

NEW AGE PUROHIT DARPAN
আধুনিক পুরোহিত দর্পণ (বাঙালী পূজা পদ্ধতি)

Book 2
Lakshmi Puja
লক্ষ্মী পূজা
(KOJAGAR-KRITYA, কোজাগর-কৃত্য)



Purohit (priest)
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Fourth Edition

Listen to the audio by control+click on the list of audios given here. The first audio starts on p 13. Here is the link for the list of audios:

www.agiivideo.com/books/audio/lakshmi

Audio	Pages	Titles	Links
1	14	Preliminaries (1)	http://www.agiivideo.com/books/audio/lakshmi/Audio-01-Preliminaries-1-p14.mp3
2	39	Preliminaries (2)	http://www.agiivideo.com/books/audio/lakshmi/Audio-02-Preliminaries-2-p39.mp3
3	64	Lakshmi Puja	http://www.agiivideo.com/books/audio/lakshmi/Audio-03-Lakshmi-puja-p64.mp3
4	92	Havan-Conclusion	http://www.agiivideo.com/books/audio/lakshmi/Audio-04-Havan-Conclusion-p92.mp3

GLOBAL COMMUNICATION
Dilip Som

ART WORK
Monidipa Basu



ॐ विश्वरूपस्य भार्यासि पद्मे पद्मालये शुभेऽ
सर्वतः पाहि मां देवी महालक्ष्मि नमोहस्त ते।

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

In the name of divinity (Om)! Oh Mahalakshmi (the great goddess of wealth), the wife of the Lord of the Universe (Vishnu/Narayana), beautiful as the lotus, who dwells in the house of lotuses of good fortune;

*Who always looks after us,
I am prostrating before Thee with reverence*

OUR PUBLICATIONS

- BOOK 1: SARASWATI PUJA
- BOOK 2: LAKSHMI PUJA
- BOOK 3: DURGA PUJA
- BOOK 4: KALI PUJA
- BOOK 5: SATYANARAYANA BROTO (KATHA)
- BOOK 6: HINDU MARRIAGE
- BOOK 7: ANNAPRASAN
- BOOK 8: SACRED THREAD
- BOOK 9: GRIHAPRABESH
- BOOK 10: FAREWELL TO THE SOUL

To be continued

PUBLISHERS

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DEDICATION

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

FOREWORD

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

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

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

I pray to Lord Almighty for its success.

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

VOICE OF NEW GENERATION

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

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

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

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

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

Spending long rides in the car with both of my grandparents, I would continually inquire about their past. These incredible individuals led multifaceted lives as both academics and as religious

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

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

September 12, 2013

Ashoke Khanwalkar
Grandson of the Priest

PREFACE

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

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

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

However, immigrants Hindus of the twenty-first century, especially the youths, are not satisfied with this. They demand explanations of the rituals they inherited. My grandchildren are among them. They regularly asked me about the details of Vedic traditions. Instead of simply going through the motions, they want to understand the underlying meaning. I was overwhelmed by their enthusiasm. This book is the outcome of that call.

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

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

Third Edition

দূর্গা পূজা, ১৪ আশ্বিন, ১৪২১

(October 1, 2014)

*Kanai L. Mukherjee
Bibhas Bandyopadhyay*
Global Bengali Hindu Priests

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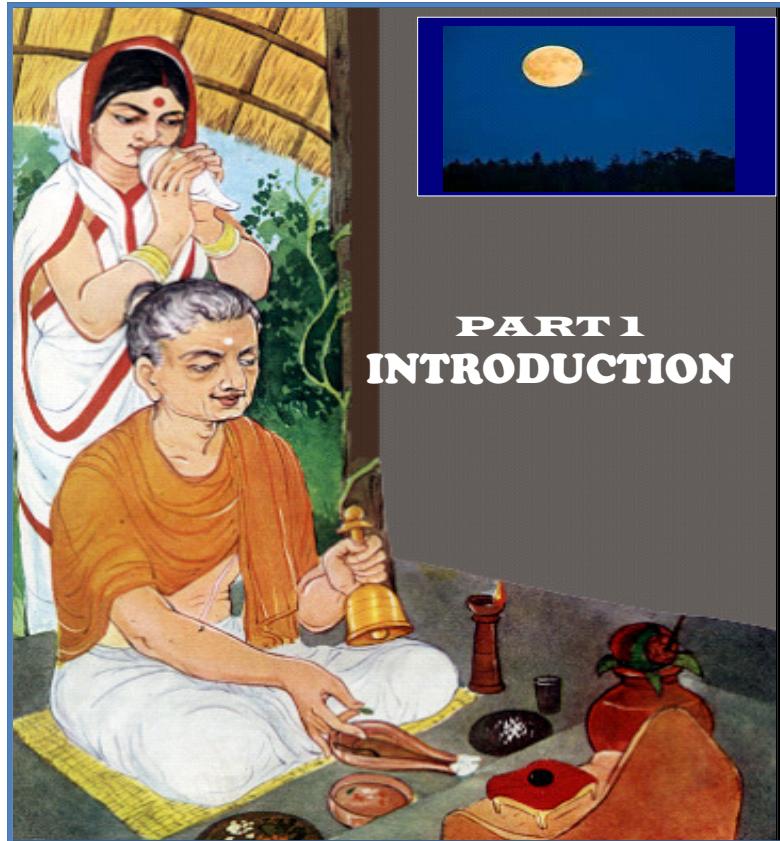
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VEDIC RITUALS

Bibha Mukherjee

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

Man’s unceasing effort to win happiness and to keep off trouble takes the two forms - **religion** (philosophy) and **magic** (ritual), which are not always kept apart. The aim of the religious side of the Vedic ritual is to enlist the goodwill of divine powers by prayer and self-sacrifice, so that

they may fulfill the wish of the worshipper. The approach here is a reverential and propitiatory one. The magical side of the Vedic ritual is coercive; its aim is to mould the course of events on the basis of an assumed causal connection between the means (magic) employed and the effect to be produced.

In the following publications we will try to elaborate various Vedic rituals, which are currently followed by the Hindus. We have, however, primarily focused on Bengali immigrants but by and large most other Hindus follow the same pattern. These worship rituals (pujas) of various deities and “Dashakarmas” that celebrate life in its entirety – from birth until settling down in a new house. Death does not come in this list and will be dealt separately.

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

Common Hindu worship rituals

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

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

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

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

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

1. Daily puja,
2. Special puja (Durga puja, Saraswati puja, etc.), and
3. Funeral rites and shradhdha (offerings to the soul).

These will be dealt in the following pages.

LAKSHMI PUJA

Lakshmi is the Goddess of wealth. Although we tend to measure wealth in terms of money but in the spiritual sense, wealth refers to divine knowledge. Lakshmi puja is closely connected with Diwali in Northern India and the business community worships Lakshmi with great pomp and show. Lakshmi is the sister of Saraswati and Goddess Durga is their mother. Lakshmi is married to Naryana, another name of Vishnu.

By tradition, bells are not rung during Lakshmi puja in Bengali families although conch is blown. The reason is not clearly understood except perhaps to keep the soft approach of the Goddess Lakshmi.



IMAGE OF LAKSHMI

**Lakshmi, as worshipped
in Bengal, has two
hands**

**Wealth in golden pot
(symbolic)**

**Wise Owl,
Lakshmi's pet**

**Shell and conch, wealth
of early days in Bengal**

Lakshmi Puja of Sharad (Autumn)

কোজাগর-কৃত্য

Kojaagar-Kritya

Kojaagar kritya refers to the celebration of Lakshmi Puja of the Bengalis and it usually comes during month of September-October (Aswin of Bengali calender) on the full moon night which is referred as Sharad Poornima. It is also known as Kojagari Poornima. The moon is bright at the end of the monsoon (rainy) season and brings a special sense of joy and excitement. Thus the clear moonlight invokes the joy of Kaumudi celebration (moonlight). In many places the moon becomes the center of attractions and special offerings are made to the moon. In rural Bengal it is a great harvest festival. At night, goddess Lakshmi is worshiped and night vigil is observed. According to folk-tale once a king fell on evil days, and was in great financial stress, but his queen observed fast and night vigil, and worshiped the Goddess of Wealth, Lakshmi. Consequently, the couple was blessed by the Goddess and the king regained his kingdom.

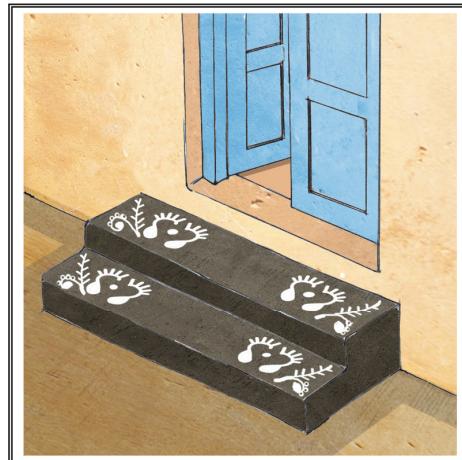
There is also a belief that on this day, Lord Krishna began his divine “Rass Lila” with Radha and Gopis. Thus in Gujrat they observe Garba and Raas until late night on Sharad Poornima.

The name Koojagar kritya is associated with the legend that on this particular night, Goddess Lakshmi moves from place to place and asks one peculiar question, “*Ko Jagriti?*” This literally means “Who is awake?” She rewards those who are awake and hence the name “Kojagari Poornima” and the rituals associated with this celebration is called “Kojaagar Kritya”.

Alpana: the traditional floor art of Bengal

Alpana, which must have originally started as a folk art, was and still continues to be an essential part of all celebrations in Bengal – pujas, weddings and all rituals dealing with celebrations. Alpana done at the time of Kojaagari Lakshmi puja bears a special significance and hence discussed here.

The word “alpana” originated from the Sanskrit word “alimpan” which means “to coat”. This art form belongs to undivided Bengal part of which is now Bangladesh. Traditionally it is supposed to be done, using one’s finger, with rice paste diluted to the consistency of thick milk. A small piece of fine cloth is dipped in the liquid and placed along the finger while the thumb presses it, making the liquid flow evenly as one draws the alpana with the finger. Although it may sound complicated it is quite simple really, and just needs a bit of practice. Alpana – especially done for a puja (*Durga, Lakshmi, Jagadhatri, Annapurna, Saraswati* etc.) is usually in white alone as white is the symbol of purity. The alpana also depicts certain symbols – lotus and lotus leaves, paddy, the feet of goddess Lakshmi and so on - all of which are incorporated into the main painting. During Lakshmi puja, for instance, one puts the symbol of Lakshmi’s feet in front of all the rooms which



indicate that she is stepping in there. But this symbol is never put in the reverse showing her to be stepping out! That would be a cardinal sin!

For pujas the alpana is usually circular, starting with a lotus at the center and then a border of lotus leaves. This basic pattern is extended further and further until it is as big as you want it. The deity is placed on the lotus at the center. Normally no rough sketching is done, as it is not meant to be geometrical. Alpana painters are usually experts and manage to do the design without having to change or alter anything. Many times ladies work in group – one taking care of the central pattern and the rest doing all the additional bits - until the floor of the entire room is covered in exquisite designs. For other festive occasions such as weddings, naming ceremony and others color is often used, usually yellow and red and sometimes green for the leaves, but never black as it is supposed to be inauspicious.

In South India (Tamil Nadu) floor design with rice paste is done every day in front of the houses. This is called Kolam. It is drawn with bare fingers using set of dots. Kolam is one of the great old cultures of Tamil Nadu. The exquisite designs (see picture) may include different colors. The ladies of the house wake up early in the morning clean the front of the house with water and then draw various Kolam designs. One can also see Kolam drawn in front of temples and offices. It is considered auspicious and signifies aesthetic art, symbolic to accrual ceremonies, ecstatic, devotional bringing happiness and prosperity. Small creatures like ants, insects and birds feed on the rice flour used for drawing the traditional Kolam at the entrance of the houses. Like this, the Kolam represents an individual's concern for all living creatures. The bright red border enclosing Kolam is believed to prevent evil and unwanted elements from entering the house. Thus Kolam stands as symbolic to accrual ceremonies, ecstatic and devotional.

Important note

Lakshmi puja is not a noisy puja. It is done quietly. Hence after the initial puja (*sadharan puja* or basic puja, part 2), do not ring bell or *kansar*. Only conch is blown to herald the neighborhood of the progress of the puja.

Lakshmi Puja of Yester Years

Aloka Chakravarty

My grandmother once explained "Lakshmi is chanchala (quick on her feet). To make her Achala (sedentary) she needs to be worshipped quietly so that she does not get distracted". Hence she is worshipped without drumbeats (dhak) or kashor-ghonta. A popular song we used to sing during Lakshmi Puja is given here:

এসো সোনার বরণী রাণী গো আমার, শশ্খি কঘল করে,
এসো মা লক্ষ্মী, বোসো মা লক্ষ্মী, থাকো মা লক্ষ্মী ঘরে ॥
বাটে বাটে দেছো ভাবে ভাবে ফল, মাঠে মাঠে দেছো ধান,
গোষ্ঠে গোষ্ঠে কপিলা সুশিলা, দুধের নদীতে তুলেছে বান ॥
আমায় সদা দুধে ভাতে রেখো, তুমি অচলা হইয়া থেকো,
তোমারই অন, অন্নপূর্ণা, দিবো মা তোমারই করে ॥

*Eso sonar barani rani go amar, shankha, kamala karey |
Eso ma Lakshmi, boso ma Lakshmi, thako ma Lakshmi gharey ||
Baatey baatey dechho bharey bharey phal, mathey mathey dechho dhan |
Goshtey goshtey Kapila Sushila dudher naditey tulechey baan ||
Amai sada dudhey bhatey rekho go, tumi achala hoia theko go |
Tomari anna, Annapurna, dibo ma tomari korey ||*

*Come Oh my Golden Queen (Goddess of wealth, Lakshmi),
With conch and lotus in your hands. Come, sit and stay in my house, Oh the Goddess of
wealth (Lakshmi.) You have blessed fruits in every branch, paddy in the fields,
Cows - Kapila, Sushala, in every cow-shed, and tides came in the river of milk.*

*Keep me happy with milk and rice (prosperity) Stay fixed in my residence
I will give food in your hands that you gave to me,
Oh the Goddess with abundant food.*

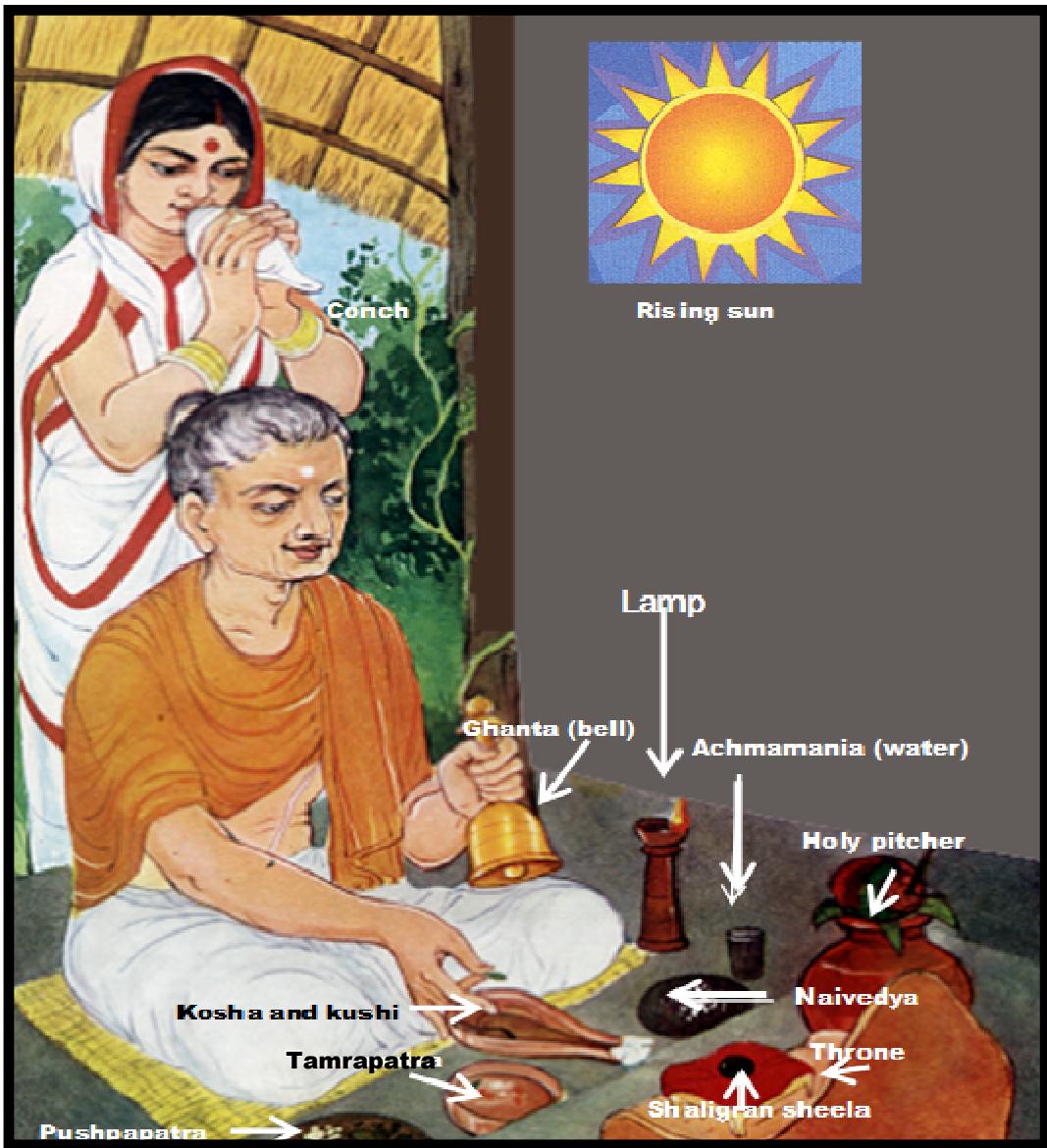
Looking forward

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

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

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

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



Daily puja arrangement

Puja arrangement details

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

Pushpapatra(flower plate): flower, sandalwood paste, wet rice, haritaki, durba, tulsi, belpata, til, mashkalai, Supari, Red thread.

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

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

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

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

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

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

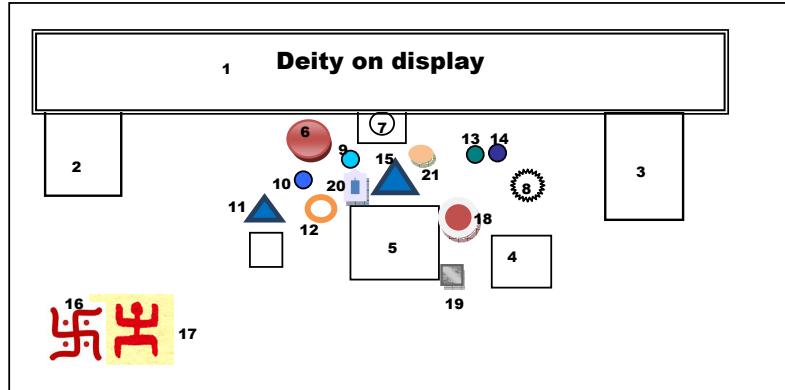
Naivedya: Four naivedyas are customarily made: Naranaya (if shaligram is present), Pancha devata (Ganesh, Vishnu, Surya, Shiva and Jagadhari/Durga), and Navagraha (nine planets).

For Narayana make a small mound of sugar and sweets around. Panchadevata naivedya has five mounds of rice associated with small fruits and small sugar cubes/sandesh. Navagraha naivedya is made with nice mounds of rice (small mounds) with sugar cube on top and grape (or any small fruit) on the top of the mound.

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

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

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



Layout

Before starting the puja, arrange the puja materials in the puja place. Following diagram may help. Searching for the materials you need, while the puja is in progress, disturbs the puja process. In this distraction, the purpose of the puja gets lost. Hence, go over the entire script and check whether all materials will be available when called for.

We have listed here (referring to the provided figure), the list of things we need and their placement. This elaborate list is modified according to your ability. Your thought is more important than your materials.

- 1, 2, 3. The deity and displays (offerings).
4. Seat for Tantradharak (priest's help).
5. Priest's *asan* (seat)- a small patterned rug.
6. Narayana sheela on pedestal.
7. *Ghat*: This is a pitcher filled with water placed on a bit of soil that symbolizes elements of life. Five types of grains (rice, wheat, barley, *mashkalai* or black lentils, black sesame) are scattered on the top of the earth (*panchsashya*). If five grains are not available, use rice. Five colored powders are sprinkled over the earth (*yantra* or pattern is recommended). Vermilion powder is mixed with a little oil to create a paste that is used to create the design on the pot—the *swastika* (17) or *Vastupurush* (King of Earth, 18). Five leaves of a fruit bearing tree (mango recommended) are inserted around the neck of the pot, and a fruit (usually a coconut) is placed on the opening of the pot (see picture on page 28). Put a garland over the pitcher. Use four sticks to mark the corners of a rectangle around the pitcher (you can use clay or Play-doh to keep the sticks upright). Wrap a red thread around the tops of the sticks to create a rectangle..
8. Lamp, lamp stand, incense (*dhupbati*) and incense stand. In ancient time, the lamp was needed to see the deity. Literally, the incense provided a sweet-smelling fragrance.
9. Madhuparka (Honey-milk-sugar-yogurt-ghee)
10. Mashabhaktabali: *Mashabhaktabali* (yogurt) with a few grains of *mashkalai* (black lentil) is given as an offering to the spirits of all ancestors.

11. The host's sitting arrangement with asan, water vessel and spoon are used for offering.
12. Bell
13. Water in glass (second).
14. Water in glass (first).
15. Priest's water vessel (*kosha-kushi*) – the water in this vessel is used for offering water.
16. Swastika.
17. Chediraj (King of the earth).
18. *Pushpapatra* (flower plate): *Pushpa patra* – Plate for holding flowers. Also contains: sandalwood paste (for fragrance), *durba* (a special grass with three leaves that represents nature), *haritaki* (seed) or *supari* (betel nut) (represents the growth of success), red thread (tied around wrists after puja for protection), *mashkalai* (black lentil, offering to spirits), wet rice and *til* (oily seed) (food offerings).
19. Paper towel or gamcha for priest
20. Water conch
21. *Tamrapatra* – a plate to hold the offered water

Overall puja requirements

फर्दमाला

(*Phardamala*)

A picture of Goddess Lakshmi 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.”

Deity: idol or picture

Bottle of spring water,

Puja utensils

Pradeep, Kosha-kushi, tamrapatra – for puja offerings,

White mustard,

Mashkalai (black lentil),

Vermilion powder,

Colored powder (5 kinds),

Five whole grains (panchasashya, 5 kinds – paddy, mustard – white, black, black lentil, til, barley, wheat etc.),

Honey,

Sacred thread,

Ring and a silver coin (asan),

Bettle nut and or haritaki,

Pen and Inkpot,

Pitcher (ghat),

Pitcher at the door with plants and garland decoration (welcome decoration),

Lamp,

Dhoop batti and stand,

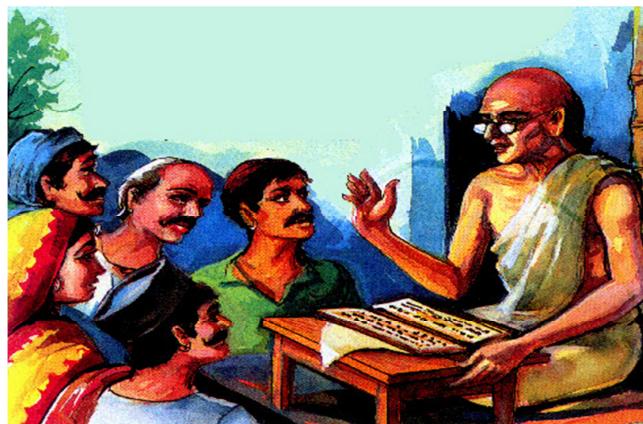
Tripod and water conch,

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 fruit bearing 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,
Bettle leaf and panmasala,
Arragement for arati (panchapradeep, dhup, small cloth or gamca, chamar or fan, flower, water conch).
If Havan is planned, you need sticks, ghee, havan pot and glass with rice and supari (purnapatra).

PART 2
BASIC PUJA PROCEDURES
(Lakshmi puja)
সাধারন পূজা পদ্ধতি
Sadharan Puja Paddhati



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

Preparation of the priest

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

The process of priest's entrance is described here. Wash his feet and wipe the feet with towel. He need to be received with great honor. If you have hesitation, give the water and the towel and he will take care of washing the feet. If the priest carries a Narayan Sheela, the lady of the house must arrange to wash the feet personally as an honor to Lord Vishnu that the priest is carrying.

The priest may start the worship of the main deity after completing his own process of doing Sandhya and Narayana puja along with the Sadharan Puja (as described in the text). These are his daily activities. He may choose to do his preliminary preparations in his own way.

After completing his rituals he will call for the host/devotee to join for sankalpa when the puja starts (see Pradhan Puja or Principle puja). The host may be joined by his wife who will attend the puja at her convenience but must be present in the beginning and at the end.

Preparation of the Prayee

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

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

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



Sanctification

AUDIO 01 Listen to audio by control+click on the heading

<http://www.agiivideo.com/books/audio/lakshmi/Audio-01-Preliminaries-1-p14.mp3>

INVOCATION PRAYERS

Sanctification with the holy water of 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):

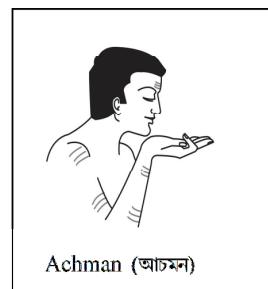
ওঁ সদ্যঃ পাতক সংহতী সদ্যো দুঃখবিনাশিনী; সুখদা মোক্ষদা গঙ্গা গঙ্গেব পরমা গতি।

Om sadya pataka samhantri sodyo duhkha binashini;

Suhkada mokshoda Ganga Gangaiba parama gati.

In the name of that Almighty, Oh Holy Ganga!

*Who takes away all the sin, and miseries and
brings happiness. You are the only way to attain salvation.*



Achman (আচমন)

Obeisance to Lord Vishnu

বিষ্ণুস্মরণ

Vishnu smaran

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

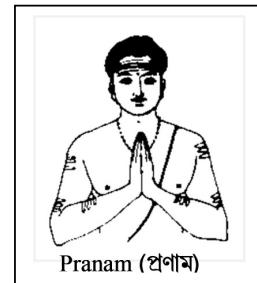
Sip water in the name of Vishnu

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 তদবিষ্ণোঃ পরমং পদম্ সদা পশ্যান্তি সুরঃস্থঃ, দিবীব চক্ষুরাততমঃ ।
ওঁ বিষ্ণুঃ, ওঁ বিষ্ণুঃ, ওঁ বিষ্ণুঃ ।

Om Tad-Vishnoh paramam padam
Sada pasyanti surayah diviiva chakshuratataam
Om Vishnu - Om Vishnu - Om Vishnu

*As the widely open eyes can see the clear sky without any obstruction,
so the wise always see the lotus feet of omniscient Lord Vishnu
with their divine vision. Hail to Lord Vishnu!*

Then with folded hands in front of your chest say

ওঁ অপবিত্রঃ পবিত্রো বা সর্ববস্থাঃ গতোহপি বা। যঃ স্মরেৎ পুঞ্জীকাক্ষঃ স বাহ্যাভ্যন্তরঃ শুচি।
নমঃ সর্বমঙ্গল মঙ্গল্যং বরেণ্যং বরদং শুভম। নারায়ণং নমস্কৃত্য সর্ব কর্মাণি কারয়েৎ।

Om apabitrah pabitro va sarvavabastham gatohpiba |
jahsmaret Pundarikaksham sa bahya avantarah shuchi |

*Namaha sarva mangala mangalyam |
 varaeniyam baradam shubham
 Narayanam namaskritya sorvakarmani karayet ||*
*He who, impure or pure, remembers Pundarikaksha(lotus-eyed), Vishnu,
 in all situations, becomes purified inside and out.
 We bow to Lord Narayana who is all auspicious, most adorable, beneficial and kind.
 Remembering His name we should begin all our work.*

Offerings

গঙ্গাদির আর্চনা

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 গঙ্গাদিভ্যো নমঃ । এতে গঙ্গপুষ্পে এতদধিপতয়ে 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.*

Sun God

Then offer little rice to the Sun God

ওঁ এহি সূর্য সহস্রাংশো তেজোরাশে জগৎপতে।
 অনুকম্পয় মাং ততঃ গৃহণাৰ্থং দিবাকরম।।

*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.*

By tradition, the following two rituals – Sandhya and Narayana Puja – are only done by the Brahmins. If the priest (Brahmin) is carrying a Narayana Sheela, special honor is given to the Sheela and the priest will perform his special puja as described later.

PRAYER OF GAYATRI

সন্ধ্যা।

Sandhya

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

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

Introduction to Gayatri

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

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

Recital of Gayatri

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

General Preparation

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

Sanctification with water

ମାର୍ଜନା

Marjana

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

ଓঁ শম্ভু আপো ধন্বন্যাঃ, শমনঃ সঙ্গ-নৃপ্যাঃ।
শম্ভঃ সমুদ্রিয়া আপঃ, শমনঃ সঙ্গ কৃপ্যাঃ॥

*Om Sanna apo danwanya samanah sastva-nupyah |
Sanna samudria apah, samana santu kupyah ||*

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

ওঁ দ্রুপদাদিব মূমুচানঃ, বিন্নঃ স্নাতো মলাদিব।
পৃতৎ পবিত্রেণবাজ্যঃ, আপঃ শুক্ষ্ম মৈনসঃ॥

Om! Drupadadiba mamuchanah swinaha snato malatiba|

Putam pavitrenabahyam, apah sudhantu mainasha||

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

ওঁ আপোহিষ্ঠা ময়োভুব, তা ন উজ্জে দধাতন। মহে রণায চক্ষনে॥
ওঁ হো বঃ শিবতমো রস স্ত্র ভাজয়তেহ নঃ। উষ্টীরিব মাতৰ॥
ওঁ তস্মা অরং গমাম বো, যস্য ক্ষয়ায জিবুথ। আপো জনযথা চ নঃ॥

Om apohistha mayobhuba, sta na urjhey dadhatana | Mahe ranaya chakshashey ||

Om jobah shivatamo rasastasya bhajayatehanah | Ushatiraba matarah ||

Om tasma aramamam boh, jashya khaya jinwatha | Apojanayathah cha nah ||

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

ওঁ ঝাতঞ্চ সত্যঞ্চাভীক্ষ্ম-তপসোহধ্যজায়ত। ততো রাত্যঞ্চায়তঃ, ততঃ সমুদ্রো অর্বঃ॥
ওঁ সমুদ্রাদর্ণবাদধি, সংবৎসরো অজায়ত। অহোরাত্রাণি বিদ্ধদ, বিশুস্য মিথতো বশী॥
ওঁ সূর্যাচজ্ঞমসৌ ধাতা, যথাপূর্ব-মকল্পয়ৎ। দিবঞ্চ পৃথিবীঃ চ, অভরিক্ষম অথো সঃ॥

Om ritancha satyancha abhiddhatat tapasohadhyajayata

Tato ratrya jaayata, tatah samudro arnabah||

Om samudradarnabadhi, sambatsaro ajayata||

Ahoratrani bidadhād, vishwashya mishato vashi||

Om Suryachandra Mashaudhata, yathapurva-makalpayat

Dibancha pritibhīh cha, antariksham atho swah||

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

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

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

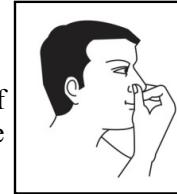
As planned by the Creation.

Breath control

প্রাণায়াম

Pranayam

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



ওঁ কারস্য ব্রহ্মা খৰ্ষিগায়ত্রী-ছন্দোহগ্নিদেবতা সর্বকর্ম্মারস্তে বিনিয়োগ ।
সঙ্গব্যাহৃতীনাং প্রজাপতিৰ্থি গায়ত্রুক্ষি-গন্তুব্র-বৃহত্তীপঙ্কি ত্রিষ্টুব-জগত্যশৃঙ্গাংসি।
অঞ্চি-বায়ু-সূর্য-বৰণ-বৃহস্পতীচন্দ্ৰ-বিশ্বদেবা দেবতাঃ প্রাণায়ামে বিনিয়োগঃ॥
ওঁ গায়ত্র্যা বিশ্বামিত্র খৰ্ষিগায়ত্রীচন্দ্ৰঃ সবিতা দেবতা প্রাণায়ামে বিনিয়োগঃ॥
গায়ত্রীশিরসঃ প্রজাপতিৰ্থি ব্ৰহ্মবায়ুপ্রিণি সূর্যাশতস্তো দেবতাঃ
প্রাণায়ামে বিনিয়োগঃ॥

*Om-karasya Brahma Rishir Gayatrishando Agnirdevata
sarbakarmarambhey viniyoga. ||*

*Saptahyahritinam Prajapatirishi Gayantrushnig-anushtupa Brihatipangti
Trishtupa Jagatyaschandansi ||
Agni, Bayu, Surya, Baruna, Brihaspati, Indra,
Biswadevatah pranayamey biniyoga. ||
Gayatrya Viswamitrarishi Gayatrishandah
Sabita devata pranayamey biniyoga. ||
Gayatrishirashah Prajapatirishi Brahma, Vayur-Agni,
Suryaschashro devata pranyamey biniyoga. ||*

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

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

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

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

Breath control Step #1 (Inhale through left nostril)

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

(নাতো) রক্তবর্ণং চতুর্মুখং দিভুজং অক্ষসূত্র-কমঙ্গল-করং হংসবাহনহৃৎ ব্রহ্মাণং ধ্যায়ন् ।
 ওঁ ভুঃ ওঁ ভুবঃ ওঁ স্বঃ ওঁ মহঃ জনঃ ওঁ তপঃ ওঁ সত্যং ॥
 ওঁ তৎ সবিতুর্বরেণ্যং ভর্ণো দেবস্য ধীমহি ধিরো ত্যো নঃ প্রচোদয়াৎ ওঁ ॥
 ওঁ আপো জ্যোতী রসোহ্মতং ব্রহ্ম ভুর্ভুবঃ স্বর্ণোঁ॥

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

Om apojojyoti rashomritam Brahma bhurbubhaswarom..

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

Breath control Step #2 (Hold breath)

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

(হৃদি) ওঁ নীলোৎপল-দলপ্রভং চতুর্ভুজং শশ্চত্রঙ্গদাপদ্মহৃৎ গরুড়াক্ষরং কেশবং ধ্যায়ন্।
 ওঁ ভুঃ ওঁ ভুবঃ ওঁ স্বঃ ওঁ মহঃ জনঃ ওঁ তপঃ ওঁ সত্যং ॥
 ওঁ তৎ সবিতুর্বরেণ্যং ভর্ণো দেবস্য ধীমহি । ধিরো ত্যো নঃ প্রচোদয়াৎ ওঁ ॥
 ওঁ আপো জ্যোতী রসোহ্মতং ব্রহ্ম ভুর্ভুবঃ স্বর্ণোঁ॥

Hridi – Nilotpala dala-prabham chaturbhujam sankhachakra-gada-padma-hastam

*Garura-rarurham Keshabam dhayen | Om bhuh Om bhubah Om swah Om maha
 Om janah Om tapah Om satyam || Om tat Sabitvarenayam bhargo devashya dhimahi | Dhiyo
 yo nah prachodayat || Om apojojyoti rashomritam Brahma bhur bhubasaram ||*
 Meditate on Vishnu (Keshava), sitting in your heart On a blue lotus. In four arms He holds – conch, disc, mace and lotus. He sits on the heavenly bird Garura for his transportation As one meditates on Keshava. Oh the revered Sun remove the darkness that prevails in me and illuminate my intellect and let me be inspired by your divine illumination that spreads out over the three worlds of this universe.

Breath control Step #3

(Exhale through the right nostril)

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

(ললাটে) শ্বেতং দিভুজং ত্রিশূল-ডমকু-করং, অর্কচন্দ্রবিভূষিতং ত্রিনেত্রং বৃষভাক্ষরং শস্ত্রং ধ্যায়েন।
 ওঁ ভুঃ ওঁ ভুবঃ ওঁ স্বঃ ওঁ মহঃ ওঁ জনঃ ওঁ তপঃ ওঁ সত্যং ॥
 ওঁ তৎ সবিতুর্বরেণ্যং ভর্ণো দেবস্য ধীমহি ধিরো ত্যো নঃ প্রচোদয়াৎ ওঁ ॥
 ওঁ আপো জ্যোতী রসোহ্মতং ব্রহ্ম ভুর্ভুবঃ স্বর্ণোঁ॥

*Lalatey – Swetam dwibhujam trishula-damaru-karam ardhachandra bibhushitam trinetram
 brishabharurah Shambhum dhayen Om bhu Om bhubah Om swah Om maha
 Om janah Om tapah Om satyam || Om tat Sabitur varenyam bhargo devashya dhimahi |
 Dhio yo nah prachodayat || Om apojojyoti rashomritam Brahma bhur bhubasaram ||*

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

Obeisance to Surya (sun)

আচমন

Achman

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

সূর্যশ মেতি মন্ত্রস্য ব্রহ্মা খৃষিঃ প্রকৃতিশুদ্ধ আপো দেবতা আচমনে বিনিয়োগঃ।
 ওঁ সূর্যশ মা মন্ত্রস্য মন্ত্রযপতযশ্চ। মন্ত্রকৃতেভ্যঃ পাপেভো রক্ষতাং।।
 যজ্ঞাত্মিকা পাপ-মকারিষং মনসা বাচা হৃতাভ্যাং পদ্মাং-মুদরেণ শিশা।।
 রাত্রিত্বদবলুম্পত্তু, যৎ কিঞ্চ দুরিতং ময়ি।।
 ইদমহং মামমতোনো সূর্যো জ্যোতিষি জ্ঞাহোমি স্বাহা।।

*Suryascha meti mantrasya Brahma Rishi prakritischhanda apo devata achmaney biniyoga |
 Om Suryascha ma manyuscha manyopatayascha | Manyukritebhya papebhyo rakshantam ||
 Jadatriya papamakarisham manasa bacha hastabhyam padmam-mudarena shishna ||*

*Ratristadbalspatu, jat kincha duritam mayi |
 Edmahan mamamritashonow Surey jyotshi juhomi swaha ||*

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

Recalling the Creation

অঘমর্শন

Aghamarshan

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

খতমিত্যস্য খক্ত্রিযস্য অস্মর্যণ খষি-রন্তুপছদ্দো
 ভাববৃত্তো দেবতা অশ্বমেধা বড়তে বিনিয়োগঃ।।
 ওঁ খতঞ্চ সত্যঞ্চাত্মীক্তাপসোহধ্যজায়ত। ততো রাত্যজায়ত, ততঃ সমুদ্রো অর্পণঃ।।
 ওঁ সমুদ্রাদর্শবদ্ধি, সংবৎসরো অজায়ত। অহোরাত্রাণি বিদধ্দ বিশৃঙ্গ মিষতো বশী।।
 ওঁ সূর্যাচজ্জ্বলসৌ ধাতা যথাপূর্বমকল্পয়ৎ। দিবঞ্চ পৃথিবীপ্রাপ্তরিক্ষ মধো স্বঃ।।

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

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

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

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

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

Prayer to Sun's location

সূর্যোপস্থান
Suryopasthan

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

ওঁ উদুত্যমিত্যস্য প্রক্ষণ্ম খৰ্ষিগায়ত্রীচন্দঃ সূর্যো দেবতা সূর্যোপস্থানে বিনিয়োগঃ।
 উদত্তৎ জ্ঞাতবেদসং, দেব বছতি কেতবঃ। দৃশে বিশ্বায় সূর্যঃ।।
*Udutyamityasya Prashkanva rishih Gayatri chhandah Suryo devata Suryoposthaane
 biniyogah. Om udutyam jatavedasam, deva bahanti ketavah drishe vishvaaya Suryam ||*
*For the mantra that starts with the word "Udutyam", Prashkanva is the seer (rishi),
 Gayatri is the meter, and the sun is the God. This mantra is applied to worship the Sun. Om, in
 order to make everything visible to us, the rays of the Sun hold the all-knowing Sun high above.*

চিত্রমিত্যস্য কৃৎসংখ্যি-ক্ষিটুপচন্দঃ সূর্যো দেবতা সূর্যোপস্থানে বিনিয়োগঃ।
 ওঁ চিত্রং দেবানা-মুদগাদলীকং, চক্রমিত্যস্য বর্ণশস্ত্রাঙ্গঃ। আপ্তা দ্যাৰাপুথিৰী অন্তরিক্ষং সূর্য আজ্ঞা জগত্তত্ত্ব হৃষ্ণত।।
*Chitram ityasya Kutsa rishi Tristupa chandah Suryo devata Suryopasthaney viniyogah.
 Om chirtram devana mudgadinikam, chaksur mitrasya Varunasyagneh, apra dyava prithivi
 antariksha, surya atma jagatastasta sthujashcha.*

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

*As guided by seera Kutsa, sung in Tristupa meter,
hold the image of the rising sun in your heart,
who is established by the Gods Mitra, Baruna and Agni
with the consolidated illuminating powers of all Gods and Goddesses, that Sun, who knows the
inner spirit of all fixed and moving bodies
is now coming up and illuminating the three worlds –
heaven, earth and the sky by its bright rays.*

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

ওঁ ব্রহ্মণে নমঃ, ওঁ ব্রাহ্মণেভো নমঃ, ওঁ আচাৰ্যেভো নমঃ, ওঁ খিষ্টভো নমঃ, ওঁ দেবেভো নমঃ, ওঁ বেদেভো নমঃ, ওঁ
বায়বে নমঃ, ওঁ মৃত্যবে নমঃ, ওঁ বিষ্ণবে নমঃ, ওঁ বৈশ্রবণ্য নমঃ, ওঁ উপজ্যায় নমঃ।
*Om Brahmaney namah, Om Brahmaevyo namah, Om acharjebhyo namah, Om rishibhyo
namah, Om devebhyo namah, Om Vedevyo namah, Om bayabey namah, mritabey namah,
Om Vishnabey namah, Om Vaishrabanaya namah, Om upjaya namah.*

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

Welcome to Gayatri

গায়ত্রী আবাহন

Gayatri avahan

Call Gayatri with folded hands placed on your heart:

ওঁ আয়াহি বরদে দেবি, অক্ষরে ব্রহ্মাদিনি। গায়ত্রি ছন্দসাং মাত-ত্রক্ষযোনি নমোহস্তুতে॥

Om aayahi baradey devi, traksharey Brahmabadini |

Gayatricha chandasam matar-Brahmayoni namohastutey ||

Come Oh the revered goddess, Oh the imperishable, Oh the teacher of the Vedas,

Oh the mother of Gayatri meter, who came out of the supreme Lord (Brahman),

allow me to bow with deep reverence.

Gayatri Meditation

গায়ত্রীধ্যান

Gayatri dhyan

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

গায়ত্র্যা বিশ্বামিত্র খৰি-গায়ত্রীছন্দঃ সবিতা দেবতা জপোপনয়নে বিনিয়োগঃ।

Gayatraya Viswamitra rishi-Gayatrichanda

Sabita devata japopanyaney biniyogah ||

*Gayatri, initiated by sage Viswamitra in Gayatri meter and addressed to the sun, bringing him near, I am offering that mantra to you
Feel detached from the material world.*

Morning

ॐ कुमारी-मृग् बेदयुतां ब्रह्मरूपां विचिन्तयेत्।
हंसस्थितां कुशहस्तां सूर्यमण्डल-संस्थितां॥

*Om kumarim-Rigvedajutan Brahmarupan bichintayet
Hamsasthetam kushahastam Suryamandala-sansthitam ||*

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

High noon

ॐ मध्याह्ने विश्वनूपाक्षं तारकास्त्रां पीतबाससं। युवतीष्ठ यजुर्वेदां सूर्यमण्डल-संस्थितां॥
*Om madhyanhye Vishnurupancha tarakshastham peetabasasam |
Yubatincha Yajur-vedam Suryamandala-sansthitam ||*

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

Evening

ॐ सायाह्ने शिवरूपाक्षं बृद्धां बृषभ-बाहिनीं। सूर्यमण्डल-मध्यास्त्रां सामवेद समायुतां॥
*Om sayaneh Shabarupanchya bridam brishabha-bahining
Suryamandala-madhyastam Samaveda samajutam ||*

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

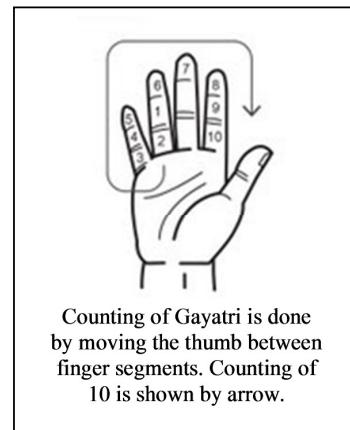
Gayatri chant

গায়ত্রী জপ
Gayatri jap

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

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

ॐ भू भूर्भुः स्वः। तत्सवितुर्वरेण्यं, भर्गो देवस्य धीमहि।
ধিয়ো য়ো নঃ প্রচোদয়াৎ ॐ॥



***Om Bhur-Bhuba-Svah, Tat Savitur vareyna,
 Vhargo devasva dhimahi. Dhio yo nah prochodayat Om!***
*Let us meditate on the glory of that effulgent reality, through which the whole universe is
 projected, may He enlighten our intellect.*

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

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

Elaboration of Gayatri prayer will be done later.

ॐ भूर्भुवःस्यः, तत् सवितुर्वरेण्यं, अर्गो देवस्य धीमहि। धिरो यो नः प्रचोदयाऽऽग्निः॥
Om Bhur-Bhuba-Svah, Tat Savitur varenyam,
Vhargo devasva dhimahi, Dhio yo nah prochodayat, Om!
Om (primordial sound that represents divinity)! In the three worlds – the physical (bhur), the mental (bhuvah) and the spiritual (suvah) – you that transcendental Paramatama, the adorable (barenyam) Sun (Savitur, creator of this world), destroy the darkness (bhargo, sin), with your divine effulgence (devasya). We meditate upon (dheemahi) Thee, Enlighten our intellect (dhiyo yonah pracodayat). Om!

Conclusion of Sandhya

গায়ত্রী-বিসজ্জন

Gayatri bisarjan

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

ॐ মহেশ-বদনোৎপন্না বিষ্ণোর্হিদয়-সম্ভবা। ব্রহ্মণা সমনুজ্ঞাতা গচ্ছ দেবি যথেচ্ছয়া॥
Om Mahesha-vadanotpanna Vishnorhridaya-sambhava |
Brahmana samnugyata gachcha devi jatheychchhaya ||
Oh goddess Gayatri, you have come from the mouth of Shiva, reside in the heart of Vishnu, and hold to the conscience of Brahma, now you can go anywhere you wish.

Prayer for self-protection

আত্ম-রক্ষা

Atma-raksha

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

জাতবেদস ইত্যস্য কশ্যপ ঋষি-ত্রিষ্টুপ ছন্দোহন্তির্দেবতা, আত্মরক্ষায়ঃ জপে বিনিয়োগঃ।
ওঁ জাতবেদসে সূলবাম সোমমরাতীয়তো নি দহাতি বেদঃ।
স নঃ পর্যদতি দুর্গাণি বিশ্বা নাবেব সিঙ্গুং দুরিতাত্যাগ্নিঃ।
Jatabedasha itashya Kashyapa rishi trishtupo chanda Agnirdevata,

*atmarakshayam 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 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

রূদ্রাপত্তান
Rudrapasthan

With folded hands chant this prayer:

খাতমিত্যস্য কালান্তি রূদ্রাষি-রন্তুপঃ ছন্দো রূদ্রো দেবতা রূদ্রাপত্তানে বিনিয়োগঃ।
Ritamityasya Kalagnirudra rishi Anupstupa chhando
Rudro devata rudrapasthaney viniyogah.
*In the name of the sage Kalagni Rudra, sung in Anustupa meter, and
 devoted to Lord Shiva sitting in His heavenly abode*

ওঁ খাতং সত্যং পরং ব্রহ্ম পুরুষং কৃষ্ণপিঙ্গলং। উর্ধরেতং বিজ্ঞপাক্ষং, বিশুরূপং নমঃ।
Om rrhitam satyam param Brahman purusham krishnapingalam
Urdharretam virupaksham, visvarupam namoh namah ||
*Supreme Brahman, The Absolute Reality, who has assumed the form of
 Umaamaheshvara, with dark blue and reddish brown in hue, absolutely chaste and possessing
 uncommon eyes. Salutations to Her in the form of the universe.*
 (This verse is taken from Mahanarayan Upanishad).

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

ওঁ ব্রহ্মাণে নমঃ। ওঁ বিষ্ণবে নমঃ। ওঁ রূদ্রায় নমঃ। ওঁ বরুণায় নমঃ।
Om Brahmaney namah, Om Vishnabey namah,
Om Rudraya namah, Om Varunaya namah.
*Reverence to Brahmah, Vishnu, Rudra – Shiva, and
 Varuna.*

OFFERING TO SUN GOD

সূর্যার্ঘ্য
Suryargha

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

Take the *kushi* (the small spoon that sits inside the *kosha*, water holder kept in front of the priest) with little water. Put in that a touch of red sandalwood paste and a red flower. Add a bit of rice



(kept in the pushpapatra) into the *kushi*. Hold the *kushi* with narrower side pointing outward. Meditate on the rising sun coming in front of you and you are looking at it. Chant:

ॐ नमः विवर्तते ब्रह्म भासते विष्णुतेजसे । जगं सवित्रे सूचये सवित्रे कर्मदायिने,
 ईदमर्थ्यं भगवते श्रीसूर्याय नमः । एहि सूर्य सहयात्रशो तेजराशे जगंपते ।
 अनुकम्पय मां भत्तं गृह्णार्थ्यं दिवाकरम् ॥ एषोहर्त्यं भगवते श्रीसूर्याय नमः ॥
Om namah bibaswatey Brahman bhaswatey |
Vishnu tejashey jagata sabitre suchayey sabitre karmadainey |
Idam argham bhagabatey Shri Surjaya namah ||
Ehi Surjyo sahasrangsho tejorashey jagatpatey |
Anukampaya mam bhaktam grihanargham divakaram |
Esho-h-argham bhagabatey Shri Surjaya namah ||

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

Prostration

सूर्य प्रणाम
Surya pranam

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

ॐ जवाकुसुम-सङ्काशं काश्यपेयं महाद्युतिं।
 ध्वान्तरिं सर्वपापग्रां प्रणतोश्मि दिवाकरं॥
Om javakusuma samkasham kashyapeyam mahadyutim.
Dhwantarim sarvapapaghnam pranatoshmi divakaram.
*Like the red shoe flower (জবা), extremely bright like the hot copper,
 the killer of darkness, the remover of all sins, Oh the maker of the day!*
I am prostrating in front of you.

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

ॐ यदक्षरं परिभ्रष्टं मात्राहीनश्च यज्वेण। पूर्णं भवतु तत् सर्वं तत्प्रसादाऽ सुरेश्वरि॥
Jadaksharam paribhrashtam matraheenancha jadvabet,
Purnam bhavatu tat sarbam tatprasadat sureshwari.
If I made any error in using the proper alphabet or pronouncing these mantras, Oh the Goddess of all knowledge, complete it by your grace.

WORSHIP OF GURU

(Spiritual teacher)

গুরুপূজা

Gurupuja

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

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

Meditation

ধ্যান

Dhyan

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

ধ্যায়েচ্ছিরসি শুক্লাজে দ্বিনেত্ৰং বিভূজং গুরং। শ্঵েতামু-পরিধানং শ্বেতমাল্যানুলেপনং ।
বৰাভয়করং শান্তং করশাময় বিগ্রহং। বামেনোৎপলধারিণ্যা শক্তলিঙ্গত বিগ্রহং ।
স্মেরাননং সুপ্রসন্নং সাধকাভীষ্টদায়কং ।

*Dhyayechchhirasi shuklabjye dwinetram dwibhujam Gurum;
Swetambara paridhanam shayetamalyanulepanam;
Barabhadrokaram shantam kurunamaya bigraham;
Bameynotapala dharinya shaktalingata bigraham;
Smeyrananam suprasannam sadhaka avistha dayakam.*

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

Obeisance to Guru

গুরু প্রণাম

Gurupranam

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

অখণ্ড-মণ্ডলাকারং ব্যাঙ্গং যেন চৰাচৰং। তৎ পদং দর্শিতং যেন তস্যু শ্রীগুরবে নমঃ॥
*Akhandamandalakaram vyaptam jena characharam;
Tat padm darshitam yena tasmai Shree Gurave namah.
(My) Salutations to respected Guru, who showed me the stature*

whose form pervades the entire sphere of the universe.

অজ্ঞান-তিমিৰাঙ্কস্য জ্ঞানাঞ্জন-শলাকয়া। চক্ষুরূপালিতং যেন তস্মৈ শ্ৰীগুৱে নমঃ॥

Ajnaana-timirandhasya jnaananjanashalakaya;

Chaksur-urmilitam yena tasmai Shree Gurabe namah.

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

গুরুবৰ্ত্ত্বা গুরুবিষ্ণু গুরুবৰ্দ্ধো মহেশ্বর। গুরঃ সাক্ষাৎ পৰং ব্ৰহ্ম তস্মৈ শ্ৰীগুৱে নমঃ॥

Gurur Brahma gurur Vishnuh gurur devo Maheswarah

Guruh sakshat param Brahma tasmai shree Gurave namah.

Salutations to the preceptor who is verily Brahma, Vishnu and Maheshwara and personified as the Supreme Being

Offerings to Guru

পঁধোপচাৰে পূজা

Panchaupacharey puja

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

এতে গঞ্জে পুল্পে নমঃ শ্ৰীগুৱে নমঃ।

Eteh gandhapushpey namah Shri gurobey namah |

I am offering this flower in reverence to my guru |

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

এতদ পাদ্যং নমঃ শ্ৰীগুৱে নমঃ।

Eteh padyam namah Shri gurobey namah |

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

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

এষ অৰ্ঘ্যং নমঃ শ্ৰীগুৱে নমঃ।

Eteh arghyam namah Shri gurobey namah |

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

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

এষ ধূপং নমঃ শ্ৰীগুৱে নমঃ।

Eteh dhupam namah Shri gurobey namah |

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

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

এষ দীপং নমঃ শ্রীগুরবে নমঃ।

Eteh deepam namah Shri gurobey namah |
I am offering this lamp in the name of my revered guru |

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

এতদ্ নৈবেদ্যং নমঃ শ্রীগুরবে নমঃ।

Etehnaivedyam namah Shri gurobey namah |
I am offering this food platter in the name of my revered guru |

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

এতদ্ পানীয়জলং নমঃ শ্রীগুরবে নমঃ।

Eteh paniya jalam namah Shri gurobey namah |
I am offering this glass of water in the name of my revered guru |

Paying reverence to Guru

ওরুমন্ত্র

Gurumantra

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

জয় গুরু

Jai Guru

Hail my guru

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

গুহ্যাতি গুহ্যগোপ্তা তৎ গৃহণা স্মাত কৃতং জপঃ।
সিদ্ধির্ভবত্তু মে দেব তৎ প্রসাদাত্ত সুরেশ্বর॥।

Gujuati gujyagopta twam grihana smat kritam japam.
Sidhir bhavatu me deva tatprasadat Sureswara.

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

WORSHIP OF NARAYANA SHEELA

নারায়ণপূজা

Narayanpuja

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

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

Bath

સ્નાન

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:

ॐ સહસ્રશીર્ષા પુરષઃ સહસ્રાક્ષઃ સહસ્રપણઃ સ ભૂમિં સર્વત્તં સ્પષ્ટા અત્યાતિષ્ઠ દશાસ્ત્રલં ॥૧॥

Om sahasra Shirsha Purushah sahasrakshah sahashrapat |

Sa bhumiim 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 explanation:

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

ॐ અગ્નિમીલે પુરોહિતં યજ્ઞસ્ય દેવમૃત્તિજં હોતારાં રત્નધાતમમ ॥૨॥

Om agni-meeley purohitam yagyasya deva mrityujam 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||.

ॐ ઇષે તોર્જે તા બાયબઃ હ દેવો, બઃ સબિતા પ્રાર્પયતુ શ્રેષ્ઠતમાય કર્મણે ॥૩॥

Om! Ishey tworjey twaa baayabah stha devo,

bah Sabita praarpayatu shresthatamaaya karmane ||3||

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

ॐ અગ્ના આહિ વીતયે ગૃંગાનો હ્રયદાતરે નિહોતા સર્વસિ બર્હિષિ ॥૪॥

*Om Agna aa yaahi beetaye grinano havyadaataye
nihota satsi barhisi ||4||*

O Agni! Come here, sit with us as Hota (the special priest) on this holy grass for food and fun. We are offering oblations with fire ||4||.

ॐ શન્નો દેવીરભીષ્ય આપો ભવસ્તુ પીતયે શંશોરભિષ્વસ્તુ નઃ ॥૫॥

*Om shanno devirabhistaaya aapo bhavantu peetaye
shamshorabhisrabantu nah ||5||*

O Lord, may these waters be useful to us for drinking and bring happiness; may the goddesses fulfil our desires. May their blessings shower on us from all directions ||5||

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

এতৎ সচন্দনতুলসীপতঃ

ওঁ নমষ্টে বহুরূপায় বিষ্ণবে পরমাঞ্জনে স্বাহা। ওঁ নমো নারায়ণ নমঃ।

Etat sachandana tulsipatram, Om namastey bahurupey paramatmaney swaha |

Om namah Narayanyaya namah ||

With my sandalwood tulsi leaf

(read the story of tulsi in the insert)

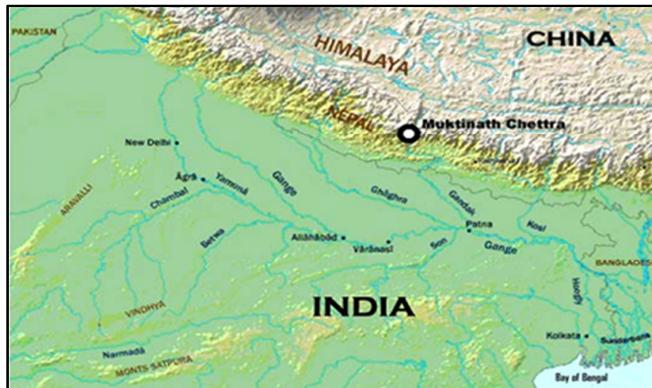
I prostrate to Thee Oh the Supreme Lord

Who appears in so many ways.

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

The Story of *Shaligram Sheela*

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



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

Meditation of Vishnu

বিষ্ণুধ্যান

Vishnudhyana

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

ওঁ ধ্যেয়ঃ সদা সবিত্রমন্ডলমধ্যবন্তী, নারায়ণঃ সরসিজসনসমিবিষ্টঃ ।
কেযুরবান् কনককুণ্ডলবান কিরিটী হারী হিরণ্যমপূর্যতশঙ্খচক্রঃ ॥

*Om dheyah sada Savitri mandala madhyabarti
Narayana sarasijasana sannibishttha |
Keyurabana kanakakundalaban kiriti hari
hiranmaya bapur dhrita shankha chakrah ||*

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

Offerings to associates of Vishnu

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

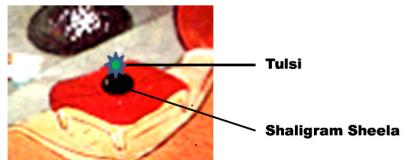
এতে গঙ্গপুষ্পে ও বিমলাশায় নমঃ, এতে গঙ্গপুষ্পে ও শিবাদিপঞ্চদেবতাভ্যো নমঃ,
এতে গঙ্গপুষ্পে ও অদিত্যাদিনবগ্রহেভ্যো নমঃ,
এতে গঙ্গপুষ্পে ও ইন্দ্রাদিদশদিকপালেভ্যো নমঃ,
এতে গঙ্গপুষ্পে ও মৎস্যাদি-দশাবতারেভ্যো নমঃ, এতে গঙ্গপুষ্পে ও নারায়ণায় নমঃ।
*Etey gandhapushpey Om vignabinashaya namah;
Etey gandhapushpey Om Shivadipanchadevataavyo namah;
Etey gandhapushpey Om Adityadinavagrahevyo namah;
Etey gandhapushpey Om Indradidashadikapaleyvyyo namah;
Etey gandhapushpey Matsyadidashavatarevyo namah;
Etey gandhapushpushpey Om namah Narayanaya namah.*

Here I offer the (sandalwood) scented flower to the obstacle remover; to Shiva with five gods and goddesses in the group (Shiva-Ganesh-Narayana-Surya-Durga); Aditya and other nine planets (Aditya-Soma-Mamala-Budha-Brihaspti-Sukra-Sani-Ravi and Ketu) Indra and ten directional gods, fish and other ten incarnations of Vishnu.

How is *Tulsi* associated with Vishnu?

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

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



INCARNATIONS OF VISHNU (Dashavatar) and Evolution of Human civilization

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

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



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

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

Five offerings to Narayana Sheela

পঞ্চোপচারে পূজা

Panchapochareypuja

Make offering of five things (minimum):

এতৎ পাদ্যম ও নমঃ নারায়ণায় নমঃ

Etat padyam (water) Om Namah Narayanaya namah

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

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

Special offering of Tulsi

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

ଓঁ নমস্তে বহুরূপায় বিষণ্ণবে পরমাত্মানে স্বাহা

*Om namastey vahurupaya Vishnabey parmatmaney swaha ||
I bow to Lord Vishnu with many forms bearing divine personification.*

Prostration

Pay reverence with folded hand placed on the heart:

ଓঁ নমো ব্রহ্মণ্য দেবায় গো-ব্রাহ্মণ-হিতায় চ। জগন্ধিতায় শ্রীকৃষ্ণয় গোবিন্দায় নমো নমঃ।

*Om namo Brahmanya devaya go brahmanaya hitaya cha.
Jagaddhitaya Shri Krishnaya Govindaya namo namah*

I offer my respectful obeisance to the Supreme Lord, who is the well-wisher of the cows and the Brahmaṇas, as well as all living entities in general. I offer my obeisance to the Lord of the Universe, known as Krisna and Govinda.

ଓঁ ত্রৈলোক্যপূজিত শ্রীমন্তি সদা বিজয়বর্দ্ধন। শান্তি কুরু গদাপাণে নারায়ণ নমোহ্নতু তে॥

*Om trailokya-pujitah Sriman sadaa Vijaya-vardhana,
Shaanti kuru gadapaney, Narayana namahastu tey.
You are worshipped in all the three worlds – Underworld, earth and heaven.
You always bring victory to us, You shower peace, Oh the holder of mace,
I bow to you Oh Narayana.*

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ESTABLISHMENT OF HOLY PITCHER

কলশ স্থাপন

Kalasha sthapan

Holy Pitcher and Five Great Elements of Life



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

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

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

Placement

কলশস্থাপন

Kalashathapan

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

ও ত্রিগুণাত্মক ভূতস্য জাতঃ পতিরেক আসীত ।
সদাচার পৃথিবীং ধ্যামুতেমাং কষ্মে দেবায় হবিষা বিধেয় ॥

Hiranyagarbhah samabartatagrey bhutasya jatah patireka aseeta |

Sadachar prithibim dhyamuteyam

kashmai devaya habisha vidhema ||

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

Who is the deity we shall worship with our offerings?

Prayer to Holy Pitcher

প্রার্থনা

Prarthana

Fold your hands and pray to the holy pitcher:

কলশস্য মুখে বিষ্ণুঃ কঠে কদ্রঃ সমাপ্তিঃ ।
 মূলে তত্ত্ব স্থিতো ব্রহ্মা মধ্যে মাতৃগণাঃ স্মৃতাঃ ॥
 কুক্ষী তু সাগরাঃ সর্বে সপ্তদীপা বসুজ্ঞরা ।
 খগ্নেদঃ আথ যজুর্বেদঃ সামবেদঃ আপি অথর্বঃ ॥
 অঙ্গেশ্চ সহিতাঃ সর্বে কলশাস্তু সমাপ্তিঃ ।
 আযাত্তু দেব পুজার্থৎ দুরিতক্ষয়কারকাঃ ॥
 গঙ্গে চ যমুনে চৈব গোদাবরি সরস্বতি ।
 নম্রদে সিঙ্গু কাবেরি জলে অশ্মিন् সর্গিধিং কুর ॥

*Kalashashya mukhey Vishnu kanthey Rudra samasritah |
 Muley tatra sthito Brahma madhey matriganah smritah ||
 Kukshaitu sagarah sarbey Saptadeepa basundhara |
 Rigvedo atha Jajurvedah Samavedo and Atharbanah |
 Angaischa sahitah sarbey kalashambu samasritah|||
 Ayantu deva pujaratham durita kshayakaraka |||
 Gangeyacha Yamuney chaiba Godavari Saraswati |
 Narmadey Sindhu Kaveri jaley asmin sannidhim kuru |||*

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

Establishment

স্থিরীকরণ

Sthirikaran

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

ওঁ ত্বাবতঃ পুরুবসো বয়মিন্দ্র প্রণেতঃ । স্মসি স্থাতহীণাম্ ।
 ওঁ স্থাম স্থীর স্থিরোভব । যাবৎ পূজা করোয়হম্।

*Om twabatah purubaso bayamindra pranetah | Smasi shatar-Harinam |
 Om stham sthim sthiro bhava | Yavat puja karomyaham ||*

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

Gesture of Reverence

কৃতাঞ্জলি

Kritanjali

Pray for the holy pitcher with folded hands

ওঁ সর্বতোর্ধেষ্ঠবৎ বারি সর্বদেব সমন্বিতম্ ।
ইহং ঘটং সমারুহ্য তিষ্ঠ দেব গণেং সহঃ ॥

Om sarbatirtha udbhavam bari sarpadeva-samanwetam |

Imam ghatam samarujhya tishta deva ganaih saha ||

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

Cordoning the Pitcher

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

Planting the Arrow-head Sticks

কান্দোপণ

Kandaropan

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

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

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

Touch the তীরকাঠি (*tirkathi*) and chant:

ওঁ কান্দৎ কান্দৎ প্রোহন্তী পরশ পরশস্পরি। এবানো দুর্বে প্রতনু সহস্যেণ শতেন চ ।
Om! Kandat kandat prarohanti parushah parushaspari

evano durvey pratantu sahasrena shatena cha ||

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

Prehistoric India in mantra

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

Circling of Thread

সূত্রবেষ্টন

Shutrabeshtan

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

ॐ সুত্রামাণং পৃথিবীং দ্যামনেহসং সুশর্মানমদিতিৎ সুপ্রণীতিৎ ॥
দৈবীং নাৎ শরিত্রানাগমস্তুমারুহেমা স্বত্যে ॥

*Om sutramanam prithivim dyamanihasam
susharmanam-aditim supraneetim,*

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

Historical significance of cordoning holy pitcher:

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

When the Aryans came, they wanted to spread out in India like the doob grass. The nodes with roots and shoots they called, “কাণ্ড” (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).

BIGHNAUPASARAN (Removal of Hurdles)

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.

ঞঁ
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.

অস্ত্রায় ফট্‌
Astrya phat

Offering to invisible spirits

মাষভক্ত বলি

Mashabhakta bali

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

ওঁ ভূতাদয় ইহাগচ্ছত, ইহাগচ্ছত, ইহ শিষ্ঠত, ইহ শিষ্ঠত, ইহ সন্নিরুদ্ধ ইহ সন্নিরুদ্ধ।
অত্রাধিষ্ঠানৎ কুর্মৎ, মম পূজাং গ্ৰহণৈ।

*Om Bhutadaya iha gachchhata, iha gachchhata,
Iha tishthata, Iha tishthata, Iha sanniruddha, iha sannirudhyadhvam,
Atradhisthanam kuru, mama pujam grihnit ||
Oh the spirits come, establish here, come close and
stay close to me, rest here and accept my offerings.*

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

বৎ এতশ্চে মাষভক্তবলয়ে নমঃ, এতে গঞ্জপুষ্পে ও মাষভক্তবলয়ে নমঃ,
এতে গঞ্জপুষ্পে ও এতদমিষতয়ে ও বিষণ্নে নমঃ।
এষ মাষভক্ত বলিঃ ও ক্ষেত্রপালাদিভূতগণেভ্যো নমঃ।

*Bam etashmai mashabhaktabalye namah! Etey gandhapushpey!
Om mashabhaktabalyey namah!
Etey gandhapushpe etadhipatayeh Om Vishnabey namah!
Esha mashabhakta balih Khetrapaladibhutaganebhyo namah ||
Reverence to the mashabhaktabali (the container with yogurt, mashEntrancekalai and red flower
dipped in sandalwood) as I offer the scented flower to the name of Vishnu
I offer this holy lentil pot to Khetrapal and other invisible spirits.*

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

ওঁ ভূতপ্রেত পিশাচাচ দানবা রাক্ষসাচ যে ।
শান্তিং কুর্বন্তু তে সর্বে ইমং গৃহ্ণতু মদ্বলিম ॥
*Om bhutapreta pishachascha danava rakshasacha jey |
Shantim kurbantu tey sarbey imam grihatu madbalim ||
I am making this offering to all the spirits living in this place
And allow me to pray in peace.*

Removal of Evil Spirits

ভূতাপসারণ

Bhhutapasaran

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

ॐ अपसर्पतु ते भूता ये भूता भूवि संस्थिताः । ये भूता विष्वकर्त्तारप्ते नश्यतु शिवाज्ञया ॥
ॐ बेतालाच पिशाचाच राक्षसाच सरीसृपाः । अपसर्पतु ते सर्वे चिकाद्गेण ताडिताः ॥

*Om apasarpantu tey bhuta je bhuta bhubi sansthitah |
Jey bhuta vignakartarastey nashyantu Shivagnaya ||
Om betalascha pishachascha rakshashascha sarisripah |
Apasarpantu tey sarbey chandika strena taritah ||*

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

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

Tying the Security Knot

ग्रन्थि-बद्धन

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:

ॐ मणिधरिबज्रपि महाप्रतिसरे रक्ष रक्ष हुँ फट् श्वाह॥
*Om! Manidharibajrani mahapratisisarey
raksha raksha hung phat swaha ||*

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

Dwaradevata puja

द्वारदेवता पूजा

Worship of the Divinities at Entrance

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

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

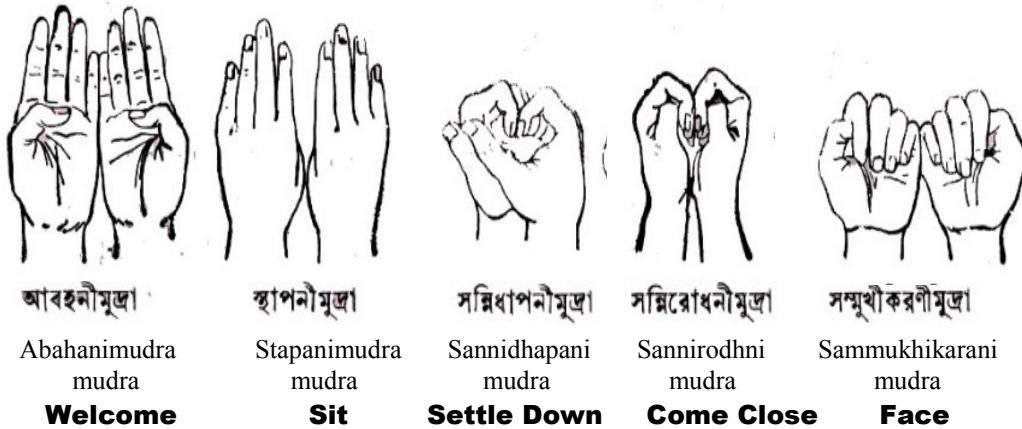
এতে গঙ্ক পুঁস্পে ওঁ দ্বার দেবতাভ্যো নমঃ।

*Etey gandhapushpey om Dwaradevatabhyo namah |
I offer my scented flower to the guardians of the entrance.*

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

Five welcome mudras

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



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

ওঁ দ্বারদেবতা ইহাগচ্ছত, ইহাগচ্ছত, ইহ তিঠত, ইহ তিঠত, ইহ সমিধত, ইহ সমিরূপাঙ্গম
অত্রাধিষ্ঠানং কুরুত, মম পুজাং গৃহীত।

এতে গঙ্কপুঁস্পে ওঁ গাং গণেশায় নমঃ। ওঁ মহালক্ষ্মৈয় নমঃ, ওঁ সরস্বতৈয় নমঃ,
ওঁ বিঘ্নায় নমঃ, ওঁ ক্ষেত্রপালায় নমঃ, ওঁ গাং গঙ্গায়ে নমঃ, ওঁ যাং যমুনায়ে নমঃ।।

*Om! Dwaradevata ihagachhata ihagachchachchhata |
ihatisthata, iha tisthata, ihasannidhatta, ihasanniruddhadhwam |*

Atradhisthanam kuruta, mama pujan grinhita ||

Etey gandhapushpey Om gam Ganeshaya namah,

Om Mahalakshmai namah, Om Saraswatai namah,

Om Vighnaya nama, Om Kshetrapalaya namah,

Om Gangawai namah, Om Jam Yamunawai namah ||

*Oh the Gods at the entrance, come, come, rest here, rest here,
stay close and closer to me, establish here and accept my offerings.*

I offer my scented flowers to Ganesh along with his primordial sound (गण), 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 (गंगा) and Yamuna with the primordial sound (यमा). and Yamuna with the primordial sound (यमा).

Worship of the House God

বাস্তু পূজা
Vastu puja

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

Now pray with folded hands, looking at the house:

ওঁ সর্বে বাস্তুময়া দেবাঃ সর্ব বাস্তুময়ং জগৎ ।
পৃথিবৰস্তু বিজেয়ো বাস্তুদেব নমস্তুতে ॥
*Om sarbey bastumaya deba sarba bastumayam jagat |
Prithidharastu bigeyo bastudeva namahstutey ||
You my residence God!
You are my entire universe (shelter)
Skillfully held by the earth,
I pay my oblation to Thee, Oh my God of the residence.*

SANCTIFICATION OF ENVIRONMENT AND BODY

Sanctification of floor

Throw little water on the floor with the following chant.

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

Then touch the floor in front and chant:

ওঁ পবিত্রবজ্রভূমে হুঁ হুঁ ফট স্বাহা ॥
*Om pabitra bajrabhumey hum hum phat swaha ||
Allow me to sit on sanctified firm floor devoid of all evils.*

Sanctification of Platform

বেদি শোধন

Vedi shodhan

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

ও বেদ্যা বেদিঃ সমাপ্যতে বর্হিষা বহিরিন্দ্ৰিয়ম् ।
যুপেন যুপ আপ্যায়তাং প্ৰণীতো অগ্নিৱিনা ॥

*Om vedya vedih samapyyatey varhisa varhiindriyam
Jupen jupa apyatam pranitogniargnina
I am dedicating this sacred dias (platform)
where our senses become the tools of perception,
The pillars become sacrificial stake, and,
Fire brings fire*

Sanctification of Covering (canopy)

বিতান শোধন

Bitan sodhan

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

ও উৰ্ধ উ যু গ উত্তমে, তিষ্ঠা দেৱো ন সবিতা ।
উদ্ধো বাজস্য সনিতা যতাঞ্জৰ্ভিবাঘাতিবিহ্যামহে ॥

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

Sanctification and dedication of body and its organs

করশুদ্ধি

Karasudhi

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

ফট

Phat

May the evil elements leave

Body

ন্যাস

Nyas

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

Dedication of Body Organs (অঙ্গন্যাস)

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

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

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

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

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

Om gung shikhawai bashat |

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

Two eyes (one at a time): ওঁ গৌঁ নেত্রায় বৌষট।

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 অজ্ঞায় ফট।

Om gah karatala prishthabyam astraya phat |

Thus I dedicate myself to Thee.

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

Dedication the Fingers

করন্যাস

Karanyas

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

ওঁ সাং অঙ্গুষ্ঠাভ্যাং নমঃ।

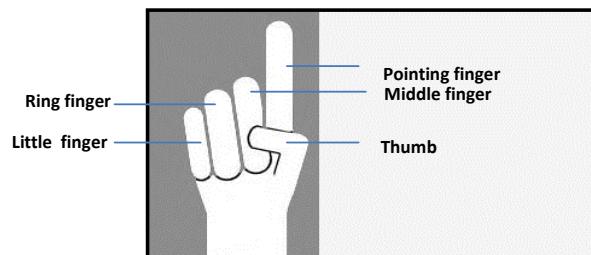
Om sam amushthabyam namah

I am dedicating my thumb to The Divine

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

ওঁ সীঁ তর্জনিভ্যাং স্বাহা।
Om sim tarjanibham swaaha |
I am dedicating my fore finger (index finger) to The Divine

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



ওঁ সুঁ মধ্যমাভ্যাং বশট্।
Om Sung madhyamambhyam bashat
I am dedicating my middle finger to The Divine

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

ওঁ সৈঁ অনামিকাভ্যাং হঁঁ।
Om saing anamikabhyam hung |
I am dedicating my ring finger to The Divine

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

ওঁ সৌঁ কনিষ্ঠভ্যাং বৌষট্।
Om saung kanishthabhyam baushat
I am dedicating my little finger to The Divine |

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

ওঁ সঃ করতল পৃষ্ঠাভ্যাম অস্ত্রায় ফট্।
Om sah karatala prishthavyam ashtray phat |
Allow this primordial sound **Sah**
to work as a weapon to remove all the evil spirits.

Consecration of Flowers

পুষ্পসুদ্ধি

Pushpasuddhi

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

ঞ ফট

Owing Phat

Move out the evil spirits

ওঁ পুষ্পকেতু রাজাৰ্ততে শতায় সম্যক্ সম্বন্ধায় হ্রং ।

Om pushpaketu rajahartey shataya samyak sambandhaya hram |

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

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

ওঁ পুল্পে পুল্পে মহাপুল্পে সুপুল্পে পুল্পসভবে। পুল্পচয়াবকীর্ণে চ হং ফট্ স্বাহা।

Om pushpey pushpey mahapushpey supushpey pushpasambhabey |

Pushpachayavakirney cha hum phat swaha ||

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

Building Divine Boundary

দিক বন্ধন

Dikbandhan

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

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

এতে গন্ধপুল্পে গাং গণেশায় নমঃ।
ওঁ মহালক্ষ্মৈ নমঃ, ওঁ সরস্বতৈ নমঃ, ওঁ বিদ্যায় নমঃ, ওঁ ক্ষেত্রপালায় নমঃ,

ওঁ গাং গঙ্গায়ে নমঃ, ওঁ যাং যমুনায়ে নমঃ

Etey gandhapushpey Om gam Ganeshaya namah,

Om Mahalakshmai namah, Om Saraswatai namah,

Om Vighnaya nama, Om Kshetrapalaya namah,

Om Gangawai namah, Om Jam Yamunawai namah ||

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

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

করজোড়ে (বামে) ও গুরভো নমঃ, ও পরম গুরভো নমঃ, ও পরাপর গুরভো নমঃ,
 (দক্ষিণে) ও গণেশায় নমঃ । (উর্দ্ধে) অশ্বে নমঃ ॥ (মধ্যে) ও শ্রীং লক্ষ্ম্য নমঃ (বিহু) ॥
 (On the left) *Om guruvyo namah | Om parama guruvyo namah |*
Om parapara guruvyo namah | (On the right) *Om Ganeshaya namah |*
Urdhey Brahmaney namah (At the center) *Om Saraswatwai namah (or God in presence)* ||
 On the left I am offering my reverence to my teacher, and the teacher of highest knowledge. On
 the right is the Ganesh (the obstacle remover), and at the center is goddess Saraswati.
 On the left I pay my reverence to my guru, great guru and supreme guru. On the right is
 Shri Ganesh (the remover of all obstacles). Above is the Almighty. In the front is the Lakshmi
 (the deity on the platform); I pray for their blessing and protection.

WORSHIP OF BASIC FIVE GODS

পঞ্চদেবতা

Panchadevata puja

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

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

Ganesh

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

Meditation

ধ্যান

Dhyan

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

ওঁ খর্বং ত্তুলতনুং গজেন্দ্রদনং লঙ্ঘোদরং সুন্দরং
 প্রসন্নাদগঙ্ক-লুক-মধুপ-ব্যালোল-গঙ্গলং।
 দন্তাঘাত-বিদারিতারি-রঞ্জিতৈঃ সিন্দুর-শোভাকরং।
 বন্দে শৈলসুতা-সুতং গনপতিং সিদ্ধিপ্রদং কামদং।
 এস সচন্দনং পুষ্পাঙ্গলি নমঃ গণেশায় নমঃ।।

*Om kharba sthula tanum gajendrabadanam lambodaram sundaram |
 Prasanna-ananda-unmada-gandhalubdha madhupa-balyola-gandastalam
 Danta-aghata-bidari-ari-rudhirai sindur-shobhakaram|
 Vandey shailasuta sutam Ganapatim siddhipradam kamadam |
 Esha sachandana pushpanjali namah Ganeshaya namah ||*

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

Offerings

পূজা

Panchaupacarey puja

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

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

Prostration

প্রণাম

Pranam

With folded hands seek His blessings:

একদন্ত মহাকায় লহোদর গজাননম।
 বিঘ্ননাশকরং দেবং হেরমং প্রণমাম্যহম।।
Ekadanta mahakayam lambodara gajananam
Vighnanashakaram debam herambam pranamamyaham ||
With one tusk, big in size, with long trunk, with elephant face |
Remove all the hurdles, Oh the heroic Lord, I bow to you ||

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

Vishnu

বিষ্ণু

Meditation

ধ্যান

Dhyan

ও ধ্যেযঃ সদা সবিত্ত্মন্দল মধ্যবর্তী নারায়ণ সরসিজাসনঃ সর্ণিবিষ্ট ক্ষেয়ুরবান् ।
 ক্ষেয়ুরবান্ কনকবুড়লবান্ কিরীটিহরী হিরন্য বপুর্ণতঃ শঙ্খচক্রঃ ॥
Om dhayah sada savitrimandal madhyabarti Narayana

*Sarasijasanah sannibishta keyurban kanka kundalavan
Kiritihari Hiranmaya bapur dhritha shankhachakrah ||*

*I am meditating on Narayana the God
who is in the center of the solar system.*

Seated on a lotus, wearing armlets and alligator-shaped earrings, whose body is golden and holding conch and disc (chakra) in His hands.

Offerings

পূজা

Puja

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

এতে গন্ধ পুষ্পে ও নমঃ বিষ্ণবে নমঃ ॥

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

Prostration

প্রণাম

Pranam

ও নমো ব্রহ্ম্য দেবায় গোরাঞ্চান-হিতায় চ । জগদ্ভিতায় শ্রীকৃষ্ণায় গোবিন্দায় নমো নমঃ ॥

*Om namah Brahmanya devaya go Brahmana-hitayacha |
Jagadhitaya Shri Krishnaya Govindaya namo namah ||*

*I bow to that Lord Almighty (Brahman)
the well wisher of learned (Brahman) and bestower (cow).*

*The keeper of the Universe,
Oh the Lord Krishna Oh the Govinda I prostrate to you repeatedly.*

Shiva

শিব

Meditation

ধ্যান

Dhyan

ও ধ্যায়েনিত্যৎ মহেশং রজত পিরিনিতৎ চারুচন্দ্রাবতৎসৎ
রত্নাকল্পোজ্জ্বলাঙ্গৎ পরশু-মৃগ-বরাতীতি-হস্তৎ প্রসান্ম ।
পদ্মাসীনৎ সমভাতৎ স্তুত-মমরগণৈব্যাপ্তকৃতিং বসানৎ,
বিশ্বাদাং বিশ্ববীজৎ নিবিলভয়হরৎ পঞ্চবক্তুৎ ত্রিনেত্রম ॥

*Om dhyaayen-nityam Mahesham rajatagirinibham
Charuchandrabatamsam
Ratnakalpojvalagam parashu-mriga-bara-abheeti-
hastam prasannam |
Padmaasinam samantaat stutam-amaraganaih-*

*byaaghrikrittim basaanam
 Viswadyam viswabeejam nikhila-bhayaharam
 panchavaktram trinetram ||*

*Meditate constantly on the Mighty Lord Shiva,
 whose body is as white as silver mountain,*

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

Offerings a flower and belpata, if available

এতে গঙ্গা পুষ্পে ও নমঃ শিবায় নমঃ ।
*Etey gandhapushpey Om namah Shivaya namah
 I make my offering of flower to Lord Shiva*

Prostration

প্রণাম

Pranam

নমঃ শিবায় শান্তায় কারণত্বয় হেতবে । নিবেদয়ামি চাআনং তৎ গতি পরমেশ্বর ॥

*Namah shivaya shantaya karana traya hetabey |
 Nibedayami chatmanam twam gati parameshwara ||*

Obeisance to Lord Shiva! He is calm, the source of the three basic qualities (guna) of life – truth/knowledge (sattva), greed/passion (raja and, dark/ignorance (tama), I am submitting to you Oh Lord, I am having no other choice.

Surya (Sun)

সূর্য

Meditation

ধ্যান

Dhyana

ও রক্তাম্বুজাসন মশেষগুণেকসিন্ধুং ভানুং সমগ্রজগতাম (অ)ধিপৎ ভজামি ।
 পদ্মাদ্বয়ভয়বরান দ্ধতৎ করাজেশ্বর্ণালিক্যমৌলিমরণাদ্বৰ্ষচঠিৎ ত্রিনেত্ৰম ॥
*Om rakaambujaasanam asheSa-gunaika-sindhum
 Bhaanum samasta-jagataam-adhipam bhajaami |
 Padma-dwaya-abhayabaraan dadhatam karaabjaih
 Maanikyamalim-aruNaama-ruchin trinetram ||*

*Sitting on red lotus with ocean of unlimited qualities, Oh the illuminating Sun God,you are the lord of the whole world.
 With one hand you are holding lotus and with another, offering boons of fearlessness.
 Your physical appearance is radiant like ruby and you have three eyes. I worship you.*

Offering

পূজা

Puja

Offer a flower dipped in red sandalwood:

এতে গন্ধ পুল্পে নমঃ সূর্যায় নমঃ।
Etey gandha pushpey namah Suryaya namah |
Hail to the Sun God Surya

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

ওঁ এহি সূর্য সহস্রাশে তেজরাশে জগৎপতে
 অনুকম্পয় মাং ভক্তং গৃহনার্থং দিবাকরং।
 এষ অর্থং নমঃ সূর্যায় নমঃ।
Om! Ehi Surya sahasrangsho tejarashey jagatpatey |
Anukampaya mam bhaktam grihanaraghram divakaram ||
Esha argham namah Suryaya namah||
*Oh Sun, whose millions of rays enlightens this earth
 Accept the offering from this humble devotee of yours
 Oh the day maker, Oh the Sun, here is my offering to you with humility.*

Prostration

প্রণাম

Pranam

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

ওঁ জবা কুশম সংকাশং কাশ্যপেয়ং মহাদ্যুতিং।
 ধ্যান্তারিং সর্বপাপঘং প্রণতোহশ্মি দিবাকরং॥।
Om jaba kushma sankasham kashyapeyam mahadyutim |
Dhyantarim sarbapapagna pranatoshmi divakaram ||
*Like the jaba flower (red colored Shoe flower), the son of Kashyap,
 with brilliant illumination, destroyer of darkness, remover of all sins (ignorance), I bow to you
 the day-maker.*

Durga

দুর্গা

Meditation

ধ্যান

Dhyan

ওঁ কালাভাদাং কটাক্ষে-রারিকুল-ভয়দাং মৌলিবদ্ধেদুরেখাং,
 শঙ্খ চক্র কৃপাণং ত্রিশিখমপি কর্বে-রূপহস্তীং ত্রিনেত্রাম্ ।
 সিংহক্ষমাধিকাদাং ত্রিভুবন-মথিলং তেজসা পূরয়ত্বাং,

ধ্যায়েদ দুর্গাং জয়াখ্যাং ত্রিদশ পরিবৃতাম্ সেবিতাং সিদ্ধিকাম্ভেং ॥
*Om Kala-abhrabham katakshair-arikula-bhayadaam
mauli-baddhheyndurekham shankham chakram kripanam
trishikhamapi karaih-rudwahantim trinetraam |
Sinhaskandha-adhiruddham
Tribhuban-makhilam tejasa purayantim
dhyaayed Durgam Jayakhyam tridasha-paribritam
sebitam siddhikamaih ||*

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

Offerings

পূজা

Puja

এতে গন্ধ পূষ্পে হীঁ ও দুর্গায়ি নমঃ ॥

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

Prostration

প্রণাম

Pranam)

ও সর্বমঙ্গল মঙ্গল্যে শিবে সর্বার্থ সাধিকে । শরণে ত্রয়কে গৌরি নারায়ণি নমোন্তুতে ॥
*Om sarvamangala mangalye Shivey sarbartha sadhikey |
Smaraney trambhakey Gouri Narayani Namastutey ||*

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

Obseisance to Lakshmi (Goddess of wealth)

লক্ষ্মী-পূজা

Lakshmi puja

Meditation

ধ্যান

Dhyana

ওঁ পাশাক্ষমালিকাত্তোজ-সৃণিভির্যাম্য সৌম্যয়োঃ
পদ্মাসনহাঁ ধ্যায়েচ ত্রিযঁ ত্রৈলোক্য মাতৱৰ্ম্ম।
গৌরবর্ণাঁ সুরপাঞ্চ সর্বালঘার-ভূষিতাম।

ରୌକ୍ଷପଦ୍ମ-ବ୍ୟଗ୍ରକରାଂ ବରଦାଂ ଦକ୍ଷିଣେ ତୁ ॥

Om pashaksha malikambhoja shrini bharjyaamya soumayoh |

Padmaasanastham dhayechcha shriyam trailokya mataram ||

Gourabarnam surupancha sarba-alankar bhusitam |

Roukma padma byagrikaram 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 of us.

Offerings

ପଞ୍ଚ ଉପଚାରେ ପୂଜା

Pancha upucharey puja

Any five things (ପଞ୍ଚ ଉପଚାରେ) as listed below, starting with water to wash the feet (ପାଦ୍ୟମ)

ଓঁ এতৎ পাদ্যং শ্রীং লক্ষ্মৈ নমঃ ॥

Om! Etat padyam Shrim Lakshmai namaha

Here I offer the water to wash your feet Oh Lakshmi.

এষ অর্যং

Esha argham

Here I offer the reception rice.

এষ ধূপং

Esha dhupam

Here I offer the incense.

এষ দীপং

Esha deepam

Here I offer the lamp

এতদ নৈবেদ্যং

Etad naivedyam

Here I offer the food platter

Prostration

ପ୍ରଣାମ

Pranam

ଓঁ বিশ্঵ରূପস্য ভাৰ্যাসি পদ্মে পদ্মালয়ে শুভে।

সৰ্বতঃ পাহি মাং দেবী মহালক্ষ্মি নমোহন্ত তে।

Om viswarupasya bharyashi padmey padmalaye shubhey |

Sarbatah 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.

WORSHIP OF NINE PLANETS

নবগ্রহ

Nabagraha

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

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

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

Make five offerings in the name of the nine planets:

এষ গন্ধঃ ওঁ আদিত্যাদি নবগ্রহেভ্যো নমঃ ।

Esha Gandhah Om Adityadi Nabagraheybhyo namah

এতৎ পুষ্পং ওঁ আদিত্যাদি নবগ্রহেভ্যো নমঃ ।

Etat pushpam Om Adityadi Nabagraheybhyo namah

এষ ধূপঃ ওঁ আদিত্যাদি নবগ্রহেভ্যো নমঃ ।

Esha dhup Om Adityadi Nabagraheybhyo namah

এষ দীপঃ ওঁ আদিত্যাদি নবগ্রহেভ্যো নমঃ ।

Esha dwipah Om Adityadi Nabagraheybhyo namah

এতদ্ নৈবেদ্যং ওঁ আদিত্যাদি নবগ্রহেভ্যো নমঃ ।

Etat naivedyam Om Adityadi Nabagraheybhyo namah

*Here I offer sandalwood, flower, incense name and food platter to
Aditya and other nine planets*

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

Prayer for the Guardians of Directions

দশদিক্পাল

Dasdikpal

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

এতে গঙ্গ পুষ্পে দশদিকপালেভ্যো নমঃ

Etey gandhapushpey Om Dashadikapalebhyo namah
Here offer flower as reverence to the ten directional gods

Offerings to ten Incarnations of Vishnu

দশাবতার

Dashavtar

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

এতে গঙ্গ পুষ্পে দশাবতারেভ্যো নমঃ

Etay gandhapushpey Om Dashavatarebhyo namah
Reverence to the ten incarnations of Vishnu

INCARNATIONS OF VISHNU

and Evolution of Human civilization

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

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

Reverence To Our Divine Background

পীঠপূজা

Peethapuja

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

এতে গঙ্গ পুষ্পে।

Etey gandhapushpey |

I am offering this scented flower in the name of:

এতে গঙ্গ পুষ্পে ও শীঠাসনায় নমঃ।

Om pithasanaya namah |

The gods of the background.

এতে গঙ্গ পুষ্পে ও আধারশক্তায়ে নমঃ।

Om adharashaktaye namah |

The holder of the universe.

এতে গঙ্গ পুষ্পে ও প্রকৃত্যে নমঃ।

Om prakritwai namah |

The nature.

এতে গঙ্গ পুষ্পে ও অনন্তায় নমঃ।

Om anantaya namah |

The endless universe.

এতে গঙ্গ পুষ্পে ও পৃথিবৈ নমঃ।

Om prithibai namah |

The earth.

এতে গঙ্গ পুষ্পে ও শ্রীরসমুদ্রায় নমঃ।

Om khirasamudraya namah |

Ocean of milk.

এতে গঙ্গ পুষ্পে ও শ্বেতবীপায় নমঃ।

Om swetadwipaya namah |

White island.

এতে গঙ্গ পুষ্পে ও মনিমণ্ডপায় নমঃ।

Om manimandapaya namah |

Hall on crystals.

এতে গঙ্গ পুষ্পে ও কল্পবৃক্ষায় নমঃ।

Om kalpabrikshaya namah |

The dream.

এতে গঙ্ক পুঞ্জে ওঁ মনিবেদিকায়ে নমঃ।

Om manivedikayai namah |

Platform with jewels.

এতে গঙ্ক পুঞ্জে ওঁ রত্নসিংহাসনায় নমঃ।

Om ratnasinhasanaya namah |

Seat with gems.

এতে গঙ্ক পুঞ্জে ওঁ অগ্ন্যাদিকোণচতুষ্টয়ে নমঃ।

Om agnyadikonachatushtaye namah |

Agni and other Gods of four directions.

এতে গঙ্ক পুঞ্জে ওঁ ধর্মায় নমঃ।

Om dharmaya namah |

The truth.

এতে গঙ্ক পুঞ্জে ওঁ শ্রীং কমলাসনায় নমঃ।

Om kamalasanaya namah |

The goddess of wealth (Lakshmi), our provider.

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

Indian History in mantras and Sanskrit hymns

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

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

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

**AUDIO 03 Listen to audio by
control+click on the Link**

<http://www.agiivideo.com/books/audio/lakshmi/Audio-03-Lakshmi-puja-p64.mp3>

PART 3
LAKSHMI PUJA
প্রধান লক্ষ্মী পূজা
Pradhan (or principle) Lakshmi Puja



Important note

Lakshmi puja is not a noisy puja. It is done quietly. Hence after the initial puja (*sadharan puja* or basic puja, part 2), do not ring bell or *kansar*. Only conch is blown to herald the neighborhood of the progress of the puja.

Seeking Good wishes

স্বষ্টিবাচন

Swastivachan

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

ॐ कर्त्त्येहश्मिन् गणेशादि-नानादेवतापूजापूर्वक, ॐ श्रीं लक्ष्मीपूजा कर्मणि
ॐ पुण्याहं भवतो ब्रुवन्तु, ॐ पुण्याहं भवतो ब्रुवन्तु, ॐ पुण्याहं भवतो ब्रुवन्तु ।
Om kartebeyhashmin Ganeshadi nanadevata puja purbaka |
Om Shri Lakshmi Puja karmani |
Om punyaham bhavanto brubantu (3) ||

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

Response of the Assembly

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

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

ॐ कर्त्त्येहश्मिन् गणेशादि-नानादेवतापूजापूर्वक, ॐ श्रीं लक्ष्मीपूजा कर्मणि
ॐ स्वस्ति भवतो ब्रुवन्तु , ॐ स्वस्ति भवतो ब्रुवन्तु , ॐ स्वस्ति भवतो ब्रुवन्तु ।
Om kartebeyshin Ganeshadi nanadevata puja purbaka |
Om Shrim Lakshmi puja karmani |
Om swasti bhavanta brubantu, Om swasti bhavanto brubantu,
Om swasti bhavanto brubantu

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

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

ॐ कर्त्त्येहश्मिन् गणेशादि-नानादेवतापूजापूर्वक, ॐ श्रीं लक्ष्मीपूजा कर्मणि
ॐ खद्धिं भवतो ब्रुवन्तु, ॐ खद्धिं भवतो ब्रुवन्तु, ॐ खद्धिं भवतो ब्रुवन्तु ।
Om kartebeyshmin Ganeshadi nanadevata puja purbaka |
Om Shrim Lakshmi Puja karmani ||
Om rhidhim bhavanto broobantu, Om rhidhim bhavanto brubantu,
Om rhidhim bhavanto brubantu ||

*As part of my solemn duty I would perform the puja of Ganesh 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
ॐ खद्धयताम् , ॐ खद्धयताम् , ॐ खद्धयताम् ॥
Om rhidyatam, Om rhidhyatam, Om rhidhyatam ||

You have our good wishes.

Divine witness

সাক্ষ্যমন্ত্র

Sakhyamantra (Divine witnesses)

With Folded hand in front of your chest chant:

ওঁ সূর্যঃ সোমা যমঃ কালঃ সঙ্গে ভূতান্যহঙ্কপা । পবনো দিক্পতিভূমিরাকাশঃ খচরামরাঃ ।

আকাশঃ শাসনমাহায় কলপ্রমিহ সন্নিধিম্ । ওঁ তৎসৎ । ওঁ অয়মারভ শুভায় ভবতু ।

Om Surjyah somo Yahmah kalah sandhey bhutanyaha-kshapa;

Pabano dikpatir bhumir-akasham khachara marah |

Bramham shasanomasthaya kalpadhwamiha sannidhim.

Om tatsat. Om ayamarambha shubahaya bhavatu ||

Seeking the witness of the sun, moon, yama, time, morning, evening, spirits of all the planets, wind and Gods of the directions, along with the spirits of living creatures may that be on land or flying in the sky, Let me start this holy occasion at this auspicious moment.

Resolution

সংকল্প

Sankalpa

The mantra declares the goal of the puja after identifying the time, place and the name of the devotee. If the priest is doing the puja, take your name and then the name of the host and at the end say “করিষ্যামি” (which means I am doing for someone else). If the devotee is making the offering himself, take your own name and at the end say, “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 banana or any fruit), symbolizing the fruitfulness of the goal. Then cover the spoon with your right palm and chant:

ওঁ শ্রীং লক্ষ্মীদেবৈ নমঃ

Om Shrim Lakshmiddevai namah

Hail to Goddess Saraswati!

Note: In places outside India, Kojaagiri kritya (puja) may not be possible on the prescribed day. It is better to perform the puja on an un-prescribed day than not doing it. Hence the above mantra is slightly modified as follows:

ওঁ বিশ্বুরোম তৎসদ অদ্য আশ্বিনে মাসি শুক্লে পক্ষে পৌর্ণমাস্যান্তি তিথো
গোত্র শ্রী ---- দেবশশ্র্মা পরম বিভূতি লাভ কামো শ্রীলক্ষ্মীপ্রতিকামো গণপত্যাদি-নানাদেবতা পূজা পূর্বক
লক্ষ্মীপূজন অহং করিয়ে (পরার্থে করিষ্যামি) ।

Om! Vishnurom tatsad adya Ashwiney mashi Shukley pakshey Pournamasyanthi tithou

Gotra Shri ---- devasharma parama bibhuti labh kama Shri Lakshmipritikama Ganapatadi nana devata puja purbaka Lakshmipujana aham karishey (for others, mention the gotra and name of the devotee for whom you are offering.

(Note: Karishyami indicates "I am doing for someone else")

For Immigrant families:

While doing the Sankalpa you can mention the actual month, fortnight and day when the puja is performed (see Internet: Calcutta calender.com for details). In case you could not do on the right day, mention the right day then say “গতে”, means passed, then give the real day when you are performing. This is common in a foreign country. Prayer is more important than the date.

ওঁ বিশ্বরূপ তৎসদ অদ্য আশ্চর্ণে মাসি শুক্লে পক্ষে পৌর্ণমাস্যান্তি তিথো গতে ----- (give here the actual month, fortnight and day when the puja is performed; see Internet: Calcutta calender.com for details) ---

গোত্র শ্রী ---- দেবশর্মা পরম বিভূতি লাভ কামো শ্রীলক্ষ্মীপ্রতিকামো গণপত্যাদি-নানাদেবতা পূজা পূর্বক
লক্ষ্মীপূজন অহং করিয়ে (পরার্থে করিষ্যামি) ।

Note the changes made and instructed in parenthesis

Alternatively. Use this mantra where date and time is eliminated (Remember: All days are auspicious for prayers. Tradition, however, dictates the discipline of performing the ceremony on the day prescribed or close to that day. You can make your best sincere effort and that is what the divinity grants us).

--- গোত্র শ্রী ---- দেবশর্মা পরম বিভূতি লাভ কাম শ্রীলক্ষ্মীপ্রতিকাম গণপত্যাদি-নানা দেবতা পূজা পূর্বক লক্ষ্মীপূজন
অহং করিয়ে (পরার্থে করিষ্যামি) ।

Gotra Shri ---- devasharma parama bibhuti labh kama Shri Lakshmipritikama Ganapatadi nana devata puja purbaka Lakshmipujana aham karishey (for others, mention the gotra and name of the devotee for whom you are offering.

Karishyami indicates "I am doing for someone else")

I --- (gotra and name of the person doing the puja), for getting lots of fame I am worshiping Shri Lakshmi to please here, along with Lord Ganesh and other Gods, performing the worship myself (or give the name of the person for whom you are performing the worship)

Hymn of Resolution (Samaveda)

সামবাদি সঙ্কলন সূত্র

Sankalpa sukta (samvedi)

Sprinkle rice over the kushi which is in turned over position in the tamrapatra. After completing the mantra pick up the kushi and place it back into the kosha.

দেবো বো দ্রবিগোদাঃ পূর্ণাং বিবষ্ট্যাসিচম্ ।
উদ্দ সিঞ্চক্ষ-মূপ বা পৃষ্ঠ, মাদিষ্ঠো দেব ওহতে ॥

*Om devo bo dravijnodah purnam bibasthyasihcham |
Udhwa sinchadhwa moopa ba prinadhwa madidwo deva ohatey ||*

The giver of prosperity will fulfill our wishes as we seek the blessing of the Giver with utmost humility so as to be successful in reaching our goal.

ওঁ অস্য সংকলিতার্থস্য সিদ্ধিরস্ত। । ওঁ অয়মারস্ত শুভায় ভবত্ব ॥

Om asya sankalpitarthasya sidhirasthu. Om ayamarambha shubhaya bhavatu ||

In the spirit of divinity may my goal be successful.

Thus, herewith, I am starting with His good wishes

Seeking Divine Blessing

স্বষ্টিসূক্ত

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

ওঁ সোমং রাজানং বরুণগন্মিমস্তারভাবহ, আদিত্যং বিষ্ণুং সূর্যং ব্ৰহ্মণং বৃহস্পতিম্ ॥
ওঁ স্বষ্টি নং ইন্দ্ৰা বৃদ্ধশ্রবাঃং ওঁ স্বষ্টি নং পুষা বিশ্ববেদাঃং । স্বষ্টি নৃতক্ষ্যা অরিষ্টনমিঃ, স্বষ্টি নো বৃহস্পতিদৰ্থাতু ॥
ওঁ স্বষ্টি, ওঁ স্বষ্টি, ওঁ স্বষ্টি ॥

*Om somam rajañam Varuna Agnim ambara bhamahe,
Adityam Vishnum Surjyam Brahmanancha Brihaspatim ||
Om swasti nah Indro Briddhashrava swasti nah Pusha Viswavedah |
Swasti nastarkshyo arishtanemih swasti no Brihaspatih dadhatu ||
Om swasti, Om swasti, Om swasti ||*

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

WORSHIP OF LAKSHMI

After the completion of the prelimanaries, the actual puja of Lakshmi starts with her jap or repetition of her name through the primordial sound.

Breath control exercise for Lakshmi

প্রাণায়াম

Pranayam

Pranayam is described earlier under “daily prayer of the Brahmin (priest) – *Sandhya*”. For those who do not Sandhya (non-Brahmin) should do pranayama at this point.

The meaning of pranayama in Sanskrit is “extension (*ayama*) of the life or breath (*prana*). Breath provides the vital energy for all living creatures. In humans, as we can feel, it has three components – inhale, restrain and exhale. We inhale oxygen that enters into complex metabolic processes inside the body and finally the harmful product (carbon dioxide) is thrown out, or exhaled. Control of the breathing process, the subtle invisible force, connects the body with the mind. Meditators believe that body and mind are separate entities and the breath connects them.

Thus pranayam can be called as “extension of life force to control one’s mind”. It is heavily recommended before performing the puja.

The breath count is either done by using Om (ॐ) or use the mulmantra like (Shrim, श्रीं) in case of Lakshmi and repeat this mantra to keep the count for inhaling, holding and exhaling.

Process

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

Repetition of the name of Goddess Lakshmi

মূল মন্ত্র জপ (শ্রীং)

Mul Mantra japa

Japa ten times (see method of counting in Gayatri) with the primordial sound of श्रीं (shring) which is the mulmantra (মূল মন্ত্র) for Lakshmi (refer to the insert).

INSTALLING LIFE IN DEITY

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

Activating eyes

চক্ষুর্দান

Chakshurdan

Take a kush (dry grass) and put the oily lamp soot (*kajal*) on its tip. (The soot is made by holding the kajallata (container of the soot) smeared with little oil and held over the flame of an oil lamp). **Note:** For Goddesses first activate the left eye and then the right eye. For Gods, first right eye and then the left eye. The Upper eye is done at the end.

As you brush over the left eye, chant:

ॐ আপায়স্ব সমতৃতে, বিশ্বতঃ সোম ব্ৰহ্ম। ভবা বাজস্য সঙ্গথে॥

Om apayaswa samatutey, biswatah soma brishyam | Bhava bajashya sangathey ||
Oh Lord Soma, let all energies merge in you. With this energy you grow and

give us food for sustenance.

For the right eye

ॐ चित्रं देवाना मुदगादनीकं चक्षुर्मित्रस्य बरुन अस्याग्नेः।
आत्रा द्यावा पृथिवी अन्तरिक्षं सूर्य आत्मा जगत् अतु त्वरश्च॥
*Om chitram devana mudgadnikam chakshurmitrasya
Varuna asyagneyh |
Apra dyava prithibi antariksham Surya atma
jagata astu stushashcha ||*
The magnificent rays of the setting sun joins
Mitra, Varuna and Agni like the energized eyes
They penetrate deep into the three worlds –
the heaven, earth and the innerworld;
He is the soul of all the living and the nonliving.

Upper eye (third eye)

ॐ कया नश्चित्र आ भूबदृष्टी सदा बृद्धः सर्था। कया शचिष्ठया बृता।
*Om kaya nashchitra a bhubadutee sada bridhah sakha ||
Kaya shachishthaya brita ||*
Ever expanding, with infinite variations, and friendly Indra
Come to us for our good deeds and devotional acts.

Infusion Of Life

प्राण प्रतिष्ठा

Pranpratishtha

Before initiating the ritual of *Pranpratishtha* take kush (or durba grass) in your right hand, count the *mulamantra* of *Lakshmi* – “श्री” – ten times. Then take a flower in between your right ring finger and thumb and touch near the heart of the deity in *Lelihana mudra* (see figure) and pray for bringing life with the following mantra:

ॐ श्रीं श्रीश्रीलक्ष्मी देव्या प्राणा इह प्राणाः।
ॐ श्रीं श्रीश्रीलक्ष्मी देव्या जीव इह स्थितः।
ॐ श्रीं श्रीश्रीलक्ष्मी देव्या सर्वे इद्वियानि।
ॐ श्रीं श्रीश्रीलक्ष्मी देव्या बाङ्मनश्चक्षुः।
श्रोत्र श्राग प्राण इहा गत्य सुखं चिरं तिष्ठतु शाह ॥
*Om am hrim Shri Shri Lakshmi devya prana iha pranah |
Om am hrim Shri Shri Lakshmi devya jeeba iha sthitah |
Om am hrim Shri Shri Lakshmi devya sarbey indriyani |
Om am hrim Shri Shri Lakshmi devya bangmanaschakshuh |
Shrotra ghrana prana iha gatya sukham chiram tisthantu swaha ||*
In the name of Lord Almighty let life come into this idol stay.
May Her spirit stay with us.

Let Her senses be aroused with her divine words, vision, hearing and smelling

May it all come into life And shower happiness and blessing on us for ever.

Now jap ten times with the mulmantra of Goddess Lakshmi on her heart (same way as Gayatri is done) by the mantra “Shrim, श्री”. Then take kush (or durba grass) in your right hand touch near the heart of the diety in Lelihana mudra and say this Gayatri mantra three times

ॐ भूर्भुः सः, तथा सवितुर्बरेण्यं भर्गो देवस्य धीमहि। धियो यो नः प्रचोदयाऽ हं।
*Om bhurbhava swah, that Saviturbarenyam,bhargo devasya dhimahi.
Dheyo yonah prachodayat Om! ||*

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

Concluding Prayer

महा मृत्युञ्जय मन्त्र

Maha Mritunjaya Mantra

Fold your hands and pray to Shiva:

ॐ अज्यम्बकम् यजामहे सुगन्धिं पुष्टिर्वर्धनम् । उर्वारुकमिव बन्धनाऽ मृत्यामृक्षीय मामृताऽ ॥

*Om Trayambakam jajamaha sugandhim pushtibardhanam
Urvaarukamiva Bandhanaath mrityur mukshiya maamritat*

*I am worshipping the three-eyed Lord Shiva (Tryambakam) By whose grace I gained knowledge
and my sustenance relieve me from my mortal attachment
Like the cucumber that severe out from its live branch.*

Lakshmi puja

Meditation

ध्यान

Dhyana

ॐ पाशाक्षमालिकाभोज-सूणिभिर्याम्य सौम्ययोः पद्मासनस्थां ध्यायेच श्रियं औलोक्य मातरम्।
गोरबर्णां सूरजपाञ्च सर्वालंकार-भूषिताम्। रौल्लपद्म-ब्यग्रकराऽ बरदाऽ दक्षिणेन तु॥

*Om pashaksha malikambhoja shrini bharjyaamya soumayoh |
Padmaasananstham dhayecha shrim trailokya mataram ||
Gourabarnam surupanca sarba alankar bhusitam |
Roukma padma byagrikaram 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.

Obeisance (prostration)

প্রণাম

Pranam

ওঁ বিশ্বরূপস্য ভার্যাসি পদ্মে পদ্মালয়ে শুভে। সর্বতঃ পাহি মাং দেবী মহালক্ষ্মি নমোহন্ত তে।

Om viswarupasya bharyashi padmey padmalaye shubhey

Sarbatah pahi mam devi Mahalakshmi namostutey ||

Om! The wife of the Lord of the Universe (Vishnu/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.

এতে গঙ্গাপুর্ণে ও হ্রবাহনায় নমঃ (fire), এতে গঙ্গাপুর্ণে ও পূর্ণদ্বে নমঃ (delight)

এতে গঙ্গাপুর্ণে ও সভার্যরম্বনায় নমঃ (family), এতে গঙ্গাপুর্ণে ও ক্ষমায় নমঃ (teacher)

এতে গঙ্গাপুর্ণে ও নদীশ্বরমূনয়ে নমঃ (sage of happiness). এতে গঙ্গাপুর্ণে ও সুরভয়ে নমঃ (cow)

এতে গঙ্গাপুর্ণে ও হতাশনায় নমঃ (goat). এতে গঙ্গাপুর্ণে ও বরুগায় নমঃ (sheep)

এতে গঙ্গাপুর্ণে ও বিনায়কায় নমঃ (elephant). এতে গঙ্গাপুর্ণে ও রেবতায় নমঃ (horse)

এতে গঙ্গাপুর্ণে ও নিকুণ্ডায় নমঃ (time in music)

Recognizing the Divine backdrop

পীঠন্যাস

Peethanyas

Touch different body parts and recognize the significance of the environment that affect our lives:

Place your right hand fingers (joined) on the heart:

ওঁ পীঠদেবতা ইহাগচ্ছত ইহাগচ্ছত, ইহ তিষ্ঠত ইহ তিষ্ঠত, ইহসনিধেহি, ইহ সন্নিরূপস্ব,
ইহ সন্নিরূপাধ্ম অতাধিষ্ঠানং কুরুতঃ মম পূজা গৃহীত।।

*Om Pithadevata ihagchchata ihagachchata, ehatishthata ehatishthata,
Iha sannidehi, Iha sannirudhwashwa, iha sannirudhyadhwam
atradhishtthanam kurutah mama puja grinhita ||*

ওঁ আধারশক্তয়ে নমঃ, ওঁ প্রকৃত্যে নমঃ, ওঁ অনন্তায় নমঃ, ওঁ পৃথিবৈ নমঃ, ওঁ ক্ষীরসমুদ্রায় নমঃ, ওঁ শ্রেতবীপায় নমঃ,

ওঁ মণিমন্ডপায় নমঃ, ওঁ কল্পবৃক্ষায় নমঃ, ওঁ মনিবেদিকায়ে নমঃ, ওঁ রত্নসিংহাসনায় নমঃ

*Om adharashaktaye namaha, Om prakritwai namah, Om Anantaya namah
Om Prithibai namaha, Om Khirasamudraya namah, Om Swetadwipaya namah
Om Manimandapaya namah, Om Kalpabrikshaya namah,
Om Manibedakawai namah Om Ratnasinhasanaya namah ||*

I pay my reverence to our divine holder, the encircled nature, the earth, the cosmos, the ocean of milk essence, the mythological island of the Moon, jewel-studded canopy, tree of good wishes, the jewel studded dias, the throne made of jewels

Touch the right shoulder with joined right hand fingers:

ॐ धर्माय नमः

Om dharmaya namah
Our dutiful state of mind

Touch the left shoulder in the same way as above:

ॐ ज्ञानाय नमः

Om gyanaya namah |
The knowledgeable state of mind

Touch the left thigh in the same way as above:

ॐ बैराग्याय नमः

Om bairagaya namah |
The indifferent state of mind towards worldly desires

Touch the right thigh in the same way as above:

ॐ औश्वर्याय नमः

Om aisarjaya namah |
The divine knowledge

Touch the mouth in the same way as above:

ॐ अधर्माय नमः

Om adharmaya namah |
The undutiful state of mind

Touch the left side of the body in the same way as above:

ॐ अज्ञानाय नमः

Om agyanaya namah |
The ignorance of the mind

Touch the right side of the body in the same way as above:

ॐ अनेश्वर्याय नमः

Om anaiswarjaya namah |
The poverty of existence.

Touch the navel button in the same way as above:

ॐ अबैराग्याय नमः

Om Abairagyaya namah |
The non- indifferent state of mind towards worldly desires

Finally retouch the heart with right hand fingers and chant:

ওঁ অনন্তায় নমঃ, ওঁ পদ্মায় নমঃ,
 ওঁ অং অর্কমন্ডলায় দাদশকলাআনে নমঃ,
 ওঁ উঁ সোমমন্ডলায় শোড়শকলাআনে নমঃ,
 ওঁ মং বহিমন্ডলায় দশকলাআনে নমঃ,

Om Anantaya namah, Om padmaya namah |

Om Ang arkamandalaya dadasha kalatmaney namah ||

Om Ung Somamandalaya sorasha kalatmaney namah |

Om Mang banhimandalaya dashakalatmaney namah ||

Reverence to things that surround us, the cosmos,

the lotus seat (divinity),

*the twelve fold solar system, sixteen fold lunar system, the ten fold
 energy ring of the solar system, the truth, the ignorance, the soul,
 the higher soul, the supersoul, the self realized soul, the intellectual, wise,
 radiance, education, prosperity, honor, memory and wisdom*

ওঁ সং সত্ত্বায় নমঃ, ওঁ রং রংসে নমঃ, ওঁ তং তমসে নমঃ,

ওঁ আং আআনে নমঃ, ওঁ অং অন্তরাআনে নমঃ,
 ওঁ পং পরমাআনে নমঃ, ওঁ হ্ৰীঁ জানাআনে নমঃ, ওঁ মেধায়ৈ নমঃ,
 ওঁ প্ৰজায়ৈ নমঃ, ওঁ প্ৰভায়ৈ নমঃ, ওঁ বিদ্যায়ৈ নমঃ, ওঁ শ্ৰিয়ৈ নমঃ,
 ওঁ খৃতে নমঃ, ওঁ স্মৃত্যে নমঃ, ওঁ বুদ্ধ্যে নমঃ

Om sam sattaya namah, Om ram rajashey namah, Om twam tamasey namah

Om Aam atmaney namah, Om Am antaratmaney namah

Om pam pramatmaney namah, Om hrim gyanatmaney namah, Om medhwai namah

Om Pragyawai namah, Om Prabhawai namah, Om Vidyawai namah,

Om Shriwai namah, Om dhritwai namah, Om smritwai namah, Om Budhwai namah ||

I pay my oblation to

Truth (with associated primordial sound of sam)

Emotion and ego (associated with its primordial sound, ram)

Ignorance with its associated primordial sound of twam

Self (with associated primordial sound of aam)

Inner self (with associated primordial sound of am)

Supreme spirit (with associated primordial sound of pam)

Inner self (with associated primordial sound of hrim)

Supreme spirit (with associated primordial sound of Om)

Enlightened soul (with associated primordial sound of Om)

Wisdom (with associated primordial sound of Om)

Past (with associated primordial sound of Om)

Virtue (with associated primordial sound of Om)

Knowledge (with associated primordial sound of Om)

Good fortune and Grace (with associated primordial sound of Om)

Courage (with associated primordial sound of Om)

Memory (with associated primordial sound of Om)

Intelligence (with associated primordial sound of Om)

With all the above supports stand the hurdles, in the middle, that prevent us from getting the wealth of knowledge. Imagine yourself in that situation, pay your reverence and seek the divine blessing to get over the hurdles.

ଓ বিঘ্নশয়ে নমঃ ।
(ও বিঘ্ন (ঠ)শয়ে নমঃ)
Om bighnaswarjai namah |
Remove the hurdles to obtain knowledge

High above sits the Lakshmi whose blessing we seek.

ଓ বর্ণকমলাসনায় নমঃ ।
Om barnakamalasanaya namah |
Bless me Oh Goddess Lakshmi, sitting on lotus flower, For my success

Recognizing Various Facets of Lakshmi

Touch your heart and pay reverence to the qualities that surround your life:

বিভূতে নমঃ, উন্নতে নমঃ, কান্ত্যে নমঃ, সৃষ্ট্যে নমঃ, কৈত্যে নমঃ,
সন্তোষে নমঃ, বুদ্ধ্যে নমঃ, উৎসৃষ্ট্যে নমঃ ।
Bibhutwai namah, Unnatwai namah, Kantwai namah, Shrishtwai namah,
Keertwai namah, Buddhwai namah, Utsrishtwai namah |
Reputation, prosperity, glamour, creativity, glory, wisdom, and delivery.

In the center is my good luck:

খৰচো
Riddhwai
Good fortune

Over that is the blessing from the Goddess Lakshmi:

শ্ৰীং কামলাখায়ে
Shrim Kamalawai
Beautiful Goddess lakshmi

Mental offering

মানসোপচারে পূজা

Manaspacharey puja

Mentally hold the image of Goddess Lakshmi in your heart and give Her all the offering in your imagination – wash Her feet with water, offer her flower to please, give rice in her hand as token of welcome, show the lamp to lead her to the house, burn the incense to provide fragrance, and prostrate with humility.

Abahan (welcome)

ଆବାହନ

Abhahan

ଓঁ শ্রীঁ লক্ষ্মী দেবী ইহাগচ্ছ ইহাগচ্ছ ইহ তিষ্ঠ ইহ তিষ্ঠ ।
ইহ সমিধাই ইহ সমিরথ্য অভাসিষ্ঠানং কৃক মম পূজা গৃহণ ॥

Om Srim Lakshmi Devi

Eha agachya, eha agachya (abahani, welcome) |

Eha tishtha, eha tistha (sthapani, sit),

Eha sannidehi (sannidhapani, settle down)

Eha sannirudhaswa (sannirodhani, come close),

Atradhisthanam kuru (sammukhikarana, establishing),

Mama pujan grihana (pray with folded hands) ||

Oh the all beautiful Goddess Lakshmi,

you are welcome you are welcome, sit here, settle down, come close,

get established and receive my worship

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



*Abhayanmudra Stapanimudra Sannidhapani Sannirodhni Sammukhikarani
mudra mudra mudra mudra mudra*

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 গৰাপুস্পে ওঁ শ্রীঁ লক্ষ্মী দেবি স্বাগত
ওঁ ভূর্ভুবঃ স্বর্গবতি লক্ষ্মী দেবি স্বাগতং কুশলং তে॥

Etey gandhapushpey Om Shrim Lakshmi devi swagata |

Om bhurbhava swharbhagavati devi Lakshmi devi swagatam kushalam tey ||

Here I am offering this scented flower, Oh Goddess Lakshmi.

*You are welcome Oh the Goddess of the Universe Lakshmi Devi,
you are cordially welcome and wish you all the best.*

Then pray with folded hands:

ওঁ স্থাং স্থীঁ স্থিরো ভব, যাবত পূজাং করোম্যহ্য ।

আগচ্ছ মদগৃহে দেবি পরিবার সমন্বিতে ।

পূজাং গৃহণ বিধিবৎ সর্ব কল্যান কারিনি ॥

Om stham sthim sthilo bhava jabat pujam karyomaham |

*Agcha madgrihey Devi paribar samanyitey |
 Pujam grihana bidhibat sarba kalyana karini ||*
 Oh Goddess, stay and settled here with me as long as I do the worship.
 I am much obliged that you have come to my house
 with your family companions.
 Please accept my puja as I follow the rightful way and bless us
 Oh our well-wisher.

স্বাগত, ওঁ ভূর্বুঃ শৰ্তগবতি লক্ষ্মী দেবি । সুস্বাগতঃ কৃশলঃ তে॥
 ওঁ কৃতার্থো অনুগ্রহীতোহস্মি সফলঃ জীবিতঃ মম।
 আগতাসি যতো দেবি লক্ষ্মী দেবি মদাশ্রমম্॥।
 ওঁ শ্রীঁ লক্ষ্মীদেবৈ নমঃ ।

*Swagata, Om bhurbhubaha swarbhagawati Lakshmi Devi
 Swagatam, suswagatam, kushalam tey |
 Om kritartho anurgrahitoshmi safalam jeebitam mama ||
 Agatasi jato Devi Lakshmi devi madashramam |
 Om Shrim Lakshmi devai namah ||*

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

Offering of sixteen things

মোড়শোপচারে পূজা
Shorapacharey puja

ইদং রাজতাসনং ও শ্রীঁ লক্ষ্ম্য নমঃ ॥
Idam rajatasana Om Shrim Lakshmai namah ||
 I am offering this silver seat to Goddess Lakshmi with humility.

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 Lakshmi. Earn her love and blessing with your sincere yearning and sharing your life with her during her stay with you. You may give her thousand things in imagination (*manaspuja*) or ten common things (দশশোপচারে) that is easily available or sixteen things (মোড়শোপচারে) that may little effort but the most important that you will offer her is your gratitude.

Water for washing feet

পাদ্য
Padya

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).

পাদ্যং গৃহ মহাদেবী সর্বদুঃখাপ হারকম।

ଆযିବ ବରଦେ ଦେବୀ ନମତେ ବିଷ୍ଣୁବଲ୍ଲଙ୍ଘେ।
ଏତଦ୍ ପାଦ୍ୟଂ ଓ ଶ୍ରୀଏ ଲକ୍ଷ୍ମୀ ନମଃ।

*Padhyam grihana mahadevi sarbadukkhapa harakam |
Trayashwa baradey Devi namastey Vishnu ballavey ||
Etat padyam Om Shrim Lakshmai 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 of Vishnu, allow me to wash your feet;
I offer my reverence to you goddess Lakshmi.*

Special Offering for reception

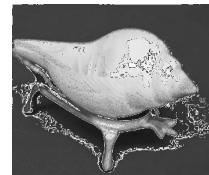
ବିଶେଷାଘ୍ୟ

Bishesharghya

This special ritual, called Bisheysharghya (ବିଶେଷାଘ୍ୟ), uses the water-conch (*jala sankha*, ଜଳଶଞ୍ଚ), to make the special offering or *arghya* 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, which sanctifies the conch.

ଫଟ୍
Phat
Get out all evil spirits

Place 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).



ଓঁ দুর্বাক্ষত সমাযুক্তং বিলুপ্তাতং তথাপরম। শোভনং শংখপাত্রাত্মং গৃহণার্থ্যং হরপ্রিয়ে।
এষ অর্যং ওঁ শ্রীং লক্ষ୍ମୀ নମଃ।

*Om durbakshata samajuktam billapatram tatha param |
Shobhanam shankhapatrastham grihanargam Harapriye ||
Esha arghyam namah Saraswatwai namah ||*

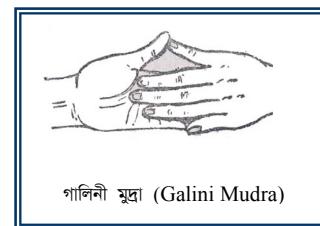
*Om (in the name of divinity)! I am hereby offering the perfect durba grass along with bel leaves (offered to Lord Shiva) decorated on the water-conch. Please accept this,
Oh the beloved of Lord Vishnu. Herewith I am offering the arghya (rice) to your name,
Oh revered Goddess Lakshmi*

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

ଏତେ ଗନ୍ଧ ପୁଞ୍ଜେ ଓ ଅଂ ଅର୍କମଙ୍ଗଳାୟ ଦ୍ୱାଦଶ କଲାତ୍ମନେ ନମଃ।
*Etey gandhapushpey Om arkamandalaya dwadasha kalatmaney namah |
My reverence to the twelve fold solar system |*

ଓঁ মং বহিমঙ্গলায় দশকলাত্মନେ নମଃ।
*Om Mang Banhimandalaya dashakalatmaney namah |
My reverence to the ten fold energy ring of the solar system*

Continue your offering (for the moon):



ওঁ উঁ সোমমণ্ডলায় ঘোড়শকলাভানে নমঃ।

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

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

এতে গন্ধপুষ্পে ও শ্রীঁ লক্ষ্মী নমঃ ॥
*Etey gandha pushpey Om Shrim Lakshmai namah
Offering this reception to Goddess Lakshmi.*

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

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

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.

এতাস্মৈ রাজতাসনায় নমঃ ।
এতে গন্ধ পুষ্পে এতদধিপতয়ে শ্রীবিষ্ণবে নমঃ ।
এতৎ সম্প্রদান্ত্যে ও শ্রীঁ লক্ষ্মী নমঃ ॥
*Etashmai rajata ashanaya namah |
Etey gandha pushpey etad atadhipataye Shri Vishnabey namah |
Etat sampradanai Om Shrim Lakshmai namah ||*
Reverence to the silver seat. In the name of Vishnu (the preserver), I am sanctifying it in preparation of its offering to the Goddess Lakshmi with respect.

ওঁ আসনং গৃহ দেবেশি ষৎ কৃতং শোভনং ময়া ।
সর্ব কামফলং দেহি মহাদেবি নমোহন্ততে।
ইদং রাজতাসনম্ ও শ্রীঁ লক্ষ্মী নমঃ ॥
*Om asanam grinha deveshi jat kritam shobhanam maya |
Sarba kamaphalam dehi Mahadevi namahstutey ||
Edam rajatasanam Om Shrim Lakshmai namah ||*

Oh Goddess! Please accept this decorated seat that I beautified for you.

Oh the goddess of wealth, 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.

Honey-bowl

মধুপর্ক

Madhuparka

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

নমঃ মধুপর্কং মহাদেবী-ব্রহ্মাদ্যঃ পরিকল্পিতম্। ময়া নিবেদিতং ভক্ত্যা গৃহণ পরমেশ্বরী।
এতদ্ মধুপর্কং ও শ্রীং লক্ষ্মৈ নমঃ ॥

Namahmadhuparkam mahadevi Brahmadwai parikalpitam |

Maya niveditam bhaktya grihana Parameshwari ||

Etad madhuparkam Om Shrim Lakshmai namah ||

*Oh the greatest goddess of all
allow me to consecrate this honey bowl,
as Brahma and others designed this sweetness,
I am offering it to you with great devotion,
Accept this honey-bowl, Oh the Goddess Lakshmi.*

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 শুভম् ।
গৃহণ আচমনীয়ং তৎ ময়া ভক্ত্যা নিবেদিতম্ ॥
ইদমাচমনীয়ং ওঁ শ্রীং লক্ষ্মৈ নমঃ ॥

Om mandakinyastu jadbari sarbapapa harang shubham |

Grihana achmaniam twam maya bhaktya niveditam ||

Idam achmanium Om Shrim Lakshmai 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, Oh Goddess Lakshmi.

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 বচ্ছং নিত্যং শুক্রং মনোহরম্।
স্নানার্থং তে প্রযচ্ছামি ওঁ লক্ষ্মৈ গৃহণ মে॥

ଇଦମ ଶ୍ରାନ୍ତିଯ ଜଳମ ଓ ଶ୍ରୀଂ ଲକ୍ଷ୍ମୀ ନମଃ ॥

Om jalancha shitalam swacham nityam suddham manoharam |

Snanartham tey prajachami Om Lakshmai grihanamey ||

Idam snaniya jalam Om Shrim Lakshmai namah ||

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

Cloth

ବଞ୍ଚ

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.

ଓঁ বহুতন্ত্র সমাযুক্তং পট্ট সুতানি নিশ্চিতম্ ।
বাসো দেবি সুগুরুণং গৃহাণ পরমেশ্বরী ।
ওঁ বহুসন্তান সম্মুখং রঞ্জিতং রাগবস্তুনা ।
মহাদেবী ভজপ্রীতিং বাসন্তে পরিধীয়তাম্ ।
এতদ্বক্তৃং ওঁ শ୍ରୀଂ ଲକ୍ଷ୍ମୀ ନମଃ ॥

Namah, bahutantu samayuktam patta sutradi nirmitam |

Baso devo susuklanca grihana parameshwari |

Om bahusantana sammriddham ranjitam ragabastuna |

Mahadevi bhajapritim basantey paridhiyatam |

Etad bastram namah Om Srim Lakshmai 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 silk cloth with many colors. Allow me to offer this cloth
to you with reverence. I bow to you Oh Goddess Lakshmi.*

Sandalwood paste

চন্দন (গন্ধ)

Chhandana (gandha)

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

ଓঁ শরীরং তে ন জানামি চষ্টাং নৈব নৈব চ ।
ময়া নিবেদিতান্ গন্ধান् প্রতিগ্ৰিষ্য বিলিপত্যাম্ ।
এষ গন্ধং ওঁ শ୍ରୀଂ ଲକ୍ଷ୍ମୀ ନମଃ ॥

Om shariram tey na janami ceshtam naiba naiba ca |

Maya nibeditan gandhan pratigrijya bilipatyam |

Esha gandham Om Srim Lakshmai namah ||

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

Flower

পুষ্প

Pushpa

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

ॐ पुष्पं मनोहरं दिव्यं सूगङ्क देव निर्मितम्।
 हृदाम् अङ्गुतम् आङ्ग्रेयं देविं दत्तं प्रगृह्यताम्।
 एतद् पुष्पं ॐ श्रीं लक्ष्म्य नमः ॥

*Om pushpammanoharam divyam sugandha deva nirmitam |
 Hridyam abhutam aghreyam devi dattam pragrijyatam ||
 Etad pushpam namah Om Srim Lakshmai 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. Oh Goddess Lakshmi.

Incense

धूप

Dhup

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

नमः बनस्पतिरसो दिव्यो गङ्कायः सुमनोहरः।
 मया निवेदितो भक्त्या धूपोहयं प्रतिगृह्यताम्।
 एष धूपः ॐ श्रीं लक्ष्म्य नमः ॥

*Om banaspati raso divyo gandhadyah sumanoharah |
 Maya nivedito bhaktya dhupohyam pratigrijhatam |
 Esha dhupah Om Srim Lakshmai namah ||*

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

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.

ॐ अग्निज्योति रविर्ज्योतिः चन्द्रज्योति तथैव च।
 ज्योतिषामूलमो देवि दीपोहयं प्रतिगृह्यताम्।
 एष दीपः ॐ श्रीं लक्ष्म्य नमः ॥

*Om agnijyoti rabijyoti chandrajyoti tathaivaca |
 Jyotsamutamo devi dipoham pratigrijhyatam ||
 Esha dwipah Om Srim Lakshmai namah ||*

In this flame is like that of the illuminations of the fire, 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 সুরেন গ্রথিতং মাল্যং নানা পুষ্প সমন্বিতম् ।
 শ্রীকৃতং লহমানঞ্চ গৃহান পরমেশ্বরী ।
 এষ পুষ্পমাল্যং ওঁ শ্রীং লক্ষ্মৈ নমঃ ॥

*Om sutren grathitam malyam nana pushpa samanvitam
 Srijuktam lambamananca grahana parameshwari |
 Esha pushpamalyam Om Srim Lakshmai 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 Lakshmi.

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 ঘৃতসংযুক্তং নানাদ্রব্যং সমন্বিতম্ ।
 ময়া নিনেদিতং ভক্ত্যা গৃহাণ সুরপুজিতে ॥
 ইদম সোপকরণামাসনৈবেদ্যং ওঁ শ্রীং লক্ষ্মৈ নমঃ ॥

*Om naivedyam ghritasamjuktam nana drabyam samanvitam |
 Maya niveditam bhaktya grihana surapujitey ||*

Idam sopakaranamanna naivedyam Om Srim Lakshmai 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 Lakshmi with humility.*

Fruits

ফলমূলানি

Falamulani

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

ওঁ ফলমূলাণি সর্বানি প্রাম্যারণ্যানি যানি চ ।
 নানাবিধ সুগন্ধীনি গৃহ দেবী যথাসুখম্ ।
 এতানি ফলমূলানি ওঁ শ্রীং লক্ষ্মৈ নমঃ ॥

*Om! Falamulani sarbani gramya aranyani yani cha |
 Nanabidha sugandhini grintha Devi yathasukham |
 Etani falamulani Om Srim Lakshmai namah ||*

All these various fruits, collected from villages and forests, with good taste and smell, accept it from me as you please Oh beautiful Goddess Lakshmi.

Sweets

মোদক (মিষ্টি)

Modak (a round-shaped sweet preparation)

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

ওঁ মোদকং স্বাদসংযুক্তং শর্করাদি বিনির্মিতম্ ।
সুরম্যং মধুরং ভোজ্যং দেবী দত্তং প্রতিগ্রহতাম্ ।
এষ মোদকং ওঁ শীঁ লক্ষ্মৈ নমঃ ॥

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

Esha modakam Om Srim Lakshmai namah ||

*These tasty 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 Lakshmi.

Payas (Paramanna)

পরমান্ন

Paramanna

Paramanna is a dessert made by cooking rice in 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.

Offering to Vital breath

প্রাণহৃতি

Pranahuti

First offer the dessert to the Goddess with folded hands:

ওঁ গব্যসর্পিঃ পয়োযুক্তং নানামধুর সংযুতম।
ময়া নিবেদিতং ভক্ত্যা পরমান্নং প্রগ্রহতাম্ব।।

*Om gabysarpih 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 panchgas mantra to make the offerings to the five vital breaths of the body (see background information).

Offering 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:

ॐ 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:

ॐ অপানায় স্বাহা

Om apanaya swaha |

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

ॐ সমানায় স্বাহা

Om samanaya swaha |

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

ॐ উদানায় স্বাহা

Om udanaya swaha |

6. Finally, join all fingers and say,

ॐ ব্যানায় স্বাহা ॥

Om vanaya swaha ||

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).

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 উচ্ছিষ্ঠোহপ্যশুচিৰ্বাপি ষস্যাঃ স্মরণমাত্রাত্মঃ ।
শুধিমাপ্নোতি তস্যে তে পুনরাচমনীয়কম্ ।।
ইন্দ্ৰ পুনরাচমনীয়ম্ ও শ্ৰীং লক্ষ্মৈ নমঃ ॥

*Om uchisthoha-apya-suchirbyapi yashya smaranamatratah |
Sudhimapnoti tasai tey punaracmaniakam ||*

Idam punaracmanium Om Shrim Lakshmai namah ||

The contaminated water (ucistha) and impure becomes pure by remembering your name. That purified water I am offering herewith as the second serving

Panchopacharey puja: Indra

পঞ্চোপচাৰে পূজা - ইন্দ্ৰ

Worship of Indra with five basic elements

Offer five things to Indra as part of the *panchopacharey puja*. For each of the item place it on the holy pitcher or in the tamrapatra.

Pour a little water with the *kushi*

এতদ্ব পাদ্যম ও ইন্দ্ৰায় নমঃ
Etad padyam Om Indraya namah
I offer the water to wash your feet

Place a flower

এতে গুৰু পুল্পে নমঃ ওঁ ইন্দ্ৰায় নমঃ।
Eteh gandhapushpey namah Om Indraya namah |
I am offering this flower in reverence to Lord Indra |

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

এষ অৰ্ঘ্যং নমঃ ওঁ ইন্দ্ৰায় নমঃ।
Esha arghyam namah Om Indraya namah |
I am offering this arghya (rice with doob grass) in gesture of welcoming Lord Indra

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

এষ ধূপং ওঁ ইন্দ্ৰায় নমঃ।
Esha dhupam namah Om Indraya namah |
I am offering this incense in the name of Lord Indra |

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

এষ দীপং ওঁ ইন্দ্ৰায় নমঃ।
Esha deepam namah Om Indraya namah |
I am offering this lamp in the name of Lord Indra |

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

এতদ্ নৈবেদ্যোঁ ওঁ ইন্দ্ৰায় নমঃ।
Etam naivedyam namah Om Indraya namah |
I am offering this food platter in the name of Lord Indra |

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

এতদ্ পানীয়জলং ওঁ ইন্দ্ৰায় নমঃ।
Etad paniya jalam namah Om Indraya namah |
I am offering this glass of water in the name of Lord Indra |

Final Offering of flower

পুষ্পাঙ্গলি
Pushpanjali

ওঁ বিচিত্ৰেৱতস্থায় ভৱৎকুলিশপাণয়ে ।
 পৌলোম্যালিঙ্গিতায় সহস্রাক্ষর তে নমঃ ॥
 ওঁ ইন্দস্তু মহা দীপ্তঃ সর্বদেবাধিপো মহান् ।
 বঙ্গহস্তো মহাবাহু শুষ্মে নিতাঁ নমো নমঃ ॥
Om Bichitra Airabatsthaya bhaswatsapanaye |
Paulomyalingitaya sahashra akshara tey namah ||

*Om Indrastu mahasha diptah sarbadevadhipo mahan |
Bajrhasta mahabahu stasmai nityam namoh namaha ||*

Sitting on the gorgeous elephant Airabat Loved by all in your numerous forms I bow to Thee, Oh Indra. Oh Indra, who schatering divine glow and is the Lord of all Gods Your hold thunder in your hands, that have supreme strength, I bow to you daily with reverence.

Lord Indra and Lakshmi

According to the Vishnu puran, Durvasa Muni gave Indra a flower necklace. Indra put it on his elephant, who threw it down. Angry, Durvasa cursed Indra that he would lose his kingdom. The devils took advantage of the situation and Indra, the king of the Devas, was defeated. The devils took over the heaven and drove away all the Gods and their families from the heaven. Soon enough, the world lost all righteous acts and its virtues (Satwaheen).

Indra approached Brahma for their rescue. Brahma suggested that the Gods need Amrit, the divine elixir to revive their strength. This could only come from the churning of the ocean and the Gods had no strength to get this done. So they wanted help from Vishnu to accomplish their goal. So they came to Ksheer Sagar where Vishnu was lying down on Vasuki, the divine serpent. Vishnu listened and promised to help. The devils were assured that they will share the Amrit if they participate in the churning. Devils were tricked into the act of churning the ocean (Sagar Manthan). His pet Garura carried the mountain Mandara or Meru Parvat which was used as the churning rod. Vasuki acted as the rope to churn the rod. Vishnu, incarnated as a turtle (Kurma), held the mountain (churning rod) on his back. As a result of churning (Sagar or Samudra manthan) first came the poison of the sea which Shiva drank (thus the name, Neela kantha). Then Amrit came as divine elixir. Vishnu wanted to trick the devils so that only Gods can drink the Amrit and not the devils. Vishnu (Keshav) started to perform the stuti to Lakshmi and She was pleased. She appeared as a beautiful woman, named Mohini. The devils were charmed by her beauty and agreed that she will distribute the Amrit impartially to the Gods and devils. As planned, Lakshmi gave Amrit to the Gods while the demons were busy looking at her and were deprived. After drinking the Amrit Gods defeated demons and Indra was ever grateful to Lakshmi for her part in reestablishing the truth.

Worship of Lord Kubera

Kubera is the Lord of wealth and the God king of the semi-divine Yakshas in Hindu mythology. He is regarded as the regent of the North (*dikpala*) and a protector of the world (*lokapala*). Kubera is often depicted as a dwarf fat man with big belly, fair complexion, adorned with jewels, carries a money pot or money bag and holds a club. He is the embodiment of both Artha (wealth, prosperity, glory) and Arthashastras (treatise related to Artha). Some believe that he is the money lender to all Gods and is the richest of all Gods in the heaven. Hence He is always worshipped with the Goddess of Wealth, Lakshmi.

Take a flower and place on the holy pot with the following mantra

এতে গঞ্জপুল্পে ও কুবেরায় নমঃ
Etey gandhapushpey Om Kuberaya namah |

Then offer the five things (panchopcharey puja) as described earlier with Indra.

এতদ্ পাদ্যম্ ও কুবেরায় নমঃ
এষ অর্ঘ্যং ও কুবেরায় নমঃ
এষ ধূপং ও কুবেরায় নমঃ
এষ দীপং ও কুবেরায় নমঃ
এতদ্ নৈবেদ্যেং ও কুবেরায় নমঃ
*Etad/Esha ---- Om Kuberaya namah |
(padya, arghya, dhup, deep, naivedya)*
I offer the five offerings to Kubera with humility – flower for welcome, water to wash feet, welcome gift of rice, incense, lamp and food platter with utmost reverence

Obeisance

প্রণাম

Pranam

ও ধনদায় নমস্তভ্যং নিধিপদ্মাধিপায় চ ।
ভবন্তু তৎপ্রসাদান্মা ধনধান্যাদি সম্পদঃ ॥
*Om dhanadaya namastabhyam nidhipadmadhipaye cha |
Bhavantu twatprasadanmey dhanadhanyadi sampadah ||
Oh the God of Wealth I pay my oblation, the owner of the treasure
By your blessing, Oh Lord, we will have wealth and harvest (grain).*

PUBLIC OFFERINGS

পুষ্পাঞ্জলি
Pushpanjali



Offer flower three times:

ওঁ নমস্তে সর্বদেবানাং বরদাসি হরিপ্রিয়ে ।
যা গতিস্তুৎ প্রপন্নানাং সা মে ভৃয়াৎ তদর্চনাং ॥
এষ সচদন পুষ্পাঞ্জলি ওঁ শ্রীঁ লক্ষ্মৈ নমঃ।

Om namastey sarbadevanam baradasi Haripriye |

Jagatisam prapannanam sa me bhuyat tadarchanat ||

Esha sachandana pushpanjali Om Shrim Lakshmai namah ||

*The favorite of Hari (Vishnu) You bless all creatures; I pay my reverence to you.
As your devotees reaches their ultimate to goal of life (moksha) By worshipping you, may that
happen to me As I offer this sandalwood dipped flower with reverence
Oh beautiful Goddess Lakshmi.*

Obeisance

প্রণাম

Pranam

ওঁ বিশ্঵রূপস্য ভার্যাসি পদ্মে পদ্মালয়ে শুভে।
সর্বতঃ পাহি মাং দেবী মহালক্ষ্মি নমোহন্ত তে।

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

*Om! The wife of the Lord of the Universe (Vishnu/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 with humility.*

Appreciation of the divinity

লক্ষ্মী শ্লোক

Lakshmi Stotra

ঈশ্বর উবাচ । ত্রেলোক্য পূজিতে দেবি কমলে বিষ্ণু-বন্ধনতে ।
যথা তৃষ্ণ সুস্থিরা কৃক্ষে তথা ভব ময়ি স্থিরা ॥
ঈশ্বরী কমলা লক্ষ্মীচলা ভূতিহরিপ্রিয়া ।
পদ্মা পদ্মালয়া সম্পদ হাস্তিঃ শ্রীঃ পদ্মধারিণী ॥
দ্বাদশৈতানি নামানি লক্ষ্মীং সংপূজ্য যঃ পঠ্যেৎ ।
স্থিরা লক্ষ্মীভূরেত্য পুত্র জায়দিভিঃ সহ ॥
ইতি লক্ষ্মী শ্লোকং সমাপ্তম্ ।

Ishwara ubacha:

*Trailocya pujitey devi kamaley Vishnu ballabhey |
Jatha twam sushthira Krishney tatha bhava moyi sthira ||
Ishwari kamala Lakshmischala bhutirharipriya |
Padma padmalaya sampada hrishtih shrih padmadharini ||
Dwadashaitani namani Lakshim sampujya jah pathet |
Sthira Lakshmirbhabyasya putrajayadibhih saha ||
Iti Lakshmistotram samaptam ||*

As goes in divine words You are worshipped in all the three worlds, Oh the favorite of Vishnu
Where you settle down, blessing shower on them You are the Goddess of beauty who brings
prosperity and you are the consort of Vishnu You rests on lotus and lives in the house of lotus
Always joyful and holding a lotus Those who take your name numerous times and worship you
They earn wealth and prosperity and live happily with children, wife and others in the family.

Thus ends the adoration of Goddess Lakshmi.

**AUDIO 04 Listen to audio by
control+click on the Link**

<http://www.agiivideo.com/books/audio/lakshmi/Audio-04-Havan-Conclusion-p92.mp3>

HAVAN (FIRE WORSHIP)

হোম (কুশন্দিকা, Kushandika)

Note: Fire worship is not normally done in family Lakshmi puja for the Bengalees. This is done in public pujas under strict restrictions to avoid fire.

Introduction and preparation

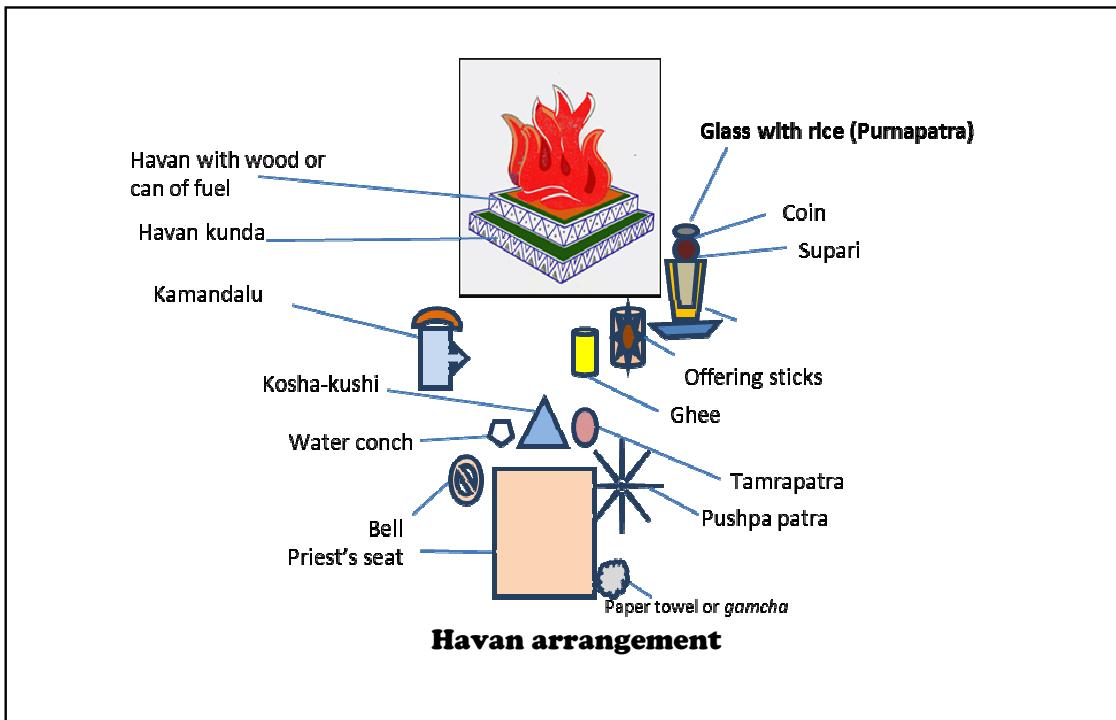


Fire worship is perhaps as old as human civilization. Since fire was put into use during Early Stone Age, 70000 years ago, humans dominated over other animals in many ways. Its ferocious face when uncontrolled and the friendly use in our daily lives, made the fire or Agni as the leading God of Hindu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

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

Preparatory Arrangement

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



Dedication

বিষ্ণুস্মরন

Vishnu smaran

Pray with folded hands:

ওঁ বিষ্ণুঃ, ওঁ বিষ্ণুঃ, ওঁ বিষ্ণুঃ
 ওঁ তদবিষ্ণুঃ, পরমং পদম্ সদাপশ্যতি সুরয়ঃ দিবীব চক্ষুরাততমঃ।
 ওঁ অপবিত্র পবিত্রো বা সর্বাবস্থাং গতেপি বা।
 যঃ স্মরেৎ পুণ্ডরীকাঙ্ক্ষং স বাহ্যাভ্যরঃ শুচি।
 নমঃ সর্বমঙ্গল মঙ্গল্যং বরেণ্যং বরদং শুভমঃ।
 আরায়ণং নমস্কৃত্য সর্বকর্মাণি কারয়েৎ।
 ওঁ বিষ্ণু, ওঁ বিষ্ণু, ওঁ বিষ্ণু। অয়মারস্ত শুভায ভবত্তু।
Om Vishn - Om Vishn - Om Vishnu|
Om Tad-Vishnu paramam padam|
Sada pashyanti soorayah dibi-iba chakshur-aatataam||
Om apabitra pabitroba sarbabashan gatopiba|
jahsmaret pundarikaksha sa bajya avyantarah suchih
Namaha sarva mangala mangalyam
varayenam baradam shubham|
Narayanan namaskritya sorvakarmani kaarayet||
Om Vishnu, Om Vishnu, Om Vishnu
Ayamarambha shuvaya bhavatu ||

*In the name of Lord Vishnu!
 As the widely open eyes can see the sky clearly without any obstruction,
 so the wise always see Lord Vishnu with their divine vision.
 He who, impure or pure, remembers lotus-eyed lord Pundarikaksha, Vishnu,
 in all situations, becomes purified inside and out.
 We bow to Lord Narayana who is all auspicious, most adorable, beneficial and kind.
 Remembering His name we should begin all our work.
 Hail to Lord Vishnu! Here I start with His blessing||*

Resolution (solemn vow)

সংকলন

Sankalpa

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

ও বিষ্ণুরোম্ তৎসদ আদ্য আশ্রিন্মে মাসি শুক্লে পক্ষে পৌর্ণমাস্যান্তি তিথো
 অমুক গোত্রঃ শ্রীঅমুক দেবশর্মা (যথমান) পরম বিভূতি লাভ কামো
 শ্রীশ্রীলক্ষ্মী দেবী প্রতিকামঃ শ্রীশ্রীলক্ষ্মী পূজা কর্মসূত্রত হোম কর্মণি
 অহম পূজক অমুক গোত্রঃ শ্রীঅমুক দেবশর্মা (পুরোহিত)
 ও শ্রীং শ্রীশ্রীলক্ষ্মী দেব্যা স্বাহেতি মঞ্চেণ ইত্যাদিনা
 অষ্টাবিংশতি (২৮) সংখক সাজাবিলুপ্ত হোমহং করিস্যে (পরার্থে করিস্যামি) ।

*Vishnurom tatsad adya maghey mashi shukley pakshey panchmyam tithou (mention this
 only if the puja is done on the prescribed day) ---- gotrah Shri ---- devasharma parama
 bibhuti labha kamo Shri Shri Lakshmi Devi preetikamah Shri Shri Lakshmi Puja
 karmangibhut homa karmani aham pujaka amuka gotra Shri Amuka devasharma (purohit)
 Om Shrim Shri Lakshmi Devya swaheti mantrena ityadina ashtabingshati (28) sankhaka
 Sajyah-billopatra homa-aham karishey (pararthey karishyami)||*

*In the name of Vishnu, on this auspicious day of (--- month), in the waxing fortnight of the moon,
 on the day of the full moon (mention this only if the puja is done on the prescribed day) I ---
 gotra Mr. ---- (devotee), for earning increasing fame, wish to please Goddess Lakshmi which
 includes this fire worship, I the priest of Gotra ---- name ---- (priest) would like to offer in the
 fire 28 wood apple (bel) leaves (or sticks) with ghee in the mulmantra of Shri Shri Lakshmi "Om
 Shrim" swaha Note: If doing for your own puja say "karishey" and
 "karishyami" when you do for others.*

Note: If puja is not done on the prescribed day, first mention the prescribed day and then add "গতে or passed" and then chant with the real date as given in the Almanac. Puja is more important than the prescribed day. Perform the puja at your convenience as close to the prescribed day as possible).

Marking the Fire Place

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

ওঁ রেখেয়ং পৃথীবৈতাকা পীতবর্ণ।
Om rekheyam prithvidevataka peetabarna |
In the name of divine (Om)! This line is for the earth-God yellow in color

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

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

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

ওঁ রেখেয়ং সোমদেবতাকা শুক্লবর্ণ।
Om! Rekheyam Somadevataka shuklabarna
This line I am drawing in the name of the moon with white color.

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

ওঁ প্রজাপতির্ক্ষমি অগ্নির্দেবতা উৎকর নিরসনে বিনিয়োগঃ।
 ওঁ নিরস্তঃ পরাবস্থ।
Prajapati rishir Agnir devata Utkar nirasaney viniyoga | Om! Nirastah parabasu ||
In the name of sage Prajapati and the Fire God Agni, I am throwing off this sand with the kush grass | In my attempt to remove all the bad spirits from this place of worship ||

Establishing the Fire

অগ্নিসংস্কার
Agnisanskara

Then light three sticks from the burning lamp:

ওঁ প্রজাপতি ঋষি ছিটুপ ছন্দো অগ্নির্দেবতা অগ্নিসংস্কারে বিনিয়োগঃ।
 ক্রব্যাদমণ্ডিপ্রহিণোমি দূরং যমরাজ্যং গচ্ছতু রিপ্রবাহঃ।
Prajapatirishir Anupstupa chandyo Agnir devata
Agnisamskarey biniyogah |

*Om! Krabhyadamagni prahinomi duram
Yamarajyam gachchatu riprabaha ||*
As chanted by sage Prajapati in Anustupa meter,
in the name of Lord Agni, I am lighting this fire |
May the ill-fire (kramdagni) that bring destruction,
go to Yamaraj (death) and leave this land pure and happy ||

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

ওঁ প্রজাপতি খৰি বৃহত্তী হন্দঃ প্রজাপতি দেবতা অগ্নিস্থাপনে বিনিয়োগঃ।
ওঁ ভূত্বঃ শরোম।

*Prajapati rishi Brihati chchandah Prajapatirdevata Agnisthapaney viniyogah,
Om bhurbhubaswarom ||*
In the words of Rishi Prajapati, in the Brihatichanda,
I am dedicating this fire to Lord Prajapati while establishing this fire and
dedicating it to the Universe.

Then pray to the burning fire with folded hands:

ওঁ ইহেবায়মিতরো জাতবেদা দেবেভ্যো হ্যঃ বহুৎ প্রজানন् ।
ওঁ সর্বতঃ পালিপাদান্ত সর্বতোহক্ষি শিরোমুঁঃ । বিশ্঵রূপো মহান অগ্নি প্রবীত সর্বকর্মসু ॥
*Om! Ehaibayamitaro jatabeda debevy habyam bahuta prajanan |
Om! Sarbatah panipadantah sarbatohkhishiromukha |
Vishwarup mahan agni pranetah sarbakarmasu ||*
Oh our well wisher knowledgeable fire
(different from ill-spirited Agni),
who carries our oblations to Gods.
His hands, legs, head and mouth are spread everywhere,
That universally spread out Agni, accept our oblations in all occasions.

Naming the fire

অগ্নি নামকারণ

Agni namakaran

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

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

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

ওঁ অগ্নে তৎ বলদ নামাসি।
Om Agne twam Baladanamasi ||

*Om! Oh the new Fire by the name of Baladagni,
accept my humble reverence.*

Then pray to the burning fire with folded hands:

ଓঁ ইহৈবয় মিতরো জাতবেদা দেবেভ্যো হ্বৎ বহুৎ প্রজানন् ।
ওঁ সর্বতঃ পানিপাদাঙ্গঃ সর্বতোহক্ষি শিরোমুখঃ ।
বিশুরূপো মহানগ্নিঃ প্রণীতঃ সর্বকর্মসূ ॥

Om! Eehaibayamitato jatabeda devebhyo habym bahuta prajana |

Om! Sarbatah panipadantah sarbatohakhi shiromukha |

Vishwarupo mahanagni pranetah sarbakarmasu ||

*Oh our well wisher the fire of knowledge (different from ill-spirited Agni),
Who carries our oblations to the Gods.*

*Whose hands, legs, head and mouth spread everywhere while looking up
Thou universally spread out Agni, accept our oblations on all occasions.*

Pay reverence by meditation on the fire with folded hands:

ଓঁ পিঙ্গলশ্চাক্ষকেশাক্ষঃ পীনাঙ্গজঠরোহরুণঃ ।
ছাগস্তু সাক্ষসুত্রোহরুঃ সপ্তাক্ষিঃ শক্তিধারকঃ ॥

*Om pingabhrushma keshakshha peenanga jatha aroharunah
Chchagasthah sakhsa sutrohagnih saptarchih shaktidhrakah ||
Whose brows are like the bow, who has scattered hairs hungry stomach
With great humility (lamb) I am bowing the fire
which has such great power ||*

Then, welcome the new fire by showing the five welcome mudras(see illustration appendix):

ওঁ বলদনামাগ্নে ইহাগচ্ছ, ইহাগচ্ছ, ইহাতিষ্ঠ ইহাতিষ্ঠ, ইহ সম্মিলিত,
ইহ সম্মিলিত, অত্রাত্মানং কুরু মম পূজাং গ্রহণ।

*Om! Baladagne ihagachcha ihagachcha, iha tishtha iha tishtha,
iha sannidhehi, iha sannirudhyascha atradhistanam kuru, mam pujam grihana ||
Oh Baladagni, come here come here, stay here stay here, come near, after coming close settle
here and receive my oblations.*

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

ওঁ বলদনামাগ্নায়ে নমঃ। (*prostrate*)
এতদ্ পাদাং ওঁ বলদনামাগ্নায়ে নমঃ। (*water*)
এষ অর্ধং নমো ওঁ বলদনামাগ্নায়ে নমঃ। (*rice*)
এতদ্ পুষ্পং ওঁ বলদনামাগ্নায়ে নমঃ। (*flower*)
এষ ধূপং বলদনামাগ্নায়ে নমঃ। (*incense*)
এতদ্ দীপং বলদনামাগ্নায়ে নমঃ। (*lamp*)
এতদ্ নৈবেদ্যেং বলদনামাগ্নায়ে নমঃ। (*food platter*)
এতদ্ পানীয়জলং বলদনামাগ্নায়ে নমঃ। (*glass of water*)
Esha gandha Om Baladagnaye namah |

*Etat pushpam (dhuam, deepam, naivedyam, pania jalam)
 Baladanamagney namah ||*
 Here is the sandalwood offered in the name of Baladagney,
 here is the flower in the name of Baladagney,
 here is the incense (dhoop) in the name of Baladagney,
 here is the food platter in the name of Baladagney,
 in the name of the divinity I am offering ghee (swaha) to Baladagney fire.

Creating water boundary

উদকাঞ্জলসেক
Udkanjala-sek

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

ওঁ প্রজাপতি খৰি অনুষ্টুপ ছন্দেয়া সবিতা দেবতা অগ্নি পর্যুক্তনে বিনিয়োগঃ।
 প্রজাপতি খৰি আদিতির দেবতা উদকাঞ্জলি সেকে বিনিয়োগ। ওঁ আদিতে অনুমন্যস্ত ।
 প্রজাপতি খৰি অনুমতি দেবতা উদকাঞ্জলি সেকে বিনিয়োগ। ওঁ অনুমতে অনুমন্যস্ত ।
 প্রজাপতি খৰি সরস্বতী দেবতা উদকাঞ্জলি সেকে বিনিয়োগ। ওঁ সরস্বত্য অনুমন্যস্ত ।

*Om prajapati rishi anushtupa chandyo Sabita devata Agni paryukshaney biniyogah |
 Prajapati rishi Aditi devata udikanchanjali sakey biniyogah |
 Om Aditye anumanaswa |
 Prajapati rishi Anumati devata udikanchanjali sakey biniyogah |
 Om anumatey anumanaswa |
 Prajapati rishi Saraswati devata udikanchanjali sakey biniyogah |
 Om Saraswatye anumanaswa ||*
 In the name of sage Prajapati, in Anustupa meter,
 In the name of the Sungod I am circling the water around the fire
 In the name of Aditi (boundless happiness), I am circling the water for His blessing
 In the name of God Anumati (God of acclaim), I am circling the water for His permission
 In the name of Saraswaty (God of freshness), I am circling the water for His permission

Sanctification of Ghee (offering)

ঘৃতসংক্ষার
Gritasamskar

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

প্রজাপতির্গায়ত্রীচন্দ আজ্যৎ দেবতা আজ্যোপবনে বিনিয়োগঃ ।
*Prajapatirrishir-gayatri-chand
 ajyam devata ajyopabaney biniyogah |*
 In the name of sage Prajapati, singing in Gayatri meter,
 this God of melted (or clarified) Ghee,

I am placing here for its offer.

Then, throw a little ghee with the kush into the fire, chanting.

ও দেবজ্ঞা সবিতোৎপুনাতচ্ছিদ্রেণ পবিত্রেণ। বসোঃ সূর্যস্য রশ্মিভিঃ স্বাহা ॥
Om devastwa sabitotpunatwachchidrena pabitrena |
Baso surjyasya rashmibhish swaha ||

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

Brahma Sthapan (divine witness)

ব্রহ্মস্থাপন
Brahmasthapan

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

প্রজাপতির্খণি অগ্নির্দেবতা ত্রিনিরসনে বিনিয়োগঃ ।
ও নিরস্ত্র পরাবসুঃ ॥
Prajapati rishir agnirdevata trinanirashaney binyogah |
Om! Nirastwah parabasuh ||
*In the name of sage Prajapati and the Fire God Agni,
I am laying this kush grass,
Requesting all the bad spirits to leave this place of worship ||*

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

প্রজাপতির্খণি অগ্নির্দেবতা প্রক্ষেপবেশনে বিনিয়োগঃ।
ও আবসোঃ সদনে সীদ ॥
Prajapati rishi agnirdevata Brahma upabeshaney viniyogah |
Om abaso sadanay seeda ||
*Following the directions of sage Prajapati, in reverence to the Fire God (Agni devata), I have
the task of establishing Brahma here.*

Fire offerings to Nine Planets

নবগ্রহ হোম
Nabagraha Hom

Details of Nabagrahas been presented earlier.

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

(রবি, Sun) ও ভূবনানি পশ্যন্ত স্বাহা ।
Om Bhubanani pashyan swaha |
Arrive before us with your divine brightness

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

Om bhava bajashya samathey swaha |

Bring (rain) more yield to our crops

(মঙ্গল, Mars) ওঁ অপাং রেতাংসি জিন্মতি স্বাহা ।

Om apam retamshi jinwati swaha |

Your emitted energy brings life to the seeds on this earth

(বৃথ, Mercury) ওঁ দেবাং উশর্বুধং স্বাহা ।

Om debam Usharbudham swaha |

Oh Budha you bring the inspired Gods of the morning

(বৃহস্পতি, Jupiter) ওঁ জয়ন্মস্মাক মেধ্যবিতা রথানাং স্বাহা ।

Om jayanasmak mdhyabeta rathanam swaha |

Bring victory over our enemies and joy to us.

(শুক্র, Venus) ওঁ পুষান্নিহ রাতি রস্তু স্বাহা ।

Om pushanniha rati rastu swaha |

Shower your divine blessing on the earth

(শনি, Saturn) ওঁ শং যোরভি শ্রবন্তু নঃ স্বাহা ।

Om san syorabhi sрабantu nah swaha |

Make us free from illness by your blessing

(রাত্তি, Ascending/North lunar node) ওঁ কয়া শচিষ্টয়া বৃত্ত স্বাহা

Om kaya sachistaya brita swaha

What good deeds could we do to receive your favor

(ক্রেতু, Descending/South lunar node) ওঁ সমুষ্ঠির জায়থা স্বাহা।

Om samusharvir jayatha swaha

You enlighten the ignorance

Fire offerings to Directional Gods

দিকপাল হোম

Dikpal Hom

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

ওঁ ইন্দ্রায় স্বাহা, ওঁ অগ্নায়ে স্বাহা, ওঁ যমায় স্বাহা, ওঁ নৈর্বতায় স্বাহা ,
ওঁ বরুনায় স্বাহা ,ওঁ বায়বে স্বাহা, ওঁ কুবেরায় স্বাহা, ওঁ ঈশানায় স্বাহা,
ওঁ ব্রহ্মানে স্বাহা, ওঁ অনন্তায় স্বাহা।

Om Indraya swaha (and continue in the same way):

*Agnaye, Yamaya, Nairitaya, Barunaya, Bayabey,
Kuberaya, Ishanaya, Brahmany, Anantaya*

*In the name of all directional Gods, Indra, Agni, Yama etc.
I am offering the habir (oblation of ghee to fire) ||*

HAVAN IN THE NAME LAKSHMI

প্রধান হোম - প্রকৃতকর্ম

Pradhan hom - Prakrita karma

Offer twenty eight (28, অষ্টাবিংশতি, ২৮) sticks, dipped in ghee, into the fire while chanting each time the mantra. Note: If wood apples leaves (Bel) are available use them instead of sticks.

ওঁ শ্রী লক্ষ্মী দেবৈ স্বাহা
Om Shrim Lakshmiddevai swaha ||
This fire offering is to the divine name of Lakshmi.

Offering to the pet

পেচক (owl)

Pechaka

Offering three sticks with ghee, chanting:

ওঁ পেচকায় স্বাহা ॥ (৩) ॥
Om pechakaya swaha |
*This fire offering is to the name of owl
(pet of Goddess Lakshmi).*

Fire offerings to all deities in view

প্রত্যক্ষ দেবতা

Pratakhya devata

Now offer ghee (dipped in stick) for all the deities in display, the pet and the icons.

ওঁ শ্রীগণেশায় স্বাহা, ওঁ নারায়ণায় স্বাহা, ওঁ দুর্গায়ে স্বাহা,
ওঁ বাস্তুদেবায় স্বাহা, ওঁ শিবায়ে স্বাহা, ওঁ গঙ্গায়ে স্বাহা ॥
Om Shri Ganeshaya – Narayanaya – Durgawai -
Vastudevaya – Shivayai - Gangawai – swaha ||
*I am offering my fire oblations to all deities in front of me – Ganesh, Narayana, Durga,
Houselord, Shiva and Ganges.*

(Say “namah” in the beginning and “swaha” at the end while making the ghee offering to each individual deity).

BENEDICTION PRAYERS

উদীচ্য-কর্ম

Udichya karma

Prayer of Lord Almighty

বিরুপাক্ষ জপ

Birupaksha jap

পরমেষ্ঠী খণ্ডী রদ্রগোহয়ির্দেবতা বিরুপাক্ষজপে বিনিয়োগঃ ।

ও ভূর্বৎ স্থরৌ মহাত্মানাং প্রপন্দে ।

বিরুপাক্ষেহসি দস্তাঞ্জিত্স তে শহ্যা পর্ণে গৃহাত্মরিক্ষে বিমিতঃ ।

ত্রিগ্রাম অদ্বানাং হৃদযান্যমশয়ে কৃত্তহস্ত সমিতিতানি ।

তানি বলভূত বলসাক্ষ রক্ষতোহপ্রমণী অনিমিষতঃ ।

সমুদ্রো মা বিশ্বব্যাচা ব্রহ্মানুজানাতু তুথো মা বিশ্ববেদা ব্রহ্মণঃ পুত্রোহনুজানাতু ।

শ্঵াতো মা প্রচতেতা মৈত্রাবর্জনেহনুজানাতু তস্মে বিরুপাক্ষায় দস্তাঞ্জয়ে ।

সমুদ্রায় বিশ্বব্যাচমে তুথায় বিশ্ববেদমে শ্বাতোয় প্রচতেসে সহস্যাক্ষায় ব্রহ্মণঃ পুত্রায় নমঃ ॥

Parameshthi rishi Rudrapoagnirdevata Birupaksha japey viniyogah

Om bhurbhubaswarom mahatmatmanam prapadye |

Birupakshoshi dantanjitashya tey sajya parney grihantarikshey bimitam |

Hiranyam taddevanam hridayanyasmaye kuntey hantah sannihitani |

Tani balabhrichya balasachya rakshatohapramani animishatah |

Smudro ma Vswabacha Brahmanu janatu

tutho ma Viswaveda Brahmanah putrohanujanatu |

Shwatro ma pracheta Moitra Varunohanujanatu tasmai birupakshaya dantanjaye ||

Samudraya Viswabachasey tuthaya Viswavedasey

swatraya prachetasey sahasrakshaya Brahmanah putraya namah ||

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

Offerings to Great Utterances

মহাব্যাহৃতি হোম

Mahabyahriti Hom

Vyahritis refer to the cosmos which is called **Ahriti**. By uttering the three words of Gayatri – Bhur, Bhuvah and Svah, the chanter contemplates the Glory of God that illuminates the three worlds – heaven, earth and the world in between. This covers the cosmos. Many consider these three words could also mean – past, present and future. The verse can be interpreted to invoke

the Goddess Savitri, often called Savitri, The formula *bhur*, *bhuvah* and *svah*, are known as the mahavyatri or great utterance. It is a hymn from Rigveda and chanted in Gayatri metre.

In Mahavyariti Havan offering of ghee is done in the name of these powerful words that seek blessing from the Almighty for happiness and prosperity.

Offer ghee four times to the fire in the names of the Gayatri.:

ॐ प्रजापति ऋषि गायत्रीं छद्देया अग्निर्देवता व्यक्त समन्त ।
महाब्याहृति होमे विनियोगः । ॐ भू श्वाहा ॥
ॐ प्रजापति ऋषि रुष्मिक छद्देया बायुर्देवता व्यक्त समन्त ।
महाब्याहृति होमे विनियोगः । ॐ भूवः श्वाहा ॥
ॐ प्रजापति ऋषि अनुष्टुप छद्देया सूर्यदेवता व्यक्त समन्त ।
महाब्याहृति होमे विनियोगः । ॐ सः श्वाहा ॥
ॐ प्रजापति ऋषि वृहती छद्देया प्रजापतिर्देवता व्यक्त समन्त ।
महाब्याहृति होमे विनियोगः । ॐ भूर्भुवशः श्वाहा ॥

Om Prajapati rishi Gayatri chhandyo Agnirdevata vyasta samasta

Mahabyahriti homey biniyogah | Om Bhu swaha ||

Om Prajapati rishi Rushnika chhandyo Bayurdevata vyasta samasta

Mahabyahriti homey biniyogah | Om Bhubah swaha ||

Om Prajapati rishi Anustupa chhandyo Suryadevata vyasta samasta

Mahabyahriti homey biniyogah | Om Swah swaha ||

Om Prajapati rishi Brihati chhandyo Prajapatirdevata vyasta samasta

Mahabyahriti homey biniyogah | Om Bhur-bhubha-swah swaha ||

In the Gayatri meter, as chanted by sage Prajapati for Lord Agni, I am performing the Mahabyahriti Hom by offering ghee to the heavens, in the Rushmik meter, as chanted by sage Prajapati for Lord Agni, I am performing the Mahabyahriti Hom by offering ghee to the earth,

In the Anustup meter, as chanted by sage Prajapati for Lord Agni, I am performing the

Mahabyahriti Hom by offering ghee to the world in between,

In the Brihati meter, as chanted by sage Prajapati for Lord Agni,

I am performing the Mahabyahriti Hom by offering ghee to the cosmos.

Fire Gets a New Name Before Extinction

মৃড়াগ্নি

Mriragni

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

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

ॐ मृडनामाग्ने नमः । इहा गच्छ इहा गच्छ, इह तिष्ठ इह तिष्ठ, इह सन्निदेहि, इहसन्निरुद्धय, अत्रामिष्टानं कुरु, मम पूजां गृहण ॥

Om Mriranamagney Eha gachcha eha gachcha, eha tishtha, eha tishtha, eha sannidehi, Eha sannirudhyaswa, atradhishtanam kuru, mam pujam grihana ||

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

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

এষ গঙ্ঘঃ ও মৃড়নামাগ্নয়ে নমঃ । এতৎ পুশ্প ও মৃড়নামাগ্নয়ে নমঃ ।

এষ ধূপঃ ও মৃড়নামাগ্নয়ে নমঃ । এষ দীপঃ ও মৃড়নামাগ্নয়ে নমঃ ॥

*Esha gandhah Om Mriragnaey namah|
etat pushpam Om Mriragnaey namah|
esha dhupah Om Mriranamagnaey namah |
esha deepah Om Mriranamagnaey namah ||
Oh the fire with the name of Mrirah (ocean)
you are cordially welcome,
come close to me, stay close to me and after establishing,
accept my oblations, Oh the Mrirah-named fire!
I am offering with great reverence, the flower, the incense, the lamp,
the fire offering (habir) and the food-platter (naivedya),
please accept my offering.*

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

এষ হবির্নেবেদ্যম্ ও মৃড়নামাগ্নয়ে নমঃ ॥
*Etat habir naivedyam Om Mriranamagnaey swaha ||
I am putting the ghee as the naivedya to your honor, Oh Mriragney.*

Final Offering

পূর্ণাহৃতি

Purnahuti

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

প্রজাপতি ঋষির্বিরাট গায়ত্রী ছন্দো ইন্দ্রেদেবতা যশক্ষামস্য যজনীয় প্রয়োগে বিনিয়োগঃঃ।
ওঁ পূর্ণহোমঃ যশসে জ্ঞাহোমি, মোহস্যে জ্ঞাহোতি বরমস্যে দদাতি, বরং বৃণে, যশসা ভামি লোকে স্বাহা ॥
*Prajapati rishi Birarah Gayatri chanda Indro devata jashakamashya
jajaneya prayogey viniyogah | Om Purnahomah jashashey juhomi,
johashmai juhoti baramashmai dadati, Baram briney, jashasha bhami lokey swaha ||
As written by Prajapati rishi in the meter of Brirah-Gayatri, in the name of Lord Indra,
I am offering this oblation to the fire for my fame | In this final oblation to the fire I seek your
blessing, I seek your boon to grant me good name and fame in this terrestrial world.*

Offering of overflowing container of rice to Brahmin

পূর্ণপাত্র দান

Purnapatradan

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

এতে গুঁজ পুষ্পে এতস্ম্য পূর্ণপাত্র অনুকল্প ভোজ্যায় নমঃ।
 এতে গুঁজ পুষ্পে এতদধিপতয়ে শ্রীবিষ্ণবে নমঃ।
 এতে গুঁজ পুষ্পে এতদ্ব সম্প্রদানায় ব্রহ্মণে নমঃ ॥

*Etey gandhapushpey etashmai purnapatra anukalpa bhojyaya namah |
 Etey gandhapushpey etatadhipataye Shri Vishnabey namah ||
 Etey gandha pushpey etad sampradanaya Brahmaney namah||*

With the scented flower (dipped in sandalwood) I sanctify this raw food for the dinner.
 I am offering this, with the scented flower, to my Lord Shri Vishnu with humility,
 I am offering this, with this scented flower, to the Brahmin with humility.

বিষ্ণুরোম তৎসদদ্য অমুকে মাসি অমুকে পক্ষে অমুকাং তিথো অমুক গোত্রঃ অমুকদেবশর্মা
*Vishnurom tatsaddaya amuke masi amuke pakshey
 Amukam tithou amuk gotra amuka devasharmana*
 (name and identification of host)

অমুকগোত্রঃ অমুকদেবশর্মা
Amuk gotra amuka devasharma
 (name and identification of the priest/Brahmin)

এতদ্ব সম্প্রদানায় ব্রহ্মণে নমঃ।
Etat sampradanaya Om Brahmaney namah ||
Vishnurom tatsat adya _____ (identification of day) _____ (identification of the person offering) to
 _____ (identification of the Brahmin) Offering this bhojya (raw food for dinner)
 in the name of Lord Almighty.

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

Honorarium to priest

দক্ষিণা

Dakshina

Give the purna patra (over flowing tumbler of rice) to the priest with the coin.

কৃতৈত্তে শ্রীশীলক্ষ্মী পুজা হোমকর্মণঃ সাঙ্গতার্থঃ দক্ষিণামিদঃ পূর্ণপাত্রানুকল্পভোজ্যম্ শ্রীবিষ্ণুর্দৈবতম্ ।
 ব্রহ্মণে আহং সম্প্রদানদে ॥

*Kritaitat Shri shri Saraswait puja homakarmanah
 sangatartam dakshinamidam |
 purnapatra anukalpa bhyojyam Shri Vishnuur daivatam
 amuk gotra amuka Brahmaney
 (Name and gotra of the priest)
 aham sampradadey ||*

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

Extinguishing the Fire

অগ্নিবিসর্জন

Agni bisarjan

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

ওঁ ব্ৰহ্মান ক্ষমতা ॥

Om Brahmana khamashya
Pardon me Oh Brahman (Lord of the Universe)

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

ওঁ যজ্ঞাভার দাহমাতঃ অয়িদাহন পীড়িতা ।
তৎসমষ্ট ধরে দেবি পৃষ্ঠি তৎ শীতলা ভব ॥
Om yagyabhara dahamata agnidapiritha |
Tatsamasta dharey devi prithwi twam shitala bhava ||
*Oh the earth you have endured the weight of the fire place
And tolerated the pain of heat,
May you rest in peace and cool down after the entire fire ceremony.*

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

ওঁ অগ্নেতৎ সমুদ্রং গচ্ছ।
Agney twam samudram gachcha ||
Oh Agni may you now go to the ocean ||

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

ওঁ পৃষ্ঠি তৎ শীতলা ভব।
Om prithwi twam shitala bhava ||
Oh earth! May you cool down.

Putting the Ash-mark

ভূমি তিঙ্ক

Bhasma tilak

Please note: During the process of *havan* use few pieces of wood to produce ash in order to give *bhasma tilak*.

Say the following mantras while putting the ashes (*bhasma tilak*).

On the forehead:

ॐ कश्यपस्य आयुषम् ।
Om Kashyapashya trausham ||
Like rishi Kashyap wish you have a long life ||

On the neck:

ॐ जमदग्नेष्यायुषम् ॥
Om Jamadagney trausham ||
Wish you attain the power of Jamadagni
(one of the great sages of ancient India,
father of Parashuram, who was one of the incarnations of Vishnu) ||

On the shoulders:

ॐ यज्ञेवानां आयुषम् ॥
Om jadevanam trayusham ||
Wish you for divine characters ||

On the heart:

ॐ तत्त्वेष्टु आयुषम्
Om tateyhastru trayusham ||
Wish you for youthfulness with long life ||

Prostration

প্রণাম
Salutation

With folded hands offer your oblation:

ॐ विश्वरूपस्य भार्यासि पद्मे पद्मालये शुभेः।
सर्बतः पाहि मां देवी महालक्ष्मि नमोऽन्तेः।
Om viswarupasya bharyashi padmey padmalaye shubhey
Sarbatah pahi mam devi Mahalakshmi namostutey ||
Om! The wife of the Lord of the Universe (Vishnu/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 with humility.

Primordial Sound Offering to Lakshmi

মূলমন্ত্র জপ
Repeat of primordial sound (Japa)

The mantra or name may be spoken softly, or mentally without any sound. Here we will repeatedly mutter the primordial sound associated with Goddess Lakshmi – Shring.

শ্রী
Shring

Beg excuse after the completion of jap:

ওঁ গুহাতিগুহ গোপ্তা তৎ গৃহণাস্মৎ কৃতং জপম্ ।
সিদ্ধিরভবতু মে দেবী তৎপ্রসাদাত্ব সুরেশ্বরী ॥

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

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

ARATI (Adoration with lamp)

Follow is the sequence:

*Panchapradip,
Water-conch,
Cloth,,
Flower,
Mirror,
Dhup,
Camphor,
Chamar.*

Process:

Take the offering substance in right hand (no bell), hold for a while on the face then circle three times (clockwise) three times around the while body, then three times on the chest and three time on foot. When you circle the water-conch drop a little water from the conch on the puja plate. Be careful with camphor. Light right before the arati. The sudden flame of light can be fire hazard.

For your imagination

In early days when there was no electricity, the guest (Goddess Lokashmi) has arrived at your door, you look at the face and then welcome her into the house, leading her to the place to wash her feet, wipe the feet, offer her flower for her decoration, give her the mirrot to look at her face and then allow fragrance to float in the air through incense and camphor and finally attend to her rest by fanning.

Now compare the Arati process with your imagination of treating the Goddess as a human being. This concept of have God a part of us is an unique way to worship God. It is no longer a virtual image, it is real.

Benedictory prayer

ক্ষমা প্রার্থনা

Kshama prarthana

Prostrate with folded hands (repeat of mantra):

অর্ধং পুশ্পং নৈবেদ্যং মাল্যং মলয়বাসিনি; গৃহাণ বরদে দেবী কলাণং কুরমে সদা ॥
 ওঁ এয়ং সাংবৎসরী পূজা যা কৃতা দেবীতে ময়া । সাঙ্গং ভবতু তৎ সর্বং তৎপ্রসাদাং সুরেশ্বরি ॥
 ওঁ মন্ত্রাহীনং ক্রিয়াহীনং ভক্তিহীনং সুরেশ্বরি । যৎ পূজিতৎ ময়া দেবী পরিপূর্ণং তদস্তুমে ।
 কায়েন মনসা বাচা কর্মণা যৎ কৃতং ময়া । তৎসর্বং পরিপূর্ণং মে তৎপ্রসাদাং সুরেশ্বরি ॥

*Arghyam pushpanch naivedyam malyam malayabasini ||
 Grihana baradey devi kalyanam kuru mey sada ||
 Om eyam sambatsari puja ja krita devitey maya |
 Sangam bhatu tat sarbam tat prasadat sureshwari ||
 Om Mantraheenam, kriyaheenam, bhaktiheenam Sureshwari |
 Jat pujitam maya Devi paripurnam tadastumey ||
 Om kayena manasabacha karmana jat kritam maya |
 Tat sarbam paripurnam tad prasadat Sureshwari ||*

*Take my revered offerings, the flower and the food platter, And the garland with flowers from the garden.Oblige me by accepting these offerings and bless me always. I completed your annual Puja by your blessing, Oh the Goddess of the Gods.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 by your grace*

IMMERSION CEREMONY

Bisharjan bidhi

বিশর্জন বিধি

Immersion ceremony

Immersion of the image is not done when puja is done at home. The following procedure is followed with public worship ceremonies where the image is replaced every year.

The image of Lakshmi is immersed on the following day of Lakshmi Puja. The following procedure will be followed after the completion of the daily puja that includes, invocational prayers described earlier – Sandhya, Vishnu smaran, arghya stapan, sanctification of seat, worship of five basic gods (panchdevata) and worship to Lakshmi – meditation, offerings, and pranam.

In most places outside India, however, the entire Lakshmi Puja ceremony is done in one day, the above procedure is skipped and we directly come to the following process of conclusion.

Meditation

ধ্যান

Dhyan

ওঁ পাশাক্ষমালিকাভোজ-সৃণিভির্যাম্য সৌম্যরোঃ। পদ্মাসনস্থাং ধ্যায়েচ ত্রিযং ত্রৈলোক্যমাতরম।
গৌরবর্ণাং সুরূপাঙ্গ সর্বালংকার-ভূষিতাম্। রৌক্ষপদ্ম-ব্রহ্মকরাং বরদাং দক্ষিণেন তু॥

*Om pashaksha malikambhoja shrini bharjyaamya soumayoh |
Padmaasanastham dhayechcha shrim trailokya mataram ||
Gourabarnam surupancha sarba alankar bhusitam |
Roukma padma byagrakaram 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.

Obeisance

প্রণাম

Pranam

ওঁ বিশ্঵রূপস্য ভার্যাসি পদ্মে পদ্মালয়ে শুভে।
সর্বতৎ পাহি মাং দেবী মহালক্ষ্মি নমোহন্ত তে।

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

Om! The wife of the Lord of the Universe (Vishnu/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.

Prayer of The Remains

নির্মাল্যবাসিনি পূজা

Nirmalyabasini puja

Pick a flower from the holy pitcher which is a remain of the performed puja. Smell it with closed eyes, holding the image of the Goddess in your heart. Then place the residual flower back to the holy pitcher with reverence. Then pray with folded hands.

ওঁ লক্ষ্মীদেবী ক্রমস্ব। ওঁ নির্মাল্যবাসিনীগৈ নমঃ।
*Om Lakshmi devi khamasya |
Om Nirmalya basinai namah ||*

I beg apology Oh Goddess Lakshmi and the divine spirit in these remains of flowers ||

FAREWELL TREAT

Before the departure of the goddess she is given the farewell sweets and the married women put vermillion powder on her forehead and on the groove of the parted hair on head. This is considered auspicious praying for the long life of their husbands.

Dadhi karmpha

দর্ধিকরম্ভ

Special farewell treat

This special sweet preparation consists of molass (gur), flat rice, sweet puffed rice, yogurt, sweet and banana (গুড়, চিংড়ি, মুড়কী, দই, মিষ্টি ও কলা). After mixing them, they are put in big bowls for its offering and then distributed as consecrated *prasad* for all to share.

Then place a little flower on it.

ওঁ এতে গুৰু পুল্পে সোপকরন মিষ্টান্ন-দর্ধিকরম্ভ নৈবেদ্যায় নমঃ।

এতে গুৰু পুল্পে ওঁ দর্ধিপতয়ে বিষ্ণবে নমঃ।

এতৎ সম্প্রদান্তে ওঁ শ্রী শ্রীলক্ষ্মী নৈবেদ্যামি।

ওঁ শ্রী লক্ষ্মী নমঃ (repeat Her name three times)

Om, etey gandha pushpey sopakarana

mistanna-dadhikarambha naivedaya namah |

Etey gandha pushpey Om dadhipataye Bishnabey namah |

Etat sampradanai Om hrim Shri Shri Lakshmi nivedayami |

Om Shri Lakshmi devai namah ||

In the name of the divinity, I am placing this scented flower on this farewell sweet

After remembering the name of Lord Vishnu, our savior,

I am offering this farewell sweet (দর্ধিকরম্ভ)

To All Beautiful Goddess Lakshmi. I prostrate before Goddess Lakshmi.

Offering to Vital Breath

পথগ্রাসের মন্ত্র

Vital breaths and offering to vital breaths of the body are described earlier in the introductory chapter. Keeping your eyes closed, hold the palms of both hands upwards. Put a little water on the left palm and keep still. On your right palm, touch one by one, the four fingers (starting with the little finger) with the right thumb while chanting the four mantras as you touch the fingers in sequence, starting with the little finger. Give a slight circular motion to the palm and imagining that you are offering the food to the Goddess while She is accepting it from you.

ওঁ প্রাণায় স্বাহা, ওঁ অপানায় স্বাহা, ওঁ সমানায় স্বাহা, ওঁ উদানায় স্বাহা, ব্যানায় স্বাহা

Om pranaya swaha, Om apanaya swaha, Om samanaya swaha,

Om udanaya swaha, byanaya swaha |

I am offering to the five vital breaths of the body Prana, apana, samana, udana and byana

At the end, touch the thumb with the tip of the pointing finger and chant. Finally, throw the water into the bowl chanting the last line

ওঁ অমৃতাপি ধানমসি স্বাহা।

Special note: Continue meditating until you are able to see the Goddess accepting your offer.

Offering water

Offer the two glasses of water with the following two mantras:

এতৎ পানার্থোদকম্ ও শ্রীং লক্ষ্মৈ নিবেদয়ামি

(First glass of water, আচমনীয়)

এতৎ পুনরাচমনীয়ম্ ও শ্রীং লক্ষ্মৈ নিবেদয়ামি (second glass of water, পুনরাচমনীয়)

Ritual of Offering

পঞ্চগ্রাস মন্ত্র

Panchagras mantra

(The offering – paramanna, is 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.

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 *vyanā* (circulatory activity).

Appeal for Forgiveness

ক্ষমাভিক্ষা

Kshamabhiksha

Human mistakes are inevitable. Hence before closing the puja one includes the prayer of forgiveness in the benedictory prayers.

Pray with folded hands

ॐ অজ্ঞানাদ্য যদি বা মোহাত্ম প্রচ্যবেতা ধুরেষু যৎ ।
স্মরণাদেব তদ্বিষেঃ সম্পূর্ণং স্যাদিতি শ্রুতিঃ ॥

*Om agyanad jadi ba mohat prachyabeta dwreshu jat |
Smaranadev tad Vishno sampurnam syadriti shruti ||*

*All the faults that I incurred while performing the puja will be complete
as I remember Lord Vishnu seeking His forgiveness.*

Continue with folded hands:

ওঁ অসতো মা সৎ গময়, তমসো মা জ্যোতির গময়, মৃত্যুর মা অমৃতৎ গময়।
Asato ma sad gangaya, Tamaso ma jyotir gangaya, Mrityorma amritam gamaya
Oh Lord Almighty:

*Lead us from unreal (ignorance) to the truth (knowledge) Lead us from darkness to light
Lead us from death to immortality (Brahadaranyaka Upanishad — I.iii.28)*

ওঁ বিধিহীনং ভক্তিহীনং ক্রিয়াহীনং যদর্ক্ষিতম্ । পূর্ণং ভবতু তৎসর্বং তৎপ্রসাদাং সুরেশ্বরি ॥
*Om bidhahinam bhaktihinam kriyahinam jadarchitam |
Purnam bhatu tatsarbam tatprasadat Sureshwari ||*

I have done the offerings to you without knowing the ritual, Devotion or appropriate action, Oh Goddess, the wife of Shiva, Fulfill it with your grace and oblige me.

Bisarjan

বিসর্জন

Immersion of Goddess Lakshmi

First move the base of the image and then immerse the reflection of the image in a bowl of water:

ওঁ গচ্ছ গচ্ছ পরং স্থানং স্বস্থানং শ্রীলক্ষ্মীকে । যৎ পূজিতৎ ময়া দেবি পরিপূর্ণং তদন্তু মে ॥
অজ তৎ প্রোতসি জলে তিষ্ঠ গোহে চ ভূতয়ে ।

*Om gachha gachha param sthanam swasthanam Shri Lakshmikey | Jat pujitam maya devi
paripurnam tadastu mey || Braja twam shrotashi jaley tishta gehey cha bhutaye ||
Farewell Oh Goddess Lakshmi! Go to your own heavenly abode, Please fill in the void that I
might have left during my worship. As you flow into the stream
Leave your good wishes at my home for my prosperity.*

সংবৎসর ব্যাতীতে তু পুনরাগমনায়চ ॥ ওঁ ক্ষমত্ব বরদে দেবি মঙ্গলে পরমেশ্বরি ।
সর্বগে শুভগে দেবি দৃষ্টাদৃষ্ট ফলপ্রদে ॥

Sambatsara byatitetu punaragamanayacha || Om khamasya baradey devi mangaley parameshwari | Sarbagey shubhagey devi drishtadrishta phalapradey ||
After the completion of one year you return here.Oh the auspicious Goddess! Forgive me of my short comings and bless me.You move to all places, your blessing is at the forefront that brings us Our wealth and prosperity, and good luck

Later the image is taken and immersed in a lake or a river.

Please note: Traditional Bengali (Hindu) families, bring home the holy pitcher with water after the immersion and keep the holy pitcher in the puja corner of their house and perform Lakshmi Puja every Thursday with fresh mango leaves. The pitcher is washed, cleaned, decorated with sindur marking of swastika again next year before the Lakshmi puja. Thus they feel secured that Lakshmi is looking after the family during the year.

Ghatachalana

ঘটচালনা

Moving the Holy Pitcher

Now hold the sacred pitcher with both hands and gently move while chanting the following mantra. This symbolizes the end of the puja ceremony,:

ওঁ গচ্ছ গচ্ছ পরম স্থানং সুস্থানং পরমেশ্বরী, পুজাধারন কালে চ পুনরাগমনায়চ।
Om gachcha gachcha param sthanam swasthanam parameshwari
Pujadharana kaley cha punaragmanaya cha ||
Go, go to your heavenly abode, Oh Lord but when I do your puja again, please come back.

Shantipath

শান্তিপাঠ

Peace Chant

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

কয়া নচিত্র ইতিৰক্ত্রযস্য মহাবামদেব্যৰ্থার্থিবিৱাডঃ গায়ত্ৰীচন্দ্ৰ ইন্দ্ৰো দেবতা
 শান্তি কৰ্মণি জপে বিনিয়োগঃ ।
Kaya naschitra iti riktrayasya Mahabama devya rishir birar Gayatri chhanda Indro devata
Shanti karmani japey viniyoga |
This peace chant is written by sage Mahabamadeva in Gayatri meter and addressed to Indra, the King of the Devas, always victorious in numerous ways and friendly to us all, and whose (Lord Indra) protection surrounds us all.

ওঁ কয়া নচিত্র আভুবদূতী সদা বৃথৎ সখা । কয়া শচিষ্ঠয়া বৃতা ।
 ওঁ কস্ত্রা সত্ত্বো মদানাং মংহিত্তো মংসদন্ধুলঃ । দৃতা চিদারুজে বসু ।
 ওঁ অভীষ্ম গঃ সবিনাঃ সবিতা জরিত্তুণামৰ্ত্ত । শতৎ ভৰৎ সৃতয়ে ॥
Om kaya naschitra ah bhubaduti sada bridhah sakha | Kaya sachisthaya brita |

**Om kasta satyo madanam mamhistho matsadhandasah | Drirha chidaruje basu |
Im abhishunah sakhinambita jaritrinam | Shatam bhavah swutaye ||**
(Oh Indra)

*How were you inspired to protect your friends and followers and help them prosper?
How did you get the strength to destroy your enemies and Defend the righteous people.
Come in hundreds of forms to protect us, your appreciators.*

ওঁ স্বতি নঃ ইন্দ্রো বৃজপ্রবাঃ স্বতি নঃ পুষা বিশ্ববেদাঃ । স্বতি নস্তার্জ্যো অরিষ্টনেমিঃ,
স্বতি নো বৃহস্পতিদর্থাতু ॥ ওঁ স্বতি, ওঁ স্বতি, ওঁ স্বতি ॥

**Om swasti nah Indro bridhdhashravah,
swasti nah Pusha Viswavedah |
Swasti narstrakshyo arishtanemi swastino Brihaspatirdadhatu |
Om Swasti, Om Swasti, Om Swasti ||**

*May Indra, inscribed in the scriptures, do well to us. May Pusha who is knower of world, do good to us and may Trakshya who devastates enemies, do good to us!
May Brihaspati do well to us! OM Peace, Peace, Peace".*

ওঁ দেবীঃ শান্তিঃ অঙ্গীক্ষং শান্তিঃ পৃথিবী শান্তিরাগঃ শান্তি তোষধযঃ শান্তিঃ ।
বনস্পতযঃ শান্তিরিষ্ণেদেবাঃ শান্তির্বৃক্ষশান্তিঃ সর্বং শান্তিঃ ॥
শান্তিরেব শান্তিঃ সা মা শান্তিরেধি ।

**Om dauh shantih antariksham shantih prithibi shantirapah shanti roshadhayah shantih
Banaspataye shantirvishwadevah shantir-Brahmashanti sarbam shantih |
Shantireba shanti sa ma shantiredhi ||**
(Rigveda)

*There is peace in the sky, there is peace on earth, and there is peace in the heavens.
There is peace in the world. There is peace in the water, there is peace on land.
There is peace in nature (plant, animals, flowers, insects, and herbs) there is peace in the Universe. There is peace with Brahma, the Creator, May this all –pervading peace enter into us and permeate us to the very core of our being.*

ওঁ শান্তিরস্ত শিবঞ্চান্ত বিনশ্যত্ত শুভঃ যৎ । যত এবাগতং পাপ তত্ত্বে প্রতিগচ্ছতু স্বাহা ॥
**Om shantirastu Shivanchastu binasyata shubhancha jat |
Yata ebagatam papa tatraiba pratigachchatu swaha ||**

*By the grace of Lord Shiva, peace will prevail.
May He destroy all the evil elements preventing to establish peace.
May all the sins (ignorance) be removed and permanently stay away from us.*

ওঁ পূর্ণমদঃ পূর্ণামিদম্ পূর্ণাং পূর্ণ মুদচ্যতে । পূর্ণস্য পূর্ণমাদায় পূর্ণমেবা অবিশিষ্যতে ॥
ওঁ শান্তিঃ ওঁ শান্তিঃ ওঁ শান্তিঃ ॥
**Om purna madah purnamidam purnat purna mudachyatey |
Purnasya purnamadaya purnameba abishishyatey ||**

*Om Shantih! Om Shantih! Om Shantih!
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 Infinite, Absolute and
Perfect in every possible way.

Dakshina

দক্ষিণা

Honorarium to the Priest

When the priest does the worship on behalf of the host, he is paid for the job he did. This is called Dakshina (দক্ষিণা)

ও বিশুরোম তৎসদ অদ্য আশ্বিনে মাসি শুক্লে পক্ষে শৌর্ণমাস্যাতি তিথো অহম অযুক গোত্র শ্রী অযুক দেবশশ্র্মা (যথমান)
পরম বিভূতি লাভ কাম শ্রীলক্ষ্মীপ্রতিকাম গণপত্যাদি-নানাদেবতা পূজা পূর্বক তদঞ্জীভূত পূজাকর্মণঃ সাঙ্গতার্থঃ শ্রীবিষ্ণুদৈবতম্
অযুক গোত্র শ্রীঅযুক দেবশশ্র্মা (পূরোহিত) দক্ষিণামিদং কাষ্ঠলং তঙ্গুল্যং তৃত্যমহং সংপ্রদদেৎ ॥

*Om Vishnurom tatsad adya Ashwiney masi Shukley pakshey
Purnamasyanti tithou --- gotra Shri --- devasharma (jajaman or karta)
Parama bibhuti labha kama Shri Lakshmi pritikama
Ganapatyadi nana devata puja purbaka
tadangibhuta puja karmanah sangatartham
Shri Vishnurdaivatam Amuk gotra shri amuka devasharma (priest)
dakshinamidam kanchanam tubhyamaham sampradadet ||*

To thy name, Oh Visnu, today in the month of Ashwin, during the day of full moon, I of Gotra _____ Mr. _____ (the host) praying for my prosperity performd the Lakshmi puja along with Ganesh and other gods and related puja rituals and upon its completion, in the name of Lord Vishnu, offering the honorarium of silver coin to the Revered priest Shri --- of Gotra ---.

Part 4
ASSOCIATED
PUJA ACTIVITIES
(No audio available)

WORSHIP FOR INDIVIDUAL FAMILIES

ଲୋକପୂଜା

Lokpuja

Resolution

সংকল্প

Sankalpa

Take a little water in the kushi . Place a flower with touch of chhandan, little rice, and haritaki or supari (dry whole fruit). Chant the mantra for resolution and turn over the kushi on the offering plate (tamrapatra). Then sprinkle a little rice on the turnover kushi and take back the kushi into the kosha (water container in front of the pries). If the number of families are too many, first perform the sankalpa for all and then do the offering at one time.

ওঁ বিষ্ণুরোম্ তৎসদ অদ্য আশ্বিনে মাসি শুক্লে পক্ষে শৌর্গমাস্যান্তি তিথো —— গোত্র শ্রী —— দেবশশ্মী (যথমান) পরম বিভূতি
 লাভ কামো শ্রীলক্ষ্মীপ্রতিকামো গণগত্যাদি-নানাদেবতা পূজা পূর্বক লক্ষ্মীপূজন
 অহং করিয়ে (পরার্থে, —— গোত্র শ্রী —— দেবশশ্মী - পুরোহিত) করিষ্যামি

*Om Vishnurom tatsad adya Ashwiney mashi Shukley pakshey Pournamasyanti tithou
 --- gotra Shri --- devabasharma (devotee) parma bibhuti labha kamo Shri Lakshmi
 Priti kamo Ganapatyadi nanadevata puja purbaka Lakshmipujana aham karishey (pararthey
 (when done for someone else) --- gotra Shri --- devasharmana (priest) karishyami)*

In the name of Vishnu on this auspicious day (declare month, waxing fortnight of moon, on the full moon day) identify the gotra and name of the devotee for abundant prosperity and to please Shri Lakshmi, Lord Ganesh and other gods with proper reverence and rituals, I am performing the Lakshmi puja. (If the priest is performing the puja he should declare his gotra and name and submit that he is doing for the devotee).

Pushpanjali

পুষ্পাঞ্জলি

Pushpanjali

Offer flower three times

ওঁ নমস্তে সর্বদেবানাং বরদাসি হরিপ্রিয়ে । যা গতিত্বং প্রপন্নানাং সা মে ভূয়াত্ব অর্চনাং ॥
 এষ সচদন পুষ্পাঞ্জলি ওঁ শীঁ লক্ষ্মী নমঃ।

Om namastey sarba devanam baradasi Haripriye |

Ya gatistam prapannanam sa mey bhuyatwa archanat ||

Esha sachandana pushpanjali Om Shrim Lakshmai namah ||

I bow to you, the benevolent Goddess, Who is adorned by all Gods, who is Visnus consort

I surrender myself to you to decide my fate. Please accept my offerings

Here is the sandalwood dipped flower I am offering to you Oh Lakshmi with reverence.

অর্থং পুষ্পং নৈবেদ্যং মাল্যং মলয়বাসিনি; গৃহাণ বরদে দেবী কল্যাণং কুরমে সদা ॥
 ওঁ এয়ং সাংবৎসরী পূজা যা কৃতা দেবীতে ময়া । সাঙ্গং ভবতু তৎ সর্বং তৎপ্রসাদাং সুরেশ্বরি ॥
 ওঁ মন্ত্রাহীনং ক্রিয়াহীনং ভক্তিহীনং সুরেশ্বরি । যৎ পূজিতৎ ময়া দেবী পরিপূর্ণং তদস্তুমে ।
 কায়েন মনসা বাচা কর্মণা যঃ কৃতং ময়া । তৎসর্বং পরিপূর্ণং মে তৎপ্রসাদাং সুরেশ্বরি ॥

*Arghyam pushpanch naivedyam malyam malayabasini || Grihana baradey devi kalyanam
 kuru mey sada || Om eyam sambatsari puja ja krita devitey maya | Sangam bhatu tat sarbam
 tat prasadat sureshwari || Om Mantraheenam, kriyaheenam, bhaktiheenam Sureshwari |
 Jat pujitam maya Devi paripurnam tadastumey || Om kayena manasabacha karmana
 jat kritam maya | Tat sarbam paripurnam tad prasadat Sureshwari ||*

*Take my revered offerings, the flower and the food platter, And the garland with flowers from the
 garden. Oblige me by accepting these offerings and bless me always.I completed your annual
 Puja by your blessing, Oh the Goddess of the Gods.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 by your grace*

Part 5
Abridged Version
Of Lakshmi Puja
 (No audio available)

Introduction

Kojagiri Lakshmi Puja is a family puja. All members of the family participate in the worship of Lakshmi, the goddess of wealth. The family stays awake at night and observe night vigil and celebrations. The person performing the puja or the priest fast from solid food and take only fluids (milk, coconut water). Eating Kheer (concentrated milk and rice pudding), after offering to Goddess Lakshmi, is a traditional.. Because of its popularity, we are presenting here the abridged version that may take between 20 to 30 minutes. Many families read Lakhi's Panchali (Story of Lakshmi) following the puja which is not included here.

INVOCATION PRAYERS

Obeisance to Lord Vishnu

আচমন - বিষ্ণুস্মরণ

Achman - Vishnu smaran

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

Then with folded hands in front of your chest say

ওঁ তদবিষ্ণু পরমং পদম্ সদা পশ্যতি সূরয়ঃ, দিবীব চক্ষুরাততম্ ।
 ওঁ বিষ্ণুঃ, ওঁ বিষ্ণুঃ, ওঁ বিষ্ণুঃ ।

*Om Tad-Vishnu paramam padam
 Sada pashyanti soorayah dibiba chakshuratata
 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.*

ওঁ অপবিত্র পবিত্রো বা সর্বাবস্থাং গতোপি বা। যঃ স্মরেৎ পুঞ্জীকাক্ষং স বাহ্যাভ্যন্তরঃ শুচি।
 নমঃ সর্বমঙ্গল মঙ্গল্যং বরেণ্যং বরদং শুভম্। নারায়ণং নমস্কৃত্য সর্ব কর্মাণি কারয়েৎ।

*Om apabitra pabitro ba sarpabashan gatopiba
 jahsmaret pundarikaksha sa bajya antarah shuchi.
 Namaha sarva mamala mamalyam 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 Narayana who is all auspicious, most adorable, beneficial and kind.
Remembering His name we should begin all our work.*

Offerings to Vishnu

গন্ধাদির আর্চনা

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 বিষ্ণব নমঃ

Om Vishnabey namah ||

My reverence to you Oh Vishnu

বং এতস্মে গন্ধাদিভ্যো নমঃ । এতে গন্ধপুষ্পে এতদশিপতয়ে 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.

Prayers to Gods of invocation

এতে গন্ধপুষ্পে ও গণেশায় নমঃ | এতে গন্ধপুষ্পে ও নারায়ণায় নমঃ ।

এতে গন্ধপুষ্পে ও শ্রীগুরুবে নমঃ | এতে গন্ধপুষ্পে ও ব্রহ্মাগণেভ্যো নমঃ ॥

***Etey gandhapushpay Om Ganeshaya namah | Etey gandhapushpey Om Narayanaya namah |
Etey gandhapushpey Om shri gurubey namah|
Etey gandhapushpey Om Brahmanebhyo 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.

Gayatri prayer

ওঁ ভূর্ভুবঃস্তঃ, তৎ সবিত্তুরেণ্যং, ভর্ণো দেবস্য ধীমহি। ধিয়ো যো নঃ প্রচোদয়াৎ ওঁ॥

Om bhur-bhuba-svah tat sabitur varenynam 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).*

Offering to the sun

Take little water in kushi and a red flower with red sandalwood and little rice. Cover the kushi with right palm, chat the mantra and then at the end pour it off on the copper plate:

ॐ এহি সূর্য সহস্রাংশো তেজোরাশে জগৎপতে। অনুকম্পয় মাং ভক্তং গৃহাণার্থং দিবাকরম।।

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.*

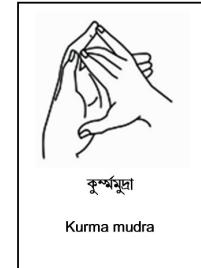
WORSHIP OF LAKSHMI

Meditation

ধ্যান

Dhyan

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



ॐ পাশাক্ষমালিকাঙ্গো-সৃণিভীর্যা সৌম্যযোঃ পদ্মাসনস্থাং ধ্যায়েক শ্রিযং ত্রৈলোক্যমাতরম।
গৌরবর্ণাং সুরূপাঞ্চ সর্বালংকার-ভূষিতাম। রৌক্ষপদ্ম-ব্যগ্রকরাং বরদাং দক্ষিণেন তু।।

Om pashaksha malikambhoja shrini bharjyaamya soumayoh |

Padmaasananastham dhayechya shrim trailekya 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 showering your blessing to all.*

Prostration to Lakshmi

প্রণাম

Pranam

ॐ বিশ্বরূপস্য ভার্যাসি পদ্মে পদ্মালয়ে শুভে। সর্বতঃ পাহি মাং দেবী মহালক্ষ্মি নমোহন্ত তে।

Om viswarupasya bharyashi padmey padmalaye shubhey Sarbatah pahi mam devi

Mahalakshmi namostutey ||

*Om! The wife of the Lord of the Universe (Vishnu/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.*

OFFERINGS TO LAKSHMI

(Any five things)

Flower

পুষ্প
Pushpa

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

ওঁ পুষ্পং মনোহরং দিব্যং সুগন্ধ দেব নির্মিতম।
 হৃদয়ম্ অভূতম্ আগ্রেয়ং দেবি দত্তং প্রাগ্রহতাম।
 এতানি পুষ্পানি ওঁ শ্রীং লক্ষ্মৈ নমঃ ।

*Om pushpammanoharam divyam sugandha deva nirmitam |
 Hridyam adbhitam aghreyam devi dattam pragrijyatam ||
 Etad pushpani Om Shrim Lakshmai 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 Lakshmi.*

Incense

ধূপ
Dhup

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

নমঃ বনস্পতিরসো দিব্যো গঞ্জাত্যঃ সুমনোহরঃ। ময়া নিবেদিতো ভক্ত্যা ধূপোহয়ং প্রতিগৃহতাম।
 এষ ধূপঃ ওঁ শ্রীং লক্ষ্মৈ নমঃ।

*Om banaspati rasho divyo gandhadyah sumanoharah | Maya nivedito bhaktya dhupoham
 pratigrijhatam | Esha dhupah Om Srim Lakshmi 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 অগ্নিজ্যোতি রবিজ্যোতিঃ চন্দ্রজ্যোতি তথেব চ। জ্যোতিষামুভ্যো দেবি দীপোহয়ং প্রতিগৃহতাম।
 এষ দীপঃ ওঁ শ্রীং লক্ষ্মৈ নমঃ।

*Om agnijyoti rabijyoti chandrajyoti tathaivaca | Jyotsamutamo devi dipoham pratigrijhyatam ||
 Esha dwipah Om Shrim Lakshmai 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 সুত্রেন গ্রথিতং মাল্যং নানা পুষ্প সমন্বিতম্। শ্রীমুক্তং লম্বমানঞ্চ গৃহণ পরমেশ্বরী। এষ পুষ্পমাল্যং ওঁ শ্রীং লক্ষ্মৈ নমঃ ।
Om sutren grathitam malyam nana pushpa samanwitam Srijuktam lambamananca grahana parameshwari | Esha pushpamalyam Om Shrim Lakshmai 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 Lakshmi.

Mound of rice with sweet and fruits

নৈবেদ্য

Naivedya

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

ওঁ নৈবেদ্যং ঘৃতসংযুক্তং নানাদ্রব্যং সমন্বিতম্। ময়া নিবেদিতং ভক্ত্যা গৃহণ তৎ বাগেশ্বরী॥
 ইদম্ সোপকরণামাঙ্গনৈবেদ্যং ওঁ শ্রীং লক্ষ্মৈ নমঃ ॥
*Om naivedyam ghritasamjuktam nana drabyam samanvitam | Maya niveditam bhaktya
 grihana twam Bageshwari || Idam sopakaranamanna naivedyam
 Om Shrim Lakshmai 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 I offer this to you Oh Goddess Lakshmi with humility.

Fruits

ফলমূলাণি

Falamulani

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

ওঁ ফলমূলাণি সর্বাণি গ্রাম্যাণি যানি চ । নানাবিধ সুগন্ধীনি গৃহণ দেবী যথাসুখম् ।
 এতাণি ফলমূলাণি ওঁ শ্রীং লক্ষ্মৈ নমঃ ॥
*Om! Falamulani sarbani gramya aranyani yani cha |
 Nanabidha sugandhini grinha Devi yathasukham |
 Etani falamulani Om Shrim Lakshmai namah ||*

All these fruits, collected from village and forest, with good taste and smell,
 accept it from me immediately 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 তোজ্যং দেবী দত্তং প্রতিগ্ৰহতাম্।
এষ মোদকং ওঁ শৈৱ লক্ষ্মী নমঃ॥

Om modakam swadasamjuktam sarkaradi binirmitam | Suramyam madhuram bhyojyam devi

dattam pratigrijyatam | Esha modakam Om Shrim Lakshmai 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.

Water

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 মন্দাকিন্যস্তু যদ্বারি সর্বপাপহরং শুভম্। গৃহাণ আচমনীয়ং তৎ ময়া ভক্ত্যা নিবেদিতম্॥
ইদমাচমনীয়ং ওঁ শৈৱ লক্ষ্মী নমঃ॥

*Om mandakinyastu jadbari sarbabapa haram shubham | Grihana achmaniam twam maya
bhaktya niveditam || Idam achmanium Om Shrim Lakshmai namah ||*

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

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 উচিষ্ঠোহপ্যশুচিৰ্বাপি ষস্যাঃ স্মরণমাত্রতঃ। শুক্ষিমাপ্নোতি তস্যে তে পুনরাচমনীয়কম্॥
ইদম্ পুনরাচমনীয়ম্ ওঁ শৈৱ লক্ষ্মী নমঃ॥

*Om ucistho upya sucirbyapi yashya smaranamatratah | Sudhimapnoti tasai tey
punarachmaniakam || Idam punaracmanium Om Shrim Lakshmai namah ||*

*The contaminated water (ucistha) and impure becomes pure by taking your name. That purified
water I am offering herewith as the second serving.*

Please oblige me by accepting the second glass of water.

OBEISANCE TO THE PET

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

এতদ্বাদ্যং ওঁ পেচকায় নমঃ। এষ অর্ধং ওঁ পেচকায় নমঃ।
এতদ্বুশ্পম্ ওঁ পেচকায় নমঃ। এতদ্বধুপম্ ওঁ পেচকায় নমঃ।
এতদ্বীপম্ ওঁ পেচকায় নমঃ॥। এতদ্বনৈবেদ্যম্ ওঁ পেচকায় নমঃ।

*Etad padyam om pechakaya namah Etad argham om pechakaya namah
Etad pushpam om pechakaya namah Etad dhupam Om pechakaya namah
Etad dwipam Om pechakaya namah Etad naivedyam Om pechakaya namah*

I offer this flower, water to wash feet, rice of honor, incense and food platter to owl with humility

PUSHPANJALI

Flower offering

Offer flower three times:

ওঁ নমস্তে সর্বদেবানাং বরদাসি হরিপ্রিয়ে । যা গত্তিৎ প্রপঞ্চানাং সা মে ভূয়াৎ তদর্চনাং ॥
এষ সচদন পুষ্পাঙ্গলি ওঁ শীঁ লক্ষ্মী নমঃ।

*Om namastey sarbadevanam baradasi Haripriye |
Jagatisam prapannanam sa me bhuyat tadarchanat ||
Esha sachandana pushpanjali Om Shrim Lakshmai namah ||*

*The favorite of Hari (Vishnu)
You bless all creatures; I pay my reverence to you.
What happens to your favorites when they worship you
May that happen to me as I am worshipping you with all my heart.
Here is the sandalwood dipped flower
I am offering to you Oh Lakshmi with reverence.*

Prostration

প্রণাম

Pranam

ওঁ বিশ্বরূপস্য ভার্যাসি পদ্মে পদ্মালয়ে শুভে।
সর্বতঃ পাহি মাং দেবী মহালক্ষ্মি নমোহন্ত তে।

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

*Om! The wife of the Lord of the Universe (Vishnu/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 with humility.*

ADDENDUM
List of Puja Requirements

ফর্দমালা

Phardha mala

Bengali name	Close English Equivalent
সিন্দুর	Vermillion
তিল	Sesame seed
হরিতকী	Haritaki (a kind of nut)
শ্রেতসরিষা	White mustard
মাষকলাই	Black lentil
পঞ্চশস্য	Five grains
পঞ্চরত্ন	Five jewels (metals)
পঞ্চগুঁড়ি	Five colored powders
মধু	Honey
শৈতা	Sacred thread
মধুপক	A bowl of five things (honey, ghee, yogurt, sugar and milk)
কর্পূর	Camphor
তীরকাটি	Sticks with three arrow-heads for Holy pitcher
তেকাঠা	A triangle made of sticks
দর্পণ	Mirror
আলতা	Red liquid
চুবড়ি	Basket
চাঁদমালা	Decorative garland
আসননাঞ্জুরী	Seat and ring
ধূপ	Incense

প্রদীপ	Lamp
ঘার ঘট	Pitcher at the door
পুষ্প	Flower
তুলসী	Tulasi
দুর্বা	Durba
বিল্পত্তি	Bel leaf (wood apple)
পুষ্প মালা (বড়)	Garland (big)
পুষ্প মালা (ছোট)	Garland (small)
আম পন্নব	Mango leaves
ডাব বা নারকেল	Coconut (ripe or unripe)
মিষ্টান্ন	Sweets
মুড়কী	Sweet rice
নৈবেদ্য থালা ৪ :	Naivedya (food platter) 4
পঞ্চদেবতা	Five gods (five mounds)
নবগংহ	Nine planets (nine mounds)
প্রধান (লক্ষ্মী)	Principle deity (Lakshmi), one single mound
নারায়ণ	Narayana
অন্যান্য নৈবেদ্য :	Other platter:
ফল	Fruit
মিষ্টি	Sweet
কুচা নৈবেদ্য	Platter of small mounds
গোলাস, ২	Tumblers 2
ভোজ্য	Bhojya (uncooked food materials)
চান	Rice

রান্নার মশলা	Spice
ঘী (বা তল)	Ghee (or oil)
ডাল	Dal (pulse)
সংজী পাঁচ রকম	Vegetable (five kinds)
পঞ্চমৃত	Mixture of five sweets: Yogurt, milk, ghee, honey and sugar
দেবীর শাড়ী	Sari for Goddess
ঘটের গামছা	Kitchen towel (red) for holy pitcher
হোম সামগ্ৰী	Hom (havan) materials
হোম কুণ্ড, বালি, কাঠ, কাঠি (সমিধ), ঘী, পুর্ণপাত্ৰ	Fire pot, Sand, Wood, Wooden sticks, Ghee, Overflowing rice tumbler
সুপারী	Beetle nut
পানমশলা	Beetle leaf condiments
ভোগ	Cooked food (Bhog)
পুরোহিতের জামা	New cloth for purohit (shirt)

QUESTIONS, SYMBOLS AND TERMINOLOGIES

What is Om?

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

Aum became the sacred word in Vedas, Hum of the Tibetans, Amin of the 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 and close your eyes focusing on the sound that is vibrating within your body. In biological terms, it is the sound of the inner function of the body that includes the heartbeat.

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

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

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

CULTURAL SYMBOLS OF HINDUS

Havan

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

Deep (lamp)

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

Betel Leaf (paan)

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

While performing Satyanarayana puja the Bengalis place five betel leaves on the platform or on the side with betel nut (supari), sweet and coin. This is called mokama. At the end of the puja this is given to five married women to receive their blessing for the host family. Most common use of betel leaf is as after-dinner treat for chewing Areca nut (Areca catechu) or betel nut

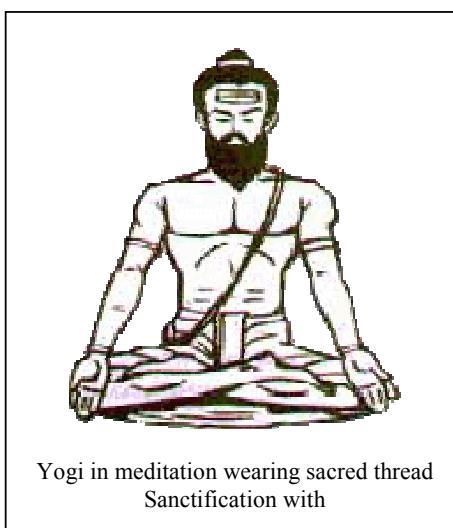
(supari) wrapped in it. The betel nut is a mild stimulant which can be further promoted by the use of tobacco products that contributes nicotine.

Tilak, Dot and Bindu

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.



Yogi in meditation wearing sacred thread
Sanctification with

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.

A Brahmin takes birth twice – dwija (twice-born). The first birth is from the natural mother and father like any other animal. The second birth is from Savitri (Goddess of Knowledge) and the teacher or *guru* is his father in his natural age of eight. In early days, at the age of eight the Brahmin boy was sent to the teacher (*guru*). He stayed in the *ashram* or

hermitage for four years. There he was initiated to Brahminhood (*Savitri* or *Gayatri* initiation) and received the spiritual knowledge from the guru. His life was simple (*Brahmachari*), abstained from all pleasures of life, shaved his head, wore only two sets of dresses, lived on begging and supported by the community. He cooked for the teacher and did all his house hold chores. During his stay with the teacher he wore three girdles – three strands of cotton thread, *munja* grass and deer skin. When he left the ashram, at the age of twelve, the girdles of Munja grass and deer skin were replaced by two sets of cotton girdles like the one he was already wearing. Thus he carries home nine threads of cotton, tied in three bunches, which is called যজ্ঞোপবীত, *Yajnopavita*.

Calls for prayers

Ringing bells:

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

Blowing of conch

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

Uloo

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

Some Common Terminologies

Dhyan: Meditation on the image or deity in focus.

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

Prarthana and Pronam

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

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

Stuti: Adoration of the deity.

Stob: Singing the glory

Prarthana: Appeal and request.

Stotra (স্তোত্র), **Stab** (স্তব) and **Stuti** (স্তুতি)

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

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

Three basic Gods of the Hindus

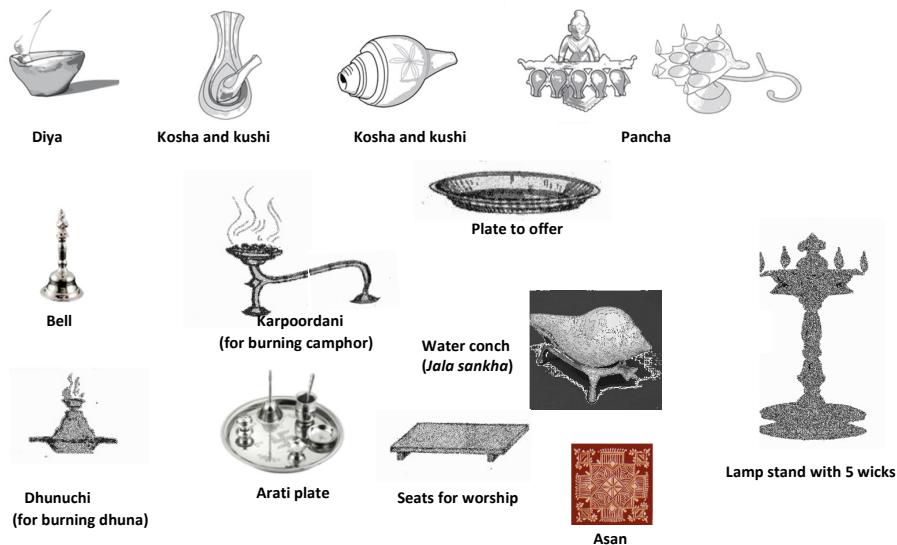
Brahma, Vishnu and Maheshwar (Shiva) are the three basic Gods of Hindus associated with Creation, Preservation and Destruction of the Universe. As the preservation of human race (and other living creatures) are in the hands of Vishnu, He is the foremost God of Invocation.

Vedas and Chandas

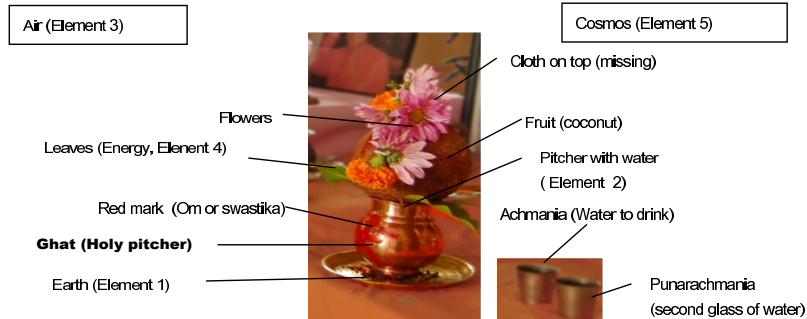
Vedas means knowledge. These are the core Hindu scriptures and perhaps written before 1700 BC. These are hymns and verses dedicated to various Gods. There are four Vedas: The Rigveda (the oldest), Yajurveda, Samaveda and Atharvaveda. The Vedas, in accordance with Hindu tradition, are apuruseya or in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

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

PUJA UTENSILS



THE HOLY PITCHER



**FIVE ESSENTIAL ELEMENTS OF LIFE
As represented by the Holy pitcher**

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

Holy pitcher and five great elements of life

According to Hindu belief (1700 B.C.) life consists of *pancha mahabhuta*, or "five great elements". They are:

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

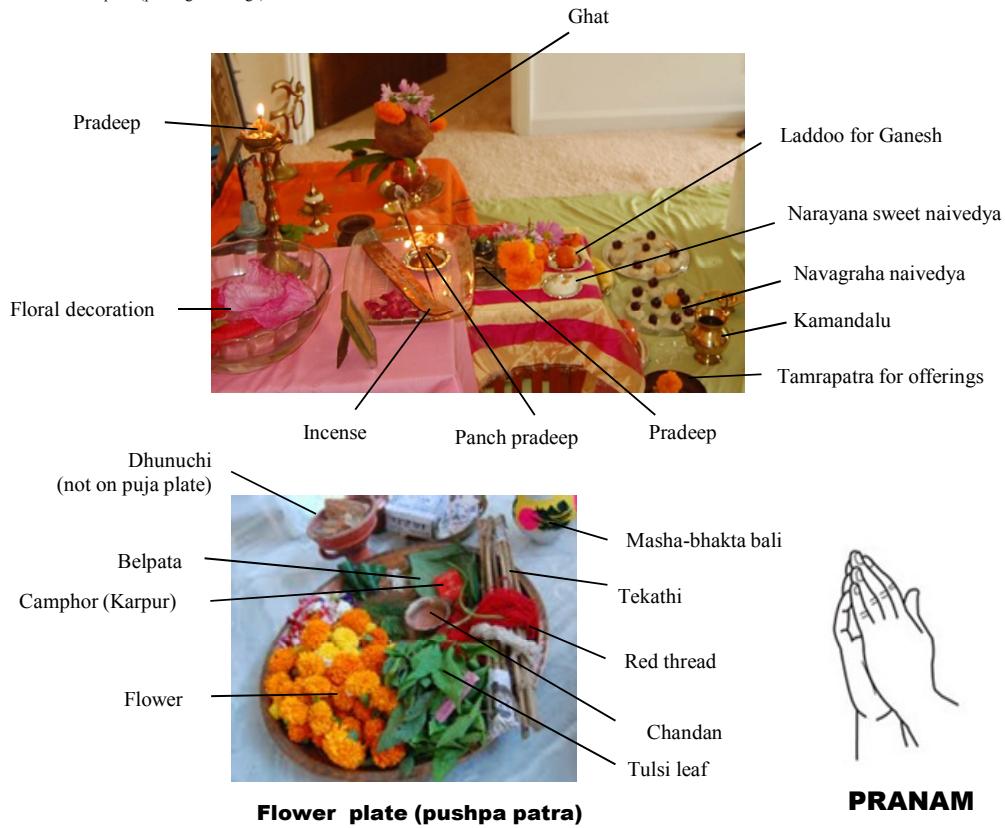
Human body is made of these five elements and after death the body dissolves into these elements of nature, may that be as ashes or by decay. Thus balancing cycle of nature. Because life depends on these five great elements Hindus relate them as God's blessing.

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

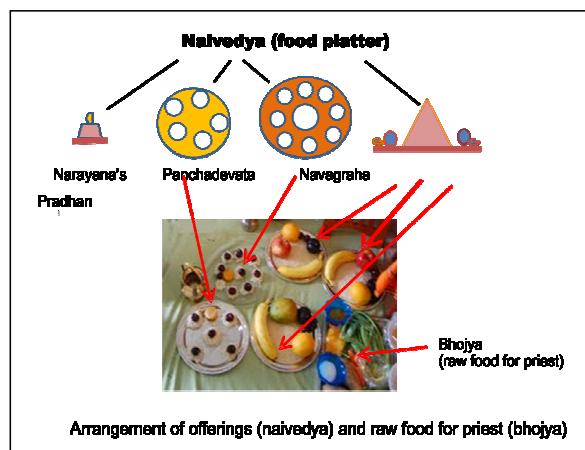
"In the fifth century B.C. Greek philosopher Empedocles **originated** the concept of four elements of nature: Fire, Water, Air, and Earth. These represent the realms of the cosmos within which, and of which, all things consist. These four elements were discussed in the writings of Plato, and the early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

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

PUJA ARRANGEMENTS



PRANAM





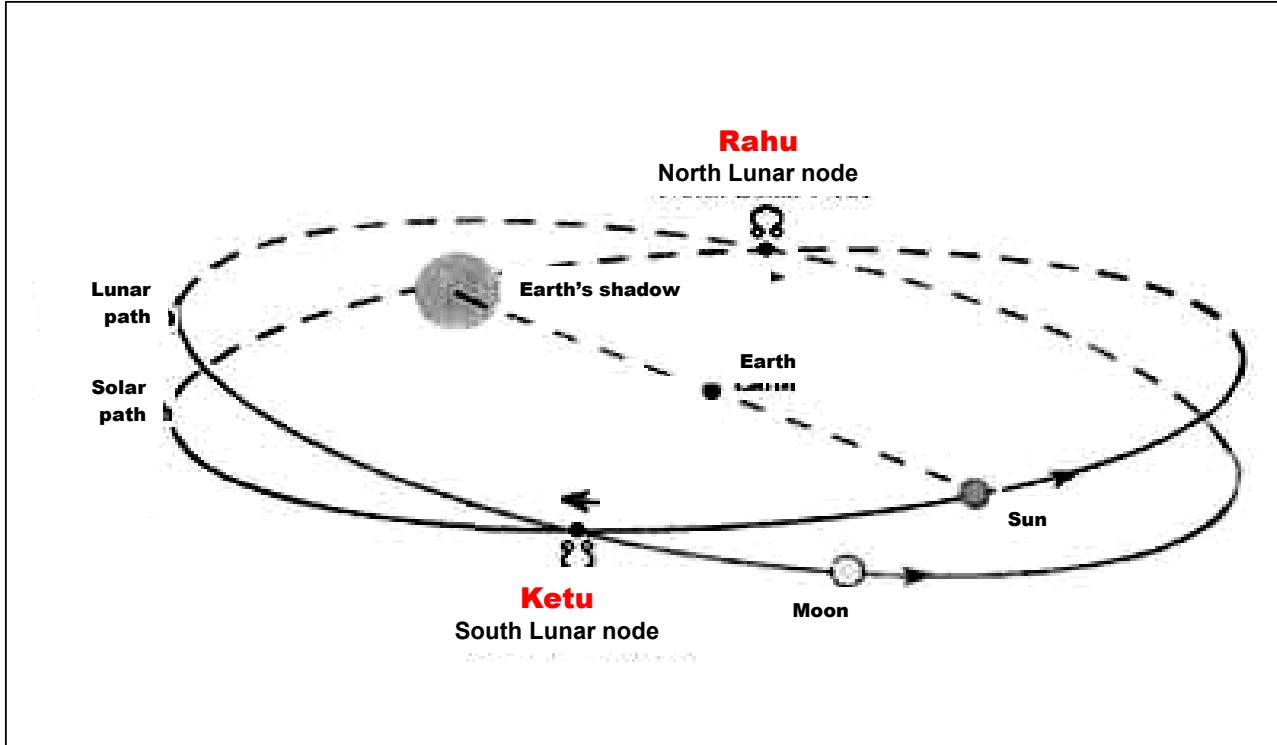
PANCHADEVATA (Includes one Goddess) - Brahma, Vishnu, Maheshwar, Ganesha and Durga.

Navagraha in Hindu scriptures

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

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

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

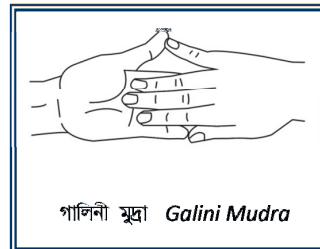


MUDRAS

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

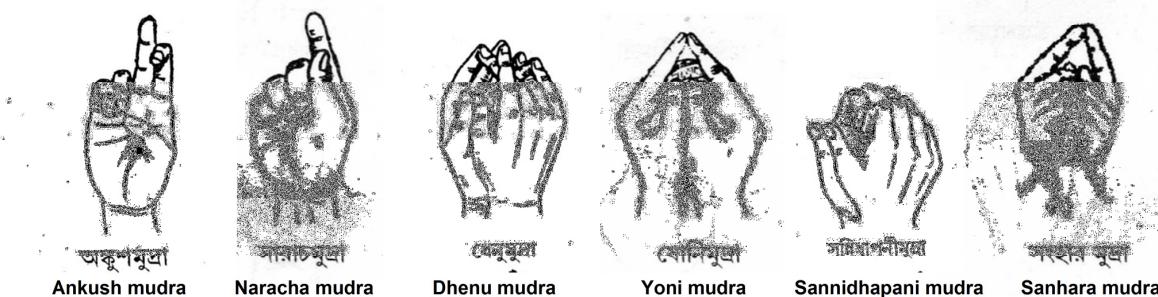
Special offering (*Bisheshargha*)

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



গালিনী মুদ্রা *Galini Mudra*

Various mudras referred in the text



Five welcome mudras

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



Additioanl mudras



Prarthana mudra



Matsa mudra



Yoni mudra



Abagunthan mudra



Ankusha mudra



Abhai mudra



Kurma mudra (1)



Kurma mudra (2)



Tattwa mudra



Dhenu mudra



Dhenu mudra (2)



Munda mudra



Kharga mudra

OUR TEAM OF EDITORS

Bibhas C. Bandyopadhyay



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

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

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

Working closely with Dr. Kanai L. Mukherjee for more than twenty five years, Dr. Bandy became a recognized priest of Washington, D.C. and Baltimore area, including his association with the Washington Kali Temple. His experience of performing puja rituals in the capital of the USA makes him a forerunner on the subject. He has generously volunteered in writing the Bengali script, selection of the mantras, and general collaboration with the author at every step. He is highly motivated in performing all Hindu Puja rituals in an organized manner and presenting their significance to the younger generation with great enthusiasm.

Arun Banerjee



Dr. Arun Banerjee is a Consulting Scientist in the Precision Pointing and Controls Group at the Lockheed Martin Advanced Technology Center at Palo Alto. He was born in 1942 and educated at the Bengal Engineering College (BS, 1962), Indian Institute of Technology, Kharagpur (PhD, 1969), and the University of Florida (PhD, 1972). Except for teaching from 1964-1069 at the IIT, he has spent his entire career working in industry. This includes work on the dynamics of shuttle booster recovery for Northrop, shuttle tethered satellite dynamics for Martin-Marietta, INSAT solar panel deployment for Ford Aerospace. The past twenty years he has worked at Lockheed, where he created a flexible multibody dynamics code that has become a workhorse tool for the company. He received the Engineer of the Year award from AIAA, San Francisco Chapter, in 1990, and was invited by the European Space Agency to deliver the State of the Art Lecture on Multibody Dynamics in 1992. He is an Associate Fellow

of the AIAA. Dr. Banerjee is now 70 now and I retired in 2010 as a Principal Research Scientist at Lockheed.

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

Aloka Chakravarty



Dr. Aloka Chakravarty is the Director of Biometrics at US Food and Drug Administration. She holds a Master of Statistics from Indian Statistical Institute and a Ph.D. in Mathematical Statistics from Temple University. During her 20 year tenure at the Agency, she has been instrumental in bringing many well-known drugs to market. She has published and presented extensively and is recognized as an international thought leader in the area of surrogate marker methodology. This method is used to accelerate drug approval in areas of unmet medical need such as HIV and Oncology. In 2010 she was awarded the FDA Award of Merit, the highest scientific achievement recognition at the Agency.

What sets Aloka apart from her academic and scientific accomplishments is her deep respect and understanding of Sanskrit language, Hindu religion and Puja rituals. She grew up in a progressive yet religious environment, learning the significance of the rituals from her grandmother and later from Drs. Mukherjee. She continues to be committed to this massive undertaking despite her heavy work-life commitments.

Dr. Bibha Mukherjee (1926-2007)



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

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



NEW AGE GRANDPARENTS

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

Bibha Mukherjee, Ph.D.
Professor Emeritus in Geography

Professor Kanai Mukherjee, popularly known as Cyber Grandpa, was born in a priest family in Varanasi (July 4, 1926). As he was the eighth child, he was named after Krishna (Kanai). He learned his priesthood from his father Pandit Haribrahmo Bhattacharjee *alias* Mukherjee, and from his maternal uncle Professor Brahomadhab Bhattacharjee. (*Note:* Bhattacharjee is a title given to dedicated priests).

His father became blind when Dr. Mukherjee was five years old. So he became his father's "blind man's dog" and learnt the puja rituals by sitting next to his father until he took his sacred thread at the age of ten. After reaching his puberty he started doing the Hindu rituals to assist the family. When he reached his adulthood he was frustrated with the poor return of his family trade. Out of frustration he moved into science and married a non-Brahmin, Dr. Bibha Mukherjee (1954). His wife motivated him to relearn the priesthood as an academician. This book is the outcome of this unique combination. Dr. Mukherjee often refers his wife, with respect, as his "guru" who came into his life as God's blessing.

Dr. Mukherjee came to the west alone in 1959 and was later joined by his wife and three small children. Dr. Mrs. Mukherjee received her doctorate in Geography from the University of Iowa (1964). Both of them were teachers of long standing. After his immigration to USA, Dr. Mukherjee promoted the Bengali tradition of Hindu puja rituals in the Baltimore-Washington DC area and became deeply involved in explaining the significance of the rituals to local people, various educational institutions and churches. His weekend priesthood did not mask his professional career of medical technology. He was considered as an authority in his field and published many books with such renowned publishers as Mosby, McGraw Hill and American Medical Association. His three children and six grandchildren are his life beats. All of them are highly accomplished. He received his recognition as Cyber Grandpa from the International Community (India Abroad and India Today, 1986). The World Indian Community knows him as a great story teller. His homepage (agiivideo.com) contains 300 videos of Indian stories and now this book on Hindu Puja rituals.

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