





## Gaṇeśa Pūjā

### गणेशपूजा

A Traditional Daily Worship Ceremony Performed in the Home  
Shrine to Beseech God Gaṇeśa's Blessings and Protection

#### PREPARATION & PURIFICATION

#### आचमनम्

#### Ācamanam

*Water Sipping by the Pūjāri*

ॐ सुमुखाय स्वाहा

ॐ एकदन्ताय स्वाहा

ॐ गजकर्णकाय स्वाहा

Om sumukhāya svāhā

Om ekadantāya svāhā

Om 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 सुक्लांबरधरं विष्णुं शशिवर्णं चतुर्भुजम् ।

प्रसन्नवदनं ध्यायेत् सर्वविघ्नोपशान्तये ॥

*Namaskāram, knock temples, namaskāram.*

Om śuklāambaradharaṁ viṣṇuṁ śaśivarnaṁ caturbhujaṁ  
prasanna-vadanaṁ 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 on the altar by holding your hands in añjali mudrā, the prayerful pose. Then, while reciting the verse, cross your arms before your face and tap your temples lightly with your knuckles three times, the left hand tapping the right temple and vice versa. This is a traditional way of supplicating Lord Gaṇapati. The place to knock is the bony, protruding part toward the front. Return your hands to añjali mudrā while reciting the last words of the chant.*

## संकल्पम्

### Saṅkalpam

*Dedication of pūjā, statement of purpose*

ॐ अद्य पूर्वोक्त एवंगुणसकल  
विशेषेण विशिष्टायां अस्यां शुभतिथौ  
ॐ महागणेश्वर उद्दिश्य महागणेश्वरप्रीत्यर्थं  
महागणेश्वरप्रसादसिद्ध्यर्थं  
यथा शक्ति (chant city) देशे (chant period of the day from list below)  
ध्यानावाहनादि गणेशपूजां करिष्ये ।  
ॐ अप उपस्पृश्य

*Hold rice and flower in closed right hand at chest.*

Om adya pūrvokta evaṅguṇasakala  
viśeṣeṇa viśiṣṭāyām asyām śubhatithau

*Toss rice and flower. Rinse hands.*

Om Mahāgaṇeśvara uddiśya Mahāgaṇeśvara-prītyartham  
Mahāgaṇeśvara-prasāda-siddhyartham  
yathā śakti (chant city) deśe

*(insert the time of day)*

dhyānāvāhanādi Gaṇeśapūjām kariṣye |  
Om apa upaspr̥śya

*Insert the appropriate period of the day in the chant above.*

उषः काल	ushaḥ kāla, dawn
प्रातः काल	prātaḥ kāla, morning
मध्याह्नकाल	madhyāhna-kāla, noon



सायङ्काल

sāyaṅkāla, evening

ऊर्ध्वयामकाल

ūrdhwayāmakāla, night

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

(Offer rice three times.)

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 पाद्यं पाद्यं समर्पयामि ।

हस्तयोः अर्घ्यं अर्घ्यं समर्पयामि ।

pādayoḥ pādyam pādyam samarpayāmi |

hastayoḥ arghyam 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 tirtha 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

### Ācamanam

*Offering Water to Quench His Thirst*

ॐ भूर्भुवः सुवः

आचमनीयं समर्पयामि ।

Om bhūr-bhuvaḥ suvaḥ

ācamanīyam 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 सुवर्णकलशास्थितम् ।

स्नानार्थं गृह्यतां शम्भो सलिलं विमलं गणेश ॥

गङ्गास्नानं समर्पयामि ।



*Ring the bell, hold flower and sprinkle mūrti. Set bell down.*

Om surasindhu-samānītaṁ suvarṇakalāśāsthitaṁ |  
snānārthaṁ gr̥hyatāṁ śambho salilāṁ vimalāṁ Gaṇeśa ||  
gaṅgāsnānaṁ samarpayāmi |

O Beloved Lord Gaṇeśa! cause of happiness! please accept this water that was brought from the Ganges in a golden pot, clean and free from all impurity, for the purpose of your bath. I have bathed you in sacred Gaṅgā water.

*While ringing the bell and reciting this verse, dip a flower into the tirtha 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 ।  
कुङ्कुमादिसमायुक्तं कुलाचलनिकेतन ॥  
दिव्यपरिमलविभूति-चन्दन-कुङ्कुमं-समर्पयामि ।



*Adorn the Deity. Apply vibhūti, sandalwood paste and kuṅkuma.*

vastrārthaṁ maṅgalākṣatān samarpayāmi  
upavītārthaṁ maṅgalākṣatān samarpayāmi  
Om gandhaṁ gr̥hāṇa surabhim-andhakā-surasūdana |  
kuṅkumādi-samāyuktaṁ kulācalaniketana ||  
divyaparimala-vibhūti-candana-kuṅkumaṁ 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

**Puṣṣam**

*Offering flowers*

तदुपरि मङ्गलाक्षतान् समर्पयामि ।  
पूजार्थं नानाविधपत्र-पुष्पाणि समर्पयामि ।

*Offer rice, then flower(s) or more rice.*

tadupari maṅgalākṣatān samarpayāmi |  
pūjārthaṁ nānāvidhapatra-puṣpāṇi  
samarpayāmi |



We now offer this auspicious unbroken rice. And for the fulfillment of our devotion we offer fresh, blooming flowers for Your enjoyment, our peerless Lord.

*A pinch of rice is offered with the first line. A handful of flowers, a single flower or a pinch of rice is offered with the second.*



धूपम्

**Dhūpam***Offering Incense*

ॐ वनस्पत्युद्भवैः दिव्यैः नानागन्धसमन्वितैः ।  
 आग्नेयधूपदीपनां धूपोऽयं प्रतिगृह्यताम् ॥  
 दशाङ्गं गुग्गुलोपेतं सुगन्धं सुमनोहरम् ।  
 आग्नेयः सर्वदेवानां धूपोऽयं प्रतिगृह्यताम् ॥  
 धूपमाग्रापयामि धूपानन्तरमाचमनीयं समर्पयामि ।  
 मङ्गलाक्षतान् समर्पयामि ।



*Ring bell, pass incense in 3 circles, then trace Aum with the incense (in Sanskrit, Tamil, Gujarati, etc.)*

Om vanaspatyudbhavaiḥ divyaiḥ nānāgandhasamanvitaiḥ |  
 āghreyadhūpadīpanāṁ dhūpo'yaṁ pratigṛhyatām ||  
 daśāṅgaṁ guggulopetaṁ sugandhaṁ sumanoharam |  
 āghreyaḥ sarvadevānāṁ dhūpo'yaṁ pratigṛhyatām ||

*Ring bell loudly. Offer water. Then offer rice.*

dhūpamāghrāpayāmi-dhūpānantaram-ācamanīyaṁ samarpayāmi |  
 maṅgalākṣatān 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 प्राज्यमङ्गलदायकम् ।  
 दीपं पश्य दयाराशे दीनबन्धो नमोऽस्तु ते ॥  
 ॐ आवाहिताभ्यः सर्वाभ्यो देवताभ्यो नमः ।  
 दिव्यमङ्गलदीपं सन्दर्शयामि ।  
 दीपानन्तरमाचमनीयं समर्पयामि ।  
 मङ्गलाक्षतान् समर्पयामि ।

Om sājyavarti-trayopetaṁ prājyamaṅgala-dāyakam |  
 dīpaṁ paśya dayārāśe dīnabandho namo'stu te ||  
 Om āvāhitābhyaḥ sarvābhyo devatābhyo namaḥ |  
 divyamaṅgaladīpaṁ sandarśayāmi |  
 dīpānantaramācamanīyaṁ samarpayāmi |  
 maṅgalākṣatān 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 mantra. 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

*Food offering*

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 ।



satyaṃ tvartena (chant if in morning)  
 ṛtaṃ tvā satyena (if evening) pariṣiñcāmi |  
 Om amṛtamastu amṛtopastaraṇamasi svāhā  
 Om gaṇeśāya svāhā | Om gaṇeśāya svāh |  
 Om 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 ।  
 यथाशक्तिसमर्पितं महानैवेद्यं कृपया स्वीकुरु ।

Om āvāhitābhyaḥ sarvābhyo devatābhyo namaḥ |  
 nānāvidha-mahānaivedyaṃ nivedayāmi |  
 yathāśakti-samarpita mahānaivedyaṃ kṛpayā 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 this 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 शतनामावलि:

### Vighneśvarāṣṭottara Śatanāmāvaliḥ

#### Chanting the 108 Names of Lord Gaṇeśa

*In this section of the pūjā, chant the Vighneśvarāṣṭottara Śatanāmāvaliḥ, “garland of Gaṇeśa’s 108 names.” As you intone each name, offer with your right hand a flower, some flower petals, a few drops of water from the spoon or a pinch of rice. The names are attributes of the Deity, each one delineating an aspect of His nature. Hold the flower basket in your left hand if you are standing, and in your lap if sitting. The bell is not rung. The names may be recited at any pace, depending on your time and ability. Each name is preceded by the mantra Aum and followed by namaḥ, meaning “obeisance, praise, adoration” or “homage” to.*



	Devanagari	Transliteration	Translation
1.	ॐ विनायकाय	vināyakāya	to the remover (of obstacles)
2.	विघ्नराजाय	vighnarājāya	to the ruler of obstacles
3.	गौरीपुत्राय	gaurīputrāya	to the son of Gaurī
4.	गणेश्वराय	gaṇeśvarāya	to the lord of categories
5.	स्कन्दाग्रजाय	skandāgrajāya	to Skanda’s elder brother
6.	अव्ययाय	avyayāya	to the inexhaustible one
7.	पूताय	pūtāya	to the pure one
8.	दक्षाय	dakṣāya	to the skillful one
9.	अद्यक्षाय	adyakṣāya	to the great presider
10.	द्विजप्रियाय	dvijapriyāya	to Him who loves the twice-born
11.	अग्निगर्भच्छिदे	agnigarbhacchide	to Him who pierces the womb of fire
12.	इन्द्रश्रीप्रदाय	indraśrīpradāya	to the restorer of Indra’s wealth
13.	वाणीप्रदाय	vāṇīpradāya	to Him who gives eloquence
14.	अव्ययाय	avyayāya	to the inexhaustible one
15.	सर्वसिद्धिप्रदाय	sarvasiddhipradāya	to the bestower of all fulfillment
16.	शर्वतनयाय	śarvatanayāya	to the son of Śiva
17.	शर्वरीप्रियाय	śarvarīpriyāya	to Him who is fond of twilight



	Devanagari	Transliteration	Translation
18.	सर्वात्मकाय	sarvātmakāya	to Him who is the soul of all
19.	सृष्टिकर्त्रे	śṛṣṭikartre	to the Creator
20.	देवाय	devāya	to the resplendent one
21.	अनेकार्चिताय	anekārcitāya	to the one worshiped by multitudes
22.	शिवाय	śivāya	to the auspicious one
23.	शुद्धाय	śuddhāya	to the pure one
24.	बुद्धिप्रियाय	buddhipriyāya	to Him who loves intelligence
25.	शान्ताय	śāntāya	to the peaceful one
26.	ब्रह्मचारिणे	brahmacāriṇe	to the celibate one
27.	गजाननाय	gajānanāya	to the elephant-faced one
28.	द्वैमातुराय	dvaimāturāya	to Him who has two mothers
29.	मुनिस्तुत्याय	munistutyāya	to Him who is praised by sages
30.	भक्तविघ्नविनाशनाय	bhaktavighnavināśanāya	to the destroyer of devotees' obstacles
31.	एकदन्ताय	ekadantāya	to Him who has one tusk
32.	चतुर्बाहवे	caturbāhave	to Him who has four arms
33.	चतुराय	caturāya	to the ingenious one
34.	शक्तिसंयुताय	śaktisaṃyutāya	to Him who is united with power
35.	लम्बोदराय	lambodarāya	to Him who has a large belly
36.	शूर्पकर्णाय	śūrpakarṇāya	to Him with ears like winnowing fans
37.	हरये	haraye	to Him who destroys evil with lion-like courage
38.	ब्रह्मविदुत्तमाय	brahmaviduttamāya	to the foremost knower of God
39.	कालाय	kālāya	to the master of destiny
40.	ग्रहपतये	grahapataye	to the lord of planets
41.	कामिने	kāmine	to Him who is love
42.	सोमसूर्याग्निलोचनाय	somasūryāgnilocanāya	to Him whose eyes are the moon, sun and fire
43.	पाशाङ्कुशधराय	pāśāṅkuśadharāya	to the one who holds a noose and goad



	Devanagari	Transliteration	Translation
44.	चण्डाय	caṇḍāya	to the one who is fierce-looking
45.	गुणातीताय	guṇātītāya	to Him who transcends qualities
46.	निरञ्जनाय	nirañjanāya	to Him who is without blemish
47.	अकल्मषाय	akalmaṣāya	to Him who is without impurity
48.	स्वयंसिद्धाय	svayaṃsiddhāya	to Him who is self-fulfilled, perfect
49.	सिद्धार्चितपदांबुजाय	siddhārcitapadāmbujāya	to Him whose lotus feet sages worship
50.	बीजापूरफलासक्ताय	bījāpūraphalāsaktāya	to Him who is fond of pomegranate
51.	वरदाय	varadāya	to the giver of boons
52.	शाश्वताय	śāśvatāya	to the eternal, unchanging one
53.	कृतिने	kṛtine	to the skillful one
54.	द्विजप्रियाय	dvijapriyāya	to Him who is fond of the twice-born
55.	वीतभयाय	vītabhayāya	to Him who is fearless
56.	गदिने	gadine	to Him who wields the mace
57.	चक्रिणे	cakriṇe	to Him who wields a discus
58.	इक्षुचापधृते	ikṣucāpadhṛte	to Him who holds the sugarcane bow
59.	श्रीदाय	śrīdāya	to the bestower of great wealth
60.	अजाय	ajāya	to the unborn one
61.	उत्पलकराय	utpalakarāya	to Him who holds a proud blue lotus flower
62.	श्रीपतये	śrīpataye	to the Lord of wealth
63.	स्तुतिहर्षिताय	stutiharṣitāya	to Him who delights in praise
64.	कुलाद्रिभेत्रे	kulādribhetre	to Him who supports Himālaya, His family's mountain
65.	जटिलाय	jaṭilāya	to Him who has matted hair
66.	कलिकल्मषनाशनाय	kalikalmaṣanāśanāya	to Him who destroys sins in the Kaliyuga
67.	चन्द्रचूडामणये	candracūḍāmaṇaye	to Him who wears a moon upon his head
68.	कान्ताय	kāntāya	to the beloved, loving one
69.	पापहारिणे	pāpahāriṇe	to the consumer of sins
70.	समाहिताय	samāhitāya	to Him who is absorbed in meditation





	Devanagari	Transliteration	Translation
71.	आश्रिताय	āśritāya	to Him who is our refuge
72.	श्रीकराय	śrīkarāya	to Him who manifests prosperity
73.	सौम्याय	saumyāya	to the amiable one
74.	भक्तवाञ्छितदायकाय	bhaktavāñchitadāyakāya	to the grantor of devotees' desires
75.	शान्ताय	śāntāya	to the peaceful one
76.	कैवल्यसुखदाय	kaivalyasukhadāya	to the bestower of unsullied liberation
77.	सच्चिदानन्दविग्रहाय	saccidānandavigrahāya	to the embodiment of Existence-Knowledge-Bliss
78.	ज्ञानिने	jñānine	to the great wisdom
79.	दयायुताय	dayāyutāya	to Him who is full of compassion
80.	दान्ताय	dāntāya	to Him who has self-control
81.	ब्रह्मद्वेषविवर्जिताय	brahmadveṣavivarjitāya	to Him who is free from aversion to knowledge
82.	प्रमत्तदैत्यभयदाय	pramattadaityabhayadāya	to Him who brings terror to blundering demons
83.	श्रीकण्ठाय	śrīkaṇṭhāya	to Him whose throat is beautiful
84.	विबुधेश्वराय	vibudheśvarāya	to the Lord of the wise
85.	रमार्चिताय	ramārcitāya	to Him who is worshiped by Lakshmī
86.	विधये	vidhaye	to Him who is the destiny of all
87.	नागराजयज्ञोपवीतवते	nāgarājayajñopavitavate	to Him whose sacred thread is a king cobra
88.	स्थूलकण्ठाय	sthūlakaṇṭhāya	to Him who has a stout neck
89.	स्वयंकर्त्रे	svayaṁkartre	to Him who is self-created
90.	सामघोषप्रियाय	sāmaghoṣapriyāya	to Him who loves the sound of <i>Sāma Veda</i>
91.	परास्मै	parāsmāi	to Him who is supreme
92.	स्थूलतुण्डाय	sthūlatuṇḍāya	to Him who has a stout trunk
93.	अग्रण्ये	agraṇye	to the leader
94.	धीराय	dhīrāya	to the courageous one
95.	वागीशाय	vāgīśāya	to the Lord of speech
96.	सिद्धिदायकाय	siddhidāyakāya	to the bestower of fulfillment



	Devanagari	Transliteration	Translation
97.	दूर्वाबिल्वप्रियाय	dūrvābilvapriyāya	to Him who loves dūrvā grass and bilva leaves
98.	अव्यक्तमूर्तये	avyaktamūrtaye	to the manifestation of the Unmanifest
99.	अद्भुतमूर्तिमते	adbhutamūrtimate	to Him of wondrous form
100.	शैलेन्द्रतनुजोत्सङ्गकेल- नोत्सुकमानसाय	śailendratanujoṭsaṅgakela- notsukamānasāya	to Him who is fond of playing in the lap of His mother, Pārvatī, daughter of the mountain Lord [Himavat]
101.	स्वलावण्यसुधासारजित- मन्मथविग्रहाय	svalāvanyasudhāsārajita- manmathavighrahāya	whose form, like the God of Love, defeats even a shower of nectar with its sweet beauty
102.	समस्तजगदाधाराय	samastajagadādhārāya	to the supporter of all the worlds
103.	मायिने	māyine	to the source of illusory power
104.	मूषिकवाहनाय	mūṣikavāhanāya	to Him who rides the mouse
105.	हृष्टाय	hṛṣṭāya	to the joyful one
106.	तुष्टाय	tuṣṭāya	to the contented one
107.	प्रसन्नात्मने	prasannātmāne	to the bright, kindly-souled one
108.	सर्वसिद्धिप्रदायकाय	sarvasiddhipradāyakāya	to the grantor of all fulfillment

## मन्त्र पुष्पम्

### Mantra Pushpam

Worship *with flowers*

यौऽपां पुष्पं वेद । पुष्पवान् प्रजावान् पशुमान् भवति ।  
 चन्द्रमा वा अपां पुष्पम् । पुष्पवान् प्रजावान् पशुमान् भवति ।  
 य एवं वेद । यौऽपामायतनं वेद । आयतनवान् भवति ॥ १ ॥  
 ॐ श्री महागणेश्वराय नमः मन्त्रपुष्पाञ्जलिं समर्पयामि ।

*Hold a double handful of flowers or rice in namaskāram.*

*As you complete the chanting, toss the flowers over the mūrti.*

yō'pām puṣpaṁ vedā | puṣpāvān prajāvān paśumān bhāvati |  
 candraṁ vā apām puṣpaṁ | puṣpāvān prajāvān paśumān bhāvati |  
 ya evaṁ vedā | yō'pāmāyatānaṁ vedā | āyatānavān bhavati ||1||  
 Om śrī mahāgaṇeśvarāya namaḥ mantrapuṣpāñjalim 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 त्रिवर्तिसंयुक्तं वह्निना योजितं मया ।  
गृहान मङ्गलारतिं ईशपुत्र नमोऽस्तु ते ॥  
ॐ आवहिताभ्यः सर्वाभ्यो देवताभ्यो नमः ।  
दिव्यमङ्गलदीपं सन्दर्शयामि ।  
आचमनीयं समर्पयामि । मङ्गलाक्षतान् समर्पयामि ।

*Ring bell, draw three circles in Aum. Ring bell loudly.*

Om sājyam trivartisaṃyuktaṃ vahninā yojitaṃ mayā |  
gṛhāna maṅgalāratim īśa putra namo'stu te ||

*Keep ringing loudly.*

Om āvāhitābhyaḥ sarvābhya devatābhya namaḥ |  
divya maṅgaladīpaṃ sandarśayāmi |

*Offer water. Offer rice.*

ācamanīyam samarpayāmi | maṅgalākṣatān 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 (“āvāhitābhyaḥ ... 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 “maṅgalāśatān samarpayāmi.”*

## रक्षधारणम्

### Rakṣadhāraṇam

*Prayer for Protection*

इन्द्र स्तोमैः पञ्चदशेन  
मध्यमिदं वतैनः सगरैः  
रक्ष रक्षां धारयामि ।

*Set lamp down, circle it three times with a flower*

indra stomēna pañcadaśena  
madhyamidam vatēnaḥ sagarēṇa  
rakṣa rakṣāṁ 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. 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 Arpaṇam

*Final consecration*

अनया यथाशक्त्या कृत (state period of day from list below)  
पूजया भगवान् सर्वदेवात्मकः  
श्रीमहागणेश्वरः सुप्रीतः  
सुप्रसन्नो वरदो भवतु ।

*Rice and water in hand, offer before the Deity.*

anayā yathāśaktyā kṛta (state period of day from list below)  
pūjayā bhagavān sarvadevātmakaḥ  
śrī Mahāgaṇeśvaraḥ suprītaḥ  
suprasanno varado bhavatu

*Five periods of the day (choose appropriate one for chant above)*

उषः काल	ushaḥ kāla, dawn
प्रातः काल	prātaḥ kāla, morning
मध्याह्नकाल	madhyāhna-kāla, noon
सायंकाल	sāyāṅkāla, evening
ऊर्ध्वयामकाल	ūrdhva-yāmakāla, night

To the best of my ability I have performed this (state time of day) pūjā and worshiped you, dear Lord, who possesses the nature of all the Gods. May you be pleased. May you be gracious, and grant my wishes, loving Gaṇeśa.

*Before reciting the above verse, place a pinch of rice in your left palm, then immediately transfer it to the right palm. Add to the rice three spoonfuls of water and close the hand. 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. The sacraments may then be given out in the following order: vibhūti, tīrtha, chandana, kuṅkuma, naivedya 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 vibhūti which is always given by the person who performed the pūjā.

## विसर्जनम्

### Visarjanam

#### Farewell and Apologies

Hold hands in añjali mudrā. Prostrate after completing the chant.

ॐ आवाहनं न जानामि न जानामि विसर्जनम् ।  
 पूजाञ्चैव न जानामि क्षम्यतां परमेश्वर ॥  
 मन्त्रहीनं क्रियाहीनमं भक्तिहीनं सुरेश्वर ।  
 यत् पूजितं मया देव परिपूर्णं तदस्तु ते ।  
 अन्यथा शरणमं नास्ति त्वमेव शरणमं मम ।  
 तस्मात् कारुण्यभावेन रक्ष रक्ष गणेश्वर ॥ ॐ तत् सत् ॐ

Om āvāhanam na jānāmi na jānāmi visarjanam  
 pūjāñcaiva na jānāmi kṣamyatām paramēśvara.  
 mantrahīnam kriyāhīnam bhaktihīnam sureśvara,  
 yat pūjitam mayā deva paripūrṇam tadastu te,  
 anyathā śaraṇam nāsti tvameva śaraṇam mama,  
 tasmāt kāruṇyabhāvena rakṣa rakṣa gaṇeśvara.  
 Om tat sat Om.





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 off 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.*

