

Simple Deepavali Pujan

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

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

Most important is the *Amavashya* (15th day of the dark fortnight). It is celebrated at night by lighting rows and rows of lamps to drive away the darkness. This is the day when Goddess Maha Lakshmi is worshiped. The darkness, which symbolizes ignorance and leads to desires, anger, greed and violence is removed by lighting the lamp of wisdom and worshiping Goddess Maha Lakshmi, who is the giver of wisdom, wealth, peace and prosperity.

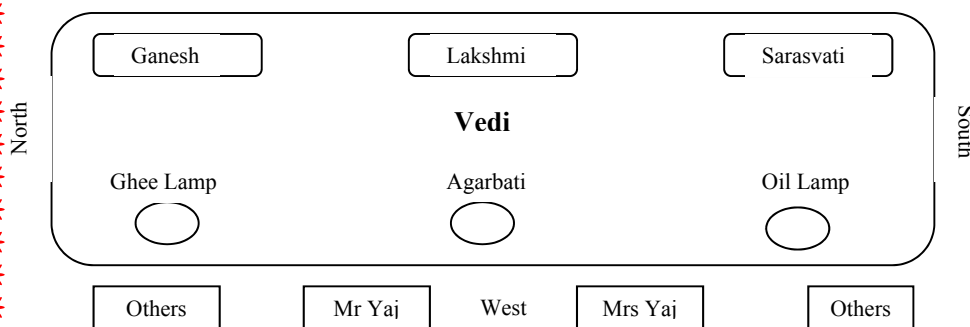
So let us all worship Maha Lakshmi for prosperity, Lord Ganesha for success, and Goddess Sarasvati for pure knowledge.

Pujan-vidhi.

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

Simple lay out of the Mundapam

East



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

Om Gan Ganapataye Namah!

Om Hrim Maha Lakshmiye Namah!

Om Aim Sarasvatiye Namah!

For Lord Ganesha;

For Goddess Maha Lakshmi;

For Goddess Sarasvati.

Aachman:-

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

Chandan:-

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

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

Panchamrit:-

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

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

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

Naivedhya Bhoga: –

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

Fruits: –

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

Dravya dakhshina:-

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

Arati and pradikshina :-

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

Simple Lakshmi Ganesh puja Samagri.

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

AARTI SHRI LAKSHMI JI KI

Om Jai Lakshmi Mata, (Maiya) Jai Lakshmi Mata,
Tumko Nishdin Sewat, Har Vishnu Vidhata (Tek).

- (1) Brahmani Rudrani Kamla, Tu Hi Hai Jagmata,,
Surya Chandrama Dhyavat, Narad Rishi Gata. Om Jai ...
- (2) Durga Roop Niranjana, Sukh Sampati Data,
Jo Koi Tumko Dhyavat, Ridhi Sidhi Dhan Pata Om Jai ...
- (3) Tu Hi Hai Patal Basanti Tu Hi Hai Shubh Data,
Karm-Prabhav Prakashak, Bhavnidhi Se Trata. Om Jai ...
- (4) Jis Ghar me tum rahati sab sadgun aataa,
Sab Sambhav Ho Jata, Man Nahi Ghabrata. Om Jai ...
- (5) Tum Bin Yagya Na Hove, Vastra Na Koi Pata,
Khan Pan Ko Vaibhav, Sab Tumse Aata. Om Jai ...
- (6) Shubh Gun Sunder, mandir Kshir Nidhi Jata,
Ratna Chaturdash Tum Bin, Koi Nahin Pata. Om Jai ...
- (7) Maha Lakshmi Ji Ki arati, Jo Koi jan Gata,
Ur Anand samata, Pap Utar Jata. Om Jai ...

1. JAY GANESH JAY GANESH JAY GANESH DEVA,
MAATAA JAAKI PAARVATI PITA MAHADEVAA. JAY GANESH ---
2. EK DANT DAYAAVANT CHAAR BHUJAA DHAARI,
MASTAK SINDUR SOHE MUSE KI SAVAARI. JAY GANESH ---
3. PAAN CHADHE PUSHPA 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 ---

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 VRIDHASHRAVAAH

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

Deep Poojan.

Deepo jyotih param Bramha, deep jyotir janaardhana.
Deepo hartu me paapam, deep jyotir namo astute.

Ghanti Poojan.

Aagmaartham tu Devaanaam, gamnaartham cha rakshaam.
Sarva bhoot hitaathaay ghantaa naadamkaromyaham.

Shankh Poojan.

Prithivyaam yaani teerthaani, sthaavraani charaani cha
Tani tirthani shankhe asmin vishantu Brahma shasanat.
Tvam pura saagrotpanno Vishnunaa vighritah kare.
Nirmitah sarva devaishcha paanchjanya namo astute.

Kalash Poojan.

KALSHASYA MUKHE VISHNUH, KANTHE RUDRAH SAMAASHRITAAH.
MULETVASYA STHITO BRAHMA, MADHYE MAATRIGANAA SMRITAAH.
KUKSHOU TU SAGRAAH SARVE, SAPTA DVIIPAA BASUNDHRAA,
RIG VEDO ATH YAJURVEDAAH, SAAMVEDOH HYATHARVANAH.
ANGAESHCHA SAHITAH SARVE, KALASHAM TU SAMAASHRITAAH,
AAYAANTU DEVA-POOJARTHAM, DURITA KSHAYA KAARKAH.

Step by step puja of Panchdev

Step 1: Dhyaana and Aavaahan:

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

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

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

Ganesh Ji ka dhyan:

VIGNESHVARAYA VARDAYA SURAPRIYAYA, LAMBODARAYA SAKALAY JAGADHITAAYA,
NAGAANANAYA SHRUTI YAGYA-VIBHUSHITAYA, GAURI SUTAYA GANA NATHA NAMO
NAMASTE. *Dhyanarthe Akshat- pushpaani samarpayaami.*
Om Shri Gan Nathaya namah.

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

*Om Bhur Bhuvah Svah, Siddhi Buddhi sahitaya maha
Ganadhi pataye namah. Ganpatim avahayami, Sthapayami, Pujayami,
Namaskaromi cha, Akshatan samarpayami.*

Invocation to Goddess LAKSHMI JI

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

Meaning:

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

Invocation to Goddess SARASWATI JI

SARASVATI NAMASTUBHYAM VARADE KAAMA RUPINI .
VIDYAARAMBHAM KARISHHYAAMI SIDDHIRBHAVATU ME SADA.

Meaning:

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

Invocation of other Deities (Anya Devtaon ka Avahan)

AGACCHANTU SURA SHRESTHAH, STHANECHATRA STHIRO BHAVA,
YAVAT POOJAM KARISHYAMI SANNIDHYAM KURU SARVADA.
Om Maha Lakshmi, Maha Saraswati, Maha Ganapatibhyo namah.
Dhyanarthe pushpanjalim samarpayami.

Step 2 - Aasana:

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

ANEKA RATNA SANYUKTAM NANAMANI GANANVITAM,

IDAM HEMA-MAYAM DIVYAM-AASANAM PRATIGRIHYATAM.

Om Maha Lakshmi, Maha Saraswati, Maha Ganapatibhyo namah.

Aasanarthe pushpani samarpayami.

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

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

GANGADI SARVA TIRTHEBHYO ANITAM TOYMUUTTAMAM,

PADHYARTHAM TE PRADASYAMI GRIHAN PARMESHVARA.

Om Maha Lakshmi, Maha Saraswati, Maha Ganapatibhyo namah.

Padhyoh padyam samarpayami.

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

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

GANDH PUSHPAKSHTAIR-YUKTAM ARGHYAM SAMPADITAM MAYA,

GRIHAN PANCH DEVATVAM PRASANNA BHAVA SARVADA

Om Maha Lakshmi, Maha Saraswati, Maha Ganapatibhyo namah.

Hastyoh arghyam samarpayami.

Step 5: Achamanya and Madhuparka:

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

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

KARPUREN SUGANDHEN VASITAM SVADU SHEETALAM,

TOYAM ACHMANIYARTHAM GRIHAN PARMESHVARA.

Om Maha Lakshmi, Maha Saraswati, Maha Ganapatibhyo namah.

Hastyoh arghyam samarpayami.

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

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

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

MANDAKINYASTU YADVARI SARVA PAAP-HARAM SHUBHAM,

TADIDAM KALPITAM DEV SNANARTHAM PRATIGRIHYATAM.

Om Maha Lakshmi, Maha Saraswati, Maha Ganapatibhyo namah.

Snanartham jalam samarpayami.

Panchamrit Snan:

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

PAYO DADHI GHRITAM CHAIVA MADHUM CHA SHARKARANVITAM,

PANCHAMRITAM MAYAA- NITAM SNANARTHAM PRATIGRIHYATAM.

Om Maha Lakshmi, Maha Saraswati, Maha Ganapatibhyo namah.

Panchamrit Snanam samarpayami

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

MALYACHAL SAMBHUTAM CHANDANAGURU -MISHRITAM,

SALILAM DEV DEVESH GANDHOYAM PRATIGRIHYATAM.

Om Maha Lakshmi, Maha Saraswati, Maha Ganapatibhyo namah.

Gandhotak Snanam samarpayami.

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

SHUDDHAM YAT SALILAM DIVYAM GANGAJAL SAMAM SMRITAM,

SAMARPITAM MAYA BHAKTYA SNANARTHAM PRATIGRIHYATAM.

Om Maha Lakshmi, Maha Saraswati, Maha Ganapatibhyo namah.

Suddhodak Snanam samarpayami.

Step 7: Vastra:

Offering of dress including an upper garment.

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

SHEET VATOSHNA SANTRANAM LAJJAYA RAKSHANAMPARAM

DEHALANKARANAM VASTRAMATAH SHANTIM PRAYACCHAME.

Om Maha Lakshmi, Maha Saraswati, Maha Ganapatibhyo namah.

Vastram samarpayami.

Step 8: Gandha:

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

SHRI KHAND CHANDANAM DIVYAM GANDHADYAM SUMANOHARAM,

VILEPANAM SUR SHRESHTHA, CHANDANAM PRATIGRIHYATAM.

Om Maha Lakshmi, Maha Saraswati, Maha Ganapatibhyo namah.

Gandhanu lepanam samarpayami.

Sindur:

SINDURA MARUNABHASAM JAPA KUSUM SANNIBHAM,

ARPITAM TE MAYA BHAKTYA PRASEED PARMESHVARA.

Om Maha Lakshmi, Maha Saraswati, Maha Ganapatibhyo namah.

Sinduram samarpayami.

Rice:

AKSHTASHCHA SURSHRESHTHA KUMKUMAKTAH SUSHOBHITA,

MAYA NIVEDITA BHAKTYA GRIHAN PARMESHVARA.

Om Maha Lakshmi, Maha Saraswati, Maha Ganapatibhyo namah.

Akshatan samarpayami.

Step 9: Aabharana:

Offering of ornaments made of Gold / Silver / Stones etc.

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

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

MALYADINI SUGANDHINI MALATYADINI BHAKTITAH,

MAYA HRITANI PUSHPANI PUJARTHAM PRATI GRIHYATAM.

Om Maha Lakshmi, Maha Saraswati, Maha Ganapatibhyo namah.

Pushpani pushpa malam samarpayami.

Step 11: Archanaa:

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

Step 12: Dhoop:

Then offer an incense stick.

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

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

VANASPATI RASODBHUTO GANDADHYO GANDH UTTAMAH,

AAGHREYAH SARV DEVANAM DHOOPYAM PRATIGRIHYATAM.

Om Maha Lakshmi, Maha Saraswati, Maha Ganapatibhyo namah.

Dhoopam aghrapayami.

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

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

SAJYAM CHA VARTI SANYUKTAM VANHINA YOJITAM MAYA,

DEEPAM GRIHAN DEVESH TRAILOKYA TIMIRAPAHAM.

Om Maha Lakshmi, Maha Saraswati, Maha Ganapatibhyo namah.

Deepam darshayami.

Wash your hands, Hrishikeshaye namah,

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

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

SHARKHARA KHAND KHADYANI DADHI KSHEER GHRITANI CHA,

AHARANAM BHAKSHYA BHOJYAM CHA NAIVEDYAM PRATIGRIHATAM.

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

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

Aachman:

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

Madhye achmaniyam jalam uttaraposhanam cha samarpayami.

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

Ritu phal:

IDAM PHALAM MAYA DEVA STHAPITAM PURATASTAVA,

TEN ME SAPHALA-VAPTIRBHAVET JANMANI JANMANI.

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

Taamboola:

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

POONGIPHALAM MAHADIVYAM NAGVALLI DALAIRYUTAM,

ELA LAWANG SAMYUKTAM TAMBOOLAM PRATIGRIHYATAM.

Om Maha Lakshmi, Maha Saraswati, Maha Ganapatibhyo namah.

Mukh suddhyarthe tamboolam samarpayami

Dakshina:

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

DAKSHINA HEM SAHITAM YATHA SHAKTI SAMARPITA,

ANANT PHALDAMENAM GRIHAN PARMESHVARA.

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

Step 15: Aarti:

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

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

Step 16: Pradakshinaa and Pushpaanjali:

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

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

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

Pushpa; means flower.

Mantrapushpa: As mentioned in Narayana Sukta, our heart is represented by a lotus bud. The act of offering the lotus- like heart (that has been sanctified by reciting the potent Mantras within one's mind) to The Supreme Being.

Anena asmabhi kritena poojanena Maha Lakshmi, Maha Saraswati, Maha

Ganapati Devta santushtah vardah shantidah bhavantu.

Useful links

<http://www.hinduheritage.org.au/>

<http://hinducouncil.com.au/>

<http://www.hinduheritage.org.au/faqs.html>

<https://www.mypanchang.com/simplelaksh mipuja.pdf>

<http://hindijyotish.com/vedic-astrology/diwali-puja-vidhi-in-hindi.html>