

NEW AGE PUROHIT DARPAN

আধুনিক পুরোহিত দর্পণ

Book 6

KALI PUJA

কালী পূজা।



Kanai Mukherjee
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DEDICATION

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

OUR PUBLICATIONS

- Book 1: Introduction and invocation
- Book 2: Saraswati Puja
- Book 3: Satyanarayana Broto (Katha)
- Book 4: Durga Puja
- Book 5: Lakshmi Puja
- Book 6: Kali Puja
- Book 7: Annaprasan
- Book 8: Sacred Thread
- Book 9: Hindu Marriage
- Book 10: Grihaprabesh
- Book 11: Farewell to the soul

FOREWORD

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

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

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

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

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

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

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

September 12, 2012

Ashoke Khanwalkar
Proud Grandson of the Author

PREFACE

This book is 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, growing up outside India.

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 had to perform *pujas* upon request from time to time. The community was satisfied with the ignorant priest as they devotedly watched Hindu rituals while praying in their own ways. God listened.

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 my late wife, Bibha Mukherjee, and me about the details of Vedic traditions. Instead of mimicking ritualistic actions, they want to understand the underlying meaning. 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 six years old. I am not worried whether my grandchildren are believers, nonbelievers, agnostics, or atheists. But I feel immensely satisfied by telling them my own story of how I came to depend on my Invisible Caretaker who was always beside me when I needed Him.

A series of eleven books will be published under the title of “New Age Purohit Darpan” that will cover eleven of the most important *puja* rituals of the Bengalis. 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.

October 15, 2012 (আগস্ট ২৮, ১৪১৯)

Kanai L. Mukherjee
New Age Purohit
(Cyber Grandpa)

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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.

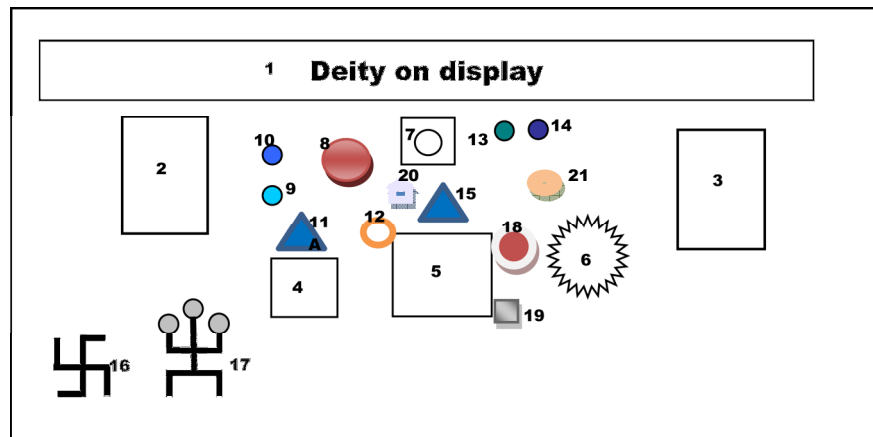
Devotes worship Goddess Kali to ask blessings, for protection, peace, health, wealth and fulfillments of their dreams. She is honored by all as Universal Mother “Ma Kali”. Worshipers of Ma Kali also seek spiritual prosperity and self-realization.

Puja Lay out

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

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

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



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

use clay or Play-doh to keep the sticks upright). Wrap a red thread around the tops of the sticks to create a rectangle.

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

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

SHRI SHRI KALI PUJA

শ্রীশ্রীকালী পূজা

BASIC PUJA RITUALS

সাধারণ পূজা পদ্ধতি

Invocation prayers

Prayer for the Holy River Ganges

গঙ্গা প্রণাম

Ganga pranam.

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

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

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

Om sadhya pataka sanghrantri sodhyo dukho binashini;

Suhkoda mokhodha Gangha Gangoibo parama goti॥

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

আচমন

Achman (sipping of water)

Take a spoonful of water on 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.

ওঁ বিষ্ণুঃ, ওঁ বিষ্ণুঃ, ওঁ বিষ্ণুঃ।

Om Vishnu! Om Vishnu! Om Vishnu!

Glory to Lord Vishnu.

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

described above. Wipe your right hand with dry paper towel. Join the fingers again and touch your heart and right shoulder and then left shoulder.

Prostration

প্রণাম

Pranam.

Then with folded hands pray to Lord Vishnu:

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

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

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

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

*Om namaha apabitra pabitra sarbabashan gatopiba!
Jahsmaret pundarikaksha sa baja antarasuchil
Namaha sarbamangala mongallam barayenang baradang shubham!
Narayanam namoskritaam sorba karmani karayeet!
Om Vishnu! Om Vishnu! Om Vishnu!*

*Impure or pure, as I am, I take the name of Vishnu – Pandarikaksha,
another name of Vishnu – and let Him purify me inside out.
By His grace may everything go right.
With His name I begin my work today.*

Welcome Offer

সামান্যার্থ

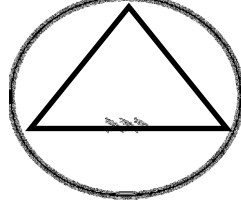
Samanyarghya.

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

ফট্ ।

Phat!

Place the kosha on the water mark.



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

ওঁ আধারশক্তয়ে নমঃ, ওঁ কুমায় নমঃ,
ওঁ অনন্তায় নমঃ, ওঁ পৃথিব্যে নমঃ॥

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

*I pay my reverence to my holder (Vishnu), the divine turtle which holds the earth,
The Supreme cosmos and the earth.*

In case of Bishesharghya (done on the water-conch) add the following:
Then put some flowers at the tip of the kosha and chant the following mantras while putting the flowers.

এতে গন্ধপুষ্পে ওঁ অং অর্কমন্ডলায় দ্বাদশ কলাত্নে নমঃ,
ওঁ উং সোমমন্ডলায় ষোড়শ কলাত্নে নমঃ, ওঁ মং বহিমন্ডলায় দশকলাত্নে নমঃ ।

Etey gandhapushpey

*Om Ang arkamandalaya dadasha kalatmaney namah,
Om Ung somamandalaya sorasha kalatmaney namah,
Om Mang banhimandalaya dashakalatmaney namah॥*

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

Sanctification

তীর্থ আবাহন

Tirtha abahan.

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

গঙ্গে চ যমুনে চৈব গোদাবরি সরস্বতি,
নর্মদে সিন্ধু কাবেরি জলেহস্মিন সন্নিধি কুরু ॥

*Om Gange cha Yamuney chaiba Godavari Saraswati,
Narmadey Sindhu Kaveri jaleyhasmin sannidhim kuru ॥*

*Oh the waters of Ganga, Yamuna, Godaavari, Saraswati,
Narmada, Sindu and Kaveri, present yourselves in this place.*

Sanctification of the seat

আসনশুদ্ধি

Asanasudhi.

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

এতে গন্ধপুষ্পে ওঁ ত্রীং আধারশক্তয়ে কমলাসনায় নমঃ ।
ওঁ অস্য আসনমন্ত্রস্য মেরুপৃষ্ঠাষিঃ সূতলং ছন্দঃ কূর্মো দেবতা আসনোপবেশনে বিনিয়োগঃ ।
ওঁ পৃথি ত্বয়া ধৃতা লোকা দেবি ত্বং বিষ্ণুনা ধৃতা । ত্বঞ্চ ধারয় মাং নিত্যং পবিত্রং কুরুচাসনম্ ॥
Etey gandhapushpey Om Hrim adharshaktaye kamalasanaya namah ।
Om Ashya asanamantasya Meruprishtha rishi sutalan chanda ।
Kurmo Devata asana upabeshaney biniyogah ॥
Om Prithwi twaya dhrita loka devi twam Vishnuna dhritah ।
Twanca dharaya mam nityam pabitrām kurucasanam ॥
I am offering this flower to the divine earth holding this asan (my seat) ।
Meruprishtha, the sage who introduced the mantra of the seat sanctification,
in suta 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.

Consecration of Flowers

পুষ্পশুদ্ধি

Pushpasuddhi.

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

ঐ ফট্ ।
Owing Phat!
Move out the evil spirits.

ওঁ পুষ্পকেতু রাজার্হতে শতায় সম্যক্ সম্বন্ধায় হুং ।
Om pushpaketu rajahartey shataya samyak sambandhaya hung ।
These bright beautiful flowers in plenty collected for the sacred offering.

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

ওঁ পুষ্পে মহাপুষ্পে সুপুষ্পে পুষ্পসম্ভবে। পুষ্পচয়াবর্কিনে হুং ফট্ স্বাহা।
Om pushpey pushpey mahapushpey supushpey pushpasambhabey ।
Pushpachayabkirney hung phat swahall
May these flowers, great flowers, good flowers, and many flowers
be sanctified for the offering.

Sanctification of Palm

করশুদ্ধি

Karasudhi

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

ফট।

Phat!

May the evil elements leave.

Securing the directions

দশদিগবন্ধন

Dashadikbandhan.

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

Worship to Sun God (Surya)

সূর্যার্ঘ্য

Suryarghya.

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

Pick up the *kushi* (spoon) with little water. Put a red flower (or any other flower) in the kushi along with a touch of red sandalwood paste and then put a little rice in the kushi. Holding the *kushi*, pointing side out, chant, while meditating on the rising sun:

ওঁ নমঃ বিবস্বতে ব্রহ্মণ্ ভাস্বতে বিশ্বতেজসে। জগৎ সবিত্রে সূচয়ে কর্মদায়িনে,
ইদমর্ঘ্যং ভগবতে শ্রীসূর্যায় নমঃ ।
এহি সূর্যঃ সহস্রাংশো তেজরাশে জগৎপতে ।
অনুকম্পয় মাং ভক্তং গৃহাণার্ঘ্যং দিবাকরম্ ॥
এষোহর্ঘ্যঃ ভগবতে শ্রীসূর্যায় নমঃ ॥

Om namah bibsaswatey Brahman bhyasate |
Vishnu tejashey jagat sabitrey suchayey karmadainey |
Idam arghyam bhagabatey Shri Surjaya namah ||
Ehi Surjyo sahasrangsho tejorashey jagatpatey |
Anukampaya mung bhaktam grihanarghyam divakaram |
Esha arghyam 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

প্রণাম

Pranam.

Close your eyes and imagine the rising sun as you pray:

ওঁ জবা কুসুম সংজ্ঞাশং কাশ্যপেয়ং মহাদ্যুতিং।
ধ্বান্তরিং সর্বপাপঘ্নং প্রণতোহস্মি দিবাকরম॥

***Om jaba kusamo sankasham kashyapayam mohadhuting:
dhwantarim Sarbopapoghnam pronatoshmi divakaram॥***

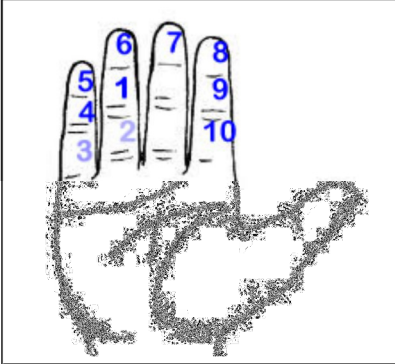
The super brightest illuminating star in the sky and sometimes resembling the color of red hibiscus, oh the powerful Sun, the remover of darkness, I pray to you.

Gayatri prayer

গায়ত্রীজপ

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. This prayer is repeated 100 times. To keep track of which repetition (*jap*) you are on, mentally number the knuckles of each hand, starting with the second knuckle of the ring finger (see diagram below). Place your thumbs on knuckle 1 of both hands. When you have



finished saying the prayer once, move your right thumb to knuckle 2. After the second iteration, move the right thumb to knuckle 3 and continue in this way. After the tenth repetition move your left thumb to knuckle 2 and your right thumb returns to knuckle 1. After the twentieth repetition, move the left thumb to knuckle 3 and continue. Thus when the left palm reaches the ten count, you have done *jap* 100 times.

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

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

Dheyo yonah prachodayat Om! ॥

Om! In the three worlds – the physical (bhur), the mental (bhuvah) and the celestial/spiritual (suvah) – you, that transcendental Paramatama, the adorable Sun (Savitur varenium), with divine effulgence (bhargo devasya), we meditate upon (dheemahi) thee; enlighten our intellect (dhiyo yonah prachodayat).

Note: Om, the primordial sound is customarily uttered before and after all mantras.

Gurupuja

গুরুপূজা

Gurupuja.

Guru has a high position in the development of an individual. He/ she is borned ignorant with the ability to learn with change of time. This is our natural process of evolution. It starts from the parents who teach us the basics of living. But the guru is the person who gives you a second life. He introduces his disciple to the Unknown. He/she is the spiritual teacher. So, he/she 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.

In this step the spiritual teacher is remembered and worshipped. Offer little water on the offering plate imagining that the water is poured on Guru’s feet (*padyam*). If one does not have a spiritual guru, remember the parents.

Meditation

গুরু ধ্যান

Gurudhyan.

Take a small flower on left palm and hold it in Kurma mudra, covering with the right palm and meditate:

ওঁ ধ্যায়ৈচ্ছিরসি শুক্লাজে দ্বিনেত্রং দ্বিভূজং গুরুং। শ্বেতাস্মার-পরীধানং শ্বেতমাল্যানুলেপনং।
বরাভয়করং শান্তং করুণাময় বিগ্রহং। বামনোৎপলধারিণ্যা শক্তালিঙ্গত বিগ্রহং।
সৌরাননং সুপ্রভং সাধকাভীষ্টদায়কং॥

*Om dhyayachirosi shuklabhjaye dhinayetrong dhibhujong Guroong;
Shaytamborong poridhanong shayetamallaonulayponong;
Bhrabhayokarong shantung kurunamoyo bigrahong;
Bamayeutapalodharinnong shaktalingito bighrahongl
Sayronnanang suprshonnang sadhakavisthidayakongll*

Let me meditate on the glory of my spiritual teacher who represents the incandescent light of supreme consciousness, 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 and whose feet rest on a lotus with one thousand petals.

Prostration

গুরু প্রণাম

Gurupranam.

Pray with folded hands:

ওঁ অখণ্ড-মণ্ডলাকারং ব্যণ্ডং যেন চরাচরং;
তৎ পদং দর্শিতং যেন তসৌ শ্রীগুরবে নমঃ।

***Om akhandamandalakaram vyaptam jena charachram;
Tatpadm darshitam yena tasmai Shree Guruve namah||***
*Salutations to my respected Guru, who showed me the stature whose form
pervades the entire sphere of the universe.*

ওঁ গুরুব্রহ্মা গুরুবিষ্ণু গুরুদেব মহেশ্বর,
গুরুঃ সাক্ষাৎ পরং ব্রহ্ম তস্মৈ শ্রীগুরুবে নমঃ।
***Om gurur Brahma gurur Vishnuh gurur vevo Maheswarah,
Guruh sakshat parama Barhma tasmai shreee Guravey namah||***
*Salutations to my respected Guru, who exemplifies as Brahma, Vishnu, and
Maheshvara; who is no other than the all-pervading supreme self.*

Offerings

পঞ্চোপচারে পূজা

Panchaupacharey puja.

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

এতে গন্ধে পুষ্পে নমঃ শ্রীগুরুবে নমঃ।
Eteh gandhapushpey namah Shri gurobey namah |
I am offering this flower in reverence to my guru.

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

এতদ্ পাদ্যং নমঃ শ্রীগুরুবে নমঃ।
Eteh padyam namah Shri gurobey namah|
I am offering this water for washing my guru's feet.

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

এষ অর্ঘ্যং নমঃ শ্রীগুরুবে নমঃ।
Eteh arghyam namah Shri gurobey namah|
I am offering this arghya (rice with durba grass) in jesture of welcomiing my guru.

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

এষ ধূপং নমঃ শ্রীগুরুবে 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 শ্রীগুরুবে নমঃ।
Eteh deepam namah Shri gurobey namah|
I am offering this lamp in the name of my revered guru.|

BOOK 6: KALI PUJA

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

এতদ্ নৈবেদ্যং নমঃ শ্রীগুরুবে নমঃ।

Etehnaivedyam namah Shri gurobey namah

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

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

এতদ্ পানীয়জলং নমঃ শ্রীগুরুবে নমঃ।

Eteh paniya jalam namah Shri gurobey namah

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

Jap

গুরুমন্ত্র

Gurumantra.

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

জয় গুরু।

Jai Gurul

Hail my guru.

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

ওঁ গুহ্যাতি গুহ্যগোপ্তা ত্বং গৃহাণাস্মৈ কৃতং জপং।
সিদ্ধিৰ্ভবতু মে দেব তৎ প্রসাদাৎ সুরেশ্বর॥

Om gujyati gujyagopta twam grihanasmat kritam japam

Sidhir bhabatu me deva tatprasadat Sureswara

Take away my ignorance with the completion of your name in repeats and

I may succeed in my endeavor by your grace, Oh the learned.

Worship of the Gods of Invocation

গণেশাদি নানা দেবতা পূজা

Ganeshadi nana devata puja.

এতে গন্ধপুষ্পে ওঁ গণেশায় নমঃ ।

এতে গন্ধপুষ্পে ওঁ নারায়ণায় নমঃ ।

এতে গন্ধপুষ্পে ওঁ শ্রী গুরুবে নমঃ ।

এতে গন্ধপুষ্পে ওঁ ব্রাহ্মণেভ্যো নমঃ ॥

Etey gandhapushpay Om Ganeshaya namah ।

Etey gandhapushpey Om Narayanaya namah ।

Etey gandhapushpey Om shri gurubey namah ।

Etey gandhapushpey Om Brahnebhyo namah ॥

My humble prayers to various Gods I am offering these scented flowers to

*Lord Ganesha, Lord Narayana (Vishnu), to my teacher (Guru) and
to the learned Brahmin, the spiritual inspiration.*

Seeking Good Wishes

স্বস্তিবাচন

Swastivachan.

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

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

*Om kartebeyshin Ganeshadi nanadevata puja purbaka |
Srisridhakinakalika puja karmani
Om punyaham bhabanto broobantu (1) ||*

*With the blessing of the Almighty, I have resolved to perform pujas for Lord Ganesh
and other gods, and to Goddess Dakshina Kalika, and in doing so,
I seek the blessing from the assembly to make this day be auspicious*

Response of the assembly

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

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

Prayer

ওঁ কর্ভব্যেহস্মিন্ গণেশাদি-নানাদেবতাপূজাপূর্বক, শ্রীশ্রীদক্ষিণাকালিকা পূজা কর্মণি
ওঁ স্বস্তি ভবন্তো ব্রুবন্তু, ওঁ স্বস্তি ভবন্তো ব্রুবন্তু, ওঁ স্বস্তি ভবন্তো ব্রুবন্তু । (২)

*Om kartebeyshin Ganeshadi nanadevata puja purbaka |
Srisridhakinakalika puja karmani |
Om swasti bhabanta brubanto (2)*

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

Response of the assembly

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

ওঁ কর্ভব্যেহস্মিন্ গণেশাদি-নানাদেবতাপূজাপূর্বক শ্রীশ্রীদক্ষিণাকালিকা পূজা কর্মণি

BOOK 6: KALI PUJA

ও ঋদ্ধিং ভবন্তো ব্রুবন্তু, ও ঋদ্ধিং ভবন্তো ব্রুবন্তু, ও ঋদ্ধিং ভবন্তো ব্রুবন্তু । (৩)

Om kartebeyshin Ganeshadi nanadevata puja purbaka |

Srisri Dhakinakalika puja karmani

Om rhidhim bhabanto broobantu, Om rhidhim bhabanto broobantu, Om rhidhim bhabanto broobantu (3) ||

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

Response of the assembly

ও ঋদ্ধ্যতাম্ , ও ঋদ্ধ্যতাম্ , ও ঋদ্ধ্যতাম্ ॥

Om rhidyatam, Om rhidyatam, Om rhidyatam ||

You have our good wishes.

Seeking Divine Blessing

স্বস্তিসূক্ত

Swastisukhta

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

ও সোমং রাজানং বরুণমগ্নিমম্বারভামহে,

আদিত্যং বিষ্ণুং সূর্য্যং ব্রহ্মানঞ্চ বৃহস্পতিম্ ॥

ও স্বস্তি নঃ ইন্দ্রো বৃদ্ধশ্রবাঃ ও স্বস্তি নঃ পুষা বিশ্ববেদাঃ ।

স্বস্তি নর্ভক্ষো অরিস্তনেমিঃ,

স্বস্তি নো বৃহস্পতিঃ দধাতু ॥

ও স্বস্তি, ও স্বস্তি, ও স্বস্তি ॥

Om somam rajanam Varuna Agnim ambara bhamahe,

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 “করিস্যামি” (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, “করিস্যে” (which means I am doing it)

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

ওঁ নমঃ শ্রীশ্রীদক্ষিণাকালিকায়ৈ নমঃ ।
Om namah Shri shridhakinakalikaai namah!
Hail to Goddess Srisridhakinakali.

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

শ্রী ---- অমুকদেবশর্মা (পূজারীর নাম, গোত্র), জীববদেতৎ কুলশরীরাবিরোন সর্বপাচ্ছান্তিপূর্বক ধনধাণ্য অতুল
ঐশ্বর্য্য ধর্ম্ম অর্থ কাম মোক্ষ চতুর্বর্গ সিদ্ধি কামঃ শ্রীমন্মহাকাল ভৈরব সহিত সপরিবার শ্রীমদদক্ষিণাকালি পূজন,
জপ, হোম যথাশক্তি জ্ব পঠন কর্ম্মহং করিস্যে (পরার্থে- “অমুক গোত্রস্য অমুকদেবশর্মাঃ” - “করিস্যামি”)

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 choturarga
shidhi kamo sri monmahakal bhirobha sohit saparibar Srimadhdhakhinakali pujono,
jopo, homo jathashakahti sthabo pathano karmahong korishye.
(If the host (devotee) is doing the puja himself for his family, the name of the priest
eliminated and the mantra ends as **karishyey** (instead of **karishyami**).

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

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

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

Seeking Divine Grace

সঙ্কল্পসূক্ত

Sankalpasukta

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

ওঁ দেবো বো দ্রবিনোদাঃ পূর্ণাং বিব্রহ্মসিচম্ ।

উদ্ধা সিঞ্চথু মূপ বা প্ৰন্থ মাতিদ্বো দেব ওহতে ॥

Om devo bo dravinodah purnam bibastrasicham ।

Udwa sincadwa mupa ba prinadhwa madidwo deva ohaty ॥

I seek the blessing of illustrious Agni with devotion. May he help me to fulfill my goal by His grace. I call Him with my utmost humility.

ওঁ অস্য সঙ্কল্পিতার্থস্য সিদ্ধিরস্তু ।

ওঁ অয়মারম্ভ শুভায় ভবতু ॥

Om asya sankalpitarthasya sidhirasthu. Om ayamarambha shubhaya bhabatu ॥

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

Welcome of the Priest and Tantradharak (helper of the priest)

ওঁ সাধু ভবানস্তম্ ।

Om Sadhu bhabanastham ।

Welcome Oh the pious one.

ওঁ সাধুহ মাসে ।

Om sadhwamasey ।

Thank you. I am comfortable.

ওঁ অর্চয়িষ্যামো ভবন্তম্ ।

Om archayishyamo bhabantam ।

I would like to make offerings to you.

ওঁ অর্চয় ।

Om archaya ।

Go ahead.

এতানি গন্ধ-পুষ্প-বস্ত্র-যজ্ঞোপবীতানি ওঁ ব্রাহ্মণায় নমঃ ।

Etani gandha-pushpa-vastra-yagyopabitani Om Brahmanaya namah ।

With humility may I offer this flower, cloth, sacred thread and others to the honored Brahmin

ওঁ স্বস্তি

Om Swasthi ।

I accept your gift.

Worship of the Gods at the Entrance

দ্বারদেবতা পূজা

Dwardevata puja.

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

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

এতে গন্ধপুষ্পে ওঁ দ্বারদেবতাভ্যো নমঃ ।

Etey gandhapushpey Om Dwaradevatabhyo namah ।

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

Following the reverence to the guardians of entrance the house is worshipped.

Prayers to Remove Hurdles

বিঘ্নোৎসারণ

Bighnotsaran.

Before starting the puja ritual all efforts are made to remove the hurdles that may interrupt the puja process. It is done in several steps.

Removal of Evil Spirits

ভূতাপসরন

Bhutapasaran.

Sprinkle white mustard around the puja area or put them in the offering plate.

ওঁ বেতালাশা পিশাচাশা রাক্ষসাশা সরীসৃপা ॥ অপসর্পন্ত তে সর্বৈ চণ্ডিকাক্ষেণ তড়িতাঃ ॥

ওঁ অপসর্পন্ত তে ভূতা য়ে ভূতা ভূবি সংস্থিতাঃ। য়ে ভূতা বিঘ্নকর্ত্তারন্তে নশন্ত শিবাজ্জয়া ॥

Om betalascha pisachacho rakhasascho sorisripa

Oposarpontu taye sorbaye chandikastrayenotaritah ॥

Om oposarpontu taye bhuta jaye bhuta bhubi songshita ।

Jaye bhuta bighnakatarostaye nashontu shivayogaya ॥

The spirits that is residing on this earth may please clear out.

*The trouble making spirits may please move out
under the commands of Lord Shiva.*

এতৎ পাদ্যং ওঁ ভূতগণেভ্যো নমঃ ।

Etat padyam Om bhutaganebhyo namah |

এতৎ অর্ঘ্যং ও ভূতগণেভ্যো নমঃ ।

Etat arghyam Om bhutaganebhyo namah |

এতৎ পুষ্পং ও ভূতগণেভ্যো নমঃ ।

Etat pushpam Om bhutaganebhyo namah |

I am offering water, rice and flower to all the spirits that reside here.

Offerings to the spirit

মাষভক্তবলি

Mashabhaktabali

Take a small bowl with a spoonful of yogurt. In this put some mashkalai (black lentil). This is called mashabhaktabali (see puja arrangement). Put a red flower (or any flower) in it and invite the spirit with five welcome mudras described earlier.

ও ভূতাঃ প্রেতাঃ পিশাচাশ্চ যে বসন্ত্যত্র ভূতলে। তে গুরুস্ত ময়া দত্তো বলিরেষ প্রসাধিতঃ ॥
পূজিতা গন্ধম্পাদৈর্বলিভিজ্জপিতাশ্চ। দেশাদস্মাদ্ বিনিসৃত্যঃ পূজাং পশ্যন্তু মৎকৃতাম্ ॥
এষ মাসভক্তিবলিঃ ও ভূতেভ্যো নমঃ ।

Om bhuta pretah pishachascha jey basantyatra bhutaley |

Tey grihnantu maya datto baliresha prasaditah ||

Pujita gandhapushpadeirbalibhistarpitahstatatha |

Deshadasmad binisritya pujam pashyantu matkritam||

Esha mashabhaktabalih Om bhutebhyo namah ||

In the name of divinity (Om) I am requesting all the spirits who lived here earlier, take my offerings of sandalwood paste and flower and others. Please clear this place until I am done with my worship. I bow to you Oh the spirits.

Finally conclude the ritual by picking up a few mustard seeds and sprinkle them around the worship area with the following mantras:

ও সর্ব বিঘ্নানুৎসারয় হুং ফট্ স্বাহা ।

ও অপসর্পন্ত তে ভূতা যে ভূতা ভূবি সংস্থিতাঃ। যে ভূতা বিঘ্নকর্তারন্তে নশন্ত শিবাজ্জয়া ॥

Om sarba bignanutsaraya hung phat swaha |

Om apasarpantu taye bhuta jaye bhuta bhubi sansthita:

jaye bhuta bighnakatarostaye nashantu shivaghayall

May all the hurdles be removed.

Let all the evil spirits of this World stay away from this place.

Those who hinder my worship, let all be destroyed by the power of Lord Shiva.

Snap your finger over your head, circling three times, and uttering the sound “*phat, phat, phat.*” (ফট্, ফট্, ফট্). Then throw some mustard seeds in the vicinity.

Breathe Control Exercise

প্রাণায়াম

Pranayam

The meaning of pranayama in Sanskrit is “extension (*ayama*) of the life or breath (*prana*). Breath provides the vital energy for all living creatures. In humans, as we can feel, it has three components – inhale, restrain and exhale. We inhale oxygen that enters into complex metabolic processes inside the body and finally the harmful product (carbon dioxide) is thrown out, or exhaled. Control of the breathing process, the subtle invisible force, connects the body with the mind. Meditators believe that body and mind are separate entities and the breath connects them. Thus pranayam can be called as “extension of life force to control ones mind”. It is heavily recommended before performing the puja. The *mulmantra* used in the worship of Durga is “Hring” (ह्रीं). 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” (ह्रीं) on your left hand fingers (see Gayatri for the counting process). Make 16 counts for the inhale (পুরক), repeating the *japa* “Hring” (ह्रीं). In the next step, take the middle finger and the ring finger together to close the left nostril and hold the breath (কুন্তক). Make 64 counts, repeating the *japa* “Hring” (ह्रीं) while holding your breath. Finally, open your right nostril by lifting the right thumb while continuing to close the left nostril and let the air blow out or exhale (রেচক). This time you will count 32 times with *japa* of “Hring” (ह्रीं). If you are unable to hold the breath for long time, reduce the counts to half (4-16-8).

Dedication of Self

ন্যাস।

Nyas.

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

Body organs

অঙ্গন্যাস।

Anganyas.

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: ॐ গাং হৃদয়ায় নমঃ। *Om Gang hridaya nama* |

Head: ॐ গীং শিরসে স্বাহা। *Om Ging shirashey swaha* |

Hair on the tip of the head: ॐ গুং শিখায়ৈ বশট্। *Om gung shikhawai bashat* |

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

Two eyes (one at a time): ॐ গৌং নেত্রায় বৌষট্। *Om gOUNg netratraya boushat* |

Circle the right palm around the left palm and then strike in the middle of the left palm with the ring finger and middle finger (joined): ॐ গং করতল পৃষ্ঠাত্যাম্ অঙ্গায় ফট্।

Om gah karatala prishtabham astraya phat |

Touch the heart (Gang hridayaya namah), the head (ging sirashey swaaha), the shikha - long bunch of hair extended in the middle of the head – for Brahmins – (gang 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 -

Offering of fingers

করন্যাস

Karanash.

Touch your thumb, then the pointing finger, then the middle, then the ring finger and finally the little finger. Finally, as you have done earlier, hit the center of the left palm with two of the right fingers (middle and pointing); simultaneously utter the sound “astraya phat”.

ওঁ সাং অঙ্গুষ্ঠাভ্যাং নমঃ। ওঁ সীং তর্জনিভ্যাং স্বাহা। ওঁ সুং মধ্যমাভ্যাং বম্। ওঁ সৈং অনামিকাভ্যাং হ্রীং।
ওঁ সৌং কনিষ্ঠাভ্যাং বৌষট্। ওঁ সঃ করতল পৃষ্ঠাভ্যাম্ অস্ত্রায় ফট্।

*Om sang angushthabhyam namah, om sing tarjanibhyam swaaha,
om soong madhyamam boushat,
on soing anamikabhyam hum, om sooung kanisthabhyam boushat,
om shaa karatalaprishtabhyam astraya phat|
I am offering my thumb, pointing finger, middle finger, ring finger,
the small finger and my palm to your prayers.
(Follow the same procedure as described before with body parts)*

ESTABLISHING THE HOLY PITCHER (“Kalash”)

ঘট স্থাপন (কলশ স্থাপন)

Ghat sthapan (or Kalasha sthapan)

Hindus believe that all of creation, including the human body, is made up of five essential elements Tej (energy), Ap (water), kshiti (earth), Marut (air), Vyom (cosmos). After death, the body dissolves into these five elements of nature, thereby completing the cycle of nature.



Life depends on these five essential elements and in the same way that we rely on God and His blessing.

The Kalash (holy pitcher) represents all the aforesaid five elements where the leaves and flower 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 and asking all the gods and goddesses to be present over here till the ceremony ends.

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

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

*Hiranyagarbhah samabartatagrey bhutasya jatah patireka aseeta ।
Sa dachar prithibing dhyamuteyamam 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?*

Sanctification of Holy Pitcher

প্রার্থনা

Prarthana

Fold your hands and pray to the holy pitcher:

কলশস্য মুখে বিষুঃ কণ্ঠে রুদ্রঃ সমাশ্রিতঃ ।
মূলে তত্র স্থিতো ব্রহ্মা মধ্যে মাতৃগণাঃ স্মৃতাঃ ॥
কুক্ষী তু সাগরাঃ সর্বে সপ্তদ্বীপা বসুন্ধরা ।
ঋগ্বেদঃ অথ যজুর্বেদঃ সামবেদঃ অপি অথর্বণঃ ॥
অঙ্গৈশ্চ সহিতাঃ সর্বে কলশাস্থ সমাশ্রিতাঃ ।
আযাতু দেব পূজার্থং দুরিতক্ষয়কারকাঃ ॥
গঙ্গে চ যমুনে চৈব গোদাবরি সরস্বতি ।
নর্মদে সিন্ধু কাবেরি জলে অস্মিন্ সন্নিধিং কুরু ॥

*Kalashashya mukhey Vishnu kanthey Rudra samasrita ।
Muley tatra sthito Brahma madhey matriganah smrita ॥
Kukshai tu sagarah sarbey Saptadeepa basundhara ।
Rigvedo atha Jajurvedah Samavedo and Atharva ।
Ayantu deva pujarthan durita kshayakaraka ॥
Gangeyca Yamuney chaiba Godavari Saraswati ।
Narmadey Sindhu Kaberi jaleysmin sannidhin kuru ॥*

At the mouth of the pitcher rests Vishnu, on the neck is the Shiva, at the bottom (root) rests Brahma (the creator), and in the middle circles various mother goddesses. The water represents the ocean at the time of creation of earth when seven islands comprised the land of India, when the learned sages wrote Rigveda, Jajurveda, Samaveda and Atharvaveda. They all merged in this pitcher of water. This pitcher is dedicated to the worship of God and all the evil spirits clear off from here.

Placement of Holy Pitcher

স্থিরীকরণ

Sthirikaran

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

ওঁ ত্বাবতঃ পুরুষসো বয়মিন্দ্র প্রণেতঃ ।

স্মসি স্হাতহরীণাম্ । ওঁ স্হাং স্হীং শ্হিরোভব ।
যাবৎ পূজা করোম্যহম্।

*Om twabatah purubaso bayamindra pranetah ।
Smasi stat Harinam ।Om sthang sthing sthiro bhaba ॥
Javat puja karyomaham॥*

*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 please.*

Prayer for Support

কৃতঞ্জলি

Kritanjali (pray with folded hands)

ওঁ সৰ্ববীৰ্য্যোদ্ভবং বারি সৰ্বদেব-দেবিসমন্ৱিতম্ ।
ইদং ঘটং সমারূহ্য তিষ্ঠ দেব গণৈঃ সহঃ ॥

*Om sarbatirtha udbhabam bari sarba deva-devi samanwetam
Idam ghatam samarujhya tishta deva-devi 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 (কাভরোপণ, Kandatropan) on the four corners around the pitcher and circling (5-7 times) of a red-colored thread circling around the sticks (সূত্রবেষ্টন, Shutrabeshstan).

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-prone spearhead with the leaves cut into pieces.

Touch the তীরকাঠি (tirkathi) and chant:

(Note: Tirkathi is symbolic of *durba* grass whose tip typically bears three leaves. *Durba* grass spreads in 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.)

ওঁ কাভাৎ কাভাৎ প্ররোহন্তী পরুষ পরুষম্পরি এবানো দুর্ষে প্রতনু সহস্রৈশ শতেন চ ।

*Om kandat kandat prarohanti parushah parushpari
ebano durbey pratanu sahasrena satena cal*

*I am establishing these sticks with arrow-heads (tirkathi) which represents Durba grass
(Cynodon dactylon). Oh Durba! The way your roots strikes at your nodes (“কাভ”),
connected by your stolens (“পরুষ”), the same way connect us with thousands of our
children and grandchildren spreading out in all directions.*

Circling of thread

সূত্রবেষ্টন

Shutrabeshstan

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

ওঁ সূত্রামাণং পৃথিবীং দ্যামনেহসং সুশর্মাণমদিতং সুপ্রনীতিং ।
দৈবীং নাবং স্বরিত্রাসনাগমস্রবস্তীমারুহেমা স্বস্তয়ে ॥

*Om sutramanam prithibim dyamanehasam susharmanamditim suprenitim|
Ddaivim nabam swaritra sanagama srabanti ma ruhema swastayey||
This auspicious security thread is long, holy, prosperous, immortal,
divine and firm. It is like a boat that will lead us to the heaven.*

Sanctification of Location

Dias (platform)

বেদী শোধন

Vedi sodhan

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

ওঁ বেদ্যং বেদিং সমাপ্যতে বর্হিসা বর্হিরিন্দ্রিয়ম্ ।
যুপেন যুপ আপ্যায়তাং প্রনীতোহগ্নিরগ্নিনা ॥

*Om bedya bedih samapyatey barhisa barhiindriam
Jupen jupa apayatam pranitogniargninall*

*I am dedicating this sacred dias (platform) with all my sense of perception inviting all
Gods to bless me and to the God of fire – Agni.*

Sanctification of Top Cover

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 উর্ধ্ব উষুণ উতয়ে, তিষ্ঠা দেবো ন সবিতা ।
উর্ধ্বো বাজস্য সবিতা যতাজ্জিভির্বাঘভির্বিহুয়ামহে ॥

*Om urdhey ushuna utaye, tishtha debo na Sabita |
Urdho bajashya sabita jathw anja bhirbaga udirhabayamahey||*

*Oh the sacred canopy, like the sun in the sky, you protect our food and us. Let your
invitation goes to the wise men to chant mantras under your shelter.*

Creating Divine Boundary

দিক বন্ধন

Dikbandhan.

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

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

এতে গন্ধপুষ্পে গাং গণেশায় নমঃ ।
ওঁ মহালক্ষ্ম্যৈ নমঃ, ওঁ সরস্বত্যৈ নমঃ, ওঁ বিদ্যায় নমঃ, ওঁ ক্ষেত্রপালায় নমঃ ।

ওঁ গাং গঙ্গায়ৈ নমঃ, ওঁ য়াং যমুনায়ৈ নমঃ ॥

Et ey gandhapushpey Om gang Ganeshaya namah ।

Om Mahalakshmai namah, Om Saraswatai namah ।

Om Vighnaya nama, Om Kshetrapalaya namah ।

Om Gangawai namah, Om Jam Yamunawai namah ॥

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

Imagine you are surrounded well protected by gods and your well-wishers. Chant with folded hands. First move your folded hands towards your left and say:

ওঁ বামে গুরুভ্যে নমঃ, পরম গুরুভ্যে নমঃ ।

পরাপর গুরুভ্যে নমঃ, পরমেষ্টি গুরুভ্যে নমঃ ॥

Om bamey gurubho namah, parama gurubhyo namah ।

Parapara gurubhyo namah, parameshti gurubhyo namah ॥

On the left I am offering my reverence to my teacher (my parents),

*My spiritual teacher of highest knowledge and
to the Ultimate Teacher of us all the Divine.*

Now move the folded hands to the right and say:

দক্ষিণে গণেশায় নমঃ ॥

Dakshiney Ganeshaya namah ॥

On the right is the Ganesha (the obstacle remover).

Then, move your folded hands upwards and say:

উর্ধ্বে ব্রহ্মণে নমঃ ॥

Urdhey Brahmaney namah ॥

Above is the Lord Almighty.

Finally hold the folded hands in front, placing the folded hands on the forehead and say:

সম্মুখে শ্রীশ্রীদক্ষিণাকালিকায়ৈ নমঃ।।

Sammukhey Shri Shri Dhakhinakalikaoi namah ||

*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 Satyanarayana (whose worship I am just to begin).
I pray for their blessing and protection.*

Obeisance to Gods and Goddesses of Invocation

Ganesh Puja

গণেশ পূজা।

Lord Ganesh is the symbol of wisdom & success of life. He is worshipped as part of invocation.

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

ওঁ খর্ব্বং ভুলতনুং গজেন্দ্রবদনং লম্বোদরং সুন্দরং

প্রসন্নানন্দগন্ধ-লুব্ধ-মধুপ-ব্যালোল-গণ্ডস্থলং।

দন্তাঘাত-বিদারিতারি-রুধিরৈঃ সিন্দুর-শোভাকরং

বন্দে শৈলসূতা-সূতং 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 sachandanong puspanjali nomo Ganeshsayo nomah||

I am worshipping the one (son of Shiva)

Who is short and chubby, whose head is that of an elephant,

Whose stomach is big and beautiful

From his happy face comes out a sweet smell that attracts the restless bees

As He pierced open his enemies,

his tusk is beautifully colored red like the vermilion

Offerings

পঞ্চোপচারে গণেশ পূজা

Panchaupacharey Ganesh puja

এতদ্ পাদ্যং নমঃ শ্রীগণেশায় নমঃ।

Etadh padyam namah Shri Ganyeshaya namah |

I am offering this water for washing the feet of Lord Ganesh.

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

এষ অৰ্ঘ্যং নমঃ শ্রীগনেশায় নমঃ ।

Esha arghyam namah Shri Ganyeshaya namah ।

I am offering this arghya (rice with durba grass) in jesture of welcomiing Lord Ganesh

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

এষ ধূপং নমঃ শ্রীগনেশায় নমঃ ।

Esha dhupam namah Shri Ganyeshaya namah ।

I am offering this incense in the name of Lord Ganesh ।

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

এষ দীপং নমঃ শ্রীগনেশায় নমঃ ।

Esha deepam namah Shri Ganyeshaya namah ।

I am offering this lamp in the name of Lord Ganesh.

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

এতদ্ নৈবেদ্যং নমঃ শ্রীগনেশায় নমঃ ।

Etadh naivedyam namah Shri Ganyeshaya namah ।

I am offering this food platter in the name of Lord Ganesh.

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

এতদ্ পানীয়জলং নমঃ শ্রীগনেশায় নমঃ ।

Etadh paniya jalam namah Shri Ganyeshaya namah ।

I am offering this glass of water in the name of my revered Lord Ganesh.

Pronam

প্রণাম

With folded hands seek His blessings:

ওঁ একদন্তং মহাকায় লম্বোদর গজাননম্ ।

বিঘ্ননাশ করং দেবং হেরম্বং প্রণমাম্যহম্ ॥

Om ekadantam mahakaya lambodara gajananam ।

Vighnanasha karam 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.

Narayan / Vishnu Puja

নারায়ণ / বিষ্ণু পূজা

Meditation

ধ্যান (*dhyan*)

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

ওঁ ধ্যেয়ঃ সদা সবিতুমণ্ডল-মধবন্তী, নারায়ণঃ সরসিজন-সন্নিবিষ্টঃ ।
কেয়ুরবান্ কনক-কুণ্ডলবান্ কিরীটী, হারী হিরণ্যবপুর্নত শঙ্খচক্রঃ ॥

*Om dhayam sada savitrimandal madhyabarti Narayana
Sarasijasanah sannibishta keyurban makara kanka kundalaban
Kiritihari Hiranmaya babu dhritah sankhacakra ॥*

*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

পঞ্চোপচারে নারায়ণ পূজা

Panchaupacharey puja

The same way as you did in Ganesh Puja.

এতদ্ পাদ্যং, এষ অর্ঘ্যং, এষ ধূপং, এষ দীপং, এতদ্ নৈবেদ্যং ।
এতদ্ পানীয়জলং নমঃ শ্রীনারায়ণায় নমঃ ॥

*Etadh padyam, Esha arghyam, Esha dhupam, Esha deepam, Etadh naivedyam ।
Etadh paniya jalam namah Srinarayanaya nomo ।*

*I am offering this water for washing the feet of Lord Narayana.
I am offering this arghya (rice with durba grass) for welcoming Him.
I am offering this incense, this lamp, this food platter, and
this glass of water in the name of my revered Lord Narayana.*

Prostration

প্রণাম

Pranam

With folded hands say this

নমঃ ব্রহ্মণ্যদেবায় গোব্রহ্মণ-হিতায় চ ।
জগদ্ধিতায় কৃষ্ণায়গোবিন্দায় নমো নমঃ ॥

*Om namah Brahmanya devaya go brahmana hitayaca ।
Jagadhitaya 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 Krishna*

Oh the Govinda I prostrate to you repeatedly.

Shiva Puja

শিব পূজা

Of the Trinities, Brahma (the creator), Vishnu (the preserver), and Shiva is the destroyer.

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

Meditation

ধ্যান (*dhyān*)

ওঁ ধ্যায়েন্মিত্যাং মহেশং রজতগিরিনিভং চারুচন্দ্রাবতংসং,
রত্নাকল্লোজ্জ্বলাঙ্গং পরশু-মৃগ-বরাভীতিহস্তং প্রসন্নম্।
পদ্মাসীনং সমস্তাং স্তুতমমরগণৈব্যঘ্রকৃতি বসানং
বিশ্বাদ্যাং বিশ্ববীজং নিখিলভয়হরং পঞ্চবক্ত্রং ত্রিনেত্রম্॥
এস সচন্দনং পুষ্পাঞ্জলি নমঃ শিবায় নমঃ।

***Om dhyayen-nityam Mahesham rajatagirinibham Charuchandra-abatangsam
Ratnakalpojvala-angam Parashu-mriga-bara-abheeti-hastam prasannam |
Padmaasinam samantaat stutam-amaraganaih-byaaghrakrittim basaanam
Viswaadyam viswabeejam nikhila-bhayaharam panchavaktram trinetram ||***

*Meditate constantly on the Mighty Lord, 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

পুষ্পোপচারে পূজা।

Offer a flower on the holy pitcher in the name of Shiva:

এতে গন্ধে পুষ্পে ওঁ নমঃ শিবায় নমঃ ।
Om namah Shivaya namah
I make my offering of flower to Lord Shiva.

Panchaupacharey puja (The same way as you did in Ganesh Puja)

এতদ্ পাদ্যাং, এষ অর্ঘ্যং, এষ ধূপং, এষ দীপং, এতদ্ নৈবেদ্যাং,
এতদ্ পানীয়জলং নমঃ শ্রীশিবায় নমঃ ।
***Etadh padyam, Esha arghyam, Esha dhupam, Esha deepam, Etadh naivedyam
Etadh paniya jalam namah Sri Shivaya namah |***
I am offering this water for washing the feet of Lord Shiva.

*I am offering this arghya (rice with durba grass) for welcoming Him.
I am offering this incense, this lamp, this food platter,
this glass of water in the name of my revered Lord Shiva.*

Prostration

প্রণাম

Pranam

With folded hands say this:

নমঃ শিবায় শান্তায়, কারণত্রয় হেতবে।
নিবেদয়ামি চাত্মানং ত্বং-গতিঃ পরমেশ্বর।। মহাদেব ক্ষমস্বঃ ।
Namah shivaya shantaya karana traya hetabey ।
Nibedayami chatmanam twam gati parameshwara ॥
Mahadeva khamosha॥

*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.
Please forgive me Oh Lord.*

Worship of Goddess Durga

জয়-দুর্গা পূজা

Jay Durga Puja

Goddess Jaya Durga is the emblem of Power (Shakti).

Meditation

ধ্যান

Dhyan.

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

ওঁ কালাভ্রাভাং কটাক্ষৈররিকুলভয়দাং মৌলিবন্ধেন্দুরেখাম্।
শংখং চক্রং কৃপাণং ত্রিশিখমপি করৈরুদ্বহন্তীং ত্রিনেত্রাম্।
সিংহস্কন্ধাধিরূঢ়াং ত্রিভুবন-মখিলং তেজসা পুরয়ন্তীম্।
ধ্যয়েদ্ দুর্গাং জয়াখ্যাং ত্রিদশপরিব্রতাং সেবিতাং সিদ্ধিকামৈঃ ।
Om kalabhrabhung kattakhairari kulohbayodung moulibondhayendu rayekhum।
Shankung chrakung kripanong trishikomopi karoirudhohonting trinayetrum॥
Shingho skhandhadhirudung tribhubono-mokhilong tayejasa puroyomtim।
Dhayed durgung jayakhung tridashaporibritung sayebitung sidhikamoil॥
Goddess Jaya Durga is dark-colored like the dark cloud.
By her frightening look she is alarming the enemies,
on her forehead is the marking of the moon.
In her four hand are the conch, disc, special sword (kripan) and trident.

BOOK 6: KALI PUJA

*She has three eyes, she is riding on a lion and the three worlds (earth, heaven and beyond) are reflecting Her power.
To fulfill one's goal of life,
Meditate on Her image as she is surrounded by her devotees and Gods.*

Offerings

পঞ্চোপচারে পূজা

Panchaupacharey puja

This is done in the same way as was done for Ganesh Puja. Offer the five things (or more) in Her oblations – water to wash feet, welcome rice, incense, lamp, food platter and water to drink.

এতদ্ পাদ্যং, এষ অর্ঘ্যং, এষ ধূপং, এষ দীপং, এতদ্ নৈবেদ্যং, এতদ্ পানীয়জলং
নমঃ শ্রীজয়দুর্গায়ৈ নমঃ ।

Etadh padyam, Esha arghyam, Esha dhupam, Esha deepam, Etadh naivedyam

Etadh paniya jalam namah Sri Jaydurgaoi nomo

I am offering this water for washing the feet of Goddess Jay Durga.

I am offering this arghya (rice with durba grass) for welcoming Her.

*I am offering this incense, this lamp, this food platter,
this glass of water in the name of my revered Goddess Jaydurga.*

Prostration

প্রণাম।

Pranam

Pray with folded hands:

সর্বমঙ্গল মাঙ্গল্যে শিবে সর্বার্থ সাধিকে।
শরণ্যে ত্র্যম্বকে গৌরি নারায়ণি নমোহস্ত তে।
সৃষ্টিস্থিতি বিনাশানাং শক্তিভূতে সনাতনি।
গুণাত্ময়ে গুণময়ে নারায়ণি নমোহস্ত তে।
শরণাগত দীনর্ত পরিত্রাণ পরায়ণে।
সর্বস্বার্থিহরে দেবি নারায়ণি নমোহস্ত তে।

Om sarbamongal mongolaye Shivvey saarbartha sadhikaye ।

Smaranye traimbhakey Gouri Narayani namastutey ॥

Shrististhiti binashanam shaktibhutey sanatani ।

Gunashraye gunamaye Narayani namastutey ॥

Sharanagata deenarta paritran parayaney ।

Sarbasyartiharey devi Narayani namastutey ॥

(Oh the Goddess!) You bless us as our well wisher.

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

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 as you 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.*

Kali, Dakshina Kali and other forms of Goddess Kali

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

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

Bhardra (auspicious) Kali, Vaama Kali, Shashana Kali and other forms of Kali which people worship, are not really different, but signifies same primordial energy that results in the flow of time. They all represent different paths to obtain the self-realization and different ways to reach human’s final goal of salvation (Moksha). Dakshin word also means right and Vamma word means left. Dakshina Kali symbolically has Her right foot forward and Vamma Kali has Her left foot forward. Dakshina Kali is worshipped in temples or at home while the Vamma Kali is worshipped in shashana (cemeteries).

PRINCIPLE PUJA OF DAKSHINA KALI

দক্ষিণাকালী পূজা
Dakhshina Kali Puja

After completing the initial puja (sadharan puja) the principle puja of Dakshina Kali begins.

Invocation

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

ওঁ এতে গন্ধে পুষ্পে ওঁ নমঃ শ্রীশ্রীদক্ষিণাকালিকায়ৈ নমঃ।
Om etaye gandhaye pushpaye om nomo Shri Shri Dakhina Kalikaoi nomoll
I am offering this flower to Goddess Dakhina Kali.

Meditation

ধ্যান

Dhyan

ওঁ করালবদনাং ঘোরাং মুক্তকেশীং চতুভুজাম্। কালিকাং দক্ষিণাং দিব্যাং মুণ্ডমালা বিভূষিতাম্।।
সদ্যচ্ছিন্নশিরঃ খজ্জবামাধোধকরাধ্বজাং। অভয়ং বরদাধৈব দক্ষিণোধ্বাধঃ-পাণিকাং।
মহামেষপ্রভাং শ্যামাং তথা চৈব দিগম্বরীম্। কঠাবসন্তমুণ্ডালী গলরুধীর চ চর্চিতাম্।
কর্ণাবতং সতানীত শবয়ুগ্ম ভয়ানকম্। ঘোর দংষ্ট্রাং করালাস্যাং পীম্মোনত পয়োধরাম্।।
শবানাং করসংঘাতৈঃ কৃতকাধীং হসনুখীম্। স্কন্ধয় গলদ্রক্ত ধারাবিস্ফুরিতাননাম্।।
ঘোররাবাং মহারৌদ্রীং শ্মশানালয়বাসিনীং। বালার্ক মণ্ডলাকার লোচনত্রিতয়ান্বিতাম্।
দন্তারাং দক্ষিণব্যাপি মুক্তলম্বি কচোচ্চায়াম্। শবরূপ মহাদেব হৃদয়োপরি সংস্থিতাম্।।
শিবাভির্ঘোর রাবাভিশ্চতুর্দিশু সমন্বিতাম্। মহাকালেন চ সমং বিপরীতরতাতুরাম্।
সুপ্রসন্নবদনাং সৌরানন সরোরুহাম্। এবং সঞ্চিন্তয়েৎ কালীং সর্বকামার্থসমৃদ্ধিদাম্।
*Om karalbadanang ghorang muktokashing chaturbhujam/
Klaikang dhakinang dibang munomala bibhusitam//
Sadhachinosriro kharagobamadhodhokarambujung/
Abhayang baraodangchoibong dhakhinodhadha-panikang//
Mohamegha prabhang shyamang tatha choibo dighambirim/
Kanthabasaktamundali galorudhiro cha chorchitam//
Karnabatong sataninita shabojugmo bhayanakam/
Ghoraodhangstrang karalashyang pinnotopoyodharam//
Shabanang karosongghatayi kirtakanching hosomukhim/
Shakirrdhaya galodrukhatto dharabi sphuritananam/
Ghorarabang moharouidring shashanalayobashinim
Balakra mondalakara lochonaya tritayamnitam/
Daonturang dhakhinobaphi muktalombiko chochayaam/
Sahbrupo mohadeva hridoyoporisongsthitam/
Shibavi ghororabhavichaturdhihku somonitam/
Mohakalayeno cha somong biparita raturam//
Suhkouproshanna badanang sayranan saroruham/
Eboing sachintayayet kaliing dharakamartha sidhidham//*

Let me meditate on famous Goddess Kali who keeps a ferocious face against evils, uncombed hair, four handed lady, garlandnd of skull on Her neck, Her left upper hand has a dagger, lower laft hand has a severed head of an demon, right upper and lower hands showing Her promise of protection and blessings to all devotees. She holds a complexion of very dark cloud, almost naked appearance, some areas of Her body is stained with evils' blood, She keeps skulls as Her ear rings, showing her power against evils with a fearful look, slightly opened mouth with elevated blood stained upper lip and elevated upper teeth, she has a skirt of transected demons hands as part of her covering in Her waist line, with expression of anger in face against devils, who also keeps her presence in the place of our cremation. Her forehead keep a brightness like a morning Sun, Her long hair extends down to her knees, she is standing with Her one feet on Lord Shiva's chest and She is surrounded by a large group screaming jackles. I meditate on her, who is the consort of Lord Shiva, who keeps a smiley face and hold the power of fulfillment of desires of sincere devotees.

Welcome to Goddess Dakhinakali

আবাহন

Abahan

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



ওঁ ভূৰ্ভুৱঃ স্বঃ শ্ৰীদক্ষিণাকালী দেৱী
 ইহাগচ্ছ ইহাগচ্ছ, ইহাতিষ্ঠ ইহাতিষ্ঠ, ইহসন্নিধেহি, ইহ সন্নিরুধ্যস্ব,
 অত্রাধিষ্ঠানং কুরু, মমপূজাং গ্রহাণ।
 ওঁ হ্রাং হ্রীং ছিরো ভব, যাবৎ পূজাং করোম্যহম্ ।
 আগচ্ছ মদগৃহে দেবি অষ্টাভি শক্তিভিঃ সহঃ ।
 পূজাং গ্রহাণ বিধিবৎ সৰ্ব কল্যান কারিনি ॥

Om Bhurbhubaswa bhagabati Shri Shri Dakhina Kali Devi
Eha agachya, eha agachya (abahani, welcome) ।
Eha tishtha, eha tistha (stapani, sit),
Eha sannidehi (sannidhapani, settle down)
Eha sannirudhaswa (sannirodhani, come close),
Atradhithanam kuru (sammukhikarana, establishing),
Mama pujan grihana (pray with folded hands) ॥

***Om stham sthim sthiro bhaba jabat pujam karyomaham |
Agcha madgrihey Devi ashtabhi shaktibhi saha |
Pujam grihana bidhibat sarba kalyana karini ||***

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

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

*I am much obliged that you have come to my house with your companions and your
divine powers. Receive my offerings in the rightful way and
Bless me Oh our well-wishers.*

Divine Vision

চক্ষুর্দান

Chakhurdan

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

ওঁ ক্রীং কালিকায়ৈ বিদ্যুহে শ্মশনবাসিন্যে ধীমহি তন্নো ঘোরে প্রচোদয়াৎ।
ওঁ ক্রীং শ্রীমদক্ষিণাকালিকায়ঃ উর্ধ্বচক্ষু কল্পয়ামি॥

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

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

ওঁ ক্রীং কালিকায়ৈ বিদ্যুহে শ্মশনবাসিন্যে ধীমহি তন্নো ঘোরে প্রচোদয়াৎ।
ওঁ ক্রীং শ্রীমদক্ষিণাকালিকায়ঃ বামচক্ষু কল্পয়ামি॥

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

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

ওঁ ক্রীং কালিকায়ৈ বিদ্যুহে শ্মশনবাসিন্যে ধীমহি তন্নো ঘোরে প্রচোদয়াৎ।
ওঁ ক্রীং শ্রীমদক্ষিণাকালিকায়ঃ দক্ষিণচক্ষু কল্পয়ামি॥

***Om kring kalikaoi bidhaye shashanbasinoy dhimohi tonno ghoraye prachodyayat.
Om kring Srimodhdakhinakalikaya dhakhinachakhoo kalpayamill***

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

Installing Life In Deity

প্রাণপ্রতিষ্ঠা

Pranpratishtha

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

To Kali

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

ওঁ শ্রীমদক্ষিণাকালিকায়াঃ প্রাণা ইহ প্রাণা,
ওঁ শ্রীমদক্ষিণাকালিকায়াঃ জীব ইহজিতঃ,
ওঁ শ্রীমদক্ষিণাকালিকায়াঃ সর্বেন্দ্রিয়াণি ইহজিতানি,
ওঁ শ্রীমদক্ষিণাকালিকায়াঃ বাজ্ঞনশ্চক্ষুঃশ্রোত্রোদ্যানপ্রাণা
ইহগত্য সুখং চিরং তিষ্ঠতু স্বাহা।

*(Om Srimod dhakhinakalikaya prana eiha prana
Om Srimod dhakhinakalikaya jeeb eihasthita
Om Srimod dakhinakalikaya sarbaeindrani eihashitani
Om Srimod dhakhinakalikaya bamomg monshcha-
chahkustaboka sroto-gharana-prana
Eihagatya shukhong chirong thishthantu swaha)*
I pray for bringing life in this idol.

*Let Her stay here, let the live goddess Dhakhina kali have all the divine powers and
let all the special sense organs come indide idol and
let her presence brings happiness to us for a long long time.*

To Lord Shiva

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

ওঁ ভূৰ্ভুবঃ স্বঃ, তৎ সবিতুৰ্ব্বরেন্যং ভর্গো দেবস্য ধীমহি।
ধিয়ো যো নঃ প্রচোদয়াৎ ওঁ।

*Om bhurbhuba swah, thath Saviturbarenyam, bhargo devasya dhimahi.
Dheyo yonah prachodayat Om! ||*

*Om! In the three worlds – the physical (bhur), the mental (bhuvah) and the
celestial/spiritual (suvah) – you, that transcendental Paramatama, the adorable Sun
(Savitur varenium), with divine effulgence (bhargo devasya), we meditate upon
(dheemahi) thee; enlighten our intellect (dhiyo yonah pracodayat).*

Offerings to Nine Planets

নবগ্রহ পূজা

Nabagraha puja

Naba is nine and graha is cosmic influencer of the living being on this earth (Bhumidevi). These include five planets – Mangala (Mars), Budha (Mercury), Brahaspati (Jupiter), Sukra (Venus), Sani (Saturn); Sun (Aditya, Rabi), Moon (som), as well as Moon’s orbital positions in the sky – Rahu (north or ascending lunar node) and Ketu (south or descending lunar node).

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

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

Make five offerings in the name of the nine planets:

এষ গন্ধঃ ওঁ আদিত্যাদি নবগ্রহেভ্যো নমঃ ।

Esha Gandha Om Adityadi Nabagraheybhyo namah

I am offering this sandalwood paste with the name of nine planets.

এতৎ পুষ্প ওঁ আদিত্যাদি নবগ্রহেভ্যো নমঃ ।

Etat pushpa Om Adityadi Nabagraheybhyo namah

I am offering these flowers with the name of nine planets

এষ ধূপঃ ওঁ আদিত্যাদি নবগ্রহেভ্যো নমঃ ।

Esha dhup Om Adityadi Nabagraheybhyo namah

I am offering this incense stick stick with the name of nine planets

এষ দীপ ওঁ আদিত্যাদি নবগ্রহেভ্যো নমঃ ।

Esha dwip Om Adityadi Nabagraheybhyo namah

I am offering this lighted cande with the name of nine planets

এতদ্ নৈবেদ্যং ওঁ আদিত্যাদি নবগ্রহেভ্যো নমঃ ।

Etat naivedyam Om Adityadi Nabagraheybhyo namah

I am offering this furits and sweets with the name of nine planets

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

Offerings of sixteen things

ষোড়শোপচারে পূজা

Shorashopacarey puja

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

Lamp

দীপ

Deep

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

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

*Om agniyoti rabijyoti chandrajyoti tathaibacha|
Jyotishamuttamo Shri Dakshinakalikey deepoham pratigijyatam||
Esha deepah Om Shri Shri Dakhinakalikaoi namah ||*

Bearing the illumination of the fire, of the sun and the moon

I am offering this lamp that will be more bright by the grace of goddess Dakhinakali

Please accept this lamp.

Water to wash the feet

পাদ্য

Padya

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

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

*Om padyam grihna Mahadevi sarbdukhaphakaram|
Traashaw borodeye devi nomo sri Dakhinakalikayell
Etat padyam Om Shri Shri Dakhinakalikaoi namah*

*I offer this water, that takes away all sins and miseries,
to wash the feet of the great Goddess who blesses us all,*

I bow to you Oh Goddess Dakhinakali.

Special welcome

অর্ঘ্য

Arghya

Arghya is the gesture of respectful reception of a guest. It can be done by offering some rice on the puja plate (*tamrapatra*) or offer the water from the water conch. The tip of the water conch

holds durba, flower, belpata and a little rice. The conch is called the *Bishesharghya* which means special arrangement to receive the main guest, which is Dakshina Kali.

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

ওঁ দুৰ্বাক্ষত সমায়ুক্তং বিল্লপত্রং তথাপরম।
শোভনং শংখপাত্রস্থং গৃহপাঘ্যং শ্রীদক্ষিণাকালিকে॥
এষ অৰ্ঘ্যং ওঁ নমঃ শ্রীশ্রীদক্ষিণাকালিকায়ৈ নমঃ।

*Om durbakshata samajuktam billapatram tathaparam।
Shobhanam shankha patrastam grihanarghyam Dakhinakalikeye॥
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 Dakhinakali for drinking. The offer is made by putting a little water from the kushi into the first glass of water

ওঁ মন্দাকিন্যাস্তু যদ্বারি সৰ্বপাপহরং শুভম।
গৃহাণাচমনীয়ং ত্বং ময়া ভক্ত্যা নিবেদিতম॥
ইদং আচমনীয়ং ওঁ শ্রীশ্রীদক্ষিণাকালিকায়ৈ নমঃ।

*Om mandakinyastu jadbari sarbapapa haram shubham।
Grihanachmaniyam twam maya bhakta niveditam॥
Edam achmanium Om Shri Shri Dakhinakalikaoi namah ॥*

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

Cold water for bath

স্নানীয়জল
Snanyajal

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

ওঁ জলঞ্চ শীতলং স্বচ্ছং নিত্যং শুদ্ধং মনোহরম।
স্নানার্থং তে ময়া ভক্ত্যা কল্পিতং দেবী গৃহ্যতাম্
এতদ্ স্নানীয়জলং ওঁ শ্রীশ্রীদক্ষিণাকালিকায়ৈ নমঃ।

*Om jalancha shitalam swacham nityam shudham manoharam।
Snartha tey maya bhakta kalpitam devi griyatam॥
Etad snania jalam Om Shri Shri Dakhinakalikaoi namah ॥*

Herewith I am offering the cold, clean, pure sanctified appealing water

for your bath with humility. Oh goddess Dakhina Kali please accept it.

Cloth

বস্ত্র।

Vastra.

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

ওঁ বহুতন্তু সমায়ুক্তং পট্ট সূত্রাদি নির্মিতম্। বাসো দেবী সুশুক্লং গৃহাণ পরমেশ্বরী।।
ওঁ বহুসন্তান সমৃদ্ধং রঞ্জিতং রাগবন্তুনা। শ্রীদক্ষিণাকালী ভজপ্রীতং বাসন্তে পন্নিবীযতাম্।

এতদ্ বস্ত্রং ওঁ ওঁ নমঃ শ্রীশ্রীদক্ষিণাকালিকায়ৈ নমঃ।

Om bahutantu samajuktam patta shutradi nirmitam|

Baso devo sushuklancha grihana parameshwari||

Om bahusantan samridham ranjitam ragabastuna|

Dakhinakali bhajapritim basantey paridhiatam||

Edam bastram Om Shri Shri Dakhinakalikaoi namah

Please accept, Oh Lord, this cloth with numerous interwoven strings and decorative threads of many colors.

For your pleasure, Oh Goddess Dakhinakali wear it to oblige me.

Sacred thread

পৈতে।

Poiteye

Offer a sacred thread with the following mantra:

এতদ উপবীতম্ (পৈতে) ওঁ শ্রীশ্রীদক্ষিণাকালিকায়ৈ নমঃ ॥

Etad upabitam Om Shri Shri Dakhinakalikaoi namah

Herewith I am humbly offering the sacred thread to Goddess Dakhinakali.

Silver seat

রজতাসন

Rajatasan

ইদং রজতাসনং ওঁ নমঃ শ্রীশ্রীদক্ষিণাকালিকায়ৈ নমঃ।

Edam rajatasanam Om Shri Shri Dakhinakalikaoi namah

I am offering the silver seat for you to sit, Oh Goddess Dakhina Kali.

Ring

অঙ্গুরী

Anguri

ইদং অঙ্গুরীয়ং ওঁ নমঃ শ্রীশ্রীদক্ষিণাকালিকায়ৈ নমঃ।

Edam anguriam Om Shri Shri Dakhinakalikaoi namah

I am offering this ring to Dakhinakali with humility.

Silver ornament

রজতাভরণ

Rajatabharan

ইদং রজতাভরণং ওঁ নমঃ শ্রীশ্রীদক্ষিণাকালিকায়ৈ নমঃ।

Etat rajatabharanam Om Shri Shri Dakshinakalikaoi namah

I am offering this silver ornament to Goddess Dakshinakali.

Sandalwood paste

চন্দন

Chandan

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

ওঁ শরীরং তে ন জানামি চেষ্টাং নৈব চ নৈব চ।

ময়া নিবেদিতান্ গন্ধান্ প্রতিগৃহ্য বিলিপ্যতাম্।

এষ গন্ধঃ ওঁ নমঃ শ্রীশ্রীদক্ষিণাকালিকায়ৈ নমঃ।

Om sharam tey na janami chestam naiba cha naiba cha

Maya niveditan gandhan pratigriya bilipatyam||

Esha gandhya Om Shri Shri Dakshinakalikaoi namah ||

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

And so I got this sandalwood paste for you

Please put it on your body and oblige me.

Incense

ধূপ

Dhoop

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

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

ওঁ জয় ধ্বনি মন্ত্র মাতঃ স্বাহা।

Jayadwanti matramatah swaha

May this divine victorious sound be auspicious)

After worshipping the bell, perform arati with the dhoop:

ওঁ বনসপতিরসো দিব্যো গন্ধাঢ্যঃ সূমনোহরঃ।

ময়া নিবেদিতো ভক্ত্যা ধূপোহয়ং প্রতিগৃহ্যতাম্।

এষ ধূপ ওঁ নমঃ শ্রীশ্রীদক্ষিণাকালিকায়ৈ নমঃ।

Om banaspatiraso divyo gandhadyam sumanoharam

Maya nivedito bhakta dhupoham pratigriyatam

Esha dhupa Om Shri Shri Dakshinakalikaoi 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।
হৃদ্যম্ অদ্ভুতম্ আশ্চর্যং দেবীং দত্তং প্রগৃহ্যতাম্॥
এতদ্ পুষ্পং ওঁ নমঃ শ্রীশ্রীদক্ষিণাকালিকায়ৈ নমঃ।

*Om pushpam manoharam divyam suganshi devi nirmitam।
Hridam adbhutam aghreyam deving dattam pragriyatam॥
Etani pushpam Om Shri Shri 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 উদ্ভবং মহাদেবী শ্রীযুক্তং সদা।
পবিত্রং তে প্রযচ্ছামি শ্রীফলীয়ং সুরেশ্বরী।
এষ বিল্বপত্রং ওঁ নমঃ শ্রীশ্রীদক্ষিণাকালিকায়ৈ নমঃ।

*Om amrita udbhabam mahadevi shrijuktam sada।
Pabitrām 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 সূত্রেণ গ্রথিতং মাল্যং নানা পুষ্প সমন্বিতম্ ।
শ্রীযুক্তং লম্বমানঞ্চ গ্রহাণ পরমেশ্বরী ।
এষ পুষ্পমাল্যং ওঁ নমঃ শ্রীশ্রীদক্ষিণাকালিকায়ৈ নমঃ ।

*Om sutreyna grathitam malyam nana pushpa samanwitam ।
Shrijuktong lambamanancha grihana parameshwari ॥
Esha pushpamalyam Om Shri Shri Dakhinakalikaoi namah ॥*

BOOK 6: KALI PUJA

*Stiched on thread with many beautiful flowers
Accept this long garland Oh Goddess Dakhinakali
Here is the garland I am offering with devotion.*

Whole fruits

ফল-মূল

Phalamula

ওঁ ফলমূলানি সৰ্বানি গ্রাম্যারণ্যানি যানি চ।
নানাবিধ সুগন্ধীনি গৃহং দেবী মমাচিরম্।
এতানি ফলমূলানি ওঁ নমঃ শ্রীশ্রীদক্ষিণাকালিকায়ৈ নমঃ।
*Om phalamulani sarbani gramyaranyani jai chal
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 ভক্ত্যা পায়সং প্রতিগৃহ্যতাম্।
ইদম্ পরমাম্নং ওঁ নমঃ শ্রীশ্রীদক্ষিণাকালিকায়ৈ নমঃ।
*Om gabyasarpah payojuktam nana madhurasam samjuktam |
Maya niveditam bhaktya payasam pratigrihjatam ||
Idam paramannam Om namo Shri Shri Dakhinakalikaoi namah||
Made out of cow's milk, added with many sweet things,
I am offering this payas (sweet dessert) to you with great devotion
Accept this special rice preparation (paramanna) Oh Goddess Dakshina Kali.*

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 puffinh and chant this mantra

ওঁ অমৃতো পস্তরণমসি স্বাহা।
*Om amirito postoronomosi swahal
I am displaying this food for your consummation.*

The offering is done with special gesture called, পঞ্চগ্রাস মুদ্রা (*Panchagras mudra*) which isdescribed 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 dhyamasi 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 সূমনোহরম্।
ময়া নিবেদিতম্ ভক্ত্যা পানায় প্রতিগৃহ্যতাম্ ॥
এতদ্ পুনরাচমনীয় নমঃ শ্রীশ্রীদক্ষিণাকালিকায়ৈ নমঃ।

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

Betel leaf

তাম্বুল

Tambul

ওঁ ফলপত্রসমায়ুক্তং কর্পূরেন সুবাসিতম্।
ময়া নিবেদিতং ভক্ত্যা তাম্বুলং প্রতিগৃহ্যতাম্।
এতদ্ তাম্বুলং ওঁ নমো শ্রীশ্রীদক্ষিণাকালিকায়ৈ নমঃ।
Om phalapatra samajuktam karpurena subasitam |
Maya niveditam bhaktya tambulam pratigrihyatam |
Etad tambulam Om namo Shri Shri Dakhinakalikaoi namah ||
I am offering with devotion
the fruit (supari), pan leaf with the aromatic camphor,
Please accept it Oh Goddess Shri Dakhinakali.

FLOWER OFFERING

পুষ্পাঞ্জলি

Pushpanjali

Invocation

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

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

ওঁ কালি কালি মহাকালি কালিকে পাপহারিণি। ধর্মকামপ্রদে দেবি নারায়ণি নমোহস্ত তে।
মহিষয়ি মহামায়ে চামুণ্ডে মুণ্ডমালিনি। আয়ুর আরোগ্য বিজয়ং দেহি দেবী নমোহস্ত তে।।

এষ পুষ্পাঞ্জলিঃ শ্রীমদদক্ষিণাকালিকায়ৈ নমঃ।।১

**(Om Kali Kali Mahakali kalikaye papoharini/
Dharmarthakamopromodaye devi narayani nomostutaye//
Mohishagani mahamaye chamundaye mundomalini
Aaurr arogha bijoyong dehi devi nomostutaye//
Esha puspanjali Sreemoddh Dakhinakalikaoi nomo//1**

*Oh Goddess Dhakhina Kali, savior of us from all sins, you give us the guidance to our
spiritual and salvation paths, I bow my head to you 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 মঙ্গল্যে শিবে সর্বার্থসাধিকে।
উমে ব্রহ্মাণি কৌমারি বিশ্বরূপে প্রসীদ মে।।
ভগবতি ভয়চ্ছেদে কাত্যায়ণি চ কামদে।
কালকৃৎ কৌশিকি তুং হি কাত্যায়ণি নমোহস্ত তে।।
এষ পুষ্পাঞ্জলিঃ শ্রীমদদক্ষিণাকালিকায়ৈ নমঃ।।২

**Om sarbamongal mongolaye Shivvey saarbartha sadhiikaye/
Umaye brahmani kaumari bishorupaye proseedonmaye//
Bahgaboti bhayochadaye katayaoni cha kamodaye/
Kalokrit kaushiki tong hi katayaoni nomostutaye//
Esha puspanjali Sreemoddh Dakhinakalikaoi nomo//2**

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

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

**(Om prochandye putrakaye nitong supritaye suranyikaye/
Kulodhoto karaye chograye jayaong dehi nomostutay//.
Sritithiti binasanang saktibhutaye sanatani/
Gunasraye gunomoye naraoni nomostutaye//
Esha puspanjali Sreemoddh Dakhinakalikaoi nomo//3**

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

You bring glory by victory over the evil.

You have the power to create, preserve or destroy the universe

*I offer my reverence to you the one who provides shelter to the righteous people
And owns all rightful qualities*

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

Prostration

প্রণাম মন্ত্র

Dakhin Kali Pronum.

ওঁ কালি কালি মহাকালি কালিকে পাপহারিণি।

ধর্মার্থ মোক্ষদে দেবি নারায়ণি নমোহস্ত তে।

Om Kali Kali mahakali kalikaye papoharini.

Dharmartha mokhodaye devi narayani nomostutaye!

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

*You help us attain the goal of human life – Dharma, Artha, Kama and Moksha
(principle of life, wealth, aspirations and relief from all)*

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

Adoration With Lamp

আরতি

Arati

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

The ritual is to circle clockwise each item for least three times. While doing arati, all Gods and Goddesses in presence should be honored by the same gesture. Always start the arati with the holy pitcher and then move to the main deity and others. The house and cosmos (see through the window) are included in this arati process.

পঞ্চ প্রদীপ, Panchapradeep (reception),
জলশঙ্খ , Jalasankha (washing feet),
বস্ত্র, Gamcha (drying feet),
পুষ্প, Pushpa (decorating with gift),
ধূপকাঠি, Dhoop kathi (incense stick),
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.

Special Sacrifice

বলিদান

Balidan

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

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

ও হ্রীং শ্রীং ছুরিকায় নমঃ ।

ও অসির্বিশসনঃ ছুরিকা তীক্ষ্ণধারো দুরাসদঃ ।

শ্রীগর্ভো বিজয়শ্চৈব ধর্মপাল নমোভুতে ॥

Om hrim shrim Churikaya namah ।

Om ashirbashanah churika tikhnadharo durasadah ।

Shrigarbho vijayashchaiba Dharmapala namastute ॥

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

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

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

I bow to you with great reverence.

এত গন্ধপুষ্প ও এতস্মৈ রম্ভাফলবলয়ে নমঃ ।

এত গন্ধপুষ্প এতধিপতয় ও বনস্পতয়ে নমঃ ॥

এত গন্ধপুষ্প এতধিপতয় ও নমঃ বিষুবৈ নমঃ ।

এত গন্ধপুষ্প এতৎ সম্প্রদানায় ও শ্রীশ্রীদক্ষিণাকালিকায়ৈ নমঃ ॥

Etah gandhapushpa Om etasmai rambhaphalabalaye namah ।

Etah gandhapushpa etadhipataya Om banaspataye namah

Etah gandhapushpa etadhipataye Om namah Vishnabey namah ।

Etah gandhapushpa etat sampradanaya Om Sri Sri 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

শ্রীশ্রীদক্ষিণাকালিকাপ্রিতিকাম ইমং রম্ভা ফল বলিং

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

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

Bebedictory Prayer

প্রণাম

Pronum

সর্বমঙ্গল মাঙ্গল্যে শিবে সর্বার্থ সাধিকে।
শরণ্যে ত্র্যম্বকে গৌরি নারায়ণি নমোহস্ত তে॥
সৃষ্টিস্থিতি বিনাশানাং শক্তিব্রুতে সনাতনি।
গুণাশ্রয়ে গুণময়ে নারায়ণি নমোহস্ত তে॥
শরণাগত দীনর্ত পরিত্রাণ পরায়ণে।
সর্বস্যাতিহরে দেবি নারায়ণি নমোহস্ত তে॥
Om sarbamongal mongolaye Shivvey saarbartha sadhikaye |
Smaranye traimbhakey Gouri Narayani namastutey ||
Shrististhiti binashanam shaktibhute 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

NEW AGE PUROHIT DARPAN

*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

বিষ্ণুস্মরণ

Vishnu smaran

Pray with folded hands:

ওঁ বিষ্ণু, ওঁ বিষ্ণু, ওঁ বিষ্ণু,
ওঁ তদ্বিষ্ণু, পরমং পদম্ সদাপশ্যন্তি সুরয়ঃ দিবীং চক্ষুরাততম।
ওঁ অপবিত্র পবিত্রো বা সর্ববাহুঃ গতোপি বা। যঃ স্মরেৎ পুণ্ডরীকাক্ষং স বাহ্যভ্যন্তরঃ শুচি।
নমঃ সর্বমঙ্গল মঙ্গল্যং বরেণ্যং বরদং শুভম্। নারায়ণং নমস্কৃত্য সর্ব কৰ্ম্মাণি কারয়েৎ।
ওঁ বিষ্ণু, ওঁ বিষ্ণু, ওঁ বিষ্ণু। অয়মারম্ভ শুভায় ভবতু।

Om Vishn - Om Vishn - Om Vishnul

*Om Tad-Vishnoh paramam padam|
Sada pashyanti soorayah dibi-iba chakshur-aatatam||
Om apabitra pabitra ba sarbabashan gatopiba|
jahsmaret pundarikaksha sa bajya antarasuchi|
Namaha sarva mangala mangalyam varayenam baradam shubham|
Narayanam namaskritya sorvakarmani kaarayet||
Om Vishnu, Om Vishnu, Om Vishnu
Ayamarambha shuvaya bhabatu ||*

In the name of Lord Vishnu!

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

*He who, impure or pure, remembers lotus-eyed lord Pundarikaksha, Vishnu,
in all situations, becomes purified inside and out.*

We bow to Lord Narayana who is all auspicious, most adorable, beneficial and kind.

Remembering His name we should begin all our work.

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

Resolution

সঙ্কল্প

Sankalpa

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

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

*Om Vishnurom tatsat adhya kartik masi krishna pokhaye amabosatithou Dhakniakali
puja ongibhuto hom karmani _____ gotra Sri _____ debosharma parom
shanti tatha ashirbad lavo kamo ahoug 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 পৃথ্বীদেবতাকা পীতবর্ণা।

Om rekheyam prithvidevataka peetabarna |

BOOK 6: KALI PUJA

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

ওঁ রেখেয়ং অগ্নিদেবতাকা লোহিতবর্ণা।

Om rekheyam Agnirdevataka lohita-barna |

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

ওঁ রেখেয়ং প্রজাপতিদেবতাকা কৃষ্ণবর্ণা।

Om! Rekheyam Prajapatir devataka krishna-barna||

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

ওঁ রেখেয়ং ইন্দ্রদেবতাকা নীলবর্ণা।

Om! Rekheyam Indradevataka neel-barna |

This line is for Lord Indra of pale blue color.

ওঁ রেখেয়ং সোমদেবতাকা শুক্লবর্ণা।

Om! Rekheyam Somadevataka shukla-barna|

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

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

ওঁ প্রজাপতিঋষি অগ্নিদেবতা উৎকর নিরসনে বিনিয়োগঃ।

ওঁ নিরস্তঃ পরাবসু।

Prajapati rishir Agni devata Utkar nirasaney viniyoga |

Om! Nirastah parabasu ||

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

I am throwing off this sand with the kush grass |

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

Lighting the Fire

অগ্নিসংস্কার

Agnisanskar

Light three sticks from the burning lamp and say this:

ওঁ প্রজাপতি ঋষি অনুষ্টুপ ছন্দো অগ্নিদেবতা অগ্নিসংস্কারে বিনিয়োগঃ।

ক্রব্য এদম্ অগ্নিং প্রহিনোমি দূরং যমরাজং গচ্ছতু রিপ্ৰবাহঃ।

Om Prajapatirishir anupstupa chanda Agni devata Agnisamskarey viniyogah |

Om! Krabhya edammagni (kramadagni) prahinomi

Duram Yamarajyam gachchatu riprababha ||

As chanted by sage Prajapati in Anustupa meter,

in the name of Lord Agni, I am lighting this fire |

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

Leaving this land pure and happy ||

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

ওঁ প্রজাপতি বৃহতি ছন্দো প্রজাপতি দেবতা অগ্নিহোমানে বিনিয়োগঃ। ওঁ ভূভুবঃ স্বরোম।
Prajapati rishi Brihatichanda Prajapatirdevata Agnisthapaney viniyogah,
Om bhurbhubaswarom ||

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

Then pray to the burning fire with folded hands:

ওঁ ইহৈবায়মিতরো জাতবেদা দেবেভ্যো হব্যং বহতু প্রজানন্ ।
ওঁ সর্বতঃ পানিপাদান্তঃ সর্বতোহক্ষিণিরোমুখঃ ।
বিশ্বরূপ মহানগ্নিঃ প্রণীতঃ সর্বকর্মসু ॥
Om! Ehaibayamitaro jatabeda debevy habam bahuta prajanana |
Om! Sarbatah panipadantah sarbatohkshishiromukha |
Vishwarup mahaagni pranetah sarbakarmasu ||
Oh our well wisher knowledgeable fire (different from ill-spirited Agni),
who carries our oblations to Gods.
His hands, legs, head and mouth are spread everywhere,
That universally spread out Agni, accept our oblations in all occasions.

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

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

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

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

Pay reverence by meditation on the fire with folded hands:

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

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

ওঁ বলদনামাগ্নে ওঁ ত্রীং দক্ষিণাকালী দেবি ইহাগচ্ছ ইহাগচ্ছ, ইহতিষ্ঠ ইহতিষ্ঠ, ইহ সন্মিদেরি,

ইহ সন্নিরুধ্যস্ব, অত্রাষ্ঠানং কুরু মম পূজাং গ্রহাণ।

*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 বলদাগ্নায়ৈ নমঃ। (water)
এষ অর্ঘ্যং নমো ওঁ বলদাগ্নায়ৈ নমঃ। (rice)
এতদ্ পুষ্পং ওঁ বলদাগ্নায়ৈ নমঃ। (flower)
এষ ধূপং বলদাগ্নায়ৈ নমঃ। (incense)
এতদ্ দীপং বলদাগ্নায়ৈ নমঃ। (lamp)
এতদ্ নৈবেদ্যং বলদাগ্নায়ৈ নমঃ। (food platter)
এতদ্ পানীয়জলং বলদাগ্নায়ৈ 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 (dhooop) 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

উদকাঞ্জলি সেক

Udikanchala sek

Sit on your knees and create a water-marked boundary around the havan kunda (fire place) with the help of kamandalu (water vessel with spout). Chant the mantra while making the mark. The four mantras are for the four sides of the fire place. The idea (in sense of early days) is to prevent the fire from spreading out.

ওঁ প্রজাপতি ঋষিঃ অনুষ্টুপ ছন্দো সবিতা দেবতা অগ্নি পর্যঙ্কনে বিনিয়োগঃ।
ওঁ প্রজাপতি ঋষিঃ অদিতির দেবতা উদকাঞ্জলি সেকে বিনিয়োগঃ। ওঁ অদিতেহনুমন্যস্ব ।
ওঁ প্রজাপতি ঋষিঃ অনুমতি দেবতা উদকাঞ্জলি সেকে বিনিয়োগঃ। ওঁ অনুমতেহনুমন্যস্ব ।
ওঁ প্রজাপতি ঋষিঃ সরস্বতী দেবতা উদকাঞ্জলি সেকে বিনিয়োগঃ। ওঁ সরস্বত্যানুমন্যস্ব ॥

Om prajapati rishi Anustupa chandyo Sabita devata Agni parjukhaney biniyogah |

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

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

*Om Prajapati rishih Saraswati devata udikanjali sekey biniyogah |
Om Saraswatyaanumanaswa ||*

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

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

*Oh Lord give me the permission to start my offerings of fire
Oh Saraswati, give me the permission to utter the words.*

Divine Witness

ব্রহ্মস্থাপন

Brahma Sthapan

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

প্রজাপতিঋষিরগ্নিদেবতা তৃণনিরসনে বিনিয়োগঃ ।
ও নিরস্ত পরাবসুঃ ॥

*Prajapati rishir agnirdevata trinirashaney 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.

প্রজাপতিঋষিরগ্নিদেবতা ব্রহ্মোপবেশনে বিনিয়োগঃ ।
ও আবসোঃ সদনে সীদ ।

*Prajapati rishi agnirdevata Brahma upabeshaney viniyogah ।
Om abaso sadaney seeda ॥*

*Following the directions of sage Prajapati, in reverence to the Fire God (Agni devata),
I have the task of establishing Brahma here.*

Obeisance Directional Gods

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

ও ইন্দ্রায় স্বাহা, ও অগ্নয়ে স্বাহা, ও যমায় স্বাহা, ও নৈৰ্ঋতায় স্বাহা, ও বরুণায় স্বাহা,
ও বায়বে স্বাহা, ও কুবেরায় স্বাহা, ও ঈশানায় স্বাহা, ও ব্রহ্মানে স্বাহা, ও অনন্তায় স্বাহা।

*Om Indraya swaha – (continue) Agnaye, Yamaya, Nairitaya, Varunaya, Bayabey,
Kuberaya, Ishanaya, Brahmany, 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:

ও পিঙ্গব্রহ্মাশ্র কেশাক্ষঃ পীনাঙ্গজঠরোহরুণঃ ।
ছাগস্তমঃ সাক্ষসূত্রোহগ্নিঃ সপ্তার্চিঃ শক্তিদ্রাকঃ ॥

*Om pingabhrushma keshakshah penanga jatha aroharunah
Chagastham sakhsha sutrohagni saptarchi shaktidhrakah ॥*

*Whose brows are like the bow, who has scattered hairs hungry stomach
With great humility (lamb) I am bowing the fire which has such great power ||*

Offerings to Nine Planets

নবগ্রহ হোম

Nabagraha Hom

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

(রবি, Sun) ওঁ ভুবনানি পশ্যন্ স্বাহা।

Om Bhubanani pashyan swaha

Arrive before us with your divine brightness.

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

Om bhaba bajashya sangathey swaha

Bring (rain) more yield to our crops.

(মঙ্গল, Mars) ওঁ অপাং রেতাংসি জিন্বতি স্বাহা।

Om apam retamshi jinwati swaha

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

(বুধ, Mercury) ওঁ উষর্বুধ দেবাং স্বাহা।

Usharbudha debam swaha

Oh Budha you bring the inspired Gods of the morning.

(বৃহস্পতি, Jupiter) ওঁ জয়ন্মস্মাক মেধ্যবিতা রথানাং স্বাহা।

Om jayanasmak mdhyabeta rathanam swaha

Bring victory over our enemies and joy to us.

(শুক্র, Venus) ওঁ পুষ্মনিহ রতি রতু স্বাহা।

Om pushanniha rati rastu swaha

Shower your divine blessing on the earth.

(শনি, Saturn) ওঁ শংযোরভিস্রবন্তু নঃ স্বাহা।

Om sanyorabhusrabantu nah swaha

Make us free from illness by your blessing.

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

Om kaya sachistaya brita swaha

What good deeds could we do to receive your favor.

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

Om samusharvir jayatha swaha

You enlighten the ignorance.

Offerings to Goddess Dhakinakali

প্রধানহোম (দক্ষিণাকালী)।

Pradhan hom (Dakshina Kali).

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

ও হ্রীং শ্রীং দক্ষিণাকালীকায়ৈ স্বাহা।

Om Hrim Shrim Dhakhinakalikaoi swahall

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

Obeisance to all Deities in view

প্রতক্ষদেবতা হোম

Pratakhya devata Hom

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

শ্রীগণেশায় স্বাহা, ওঁ নারায়ণায় স্বাহা, ওঁ লক্ষ্ম্যে স্বাহা, ওঁ দুর্গায়ৈ স্বাহা, ওঁ বাস্তুদেবায় স্বাহা, ওঁ শিবায়ৈ স্বাহা,
ওঁ কার্তিকেয়ৈ স্বাহা, ওঁ গঙ্গায়ৈ স্বাহা, ওঁ সরস্বত্যৈ স্বাহা,
ওঁ ষষ্ঠ্যৈ স্বাহা, ওঁ শীতলায়ৈ স্বাহা, ওঁ মনসা দেব্যৈ 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:

প্রজাপতিঋষির অদিতিদেবতা উদকাজলি সেকে বিনিয়োগঃ ।

ওঁ অদিতেহ অনুমংস্থাঃ

Prajapati rishi Aditi devata udikanjali sekey viniyogah ।

Om Aditeha nwamang stah ॥

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

*I am offering this water to you. As I sought your favor to start thus fire worship,
you will grant me its success.*

New Naming of Fire

মৃড়ান্নি।
Mriragni

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

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

ওঁ মৃড়নামাগ্নে নমঃ ।
ইহা গচ্ছ ইহা গচ্ছ, ইহতিষ্ঠ ইহতিষ্ঠ, ইহ সন্নিদেহি, ইহসন্নিরুধ্যস্ব,
অত্রাধিষ্ঠানং কুরু, মম পূজাং গ্রহণ ।
Om Mriranamagney nomol
Eha gacha eha gacha, eha tishtha, ehatishtha, eha sannidehi, 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 গন্ধঃ ওঁ মৃড়নামাগ্নে নমঃ,
এতৎ পুষ্প ওঁ মৃড়নামাগ্নে নমঃ,
এষ ধূপঃ ওঁ মৃড়নামাগ্নে নমঃ,
এষ দীপঃ ওঁ মৃড়নামাগ্নে নমঃ,
এষ হবিনৈবেদ্যম্ ওঁ মৃড়নামাগ্নে নমঃ।
Esha gandha Om Mriragney namah,
etat pushpam Om Mriragney namah,
esha dhupa Om Mriranamagney namah ।
esha deepa Om Mriranamagney namah ।
Etat habir naivedyam Om Mriranamagney swaha ॥
I am offering this ghee as my oblation, Oh Mriragney.
I am offering with great reverence, the flower, the incense, the lamp, the fire offering
(habir) and the food-platter (naivedya), please accept my offering
Oh Fire God Mriragney

Final Offering of Ghee

পূর্ণাহুতি
Purnahuti

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

ওঁ প্রজাপতি ঋষির্বিরাট গায়ত্রী ছন্দো ইন্দ্রেবতা যশস্কামস্য যজনীয় প্রয়োগে বিনিয়োগঃ।
ওঁ পূর্ণহোমং যশসে জুহোমি, যোহসৌ জুহোতি বরমসৌ দদাতি, বরং বৃণে, যশসা ভামি লোকে স্বাহা।

*Om Prajapati rishi Birarah Gayatri chanda Indra devata jashakamashya
Jajaneya prayogey viniyogaha |
Om Purnahomam jashashey juhomi, johashmai juhuti baramashmai dadati,
Baram briney, jashasha bhami lokey swaha ||*
As written by Prajapati rishi sung in Brirah-Gayatri meter,
in the name of Lord Indra,
I am offering this oblation to the fire for my fame |
In this final oblation to the fire I seek your blessing,
I seek your boon to grant me good name in this terrestrial world.

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

Offering To Priest

পূর্ণপাত্র দান
Purnapatra dan

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

এতে গন্ধ পুষ্পে এতস্মৈ পূর্ণপাত্র অনুকল্প ভোজ্যায় নমঃ।
এতে গন্ধ পুষ্পে এতদধিপত্যে শ্রীবিষ্ণবে নমঃ।
এতে গন্ধ পুষ্পে এতদ সম্প্রদানায় ব্রহ্মণে নমঃ।

*Etey gandhapushpey etashmai purnapatra anukalpa bhojaya namah |
Etey gandhapushpey 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.*

বিষ্ণুরোম্ তৎসদ্য অমুকেমাসি অমুকেশ্চে অমুকাংতিথৌ অমুকগোত্রঃ অমুকদেবশর্ম্মা অমুকগোত্রঃ অমুকদেবশর্ম্মা
এতদ্ সম্প্রদানায় ওঁ 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 ব্রহ্মান্ ক্షমস্ব

Om Brahmana khamashya

Pardon me Oh Brahman (Lord of the Universe)

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

ওঁ যজ্ঞভার দাহমাতঃ অগ্নিদাহেন পীড়িতা ।

তৎসমস্ত ধরে দেবি পৃথ্বি ত্বং শীতলা ভব ॥

Om yagyabhara dahamatah agnidahena piritah ।

Tatasmasta dharey devi pritwi twam shitala bhaba ॥

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

And tolerated the pain of heat,

May you rest in peace after the entire fire ceremony.

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

ওঁ অগ্নে ত্বং সমুদ্রং গচ্ছ।

Agney twam samudram gacha ॥

Oh Agni may you now go to the ocean.

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

ওঁ পৃথ্বি ত্বং শীতলা ভব।

Om prithwi twam shitala bhaba ॥

Oh earth! May you cool down.

Rewarding the Priest

দক্ষিণা-পূৰ্ণপাত্র দান

Dakshina-Purnapatra dan

Purnapatra (a bowl with overflowing rice, holding a supari and a coin on the top) represents the overflowing wealth of the householder by the grace of God. The fruit

(supari) is the wish for fruitfulness of the occasion. It is given to the Brahmin to earn his good wishes.

কৃতৈতৎ হোমকৰ্মণঃ সাক্ততৰ্থং দক্ষিণামিদং পূৰ্ণপাত্রানুকল্পভোজ্যম্ শ্রীবিষ্ণুর্দেবতম্ ।
ব্রহ্মণে অহং সম্প্রদদে ॥

***Kritaitat homakarmanah sangatartam dakshinamidam
purnapatra anukalpa bhyoyam 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:

ওঁ কশ্যপস্য ত্ৰায়ুষ্ম ।
Om Kashyapashya trausham ||
Like rishi Kashyam wish you have a long life.

On the neck:

ওঁ জমদগ্ন্যে ত্ৰায়ুষ্ম ॥
Om Jamadagney trausham ||
*Wish you attain the power of Jamadagni
Aditi devata
father of Parashuram, who was one of the incarnations of Vishnu).*

On the shoulders:

ওঁ যদেবানাং ত্ৰায়ুষ্ম ॥
Om jadevanam trayusham ||
Wish you for divine characters.

On the heart:

ওঁ ততেহস্তু ত্ৰায়ুষ্ম
Om tateyhastu trayusham ||
Wish you for youthfulness with long life.

Reverence to the Remains

নির্মাল্যবাসিনীর পূজা

Nirmalyavasirinir puja

The remains of the worship (flowers, rice etc.) left behind after the puja process is handled with great respect. You treat the remains as a part of the Goddess. Take a flower, chant the following mantra and place it on the raised platform where the deity was kept.

ওঁ নির্মাল্যবাসিন্যৈ নমঃ।

Om nirmalya vasinai namah

Reverence to the puja remains.

Moving the Holy Pitcher

ঘট চালনা

Ghatachalana

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

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

Om gacha gacha param stanam swasthanam parameshwari

Pujadharana kaley cha punaragmanaya cha ||

Go, go to your heavenly abode, Oh Lord but

when I do your puja again, please come back.

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

ওঁ পূর্ণমদঃ পূর্ণামিদম্ পূর্ণাৎ পূর্ণ মূদশ্চতে।

পূর্ণস্য পূর্ণমাদায় পূর্ণমেবা অবিশিষ্যতে ॥

Om purna madaha purnamidam purnat purna mudyacatey |

Purnasya purna madaya purnameba abishishyatey ||

You are perfect here, you are perfect there, and

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

In other words:

You are perfect in every possible way.

Peace Chant

সামবেদীয় শান্তিমন্ত্র।

Shantijal or shantipath (samavedya).

Hold the holy water pitcher on the palm of your left hand. Take out the leaves and dip into the consecrated water. Then shake the dripping holy water on the heads of the attending devotees. Keep chanting the following mantra while sprinkling.

ওঁ কয়া নশিত্র ইতিঋকত্রয়স্য মহাবামদেব্যঋষিবিরাড়ঃ গায়ত্রীচ্ছন্দ ইন্দ্রো দেবতা
শান্তি কর্মণি জপে বিনিয়োগঃ ।

***Om Kaya naschitra iti riktrayasya Mahabama devya rishir birar Gayatri chanda
Indro devata Shanti karmani japey viniyoga ।***

*This peace chant is written by sage Mahabamadeva in Gayatri chanda and
addressed to Indra, the King of the Devas.*

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

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

***Om swasti nah Indro bridhdhashravah, swasti nah Pusha Viswavedah ।
Swastinan Trakshyo arishtanemi swastino Brihaspatirdadhatu ।***

Om swasti, Om swasti, Om swasti ॥

*Oh illustrious Indra, Oh all-knowledgeable Pusha,
Oh Traksha with infinite speed, and Brihaspati, the caretaker of the Gods,
shower on us your divine blessings.*

ওঁ দ্যৌঃ শান্তিঃ অন্তরীক্ষং শান্তিঃ পৃথিবী শান্তিরাপঃ শান্তি রোষধয়ঃ শান্তিঃ ।
বনস্পত্যঃ শান্তির্বিশ্বেদেবাঃ শান্তির্বৃক্ষশান্তিঃ সর্বং শান্তিঃ ॥

শান্তিরেব শান্তিঃ সা মা শান্তিরেধি ।

***Om daushanti antariksha shanti pribishanti shantirapah shantirodha shantih
Banaspataye shanti Vishwadeva shanti Brahmashanti sarba 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 শিবধ্বস্ত বিনশ্যতু শুভঞ্চ যৎ ।

যত এবাগতং পাপ তত্রৈব 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.

Prostration

প্রণাম।

Pronum.

With folded hands held on your chest pray:

ওঁ নমো ব্রহ্মণ্যদেবায় গো-ব্রাহ্মণ-হিতায় চ।
জগদ্ধিতায় শ্রীকৃষ্ণায় গোবিন্দায় নমো নমঃ॥
হে কৃষ্ণ করুনা সিন্ধু দিনোবন্ধু জগৎপতে।
গোপেশ গোপিকাকান্ত রাধাকান্ত নমোভ্যুতে॥

*Om namo Brahmanya devaya go brahmanaya hitaya ca.
Jagaddhitaya Shri Krishnaya Govindaya namo namah॥
Hey Krishna karuna sindhu deenabandhu jagatpatey |
Gopesha gopikakanta radhakanta namastutey॥*

*I offer my respectful obeisance to the Supreme Lord, who is the well-wisher
of the cows and the Brahmanas, as well as all living entities in general.
I offer my obeisance to the Lord of the Universe, known as Krishna and Govinda.
Oh Krishna the ocean of mercy, friend of the destitutes, Lord of the Universe,
protector of the cow (provider) and sweet heart of the milk maids, and
beloved of Radha, I bow to you.*

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

ওঁ যদক্ষরং পরিভ্রষ্টং মাত্রাহীনঞ্চ যদ্ববেৎ। পূর্ণং ভবতু তৎসর্বং তৎপ্রসাৎ সুরেশ্বরী॥
মন্ত্রহীনং ত্রিাাহীনং ভক্তিহীনং সুরেশ্বরী। যৎ পূজিতং ময়া দেব পরিপূর্ণং তদন্তুমো।
ওঁ কায়েন মনসা বাচা কৰ্ম্মনা য কৃতং ময়া, তৎ সর্বং পরিপূর্ণং তৎ প্রসাদাৎ সুরেশ্বরঃ॥

*Om jadaksharam paribhrashtam matrahinanca jadbhabet |
Purnam bhabatu tatsarbam tatprasadat sureshwara |
Mantraheenam kriyaheenam bhaktiheenam Sureshwari |
Jat pujitam maya Devi paripurnam tadastumey ॥
Om kayena manasabaca karmana jat kritam maya |
Tat sarbam paripurnam tad prasadat Sureshwari ॥*

*All the mistakes I incurred in reading the script,
Oh Goddess Kali make them perfect by your grace. I do not know the mantras,
the rituals or even I do not have the devotion to perform them right,*

*yet what I did, Oh Goddess Kali, make them right. I could not bring in words
what I wanted to say, but I did what I could, please fill in the void and bless me.*

Pray with folded hands:

ওঁ অসতো মা সৎ গময়,
তমসো মা জ্যোতীর গময়,
মৃত্যুর মা অমৃত্যোম গময়।
*Asato ma sad gamaya,
Tamaso ma jyotir gamaya,
Mrityorma amritom gamaya*
Oh Lord Almighty:
*Lead us from unreal (ignorance) to the truth (knowledge)
Lead us from darkness to light
Lead us from death to immortality*

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

এতদ্ সৰ্বং কৰ্মফলং শ্ৰীদক্ষিণাকালী চরণে সমৰ্পয়ামি।
নমো শ্ৰীদক্ষিণাকালী দেবি ক্ৰমস্বঃ। নমো শ্ৰীদক্ষিণাকালী দেবি ক্ৰমস্বঃ।
নমো সৰ্বদেব ক্ৰমস্বঃ। নমো সৰ্বদেবী ক্ৰমস্বঃ।
*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. Forgive 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:

বিশ্বরৌ তৎসদ আদ্য অমুকে মাসি অমুক পক্ষে অমুক তিথৌ অমুক গোত্রঃ শ্ৰীঅমুক দেবশৰ্ম্মা
সৰ্বপছান্তি পূৰ্ব্বক সৌভাগ্য বৰ্দ্ধন মনোগতাভিষ্ট সিদ্ধি শ্ৰীদক্ষিণাকালী প্রীতিকামঃ
অমুক দেবশৰ্ম্মা পূজাকৰ্ম্মণঃ সাক্ষ্যত্বার্থং 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) pujakarmanah*
sangatartham dakshina midam kanchana mulyam tubhya aham sampradadey ||

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

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

Epilog

Growing up as an Indian child in America has not always been easy. Of course, there are many advantages of living in America, but at the same time, it's somewhat difficult to connect with one's roots. It's not hard to get caught up in American fashion, music, and lifestyle, and forget where you come from and who you are. That's why these books that Dadu has written are so important for us. These books exist so that we, the younger generation, can learn from them.

When I was younger and I went to pujas or marriages, I was always curious about everything that was happening. *What's the meaning of those chants? Why do they throw rice into the fire? What is the point of all these special rituals?* In not only this book, but also the others written by Dadu, everything is explained clearly and concisely, in a manner that anyone who picked up the book could read and understand it. This book, and the others have given us a valuable resource for various Hindu rituals. I've learned so much, and I owe it all to Dadu.

Sayoni Ghosh

Grade 10

OUR TEAM OF EDITORS

Bibhas C. Bandyopadhyay



Bibhas C. Bandyopadhyay, M.D. (Dr. Bandy) was born in Calcutta, India in 1941 in a middle class family with limited income. His parents were highly devoted and he grew in an atmosphere of Hindu faiths and believes.

After receiving his high school diploma Bibhas went to Ramkrishna Mission in Belgharia, near Kolkata for his undergraduate education. While in college he became a disciple of Swami Shankarananda Maharaj in Belur Math and started doing daily worship service in Ramkrishna Mission. This gave the foundation of his later interest of becoming a Hindu Priest.

Bibhas received his Medical Degree from Calcutta University in 1964 with a gold medal in pathology and honors in Medicine and Surgery. He came to United States in 1967 and joined Johns Hopkins University with specialization in ENT (Ear-Throat-Nose) and then became an Associate Professor in same institution serving until 1977. Dr. Bandy finally settled down in Hagerstown, Maryland, in 1977 and started his private practice in his specialty. During his 35 years of private practice he published many articles in Medical journals and raised a wonderful family.

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.

Arun Banerjee



Dr. Arun Banerjee was a Principal Research Scientist in the Precision Pointing and Controls Group at the Lockheed Martin Advanced Technology Center at Palo Alto, before his retirement in 2010. He was born in 1942 and educated at the Bengal Engineering College (BE, 1962), Indian Institute of Technology, Kharagpur (PhD, 1969), and the University of Florida (PhD, 1972). Except for teaching from 1964-1969 at the IIT, he had spent his entire career working in industry. This included work on the dynamics of shuttle booster recovery for Northrop, shuttle tethered satellite dynamics

for Martin-Marietta, and INSAT solar panel deployment for Ford Aerospace. From 1982 to 2010, he worked at Lockheed, where he created a flexible multi-body dynamics code that became a workhorse tool for the company. He received the Engineer of the Year award from AIAA, San Francisco Chapter, in 1990, and in recognition of his numerous publications was invited by the European Space Agency to deliver a lecture on the State of the Art in Multi-body Dynamics in 1992, at the ESA headquarters at Amsterdam. He was an Associate Editor of the AIAA Journal of Guidance, Control, and Dynamics, and an Associate Fellow of the AIAA.

Dr. Banerjee joined the team of editors at the right time when we were desperately looking for some one to go through the voluminous work of Purohit Darpan. His knowledge of Sanskrit and Bengali proved to be an asset.

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 Drs. Mukherjee. She continues to be committed to this massive undertaking despite her heavy work-life commitments.

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 Mukherjee, popularly known as Cyber Grandpa, 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 Brahomadhab Bhattacharjee. (**Note:** Bhattacharjee is a title given to dedicated priests).

His father became blind when Dr. Mukherjee 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, various educational institutions and churches. His weekend priesthood did not mask his professional career of medical technology. He was considered as an authority in his field and published many books with such renowned publishers as Mosby, McGraw Hill and American Medical Association. His three children and six grandchildren are his life beats. All of them are highly accomplished. He received his recognition as Cyber Grandpa from the International Community (India Abroad and India Today, 1986). The World Indian Community knows him as a great story teller. His homepage (agiivideo.com) contains 300 videos of Indian stories and now this book on Hindu Puja rituals.

After his wife's death (2007) he moved to Nashville, TN and lives with his eldest daughter, Dr. Anuradha Chakravarthy, Radiation Oncologist, Vanderbilt University.