha; Om Vyanaye svaha; Om Samanaye svaha; Om Udanaye svaha.*

***Om Maha Lakshmi, Maha Saraswati, Maha Ganapatibhyo namah.  
Naivedyam nivedayami.***

### **Aachman:**

*Sprinkle a few drops of water in a clockwise direction around the offerings (naivedya) three times*

*Madhye achmaniyam jalam uttaraposhanam cha samarpayami.*

***Om Maha Lakshmi, Maha Saraswati, Maha Ganapatibhyo namah.  
Achmaniyam samarpayami***

### **Ritu phal:**

**IDAM PHALAM MAYA DEVA STHAPITAM PURATASTAVA,**

**TEN ME SAPHALA-VAPTIRBHAVET JANMANI JANMANI.**

***Om Maha Lakshmi, Maha Saraswati, Maha Ganapatibhyo namah.  
Ritu phalani nivedayami.***

### **Taamboola:**

*Taamboola comprises of betel leaf, betel nut, cardamom and clove. According to Ayurveda, intake of the Taamboola after a meal is considered a healthy habit.*

**POONGIPHALAM MAHADIVYAM NAGVALLI DALAIRYUTAM,**

**ELA LAWANG SAMYUKTAM TAMBOOLAM PRATIGRIHYATAM.**

***Om Maha Lakshmi, Maha Saraswati, Maha Ganapatibhyo namah.***

***Mukh suddhyarthe tamboolam samarpayami***

### **Dakshina:**

*An offering or gift to God. The practice of giving dakshina is an expression of gratitude and love for what has been received on the spiritual path.*

**DAKSHINA HEM SAHITAM YATHA SHAKTI SAMARPITA,**

**ANANT PHALDAMENAM GRIHAN PARMESHVARA.**

***Om Maha Lakshmi, Maha Saraswati, Maha Ganapatibhyo namah.  
Dravya dakshinam samarpayami.***

### **Step 15: Aarti:**

*Light camphor or a wick dipped in ghee and offer it to the deity at the same time as reciting prayers. This is Aarati.*

## AARTI SHRI LAKSHMI JI KI

OM JAI LAKSHMI MATA, (MAIYA) JAI LAKSHMI MATA,  
TUMKO NISHDIN SEWAT, HAR VISHNU VIDHATA (TEK).

- |     |  |            |
|-----|--|------------|
| (1) | BRAHMANI RUDRANI KAMLA, TU HI HAI JAGMATA,,<br>SURYA CHANDRAMA DHYAVAT, NARAD RISHI GATA.    | OM JAI ... |
| (2) | DURGA ROOP NIRANJAN, SUKH Sampati DATA,<br>JO KOI TUMKO DHYAVAT, RIDHI SIDHI DHAN PATA       | OM JAI ... |
| (3) | TU HI HAI PATAL BASANTI TU HI HAI SHUBH DATA,<br>KARM-PRABHAV PRAKASHAK, BHAVNIDHI SE TRATA. | OM JAI ... |
| (4) | JIS GHAR ME TUM RAHATI SAB SADGUN AATAA,<br>SABH SAMBHAV HO JATA, MAN NAHI GHABRATA.         | OM JAI ... |
| (5) | TUM BIN YAGYA NA HOVE, VASTRA NA KOI PATA,<br>KHAN PAN KO VAIBHAV, SAB TUMSE AATA.           | OM JAI ... |
| (6) | SHUBH GUN SUNDER, MANDIR KSHIR NIDHI JATA,<br>RATNA CHATURDASH TUM BIN, KOI NAHIN PATA.      | OM JAI ... |
| (7) | MAHA LAKSHMI JI KI ARATI, JO KOI JAN GATA,<br>UR ANAND SAMATA, PAP UTAR JATA.                | OM JAI ... |

### Aarti Shri Ganesh Ji Ki

- |    |  |                |
|----|--|----------------|
| 1. | JAY GANESH JAY GANESH JAY GANESH DEVAA,<br>MAATAA JAAKI PAARVATI PITA MAHADEVAA.       | JAY GANESH --- |
| 2. | EK DANT DAYAAVANT CHAAR BHUJAA DHAARI,<br>MASTAK SINDUR SOHE MUSE KI SAVAARI.          | JAY GANESH --- |
| 3. | PAAN CHADHE PUSHPA CHADHE AUR CHADHE MEVAA,<br>LADUVAN KA BHOG LAGE SANT KARE SEVAA.   | JAY GANESH --- |
| 4. | ANDHAN KO AANKH DET KADHIN KO KAAYAA,<br>BAANJHAN KO PUTRA DET NIRDHAN KO MAAYAA.      | JAY GANESH --- |
| 5. | HAAR CHADHE PHOOL CHADHE AUR CHADHE MEVA,<br>SUR SHYAAM SHARAN AAYE SUPHAL KIJE SEVAA. | JAY GANESH --- |

*Aarati should be offered to the deity three times in a clockwise direction. After prayer one must keep the palm close to the light of the Aarati, just enough to take the warmth in your palm and place your palm gently on your eyes. This should be done with great concentration (Shraddha) and devotion (Bhakti).*

# Lakshmi Chalisa

## DOHA

*Maatu Lakshmi Kari Kripaa, Karahu Hriday Mein Vaas  
Manokaamanaa Siddh Kari, Puravahu Jan kii Aas*

## SORATHA

*Sindhusutaa Main Sumiron Tohii, Gyaan Buddhi Vidyaa Dehu Mohii  
Tum Samaan Nahiin Kou Upakaarii, Sab Vidhi Prabhu Aas Hamaarii*

## CHAUPAAI

Jai Jai Jagat Janani Jagadambaa, Sab Kii Tumahii Ho Avalambaa  
Tumahii Ho Ghat Ghat Kii Vaasii, Binti Yahii Hamarii Khaasii

Jagajananii Jay Sindhu Kumaarii, Diinan Kii Tum Ho Hitakaarii  
Binavon Nitya Tumhe Mahaaraanii, Krapa Karo Jag Janani Bhavaanii

Kehi Vidhi Astuti Karon Tihaarii, Sudhi Lijain Aparaadh Bisaarin  
Krapaadrasti Chitabahu Mam Orii, Jagat Janani Binatii Sunu Morii

Jnaan Buddhi Jay Sukh Kii Daataa, Sankat Harahu Hamaare Maataa  
Kshiiir Sindhu Jab Vishnumathaayo, Chaudah Ratn Sindhu Upajaayo

Tin Ratnan Manh Tum Sukhraasii, Sevaa Kiinh Banin Prabhudasi  
Jab Jab Janam Jahaan Prabhu Liinhaa, Ruup Badal Tahan Sevaa Kiinhaa

Svayam Vishnu Jab Nar Tanu Dhaaraa, Liinheu Avadhapurii Avataaraa  
Tab Tum Prakati Janakapur Manhin, Sevaa Kiinh Hraday Pulakaahii

Apanaavaa Tohi Antarayaamii, Vishvavidit Tribhuvan Ke Svaamii  
Tum Samaprabal Shakti Nahi Aanii, Kahan Lagi Mahimaa Kahaun Bakhaanii

Man Kram Bachan Karai Sevakaaii, Manuvaanchhint Phal Sahajay Paaii  
Taji Chhal Kapat Aur Chaturaai, Puujahi Vividh Bhaanti Man Lai

Aur Haal Main Kahahun Bujhaaii, Jo Yah Paath Karai Man Laaii  
Taakahan Kouu Kast Na Hoi, Manavaanchhit Phal Paavay Soii

Traahimahi Jay Duhkh Nivaarini, Vividh Tap Bhav Bandhan HaariniZ  
Jo Yah Parhen Aur Parhaavay, Dhyan Lagavay Sunay Sunavay

Taakon Kou Na Rog Sataavay, Putr Aadi Dhan Sampati Paavay  
Putrahiin Dhan Sampati Hiinaa, Andh Vadhir Korhii Ati Diinaa

Vipr Bulaaii Ken Paath Karaavay, Shaankaa Man Mahan Tanik Na Laavay  
Path Karaavay Din Chalisa, Taapar Krapaa Karahin Jagadiishaa

Sukh Sampatti Bahut Sii Paavay, Kamii Nanhin Kaahuu Kii Aavay  
Baarah Maash Karen Jo Puujaa, Ta Sam Dhani Aur Nahin Duujaa

Pratidin Paath Karehi Man Manhii, Taasam Jagat Katahun Kou Naahiin  
Bahavidhi Kaa Men Karahun Baraaii, Lehu Pariikshaa Dhyaan Lagaaii

Kari Vishvaas Karay Brat Nemaas, Hoi Siddh Upajay Ati Prema  
Jay Jay Jay Lakshmi Mahaaraanii, Sab Mahan Vyaapak Tum Gunkhaanii

Tumhro Tej Praval Jag Maannhin, Tum Sam Kou Dayaalu Kahun Naahiin  
Mo Anaath Kii Sudhi Ab Lijay, Sannkat Kaati Bhakti Bar Dijay

Bhuulchuuk Karu Chhimaas Hamaarii, Darasan Dijay Dasaa Nihaarii  
Binu Darasan Byaakul Ati Bhaarii, Tumhinn Akshat Paavat Dukh Bhaarii

Nahinn Mohi Jnaan Buddhi Hai Tan Mann, Sab Jaanat Tum Apane Man Men  
Roop Chaturbhuj Kari Nij Dhaaran, Kasht Mor Ab Karahu Nivaaran

Kehi Prakaar Mein Karahun Baraaii, Jnaan Buddhi Mohin Nahin Adhikaaii  
Uthi Kainn Praatakaray Asanaanaa, Jo Kachu Banay Karay So Daanaa

Ashtami Ko Brat Karay Ju Praanii, Harashi Hraday Puujahi Mahaaraanii  
Solah Din Puujaa Vidhi Karahii, Aashvin Krishn Jo Ashtamii Parahii

Takar Sab Chhuutain Dukh Daavaa, So Jan Sukh Sampati Niet Paavaa

### **DOHA**

*Traahi Traahi Dukh Haarini, Harahu Begi Sab Traas,  
Jayati Jayati Jai Lakshmi, Karahu Shatru Ko Naas.  
Raamadaas Dhari Dhyaan Nit, Vinay Karat Kar Jor,  
Maatu Lakshmiidas Pay, Karahu Krapaa Kii Kor.*

## **Step 16: Pradakshinaa and Pushpaanjali:**

Offer flowers at the feet of the Deity, symbolically thus offering one's self to The Supreme. After this, one has to offer his prostrations, prayers and songs to the deity.

To experience the original nature of the Almighty i.e., His Mantra form is the purpose of offering this service. By circumambulating (pradakshina), we imply that the Almighty is present in all directions. Pradakshina is one such daily practice.

The above mentioned sixteen services have a deep spiritual meaning, of which some are common things we do in our day to day life. "**Mananaat traayate iti mantraha**" – the repetitive chanting within one's mind purifies and protects him.

Pushpa; means flower.

**Mantrapushpa: As mentioned in Narayana Sukta, our heart is represented by a lotus bud.**

**The act of offering the lotus- like heart (that has been sanctified by reciting the potent Mantras within one's mind) to The Supreme Being.**

***Anena asmabhi kritena poojanena Maha Lakshmi, Maha Saraswati, Maha Ganapati  
Devta santushtah vardah shantidah bhavantu.***

### Simple Lakshmi Ganesh puja Samagri.

Chandan powder	Cotton Balls	Flowers	Dry fruits
Red Thread (Mauli)	Match box	Garlands 3	Fresh fruits
Sindoor	Incense sticks	Mango leaves 7	Coconut
Supari 12	Camphor	Betel Leave 1	Sweet prasad
Red Cloth 2 mtr	Cloves & Cardamom	Grass (Doob, kush)	
Rice 1 Kg	Rose water		
Coins \$ 1 – 2	Other Items:	Mustard oil	plates, Napkins
Turmaric powder	2 Deepaks and 1 Aarti	Tea spoons,	Asanas for sitting
A plate with 11 Deepaks decorated for Deepawali pooja	2 Lotas for Kalash and water.	Bowls (11 small & big),	Table(s) for Murtis of Ganeshji, Lakshmi and Sarasvati

## ॥ श्री लक्ष्मी ऽस्तोत्र शत नामावलिः ॥

Sri Lakshmi Ashtothara Naamavali (108 names of Goddess Lakshmi)

१	ॐ प्रकृत्यै नमः	२	ॐ विकृत्यै नमः
३	ॐ विध्यै नमः	४	ॐ सर्व भूत हितप्रदायै नमः
५	ॐ श्रद्धायै नमः	६	ॐ विभूत्यै नमः
७	ॐ सुरभ्यै नमः	८	ॐ परमात्मिकायै नमः
९	ॐ वाचे नमः	१०	ॐ पद्मालयायै नमः
११	ॐ पद्मायै नमः	१२	ॐ शुच्यै नमः
१३	ॐ स्वाहायै नमः	१४	ॐ स्वधायै नमः
१५	ॐ सुधायै नमः	१६	ॐ धन्यायै नमः
१७	ॐ हिरण्मयै नमः	१८	ॐ लक्ष्म्यै नमः
१९	ॐ नित्य पुष्टायै नमः	२०	ॐ विभावयै नमः
२१	ॐ अदित्यै नमः	२२	ॐ दित्यै नमः
२३	ॐ दीपायै नमः	२४	ॐ वसुधायै नमः
२५	ॐ वसुधारिण्यै नमः	२६	ॐ कमलायै नमः
२७	ॐ कांतायै नमः	२८	ॐ कामाक्ष्यै नमः
२९	ॐ क्रोध सम्भवायै नमः	३०	ॐ अनुग्रह प्रदायै नमः
३१	ॐ बुद्धायै नमः	३२	ॐ अनघायै नमः
३३	ॐ हरि वल्लभायै नमः	३४	ॐ अशोकायै नमः
३५	ॐ अमृतायै नमः	३६	ॐ दीप्तायै नमः
३७	ॐ लोक शोक विनाशिन्यै नमः	३८	ॐ धर्म निलयायै नमः
३९	ॐ करुणायै नमः	४०	ॐ लोक मात्रे नमः
४१	ॐ पद्म प्रियायै नमः	४२	ॐ पद्म हस्तायै नमः
४३	ॐ पद्माक्ष्यै नमः	४४	ॐ पद्म सुन्दर्यै नमः
४५	ॐ पद्मोद्भवायै नमः	४६	ॐ पद्म मुख्यै नमः
४७	ॐ पद्म नाभ प्रियायै नमः	४८	ॐ रमायै नमः
४९	ॐ पद्म माला धरायै नमः	५०	ॐ देव्यै नमः
५१	ॐ पद्मिन्यै नमः	५२	ॐ पद्म गंधिन्यै नमः
५३	ॐ पुण्य गंधायै नमः	५४	ॐ सुप्रसन्न्यायै नमः
५५	ॐ प्रसादाभि मुख्यै नमः	५६	ॐ प्रभायै नमः
५७	ॐ चन्द्र वदनायै नमः	५८	ॐ चन्द्रायै नमः
५९	ॐ चन्द्र सहोदर्यै नमः	६०	ॐ चतुर्भुजायै नमः
६१	ॐ चन्द्र रूपायै नमः	६२	ॐ इन्दिरायै नमः
६३	ॐ इन्दुशीतलायै नमः	६४	ॐ आःलाद जनन्यै नमः
६५	ॐ पुष्टायै नमः	६६	ॐ शिवायै नमः
६७	ॐ शिवकर्यै नमः	६८	ॐ सत्यै नमः
६९	ॐ विमलायै नमः	७०	ॐ विश्व जनन्यै नमः
७१	ॐ तुष्टायै नमः	७२	ॐ दारिद्र्य नाशिन्यै नमः
७३	ॐ प्रीति पुष्करिन्यै नमः	७४	ॐ शान्तायै नमः
७५	ॐ शुक्ल माल्याम्बरायै नमः	७६	ॐ श्रीयै नमः
७७	ॐ भास्कर्यै नमः	७८	ॐ बिल्वनिलयायै नमः
७९	ॐ वरारोहायै नमः	८०	ॐ यशस्विन्यै नमः
८१	ॐ वसुंधरायै नमः	८२	ॐ उदाराङ्गायै नमः
८३	ॐ हरिण्यै नमः	८४	ॐ हेम मालिन्यै नमः

८५	ॐ धन धान्य कर्णे नमः	८६	ॐ सिद्धये नमः
८७	ॐ स्त्रैर्न सोम्यायै नमः	८८	ॐ सुभप्रदाये नमः
८९	ॐ नृपवेष्म गतानन्दायै नमः	९०	ॐ वर लक्ष्म्यै नमः
९१	ॐ वसुप्रदायै नमः	९२	ॐ शुभायै नमः
९३	ॐ हिरण्य प्रकारायै नमः	९४	ॐ समुद्र तनयायै नमः
९५	ॐ जयायै नमः	९६	ॐ मङ्गला देव्यै नमः
९७	ॐ विष्णु वक्षस्थल स्थितायै नमः	९८	ॐ विष्णु पत्न्यै नमः
९९	ॐ प्रसन्नाक्ष्यै नमः	१००	ॐ नारायण समाश्रितायै नमः
१०१	ॐ दारिद्र्य ध्वंसिन्यै नमः	१०२	ॐ देव्यै नमः
१०३	ॐ सर्वोपद्रव वारिन्त्यै नमः	१०४	ॐ नव दुर्गायै नमः
१०५	ॐ महा काल्यै नमः	१०६	ॐ ब्रह्म विष्णु शिवात्मिकायै नमः
१०७	ॐ त्रिकाल ज्ञान सम्पन्न्यायै नमः	१०८	ॐ भुवनेश्वर्यै नमः

इति श्री लक्ष्मी ऽस्तोत्र शत नामावलिः ।  
ॐ महालक्ष्म्यै च विद्महे विष्णु प्रियायै धीमहि तन्नो लक्ष्मिः प्रचोदयात् ॥

### Shri Lakshmi Ashtothara Naamaavali (108 names of Goddess Lakshmi)

1. Om Prakrityai Namah
2. Om Vikrityai Namah
3. Om Vidyaayai Namah
4. Om Sarva – bhoota hita-pradaayai Namah
5. Om Shraddhaayai Namah
6. Om Vibhuutyai Namah
7. Om Surabhyai Namah
8. Om Paramaatmikaayai Namah
9. Om Vaache Namah
10. Om Padmaalayaayai Namah
11. Om Padmaayai Namah
12. Om Shuchaye Namah
13. Om Svaahaayai Namah
14. Om Svadhaayai Namah
15. Om Sudhaayai Namah
16. Om Dhanyaayai Namah
17. Om Hiranmayyai Namah
18. Om Laxmyai Namah
19. Om Nitya - pushhtaayai Namah
20. Om Vibhaavaryai Namah

21. Om Adityai Namah
22. Om Ditye Namah
23. Om Diipaayai Namah
24. Om Vasudhaayai Namah
25. Om Vasudhaarinyai Namah
26. Om Kamalaayai Namah
27. Om Kaantaayai Namah
28. Om Kaamaaxyai Namah
29. Om Krodha - sambhavaayai Namah
30. Om Anugraha - pradaayai Namah
31. Om Buddhaye Namah
32. Om Anaghaayai Namah
33. Om Hari - vallabhaayai Namah
34. Om Ashokaayai Namah
35. Om Amritaayai Namah
36. Om Diiptaayai Namah
37. Om Loka –shoka - vinaashinyai Namah
38. Om Dharma -nilayaayai Namah
39. Om Karunaayai Namah
40. Om Loka - maatre Namah
41. Om Padma - priyaayai Namah
42. Om Padma - hastaayai Namah
43. Om Padmaaxyai Namah
44. Om Padma - sundaryai Namah
45. Om Padmod - bhavaayai Namah
46. Om Padma - mukhyai Namah
47. Om Padma – naabha - priyaayai Namah
48. Om Ramaayai Namah
49. Om Padma –maalaa - dharaayai Namah
50. Om Devyai Namah
51. Om Padminyai Namah
52. Om Padma - gandhinyai Namah
53. Om Punya - gandhaayai Namah
54. Om Suprasannaayai Namah
55. Om Prasaadaabhi - mukhyai Namah
56. Om Prabhaayai Namah
57. Om Chandra - vadanaayai Namah

58. Om Chandraayai Namah
59. Om Chandra - sahodaryai Namah
60. Om Chatur - bhujaayai Namah
61. Om Chandra - ruupaayai Namah
62. Om Indiraayai Namah
63. Om Indu - shiitalaayai Namah
64. Om Aahlaada - jananyai Namah
65. Om Pushhtayai Namah
66. Om Shivaayai Namah
67. Om Shivakaryai Namah
68. Om Satyai Namah
69. Om Vimalaayai Namah
70. Om Vishva - jananyai Namah
71. Om Tushhtayai Namah
72. Om Daaridrya - naashinyai Namah
73. Om Priiti - pushhkarinyai Namah
74. Om Shaantaayai Namah
75. Om Shukla – maalyaam - baraayai Namah
76. Om Shriyai Namah
77. Om Bhaaskaryai Namah
78. Om Bilva - nilayaayai Namah
79. Om Varaa - rohaayai Namah
80. Om Yashasvinyai Namah
81. Om Vasundharaayai Namah
82. Om Udaaraa.Ngaayai Namah
83. Om Harinyai Namah
84. Om Hema - maalinyai Namah
85. Om Dhana - dhaanyakarye Namah
86. Om Siddhaye Namah
87. Om Straina - saumyaayai Namah
88. Om Shubhapradaaye Namah
89. Om Nripa – veshma - gataanandaayai Namah
90. Om Vara - laxmyai Namah
91. Om Vasu - pradaayai Namah
92. Om Shubhaayai Namah
93. Om Hiranya - praakaaraayai Namah
94. Om Samudra - tanayaayai Namah

95. Om Jayaayai Namah
96. Om Ma.Ngalaa Devyai Namah
97. Om Vishhnu - vaxassthalasthitaayai Namah
98. Om Vishhnu - patnyai Namah
99. Om Prasannaaxyai Namah
100. Om Naaraayana – samaa - shritaayai Namah
101. Om Daaridrya - dhv.Nsinyai Namah
102. Om Devyai Namah
103. Om Sarvopadrava Vaarinyai Namah
104. Om Nava - durgaayai Namah
105. Om Mahaa - kaalyai Namah
106. Om Brahmaa – vishhnu – shiva - atmikaayai Namah
107. Om Trikaal – agyaana - sampannaayai Namah
108. Om Bhuvaneshvaryai Namah