

# Chandi Homam

## Laghu Paddhati (Short Procedure)

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### Introduction

This document describes a short procedure for Chandi homam. Of course, even a short version of Chandi homam may take 1.5 hours to 3 hours based on how fluent one is with the long text. To perform Chandi homam, one will need the following two in addition to this document:

- (1) “Sree Durgaa Saptashati” (in any script) from Gita Press, Gorakhpur ([www.gitapress.org](http://www.gitapress.org)) or any other publisher. This contains 700 verses in praise of the Divine Mother, known as Durga saptashati or Chandi saptashati or saptashati or Chandipath or Devi mahatmyam. Some associated prayers known as kavacha, argala, keelaka are also there in most books. One should familiarize oneself with this text and become reasonably comfortable in reading it, before undertaking a Chandi homam. If one can read the Devanagari script of Sanskrit, one may try downloading it from [http://www.gitapress.org/books/paath/118/Durga\\_Saptashati.pdf](http://www.gitapress.org/books/paath/118/Durga_Saptashati.pdf).
- (2) Manual of Mahaganapathi homam short procedure (downloadable from [www.VedicAstrologer.org/homam](http://www.VedicAstrologer.org/homam))

Chandi homam can be performed very similar to Mahaganapathi homam. Only the **differences** and **additions** will be **highlighted** in this document. Users should refer to Mahaganapathi homam manual and make the changes mentioned in this document.

### Word of Caution

Chandi is a very fierce and powerful deity – She is the primordial energy that is responsible for the creation, sustenance and destruction of this entire universe. She is the sum total of the energies of all beings of this universe. Chandi homam is unquestionably a very powerful sadhana.

This ritual *can* be used for getting wealth and health, for success in various worldly matters and for destroying enemies. However, one performing Chandi homam for such a specific purpose needs to meet some exacting demands, such as perfect pronunciation, perfect procedure and perfect materials for the purpose, and have some accumulated spiritual energy to pull off the *feat*.

Neither is the author an expert in performing homam with such an attitude nor does he teach that. This document is strictly for one who performs Chandi homam for spiritual upliftment and looks at the Divine Mother as a mother and looks at oneself as a helpless child who desperately wants to improve. This document is strictly for one who is willing to undergo whatever one’s mother wants one to undergo, for the sake of spiritual upliftment.

However, it is *not* necessary that She should take away one’s material success and prosperity in order to give spiritual upliftment. In fact, many people who perform Chandi homam everyday or every week using this document may experience continued or even increased material success (and yet be able to remain detached from it and progress spiritually). However, in *some* cases, She *may* decide to give a shock or two in worldly matters if something is badly blocking one’s spiritual progress and a setback is needed. The path towards self-realization is different for each person. She knows the best for each person. Unless one is willing to surrender to Her completely and accept whatever comes one’s way – good or bad – as Her blessings and unless one does not *expect* any specific material benefit from this homam, one should *not* use this document to perform Chandi homam.

Again, as emphasized in the Mahaganapathi homam manual, regularity is the key. Performing a homam once in a while is insufficient. One should repeat the sadhana daily or weekly. If one performs Chandi homam once everyday, it is **almost sure to transform** one’s attitude and outlook and put one’s spiritual evolution on the fast track.

### Sankalpam

Sankalpam should be changed to the following.

ॐ ममोपात्त समस्त दुरितक्षयद्वारा श्री परमेश्वर प्रीत्यर्थम् श्री महाकाळी महालक्ष्मी महासरस्वती प्रसाद सिद्धयर्थम् अद्य शुभदिने  
शुभमुहूर्ते श्री चण्डी होमकर्म यथाशक्ति करिष्ये ।

om mamopātta samasta duritakṣayadvārā śrī parameśvara prītyartham śrī mahākālī mahālakṣmī mahāsarasvatī prasāda siddhyartham adya śubhadine śubhamuhūrte śrī caṇḍī homakarma yathāśakti kariṣye |

### Quick Homam for Mahaganapathi

After sankalpam, the procedure in Mahaganapathi homam manual should be followed upto “poorvaangam” without a modification. Then before “praana pratishthaapanaa” of the main deity of homam (Chandi) in fire, a quick pooja of Mahaganapathi in fire needs to be done. Mahaganapathi can be invoked in fire using the following quick method.

ॐ गं गणपतये नमः । असुनी ते पुनरस्मासु चक्षुः पुनः प्राणमिह नो देहि भोगं । ज्योक्पश्येम सूर्यमुच्चरन्तमनुमते मृळ्या नः स्वस्ति ।  
ॐ श्री महागणपति प्राणशक्त्यै नमः । अत्र आगच्छ । आवाहितो भव । स्थापितो भव । सन्निहितो भव । सन्निरुद्धो भव । अवकुण्ठितो भव ।  
प्रसीद प्रसीद ।

om gaṁ gaṇapataye namaḥ | asunī te punarasmāsu cakṣuḥ punaḥ prāṇamiha nō dehi bhogaṁ | jyokpāśyema sūryamuccarantamanumate mṛḷayā naḥ svasti | om śrī mahāgaṇapati prāṇaśaktyai namaḥ | atra āgacha | āvāhito bhava | sthāpito bhava | sannihito bhava | sanniruddho bhava | avakuṇṭhito bhava | prasīda prasīda |

Then a panchopachara pooja should be done using the same procedure given under “panchopachara pooja” section in Mahaganapathi homam manual. Then the following mantra can be offered to Mahaganapathi 12 times.

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

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

### Praana Pratishthaapanaa of Main Deity

Now, quick homam for Mahaganapathi is over and we are ready for invoking Chandi in fire. The mantras in “praana pratishthaapanaa” in Mahaganapathi homam manual should be replaced with the following mantras.

अस्य श्री प्राणप्रतिष्ठापन मंत्रस्य ब्रह्म विष्णु महेश्वरा ऋषयः ऋग्यजुस्सामाथर्वाणि छन्दांसि श्री चण्डिका देवता । ऐं बीजं । ह्रीं शक्तिः ।  
क्लीं कीलकं । ऐं अंगुष्ठाभ्यां नमः । ह्रीं तर्जनीभ्यां नमः । क्लीं मध्यमाभ्यां नमः । ऐं अनामिकाभ्यां नमः । ह्रीं कनिष्ठिकाभां नमः । क्लीं  
करतल करपृष्ठाभ्यां नमः । ऐं हृदयाय नमः । ह्रीं शिरसे स्वाहा । क्लीं शिखायै वषट् । ऐं कवचाय हुं । ह्रीं नेत्रत्रयाय वौषट् । क्लीं अस्त्राय  
फट् । भूर्भुवस्सुवरोमिति दिग्बन्धः ।

asya śrī prāṇapratīṣṭhāpana mantrasya brahma viṣṇu maheśvarā ṛṣayaḥ rgyajussāmātharvāṇi chandāṁsi śrī caṇḍikā devatā | aiṁ bījaṁ | hrīm śaktiḥ | klīm kīlakaṁ | aiṁ aṅguṣṭhābhyāṁ namaḥ | hrīm tarjanībhyāṁ namaḥ | klīm madhyamābhyāṁ namaḥ | aiṁ anāmikābhyāṁ namaḥ | hrīm kaniṣṭhikābhāṁ namaḥ | klīm karatala karapṛṣṭhābhyāṁ namaḥ | aiṁ hṛdayāya namaḥ | hrīm śirase svāhā | klīm śikhāyai vaṣaṭ | aiṁ kavacāya huṁ | hrīm netratrāyāya vauṣaṭ | klīm astrāya phaṭ | bhūrbhuvassuvaromiti digbandhaḥ |

श्वेतानना नीलभुजा सुश्वेत स्तन मण्डला । रक्त मध्या रक्त पादा नीलजंघोरुरुन्मदा ॥

śvetānana nīlabhujā suśveta stana maṇḍalā | rakta madhyā rakta pādā nīlajaṅghorurunmadā ||

सुचित्र जघना चित्र माल्याम्बर विभूषणा । चित्रानुलेपना कान्ति रूप सौभाग्यशालिनी ॥

sucitra jaghanā citra mālyāmbara vibhūṣaṇā | citrānulepanā kānti rūpa saubhāgyaśālinī ||

अष्टादश भुजा पूज्या सा सहस्रभुजा सती । आयुधान्यत्र वक्ष्यन्ते दक्षिणाधःकर क्रमात् ॥

aṣṭādaśa bhujā pūjyā sā sahasrabhujā satī | āyudhānyatra vakṣyante dakṣiṇādhaḥkara kramāt | |

अक्षमाला च कमलं बाणोऽसिः कुलिशं गदा । चक्रं त्रिशूलं परशुः शंखो घण्टा च पाशकः ॥

akṣamālā ca kamalaṁ bāṇo'siḥ kuliśaṁ gadā | cakraṁ triśūlaṁ paraśuḥ śaṅkho ghaṅṭā ca pāśakaḥ | |

शक्तिर्दण्डश्चर्म चापं पानपात्रं कमण्डलुः ।

śaktirdaṇḍaścarma cāpaṁ pānapātraṁ kamaṇḍaluḥ |

ॐ ऐं ह्रीं क्लीं यं रं लं वं शं षं सं हं ळं क्षं । ॐ हंसः सोऽहं सोऽहं हंसः । श्री चण्डिकायाः प्राण इह प्राणः । जीव इह स्थितः ।

सर्वेन्द्रियाणि वाङ्मनस्त्वक् चक्षुः श्रोत्र जिह्वाघ्राण प्राणापानव्यानोदानसमानाः इहैवागत्य सुखं चिरं तिष्ठन्तु स्वाहा । सान्निध्यं कुर्वन्तु स्वाहा । असुनी ते पुनरस्मासु चक्षुः पुनः प्राणमिह नो देहि भोगं । ज्योक्पश्येम सूर्यमुच्चरन्तमनुमते मूळ्या नः स्वस्ति । ऐं ह्रीं क्लीं । क्लीं ह्रीं ऐं । ॐ श्री चण्डिका प्राणशक्त्यै नमः । अत्र आगच्छ । आवाहिता भव । स्थापिता भव । सन्निहिता भव । सन्निरुद्धा भव । अवकुंठिता भव । देवि प्रसीद प्रसीद । देवि सर्व जगन्नायकि यावद्धोमावसानकम् । तावत्त्वं प्रीतिभावेन मूर्तौ अग्नौ च सन्निधिं कुरु ।

om aiṁ hrīm kṛīm yaṁ raṁ laṁ vaṁ śaṁ ṣaṁ saṁ haṁ ḷaṁ kṣaṁ | om haṁsaḥ so'haṁ so'haṁ haṁsaḥ | śrī caṇḍikāyāḥ prāṇa iha prāṇaḥ | jīva iha sthitaḥ | sarvendriyāṇi vānmanastvak cakṣuḥ śrotra jihvāghrāṇa prāṇāpānavyānodānasamānāḥ ihaivāgatya sukhaṁ ciram tiṣṭhantu svāhā | sānnidhyaṁ kurvantu svāhā | asunī te punarasmāsu cakṣuḥ punaḥ prāṇamiha no dehi bhogaṁ | jyokpaśyema sūryamuccarantamanumate mūḷyā naḥ svasti | aiṁ hrīm kṛīm | kṛīm hrīm aiṁ | om śrī caṇḍikā prāṇaśaktyai namaḥ | atra āgacha | āvāhitā bhava | sthāpitā bhava | sannihitā bhava | sanniruddhā bhava | avakuṅṭhitā bhava | devi prasīda prasīda | devi sarva jagannāyaki yāvaddhomāvasānakam | tāvattvaṁ prītibhāvena mūrtau agnau ca sannidhiṁ kuru |

## Panchopachaara Pooja

Mantras given in Mahaganapathi homam under “panchopachaara pooja” need to be modified to the following for Chandi. Instructions remain the same.

लं पृथिव्यात्मिकायै नमः । गन्धं समर्पयामि ।

laṁ pṛthivyātmikāyai namaḥ | gandhaṁ samarpayāmi |

हं आकाशात्मिकायै नमः । पुष्पं समर्पयामि ।

haṁ ākāśātmikāyai namaḥ | puṣpaṁ samarpayāmi |

यं वाय्वात्मिकायै नमः । धूपं आघ्रापयामि ।

yaṁ vāyvātmikāyai namaḥ | dhūpam āghrāpayāmi |

रं अग्न्यात्मिकायै नमः । दीपं दर्शयामि ।

raṁ agnyātmikāyai namaḥ | dīpaṁ darśayāmi |

वं अमृतात्मिकायै नमः । नैवेद्यं समर्पयामि ।

vaṁ amṛtātmikāyai namaḥ | naivedyaṁ samarpayāmi |

सं सर्वात्मिकायै नमः । सर्वोपचारान् समर्पयामि ।

saṁ sarvātmikāyai namaḥ | sarvopacārān samarpayāmi |

Now we are in the main Chandi homam. This differs from Mahaganapathi homam. Use the instructions below. When main homam is done and it is time for “uttaraangam”, we will return to Mahaganapathi homam and use the same mantras.

## Parivaara Devataa Aahutis

In a really short procedure, one aahuti (oblation) of ghee (clarified butter) can be offered in the fire with the following mantra for all the accompanying deities of Chandi.

ॐ योगिन्यादिभ्यः चण्डिका परिवार देवताभ्यो नमः स्वाहा ।

om yoginyādibhyaḥ caṇḍikā parivāra devatābhyo namaḥ svāhā |

If one has more time, the following mantras can be offered instead of the above short-cut. An oblation of ghee (could just be one drop) can be offered with each स्वाहा (svāhā).

ॐ सूर्याय नमः स्वाहा । ॐ अग्नये नमः स्वाहा । ॐ रुद्राय नमः स्वाहा ।

om sūryāya namaḥ svāhā | om agnaye namaḥ svāhā | om rudrāya namaḥ svāhā |

ॐ चन्द्राय नमः स्वाहा । ॐ अब्भ्यो नमः स्वाहा । ॐ गौर्यै नमः स्वाहा ।

om candrāya namaḥ svāhā | om abbhyo namaḥ svāhā | om gauryai namaḥ svāhā |

ॐ मंगलाय नमः स्वाहा । ॐ पृथिव्यै नमः स्वाहा । ॐ क्षेत्रपालकाय नमः स्वाहा ।

om maṅgaḷāya namaḥ svāhā | om pṛthivyai namaḥ svāhā | om kṣetrapālakāya namaḥ svāhā |

ॐ बुधाय नमः स्वाहा । ॐ विष्णवे नमः स्वाहा । ॐ नारायणाय नमः स्वाहा ।

om budhāya namaḥ svāhā | om viṣṇave namaḥ svāhā | om nārāyaṇāya namaḥ svāhā |

ॐ बृहस्पतये नमः स्वाहा । ॐ ब्रह्मणे नमः स्वाहा । ॐ इन्द्राय नमः स्वाहा ।

om bṛhaspataye namaḥ svāhā | om brahmaṇe namaḥ svāhā | om indrāya namaḥ svāhā |

ॐ शुक्राय नमः स्वाहा । ॐ इन्द्राण्यै नमः स्वाहा । ॐ इन्द्रमरुत्वन्ताय नमः स्वाहा ।

om śukrāya namaḥ svāhā | om indrāṅyāi namaḥ svāhā | om indramarutvantāya namaḥ svāhā |

ॐ शनैश्वराय नमः स्वाहा । ॐ प्रजापतये नमः स्वाहा । ॐ यमधर्मराजाय नमः स्वाहा ।

om śanaishvarāya namaḥ svāhā | om prajāpataye namaḥ svāhā | om yamadharmarājāya namaḥ svāhā |

ॐ राहवे नमः स्वाहा । ॐ गोमात्रे नमः स्वाहा । ॐ सर्पेभ्यो नमः स्वाहा ।

om rāhave namaḥ svāhā | om gomātre namaḥ svāhā | om sarpebhyo namaḥ svāhā |

ॐ केतवे नमः स्वाहा । ॐ चित्रगुप्ताय नमः स्वाहा । ॐ ब्रह्मणे नमः स्वाहा ।

om ketave namaḥ svāhā | om citraguptāya namaḥ svāhā | om brahmaṇe namaḥ svāhā |

ॐ सरस्वती ब्रह्मभ्यां नमः स्वाहा । ॐ गौरिरुद्राभ्यां नमः स्वाहा । ॐ लक्ष्मी हृषीकेशाभ्यां नमः स्वाहा । ॐ अष्टादशभुजायै महालक्ष्म्यै

नमः स्वाहा । ॐ दशाननायै महाकाळ्यै नमः स्वाहा । ॐ अष्टभुजायै महासरस्वत्यै नमः स्वाहा ।

om sarasvatī brahmabhyāṁ namaḥ svāhā | om gaurīrudrābhyāṁ namaḥ svāhā | om lakṣmī hṛṣīkeśābhyāṁ  
namaḥ svāhā | om aṣṭādaśabhujāyai mahālakṣmyai namaḥ svāhā | om daśānanāyai mahākālyai namaḥ svāhā |  
om aṣṭabhujāyai mahāsarasvatyai namaḥ svāhā |

नं नन्दायै नमः स्वाहा । रं रक्तदन्तिकायै नमः स्वाहा । शां शाकंभर्यै नमः स्वाहा । दुं दुर्गायै नमः स्वाहा । भीं भीमायै नमः स्वाहा । भ्रां

भ्रामर्यै नमः स्वाहा ।

naṁ nandāyai namaḥ svāhā | raṁ raktadantikāyai namaḥ svāhā | śāṁ śākambharyai namaḥ svāhā | duṁ  
durgāyai namaḥ svāhā | bhīṁ bhīmāyai namaḥ svāhā | bhrāṁ bhrāmaryai namaḥ svāhā |

जं जयायै नमः स्वाहा । विं विजयायै नमः स्वाहा । जं जयंत्यै नमः स्वाहा । अं अपराजितायै नमः स्वाहा । ॐ सिंहाय नमः स्वाहा । ॐ

महिषाय नमः स्वाहा ।

jaṁ jayāyai namaḥ svāhā | viṁ vijayāyai namaḥ svāhā | jaṁ jayantyai namaḥ svāhā | aṁ aparājītāyai namaḥ  
svāhā | om śinhāya namaḥ svāhā | om mahiṣāya namaḥ svāhā |

ब्रां ब्राह्म्यै नमः स्वाहा । मां माहेश्वर्यै नमः स्वाहा । कौं कौमार्यै नमः स्वाहा । वै वैष्णव्यै नमः स्वाहा । वां वाराह्यै नमः स्वाहा । नां नारसिंह्यै नमः स्वाहा । ऐं ऐंद्र्यै नमः स्वाहा । चां चामुण्डायै नमः स्वाहा ।

brām brāhmyai namaḥ svāhā | mām māheśvaryai namaḥ svāhā | kauṁ kaumāryai namaḥ svāhā | vaim vaiṣṇavyai namaḥ svāhā | vām vārāhyai namaḥ svāhā | nām nārasimhyai namaḥ svāhā | aim aindryai namaḥ svāhā | cām cāmuṇḍāyai namaḥ svāhā |

अं असितांग भैरवाय नमः स्वाहा । रुं रुरु भैरवाय नमः स्वाहा । चं चण्ड भैरवाय नमः स्वाहा । क्रो क्रोधन भैरवाय नमः स्वाहा । उं उन्मत्त भैरवाय नमः स्वाहा । कं कपाल भैरवाय नमः स्वाहा । भीं भीषण भैरवाय नमः स्वाहा । सं संहार भैरवाय नमः स्वाहा ।

am asitāṅga bhairavāya namaḥ svāhā | ruṁ ruru bhairavāya namaḥ svāhā | caṁ caṇḍa bhairavāya namaḥ svāhā | krom krodhana bhairavāya namaḥ svāhā | um unmatta bhairavāya namaḥ svāhā | kaṁ kapāla bhairavāya namaḥ svāhā | bhīm bhīṣaṇa bhairavāya namaḥ svāhā | saṁ saṁhāra bhairavāya namaḥ svāhā |

ॐ विष्णुमायायै नमः स्वाहा । ॐ चेतनायै नमः स्वाहा । ॐ बुद्ध्यै नमः स्वाहा । ॐ निद्रायै नमः स्वाहा । ॐ क्षुधायै नमः स्वाहा । ॐ छायायै नमः स्वाहा । ॐ शक्त्यै नमः स्वाहा । ॐ तृष्णायै नमः स्वाहा । ॐ क्षांत्यै नमः स्वाहा । ॐ जात्यै नमः स्वाहा । ॐ लज्जायै नमः स्वाहा । ॐ शांत्यै नमः स्वाहा । ॐ श्रद्धायै नमः स्वाहा । ॐ कांत्यै नमः स्वाहा । ॐ लक्ष्म्यै नमः स्वाहा । ॐ धृत्यै नमः स्वाहा । ॐ वृत्त्यै नमः स्वाहा । ॐ स्मृत्यै नमः स्वाहा । ॐ दयायै नमः स्वाहा । ॐ तुष्ट्यै नमः स्वाहा । ॐ पुष्ट्यै नमः स्वाहा । ॐ मात्रे नमः स्वाहा । ॐ भ्रांत्यै नमः स्वाहा । ॐ चित्त्यै नमः स्वाहा ।

om viṣṇumāyāyai namaḥ svāhā | om cetanāyai namaḥ svāhā | om buddhyai namaḥ svāhā | om nidrāyai namaḥ svāhā | om kṣudhāyai namaḥ svāhā | om chāyāyai namaḥ svāhā | om śaktyai namaḥ svāhā | om tṛṣṇāyai namaḥ svāhā | om kṣāntyai namaḥ svāhā | om jātyai namaḥ svāhā | om lajjāyai namaḥ svāhā | om śāntyai namaḥ svāhā | om śraddhāyai namaḥ svāhā | om kāntyai namaḥ svāhā | om lakṣmyai namaḥ svāhā | om dhṛtyai namaḥ svāhā | om vṛtyai namaḥ svāhā | om smṛtyai namaḥ svāhā | om dayāyai namaḥ svāhā | om tuṣṭyai namaḥ svāhā | om puṣṭyai namaḥ svāhā | om māt্রে namaḥ svāhā | om bhrāntyai namaḥ svāhā | om cityai namaḥ svāhā |

लं इंद्राय नमः स्वाहा । रं अग्न्यये नमः स्वाहा । मं यमाय नमः स्वाहा । क्षं निर्ऋतये नमः स्वाहा । वं वरुणाय नमः स्वाहा । यं वायवे नमः स्वाहा । सं सोमाय नमः स्वाहा । हं रुद्राय नमः स्वाहा । आं ब्रह्मणे नमः स्वाहा । हीं शेषाय नमः स्वाहा ।

lam indrāya namaḥ svāhā | ram agnyaye namaḥ svāhā | maṁ yamāya namaḥ svāhā | kṣaṁ nirṛtaye namaḥ svāhā | vaṁ varuṇāya namaḥ svāhā | yaṁ vāyave namaḥ svāhā | saṁ somāya namaḥ svāhā | haṁ rudrāya namaḥ svāhā | āṁ brahmaṇe namaḥ svāhā | hriṁ śeṣāya namaḥ svāhā |

वं वज्राय नमः स्वाहा । शं शक्त्यै नमः स्वाहा । दं दण्डाय नमः स्वाहा । खं खड्गाय नमः स्वाहा । पां पाशाय नमः स्वाहा । अं अंकुशाय नमः स्वाहा । गं गदायै नमः स्वाहा । त्रिं त्रिशूलाय नमः स्वाहा । पं पद्माय नमः स्वाहा । चं चक्राय नमः स्वाहा ।

vaṁ vajrāya namaḥ svāhā | śaṁ śaktyai namaḥ svāhā | daṁ daṇḍāya namaḥ svāhā | khaṁ khaḍgāya namaḥ svāhā | pāṁ pāsāya namaḥ svāhā | aṁ aṅkuśāya namaḥ svāhā | gaṁ gadāyai namaḥ svāhā | triṁ trisūlāya namaḥ svāhā | paṁ padmāya namaḥ svāhā | caṁ cakrāya namaḥ svāhā |

गं गणपतये नमः स्वाहा । क्षे क्षेत्रपालकाय नमः स्वाहा । वं वटुकाय नमः स्वाहा । यो योगिनीभ्यो नमः स्वाहा ।

gaṁ gaṇapataye namaḥ svāhā | kṣeṁ kṣetrapālākāya namaḥ svāhā | vaṁ vaṭukāya namaḥ svāhā | yoṁ yoginībhyo namaḥ svāhā |

## Introductory Parts

Now kavacham, argala and keelakam should be read. Kavacham should just be read with no offerings in the fire. If fire is becoming weak, it is ok to offer more firewood or dry coconut pieces or ghee to keep the fire going. But do not add “swaahaa” to the verses.

When reading argala and keelakam, swaahaa should be added to the end of each verse and ghee offered.

After kavacham, argala and keelakam, read “Ratri sooktam” without offering anything in the fire. Do not even add “swaahaa” at the end of each verse.<sup>1</sup>

Then do kara nyaasam, hridayaadi nyaasam, akshara nyaasam and dik nyaasam and offer the moola mantram (navaarna mantram) in the fire only with ghee. You can repeat the moola mantram 12 or 21 or 28 or 54 or 108 times. It is ok to skip moola mantra altogether to make it short.

Then read the saptashati nyasam with “khadgnini soolini ghora” etc. Then we are done with the introductory parts.

Offer only ghee with argala, keelakam and moola mantram.

If one is in a hurry, it is ok to skip the introductory parts and directly go to the thirteen chapters, which are the **main** thing in Chandi homam!

## Thirteen Chapters

Now you can read the thirteen chapters of saptashati. It has 3 charitras (parts), ruled by Mahaakaali, Mahaalakshmi and Mahaasaraswati. It has 13 chapters, ruled by 13 deities – Mahaakaali, Mahaalakshmi, Sankari, Jayadurga, Mahaasaraswati, Padmaavati, Maatangi, Bhavaani, Ardhaambikaa, Kaameswari, Bhuvaneswari, Agnidurga and Sivaa. There are three approaches:

- (1) Offer all the 13 chapters to Chandi who was invoked in fire earlier, as the 3 main part deities and 13 chapter deities are Her own amshas (parts)
- (2) Separately invoke the 3 deities of the 3 parts at the beginning of each part and offer each part to its deity
- (3) Separately invoke the 13 deities of the 13 chapters at the beginning of each chapter and offer each chapter to its deity

If separate deities are invoked in fire, panchopachaara pooja is done for each deity. We will treat all deities as the amshas of the Supreme one and use approach (1) in this short procedure.

Now just read the 13 chapters in front of fire. Whenever a verse ends or “uvaacha” or “oochuh” comes, it is marked in the text with a number. Wherever a number is marked in the text, add “swaahaa” (स्वाहा or svāhā) and offer something in the fire. You can offer ghee or black/white sesame seeds or honey or marmara or juwar dhani or poha or raisins (kismis) or dry fruits or nuts or pomegranate seeds or so many other things. A list of things that can be offered is given in the Mahaganapathi homam manual. The restriction on offering only ghee is only for the introductory parts of argalaa, keelakam and moola mantram. Now anything can be offered.

Make sure not to put spicy substances such as chillies (green/red pepper) and black pepper at any cost. Even cloves should be avoided. Those substances have specific purposes and most people today are totally incapable of performing a homam for such purposes. Many people offer them in fire and cause problems for themselves.

Whenever you encounter an “uvaacha” or “oochuh” followed by a number, you may want to consider offering a flower or a fruit piece. For example, a rose petal or a raisin (kismis) may be offered.

If you read all the 13 chapters adding “swaahaa” at each number in the text, you will end up making 700 offerings. At the end of each chapter, you may consider offering a small fruit (can be a raisin/kismis) or a dry coconut half/piece as the final offering.

If you are not fluent in reading the text and stopping between verses to make an offering is breaking your flow and you end up wasting time to figure out where you are in the page, it may be useful to use the left thumb as an index. Keep moving the left thumb on the page you are reading. Even when you take your eyes and right hand off the book to make an offering, left thumb shows where you are.

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<sup>1</sup> Adding “swaahaa” in veda mantras may require changing the swaram (intonation) of the last few syllables of the mantra. Most people are unfamiliar with the relevant rules. Even some good priests end up reading the verse with the original swaram and simply add “swaahaa”. This is not correct. It is instead better to not add “swaahaa” and to read it as is and not make an offering.

## Formalities after 13 Chapters

After finishing 13 chapters, one may do anga nyaasam, kara nyaasam, akshara nyaasam and dik nyaasam again and do the moola mantram (navaarna mantram) again. It can be offered 12 or 21 or 28 or 54 or 108 times, accompanied only by ghee. It is ok to skip moola mantram altogether.

Then “Devi sooktam” may be read without offering anything in the fire. Do not even add “swaahaa” at the end of each verse.<sup>2</sup>

Now offer any other mantra of any other deity you may want to offer. As Chandi is the supreme primardial energy of this universe and the sum total of Mahaakaali (laya), Mahaalakshmi (sthiti) and Mahaasaraswati (srishti), all deities are within Her. Mantras of any deities can be submitted to Her.

When you offer all the mantras you want to offer, you are ready for “punah pooja”.

## Punah Pooja

Follow the instructions under “punah pooja” in Mahaganapathi homam manual while replacing the mantras with the following.

ॐ नमश्चण्डिकायै । नैवेद्यं समर्पयामि ।	om namaścāṇḍikāyai   naivedyaṁ samarpayāmi
ॐ नमश्चण्डिकायै । नीराजनं समर्पयामि ।	om namaścāṇḍikāyai   nīrājanam samarpayāmi

## From Uttaraangam to the End

Starting from uttaraangam, procedure can be repeated from the Mahaganapathi homam manual. Uttaraangam section can be repeated as is. If one wants to shorten it, it is acceptable to use the following short version instead.

ॐ भूः स्वाहा । अग्नय इदं न मम ॥	om bhūḥ svāhā   agnaya idam na mama
ॐ भुवः स्वाहा । वायव इदं न मम ॥	om bhuvaḥ svāhā   vāyava idam na mama
ॐ सुवः स्वाहा । सूर्ययेदं न मम ॥	om suvaḥ svāhā   sūryāyedaṁ na mama
ॐ भूर्भुवस्सुवः स्वाहा । प्रजापतय इदं न मम ॥	om bhūrbhuvassuvaḥ svāhā   prajāpataya idam na mama
ॐ श्री विष्णवे स्वाहा । विष्णवे परमात्मन इदं न मम ॥	om śrī viṣṇave svāhā   viṣṇave paramātmana idam na mama
ॐ नमो रुद्राय पशुपतये स्वाहा । रुद्राय पशुपतय इदं न मम ॥	om namo rudrāya paśupataye svāhā   rudrāya paśupataya idam na mama

Now “tarpanam” section of Mahaganapathi homam manual can be skipped. The “suddhaanna bali” section can be re-used by substituting the mantra with the following.

ॐ पार्षदेभ्यो नमः । बलिं समर्पयामि ।	om pārṣadebhyo namaḥ   baliṁ samarpayāmi
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The section on “vasordhaaraa” is repeated as is. The section on “poornaahuti” is repeated by substituting the mantras in the first box with the following.

ॐ पूर्णाहुतिमुत्तमां जुहोति । सर्वं वै पूर्णाहुतिः । सर्वमेवाप्नोति । अथो इयं वै पूर्णाहुतिः । अस्यामेव प्रतितिष्ठति ।	om pūrṇāhutiṁuttamāṁ juhoti   sarvaṁ vai pūrṇāhutiḥ   sarvamevāpnōti   atho iyaṁ vai pūrṇāhutiḥ   asyāmeva pratitiṣṭhati
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<sup>2</sup> See footnote 1 for “Ratri sooktam”. Same thing applies.

ॐ ऐं ह्रीं क्लीं चामुण्डायै विच्चे वौषट् ॥

om aim hrīm klīm cāmuṇḍāyai vicce vauṣaṭ | |

The mantra in the second box may be read or skipped to save time. The procedure in the remaining sections is the same, but there are two modifications. In the section on “udvaasanaa”, the mantra in the first box calls Mahaganapathi back from fire and idol. We have to do that. In addition, we also have to call Chandi back from fire and idol with the following.

अस्मान्मूर्तेश्च अग्नेश्च श्री चण्डिकादेवीं यथास्थानं प्रतिष्ठापयामि ।

asmānmūrteśca agneśca śrī caṇḍikādevīm yathāsthānam pratiṣṭhāpayāmi |

In the section on “conclusion”, the mantra in the *second* box needs to be changed to the following.

अनेन दिव्य मंगळ होमेन भगवती सर्वात्मिका श्री चण्डिकादेवी प्रीयताम् । ॐ तत्सत् । सर्वम् श्री कृष्णार्पणमस्तु । ॐ शान्तिः शान्तिः

शान्तिः ।

anena divya maṅgaḷa homena bhagavatī sarvātmikā śrī caṇḍikādevī prīyatām | om tatsat | sarvam śrī kṛṣṇārpaṇamastu | om śāntiḥ śāntiḥ śāntiḥ |