

NEW AGE PUROHIT DARPAN

আধুনিক পুরোহিত দর্পণ

BOOK 4

KALI PUJA

কালী পূজা



Purohit (priests)

Kanai L. Mukherjee – Bibhas Bandyopadhyay

General Editor

Aloka Chakravarty – Arunkanti Banerjee

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DEDICATION

This book is dedicated to
The Children of Bengali Immigrants
The proud bearers of Indian heritage

FOREWORD

Through many thousands of years of sustained Vedic culture, Hindus focused on their spiritual approach through unique worship (puja) rituals. The priests learnt and chanted the prayers in Sanskrit, the ancient language of India, through *shruti* and *smriti* (hear and remember). When Sanskrit was replaced by other languages in course of time, the meaning of the chants got lost. Yet the hum continued to bridge the individual's soul with its Creator. It did not bother the devotees for being ignorant of the meaning of those chants as their deep faith filled the void. Thus a single syllable "Om" could realize the presence of the Unknown, the *ekakshar* (একাক্ষর) within us. Today the magical effect of *jap* (repetitive chanting) became a part of worship for all religions. Truly enough, the finest things of life have no language – love, kindness, compassion.

With the spread of Hinduism over the globe, the world is now inquisitive to know the meaning of those Vedic chants which we hear during puja rituals. Our children should not feel shy to explain to the world the thought behind those rituals howsoever it may look strange and repulsive. History records India's great contribution in shaping World Civilization through ages and our coming generation has the responsibility to carry that torch.

It is so very satisfying to see that the Association of Grandparents of Indian Immigrants has taken the heavy responsibility to explain the rituals followed in Purohit Darpan. They notonly transliterated the mantras but touched on their history, significance and inner meaning of these in an understandable global language, English. It is highly commendable.

I pray to Lord Almighty for its success.

Budha Deb Bhattacharaya
Chief Priest of Kali Mandir
Washington, D.C., USA

VOICE OF NEW GENERATION

As a child of Indian immigrants growing up in the United States, I had never considered myself to be particularly religious. I identified myself as a Hindu by default simply because of my family ties. However, I never felt comfortable expressing this openly to my friends and classmates. As one of very few non-white, non-Christian students in my school, my main goal was simply to fit in and feel as if I were the same as everyone else. While my father taught me some simple prayers to recite each morning and evening, I shied away from performing this ritual when classmates visited my home for dinner – I did not want them to see me as different, and so I would try to hide this part of myself. The experience simply made me uneasy.

Despite the fact that my late father was a Maharashtrian Brahmin – a community known for its deep faith in the Hindu religion – and my mother the daughter of a Bengali priest, my family never forced Hinduism on me in any great way. At most, I enjoyed the comics of Indian folk stories, as well as the videos produced by my grandfather that brought these stories to life. However, these stories served mainly as entertainment for me and I did not seek any deeper meaning. Indeed, while my family would attend temple functions and pujas, I was never sent to “Sunday School” nor forced to learn Indian languages. In fact, I did not receive the so-called “Sacred Thread” in the Upanayan ceremony at the age most Brahmin boys do. And so I proceeded through life without giving it much thought. While I would now celebrate the opportunity to expose others to my culture, at the time I had no such desire.

However, when I was in ninth grade, my father was suddenly and unexpectedly diagnosed with malignant lung cancer. Over time, we learned he was beyond any medical treatment. Perhaps feeling a sense of spiritual duty before his passing, he made it priority only weeks before his death to arrange and perform the sacred thread ceremony for my brother and myself. He approached my grandfather, the author of this book, to assist with this process. Thus my brother and I received

our sacred threads in a small, rushed ceremony. My father died only weeks later.

While I was then officially inducted into the Brahmin fold, I still did not feel any specific change or desire to learn more about what had just happened. If anything, I was simply angry at everything that had happened; the seemingly unfair nature of my father's passing. I still did not wear my sacred thread, for fear of seeming different from those around me. I continued to live as a typical suburban American child among my friends – this was my culture.

However, as I grew older and reflected on my past, I became increasingly curious about the purpose of that ceremony, and why my father had wanted it done so badly even though he had never pushed for it during the traditionally practiced time of adolescence. I hoped to find peace with the difficult events that transpired – a way to come to terms with the past. At the same time, I grew increasingly interested in the religious practice of my grandfather whom so many people in the community respected. And perhaps most importantly, I began to ask him questions – many, many questions.

Spending long rides in the car with both of my grandparents, I would continually inquire about their past. These incredible individuals led multifaceted lives as both academics and as religious leaders in their community. Through these conversations, my thirst to learn more about my culture heightened exponentially. Once in college, I took a class on Indian mythology, but that still did not satisfy my desire to learn more about cultural practices, and more importantly the reasons for their existence and the origins of the ideas. I discovered a deep-seated desire to connect the philosophical underpinnings of Hinduism with the practiced rituals. Over time, I realized that when I was young I could not develop an interest in the practices because I did not understand their significance. With the benefit of some small degree of emotional, intellectual, and spiritual maturity, I then found myself to be quite fascinated with the philosophy and associated ceremonies. While I still take part in an academic and professional community where religion is a personal choice, I am now proud to share with my friends and

colleagues the cultural background I possess and explain the underpinnings as much as I am able. Unfortunately, my own knowledge is limited, as are the resources available on the Internet – and so my inquiries of my grandfather continue. Every chance an opportunity presents itself; I spend time with him to learn as much as I can about my past, my culture, and where I come from.

Sadly, I realize these opportunities will not last forever. For that reason I am grateful for his incredible commitment to produce this work. Never before has such a tremendous volume been constructed to explore the most important rituals in Hindu (or at least Bengali) culture. The line-by-line explanations, as well as the additional historical and philosophical context, offer an incredibly rich analysis of the ceremonies. I look forward with great anticipation to reading his entire works – in particular that on the Upanayan, which planted the original seed of curiosity – and I hope that you too will share in my admiration of my grandfather for this great feat.

September 12, 2012

Ashoke Khanwalkar
Grandson of the Priest



PREFACE

A series of ten books are compiled for Bengali immigrants with the goal of explaining the history, significance, and meaning of the mantras used in common Hindu *puja* rituals. A book like this is desperately needed as both the language used in the rituals, Sanskrit, and the script in which the rituals are transcribed, Bengali, are often foreign to immigrants and their children.

Unlike Hindu children growing up in India, children of Hindu origin growing up in the West are constantly challenged by their neighbors, peers, friends, and teachers to explain the basis of Hindu faith and belief. This problem I never faced when I was growing up in India in the 1920s. Hindu rituals had always been a part of life, no questions asked. Thus, I strongly feel I should share my thoughts with my beloved grandchildren who are growing up outside India, and more widely with all Bengali immigrants facing these challenges.

Priesthood was our family trade. I learned all the rituals from my father, and started to perform *puja* rituals soon after receiving my sacred thread (*Upanayan*) at the age of twelve. But, like many other professional priests, I had no knowledge of Sanskrit, the language of Hindu *puja* rituals. We were trained to hear and remember (*sruti* and *smriti*) and stay away from explaining. In addition, my childhood days were spent under British rule when Sanskrit scholars remained obscure and learning Sanskrit was not considered progressive. So I studied science and technology for a better future. Yet, the spirit of my ancestors never left me, and I would perform *pujas* upon request from time to time. The community was satisfied to simply watch the Hindu rituals with devotion.

However, Hindus of the twenty-first century are not satisfied with this. They demand explanations of the rituals they inherited. My grandchildren are among them, and they regularly asked both me and my late wife, Dr. Bibha Mukherjee, about the details of Vedic traditions. Rather than just mindlessly performing rituals, they want to understand the underlying meaning of their actions. I was overwhelmed by their enthusiasm. This book is the outcome of that call.

Spirituality has many facets that accept the natural diversity of the human mind. Now I am eighty- seven years old. I am not worried whether my grandchildren are believers, nonbelievers, agnostics, or atheists. But I feel immensely satisfied telling them my own story of how I came to depend on my Invisible Caretaker who was always beside me when I needed Him.

I am thankful to the world community of open-minded spiritual seekers, Hindus and non-Hindus, who promoted this humble endeavor of mutual understanding. I have no words to express my gratitude for my coauthors and reviewers whose constant support made it possible to turn my dream into reality. In my advanced age and poor state of health, I could not correct the mistakes that I see in the final product. I am sure these will be fixed eventually by future generations. My soul will rest in peace if I see that this book enlightens the mind, promotes respect and brings solace to those who seek divine blessing.

October 4, 2013

(মহালয়া, আশ্বিন ১৭, ১৪২০)

Kanai L. Mukherjee

The chief priest

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PART 1

KALI PUJA (Dakṣhina Kalika) INTRODUCTION

Bibhas Bandyopadhyay

Kali is the Hindu goddess symbolizes epitome of “Shakti”, the power. The word “Kali” comes from “*kal*”, which means time, death and Lord Shiva (Mohakal). “*Kali*” means “the black”.

When all colors are mixed together, at the end it produces the black one, which is completely dark and unknowable. “Kala” means time and “I” means cause. Lord Shiva is the Kala and his wife Kali represents cause in a time and beyond time. Her image is a source of spiritual consciousness.

According to the legend, long time ago evils disturbed the peace in heaven. All the gods with their powers were unable to win the battle against them. Gods went in the Himalayas, the holy mountains, the home of Lord Shiva and Durga for help. For protection, Goddess Kali was born from the forehead of the goddess “Shakti”, the Durga.

With Dakaini and Jogini two female escorts Goddess Kali went her way to end the war by destroying all the evils.

Kali with enormous power slaughtered the demons, made a garland for Her neck with their heads. In that rampage of killing, she lost Her control and started killing anyone who came across Her way.

Everybody started running away with fear including the gods.

Once again Lord Shiva was asked for help. Looking at the endless slaughter of goddess Kali, Lord Shiva lay himself down in Her path. When Goddess unknowingly stepped on Her consort’s chest she regained her senses, stuck her tongue out with astonishment and put an end to her homicidal rampage.

The image of Goddess Kali shows her in very dark color, in freighting mood standing with one foot on Lord Shiva’s chest. She has four hands. In one hand she holds dagger, in second hand she is holding a severed head of a devil and other two hands significations are

protection and blessings to all devotees. She also has a garland of human heads (demons) on her neck representing her power against evil.

Kali Puja celebration is usually held on first new moon day (Amavasya) of fall season October / November (Bengali month “Kartik”) every year with intense invocation and prayers done in late evening hours on that day. In established temples all over the world, Kali puja is being held on daily basis in an abridged fashion. An elaborate Puja of Goddess Kali usually being performed in the same temple on annual basis on special day also.

Devotes worship Goddess Kali to ask blessings, for protection, peace, health, wealth and fulfillments of their dreams. She is honored by all as Universal Mother “Ma Kali”.

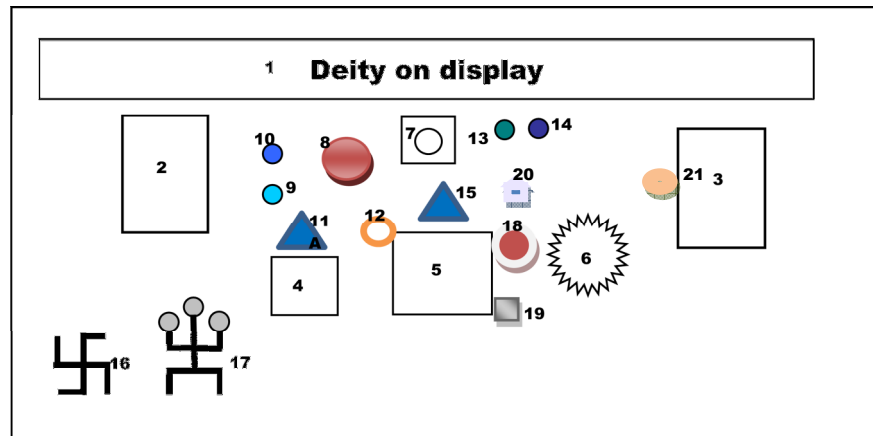
Worshippers of Ma Kali also seek spiritual prosperity and self-realization.

Puja Lay out

Before starting the puja arrange the puja materials in the puja place. Following diagram may help. Searching for the materials when the priest calls for it interrupts the smooth flow of the puja process. In this distraction, the purpose of the puja gets lost. Hence, go over the entire script and check whether all materials will be available when called for.

(Note: This elaborate list is modified according to ability. Your thought is more important than your materials. If nothing else, do the puja with a glass of water and imagine the rest of the offerings.)

(Note: This elaborate list is modified according to ability. Your thought is more important than your materials. If nothing else, do the puja with a glass of water and imagine the rest of the offerings.)



1. Goddess Kali on the dais
2. Offerings on display
3. Offerings on display
4. Seat for Tantradharak (assistant to priest or devotee)
5. Priest's *asan* (seat)- a small patterned rug
6. Havan arrangement
7. Holy pitcher or *Ghat*: a pitcher filled with water placed on a bit of soil that symbolizes elements of life. Five types of grains (rice, wheat, barley, *mashkalai* or black lentils, black sesame) are scattered on the top of the earth (*panchsashya*). If five grains are not available, use rice. Five colored powders are sprinkled over the earth (*yantra* or pattern is recommended). Vermilion powder is mixed with a little oil to create a paste that is used to create the design on the pot—the *swastika* (14) or *Vastupurush* (King of Earth, 15). Five leaves of fruit bearing tree (mango recommended) are inserted around the neck of the pot, and a fruit (usually a coconut) is placed on the opening of the pot (see picture on page 00). Put a garland over the pitcher. Use four sticks to mark the corners of a rectangle around the pitcher (you can use clay or Play-doh to keep the sticks upright). Wrap a red thread around the tops of the sticks to create a rectangle.
8. Lamp stand, incense (*dhupbati*) stand. In ancient times, the lamp was needed to see the diety. Literally, the incense provided a sweet-smelling fragrance.

9. *Mashabhaktabali* (yogurt) with few grains of *mashkalai* (black lentil).
10. *Madhuparka* (milk, yogurt, ghee, sugar and honey), a sweet offering.
11. Spare kosha and kushi for devotees
12. Puja bell: Heralds the progress of puja
13. Offerings – First glass of water.
14. Second glass of water.
15. Priest's water vessel (*kosha-kushi*) – the water in this vessel is used for offering.
16. Swastika design.
17. Chediraj (Kig of earth).
18. *Pushpa patra* – plate for holding flowers. Also contains: sandalwood paste (for fragrance), *durba* (a special grass with three leaves that represents nature), *haritaki* (seed) or *supari* (betel nut) (represents the growth of success), red thread (tied around wrists after puja for protection), *mashkalai* (black lentil, offering to spirits), wet rice and black *til*.
19. Paper towels for priest (hand drying and spills).
20. Jalasankha (water-conch)
21. Tamrapatra: Plate to make offerings of water, rice, flower etc.

Keep a stock of one jug of spring water or clean water in a *kamandalu* (pitcher with spout). As we use these items during the puja, we will try to explain the significance of these items and their symbolism.

List of requirements

ফর্দমালা

(*Phardamala*)

It is important to keep in mind that all the materials needed in a traditional Saraswati Puja may not be available and may not be necessary. With the change in time and place do your very best and seek Her pardon for the shortcomings. The most important ingredient is the heart and sincerity to worship the Goddess of knowledge, Saraswati.

A picture of Goddess Saraswati helps to bring the mood and imagination. Remember the basic object of Hindu puja, “God is with us and we will try to respect Her with all our senses and heart-felt devotion.”

Picture of Saraswati,
Bottle of spring water,
Puja utensils
 Pradeep,
 kosha-kushi,
 tamrapatra – for discarding the puja offerings,
White mustard,
Mashkalai (black lentil),
Vermilion powder,
Colored powder (5 kinds),
Five whole grains (panchasashya, 5 kinds – paddy, mustard – white, black, black lentil, til, barley, wheat etc.),
Honey,
Sacred thread,
Ring and a silver coin (asan),
Betel nut, haritaki,
Pen,
Inkpot,
Pitcher (ghat),
Pitcher at the door with plants and garland decoration (welcome decoration),
Lamp,
Dhoop batti and stand,
Tripod and water conch,
Leaves of some fruit tree (mango branch with five leaves are traditional – you can choose leaves that look like mango but do not forget to include a branch of a fruitbearing tree),
Bhojya (raw vegetables (5), rice, dal, ghee, spice and salt),
Sweet,
Sugar,

Milk,
Yogurt,
Tirkathi,
Mirror,
Camphor,
Two small bowls (to keep yogurt for mashabhaktabali and madhuparka),
A new red cloth for the pitcher,
New sari (if one can afford),
Bettle leaf and panmasala,
Arragement for arati (panchapradeep, dhup, small cloth or gamca, camar or fan, flower, water conch).
If Havan is planned, you need sticks, ghee, havan pot and glass with rice and supari (purnapatra).

More detail list is available in the addendum



PART 2

SHRI SHRI KALI PUJA শ্রীশ্রীকালী পূজা BASIC PUJA PROCEDURES সাধারণ পূজা পদ্ধতি *Sadharan Puja Paddhati*

All puja rituals start with selected basic invocation prayers, usually grouped under Sadharan Puja Padhdhati (সাধারণ পূজা পদ্ধতি). The text presented here is rather elaborate which can be abridged according to the convenience of the priest/devotee. The bottom line is that the Principal Puja (*pradhan puja*) should be preceded by self purification, purification of environment, removal of ill spirits, and oblations to other Gods and Goddesses influencing our lives in many ways. This section will be repeated in all puja rituals. The repetition is deliberately done in order to keep all procedures at one place without losing the track. We apologize for the repeat.

Preparation of the priest

If the priest is performing the puja, a few things need to be noted.

The process of priest's entrance is described earlier. Follow it devotedly. The priest may start the worship after completing his own process of doing Sandhya and Narayana puja. These are his daily activities. He may choose to do his preliminary preparations in his own way. These have been described later.

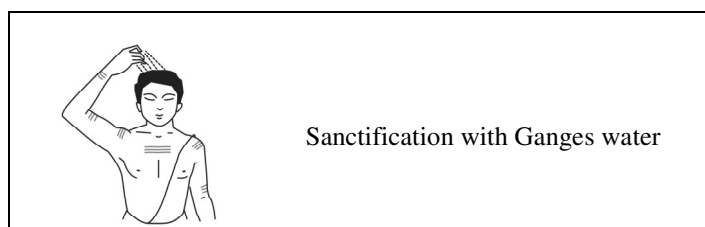
After completing his rituals he will call for the host/devotee to join. The host may be joined by his wife who will attend the puja at her convenience but must be present in the beginning and at the end.

Preparation of the Prayer

The person doing puja (priest or host) should take bath in the morning (if not before the puja). Fasting is recommended. Otherwise, you can take milk, milk products, fruits, and sweets. Do not take regular meal. If you are planning for *havan*, do not take non-vegetarian food on the previous night.

Before sitting for the puja, wash your hands and feet and sit on the puja *asan*. An *asan* is a designed floor mat (about 2ft x 3ft) used only for doing puja. If you cannot sit on the floor, use a stool and cover it with the *asan*.

Start your *puja* with Ganga *pranam* for sanctification and Vishnu Smaran.



INVOCATION PRAYERS

Sanctification with the water of holy Ganges

গঙ্গা প্রণাম

Ganga pranam.

Sprinkle little Ganges water on head for sanctification while chanting (if Ganges water is not available, use any water):

সদ্যঃ পাতক সংহন্ত্রী সদ্যো দুঃখবিনাশিনী। সুখদা মোক্ষদা গঙ্গা গঙ্গৈব পরমা গতিঃ॥

ওঁ গঙ্গায়ৈ নমঃ, ওঁ গঙ্গায়ৈ নমঃ, ওঁ গঙ্গায়ৈ নমঃ ॥

Om sadhya pataka sanghrantri sodhyo dukho binashini;

*Suhkoda mokhodha Gangha Gangoibo parama gotill
Om gangawai namah! Om gangawai namah! Om gangawai
namah!*

*In the name of that Almighty, Oh Holy Ganges!
Who takes away all the sin, and miseries and brings happiness.
You are the only way to attain salvation.*

Reverence to Lord Vishnu

Sipping water in the name of Vishnu

Obeisance to Lord Vishnu

বিশ্বস্মরণ

Vishnu smaran

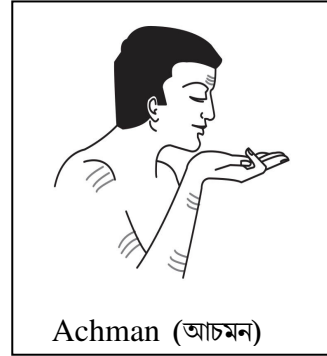
Vishnu is our preserver. Two others in the trinity are Brahma, the creator and Shiva, the destroyer. Thus, our life depends on Vishnu. This is why all Hindu prayers start with the obeisance to Lord Vishnu. The goal of this ritual is to purify the inside of the body with the sanctified water, the basic element of life, with the name of Lord Vishnu, Our Preserver. All auspicious work starts with reverence to Lord Vishnu, our preserver.

Sipping holy water

আচমন

Achman

Sipping water in the name of Vishnu: Take a spoonful of water in the palm of the right hand forming a dip like a boat. The amount of water is said to be sufficient to immerse a mustard seed. Sip the water three times and each time take the name of Vishnu and say this mantra.



Achman (আচমন)

ওঁ বিষ্ণু, ওঁ বিষ্ণু, ওঁ বিষ্ণু।

Om Vishnu! Om Vishnu! Om Vishnu!

Glory to Lord Vishnu.

After the last sip, wipe your lips – right to left, with your right thumb. Wash the fingers with little water allowing the washed water to get soaked into the padded paper kept on the right for this purpose. Then offer your sensory organs in His prayers. Join the four fingers of the right hand (exclude thumb) and touch the various organs with the fingertips in the following manner. First the right nostril and then the left (smell), right eye and then left eye (sight), right ear and then left ear (hearing). Finally touch the naval button (the starting point of your physical body) and wash the fingers again in the same way as described above. Wipe your right hand with dry paper towel. Join the fingers again and touch your heart and right shoulder and then left shoulder.

Prostration

প্রণাম

Pranam.

Then with folded hands pray to Lord Vishnu:

ওঁ তদ্বিষ্ণো পরমং পদম্, সদা পশ্যন্তি সুরয়ঃ, দিবীৰ চক্ষুরাততম্ ।
ওঁ বিষ্ণুঃ, ওঁ বিষ্ণুঃ, ওঁ বিষ্ণুঃ ।

*Om Tadavishnu paramam padam
sada pashyanti suraya dibiba chakshuratatam!
Om Vishnu! Om Vishnu! Om Vishnu!*

*As the widely open eyes can see the sky clearly without any obstruction,
so the wise people always see Lord Vishnu on His Highest Place with
their divine vision.
Hail to Lord Vishnu.*

ওঁ অপবিত্র পবিত্রো বা সৰ্বাবস্থাং গতোপি বা।
যঃ স্মরেৎ পুণ্ডরীকাক্ষং স বাহ্যান্তরঃ শ্রুতি।
নমঃ সৰ্বমঙ্গল মঙ্গল্যং বরেণ্যং বরদং শুভম্।
নারায়ণং নমস্কৃত্য সৰ্ব কৰ্ম্মাণি কারয়েৎ॥
ওঁ বিষ্ণু, ওঁ বিষ্ণু, ওঁ বিষ্ণু।

*Om namaha apabitra pabitroba sarbabashan gatopiba!
Jahsmaret pundarikaksha sa baja antarasuchill
Namaha sarbamangala mongallam
barayenang baradang shubham!*

Narayanam namoskritaam sorba karmani karayeet||
Om Vishnu! Om Vishnu! Om Vishnu!
Impure or pure, as I am, I take the name of Vishnu – Pandarikaksha,
another name of Vishnu – and let Him purify me inside out.
By His grace may everything go right.
With His name I begin my work today.

Simple welcome

সামান্যার্থ

Samanyarghya.

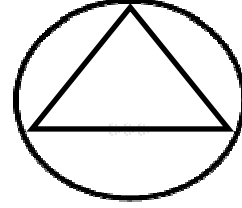
Lift up the kosha (with the kushi) with your left hand. Sprinkle little water on the floor and make a water mark of a triangle without a break. Then draw a continuous circle outside the triangle (see figure). The make the following sound conveying the thought –of removing all the evil spirits from the place of worship:

ফট্ ।

Phat!

Place the kosha on the water mark.

Put a flower, some doorba grass and a little rice on the narrow edge of the kosha (facing to the front) and chant the following:



ওঁ আধারশক্তয়ে নমঃ, ওঁ কুমায় নমঃ,
ওঁ অন্তায় নমঃ, ওঁ পৃথিব্যে নমঃ॥

Om adharashaktaye namaha, Om Kurmaya namaha,
Om annataya namaha, Om Prithibai namaha||

I pay my reverence to my holder (Vishnu), the divine turtle which holds
the earth,

The Supreme cosmos and the earth.

In case of Bishesharghya (done on the water-conch) add the following:

Then put some flowers at the tip of the kosha and chant the following
mantras while
putting the flowers.

এতে গন্ধপুষ্পে ও অং অৰ্কমন্ডলায় দ্বাদশ কলাতনে নমঃ,
ও উং সোমমন্ডলায় ষোড়শ কলাতনে নমঃ, ও মং বহিমন্ডলায় দশকলাতনে নমঃ ।

Etey gandhapushpey

Om Ang arkamandalaya dadasha kalatmaney namah,

Om Ung somamandalaya sorasha kalatmaney namah,

Om Mang banhimandalaya dashakalatmaney namah!

*Herewith I am offering these scented flowers to the ten-fold solar system,
sixteen-fold lunar system, and all the ten-fold planetary systems.*

Sanctification

তীর্থ আবাহন

Tirtha abahan.

The water to be used for the puja is sanctified by calling the names of various sacred rivers of India. Move the *kushi* (spoon), sitting in the *kosha* (copper vessel), in a way to make waves in the water of the *kosha*. Utter the mantra as you move the *kushi*.

গঙ্গে চ যমুনে চৈব গোদাবরি সরস্বতি,

নর্মদে সিন্ধু কাবেরি জলেহস্মিন সন্নিধিং কুরু ॥

Om Gange cha Yamuney chaiba Godavari Saraswati,

Narmadey Sindhu Kaveri jaleyhasmin sannidhim kuru ॥

Oh the waters of Ganga, Yamuna, Godaavari, Saraswati,

Narmada, Sindu and Kaveri, present yourselves in this place.

Sanctification of the seat

আসনশুদ্ধি

Asanasudhi.

The seat on which the devotee sits for the prayer needs to be sanctified. Put a flower under the *asan* (seat on the floor) and recite this prayer with folded hands:

এতে গন্ধপুষ্পে ও হ্রীং আধারশক্তয়ে কমলাসনায় নমঃ ।

ও অস্য আসনমন্ত্রস্য মেরুপৃষ্ঠাধিঃ সূতলাং হৃন্দঃ কূর্মো দেবতা আসনোপবেশনে বিনিয়োগঃ ।

ও পৃথি ত্বয়া ধৃতা লোকা দেবি ত্বং বিষ্ণুনা ধৃতা । ত্বঞ্চ ধারয় মাং নিত্যং পবিত্রং কুরুচাসনম্ ॥

Etey gandhapushpey Om Hrim adharshaktaye kamalasanaya namah

|

Om Ashya asanamantasya Meruprishtha rishi sutalan chanda |

Kurmo Devata asana upabeshaney biniyogah ||

Om Prithwi twaya dhrita loka devi twam Vishnuna dhritah |

Twanca dharaya mam nityam pabitrām kurucasanam ||

*I am offering this flower to the divine earth holding this asan
(my seat) |*

*Meruprishtha, the sage who introduced the mantra of the seat
sanctification,*

*in sutal meter, in the name of God Kurma (one of the
incarnations of Vishnu), I am sanctifying my seat. Oh the goddess
earth! Who is holding this world, and
in tur, you are held by Lord Vishnu; hold me firmly and
sanctify my seat.*

Sanctification of Palm

করশুদ্ধি

Karasudhi

Purify your hand by crushing a flower between the palms and throw the crushed flower on your left. Circle your right palm over the left palm and make the phat sound.

ফট।

Phat!

May the evil elements leave.

Securing the directions

দশদিগবন্ধন

Dashadikbandhan.

Clap three times by hitting right palm on the left and then snap with right hand fingers over the head three times.

PRAYER OF GAYATRI

संक्षिप्ता

Sandhya

This is a personal prayer of the priest. For others, this can be optional.

Sandhya means “at the junction (sandhi, संधि).” It focuses on the prayer for the Goddess Gayatri.

According to ancient tradition, Sandhya is done three times a day – at the junction of night/morning, high noon/afternoon, and at sunset (day/night). Sandhya is taught at the time of sacred thread. The new Brahmin usually follows it for a year. Hence, it is desirable for the new-age Brahmin to start any puja ritual by performing the Sandhya in order to fill in his undone commitment.

Introduction to Gayatri

Gayatri mantra is a highly revered mantra based on a Vedic Sanskrit verse from a hymn of the Rigveda, attributed to Visvamitra. Gayatri mantra is named for its Vedic gayatri meter. The main principle of Vedic meter is measurement by the number of syllables. The metric unit of verse is the pada (foot), generally of eight, eleven, or twelve syllables. Others Vedic meters are Jagati, Tristubh, Viraj, and Anustup. Each has its specific number of padas and syllables. Gayatri has 3 padas and 8 syllables. *Chhandah* (छन्दः) is the systematic study of Vedic meter.

Gayatri verse is interpreted to invoke the deva Savitr (sun). Hence it is often called **Savitri**. Gayatri, however, has been referred in its meditation (ध्यान) as a goddess. Thus some believe that the radiation energy of the sun is considered as goddess **Gayatri**. From a more scientific point of view, the energy is the basis of all creations and thus Gayatri is held on a high position in Hindu pantheon. Gayatri Mantra is repeated and cited very widely in Vedic literature, and praised in several well-known classical Hindu texts. The mantra is an important part of the *upanayana* ceremony for young Hindu Brahmin males as

part of their daily rituals. Modern Hindu reform movements spread the practice of the mantra to include women and all castes and its use is now very widespread.

Recital of Gayatri

By tradition non-Brahmins and women are not permitted to chant Gayatri. This, however, is seriously challenged in modern era and is adopted worldwide because of its deep philosophical meaning. If the worshipper is not doing Sandhya, he should at least do the minimum chant (*jap*) of ten counts of *Gayatri jap* (গায়ত্রীজপ). Details of its meaning is given later

General Preparation

Wash your hands and feet before sitting on the asan (puja seat) to do the *sandhya*.

Sanctification with water

মার্জনা

Mariana

Sprinkle water on the head (purification process) and chant:

ওঁ শম্ভ আপো ধন্বন্যাঃ, শমনঃ সঙ্ক-নূপ্যাঃ।

শম্ভঃ সমুদ্রিয়া আপঃ, শমনঃ সঙ্ক কূপ্যাঃ॥

Om Sanna apo danwanya samanah sastva-nupyah |

Sanna samudria apah, samana santu kupyah ||

*Oh the waters! that comes out from the desert, from the land
with plentiful water, from the sea, and from the well,
shower your bliss on us.*

ওঁ দ্রুপদাদিব মুমূচানঃ, শ্বিনঃ স্নাতো মলাদিব। পূতং পবিত্রেণবাজ্যং, আপঃ শুদ্ধস্ত মৈনসঃ॥

Om! Drupadadiba mamuchanah swinaha snato malatiba|

Putam pavitrenabahyam, apah sudhantu mainashall

Om! As a sweated person feels soothed under the tree,

*as he feels clean after a bath,
as ghee always stays pure, so
Oh water, wash away my sins and purify me.*

ওঁ আপোহিষ্ঠা ময়োভুব, জ্ঞান উর্জ্জ্বে দধাতন। মহে রণায় চক্ষসে।।
ওঁ যো বঃ শিবতমো রস স্তস্য ভাজয়তেহ নঃ। উশতীরিব মাতর।।
ওঁ তস্মা অরং গমাম বো, যস্য ক্ষয়ায় জিনুথ। আপো জনয়থা চ নঃ।।

Om apohistha mayobhuba, sta na urjhey dadhatana |

Mahe ranaya chakshashey ||

Om jobah shivatamo rasastasya bhajayatehanah |

Ushatiraba matarah ||

Om tasma aramamam boh, jashya khaya jinwatha |

Apojanayathah cha nah ||

*Oh waters, you are the source of happiness;
strengthen us with your divine energy
so that we feel your greatness and enjoy your bounty
Share your nourishing energy with us,
Oh waters, like an affectionate mother
nourishes her children with her auspicious energy.*

ওঁ ঋতঞ্চ সত্যঞ্চাভীদ্ধাৎ-তপসোহধ্যাজায়ত। ততো রাত্র্যজায়তঃ, ততঃ সমুদ্রো অর্ণবঃ।।
ওঁ সমুদ্রাদর্ণবাদধি, সংবৎসরো অজায়ত। অহোরাত্রাণি বিদধদ্, বিশ্বস্য মিষতো বশী।।
ওঁ সূর্য্যচন্দ্রমসৌ ধাতা, যথাপূর্ব্ব-মকল্পয়ৎ। দিবঞ্চ পৃথিবীঃ চ, অন্তরিক্ষম্ অথো স্বঃ।।

Om ritancha satyancha abhiddhatat tapasohadhyajayata

Tato ratrya jaayata, tatah samudro arnabah||

Om samudradarnabadadhi, sambatsaro ajayata||

Ahoratrani bidadhad, vishwashya mishato vashil||

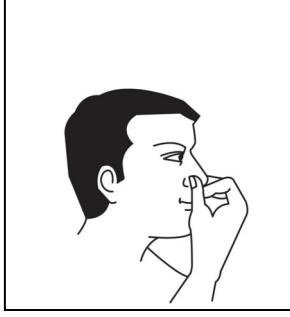
Om Suryachandra Mashaudhata, yathapurva-makalpayat|

Dibancha pritibhih cha, antariksham atho swah||

*From all-illuminating Supreme Lord
the Divine Law and goodness generated.*

Then came the darkness of night followed by vast ocean full of water.

*Thus came the annual rhythm,
the night, the day, the sun, the moon, the earth, the sky,
the Heaven and the universe, and so myself
with the blessing of the Almighty
as planned by the Creation.*



Breath control

প্রাণায়াম

Pranayam

Sprinkle water around you while you imagine creating a wall to isolate yourself from the rest of the world. Repeat the following chant while sprinkling the water:

ওঁ কারস্য ব্রহ্ম ঋষির্গায়ত্রী-ছন্দোহগ্নির্দেবতা সর্বকর্মাংশে বিনিয়োগ ।
সপ্তব্যাহতীনাং প্রজাপতিঋষি-গায়ত্র্যক্ষি-গনুষ্টব-বৃহতীপঙক্তি-ত্রিষ্টুব্জগত্য-ছন্দাংসি ।
অগ্নি-বায়ু-সূর্য্য-বরুণ-বৃহস্পতীন্দ্র-বিশ্বদেবা দেবতাঃ প্রাণায়ামে বিনিয়োগঃ ॥
ওঁ গায়ত্র্য বিশ্বামিত্র ঋষির্গায়ত্রীচ্ছন্দঃ সবিতা দেবতা প্রাণায়ামে বিনিয়োগঃ ॥
গায়ত্রীশিরসঃ প্রজাপতিঋষি ব্রহ্মবায়ুর্গ্নি সূর্য্যাস্ততস্রো দেবতাঃ
প্রাণায়ামে বিনিয়োগঃ ॥

*Om-karasya Brahma Rishir Gayatrichando Agnirdevata
sarbakarmarambhey biniyoga. ॥*

*Saptabyahritinam Prajapatirishi Gayatrinchiama ।
Anushtupa Brihateepamti Trishtupa Jagatachandanshi ॥*

*Agni, Bayu, Surya, Baruna, Brihaspati, Indra,
Biswadevatah pranayamey biniyoga. ॥*

*Gayatrya Viswamitrarishi Gayatrichandah
Sabita devata pranayamey biniyoga. ॥*

*Gayatrishirashah Prajapatirishi Brahma, Vayur-Agni,
Suryaschashro devata pranyamey biniyoga. ॥*

*Uttering the primordial sound of Om! Invoke all rituals by
thinking of the great sage Brahma, sung in the beat of Gayatri, and
meditating on the energy-emitting god Agni
before starting anything auspicious.*

The seven states (*Saptabyahritanam*) – *Bhu, Bhubha, Swya, Maha, Janah, Tapah and Satyam* (earth, universe, self, sacrifice, people, intellect and truth). The seven beats of Samaveda – *Gayatri, Unchik, Anustupa, Brihati, Pamti, Tristupa, and Jagati*.

My oblation to the seven gods (*Pranayamey biniyoga*) – *Agni, Bayu, Surya, Baruna, Brihaspati, Indra, Biswadevah* (Lord of the universe).

I am dedicating my Breath to the names of all the above Gods and to revered Gayatri, sage Viswamitra, sung in Gayatri meter, in the name of Sabita. Prajapati, Brahma, Bayu, Agni and Surya (Sun).

Breath control Step #1 (Inhale through left nostril)

After sprinkling the water around you close the right nostril with your right thumb and inhale through the left nostril while chanting the *pranayam* mantras.

(নাভৌ) রক্তবর্ণং চতুর্মুখং দ্বিভূজং অক্ষসূত্র-কমণ্ডলু-করং হংসবাহনং ব্রহ্মাণং ধ্যায়ন্ ।

ওঁ ভূঃ ওঁ ভুবঃ ওঁ স্বঃ ওঁ মহঃ জনঃ ওঁ তপঃ ওঁ সত্যং ॥

ওঁ তৎ সবিতুর্বরেন্যং ভর্গো দেবস্য ধীমহি ধियो যো নঃ প্রচোদয়াৎ ওঁ ॥

ওঁ আপো জ্যোতী রসোহমৃতং ব্রহ্ম ভূর্ভুবঃ স্বরৌ॥

*Nabhau – Raktabarnam chaturmukham dwibhujam
akhshasutra kamandalukaram Brahmanam dhyayan.*

*Om bhur, om bhubha, om swah, om maha,
om janah, om tapah, om satyam.*

*Om tat Sabiturbarenyam bhargo devasya
dhimahi dhiyo yo nah prachodayat.*

Om apojyoti rashomritam Brahma bhurbubhaswarom..

*The chanting involves upholding the image of the Lord of Creation,
Brahma located on the naval region of the body –
red in color, bearing four heads
while looking all over the universe (four directions),
and with two arms.*

The right arm holds the prayer beads while the left arm holds the kamandalu containing the life giving water.

He is sitting on a swan (symbol of peace).

Offering all the seven states of our existence – The earth, the ether (heaven), self, sacrifice, people, meditation and truth.

Alternate meaning –

The life, consciousness, bliss, devotion, intellect and truth).

Let us meditate on that divine energy (light, consciousness), which is coming out of the sun, that will inspire us. That self illumined Brahman covers the entire universe in His divine tune.

Breath control Step #2 (Hold Breath)

Continue to press the right nostril with the right thumb and then close the left nostril with the little finger and ring finger of the right hand. Imagine the presence of Vishnu on your heart and chant the following describing the appearance of Vishnu:

(হৃদি) ওঁ নীলোৎপল-দলপ্রভং চতুর্ভুজং শঙ্খচক্রগদাপদমহস্তং গরুড়ারুঢং কেশবং ধ্যায়ন্।

ওঁ ভূঃ ওঁ ভুবঃ ওঁ স্বঃ ওঁ মহঃ জনঃ ওঁ তপঃ ওঁ সত্যং॥

ওঁ তৎ সবিতুর্বরুণ্যং ভর্গো দেবস্য ধীমহি । ধियो যো নঃ প্রচোদয়াৎ ওঁ॥

ওঁ আপো জ্যোতী রসোহমৃতং ব্রহ্ম ভূর্ভুবঃ স্বরৌ॥

Hridi – Nilotpala dala-prabham chaturbhujam

sankhachakra-gada-padma-hastam

Garura-rarurham Keshabam dhayen ।

Om bhuh Om bhubah Om swah Om maha

Om janah Om tapah Om satyam ॥

Om tat Sabitur varenyam bhargo devashya dhimahi ।

Dhiyo yo nah prachodayat ॥

Om apojyoti rashomritam Brahma bhur bhubasarom ॥

Meditate on Vishnu (Keshava), sitting in your heart

On a blue lotus.

In four arms He holds – conch, disc, mace and lotus.

He sits on the heavenly bird Garura for his transportation

As one meditates on Keshava.

Oh the revered Sun remove the darkness that prevails in me and illuminate my intellect and let me be inspired

*by your divine illumination that spreads out
over the three worlds of this universe.*

Breath control Step #3

(Exhale through the right nostril)

Release the thumb on the right nostril and allow the Breath to exhale through the right nostril.

(ললাটে) শ্বেতং দ্বিজং ত্রিশূল-ডমরু-করং, অর্দ্ধচন্দ্রবিভূষিতং

ত্রিনেত্রং বৃষভাকৃৎ শস্ত্রং ধ্যয়েন।

ওঁ ভূঃ ওঁ ভুবঃ ওঁ স্বঃ

ওঁ মহঃ ওঁ জনঃ ওঁ তপঃ ওঁ সত্যং॥

ওঁ তৎ সবিতুর্করৈণ্যং ভর্গো দেবস্য ধীমহি ধियो যো নঃ প্রচোদয়াৎ ওঁ॥

ওঁ আপো জ্যোতী রসোহমৃতং ব্রহ্ম ভূর্ভুবঃ স্বরৌ॥

Lalatey – Swetam dwibhujam trishula-damaru-karam ardhachandra

bibhushitam trinetram brishabharurah Shambhum dhayen

Om bhu Om bhubah Om swah Om maha

Om janah Om tapah Om satyam ॥

Om tat Sabitur varenyam bhargo devashya dhimahi ।

Dhio yo nah prachodayat ॥

Om apojyoti rashomritam Brahma bhur bhubasarom ॥

*While exhaling, meditate on the image of Shiva, the destroyer,
resting on your forehead.*

*He has three eyes, with two arms –
holding trident on the right and drum on the left,
decorated with half-moon on the forehead and
riding on a bull. Oh the sun.*

Obeisance to Surya (sun)

আচমন

Achman

Sipping water in the name of the sun (Surya).; take a little water in your right palm chant the mantra and sip it.

সূর্য্যশ্চ মেতি মন্ত্রস্য ব্রহ্ম ঋষিঃ প্রকৃতিশ্চন্দ্র আপো দেবতা আচমনে বিনিয়োগঃ।

ওঁ সূর্য্যশ্চ মা মন্যশ্চ মন্যপতয়শ্চ। মন্যকৃতেভ্যঃ পাপেভ্যো রক্ষতাং॥
 যদ্রাত্রিয়া পাপ-মকারিষং মনসা বাচা হস্তাভ্যাং পদ্যোং-মুদরেণ শিন্না।
 রাত্রিস্তদবলুপ্ততু, যৎ কিঞ্চ দুরিতং ময়ি।
 ইদমহং মামমৃতমোনৌ সূর্য্যে জ্যোতিষি জুহোমি স্বাহা॥

*Suryascha meti mantrasya Brahma Rishi prakritischhanda
 apo devata achmaney biniyoga |*

*Om Suryascha ma manyuscha manyopatayascha |
 Manyukritebhya papebhyo rakshantam ||
 Jadatriya papamakarisham manasa bacha
 hastabhyam padmam-mudarena shishna ||
 Ratristadbalaspatu, jat kincha duritam mayi |*

*Edmaham mamamritashonow Surey jyotshi juhomi swaha ||
 In the name of the Sun as described by the sage Brahma in Prakriti
 meter, I am sipping this water.*

*With the blessings from the Sun and the sages,
 may I be protected from incurring sin (ignorance).
 Whatever sin I have already incurred in the night by my mind and
 words, hands, feet and other organs,
 may that be excused by the God of the night.
 Blessed by them I may now burn all my sins into
 the eternal flame of bliss as my ahuti (offering)
 in order to acquire my immortal soul.*

Recalling the Creation

অঘমর্ষণ

Aghamarshan

Take little water in your right palm, chant the mantra and imagine that you are blowing off your sin through your Breath.

ঋতমিত্যস্য ঋকত্রয়স্য অঘমর্ষণ ঋষি-রনুষ্টুপছন্দো
 ভাববৃত্তো দেবতা অশ্বমেধা বভূতে বিনিয়োগঃ।
 ওঁ ঋতঞ্চ সত্যঞ্চাভীক্সান্তপসোহধ্যজায়ত। ততো রাত্র্যজায়ত, ততঃ সমুদ্রো অর্ণবঃ॥
 ওঁ সমুদ্রাদর্ণবদধি, সংবৎসরো অজায়ত। অহোরাত্রাণি বিদধদ্ বিশ্বস্য মিশতো বশী॥
 ওঁ সূর্য্যাচন্দ্রমসৌ ধাতা যথাপূর্বমকল্পয়ৎ। দিবঞ্চ পৃথিবীঞ্চান্তরিক্ষ মথো স্বঃ॥

*Ritamityasya riktraysya aghamarshana rishir Anupstupachando
 Bhababrito devata ashwamedha babhritey biniyogah ||*

*Om rritancha satyancha abhidhatapa sohadhyajayata |
Tato ratra jayata tatah samudro arnabah ||
Om samudrad-arnabadadhi sambatsaro ajayata |
Ahoratrani bidadat Viswasya mishato vashi ||
Om Surya Chandra masau dhata yatha purbam kalpayat |
Deebancha prithibincha antariksha matho swah ||
As described by Aghamarshana sage in Anustupa meter,
dedicated to describe God's creation.
In the beginning of the Creation there was no light
that was watched exclusively by His Absolute Truth.
Then formed the sea, followed by the intermittent day and night
leading to the annual cycle of the year.
The universe got illuminated by His grace, reflected
by the sun and the moon, as He planned.
And finally merged the whole Universe
and this earth extended deep into its core.
(Recalling the Creation removes the ignorance within you)*

Now throw the water on to your left on the ground imagining that you are relieved of the sin and ready to do your worship as the pure soul (*amritasya putra*). Wash your hand and you are now ready to offer your prayer to Gayatri. Now look to the east, imagining the rising sun and chant:

ওঁ ভূৰ্ভুবঃ, তৎ সবিভূৰ্বেণ্যং, ভৰ্গো দেবস্য ধীমহি।
ধियो যো নঃ প্রচোদয়াৎ ওঁ॥
*Om bhur-bhuba-swah tat sabitur varenyam
bhargo devasya dhimahi
Dhiyo yo nah prachodayat Om ||
He who is adored by all over the universe –
heaven, earth and underground,
Destroy the ignorance in me and enlighten my intellect (soul).*

Offer a little water on the plate and meditate on the sun.

Prayer to Sun's location

সূর্যোপস্থান

Suryopasthan

This prayer is dedicated to the sun in his current position on the sky.
Facing the sun chant:

ওঁ উদ্যমিত্যস্য প্রক্ষণ ঋষির্গায়ত্রীচ্ছন্দঃ সূর্যো দেবতা সূর্যোপস্থানে বিনিয়োগঃ।
উদত্যং জাতবেদসং, দেব বহন্তি কেতবঃ। দৃশে বিশ্বায় সূর্য্যং॥

*Udutyamityasya Prashkanva rishih Gayatri chhandah
Suryo devata Suryoposthaane biniyogah.*

*Om udutyam jatavedasam, deva bahanti ketavah
drishe vishvaaya Suryam ॥*

*For the mantra that starts with the word “Udutyam”,
Praskanva is the seer (rishi),*

Gayatri is the meter, and the sun is the God.

This mantra is applied to worship the Sun.

*Om, in order to make everything visible to us,
the rays of the Sun hold the all-knowing Sun high above.*

চিত্রমিত্যস্য কূৎসঋষি-ত্রিস্তুপ্ছন্দঃ সূর্যো দেবতা সূর্যোপস্থানে বিনিয়োগঃ।

ওঁ চিত্রং দেবানা-মুদগাদনীকং, চক্ষুর্মিত্রস্য বরুণস্যাত্নোঃ

আত্মা দ্যাবাপৃথিবী অন্তরিক্ষং সূর্য্য আত্মা জগতস্ত স্থযশ্চ॥

*Chitram ityasya Kutsa rishi Tristupa chandah Suryo devata
Suryopasthaney viniyogah.*

*Om chirtram devana mudgadinikam, chaksur mitrasya
Varunasyagneh, apra dyava prithivi antariksha,
surya atma jagatastasta sthujashcha.*

For the mantra that starts with the word “Chitram” (hold the image in heart), Kutsa is the seer, Tristupa is the meter, and the Sun is the God. this mantra is applied to worship of the Sun.

*As guided by seera Kutsa, sung in Tristupa meter,
hold the image of the rising sun in your heart,
who is established by the Gods Mitra, Baruna and Agni*

*with the consolidated illuminating powers of all Gods and Goddesses,
that Sun, who knows the inner spirit of all fixed and moving bodies
is now coming up and illuminating the three worlds –
heaven, earth and the sky by its bright rays.*

Then give water in the name of various aspects of divinity:

ওঁ ব্রহ্মণে নমঃ, ওঁ ব্রাহ্মণেভ্যো নমঃ, ওঁ আচার্য্যেভ্যো নমঃ, ওঁ ঋষিভ্যো নমঃ, ওঁ
দেবেভ্যো নমঃ, ওঁ বেদেভ্যো নমঃ, ওঁ বায়বে নমঃ, ওঁ মৃত্যবে নমঃ, ওঁ বিষ্ণবে নমঃ, ওঁ
বৈশ্রবণায় নমঃ, ওঁ উপজায় নমঃ।

*Om Brohmaney namah, Om Brahmanebhyo namah,
Om acharyebhyo namah, Om rishibhyo namah,
Om devebhyo namah, Om Vedevyo namah,
Om bayabey namah, mritabey namah,
Om Vishnabey namah, Om Vaishrabanaya namah,
Om upjaya namah.*

*Here I offer my reverence to Brahma,
Brahmins (devoted to divine thoughts), teachers, sages, Gods,
Vedas, wind, souls of the dead, Vishnu, and
sage Baishravan who studied the Sama Veda and
the Creator of all things.*

Welcome to Gayatri

গায়ত্রী আবাহন

Gayatri avahan

Call Gayatri with folded hands placed on your heart:

ওঁ আয়াহি বরদে দেবি, ত্র্যক্ষরে ব্রহ্মবাদিনি।
গায়ত্রি চন্দসাং মাত-ব্রহ্মযোনি নমোহস্তুতে॥

*Om aayahi baradey devi, traksharey Brahmadadini |
Gayatricha chandasam matar-Brahmayoni namohastutey ||
Come Oh the revered goddess, Oh the imperishable,
Oh the teacher of the Vedas,
Oh the mother of Gayatri meter, who came out of the supreme
Lord (Brahman), allow me to bow with deep reverence.*

Gayatri Meditation

গায়ত্রীধ্যান

Gayatri dhyan

Dhyan is the process of invoking the image of the God/Goddess on the mental screen.

গায়ত্র্যা বিশ্বামিত্র ঋষি-গায়ত্রীচ্ছন্দঃ সবিতা দেবতা জপোপনয়নে বিনিয়োগঃ।

Gayatraya Viswamitra rishi-Gayatrighanda

***Sabita devata japopanyaney biniyogah* ॥**

Gayatri, initiated by sage Viswamitra in Gayatri meter and

addressed to the sun, bringing him near,

I am offering that mantra to you

feeling detached from the material world.

Morning

ওঁ কুমারী-মৃগ্ বেদয়তাং ব্রহ্মরূপাং বিচিন্তয়েৎ।

হংসস্থিতাং কুশহস্তাং সূর্য্যমণ্ডল-সংস্থিতাং।।

Om kumarim-Rigvedajutan Brahmarupan bichintayet

***Hamsasthetam kushahastam Suryamandala-sansthitam* ॥**

In the morning meditate on Gayatri as a small girl, holding the sacred Rigveda, looking over the universe while sitting on a swan,

holding Kusha(the sanctified grass that captures sun's rays)

in her hands; while located on the divine solar system.

High noon

ওঁ মধ্যাহ্নে বিষ্ণুরূপাঞ্চ তাক্ষ্যস্থাং পীতবাসসং।

যুবতীঞ্চ যজুর্বেদাং সূর্য্যমণ্ডল-সংস্থিতাং।।

***Om madhyanhya Vishnurupancha tarakshastham peetabasasam* ।**

***Yubatincha Yajur-vedam Suryamandala-sansthitam* ॥**

At noon, like Vishnu riding on his Gaduda, Gayatri takes the form of a young grown up lady, holding Yayurveda in her hands,

wearing a yellow dress and located in the divine solar system.

Evening

ওঁ সায়াহে শিবরূপাঞ্চ বৃদ্ধাং বৃষভ-বাহিনীং।
সূর্যমণ্ডল-মধ্যস্থ্যাং সামবেদ সমায়ুতাং।

*Om sayaneh Shibarupanchya bridam brishabha-bahining
Suryamandala-madhyastam Samaveda samajutam ॥*

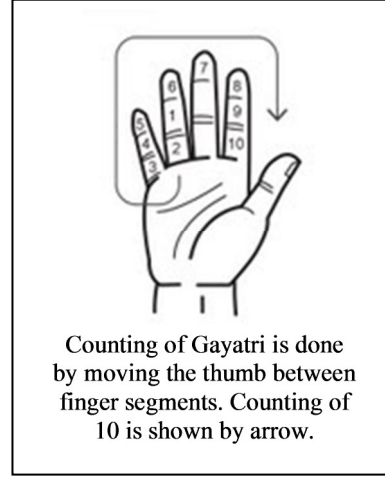
*In the evening, like the image of Shiva, Gayatri takes the form
of an old lady riding on a bull while located in the Solar system and
holding the Samaveda in her hands.*

Gayatri chant

গায়ত্রী জপ

Gayatri jap

Light is a symbol for knowledge and wisdom. Many would like to meditate on light as a formless symbol of the Supreme divine. Gayatri mantra helps in such a meditation. The following Gayatri prayer is mentioned in Rigveda and Brihadaranyaka Upanishad. It is considered as the ultimate vaidic prayer.



This is the short version of Sandhya or Gayatri prayer. The full version has been presented earlier.

ওঁ ভূ ভূবঃ স্বঃ। তৎসবিতুর্বরেন্যং,
ভর্গো দেবস্য ধীমহি।
ধियो যো নঃ প্রচোদয়াৎ ওঁ॥
*Om Bhur-Bhuba-Svah,
Tat Savitur vareyna,
Vhargo devasva dhimahi.
Dhio yo nah prochodayat
Om!*

*Let us meditate
on the glory of that effulgent reality,*

*through which
the whole universe is projected,
may He enlighten our intellect.*

Say the entire sentence by touching your right hand thumb either in the spaces between the horizontal natural markings on your finger or the tip of the finger. Repeat the same **ten** times.

Start the first number with your right hand thumb touching on the ring finger inner aspect mid segment then go down to the next segment and so forth as outlined in the attached figure.

Elaboration of Gayatri prayer will be done later.

ওঁ ভূৰ্ভুবঃস্বঃ, তৎ সবিতুৰ্বরেণ্যং, ভৰ্গো দেবস্য ধীমহি। ধियो যো নঃ প্রচোদয়াৎ ওঁ॥

Om Bhur-Bhuba-Svah, Tat Savitur varenyam,

Vhargo devasva dhimahi, Dhio yo nah prochodayat, Om!

Om(primordial sound that represents divinity)! In the three worlds – the physical (bhur), the mental (bhuvah) and the spiritual (svah) – you that transcendental Paramatama, the adorable (barenyam) Sun (Savitur, creator of this world), destroy the darkness (bhargo, sin), with your divine effulgence (devasya).

We meditate upon (dheemahi) Thee,

Enlighten our intellect (dhiyo yonah pracodayat). Om!

Conclusion of Sandhya

গায়ত্রী-বিসর্জন

Gayatri bisarjan

Take a little water on your right palm, chant the following mantra and throw on the puja plate:

ওঁ মহেশ-বদনোৎপন্না বিশ্ণুর্হৃদয়-সম্ভবা।

ব্রহ্মণা সমনুজ্জাতা গচ্ছ দেবি যথেষ্টয়া॥

Om Mahesha-vadanotpanna Vishnuhridaya-sambhava |

Brahmana samnugyata gachcha devi jatheychchhaya ||

Oh goddess Gayatri, you have come from the mouth of Shiva, reside in the heart of Vishnu, and hold to the conscience of Brahma, now you can go anywhere you wish.

Prayer for self-protection

আত্ম-রক্ষা

Atma-raksha

Touch the backside of your right ear with your right thumb and pray to seek the blessing of Agni to protect you from all dangers. After completion of the chant, circle water around you in clockwise direction.

জাতবেদস্য ইত্যস্য কশ্যপ ঋষি-ত্রিষ্টুপ্ ছন্দোহগ্নিদেবতা, আত্মরক্ষায়াং জপে বিনিয়োগঃ।

ওঁ জাতবেদসে সুনবাম সোমমরাতিয়তো নি দহতি বেদঃ।

স নঃ পরশদতি দুর্গাণি বিশ্বা নাবেব সিন্ধুং দুরিতাত্যগ্নিঃ।

Jatabedasha itashya Kashyapa rishi trishtupo chanda Agnirdevata, atmarakshayam japey biniyoga.

Om jaatavedasey sunbama somam-aaratiyato ni dahati Vedah.

Sa nah parshadati Durgani bishvaa

naabebe sindhum duritatyagnih ||

Let us offer Soma to Agni, the knower of all Vedas.

May He destroy our enemies.

As a boatman helps us to cross the ocean with a boat,

So may Agni protect and help us to steer over the river of our sorrows.

Prayer to Rudra, Shiva

রুদ্রোপস্থান

Rudrapasthan

With folded hands chant this prayer:

ঋতমিত্যস্য কালাগ্নি রুদ্রঋষি-রনুষ্টুপ্ ছন্দো রুদ্রো দেবতা রুদ্রোপস্থানে বিনিয়োগঃ।

Ritamityasya Kalagnirudra rishi Anupstupa chhando

Rudro devata rudrapasthaney viniyogah.

In the name of the sage Kalagni Rudra, sung in Anustupa meter, and devoted to Lord Shiva sitting in His heavenly abode

ওঁ ঋতং সত্যং পরং ব্রহ্ম পুরুষং কৃষ্ণপিঙ্গলং।
উর্দ্ধরেতং বিরূপাক্ষং, বিশ্বরূপং নমো নমঃ।

***Om rrhitam satyam param Brahmah purusham krishnapingalam
Urdharretam virupaksham, visvarupam namoh namah ||***

Supreme Brahman, The Absolute Reality, who has assumed the form of Umaamaheshvara, with dark blue and reddish brown in hue, absolutely chaste and possessing uncommon eyes. Salutations to Her in the form of the universe.

(This verse is taken from Mahanarayan Upanishad).

Now offer water with the spoon (kushi) in the names four divinities separately:

ওঁ ব্রহ্মণে নমঃ। ওঁ বিষ্ণবে নমঃ। ওঁ রুদ্রায় নমঃ। ওঁ বরুণায় নমঃ।

***Om Brahmaney namah, Om Vishnabey namah,
Om Rudraya namah, Om Varunaya namah.***

Reverence to Brahmah, Vishnu, Rudra – Shiva, and Varuna.

OFFERING TO SUN GOD

সূর্য্যার্ঘ্য

Suryargha

The Sun is one of the primary gods of Hinduism and receives offerings at the very beginning of most rituals. He enlightens our soul.

Take the *kushi* (the small spoon that sits inside the *kosha*, water holder kept in front of the priest) with little water. Put in that a touch of red sandalwood paste and a red flower. Add a bit of rice (kept in the pushpapatra) into the *kushi*. Hold the *kushi* with narrower side pointing outward. Meditate on the rising sun coming in front of you and

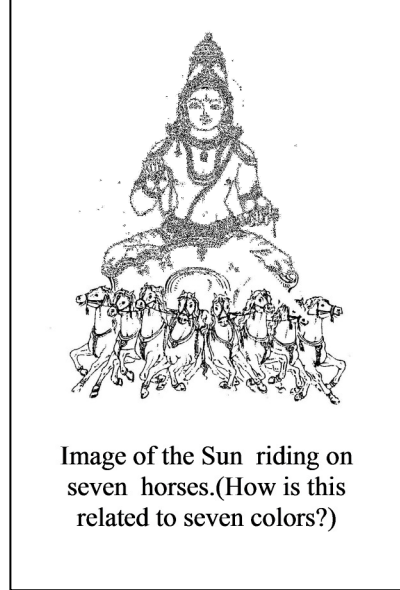


Image of the Sun riding on seven horses.(How is this related to seven colors?)

you are looking at it. Chant:

ওঁ নমঃ বিবস্বতে ব্রহ্মণ ভাস্বতে বিষ্ণুতেজসে । জগৎ সবিত্রে সূচয়ে সবিত্রে কর্মদায়িনে,
ইদমর্ঘ্যং ভগবতে শ্রীসূর্যায় নমঃ ।
এহি সূর্য সহস্রাংশো তেজরাশে জগৎপতে ।
অনুকম্পয় মাং ভক্তং গৃহাণাৰ্ঘ্যং দিবাকরম্ ॥
এষোহর্ঘ্যং ভগবতে শ্রীসূর্যায় নমঃ ॥

*Om namah bibaswatey Brahman bhaswatey |
Vishnu tejashey jagata sabitrey suchayey sabitrey karmadainey |
Idam argham bhagabatey Shri Surjaya namah ||
Ehi Surjyo sahasramsho tejorashey jagatpatey |
Anukampaya mam bhaktam grihanargham divakaram |
Esho-h-argham bhagabatey Shri Surjaya namah ||*

*Oh, the illuminator of the universe, who carries the energy of Lord
Vishnu (the preserver), who inspires people to work, allow me to offer
my reverence to you. Oh the Sun, the emitter of thousands of rays of
light, the reservoir of energy, the lord of the Universe,*

*I am offering my reverence to thee, please accept it,
Oh Lord, the Sun God.*

Prostration

সূর্য্য প্রণাম

Surya pranam

Then offer your reverence to the Sun God by joining the hollowed palms and holding them on your chest:

ওঁ জবাকুসুম-সঙ্কাশং কাশ্যপেয়ং মহাদ্যুতিং।
ধ্বান্তারিং সৰ্ব্বপাপঘ্নং প্রণতোশ্মি দিবাকরং॥
*Om javakusuma samkasham kashyapeyam mahadyutim.
Dhwantarim sarvapapaghnam pranatoshmi divakaram.*

*Like the red shoe flower (জবা),
extremely bright like the hot copper,
the killer of darkness, the remover of all sins,
Oh the maker of the day!
I am prostrating in front of you.*

Now offer a spoonful of water from your boat-shaped right palm uttering the mantras that appeal to Goddess Gayatri to excuse you from the errors you incurred during the ritual and fulfill it by her grace.

ওঁ যদক্ষরং পরিত্রষ্টং মাত্রাহীনঞ্চ যদ্ববেৎ।
পূর্ণং ভবতু তৎ সৰ্বং ত্বৎপ্রসাদাৎ সুরেশ্বরী॥

*Jadaksharam paribhrashtam matraheenancha jadvabet,
Purnam bhavatu tat sarbam tatprasadat sureshwari.*

If I made any error in using the proper alphabet or pronouncing these mantras, Oh the Goddess of all knowledge, complete it by your grace.

WORSHIP OF GURU

(Spiritual teacher)

গুরুপূজা

Gurupuja

Guru has a high position in the development of an individual. Everyone is born ignorant with the ability to learn with change of time. This is our natural process of evolution. It starts from the parents who teach us the basic of living. But the guru is the person who gives you a second life. He introduces his disciple to the Unknown. He is the spiritual teacher, and is respected like a God.

Literal meaning of the Sanskrit word “guru”: ‘gu’ means darkness and ‘ru’ means light. Guru is a person who represents the incandescent light of supreme consciousness which eradicates the darkness of ignorance.

Meditation

ধ্যান

Dhyan

Take a flower in both hands, hold that in front of your chest and say this mantra. At the end put that flower in a bowl in front of the Holy Pot to be established later.

ধ্যায়েচ্ছিরসি শুক্লাজে দ্বিনেত্রং দ্বিভূজং গুরুং। শ্বেতাম্বর-পরিধানং শ্বেতমাল্যানুলেপনং ।
বরাভয়করং শান্তং করুণাময় বিগ্রহং। বামনোৎপলধারিণ্যা শক্তলিঙ্গত বিগ্রহং ।
স্মেরাননং সুপ্রসন্নং সাধকাভীষ্টদায়কং ।

*Dhyayechchirasi shuklabhje dwinetram dwibhujam Gurum;
Swetambara paridhanam shayetamalyanulepanam;
Barabhayokaram shantam kurunamaya bigraham;
Bameynotapala dharinya shaktalingata bigraham;
Smeyrananam suprasannam sadhaka avistha dayakam.*

*Let me meditate on the glory of my spiritual teacher who represents the
incandescent light of supreme consciousness, who is having two eyes
and two hands, who is dressed in white outfit with a white garland in
neck and sandal wood paste on forehead (signifying purity),
with a calm, smiley face, forgiving attitude,
holding a lotus in left hand signifying symbols of blessings to the
devotee and whose feet rest on a lotus with one thousand petals.*

Obeisance to Guru

গুরু প্রণাম

Gurupranam

With folded hands, in front of your chest say these three mantras.

অখণ্ড-মণ্ডলাকারং ব্যাপ্তং যেন চরাচরং।
তৎ পদং দর্শিতং যেন তস্মৈ শ্রীগুরবে নমঃ॥
*Akhanda-mandalakaram vyaptam jena characharam;
Tat padm darshitam yena tasmai Shree Gurave namah.*
(My) Salutations to respected Guru,
who showed me the stature whose form pervades
the entire sphere of the universe.

অজ্ঞান-তিমিরাক্ষয় জ্ঞানাজ্ঞান-শলাকয়া।
চক্ষুরুন্মীলিতং যেন তস্মৈ শ্রীগুরবে নমঃ॥
*Ajnaana-timirandhasya jnaanajanashalakaya;
Chaksur-urmilitam yena tasmai Shree Gurabe namah.*
(My) Salutations to respected Guru, who opened the eyes of the
one, who is blind due to darkness of ignorance

with the flame of knowledge.

গুরুব্রহ্মা গুরুবিশ্ব গুরুদেবো মহেশ্বর।

গুরুঃ সাক্ষাৎ পরং ব্রহ্ম তস্মৈ শ্রীগুরবে নমঃ॥

***Gurur Brahma gurur Vishnuh gurur devo Maheswarah
Guruh sakshat param Brahma tasmai shree Gurave namah.***
*Salutations to the preceptor who is verily Brahma, Vishnu and
Maheshwara and personified as the Supreme Being*

Offerings to Guru

পঞ্চোপচারে পূজা

Panchaupacharey puja

Place a sandalwood dipped flower on the holy pitcher and chant:

এতে গন্ধে পুষ্পে নমঃ শ্রীগুরবে নমঃ।

Eteh gandhapushpey namah Shri gurobey namah ।

I am offering this flower in reverence to my guru ।

Offer a small of water on the offering plate and chant:

এতদ্ পাদ্যং নমঃ শ্রীগুরবে নমঃ।

Eteh padyam namah Shri gurobey namah ।

I am offering this water for washing my guru's feet.

Offer a small of rice with doob grass on the offering plate. This symbolizes welcome to a respectable guest:

এষ অর্ঘ্যং নমঃ শ্রীগুরবে নমঃ।

Eteh arghyam namah Shri gurobey namah ।

*I am offering this arghya (rice with doob grass)
in jesture of welcoming my guru*

Offer a small amount of water towards the incense sticks and chant:

এষ ধূপং নমঃ শ্রীগুরবে নমঃ।

Eteh dhupam namah Shri gurobey namah ।

I am offering this incense in the name of my revered guru |

Offer a small amount of water towards the lamp and chant:

এম্ দীপং নমঃ শ্রীগুরবে নমঃ।

Eteh deepam namah Shri gurobey namah |

I am offering this lamp in the name of my revered guru |

Offer a small amount of water on the food platter (naivedya) and chant:

এতদ্ নৈবেদ্যং নমঃ শ্রীগুরবে নমঃ।

Etehnaivedyam namah Shri gurobey namah |

I am offering this food platter in the name of my revered guru |

Offer a small amount on the glass of water placed as *achmania*:

এতদ্ পানীয়জলং নমঃ শ্রীগুরবে নমঃ।

Eteh paniya jalam namah Shri gurobey namah |

I am offering this glass of water in the name of my revered guru |

Paying reverence to Guru

গুরুমন্ত্র

Gurumantra

After the prayer one repeats the name of the guru several times to express respect. The process of counting is shown in Gayatri.

জয় গুরু

Jai Guru

Hail my guru

Following japa pay obeisance to the Guru by taking a small amount of water in the right palm and drop it off on the offering plate after chanting the mantra:

গুহ্যতি গুহ্যগোপ্তা ত্বং গ্রহাণা স্ম কৃতং জপং।

সিদ্ধিৰ্ভবতু মে দেব তৎ প্রসাদাৎ সুরেশ্বর।।

Guhyati guhyagopta twam grihana smat kritam japam.

Sidhir bhabatu me deva tatprasadat Sureswara.

*Take away my ignorance as I surrender to your name
repeatedly so that I may succeed in my endeavor by your grace,
Oh the learned.*

WORSHIP OF NARAYANA SHEELA

নারায়ণপূজা

Narayanpuja

The word Narayana comes from the union of two words, *nara* (man or in general the jiva or any living creature) and “*ayana*” which means path. In other words, man is the culmination path of evolution who can realize Him. It is another name of Vishnu, the preserver of life.

Narayana is the family deity for many Brahmins and is in the form of *saligramsheela* which is a shapeless black-colored stone.

Bath

স্নান

Snan

The *sheela* (stone) is first given a bath before putting it on its special throne and subjected to worship. Ring the bell while giving Narayana a bath. It is a very auspicious ceremony.

Following are the mantras used during bathing chant the following mantras:

ওঁ সহস্রশীর্ষা পুরুষঃ সহস্রাক্ষঃ সহস্রপাৎ।
স ভূমিং সর্বতং স্পষ্ট্বা অত্যতিষ্ঠ দশাঙ্গুলং ॥১॥

*Om sahasra Shirsha Purushah sahasrakshah sahashrapat |
Sa bhumim sarvatam spastwa atyatishtha dashangulam ॥1॥
With thousand heads of the Lord covering the land of thousand steps
and yet leaves space for ten fingers
(story related to Vamana Avatar of Vishnu) ॥ 1॥*

:

:

The Story of *Shaligram Sheela*

To the Vaishnava (devotees of Vishnu) *Shaligram sheela* is an aniconic representation of Lord Vishnu. Such anthropomorphic religious images (*murtis*) are commonly found in Hinduism, which are abstract symbols of God. *Shaligram Sheela(s)* are black in color and are ammonite fossils worshipped as manifestations of Vishnu Himself. A typical Sheela has a hole inside the round black stone, which is visible from outside. Inside the hole contains fossil remains as markings of past microbial lives, perhaps algae. These markings, believed to resemble Vishnu's paraphernalia, such as mace, conch, lotus and disc. The *Sheela(s)* are usually hereditary and are passed down through many generations, never being purchased or sold.



Most *Shaligram Sheela(s)* are obtained from Gandaki River at Muktinath Chhetra in Nepal, under the foothills of Himalayas (see map). Gandaki River is one of the five tributaries of the holy River Ganges. Others are Yamuna, Gomti, Ghaghara, and Teesta. The basin of Gandaki contains three of the world's 14 highest mountains over 8000 m (Dhaulagiri, Manaslu and Annapurna). According to Vaishnava belief, the worshipper of a *Shaligram Sheela* must adhere to strict rules, such as not touching the *Shaligram* without bathing, never placing the *Shaligrama* on the ground and not indulging bad practices. *Shilagram* deity and the tulsi plant are always worshipped together as Vishnu and Lakshmi. Shaligrams are also collected from the River Narmada, another holy river of India. They are called Narmadeshwar Shaligram. It, however, does not have the fossil mark of chakra and are of different colours.

Alternate explanation

*The supreme Person exists enveloping the whole manifest Universe,
cognizing through every mind, seeing through every eye and
working through every limb (sahashrapat) –
nay He exists transcending the Universe.*

ওঁ অগ্নিমীলে পুরোহিতং যজ্ঞস্য দেবমৃতিজং হোতারাং রত্নধাতমম্॥২॥
**Om agni-meeley purohitam yagyasya deva mritvijam
hotaram ratna dhatamam ॥2॥**

*Om! I call upon the attributes of that Self-effulgent Divinity, who is the
upholder of universe from very eternity, the most bounteous and the
great possessor of wealth and prosperity ॥2॥.*

ওঁ ইষে ত্বোজ্জৈ ত্বা বায়বঃ হ দেবো, বঃ সবিতা প্রার্পয়তু শ্রেষ্ঠতমায় কর্ম্মণে॥৩॥
**Om! Ishey tworjey twaa baayabah stha devo,
bah Sabita praarpayatu shresthatamaaya karmane ॥3॥**
*Om! We invoke you for the sake of food and energy as you are the vital
Breathing energy. May the Lord, the Creator,
assigns you (the sacrificers) with best accomplishments ॥3॥.*

ওঁ অগ্নি আহি বীতয়ে গৃণানো হব্যদাতয়ে নিহোতা সৎসি বর্হিষি॥৪॥
**Om Agna aa yaahi beetaye grinano havyadaataye
nihota satsi barhisi ॥4॥**
*O Agni! Come here, sit with us as Hota (the special priest)
on this holy grass for food and fun.
We are offering oblations with fire ॥4॥.*

ওঁ শম্নো দেবীরভীষ্টয় আপো ভবন্তু পীতয়ে শংষোরভিস্রবন্তু নঃ॥৫॥
**Om shanno devirabhistaya aapo bhavantu peetaye
shamshorabhisrabantu nah ॥5॥**
*O Lord, may these waters be useful to us for drinking and bring
happiness; may the goddesses fulfil our desires.
May their blessings shower on us from all directions ॥5॥ .*

After giving bath, wipe the Naryayana with the chant of Gayatri and then put a tulsi leaf dipped in sandalwood saying (see insert):

এতৎ সচন্দনতুলসীপত্রং
ওঁ নমস্তে বহুরূপায় বিশ্ববে পরমাত্মনে স্বাহা। ওঁ নমো নারায়ণ নমঃ।
*Etat sachandana tulsipatram,
Om namastey bahurupey paramatmaney swaha |
Om namah Narayanaya namah ||
With my sandalwood tulsi leaf
(read the story of tulsi in the insert)
I prostrate to Thee Oh the Supreme Lord
Who appears in so many ways.*

Then put the Narayana on his throne with a sandalwood-dipped tulsi placed at the bottom.

Meditation of Vishnu

বিষ্ণুধ্যান

Vishnudhyan

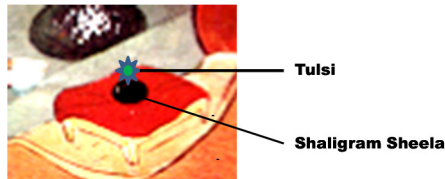
Take a white flower, keep on your head and establish the image of Naryaya in your heart.

ওঁ ধ্যেয়ঃ সদা সবিত্তমন্ডলমধ্যবর্তী, নারায়ণঃ সরসিজাসনসন্নিবিষ্টঃ ।
কেয়ুরবান্ কনককুন্ডলবান্ কিরীটা হারী হিরণ্যবপুর্নতশ্চচক্রঃ ॥
*Om dheyah sada sabitri mandala madhyabarti
Narayana sarasijasana sannibishtha |
Keyurabana kanakakundalaban kiriti hari
hiranmaya bapur dhrita shankha chakrah ||*
*I meditate on the solar orbit with Narayana in the middle, wearing
armlets, golden earrings and necklace. His head is covered with a
crown and he holds the conch and discuss in his hands while His body
shines with a golden color*

How is *Tulsi* associated with Vishnu?

Tulsi is venerated as a goddess in Hinduism and sometimes considered as beloved of Lord Vishnu (Vishnuypriya). According to Hindu mythology (*Padma Puran*) Tulsi was a woman named Vrinda (or Brinda). She was married to the demon king Jalandhar. Due to Vrinda's piety and devotion to Vishnu, Jalandhar (her husband) became invincible. Even God Shiva, the destroyer in the Hindu trinity (Brahma – the creator, Vishnu – the preserver, and Shive or Maheshwar – the destroyer) could not defeat Jalandhar. So Shiva requested Vishnu, to find a solution. Vishnu disguised himself as Jalandhar and violated Vrinda. Her chastity destroyed, Jalandhar was killed by Shiva. Vrinda cursed Vishnu to become black in colour and he would be separated from his wife. Thus, he was transformed into the black Shaligram stone and in his Rama Avatar, his wife Sita, was kidnapped by a demon-king and thus separated from him. Vrinda then burnt herself on her husband's funeral pyre or immolated herself due to the shame. The gods or Vishnu transferred her soul to a plant, henceforth which was called as Tulsi.

Apart from the mythology, tulsi is also a great medicinal plant used in Aurvedic medicine for cure of many diseases. In India, most devoted Hindus and especially the devotees of Vishnu keep a tulsi plant in the middle of their courtyard.



Offerings to associates of Vishnu

Now place sandalwood touched flower (white preferred) on the head of Naryana Sheela, uttering the following six mantras:

এতে গন্ধপুষ্পে ওঁ বিঘ্ননাশায় নমঃ, এতে গন্ধপুষ্পে ওঁ শিবাদিপঞ্চদেবতাভ্যো নমঃ,
এতে গন্ধপুষ্পে ওঁ অদিত্যাদিনবগ্রহেভ্যো নমঃ,
এতে গন্ধপুষ্পে ওঁ ইন্দ্রাদিদশদিকপালেভ্যো নমঃ,
এতে গন্ধপুষ্পে ওঁ মৎস্যাদি-দশাবতারেভ্যো নমঃ, এতে গন্ধপুষ্পে ওঁ নারায়ণায় নমঃ।

Etey gandhapushpey Om vignabinashaya namah;

Etey gandhapushpey Om Shivadipanchadevatavyo namah;

Etey gandhapushpey Om Adityadinavagrahevyo namah;

Etey gandhapushpey Om Indradidashadikapaleyvyo namah;

Etey gandhapushpey Matsyadidashavatarevyo namah;

Etey gandhapushpey Om namah Narayanaya namah.

Here I offer the (sandalwood) scented flower to the obstacle remover;

to Shiva with five gods and goddesses in the group (Shiva-Ganesh-

Narayana-Surya-Durga); Aditya and other nine planets

(Aditya-Soma-Mamala-Budha-Brihaspti-Sukra-Sani-Ravi and Ketu)

Indra and ten directional gods,

fish and other ten incarnations of Vishnu.

Ten Incarnations of Vishnu

দশাবতার

Dashavatar

Ten incarnations (avatar) of Vishnu, which relate to the **evolution of human**, are listed here: Matsavatar, Kurmavatar, Barahavatar, Narsinghavatar, Vamanavatar, Parashuram, Rama, Krishna, Buddha, Kalki. Pay your obeisance by offering a sandalwood-dipped flower to the ten incarnations of Lord Vishnu.

এতে গন্ধ পুষ্পে দশাবতারেভ্যো নমঃ

Etey gandhapushpey Om Dashavatarebhyo namah

Reverence to the ten incarnations of Vishnu

Continued on page 44

Indian History in mantras and Sanskrit hymns

Rigveda refers about the “**Battle of ten kings (*dāśarājñá*)**” in some of its hymns. It is conjectured to have occurred between 1700-1000 BC after the Aryans migrated to India. It took place near Parusni River today’s Punjab (Ravi).

These kings belonged to different tribes of northwest India. Some of the notable names of these defeated tribes include Purus, Gandharis, Parsu (Pesian?), Bhrigus and Dasa. The victory came to Trtsu (Indo-Aryans tribe). Three of the commanders of this battle were Vashista, Vishvamitra and King Sudas. Many of these names appear in Ramayana and Mahabharata the two epics of India. Recent translation (1951) of the Rigveda considers the hymns as "obviously based on an historical event", even though all details in the hymns are lost.

This shows that the history of India was though not formally written until later but these mantras become a reliable source that captured Indian history by “word of mouth”.

INCARNATIONS OF VISHNU and Evolution of Human civilization

The ten incarnations or '**Dasa Avatara**' of Lord Vishnu is an extraordinary recording of the evolution of human life and advance in human civilization. The sequence of appearance of Lord Vishnu on Earth is in tune with the evolutionary theory. In fact, the ten incarnations of Lord Vishnu is an amazing recording of the advancement of human civilization. All this was recorded by Hindu sages thousands of years before Christ.

The first incarnation of Lord Vishnu was in the form of a fish or '**Matsya Avatar**.' It has now been confirmed by Science that the first life forms evolved under water. The second incarnation of Lord Vishnu was in the form of a tortoise or '**Kurma Avatar**.' This is an amphibious creature capable of living both on land and in water. The third incarnation of Lord Vishnu is the boar or '**Varaha Avatar**'. Boar is a complete land animal. life form has now moved out of water and has adapted to land. The fourth incarnation of Lord Vishnu is the half-man half-animal form known as '**Narasimha Avatar**.' This incarnation starts the transformation from animal to human form. The fifth incarnation of Lord Vishnu is the dwarf or pigmy sized human being or '**Vamana avatar**.' A transition from the beastly form to human form and the development of intelligence. The sixth incarnation of Lord Vishnu is the forest dweller or '**Parasuram**.' He has developed weapons and axe is his first weapon. Any sharp stone can be transformed into an axe and it also indicates the first settlement of humans in forests. The seventh incarnation of Lord Vishnu is **Lord Ram**. This is when civilized humans developed and more superior weapons like the bow and arrows. The eighth incarnation of Lord Vishnu is **Lord Balarama**. He is portrayed with the plough – the beginning of full-fledged cultivation. Human civilization has developed agriculture and is no longer depended on meat and forest for food. The beginning of agrarian economy. The ninth incarnation of Lord Vishnu is **Krishna**. He represents the advancing human civilization. He is associated with cows, the beginning of domestication of animals and development of economy, which continues to the present day. The tenth incarnation of Lord Vishnu is **Kalki** and is yet to arrive. He is believed to ride on a swift horse Devadatha and destroy the world. A clear indication that human beings will bring an end to life on earth. The numerous natural calamities created by human beings and the numerous nuclear weapons stored illustrates this.

TEN INCARNATIONS OF VISHNU



1. Matsya or fish (First life form evolved under water; a vertebrate).
2. Kurma or turtle (An amphibious creature). 3. . Varah or boar (complete land animal), 4. Narsimha (half human and half lion).
5. Vamana (pigmy-size human). 6. Parasuram (forest dweller who developed axe as his first weapon). 7. Ram (Civilized human with superior weapon like bow and arrow. 8. Balaram (Portrayed with plough the beginning of cultivation and agriculture). 9. Krishna (Advanced civilization domestication of animals, cow). 10. Kalki (Yet to arrive, rides on swift horse Devadatha in a mood of destroying the earth; clearly indicating that human beings will bring an end to life on earth through natural calamities – global warming – and nuclear weapons).

After establishing the Narayana and offering reverence to the various gods and goddesses, offer the following five things to Narayana. With each offering take the name of Narayan: water, rice, incense, lamp, raisin and sugar candy (misri). As cooked rice is not available in daily puja, offering of cheera (flat dry rice) can be done instead.

Five offerings to Narayana

পঞ্চোপচারে পূজা

Panchapochareypuja

Make offering of five things (minimum):

এতৎ পাদ্যম ওঁ নমঃ নারায়ণায় নমঃ

Etat padyam (water) Om Namah Narayanaya namah

I am offering this water to wash your feet, Oh Narayana

Similarly repeat for *argham* (rice), *dhupam* (incense), *deepam* (lamp), *falam* (fruit, like raisin), *mistanyam* (sweet candy or misri) and *annam* (flat rice in place of cooked rice), *achmanium* (glass of drinking water) and *punarachmanium* (second glass of drinking water).

Special offering of Tulsi

Offer Tulsi three times and place on the top of the Saligram Sheela, uttering the following mantra

ওঁ নমস্তে বহুরূপায় বিষ্ণবে পরমাত্মনে স্বাহা

Om namastey vahirupaya Vishnabey parmatmaney swaha ||

I bow to Lord Vishnu with many forms bearing divine personification.

Prostration

Pay reverence with folded hand placed on the heart:

ওঁ নমো ব্রহ্মণ্য দেবায় গো-ব্রাহ্মণ-হিতায় চ।

জগদ্ধিতায় শ্রীকৃষ্ণায় গোবিন্দায় নমো নমঃ।

***Om namo Brahmanya devaya go brahmanaya hitaya cha.
Jagaddhitaya Shri Krishnaya Govindaya namo namah***
*I offer my respectful obeisance to the Supreme Lord,
who is the well-wisher of the cows and the Brahmanas,
as well as all living entities in general.
I offer my obeisance to the Lord of the Universe,
known as Krisna and Govinda.*

ওঁ ত্রৈলোক্যপূজিত শ্রীমন্ সদা বিজয়বর্ধন।
শান্তি কুরু গদাপাশে নারায়ণ নমোহু তে॥
***Om trailokya-pujitah Sriman sadaa Vijaya-var dhana,
Shaanti kuru gadapaney, Narayana namahastu tey.***
*You are worshipped in all the three worlds –
Underworld, earth and heaven.
You always bring victory to us, You shower peace,
Oh the holder of mace, I bow to you Oh Narayana.*

WORSHIP OF FIVE GODS OF INVOCATION

পঞ্চদেবতা

Panchadevata

All Hindu puja rituals involve the worship of other Gods and Goddesses before focusing on the principle deity. These Gods and Goddesses regulate our lives in many ways. These include the group of five gods or Panchadevata (পঞ্চদেবতা), the Guardians of the directions (*Dashadikpal*) and the nine planets (*Navagraha*) are revered and so also Vishnu's various incarnations (*Dashavatar*) which connect to our process of biological evolution

The group of five Gods (one is Goddess) are: Ganesh, Vishnu, Shiva, Surya and Jagadhatri (Parvati). They are worshipped in three steps – dhyana, offering and pranam. You may not repeat the worship of those Gods whom you have already worshipped.

Ganesh

Ganesh is the God of wisdom and worshipped at the beginning. He removes all obstrucles.

Meditation

ধ্যান

Dhyan

Take a flower on your left palm. Hold it with the mudra for meditation (kurma). Imagine Ganesh in your mental screen, chant the mantra and place the place the flower on the holy pitcher, imagining that you are putting the flower on His feet.

ওঁ খৰ্বং ভুলতনুং গজেন্দ্রবদনং লম্বোদরং সুন্দরং
প্রসন্নানন্দগন্ধ-লুব্ধ-মধুপ-ব্যালোল-গণ্ডস্থলং।
দন্তাঘাত-বিদারিতারি-রুধিরৈঃ সিন্দুর-শোভাকরং।
বন্দে শৈলসুতা-সুতং গনপতিং সিদ্ধিপ্রদং কামদং।
এস সচন্দনং পুষ্পাঞ্জলি নমঃ গনেশায় নমঃ॥

*Om kharba sthula tanum gajendrabadanam lambodaram sundaram |
Prasanna ananda gandhalubdha madhupa balyola gandastalam
Danta aghata bidari arirudhirai sindur shobhakaram\
Vandey shailasuta sutam Ganapati siddhipradam kamadam |
Esha sachandana pushpanjali namah Ganeshaya namah ||*

*Oh the short structured, heavy-bodied, elephant-headed beautiful God,
with long trunk and happy face emitting fragrance ,who has strong
cheek and whose task pierced open the enemy's body and
drippingblood, making it beautifully red. May I worship him, the son
of the mountain's daughter (Parvati, daughter of Hemabat),
the leader of the people, may my wish be fulfilled.*

Offerings

পূজা

Panchaupacarey puja

Offer water to wash the feet of the Lord on the offering plate:

এতে গন্ধ পুষ্পে ওঁ নমঃ গনেশায় নমঃ।
Etey gandhapushpey Om namah Ganeshaya namah
I am offering my flower with eference to Lord Ganesh

Prostration

প্রণাম

Pranam

With folded hands seek His blessings:

একদন্ত মহাকায় লম্বোদর গজাননম্।
বিঘ্ননাশকরং দেবং হেরম্বং প্রণমাম্যহম্॥
Ekadanta mahakayam lambodara gajananam
Vighnanashakaram debam herambam pranamamyaham ॥
With one tusk, big in size, with long trunk, with elephant face ।
Remove all the hurdles, Oh the heroic Lord, I bow to you ॥

Vishnu

বিষ্ণু

Meditation

ধ্যান

Dhyan

ওঁ ধ্যেয়ঃ সদা সবিতৃমন্ডল মধ্যবর্তী নারায়ণ সরসিজাসনঃ সন্নিবিষ্ট কেয়ুরবান্ ।
কেয়ুরবান্ কনককুন্ডলবান্ কিরীটিহারী হিরন্ময় বপুর্ধৃতঃ শঙ্খচক্রঃ ॥
Om dhayah sada savitrimandal madhyabarti Narayana
Sarasijasanah sannibishta keyurban kanka kundalavan
Kiritihari Hiranmaya bapur dhritah shankhachakrah ॥
I am meditating on Narayana the God
who is in the center of the solar system.
Seated on a lotus, wearing armlets and alligator-shaped earrings,
whose body is golden and holding
conch and disc (chakra) in His hands.

Offerings

পূজা

Puja

This is explained earlier. Use the following mantra for offering each of the five things.

এতে গন্ধ পুষ্পে ওঁ নমঃ বিষ্ণবে নমঃ ॥

Etey gandhapushpey Om namah Vishnabey namah

I am offering my flower with obeisance to Lord Vishnu

Prostration

প্রণাম

Pranam

ওঁ নমো ব্রহ্মণ্য দেবায় গোব্রাহ্মণ-হিতায় চ । জগদ্ধিতায় শ্রীকৃষ্ণায় গোবিন্দায় নমো নমঃ ॥

Om namah Brahmanya devaya go Brahmana-hitayacha ।

Jagadhitaya Shri Krishnaya Govindaya namo namah ॥

I bow to that Lord Almighty (Brahman)

the well wisher of learned (Brahman) and bestower (cow).

The keeper of the Universe,

Oh the Lord Krishna Oh the Govinda I prostrate to you repeatedly.

Shiva

শিব

Meditation

ধ্যান

Dhyan

ওঁ ধ্যায়েন্নিত্যং মহেশং রজত গিরিনিভং চারুচন্দ্রাবতংসং

রত্নাকলপোজ্জ্বলাঙ্গং পরশু-মৃগ-বরাভীতি-হস্তং প্রসন্নম্ ।

পদ্মাসীনং সমস্তাং ভূত-মমরগর্গৈব্যাব্রকৃতিং বসানং,

বিশ্বাদ্যং বিশ্ববীজং নিখিলভয়হরং পঞ্চবক্রং ত্রিনেত্রম্ ॥

Om dhyaayen-nityam Mahesham rajatagirinibham

Charuchandrabadamsam

Ratnakalpojvalagam parashu-mriga-bara-abheeti-

hastam prasannam |
Padmaasinam samantaat stutam-amaraganaih-
byaaghrakrittim basaanam
Viswadyam viswabeejam nikhila-bhayaharam
panchavaktram trinetrām ||
Meditate constantly on the Mighty Lord Shiva,
whose body is as white as silver mountain,
who wears the beautiful crescent moon as a decoration, whose limbs
are effulgent adorned with gems, who with his four hands holding axe
and antelope and showering boons and protections, who is always
content, who is seated on a lotus,
and praised by the gods surrounding Him from,
who wears the skin of a tiger,
Who is the best in the Universe, which He created,
the destroyer of all fears, and vision with five faces and three eyes.

Offerings a flower and belpata, if available

এতে গন্ধ পুষ্পে ওঁ নমঃ শিবায় নমঃ ।
Etey gandhapushpey Om namah Shivaya namah
I make my offering of flower to Lord Shiva

Prostration

প্রণাম

Pranam

নমঃ শিবায় শান্তায় কারণত্রয় হেতবে ।
নিবেদয়ামি চাত্মানং ত্বং গতি পরমেশ্বর ॥
Namah shivaya shantaya karana traya hetabey |
Nibedayami chatmanam twam gati parameshwara ||
Obeisance to Lord Shiva! He is calm, the source of the three basic
qualities (guna) of life – truth/knowledge (sattva), greed/passion (raja
and, dark/ignorance (tama),
I am submitting to you Oh Lord, I am having no other choice.

Surya (Sun)

সূর্য

Meditation

ধ্যান

Dhyan

ওঁ রক্তাষুজাসন মশেষগুণৈকসিদ্ধুং ভানুং সমস্তজগতামষিপং ভজামি ।
পদ্মদ্বয়াভয়বরান্ দধতং করাজৈর্ম্মণিক্যমৌলিমরুণাগরুচিং ত্রিনেত্রম্ ॥
Om raktaambujaasanam asheSa-gunaika-sindhun
Bhaanum samasta-jagataam-adhipam bhajaami ।
Padma-dwaya-abhayabaraan dadhatam karaabjaih
Maanikyamalim-arunaNaama-ruchin trinetram ॥

*Sitting on red lotus with ocean of unlimited qualities, Oh the
illuminating Sun God, you are the lord of the whole world.*

*With one hand you are holding lotus and with another,
offering boons of fearlessness.*

*Your physical appearance is radiant like ruby and you have three eyes.
I worship you.*

Offering

পূজা

Puja

Offer a flower dipped in red sandalwood:

এতে গন্ধ পুষ্পে নমঃ সূর্যায় নমঃ।

Etey gandha pushpey namah Suryaya namah ।

Hail to the Sun God Surya

Then offer a little rice on the holy pitcher or on the offering plate:

ওঁ এহি সূর্য্য সহস্রংশো তেজরাশে জগৎপতে

অনুকম্পায় মাং ভক্তং গ্রহানার্ঘ্যং দিবাকরম্।

এষ অর্ঘ্যং নমঃ সূর্য্যায় নমঃ।

Om! Ehi Surya sahasramsho tejarashey jagatpatey ।

Anukampaya mam bhaktam grihanargham divakaram ॥

Esha argham namah Suryaya namah॥

*Oh Sun, whose millions of rays enlightens this earth
Accept the offering from this humble devotee of yours
Oh the day maker, Oh the Sun, here is my offering to you with humility.*

Prostration

প্রণাম

Pranam

Pray with folded hands, imagining the rising sun in front of you:

ওঁ জবা কুম্ভ সংকাশং কাশ্যপেয়ং মহাদ্যুতিং।
ধ্যান্তারিৎ সৰ্বপাপঘ্নং প্রণতোহস্মি দিবাকরং॥

Om jaba kushma sankasham kashyapeyam mahadyutim |

Dhyantarim sarbapapagna pranatoshmi divakaram ||

*Like the jaba flower (red colored Shoe flower), the son of Kashyap,
with brilliant illumination, destroyer of darkness, remover of all sins
(ignorance), I bow to you the day-maker.*

Durga

দুর্গা

Meditation

ধ্যান

Dhyan

ওঁ কালাত্রাভাৎ কটাক্ষৈ-ররিকুল-ভয়দাং মৌলিবদ্ধেন্দুরেখাং,
শঙ্খং চক্রং কৃপাণং ত্রিশিখমপি করৈ-রুদ্রহস্তীং ত্রিনেত্রাম্ ।
সিংহস্কন্ধাধিরূঢ়াং ত্রিভুবন-মখিলং তেজসা পূরয়ন্তীং,
ধ্যায়েদ্ দুর্গাং জয়াখ্যাং ত্রিদশ পরিবৃত্তাম্ সেবিতাং সিদ্ধিকামৈঃ ॥

*Om Kala-abhrabham katakshair-arikula-bhayadaam
mauli-baddheyndurekham shankham chakram kripanam
trishikhamapi karaih-rudwahantim trinetraam |*

Sinhaskandha-adhiruddham

Tribhuban-makhilam tejasa purayantim

*dhyaayed Durgam Jayakhyam tridasha-paribritam
sebitam siddhikamaih ||*

*One should meditate on Mother Durga whose another name is Jaya,
who has the complexion of deep dark cloud,*

*whose mere glance can arouse
fears to the enemies, tightly fastened in her crown is the shining
crescent moon, who has three eyes, who is holding conch, disc, sword,
and three-pointed weapon (trident) in her hands,
Who is riding on a lion, who is energizing all
three worlds with her brilliant light, who is always surrounded by gods,
she is served by those who want success.*

Offerings

পূজা
Puja

এতে গন্ধ পুষ্পে হ্রিং ও দুর্গায়ৈ নমঃ ॥
Etey gandhapushpey Hring Om Durgawai namah ॥
*In the spirit of divinity (Hring, the primordial sound for Durga)
I am offering this scented flower to you Oh Goddess Durga.*

Prostration

প্রণাম
Pranam)

ওঁ সর্বমঙ্গল মঙ্গল্যে শিবে সর্বার্থ সাধিকে ।
শরণ্যে ত্র্যম্বকে গৌরি নারায়ণি নমোস্তুতে ॥
Om sarvamangala mangalye Shivey sarbartha sadhikey ।
Smaraney trambhakey Gouri Narayani Namastutey ॥
*Oh the wife of Shiva, you are the benevolent peace giver of us,
fulfiller of our wishes,
I am seeking your protection Oh the three-eyed fair
Goddess of wealth (Narayani). I offer my obeisance to you.*

WORSHIP OF NINE PLANETS

নবগ্রহ
Nabagraha

Naba is nine and graha is cosmic influencer of the living being on this earth (Bhumidevi). These include five planets – Mamala (Mars), Budha (Mercury), Brahaspati (Jupiter), Sukra (Venus), Sani (Saturn); Sun (Aditya, Rabi), Moon (som), as well as Moon's orbital positions in the

sky – Rahu (north or ascending lunar node) and Ketu (south or descending lunar node).

Note: Lunar nodes are the orbital nodes of the moon, that is, the points where the orbit of the moon crosses the ecliptic. The ascending node is where the moon crosses to the north of the ecliptic. The descending node is where it crosses to the south. Eclipses occur only near the lunar nodes.

The mantra “Adityadi (Aditya or sun and others) Navagraheybhyo namah” takes care of all the nine planets. Worship of individual members of Nabagraha is done during Havan, described later.

Make five offerings in the name of the nine planets:

এষ গন্ধঃ ওঁ আদিত্যাদি নবগ্রহেভ্যো নমঃ ।

Esha Gandhah Om Adityadi Nabagraheybhyo namah

এতৎ পুষ্পং ওঁ আদিত্যাদি নবগ্রহেভ্যো নমঃ ।

Etat pushpam Om Adityadi Nabagraheybhyo namah

এষ ধূপঃ ওঁ আদিত্যাদি নবগ্রহেভ্যো নমঃ ।

Esha dhup Om Adityadi Nabagraheybhyo namah

এষ দীপঃ ওঁ আদিত্যাদি নবগ্রহেভ্যো নমঃ ।

Esha dwipah Om Adityadi Nabagraheybhyo namah

এতদ্ নৈবেদ্যং ওঁ আদিত্যাদি নবগ্রহেভ্যো নমঃ ।

Etat naivedyam Om Adityadi Nabagraheybhyo namah

(Note: separate naivedya with five mounds of rice and a small fruit on each mound makes the nabagraha-naivedya).

Prayer for the Guardians of Directions

দশদিকপাল

Dasdikpal

Das means ten, *dik* is direction and *pal* is protection. Hence *Dasdikpal* means the protector of ten directions. The deities connected to the protection of the ten directions of this earth are: Indra (east), Agni (south-east), Yama (south), Nairiti (south-west), Varun west), Vayu (north-west), Kuber (north), Isha (north-east), Brahma (upward) , Anant (downward). Show your respect by offering a little water or flower or rice in the name of each deity.

এতে গন্ধ পুষ্পে দশদিকপালেভ্যো নমঃ

Etey gandhapushpey Om Dashadikapalebhyo namah

Reverence to the ten directional gods

Reverence To Our Divine Background

পীঠপূজা

Peethapuja

Pay obeisance to the Gods that hold the base of our lives (*peetha*). With reverence offer flowers, dipped in sandalwood, in the name of different Gods listed here:

এতে গন্ধ পুষ্পে।

Etey gandhapushpey |

I am offering this scented flower in the name of:

ওঁ পীঠাসনায় নমঃ।

Om pithasanaya namah |

The gods of the background.

ওঁ আধারশক্তায় নমঃ।

Om adharashaktaye namah |

The holder of the universe.

ওঁ প্রকৃতি নমঃ।

Om prakritwai namah |

The nature.

ওঁ অনন্তায় নমঃ।

Om anantaya namah |

The endless universe.

ওঁ পৃথিব্যে নমঃ।

Om prithibai namah |

The earth.

ওঁ ক্ষীরসমুদ্রায় নমঃ।

Om khirasamudraya namah |

Ocean of milk.

ওঁ শ্বেতদ্বীপায় নমঃ।

Om swetadwipaya namah |

White island.

ওঁ মনিমন্ডপায় নমঃ।

Om manimandapaya namah |

Hall on crystals.

ওঁ কল্পবৃক্ষায় নমঃ।

Om kalpabrikshaya namah |

The dream.

ওঁ মনিবেদিকায়ৈ নমঃ।

Om manivedikayai namah |

Platform with jewels.

ওঁ রত্নসিংহাসনায় নমঃ।

Om ratnasinhasanaya namah |

Seat with gems.

ওঁ অগ্ন্যাদিকোণচতুষ্টয়ে নমঃ।

Om agnyadikonachatushtaye namah |

Agni and other Gods of four directions.

ওঁ ধর্মায় নমঃ।

Om dharmaya namah |

The truth.

ওঁ শ্রীং কমলাসনায় নমঃ।

Om kamalasanaya namah |

The goddess of wealth (Lakshmi), our provider.

*I am offering my reverence to the Gods in the background
in order to receive their blessing :*

*The base of our existence, the infinite, the nature, the cosmos, the earth,
the ocean, the island from where we evolved,
the crystal hall of the universe, the wishing tree (aspirations),
the jeweled stage of our activities, the honored throne of precious
stones, the directional gods, righteous thoughts, and
the auspicious seat.*

ESTABLISHING THE HOLY PITCHER

কলশ স্থাপন

Kalasha sthapan

Holy Pitcher and Five Great Elements of Life



The *pancha mahabhuta*, or "five great elements" are: Tej (energy), Ap (water), kshiti (earth), Marut (air), Vyom (cosmos). Hindus believe that all of creation, including the human body, is made up of these five essential elements and that upon death, the human body dissolves into these five elements of nature, thereby balancing the cycle of nature. Life depends on these five great elements and in the same way that we rely on God and His blessing.

The Kalash (কলশ, holy pitcher) represents all the aforesaid five elements where the leaves are the captured energy from the sun, water is filled inside the pitcher, and earth is kept under the pitcher. The air and cosmos naturally surround the pitcher. The following hymn exemplifies the Hindu concept of creation. It is chanted as the holy pitcher is established.

Hiranyagarbha (হিরণ্যগর্ভ) literally means the 'golden womb' or 'golden egg', poetically rendered 'universal germ'. It is the source of the creation of the Universe or the manifested cosmos in Indian philosophy. It is mentioned in Rigveda (RV 10) and known as the '**Hiranyagarbha sukta**'. It declares that God manifested Himself in the beginning as the Creator of the Universe, encompassing all things, including everything within Himself, the collective totality, as it were, of the whole of creation, animating it as the Supreme Intelligence.

Placement

কলশস্থাপন

Kalashathapan

Hold the neck of the pitcher with both hands and chant:

হিরণ্যগর্ভঃ সমবর্ততাগ্রে ভূতস্য জাতঃ পতিরেক আসীত ।
সদাচার পৃথিবীং ধ্যামুতেমাং কশ্মৈ দেবায় হবিষা বিধেম ॥

Hiranyagarbhah samabartatagrey bhutasya jatah patireka aseeta |
Sadachar prithibim dhyamuteymam
kashmai devaya habisha vidhema ॥

In the beginning was the Divinity in his splendor,
manifested as the sole Lord of land,
Skies, water, space and that beneath and
He upheld the earth and the heavens.
Who is the deity we shall worship with our offerings?

Prayer to Holy Pitcher

প্রার্থনা

Prarthana

Fold your hands and pray to the holy pitcher:

কলশস্য মুখে বিষু: কঠে রুদ্রঃ সমাপ্রিতঃ ।
মূলে তত্র স্থিতো ব্রহ্মা মধ্যে মাতৃগণাঃ স্মৃতাঃ ॥
কুশ্ক্ষী তু সাগরাঃ সর্বে সপ্তদ্বীপা বসুন্ধরা ।
ঋগ্বেদঃ অথ যজুর্বেদঃ সামবেদঃ অপি অথর্বণঃ ॥
অঙ্গৈশ্চ সহিতাঃ সর্বে কলশান্নু সমাপ্রিতাঃ ।
আযাত্তু দেব পূজার্থং দুরিতক্ষয়কারকাঃ ॥
গঙ্গে চ যমুনে চৈব গোদাবরি সরস্বতি ।
নর্মদে সিন্ধু কাবেরি জলে অস্মিন্ সন্নিধিৎ কুরু ॥

Kalashashya mukhey Vishnu kanthey Rudra samasrita ।

Muley tatra sthito Brahma madhey matrigana smrita ॥

Kukshaitu sagarah sarbey Saptadeepa basundhara ।

Rigvedo atha Jajurvedah Samavedo and Atharva ।

Ayanttu deva pujarthan durita kshayakaraka ॥

Gameyca Yamuney chaiba Godavari Saraswati ।

Narmadey Sindhu Kaberi jaley asmin sannidhim kuru ॥

At the mouth of the pitcher rests Vishnu, on the neck is the Shiva, at the bottom (root) rests Brahma (the creator), and in the middle circles various mother goddesses. The water represents the ocean at the time of creation of earth when seven islands comprised the land of India, when the learned sages wrote Rigveda, Jajurveda, Samaveda and Atharvaveda. The water of all sacred rivers - Ganges, Yamuna, Godavari, Saraswati, Narmada, Sindhu and Kaveri may merge in this holy pitcher of water and this pitcher is now dedicated to the worship of God.

May all the evil spirits clear off from here.

Establishment

স্থিরীকরণ

Sthirikaran

Hold the pitcher with both hands and repeat the following mantra:

ওঁ ত্বাবতঃ পুরুবসো বয়মিন্দ্র প্রণেতঃ ।
স্মসি স্ত্রাহতহরীগাম্ ।
ওঁ স্ত্রাহং স্ত্রাহীং স্ত্রিহরোভব ।
যাবৎ পূজা করোম্যহম্ ।

Om twabatah purubaso bayamindra pranetah ।

Smasi shata-r-Harinam ।

Om stham sthim sthiro bhaba ।

Yavat puja karomyaham ॥

*I bow to Thee for your abundant riches in the name of Vishnu
I am offering my reverence to the gods to stay with me
as long I am performing this sacred puja. Stay here firmly.*

Gesture of Reverence

কৃতাজলি

Kritanjali

Pray for the holy pitcher with folded hands

ওঁ সৰ্বাতীর্থোদ্ভবং বারি সৰ্বদেব সমন্বিতম্ ।
ইমং ঘটং সমারুহ্য তিষ্ঠ দেব গণৈঃ সহঃ ॥

Om sarbatirtha udbhabam bari sarbadeva-samanwetam ।

Imam ghatam samarujhya tishta deva ganaih saha ॥

*The sacred rivers sanctify this holy water of the pitcher
with the merger of all Gods and Goddesses into it.*

*Now I establish this pitcher with the appeal to the Gods and Goddesses
I plan to worship to rest here with the wards.*

Cordoning the Pitcher

The sacred pitcher is cordoned by planting four arrowhead sticks
(কাণ্ডরোপণ, Kandatropan) on the four corners around the pitcher and
circling a red-colored thread around the sticks (সূত্রবেষ্টন, Sutrabeshtan).

Planting the Arrow-head Sticks

কাণ্ডরোপণ

Kandaropan

On the four corners of the sacred pitcher place four sticks (3-5 mm diameter, 2 ft high) with an arrowhead on the top of each. This is commonly known as তীরকাঠি (*tirkathi*). The arrowhead is made from dry palm leaves as they are inserted into the split top of the stick, making the appearance of the three leaved *durba* grass (iconic). If palm leaves are not available, use thin wood pieces or green rough leaves, inserted into the split top of the sticks, with the attempt to make the stick. The তীরকাঠি (*tirkathi*) imitate *durba* grass. The sticks are inserted into the mud balls at the base (imitating earth). One can use foam cups filled with wet dirt. The mantra bears the history of the migration of Aryans into India.

The pitcher, symbolic of the basic elements of life, is encircled by four sticks called *tirkathi* (তীরকাঠি) and a continuous red thread (five rounds). The *tirkathi* and thread appear to signify the interwoven relationship of the family and community with the creation of the basic elements of life.

Put four bamboo sticks on four sides of the pitcher. Hold the sticks in four balls of clay (traditional) or use four foam cups with wet dirt. The sticks are split at the top in order to hold palm leaves (traditional, or use similar stiff leaves available locally). Make a three-pronged spearhead with the leaves cut into pieces. This is symbolic of *durba* grass whose tip typically bears three leaves.

Touch the তীরকাঠি (*tirkathi*) and chant:

ওঁ কাণ্ডাৎ কাণ্ডাৎ প্ররোহন্তী পরুষ পরুষস্পরি। এবানো দুর্কে প্রতনু সহস্রেন শতেন চ ।

***Om! Kandat kandat prarohanti parushah parushaspari
evano durvey pratanu sahasrena shatena cha ||***

*I am establishing these sticks with arrow-heads (tirkathi),
representing the Durba grass*

*that spreads all directions through roots (kandat) at the nodes and stolen
(parush) or runnerstalk. I pray for our family to spread out in all
directions in hundreds and thousands
Oh durba (Cynodon dactylon)!
the way your roots strikes at your nodes (“কাভ”),
connected by your stolens (“পরুষ”), the same way connect us with
thousands of our children and grandchildren
spreading out in all directions.*

Circling of Thread

সূত্রবেষ্টন

Shutrabeshstan

The continuous red thread, circled around the tirkathi, encircling the sanctified pitcher, is the icon of the interwoven relationship of the family and community with the essence of life. Clockwise circle the sticks (tekathi), with a red thread, five or seven times. Loop the thread on each stick. Chant while tying the thread:

ওঁ সূত্রমাণং পৃথিবীং দ্যামনেহসং সুশর্মাণমদিতিং সুপ্রনীতিং ॥
দৈবীং নাবং স্বরিত্রাসনাগমস্রবন্তীমারুহেমা স্বন্তয়ে ॥

*Om sutramanam prithivim dyamanihasam
susharmanam-aditim supraneetim,*

*Dwaivim navam svaritra-sanagam-sravantee-maruhema svantaye ॥
This auspicious security thread is long, holy, prosperous, immortal,
divine and firm. It is like a boat that will lead us to the heaven.*

Prehistoric India in mantra

Brahmanda Purana has described that the prehistoric India was comprised of seven islands which today drifted to its various current locations – Malaysia, Andaman, Lanka and others. They were named as Jambu, Plaksha, Shalmala, Kusha, Krouncha, Shaka and Pushkara. They were surrounded by seven seas. They believed that today's India was inhabited by sages and people with high spiritual thoughts. Apart from this mythological account, anthropological evidences record that during the Continental Drift, India separated out from the Gondwana Land located in the South Pole into the present position. Geologically, the origin of the Himalayas is the impact of the Indian tectonic plate traveling northward at 15 cm per year towards the Eurasian continent, about 40-50 million years ago. The formation of the Himalayan arc resulted since the lighter rock of the sea-bed of that time was easily uplifted into mountains. An often-cited fact used to illustrate this process is that the summit of Mount Everest is made of marine limestone. In addition, the continuing rise of Himalaya is in support of this theory. The mystery still remains to be resolved as how our forefathers conjectured the things happened before even the human race appeared on this earth?

Historical significance of cordoning holy pitcher:

The doob grass or *Cynodon dactylon* is a creeper grass highly priced in India. It practically grows anywhere under wide variety of climates and soils. It spreads quickly with the availability of water, extending its creeping stems, called “stolons” that spread in all directions. (Note: a stolon is a shoot that bends to the ground or that grows horizontally above the ground and produces roots and shoots at the nodes). Hence it is also referred as “runners”.

When the Aryans came, they wanted to spread out in India like the doob grass. The nodes with roots and shoots they called, “কান্ড” (kanda) and the extending stem between the nodes, or stolon, they called “পরুশ” (parush). So, the arrow-head sticks, planted around the holy pitcher, are compared with the doob grass with three pointing leaves (the arrow head) that is held on mud balls (earth). The thread is the stolon or the family joined together by holding to each other and circles around the holy pitcher (emblem of God).

Removal of Hurdles

বিন্মাপসারণ

Bighnapasaran

Various obstacles can interrupt Puja. So the devotee prays to God for remove those obstacles that may come during the puja process. This is done through sound and action.

Throw a flower in the offering plate with the following sound.

ଐ

Oing

63

Then circle the palm of your right hand around the left palm three times and then strike the left palm with two fingers (middle and pointing fingers) of your right hand.

অস্ত্রায় ফট্
Astrya phat

Offering to invisible spirits

মাষভক্ত বলি

Mashabhakta bali

Special offerings are made to all invisible spirits. It is believed that invisible spirits, previously occupied the place of worship, need to be satisfied before you intrude in their domain. Show five welcome *mudras* as described before (see appendix).

ও ভূতাদয় ইহাগচ্ছত, ইহাগচ্ছত, ইহ তিষ্ঠত, ইহ তিষ্ঠত, ইহ সন্নিধন্ত ইহ সন্নিরুদ্ধ্যম্
অত্রাধিষ্ঠানং কুরুতঃ, মম পূজাং গ্রহীত ।

*Om Bhutadaya iha gachchhata, iha gachchhata,
Iha tishthata, Iha tishthata, Iha sanniruddha, iha sannirudhyadhvam,
Atradhistanam kuru, mama puja grihnita ॥
Oh the spirits come, establish here, come close and
stay close to me, rest here and accept my offerings.*

Take a flower (preferably red) and place it into the small container with a spoonful of yogurt, rice and *mashkalai* (black lentil). This is called *mashabhakta bali* (মাষভক্ত বলি).

বৎ এতমৈ মাষভক্তবলয়ে নমঃ,
এতে গন্ধপুষ্পে ও মাষভক্তবলয়ে নমঃ,
এতে গন্ধপুষ্পে ও এতদধিপত্যয়ে ও বিষ্ণবে নমঃ ।
এষ মাষভক্ত বলিঃ ও ক্ষেত্রপালাদিভূতগণেভ্যো নমঃ ।
*Bam etashmai mashabhaktabalaye namah!
Etey gandhapushpey! Om mashabhaktabalayey namah!
Etey gandhapushpe etadhipatayeh Om Vishnabey namah!
Esha mashabhakta balih Khetrapaladibhutaganebhyo namah ॥
Reverence to the mashabhaktabali (the container
with yogurt, mashEntrancekalai and red flower*

*dipped in sandalwood) as I offer the scented flower
to the name of Vishnu I offer this holy lentil pot
to Khetrpal and other invisible spirits.*

Looking up, with folded hands, pray to the spirits and at the end of the prayer touch the mashabhakata bali container, push it forward and chant the following mantra.

ও ভূতপ্ৰেত পিশাচাশ্চ দানবা রাক্ষসাশ্চ যে ।
শান্তিং কুৰ্বন্তু তে সৰ্বে ইমং গৃহতু মদবলিম্ ॥
*Om bhutapreta pishachascha danava rakshasacha jey |
Shantim kurbantu tey sarbey imam grihatu madbalim ||
I am making this offering to all the spirits living in this place
And allow me to pray in peace.*

Removal of Evil Spirits

ভূতাপসারণ

Bhhutapasaran

Pick some white mustard seeds with your fingers and sprinkle them around the worship area while saying the following *mantra*.

ও অপসৰ্পন্তু তে ভূতা যে ভূতা ভূবি সংস্থিতাঃ । যে ভূতা বিঘ্নকৰ্ত্তারস্তে নশ্যন্তু শিবাজ্জয়া ॥
ও বেতালানাশ্চ পিশাচাশ্চ রাক্ষসাশ্চ সরীসৃপাঃ । অপসৰ্পন্তু তে সৰ্বে চন্ডিকাশ্চৈব তাদিতাঃ ॥
*Om apasarpantu tey bhuta je bhuta bhubi sansthitah |
Jey bhuta vignakartarastey nashyantu Shivagnaya ||
Om betalascha pishachascha rakshashascha sarisripah |
Apasarpantu tey sarbey chandika strena taritah ||
All the spirits who reside below this earth
who may disturb our peace is guarded off in
the name of Shiva. All the creatures,
may they be ghosts, goblins or reptiles are hereby
driven away from this place in the name of Chandi,
the goddess of evil destruction.*

At the end snap your fingers between the thumb and middle finger three times while circling the hand around the head then hit the ground three times with your right heel. These gestures symbolize the driving away

the evil spirits from the place of worship. After this act you are expected to focus on the dedicated prayer that you are about to start. This initiates *granthi bandhan* (next section), an act of holding all thoughts towards divinity.

Tying the Security Knot

গ্রন্থি-বন্ধন

Granthibandhan

The thought behind this ritual is to bring the scattered mind into the focus of devotional thoughts. Tie a knot at the end of the cloth that you are wearing. Hold the knot and chant:

ওঁ মণিধরিবজ্রনি মহাপ্রতিসরে রক্ষ রক্ষ হুং ফট্ স্বাহা॥

*Om! Manidharibajrani mahapratisarey
raksha raksha hung phat swaha ||*

I am tying this knot like a thunderbolt pulling my scattered mind into the focus of divinity. I pray the Lord (Mahapratisar) to protect me by standing on my mental gate and prevent the entry of all distracting thoughts.

Worship of the Divinities at Entrance

দ্বারদেবতা পূজা

Dwardevata puja

The house is considered as a temple (*Vastudevata*, বাস্তুদেবতা) guarded by the Gods at the entrance. These gods help in removing the hurdles (Ganesha) or bring good luck and wealth to the family (Lakshmi and Kubera). Hence before the core of the puja, they are worshipped.

Take two flowers dipped them in sandalwood paste and offer it to the Gods of entrance. Ask a family member to take the flower to the entrance door and leave it on the step. The entrance is usually decorated with water pots, marked with vermilion powder and contains banana sapling or any green foliage. Some families decorate the floor as well which is symbolic to invitation of divinity.

এতে গন্ধ পুষ্পে ওঁ দ্বার দেবতাভ্যো নমঃ।

Etey gandhapushpey om Dwaradevatabhyo namah ।

I offer my scented flower to the guardians of the entrance.

Various Gods are called and worshipped at the entrance of the puja place with the request to sanctify the place of worship. The calling of the Gods is done through five gestures, called *mudras* that welcomes them and ask them to stay with the devotee during the ceremony.

Five welcome mudras

Show the five hand gestures where indicated. The mudras are like expressing the feeling with hand gestures, as it is done in case of dancing.



After the meditation take a flower, with a touch of sandalwood paste, and place it at the feet of the Goddess Saraswati, captured in your mental image and then put it on the holy pitcher.

ওঁ দ্বারদেবতা ইহাগচ্ছত, ইহাগচ্ছত, ইহ তিষ্ঠত, ইহ তিষ্ঠত, ইহ সন্নিধত, ইহ সন্নিরুদ্ধত।

অত্রাধিষ্ঠানং কুরুত, মম পূজাং গ্রহীত ।

এতে গন্ধপুষ্পে ওঁ গাং গণেশায় নমঃ । ওঁ মহালক্ষ্ম্যে নমঃ, ওঁ সরস্বতৌ নমঃ,

ওঁ বিদ্যায় নমঃ, ওঁ ক্ষেত্রপালায় নমঃ, ওঁ গাং গঙ্গায়ৈ নমঃ, ওঁ যাং যমুনায়ৈ নমঃ ॥

Om! Dwaradevata ihagachhata ihagachchachhata ।

ihatisthata, iha tisthata, ihasannidhatta, ihasanniruddhadhwam ।

Atradhistanam kuruta, mama pujan grinhita ॥

*Etey gandhapushpey Om gam Ganeshaya namah,
Om Mahalakshmai namah, Om Saraswatai namah,
Om Vighnaya nama, Om Kshetrapalaya namah,
Om Gangawai namah, Om Jam Yamunawai namah ॥*
*Oh the Gods at the entrance, come, come, rest here, rest here,
stay close and closer to me, establish here and accept my offerings.
I offer my scented flowers to Ganesh along with his primordial sound (ॐ),
reverence to Mahalakshmi, Saraswati, remover of obstacles,
lord of the directions with their primordial sound Om (ॐ), and
to the sacred rivers Ganges with the primordial sound (गङ्गा) and Yamuna
with the primordial sound (यमुना). and
Yamuna with the primordial sound (यमुना).*

Worship of the House God

বাস্তু পূজা
Vastu puja

এতে গন্ধ পুষ্পে ও ব্রহ্মণে নমঃ, এতে গন্ধ পুষ্পে ও বাস্তুপুরুষায় নমঃ
*Etey gandhapushpey Om Brahmaney namah,
Etey gandhapushpey Om Vastupurushaya namah.
I offer my reverence to Brahman, the Supreme Lord,
And to the God of my home.*

SANCTIFICATION OF ENVIRONMENT AND BODY

Sanctification of floor

Throw little water on the floor with the following chant.

ও রক্ষ রক্ষ হুং ফট্ স্বাহা ।
Om raksha raksha hum phat swaha ।
May the spirits protect me from all the hurdles

Then touch the floor in front and chant:

ও পবিত্রবজ্রভূমে হুং হুং ফট্ স্বাহা ॥

Om pabitra bajrabhumey hum hum phat swaha ॥
Allow me to sit on sanctified firm floor devoid of all evils.

Sanctification of Platform

বেদি শোধন

Vedi shodhan

Put a flower on the platform and pray with folded hands.

ও বেদ্যা বেদিঃ সমাপ্যতে বর্হিষা বহিরিন্দ্রিয়ম্ ।
যুপেন যুপ আপ্যায়তাং প্রনীতো অগ্নিরগ্নিনা ॥
Om vedya vedih samapyatey varhisa varhiindriyam
Jupen jupa apyatam pranitogniargnina
I am dedicating this sacred dias (platform)
where our senses become the tools of perception,
The pillars become sacrificial stake, and,
Fire brings fire

Sanctification of Covering (canopy)

বিতান শোধন

Bitan sodhan

Look at the ceiling (or top canopy) and place a flower in the offering plate
and then say
with folded hands.

ও উর্ধ্ব উ যু ন উতয়ে, তিষ্ঠা দেবো ন সবিতা ।
উর্ধ্বো বাজস্য সনিতা যতাজ্জর্ভিবাহুস্তিবিহুয়ামহে ॥
Om urdhey ushuna utaye, tishtha debo na Sabita ॥
Urdho bajasya sanita jatanja-bhirbaga-udirhabayamahey
Oh the sacred canopy, like the sun in the sky,
you protect us and our food.
Let your invitation goes to the wise men
to chant mantras under your shelter.

Sanctification of Hands

করশুদ্ধি

Karasudhi

Purify your hand by crushing a flower between the palms and throw the crushed flower on your left. Circle your right palm over the left palm and make the phat sound.

ফট্

Phat

May the evil elements leave

Dedicating the Body

ন্যাস

Nyas

Here the devotee dedicate all his body organs to the prayer of the Lord.

Dedication of Body Organs (অঙ্গন্যাস)

I am offering my different organs – heart, head, apex of my hair (shikha), arms, eyes, and my hands to Thy prayer.

Touch the organ with the joint fingers of right arm and chant pointing the organ:

Heart: ওঁ গাং হৃদয়ায় নমঃ। *Om Gam hridaya namah* |

Head: ওঁ গীং শিরসে স্বাহা। *Om Geem shirasey swaaha* |

Hair on the tip of the head: ওঁ গুং শিখায়ৈ বশট্।

Om gung shikhawai bashat |

Cross over two hands: ওঁ গৈং কবচায় হুং। *Om gaing kabachaya hum* |

Two eyes (one at a time): ওঁ গৌং নেত্রায় বৌষট্।

Om gOUNg netratraya boushat |

Circle the right palm around the left palm and then strike in the middle of the left palm with the ring finger and middle finger (joined):

ওঁ গঃ করতল পৃষ্ঠাভ্যাম্ অস্ত্রায় ফট্।
Om gah karatala prishthabhyam astraya phat !
Thus I dedicate myself to Thee.

Touch the heart (Gam hridayaya namah), the head (ging sirashey swaaha), the shikha - long bunch of hair extended in the middle of the head – for Brahmins – (gam shikhayai bashat), two eyes (left first and then right), and finally, two arms - crossing hands - (gaing kabachaya hum), then touch the eyes (goung netretraya baushat), finally circle around the left palm with the right palm and hit the center of the left palm with two of the right fingers-) – middle and pointing fingers and simultaneously uttering the mantra.

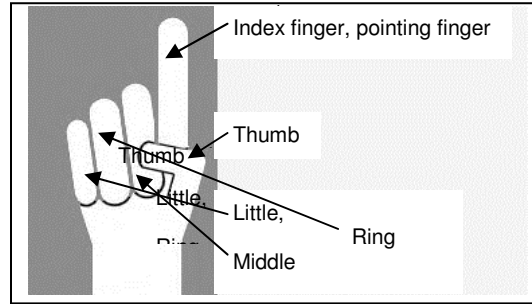
Dedication the Fingers

করন্যাস

Karanyas

Dedicate the thumb (অঙ্গুষ্ঠ)
 by pressing the index
 finger or fore finger on to
 the thumb:

ওঁ সাং অঙ্গুষ্ঠাভ্যাম্ নমঃ।
***Om sam amushthabyam
 namah***
*I am dedicating my thumb
 to The Divine*



Then touch the thumb with the index finger or fore finger (তর্জনি) and dedicate it by chanting the following mantra:

ওঁ সীং তর্জনীভ্যাম্ স্বাহা।
Om sim tarjanibham swaaha !
I am dedicating my fore finger (index finger) to The Divine

Then move the thumb to the middle finger (মধ্যমা) and dedicate it by the mantra:

ওঁ সুং মধ্যমাভ্যাং বষট্।

Om Sung madhyamambhyam bashat

I am dedicating my middle finger to The Divine

Finally move the thumb to the ring finger (অনামিকা) and edicate the ring finger:

ওঁ সৈং অনামিকাভ্যাং হুং।

Om saing anamikabhyam hung

I am dedicating my ring finger to The Divine

Finally, touch the little finger (কনিষ্ঠ) with your thumb and chant:

ওঁ সৌং কনিষ্ঠভ্যাং বৌষট্।

Om saung kanishthabhyam baushat

I am dedicating my little finger to The Divine

Finally circle the right palm around the left palm which is held straight in front of the devotee and then strikes the center of the left palm with the two fingers (joined pointing finger and middle finger) and utter the “whoosh” sound:

ওঁ সঃ করতল পৃষ্ঠাভ্যাম্ অস্ত্রায় ফট্।

Om sah karatala prishthavyam ashtray phat

Allow this primordial sound Sah

to work as a weapon to remove all the evil spirits.

Sanctification of Flowers

পুষ্পসুদ্ধি

Pushpasuddhi

The flower to be offered to the Goddess needs to be consecrated. Lovingly touch them with both hands and chant after removing the evils.

ঐ ফট্

Owing Phat

Move out the evil spirits

ওঁ পুষ্পকেতু রাজার্হতে শতায় সম্যক্ সম্বন্ধায় হ্রং ।

Om pushpaketu rajahartey shataya samyak sambandhaya hram ।

*These bright beautiful flowers in plenty
collected for the sacred offering*

Sprinkle little water on the flowers kept for the puja and sanctify it with the following mantra

ওঁ পুষ্পে পুষ্পে মহাপুষ্পে সুপুষ্পে পুষ্পসম্ভবে। পুষ্পচয়াবকীর্ণে চ হ্রং ফট্ স্বাহা।

Om pushpey pushpey mahapushpey supushpey pushpasambhabey ।

Pushpachayavakirney cha hum phat swaha ॥

*May these flowers, great flowers, scented flowers, and
many flowers be sanctified for the offering.*

Laying the Divine Boundary

দিক বন্ধন

Dikbandhan

The place of worship need to be sanctified and protected. Thus the devotee makes a divine boundary of the place of worship with:

Take a flower, with a touch of sandalwood paste, and place it on the holy pitcher taking the name of each God and Goddess mentioned:

এতে গন্ধপুষ্পে গাং গণেশায় নমঃ।

ওঁ মহালক্ষ্ম্যৈ নমঃ, ওঁ সরস্বত্যৈ নমঃ, ওঁ বিদ্যায় নমঃ, ওঁ ক্ষেত্রপালায় নমঃ,

ওঁ গাং গঙ্গায়ৈ নমঃ, ওঁ যাং যমুনায়ৈ নমঃ

Etey gandhapushpey Om gam Ganeshaya namah,

Om Mahalakshmai namah, Om Saraswatai namah,

Om Vighnaya nama, Om Kshetrapalaya namah,

Om Gangawai namah, Om Jam Yamunawai namah ॥

I offer my scented flowers to Ganesh along with his primordial sound (গাং), reverence to Mahalakshmi, Saraswati, remover of obstacles, lords of the directions with their primordial sound Om (ওঁ), and to the sacred rivers Ganga with the primordial sound (গাং) and Yamuna with the primordial sound (য়াং).

Imagine you are surrounded well protected by gods and your well-wishers.
Chant with folded hands.

করজোড়ে (বামে) ওঁ গুরুভ্যো নমঃ, ওঁ পরম গুরুভ্যো নমঃ, ওঁ পরাপর গুরুভ্যো নমঃ,
(দক্ষিণে) ওঁ গণেশায় নমঃ । (উর্ধ্বে) ব্রহ্মাণে নমঃ ॥
(মধ্যে) ওঁ সরস্বতৌ নমঃ (বিগ্রহ) ॥

(On the left) *Om guruvyo namah* | *Om parama guruvyo namah* |
Om parapara guruvyo namah |
(On the right) *Om Ganeshaya namah* |
Urdhey Brahmaney namah

(At the center) *Om Saraswatwai namah (or God in presence)* ॥

*On the left I am offering my reverence to my teacher,
and the teacher of highest knowledge. On the right is the Ganesh
(the obstacle remover), and at the center is goddess Saraswati.*

*On the left I pay my reverence to my guru, great guru and
supreme guru. On the right is
Shri Ganesh (the remover of all obstacles).*

Above is the Almighty.

*In the front is the Saraswati (the deity on the platform);
I pray for their blessing and protection.*

Kali, Dakshina Kali and other forms of Goddess Kali

Kali is the Hindu goddess symbolizes epitome of “Shakti”, the power. The word “Kali” comes from “*kal*”, which means time and death. “Dakshin” word means south, Dakshina means south facing or in a spiritual sense a direction pointing to death and destruction.

Mother Kali with her appearance from Dakshin i.e. from the south, reminds us our how short life we all human being live and points us to the final destiny one day into death, and worship of Her will help us to overcome our difficulties and to find the route for liberation from the cycle of birth, life, death and rebirth.

Bhardra (auspicious) Kali, Vaama Kali, Shashana Kali and other forms of Kali which people worship, are not really different, but signifies same primordial energy that results in the flow of time. They all represent different paths to obtain the self-realization and different ways to reach human’s final goal of salvation (Moksha).

Dakshin word also means right and Vamma word means left. Dakshina Kali symbolically has Her right foot forward and Vamma Kali has Her left foot forward. Dakshina Kali is worshipped in temples or at home while the Vamma Kali is worshipped in shashana (cemeteries).



PART 3

SHRI SHRI KALI PUJA

শ্রীশ্রীকালী পূজা

PRINCIPLE PUJA

প্রধান পূজা পদ্ধতি

Pradhan puja paddhati

Seeking Good Wishes

স্বস্তিবাচন

Swastivachan.

Seeking the blessings of various Gods for the successful completion of the prayers. Take the kushi and put in that – little water, haritaki, flower, touch of sandalwood paste, durba (or kush) and little rice. Hold it between two palms and chant the mantra:

ওঁ কর্তব্যেহস্মিন্ গণেশাদি-নানাদেবতাপূজাপূর্বক, শ্রীশ্রীদক্ষিণাকালিকা পূজা
কর্মণি ওঁ পুণ্যাহং ভবন্তো ব্রুবন্তু, ওঁ পুণ্যাহং ভবন্তো ব্রুবন্তু,
ওঁ পুণ্যাহং ভবন্তো ব্রুবন্তু । (১)

Om kartebeyshin Ganeshadi nanadevata puja purbaka ।

Srisridhakinakalika puja karmani

Om punyaham bhabanto broobantu (1) ॥

*With the blessing of the Almighty, I have resolved to perform pujas for
Lord Ganesh*

*and other gods, and to Goddess Dakshina Kalika, and in doing so,
I seek the blessing from the assembly to make this day be auspicious*

Response of the assembly

Priest and others will throw rice towards the holy pitcher in response to the wish of the devotee:

ওঁ পুণ্যাহম্ , ওঁ পুণ্যাহম্ , ওঁ পুণ্যাহম্।।

Om punyahan, Om punyahan, Om punyahan||
We pray God to bless you. May it all be auspicious.

Prayer

ও কর্তব্যেহস্মিন্ গণেশাদি-নানাদেবতাপূজাপূর্বক, শ্রীশ্রীদক্ষিণাকালিকা পূজা কর্মণি
ও স্বস্তি ভবন্তো ব্রুবন্তু, ও স্বস্তি ভবন্তো ব্রুবন্তু, ও স্বস্তি ভবন্তো ব্রুবন্তু । (২)
Om kartebeysin Ganeshadi nanadevata puja purbaka |
Srisridhakinakalika puja karmani |
Om swasti bhabanta brubanto (2)

As part of my solemn duty I would perform the puja of Ganesha and to Goddess Dakshina Kalika, Oh the assemblage, allow me to seek your blessing.

Response of the assembly

ও স্বস্তি, ও স্বস্তি, ও স্বস্তি ॥
Om swati, Om swasti, Om Swastill
We bless you, we bless you, we bless you.

ও কর্তব্যেহস্মিন্ গণেশাদি-নানাদেবতাপূজাপূর্বক শ্রীশ্রীদক্ষিণাকালিকা পূজা কর্মণি
ও স্বাস্থ্যং ভবন্তো ব্রুবন্তু, ও স্বাস্থ্যং ভবন্তো ব্রুবন্তু, ও স্বাস্থ্যং ভবন্তো ব্রুবন্তু । (৩)
Om kartebeysin Ganeshadi nanadevata puja purbaka |
Srisri Dhakinakalika puja karmani
Om rhidhim bhabanto broobantu, Om rhidhim bhabanto broobantu, Om rhidhim bhabanto broobantu (3) ||

As part of my solemn duty I would perform the puja of Ganesha and to Goddess Dakshina Kalika, Oh the assemblage, allow me to seek your blessing. Shower you love and good wishes.

Response of the assembly

ও স্বাস্থ্যাত্ম , ও স্বাস্থ্যাত্ম , ও স্বাস্থ্যাত্ম ॥
Om rhidyatam, Om rhidyatam, Om rhidyatam ||
You have our good wishes.

Divine hymn

স্বস্তিসূক্ত

Swastisukhta

Take rice in your hand and offer it to various Gods controlling the environment, appealing to them to bring success in the completion of your puja offering. While chanting the matra throw the rice three times in the offering plate, coinciding with the last mantra (*Om swasti*).

ওঁ সোমং রাজানং বরুণমগ্নিমম্বারভামহে,
 আদিত্যং বিষ্ণুং সূর্য্যং ব্রহ্মাণঞ্চ বৃহস্পতিম্ ॥
 ওঁ স্বস্তি নঃ ইন্দ্রো বৃদ্ধশ্রবাঃ ওঁ স্বস্তি নঃ পুষা বিশ্ববেদাঃ ।
 স্বস্তি নর্জঙ্ক্ষ্যো অরিষ্টনেমিঃ,
 স্বস্তি নো বৃহস্পতিঃ দধাতু ॥
 ওঁ স্বস্তি, ওঁ স্বস্তি, ওঁ স্বস্তি ॥

*Om somam rajanam Varuna Agnim ambara bhamah,
 Adityam Vishnum Surjyam Brahmananca Brihaspatim ॥
 Om swasti nah Indro Bridhashrava swasti nah Pusha Viswavedah ।
 Swasti nastarkshyo arishtanemih swasti no Brihaspatih dadhatu ॥
 Om swasti, Om swasti, Om swasti ॥
 I offer my praises to the glory of Moon (Som), Varuna, Agni,
 Sun, Vishnu, Brahma and Brihaspati.
 My prayers to mighty Indra, learned Pusha, undefeated Taksha, and
 the care taker of Gods, Brihaspati, seeking their blessings on us.*

Resolution

সংকল্প

Sankalpo

The mantra declares the goal of the puja after identifying the time, place and the name of the devotee. If the priest is doing the puja, take your name and then the name of the host and at the end say “করিয়ামি” (which means I am doing for someone else). If the devotee is making the offering himself, take your own name and at the end say, “করিয়ে” (which means I am doing it)

Take the *kushi* (spoon) on the left palm. Put a yellow flower (marigold), with a touch of sandalwood paste. Place a little rice inside the spoon and (if available) a *haritaki* or *supari* or beetle nut (a dry fruit), symbolizing the fruitfulness of the goal. Then cover the spoon with your right palm and chant:

ওঁ নমঃ শ্রীশ্রীদক্ষিণাকালিকায়ৈ নমঃ ।

Om namah Shri shridhakinakalikaai namah!
Hail to Goddess Srisridhakinakali.

বিশ্বুরোম্ তৎসৎ অদ্য ---- (মাস,তিথি) অমুক গোত্রঃ

শ্রী ---- অমুকদেবশর্মা (পূজারীর নাম, গোত্র), জীবদেতৎ কুলশরীরাবিরোন
সর্বপাছান্তিপূর্বক ধনধাণ্য অতুল ঐশ্বর্য ধর্ম অর্থ কাম মোক্ষ চতুর্বর্গ সিদ্ধি কামঃ
শ্রীমন্মহাকাল ভৈরব সহিত সপরিবার শ্রীমদক্ষিণাকালি পূজন, জপ, হোম যথাশক্তি ত্ব
পঠন কর্মাহং করিষ্যে (পরার্থে-“অমুক গোত্রস্য অমুকদেবশর্মাঃ” - “করিষ্যামি”)।

*Vishnurom tatsat adya (month and tithi) amuka gotra Shri
amuka devsharma _____ (name of the priest) gotra _____ (family
identification of the priest) Shri amuka devasharma _____ (name of
the priest) jibobdeytath sthuloshariraabirono sarbopaschaintipurbok
dhayadhayana atulo oisarjo dhrama kamo mokho choturbarga shidhi
kamo sri monmahakal bhirobha sohit saparibar
Srimadhdhakhinakali pujono, jopo, homo jathashakahti sthabo
pathano karmahong korishye.*
(If the host (devotee) is doing the puja himself for his family, the name
of the priest eliminated and the mantra ends as *karishyey* (instead of
karishyami).

*In the name of Lord Vishnu, on this auspicious month of (month
and tithi), I of _____ Gotra (Gotra is the family identity: In Hindu
society, the gotra broadly refers to people who are descendants in an
unbroken male line from a common male ancestor, which is usually the
name of a sage – Kashyap, Bharadwaj, Agastha etc.), name _____ born
by the grace of God (devasharmana) personally doing this Kali puja
for happiness, success and peace with disappearance of all difficulties
in daily life .*

Alternatively, if the priest is called, he says, “Puja for _____ person (host) is done by me of Gotra _____ and name _____.

After the completion of the chant, turn over the spoon (*kushi*) on the offering plate (*tamrapatra*) and sprinkle some water on the spoon. Use your right hand forefingers to pick up water from the pot container (*kosha*). Then chant the following mantra seeking His blessing to complete.

Seeking Divine Grace

সঙ্কল্পসূক্ত

Sankalpasukta

This is the prayer, seeking His grace for the successful completion of the worship.

ওঁ দেবো বো দ্রবিনোদাঃ পূর্ণাং বিব্রাসিচম্ ।

উদ্ধা সিঞ্চধ্ব মুপ বা প্ৰনধ্ব মাদিহো দেব ওহতে ॥

Om devo bo dravinodah purnam bibastrasicham ।

Udwa sincadwa mupa ba prinadhwa madidwo deva ohaty ॥

I seek the blessing of illustrious Agni with devotion. May he help me to fulfill my goal

by His grace. I call Him with my utmost humility.

ওঁ অস্য সঙ্কল্পিতার্থস্য সিদ্ধিরস্তু ।

ওঁ অয়মারম্ভ শুভায় ভবতু ॥

Om asya sankalpitarthasya sidhirasthu. Om ayamarambha shubhaya bhabatu ॥

In the spirit of divinity may my goal be successful. Thus, herewith, I am starting with His good wishes.

Welcome of the Priest and Tantradharak

(helper of the priest)

ওঁ সাধু ভবানস্তম ।
Om Sadhu bhabanastham ।
Welcome Oh the pious one.

ওঁ সাধ্বহ মাসে ।
Om sadhwamasey ।
Thank you. I am comfortable.

ওঁ অর্চয়িষ্যামো ভবন্তম ।
Om archayishyamo bhabantam ।
I would like to make offerings to you.

ওঁ অর্চয় ।
Om archaya ।
Go ahead.

এতানি গন্ধ-পুষ্প-বস্ত্র-যজ্ঞোপবীতানি ওঁ ব্রাহ্মণায় নমঃ ।
Etani gandha-pushpa-vastra-yagyopabitani Om Brahmanaya namah
।
*With humility may I offer this flower, cloth, sacred thread and others
to the honored Brahmin*

ওঁ স্বস্তি
Om Swasthi ।
I accept your gift.

Breath control exercise

প্রাণায়াম

Pranayam

The meaning of pranayama in Sanskrit is “extension (*ayama*) of the life or Breath (*prana*). Breath provides the vital energy for all living creatures. In humans, as we can feel, it has three components – inhale,

restrain and exhale. We inhale oxygen that enters into complex metabolic processes inside the body and finally the harmful product (carbon dioxide) is thrown out, or exhaled. Control of the Breathing process, the subtle invisible force, connects the body with the mind. Meditators believe that body and mind are separate entities and the Breath connects them. Thus pranayam can be called as “extension of life force to control ones mind”. It is heavily recommended before performing the puja. The *mulmantra* used in the worship of Durga is “Hring” (হ্রিং). Repeat of this mantra keeps the count for inhaling, holding and exhaling.

Take the right right thumb and close your right nostril. Inhale air while counting “Hring” (হ্রিং) on your left hand fingers (see Gayatri for the counting process). Make 16 counts for the inhale (পুরক), repeating the *japa* “Hring” (হ্রিং). In the next step, take the middle finger and the ring finger together to close the left nostril and hold the Breath (কুস্তক). Make 64 counts, repeating the *japa* “Hring” (হ্রিং) while holding your Breath. Finally, open your right nostril by lifting the right thumb while continuing to close the left nostril and let the air blow out or exhale (রেচক). This time you will count 32 times with *japa* of “Hring” (হ্রিং). If you are unable to hold the Breath for long time, reduce the counts to half (4-16-8).

Invocation of Goddess Kali

Offer sandalwood-dipped flower on the holy pitcher along with this mantra:

ওঁ এতে গন্ধে পুষ্পে ওঁ নমঃ শ্রীশ্রীদক্ষিণাকালিকায়ৈ নমঃ।

*Om etaye ghandhay pushpaye om nomo Shri Shri Dakhina Kalikaoi
nomoll*

I am offering this flower to Goddess Dakhina Kali.

Meditation

ধ্যান

Dhyan

ওঁ করালবদনাং ঘোরাং মুক্তকেশীং চতুভুজাম্।
 কালিকাং দক্ষিণাং দিব্যাং মুণ্ডমালা বিভূষিতাম্।
 সদ্যচ্ছিন্নশিরঃ খড়্গবামাধোদ্ধকরাস্বজাং। অভয়ং বরদাঐশ্বৰ্য্যং দক্ষিণোদ্ধাধঃ-পানিকাং।
 মহামেষপ্রভাং শ্যামাং তথা চৈব দিগম্বরীম্। কণ্ঠাবসক্তমুণ্ডালী গলরুধীর চ চৰ্চিতাম্।
 কর্ণাবতং সতানীত শবয়ুগ্ম ভয়ানকম্। ঘোর দংষ্ট্রাং করলাস্যাং পীমোনত পয়োধরাম্।
 শবানাং করসংঘাতৈঃ কৃতকাঙ্ক্ষীং হসন্তুখীম্। সূৰুদ্বয় গলদ্রক্ত ধারাবিস্ফুরিতাননাম্।
 ঘোররাবাং মহারৌদ্রীং শশানালয়বাসিনীং। বালার্ক মণ্ডলাকার লোচনত্রিতয়ান্বিতাম্।
 দন্তারাং দক্ষিণব্যাপি মুক্তলম্বি কচোচ্চায়াম্। শবরূপ মহাদেব হৃদয়োপরি সংস্থিতাম্।
 শিবাভির্ঘোর রাবাভিঃচতুর্দিক্ সমন্বিতাম্। মহাকালেন চ সমং বিপরীতরতাতুরাম্।
 সুপ্রসন্নবদনাং সৌরানন সরোরুহাম্। এবং সঙ্কীৰ্ত্তয়েৎ কালীং সৰ্বকামার্থসমৃদ্ধিদাং।

*Om karalbadanang ghorang muktokashing chaturbhujam/
 Klaikang dhakinang dibang munomala bibhusitam//
 Sadhachinosriro kharagobamadhodhokarambujung/
 Abhayang baraodangchoibong dhakhinodhadha-panikang//
 Mohamegha prabhang shyamang tatha choibo dighambirim/
 Kanthabasaktamundali galorudhiro cha chorchitam//
 Karnabatong sataninita shabojugmo bhayanakam/
 Ghoraodhangstrang karalashyang pinnotopoyodharam//
 Shabanang karosongghatayi kirtakanching hosomukhim/
 Shakirrdhaya galodrukhatto dharabi sphuritananam/
 Ghorarabang moharouidring shashanalayobashinim
 Balakra mondalakara lochonaya tritayamnibitam/
 Daonturang dhakhinobaphi muktalombiko chochayaam/
 Sahbrupo mohadeva hridoyoporisongsthitam/
 Shibavi ghororabhavichaturdhihku somonitam/
 Mohakalayeno cha somong biparita raturam//
 Suhkouproshanna badanang sayranan saroruham/
 Eboyng sachintayayet kaliing dharakamartha sidhidham//*

*Let me meditate on famous Goddess Kali who keeps a ferocious face
 against evils, uncombed hair, four handed lady, garlandnd of skull on
 Her neck, Her left upper hand has a dagger, lower left hand has a
 severed head of an demon, right upper and lower hands showing Her
 promise of protection and blessings to all devotees. She holds a*

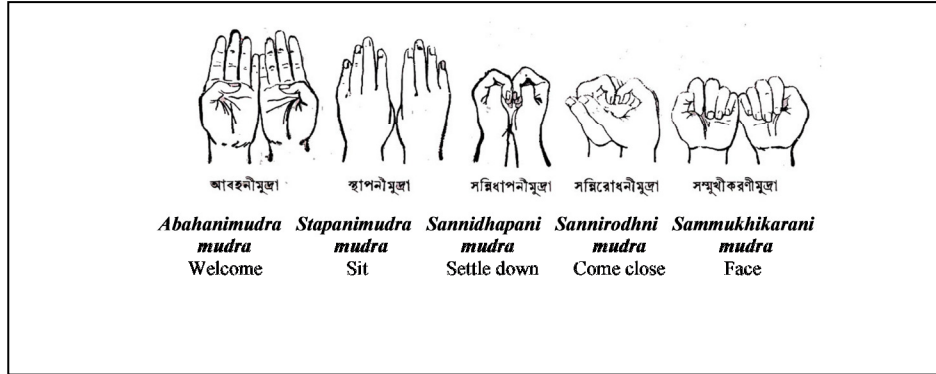
complexion of very dark cloud, almost naked appearance, some areas of Her body is stained with evils' blood, She keeps skulls as Her ear rings, showing her power against evils with a fearful look, slightly opened mouth with elevated blood stained upper lip and elevated upper teeth, she has a skirt of transected demons hands as part of her covering in Her waist line, with expression of anger in face against devils, who also keeps her presence in the place of our cremation. Her forehead keep a brightness like a morning Sun, Her long hair extends down to her knees, she is standing with Her one foot on Lord Shiva's chest and She is surrounded by a large group screaming jackles. I meditate on her, who is the consort of Lord Shiva, who keeps a smiley face and hold the power of fulfillment of desires of sincere devotees.

Welcome to Goddess Dakhinakali

আবাহন

Abahan

Welcome Goddess Kali by chanting the mantra and creating the five hand gestures where indicated. The mudras are like expressing the feeling with hand gestures, as it is done in case of dancing.



ওঁ ভূৰ্ভুবঃ স্বঃ শ্ৰীদক্ষিণাকালী দেবী
 ইহাগচ্ছ ইহাগচ্ছ, ইহাতিষ্ঠ ইহাতিষ্ঠ, ইহসন্নিধেহি, ইহ সন্নিরুধ্যস্ব,
 অত্রাধিষ্ঠানং কুরু, মমপূজাং গৃহাণ।
 ওঁ হ্রাং হ্রীং হ্রি়ো ভব, যাবৎ পূজাং করোম্যহম্ ।

আগচ্ছ মদগৃহে দেবি অষ্টাভি শক্তিভিঃ সহঃ ।

পূজাং গৃহাণ বিধিবৎ সর্ব কল্যান করিনি ॥

Om Bhurbhubaswa bhagabati Shri Shri Dakhina Kali Devi

Eha agachya, eha agachya (abahani, welcome) ।

Eha tishtha, eha tistha (sthapani, sit),

Eha sannidehi (sannidhapani, settle down)

Eha sannirudhaswa (sannirodhani, come close),

Atradhisthanam kuru (sammukhikarana, establishing),

Mama pujan grihana (pray with folded hands) ॥

Om stham sthim sthiro bhaba jabat pujam karyomaham ।

Agcha madgrihey Devi ashtabhi shaktibhi saha ।

Pujam grihana bidhibat sarba kalyana karini ॥

Oh the goddess of the universe Dakhina Kali, you are welcome you are welcome, sit here, settle down, come close, and get established and receive my worship.

Stay settled here with me as long as I do the worship.

I am much obliged that you have come to my house with your companions and your divine powers. Receive my offerings in the rightful way and

Bless me Oh our well-wishers.

Divine Vision

চক্ষুর্দানি

Chakhurdan

Take the stalk of a *belpata* (bel leaf, favorite of Shiva), touch it with the black soot paste and draw on the first the forehead eye, the second the left eye and lastly the right eye of the deity with these three mantra.

ওঁ ক্রীং কালিকায়ৈ বিদ্যাহে শ্শাশনবাসিন্যে ধীমহি তন্নো ঘোরে প্রচোদয়াৎ।

ওঁ ক্রীং শ্রীমদক্ষিণাকালিকায়ঃ উর্ধ্বচক্ষু কল্পয়ামি॥

Om kring kalikaoi bidhaye shashanbasinoi dhimohi tonno ghoraye

prochodyayat. Om kring Srimodhdakhinakalikaya urrdhachakhoo

kalpayamill

The Goddess kali whose presence is not only all over the world but also at the place of our final day, the Supreme Power, who enlightens our

minds on daily basis, my touch gives me a vision of her through this central eye on Her forehead.

ওঁ ক্রীং কালিকায়ৈ বিদ্যহে শ্মশনবাসিন্যে ধীমহি তন্নো ঘোরে প্রচোদয়াৎ
ওঁ ক্রীং শ্রীমদক্ষিকালিকায়ঃ বামচক্ষু কল্পয়ামি॥

***Om kring kalikaoi bidhaye shashanbasinoy dhimohi tonno ghoraye
prochodyayat. Om kring Srimodhdakhinakalikaya bamochakhoo
kalpayamill***

*The Goddess kali whose presence is not only all over the world
but also at the place of our final day, the Supreme Power,
who enlightens our minds on daily basis,
My touch gives me a vision of her through Her left eye.*

ওঁ ক্রীং কালিকায়ৈ বিদ্যহে শ্মশনবাসিন্যে ধীমহি তন্নো ঘোরে প্রচোদয়াৎ
ওঁ ক্রীং শ্রীমদক্ষিকালিকায়ঃ দক্ষিণচক্ষু কল্পয়ামি॥

***Om kring kalikaoi bidhaye shashanbasinoy dhimohi tonno ghoraye
prachodyayat.***

Om kring Srimodhdakhinakalikaya dhakhinachakhoo kalpayamill
*The Goddess kali whose presence is not only all over the world
But also at the place of our final day, the Supreme Power,
who enlightens our minds on daily basis,
My touch gives me a vision of her through Her right eye.*

Installing Life In Deity

প্রাণপ্রতিষ্ঠা

Pranpratishtha

Bringing life into an idol made up of mud and clay and worshipping it as the most powerful power in the Universe, is perhaps the most unique feature of Hinduism. Mind is the seat of our action and when it focuses on the object imagined as the emblem of Divinity, all worship is directed to that Power and we pour our heart out to enjoy this Great Union. It is beyond reality and thus we define it as Spiritual Metaphysics,

To Kali

Take kush (or durba grass) in your right hand, repeat the mulmantra ten times (Owing, ৩২). Then touch near the heart of the deity in **Lelihana mudra** (see figure) and pray for bringing life with the following mantra:

ওঁ শ্রীমদক্ষিণাকালিকায়াঃ প্রাণা ইহ প্রাণা,
ওঁ শ্রীমদক্ষিণাকালিকায়াঃ জীব ইহজিতঃ,
ওঁ শ্রীমদক্ষিণাকালিকায়াঃ সৰ্বেন্দ্ৰিয়াণি ইহজিতানি,
ওঁ শ্রীমদক্ষিণাকালিকায়াঃ বাজ্ঞনশ্চক্ষুশ্চক্ৰশ্চোদ্রাঘ্রানপ্রাণা
ইহগত্য সুখং চিরং তিষ্ঠতু স্বাহা।

(Om Srimod dhakhinakalikaya prana eiha prana

Om Srimod dhakhinakalikaya jeeb eihasthita

Om Srimod dakhinakalikaya sarbaeindrani eihashitani

*Om Srimod dhakhinakalikaya bamomg monshcha-
chahkustaboka sroto-gharana-prana*

Eihagatya shukhong chirong thishthantu swaha)

I pray for bringing life in this idol.

*Let Her stay here, let the live goddess Dhakhina kali have all the divine
powers and*

let all the special sense organs come indide idol and

let her presence brings happiness to us for a long long time.

To Lord Shiva

Take kush (or durba grass) in your right hand touch near the heart of Lord Shiva diety in Lelihana mudra (see figure as outlined in past) and say this mantra three times

ওঁ ভূৰ্ভুবঃ স্বঃ, তৎ সৱিতুৰ্ব্বৰেন্যং ভৰ্গো দেৱস্য ধীমহি।
ধিয়ো যো নঃ প্রচোদয়াৎ ওঁ।

*Om bhurbhuba swah, thath Saviturbarenyam, bhargo devasya
dhimahi.*

Dheyo yonah prachodayat Om! ||

*Om! In the three worlds – the physical (bhur), the mental
(bhuvah) and the celestial/spiritual (suvah) – you, that transcendental*

*Paramatama, the adorable Sun (Savitur varenium), with divine
effulgence (bhargo devasya), we meditate upon (dheemahi) thee;
enlighten our intellect (dhiyo yonah pracodayat).*

Special Reception

বিশেষার্ঘ

Bisheshargha

This special ritual, called Bisheyshargha (বিশেষার্ঘ), uses the water-conch (*jala sankha*, জলসংশ), to make the special offering or *argha* to the principle deity. The water-conch sits on a tripod on the left side of the priest. Wash it out and throw the water with the sound,

ফট্

Phat

Get out all evil spirits

that sanctifies the conch and its contents – sandalwood-dipped flower, rice and durba grass. It is symbolic of the greatest gift of God – the green leaves, the flowers and the food (rice).

ওঁ দুর্বাঙ্কত সমায়ুক্তং বিল্লপত্রং তথাপরম্ ।
শোভনং শংখপাত্রস্থং গৃহ্নার্ঘ্যং দেবি সারদে ॥
এষ অর্ঘ্যং নমো সরস্বতৌ নমঃ ॥

*Om durbakshata samajuktam billapatram tathaparam ।
Shobhanam shankhapatrastham grihanargam devisaradey ॥
Esha argham namah Saraswatwai namah ॥*

*Om (in the name of divinity)! I am hereby offering the perfect durba
grass along with bail leaves (offered to Lord Shiva)
decorated on the water-conch. Please accept this,
Oh the queen of Spring.
Herewith I am offering the argha (rice) to your name,
Oh revered Goddess Saraswati*

Now touch the flower and durba and chant dedicated to the solar energy and the solar system:

এতে গন্ধ পুষ্পে ওঁ অং অর্কমণ্ডলায় দ্বাদশ কলাত্মনে নমঃ।

Etey gandhapushpey Om arkamandalaya dwadasha kalatmaney namah ।

My reverence to the twelve fold solar system ।

ওঁ মং বহিমণ্ডলায় দশকলাত্মনে নমঃ।

Om Mam Banhimandalaya dashakalatmaney namah ।

My reverence to the ten fold energy ring of the solar system

Continue your offering (for the moon):

ওঁ উং সোমমণ্ডলায় ষোড়শকলাত্মনে নমঃ।

Om Um Somamandalaya shorashakalatmaney namah ॥

My reverence to the sixteen folds lunar system ॥

Now remeditate on the goddess Saraswati (see mantra given earlier) and cover the water-conch by Abagunthana mudra with the sound of হুং and then show the Galini mudra to the conch uttering বৌষট্. Then say with folded hands, holding a flower:



গালিনী Galini

এতে গন্ধপুষ্পে ওঁ ঐং সরস্বতৌ নমঃ

*Etey gandha pushpey Om Oing Saraswatai
namah*

*Offering this reception specially to Goddess
Saraswati*

Now *jap* eight times with the primordial sound of Saraswati (ঐং) on the water conch as you do for Gayatri.

Then sprinkle the water from the conch over all the articles kept for puja.

Offerings of sixteen things

ষোড়শোপচারে পূজা

Shorashopacarey puja

Any of the sixteen things from the following can be offered.

Lamp

দীপ

Deep

Look at the lamp burning on the side and offer little water into the offering plate in its name:

ওঁ অগ্নিজ্যোতিঃ রবিজ্যোতিঃ চন্দ্রজ্যোতি জুথৈব চ।
জ্যোতিষামুত্তমো শ্রীদক্ষিণাকালিকে দীপয়ং প্রতিগৃহ্যতাম॥
এষ দীপঃ ওঁ শ্রীশ্রীদক্ষিণাকালিকায়ৈ নমঃ॥

Om agnijyoti rabijyoti chandrajyoti tathaibacha|
Jyotishamuttamo Shri Dakshinakalikey deepoham pratigijyatam||
Esha deepah Om Shri Shri Dakhinakalikaoi namah ||
Bearing the illumination of the fire, of the sun and the moon
I am offering this lamp that will be more bright by the grace of goddess
Dakhinakali
Please accept this lamp.

Water to wash the feet

পাদ্য

Padya

Offer a little water on the offering plate (*tamrapatra*) intending to wash the feet of the Goddess Dakhina Kali

ওঁ পাদ্যং গৃহ্ণ মহাদেবী সর্বদুঃখাপহাকরম।
ত্রায়স্ব বরদে দেবী নমঃ শ্রীদক্ষিণাকালিকে॥
এতদ্ পাদ্যং ওঁ নমঃ শ্রীদক্ষিণাকালিকায়ৈ নমঃ।

Om padyam grihna Mahadevi sarbdukhaphakaram|
Traashaw borodeye devi nomo sri Dakhinakalikayell
Etat padyam Om Shri Shri Dakhinakalikaoi namah
I offer this water, that takes away all sins and miseries,
to wash the feet of the great Goddess who blesses us all,
I bow to you Oh Goddess Dakhinakali.

Special welcome

অর্ঘ্য

Arghya

Arghya is the gesture of respectful reception of a guest. It can be done by offering some rice on the puja plate (tamrapatra) or offer the water from the water conch. The tip of the water conch holds durba, flower, belpata and a little rice. The conch is called the *Bishesharghya* which means special arrangement to receive the main guest, which is Dakshina Kali.

Pour a little water from the water conch on the offering plate (tamrapatra) and chant.

ওঁ দুর্বাঙ্কত সমায়ুক্তং বিল্বপত্রং তথাপরম্।
শোভনং শংখপাত্রস্থং গৃহার্ঘ্যং শ্রীদক্ষিণাকালিকে॥
এষ অর্ঘ্যং ওঁ নমঃ শ্রীশ্রীদক্ষিণাকালিকায়ৈ নমঃ।
Om durbakshata samajuktam billapatram tathaparam।
Shobhanam shankha patrastam grihanarghyam
Dakhinakalikeyell
Esha arghyam Om Shri Shri Dakhinakalikaoui namah ॥
Accept this special arghya (welcome) of durba combined with
belpata and rice,
decorated on the water-conch Oh Goddess Dakhina Kali,
please accept this arghya, I bow to Goddess Dakhina Kali

Glass of water

আচমনীয় জল

Achmania jal

Offer a glass of water to the Goddess Dahkinakali for drinking. The offer is made by putting a little water from the kushi into the first glass of water

ওঁ মন্দাকিন্যাস্তু যদ্বারি সর্বপাপহরং শুভম্।
গৃহাণাচমনীয়ং ত্বং ময়া ভক্ত্যা নিবেদিতম্॥
ইদং আচমনীয়ং ওঁ শ্রীশ্রীদক্ষিণাকালিকায়ৈ নমঃ।
Om mandakinyastu jadbhari sarbapapa haram shubham।

Grihanachmaniyam twam maya bhakta niveditam||
Edam achmanium Om Shri Shri Dakhinakalikaoi namah ||

*This water is from the Ganges of Mandakini,
that takes away all sins and brings happiness.
Take this water from me, your humble devotee, as I offer to you
Please accept this drinking water
in the name of Goddess Dakhina Kali.*

Cold water for bath

স্নানীয়জল

Snanyajal

With the help of kushi offer a small amount of water on the holy pitcher with the following chant. It meant for Her bathing:

ওঁ জলঞ্চ শীতলং স্বচ্ছং নিত্যং শুদ্ধং মনোহরম্।
স্নানার্থং তে ময়া ভক্ত্যা কল্পিতং দেবী গৃহ্যতাম্
এতদ্ স্নানীয়জলং ওঁ শ্রীশ্রীদক্ষিণাকালিকায়ৈ নমঃ।
Om jalancha shitalam swacham nityam shudham manoharam|
Snartha tey maya bhakta kalpitam devi griyatam||
Etad snania jalam Om Shri Shri Dakhinakalikaoi namah ||
*Herewith I am offering the cold, clean, pure sanctified
appealing water
for your bath with humility. Oh goddess Dakhina Kali please
accept it.*

Cloth

বস্ত্র।

Vastra.

Place the cloth on your left hand, put a flower on it and then cover it with your right hand and chant:

ওঁ বহুতন্তু সমায়ুক্তং পট্ট সুত্রাদি নির্মিতম্। বাসো দেবী সুশুক্লঞ্চ গৃহাণ পরমেশ্বরী।।
ওঁ বহুসত্ত্বান সমৃদ্ধং রঞ্জিতং রাগবন্তুনা। শ্রীদক্ষিণাকালী ভজপ্রীতং বাসন্তে পরিধীয়তাম্।
এতদ্ বস্ত্রং ওঁ ওঁ নমঃ শ্রীশ্রীদক্ষিণাকালিকায়ৈ নমঃ।
Om bahutantu samajuktam patta shutradi nirmitam|

*Baso devo sushuklancha grihana parameshwaril||
Om bhusantan samridham ranjitam ragabastuna||
Dakhinakali bhajapritim basantey paridhiatam||
Edam bastram Om Shri Shri Dakhinakalikaoi namah
Please accept, Oh Lord, this cloth with numerous interwoven
strings and
decorative threads of many colors.
For your pleasure, Oh Goddess Dakhinakali wear it to oblige me.*

Sacred thread

পৈতে।

Poiteye

Offer a sacred thread with the following mantra:

এতদ উপবীতম্ (পৈতে) ওঁ শ্রীশ্রীদক্ষিণাকালিকায়ৈ নমঃ ॥
*Etad upabitam Om Shri Shri Dakhinakalikaoi namah
Herewith I am humbly offering the sacred thread to Goddess
Dakhinakali.*

Silver seat

রজতাসন

Rajatasan

ইদং রজতাসনং ওঁ নমঃ শ্রীশ্রীদক্ষিণাকালিকায়ৈ নমঃ।
*Edam rajatasanam Om Shri Shri Dakhinakalikaoi namah
I am offering the silver seat for you to sit, Oh Goddess Dakhina Kali.*

Ring

অঙ্গুরী

Anguri

ইদং অঙ্গুরীয়ং ওঁ নমঃ শ্রীশ্রীদক্ষিণাকালিকায়ৈ নমঃ।
*Edam anguriam Om Shri Shri Dakhinakalikaoi namah
I am offering this ring to Dakhinakali with humility.*

Silver ornament

রজতাভরণ

Rajatabharan

ইদং রজতাভরণং ওঁ নমঃ শ্রীশ্রীদক্ষিণাকালিকায়ৈ নমঃ।

Etat rajatabharanam Om Shri Shri Dakhinakalikaoi namah

I am offering this silver ornament to Goddess Dakshinakali.

Sandalwood paste

চন্দন

Chandan

With the middle finger of your right hand pick up a little of sandalwood paste and rub it on the holy pitcher while chanting the following:

ওঁ শরীরং তে ন জানামি চেষ্টাং নৈব চ নৈব চ।

ময়া নিবেদিতান্ গন্ধান্ প্রতিগ্রহ্য বিলিপ্যতাম্।

এষ গন্ধং ওঁ নমঃ শ্রীশ্রীদক্ষিণাকালিকায়ৈ নমঃ।

Om sharam tey na janami chestam naiba cha naiba cha|

Maya niveditan gandhan pratigriya bilipatyam||

Esha gandhya Om Shri Shri Dakhinakalikaoi namah ||

Oh Goddess I do not know the needs of your body but

I try again and again

And so I got this sandalwood paste for you

Please put it on your body and oblige me.

Incense

ধূপ

Dhoop

Take a new incense stick (dhoop), burn it and offer to Dakshina Kali. Perform a short arati of three cycles as you ring the bell.

Note: Before ringing the bell, offer a flower on the bell and chant.

ওঁ জয় ধ্বনি মন্ত্র মাতঃ স্বাহা।

Jayadwanti matramatah swaha|

May this divine victorious sound be auspicious)

After worshipping the bell, perform arati with the dhoop:

ওঁ বনসপতিরসো দিব্যো গন্ধাত্যঃ সূমনোহরং।
ময়া নিবেদিতো ভক্ত্যা ধূপোহয়ং প্রতিগৃহ্যতাম্।
এষ ধূপ ওঁ নমঃ শ্রীশ্রীদক্ষিণাকালিকায়ৈ নমঃ।

Om banaspatiraso divyo gandhadyam sumanoharaml

Maya nivedito bhakta dhupoham pratigriyataml

Esha dhupa Om Shri Shri Dakhinakalikaoi namahll

*This incense, filled with nature's extract, carrying heavenly fragrance
and*

*that is so beautiful, I am offering this to you with humility and devotion.
Please accept Oh Goddess Dakhinakali.*

Flower

পুষ্প

Take a flower and offer it on the holy pitcher while chanting the following:

ওঁ পুষ্পং মনোহরং দিব্যং সুগন্ধি দেবী নির্মিতম্।
হৃদ্যম্ অদ্ভুতম্ অগ্রেয়ং দেবীং দত্তং প্রগৃহ্যতাম্।।
এতদ্ পুষ্পং ওঁ নমঃ শ্রীশ্রীদক্ষিণাকালিকায়ৈ নমঃ।

Om pushpam manoharam divyam suganshi devi nirmitaml

Hridam adbhutam aghreyam deving dattam pragriyatamll

Etani pushpam Om Shri Shri Dakhinakalikaoi namahll

*I am offering this beautiful flower which is good smelling and heart
warming*

to Goddess Dakhinakali.

I bow to Thee with reverence.

Bilva or Bael or wood apple leaf

বেলপাতা

Belpata

Take a bilva or wood-apple leaf and make the offering on the holy pitcher
(**Note:** Bael is also known as Bengal quince or stone apple. Its Botanical
name is *Aegle marmelos*. It is an important religious plant. It is a favorite of

Lord Shiva and the three leaves represent His trident. The fruit has many medicinal uses.):

ওঁ অমৃত উদ্ভবং মহাদেবী শ্রীযুক্তং সদা।
পবিত্রং তে প্রযচ্ছামি শ্রীফলীয়ং সুরেশ্বরী।
এষ বিল্বপত্রং ওঁ নমঃ শ্রীশ্রীদক্ষিণাকালিকায়ৈ নমঃ।
*Om amrita udbhabam mahadevi shrījuktam sada।
Pabitrām tey prajachami Shriphalam sureshwarī।।
Esha billapatram Om Shri Shri Dakhinakalikaoi namah ॥*
*Oh the great Lord, I am offering this immortal product, beautiful
and sacred, most
favorite of Shiva, to Thee, Oh Goddess Dakhinakali*

Garland

মাল্য

Malya

Take a garland and offer it to Dakshina Kali by placing it on the holi pitcher:

ওঁ সূত্রেণ গ্রথিতং মাল্যং নানা পুষ্প সমন্বিতম্ ।
শ্রীযুক্তং লম্বমানঞ্চ গ্রহাণ পরমেশ্বরী ।
এষ পুষ্পমাল্যং ওঁ নমঃ শ্রীশ্রীদক্ষিণাকালিকায়ৈ নমঃ ।
*Om sutreyna grathitam malyam nana pushpa samanvitam ।
Shriyuktong lambamanancha grihana parameshwari ॥
Esha pushpamalyam Om Shri Shri Dakhinakalikaoi namah ॥*
*Stiched on thread with many beautiful flowers
Accept this long garland Oh Goddess Dakhinakali
Here is the garland I am offering with devotion.*

Whole fruits

ফল-মূল

Phalamula

ওঁ ফলমূলানি সর্বাণি গ্রাম্যারণ্যানি যানি চ।
নানাবিধ সুগন্ধীনি গৃহ দেবী মমার্চয়ম্।
এতানি ফলমূলানি ওঁ নমঃ শ্রীশ্রীদক্ষিণাকালিকায়ৈ নমঃ।

*Om phalamulani sarbani gramyaranyani jai cha|
Nanabidha sugandhini grinha devi mamachiram||
Etani phalamulani Om Shri Shri Dakhinakalikaoi namah||
I am offering this delicious fruit plater to Goddess Dakhinakali*

Sweet dessert

পায়েস

Payas

ওঁ গব্যসর্পিঃ পয়োযুক্তং নানা মধুরস সংযুক্তম্।
ময়া নিবেদিতা ভক্ত্যা পায়সং প্রতিগৃহ্যতাম্।
ইদম্ পরমান্নং ওঁ নমঃ শ্রীশ্রীদক্ষিণাকালিকায়ৈ নমঃ।

*Om gabyasarpah payojuktam nana madhurasam samjuktam |
Maya niveditam bhaktya payasam pratigrihjatam ||
Idam paramannam Om namo Shri Shri Dakhinakalikaoi namah||
Made out of cow's milk, added with many sweet things,
I am offering this payas (sweet dessert) to you with great devotion
Accept this special rice preparation (paramanna)
Oh Goddess Dakshina Kali.*

Offerring Process

পঞ্চগ্রাস মন্ত্র

Panchagrass mantra

Dedicated the rice pudding or *payas* to the five vital Breaths of the body in the following manner:

Sprinkle some water in a clockwise fashion around all the puffin and chant this mantra

ওঁ অমৃতো পস্তরনমসি স্বাহা।

*Om amirito postoronomosi swaha|
I am displaying this food for your consummation.*

The offering is done with special gesture called, পঞ্চগ্রাস মুদ্রা (*Panchagrass mudra*) which is described in the following section. It is

important that you set up in your mental picture that the deity is taking the food from your hand as you show the moving gesture.

Take a small amount of water on your left palm. Move the fingers of your right palm from the consecrated food towards the Goddess. The five mantras refer to five kinds of air in our body to sustain our lives. The panchagras mudra (পঞ্চগ্রাস মুদ্রা) is the same as the offering to the *pranabayu*, explained elsewhere.

1. Get your left palm into the grassmudra (eating posture). In other words, depress
2. the central section of the left palm. Put small amount of water on it.
3. Then join the thumb of the right hand to the little finger and offer with the following mantra while moving your hand towards the deity, imagining your dream to feed her:

ওঁ প্রাণায় স্বাহা ।
Pranaya swaha ।

4. Then join the thumb with the ring finger and say,

অপানায় স্বাহা ।
Apanaya swaha ।

5. Then join the thumb with the middle finger and say,

সমানায় স্বাহা ।
Samanaya swaha ।

6. Then join the thumb with the pointing finger and say,

উদানায় স্বাহা ।
Udanaya swaha ।

7. Finally, join all fingers and say,

ব্যানায় স্বাহা।
Byanaya swaha

Then move your right hand (fingers joined) from the sirni container towards the deity, repeatedly imagining in your mind that Goddess Dakhina Kali is accepting your offer. Keep chanting during this move of offer:

ওঁ অমৃতাপি ধানমসি স্বাহা।
Amritapi dhyanmasi swaha
I offer this elixir for your consummation
Let these food items be covered with their individual sweetness.

Second glass of water to drink

পুনরাচমনীয়
Punarachmania jal

Repeating the offering of water.

ওঁ জলঞ্চ শিতলং স্বচ্ছং সুগন্ধি সুনোহরম্।
ময়া নিবেদিতম্ ভক্ত্যা পানায় প্রতিগ্রহ্যতাম্ ॥
এতদ্ পুনরাচমনীয় নমঃ শ্রীশ্রীদক্ষিণাকালিকায়ৈ নমঃ।

Om jalancha shitalam swachham sugandhi sumanoharam |
Maya niveditam bhakta panaya pratigrihyatam ||
Etad punarachmanya namo Shri Shri Dakhinakalikaoi namah||
Here is the cold, clean, pure, great smelling water
that I am offering to you, please accept it,
May I humbly offer it to you as the second drink, Oh Goddess Dakhinakali .

Betel leaf

তাম্বুল

Tambul

ওঁ ফলপত্রসমযুক্তং কর্পুরেন সুবাসিতম।

ময়া নিবেদিতং ভক্ত্যা তাম্বুলং প্রতিগ্রহ্যতাম্।

এতদ্ তাম্বুলং ওঁ নমো শ্রীশ্রীদক্ষিণাকালিকায়ৈ নমঃ।

Om phalapatra samajuktam karpurena subasitam ।

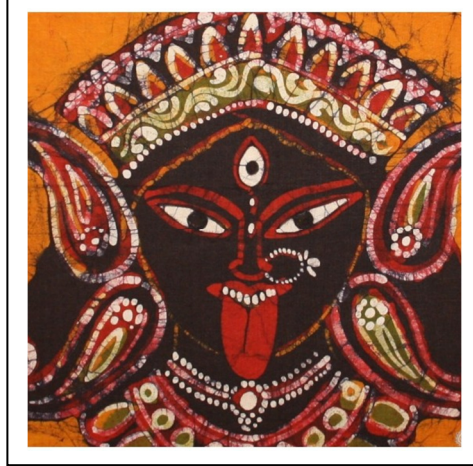
Maya niveditam bhaktya tambulam pratigrihyatam ।

Etad tambulam Om namo Shri Shri Dakhinakalikaoi namah ॥

I am offering with devotion

the fruit (supari), pan leaf with the aromatic camphor,

Please accept it Oh Goddess Shri Dakhinakali.





FLOWER OFFERING

পুষ্পাঞ্জলি
Pushpanjali

Invocation

ওঁ বিষ্ণু, ওঁ বিষ্ণু, ওঁ বিষ্ণু।
Om Vishnu! Om Vishnu! Om Vishnu!
Glory to Lord Vishnu.

নমঃ অপবিত্র পবিত্রো বা সর্বাবস্থায় গতোপি বা।
যঃ স্মরেত পুণ্ডরীকাক্ষং স বাহ্যান্তরঃ শুচি।
Namha apabitra pabitra sarbabashan gatopib!
Jahsmaret pundarikaksha sa bajya antarasuch||
Impure or pure, as I am, I take the name of Vishnu – Pandarikaksha,
another name of Vishnu – and let Him purify me inside out.

ওঁ কালি কালি মহাকালি কালিকে পাপহারিণি। ধর্মকামপ্রদে দেবি নারায়ণি নমোহস্ত তে।
মহিষশ্লি মহামায়ে চামুণ্ডে মুণ্ডমালিনি। আয়ুর্ আরোগ্য বিজয়ং দেহি দেবী নমোহস্ত তে॥
এষ পুষ্পাঞ্জলিঃ শ্রীমদদক্ষিণাকালিকায়ৈ নমঃ॥১

(Om Kali Kali Mahakali kalikaye papoharini/
Dharmarthakamopromodaye devi narayani nomostutaye//
Mohishagani mahamaye chamundaye mundomalini

Aaur arogha bijoyong dehi devi nomostutaye||

Esha puspanjali Sreemoddh Dakhinakalikaoi nomo||1

Oh Goddess Dhakhina Kali, savior of us from all sins, you give us the guidance to our spiritual and salvation paths, I bow my head to your on your feet.

Oh Goddess Kali, destroyer of evils like Mohishasura, protector of us from sufferings, provider of our long life and victory in life, I am offering this flower to you.

ওঁ সৰ্বমঙ্গল মঙ্গল্যে শিবে সৰ্বার্থসাধিকে।
উমে ব্রহ্মাণি কৌমাৰি বিশ্বৰূপে প্রসীদ মে॥
ভগবতি ভয়ছেদে কাত্যায়ণি চ কামদে।
কালকৃৎ কৌশিকি তুং হি কাত্যায়ণি নমোহস্ত তে॥
এষ পুষ্পাঞ্জলিঃ শ্রীমদ্দক্ষিণাকালিকায়ৈ নমঃ॥২

Om sarbamongal mongolaye Shivvey saarbartha sadhiikaye|

Umaye brahmani kaumari bishorupaye proseedonmaye||

Bahgaboti bhayochadaye katayaoni cha kamodaye|

Kalokrit kaushiki tong hi katayaoni nomostutaye||

Esha puspanjali Sreemoddh Dakhinakalikaoi nomo||2

*I bow to you the one who does well to all and fulfill everyone's dreams
You are also called Uma, your origin is from Lord Brahama, your beauty is visible in everything in this World, please give us your blessings. Your manifestations are in many different forms like Bhagaboti, Katayaoni, and Kaushiki in many difficult times of your devotees. I am offering this flower to you Oh Dakshina Kali.*

ওঁ প্রচণ্ডে পুত্রকে নিত্যং সুপ্রীতে সুরনায়িকে। কুলদ্যোত করে চোখ্রে
জয়ং দেহি নমোহস্ত তে॥
সৃষ্টিস্থিতি বিনাশানাং শক্তিভূতে সনাতনি। গুণাশ্রয়ে গুণময়ে নারায়ণি নমোহস্ত তে।
এষ পুষ্পাঞ্জলিঃ শ্রীমদ্দক্ষিণাকালিকায়ৈ নমঃ॥৩

(Om prochandye putrakaye nitong supritaye suranyikaye|

Kulodhoto karaye chograye jayaong dehi nomostutay||.

Sritithiti binasanang saktibhutaye sanatani|

Gunasraye gunomoye naraoni nomostutaye||

Esha puspanjali Sreemoddh Dakhinakalikaoi nomo|3

*Oh Goddess Dhakhina Kali, although you have a ferocious look, but
you are kind and gentle to us, your children. You are beautiful and
revered by all Gods.*

You bring glory by victory over the evil.

*You have the power to create, preserve or destroy the universe
I offer my reverence to you the one who provides shelter to the
righteous people*

And owns all rightful qualities

*Allow me to offer flowers to Thee, Oh Dakshina Kali, with utmost
humility.*

Prostration

প্রণাম মন্ত্র

Dakhin Kali Pronum.

ওঁ কালি কালি মহাকালি কালিকে পাপহারিণি।

ধর্মার্থ মোক্ষদে দেবি নারায়ণি নমোহস্ত তে।

Om Kali Kali mahakali kalikaye papoharini.

Dharmartha mokhodaye devi narayani nomostutaye!

*Oh Goddess Dhakhinakali, also known as Mohakali,
the one who takes away all our sins |*

*You help us attain the goal of human life – Dharma, Artha, Kama and
Moksha*

(principle of life, wealth, aspirations and relief from all)

*Oh the Goddess, bearing the female form of Vishnu (Narayani)
I bow unto you.*

Sacrifice

বলিদান

Balidan

Though Balidan or sacrifice meant the offering of “self” to the Goddess, it took a turn amongst those who were meat eaters (Bengalis), prior to the Buddhist era (500 BC). Thus “sacrifice of animals” became an integral part of Kali Puja. In modern time, however, animal lovers have prohibited public sacrifice of animals. Thus the baby lamb (or goat) was replaced by whole fruit like banana or vegetables like

cucumbers or pumpkins. The rituals continue. We have chosen here the banana for the sacrifice.

Wash the banana, wipe with a paper towel and mark with vermillion paste (powder mixed with ghee or oil). Do the same with the knife. The vermillion represents the blood. Put a flower on the knife and chant:

ও হ্রীং শ্রীং ছুরিকায় নমঃ ।
ও অসির্বিশসনঃ ছুরিকা তীক্ষ্ণধারো দুরাসদঃ ।
শ্রীগর্ভো বিজয়শ্চৈব ধর্মপাল নমোভুতে ॥

Om hrim shrim Churikaya namah |

Om ashirbashanah churika tikhnadharo durasadah |

Shrigarbho vijayashchaiba Dharmapala namastute ||

I pay reverence to the knife which I will use for the sacrifice.

*This sharp object (knife, kharga), to be used for the sacrifice, is
beautiful to look at.*

*We can get victory in its use. Oh Dharmapal (protector of righteous
principal - Dharma).*

I bow to you with great reverence.

এত গন্ধপুষ্প ও এতস্মৈ রত্নাফলবলয়ে নমঃ ।

এত গন্ধপুষ্প এতধিপতয় ও বনশতয়ে নমঃ ॥

এত গন্ধপুষ্প এতধিপতয় ও নমঃ বিষুবৈ নমঃ ।

এত গন্ধপুষ্প এতৎ সম্প্রদানায় ও শ্রীশ্রীদক্ষিণাকালিকায়ৈ নমঃ ॥

Etah gandhapushpa Om etasmai rambhaphalabalaye namah |

Etah gandhapushpa etadhipataya Om banaspataye namah

Etah gandhapushpa etadhipataye Om namah Vishnabey namah |

Etah gandhapushpa etat sampradanaya Om Sri Sri

Dakshinakalikaom namah ||

I am paying respect to the banana by offering this scented flowers,

I am offering flower the the nature where it belonged,

I am offering my respect to Lord Vishnu, the preserver of us all,

I am offering this (banana) to the name of Goddess Durga.

বিষ্ণুরো তৎসং অদ্যেত্যাদি ----- গোত্র শ্রী ----- দেবশর্মণ

শ্রীশ্রীদক্ষিণাকালিকাপ্রিতিকাম ইমং রত্না ফল বলিং

শ্রীশ্রীদক্ষিণাকালিদেবি তুভ্যমহং দ্বাতয়িষ্যামি (পরার্থে দ্বাতয়িষ্যো)

*Vishnurom tat sat adetyadi --- gotra Shri ---- devasharmana
Shri Sri Dakshinakalipritikamo imam rambha fala balim
Shri Sri Dakshinakalidevi tubhyamaham ghatayishyami*

*On this auspicious occasion, to please Goddess Dhakshinakali,
I ----- am sacrificing this banana, On to Her name.*

বং এতসৌ কদলিবলয়ে নমঃ।
এতে গন্ধপুষ্পে ওঁ কদলি বলয়ে নমঃ।
এতে গন্ধপুষ্পে এতদ্ দধিপতয়ে দেবায় বনস্পতয়ে নমঃ।
ওঁ হ্রীং সম্প্রদান্যে ওঁ শ্রীশ্রীদক্ষিণাকালিদেবায়ৈ নমঃ।

*Bam etasai kadalibalaye namah |
Eteh gandha pushpey Om kadali balaye namah |
Etey gandhapushpey etad adhipataye devaya banaspataye namah |
Om hrim sampradanoi Om Shri Shri Dakshinakalideyboi namah ||
In the name of divinity! May I offer this banana for the sacrifice.
I herewith offer the scented flower
To the banana prepared for the sacrifice.
I offer my reverence by offering the flower to the Lord of the Nature
I offer the sacrifice to Goddess Durga.*

Cut the banana in one strike.

CAUTION: Choose a sharp knife. You must cut the banana by one strike.

At this time blow the conch and make loud noise to announce the occasion of ceremonial sacrifice.

Prostration

প্রণাম

Pronum

সর্বমঙ্গল মাঙ্গল্যে শিবে সর্বার্থ সাধিকে।
শরণ্যে ত্র্যম্বকে গৌরি নারায়ণি নমোহস্ত তে॥
সৃষ্টিস্থিতি বিনাশানাং শক্তিভূতে সনাতনি।
গুণাশ্রয়ে গুণময়ে নারায়ণি নমোহস্ত তে॥
শরণাগত দীনাত পরিত্রাণ পরায়ণে।

সর্বসার্থিহরে দেবি নারায়ণি নমোহস্ত তে।।

Om sarbamongal mongolaye Shivvey saarbartha sadhikaye |

Smaranye traimbhakey Gouri Narayani namastutey ||

Shrististhiti binashanam shaktibhutey sanatani |

Gunashraye gunamaye Narayani namastutey ||

Sharanagata deenarta paritran parayaney |

Sarbasyartiharey devi Narayani namastutey ||

Oh the Goddess! You are our well wisher and you bless us

Oh the wife of Shiva, allow us to attain our wishes

In distress, Oh Gouri, the wife of the three-eyed Shiva,

I offer my deep reverence to Thee.

You are the Creator and the destroyer of the Universe,

You are the center of all powers, Oh the immortal!

You harbor all qualities, endowed with all qualities,

Oh the goddess of wealth You rescue the poor who takes shelter under you

You take away all miseries Oh Goddess,

Oh the betower,

I repeatedly bow to you with reverence.

HAVAN (Kushandika)

হোম।

Hom.

Introduction and preparation

Fire worship is perhaps as old as human civilization. Since fire was put into use during Early Stone Age, 70000 years ago, humans dominated over other animals in many ways. Its ferocious face when uncontrolled and the friendly use in our daily lives, made the fire or Agni as the leading God of Hindu pantheon. Offerings to the fire found a direct link with the Lord Almighty. Thus fire worship becomes an essential component of many Puja rituals.



Open fire is illegal in residential quarters or public places. To make a very small candle flame like fire can be accomplished by using canned fuel (Sterno). The fuel-gel is taken out with a spoon and placed on the sand layer spread on the havan kunda (Pot). Small thin wooden sticks dipped in ghee sticks can be used to offer in the fire. The thin stick does not allow soaking of excess ghee and thus the fire is fully under control. All procedures a traditional Havan is followed except the fire does not have a flame until the ghee-dipped stick is offered. No Havan Samagri is offered on the flame to prevent smoke formation.

Arrangement

- If available, use havan (or hom) kunda and spread on it a layer of sand.
- Keep ghee (concentrated butter) in a metal pot and pack of sticks for the offering.
- Keep one glass overflowing with rice on a plate with a supari and a coin at the top. This is called পূর্ণপাত্র (*purnapatra*).
- Put a cover on head and tilak mark on the forehead.

- The devotee/priest must take simple vegetarian food on the previous night.

Invocation

বিষ্ণুস্মরণ

Vishnu smaran

Pray with folded hands:

ওঁ বিষ্ণু, ওঁ বিষ্ণু, ওঁ বিষ্ণু,
ওঁ তদ্বিষ্ণু, পরমং পদম্ সদাপশ্যন্তি সুরয়ঃ দিবীৰ চক্ষুরাততম।
ওঁ অপবিত্র পবিত্রো বা সৰ্ববাহুং গতোপি বা।
যঃ স্মরেৎ গুণরীকাক্ষং স বাহ্যভ্যন্তরঃ শ্রুতি।
নমঃ সৰ্বমঙ্গল মঙ্গল্যং বরেণ্যং বরদং শুভম।
নারায়ণং নমস্কৃত্য সৰ্ব কৰ্ম্মাণি কারয়েৎ।
ওঁ বিষ্ণু, ওঁ বিষ্ণু, ওঁ বিষ্ণু। অয়মারম্ভ শুভায় ভবতু।

Om Vishn - Om Vishn - Om Vishnu!
Om Tad-Vishnoh paramam padam!
Sada pashyanti soorayah dibi-iba chakshur-aatatam||
Om apabitra pabitra ba sarbabashan gatopiba!
jahsmaret pundarikaksha sa baja antarasuchi!
Namaha sarva mangala mangalyam
varayenam baradam shubham!
Narayanam namaskritya sorvakarmani kaarayet||
Om Vishnu, Om Vishnu, Om Vishnu
Ayamarambha shuvaya bhabatu ||
In the name of Lord Vishnu!

*As the widely open eyes can see the sky clearly without any obstruction,
so the wise always see Lord Vishnu with their divine vision.*

*He who, impure or pure, remembers
lotus-eyed lord Pundarikaksha, Vishnu,
in all situations, becomes purified inside and out.
We bow to Lord Narayana who is all auspicious,
most adorable, beneficial and kind.
Remembering His name we should begin all our work.*

Hail to Lord Vishnu! Here I start with His blessing.

Resolution

সঙ্কল্প

Sankalpa

Take the kushi with water, flower, durba, little rice, a flower and haritaki on left hand. Cover the kushi with your right hand and declare the goal of the fire worship. After completion of the resolution, turn over the kushi in the offering plate (tamrapatra), ring the bell that declares the beginning of the fire worship ritual.

ওঁ বিষ্ণুরোম্ তৎসদ অদ্য কার্তিক মাসি কৃষ্ণ পক্ষে অমাবস্যাতিথৌ
দক্ষিণাকালীপূজা অঙ্গিভূত হোম কর্মণি
---- গোত্র শ্রী ---- দেবশর্মা পরম শান্তি তথা আশীর্বাদ লাভ কামো
অহং করিষ্যে (পরার্থে করিষ্যামি) ।

*Om Vishnurom tatsat adhya kartik masi krishna pokhaye
amabosathou Dhakniakali puja ongibhuto hom karmani _____
gotra Sri _____ debosharma parom shanti tatha ashirbad
lavo kamo ahoug karishaye (pararthyaye korishami)।*

*In name of Lord Vishnu, this auspicious day of _____ as part of
Dakhinakali Puja Ceremony,*

*I ---- (gotra and name) am doing this fire worship for peace and to
receive Her blessing.*

Marking of the fire place

রেখাপাত

Rekhapat

Traditionally the Havan kunda is prepared, filled with sand and its borders are marked with the ring finger while the thumb touching the ring finger. These markings describe the color of the fire. Make four marking on the four sides of the havan kunda, on the sand, and one in the center (see *ankusha mudra*).

ওঁ রেখেয়ং পৃথ্বীদেবতাকা পীতবর্ণা।

Om rekheyam prithvidevataka peetabarna |

In the name of divine (Om)! This line is for the earth-God yellow in color.

ওঁ রেখেয়ং অগ্নিদেবতাকা লোহিতবর্ণা।

Om rekheyam Agnirdevataka lohitaabarna |

Om! This line I am drawing in the name of Lord Agni, the God of red in color.

ওঁ রেখেয়ং প্রজাপতিদেবতাকা কৃষ্ণবর্ণা।

Om! Rekheyam Prajapatir devataka krishnabarna||

*This line I am drawing in the fame of Prajapati, the Lord of the Universe,
who is of dark-blue color.*

ওঁ রেখেয়ং ইন্দ্রদেবতাকা নীলবর্ণা।

Om! Rekheyam Indradevataka neelabarna |

This line is for Lord Indra of pale blue color.

ওঁ রেখেয়ং সোমদেবতাকা শুক্লবর্ণা।

Om! Rekheyam Somadevataka shuklabarna|

This line I am drawing in the name of the moon with white color.

Now take out a pinch of the sand and throw out side the havan kunda with a kush while chanting the following mantra:

ওঁ প্রজাপতিঋষি অগ্নিদেবতা উৎকর নিরসনে বিনিয়োগঃ।

ওঁ নিরস্তঃ পরাবসু।

Prajapati rishir Agnir devata Utkar nirasaney viniyoga |

Om! Nirastah parabasu ||

In the name of sage Prajapati and the Fire God Agni,

I am throwing off this sand with the kush grass |

In my attempt to remove all the bad spirits from this place of worship

||

Lighting the Fire

অগ্নিসংস্কার

Agnisanskar

Light three sticks from the burning lamp and say this:

ওঁ প্রজাপতি ঋষি অনুষ্টুপ ছন্দো অগ্নিদেবতা অগ্নিসংস্কারে বিনিয়োগঃ।
ক্রব্য এদম্ অগ্নিং প্রহিনোমি দূরং যমরাজং গচ্ছতু রিপ্ৰবাহঃ।

*Om Prajapatirishir anupstupa chanda Agnir devata Agnisamskarey
biniyogah |*

*Om! Krabhya edammagni (kramadagni) prahinomi
Duram Yamarajyam gachchatu riprababha ||*

*As chanted by sage Prajapati in Anustupa meter,
in the name of Lord Agni, I am lighting this fire |*

*May the ill-fire (kramdagni) that bring destruction, go to Yamaraj
(death)*

Leaving this land pure and happy ||

Circle the sticks counterclockwise (anticlockwise) while chanting the following:

ওঁ প্রজাপতি বৃহতি ছন্দো প্রজাপতি দেবতা অগ্নিহোমানে বিনিয়োগঃ। ওঁ ভূভুবঃ স্বরোম্।
Prajapati rishi Brihatichanda Prajapatirdevata Agnisthapaney

viniyogah,

Om bhurbhubaswarom ||

*In the words of Rishi Prajapati, in the Brihatichanda, I am dedicating
this fire to Lord Prajapati while establishing this fire and dedicating it
to the Universe.*

Then pray to the burning fire with folded hands:

ওঁ ইহৈবায়মিতরো জাতবেদা দেবেভ্যো হব্যং বহতু প্রজানন্ ।

ওঁ সর্বতঃ পানিপাদান্তঃ সর্বতোহক্ষিশিরোমুখঃ ।

বিশ্বরূপ মহানগ্নিঃ প্রণীতঃ সর্বকৰ্মসু ॥

Om! Ehaibayamitaro jatabeda debevy habam bahuta prajanana |

Om! Sarbatah panipadantah sarbatohkhishiromukha |

Vishwarup mahaagni pranetah sarbakarmasu ||

*Oh our well wisher knowledgeable fire (different from ill-spirited
Agni),
who carries our oblations to Gods.
His hands, legs, head and mouth are spread everywhere,
That universally spread out Agni, accept our oblations in all occasions.*

At this time the fire is given a specific name to correspond to the occasion.

Note: In early days fire was kept burning in the house and was available for any occasion. This avoided creating the fire each time when needed. But for each occasion different names are given. For example, in marriage the name “Yoyaka” is given signifying union. Similarly in Annaprasan it is Suchi, in any happy occasion it is “Shobhanah,” for peace *havan* it is ‘Baradah’ and for pujas (like Lakshmi puja) “Balada.”

Give the name of Balada to the burning fire by throwing a stick into the fire:

ওঁ অগ্নে ত্বং বলদনামাসি।
Om Agne twam Baladanamasi
*Om! Oh the new Fire by the name of Baladagni,
accept my humble reverence.*

Pay reverence by meditation on the fire with folded hands:

ওঁ পিঙ্গব্রশ্ম কেশাক্ষঃ পীনাজজঠরোহরুণঃ ।
ছাগমুঃ সাক্ষসূত্রোহগ্নিঃ সপ্তার্চিঃ শক্তিদ্রাকঃ ॥
Om pingabhrushma keshakshah penanga jatha aroharunah
Chagastham sakhsha sutrohagni saptarchi shaktidhrakah ॥
*Whose brows are like the bow, who has scattered hairs hungry stomach
With great humility (lamb) I am bowing to the fire
which has such great power ॥*

Then, welcome the new fire by showing the five welcome *mudras*:

ওঁ বলদনামাগ্নে ওঁ হ্রীং দক্ষিণাকালী দেবি ইহাগচ্ছ ইহাগচ্ছ, ইহতিষ্ঠ ইহতিষ্ঠ, ইহ সন্নিদেহি,
ইহ সন্নিরুধ্যস্ব, অত্রাষ্ঠানং কুরু মম পূজাং গৃহাণ।

*Om! Baladagne om hring Dakhinakali debi ihagacha ihagacha,
iha tishtha iha tishtha,
iha sannidhehi, iha sannirudhyascha, atradhistanam kuru, mam
pujam grihana ||*

*Oh Baladagni, come here come here, stay here stay here, come near,
after coming close settle here and receive my oblations.*

Offer five things (minimum) to the fire by sprinkling a little water on each item:

ওঁ বলদনামাগ্নে নমঃ। (prostrate)
এতদ্ পাদ্যং ওঁ বলদাগ্নয়ে নমঃ। (water)
এষ অর্ঘ্যং নমো ওঁ বলদাগ্নয়ে নমঃ। (rice)
এতদ্ পুষ্পং ওঁ বলদাগ্নয়ে নমঃ। (flower)
এষ ধূপং বলদাগ্নয়ে নমঃ। (incense)
এতদ্ দীপং বলদাগ্নয়ে নমঃ। (lamp)
এতদ্ নৈবেদ্যং বলদাগ্নয়ে নমঃ। (food platter)
এতদ্ পানীয়জলং বলদাগ্নয়ে নমঃ। (glass of water)

*Esha gandha Om Baladagnaye namah, Etat pushpa Om
Baladagnaye namah etc.*

*Here is the sandalwood offered in the name of Baladagney, here is the
flower in the name of Baladagney, here is the incense (dhoop) in the
name of Baladagney,
here is the eatable platter in the name of Baladagney,
in the name of the divinity I am offering ghee (swaha) to Baladagney
fire.*

Creating water boundary

উদকাঞ্জল সেক

Udikanchala sek

Sit on your knees and create a water-marked boundary around the havan kunda (fire place) with the help of kamandalu (water vessel with spout). Chant the mantra while making the mark. The four mantras are

for the four sides of the fire place. The idea (in sense of early days) is to prevent the fire from spreading out.

ওঁ প্রজাপতি ঋষিঃ অনুষ্টুপ ছন্দ্যো সবিতা দেবতা অগ্নি পর্যুক্ষনে বিনিয়োগঃ।
 ওঁ প্রজাপতি ঋষিঃ অদিতির দেবতা উদকাজ্জলি সেকে বিনিয়োগঃ। ওঁ অদিতেহনুম্ন্যস্ব ।
 ওঁ প্রজাপতি ঋষিঃ অনুমতি দেবতা উদকাজ্জলি সেকে বিনিয়োগঃ। ওঁ অনুমতেহনুম্ন্যস্ব ।
 ওঁ প্রজাপতি ঋষিঃ সরস্বতী দেবতা উদকাজ্জলি সেকে বিনিয়োগঃ। ওঁ সরস্বত্যানুম্ন্যস্ব ॥

*Om prajapati rishi Anustupa chandyo Sabita devata Agni
 parjukhaney biniyogah ।*

*Om Prajapati rishih Aditir devata udikanjali sekey biniyogah । Om
 Aditeyhanumanasya ।*

*Om Prajapati rishih Anumati devata udikanjali sekey biniyogah ।
 Om Anumateyhanumanyasa ।*

*Om Prajapati rishih Saraswati devata udikanjali sekey biniyogah ।
 Om Saraswatyaanumanaswa ॥*

*In the name of sage Prajapati, in Anustup meter, dedicated to the sun,
 I am circling the water around the fire ।*

Oh Aditi (the mother of Gods) you order me to perform my duties.

Oh Lord give me the permission to start my offerings of fire

Oh Saraswati, give me the permission to utter the words.

Divine Witness

ব্রহ্মস্থাপন

Brahma Sthapan

Place few *kush* grasses on the floor beside the Havan kundu:

প্রজাপতিঋষিরগ্নিদেবতা তৃণনিরসনে বিনিয়োগঃ ।

ওঁ নিরস্ত পরাবসুঃ ॥

Prajapati rishir agnirdevata trinanirashaney binyogah ।

Om! Nirastah parabasu ॥

In the name of sage Prajapati and the Fire God Agni,

I am laying this kush grass

Requesting all the bad spirits to leave this place of worship ॥

Then place a kamandalu with a flower in it on the grass you spread out. (alternatively, put a glass of water with a kush grass and a flower in it). The Kamandalu represents Brahma who is looking over the Havan ceremony.

প্রজাপতিঋষিরিদ্বেতা ব্রহ্মোপবেশনে বিনিয়োগঃ ।

ওঁ আবসোঃ সদনে সীদ ।

Prajapati rishi agnirdevata Brahma upabeshaney viniyogah ।

Om abaso sadaney seeda ॥

Following the directions of sage Prajapati, in reverence to the Fire God (Agni devata),

I have the task of establishing Brahma here.

Obeisance Directional Gods

Then throw little rice around the havan kundu, starting from the east (Offering obeisance to the Gods of ten directions) offer ghee to the fire from above the flame.

ওঁ ইন্দ্রায় স্বাহা, ওঁ অগ্নয়ে স্বাহা, ওঁ যমায় স্বাহা, ওঁ নৈঋতায় স্বাহা, ওঁ বরুণায় স্বাহা,
ওঁ বায়বে স্বাহা, ওঁ কুবেরায় স্বাহা, ওঁ ঈশানায় স্বাহা, ওঁ ব্রহ্মানে স্বাহা, ওঁ অনন্তায় স্বাহা।

*Om Indraya swaha – (continue) Agnaye, Yamaya, Nairitaya,
Varunaya, Bayabey, Kuberaya, Ishanaya, Brahmanye, Anantaya ॥*

In the name of all directional Gods, Indra, Agni, Yama etc.

I am offering the habir (oblation of ghee to fire ॥

Pay reverence by meditation on the fire with folded hands:

ওঁ পিঙ্গভ্রশ্মশ্চ কেশাক্ষঃ পীনাক্ষজঠরোহরুণঃ ।

ছাগস্থঃ সাক্ষসুত্রোহগ্নিঃ সপ্তার্চিঃ শক্তিদ্রাক্ষঃ ॥

Om pingabhrushma keshakshah penanga jatha aroharunah

Chagastham sakhsha sutrohagni saptarchi shaktidhrakah ॥

Whose brows are like the bow, who has scattered hairs hungry stomach

With great humility (lamb) I am bowing the fire which has such great

power ॥

Offerings to Nine Planets

নবগ্রহ হোম

Nabagraha Hom

Make your fire offerings (ghee-dipped sticks) to the nine planets:

(রবি, Sun) ওঁ ভুবনানি পশ্যান্ স্বাহা।

Om Bhubanani pashyan swaha

Arrive before us with your divine brightness.

(সোম, চন্দ্র, Moon, Soma) ওঁ ভবা বাজস্য সঙ্গথে স্বাহা।

Om bhaba bajashya sangathey swaha

Bring (rain) more yield to our crops.

(মঙ্গল, Mars) ওঁ অপাং রেতাংসি জিন্বতি স্বাহা।

Om apam retamshi jinwati swaha

Your emitted energy brings life to the seeds on this earth.

(বুধ, Mercury) ওঁ উষর্বুধ দেবাং স্বাহা।

Usharbudha debam swaha

Oh Budha you bring the inspired Gods of the morning.

(বৃহস্পতি, Jupiter) ওঁ জয়ন্মাক মেধ্যবিতা রথানাং স্বাহা।

Om jayanasmak mdhyabeta rathanam swaha

Bring victory over our enemies and joy to us.

(শুক্র, Venus) ওঁ পুষ্মনিহ রতি রত্ন স্বাহা।

Om pushanniha rati rastu swaha

Shower your divine blessing on the earth.

(শনি, Saturn) ওঁ শংযোরভিস্রবন্তু নঃ স্বাহা।

Om sanyorabhusrabantu nah swaha

Make us free from illness by your blessing.

(রাহু, Ascending/North lunar node) ওঁ কয়া শচিষ্টয়া বৃত স্বাহা।

Om kaya sachistaya brita swaha

What good deeds could we do to receive your favor.

(কেতু, Descending/South lunar node) ওঁ সমুষভির জায়থা স্বাহা।

Om samusharvir jayatha swaha

You enlighten the ignorance.

Offerings to Goddess Dhakinakali

প্রধানহোম (দক্ষিণাকালী)।

Pradhan hom (Dakshina Kali.

Make offerings to the fire by dipping a stick in ghee and throwing in the fire. Repeat this twenty eight times, each time take the name of Goddess Dhakhinakali while offering the ghee.

ওঁ হ্রীং শ্রীং দক্ষিণাকালীকায়ৈ স্বাহা।

Om Hrim Shrim Dhakhinakalikaoi swahall

My offering of ghee to the fire in the name of Goddess Dhakhinakali.

Obeisance to all Deities in view

প্রত্যক্ষদেবতা হোম

Pratakhya devata Hom

Now offer ghee (dipped in stick) for all the deities displayed – Ganesh, Lakshmi, Vastudeva etc.

শ্রীগণেশায় স্বাহা, ওঁ নারায়ণায় স্বাহা, ওঁ লক্ষ্ম্যে স্বাহা, ওঁ দুর্গায়ৈ স্বাহা, ওঁ বাস্তুদেবায়

স্বাহা, ওঁ শিবায়ৈ স্বাহা,

ওঁ কার্তিকেয়ৈ স্বাহা, ওঁ গঙ্গায়ৈ স্বাহা, ওঁ সরস্বতীয়ে স্বাহা,

ওঁ ষষ্ঠীয়ে স্বাহা, ওঁ শীতলায়ৈ স্বাহা, ওঁ মনসা দেবীয়ে স্বাহা ॥

Shri Ganeshaya swaha, Narayanaya swaha, Lakshmayi swaha,

Durgawai swaha,

Vastudevaya swaha, Shivayai swaha, Kartikeywai swaha, Gangawai

swaha, Saraswatwai swaha, Shashthai swaha, Shitalawai swaha,

Monosha dewai swaha

I am offering my fire oblations to the deities in front of me,

Shri Ganesh, Shri Lakshmi and others.

BENEDICTION

উদীচ্য-কৰ্ম

Udichya karma

Sprinkle water around the havan kunda with the following chant:

প্রজাপতিঋষির অদিতিদেবতা উদকাজলি সেকে বিনিয়োগঃ ।

ওঁ অদিতেহ অনুমংস্থাঃ

Prajapati rishi Aditi devata udikanjali sekey viniyogah ।

Om Aditeha nwamang stah ॥

In the name of sage Prajapati, Oh the mother of all Gods (Aditi)

I am offering this water to you. As I sought your favor to start thus fire worship,

you will grant me its success.

New Naming of Fire

মৃড়াগ্নি।

Mriragnil

The fire is given a new name (Mriragni, মৃড়াগ্নি) before it is turned off. Mrirah means ocean that gave birth to this earth that came out of ocean.

Welcome the new fire along with the five mudras for the welcome:

ওঁ মৃড়নামাগ্নে নমঃ ।

ইহা গচ্ছ ইহা গচ্ছ, ইহতিষ্ঠ ইহতিষ্ঠ, ইহ সন্নিদেহি, ইহসন্নিরুধ্যস্ব,
অত্রাধিষ্ঠানং কুরু, মম পূজাং গ্রহণ ।

Om Mriranamagney namah।

Eha gacha eha gacha, eha tishtha, eha tishtha,

eha sannidehi, Eha sannirudhaswa,

atradsishtam kuru, mam pujam grihana ॥

Oh the fire with the name of Mrirah (ocean) you are cordially welcome,

come close to me, stay close to me and after establishing,

accept my oblations.

Then put flower on the base of the Havan Kunda with each offering (or sprinkle water or rice):

এষ গন্ধঃ ওঁ মৃড়নামাগ্নে নমঃ,
এতৎ পুষ্প ওঁ মৃড়নামাগ্নে নমঃ,
এষ ধূপঃ ওঁ মৃড়নামাগ্নে নমঃ,
এষ দীপঃ ওঁ মৃড়নামাগ্নে নমঃ,
এষ হবিনৈবেদ্যম্ ওঁ মৃড়নামাগ্নে নমঃ।

*Esha gandha Om Mriragney namah,
etat pushpam Om Mriragney namah,
esha dhupa Om Mriranamagney namah |
esha deepa Om Mriranamagney namah |*

Etat habir naivedyam Om Mriranamagney namah ||

I am offering this ghee as my oblation, Oh Mriragney.

*I am offering with great reverence, the flower, the incense, the lamp,
the fire offering (habir) and the food-platter (naivedya),
please accept my offering Oh Fire God Mriragney*

Final Offering of Ghee

পূর্ণাহুতি

Purnahuti

This is the final offering to the fire. The jajaman (host) and his wife, along with the priest, stand up and give their last offering to the fire. This is called পূর্ণাহুতি (*purnahuti*). While standing, pour a spoonful of ghee on the fire while chanting the following:

ওঁ প্রজাপতি ঋষির্বিরাট গায়ত্রী ছন্দো ইন্দ্রদেবতা যশস্কামস্য যজনীয় প্রয়োগে বিনিয়োগঃ।

ওঁ পূর্ণহোমং যশসে জুহোমি, যোহসৌ জুহোতি বরমসৌ দদাতি, বরং বৃণে,
যশসা ভামি লোকে স্বাহা।

*Om Prajapati rishi Birarah Gayatri chanda Indra devata
jashakamashya Jajaneya prayogey viniyogah |*

*Om Purnahomam jashashey juhomi,
johashmai juhote baramashmai dadati,*

Baram briney, jashasha bhami lokey swaha ||

As written by Prajapati rishi sung in Brirah-Gayatri meter,

*in the name of Lord Indra,
I am offering this oblation to the fire for my fame |
In this final oblation to the fire I seek your blessing,
I seek your boon to grant me good name in this terrestrial world.*

Note: During the process of Purnahuti, all the conches, drums and metal beats are used to herald the conclusion of the Havan ritual.

Offering To Priest

পূর্ণপাত্র দান

Purnapatra dan

After offering the *purnahuti*, sit down and take the *purnapatra* (***Purnapatra***: A tumbler placed on a plate and is overfilled with rice. On the top holds a coin and a supari at the top; a ripe banana on the side) on your left hand and put a flower on it and sprinkle a little water while chanting.

এতে গন্ধ পুষ্পে এতশ্মৈয় পূর্ণপাত্র অনুকল্প ভোজ্যায় নমঃ।

এতে গন্ধ পুষ্পে এতদধিপত্যে শ্রীবিষ্ণবে নমঃ।

এতে গন্ধ পুষ্পে এতদ সম্প্রদানায় ব্রহ্মণে নমঃ।

Etey gandhapushpey etashmai purnapatra anukalpa bhojaya namah |

Etey gandhapushpey etadhipataye Shri Vishnabey namah ||

Etey gandha pushpey atad sampradanaya Brahmaney namah||

With the scented flower (dipped in sandalwood)

I sanctify this raw food for the dinner.

I am offering this, with the scented flower,

to my Lord Shri Vishnu with humility,

I am offering this, with this scented flower,

to the Brahmin with humility.

বিষ্ণুরোম্ তৎসদ্য অমুকেমাসি অমুকপক্ষে অমুকাংতিথৌ অমুকগোত্রঃ অমুকদেবশর্মা

অমুকগোত্রঃ অমুকদেবশর্মা এতদ্ সম্প্রদানায় ওঁ ব্রহ্মণে নমঃ ।

Om Vishnurong tatsad the _____ mashi (Bengali calendar month)

_____ pokshaye (lunar cycle half) _____ tithou (lunar cycle day)

_____ Gotra(name and identification of host) debashrama

————— (name and gotra of the priest) **debashrama**
(name and identification of the priest/Brahmin)
Etat sampradanaya Om Brahmaney namah ||
*I am offering this bhojya (raw food for dinner)
in the name of Lord Almighty.
to the Brahmin, with emptying of the purnapatra on the fire (that also
helps in its extinguishing), along with the coin, banana and supari.*

Extinguishing the Fire

অগ্নিবিসর্জন

Agni bisarjon

Pick up the kamandalu (Brahma), sprinkle some water around the fire and beg apology for any mistake incurred.

ওঁ ব্রহ্মন্ ক্ষমস্ব

Om Brahmana khamashya

Pardon me Oh Brahman (Lord of the Universe)

Then beg apology to the mother earth that endured the heat of the fire during its worship:

ওঁ যজ্ঞভার দাহমাতঃ অগ্নিদাহেন পীড়িতা ।

তৎসমস্ত ধরে দেবি পৃথ্বী ত্বং শীতলা ভব ॥

Om yagyabhara dahamatah agnidahena piritah |

Tatsmasta dharey devi pritwi twam shitala bhaba ||

Oh the earth you have endured the weight of the fire place

And tolerated the pain of heat,

May you rest in peace after the entire fire ceremony.

Finally pour the rice of the *purnapatra*. Along with supari, banana, flower and coin, on the fire which helps in turning it off without smoke and fire splatter. **Note:** Before the rice is poured on the fire, take out a little ash for *tilak* in a small aluminum bowl that contains small amount of ghee so that the ash sticks to the forehead. After pouring the rice sprinkle a little water (careful, do not splatter the fire which is caused by its sudden outburst). This is followed by pouring yogurt on the fire and make sure that the fire is totally put off.

ওঁ অগ্নে ত্বং সমুদ্রং গচ্ছ।
Agney twam samudram gacha ॥
Oh Agni may you now go to the ocean.

Finally extinguish the fire by pouring yogurt over it (repeat three times)

ওঁ পৃথ্বী ত্বং শীতলা ভব।
Om prithwi twam shitala bhaba ॥
Oh earth! May you cool down.

Rewarding the Priest

দক্ষিণা-পূর্ণপাত্র দান

Dakshina-Purnapatra dan

Purnapatra (a bowl with overflowing rice, holding a supari and a coin on the top) represents the overflowing wealth of the householder by the grace of God. The fruit (supari) is the wish for fruitfulness of the occasion. It is given to the Brahmin to earn his good wishes.

কৃতৈতৎ হোমকৰ্মণঃ সাক্তত্বাৰ্থং দক্ষিণামিদং পূৰ্ণপাত্রানুকল্পভোজ্যম্ শ্রীবিষ্ণুর্দৈবতম্ ।
ব্রহ্মণে অহং সম্প্রদদে ॥

Kritaitat homakarmanah sangatartam dakshinamidam |
purnapatra anukalpa bhojyam Shri Vishnuur daivatam |
Brahmaney aham sampradadey ॥

*After completing the fire worship (homakarma,) I herewith offering
the reward (dakshina) along with the raw food for dinner (bhojya)
in the name of Lord Vishnu.*

Please note: During the process of *havan* use few pieces of wood to produce ash. Offering of wood at the final offering will yield ash which needs to be mixed with the little *havan* ghee to make it slightly pasty in order to give *bhasma tilak*.

Say the following mantras while putting the *bhasma*.

On the forehead:

ও কশ্যপস্য ত্রায়ুষ্ম ।

Om Kashyapashya trausham ॥

Like rishi Kashyam wish you have a long life.

On the neck:

ও জমদগ্নেস্ত্রায়ুষ্ম ॥

Om Jamadagney trausham ॥

Wish you attain the power of Jamadagni

Aditi devata

father of Parashuram, who was one of the incarnations of Vishnu).

On the shoulders:

ও যদেবানাং ত্রায়ুষ্ম ॥

Om jadevanam trayusham ॥

Wish you for divine characters.

On the heart:

ও ততেহস্ত ত্রায়ুষ্ম

Om tateyhastu trayusham ॥

Wish you for youthfulness with long life.

Adoration with lamp

আরতি

Arati

Arati is a form of adoration for the deity. Its sequence indicates that the devotee treats Goddess as his divine guest and his rituals justify that sequence. Show the lamp for the guest to come to the house (panchapradeep), washing the feet (jalasankha), wiping the wet feet (cloth), honor (flower, or pushpa), look at face (mirror), put fragrance in the air (dhoop, dhuno and camphor) and finally let Him/Her rest with waving of fan (chamar).

The ritual is to circle clockwise each item for least three times. While doing arati, all Gods and Goddesses in presence should be honored by

the same gesture. Always start the arati with the holy pitcher and then move to the main deity and others. The house and cosmos (see through the window) are included in this arati process.

পঞ্চ প্রদীপ, Panchapradeep (reception),
জলশঙ্খ , Jalasankha (washing feet),
বস্ত্র, Gamcha (drying feet),
পুষ্প, Pushpa (decorating with gift),
দর্পন, Mirror (to look at face)
ধূপকাঠি, Dhoop kathi (incense stick for fragrance),
ধুনো, Dhuno (air purifier),
চামর, Chamar (fan to rest)

Additional information:

- Following the lamp adoration, allow the lamp to circle around the attending devotees to feel the heat of the lamp, imagining the warmth of the deity the Goddess Kali expresses Her presence through heat and light energies.
- While using the water conch (jalasankha) pour a little water on the offering plate (tamrapatra) after the completion of each circle.
- Move the cloth with the gesture of wiping off the body.
- Show the flower with appropriate hand gesture of decorating the deity.
- All incenses are circled in front of the deity and then circled in different directions.
- The fan is moved up and down like fanning a person.

RECONCILIATORY PRAYER

Divya Aparadha Stotra of Mahishasurmardini

By Shankaracharya

শিশোনশির বাক্যম জননী তব মন্ত্রম প্রযপিতুম্
কিশোরে বিদ্যায়াম্ বিষম বিষয়ে তিষ্ঠতি মনঃ ।
ইদানিং চিৎভিতো মহিষ গলঘণ্টা ঘনবী

নিরালম্বো লম্বোদর জননী কময়ামি স্মরণম্ ॥১॥

*

শিশুকালে বলিতে পারিনি কথা,
ছিলনা প্রার্থনা মোর মনে ।
যৌবনে ছিলাম ব্যস্ত বিদ্যা অর্জনে ।
বিষয়ে আসক্ত হয়ে, কারি কারি ধন নিয়ে
বার্ধক্যে এসেই ভীত বৃষণ্টার নিনাদে ।
ওগো লম্বোদর জননী, কর মোরে রক্ষা, পড়েছি বিপদে ॥

*

*Shishonashir bakyam Janani taba mantram prajapitum
Kishore vidyayam bishama bishayey tishthati manaha |
Idaning chittbhito Mahishagalaghanta ghanarba
Niralambo lambodar janani Kamajami sharanam ||*

*When I was an infant
I could not speak and I could not utter your prayers
When I was young I was busy with my studies and
my mind was focused on worldly things.
But now I am afraid as I hear the bells of Yama's bull
(approaching death).
Oh the mother of Ganesha (Lambodara)
where can I go for my shelter other than you? .*

পৃথিব্যাম্ পুত্রাস্তে
জননী বহুবহসন্তী সরলা
বরম্ তোসাং মধ্যে দুরিতসহিতোয়াম্ তব সূত ।
মদিয়োয়ম্ ত্যাগঃ সমুচিতমিদম্ নো তব শিবে
কুপুত্রো জায়েতঃ কুচিদপি কুমাতা ন ভবতি ॥ ১২ ॥

*

তব শত ভক্ত মাঝে এ নরাধম রয়,
পাছে মোরে কর ত্যাগ রয়েছে সংশয় ।
কুপুত্র অনেক হয়, কুমাতা কখনো নয় ॥

*

*Prithivya putrashtey janani bahabahasanti saralah
Baram tesham madhyey duritasahitoyam taba suta |
Madiyoyam tyagaha samuchitamidam no taba shivey
Kuputro jayeta kwachidapi kumata na bhabati ||
You have hundreds of obedient children in this world*

*but out of them this son of yours is the worst.
If you leave me, Oh the wife of Lord Shiva, it will not be right.
There could be a bad son
but there can never a bad mother.*

পরিত্যক্তা দেবাঃ কঠিনতর সেবা কুলতয়া
ময়া পঞ্চাশিতের্ষিকমপনিতৈ তুবয়সি ।
ইদানিং মে মাতঃ তবয়দি কৃপাণাপি ভবিতা
নিরালম্বো লম্বোদর জননী কম্যামি স্মরণম্ ॥৩০॥

*

সর্বদেব ছেড়ে গেল মোরে এই ভেবে
হয়নি সাধন ভজন নিষ্ঠার অভাবে ।
এখন এসে পঁচাশিতে, এ ভব সাগরে
তুমি না করিলা দয়া কে করিবে মোরে ॥

*

***Paritwakta devah Kathinatara seva kulataya
Maya panchashiter-adhika-mapapanitey tubayashi
Idanim me matah Tabayadi kripaṇapi bhabita
Niralambo lambodar janani Kamajami sharanam***
*All the Gods have left me as I could not follow their rigorous rituals
of worship.
Now, I am 85 years old, desperately seeking your favor.
In this pitiable condition, if I do not have your compassion,
Oh Mother of Ganesha, where will I go for my shelter?*

জগন্মাতরমাতঃ তব চরণসেবা ন রচিতা
নবাদন্তম্ দেবী দ্রবিনমপিভূয় স্তব ময়া ।
তথাপিভুং স্নেহম্ ময়ি নিরুপম্ যত্র পুরুষে
কুপুত্রো জায়েতঃ কচিদপি কুমাতা ন ভবতি ॥৩১॥

*

হে মাতঃ, করিনি তোমার পূজা তাই মনে ভয়,
তবু মোরে ছাড়নিকো, দিয়েছ আশ্রয় ।
কুপুত্র অনেক হয়, কুমাতা কি কবে রয় ॥

*

***Jaganmatarmatah taba charanaseva na rachita
Nabadattam devi drabinamatibhuya staba maya ।
Tathapitwan sneham mayi nirupam yatra purushey***

Kuputro jayetah kwachidapi kumata na bbhati.

*Oh the goddess of the Universe!
I have never cared to touch your feet;
Gave my offerings or prayed to you
And yet you, the compassionate loving mother,
had been so kind to me.
There could be a bad child but never a bad mother.*

চিতা ভস্মালেপো গরলমসনম দিকপট্খরো
জঠাধারী কঠে ভুজগ পতিহারি পশুপতি ।
কপালি ভুতেসো ভজতি জগদীশৈক পদবিম্
ম্লানি, রুদ্রানি, শিব শিব ভবানিতি জপতঃ ॥৫॥

*

ভস্মমাখা, জঠাধারী, আকঠ গভুষ করি পান
বিষধর গলে নিয়ে তব নাম করিছে বয়ান ।
হয়ে পশুপতি, জগদীশ্বর, তবু ডাকিতে ভুলেনি
ম্লানি, রুদ্রানি, শিবা, শিবা, ভবানী ॥

*

***Chita bhashmalepo Garalmasanam dikpatadharo
Jatadhari kanthey bhujaga patihari Pashupatih ।
Kapali bhuteysho Bhajati jagadeeshaika padabim
Mrilani, Rudrani, Shiva Shiva Bhavaniti japataha ॥***

*Covered with funeral ashes, your husband Shiva, with poison in his
throat and circular vision, grows interlocked hair, carries
poisonous snakes around his neck, is known as Pashupati (Lord of
all beings). He, the king of the ghosts, gets the credit as Lord of the
Universe (Jagadishwara) by chanting your names to seek your favor*

—
Mrilani, Rudrani, Shiva Shiva Bhavani.

নারাদিতাসি বিধিনা বিবিধো-উপচারে
কিং রুক্ষচিন্তনপরইর নকৃতম্ বচোভি ।
শ্যামে ত্রমেব যদি কিঞ্চনময়ি অনাথে
ধৎসে কৃপাম্ উচিতম্যন্ন পরমত্ববৈব ॥৬॥

*

না জানি ভকতি স্তুতি, আমি দীনজন
মধুর বাক্যে তোমায় করিনি ভজন ।

ওগো ভগবতী তুমি দয়ার সাগর
অসহায় সন্তানের তুমিই নির্ভর ॥

*

*Narayadhitasi bidhina bibidho-upacharai
Kkim rukshachintanaparair nakritam bachovi |
Shyamey! Twameba yadi kinchanamayee anathe
Dhatsey kripam uchitamyamwa paramtwabaiba
I have neither performed any
ritual nor given various offerings to you,
nor did I utter flowery words in your praise,
Oh compassionate blissful mother!
Please consider me to be your helpless son
who needs your protection.*

আপৎসু মগ্নম্ স্মরণম্ ত্বদীয়ম্
করোমি দুর্গে করুণার্নবেসি
নৈতৎছটভ্ৰং মম ভাবয়েতা
ক্ষুধা ত্রিশার্তা জননীম্ স্মরন্তি ॥৭॥

*

এই মহা সংকটে তব নিয়েছি স্মরণ
মাগো তুমি কৃপা কর জানি অভাজন ।
শিশু যবে কান্না করে মা, মাগো বলে
মা তখনি শিশুটিরে নেয় কোলে তোলে ॥

*

*Apatsu magnam smaranam twadiyam
Karomee Durgay karunaarnabesi
Naitat-chatatwam mama bhabayetah
Kshudha trisharta jananim smaranti
I am remembering you in my distress,
Oh Goddess Durga have compassion for me.
This feeling of mine is not unusual because
the child cries for the mother when hungry or thirsty.*

জগদস্ব বিচিত্রমত্রিকম্
পরিপূর্ণা করুণান্তি চিন্ময়ি
অপরাধ পরমপরাব্রিতম্
নহি মাতা সমুপেক্ষতে সূতম্ ॥৮॥

*

জননী, জগদম্বা, এই বিশ্ব নিকর
তব কৃপায় পরিপূর্ণ জগত সংসার ।
ক্ষমো মম অপরাধ, জননী যেমতি
কভু নাহি করে ত্যাগ তাঁহার সন্ততি ।

*

*Jagadamba bichitramatrakim
Paripurna karunaasti chinmayi
Apraradha paramparabritam
Nahi mata samupekhshatey sutam*

*Oh Goddess of the universe (Jagadamba)! In this world of
multitude, you are wholesome, kind and compassionate. Pardon my
faults as no mother will ever leave her child uncared.*

মৎসমো পাতকি নাস্তি পাপগ্নি তৎসমা নহি
ইবম্ জ্যোত্স্না মহাদেবী যথাযোগ্যম্ তথা কুরু

*

মম সম পাতকি নেই এ বিশ্ব মাঝার
বলে দাও কি করিলে তরিব সংসার ॥

*

*Matsamo pataki nastee papaghnī twatsama nahi
Ibām gyantma Mahadevī! Yathayogyam tatha kuru ॥
In this world there is no one more sinful than me, Oh Mother! And no
one will pardon my faults like you. Knowing this, Oh Goddess, do
what you feel to be appropriate.*

IMMERSION OF THE IMAGE

বিসর্জন বিধি

Bisharjan bidhi

Reverence to the Remains

নির্মাল্যবাসিনীর পূজা

Nirmalyavasiniṛ puja

The remains of the worship (flowers, rice etc.) left behind after the puja process was performed with great respect. You treat the remains as a

part of the Goddess. Take a flower, chant the following mantra and place it on the raised platform where the deity was kept.

ওঁ নির্মাল্যবাসিন্যৈ নমঃ।
Om nirmalya vasinai namah!
Reverence to the puja remains.

Offering Farewell Sweet

দধিকরম্ব/দধিকর্ম

Dadhikaramba/Dadhikarma

Offer the special sweet, called dadhikaramba, to Goddess Saraswati before she departs. It is made up of gur (molasses), yogurt (dadhi), flat rice (chipitak), murki (sweet puffed rice), sweet (sandesh) and banana (kadali) – গুড়, দধি, চিপটক (চিড়ে), মূড়কী, মিষ্টান্ন ও কদলী (কলা). Offer chanting the following mantra three times and each time sprinkle water on the *dadhikarma* preparation.

বং এতস্মৈ সোপকরণ মিষ্টান্ন দধিকরম্ব নৈবেদ্যায় নমঃ ।
Bong, etasmai sopakarana mishtanya
dadhikaramba naivedaya namah ||
Allow me to consecrate the farewell sweet for your consumption

Place a flower on the special sweet preparation (naivedya)

এতে গন্ধপুষ্পে এতধিপত্যে শ্রীবিষ্ণবে নমঃ ।
সম্প্রদান্যৈ এতং সোপকরণ মিষ্টান্ন দধিকরম্ব নৈবেদ্যং হ্রীং শ্রীং দক্ষিণাকালীকায়ৈ নিবেদয়ামি ।
Etey gandhapushpey etadhipataye Shri Vishnbey namah ||
Sampradanyai etat sopkarana mishtanna
dadhikaramba naivedyam
Om Hrim Shrim Dhakhinakalikaoi nivedayami ||
I am sanctifying this with flower offered in the name Lord Vishnu. I am
offering the special sweet preparation,
the dadhikaramba naiveday (to Goddess Kali).

Show the panchagras mudra as described in the offering of Paramanna

Offering drinking water

পানীয় জল

Paniajal

Then take a little water with the kushi and discard it in the first glass of water (achmania) offering plate with the following mantra:

এতৎ পানার্থোদকম্ হ্রীং শ্রীং দক্ষিণাকালীকায়ৈ নিবেদয়ামি ।

Etat panarthodakam

Om Hrim Shrim Dhakhinakalikaoi nivedayami ||

Here I am offering the glass of water for your drinking

Oh revered Kali

Repeat the above, offering the second glass of water.

এতৎ প্রক্ষণীয়োদকং হ্রীং শ্রীং দক্ষিণাকালীকায়ৈ নমঃ ।

Etat prakshaniyodakam Om Hrim Shrim Dhakhinakalikaoi namah ||

Here is your second glass of water or you to consume

Oh revered Kali |

Immersion Process

Take the mirror that was placed at the feet of the image after giving bath to the reflection of Goddess Durga. The mirror has (হ্রীং) mantra written on it with vermilion paste. Immerse it under the sanctified water.

ওঁ নিমজ্জাম্বাসি দেবি তং বর্জিতা জলে।

পুত্রায়ুর্ধন বৃদ্ধ্যর্থং স্থাপিতাসি জলে ময়া॥

হ্রীং শ্রীং দক্ষিণাকালীকায়ৈ ক্ষমধ্বং॥

Om! Nimajjambhasi devi twampatrika barjeeta jaley |

Putrayurdhana bridhyartham sthapitasi jaley maya |

Om Hrim Shrim Dhakhinakalikaoi khamadhyam ||

Oh Goddess! Immerse in water as I place the Navapatrika in the water

As I place you in water, I seek your blessing for

the expansion of my family (son), life and wealth

Forgive me Oh Goddess Durga for my faults in my prayers.

Moving the Holy Pitcher

ঘট চালনা

Ghatachalana

The sacred holy pitcher was used for all offerings. It represented the basic elements of our lives. Moving of the holy pitcher heralds the completion of the puja rituals. Hold the sacred pitcher with both hands and gently move while chanting the following mantra. At this time all puja related sounds are pitched in – Sankha, drums, metal beat and others.

ওঁ গচ্ছ গচ্ছ পরম স্থানং সুস্থানং পরমেশ্বরী, পূজাধারন কালে চ পুনরাগমনায়চ।

Om gacha gacha param stanam swasthanam parameshwari

Pujadharana kaley cha punaragmanaya cha ||

Go, go to your heavenly abode, Oh Lord but

when I do your puja again, please come back.

Pour some water in Kushi in front Holy Pot and say this

ওঁ পূর্ণমদঃ পূর্ণামিদম্ পূর্ণাৎ পূর্ণ মুদশ্চতে।

পূর্ণস্য পূর্ণমাদায় পূর্ণমেবা অবিশিষ্যতে ॥

Om purna madaha purnamidam purnat purna mudyacatey |

Purnasya purna madaya purnameba abishishyatey ||

You are perfect here, you are perfect there, and

When we take out the perfect from the perfect, the perfect still remains perfect.

In other words:

You are perfect in every possible way.

Peace Chant

সামবেদীয় শান্তিমন্ত্র।

Shantijal or shantipath (samavedya).

Hold the holy water pitcher on the palm of your left hand. Take out the leaves and dip into the consecrated water. Then shake the dripping holy

water on the heads of the attending devotees. Keep chanting the following mantra while sprinkling.

ওঁ কয়া নশ্চিত্র ইতিঋক্‌ত্ৰয়স্য মহাবামদেব্যঋষিবিরাডঃ গায়ত্রীচ্ছন্দ
ইন্দ্রো দেবতা শান্তি কর্মণি জপে বিনিয়োগঃ ।

Om Kaya naschitra iti riktrayasya

Mahabama devya rishir birar Gayatri chanda

Indro devata Shanti karmani japey viniyoga ।

This peace chant is written by sage

Mahabamadeva in Gayatri chanda and

addressed to Indra, the King of the Devas.

*Always victorious in numerous ways and friendly to us all, and
whose (Lord Indra)protection surrounds us all.*

ওঁ স্বস্তি নঃ ইন্দ্রো বৃদ্ধশ্রবাঃ স্বস্তি নঃ পুষা বিশ্ববেদাঃ । স্বস্তি নমস্কার্যা অরিষ্টনেমিঃ,
স্বস্তি না বৃহস্পতিদধাতু ॥ ওঁ স্বস্তি, ওঁ স্বস্তি, ওঁ স্বস্তি ॥

Om swasti nah Indro bridhhashravah,

swasti nah Pusha Viswavedah ।

Swastinan Trakshyo arishtanemi swastino Brihaspatirdadhatu ।

Om swasti, Om swasti, Om swasti ॥

Oh illustrious Indra, Oh all-knowledgeable Pusha,

Oh Traksha with infinite speed, and Brihaspati,

the caretaker of the Gods,

shower on us your divine blessings.

ওঁ দ্যৌঃ শান্তিঃ অন্তরীক্ষং শান্তিঃ পৃথিবী শান্তিরাপঃ শান্তিঃ রোমধয়ঃ শান্তিঃ ।

বনস্পত্যঃ শান্তির্বিশ্বেদেবাঃ শান্তির্বৃদ্ধশান্তিঃ সর্বং শান্তিঃ ॥

শান্তিরেব শান্তিঃ সা মা শান্তিরেধি ।

Om daushanti antariksha shanti privishantirapah shantih

Rodhadayah shantih ।

Banaspataye shanti Vishwadeva shanti

Brahmashanti sarbam shantih ।

Shantireba shanti sa ma shantiredhi ॥ (Rigveda)

There is peace in the sky, there is peace on earth, and

there is peace in the heavens.

There is peace in the world.

There is peace in the water, there is peace on land.

There is peace in nature (plant, animals, flowers, insects, and herbs)

There is peace in the Universe.

*There is peace with Brahma, the Creator,
May this all –pervading peace enter into us and
permeate us to the very core of our being.*

ওঁ শান্তিরস্ত শিবঞ্চাস্তু বিনশ্যতু শুভঞ্চ যৎ ।

যত এবাগতং পাপ তত্রৈব প্রতিগচ্ছতু স্বাহা ॥

Om shantirastu Shivanchastu binasyata shubhancha jat ।

Yata ebam gatam papam tatraiva pratigachatu swaha ॥

By the grace of Lord Shiva, peace will prevail.

May He destroy all the evil to establish peace.

*We pray that our ignorance be removed and
permanently stay away from us.*

Prayer of Forgiveness

ক্ষমাভিক্ষা।

Khamaviksha.

Human mistakes are inevitable. Hence befor closing the puja one includes the prayer of forgivenss in the benedictory prayers. With folded hands held on your chest pray:

ওঁ নমো ব্রহ্মণ্যদেবায় গো-ব্রাহ্মণ-হিতায় চ।

জগদ্ধিতায় শ্রীকৃষ্ণায় গোবিন্দায় নমো নমঃ॥

হে কৃষ্ণ করুনা সিদ্ধু দিনোবদ্ধু জগৎপতে।

গোপেশ গোপিকাকান্ত রাধাকান্ত নমোস্তুতে॥

Om namo Brahmanya devaya go brahmanaya hitaya ca.

Jagaddhitaya Shri Krishnaya Govindaya namo namah॥

Hey Krishna karuna sindhu deenabandhu jagatpatey ।

Gopesha gopikakanta radhakanta namastutey॥

*I offer my respectful obeisance to the Supreme Lord,
who is the well-wisher*

of the cows and the Brahmanas, as well as all living entities in general.

*I offer my obeisance to the Lord of the Universe,
known as Krisna and Govinda.*

Oh Krishna the ocean of mercy, friend of the destitutes,

*Lord of the Universe,
protector of the cow (provider) and sweet heart of the milk maids, and
beloved of Radha, I bow to you.*

Take little water in your right hand chant the following and discard it in the offering plate:

ওঁ যদক্ষরং পরিভ্রষ্টং মাত্রাহীনঞ্চ যত্তবেৎ। পূর্ণং ভবতু তৎসৰ্বং তৎপ্রসাৎ সুরেশ্বরী॥
মন্ত্রহীনং ক্রিয়াহীনং ভক্তিহীনং সুরেশ্বরী। যৎ পূজিতং ময়া দেব পরিপূর্ণং তদন্তুমে।
ওঁ কায়েন মনসা বাচা কৰ্ম্মনা য কৃতং ময়া, তৎ সৰ্বং পরিপূর্ণং তৎ প্রসাদাৎ সুরেশ্বরঃ।

Om jadaksharam paribhrashtam matrahinanca jadbhabet |

Purnam bhabatu tatsarbam tatprasadat sureshwara |

Mantraheenam kriyaheenam bhaktiheenam Sureshwari |

Jat pujitam maya Devi paripurnam tadastumey ||

Om kayena manasabaca karmana jat kritam maya |

Tat sarbam paripurnam tad prasadat Sureshwari ||

*All the mistakes I incurred in reading the script,
Oh Goddess Kali make them perfect by your grace. I do not
know the mantras,
the rituals or even I do not have
the devotion to perform them right,
yet what I did, Oh Goddess Kali, make them right. I could not
bring in words what I wanted to say, but I did what I could, please fill
in the void and bless me.*

Continue your prayer:

ওঁ অসতো মা সৎ গময়,

তমসো মা জ্যোতীর গময়,

মৃত্যুর মা অমৃত্যোম গময়।

Asato ma sad gamaya,

Tamaso ma jyotir gamaya,

Mrityorma amritom gamaya|

Oh Lord Almighty:

Lead us from unreal (ignorance) to the truth (knowledge)

Lead us from darkness to light

Lead us from death to immortality

Then take a little water in our right palm, chant the mantra and discard in the offering plate with devotion:

এতদ্ সৰ্বং কৰ্মফলং শ্ৰীদক্ষিণাকালী চরণে সমৰ্পয়ামি।
নমো শ্ৰীদক্ষিণাকালী দেবি ক্ষমস্বঃ। নমো শ্ৰীদক্ষিণাকালী দেবি ক্ষমস্বঃ।
নমো সৰ্বদেব ক্ষমস্বঃ। নমো সৰ্বদেবী ক্ষমস্বঃ।
*Etad sarba karmaphalam Shri Dakhikali charaney
samarpayami |
Namo Dakahinakalli devi khamasya | Namo Dakahinakalli
devi khamasya||
Namah sarbadeva khamasya |
Namah sarbadevi khamasya ||
All the results of my acts may thus be dedicated to the feet of
Goddess Dakhinakali. Fogive my faults Oh Goddess Dakhinakali. |
Forgive my faults all Gods |
Forgive my faults all Goddesses ||*

Rewarding the Priest

দক্ষিণা।

Dakshina.

Take a coin, put on the floor, put some water on it and a flower. Then touch it with left hand, palm upward, and chant:

বিষ্ণুরৌ তৎসদ অদ্য অমুকে মাসি অমুক পক্ষে অমুক তিথৌ অমুক গোত্রঃ শ্ৰীঅমুক দেবশৰ্ম্মা
সৰ্বপচ্ছান্তি পূৰ্বক সৌভাগ্য বৰ্দ্ধন মনোগতাভিষ্ট সিদ্ধি শ্ৰীদক্ষিণাকালী প্ৰীতিকামঃ
অমুক দেবশৰ্ম্মা পূজাকৰ্ম্মণঃ সাক্ষ্যতৰ্থং দক্ষিণামিদং কাঞ্চন
মূল্যং তুভ্যমহং সংপ্ৰদদে, (পরার্থেদদানি) ॥
*Vishnurom tatsad ____ mashi ____ pakshey (Krishna or shukla)
____ tithou (the day) ____ debasharma (identification of the
host/devotee) sarbapashantipurbaka soubhagya bardhana manogata
abhishishta siddhi Shri Dakhinakali preeti kamah ____ gotra ____
devasharma (identification of the priest) pujakarmanah
sangatartham dakshina midam kanchana mulyam tubhya aham
sampradadey ||*

In the name of Lord Vishnu, on this auspicious month of (month and tithi), I of _____ Gotra (Gotra is the family identityname) _____ born by the grace of God (devasharmana) with help of the priest completed this Kali puja for happiness, success and peace with disappearance of all difficulties in daily life, and for completion I am offering these coins to the priest.

If the priest is offering on behalf of the host, replace “sampradadey” by “dadani”.



PART 4

Lokpuja
And
Abridged Version
Of KALIPUJA

লোকপূজা ও সংক্ষেপ কালী পূজা পদ্ধতি

Lokpuja and
Sankhep puja paddhati

WORSHIP FOR INDIVIDUAL FAMILY

লোকপূজা

Lokpuja

Families attending Kali Puja approach the priest to perform puja for their own individual family. In a big gathering this may be time consuming and exhausting. The following steps may help to satisfy individual families seeking the blessing of Durga. Explanation of the mantras is available in the main text.

Take the names (name and gotra) of all individual families (their members) while holding the kushi with water, rice and haritaki (as done in case of sankalpa). Then perform the rest of the process as “mass offering”. Sanctification and invocation are not done during Lokpuja.

Mantras for all the following steps are available with the Abridged Version.

1. Sankalpa (Resolution)
2. Flower offering (পুষ্পাঞ্জলি)
3. Prostration
4. Adoration with dhup (আরতি): Perform Arati with dhoop only, circling on each platter offered by the devotee. The process is described elsewhere in this text.

ABRIDGED VERSION OF KALIPUJA

সংক্ষেপ কালী পূজা পদ্ধতি

Sankhep puja paddhati

Obeisance to Lord Vishnu

বিষ্ণুস্মরণ

Vishnu smaran

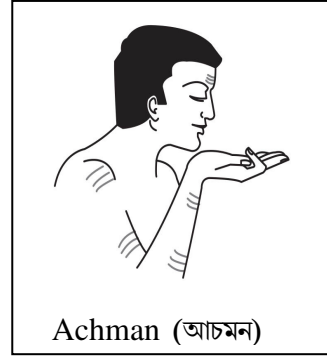
Vishnu is our preserver. Two others in the trinity are Brahma, the creator and Shiva, the destroyer. Thus, our life depends on Vishnu. This is why all Hindu prayers start with the obeisance to Lord Vishnu. The goal of this ritual is to purify the inside of the body with the sanctified water, the basic element of life, with the name of Lord Vishnu, Our Preserver. All auspicious work starts with reverence to Lord Vishnu, our preserver.

Sipping holy water

আচমন

Achman

Sipping water in the name of Vishnu: Take a spoonful of water in the palm of the right hand forming a dip like a boat. The amount of water is said to be sufficient to immerse a mustard seed. Sip the water three times and each time take the name of Vishnu and say this mantra.



Achman (আচমন)

ওঁ বিষ্ণুঃ, ওঁ বিষ্ণুঃ, ওঁ বিষ্ণুঃ।

Om Vishnu! Om Vishnu! Om Vishnu!

Glory to Lord Vishnu.

After the last sip, wipe your lips – right to left, with your right thumb. Wash the fingers with little water allowing the washed water to get soaked into the padded paper kept on the right for this purpose. Then offer your sensory organs in His prayers. Join the four fingers of the right hand (exclude thumb) and touch the various organs with the fingertips in the following manner. First the right nostril and then the

left (smell), right eye and then left eye (sight), right ear and then left ear (hearing). Finally touch the naval button (the starting point of your physical body) and wash the fingers again in the same way as described above. Wipe your right hand with dry paper towel. Join the fingers again and touch your heart and right shoulder and then left shoulder.

Prostration

প্রণাম

Pranam.

Then with folded hands pray to Lord Vishnu:

ওঁ তদ্বিষ্ণো পরমং পদম্, সদা পশ্যন্তি সুরয়ঃ, দিবীৰ চক্ষুরাততম্ ।
ওঁ বিষ্ণুঃ, ওঁ বিষ্ণুঃ, ওঁ বিষ্ণুঃ ।

*Om Tadavishnu paramam padam
sada pashyanti suraya dibiba chakshuratatam!
Om Vishnu! Om Vishnu! Om Vishnu!*

*As the widely open eyes can see the sky clearly without any obstruction,
so the wise people always see Lord Vishnu on His Highest Place with
their divine vision.
Hail to Lord Vishnu.*

ওঁ অপবিত্র পবিত্রো বা সৰ্ববাহুং গতোপি বা।
যঃ স্মরেৎ পুণ্ডরীকাক্ষং স বাহ্যান্তরঃ শ্রুতি।
নমঃ সৰ্বমঙ্গল মঙ্গল্যং বরেণ্যং বরদং শুভম্।
নারায়ণং নমস্কৃত্য সৰ্ব কৰ্ম্মাণি কারয়েৎ॥
ওঁ বিষ্ণু, ওঁ বিষ্ণু, ওঁ বিষ্ণু।

*Om namaha apabitra pabitroba sarbabashan gatopiba!
Jahsmaret pundarikaksha sa bajya antarasuchill
Namaha sarbamangala mongallam
barayenang baradang shubham!
Narayanam namoskritaam sorba karmani karayeet!
Om Vishnu! Om Vishnu! Om Vishnu!*

*Impure or pure, as I am, I take the name of Vishnu – Pandarikaksha,
another name of Vishnu – and let Him purify me inside out.
By His grace may everything go right.
With His name I begin my work today.*

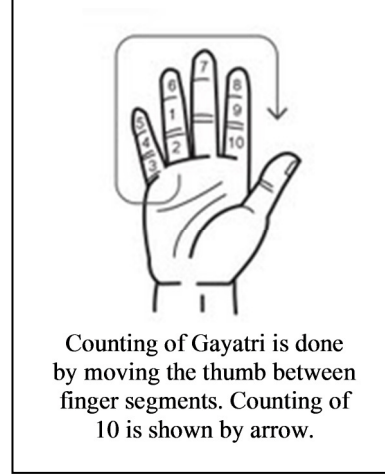
Gayatri chant

গায়ত্রী জপ

Gayatri jap

ওঁ ভূ ভূবঃ স্বঃ। তৎসবিতুর্বরেন্যং,
ভর্গো দেবস্য ধীমহি।
ধियो যো নঃ প্রচোদয়াৎ ৐॥
Om Bhur-Bhuba-Svah,
Tat Savitur vareyna,
Vhargo devasva dhimahi.
Dhio yo nah prochodayat
Om!

*Let us meditate
on the glory of that effulgent reality,
through which
the whole universe is projected,
may He enlighten our intellect.*



Say the entire sentence by touching your right hand thumb either in the spaces between the horizontal natural markings on your finger or the tip of the finger. Repeat the same **ten** times.

Start the first number with your right hand thumb touching on the ring finger inner aspect mid segment then go down to the next segment and so forth as outlined in the attached figure.

OFFERING TO SUN GOD

সূর্য্যার্ঘ্য

Suryargha

The Sun is one of the primary gods of Hinduism and receives offerings at the very beginning of most rituals. He enlightens our soul.

Take the *kushi* (the small spoon that sits inside the *kosha*, water holder kept in front of the priest) with little water. Put in that a touch of red

sandalwood paste and a red flower. Add a bit of rice (kept in the pushpapatra) into the *kushi*. Hold the *kushi* with narrower side pointing outward. Meditate on the rising sun coming in front of you and you are looking at it. Chant:

ওঁ নমঃ বিবস্বতে ব্রহ্মণ ভাস্বতে বিষ্ণুতেজসে । জগৎ সবিত্রে সূচয়ে সবিত্রে কর্মদায়িনে,
ইদমর্ঘ্যং ভগবতে শ্রীসূর্যায় নমঃ ।
এহি সূর্য সহস্রাংশো তেজরাশে জগৎপতে ।
অনুকম্পয় মাং ভক্তং গৃহাণাৰ্ঘ্যং দিবাকরম্ ॥
এষোহর্ঘ্যং ভগবতে শ্রীসূর্যায় নমঃ ॥

Om namah bibaswatey Brahman bhaswatey |
Vishnu tejashey jagata sabitrey suchayey sabitrey karmadainey |
Idam argham bhagabatey Shri Surjaya namah ||
Ehi Surjyo sahasramsho tejorashey jagatpatey |
Anukampaya mam bhaktam grihanargham divakaram |
Esho-h-argham bhagabatey Shri Surjaya namah ||
Oh, the illuminator of the universe, who carries the energy of Lord
Vishnu (the preserver), who inspires people to work, allow me to offer
my reverence to you. Oh the Sun, the emitter of thousands of rays of
light, the reservoir of energy, the lord of the Universe, I am offering my
reverence to thee, please accept it,
Oh Lord, the Sun God.

Prostration

সূর্য্য প্রণাম

Surya pranam

Then offer your reverence to the Sun God by joining the hollowed palms and holding them on your chest:

ওঁ জবাকুসুম-সঙ্কাশং কাশ্যপেয়ং মহাদ্যুতিং।
ধ্বান্তরিং সৰ্ব্বপাপঘ্নং প্রণতোশ্মি দিবাকরং॥
Om javakusuma samkasham kashyapeyam mahadyutim.
Dhwantarim sarvapapaghnam pranatoshmi divakaram.
Like the red shoe flower (জবা),
extremely bright like the hot copper,
the killer of darkness, the remover of all sins,

*Oh the maker of the day!
I am prostrating in front of you.*

Obeisance to Guru

গুরু প্রণাম

Gurupranam

With folded hands, in front of your chest say these three mantras.

অখণ্ড-মণ্ডলাকারং ব্যাপ্তং যেন চরাচরং।
তৎ পদং দর্শিতং যেন তস্মৈ শ্রীগুরবে নমঃ॥
*Akhanda-mandalakaram vyaptam jena characharam;
Tat padm darshitam yena tasmai Shree Gurave namah.*
(My) Salutations to respected Guru,
who showed me the stature whose form pervades
the entire sphere of the universe.

অজ্ঞান-তিমিরান্ধস্য জ্ঞানাজ্ঞান-শলাকয়া।
চক্ষুরন্মীলিতং যেন তস্মৈ শ্রীগুরবে নমঃ॥
*Ajnaana-timirandhasya jnaanajanashalakaya;
Chaksur-urmilitam yena tasmai Shree Gurabe namah.*
(My) Salutations to respected Guru, who opened the eyes of the
one, who is blind due to darkness of ignorance
with the flame of knowledge.

Worship to five Gods of Invocation

Ganesh is the God of wisdom and worshipped at the beginning. He removes all obstrucles.

Meditation

ধ্যান

Dhyan

Take a flower on your left palm. Hold it with the mudra for meditation (kurma). Imagine Ganesh in your mental screen, chant the mantra and

place the place the flower on the holy pitcher, imagining that you are putting the flower on His feet.

ওঁ খৰ্ব্বং স্থূলতনুং গজেন্দ্রবদনং লম্বোদরং সুন্দরং
প্রসন্নদগন্ধ-লুব্ধ-মধুপ-ব্যালোল-গণ্ডস্থলং।
দন্তাঘাত-বিদারিতারি-রুধিরৈঃ সিন্দুর-শোভাকরং।
বন্দে শৈলসূতা-সুতং গনপতিং সিদ্ধিপ্রদং কামদং।
এস সচন্দনং পুষ্পাঞ্জলি নমঃ গনেশায় নমঃ॥

*Om kharba sthula tanum gajendrabadanam lambodaram sundaram |
Prasanna ananda gandhalubdha madhupa balyola gandastalam
Danta aghata bidari arirudhirai sindur shobhakaram\
Vandey shailasuta sutam Ganapati siddhipradam kamadam |
Esha sachandana pushpanjali namah Ganeshaya namah ||*

*Oh the short structured, heavy-bodied, elephant-headed beautiful God,
with long trunk and happy face emitting fragrance ,who has strong
cheek and whose task pierced open the enemy's body and
dripping blood, making it beautifully red. May I worship him, the son
of the mountain's daughter (Parvati, daughter of Hemabat),
the leader of the people, may my wish be fulfilled.*

Offerings

পঞ্চোপচারে পূজা

Panchaupacarey puja

Offer water to wash the feet of the Lord on the offering plate:

এতে গন্ধ পুষ্পে ওঁ নমঃ গনেশায় নমঃ।
*Etey gandhapushpey Om namah Ganeshaya namah
I am offering my flower with eference to Lord Ganesh*

Prostration

প্রণাম

Pranam

With folded hands seek His blessings:

একদন্ত মহাকায় লম্বোদর গজাননম্।
বিঘ্ননাশকরং দেবং হেরম্বং প্রণমাম্যহম্॥

*Ekadanta mahakayam lambodara gajananam
Vighnanashakaram debam herambam pranamamyaham ॥
With one tusk, big in size, with long trunk, with elephant face |
Remove all the hurdles, Oh the heroic Lord, I bow to you ॥*

Shiva

শিব

Meditation

ধ্যান

Dhyan

ওঁ ধ্যায়ৈমিত্যং মহেশং রজত গিরিনিভং চারুচন্দ্রাবতংসং
রত্নাকল্লোজ্জ্বলাঙ্গং পরশু-মৃগ-বরাভীতি-হস্তং প্রসন্নম্ ।
পদ্মাসীনং সমন্তাৎ স্তুত-মমরগৈর্ব্যাস্রকৃতিং বসানং,
বিশ্বাদ্যং বিশ্ববীজং নিখিলভয়হরং পঞ্চবক্রং ত্রিনেত্রম্ ॥

*Om dhyaayen-nityam Mahesham rajatagirinibham
Charuchandrabatamsam
Ratnakalpojvalagam parashu-mriga-bara-abheeti-
hastam prasannam |*

*Padmaasinam samantaat stutam-amaraganaih-
byaaghrakrittim basaanam
Viswadyam viswabeejam nikhila-bhayaharam
panchavaktram trinetram ॥*

*Meditate constantly on the Mighty Lord Shiva,
whose body is as white as silver mountain,
who wears the beautiful crescent moon as a decoration, whose limbs
are effulgent adorned with gems, who with his four hands holding axe
and antelope and showering boons and protections, who is always
content, who is seated on a lotus,
and praised by the gods surrounding Him from,
who wears the skin of a tiger,
Who is the best in the Universe, which He created,
the destroyer of all fears, and vision with five faces and three eyes.*

Offerings a flower and belpata, if available

এতে গন্ধ পুষ্পে ওঁ নমঃ শিবায় নমঃ ।

Etey gandhapushpey Om namah Shivaya namah

I make my offering of flower to Lord Shiva

ওঁ নমঃ শ্রীশ্রীদক্ষিণাকালিকায়ৈ নমঃ ।

Om namah Shri shridhakinakalikaom namah

Hail to Goddess Srisridhakinakali.

KALIPUJA

Resolution

সঙ্কল্প

Sankalpa

Take the *kushi* (spoon) on the left palm. Put a yellow flower (marigold), with a touch of sandalwood paste. Place a little rice inside the spoon and (if available) a *haritaki* or *supari* or beetle nut (a dry fruit), symbolizing the fruitfulness of the goal. Then cover the spoon with your right palm and chant:

বিশ্বরোম্ তৎসৎ অদ্য ---- (মাস,তিথি) অমুক গোত্রঃ

শ্রী ---- অমুকদেবশর্মা (পূজারীর নাম, গোত্র), জীবদেতৎ কুলশরীরাবিরোন
সর্বপাছাতিপূর্বক ধনধাণ্য অতুল ঐশ্বর্য ধর্ম অর্থ কাম মোক্ষ চতুর্বর্গ সিদ্ধি কামঃ
শ্রীমম্বহাকাল ভৈরব সহিত সপরিবার শ্রীমদক্ষিণাকালি পূজন, জপ, হোম যথাশক্তি জ্ব
পঠন কর্মাহং করিষ্যে (পরার্থে-“অমুক গোত্রস্য অমুকদেবশর্মাঃ” - “করিষ্যামি”)।

*Vishnurom tatsat adya (month and tithi) amuka gotra Shri
amuka devsharma _____ (name of the priest) gotra _____ (family
identification of the priest) Shri amuka devasharma _____ (name of
the priest) jibobdeytath sthuloshariraabirono sarbopaschaintipurbok
dhayadhayana atulo oisarjo dhrama kamo mokho choturbarga shidhi
kamo sri monmahakal bhirobha sohit saparibar
Srimadhdhakhinakali pujono, jopo, homo jathashakahti sthabo
pathano karmahong korishye.
(If the host (devotee) is doing the puja himself for his family,*

*the name of the priest eliminated and the mantra ends as **karishyey** (instead of **karishyami**).*

In the name of Lord Vishnu, on this auspicious month of (month and tithi), I of _____ Gotra (Gotra is the family identity: In Hindu society, the gotra broadly refers to people who are descendants in an unbroken male line from a common male ancestor, which is usually the name of a sage – Kashyap, Bharadwaj, Agastha etc.), name _____ born by the grace of God (devasharmana) personally doing this Kali puja for happiness, success and peace with disappearance of all difficulties in daily life .

Alternatively, if the priest is called, he says, “Puja for _____ person (host) is done by me of Gotra _____ and name _____.

After the completion of the chant, turn over the spoon (*kushi*) on the offering plate (*tamrapatra*) and sprinkle some water on the spoon. Use your right hand forefingers to pick up water from the pot container (*kosha*). Then chant the following mantra seeking His blessing to complete.

Meditation

ধ্যান

Dhyan

ওঁ করালবদনাং ঘোরাং মুক্তকেশীং চতুভুজাম্।
কালিকাং দক্ষিণাং দিব্যাং মুণ্ডমালা বিভূষিতাম্॥
সদ্যচ্ছিন্নশিরঃ খজ্জবামাধোধ্বকরাস্থজাং। অভয়ং বরদাধৈব দক্ষিণোদ্ধাধঃ-পাণিকাং।
মহামেঘপ্রভাং শ্যামাং তথা চৈব দিগম্বরীম্। কণ্ঠাবসক্তমুণ্ডালী গলরুধীর চ চর্চিতাম্।
কর্ণাবতং সতানীত শবয়ুগ্ম ভয়ানকম্। ঘোর দংষ্ট্রাং করালাস্যাং পীম্নোনত পয়োধরাম্॥
শবানাং করসংঘাতৈঃ কৃতকাধীং হসনুখীম্। স্কন্ধয় গলদ্রক্ত ধারাবিস্ফুরিতাননাম্।
ঘোররাবাং মহারৌদ্রীং শ্মশানালয়বাসিনীং। বালার্ক মণ্ডলাকার লোচনত্রিতয়ান্বিতাম্।
দন্তারাং দক্ষিণব্যাপি মুক্তালম্বি কচোচ্চায়াম্। শবরূপ মহাদেব হৃদয়োপরি সংস্থিতাম্॥
শিবাভির্ঘোর রাবাভিশ্চতুর্দিকু সমন্বিতাম্। মহাকালেন চ সমং বিপরীতরতাতুরাম্।
সুপ্রসন্নবদনাং সৌরানন সরোরুহাম্। এবং সঙ্কীর্ণয়েৎ কালীং সর্বকামার্থসমৃদ্ধিদাং।
**Om karalbadanang ghorang muktokashing chaturbhujam/
Klaikang dhakinang dibang munomala bibhusitam//**

*Sadhachinosriro kharagobamadhodhokarambujung/
Abhayang baraodangchoibong dhakhinodhadha-panikang//
Mohamegha prabhang shyamang tatha choibo dighambirim/
Kanthabasaktamundali galorudhiro cha chorchitam//
Karnabatong sataninita shabojugmo bhayanakam/
Ghoraodhangstrang karalashyang pinnotopoyodharam//
Shabanang karosongghatayi kirtakanching hosomukhim/
Shakirrdhaya galodrukhatto dharabi sphuritananam/
Ghorarabang moharouidring shashanalayobashinim
Balakra mondalakara lochonaya tritayamnibitam/
Daonturang dhakhinobaphi muktalombiko chochayaam/
Sahbrupo mohadeva hridoyoporisongsthitam/
Shibavi ghororabhavichaturdhihku somonitam/
Mohakalayeno cha somong biparita raturam//
Suhkouproshanna badanang sayranan saroruham/
Eboying sachintayayet kaliing dharakamartha sidhidham//*

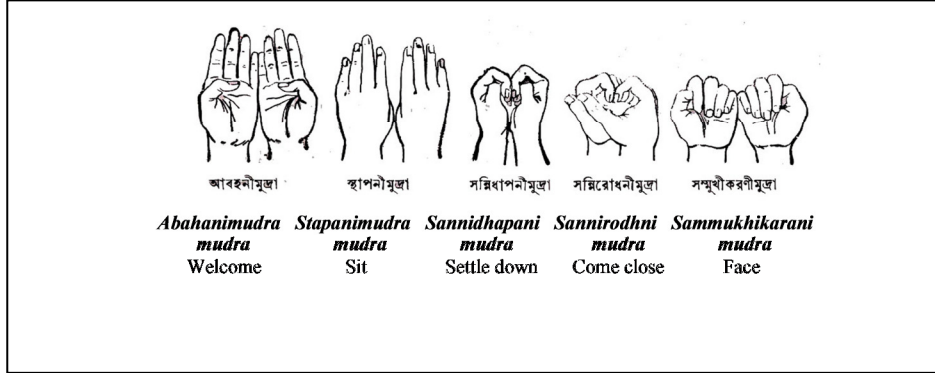
*Let me meditate on famous Goddess Kali who keeps a ferocious face
against evils, uncombed hair, four handed lady, garlandnd of skull on
Her neck, Her left upper hand has a dagger, lower laft hand has a
severed head of an demon, right upper and lower hands showing Her
promise of protection and blessings to all devotees. She holds a
complexion of very dark cloud, almost naked appearance, some areas
of Her body is stained with evils' blood, She keeps skulls as Her ear
rings, showing her power against evils with a fearful look, slightly
opened mouth with elevated blood stained upper lip and elevated upper
teeth, she has a skirt of transected demons hands as part of her
covering in Her waist line, with expression of anger in face against
devils, who also keeps her presence in the place of our cremation. Her
forehead keep a brightness like a morning Sun, Her long hair extends
down to her knees, she is standing with Her one feet on Lord Shiva's
chest and She is surrounded by a large group screaming jackles. I
meditate on her, who is the consort of Lord Shiva, who keeps a smiley
face and hold the power of fulfillment of desires of sincere devotees.*

Welcome to Goddess Dakhinakali

আবাহন

Abahan

Welcome Goddess Kali by chanting the mantra and creating the five hand gestures where indicated. The mudras are like expressing the feeling with hand gestures, as it is done in case of dancing.



ওঁ ভূর্ভুবঃ স্বঃ শ্রীদক্ষিণাকালী দেবী
ইহাগচ্ছ ইহাগচ্ছ, ইহাতিষ্ঠ ইহাতিষ্ঠ, ইহসন্নিধেহি, ইহ সন্নিরুধ্যস্ব,
অত্রাধিষ্ঠানং কুরু, মমপূজাং গ্রহাণ।
ওঁ স্থাং স্থীং স্থিরো ভব, যাবৎ পূজাং করোম্যহম্ ।
আগচ্ছ মদগৃহে দেবি অষ্টাভি শক্তিভিঃ সহঃ ।
পূজাং গ্রহাণ বিধিবৎ সর্ব কল্যান করিনি ॥

Om Bhurbhubaswa bhagabati Shri Shri Dakhina Kali Devi
Eha agachya, eha agachya (abahani, welcome) ।
Eha tishtha, eha tistha (sthapani, sit),
Eha sannidehi (sannidhapani, settle down)
Eha sannirudhaswa (sannirodhani, come close),
Atradhisthanam kuru (sammukhikarana, establishing),
Mama pujan grihana (pray with folded hands) ॥

Om stham sthim sthiro bhava jabat puja karyomaham ।
Agcha madgrihey Devi ashtabhi shaktibhi saha ।
Pujam grihana bidhibat sarba kalyana karini ॥

*Oh the goddess of the universe Dakhina Kali, you are welcome you are
welcome, sit here, settle down, come close, and get established and
receive my worship.*

Stay settled here with me as long as I do the worship.

*I am much obliged that you have come to my house with your
companions and your divine powers. Receive my offerings in the
rightful way and*

Bless me Oh our well-wishers.

Offerings of five things

ষোড়শোপচারে পূজা

Shorashopacarey puja

Any of the sixteen things from the following can be offered.

Lamp

দীপ

Deep

Look at the lamp burning on the side and offer little water into the offering
plate in its name:

ওঁ অগ্নিজ্যোতিঃ রবিজ্যোতিঃ চন্দ্রজ্যোতি উথৈব চ।
জ্যোতিষামুত্তমো শ্রীদক্ষিণাকালিকে দীপয়ং প্রতিগৃহ্যতাম॥
এষ দীপঃ ওঁ শ্রীশ্রীদক্ষিণকালিকায়ৈ নমঃ॥

*Om agnijyoti rabijyoti chandrajyoti tathaibacha|
Jyotishamuttamo Shri Dakshinakalikey deepoham pratigijyatam॥*

Esha deepah Om Shri Shri Dakhinakalikaoi namah ॥

*Bearing the illumination of the fire, of the sun and the moon
I am offering this lamp that will be more bright by the grace of goddess
Dakhinakali
Please accept this lamp.*

Water to wash the feet

পাদ্য

Padya

Offer a little water on the offering plate (*tamrapatra*) intending to wash the feet of the Goddess Dakhina Kali

ওঁ পাদ্যং গৃহ্ণ মহাদেবী সৰ্বদুঃখাপহাকরম্।
ত্ৰায়স্ব বরদে দেবী নমঃ শ্ৰীদক্ষিণাকালিকে॥
এতদ্ পাদ্যং ওঁ নমঃ শ্ৰীদক্ষিণাকালিকায়ৈ নমঃ।

***Om padyam grihna Mahadevi sarbdukhaphakaram|
Traashaw borodeye devi nomo sri Dakhinakalikayell
Etat padyam Om Shri Shri Dakhinakalikaoi namah***

*I offer this water, that takes away all sins and miseries,
to wash the feet of the great Goddess who blesses us all,
I bow to you Oh Goddess Dakhinakali.*

Red sandalwood paste

লাল চন্দন

Lal chandan

With the middle finger of your right hand pick up a little of sandalwood paste and rub it on the holy pitcher while chanting the following:

ওঁ শরীরং তে ন জানামি চেষ্টাং নৈব চ নৈব চ।
ময়া নিবেদিতান্ গন্ধান্ প্রতিগ্রহ্য বিলিপ্যতাম্।
এষ গন্ধঃ ওঁ নমঃ শ্ৰীশ্ৰীদক্ষিণাকালিকায়ৈ নমঃ।

***Om sharam tey na janami chestam naiba cha naiba cha|
Maya niveditan gandhan pratigriya bilipatyam||
Esha gandhya Om Shri Shri Dakhinakalikaoi namah ||***

*Oh Goddess I do not know the needs of your body but
I try again and again*

*And so I got this sandalwood paste for you
Please put it on your body and oblige me.*

Incense

ধূপ

Dhoop

Take a new incense stick (dhoop), burn it and offer to Dakshina Kali.
Perform a short arati of three cycles as you ring the bell.

Note: Before ringing the bell, offer a flower on the bell and chant.

ওঁ জয় ধ্বনি মন্ত্র মাতঃ স্বাহা।

Jayadwanti matramatah swaha

May this divine victorious sound be auspicious)

After worshipping the bell, perform arati with the dhoop:

ওঁ বনসপতিরসো দিব্যো গন্ধাঢ্যঃ সূমনোহরং।

ময়া নিবেদিতো ভক্ত্যা ধূপোহয়ং প্রতিগৃহ্যতাম্।

এষ ধূপ ওঁ নমঃ শ্রীশ্রীদক্ষিণাকালিকায়ৈ নমঃ।

Om banaspatiraso divyo gandhadyam sumanoharam

Maya nivedito bhakta dhupoham pratigriyatam

Esha dhupa Om Shri Shri Dakhinakalikaoui namah||

*This incense, filled with nature's extract, carrying heavenly fragrance
and*

that is so beautiful, I am offering this to you with humility and devotion.

Please accept Oh Goddess Dakhinakali.

Flower

পুষ্প

Take a flower and offer it on the holy pitcher while chanting the following:

ওঁ পুষ্পং মনোহরং দিব্যং সুগন্ধি দেবী নির্মিতম্।

হৃদ্যম্ অদ্ভুতম্ অগ্নেয়ং দেবীং দত্তং প্রগৃহ্যতাম্।।

এতদ্ পুষ্পং ওঁ নমঃ শ্রীশ্রীদক্ষিণাকালিকায়ৈ নমঃ।

Om pushpam manoharam divyam suganshi devi nirmitam

Hridam adbhutam aghreyam deving dattam pragriyatam||

Etani pushpam Om Shri Shri Dakhinakalikaoui namah||

*I am offering this beautiful flower which is good smelling and heart
warming
to Goddess Dakhinakali.
I bow to Thee with reverence.*

Glass of water

আচমনীয় জল

Achmania jal

Offer a glass of water to the Goddess Dahkinakali for drinking. The offer is made by putting a little water from the kushi into the first glass of water

ওঁ মন্দাকিন্যাস্তু যদ্বারি সর্বপাপহরং শুভম্।
গৃহাণাচমনীয়ং ত্বং ময়া ভক্ত্যা নিবেদিতম্॥
ইদং আচমনীয়ং ওঁ শ্রীশ্রীদক্ষিণাকালিকায়ৈ নমঃ।

***Om mandakinyastu jadbari sarbapapa haram shubham|
Grihanachmaniyam twam maya bhakta niveditam||
Edam achmanium Om Shri Shri Dakhinakalikaoi namah ||***

*This water is from the Ganges of Mandakini,
that takes away all sins and brings happiness.
Take this water from me, your humble devotee, as I offer to you
Please accept this drinking water
in the name of Goddess Dakhina Kali.*

ওঁ কালি কালি মহাকালি কালিকে পাপহারিণি। ধর্মকামপ্রদে দেবি নারায়ণি নমোহস্ত তে।
মহিষঘ্নি মহামায়ে চামুণ্ডে মুণ্ডমালিনি। আয়ুর্ আরোগ্য বিজয়ং দেহি দেবী নমোহস্ত তে॥
এষ পুষ্পাঞ্জলিঃ শ্রীমদ্দক্ষিণাকালিকায়ৈ নমঃ॥১

***(Om Kali Kali Mahakali kalikaye papoharini/
Dharmarthakamopromodaye devi narayani nomostutaye//
Mohishagani mahamaye chamundaye mundomalini
Aaurr arogha bijoyong dehi devi nomostutaye//
Esha puspanjali Sreemoddh Dakhinakalikaoi nomo||1***

*Oh Goddess Dhakhina Kali, savior of us from all sins, you give us the
guidance to our spiritual and salvation paths, I bow my head to your
on your feet.*

*Oh Goddess Kali, destroyer of evils like Mohishasura, protector of us
from sufferings, provider of our long life and victory in life, I am
offering this flower to you.*

ওঁ সৰ্বমঙ্গল মঙ্গল্যে শিবে সৰ্বার্থসাধিকে।
উমে ব্রহ্মাণি কৌমারি বিশ্বরূপে প্রসীদ মে॥
ভগবতি ভয়চ্ছেদে কাত্যায়ণি চ কামদে।
কালকৃত্ত কৌশিকি তুং হি কাত্যায়ণি নমোহস্ত তে॥
এষ পুষ্পাঞ্জলিঃ শ্রীমদদক্ষিণাকালিকায়ৈ নমঃ॥২

***Om sarbamongal mongolaye Shivvey saarbartha sadhiikaye/
Umaye brahmani kaumari bishorupaye proseedonmaye//
Bahgaboti bhayochadaye katayaoni cha kamodaye/
Kalokrit kaushiki tong hi katayaoni nomostutaye//
Esha puspanjali Sreemoddh Dakhinakalikaoi nomo//2***

*I bow to you the one who does well to all and fulfill everyone's dreams
You are also called Uma, your origin is from Lord Brahama, your
beauty is visible in everything in this World, please give us your
blessings. Your manifestations are in many different forms like
Bhagaboti, Katayaoni, and Kaushiki in many difficult times of your
devotees. I am offering this flower to you Oh Dakshina Kali.*

ওঁ প্রচণ্ডে পুত্রকে নিত্যং সুপ্রীতে সুরনায়িকে।
কুলদ্যোত করে চোখ্রে জয়ং দেহি নমোহস্ত তে॥
সৃষ্টিস্থিতি বিনাশানাং শক্তিভূতে সনাতনি। গুণাশ্রয়ে গুণময়ে নারায়ণি নমোহস্ত তে।
এষ পুষ্পাঞ্জলিঃ শ্রীমদদক্ষিণাকালিকায়ৈ নমঃ॥

***(Om prochandye putrakaye nitong supritaye suranyikaye/
Kulodhoto karaye chograye jayaong dehi nomostutay|/.
Sritithiti binasanang saktibhutaye sanatani/
Gunasraye gunomoye naraoni nomostutaye//
Esha puspanjali Sreemoddh Dakhinakalikaoi nomo|3***

*Oh Goddess Dhakhina Kali, although you have a ferocious look, but
you are kind and gentle to us, your children. You are beautiful and
revered by all Gods.*

*You bring glory by victory over the evil.
You have the power to create, preserve or destroy the universe
I offer my reverence to you the one who provides shelter to the
righteous people*

*And owns all rightful qualities
Allow me to offer flowers to Thee, Oh Dakshina Kali, with utmost
humility.*

Prostration

প্রণাম মন্ত্র

Dakhin Kali Pronum.

ওঁ কালি কালি মহাকালি কালিকে পাপহারিণি।

ধর্মার্থ মোক্ষদে দেবি নারায়ণি নমোহস্ত তে।

Om Kali Kali mahakali kalikaye papoharini.

Dharmartha mokhodaye devi narayani nomostutaye!

Oh Goddess Dhakhinakali, also known as Mohakali,

the one who takes away all our sins |

*You help us attain the goal of human life – Dharma, Artha, Kama and
Moksha*

(principle of life, wealth, aspirations and relief from all)

Oh the Goddess, bearing the female form of Vishnu (Narayani)

I bow unto you.

Adoration With Lamp

আরতি

Arati

Arati is a form of adoration for the deity. Its sequence indicates that the devotee treats Goddess as his divine guest and his rituals justify that sequence. Show the lamp for the guest to come to the house (panchapradeep), washing the feet (jalasankha), wiping the wet feet (cloth), honor (flower, or pushpa), put fragrance in the air (dhoop, dhuno and camphor) and finally let Him/Her rest with waving of fan (chamar).

The ritual is to circle clockwise each item for least three times. While doing arati, all Gods and Goddesses in presence should be honored by the same gesture. Always start the arati with the holy pitcher and then move to the main deity and others. The house and cosmos (see through the window) are included in this arati process.

পঞ্চ প্রদীপ, Panchapradeep (reception),
জলশঙ্খ , Jalasankha (washing feet),
বস্ত্র, Gamcha (drying feet),
পুষ্প, Pushpa (decorating with gift),
দর্পন, Mirror (to see the decoration)
ধূপকাঠি, Dhooop kathi (incense stick),
ধুনো, Dhuno (air purifier),
চামর, Chamar (fan to rest)

Benedictory Prayer

প্রণাম

Pronum

সর্বমঙ্গল মাঙ্গল্যে শিবে সর্বার্থ সাধিকে।
শরণ্যে ত্র্যম্বকে গৌরি নারায়ণি নমোহস্ত তে॥
সৃষ্টিস্থিতি বিনাশানাং শক্তিব্রূতে সনাতনি।
গুণাত্রেয়ে গুণময়ে নারায়ণি নমোহস্ত তে॥
শরণাগত দীনর্ত পরিত্রাণ পরায়ণে।
সর্বস্যাতিহরে দেবি নারায়ণি নমোহস্ত তে॥

Om sarbamongal mongolaye Shivvey saarbartha sadhikaye ।

Smaranye traimbhakey Gouri Narayani namastutey ॥

Shrististhiti binashanam shaktibhutey sanatani ।

Gunashraye gunamaye Narayani namastutey ॥

Sharanagata deenarta paritran parayaney ।

Sarbasyartiharey devi Narayani namastutey ॥

Oh the Goddess! You are our well wisher and you bless us

Oh the wife of Shiva, allow us to attain our wishes

In distress, Oh Gouri, the wife of the three-eyed Shiva,

I offer my deep reverence to Thee.

You are the Creator and the destroyer of the Universe,

You are the center of all powers, Oh the immortal!

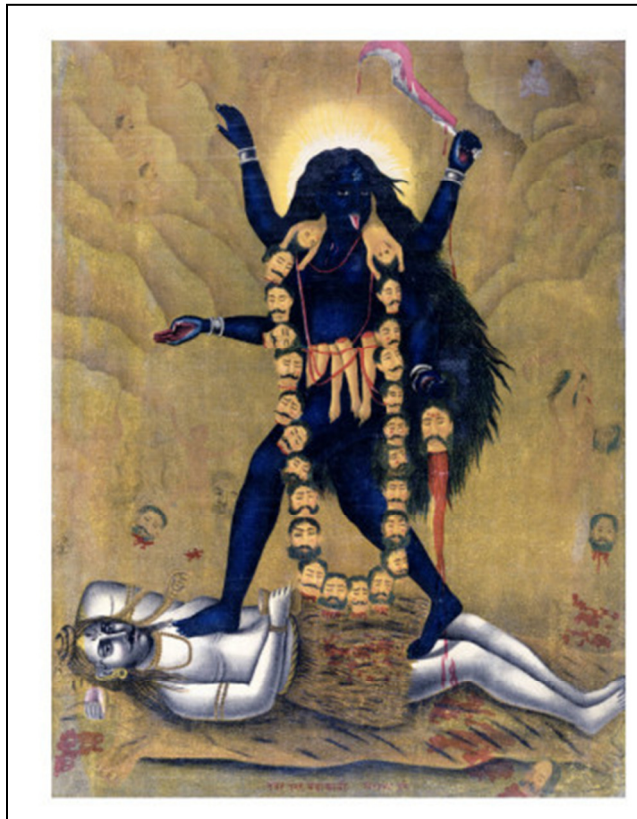
You harbor all qualities, endowed with all qualities,

Oh the goddess of wealth You rescue the poor who takes shelter under you

You take away all miseries Oh Goddess,

Oh the betower,

I repeatedly bow to you with reverence.



PART 5

ADDENDUM
List of Puja Requirements

ফর্দমালা

Phardha mala

And

Other arrangements

Bengali name	Close English Equivalent
সিন্দুর	Vermillion
তিল	Sesame seed
হরিতকী	Haritaki (a kind of nut)
শ্বেতসরিষা	White mustard
মাষকলাই	Black lentil
পঞ্চশস্য	Five grains
পঞ্চরত্ন	Five jewels (metals)
পঞ্চগুড়ি	Five colored powders
মধু	Honey
পৈতা	Sacred thread
মধুপর্ক	A bowl of five things (honey, ghee, yogurt, sugar and milk)
কপূর	Camphor
তীরকাটি	Sticks with three arrow-heads for Holy pitcher
তেকাঠা	A triangle made of sticks
দর্পণ	Mirror
আনতা	Red liquid
চুবড়ি	Basket
চাঁদমালা	Decorative garland
আসনাস্কুরী	Seat and ring
দোয়াত	Inkpot
কলম	Pen
ধূপ	Incense
প্রদীপ	Lamp
দ্বারঘট	Pitcher at the door
পুষ্প	Flower
তুলসী	Tulasi
দূর্বা	Durba
বিল্বপত্র	Bel leaf (wood apple)
পুষ্প মালা (বড়)	Garland (big)
পুষ্প মালা (ছোট)	Garland (small)
আম্র পল্লব	Mango leaves
ডাব বা নারকোল	Coconut (ripe or unripe)
মিষ্টান্ন	Sweets
মুড়কী	Sweet rice

<p>নৈবেদ্যের থালা ৪ :</p> <p>পঞ্চদেবতা</p> <p>নবগ্রহ</p> <p>প্রধান</p> <p>নারায়ণ</p> <p>অন্যান্য নৈবেদ্য :</p> <p>ফল</p> <p>মিষ্টি</p> <p>কুচা নৈবেদ্য</p> <p>গেলাস, ২</p> <p>ভোজ্য</p> <p>চাল</p> <p>রান্নার মশলা</p> <p>ঘী (বা তেল)</p> <p>ডাল</p> <p>সব্জী পাঁচ রকম</p> <p>পঞ্চামৃত</p> <p>দেবীর শাড়ী</p> <p>ঘটের গামছা</p> <p>হোম সামগ্রী</p> <p>হোম কুন্ড</p> <p>বালি</p> <p>কাঠ</p> <p>কাঠি (সমিধ)</p> <p>ঘী</p> <p>পূর্ণপাত্র</p> <p>সুপারী</p> <p>পানমশলা</p> <p>ভোগ</p> <p>পুরোহিতের জামা</p>	<p>Naivedya (food platter) 4</p> <p>Five gods (five mounds)</p> <p>Nine planets (nine mounds)</p> <p>Principle deity (Lakshmi),</p> <p>One single mound Narayana</p> <p>Other platter:</p> <p>Fruit</p> <p>Sweet</p> <p>Platter of small mounds</p> <p>Tumblers 2</p> <p>Bhojya (uncooked food materials)</p> <p>Rice</p> <p>Spice</p> <p>Ghee (or oil)</p> <p>Dal (pulse)</p> <p>Vegetable (five kinds)</p> <p>Mixture of five sweets: (Yogurt, milk, ghee, honey and sugar)</p> <p>Sari for Goddess</p> <p>Red towel (small) for holy pitcher</p> <p>Hom (havan) materials</p> <p>Fire pot</p> <p>Sand</p> <p>Wood</p> <p>Wooden sticks</p> <p>Ghee</p> <p>Overflowing rice tumbler</p> <p>Beetle nut</p> <p>Beetle leaf condiments</p> <p>Cooked food (Bhog)</p> <p>New cloth for purohit (shirt)</p>
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ADDITIONAL INFORMATION



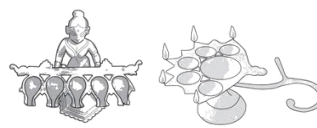
Diya



Kosha and kushi



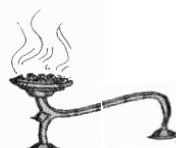
Shankha (conch)



Pancha padeep



Bell (*ghanta*)



Karpoodani
(for burning camphor)



Plate to offer (*tamrapatra*)



Dhunuchi
(for burning dhuna)



Arati plate



Water conch
(*Jala sankha*)



Seats for worship

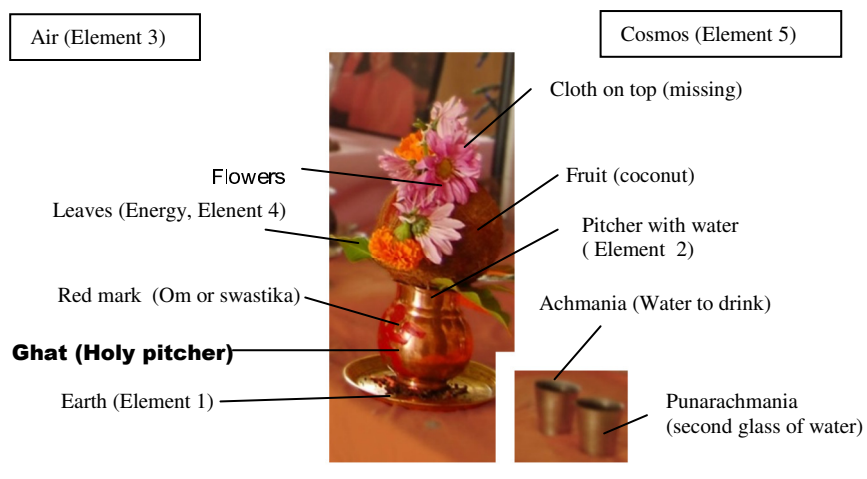


Asan



Lamp stand
with 5 wicks

PUJA UTENSILS



FIVE ESSENTIAL ELEMENTS OF LIFE

As represented by the Holy pitcher

Earth (1)

Water (2)

Air (3)

Energy (solar energy in leaves, 4)

Cosmos (5)

Holy pitcher and five great elements of life

According to Hindu believe (1700 B.C.) life consists of *pancha mahabhuta*, or "five great elements". They are:

Tej (energy), Ap (water), kshiti (earth),
Marut (air), Vyom (cosmos).

Human body is made of these five elements and after death the body dissolves into these elements of nature, may that be as ashes or by decay. Thus balancing cycle of nature. Because life depends on these five great elements Hindus relate them as God's blessing.

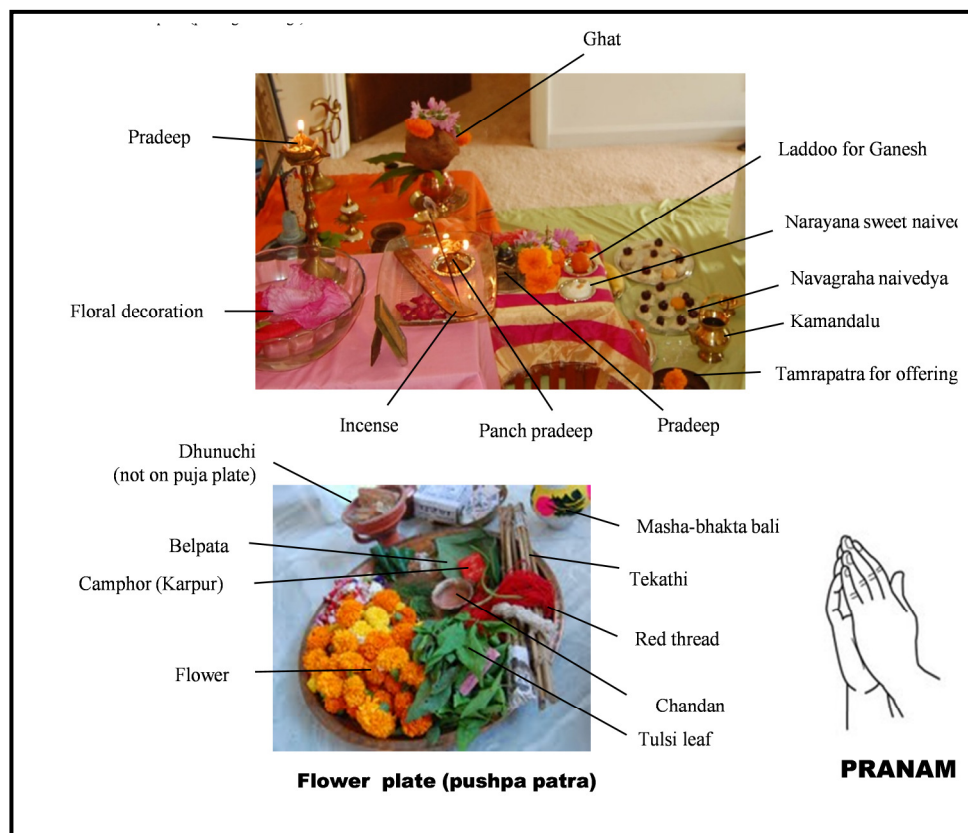
Now you can evaluate the incorrect claim of the west as quoted below.

"In the fifth century B.C. Greek philosopher Empedocles **originated** the concept of four elements of nature: Fire, Water, Air, and Earth. These represent the realms of the cosmos within which, and of which, all things consist. These four elements were discussed in the writings of Plato, and the early Greek physicians Hippocrates and Galen used them to describe the four humors of the body. A century later, Aristotle and the Pythagoreans added the fifth element, which they called Ether. This element represents the substance of the heavenly bodies, which is latent in all things. This element is also called Quintessence or Space. ***These same five elements are also found in Hinduism, which influenced the philosophy of Yoga***".

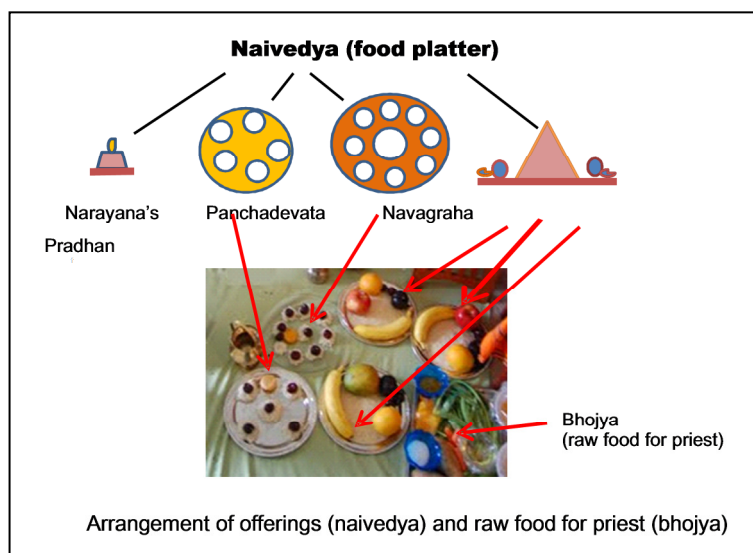
The time has come to awaken our new generation to appreciate the contribution of our ancestors and feel proud about them by understanding the significance of puja rituals.

Authors

PUJA ARRANGEMENTS AND OFFERINGS



Continued to next page



Epilog

Growing up as an Indian child in America has not always been easy. Of course, there are many advantages of living in America, but at the same time, it's somewhat difficult to connect with one's roots. It's not hard to get caught up in American fashion, music, and lifestyle, and forget where you come from and who you are. That's why these books that Dadu has written are so important for us. These books exist so that we, the younger generation, can learn from them.

When I was younger and I went to pujas or marriages, I was always curious about everything that was happening. *What's the meaning of those chants? Why do they throw rice into the fire? What is the point of all these special rituals?* In not only this book, but also the others written by Dadu, everything is explained clearly and concisely, in a manner that anyone who picked up the book could read and understand it. This book, and the others have given us a valuable resource for various Hindu rituals. I've learned so much, and I owe it all to Dadu.

Sayoni Ghosh

Grade 10

OUR TEAM OF EDITORS

Bibhas C. Bandyopadhyay



Bibhas C. Bandyopadhyay, M.D. (Dr. Bandy) was born in Calcutta, India in 1941 in a middle class family with limited income. His parents were highly devoted and he grew in an atmosphere of Hindu faiths and believes.

After receiving his high school diploma Bibhas went to Ramkrishna Mission in Belgharia, near Kolkata for his undergraduate education. While in college he became a disciple of Swami Shankarananda Maharaj in Belur Math and started doing daily worship service in Ramkrishna Mission. This gave the foundation of his later interest of becoming a Hindu Priest.

Bibhas received his Medical Degree from Calcutta University in 1964 with a gold medal in pathology and honors in Medicine and Surgery. He came to United States in 1967 and joined Johns Hopkins University with specialization in ENT (Ear-Throat-Nose) and then became an Associate Professor in same institution serving until 1977. Dr. Bandy finally settled down in Hagerstown, Maryland, in 1977 and started his private practice in his specialty.

Working closely with Dr. Kanai L. Mukherjee for more than twenty five years, Dr. Bandy became a recognized priest of Washington, D.C. and Baltimore area, including his association with the Washington Kali Temple. His experience of performing puja rituals in the capital of the USA makes him a forerunner on the subject. He has generously volunteered in writing the Bengali script, selection of the mantras, and general collaboration with the author at every step. He is highly motivated in performing all Hindu Puja rituals in an organized manner and presenting their significance to the younger generation with great enthusiasm.

Aloka Chakravarty

Dr. Alok Chakravarty is the Director of Biometrics at US Food and Drug Administration. She holds a Master of Statistics from Indian Statistical Institute and a Ph.D. in Mathematical Statistics from Temple University. During her 20 year tenure at the Agency, she has been instrumental in bringing many well-known drugs to market. She has published and presented extensively and is recognized as an international thought leader in the area of surrogate marker methodology. This method is used to accelerate drug approval in areas of unmet medical need such as HIV and Oncology. In 2010 she was awarded the FDA Award of Merit, the highest scientific achievement recognition at the Agency.

What sets Alok apart from her academic and scientific accomplishments is her deep respect and understanding of Sanskrit language, Hindu religion and Puja rituals. She grew up in a progressive yet religious environment, learning the significance of the rituals from her grandmother and later from Dr. Mrs. Mukherjee. She continues to be committed to this massive undertaking despite her heavy work-life commitments.

Arunkanti Banerjee

Dr. Arunkanti Banerjee was a Principal Research Scientist in the Precision Pointing and Controls Group at the Lockheed Martin Advanced Technology Center at Palo Alto, before his retirement in 2010. He was born in 1942 and educated at the Bengal Engineering College (BE, 1962), Indian Institute of Technology, Kharagpur (PhD, 1969), and the University of

Florida (PhD, 1972). Except for teaching from 1964-1969 at the IIT, he had spent his entire career working in industry. This included work on the dynamics of shuttle booster recovery for Northrop, shuttle tethered satellite dynamics for Martin-Marietta, and INSAT solar panel deployment for Ford Aerospace. From 1982 to 2010, he worked at Lockheed, where he created a flexible multi-body dynamics code that became a workhorse tool for the company. He received the Engineer of the Year award from AIAA, San Francisco Chapter, in 1990, and in recognition of his numerous publications was invited by the European Space Agency to deliver a lecture on the State of the Art in Multi-body Dynamics in 1992, at the ESA headquarters at Amsterdam. He was an Associate Editor of the AIAA Journal of Guidance, Control, and Dynamics, and an Associate Fellow of the AIAA.

Dr. Banerjee joined the team of editors at the right time when we were desperately looking for some one to go through the voluminous work of Purohit Darpan. His knowledge of Sanskrit and Bengali proved to be an asset.

Sovana Roychowdhuri

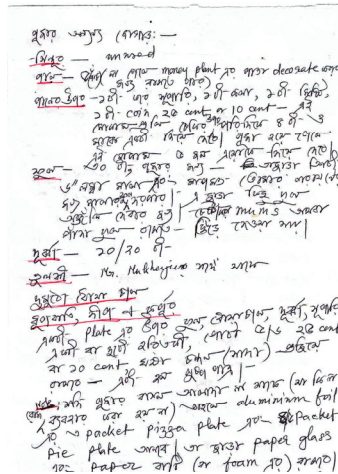
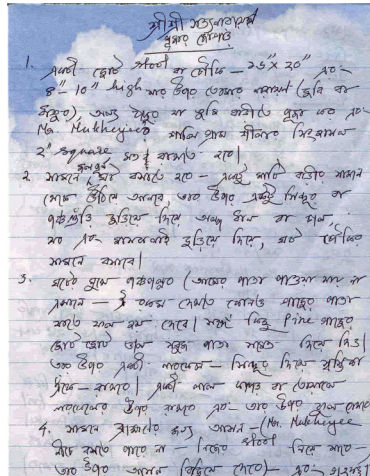


Sovana Roychowdhuri edited the Sanskrit mantras quoted from Purohit Darpan., a valuable contribution. She started learning Sanskrit at her seventh grade. Her passion for learning more about India, its ancient language and philosophy, earned her two Master's degrees. She teaches Sanskrit in a local colleges and runs a school at home to teach Sanskrit.

Dr. Bibha Mukherjee (1926-2007)

The pioneer of this project, Dr. Bibha Mukherjee (1926-2007) was a graduate of Calcutta University (1946) and received her Ph.D. in Geography from University of Iowa in 1964. She was married to Dr. Kanai Mukherjee in 1954. She served as professor at Banaras Hindu University (1947-1970) and later at Morgan State University, in Baltimore (MD, USA, 1972-2000). She retired as Professor Emeritus in 2000 after teaching for over 50 years.

She achieved success professionally while maintaining a strong commitment to her friends and family. In her quiet, unassuming way, she helped countless people through all manners of difficulty. She is most remembered for her selfless generosity, strong personality, love of knowledge and dedication to the Hindu culture. Loved and respected by all who knew her, she touched their lives in a special way.



These pages are reproduced from the diary of
Dr. Bibha Mukherjee in her memory.

NEW AGE GRANDPARENTS



Kanai L. Mukherjee, Ph.D. Fulbright Professor,
Professor Emeritus in Medical Technology
and

Bibha Mukherjee, Ph.D.
Professor Emeritus in Geography

Professor Kanai Lal Mukherjee, was born in a priest family in Varanasi (July 4, 1926). As he was the eighth child, he was named after Krishna (Kanai). He learned his priesthood from his father Pandit Haribrahmo Bhattacharjee *alias* Mukherjee, and from his maternal uncle Professor Brajomadhab Bhattacharjee. (**Note:** Bhattacharjee is a title given to dedicated priests).

Dr. Mukherjee's father became blind when he was five years old. So he became his father's "blind man's dog" and learnt the puja rituals by sitting next to his father until he took his sacred thread at the age of ten. After reaching his puberty he started doing the Hindu rituals to assist the family. When he reached his adulthood he was frustrated with the poor return of his family trade. Out of frustration he moved into science and married a non-Brahmin, Dr. Bibha Mukherjee (1954). His wife motivated him to relearn the priesthood as an academician. This book is the outcome of this unique combination. Dr. Mukherjee often refers his wife, with respect, as his "guru" who came into his life as God's blessing.

Dr. Mukherjee came to the west alone in 1959 and was later joined by his wife and three small children. Dr. Mrs. Mukherjee received her doctorate in Geography from the University of Iowa (1964). Both of them were teachers of long standing. After his immigration to USA, Dr. Mukherjee promoted the Bengali tradition of Hindu puja rituals in the Baltimore-Washington DC area and became deeply involved in explaining the significance of the rituals to local people. His weekend priesthood did not mask his professional career of medical technology. He was considered as an authority in his field and published many books with such renowned publishers as Mosby, McGraw Hill and American Medical Association. His three children and six grandchildren are his life beats. All of them are highly accomplished. He received his recognition as Cyber Grandpa from the International Community (India Abroad and India Today, 1986). The World Indian Community knows him as a great story teller. His homepage (agiivideo.com) contains 300 videos of Indian stories and now this book on Hindu Puja rituals. After his wife's death (2007) Dr. Mukherjee moved to Nashville, TN and lives with his eldest daughter, professor Vanderbilt University.