

Sri Maha Ganapathi Homam

Laghu Paddhati (Short Procedure)

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A Word from the author

My spiritual master Dr Manish Pandit hails from Pune, India and lives in Manchester, UK. The idea of spreading Mahaganapathi homam in the world was revealed to him in a dream a few years ago. He saw eight elevated beings in a dream. They transported him across blue skies to Chennai, India, where he was shown the big fire that was to be lighted in future. They assured him that homam as a spiritual sadhana was very appropriate in Kali yuga and that the practice of homam would transform into a movement that would reach across caste, class and race barriers.

Later, when we were performing a Shata Chandi Homam in the first week of March 2006 at the Kalikambal temple in Chennai, he had a darshan of Divine Mother on a Friday and was reassured by Her about the right course of events regarding spreading homam.

Starting from that Shata Chandi homam, a chain of events led to the preparation of this document. It is hoped that spiritual seekers interested in homam will find this resource useful.

What is Homam

Homam is a fire ritual. It is also known as homa or havan or yajna (yagya) or yajana. In homam, divine presence is invoked into fire using specific procedures. Then materials are offered into fire, along with sacred chants (mantras). The offerings are supposed to reach gods. It is interesting to note that fire ritual is an ancient practice and several religions taught worshipping gods in fire.

Why Homam

Hinduism teaches that gods come into fire and receive the prayers of spiritual aspirants. Even when one meditates without an external fire, gods being meditated on come into the internal fire of the aspirant and receive the mantras via that fire. However, the internal fire is quite weaker than an external fire for most people and hence it is beneficial to perform worship using an external fire. That practice eventually strengthens the internal fire also.

We all see and feel our *sthoola sareera* (gross body), which is made up of gross matter. But, we also have a *sookshma sareera* (subtle body) made up of subtle matter. It cannot be perceived by the senses attached to the gross body (eyes, ears, nose *etc*). It contains thousands of *naadis*, which are essentially subtle channels of energy flow. A fire called *bhootaagni* (existential fire) burns in this subtle body. It is the subtle basis of one's entire existence. It manifests in the gross body in the form of various fires. Examples are the "fire" in the stomach that helps one digest the

food eaten and the “fire” in the brain that helps one digest and understand various sense experiences.

This *bhootaagni* is vital to one’s existence. In most people, it is quite weak. Due to impurities and obstructions in the *naadis* of the subtle body, this fire cannot burn strongly to energize the entire existence. When it burns low, the divine presence that can enter it is quite limited in magnitude.

If one overcomes the internal weaknesses such as desire, anger, greed, false prestige, wantonness and jealousy, develops compassion, one-pointed devotion, detachment, and sheds one layer of ego and delusion after another, eventually the impurities in the *naadis* will be cleared and *bhootaagni* will burn strong. However, this is a very difficult and time-consuming process.

One can take advantage of an external fire in that regard. The external fire is actually a reflection of the internal fire only. A mirror placed next to an object seems to show a second object but, in reality, shows a different representation of the same object. Similarly, the external fire mirrors the internal fire. As the deity of homam enters the external fire on a regular basis, the nearby divine presence burns the impurities in the *naadis*, by burning various *karmas* (*actions* from the *past*, which will get corresponding *reactions* in the *future*) in the *kaarana sareera* (causal body). This eventually leads to the strengthening of *bhootaagni*.

After one performs homam for a long enough time, one’s *naadis* are cleared of the obstructions and one’s *bhootaagni* burns brightly. At that juncture, all *sadhanas* performed by one, including regular meditation, become much more effective. If *bhootaagni* can accommodate divine presence to a larger degree, the meditation becomes more effective.

The goal of all *sadhana* is to let ego go completely and merge (have yoga) with divinity. If a vacuum can be created within oneself, then divine presence can fill the vacuum. As long as one has egotism, sense of false prestige and various kinds of conditioning (*vasanas*) of mind, such a vacuum cannot be created. When all those cease and the conditioning is weakened, the mind become extremely calm and a vacuum is created within. Then divine presence fills one and the result is indescribable bliss.

Homam facilitates this process quickly by burning various *karmas* that are creating various layers of conditioning and obstructing spiritual progress.

Apart from the personal benefits, there are universal benefits of homam. The offerings in the fire finally reach Sun, who feeds the entire earth. The gross material body of the burnt offerings reaches the gross material body of Sun. The subtle body of the burnt offerings reaches the subtle body of Sun. It is the subtle body of Sun that feeds the subtle bodies of all beings on earth. Thus, feeding it is very important for the smooth running of life on earth. As we enter the Ghora Kali (terrible age of strife and disorderliness) phase, *adharma* (un-righteous activities) will be on the rise in the world and as such the subtle body of Sun will become weaker. If more and more people perform homam and strengthen the subtle body of Sun, it will balance the *adharma* and keep the world away from a total collapse.

Common Mis-conceptions

(1) *Misconception*: Homam is very difficult to perform. It is for experts only.

Comment: Not really. Several people who did not know anything about how to do any kind of worship conducted homam by themselves by reading this document. It is a simple practice.

(2) *Misconception:* One must either do a “perfect” homam or not do any homam at all. A perfect homam takes a very long time.

Comment: Though one may eat a sumptuous meal on an important festival day, one does not necessarily get a lot of energy from it. One gets most of one’s energy from the regular dal (lentils) and rice that one eats everyday.

Though there are complicated versions of homam, it is better to do a simple homam on a regular basis than to do a complicated version very rarely. A small half-hour or one-hour homam done on a daily basis is far better for spiritual sadhana than a big annual or half-yearly homam.

(3) *Misconception:* If mistakes happen in a homam, the consequences will be bad.

Comment: If a homam is performed with a saattwik spirit for saattwik purposes, there are no risks.

If you act nice with your parents because you want their money, you have to understand their thinking well, take the advice of people who know them well and act very carefully to get money from them. Mistakes can be costly and spoil your goal.

But, if you act nice with your parents simply because you love them and want to show your love, you do not need to be careful. You just show your love in whatever way you know. There is no need to follow anybody’s advice strictly and there are no risks.

Similarly, you have to be careful if you perform a homam for certain material goals (such as getting money, attracting someone, destroying someone *etc*). If you perform a homam just to show your love to god, cleanse yourself spiritually and make yourself worthy of divine communion, then there are no risks. The procedure taught in this document is based on the teachings of rishis and it is safe for anybody to use. Small mistakes will not result in any punishment.

In fact, it is expected that everybody who uses this document is interested in only the second kind of goal, *i.e.* spiritual cleansing and upliftment.

(4) *Misconception:* One not initiated by a guru (master) cannot perform homam or recite certain mantras.

Comment: If one receives a mantra or a procedure from the mouth of a master, it is analogous to a millionaire opening a bank account in his son’s name with a high starting balance. The son is lucky, as he is starting off with a big balance. Similarly, some of the siddhi (attainment) the master has in the mantra or procedure is transferred to the disciple even as (s)he starts out.

If one does *not* receive a mantra or a procedure from the mouth of a master, it is analogous to starting off with a zero bank balance. While it is useful to start off with a positive balance, it is neither necessary nor sufficient. There are sons of millionaires who used up the millions earned

by parents and reduced them to zero, while there are some self-made men who made millions purely with self-effort. Similarly, one taught by the greatest guru can fall while one not taught by a guru can reach the ultimate. While it is desirable to have a guru, it is by no means compulsory.

If one is the kind who needs to have a guru figure behind every mantra or procedure, one can think of the author and/or his spiritual master, Dr Manish Pandit from Pune, India (currently residing in Manchester, UK) as the guru for this homam procedure.

(5) *Misconception*: Those who are not learned in Veda cannot recite Veda mantras and perform homam based on Veda mantras.

Comment: Jnaneshwar was a 12th century master. He was a great Krishna devotee. When he was asked to not recite Veda by a council of erudite scholars, as he was not formally qualified, he replied that every being had a right to recite Veda. When he started reciting, they tried to shut his mouth. Then, a buffalo standing next to him recited Veda! The scholars begged his pardon and corrected their narrow-minded attitude.

Many great souls like him taught that Veda could be recited by anyone. One engaged in *tantric* practices that serve specific purposes and give specific *siddhis* (attainments) need to be afraid of side effects and punishments for mistakes, but mantras from Veda were taught by great rishis for the highest purpose of self-realization. One reciting them need not be afraid of any side effects. Veda mantras are saattwik, self-correcting and ultimately leading to self-realization.

Those who have an affinity to tantric practices should not be discouraged from learning and using them, but those who appreciate the teachings of rishis must be encouraged to recite Veda mantras and perform homam based on Veda mantras. The key is to have an attitude of submission and a desire for nothing other than self-realization and to do homam without any expectations whatsoever. Then there are no risks.

The procedure taught in this document contains just a few Veda mantras, which are not very difficult to pronounce.

(6) *Misconception*: Those who are not born in a Brahmin family cannot perform homam.

Comment: One's varna (caste) is not to be determined solely from the family one is born in. There are examples of men born to parents belonging to various castes performing *tapascharya* and becoming rishis. Maharshi Viswamitra, who taught the Savitru Gayatri mantra, was a kshatriya by birth. Maharshi Valmiki, who taught Brahma Jnana to Maharshi Bharadwaja, was a shoodra by birth.

One who has affinity to knowledge is a Brahmin (scholar). One who has affinity to power and authority is a kshatriya (warrior). One who has affinity to money is a vaisya (trader). One who has affinity to carnal pleasures is a shoodra (worker). If a person born in a Brahmin family is after money, he becomes a vaisya and not a Brahmin. On the other hand, if a person born in a vaisya family desires nothing but knowledge and self-realization, he automatically becomes a Brahmin and very fit to perform homam.

Irrespective of the caste of birth, one who is interested in knowledge (especially knowledge of self) and one whose interest in power, money and pleasures is decaying is fit to perform homam.

(7) *Misconception*: Women cannot perform homam.

Comment: There is a big difference between men and women when it comes to the gross body. But, at the level of subtle body or causal body, there is no difference based on gender. All spiritual practices operate mainly at the subtle and causal level. So, it makes no sense to have a *total* ban on women performing homam.

However, there are some practical reasons behind the biases of tradition. Though there are no differences based on gender in the subtle body, the differences at the gross body level can come into play in the initial stages. Women interested in performing homam may carefully consider the following factors and make their decision.

Any spiritual practice performed well over a period of time eventually results in a Kundalini awakening and rise. Kundalini is nothing but one's self-identification. It is a microcosmic representation of the Divine Mother within oneself. It defines how one identifies oneself. Though everything in the universe is just Brahman, each being forms a separate self-identity and that self-identity is reinforced quite strongly with time. When one identifies completely with the body without any kind of questioning, Kundalini is asleep. As kundalini wakes up and rises, one starts to wonder "who am I" and one's awareness of self becomes more and more refined. As kundalini reaches higher chakras, one realizes one's true nature. When Kundalini reaches Sahasrara chakra, one realizes one's truest nature, *i.e.* one realizes that one is the formless Brahman.

If Kundalini gets stuck at swadhishthana chakra, one's sexual drive increases and one is tested in that matter. In this matter, women and men are very different. This phase can be difficult for women. This is not to say that this phase is easy for men.

More importantly, some spiritual experiences in a pregnant lady can even kill a fetus, if the soul in it is not spiritually elevated. On the positive side, if an elevated soul is in the fetus at the time of such experiences, a siddha may be born.

There is a negative for every positive and it is a matter of balancing the factors and making an individual decision. Women interested in homam should consider the above factors and decide whether they want to perform homam or not. If any women are interested, they should be encouraged to perform homam.

(8) *Misconception*: Homam is just like meditation. It is not any better. It does not really make any difference.

Comment: The proof of the pudding is in eating it. If one tries performing a homam to the best of one's ability on a daily basis for a few months, one will know what homam can do! After doing homam for several months, one will find that all other sadhanas one does become more effective as a result of homam.

(9) *Misconception*: One should get a priest to do homam and not do it oneself.

Comment: Let us revisit a previous analogy. If one wants to be nice to one's parents to get their money, one may engage someone who will act on one's behalf to get the money of parents. But,

if one's sole purpose is to just love one's parents and show that love, it is better to do it directly than to engage other people.

Why Mahaganapathi Homam

Mahaganapathi removes obstacles in one's sadhana (spiritual practice). He sits in the mooladhara chakra, where the sushumna nadi begins. He pierces the sushumna nadi and makes the energy rise through it. Mahaganapathi is a very important deity for Kundalini awakening and Kundalini rise, which is the first step in self-realization. Thus, it is an excellent idea to start one's spiritual practice with Mahaganapathi homam.

About This Document

This document describes a short procedure for performing Sri Maha Ganapathi homam, which takes 45-60 minutes. This document is for those who are interested in performing Maha Ganapathi homam by themselves every day or week or month. While it is possible to simplify this procedure further for daily use, the procedure taught here is simple enough and yet retains all the important steps in a full-fledged homam. It is recommended that one should use the procedure as is, to start with.

One should consult one's elders and gurus and decide whether one is allowed to perform a homam or not. If one thinks one is allowed to do homam and is interested in doing homam on a regular basis but does not know how to do it, then one can use this document to learn *one* way to do it. If one's gurus have taught one a different procedure, one may use the procedure taught by one's gurus. This document is for the benefit of those who do *not* know *any* procedure and want to learn *some* procedure to do homam.

Excessive Movement of Body and Mind

Some people move a lot when they meditate. As it was mentioned earlier, the goal of all sadhana is to calm the mind down and create a vacuum within oneself, so that the deity of the sadhana can come and occupy the space. When meditating, it is a good idea to keep the back straight without making it too tense. It is a good idea to not move. If it is not possible to stay still for extended periods, one should at least try to stay still over short periods of time. It is also a good idea to close the eyes. One can focus one's mind on either a deity or on the sound of the mantra.

Similarly, when performing homam also, it is a good idea to keep the back straight and minimize the movement, especially of the back. If one keeps the back and head erect and manages with a minimal movement of just one arm, that is ideal.

If body is stationary, there is some chance that mind too will become stationary for a while in the middle. That is the goal after all.

Correct Attitude

While it is good to follow the procedure faithfully, it is even more important to surrender oneself to god, leave ego and identify one's self with the deity in the fire when performing the homam. If that is there, all other minor errors will have no negative effect. If that is not there, even an impeccably performed homam will not have any tangible effect. Like mentioned earlier, the goal

is to melt ego (I-ness or sense of self) and create a vacuum within oneself, so that the deity can fill it. Complete devotion, single-minded focus on deity/mantra/procedure and minimization of the activity of body and mind can help one achieve that eventually.

If one has an over-active mind, doing pranayama before homam can be useful. The time around sunrise in the morning is a particularly conducive to a pleasant Mahaganapathi homam.

Materials Needed

- One homa kundam (a copper container with preferably a square shaped base). If a homa kundam is not available, one can dig a square shaped pit in the ground (with 1-2 foot sides and half to one foot deep) and arrange a few layers of bricks around the pit. It is symbolic of the mooladhara chakra.
- A small idol of Ganesha. If you have none, use a metallic coin or any metallic object. Actually, you can do without any idol and just invoke Mahaganapathi in fire.
- Dry coconut halves (available in Indian stores)
- Ghee from cow's milk (clarified butter from cow's milk). It is available in Indian stores. If unable to find, just get some butter and melt it in low heat. After it melts, some black stuff will separate from the melted liquid. Filter out the black deposit and use the liquid. It will solidify after a time. Before the homam, melt it again and use it.
- A mixture of various auspicious materials, from the *havan samagri* (available in India stores), if possible.
- Some sesame seeds, some mamra/murmura (puffed white rice), some nuts, some mildly popped corn and other materials that can be offered in fire. Small fruits are also fine. All these are optional. The absolute minimum needed is coconut pieces and ghee.
- A wooden spoon/ladle to put ghee into the fire
- Some akshatas. Those can be made by mixing raw (uncooked) white rice grains with a drop of sesame oil (or some other oil) and a pinch of turmeric powder. Instead of turmeric powder, one can also use vermilion (kumkum) powder used for the dot on the forehead.
- Some darbhas (dried blades of sacred grass). Check with a local temple priest to find out how to procure them. If darbhas are unavailable, you may think of creative alternatives. For example, find some other dry grass or dry leaves or just thin twigs and pray to your ishta devata before the homam to make them acceptable.
- A small container to light a sesame oil/ghee deepam (lamp). A candle can also be used as an alternative, though it is better to burn ghee and sesame oil than wax.
- A wick to place in oil to light the fire.
- A match box to light fire
- An incense stick (agarbatti) if available and a holder to stick it to (a banana can be used instead)
- Camphor and a container or plate for lighting camphor and offering haarati
- Some flowers, if available.
- Some food that you can offer to god. Preferably onion, garlic, spices and too much of chillies should be avoided. Fruits are also fine.
- Some honey, if available.
- Some milk, if available.
- One tumbler or cup to store water. It should preferably be made of silver or copper or clay. If unavailable, you may use steel or glass.

- One spoon (preferably silver or copper) and two small bowls (preferably silver or copper).

Preparation Before Homam

- (1) Instead of arranging homa kundam directly on the floor, place a wood plank or something on the floor, wrapped with aluminum foil (or some such thing), and put 4 bricks of the same height on it and place the homa kundam on the bricks. Thus, there is some air and a wooden plank under the homa kundam and the floor does not get heated up.
- (2) If you want easy cleaning, place some aluminum foils on the floor all around the plank containing homa kundam. If ghee or something is spilled in that area, it is easy to clean.
- (3) If you want, you can also cover the interior of homa kundam with some aluminum foils, so that it is easy to clean.
- (4) Mix a little honey and a little ghee (e.g. half spoon each) and make a paste. Keep it aside.
- (5) Make a couple of different food items you can offer to god. You can just use rock sugar candy or raisins or dates or fruits also. Try to not use eggs, meat, onion or garlic in that food.
- (6) Cook a little plain white rice. I put a few grains of rice and a little water in a small container and put it in microwave oven before my homam and cooked rice is ready at the end when I need it.
- (7) Fill water in the tumbler/cup and place the spoon in it. Put one small empty bowl next to it. Fill the other small bowl with water.
- (8) Make a seat for yourself in front of the homa kundam. Ideally you should be facing east, i.e. homa kundam should be on the east from you. On the east of the homa kundam, place a small plate or a wooden plank, make a pile of some rice grains on it and place the idol on it. You can decorate based on your ability and taste.

Homam Procedure

Anujnaa (Permission)

First take permission of gods to do the homam. Say the following, while mentally requesting all the gods to co-operate with your homam.

<p>ॐ ऋद्धस्याम हव्यैर्नमसोपसद्य । मित्रं देवं मित्रधेयं नो अस्तु । अनूराधान् हविषा वर्धयन्तः । शतं जीवेम शरदः सवीराः ।</p> <p>om ṛddhasyāma havyairnamasopasadya mitraṁ devaṁ mitradheyam no astu anūrādhān haviṣā vardhayantaḥ śataṁ jīveṁ śaradaḥ savīrāḥ </p>

If you have a “pavitram” (a ring made of darbha or a special ring made of metal), wear it now. If you don’t have a pavitram, take any ring that you have, pray to your ishta devata and wear it. It should be worn on the right hand ring finger.

Aachamanam

Light the ghee/oil lamp. Take a little water from the tumbler into your right hand with a spoon. Drink the water after saying the first line below. Take more water with the spoon into your hand,

say the second line below and drink it. Take more water, say the third line below and drink it. Imagine that Vishnu who is within you is getting that water.

ॐ केशवाय स्वाहा
ॐ नारायणाय स्वाहा
ॐ माधवाय स्वाहा

om keśavāya svāhā
om nārāyaṇāya svāhā
om mādhavāya svāhā

Vighneswara Pooja

In order to not have any obstacles in the pooja, we have to pray to Ganesha in the beginning. Just read the following verses:

शुक्लांबरधरं विष्णुं शशिवर्णं चतुर्भुजं । प्रसन्नवदनं ध्यायेत् सर्व विघ्नोपशान्तये ॥
अगजानन पद्मार्कं गजाननमहर्निशं । अनेकदं तं भक्तानां एकदन्तं उपास्महे ॥
वक्रतुंड महाकाय कोटिसूर्यसमप्रभ । निर्विघ्नं कुरु मे देव सर्वकार्येषु सर्वदा ॥

śuklāambaradharaṁ viṣṇuṁ śaśivarnaṁ caturbhujam | prasannavadanaṁ dhyāyet sarva
vighnopaśāntaye | | agajānana padmārkaṁ gajānanamaharniśam | anekadaṁ taṁ bhaktānām
ekadantaṁ upāsmāhe | | vakratuṇḍa mahākāya koṭisūryasamaprabha | nirvighnaṁ kuru me
deva sarvakāryeṣu sarvadā | |

Pray within your mind to Ganesha to remove obstacles from your homam. If you have time, energy and inclination (or when you are doing a longer version), you can even make a small Ganesha idol with turmeric and water and do shodasopachaara pooja to the idol (like at the beginning of most poojas). But just reading the above verses and praying to Ganesha in mind should suffice for a short homam that is performed on a regular basis.

Praanaayaamam

Take some akshatas (see “Materials Needed” for a description of how to make them) in the right hand, show them near the tip of the nose, transfer them to the left palm, place the left palm on the left lap, hold the nostrils with the right hand and do praanaayaamam. Place the little finger and ring finger on the left nostril and thumb on the right nostril. Close the left nostril, open the right nostril by releasing the thumb and say the Gayatri mantra mentally while gently breathing in (without making any breathing sound). If you don’t know the Gayatri mantra, just say:

ॐ नमो भगवते वासुदेवाय
om namo bhagavate vāsudevāya

After saying the mantra once, close the right nostril with the thumb and say the mantra once more while retaining the air breathed in. Then open the left nostril by relaxing the little and ring fingers and say the mantra for the third time while breathing out through the left nostril. When done, say the mantra once more, while breathing in through the left nostril. Then close the left

nostril with little and ring fingers and say the mantra for the fifth time while retaining the air breathed in. Then release the thumb and say the mantra for the sixth time while breathing out through the right nostril. While reading the mantra all the six times, contemplate the formless supreme Brahman (supreme soul of the entire universe) that fills each being of this universe and also the air being breathed in and out. If you want, you can imagine a specific form (such as your ishta devata) also and imagine that your ishta devata fills the entire universe. If you want, you can repeat the above sequence as many times as you comfortably can.

Sankalpam

Now, declare your intention of doing a homam to please Maha Ganapathi. Transfer the akshatas to the right hand, place the open left palm (empty) on right lap, place the closed right palm containing akshatas on the left palm. Then say the following, while mentally thinking that you are going to do a homa to the best of your ability, to please Maha Ganapathi.

ॐ ममोपात्त समस्त दुरितक्षयद्वारा श्री परमेश्वर प्रीत्यर्थम् श्री महागणपति प्रसाद सिद्धयर्थम् अद्य शुभदिने शुभमुहूर्ते
श्री महागणपति होमकर्म यथाशक्ति करिष्ये ।

om mamopātta samasta duritakṣayadvārā śrī paramēśvara prītyartham śrī mahāgaṇapati
prasāda siddhyartham adya śubhadine śubhamuhūrte śrī mahāgaṇapati homakarma yathāśakti
kariṣye ।

Then leave the akshatas from your hand in front of the homa kundam and sprinkle a little bit of water on the palms.

Kalasa Suddhi

When you are doing a long version of the homam, you can establish a kalasam in the northeastern side of the homa kundam and invoke Varuna in it and do shodasopachaara pooja to Varuna. For a short homam, you can just do the following.

Place a few akshatas and a flower (if available) in the tumbler containing water. If you can, put Dhenu mudra (else, don't worry). Say

वं

vaṁ

eleven times and imagine that the water is being energized with positive energy. Say

गंगे च यमुने चैव गोदावरि सरस्वति ।
नमदे सिन्धु कावेरि जलेऽस्मिन् सन्निधिं कुरु ॥
अमृतं भवतु ।

gaṅge ca yamune caiva godāvari sarasvati ।
narmade sindhu kāveri jale'smin sannidhim
kuru । ।
amṛtaṁ bhavatu ।

Then take a little water with a flower (or spoon) and sprinkle it on yourself, on homa kundam, on the idol you are going to use and other materials to be used in homam (like fruits and flowers). Take some more water, sprinkle it in the middle of the homa kundam and say:

फट्

phat

Take a darbha (see “Materials Needed” for a description) and draw 6 lines with the darbha on the base of the homakundam, in the same order as shown in Figure 1. The direction in which each line is drawn is indicated by the direction of the arrow in the figure. Say the following six mantras while drawing the six lines (respectively).

ॐ ब्रह्मणे नमः ।

om brahmaṇe namaḥ ।

ॐ यमाय नमः ।

om yamāya namaḥ ।

ॐ सोमाय नमः ।

om somāya namaḥ ।

ॐ रुद्राय नमः ।

om rudrāya namaḥ ।

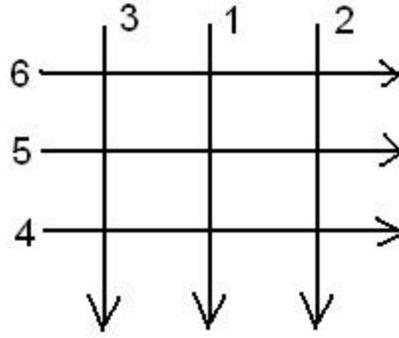
ॐ विष्णवे नमः ।

om viṣṇave namaḥ ।

ॐ इन्द्राय नमः ।

om indrāya namaḥ ।

Figure 1



Agni Pratishthaapana

Take a darbha. Place it inside the homa kundam (on the base), with the tip of the darbha facing east and the other end facing west. Take another darbha. Place it inside, with the tip of the darbha facing north and the other end facing south.

Take a piece of camphor, light it from the lamp and place it in the middle of the homa kundam, while saying:

ॐ भूर्भुवस्सुवरोम्

om bhūrbhuvassuvarom

Place a small bowl filled with water outside the homa kundam in the eastern direction. Place a dry coconut piece (or a log/twig/piece of wood) on the burning camphor and make sure that it catches fire. Take two darbhas, dip them in melted ghee and place them in the fire, with the tips facing east and north.

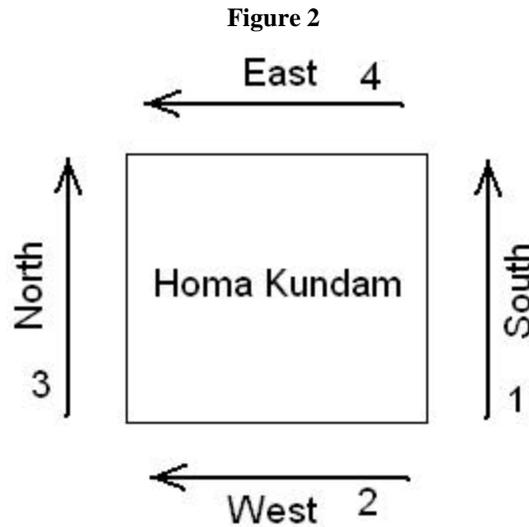
Take 4 darbhas (or just one darbha, if you don't have many darbhas). Place them outside the homa kundam, along the eastern boundary. The tips should be facing north and the other end facing south. Then take 4 more darbhas (or just one) and place them on the southern boundary, with tips facing east and the other end facing west. Then take 4 more darbhas (or just one) and place them on the western boundary, with tips facing north. Then take 4 more darbhas (or just one) and place them on the northern boundary, with tips facing east. If you don't have darbhas, use wood shims or twigs or creative alternatives.

Sprinkle water on the east of the homa kundam three times. Sprinkle a little water on the base of the wooden spoon to be used in homam. Sprinkle a little water on the your right palm.

[There is some simplification here. Those who are interested can learn more from other sources.]

Take some water with the spoon and sprinkle it outside the homa kundam, on its four boundaries while reading the following 4 mantras. The order and direction of sprinkling is shown in Figure 2. For example, first sprinkle water from the southwestern corner to the southeastern corner, as shown by the arrow marked "1". Then follow other arrows marked as 2, 3 and 4.

अदि॒तेऽनु॒म॒न्य॒स्व अनु॒म॒तेऽनु॒म॒न्य॒स्व सर॒स्व॒तेऽनु॒म॒न्य॒स्व दे॒व॒ स॒वि॒तः॒ प्र॒सु॒व	adite'numanyasva anumate'numanyasva sarasvate'numanyasva deva savitaḥ prasuva
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Now we have to do samskara (refinement) to the fire. Pour 8 drops of ghee in the fire while saying the following mantra 8 times.

ॐ भूर्भुवस्सुवः स्वाहा ।
om bhūrbhuvassuvaḥ svāhā ।

Now pray to Agni (fire god) with the following mantra:

चत्वारि शृंगास्त्रयो अस्य पादा द्वे शीर्षे सप्तहस्तासो अस्य ।
त्रिधा बद्धो वृषभो रोरवीति महो देवो मर्त्याश् आविवेश ।
एष हि देवः प्रदिशो नु सर्वाः पूर्वो हि जातः स उ गर्भे अन्तः ।
स विजायमानः स जनिष्यमाणः प्रत्यङ्मुखास्तिष्ठति विश्वतोमुखः ।
प्राङ्मुखो देव । हे अग्ने । ममाभिमुखो भव ।
catvāri śṛngāstrayo asya pādā dve śīrṣe saptahastāso asya ।
tridhā baddho vṛṣabho roravīti mahō devo martyāṣṇ āviveśa ।
eṣa hi devaḥ pradīśo nu sarvāḥ pūrvo hi jātaḥ sa u garbhe antaḥ ।
sa vijāyamānaḥ sa janiṣyamāṇaḥ pratyānmukhāstiṣṭhati viśvatomukhaḥ ।
prāṅmukho deva । he agne । mamābhimukho bhava ।

Dikpaala Pooja

Now, take some akshatas and also some flowers (if available) and offer them to the rulers of directions. Starting with the eastern edge of the homa kundam, go clockwise (*i.e.* east, southeast, south, southwest *etc*) and offer akshatas and flowers in the eight directions. You can place them on the edges of the homa kundam. Then offer akshatas and flowers to Agni in the middle of the homa kundam. Finally, touch your heart and offer respect to the self (soul). For the 8+1+1=10 offerings, say the following 10 mantras:

ॐ इन्द्राय नमः । ॐ अग्नये नमः । ॐ यमाय नमः । ॐ निर्ऋतये नमः । ॐ वरुणाय नमः । ॐ वायवे नमः । ॐ सोमाय नमः । ॐ ईशानाय नमः । ॐ अग्नये नमः । ॐ आत्मने नमः ।
om indrāya namaḥ । om agnaye namaḥ । om yamāya namaḥ । om nirṛtaye namaḥ । om varuṇāya namaḥ । om vāyave namaḥ । om somāya namaḥ । om īśānāya namaḥ । om agnaye namaḥ । om ātmane namaḥ ।

Preliminary Offerings

Now take a little ghee in the wooden spoon/ladle and offer it in the fire to Prajapati. Hold the wooden ladle/spoon pointing from the northwest towards southeast and offer a little ghee (just a drop, if you don't want any smoke) saying the following mantra. [NOTE: Ideally, two ladles should be used in homam and the next two mantras need two different ladles. We will simplify the procedure to use a single ladle/spoon.]

ॐ प्रजापतये स्वाहा । प्रजापतय इदं न मम ।
om prajāpataye svāhā । prajāpataya idaṁ na mama ।

Then offer a little ghee to Indra by holding the spoon pointing from the southwest towards northeast, saying the following mantra:

ॐ इन्द्राय स्वाहा । इन्द्रायेदं न मम ।
om indrāya svāhā । indrāyedaṁ na mama ।

Then offer a little ghee to Soma in the upper half of the northern side with the following mantra:

ॐ सोमाय स्वाहा । सोमायेदं न मम ।
om somāya svāhā । somāyedaṁ na mama ।

Finally, offer a little ghee to Agni in the middle with the following mantra:

ॐ अग्नये स्वाहा । अग्नय इदं न मम ।
om agnaye svāhā । agnaya idaṁ na mama ।

Now, we have to offer a “forgiveness offering” to Prajapati to request his forgiveness for all the mistakes that happened in the homa upto this point, with the following mantra:

आरंभप्रभृति एतत्क्षणपर्यन्तं मध्ये संभावित समस्त दोष प्रायश्चित्तार्थं सर्व प्रायश्चित्तं होष्यामि । ॐ भूर्भुवःस्सुवः
स्वाहा । प्रजापतय इदं न मम ।
ārambhaprabhṛti etatkṣaṇaparyantaṁ madhye sambhāvita samasta doṣa prāyaścittārthaṁ
sarva prāyaścittaṁ hoṣyāmi । om bhūrbhuvassuvaḥ svāhā । prajāpataya idaṁ na mama ।

After making an offering to the basic gods as shown above, one can invoke Ganesha in the fire. After the above preliminary offerings and before invoking Ganesha, one can also make offerings to rishis. The author, for example, makes optional offerings to the seven rishis from whom his gothra (lineage) originated. After that, Ganesha can be invoked.

Aavaahana

Now we have to invoke the deity in the idol and the fire. First, we say a Ganapathi mantra. Before saying the mantra, we have to remember the rishi who gave the mantra to the world, the metre and the deity. If you know how to do anganyaasam and karanyaasam, do it while saying the following. Otherwise, just read the following.

अस्य श्री महा गणपति मंत्रस्य गणक ऋषिः निचृद्गायत्री छन्दः श्री महा गणपतिर्देवता । ग्लां बीजं । ग्लीं शक्तिः । ग्लूं
कीलकं । गां अंगुष्ठाभ्यां नमः । गीं तर्जनीभ्यां नमः । गूं मध्यमाभ्यां नमः । गैं अनामिकाभ्यां नमः । गौं कनिष्ठिकाभां
नमः । गः करतल करपृष्ठाभ्यां नमः । गां हृदयाय नमः । गीं शिरसे स्वाहा । गूं शिखायै वषट् । गैं कवचाय हुं । गौं
नेत्रत्रयाय वौषट् । गः अस्त्राय फट् । भूर्भुवस्सुवरोमिति दिग्बंधः ।

asya śrī mahā gaṇapati mantrasya gaṇaka ṛṣiḥ nicrdgāyatrī chandaḥ śrī mahā gaṇapatirdevatā |
glām bijam | glīm śaktiḥ | glūm kilakam | gām aṅguṣṭhābhyām namaḥ | gīm tarjanībhyām
namaḥ | gūm madhyamābhyām namaḥ | gaim anāmikābhyām namaḥ | gaurm kaniṣṭhikābhām
namaḥ | gaḥ karatala karapṛṣṭhābhyām namaḥ | gām hṛdayāya namaḥ | gūm śirase svāhā | gūm
śikhāyai vaṣaṭ | gaim kavacāya huṃ | gaurm netratrayāya vauṣaṭ | gaḥ astrāya phaṭ |
bhūrbhuvassuvaromiti digbandhaḥ |

Now invoke the deity in the fire and the idol with the following mantra. While saying it, imagine that Mahaganapathi who is in your own heart is entering the fire and the idol.

ॐ आं ह्रीं क्रौं यं रं लं वं शं षं सं हं ॐ हंसः सोऽहं सोऽहं हंसः महागणपतेः प्राण इह प्राणः । जीव इह स्थितः ।
सर्वेन्द्रियाणि वाङ्मनश्चक्षुः श्रोत्र जिह्वाघ्राण प्राणापानव्यानोदानसमानाः इहैवागत्य सुखं चिरं तिष्ठन्तु स्वाहा । सान्निध्यं
कुर्वन्तु स्वाहा । असुनी ते पुनरस्मासु चक्षुः पुनः प्राणमिह नो देहि भोगं । ज्योक्पश्येम सूर्यमुच्चरन्तमनुमते मृळ्या नः
स्वस्ति । आं ह्रीं क्रौं क्रौं ह्रीं आं ।
महागणपति प्राणशक्त्यै नमः । धूपं दीपं घृतमधु निवेदनं समर्पयामि ।

om ām hrīm krom yaṃ raṃ laṃ vaṃ śaṃ ṣaṃ saṃ haṃ om haṃsaḥ so'haṃ so'haṃ haṃsaḥ
mahāgaṇapateḥ prāṇa iha prāṇaḥ | jīva iha sthitaḥ | sarvendriyāṇi vānmanaścaḥṣuḥ śrotra
jihvāghrāṇa prāṇāpānavyānodānaśamānaḥ ihaivāgatya sukhaṃ ciraṃ tiṣṭhantu svāhā |
sānnidhyaṃ kurvantu svāhā | asunī te punarasmāsu caḥṣuḥ punaḥ prāṇamiha no dehi
bhogaṃ | jyokpaśyema sūryamuccarantamanumate mṛṣayā naḥ svasti | ām hrīm krom krom
hrīm ām | ām hrīm krom krom hrīm ām | ām hrīm krom krom hrīm ām | ām hrīm krom krom
hrīm ām | mahāgaṇapati prāṇaśaktyai namaḥ | dhūpaṃ dīpaṃ gṛtamadhu nivedanaṃ
samarpayāmi |

Now, light an incense stick (agarbatti/dhoopam). Wait a few seconds and extinguish the fire at the end of the stick. There should be a burning red dot at the end (and no fire) and smoke coming

from it. Show the smoke to the deity in the fire and place the stick on an incense stick stand (or stick it in a banana). Show the lamp to the deity in the fire. Show the mixture of honey and ghee you prepared earlier (or an alternative food) to the deity and imagine that he tasted it.

Now read the following and make the aavaahani, samsthaapani, sannidhaapani, sannirodhini and avakunthana *mudras* with your hands if you know them. If not, don't worry and just read.

आवाहितो भव । स्थापितो भव । सन्निहितो भव । सन्निरुद्धो भव । अवकुण्ठितो भव । देव प्रसीद प्रसीद । देव सर्व
जगन्नाथ यावद्धोमावसानकम् । तावत्त्वं प्रीतिभावेन मूर्तौ अग्नौ च सन्निधिं कुरु ।

āvāhito bhava | sthāpito bhava | sannihito bhava | sanniruddho bhava | avakuṅṭhito bhava |
deva prasīda prasīda | deva sarva jagannātha yāvaddhomāvasānakam | tāvattvaṁ prītibhāvena
mūrtau agnau ca sannidhiṁ kuru |

While saying this, pray to Ganapathi in your mind and ask him to *stay* in the fire and the idol till the *end* of the homam.

Shodasopachaara Pooja

Now, we have to do shodasopachaara pooja (a worship consisting of 16 services) to Mahaganapathi who is in fire and the idol.

Say the line below and think in the mind that you are offering a nice seat to Mahaganapathi to sit on. While imagining that, just offer a few akshatas to the idol and the fire.

ॐ श्रीं ह्रीं क्लीं श्री महागणपतये नमः । आसनं समर्पयामि ।

om śrīṁ hrīṁ klīṁ śrī mahāgaṇapataye namaḥ | āsanam samarpayāmi |

Now, say the line below imagine that you are washing his feet. While imagining that, show a little water with the spoon to the fire and leave the water in a small empty bowl (we will call it “the deposit bowl” from now onwards).

ॐ श्रीं ह्रीं क्लीं महागणपतये पादयोः पाद्यं समर्पयामि ।

om śrīṁ hrīṁ klīṁ mahāgaṇapataye pādayoḥ pādyam samarpayāmi |

Say the line below, imagine that you are washing the hands of Mahaganapathi, show a little water in the spoon to the fire and leave it in the deposit bowl.

ॐ श्रीं ह्रीं क्लीं महागणपतये हस्तयोः अर्घ्यं समर्पयामि ।

om śrīṁ hrīṁ klīṁ mahāgaṇapataye hastayoḥ arghyam samarpayāmi |

Say the line below, imagine that you are offering drinking water to Mahaganapathi's mouth, show a little water in the spoon to the fire and leave it in the deposit bowl.

ॐ श्रीं ह्रीं क्लीं महागणपतये मुखे शुद्धाचमनीयं समर्पयामि ।

om śrīm hrīm klīm mahāgaṇapataye mukhe śuddhācamanīyaṁ samarpayāmi ।

Say the first sentence below, imagine that you are giving a bath to Mahaganapathi, show a little water in the spoon to the fire and leave it in the deposit bowl. Say the second sentence below, imagine that you are giving drinking water to Mahaganapathi's mouth after bath, show a little water in the spoon to the fire and leave it in the deposit bowl.

ॐ श्रीं ह्रीं क्लीं महागणपतिं स्नपयामि । स्नानानन्तरं आचमनीयं समर्पयामि ।

om śrīm hrīm klīm mahāgaṇapatiṁ snapayāmi । snānānantaram ācamanīyaṁ samarpayāmi ।

Say the line below, imagine that you are offering a pair of nice clothes (one in the top and one in the bottom, *i.e.* like a shirt and a pant) and offer a few akshatas to the idol and the fire.

ॐ श्रीं ह्रीं क्लीं महागणपतये वस्त्राणि धारयामि ।

om śrīm hrīm klīm mahāgaṇapataye vastrāṇi dhārayāmi ।

Say the line below, imagine that you are offering a yajnopaveetam (sacred thread) and offer a few akshatas to the idol and the fire.

ॐ श्रीं ह्रीं क्लीं महागणपतये यज्ञोपवीतं समर्पयामि ।

om śrīm hrīm klīm mahāgaṇapataye yajñopavītaṁ samarpayāmi ।

Say the line below, imagine that you are offering nice jewelry and offer a few akshatas to the idol and the fire.

ॐ श्रीं ह्रीं क्लीं महागणपतये आभरणानि समर्पयामि ।

om śrīm hrīm klīm mahāgaṇapataye ābharaṇāni samarpayāmi ।

Say the line below and offer a little bit of sandalwood paste, turmeric powder, kumkum powder and akshatas to the idol and the fire. If you don't have all these, just sprinkle a few akshatas on the idol and the fire.

ॐ श्रीं ह्रीं क्लीं महागणपतये गन्धान् धारयामि । हरिद्रा कुंकुमं समर्पयामि । अक्षतान् समर्पयामि ।

om śrīm hrīm klīm mahāgaṇapataye gandhān dhārayāmi । haridrā kuṅkumaṁ samarpayāmi । akṣatān samarpayāmi ।

Keep sprinkling a few flowers or flower petals or akshatas on the idol and the fire while reading the following 16 names of Mahaganapathi. Make sure you put very little amount of materials in the fire, so that you don't extinguish it accidentally. Offer most things to the idol instead. Just offer a token amount in the fire.

ॐ श्रीं ह्रीं क्लीं महागणपतये पुष्पैः पूजयामि । ॐ सुमुखाय नमः । ॐ एकदन्ताय नमः । ॐ कपिलाय नमः । ॐ गजकर्णकाय नमः । ॐ लंबोदराय नमः । ॐ विकटाय नमः । ॐ विघ्नराजाय नमः । ॐ धूमकेतवे नमः । ॐ गणाध्यक्षाय नमः । ॐ फालचन्द्राय नमः । ॐ गजाननाय नमः । ॐ वक्रतुंडाय नमः । ॐ शूर्पकर्णाय नमः । ॐ हेरंबाय नमः । ॐ स्कन्दपूर्वाजाय नमः । ॐ सिद्धिविनायकाय नमः । ॐ श्री महागणाधिपतये नमः ।
om śrīm hrīm kliṃ mahāgaṇapataye puṣpaiḥ pūjayāmi । om sumukhāya namaḥ । om ekadantāya namaḥ । om kapilāya namaḥ । om gajakarṇakāya namaḥ । om lambodarāya namaḥ । om vikaṭāya namaḥ । om vighnarājāya namaḥ । om dhūmaketave namaḥ । om gaṇādhyakṣāya namaḥ । om phālacandrāya namaḥ । om gajānanāya namaḥ । om vakratuṇḍāya namaḥ । om sūrpakarṇāya namaḥ । om herambāya namaḥ । om skandapūrvajāya namaḥ । om siddhivināyakāya namaḥ । om śrī mahāgaṇādhipataye namaḥ ।

Second part of Shodasopachaara Pooja

[When doing a pooja to Mahaganapathi again after poornaahuti, we can start here and do a subset of the shodasopachara pooja.]

Say the following line and show the incense stick lighted before to the fire and the idol.

ॐ श्रीं ह्रीं क्लीं महागणपतये धूपं आघ्रापयामि ।
om śrīm hrīm kliṃ mahāgaṇapataye dhūpam āghrāpayāmi ।

Say the following line and show the lamp lighted before to the fire and the idol. Then show a little water in the spoon to the fire and idol and leave it in the deposit bowl.

ॐ श्रीं ह्रीं क्लीं महागणपतये दीपं दर्शयामि । आचमनीयं समर्पयामि ।
om śrīm hrīm kliṃ mahāgaṇapataye dīpaṃ darśayāmi । ācamanīyaṃ samarpayāmi ।

Say the first sentence below, show one of the two food items you prepared (or fruits) to god and imagine that he tasted it. If you know the standard procedure of offering *naivedyam* with the Gayatri mantra, you can do it. Else, don't worry and just say the line below. When saying the second line, imagine that you are offering a nice *taamboolam* (*paan*) to Mahaganapathi and offer some akshatas in their place to the idol and the fire.

ॐ श्रीं ह्रीं क्लीं महागणपतये नैवेद्यं समर्पयामि । ताम्बूलं समर्पयामि ।

om śrīm hrīm klīm mahāgaṇapataye naivedyaṁ samarpayāmi | tāmbūlaṁ samarpayāmi |

Place a little camphor on a camphor container or a plate, light it and make a clockwise vertical circle in the air with the plate in front of the fire. Say the line below while you do it.

ॐ श्रीं ह्रीं क्लीं महागणपतये कर्पूरनीराजनं समर्पयामि ।

om śrīm hrīm klīm mahāgaṇapataye karpūranīrajanam samarpayāmi |

Take a small flower (or some akshatas) in your right hand, say the following and offer the flower to the idol (and perhaps a couple of petals into the fire). If you know “Narayana Sooktam” and/or Mantrapushpam (and if you have time), read them first and then say the line below. Otherwise, just this line will do. Imagine that you are offering a flower that captures the essence of all mantras.

ॐ श्रीं ह्रीं क्लीं महागणपतये मन्त्रपुष्पं समर्पयामि ।

om śrīm hrīm klīm mahāgaṇapataye mantrapuṣpaṁ samarpayāmi |

Say the following and bow before Mahaganapathi mentally. Of course, you can also get up, go around the homa kundam once or thrice and bow down (or kneel down or lie down) in front of the fire, if you are not in a hurry.

ॐ श्रीं ह्रीं क्लीं महागणपतये प्रदक्षिण नमस्काराण् समर्पयामि ।

om śrīm hrīm klīm mahāgaṇapataye pradakṣiṇa namaskāraṅ samarpayāmi |

While you do all this, make sure that the fire gets going. Keep placing more dry coconut pieces if necessary to keep the fire going. It may be tricky the first few times, but you will get used to it. When necessary, you can sprinkle a little camphor powder in the fire to make it bigger.

Dasadha Vibhakta Moola Mantra

Now, we have to make ten offerings of ghee (ghee drops) for the ten parts of the moola mantra. Say the following ten sentences. Offer a drop of ghee into the fire after each sentence.

ॐ स्वाहा । ॐ श्रीं स्वाहा । ॐ श्रीं ह्रीं स्वाहा । ॐ श्रीं ह्रीं क्लीं स्वाहा । ॐ श्रीं ह्रीं क्लीं ग्लौं स्वाहा । ॐ श्रीं ह्रीं क्लीं ग्लौं गं स्वाहा । ॐ श्रीं ह्रीं क्लीं ग्लौं गं गणपतये स्वाहा । ॐ श्रीं ह्रीं क्लीं ग्लौं गं गणपतये वरवरद स्वाहा । ॐ श्रीं ह्रीं क्लीं ग्लौं गं गणपतये वरवरद सर्वजनं स्वाहा । ॐ श्रीं ह्रीं क्लीं ग्लौं गं गणपतये वरवरद सर्वजनं मे वशमानय स्वाहा स्वाहा ।

om svāhā | om śrīm svāhā | om śrīm hrīm svāhā | om śrīm hrīm klīm svāhā | om śrīm hrīm klīm glauṁ svāhā | om śrīm hrīm klīm glauṁ gaṁ svāhā | om śrīm hrīm klīm glauṁ gaṁ gaṇapataye svāhā | om śrīm hrīm klīm glauṁ gaṁ gaṇapataye varavarada svāhā | om śrīm hrīm klīm glauṁ gaṁ gaṇapataye varavarada sarvajanaṁ svāhā | om śrīm hrīm klīm glauṁ gaṁ gaṇapataye varavarada sarvajanaṁ me vaśamānaya svāhā svāhā |

Mahaganapathi Mantras

Now, you can offer as many mantras of Mahaganapathi as you want. Suggested counts for each mantra are 4 or 8 or 12 or 21 or 28 or 108 or 1008. At the end of the mantra, you have to add the following (if it is not already present in the mantra) and then make an offering in the fire.

स्वाहा
svāhā[॥]

When making the last offering with a mantra (*i.e.* you are going to stop that mantra after this offering and switch to a different mantra), you add the following instead of the above:

वौषट्
vauṣaṭ

The offering can be a drop of ghee or sesame seeds or murmura/mamra (puffed white rice) or havan samagri or small dry coconut pieces or small pieces of darbha. If you are doing homam on a big scale with a big fire, you can even put banana slices, full coconuts, various fruits (especially jack fruit, grapefruit, pomegranate and *kapittha* fruit), nuts (cashews, almonds etc), modakas (a specific Indian cuisine item), sugar cane pieces, several sweets and snacks *etc.* But, if you are doing on a small scale with a small fire, stick to sesame seeds, dry coconut pieces, puffed white rice and ghee drops.

Three mantras are particularly important. The first one is the moola mantra with beejas. The second one is a Vedic mantra. The two are given below (with “swaha” added already). After them, you can read “Ganapathi Atharva Seersham” (also known as “Ganapathi Upanishat”). I read the moola mantra 12 times, the Vedic mantra 8 times and Ganapathi Atharva Seersham 3 times in my daily homam that takes 55 minutes. You can decide your own counts. If you are doing leisurely, you can add many more mantras from various books. It is a good idea to add the mantra(s) of your ishta devata. If you do sadhana of a specific mantra like Gayatri mantra everyday, it is a good idea to make 4 or 8 or 12 or 16 or 21 or 28 or 108 offerings with that mantra too. The two main mantras (moola mantra and Vedic mantra) are given below.

ॐ श्रीं ह्रीं क्लीं ग्लौं गं गणपतये वरवरद सर्वजनं मे वशमानय स्वाहा ।

om śrīm hrīm klīm glauṁ gaṁ gaṇapataye varavarada sarvajanaṁ me vaśamānaya svāhā |

ॐ गणानां॑ त्वा गणपति॑ हवामहे॑ कविं॑ कवीनामुपमश्रवस्तमं॑ । ज्येष्ठराजं॑ ब्रह्मणां॑ ब्रह्मणस्पत॑ आ नः॑
शृण्वन्नूतिभिस्सीद॑ सादनं॑ ॥ स्वाहा॑ ।
om gaṇānāṃ॑ tvā gaṇapatiṃ॑ havāmahe॑ kavim॑ kavīnāmupamaśravastamaṃ॑ । jyeṣṭharājam॑
brahmaṇāṃ॑ brahmaṇaspata॑ ā naḥ śṛṇvannūtibhissīda॑ sādanaṃ॑ ॥ svāhā॑ ।

Ganapathi Atharva Seersham is given in an appendix at the end of this document. It is a very powerful prayer of Mahaganapathi. In fact, it is the highest prayer of Mahaganapathi. It lauds Mahaganapathi as the source of creation, as the Supreme Being from whom all gods such as Brahma, Vishnu and Rudra are derived. When read with correct swaram (intonation), it brings inner peace and bliss.

Poornaahuti

After making offerings with 4/8/12/21/28/108/1008 repetitions of various mantras, you are ready for Poornaahuti.

Now, you have to prepare a package for poornaahuti (“complete offering”). The normal procedure is to place a full dry coconut, some metal coins, some turmeric, some sandalwood, some kumkum, some akshatas, samples of some of the materials used in homam as offerings and tie the cloth. We have a special wooden ladle called “srk”. We pour a little melted ghee in the hole in srk, place the poornaahuti package on it and place the other normal wooden ladle on top of it, then say the poornaahuti mantra and drop the poornaahuti package in fire. Then, while reading “Rudra Chamakam”, we pour the ghee in srk into fire.

For a simple homam with a small fire, the following is suggested. Place a few akshatas, one coin, little sandalwood powder, turmeric powder, kumkum powder, samples of materials offered earlier, in a dry coconut half. Make everyone attending the homam touch it and then say the moolamantra given earlier 4/8/12 times while holding the poornaahuti in hand. Then place it on the wooden ladle, say the mantra below and then place the coconut half in fire carefully with hand (if you drop it on a small fire, it can extinguish the fire and also materials from the coconut can spill everywhere in the homa kundam).

When offering poornaahuti, imagine that you are completely surrendering yourself to Mahaganapathi. Poornaahuti basically means “complete surrender”. The full (or half) coconut used in the poornaahuti is a symbol of one’s head, *i.e.* ego (“I-ness”), which is to be sacrificed (surrendered) to Mahaganapathi. Without that inner sense of surrender, an elaborate poornaahuti ritual has no purpose. Most Vedic rituals are symbolic of certain inner changes that you bring about within yourself, to remove obstacles within your sookshma sareera that are blocking self-knowledge. The purpose of Veda is the knowledge of self (Aatman) and all rituals are ultimately for that purpose. Doing rituals blindly is a good starting point, but at some stage, one has to wonder about the inner meaning.

ॐ ब्रह्मार्पणं ब्रह्महविर् ब्रह्माग्नौ ब्रह्मणा हुतं । ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्म समाधिना ॥

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ पूर्णाहुतिं उत्तमां जुहोति सर्वं वै पूर्णाहुतिः । सर्वमेवाप्नोति अतो इयं वै पूर्णाहुतिः । अस्यामेव प्रतिष्ठति । ॐ श्रीं ह्रीं क्लीं महागणपतये पूर्णाहुतिं समर्पयामि ।

om brahmārpaṇam brahmahavir brahmāgnau brahmaṇā hutam | brahmaiva tena gantavyam brahmakarma samādhinā | |

om pūrṇamadaḥ pūrṇamidaṁ pūrṇātpūrṇamudacyate | pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate | |

om pūrṇāhutim uttamāṁ juhōti sarvaṁ vai pūrṇāhutiḥ | sarvamevāpnoti ato iyaṁ vai pūrṇāhutiḥ | asyāmeva pratitiṣṭhati | om śrīm hrīm klīm mahāgaṇapataye pūrṇāhutim samarpayāmi |

Spread the burning dry coconut pieces that are already in the homa kundam and re-arrange them around this new dry coconut half (poornaahuti), so that it can catch fire. Then take a little ghee into the ladle and pour it slowly inside and along the edges of the dry coconut half while reading the third verse from “Rudra Chamakam”. It is given below.

Don't pour too much ghee if you don't want much smoke. Just take one teaspoonful of ghee in the wooden ladle and manage with it.

By the way, it is not necessary to put a full coconut or a half coconut for poornaahuti. It is sufficient to put a small dry coconut piece or something else also. But the quantity should be sufficient to sustain the fire till the end of the homam.

ॐ शं च मे मयश्च मे प्रियं च मेऽनुकामश्च मे कामश्च मे सौमनसश्च मे भद्रं च मे श्रेयश्च मे वस्यश्च मे यशश्च मे भगश्च मे द्रविणं च मे यन्ता च मे धर्ता च मे क्षेमश्च मे धृतिश्च मे विश्वं च मे महश्च मे संविच्च मे ज्ञात्रं च मे सूश्च मे प्रसूश्च मे सीरं च मे लयश्च मरुतं च मेऽमृतं च मेऽयक्ष्मं च मेऽनामयच्च मे जीवातुश्च मे दीर्घायुत्वं च मेऽनामित्रं च मेऽभयं च मे सुगं च मे शयनं च मे सूषा च मे सुदिनं च मे ॥

om śaṁ ca me mayāśca me priyaṁ ca me'nukāmaśca me kāmaśca me saumanasaśca me bhadrāṁ ca me śreyaśca me vasyāśca me yaśaśca me bhagaśca me draviṇaṁ ca me yanta ca me dhartā ca me kṣemaśca me dhṛtiśca me viśvaṁ ca me mahaśca me saṁvicca me jñātraṁ ca me sūśca me prasūśca me sīraṁ ca me layaśca marutaṁ ca me'mṛtaṁ ca me'yakṣmaṁ ca me'nāmayacca me jīvātuśca me dīrghāyutvaṁ ca me'namitraṁ ca me'bhayaṁ ca me sugaṁ ca me śayanaṁ ca me sūṣā ca me sudinaṁ ca me | |

Now, we offer a subset of shodasopachaara pooja done earlier to Mahaganapathi again. Go to “second part of shodasopachaara pooja” section and make the corresponding offerings to the fire

and the idol again (starting with the incense stick). When it is the time to offer naivedyam, offer all the food and fruits you have. This is the last time food is offered to him. After showing the food to god, you can drop a little bit into the fire also. If you drop it in the middle of the half coconut used in poornaahuti, it will burn well. At the end, when you offer “pradakshina namaskaaras”, it is a good idea to get up, go around the homa kundam once or thrice and bow down (or kneel down or lie down) in front of the fire.

Uttaraangam (vote of thanks)

Now, offer one drop of ghee to Prajapati, then the controllers of the three worlds (bhuh – fire god, bhuvah – wind god, who controls space too, suvah – sun god for all the non-material spiritual worlds), to Agni who processes the food for gods and makes it consumable and finally Prajapati again. Read the following and offer a drop of ghee at each “swaahaa”.

ॐ प्रजापते न त्वदेतान्यन्यो विश्वा जातानि परि ता बभूव । यत्कामास्ते जुहुमस्तन्नो अस्तु वयं स्याम पतयो रयीणाम् । स्वाहा । प्रजापतय इदं न मम ॥

ॐ भूः स्वाहा । अग्नय इदं न मम ॥

ॐ भुवः स्वाहा । वायव इदं न मम ॥

ॐ सुवः स्वाहा । सूर्येदं न मम ॥

यदस्य कर्मणोऽत्यरीरिचं यद्वान्यूनमिहाकरम् । अग्निष्टत् स्विष्टकृद्विद्वान् सर्वं स्विष्टं सुहुतं करोतु स्वाहा । अग्नये स्विष्टकृत इदं न मम ॥

ॐ भूर्भुवस्सुवः स्वाहा । प्रजापतय इदं न मम ॥

om prajāpate na tvadetānyānyo viśvā jātāni pari tā babhūva | yatkāmāste juhūmastanno astu vāyaṁ syāma patayo rayīṇām | svāhā | prajāpataya idaṁ na mama | |

om bhūḥ svāhā | agnaya idaṁ na mama | |

om bhuvāḥ svāhā | vāyava idaṁ na mama | |

om suvaḥ svāhā | sūryāyedaṁ na mama | |

yadasya karmaṇo'tyarīricam yadvānyūnamihākaram | agniṣṭat sviṣṭakṛdvidvān sarvaṁ sviṣṭam suhutaṁ karotu svāhā | agnaye sviṣṭakṛta idaṁ na mama | |

om bhūrbhuvassuvaḥ svāhā | prajāpataya idaṁ na mama | |

Now do pranaayaamam again. The procedure of pranaayaamam is explained earlier.

Now, make three offerings to the fire god, asking for forgiveness for any mistakes committed knowingly or unknowingly, while using fire as the medium. Read the following and offer a drop of the ghee in the fire at each “swaahaa”.

अनाज्ञातं यदाज्ञातं यज्ञस्य क्रियते मिथु । अग्ने तदस्य कल्पय त्वं हि वेत्थ यथातथम् । स्वाहा । अग्नय इदं न मम ॥
 पुरुषसंमितो यज्ञो यज्ञः पुरुषसंमितः । अग्ने तदस्य कल्पय त्वं हि वेत्थ यथातथम् । स्वाहा । अग्नय इदं न मम ॥
 यत्पाकत्रा मनसा दीनदक्षा न । यज्ञस्य मन्वते मर्तासः । अग्निष्टद्धोता क्रतुविद्विजानन् । यजिष्ठो देवान् ऋतुशो यजाति ।
 स्वाहा । अग्नय इदं न मम ॥

anājñātaṁ yadājñātaṁ yajñasya kriyate mithu | agne tadasya kalpayā tvaṁ hi vettha
 yathātatham | svāhā | agnaya idaṁ na mama | |
 puruṣasammito yajño yajñaḥ puruṣasammitaḥ | agne tadasya kalpayā tvaṁ hi vettha
 yathātatham | svāhā | agnaya idaṁ na mama | |
 yatpākatrā manasā dīnadakṣā na | yajñasya manvate martāsaḥ | agniṣṭaddhotā
 kratuvidvijānan | yajiṣṭho devān ṛtuśo yajāti | svāhā | agnaya idaṁ na mama | |

Next, three offerings are made to the fire god, wind god and sun god. Read the following and offer a drop of the ghee in the fire at each “swaahaa”.

ॐ भूः स्वाहा । अग्नय इदं न मम ॥

ॐ भुवः स्वाहा । वायव इदं न मम ॥

ॐ सुवः स्वाहा । सूर्ययिदं न मम ॥

om bhūḥ svāhā | agnaya idaṁ na mama | |

om bhuvaḥ svāhā | vāyava idaṁ na mama | |

om suvaḥ svāhā | sūryāyedaṁ na mama | |

One final offering to Prajapati is made to beg for forgiveness for various mistakes made in the homam, with respect to pronunciation, actions, procedure, devotion, materials used *etc.* Read the following and offer of drop of ghee.

अस्मिन् होमकर्माणि मध्ये संभावित समस्त मंत्रलोप तंत्रलोप क्रियालोप भक्तिलोप श्रद्धालोप नियमलोप निष्ठालोप
 द्रव्यलोपादि समस्त दोष प्रायश्चित्तार्थं सर्व प्रायश्चित्ताहुतिं होष्यामि । ॐ भूर्भुवस्सुवः स्वाहा । प्रजापतय इदं न मम ॥
 asmin homakarmani madhye sambhāvita samasta mantralopa tantralopa kriyālopa bhaktilopa
 śraddhālopa niyamalopa niṣṭhālopa dravyalopādi samasta doṣa prāyaścittārthaṁ sarva
 prāyaścittāhutiṁ hoṣyāmi | om bhūrbhuvassuvaḥ svāhā | prajāpataya idaṁ na mama | |

An offering to Vishnu and an offering to Rudra must be made before the homam can conclude. Read the following two lines and offer a drop of ghee for each line. Think of Vishnu and Shiva.

ॐ श्री विष्णवे स्वाहा । विष्णवे परमात्मन इदं न मम ॥

ॐ नमो रुद्राय पशुपतये स्वाहा । रुद्राय पशुपतय इदं न मम ॥

om śrī viṣṇave svāhā । viṣṇave paramātmāna idam na mama । ।

om namo rudrāya paśupataye svāhā । rudrāya paśupataya idam na mama । ।

After making an offering to Rudra, wash the hand once. You can sprinkle a little bit water on the right palm for that purpose.

The fire god (Agni) has carried all our offerings to various gods. So the final offering is to him. Read the following and offer a drop of ghee in the fire.

सप्त ते अग्ने समिधः सप्तजिह्वाः सप्त ऋषयस्सप्तः धाम प्रियाणि । सप्त होत्रा सप्त धात्वा यजन्तिसप्तयोनीरापृणस्वा घृतेन
स्वाहा । अग्नये सप्तवत इदं न मम ॥

sapta te agne samidhaḥ saptajihvāḥ sapta ṛṣayassaptaḥ dhāma priyaṇi । sapta hotrā sapta
dhātvā yajantisaptayonīrāpṛṇasvā ghr̥tena svāhā । agnaye saptavata idam na mama । ।

Now, we will not need any more ghee. Take the ghee container and place it in the northern side of the homa kundam. Take some water in a spoon and sprinkle it around the homa kundam as shown in Figure 2. This is similar to what we did at the beginning, but the mantras to say are different. Instead of the four mantras used earlier, use the following four mantras when sprinkling water along the four arrows marked as 1, 2, 3 and 4 in Figure 2:

अदितेऽन्वमंस्थाः ।

अनुमतेऽन्वमंस्थाः ।

सरस्वतेऽन्वमंस्थाः ।

देव सवितः प्रासावीः ।

adite'nvamaṁsthāḥ ।

anumate'nvamaṁsthāḥ ।

sarasvate'nvamaṁsthāḥ ।

deva savitaḥ prāsāvīḥ ।

Rakshaa

Now, take the darbhas placed at the beginning outside the homa kundam on the western side (or new darbhas, if you did not place any darbhas along the boundaries due to lack of darbhas), apply a little ghee to them and place the tips in fire. When they catch fire, remove them from the fire, place them in a container and let the whole darbhas burn. The black ash you get is called “rakshaa” (protection). At the end of the homam, you can apply a little rakshaa to the forehead of the idol and then a little to your own forehead and the foreheads of others. This is believed to protect from evil forces. You can store the rakshaa for future use on important occasions.

If your fire is too small and does not last till this point, you may consider taking rakshaa earlier. But do it only after the partial shodasopachaara pooja after the poornaahuti.

It is not *necessary* to take raksha. One can skip this step.

Dhyaanam and Tarpanam

Now, read the moolamantra 12 times again. If you have time, you can do anga nyaasam and kara nyaasam also again. This is just meditation, without any offerings made into fire.

Then, get a little milk in a cup or a tumbler. If you don't have milk, use water. Keep your right palm horizontal, with the palm facing up. Make an upward vertical circle with thumb and index finger. Pour a little milk in the palm. Then angle the palm slightly and make the milk drop from the palm through the tips of middle and ring fingers into the homa kundam. While doing that, say the following:

ॐ श्रीं ह्रीं क्लीं ग्लौं गं गणपतये वरवरद सर्वजनं मे वशमानय स्वाहा । ॐ श्री महागणपतिं तर्पयामि ।
om śrīm hrīm kṛīm glaum gam gaṇapataye varavarada sarvajanaṁ me vaśamānaya svāhā | om śrī mahāgaṇapatim tarpayāmi |

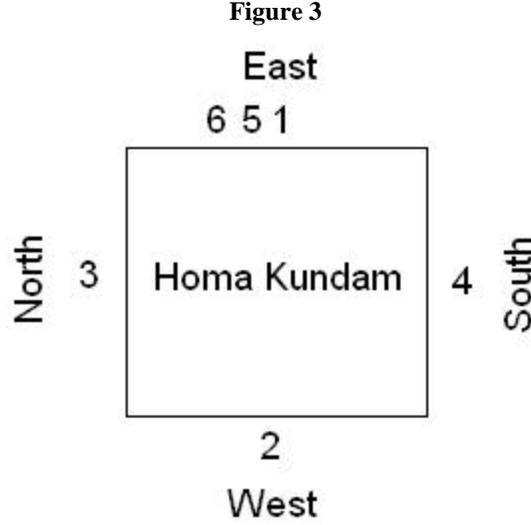
Repeat this 4 or 8 or 12 times. At the end, throw away the milk remaining in the cup/tumbler and don't use it.

Suddhaanna Bali

Now, we have to offer bali (sacrifice to other demigods – associates of Mahaganapathi). Get the cooked white rice (or banana slices or something like that). Just place a small token amount as bali. You need to place bali in six different places outside the homa kundam. First, place it on the east of the homa kundam. Then on the west, then on the north, then on the south and finally two more on the east (a little north to the previous bali(s) placed in the east). The order and positions can be found in Figure 3. While offering balis in six places, the following sentence should be said:

ॐ श्री महागणपति पाषदेभ्यो नमः । बलिं समर्पयामि ।
om śrī mahāgaṇapati pāṣadebhyo namaḥ | balim samarpayāmi |

The rice remaining after offering balis should be thrown away and not consumed. If cooked rice is not available, small banana slices can be used. Again, any banana piece left after removing some slices bali should be thrown away.



Udvaasana (good bye)

Take a couple of darbhas in your right hand and a couple more darbhas with your left hand. Take some flowers or akshatas also if available. Hold the darbhas with the tips facing away from you and the bases in your hands. Now touch the two sides of the homakundam with the darbhas in the two hands. Then touch the idol with those darbhas and leave the akshatas and flowers on the god. Imagine that the energy from the homakundam has been transferred into the idol. To simplify this, you can also place your fists containing a few akshatas on top of the northern and southern sides of homa kundam and then deposit the akshatas in those fists at the feet of the idol.

Say the following and show your heart with your hands. Imagine that Sri Mahaganapathi has exited the fire and the idol and entered your heart.

अस्मान्मूर्तेश्च अग्नेश्च श्रीमहागणपतिं यथास्थानं प्रतिष्ठापयामि ।

asmānmūrteśca agneśca śrīmahāgaṇapatiṃ yathāsthānaṃ pratiṣṭhāpayāmi ।

Now, we have to say goodbye to the fire god too. Say the following and bow to the fire god.

अग्ने नय सुपथा राये अस्मान् विश्वानि देव वयुनानि विद्वान् । युयोध्यस्मज्जुहुराणमेनो भूयिष्ठां ते नम उक्तिं विधेम ।
अग्नये नमः ॥

agne naya supathā rāye asmān viśvāni deva vayunāni vidvān । yuyodhyasmajjuhuraṇameno bhūyiṣṭhāṃ te nama uktiṃ vidhema । agnaye namaḥ । ।

Conclusion

Say the following three verses. Think of Krishna and imagine that you are not the doer and Krishna is the doer who is acting through you. While you do it, place a few akshatas on the tips

of the ring and middle fingers of the right hand, place the palm on the small deposit bowl and wash it such that the water and akshatas are deposited in the deposit bowl.

मंत्रहीनं क्रियाहीनं भक्तिहीनं हुताशन । यद्धुतं तु मया देव परिपूर्णं तदस्तु ते ॥
प्रायश्चित्तान्यशेषाणि तपः कर्मात्मकानि वै । यानि तेषामशेषाणां श्री कृष्णस्मरणं परं ॥ श्री कृष्ण कृष्ण कृष्ण ।
कायेन वाचा मनसेन्द्रियैर्वा बुद्ध्यात्मना वा प्रकृतेः स्वभावात् । करोमि यद्यत् सकलं परस्मै नारायणायेति समर्पयामि ॥
mantrahīnaṁ kriyāhīnaṁ bhaktihīnaṁ hutāśana | yaddhutaṁ tu mayā deva paripūrṇaṁ
tadastu te | |
prāyaścittānyaśeṣāṇi tapaḥ karmātmakāni vai | yāni teṣāmaśeṣāṇāṁ śrī kṛṣṇasmarāṇaṁ
paraṁ | | śrī kṛṣṇa kṛṣṇa kṛṣṇa |
kāyena vācā manasendriyairvā buddhyātmanā vā prakṛteḥ svabhāvāt | karomi yadyat sakalaṁ
parasmai nārāyaṇāyeti samarpayāmi | |

Say the following finally. Imagine that Sri Mahaganapathi became pleased with your homam. Surrender the doership of the homam to Krishna and pray for peace. After this, you should not think of yourself as the doer of the homam just finished!

अनेन दिव्य मंगळ होमेन भगवान् सर्वात्मकः श्रीमहागणपतिः प्रीयताम् । ॐ तत्सत् ।
सर्वम् श्री कृष्णार्पणमस्तु । ॐ शान्तिः शान्तिः शान्तिः ।
anena divya maṅgaḷa homena bhagavān sarvātmakaḥ śrīmahāgaṇapatiḥ prīyatām | om tatsat |
sarvam śrī kṛṣṇārpaṇamastu | om śāntiḥ śāntiḥ śāntiḥ |

Now, take a little water from the “deposit bowl” with the spoon and drink it. It is holy water that can be given to others. The naivedyam (food) you offered to Mahaganapathi can be eaten now and served to others. The rakshaa (holy ash) can be mixed with a drop of ghee and applied on the forehead as a dot or a line.

If you used a kalasam in addition to an idol, you can take a bath with the water in the kalasam.

Panchopachara Pooja

Panchopachara pooja (a worship with five services) is an alternative to the shodasopachara pooja (a worship with sixteen services). When an acquaintance comes to one’s house, one tends to be formal and takes elaborate care. When a close friend comes, one is less formal and takes some things easy. Similarly, when one thinks that Mahaganapathi has become “a good friend”, one can go easy on some procedures and simplify them.

While saying the first 5 lines below, offer gandham (sandalwood paste/powder), flower, dhoop (incense), light and naivedyam (food) respectively. The sixth lines means “I am offering all services”. While saying that line, offer some akshatas and bow to the god.

लं पृथिव्यात्मने नमः । गन्धं समर्पयामि ।
हं आकाशात्मने नमः । पुष्पं समर्पयामि ।
यं वाय्वात्मने नमः । धूपं आघ्रापयामि ।
रं अग्न्यात्मने नमः । दीपं दर्शयामि ।
वं आमृतात्मने नमः । नैवेद्यं समर्पयामि ।
सं सर्वात्मने नमः । सर्वोपचारान् समर्पयामि ।

laṁ pṛthivyātmāne namaḥ | gandhaṁ
samarpayāmi |
haṁ ākāśātmāne namaḥ | puṣpaṁ
samarpayāmi |
yaṁ vāyvātmāne namaḥ | dhūpaṁ
āghrāpayāmi |
raṁ agnyātmāne namaḥ | dipaṁ darśayāmi
vaṁ āmṛtātmāne namaḥ | naivedyaṁ
samarpayāmi |
saṁ sarvātmāne namaḥ | sarvopacārān
samarpayāmi |

This is a shorter version and appropriate when one is in a hurry.

:: Sarvam Sri Krishnarapanamastu :: :: Om Shaantih Shaantih Shaantih ::

Appendix A Ganapathi Atharva Seersham (Ganeshopanishat)

The text of “Ganapathi Atharva Seersham” (also known as “Ganeshopanishat”) is given below. It can be recited once or a few times while making offerings into the fire during the homam. Offering can be made at the end of each stanza, when “swaahaa” comes.

This Vedic hymn is the highest prayer of Maha Ganapathi. It extols the highest nirguna form of Maha Ganapathi. All gods, including Brahma, Vishnu and Shiva, are different manifestations of this form. All the words are created, sustained and destroyed in this form of Maha Ganapathi. When reading this, imagine Maha Ganapathi as *Parama Purusha* (Supreme Cosmic Being).

ॐ नमस्ते गणपतये । त्वमेव प्रत्यक्षं तत्त्वमसि । त्वमेव केवलं कर्तासि । त्वमेव केवलं धर्तासि । त्वमेव केवलं
हर्तासि । त्वमेव सर्वं खल्विदं ब्रह्मासि । त्वं साक्षादात्मासि नित्यम् ॥ स्वाहा ।

ऋतं वच्मि । सत्यं वच्मि ॥ स्वाहा ।

अव त्वं मां । अव वक्तारं । अव श्रोतारं । अव दातारं । अव धातारं । अवानूचानमवशिष्यं । अव पश्चात्तात् । अव
पुरस्तात् । अवोत्तरात्तात् । अव दक्षिणात्तात् । अव चोर्ध्वात्तात् । अवाधरात्तात् । सर्वतो मां पाहि पाहि समन्तात् ॥
स्वाहा ।

त्वं वाङ्मयस्त्वं चिन्मयः । त्वमानन्दमयस्त्वं ब्रह्ममयः । त्वं सच्चिदानन्दाद्वितीयोऽसि । त्वं प्रत्यक्षं ब्रह्मासि । त्वं ज्ञानमयो विज्ञानमयोऽसि ॥ स्वाहा ॥

सर्वं जगदिदं त्वत्तो जायते । सर्वं जगदिदं त्वत्तस्तिष्ठति । सर्वं जगदिदं त्वयि लयमेष्यति । सर्वं जगदिदं त्वयि प्रत्येति । त्वं भूमिरापोऽनलोऽनिलो नभः । त्वं चत्वारि वाक्पदानि ॥ स्वाहा ॥

त्वं गुणत्रयातीतः । त्वं अवस्थात्रयातीतः । त्वं देहत्रयातीतः । त्वं कालत्रयातीतः । त्वं मूलाधारस्थितोऽसि नित्यं । त्वं शक्तित्रयात्मकः । त्वां योगिनो ध्यायन्ति नित्यं । त्वं ब्रह्मा त्वं विष्णुस्त्वं रुद्रस्त्वमिन्द्रस्त्वमग्निस्त्वं वायुस्त्वं सूर्यस्त्वं चन्द्रमास्त्वं ब्रह्म भूर्भुवस्सुवरोम् ॥ स्वाहा ॥

गणादिं पूर्वमुच्चार्य वर्णादींस्तदनन्तरं । अनुस्वारः परतरः । अर्धेन्दुलसितं । तारेण ऋद्धं । एतत्तव मनुस्वरूपं । गकारः पूरुरूपं । अकारो मध्यम रूपं । अनुस्वारश्चान्तरूपं । बिन्दुरुत्तररूपं । नादः सन्धानं । संहिता सन्धिः । सैषा गणेशविद्या । गणक ऋषिः । निचूद्रायत्री छन्दः । गणपतिर् देवता । ॐ गं गणपतये नमः । ॐ गं गणपतये नमः । ॐ गं गणपतये नमः ॥ स्वाहा ॥

एकदन्ताय विद्महे । वक्रतुण्डाय धीमहि । तन्नो दन्तिः प्रचोदयात् ॥ स्वाहा ॥

एकदन्तं चतुर्हस्तं पाशमंकुशधारिणं । रदं च वरदं हस्तैर्बिभ्राणं मूषकध्वजं । रक्तं लम्बोदरं शूर्पकर्णकं रक्तवाससं । रक्तगन्धानुलिप्तांगं रक्तपुष्पैः सुपूजितं । भक्तानुकंपिनं देवं जगत्कारणमच्युतं । आविर्भूतं च सृष्ट्यादौ प्रकृतेः पुरुषात्परं । एवं ध्यायति यो नित्यं स योगी योगिनां वरः ॥ स्वाहा ॥

नमो व्रातपतये । नमो गणपतये । नमः प्रमथपतये । नमस्तेऽस्तु लम्बोदरायैकदन्ताय विघ्ननाशिने शिवसुताय वरदमूर्तये नमः ॥ स्वाहा ॥

om namaste gaṇapataye | tvameva pratyakṣam tattvamasi | tvameva kevalam kartāsi | tvameva
kevalam dhartāsi | tvameva kevalam hartāsi | tvameva sarvam khalvidam brahmāsi | tvam
sākṣādātmāsi nityam | | svāhā |

ṛtam vacmi | satyam vacmi | | svāhā |

ava tvam mām | ava vaktāram | ava śrotāram | ava dātāram | ava dhātāram |
avānūcānamavaśiṣyam | ava paścāttāt | ava purastāt | avottarāttāt | ava dakṣiṇāttāt | ava
cordhvāttāt | avādhārāttāt | sarvato mām pāhi pāhi samantāt | | svāhā |

tvam vānmayastvam cinmayaḥ | tvamānandamayastvam brahmanmayaḥ | tvam
saccidānandādvitīyo'si | tvam pratyakṣam brahmāsi | tvam jñānamayo vijñānamayo'si | |
svāhā |

sarvam jagadidam tvatto jāyate | sarvam jagadidam tvattastiṣṭhati | sarvam jagadidam tvayi
layameṣyati | sarvam jagadidam tvayi pratyeti | tvam bhūmirāpo'nalo'nilo nabhaḥ | tvam
catvāri vākpadāni | | svāhā |

tvam guṇatrayātītaḥ | tvam avasthātrayātītaḥ | tvam dehatrayātītaḥ | tvam kālatrayātītaḥ |
tvam mūlādhārasthito'si nityam | tvam śaktitrayātmakaḥ | tvam yogino dhyāyanti nityam |
tvam brahmā tvam viṣṇustvam rudrastvamindrastvamagnistvam vāyustvam sūryastvam
candramāstvam brahma bhūrbhuvassuvarom | | svāhā |

gaṇādīm pūrvamuccārya varṇādīmstadanantaram | anuvārah paratarah | ardhendulasitam |
tāreṇa rddham | etattava manusvarūpaṃ | gākārah pūrvarūpaṃ | akāro madhyama rūpaṃ |
anuvāraścāntyarūpaṃ | binduruttararūpaṃ | nādaḥ sandhānam | saṃhitā sandhiḥ | saiṣā
gaṇeśavidyā | gaṇaka ṛṣiḥ | nicṛdgāyātrī chandaḥ | gaṇapatir devatā | om gaṃ gaṇapataye
namaḥ | om gaṃ gaṇapataye namaḥ | om gaṃ gaṇapataye namaḥ | | svāhā |

ekadantāya vidmahe | vakratuṇḍāya dhīmahi | tanno dantiḥ pracodayāt | | svāhā |

ekadantaṃ caturhastam pāśamaṃkuśadhāriṇam | radaṃ ca varadaṃ hastairbibhrānam
mūṣakadhvajam | raktaṃ lambodaram śūrpakarnakam raktavāsasam |
raktagandhānuliptāṃgam raktapuṣpaiḥ supūjitam | bhaktānukāmpinam devam
jagatkāraṇamacutyam | āvirbhūtam ca sṛṣṭyādau prakṛteḥ puruṣātparam | evam dhyāyati yo
nityam sa yogi yoginām vārah | | svāhā |

namo vrātapataye | namo gaṇapataye | namaḥ pramathapataye | namaste'stu
lambodarāyaikadantāya vighnanāśine śivasutāya varadamūrtaye namaḥ | | svāhā | |

Appendix B: Practical Tips and Hints

Here are some hints related to practical aspects of homam:

(1) In the beginning, there may be problems with maintaining the fire. New dry coconut pieces (or wood pieces) have to be put in the fire while old pieces are still burning, in order to keep the fire going. One's ability to estimate how long a dry coconut piece can sustain fire will improve with time.

(2) If the fire completely goes away, sprinkling some camphor powder on the hot pieces can bring the fire back. That fire can be sustained by placing new pieces.

(3) If only a small amount of akshatas are offered during shodasopachaara pooja (one or two akshatas each time) and placed on a coconut piece, they will eventually burn.

(4) When offering a flower, if only a petal is placed on a coconut piece and the rest of the flower is placed near the idol, it has a better chance of burning fully in the fire without creating problems to the fire.

(5) If small amounts are offered, it works better (when the fire is also small).

(6) If merely a drop of ghee is offered each time, less smoke is generated.

(7) If the windows are opened when going around the fire 3 times after poornaahuti, that may be sufficient to drive the little smoke out.

(8) Apart from mantras of Ganapathi, mantras of other deities can be offered in the fire while imagining them to be different manifestations of Maha Ganapathi.

(9) Vedic hymns have an indescribable power. Even one chanting them without knowing the meaning will find a lot of peace, happiness and bliss through them after repeated chanting. One should try Ganapathi Atharva Seersham.

(10) It is a very good idea to keep the body as still as possible, with minimal movement of only those body parts that must move (*e.g.* arm and mouth). It will maximize the positive spiritual benefit from homam.

(11) It is a good idea to keep two coconut pieces burning all the time. Even if the fire in one becomes weak, the other piece can help re-ignite it.

(12) If one puts a lot of oil or ghee in a pan and heats it, it generates smoke as the ghee burns. If one puts too little oil in a pan and tries to fry vegetables, they burn and generate smoke. If one puts the right balance of oil and vegetables, they get cooked properly and there is no smoke. Similarly, if one puts the right balance of ghee and solid materials, they burn without smoke. There will be some smoke only at the end, when the fire goes off. Wood, on the other hand, is different from dry coconut and generates more smoke.