

LAGHU POOJAVIDHAANAHAH SIMPLIFIED WORSHIP RITES

COMPILED AND TRANSLATED
by
SADHU PROF. DR. V. RANGARAJAN

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Editor: **Sadhu Prof. Dr. V. Rangarajan**

Bharatamata Gurukula Ashram, Sri Bharati Mandir, Srinivasanagar,
Kithaganur Road, Krishnarajapuram, Bangalore 560 036.

Mobile: 94482 75935

E-mail: sadhu.rangarajan@gmail.com;

Website: sribharatamatamandir.org

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National Flag designed by Sister Nivedita

Editorial

Laghu Pooja Vidhaanaah

Ekam Sat, Vipraah bahudhaa vadanti— “The Ultimate Reality is One, men of wisdom call it by various names”. Thus proclaims the Vedas, the supreme source of knowledge about God in the Hindu way of life. *Ye yathaa maam rapadhyante, taam thathaiva bhajaamyaham*—“Whoever worships me in whatever form, I reach him or her in that form”, says Lord Krishna in *Bhagavad Gita*. That is why a Hindu accepts worship of God or the Ultimate Reality in various names and forms which he calls as incarnations or *avataara*. Our *puranaas* and *itihaasaas*—legends and epics—present forms of worship of God or the Ultimate Reality in various names and forms.

Ultimate Reality manifests in the form of Consciousness-Force which is the source of creation, sustenance and dissolution of the universe. That Consciousness-Force is adored as *Mahaa Shakti* in three forms—*Saraswati, Lakshmi and Durga*. Since times immemorial, Bharatamata or the sacred Motherland is adored as the manifestation of the Maha Shakti. Rishi Bankim Chandra, in his immortal national song, VANDE MATARAM, wrote:

Twam hi Durgaa, dasapraharana dhaarinee,

Kamala kamala dala vihaarinee,

Vaanee vidyaa daayinee—

“Thou art Durga, Lady and Queen,

With her hands that strike and her swords of sheen.

Thou art Lakshmi lotus-throned,

And the muse a hundred-toned.” (Translation by Sri Aurobindo)

Lord Sri Rama proclaimed in the Ramayana, *Jananee janmabhoomischa, Swargaadapi gareeyasi* – “Mother and Motherland are more sacred than the Heaven.”

In the Vedas, Ultimate Reality is indicated with the syllable, ॐ -- “*Aum*”-- known as *Pranava*, which precedes all the Vedic mantras. In our epics and puranas,

Pranava is symbolized as Lord Ganesha who is known as *Pranavaswaroopo*. All the prayers, poojas, havans and religious rituals commence with the chanting of *Aumkara* and worship of Lord Ganesha.

The ultimate goal of human existence is the realization of the individual Self of its identity with Ultimate Reality or the Cosmic Self. Therefore the Vedas proclaim, *sareeram aadyam khalu dharmasaadhanam*—“Body is the instrument for realization of the Self.” The Vedic prayer, *Pasyema sarada satam, jeevema sarada satam*— “Let us see hundred autumns, let us live for hundred autumns” – is a call for healthy living for a full span of life. Lord Dhanwantari, the Preceptor of Ayurveda or the science of healthy living, is adored and worshipped as the incarnation of Lord Vishnu.

In the last issue of TATTVA DARSANA, we had presented the various sacrificial rites and rituals associated with different deities in the Hindu pantheon. In this issue we present various forms of ritualistic worship of the deities Sri Bharatamata, Saraswati, Lakshmi, Durga, Ganesha and Dhanwantari.

Hindu way of worship demands total devotion and surrender of the devotee. Whatever is offered to the deity, *phalam, patram, pushpam, toyam*— “fruit, leaf, flower or water” – if offered with total devotion and surrender, is accepted by the deity and the devotee is blessed.

Vande Mataram!



LAGHU BHARATAMATA POOJAN

A simplified form of Bharatamata Poojan

Mantras and Instructions

During the struggle for India's freedom, Mahayogi Sri Aurobindo who dreamt of setting up a Bhavani Mandir, a temple dedicated to Bharatamata, presented his ideal in inspiring words: "We cannot get strength unless we adore the Mother of Strength. We will therefore build a temple to the white Bhavani, the Mother of Strength, the Mother of India. This temple will be the centre from which Her worship is to flow over the whole country.... This is also what the Mother has commanded."

"The Shakti we call India, Bhavani Bharati, is a living unity of the Shaktis of 300 million people (then in about 1907). It is not a piece of earth, nor a figure of speech, nor a fiction of the mind. This is our mother country."

"Adoration will be dead and ineffective unless it is transmuted into Karma (action). We will have, therefore, a Math with a new Order of Karmayogins attached to the temple, men who have renounced all in order to work for the Mother."

Sri Badrish Mahasaya of Bengal presented the *Vidhaana* or method of worshipping Bharatamata and following the lines prescribed by him and other great souls who took to the *Deasamaatruka Pooja*, this *Laghu Bharatamata Upasana* is presented so that any patriotic Hindu could perform the pooja without any external assistance.

Achamanam:

The first and foremost qualification for the performer of a pooja or havan is purity of body and mind. This is done by Achamana and Pranayama. Achamana is taking sacred tulsi water in the right palm, sipping it three times by chanting the Divine names and also touching the various limbs of the body from head to toe by chanting Lord's names.

Take a spoonful of water in the palm and sip it three times chanting, "*Achyutaaya namah, Anantaaya namah, Govindaaya namah*" and touch the limbs, eyes, ears, nose, shoulders, head, mouth, heart and legs with chanting of "*Kesava, Naraayana,*

Maadhava, Govinda, Vishno, Madhusoodana, Trivikrama, Vaamana, Shreedhara, Hrisheeksha, Padmanaabha, Daamodara"

Ganapati Dhyaanam:

The presence of Lord Ganesha, the remover of all obstacles, is invoked for the successful performance of the pooja by chanting the mantra,

*Shuklaambaradharam Vishnum
Shashivarnam Chatrubhujam
Prasanna vadanam dyaayet
Sarva vighnopasantaaye*

"We adore Lord Ganapati who wears a white robe, who is all pervasive, who is of the colour of moon, who has four arms, and whose face is always blissful, so as to ward off all obstacles."

Pranayama:

Pranayama is performed by breathing in, retaining and gradually letting out the vital air to purify our mind and internal equipments. Breathe in through the right nostril, chant the following mantra and breathe out through the left nostril.

"Om Bhooh, Om Bhuvah, Om Suvah, Om Mahah, Om Janah, Om Tapah, Om Satyam, Om Tat Savitur varenyam, bhargo devasya dheemahi, dhiyo yo na prachodayaat."

"Aum is earth, Aum is sky, Aum is heaven, Aum is world of abundance, Aum is the world of creation, Aum is the world of penance, Aum is the world of truth. We meditate on the effulgence of the Creator who inspires our intellect."

Sankalpa:

The performer then makes a "Sankalpa" or pledge to perform the pooja not only for his own material and spiritual well-being, but also for the welfare of all beings. He specifies the time and place of performance of the ritual. Wear the *Pavitra* (ring) made of Kusha grass on the ring finger and chant:

“Mamopaatta, samasta durita kshaya dwaaraa Shree Naaraayama preetyartham, shubhe shobhane muhoorte adya shree Bhagavatah, Mahaapunishasya, Vishnor aagnayaa, pravartamaanasya, aadya brahmanah dwiteeya paraardhe, shivetavaraaha kalpe, vaivaswata mamvantare, ashthaavimshatitame, Kaliyuge, prathame paade,... khande(... continent), ...deshe(...country), ...nagare/graame ... (town/village) prabhavaadi shasthi samvatsaraanaam madhye,...(present year’s name) naama samvatsare, Uttara /Dakshina (northern/southern) ayane (solstice—half-yearly movement of Sun towards north or south), ... ritau (season), ...maase (month), Shukla/Krishna pakshe (bright/dark half of the month) ... Tithau (the day in the fortnight), ...vasara (week) yuktaayaam asyaam subha tithau, Sree Bharata Bhoo Maatruka preetyartham Sri Bharatamata Ashtotthara Satanama Archanam karishye”.

“In order to be worthy of the grace of Lord Narayana by destroying all afflictions, on this auspicious moment, in accordance to the command of the great divine Vishnu, on the second half of Primitive Brahman, in the Kalpa known as Shwetavaraha, in the 28th Manwantara of Vivaswata Manu, in the first foot of Kali Yuga, in thecontinent, incountry, intown or village, in the series of years beginning with Prabhava, in this....year, in thesolstice, in theseason,in the month, in the.....half, in theweek, I perform the Ashtotthara Satanama Archana for appeasing Sri Bharatabhavani.”

Ganapati Pooja:

Worship is offered to Lord Ganesha by chanting his hymn and his holy names. Chant the prayer

*Gajaananam bhoota ganaati sevitam
Kapitta jamboo phala saara bhakshitam
Umaasutam shoka vinaasha kaaranam
Namaami vighneshwara paada pankajam*

“I bow to the lotus feet of Lord Vighneshwara (the remover of obstacles), who is served by the celestial beings and other devotees, who relishes the essence of kapittha and jambu fruits, who is the son of Goddess Uma (Parvati), and who is the cause of the destruction of sorrow.”

Offer turmeric rice to Ganesha idol and chant, *Om maha ganapatim aavaahayaami*. Offer water in spoon chanting, *Arghyam samarpayaami, Paadyam samarpayaami, achamaneeyam samarpayaami*. Offer a piece of cloth uttering, *Vastram samarpayaami*. Offer flower chanting *mantrapushpum samarpayaami*. Offer Sandal paste and vermilion uttering, *chandhanam samarpayaami, kumkumam samarpayaami*. Offering Akshata (rice mixed with wet turmeric powder), say *Sarva upachaaraan samarpayaami*.

Now chant the following mantras and offer flowers at the end of each namah.

Om Eka dantaaya namah, Om Chaturhastaaya namah, Om Paasaamkusha dhaarine namah, Om Herambaaya namah, Om Ganaatipataye namah, Om Mooshika vaahanaaya namah, Om Modakahastaaya namah, Om Chaamara karnaaya namah, Om Vilambita sootraaya namah, Om Mahaa Ganapataye namah.

Dik Devataa vandanam:

Worship is offered to the Dik Devatas—the deities of different directions—by offering Akshata.

Praachyai dishe namah (East of Havan Kunda), *dakshinaayai dishe namah* (South), *prateechyai dishe namah* (West), *udeechyai dishe namah* (North), *oordhwaaya namah* (Up), *adharaaya namah* (Bottom), *antareekshaaya namah* (Sky), *bhoomye namah* (Earth), *Brahmane namah, Vishnave namah, Mrityave namah.*

Kalasha pooja:

Kalasha Pooja is done by invoking the sacred rivers of Bharat—Ganga, Yamuna, Godavari, Saraswati, Narmada, Sindhu and Kaveri to be present in the sacred water in the Kalasha. Worship is offered to a Kalasha or a copper vessel containing water and a coconut besmeared with turmeric powder and decorated with flowers on the top. The water in the Kalasha represents the sacred rivers of the holy land of Bharatavarsha which have been the cradles of our glorious spiritual civilization and the life-givers to the people. The coconut kept above the kalasa represents the Consciousness-Force which manifests as body, life and spirit.

The external hard shell symbolically represents the body, the kernel, the life and the ambrosial water, the spirit. Worship is offered to the kalasa with coconut to invoke divine grace for perfection of our body, life and spirit. Worship is also offered to the deities of all direction of space by placing kusa grass around the kalasha, for we exist in Space-Time continuum. Chant the stotra

*Gange cha Yamune chaiva Godavari Saraswatee,
Narmade Sindhu Kaaveree, jale asmin sannidhim kuru.*

--“Oh Gange, Yamune, Godavari, Saraswati, Narmade, Sindhu and Kaveri, please be present in the sacred waters in this Kalasha.”

Sri Bharatamata Ashtottthara Pooja:

SRI BHAARATAMAATAA ASHTHOTTARASATANAAMAVALI

1. *Aum Vishwambharaayai namah*
2. *Aum Vasudhaanyai namah*
3. *Aum Vishwadaanyai namah*
4. *Aum Ritu prathamajaayai namah*
5. *Aum Indra guptaayai namah*
6. *Aum Anaghaayai namah*
7. *Aum Arya jananyai namah*
8. *Aum Anugraha pradaayai namah*
9. *Aum Dhyeya saadhana bhoomyai namah*
10. *Aum Himaalaya kireetinyai namah*
11. *Aum Kaashmeera lalaathaayai namah*
12. *Aum Panjaabaassaama bhujaayai namah*
13. *Aum Raajasthaana madhyottarapradesha hridayaayai namah*
14. *Aum Gurjara maraatha karnaathokkalaandhrodaraayai namah*
15. *Aum Chola kerala charanaayai namah*
16. *Aum Hindusaagara paryantaayai namah*
17. *Aum Hindusaagara dhoutapadaabjaayai namah*
18. *Aum Hinduraashtraatma swaroopinyai namah*
19. *Aum Hindumaatre namah*
20. *Aum Himaaschaadita giriparvataayai namah*
21. *Aum Sujalaayai namah*
22. *Aum Suphalaayai namah*

23. *Aum Surabhayai namah*
24. *Aum Swarga sahodaryai namah*
25. *Aum Swargatulya sukhadaayinyai namah*
26. *Aum Sarva mangalaayai namah*
27. *Aum Sarva kalaanilayaayai namah*
28. *Aum Krishnaayai namah*
29. *Aum Babhruvarnaayai namah*
30. *Aum Rohinyai namah*
31. *Aum Vishwaroopayai namah*
32. *Aum Vishwakarma nirmitaayai namah*
33. *Aum Vishwamaatre namah*
34. *Aum Vishwagarbhaayai namah*
35. *Aum Vishwavandhyaayai namah*
36. *Aum Loka shoka vinaashinyai namah*
37. *Aum Lokamaatre namah*
38. *Aum Veera putra jananyai namah*
39. *Aum Vindhyaamekhalaayai namah*
40. *Aum Samudradurgaayai namah*
41. *Aum Abdinooopuraayai namah*
42. *Aum Maharshi vandhya charanaayai namah*
43. *Aum Brahma raaja rishi ratnaadyaayai namah*
44. *Aum Ratnagarbhaayai namah*
45. *Aum Vasudhaarinyai namah*
46. *Aum Vasupradaayai namah*
47. *Aum Vasu sangamanyai namah*
48. *Aum Vasudhaayai namah*
49. *Aum Vasumatyai namah*
50. *Aum Vishnupatnyai namah*
51. *Aum Vardhamaanaayai namah*
52. *Aum Shakti swaroopinyai namah*
53. *Aum Shadritudhaarinyai namah*
54. *Aum Shubha chandra yukta chaaru yaaminyai namah*
55. *Aum Navakusumaadaabha shobhitaayai namah*
56. *Aum Naanaaranya shobhitaayai namah*
57. *Aum Nityapushthaayai namah*
58. *Aum Prithivyai namah*

59. Aum Pratishthaayai namah
60. Aum Paramavyomagata hridayaayai namah
61. Aum Parjanyapootaayai namah
62. Aum Pavitranadeepootaayai namah
63. Aum Padmamaalaadharaayai namah
64. Aum Padmagandhinyai namah
65. Aum Parvatastanamandalaayai namah
66. Aum Agnishthoma parishodhita vaayumandalaayai nama
67. Aum Asetu himaachala paryantaayai namah
68. Aum Ekaatma maanavataa swaroopinyai namah
69. Aum Jaganniveshinyai namah
70. Aum Kaamadudhaayai namah
71. Aum Karmabhoomyai namah
72. Aum Gandhavatyai namah
73. Aum Dhruvaayai namah
74. Aum Dharmadhrutaayai namah
75. Aum Dharmamilayaayai namah
76. Aum Devakrita punyakshetraayai namah
77. Aum Dravinadaatryai namah
78. Aum Vaideeka gnaanasampannaayai namah
79. Aum Vedabhoomyai namah
80. Aum Vedaanta vijnaana sunischitaarthaayai namah
81. Aum Yajrabhoomyai namah
82. Aum Madhuradhwani dwanitadishaayai namah
83. Aum Sasyashyaamala dishaavatyai namah
84. Aum Satyaavrita hridayaayai namah
85. Aum Sarvasahaayai namah
86. Aum Sarva maanava chaaritra bodhinyai namah
87. Aum Sanaatana samskriti sampannaayai namah
88. Aum Sarvabhoota hitapradaayai namah
89. Aum Hiranyagarbhaayai namah
90. Aum Hiranmayyai namah
91. Aum Vimrugvaryai namah
92. Aum Varshamadasvinyai namah
93. Aum Vividha vaangmaya stutaayai namah
94. Aum Vividha bhaashaamayai namah

95. Aum Vividha veshabhooshita janaangaayai namah
96. Aum Shivarajavaradaayai namah
97. Aum Prajaahita pradaayinyai namah
98. Aum Prasaadaabhimukhyai namah
99. Aum Punyabhoomyai namah
100. Aum Prathamanaayai namah
101. Aum Payaswinyai namah
102. Aum Payaswatyai namah
103. Aum Bharatamaatre namah
104. Aum Bhootadhaatryai namah
105. Aum Bahupunya kshetravatyai namah
106. Aum Bhooreeteertha dhaaraavatyai namah
107. Aum Brahmaa Vishnu Shivaatmikaayai namah
108. Aum Bhaaratamaatre namah

Aum Mahaasarwati Mahaalakshmi Mahaakaali
Sri Bhaaratabhoomaatrukaa Devyai Namah!

Naivedyam:

Sprinkle water over the Prasad chanting the following mantra.

“Om sahanaavavatu sahanau bhunaktu sahaveeryam karavaavahai
Tejasvinaavadheetamastu maa vidvishaavahai
Om Shantih Shantih, Shantih!”

“Aum! May He protect us both (student and teacher). May He take pleasure in us both! May we be courageous together; May spiritual knowledge shine in our front. May we not hate anyone. Aum, peace, peace, peace!”

Om dhyau shaantir, antareeksham shaantir, prithvi shaantir, aapa shaantir,
oshadaya shaantir, vanaspataya shaantir, vishve devaa shaantir, brahma shaantir,
sarvam shaantir, shaantireva shaantir, saa maa shaantireti.

“Aum! The peace in the heaven, the peace in the mid-world, the peace on earth, the peace in waters, the peace in plants, the peace in forest trees, the peace of all

Gods (in us), the peace of Brahman (in us); the peace in all things, the peace in peace,--may that peace come to me!"

Mangalaarati

Light the camphor and show it to the deities and kalasha chanting the following mantras:

*Om Brahmaarpanam Brahmahavir Brahmaagnau Brahmanaahutam,
Brahmaiva tena gandhavyam Brahma karma samaadhina*

"Aum! Brahman is the offering, Brahman is the oblation, Brahman is poured out by Brahman into the fire of Brahman, Brahman is to be attained by one, who in his action meditateth wholly upon the Brahman."

*Swasti prajaabhyaam paripaalayanto
nyaayena maargena maheem maheeshah
Gobraahmanebhyo shubhamastu nityam
lokaa samastaa sukhino bhavantu*

*Kaale varshatu parjanya prithvee sasya saaline
deshoyam kshobha rahito braahmano santu nirbhayaah*

*Prajaapatishcharati garbhe antaste
ajaayamaano bahudaa vijaayate*

"Peace be unto all! Let the rulers rule the world by righteous means, let there be welfare to cows and men of wisdom and let the whole world be happy!

"Let rains come in time, let earth be full of greenery, let this nation be without drought or famine and let the men of wisdom be fearless!

"The Supreme Reality acts in all beings, the one that is devoid of birth appears as many!"

Show the aarati to all and give water and vermillion to all. Distribute the Prasad.

LAGHU SARASWATI ASHTHOTTARA SATA NAAMA ARCHANA (Simplified form of worship of Sri Saraswati chanting 108 names)

Seated on a plank or mat in the shrine, take water on the palm and sip it three times chanting, "Achyutaaya namah, Anantaaya namah, Govindaaya namah". Touch the various limbs of the body—head, two eyes, two nostrils, two ears, two shoulders, heart, stomach and folded legs—chanting the following names, "Keshava, Naaraayana, Maadhava, Govinda, Vishno, Madhusoodana, Trivikrama, Vaamana, Shreedhara, Hrsiheekesha, Padmanaabha, Daamodara".

Pray to Lord Ganapati by chanting the following verse:

*"Shuklaamabaradaram vishnum
shashi varnam chaturbhujam,
Prasanna vadanam Dhyayet
sarva vignopashaantaye."*

"We adore Lord Ganapati who wears a white robe, who is all pervasive, who is of the colour of moon, who has four arms, and whose face is always blissful, so as to ward off all obstacles."

Then do the Sankalpa (Taking a pledge):

*"Mama upaatta samastha durita kshaya dwaaraa, Sri Maha Saraswatee
preetyartham, subhe shobhanae muhurte, Sri Saraswati Ashthottara Sata Naama
archanam karishye."*

"In order to ward off all afflictions surrounding me, to please Sri Maha Saraswati, on this auspicious hour, I perform worship of the Mother chanting Her 108 names."

Dhyaanam (meditation on Saraswati chanting the following mantra):

*"Saraswatee namastubhyam
varade kaama roopini
Vidyaarambam karishyaami
siddhir bhavatu me sadaa*

“Oh Saraswati, I adore you, who fulfils all wishes. I start acquisition of knowledge. May I always achieve what I want.”

Take a glass of water with Tulsi leaves in it and another with milk. Place the Chakra or Moorthy of Saraswati on a clean copper plate. Pour Tulsi water on it chanting,

“Gange cha yamunechaiva

Godavari saraswati

Narmade Sindhu Kaaveri

Jalesmin sannidhim kuru”

“May Ganga, Yamuna, Godavari, Saraswati, Narmada, Sindhu and Kaveri be present in this water.”

Then pour a little milk over it chanting,

“Yaa kundendu tushaara haara dhawalaa

yaa shubra vastraavrutaa

Yaa veenaa varadanda mandita karaa

yaa sweta padmaasanaa

Yaa brahmaachyuta shankara prabhurutibhir

devai sadaa poojitaa

Saa maam paatu saraswatee

bhagavatee nishesha jaathyaapaha

“May Goddess Sarasvatī, who is adorned with a garland of white flowers, dressed in pure white, and seated on a white lotus, who holds the veena (instrument) and is worshipped by all Gods including Brahma, Vishnu, and Shiva, protect me and remove all ignorance.”

Then pour once again a little Tulsi water and wipe the Chakra clean with a neat cloth. Take the milk and water on the copper plate into a glass and keep as prasad. Place the Chakra again on the copper plate and put rice mixed with turmeric powder paste over it chanting the following invocation:

“Sri Maha Saraswateem aavaahayaami,

Aasanam samarpayaami.”

“I invoke Maha Saraswati and offer seat”

Sprinkle a few drops of water on it chanting,

“Paadyam samarpayaami, arghyam samarpayaami, aachamaneeyam samarpayaami”

“I offer water to wash Her feet and hands and water to drink.”

Take a flower and place it on the Chakra chanting, *“Sarvopachaaraan Samarpayaami”* Light the lamp saying *“Deepam darshayaami”*, and the agarbatthi saying, *“Dhoopam aaghraapayaami”*. Now take the flower petals and drop them little by little on the chakra, chanting the 108 names of Mahasaraswati given below. Chant *Om* before every name and *namah* at the end of it.

Saraswati Ashthottara Sata Naama

(108 names of Sri Saraswati)

Om Saraswatyai namah

Mahaabhadraayai

Mahaa Maayaayai

Varapradaayai

Shreepradaayai

Padmanilayaayai

Padmaakshyai

Padmavaktraayai

Shivaanujaayai

Pustakabrute

Jnaanamudraayai

Ramaayai

Paraayai

Kaamaroopayai

Mahaavidyaayai

Mahaapaataka naashinyai

Mahaashrayaayai

Maalinyai

Mahaabhogaayai

Mahaabhujayai

Mahabhaagaayai

Mahotsaahaayai

Divyaangaayai
Suravanditaayai
Mahaakaalyai
Mahaapaashaayai
Mahaakaaraayai
Mahaangushaayai
Peetaayai
Vimalaayai
Vishwaayai
Vidyunmaalaayai
Vaishnavyai
Chandrikaayai
Chandravadanaayai
Chandraloka vibhooshitaayai
Saavitryai
Surasayai
Devyai
Divyaalankaara bhooshitaayai
Vaagdevyai
Vasudhaayai
Teevraayai
Mahaabhadraayai
Mahaabaalaayai
Bhogadaayai
Bhaaratyai
Bhaamaayai
Govindaayai
Gomatyai
Shivaayai
Jathilaayai
Vindhyavaasaayai
Vindhyaachala viraajitaayai
Chandikaayai
Vaishnavyai
Braahmyai
Brahmajnaanaika saadanaayai

Soudaaminyai
Sudhaamoortyai
Subhadraayai
Surapoojitaayai
Suvaasinyai
Sunaasaayai
Viditraayai
Padmalochanaayai
Vidyaaroopaayai
Vishaalaakshyai
Brahmajaayai
Mahaabaalaayai
Trayeemoortyai
Trikaalagnaayai
Trigunaayai
Shaastraroopinyai
Shumbaasurapramadinyai
Shubhadaayai
Swarraatmikaayai
Raktabheeja nihantryai
Chaamundaayai
Ambikaayai
Mundakaayapraharanaayai
Dhoomralochanamardanaayai
Sarva deva stutaayai
Sowmyaayai
Suraasura namaskrutaayai
Kaalaratryai
Kalaadharaayai
Roopasubhaagyadaayinyai
Vaagdevyai
Varaaroohaayai
Vaaraahyai
Vaarijaasanaayai
Chitraambaraayai
Chitragandhaayai

*Chitramaalya vibhooshitaayai
Kaantaayai
Kaamapradaayai
Vidyaayai
Vidyaadara supoojitaayai
Swetaananaayai
Neelabhujayai
Chaturvarga balapradaayai
Chaturaanana saamraajyaayai
Rakta madyaayai
Niranjanaayai
Hamsaananaayai
Neelajangaayai
Brahmaa Vishnu Shivaatmikayai*

Chant the Samarpana Mantras:
*Om Poornamadah poornamidam
Poornaat Poornamudachyate
Poornasya Poornammadaaya
Poornamevaavashishyate.*

“That is Infinite, this is Infinite. From Infinite arises Infinite. Taking out Infinite from infinite, what remains is also Infinite only.”

Offer a palm full of flower petals on the Chakra.
Keep prasad (any sweet preparation) before the Chakra and chant the mantra offering it:

*Om Sahanaavavatu,
Sahanau bhunaktu,
Sahaveeryam karavaavahai, Tejaswinaavadheetamastu
Maavidwishaavahai,
Om Shanti, Shanti, Shanti.*

“Aum! May He protect us both (student and teacher). May He take pleasure in us both! May we be courageous together; May spiritual knowledge shine in our front. May we not hate anyone. Aum, peace, peace, peace!”

Show camphor light chanting the mantra:

*Swastipraabhyaam paripaalayanto
Nyayenamaargena maheem maheeshah
Go braahmanebhya shubham astu nityam
Lokaah samasthaah sukhino bhavantu.*

*Kaale varshatu parjanya
Prithvee sasyashaalinee,
Deshoyam kshobharahito
Braahmano santu nirbhayaa
Prajaapatishcharati garbhe antaste
ajaayamaano bahudaa vijaayate*

“Peace be unto all! Let the rulers rule the world by righteous means, let there be welfare to cows and men of wisdom and let the whole world be happy!

“Let rains come in time, let earth be full of greenery, let this nation be without drought or famine and let the men of wisdom be fearless!

“The Supreme Reality acts in all beings, the one that is devoid of birth appears as many!”

Om Shanti, Shanti, Shantihi!

Pray to Guru within

Address all your prayers to your own Guru within. Love Him as a child loves its mother and He will surely listen to your prayers. Just as a child is entirely dependent on its mother for everything, rely on the Guru within you for everything. Papa alone can give you what you want – peace – from within you. Go to Papa. He is always waiting for you. He has given you the adhikar to seek His company. Instead, you seek peace outside thinking that nashwant (transitory) objects will give you peace. Shashwat sukh (eternal happiness) can be got only from Papa and by Ram Nam. The more Ram Nam you do, the closer you will draw to Papa and, finally, merge in Him.

---Mataji Krishnabai

LAGHU LAKSHMI ASHTHOTTARA SATA NAAMA ARCHANA (Simplified form of worship of Sri Lakshmi chanting 108 names)

Seated on a plank or mat in the shrine, take water on the palm and sip it three times chanting, “Achyutaaya namah, Anantaaya namah, Govindaaya namah”. Touch the various limbs of the body—head, two eyes, two nostrils, two ears, two shoulders, heart, stomach and folded legs—chanting the following names, “Keshava, Naaraayana, Maadhava, Govinda, Vishno, Madhusoodana, Trivikrama, Vaamana, Shreedhara, Hrsiheeksha, Padmanaabha, Daamodara”.

Pray to Lord Ganapati by chanting the following verse:

“Shuklaamabaradaram vishnum
shashi varnam chaturbhujam,
Prasanna vadanam Dhyayet
Sarva vignopashaantaye.”

“We adore Lord Ganapati who wears a white robe, who is all pervasive, who is of the colour of moon, who has four arms, and whose face is always blissful, so as to ward off all obstacles.”

Then do the Sankalpa (Taking a pledge):

“Mama upaatta samastha durita kshaya dwaaraa, Sri Maha Lakshmee
Preetyartham, Subhe shobhanae muhurte, Sri Lakshmi Ashthottara Sata Naama
archanam karishye.”

“In order to ward off all afflictions surrounding me, to please Sri Maha Lakshmi, on this auspicious hour, I perform worship of the Mother chanting Her 108 names.”

Dhyaanam (meditation on Lakshmi chanting the following mantra):

“Saagaraalingitaam Lakshmeem
Jagat janaka kanyakaam
Sthitaam Himanagasyaange

Paarvateem aparaam bhaje”

“I adore Motherland who is Lakshmi, embraced by the oceans and who is the daughter of Creator of the Universe, who is Parvati standing on the top of the Himalayas.”

Take a glass of water with Tulsi leaves in it and another with milk. Place the Chakra or Moorthy of Lakshmi on a clean copper plate. Pour Tulsi water on it chanting,

“Gange cha yamunechaiva

Godavari saraswati

Narmade Sindhu Kaaveri

Jalesmin sannidhim kuru”

“May Ganga, Yamuna, Godavari, Saraswati, Narmada, Sindhu and Kaveri be present in this water.”

Then pour a little milk over it chanting,

“Lakshmeem ksheera samudra raaja tanayaam

Sriranga dhaameswareem,

Daase bhoota samasta jagataam

Lokaika deepaanguraam

śrīman-manda-kaṭākṣa-labdha-vibhava-

brahmendra-gaṅgādharaṁ

tvāṁ trailokya-kuṭumbinīṁ

sarasijāṁ vande mukunda-priyāṁ ||

“I bow to Lakshmi — daughter of the king of the Ocean of Milk, sovereign mistress of Srirangam; She whom all the consorts of the gods serve as handmaidens, the single lamp-flame that illumines every world; She by whose gracious gentle glance Brahma, Indra and Shiva, the bearer of the Ganga, obtain their glory; the lotus-born matriarch of all the three worlds, the beloved of Mukunda (Vishnu).”

Then pour once again a little Tulsi water and wipe the Chakra clean with a neat cloth. Take the milk and water on the copper plate into a glass and keep as prasada. Place the Chakra again on the copper plate and put rice mixed with turmeric powder paste over it chanting the following invocation:

*“Sri Maha Lakshmeem aavaahayaami,
Aasanam samarpayaami.”*
“I invoke Mahalakshmi, offer seat to Her.”

Sprinkle a few drops of water on it chanting,
*“Paadyam samarpayaami, arghyam samarpayaami, aachamaneeyam
samarpayaami”*
“I offer water to wash Her feet and hands and water to drink.”

Take a flower and place it on the Chakra chanting, *“Sarvopachaaraan
Samarpayaami”* – “I offer all courtesies.”
Light the lamp saying *“Deepam darshayaami”* – “I offer light”–, and the
agarbatthi saying, *“Dhoopam aaghraapayaami”* – “I offer incense smoke”.

Now take the flower petals and drop them little by little on the chakra, chanting
the 108 names of Mahalakshmi given below. Chant *Om* before every name and
namah at the end of each name.it.

LAKSHMI ASHTHOTTARA SATA NAAMA
(108 NAMES OF SRI LAKSHMI)

Om Prakrutyai namah
Vikrutyai
Vidyaayai
Sarvabhootahitapadaayai
Shraddhaayai
Vibhootyai
Surabhyai
Paramaatmikaayai
Vaase
Padmaalayaayai
Padmaayai
Suchaye
Swaahaayai
Swadaayai
Sudhaayai

Dhanyaayai
Hiranmayai
Lakshmyai
Nityapushthaayai
Vibhaayai
Aadityai
Dityai
Deeptaayai
Vasudhaayai
Vasudhaarinyai
Kamalaayai
Kaantaayai
Kaamaakshyai
Krodasambhavaayai
Anugrahapradaayai
Buddhaye
Anagaayai
Harivallabhaayai
Ashokaayai
Amrutaayai
Deeptaayai
Lokashokavinaashinyai
Dharmanilayaayai
Karunaayai
Lokamaatre
Padmapriyaayai
Padmahastaayai
Padmaakshyai
Padmasundaryai
Padmotbhavaavai
Padmamukhaayai
Padmanaabhapriyaayai
Ramaayai
Padmamaalaadharaayai
Ramyaayai
Padminyai

Padmagandhinyai
Punyagandhaayai
Suprasannaayai
Prasaadaabhimukhyai
Prabhaayai
Chandravadanaayai
Chandraayai
Chandrasahodaryai
Chaturbhujayai
Chandraroopaayai
Indiraayai
Indusheetalaayai
Aahlaadajananyai
Pushthyai
Shivaayai
Shivakaryai
Satyai
Vimalaayai
Vishwajananyai
Tushthaayai
Daaridryanaashinyai
Preetipushkaranyai
Shaantaayai
Shuklamaalyaambaraayai
Shriyai
Vilvanilayaayai
Varaarohaayai
Yashaswinyai
Vasundaraayai
Udaaraangaayai
Harinyai
Hemamaalinyai
Dhanadhaanyakaryai
Siddhaye
Strainasowmyaayai
Shubhapradaayai

Nrupaveshmagajaanandaayai
Varalakshmyai
Vasupradaayai
Shubhaayai
Hiranyapraakaaraayai
Samudratanayaayai
Jayaayai
Mangaladevataayai
Devyai
Vishnuvakshasthalasthitaayai
Vishnupatnyai
Prasannakshyai
Naraayanasaamarchitaayai
Daaridryadwamsinyai
Devyai
Sarvopadravanivaarinyai
Navadurgaayai
Mahaakaalyai
Brahmavishnushivaatmikaayai
Trikaalagnanasambandhaayai
Om Bhuvaneswaryai namah

Chant the Samarpana Mantras:

Om Poornamadah poornamidam
Poornaat Poornamudachyate
Poornasya Poornammadaaya
Poornamevaavashishyate.

“That is Infinite, this is Infinite. From Infinite arises Infinite. Taking out Infinite from Infinite, what remains is also Infinite only.”

Offer a palm full of flower petals on the Chakra.

Keep prasad (any sweet preparation) before the Chakra and chant the mantra offering it:

Om Sahanaavavatu,
Sahanau bhunaktu,
Sahaveeryam karavaavahai, Tejaswinaavadheetamastu

Maavidwishaavahai,

Om Shanti, Shanti, Shantihi.

"Aum! May He protect us both (student and teacher). May He take pleasure in us both! May we be courageous together; May spiritual knowledge shine in our front. May we not hate anyone. Aum, peace, peace, peace!"

Show camphor light chanting the mantra:

Swastiprajaabhyaam paripaalayanto

Nyaayenamaargena maheem maheeshah

Go braahmanebhya shubham astu nityam

Lokaah samasthaah sukhino bhavantu.

Kaale varshatu parjanya

Prithvee sasyashaalinee,

Deshoyam kshobharahito

Braahmano santu nirbhayaa

Prajaapatishcharati garbhe antaste

aajaayamaano bahudaa vijaayate

"Peace be unto all! Let the rulers rule the world by righteous means, let there be welfare to cows and men of wisdom and let the whole world be happy!

"Let rains come in time, let earth be full of greenery, let this nation be without drought or famine and let the men of wisdom be fearless!

"The Supreme Reality acts in all beings, the one that is devoid of birth appears as many!"

Om Shanti, Shanti, Shantihi!

GOD'S NAME

He who utters the Name of God while walking gets the merit of a sacrifice at every step. His body becomes a place of pilgrimage. He who repeats God's Name while working always finds perfect peace. He who utters the Name of God while eating gets the merit of a fast even though he has taken his meals.

—**Sant Tukaram**

LAGHU DURGA ASHTHOTTARA

SATA NAAMA ARCHANA

(Simplified form of worship of Sri Durga chanting 108 names)

Seated on a plank or mat in the shrine, take water on the palm and sip it three times chanting, "*Achyutaaya namah, Anantaaya namah, Govindaaya namah*". Touch the various limbs of the body—head, two eyes, two nostrils, two ears, two shoulders, heart, stomach and folded legs—chanting the following names, "*Keshava, Naaraayana, Maadhava, Govinda, Vishno, Madhusoodana, Trivikrama, Vaamana, Shreedhara, Hrsiheekesha, Padmanaabha, Daamodara*".

Pray to Lord Ganapati by chanting the following verse:

"Shuklaamabaradaram vishnum

shashi varnam chaturbhujam,

Prasanna vadanam Dhyayet

Sarva vignopashaantaye."

"We adore Lord Ganapati who wears a white robe, who is all pervasive, who is of the colour of moon, who has four arms, and whose face is always blissful, so as to ward off all obstacles."

Then do the Sankalpa (Taking a pledge):

"Mama upaatta samastha durita kshaya dwaaraa, Sri Durga Tripurasundaree Preetyartham, Subhe shobhanae muhurte, Sri Durga Ashthottara Sata Naama archanam karishye."

"In order to ward off all afflictions surrounding me, to please Sri Durga Tripurasundari, on this auspicious hour, I perform worship of the Mother chanting Her 108 names."

Dhyaanam (meditation on Durga chanting the following mantra):

"Sarvamangala maangalye shive

sarvaartha saadhike

Saranye trayambake gauri

naaraayani namostute"

“Auspicious of the auspicious! Parvathi! The fulfiller of the desires!
Protector of all – Three-eyed! Parvathi Devi! Narayani! We salute your divinity!”

Take a glass of water with Tulsi leaves in it and another with milk. Place the Chakra or Moorthy of Durga on a clean copper plate. Pour Tulsi water on it chanting,

*“Gange cha yamunechaiva
Godavari saraswati
Narmade Sindhu Kaaveri
Jalesmin sannidhim kuru”*

“Ganga, Yamuna, Godavari, Saraswati, Narmada, Sindhu, and Kaveri, come and be present in this water.”

Then pour a little milk over it chanting,

*“Saagarralinkitaam lakshmeem
jagat janaka kanyakaam
Sthitaam himanagasyaanke
Paarvateem aparaam bhaje”*

“I adore Motherland who is Lakshmi, embraced by the oceans and who is the daughter of Creator of the Universe, who is Parvati standing on the top of the Himalayas.”

Then pour once again a little Tulsi water and wipe the Chakra clean with a neat cloth. Take the milk and water on the copper plate into a glass and keep as prasad. Place the Chakra again on the copper plate and put rice mixed with turmeric powder paste over it chanting the following invocation:

*“Sri Durgaa Tripurasundareem aavaahayaami,
Assanam samarpayaami.”*
“I invoke Sri Durga Tripura Sundari, offer seat to Her.”

Sprinkle a few drops of water on it chanting,

*“Paadyam samarpayaami, arghyam samarpayaami, aachamaneeyam
samarpayaami”*

“I offer water to wash the feet, to wash the hands and to sip!”

Take a flower and place it on the Chakra chanting, *“Sarvopachaaraan Samarpayaaami”* “I offer all the courtesies”. Light the lamp saying *“Deepam darshayaami”*, “I am showing light”, and the agarbatthi saying, *“Dhoopam aaghraapayaami”*, “Offering incense smell”. Now take the flower petals and drop them little by little on the chakra, chanting the 108 names of Durga given below.

108 NAMES OF GODESS DURGA

Aum Durgaayai namah

Devyai

Tribhuvaneshwaryai

Yashodagarba Sambhootaayai

Naaraayanavarapriyaayai

Nandagopakulajaataayai

Mangalaayai

Kulavardhinyai

Kamsavidraavanakaryai

Asurakshayamkaryai

Shilaathata Vinikshiptaayai

Aakaashagaaminyai

Vasudevabhaginyai

Divamaalya Vibhooshitaayai

Divyaambaradharaayai

Khadgaketaka Dhaarinyai “

Shivaayai

Papoddhaarinyai
Varadaayai
Krishnaayai
Kumaaryai
Brahmachaaarinyai
Baalaarkasadrushaakaaraayai
Purnachandra Nibhaananayai
Chaturbhujaayai
Chaturvakttraayai
Peenashroni Payodharaayai
Mayoora Pinchanilayaayai
Keyuraangadadhaarinyai
Krishnachhavisamaayai
Krishnaayai
Sankarshanasamaananaayai
Indradhwajaayai
Samabahudhaarinyai
Patradhaarinyai
Pankajadhaarinyai
Khatgadhaarinyai
Paashadhaarinyai
Dhanurdhaarinyai
Mahaachakradhaarinyai
Vividaayudhadharaayai
Kundalapurnakarnavibhooshitaayai
Chandravispardimukhaayai

Mukutavirajitaayai
Shikhipichhadwaja Virajitaayai
Kaumaravratadharaayai
Tridivabhaavayitriyai
Tridashapujitaayai
Trailokyarakshinyai
Mahishasuranaashinyai
Prasannaayai
Surashreshhtaayai
Shivaayai
Jayaayai
Vijayaayai
Sangramajayapradaayai
Varadaayai
Vindhyavasinyai
Kaalye
Srikaalyai
Mahaakaalyai
Seedupriyaayai
Maamsapriyaayai
Pashupriyaayai
Bhootanushrutaayai
Varadaayai
Kaamachaarinyai
Paapahaarinyai
Kirtyai

Shreeyai
Dhrutyai
Siddhyai
Hriyai
Vidhyaayai
Santatyai
Matiyai
Sandhyaayai
Raatriye
Prabhaayai
Nityaayai
Jyotsnaayai
Kaanthaayai
Kshamaayai
Dayaayai
Bandhananaashinyai
Mohanaashinyai
Putraapamrityunaashinyai
Dhanakshayanaashinyai
Vyadhinaashinyai
Mruthyunaashinyai
Bhayanaashinyai
Padmapatraakshye
Durgaayai
Sharanyaayai
Bhaktavatsalaayai

Saukhyadaayai
Arogyadaayai
Rajyadaayai
Aayurdayai
Vapurdaayai
Sukhadaayai
Pravaasarakshikaayai
Nagararakshikaayai
Sangraamarakshikaayai
Shatrusankata Rakshikaayai
Aataveekaandhaara Rakshikayai
Sagaragirirakshikaayai
Sarvakaryasiddhi Pradayikaayai

Think of the Motherland or the land of our forefathers and offer a handful of flowers chanting: "*Aum Sri Bhaarata Bhoomatrukaa Devye namah!*" "Salutations to Sri Bharatamata".

Chant the Samarpana Mantras:
Om Poornamadah poornamidam
Poornaat Poornamudachyate
Poornasya Poornammadaaya
Poornamevaavashishyate.

"That is Infinite, this is Infinite. From Infinite arises Infinite. Taking out Infinite from Infinite, what remains is also Infinite only."

Offer a palm full of flower petals on the Chakra.
Keep prasad (any sweet preparation) before the Chakra and chant the mantra offering it:
Om Sahanaavavatu,
Sahanau bhunaktu,
Sahaveeryam karavaavahai, Tejaswinaavadheetamastu

Maavidwishaavahai.

“Aum! May He protect us both (student and teacher). May He take pleasure in us both! May we be courageous together; May spiritual knowledge shine in our front. May we not hate anyone. Aum, peace, peace, peace!”

Om Shanti, Shanti, Shantihi.

Show camphor light chanting the mantra:
*Swastiprajaabhyaam paripaalayanto
Nyaayenamaargena maheem maheeshah
Go braahmanebhya shubham astu nityam
Lokaah samasthaah sukhino bhavantu.
Kaale varshatu parjanya
Prithvee sasyashaaline,
Deshoyam kshobharahito
Braahmano santu nirbhayaa
Prajaapatishcharati garbhe antaste
ajaayamaano bahudaa vijaayate*

“Peace be unto all! Let the rulers rule the world by righteous means, let there be welfare to cows and men of wisdom and let the whole world be happy!
“Let rains come in time, let earth be full of greenery, let this nation be without drought or famine and let the men of wisdom be fearless!
“The Supreme Reality acts in all beings, the one that is devoid of birth appears as many!”

Om Shanti, Shanti, Shantihi!

Om Sri Ram Jai Ram Jai Jai Ram

A candle burns and spends its substance away in giving more and more light. The flower goes on giving out its sweet fragrance until it fades away and dies. The fire emits heat to the fullest capacity until its last embers turn into ashes. So a soul garbed in the robes of Divine joy gives himself away in all his varied actions through the mind and body for the weal of the world until the body drops off. Hence self-sacrifice, i.e. the elimination of the self in all that he does, far from being a painful experience, assumes the form of a spontaneous flow of delight. -- **Swami Ramdas**

LAGHU GANESHA ASHTOTTARA SATA NAAMA ARCHANA (Simplified form of worship of Lord Ganesha with 108 names)

Seated on a plank or mat in the shrine, take water on the palm and sip it three times chanting, “*Achyutaaya namah, Anantaaya namah, Govindaaya namah*”. Touch the various limbs of the body—head, two eyes, two nostrils, two ears, two shoulders, heart, stomach and folded legs—chanting the following names, “*Keshava, Naaraayana, Maadhava, Govinda, Vishno, Madhusoodana, Trivikrama, Vaamana, Shreedhara, Hrsiheeksha, Padmanaabha, Daamodara*”.

Pray to Lord Ganapati by chanting the following verse:

*“Shuklaamabaradaram vishnum
shashi varnam chaturbhujam,
Prasanna vadanam Dhyaayet
sarva vignopashaantaye.”*

“We adore Lord Ganapati who wears a white robe, who is all pervasive, who is of the colour of moon, who has four arms, and whose face is always blissful, so as to ward off all obstacles.”

Then do the Sankalpa (Taking a pledge):

*“Mama upaatta samastha durita kshaya dwaaraa, Sri Mahaganapati Preetyartham,
shubhe shobhanae muhurte, Shree Ganesha Ashthottara Sata Naama archanam
karishye.”*

“In order to ward off all afflictions surrounding me, to please Sri Maha Ganapati, on this auspicious hour, I perform worship of the Ganesha chanting His 108 names.”

Dhyaanam (meditation on Ganapati chanting the following mantra):

*“Vakratunda mahaakaaya sooryakoti samaprabhaa
Nirvignam kuru me deva, sarva kaaryeshu sarvadaa”*

“O Lord with a curved trunk and a large body, whose splendour is equal to that of a million suns, remove all obstacles from my tasks, always and in all undertakings”.

Take a glass of water with Tulsi leaves in it and another with milk. Place the Chakra or Moorty of Ganesha on a clean copper plate. Pour Tulsi water on it chanting,
“*Gange cha yamunechaiva
Godavari saraswati
Narmade Sindhu Kaaveri
Jalesmin sannidhim kuru*”
“Oh Ganga, Yamuna, Godavari, Saraswati, Narmada, Sindhu and Kaveri, please be present in this water.”

Then pour a little milk over it chanting,

“*Gajaananam bhoota gannadi sevitam
Kapitta jamboo phalasaara bhakshitam
Umaasutam shoka vinaasha kaaranam
Namaami vignehwara paada pankajam*”

“I bow to the lotus feet of Lord Vighneshwara (the remover of obstacles), who is served by the celestial beings and other devotees, who relishes the essence of kapittha and jambu fruits, who is the son of Goddess Uma (Parvati), and who is the cause of the destruction of sorrow.”

Then pour once again a little Tulsi water and wipe the Chakra or Moorty clean with a neat cloth. Take the milk and water on the copper plate into a glass and keep as prasad. Place the Chakra or Moorty again on the copper plate and put rice mixed with turmeric powder paste over it chanting the following invocation:

“*Aum ganaanaam twaam ganapatikum havaamahe
Kavim kaveenaam upamasravastamam.
Jyeshtharaajanm brahmanaam brahmanaspata
Aa nah shrunvannotibhi seeda saadanam*”

” Among the celestial attendants (Ganas), you are the Lord (Ganapathi), We offer sacrificial oblations to you. You are the wisest among the scholars. Your wisdom is known to be highest quality and incomparable for its glory. You are the eldest or foremost of the kings (referring to devas), the Lord of the sacred prayers, rituals and its performers. O Lord, come to us by hearing our hymns and be seated at this sacred sacrificial altar.”

Sprinkle a few drops of water on it chanting,

“*Paadyam samarpayaami, arghyam samarpayaami, aachamaneeyam
samarpayaami*”

“I offer water to wash Her feet and hands and water to drink.”

Take a flower and place it on the Chakra or Moorty chanting, “*Sarvopachaaraan Samarpayaami*” Light the lamp saying “*Deepam darshayaami*”, and the agarbatthi saying, “*Dhoopam aaghraapayaami*”. Now take the flower petals and drop them little by little on the chakra, chanting the 108 names of Ganesha given below. Prefix *Aum* to every name and suffix *namah*.

1. *Gajaananaaya*
2. *Ekadantaaya*
3. *Paramjyotishe*
4. *Pranavaswaroopaya*
5. *Anantaswaroopaya*
6. *Gunaateetaaya*
7. *Arkaprabhaaya*
8. *Supradeepaya*
9. *Jnaanadeepaya*
10. *Vakratundaaya*
11. *Shaantiroopaaya*
12. *Sumukhaaya*
13. *Hiranmayatanave*
14. *Phaalachandraaya*
15. *Vyomanaabhaaya*
16. *Shaastrashikhaaya*
17. *Kapilaaya*
18. *Puraanaaya*
19. *Purushaaya*
20. *Guhaashayaaya*
21. *Bhargaaya*
22. *Bhadraaya*
23. *Bhagavate*
24. *Varenayaaya*
25. *Vandhyaaya*
26. *Vedamoortaye*
27. *Vedaantagocharaaya*
28. *Vishwatomukhaaya*
29. *Vidhaatre*
30. *Brahmane*
31. *Shabdabrahmane*
32. *Brahmacharine*

33. *Brahmanaspataye*
34. *Brihaspataye*
35. *Shreepataye*
36. *Vaakpataye*
37. *Bhoopataye*
38. *Bhootapataye*
39. *Ganaadhipataye*
40. *Yogaadhipataye*
41. *Yagnapataye*
42. *Yagnaaya*
43. *Buddhyaaya*
44. *Nityaaya*
45. *Satyaaya*
46. *Dhyeyaaya*
47. *Tattvagneyaaya*
48. *Dhyaanagamyaya*
49. *Aanandaaya*
50. *Poornaanandaaya*
51. *Mahaatmane*
52. *Paramaatmane*
53. *Shambhave*
54. *Sharmapradaaya*
55. *Dharmapradaaya*
56. *Achyutaaya*
57. *Amritaaya*
58. *Amoghaaya*
59. *Akshayaaya*
60. *Aksharaaya*
61. *Aadhaaraaya*
62. *Eeswaraaya*
63. *Vageeswaraaya*
64. *Bhuvaneswaraaya*
65. *Jagadeeswaraaya*
66. *Jagatsaakshine*
67. *Karmasaakshine*
68. *Sarvasaakshine*
69. *Taapatrayanivaarine*
70. *Chintaamanaye*
71. *Audaaryanidhaye*

72. *Ratnagarbhaaya*
73. *Ranjakaaya*
74. *Yashaskaraaya*
75. *Gnaanamoortaye*
76. *Manomayaaya*
77. *Mahaapraanaaya*
78. *Satyadharmane*
79. *Satyaankalpaaya*
80. *Sooryamandalamadyasthaaya*
81. *Indumandalasamsthaaya*
82. *Soundaryamanditaaya*
83. *Sumangalamangalaaya*
84. *Dharaneedharaaya*
85. *Dhanadaaya*
86. *Soubhaagyavardhanaaya*
87. *Hamsaaya*
88. *Shadaadhaaraaya*
89. *Shadaksharaaya*
90. *Vishwaksenaaya*
91. *Naathaaya*
92. *Pooshne*
93. *Muktipradaaya*
94. *Shubhanidhaye*
95. *Shreemate*
96. *Shreekaraaya*
97. *Uttamaaya*
98. *Herambaaya*
99. *Yogaraajaaya*
100. *Jyeshtharaajaaya*
101. *Kavishreshthaaya*
102. *Varishthaaya*
103. *Premaroopaaya*
104. *Prasannaaya*
105. *Bhaktavatsalaaya*
106. *Varadaaya*
107. *Kshipraprasaadaanaaya*
108. *Sarvaishwaryapradaaya*

Chant the Samarpana Mantras:

TATTVA DARSANA

June-December 2026

*Om Poornamadah poornamidam
Poornaat Poornamudachyate
Poornasya Poornammadaaya
Poornamevaavashishyate.*

“That is Infinite, this is Infinite. From Infinite arises Infinite. Taking out Infinite from Infinite, what remains is also Infinite only.”

Offer a palm full of flower petals on the Chakra or Moorty.
Keep prasada (any sweet preparation) before the Chakra or Moorty and chant the mantra offering it:

*Om Sahanaavavatu,
Sahanau bhunaktu,
Sahaveeryam karavaavahai,
Tejaswinaavadheetamastu
Maavidwishaavahai,
Om Shanti, Shanti, Shantihi.*

“Om, Together may we two Move (in our Studies, the Teacher and the Student), Together may we two Relish (our Studies, the Teacher and the Student), Together may we perform (our Studies) with Vigour (with deep Concentration), May what has been Studied by us be filled with the Brilliance (of Understanding, leading to Knowledge); May it Not give rise to Hostility (due to lack of Understanding). Om Peace, Peace, Peace!”

Show camphor light chanting the mantra:
*Swastiprajaabhyaam paripaalayanto
Nyaayenamaargena maheem maheeshah
Go braahmanebhya shubham astu nityam
Lokaah samasthaah sukhino bhavantu.*

*Kaale varshatu parjanya
Prithvee sasyashaalinee,
Deshoyam kshobharahito
Braahmano santu nirbhayaa
Prajaapatishcharati garbhe antaste
ajaayamaano bahudaa vijaayate*

“Peace be unto all! Let the rulers rule the world by righteous means, let there be welfare to cows and men of wisdom and let the whole world be happy!

“Let rains come in time, let earth be full of greenery, let this nation be without drought or famine and let the men of wisdom be fearless!

“The Supreme Reality acts in all beings, the one that is devoid of birth appears as many!”

Om Shanti, Shanti, Shantihi!

LORD GANESHA—MEANING OF THE NAMES

Now our explanation to the names of Lord Ganesha--the auspicious First Cause:

Gajanana - Elephant-Faced Lord:

In the 'Ganesha Taapani Upanishad', it is proclaimed, "Tatascha Aum iti dwanirabhoot. Sa vai Gajaakaarah"--"He has the elephant's form because of origin from the sound 'Aum'." Thus Ganesha is the personification of the content and form of 'Aum'. The symbol 'Aum' in Devanagari script is in the form of the elephant. Rig Veda 2.23.1 says, "Ganaanaam twaa ganapatim havaamahe, kavim kaveenaam upamashravastamam; jyeshtharaajam brahmannam brahmanaspata aanah Shrunvannootibhih seeda saadanam"--"The leader of the host of mantras, we invoke thee. a superb poet among poets, who causes the hearing of the divine inspiration. The leader, the lord of chants, may he hear us and may he manifest himself in us with his protection." Explaining this mantra, Sri M.P. Pandit says, "In the Veda the three deities, Brahma, Brihaspati and Brahmanaspati denote one Deity. This deity is also the popular elephant-faced God worshipped in the Puranas whose tusk is in the form of the sacred syllable OM or Aum. He appears in the Tantra Yoga in the form of Ganapati, presiding deity over the *paraavaak*, the speech supreme with his abode in the Moolaadhaara Chakra, subtle body of every human. In the Veda, Brahma stands for the Potent Word, mantra. Brahmanaspati is thus the Lord of the mantras."

Purusha-Prakriti is the inseparable combination of Consciousness-Force, represented as Shiva-Shakti--Ardhanareeswara--in the Puranas. From out of the Consciousness-Force, the first evolute is Intuitive Consciousness manifesting as Shabda Brahman. All the mantras are expressions of the intuitive consciousness of the 'Kavis' i.e. the '*mantra drishthaas*'. All mantras are led by the mystic syllable, Aum. Therefore 'Aum' is the face of all mantras. In God symbolism, Ganesha, the first born out of Shiva-Shakti, is the representation of Intuition. A man of intuitive consciousness knows everything, therefore the big elephant head. The man of

intuitive consciousness listens to all noble expressions from all corners of the world. Therefore the wide ears. "*Aa no bhadraa ritavo yantu vishwatah*"--"Let all noble thoughts come from all corners of the world"--so proclaimed our Vedic Rishis. They could comprehend the macrocosm as well as the microcosm. The elephants trunk can lift a big log of wood as well as a small stick. The man of intuition digests everything--"*Vaataapi jeeranam!*" Therefore, the pot belly. This mighty intuitive consciousness resides even in the smallest physical frame as Aatmaaraama. Therefore, Ganesha sits on a small mouse.

Gajavaktra - One who has Mouth like an Elephant

The Sanskrit word 'Gaj' also means 'production of Sound'. The sound expresses out of mouth. Therefore, he is Gaja Vaktra. The big mouth of the elephant produces the trumpeting voice. Even today, in the South Indian temples, when the deity is taken out for procession, the temple elephant welcomes the deity with a trumpeting voice. The Shabda Brahma invokes the presence of Supreme Consciousness within when we chant the mantras.

Krishnapingaksha - Yellowish-Brown Eyed

The combination of Krishna (Black), the colour of the Divine Mother Kali, and Pinga (the colour of a brick--brownish red) of Lord Shiva is found in the eyes for Lord Ganesha, for his is the combination of the vision of the two. In the Sandhyaavandana Mantras also we find 'Hari-Hara Vandana', offering of salutations to the Supreme Purusha who is the combination of Vishnu and Shiva, referred to as 'Krishna Pingala'.

Vakratunda - Curved Trunk Lord

The Supreme Consciousness descends to the lowest, material plane--the 'Bhu' consciousness--and again ascends through 'Bhuva', 'Suvah' to the Truth-consciousness, the 'Satya'. The descend and the ascend of the consciousness is represented in the curved trunk of Lord Ganesha.

This knowledge and wisdom should reach our rational and scientific minded younger generation. Then only they will know the glory and greatness of our Sanaatana Dharma and the rich scientific meaning and significance of our Hindu god symbolism. Then they will stop comparing our religious systems to the Semitic religions like Christianity and Islam which blindly and superstitiously believe in

some jealous gods--Father in the Heaven or Allah--sitting in the Heavens up above the sky and who will reward on the Day of Judgement those who believe in them and punish the non-believers, casting them into eternal hell to be tortured forever. Once our Hindu brethren know what our Dharma is, they will stop non-sensical distortion of '*Sarva dharma samabhava*' as equality of all religions--Hinduism, Christianity, Islam etc.

"I HAVE THREE VISIONS FOR INDIA"

- APJ Abdul Kalam

In 3000 years of our history, people from all over the world have come and invaded us, captured our lands, conquered our minds. From Alexander on-wards the Greeks, the Turks, the Moguls, the Portuguese, the British, the French, the Dutch, all of them came and looted us, took over what was ours. Yet we have not done this to any other nation. We have not conquered anyone. We have not grabbed their land, their culture, and their history and tried to enforce our way of life on them. Why? Because we respect the freedom of others. That is why my first vision is that of **FREEDOM**. I believe that India got its first vision of this in 1857, when we started the war of independence. It is this freedom that we must protect and nurture and build on. If we are not free, no one will respect us.

My second vision for India is **DEVELOPMENT**. For fifty years we have been a developing nation. It is time we see ourselves as a developed nation. We are among the top 5 nations of the world in terms of GDP. We have 10 percent growth rate in most areas. Our poverty levels are falling. Our achievements are being globally recognized today. Yet we lack the self-confidence to see ourselves as a developed nation, self-reliant and self-assured. Isn't this incorrect?

I HAVE A THIRD VISION. India must stand up to the world. Because I believe that, unless India stands up to the world, no one will respect us. Only **STRENGTH** respects strength. We must be strong not only as a military power but also as an economics power. Both must go hand-in-hand. My good fortune was to have worked with three great minds. Dr. Vikram Sarabhai of the Dept. of Space, Professor Sathish Dhawan, who succeeded him and Dr. Brahm Prakash, father of nuclear material. I was lucky to have worked with all three of them closely and consider this the great opportunity of my life.

LAGHU DHANWANTARI ASHTHOTTARA SATA NAAMA ARCHANA (Simplified form of worship of Sri Dhanwantari chanting 108 names)

Seated on a plank or mat in the shrine, take water on the palm and sip it three times chanting, “*Achyutaaya namah, Anantaaya namah, Govindaaya namah*”. Touch the various limbs of the body—head, two eyes, two nostrils, two ears, two shoulders, heart, stomach and folded legs—chanting the following names, “*Keshava, Naaraayana, Maadhava, Govinda, Vishno, Madhusoodana, Trivikrama, Vaamana, Shreedhara, Hrsiheeksha, Padmanaabha, Daamodara*”.

Pray to Lord Ganapati by chanting the following verse:

“*Shuklaamabaradaram vishnum
shashi varnam chaturbhujam,
Prasanna vadanam Dhyayet
Sarva vignopashaantaye.*”

“We adore Lord Ganapati who wears a white robe, who is all pervasive, who is of the colour of moon, who has four arms, and whose face is always blissful, so as to ward off all obstacles.”

Then do the Sankalpa (Taking a pledge):

“*Mama upaatta samastha vyadhi durita kshaya dwaaraa, Sri Bhagavan Dhanwantaree preetyartham, shubhe shobhanae muhurte, Sri Dhanwantaree Ashtottara Sata Naama archanam karishye.*”

“In order to ward off all afflictions of the body, to please Bhagavan Dhamwantari, on this auspicious hour, I am performing worship of Sri Dhanwantari chanting his 108 names.”

Dhyaanam (meditation on Dhanwantari chanting the following mantra):

“*Om namo bhagavate mahaa sudharsana vasudevaaya
Dhanwantreya amruta kalasha hastaaya
Sarva bhaya vinaashaaya sarva roga nivaaranaaya
Trailokya pataye trailokya nidhaye
Shree Mahaavishnu swaroopa Shri Dhanwantaree swaroopa
Shree Shree Shree Oushadha Chakra Naaraayana swaahaah*”

“Salutations to Lord Maha Sudharsana Vasudeva, Dhanwantari holding Amruta kalasa in His hand, one who removes all fears and all diseases, lord of three worlds

and the wealth of three worlds, who is in the form of Maha Vishnu, in the form of Dhamwantari, Sri Sri Oushada Chakra Narayana!”

Take a glass of water with Tulsi leaves in it and another with milk. Place a picture of Lord Dhanwantari in front of a clean copper plate. If you have a Dhanwantari Yantra you can keep it on the plate or you can just keep a small idol of Vishnu. Pour Tulsi water on it chanting,

“*Gange cha yamunechaiva
Godavari saraswati
Narmade Sindhu Kaaveri
Jalesmin sannidhim kuru*”

“Oh Ganga, Yamuna, Godavari, Saraswati, Narmada, Sindhu and Kaveri, please be present in this water!”

Then pour a little milk over it chanting,

“*Achyuta ananda govinda naamocchaarana bhesajaad
Nashyantee sakalaa roga satyam satyam vadaamyaham*”

“By the medicine of chanting the names Achyuta, Ananda and Govinda, all diseases are destroyed. I am telling the truth, truth alone.”

Then pour once again a little Tulsi water and wipe the Chakra or idol clean with a neat cloth. Take the milk and water on the copper plate into a glass and keep as prasada. Place the Chakra or idol again on the copper plate and put rice mixed with turmeric powder paste over it chanting the following invocation:

“*Vanamaalee gadhee shaarngee chakree cha nandakee
Shreeman Naaraayano Vishnur Vaasudevo abhirakshatu*”

“May Sri Narayana Vishnu Vasudeva holding the Vanamala, Gadha, Saranga, Chakra and Nandaki protect me!”

Sprinkle a few drops of water on it chanting,

“*Paadyam samarpayaami, arghyam samarpayaami, aachamaneeyam samarpayaami*”
“I offer Padyam, Arghyam and Achamaneeyam!”

Take a flower and place it on the Chakra or idol chanting, “*Sarvopachaaraan Samarpayaami*”, “I offer all the courtesies”. Light the lamp saying “*Deepam darshayaami*”, “I am showing light”, and the agarbatthi saying, “*Dhoopam aaghraapayaami*” “Offering

incense smell". Now take the flower petals and drop them little by little on the chakra or idol, chanting the 108 names of Dhanwantari given below.

108 names of Bhagavan Dhanwantari

<i>Aum</i>	<i>Dhanwantarye</i>	<i>namah</i>
"	<i>Adidevaaya</i>	"
"	<i>Suraasura vanditaaya</i>	"
"	<i>Vayas sthaapakaaya</i>	"
"	<i>Sarvaamaya dwamsanaaya</i>	"
"	<i>Bhayaapahaaya</i>	"
"	<i>Mrityunjayaaya</i>	"
"	<i>Vividhaushada daatre</i>	"
"	<i>Sarveshwaraaya</i>	"
"	<i>Shankha chakra dharaaya</i>	"
"	<i>Amrita kalasha hastaaya</i>	"
"	<i>Shalya tantra vishaaradaaya</i>	"
"	<i>Divyaushada dharaaya</i>	"
"	<i>Karunaanruta saagaraaya</i>	"
"	<i>Sukha karaaya</i>	"
"	<i>Shashtra kriyaa kushalaaya</i>	"
"	<i>Dheeraaya</i>	"
"	<i>Nireehaaya</i>	"
"	<i>Shubhadaaya</i>	"
"	<i>Mahaa dayaalave</i>	"
"	<i>Saangaagata veda vedyayaaya</i>	"
"	<i>Bhishagtamaaya</i>	"
"	<i>Praanadaaya</i>	"
"	<i>Stavadwaraaya</i>	"
"	<i>Aarta traana paraayanaaya</i>	"
"	<i>Aayurveda pracharakayaaya</i>	"
"	<i>Ashtaanga yoga nipunaaya</i>	"
"	<i>Jagaduddhaarakaaya</i>	"
"	<i>Anuttamaaya</i>	"
"	<i>Sarvajnaaya</i>	"
"	<i>Vishnave</i>	"
"	<i>Samaanaathika varjitaaya</i>	"
"	<i>Sarva praani suhrute</i>	"
"	<i>Sarva mangalakaraaya</i>	"

"	<i>Sarvaartha dhaatre</i>	"
"	<i>Mahaa Medhaavine</i>	"
"	<i>Amrutapaaya</i>	"
"	<i>Satyasantaaya</i>	"
"	<i>Aashrita jana vatsalaaya</i>	"
"	<i>Amrutaashaaya</i>	"
"	<i>Amruta vapushe</i>	"
"	<i>Praana nilayaaya</i>	"
"	<i>Pundareekaakshaaya</i>	"
"	<i>Lokaadhyakshaaya</i>	"
"	<i>Praana jeevanaaya</i>	"
"	<i>Janma mrityu jaraatikaaya</i>	"
"	<i>Sadgatipradaaya</i>	"
"	<i>Mahotsaahaaya</i>	"
"	<i>Samasta bhakta sukha daatre</i>	"
"	<i>Sahishnave</i>	"
"	<i>Siddhaaya</i>	"
"	<i>Samaatmane</i>	"
"	<i>Vaidya ratnaaya</i>	"
"	<i>Amrutyave</i>	"
"	<i>Mahaa gurave</i>	"
"	<i>Amrutaamshotbhavaaya</i>	"
"	<i>Kshema krite</i>	"
"	<i>Vamsha vardhanaaya</i>	"
"	<i>Veeta bhayaaya</i>	"
"	<i>Praanabrute</i>	"
"	<i>Ksheeraabdi janmane</i>	"
"	<i>Chandra sahodaraaya</i>	"
"	<i>Sarva loka vanditaaya</i>	"
"	<i>Parabrahmane</i>	"
"	<i>Yajna bhoktre</i>	"
"	<i>Punya shlokaaya</i>	"
"	<i>Poojyapaadaaya</i>	"
"	<i>Sanaatanatamaaya</i>	"
"	<i>Swastidaaya</i>	"
"	<i>Dheergaayushkaarakaaya</i>	"
"	<i>Puraana purushottamaaya</i>	"
"	<i>Amaraprabhave</i>	"
"	<i>Amrutaaya</i>	"

"	Naaraayanaaya	"
"	Aushadhaaya	"
"	Sarvaanukoolaaya	"
"	Shoka naashanaaya	"
"	Loka bandhave	"
"	Naanaa rogaarti bhanjanaaya	"
"	Prajaanaam jeeva hetave	"
"	Prajaa rakshana dekshitaaya	"
"	Sukha shwaasase	"
"	Purushaartha pradaaya	"
"	Prashaantaatmane	"
"	Bhakta sarvaartha saadhakaaya	"
"	Bhoga bhaagya pradaatre	"
"	Mahaishwarya daayakaaya	"
"	Lokashalya hrude	"
"	Chaturbhujaya	"
"	Navaratna bhujaya	"
"	Nisseema mahimne	"
"	Kovidaanaam pataye	"
"	Divodaasaaya	"
"	Praanaachaaryaaya	"
"	Bhishangmanaye	"
"	Trailokya naathaaya	"
"	Bhaktigamyaaya	"
"	Tejonidhaye	"
"	Kaalakaalaaya	"
"	Paramaatha gurave	"
"	Jagadaananda kaarakaaya	"
"	Aadi vaidyaaya	"
"	Shreeranga nilayaaya	"
"	Sarva jana sevitaaya	"
"	Lakshmeepataye	"
"	Sarva loka rakshakaaya	"
"	Kaaveree snaana santushthaaya	"
"	Sarvaabheeshtha pradaaya	"
	Vibhooshitaaya	"

Think of Maha Vishnu and offer a handful of flowers chanting:
"Aum Sri Dhanwantaree roopaaya Mahaa Vishnave namah!"

Chant the Samarpana Mantras:

*Om Poornamadah poornamidam
 Poornaat Poornamudachyate
 Poornasya Poornammadaaya
 Poornamevaavashishyate.*

"That is Infinite, this is Infinite. From Infinite arises Infinite. Taking out Infinite from Infinite, what remains is also Infinite only."

Offer a palm full of flower petals on the Chakra or idol.

Keep prasada (any sweet preparation) before the Chakra or idol and chant the mantra offering it:

*Om Sahanaavavatu, Sahanaau bhunaktu, Sahaveeryam karavaavahai,
 Tejaswinaavadheetamastu
 Maavidwishaavahai,*

"Aum! May He protect us both (student and teacher). May He take pleasure in us both! May we be courageous together; May spiritual knowledge shine in our front. May we not hate anyone. Aum, peace, peace, peace!"

Om Shanti, Shanti, Shantihi.

Show camphor light chanting the mantra:

*Swastipraabhaaya paripaalayanto Nyaayenamaargena maheem maheeshah
 Go braahmanebhya shubham astu nityam Lokaah samasthaah sukhino bhavantu.
 Kaale varshatu parjanya Prithvee sasyashaalinee,
 Deshoyam kshobharahito Braahmano santu nirbhayaah!
 Prajaapatishcharati garbhe antaste
 ajaayamaano bahudaa vijaayate*

Om Shanti, Shanti, Shantihi!

"Peace be unto all! Let the rulers rule the world by righteous means, let there be welfare to cows and men of wisdom and let the whole world be happy!

"Let rains come in time, let earth be full of greenery, let this nation be without drought or famine and let the men of wisdom be fearless!

"The Supreme Reality acts in all beings, the one that is devoid of birth appears as many!"

ANNEXURE

15 Tithis:

Prathama, Dviteeya, Triteeya, Chaturthi, Panchami, Shasthi, Saptami, Ashtami, Navami, Dashami, Ekaadashi, Dwaadashi, Trayodashi, Chaturdashi, Amaavaasya or Pournami

7 Vaaras (Weeks):

Bhaanu vaasaram (Sunday), Indu vaasaram (Monday), Bhauma vaasaram (Tuesday), Sowmya vaasaram (Wednesday), Guru vaasanram (Thursday), Bhrgu vaasaram (Friday), and Sthira vaasaram (Saturday)

24 Nakshatras (Stars):

Aswini, Bharani, Krittikaa, Rohini, Mrigashira, Aardra, Punarvasu, Pushya, Ashlesha, Maka, Poorva phalguni, Uttara phalguni, Hasta, Chitra, Swaati, Vishaaka, Anuraadaa, Jyeshtha, Moola, Poorvaashaada, Uttaraashaada, Shraavana, Shravishta, Satabhishak, Poorvaproshtapaada, Utharaproshtapaada and Revati

12 Maasas (Months):

Mesha (April-May), Rishaba (May-June), Mithuna (June-July), Kataka (July-Aug), Simha (Aug-Sep), Kanya (Sep-Oct), Tula (Oct-Nov), Vrischika (Nov-Dec), Dhanus (Dec-Jan), Makara (Jan-Feb), Kumbha (Feb-March), Meena (Mar-Apr)

6 Ritus:

Mesha & Rishaba – Vasantaritu, Mithuna & Kataka – Greeshmaritu, Simha & Kanyaa – Varsharitu, Tulam & Vrishchikam – Saradritu, Dhanus & Makara – Hemanta ritu, and Kumbham & Meenam – Shishira ritu

2 Ayamas:

Uttaraayana – From Makara to Kataka, Dakshinaayana – From Kataka to Makara

60 Varshas (Years)

Prabhava, Vibhava, Shukla, Pramodoota, Prajotpatti, Aangeerasa, Shreemukha, Bhava, Yuva, Daatu, Eashwara, Bahudaanya, Pramaadi, Vikrama, Vishu, Chitrabhaanu, Swabhaanu, Dhaarana, Paarthaiva, Vyaya, Sarvajit, Sarvadhaari, Virodhi, Vikruti, Kara, Nandana, Vijaya, Jaya, Manmatha, Durmukhi, Hevilambi, Vilambi, Vikaari, Saarvari, Bilava, Shubakrit, Shobhakrit. Krodhi, Vishwaavashu, Paraabhava, Bilavanga, Keelaka, Sowmya, Saadhaarana, Virodikrit, Pareetaapi, Pramaadeesha, Aananda, Raakshasa, Nala, Pingala, Kaalayukti, Siddhaarathi, Roudri, Durmati, Dundubi, Rudhirotkaari, Raktaakshi, Krodhana and Akshaya.

News and Notes

Special Abhisheka to Sri Bharatamata

Bharata Chandi Homa, Abhisheka, Alankara to Bharata Bhavani & Special Pooja on the auspicious Makara (Thai) Amavasya were held on Sunday, Janury 18, 2026, in Sri Bharatamata Mandir. Smt. Surya Prabha, Principal, Anikethan Public School, Kithaganur, Bangalore, was Guest of honour on the occasion. Sadhu Prof. Dr. V. Rangarajan spoke on the setting up of Sri Bharatamata Mandir and the adoration and worship of Sri Bharatamata as the Supreme Goddess and Mother of all Gods and Goddesses in the Hindu pantheon since times immemorial.

Sri Guruji Golwalkar Smriti Divas

The Smriti Divas of Paramapoojaneeya Sri Guruji M.S. Golwalkar, former Sarsanghachalak of Rashtriya Swayamsevak Sangh, was held in the Guruji Golwalkar Hall of Sri Bharatamata Mandir on Friday, February 13, 2026. Sadhu Prof. Dr. V. Rangarajan addressed the gathering, shared his experiences with Sri Guruji and paid rich tributes to Sri Guruji.

Yogi Ramasuratkumar Calendar

Sri J.S. Jeyakarathi, Proprietor of VISIRI, who produced a beautiful and colourful calendar for 2026 with six photographs of Bhagavan Yogi Ramsuratkumar on six sheets, visited Sri Bharatamata Mandir and presented copies of the calendar to Sadhu Rangarajan for distribution to devotees. He also took a video interview of Sadhu on Bhagavan Yogi Ramsuratkumar.

Ramanavami Abhisheka and Alankara

Special Homa, Abhisheka, Alankara and Pooja were performed to Sri Bharatamata and Sri Pattabhi Seetarama, Mata Seeta, Lakshman and Hanuman were performed in Sri Bharatamata Mandir on the occasion of Sri Ramanavami on Friday, March 27, 2026. Sri Raman and Sri Pranav did the abhisheka and Smt. Pramila and Smt.

Ratna helped in the Alankara. Mothers of Bharatamata Sangh sang bhajans and keertans.

Akshaya Triteeya Celebration

Akshaya Triteeya was celebrated in Sri Bharatamata Mandir with homa, abhisheka, alankara and pooja to Sri Bharatamata and Sri Pattabhi Seetarama on Monday, April 20, 2026. Sadhu Prof. Rangarajan spoke on the significance of Akshaya Triteeya as the day of worship of Sri Bharatamata. Mothers prepared pongala in front of the temple and distributed to devotees. Children also came and performed pooja to the deities.

Durga Vahini Programmes for Mothers and Children

Smt. Sowmya Gurumoorthachar, Convener of Durga Vahini, commenced the weekly programmes of yoga and prayer classes for mothers and children in Sri Bharatamata Mandir on Saturday, June 20, 2026. Smt. Leela Narayan and karyakartas of Viswa Hindu Parishad in Krishnarajapuram also participated in the programme.

Gurupooja Celebration of RSS

Swayamsevaks of Rashtriya Swayamsevak Sangh, Kithaganur, held the Gurupooja Celebrations in Guruji Golwalkar Hall of Sri Bharatamata Mandir on Sunday, August 2, 2026. Sri Nagachandra Gargeshj Ji27 addressed the gathering and spoke on the significance of Gurupooja and Gurudakshina. Speaking on the occasion, Sadhu Rangarajan pointed out that Paramapavitra Bhagava Dwaja is worshipped as Parama Guru and the Dwaja has been the national flag of Bharatavarsha since times immemorial. He recalled that Sister Nivedita, the illustrious disciple of Swami Vivekananda, organized a Swadeshi exhibition in the Calcutta session of Indian National Congress in 1906, in which the Nivedita Girls' School exhibited a 'National Flag'. The flag chosen by Nivedita for the country was nothing but the saffron 'Bhagava Dhvaj', which stood as the symbol of the hoary culture, heritage and nationalism of the country. And on the flag was portrayed in yellow colour the *Vajraayudha*, reminding the people that the great Rishi Dadheechi donated his backbone to the Devas for making a weapon to fight the Asuras and it was now for the people to sacrifice their all at the altar of the Mother in this fight against British imperialism.

Lord Dhanwantari

