

# Introduction to ganesha home puja

One could say that the Hindu form of home worship, known as puja, is unique in all the world. Quite fittingly, it arises from the magnanimous spirit of hospitality that Hindu people are famous for. All guests are received and treated as God in the Hindu home, and God is no exception. During this daily morning rite, family members gather in their well-appointed shrine room to honor God as their royal guest. They receive Him warmly, offer a seat, serve water to quench His thirst, bathe and dress Him in beautiful clothes, burn the finest incense for His enjoyment, honor Him with light and flowers and feed Him a sumptuous meal. It is an intimate, personal interaction with God. Throughout the puja, the officiant chants sweetly to the Deity in Sanskrit, describing these kindly acts and beseeching His blessings. Finally, he thanks the Deity for His presence, bids Him farewell and humbly apologizes for any errors he may have committed. It is a ritual performed daily in millions of homes. In a sense, each Hindu has a private temple right in the home, and invites God to abide there, close to the family. Mystically, it keeps open the channels to the superconscious, divine areas of the inner worlds, bringing peace, health, prosperity and happiness to family members. Intellectually, it keeps religious beliefs strong. Emotionally, it cultivates a burgeoning love of God, known as bhakti. ¶ Puja literally means “worship, adoration.” Home puja is a personal version of the public puja performed in temples by priests. The forms of puja vary widely between Hinduism’s four main denominations and its hundreds of lineages, but all puja finds its basis in sixteen offerings, *shodasha upachara*. These also vary somewhat, depending on the scriptural source that is followed, but one popular list is the following: 1) Āvāhanam, invoking; 2) Āsanam, offering a seat; 3) Pādyam, offering water for cleansing feet; 4) Argyam, offering water for cleansing the palms; 5) Āchamanīyam, sipping water; 6) Snānam, ceremonial bath; 7) Vastram, offering vestments; 8) Yajñopavītam, offering sacred thread; 9) Chandanam, offering sandalwood paste; 10) Pushpam, offering flowers; 11) Dhūpam, burning incense; 12) Dipam, waving lighted camphor; 13) Naivedyam, offering food; 14) Añjali, praying with folded hands; 15) Pradakshinā, circumambulation; 16) Udvasanam, farewell. Lord Ganesha is the God honored and worshiped by all Hindus, so here we present a puja for this universally beloved, boon-giving Lord of Beginnings and Ruler of Obstacles, which can be performed by anyone, young and old, Hindu or non-Hindu, Vaishnava or Shakta, Saiva or Smarta. It is Lord Ganesha who bridges all distinctions and unifies all peoples, and it is through His worship that we ultimately come to know all the other Gods.

## Puja instructions

In performing the puja, preparation is of utmost importance—gathering flowers, cleaning the altar and puja tray, making ready the oil lamps and preparing the fruit and/or cooked food offering. It is common to chant a Ganesha mantra or softly sing devotional songs while performing these tasks. This quiets the mind and brings one’s awareness close to Him. Indeed, all this preparation is an integral part of worship.

As you see in the photos, there are a number of traditional implements needed for the puja, such as a metal tray, holy water cups and spoons, ghee lamp, camphor lamp, as well as puja supplies, like holy ash and sandalwood paste. These are now available at Indian grocery stores, and online at [www.minimela.com](http://www.minimela.com). If you need help with setting up an altar, one source of information is our four-page HINDUISM TODAY Educational Insight called “Hindu Home Sanctuary,” available at: [www.himalayanacademy.com/resources/pamphlets/homeshrine/](http://www.himalayanacademy.com/resources/pamphlets/homeshrine/)

Before beginning the puja, check the altar to make sure all necessary articles are there, so that you don’t have to interrupt the flow of puja to get a missing item. Arrange all the items the same way for each puja so you can reach automatically when needed, with those most frequently used closest at hand.

Hold the attitude that, as *pujari*, you are a servant of the Gods, a channel for the spiritual energies. Only thoughts of God are on your mind as you perform puja, thus enhancing the outpouring of divine blessings. Tradition provides a caution: you should never perform puja during or within 31 days of experiencing severe anger or other deep emotional upset, but it is all

right to attend. Also, puja is not performed or attended by women during their menses, or by anyone who has a wound that is bleeding. Puja is a yoga, or link, between this and inner worlds. Therefore, you must be at your best in mood and emotion to assist in making this connection. Before performing puja, you should be freshly dressed, clean and undistracted by daily concerns. Having bathed beforehand, enter the shrine room and prostrate.

The form of prostration differs for men and women. Men perform “eight-limbed obeisance,” *ashtanga pranama*, a fully prone pose in which hands, chest, forehead, knees and feet touch the ground. Women perform “five-limbed obeisance,” *panchanga pranama*, a kneeling pose in which hands, head and knees touch the ground (with ankles crossed, right over the left).

When everything is ready, take your seat in a cross-legged posture in front of and to the left of the altar, facing the Deity but turned slightly to the right. Close your eyes, sit quietly for a moment and tune your nerve system to God Ganesha and the sacred puja you are about to perform. If others are attending, be careful not to sit directly in front of the Deity, thereby blocking their view of the altar. Generally one remains seated throughout the ritual, though in some shrines it may be more comfortable to stand during the *arati* or throughout the puja. When small children are in the home, the shrine room is locked so they do not disturb the contents. If a lockable room is not available, the altar is raised so as to be out of reach, and the puja is performed standing up. Those attending will usually sit during most of the ceremony, then stand during the final *arati*. However, this again may be left to individual discretion in consideration of the height of the shrine. During the ritual, you will be making many offerings. Most offerings are made with the right hand, never just the left, though there are occasions when both hands are used.

The offering of food is an important part of puja. Traditionally a simple dish of cooked rice is prepared especially for the Deity, with cooking utensils reserved for this purpose alone. If cooked food is not offered, then freshly cut fruit may be substituted. Keep the offering covered until the point in the puja when the pranas (life energies) of the food are offered to the Deity. Keeping the food covered helps to preserve purity and contain the pranas, which the Gods and devas can see, absorb, enjoy and reflect back to cleanse the auras of devotees. After the puja, the food offerings—along with holy ash (*vibhuti*), sacred water (*tirtha*), sandalwood paste (*chandana*), red powder (*kunkuma*) and flowers (*pushpa*)—are passed out and enjoyed as *prasada*.

A recording of sacred chanting from the *Vedas* may be played softly before the puja begins. At the high point, as the *arati* is presented, loud drums and *nagasvaras* resound. As the sacraments are passed out by the *pujari*, the divine musical ragas are heard softly played on the vina, or Vedic chanting or devotional songs may be played.

After the sacraments are passed out, encourage everyone to sit quietly for a while to enjoy the *sannidhya*, the ever-present feeling of the Divine, that the God, Gods, inner-plane gurus and devas suffuse in the shrine room. Such internalized worship naturally follows a puja. Those who perform daily *japa* will find this an ideal time for that *sadhana*.

Internalizing worship in this way gives you and all members of the family strength to face the outside world, its daily challenges and, yes, school tests. Internalizing worship is the core of the Sanatana Dharma. It is the root, stem and blossom of the highest chakra, the 1,000-petalled lotus. It is the force that gives the strength to resist temptation, to turn others from their bad ways and to face up to and live through birth karmas, *prarabdha* karmas, that are brought with you in this life. It gives the courage to resist making new, especially unwanted, karmas to be faced at a later date. It gives the willpower needed in this Kali Yuga to survive. It gives the love which provokes the understanding to overlook and forgive, then forget. Finally, internalized worship gives the peace of mind, the *shanti*, in which all saints, sages, mahatmas and great seers dwell, in their *jnana* of how things work in their universe of which we are a vital part.

Many people are hesitant to do puja, specific, traditional rites of worship, because they feel they don't have enough training or don't understand the mystical principles behind it well enough. Most Hindus depend on the priests to perform the pujas and sacraments for them, or to train them to perform home puja and give them permission to do so through initiation, called *diksha*. However, simple pujas, such as this one, may be performed by anyone wishing to invoke grace from God, Mahadevas and devas. Mothers, daughters, aunts, fathers, sons, uncles, all may perform puja within their own home, and do, as the Hindu home is considered to be nothing less than an extension of the nearby temple.

The Ganesha puja presented on the following pages consists of a series of Sanskrit chants to be intoned while performing the indicated actions and visualizations. Each chant is given in three forms, first in Sanskrit's traditional Devanagari script, second in transliterated for those who speak English, and third in a freely-rendered English translation. Each translation is followed by detailed instructions to guide the *pujari's* actions.

The chants of the simple Ganesha puja given here are in Sanskrit, Hinduism's ancient scriptural language. Time spent mastering the pronunciation is time well spent. Ideally, training is received personally from a priest, pundit or other person proficient in Sanskrit, so that you can chant the verses properly. Such a teacher will generally begin by teaching the alphabet and will offer training in reading in the Devanagari script, as well as the transliteration to help English-speaking students. Learning Sanskrit is not mandatory, and for those who do not have a teacher, we have a voice recording of this entire puja for learning the mantras properly. It is available at [www.himalayanacademy.com/audio/chants/](http://www.himalayanacademy.com/audio/chants/). A key to Sanskrit pro-

nunciation for the transliteration system used in this puja is available online at [www.himalayanacademy.com/resources/sanskrit/](http://www.himalayanacademy.com/resources/sanskrit/).

### **Devotion During Sacred Rituals**

While correct chanting is important, the essential part of any puja is devotion. Without love of God and the Gods, outer performance is of little value. But with true devotion, even the simplest puja can be a profoundly sacred experience. Devotion is facilitated by the belief that you really are communing with the Divine through puja, that the Gods and devas do actually hear your prayers, enjoy your intonations and respond by sending blessings that purify your aura and protect your home. Though you can't see them with your physical eyes, they are there nonetheless. As you perform or attend puja, visualize the Deity sitting before you, accepting your offerings, pleased to be in your company, delighted with your love and hospitality. Think of the God as a part of your family, a grand being who is concerned with your welfare. Through strong visualization and sincere devotion, your sensitivity to the darshan will grow and your relationship with the Deity will become strong and close.

Cultivating devotion is called bhakti yoga. Satguru Sivaya Subra-mu-niyaswami stressed its importance in this way, "Bhakti yoga is love on all levels of consciousness—physical, mental, emotional and spiritual. The greatest inhibiting factor in practicing bhakti yoga is the doubting, cynical, intellectual mind. Doubt and skepticism harden the heart and narrow the mind. The bloom of bhakti softens the heart and relaxes the intellect. Through bhakti yoga, the yoga of devotion, the combative mind becomes erased, absorbed into the consciousness of the One Self, the Being permeating all beings. With the help of devotion, you can soar within. You cannot only pull away detachedly from unwholesome areas of the mind, but it is possible to keep yourself in an inward state of expanded consciousness."

### **Use of the Shrine Room**

Keep the shrine spotlessly clean, and decorate it for festivals and special holy days. Visit your shrine before you leave the home, seeking blessings and protection as you leave its shelter, and go there again for purification upon returning. Worship in heartfelt devotion, so the Gods' grace flows freely toward you and loved ones. Make the shrine a refuge for all family members, a haven where they can find peace and solace, where they can connect with the Gods, offer their praise and pray for practical needs. Train your children to worship in the shrine before each important event in life, such as a major exam at school or when faced with a personal challenge or problem.

### **HOME PUJA PREPARATION AND PURIFICATION**

### **आचमनम् Āchamanam--Water Sipping By the Pūjāri**

ॐ सुमुखाय स्वाहा, ॐ एकदन्ताय स्वाहा, ॐ गजकर्णकाय स्वाहा

Aum sumukhāya svāhā, Aum ekadantāya svāhā, Aum gajakarṇakāya svāhā

Aum! Hail to the God whose face is always shining! Aum! Hail to the God who has only one tusk!

Aum! Hail to the God with huge elephant ears!

*Holding the spoon with your left hand, take a spoonful of water from the cup and place it in the right palm to rinse the hand, letting the excess fall onto the floor or a tray. Put another spoonful of water into the right hand, intone "Aum sumukhāya svāhā" and sip the water. Repeat for the second and third lines, then rinse the right hand again.*

### **विघ्नेश्वर प्रार्थना Vighneśvara Prārthanā--Ganeśa Invocation**

ॐ शुक्लांबरधरं विष्णुं शशिवर्णं चतुर्भुजम् ।, प्रसन्न वदनं ध्यायेत् सर्वविघ्नोपशान्तये ॥

Aum śuklāambaradharam viṣṇum, śaśivarṇam chaturbhujam, prasanna vadanam dhyāyet, sarvavighnopaśāntaye

Aum. O Lord dressed in splendid white, pervading the universe, shining radiantly like rays of the full moon, having four mighty arms and a charming, happy face, we meditate on you that all obstacles may be quelled.

*Salute Lord Gaṇeśa by holding hands in añjali mudrā, the prayerful pose. Then, while reciting the verse, tap your temples lightly with your knuckles three times, as in the photo. Alternatively, you may cross your arms before your face, the left hand tapping the right temple and vice versa. Return your hands to añjali mudrā while reciting the last words of the chant.*

## संकल्पम् *Saṅkalpam, Dedication of Pūjā, Statement of Purpose*

*Five periods of the day (insert one in chant).*

उषः काल                      ushaḥ kāla, dawn                      प्रातः काल                      prātaḥ kāla, morning

मध्याह्नकाल                      madhyāhñakāla, noon                      सायंकाल                      sāyaṅkāla, evening

उर्ध्वयामकाल                      ūrdhvayāmakāla, night

ॐ अद्य पूर्वोक्त एवंगुणसकल, विशेषेण विशिष्टायां अस्यां शुभतिथौ, ॐ महागणेश्वरं उद्दिश्य महागणेश्वरप्रीत्यर्थ

महागणेश्वरप्रसादसिद्धार्थ, यथा शक्ति (name of city) देशे (period of day) , ध्यानावाहनादि गणेशपूजां करिष्ये ।

ॐ अप उपस्पृश्य

Aum adya pūrvokta evaṅguṇasakala , viśeṣheṇa viśiṣṭāyām asyām śubhatithau , Aum Mahāgaṇeśvaraṁ uddiśya Mahāgaṇeśvara prītyartham , Mahāgaṇeśvara prasāda siddhyartham, yathā śakti (chant city) deśe (insert the time of day) dhyānāvāhanādi Gaṇeśa pūjām karishye, Aum apa upasprīśya

At this particularly auspicious moment, time and place, on this auspicious day, so that we may realize the fullness of your grace, to the best of our ability this (insert time of day) Gaṇeśa pūjā we shall now perform. Aum. By touching pure water we become pure.

*While reciting this statement of purpose, take a pinch of rice and hold it at chest height in your closed right palm, with open left hand underneath. Insert the time of day and the place where indicated. As you chant the last word, karishye, gently toss the rice toward the base of the image. Then, with the left hand, place a spoonful of water into your right palm and ritually wash both hands with the water by wiping the palms together a few times as you recite “Aum apa upa sprīśya.” Once the saṅkalpam has been chanted, the pūjā must not be interrupted or abandoned until the concluding mantras are recited.*

WORSHIP AND OFFERINGS BEGIN

## आवाहनम् आसनम्--*Āvāhanam, Āsanam--Welcoming and Offering a Seat*

ध्यायामि । आवाहयामि ।, रत्नसिंहासनं समर्पयामि ।

dhyāyāmi, āvāhayāmi, ratnasinhāsanaṁ samarpayāmi

We now meditate on you, O Lord, and invite you to sit upon the jewel-studded, lion throne we have prepared for you.

*Offer a pinch of rice to the Deity as you chant each of the three words before “samarpayāmi.” Visualize Gaṇeśa seated on a gem-studded throne before you, smiling, full of blessings, waiting to be honored as a guest in your home.*

## अर्घ्यम् --Arghyam--Washing the Lord's Feet and Hands

पादयोः पादं समर्पयामि ।, हस्तयोः अर्घ्यं समर्पयामि ।

pādayoḥ pādyaṃ samarpayāmi, hastayoḥ arghyam samarpayāmi

We now humbly bathe each of your white lotus feet and gently wash each of your precious hands, Lord Gaṇeśa.

*With your right hand offer a spoonful of pure water by holding it up before the Deity momentarily and then placing it in the tīrtha cup. This is how all water offering is done throughout the pūjā. As you chant the first line, visualize yourself bathing the feet of Gaṇeśa. Offer a second spoonful of pure water as you intone the next line and visualize yourself washing His hands.*

## आचमनम्--Āchamanam--Offering Water to Quench His Thirst

ॐ भूर्भुवः सुवः आचमनीयं समर्पयामि ।

Aum bhūr-bhuvaḥ suvaḥ āchamanīyaṃ samarpayāmi

Aum! In all three worlds, we humbly offer you fresh, pure water for sipping.

*Offer a spoonful of pure water to Gaṇeśa. Visualize His accepting it in His Hand and sipping it.*

## स्नानम् --Snānam--Ritual Bathing

ॐ सुरसिन्धुसमानीतं सुवर्णकलशस्थितम् ।, स्नानार्थं गृह्यतां शम्भो सलिलं विमलं गणेश ॥

गङ्गास्नानं समर्पयामि

Aum surasindhu samānītaṃ suvarṇakalaśasthitaṃ | snānārthaṃ gṛihyatāṃ śambho salilam vimalam gaṇeśa ||  
gaṅgāsnānam samarpayāmi

We now bathe you, beloved Lord Gaṇeśa, the pure one, with the water that was brought from the Ganges in the golden pot. We have bathed you in sacred Gaṅgā water.

*While ringing the bell and reciting this verse, dip a flower into the tīrtha water and gently sprinkle the Deity. Do this three times or more. Hold the flower in your right hand in the mṛigi mudrā, the stem between your third and fourth fingers. If the altar design allows, you may pour water over the mūrti, rather than sprinkling it during this chant.*

## अलङ्कारम् --Alaṅkāram --Adornment and Offerings

वस्त्रार्थं मङ्गलाक्षतान् समर्पयामि, उपवीतार्थं मङ्गलाक्षतान् समर्पयामि

ॐ गन्धं गृहाण सुरभिमन्धकासुरसूदन ।, कुङ्कुमदिसमायुक्तं कुलाचलनिकेतन ॥

## दिव्य परिमल विभूति चन्दन कुंकुमम् समर्पयामि

vastrārtham maṅgalākshatān samarpayāmi, upavitārtham maṅgalākshatān samarpayāmi

Aum gandharī gṛihāṇa surabhim andhakā surasūdāna, kuṅkumadi samāyuktaṁ kulāchalaniketana  
divya parimala vibhūti chandana, kuṅkumam samarpayāmi

We give you this auspicious unbroken rice, our magnificent Lord, that you may enjoy resplendent clothing. We give you auspicious unbroken rice, Lord Gaṇeśa, that you may be handsomely adorned with a white, cotton sacred thread. Aum. O Lord, the destroyer of the demon Andhakāsura, you who resides in the Himālayas, please accept the good smelling *chandana* with *kuṅkuma* and choice offerings.

*Dress the Deity. Offer a pinch of unbroken rice while chanting each of the first two lines. Repeat the third and fourth lines over and over as you decorate the Deity with flowers. The last line is recited once while applying vibhūti (holy ash), chandana (sandalpaste) and kuṅkuma. (red powder).*

## पुष्पम् --Pushpam--Offering Flowers

तदुपरि मङ्गलाक्षतान् समर्पयामि ।, पूजार्थं नानाविधपत्र पुष्पाणि समर्पयामि ।

tadupari maṅgalākshatān samarpayāmi, pūjārtham nānāvīdhapatra pushpāṇi samarpayāmi

We now offer this auspicious un-broken rice. And for the fulfillment of our devotion, we offer many kinds of fresh, blooming flowers, our peerless Lord.

*A pinch of rice is offered with the first line. A handful of flowers is offered with the second.*

## धूपम्--Dhūpam--Offering Incense

ॐ वनस्पत्युद्भवैः दिव्यैः नानागन्धसमन्वितैः ।, आग्नेयधूपदीपानां धूपोऽयं प्रतिगृह्यताम् ॥

दशाङ्गं गुग्गुलोपेतं सुगन्धं सुमनोहरम् ।, आग्नेयःसर्वदेवानां धूपोऽयं प्रतिगृह्यताम् ॥

धूपमाघ्रापयामि धूपानन्तरमाचमनीयं समर्पयामि, मङ्गलाक्षतान् समर्पयामि

Aum vanaspatyudbhavaiḥ divyaiḥ, nānāgandhasamanvitaiḥ, āghreyadhūpadīpānām dhūpo-yam pratigrihyatām.  
daśāṅgam guggulopetam sugandhan sumanoharam, āghreyaḥ sarvadevānām dhūpo-yam pratigrihyatām.  
dhūpamāghrāpayāmi, dhūpānantaram āchamanīyam samarpayāmi, maṅgalākshatān samarpayāmi

The finest incense, of magical qualities, of full and varied fragrances, Lord Gaṇeśa, we set aflame and offer to you in this, our home. Incense of the finest resins and perfumes, incomparable in sweetness and aroma, to be inhaled and enjoyed by you and all the Gods and *devas*, we offer to you in this, our home. Eagerly we offer to you, our resplendent Lord, fine resin incense, of heavenly odor, bewitching to the mind, rising out of a ghee-fed flame. We offer it to you in this, our home. This fine incense we have duly offered for your pleasure. And we again offer you cool, sweet water for sipping and auspicious unbroken rice.

*During this chant, make three circles before the Deity with lighted incense held in your right hand while ringing the bell with your left hand. Complete the third circle and trace an Aum as you chant the fifth line, dhūpamāghrāpayāmi. At that point raise the*

incense higher and ring the bell louder. Put the incense down, and recite the next two lines. With the first, water is offered, with the second, a pinch of rice.

## दीपम्--Dīpam--Offering The Light

ॐ साज्यवर्तित्रयोपेतं प्राज्यमङ्गलदायकं ।, दीपं पश्य दयाराशे दीनबन्धो नमोऽस्तु ते ॥

ॐ आवाहिताभ्यः सर्वाभ्यो देवताभ्यो नमः ।, दिव्य मङ्गलदीपं सन्दर्शयामि ।

दीपानन्तरमाचमनीयं समर्पयामि ।, मङ्गलाक्षतान् समर्पयामि ।

aum sājyavarti trayopetam prājyamaṅgala dāyakam,, dīpam paśya dayārāśe dīnabandho namo-stu te.  
aum avāhitabhyaḥ sarvabhyo devatabhyo namaḥ, divya maṅgala dīpaṁ sandarśayāmi,  
dīpānantaramāchamanīyaṁ samarpayāmi, maṅgalākshatān samarpayāmi

O the Compassionate, the friend of devotees! See this lamp offered which is lighted with *ghee* and three wicks and which is the provider of abundant auspiciousness. Salutations to you!  
Aum! Salutations to all the Gods invoked! This divine, auspicious light we offer to you. After that, we offer you pure water for sipping and auspicious unbroken rice.

Offer the oil light to Lord Gaṇeśa and ring the bell as you chant this hymn. As with the incense, circle three times then draw the Aum with the flame. Then raise the flame and ring the bell louder, then stop ringing. Offer water, then a flower or a pinch of rice.

## नैवेद्यम्--Naivedyam--Offering Food

सत्यं त्वर्तेन (chant in morning) , ऋतं त्वा सत्येन (chant if evening) परिषिञ्चामि ।

ॐ अमृतमस्तु अमृतोपस्तरणमसि स्वाहा ।, ॐ गणेशाय स्वाहा॥ । ॐ गणेशाय स्वाहा॥ ।

ॐ गणेशाय स्वाहा॥ ।

satyaṁ tvartena (chant if in morning)  
ṛitaṁ tvā satyena (if evening) parishiñchāmi  
Aum amṛitamastu amṛitopastaraṇamasi svāhā. Aum gaṇeśāya svāhā, Aum gaṇeśāya svāhā, Aum gaṇeśāya svāhā

We add Truth to Truth. Aum. May this sweet and pungent food be transformed into nectar. We humbly offer to you this food.

While reciting the first part of the mantra, uncover the food offering. Then, while chanting the last line and ringing the bell, circle a spoonful of water over the food and offer it to the Deity. While ringing the bell softly, gently waft the aroma and vital essences of the food or fruit toward the Deity. Do this by sweeping the right hand over the food with a flower held between your fingers, stem upward. The palm is facing downward as it moves over the food, then rotates upward as the sweep approaches the Deity, bringing the aroma and *prāṇa* toward His nose and mouth. As you complete the third line, gently toss the flower toward the feet of the Deity at the end of the sweep with all the love in your heart.

ॐ आवाहिताभ्यः सर्वाभ्यो देवताभ्यो नमः ।, नानाविधमहानैवेद्यं निवेदयामि ।

यथाशक्तिसमर्पितमहानैवेद्यम् कृपया स्वीकुरु ।

Aum āvāhitābhyaḥ sarvābhyo devatābhyo namaḥ, nānā vidha mahānaivedyaṁ nivedayāmi,  
yathāśakti samarpita mahānaivedyam kṛipayā svīkuru

Aum! Salutations to all the Gods invoked! Because we are offering you our very best, Lord Gaṇeśa, in all sincerity and love, please consider the essence of this food as among the finest meals you have ever received. To the best of our ability in the worship of you, we offer this food and humbly beg that you will receive it.

*Ring the bell loudly as you recite the above chant, pick up a flower or a pinch of rice and hold it at chest height in the fingertips of the right hand. As the last word is spoken, gently release the rice or flower at the feet of the Deity. Then put down the bell and raise your hands above your head in devout prayer that Gaṇeśa will accept the meal. While your hands are raised, close your eyes and visualize Gaṇeśa accepting and partaking of the meal. After a moment, lower your hands and intone Aum quietly.*

### विघ्नेश्वराष्टोत्तर शतनामावलिः *Vighneśvarāṣṭottara Śatanāmāvaliḥ*--Chanting Gaṇeśa's 108 Names

*In this section of the pūjā, chant the “garland of Gaṇeśa's 108 names.” As you intone each name, offer with your right hand a flower, some flower petals or a pinch of rice. The names are attributes of the Deity, each delineating an aspect of His wondrous nature. Each name is preceded by the mantra Aum and followed by namaḥ, meaning “obeisance, adoration or homage to.” Thus the first line is chanted Aum Vināyakāya Namaḥ (pronounced, “na-ma-ha”).*

विनायकाय **Vināyakāya** *the remover (of obstacles)*

विघ्नराजाय **Vighnarājāya** *the ruler of obstacles*

गौरीपुत्राय **Gauriputrāya** *the son of Gaurī*

गणेश्वराय **Gaṇeśvarāya** *the lord of categories*

स्कन्दाग्रजाय **Skandāgrajāya** *Skanda's elder brother*

अव्ययाय **Avyayāya** *the inexhaustible one*

पूताय **Pūtāya** *the pure one*

दक्षाय **Dakshāya** *the dexterous one*

अध्यक्षाय **Adhyakshāya** *the great presider*

द्विजप्रियाय	<b>Dvijapriyāya</b>	<i>who loves the twice-born</i>
अग्निगर्वच्छिदे	<b>Agnigarvacchide</b>	<i>who destroyed fire's ego</i>
इन्द्रश्रीप्रदाय	<b>Indras̥ripradāya</b>	<i>who restored Indra's wealth</i>
वाणीप्रदाय	<b>Vāṇipradāya</b>	<i>who gives eloquence</i>
अव्ययाय	<b>Avyayāya</b>	<i>the inexhaustible one</i>
सर्वसिद्धिप्रदाय	<b>Sarvasiddhipradāya</b>	<i>giver of fulfillment</i>
सर्वतनयाय	<b>Sarvatanayāya</b>	<i>the son of Śiva</i>
शर्वरीप्रियाय	<b>Śarvaripriyāya</b>	<i>loved by Pārvatī</i>
सर्वात्मकाय	<b>Sarvātmakāya</b>	<i>the soul of all</i>
सृष्टिकर्त्रे	<b>Sṛiṣṭīkartre</b>	<i>the creator</i>
देवाय	<b>Devāya</b>	<i>the resplendent one</i>
अनेकार्चिताय	<b>Anekārchitāya</b>	<i>worshiped by multitudes</i>
शिवाय	<b>Śivāya</b>	<i>the auspicious one</i>
शुद्धाय	<b>Śuddhāya</b>	<i>the pure one</i>
बुद्धिप्रियाय	<b>Buddhipriyāya</b>	<i>who loves intelligence</i>
शान्ताय	<b>Śāntāya</b>	<i>the peaceful one</i>
ब्रह्मचारिणे	<b>Brahmachāriṇe</b>	<i>the celibate one</i>
गजाननाय	<b>Gajānanāya</b>	<i>the elephant's faced</i>

द्वैमातुराय	Dvaimāturāya	who has two mothers
मुनिस्तुताय	Munistutāya	who is praised by sages
भक्तविघ्नवि नाशनाय	Bhaktavighna vināśanāya	who destroys devotees' obstacles
एकदन्ताय	Ekadantāya	who has one tusk
चतुर्बाहवे	Chaturbāhave	who has four arms
चतुराय	Chaturāya	the ingenious one
शक्तिसंयुताय	Śaktisamyutāya	united with power
लंबोदराय	Lambodarāya	who has a large belly
शूर्पकर्णाय	Śūrpakarṇāya	with fan-like ears
हरये	Haraye	destroys evil with lion-like courage
ब्रह्मविदुत्तमाय	Brahmaviduttamāya	foremost knower of God
कालाय	Kālāya	the master of destiny
ग्रहपतये	Grahapataye	lord of planets
कामिने	Kāmine	who is love
सोमसूर्याग्नि लोचनाय	Somasūryāgni lochanāya	whose eyes are the moon, sun and fire
पाशाङ्कुश धराय	Pāśāṅkuśa dharāya	who holds a noose and a goad
चण्डाय	Chañḍāya	who is fierce-looking
गुणातीताय	Guṇātītāya	who transcends qualities

निरञ्जनाय **Nirañjanāya** *who is without blemish*

अकल्मषाय **Akalmashāya** *who is without impurity*

स्वयंसिद्धाय **Svayamsiddhāya** *self-fulfilled, perfect*

सिद्धार्चित पदाम्बुजाय **Siddhārchita padāmbujāya** *whose lotus feet sages worship*

बीजपूर फलासक्ताय **Bijapūraphalāsaktāya** *who is fond of pomegranates*

वरदाय **Varadāya** *the boon giver*

शाश्वताय **Śāśvatāya** *the eternal, unchanging one*

कृतिने **Kṛitine** *the skillful one*

द्विजप्रियाय **Dvijapriyāya** *fond of the twice-born*

वीतभयाय **Vitabhayāya** *who is fearless*

गदिने **Gadine** *who wields the mace*

चक्रिणे **Chakriṇe** *who wields a discus*

इक्षुचापधृते **Ikshuchāpadhṛite** *who holds a sugarcane bow*

श्रीदाय **Śrīdāya** *the bestower of wealth*

अजाय **Ajāya** *the unborn one*

उत्पलकराय **Utpalakarāya** *who holds a proud blue lotus flower*

श्रीपतये **Śrīpataye** *the Lord of wealth*

स्तुतिहर्षिताय **Stutiharshitāya** *who delights in praise*

कुलाद्रिभृते Kulādrībhṛite *who supports Himālaya, His family's mountain*

जटिलाय Jaṭilāya *who has matted hair*

कलिकल्मष नाशनाय Kalikalmasha- nāśanāya *the destroyer of sins in the Kaliyuga*

चन्द्रचूडामणये Chandrachūdāmaṇaye *who wears a moon upon his head*

कान्ताय Kāntāya *the beloved, loving one*

पापहारिणे Pāpahāriṇe *the consumer of sins*

समाहिताय Samāhitāya *absorbed in meditation*

आश्रिताय Āśritāya *who is our refuge*

श्रीकराय Śrīkarāya *who manifests prosperity*

सौम्याय Saumyāya *the amiable one*

भक्तवाञ्छित दायकाय Bhaktavañchita dāyakāya *the grantor of devotees' desires*

शान्ताय Śāntāya *the peaceful one*

कैवल्य सुखदाय Kaivalya sukhadāya *bestower of unsullied liberation*

सच्चिदानन्द विग्रहाय Sacchidānanda vīgrahāya *embodiment of existence-knowledge-bliss*

ज्ञानिने Jñānīne *the great wisdom*

दयायुताय Dayāyutāya *full of compassion*

दान्ताय Dāntāya *who has self-control*

ब्रह्मद्वेष विवर्जिताय Brahmadvēsha vivarjitāya *who is free from aversion to knowledge*

प्रमत्तदैत्य भयदाय **Pramattadaitya bhayadāya** *who brings terror to demons*

श्रीकण्ठाय **Śrīkaṅṭhāya** *with beautiful throat*

विबुधेश्वराय **Vibudheśvarāya** *Lord of the Wise*

रामार्चिताय **Rāmārchitāya** *worshiped by Rāma*

विधये **Vidhaye** *who is the destiny of all*

नागराज यज्ञोपवीतवते **Nāgarāja yajñopavītavate** *whose sacred thread is a king cobra*

स्थूलकण्ठाय **Sthūlakaṅṭhāya** *of stout neck*

स्वयं कर्त्रे **Svayaṁkartre** *who is self-created*

सामघोषप्रियाय **Sāmaghoṣapriyāya** *who loves the sound of Sāma Veda*

परस्मै **Parasmai** *who is supreme*

स्थूलतुण्डाय **Sthūlatuṇḍāya** *who has a stout trunk*

अग्रण्ये **Agraṇye** *the leader*

धीराय **Dhirāya** *the courageous one*

वागीशाय **Vāgīśāya** *the Lord of speech*

सिद्धिदायकाय **Siddhidāyakāya** *bestower of fulfillment*

दूर्वाबिल्व प्रियाय **Dūrvābilva priyāya** *who loves dūrvā grass and bilva leaves*

अव्यक्तमूर्तये **Avyaktamūrtaye** *the manifestation of the Unmanifest*

अद्भुतमूर्तिमते **Adbhutamūrtimate** *of wondrous form*

शैलेन्द्रतनुजोत्सङ्ग खेलनोत्सुकमानसाय Śailendratanujotsaṅga khelanotsukamānasāya

*who is happy to play in the lap of His mother, Pārvatī, daughter of the mountain Lord*

स्वलावण्यसुधासारजित मन्मथविग्रहाय Svalāvaṅyasudhāsārajita manmathavigrahāya

*... who defeated Manmatha, the God of love, by His sweet beauty*

समस्त जगदाधाराय Samasta jagadādhārāya *the supporter of all the worlds*

मायिने Māyine *the source of illusory power*

मूषिकवाहनाय Mūshikavāhanāya *who rides the mouse*

हृष्टाय Hṛishṭāya *the joyful one*

तुष्टाय Tusṭāya *the contented one*

प्रसन्नात्मने Prasannātmane *the bright kindly-souled one*

सर्वसिद्धि प्रदायकाय Sarvasiddhi- pradāyakāya *the grantor of all fulfillment*

मन्त्र पुष्पम्--Mantra Pushpam--Worship With Flowers

ॐ योऽपां पुष्पं- वेदं ।, पुष्पवान् प्रजावान् पशुमान् भवति ।, चन्द्रमावा अपां पुष्पम् ।

पुष्पवान् प्रजावान् पशुमान् भवति ।, य एवं वेदं । योऽपामायतनं वेदं ।, आयतनवान् भवति ॥

ॐ श्री महागणेश्वराय नमः, मन्त्रपुष्पाञ्जलिं समर्पयामि ।

Aum yō-pām pushpam vedā, pushpavān prajāvā n paśumān bhāvati, chandramāvā apām pushpam",  
pushpavān prajāvā n paśumān bhāvati, ya evam vedā, yō-pāmāyatanaṁ vedā, āyatānavān bhavati.

Aum Śrī Mahāgaṇeśvarāya namaḥ, mantra pushpāñjaliṁ samarpayāmi

The one who understands the beauty of the blooming powers of the Supreme Being is blessed with beautiful, blooming life, progeny and cattle. The moon is certainly the bloom of those powers. One who realizes the qualities of the moon, which are nothing but the blooming divine powers, is blessed with a blooming, beautiful life of perfection, progeny and cattle. One who realizes this principle and realizes the source from whom all these powers have come himself becomes the abode of those divine powers. Aum, salutations, Lord Mahāgaṇeśa, we respectfully offer you this flower mantra.

While chanting this mantra, hold a handful of flowers before you in añjali mudrā, hands cupped loosely around the flowers at chest height. Recite the verses with adoration. As you intone the last word, samarpayāmi, lower your hands (as shown in the photo) and toss the flowers into the air above the murti, sending a shower of blossoms upon the God with feelings of gratitude and loving devotion.

## आरती--Āratī--Worship With Flame

ॐ साज्यं त्रिवर्त्तिसंयुक्तं वह्निना योजितं मया ।, गृहाण मङ्गलारतिं ईशपुत्र नमोऽस्तु ते ॥

ॐ आवाहिताभ्यः सर्वाभ्यो देवताभ्यो नमः ।, दिव्यमङ्गलदीपं सन्दर्शयामि ।

आचमनीयं समर्पयामि ।, मङ्गलाक्षतान् समर्पयामि ।

aum sājyaṁ trivartisaṁyuktam vahninā yojitaṁ mayā, gṛihāṇa maṅgalāratim īśa putra namo-stu te.

aum āvāhitābhyaḥ sarvābhyo devatābhyo namaḥ, divya maṅgaladīpaṁ sandarśayāmi, āchamanīyaṁ samarpayāmi maṅgalākshatān samarpayāmi

O Gaṇapati, Son of God Śiva, please accept this auspicious āratī prepared by me with ghee, three wicks and fire. My salutations to you! Aum! Salutations to all the Gods invoked! This divine, auspicious light we offer to you. After that, we offer you pure water for sipping and auspicious unbroken rice.

During this chant, hold the lit oil lamp or camphor burner in your right hand and the bell in your left. While ringing the bell and slowly reciting the āratī mantra, make three circles clockwise before Gaṇeśa with the flame. Stop at the top of the third circle, lower the lamp slightly and trace the symbol of Aum in Sanskrit or in your native language. Then lift the flame slightly above the Aum that you placed in the ākāśic ether and ring the bell louder for all three worlds to hear. Keep ringing loudly while chanting the above two-line salutation to the devas (“āvā-hitābhyaḥ ... sandarśayāmi”). Put down the bell and the lamp and then, with the flame still burning, offer a spoonful of water with “āchamanīyaṁ samarpayāmi,” then a pinch of rice with “maṅgalākshatān samarpayāmi.”

## रक्षधारणम्--Rakshadhāraṇam--Prayer for Protection

इन्द्र स्तोमैःपञ्चदशेन , मध्यमिदं वातेन सगरैः , रक्ष रक्षां धारयामि ।

indra-stomēna pañchadaśeṇa, madhyamidaṁ vātēna sagarēḥ, raksha rakshāṁ dhārayāmi

O Indra, Lord of material and spiritual prosperity, please protect the space between the heavens and earth as well as the mind between the body and the soul with the help of fifteen noble powers and virtues (five prāṇas, five jñānendriyas and five karmendriyas). Your protection and blessings sustain me.

As you recite this mantra, make three circles above the burning flame with a flower held in the right hand, stem upward (photo next page). With the last words, toss the flower gently toward the Deity and place your hands in añjali mudrā while facing the altar. Now offer the flame at chest level to all present, allowing each to draw both hands through it and lightly touch the eyes three times (photo next page, upper right). The Gods and devas can see us through the flame and send blessings. If especially honored persons are present, such as one's guru, parents or teacher, take the flame first to them. Then proceed clockwise to the others. In some cases, the pūjārī may stand near the altar while devotees come forward to receive the flame. If no one is attending the pūjā, you may personally draw blessings from the flame, but not otherwise. Finally, present the flame once more to the Deity, then extinguish it with a wave of the right hand or by snuffing it out with a flower.

## अर्पणम्--Arpanam--Final Consecration

अनया यथा शक्ति कृत, (state period of day), पूजया भगवान् सर्व देवात्मकः, श्री महागणेश्वराः सुप्रीतः

सुप्रसन्नो वरदो भवतु

anayā yathā śakti kṛita (state period of day from list on page I-4), pūjayā bhagavān sarva devātmakaḥ  
śrī mahāgaṇeśvaraḥ supṛītaḥ, suprasanno varado bhavatu

To the best of our ability we have performed this (state time of day) pūjā and worshiped you, dear Lord, the brightest of all the Gods. May it please you. May it be enjoyed by you. Surrounded by your presence, we place ourselves in your care, loving Gaṇeśa.

Before reciting the above verse, place a pinch of rice in your left palm, then transfer it to the right palm. Add to the rice three spoonfuls of water and close the hand (left photo). Hold the rice before you as you face the Deity, the left hand under the right hand, and recite the mantra. As you intone the last words, let the rice and water fall into the tīrtha cup (right photo). The sacraments may then be given out in the following order: holy ash, blessed water, sandalpaste, red powder, food and flowers. If no one is attending the pūjā, you may partake of the sacraments yourself, but not otherwise. If many devotees are attending, a second person may help pass out the sacraments, except for the holy ash, which is always given by the person who performed the pūjā.

## विसर्जनम्--Visarjanam--Farewell and Apologies

ॐ आवाहनं न जानामि न जानामि विसर्जनम् ।, पूजाञ्चैव न जानामि क्षम्यतां परमेश्वर ॥

मन्त्रहीनं क्रियाहीनम् भक्तिहीनं सुरेश्वर ।, यत् पूजितं मया देव परिपूर्णं तदस्तु ते ।

अन्यथा शरणम् नास्ति त्वमेव शरणम् मम ।, तस्मात् कारुण्यभावेन रक्ष रक्ष गणेश्वर ॥, ॐ तत् सत् ॐ

Aum āvāhanaṁ na jānāmi na jānāmi visarjanam, pūjāñchaiva na jānāmi kshamyatām parameśvara.  
mantrahīnaṁ kriyāhīnam bhaktihīnaṁ sureśvara, yat pūjitam mayā deva paripūrṇam tadastu te,  
anyathā śaraṇaṁ nāsti tvameva śaraṇam mama, tasmāt kāruṇyabhāvena raksha raksha gaṇeśvara. Aum tat sat Aum.

O Lord, we do not know the proper means of inviting you or, when taking our leave, how to wish you farewell. A full knowledge of priestly rites has not been imparted to us, so you must overlook and forgive any mistakes or omissions. We know little of mantras or pious conduct, and we are strangers to true bhakti. Nonetheless, please forgive us and regard our attempts as exact and complete—because you are our only refuge. With your compassionate nature, Lord Gaṇeśa, we beseech you, please protect those who pray. That which is Truth is Aum.

This concluding apology is recited with hands in añjali mudrā. It is a formal and devout end to the worship service. As the final words, “Aum tat sat Aum,” are spoken, it is customary to clap your hands together three times. All may now prostrate.

It is traditional and most uplifting to meditate for a few minutes after the pūjā, rather than rushing offer to daily duties. There is great personal benefit in such internalized worship, eyes closed, mind still, following, deep within yourself, the prāṇas that the pūjā has created. Externalized worship is the bhakti path; internalized worship is the yoga path. Both together make the complete circle that sustains devotees in their spiritual life, making them strong and kindly in moving the forces of the world in their daily life. This dual-pronged effort towards self-transformation and right living is the very foundation for the final goal of all seekers: moksha, freedom from rebirth.