

Pūjā Vidhānam - Full version

Preparations

1. To remove any obstacles to the pūjā, chant

Om Gaṃ Gaṇapataye Namaḥ x3

Salutations to Ganesha – the removal of obstacles

2. Light a lamp. Offer flowers to the lamp, chanting:

dīpajyotiḥ paraṃ brahma / dīpajyotir janārdanaḥ

dīpo me haratu pāpāni / dīpajyotir namo'stu te

The light of the lamp stands for Brahman (the unmanifest intelligence behind the creation), and for Lord Vishnu (the manifest creation). Let the light of the lamp remove the burdens from my past. I bow down before the light of wisdom.

3. Take a sip of water from your right hand after chanting each of the following mantras:

om acyutāya namaḥ

om anantāya namaḥ

om govindāya namaḥ

“Salutation unto the Lord who is indestructable.

Salutation unto the Lord who is limitless.

Salutation unto Lord Govinda.

4. Put your hands in prayer pose and give your gratitude to all your teachers.

gururbrahmā gururviṣṇuḥ / gururdevo maheśvaraḥ

gurussākṣāt paraṃ brahma / tasmai śrīgurave namaḥ

The guru is Brahma; the guru is Vishnu; the guru is Mahesvara. The guru is ultimate truth. Unto that guru my prostration.

5. To remove obstacles, lightly tap the temples with the knuckles, chanting the mantra:

śuklāmbaradharaṃ viṣṇum / śaśivarṇaṃ caturbhujam

prasannavadanaṃ dhyāyet / sarvavighnopaśāntaye

May one meditate upon Lord Vignesvara, who wears the white garment, who is all pervasive, who has a bright complexion (like the full moon), who has four hands (representing all power), who has an ever-smiling face (or an elephant face), for the removal of all obstacles.

6. **Prāṇāyāmaḥ** (Breath Management)

- a. To gain focus and relaxation. Close the right nostril with the right thumb and inhale through left nostril, chanting mentally:

om bhūḥ om bhuvāḥ om suvāḥ om mahaḥ om janaḥ om tapaḥ om (gum) satyam

- b. Hold the breath by closing the right nostril with the right thumb and the left nostril with the ring finger, chanting mentally:

om tatsaviturvareṇyam / bhargo devasya dhīmahi / dhīyo yo naḥ pracodayāt

- c. Close the left nostril with the ring finger and exhale through the right nostril, chanting mentally:

om āpo jyotīraso'mṛtaṃ brahma / bhūrbhuvassuvarom

The seven worlds are pervaded by the Lord, the creator. Om is the basis of everything. That Lord is the one who is most worshipful. We meditate on that all-knowing Lord. May He set our intellects in the right direction.

The Lord is the waters in the rivers and oceans, the light in the luminaries, the tastes in food, the essence of everything, the body of the Vedas, the threefold worlds, and Om.

7. Perform **Saṅkalpaḥ (stating the Purpose of the Puja)** as follows. Clasp your right palm over your left palm, holding a flower; place them on your right thigh. Offer the flower at the altar, after chanting:
mamopātta-samasta-duritakṣayadvārā / śrīparameśvara-prītyartham
jñāna vairāgya mokṣa sidhyartam / deva* pūjam kariṣye
I do the puja to the Lord Deva to obtain the grace of the Lord through the removal of all afflictions resulting from my omissions and commissions. May I gain wisdom, may I gain the capacity to see the difference between the changing and the non-changing, may I be free from suffering in life.*
** You may substitute Deva with any deity that you prefer (e.g. Mahāgaṇapati, Śrī Sarasvatī, Mahālakṣmi...)*
8. Perform **Āsana Pūjā (Worship of the Earth to Purify the Seat)** as follows.
Sprinkle water on the seat while chanting:
Pṛthvī tvayā dhṛtā lokāḥ / devi tvam viṣṇunā dhṛtā
tvam ca dhāraya māṃ devi / pavitraṃ kuru cāsanam
O Mother Earth, all the worlds are held by you. You are held by Vishnu.
May you hold me, O Goddess, and purify my seat.
9. Perform **Ghaṇṭā Pūjā (Worship of the Bell to Purify the Atmosphere)** as follows.
Ring the bell while chanting:
Āgamārtham tu devānām / gamanārtham tu rakṣasām
kurve ghaṇṭāraṇam tatra / devatāhvānalāñchanam
For the arrival of the deities and for the departure of the destructive forces, I ring the bell, marking the invocation of the deity.
10. Perform **Kalaśa Pūjā (Worship of the Pot of Water to Purify all Puja Materials)**.
Offer a flower in the water pot. Cover the pot with the right palm and purify the water with the chant.
Then sprinkle water on all the instruments and material used for the puja, including your self.
Gaṅge ca yamune caiva / godāvari sarasvati
narmade sindhu kāveri / jale'smin sannidhiṃ kuru
O Rivers Ganga, Yamuna, Godavari, Sarasvati, Narmada, Sindhu, Kaveri, may you all be present in this water!
11. Perform **Ātma Pūjā (Worship of the Self)** as follows.
Fold hands and chant:
deho devālayaḥ proktaḥ / jīvo devassanātanaḥ
tyajedañjānanirmālyaṃ / so'haṃ bhāvena pūjayet
The body is the temple. The jiva is the deity of this temple since beginningless time.
May one remove wilted flowers that are looked upon as ignorance and worship the Lord with an understanding that He is non-separate from oneself.

Sixteen-step Puja

1. **Āvāhanam** (Invocation)
Visualize the form of the deity and chant a *śloka* addressed to the deity. Take flowers in hand. After chanting, offer at the feet of the Lord.

asmin bimbe śrī devaṃ* dhyāyāmi

asmin bimbe śrī devaṃ āvāhayāmi

I visualize Lord Deva. I invoke his form in this image.*

* Here you use the same deity as you chose in the saṅkalpaḥ (e.g. Deva, Mahāgaṇapati, Śrī Sarasvatī, Mahālakṣmi...)

2. Offer flowers at the feet of the Lord, chanting:
āśanaṃ samarpayāmi
O Lord! I offer you a seat.
3. Wash the Lord's feet, chanting:
pādyam samarpayāmi
O Lord! I offer you water for washing the feet.
4. Wash the Lord's hands, chanting:
arghyam samarpayāmi
O Lord! I offer you water for washing the hands.
5. Offer water to drink, chanting:
ācamanīyam samarpayāmi
O Lord! I offer you water for inner purification.
6. Offer sweets in a cup, chanting:
madhuparkam samarpayāmi
O Lord! I offer the sweet.
7. Give the Lord a bath, chanting:
snānam samarpayāmi
O Lord! I offer you a bath.
8. Offer water to drink, chanting:
snānānantaram ācamanīyam samarpayāmi
After the bath, I offer you water for inner purification.
9. Offer new clothes, chanting:
vastram samarpayāmi
O Lord! I offer you cloth.
10. Offer the sacred thread, chanting:
upavītam samarpayāmi
O Lord! I offer you the sacred thread.
11. Offer ornaments, chanting:
ābharaṇam samarpayāmi
O Lord! I offer you ornaments.
12. Put the tilakam mark on the Lord's third eye point, chanting:
gandhān dhārayāmi
O Lord! I offer you sandal paste.

ghandasyopari haridrākuṅkumaṃ samarpayāmi

O Lord! I offer you vermilion over the sandal paste.

13. Offer flowers. You may chant the 108 names of your chosen deity. With each name, offer a flower. Or repeat one mantra, offering a flower every time.

Ex. mantra for Sarasvati:

Aim hrīm om Sarasvatyai Namaḥ

Then chant:

puṣpāṇi samarpayāmi

O Lord! I offer you flowers.

14. Hold the incense (dhupam) in the right hand and show to the Lord in a circular, clockwise motion three times. Simultaneously ring the bell with the left hand and chant:

dhūpamāghrāpayāmi

O Lord! I offer you incense.

15. Hold the lamp (dipam) in the right hand and show to the Lord in a circular, clockwise motion three times. Simultaneously ring the bell with the left hand and chant:

dīpaṃ sandarśayāmi

O Lord! I offer you this light.

Offer a spoonful of water to drink, chanting:

dhūpadīpānantaram ācamanīyaṃ samarpayāmi

O Lord! After dhupa and dipa, I offer you water.

16. Sprinkle water on the food while chanting:

a. **om bhūrbhuvassuvaḥ / om tatsaviturvareṇyam**

bhargo devasya dhīmahi / dhiyoyonaḥ pracodayāt

The three worlds are pervaded by the Lord, the creator. Om is the basis of everything. That Lord is the one who is most worshipful. We meditate on that all-knowing Lord. May He set our intellects in the right direction.

- b. Six times offer the food. With a flower in the right hand, make a sweeping motion from the food to the altar. Simultaneously ring the bell with the other hand and recite:

om prāṇāya svāhā / om apānāya svāhā / om vyānāya svāhā

om udānāya svāhā / om samānāya svāhā / om brahmaṇe svāhā

I offer this to prana. I offer this to apana. I offer this to vyana. I offer this to udana.

I offer this to samana. I offer this to the Lord.

- c. Offer food at the feet of the Lord, chanting:

naivedyaṃ nivedayāmi

O Lord! I offer you food.

- d. Offer water, chanting:

naivedyānantaram ācamanīyaṃ samarpayāmi

O Lord! I offer you water after the food.

- e. Offer betel leaves and nuts (for good digestion)*, chanting:

tāmbūlaṃ samarpayāmi

O Lord! I offer you betel leaves and nuts.

*If you don't have betel leaves and nuts, you may offer fennel seeds or a flower instead.

17. Standing up, light the camphor and wave it with a circular clockwise motion three times.

Simultaneously ring the bell with the left hand and chant:

a. **na tatra sūryo bhāti / na candratāraḥ**

nemā vidyuto bhānti / kuto'yamagniḥ

tamevabhāntamanubhāti sarvaḥ

tasya bhāsā sarvamidaḥ vibhāti

There the sun does not shine, nor do the moon or stars. There this lightning does not shine, what to talk of this fire? That (awareness) shining, everything shines after it; by the light of that awareness, all this shines in various forms.

b. **om hara hara namaḥ pārvatī pataye / hara hara mahā deva**

c. Offer lighted camphor, chanting:

karpūranīrājanaḥ sandarśayāmi

O Lord! I show you lighted camphor.

18. Offer a spoonful of water to drink, chanting:

ācamanīyaḥ samarpayāmi

O Lord! I offer you water for inner purification.

19. Continue to stand, offer mantras, songs or poems of your choice.

Then offer flowers, chanting:

mantrapuṣpaḥ samarpayāmi

O Lord! I offer you flowers with sacred chants.

20. Turn clockwise three times, chanting the following mantras:

yāni kāni ca pāpāni / janmāntarakṛtāni ca

tāni tāni vinaśyanti / pradakṣiṇapade pade

May those omissions and commissions done in this life and also in the previous births, and resulting afflictions, perish with every pradaksina (circumambulation).

tava tattvaḥ na jānāmi / kīḍṛśo'si maheśvara

yāḍṛśo'si mahādeva / tāḍṛśāya namo namaḥ

O Lord! What is your nature? I do not know your nature. Whatever be your nature, I offer salutations to you who are of that nature.

21. Kneel down and put your forehead to the ground, chanting:

pradakṣiṇanamaskārān samarpayāmi

O Lord! I offer you circumambulation and prostration.

22. To seek forgiveness and ask that the puja is received in full measure even if some mistakes were made, one may chant:

mantrahīnaḥ kriyāhīnaḥ / bhaktihīnaḥ maheśvara

yatpūjitaḥ mayā deva / paripūrṇaḥ tadastu te

O Lord! May the puja done by me, even if I did wrong with the mantras, with the performance of the steps and with lack of devotion, be received by you as complete.

23. Release the deity by offering flowers at the altar, chanting:

asmād bimbād āvāhitaṃ śrīdevaṃ* yathāsthānaṃ pratiṣṭhāpayāmi

The Lord Deva (or the chosen deity) invoked at this altar is placed again in His own glory.

** Here you use the same deity as you chose in the saṅkalpaḥ (e.g. Deva, Mahāgaṇapati, Śrī Sarasvatī, Mahālakṣmi...)*

24. Take water in the right hand and pour the water in front of the deity while chanting:

**kāyena vācā manasendriyairvā / buddhyātmanā vā prakṛtessvabhāvāt
karomi yadyat sakalaṃ parasmai / nārāyaṇāyeti samarpayāmi**

Unto Lord Narayana, I dedicate all the acts that I perform with my body, speech, mind, senses, and intellect, which are born of deliberation or natural tendencies.

25. Complete the puja with a salutation.

Take the water, flowers, and food as prasada from the Lord.

26. **Svasti mantra**

**Svasti prajābhya pariplayantām / nyāyena mārgēṇa mahīṃ mahīśāḥ
gobrāhmaṇebhyaśśubhamastu nityam / lokāssamastāssukhino bhavatu**

**kāle varṣatu parjanyaḥ / pṛthivī sasyaśālinī
deśo'yaṃ kṣobharahitaḥ brāhmaṇāssantu nirbhayāḥ**

**sarveṣāṃ svastiḥ bhavatu / sarveṣāṃ śāntiḥ bhavatu
sarveṣāṃ pūrṇaṃ bhavatu / sarveṣāṃ maṅgalaṃ bhavatu**

**sarve bhavantu sukhinaḥ / sarve santu nirāmayāḥ
sarve bhadrāṇi paśyantu / mā kaścid duḥkhabhāg bhavet**

**asato mā sadgamaya / tamaso mā jyotir gamaya
mṛtyor mā amṛtaṃ gamaya**

Lead me from the unreal to the real.

Lead me from darkness to light. (from ignorance to wisdom)

Lead me from death to immortality. (from any sense of limitation, to the ability to see my limitlessness)

**om pūrnam adah pūrnam idam / pūrnat pūrnamudacyate
pūrnasya pūrnāmādāya / pūrnām eva vaśiṣyate**

om śāntiḥ śāntiḥ śāntiḥ

That is fullness. This is fullness. From that fullness this fullness came.

From that fullness this fullness removed, what remains is fullness.

Om peace, peace, peace

Hariḥ om śrī gurubhyo namaḥ hariḥ om

My salutations to all saints, sages and teachers, salutations to the wisdom itself, that takes me from darkness to light.

*Reference for puja: "Pūja & Prayers", Pūrṇa Vidyā – Vedic Heritage Teaching Programme,
Swamini Pramānanda Saraswati & Shri Dhira Chaitanya, www.purnavidya.org*