

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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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, Englsh. It is highly commendable.

I pray to Lord Almighty for its success.

Budha Deb Bhattacharaya

Chief Priest of Kali Mandir
Wasington, 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.

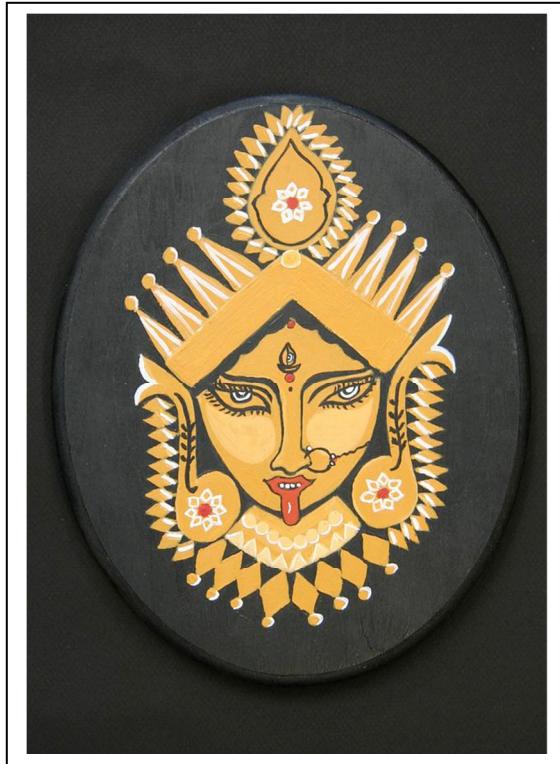
Spending long rides in the car with both of my grandparents, I would continually inquire about their past. These incredible individuals led multifaceted lives as both academics and as religious leaders in their community. Through these conversations, my thirst to learn more about my culture heightened 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 inquisitions 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 (Dakshina 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”.

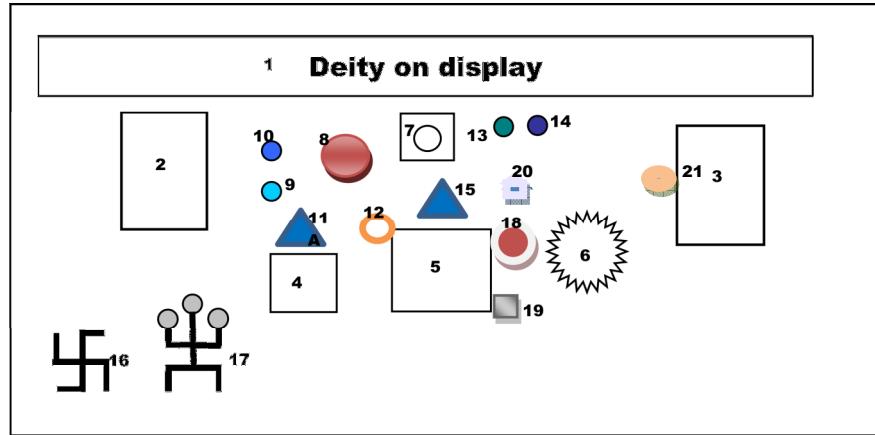
Worshippers of Ma Kali also seek spiritual prosperity and self-realization.

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 deity. 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

ফর্ডমালা

(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),
Bettle 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 (mamo branch with five leaves are traditional – you can choose leaves that looks like mamo 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 loosing 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.

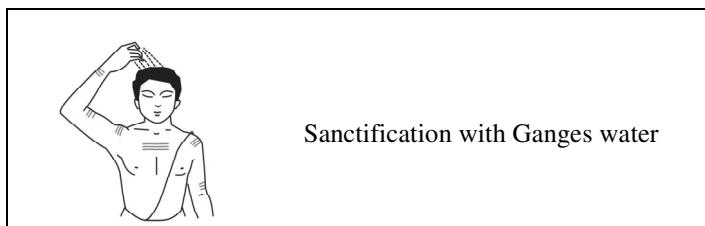
After completing his rituals he will call for the host/devotee to join. The host may be joined by his wife who will attend the puja at her convenience but must be present in the beginning and at the end.

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 সংহ্রন্তী সদ্যো দ্রুঃখবিনাশিনী। সুখদা মোক্ষদা গঙ্গা গঙ্গেব পরমা গতিঃ।।
ওঁ গঙ্গায়ে নমঃ, ওঁ গঙ্গায়ে নমঃ, ওঁ গঙ্গায়ে 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

বিষ্ণুস্মরণ

Vishnu smaran

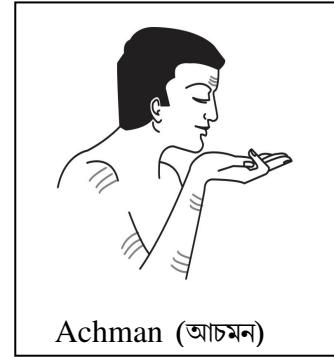
Vishnu is our preserver. Two others in the trinity are Brahma, the creator and Shiva, the destroyer. Thus, our life depends on Vishnu. This is why all Hindu prayers start with the obeisance to Lord Vishnu. The goal of this ritual is to purify the inside of the body with the sanctified water, the basic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

ও বিষ্ণুঃ, ও বিষ্ণুঃ, ও 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 তদবিষ্ণে পরমং পদম্ সদা পশ্যন্তি সুরঃ, দিবীব চক্ষুরাততমঃ ।
ওঁ বিষ্ণঃ, ওঁ বিষ্ণঃ, ওঁ বিষ্ণঃ ।

*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 সর্বাবস্থাং গতোপি বা।
যঃ স্মরেৎ পুঁতীকাক্ষং স বাহ্যাভ্যন্তরঃ শুচি।
নমঃ সর্বমঙ্গল ঘঙ্গল্যং বরেণ্যং বরদং শুভম।
নারায়ণং নমস্ক্রত্য সর্ব কর্মাণি কারয়েৎ॥
ওঁ বিষ্ণু, ওঁ বিষ্ণু, ওঁ বিষ্ণু।

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

*Narayananam 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

সামান্যার্ঘ্য

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:

ফট ।

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 আধাৱশক্তয়ে নমঃ, ওঁ কুৰ্মায় নমঃ,
ওঁ অনন্তায় নমঃ, ওঁ প্ৰথিবৈয়ে নমঃ।।

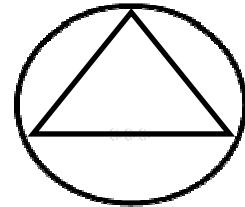
*Om adharashaktaye namaha, Om Kurmaya namaha,
Om annataya namaha, Om Prithibai namahall*

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 গঞ্জপুষ্পে ওঁ অঁ অকম্বলায় দ্বাদশ কলাত্মনে নমঃ,
ওঁ উঁ সোমমন্ডলায় ঘোড়শ কলাত্মনে নমঃ, ওঁ মঁ বহিমন্ডলায় দশকলাত্মনে 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 সরঞ্জতি,
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 গঞ্জপুষ্পে ওঁ হীঁ আধাৰশক্তয়ে কমলাসনায় নমঃ ।
ওঁ অস্য আসনমন্ত্রস্য মেরুপৃষ্ঠাখ্যঃ সুতলঁ ছন্দঁ কুর্মো দেবতা আসনোপবেশনে বিনিয়োগঃ ।
ওঁ পৃথি ত্বয়া ধৃতা লোকা দেবি ত্বঁ বিষ্ণুনা ধৃতা । তৃঞ্চ ধারয় মাঁ নিত্যঁ পবিত্রঁ কুরুচাসনম্ ॥

Etey gandhapushpey Om Hrim adharshaktaye kamalasanaya namah

Om Ashya asanamantrasya Meruprishtha rishi sutalan chanda |

Kurmo Devata asana upabeshaney biniyogah ||

Om Prithwi twaya dhrita loka devi twam Vishnuna dhritah |

Twanca dharaya mam nityam pabitram 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.

ফটি

Phati

May the evil elements leave.

Securing the directions

দশদিগ্বন্ধন

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

সন্ধ্যা

Sandhya

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

Sandhya means “at the junction (sandhi, সংক্ষি).” 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* (ছন্দঃ) 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 (ধ্যান) 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

Marjana

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

ওঁ শন্ত আপো ধন্বন্যাঃ, শমনঃ সন্তু-নূপ্যাঃ।
শন্তঃ সন্মুদ্রিয়া আপঃ, শমনঃ সন্তু 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 মুমুচানঃ, স্বিনঃ স্বাতো মলাদিব। পৃতং পবিত্রেণবাজ্যৎ, আপঃ শুন্দন্ত মৈনসঃ॥

Om! Drupadadiba mamuchanah swinaha snato malatibal

Putam pavitrenabahyam, apah sudhantu mainashall

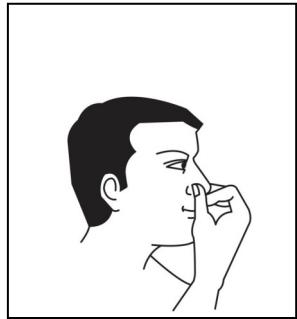
Om! As a sweated person feels soothed under the tree,

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

ॐ आपोहिष्ठा मयोभुव, ता न उर्जे दधातन। महे रगाय चक्षसे॥
ॐ यो वः शिवतमो रस त्स्य भाजयतेह नः। उशतीरिव मातर॥
ॐ तम्मा अरं गमाम बो, यस्य क्षयाय जिन्नथ। आपो जनयथा च नः॥
Om apohistha mayobhava, 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.*

ॐ ऋतक्षं सत्यखण्डीद्वात्-तपसोहध्यजायत। ततो रात्र्यजायतः, ततः समुद्रो अर्णवः॥
ॐ समुद्रादर्षवादधि, संवृत्सरो अजायत। अहोरात्राणि विदधद, विश्वस्य मिष्ठतो वशी॥
ॐ सूर्याचन्द्रमसौ धाता, यथापूर्व-मकल्पयत्। दिवक्षं पृथिवीः च, अत्तरिक्षम् अथो स्वः॥
Om ritancha satyancha abhiddhatat tapasohadhyajayata
Tato ratrya jaayata, tatah samudro arnabah||
Om samudradarnabadadhi, sambatsaro ajayatall
Ahoratrani bidadhad, vishwashya mishato vashii||
Om Suryachandra Mashaudhata, yathapurva-makalpayat||
Dibancha pritibhiih 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 ঋষিগায়ত্রী-ছন্দোহগ্নিদেবতা সর্বকর্মারম্ভে বিনিয়োগ ।
সঙ্গব্যাহৃতীনাং প্রজাপতির্ক্ষি-গায়ত্র্যায়ি-গনুষ্টুব-বৃহত্তীপঙ্কতি-ত্রিষ্ঠুবজগত্য-শৃন্দাংসি।
অগ্নি-বায়ু-সূর্য-বরুণ-বৃহস্পতীস্তু-বিশ্বদেবা দেবতাঃ প্রাণায়ামে বিনিয়োগঃ।।
ওঁ গায়ত্র্য বিশ্বামিত্র ঋষিগায়ত্রীচ্ছন্দঃ সবিতা দেবতা প্রাণায়ামে বিনিয়োগঃ।।
গায়ত্রীশিরসঃ প্রজাপতির্ক্ষি ব্রহ্মবায়ুগ্নি সূর্যাশ্চতস্ত্রো দেবতাঃ
প্রাণায়ামে বিনিয়োগঃ।।

*Om-karasya Brahma Rishir Gayatrishando Agnirdevata
sarbakarmarambhey biniyoga. ||
Saptabyahritinam Prajapatirishi Gayatrinchiama |
Anushtupa Brihateepamti Trishtupa Jagatachandanshi ||
Agni, Bayu, Surya, Baruna, Brihaspati, Indra,
Biswandevatah pranayamey biniyoga. ||
Gayatrya Viswamitrarishi Gayatrishandah
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 (*Saptavyahritanam*) – *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 Sibita. 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.

(ନାତୋ) ରତ୍ନବର୍ଣ୍ଣ ଚତୁର୍ମୁଖ ଦିଭୁଜଙ୍କ ଅକ୍ଷସୂତ୍ର-କମଳୁ-କରଂ ହଂସବାହନଙ୍କ ଅକ୍ଷାଣଂ ଧ୍ୟାନ ।
ଓঁ ভুঃ ওঁ ভুবঃ ওঁ স্বঃ ওঁ মহঃ জনঃ ওঁ তপঃ ওঁ সত্যঃ ॥
ওঁ তৎ সবিতুর্বরেণ্যং ভর্গো দেবস্য ধীমহি ধিরো য়ো নঃ প্রচোদয়াৎ ওঁ ॥
ওঁ আপো জ্যোতি রসোহম্যতং ব্রহ্ম ভুর্বুবঃ স্বর্গোঁ॥

*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 apojojoti 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 eather (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:

(হাদি) ও নীলোৎপল-দলপ্রভং চতুর্ভুজং শৰ্ষচক্রগদাপদাহৃতং গরুড়ারাত্মং কেশবং ধ্যায়ন।

ওঁ ত্তুঃ ওঁ ত্তুবঃ ওঁ সঃ ওঁ মহঃ জনঃ ওঁ তপঃ ওঁ সত্যঃ।।

ওঁ তৎ সবিতুর্বরেণ্যং ভর্গো দেবস্য ধীমহি । ধিয়ো যো নঃ প্রচোদয়াৎ ওঁ।।

ওঁ আপো জ্যোতি রসোহম্নতং ব্রক্ষ ত্তুবঃ স্বর্ণো।।

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 apojoyoti rashomritam Brahma bhur bhubasaram ||

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.

(ଲାଟେ) ଶ୍ଵେତଂ ଦ୍ଵିଭୁଜଂ ତ୍ରିଶୂଳ-ଡମରୁ-କରଂ, ଅର୍ଦ୍ଧଚନ୍ଦ୍ରବିଭୂଷିତଂ
ତ୍ରିନେତ୍ରଂ ବୃଷଭାରତଂ ଶଶ୍ରଂ ଧ୍ୟାଯେନ।
ଓঁ তুঃ ওঁ তুবঃ ওঁ স্বঃ
ওঁ যহঃ ওঁ জনঃ ওঁ তপঃ ওঁ সত্যঃ।।
ওঁ তৎ সবিতুর্বর্ণেং ভর্ণো দেবস্য ধীমহি ধিয়ো যো নঃ প্রচোদয়াৎ ওঁ।।
ওঁ আপো জ্যোতি রসোহম্মতং ব্ৰহ্ম তুর্বুবঃ স্বরোঁ।।

*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 apojojyoti 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.

সূর্যচ মেতি যন্ত্রস্য ব্ৰহ্ম খৰিঃ প্ৰকৃতিশৃঙ্গ আপো দেবতা আচমনে বিনিয়োগঃ।

ওঁ সূর্যশ মা মন্যশ মন্যপতযশ। মন্যকৃতেভ্যঃ পাপেভ্যো রক্ষতাং।।
 যজ্ঞাত্রিয়া পাপ-মকারিষং মনসা বাচা হস্তাভ্যাং পত্ত্যাং-মুদরেণ শিশ্না।
 রাত্রিষ্ঠদবলুম্পতু, যৎ কিঞ্চ দুরিতং ময়ি।
 ইদমহং মামমৃতমোনো সূর্যে জ্যোতিষি জুহোমি স্বাহা।।

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

*Om Suryascha ma manyuscha manyopatayascha |
 Manyukritebhyo 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

অঘামর্ষন

Aghamarshan

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

ঝাতমিত্যস্য ঝক্ত্রযস্য অঘমর্ষণ ঝঝি-রন্তুপঢন্দো
 ভাববৃত্তো দেবতা অশ্বমেধা বক্ততে বিনিয়োগঃ।।
 ওঁ খতংশ সত্যঘণভীক্ষান্তপসোহধ্যজায়ত। ততো রাত্যজায়ত, ততঃ সমুদ্রো অর্ণবঃ।।
 ওঁ সমুদ্রাদর্শবদধি, সংবৎসরো অজায়ত। অহোরাত্রাণি বিদধ্দ বিশুস্য মিষতো বশী।।
 ওঁ সূর্যাচন্দ্রমসৌ ধাতা যথাপূর্বমকল্পয়ৎ। দিবঞ্চ পৃথিবীঘণান্তরিক্ষ মথো সঃ।।
*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:

ॐ भूर्भुवःस्यः, तत् सवितृर्वरेण्यं, भर्गो देवस्य धीमहि।
धियो यो नः प्रचोदयात् ओ॥
*Om bhur-bhava-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 উদুত্যমিত্যস্য প্রক্ষণ্ম খৰ্ষিগায়ত্রীচ্ছন্দঃ সূর্যো দেবতা সূর্যোপস্থানে বিনিয়োগঃ।
উদত্যং জাতবেদসং, দেব বহুতি কেতবঃ। দৃশে বিশ্বায় সূর্যং।।

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”,
Prashkanva 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 কৃৎসংক্ষি-স্ত্রিষ্ঠুপচ্ছন্দঃ সূর্যো দেবতা সূর্যোপস্থানে বিনিয়োগঃ।
ওঁ চিৎং দেবানা-মুদগাদনীকং, চক্ষুর্মিত্রস্য বরঞ্জস্যাগ্নেঃ।
আপ্রা দ্যাবাপুথিবী অতিরিক্ত সূর্য আজ্ঞা জগত্তে স্থুষ্ট।।

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

*Om chirtram devana mudgadnikam, 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, Tristup 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:

ॐ ब्रह्मणे नमः, ॐ आकाशेभ्यो नमः, ॐ आचार्येभ्यो नमः, ॐ ऋषिभ्यो नमः, ॐ
देवेभ्यो नमः, ॐ वेदेभ्यो नमः, ॐ बायवे नमः, ॐ मृत्यवे नमः, ॐ विष्णवे नमः, ॐ
बैश्रवणाय नमः, ॐ उपजाय नमः।

*Om Brahmaney namah, Om Brahmaebhyo 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:

ॐ আয়াহি বরদে দেবি, অ্যক্ষরে ব্রহ্মবাদিনি।
গায়ত্রি ছন্দসাং মাত-ব্রহ্মাযোনি নমোহস্তুতে॥
*Om aayahi baradey devi, traksharey Brahmabadi
Gayatrica 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-গায়ত্রীচন্দ: সবিতা দেবতা জপোপনয়নে বিনিয়োগঃ।

Gayatraya Viswamitra rishi-Gayatrichanda

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

ॐ কুমারী-মৃগ বেদযুতাং ব্রহ্মরূপাং বিচিন্তয়েৎ।

হংসস্থিতাং কুশহস্তাং সূর্যমণ্ডল-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

ॐ মধ্যাহ্নে বিশ্বুরূপাত্ম তার্ক্ষ্যস্থাং পীতবাসসং।

যুবতীঞ্চ যজুর্বেদাং সূর্যমণ্ডল-সংস্থিতাং॥।

*Om madhyanhye 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 Yajurveda in her hands, wearing a yellow dress and located in the divine solar system.

Evening

ॐ सायाहे शिवरूपांश्च वृद्धां वृषभ-बाहिनीं।
सूर्यमण्डल-मध्यस्थां सामवेद समायुतां।

*Om sayaneh Shivarupanchya bridam brishabha-bahining
Suryamandala-madhyastam Samaveda samajutam ||*

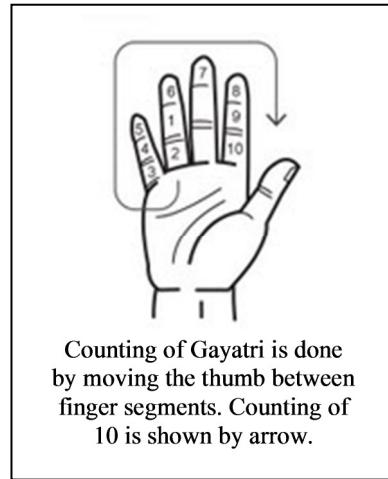
In the evening, like the image of Shiva, Gayatri takes the form of an old lady riding on a bull while located in the Solar system and holding the Samaveda in her hands.

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.

ॐ भू भूर्भुः स्वः। तत्सवितुर्वरेण्यं,
भर्णो देवस्य धीमहि।
ধিরো যো নঃ প্রচোদয়াৎ ওঁ।।
*Om Bhur-Bhava-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.

ॐ भूर्भुवःस्यः, तत् सवितुर्वरेण्यं, भर्गो देवस्य धीमहि। धियो यो नः प्रचोदयात् ॐ॥

Om Bhur-Bhava-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 (suvah) – you that transcendental Paramatama, the adorable (barenayam) 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:

ॐ মহেশ-বদনোৎপন্না বিষ্ণোৰ্দদয়-সম্ভবা।

ব্রহ্মণা সমনুজ্ঞাতা গচ্ছ দেবি যথেচ্ছয়া॥

Om Mahesha-vadanotpanna Vishnuhridaya-sambhaba |

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.

জাতবেদস ইত্যস্য কশ্যপ খণ্ডি-ত্রিষ্টুপ ছন্দোহন্তিদ্বৰতা, আজ্ঞারক্ষায়ঃ জপে বিনিয়োগঃ।
ওঁ জাতবেদসে সুনবাম সোমমরাতীয়তো নি দহাতি বেদঃ।
স নঃ পর্যদতি দুর্গাপি বিশ্বা নাবেব সিন্ধুং দুরিতাত্যান্তঃ।

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

Om jaatavedasey sunbama somam-aaratiyato ni dahati Vedah.

*Sa nah parshadati Durgani bishvaa
naabebea sindhum durityagnih ||*

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

রূদ্রাপস্থান

Rudrapasthan

With folded hands chant this prayer:

খতমিত্যস্য কালাগ্নি রূদ্রখণ্ডি-রনুষ্টুপ ছন্দো দেবতা রূদ্রাপস্থানে 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 এক্ষা পুরুষং কৃষ্ণপিঙ্গলং।
উর্দ্ধরেতং বিরূপাক্ষং, বিশ্বরূপং নমো নমঃ।

***Om rrhitam satyam param Brahman 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 রূদ্রায় 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

সূর্যার্ঘ্য

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:

ও নমঃ বিবৰ্ষতে ব্রহ্মণ ভাস্তে বিষ্ণুতেজসে । জগৎ সবিত্রে সুচয়ে সবিত্রে কর্মদায়িনে,

ইদমৰ্য্যাং ভগবতে শ্রীসূর্যায় নমঃ ।

এহি সূর্য সহস্রাংশো তেজরাশে জগৎপতে ।

অনুকম্পয় মাং ভক্তং গৃহানৰ্য্যাং দিবাকরম् ॥

এমোহৰ্য্যাং 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

সূর্য 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 সর্বপাপঘং প্রণতোস্মি 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 পরিপ্রষ্টং মাত্রাহীনং যত্বেৎ।
পূর্ণং ভবতু তৎ সর্বং তৎপ্রসাদাং সুরেশ্বরি॥

*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 chame 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

Dhyana

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.

ধ্যায়েছিরসি শুক্লাজে দ্বিনেত্রে দ্বিভূজং শুরং। শ্বেতামুর-পরিধানং শ্বেতমাল্যামুলেপনং।
বরাভয়করং শাস্তং করুণাময় বিগ্রহং। বামেনোৎপলধারিণ্যা শক্তগলিঙ্গত বিগ্রহং।
স্মেরাননং সুপ্রসন্নং সাধকাভীষ্টদায়কং।

*Dhyayechchhirasi shuklabjye dwinetram dwibhujam Gurum;
Swetambara paridhanam shayetamalyanulepanam;
Barabhayokaram shantam kurunamaya bigraham;
Bameynotapala dharinya shaktalingata bigraham;
Smeyeenanam 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

শুরু প্রণাম

Gurupranam

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

অখণ্ড-মঙ্গলাকারং ব্যাঙ্গং 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-তিমিরাক্ষস্য জ্ঞানাঞ্জন-শলাকয়া।
চক্ষুরুম্বীলিতং যেন তস্মৈ শ্রীগুরবে নমঃ॥
*Ajnaana-timirandhasya jnaananjanashalakaya;
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.

গুরুৰ্ক্ষা গুরুৰ্বিষ্ণু গুরুদেবো মহেশ্বর।
গুরুঃ সাক্ষাত্ পরং ব্রহ্ম তস্য 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

পঞ্চাপচারে 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:

এতদ পাদ্যং নমঃ শ্রীগুরবে নমঃ।
*Eteh pad�am 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 gesture 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:

এষ 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:

এতদ 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*:

এতদ 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

Gurumana

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 obeisence 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:

গুহ্যাতি গুহ্যগোপ্তা তৎ গৃহণা স্মাত কৃতৎ জপৎ।

সিদ্ধির্ভবতু মে দেব তৎ প্রসাদাত্ম সুরেশ্বর॥।

Gujuati gujyagopta 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

Snana

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:

ॐ সহস্রশীর্ষা পুরুষঃ সহস্রাক্ষঃ সহস্রপাতঃ।
স ভূমিং সর্বতং স্পষ্টা অত্যতিষ্ঠ দশাঙ্গুলং ॥১॥

*Om sahasra Shirsha Purushah sahasrakshah sahashrapat |
Sa bhumiṁ 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 Chettra 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 (Dhalulagiri, 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.

ॐ अग्निमीले पुरोहितं यज्ञस्य देवमृतिं त्वारां रत्नधातमम् ॥२॥

*Om agni-meeley purohitam yagyasya deva mritvijam
hotaram ratna dhatamam ॥२॥*

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 ॥२॥.

ॐ इये त्रोज्जे ता बायबः हृ देबो, वः सरिता प्रार्पयत् श्रेष्ठतमाय कर्मणे ॥३॥

*Om! Ishey tworjey twaa baayabah stha devo,
bah Sabita praarpayatu shresthatamaaya karmane ॥३॥*

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 ॥३॥.

ॐ अग्न आहि वीतये गृणानो हव्यदातये निहोता सर्त्सि बर्हिषि ॥४॥

*Om Agna aa yaahi beetaye grinano havyadaataye
nihota satsi barhisi ॥४॥*

*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 ॥४॥.*

ॐ शङ्को देवीरत्तिष्य आपो भवत्तु पीतये शङ्खोरज्ज्वरत्तु नः ॥५॥

*Om shanno devirabhistaya aapo bhavantu peetaye
shamshorabhisrabantu nah ॥५॥*

*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 ॥५॥.*

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 বিষ্ণবে পরমাত্মনে স্বাহা। ওঁ নমো নারায়ণ নমঃ।

Etat sachandana tulsi patram,

Om namastey bahurupey paramatmaney swaha |

Om namah Narayana yaya 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

Vishnudhyana

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

ওঁ ধ্যেয়ঃ সদা সবিত্ত্মন্তলমধ্যবন্তী, নারায়ণঃ সরসিজাসনসমিবিষ্টঃ ।

ক্ষেয়ুরবান্ কনককুণ্ডলবান কিরিটী হারী হিরণ্যায়বপুর্ণতশঞ্চক্রঃ ॥

Om dheyah sada sabitri mandala madhyabarti

Narayana sarasijasana sannibishtha |

Keyurabana kanakakundalaban kiriti hari

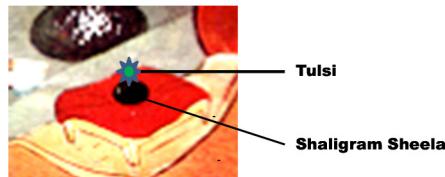
hiranmaya bapur dhrita shankha chakrah ||

I meditate on the solar orbit with Narayana in the middle, wearing armlets, golden earnings 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 (Vishnuyupriya). 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 Shiva 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 Ayurvedic 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 গঙ্গপুষ্পে ও বিষ্ণুনাশায় নমঃ, এতে গঙ্গপুষ্পে ও শিবাদিপঞ্চদেবতাভ্যো নমঃ,

এতে গঙ্গপুষ্পে ও অদিত্যাদিনবগ্রহেভ্যো নমঃ,

এতে গঙ্গপুষ্পে ও ইন্দ্রাদিদশিকপালেভ্যো নমঃ,

এতে গঙ্গপুষ্পে ও মৎস্যাদি-দশাবতারেভ্যো নমঃ, এতে গঙ্গপুষ্পে ও নারায়ণায় নমঃ।

Etey gandhapushpey Om vignabinashaya namah;

Etey gandhapushpey Om Shivadipanchadevataavyo namah;

Etey gandhapushpey Om Adityadinavagrahevyo namah;

Etey gandhapushpey Om Indradidashadikapaleyvyo namah;

Etey gandhapushpey Matsyadidashavatarevyo namah;

Etey gandhapushpushpey 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

Dashavatara

Ten incarnations (avatar) of Vishnu, which relate to the **evolution of human**, are listed here: Matsavatara, Kurmavatara, Barahavatara, Narsinghavatara, Vamanavatara, Parashuram, Rama, Krishna, Buddha, Kalki. Pay your obeisance by offering a sandalwood-dipped flower to the ten incarnations of Lord Vishnu.

এতে গঙ্গ 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** (*dāśarājñā*)” 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 (Persian?), 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 Avatar**’ 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 us when civilized humans developed and more superior weapons like the bow and arrows. The eight 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

পঞ্চপচারে পূজা

Panchapochareyupuja

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 পরমাত্মানে স্বাহা

Om namastey vahurupaya 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।
জগদ্বিতায় 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 শ্রীমন् সদা বিজয়বর্ধন।
শান্তি কুরু গদাপাণে নারায়ণ নমোহন্ত তে॥

*Om trilokya-pujitah Sriman sadaa Vijaya-vardhana,
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 – dhyan, 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.

ॐ খর্বং স্তুলতনুং গজেন্দ্রবদনং লম্বোদরং সুন্দরং
প্রসন্দন্নাদগন্ধ-লুক্ষ-মধুপ-ব্যালোল-গঙ্গলং।
দন্তাঘাত-বিদারিতারি-রূপীরেঃ সিন্দুর-শোভাকরং।
বদ্দে 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 লঘোদর গজাননম।
বিঘ্ননাশকরং দেবং হেরমং প্রণমাম্যহম।।

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 শ্রেয়ঃ সদা সবিত্রমন্তল মধ্যবন্তী নারায়ণ সরাসিজাসনঃ সমিবিষ্ট ক্ষেয়ুরবান् ।
ক্ষেয়ুরবান্ কনককুণ্ডলবান্ কিরীটিহারী হিরন্ময় বপুর্ধতঃ 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 পুস্পে 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 গোব্রাক্ষণ-হিতায় চ । জগদ্বিতায় 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 রঞ্জত তিরিনিভং চারুচন্দ্রাবতৎসং

রত্নাকলপোজ্জলাঙ্গং পরশু-মৃগ-বরাভীতি-হস্তং প্রসম্ভু ।

পদ্মাসীনং সমস্তাং স্তুত-মমরগর্ণেব্যাপ্তকৃতিং বসানং,

বিশ্বাদ্যং বিশ্ববীজং নিখিলভয়হরং পঞ্চবক্তুং ত্রিনেত্রম् ॥

Om dhyaayen-nityam Mahesham rajatagirinibham

Charuchandrabatamsam

Ratnakalpojvalagam parashu-mriga-bar-a-abheeti-

hastam prasannam |
Padmaasinam samantaat stutam-amaraganaih-
byaaghraqrittim 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 গুৰু পুল্পে 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 কারণত্বয় হেতবে ।
নিবেদয়মি চাতানং ত্রং 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 রক্তাম্বুজাসন মণেষগুণৈকসিন্ধুং তানুং সমন্তজগতামথিপৎ ভজামি ।
পদ্মাদ্বয়াভয়বরান् দধতৎ করাজে শ্রাণিক্যমৌলিমুণ্ডাঙ্গুচ্ছটিং ত্রিনেত্রম् ॥
*Om rakaambujaasanam asheSa-gunaika-sindhum
Bhaanum samasta-jagataam-adhipam bhajaami ।
Padma-dwaya-abhayabaraan dadhatam karaabjaih
Maanikyamalim-aruNaama-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 গৰু পুঞ্চে 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 সূর্য সহস্রংশো তেজরাশে জগৎপতে
অনুকম্পায় মাং ভক্তং গৃহানার্থ্যং দিবাকরম।
এষ অর্থ্যং নমঃ সূর্যায় 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 কুশ্ম সংকাশং কাশ্যপেযং মহাদ্যুতিং।
ধ্বন্তারিং সর্বপাপঘং 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 কালাভ্রাতাং কটাক্ষি-রবিকুল-ভয়দাং মৌলিবদ্ধেন্দুরেখাং,
শঙ্খাং চক্রাং কৃপাণাং ত্রিশিখমপি করে-রূদ্রহষ্টীং ত্রিনেতাম় ।
সিংহস্তৰাবিকুঠাং ত্রিভুবন-মথিলাং তেজসা পূরয়ষ্টীং,
খায়েদ দুর্গাং জয়াখ্যাং ত্রিদশ পরিবৃত্তামু সেবিতাং সিদ্ধিকামৈষে ॥

*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 গুৰু পুঁশ্পে শৈৰ ও দুর্গায়ে 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)

ও সর্বমঙ্গল মঙ্গল্যে শিবে সর্বার্থ সাধিকে ।
শরণ্যে অস্তকে শৌরি নারায়ণি নমোষ্টুতে ॥

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 গঙ্কঃ ওঁ আদিত্যাদি নবগ্রহেভ্যো নমঃ ।

Esha Gandhah Om Adityadi Nabagraheybhyo namah

এতৎ পুশং 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

এতৎ 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

দশদিক্পাল

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 গৰু পুঁশে 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 গৰু পুঁশে।

Etey gandhapushpey |

I am offering this scented flower in the name of:

ওঁ পীঠসনায় নমঃ।

Om pithasanaya namah |

The gods of the background.

ওঁ আধাৰশক্তায় নমঃ।

Om adharashakteye namah |

The holder of the universe.

ওঁ প্ৰকৃত্যে নমঃ।

Om prakritwai namah |

The nature.

ওঁ অনন্তায় নমঃ।

Om anantaya namah ।

The endless universe.

ওঁ পৃথিবৈয়ে নমঃ।

Om prithibai namah ।

The earth.

ওঁ ক্ষীরসমুদ্রায় নমঃ।

Om khirasamudraya namah ।

Ocean of milk.

ওঁ শ্বেতঘীপায় নমঃ।

Om swetadwipaya namah ।

White island.

ওঁ মনিমন্ডপায় নমঃ।

Om manimandapaya namah ।

Hall on crystals.

ওঁ কল্পবৃক্ষায় নমঃ।

Om kalpabrikshaya namah ।

The dream.

ওঁ মনিবেদিকায়ে নমঃ।

Om manivedikayai namah ।

Platform with jewels.

ওঁ রত্নসিংহাসনায় নমঃ।

Om ratnasinhasanaya namah ।

Seat with gems.

ওঁ অগ্ন্যাদিকোণচতুর্ষয়ে নমঃ।

Om agnyadikonachatushtaye namah ।

Agni and other Gods of four directions.

ॐ धर्माय नमः।

Om dharmaya namah |

The truth.

ॐ श्रीं कमलासनाय नमः।

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:

হিরণ্যগর্ভ: সমবর্ততাগ্রে ভূতস্য জাত: পতিরেক আসীত ।
সদাচার পৃথিবীং ধ্যামুতেমাং কর্ষ্মে দেবায় হবিষা বিধেম ॥

Hiranyagarbhah samabartatagrey bhutasya jatah patireka aseeta ।

Sadachar prithibim dhyamuteyam

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 বিষ্ণুঃ কঠে রুদ্রঃ সমাপ্তিঃ ।
মূলে তত্ত্ব স্থিতো ব্রহ্মা মধ্যে মাতৃগণাঃ স্মৃতাঃ ॥
কুক্ষো তু সাগরাঃ সর্বে সপ্তদ্বীপা বসুঞ্জরা ।
খগ্নেদঃ অথ যজ্ঞুর্বেদঃ সামবেদঃ অপি অথবণঃ ॥
অঙ্গেচ সহিতাঃ সর্বে কলশাত্মু সমাপ্তিঃ ।
আযাঞ্চ দেব পূজার্থৎ দুরিতক্ষয়কারকাঃ ॥
গঙ্গে চ যমুনে চৈব গোদাবরি সরস্তি ।
নর্মদে সিঙ্গু কাবেরি জলে অশ্মিন् সমীরিং কুক্র ॥

*Kalashashya mukhey Vishnu kanthey Rudra samasrita |
Muley tatra sthito Brahma madhey matriganah smrita ||*

*Kukshaitu sagarah sarbey Saptadeepa basundhara |
Rigvedo atha Jajurvedah Samavedo and Atharba |
Ayantu deva pujarthan durita kshayakaraka ||
Gameyca Yamuney chaiba Godavari Saraswati |*

Narmadey Sindhu Kaberijaley 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 Atharbaveda. 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:

ॐ भावतः पुरुबसो बयामिन्द्र प्रगेतः ।

स्मसि शहातहरीनाम् ।

ॐ स्त्रां श्वीं श्विरोभव ।

यावत् पूजा करोम्यहम्।

Om twabatah purubaso bayamindra pranetah ।

Smasi shata-r-Harinam ।

Om stham sthim sthilo bhava ।

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

কৃতাঞ্জলি

Kritanjali

Pray for the holy pitcher with folded hands

ॐ सर्बतीर्थोन्नतवं बारि सर्बदेव समन्वितम् ।

ইমঁ ঘটঁ সমারুহ্য তিষ্ঠ দেব গণেঁ সহঁ ॥

Om sarbatirtha udbhabam bari sarpadeva-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 (কান্দোপণ, Kandatropan) on the four corners around the pitcher and circling a red-colored thread around the sticks (সুত্রবেষ্টন, Sutrabeshtan).

Planting the Arrow-head Sticks

কান্দরোপণ

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 কান্দৎ কান্দৎ প্রৱোহণ্তী পুরুষ পুরুষস্পরি। এবানো দুর্বে প্রতনু সহস্রেণ 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 (“কাণ্ড”),
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

Shutrabeshtan

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 সুত্রামণং পৃথিবীং দ্যামনেহসং সুশর্মাণমদিতিং সুপ্রণীতিং ॥
দৈবীং নাবং স্বরিত্রাসনাগমস্তুবন্তীমারহেমা স্বত্ত্বয়ে ॥

*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, “কান্দা” (kanda) and the extending stem between the nodes, or stolon, they called “পুরুষ” (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

বিঘ্নপসারণ

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.

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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.

অস্ত্র্যা 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).

ওঁ ভূতাদয় ইহাগচ্ছত, ইহাগচ্ছত, ইহ তিষ্ঠত, ইহ তিষ্ঠত, ইহ সন্নিরুদ্ধ ইহ সন্নিরুদ্ধ
অত্রাধিষ্ঠানং কুরুতঃ, মম পূজাং গৃহীতি ।

*Om Bhutadaya iha gachchhata, iha gachchhata,
Iha tishthata, Iha tishthata, Iha sanniruddha, iha sanniruddhyadhyam,
Atradhisthanam kuru, mama pujam 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 এতাম্বে মাষভক্তবলয়ে নমঃ,
এতে গন্ধপুষ্পে ওঁ মাষভক্তবলয়ে নমঃ,
এতে গন্ধপুষ্পে ওঁ এতদধিপতয়ে ওঁ বিষ্ণবে নমঃ ।
এষ মাষভক্ত বলিঃ ওঁ 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, *mash*Entrancekalai and red flower

*dipped in sandalwood) as I offer the scented flower
to the name of Vishnu I offer this holy lentil pot
to Khetrapal 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.

ଓ ভূতপ্রেত পিশাচাশ দানবা রাক্ষসাশ যে ।
শান্তিৎ কুর্বন্তু তে সর্বে ইমং গৃহতু মদ্বলিম् ॥
*Om bhutapreta pishachascha danava rakshasasha 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*.

ଓ অপসর্পন্তু তে ভূতা যে ভূতা ভূবি সংশ্লিতাঃ । যে ভূতা বিমুক্তিরস্তে নশ্যন্তু শিবাজ্যা ॥
ଓ বেতালাশ পিশাচাশ রাক্ষসাশ সরীসৃপাঃ । অপসর্পন্তু তে সর্বে চান্দিকাস্ত্রেণ তাড়িতাঃ ॥
*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 হুঁ 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 Kuber). 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 vermillion powder and contains banana sapling or any green foliage. Some families decorate the floor as well which is symbolic to invitation of divinity.

এতে গঙ্গ পুষ্পে ওঁ দ্বার দেবতাদ্যো 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 সন্ধিত, ইহ সন্নিরুদ্ধাদ্বাম
 অত্রাধিষ্ঠানং কুরুত, মম পূজাং গৃহীত।

এতে গঙ্গপুষ্পে ওঁ গাঁ গণেশায় নমঃ। ওঁ মহালক্ষ্ম্যে নমঃ, ওঁ সরস্বত্যে নমঃ,
 ওঁ বিন্নায় নমঃ, ওঁ ক্ষেত্রপালায় নমঃ, ওঁ গাঁ গঙ্গায়ে নমঃ, ওঁ যাঁ যমুনায়ে নমঃ।।

*Om! Dwaradevata ihagachhata ihagachchachhata |
 ihatisthata, iha tisthata, ihasannidhutta, ihasanniruddhadhwam |
 Atradhisthanam 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 (गं),
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 (गं) and Yamuna
with the primordial sound (गं). and
Yamuna with the primordial sound (गं).

Worship of the House God

বাস্তু পূজা
Vastu puja

এতে গক্ত পুষ্পে ওঁ ব্রহ্মণে নমঃ, এতে গক্ত পুষ্পে ওঁ 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.

ওঁ রক্ষ রক্ষ হুঁ ফট স্বাহা ।
*Om raksha raksha hum phat swaha |
May the spirits protect me from all the hurdles*

Then touch the floor in front and chant:

ওঁ পবিত্রবজ্রভূমে হুঁ হুঁ ফট 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.

ওঁ বেদ্যা বেদিঃ সমাপ্যতে বহিষ্যা বহিরিন্দ্রিয়ম् ।
যুপেন যুপ আপ্যায়তাং প্রণীতো অগ্নিরগ্নিনা ॥

Om vedya vedih samapyyate 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.

ওঁ উৰ্ধ্ব উ মু গ উতয়ে, তিষ্ঠ দেবো ন সবিতা ।
উর্কো বাজস্য সনিতা যতাঞ্জিবাধত্তিবিহৃয়ামহে ॥

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 swaahal*

Hair on the tip of the head: ওঁ গুং শিখায়ে বৰষট্।

Om gung shikhawai bashat।

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

Two eyes (one at a time): ওঁ গৌঁ নেত্রত্রায় 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 পৃষ্ঠাভ্যাম অস্ত্রায় ফটঃ।
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.

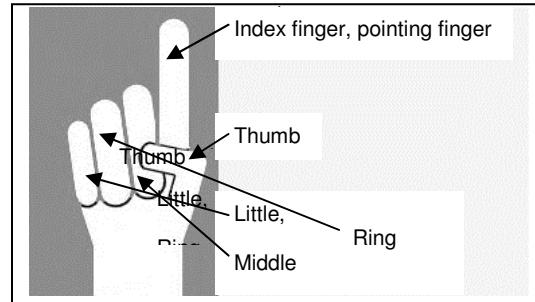
Dedication the Fingers

করন্যাস

Karanyas

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

ওঁ সাং অঙ্গুষ্ঠাভ্যাং 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 তর্জনীভ্যাং স্বাহা।
Om sim tarjanibhamb 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 সুঁ 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 সৈঁ অনামিকাভ্যাং হঁঁ।
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 সৌঁ 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 প্ৰিষ্ঠাভ্যাম্ অঞ্চায় 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.

ঁ ফট্
Owing Phat
Move out the evil spirits

ॐ पुष्पकेतु राजार्हते शताय सम्यक् सम्बन्धाय ह्राम ।
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

ॐ पुष्पे पुष्पे महापुष्पे सुपुष्पे पुष्पसम्भवे । पुष्पचयावकीर्णे च ह्राम फट् स्वाहा ।
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

दिक् बन्धन

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।
 ॐ মহালক্ষ্মী নমঃ, ॐ সরস্বতী নমঃ, ॐ বিশ্বামী নমঃ, ॐ ক্ষেত্রপালায় নমঃ,
 ॐ গাং গঙ্গায়ে নমঃ, ॐ যাং যমুনায়ে 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 (ॐ), and to the sacred rivers Ganga with the primordial sound (গাং) and Yamuna with the primordial sound (যাং).

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

করজোড়ে (বামে) ও গুরুভ্যে নমঃ, ও পরম গুরুভ্যে নমঃ, ও পরাপর গুরুভ্যে নমঃ,
(দক্ষিণে) ও গণেশায় নমঃ । (উর্দ্ধে) ব্রহ্মাণ্ডে নমঃ ॥
(মধ্যে) ও সরস্বত্যে নমঃ (বিহ্বাহ) ॥

(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, Dakhina 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

স্বষ্টিবাচন

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 কর্তব্যেহশ্মিন্দি গণেশাদি-নানাদেবতাপূজাপূর্বক, শ্রীশ্রীদক্ষিণাকালিকা পূজা
কর্মণি ওঁ পুণ্যাহং ভবত্তো ব্রুবন্তু, ওঁ পুণ্যাহং ভবত্তো ব্রুবন্তু,
ওঁ পুণ্যাহং ভবত্তো ব্রুবন্তু । (১)

*Om kartebeishin 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 পুণ্যাহম, ওঁ পুণ্যাহম, ওঁ পুণ্যাহম।।

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

Prayer

ॐ कर्त्त्वयेहस्मिन् गणेशादि-नानादेवतापूजापूर्वक, श्रीश्रीदक्षिणाकालिका पूजा कर्मणि
ॐ स्वस्ति भवत्तो ब्रूवन्तु, ॐ स्वस्ति भवत्तो ब्रूवन्तु, ॐ स्वस्ति भवत्तो ब्रूवन्तु । (२)
Om kartebeishin Ganeshadi nanadevata puja purbaka |
Srisridhakinakalika puja karmani |
Om swasti bhabanta brubanto (2)

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

Response of the assembly

ॐ स्वस्ति, ॐ स्वस्ति, ॐ स्वस्ति ॥
Om swati, Om swasti, Om Swasti||
We bless you, we bless you, we bless you.

ॐ कर्त्त्वयेहस्मिन् गणेशादि-नानादेवतापूजापूर्वक श्रीश्रीदक्षिणाकालिका पूजा कर्मणि
ॐ खद्गिं भवत्तो ब्रूवन्तु, ॐ खद्गिं भवत्तो ब्रूवन्तु, ॐ खद्गिं भवत्तो ब्रूवन्तु । (३)
Om kartebeishin 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 Ganesh and to Goddess Dakshina Kalika, Oh the assemblage, allow me to seek your blessing. Shower you love and good wishes.

Response of the assembly

ॐ खद्ग्यताम्, ॐ खद्ग्यताम्, ॐ खद्ग्यताम् ॥
Om rhidyatam, Om rhidyatam, Om rhidyatam ||
You have our good wishes.

Divine hymn

স্বষ্টিসূক্ত

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*).

ॐ সোমং রাজানং বরুণঘনিমঘারভাগহে
 আদিত্যং বিষ্ণুং সূর্যং ব্ৰহ্মাণং ব্ৰহ্মপতিম् ॥
 ॐ স্বষ্টি নঃ ইন্দ্রো বৃক্ষশ্রবাঃ ॐ স্বষ্টি নঃ পুষা বিশ্ববেদাঃ ।
 স্বষ্টি নষ্টক্ষেপ্যা অরিষ্টনেমিঃ,
 স্বষ্টি মো ব্ৰহ্মপতিঃ দধাতু ॥
 ॐ স্বষ্টি, ॐ স্বষ্টি, ॐ স্বষ্টি ॥

*Om somam raja nam Varuna Agnim ambara bham ahe,
 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 “করিষ্যামি” (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, “করিষ্যে” (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:

ॐ नमः श्रीश्रीदक्षिणाकालिकायै नमः ।

Om namah Shri shridhakinakalikaoi namah!

Hail to Goddess Srisridhakinakali.

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

শ্রী ---- অমুকদেবশর্মা (পূজারীর নাম, গোত্র), জীববদ্দেতৎ ত্তুলশরীরাবিরোন
সর্বপাঞ্চাংশিপূর্বক ধনধাগ্য অতুল ঐশ্বর্য ধর্ম্ম অর্থ কাম মোক্ষ চতুর্বর্গ সিদ্ধি কামঃ
শ্রীমদ্ভাকাল ভৈরব সহিত সপরিবার শ্রীমদ্ক্ষিণাকালি পূজন, জপ, হোম যথাশক্তি ত্বর
পঠন কর্মাহং করিষ্যে (পরার্থে-“অমুক গোত্রস্য অমুকদেবশর্ণঃ” - “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

সঞ্চলপসূক্ত

Sankalpasukta

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

ওঁ দেবো নো দ্রবিগোদাঃ পূর্ণাং বিবষ্টাসিচম ।
উদ্বা সিঞ্চন্ত মূপ বা পৃথু মাদিরো দেব ওহতে ॥

*Om devobo dravinodah purnam bibastrasicham ।
Udwa sincadwa mupa ba prinadhwa madidwo deva ohatey ॥*

*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 সঞ্চলিতার্থস্য সিদ্ধিরস্ত । ।
ওঁ অয়মারস্ত 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)

ॐ साधु भवानात्म ।
Om Sadhu bhabanastham ।
Welcome Oh the pious one.

ॐ साध्व मासे ।
Om sadhwamasey ।
Thank you. I am comfortable.

ॐ अचयिष्यामो भवत्तम ।
Om archayishyamo bhabantam ।
I would like to make offerings to you.

ॐ अचय ।
Om archaya ।
Go ahead.

এতানি গঙ্গ-পুষ্প-বস্ত্র-যজ্ঞেপবীতানি ॐ 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

ॐ স্বাস্থি ।
Om Swasthi ।
I accept your gift.

Breath control excercise

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” (ହ୍ରିଂ). 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” (ହ୍ରିଂ) on your left hand fingers (see Gayatri for the counting process). Make 16 counts for the inhale (ପୁରକ), repeating the *japa* “Hring” (ହ୍ରିଂ). In the next step, take the middle finger and the ring finger together to close the left nostril and hold the Breath (କୁଷ୍ଟକ). Make 64 counts, repeating the *jap* “Hring” (ହ୍ରିଂ) 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 (ରେଚକ). This time you will count 32 times with *jap* of “Hring” (ହ୍ରିଂ). 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:

ଓঁ এতে গড়ে পুষ্পে ওঁ নমঃ শ্রীদক্ষিণাকালিকায়ে নমঃ!
*Om etaye ghandhaye pushpaye om nomo Shri Shri Dakhina Kalikaoi
nomo||*
I am offering this flower to Goddess Dakhina Kali.

Meditation

ধ্যান

Dhyan

ওঁ করালবদনাং ঘোরাং মুক্তকেশীং চতুর্ভজাম।
 কালিকাং দক্ষিণাং দিব্যাং মুণ্ডমালা বিভূষিতাম।।

সদ্যশিশুশিরঃ খক্ষাবামাধোধুকরামুজাং। অতয়ং বরদাঁক্ষেব দক্ষিণোধাধঃ-পাণিকাং।
 মহামেষপ্রভাং শ্যামাং তথা চৈব দিগম্বরীম। কঢ়াবসক্তমুঙ্গী গলরুবীর চ চর্চিতাম।।

কণ্ঠবতং সতানীত শবরুগ্ম ভয়ানকম। ঘোর দংষ্ট্রাং করালাস্যাং পীঁঝোনত পয়োধরাম।।

শবানাং করসংঘাতেং কৃতকাষ্ঠীং হসনুরীম। সৃক্ষম্য গলদ্রক্ত ধারাবিস্ফুরিতাননাম।।

ঘোররাবাং মহারৌজ্বীং শৃশানালয়বাসিনীং। বালার্ক মঙ্গলাকার লোচনত্বিতয়াবিতাম।।

দত্তারাং দক্ষিণব্যাপি মুক্তালয়ি কচোচায়াম। শবরুপ মহাদেব হৃদয়োপরি সংস্থিতাম।।

শিবভির্ঘোর রাবাভিশচতুর্দিক্ষু সমন্বিতাম। মহাকালেন চ সমং বিপরীতরতাত্ত্বরাম।।

সুপ্রসন্নবদনাং সোরানন সরোকৃহাম। এবং সপ্তিস্তম্যে কালীং সর্বকামার্থসম্মিলিদাং।

Om karalbadanang ghorang muktokashing chaturbhujam/
Klaikang dhakinang dibang munomala bibhusitam//
Sadhachinosriro kharagobamadhodhokarambujung/
Abhayang baraodangchoibong dhakhinodhadha-panikang//
Mohamegha prabhang shyamang tatha choibo dighambirim/
Kanthabasaktamundali galorudhiero cha chorshitam//
Karnabatong sataninita shabojugmo bhayanakam/
Ghoraodhangstrang karalashyang pinnotopoyodharam//
Shabanang karosongghatayi kirtakanching hosomukhim/
Shakirrdhaya galodrukhati dharabi sphuritananam/
Ghorarabang moharouidring shashanalayobashinim
Balakra mondalakara lochonaya tritayamnibitam/
Daonturang dhakhinobaphi muktalombiko chochayaam/
Sahbrupo mohadeva hridoyoporisongsthitham/
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

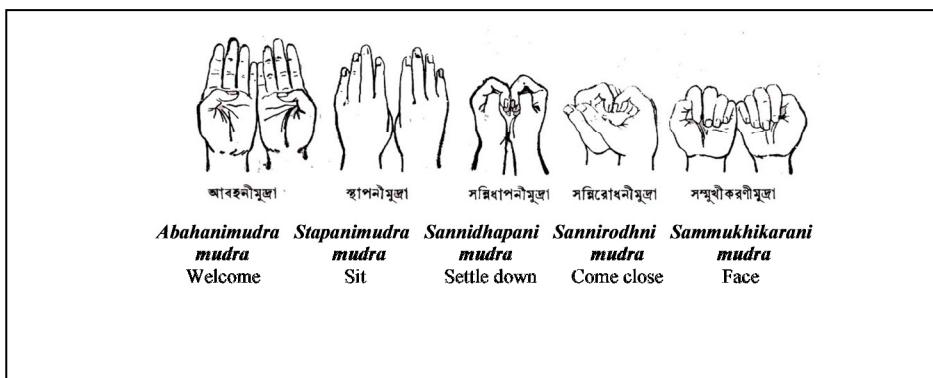
complexion of very dark cloud, almost naked appearance, some areas of Her body is stained with evils' blood, She keeps skulls as Her ear rings, showing her power against evils with a fearful look, slightly opened mouth with elevated blood stained upper lip and elevated upper teeth, she has a skirt of 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

ଆବାହନ

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.



ଓঁ ত্বৰঃ স্বঃ শ্রীদক্ষিণাকালী দেবী
 ইহাগচ্ছ ইহাগচ্ছ, ইহাতিষ্ঠ ইহাতিষ্ঠ, ইহসন্নিধেতি, ইহ সন্নিধ্যস্ত,
 আত্মাধিষ্ঠানং কুরু, মমপূজাং গৃহাণ।
 ওঁ শঁ শীঁ স্তিরো ভব, যাবৎ পূজাং করোম্যহম্ ।

ଆଗଚ୍ଛ ମଦଗୁହେ ଦେବି ଅଷ୍ଟାଭି ଶତିତିଃ ସହଃ ।
ପୂଜାଂ ଗୃହାଗ ବିଧିବ୍ୟ ସର୍ବ କଲ୍ୟାନ କାରିନି ॥

Om Bhurbhubaswa bhagabati Shri Shri Dakhina Kali Devi
Eha agachya, eha agachya (abahani, welcome) |
Eha tishtha, eha tishtha (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 sthilo 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

ଚକ୍ଷୁଦାନ

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.

ଓঁ ক্রীঁ কালিকায়ে বিদ্যাহে শাশনবাসিন্যে ধীমহি তঙ্গো ঘোরে প্রচোদয়াৎ।
ওঁ ক্রীঁ শ্রীমদ্বিদ্বিগ্নকালিকায়াঁ উর্কচঙ্গু কল্পয়ামি॥

Om kring kalikaoi bidhaye shashanbasinoi dhimohi tonno ghoraye prochodyyat. 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 কালিকায়ে বিদ্যাহে শাশনবাসিন্যে ধীমহি তঙ্গো ঘোরে প্রচোদয়াৎ^১
ওঁ ক্রীং শ্রীমদক্ষিণাকালিকায়ঃ বামচক্ষু কল্পয়ামি॥

*Om kring kalikaoi bidhaye shashanbasinoi 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 কালিকায়ে বিদ্যাহে শাশনবাসিন্যে ধীমহি তঙ্গো ঘোরে প্রচোদয়াৎ^১
ওঁ ক্রীং শ্রীমদক্ষিণাকালিকায়ঃ দক্ষিণচক্ষু কল্পয়ামি॥

*Om kring kalikaoi bidhaye shashanbasinoi 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, ୪୯). Then touch near the heart of the deity in **Lelihana mudra** (see figure) and pray for bringing life with the following mantra:

ॐ श्रीमद्दक्षिणाकालिकायाः प्राणा इह प्राणा,
 ॐ श्रीमद्दक्षिणाकालिकायाः जीव इहस्तिः,
 ॐ श्रीमद्दक्षिणाकालिकायाः सर्वेन्द्रियाणि इहस्तितानि,
 ॐ श्रीमद्दक्षिणाकालिकायाः बाजन्चकुस्तक्ष्रोत्रानप्राणा
 इहगत्य सूखं चिरं तिष्ठतु स्वाहा।

(*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 inside 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

ॐ भूर्भुवः स्वः, तथ सवितुर्बरेण्यं भर्गो देवस्य धीमहि।
 धियो यो नः प्रचोदयात् ॐ।

*Om bhurbhava 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

বিশেষার্থ

Bisheshargha

This special ritual, called Bisheyshargha (বিশেষার্থ), uses the water-conch (*jala sankha*, জলসংশৰ্খ), 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 দুর্বাক্ষত সমাযুক্ত বিলুপ্তি তথাপরম ।
শোভনং শংজ্ঞপাত্রং গৃহণার্থ্যং দেবি সারদে ॥
এষ অর্যং নমো সরস্বত্যে 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 গঙ্ক 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।

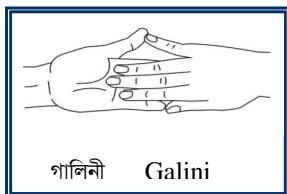
*Om Mam Banhimandalaya dashakalatmaney namah |
My reverence to the ten fold energy ring of the solar system*

Continue your offering (for the moon):

ওঁ উঁ সোমমণ্ডলায় যোড়শকলাত্মনে 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 হঁ and then show the Galini mudra to the conch uttering বৌষট্ট. Then say with folded hands, holding a flower:



এতে গঙ্কপুষ্পে ওঁ এঁ সরস্বত্যে 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 (এঁ) 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

যোড়শোপচারে 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 আগ্নিজ্যোতিঃ রবিজ্যোতিঃ চন্দ্রজ্যোতি স্তুতেব চ।
জ্যোতিষামুত্তমো শ্রীদক্ষিণাকালিকে দীপয়ং প্রতিগৃহ্যতাম।।
এষ দীপঃ ওঁ শ্রীশ্রীদক্ষিণাকালিকায়ে নমঃ।।

*Om agnijyoti rabijyoti chandrajyoti tathaibachal
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 সর্বদুঃখাপহকরম।
আয়স্ব বরদে দেবী নমঃ শ্রীদক্ষিণাকালিকে।।
এতদ্ব পাদ্যং ওঁ নমঃ শ্রীদক্ষিণাকালিকায়ে 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 দুর্বাক্ষত সমাযুক্তং বিল্পপত্রং তথাপরমঃ।
শোভনং শংস্ত্রপাত্রং গৃহণীয়ং শ্রীদক্ষিণাকালিকে॥।
এষ অর্ঘ্যং ওঁ নমঃ শ্রীশ্রীদক্ষিণাকালিকায়ে নমঃ।

Om durbakshata samajuktam billapatram tathaparam!

Shobhanam shankha patrastam grihanarghyam
Dakhinakalikeyell

Esha arghyam Om Shri Shri Dakhinakalikaoi 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 শুভমঃ।
গৃহাণাচমনীয়ং ত্রং ময়া তত্ত্বা নিবেদিতমঃ।।
ইদং আচমনীয়ং ওঁ শ্রীশ্রীদক্ষিণাকালিকায়ে নমঃ।

Om mandakinyastu jadbari sarbapara 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 জলঝঁ শীতলং স্বচ্ছং নিত্যং শুদ্ধং মনোহরম্।
 স্নানার্থং তে ময়া ভক্ত্যা কল্পিতং দেবী গৃহ্যতাম্।
 এতদ্ স্নানীয়জলং ওঁ শ্রীশ্রীদক্ষিণাকালিকায়ে 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 বহুতন্ত্র সমাযুক্তং পট্ট সুত্রাদি নির্মিতম্। বাসো দেবী সুশুক্রঝঁ গৃহাণ পরমেশ্বরী॥।
 ওঁ বহুসত্তান সম্মুক্ত রঞ্জিতং রাগবস্তুনা। শ্রীদক্ষিণাকালী ভজপ্রীতং বাসন্তে পরিধীয়তাম্।
 এতদ্ বস্ত্রং ওঁ ও নমঃ শ্রীশ্রীদক্ষিণাকালিকায়ে নমঃ।

Om bahutantu samajuktam patta shutradi nirmitam||

*Baso devo sushuklancha grihana parameshwarill
Om bahusantan samridham ranjitam ragabastunal
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

ପୈତେ।

Poiteye

Offer a sacred thread with the following mantra:

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

Silver seat

ରଜତାସନ

Rajatasan

ଇଦଂ ରଜତାସନং ଓঁ নমঃ শ্রীশ্রীদক্ষিণাকালিকায়ে নমঃ।
Edam rajatasanam Om Shri Shri Dakhinakalikaoi namah
I am offering the silver seat for you to sit, Oh Goddess Dakhina Kali.

Ring

ଅঙୁରୀ

Anguri

ଇଦଂ ଅঙୁରୀଯং ଓঁ নমঃ শ্রীশ্রীদক্ষিণাকালিকায়ে নমঃ।
Edam anguriam Om Shri Shri Dakhinakalikaoi namah
I am offering this ring to Dakhinakali with humility.

Silver ornament

ରଜତାଭରଣ

Rajatabharan

ଇଦିଂ ରଜତାଭରଣଂ ଓ ନମଃ ଶ୍ରୀଶ୍ରୀଦକ୍ଷିଣାକାଲିକାଇ ନମଃ।

Etat rajatabharanam Om Shri Shri Dakhinakalikaoi namah

I am offering this silver ornament to Goddess Dakshinakali.

Sandalwood paste

ଚନ୍ଦନ

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:

ଓঁ শরীরং তে ন জানামি চেষ্টাং নৈব চ নৈব চ।

ময়া নিবেদিতান् গন্ধান् প্রতিগ্রিয় বিলিপ্যতাম।

এষ গন্ধং ওঁ নমঃ শ୍ରୀଶ୍ରୀଦକ୍ଷିଣାକାଲିକାଇ ନମଃ।

Om sharam tey na janami chestam naiba cha naiba chal

Maya niveditan gandhan pratigrijya 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

ধূପ

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.

ଓঁ জয় ধ্বনি মত্ত মাতঃ স্নাহ।

Jayadwanti matramatah swahal

May this divine victorious sound be auspicious)

After worshipping the bell, perform arati with the dhoop:

ওঁ বনসপতিরসো দিব্যো গন্ধাদ্যঃ সুমনোহরং।
ময়া নিবেদিতো ভক্তা ধূপোহয়ং প্রতিগ্রহ্যতাম।।
এষ ধূপ ওঁ নমঃ শ্রীশ্রীদক্ষিণাকালিকায়ে নমঃ।।

Om banaspatiraso divyo gandhadyam sumanoharam!

Maya nivedito bhakta dhupoham pratigrifyatam!

Esha dhupa Om Shri Shri Dakhinakalikaoi 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 নির্মিতম।।
হৃদ্যম অভূতম আঘ্রেয়ং দেবীং দত্তং প্রগ্রহ্যতাম।।
এতদ পুষ্পং ওঁ নমঃ শ্রীশ্রীদক্ষিণাকালিকায়ে নমঃ।।

Om pushpam manoharam divyam suganshi devi nirmitam!

Hridam adbhitam aghreyam deving dattam pragriyatam॥

Etani pushpam Om Shri Shri Dakhinakalikaoi namah॥

*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 উত্তবং মহাদেবী শ্রীযুক্তং সদা।
 পবিত্রং তে প্রযচ্ছামি শ্রীফলীয়ং সুরেশ্বরী।
 এষ বিদ্ধুপত্রং ওঁ নমঃ শ্রীশ্রীদক্ষিণাকালিকায়ে নমঃ।
*Om amrita udbhabam mahadevi shrijuktam sadal
 Pabitram tey prajachami Shriphalam sureshwari॥
 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 সুত্রেণ গ্রথিতং মাল্যং নানা পুষ্প সমন্বিতম্ ।
 শ্রীযুক্তং লম্বমানঞ্চ গ্রহণ পরমেশ্বরী ।
 এষ পুষ্পমাল্যং ওঁ নমঃ শ্রীশ্রীদক্ষিণাকালিকায়ে নমঃ ।
*Om sutreyna grathitam malyam nana pushpa samanvitam ।
 Shrijuktong 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 ফলমূলাণি সর্বাণি গ্রাম্যারণ্যাণি যানি চ।
 নানাবিধি সুগন্ধীনি গৃহ দেবী মমাচরিম।
 এতানি ফলমূলাণি ওঁ নমঃ শ্রীশ্রীদক্ষিণাকালিকায়ে 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 সংযুতম্।
ময়া নিবেদিতা তত্ত্বা পায়সং প্রতিগৃহতাম্।
ইদম্ পরমাণং ওঁ নমঃ শ্রীশ্রীদক্ষিণাকালিকায়ে নমঃ।

*Om gabyasarpih payojuktam nana madhurasa 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.*

Offering 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 puffed rice and chant this mantra

ওঁ অমৃতো পস্তুরণমসি স্বাহা।
Om amrito posturonomosi swaha!
I am displaying this food for your consummation.

The offering is done with special gesture called, পঞ্চগ্রাস মুদ্রা (*Panchagras 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 সুমনোহরম।
ময়া নিবেদিতম্ ভক্ত্যা পানায় প্রতিগ্রহতাম् ॥
এতদ্ পুনরাচমনীয় নমঃ শ্রীদেবিকালিকায়ে নমঃ।

Om jalancha shitalam swachham sugandhi sumanoharam |
Maya niveditam bhakta panaya pratigrijhyatam ||
Etad punarachmania 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

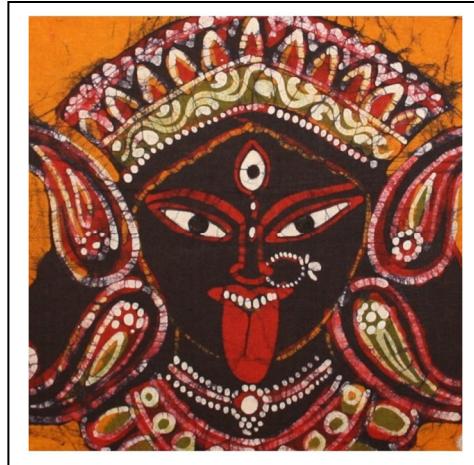
তাম্বুল

Tambul

ওঁ ফলপত্রসমাযুক্তং কর্পুরেন সুবাসিতম্।
ময়া নিবেদিতং ভক্ত্যা তাম্বুলং প্রতিগ্রহতাম্।
এতদ্ তাম্বুলং ওঁ নমো শ্রীঢেৱাদক্ষিণাকালিকায়ে 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 বিশ্বু, ওঁ বিশ্বু, ওঁ বিশ্বু। ।
Om Vishnu! Om Vishnu! Om Vishnu!
Glory to Lord Vishnu.

নমঃ অপবিত্র পবিত্রো বা সর্কাবহাঃ গতোপি বা।
যঃ স্মরেত পুণ্ডরীকাক্ষং স বাহ্যাভাস্তুরঃ শুচি।

*Namha apabitra pabitroba sarbabashan gatopib!
Jahsmaret pundarikaksha sa bajya antarasuchil*

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 নমোহন্ত তে।
মহিষাস্ত্র মহামায়ে চামুন্দে মুণ্ডমালিনি। আর্যুর আরোগ্য বিজয়ং দেহি দেবী নমোহন্ত তে।।
এষ পুষ্পাঞ্জলিঃ শ্রীমদ্দক্ষিণাকালিকায়ে নমঃ।।

*(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 baw 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 সর্বমঙ্গল মঙ্গলে শিবে সর্বার্থসাধিকে।
উমে ব্রহ্মাণি কৌমারি বিশ্বনামে প্রসীদ মে॥
ভগবতি ভয়চ্ছেদে কাত্যায়ণি চ কামদে।
কালকৃত কোশিকি তঁ হি কাত্যায়ণি নমোহন্ত তে॥
এষ পুষ্পাঞ্জলিঃ শ্রীমদ্দক্ষিণাকালিকায়ে 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 Brahma, 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 চোগ্রে
জয়ং দেহি নমোহন্ত তে॥
সৃষ্টিষ্ঠিতি বিনাশানাং শক্তিভূতে সনাতনি। শুণগ্রামে শুণময়ে নারায়ণি নমোহন্ত তে।
এষ পুষ্পাঞ্জলিঃ শ্রীমদ্দক্ষিণাকালিকায়ে 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 নমোহন্ত তে।

Om Kali Kali mahakali kalikaye papoharini.

Dharmartha mokhodaye devi narayani nomostutayel

*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:

ওঁ হ্রীঁ শ্রীঁ চুরিকায় নমঃ ।
 ওঁ অসিরিশসনঃ চুরিকা তীক্ষ্ণাধারো দুরাসদঃ ।
 শ্রীগর্ভো বিজয়শ্চেব ধর্মশ্পাল নমোস্তুতে ॥

Om hrim shrim Churikaya namah ।

Om ashirbashañah churika tikhnadharo durasadah ।

Shrigarbhō 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 গঞ্জপুষ্প ওঁ এতস্মে রম্ভাফলবলয়ে নমঃ ।

এত গঞ্জপুষ্প এতধিপতয় ওঁ বনস্পতয়ে নমঃ ॥

এত গঞ্জপুষ্প এতধিপতয় ওঁ নমঃ বিষণ্বে নমঃ ।

এত গঞ্জপুষ্প এতৎ সম্প্রদানয় ওঁ শ্রীশ্রীদক্ষিণাকালিকায়ে নমঃ ॥

Etah gandhapushpa Om etasmai rambhaphalabalye namah ।

Etah gandhapushpa etadhipataya Om banaspataye namah

Etah gandhapushpa etadhipataye Om namah Vishnabey namah ।

Etah gandhapushpa etat sampradanaya Om Sri Sri

Dakshinakalikaoi 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 তৎসৎ অদ্যেত্যাদি ----- গোত্র শ্রী ----- দেবশর্মণ

শ্রীশ্রীদক্ষিণাকালিকাপ্রতিকাম ইঁঁ রম্ভা ফল বলঁ

শ্রীশ্রীদক্ষিণাকালিদেবি তুভ্যমহং ঘাতয়িষ্যামি (পরার্থে ঘাতয়িষ্যে)

*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 Dhakhinakali,
I ----- am sacrificing this banana, On to Her name.*

বং এতস্যে কদলিবলয়ে নমঃ।
এতে গুৰুপুষ্পে ওঁ কদলি বলয়ে নমঃ।
এতে গুৰুপুষ্পে এতদ্দধিপতয়ে দেবায় বনস্পতয়ে নমঃ।
ওঁ হীঁ সম্প্রদান্তে ওঁ শ্রীগুৰুক্ষিণাকালিদেবৈ 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 অ্যুঘকে ঘৌরি নারায়ণি নমোহন্ত তে॥
সৃষ্টিস্থিতি বিনাশানাং শক্তিভূতে সন্নাতনি।
গুণাশ্রয়ে গুণময়ে নারায়ণি নমোহন্ত তে॥
শরণাগত দীনার্ত পরিত্রাণ পরায়ণে।

সর্বস্যাত্মিহরে দেবি নারায়ণি নমোহন্ত 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 Samigri 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

বিষ্ণুস্মরন

Vishnu smaran

Pray with folded hands:

ওঁ বিষ্ণু, ওঁ বিষ্ণু, ওঁ বিষ্ণু,
 ওঁ তদবিষ্ণু, পরমং পদম্ সদাপশ্যতি সুরয়ঃ দিবীর চক্ষুরাততম।
 ওঁ অপবিত্র পবিত্রো বা সর্বাবস্থাং গতোপি বা।
 যঃ স্মরেৎ পুঁরুক্ষাকাঙ্ক্ষং স বাহ্যাভ্যন্তরঃ শুচি।
 নমঃ সর্বমঙ্গল মঙ্গল্যং বরেণ্যং বরদং শুভম।
 নারায়ণং নমস্কৃত্য সর্ব কর্মাণি কারয়েৎ।
 ওঁ বিষ্ণু, ওঁ বিষ্ণু, ওঁ বিষ্ণু। অয়মারস্ত শুভায় ভবতু।

Om Vishn - Om Vishn - Om Vishnu|

Om Tad-Vishnoh paramam padam|

Sada pashyanti soorayah dibi-iba chakshur-aatataam||

*Om apabitra pabitro ba sarbabashan gatopiba|
 jahsmaret pundarikaksha sa bajya antarasuchil*

*Namaha sarva mangala mangalyam
 varayenam baradam shubham|*

Narayananam 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

সংকলন

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 অমাবস্যাতিথো
দক্ষিণাকালীপূজা অঙ্গিভূত হোম কর্মণি
---- গোত্র শ্রী ---- দেবশশ্মী পরম শান্তি তথা আশীর্বাদ লাভ কামো
অহং করিষ্যে (পরার্থে করিষ্যামি) ।

*Om Vishunurom tatsat adhya kartik masi krishna pokhaye
amabosatithou Dhakniakali puja ongibhuto hom karmani _____
gotra Sri _____ debosharma parom shanti tatha ashirbad
lavo kamo ahoung karishaye (pararthaye 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 fro 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 পৃষ্ঠীদেবতাকা পীতবর্ণ।

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

ওঁ রেখেয়ং অগ্নিদেবতাকা লোহিতবর্ণ।
Om rekheyam Agnirdevataka lohitabarna |
Om! This line I am drawing in the name of Lord Agni, the God of red in color.

ওঁ রেখেয়ং প্রজাপতিদেবতাকা কৃষ্ণবর্ণ।
Om! Rekheyam Prajapati 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 নীলবর্ণ।
Om! Rekheyam Indradevataka neelbarna |
This line is for Lord Indra of pale blue color.

ওঁ রেখেয়ং সোমদেবতাকা শুক্লবর্ণ।
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 প্রজাপতির্ক্ষমি 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

Agnisanskhar

Light three sticks from the burning lamp and say this:

ওঁ প্রজাপতি খৰি অনুষ্টুপ ছন্দেৱ অগ্নির্দেবতা অগ্নিসংস্কারে বিনিয়োঃ।
ক্র্য এদম্ভ অগ্নিং প্রহিনোমি দূৱং যমরাজং গচ্ছতু রিপ্রবাহঃ।

*Om Prajapatirishir anupstupa chanda Agnir devata Agnisamskarey
biniyogah ।*

Om! Krabhyo 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 ছন্দে প্রজাপতি দেবতা অগ্নিস্থাপনে বিনিয়োগঃ। ওঁ ত্বৰ্ত্ববঃ স্বরোম।

*Prajapati rishi Brihatichanda Prajapatirdevata Agnisthapaney
vinyogah,*

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 ঈহেবায়মিতরো জাতবেদা দেবেভ্যো হ্যৈ বহু প্রজানন् ।

ওঁ সর্বতঃ পাণিপাদান্তঃ সর্বতোহক্ষিশরোমুখঃ ।

বিশ্঵রূপ মহানগ্নঃ প্রণীতঃ সর্বকর্মসু ॥

Om! Ehaibayamitaro jatabeda debevy habam bahuta prajanana ।

Om! Sarbatah panipadantah sarbatohkhishiro Mukha ।

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:

ଓঁ অগ্নে ত্রং 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:

ଓঁ পিঙ্গলশ্চাত্ম কেশাক্ষঃ পীনাঙ্গজঠরোহরুণঃ ।
 ছাগস্তঃ সাক্ষসূত্রোহণঃ সপ্তাচ্ছিঃ শক্তিধৰকাঃ ॥
*Om pingabhrushma keshakshah penanga jatha aroharunah।
 Chagastham sakhsa 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 হীঁ দক্ষিণাকালী দেবি ইহাগচ্ছ ইহাগচ্ছ, ইহতিষ্ঠ ইহতিষ্ঠ, ইহ সন্নিদেহি,
ইহ সন্নিরুধ্যস্ত, অত্রাষ্টিনং কুরু মম পূজাং গৃহণ।

*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 বলদাগ্নায়ে নমঃ। (water)
এষ অর্যং নমো ওঁ বলদাগ্নায়ে নমঃ। (rice)
এতদ্ পূষ্পং ওঁ বলদাগ্নায়ে নমঃ। (flower)
এষ ধূপং বলদাগ্নায়ে নমঃ। (incense)
এতদ্ দীপং বলদাগ্নায়ে নমঃ। (lamp)
এতদ্ নৈবেদ্যং বলদাগ্নায়ে নমঃ। (food platter)
এতদ্ পানীয়জলং বলদাগ্নায়ে 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 খৰিঃ অনুষ্টুপ ছন্দেয় সবিতা দেবতা অগ্নি পর্যুক্তনে বিনিয়োগঃ।
 ওঁ প্রজাপতি খৰিঃ অদিতির দেবতা উদকাঞ্জলি সেকে বিনিয়োগঃ। ওঁ অদিতেহনুমন্যস্ত ।
 ওঁ প্রজাপতি খৰিঃ অনুমতি দেবতা উদকাঞ্জলি সেকে বিনিয়োগঃ। ওঁ অনুমতেহনুমন্যস্ত ।
 ওঁ প্রজাপতি খৰিঃ সরস্বতী দেবতা উদকাঞ্জলি সেকে বিনিয়োগঃ। ওঁ সরস্বত্যনুমন্যস্ত ॥

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 Saraswatyaaumanaswa ||*

*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:

প্রজাপতির্খ্যিরগ্নিদেবতা 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.

প্রজাপতিষ্ঠাত্রিনিরগ্নিদেবতা ঋক্ষোপবেশনে বিনিয়োগঃ ।
ওঁ আবসোঁ 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 ইজায় স্বাহা, ওঁ অগ্নয়ে স্বাহা, ওঁ যমায় স্বাহা, ওঁ নৈর্বতায় স্বাহা, ওঁ বরুনায় স্বাহা,
ওঁ বায়বে স্বাহা, ওঁ কুবেরায় স্বাহা, ওঁ ইশানায় স্বাহা, ওঁ ঋক্ষনে 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 পিঙ্গ়াশুষ্ট কেশাক্ষঃ পীনাঙ্গজ়ঠোহুরুণঃ ।
ছাগস্তুঃ সাক্ষসূত্রোহন্তঃ সপ্তার্চিঃ শক্তিধারকাঃ ॥

*Om pingabhrushma keshakshah penanga jatha aroharunah
Chagastham sakhsa 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*) ও ভূবনানি পশ্যন্ত স্বাহা।
Om Bhubanani pashyan swahal
Arrive before us with your divine brightness.

(সোম, চন্দ, *Moon, Soma*) ও ভবা বাজস্য সঙ্খে স্বাহা।
Om bhava bajashya sangathey swahal
Bring (rain) more yield to our crops.

(মঙ্গল, *Mars*) ও অপাং রেতাংসি জিন্মতি স্বাহা।
Om apam retamshi jinwati swahal
Your emitted energy brings life to the seeds on this earth.

(বুধ, *Mercury*) ও উষর্বুধ দেবাং স্বাহা।
Usharbudha debam swahal
Oh Budha you bring the inspired Gods of the morning.

(বৃহস্পতি, *Jupiter*) ও জয়ন্মস্মাক মেধ্যবিতা রথানাং স্বাহা।
Om jayanasmak mdhyabeta rathanam swahal
Bring victory over our enemies and joy to us.

(শুক্র, *Venus*) ও পুষান্নিহ রাতি রস্ত স্বাহা।
Om pushanniha rati rastu swahal
Shower your divine blessing on the earth.

(শনি, *Saturn*) ও শংযোরভিস্ববন্ত নঃ স্বাহা।
Om sanyorabhusrabantu nah swahal
Make us free from illness by your blessing.

(রাত্ন, *Ascending/North lunar node*) ও কয়া শচিষ্টয়া বৃত্ত স্বাহা।
Om kaya sachistaya brita swahal

What good deeds could we do to receive your favor.

(কেতু, Descending/South lunar node) ওঁ সমুষ্টির 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 Dhakinakali while offering the ghee.

ওঁ হ্রীঁ শ্রীঁ দক্ষিণাকালীকায়ে স্বাহা।
Om Hrim Shrim Dhakhinakalikaoi swahall
My offering of ghee to the fire in the name of Goddess Dhakinakali.

Obeisance to all Deities in view

প্রতক্ষদেবতা হোম
Pratakhyā devata Hom

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

শ্রীগণেশায় স্বাহা, ওঁ নারায়ণায় স্বাহা, ওঁ লক্ষ্ম্য স্বাহা, ওঁ দুর্গায়ে স্বাহা, ওঁ বাম্পুদেবায়
স্বাহা, ওঁ শিবায়ে স্বাহা,
ওঁ কার্তিকেয়ে স্বাহা, ওঁ গঙ্গায়ে স্বাহা, ওঁ সরস্বত্যে স্বাহা,
ওঁ ষষ্ঠ্যে স্বাহা, ওঁ শীতলায়ে স্বাহা, ওঁ মনসা দেবৈ 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-কর্ম

Udichya karma

Sprinkle water around the havan kunda with the following chant:

প্রজাপতির্ক্ষির অদিতির্দেবতা উদকাঞ্জলি সেকে বিনিয়োগঃ ।

ওঁ অদিতেহ অনুমংস্তঃঃ

*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, ইহসন্নিরুধ্যস্ত,
অত্রাধিষ্ঠানং কুর, মম পূজাং গ্রহণ ।

Om Mriranamagney namah!

*Eha gacha eha gacha, eha tishtha, eha tishtha,
eha sannidehi, Eha sannirudhaswa,
atradhishtam 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 গঞ্চঃ ওঁ মৃড়নামাঞ্চে নমঃ,
 এতৎ পুষ্প ওঁ মৃড়নামাঞ্চে নমঃ,
 এষ ধূপঃ ওঁ মৃড়নামাঞ্চে নমঃ,
 এষ দীপঃ ওঁ মৃড়নামাঞ্চে নমঃ,
 এষ হর্বিন্দেয় ওঁ মৃড়নামাঞ্চে 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 Mriraghney*

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 শ্রদ্ধির্বিরাট গায়ত্রী ছন্দো ইজ্জদেবতা যশস্কামস্য যজনীয় প্রয়োগে বিনিয়োগঃ।
 ওঁ পূর্ণহোমং যশসে জুহোমি, যোহস্মে জুহোতি বরমস্মে দদাতি, বরং বৃণে,
 যশসা ভাষি লোকে স্বাহা।

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

*Om Purnahomam jashashey juhomi,
 johashmai juhoti 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 গঙ্গ পুস্পে এতস্ম্য পূর্ণপাত্র অনুকল্প তোজ্যায় নমঃ।
এতে গঙ্গ পুস্পে এতদধিপতয়ে শ্রীবিষ্ণবে নমঃ।
এতে গঙ্গ পুস্পে এতদ সম্প্রদানায় ব্রহ্মণে নমঃ।

Etey gandhapushpey etashmai purnapatra anukalpa bhojaya namah |

Etey gandhapushpey etatadhipataye 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.

বিশ্বরোম তৎসদদ্য অমুকেমাসি অমুকেপক্ষে অমুকাংতিথো অমুকগোত্রঃ অমুকদেবশর্মা

অমুকগোত্রঃ অমুকদেবশর্মা এতদ সম্প্রদানায় ও ব্রহ্মণে নমঃ ।

Om Vishnurong tatsad the _____ mashi (Bengali calendar month)

_____ pokshaye (lunar cycle half) _____ tithou (lunar cycly 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 ব্রহ্মলু ক্ষমশ্ব

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 যজ্ঞাভার দাহমাতঃঃ অগ্নিদহেন পীড়িতা ।
তৎসমষ্ট ধরে দেবি পৃষ্ঠি ত্বং শীতলা ভব ॥
Om yagyabhara dahamatah agnidahena piritah |
Tatsmasta dharey devi pritwi twam shitala bhava ||
Oh the earth you have endured the weight of the fie 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 অগ্নেত্বং 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 পৃথি তৎ শীতলা ভব।
Om prithwi twam shitala bhava ||
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.

কৃতেতৎ হোমকর্মণং সাঙ্গতার্থং দক্ষিণামিদং পূর্ণপাত্রানুকল্পভোজ্যম্ শ্রীবিষ্ণুর্দৈবতম্ ।
ত্রুক্ষণে অহং সম্প্রদাদে ॥

Kritaitat homakarmanah sangatartam dakshinamidam |
purnapatra anukalpa bhyojyam 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:

ॐ কশ্যপস্য আযুষম্ ।

Om Kashyapashya trausham ||

Like rishi Kashyam wish you have a long life.

On the neck:

ॐ জমদগ্নেশ্ব্যাযুষম্ ॥

Om Jamadagny trausham ||

Wish you attain the power of Jamadagni

Aditi devata

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

On the shoulders:

ॐ যদেবানাং আযুষম্ ॥

Om jadavanam trayusham ||

Wish you for divine characters.

On the heart:

ॐ তত্ত্বেহস্তু আযুষম্ ॥

Om tatehastu 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, Panchapradip (reception),
 জলশঙ্খ, Jalasankha (washing feet),
 বন্ধ, Gamcha (drying feet),
 পুঁজি, Pushpa (decorating with gift),
 দর্পন, Mirror (to look at face)
 ধূপকাঠি, Dhoop kathi (incense stick for fragrance),
 ধূনো, 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

শিশোনাশির বাক্যম জননী তব মন্ত্রম প্রয়পিতুম
 কিশোরে বিদ্যায়াম্ বিষম বিষয়ে তিষ্ঠতি মনঃ ।
 ইদানিং চিত্তিতো মহিষ গলঘন্টা ঘনৰ্বা

নিরালঙ্ঘো লঙ্ঘোধর জননী কমযামি 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 বৃষবন্টার নিনাদে ।
ওগো লঙ্ঘোদর 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? .*

পৃথিব্যাম পুত্রাস্তে

জননী বহবহসন্তী সরলা

বরম্ ত্যেসাং মধ্যে দুরিতসহিতোয্যম্ তব সুত ।
মদিয়োয্যম্ ত্যাগঃ সমুচিতমিদম্ নো তব শিবে
কুপুত্রো জায়েতঃ কুচিদপি কুমাতা ন ভবতি ॥ ॥২॥

*

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

*

*Prithivyam 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 পঞ্চাশিতের্থিকমপনিতে তুবয়সি ।
ইদানিং মে মাতঃ তবয়দি কৃপাণাপি ভবিতা
নিরালম্বো লঞ্চোদর জননী কম্যামি স্মরণম্ ॥৩॥

*

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 kripanapi 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?*

জগন্মাতৰমাতঃ তব চরণসেবা ন রচিতা
নবাদত্তম্ দেবী দ্রবিনমপিভূয় স্তব ময়া ।
তথাপিতৃং স্নেহম ময়ি নিরূপম্ যত্র পুরুষে
কুপুত্রো জয়েতঃ কৃচিদপি কুমাতা ন ভবতি ॥৪॥

*

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 দিক্পটধরো
জঠাধারী কঠে ভুজগ পতিহারি পশুপতি ।
কপালি ভুতেসো ভজতি জগদীশেক পদবিম্
মূলানি, রুদ্রানি, শিব শিব ভবানিতি জপতঃ ॥৫॥

*

ভুষমাখা, জঠাধারী, আকঠ গন্তুষ করি পান
বিষধর গলে নিয়ে তব নাম কারিছে বয়ান ।
হয়ে পশুপতি, জগদীশ্বর, তবু ডাকিতে ভুলেনি
মূলানি, রুদ্রানি, শিবা, শিবা, ভবানী ॥

*

*Chita bhashmalepo Garalmasanam dikpatadharo
Jatadhari kanthey bhujaga patihari Pashupati |
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-উপচারৈ
কিৎ বুক্ষচিত্তনপরইর নকৃতম্ বচোভি ।
শ্যামে ত্রুমেব যদি কিঞ্চনময়ি অনাথে
ধৎসে কৃপাম্ উচিতম্যন্ন পরমত্বৈবে ॥৬॥

*

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

ওগো ভগবতী তুমি দয়ার সাগর
অসহায় সন্তানের তুমিই নিভর ॥
*

*Narayadhitasibidhina bibidho-upacharai
Kkim rukshachintanaparair nakritam bachovi |
Shyamey! Twameba yadi kinchanamayee anathey
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 ত্বদিয়ম্
করোমি দুর্গে করণার্বেসি
নৈতচ্ছটভূঁ মম ভাবয়েতা
ক্ষুধা ত্রিশার্তা জননীম্ স্মরাণ্তি ॥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 Durgey 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.

জগদৰ্থ বিচ্ছিন্নাকিম্
পরিপূর্ণা করণাণ্তি চিন্মায়ি
অপরাধ পরমপরাণ্তিতম্
নহি মাতা সমুপ্যেক্ষতে 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 karunaasiti 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 পাপমি তৎসমা নহি
ইবম্ জ্যাত্বা মহাদেবী যথাযোগ্যম্ তথা কুরু

*

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

*

*Matsamo pataki nastee papaghni twatsama nahi
Ibam gyantma Mahadevi! Yathayogam 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

বিশর্জন বিধি

Bisharjan bidhi

Reverence to the Remains

নির্মাল্যবাসিনীর পূজা

Nirmalyavasinir 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.

ॐ निर्मल्यवासिन्ये नमः।
Om nirmalya vasinai namah!
 Reverence to the puja remains.

Offering Farewell Sweet

দধিকরন্ত/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, চিপিটক (চিড়ে), মুড়কী, মিষ্টান্ন ও কদলী (কলা). Offer chanting the following mantra three times and each time sprinkle water on the *dadhikarma* preparation.

বৎ এতস্মৈ সোপকরণ মিষ্টান্ন দধিকরন্ত 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 গুড়পুঁশে এতাধিপতয়ে শ্রীবিষ্ণবে নমঃ ।
 সম্প্রদান্ত্যে এতৎ সোপকরণ মিষ্টান্ন দধিকরন্ত নৈবেদ্যং হীং শ্রীং দক্ষিণাকালীকায়ে 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

Panijal

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 পানর্থোদকম্ ত্রৈং শ্রীং দক্ষিণাকালীকায়ে 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 ত্রৈং শ্রীং দক্ষিণাকালীকায়ে 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 (ত্রৈং) mantra written on it with vermillion paste. Immerse it under the sanctified water.

ওঁ নিমজ্জান্তাসি দেবি তৎ বজ্জিতা জলে।

পুত্রাযুর্ধন বৃন্দ্যর্থং স্থাপিতাসি জলে ময়া॥।

ত্রৈং শ্রীং দক্ষিণাকালীকায়ে ক্ষমাদ্যং॥।

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, পুজাধারন 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 পূর্ণাঃ পূর্ণ মুদশত্তে।
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.

ॐ कया नश्चित्र इतिर्क्त्रयस्य महाबामदेवाखर्षिर्विराडः गायत्रीच्छन्द
इन्द्रो देवता शान्ति कर्मणि जपे विनियागः ।

*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.*

ॐ स्वस्ति नः इन्द्रो बृद्धश्वाः स्वस्ति नः पूषा विश्ववेदाः । स्वस्ति नष्टार्क्ष्या अरिष्टनेमिः,
स्वस्ति ना बृहस्पतिर्दधातु ॥ ॐ स्वस्ति, ॐ स्वस्ति, ॐ स्वस्ति ॥

*Om swasti nah Indro bridhddhashravah,
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.*

ॐ देवोः शान्तिः अन्तरीक्षं शान्तिः पृथिवी शान्तिरापाः शान्तिः रोमधयः शान्तिः ।
बन्स्पतयः शान्तिर्विश्वदेवाः शान्तिर्वृक्षशान्तिः सर्वं शान्तिः ॥
शान्तिरेव शान्तिः सा मा शान्तिरेति ।

*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 বিনশ্যত্ত শুভঞ্চ যৎ ।
যত এবাংতং পাপ তত্ত্বে প্রতিগচ্ছতু স্বাহা ॥

*Om shantirastu Shivanchastu binasyata shubhancha jat ।
Yata ebam gatam papam tatraiba 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 before closing the puja one includes the prayer of forgiveness in the benedictory prayers. With folded hands held on your chest pray:

ওঁ নমো ব্রহ্মণ্যদেবায় গো-ব্রাহ্মণ-হিতায় চ।
জগদ্বিতায় শ্রীকৃষ্ণায় গোবিন্দায় নমঃ।।
হে কৃষ্ণ করুনা সিদ্ধ দিনোবক্তু জগৎপতে।
গোপেশ গোপিকাকান্ত রাধাকান্ত নমোভূতে।।

*Om namo Brahmanaya 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:

ॐ यदक्षरं परिभ्रष्टं मात्राहीनं यज्ञवेदं पूर्णं भवतु तत्सर्वं तत्प्रसादं सुरेश्वरी ॥
मन्त्रहीनं क्रियाहीनं भक्तिहीनं सुरेश्वरी । ये पूजितं मया देव परिपूर्णं तदस्तुमे ।
ॐ कायेन मनसा वाचा कर्मना य कृतं मया, तत्सर्वं परिपूर्णं तत्प्रसादादं सुरेश्वरः ।

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:

ॐ असतो मा सं गमय,

तमसो मा ज्ञातीर्गमय,

मृत्युर्मा अमृतेयोगम गमय ।

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:

এতদ্ব সর্বং কর্মফলং শ্রীদক্ষিণাকালী চরণে সমর্পয়ামি।
 নমো শ্রীদক্ষিণাকালী দেবি ক্ষমস্বঃ। নমো শ্রীদক্ষিণাকালী দেবি ক্ষমস্বঃ।
 নমো সর্বদেব ক্ষমস্বঃ। নমো সর্বদেবী 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।

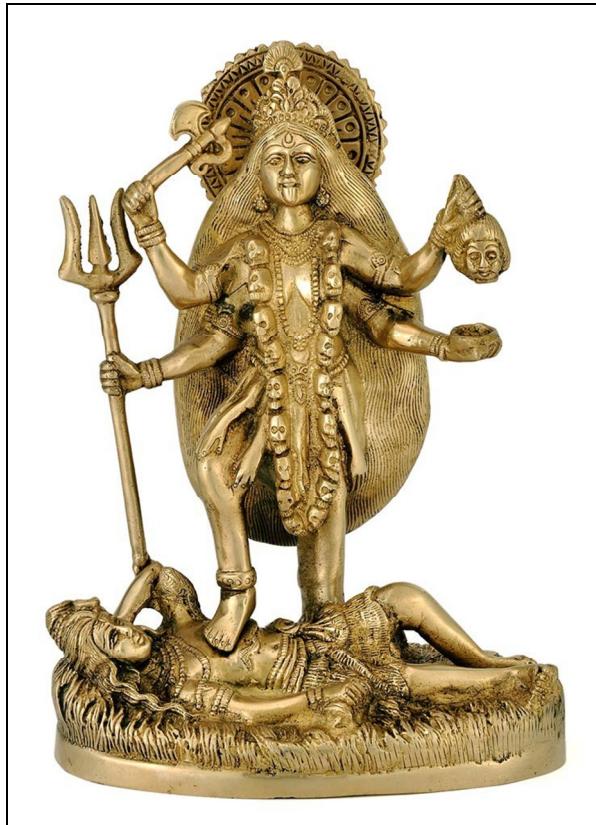
Dakshina.

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:

বিশ্বুরো তৎসদ অদ্য অমুকে মাসি অমুকে পক্ষে অমুক তিথো অমুক গোত্রঃ শ্রীঅমুক দেবশম্র্মা
 সর্বপচ্ছান্তি পূর্বক সৌভাগ্য বর্দন মনোগতাভিষ্ঠ সিদ্ধি শ্রীদক্ষিণাকালী প্রীতিকামঃ
 অমুক দেবশম্র্মা পূজাকর্ম্মণঃ সাঙ্গত্যং দক্ষিণামিদং কাঞ্চন
 মূল্যং তুভ্যমহং সংপ্রদদে, (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) pujakarmamanah
 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 identity name) _____ 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 (পুষ্পাঙ্গলি)
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

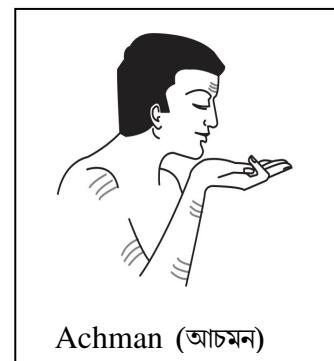
Vishnu is our preserver. Two others in the trinity are Brahma, the creator and Shiva, the destroyer. Thus, our life depends on Vishnu. This is why all Hindu prayers start with the obeisance to Lord Vishnu. The goal of this ritual is to purify the inside of the body with the sanctified water, the basic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

ও বিষ্ণুঃ, ও বিষ্ণুঃ, ও 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 তদবিষ্ণো পরমং পদম্ সদা পশ্যন্তি সুরয়ঃ, দিবীব 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 সর্বাবস্থাং গতোপি বা।
যঃ স্মরেৎ পুণ্যীকাঙ্ক্ষং স বাহ্যাভ্যন্তরঃ শুচি।
নমঃ সর্বমঙ্গল মঙ্গল্যং বরেণ্যং বরদং শুভম।
নারায়ণং নমস্কৃত্য সর্ব কর্মাণি কারয়েৎ।।
ওঁ বিষ্ণু, ওঁ বিষ্ণু, ওঁ বিষ্ণু।

*Om namaha apabitra pabitra sarpabashan gatopiba!
Jahsmaret pundarikaksha sa bajya antarasuchill
Namaha sarpamangala mongallam
barayenang baradang shubham!
Narayananam 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

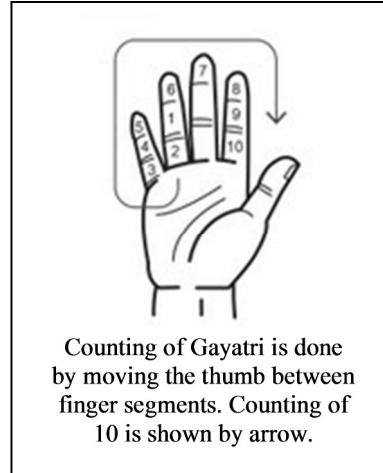
Gayatri jap

ওঁ ভূ ভূবঃ স্বঃ। তৎসবিতুর্বরেণ্যঃ,
তর্গো দেবস্য ধীমহি।

ধিরো যো নঃ প্রচোদয়াৎ ওঁ॥

*Om Bhur-Bhava-Svah,
Tat Savitur varenya,
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

সূর্যার্ঘ

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:

ଓ নমঃ বিবস্তে ব্রহ্মণ ভাস্তে বিষ্ণুতেজসে । জগৎ সবিত্রে সূচয়ে সবিত্রে কর্মদায়িনে,

ইদমৰ্য্যাং ভগবতে শ্রীসূর্যায় নমঃ ।

এহি সূর্য সহস্রাশো তেজরাশে জগৎপতে ।

অনুকম্পয় মাং ভত্তৎ গৃহাগৰ্য্যাং দিবাকরম् ॥

এশোহর্য্যাং 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

সূর্য 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।

ঢান্তারিং সর্বপাপঘং প্রণতোস্মি 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-মঙ্গলাকারং ব্যাষ্টং যেন চরাচরং।
তৎ পদং দর্শিতং যেন তস্মৈ শ্রীগুরবে নমঃ॥
*Akhandamandalakaram 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-তিমিরাঙ্গস্য জ্ঞানাঙ্গন-শলাকয়া।
চক্ষুরশ্চুর্মিতং যেন তস্মৈ শ্রীগুরবে নমঃ॥
*Ajnaana-timirandhasya jnaananjanashalakaya;
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 খর্বং স্থুলতনুং গজেন্দ্রবদনং লঘোদরং সুন্দরং
 প্রসন্দন্নাদগঞ্চ-লুক্র-মধুপ-ব্যালোল-গুহ্জলং।
 দন্তাঘাত-বিদারিতারি-রূপীরৈঃ 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
 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

পঞ্চাপচারে পূজা

Panchaupacarey puja

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

এতে গন্ধ পুষ্পে ও 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 লঘোদর গজাননম।
বিঘ্ননাশকরং দেবং হেরঃং 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

ॐ ধ্যায়েন্নিত্যং মহেশং রাজত তিরিনিভং চারুচন্দ্রাবতৎসং
রত্নাকল্পোজ্জ্বলাঙ্গং পরশু-মৃগ-বরাভীতি-হস্তং প্রসন্নম।
পদ্মাসীনং সমঙ্গং ভূত-মমরগন্তৈব্যাপ্তকৃতিং বসানং,
বিশুদ্ধাঙ্গ বিশুবীজং নিখিলভয়হরং পঞ্চবক্তুরং ত্রিনেত্রম।।

Om dhyaayen-nityam Mahesham rajatagirinibham

Charuchandrabatamsam

*Ratnakalpojvalagam parashu-mriga-bar-a-abheeti-
hastam prasannam |*

*Padmaasinam samantaat stutam-amaraganaih-
byaaghrikrittibasaaanam*

*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 গঙ্ক পুষ্পে ও নমঃ শিবায় নমঃ ।

Etey gandhapushpey Om namah Shivaya namah

I make my offering of flower to Lord Shiva

ও নমঃ শ্রীশ্রিদক্ষিণাকালিকায়ে নমঃ ।

Om namah Shri shridhakinakalikaoi namah!

Hail to Goddess Srisridhakinakali.

KALIPUJA

Resolution

সংকলন

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:

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

শ্রী ---- অমুকদেবশর্মা (পূজারীর নাম, গোত্র), জীববদ্দেতৎ তুলশীরাবিরোন

সর্বপাঞ্চাংশিপূর্বক ধনধাণ্য অতুল ঐশ্বর্য ধর্ম অর্থ কাম মোক্ষ চতুর্বর্গ সিদ্ধি কামঃ

শ্রীমন্ত্বাকাল ভৈরব সহিত সপরিবার শ্রীমদ্দক্ষিণাকালি পূজন, জপ, হোম যথাশক্তি ত্বর

পঠন কর্মাহং করিষ্যে (পরার্থে-“অমুক গোত্রস্য অমুকদেবশর্মণঃ” - “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 চতুর্ভুজাম।
কালিকাং দক্ষিণাং দিব্যাং মুণ্ডমালা বিভূষিতাম।।
সদ্যশিষ্মশিরঃ খক্ষবামাধোধুকরামুজাং। অভযং বরদাঁক্ষেব দক্ষিণোধ্বাধঃ-পাণিকাং।।
মহামেষপ্রভাং শ্যামাং তথা চৈব দিগঘরীম। কর্ত্তাবসভুণ্ডালী গলরূপীর চ চর্চিতাম।।
কর্ণবতং সতানীত শবযুগ্ম ভয়ানকম। ঘোর দংস্ত্রাং করালাস্যাং পীঁঞ্চানত পয়োধরাম।।
শবানাং করসংঘাতেঃ কৃতকাষ্ঠীং হসনুরীম। সৃক্ষম্য গলদ্রক্ত ধারাবিস্ফুরিতাননাম।।
ঘোররাবাং মহারৌদ্রীং শৃশানালয়বাসিনীং। বালাক মণ্ডলাকার লোচনত্রিতয়ান্বিতাম।।
দত্তারাং দক্ষিণব্যাপি মুক্তালয়ি কচোচায়াম। শবরূপ মহাদেব হৃদয়োপরি সংহিতাম।।
শিবভির্বোর রাবাভিষ্টচতুর্দিক্ষু সমন্বিতাম। মহাকালেন চ সমং বিপরীতরতাত্ত্বরাম।।
সুপ্রসন্নবদনাং স্নেরানন সরোরূপাম। এবং সপ্তস্তর্যেৎ 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 chorchatam//
 Karnabatong sataninita shabojugmo bhayanakam/
 Ghoraodhangstrang karalashyang pinnotopoyodharam//
 Shabanang karosongghatayi kirtakanching hosomukhim/
 Shakirrhaya galodrukhati dharabi sphuritananam/
 Ghorarabang moharouidring shashanalayobashinim
 Balakra mondalakara lochonaya tritayamnibitam/
 Daonturang dhakhinobaphi muktalombiko chochayaam/
 Sahbrupo mohadeva hridoyoporisongsthitham/
 Shibavi ghororabhavichaturdhihku somonitam/
 Mohakalayeno cha somong biparita raturam//
 Suhkouproshanna badanang sayranan saroruham/
 Eboying sachintayayet kaliing dharakamartha sidhidham//*

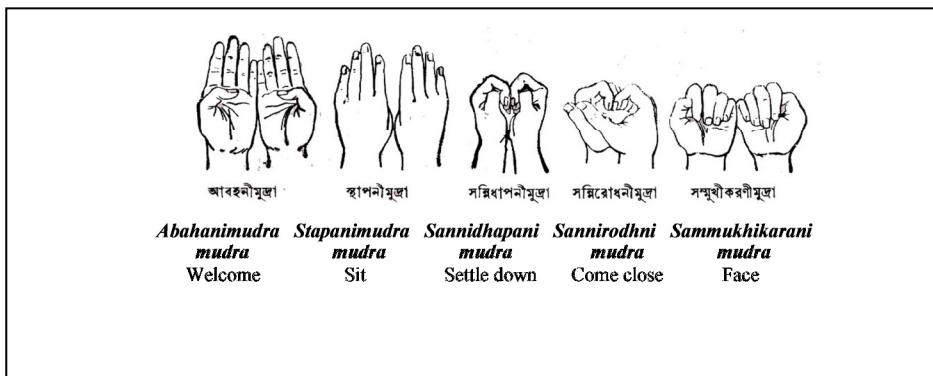
Let me meditate on famous Goddess Kali who keeps a ferocious face against evils, uncombed hair, four handed lady, garlandnd of skull on Her neck, Her left upper hand has a dagger, lower laft hand has a severed head of an demon, right upper and lower hands showing Her promise of protection and blessings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

ଆବାହନ

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.



ଓঁ ভূর্ভুবঃ স্বঃ শ্রীদক্ষিণাকালী দেবী
 ইহাগচ্ছ ইহাগচ্ছ, ইহাতিষ্ঠ ইহাতিষ্ঠ, ইহসন্নিধিষ্ঠেহি, ইহ সম্মুক্ষিধ্যস্ত,
 আত্মাধিষ্ঠানং কুরু, যমপূজাং গৃহাণ।
 ওঁ শঁ শঁ শ্রীঁ
 আগচ্ছ মদগৃহে দেবি অষ্টাভি শক্তিভিঃ সহঃ।
 পূজাং গৃহাণ বিদিবৎ সর্ব কল্যান কারিনি ॥

Om Bhurbhubaswa bhagabati Shri Shri Dakhina Kali Devi
Eha agachya, eha agachya (abahani, welcome) |
Eha tishtha, eha tishtha (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.

Offerings of five things

ঘোড়শোপচারে 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:

ॐ অগ্নিজ্যোতিঃ রবিজ্যোতিঃ চন্দ্রজ্যোতি স্তুত্যেব চ।
জ্যোতিষামুভ্যমো শ্রীদক্ষিণাকালিকে দীপয়ঃ প্রতিগ্রহ্যতাম।।
এষ দীপঃ ওঁ শ্রীশ্রীদক্ষিণাকালিকায়ে নমঃ।।

*Om agnijyoti rabijyoti chandrajyoti tathaibachal
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 গৃহ মহাদেবী সর্বদুঃখাপহাকরম।
আয়ৰ বরদে দেবী নমঃ শ্রীদক্ষিণাকালিকে॥
এতদ পাদ্যং ওঁ নমঃ শ্রীদক্ষিণাকালিকায়ে 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 বিলিপ্যতাম।
এষ গন্ধং ওঁ নমঃ শ্রীশ্রীদক্ষিণাকালিকায়ে নমঃ।

*Om sharam tey na janami chestam naiba cha naiba chal
Maya niveditan gandhan pratigrijya 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 ফনি মন্ত্র মাতঃ স্বাহা।

Jayadwanti matramatah swahal

May this divine victorious sound be auspicious)

After worshipping the bell, perform arati with the dhoop:

ওঁ বনসপতিরসো দিব্যো গৰ্কাচ্যঃ সুমনোহরঃ।
ময়া নিবেদিতো ভক্তা ধূপোহযঃ প্রতিগ্ৰহ্যতাম।
এষ ধূপ ওঁ নমঃ শ্ৰীশ্ৰীদক্ষিণাকালিকায়ে নমঃ।

Om banaspatiraso divyo gandhadyam sumanoharam।

Maya nivedito bhakta dhupoham pratigriyyatam।

Esha dhupa Om Shri Shri Dakhinakalikaoi 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 সুগঞ্জি দেবী নির্মিতম।
হৃদয়ম অভুতম আঘ্ৰেযং দেবীং দত্তং প্ৰগ্ৰহ্যতাম।।
এতদ পুষ্পং ওঁ নমঃ শ্ৰীশ্ৰীদক্ষিণাকালিকায়ে নমঃ।

Om pushpam manoharam divyam suganshi devi nirmitam।

Hridam adbhetam aghreyam deving dattam pragriyatam॥

Etani pushpam Om Shri Shri Dakhinakalikaoi 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 সর্পাপহরং শুভম্।
গ্রিহাচমনীয়ং তৎ ময়া তত্ত্বা নিবেদিতম্।।
ইদং আচমনীয়ং ওঁ শ্রীশ্রীদক্ষিণাকালিকায়ে 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 নমোহন্ত তে।
মহিষমি মহামায়ে চামুণ্ডে মুণ্ডমালিনি। আরুর আরোগ্য বিজয়ং দেহি দেবী নমোহন্ত তে।।।
এষ পুস্পাঙ্গলিঃ শ্রীমদ্দক্ষিণাকালিকায়ে নমঃ।।।

*(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 Dakhina Kali, savior of us from all sins, you give us the
guidance to our spiritual and salvation paths, I baw 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 সর্বজল মঙ্গল্যে শিবে সর্বার্থসাধিকে।
উমে ব্রহ্মাণি কৌমারি বিশ্বরূপে প্রসীদ মে॥
ভগবতি ভয়চ্ছেদে কাত্যায়ণি চ কামদে।
কালকৃত কৌশিকি তঁ হি কাত্যায়ণি নমোহন্ত তে॥
এষ পুষ্পাঞ্জলিঃ শ্রীমদ্দক্ষিণাকালিকায়ে নমঃ॥২

*Om sarbamongal mongolaye Shivvey saarbartha sadhiikaye/
Umaye brahmani kaumari bishorupaye proseedommaye//
Bhagaboti 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 Brahma, 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 চোগ্রে জয়ং দেহি নমোহন্ত তে॥
সৃষ্টিহিতি বিনাশানাং শক্তিভূতে সনাতনি। গুণশ্রয়ে গুণময়ে নারায়ণি নমোহন্ত তে।
এষ পুষ্পাঞ্জলিঃ শ্রীমদ্দক্ষিণাকালিকায়ে নমঃ॥

*(Om prochandye putrakaye nitong supritaye suranyikaye/
Kulodhoto karaye chograye jayaong dehi nomostutay//.
Sritithiti binasanang saktibhutaye sanatani/
Gunasraye gunomoye naraoni nomostutay//
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 নমোহন্ত তে।

Om Kali Kali mahakali kalikaye papoharini.

Dharmartha mokhodaye devi narayani nomostutayel

*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 (panchapradip), 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 jesture. 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),
 বন্ধ, Gamcha (drying feet),
 পুষ্প, Pushpa (decorating with gift),
 দর্পন, Mirror (to see the decoration)
 ধূপকাঠি, Dhoop kathi (incense stick),
 ধূনো, Dhuno (air purifier),
 চামর, Chamar (fan to rest)

Benefictory Prayer

প্রণাম

Pronum

সর্বমঙ্গল মাঙ্গল্যে শিবে সর্বার্থ সাধিকে।
 শরণ্যে ত্যঙ্ককে শৌরি নারায়ণি নমোহন্ত তে॥
 সৃষ্টিতি বিনাশানাং শক্তিভূতে সনাতনি।
 গুণাশ্রয়ে গুণময়ে নারায়ণি নমোহন্ত তে॥
 শরণাগত দীনার্ত পরিত্রাণ পরায়ণে।
 সর্বস্যাত্মহরে দেবি নারায়ণি নমোহন্ত 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!

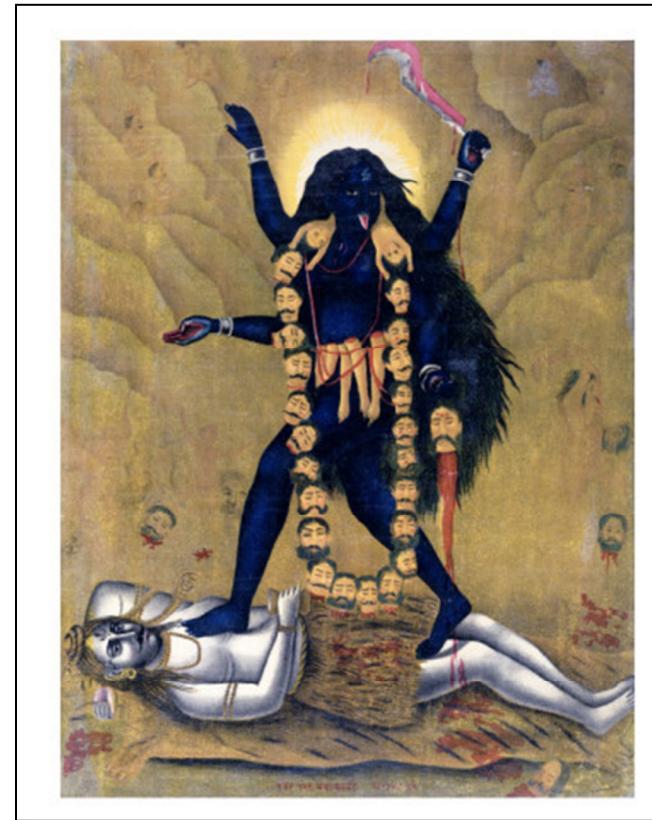
You harbor all qualities, endowed with all qualities,

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

ফর্দ়মালা

Phardha mala

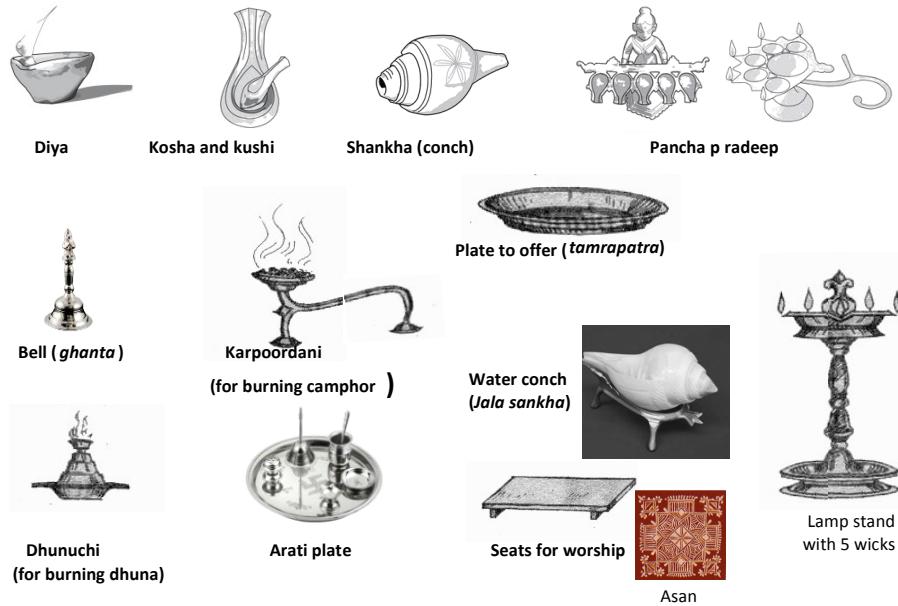
And

Other arrangements

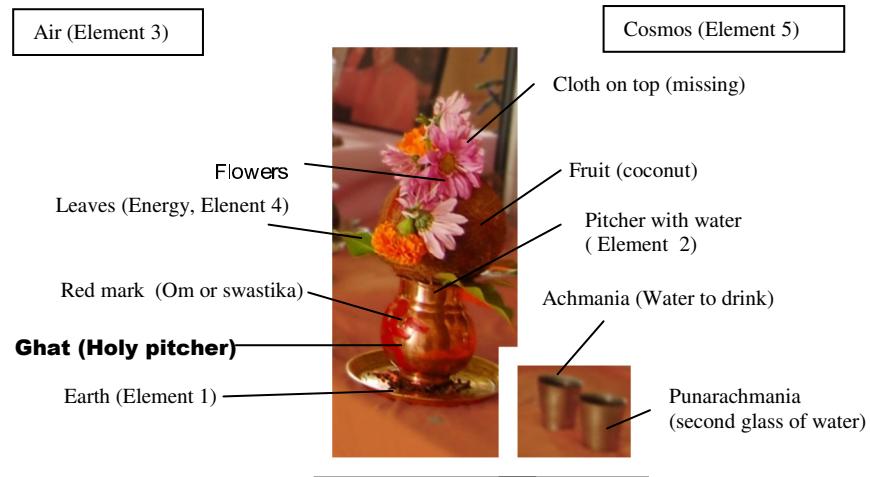
Bengali name	Close English Equivalent
সিন্দুর	Vermillion
তিল	Sesame seed
হরিতকী	Haritaki (a kind of nut)
শ্বেতসরিষা	White mustard
মাষকলাই	Black lentil
পঞ্চশস্য	Five grains
পঞ্চরত্ন	Five jewels (metals)
পঞ্চগুঁড়ি	Five colored powders
মধু	Honey
পৈতা	Sacred thread
মধুপর্ক	A bowl of five things (honey, ghee, yogurt, sugar and milk)
কপূর	Camphor
তীরকাটি	Sticks with three arrow-heads for Holy pitcher
তেকাঠা	A triangle made of sticks
দর্পণ	Mirror
আলতা	Red liquid
চূর্বড়ি	Basket
চাঁদমালা	Decorative garland
আসনাঙ্গুরী	Seat and ring
দোয়াত	Inkpot
কলম	Pen
ধূপ	Incense
প্রদীপ	Lamp
ঘারঘাট	Pitcher at the door
পুঁজি	Flower
তুলসী	Tulasi
দুর্বা	Durba
বিল্লপত্র	Bel leaf (wood apple)
পুঁজি মালা (বড়)	Garland (big)
পুঁজি মালা (ছোট)	Garland (small)
আম্ব পল্লব	Mango leaves
ডাব বা নারকেল	Coconut (ripe or unripe)
মিষ্টান্ন	Sweets
মুড়কী	Sweet rice

নৈবেদ্যের খালা ৪ :	Naivedya (food platter) 4
পঞ্চদেবতা	Five gods (five mounds)
নবগঢ	Nine planets (nine mounds)
প্রধান	Principle deity (Lakshmi),
নারায়ণ	One single mound Narayana
অন্যান্য নৈবেদ্য :	Other platter:
ফল	Fruit
মিষ্টি	Sweet
কুচা নৈবেদ্য	Platter of small mounds
গেলাস, ২	Tumblers 2
ভোজ্য	Bhojya (uncooked food materials)
চান	Rice
রান্নার মশলা	Spice
ঝী (বা তেল)	Ghee (or oil)
ডাল	Dal (pulse)
সঙ্গী পাঁচ রকম	Vegetable (five kinds)
পঞ্চমৃত	Mixture of five sweets: (Yogurt, milk, ghee, honey and sugar)
দেবীর শাড়ী	Sari for Goddess
ঘটের গামছা	Red towel (small) for holy pitcher
হোম সামগ্রী	Hom (havan) materials
হোম কুণ্ড	Fire pot
বালি	Sand
কাঠ	Wood
কাঠি (সমিধ)	Wooden sticks
ঝী	Ghee
পূর্ণপাত্র	Overflowing rice tumbler
সুপারী	Beetle nut
পানমশলা	Beetle leaf condiments
ভোগ	Cooked food (Bhog)
পুরোহিতের জামা	New cloth for purohit (shirt)

ADDITIONAL INFORMATION



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 belief (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.

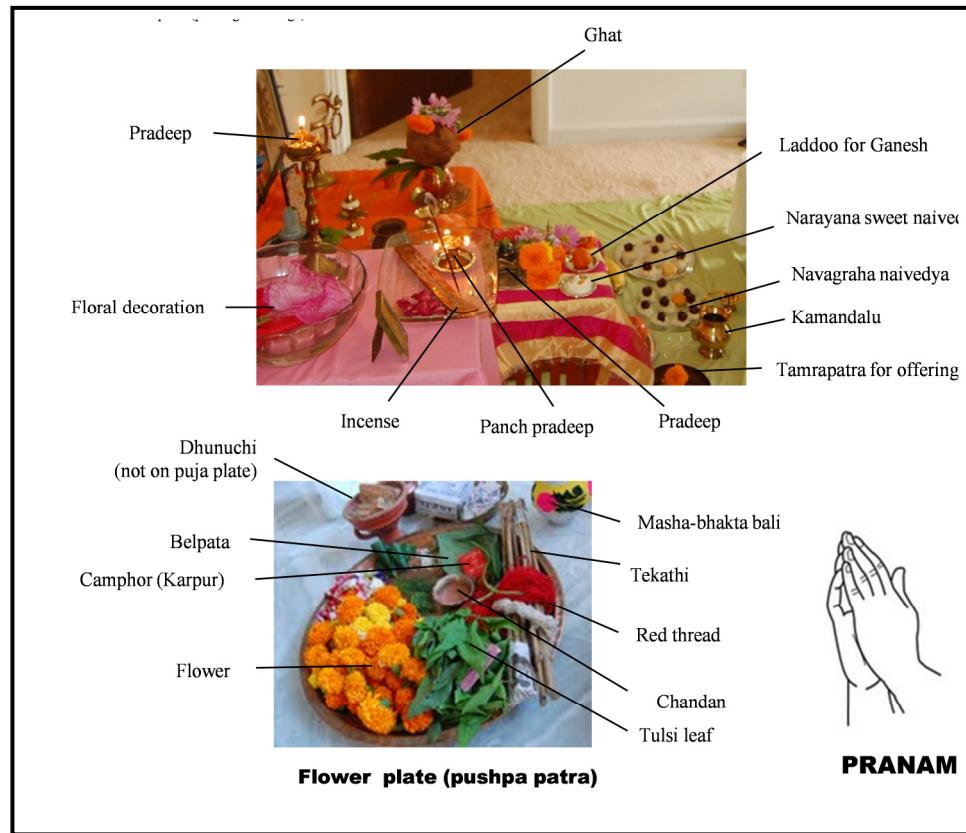
Now you can evaluate the incorrect claim of the west as quoted below.

"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***".

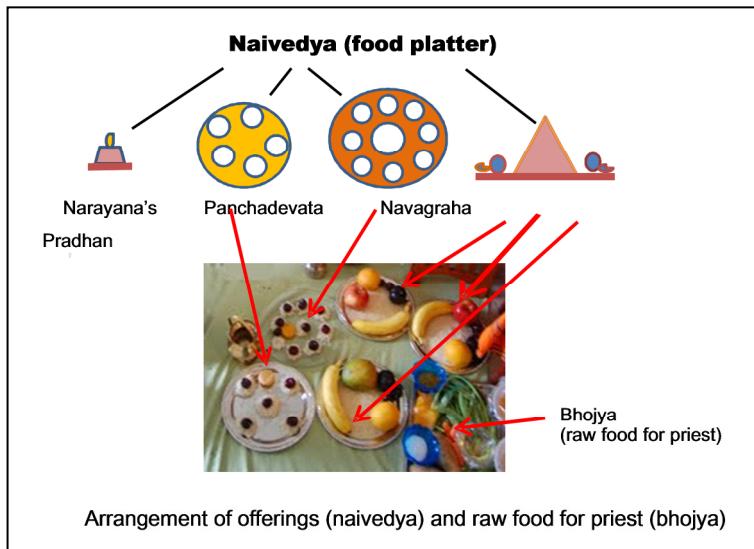
The time has come to awaken our new generation to appreciate the contribution of our ancestors and feel proud about them by understanding the significance of puja rituals.

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 beliefs.

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. Aloka 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 Aloka 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 Marin 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 1964-1069 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 (agivideo.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.