Developing a Personal Relationship with God

Daily Puja

Developing a Personal Relationship with God

Thirumaleshwara Bhat Alangar
DAILY PUJA

DEVELOPING A PERSONAL RELATIONSHIP WITH GOD

CONTENTS

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Preface</td>
<td>3</td>
</tr>
<tr>
<td>1.1 Pronunciation Guide</td>
<td>4</td>
</tr>
<tr>
<td>2. Introduction</td>
<td>6</td>
</tr>
<tr>
<td>3. Terms and Definitions</td>
<td>7</td>
</tr>
<tr>
<td>4. Puja Procedure</td>
<td>16</td>
</tr>
<tr>
<td>4.1 Puja Procedure in Detail</td>
<td>17</td>
</tr>
<tr>
<td>5. References</td>
<td>34</td>
</tr>
</tbody>
</table>

COPYING NOT PERMITTED FOR COMMERCIAL PURPOSES
OM NAMO BHAGAVATE VAASUDEVAAYA

PUJA

1. Preface

This book is dedicated to my parents: Alangar Govinda Bhat and Lakshmi Amma.

I am indebted to the Havyaka Purohits: Mittur Purohita Lakshminarayana Bhatta, Padkallu Vishnu Bhatta, Akhila Havyaka Mahasabha Bangalore, and others whose writings have been used as basis for this book. I am also thankful for my wife Mukambika’s support, my children Govinda and Geeta for help and inspiration and daughter-in-law Manasa for help.

My special gratitude goes to Shri Kumaraswami Joshi of Gokarna, Priest of Hindu Temple, Columbia, SC, USA, who provided invaluable advice for the translation. I express my sincere thanks to Professor Kadur Ramachandra Bhat for reviewing the manuscript.

This book is written as simple reference and guide for practical daily worship of the Supreme Lord Vishnu (Krishna or Narayana). Main points have been chosen from the original books of reference and simplified wherever possible. The essence of puja and worship has not been compromised.

I am thankful to Raja Kailar for suggestions and help in making it available for Havyaka community, to Gajanana Hegde for correcting several typos.

It is hoped that this book will generate renewed interest in spiritual life from the Havyaka community’s children and adults alike and thus allow them to reap immense benefits. It is also hoped that this puja guide will assist in the continuation of the culture bestowed upon us since ancient times. The booklet will be considered successful even if a handful of people find it useful.

Thirumaleshwara Bhat Alangar

Greer, SC, USA
May 30, 2010

1.1 PRONUNCIATIONS (baraha transliteration)

The format adopted for writing Sanskrit words in English letters is same as “baraha” software which may be freely downloaded from www.baraha.com.

A, aa = as in “charter”

a = as in “america”

b = as in “Bangalore”

bh, B = as in “But”

c, ch = as in “Charter”

C, Ch = as in “Chair”

d= as in “the”

D= as in “Door”

dh= as in “dharma”

ee= as in “deem”, “eat”

E = as in “delay”, “late”

g = as in “great”, “give”

G= as in “Ghee”

h= as in “home”

H= as in “ha”

k= as in “car”

K= as in “kh”

l= as in “lady”
L= as in “choLa” with emphasis on “L”
M=as in “OM” and also as in “gaMga/ganga”
n = as in “name”
N = as in “Ganesha/Krishna”
O= as in “Oral”, “Iong”
Ph = as in “Fish”
Ru= as in “Rishi, Hridaya”
sh = as in “Shirt”
Sh = as in “Vishnu”
t= as in “Telma”
th =as in “Thanks”
T= as in “tank”
Th = as in Hindi “kantha” (for neck)
U= as in “Boot”
2. Introduction

Why we do pUjA?

In Hinduism we believe the Supreme Being to be the Origin, Existence and the End of the universe, as revealed in scriptures and literature produced by ancient Rushis such as the upanisads, vEdas, and purANAs. This belief is confirmed in the shreemad Bagavad geeta, shreemad BAgavataM and other scriptures.

We call Him by various names like nArAyana, viShNu, kRuShNa, and thousands more. In present society there is sometimes confusion that there are many Gods- ganEsha, shiva, Goddesses durga, lakshmi, saraswati, and so on. Although an in-depth explanation is impossible in this book, it should be mentioned that each has their appropriate place, and each is worthy of our worship, but the Supreme is kRuShNa as He Himself and as all other Gods and Sages have declared.

For all around individual development, one should cultivate both material and spiritual values, as these two are complimentary. Since Hindus customarily do not observe one single day of worship, unlike Christians and Muslims, we may pray at home by conducting pUjA.

When families lose touch with elders and are outside their realm of influence, it is easy to forget and neglect this very important spiritual tradition while being absorbed in the pursuit of material pleasure. If parents set examples to the younger generation, the next generation will remember these examples when they grow up to become responsible adults. The pUjA thus becomes an irreplaceable part of complete living for anyone and anywhere in the world.

The pUjA described in this book is short although some may find even this lengthy. However, it is important that some kind of pUjA is practiced, even if incompletely and imperfectly. This book will serve as a guide for maintaining a spiritual culture by offering guidance for worship and the derivation of its benefit.

All glories to the Supreme.
3. Definitions and Terms

pUjA requires reciting saMskRut words and hymns (mantras), and therefore common occurrences are presented with English meanings.

paMcha dEvata pUjA (Worship of Five Gods)
pUjA means worship of God/Goddess by offering various offerings and services. One may question the importance of worshipping five Gods instead of just one - e.g. gaNEsha, or shiva or viShNu. The five Gods/Goddess are sUrya (sun), gaNEsha, shakti (ambika/ durga or lakshmi), shiva, and viShNu (NArAyNa or kRuShNa). Let us not forget that when we say five Gods we do not imply there are five Supreme Gods - actually there is only one Supreme God, viShNu. The four remaining Gods/Goddess represent various parts of One and Only One God, and worship is conducted in this manner for maximum pleasure of the Supreme and benefit for worshipper.

sUrya provides good health, gaNEsha removes obstacles in the attainment of worthy deeds and goals, shakti bestows wealth in all walks of life, shiva benefits power over evil, and viShNu provides the ultimate benefit of superior spiritual life after departure from current material body in addition to all material happiness in present life. Thus attainment of the five goals as described is the object of paMchAyatana pUjA. It should be understood that the SAME, ONE and ONLY ONE God is being worshipped although we seem to worship separately for the separate Gods. Ultimately viShNu, or kRuShNa, is the Supreme God and the benefactor of all the things: health, wealth, freedom from difficulties, knowledge, and attainment of a superior life. The above five Gods were established by great spiritual leaders of ancient society (Rushis and even God in the form of various incarnations), and that is why we follow this practice. There is no need to discard the past and reinvent what has been already been handed over from Original God via His successors over millenniums.

kula dEvata (Presiding God/Goddess of Family)
It is important to know that although there are varying opinions as to which God/Goddess should be worshipped, generally it is accepted that kula dEvata should also be worshipped. Sometimes information as to who among the five Gods/Goddess is one’s kula dEvata is may be hard to establish, and so it has been accepted that worship of the five Gods/Goddesses may be conducted without knowing the family Presiding God/Goddess of family. Worship of the five Gods can be carried out as long as one is devoted and sincere. Worship of the Ultimate Benefactor or Supreme Being is not limited by lesser conditions. The purpose is to serve the Supreme Person, namely God.
GaMTa nAda (Bell Ringing)

Bell ringing produces the auspicious sound “OM” and symbolically drives away evil spirits and invites Gods. These are important acts and knowing the reasons for these acts makes them more effective. Achamana (taking water) and prANAYama (reciting /breathing with nose held closed by hand) are conducted in beginning of pUjA to purify the body and mind respectively before actual worship. The person should be clean before starting, and these are additional acts to complete the process of cleaning and setting the proper state of mind with concentration since worship of Supreme Person is a very significant activity.

maMTapa dhyAna (Meditating about the Altar)

In this step the devotee meditates about the pUjA maNTapa as being a sacred place with door keepers for the four directions. It is important to keep in mind that the Supreme Being is not an ordinary person, therefore the seat of worship to which He is being invited should be the focus of attention. The seat should be decorated.

One should think of maNTapa (altar) as the place where God is requested to be present as a guest for the pUjA; as a sacred, luxurious, and rich place with a golden seat decorated with diamonds, pearls, plants, and flowers.

dwAra pAlaka pUjA (Worship of Door Keepers)

The Supreme Being is greater than what one can imagine based on material experiences, and for every door there are door keepers on either side who should also be worshipped as we begin pUjA.

Guru paMkti namaskAra (Obeisance to Gurus/Spiritual Masters)

The original guru for everyone is the Supreme Being (Super-soul or BagavAn), and in the beginning one should pay respectful obeisance to gurus starting from the Supreme down to the current guru (in saMskrit it is called guru paraMpara). Even if the exact succession is unknown, this step should not be omitted. Guru lineage is usually related to gOtra (name of the first ancestor of a family’s lineage), usually one of the great Rushis like AMgiirasa, vishwAmitra, jamadagni, Gautama, BaradwAja or others.
Kalasha pUjA (Worshipping Holy Water)

A kalasha is a copper container which holds holy water made sacred by invocation of the holy rivers: gaMga, yamuna, gOdAvari, saraswati, narmada, siMdhu, and kAvEri. The presiding God is varuNa. The kalasha is also holy because brahma, viShNu, mahEshwara, and an additional ten Gods are represented.

Deepa pUjA (Worship of Lamp)

A deepa placed near the maMTapa is lighted to remove the darkness of ignorance. The light symbolizes an awakening of knowledge of the Supreme Being through meditation of scripture.

shaMKa pUjA (Worshipping Holy Conch-shell)

shaMKa’s significance lies in its relation with the ocean and Lord kRuShNa, who used it during the kurukshEtra war. The name of shaMKa used in the war is pAnchajanya. It is also worn by viShNu as an ornament indicative of holy sound. Holy rivers waters from the entire universe are considered present in the shaMKa. By worshipping shaMKa, one is remembering the powers of purified water called shaMKa teertha for success in pUjA and in life.

Atma pUjA (Worshipping Super-soul)

One’s body is a Temple of God. The God within, Super-soul, or paramAtma has to be worshipped, and this is the significance of Atma pUjA.

muKya saMkalpa (Resolution to Worship)

saMkalpa is the process of mentally deciding to conduct certain work. In this case, it is the pUjA of the Supreme Being along with accompanying Gods. When making the saMkalpa, the worshipper may sometimes refer to one’s physical location and family lineage for the purpose of defining who is doing the pUjA and why the pUjA (Purpose or goal) is being conducted, which is to please the Supreme Lord and is as follows:

“shrii paramEshwara preeyarthhaM”

(FOR THE PURPOSE OF PLEASING SUPREME CONTROLLER)

karAnyAsa (Touching body with hand)

This means “touching with hand” (kara =hand, nyAsa=touching), and refers to acknowledgement that the human body and soul originate from Supreme. All functions within and outside of the body are powered by Supreme Person. For example, autonomous operations of all the organs throughout the body are due to God, and in fact we cannot control any of them! In this step we awaken and establish His control over our body, mind and actions, and
acknowledge all actions are inspired by Him. Once we finish karAnyAsa we should constantly remind ourselves of this truth. An extremely significant realization indeed!!

peeThA pUjA (Worshipping Divine Seat)
For peeThA pUjA the seat should be imagined as befitting Supreme Being, as made from most opulent materials of gold, jewels and pearls and decorated with leaves and flowers. PeeThA pUjA also implies worship of Mother Earth and kUrma avatAra (tortoise incarnation) of viShNu since they support the existence as peeThas(seats). Supreme God is respectfully invited to be seated on the most beautiful seat specially prepared for Him. It is important to think this way although physically all opulence that the devotee thinks about may not be available. Supreme Being is complete in Himself, but for devotee the devotional service helps to develop personal relationship with Supreme.

navashakti pUjA (Worshipping Nine Powers of God)
This is the worship of God’s nine powers, representing nine forms of Nature (prakRuti).

AvAhana (INVOCATION/INVITATION)
Inviting Supreme Person to pUjA maNTapa and mUrtei(deity) forms (vigrahas) is done by chanting maMtra.

arGya (Offering respect with water on palm for hand wash)

arGya is the water used to offer respect to a guest on the palm of hand. In Indian culture this custom is observed in many occasions. For example, water is put on the hand of persons worthy of high respect such as braAhmaNa, bridegroom as demonstration of respect (satkAra). Such water is offered on palm.

mUla maMtra(Original maMtra) (also known as shaDaMganyAsapUrvaka mUlamaMtra uCCara )
This means recitation of original mantra such as OM namO nArAyaNAyA, OM namaH shivAya after touching six parts of body: head, two shoulders, heart, and two feet, to cover entire body.

prANa pratiShTa (Establishing Life)
prANa is life or the living essence, and in this context it is the Supreme Personality Himself. A devotee establishes the Supreme Being in the mUrtei by this protocol. Supreme God is invited and established in the statue forms methodically, and pUjA is directed to Him, not simply to a lifeless statue. We all know this process of establishing the Supreme in the statue
forms is conducted in all new temples before starting formal puJAnA of Deities. The mUrTi (vigraha) is thereby sacred.

paMcOpacAra puJAnA (Worshipping with five offerings)
This is a small puja with five offerings consisting of sandal paste, flowers, dhUpa/agarbatti, deepa, and naivEdya. After abhishEka (bathing, drying), Deity is dressed in a beautiful set of clothes and yajnopaveetam (sacred thread). The five step worship is conducted with offerings of sandalwood paste, akshata (rice with haldi and kumkum mixed), agarbathi, ghee lamp, naivEdya (food prepared especially for the Deity), and tAmBUla (pan). After each of these offerings, water is offered as Achamana for drinking and as prakshAlanaM for washing.

AvaraNa puJAnA (Worshipping surrounding Gods)
This step is sometimes omitted in daily worship. It is always carried out on special occasions. For instance during shree satya nArAyAna puJAnA, the presiding Gods/Goddess are in five circles around the main God shree satya nArAyAna beginning from closest to progressively outer circles are worshipped as part of puJAnA before main puJAnA is carried out.

dwAdasha nAma puJAnA (Worshipping by glorifying with twelve names)
God is glorified by chanting His twelve names (dwAdasha nAma). Sometimes one hundred and eight names (aShTOttara nAma) and even one thousand and eight names (sahasranAma) may be chanted depending upon the occasion. Usually daily puJAnA is carried out with twelve names of main God, viShNu. During shree satya nArAyAna puJAnA thousand and eight glorifying names of viShNu are chanted to please Him.

aMga puJAnA (Worshipping Supreme God’s Body)
Supreme Being is the most beautiful and The Source of all beauty there is! There are a number of devotional songs and shIOkaAs glorifying His eternal unlimited beauty, attractiveness, knowledge, power, opulence, renunciation, and so on. It is natural that one should worship His body, which is non-different from Him. Spiritual body parts of the Supreme however, unlike what we experience in material world, where everything has a beginning and an end, are eternal and beyond human imagination. Different parts of His body are simultaneously one and the same and different, and each has power beyond imagination. This is amply clear from Indian scriptures purANAs, shreemad BAgaVataM and Bagavad geeta. His body is not like ours. This knowledge is significant to properly realize Supreme Being.

patra puShpa puJAnA (Worship with leaves and flowers)
Devotee pays respect to Supreme God by offering various kinds of leaves (these leaves are usually found in India e.g. tulasi, bilva, Mango, mallika) and pleasant smelling flowers of
and various colors (e.g. rose, carnation, jasmine, sampika). tulasi is auspicious in puja for Lord kRushNa/viShNu. tulasi plant is traced to Goddess tulasi, a form of lakshmi, and one of His Beloved Devotees in the spiritual world. The names of the leaves and flowers are mentioned during puja. When flowers are not available, offering is carried out mentally. Offering is accompanied by chanting His names to glorify. It may be noted that, according to some authorities, some flowers are not recommended for some Gods and some are (e.g. no tulasi for gaNEsha).

shODashOpacAra puja (Worship of sixteen kinds)
This is a short puja with sixteen types of offerings. They are among those listed below:

1. dhyAna (meditation)
2. Avahana (Invocation/Invitation)
3. Asana (Seating)
4. pAdya (Water for washing feet)
5. arGya (Offering water to palm of hand)
6. Acamaneeya (offering perfume water like rose water to drink)
7. madhuparka (Offering sweet drink made from milk and honey)
8. snAna, abhisheka (Bathing)
9. punarAcamaNa (Offering drinking water again)
10. vastra and upaveeta (Offering dress and sacred thread)
11. ABaraNa (Offering jewelry)
12. gaMdha/sugaMdha (offering perfume sandal paste)
13. akshata (offering rice with haldi)
14. puShpa (Offering flowers)
15. dhUpa (offering perfume via burning incense)
16. deepa (Offering auspicious ghee lamp)
17. naivEdya (offering delicacies-food)
18. tAMbUlaM (offering paan)

19. NeerAjana (Offering camphor lamp)

20. maMtrapuShpa (offering flowers with chanting of maMtra describing God’s all pervading power and body)

21. pradakshiNa (circum ambulating prayer for forgiveness)

22. namaskAra (Whole body obeisance as full surrender)

23. prArthana (prayer)

Additional offerings may be conducted during temple worship and in more elaborate pUjA ceremonies. Some of these are: Catra (umbrella), cAmara (fan), vAhana (vehicle), nRutya (dance), geeta (singing), vAdya (instrumental music), and dakshinA (money).

The following verse mentions the sixteen offerings commonly used:

Asana vAhanaM pAdyaM arGyaM AcamaneeyamakaM
snAnaM vastrOpaveetaM cha gaMdha puShpaM tathaiva cha
dhUpaM deepam cha naivEdyaM pAneeyam AcamanaM tathA
tAMbUIOdvasanaM Ceti hi upachArastu shoDaShaH

aBishEka

This is the bathing ceremony of Deities while chanting shIOkas. Although God does not need any of our services, devotee hereby develops personal relationship of love with Him. The word aBisheEka can be broken into two parts: “aBitahH,” meaning ‘all over,’ and “sEchanaM,” meaning ‘wetting.’ Thus, the word aBisheEka means ‘bathing.’ Usually gaNEsha, shiva, and viShNu are offered this service. The Deities have to be placed such that the runoff liquids are collected to be distributed later as teertha (mercy of God). At minimum water and milk are used for aBishEka, although a mixture of ghee, yogurt, milk, sugar, and honey (known as paMcAmRuta/five nectars) can be used on certain occasions. Each ingredient has a special significance and benefit. Holy water from shaMKa is used as the final step. After aBishEka, Deities are dried and placed on their peeThas (seats).

Vastra (Dress)
Two pieces of beautiful clothing are offered to the Deities. In temples this action is carried out literally, whereas at home this is done by thinking of that action or sometimes with a symbolic piece of cloth.

*yajnopaveetaM*
*yajnopaveetaM*, thread used for spiritual purposes, is offered.

*gaMdhaM*
*sugaMdha*, pleasant sandalwood paste, is applied on the Deity as perfume.

*akshata*
*akshata* is placed over *sugaMdha* as makeup.

*naivEdya* (Offering food)
*naivEdya* is food that is worthy of being offered to Supreme, and the word originates from *samskRut* (“nivEdayaM”=offering). Importantly this refers to cooked rice (*annaM*) although it includes other products such as sweets, fruits, and milk. The offering should be sprayed with water while chanting the *gAyatri maMtra* to purify it and then offered to God.

*neerAjana* (Illuminating Deities for darshan (observation))
The word *neerajana* is made by combining the words: *nis* meaning “without leaving incomplete” and *rajana* meaning “Illuminating”. Sounding bell with left hand, camphor *Arati* is moved around by right hand to illuminate Deity, starting from His feet and moving in clockwise direction. Devotee observes and absorbs the beauty of each part of the Deity. The purpose is to have complete *darshan* of the Supreme Being in Deity form so that the image is impressed in the mind of devotee. Thereby devotee becomes purified. The procedure is also called *maMgaLa neerAjanaM* (auspicious illumination). Sometimes it is called *neerAnjanaM* meaning eliminating darkness.

*maMtrapuShpa* (Offering Flowers with chants of glories)
Flowers are offered to Deity after chanting one of several *maMtras* of glorification.

*prArthanA* (Prayer)
*prArthanA* literally means “request”. *prArthana* to Supreme Person is all powerful. It purifies the mind, intelligence and consciousness, empowering and enlivening worshipper. That
results in better health, material prosperity and spiritual well being. Effects are immediate and long lasting if conducted with sincerity, humility, and devotion.

**OMkAra (The Sound OM)**

The sound OM is an all powerful representation of the Supreme Being. It is declared by Lord kRuShNa in Bagavad geeta that this sound is Himself. This auspicious sound is chanted in the beginning of maMtras, prayers, and at the end of ceremonies.

**teertha (Holy liquid)**

teertha is holy water (liquid) from the feet of the pUjA Deity; a benediction/blessing from pUjA. Since it comes from Lord’s feet during aBishEka, it is powerful, can cure diseases, and can prevent untimely death provided the devotee has become pure and is sincere in one’s beliefs. shaMKa and kalasha holy waters are also considered teerTha.

**udwAsana (Sending off God)**

At the end of pUjA God is sent off to the place where He came from: one’s heart. One may meditate on the Supreme Abode in spiritual world. It should be remembered that Lord is all pervasive, all powerful and ever present in His un-manifested Form. During pUjA the devotee invites Him from his own heart to appear in the Deity, honors Him in many ways, and finally sends Him off like an honorable guest. Who is more honorable than the Supreme?

When carried out with concentration and sincerity, the disciplined process of pUjA is extremely rewarding and purifying.

Devotee should keep not only the pUjA maMTapa clean and godly, but also one’s heart because both are His Places of Residence!
4. pUjA vidhAna

(Procedure for Worship)

This chapter provides a simple guide for novice and expert alike for conducting pUjA properly.

The place of worship, whether home or not, must be clean, serene, and pleasant. It is preferred to assign a special room in one’s residence or a section of a room where the Deities’ maMTapa is kept. This location should be considered pure like temple. One invites the Supreme to grace this place of worship for accepting service in the form of pUjA. maMTapa is decorated with flowers, and Deities are placed. It is not necessary to decorate lavishly but with devotion and sincerity.

Materials required are:

1. Deity/mUrti/vigraha (statue or idol although photos can be used)
2. An oil burning India lamp (upright deepa)
3. A ghee burning wick lamp Arati deepa
4. An Arati deepa for camphor Arati
5. Sandalwood paste, Rice mixed with haldi (turmeric) called akshata, Flowers (optional)
6. Conch shell (shaMKa) preferred
7. Two metal cups for water (copper, silver, gold or stainless steel)
7. One or two metal plates (copper, silver, gold or stainless steel)
8. One or two small spoons (copper, silver, gold or stainless steel)
9. Agarbatti (perfume sticks/incense)

Note: In this chapter the sentences and words requiring oral recitation are shown in *Italicized bold fonts like these*. Translations and meaning of the mantras are in bracketed normal fonts. Sanskrit words are shown in **bold**.

shree rudra, vinAyaka, sUrya (Sun God), shakti, and viShNu (kRuShNa or nArAyaNa) are the five Gods and among them viShNu is Supreme, and others are accompanying Him.
Bell is rung to begin **pUjA**. Bell should also be sounded for **aBishEka**, Incense offering, **neerAjana**. Water should be offered at each of these occasions while saying “**AcamaneeeyaM samarpayAmi**”, “**AsanaM samarpayAmi**” etc..

At the end of **pUjA** conch-shell should be emptied and placed with the open side facing down.

Worshipping Goddesses **shakti** (lakshmi, gauri, durga, aMbika and others) **kuMkuM**(red vermillion) and **Haldi** are offered instead of Sandal paste. This may also be done during regular **pUjA**.

Flower offerings may be followed by chanting **shOkAs/prayers** before proceeding for **Arati**.

### 4.1 pUjA (arcana) PROCEDURE IN DETAIL

**Note:** Steps are marked numerically for facilitation.

#### 1. BEGINNNG

**OM namO BagavatE vAsudEvAya**

Sounding bell, chant:

**AgamArthAnaM tu dEvAnAm gamanArtham tu rakShasAm kuruVE GaMTAravaM tatra dEvatAhvAna IAMCanA**M
(Ringing bell to drive away evil spirits and to invite Gods)

**dEhO dEvAlaya prOktO dEva jeeva sadAshivaH tyajEdajnAna nirmAlyaM sOhaMBAvEna pUjayEt**
(Body is considered temple of God, therefore I am praying without any ego with complete purity)

**AjnAna timirAMDhasya jnAnAMjana shalAkayA cakShuruneelitaM yEna tasmai shree guruVE namaH**
(I am offering obeisance to my Guru/spiritual master who has removed my ignorance with the light of spiritual knowledge)

**shuklAMbaradharaM viShNuM shashivarNaM caturBujaM prasannavadonaM dhyAyEt sarva viGnOpashAMtayE**
I pray to Lord gaNEsha, who is four armed, snow white, all pervading and has pleasant face, by thinking of whom all obstacles are removed.

I salute gaNEsha, whom all demigods and Gods worship for removing all obstacles and who is the Lord of all gaNas)

dwArapAlA dEvatAB yO namaH
(I offer obeisance to the door keepers of the Supreme)

sarvEByO dEvEByO namaH
sarvAByO dEvatAByO namaH
AchArEByO namaH
sumuhUrtamastu
(Salutations to all Gods, Salutations to all Goddesses,

Salutations to my AcArYa(spiritual master), May the occasion be auspicious)

viShNO viShNO viShNOOrAjnayaa pravartamAnasya
Adya brahmaNaH dwiteeya parArdhE
(To one who works under the orders of viShNu, In original Brahma’s second latter half)

shree harEH shwEtavarAha kalpE vaivaswata manvaMtarE
(In vaivaswata manvaMtara(age) of shwEtavarAha kalpa of ViShNu/Hari)

kaliyugE pratham pAdE Barata(continent) KaMDE BAratavarShE(country)
(In kali yuga (age) in first quarter in (India) or wherever one happens to be)

shree (shAlivAhana /current) shakAbde (virOdhi/current) nAma saMvatsarasya
(Uththaraayane/current) shuBa ayana shubBa dine shuBa VAsare
(In virATa (name) samvatsara(year) at the auspicious time, day and month -here the time in age, year, month and star/nakshatra is mentioned. However it is suffice to mention “on this auspicious day and time” to keep it simple so that no errors/misquotes are made)

 EvaM guNa vishiShTayAm shuBa tithau (on this special time and day)

asmAkaM sakuTuMbAnam dharma artha kAma mOksha chaturvidha puruShArtha phala siddhyarthaM
(For success in my family’s dharma(spiritual), artha(material wealth), kAma(material desires), and mOksha(liberation) realizations)

shree paramEshwarapreethyartham (For the pleasure/love of the Supreme Being)

shree rudra vinAyaka sUrya shakti parivRuta shree maha viShNumuddishya
(For the pleasure of maha viShNu accompanied by shree rudra, vinAyaka, sUrya, and shakti)

yathA shakti dhyAna vAhana Adi shODaShOpacAra pUjA kArishye
(I am doing the pUjA to the best of my ability)

2. kalasha pUjA

athaH kalasha pUjA

Touching kalasha with right hand,

gamge ca yamune ca Eva gOdAvari saraswati

(Ganga, Yamuna, Godavari, and Saraswathi)

narmade simdhau kAvEri asmin jale sannidhiM kuru

(narmada, simdhu, and kAvEri river waters please be present in this kalasha)

kalasha dEvataByo namaH

(Obeisance to kalasha’s Presiding God)

gamdhau pushpamAla akshatAm samarpAyMi

(I am offering gamdh, flowers and akshata)

3. shaMKa pUjA

athaH shaMKa pUjA

(Now shaMKa pUjA)

yaM astraYaye phaT
(Let this shaMKa protect me from evil spirits)

OM

pAMcajanyAya vidmahE vAsudEvAya dheemahi

tannah shaMKaH pracOdayAt

(May the shaMKa called PANcajanya which was used by Lord kRuShNa in kurukshEtra inspire us)

4. Atma pUjA

OM AtmanE namaH

(Obeisance to Supreme Super-soul within me)

5. INVOCATION/INVITATION

athaH shODaShOpacAra pUjA

(Now the shODaShOpacAra pUjA-the sixteen offerings)

swAstha saMsthaM ajAM shuddhaM twAM Adya purushOttama

(You who reside in me, the First One and the Supreme Controller)

araNyAmiva havyAshaM mUrtyA AvAvahAmyahaM

(I am inviting You to appear in the Statue form like fire is in wood)

shree rudra vinAyaka sUrya shakti parivRuta mahA viShNavE namaH

(Obeisance to You with shree rudra vinaayaka sUrya and shakti)

sannihitO bhava

(Please be present here)

6. SEATING

AvAhayAmi| suvarNa ratna saMyuktaM shata sUrya samaprabhaM

(I am inviting You to be seated on seat made of gold and jewels, bright like hundred of suns,)
racitaM mauktikaiH divyaiH gRuhyatAM uttamaM AsanaM
(Please accept the pearl-decorated, most divinely opulent seat)

shree rudra vinAyaka sUrya shakti parivRuta mahAviShNavE namaH
(Obeisance to You with shree rudra vinAyaka sUrya and shakti)

AsanaM samarpayAmi
(I am offering You the seat)

7. pAdyaM
Offering water to feet,

gaMgAdi sarva teerthOByOH mayA prArthanAhRutaM
(This teertha prepared with prayers by me from the waters of gaMgA and other rivers.)

tOyam Etat suKa sparshaM pAdyArthaM pratigRuhyatAM
(Please accept this water for the pleasure of Your Feet)

pAdyaM samarpayAmi    (I am offering water for feet)

shree rudra vinAyaka sUrya shakti parivRuta mahAviShNavE namaH
(Obeisance to You with shree rudra vinAyaka sUrya and shakti )

8. arGyaM
Offering water for hand,

idaM hEmapAtra sthiraM tOyaM gRuhANArghaM namOstu tE
(Please accept the water from the golden container, Obeisance unto You)

Achamaneeeyam samarpayAmi
(I am offering water for hand)

9. aBiShEka

athaH malAkarshaNa snAnam karishyE
(Now I will be giving the bath)

ApOhisHTA mayO BuvaH tAna UrjE dadhAtana mahEroNAya chakshasE
yovaH shivatamO rasaH| tasya BAJayatEhanaH
ushateeriva mAтарaH| tasmA araMgamAmavaH
yasya kshayAya jinvathAH ApO janayatAnaH
malAkarshaNa snAnam samarpayAmi
(Just as water cleanses everything, meditation and service of the Lord cleanses the hearts and minds of devotees. I am offering the cleansing bath aBишEка with holy water)

athaH abhishEkaH/ (Now the abhishEka/bath)

To start aBишEка, pray to Lord Shiva as follows:

sadyOjAtaM prapadyAmi sadyOjAtAyA vai namO namaH
bhavE bhavE nAtibhavE bhavaswamAm bhavOdBavAyA namO namaH
vAmadEvAyA namaH jEShTAyA namaH
shrEShTAyA namaH rudrAyA namaH kAlAyA namaH kAla vikaraNAyA namaH
balAyA namaH bala pramathanAyA namaH
sarvabhUtadamanAyA nama manONmanAyA namaH

OM aGOrEByO GOra GOra tarEByaH
sarvEByAyA sarvasharvEByO namastE astu rudra rUpEByaH
tatpuruShAyA vidmahE mahAdEvAyA dheemahi
tannO rudra prachODayAt

IshAnaH sarva vidyAnAm IshwaraH sarva BUtAnAM
brahmAdi pati brAhmaNOdhipati brahma shivO mE astu sadAshivaM
(I pray to Lord Mahadeva who has conquered death, who is the destroyer of the universe, who has a blue neck and who gives happiness to all.)

shree rudra vinAyaka sUrya shakti parivRuta mahAviShNavE namaH
(Obeisance to viShNu with shree rudra vinAyaka sUrya and shakti )

aBишEка snAnaM samarpayAmi
(I am offering abhishEka)

Then do aBишEка starting from gaNEша, then shiva and lastly nArAyaNa as follows:

Place the Deity in clean container, pour water and then other special liquids (amRутаM) like milk, ghee, curd, honey, fruit juice, etc., whatever is available from among these, and finally with water.

During aBишEка, chant,
“OM gaNEshaAya namO/” for gaNEша,

“OM namaH shivAya” for shiva,

And
“OM namo nArAyanAya” for viShNu/nArAyaNa.

10. DRESSING

After drying with clean cloth, dress up the Deities mentally or preferably by offering a small thread or piece of cloth or coin as a substitute.

Chant the following during dressing:

nAna varNa vicitrADyam mRudulAM ca manOharaM
vastraM gRuhANa kaushEyaM upavastra samanvitaM

(Soft, colorful and attractive clothes in two pieces, one for upper body and another for lower parts, please accept these clothing)

shree rudra vinAyaka sUrya shakti parivRuta mahA viShNavE namaH
(Obeisance to ViShNu with shree rudra vinAyaka sUrya and shakti )

vastrayugmaM samarpayAmi
(I am offering two pieces of clothing)

11. yajnOpaveetaM

Chant as follows while offering sacred thread:

yajnOpaveetaM paramaM pavitraM prajApatEryat sahajaM purastAt
(The yajnOpaveeta is pure and comes from ancient Rushis)

AyushyamagraM pratimuMca shuBraM yajnOpaveetaM balamastu tEjaH
(It enhances duration of life, strength, and purity of mind and body by being used as the instrument for japa (meditating on God-His names, and powers) and prayers-maMtras are chanted by holding yajnOpaveeta by brAhmaNAS)

yajnOpaveetaM saparpayAmi
(I am offering the yajnOpaveeta)

AcamanaM samarpayAmi
(I am offering water)
12. swarNABaraNaM

IdaM ca hEmABaraNaM muktAvidruma BUshitaM

bhaktyA dattaM mayA tuByaM sweekrtyAlaMkuru praBO

(Please accept the golden ornament with pearls, which is being offered by me with devotion)

shree rudra vinAyaka sUrya shakti parivRuta maha viShNavE namaH

(Obeisance to You with shree rudra vinAyaka Suurya and shakti )

swarNABaraNaM samarpayAmi

(I am offering golden ornament)

13. gaMdha

rOcanAgaru karpUra kasthUri kuMkuMANvitaM malayAcala saMBUtAM

camdanaM pratigRuhyatAM

(Please accept camphor and kastUri mixed sandalwood paste with pleasant smell)

shree rudra vinAyaka sUrya shakti parivRuta maha viShNavE namaH

(Obeisance to You with shree rudra vinAyaka sUrya and shakti )

gaMdhaM samarpayAmi

(I am offering sugaMdha or sandalwood paste)

14. akshata

gaMdhasyOpari alankArArthaM akshatAm dhArayAmi

(I am applying akshata over the sandalwood paste for decoration)

sugaMdheeni vicitRANi mAlAtyAdini saMprati ramyANi pushpANi sweekurusva BoH

(Please accept beautiful flowers gathered from the garden)
shree rudra vinAyaka sUrya shakti parivRuta mahaA vishNave namaH

(Obeisance to You with shree rudra vinAyaka sUrya and shakti)

15. puShpa

puShpANi samarpayAmI I

(I am offering flowers)

16. RECITATION

Now “Name shlokas” like sahasranAma (thousand names), dwAdasha nAma (twelve names), and others may be chanted

After chanting the “Name shlokas” offer dhUpa:

17. dhUpa

vanaspatirOtpannO gaMdhaDyo dhUpa uttamaH

(The best perfume from forest is gaMdha dhUpa/sandalwood stick)

AGrEyaH Sarva dEvAnaM dhUpOyaM pratigRuhyatAM

(please accept this which is being offered for Your pleasure)

shree rudra vinAyaka sUrya shakti parivRuta mahA vishNave namaH

(Obeisance to You with shree rudra vinAyaka sUrya and shakti)

dhUpAM AGrEpayAmI

(I am offering dhUpa/incense)

18. deepa arati

Offer deepa Arati:
sAjyaM trivarti saMyuktaM vahninA yOjitaM mayA gRuhaNa maMgaLaM deepaM

trailOkya timirApaH

(Please accept the auspicious Arati prepared with three threads and ghee, and enlighten the three worlds)

shree rudra vinAyaka sUrya shakti parivRuta mahA vishNave namaH

(Obeisance to You with shree rudra vinAyaka sUrya and shakti )

Ringing bell,

deepaM darshayAMi

(I am offering the deepa arati)

19. naivEdya

Offer naivEdya :

OM BuH BuvaH suvaha tat savitur varaNyA anBARGO dEvasya dheemahi dhiyo yonaH pracOdayaM

(Oh Supreme, You who pervade the three worlds and enliven all, please enliven and inspire me!)

shree rudra vinAyaka sUrya shakti parivRuta mahA vishNave namaH

(Obeisance to You with shree rudra vinAyaka sUrya and shakti )

idaM annaM mahA havir naivEdyaM nivEdyaM

(I am offering naivedya-One can mention names of items being offered)

OM amRuTa pastaraNamasi swAha

(Immortal Lord! You Be The Covering for the food -You are my Protector)

OM prANAYa swAha

OM apAnAYa swAha

OM vyAnAYa swAha
**OM udAnAya swAoha**

**OM samAnAya swAoha**

(Offering for the vital breaths which are prANa- the principal breath, apAna -- responsible for excretory activity, samAna -- responsible for digestive activity, vyAna -- responsible for circulatory activity, udAna -- respiratory activity, respectively)

idaM naivEdyaM parigRuhyatAm  OM OM OM I tRuptirastu

(Please accept this naivEdya, and be pleased. OM OM OM)

amRutApidAnamasi swAha

(Supreme Lord! You are the Cover of nectar on this food to protect me)

pArshwa dEvatAByo namaH tRuptirastu

(I offer obeisance to other Gods. May They be satisfied!)

Place some rice on plate for them.

**hasta prakshAlanaM samarpayAmi**

(I am offering water for hand wash)

shuddhAcamanaM samarpayAmi  phalam samarpayAmi

(I am offering pure water and fruits)

pUgeephala samAyuktaM tAMBulaM parigRuhyatAM

(I am offering tAMBulaM/paan)

shree rudra vinAyaka sUrya shakti parivRuta mahA vishNave namaH

(Obeisance to You with shree rudra vinaayaka sUrya and shakti )

tAMBulaM samarpayAmi

(I am offering tAMBulaM/paan)

20. neerAjanaM
Camphor Lamp Offering:

\[ \text{ataH maMgala neerAjanaM} \]

\[ \text{OM vishwatO chakshuruta \ vishwatO mukhO \ vishwatO hasta uta vishwataswAt} \]

(Oh Almighty with faces, eyes and hands all over the universe)

\[ \text{saM bAhuByAM namati saMpatatryairdyAva pRutvee jana dEva ekaH} \]

(with thousands of arms, benefactor of all three kinds of wealth, the only One Supreme God of the entire Universe)

Ringing the bell,

\[ \text{shree rudra vinAyaka sUrya shakti parivRuta maha\text{a vishNave namaH}} \]

(Obeisance to You with shree rudra vinAyaka sUya and shakti)

\[ \text{maMgala neerAjanaM samaparpayAmi} \]

(I am offering the auspicious camphor lamp)

21. maMtrapuShpa

Standing up with flowers and akshata in joined palms,

\[ \text{yo vedAdau swaraH prOktO vEdAMte cha pratiShTitaH} \]

(One Who sounded the first word and Who is situated in vEdAnta, the spiritual knowledge)

\[ \text{tasya prakRuti leenasya yaH paraH sa mahEshwaraH} \]

(Who is pervading all nature and is the Supreme Controller)

\[ \text{shree rudra vinAyaka sUrya shakti parivRuta maha\text{a vishNave namaH}} \]

(Obeisance to You with shree rudra vinAyaka sUrya and shakti)

\[ \text{maMtrapushpaM samarpayAmi} \]

(I am offering flowers with mantra)
22. namaskAra

Standing up,

namOstu anaMtAya sahasra mUrtye sahasrAkshi shirOru bAhavE

(Obeisance to You, the Infinite one, of thousands of forms, eyes, and arms,)

sahasra nAmE purushAya shAshwatE sahasra kOTi yuga dhArariNE namaH

(with thousands of names, the Eternal one, the One who bears millions of ages)

shree rudra vinAyaka sUrya shakti parivRuta mahA vishNave namaH

(Obeisance to You with shree rudra vinAyaka sUrya and shakti)

Now offer obeisance lying flat and straight on ground on chest and stomach, and then stand up (May also be combined with pradakshiNa namaskAra)

23. prasannArGya

Sitting down,

OM nArAyaNAyaH vidmahE vAsudEvAya dheemahi

(Om! The power of nArAyaNa and vAsudeva)

tannO viShNuH pracOdayAt

(that power of Vishnu inspire and strengthen us)

prasannArGyaM samarpayAmi

(I am offering water for Your pleasure)

24. REPEAT pUjA
punaH pUjAM karishyE

(I am doing pUjA again)

AvAhita dEvatAByO namaH

(Obeisance to Invited Gods)

dhyAna vAhanAdi sarvOpacAra dEvOpacAra pUjAM samarpayAmi

(I am offering meditation, vehicle and all kinds of Services fit for God)

Catra cAmarAdi rAjoOpacAra dEvOpacAra pUjAM samarpayAmi

(Offering umbrella, fan , and royal services to You)

25. PRAYER for FORGIVENESS

Offering some water,

yasya smRutya ca nAmOktya ca tapaH pUjAdi kriyAdiShu

(By whose names, worship and service,)

nyUnaM sampUrNaM taM YAMti sadyO vaMdE taM achyutaM

(all deficiencies are removed to that achyuta/kRuShNa I offer obeisance)

OM achyutAya namaH

(Obeisance to achyuta/The Infallible One)

Om anantAya namaH I

(Obeisance to ananta/The Infinite One)

OM gOviMdaAya namaH

(Obeisance to gOviMda/ The One Source of all Happiness)

26. gOtrAbhivAdana
27. INVITING GOD INTO HEART

Offer obeisance with hands, and

dEva dEva jagannAtha hRudayE mama nirmalE

yAgA dEshAt samAgatya nivAsaM kuru leelayA

hRutpadma karNikA madhyE dEvyA saha mahEshwara

provishatwaM mahAdEva sarvaiH AvaraNahai saha

(Oh, Supreme God of the universe, Please come along with lakshmi dEvi, and accompanying Gods and Goddesses from the seat and stay in my pure heart and mind)

Thus the supreme is invited back to one’s heart after the pUjA.

anEna dEvatA arcana karmaNAM BagavAn sarvAtmakaH shree paramEshwara preetyarthaam

Iti

(Thus I complete the pUjA of The Supreme God for His love/pleasure, who is residing in everyone’s heart)

And let some water onto plate.
28. TAKING teertha

Sprinkle *tuLasi* or *aBiShEka* water on the *naivEdya* and/or *teertha*, and then take *teertha* after chanting as follows:

\[ akAla \ mRutyu \ haraNam \ sarva \ vyAdhi \ nivAraNam \]
\[ sarva \ duritOpashamanam \ hari \ (or \ viShNu) \ pAdOdakaM \ shuBaM \]

(The teertha from the feet of *ViShNu* removes untimely death, cures all diseases. And cures all troubles)

After the worshipper takes *teertha*, it is offered to others present.

29. END

Finally, end the *pujA* as follows:

\[ AMgeerasa \ (the \ devotee’s \ gothra) \ gOtrOtpanna \ gOviNda \ sharma(\ \text{devotee name}) \ ahaM \ asmi \ aBivAdayEt \]

(\text{I, gOviMda sharma, born in AMgeerasa gOtra, offer obeisance})

Do *Acamana* twice, and ring the bell at the end.

Note: A personal prayer of the worshipper’s choice may be done at this time such as:

“Oh Lord, Please forgive my shortcomings and bless me with good health, wealth and happiness, and help me become your devotee”.

\[ OM \ namO \ bhagavatE \ vAsudEvAya \]
Following notes are for the benefit of those who may not be able to conduct full pUjA as described above and provides simplified steps.

1. If one finds it difficult to do the complete pUjA as described, one should light the lamp, clean maMTapa/altar, decorate with available flowers, light the incense and offer the entire flat body obeisance to Supreme (daNDavat sASHTAMga namaskAra). MaMtras should be recited in short form as follows:

   \textit{shree rudra vinAyaka sUrya shakti parivRuta mahaa vishNave namaH}

   Sometimes one simply can say “\textit{shree mahA viShNavE namaH}”.

2. If step 1 is impossible, one can sit still and chant maMtras, called mAnasa (meditational) pUjA”.

   3. If step 2 is impossible also, offer the entire flat body obeisance to Supreme (daNDavat sAShTAMga namaskAra). This minimum offering should be conducted without exception.
6.2 References

1. “Panchaayatana Puuje”, Mitturu Purohita Shankaranaraayana Bhatta, P.O.Idkidu, Karnataka, India 574220

2. “Smkshipta Dhaarmika Vidhih”, Published by Shri Akhila Havyaka Mahasabha(Regd),101, 11th Cross Road, 8th Main, Malleshwaram, Bangalore- 560003
I, Thirumaleshwara Bhat Alangar am from a traditional Havyaka family from Alangar, Vittal, DK, Karnataka, India. Raised in the rural agriculture based Brahmin culture and son of Govinda Bhat and Lakshmi Amma, I completed early education in Vittal, and then after a year in St. Aloysius College, Mangalore, studied Engineering at Indian Institute of Technology, Bombay. After graduating with B.Tech. I left for Canada and earned MS from University of Alberta, and then PhD at Rensselaer Polytechnic Institute, USA. I spent most of my professional career at General Electric in the materials engineering field.

I live in USA with my wife Mukambika and have two children Govind and Geeta. I visit India whenever possible. My interest in Indian religion was cultivated from early life, and later became deeper after coming into contact with ISKCON.

I write as a hobby and this book is written out of special interest in my roots and to be a guide for the new Havyaka generation growing up in modern culture where exposure to Indian way of life especially the spiritual part of it is minimal.

I may be reached at email address “alangars@yahoo.com”.

Greer
South Carolina, USA