श्री गणेशाय नमः

ॐ नमो भगवते वासुदेवाय

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SHRI PANCHDEV PUJAN VIDHI



श्री पञ्चदेव पूजन विधि

DAILY PRAYER FOR EVERYONE

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MAN - MANA BHAVA MAD - BHAKTO, MAD YAJI MAM NAMASKURU,

MAM EVAISYASI SATYAM TE, PRATIJANE PRIYO'SI ME.

Let your mind be engrossed in Me. Be devoted to Me. Offer worship to me. Be resigned to Me. Beloved as you are of me. I pledge in troth you shall come to Me alone.

Gita, Chapter 18, Verse 65.

The most confidential part of knowledge is that one should become a pure devotee of Lord and always think of Him and act for Him. One should always act in such a way that all daily activities are in connection with the Lord. We should arrange our life in such a way that throughout the twenty-four hours we cannot but think of Lord.

The main purpose of Panch–Dev pooja is to give Happiness, Peace and Contentment. Good thoughts emerge in the mind and divine energy is manifested in the body and the behavior experiences a sense of freedom by which the mind is easily directed toward Bra'hmaan. The different devtas are the manifestations of Brahma who is actually unthinkable, unmanifested, unlimited and without a form. Bra'hmaan can only be known by those who are free from the worldly ties and have no expectations from society. It is very difficult to achieve such a state and to visualize the image of any person or a devta without first seeing him is all the more arduous. The same applies to BRA'HMAAN also. Thus to experience the divine (NIRAAKAR BRA'HMAAN) in the deep recesses of our mind, we have to first worship the SAKAAR BRA'HMAAN. (The lord that has a name and form).

Swami Ramanand ji Maharaj

PREFACE

Sanatana Dharma (Hindu religion) can be described as an ocean. From time to time various organizations from all parts of the world form like rivers and meet in this ocean-like religion (Sanatana Dharma).

These are **Vaishnava, Shaiva, Shakti, Saur and Ganapatya** orders. Other smaller sections sprout from this huge diverse division continually even today.

It can be said that Sanatana Dharma (Hindu religion) is like an ancient Banyan Tree surrounded by its ever fresh green branches to whose roots we offer our daily prayers. A famous sloka from Manu-Smriti

Dharm~Eva Hato Hanti, **Dharmo Rakshati Rakshitah!**
Tasma~Dharmo Na Hantvyo, Ma No Dharmo Hato~Vadhit!!

"That which destroys Dharma is destroyed by Dharma. Dharma protects that which protects Dharma: Dharma protects if it is protected". ***Manusmriti 8/15.***

The word **"sandhya"** (The transitional state of Sun into dawn, noon and dusk) is derived from -sandhi which means connection, the connection between Day and night. Day and night is the cause of the sun and the moon. Dawn is the time for prayers and meditation, at which time, the state of mind without much difficulty is calm, clear and resilient.

For quite some time, there have been repeated requests by members for some sort of simple daily prayer formality whereby everyone could benefit. Due to this urge, we have been given the opportunity to publish this book.

In the past years, the following books have been published by the
Hindu Heritage Society of Australia:

- Hamare Rishi Muni (a brief introduction of our great Sages)

- Hindu Dharma Prashnottari (FAQs in Hinduism)

- Satya Narayan Vrat Katha (in poetic form)

- Saral Bhajanawali (simple Bhajans and Kirtans)

It has been possible to publish this much-needed publication with the financial support from *Shri Rajesh Lala and Shaileshni Lala,* together with his brothers and parents *Shri Padam Lala and Gayatri Lala,* the grandson of late Tota Ram Lala, who was well known for his religious dedication. With the Grace of the Almighty this year too, on the occasion of Guru Purnima 2011, we are pleased to offer this daily prayer book to you.

We fully believe that this publication will be of benefit to all.

The Hindi edition of this book was published in 2010 and it took a long time to translate it into English with few variations. We perhaps would have never been successful in this publication without the much-appreciated help from everyone and we acknowledge the people below for the exceptional help they have provided to us:

- *Dr. Meenakshi Srinivasan, Principal of Sydney Sanskrit School, Sydney Australia.*
- *Mrs Priamvada Sreenath from, Sydney, Australia*
- *Shri Narayan Raman from San Francisco, California, USA. Pdt Sashi Maharaj from Sydney, Australia*

CONTENTS

Sq	Titles
1.	Preface
2.	Significance of daily prayer
3.	Daily routine (Nitya Karma)
4.	Procedures of daily prayer
5.	Sandhya sankalp
	Morning Recitals
6.	Three fold prayer (trikal Sandhya)
7.	Birth and death impurity
8.	Panch maha yagya
9.	How to do panch bali
10.	Manas puja
11.	Organising puja items
12.	Position of Panchdev
13.	Panchdev puja
14.	Sixteen fold worship (shodshopchaar)
15.	Step by step panchdev puja
16.	Ganesh stavan
17.	Vishnu stuti
18.	Shiv stuti
19.	Shakti ke teen roop
20.	Surya stuti
21.	Mujha ko bhulaya kaise- Bhajan
22.	Evening prayer
23.	Bhog mantra and bhajan
24.	Arati Shri Ganesh ji
25.	Arati Shri Jagdish (Vishnu) ji
26.	Arati Shri Shiv ji
27.	Arati Shri Surya Narayan ji
28.	Arati Shri Durga ji
29.	Pushpanjali / Kshama Prarthana
30.	Shanti path
31.	Samarpan
32.	Brief introduction of HHS
33.	Panchdev puja- important information

SADA BHAVAANI DAAHINI SANMUKH RAHE GANESH.

PANCHDEV RAKSHAA KARE SHANKAR, VISHNU, DINESH.

Meaning: May Goddess Bhawani (Durga) bless me, being on my right side; may Lord Ganesh bless me, being in front of me; may Lord Shankar, Vishnu and Dinesh (Surya) always protect me.

DHANANI BHUMAU PASH-VACH GOSHTHE,

NARI GRIHA-DWARI JANA SMSHANE

DEHS-CHITAAYAM PARLOK MARGE,

DHARMA-NUGO GACHATI JEEVA EK:

Meaning: ***Dhan aur sampatti ka saath, keval makaan tak.***

Priya naari aur bandhu chale keval shamshaan tak.

Sharir bhi saath deta, keval agni dah tak,

Dharm ek saath rahata, parlok marg par.

Meaning: The above shloka and Hindi Doha indicate the reality of ones status in this world. We may have amassed a lot of wealth but nothing will accompany us beyond our property once we leave this world; we may have a very loving wife and family, but they cannot accompany us beyond the cemetery; we may have a bold and beautiful body but not beyond the cremation. *However, there is only one thing which accompanies us even beyond death – "Dharma Marg" love for God; performing virtuous deeds and abstinence from sinful acts.*

SIGNIFICANCE OF DAILY PRAYER

Sandya snaanam japschaiva, devtaanam cha poojanam, Vaishvadeva tatha - tithyam shatt karmani dine dine.

Great importance is given to Daily Prayers to the Divine in the Hindu tradition. Besides waking up at dawn (Brahma Muhurtha), our ancient masters (holy Rishis) have instructed the Grihasthaa to perform 6 daily duties (nithya kriya). They are:

1. Sandhya Vandanam. Sandhya (The time change from night to day - evening or day to night - dawn) Vandanam (Prayers to the Deity)
2. Snaanam - Bathing in the early hours of dawn
3. Japa - Reciting the Divine Mantras (The ancient masters (Rishis) were the seers of the mantras)
4. Devata poojan - Prayers to The Deity

5. Bali Vaishvadeva. Bali (Holy Offering comprising of either water or fruit or cooked rice) Vaisvadev (Deities of The Elements)

6. Selfless Service to all.

Everyone is urged to do this daily routine

(NITYA KARMA).

It is said in the **„Taitariya Sanhita"** that as soon as a person takes birth he or she is bounded by three kinds of debts;

1. Debt to the Deity ; Deva Rina;

2. Debt to Ancestors; Pitri Rina;

3. Debt to Rishis; Rishi Rina;

1. Debt to The Supreme - Due to consumption of natural resources.

2. Debt to Ancestors - Due to our ancestors as an expression of our gratitude for bestowing a rich heritage and for giving us the prototype of how to establish good moral values in once journey of life.

3. Debt to Rishis - Due to their burning quest for spiritual enlightenment, we enter humanity and have the good fortune of the guidance of the Holy Scriptures.

1. To reduce the effect of the Deva Rinam one has to perform Daily Prayers and be associated with -The Being or The Supreme entity.

2. For debt free from ancestors one needs to have a respected family, show respect to their mother, father and elders within the family.

3. Those that follow and promote their religion or duty are free from debts to rishis.

For those who have the 3 debts, they may not be able to get moksha (eternal salvation).

It is mentioned in the Manusmriti that whoever does **swaadhyaaya (study for self)** and passes knowledge to others is equivalent to **Brahma yagya,** performing -tarpan (giving water to the ancestors) is **Pitri yagya** and doing havan (fire sacrifice) is **Deva yagya.** Panchbali is **Bhuta yagya -** welcoming of guests is **Manushya yagya**. This is what a householder's duty is supposed to be. By bathing, the outer body is cleaned and by doing japa (reciting of Gods names) one is mentally purified, thus we are ready to do our daily prayers. Before having our meals we should do **panch bali yagya**. If it is not possible then, one should take out 5 mouthfuls equivalent …… treat and serve and visitor god-like and only have meals after offering it to God.

In the **Ishopanisad** it mentions **"ten tyacten bhunjitha".** The universe is a gift of God therefore whatever we consume we must also be willing to sacrifice as well. Lord Shri Krishna mentions the same in the Gita.

During the morning a person's nature or temperament is usually honest, sincere and gentle. Thus during this time giving gifts, doing prayers and havan, leads one towards peace, which is everyone's desire.

In Hindu tradition there are many ways of **Fasting**. A true devotee of God makes connection with God by just meditation and reciting His names, whereas others offer their prayers through the assistance of a priest with all the requirements in a step by step method.

There are mainly 4 types of prayer worshipping :- attaining knowledge, devotion, duty and meditation. The knowledgeable attains by doing rituals, devotees by surrendering to god,

Meditation through coordination with god and duty to the will of god. The concept of ‚panchdev' worshipping can be traced back to Vedic times and all the rest of the gods are bound by this panchdev including one's favourite god (known as -istdev).

NITYA KARMA:

It is best to leave the bed approximately an hour and a half before the Sun rise. This gives health and happiness.

Our scriptures prohibit sleeping at that time. Get up from the bed, rub both hands together and then touch both eyes with both palms. While opening your eyes see the palm first by chanting the mantra below.

KARAVALOKAN:

Karagre vaste Lakshmi, kar - madhye Sarasvati

Karmoole sthito Devah Prabhaate Kara-darshanam.

Meaning:

The palmar aspect of the human hand is considered to be the abode of the Three Deities Mother Lakshmi being in the fingers, Mother Saraswati being in the palm itself and ones Ishta devata (preferred Deity) being at the base of the palm.

Mother Lakshmi denotes Wealth and Prosperity – We do all our financial dealings with the help of the fingers;

Mother Saraswathi denotes Knowledge – When we study, we use the palm of the hand to hold the book/object; our preferred Ishta devta denotes Eternal beauty and strength; it is said in palmistry that the bangle-like rings on the hand decides the destiny of a person and also, when we do physical work the base of the palm is important for applying pressure.

In short, the palmar aspect of the human hand is vital in daily life and so the above shloka is said in gratitude to all the above-mentioned deities in the early hours of the morning just as we awake from sleep.

BHOOMI VANDANA: (touching the mother Earth)

Samudra vasane Devi, parvata stana mandale

Vishnu-patni namastu-bhyam, paad-sparsha kshamasva me.

Meaning:

This shloka is dedicated to our planet. O Mother Earth, You have adorned the ocean as clothes and mountains and forests as your
Body parts – You are the Goddess Bhoomadevi, who is the wife of Lord
Vishnu, I bow to you. I humbly ask for your forgiveness for touching you with my feet (which is considered disrespectful: in Sanatana Dharma, Mother is given a very sacred position).

SELF MOTIVATION:

He jivhe rasa saaragye, sarvadaa madhura – priye.

Narayanakhya peeyusham, piva jivhe nirantaram.

Meaning:

O dear tongue, the nectar of Narayana mahamantra has everlasting sweetness. Be wise to enjoy this permanent sweetness since you by nature love sweets. As explained earlier finish your daily routine and, with new or clean clothes, sit in front of God and conduct **"Shat Karm"** as indicated below.

PROCEDURE FOR DAILY PRAYER

PURIFICATION OF AASAN:

PRITHVI TVAYA DHRITALOKA, DEVI TVAM VISHNUNA DHRITA.

TVAM CHA DHARYA MAM DEVI, PAVITRAM KURU CHAASANAM.

Meaning:

O Mother Earth you accommodate all the celestial levels! ; O Devi, Lord Vishnu accommodates you! ; Please accommodate me also and sanctify the aasana (seat).

PURIFICATION OF DIRECTIONS:

APASARPANTU TE BHOOTA YE BHOOTA BHUMI SANSTHITA

YE BHOOTA VIGHNA KARTAARA TE NASHYANTU SHIV –AAGYAYAA.

Meaning:

May the Bhoota ganas that have negative energy, that haunt this area and create obstacles leave, never to return by Lord Shivas command.

PURIFICATION OF THE BODY:

Sprinkle water on your self and on the items that are used during puja.

OM APAVITRAH PAVITRO VAA SARVAAWASTHAM GATOPIWA

YAH SMARET PUNDARIKAKSHAM SA BAHYAABHYANTARAH SHUCHIH.

Meaning:

Whether a seeker is in a pure or impure state (in body, in words, or in thoughts), He will be cleansed (purified) by contemplating on the form of lotus; eyed Lord Narayana.

Aachman – Sipping of Water: *Taking three gulps of water.*

This is an important practice among those who follow ancient tradition of Rishis. By drinking water three times, the throat and other parts pertaining to speech faculty become smooth.

Om Aatma tatvam shodhayaami swaahaa:-	***Or Om Keshwaya Namah***
Om shiv tatvam shodhayaami swaahaa:-	***Or Om Madhavaya Namah***
Om vidhyaa tatvam shodhayaami swaahaa:-	***Or Om Narayanaya Namah***

Rinse both hands by reciting this mantra:

Om sarvam tatvam shodhayaami swaahaa:- ***Or Om Hrishikeshaya namo namah***

Purification of the Body parts:

Take a spoonful of water in your Left hand and dip your Middle and Ringfingers of the right hand in to it, touch the various body parts as indicated below: (always touch right to left)

Om Vanga-me Aasyestu:	**Both Cheeks:**
Om Nasor-me Praanoastu:	**Nostrils:**
Om Akshnor-me Chakshurastu:-	**Eyes:**
Om Karnayor-me Shrotramastu:-	**Ears:**
Om Bavhor-me Balamastu:-	**Arms: (shoulders)**
Om Urvor-me Ojoastu:-	**Legs: (knees).**

Om Arishtani Me Angani Tanustanva Me Saha Santu: - **All over the Body:**

Tilak Dharan:

It is ritually important that one should apply Chandan on the forehead. Always use the left over chandan from puja and apply it while sitting. The tilak covers the spot between the eyebrows, which is the seat of memory and thinking. It is known as the Aagya Chakra in the language of Yoga. The tilak is applied from bottom upwards with the prayer as below:

CHANDANANTU MAHAT PUNYAM PAVITRAM PAAP NAASHANAM

AAPADAM HARATE NITYAM, LAKSHMI-STISTHATU SARVADAA.

Meaning:

Sandal wood paste has the properties of cleansing us from our sins, sanctifying us; bring us good merits, nullifying negativities for ever while ensuring that goddess Lakshmi sojourns with us always!

Daily Pranayam (breathing):

Procedure:

Hold your right nostril with right thumb, breathe in through the left. Recite ***once*** the mantra given below. Hold your breath and recite the mantra given below ***four*** times. Now release your thumb slowly from the rightnostril reciting the same mantra ***twice*** and close the left nostrill with the middle and ring fingers. Now breathe in through right nostril and follow the same procedure. Repeat this procedure at least thrice.

Mantra:

OM BHUh, OM BHUVAh, OM SWAh, OM MAHAh, OM JANAh, OM TAPAh, OM SATYAM, OM AAPOJYOTI RASOMRITAM BRAHMA BHURBHUVAh SWAROM.

After the pranaayaam recite the Gayatri Mantra as much as you can, with a minimum of 11 or 21 times.

Gayatri Mantra:-

OM BHOOR BHUWAH SWAHA, TAT SAVITUR VARENYAM BHARGO DEVASAYA DHEEMAHI,
DHIYO YO NAHA PRACHODAYAT.

SANDHYA SANKALP.

Sankalp means firm affirmation and intent of deed by a person conducting the ritual. *The Sankalp includes time and place of worship, full information regarding lineage of the person and the objective of the prayer. If you are unable to perform the prayer your self, it can be performed by a representative of your choice.*

Please keep the following in your right hand; 1. Akshataa (Yellow rice) with flowers. 2. some money (coins) 3. a few drops of water.

Vishnur-Vishnur-Vishnu: namaha: Parmatmane Shri Puraana Purushottamaya; Vishno-ragyaya pravartmaanasya adya Brahmano ahni; Dviteeya paraardhe, sri svet barah kalpe vaivasvata manvantre; Ashtaa-vimshati tame; Kaliyuge kali pratham charane aaryavarte (amuk) maha deshe (amuk) nagare (amuk) naam gramasthaane (amuk naam) samvatsare; Maha mangalya prade maasaanaam maasottme (amuk) maase (amuk) pakshe (amuk) tithau (amuk) vaasare (amuk) kale (amuk) gotrotpannaH (amuk) naam yajmaano; evam parivaar sahita: aham nitya kalyaan laabhaay, Shri Parmeshvara preetyartham cha, sandyo-paasanam karishye.

NOTE; Please use the name of the country, or the city etc., where (Amuk) is written.

Duty & Worship (Karma and Upasana):

Make a vow to the supreme that you will carry out your duties according to Dharma and seek His blessings that they may be fulfilled. Follow this step by invoking Lord Ganesha, Lord Vishnu, Lord Shiva, Devi Durga and the Surya Devata. (Pancha Devas)

You may recite the following Shlokas:

MORNING RECITAL

Lord Ganesh Recital:

PRAATAH SMARAMI GAN-NAATH-ANAATH BANDHUM

SINDURPUR PARISHOBITA GANDA YUGMAM, UDDANDA VIGHNA PARIKHANDANA CHANDA

DANDAM AAKHANDLAADI SURANAAYAKA VRIND-VANDYAM .

Meaning:

*In this devine hour of early dawn, I contemplate (meditate) on **Lord Ganesha** who is the protecter of the needy,Who is the Leader of Lords, whose devine beauty is forther glorified with red sandalwood paste that adorns **His** cheeks and who is also the remover of all obstacles!*

Lord Vishnu Recital:

PRAATAH SMRAMI BHAVABHITI-MAHARTINASHAM NARAYANAM GARUDVAAHAN-MABJA

NAABHAM GRAHAABHI-BHUTA VARA VAARANA MUKTI HETUM

CHAKRAAYUDHAM TARUNA-VAARIJA-PATRA-NETRAM.

Meaning:

*In this devine hour of early dawn, I contemplate (meditate) on **Lord Vishnu** who is the annihilator of all mortal fears, Who is seated on "Garuda', Whose navel is adorned with the ever: fragrant devine Lotus, Who nullifies the effects of the planetary influences and thus showing them the way to Mukti, Who wields the chakraayudha, whose eyes are comparable to the petals of a young, tender just; blossoming Lotus!*

Lord Shiva Recital:

PRAATAH SMRAMI BHAVBHITI-HARM SURESHAM

GANGAADHARAM VRISHABHA-VAAHANA MAMBIKESHAM,

KHATVANG-SHULA-VARDAA-BHAYA HASTAMISHAM

SAMSAARA ROGA HARA-MAUSHADHA-MADWITIYAM

Meaning:

*In this devine hour of early dawn, I contemplate (meditate) on **Lord Shiva** who is the annihilator of all mortal fears, Who is the Lord of Lords, Who bears the Holy Ganga, who is seated on "Nandi' (Cosmic bull), who is the consort of Devi Parvathi, Who wields the sword and trident while gesticulating Protection and Blessings with His Divine Hands, Who annuls all martal suffering and provide the ultimate spiritual solution for all Seekers!*

Devi Recital:

PRAATAH SMRAMI SARDINDU KAROJJWA LABHAM,

SADRATNAVAN-MAKAR-KUNDALA-HAARA BHUSHAAM

DIVYAA-YUDHORJITA SUNEELA SAHASRA-HASTAM

RAKTOTPALAABHA CHARANAAM BHAVATI PARESHAM.

Meaning:

In this devine hour of early dawn, I contemplate (meditate) on Devi Durga whose hands emanate rediance such as the Moon of Sharad ritu, adorned with irradiating Makara earrings and necklaces bejewelled with the Navaratna jems (nine prisious jems), Who wields the Glorious Divine weapons in Her slender innumerable Hands! I seek refuge at your holy feet whose beauty is far more superior than the Red Lotus flowers!

Lord Sun Recital:

PRAATAH SMRAMI KHALU TATSAVITURVARENYAM ROOPAM HI MANDALA MRICHOTHA

TANURYAJUMSHI SAAMAANI YASYA KIRANAAH PRABHAVAADI HETUM BHRAHMAA-

HARAATMAKAM-LAKSHYA-ACHINTYA RUPAM

Meaning:

*In this devine hour of early dawn, I contemplate (meditate) on **Lord Savitru (Sun).** As portrayed in the Hymns of Rig-Veda Your phycial form radiates bright golden light! Your physical splendour is described in detail in the Yajur-Veda! Your illuminating golden rays were an inspiration to our Rishis to compose the Sama-Vedic Hymns! You are the very essence of Life-giving Energy, while*

gracefully taking back whatever You created back again in to the Cosmos! Is it not right that I prostrate to You Whose form is unfathomable and beyond perception!

Navagraha Recital:

BRAHMA MURAARI TRIPURANT KAARI BHANUSHASHI BHUMI SUTO BHUDDHASCHA,

GURUSCHA SHUKRAH SHANI RAAHU KETAVA, KURVANTU SARVE MAM SUPRABHAATAM.

Meaning:

O creator of the Universe; Lord Brahma, The slayer of the demon Mura; Lord Vishnu, The destroyer of the demon Tripura; Lord Shiva, O Sun, Moon, Mars, O Mercury; the son of Mother Earth, O Jupiter, Venus, Saturn, Rahu and Ketu, I seek all of you (Deities) to bless this dawn of mine to be auspicious!

After this, do your routine Path, Japa and Aarati.

THREE FOLD PRAYER (TRIKAAL SANDHYA)

PRAATA SANDHYAM SANAKSHTRAAM, MADHYAAHNE MADHYA BHASKARAAM,
SASOORYAM PASHCHIMAA SANDHYAAM, TISTRAH: SANDHYAA UPAASATHE.

The Sandhya rule is:

1. At dawn sandhyaa (prayer) should be done, while the stars are still seen in the sky.
2. At noon sandhyaa (prayer) should be done, when the Sun makes it halfway in its journey for the day.
3. The evening Sandhyaa (prayer) should be done just at the time of sunset (dusk).

JAPANNAASEETH SAVITRIM PRATYAGAATAARAKODAYAAT

SANDHYAAM PRAKCHATHREVAM HI TISHTEDAASOORYA DARSHANAAT.

One should continue the sandhya prayer until stars arise in the sky by facing west (dusk) and in the dawn until the sun rises, facing towards east.

The disadvantage of not following the Daily Sandhya:

SANDHYA YENA NA VIGNYAATA SANDYA YENAANUPAASITAA

JEEVAMAANO BHAVECHUDRO MRITAH SHVAACHAABHI JAAYATE

Meaning:

It is stated that one who does not have even an inclination to learn about daily sandhyaa prayer and the one who even having learnt does not perform it continue to live the life of a shudra (life of servitude) such a person acquires the rebirth such as dog,etc.

SANDHYA HEENO-ASHUCHINIRTYAM-ANARH:SARVA KARMASU.

YADANYAT KURUTE KARMA NA TASYA PHALA BHAAG-BHAVET.

Meaning:

If a person belonging to either Brahmin, or (Warrior) Kshatriya or Vaishya does not follow the daily sandhya prayer, then they are considered impure and not qualified to perform rituals and do not obtain the fruit of any rituals performed by them.

MID DAY PRAYER (MADHYANHA SANDHYA)

MADHYANHE VISHNURUPAM CH TARKASTHAM PEETA VASASAM

YUVATEEM CHA YAJUR VEDAAM SURYA MANDALA SANSTHITAAM.

Meaning:

Please contemplate on Gayatri Devi who is also known as Vishnu Roopini (Gayatri Devi takes the form of Lord Vishnu in midday). Devi is described as garbed in yellow clothes, wielding Shankha, Chakra, Gada and Padma in her four hands. Gayatri Devi riding on Garuda is the very embodiment of Yajur Veda. (Please follow the instruction given in the Morning Prayer section).

EVENING PRAYER (SAAYAM SANDHYA)

SAAYANHE SHIVAROOPAM CHA VRIDHAAM VRISHABH VAAHINEEM.

SURYA MANDAL MADHYASTHAAM SAAMVEDA SAMAAYUTAM .

Meaning:

Please contemplate on Gayatri Devi who is also known as Shiva Roopini (Gayatri Devi takes the form of Lord Shiv in the evening). Devi is described as being in Complete Resplendence, perfect in all aspects, wielding Trishul (trident), Damaru (Cosmic Drum) , Pasha and a Brahma Kapaala (Bhiksha Bowl) in each of her four hands. Gayatri Devi riding on Nandi (a Cosmic Bull) is the very embodiment of Saama Veda.

Please follow the instructions given in the Morning Prayer section on page 11)

WHAT TO DO WHEN THERE IS A BIRTH OR DEATH IMPURITY (CONTAMINATION)?

According to Maharishi Paulastya, one should not stop performing daily prayer even at this time. However, instead of physical procedure one should do ***"Mansika prayer"*** - (a prayer done in one's mind). Recite all the mantras from beginning up to Gayatri Mantra japa. The prayers must be performed even while travelling, being incapacitated or when there is an emergency.

Panch maha yagya

ADHYAAPANAM BRAHMA YAGYAH, PITRI YAGYASTU TARPANAM

HOMO DAIVO BALIR BHUTO, NRI YAGYO-TITHI POOJANAM.

Meaning:

Bramha yagya or Rishi yagya - Accomplished through studying and teaching the Vedas. Everyone must study and follow the teaching of our sacred scriptures always. Having studied the scriptures,

one should share the knowledge with others.

Pitri yagya- Offering of cooked rice shaped in to balls (pinda) and holy water to the family ancestors and the progenitors of mankind.

Deva yagya- In gratitude to the abundance provided by Mother Nature (including the Five Elements; Earth; Water; Fire; Wind and Space), it is our duty to offer ghee and uncooked grains into the sacrificial fire.

Manushya yagya- As instructed in our ancient Sacred scriptures, the following duties are to be performed as part of Manushya Yagya ; Feeding the poor and the hungry, taking care of guests, giving shelter and clothing to the homeless and the needy; comforting the distressed and offering service to the students.

Bhuta yagya- Food offering (Bali) should be placed at a convenient level intended for animals, birds, insects, travellers and beings of the invisible worlds. This is Bhuta Yagna.

How to do Pancha bali:

According to our Sanatana Dharma one should not be selfish to cook food for only them selves. It has been said with the intention of instilling the noble virtues of sharing and careing with others. Our Sages caution us that we will incur sin if we be selfish.

Chant the mantra and follow this simple process for Panch Bali.

1. **For Cow – Go-bali:** - edam gobhyo na mama.
2. **For Dog – Shvaanabali:** - edam shvanabhyo na mama.
3. **For Crow - Kakabali:** - edam vaaysebhyo na mama.
4. **For an invisible power - Devadi bali:** - edam devadibyo na mama.
5. **For an ant - Pipilikadibali:** - edam pipilikadibhyo na mama.

ETERNAL PRAYER (MAANAS POOJA)

Maanasa puja simply means to worship The Deity in the pure meditative state of mind. It has been advised by our Saints that one should first offer Mansika puja to The Deity before offering the ritualistic puja. The Deity likes our affectionate inclination towards Him rather than materialistic offerings.

A famous quote:

BHAAV KA BHOOKHA HOON MAY, BHAAV HI EK SAAR HAI.

BHAAV SE MUJH KO BHAJE JO, BHAAV SE BEDA PAAR HAI.

There is no ideal gift for The Divine that one can offer. It is like plucking a flower from the garden and donating it to the same Gardener. This is why our scriptures have recommended for eternal prayer (Manas Puja). It is in this puja that devotee offers the best possible gift for his or her beloved Deity. The Divine throne made of precious gems, best robes, ornaments are offered. Fragrant air is offered as Dhoopa, fire is offered as deepa and nectar is offered as naivedya, along with

almost unviable things offered by the resourcefulness of the meditative state of mind.

1. **Om lam prithi-vyatmakam gandham parikalpyaami.**

Meaning:
O Dear Supreme, you have bestowed upon Mother Earth the Spirit of Fragrance, which in turn I offer to you in the form of Gandha.

2. **Om Ham akaasha-tmakam pushpama parikaam kalpayaami.**

Meaning:
O Dear Supreme, you have bestowed upon flowers the Spirit of Space, which in turn I offer to you in the form of Garland of Flowers.

3. **Om Yam vavyatmakam dhupam parikalpyaami**

Meaning:
O Dear Supreme, you have bestowed upon Wind the Spirit of Vapour-which in turn I offer to you in the form of Dhoopa.

4. **Om Rim vanhyaymakam deepam darshyaami.**

Meaning:
O Dear Supreme, you have bestowed upon Wind the Spirit of Vapour, which in turn I offer to you in the form of Dhoopa.

5. **Om Vam amrtatmakam naivedyam nivedyaami.**

Meaning:
O Dear Supreme, you have bestowed upon Nector the Spirit of Immortality, which in turn I offer myself as Nivedya (nivedanam) [I surrender my physical, mental and spiritual self to You].

6. **Om Saum sarvatmakam sarvopacharam samarpayami**

7. **Meaning:**
O Dear Supreme, you have bestowed upon everyone the Spirit of Self and hence I offer to You all offerings.

By reciting these Beeja Mantras, one can complete Manasa Puja in this order. It will bring concentration and devotion. It is guaranteed that by offering even one flower to deity by eternal prayer, it is equivalent to thousands of those flowers offered to The Supreme Deity. It is strongly recommended to practice this, even though this process is not known by many of us.

MERE MAN KE DIVYA MAHAL MEIN.

Mere man ke Divya Mahal mein, Ab he Hari vaas karo.

Man Mohan maanas pooja, Meri svikaar karo.

1. Ratnon ka kalpit aasan, mud mangal snaan karo.
   Ye divyambar hain arpan, mere maanas mod bharo.
   Mere man ke Divya Mahal _
2. Kasturi may chandan, nij bhaal kripaal dharo.
   Svacha suman ki mala, Prabhu kanth samarpit ho.
   Mere man ke Divya Mahal _
3. Yah dhoop sugandhit may, nirmal deep dikhaaun may.
   Is hem rachit bartan mei, nit bhog lagaaun may.
   Mere man ke Divya Mahal _
4. Ye paanch padaarath ras may, jo chaar prakaar dharun.
   Ye rituphal arpan hain, kar lo svikaar prabhu.
   Mere man ke Divya Mahal _
5. Divya sugandhit may, ye mukhvaas chadhaaun ga.
   Mein saadar harshit ho, ab sangeet sunaaun ga.
   Mere man ke Divya Mahal _
6. Mein Man mein magna hua, ashtaang pranaam karun.
   Jeevan arpan sevaa mein, bas yahi bhent dharun.
   Mere man ke Divya Mahal _

ORGANIZING PUJA ITEMS:

There is a rule where to keep things and puja samgri etc. in the mandir or puja place. Here is a brief scatch for your guide:

On your left:

1. Kalash – filled with water.
2. Ghanti – Bell.
3. Dhoop dani.
4. Havan Kund.
5. Oil lamp (Diya).

On your right:

1. Ghee Lamp (diya).
2. Shankh

Infront of you:

1. Kumkum, Kesar, Abir.
2. Mixed Chandan (thick mixture).
3. Kapoor.
4. Flowers- Garlands

Note:- *Please be reminded that flowers kept in hand for long time and CHANDAN in Copper pot become inauspicious; so do not offer to God.*For more instructions and informations, please use other detailed puja padhatis Eg. “Nitya Karma Puja” by Gita Press and other similar books.

POSITIONS OF PANCHDEV.

<table>
<tr>
<td>

1. Shri Shiva.

Vishnu. Surya

Shiva

Devi. Ganesha.

</td>
<td>

2. Shri Vishnu.

Shiva Ganesha.

Vishnu.

Devi. Surya

</td>
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<td>

3. Shri Surya.

Shiva Ganesha

Surya

Devi Vishnu

</td>
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4. Mata Devi.

Vishnu Shiva.

Devi

Surya. Ganesha.

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5. Shri Ganesha.

Vishnu. Shiva.

Ganesha.

Devi Surya.

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SADAA BHAVAANI DAAHINE SANMUKHA RAHE GANESH
PANCHADEV RAKSHA KAREN, SHANKAR VISHNU DINESH

Meaning:

May Goddess Durga be on my right, may Lord Ganesha be in-front of me, may Lord Brahma, Vishnu and Lord Surya protect me always.

It is indicated that those housholders (grihasthaas) who want prosperity should pray to all of these devatas instead of only one to fulfill their desires.

PANCHDEV PUJAN

It is indicated in "Matasya Purana" that Lord Surya, Lord Ganapati, Goddess Durga, Lord Shankar and Lord Vishnu, these five divine powers should be worshiped in every ritual.

AADITYAM GANANATHAM CHA DEVIM RUDRAM CHA KESHAVAM

PANCH DAIVTYA-MITYUKTAM, SARVA KARMASU PUJAYET.

The Sagun Saakaar (image worship) practicing Hindus are divided mainly into five great classes as below:

1. Vaishnavas - who worship the Lord as Vishnu;

2. Saivas - who worship the Lord asShiva

3. Saktas- who adore Devi or the Mother aspect of the Lord.

4- Gaanpatyas - Who worship Lord Ganesh as their Ishta devata

5- Sauras - who worship Lord Surya as their preferred deity

Here is a brief picture of the sects.

(1) VAISHNAVAS SECT: (A) Ramanandis:

The followers of Ramananda are the Ramanandis.
In the beginning of the fourteenth century, a very successful ascetic sect was founded by Ramananda: the Ramananda Sampradaya, popularly known as the Ramanandis.

Ramananda started his ascetic career as a member of this sect. He remained loyal to the philosophy of its founder Ramanuja, but he chose Rama and Sita as personal gods, (Ishta devta) and made devotion to them the central feature of the sect's religious practices.

(B) Vallabhacharins or Rudra Sampradayins (Rudra Sect)

Their founder was born in the forest Camparanya in 1479. He is regarded as an incarnation of Krishna. The Vallabhacharins worship Krishna as Baba-Gopala. The great authority of the sect is the Shrimad Bhagavata as explained in the Subodhini, the commentary thereon of Vallabhacharya.

(C) The Chaitanyas (Hare Krishna Movement)

This sect is prominent in Bengal and Orissa. The founder Chaitanya Mahaprabhu or Lord Gouranga, was born in 1485. The Chaitanyas worship Lord Krishna as the Supreme Being. All castes are admissible into the sect. The devotees constantly repeat the Name of Lord Krishna.
"Hare Krishna Hare Krishna Krishna Krishna Hare Hare, Hare Rama Hare Rama Rama Rama Hare

Hare"
During the twentieth century, Swami Prabhupada, A.C. Bhaktivedanta became the founder Acharya of the International Society for Krishna Consciousness with branches all over the world.

(D) The Nimbarkas

The founder of this sect was Nimbarka or Nimbaditya. He was originally named Bhaskara Acharya. He is regarded as an incarnation of the Sun-God (Surya). The followers worship Krishna and Radha (Krishna's consort) conjointly. Their chief scripture is the Shrimad Bhagavata Purana.

(E) The Madhavas

The Madhavas are Vaishnavas. They are known as Brahma Sampradayins. The founder of the sect was Jagadguru Madhavacharya, otherwise called Ananda Tirtha and also called Purna-Prajna. He was born in 1200 ad. The Madhavas are divided into two classes called the **Vyasakutas** and the **Dasakutas.**

(F) Radha Vallabhis

Radha Vallabhis worship Krishna as Radha-Vallabha, the Lord or the Lover of Radha. Harivans was the founder of this sect. Seva Sakhi Vani gives a detailed description of the notion of this sect and more of their traditions and observances.

(G) Others:- Charana Dasis, Dadu Panthis, Hari Chandis, Kabir Panthis, Khakis, Maluk Dasis, Mira Bais, Madhavis, Rayi Dasis, Senais, Sakhi Bhavas, Sadma Panthis, are all Vaishnava sects.

2. <u>THE SHAIVAS:</u>

(A) Smarta Brahmins of the South

The Saiva Brahmins of the Tamil India have their title -Aiyer‖. They are called Smartas. They all wear three horizontal lines of Bhasma or Vibhuti (holy ash) on their forehead. They all worship Lord Shiva. The different sects are as follows:

1. **Vadamas:** Vada Desa Vadamas, Chola Desa Vadamas and Inji Vadamas
2. **Brihatcharanam:** Mazhainattu Brihatcharanam, Pazhamaneri Brihatcharanam, Milaghu Brihatcharanam and Kandramanikka Brihatcharanam
3. **Choliyas:** Otherwise called Pandimars and inhabitants of Tiruchendur, and
4. **Gurukkal:** A sub-sect of Vadamas not recognized as one amongst them and whose duties are to worship at temples. They are also known by the name of Oattar in southern districts of Madras. These are different from Archaks. Archaks belong to any of the above sub-sects and inter-marry with persons of other professions, but not Gurukkal or Pattar. While Gurukkal is used only for Saivites, Pattar and Archak are used for Vaishnavites.

(B) Shaiva Brahmins of Malabar:
1. Nambuduri. 2. Muse. 3. Embrantiri

(C) Shaiva Brahmins of Bengal:

1.Chakravarti 2.Chunder 3.Roy 4.Ganguli 5.Choudhury 6. Biswas 7. Bagchi 8. Majumdar, and 9.Bhattacharji

(D) Shaiva Brahmins of Karnataka:

1.Smarta 2. Haviga 3.Kota 4.Shivalli 5.Tantri 6.Kardi 7.Padya

(E) Shaiv Brahmins of Kashmir: (F) Telugu Smartas:

1. Murukinadu, 2.Velanadu 3.Karanakammalu 4.Puduru Dravidis 5. Telahanyam 6.Konasima Dravidi and 7.Aruvela Niyogis

(G) Lingayats

They are called Vira Saivas. They are found in Mysore and Karnataka. They wear on their neck a Linga of Lord Siva that is placed in a small silver box.

(H) Other Shaiva sects

Akas Mukhis, Gudaras, Jangamas, Karalingis, Nakhis, Rukharas, Sukharas, Urdhabahus, Ukkaras are al Shaiva sects.

(3) THE SAKTAS

The Saktas are worshippers of **Devi,** the Universal Mother. The divisions are: 1- Dakshinis, 2 - Vamis, 3- Kancheliyas, 4-
Kararis all Sakta sects.

(4) MISCELLANEOUS:

The Sauras adore the Sun, the Ganapatyas adore Ganesh, and the Kaumaras adore Skanda.

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

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 belived 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 YADAAYUHUH.
OM SHANTI, SHANTI, SHANTIH.

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- salutation to Lord Ganapati

LAKSHMI NARAYAN BHYAAM NAMAH.salutation to Lord Lakshmi Narayan

UMA MAHESHVARAA BHYAAM NAMAH.salutation to Lord Shiv & Parvati

VAANI HIRANYAGARBHAA BHYAAM NAMAH.salutation to Lord Brahma & Saraswati.

SHACHI PURANDARAA BHYAAM NAMAH.salutation to Lord Indra & Sachi

MAATAA PITRI CHARAN KAMLE BHYO NAMAH.salutation to parents

SHRI GURU CHARAN KAMLE BHYO NAMAH. salutation to Guru

ISHTA DEVTA BHYO NAMAH. salutation to your preferred Devta (deity)

KUL DEVTA BHYO NAMAH. Salutation to family God

GRAAM DEVTA BHYO NAMAH. salutation to deity protecting the village

VAASTU DEVTA BHYO NAMAH. salutation to deity who maintains the balance of all elements in all directions

SARVEBHYO DEVYE BHYO NAMAH. salutation to all deities present in all Spheres

SARVEBHYO RISHIBHYO NAMAH salutation to all Rishis

SARVEBHYO BRAHMNE BHYO NAMAH. salutation to all Brahmnas

Deepak 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 HITAARTHAAY GHANTAA NAADAM KAROMYAHAM.

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 infront of the Image or Icon of your favorite deity (Ista devata), meditate on the form infront 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 infrount 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 of other Deities (Anya Devtaon ka Avahan)

AGACCHANTU SURA SHRESTHAH, STHANECHATRA STHIRO BHAVA, YAVAT POOJAM KARISHYAMI SANNIDHYAM KURU SARVADA.

Om Ganpatyadi Panch Devebhyo 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 Ganpatyadi Panch Devebhyo 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 TOYMUTTAMAM, PADHYARTHAM TE PRADASYAMI GRIHAN PARMESHVARA. ***Om Ganpatyadi Panch Devebhyo 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 Ganpatyadi Panch Devebhyo namah. Hastyoh arghyam samarpayami.

Step 5: *Aachamanya 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 Ganpatyadi Panch Devebhyo 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 Ganpatyadi Panch Devebhyo namah. Snanartham jalam samarpayami.

Panchamrit Snan:

Milk (preferably cow milk), Yoghurt, Honey, Sugar and Ghee are mixed togethee, 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 offerd to God for bath.

PAYO DADHI GHRITAM CHAIVA MADHUM CHA SHARKARANVITAM, PANCHAMRITAM MAYAA- NITAM SNANARTHAM PRATIGRIHYATAM.

Om Ganpatyadi Panch Devebhyo namah. Panchamrit Snanam samarpayami

Gandhotak Snan: *(Ganga jal or Rose Water)* **MALYACHAL SAMBHUTAM CHANDANAGURU -MISHRITAM, SALILAM DEV DEVESH GANDHOYAM PRATIGRIHYATAM.**

Om Ganpatyadi Panch Devebhyo 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 Ganpatyadi Panch Devebhyo 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 Ganpatyadi Panch Devebhyo 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 Ganpatyadi Panch Devebhyo namah. Gandhanu lepanam samarpayami.

Sindur:

SINDURA MARUNABHASAM JAPA KUSUM SANNIBHAM,

ARPITAM TE MAYA BHAKTYA PRASEED PARMESHVARA.

Om Ganpatyadi Panch Devebhyo namah. Sinduram samarpayami.

Rice:

AKSHTASHCHA SURSHRESHTHA KUMKUMAKTAH SUSHOBHITA,

MAYA NIVEDITA BHAKTYA GRIHAN PARMESHVARA.

Om Ganpatyadi Panch Devebhyo 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 Ganpatyadi Panch Devebhyo 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 DHOOPOYAM PRATIGRIHYATAM.

Om Ganpatyadi Panch Devebhyo namah. Dhoopam aghrapyami.

Step 13: *Deepa*:

The next is offering a lighted lamp. This can be an oil lamp.

Deepa means light. Atma or self is conciderd 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 Ganpatyadi Panch Devebhyo 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 Ganpatyadi Panch Devebhyo namah. Naivedyam nivedayami.

Aachman:

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

Madhye achmaniyam jalam uttaraposhanam cha samarpayami.

Om Ganpatyadi Panch Devebhyo namah. Achmaniyam samarpayami

Ritu phal:

IDAM PHALAM MAYA DEVA STHAPITAM PURATASTAVA,

TEN ME SAPHALA-VAPTIRBHAVET JANMANI JANMANI.

Om Ganpatyadi Panch Devebhyo 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 Ganpatyadi Panch Devebhyo 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 Ganpatyadi Panch Devebhyo 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.

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 pleace your palm gently on your eyes. This should be done with great concentration (Shraddha) and devotion (Bhakti).

Step 16: *Pradakshinaa and Pushpaanjali*:

Offer flowers at the feet of theDeity, 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.
(please follow all the mantras from page 69)

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 Ganpatyadi avahitah, Devta santushtah vardah shantidah bhavantu.

GANESH STAVAN

Jayti sumukh jay Ganesh, ek dant Pyaare,

Jay kapil gaj vadan, deenan dukh hare.

1. Lambodar vighna dalan, jayti sumukh vaale,
   Ek dant soorpa karna, mohak chhabi dhaare.
   Jayti sumukh jay Ganesh, ek dant Pyaare
2. Rudra tej vikat roop, daitya dalan kaari,
   Gajmukh shri bhaal Chandra, Ganpati bhay haari.

   Jayti sumukh jay Ganesh, ek dant Pyaare
3. Dvaadash hain divya naam, rog shok haari,
   Riddhi siddhi sadaa rahe, jag mangal kaari.
   Jayti sumukh jay Ganesh, ek dant Pyaare
4. Gauri putra he Ganesh, bhakta traas haari,
   Pratham pujya aadi Dev, santan rakhvaari.
   Jayti sumukh jay Ganesh, ek dant Pyaare
5. Pratham srishti maan bhavani, lila vapu dhaari,
   Ek kalp svayam Vishnu, Ganpati roop kaari.
   Jayti sumukh jay Ganesh, ek dant Pyaare
6. Aap kartaa aap bhartaa, leelant kaari,
   Brahma Rudra Vishnu tumhi, shakti roop dhaari.
   Jayti sumukh jay Ganesh, ek dant Pyaare
7. Dev danuj yogi manuj, aap ke pujari,
   Naad bindu kalaateet he om kaari.
   Jayti sumukh jay Ganesh, ek dant Pyaare
8. Nitya niyam paath kare, purna chitta laayi,
   Riddhi siddhi praapta kare man vancchit paayi.

Jayti sumukh jay Ganesh, ek dant Pyaare, Jay kapil gaj vadan, deenan dukh hare.

Listen to this bhajan on YouTube

VISHNU STUTI

Vishnu Ka Dhyan:

SA SHANKH CHAKRAM SAKIREET KUNDALAM, APEET VASTRAM SARSI RUHEKSHANAM.
SA HAR VAKSHASTHAL SHOBHI KAUSTUBHAM, NAMAMI VISHNUM SIRSA CHATURBHUJAM.

Meaning:

He who holds the conch (shankha), the spinning discus (chakra) and is adorned with earrings (kundalam). Let us sing praise of the yellow clothed (vastram) one who is Lord of the serpents. Apart from many kinds of weapons, Lord Vishnu bears (sahaar) the Kaustubha Mani (a gem named Kaustubh) on his bosom (vaksha sthala). Let us bow before the great four-armed (chaturbhujam) Vishnu and seek for his blessings!

HARI BOL HARI BOL HARI HARI BOL

Hari bol Hari bol Hari Hari bol, Keshav maadhav Govind bol.

1. Sunu Girija Hari charit suhaye, bipul vishad nigmagam gaye.
   Hari avtar hetu jehi hoi, Idmittham kahi jaai na soee. Hari bol Hari bol Hari Hari bol -------

2. Jab jab hoi dharam ki hani, badhai asur adham abhimani,
   Tab tab Prabhu dhari vividh sharira, Harihin kripanidhi sajjan peera. Hari bol Hari bol Hari Hari bol ----

3. Roop virat saman na doosar, shayan karat ahiraj ke oopar, Karna nasika shish hajara, roop virat sarv sansara. Hari bol Hari bol Hari Hari bol -------

4. Tasu nabhi te pankaj phoola, niksew tasu Brahma jag moola, Pratham janma Sankadik charu, mahi uddharan bhaye baharu. Hari bol Hari bol Hari Hari bol -------

5. Tritiyas yagya purush le janma, pragat kinha sab muni makh karma Ashvagriv sruti Prabhu tan dhara, pancham nar Narayan avtara. Hari bol Hari bol Hari Hari bol -------

6. Kapil Muni shashtam gun khana, Dutt Dev saptam jag jana, Ashtam Rishabh Dev kartara, gyan marg ka kare prachara. Hari bol Hari bol Hari Hari bol -------

7. Ven mathan hit Prithu nav hoi, dasham meen pragatey khar drohi, Sindhu mathan ekadash Kacchap, dvadash Dhanvantari sur rakshak Hari bol Hari bol Hari Hari bol -------

8. Tab Prabhu dhar Mohini Avtara, nar Hari rup men bhakta uddhara, Kardam ghar Vaman ban aye, parashuram ban dharm bachaye. Hari bol Hari bol Hari Hari bol -------

9. Dash aur saatvan rup sujana, Vyas rup men Ved bakhana, Ram Chandra ban Ravan mare, baldaoo ban dusht sanhare. Hari bol Hari bol Hari Hari bol ------

10.Bisvan Krishna Chandra Bhagvana, ek vinsh Hari Dhruv hit thana, Hans rup men Prabhu jab aaye, atma yog Narad prati gaye.

Hari bol Hari bol Hari Hari bol -------

11.Hoyahin yagya kupatran dvara, tab dhar Vishnu Buddh avtara Badhai shudra kshitishan Ishvar, Kalki rup dhar Kaliyug andar Hari bol Hari bol Hari Hari bol -------

12.Hari anant Hari katha ananta, kahahi sunahi bahu vidhi sab Santa

Avani bhar nashan Bhagvanta, lilamay vapu dharahi ananta. Hari bol Hari bol Hari Hari bol ------

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SHIVA STUTI.

Shiv Ji ka Dhyan:

YASYANKE CHA VIBHATI BHUDHARA SUTA DEVAPAGA MASTAKE, BHALEBAALA VIDHURGALE CHA GARALAM YASYORASI YAALARAAT,

SO-YAM BHUTIVIBHUSHANAH SURVARAH SARVADHIPAH SARVADAA, SHARVAH SARVAGATAH SHIVAH SHASHINIBHAH

SHRI SHANKARAH PATU MAM.

Meaning-

May He in Whose lap shines forth the Daughter of the mountain-king, Who carries the celestial stream on His head, on Whose brow rests the crescent moon, Whose throat holds poison and Whose bosom is the support of a huge serpent, and Who is adorned by the ashes

(bhasma) on His body, may that Chief of Lords, the Lord of all, the Annihalator of the universe, the omnipresent Shiva (the source of all ouspicious energy), the moon-like Omkara protect me!

SHIVA MAHIMA.

He Shiva Shankar jay abhayankar sukh barsane vale, Data tumhi is bhutal ke bhakton ke rakhvale.

Om namah Shivaye bolo Om namah Shivaye.

1. Damaru vadan kar ke tumne
   bhasha ko utpann kiya,
   Nirgun sagun rup apka bhakton ne anand liya.
   Om namah Shivaye bolo Om namah Shivaye.

2. Pratham divya Brahma ko tumne Vedon ka adhikar diya, Chakra sudarshan Hari ko dekar Shrishti ka uddhar kiya. *Om namah Shivaye bolo Om namah Shivaye.*

3. Indra ko de di kamdhenu aur Airavat kariraj diya.
   Sari basudha di Kuber ko aur sara bhandar diya.
   Om namah Shivaye bolo Om namah Shivaye.

4. Dev sabhi ko amrit dekar aap halahal paan kiya, Svarna mahal ravan ko dekar bhaklton ka uddhar kiya. *Om namah Shivaye bolo Om namah Shivaye.*

5. Man Mohan ko murli dekar prem path vistaar kiya,
   Ram Chandra ko dhanush ban se neeti nyay ka dan diya.
   Om namah Shivaye bolo Om namah Shivaye.

6. Muni Narad ko veena dekar nav ras ko utpann kiya,
   Svayam vyas ban gyan panth ka Santon ko sanmarg kiya.
   Om namah Shivaye bolo Om namah Shivaye.

7. Yogi bankar yog marg ka tejomay adarsh diya,
   Bhogi bankar karm marg ka is jag ko updesh kiya. *Om namah Shivaye bolo Om namah Shivaye.*

8. Alakh Niranjan bhav bhay bhanjan
   bhakton ne yoon gaan kiya
   Manav Danav Dev sabhi ko man chaha vardan diya.
   Om namah Shivaye bolo Om namah Shivaye.

DURGA STUTI

Durga ka Dhyan:

SINHASTHA SHASHISHEKHARA MARKAT PRAKHYES-CHATURBHIRBHUJAYH, SHANKH CHAKRA DHANUH SHARASHCH DADHATI NETREYSTRIBHIH SHOBHITA.

AAMUKTANGDAHAR KANKAN RANATKANCHEER – NANUPURA,

DURGA DURGATI HARINI BHAVATU NO RATNOLL SATKUNDALA.

Dhyanarthey Akshat pushpani samarpayami.Shri Durgey namah.

Meaning:

O Devi Durga! you are seated on the mount of a lion;You are adorned with a tiara luminous like the Moon; Your forehead is shining like a diamond; You wield Shankha (conch), Chakra (discus), Dhanush (bow) and Baana (arrow) in Your four hands; You have three eyes and You are wearing numerous jewellery which emanate divine musical sounds; Your anklets produce sound of the war; cry,Your ears are decorated with breath takingly beautiful ear rings bejewelled with nine precious gems, which shine gloriously! O Bhagvati Durga please remove all our misfortunes and sins!

SHAKTI KE TEEN ROOP.

Doha:

ADYA SHAKTI KE RUP ME JO RAHATI NIRGUN RUP, BHAKTON KI RAKSHA KE LIYE JO DHARTI TEEN SWARUP,

Jay Jag Janini jay Mahamaya Durga durgati hari,
He Ambe Maat Bhavani jay Durga Durgati hari.

(1) Tu hi Durga tu hi Lakshmi tere rup anek,
Tu hi Vani rup bani hai phir bhi tu hai ek,
Satva rajas aur tamo bhav se rahati tu nirlep,
He Ambe Maat Bhavani jay Durga Durgati hari.

(2) Moh huwa jab teen Dev me akar unhe bachaya, Mahakali ban tamo bhava se jeevon ko bharmaya, Tu hi nindra tu hi maya Pragya tu hai mahan,
He Ambe Maat Bhavani jay Durga Durgati hari.

(3) Rajo bhav se Maha Lakshmi ban chetan shakti jagai, Matri bhav se pala tu ne jag ke jeev sadahi,
Bhakton me sadbhav bhuddhi ban gyan prabha laharai,
He Ambe Maat Bhavani jay Durga Durgati hari.

(4) Satva bhav se Maha Saraswati, gyan swaroop dahre,
Sare jag ko andhkar se kshan me mukta kare,
He Jvala he Vaishno tu ne lakhon kashta hare,
He Ambe Maat Bhavani jay Durga Durgati hari.

(5) Jab jab peer padi bahton par aakar aan bachai,
Shumbh Nishumbh mahabali danav kshan me mukti pai,
Tu hai Kali tu hai palak tu ne shrishti rachai,
He Ambe Maat Bhavani jay Durga Durgati hari.

SURYA STUTI

RAKTAMBHUJAASANAMASHESH GUNAIK– SINDHU,
BHANUM SAMASTA JAGATA-MADHIPUM BHAJAMI,

PADMA– DVAYAA-BHAYAVARAN-DADHATAM-KARABJEIH,

MAANIKYA MAULI-MARUNAANGA-RUCHIM-TRINETRAM.

Dhyanarthe Akshat pushpani samarpayami. Om Shri Suryaye namah.

Meaning:-

O Suryadeveta(Sun) You are seated on the rare,bright red lotus;You are the endless ocean of Divine Virtues; You are the prime source of all illumination;With Your lotus like Hands, You are showing the gestures of Protection (abhaya),and Bestowing of Auspiciousness (varada)on Your devotes! The Manikyam (Red Ruby)adorns Your luminous forehead as Your Third Eye, resembling Lord Shiva Himself ! I sing Your praise, You who are the Lord of all the Celestial Worlds!

Shloka:

ADI DEV NAMASTUBHYAM PRASEED MAM BHASKARA,
DIVAKARA NAMASTUBHYAM PRABHAKARA NAMOASTU TE.

Meaning-

O Resplendent One you are the primary deity; You are the source of light energy and all life forms on all celestial levels You are the cause for the day itself ;O Sun (Suryadevta) You have everlasting radiance and splendour , please accept my salutations to You and bless me with auspiciousness!

Doha:

Kanak vadan kundal maker, mukta mala ang, Padmasan sthit dhyaiye shankh chakra ke sang.

Namo namo Aditya Divakar, Prakhar jyotimay he Bhuvaneshvar.

(1) Tum ho adi Dev jag palak, srishti- sthiti ke tum sanchalak,
Jagat pujya tum antar yami, kripa karo hum par he Swami.
Namo namo Aditya Divakar, Prakhar jyotimay he Bhuvaneshvar.

(2) Dvadash nam prasiddh tumhare, adhi vyadhi ko metan hare,
Dharm arth aur kam moksh prad, ripu sudan saddharm gunakar,
Namo namo Aditya Divakar, Prakhar jyotimay he Bhuvaneshvar.

(3) Mitra marichi arun aru Bhanu, Savita Surya Arka khag janu,
Ravi Pusha Aditya Divakar, japat mite bhav rog nirantar,
Namo namo Aditya Divakar, Prakhar jyotimay he Bhuvaneshvar.

(4) Purva disha Arunoday karak, Paschim gati se tam sanharak,
Sahastra kiran se jyoti prakashak, char srishti ke tum ho Ishvar,
Namo namo Aditya Divakar, Prakhar jyotimay he Bhuvaneshvar.

(5) Shad ritu ke tum hi ho Swami, Pragya prerak jaldhar dani,
Jal sthal nabh gan ke he nayak, divya prakash bharo ur antar,
Namo namo Aditya Divakar, Prakhar jyotimay he Bhuvaneshvar.

BHAJAN

Mein to tera das Prabhu, mujh ko bhulaya kaise,
Deen bandhu deena nath nam dharaya kaise.

1. Gaj ko jal beech jabhi Guh ne pakda aakar,
Jay palak beech kathin phand cchudaya kaise.
Mein to tera das Prabhu ---------

2. Draupadi ki laj sabha bich lene lage jabhi,
Khainch khainch har gaye chir baddhaya kaise.
Mein to tera das Prabhu ---------

3. Prahalad ko jab bandh ke khambh se chabuk mara,
Bankar Narsingh Daitya phadh giraya kaise.
Mein to tera das Prabhu ---------

4. Druv ne ban jaye japa tumhara nam dil se,
Brahmanand kar ke daya Ram dilaya kaise.
Mein to tera das Prabhu ---------



EVENING PRAYER

Evening prayer should be done when the Sun is still in the sky, however, if this is not possible then it should be done before dinner.For shudhi karan (purification) please follow instruction from the morning prayer. Once you have prepared items for the puja such as Prasad, Aarti etc. here is the order of evening prayer to follow.

HARIH OM, HARIH OM, HARIH OM, OM SHRI GANESHAAY NAMAH,

OM SHRI SARASWATYAI NAMAH, OM SHRI GURUBHYO NAMAH

Invocation to Omkaar

The yogis meditate constantly on the syllable Om composed of the sounds A, U and M. This Om fulfils all our desires and leads to liberation. Salutations again and again to this syllable Om!"

Invocation to Lord GANESH.

GAJAANANAM BHUTA GANAADHISEVITAM KAPITTHA JAMBUPHALA CHAARU

BHAKSHANAM UMAASUTAM SHOKA VINAASHA KAARKAM NAMAAMI VIGHNESHWARA

PAADA PANKAJAM

Meaning:

He Who has the face of an elephant, one Who is worshipped by the Bhootha ganam, He Who eats the essence of kapitha and Jumbu fruits, He Who is the son of Uma Devi and He Who allieviates the ill feelings in us. O! Lord Vigneshwara Who is an embodiment of all the above, we offer our Namaskarams at your Divine feet.

Invocation to Lord SHIV & MATA PARVATI

BHAVAANI SHANKARAU VANDE, SHRADHHA VISHWAAS ROOPINAU
YAABHYAM BINAA NA PASHYANTI, SIDDHA SWANTASTHAMISHWARAM

Meaning:

I greet Devi Parvati and Her consort, Bhagavan Shankar, embodiments of reverence and faith respectively, without which even the adept cannot perceive The Supreme enshrined in their very hearts.

Invocation to Lord VISHNU.

SHANTA KARANAM BHUJAGA SHAYANAM, PADAM NAABHAM SURESHAM.

VISHWAA DHARAM GAGANA SADRISHAM, MEGHA VARNAM SHUBHANGAM.

LAKSHMI KAANTAM KAMALA NAYANAM, YOGI BHIRDHYANA GAMYAM.

VANDE VISHNUM BHAVA BHAYA HARAM, SARVA LOKAIKA NAATHAM.

Meaning:

I bow to Lord Vishnu the One Master of the Universe, Who is ever peaceful, Who reclines on the great serpent bed, from Whose navel springs the Lotus of the Creative Power, Who is the Supreme Being, Who supports the entire universe, Who is all-pervading as the sky, Who is dark like the clouds and has a beautiful form; the Lord of Devi Lakshmi, the lotus-eyed One, Whom the yogis are able to perceive through meditation, He, Who is the destroyer of the fear of Samsara.

Invocation to DEITY DURGA JI

DURGE SMRITAA HARASI BHITI MASHESH JANTOH SWASTAISMRITAA MATIMATEEVA SHUBHAM DADAASI DAARIDRYA DUKHA BHAYA HAARINIKAA TWADANNYAA SARVOPAKAAR KARANAAY SADAARDRA CHITTA

Meaning:

O Mother Durga! You remove the fears of those Who pray to you!! You grace your devotees with good health and wise intellect! There is none other than You, Who is always thinking about the welfare of those Who suffer with pain!

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 to Goddess MAHA TRIPUR SUNDARI.

SINDURAARUN VIGRAHAAM TRINAYANAAM

MAANIKYA MAULISFURAT

TAARAA NAAYAK SHEKHARAAM SMIT MUKHIM AAPEEN VAKSHORUHAAM

PAANIBHYAMALIPURNA RATNA CHASHAKAM RATNOTPALAM BIBHRATIM

SAUMYAAM RATNA GHATASTHA RAKTA CHARANAAM

DHYAAYET PARAAMAMBIKAAM.

Meaning:

Our pranams to Sree Lalitambika Whose form is glowing in a vermilion red color and with three eyes. She is sporting a crown of rubies bejewelled with the crescent moon, with a face full of smiles. That She is easily accessible is indicated by Her divine, benign smile. Our pranams to Sree Lalitambika, Who has in store for her children an inexhaustible life in Her bosom. She is holding in one hand a cup which is made up of precious jewels and filled with honey and fresh red lotus which is surrounded by bees who come to drink the nectar from it in the other hand. These symbolise joy and wisdom of which She alone is the Source. Her feet is placed on a precious pot full of valuable gems indicating that nothing is difficult for those Who surrender to Her feet

and take refuge in Her! Let us meditate upon Devi Ambika, Who is the Universal Energy Supreme

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 Lord SATYA NARAYAN.

SA SHANKH CHAKRAM SAKIREET KUNDALAM, SAPEET VASTRAM SARSI RUHEKSHANAM.
SA HAR VAKSHASTHAL SHOBHI KAUSTUBHAM, NAMAMI VISHNUM SIRSA CHATURBHUJAM.

Meaning:

He Who holds the conch (shankha), the spinning discus (chakra) and is adorned with earrings (kundalam). Let us sing praise of the yellow clothed (vastram) one Who is lord of the serpents. Apart from many kinds of weapons, Lord Vishnu bears (sahaar) the Kaustubha Mani (a gem named Kaustubh) on his bosom (vaksha sthala).

Let us bow before the great four-armed (chaturbhujam) Vishnu and seek for his blessings!

Invocation to Lord KRISHNA.

KRISHNAYA VASUDEVAYA, DEWAKEENANDANAYA CHA
NANDGOPAKUMARAYA, SHRI KRISHNAYA NAMO NAMAH

Meaning:

I offer my respectful obeisances to Lord Krishna, the son of Vasudeva and Devaki, and Who glorified the Land and the Lineage of Nanda Gopa!

VASUDEV SUTAM DEVAM KANS CHAANUR MARDANAM
DEVAKI PARMANANDAM KRISHNAM VANDE JAGAT GURUM.

Meaning:

I bow to you, Lord Krishna, the glorious son of Vasudev, Who annihilated the great tormentors Kamsa and Chanoora, Who was the source of great joy to Mother Devaki, and Who is indeed a world teacher!

Invocation to Lord RAMA.

NEELAMBUJA SHYAAMALA KOMALAANGAM

SITA SAMAAROPITA VAAMA BHAAGAM

PAANAU MAAHAA SAAYAKA CHAARU CHAAPAM

NAMAAMI RAAMAM RAGHUVAMSHA NAATHAM.

Meaning:

O Rama, Whose form is like the beautiful blue lotus flower, Who has tenderness permeating His Being, Whose right side is beautified by Devi Sita's presence, Who beautifies the Divine Kodanda Bow by bearing it in His Divine Hands, I offer my pranams to You Who were the Lord of the Raghu Dynasty!

Invocation to Navagraha.

BRAHMAA MURAARI STRIPURAANTA KAARI,

BHAANU SHASHI BHUMI SUTO BUDHASH CHA. GURUSH CHA SHUKRASH SHANI RAAHU

KETAVAH, SARVE GRAHAA SHAANTI KARAA BHAVANTU.

Meaning:

Brahma,Vishnu (Muraari), Siva, Sun, Moon, Mangal [Mars], Budha [Mercury], Guru [Jupiter], Sukra[saturn], Rahu and Ketu, may all of You bring peace and remove all obstacles.

Invocation to Goddess Gayatri Mata

OM BHOOR BHUWAH SWAH, TAT SAVITUR VARENYAM BHARGO DEVASAYA DHEEMAHI,

DHIYO YO NAH PRACHODAYAAT.

Meaning:

We meditate on the Glory of the Creator; Who has created the Universe; Who is worthy of Worship; Who is the embodiment of Knowledge and Light; Who is the remover of all the Negative Energy and Ignorance; May the Almighty illuminate our intellect to lead us along the path of virtue (righteousness)!

BHOG LAGANE KA BHAJAN EVAM MANTRA

BRAHMAARPANAM BRAHMA HAVIR, BRAHMAAGNOU BRAHMNAAHUTAM,
BRAHMAIVA TENA GANTAVYAM, BRAHMA KARMA SAMAADHINA.

AO BHOG LAGAO MERE BHAGVAN.

1. DURYODHAN KE MEVA TYAGYO,

   SAG VIDUR GHAR KAHYO MERE BHAGVAN

   AO BHOG LAGAO MERE BHAGVAN.----------

2. SHAVARI KE VER SUDAMA KE TANDUL, MANG MANG TUM KHAYO MERE BHAGVAN.

   AO BHOG LAGAO MERE BHAGVAN.----------

3. RADHA RANI KE MAN ME BAS GAYO, AURAN KO HARSHAYO MERE BHAGVAN.

   AO BHOG LAGAO MERE BHAGVAN.----------

4. SUR SHYAM BALIHARI CHARAN KI,

   HRIDAY KAMAL MEIN RAHO MERE BHAGVAN. AO BHOG LAGAO MERE BHAGVAN

AARTI SHRI GANESH JI KI

1. JAY GANESH JAY GANESH JAY GANESH DEVAA,

   MAATAA JAAKI PAARVATI PITA MAHAADEVAA. JAY GANESH ---

2. EK DANT DAYAAVANT CHAAR BHUJAA DHAARI,

   MASTAK SINDUR SOHE MUSE KI SAVAARI. JAY GANESH ---

3. PAAN CHADHE PHOOL CHADHE AUR CHADHE MEVAA,

   LADUVAN KA BHOG LAGE SANT KARE SEVAA. JAY GANESH ---

4. ANDHAN KO AANKH DET KADHIN KO KAAYAA,

   BAANJHAN KO PUTRA DET NIRDHAN KO MAAYAA. JAY GANESH ---

5. HAAR CHADHE PHOOL CHADHE AUR CHADHE MEVA,

   SUR SHYAAM SHARAN AAYE SUPHAL KIJE SEVAA. JAY GANESH ---

AARTI (OM JAY JAGDISH HARE)

OM JAY JAGDISH HARE SWAAMI JAY JAGDISH HARE
BHAKTA JANON KE SANKAT, KSHANA MEN DUR KARE OM JAY ----

JO DHYAAVE PHALA PAVE, DUKHA BINA SE MANA KAA
SUKHA SAMPATI GHARA AAVE, KASHTA MITE TANA KAA OM JAY ----

MAAT PITAA TUM MERE, SHARAN GAHOON KISKI
TUM BIN AUR NA DUJAA, AASH KARUN KISKI OM JAY ----

TUM PURAN PARAMAATMAA, TUM ANTARA YAAMI
PAAR BRAHMA PARMESHWAR, TUM SAB KE SWAAMI OM JAY ----

TUM KARUNA KE SAAGAR, TUM PAALAN KARTAA
MAI SEVAK TUM SWAMI, KRIPAA KARO BHARTAA OM JAY ----

TUM HO EK AGOCHAR, SAB KE PRAANPATI
KIS VIDHI MILUN DAYAAMAY, TUM KO MAIN KUMATI OM JAY ----

DEEN BANDHU DUKH HARTAA, THAAKUR TUM MERE
APANE HAATH UTHAAO, DWAAR PADAA TERE OM JAY ----

VISHAY VIKAAR MITAAVO, PAAP HARO DEVAA
SHRADHAA BHAKTI BADHAAO, SANTAN KI SEVAA OM JAY ----

TAN MAN DHAN SAB HAI TERA, SWAMI SAB KUCCH HAI TERA
TERA TUJH KO ARPAN, KYAA LAAGE MERAA. OM JAY ----

AARTI (OM JAY SHIV OM KAARA)

OM JAY SHIV OM KAARA, HAR JAY SHIV OMKAARA,

BRAHMA, VISHNU SADAA SHIV,, ARDHAANGI DHAARAA. OM JAY ---

EKAANAN CHATURAANAN, PANCHAANAN RAAJAY,

HANSAANAN GARUDAASAN, VRISHVAAHAN SAAJAY. OM JAY ---

DAU BHUJ CHAAR CHATURBHUJ, DAS BHUJ ATI SOHAY,

TEENO ROOP NIRAKHTAA, TRIBHUVAN JAN MOHAY. OM JAY ---

ACCHAY MAALAA VAN MAALAA, MUNDA MAALAA DHAARI,

CHANDAN MRIGMAD SOHAY, BHOLE SHASHI DHAARI. OM JAY ---

SHVETAAMBAR PEETAAMBAR, BAADHAMBAR ANGE,

SANKAADIK GARUDADIK, BHUTAADIK SANGE. OM JAY ---

KAR MADHYE KAMANDALU, CHAKRA TRISHUL DHAARI,

SUKH KAARI DUKH HAARI, JAG PAALAN HAARI. OM JAY ---

BRAHMA, VISHNU SADAA SHIV, JAANAT AVIVEKAA,

PRANVAAKSHAR KE MADHYE, YAH TEENO EKA. OM JAY ---

KAASHI ME VISHVANAATH VIRAAJAT, NANDO BRAHMACHAARI,

NIT UTHI BHOG LAGAAVAT, MAHIMAA ATI BHAARI. OM JAY ---

TRIGUN SWAMI KI AARTI, JO KOI NAR GAAVAY,

KAHAT SHIVAANAND SWAMI, MAN VAANCCHIT PHAL PAAVAY. OM JAY

AARTI (JAY KASHYAP ANDAN)

JAY KASHYAP NANDAN OM JAY ADITI NANDAN,

TRIBHUVAN TIMIR NIKANDAN BHAKTA HRIDAY CHANDAN.

1. SAPTA ASHVA RATH RAAJIT, EK CHAKRADHAARI,

DUKH HAARI SUKH KAARI, MAANAS MAL HAARI. JAY KASHYAP ---

2. SUR MUNI BHOOSUR VANDIT, VIMAL VIBHAVHAARI,

AGH DAL DALAN DIVAKAR, DIVYA KIRAN MAALI. JAY KASHYAP ---

3. SAKAL SUKARMA PRASAVITAA, SAVITAA SHUBHKAARI,

VISHVA VILOCHAN MOCHAN, BHAV BANDHAN HAARI. JAY KASHYAP ---

4. KAMAL SAMOOH VIKAASAK, NAASAK TRAY TAAPAA,

SEVAT SAHAJ HARAT ATI, MANSIJ SANTAAPAA. JAY KASHYAP ---

5. NETRA VYADHI HAR SURVAR, BHOO PIDA HAARI,

VRISHTI VIMOCHAN SANTAT, PARAHIT VRAT DHAARI.JAY KASHYAP ---

6. SURYA DEV KARUNA KAR, AB KARUNA KIJAY,

HAR AGYAAN MOH SAB, TATVA GYAAN DEEJAY. JAY KASHYAP ---

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10 PRINCIPLES OF HINDU DHARMA

DHRITIH KSHAMA DAMOSTEYAM, SHAUCHAM INDRIYA NIGRAH DHIRVIDYA SATYM AKRODHO, DASHAKAM DHARM LAKSHANAM

Patience, forgiveness, not indulging in irreligiou matters, abandonment of theft, internal and external cleanliness, keep the perception on the track religious parameters, mental enhancement, true knowledge, truthfulness, control over the anger—these are 10 characteristics of religion.

Manusmriti 6/92

AARTI (JAI AMBE GAURI)

JAI AMBE GAURI, MAIYAA JAI SHYAAMAA GAURI,

TUMAKO NISHADIN DHYAAVAT, HARI BRAHMA SHIVAJI , JAI AMBE---

MAANG SINDUR VIRAAJAT, TIKO MRIG MADAKO, MAIYA---

UJJVALA SE DOU NAINAA, CHANDRA VADAN NIKO, JAI AMBE –

KANAK SAMAAN KALEVAR, RAKTAAMBAR RAAJE, MAIYA---

RAKTA PUSHP GAL MAALAA, KANTH HAAR SAAJE , JAI AMBE –

KEHARI VAAHAN RAAJAT, KHADAG KHAPPAR DHAARI, MAIYA---

SUR NAR MUNIJAN SEVAT, TINAKE DUKH HAARI JAI AMBE –

KAANAN KUNDAL SHOBHIT, NAASAAGRE MOTI, MAIYA----

KOTIK CHANDRA DIVAAKAR, SAM RAAJAT JYOTI. JAI AMBE –

SHUMBH NISHUMBH BIDAARE, MAHISHAASUR GHAATI MAIYA---

DHUMRA VILOCHAN NAINAA, NISHDIN MADMAATI JAI AMBE---

BRAHMAANI RUDRAANI TUM KAMLAA RAANIMAIYA---

AAGAM-NIGAM BAKHAANI, TUM SHIVA PAT RAANI, JAI AMBE---

CHAUSATH YOGINI GAAVAT, NRITYA KARAT BHAIRON MAIYA---

BAAJAT TAAL MRIDANGAA, AUR BAAJAT DAMARU, JAI AMBE---

TUM HO JAG KI MAATAA, TUM HI HO BHARTAA MAIYA---

BHAKTAN KI DUKH HARTAA, SUKH SAMPATI KARTAA, JAI AMBE –

BHUJAA CHAAR ATI SHOBHIT, VAR MUDRAA DHAARI, MAIYA---

MANAVAANCHIT PHAL PAAVAT, SEVAT NAR NAARI, JAI AMBE---

KANCHAN THAAL VIRAAJAT, AGAR KAPUR BAATI, MAIYA---

BHAAL KETU MEIN RAAJAT, KOTIR TAN JYOTI, JAI AMBE

PUSHPANJALI / KSHAMAA YAACHNAA

1- **KARPURA GAURAM KARUNA AVATAARAM SANSAARA SAARAM BHUJAGENDRA HAARAM SADAA VASANTAM HRIDAYAARAVINDE BHAVAM BHAVAANI SAHITAM NAMAAMI**

Meaning:

I bow to that camphor-hued, white complexioned (Lord Shiva), Who is Incarnation of compassion, Who is the very essence of (consciousness; the Knowing principle) of life (of the embodied soul); Who wears snakes as garlands, Whose eternal abode is in the heart of the devotee, I bow to Lord Shiva and His Beloved, Devi Bhavani!

2- **TWAMEVA MAATAA CHA PITAA TWAMEVA TWAMEVA BANDHUH CHA SAKHAA TWAMEVA TWAMEVA VIDYAA DRAVINAM TWAMEVA TWAMEVA SARVAM MAM DEVA DEVA**

Meaning:

O Universal Being, You are my Mother, my Father, my Brother and my Friend. You are my knowledge and my only wealth. You are everything to me and the God of all Gods.

3- **ANYATHAA SHARANAM NAASTI, TWAMEVA SHARANAM MAMA TASMAAT KAARUNYA BHAAVENA,RAKSHA MAM PARAMESHWAR.**

Meaning:

There is no other refuge for me, except You; therefore, O Lord with compassion, protect me.

4- **YAANI KAANI CHA PAA-PAANI, JANMANTARA KRITAANI CHA TAANI TAANI VINASHYANTI, PRADAKSHINAM PADE PADE**

Meaning:

By the circumambulation infront of Lord, all the sins that one may have committed are destroyed at every step, even the sin accumulated over the past lives.

KAAYENA VAACHAA MANASENDRIYAIRVAA BUDHYATMANAA VAA PRAKRITER SWABHAAVAAT KAROMI YAD YAD SAKALAM PARASMAI NARAYNAAYETI SAMARPAYAAMI,

SADAA SHIVAAYETI SAMARPAYAAMI, JAGADAMBIKAAYETI SAMARPAYAAMI.

Meaning:

Whatever I do with my mind, body, speech or with other senses of my body,or with my intellect or with my innate natural tendencies, I offer everything to Narayana, I offer everything to Lord Shiva, I offer every thing to Ma Shakti.

5- NAANAA SUGANDHI PUSHPAANI YATHAA KAALODBHAVAANI CHA
PUSHPAANJALIR MAYAA DATA GRIHAN PARAMESHWAR.

Meaning:

I have prepared this collection of fragrant flowers by procuring from seasonal plants. O Lord Paramsewara kindly accept my offering of these flowers.

SHANTI PATH

6- OM, ASATO MAA SAD GAMAYA, TAMASO MAA JYOTIR GAMAYA, MRITYOR MAA AMRITAM GAMAYA

Meaning:

Lead me from the unreal to the real; from darkness (ignorance) to light (knowledge); and from death to immortality. Let peace be everywhere!

7 - OM PURNAMADH PURNAMIDAM PURNAT PURNAMUDACHYATE.
PURNASYA PURNAMAADAAY PURNAMEVA VASHISHYATE

Meaning:

That is perfect. This is perfect. Out of perfect only perfect comes. Even after taking perfect out of perfect, that is perfect which remains.

8 - OM SHANNO MITRAHSHAM VARUNAH, SHANNO BHAVATVARYMA, SHANNA INDRO BRIHASPATIH, SHANNO VISHNU RURUKRAMAH NAMO BRAHMANE, NAMASTE VAAYU, TVAMEVA PRATYAKSHAM BRAHMAYASI, TVAAMEVA PRATYAKSHAM BRAHMA VADISHYAMI,

RITAM VADISHYAMI, SATYAM VADISHYAAMI, TANMAAMVATU, TADVAKTAARAMAVATU, AVATU MAAM, AVATU VAKTAARAM,

OM SHAANTI SHAANTI SHAANTIH.

Meaning:

O Suyra Deva (Sun), O varuna Deva (Deity of Rain), O Aryamaa (----), O Indra (Deity of Devas), O Brihaspati (Guru of the Devas),O Lord Vishnu (Deity Of Sustenance) please bestow auspiciousness on us. Salutations to Lord Brahma (Deity of Creation), Lord Vaayu (Deity of Wind), You are apparently the embodiment of Lord Brahma (Deity of

Creation)! You are indeed the embodiment of Lord Brahma (Deity of Creation)! I hereby declare that you are indeed the perceptible Truth! I

speak the Truth! Please understand this to be the Ultimate Truth! May you be percipient and protective of the one who is teaching you this Truth! May He protect me! May He protect the Guru!

9 - OM DHYAOH SHAANTIH, ANTARIKSHA M SHAANTIH, PRITHAVI

SHAANTIH, AAPAH SHAANTIH, OSHADHAYAH SHAANTIH,

VANASPATAYAH SHAANTIH, VISHVEDEVAH SHAANTIH, BRAHMA

SHAANTIH, SARVA M SHAANTIH, SHAANTIH EVA SHAANTIH,

SAA MAA SHAANTIR-EDHI, OM SHAANTI, SHAANTI, SHAANTIH

Meaning:

Om. May there be peace in the sky and in space. May there be peace on land and in the waters. May herbs and food bring us peace. May all the personifications of The Supreme bring us peace. MayThe supreme bring us peace. May there be peace throughout the world. May the peace be pure. May The Supreme give me such peace.

SAMARPAN

1 - KARACHARANA KRITAM VAA, KAAYAJAM KARMAJAM VAA.
SHRAVANA NAYANAJAM VAA, MAANASAM VAA PARAADHAM. VIHITAM AVIHITAM VAA,
SARVAME TAT KSHAMASVA.
JAYA JAYA KARUNAABDHE, SHRI MAHAADEVA SHAMBHO.

Meaning:

O Lord Shankar, Whose compassion is as vast as an ocean, Please forgive all the mistakes I have made, knowingly or unknowingly, by my hands, feet, body, ears, eyes, mind, or acts. Glory to You.

2 - SARVE BHAVANTU SUKHINAH, SARVE SANTU NIRAMAYAH.
SARVE BHADRANI PASHYANTU,
MAA KASCHID DUKHABHAAG BHAVET. OM SHAANTI SHAANTI
SHAANTIH.

Shubhamastu, Kalyaanamastu, Aishwaryamastu, Udayostu.

Meaning:

May all be blissful! May all enjoy health and be
free from alimen! May all see the prosperity!
May none of the beings created by You suffer from misery!

3 - ASIT GIRI SAMAMSYAT KAJJALAM SINDHU PATRE, SURTARUVAR SHAKHA LEKHANI PATRAMURVI. LIKHATI YADI GRIHITVA SHARDA SARVAKALAM, TADAPI TAV GUNANAMEESH PAARAM NA YAATI.

Meaning:

Oh Lord! *Even if Maa Saraswati (Deity of Knowledge) keeps on writing forever (Anant kal) on the leaves of all the trees about you and your virtues, She can not do so even with a help of a pen (kalam) made of all the mountains (solid resources) and ink (syahi) made of all sea waters(liquid reources) of this earth. Such is your greatness!*

This prayer is said at the end of the day, before going to sleep, to ask The Supreme to forgive you for all the lapse in the action that you committed, either knowingly or unknowingly, through the day.

Panchdev Poojan – Important information.

Panchdev poojan includes Ganapati, Devi, Vishnu, Surya and Shiva. Outlined below are -vihit‖ aur -nishiddh‖ flowers, leaves and other items to each of the Devi and Devtas. (Do's and Don'ts) for each of them:

(1) **Lord Ganesha Ji** – all flowers and leaves EXCEPT Tulsi leaves can be offered. Most likeable to Ganesha Ji is - Doorba. (doob) grass – a must in every pooja.

Please note the tip of the Doorba grass has at least 3 or 5 leaves. It is noted in - Padma Puran –

"Na Tulsasyaa Ganadhinam" or never offer Tulsi to Ganesha. Similarly - Kartik Mahatmay has this to say:

"Ganesham Tulsi patrey Durga Naiva tu Doorbya". Meaning that no Tulsi to Ganesha and No Doorba to Durga.

Favourite Prasad – Laddoo.

Favourite colour – yellow.

(2) Durga Mata – All the items that are offered to Shiva are also likeable by Gauri or Devi Mata. Even the flowres forbidden in Shiv Poojan can be offered to Durga Mata. **Doorba is forbidden in Devi poojan.**

The likes of -Aak, Madaar, Malti, Tulsi,

Bhangraiya and Tamaal while **not** forbidden in Devi poojan can be used **IF** other alternatives are NOT available.

(3) Lord Shiva – Offering of flowers to Bhagvan Shankar is most important. Important Saints have noted that the flower offering to Shiva is equivalent to Gold offering to Brahmins.

- Bael Patra‖ is most important offering.
- Cows milk and plain water is also offered.
- Cane Juice and / or Sugar cane.
- Lava (puffed rice) is also offered.
- LINGA poojan – most important.
- *"Ketki" and "Kedva" flowers are forbidden in Shiva Poojan.*

(4) Lord Vishnu-

- Tulsi very important.
- Favourite Prasad – Panjiri; Halva.
- Favourite colour – yellow.
- Favourite clothing – yellow.
  - Akshat‖ (rice) is not offered; instead white Sesame seeds used in Vishnu poojan.
  - These flowers NOT used – Aak; Dhatura; Kanchi: Bhatakraiya; Chichidha and Kachnaar.

(5) Lord Surya - These flowers NOT used – - Aak; Dhatura; Kanchi: Bhatakraiya; Chichidha and Kachnaar.

- Daily ARGHA is most important
- Favourite colour – red.
- Favourite clothing – red