

Mantra procedure when a woman seeks a good husband.

Please note that the first few pages are more on mantras and how they will work for you and then the later pages is the 40 day mantra procedure and finally a simple D.I.Y puja and havan to end the 40 day mantra discipline.

Before we even commence with this article on these mantras procedure and before one can be successful, one has to be very positive and clear minded about one's goal in this disciple and about this very powerful way of prayer. Lord Krsna says in the Bhagavad Gita that the mind can be one's best friend or one's worst enemy. Now which one do you choose? The reason why many don't procure the positive outcome of their prayers can be variegated but there are some reasons viz, not being positive, expecting miracles etc. Also karma and fate contributes largely because if something is meant for you then you will receive it no matter what. This Mantra procedure just speeds things up in your life.

The shortcut to anything you want in life is to BE AND FEEL HAPPY - preferably all the time. It is the fastest way to get anything you want quickly. If you are going to start this 40 day program with negativity then it's pointless moving forward. Your mindset has to change. For every negative thought you have it comes back and makes it worse for you. Remember what you think about becomes reality. Choose your thoughts carefully.

The question is how much you want, what you want? With that out of the way now let's get into this mantra prayer procedure provided below.

40 seems to be a very popular number with respect to fasts, and is a recurrent number in many religious scriptures, for example 40 shlokas in Hanuman Chalisa and the other Chalisa's, Jesus went into the wilderness for 40 days, Mohammed got his visions in 40 days, etc. In the Vedic tradition 40 days is the general standard length for a concentration mantra discipline procedure.

[Www.dipika.org.za](http://www.dipika.org.za) previously released an article named "Is there any significance, or proof, of a "40 day" fast or period of observance in the Vedic culture?". Kindly Ctrl-click (**HERE**) to read this article on DIPIKA.

The chanting of mantra's allows the chakras in ones body to "switch on" safely and to operate at a higher "wattage". When one chants Sanskrit mantras one increases the ability of the chakras to hold a spiritual charge. It is as if a 25-watt bulb has been enabled to hold 50 watts, then 100 watts, then 500 watts and then 1000 watts. Mantra power derives not from any particular meaning that their syllables convey, but from the vibrational effect they create when they are pronounced repeatedly.

The vibrations produced by chanting mantras will begin to alter our inner body condition, both physically and spiritually, and to break down negative energy patterns stored in the subtle body. When we work with mantras we are working with energy, and energy is never lost. It will manifest in some way or the other. The energy itself will work in a certain, specific way. Your intention will add focus and power to the practice. A human body consists of approximately 65% water and when one chants these mantras properly and with faith, one is actually increasing the vibrational energy (physically and aurically) in one's body.

Spiritual energy obeys laws just as physical energy does, and we know that the energy is never lost. So rest assured that your efforts are never in vain. By following your mantra discipline, you have set hidden forces into motion that will produce a positive result somewhere along the line.

What is the proper procedure for this discipline and when do I commence?

*** It is very important is to STATE YOUR INTENTION (you may write it down on a piece of paper) very clearly otherwise this mantra procedure will attract unsatisfactory results and this will only be sending out mixed signals to the Universe. Kindly stick with this daily, don't chop and change your intention/s.

When to commence the mantra procedure this year.

*** Kindly email info@dipika.org.za or your family/local priest for the starting dates for this mantra procedure ***

The 40 day discipline: A discipline of 40 days is the time given for practicing mantras in our eastern texts. Our great sages taught this process way before Noah and company walked this planet.

Place: In addition to chanting your mantras as often as possible, you should set a specific place where you will practice your spiritual discipline twice, every day.

Time of day: Set your mantra procedure at the same time every day – if possible. It is recommended that you perform your practice in the morning upon rising and in the evening before sleeping.

Completing the Practice: If you are in the midst of your discipline and the telephone rings, do not answer it. Better yet before you begin, switch off your cell phone or home phone. You should strive to complete your daily disciplines without interruptions for maximum positive results.

Prayer beads, mala, or rosary: If you wish you can select a rosary/ mala or a clicker for your mantra practice. Neem mala beads is the safest bet if you choose to use rosary beads. Kindly make sure you keep it in a safe and clean place until you have completed the mantra discipline.

Religious and personal Pictures: Some may like to include a picture or murti of a Deity or some other religious picture that is dear to them, next to their written mantra or the place where they meditate. This is quite fine.

On which mantra: This is according to the desire and wish you have. A mantra that you chant for one complete mala every day for 40 days. This qualifies as spiritual discipline in the classical sense. But as with anything in life, the more effort and concentration you apply, the more dramatic may be the results you procure. This is why all disciplines are performed twice daily once in the morning and once in the evening. If you so desire to further the mantra discipline's, intensity then increase the number of repetitions per sitting like chant 3, 5 or 10 malas twice per day.

DO NOTE: Sanskrit (Deva-nagiri) is primarily an energy-based language rather than a meaning based one.

Extra notes: For ladies even if you are in your menstrual cycle, kindly continue with the mantra procedure.

www.dipika.org.za has released an article named "Hinduism's views on Menstruation". Kindly Ctrl-click (**HERE**) to read this article on DIPIKA.

Once you commence the chanting of the mantra/s, do expect consequences for your efforts. Some of the consequences can be tensions that may begin to increase or decrease; this is the result of clearing out of negative energies. Please keep in mind you have placed yourself in a situation where spiritual forces are at work. EXPECT THE UNEXPECTED – and trust it. As negative energy patterns pass from your body and your mind, you may experience them momentarily as they depart – all depending on your past karmic deeds.

You may find there is a sudden obstacle to your mantra discipline. Probably at least once during your discipline, something will arise that will make it difficult to complete your discipline. Some event, problem, or circumstances will seem to be the cause for you to miss or stop altogether (unless there is a death of a very close family member). If at all possible, press on and complete the discipline. Try not to miss a day. These are just tests that you must pass. When we practice mantras we are changing the nature of certain internal and usually crystallized energy clusters. They have become a part of your subconscious mind.

So once again briefly this is what you need to do.

Have a bath, and then proceed to your designated place for the prayer. Then light an incense, etc. Try to be seated at this place daily around the same time to do all your prayers in the morning and evening. Relax breathe in and out (for about 10 times). This is done to centre yourself and making it easier to concentrate on the chanting that follows. On the first day state your intention and write it down on a piece of paper and leave it at your prayer place where you can see it daily. Kindly ask Lord Ganesh and Mother Saraswati to guide you as you are chanting the mantra/s.

Now you are going to commence the 40 day discipline of “when a woman seeks a good husband.” which is stagnating you from progressing in your life.

When a woman seeks a good husband: - From a Vedic perspective, contemporary women must ask, “Where can I find a man who will honour me and respect my power, who will use my energy honestly and unselfishly without anger or resentment?” You can use this mantra for empowering you to find such a man...

Sat Pateem Dehee Parameshwara

(saht pah-teem day-hee pah-rahm-esh-wah-rah)

(“Please give to me a man of truth who embodies the perfect masculine attributes.”)

Chant this mantra 108 times for 40 days in the morning daily at the same time and 108 times in the evening at the same time. During the day chant as many times silently or a bit loud depending on circumstances.

If you like you can chant 3-5 rounds of malas if you have the time in the morning and evening. I would recommend that the mantra be chanted a bit loud, hear to it chanted by yourself. You can chant silently should you desire so. After you finish bow (your forehead touching the ground), thank God and then leave. You can chant this mantra many times during the day. The more you chant with faith the quicker and productive the results and thus quicker the results you desire. Even if you are driving, cooking, bathing etc let the mantra be chanted.

A common question will be asked in this period must I stop eating meat and engaging in sexual intercourse. Well there is no hard and fast rules about this matter. I personally feel that if you wish to give up any foodstuff, etc for the duration of the discipline it will enhance the experience and positive results -

as long as you stick to your intent for e.g. - if you wish to give up red meat for the discipline - one should not change one's mind once one commences.

On the 40th day I advise for completion of the 40 day discipline a simple D.I.Y. puja + havan with the mantra provided above be chanted to complete the 40 days.

Provided below is a very simple D.I.Y. puja proper. One will say hmmm, this is very easy and will it work, aren't I supposed to be engaging the services of a priest, etc. The whole idea about creating DIPIKA is to make my fellow humans self sufficient, and only be dependent on is the Supreme Lord Himself. Whether one performs an elaborate prayer or a simple prayer all that really matters is the faith that one contributes to that prayer. Another point to note is that many who seek my help and advice, are generally financially distraught, hence I am making everything simple and very cost effective.

On the 40th day of the mantra discipline, the devotee must first bathe and wear fresh clean clothes (white is always a safe colour), thereafter proceed to your prayer place. Have all the requirements for the Puja and the havan arranged beforehand on a tray.

For the Puja proper:

On your tray you should have the following: 1 large tray (to place all your puja items on that tray), 1 large rectangular tray, 1 banana leaf the size of your rectangular tray, 1 small Ganesh murti/picture, a laminated picture of Lord Vishnu picture, small bowl of sweet rice (use the same bowl for the havan), a small lota/chumbu/cup add water with a small spoon, 5 incense sticks, one incense holder, 2 blocks of camphor, 1 box matches, a small clay lamp which should be placed on a saucer, 10 betel leaves, 10 round betel nuts, 200g white rice, small bowl of flower petals, 1 small hand towel, make one Kusha ring with kusha grass, 50g chandan powder (on a saucer and add water to make a paste). On a saucer place a small clay lamp and add some ghee and a wick).

Place tray on the floor, and then place the banana leaf on top of the rectangular tray - (this is your bedi), place on the banana leaf the Lord Ganesh Murti. Place the clay lamp which is on a saucer (and which has the ghee and wick) next to Lord Ganesh, and on the lamp's right hand side place Lord Vishnu's picture. Now sit facing East or North. Pour a little water into your hand from your small lota and sip it three times chanting "Om Vishnu" (Wash your hands after each Om Vishnu chant). Now wipe your hands. Anoint your third eye (the place between your eyebrows) with a chandan dot, place your kusha ring on your ring finger of your right hand.

Next take 1 betel leaf, on top of that betel leaf add some red flower petals and some rice and say in English “O Supreme Lord on this day (state the English day, English month (like January) and place (like Durban) where you performing this prayer, I (state your name and surname) am performing my (state what puja you doing) Prayers. (Do note if you prefer having the correct Vedic names for the above then you have to consult your pundit). Leave the betel leaf, flower petals and rice on the banana leaf by Lord Ganesh.

GANESH PUJA: Take 1 betel leaf, on top of that betel leaf place 1 betel nut, few grains of rice and few flower petals and pray to Shree Ganeshji chanting his mantra...

“Om ganapati devata aa-vaa-hayaa-mee sthaapa-yamee, Om ganapataye namah”

And then place the betel leaf (and its ingredients) on the banana in front of Lord Ganesh's murti/picture. Do note the tip of the betel leaf should be facing you. Now offer Lord Ganesha 4 drops of water, chandan dot, sprinkle rice and then flower petals, offer one stick of incense (turn the incense around the murti/picture 7 times in a clockwise direction, and place in the incense holder, next offer the clay lamp on a saucer (which has a small piece of camphor in it, light it) and turn the lamp around the murti/picture 7 times in a clockwise direction, offer a spoon of sweet rice on the betel leaf and then place a betel leaf with a betel-nut next to Lord Ganesh's betel leaf and then finally offer the clay lamp (7 times around the murti) to end.

NAVAGRAHA PUJA: Then take another betel leaf, on top of that betel leaf place 1 betel nut, few grains of rice and few flower petals and pray to 9 Planets chanting their mantra...

“Om Aim Hreem Kleem Navagraha devata namah aa-vaa-hayaa-mee sthaapa-yamee, Om Navagraha devata-ye namah”,

And then place the betel leaf (and its ingredients) on the banana leaf next to Lord Ganesh. Do note the tip of the betel leaf should be facing you. Now offer the Navagraha's 4 drops of water, chandan dot, sprinkle rice and then flower petals, offer one stick of incense (turn the incense around the lamp 7 times in a clockwise direction, and place in the incense holder, next offer the clay lamp on a saucer (which has a small piece of camphor in it, light it) and turn the lamp around the Navagraha's Betel leaf 7 times in a clockwise direction, offer a spoon of sweet rice on the betel leaf and then place a betel leaf with a betel-nut next to the Navagraha's's betel leaf and then finally offer the clay lamp (7 times around the murti) to end.

Light the wick of the clay lamp which is on a saucer (and which has the ghee and wick). Once lit pray to Mother Lakshmi for Her blessings for your puja.

LAKSHMI PUJA: Then take another betel leaf, on top of that betel leaf place 1 betel nut, few grains of rice and few flower petals and pray to Mother Lakshmi chanting Her mantra.

“Om Shreeng mahaa lakshma-yai namah aa-vaa-hayaa-mee sthaapa-yamee,
Om Shree Lakshmi devi-yai namah”,

And then place the betel leaf (and its ingredients) on the banana leaf in front of Lord Vishnu's picture. Do note the tip of the betel leaf should be facing you. Light the clay lamp now. Then offer Mother Lakshmi 4 drops of water, chandan dot, sprinkle rice and then flower petals, offer one stick of incense (turn the incense around the lamp 7 times in a clockwise direction, and place in the incense holder, next offer the clay lamp on a saucer (which has a small piece of camphor in it, light it) and turn the lamp around the lamp 7 times in a clockwise direction, offer a spoon of sweet rice on the betel leaf and then place a betel leaf with a betel-nut next to Mother Lakshmi's betel leaf and then finally offer the clay lamp (7 times around the murti) to end.

VISHNU PUJA: Then take another betel leaf, on top of that betel leaf place 1 betel nut, few grains of rice and few flower petals and pray to Lord Vishnu chanting His mantra...

“Om Vishnu bhagavaan aa-vaa-hayaa-mee sthaapa-yamee, Om Vish-nave
namah”,

And then place the betel leaf (and its ingredients) on the banana leaf in front of Lord Vishnu's picture. Do note the tip of the betel leaf should be facing you. Now offer Lord Vishnu 4 drops of water, chandan dot, sprinkle rice and then flower petals, offer one stick of incense (turn the incense around the murti/picture 7 times in a clockwise direction, and place in the incense holder, next offer the clay lamp on a saucer (which has a small piece of camphor in it, light it) and turn the lamp around the murti/picture 7 times in a clockwise direction, offer a spoon of sweet rice on the betel leaf and then place a betel leaf with a betel-nut next to Lord Vishnu's betel leaf and then finally offer the clay lamp (7 times around the murti) to end. The havan proper now commences.

The Havan: This havan is a very simple yet extremely powerful havan. This havan is performed on the last day of the mantra discipline. After having a bath, wear clean clothes and proceed to the puja place.

On a tray you should have the following: One packet havan wood; 100g Navadhan (9 grains), 100g wheat (Hindi-Gehu//Tamil-Godhumai), 100g Guggal (a brown-ish resin), 100g Gur/Jaggery, 100g of Lobhan (Samarani), 100g Til; 100g Barley (Jau) grains, a medium size bowl for the havan samaghree ingredients, 100g ghee in a small bowl with a Table spoon, 3 pieces of Sandalwood sticks.

The Havan kund should be place on a metal rectangular tray. Place 4 equal length Kusha (Kush grass/Darbha grass) on the outside of the four sides of the kund, add about 3 hands-full of clean sand in the havan kund (this is done so that the ghee wouldn't leak from the Kund), place the wood neatly in the kund. On top of the wood sprinkle some red sindhur powder.

Now in your samaghree bowl add the remaining white rice (that you have from the puja), the Navadhan, wheat, Til, 1 Tsp of sweet rice, Guggal, Gur, barley, Lobhan, 2 Tsp's of ghee. Mix the ingredients well. This is your Havan samaghree, I would advise to refrain from adding the ready made (store-bought) havan samaghree as these days that samaghree is just powder and mass produced.

Place a camphor tablet on a table spoon and (light and) kindle the camphor tablet and place in the havan kund while you chant "Om Bhoor Bhuvah Swaahaa", repeat twice more times i.e. two more camphor tablets.

When the fire is nicely alight, put your two palms together and pray to Agni-deva inviting Agni-deva to enter into the kund and kindly accept the grains that you will be offering shortly, chanting... "Om Agni-devata aa-vaa-hayaa-mee sthaapa-yamee, Om Agni-deva namah".

Now offer one stick of incense (turn the incense around the fire 7 times in a clockwise direction, and place in the fire, next offer the clay lamp on a saucer (which has a small piece of camphor in it, light it) and turn the lamp around the fire 7 times in a clockwise direction, offer a spoon of sweet rice on the betel leaf into the fire, offer some flower petals into the fire and then finally offer the clay lamp (7 times around the fire) to end.

Next sprinkle, water around the havan kund 3 times in a clockwise direction.

Take 3 pieces of Sandalwood sticks, dip the three sticks in the ghee, and then offer one stick into the fire while chanting “Om Bhoor swaahaa”, the second stick with the mantra “Om bhuvah swaahaa” and the third and final stick with the mantra “Om svah swaahaa”.

Place the havan samaghree bowl in front of you. Do remember that at every swaahaa offer samaghree and/or ghee. Now you can commence with the Havan proper.

Chant: Om ganapataye swaahaa x 1

Om agnaye swaahaa x 1

Om somaya swaahaa x 1

Om praja-pata-ye swaahaa x 1

Om indraya swaahaa x 1

Om bhuh swaahaa x 1

Om bhoovah swaahaa x 1

Om svah swaahaa x 1

Om bhoor bhuvah svah swaahaa x 1

Om Sooryaaya swaahaa x 3

Om Chandraaya swaahaa x 3

Om Bhaumaaya swaahaa x 3

Om Budhaaya swaahaa x 3

Om Guruve swaahaa x 3

Om Shukraaya swaahaa x 3

Om Shanaish-charaaya swaahaa x 3

Om Raahave swaahaa x 3

Om Ketve swaahaa x 3

Om aim hreem kleem chaamun-daayai vich-chai swaahaa x 3

Om trayam bakkam yajaa-mahe sugan-dhim pushti-varadhanam urvaa-rookamiva bandha-naam mrityor mooksheeya maamritaata swaahaa x 11

Om Hanumate swaahaa x 1

Om Shreem Mahaa-lakshmi-yai swaahaa X 1

Om Vishnave swaahaa X 1

Sat Pateem Dehee Parameshwara swaahaa 108 times

Sprinkle water around the havan kund three times in a clockwise direction.

Offer samaghree 9 times with the Maha Mantra “Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare” to atone for any mistakes committed during the havan.

Lastly - the final offerings (Purna-Ahuti):- Place the remaining betel leaves on a tray and on that betel leaves place the balance of the samaghree on top of the leaves, on top of this place the rest of the betel nuts, some ghee and chant the following mantra

“Om sarvam vai poornam swaahaa”

And place this in the middle of the fire. Offer the rest of the ghee into the fire.

Shanti Paath Mantras:- Put your two palms together in the Namaste position... and chant...

Om Dyauh Shanti
Ranta-riksha Gwam Shanti
Prithvi Shanti Rapah Shanti
Rosha-dhayah Shanti
Vanas Patayah Shanti
Vishva Devah Shanti
Brahma Shanti Sarva Gwam Shanti
Shanti Reva Shanti Sama Shanti Redhi
Om Shanti Shanti Shanti Om

Now take the 4 kusha grass around the Kund and your kusha grass ring and mix with the final remains of the ghee in the ghee bowl and offer into the fire. Once this is complete, kindly request Lord Ganesha, the Nine Planets, Mother Lakshmi and Lord Vishnu and the rest of the Devi's and Devas to forgive you for any shortcoming committed while you performed the puja and havan and then request them to kindly return to their divine abodes, and chant the Maha Mantra (above) once to end. Bow down to the bedi and havan kund.

A word of note: The puja items used in the puja above, add that into the havan kund and make sure everything is fully burnt and I would advise instead of disposing the remains into a local river, you should bury the burnt samaghree in the 4 corners of your yard. This is DIPIKA'S stance on taking care of Mother Earth.

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