



श्री सनातन धर्म सभा – दक्षिण आफ्रिका

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DEEPAVALI (DIWALI): THE FESTIVAL of LIGHTS



Introduction

The Bhagavad Gita wonderfully reminds us that the performance of yajna has the potential to bestow upon human beings all desirable things.

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः । अनेन प्रसविष्यध्वमेष वोस्त्विष्टकामधुक् ।१० ।

sahayajñāḥ prajāḥ sṛṣṭvā purovāca prajāpatiḥ | anena prasaviṣyadhvameṣa
vostviṣṭakāmadhuk | 10 |

The Creator, having in the beginning created mankind together with yajna (sacrifice), said,
“By this shall you prosper, let this be the milch-cow of your desired objects. (3:10)

Human beings are therefore bound forever to show appreciation to God by offering thanksgiving prayer daily. While Hindus have several reasons for celebrating Diwali or Deepavali, the most prominent activity on Diwali is worship of God in the form of Mother Luxmi. Luxmi Pooja forms the most important part of the Deepavali festival.

The remote antiquity of Deepavali

There are several references in our ancient Sanathan literature that attest to the remote antiquity of Deepavali. With the passage of time, many popular events became associated with it, bringing added colour and new meanings. For example, many Hindus maintain that Deepavali is celebrated as the return of Lord Rama (as told to us in the Ramayana story) and of Krishna defeating the evil demon Narakasura. Deepavali is also linked to the worship of the Divine mother in her various forms as well. Although the celebrations are characterised by great pomp, entertainment, feasting, enjoyment, and fanfare, its basis is deeply spiritual, by association with GOD and LIGHT.

When Deepavali celebrations began, cannot be fixed with certainty, for its origins are concealed in the mists of time. However, Deepavali has always been associated with light. Thousands of years ago, Deepavali was observed as a harvest festival in India when the civilisation was agricultural. There was abundant food in the home. Good crops of cotton assured that there was clothing for the family for the full year. Life was bright and happy. There was (and remains) a strong belief that Mother Luxmi has honoured the home with her presence. The entire family celebrated the festival as a thanksgiving, performing Pooja with elaborate offerings and special rituals. The harvest was regarded as Prasad, the grace, compassion and favour of the Divine Mother, who is glorified in chapter five of the Durga Saptasati as light, auspiciousness, protector, beauty, energy, consciousness, intelligence, peace, dignity, devotion, compassion and contentment – all of which are intimately associated with our everyday life

The followers of Sanathan Dharma (Hindu Dharma or Hinduism) celebrated Deepavali always, in prosperity and adversity, in peace and war, in whatever circumstances the land called Bharatha Varsha was placed. Over the hundreds of millennia, Hindus have experienced many changes and crises, attacks from outside terrorists and foreign cultures, but the light symbolising the hope and aspirations of the followers of Sanathan Dharma, kept on burning.

Five principle items of Deepavali

The festive period must never be allowed to overshadow the basic adhyatmik or spiritual aspect of Deepavali such as Deity worship, participating in Sathsangh, Darshana of God at the temple, reading of scriptures, singing of bhajans and kirtans, feeding the poor and needy

as well as animals. Deepavali is spread over four or five days and contains several independent items. The whole festival comprises five principle items spread over five days: expressing thanks for wealth and other bounties of wealth, the celebration of Vishnu's victory over Narkasura, worship of Luxmi, victory of Vishnu over Bali and dice-play and the exchange of brotherly and sisterly affection.

Dhan Teras

Two days before Diwali, on Dhan Teras Hindus awake and prepare a thaari, scattered with grain, as well as a ghee/oil lamp with a wick. Prior to sunset, this lamp is lit at the front (main) door of the house with the flame facing south. An appeal is made to Yamaraj (god of death), to be spared from untimely death. One may also offer perfume, flowers, agarbathi, aarti and sweetmeat on this thaari (refer to 9.2 on page 7 in this article). As far as possible one should fast (remain salt less) on this day or at least maintain a strict vegetarian diet.

Narak Chaturdasi

The day before Diwali which is known as Narak Chaturdasi allows Hindus to save themselves from the terrible Yam Yaathna (as described in the Garuda Purana) simply by taking the morning bath before sunrise on this day. Especially on this day, Hindus bath with oil in the water. The Ayurveda (Hindu traditional medicine of Vedic tradition) declares people of all ages and gender should take regular oil baths. It is believed that an oil bath during Deepavali invokes the blessings of Bali, Hanuman, Vibheeshana, Ahalya, Sita and Mandodari (all of whom are regarded as chiranjeevis in the Ramayana). After the oil bath Hindus should perform the Shri Luxmi and Vishnu pooja (offer perfume/sandal paste dot, agarbathi, aarti, sweet dish/fruit and water) (refer to 9.2 on page 7 in this article). This is followed by three (3) offerings of water with thil to each of the 14 names of Yamaraj (yamaaya namah, dharmaraajaya namah, mrityave namah, antakaaya namah, vaivastaaya namah, kaalaaya namah, sarvabhutakshaaya namah, audumbaraya namah, dadhnaaya namah, neelaaya namah, paramesthine namah, vrikodaraaya namah, chitraaya namah, chitraguptaaya namah). One diya (lamp) is lit in each of the rooms of the house together with one lit diya under a tulsi tree.

Luxmi Pooja¹

¹ Follow the Diwali Hawan procedure on pages 5 to 11 of this article.

Diwali day begins by offering Surya Jal (water to the sun – generally on a tulsi tree). Thereafter prayer to Ganesh-Gauri (offer perfume/sandal paste dot, agarbathi, aarti, sweet dish/fruit and water) and Shri Luxmi Narayan (offer perfume/sandal paste dot, agarbathi, aarti, sweet dish/fruit and water) is conducted. One may then perform Luxmi Pooja (offer perfume/sandal paste dot, agarbathi, aarti, sweet dish/fruit and water). In many homes this Luxmi Pooja is done in the evening. The prayer is followed by hawan. In the evening, one may perform Luxmi Pooja (if not done in the morning) and hawan. A diya (lamp) is lit in every room of the house. Diyas (lamps) are also lit outside the house.

Conclusion

There is very close link between culture and religion. Most religious groups have certain cultural practices that cannot be traced back to scriptures. Fireworks have become an integral part of the Diwali celebrations. Hindus have been celebrating happy occasions like Diwali, Holi, Ram Naumi, etc. with great pomp, making use of the “resources” available. As time changed, the “methods” of celebrations have been adapted to changing times while not losing sight of the inner meaning of the occasion. For example, in earlier times drums and simple musical instruments were used in playing celebratory music. In present times modern instruments such as the guitar, bongo drums, and other western instruments are commonly used in Hindu celebrations. The Bhagavad Gita talks about the performance of one’s *dharmā* or duty. In his message, Shri Krishna, the main protagonist in the Bhagavad Gita, teaches *ahimsa* or non-injury to all beings. From this we can infer that our celebrations should not cause injury to any living entity, including animals. The controlled use of fireworks will not go against the Bhagavad Gita and Hindu scripture. It is not necessary to ban the use of fireworks during Diwali. What is required is the effective implementation of bylaws, rules and regulations so that the use of fireworks is controlled. This control would be similar to that in place for the consumption of alcohol, speeds at which motor vehicles travel and the sale of certain medication.

This is a day of union, when people unite, the rich and the poor, big and small, all embrace and celebrate as equals. Let us forget the ill feelings, disagreements and quarrels and let this Diwali be an occasion of genuine feeling of love, understanding, mutual respect and equality among South Africans of all races. Let us burn up the impurities of the mind, lust, anger, hatred and greed. Let light, universal love, mercy, truthfulness and charity rule our hearts,

because “the call of Diwali is the blaze of God’s love, shining in our hearts”. The occasion of Diwali is a celebration in which discrimination of any sort is not permitted to mar the sanctity of the occasion. It is an occasion in which all participate and celebrate together, irrespective of gender, race or class. Universal light belongs to no time, nor place, nor colour, nor creed, nor religion. Light, good health, wealth, prosperity (material & spiritual) is not the monopoly of any group or sect. It is a universal product, the possession of all. Therefore, HUMANITY celebrates. Diwali (Deepavali) brings joy, happiness and prosperity to all communities. It is wonderful occasion to remove the darkness from our hearts and minds and to replace it with eternal light.



PRELIMINARIES LEADING TO DIVĀLĪ HAVANA

1. The devotee/s should have a bath and put on clean clothes, before proceeding to the Vedī (the place selected for the Poojā).
2. Have all requirements for the Poojā and Havana arranged on a tray or suitable receptacles.
3. Sit on seat/s, neither too high nor too low facing east.
4. Always make the offering at the end of the mantra.

1. Sprinkle water on all the prayer goods and on all the participating devotees, chant:

ॐ अपवित्रः पवित्रो वा सर्वावस्थां गतो पिवा । यः स्मरेत् पुंडरीकाक्षं स बाह्याभ्यंतरः शुचि ॥

Om apavitraḥ pavitra vā sarvāvasthām gato pi vā | yaḥ smaret puṇḍarikākṣam sa bāhyābhyantaraḥ śuci ||

2. Sip water from the palm of the right hand, once with each mantra, chant:

ॐ केशवाय नमः । ॐ नारायणाय नमः । ॐ माधवाय नमः ।

Om keśavāya namaḥ | Om nārāyaṇāya namaḥ | Om māadhavāya namaḥ |

3. Wash hands, with each chant:

ॐ हृषीकेशाय नमः । ॐ गोविंदाय नमः । ॐ मधुसूदनाय नमः ।

Om ṛṣīkeśāya namaḥ | Om govindāya namaḥ | Om madhusūdanāya namaḥ |

4. Put koosa ring on right finger, chant:

ॐ पवित्रेस्थो वैष्णव्यौ सवितुर्वः प्रसव उत्पुनाम्यच्छिद्रेण पवित्रेण सूर्यस्य रशिमभिः । तस्य ते पवित्र पते पवित्र पूतस्य यत्कामः पुने तच्छकेयम् ॥

Om pavitrestho vaiṣṇavyau saviturvaḥ prasava utpunāmyacchidreṇa pavitreṇa sūryasya raśimabhiḥ | tasya te pavitra pate pavitra pūtasya yatkāmaḥ pune tacchakeyam ||

5. Place a candana-wood paste tilaka on the forehead, chant:

ॐ चन्दनं बन्धते नित्यं पवित्रं पापनाशनम् । आपदं हरते नित्यं लक्ष्मीर्वसतु सर्वदा ॥

Om candanam bandhate nityam pavitraṁ pāpanāśanam | āpadam harate nityam lakṣmīrvasatu sarvadā ||

6. Light a clay or brass lamp filled with ghee, chant:

ॐ भो दीप त्वं ब्रह्म रूप अन्धकार निवारक । इमां मया कृतां पूजां गृहस्तेजो प्रवर्धय ॥ ॐ दीपाय नमः ।

Om bho dīpa tvam brahma rūpa andhakāra nivāraka | imām mayā kṛtām pūjām grhastejo pravardhaya || om dīpāya namaḥ |

7. Sprinkle water on seat, chant:

ॐ पृथिव त्वया धृता लोका देवि त्वं विष्णुना धृता । त्वंच धारय मां देवि पवित्रं कुरु चासनम् ॥

Om pṛthvi tvayā dhṛtā lokā devi tvam viṣṇunā dhṛtā | tvañca dhāraya mām devi pavitraṁ kuru cāsanam ||

8. Svasti vācanaand Śānti pāṭham, chant:

ॐ स्वस्ति न इन्द्रो बृद्धश्रवाः स्वस्तिनः पूषा विश्वेदाः स्वस्तिनस्ताक्षर्यो अरिष्टनेमीः स्वस्तिनो बृहस्पतिर्दधातु ।

ॐ पयः प्रिथिव्यांपय ओषधीषु पयो दिव्यन्तरिक्षे पयोधाः । पयस्वतिः प्रदिशः सन्तु मह्यम ॥ ॐ विष्णो रराट मसि विष्णोः स्रज्जेस्थो विष्णोः स्युरसि विष्णोर्ध्रुवोसि वैष्णमसि विष्णवेत्वा ॥ ॐ अग्निर्देवता वातो देवता सूर्यो देवता चन्द्रमा देवता वसवो देवता रुद्रा देवताऽदित्या देवता मरुतो देवता विश्वेदेवा देवता बृहस्पतिर्देवतेन्द्रो देवता वरुणो देवता ॥ ॐ द्यौः शान्तिरन्तरिक्षं शान्तिः पृथिवी शान्तिरापः शान्तिरोषधयः शान्तिः वनस्पतयः शान्तिर्विश्वेदेवाः शान्तिर्ब्रह्म शान्तिः सर्वं ५ शान्तिः शान्तिरेवा शान्तिः सामा शान्तिरेधि । ॐ विश्वानिदेव सवितर्दुरितानि परासुव यद्भद्रं तन्न आसुव ॥

Om svasti na indro bṛddhaśravāḥ svastinaḥ pūṣā viśvvedāḥ svastinastārksyo ariṣṭanemiḥ svastino bṛhaspatirdadhātu | Om payāḥ pṛthivyāmpaya oṣadhīṣu payo divyantarikṣe payodhāḥ | payasvatiḥ pradiśaḥ santu mahyama || Om viṣṇoḥ rarāṭa masi viṣṇo snaptresttho viṣṇoḥ syurasi viṣṇordhruvosi vaiṣṇamasi viṣṇvetvā || Om agnirdevatā vāto devatā sūryo devatā candramā devatā vasavo devatā rudrā devatā'dityā devatā maruto devatā viśvedevā devatā bṛhas patiardevatendro devatā varuṇo devatā || Om dyauḥ śāntirantarikṣaṁ śāntiḥ pṛthivī śāntirāpaḥ śāntiroṣadhayaḥ śāntiḥ vanaspatayaḥ śāntirviśvedevāḥ śāntirbrahma śāntiḥ sarva m̃ śānti śāntirevā śāntiḥ sāmā śāntiredhī | om viśvānideva savitarduritāni parāsuva yadbhadraṁ tanna āsuva ||

9. Gaṇeśa - Gaurī Poojā

9.1. Invitation (āvāhana): Hold flowers and chant:

ॐ गणानांत्वा गनपति ५ हवामहे प्रियाणांत्वा प्रियपति ५ हवामहे निधीनांत्वा निधीपति ५ हवामहे वसो मम आहमजानि गर्भधमात्वमजासि गर्भधम् । ॐ भूर्भुवः स्वः गणपतये नमः । ॐ अंबेऽम्बिकेऽम्बालिके न मानयति कश्चन ससस्त्यश्वकः सुभद्रिकाकांपीलवासिनीम् । ॐ भूर्भुवःस्वः अंबिकायै नमः ॥

om gaṇānāntvā ganapati m̃ havāmahe priyānāntvā priyapati m̃ havāmahe nidhī nāntvā nidhīpati m̃ havāmahe vaso mama āhamajāni garbhadhamātvamajāsi garbhadham | om bhūrbhuvāḥ svaḥ gaṇapataye namaḥ | om ambe'mbika'mbālike na mānayati kaścana sasastyaśvakaḥ subhadrikāṅkāmpīlavāsinīm | om bhūr bhuvāḥ svaḥ ambikāyai namaḥ ||

9.2. Make offerings to Gaṇeśa - Gaurī as indicated, chant:

Perfume / candana	ॐ इदं गंधं ।	Om idaṁ gandhaṁ।
Flowers	ॐ इमानि माल्यानि ।	Om imāni mālyāni।
Wave incense sticks	ॐ इदं धूपं ।	Om idaṁ dhūpaṁ।
Wave a camphor	ॐ इदं दीपं ।	Om idaṁ dīpaṁ।
Sweet food	ॐ नैवेद्यं समर्पयामि ।	Om naivedyaṁ samarpayāmi।
Sprinkle water	ॐ आचमनीयं समर्पयामि ।	Om ācamanīyaṁ samarpayāmi।

10. Kalaśa - Varuṇa Poojā

10.1. A kalaśa filled with water, some perfume, flowers, betel leaf, betel nut, turf and five mango leaves should be prepared beforehand. A small container filled with white rice should be placed on top of the kalaśa. A coconut wrapped in a red cloth must be placed on top of the container with the white rice. Varuṇa poojā must be done on this.

10.2. Holding some flowers and white rice in both hands, invite Varuṇa, chant:

ॐ तत्त्वा यामि ब्रह्मणा वंदमानस्तदाशास्ते यजमानो हविर्भिः । अहेडमानोवरुणेह वोध्यु रुशः समान आयुः प्रमोषीः ॥

Om tatvā yāmi brahmaṇā vandamānastadāśāste yajamāno havirbhiḥ। Aheḍamāno varuṇeha vodhyu ruśaṁ samāna āyuh pramoṣiḥ।।

10.3. Make offerings to Varuṇa as indicated, chant:

Perfume / candana	ॐ इदं गंधं ।	Om idaṁ gandhaṁ।
Flowers	ॐ इमानि माल्यानि ।	Om imāni mālyāni।
Wave incense sticks	ॐ इदं धूपं ।	Om idaṁ dhūpaṁ।
Wave a camphor	ॐ इदं दीपं ।	Om idaṁ dīpaṁ।
Sweet food	ॐ नैवेद्यं समर्पयामि ।	Om naivedyaṁ samarpayāmi।
Sprinkle water	ॐ आचमनीयं समर्पयामि ।	Om ācamanīyaṁ samarpayāmi।

11. Lakṣmī Poojā, chant:

ॐ लक्ष्मी क्षीरसमुद्रराजतनयां श्रीरंगधामेश्वरीम् दासीभूत समस्त देव वनितां लोकेक दीपांकुराम् श्रीमन्मंद कटाक्ष लब्धविभव ब्रह्मेन्द्र गंगाधराम् तां त्रैलोक्यकुटुम्बिनीं सरसिजां वंदे मुकुंदप्रियाम् ॥

Om lakṣmī kṣīrasamudrarājatanayāṁ śrīraṅgadhāmeśvarīm dāsībhūta samasta deva vanitām lokeka dīpāṅkurām śrīmanmanda kaṭākṣa labdhavibhava brahmendra gaṅgādhārām tāṁ trailokyakuṭumbinīm sarasijāṁ vande mukundapriyām।।

11.1. Make offerings to Lakṣmī as indicated, chant:

Perfume / candana	ॐ इदं गंधं ।	Om idaṁ gandhaṁ।
Flowers	ॐ इमानि माल्यानि ।	Om imāni mālyāni।
Wave incense sticks	ॐ इदं धूपं ।	Om idaṁ dhūpaṁ।
Wave a camphor	ॐ इदं दीपं ।	Om idaṁ dīpaṁ।
Sweet food	ॐ नैवेद्यं समर्पयामि ।	Om naivedyaṁ samarpayāmi।
Sprinkle water	ॐ आचमनीयं समर्पयामि ।	Om ācamanīyaṁ samarpayāmi।

12. Havana

Place koosa around the perimeter of the havana kuṇḍa, on the floor. Decorate the havana kuṇḍa with sindūra, etc. Print ॐ on the floor of the kuṇḍa in the centre.

12.1. Invocation (āvāhana), chant:

ॐ त्वं मुखं सर्वदेवानां सप्तार्चिरमितद्युते आगच्छभगवन्नग्ने यज्ञे स्मिन्सन्निधोभव । अग्नेवैश्वानर इहागच्छ इहातिष्ठ ॥

Om tvaṁ mukhaṁ sarvadevānāṁ saptārciramitadyute āgacchabhagavannagne yajñe sminsannidhobhava। agnevaiśvānara ihāgaccha ihātiṣṭha।।

12.2. Light the fire, chant:

ॐ उद्बुध्यस्वाग्ने प्रतिजागृहीत्वमिष्टापूर्तेस ५ सृजेथामयंच । अस्मिन्त्सधस्थे अद्युत्तर स्मिन् विश्वेदेवा यजमानश्च सीदत ॥

Om udbudhyasvāgne pratijāgrhītvamiṣṭāpūrtesa 5 sṛjethāmayañca। asmintsadhasthe adhyuttara smin viśvedevā yajamānaśca sīdata।।

12.3. Make offerings to Agnī as indicated, chant:

Perfume	ॐ इदं गंधं अग्नये नमः ।	Om idaṁ gandham agnaye namaḥ।
Flowers	ॐ इदं पुष्पं अग्नये नमः ।	Om idaṁ puṣpaṁ agnaye namaḥ।
Incense	ॐ ततो धूपं आघ्रापयामि अग्नये नमः ।	Om tato dhūpaṁ āghrāpayāmi agnaye namaḥ।
Camphor	ॐ प्रत्यक्षदीपं दर्शयामि अग्नये नमः ।	Om pratyakṣadīpaṁ darśayāmi agnaye namaḥ।
Sweet food	ॐ नैवेद्यं निवेदयामि अग्नये नमः ।	Om naivedyaṁ nivedayāmi agnaye namaḥ।
Water	ॐ आचमनीयं अग्नये नमः ।	Om ācamanīyam agnaye namaḥ।

13. Silently put three sandal wood sticks dipped in ghee, one by one into the fire.

14. Thereafter offer ghee ahutī, chant:

ॐ प्रजापतये स्वाहा इदं प्रजापतये न मम ।

Om prajāpataye svāhā idam̐ prajāpataye na mama ।

ॐ इंद्राय स्वाहा इदमिन्द्राय न मम ।

Om indrāya svāhā idamindrāya na mama ।

ॐ अग्नये स्वाहा इदमग्नये न मम ।

Om agnaye svāhā idamagnaye na mama ।

ॐ सोमाय स्वाहा इदं सोमाय न मम ।

Om somāya svāhā idam̐ somāya na mama ।

ॐ भूः स्वाहा इदमग्नये न मम ।

Om bhūḥ svāhā idamagnaye na mama ।

ॐ भुवः स्वाहा इदं वायवे न मम ।

Om bhuvah svāhā idam̐ vāyave na mama ।

ॐ स्वः स्वाहा इदं सूर्याय न मम

Om svaḥ svāhā idam̐ sūryāya na mama

15. Sprinkle water around the havana kuṇḍa.

16. Nava Graha Homa: Offer ghee or pieces of mango wood or camel foot wood dipped in ghee, chant:

ॐ सूर्याय नमः स्वाहा ।

Om sūryāya namaḥ svāhā ।

ॐ चंद्राय नमः स्वाहा ।

Om candrāya namaḥ svāhā ।

ॐ भौमाय नमः स्वाहा ।

Om bhaumāya namaḥ svāhā ।

ॐ बुधाय नमः स्वाहा ।

Om budhāya namaḥ svāhā ।

ॐ बृहस्पतये नमः स्वाहा ।

Om bṛhaspataye namaḥ svāhā ।

ॐ शुक्राय नमः स्वाहा ।

Om śukrāya namaḥ svāhā ।

ॐ शनैश्चराय नमः स्वाहा ।

Om śanaīścarāya namaḥ svāhā ।

ॐ राहवे नमः स्वाहा ।

Om rāhave namaḥ svāhā ।

ॐ केतवे नमः स्वाहा ।

Om ketave namaḥ svāhā ।

17. Offer sāmāgrī (mixture of java, wheat, thila, white rice, sweet food and ghee) into the fire, chant:

ॐ लक्ष्म्यै नमः स्वाहा ।

Om lakṣmyai namaḥ svāhā

ॐ श्रीये नमः स्वाहा ।	Om śrīyai namaḥ svāhā
ॐ पद्माये नमः स्वाहा ।	Om padmāyai namaḥ svāhā
ॐ ज्ञानशक्त्यै नमः स्वाहा ।	Om jñānaśaktyai namaḥ svāhā
ॐ विमलायै नमः स्वाहा ।	Om vimalāyai namaḥ svāhā
ॐ गौर्यै नमः स्वाहा ।	Om gauryai namaḥ svāhā
ॐ रमायै नमः स्वाहा ।	Om ramāyai namaḥ svāhā
ॐ शान्तायै नमः स्वाहा ।	Om śāntāyai namaḥ svāhā
ॐ कान्तायै नमः स्वाहा ।	Om kāntāyai namaḥ svāhā
ॐ कलायै नमः स्वाहा ।	Om kalāyai namaḥ svāhā
ॐ शुभायै नमः स्वाहा ।	Om śubhāyai namaḥ svāhā
ॐ नमो भगवते वासुदेवाय स्वाहा ।	Om namo bhagavate vāsudevāya svāhā
ॐ नमः शिवाय स्वाहा ।	Om namaḥ śivāya svāhā
ॐ नमः सरस्वत्यै स्वाहा ।	Om namaḥ sarasvatyai svāhā
ॐ नमः कृष्णाय स्वाहा ।	Om namaḥ kṛṣṇāya svāhā
ॐ विष्णवे नमः स्वाहा ।	Om viṣṇave namaḥ svāhā
ॐ विश्वस्मै नमः स्वाहा ।	Om viśvasmai namaḥ svāhā
ॐ सर्वस्मै नमः स्वाहा ।	Om sarvasmai namaḥ svāhā
ॐ केशवाय नमः स्वाहा ।	Om keśavāya namaḥ svāhā
ॐ पुरुषोत्तमाय नमः स्वाहा ।	Om puruṣoktmāya namaḥ svāhā

18. Put the balance of the ghee into the fire, chant:

ॐ वसोः पवित्रमसि शतधारं वसोः पवित्रमसि सहस्रधारं । देवस्त्वा सविता पुनातु वसोः पवित्रेण शत धारेण
सूप्वाः कामधुक्षः स्वाहा ।

Om vasoḥ pavitramasi śatadhāraṁ vasoḥ pavitramasi sahasradhāraṁ | devastvā savitā punātu vasoḥ pavitreṇa śata dhāreṇa sūpvāḥ kāmadhukṣaḥ svāhā |

19. Remove koosa from around the havana kuṇḍa, dip into ghee container and offer into the fire, chant:

ॐ देवागातु विदोगातुम्बित्वागातुमित । मनसस्पत इमं देवयज्ञ ५ स्वाहा वातेधाः स्वाहा ॥

Om devāgātu vidogātuṁvitvāgātumita | manasaspata imaṁ devayajña ṁ svāhā vātedhāḥ svāhā |

20. **Sprinkle water around the havana kuṇḍa.**

ॐ सर्वपापहरं दिव्यं गांगेयं निर्मलं जलम् । आचमयतां मया दत्तं गृहाण परमेश्वर ॥

Om sarvapāpaharam divyaṁ gāṅgeyaṁ nirmalaṁ jalam | ācamayatām
mayā dattaṁ grhāṇa parameśvara ||

21. **Āratī आरती**

22. **Concluding prayer**

ॐ सर्वेषाम् स्वस्तिर्भवतु । सर्वेषाम् शान्तिर्भवतु । सर्वेषाम् पूर्णं भवतु । सर्वेषाम् मंगलं भवतु ॥ सर्वे भवन्तु
सुखिनाः सर्वे सन्तु निरामयाः । सर्वे भद्राणि पश्यन्तु माकश्चिद् दुःख भाग्भवेत् ॥

Om sarveṣām svastirbhavatu | sarveṣām śāntirbhavatu | sarveṣām pūrṇaṁ bhavatu |
sarveṣām maṅgalaṁ bhavatu || sarve bhavantu sukhināḥ sarve santu
nirāmayāḥ | sarve bhadrāṇi paśyantu mākaścid duḥkha bhāgbhavet ||

ॐ असतो मा सद्गमय । तमसो मा ज्योतिर्गमय । मृत्योर्माऽ मृतं गमय ।

Om asato mā sadgamaya | tamaso mā jyotirgamaya | mṛtyormā' mṛtaṁ gamaya |

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमिवावशिष्यते ।

Om pūrṇamadaḥ pūrṇamidaṁ pūrṇātpūrṇamudacyate | pūrṇasya pūrṇamādāya
pūrṇamevāvaśiṣyate |

23. **Kshama Pratna**

ॐ अपराधसहस्राणि क्रियन्तेऽहर्निशंमया । दासोऽयमिति मां मत्वा क्षमस्व परमेश्वर । आवाहनं न जानामि न
जानामि विसर्जनम् । पूजां चैव न जानामि क्षमस्व परमेश्वर । अन्यथा शरणं नास्ति त्वमेव शरणं मम ।
तस्मात्कारुण्यभावेन रक्षत्वं परमेश्वर ।

Om aparādhasahasrāṇi kriyante'harniśammayā | dāso' yamiti mām
matvā kṣamasva parameśvara | āvāhanaṁ na jānāmi na jānāmi visarjanam | pūjām
caiva na jānāmi kṣamasva parameśvara | anyathā śaraṇaṁ nāsti tvameva śaraṇam
mama | tasmātkāruṇyabhāvena rakṣatvaṁ parameśvara |

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