NEW AGE PUROHIT DARPAN

আধুনিক পুরোহিত দর্পণ (বাঙালী পূজা পন্থা)

**Book 4**

**KALI PUJA**

কালী পূজা

Purohit (priests)

Kanai L. Mukherjee – Bibhas Bandyopadhyay

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Om Kali Kali Mahakali kalikaye papoharin\nDharmarthakamopromodaye devi narayani nomostutaye\nMohishagani mahamaye chamundaye mundomalini
Auur arogha bijoyong dehi devi nomostutaye\nEsha puspanjali Sreemoddh Dakhinalakiaoi no\nOh Goddess Dhakhina Kali, savior of us from all sins, you give us the guidance to our spiritual and salvation paths, I baw my head to your on your feet. Oh Goddess Kali, destroyer of evils like Mohishasura, protector of us from sufferings, provider of our long life and victory.
DEDICATION

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

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

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

It is so very satisfying to see that the Association of Grandparents of Indian Immigrants has taken the heavy responsibility to explain the rituals followed in Purohit Darpan. They not only transliterated the mantras but touched on their history, significance and inner meaning of these in an understandable global language, English. It is highly commendable.

I pray to Lord Almighty for its success.

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

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

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

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

However, as I grew older and reflected on my past, I became increasingly curious about the purpose of that ceremony, and why my father had wanted it done so badly even though he had never pushed for it during the traditionally practiced time of adolescence. I hoped to find peace with the difficult events that transpired – a way to come to terms with the past. At the same time, I grew increasingly interested in the religious practice of my grandfather whom so many people in the community respected. And perhaps most importantly, I began to ask him questions – many, many questions.
Spending long rides in the car with both of my grandparents, I would continually inquire about their past. These incredible individuals led multifaceted lives as both academics and as religious leaders in their community. Through these conversations, my thirst to learn more about my culture heightened exponentially. Once in college, I took a class on Indian mythology, but that still did not satisfy my desire to learn more about cultural practices, and more importantly the reasons for their existence and the origins of the ideas. I discovered a deep-seated desire to connect the philosophical underpinnings of Hinduism with the practiced rituals. Over time, I realized that when I was young I could not develop an interest in the practices because I did not understand their significance. With the benefit of some small degree of emotional, intellectual, and spiritual maturity, I then found myself to be quite fascinated with the philosophy and associated ceremonies. While I still take part in an academic and professional community where religion is a personal choice, I am now proud to share with my friends and colleagues the cultural background I possess and explain the underpinnings as much as I am able. Unfortunately, my own knowledge is limited, as are the resources available on the Internet – and so my inquisitions of my grandfather continue. Every chance an opportunity presents itself; I spend time with him to learn as much as I can about my past, my culture, and where I come from.

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

September 12, 2013

Ashoke Khanwalkar
Grandson of the Priest
PREFACE
(First Edition)

A series of ten books are compiled for Bengali immigrants with the goal of explaining the history, significance, and meaning of the Sanskrit verses used in common Hindu puja rituals. A book like this is desperately needed as both the Sanskrit language, and the Bengali script in which the Sanskrit verses are transcribed, 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 (Upayana) at the age of twelve. But, like many other professional priests in India, 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 devoutly watched Hindu rituals while praying in their own ways. God listened.

However, immigrants Hindus of the twenty-first century, especially the youths, are not satisfied with this. They demand explanations of the rituals they inherited. My grandchildren are among them. They regularly asked me about the details of Vedic traditions. Instead of simply going through the motions, 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 seven 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.

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

Third Edition
(October 1, 2014)

Kanai L. Mukherjee
Bibhas Bandopadhyay
Global Bengali Hindu Priests
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PART 1
INTRODUCTION

VEDIC RITUALS
Bibha Mukherjee

The word ‘ritual’ comes from the Latin *ritus*, meaning ‘a custom’ which means, “Worship reduced to a routine or habit.” The process systemizes the religious worship in a way that religion becomes an abiding feature for the social life of the people – almost, a social institution. Ritual and prayer are the two expressions in act and word of man’s sense of dependence on divine or supernatural powers and represent the practical aspect of religion, as distinguished from the theoretical one consisting of the body of beliefs held by men regarding these powers.

Man’s unceasing effort to win happiness and to keep off trouble takes the two forms - *religion* (philosophy) and *magic* (ritual), which are not always kept apart. The aim of the religious side of the Vedic ritual is to enlist the goodwill of divine powers by prayer and self-sacrifice, so that they may fulfill the wish of the worshipper. The approach here is a reverential and propitiatory one. The magical side of the Vedic ritual is coercive; its aim is to mould the course of events on the basis of an assumed causal connection between the means (magic) employed and the effect to be produced.
In the following publications we will try to elaborate various Vedic rituals, which are currently followed by the Hindus. We have, however, primarily focused on Bengali immigrants but by and large most other Hindus follow the same pattern. These worship rituals (pujas) of various deities and “Dashakarmas” that celebrate life in its entirety – from birth until settling down in a new house. Death does not come in this list and will be dealt separately.

The origin of these Vedic rituals is from the time of Rigveda, perhaps around 1500 B.C. As interpretation of Vedas turned towards the philosophizing aspect of religion through Aranyakas and Upanishads, so did the rituals, the magical aspect of the religion. For a householder, ritual seems to be befitting while hermits, ascetics and monks principally favor the esoteric way of knowledge or pure philosophy, pursued in an atmosphere of secrecy and seclusion, in virtual opposition to the exoteric way of ritual. In this review of Vedic ritual the former will be passed over.

**Common Hindu worship rituals**

Hinduism celebrates the natural cycle of life from pregnancy to house building. This circumscribes ten different happy ceremonies called, *Dashakarma*.

1. Conception – *punsaban*;
2. Shower or prebirth – *sadh*;
3. Birth – *jatakarma*;
4. Naming – *namakaran*;
5. First rice feeding – *annaprasan*;
6. First shaving – *churakaran*;
7. Sacred thread or spiritual education – *upanayana*;
8. Home coming after education – *pratyabartan*;
9. Marriage – *bibaha*;

Out of these, we have chosen only five as they are currently observed in India and abroad:

1. *Sadh*
2. *Annaprasan*.
3. *Upanayana*.
4. *Bibaha*.
5. *Vastupuja or Grihaprabha (entering new house)*

Other than the aforesaid Dashakarmas, there are other rituals performed on a daily basis or occasionally. They include,

1. Daily puja,
2. Special puja (Durga puja, Saraswati puja, etc.), and
3. Funeral rites and *shraddha* (offerings to the soul).
These will be dealt in the following pages.
Looking forward

There is a general feeling in the new generation, who believe in our ritual approach of worship, to become a part of the puja process and understand the significance of the rituals performed and the chants recited. They refuse to stay inert as an observer. It gives them a chance to appreciate the contributions of their forefathers when the human civilization was in its cradle. Hence “interactive puja” is becoming an ongoing healthy trend.

Revivalism of Sanskrit may have its academic value. The Sanskrit chant for a commoner may remind him of his glorious past but the valuable words of prayers are lost as he does not understand the language. So the young generation is asking for a Roman script to feel the vibration and focus on the meaning behind the chant (not word to word translation) to touch their heart.

The puja process varies widely. In many states of India the priest helps the householder to perform the puja with his assistance, except initialization (placement of deity and water pitcher or ghat). In Bengal, as I witnessed in my childhood days, the householder entrusts the priest to do everything on his behalf. He only observes the puja ceremonies, if he has the time from his social activities. At the end, he sits near the priest with his wife to give away the Dakshina (priest’s reward) and receives sanctified blessed water (shantijal). In pilgrimage centers, things get worse. The priest runs his business by chanting a few mantras to earn his dakshina while the devotee makes his/her offering in his own language and gesture. The language does not interlink the three – priest, devotee and god (or soul).

The goal of this book is clear. Explain the significance of the ritual and make an attempt to convey the inner meanings of the chant. Our limitations of Sanskrit language may not be able to give the correct translation as the Vedic Sanskrit is different from modern Sanskrit that developed after the Upanishadic period.

INTRODUCTION TO KALI PUJA
(Dakshina Kalika)
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 “l” 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.

**Daily Puja arrangement**

*Raised platform*: Deity, a raised platform, book, inkpot, pen.


*Lamp plate*: Lamp stand and dhup stand and dhupbati.

*Puja accessories for priest*: Water conch (jalashankha), kosha-kushi (pot to hold water for the priest during the puja), bell, asan (for priest to sit).

*Ghat and tekathi*: Pitcher filled with water placed on a bit of soil, five grains scattered on top of the earth (panchsashya) if not available, use rice, five colored powder sprinkled over the earth (yantra or pattern is recommended), vermilion powder pasted in oil (put the mark on the pitcher) – the design can be the Swastika or the Vastupurush (king of earth). One small gamchha (red cloth piece) is used to cover the pitcher.

*Two small bowls*: (a) Yogurt with a few grains of mashkali (called Mashabhaktabali). (b) Madhuparka – honey, ghee, sugar, milk and yogurt.

*Tumblers*: Two glasses of water, sweet candy (misri), raisin, spring water, fruit on pitcher (coconut recommended), five leaves from fruit bearing tree (mango leaves recommended).

*Utensils to herald puja celebrations*: Sankha (conch to blow), kansar and bell.

*Naivedya*: Four naivedyas are customarily made: Naranaya (if shaligram is present), Pancha devata (Ganesh, Vishnu, Surya, Shiva and Jagadhari/Durga), and Navagraha (nine planets).
For Narayana make a small mound of sugar and sweets around. Panchadevata naivedya has five mounds of rice associated with small fruits and small sugar cubes/sandesh. Navagraha naivedya is made with nice mounds of rice (small mounds) with sugar cube on top and grape (or any small fruit) on the top of the mound.

**Arati:** Panchapradeep, a small *gamcha* (red piece of cloth), incence, camphor, had fan (chamar). Other things used are described below: water conch, bell, holder for burning camphor, flower etc.

**Arati sequence:** Pancha pradeep, water conch, *gamcha*, flower, incense, camphor and fan. Adoration of goddess with lamp (arati) is a sort of dance that symbolizes in sequence – welcome to goddess with lamp into the house (panchapradeep), wash the feet (water from water-conch), wiping the feet (gamcha), decoration with flower (flower), purifying air (incense and camphor), and rest (fan)

Keep in stock a few bottles of drinking water, a small bottle of oil to feed the lamp, few extra incense sticks and a match box.

**Layout**

Before starting the puja, arrange the puja materials in the puja place. Following diagram may help. Searching for the materials you need, while the puja is in progress, disturbs 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.

We have listed here (referring to the provided figure), the list of things we need and their placement. This elaborate list is modified according to your ability. Your thought is more important than your materials.
1, 2, 3. The deity and displays (offerings).
4. Seat for Tantradharak (priest’s help).
5. Priest’s asan (seat) - a small patterned rug.
7. **Ghat**: This is 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* (17) or *Vastupurush* (King of Earth, 18). Five leaves of a 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 28). 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, lamp stand, incense (*dhupbati*) and incense stand. In ancient time, the lamp was needed to see the deity. Literally, the incense provided a sweet-smelling fragrance.
9. Madhuparka (Honey-milk-sugar-yogurt-ghee)
10. Mashabhaktabali: *Mashabhaktabali* (yogurt) with a few grains of *mashkalai* (black lentil) is given as an offering to the spirits of all ancestors.
11. The host’s sitting arrangement with asan, water vessel and spoon are used for offering.
12. Bell
15. Priest’s water vessel (*kosha-kushi*) – the water in this vessel is used for offering water.
17. Chediraj (King of the earth).
18. **Pushpapatra** (flower plate): *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 *til* (oily seed) (food offerings).

19. Paper towel or gamcha for priest
20. Water conch
21. *Tamrapatra* – a plate to hold the offered water

**Basic list of requirements**

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

Photo or idol of deity,
Bottle of spring water,
Puja utensils
   Pradeep, Kosha-kushi, tamrapatra – for puja offerings,
White mustard,
Mashkalai (black lentil),
Vermilion powder,
Colored powder (5 kinds),
Five whole grains (panchasasha, 5 kinds – paddy, mustard – white, black, black lentil, til, barley, wheat etc.),
Sacred thread,
Ring and a silver coin (asan),
Bettle nut and or haritaki,
Principle pitcher (ghat).
Pitcher at the door with plants and garland decoration (welcome decoration),
Lamp, Dhoop batti and stand and camphor. Arrangement for arati (panchapradeep, dhup, small cloth or gamea, chamar or fan, flower, water conch).
Tripod and water conch,
Leaves of some fruit tree (mango branch with five leaves are traditional – you can choose leaves that looks like mango but do not forget to include a branch of a fruit bearing tree),
Bhojya (raw vegetables (5), rice, dal, ghee, spice and salt),
Sweet,
Sugar, Milk, Yogurt, Honey, Ghee (*Panchammrita*)
Tirkathi,
Mirror,
Two small bowls (to keep yogurt for mashabhaktabali and madhuparka),
A new red cloth for the pitcher,
Bettle leaf and panmasala,
If Havan is planned, you need sticks, ghee, havan pot and glass with rice and supari (purnapatra).

Note: More details are given in the addendum
All puja rituals start with basic invocation prayers, usually grouped under Sadharan Puja Padhdhati (সাধারণ পুজা পদ্ধতি). The text presented here is elaborate which can be abridged according to the convenience of the priest/devotee. Usually in public pujas, the priest is expected to do detail puja, as described, for the benefit of the community. The bottom line is that the Principal Puja (pradhan puja) should be preceded by self-purification, purification of environment, removal of ill spirits, and oblations to other Gods and Goddesses influencing our lives in many ways. We will start with the welcoming of the priest and his helper (Tantadharak).

Welcome of the Priest and Tantradharak (helper of priest)

Jajaman
The devotee (to whose name the puja is done)

Welcome by devotee

ॐ সাধু ভবানস্তম्
\textit{Om Sadhu bhavanastam}
Welcome Oh the pious one

Response of the priest

ॐ সাধুহা মাসে
\textit{Om sadhwaha masey}
Thank you. I am comfortable

Welcome by devotee

ॐ আচ্ছাদ্যায় ভবন্তম
\textit{Om archayishyamo bhavantam}
I would like to make offerings to you

Response of the priest

ॐ অর্চণ
\textit{Om archaya}
Go ahead with the offering
Welcome by devotee

एतनी गर्द-पुष्प-वस्त्र-यज्ञपितानि ओ ब्रह्मचारिणी नमः
Etani gandha-pushpa-vastra-yagyapitani Om BrahmaSNy namah
With humility may I offer this flower, cloth, sacred thread and others
to the honored Brahmin!

Response of the priest

ও স্বস্তি ।
Om Swasti
I accept your gift

Preparation for Prayer

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

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

INVOCATION

Start your puja with Ganga pranam for sanctification and Vishnu Smaran

Ganga pranam

গঙ্গা প্রাণাম
Prayer for the Holy River Ganges (Sanctification)

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

Sadyah pataka sanghantri sodyo dukha binashini;
Suhkoda mokhada Ganga Gangoiba parama goti.

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.

Before starting any Hindu puja (worship) ceremony, Lord Vishnu, our preserver is remembered.
**Vishnu Smaran**

_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.

```
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 a dry paper towel. Join the fingers again and touch your heart and right shoulder and then left shoulder.

Obeisance

_Pranam_

Then with folded hands pray to Lord Vishnu:

```
Om Tadavishnu paramam padam Sada pashyanti suraya dibiba chakshuratatam

Om Vishnu, Om Vishnu, Om Vishnu
```

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

Glory to Lord Vishnu.

Sprinkle little water on your head while chanting the following:

```
Om apabitra pabitro ba sarbabashan gatopi ba jahsmaret pundarikaksha sa baihya-abhyantarah suchi
Namaha sarva mangala mangalyam varayenam baradam shubham Narayanam namaskriya sorvakarmi kaarayet

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.
```
Offerings to Lord Vishnu and other Gods

Gandhadir archana

Take a flower, dipped in sandalwood paste, in your right hand. Chant the mantra and then discard it in the copper plate meant for offering (tamra patra).

ॐ विष्णुकै नमः
Om Vishnabey namah

My reverence to you Oh Vishnu

बोङ! एतामै गंधातिभयो नमः। एतेत गंधपुष्पे एताशिवितम् श्रीविष्णुकै नमः।
Bong! Etasmai gandhadibhyo namah |

Etey gandhapushpey etadhipataye Sri Vishnabey namah |

Etat sampradanaya pujaniya devataganebhyo namah ||

Uttering the primordial sound of Bong, I am offering the scented flower at the feet of Lord Vishnu, and also offering herewith my deep respect to all the revered Gods.

Obeisance to Sun God (Surya)

Suryargha

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

Pick up the kushi (spoon) with little water. Put in this a flower (preferred red in color) or dip the flower in red sandalwood paste and put in that a little rice from the pushpapatra. Holding the kushi, pointing side out, chant, while meditating on the rising sun:

ॐ नमः ब्रह्माय ब्रह्मनाय भवस्वते भवस्वते भवमानिनेन
Om namah bibsawatey Brahman bhaswatey |

Vishnur tejashey jagata sabitrey suchayey sabitrey karmadainey |

Idam arghyam bhagabatey Shri Surjaya namah ||

Ehi Surjiyo sahasrangsho tejorashye jagatpataney |

Anukampaya mang bhaktam grihanarghyam divakaram |

Esha argha bhagabatey Shri Surjaya namah ||

Oh, the illUnginator 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 to Sun God

Surya pranam

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

ॐ ज्योतिः ब्रह्म ज्योतिः संकाशः कापोतेः महादुर्गिः।
प्रज्वलिः सर्बप्रमाणं प्रज्वालिः सितिष्ठं निवाकणम्॥

Surya pranam

Om jaba kusama sankasham kashyapayam mohadhuting:
dhwantarim Sarbopapoghnam pronatyoshmi 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.

Special Note: Following is the abridged version of Gayantri chant. This is adopted by those who are not acquainted with Sandhya which is a daily prayer for all Brahmins.

Call for consecration of water

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:

ॐ गंगा च यमुना च गोदावरी च श्रीसरस्वती च।
नर्मदेय सिंधु कावेरी जलेय-स्मरित सन्निधिम कुरु॥

Om Gange cha Yamuney chaiba Godavari Saraswati |
Narmadey Sindhu Kaveri jaley-asmin sannidhim kuru ||

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

Sanctification of the Seat

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:

ईते गंधपुष्पे ओ आधारपक्षे कमलासनाय नमः ॥
ॐ अश्या आसनाभवस दीर्घकोठिः सुकृतं छलं श्रीरक्षितं आसनासनाय विनियोद्ध ॥

Etey gandhapushpey Om adharshaktaye kamalasanaya namah |
Om Ashya asanamantrasya Meruprishtha rishi Sutalam chhanda |
11Kurmo Devata asana upabeshaney biniyogah ||
Om Prithwi twaya dhrita loka devi twam Vishnuna dhritah  
Twancha dharaya mam nityam pabitrnam kuruchasanam  
I am offering this flower to the divine earth holding this asan (my seat)  
Meruprishta, the sage who introduced the mantra of the seat sanctification,  
insutal 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.

**PRAYER OF GAYATRI: SANDHYA**

Sanskrit

Sandhya

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

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

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

**Introduction to Gayatri**

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

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

**Recital of Gayatri**

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

**General Preparation**

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

**Sanctification with water**

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

Om Sanna apo danwanya samanah sastva-nupyah
Sanna samudria apah, samana santu kupyah
Oh the waters! that comes out from the desert, from the land with plentiful water, from the sea, and from the well, shower your bliss on us.

Om! Drupadadiba mamuchanan swinaha snato malatiba
Putam pavitrenabahyam, apah sudhantu mainasha
Om! As a sweated person feels soothed under the tree, as he feels clean after a bath, as ghee always stays pure, so Oh water, wash away my sins and purify me.

Om apohistha mayobhuba, sta na urjhey dadhatana | Mahe ranaya chakshasheyy
Om jobah shivatamo rasastasya bhajayatehanah | Ushatiraba matarah
Om tasma aramamam boh, jashya khaya jinwatha | Apojanayathah cha nah
Oh waters, you are the source of happiness; strengthen us with your divine energy
so that we feel your greatness and enjoy your bounty
Share your nourishing energy with us,
Oh waters, like an affectionate mother
nourishes her children with her auspicious energy.

Om ritancha satyancha abhiddhatat tapasohadyajaya
Tato ratrya jaayata, tatah samudro arnabah
Om samuradarnabadadh, sambatsaro ajayata

Ahoratrani bidadhad, vishwashya mishato vashi||
Om Suryachandra Mashaudhata, yathapurva-makalpayat|
Dibancha pritibhih cha, antariksham atho swah||
From all-illuminating Supreme Lord
the Divine Law and goodness generated.
Then came the darkness of night followed by vast ocean full of water.
Thus came the annual rhythm,
the night, the day, the sun, the moon, the earth, the sky,
the Heaven and the universe, and so myself
with the blessing of the Almighty
as planned by the Creation.

Breathe control

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

Om-karasya Brahma Rishir Gayatrichando Agnirdevata
sarbakarmarambhey biniyoga. ||
Saptabyahritanam Prajapatirishi Gayatrichiama |
Anushtupa Brihatipangti Trishtupa Jagatachandanshi ||
Agni, Bayu, Surya, Baruna, Brihaspati, Indra, Biswandevela pranayamey biniyoga. ||
Gayatrya Viswanitarrishi Gayatrichandah Sabita deva pranayamey biniyoga. ||
Gayatrhisharshah Prajapatriishi Brahma, Vayur-Agni,
Suryaschashro devata pranayamey biniyoga. ||
Uttering the primordial sound of Om! Invoke all rituals by thinking of the great sage Brahma, sum in the beat of Gayatri, and meditating on the energy-emitting god Agni
before starting anything auspicious.

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

My oblation to the seven gods (Pranayamey biniyoga) – Agni, Bayu, Surya, Baruna, Brihaspati, Indra, Biswadeval (Lord of the universe).
The seven states (Saptabyahritanam) – Bhu, Bhubha, Swya, Maha, Janah, Tapah and Satyam (earth, universe, self, sacrifice, people, intellect and truth). The seven beats of Samaveda – Gayatri, Unchik, Anustupa, Brihati, Pamti, Tristupa, and Jagati.

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

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

Breathe control Step #1 (Inhale through left nostril)

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

Navau – Raktabarnam chaturmukham dwibhujam akhshasutra kamandalukaram Brahmanam dhyayan. Om bhur, om bhubha, om swah, om maha, om janah, om tapah, om satyam. Om tat Sabiturbarenym bhargo devasya dhimahi dhiyo yo nah prachodayat.

The chanting involves upholding the image of the Lord of Creation, Brahma located on the naval region of the body – red in color, bearing four heads while looking all over the universe (four directions), and with two arms. The right arm holds the prayer beads while the left arm holds the kamandalu containing the life giving water. He is sitting on a swan (symbol of peace). Offering all the seven states of our existence – The earth, the ether (heaven), self, sacrifice, people, meditation and truth. (Alternate meaning – sleep, life, consciousness, bliss, devotion, intellect and truth). Let us meditate on that divine energy (light, consciousness), which is coming out of the sun, that will inspire us.

That self-illumined Brahman covers the entire universe in His divine tune.

Breathe control Step #2 (Hold breath)

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

Hridi – Nilotpala dala-prabham chaturbhujam sankhachakra-gada-padma-hastam Garura-rarurhum Keshabham dhayen | Om bhuh Om bhubah Om swah Om maha
Om janah Om tapah Om satyam || Om tat Sabitur varenyam bhargo devashya dhimahi || Dhiyo yo nah prachodayat || Om apojyoti rashomritam Brahma bhur bhubasarom ||

Meditate on Vishnu (Keshava), sitting in your heart. On a blue lotus. In four arms He holds – conch, disc, mace and lotus. He sits on the heavenly bird Garura for his transportation.

As one meditates on Keshava. Oh the revered Sun remove the darkness that prevails in me and illuminate my intellect and let me be inspired by your divine illumination that spreads out over the three worlds of this universe.

Breath control Step #3
(Exhale through the right nostril)

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

Obeisance to Surya (sun)

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

Suryascha meti mantrasya Brahma Rishi prakritischhanda apo devata achmaney biniyoga ||
Om Suryascha ma manuyuscha manypatayascha | Manyukritebhya papebhyo rakshantam ||
Jadatriya papamakarishanam manasa bacha hastabhyan padnam-mudarena shishna ||
Ratristadbalaspatu, jat kincha duritam mayi ||

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

**Recalling the Creation**

Aghamarshan

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

As described by Aghamarshana sage in Anustupa meter, dedicated to describe God’s creation.

In the beginning of the Creation there was no light that was watched exclusively by His Absolute Truth then formed the sea, followed by the intermittent day and night leading to the annual cycle of the year. The universe got illuminated by His grace, reflected by the sun and the moon, as He planned. And finally merged the whole Universe and this earth extended deep into its core. (Recalling the Creation removes the ignorance within you)

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

As described by Aghamarshana sage in Anustupa meter, dedicated to describe God’s creation.

In the beginning of the Creation there was no light that was watched exclusively by His Absolute Truth then formed the sea, followed by the intermittent day and night leading to the annual cycle of the year. The universe got illuminated by His grace, reflected by the sun and the moon, as He planned. And finally merged the whole Universe and this earth extended deep into its core. (Recalling the Creation removes the ignorance within you)

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Prayer to Sun’s location
সূর্যপাস্থন
Suryapasthan

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

এ উত্তাদিত্যস্য প্রক্ষ্ণ ধর্মক্ষাত্রিশু।
সূর্যস্য সেবতা সূর্যোপস্থানে বিনিয়োগ।

For the mantra that starts with the word “Udutyam”, Praskanva is the seer (rishi), Gayatri is the meter, and the sun is the God. This mantra is applied to worship the Sun. Om, in order to make everything visible to us, the rays of the Sun hold the all-knowing Sun high above.

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

এ ভ্রমনে নামঃ, এ ব্রাহ্মণে নামঃ, এ আচার্যেভ্যো নামঃ, এ বিনিয়ো নামঃ, এ সেবভ্যো নামঃ, এ ব্রহ্মবে নামঃ, এ ব্যাবে নামঃ, এ মুখেরে নামঃ, এ বিলক্ষনে নামঃ, এ রিক্রিয়ায় নামঃ, এ উপজায় নামঃ。

Om Brohmaney namah, Om Brahmanebhyo namah, Om acharyebhyo namah, Om rishibhyo namah, Om devebhyo namah, Om Vedevyo namah, Om bayabey namah, mritabey namah, Om Vishnabey namah, Om Vaishhrabanay namah, Om upija namah.

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

Welcome to Gayatri
গায়ত্রী আবহান
Gayatri avahan

Call Gayatri with folded hands placed on your heart:
Gayatri Meditation

Gayatri dhyan

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

Gayatraya Viswamitra rishi-Gayatrichanda
Sabita devata japopanyaney biniyohag ||
Gayatri, initiated by sage Viswamitra in Gayatri meter and
Addressed to the sun to bring him near,
I am offering that mantra to you feeling detached from the material world.

Morning

Om kUngarim-Rigvedajutan Brahmarupan bichintayet
Hamsasthetam kushahastam Suryamandala-sansthitam ||
In the morning meditate on Gayatri as a small girl, holding the sacred Rigveda, looking over the universe while sitting on a swan,
holding Kusha (the sanctified grass that captures sun’s rays) in her hands;
while located on the divine solar system.

High noon

Om madhyanhye Vishnurupancha tarakhashtham peetabasasam |
Yubatincha Yajur-vedam Suryamandala-sansthitam ||
At noon, like Vishnu riding on his Gaduda, Gayatri takes the form of a young grown up lady, holding Yayurveda in her hands, wearing a yellow dress and located in the divine solar system.

Evening

Om sayaneh Shibarupanchya bridad brishabha-bahining
Suryamandala-madhyastam Samaveda samajutam ||
In the evening, like the image of Shiva, Gayatri takes the form of an old lady riding on a bull while located in the Solar system and holding the Samaveda in her hands.

**Gayatri chant**

**পার্যাতি জপ**

*Gayatri jap*

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

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

**Om Bhur-Bhuba-Svah, Tat Savitur vareyna,**

*Vhargo devasva dhimahi. Dhiyo yo nah prochodayat Om!*

Let us meditate on the glory of that effulgent reality,

*Through which the whole universe is projected,*

*May He enlighten our intellect.*

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

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

Elaboration of Gayatri prayer will be done later.

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

*Vhargo devasva dhimahi, Dhiyo yo nah prochodayat, Om!*

*Om (primordial sound that represents divinity)!*

*In the three worlds – the physical (bhur), the mental (bhuva) and the spiritual (suvah) – you that transcendental Paramatama,*

*the adorable (baryam) Sun (Savitur, creator of this world),*

*destroy the darkness (bhargo, sin), with your divine effulgence (devasya).*

*We meditate upon (dheemahi) Thee,*

*Enlighten our intellect (dhiyo yonah prachodayat). Om!*
**Conclusion of Sandhya**

*Gayatri bisarjan*

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

\[\text{Om Mahesha-vadanotpanna Vishnuhirdaya-sambhava} \]
\[\text{Brahmana samnugyata gachcha Devi jatheychchhaya} \]

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

**Prayer for self-protection**

*Atma-raksha*

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

\[\text{Jatabedasha itashya Kashyapa rishi trishtupo chanda} \]
\[\text{Agnirdevata, atmarakshayam japay biniyoga.} \]

\[\text{Om jaatavedasey sunbama somam-aaratiyato ni dahati Vedah.} \]
\[\text{Sa nah parshadati Durgani bishvaa naabeba sindhum duritayagnih} \]

Let us offer Soma to Agni, the knower of all Vedas. May He destroy our enemies.

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

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

**Prayer to Rudra, Shiva**

*Rudrapasthan*

With folded hands chant this prayer:

\[\text{Ritamityasya Kalagnirudra rishi Anupstupa chhando} \]
\[\text{Rudro devata rudrapasthaney viniyogah.} \]

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

Om rshitam satyam param Brahman, purusham krishnapingalam
Urdharretam virupaksham, visvarupam namoh namah

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

(This verse is taken from Mahanarayan Upashad).

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

Om Brahmmaney namah, Om Vishnabey namah,
Om Rudraya namah, Om Varunaya namah.
Reverence to Brahmah, Vishnu, Rudra – Shiva, and Varuna.

General Offer

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 – move out all the evil spirits
of this place:

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:

Om adharashaktaye namaha, Om Kurmaya namaha,
Om anantaya namaha, Om Prithibai namaha.
I pay my reverence to my holder of the Universe (Vishnu),
To the divine turtle which holds the earth,
To the supreme cosmos and to the earth.

In case of Bisheshargha (done on the water-conch) add the following:
Put some flowers at the tip of the kosha and chant the following mantras while
putting the flowers.
Obeisance to guru or teacher

Gurupuja

Guru has a high position in the development of an individual. Each individual is born ignorant with the ability to learn with change of time. This is our natural process of development. 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 a little water on the offering plate imagining that the water is poured on the Guru’s feet (padyam). If one does not have a spiritual guru, remember the parents.

Meditation

Gurudhyana

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

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

Gurupranam

Pray with folded hands:

अखंड-मंडलाकारं व्याप्तं जने चराचरं तज्ज्वलं दर्शिंम जने जेतु गुरुव्रेण नमः।
Akhandamandalakaram vyaptam jena characharam;
Tatpadm darshitam yena tasmai Shree Gurubey namah.
Salutations to my respected Guru, who gave me the vision to look for the
Great power that pervades the entire universe.

शूरुवार्ता शूरुवार्ता गुरुदेवे महेष्वर जड़ा जानकारं परं रुपं जेतु गुरुव्रेण नमः।
Gurur Brahma guruur Vishnuh guruur devo Mahesvarah|
Guru sakshat param Brahman Tasmai shree Gurubey namah.
Salutations to my respected Guru, who exemplifies as Brahma, Vishnu, and Maheswara.
Who is no other than the all-pervading supreme self.

Offerings

Panchopacharey puja

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

एतेह गंधपुष्पे नमः गुरुव्रेण नमः।
Eteh gandhapushpey namah Shri gurobey namah |
I am offering this flower in reverence to my guru |

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

एताद पाद्यं नमः गुरुव्रेण नमः।
Etad padyam namah Shri gurobey namah |
I am offering this water for washing my guru’s feet

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

एशा अर्घ्यम् नमः गुरुव्रेण नमः।
Esha arghyam namah Shri gurobey namah |
I am offering this argha (rice with durba grass) in gesture of welcoming my guru

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

एतत् धुपं नमः गुरुव्रेण नमः।
Etat 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:

एश दीपां नमः श्रीमुहुर्तवेन नमः।
Esha deepam namah Shri gurobey namah |
I am offering this lamp in the name of my revered guru |

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

एतद् नैवेद्योऽ नमः श्रीभवेन नमः।
Etad naivedyam namah Shri gurobey namah |
I am offering this food platter in the name of my revered guru |

Offer a small amount of water, with the kushi, on the glass of water placed as achmania:

एतद् पानीयं जलं नमः श्रीमुहुर्तवेन नमः।
Etad paniya jalam namah Shri gurobey namah |
I am offering this glass of water in the name of my revered guru |

Jap
GurUngantra

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

जय गुरु
Jai Guru
Glory to my guru

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

दुःखानि दुःखोपाजः तृण गृहाणं सुं तृणं जगां।
Dukhānī dukhoṣṭaṇaḥ tvaṁ grihāṇa kṛītām japaṁ.
Take away my ignorance with the repeated completion of your name and

I may succeed in my endeavor by your grace, Oh the learned.
WORSHIP OF SALIGRAM SHEELA

Narayana

This step is eliminated if the priest does not bring Narayana Sheela

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

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

Bath

Snan

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

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

Om sahasra Shirsha Purushah sahasrakshah sahashrapa
Sa bhumim sarvatam spastwa atyatishtha dashangulam ||1||

With thousand heads of the Lord covering the land of thousand steps and yet leaves space for ten fingers (story related to Vamana Avatar of Vishnu || 1||

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

Om agni-meeday purohitam yagyasya devya mrtvijam hotaram ratna dhatamam

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

Om! We invoke you for the sake of food and energy as you are the vital breathing energy. May the Lord the Creator assigns you (the sacrificers) with best accomplishments ||3||.

Om Agna aa yaahi beetaye grinaano havyadaataye
ni hotaa satsi barhisi ||4||
O Agni come here, sit with us as Hota (the special priest) on this holy grass for food and fun. We are offering oblations with fire ||4||.

Om shanno devirabhistaya aapo bhavantu peetaye
sham yo rabhisrabantu nah ||5||
O Lord, may these waters be useful to us for drinking and bring happiness; may the goddesses fulfill our desires. May their blessings shower on us form all directions ||5||.

The Story of Shaligram Sheela

To the Vaishnavas (devotees of Vishnu), Shaligram Shila is an aniconic representation of Lord Vishnu. Such anthropomorphic religious murtis and aniconism are commonly found in Hinduism, which are the abstract symbols of God.

Shaligram Shilas are black in color and are ammonite fossils worshipped as manifestations of Vishnu Himself. A typical Shila has a hole inside the round black stone, which is visible from outside. Inside the hole contains fossil remains as markings of past microbial lives, perhaps algae. These markings, believed to resemble Vishnu’s paraphernalia, such as mace, conch, lotus and disc. The Shilas are usually hereditary and are passed down through many generations, never being purchased or sold.

Most Shaligram Shilas are obtained from Gandaki River at Muktinath Chhetra in Nepal, under the foothills of Himalayas (see map). Gandaki River is one of the five tributaries of the holy River Ganges. Others are Yamuna, Gomti, Ghaghara, and Teesta. The basin of Gandaki contains three of the world’s 14 highest mountains over 8000 m (Dhalulagiri, Manaslu and Annapurna).

According to Vaishnava belief, the worshipper of a Shaligram Shila must adhere to strict rules, such as not touching the Shaligram without bathing, never placing the Shaligram on the ground and not indulging bad practices. Shilagram deity and the tulsi plant are always worshipped together as Vishnu and Lakshmi.

Shaligrams are also collected from the River Narmada, another holy river of India. They are called Narmadeshwar Shaligram. It, however, does not have the fossil mark of chakra and are of different colors.
After giving bath, wipe the Naryayana with the chant of Gayatri and then put a tulsi leaf dipped in sandalwood saying:

\[\text{Etat sachandana tulsi patram, Om namastey bahurupey paramatmaney swaaha| Om namah Narayanaya namah|}\]

\[\text{With my sandalwood tulsi leaf (read the story of tulsi) I prostrate to thee Oh the Supreme Lord Who appears in so many ways.}\]

Indian History in mantras and Sanskrit hymns

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

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

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

Meditation of Vishnu

\[\text{Vishnudhyān}\]

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

\[\text{Om dheyah sada Savitri mandala madhyabarti Narayana sarasijasana sannibishtha | Keyurabana kanakakundalaban kiriti Hari hirannaya-bapu-dhrita shankha-chakrah|}\]

\[\text{I meditate on the solar orbit with Narayana in the middle, wearing armlets, golden earrings and necklace. His head is covered with a crown and he holds the conch and discuss in his hands while His body shines with a golden color.}\]
Offerings to Narayana (Vishnu)

Panchapochareypuja

Make offering of five things (minimum):

एत पादय ओ नमः नारायणयां नमः

Etat padyam (water) Om Namah Narayanaya namah
I am offering this water to wash your feet, Oh Narayana

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

Special offering of Tulsi

The story of Tulsi is described under Satyanarayana. Offer Tulsi three times and place on the top of the Saligram Shila, uttering the following mantra

ॐ नमो ब्रह्माण्यदेवय गो ब्रह्माण्य-हिताय च।
अण्डविताय श्रीकृष्ण गोविन्दया नमो नम॥

Om namo Brahmaneya devaya go brahmanaya hitaya ca.
Jagaddhitaya Shri Krishnaya Govindaya namo namah
I offer my respectful obeisance to the Supreme Lord, who is the well-wisher of the cows and the Brahmanas, as well as all living entities.

Also offer to the Lord of the Universe, known as Krisna and Govinda.

ॐ तैलोक्य-पुजितं श्रीमन सदा विजयवर्धनं
शान्तिकुक्ष गदापाने नारायण समाहुतं॥

Om trailokya-pujitah Sriman sadaa Vijaya-vardhanah
Shaantim kuru gadaapaney, Naaraayana Namah-astu tey.
You are worshipped in all the three worlds – underworld, earth and heaven.

You always bring victory to us, You shower peace,
Oh the holder of mace, I bow to you Oh Narayana.
Laying the Divine Boundary

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:

\[
\text{Etey gandhapushpey Om gam Ganeshaya namah,} \\
\text{Om Mahalakshmai namah, Om Saraswatai namah,} \\
\text{Om Vighnaya namah, Om Kshetrapalaya namah,} \\
\text{Om Gangawai namah, Om Jam Yamunawai namah} \]||

I offer my scented flowers to Ganesh along with his primordial sound (গো), reverence to Mahalakshmi, Saraswati, remover of obstacles, lords of the directions with their primordial sound Om (ও), and to the sacred rivers Ganga with the primordial sound (গাঙ্গ) and Yamuna with the primordial sound (যাং)।

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

(On the left) \text{Om guruvyo namah| Om parama guruvyo namah| Om parapara guruvyo namah|} \\
(On the right) \text{Om Ganeshaya namah | Urdhey Brahmaney namah} \\
(At the center) \text{Om Dakshina Kalikawai namah (or God in presence) ||}

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

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 Kali (the deity on the platform); I pray for their blessing and protection.

WORSHIP OF BASIC FIVE GODS

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

**Ganesh**

Shri Ganesh is the God of wisdom and worshipped at the beginning. He removes all obstacles. He is always worshipped before any puja.

**Meditation**

Dhyan

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

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Om kharba sthula tanUng gajendrabadanam lambodaram sundaram |
Prasanna ananda-unmada-gandha-lubda-madhupa-balyola-gandastalam |
Danta aghata bidari arirudhirai sindur shobhakaram |
Vandey sGloryasuta sutam Ganapati siddhipradam kamadam |
Esha sachandana pushpanjali namah Ganeshaya namah ||
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Oh the short structured, heavy-bodied, elephant-headed beautiful God, with long trunk and happy face emitting fragrance, who has strong cheek and whose task pierced open the enemy’s body and dripping blood, making it beautifully red. May I worship him, the son of the mountain’s daughter (Parvati is the daughter of Hemabat, now known as Himalaya), the leader of the people, may my wish be fulfilled.

**Offerings**

Panchaupacarey puja

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

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Etey gandhapushpey Om namah Ganeshaya namah
I am offering my flower in reverence to Lord Ganesh
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Prostration

With folded hands seek His blessings:

Ekdanta mahakayam lambodara gajananam
Vighnanashakaram debam herambam pranamanyaham
With one tusk, big in size, with long trunk, with elephant face |
Remove all the hurdles, Oh the heroic Lord, I bow to you ||

As the worships of Ganesh and Vishnu have already been done before, we present here the worships of Shiva, Surya and Jagadhatri.

Vishnu

Meditation

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

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

Etey gandhapushpey Om namah Vishnabey namah
I am offering my flower with obeisance to Lord Vishnu
Prostration

प्रणाम

Pranam

ॐ नमः ब्रह्मणं देवस्य प्रार्धविशविन्यो च। जगतिश्च त्रिवेदीयः योक्ष्यिताः नमः समः

Om namah Brahmaṇya devaya go Brahmaṇa-hitayacha |
Jagadhitaya Shri Krishnaya Govindaya namo namah ||

I bow to that Lord Almighty (Brahman, the well wisher of learned (Brahman) and bestower (cow), the keeper of the Universe, Oh the Lord Krishna, Oh the Govinda! I prostrate to you repeatedly.

Shiva

मिश्व

Meditation

ध्यान

Dhyana

ॐ ध्यायनं नित्यं महेश्वरं राजा-गतिनित्यं च चारुचंद्र रथं।
रत्नकल्प-प्रज्ज्वलं परशु-शाल-बाहु-विषयं हस्तं प्रसादं।
पद्मासिंहं संतानं बुध-महलकर्मासृष्टिः कसानन, विस्मयं विपश्यितं निर्मितां भूतं दृश्येऽः।

Om dhyaayen-nityam Mahesham rajatagitrinibham Charuchandrabatamsam
Ratnakalpojvalagam parashu-mriga-bara-abheeti hastam prasannam |
Padmaasinam samantaat stutam-amaraganaih-byagrakrittim basaanam
Viswadyam viswabejjam nikhila-bhayaharam panchavaktram trinetram ||

Meditate constantly on the Mighty Lord Shiva, whose body is as white as silver mountain, who wears the beautiful crescent moon as a decoration, whose limbs are effulgent adorn with gems, who with his four hands holding axe and antelope and showering boons and protections, who is always content, who is seated on a lotus, and praised by the gods surrounding Him from, who wears the skin of a tiger, Who is the best in the Universe, which He created, the destroyer of all fears, and vision with five faces and three eyes.

Offerings a flower and belpata, if available

इति पुष्पेऽऽि नमः शिवाय नमः

Etey gandhapushpey Om namah Shivaya namah

I make my offering of flower to Lord Shiva

Prostration

प्रणाम

Pranam

नमः शिवाय शांताय करणं हेतुवेऽ। निबेदयामि चतुर्वं त्रगति परमेश्वरं

Namah shivaya shantaya karana traya hetabey |
Nibedayami chatmanam twam gati parameswara ||
Obeisance to Lord Shiva! He is calm, the source of the three basic qualities (guna) of life – truth/knowledge (sattva), greed/passion (raja and, dark/ignorance (tama),
I am submitting to you Oh Lord, I am having no other choice.

Surya (Sun)

Meditation

Dhyan

En rajaambyaasanam mahanabhaktir现在很多。जनूँ समजजगतांशिपं भजामि ||
पद्म्रायबस्थरत्नं वहातं कश्चिं स्वर्णाक्षाक्षोद्भोजकं जिनेनं।
Om rakaambhujaasanam asheSa-gunaika-sindhum
Bhaanum samasta-jagataam-adhipam bhajaami ||
Padma-dwaya-bhayabaraan dadhatam karaabjaih
maaniyamalim-arunaangaruchin trinetram ||
Sitting on red lotus with ocean of unlimited qualities,
Oh the illuminating Sun God, you are the lord of the whole world.
With one hand you are holding lotus and with another, offering boons of fearlessness.
Your physical appearance is radiant like ruby and you have three eyes.
I worship you.

Offering

Puja

Offer a flower dipped in red sandalwood:

Etey gandha pushpey namah Suryaya namah ||
Glory to the Sun God Surya

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

Om! Ehi Surya sahasrangsho tejarashey jagatpatey |
Anukampaya mam bhaktam grihanargham divakaram ||
Esha argham namah Suryaya namah||
Oh Sun, whose millions of rays enlighten this earth,
Accept the offering from this humble devotee of yours
Oh the day maker, Oh the Sun, here is my offering to you with humility.
Prostrations

Pranam

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

Om jaba kushma sankasham kashyapeyam mahadyutim |
Dhyantarim sarbapapagna pranatoshi divakaram ||
Like the jaba flower (red colored Shoe flower), the son of Kashyap,
with brilliant illumination, destroyer of darkness, remover of all sins (ignorance),
I bow to you the day-maker.

Durga

Meditation

Dhyana

Om Kala-abhrabham katakshair-arikula-bhayadaam |
mauli-baddheyndurekham shankham chakram kripanam |
trishikhamapi karaih-rudwahantim trinetram |
Sinhaskandha-adhiruddham Tribhuban-makhilam tejasa purayantim |
dhyaayed Durgam Jayakhyam tridasha-paribritam sebitam siddhikamaaih ||
One should meditate on Mother Durga whose another name is Jaya, who hasthe complexion of deep dark cloud, whose mere glance can arouse fears to the enemies, tightly fastened in her crown is the shining crescent moon, who has three eyes, who is holding conch, disc, sword, and three-pointedweapon (trident) in her hands, Who is riding on a lion, who is energizing all three worlds with her brilliant light, who is always surrounded by gods, she is served by those who want success.

Offerings

Puja

Etey gandhapushpey Hring Om Durgawai namah ||
In the spirit of divinity (Hring, the primordial sound for Durga)
I am offering this scented flower to you Oh Goddess Durga.
Prostration

Oh the wife of Shiva, you are the benevolent peace giver of us, fulfiller of our wishes, I am seeking your protection Oh the three-eyed fair Goddess of wealth (Narayani).
I offer my obeisance to you.

Worship of Nine planets

Nabagraha

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

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

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

Make five offerings in the name of the nine planets:

Esha Gandhah Om Adityadi Nabagraheybhyo namah
Esha dhup Om Adityadi Nabagraheybhyo namah
Esha dwipah Om Adityadi Nabagraheybhyo namah
Esha naivedyam Om Adityadi Nabagraheybhyo namah
(Note: separate naivedya with five mounds of rice and a small fruit on each mound makes the nabagraha-naivedya).

Prayer for the Guardians of Directions

Dasdikpal

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

Etey gandhapushpey Om Dashadikapalebhyo namah
Reverence to the ten directional gods

Offerings to ten Incarnations of Vishnu

Dashavatara

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

Etey gandhapushpey Om Dashavataretbhyo namah
Reverence to the ten incarnations of Vishnu

Bighnapasaran

Removal of Hurdles

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

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

Oing

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

Astrya phat
Prayer to invisible spirits

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

Oh the spirits come, establish here, come close and stay close to me, rest here and accept my offerings.

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

Looking up, with folded hands, pray to the spirits. At the end of the prayer touch the mashabhakata bali container. Invite the spirits with five welcome mudras described earlier.

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.
Removal of Evil Spirits

**Bhhutapasaran**

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

\[ \text{Om apasarpantu tey bhuta bhubi sansthitah | Jey bhuta vignakartarastey nashyantu} \]
\[ \text{Shivagnaya || Om betalascha pishachascha rakshahascha sarisripah |} \]
\[ \text{Apasarpantu tey sarbey chandika strena taritah ||} \]

*All the spirits who reside below this earth who may disturb our peace is guarded off in the name of Shiva. All the creatures, may they be ghosts, goblins or reptiles are hereby driven away from this place in the name of Chandi, the goddess of evil destruction.*

At the end snap your fingers between the thumb and middle finger three times while circling the hand around the head then hit the ground three times with your right heel. These gestures symbolize the driving away the evil spirits from the place of worship. After this act you are expected to focus on the dedicated prayer that you are about to start. This initiates *granthi bandhan* (next section), an act of holding all thoughts towards divinity.

Tying the Security Knot

**Granthibandhan**

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

\[ \text{Om! Manidharibajrani mahaprisarey} \]
\[ \text{raksha raksha hum phat swaha ||} \]

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

Worship of the Divinities at Entrance

**Dwardevata puja**

The house is considered as a temple (*Vastudevata*, বাস্তুদেবতা) guarded by the Gods at the entrance. These gods help in removing the hurdles (Ganesha) or bring good luck and wealth to the family (Lakshmi and Kuber). Hence before the core of the puja, they are worshipped.
Take two flowers dipped them in sandalwood paste and offer it to the Gods of entrance. Ask a family member to take the flower to the entrance door and leave it on the step. The entrance is usually decorated with water pots, marked with vermillion powder and contains banana sapling or any green foliage. Some families decorate the floor as well which is symbolic to invitation of divinity.

एते गंध पुष्पेः ए द्वार देवताभ्यो नमः
Etey gandhapushpey om Dwaradevatabhyo namah |
I offer my scented flower to the guardians of the entrance.

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

**Five welcome mudras**

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

<table>
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<th>Stapanimudra mudra</th>
<th>Sannidhapani mudra</th>
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<tr>
<td>Welcome</td>
<td>Sit</td>
<td>Settle Down</td>
<td>Come Close</td>
<td>Face</td>
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</table>

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

ॐ द्वारादेवता इहागच्छता, इहागच्छता, इह तिष्ठत, इह तिष्ठत, इह समन्धत, इह समन्धितम ।
|Om! Dwara-devata ihagachchhata ihagachchhata |
|ihatisthata, iha tisthata, ihasannidhatta, ihasanniruddhahwam |
Atradhisthanam kuruta, mama pujan grinhita  
Etey gandhapushpey Om gam Ganeshaya namah,  
Om Mahalakshmai namah, Om Saraswatai namah,  
Om Vighnaya nama, Om Kshetrapalaya namah,  
Om Gangawai namah, Om Jam Yamunawai namah  
Oh the Gods at the entrance, come, come, rest here, rest here,  
stay close and closer tome, establish here and accept my offerings.  
I offer my scented flowers to Ganesh along with his primordial sound (ॐ),  
reverence to Mahalakshmi, Saraswati, remover of obstacles,  
lord of the directions with their primordial sound Om (ॐ), and  
to the sacred rivers Ganges with the primordial sound (ॐ) and Yamuna with the primordial sound (ॐ).  

Vastu puja  
Worship of the House God  
Etey gandhapushpey Om Brahmaney namah,  
Etey gandhapushpey Om Vastupurushaya namah.  
I offer my reverence to Brahman, the Supreme Lord,  
And to the God of my home.  

SANCTIFICATION OF ENVIRONMENT AND BODY  
Sanctification of floor  
Throw little water on the floor with the following chant.  
Om raksha raksha hum phat swaha  
May the spirits protect me from all the hurdles  
Then touch the floor in front and chant:  
Om pabitra bajarabhumey hum hum phat swaha  
Allow me to sit on sanctified firm floor devoid of all evils.  

Sanctification of Platform  
Vedi shodhan  
Put a flower on the platform and pray with folded hands.
Sanctification of Covering (canopy)

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

Om urdhey ushuna utaye, tishtha debo na Sabita |
Urdho bajasya sanita jatanja-bhirbaga-udirhabayamahey
Oh the sacred canopy, like the sun in the sky, you protect us and our food.
Let your invitation goes to the wise men to chant mantras under your shelter.

Sanctification and dedication of body

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.

Phat
May the evil elements leave

Body

Nyas

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

Dedication of Body Organs (অন্যাস)

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 पां  ह्रिदयाय  नमः  Om Gam hridaya namah |
Head: ॐ गीं  शिरसे  राह।  Om Geem shirasey swaaha|
Hair on the tip of the head: ॐ गुंग शिखावाय बाँधत ।

Cross over two hands: ॐ टेंग कबचाय हुम ।

Two eyes (one at a time): ॐ टेंग लेङ्गाय टॉंगटें

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 प्रर्तम पुष्काताय आश्रय बृहम ।

Thus I dedicate myself to Thee.

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

Dedication the Fingers  
करन्यास  
Karanyas

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

ॐ सं अमस्थाय नमः ।

Om sam amushtabyam namah  
I am dedicating my thumb to The Divine

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

ॐ सं तर्जनिभाय बाह ।

Om sim tarjanibham swaaha  
I am dedicating my fore finger (index finger) to The Divine

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

ॐ सं मध्यमाभ्याय बाह ।

Om Sum madhyamambhyam bashat  
I am dedicating my middle finger to The Divine
Finally move the thumb to the ring finger (অনামিকা) and edicate the ring finger:

ও ঠাকু অনামিকামাজান হুই।

_Om saing anamikabhyam hum |
_I am dedicating my ring finger to The Divine_

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

ও ঠাকু কলিঙ্গাভ্যান রহিয়।

_Om saung kanishthabhyam baushat |
_I am dedicating my little finger to The Divine |

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

ও সহ করতল পৃষ্ঠাভায় অশ্রায় ফট।

_Om sah karatala prishthavyam ashtray phat |
_Allow this primordial sound Sah |
_to work as a weapon to remove all the evil spirits._

Consecration of Flowers

_পৃষ্ঠাভায়_  
_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.

ও বাটেই

_Owing Phat_  
_Move out the evil spirits_  

ও পুষ্পকেতু রাজার্তে শতায় সম্যায় সাম্ভায় হুই।

_Om pushpaketu rajahartey shataya samyak sambandhaya hram |
_These bright beautiful flowers in plenty collected for the sacred offering_

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

ও পুষ্পে পুষ্পে ষড়যুগে ষড়যুগে পুষ্পসঙ্করে। পুষ্পচাদনকারে চ ছহ ফট ভাব।

_Om pushpey pushpey mahapushpey supushpey pushpasambhabey |
Pushpachayavakirney cha hum phat swaha ||
May these flowers, great flowers, scented flowers, and many flowers be sanctified for the offering.

Seeking divine protection from all directions

The place of worship need to be sanctified and protected. Thus the devotee/priest makes a divine boundary of the place of worship with a water lining around him. Then he takes a flower, with touch of sandalwood paste, and place it on the holy pitcher taking the name of each God and Goddess mentioned:

Etey gandhapushpey Om gam Ganeshaya namah, 
Om Mahalakshmai namah, Om Saraswatai namah, 
Om Vighnaya nama, Om Kshetrapalaya namah, 
Om Gangawai namah, Om Jam Yamunawai namah ||

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

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

Om parapara guruuyo namah | (On the left) Om guruyo namah | Om parama guruuyo namah | (On the right) Om Ganeshaya namah |

Urdhey Brahmaney namah (At the center) Om Saraswatwai namah (or God in presence) ||
On the left I am offering my reverence to my teacher, and the teacher of highest knowledge. On the right is the Ganesh (the obstacle remover), and at the center is goddess Saraswati.

On the left I pay my reverence to my guru, great guru and supreme guru. On the right is Shri Ganesh (the remover of all obstacles). Above is the Almighty. In the front is the Lakshmi (the deity on the platform); I pray for their blessing and protection.
ESTABLISHING THE HOLY PITCHER

Kalasha sthapan

Holy Pitcher and Five Great Elements of Life

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

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

*Hiranyagarbhah samabartatagrey bhutasya jatah patir eka aseeta | Sadachar prithibim dhyamuteymam kashmai devaya habisha vidhema||

In the beginning was the Divinity in his splendor, manifested as the sole Lord of land, Skies, water, space and that beneath and He upheld the earth and the heavens.

Who is the deity we shall worship with our offerings?

Placement

Kalashathapan

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

*Hiranyagarbhah samabartatagrey bhutasya jatah patireka aseeta | Sadachar prithibim dhyamuteyam kashmai devavya habisha vidhema||

Prayer to Holy Pitcher

Prarthana

Fold your hands and pray to the holy pitcher:

yangarbhah samabartatagrey bhutasya jatah patireka aseeta | Sadachar prithibim dhyamuteymam kashmai devavya habisha vidhema||
Kalashashya mukhey Vishnu kanthey Rudra sammritay | Muley tatra sthito Brahma madhey matriganah smrita ||
Kukshaitu sagarah sarbey Saptadeepa basundhara | Rigveda atha Jajurvedah Samavedo and Atharba | Ayantu deva pujarthan durita kshayakaraka ||
Gameycha Yamuney chaiba Godavari Saraswati | Narmadey Sindhu Kaberi jaley asmin sannidhim kuru ||

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

Establishment

Sthirikaran

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

Om twabatah purubaso bayamindra pranetah | Smasi shata-r-Harinam |
Om stham sthito shiro bhava | Yavat puja karomyaham ||

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

Gesture of Reverence

Kritanjali

Pray for the holy pitcher with folded hands

Om sarbatirtha ubhavam bari sarbadeva-samanvetam |
Imam ghatam samarujhya tishta deva ganaih saha ||

The sacred rivers sanctify this holy water of the pitcher with the merger of all Gods and Goddeses 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.
Prehistoric India in mantra

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

Cordonning the Pitcher

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

Planting the Arrow-head Sticks

Kandaropan

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

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

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

Touch the তীরকাঠি (tirkathi) and chant:

ও কাড়াঃ কাড়া প্রবাহী পারম পরমপ্রদ এবতানা দুর্বা প্রভূ সহস্র শতেন চ।

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

I am establishing these sticks with arrow-heads (tirkathi), representing the Durba grass that spreads all directions through roots (kandat) at the nodes and stolen (parush) or runnerstalk. I pray for our family to spread out in all directions in hundreds and thousands. Oh durba (Cynodon dactylon)! the way your roots strikes at your nodes (“কাড়া”), connected by your stolens (“পরুশ”), the same way connect us with thousands of our children and grandchildren spreading out in all directions.

Circling of Thread

Shutrabeshtan

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

ও সূত্রামাং পশ্চিম দ্যামনেহস্য সূত্রায়োমিতি সূত্রায়ী ||

Om sutramanam prithivim dyamanihasam susharmanam-aditim supraneetim,
Dwaivim navam svaritra-sanagam-sravantee-maruhema svantaye ||

This auspicious security thread is long, holy, prosperous, immortal, divine and firm. It is like a boat that will lead us to the heaven.
Historical significance of cording holy pitcher:

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

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

Reverence To Gods of background

### Peethapuja

Peetha puja (*peetha* means seat) refers to the offerings to those Gods that form our base of existence.

Show five welcome mudras addressing the holy pitcher (See attached figure.

```
Om Pithadevata ihagachhata ihagachhata, ehatishthata ehatishthata | Iha sannirudhwashwa, iha sannirudhwa adhatishthanam kurutah | Mama puja grinhita ||
```

Oh pithadevata (Gods of the background) come and stay close to me and let your presence help me to perform the puja.

Offer bits of flowers or small quantities of water in the name of each God and Goddesses listed below.

```
Etey gandha pushpey Om Peethasanaya namah | Om Adharashaktya namah | Om Prakritai namah | Om Anantaya namah | Om Prithibai namah | Om Khirasamudraya namah | Om Swetadhipaya namah | Om Manimandapaya namah | Om Kalpabrikshaya namah |

Om Manibedkawai namah | Om Ratnasinhasanaya namah |

Om Agnyadikonachatushthaye namah | Om Dharmaya namah | Om Kamalasanaya namah ||
```

I am offering my reverence to the Gods in the background in order to receive their blessing:
The base of our existence, the infinite, the nature, the cosmos, the earth, the ocean, the island from where we evolved, the crystal hall of the universe, the wishing tree (aspirations), the jeweled stage of our activities, the honored throne of precious stones, the directional gods, righteous thoughts, and the auspicious seat.
Seeking Good Wishes

This ritual attempts to seek 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:

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

Pratibachan

Response of the assembly (devotees)

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

Let holiness shower on you

Seeking Good Wishes

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

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Let holiness shower on you

Seeking Good Wishes

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

Pratibachan

Response of the assembly (devotees)

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

Let holiness shower on you
Om swasti bhavanta brubanto, Om swasti bhavanta brubanto, Om swasti bhavanta brubanto  
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.

Pratibachan  
প্রতিবচন  
Response of the assembly (devotees)

ও বড়, ও বড়, ও বড় । । । । । ।
Om swasti, Om swasti, Om Swasti
You have our good wishes.

Seeking Good Wishes  
হেতুবচন  
Swastisukta

ও কর্তব্যায়ীর্মিন বার্ষিক-শরৎকালীন নৃত্যাদিকালিকাপূজা করসি। । । । ।
ও বড়িং ভক্তি বৃদ্ধি বৃদ্ধি, ও বড়িং ভক্তি বৃদ্ধি, ও বড়িং ভক্তি বৃদ্ধি। । । ।
Om kartebhayashmin barshik Saratakalin Shri Shri Dakshinakalika puja karmani |
Om rhidhim bhavanto broobantu, Om rhidhim bhavanto, Om rhidhim bhavanto ।।
As part of my solemn duty I resolved to perform the annual Puja of Goddess Dakshina Kali,  
Let my prayer bring prosperity.

Pratibachan  
প্রতিবচন  
Response of the assembly (devotees)

ও কাদাত্ম, ও কাদাত্ম, ও কাদাত্ম । । । । । । ।
Om rhidhyatam, Om rhidhyatam, Om rhidhyatam ।।
Wish you for prosperity

Seeking Divine Blessing  
হেতুসূচক  
Swastisukta

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

ও সোম রাজান কর্তব্যায়ীময়কালীন আলিমান্ত বিকুল সূর্যবর্ষ প্রভাবজগৎ বৃহস্পতিভ। । ।
ও বড়ি ন ইন্দ্র বৃদ্ধি ও বড়ি ন পুষ্প বিকুলে।। বড়ি ন নাগরায় অকল্পনাময়, বড়ি ন পৃথ্বীপতিধাতু।।
ও বড়ি, ও বড়ি, ও বড়ি।।
Om somam rajanam Varuna Aghnimitambara bhamahey, Adityam VishnUng Surjyam Brahmanancha Brihaspatim ।। Om swasti nah Indro Brijhashrava Om swasti nah Pusha Viswavedah। ।Swasti nasyarkshyo arishtanehi swasti no Brihaspatirradhatu ।।
Om swasti, Om swasti, Om swasti ।।
I offer my praises to the glory of Moon (Som), Varuna, Agni, Sun, Vishnu, Brahma and rihaspati; with my prayers to mighty Indra, learned Pusha, undefeated Taksha, and the care -taker of Gods, Brihaspati, seeking their blessings on us.

Sprinkle some water around you taken from the kosha in front of you by dipping a small flower in the pot while chanting:

\[ \text{Om swasti nah Indro briedhrasraba swasti nah Pusha bishwadeva.} \]
\[ \text{Om Swasti, Om Swasti, Om Swasti.} \]
Let lord Indra and sage Pusha give me blessings for this occasion.
Let there be sanctity everywhere.

**Divine hymn**

*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).

\[ \text{Om somam rajanam Varuna Agnim ambara bhamahe,} \]
\[ \text{Adityam VishnUng Suryam Brahmananca Brihaspatim ||} \]
\[ \text{Om swasti nah Indro Briedhrasraba swasti nah Pusha Viswavedah |} \]
\[ \text{Swasti nastarkshyo arishtanemih swasti no Brihaspatih dadhatu ||} \]
\[ \text{Om swasti, Om swasti, Om swasti ||} \]
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.

**Divine Witnesses**

*Sakhyamantra*

With Folded hand in front of your chest chant and pray:

\[ \text{Om Surjah somo Yahmah kalah sandhaye bhutanaha-ksaha; Pabano dikpatir bhumir-} \]
\[ \text{akasham khachara marah | Bramham shasanomasthaya kalpadhwamihaa sannidhim.} \]
\[ \text{Om tatsat. Om ayamambho shubahuya Bhavatu ||} \]
The Sun, the Moon, the Yama (death), the Time, the Morning, the Evening, the Twilight, the Living creatures, the Day, the Night, the Wind, the Guardians of the directions, the Earth, the Sky, the flying creatures, the Gods and Goddesses may you all come here to witness my pious act, Let the beginning be auspicious.

Alternate:
The spirits in all the planets, all the visible and invisible Gods and Goddesses, whereever they are, no matter what time it is now I pray for everybody’s presence.
Let the holy occassion begin.

Sankalpa
Resolution

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 “ kir>YAim” (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, “ kirE>Y” (which means I am doing it).

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

Om namah Shri shri dhakinakali kai a namah|
Glory to Goddess Srisridhakinakali.

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) jibabadyath sthulosharirabirona sarbopaschantipurbok dhayadhayanya atula oisarja dharma artha kama mokha choturbarga shiddhi kama sri monmahakal bhiorbha sohit parabar Srimadhadhkinakali pujono, jopo,
Hom jathashakati sthab pathana karmaham 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 ____.

(Note: 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.).

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**

_Sankalpasukta_

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

_ও দেবো বো দ্রবিদোনাঃ পূঃ বিন্দী বিন্দীচিদঃ। উত্ত নিশি চুন বা পুদু মাদ্যো দেবের।_

_Om devobo dravinodah purnam bibastasicham_

_Udhwā sinchadwa 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._

_ও অস্য সঞ্চিতবার্ষ্য সিরির্মূল। ও অংচ্ছাস্ত তোমায় অবতু।_

_Om asya sankalpitarthasya sidhirasthu. Om ayamambha shubhaya bhavatu_

_In the spirit of divinity may my goal be successful. May this be an auspicious beginning._

**INVOCATION**

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

_ও এতে গন্ধে পুঃ নমঃ শ্রীশ্রীদামকালিকৈ নম।_

_Om etaye ghandhaye pushpaye om nomo Shri Shri Dakhina Kalikaoi nomo_

_I am offering this flower to Goddess Dakhina Kali._

**Meditation**

_ধ্যান_

_Dhyan_

_ও কালোবন্ধে ঘোরায় মূঢ়কেশীর চষুক্তিভাগ।_

_কালিকায় দিল্লিয়া বুধমালা বিষুবিভাগ।।_

_সন্ধিজ্ঞা স্বরূপ খলায় সামান্যকরার্য্য। অভিষঃ বর্দনঃ এস্তায়ত্ত দণ্ডশুদ্ধিকায়।_

_মহাময়প্রভাগ শ্রামণ্য তথা চৈব দিনমৃত্তায়। কপালসাপথালি পদাকারির চ চিরতায়॥_

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Let me meditate on famous Goddess Kali
who keeps a ferocious face against evils, uncombed hair, four handed lady,
garlanded of skull on Her neck.

Her left upper hand has a dagger; lower left hand has a severed head of a 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.
She 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
holds the power of fulfillment of all wishes of her devotees.
Welcome to Goddess Kali
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.

"ও তং তং" রস প্রতিপ্রথিতপ্রকাশী দেবী ইঘা ইঘা ইঘা ইঘা, ইঘা ইঘা, ইঘা ইঘা, ইঘা ইঘা, ইঘা ইঘা। আচরণসম্পন্ন কুমু, মনস্বাস্ত গুহাস। ও মাং স্বর্ণ ছিন্ন ভূ, যাঁৎ পূজা করামাহম।
আচরণসম্পন্ন কুমু অট্টালি প্রতিভিং সহ। পূজা গুহাস নিবিধৎ সর্ব কল্যাণ কারিনি।

Om Bhurabhuraswa bhagabati Shri Shri Dakhina Kali Devi
Eha agachya, eha agachya (abahani, welcome) |
Eha tishtha, eha tistha (sthapani, sit),
Eha sannidehi (sannidhapani, settle down),
Eha sannirudhaswa (sannirodhan, come close),
Atradhisthanam kuru (sammukhikarana, establishing),
Mama pujan grihana (pray with folded hands) ||

Om stham sthiphro bhava 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.

Installing divine vision
Chakhsurdan

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.

ও ক্রিং কালিকাটো বিন্দুহ পাশাপাশিনী থিমহি তত্ত্বা ঘোষে প্রচাদায়।
ও ক্রিং থিমধিকালিকায়া উর্ধচতুর্ণ কর্মভাষ।

Om kring kalikaoi bidhaye shashanbasinoi dhimohi tonno ghoraye prochodyayat.
Om kring Srimodhdakhinakalikaya urrdhachakhoo kalpayami||

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.

ও ক্রিং কালিকাটো বিন্দুহ পাশাপাশিনী থিমহি তত্ত্বা ঘোষে প্রচাদায়।
ও ক্রিং থিমধিকালিকায়া রামচক্র কর্মভাষ।
Om kring kalikaoi bidhaye shashanbasinoi dhimohi tonno ghoraye prochodyayat. Om kring Srimoddhakhinakalikaya bamochhakho kalpayami||

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.

Om kring kalikaoi bidhaye shashanbasinoi dhimohi tonno ghoraye prachodyayat. Om kring Srimoddhakhinakalikaya dhakhinachakhoo kalpayami||

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

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 Goddess Kali

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

(OM Srimod dhakhinakalikaya prana eih prana Om Srimod dhakhinakalikaya jeeb eihasthitə Om Srimod dakhinakalikaya sarbaeindrani eihasthitani

Om Srimod dhakhinakalikaya baMongg monshcha- chahkustaboka srot-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 deity in Lelihana mudra (see figure as outlined in past) and say this mantra three times

\[\text{Om bhurbhusha swah, thath Saviturbarenum, bhargo devasya dhimahi.} \]
\[\text{Dheyo yonah prachodayat Om!} \]
\[\text{Om! In the three worlds – the physical (bhur), the mental (bhuvah) and the celestial/spiritual (suval) – you, that transcendent Paramatama, the adorable Sun (Savitur vareniUm), with divine effulgence (bhargo devasya), we meditate upon (dheemahi) thee; enlighten our intellect (dhiyo yonah prachodayat).} \]

**Special Reception**

*Bisheshargha*

Arghya is the gesture of respectful reception of a guest. The tip of the water conch holds durba, flower, belpata and a little rice. The conch is then called the *Bishesharghya* (বিশেষর্গ্যাহ), which means special arrangement to receive the main guest, which is Dakshina Kali. The water-conch (*jala sankha*, জলাসংক্ষা), sits on a tripod on the left side of the priest.

Wash out the conch by pouring into the conch little water ant then pour it out on the tamrapatra (offering copper plate) with the sound:

\[\text{Phat} \]
\[\text{Get out all evil spirits} \]

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

\[\text{Om durbakshata samajuktam billapatram tathaparam|} \]
\[\text{Shobhanam shankha patrastam grihanarghyam Dakhinakalikeye|} \]
\[\text{Esha arghyam Om Shri Shri Dakhinakalikoo namah} \]
\[\text{Accept this special arghya (welcome) of durba combined with belpata and rice, decorated on the water-conch Oh Goddess Dakhina Kali,} \]

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

\[\text{Etey gandhapushpey Om arkamandalaya dwadasha kalatmaney namah} |\]
\[\text{My reverence to the twelve fold solar system} |\]

\[\text{Om Mam Banhimandalaya dashakalatmaney namah} |\]
My reverence to the ten fold energy ring of the solar system

Continue your offering (for the moon):

Om Um Somamandalaya shorashakalatmaney namah ||
My reverence to the sixteen folds lunar system ||

Then point your pointer finger upwards while other fingers are folded together (called abagunthana, ankusha mudra). Lift the hand up pointing to the solar system and bring it down to the water of the water conch. Thus you seek support from the planetary energy to sanctify the water.

Om Gangeycha Jamuney chaiba Godavari Saraswati |
Narmadey Sindhu Kaveri jalesmin sannidhim kuru ||
Allow me to call the holy rivers of India (Ganges, Yamuna, Godavari, Saraswati, Narmada, Sindhu and Kaveri) to merge into this water.

Now remeditate on the goddess Kali (given earlier) and cover the water-conch by Abagunthana mudra (hands turned over) with the sound of h and then show the Galini mudra to the conch uttering एते. Then say with folded hands, holding a flower:

Etey gandha pushpey Om Dakshina Kalikawai namah ||
Offering this reception specially to Goddess Dakshina Kali.

Now jap eight times with the primordial sound of Kali एते on the water conch as you do for Gayatri.

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

Offerings of sixteen things

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

Lamp
Deep

Look at the lamp burning on the side and offer little water into the offering plate in its name:
Om agnijyoti rabijyoti chandrajyoti tathaibacha
Jyotishamuttamo Shri Dakshinakalikey deepoham pratigijyati
dwa shubham
Esha deepah Om Shri Shri Dakhinakalikai 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

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

Glass of water

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

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**

*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:

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ও জলং শীতং বর্ষণ নিত্যং কাদং মনোহরম।
সনাধিং তে মহা মায়া কর্ণিতং দেবী পুরুষাত্ম।
এতত্ত্ব রানীরজলং ও শ্রীদেবীসিদ্ধিকালিকায় নমো।
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*Om jalancha shitalam swacham nityam shudham manoharam|
Snartha tey maya bhakta kalpita devipriyatam|
Etad snania jalam Om Shri Shri Dakhinakali 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**

*Vastrā*

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

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ও বহুতান্ত সমায়ুক্ত পত্ত সহৃদি নিবিষ্টম। বাসো দেবী সুষ্কজ্ঞ গৃহস্য পরমেশ্বরী।
ও বহুসাত্ত সুষ্কজ্ঞ রজিত রাসকুলন। শ্রীলক্ষিণান্তি ভজীতাং বাসনে পরিধ্যতাম।
এতত্ত্ব ও ও নমঃ শ্রীদেবীসিদ্ধিকালিকায় নমো।
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*Om bahutantu samajuktam patta shutradi nirmitam|
Baso devo sushuklancha grihana parameshvari||
Om bahusantan samridham ranjitam ragabastuna|
Dakhinakali bhajapriti basante paridhatam||
Edam bastram Om Shri Shri Dakhinakali 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**

*Poiteit*

Offer a sacred thread with the following mantra:

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এতদ উপবিষ্টে (পৌরৈত) ও স্ত্রীদেবীসিদ্ধিকালিকায় নমো।
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*Etad upabitam Om Shri Shri Dakhinakali namah|
Herewith I am humbly offering the sacred thread to Goddess Dakhinakali.*
Silver seat
Rajatasan

इंसं रजतासनं ओ नमः श्रीश्चिकित्सकालिके प्रेयोः
Edam rajatasanam Om Shri Shri Dakhinakalikaoi namah
I am offering the silver seat for you to sit, Oh Goddess Dakhina Kali.

Ring
Anguri

इंसं अंगुरीयं ओ नमः श्रीश्चिकित्सकालिके प्रेयोः
Edam anguriam Om Shri Shri Dakhinakalikaoi namah
I am offering this ring to Dakhinakali with humility.

Silver ornament
Rajatabharan

इंसं रजताभरणं ओ नमः श्रीश्चिकित्सकालिके प्रेयोः
Etat rajatabharanam Om Shri Shri Dakhinakalikaoi namah
I am offering this silver ornament to Goddess Dakshinakali.

Sandalwood paste
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:

ॐ परीं ते न जानामि चेहरं देवं च देवं च। मया निबेदिताम् पद्माम् प्रकृतिगुण्य विलिप्यताम्।
ॐ sharam tey na janami cheharam deva cha deva cha| Maya niveditan gandhan pratigrijya bilipatyam||
Esha gandhya Om Shri Shri Dakhinakalikaoi namah ||
Oh Goddess I do not know the needs of your body but I try again and again
And so I got this sandalwood paste for you Please put it on your body and oblige me.
Incense

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.

```
 Chandana maati maatam swaha.
 Jayadwanti matramatah swaha

May this divine victorious sound be auspicious.
```

After worshipping the bell, perform arati with the dhoop:

```
 Om banaspatiraso divyo gandhadyam sumanoharam
 Maya nivedito bhakta dhupoham pratigrijyatam
 Esha dhupa Om Shri Shri Dakhinakalikaoi namah

This incense, filled with nature’s extract, carrying heavenly fragrance and that is so beautiful, I am offering this to you with humility and devotion.

Please accept Oh Goddess Dakhinakali.
```

Flower

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

```
 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

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.):

```
 Om abhura udhara mahashree shivacarmanam
 Parivritte tatha prabhajami shrikiar vishveshwarai.
```
Garland

**Malya**

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

```
Om sutreyena grathitam malyam nana pushpa samanwitam |
Shrijuktong lambamanancha grihana parameshwari |
Esha pushpamalyam Om Shri Shri Dakhinakalikaoi namah |
Stitched on thread with many beautiful flowers
Accept this long garland Oh Goddess Dakhinakali
Here is the garland I am offering with devotion.
```

Whole fruits

**Phalamula**

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

Sweet dessert

**Payas (milk-rice pudding)**

```
Om gabyasarpih payojuktam nana madhurasamjuktam |
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.
```
Special offering of milk-rice pudding (payas, পায়স)

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 puffins and chant this mantra:

```
Om amirito postoronomosi swaha
```

I am displaying this food for your consummation.

The offering is done with special gesture called, পঞ্চগ্রাস মুদ্রা (*Panchagras mudra*) which is described in the following section. It is important that you set up in your mental picture that the deity is taking the food from your hand as you show the moving gesture.

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

1. Get your left palm into the grassmudra (eating posture). In other words, depress the central section of the left palm. Put small amount of water on it.

2. 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:

```
Pranaya swaha |
```

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

```
Apanaya swaha |
```

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

```
Samanaya swaha |
```

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

```
Udanaya swaha |
```

1. **Om amirito postoronomosi swaha|**

I am displaying this food for your consummation.

The offering is done with special gesture called, পঞ্চগ্রাস মুদ্রা (*Panchagras mudra*) which is described in the following section. It is important that you set up in your mental picture that the deity is taking the food from your hand as you show the moving gesture.

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```

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

```
Samanaya swaha |
```

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

```
Udanaya swaha |
```
6. 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:

**এ অম্লাদিত্তম ধানমসি স্বাহা।**

\[Amritapi\dhyanmasi\swaha\]

*I offer this elixir for your consummation
Let these food items be covered with their individual sweetness.*

See Addendum (appendix) for more details about vital breath.

**Second glass of water to drink**

\[Punarachmania\jal\]

Repeating the offering of water.

**এ জলং শিলতম ব্যাঙ্ক সুগন্ধী সূচনোহরম। ময়া নিবেদিতম জলং দানায় প্রতিগৃহ্যতম।**

\[Om\jalancha\shitalam\swachham\sugandhi\sumanoharam\]

**এতদ। পুনরাচমনিয়কম নাম। শ্রীশ্রীদাখিনালিকৈঃ নম।**

\[Maya\niveditam\bhakta\panaya\pratigrijhyatam\]

**এতদ পুনরাচমন্যাকম নাম শ্রী শ্রী দাখিনাকলিকাও। নাম।**

\[Etad\punarachmananyakam\namo\Shri\Shri\Dakhinakalikaoi\namah\]

*Here is the cold, clean, pure, great smelling water that I am offering to you, please accept it,*

\[Om\jalancha\shitalam\swachham\sugandhi\sumanoharam\]

\[Maya\niveditam\bhakta\panaya\pratigrijhyatam\]

\[Etad\punarachmananyakam\namo\Shri\Shri\Dakhinakalikaoi\namah\]

*May I humbly offer it to you as the second drink, Oh Goddess Dakhinakali.*

**Betel leaf**

\[Tambul\]

**এ ফলপ্রসারস্যুক্তঃ কপোলেন সুবাসিততম।**

\[Om\phalapatra\samajuktam\karpurena\subasitam\]

\[Maya\niveditam\bhaktya\tambulam\pratigrijhyatam\]

\[Etad\tambulam\namo\Shri\Shri\Dakhinakalikaoi\namah\]

*I am offering with devotion
the fruit (supari), pan leaf with the aromatic camphor,
Please accept it Oh Goddess Shri Dakhinakali.*

69
MASS FLOWER OFFERING
Pushpanjali

Invocation

ॐ विष्णु! ॐ विष्णु! ॐ विष्णु!

Glory to Lord Vishnu.

नमः अपवित्र पवित्राः वा सर्वविविष्णुः पवताः वा।

Namha apabitra pabitroba sarbabshan gatopib|

Impure or pure, as I am, I take the name of Vishnu – Pandarakshama, another name of Vishnu – and let Him purify me inside out.

Flower offering

ॐ कालि कालि महाकालि कालिकेः पपोहरिनी।

Oh Goddess Dakshina Kali, savior of us from all sins, you give us the guidance to our spiritual and salvation paths, I bow my head to your on your feet. Oh Goddess Kali, destroyer of evils like Mohishasura, protector of us from sufferings, provider of our long life and victory in life, I am offering this flower to you.

ॐ सर्वांगसङ्ग मंगलं श्रीमद्विपदतिकां नमः॥

Om sarbamongal mongolaye Shivvey saarbartha sadhiikaye| Umaye brahmani kaUmari bishorupaye prosedonnmaye||

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 Brahamaha, your beauty is visible in everything in this World.

Please give us your blessings.

Your manifestations are in many different forms like Bhagaboti, Katayoni, and Kaushiki in many difficult times of your devotees.

I am offering this flower to you Oh Dakshina Kali.
Om prochandye putrakaye nitong supritaye suranyikaye
Kulodhoto karaye chograye jayaong dehi nomostutay
Sritithiti binasanang saktibhutaye sanatani
Gunasraye gunomoye naraoni nomostutay
Esha puspanjali Sreemoddh Dakhinakalikaoi nomo
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 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.

Pronam mantra
Prostration

Om Kali Kali mahakali kalikaye papoharini.
Dharmartha mokhodaye devi narayani nomostutay
Oh Goddess Dhakhinakali, also known as Mohakali, the one who takes away all our sins.
You help us attain the goal of human life – 
Dharma, Artha, Kama and Moksha (principle of life, wealth, aspirations and relief from all)
Oh the Goddess, bearing the female form of Vishnu (Narayani).
I bow unto you.

Sacrifice
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: 
**Om hrim shrim Churikaya namah |**

**Om ashirbashanah churika tikhindharo durasadah |**

**Shriragarbo 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.

---

**Eteh gandhapushpey Om etasmai rambhaphalabalaye namah |**

**Eteh gandhapushpey etadhipataye Om banaspatey namah |**

**Eteh gandhapushpey etadhipataye Om namah Vishnabey namah |**

**Eteh gandhapushpey etat sampradanaya Om Sri Sri Dakshinakalakaoi namah ||**

I am paying respect to the banana by offering these 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.

---

**On this auspicious occasion, to please Goddess Dhakhinakali,**

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

**Bam etasai kadalibalaye namah |**

**Etey gandha pushpey Om kadali balaye 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 Dakshina Kalika.

Cut the banana in one strike. **CAUTION:** Choose a sharp knife.

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

Pronam

Om sarbamongal mongolaye Shivve saarbartha sadhkeye | Smaraneye trimbhakey Gouri
Narayani namastutey || Shristithi binashanan shaktibhutey sanatani | Gunashraye
gunamaye Narayani namastutey || Sharanagata deenarta paritran parayaney |
Sarbasyarthiha rey devi Narayani namastutey ||

Oh the Goddess! You are our well wisher and you bless us Oh the wife of Shiva,
allow us to attain our wishes In distress, Oh Gouri, the wife of the three-eyed Shiva,
I offer my deep reverence to Thee.
You are the Creator and the destroyer of the Universe, You are the center of all powers,
Oh the immortal! You harbor all qualities, endowed with all qualities,
Oh the goddess of wealth You rescue the poor who takes shelter under you
You take away all miseries Oh Goddess, Oh the betower,
I repeatedly bow to you with reverence.
HOM OR HAVAN (FIRE WORSHIP)

होम (कुशंडिका, Kushandika)

HAVAN ARRANGEMENTS

Fire worship in Kali Puja is optional in Bengalis. This is done in public pujas only.
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.

Havan in public places in USA is restricted due to fire hazard. It is the law. Hence, with considerable thoughts, it is modified in order to accommodate legal parameters. Thus the open fire is replaced 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. Decorative sticks are used to offer ghee (quick dip in ghee, or concentrated butter) and then put into the fire along with the mantra. The thin stick does not allow soaking of excess ghee and thus the fire is fully under control. All procedures of traditional Havan is followed except the fire does not have a flame until the ghee-dipped stick is offered. No Havan Samagri is offered in the flame. It may start the smoke alarm.

Preparatory 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 पूर्णापत्र (purṇapatra).
• Put a cover on head and tilak mark on the forehead.
• The devotee/priest must take simple vegetarian food on the previous night.

Resolution (solemn vow)

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.

In the name of Vishnu, on this auspicious day ---, fornight of ---, on the day of --- I --- gotra Mr. ---- In the dedication and to please Goddess Kali while performing the fire worship (havan) dedicated to Goddess Kali and...
as part of the havan will be offering 28 sticks with ghee with the mantra of
Kalikawai Swaha
(if doing for your own puja say “karishey” and “karishyami” when you do for others and before
ending mention the name – gotra and name –
of the person for whom you are performing the havan)

Rekha pat

Marking the Fire Place

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).

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

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

Om! Rekheyam Prajapatir devataka krishnabarna
This line I am drawing in the fame of Prajapati, the Lord of the Universe,
who is of dark-blue color.

Om! Rekheyam Indrudevataka neelabarna
This line is for Lord Indra of pale blue color.

Om! Rekheyam Somadevataka shuklabarna
This line I am drawing in the name of the moon with white color.

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

Prajapati rishir Agnir devata Utkar nirasaney viniyoga | Om! Nirastah parabasu ||
In the name of sage Prajapati and the Fire God Agni, I am throwing off this sand with the kush
glass | In my attempt to remove all the bad spirits from this place of worship ||
Agnisanskar

Establishing the Fire

Then light three sticks from the burning lamp:

\[
\text{Prajapati rishi Brihati chchandah Prajapati devata Agnisthapaney viniyogah,}
\]
\[
\text{Om! Ehaibayamitaro jatabeda debevy habym bahuta prajunan |}
\]
\[
\text{Om! Sarbatah panipadantah sarbatokhishiromukha |}
\]
\[
\text{Vishwarup mahan agni pranetah sarbakarmas |}
\]

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) and leave this land pure and happy.

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

\[
\text{Prajapati rishi Anupstupa chandyo Agnir devata}
\]
\[
\text{Agnisamskarey biniyogah |}
\]
\[
\text{Om! Krabhyadamagni prahinomi duram}
\]
\[
\text{Yamarajyam gachchatu riprabaha ||}
\]

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:

\[
\text{Om! Ehaibayamitaro jatabeda debevy habym bahuta prajunan |}
\]
\[
\text{Om! Sarbatah panipadantah sarbatokhishiromukha |}
\]
\[
\text{Vishwarup mahan agni pranetah sarbakarmas |}
\]

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.

Agni namakaran

Naming the fire

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 Satyanarayana) “Balada.”

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

\[ Om Agne twam Baladanamasi \]

Oh! Oh the new Fire by the name of Baladgni, accept my humble reverence.

Pay reverence by meditation on the fire with folded hands:

\[ Om pingabhrushma keshakshah peenanga jatha aroharunah Chchagasthah sakshsha sutterhnikh saptarchih shaktidrakah | Whose brows are like the bow, who has scattered hairs humry 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(see illustration appendix):

\[ Om! Baladagne ihagachcha ihagachcha, iha tishtha iha tishtha, iha sannidhehi, iha sannirudhyscha atradhistanam kuru, mam pujam grihana | Oh Baladgni, come here come here, stay here stay here, come near, after coming close settle here and receive my oblations. \]

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

\[ Esha gandha Om Baladagnaye namah, Etat pushpam (duham, deepam, naivedyam, pania jalam) Baladanamagney namah \]

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

**Udikanchala-sek**  
Creating divine boundary

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.

```
Om prajapati rishi anushtupa chandyo Sabita devata Agni paryukshaney biniyogah |
Prajapati rishi Aditi devata udikanchanjali sakey biniyogah |
Om Aditye anUmanyaswa |
Prajapati rishi AnUmati devata udikanchanjali sakey biniyogah |
Om anUmatey anUmanyaswa |
Prajapati rishi Saraswati devata udikanchanjali sakey biniyogah |
Om Saraswatye anUmanyaswa ||
```

In the name of sage Prajapati, in Anustupa meter, In the name of the Sumod I am circling the water around the fire. In the name of Aditi (boundless happiness), I am circling the water for His blessing. In the name of God AnUmati (God of acclaim), I am circling the water for His permission. In the name of Sarastwa (God of freshness), I am circling the water for His permission.

**Gritasamskar**  
Consecration of Ghee

Take the pot of sacrificial ghee. Put in that a kush in it. Move the kush in the center, chanting:

```
Om prajapatis VIRAJAVIHIH Śrī Śrī śvetāmbara Nāmākāraṇī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī ś

By the grace of God, this sanctified butter, Made out of sun’s grace, is sprinkled over the fire with the kush, may this be as pure as the rays of the sun.
Brahmasthapan

Establishing divine spirit

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

```
Prajapati rishi agnirdevata trinanirashaney binyogah |
Om! Nirastwah parabasah ||
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.

```
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.
```

Nabagraha Hom

Offerings to Nine Planets

Make your fire offerings (ghee-dipped sticks) to the nine planets as given below. Details of
Nabagrahahas is available in Addendum.

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(Sun) ॐ ভূবননি পশ্যান্‌ স্যাহ ॥
Om Bhubanani pashyan swaha |
Arrive before us with your divine brightness

(Moon, Soma) ॐ ভব রাজস্য সমথে ব্যাহ ॥
Om bhava bajashya samathey swaha |
Bring (rain) more yield to our crops

(Mars) ॐ অপাম রেতাসি জিয়ন্তি ব্যাহ ॥
Om apam retamshi jinwati swaha |
Your emitted energy brings life to the seeds on this earth
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(রুধি, Mercury) ॐ দেবাং উজ্জ্বলঃ ভাষা ।
Om debam Ushrubudham swaha|
Oh Budha you bring the inspired Gods of the morning

(জ্যোতির্মল, Jupiter) ॐ জ্যোতিঃমলঃ মেধভবিঃ রধানাং ভাষা ।
Om jyanasmak mdhyabeta rathanam swaha|
Bring victory over our enemies and joy to us.

(অক্ষ, Venus) ॐ পুষঞ্চিঃ রাতি রূপঃ ভাষা ।
Om pushannieha rati rastu swaha|
Shower your divine blessing on the earth

(শুনि, Saturn) ॐ শুনি যোগিঃ রক্তঃ নান্দ ভাষা ।
Om san syorabhi srbantu nah swaha|
Make us free from illness by your blessing

(রাশিঃ, Ascending/North lunar node) ॐ কা শাচিঃ রূপঃ ভাষা ।
Om kaya sachistaya brita swaha|
What good deeds could we do to receive your favor

(কেকু, Descending/South lunar node) ॐ স্বর্ণভ্রন্তি জায়াথা ভাষা।
Om samusharvir jayatha swaha|
You enlighten the ignorance

Dikpal Hom
দিকপাল হোম

Offerings to Directional Gods

Offer ghee-dipped stick in the name of ten directional gods.

ॐ ইন্দ্রায় ভাষা, ॐ অগ্নিঃ ভাষা, ॐ যামায় ভাষা, ॐ নারিতায় ভাষা, ॐ বরুনায় ভাষা, ॐ বায়াবে ভাষা, ॐ কুরেনারায় ভাষা, ॐ ঈশানায় ভাষা, ॐ রশ্নায় ভাষা, ॐ অন্তায় ভাষা।
Om Indraya swaha (and continue in the same way):
Agnaye, Yamaya, Nairitaya, Barunaya, Bayabey, Kuberaya, Ishanaya, Brahmanye, Anantaya
In the name of all directional Gods, Indra, Agni, Yama etc.
I am offering the habir (oblation of ghee to fire.

OFFERINGS TO DAKSHINA KALI
প্রধান হোম - প্রকৃতক্ষম (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.
Obeisance to all Deities in view

In the name of divinity I am offering ghee to the fire in the name of Goddess Dhakhinakali.

Now offer ghee (dipped in stick) for all the deities displayed – Ganesh, Lakshmi, Vastudeva etc. (Say “namah” in the beginning and “swaha” at the end while making the ghee offering to each individual deity).

Shri Ganeshaya swaha, Narayanaya swaha, Lakshmayi swaha, Durgawai swaha, Vastudevaya swaha, Shiva Maya swaha, Durgawai swaha, Saraswatwai swaha, Shashthai swaha.

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

Birupaksha jap

Prayer to the Lord Almighty

I am taking refuge to that Almighty who is beyond this earth, the sky, the heaven or the Omkar sound, That limitless Super-Soul. Oh the fearless fire of the thunder; you are the provider of divine vision, You are the teeth of time and you reveal Him to us.
The Universe is your bed, the bright sky is you home,
You are the heart of the Gods with their hallows and you strong as the iron.
Covering the entire Universe with your bliss, you protect it from all harms.
You are limitless like the ocean, who is spread out over the entire Universe
Allow me to complete my offerings fast moving all knowing son of the Brahman.
The Super Soul Sun, permit me to make my offerings to Agni (part of the sun.)
I bow to all the Gods with thousand eyes, covering the entire Universe (Birupaksha).

Mahabyariti hom
Offerings to Great Utterances

Prajapati rishi Gayatri chanda Agniredevata Mahavyahrti hom viniyogah
As sum by the sage Prajapati in Gayatri metre, dedicated to The fire God Agni, the great utterance in praise of His glory, this offering of mine is dedicated to Him.

Oṃ bhuh swaha
The earth, the gross, the physical plane of existence

Oṃ bhuvah swaha
The atmosphere, the ether, the subtle, the astral plane

Oṃ svaha swaha
The heaven, the swarge, the causal, the celestial plane

The mantra of Mahavyahrti (great utterance) involves the highly revered mantra of Gayatri, a hymn of the Rigveda, chanted in Gayatri metre. The verse can be interpreted to invoke the deva Savitri, often called Savitri, The formula bhur, bhuvah and svah, are known as the mahavyatri.

Udichya karma
Benidictory Prayer

Sprinkle water around the havan kunda with the following chant:

Prajapati rishi Aditi devata udikanjali sekey viniyogah | Om Aditeha nwamam 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.
Mriragni (NEW NAME OF FIRE)

Fire gets a new name before extinction

The fire is given a new name (Mriragni, ম্রিরান্নী) 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 (described earlier):

\[
\text{Om Mriranamagney Eha gachcha eha gachcha, eha tishtha, eha tishtha, eha sannidehi, Eha sannirudhyaswa, atradhishtanam kuru, mam pujam grihana} ||
\]

\[
\text{Oh the fire with the name of Mrirah (ocean) you are cordially welcome, come close to me, stay close to me and after establishing, accept my oblations.}
\]

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

\[
\text{Esha gandhah Om Mriragnaey namah | etat pushpam Om Mriragnaey namah} \mid
\]

\[
\text{Esha dhupah Om Mriranamagnaey namah | esha deepah Om Mriranamagnaey namah} ||
\]

\[
\text{Oh the Mrirah-named fire! I am offering with great reverence, the flower, the incense, the lamp, the fire offering (habir) and the food-platter (naivedya), please accept my offering.}
\]

Then put a little ghee with the spoon or on the stick chanting:

\[
\text{Etat habir naivedyam Om Mriranamagnaey swaha} ||
\]

\[
\text{I am putting the ghee as the naivedya to your honor, Oh Mriragnay.}
\]

Purnahuti

Final Offering

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:

\[
\text{Prajapati rishi Birarah Gayatri chanda Indro devata jashakamashya}
\]
jajaneya prayogey viniyogah | Om Purnahomah jashashey juhomi, johashmai juhoti baramashmai dadati, Baram brinay, jashasha bhuni lokey lwa swaha ||

As written by Prajapati rishi in the meter of Brirah-Gayatri, 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 and fame in this terrestrial world.

Purnapatradan dan
पूर्णपात्र दान
Offering Full vessel (Overflowing Tumbler)

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.

Etey gandhapushpey etashmai purnapatra anukalpa bhojaya namah |
Etey gandhapushpey etatadhipataye Shri Vishnabey namah ||
Etey gandha pushpey etad 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.

Vishnurom tatsaddaya amuke masi amuke pakshey
Amukam titou amuk gotra amuka devasharmana
(Name and identification of host)

Amuk gotra amuka devasharma
(Name and identification of the priest/Brahmin)

Eetzat sampradanaya Om Brahmaney namah ||

Vishnurom tatsat adya (identification of day) (identification of the person offering) to (identification of the Brahmin) offering this bhojya (raw food for dinner) in the name of Lord Almighty.

The Brahmin, together with the devotee, will empty the purnapatra on the fire (that also helps in its extinguishing), along with the coin, banana and supari.

Extinguishing the Fire
अग्नि बिसर्जन
Agni bisarjan

Pick up the kamandalu (Brahma), sprinkle some water around the fire and beg apology for any mistake incurred.
Then beg apology to the mother earth that endured the heat of the fire during its worship:

\[\text{Om yagyabhara dahamatah agnidapiritah} \]
\[\text{Tatsamasta dharey devi prithwi twam shitala bhava} \]

Oh the earth you have endured the weight of the fire place and tolerated the pain of heat, May you rest in peace and cool down 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.

\[\text{Agney twam samudram gachcha} \]
\[\text{Oh Agni may you now go to the ocean} \]

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

\[\text{Om prithwi twam shitala bhava} \]

Oh earth! May you cool down.

**Putting ash mark on forehead**

\[\text{Om Kashyapashya trausham} \]

Like rishi Kashyap wish you have a long life

**Please note:** During the process of havan use few pieces of wood to produce ash in order to give bhasma tilak. Say the following mantras while putting the ashes (bhasma tilak).

On the forehead:

\[\text{Om Kashyapashya trausham} \]

Like rishi Kashyap wish you have a long life

On the neck:
NEW AGE PUROHIT DARPN

Om Jamadagni trayusham
Wish you attain the power of Jamadagni
(one of the great sages of ancient India,
father of Parashuram, who was one of the incarnations of Vishnu)

Om jadavanan trayusham
Wish you for divine characters

On the shoulders:

Om tateyhasil trayusham
Wish you for youthfulness with long life

Adoration with lamp

Arati

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

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

Pachapradeep, Jalasankha, Gamcha, Pushpa, Dhoop, Dhuno, Chamar

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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.

Pronam

Prostrate with folded hands (repeat of mantra):

Om prochandye putrakaye nityam suprite suranyikaye | Kulodyota karey chogrey jayam Dehi nomostutay ||
Sritithiti binasanam saktibhutey sanatani |
Gunasraye gunamoye narayani nomostutaye||
Esha puspanjali Sreemoddh Dakhinakalikaoi nomo ||

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.

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.

Dakshina

Honorarium to priest

Give the purna patra (over flowing rice glass) to the priest with the coin.
Kritaitat Shri shri Saraswait puja homakarmananah sangatartam dakshinamidam
purnapatra anukalpa bhoyjum Shri Vishnuur daivatam amuk gotra amuka Brahmaney
(Name and gotra of the priest)

aham sampradadey.

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

Primordial Sound Offering to Kali

Repeat of primordial sound (Japa)

The mantra or name may be spoken softly, or mentally without any sound. Here we will
repeatedly mutter the primordial sound associated with Goddess Kali – ॐ ॐ ॐ – for ten times.

ॐ ॐ ॐ

Om Hrim shrim

Beg excuse after the completion of jap:

ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ

Om gujhati gujha goptri twam grihansmat kritam japam |
Siddhir-bhavatu mey devi tatprasadat sureswari ||

Staying in my utter ignorance, I am offering you your name with reverence so that I can be
successful by your grace.

IMMERSION CEREMONY

Bisharjan bidhi

Immersion of the image

Reverence to Remains

Nirmalyavasinir puja

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

Dadhikaramba/Dadhikarma

Offer the special sweet, called dadhikaramba, to Goddess Kali before she departs. It is made up of gur (molasses), yogurt (dadhi), flat rice (chipitak), murki (sweet puffed rice), sweet (sandesh) and banana (kadali) – ওড়া, দধি, চিপিটক (টিড়া), মুর্কি, নিদ্রা ও কাদালি (কলা). Offer chanting the following mantra three times and each time sprinkle water on the dadhikarma preparation.

Bong, etasmai sopakarana mishtanya
dadhikaramba naivedaya namah ||
Allow me to consecrate the farewell sweet for your consumption

Place a flower on the special sweet preparation (naivedya)

Etey gandhapushpey etadhipataye Shri Vishnbey namah ||
Sampradanyai etat sopkarana mishtanna dadhikaramba naivedyam Om Hrim Shrim Dhakhinakalikaoi nivedayami ||
I am sanctifying this with flower offered in the name Lord Vishnu. I am offering the special sweet preparation, the dadhikaramba naivedy (to Goddess Kali).

Show the panchagras mudra as described in the offering of Paramanna

Paniajal

Offering drinking water

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

Etat panarthodakam

Etat panarthodakam

Repeat the above, offering the second glass of water.
Etat prakshaniyodakam Om Hrim Shrim Dhakhinakalikaoi namah ||
Here is your second glass of water or you to consume Oh revered Kali |

Immersion Process

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

Oh Goddess! I am immersing you in the water with my prayers
To have long life for my children and for my prosperity
As I place you in water,
Oh Goddess Dakshina Kali pardon me of my faults.

Moving the Holy Pitcher

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.

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

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 Peace Peace

Peace Chant
সামৃদ্ধ্যের শান্তির.
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.

ও হে Kaya naschitra iti riktrayasya Mahabama devya rishir birar Gayatri chanda
Indro devata Shanti karmani japey viniyogah |
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.

ও হে Om swasti nah Indro bridhdhashravah,
swasti nah Pusha Viswavedah |
Swastinan Trakshyo arishtanemi swastino Brihaspatirdhatu |
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.

ও হে Om daushanti antariksha shanti privishantirapah shantihRodhadayah shantih |
Banaspataye shanti Vishwadeva shanti
Brahmashanti sarbam shantih | Shantireba shanti sa ma shantiredhi || (Rigveda)
There is peace in the sky, there is peace on earth, and there is peace in the heavens.
There is peace in the world. There is peace in the water, there is peace on land.
There is peace in nature (plant, animals, flowers, insects, and herbs).
There is peace in the Universe. There is peace with Brahma, the Creator,
May this all –pervading peace enter into us and permeate us to the very core of our being.

ও হে 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

*Khamaviksha*

ও অজানান্ত বলি বা মাহাৎ প্রচ্ছন্ন ধুম্ব যৎ।
স্মরণাত্মক তদ বিখ্যাত সম্পূর্ণ সাক্ষিয় প্রতিষ্ঠি

*Agyanad jadi ba mohat prchyabeta dwareshu jat* |
*Smaranadeva tad Vishnu sampurnam syaditi sruti* ||
All the faults that I incurred while performing the puja
Will be complete as I pray to Lord Vishnu for His forgiveness

Continue your prayer:

ও অসতো বা সৎ গমন, তথ্যসূত্র বা জীবনের স্মরন, মৃত্যুর বা অমরত্বের গমন।
*Asato ma sad gamaya, Tamaso ma jyotir gamaya, Mrityor ma 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:

এতদ সর্ব কর্ম প্রাপ্তি শ্রীদাকিনকালী চরণে সমর্পিনি। নমো শ্রীদাকিনকালী দেবী কর্মহ।
নমো শ্রীদাকিনকালী দেবী কর্মহ।

*Etad sarba karmaphalam Shri Dakhinakali charaney samarpayami* | *Namo Dakhinakalli 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 ||

Honararium to the Priest

*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:

বিশ্বামৃত তৎসন অজ্ঞ অজ্ঞ জগৎ অজ্ঞ তাত্ত্বিক অজ্ঞ ওপথ জগতে শ্রীদাকিনকালী শ্রীরূপস্পন্ন পুরুষকে চোহার।

*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”

RECONCILIATORY PRAYER

Divya Aparadha Stotra of Mahishasurmardini
By Shankaracharya

http://www.agiivideo.com/books/audio/kali/Audio-04-Sishornashi-bakyam-p94.mp3
You have hundreds of obedient children in this world but out of them this son of yours is the worst.
If you leave me, Oh the wife of Lord Shiva, it will not be right.
There could be a bad son but there can never a bad mother.

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

Jaganmatarmatah taba charanaseva na rachita,
Nabadattam Devi drabinamatibhuya staba maya |
Tathapitwan sneham mayi nirupam yatra purushey
Kuputro jayetah kwachidapi Kumata na bhavati.
Oh the goddess of the Universe!
I have never cared to touch your feet; gave my offerings or prayed to you
Yet you, the compassionate loving mother, had been so kind to me.
There could be a bad child but never a bad mother.
Covered with funeral ashes, your husband Shiva,
with poison in his throat and circular vision,
grows interlocked hair, carries poisonous snakes around his neck,
is known as Pashupati (Lord of all beings).
He, the king of the ghosts, gets the credit as Lord of the Universe (Jagadishwara)
by chanting your names to seek your favor —
Mrilani, Rudrani, Shiva Shiva Bhavani.

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

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

Jagadamba bichitramatrakim Puripurna karunaasti chinnayi Apraradha paramparabritam
Nahi mata samupekhshatey sutam
Oh Goddess of the universe (Jagadamba)!
In this world of multitude, you are wholesome, kind and compassionate.
Pardon my faults as no mother will ever leave her child uncared.
In this world there is no one moe sinful than me, Oh Mother! And no one will pardon my faults like you. Knowing this, Oh Goddess, do what you feel to be appropriate.
PART 4

• LOKPUJA (লোকপুজা)

• Abridged Version of KALIPUJA (সংক্ষেপ কালী পূজা পদ্ধতি)

LOK PUJA
Worship for individual family

Lokpuja

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

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

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

Om namah Shri shri dhakinakali kojai namah
Glory to Goddess Srisridhakinakali.

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 ____.”
Flower offering

Oh Goddess Dhakhina Kali, savior of us from all sins, you give us the guidance to our spiritual and salvation paths, I bow my head to your on your feet. Oh Goddess Kali, destroyer of evils like Mohishasura, protector of us from sufferings, provider of our long life and victory in life, I am offering this flower to you.

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

Dakhin Kali PronUm.

ও কালি কালি মহাকালি কালিকে পাপহরিনি।
ধর্মার্থ মোক্ষে দেবি নারায়ণী মোক্ষে তো।

Om Kali Kali mahakali kalikaye papoharini.
Dharmartha mokhsadey devi Narayani nomostutey|
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.
ABRIDGED VERSION OF KALIPUJA
Sankhep puja paddhati

Obeisance to Lord Vishnu

Vishnu smaran

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

Sipping holy water

Achman

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

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.

Then with folded hands pray to Lord Vishnu:

Om Tadavishnu paramam padam saya pashyanti suraya dibiba chakshuratatam

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.
Glory to Lord Vishnu.

Om namaha apabitra pabitroba sarbabashan gatopiba| Jahsmaret pundarikaksha sa bajya antarasuchi|| Namaha sarbamangala mongallam barayenang baradang shubham| Narayanan nameskritaam sorba karmani karayeet||

Om Vishnu! Om Vishnu! Om Vishnu!

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

With His name I begin my work today.

Gayatri chant

Gayatri jap

Om Bhur-Bhuba-Svah, Tat Savitur vareyna, Vhargo devasva dhimahi.

Dhio yo nah prochodayat Om!

Let us meditate on the glory of that effulgent reality, through which the whole universe is projected, May He enlighten our intellect.

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

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

OFFERING TO SUN GOD

Suryargha

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

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

Gurupranam

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

अखं-मण्डलकारं ब्रह्मण ते सर्व चरणां।
तत पदं दर्शितं मेन अंगुलाम्रवं नमः।
(Akhanda-mandalakaram vyaptam jena characharam;
Tat padm darshitam yena tasmai Shree Gurave namah.
(My) Salutations to respected Guru, who showed me the stature whose form pervades
the entire sphere of the universe.

अज्ञान-तिमिराण्डस्य ज्ञानान-शालक्यः।
चक्षुरुर्मिलितं मेन अंगुलाम्रवं नमः।
(Ajnaana-timirandhasya jnaananjanashalakaya;
Chaksur-urmilitam yena tasmai Shree Gurabe namah.
(My) Salutations to respected Guru, who opened the eyes of the one, who is blind due to
darkness of ignorance with the flame of knowledge.

Worship of Ganesha and Shiva for Invocation

Shri Ganesh

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

Meditation

Dhyana

Take a flower on your left palm. Hold it with the mudra for meditation (kurma). Imagine Ganesh
in your mental screen, chant the mantra and place the place the flower on the holy pitcher,
imagining that you are putting the flower on His feet.
Om kharba sthula tanUm gajendrabadanam lambodaram sundaram |
Prasanna ananda gandhalubdhaha madhupa balyola gandastalam
Danta aghata bidari arirudhirai sindur shobhakaram
Vandey sGloryasuta sutam Ganapatii siddhipradam kamadam |
Esha sachandana pushpanjali namah Ganeshaaya namah ||

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

Offerings

Panchaupacarey puja

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

Etey gandhapushpey Om namah Ganeshaaya namah
I am offering my flower with reference to Lord Ganesh

Prostration

Pranam

With folded hands seek His blessings:

Ekadanta mahakayam lambodara gajananam
Vighnanashakaram debam herambam pranamanyaham ||
With one tusk, big in size, with long trunk, with elephant face |
Remove all the hurdles, Oh the heroic Lord, I bow to you ||
Shiva

Meditation

Dhyan

Om dhyaayan-nityam Mahesham rajatagirinibham Charuchandrabatamsam
Ratnakalpojvalagam parashu-mriga-bara-abheeti-hastam prasannam |
Padmaasinam samantaat stutam-amaraganaih-byaaghrakrittim basaanam
Viswadyam viswabeemj nikhila-bhayaharam panchavaktiram ||

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

Offerings a flower and belpata, if available

Etey gandhapushpey Om namah Shivaaya namah
I make my offering of flower to Lord Shiva

Om namah Shri shridhakinaikalikau namah |
Glory to Goddess Srisridhakinakali.

Resolution

Sankalpa

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

বিষ্ণুরোম তত্ত্ব অজ্ঞ
(মার্গ ভিত্তি) অমুক গোসাই
শ্রী অমুকদেবসর্ব্বদেবার্থী (পুজারীর নাম, গোসাই), জীববদ্ধৎ ব্রাহ্মণরীতিতে সর্বমাণসিকগুরুক ধনধারণ অমূল ঐশ্বুর্য ধর্ম
অর্থ কাম মোক্ষ চক্রবর্তী নিদি কাম। শ্রীমদ্বাস্তুর বৈবর্ত সম্পন্নরীতি রীমধবভাগিনী পুজন, জ্ঞ, জ্ঞেয় ব্যাপারি
ব্যাপারি পুরুষের বিশেষ জন্য (পরার্থে-“অমুক গোসাই অমুকদেবসর্ব্বদেবার্থী” - “কৈরিযঞ্চি”)

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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 sthulosharbirobo sarpobasharchupurbok
dhayadhayana atulo oisarjo dhrama kamo mokho choturbarga shidhi kamo sri mommahakal
bhirobo sohit saparibar Srimadhdhakhinakali pujono, jojo, homo jathashakahti shabo
pathana 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 ____.

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 (kush) on the offering plate (tamrapatra)
and sprinkle some water on the spoon. Use your right hand forefingers to pick up water from the
pot container (kosha). Then chant the following mantra seeking His blessing to complete.

Meditation

Dhyana

Om karalbadanang ghorang muktokashing chaturbhujam/ Klaikang dhakiniang dibang
munomala bibhutiram// Sadhachinosriro kharagobamadhodhokarubujam/ Abhayang
baraodangchoibong dhakhinodhadha-panikang// Mohamega prabhang shyanang tathaa
choibo dighambirim/ Kanthabasaktamundali galorudhiro cha chorchitam// Karnabatong
sataninita shabojugmo bhayanakam/ Ghoraodhangstrang karalashyang pinnopoyodharam//
Shabanang karosongghatyai kirtakanching hosomukhim// Shakirrdaaya galodrakato
dharabiphuritanam// Ghorarahong maharoudiring shashalanayobashinim
Balakra mondalakara lochonya tritayaminibitam/ Daonturang dhakhinobaphi muktalomboko
chochayam/Sahbrupo mohadeva hridoyopisonsthitam// Shibavi
ghororabhavichatudikhiku somonitam// Mohakalayeno cha somone biparita raturam//
Suhkouprashhanna banaang sayranan saroruham/

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Let me meditate on famous Goddess Kali who keeps a ferocious face against evils, uncombed hair, four handed lady, garland of skull on Her neck, Her left upper hand has a dagger, lower left hand has a severed head of a 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 waste 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 Goddess Dakhinakali

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.

Oh the goddess of the universe Dakhina Kali, you are welcome you are welcome, sit here, settle down, come close, and get established and receive my worship. Stay settled here with me as long as I do the worship.

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

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

**Lamp**

**Deep**

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

ও অগ্নিজ্যোতি রবিজ্যোতি চন্দ্রজ্যোতি জীবন চ।
জোতিষায়গতা ঘৃতিভূতিকে নীলো পঞ্চজৈব প্রতিগোতম।।
এই নীলপ ও ঘৃতিভূতিকালিকে নম।।

Om agnijyoti rabijyoti chandrajyoti tathaibacha|
Jyotishamuttamo Shri Dakshinakalikey deepohyam pratiṣṭijyataṁ
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**

**Padya**

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

ও পাদায় গুম মহাদেবী সর্বধূঞাপাখকর্ম।
মা বরসে দেবী নম। ঘৃতিভূতিকালিকে।।
এই পাদায় ও নম। ঘৃতিভূতিকালিকে নম।।

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

I offer this water, that takes away all sins and miseries, to wash the feet of the great Goddess who blesses us all,
I bow to you Oh Goddess Dakhinakali.

**Red sandalwood paste**

**Lal chandan**

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

ও শরীরঃ কে ন জানামি চেঁদ্রঃ নীল ৷ নীল ৷ মহা নিবেদিতাম পল্লাম প্রতিগৃহ্যা বিলিপ্যাতঃ
এষ পাদঃ ও নম। ঘৃতিভূতিকালিকে নম।।
Om sharam tey na janami chestam naiba cha naiba cha
Maya niveditan gandhan pratigriya bilipatym||
Esha gandhya Om Shri Shri Dakhinakalikaoi namah ||
Oh Goddess I do not know the needs of your body but
I try again and again
And so I got this sandalwood paste for you
Please put it on your body and oblige me.

Incense

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.

\textit{Jayadwanti matramatah swaha|}
\textit{May this divine victorious sound be auspicious)

After worshipping the bell, perform arati with the dhoop:

\textit{Om banaspatiraso divyo gandhadyam sumanoharam|}
\textit{Maya nivedito bhakta dhupoham pratigrijyatam|}
\textit{Esha dhupa Om Shri Shri Dakhinakalikaoi namah||
This incense, filled with nature’s extract, carrying heavenly fragrance and that is so beautiful, I am offering this to you with humility and devotion.
Please accept Oh Goddess Dakhinakali.

Flower

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

\textit{Om pushpam manoharam divyam suganshi devi nirmitam|}
\textit{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.
Glass of water

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

Om mandakinyastu jadbari sarbapapa haram shubham G
rihanachmaniyam 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.

Om kali kali mahakali kalkyaye papoharini||
Dharmarthakamopromodaye devi narayani nomostutaye||
Mohishagani mahamaye chamundaye mundomalini
Aaur arogha bijyong dehi devi nomostutaye||
Esha puspanjali Sreemoddh Dakhinakalikaoi nomo||1

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

Om sarbamongal mongolaye Shivvey saarbartha sadhiikaye| Umaye brahmani kaUmari bishorupaye proseedonmaye| Bhagaboti bhayochadaye katayaoni cha kamodaye|
Kalokrit kaushiki tong hi katayaoni nomostutaye||
Esha puspanjali Sreemoddh Dakhinakalikaoi nomo||2

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

Om prochandye putrakaye nitong supritaye suranyikaye|
Kulodhoto karaye chograye jayaong dehi nomostutaye|| Sritithiti binasanang saktibhutaye sanatani|| Gunasraye gunomoye naraoni nomostutaye||
Esha puspanjali Sreemoddh Dakhinakalikaoi nomo||

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.

ও কালি কালি মহাকালি কালিকে পাপহরিনি। ধর্মার্থ যোগ্য দেবী নারায়ণি নয়মন্ত্র ও।
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 jesture. Always start the arati with the holy pitcher and then move to the main deity and others. The house and cosmos (see through the window) are included in this arati process.

পঞ্চ প্রদীপ, Panchapradeep (reception),
জলশাখা, Jalasankha (washing feet),
বন্ধ, Gamcha (drying feet),
পুষ্প, Pushpa (decorating with gift),
দর্পণ, Mirror (to see the decoration)
ধূপকাঠি, Dhoop kathi (incense stick),
ধুলো, Dhuno (air purifier),
চাঁদা, Chamar (fan to rest)
Benedictory Prayer

Sarvanandam madhuram shibam sarvam sahakar.
Sharanam jayam kete dandin ni Nararany namaskhe.

Om sarhamongal mongolaye Shivvey saarbartha sadhikaye |
Smaranye traimbhakey Gouri Narayani namastutey ||
Shrististhtit binashanam shaktibhutey sanatani |
Gunashraye gunamaye Narayani namastutey ||
Sharanagata deenarta paritran parayaney |
Sarbayarthahrey devi Narayani namastutey ||

Oh the Goddess! You are our well wisher and you bless us Oh the wife of Shiva, allow us to attain our wishes In distress, Oh Gouri, the wife of the three-eyed Shiva, I offer my deep reverence to Thee.

You are the Creator and the destroyer of the Universe, You are the center of all powers, Oh the immortal! You harbor all qualities, endowed with all qualities, Oh the goddess of wealth You rescue the poor who takes shelter under you You take away all miseries Oh Goddess, Oh the betower,

I repeatedly bow to you with reverence. All the mistakes I incurred in reading the script, Oh Lord makes them perfect by your grace.

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### Part 5
#### ADDENDUM
Puja List

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<tr>
<th>Bengali name</th>
<th>Close English Equivalent</th>
</tr>
</thead>
<tbody>
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<td>সিংদুর</td>
<td>Vermillion</td>
</tr>
<tr>
<td>তিল</td>
<td>Sesame seed</td>
</tr>
<tr>
<td>হরিতকী</td>
<td>Haritaki (a kind of nut)</td>
</tr>
<tr>
<td>শ্রুতসরিয়া</td>
<td>White mustard</td>
</tr>
<tr>
<td>মাষকলাই</td>
<td>Black lentil</td>
</tr>
<tr>
<td>পঙ্কলেলা</td>
<td>Five grains</td>
</tr>
<tr>
<td>পফলেলা</td>
<td>Five jewels (metals)</td>
</tr>
<tr>
<td>পঁথিলেলা</td>
<td>Five colored powders</td>
</tr>
<tr>
<td>মুন্ডর</td>
<td>Honey</td>
</tr>
<tr>
<td>পুঞ্জা</td>
<td>Sacred thread</td>
</tr>
<tr>
<td>মুন্ডিকা</td>
<td>A bowl of five things (honey, ghee, yogurt, sugar and milk)</td>
</tr>
<tr>
<td>কঠপূর</td>
<td>Camphor</td>
</tr>
<tr>
<td>তীরকাটি</td>
<td>Sticks with three arrow-heads for Holy pitcher</td>
</tr>
<tr>
<td>তেককাটা</td>
<td>A triangle made of sticks</td>
</tr>
<tr>
<td>পঁশা</td>
<td>Mirror</td>
</tr>
<tr>
<td>আলতা</td>
<td>Red liquid</td>
</tr>
<tr>
<td>চৌড়াই</td>
<td>Basket</td>
</tr>
<tr>
<td>চোলমালা</td>
<td>Decorative garland</td>
</tr>
<tr>
<td>আলফাতিরে নিয়াদা</td>
<td>Seat and ring</td>
</tr>
<tr>
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<tr>
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<tr>
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<td>পুশ্চ</td>
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<tr>
<td>তুলসী</td>
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<tr>
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<tr>
<td>মিলিতের</td>
<td>Durbha</td>
</tr>
<tr>
<td>পৃথিবঃ মালা (বড়)</td>
<td>Bel leaf (wood apple)</td>
</tr>
<tr>
<td>পৃথিবঃ মালা (ছোট)</td>
<td>Garland (big)</td>
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<tr>
<td>আম পারব</td>
<td>Garland (small)</td>
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<tr>
<td>ডোব বা নারকোল</td>
<td>Mango leaves</td>
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<tr>
<td>মিটিন্ন</td>
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<tr>
<td>মুড় বিপন্ত</td>
<td>Sweets</td>
</tr>
<tr>
<td></td>
<td>Sweet rice</td>
</tr>
<tr>
<td>物品</td>
<td>英文翻译</td>
</tr>
<tr>
<td>----</td>
<td>----------</td>
</tr>
<tr>
<td>নৈবেদ্যের খালা ৪</td>
<td>Naivedya (food platter) 4</td>
</tr>
<tr>
<td>পঞ্চবেতা</td>
<td>Five gods (five mounds)</td>
</tr>
<tr>
<td>নরাধি</td>
<td>Nine planets (nine mounds)</td>
</tr>
<tr>
<td>প্রধান</td>
<td>Principle deity (Lakshmi),</td>
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<tr>
<td>নরায়ণ</td>
<td>One single mound Narayana</td>
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<tr>
<td>অন্যান্য নৈবেদ্য :</td>
<td>Other platter:</td>
</tr>
<tr>
<td>ফল</td>
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</tr>
<tr>
<td>মিষ্টি</td>
<td>Sweet</td>
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<tr>
<td>কুচা নৈবেদ্য</td>
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<tr>
<td>শোলাস, ২</td>
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<tr>
<td>ভোজ</td>
<td>Bhojya (uncooked food materials)</td>
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<tr>
<td>চাল</td>
<td>Rice</td>
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<tr>
<td>রামার মশলা</td>
<td>Spice</td>
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<tr>
<td>ধী (থাটেল)</td>
<td>Ghee (or oil)</td>
</tr>
<tr>
<td>ডাল</td>
<td>Dal (pulse)</td>
</tr>
<tr>
<td>সজ্জী পাচ রকম</td>
<td>Vegetable (five kinds)</td>
</tr>
<tr>
<td>পঞ্চমূল্য</td>
<td>Mixture of five sweets: (Yogurt, milk, ghee, honey and sugar)</td>
</tr>
<tr>
<td>দেবীর শাড়ী</td>
<td>Sari for Goddess</td>
</tr>
<tr>
<td>ঘটের পান</td>
<td>Red towel (small) for holy pitcher</td>
</tr>
<tr>
<td>হোম সামগ্রী</td>
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</tr>
<tr>
<td>হোম কুন্ড</td>
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<td>বালি</td>
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<tr>
<td>বোঁঠ</td>
<td>Wood</td>
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<tr>
<td>কাঠ</td>
<td>Wooden sticks</td>
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<tr>
<td>কাঠি (সমিদ)</td>
<td>Ghee</td>
</tr>
<tr>
<td>ধী</td>
<td>Beetle nut</td>
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<tr>
<td>পূর্ণস্তুপ</td>
<td>Beetle leaf condiments</td>
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<tr>
<td>মুদিব্রহ্মার জামা</td>
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</tr>
<tr>
<td>পুরোহিতের জামা</td>
<td>New cloth for purohit (shirt)</td>
</tr>
</tbody>
</table>
QUESTIONS, SYMBOLS AND TERMINOLOGIES

What is Om?

*Om* or *Aum* is the basis of all sounds, the universal symbolic word for divinity. Hence every mantra begins with Om, connecting our thoughts with divinity.

Aum became the sacred word in Vedas, Hum of the Tibetans, Amin of the muslems, and Amen of the Egyptians, Greeks, Romans, Jews and Christians. Amen in Hebrew means “Sure” and “Faithful”. Aum is the all-pervading sound emanating from the Invisible Cosmic Vibration (Holy Ghost of Christians), God in His aspect of Creator; the “Word” of the Bible, the voice of the creation, testifying the divine presence in every atom. Aum can be heard within you (*Anahata*) as you plug your ears and close your eyes focusing on the sound that is vibrating within your body. In biological terms, it is the sound of the inner function of the body that includes the heartbeat.

In the imagination of the prehistoric sages, Om originated as the primordial sound, the sound that took place at the time of the Creation of the Universe, which the scientists of the modern era call “Big Bam” in the theory of creation by Sir James Jeans.

To which direction the devotee/priest should face, while performing the puja?

By tradition, the priest faces east for all deities. In case of Goddess, facing north is recommended. The author, however, believes that the above tradition may be not be emphasized on a global scale in the new age. A convenient location is all that is needed with a sincere heart to serve the Lord.

CULTURAL SYMBOLS OF HINDUS

Havan

Havan is a ritual of fire worship in Hindus. Fire was discovered (or, more precisely, the controlled use of fire) probably about 70,000 years ago (Early Stone Age); although its opportunistic use can be traced to 400,000 years back. Discovery of the controlled use of fire marked the dominance of humans over other animals. Because of its numerous use and use in our daily lives, fire or Agni, became one of the most important Gods of the Hindus.

Deep (lamp)

A lamp is an earthen saucer like container, filled with ghee or butter with a twisted cotton tape immersed in it. It is lighted in every Hindu household and temple in India. The cotton tape keeps sucking the ghee to yield a cool bright light, a flame. In nature the flame is considered to be the source of infinite energy of positive currents. In early days lamp was the only source of light to see in darkness. Great emphasis is also placed on performing “*Aarati*” in India during worship of any deity. The *aarti* flame is moved around the idol for the devotees to have a good look of the
deity, and then the devotees put out their palms to receive the aarti aura for their good health and prosperity.

**Betel Leaf (paan)**

During worship or rituals, leaves from some select trees (mango, betel leaf, banana) are used as essential accessories, but among them Betel Leaf enjoys a place of pride in India. During marriage, the bride appears with covered eyes, using betel leaves before she takes her first look at the groom. The use of betel leaf is considered as a noble trait and on all auspicious celebrations; betel leaf has become a symbolic item denoting freshness and prosperity. The Skanda Purana says that the Betel Leaf was obtained during the ocean churning (Samudramanthan) by the Gods and demons. It has many rich herbal properties.

While performing Satyanarayana puja the Bengalis place five betel leaves on the platform or on the side with betel nut (supari), sweet and coin. This is called mokama. At the end of the puja this is given to five married women to receive their blessing for the host family. Most common use of betel leaf is as after-dinner treat for chewing Areca nut (Areca catechu) or betel nut (supari) wrapped in it. The betel nut is a mild stimulant which can be further promoted by the use of tobacco products that contributes nicotine.

**Tilak, Dot and Bindi**

It is the display of the position of the wearer. Vermillion powder is put on the forehead of women in order to display their marital status of the woman. Wearing of the vermillion powder or sindur is considered as auspicious for married women. It can also be used as a beauty spot (bindi). Ancient Indian had an indomitable urge to communicate his thoughts and so symbols were developed to communicate the religious denomination, sect or ideology. The commonly used materials for putting the mark are sandalwood paste, vermillion (sindur), lime, turmeric, saffron, musk, agar, sandal and ash (bibhuti) for men and women.

**Swastik Mark**

The word swastika comes from the Sanskrit word suastika (su means good and asti means well-being), meaning any lucky or auspicious object. Its origin probably dates back to the Indus Valley Civilization. It is a sacred symbol of good luck and eternity in many other ancient civilizations. The Aryans adopted the Swastik as a symbol for the good of humanity. Then the Hindus added some more arms to the Swastik to denote happiness in married life and worldly successes. The holy pitcher carries the mark of swastik.
Sacred Thread

*Sacred Thread*

Yajnopavita

Sacred thread is a bunch of cotton threads, with nine cords in three bunches of three, all of same length. The sacred thread is worn by conservative Brahmins and some other castes. It normally hangs from the left shoulder down under the right shoulder (see picture). This position of the sacred thread is called Upavita. At the performance of some inauspicious ceremonies (like death or tarpan) one should be Prachnaviti when the sacred thread should hang from the right shoulder. At times the sacred thread is chanted to Niviti position when the sacred thread is worn round the neck like a garland.

Wearing of the sacred thread signifies that the Brahmin is initiated to the spiritual knowledge through the ceremony of *Upanayana*. The thought behind the Upanayana is followed by other religions also. Short background information may not be inappropriate.

A Brahmin takes birth twice – dwija (twice-born). The first birth is from the natural mother and father like any other animal. The second birth is from Savitri (Goddess of Knowledge) and the teacher or guru is his father in his natural age of eight. In early days, at the age of eight the Brahmin boy was sent to the teacher (guru). He stayed in the *ashram* or hermitage for four years. There he was initiated to Brahminhood (*Savitri* or Gayatri initiation) and received the spiritual knowledge from the guru. His life was simple (*Brahmachari*), abstained from all pleasures of life, shaved his head, wore only two sets of dresses, lived on begging and supported by the community. He cooked for the teacher and did all his house hold chores. During his stay with the teacher he wore three girdles – three strands of cotton thread, *munja* grass and deer skin. When he left the ashram, at the age of twelve, the girdles of Munja grass and deer skin were replaced by two sets of cotton girdles like the one he was already wearing. Thus he carries home nine threads of cotton, tied in three bunches, which is called *Yajnopavita*, *Yajnopavita*. 
OFFERING TO VITAL BREATHS

Panchagraser mantra

Om! Pranaya swaha, Om! Apanaya swaha, Om! Samanaya swaha, Om! Udanaya swaha,
Om! Byanaya swaha, Amritapi dhanmasi swaha

Offering this to five vital breaths, prana, apana, samana, udana, byanaya

that will lead to immortality

Background information

These verses are normally chanted before eating and have great philosophical significance. According to Vedic tradition, every act eventually becomes an act of worship. Food is essential for our sustenance. The prayer offered before eating is dedicated to the all pervasive Supreme Brahman so that the energy derived from the food be used to serve Him.

It is universally accepted that breath (ana) is the vital force behind life. Five vital breaths (ana) control the inner function of the body. Thus it manifests the power of the Supreme in the bodily plane. These vital breaths are responsible for different activities – prana (principle breath that we inhale to supply oxygen to every cell of our body), apana (excretory activity), samana (digestive activity), udana (respiratory activity that we exhale), and vyana (circulatory activity).

Offering process

Panchagraser mantra

(Dedicated to the five vital breaths of the body)

The offering is done with special gesture called, পাঞ্চগ্রস্তুম্বরা (Panchagras mudra) which is described in the following section. It is important that you set up in your mental picture that the deity is taking the food from your hand as you show the moving gesture.

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

1. Get your left palm into the grass mudra (eating posture). In other words, depress the central section of the left palm. Put a small amount of water on it.

2. Then join the thumb to the little finger and offer with the following mantra while moving your hand towards the deity, imagining your desire to feed her:

Om pranaya swaha

Dedicated to the principle breath that I am inhaling

Continued to next page
3. Then join the thumb with the ring finger and say, again move your right hand towards the deity, imagining your effort to feed her:

ও অপানায় বাহ্য

Om apanaya swaha |
Dedicated to my excretory system of the body

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

ও সমানায় বাহ্য

Om samanaya swaha |
Dedicated to the digestive system of the body

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

ও উদানায় বাহ্য,

Om udanaya swaha |
Dedicated to the respiratory activity of the body

6. Finally, join all fingers and say,

ও যানায় বাহ্য ॥

Om vyanaya swaha ॥
Dedicated to the circulatory system of the body
Calls for prayers

**Ringing bells:**
In all religions there are ways to herald calls for the prayers. Thus ringing of church bell and Azan in Muslims are comparable to ringing of bells in temples or during Hindu puja rituals. The metallic sound within a circular body in contained environment produces a resounding echo, which spreads in all directions. Hindu believers feel that the sound of bell invokes the deity’s blessings and purify the environment. There are other instruments to create similar sound like manjira that is played with devotional songs.

**Blowing of conch**

This is another way to draw attention towards spiritual activities. It heralds important events and auspicious celebrations and calls all the faithful for the worship of the deity. Conch is a type of shell through which wind is blown and it makes a typical sound. As the conch is a natural product, two conches rarely make exactly same sound. On the mythological picture, conch shell or Shankh was obtained as a gift from the ocean - churning by the Gods. The spiral formation inside the conch shell is symbolic of infinite space. All naturally occurring conch shells yield cosmic sounds, which can be heard by holding the shell close to one’s ears. On the battlefield of Kurushetra in the Mahabharatha, every morning the blowing of the shankh, symbolized the starting of the war.

**Uloo**

In Bengalis uloo sound is created by rapidly moving the tongue while the wind is blown out with corresponding sound. It is the sound of auspicious occasions like marriage or during doing aarati.

**Some Common Terminologies**

**Dhyan:** Meditation on the image or deity in focus.

**Pranam:** Prostration. It can be done by touching the feet or by laying on the ground with folded hands stretched ahead towards the deity. One should always do pranam to elder people respecting their age-old wisdom.

**Prarthana and Pronam**

“Prarthana” is appeal and “pranam” is obeisance or bowing with humility

**Namaskar:** Casual form of offering respect. Put the palms together and hold them on the chest.

**Stuti:** Adoration of the deity.

**Stob:** Singing the glory

**Prarthana:** Appeal and request.

**Stotra (सोत्र), Stab (स्तब) and Stuti (स्तुति)**

Stotra, Stab and Stuti are Sanskrit words, essentially a hymn addressed to the Divinity. It is a way of elaborate praise for the divinity. It can be a prayer, a description, or a conversation. These expressions of divine appreciation comes from the same verb, *stu* (to praise), and basically
all of these mean "praise". *Stotras, stabs and stutis* are part of popular devotional literature which are not bound by the strict rules as some other ancient Indian scriptures, such as found in Vedas and Upanishads.

**Puja:** Puja is the Hindu way of worshipping which includes all the above and offerings of various things in the name of the divinity.

**Three basic Gods of the Hindus**

Brahma, Vishnu and Maheshwar (Shiva) are the three basic Gods of Hindus associated with Creation, Preservation and Destruction of the Universe. As the preservation of human race (and other living creatures) are in the hands of Vishnu, He is the foremost God of Invocation.

**Vedas and Chandas**

Vedas means knowledge. These are the core Hindu scriptures and perhaps written before 1700 BC. These are hymns and verses dedicated to various Gods. There are four Vedas: The Rigveda (the oldest), Yajurveda, Samaveda and Atharvaveda. The Vedas, in accordance with Hindu tradition, are apuruseya or in other words were not of human origin. They were supposed to have been directly revealed by God which the sages heard and remembered (*sruti* and *smriti*). The rituals described in this book are from Samaveda. In the traditional way the verses were written and sung in certain pattern, or meter, called *Chanda*. Chanda is the science of prosody in which the composition of the text has a specific quantity of alphabets. One has to learn it under strict guidance from traditional teachers in order to keep the sanctity. Thus the puja rituals were only limited to the Brahmins. This tradition is now changed and all verses are now pronounced as mantras without the tune.

The main chandas are: *Gayatri, Ushnik, Anushtubh, Bruhati, Pankti, Trishtubh* and *Jagati*. These will be mentioned during the chanting of the mantras and hence its origin has been described here. In many verses you will also find the name of the creator which is attached with the chanda.
ADDENDUM

PUJA UTENSILS

- Diya
- Kosha and kushi
- Conch for blowing
- Pancha pradeep lamp with 5 wicks
- Bell
- Karpoordani (for burning camphor)
- Water conch
- Incense to burn
- Arati plate
- Lamp stand with 5 wicks
- Flower plate (pushpapatra)
- Seats for worship

X
THE HOLY PITCHER

FIVE ESSENTIAL ELEMENTS OF LIFE
As represented by the Holy pitcher

Earth (1)
Water (2)
Air (3)
Energy (solar energy in leaves, 4)
Cosmos (5)

Holy pitcher and five great elements of life
According to Hindu belieb (1700 B.C.) life consists of pancha mahabhuta, or “five great elements”. They are:

Tej (energy), Ap (water), kshiti (earth), Marut (air), Vyom (cosmos).

Human body is made of these five elements and after death the body dissolves into these elements of nature, may than be as ashes or by decay. Thus balancing cycle of nature. Because life depends on these five great elements Hindus relate them as God’s blessing.

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

“In the fifth century B.C. Greek philosopher Empedocles originated the concept of four elements of nature: Fire, Water, Air, and Earth. These represent the realms of the cosmos within which, and of which, all things consist. These four elements were discussed in the writings of Plato, and the early Greek physicians Hippocrates and Galen used them to describe the four humors of the body. A century later, Aristotle and the Pythagoreans added the fifth element, which they called Ether. This element represents the substance of the heavenly bodies, which is latent in all things. This element is also called Quintessence or Space. **These same five elements are also found in Hinduism, which influenced the philosophy of Yoga**.”

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

- Pradeep
- Incense
- Floral decoration
- Ghat
- Laddoo for Ganesh
- Narayana sweet naivedya
- Navagraha naivedya
- Kamandalu
- Tantrapatra for offerings
- Dhunuchi (not on puja plate)
- Belpata
- Camphor (Karpur)
- Flower
- Masha-bhakta bali
- Tekathi
- Red thread
- Chandan
- Tulsi leaf

Flower plate (pushpa patra)

PRANAM
Navagraha in Hindu scriptures
Most planets or grahas are generally malefic in nature. Navagrahas refer to nine planets of which seven planets exist that gives the names of the seven days in the week. Two of the planets, Rahu and Ketu are invisible planets, described in Hindu mythology. They denote the points of intersection of the paths of the sun and the moon which cause the eclipse of sun and the moon respectively. The story of Rahu and Ketu is given in a separate insert. They are the traffic signs, not the causative elements; karmic influence supersedes the influence of the planets. Here is the list of navagrahas (nine astrological planets)

Surya (Sun, Ravi, Ravibar, Sunday)
Chandra (Moon, Som, Sombar, Monday)
Mangala (Mars, Mangalbar, Tuesday)
Budha (Mercury, Budhbar, Wednesday)
Brihaspati (Jupiter, Brihaspatibar or Gurubar, Thursday)
Shukra (Venus, Shukrabar, Friday)
Shani (Saturn, Shanibar, Saturday)

Rahu (Invisible planets, not included in weekdays)
Ketu (Invisible planets, not included in weekdays)
MUDRAS

Mudra is the hand expression to communicate with God (deity, His icon). It can be compared with dancing. In the text throughout this book many mudras will be referred. We are quoting a few here.

Special offering (Bisheshargha)

These mudras are shown while establishing the water-conch on a tripod (jalashankha). Divine spirits are called to settle in the water covered with a red flower and durba grass. The water is then sprinkled around for sanctification. All the mudras are shown over the water conch. Galini Mudra is used in some occasions during meditation. Uses of other mudras are referred in the text.

Various mudras referred in the text

Five welcome mudras

Five welcome mudras are used to welcome God or deity. They indicate the gestures of welcome, sit, settle down, come close and face me.
OUR TEAM OF EDITORS

Bibhas C. Bandyopadhyay

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

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

Bibhas received his Medical Degree from Calcutta University in 1964 with a gold medal in pathology and honors in Medicine and Surgery. He came to United States in 1967 and joined Johns Hopkins University with specialization in ENT (Ear-Throat-Nose) and then became an Associate Professor in same institution serving until 1977. Dr. Bandy finally settled down in Hagerstown, Maryland, in 1977 and started his private practice in his specialty. 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 is a Consulting Scientist in the Precision Pointing and Controls Group at the Lockheed Martin Advanced Technology Center at Palo Alto. He was born in 1942 and educated at the Bengal Engineering College (BS, 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 has spent his entire career working in industry. This includes work on the dynamics of shuttle booster recovery for Northrop, shuttle tethered satellite dynamics for Martin-Marietta, INSA1 solar panel deployment for Ford Aerospace. The past twenty years he has worked at Lockheed, where he created a flexible multibody dynamics code that has become a workhorse tool for the company. He received the Engineer of the Year award from AIAA, San Francisco Chapter, in 1990, and was invited by the European Space Agency to deliver the State of the Art Lecture on Multibody Dynamics in 1992. He is an Associate Fellow
of the AIAA. Dr. Banerjee is now 70 now and I retired in 2010 as a Principal Research Scientist at Lockheed.

Dr. Banerjee joined the team of editors at the right time when we were desperately looking for some one to go through this voluminous work of Purohit Darpan. His familiarity of the rituals and knowledge of Sanskrit and Bengali languages 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.

**Dr. Bibha Mukherjee (1926-2007)**

The pioneer of this project, Dr. Bibha Mukherjee (1926-2007) was a graduate of Calcutta University (1946) and received her Ph.D. in Geography from University of Iowa in 1964. She was married to Dr. Kanai Mukherjee in 1954. She served as professor at Banaras Hindu University (1947-1970) and later at Morgan State University, in Baltimore (MD, USA, 1972 2000). She retired as Professor Emeritus in 2000 after teaching for over 50 years.

She achieved success professionally while maintaining a strong commitment to her friends and family. In her quiet, unassuming way, she helped countless people through all manners of difficulty. She is most remembered for her selfless generosity, strong personality, love of knowledge and dedication to the Hindu culture. Loved and respected by all who knew her, she touched their lives in a special way.
NEW AGE GRANDPARENTS

Kanai L. Mukherjee, Ph.D.
Fulbright Professor,
Professor Emeritus in Medical Technology

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 now lives with his eldest daughter, Dr. Anuradha Chakravarthy, Vanderbilt University.