

SARASWATI PUJA

# SARASWATI PUJA

Publication #1



**Cyber Grandpa**

**In collaboration with Bengali Association of Greater Nashville  
(BAGN), TN, USA**

Publisher

**Association of Grandparents of Indian Immigrants (AGII)  
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#### Bengali Puja Rituals

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2. Basic puja for all occasions
3. Saraswati Puja (In collaboration with BAGN, Nashville, TN)
4. Satyanarayana (In collaboration with Sanskriti, Washington, DC)
5. Lakshmi Puja (In collaboration with New Jersey Bengali Association)
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## PREFACE

This book is compiled with the goal of explaining to children (and their parents) of Bengali origin, who have immigrated to the United States, the hidden history, significance and meaning of the mantras used in common Bengali Hindu *puja* rituals. A book like this is desperately needed as both the language used in the rituals, Sanskrit, and the script in which the rituals are transcribed, Bengali, are both foreign to these children and their parents.

Unlike the children growing up in India, children in the west are constantly challenged by their neighbors, peers, friends and teachers to explain the basis of Hindu faith and belief. This I never faced when I was growing up in India (1920s). “We were born as a Hindu and died as a Hindu”. No questions were asked. Thus, I felt strongly as “Cyber Grandpa” to share my thoughts with my beloved grandchildren, growing up outside India, before it is too late.

I was born in a priest family. I started to perform *puja* rituals soon after receiving my sacred thread at the age of twelve. Now I am 86 years old. Priesthood was our family trade. But, like all other professional priests, I had no knowledge of Sanskrit, the language of Hindu Puja rituals. We were trained to hear and remember (*sruti* and *smriti*) and stay away from explaining. In addition, in my childhood days under the British rule, learning of Sanskrit was looked down upon and Sanskrit scholars remained obscure. So I moved to science and technology for a better future. Yet, the soul 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 professional priests as they devotedly watched Hindu rituals while praying in their own ways. God listened.

The problem came with my grandchildren, the budding new generation of the twenty-first century. Hindu students at universities were disappointed with the local temple priests who could not speak their language (English) or explain the meaning and significance of the rituals. They were eager to reestablish India’s pride as the spiritual leader of world civilization. Here, “Faith” is not the key word; instead it is “Human Reality”. 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. I am not worried whether my grandchildren are believers, nonbelievers, agnostics or athiests. But I feel immensely satisfied to tell them my own story of how I came to depend on my Invisible Care Taker who was always beside me when I needed Him.

Fifteen such booklets will be published during the next three years. They will then compile into one final book after we receive the feedbacks. I am grateful to the World community of open minded spiritual seekers, Hindus and non-Hindus, to provide support for this humble endeavor of mutual understanding.

*Cyber Grandpa*

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**Next Publication (#2): SATYANARAYANA BRATO**

## SARASWATI PUJA

শ্রীশ্রীসরস্বতী পূজা পদ্ধতি

Saraswati is the Hindu goddess of learning, eloquence (Bagdevi) and wisdom. In Bengal, the deity of Saraswati is depicted as a beautiful woman, with two hands, who sits on a lotus holding *veena* (a musical string instrument) playing music of love and ever expanding knowledge. In some parts of India the Saraswati deity has four hands. The other two hands hold a book (representing the Vedas or knowledge) and a lotus, the icon of peace. She is dressed in a beautiful white outfit and she is accompanied by a white swan, symbolizing purity, wisdom and tranquility. Worship of Saraswati by the Hindus is symbolic of our constant search for knowledge and respect for creativity in art, music and speech.

শক্তি ও বুদ্ধির সম্মেলনে সুন্দরের সৃষ্টি - এটাই হোল সরস্বতি

*Shakti o budhir sammelaney sundarer shrishthi – etai holo Saraswati*

*Goddess Saraswati represents the union of power and intelligence  
from which arise all beautiful creations.*

Saraswati puja is most popular among students, the seekers of knowledge. Many families bring their five-year-old children to the goddess to seek Her blessing before the child commences his or her education.

Saraswati Puja comes during the month of January-February, heralding the coming of spring season (*basant*). It is a colorful season of blooming flowers. Hence, on the day of Saraswati Puja, people traditionally wear clothes of *basanti*, a yellowish color like that of marigold.

The four components of Saraswati Puja are listed here. In the following pages we will elaborate on the process and thought that goes with it.

1. Invocation prayers
2. Main puja of Goddess Saraswati
3. Offerings from devotees
4. Concluding prayers (Benediction)



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

- 1, 2, 3 – The deity, inkpot, pen, and books (icons of knowledge) all rest on a raised platform.
- 4 – *Ghat* 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.
- 5 – Lamp, lamp stand, incense (*dhupbati*) and incense stand. In ancient times, the lamp was needed to see the deity. Literally, the incense provided a sweet-smelling fragrance.
- 6, 13 – Offerings- two small glasses of water, plus a variety of fruits, nuts, sweets, *misri* (sweet candy), raisins, etc.
- 7 – Priest's *asan* (seat)- a small patterned rug
- 8 – The bell and conch heralds the puja.
- 9 – The host's water vessel and spoon are used for offering.
- 10 – Host's *asan* (seat)- a small patterned rug
- 11 – Priest's water vessel (*kosha-kushi*) – the water in this vessel is used for offering.
- 12 – *Tamrapatra* – a plate to hold the offered water
- 14 – *Mashabhaktabali* (yogurt) with a few grains of *mashkalai* (black lentil) is given as an offering to the spirits of all ancestors.
- 15 – *Madhuparka*- (honey, ghee, sugar, milk and yogurt) a sweet offering
- 16 – *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 towels for hand drying and spills



## FREQUENTLY ASKED QUESTIONS

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

By tradition, the priest faces east for all deities. In case of a 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 and a sincere heart is all that is needed to serve the Lord.

### **Use of “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 Muslims, 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, close your eyes, and focus 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 Bang” in the theory of creation by Sir James Jeans.

### **Mulamantra**

মূলমন্ত্র

While performing Saraswati Puja, you will come across the word “ঐং”. Like Om, which is of general use, the primordial sound “ঐং”, is designated to Goddess Saraswati. It is called as her mulamantra (মূলমন্ত্র). Likewise, each God and Goddesses is associated with similar primordial sound; for Lord Ganesha, it is গাং and for Lakshmi it is শ্রীং.

## INVOCATION PRAYERS

### Obeisance to Lord Vishnu

বিশ্বস্মরণ

*Vishnu smaran*

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.

### Sip water in the name of Vishnu

আচমন

*Achman*

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

ওঁ বিষ্ণুঃ, ওঁ বিষ্ণুঃ, ওঁ বিষ্ণুঃ

*Om Vishnu! Om Vishnu! Om Vishnu!*

*Glory to Lord Vishnu*

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

ওঁ তদ্বিশ্বেষা পরমং পদম্, সদা পশ্যন্তি সূরয়াঃ, দিবীবা চক্ষুরাততম্ ।

ওঁ বিষ্ণুঃ, ওঁ বিষ্ণুঃ, ওঁ বিষ্ণুঃ ।

*Om Tad-Vishnoh paramam padam*

*Sada pashyanti soorayah dibi-iba cakshur-aatatam*

*Om Vishnu - Om Vishnu - Om Vishnu*

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

*Hail to Lord Vishnu.*

With folded hands in front of your chest say

ওঁ অপবিত্র পবিত্রো বা সৰ্বাবস্থাং গতোপি বা। যঃ স্মরেৎ পুণ্ডরীকাক্ষং স বাহ্যভ্যন্তরঃ শুচি।  
নমঃ সৰ্বমঙ্গল মঙ্গল্যং বরেণ্যং বরদং শুভম্। নারায়ণং নমস্কৃত্য সৰ্ব কৰ্ম্মাণি কারয়েৎ।

*Namha apabitra pabitra ba sarbabashan gatopiba  
jahsmaret pundarikaksha sa baja antarasuchi.  
Namaha sarva mangala mangalyam varayenam baradam shubham  
Narayanam namaskritya sorvakarmani kaarayet.*

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

## PRAYER OF GAYATRI

সন্ধ্যা

*Sandhya*

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

Sandhya means “at the junction (sandhi, সন্ধি).” 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. *Chandas* (ছন্দ:) is the systematic study of Vedic meter.

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

## General Preparation

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

## Marjana (purifying with water)

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

ওঁ শন্ন আপো ধনুয়াঃ, শমনঃ সঙ্ক-নুপ্যাঃ।  
শন্নঃ সমুদ্রিয়া আপঃ, শমনঃ সঙ্ক কূপ্যা॥

*Om Sanno apo danyanya samanah santu nupya |  
Sanna samudria apah, samana santu kupya ||*

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

ওঁ দ্রুপদাদিব মুমুচানঃ, শ্বিন্নঃ স্নাতো মলাদিব। পুতং পবিত্রেণবাজ্য, মাপঃ শুদ্ধস্ত মৈনসঃ॥

*Om! Drupadadiba mamuchanam swinaha snato malatiba |  
Putang pabitrehabajya, mapah sudhantu mainashah ||*

*Om! As a sweated person feels soothed under he tree, as he feels clean after a bath, as ghee always stays pure, so Oh water, wash away my sins and purify me.*

ওঁ আপোহিষ্ঠা ময়োভূব, জানউর্জ্জ দধাতন। মহে রণায় চক্ষসে॥  
ওঁ যো বঃ শিবতমো রস স্তস্য ভাজয়তেহ নঃ। উশতীরিব মাতর॥  
ওঁ তস্মা অরং গমায় বো, যস্য ক্ষয়ায় জিনুথ। আপো জনয়থা চ নঃ॥

*Om apo hi stha mayobhuba, sta na urjhey dadhatana |  
Mahe ranaya chakshashey ||  
Om jobah shivatamo rasastasya bhajayatehanah | Ushatiraba matarah ||  
Om tasma arangam boh, jashya khaya jinwatha |  
Apojanayatthah chanah ||*

*Oh waters, you are the source of happiness; strengthen us with your divine energy so that we feel your greatness and enjoy your bounty*

*Share your nourishing energy with us, Oh waters, like an affectionate mother  
nourishes her children with her auspicious energy.*

ওঁ ঋতঞ্চ সত্যঞ্চভীক্ষাং-তপসোহধ্যজায়ত। ততো রাত্রজায়ত, ততঃ সমুদ্রো অৰ্ণবঃ॥  
ওঁ সমুদ্রাদৰ্ণবাদধি, সংবৎসরো অজায়ত। অহোরাত্রাণি বিদধদ, বিশ্বস্য মিশতো বশী॥  
ওঁ সূর্য্যচন্দ্রমসৌ ধাতা, যথাপূৰ্ব্ব-মকল্পয়ৎ। দিবঞ্চ পৃথিবীঞ্চ,অন্তরিক্ষ মথো স্বঃ।

*Om ritancha satyancha abhiddhatat tapasohadhyajayata  
Tato raatrya jaayata, tatah samudro arnabah॥  
Om samudradarnabadadhi, sanbatsaro ajayata॥  
Ahoratrani bidadhad, bishwashya mishato bashi॥  
Om Suryachandra Mashaudhata, jathapurbamakalpayat॥  
Dibancha pritibincha, antariksha matyhoswal॥*

*From all-illuminating Supreme Lord the Divine Law and Truthfulness 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 earth, the sky,  
the Heaven and the universe, with the blessing of the Almighty.*

## Breath control

প্রাণায়াম

Pranayam

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

ওঁ কারস্য ব্রহ্ম ঋষির্গায়ত্রী-ছন্দোহগ্নিদেবতা সৰ্বকৰ্ম্মারম্ভে বিনিয়োগ ।  
সপ্তব্যাহতীনাং প্রজাপতিঋষি-গায়ত্রীঋ-গনুষ্ট্রব-বৃহতীপঙক্তি-ত্রিষ্টুব্জগত্য-শ্ছন্দাংসি।  
ওঁ গায়ত্র্যা বিশ্বামিত্র ঋষির্গায়ত্রীচ্ছন্দঃ সবিতা দেতা প্রাণায়ামে বিনিয়োগঃ॥

*Om karashya Brahma Rishi Gayatrichando Agnirdevata  
sarbakarmarambhey biniyoga. ॥  
Saptabyahritinang Prajapatirishi Gayatrinchianga ।  
Anushtupa Brihatipangti Trishtupa Jagatachandanshi ॥  
Agni, Bayu, Surya, Baruna, Brihaspati, Indra,  
Biswandeatah pranayamey biniyoga. ॥  
Gayatrya Viswamitrarishi Gayatrichanda Sabita Devata  
pranayamey biniyoga. ॥  
Gayatrishirashah Prajapatirishi Brahma, Bayur, Suryaschashro devata  
pranyamey biniyoga. ॥*

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

The seven states – *Saptabyahritanang* – *Bhu, Bhubha, Swya, Maha, Janah, Tapah and Satyang* (earth, universe, self, people, intellect and truth). The seven beats of Samaveda – *Gayatri, Unchik, Anustupa, Brihati, Pangti, Tristupa, and Jagati*. The seven gods: *Agni,*

*Bayu, Surya, Baruna, Brihaspati, Indra, Biswadevatah* (Lord of the universe).  
*Pranayamey biniyoga:* I am dedicating my breath control to the names of all the above and to revered Gayatri, sage Viswamitra, sung in Gayatri meter, in the name of Sun God - Sabita.

**Breath control Step #1 (Inhale through left nostril)**

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

(নাভো) রক্তবর্ণং চতুর্মুখং দ্বিভুজং অক্ষসূত্র-কমণ্ডলু-করং হংসবাহনং ব্রহ্মাণং ধ্যায়ন্ ।  
ওঁ ভূঃ ওঁ ভুবঃ ওঁ স্বঃ ওঁ মহঃ জনঃ ওঁ তপঃ ওঁ সত্যং ॥  
ওঁ তৎ সবিতুর্বরেণ্যং ভর্গো দেবস্য ধীমহি ধियो যো নঃ প্রচোদয়াৎ ওঁ ॥  
ওঁ আপো জ্যোতী রসোহমৃতং ব্রহ্ম ভূর্ভুবঃ স্বরৌ॥

*Nabhau – Raktabarnang chaturmukham dwibhujang  
akhshasutra kamandalukarang Brahmanam dhyayan.  
Om bhur, om bhubha, om swah, om maha, om janah, om tapah, om satyang.  
Om tat Sabiturbarenyam bhargo debashya dhimahi dhiyo yonah prachodayat.  
Om apojyoti rashomritam Brahman bhurbubhaswarom..*

*The chanting involves upholding the image of the Lord of Creation, Brahma – 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 (explained earlier, with following alternate meaning – 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.*

**Breath control Step #2 (Hold breath)**

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

(হৃদি) ওঁ নিলোৎপল-দলপ্রভং চতুর্ভুজং শঙ্খচক্রগদাপদমুহুতং গরুড়ারুঢং কেশবং ধ্যায়ন্ ।  
ওঁ ভূঃ ওঁ ভুবঃ ওঁ স্বঃ ওঁ মহঃ জনঃ ওঁ তপঃ ওঁ সত্যং ॥  
ওঁ তৎ সবিতুর্বরেণ্যং ভর্গো দেবস্য ধীমহি । ধियो যো নঃ প্রচোদয়াৎ ওঁ ॥  
ওঁ আপো জ্যোতী রসোহমৃতং ব্রহ্ম ভূর্ভুবঃ স্বরৌ॥

*Hridi – Nilotpala dala-prabhang chaturbhujam  
sankhachakra-gada-padma-hastam  
Garuraruha Keshabang dhayen ।  
Om bhu Om bhubah Om swah Om maha  
Om janah Om tapah Om satyam ॥  
Om tat Sabitur varenyam bhargo devashya dhimahi ।*

*Dhyo yonah prachodayat ||*  
*Om apojyoti rashomritam Brahma bhur bhubasarom ||*

*Meditate on Vishnu (Keshaba), sitting on your heart and emitting blue hallows.*  
*In four arms He holds – conch, spinning wheel, mace and lotus.*  
*He sits on the heavenly bird Garura for his transportation.*  
*Oh the revered Sun remove the darkness that prevails in me and*  
*illuminate my intellect with your divine illumination that spreads out*  
*over the three worlds of this universe.*

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

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

(ললাটে) শ্বেতং দ্বিভুজং ত্রিশূল-ডুমরু-করং অর্ধচন্দ্রবিভূষিতং ত্রিনেত্রং বৃষভারূঢং শস্ত্রং ধ্যায়ন্।  
ওঁ ভুঃ ওঁ ভুবঃ ওঁ স্বঃ ওঁ মহঃ জনঃ ওঁ তপঃ ওঁ সত্যং॥  
ওঁ তৎ সবিতুর্বরেণ্যং ভর্গো দেবস্য ধীমহি ধियो যো নঃ প্রচোদয়াৎ ওঁ॥  
ওঁ আপো জ্যোতী রসোহমৃতং ব্রহ্ম ভূর্ভুবঃ স্বরৌ॥

*Lalatey – Swetang dwibhuang trishula-damaru-karang ardhaacandra*  
*bibhusitam bibhusitam trinetrang*  
*brishabharurah Shambhung dhayen*  
*Om bhu Om bhuh Om swah Om maha*  
*Om janah Om tapah Om satyang ||*  
*Om tat Sabitur varenyam bhargo devashya dhimahi |*  
*Dhyo yonah prachodayat ||*  
*Om apojyoti rashomritang Brahma bhur bhubasarom ||*

*While exhaling, meditate on the image of Shiva, the destroyer, resting on your forehead.*  
*He has three eyes, with two arms – holding trident on the right and drum on the left,*  
*decorated with half-moon on the forehead and riding on a bull. Oh the sun ---.*

### Obeisance to Surya (sun)

Sipping water in the name of the sun (Surya)

আচমন

Achman

Take water in your right palm chant the mantra and sip it.

সূর্য্যশ্চ মেতি মন্ত্রস্য ব্রহ্ম ঋষিঃ প্রকৃতিশ্চন্দ আপো দেবতা আচমনে বিনিয়োগঃ।  
ওঁ সূর্য্যশ্চ মা মন্যশ্চ মন্যপতয়শ্চ। মন্যকৃতেভ্যঃ পাপেভ্যো রক্ষতাং॥  
যদ্রাতিয়া পাপ-মকারিষং মনসা বাচা হস্তাভ্যাং পদ্ভ্যাং-মুদরেণ শিন্ধা।  
রাত্রিস্তদবলুপ্তভূতং যৎ কিঞ্চ দূরিতং ময়ি।  
ইদমহং মামমৃতমোনৌ সূর্য্য জ্যোতিষি জুহোমি স্বাহা॥

*Surya meti mantrasya Brahma Rishi prakritischanda apo devata achmaney biniyoga |*



***Om Suryascha ma manyuscha manyopatayascha |  
Manyukritebhya papebhyo rakshatam ||  
Jadatriya papa makarisham manasa bacha hastabhyam padmam-mudarena shishna ||***

*In the name of the Sun as described by the sage Brahma in Prakriti chanda, I am sipping this water. With the blessings from the Sun and the sages may be protected from the ignorance (sin). Whatever sin I have incurred in the night by my 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.*

### **Expelling the Sin**

অঘমর্শন

Aghamarshan

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

ঋতমিত্যস্য ঋকত্রয়স্য অঘমর্ষণ ঋষি-রনুষ্ট্রপছন্দো ভাববৃত্তো দেবতা অশ্বমেধা বভূতে বিনিয়োগঃ।  
ওঁ ঋতঞ্চ সত্যঞ্চাভীক্কাপসোহধ্যজায়ত। ততো রাত্র্যজায়ত, ততঃ সমুদ্রো অর্গবঃ॥  
ওঁ সমুদ্রাদর্গবদধি, সংবৎসরো অজায়ত। অহোরাত্রাণি বিদধদ্ বিশ্বস্য মিশতো বশী॥  
ওঁ সূর্য্যচন্দ্রমসৌ ধাতা যথাপূর্ব্বমকল্পয়ৎ। দিবঞ্চ পৃথিবীঞ্চান্তরিক্ষ মথো স্বঃ॥

***Ritamityasya riktraysya aghamarshana rishir Anupstupachanda  
Bhababrito devata ashwamedha babhritey biniyogah ||  
Om ritanch satyancha abhidhatapa sohadhyajayata |  
Tato ratra jayata tatah samudro arnabah ||  
Om samudrad-arnabadadhi sambatsaro ajayata |  
Ahoratrani bidadat Viswasya mishato bashi ||  
Om Surya Chandra masau dhata yatha purbam kalpayat |  
Deebancha prithibincha antariksha matho swah ||***

*As described by Aghamarshana sage in Anustupachanda, 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 released of the sin and ready to do your worship as the pure soul (*amritasya putra*). Wash your hand and you are now ready to offer your prayer to Gayatri. Now look to the east, imagining the rising sun and chant:

ওঁ ভূর্ভুবঃস্বঃ, তৎ সবিতুর্ভরৈণ্যং, ভর্গো দেবস্য ধীমহি। যিযো যো নঃ প্রচোদয়াৎ ওঁ॥  
***Om bhur-bhuba-swah tat sabitur varenyam bhargo devashya dhimahi  
Dhiyo yo nah prachodayat Om ||***



*He who is adored by all over the universe – heaven, earth and underground,  
Destroy the ignorance in me and enlighten my intellect (soul).*

Offer little water on the plate, meditation on sun:

**Prayer to Sun's location**

সূর্যোপস্থান

*Suryopasthan*

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

ওঁ উদ্যুতমিত্যস্য প্রক্ষণ ঋষির্গায়ত্রীচ্ছন্দঃ সূর্যো দেবতা সূর্যোপস্থানে বিনিয়োগঃ।  
উদ্যতং জাতবেদসং, দেব বহন্তি কেতবঃ। দৃশে বিশ্বায় সূর্যং॥

*Udutyam ityasya Prashkanva rishih Gayatri chanda  
Suryo devata Suryoposthaane biniyogah.  
Om udutyam jatavedasam, devam bahanti ketavah  
drishe vishvaaya Suryam ॥*

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

চিত্রমিত্যস্য কূৎসঋষি-ত্রিস্তুপচ্ছন্দঃ সূর্যো দেবতা সূর্যোপস্থানে বিনিয়োগঃ।  
ওঁ চিত্রং দেবানা-মুদগাদনীকং, চক্ষুর্মিত্যস্য বরুণস্যাগ্নেঃ  
আপ্রা দ্যাবাপৃথিবী অন্তরিক্ষং সূর্য আত্মা জগতস্তুযশ্চ॥

*Chitram ityasya Kutsa rishi Tristup chandah Suryo devata Suryopasthaney viniyogah.  
Om chirtram devanam udgadinikam, chaktsur Mitrasya Varunasyagneh.  
A pra dyava prithivi antariksha, surya atma jagatas tasthushashcha. ॥*

*For the mantra that starts with the word “Chitram”, Kutsa is the seer,  
Tristup is the meter, and the Sun is the God.  
this mantra is applied to worship the Sun.*

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

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

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

## SARASWATI PUJA

*Om! Brahma the creator, Brahmins (devoted to divine thoughts), teachers, sages,  
Gods, Vedas, wind, souls of the dead, Vishnu, and the sage  
Baishnavan who studied the Sama Veda.*

### Welcome to Gayatri

গায়ত্রী আবাহন  
*Gayatri avahan*

Call Gayatri with folded hands placed on your heart:

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

*Om aayahi baradey devi, traksharey Brahmabadini |  
Gayatricha chandasang matar-Brahmayoni namastutey ||*

*Come Oh the revered goddess, Oh the immortal, Oh the mother of Vedas,  
Oh the mother of Gayatri meter, who came out of the supreme Lord (Brahman),  
allow me to bow with deep reverence.*

### Gayatri Meditation

গায়ত্রীধ্যান  
*Gayatri dhyan*

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

গায়ত্র্যা বিশ্বামিত্র ঋষি-গায়ত্রীচন্দঃ সবিতা দেবতা জপোপনয়নে বিনিয়োগঃ।

*Gayatraya Viswamitra rishi-Gayatrichanda  
Sabita devata japonayaney biniyogah ||*

*Gayatri, initiated by sage Viswamitra in Gayatri meter and addressed to the sun,  
I am offering that mantra to you.*

### *Morning*

ওঁ কুমারী-মৃগ্ বেদয়ুতাং ব্রহ্মরূপাং বিচিন্তয়েৎ।  
হংসস্থিতাং কুশহস্তাং সূর্যামণ্ডল-সংস্থিতাং।।

*Om kumarim-Rigvedajutan Brahmarupan bichintayet  
Hansasthetang kushahastang Suryamandala-sansthitam ||*

*In the morning meditate on Gayatri as a small girl, holding the sacred Rigveda,  
looking over the universe while sitting on a swan, holding Kusha  
(the sanctified grass that captures sun's rays) in her hands; while  
located on the divine solar system.*

**High noon**

ওঁ মধ্যাহ্নে বিষ্ণুরূপাং তার্ক্যস্থানং পীতবাসসং।  
যুবতীং যজুর্বেদাং সূর্যমণ্ডল-সংস্থিতাং

***Om madhyaneh Vishnurupancha tarakshasthan peetabhasang |  
Yubatincha Yajurvedang Suryamandala-sansthitam ||***

*At noon, like Vishnu riding on his Gaduda, Gayatri takes the form of a young grown up lady, holding Yayurveda in her hands, wearing a yellow dress and located in the divine solar system.*

**Evening**

ওঁ সায়াহ্নে শিবরূপাং বৃদ্ধাং বৃষভ-বাহিনীং।  
সূর্যমণ্ডল-মধ্যস্থানং সামবেদ সমাযুতাং।

***Om sayaneh Shibarupanchya bridang brishabha-bahining  
Suryamandala-madhyastang Samaveda samajutang ||***

*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**

গায়ত্রীজপ

Gayatrijap

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

The counting process, while chanting the Gayatri matra on the right hand palm, is described in Chapter 3.

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

***Om Bhur-Bhuba-Svah,  
Tat savitur barenyam,  
bhargo devasva dhimahi.  
Dhiyo yo nah prachodayat Om! ||***

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

## SARASWATI PUJA

*We meditate upon (dheemahi) Thee,  
Enlighten our intellect (dhiyo yonah pracodayat). Om.*

### **Conclusion of Gayatri**

গায়ত্রী-বিসর্জন

*Gayatri bisarjan*

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

ওঁ মহেশ-বদনোৎপন্না বিশ্ণুর্হৃদয়-সম্ভবা।  
ব্রহ্মণা সমনুজ্জাতা গচ্ছ দেবি যথেষ্টয়া॥

*Mahesha-vadanotpanna Vishnuhridaya-sambhaba |  
Brahmana samnugyata gachcha devi jateychaya ||*

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

### **Prayer for self-protection**

আত্ম-রক্ষা

*Atma-raksha*

Touch the backside of your right ear with your right thumb and pray to seek the blessing of Agni to protect you from all dangers.

জাতবেদস ইত্যস্য কশ্যপ ঋষি-ত্রিষ্টুপ্ ছন্দোহগ্নিদেবতা, আত্মরক্ষায়াং জপে নিনিয়োগঃ।  
ওঁ জাতবেদসে সুনবাম সোমমরাতীয়তো নি দহতি বেদঃ।  
স নঃ পর্যদতি দুর্গাণি বিশ্বা নাবেব সিন্ধুং দুরিতাত্যগ্নিঃ।

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

*Om jaatavedasey sunbama somam-aaratiyato ni dahati Vedah.  
Sa nah parshadati Durgani bishvaa naabeba sindhum duritatyagnih ||*

*Let us offer Soma to Agni, the knower of all Vedas. May He destroy our enemies.  
As a boatman helps us to cross the ocean with a boat, so may Agni protect and  
help us to steer over the river of our sorrows.*

### **Prayer to Rudra, Shiva**

রুদ্রোপস্থান

*Rudrapasthan*

With folded hands chant this prayer:

ঋতমিত্যস্য কালাগ্নিরুদ্রঋষি-রনুষ্টপ্ ছন্দো রুদ্রো দেবতা রুদ্রোপস্থানে বিনিয়োগঃ।

*Ritamityasya Kalagnirudra rishi anupstupa chando  
Rudhro devata rudrapasthaney viniyogah.*

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

*Om rtam satyam param Brahmah purusham krishnapingalam  
Urdhavaretam virupaksham, visvarupam namoh namah ||*

*Supreme Brahman, The Absolute Reality, who has assumed the form of  
Umaamaheshvara, with dark blue and reddish brown in hue, absolutely chaste and  
possessing uncommon eyes. Salutations to Her in the form of the universe.  
(This verse is taken from Mahanarayan Upanishad).*

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

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

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

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

## **Special offering to Sun God (সূর্য্যার্ঘ্য)**

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

ওঁ এহি সূর্য্য সহস্রাংশো তেজোরাশে জগৎপতে।  
অনুকম্পয় মাং ভক্তং গৃহ্যগার্ঘ্যং দিবাকরম্॥

*Om ehi surya sahasrangsho tejorashey jagatpatey.  
Anukampaya mam bhaktam grihanargham divakaram.*

*Oh the Sun God! Oh the emitter of thousands of rays over the universe,  
bless me, your devotee, and receive my offering, Oh the day maker.*

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

“ওঁ জবাকুসুম-সঙ্কাশং কাশ্যপেয়ং মহাদ্যুতিং ।  
ধ্বান্তারিঃ সর্বপাপহুং প্রণতোহস্মি দিবাকরং ॥”

*Om javakusuma sangkasham kashyapeyam mahadyutim.  
Dhwantarim sarbapapeghnam pranatoshmi divakaram.*

## SARASWATI PUJA

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

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

ওঁ যদক্ষরং পরিভ্রষ্টং মাত্রাহীনঞ্চ যদ্ববেৎ।  
পূর্ণং ভবতু তৎ সৰ্বং তত্‌প্রসাদাৎ সুরেশ্বরী॥

*Jadaksharam paribhrashtam matraheenanc jadvabet.  
Purnam bhatu tat sarbam tatprasadat sureshwari.*

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

## NARAYANA PUJA

নারায়ণপূজা

Narayanpuja

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

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

### Bath

স্নান

Snan

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

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

ওঁ সহস্রশীর্ষা পুরুষঃ সহস্রাক্ষঃ সহস্রপাদঃ। স ভূমিং সর্বতং স্পষ্ট্বা অত্যতিষ্ঠদশাঙ্গুলং ॥১॥

*Om sahasra Shirsha Purushah sahasrakshah sahasrapat ।  
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.*

ওঁ অগ্নিমীলে পুরোহিতং যজ্ঞস্য দেবমুত্তিজং হোতারাং রত্নধাতমম্॥২॥

***Om agni-meeday prohitam yagyasya devya mrtvijam  
hotaram ratna dhatamam ॥2॥***

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

ওঁ ইষে ত্বোর্জে ত্বা বায়বঃ হ দেবো বঃ সবিতা প্রার্পয়তু শ্রেষ্ঠতমায় কৰ্ম্মণে॥৩॥

***Om! Ishey tworje twaa baayabah stha devo  
bah Sabita praarpayatu shresthatamaaya karmane ॥3॥***

*Om! We invoke you for the sake of food and energy as you are the vital breathing energy. May the Lord, the Creator assign you, the sacrificers, with best accomplishments ॥3॥.*

॥ওঁ অগ্নি আহি বীতয়ে গৃণানো হব্যদাতয়ে নিহোতা সৎসি বর্হিষি॥৪

***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॥.*

ওঁ শন্নো দেবীরভীষ্টয় আপো ভবন্তু পীতয়ে শংষোরভিস্রবন্তু নঃ॥৫॥

***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 fulfil our desires.  
May their blessings shower on us from all directions ॥5॥ .*

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

এতৎ সচন্দনতুলসীপত্রং  
ওঁ নমস্তে বহুরূপায় বিষ্ণবে পরমাত্মনে স্বাহা। ওঁ নমো নারায়ণ নমঃ।

***Etat sachandana tulsi patram, Om namastey bahurupey paramatmaney swaaha***

*With my sandalwood tulsi leaf (read the story of tulsi in introduction) I prostrate to thee Oh the Supreme Lord who appears in so many ways.*

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

### Meditation

বিষ্ণুধ্যান

*Vishnudhyan*

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

ওঁ ধ্যেয়ঃ সদা সবিতৃমন্ডলমধ্যবর্তী, নারায়ণঃ সরসিজাসনসন্নিবিষ্টঃ ।  
কেয়ুরবান্ কনককুন্ডলনাব্ কিরীটি, হারী হিরণ্ময়বপুশ্চতশ্চক্ৰঃ ॥

*Om dheyah sada sabitri mandala madhyabarti  
Narayana sarasijasana sannibishtha ।  
Keyurabana kanakakundalaban kiriti  
Hari hiranmaya batu dhrita shankha chakrah ॥*

*I meditate on the solar orbit with Narayana in the middle, wearing armlets, golden earrings and necklace. His head is covered with a crown and he holds the conch and discus in his hands while His body shines with a golden color.*

### Offerings to Vishnu and His Associates

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

এতে গন্ধপুষ্পে এতে গন্ধপুষ্পে ওঁ বিঘ্ননাশায় নমঃ, এতে এতে গন্ধপুষ্পে ওঁ শিবাদিপঞ্চদেবতাত্ৰয়ো নমঃ, এতে গন্ধপুষ্পে  
ওঁ অদিত্যাদিনবগ্রহেভ্যো নমঃ, এতে গন্ধপুষ্পে ওঁ ইন্দাদিদশদিকপালেভ্যো নমঃ,  
এতে গন্ধপুষ্পে ওঁ মৎস্যাদি-দশাবতারেভ্যো নমঃ, এতে গন্ধপুষ্পে ওঁ নারায়ণায় নমঃ।

*Etey gandhapushpey Om vignabinashaya namah;  
Etey gandhapushpey Om Shivadipanchadevatavyo namah;  
ete y gandhapushpey Om Adityadinavagrahevyo namah;  
ete y gandhapushpey Om Indradidashadikapaleyvyo namah;  
ete y gandhapushpey Matsyadidashavatarevyo namah;  
ete y gandhapushpey Om namah Narayanaya namah.*

*Here I offer the (sandalwood) scented flower to the obstacle remover;  
to Shiva with five gods and goddesses in the group (Shiva-Ganesha-Narayana-Surya-Durga);  
Aditya and other nine planets –  
Aditya-Soma-Mangala-Budha-Brihaspti-Sukra-Sani-Ravi and Ketu)*

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



**Offerings to Narayana (Vishnu)**

পঞ্চোপচারে পূজা

**Panchapochareypuja**

Make offering of five things (minimum):

এতৎ পাদ্যম ওঁ নমঃ নারায়ণায় নমঃ

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

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

***Special offering of Tulsi***

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

ওঁ নমস্তে বহুরূপায় বিষ্ণবে পরমাত্মনে স্বাহা

***Om namastey vahurupaya Vishnabey parmatmaney swaha ||***

Pay reverence with folded hand placed on the heart:

ওঁ নমো ব্রহ্মণ্যদেবায় গো-ব্রাহ্মণ-হিতায় চ।  
জগদ্ধিতায় শ্রীকৃষ্ণায় গোবিন্দায় নমো নমঃ।

***Om namo Brahmanya 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 in general.  
I offer my obeisance to the Lord of the Universe, known as Krisna and Govinda.*

ওঁ ত্রৈলোক্যপূজিত শ্রীমন্ সদা বিজয়বর্ধন।  
শান্তি করু গদাপাশে নারায়ণ নমোহুতে॥

***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.*

## PRELIMINARY PUJA PROCEDURE

### সাধারন পূজা পদ্ধতি *Sadharan Puja Padhyati*

#### Prayer for the Holy River Ganges

গঙ্গা প্রণাম

*Ganga pranam*

Sprinkle small amount of Ganges water from the pot over your head and chant (if Ganges water is not available, use any water):

ওঁ সদ্যঃ পাতক সংহন্ত্রী সদ্যো দুঃখবিনাশিনী; সুখদা মোক্ষদা গঙ্গা গঙ্গৈব পরমা গতি।  
*Om sadya pataka sanghrantri sodho dukho binashini;*  
*Suhkoda mokhodha Gangha Gangoibo 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.*

#### Offerings to Lord Vishnu and other Gods

গন্ধাদির অর্চনা

*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*).

ওঁ বিষ্ণবে নমঃ  
*Om Vishnabey namah ||*  
*My reverence to you Oh Vishnu*

বং এতস্মৈ গন্ধাদিভ্যো নমঃ । এতে গন্ধপুষ্পে এতদধিপত্যে শ্রীবিষ্ণবে নমঃ ।  
এতৎ সম্প্রদানায় পূজনীয় দেবতাগণেভ্যো নমঃ ।

*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 to the feet of Lord Vishnu, and also offering herewith my deep respect to all the revered Gods.*

## Offering to the Sun God (Surya)

সূর্যার্থ

*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.

### Offering

অর্ঘ

*Argha*

Pick up the *kushi* (spoon) with little water. Put in this a flower (preferably red in color) and put in that a little rice. Holding the *kushi*, pointing side out, chant, addressing the sun:

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

*Om namah bibsaswatey Brahman bhyasate ।  
Vishnu tejashey jagata sabitrey suchayey sabitrey karmadainey ।  
Idam argham bhagabatey Shri Surjaya namah ॥  
Ehi Surjyo sahasrangsho tejorashey jagatpatey ।  
Anukampaya mang bhaktam grihanargham divakaram ।  
Esha argham bhagabatey Shri Surjaya namah ॥*

*Oh, the illuminator of the universe, who carries the energy of Lord Vishnu (the preserver), who inspires people to work, allow me to offer my reverence to you. Oh the Sun, the emitter of thousands of rays of light, the reservoir of energy, the lord of the universe, I am offering my reverence to thee, please accept it, Oh Lord, the Sun God.*

### Prostration

সূর্য প্রণাম

*Surya pranam*

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

ওঁ জবা কুসম সংকাশং কাশ্যপেয়ং মহাদ্যুতিং।  
ধন্তরিং সর্বপাপহ্নং প্রণতোহস্মি দিবাকরং॥

*Om jaba kusamo sankashong kashopayong mohadhuting:  
dhantaring Sarbopapoghanang pronotosmi divakarang.*

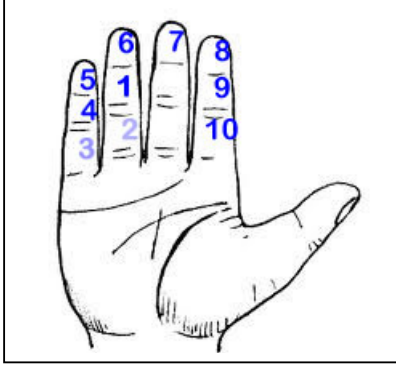
*The super brightest illuminating star in the sky and sometimes resembling the color of red hibiscus, oh the powerful Sun, the remover of darkness, I pray to you.*

## Prayer For Auspicious beginning

### Gayatri prayer

গায়ত্রীজপ

*Gayatrijap*



This may not be repeated if done earlier (see Sandhya).

Light is a symbol for knowledge and wisdom. Many would like to meditate on light as a formless symbol of the Supreme divine. *Gayatri mantra* helps in such a meditation. This prayer is repeated 100 times. To keep track of which repetition (*jap*) you are on, mentally number the knuckles of each hand, starting with the second knuckle of the ring finger (see diagram below). Place your thumbs on knuckle 1 of both hands. When you have finished saying the prayer once, move your right thumb to knuckle 2. After the second iteration, move the right thumb to knuckle 3 and continue in this way. After the tenth repetition move your left thumb to knuckle 2 and your right thumb returns to knuckle 1. After the twentieth repetition, move the left thumb to knuckle 3 and continue. Thus when the left palm reaches the ten count, you have done *jap* 100 times.

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

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

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

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

### General Reception for the Divine

সামান্যার্থ

*Samanyargha*

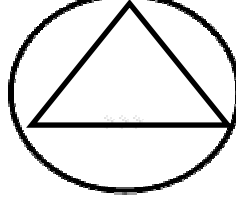
Lift up the kosha (with the kushi) with your left hand. Sprinkle little water on the floor and make a water mark of a triangle without a break. Then draw a continuous circle outside the triangle (see figure). The make the following sound conveying the thought – move out all the evil spirits of this place:

ফট্

## SARASWATI PUJA

*Phat*

*Place the kosha on the water mark.*



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

ওঁ আধারশক্তয়ে নমঃ, ওঁ কুমায় নমঃ,  
ওঁ অনন্তায় নমঃ। ওঁ পৃথিব্যে নমঃ।

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

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

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

Then put some flowers at the tip of the kosha while chanting the following mantras.

এতে গন্ধপুষ্পে ওঁ অং অর্কমন্ডলায় দ্বাদশ কলাতনে নমঃ  
ওঁ উং সোমমন্ডলায় ষোড়শ কলাতনে নমঃ, ওঁ মং বহিমন্ডলায় দশকলাতনে নমঃ ।

*Etey gandhapushpey*  
*Om Ang arkamandalaya dadasha kalatmaney namah ||*  
*Om Ung Somamandalaya sorasha kalatmaney namah |*  
*Om Mang banhimandalaya dashakalatmaney namah ||*

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

### **Divine Witness**

সাক্ষ্যমন্ত্র

*Sakhyamantra*

With Folded hand in front of your chest, chant:

ওঁ সূর্য্যঃ সোম যমঃ কালঃ সঙ্ক্যভূতগ্যতা ক্ষপা।  
পবনো দিকপতি ভূমিরাকাশং খচরা মরাঃ।

ব্রাহ্মণ শাসনমাহায় কল্পধামিহ সন্নিধিম্। ওঁ তৎসৎ।  
ওঁ অয়মারম্ভ শুভায় ভবতু।

*Om Surjuo somo Yahmo kalah sandhaye-bhutahnata khapa;  
Pabano dikpatir bhumir akashang khachara mara. Bhramang shasanomasthayo  
kalpadhamihaa sannidhim. Om tatsot. Om ayomarambho shubahayo vhabhatoo.*

The spirits in all the planets, all the visible and invisible Gods and Goddesses, wherever they are, no matter what time it is now I pray everybody's presence now. Let the holy occasion begin.

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

ওঁ স্বতি ন ইন্দ্রো বৃদ্ধশ্রবাঃ স্বতি নঃ পুষা বিশ্বদেবাঃ।  
ওঁ স্বতি, ওঁ স্বতি, ওঁ স্বতি।

*Om sasthi no Indro bridhroshroba sasthi no Pusha bishodeva.  
Om Sasthi, Om Sasthi, Om Sasthi.*

*Let lord Indra and sage Pusha give me blessings for this occasion. Let there be sanctity everywhere.*

### Seeking Divine Blessings

স্বস্তিসূক্ত

*Swastisukhta*

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 into the offering plate, coinciding with the last mantra (*Om swasti*).

ওঁ সোমং রাজানং বরুণমগ্নিমম্বারভামহে,  
আদিত্যং বিষ্ণুং সূর্য্যং ব্রহ্মণশ্চ বৃহস্পতিম্ ॥  
ওঁ স্বস্তি নঃ ইন্দ্রো বৃদ্ধশ্রবাঃ ওঁ স্বস্তি নঃ পুষা বিশ্বদেবাঃ ।  
স্বস্তি নর্ভক্ষ্যো অরিস্তানেমিঃ,  
স্বস্তি নো বৃহস্পতিঃ দধাতু ॥  
ওঁ স্বস্তি, ওঁ স্বস্তি, ওঁ স্বস্তি ॥

*Om somam rajanam Varuna Agnim ambara bhamah,  
Adityam Vishnum Surjyam Brahmananca Brihaspatim ॥  
Om swasti nah Indro Bridhashrava swasti nah Pusha Viswavedah |  
Swasti nastarkshyo arishtanemih swasti no Brihaspatirdadhatu ॥  
Om swasti, Om swasti, Om swasti ॥*

*With praises to the glory of Moon (Som), Varuna, Agni, Sun, Vishnu, Brahma and Brihaspati;  
and my prayers to mighty Indra, learned Pusha, undefeated Taksha, and  
the care taker of Gods, Brihaspati, we seek their blessings on us.*

## Sanctification of the water

জলশুদ্ধি

*Jalasuddhi*

Immerse the tip of your right hand index finger in the water of the *kosha* and chant.

ওঁ গঙ্গে চ যমুনে চৈব গোদাবরি সরস্বতি,  
নর্মদে সিন্ধু কাবেরি, জলে অসিন সন্নিধিং কুরু।

*Om Gagaye cha Yamunaye Choibo Godabori Sarawati;  
Narmadaye, Sindnu, Kabaeri jalaye osmin sannidhing kuru.  
Let this pot of water represents all the holy rivers of India*

## Purification of the seat (আসন শুদ্ধি)

Holding a flower with your right hand thumb, index and middle finger and touch your seat (ashon) with the flower and say this mantra.

এতে গন্ধপুষ্পে হ্রীং আধারশক্তয়ে কমলাসনায় নমঃ।  
আসনমন্ত্রস্য মেরুপৃষ্ঠ ঋষি সূতলং ছন্দঃ কূর্মো দেবতা, আসনোপবেশন বিনিয়োগঃ।  
নমঃ পৃথ্বীভ্যায় ধৃতা লোকা, দেবি ত্বং বিশ্বজ্জা ধৃতা।  
ত্বঞ্চ ধারায় মাং নিত্যং পবিত্রং কুরু চাসনং।

*Eteye gandhapushpaye hring adharshaktaye kamalasanaya namaha.  
Ashasamantrasya merupritha rishi suthalong chandho kurmoo devata,  
ashonoupobayshaney biniyogaha: nomo prithwitaya dhrita loka,  
debitwang Vishuna dritha: thancha dharaya mam nityam pobitram kuru chasanam.*

*I am offering this flower to the divine earth holding this asan (my seat).  
Merupritha, the sage who introduced the mantra of the seat sanctification,  
in sutal meter, in the name of God Kurma (one of the incarnations of Vishnu), I am  
sanctifying my seat. Oh the goddess earth! Who is holding this world, and  
who in turn held by Lord Vishnu; hold me firmly and sanctify my seat.*

## Remove Of All Obstacles

বিঘ্নাপসারণ

*Bighnapasaran*

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

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

ঐং  
*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.

অস্ট্রায় ফট  
*Astrya phat*

### Offering to the evil spirit

মাষভক্ত বলি

Mashabhakta bali

Special offerings are made to all invisible spirits. It is believed that invisible spirits, previously occupied the place of worship, need to be satisfied before you intrude in their domain.

Show five welcome *mudras* as described before.

ও ভূতাদয় ইহাগচ্ছত, ইহাগচ্ছত, ইহাতিষ্ঠত, ইহাতিষ্ঠত, ইহাসন্নিক্ৰুত ইহাসন্নিক্ৰুতম্  
অত্রাধিষ্ঠানং কুরুত, মম পূজাং গ্রহীত ।

*Om Bhutadaya iha gacata iha gacata  
Iha tishthata Iha tishthata Iha sannidhatta, iha sannirudhyam ।  
Atradhistanam kurutah mama puja grihnita*

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

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

বং এতশ্মৈ মাষভক্তবলয়ে নমঃ,  
এতে গন্ধপুষ্পে ও মাষভক্তবলয়ে নমঃ, এতে গন্ধপুষ্পে ও এতদধিপত্যয়ে ও বিষ্ণবে নমঃ ।  
এষ মাষভক্ত বলিঃ ও ভূতাদিভ্যো নমঃ ।

*Bang etashmai mashabhaktabalaye namah!  
Etey gandhapushpey! Om mashabhaktabalayey namah!  
Etey gandhapushpe etadhipatayeh Om Vishnabey namah!  
Esha mashabhakta bali Om bhutadibhyo namah ॥*

*Reverence to the mashabhaktabali (the container with yogurt, mashkalai and red flower dipped in sandalwood) as I offer the scented flower to the name of Vishnu and the invisible spirits. Looking up, with folded hands, pray to the spirits. At the end of the prayer touch the mashabhaktabali container.*

ও ভূতাঃ প্রেতাঃ পিশাচাশ্চ যে বসন্তত্র্য ভূতলে । যে গৃহস্থ ময়া দত্ত বলিরেষ প্রসাধিতঃ ।  
পূজিতা এষ মাষভক্ত বলিঃ ও ভূতাদিভ্যো নমঃ । স্তূতা পূজাং পশ্যন্তু মংকৃতাম্ ।

*Om bhuta preta pishachashcha jey basan tatra bhutaley*



*Tey grinantu maya data baliresha prasadhita  
Bhutodaya khamadhyam.  
Esha mashabhaktabalih Om bhutadibhyo namah ||*

## Removal of Evil Spirits from the Worship Area

ভূতাপসরন

*Bhhutapasaran*

Pick some white mustard seeds with your fingers and sprinkle them around the warship area while saying these mantras.

ওঁ অপসর্পন্তু তে ভূতা যে ভূতা ভূবি সংস্থিতা । যে ভূতা বিল্লকর্ভারস্তে নশ্যন্তু শিবাঙ্জয়া ॥  
ওঁ বেতানাশ্চ পিশাচাশ্চ রাক্ষসশ্চ সরীসৃপাঃ । অপসর্পন্তু তে সর্বে চন্ডিকাম্বেণ তাড়িতাঃ ॥

*Om apasarpantu tey bhuta je bhuta bhubi sansthita |  
Jey bhuta bignakartarantey nashyantu Shivagaya ||  
Om betalascha pishachascha rakshashascha sarisripah |  
Apasarpantu tey sarbey chandika strena taritah ||*

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

Take some white mustard and throw into the offering plate with the sound:

ফট্  
*Phat*  
Go

## Knot of Security

গ্রন্থি-বন্ধন

*Granthibandhan*

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

ওঁ মনিধরিবজ্রণি মহাপ্রতিসরে রক্ষ রক্ষ হুং ফট্ স্বাহা॥

*Manidharabajrani mahapratissarey raksha raksha hung phat swaha ||*

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

## Reverence to the Gods and Goddesses at the Entrance

দ্বারপূজা

### Dwarpuja

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 are done through five gestures, called *mudras* that welcomes them and ask them to stay with the devotee during the ceremony.

Five welcome mudras

ওঁ দ্বারদেবতা ইহাগচ্ছত, ইহাগচ্ছত, ইহাতিষ্ঠত, ইহাতিষ্ঠত, ইহাসন্নিরুদ্ধ ইহাসন্নিরুদ্ধ্যম্  
অত্রাধিষ্ঠানং কুরুত, মম পূজাং গ্রহীত ।  
এতে গন্ধপুষ্পে ওঁ গাং গণেশায় নমঃ । ওঁ মহানঙ্কৈয় নমঃ, ওঁ সরস্বতৌ নমঃ,  
ওঁ বিদ্যায় নমঃ, ওঁ ক্ষেত্রপালায় নমঃ, ওঁ গাং গঙ্গায়ৈ নমঃ, ওঁ যাং যমুনায়ৈ নমঃ ॥

*Om! Dwaradevata ehaa gacata ehaa gacata |*  
*Eha tisthata, eha tisthata, eha sannirudha, eha sannirudhyam |*  
*Atradhithanam kuruta, mama puja grinhita ||*  
*Etey gandhapushpey Om gang 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 ( ग॑),*  
*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 ( ग॑) and Yamuna with the primordial sound ( या॑).*

## THE HOLY POT

কলশ স্থাপন

(*Kalasha sthapan*)

### Holy Pitcher and Five Great Elements of Life

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

The Kalash (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 are naturally surrounding the pitcher. The following hymn exemplifies the Hindu concept of creation. It is chanted as the holy pitcher is established.



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

### Placement of Holy Pitcher

কলশস্থাপন

*Kalashathapan*

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

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

*Hiranyagarbhah samabartatagrey bhutasya jatah patireka aseeta |*  
*Sa dachar prithibing dhyamuteyamam kashmai devaya habisha vidhema ||*

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

## Sanctification of Holy Pitcher

প্রার্থনা

Prarthana

Fold your hands and pray to the holy pitcher:

কলশস্য মুখে বিষ্ণুঃ কণ্ঠে রুদ্রঃ সমাপ্রিতঃ ।  
মূলে তত্র স্থিতো ব্রহ্মা মধ্যে মাতৃগণাঃ স্মৃতাঃ ॥  
কুক্ষৌ তু সাগরাঃ সর্বে সপ্তদ্বীপা বসুন্ধরা ।  
ঋগ্বেদঃ অথ যজুর্বেদঃ সামবেদঃ অপি অথর্বণঃ ॥  
অগ্নৈশ্চ সহিতাঃ সর্বে কলশাসু সমাপ্রিতাঃ ।  
আযান্তু দেব পূজার্থং দুরিতক্ষয়কারকাঃ ॥  
গঙ্গে চ যমুনে চৈব গোদাবরি সরস্বতি ।  
নর্মদে সিন্ধু কাবেরি জলে অস্মিন্ সন্নিধি কুরু ॥

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

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

## Establishing the Holy Pitcher

স্থিরীকরণ

Sthirikaran

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

ওঁ ত্বাবতঃ পুরুবসো বয়মিন্দ্র প্রণেতঃ ।  
স্মসি স্হাতহরীগাম্ ।  
ওঁ স্হাং স্হীং স্হিরোভব ।  
যাবৎ পূজা করোম্যহম্ ।  
*Om twabatah purubaso bayamindra pranetah |  
Smasi stat Harinam |  
Om sthang sthing sthiro bhaba ||  
Javat puja karyomaham*

*In the name of Vishnu I am offering my reverence to the gods to stay with me as long I am performing this sacred puja. Stay here firmly.*

(Foot note)

**A touch of the ancient history of India in Hindu rituals**

Brahmanda Purana has described that the prehistoric India was comprised of seven islands which today drifted to its various current locations – Malasia, 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 seabed 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?

**Prayer for support**

কৃতঞ্জলি

*Kritanjali (pray with folded hands)*

ওঁ সৰ্ববীৰ্যোদ্ভবং বারি সৰ্বদেবসমন্বিতম্ ।  
ইদং ঘটং সমাকুৰ্য্য তিষ্ঠ দেব গণৈঃ সহঃ ॥

*Om sarbatirtha udbhabam bari sarba deva-devi samanwetam  
Imam ghatam samarujhya tishta deva-devi ganaih saha*

*The sacred rivers sanctify this holy water of the pitcher with the merger of  
all Gods and Goddesses into it. Now I establish this pitcher with the appeal  
to the Gods and Goddesses to rest here with their attendants.*

**Cordoning the pitcher**

The sacred pitcher is cordoned by planting four arrowhead sticks (কাভরোপণ, Kandatropan) on the four corners around the pitcher and circling (5-7 times) of a red-colored thread circling around the sticks (সূত্রবেষ্টন, Shutraveshtan).

**Planting of Arrow-head Sticks**

কাভরোপণ

**Kandatropān**

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

**Background information:**

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, “কাভ” (*kanda*) and the extending stem between the nodes, or stolon, they called “পরুষ” (*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).

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

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

Touch the তীরকাঠি (tirkathi) and chant:

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

*Om kandat kandat prarohanti parushah parushpari  
ebano durbey pratanu sahasrena satena ca ॥*

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

### Circling of thread

সূত্রবেষ্টন

Shutraveshtan

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

ওঁ সূত্রামাণং পৃথিবীং দ্যামনেহসং সুশর্মাণমদিতিং সুপ্রনীতিং ॥  
দৈবীং নাবং স্বরিত্রাসনাগমস্রবন্তীমারুহেমা স্বস্তয়ে ॥

*Om sutramanam prithibim dyamanehasam susharmanamditim suprenitim  
Ddaivim nabam swaritra managasam srbanti ma ruhema swastayey ॥*

*This auspicious security thread is long, holy, prosperous, immortal, divine and firm. It is like a boat that will lead us to the heaven.*

### Purification of Dais

বেদী শোধন

Vedi sodhan

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

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

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

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

### **Purification of the roof cover**

বিতান শোধন  
Bitan sodhan

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

ওঁ উর্দ্ধ উষুণ উতয়ে, তিষ্ঠা দেবো ন সবিতা ।  
উর্দ্ধো বাজস্য যতাপ্তাভির্বাষন্তির্বিহুয়ামহে ॥

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

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

### **Calling for the Water of Sacred Rivers**

তীর্থাবাহন  
*Tirtha abahan*

The water to be used for the puja is sanctified by calling the names of various sacred rivers of India.

Move the *kushi* (spoon), sitting in the *kosha* (copper vessel), in a way to make waves in the water of the *kosha*. Utter the mantra as you move the *kushi*.

গঙ্গে চ যমুনে চৈব গোদাবরি সরস্বতি  
নর্মদে সিন্ধু কাবেরি জল অস্মিন সন্নিধিং কুরু ॥

*Om Gange ca Yamuney chaiba Godavari Saraswati ।  
Narmadey Sindhu Kaveri jaley asmin sannidhim kuru ॥*  
*Oh the sacred rivers of India – Ganges, Yamuna, Godaavari, Saraswati, Narmada,  
Sindhu and Kaveri, merge into this water to sanctify.*

### **Prayers Addressed to Invocational Gods and Goddesses**

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

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

*Etey gandhapushpey Om gang Ganeshaya namah,  
Om Mahalakshmai namah, Om Saraswatai namah,*



## SARASWATI PUJA

***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 (गां), reverence to Mahalakshmi, Saraswati, remover of obstacles, lords of the directions with their primordial sound Om (ॐ), and to the sacred rivers Ganges with the primordial sound (गां) and Yamuna with the primordial sound (यां).*

### **Creating a Divine Environment**

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

করজোড়ে (বামে) ও গুরুভ্যো নমঃ, ও পরম গুরুভ্যো নমঃ, ও পরাপর গুরুভ্যো নমঃ,  
(দক্ষিণে) ও গণেশায় নমঃ । (মধ্যে) ও সরস্বতৌ নমঃ ॥

(On the left)

***Om guruvyo namah | Om parama guruvyo namah |  
Om parapara guruvyo namah |***

(On the right) ***Om Ganeshaya namah |***

(At the center) ***Om Saraswatwai namah ॥***

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

### **Sanctification of Body**

#### **Dedication of Self**

ন্যাস

***Nyas***

Through these rituals the devotee dedicates all his body organs to the prayer of the Lord.

#### **Hand**

করশুদ্ধি

***Karasudhi***

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

ফট্

***Phat***

May the evil elements leave

### Body organs

অঙ্গন্যাস

Anganyas

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

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

Heart: ওঁ গাং হৃদয়ায় নমঃ। *Om Gang hridaya nama* |

Head: ওঁ গীং শিরসে স্বাহা। *Om Ging shirashey swaaha* |

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

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

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

Circle the right palm around the left palm and then strike in the middle of the left palm with the ring finger and middle finger (joined): ওঁ গঃ করতল পৃষ্ঠাভ্যাম্ অস্ত্রায় ফট। *Om gah karatala prishtabham astraya phat* |

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

### Fingers

করন্যাস

Karanyas

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

ওঁ সাং অঙ্গুষ্ঠাভ্যাম্ নমঃ। ওঁ সীং তর্জনিভ্যাম্ স্বাহা। ওঁ সুং মধ্যমাভ্যাম্ বশট। ওঁ সৈং অনামিকাভ্যাম্ হুঁ।  
ওঁ লৌং কনিষ্ঠাভ্যাম্ বৌষট্। ওঁ সঃ করতল পৃষ্ঠাভ্যাম্ অস্ত্রায় ফট।

*Gam angushthabhyam namah, gim tarjanibhyam swaaha,gum madhyamam boushat,  
gaim anamikabhyam hum, gOUNg kanisthabhyam boushat,  
gah karatalaprishthabhyam astraya phat.*

*I am offering my thumb, pointing finger, middle finger, ring finger,  
the small finger and my palm to your prayers.  
(Follow the same procedure as described before with body parts)*

## Sanctification of flower

পুষ্পশুদ্ধি

*Pushpsuddhi*

The flower to be offered to the Goddess needs to be sanctified.

ঐ ফট্

*Owing Phat*

*Move out the evil spirits*

ওঁ পুষ্পকেতু রাজার্হতে শতায় সম্যক্ সম্বন্ধায় হ্রং ।

*Om pushpaketu rajahartey shataya samyak sambandhaya hrang ।*

*In the name of divinity (Om) I sanctify these bright beautiful flowers in plenty  
collected for the sacred offering*

## WORSHIP OF GURU (Spiritual teacher)

গুরুপূজা

*Gurupuja*

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

## Meditation

ধ্যান

*Dhyan*

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

ধ্যায়েচ্ছিরসি শুক্লাজ্জে ধিনেত্রং দ্বিভূজং গুরুং। শ্বেতাম্বার-পরীধানং শ্বেতমাল্যানুলেপনং।  
বরাভয়করং শান্তং করুণাময়ং বিগ্রহং। বামনোৎপলধারিণ্যা শক্তালিঙ্গতং বিগ্রহং।  
স্মেরাননং সুপ্রভং সাধকাতীষ্টদায়কং।

*Dhyayachirosi shuklabhjaye dhinayetrong dhibhujong Guroong;  
Shaytamborong poridhanong shayetamallaonulayponong;  
Bhrabhayokarong shantung kurunamoyo bigrahong;  
Bamayeutapalodharinnong shaktalingito bighrahong;  
Sayronnanang suprshonnang sadhakavisthidayakong.)*

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

### **Prostration to Guru**

গুরু প্রণাম

*Gurupranam*

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

অখণ্ড-মণ্ডলাকারং ব্যাণ্ডং যেন চরাচরং  
তৎ পদং দর্শিতং যেন তস্মৈ শ্রীগুরবে নমঃ।

*Akhandamandalakaram vyaptam jena charachram;  
Tatpadm darshitam yena tasmai Shree Guruve namah.*

(My) Salutations to respected Guru, who showed me the stature whose form pervades the entire sphere of the universe.

অজ্ঞান-তিমিরান্ধস্য জ্ঞানাজ্ঞান-শলাকয়া।  
চক্ষুরন্বীলিতং যেন তস্মৈ শ্রীগুরবে নমঃ।

*Ajnaana-timirandhasya jnaanajanashalakaya;  
Chaksurunmeelitamam yena tasmai Shree Guruve namah.*

(My) Salutations to respected Guru, who opened the eyes of the one, who is blind due to darkness of ignorance with the flame of knowledge.

গুরুব্রহ্মা গুরুবিষ্ণুঃ গুরুদেব মহেশ্বর  
গুরুঃ সাক্ষাৎ পরং ব্রহ্ম তস্মৈ শ্রীগুরবে নমঃ।

*Gurur Brahma gurur Vishnuh gurur devo Maheswarah  
Guruh sakshat parama Barhma tasmai shreee Gurave namah.*

*Salutations to the preceptor who is verily Brahma, Vishnu and Maheshwara and who personifies the Supreme Being*

### **Offering to Guru**

Offer little water on the offering plate imagining that the water is poured at His feet (*padyam*):

ঐৎ এতৎ পাদ্যং সশক্তিক শ্রীগুরবে নমঃ।  
*Oyim etat padyam sashaktik Guravey namah*

## SARASWATI PUJA

*I am offering water to your feet Oh my almighty Guru*

Then offer other four articles, making a total of five articles in the same way, *ayim etat argham sashaktik Guravey namah* etc.

Argham

Achmanium

Dhoopam

Dweepam

### Repeat Utterance of Name (jap)

গুরুমন্ত্র

*Gurumantra*

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

জয় গুরু

*Jai Guru*

*Hail my guru*

After

গুহ্যতি গুহ্যগোপ্তা ত্বং গ্রহাণা স্মৃ কৃতং জপং।  
সিদ্ধির্ভবতু তৎসর্বং তৎ প্রসাদাৎ সুরেশ্বর।।

*Gujyatigujyagopta twam grihana kritam japam.  
Sidhir bhabatu me deva tatprasadat Sureswara.*

*Take away my ignorance with the completion of your name in repeats and  
I may succeed in my endeavor by your grace, Oh the learned.*

## WORSHIP OF LORD GANESH

গণেশপূজা

*Ganesha puja*

Shri Ganesh is always worshipped before any other puja. So, after establishing Narayana, as a daily prayer ritual, Shri Ganesha is worshiped.

### Meditation

ধ্যান

*Dhyan*

ওঁ স্বর্কং ভুলতনুং গজেন্দ্রবদনং লম্বোদরং সুন্দরং,  
প্রসাদানুমদগন্ধ-লুপ্ত-মধুপ-ব্যালোল-গন্ধস্থলং।  
দন্তাঘাত-বিদারিতারি-রুধিরৈঃ সিন্দুর-শোভাকরং  
বন্দে শৈলসুতা-সুতং গনপতিং সিদ্ধিপ্রদং কামসু।

*Om! kharbam sthula-tanum gajendra-badanam  
lambodaram sundaram,  
Prasyandan mada gandhalubdha madhupa-vyalola gandasthalam.  
Dantaaghaata – bidaarita-ari-rudhiraih sindura-shobhaakaram,  
Bandey shailasutaa-sutam Ganapatim siddhipradam karmasu.*

*Oh Ganesha, with a short fat-body, having the face of an elephant with beautiful long trunk,  
a happy face, that emits the sweet fragrance of honey and attracts the honey bee;  
whose tusks are covered with the blood of the enemies that beautifies his complexion.  
I am offering my prayers, Oh the son of Mahadeva (Shailasuta),  
Oh the lord of all beings (Ganapati), bless me success in my job..*

### **Offering (পূজা)**

Offer any (or all) of the five following things: Padya, argha, modak, dhup, deep, acmania, punaracmania.

Mantra: *Etat padyam om shri Ganeshaya namah* etc.

### **Prostration**

প্রণাম

*Pranam*

বক্রতুন্ড মহাকায় সূর্য্য কোটি সমপ্রভ ।  
অবিল্লং কুরুমে দেব সর্ব কার্যেষ্ সর্বদা ॥

*Bakratunda mahakaya suryakoti samaprabha  
Nirbighnam kurume deva sarbakarjeshu sarvada*

*With the bent trunk, huge in size, brighter than thousand suns,  
Oh Lord Ganesh! protect me from all obstacles, in everything I do.*

### **Worship of Lakshmi (Goddess of wealth)**

লক্ষ্মী-পূজা

*Lakshmi puja*

Lakshmi is the sister of Saraswati and wife of Narayana (Vishnu). Hence her special worship is done along with Goddess Saraswati.

### **Meditation**

ধ্যান

*Dhyan*

ওঁ পাশাঙ্কমালিকান্তোজ-সুগিৰ্ভিৰ্য্য সৌম্যয়োঃ  
পদ্মাসনস্থং ধ্যায়েচ্ শ্রিয়ং ত্রৈলোক্যমাতরম্।  
গৌরবর্ণাং সূরুপাঞ্চ সৰ্ব্বালংকার-ভূষিতাম্।

রৌপ্যপদ্ম-ব্যগ্রকরাং বরদাং দক্ষিণেন তু।।

***Om pashaksha malikambhoja shrini bharjyaamya soumayoh |  
Padmaasanastham dhayeca shrim trailokya mataram ||  
Gourabarnam surupanca sarba alankar bhusitam |  
Roukma padma grakaram baradam dakshinena tu ||***

*As I meditate you in the image of holding a long rosary bead,  
a beautiful wife (bharjya), sitting on lotus, with a pleasant face  
like moon, the Supreme mother of the three worlds, beautifully decorated  
with a variety of golden jewelries, and raising your lotus-shaped  
right arm as a lotus, you are offering blessing to all.*

### **Offerings**

পঞ্চ উপচারে পূজা

*Pancha upacharey puja*

Any five things (পঞ্চ উপচারে) as listed below, starting with water to wash the feet (পাদ্যম)

এতৎ পাদ্যম শ্রীং লক্ষ্ম্যৈ নমঃ

***Etat padyam Shrim Lakshmai namaha***  
*Here I offer the water to wash your feet Oh Lakshmi.*

*Repeat in the same way with other objects (five minimum, পঞ্চ উপচারে)  
etat padyam (water), etat argham (rice), naivedyam (decorated plates of fruits-sweets-wet rice  
etc), achmaniyam (first glass of water), phalam (fruits), deepam (lamp), dhupam (incense),  
punarachmanium (second glass of water). You can further add or replace – mistanyam  
(sweet), bastram (cloth or sari), bhojyam (cooking materials) etc.*

### **Prostration**

প্রণাম

*Pranam*

ওঁ বিশ্বরূপস্য ভার্য্যাসি পদ্মে পদ্মালয়ে শুভে।  
সর্বতঃ পাহি মাং দেবী মহালক্ষ্মি নমোহস্ত তে।

***Om viswarupasya bharyashi padmey padmalaye shubhey  
Sarbatatah pahi mam devi Mahalakshmi namostutey ||***

*Om! The wife of the Lord of the Universe (Vishnu or Narayana), beautiful as the lotus, is  
dwelling in the house of lotuses of good fortune. You are always looking after us,  
Oh goddess Mahalakshmi, I am prostrating before you.*

## PRIMARY PUJA

প্রধানপূজা

### Invocation for Auspicious Start

Before starting the actual puja which is dedicated to the deity on the dias (Saraswati) a few of the invocation prayers are repeated.

এতে গন্ধপুষ্পে ওঁ গণেশায় নমঃ ।  
এতে গন্ধপুষ্পে ওঁ নারায়ণায় নমঃ ।  
এতে গন্ধপুষ্পে ওঁ শ্রী গুরুবে নমঃ ।  
এতে গন্ধপুষ্পে ওঁ ব্রাহ্মণেভ্যো নমঃ ॥

*Etey gandhapushpay Om Ganeshaya namah ।  
Etey gandhapushpey Om Narayanaya namah ।  
Etey gandhapushpey Om shri gurubey namah ।  
Etey gandhapushpey Om Brahnebhyo namah ॥*

*My humble prayers to various Gods I am offering these scented flowers to  
Lord Ganesh, Lord Narayana (Vishnu), to my teacher (Guru) and  
to the learned Brahmin, the spiritual inspiration.*

### Prayer for Good wishes

স্বস্তিবাচন

*Swastivachan*

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

ওঁ কর্তব্যোহস্মিন্ গণেশাদি-নানাদেবতাপূজাপূর্বক, লেখনী-মস্যাধার সহিত  
শ্রীসরস্বতীপূজন কর্মণি ওঁ পুণ্যাহং ভবন্তো ব্রুবন্তু, ওঁ পুণ্যাহং ভবন্তো ব্রুবন্তু,  
ওঁ পুণ্যাহং ভবন্তো ব্রুবন্তু ।

*Om kartebeysin Ganeshadi nanadevata puja purbaka ।  
Lekhani masyadhar sahita Sri Saraswati pujana karmani  
Om punyaham bhabanto broobantu (3) ॥*

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



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

ওঁ পুণ্যাহম্ , ওঁ পুণ্যাহম্ , ওঁ পুণ্যাহম্ ॥  
*Om punyaham, Om m, Om punyaham) ॥*

*We pray God to bless you. May it all be auspicious.*

ওঁ কর্তব্যোহস্মিন্ গণেশাদি-নানাদেবতাপূজাপূর্বক, লেখনী-মস্যাধার শ্রীসরস্বতীপূজন কর্মণি  
ওঁ স্বস্তি ভবন্তো ব্রুবন্তু, ওঁ স্বস্তি ভবন্তো ব্রুবন্তু, ওঁ স্বস্তি ভবন্তো ব্রুবন্তু ।

*Om kartebeysin Ganeshadi nanadevata puja purbaka |  
Lekhani masyadhar sahita Sri Saraswati pujana karmani |  
Om swasti bhabanta brubantu, Om swasti bhabanta brubantu,*

*As part of my solemn duty I would perform the puja of Ganesha and other Gods and Goddess Saraswati, with her pen and ink, Oh the assemblage, allow me to seek your blessing.*

Response  
ওঁ স্বস্তি, ওঁ স্বস্তি, ওঁ স্বস্তি ॥  
*Om swasti bhavabti brubantu,  
Om swati, Om swasti, Om Swasti  
We bless you, we bless you, we bless you.*

ওঁ কর্তব্যোহস্মিন্ গণেশাদি-নানাদেবতাপূজাপূর্বক, লেখনী-মস্যাধার সহিত শ্রীসরস্বতীপূজন কর্মণি  
ওঁ ঋদ্ধিঃ ভবন্তো ব্রুবন্তু, ওঁ ঋদ্ধিঃ ভবন্তো ব্রুবন্তু, ওঁ ঋদ্ধিঃ ভবন্তো ব্রুবন্তু ।

*Om kartebeysin Ganeshadi nanadevata puja purbaka |  
Lekhani masyadhar sahita Sri Saraswati pujana karmani ||  
Om rhidhim bhabanto broobantu, Om rhidhim bhabanto brubantu,  
Om rhidhim bhabanto brubantu ||*

*As part of my solemn duty I would perform the puja of Ganesha and other Gods and Goddess Saraswati, with her pen and ink, Oh the assemblage, allow me to seek your blessing.  
Shower you love and good wishes.*

Response  
ওঁ ঋদ্ধ্যতাম্ , ওঁ ঋদ্ধ্যতাম্ , ওঁ ঋদ্ধ্যতাম্ ॥  
*Om rhidyatam, Om rhidhyatam, Om rhidhyatam ||  
You have our good wishes.*

## Resolution

সংকল্প

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

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the offering himself, take your own name and at the end say, “করিয়ে” (which means I am doing it)

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

ওঁ নমঃ সরস্বতৈ নমঃ  
*Om namah Saraswatvai namah*  
*Hail to Goddess Saraswati!*

বিষ্ণুরোম্ তৎসৎ অদ্য মাঘে মাসি মকর রাশিহ্নে ভাষ্করে শুক্লপক্ষে পঞ্চম্যাং তিথৌ অমুক গোত্রঃ  
শ্রী ---- অমুকদেবশর্মা (পূজারীর নাম, গোত্র), শ্রীসরস্বতী প্রীতিকামঃ গনেশাদি নানাদেবতা পূজা পূর্বক লেখনী  
মস্যাধার সহিত শ্রীসরস্বতী পূজা কর্মাহং করিয়ে (পরার্থে-“অমুক গোত্রস্য অমুকদেবশর্মাঃ” - “করিয়েমি”)

*Vishnurom tatsat adya Maaghey mashi, makara rashistey, bhaskarey,  
Shuklapakshey, Panchamam tithou amuka gotra Shri amuka devsharma \_\_\_\_\_ (name of the  
host) Shri Saraswati preetikamah Ganeshadi nana devata puja purbaka lekhami  
masyadhara sahita (\* see note) Shri Saraswati puja karma aham karishey.*

*If the priest is doing the puja he gives his identification (Gotra and name) and end the  
mantra with karishyami.*

Like this  
*Shri Saraswati puja karmaham amuka gotra \_\_\_\_\_  
Shri amuka devasharma \_\_\_\_\_ (priest) karishyami.*

*In the name of Lord Vishnu, on this auspicious month of Maagh, at the planetary  
synchrony of Makara (Capricorn), glowing fortnight of waxing moon (shukla), on the lunar  
calendar day of Panchami (fifth day after Amabasya, new moon), 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 Saraswati puja.*

**Alternatively**, if the priest is called, he says, “I \_\_\_\_\_ gotra \_\_\_\_\_ name (priest) doing for  
the person mentioned before.

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.

\* **Note**: Add the following while performing public puja for the general mass:

“সমবেত জনগনস্য জ্ঞান, বিদ্যা, বুদ্ধি, সঙ্গীত, নৃত্য, শিল্পকলাদি, প্রভূত বিদ্যালাভ কামে ---“

*Samabetah janaganasya gyan, Vidya, buddhi, sangeet, nritya, shilpakaladi prabhuta  
Vidyalabha kamey ----- (continue)*

*For the general public I am seeking Her blessing for knowledge, education, intelligence,  
music, dance, arts, with a goal of earning plenty of these creative arts ----*

### **Seeking God's Grace**

সঙ্কল্পসূক্ত

*Sankalpasukta*

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

ওঁ দেবো বো দ্রবিনোদাঃ পূর্ণাং বিবষ্টাসিচম্ ।  
উদ্ধা সিঞ্চথ মূপ বা প্ৰনধ্ব মাদিহো দেব ওহতে ।

*Om devobo dravinodah purnam bibastasicam ।  
Udwa sincadwa mupa ba prinadhwa madidwo deva ohaty ॥*

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

ওঁ অস্য সঙ্কল্পিতার্থস্য সিদ্ধিরস্তু ।  
ওঁ অয়মারম্ভ শুভায়ঃ ভবতু ॥

*Om asya sankalpitarthasya sidhirasthu. Om ayamarambha shubhaya bhabatu ॥*

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

### **Breath control**

প্রাণায়াম

*Pranayan*

Inhale through the left nostril with the 16 counts of mulmantra (Owing, ৬৭) then close both the nostrils and 64 counts of the mulmantra and then exhale through right nostril with 32 counts of the mulmantra. This is further explained in Sadharan Puja (p 0000).

### **Seeking support from the wise**

ঋষ্যাদিন্যাস

*Rishyadinyash*

The mantra seeks the blessing from the wise. Take a flower in your hand, chant the mantra and discard it in the offering plate. Then move the collected right hand fingers to the locations mentioned in the mantra for the following chant.

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ও শ্রীসরস্বতী মন্ত্রস্য কণ্ঠাধিঃ গায়ত্রীছন্দঃ শ্রীবাগীশ্বরীদেবতা মম সর্বাভিঃ  
সিদ্ধয়ে শ্রীসরস্বতী পূজনে বিনিয়োগঃ ।  
(শিরসি) ও কণ্ঠায় ঋষিয়ে নমঃ ।  
(মুখে) ও গায়ত্রীছন্দসে নমঃ ।  
(হৃদি) ও বাগীশ্বর্যে দেবতায়ৈ নমঃ ।

*Om asya Sri Saraswatimantrasya Kanyarishih Gayatrichanda Sri Bagiswaridevata mamo sarbabhishtha sidhaye Sri Saraswati pujaney viniyoga.*

*(On head) Om Kanaya rishaye namah.*

*(On mouth) Om! Gayatrai chandashey namah.*

*(On heart) Om Bagisharjai devatayi namah.*

*I herewith whole-heartedly resolve to worship the mother Goddess Saraswati, in the Gayatri meter as formulated by Rishi Kanya, written for the Goddess of speech (Bageshwari).*

*May Rishi Kanya rest on my intellect (touch top of the head);*

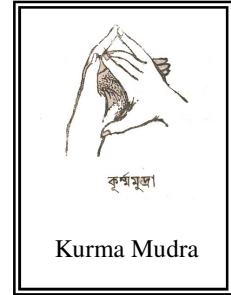
*Gayatrimeter in my mouth (touch lips); and  
the goddess of speech in my heart (touch heart).*

### Meditation of Saraswati

ধ্যান

*Dhyan*

Take the flower in left palm with the Kurma mudra position and meditate on the image of Saraswati. When the image is established in your heart discard the flower on the plate in front of you while chanting the mantra:



ওম তরুণশকলমিন্দোঃ বিব্রতী শুভ্রকান্তিঃ ।  
কুচভরনমিতাঙ্গী সন্মিগ্ধা সিতাজে ॥  
নিজকরকমলোদ্যল্লেক্ষনী পুস্তক শ্রীঃ ।  
সকলবিভবসিদ্ধেয়ঃ পাতু বাগদেবতা নঃ ॥

*Om taruna-shakalam-indor-bibhrati shubhra-kaantih ।  
kuca-bhara-namitaangi sannisanna sitaabje ॥  
nija-kara-kamala-udyat-lekhani pustaka shrih ।  
Sakala-bibhava-siddhyai paatu baag-devataa nah ॥*

*We bow to the Goddess of learning who is radiating soothing moonlight of white complexion,  
bend slightly because of her heavy breasts, and sits on a white lotus;  
her lotus-shaped hands are holding book and pen.  
May the Goddess of learning help us to acquire all the glories and fames.*

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

এতে গন্ধপুষ্পে ওঁ ঐং সরস্বতৈ নমঃ  
স্বাগত-ওঁ ভূর্ভুবঃ স্বর্গবতি সরস্বতি দেবি স্বাগতং কুশলং তে॥

*Etey gandhapushpey Om Owing Saraswatwai namah |  
Swagata Om bhurbhuba swarbhagavati devi swagam kushalam tey ||*

*Here I am offering this scented flower, Oh Goddess Saraswati.  
You welcome Oh the Goddess of the Universe Saraswati Devi, you are cordially welcome  
May it be all well with you.*

## Welcome to Goddess Saraswati

আবাহন

Abahan

Welcome Saraswati 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 ভুবঃ স্বঃ ভগবতা শ্রীশ্রীসরস্বতা দেবা  
ইহাগচ্ছ ইহাগচ্ছ, ইহাতিষ্ঠ ইহাতিষ্ঠ, ইহসন্নিধেহি, ইহ সন্নিরুধ্যস্ব,  
অত্রাধিষ্ঠানং কুরু, মমপূজাং গৃহাণ।

ওঁ হ্রাং হ্রীং ছিরো ভব, যাবত পূজাং করোম্যহম্ ।  
আগচ্ছ মদগৃহে দেবি অষ্টাভি শক্তিভিঃ সহঃ ।  
পূজাং গৃহাণ বিধিবৎ সর্ব কল্যান কারিনি ॥

*Om Bhurbhubaswa bhagabati Shrin Shri Saraswati Devi  
Eha agachya, eha agachya (abahani, welcome) |  
Eha tishtha, eha tistha (stapani, sit),  
Eha sannidehi (sannidhapani, settle down)  
Eha sannirudhaswa (sannirodhani, come close),  
Atradhisthanam kuru (sammukhikarana, establishing),  
Mama pujan grihana (pray with folded hands) ||  
Om satham sthim sthiro bhaba jabat pujam karyomaham |  
Agca madgrihey Devi ashtabhi shaktibhi saha |  
Pujam grihana bidhibat sarba kalyana karini ||*

*Oh the goddess of the universe Saraswati, 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.*

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*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.*

স্বাগত, ওঁ ভূৰ্ভুবঃ স্বৰ্ভগবতি সরস্বতি দেবি।  
সুস্বাগতং কুশলং তে॥  
ওঁ কৃতার্থো অনুরূপীতোহস্মি সফলং জীবিতং মম।  
আগতাসি যতো দেবি বাগীশ্বরী মদাশ্রমম্॥  
ওঁ ঐং সরস্বতৌ নমঃ ।

*Swagata, Om bhurbhubaha swarbhagawati Saraswati Devi  
Swagatam suswagatam, kushalam tey |  
Om kritartho anurgrihitoshmi safalam jeebitam mama ||  
Agatasi jato Devi bageswari madashramam |  
Om Owim Saraswatwai namah ||*

*Welcome! Oh the Goddess of the three worlds (earth, heaven and the underworld),  
Saraswati, welcome, cordially welcome. Are you doing well?  
I am so very obliged and my life is blessed. Come into my house,  
Oh the goddess of speech.  
I bow to you Oh Saraswati with utmost reverence.*

### Giving the vision

চক্ষুর্দান

Chakhurdan

Take the stalk of a *belpata* (bel leaf, favorite of Shiva), touch it with the black soot paste and draw on the left eye of the deity with this mantra

ওঁ আপ্যায়স্য সমেতু তে বিশ্বতঃ সোমবৃক্ষ্যম্ ভবা বাজস্য সঙ্গথে।

*Om apyayasya Sametu tey Viswatah somabrichnam bhava bajashya sangathey  
Oh Lord Soma let all the energies of the Universe merge in you so that  
you can nourish us all ||*

Then draw the same on the right eye with this mantra:

ওঁ চিত্রং দেবানামুদগাদনীকং, চক্ষুর্মিত্রস্য বরুণস্যাগ্নে আ প্রা দ্যাভা পৃথিবী অন্তরীক্ষং সূর্য্য আত্মা জগতজ্জ্বলচ॥

*Om chitram devanamudgadaneekam, chakshurmitrasya Varunasyagney  
Aapra devya prithibi antariksha surya atma jagatasta sthusaschya ||*

*Oh the rays of the setting sun merge in thee eyes which with the vision of Varuna and Agni  
illuminate the heaven and earth unto its core and become the soul of the living.*

## Bringing life into the deity

প্রাণপ্রতিষ্ঠা

*Pranpratishtha*

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

ওঁ অসৈ প্রাণাঃ প্রতিষ্ঠন্তু  
অসৈ প্রাণাঃ ক্ষরন্তু চ।  
অসৈ দেবত্ব সংখ্যায়ৈ স্বাহা॥

*Om aswai prana pratisthantu, asmai prana ksharantu cha |  
Aswai devatwa sankhawai swaha ||*

*Let life come into this deity. Let this deity come into life.  
May that holds true (swaha) by the divinity |*

ওঁ ত্রয়মকং যজমহে সুগন্ধি পুষ্টিবর্দ্ধনম।  
উর্বারুকমিবন্ধনান্নৃত্যোর্মক্ষীয়মামৃতাত্ স্বাহা॥

*Om Trayambakam jajamahey sugandhim pushthibardhanam |  
Urbarukamiba bandhanam mrityomukhshiya mammritat swaha ||*

*Let us meditate (jajamaheu) on the Three-eyed reality (Trayambakam – three-eyed Shiva, or all pervasive Almighty) which permeates like a fragrance (sugandhim) and nourishes us all.  
May we be liberated from death for the sake of immortality,  
like the ripe cucumber (urbaruka) is severed from its bondage of the vine.*

### Alternate translation

*We worship the three-eyed One (Lord Shiva) Who is fragrant and Who nourishes all beings, may He liberate me from death, for the sake of immortality, even as the cucumber is severed from its bondage of the vine.*

**Note:** This mantra is known as **Mahamritunjay mantra** (winning over death). Trayambakam could be interpreted as Shiva with three eyes or the all pervasive Almighty with vision all around.

## OFFERING TO THE GODDESS

দেবীর পূজা

*Devir Puja*

Hindu offerings to God are very personal. As we are a part of Him, we offer the things that we need for our own sustenance. Just imagine your mother has arrived at your home to spend some time with your family, here she is Goddess Saraswati. Earn her love and blessing with your sincere yarning and sharing your life with her during her stay with you. A minimum of ten things are needed but may give nothing (manasapuja), just thinking about her, or a minimum of five things (পঞ্চোপচারে), ten things (দশোপচারে) or sixteen things (ষোড়শোপচারে). We will offer ten things here which are common, but one can add more, if desired.

## Water for washing feet

পাদ্য

*Padhya*

Take a little water with the spoon (kushi) from the water container (kosha) and offer it on the puja plate in front of the pitcher (tamrapatra).

নমঃ পাদ্যং গৃহ মহাদেবী সর্বদুঃখাপহরম।  
ত্রায়স্ব বরদে দেবী নমস্তে শংকরপ্রিয়ে।  
এতদ্ পাদ্যং নমো সরস্বতৌ নমঃ।

*Om padhyam grihana mahadevi sarbadukhapaharam |*  
*Trayashwa baradey Devi namastey Shankara priye ||*  
*Etat padyam namah Saraswatai namah ||*

*Allow me to pour this water to thy feet, Oh Goddess, who takes away all our sorrows.*  
*I welcome you, Oh my protector, beloved by Vishnu, allow me to wash your feet;*  
*I offer my reverence to you goddess Saraswati.*

## Seat

আসন

*Asan*

The seat is a silver square available in puja stores for this purpose. In its absence, take a silver coin or a flower to offer seat to the goddess.

এতস্মৈ রজতাসনায় নমঃ।  
এতে গন্ধ পুষ্পে এতদধিপত্যে শ্রীবিষ্ণুবে নমঃ।  
এতৎ সম্প্রদান্যে ওঁ ঐং সরস্বতৌ নমঃ।  
*Etashmai rajata ashanaya namah |*  
*Etey gandha pushpey etad adhipaye Shri Vishnabey namah |*  
*Etat sampradanai Om Oing Saraswatai namah ||*

*Reverence to the seat. In the name of Vishnu (the preserver), I am sanctifying the seat in preparation of its offering to the Goddess Saraswati with respect.*



ওঁ আসনং গৃহং দেবেশি যৎ কৃতং শোভনং ময়া।  
সর্বকামফলং দেহি বাগীশ্বরী নমোহস্ত্যে॥  
ইদং রজতাসনম্ ওঁ ঐং সরস্বত্যৈ নমঃ॥

*Om asanam grinha deveshi jat kritam shobhanam maya |  
Sarba kamaphalam dehi Bageshwari namahstutey ||  
Edam rajatasanam Om Owim Saraswatwai namah ||*

*Oh Goddess! Please accept this decorated seat. Oh the goddess of speech, May you  
bless me with success in fulfilling my wishes. I offer this seat to your name, with the utterance  
of your primordial sounds, Om and Owing.*

### Special Offering for reception

বিশেষার্ঘ

*Bisheshargha*

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

ফট্

*Phat*

Get out all evil spirits

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

ওঁ দুর্বাঙ্কত সমায়ুক্তং বিল্লপত্রং তথাপরম্। শোভনং শংখপাত্রজং গৃহর্গাঘ্যং হরপ্রিয়ে।  
এষ অর্ঘ্যং নমো সরস্বত্যৈ নমঃ।

*Om Durbakshata samajuktam billapatram tatha param |  
Shobhana shankhapatrastham grihanargam Harapriye ||  
Esha argham namah Saraswatwai namah ||*

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

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

এতে গন্ধ পুষ্পে ওঁ অং অর্কমণ্ডলায় দ্বাদশ কলাত্মনে নমঃ।  
*Etey gandhapushpey Om arkamandalaya dadasha kalatmaney namah |  
My reverence to the twelve fold solar system |*

ওঁ মং বহ্নিমণ্ডলায় দশকলাত্মনে নমঃ।

## SARASWATI PUJA

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

Continue your offering (for the moon):

ওঁ উং সোমমণ্ডলায় ষোড়শকলাত্মনে নমঃ।  
***Om Um Somamandalaya shorashakalatmaney namah ||***  
*My reverence to the sixteen folds lunar system ||*

Show the *Ankusha mudra* and call the various sacred rivers to sanctify the water.

ওঁ গঙ্গে চ যমুনে চৈব গোদাবরি সরস্বতি, নর্মদে সিন্ধু কাবেরি, জলে অগ্নি সন্নিধিং কুরু।  
***Om Gangeycha Jamuney chaiba Godavari Saraswati |***  
***Narmadey Sindhu Kaveri jalasmin sannidhin kuru ||***

*May all the sacred rivers of India Ganges, Jamuna, Godavai,  
Saraswati, Narmada,  
Sindhu and Kaveri, merge into this water to sanctify.*



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

এতে গন্ধপুষ্পে ওঁ ঐং সরস্বতৌ নমঃ  
***Etey gandha pushpey Om Oing Saraswatai namah***  
*Offering this reception specially to Goddess Saraswati*

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

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

### Offering to Gods on background

পীঠপূজা  
*Pithapujha*

Pitha puja refers to the offerings to those Gods that govern our actions by staying on the ackground.

Show five welcome mudras while looking at Saraswati.

ওঁ পীঠদেবতা ইহাগচ্ছত ইহাগচ্ছত, ইহাতিষ্ঠত ইহাতিষ্ঠত, ইহসন্নিধেহি, ইহ সন্নিরুদ্ধস্ব,  
ইহ সন্নিরুদ্ধাধ্বম্ অত্রাধিষ্ঠানং কুরুতঃ মম পূজা গ্রহীত।।

***Om Pithadevata ihagchata ihagachata, ehatishthata ehatishthata |***  
***Iha sannirudhwashwa, iha sannirudhwam atradhishtan kurutah |***  
***Mamapuja grinhita ||***

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

Now put bits of flowers in the name of each God or offer a bit of water (or rice) in the name of each. Discard the water into the offering plate.

**Note:** You may find it difficult to correspond to the direction. Hence focus on the thought and offer small amount of water after uttering the name of the God.

ওঁ (হৃদয়ে) ওঁ আধারশক্তয়ে নমঃ, ওঁ প্রকৃতে নমঃ, ওঁ অনন্তায় নমঃ, ওঁ পৃথিবৌ নমঃ,  
ওঁ ক্ষীরসমুদ্রায় নমঃ, ওঁ শ্বেদীপায় নমঃ, ওঁ মণিমণ্ডপায় নমঃ, ওঁ কল্পবৃক্ষায় নমঃ, ওঁ মণিবেদীকায়ৈ নমঃ,  
ওঁ রত্নসিংহাসনায় নমঃ, ওঁ ধর্মায় নমঃ, ওঁ জ্ঞানায় নমঃ, ওঁ বৈরাগ্যায় নমঃ, ওঁ ঐশ্বর্যায় নমঃ, ওঁ অর্থমায় নমঃ,  
ওঁ অজ্ঞানায় নমঃ, ওঁ অবৈরাগ্যায় নমঃ, ওঁ অনৈশ্বর্যায় নমঃ, ওঁ অনন্তায় নমঃ, ওঁ পদ্মায় নমঃ,  
ওঁ অং অর্কমণ্ডলায় দ্বাদশ কলাত্মনে নমঃ, ওঁ উং সোমমণ্ডলায় ষোড়শকলাত্মনে নমঃ,  
ওঁ মং বহিমণ্ডলায় দশকলাত্মনে নমঃ, ওঁ সং সত্যায় নমঃ, ওঁ রং রজসে নমঃ, ওঁ তমসে নমঃ, ওঁ আং আত্মনে নমঃ,  
ওঁ অং অন্তরাত্মনে নমঃ, ওঁ পং পরমাত্মনে নমঃ, ওঁ হ্রীং জ্ঞানাত্মনে নমঃ, ওঁ মেধায়ৈ নমঃ, ওঁ প্রজ্ঞায়ৈ নমঃ,  
ওঁ প্রভায়ৈ নমঃ, ওঁ শ্রীয়ে নমঃ, ওঁ ধৃত্যে নমঃ, ওঁ স্মৃত্যে নমঃ, ওঁ বুদ্ধে নমঃ, ওঁ বিদ্যাশূর্যে নমঃ,  
ওঁ বর্ণ কমলাসনায় নমঃ।

*Etey gandhapushpey*

*Om adharashaktaye namah, prakritai namah, anantaya namah,  
prithibai namah, khirasamudraya namah, swetadwipaya namah, manimandapaya namah,  
kalpabrikshaya namah, manibedikayai namah, ratnasinhasanaya namah,  
dharmaya namah, gyanaya namah, bairagaya namah, ausharjaya namah, adharmaya  
namah, agyanaya namah, abairagya namah, anaisharjaya namah, anantaya namah,  
padmayanamah, arkamandala dwadashakalatmaney namah,  
somamandala shorashakalatmaney namah, banhimandala dashakalatmaney namah,  
sattaya namah, rajashey namah, tamashey namah, atmaney namah, antaratmaney namah,  
paramatmaney namah, gyanatmaney namah, medhayai namah, pragyayi namah,  
prbhawai namah, vidyawai namah, shriwai namah, dhritayi namah, smritayi namah,  
bridhai namah, vidya ashairjai namah, barna kamalashanaya namah*

*I offer these scented flowers to the names of: my holder, the nature, the universe, the earth, and in all the various aspects of Gods and Goddesses.*

## Honey-bowl

মধুপর্ক

*Madhuparka*

The honey pot is a combination of five things – honey, sugar, ghee, yogurt and milk. Offer the honey pot, called, madhuparka (মধুপর্ক) by putting a flower on it or simply offer a drop of honey in the offering plate.

নমঃ মধুপর্কং মহাদেবী-ব্রহ্মাদ্যৈঃ পরিকল্পিতম্।  
ময়া নিবেদিতং ভক্ত্যা গৃহাণ পরমেশ্বরী।  
এতদ্ মধুপর্কং সরস্বতৌ নমঃ।

*Namahmadhuparkam mahadevi Brahmadvai parikalpitam |  
Maya niveditam bhaktya grihana Parameshwari ||  
Etad madhuparkam Saraswatwi namah |*

*Oh the greatest goddess of all  
allow me to consecrate this honey bowl,  
as Brahma designed this sweetness,  
I, your great devotee, offering it to you,  
Accept this honey-bowl, Oh the Goddess Saraswati.*

## Bathing water

স্নানীয়

*Snania*

Take a little water in your kushi (spoon), look at the goddess and offer it with the following mantra:

জলঞ্চ শীতলং স্বচ্ছং নিত্যং শুদ্ধং মনোহরম্।  
স্নানার্থং তে প্রযচ্ছামি বাগীশ্বরী গৃহাণ মে॥  
ইদম স্নানীয় জলম্ ওঁ ঐং সরস্বতৈ নমঃ।

*Om jalancha shitalam swacam nityam sudham manoharam |  
Snanartham tey prajachami Bageshwari grihannamey ||  
Edam snaniya jalam Om Saraswatwai namah ||*

*Please accept my offering of this cold, clean, sanctified, heart-warming water  
for your bathing. Here is your water Oh Goddess Saraswati.*

## Cloth

বস্ত্র

*Vastra*

Take the sari (placed for offering) in your hand, put a flower on it, complete the chant, and touch the sari on to the holy pitcher and then place it next to the feet of the goddess. If you are using a picture, place it next to the picture.

ওঁ বহুতন্তু সময়ুক্তং পট্ট সুত্রাদি নির্মিতম্ ।  
বাসো দেবী সুশুক্লঞ্চ গৃহাণ পরমেশ্বরী ।  
ওঁ বহুসন্তান স্মৃদ্ধং রঞ্জিতং রাগবন্তুনা ।  
মহাদেবী ভজপ্রীতিং বাসন্তে পরিধীয়তাম্ ।  
এতদ্ বস্ত্রং নমো সরস্বতৈ নমঃ ॥

*Namah, bahutantu samayuktam patta sutradi nirmitam |  
Baso devo susuklanca grihana parameshwari |  
Om bahusantana smridham ranjitam ragabastuna |  
Mahadevi bhajapritim basantey paridhiatam |  
Etad bastram namah Saraswatwai namah ||*

*Made out of many threads, this white cloth of yours, accept it Oh the supreme Goddess.  
Be pleased by wearing this long and rich cloth with many colors.  
Allow me to offer this clot to you with reverence. I bow to you Oh Goddess Saraswati.*

### **Sandalwood paste**

চন্দন (গন্ধ)

*Chandana (gandha)*

Touch the sandalwood paste with your middle finger and mark the paste on the holy pitcher while chanting the following:

ওঁ শরীরং তে ন জানামি চেষ্টাং নৈব নৈব চ ।  
ময়া নিবেদিতান্ গন্ধান্ প্রতিগৃহ্য বিলিপিত্যাম্ ।  
এষ গন্ধঃ ওঁ সরস্বতৌ নমঃ ॥

*Om shariram tey na janami ceshtam naiba naiba ca ।  
Maya nibeditan gandhan pratigriya bilipatyam ।  
Esha gandham Om Saraswatwai namah ॥*

*Oh Goddess I do not know your body or your whereabouts. I am offering this sandalwood paste with fragrance, please accept it and spread on your body.*

### **Flower**

পুষ্প

*Pushpa*

Place a white flower at the feet of the Goddess followed by this mantra:

ওঁ পুষ্পং মনোহরং দিব্যং সুগন্ধি দেব নির্মিতম্ ।  
হৃদ্যম্ অদ্ভুতম্ আশ্চর্যং দেবীং দত্তং প্রতিগৃহ্যতাম্ ।  
এতদ্ পুষ্পং নমো সরস্বতৌ নমঃ ।

*Om pushpammanoharam divyam sugandha deva nirmitam ।  
Hridyam adbhutam aghreyam devi dattam pragriyatan ॥  
Etani pushpani Om Owing Saraswatwai namah ॥*

*This beautiful divine flower with fragrance is created by God. I am offering it to you whose smell captures the heart. Here is the flower O Goddess Saraswati.*

### **Incense**

ধূপ

*Dhup*

Light a new incense stick, burn it, do arati while chanting the following mantra and then place it on its stand.

## SARASWATI PUJA

নমঃ বনসপতিরসো দিব্যো গন্ধাঢ্যঃ সুরভোজনঃ।  
ময়া নিবেদিতো ভক্ত্যা ধূপোহং প্রতিগৃহ্যতাম্।  
এষ ধূপ ওঁ সরস্বতৈ নমঃ।

*Om banaspati rasho divyo gandhadyam sumanoharam ।  
Maya nivedito bhakta dhupoham pratigrihjatam ।  
Esha dhupah Om Saraswatwai namah ॥*

*Here is the divine extract from plants with heartwarming smell.  
Please accept my offering of this incense, with great reverence,  
Oh Goddess Saraswati.*

### Lamp

প্রদীপ

Pradeep

Look at the burning lamp with a flower in your right hand and chant the following mantra.  
After chanting throw the flower towards the lamp.

ওঁ অগ্নিজ্যোতিঃ রবিজ্যোতিঃ চন্দ্রজ্যোতি তথৈব চ।  
জ্যোতিষামুত্তমো সরস্বতৈ দীপোহং প্রতিগৃহ্যতাম্।  
এষ দীপ ওঁ ঐং সরস্বতৈ নমঃ।

*Om agniyoti rabijyoti chandrayoti tathaivaca ।  
Jyotisatamo devi dwipoham pratigrihyatam ॥  
Esha dwipah Om Owing Saraswatwai namah ॥*

*In this flame is like that of the illuminations of the sun and the moon.  
In that illumination, Oh Goddess, take the divine light as I offer to you with reverence.*

### Garland

পুষ্পমালা

Pushpamalya

Look at the garland that the deity is wearing or touch the garland placed on the holy pitcher  
(ghat) and chant the following mantra:

ওঁ সূত্রেণ গ্রথিতং মালাং নানা পুষ্প সমন্বিতম্ ।  
শ্রীযুক্তং লম্বমানান্ গ্রাহান পরমেশ্বরী ।  
এষ পুষ্পমালাং ওঁ ঐং সরস্বতৈ নমঃ ।

*Om sutren grathitam malyam nana pushpa samanwitam  
Srijuktam lambamananca grahana parameshwari ।  
Esha pushpamalyam Om Owing Saraswatwai namah ॥*

*Take this garland, made of many kinds of flowers, stuck together on a long thread, Oh the  
great Goddess. Herewith I offer the garland to you Oh, Goddess Saraswati.*

## Food platter (sweets and fruits)

নৈবেদ্য

*Naivedya*

Locate the food platter with wet rice, sweet and fruits. Put a flower on the platter and chant

ওঁ নৈবেদ্যং স্মৃতসংযুক্তং নানাদ্রব্যং সমন্বিতম্ ।  
ময়া নিবেদিতং ভক্ত্যা গৃহাণ সুরপূজিতে ॥  
ইদম্ সোপকরণামান্ননৈবেদ্যং ওঁ ঐং সরস্বতৈ নমঃ ॥

*Om naivedyam gritasamjuktam nana dravya samanityam ।  
Maya niveditam bhaktya grihana surpujatey ॥  
Idam sopakaranamanna naivedyam Om Owing Saraswatai namah ॥*

*Here the platter of food made with consecrated butter (ghee) and combination  
of many things. I am offering the platter to you with great reverence.  
Please accept it. Here is the food platter together with the implements and  
offer this to you Oh Goddess Saraswati with humility.*

## Fruits

ফলমূলানি

*Phalamulani*

Put flowers or sprinkle water, as mark of offering, on the plates with cut or whole fruits.

ওঁ ফলমূলানি সর্বাণি গ্রাম্যারণ্যানি যানি চ ।  
নানাবিধ সুগন্ধানি গৃহং দেবী মমাচিরম্ ।  
এতানি ফলমূলানি ওঁ সরস্বতৈ নমঃ ॥

*Om! Phalamulani sarbani gramya aranyani ca ।  
Nanabidha sugandhini grinha Devi mamaciram ।  
Etani phalamulani Om Saraswatwai namah ॥*

*All these fruits, collected from village and forest, with good taste and smell,  
accept it from me Oh the Goddess Saraswati.*

## Sweets

মোদক (মিষ্টি)

*Modak* (a round-shaped sweet preparation)

Place flowers or sprinkle little water on all the displays of sweets while chanting the following mantras:

ওঁ মোদকং স্বাদসংযুক্তং শর্করাদি বিনির্মিতম্ ।  
সুরম্যং মধুরং ভোজ্যং দেবী দত্তং প্রতিগৃহ্যতাম্ ।  
এষ মোদকং ওঁ সরস্বতৈ নমঃ ॥

*Om modakam swadasangjuktam sarkaradi binirmitam |  
Suramyam madhuram bhyojyam Devi dattam pratigriyatam |  
Esha modakam Om Saraswatwai namah ||*

*These tasteful round-shaped sweets (মোদক), made out of sugar, good-looking  
sweet edibles I am giving you Oh Goddess, please accept them.  
Here are the round-shaped sweets for you Oh Goddess Saraswati.*

### **Payas or Paramanna**

পরমান্ন

*Paramanna*

Paramanna is a sweet dessert made from milk. Its offering is done in a special way. It is offered involves where the food is considered as consecrated ghee (*habir*). In the mantra the food is given to the flame of hunger that maintains our vital function.

### **Vital ahuti (offering to fire) of food**

প্রাণাহুতি

*Pranahuti*

First offer the dessert to the Goddess with folded hands:

ওঁ গব্যসর্পিঃ পয়োযুক্তং নানামধুরং সংযুতম্।  
ময়া নিবেদিতং ভক্তা পরমান্নং প্রণীহ্যতাম্।।

*Om gabyasarpah payojuktam nanamadhura samjutam |  
Maya nibeditam bhaktya paramannam pragriyatam ||*

*Oh Goddess, I am offering this great rice preparation (paramanna) made with ghee  
(concentrated butter), milk and many tasty sweets. Please accept it from me, your devotee.*

Then chant the panchgras mantra to make the offerings to the five vital breaths of the body (see background information).



### **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).

### **Offerring process**

পঞ্চগ্রাস মন্ত্র

*Panchagrass mantra*

(Dedicated to the five vital breaths of the body)

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

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

1. Get your left palm into the grassmudra (eating posture). In other words, depress the central section of the left palm. Put 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 dream to feed her:

ওঁ প্রাণায় স্বাহা

***Om pranaya swaha*** |

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:

ওঁ অপানায় স্বাহা

***Om apanaya swaha*** |

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

ওঁ সমানায় স্বাহা

***Om udanaya swaha*** |

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

ওঁ উদানায় স্বাহা,  
*Om udanaya swaha* |

6. Finally, join all fingers and say,

ওঁ ব্যানায় স্বাহা ॥  
*Om vanaya swaha* ॥

**Note:** *Prana, Apana, Samana, Udana* and *Vyana* are the five vital breaths (winds or *ana*) of the body that promote its inner functions – *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). The final greeting is to the creator *Brahma*.

### Offering water to drink

আচমনীয়

*Achmaniya*

Take a little water in the *kushi* (spoon) and drop it in the first glass of water after completing the following mantra.

ওঁ মন্দাকিন্যাস্তু যদ্বারি সর্বপাপহরং শুভম্ । গৃহাণ আচমনীয়ং ত্বং ময়া ভক্ত্যা নিবেদিম্ ॥  
ইদমাচমনীয়ং ওঁ এই সরস্বতৌ নমঃ॥

*Om mandakinyast jadbari sarbapapa harang shubham* |  
*Geihanam achmaniam twam maya bhaktya niveditam* ॥  
*Idam achmanium Om Owing Saraswatwi namah* ॥

*Herewith I am offering to you the holy Ganges water that takes away all sin and brings happiness. As I offer that water with devotion, please oblige me by sipping that water.*

### The second offering of water

পুনরাচমনীয়

*Punarachmania*

Take a little water in the *kushi* and drop it in the second glass after completing the following mantra:

ওঁ উচ্ছিষ্টোহপ্যশুচিৰ্বাপি যস্যঃ স্মরণমাত্রতঃ ।  
শুদ্ধিমাপ্নোতি তস্যৈ তে পুনরাচমনীয়কম্॥  
ইদম্ পুনরাচমনীয়ম্ ওঁ এই সরস্বতৌ নমঃ॥

*Om ucistho upya sucirbyapi yashya smaranamatratatah* |  
*Sudhimapnoti tasai tey punaracmaniakam* ॥  
*Idam punaracmanium Om Owing Saraswatai namah* |

*The contaminated water (ucistha) becomes pure by taking your name.*

## SARASWATI PUJA

*That purified water I am offering herewith as the second serving.  
Please oblige me by accepting the second glass of water.*

### **Offerings to the iconographies of Saraswati**

Put a flower on each of the following with reverence and utter the corresponding mantra:

#### **To Book**

ওঁ পুস্তকেভ্যো নমঃ।

*Om pushkebhyo namah*

*Reverence to the book, the emblem of knowledge.*

#### **To Inkpot**

ওঁ মস্যা ধারায় নমঃ।

*Om masya dharaya namah |*

*Reverence to the inkpot as an emblem of writing knowledge.*

#### **To Pen**

ওঁ লেখন্যৈ নমঃ।

*Om lekhanai namah |*

*Reverence to the pen, as the emblem of writing knowledge.*

#### **To Musical instruments**

ওঁ বাদ্যযন্ত্র আদিভ্যো নমঃ।

*Om badyajantra adibhyo namah*

*Reverence to the musical instruments.*

#### **To Swan**

ওঁ হংসায় নমঃ।

*Om Hangsaya namah |*

*Reverence to the swan, Saraswati's pet and emblem of purity.*

## PUSHPANJALI

পুষ্পাঞ্জলী

*Pushpanjali*

(Flower offering)

Pushpanjali is the offering of flowers to Goddess Saraswati. It has four parts – Vishnu smaran, flower offering (*anjali*), prostration (*Pronam*, প্রণাম) and Vandana (*vandana*, বন্দনা).

Everyone stand, focus on offering, take a flower and pray with folded hands holding the flower in between.

ওঁ বিষ্ণু - ওঁ বিষ্ণু - ওঁ বিষ্ণু  
ওঁ তদ্বিষ্ণু পরমং পদম্ সদাপশ্যন্তি সুরয়ঃ দিবীং চক্ষুরাততম্।  
ওঁ বিষ্ণু - ওঁ বিষ্ণু - ওঁ বিষ্ণু

*Om Vishn - Om Vishn - Om Vishnu*  
*Om tadvishnoh paramam padam sada pashyanti suraya dibiba cakshuratatam*  
*Om Vishnu - Om Vishnu - Om Vishnu*

*Hail Lord Vishnu (our preserver). With the divine vision of the learned, the presence of the Omniscient God Vishnu is everywhere. I bow to Thee, Oh Lord Vishnu.*

ওঁ সরস্বতৌ নমো নিত্যং, ভদ্রকালৌ নমো নমঃ ।  
বেদ বেদান্ত বেদাঙ্গ বিদ্যাস্থানেভ্য এব চ ॥  
এষ পুষ্পাঞ্জলি ওঁ ঐং সরস্বতৌ নমঃ ॥১॥

*Om Saraswatai namo nityam, bhadrakalai namo namah ।*  
*Veda Vedanta Vedanga vidhyasthaneybhya eba ca ॥*  
*Esha pushpanjali Om Owing Saraswatai namah ॥1॥*

*I bow to the beautiful goddess who removes our darkness (kali), Saraswati, who gives us the knowledge of the Vedas. I am offering this flower to her name with reverence.*

ওঁ অর্ঘ্যং পুষ্পঞ্চ নৈবেদ্যং মালাং গন্ধানুলেপনম্ ।  
গৃহাণ বরদে দেবি কল্যাণং করু মে সদা ॥  
এষ পুষ্পাঞ্জলি ওঁ ঐং সরস্বতৌ নমঃ ॥২॥

*Om argham pushpanca naivedyam malyam gandhanulepanam.*  
*Grihana baradey devi kalyanam kurume sada ।*  
*Esha pushpanjali Om Owing Saraswatai namah ॥2॥*

*I am offering rice (argha), flower, food platter, garland and the sandalwood.*  
*Accept them O devi and do good to us all.*  
*Here is the sandalwood-dipped flower offering*  
*Oh the divine goddess.*

ও সা মে বসতু জিহ্বায়াং বীণা পুস্তকধারিনী । মুরারী বল্লভাং দেবী সর্বশুক্লা সরস্বতী ॥  
সরস্বতী মহাভাগে বিদ্যে কমল লোচনে । বিদ্যারূপে বিশালাক্ষি বিদ্যাং দেহি নমোহস্তুতে ॥  
এষ পুষ্পাঞ্জলি ও এং সরস্বত্যৈ নমঃ ॥৩১॥

*Sa mey basatu jibhayam vena pustakadharini |  
Murari ballavam devi sarbashukla Saraswati ||  
Saraswati mahabhagey vidyey kamala lochaney |  
Vidyarupey beeshalakshi vidyang dehe namastutey ||  
Esha pushpanjali Om Owing Saraswatai namah ||31*

*Rest on my tongue Oh the holder of veena (string instrument)  
and books (Saraswati, the icon of knowledge). Oh the favorite of Vishnu, pure  
and shining white, Goddess Saraswati. Saraswati, whose eminence is  
to the highest degree (mahabhagey) of knowledge, who is emitting  
knowledge to the universe through her divine look, enlighten me;  
I bow to you with reference, to give me that knowledge.  
Here is the offering of the sandalwood-dipped flower to your name  
Oh glorious Saraswati.*

## SARASWATI VANDANA

### Saraswati prayer in Bengali

সরস্বতী বন্দনা

*Saraswati vandana*

**Edited by Dilip Bhaumik** (Lyric writer of Kolkata Radio Station)

এসো গো জননী বীণাপাণি দেবদানব মন্দিতা ।  
শ্বেতবসনা, শ্বেতভূষণা শ্বেত চন্দন চর্চিতা ।

এস শতদলে নয়নের জলে পূজিব রাতুল চরণ ।  
তোমারি করুণা আশিস পাইয়ে সফল হইবে জনম ॥  
এসো গো জননী বীণাপাণি দেবদানব মন্দিতা ।  
শ্বেতবসনা, শ্বেতভূষণা শ্বেত চন্দন চর্চিতা ।

মোছাও ভারতী মোদের কালিমা, জুলিয়া দাও মা জ্ঞানের দীপ ।  
দীপ্ত করো মা লুপ্ত গরিমা থাকিগো যেন মা তোমা সমীপ ॥  
এসো গো জননী বীণাপাণি দেবদানব মন্দিতা ।  
শ্বেতবসনা, শ্বেতভূষণা শ্বেত চন্দন চর্চিতা ।

*Eshogo janani esho binapani devo danaba mandita  
Sweta basana sweta bhusana sweta chandana charchita.*

*Esho satadaley nayanerojaley Pujibo ratul charano  
Tomari karuna ashisho paiye safalo haibey janam.  
Eshogo janani esho binapani devo danaba mandita*

*Sweta basana sweta bhusana sweta chandana charchita.*

*Mochao bharati modero kalmia jalia dao ma gyanero deep,  
Depto karama lupto garima thakigo janoma toma sameep  
Eshogo janani esho binapani devo danaba mandita  
Sweta basana sweta bhusana sweta chandana charchita.*

*Come Oh mother Saraswati (holding the veena), surrounded by numerous Gods. You are wearing white clothes and ornaments marked with white sandalwood come on your hundred lotuses I will wash your bare feet with my tears by your compassion and blessing my life will be worthwhile. Wipe out the darkness from our hearts. Oh Goddess of the land, light the candle of knowledge in our heart, brightens the hidden glory and keep me close to you.*

### **Sanskrit prayer**

প্রার্থনা

#### **Prarthana**

যা কুন্দেশু তুষারহার ধবলা যা শ্বেত পদ্মাসনা ।  
যা বীণাবরদভূষিত করা যা শুভ্র বস্ত্রাবৃত্তা ॥  
যা ব্রহ্মাচ্যুত শঙ্কর প্রভৃতিভির্দেবৈঃ সদা বন্দিত ।  
সাম্যং পাতু সরস্বতী ভগবতী নিঃশেষ জাড্যাপহা ॥  
ও সরস্বতী মহাভাগে বেদানাং জননীপরা ।  
পূজাং গৃহাণ বিধিবৎ কল্যাণং কুরুমে সদা ॥

*Ya Kundendu tusharhar dhavala shubhra bastrabrita |  
Ya Vena baradandamandita kara ya sweta padmasana ||  
Ya Brahma Achuta Shankara prabhithbhi deba sada banditah |  
Sa mang patu Saraswati bhagabati nishesha jadayapaha ||  
Ya Brahma Achuta Shankara prabhithbhi Deba sada banditah  
Sa mang patu Saraswati Bhagabati Nishesha jadayapaha  
Om Saraswati mahabhagey Vedananang janani para  
Pujan grihana bidhibat Kalyanang kurumesada*

*She, Saraswati, Bhagavati (goddess of knowledge), who is adorned with a garland of lilies(kundendu) as white as snow, who is clad in white clothes, holding a veena, whose hand is raised to protect the seeker, who is seated on a white lotus, who is worshipped by Brahma, Vishnu and Sankara (Shiva),*

*May She the Mother Goddess Saraswati dispel my ignorance completely!  
Oh the great Goddess Saraswati, the mother of the Vedas, I have done my best in accordance with the custom; please bless me always with happiness.*

## Singing Saraswati's glory

স্তুতি

Fold your hands and offer your prayers:

ওঁ যথা ন দেবো ভগবান ব্রহ্মা লোকপিতামহঃ ।  
ত্বাং পরিত্যজ্য সন্তিস্তে তথা ভব বরপ্রদা ।  
ওঁ লক্ষীমৈখাধরাভূষ্টি পুষ্টি গৌরী প্রভাধৃতিঃ ।  
এতাভি পাহি তনুভিরষ্টাভির্মাং সরস্বতী ॥

*Om jatha na devo bhagawan Brahmah lokapitamaha |  
Twam parityajya santishtet tatha bhaba baraprada ||  
Vedajh sarbani shatrani nritya geetadikanca yat |  
Na bihinam staya devi yatha mey santu sidhaya ||  
Om Lakshmir medha dhara tushthi pushti Gouri prabha driti |  
Etabhah pahi tanur abhir-astabhirmam Saraswati ||*

With the blessing of Brahma, the Lord of the people, you left the heavenly abode to master the knowledge of Vedas and all scriptures, including dance and songs. Oh beautiful Goddess! bless this world with your knowledge and enlighten us with your divine power.

## Prostration (salutation)

প্রণাম

Prostrate with folded hands (repeat of mantra):

ওঁ সরস্বত্যৈ নমো নিত্যং, ভদ্রকালৌ নমো নমঃ ।  
বেদ বেদান্ত বেদাঙ্গ বিদ্যাস্থানেভ্য এব চ ॥

*Om Saraswatai namo nityam, bhadrakalai namo namah |  
Veda Vedanta Vedanga vidhyasthaneybhya eba ca ||*

*I bow to you everyday Oh Saraswati, the beautiful lady of all times, accept my reverence.  
You are the knowledge of Vedas and knowledge beyond the Vedas.*

## Japa

মূলমন্ত্র

*Japa* is a spiritual discipline involving the meditative repetition of a mantra or name of a divine power. The mantra or name may be spoken softly, or mentally without any sound. Here we will repeatedly mutter the primordial sound associated with Goddess Saraswati – Owing.

ঐং  
*Owing*

Begging excuse after the completion of jap:

ও গুহ্যাতিগুহ্য গোপ্ত ত্বং গৃহাণাস্মৎ কৃতং জপম্ ।  
সিদ্ধিৰ্ভবতু মে দেবী তৎপ্রসাদাৎ সুরেশ্বরী ॥

*Om gujhati gujha goptri twam grihanasmat kritam japam ।  
Sidhirbhabatu 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.*

## BENEDICTORY PRAYERS

These prayers mark the end of the puja ceremony.

### Adoration with Lamp

আরতী

*Aarati*

Aarati (adoration with lamp) is a special Hindu ritual of worship in which light from wicks soaked in ghee and several other items are offered to the deity in sequence. The priest/devotee circles the items in front of the deity. Each God gets a minimum of three circles starting with the main deity. The holy pitcher should also be adored and so also swan, pen and inkpot. If Naryayana and Ganesh are established, they should also received the arati.

The general sequence of the arati ritual is as follows:

1. Lamp (*panchapradeep* or lamp with five wicks)
2. Water from water-conch (*jalashankha*)
3. Cloth (*bastra*)
4. Flower (*pushpa*)
5. Incense (*dhoop*)
6. Camphor (*karpur*)
7. Fan (*chamar*)

Above said sequence is explained in the following way. Goddess (the deity) has arrived in your house and need to be led through the dark by showing the light (pradeep) with honor. Her feet will be washed (water), wiped (cloth), honored with the gift of flower, air of the environment refreshed (incense and camphor) and finally the deity rests comfortably (fan).



## Prayer after arati

প্রার্থনা মন্ত্র

*Prarthana mantra*

স্বেত পদ্মাসনা দেবি স্বেত গুল্পো সুশোভিতা,  
স্বেত অম্বর ধরা নিত্যা স্বেত গন্ধানুলেপনা।  
স্বেত অক্ষসূত্র হস্তা চ স্বেত চন্দন চর্চিতা,  
স্বেত বীণা ধরা শুভ্রা স্বেত অলংকার বিভূষিতা॥

*Sweta padmasana devi swetapushpo sushovhita,  
swetambaradhara nitya sweta gandhanu lepana ॥  
Sweta akhatashutra hasta ca sweta candana carcita,  
Sweta veenadhara shuvra sweta alankar bibhusita ॥*

*Oh the Goddess! You are wearing white dress, sitting on a white  
beautiful flower, fair body covered with white sandalwood,  
wearing white rosary bracelet that is covered with sandalwood, as you are holding  
the white Veena (musical instrument) in your hand and you are adorned  
with white ornaments.*

## IMMERSION OF THE IMAGE

বিসর্জন বিধি

*Bisharjan bidhi*

### Reverence to the Flowers left On Dais

নির্মাল্য

*Nirmalya*

Take a flower and put it on the platform where the deity was placed. The mantra offers respect to the remains of the puja.

ওঁ নর্মাল্যবাসিন্যৈ নমঃ ।

*Namah nirmalya basinai namah ।*

*I herewith pay my reverence to the remains of the puja.*

## Offering of Farewell Sweet

দধিকরম্ব/দধিকর্ম

*Dadhikaramba/Dadhikarma*

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

বৎ এতস্মৈ সোপকরণ মিষ্টান্ন দধিকরম্ব নৈবেদ্যায় নমঃ ।

***Bong, etasmai sopakarana mishtanya dadhikaramba naivedaya namah ||***

*Allow me to consecrate the farewell sweet for your consumption*

Place a flower on the special sweet preparation (naivedya)

এতে গন্ধপুষ্পে এতধিপত্যে শ্রীবিষ্ণবে নমঃ ।

সম্প্রদানৌ এতৎ সোপকরণ মিষ্টান্ন দধিকরম্ব নৈবেদ্যং ওঁ এই সরস্বতৌ নিবেদয়ামি স্বাহা ।

***Eta gandhapuspey etasmai sopakarana mishtanna dadhikaramba naivedyaya namah |***

***Etey gandhapushpey etad adhipataye Shri Vishnbey namah ||***

***Sampradanai etat sopkarana mishtanna dadhikaramba naivedyam***

***Owing Saraswatai nivedayami swaaha ||***

*I am sanctifying this with flower offered in the name Lord Vishnu. I am offering the special sweet preparation, the dadhikaramba naiveday, to Goddess Saraswati.*

Show the panchagras mudra as described in the offering of Paramanna

### **Offering drinking water**

পানীয় জল

*Paniajal*

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

এতৎ পানার্থোদকম্ ওঁ এই সরস্বতৌ নিবেদয়ামি ।

***Etat panarthodakam Om Owing Saraswatai nivedayami ||***

*Here I am offering the glass of water for your drinking*

Repeat the above, offering the second glass of water.

এতৎ প্রক্ষানীয়োদকং ওঁ এই সরস্বতৌ নমঃ ।

***Etat prakshaniyodakam Om Owing Saraswatwai namah ||***

*Here is your second glass of water or you to consume |*

### **Moving the Holy Pitcher (Ghat)**

ঘট চালনা

*Ghatachalana*

The holy pitcher that was established before the starting of the puja is now moved, symbolizing the end of the puja ceremony. First gently shake the image (or picture) and then move the holy pitcher with both hands while chanting the following mantra. This marks the departure of the Goddess and is followed by the peace chant while sprinkling the holy water of the pitcher on the heads of the devotees.

ওঁ গচ্ছ গচ্ছ পরং স্থানং স্বস্থানং পরমেশ্বরী ।  
পূজা ধারণ কালে চ পুনরাগমণায় চ ॥

*Om gacha gacha param sthanam swasthanam parameshwari |  
Sambatsara byatitey tu punar agamanayaca ॥*

*Oh the supreme Goddess, you go to your heavenly abode, with respect |  
Please come back after the span of an year ॥*

## PEACE CHANT

### Sprinkling of Holy Water and Peace Chant

সামবেদীয় শান্তিমন্ত্র

*Shantijal or shantipath (samavedya)*

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

কয়া নশ্চিত্র ইতিঋকত্রয়স্য মহাবামদেব্যঋষির্বিরাড়ঃ গায়ত্রীচ্ছন্দ ইন্দ্রো দেবতা  
শান্তি কর্মণি জপে বিনিয়োগঃ ।

ওঁ কয়া সশ্চিত্র আ ভুবদুতি সদা বৃথঃ সখা । কয়া শচিষ্ঠয়া বৃতা ।  
ওঁ কস্তা সত্যো মদানাং মংহিষ্ঠো মৎসদক্সঃ । দৃঢ়া চিদাক্ষে বসু ।  
ওঁ অভীষুগঃ সখিনামবিতা জরিত্বনাম্ । শতং ভবাঃ স্যুতয়ে ॥

ওঁ স্বস্তি নঃ ইন্দ্রো বৃদ্ধশ্রবাঃ স্বস্তি নঃ পুষা বিশ্ববেদাঃ । স্বস্তি নঃক্ষ্যো অরিষ্টনেমিঃ,  
স্বস্তি নো বৃহস্পতিদধাতু ॥ ওঁ স্বস্তি, ওঁ স্বস্তি, ওঁ স্বস্তি ॥

ওঁ দ্যৌঃ শান্তিঃ অন্তরীক্ষং শান্তিঃ পৃথিবী শান্তিরাপঃ শান্তি রোষধয়ঃ শান্তিঃ ।  
বনস্পত্যয়ঃ শান্তির্বিশ্বেদেবাঃ শান্তির্বক্ষশান্তিঃ সর্বং শান্তিঃ ॥  
শান্তিরেব শান্তিঃ সা মা শান্তিরেধি ।

ওঁ শান্তিরস্ত্র শিবধ্বজস্ত্র বিনশ্যতু শুভঞ্চ যৎ ।  
যত এবাগতং পাপ তত্রৈব প্রতিগচ্ছতু স্বাহা ॥

ওঁ পূর্ণমদঃ পূর্ণামিদম্ পূর্ণাং পূর্ণ মূদচ্যতে ।  
পূর্ণস্য পূর্ণমাদায় পূর্ণমেবা অবিশিষ্যতে ॥

ওঁ শান্তিঃ ওঁ শান্তিঃ ওঁ শান্তিঃ

*Kaya naschitra iti riktrayasya Mahabama devya rishir birarha Gayatrichanda  
Indro DevataShanti karmani japey viniyoga |  
Om kaya nascitra ah bhubaduti sada bridhah sakha |*

SARASWATI PUJA

*Kaya sachisthaya brita |  
Om kasta satyo madanam mamhistho matsadhandasah |  
Drirha cidaruje basu |  
Im abhishunah sakhinambita jaritrinam |Shatah bhabah swutaye ||*

*Om swasti na Indro bridhhashravah, swasti nah Pusha Viswavedah |  
Swastina Tarkshyo arishtanemi swastino Brihaspatirdadhatu |  
Om swasti, Om swasti, Om swasti ||*

*Om daushanti antariksha shanti pribishanti shantirapah shantirodha shantih  
Banaspataye shanti Vishwadeva shanti Brahmashanti sarba shantih |  
Shantireba shanti sa ma shantiredhi ||*

*Om shantirastu Shivanchastu binasyata shubhancha jat |  
Yata ebagam papam tatriba pratigachatu swaha ||*

*Om purna madaha purnamidam purnat purna mudyacatey |  
Purnasya purna madaya purnameba abishishyatey ||*

*Om Shanti! Om Shanti! Om Shanti!*

*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.*

*Tell me how you (Lord Indra) were inspired to defeat your enemies with confidence.*

*Bless us with that valor of yours,*

*Oh Indra, you are the protector of your friends and devotees and you appear  
in numerous forms before us. Let your blessing shower on us.*

*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.*

*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.*

*You are infinite (perfect, absolute) here, you are infinite (perfect, absolute) there, and  
When we take out the infinite (perfect, absolute) from the infinite (perfect, absolute),  
the infinite (perfect, absolute) still remains infinite (perfect, absolute) .*

*In other words:*

**You are Infinte, Absolute and Perfect in every possible way.**

## Rewarding the Priest

দক্ষিণা

*Dakshina*

বিষ্ণুরোম তৎসদ অদ্য মাঘেমাসি শুক্লপক্ষে পঞ্চম্যাং তিথৌ  
অমুক গোত্র শ্রীঅমুক দেবশর্মা (কর্তা) কৃতেশ্মিন লেখনী মস্যাধার সহিত  
শ্রীশ্রীসরস্বতী পূজা তদঙ্গীভূত পূজকশ্রমণঃ  
সাক্ষ্যার্থং অমুক গোত্র শ্রীঅমুক দেবশর্মা (পুরোহিত)  
দক্ষিণামিদং কাঞ্চনং তন্মূল্যং তুভ্যামহং সংপ্রদদে ॥

*Vishnur Om tatsad adya Magheymasi sukleypakshey panchamang tithou  
Amuka gotra Shri amuka devasharma (the host) kriteysmin  
Lekhani masyadhara sahita Shri Shri Saraswati puja tat anghibuta  
puja karmanah sangatartham amuk gotra Shri amuka devasharma (priest)  
dakshina midam kancham tanmulam tubhyamaham sampradade ॥*

*To thy name, Oh Visnu, today in the month of Magha (January-February),  
during the auspicious waxing moon or bright lunar fortnight (shukla) period,  
on the fifth day after new moon (Panchami tithi),  
I of Gotra \_\_\_\_ Mr. \_\_\_\_ (the host) did the puja of Saraswati with her associates (pen and  
inkpot, that symbolizes knowledge) and related puja functions, I am rewarding of  
the mistakes that I incurred may be forgiven  
as I repeatedly take the name of Vishnu.*

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

## Prayer for Forbearance

বৈষ্ণব সমাধান

*Baigunya samadhan*

We pray to Lord Vishnu to protect us when we make mistakes. Like our heavenly father, He always gives us the necessary shelter, knowingly that we will make mistakes. We can only do our best and leave the rest to Him.

Take a little water in your right palm and after chanting the following mantra in the name of Lord Vishnu, our preserver, pour the water into the puja plate. Then repeat the name of Vishnu ten times.

দেবশর্মা কৃতেশ্মিন লেখনী মস্যাধার সহিত শ্রীশ্রীসরস্বতীদেবী পূজা তদঙ্গীভূত  
বিষ্ণুরোম তৎসদ্য মাঘেমাসি শুক্লপক্ষে পঞ্চম্যাং তিথৌ অমুকগোত্রঃ শ্রী অমুক যদৈষ্ণব্য জাতং তদোষপ্রশমনায়  
শ্রীবিষ্ণুর্নামস্মরণমহং করিষ্যে ।

*Vishnur Om tatsad adya Magheymasi sukleypakshey panchamang tithou  
Amuka gotra Shri amuka devasharma (the devotee) kriteysmin  
Lekhani masyadhara sahita Shri Shri Saraswati puja tat anghibuta  
Jadbaigunyam jatam tadoshaprashamanaya  
Shri Vishnur nama smarana aham karishey ।*

## SARASWATI PUJA

*To thy name, Oh Visnu, today in the month of Magha (January-February),  
during the auspicious waxing moon or bright lunar fortnight (shukla) period,  
on the fifth day after new moon (Panchami tithi),  
I Mr. \_\_\_\_\_ (the devotee) did the puja of Saraswati with her pen and  
inkpot (that symbolize knowledge) and, in doing so,  
the mistakes that I incurred may be forgiven  
as I repeatedly take the name of Vishnu.*

### Chant (japa) ten times

দশবার মন্ত্র জপ

We pray to Vishnu to protect us when we make mistakes. Like the mother, He always gives us the necessary shelter, knowingly that we will make mistakes. We can only do our best and leave the rest to Him.

ওঁ বিষ্ণু

**Om Vishnu**

*Oh my Lord Vishnu*

Take the name of Vishnu ten times

### Prostration

প্রণাম

This is the benedictory prayer for Vishnu.

ওঁ নমো ব্রহ্মণ্যদেবায় গো-ব্রহ্মণহিতায় চ ।

জগদ্ধিতায় কৃষ্ণায় গোবিন্দায় নমো নমঃ ।

**Om namo Brahmanya-devaya go-Brahmana hitaya ca ।**

**Jaga-dhitaya Krsnaya Govindaya namo namah ॥**

*I offer my respectful obeisances to the Supreme (Brahman), who is the well wisher of  
the cows and the Brahmanas (the keeper of our religious thoughts), who is the Lord of all  
living entities and known as Krishna (who removes darkness or ignorance) and Govinda (the  
reservoir of pleasure for all senses).*

## **Acceptance of Mistakes**

অচ্ছিদ্রাবধারণ

*Achidrabadharan*

ওঁ কৃতৈতৎ লেখনী মস্যাধার সহিত শ্রীশ্রীসরস্বতীদেবী পূজা তদঙ্গীভূতচ্ছিদ্রমস্তু ।

**Om kritaitat lekhami masyadhar sahita**

**Shri Shri Saraswati devi puja tadangibhuta achidramastu**

*In the name of the divine (Om), I have performed this puja of Goddess Saraswati*

## SARASWATI PUJA

*along with the inkpot and pen (as symbols of knowledge)  
and in doing so I made many mistakes for which I am seeking apology.*

### Response of priest

প্রতিবচন

Pratibachan

The priest in return, on behalf of the Goddess, accepts the apology by saying,

ওঁ অস্তু  
*Om astu*  
*Be it so*

Take a little water in your right palm, chant the following and then discard the water in the puja plate.

এতদ্ সৰ্বং কৰ্মফলং শ্রীসরস্বতী চরণে সমর্পয়ামি ।  
*Etad sarba karmaphalam Shri Saraswati charaney samarpayami |*  
*I am dedicating all the results of all what I have  
done (puja ceremony) to the feet of the Goddess.*

Then pray to Lord Vishnu with folded hands.

ওঁ যদক্ষরং পরিভ্রষ্টং মাত্রাহীনঞ্চ যদ্ববেৎ ।  
পূর্ণং ভবতু তৎসৰ্বং ত্বৎপ্রসাদে সুরেশ্বরী ॥  
মন্ত্রহীনং ক্রিয়াহীনং ভক্তিহীনং সুরেশ্বরী ।  
যৎ পূজিতং ময়া দেব পরিপূর্ণং তদন্তুমৈ ॥  
ওঁ কায়েন মনসা বাচা কৰ্মনা যৎ কৃতং ময়া ।  
তৎ সৰ্বং পরিপূর্ণং তদ্ প্রসাদে সুরেশ্বরী ।

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

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

## ADDENDUM

### PUJA FOR INDIVIDUAL FAMILIES

লোক পূজা

*Loka puja*

During the Saraswati puja (and other pujas) individual families offer personalized puja materials (fruits, sweets, money as *dakshina* etc.) to seek the favor of the Goddess for the family. This is handled by the priest and the names of the family members and the names of the gotras are written on a piece of paper and left on the basket of offering. The priest after the initial invocation, takes the names of individuals while offering the puja and finally conclude with flower offerings, prayers and arati. The goal is to seek blessing from the Goddess for the family as a special service.

#### Invocation prayer

With folded hands in front of your chest say

ওঁ অপবিত্র পবিত্রো বা সর্বাবস্থায় গতোপি বা। যঃ স্মরেৎ পুণ্ডরীকাক্ষং স বাহ্যভ্যন্তরঃ শুচি।  
নমঃ সর্বমঙ্গল মঙ্গল্যং বরেণ্যং বরদং শুভম্। নারায়ণং নমস্কৃত্য সর্ব কৰ্ম্মাণি কারয়েৎ।

*Namha apabitra pabitra sarbabashan gatopiba jahsmaret pundarikaksha sa bajya  
antarasuchi. Namaha sarbamangala mongallam barayenang baradang shubham  
Narayanang namoskritaam sorba karmani karayeet.*

*He who. impure or pure, remembers the lotus-eyed Lord Pundarikaksha Vishnu  
in all situations become 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.*

Hold the *kushi* on your left palm and put little water, rice, a flower and a supari in the spoon (*kushi*). Then chant the *sankalpa* (resolution), announcing the auspicious day and the identification of the family. At the end the priest will take his name as the person who is offering on behalf of the family. For each *sankalpa*, change the water and flower but keep the supari. If there are too many offerings, complete all the *sankalpas* and then make the offerings at one time putting flower on each offering.

#### Resolution

সঙ্কল্প

*Sankalpa*

বিষ্ণুরোম তৎসৎ অদ্য মাঘে মাসি মকর রাশিমেহ ভাস্করে শুক্রেপক্ষে পঞ্চম্যাং তিথৌ অমুকগোত্রঃ শ্রী অমুক দেবশর্মা, শ্রীসরস্বতী  
প্রীতিকামঃ গণেশাদি নানাদেবতা পূজাপূর্বক লেখনী মস্যাধার সহিত শ্রীসরস্বতী পূজন কর্মাহং করিষ্যে  
(পরার্থে-অমুকগোত্রস্য অমুক দেবশর্মণঃ বা দাস করিষ্যামি)

*Vishnurom tatsad adya Magheymasi sukleypakshey panchamang tithou*



## SARASWATI PUJA

*Amuka gotra Shri amuka devasharma (name of the devotee)  
Shri Saraswati preetekamah Ganeshadi nana devata puja purbaka  
Lekhani-masyadhar sahita Shri Saraswati puja karmaham  
Amuka gotra, amuka devasharmana (name of the priest) karishyami ||*

*Unto the glory of Visnu in the month of Magha (January-February), during the  
auspicious waxing moon or bright lunar fortnight (shukla paksha) period, on the fifth day after  
new moon (Panchami tithi), Mr. \_\_\_\_\_ (the anme of the devotee) has resolved to perform the  
puja of Goddess Saraswati, with the pen and the inkpot (symbols of knowledge), and along  
with Lord Ganesh and other Gods. I of \_\_\_\_\_ gotra , \_\_\_\_\_ devasharma (name of the priest)  
will perform the puja in behalf of the devotee.*

### Offering

Sprinkle little water on the offering and chant the manatra:

ঐং শ্রীশ্রীসরস্বতৈ নমঃ  
*Owing Shri Shri Saraswatai namah*  
*My reverence to the Mother Goddess Saraswati*

Made the flower offering পুষ্পাঞ্জলি (pushpanjali – flower offering) \*\*\*\*\*

ওঁ ভদ্রকাল্যৈ নমো নিত্যং সরস্বতৈ নমো নমঃ।  
বেদ-বেদান্ত-বেদাঙ্গ-বিদ্যাছানেন্ত্য এবচ।  
এষ সচন্দনঃ পুষ্পাঞ্জলিঃ ওঁ ঐং শ্রীশ্রীসরস্বতৈ নমঃ ॥

*Om bhadrakali namonityam Saraswatai namo namah |  
Veda Vedanta Vedanga vidhyasthaneybhya eba ca |  
Esha pushpanjali Om Owing Shri Shri Saraswatai namah ||*

*I bow to the beautiful goddess who removes our darkness (kali), Saraswati,  
who gives us the knowledge of the Vedas.  
I am offering this flower to her name with reverence.*

### Arati

Take an incense and do arati for the family, circling the dhup (incense) on the offerings placed before the goddess.

At the end do pranam:

সরস্বতী মহাভাগে বিদ্যে কমললোচনে।  
বিদ্যারূপে বিশালাক্ষি বিদ্যাং দেহি নমস্ততে॥  
এষ সচন্দনঃ পুষ্পাঞ্জলিঃ ওঁ ঐং শ্রীশ্রীসরস্বতৈ নমঃ ॥৩॥

*Saraswati mahabhagey vidyey kamala lochaney |  
Vidyarupey beeshalakshi vidyang dehe namastutey ||  
Esha sacandana pushpanjali Om Owing Saraswatai namah ||*

**Note:** In public gatherings with many offerings, it is customary to identify all families first and then complete the puja offerings.

## INITIATION OF STUDY

বিদ্যারম্ভ

*Vidyarambha*

Traditionally, the education of a child starts at the age of five. Many families prefer to start to perform the ritual on the day of Saraswati puja. Hence it is described here. It can, however, be done on any other auspicious day.

### Invocation hymn

স্বস্তিসূক্ত

*Swastisukta*

Take rice in your hand and after completing the mantra throw the rice three times in the offering plate, coinciding with the last mantra, which is repeated three times.

ওঁ সোমং রাজানং বরুণমগ্নিমম্বারভামহে, আদিত্যং বিষ্ণুং সূর্য্যং ব্রহ্মাণঞ্চ বৃহস্পতিম্ ॥  
ওঁ স্বস্তি নঃ ইন্দ্রো বৃদ্ধশ্রবাঃ ওঁ স্বস্তি নঃ পুষা বিশ্ববেদাঃ ।  
স্বস্তি নমঃক্বেয়া অরিস্তনেমিঃ,  
স্বস্তি নো বৃহস্পতিদধাতু ॥  
ওঁ স্বস্তি, ওঁ স্বস্তি, ওঁ স্বস্তি ॥

*Om somam rajanam Varuna Agnim ambara bhamah,  
Adityam Vishnum Surjyam Brahmananca Brihaspatim ॥  
Om swasti nah Indro Bridhashrava swasti nah Pusha Viswavedah ।  
Swasti nastarkshyo arishtanemih swasti no Brihaspatirdadhatu ॥  
Om swasti, Om swasti, Om swasti ॥*

*With praises to the glory of Soma, Moon, Varuna, Agni, Sun, Vishnu, Brahma and Brihaspati; with my prayers to mighty Indra, learned Pusha, undefeated Taksha, and the care taker of Gods, Brihaspati, seeking their blessings on us.*

### Divine witness

সাক্ষ্যমন্ত্র

Before starting we pray for the blessing of the weather gods and spirits that surrounds us:

ওঁ সূর্য্য সোম যমঃ কালঃ সন্ধ্যো ভূতান্যহক্ষপা ।  
পবনো দিক্পতিভূমিরাকাশং খচরামরা ।  
ব্রহ্মাণ্য শাসনমাস্ত্রায় কল্পপ্রিমহ সন্নিধম্ ॥

*Om surjya somo yamah kalah, sandhey bhuta naha khyapa ।  
Pavano dikpatirbhumi akasham khacaramarah ।*

***Brahmam shasanamasthaya kalpadwa miha sannidhim ||***

*Oh the Sun, Moon, Yama, time (kal), morning, evening, living entities of the world, day, night, wind, Lords of the ten directions, earth, sky, the flying living creatures, the Gods, by the order of the Supreme Lord, (Brahma) assemble here to witness my undertakings*

**Resolution**

Father/mother or the priest does the resolution (sankalpa), facing north.

Take the *kushi* on left palm with little water and rice. Put a flower, little sandalwood and a hartaki (or supari). Cover the *kushi* with right palm and chant the mantra:

ওঁ বিষ্ণুরোম্ তৎসৎ অদ্য অমুকে মাসি অমুকে পক্ষে অমুকতিথৌ  
অমুকগোত্রঃ শ্রী অমুক দেবশর্মা, (priest)  
অমুকগোত্রস্য শ্রী অমুক দেবশর্মাণো (parent)  
অমুকগোত্রঃ শ্রী অমুক দেবশর্মা (child)  
বিশিষ্টবিদ্যালভকামো বিষ্ণুআদিদেবতা পূজনমহং করিষ্যামি ।

*Om Vishnurom tatsat adya amukey \_\_\_\_\_ masi (month), amukey \_\_\_\_\_ pakshey  
(moon position – Krishna oir Shukla), amuka tithao, amuka \_\_\_\_\_ gotra (priest)  
Shri amuka \_\_\_\_\_ devesharma (priest) amuka \_\_\_\_\_ gotrasya (child's parent),  
amuka \_\_\_\_\_ devasharmano (child's parent)  
bishishta Vidyalabha kamo amuka gotrasya (child's, same as parents), amuka  
devasharmana/devi (name of child boy/ girl)  
Vishnu adi devata pujana aham karishyami.*

*In the name of Lord Vishnu, on today's auspicious day (fill in month, day and lunar position), I the priest of this gotra and name is offering oblation to Vishnu and other Gods, on behalf of \_\_\_\_\_ (name and gotra of the devotee or jajamana) with the goal of initiating the learning in his life.*

**Vishnu smaran**

Offer flower as expressing your reverence to Ganesha, Vishnu, and offer flower three times to Lord Vishnu with the following mantra:

ওঁ বিষ্ণু - ওঁ বিষ্ণু - ওঁ বিষ্ণু  
ওঁ তদ্বিষঙ্কু পরমং পদম্ সদাপশ্যন্তি সুরয়ঃ দিবীবা চক্ষুরাততম।  
ওঁ বিষ্ণু - ওঁ বিষ্ণু - ওঁ বিষ্ণু

*Om Vishn - Om Vishn - Om Vishnu  
Om Tad-Vishnoh paramam padam  
Sada pashyanti soorayah dibi-iba cakshur-aatatam  
Om Vishnu - Om Vishnu - Om Vishnu*

*In the name of Lord Vishnu!*

## SARASWATI PUJA

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

Perform five offerings (incense or dhup, lamp or deep, flower or pushpa, food platter or naivedya, water or achmania) to Vishnu, ending with “**Namah Vishnabey namah**”.

ওঁ বিষ্ণবে নমঃ  
**Om Vishnabey namah**  
*I bow to Lord Vishnu*

Finally offer a tulsi to Vishnu:

ওঁ নমস্তে বহুরূপায় বিষ্ণবে পরমাত্মনে স্বাহা ॥

**Om namastey bahurupaya Vishnabey paramatmaney swaaha**

*I bow to the numerous forms of Lord Vishnu the Super soul and unto your name*

### Obeisance to various Gods and Goddess

Repeat the same with the following Gods and Goddesses (ending with “namah, নমঃ” for each):

ওঁ রুদ্রায় নমঃ, ব্রহ্মণে নমঃ, জনার্দনায় নমঃ, লক্ষ্ম্যে নমঃ,  
সূত্রকারেভ্যঃ নমঃ, স্ববিদ্যায়ৈ নমঃ, নবগ্রহেভ্যঃ নমঃ

**Om Rudraya namah, Brahmaney namah, Janardanaya namah, Lakshmai namah,  
Sutrakarebhyo namah, Swavidawai namah, Nabagrahebhhyo namah**

*My salutation to Shiva, Brahman, Vishnu-Narayana, Lakshmi, God with the attributes of  
Brahman (Sutrakar, the builder), Self knowledge (Saraswati), and the nine planets.*

### Obeisance to Goddess Saraswati

At the end make five offerings to Saraswati (as described above), ending with “**Om namah Saraswatai namah**”

ঐং শ্রীশ্রীসরস্বতৈ নমঃ  
**Owing Shri Shri Saraswatai namah**  
*My reverence to the Mother Goddess Saraswati*

Then the child joins the father/mother to offer পুষ্পাঞ্জলি (pushpanjali – flower offering) three times together with his/her parents:

ওঁ ভদ্রকাল্যৈ নমো নিত্যং সরস্বতৈ নমো নমঃ।  
বেদ-বেদান্ত-বেদাঙ্গ-বিদ্যাছানেন্ভ্য এবচ।  
এষ সচন্দনঃ পুষ্পাঞ্জলিঃ ওঁ ঐং শ্রীশ্রীসরস্বতৈ নমঃ ॥১॥

*Om bhadrakali namonityam Saraswatai namo namah |  
Veda Vedanta Vedanga vidhyasthaneybhya eba ca |  
Esha pushpanjali Om Owing Shri Shri Saraswatai namah ||I||*

*I bow to the beautiful goddess who removes our darkness (kali), Saraswati,  
who gives us the knowledge of the Vedas.  
I am offering this flower to her name with reverence.*

### Prostration

At the end do pranam:

সরস্বতী মহাভাগে বিদ্যে কমললোচনে।  
বিদ্যারূপে বিশালাক্ষি বিদ্যাং দেহি নমস্ততে॥  
এষ সচন্দনঃ পুষ্পাঞ্জলিঃ ওঁ ঐং শ্রীশ্রীসরস্বতৌ নমঃ ॥৩॥

*Saraswati mahabhagey vidyey kamala lochaney |  
Vidyarupey beeshalakshi vidyang dehe namastutey ||  
Esha sacandana pushpanjali Om Owing Saraswatai namah ||*

### The First Writing

হাতেখড়ি

*Hateykhori*

Holding the hand of the child (priest or father) write both Bengali and English alphabets:

“অ” “আ” “ক” “খ”  
A, B, C, D

### Rewarding the priest

দক্ষিণা

*Dakshina*

বিষ্ণুরোম তৎসদ অদ্য মাঘেমাসি শুক্লেপক্ষে পঞ্চম্যাং তিথৌ  
অমুক গোত্র শ্রীঅমুক দেবশর্মা (কর্তা)  
বিদ্যারম্ভ সাক্তার্থং অমুক গোত্র শ্রীঅমুক দেবশর্মা (পুরোহিত)  
দক্ষিণামিদং কাঞ্চনং তন্মূল্যং তুভ্যমহং সংপ্রদদে ॥

*Vishnur Om tatsad adya Magheymasi sukleypakshey panchamang tithou  
Amuka gotra Shri amuka devasharma (the host) kriteysmin  
Vidyarambha sangatartham amuk gotra Shri amuka devasharma (priest)  
dakshina midam kancham tanmulam tubhyamaham sampradade ||*

*To thy name, Oh Visnu, today in the month of Magha (January-February),  
during the auspicious waxing moon or bright lunar fortnight (shukla) period,  
on the fifth day after new moon (Panchami titi),  
I of Gotra \_\_\_\_ Mr. \_\_\_\_ (the host) upon the completion of Vidyarambha,*

*I am rewarding the priest \_\_\_\_\_ gotra and name with humility and reverence.*

### **Prayer Of Forgiveness**

অচ্ছিদ্রাবধারণ

ওঁ যদক্ষরং পরিত্রষ্টং মাত্রাহীনঞ্চ যদ্ভবেৎ ।  
পূর্ণং ভবতু তৎসৰ্বং তত্ৰপ্ৰসাৎ সুরেশ্বৰী ॥

*Om jadaksharam paribhrashtam matrahinanca jadbhabet |  
Purnam bhabatu tatsarbam tatprasadat sureshwara |*

*All the mistakes I incurred in reading the script,  
Oh Lord make them perfect by your grace.*

## THINGS REQUIRED

### ফর্দমানা

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

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

Picture of Saraswati, bottle of spring water, puja utensils (pradeep, kosha-kushi, tamrapatra – for discarding the puja offerings, white mustard, mashkalai (black lentil), vermilion powder, colored powder (5 kinds), five whole grains (panchasashya, 5 kinds – paddy, mustard – white, black, black lentil, til, barley, wheat etc.), honey, sacred thread, ring and a silver coin (asan), bettle nut, haritaki, pen, inkpot, pitcher (ghat), pitcher at the door with plants and garland decoration (welcome decoration), lamp, dhoop batti and stand, tripod and water conch, leaves of some fruit tree (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 fruitbearing tree), bhojya (raw vegetables (5), rice, dal, ghee, spice and salt), sweet, sugar, milk, yogurt, tirkathi, mirror, camphor, two small bowls (to keep yogurt for mashabhaktabali and madhuparka), a new red cloth for the pitcher, new sari (if one can afford), bettle leaf and panmasala, arrangement for arati (panchapradeep, dhup, small cloth or gamca, camar or fan, flower, water conch). If Havan is planned, you need sticks, ghee, havan pot and glass with rice and supari (purnapatra).

## **CULTURAL SYMBOLS OF HINDUS**

### **Havan**

It is a ritual for 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

যজ্ঞোপবীত

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 *Upaviti*. 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 changed 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.



Yogi wearing sacred thread

A Brahmin takes birth twice – **d**wija (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 household 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 যজ্ঞপবীত, *Yajnopavita*.

## **Calls for prayers**

### **Ringling bells**

In all religions there are ways to herald calls for the prayers. Thus ringling of church bell and Azan in Muslims are comparable to ringling of bells in temples or during Hindu puja rituals. The metallic sound within a circular contained-environment produce the most resounding echo, which spreads in all directions. Hindu believers feel that the sound of bell invokes the deity's blessings. 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.

***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.

## **MUDRA**

Mudra is the hand expression to communicate with God. It can be compared with the hand gestures during dancing. In this book many mudras are referred. We are quoting a few here.

## Special offering

### Bisheshargha

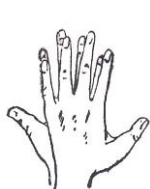
These mudras are shown while establishing the water-conch on a tripod (জলশঙ্খ, *jalashankha*). Divine spirits are called to settle in the water covered with a red flower and durba grass. The water is then sprinkled around for sanctification. All the mudras are shown over the water conch.



অঙ্কুশমুদ্রা  
*Ankushamudra*



অবগুণ্ঠনমুদ্রা  
*Abagunthanamudra*



ধেনুমুদ্রা  
*Dhenumudra*



যোনিমুদ্রা  
*Yonimudra*



মৎস্যমুদ্রা  
*Matsamudra*

### Welcome gestures

আবাহনীমুদ্রা

#### *Abahanimudras*

These mudras express the welcome of the deity (icon) in four stages – welcome, sit, settle down, come close and face me.



আবাহনীমুদ্রা  
*Abahanimudra*  
mudra  
Welcome



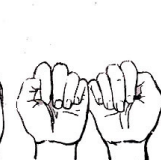
স্থাপনীমুদ্রা  
*Stapanimudra*  
mudra  
Sit



সন্নিধাপনীমুদ্রা  
*Sannidhapani*  
mudra  
Settle down



সন্নিরোধনীমুদ্রা  
*Sannirodhni*  
mudra  
Come close



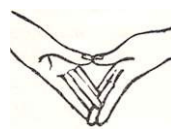
সম্মুখীকরণীমুদ্রা  
*Sammukhikarani*  
mudra  
Face

### Meditation mudra

During meditation, flower is held between the palms in different positions the image of the deity is focused in the mental screen.



কূর্মমুদ্রা  
*Kurmamudra*



ধেনুমুদ্রা (২)  
*Dhenumudra (2)*

## SARASWATI PUJA



*Galini Mudra* is used in some occasions during meditation.

### **FIRE WORSHIP**

If Havan is included in the Saraswati Puja, refer to Satyanarayana. Usually, in Bengali pujas, this is not included here.



## Cyber Grandparents

Kanai L. Mukherjee, Ph.D. Fulbright Professor,  
Professor Emeritus in Medical Technology  
(Cyber Grandpa)  
and  
Bibha Mukherjee, Ph.D. Professor Emerita in  
Geography (Cyber Grandma)

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 (title as priest), *alias* Mukherjee, and from his maternal uncle Professor Brahomadhab Bhattacharjee.

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 is 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](http://agiivideo.com)) contains 300 videos of Indian stories and now this book on Hindu Puja rituals.

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