

NEW AGE PUROHIT DARPAN

আধুনিক পুরোহিত দর্পণ

Book 3

DURGA PUJA

দুর্গা পূজা



Purohit (priests)

Kanai L. Mukherjee — Bibhas Bandyopadhyay

Editor

Aloka Chakravarty

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Book 3

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সর্বদেবময়ীঁ দেবীঁ সর্বরোগ ভয়াপহাম।
অঙ্গেশ বিকুল নমিতাঁ প্রণমামি সদা শিবাম।।
বিদ্যুষ্ঠাঁ বিদ্যুনিলয়াঁ দিব্যছান নিবাসিনীম।
যোগিনীঁ যোগজলনীঁ চান্ডিকাঁ প্রণমাম্যহম।।

*Sarbadebamayim Devim sarbaroga bhayapaham|
Brahmesha Vishnu namitam pranamami sada Shivam ||
Vindhyaastham vindyanilayam divyasthan nibasinim |
Joginim jogajananim Chandikam pranamamyaham ||
Goddess of all Gods, who removes the fear of all diseases
Worshipped by Brahma, Vishnu and Maheshwar;
I bow to you .with reverence.*

*You stay in Vindyas where you have your divine place.
You are the mother of consciousness for spiritual insight and tranquility.
I bow to you Oh Chandi (Durga)!*

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

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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 inquisitions of my grandfather continue. Every chance an opportunity presents itself; I spend time with him to learn as much as I can about my past, my culture, and where I come from.

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

September 12, 2013

Ashoke Khanwalkar
Grandson of the Priest

PREFACE

(First Edition)

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

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

Priesthood was our family trade. I learned all the rituals from my father, and started to perform *puja* rituals soon after receiving my sacred thread (*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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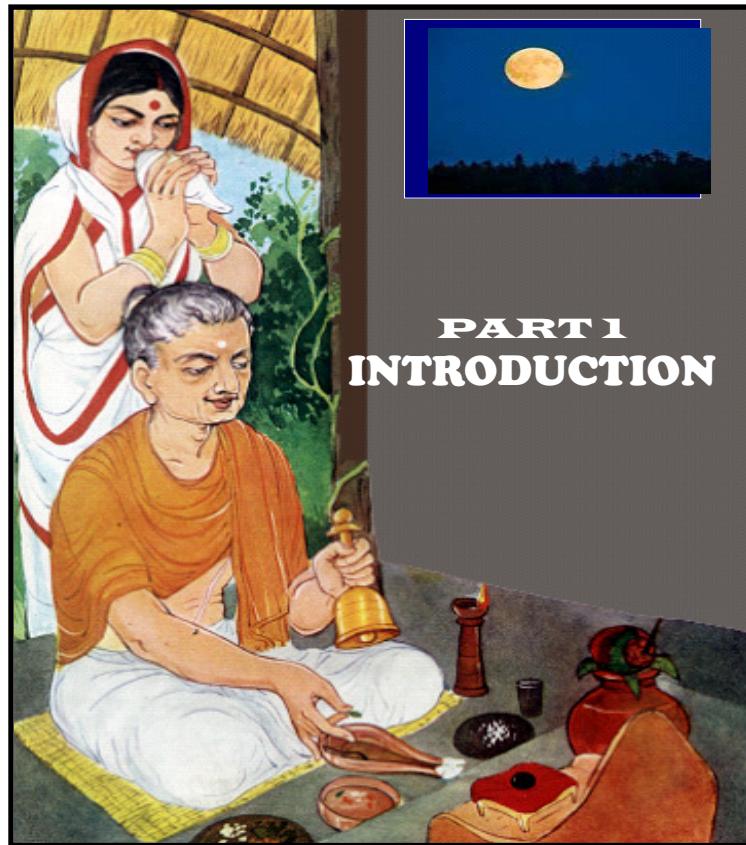
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VEDIC RITUALS

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.

Looking forward

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

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

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

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

DURGA PUJA

Durga Puja is the most important festival of Bengalis. It comes during the month of Ashwin (September-October). Before Durga Puja, comes the *Mahalaya*, which is a fortnight after the new moon (Amavasya). During that fortnight, called Pitripaksha (Pitri – ancestor, paksha – fortnight), we remember our family ancestors and offer til (sesame seed) and water in their name. This is called the *til tarpan*. If one is unable to perform *til tarpan* for fourteen days, he does it on the day of Mahalaya, the last day of the *ancestor* fortnight. The procedure of *tarpan* is described in the booklet on ‘Rituals after death in Hindus’. After Mahalaya starts the Devi paksha (*shukla paksha* or waxing side of the moon). It is the fortnight of the celebration of worshipping Goddess Durga that culminates on the tenth day (dashami). Five days after is the Purnima, the day Lakshmi puja.

Durga puja is done for five days: Shashthi, Saptami, Ashtami, Navami and Dashami. Sandhipuja is done between Ashtami and Navami.

The mythological story behind the Durga Puja is that Durga, the goddess with ten hands, killed the demon Mahishashur. Mahishashur did years of penance to Brahma to become immortal. Brahma granted him the boon making the exception that he can only be killed by a woman. Mahishashur felt that to be as good as immortal, as he could not think of a woman who could be

more powerful than him. So Durga took birth with the power of all Gods and Goddesses and slew Mahishashur. Five days of Durga Puja celebration marks the victory of righteousness over evil.

Traditionally Durga Puja used to be held during spring (*basant*), which is still continued. But Rama prayed to Durga during this time (fall, *sarat*) in order to get her blessing and the weapon to kill Ravana (Read Indian epic Ramayana, originally written by Valmiki). Thus a new tradition was started since Rama's time and Durga Puja was shifted to this time of the year. Hence it is often referred as *akal bodhan* that means untimely prayer. In the following pages we will describe how the Bengalis celebrate Durgapuja.

IDOL WORSHIP

Bibhas Bandyopadhyay

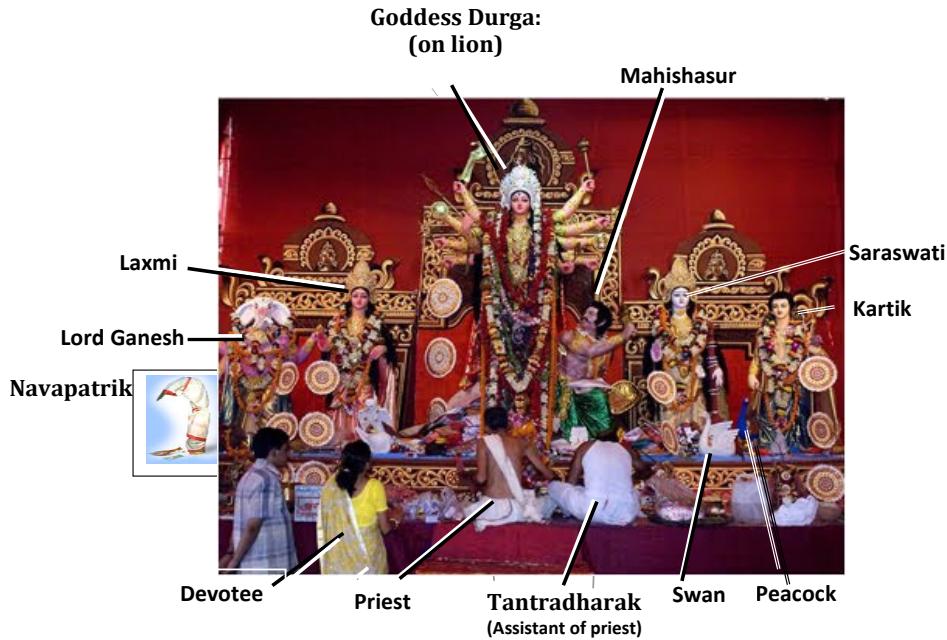
Worship of an idol is the bridge between a human being and his or her salvation. To reach the final concept of formless God, the present idol worship is the guidance in front of the eyes of Hindu Faith believers.

Durga Puja comes from Hindu Holy Script called Markendaya Puran. According to the Indian mythology Devi Durga, the epitome of "Shakti", the divine power, as presented in her ten arms, kills Mahishasura, the king of all Asuras, who are the evils.

Goddess Durga emerges out of the accumulated powers of The Holy trinities – Lord Brahma, the creator; Lord Vishnu, the preserver; and Lord Shiva, the destroyer of the universe. She personifies unity. She symbolizes unity needed for upliftment of mind and soul.

So Durga Puja is the worship of Goddess Durga, the Shakti, and the Power, which protects us from evil and brings peace, happiness, and prosperity in our lives. It is a great occasion for Hindu families to come together and share love in early fall every year.

WHO'S WHO IN DURGA'S FAMILY?



Kalabau (Nabapatrika)

Kalabau, popularly known among Bengalis as Ganesh's wife, in reality has no relationship with Ganesh. Our scriptures call her Nabapatrika or new leaves. Interestingly enough, Nabapatrika was actually a popular ritual performed by the peasant folks for prosperous harvest. As idol worship was not common then, people worshipped Mother Nature. It was during the autumn (Sharat), the time for reaping crops (*Amondhan*); peasants worshipped Goddess Nabapatrika for good harvest. Later when Durga Puja became a popular festival of Sharat, all the nine holy rituals of the Nabapatrika, were added to the ceremonies of Durga Puja. In fact Nabapatrika represented the primitive form of Durga Puja. This primitive form of worship is still prevalent in some places.

The original nine plants of Nabapatrika are: banana plant (kalagaach), colocassia (kochu), turmeric (halud), jayanti, wood apple (bel gach), pomegranate (daalim gaach), arum (mankochu), rice plant (dhan), and the ashok tree.

Nabapatrika, which is worshipped during Bodhan (Shashthi), is an important part of Durga Puja. These nine plants represent nine goddesses (Some are combined – Brahmani, Kalika, Durga, Rudrani, Jayanti, Kartiki, Shivani (wife of Shiva), Raktadantika, Ahoka-Sokrahita, Chamunda-Lakshmi – which are the nine forms of Durga).

With the spread of Bengali culture around the globe, sticking to the above plants in building the traditional *Nabapatrika* does not seem to be justified. Instead we choose any nine branches

of trees growing in the area, preferably fruit bearing. This is a compromise between the thought planted by our ancestors and the modification adjusted to the current environment of our lives.

Introduction to Durga and Her Family

Origin of Goddess Durga

During the days of mythology, Mahishasur was a powerful demon king who could change his form from human to buffalo. After many years of prayer he received a boon from Brahma that he could only be killed by any man. He ignored the strength of the woman which became the secret of his death. He soon became invincible and terrorized heaven and earth. The Gods finally went into conclave and created a nemesis in the form of a young beautiful woman. She was named Durga or the rescuer from trouble (दुर्गा). After ten days of fight, Durga killed Mahishasur on the tenth day of the waxing moon. Thus Durga was called Mahishasur Mardini (slayer of the buffalo demon). Later, Durga, with Her divine powers became the wife of Lord Shiva and was known as Parvati (daughter of the mountain – *parvat*, whose name was Himavat, another name of Himalaya). They got four children – Lakshmi, Saraswati, Kartik and Ganesh. Each of them had different divine attributes which made them different Gods and Goddesses. The mother, Durga or Parvati, visits the earth once a year along with Her children during the autumn season whose images (deities) are displayed on the *puja mandap* (stage).

Ganesh (Ganesha, Ganapati, Vinayaka, Ganesa, Vighneshvara)

God with elephant head; younger son of Shiva and Durga; one of the best known and most widely worshipped in the Hindu pantheon; revered as the remover of obstacles and entrusted for an auspicious beginning. Mouse is His pet animal.

Kartik (Kartikkeya, Subhramany, Kartikay, Skanda, Guha, Sanmukha)

Central deity of the Hindu tradition, God of war, elder brother of Ganesha and slayer of the demon Taraka. Peacock is His pet bird and vehicle of transportation.

Lakshmi

Beautiful and loving Hindu Goddess of Good fortune, wealth and prosperity (both material and spiritual). She is one of the daughters of Durga and sister of Saraswati. She brings eternal happiness, abundance, and good fortune. Owl is her pet bird.

Saraswati (Sharda, Vani, Vaakdevi)

Saraswati is the Goddess of knowledge, music, arts and science. She is the consort of Brahma. She is widely revered by the students dedicated to learning. White swan is her pet bird and transportation vehicle.

Mahishasur

Mahishasur was a powerful king of demons who had the ability to switch from human to buffalo. He was invincible by Gods that resulted in the creation of Goddess Durga by their contributed powers. After a ferocious fight Durga finally slayed the demon and brought universal peace. Thus Mahishasur is credited in the creation of Durga, the goddess who rescues the humans from troubles.

Daily Puja arrangement

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.

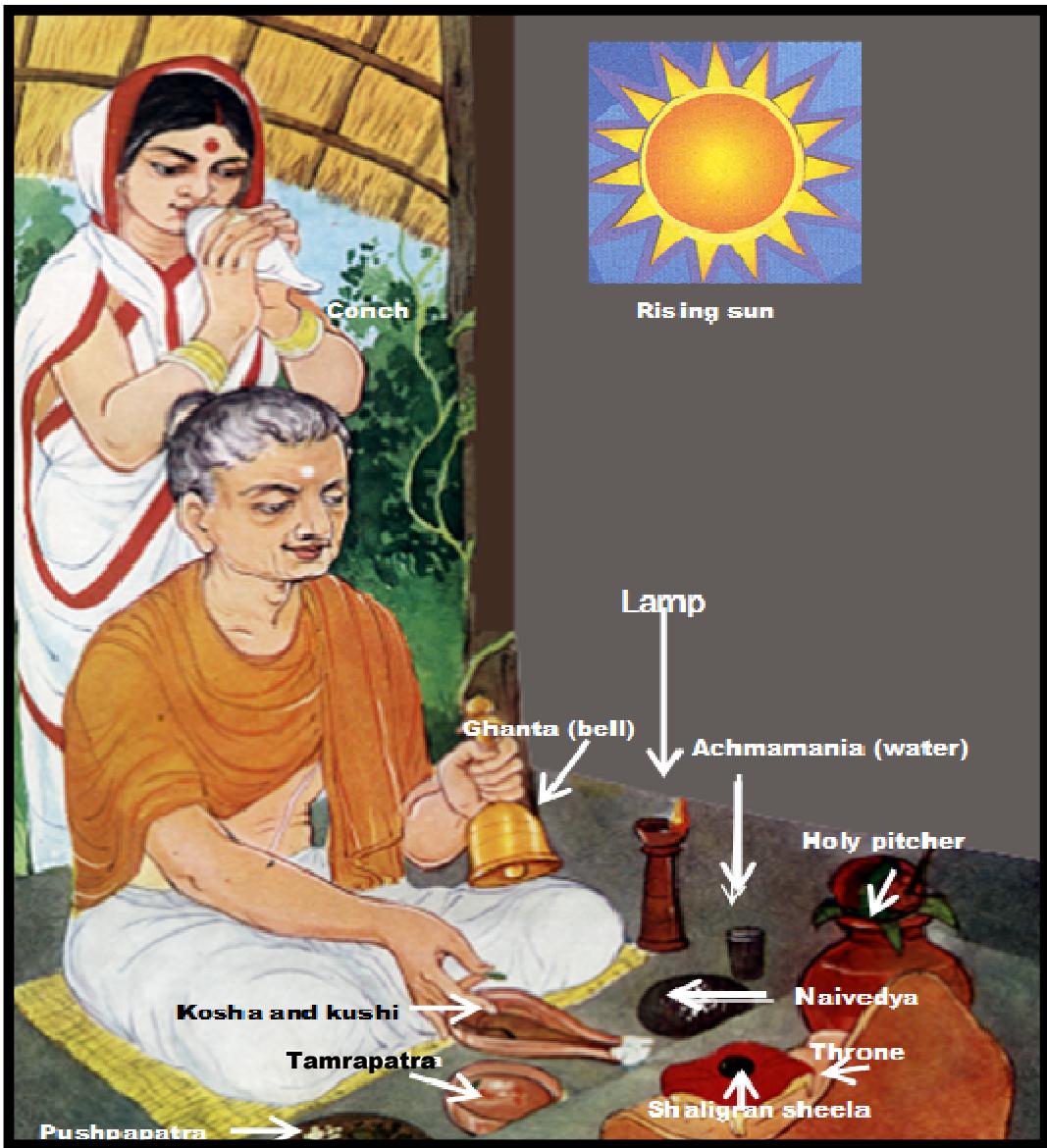
Tumblers: Two glasses of water, sweet candy (misri), raisin, spring water, fruit on pitcher (coconut recommended), five leaves from fruit bearing tree (mango leaves recommended).

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

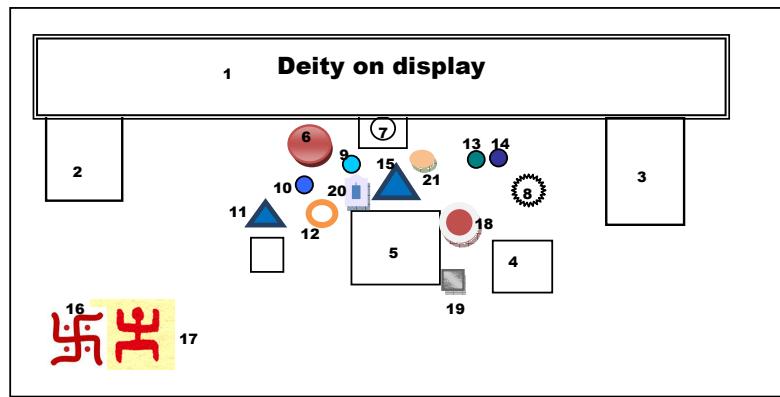
Naivedya: Four naivedyas are customarily made: Naranaya (if shaligram is present), Pancha devata (Ganesh, Vishnu, Surya, Shiva and Jagadhari/Durga), and Navagraha (nine planets).

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 .



Daily puja arrangement



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

Basic list of requirements

फर्दमाला
(*Phardamala*)

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

Photo or idol of deity,
Bottle of spring water,
Puja utensils
Pradeep, Kosha-kushi, tamrapatra – for puja offerings,
White mustard,
Mashkalai (black lentil),
Vermilion powder,
Colored powder (5 kinds),
Five whole grains (panchasashya, 5 kinds – paddy, mustard – white, black, black lentil, til, barley, wheat etc.),
Honey,
Sacred thread,
Ring and a silver coin (asan),
Betel nut and or haritaki,
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).

Note: More details are given in the addendum

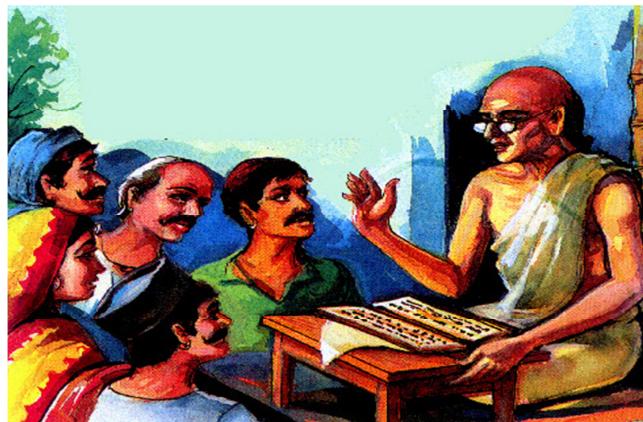
Arati sequence:

Pancha pradeep, water conch, *gamcha*, flower, mirror, 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), mirror to look at the face, 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.

PART 2
SADHARAN (Basic) PUJA
(Done during Bodhan)

সাধারণ পূজা পদ্ধতি
Sadharan Puja Paddhyati



Bodhan involves the invocation prayers for Durga which start with the “BASIC PUJA PROCEDURES” or “*Saddharan puja paddhati*”. Sadharan puja can be abridged according to the needs of the priest or devotee (or jajaman). For example, complete Sandhya may not be followed by the priest as it is his daily puja procedures which he follows at home. Instead he may choose to do the Gayatri chant or *jap*. Similarly, Havan may not be followed in many pujas. But some of the procedures should not be eliminated, like, prayers of invocation, sanctification, removal of spirits, establishing the holy pot, worshiping the five basic Gods, benediction, etc.

**AUDIO 01 . Listen to audio by
clicking on the heading**



<http://www.agiivideo.com/books/audio/durga/Audio-01-Preliminaries-p-13.mp3>

PRELIMINARIES TO DURGA PUJA

Welcome of the Priest and Tantradharak (helper of priest)

ওঁ সাধু ভবানাস্তম্ ।
Om Sadhu bhavanastam
Welcome Oh the pious one

ওঁ সাধ্বহ মাসে ।
Om sadhwaha masey
Thank you. I am comfortable

ওঁ অচয়িষ্যামো ভবত্তম্ ।
Om archayishyamo bhavantam
I would like to make offerings to you

ওঁ অর্চয় ।
Om archaya
Go ahead with the offering

ওঁ এতানি গন্ধ-পুষ্প-বস্ত্র-যজ্ঞোপবীতানি ওঁ ব্রাহ্মণায় নমঃ
Etani gandha-pushpa-vastra-yagyopabitani Om Brahmanaya namah
With humility may I offer this flower, cloth, sacred thread and others
to the honored Brahmin

ঁ স্বাস্তি ।
Om Swasti
I accept your gift

INVOCATION PRAYERS

Before starting any Hindu puja (worship) ceremony, Lord Vishnu, our preserver is remembered. Hence, the following steps are included as **preliminaries** (sadharan puja paddhati, সাধারণ পূজা পদ্ধতি). It is done before starting Bodhan. All steps of preliminaries may not be followed. The

priest may choose to skip Sandhya and Narayan Puja if he does it at home but Vishnu smaran and chanting (jap) of Gayatri are essential.

Ganga pranam

গঙ্গা প্রণাম

Prayer for the Holy River Ganges for sanctification

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

ওঁ সদ্যঃ পাতক সংহরী সদ্যো দুঃখবিনাশিনী। সুখদা মোক্ষদা গঙ্গা গঙ্গেব পরমা গতিঃ।

Sadyah pataka sanghantri sodyo dukha binashini;

Suhkoda mokhada Ganga Gangoiba parama gatih.

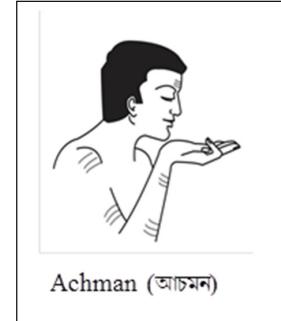
In the name of that Almighty, Oh Holy Ganges! Who takes away all the sin, and miseries and brings happiness. You are the only way to attain salvation.

Vishnu Smaran

আচমন

Achman (sipping of water)

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



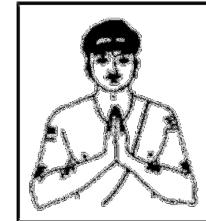
Achman (আচমন)

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.



Obeisance

প্রণাম

Pranam

Then with folded hands pray to Lord Vishnu:

ওঁ তদিষ্মুণ পরমং পদম্ সদা পশ্যতি সুরঃস্থ, দিবীব চক্ষুরাততম্ ।
ওঁ বিষ্ণুং, ওঁ বিষ্ণুং, ওঁ বিষ্ণুং ।

*Om Tadavishnu paramam padam
Sada pashyanti suraya dibiba chakshuratataam||
Om Vishnu, Om Vishnu, Om Vishnu*

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

*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 পুণ্ডরীকাক্ষং স বাহ্যাভ্যরঃ শুচি।
নমঃ সর্বমঙ্গল মঙ্গল্যং বরেণ্যং বরদং শুভম।
নারায়ণং নমস্কৃত্য সর্ব কর্মাণি কারয়েৎ।

Om apabitro pabitro ba sarbabashan gatopi ba jahsmaret pundarikaksha sa baihya-abhyantarah suchi | Namaha sarva mangala mangalyam varayenam baradam shubham Narayanam namaskritya sorvakarmani kaarayet ||

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

*We bow to Lord Narayana who is all auspicious, most adorable, beneficial and kind.
Remembering His name we should begin all our work.*

Offerings to Lord Vishnu and other Gods

গন্ধাদির অর্চনা

Gandhadir archana

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

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

বং এতস্মৈ গন্ধাদিভ্যো নমঃ । এতে গন্ধপুষ্পে এতদধিপতয়ে শ্রীবিষ্ণবে নমঃ ।
এতৎ সম্প্রদানায় পূজনীয় দেবতাগণভ্যো নমঃ ।

Bong! Etasmai gandhadibhyo namah | Etey gandhapushpey etadhipataye Sri Vishnabey namah |

*Etat sampradanaaya pujaniya devataganebhyo namah ||
Uttering the primordial sound of Bong, I am offering the scented flower at the feet of*

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

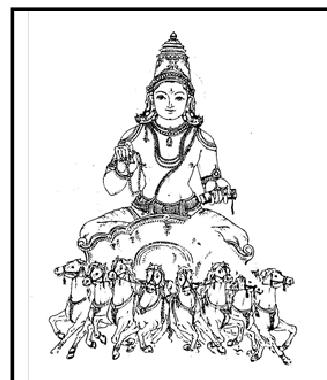


Image of the Sun riding on seven horses.(How is this related to seven colors?)

Suryarghya

সূর্যার্ঘ্য

Obeisance to Sun God (Surya)

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

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

ওঁ নমঃ বিবস্ততে ব্ৰহ্মণ ভাস্ততে বিশ্বুর্জেজসে জগৎ সবিত্তে সূচয়ে সবিত্তে কৰ্মদায়িনে,
ইদমৰ্ঘ্যং ভগবতে শ্ৰীসূর্যায় নমঃ । এহি সূর্যঃ সহস্রাংশ তেজোৱাণে জগৎপতে ।
অনুকম্পয় মাং ভক্তং গৃহাগৰ্হ্যং দিবাকরম् ॥ এষ অর্ধঃ ভগবতে শ্ৰীসূর্যায় নমঃ ॥

*Om namah bibsaswatey Brahman bhaswatey |
Vishnur tejashey jagata sabitrey suchayey sabitrey karmadainey |
Idam arghyam bhagabatey Shri Surjaya namah ||
Ehi Surjyo sahasrangsho tejorashey jagatpatey |
Anukampaya mang bhaktam grihanarghyam divakaram |
Esha argha 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.

Surya pranam

সূর্য প্রণাম

Prostration to Sun

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

ওঁ জবাকুসুম-সঙ্কাশং কাশ্যপেয়ং মহাদ্যুতিং।
ধ্বন্তারিং সর্বপাপঞ্চং প্রণতোশ্মি দিবাকরং।।
*Om javakusuma samkasham kashyapeyam mahadyutim.
Dhwantarim sarvapapaghnam pranatoshmi divakaram.
Like the red shoe flower (জবা), extremely bright like the hot copper,
the killer of darkness, the remover of all sins, Oh the maker of the day!
I am prostrating in front of you.*

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

Calling for sacred rivers

তীর্থাবাহন
Tirtha-bahan

Dip your right hand index finger into the water of the sanctified water vessel (*kosha*) and chant the following *mantras* for its sanctification.



ওঁ গঙ্গে চ যমুনে চৈব, পোদাবরি সরস্বতি,
নর্মদে সিঙ্গু কাবেরি, জলে অস্মিন সন্নিধিং কৃক।

*Om Gamey cha Yamunaye chaiba Godabori Sarawati,
Narmadaye, Sindnu, Kaveri jalaye asmin sannidhim kuru.*

Let all the holy rivers (seven) – Ganga, Jamuna, Godavari, Saraswati, Narmada, Sindhu, and Kaveri, merge into this water to sanctify.

Sanctification of seat

আসন শুণি
Asanasudhi

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

এতে গন্ধপুষ্পে হীঁ আধাৰশক্তয়ে কমলাসনায় নমঃ।
আসনমঞ্জস্য মেৰুপৃষ্ঠ ঋষি সূতলং ছন্দঃ কূমৰ্ম্মা দেবতা, আসনোপবেশন বিলিয়োগঃ॥।।
*Eteye gandhapushpey hring adharshaktaye kamalasanaya namaha |
Asana-mantrasya merupristha rishi suthalam chhandah kurmo devata,
Ashana upabayshaney vinyogaha ||*

*With this flower I pay my reverence to the Universe that holds this seat of mine.
This mantra of sanctification of seat was sung in Sutalam Chanda by sage Meruprishiha
and dedicated to the Kurma Devata who is holding this earth. May this seat be sanctified.*

Now touch the ground and chant:

ওঁ প্ৰিতিভা ধৃতা লোকা, দেবি তঁ বিষ্ণুনা ধৃতা ।
তৃত্ব ধাৰায় মাঁ নিত্যঁ পৰিত্বঁ কৃক চাসনম্ ॥।।
*Om! Prithwitaya dhrita loka, debi twam Vishuna dritha |
tancha dharaya mam nityam pabitram kuru chasanam ||*

*Oh Goddess Earth, you are holding this world of ours. You are held by Vishnu.
Hold me securely and sanctify my seat for my worship.*

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 (Optional)

সন্ধ্যা

Sandhya

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

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

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

Introduction to Gayatri

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

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

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*.

Marjana

মার্জনা

Sanctification with water

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

ওঁ শন্ম আপো ধন্বন্যাঃ, শমনঃ সফ্নুপ্যাঃ।
শন্মঃ সমুদ্রিয়া আপঃ, শমনঃ সন্তু 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 মুমুচানঃ, শিঙঃ স্নাতো মলাদিব। পৃতং পবিত্রেণবাজ্যঃ, আপঃ শুক্রস্ত 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, জা ন উজ্জে দধাতন। মহে রণায চক্ষনে॥

ওঁ যো বঃ শিবতমো রস স্ন্য ভাজযতেহ নঃ। উশতীরিব মাতৱ॥

ওঁ তস্মা অরং গমাম বো, যস্য ক্ষয়ায জিব্বথ। 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 সত্যঞ্চাভীজ্ঞান-তপসোহধ্যজায়ত। ততো রাত্যজায়তঃ, ততঃ সমুদ্রো অর্পবঃ॥

ওঁ সমুদ্রাদর্শবাদধি, সংবৎসরো আজায়ত। অহোরাত্রি বিদধ্দ, বিশ্বস মিষতো বশী॥

ওঁ সূর্যাচন্দ্রমসৌ ধাতা, যথাপূর্ব-মকল্লয়ৎ। দিবঞ্চ প্রথিবীঃ চ, অভরিক্ষম অথো স্বঃ।

Om ritancha satyancha abhiddhatat tapasohadhyajayata

Tato ratrya jaayata, tatah samudro arnabah||

Om samudradarnabadadhi, sambatsaro ajayata||

Ahoratrani bidadhād, vishwashya mishato vashi||

Om Suryachandra Mashaudhata, yathapurva-makalpayat

Dibancha pritibhih cha, antariksham atho swah||

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

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

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

Breath control

প্রাণায়াম

Pranayam

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

ওঁ কারস্য ব্রহ্ম খৰ্ষিৰ্গায়ত্ৰী-ছদ্মেৱিদৰ্দেবতা সৰ্বকৰ্ম্মারম্ভে বিনিয়োগ ।
 সপ্তব্যাহৃতীনাং প্ৰজাপতিৰ্থি-গায়ত্ৰিচণ্ডিগ-অনুষ্ঠৰ-বৃহত্তীপঙ্কতি ত্ৰিষ্টুবজগত্য-শচন্দাঙ্গসি।
 অগ্নি-বায়ু-সূর্য-বৰুণ-বহুপতীচন্দ্ৰ-বিশ্বদেবা দেবতাঃ প্রাণায়ামে বিনিয়োগঃ॥
 ওঁ গায়ত্ৰ্যা বিশ্বামিত্ৰ খৰ্ষিৰ্গায়ত্ৰীছন্দঃ সবিতা দেবতা প্রাণায়ামে বিনিয়োগঃ॥
 গায়ত্ৰীশিৱসঃ প্ৰজাপতিৰ্থি ব্ৰহ্মবায়ুঞ্জি সূৰ্য্যাশ্চ-তত্ত্বা দেবতাঃ প্রাণায়ামে বিনিয়োগঃ॥
*Om-karasya Brahma Rishir Gayatrichando Agnirdevata
 sarbakarmarambhey biniyoga. ||*
*Saptabyahritinam Prajapatirishi Gayatryanshniga-Anushtupa
 Brihateepamti Trishtupa jagatachandanshi ||*
Agni, Bayu, Surya, Baruna, Brihaspati, Indra, biswandevatah pranayamey biniyoga. ||
Gayatrya Viswamitrarishi Gayatrichandah Sabita devata pranayamey biniyoga. ||
*Gayatrishirashah Prajapatirishi Brahma, Vayur-Agni,
 Suryaschatashro devatah pranyamey viniyoga. ||*
*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 (*Saptabyahritanam*) – *Bhu, Bhubha, Swya, Maha, Janah, Tapah and Satyam* (earth, universe, self, sacrifice, people, intellect and truth). The seven beats of Samaveda – *Gayatri, Unchik, Anustupa, Brihati, Pamti, Tristupa, and Jagati*.

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

I am dedicating my breath to the names of all the above Gods and to revered Gayatri, sage Viswamitra, sung in Gayatri meter, in the name of Sabita. 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.

(নাড়ো) রত্নবৰ্ণং চতুর্মুখং দিভুজং অক্ষসূত্র-কমঙ্গল-করং হংসবাহনচূঁ অঙ্গাণং ধ্যায়ন् ।
 ওঁ ভূঃ ওঁ ভূবঃ ওঁ স্বঃ ওঁ মহঃ জনঃ ওঁ তপঃ ওঁ সত্যং ॥
 ওঁ তৎ সবিতুবৰ্বৰেণ্যং ভৰ্গো দেবস্য ধীৰহি ধিৰো ত্রো নঃ প্ৰচোদয়াৎ ওঁ ॥
 ওঁ আপো জ্যোতি রসোহন্তৎ ব্ৰহ্ম ভূর্ভুবঃ 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..

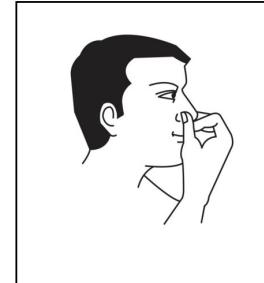
The chanting involves upholding the image of the Lord of Creation, Brahma located on the naval region of the body – red in color, bearing four heads while looking all over the universe (four directions), and with two arms. The right arm holds the prayer beads while the left arm holds the kamandalu containing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

That self illuminated 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:

(ହଦି) ଓ ନୀଳୋଂପଳ-ଦଲପ୍ରତଃ ଚତୁର୍ଭୁଜଙ୍କ ଶଞ୍ଚକ୍ରଗଦାପଦ୍ମହତ୍ତଃ ଗର୍ଭାରାତଃ କେଶବଂ ଧ୍ୟାଯନ୍।
 ଓ ଭୁଃ ଓ ଭୁବଃ ଓ ସ୍ଵଃ ଓ ମହଃ ଓ ଜନଃ ଓ ତପଃ ଓ ସତ୍ୟଃ।
 ଓ ତ୍ରେ ସବିତୁର୍ବରେଣ୍ୟ ଭର୍ଣ୍ଣେ ଦେବସ୍ୟ ଧୀମହି । ଧିରୋ ଯୋ ନଃ ପ୍ରଚୋଦଯାଃ ଓଁ।
 ଓ ଆପୋ ଜ୍ୟୋତି ରସୋହୃତଃ ବ୍ରକ୍ଷ ଭୂର୍ବୁବଃ ସ୍ଵରୋ॥



*Hridi – Nilotpala dala-prabham chaturbhujam sankhachakra-gada-padma-hastam
 Garura-rarurham Keshabam dhayen | Om bhuh Om bhubah Om swah Om maha
 Om janah Om tapah Om satyam || Om tat Sabitur varenyam bhargo devashya dhimahi | Dhiyo
 yo nah prachodayat || Om 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.

(ଲଳାଟେ) ଶୈତଂ ଦ୍ଵିଭୁଜଙ୍କ ତ୍ରିଶୂଳ-ଡମରୁ-କରଃ, ଅର୍କଚନ୍ଦ୍ରବିତୃଷିତଃ ତିନେତଃ ବୃଷତାରାତଃ ଶନ୍ତଃ ଧ୍ୟାଯେନ୍।
 ଓ ଭୁଃ ଓ ଭୁବଃ ଓ ସ୍ଵଃ ଓ ମହଃ ଓ ଜନଃ ଓ ତପଃ ଓ ସତ୍ୟଃ।
 ଓ ତ୍ରେ ସବିତୁର୍ବରେଣ୍ୟ ଭର୍ଣ୍ଣେ ଦେବସ୍ୟ ଧୀମହି ଧିରୋ ଯୋ ନଃ ପ୍ରଚୋଦଯାଃ ଓଁ।
 ଓ ଆପୋ ଜ୍ୟୋତି ରସୋହୃତଃ ବ୍ରକ୍ଷ ଭୂର୍ବୁବଃ ସ୍ଵରୋ॥

*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.*

Achman

আচমন

Obeisance to Surya (sun)

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

ওঁ সূর্যশ্চ মেতি মন্ত্রস্য ব্ৰহ্মা খৈঃ প্ৰকৃতিশৃঙ্গ আপো দেবতা আচমনে বিনিয়োগঃ।
 ওঁ সূর্যশ্চ মা মন্ত্রশ্চ মন্ত্রপতয়শ্চ। মন্ত্রকৃতেভ্যঃ পাপেভ্যো রক্ষণাতঃ।।
 যদ্বাত্ৰিয়া পাপ-মকারিষং মনসা বাচা হত্তাভ্যাং পত্তাং-মুদরেণ শিশ্বা।।
 রাত্রিস্তদবলুম্পত্ত, যৎ কিঞ্চ দুরিতং ঘয়।।
 ইদমহং মামহৃতষোনৌ সূর্যে জ্যোতিষি জ্ঞাহেমি স্বাহা।।

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

Ratristadbala spatu, 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

অধৰ্মৰ্ণ

Aghamarshan

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

খতমিত্যস্য খক্ত্রয়স্য অঘৰ্মৰ্ণ খৈ-ৱ অনুপঃচন্দো
 ভাববৃত্তো দেবতা অশ্মেধা বড়তে বিনিয়োগঃ।।
 ওঁ খতং সত্যঃস্তীজাতপসোহধ্যজায়ত। ততো রাত্যজায়ত, ততঃ সমুদ্ধো অর্পণঃ।।
 ওঁ সহস্রাদৰ্শবদধি, সংবৎসো অজায়ত। অহোরাত্রিণি বিদধ্য বিশুস্য মিষতো বশী।।
 ওঁ সূর্যাচজ্ঞমসৌ ধাতা যথাপূর্ববকল্পয়ৎ। দিবংশ প্রথবীঋগত্তরিক্ষ মথো স্বঃ।।

Ritamityasya riktraysya aghamarshana rishir Anupstupachando

*Bhavabritto 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.

Suryopasthan

সূর্যোপস্থান

Prayer to Sun's location

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

ওঁ উদুত্যমিত্যস্য প্রক্ষণ্য খৰ্ষিগায়ত্রীচন্দঃ সূর্যো দেবতা সূর্যোপস্থানে বিনিয়োগঃ।
 উদত্তৎ জাতবেদসং, দেব বহুত্ব কেতবঃ। দৃশ্যে 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.*

চিত্রামিত্যস্য কৃৎস্বর্থীর-ক্রিটুপচন্দঃ সূর্যো দেবতা সূর্যোপস্থানে বিনিয়োগঃ।
 ওঁ চিত্রং দেবানা-নুদগাদনীকং, চক্রার্থিস্য বরুণস্যাত্মঃ। আপ্রা দ্যাবাপ্তিথী অন্তরিক্ষং সূর্য আত্মা জগত্ত্ব হুযশ্চ॥
Chitram ityasya Kutsa rishir Tristupa chandah Suryo devata Suryopasthaney biniyogah.

Om chirtram devana mudgadnikam, chaksur mitrasya Varunasyagneh, apra dyava prithivi antariksha, surya atma jagatastasta sthujashcha.

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

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

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

ওঁ ব্রহ্মণে নমঃ, ওঁ ব্রাহ্মণেভো নমঃ, ওঁ আচার্যেভো নমঃ, ওঁ খরিভো নমঃ, ওঁ দেবেভো নমঃ, ওঁ বেদেভো নমঃ, ওঁ
বায়বে নমঃ, ওঁ মৃত্যবে নমঃ, ওঁ বিষ্ণবে নমঃ, ওঁ বৈশ্রবণায় নমঃ, ওঁ উপজায় নমঃ।

Om Brohmaney namah, Om Brahmanebhyo namah, Om acharyebhyo namah, Om rishibhyo namah, Om devebhyo namah, Om Vedevyo namah, Om bayabey namah, mritabey namah, Om Vishnabey namah, Om 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-ব্রহ্মায়নি 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 জগোপনয়নে বিনিয়োগঃঃ।
Gayatraya Viswamitra rishi-Gayatrichanda

Sabita devata japopanyaney biniyogah ||

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

Morning

ॐ कुमारी-मृग् बेदमूतां ब्रह्मरूपां विचिन्तयेऽ।
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 विश्वनूरुपाञ्च तारक्षस्त्रां पीतबाससः। मूर्वतीष्ठ यजुर्वर्देदां 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 सायाहे शिवरूपाञ्च बृद्धां बृषभ-बाहिनीं। सूर्यमण्डल-मध्यस्त्रां सामवेद समायूतां॥
*Om sayaneh Shibirupanchya bridam brishabha-bahining
Suryamandala-madhyastam Samaveda samajutam ||*

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

Gayatri chant

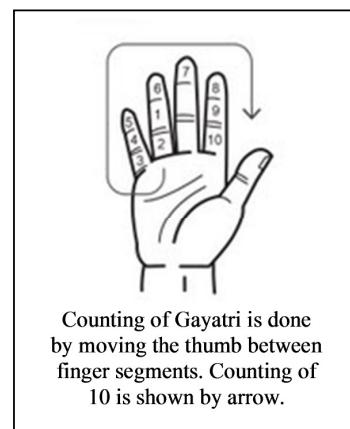
গায়ত্রী জপ

Gayatri jap

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

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

ॐ ভূ ভূবঃ স্তঃ। তৎসবিতুর্বরেণ্যঃ, ভর্গো দেবস্য ধীমহি।



ধিরো যো নঃ প্রচোদয়াৎ ওঁ॥

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:

ওঁ ভূর্বঃস্তঃ, তৎ সবিতৃব্রহ্মেণ্যঃ, ভর্গো দেবস্য ধীমহি। ধিরো যো নঃ প্রচোদয়াৎ ওঁ॥

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!

Gayatri bisarjan

গায়ত্রী-বিসর্জন

Conclusion of Sandhya

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

ওঁ মহেশ-বদনোৎপন্না বিষ্ণোহৃদয়-সন্তোষা। ব্রহ্মণা সমনুজ্ঞাতা গচ্ছ দেবি যথেছহ্যা॥

Om Mahesha-vadanotpanna Vishnuhridaya-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.

জ্ঞাতবেদস ইত্যস্য কশ্যপ ঋষির-ক্রিটপঞ্চদোঃ অগ্নির্দেবতা, আত্মরক্ষায়াৎ জপে বিনিয়োগঃ।

ওঁ জ্ঞাতবেদসে সুনবাম সোমম আরাতীয়তো নি দহাতি বেদঃ।

স নঃ পর্যন্তি দুর্গাপি বিশ্বা নাবেব সিঙ্গং দুরিতাত্ত্বিঃ।
*Jatabedasha itashya Kashyapa rishir trishtupo chandoh 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

রংদ্রোপস্থান
Rudrapasthan

With folded hands chant this prayer:

খাতমিত্যস্য কালান্তি রম্ভখষি-রনুষ্টপ্ত ছন্দো রংদ্রো দেবতা রংদ্রোপস্থানে 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 খাতুং সত্যং পরং অক্ষ পুরুষং কৃষ্ণপিঙ্গলং। উর্ধরেতং বিরূপাক্ষং বিশ্঵রূপং নমঃ।
Om rrhitam satyam param Brahman krishnapingalam
Urdharretam virupaksham, visvarupam namoh namah ||
Supreme Brahman, The Absolute Reality, who has assumed the form of
Uma-Maheshvara, with dark blue and reddish brown in hue, absolutely chaste and
possessing uncommon eyes. Salutations to Her in the form of the Universe.

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

ওঁ অক্ষণে নমঃ। ওঁ বিষ্ণবে নমঃ। ওঁ রংদ্রায় নমঃ। ওঁ বরুণায় নমঃ।
Om Brahmaney namah, Om Vishnabey namah,
Om Rudraya namah, Om Varunaya namah.
Reverence to Brahman, Vishnu, Rudra – Shiva, and Varuna.

Following prayers are optional for the priest. He may not have a guru or may not carry Narayana Sheela. In that case the priest may skip the mantras.

General Offer

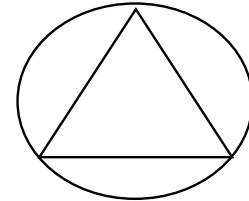
সামান্যার্থ্য

Samanyargha

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

ঘট্
Phat

Place the kosha on the water mark.



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

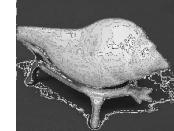
ওঁ আধাৰশক্তয়ে নমঃ, ওঁ কুৰ্মায় নমঃ,
ওঁ অনন্তায় নমঃ। ওঁ প্ৰিথিবৈ নমঃ।

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

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

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

Put some flowers at the tip of the kosha and chant the following mantras while putting the flowers.



এতে গঞ্জপুল্পে ওঁ অঁ অৰ্কমণ্ডলায় দ্বাদশ কলাতুনে নমঃ

ওঁ উঁ সোমমণ্ডলায় শোড়শ কলাতুনে নমঃ, ওঁ মঁ বহিমণ্ডলায় দশকলাতুনে নমঃ।

Etey gandhapushpey Om Am arkamandalaya dadasha kalatmaney namah ||

Om Ung Somamandalaya sorasha kalatmaney namah |

Om Mong banhimandalaya dashakalatmaney namah ||

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

WORSHIP OF GURU (Spiritual teacher)

গুরুপূজা

Gurupuja

(One can consider father to be the spiritual teacher and continue this ritual or skip this ritual and proceed to the next step).

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.

Dhyān

ধ্যান

Meditation

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 Pitcher or in the *tamrapatra*.

ধ্যায়েচ্ছিরসি শুক্লজ্বে দ্বিনেত্ৰং বিভূজং শুরং। শ্঵েতামুর-পরিধানং শ্বেতমাল্যানুলেপনং ।
বৰাভয়করং শান্তং কৰশাময় বিশ্রহং। বামেনোৎপলধারিণ্যা শক্তালিঙ্গত বিশ্রহং ।
স্মেরাননং সুপ্রসন্নং সাধকাভীষ্টদীয়কং ।

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

*Let me meditate on the glory of my spiritual teacher
who represents the incandescent light of supreme consciousness,
who is dressed in a white outfit with a white garland around the neck and
sandal wood paste on forehead (signifying purity),
Holding a lotus in the left hand, an image that emits confidence,
Bearing a smiling and happy face, He fulfills all the wishes of the devotees.*

Obeisance to Guru

গুরু প্রণাম

Gurupranam

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

অখণ্ড-মণ্ডলাকারং ব্যাষ্টং যেন চৱাচরং। তৎ পদং দর্শিতং যেন তস্মৈ শ্রীগুরবে নমঃ॥

*Akhandamandalakaram vyaptam jena characharam;
Tat padm darshitam yena tasmai Shree Gurave namah.
(My) Salutations to respected Guru, who showed me the stature
whose form pervades the entire sphere of the universe.*

অজ্ঞান-তিমিৰাঙ্কস্য জ্ঞানাঙ্গন-শলাকয়া। চকুৱন্নীলিতং যেন তস্মৈ শ্রীগুরবে নমঃ॥

Ajnaana-timirandhasya jnaananjanashalakaya;

Chaksur-urmilitam yena tasmai Shree Gurabe namah.

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

গুরুর্ক্ষা গুরুর্বিষ্ণু গুরদেবো মহেশ্বর। গুরঃ সাক্ষাৎ পরং ত্রিয়া শ্রীগুরবে নমঃ॥

Gurur Brahma gurur Vishnuh gurur devo Maheswarah

Guruh sakshat param Brahma tasmai shree Gurave namah.

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

Offerings to Guru

পঞ্চাপচারে পূজা

Panchaupacharey puja

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

এতে গঙ্কে পুল্পে নমঃ শ্রীগুরবে নমঃ।

Eteh gandhapushpey namah Shri gurobey namah |

I am offering this flower in reverence to my guru |

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

এতদ্ পাদ্যং নমঃ শ্রীগুরবে 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 অর্ধ্যং নমঃ শ্রীগুরবে নমঃ।

Eteh arghyam namah Shri gurobey namah |

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

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

এষ ধূপং নমঃ শ্রীগুরবে নমঃ।

Eteh dhupam namah Shri gurobey namah |

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

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

এষ দীপং নমঃ শ্রীগুরবে নমঃ।

Eteh deepam namah Shri gurobey namah |

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

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

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

গুরুমন্ত্র

Gurumantra

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

জয় গুরু
Jai Guru

Victory to 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 স্মং কৃতং জপং। সিদ্ধির্বত্তু মে দেব তৎ প্রসাদাং সুরেশ্বর॥।
Gujuyatí 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 *Saligram Sheela* which is a shapeless black-colored stone. If the Brahmin is not carrying Naraya Sheela, skip this section.

Bath

স্নান

Snan

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

Following are the mantras used during bathing Narayana:

ॐ सहस्रार्द्धा पुरुषः सहस्राक्षः सहस्रपात्। स भूमिं सर्वतः स्पस्ता अत्यतिष्ठ दशान्तुलः ॥१॥

Om sahasra Shirsha Purushah sahasrakshah sahashrapat |

Sa bhumiṁ sarvatam spastwa atyatishtha dashangulam ||1||

*The Purusha (the Supreme Being) has a thousand heads,
a thousand eyes and a thousand feet. He has enveloped this world
from all sides and has (even) transcended it by ten angulas or inches. ||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.

ॐ अग्निमीले पुरोहितं यज्ञस्य देवमृतिजं होतारां गत्तधातमम् ॥२॥

Om agni-meeley purohitam yagyasya devamritijam 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 इषे त्रोर्जे ता बायवः स्तु देवो, वः सविता प्रार्पयत् श्रेष्ठतमाय कर्मणे ॥३॥

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 (who is sacrificing) with best accomplishments ||3||.

ॐ अग्नि आहि वीतये गृणानो हव्यदातये निहोता सर्दि बर्हिषि ॥४॥

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 शन्नो देवीरत्नाये शन्नो भवत्तु पीतये शंशोरभिस्त्रवत्तु नः ॥५॥

Om shanno devirabhistaye shanno 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 Naryayana with the chant of Gayatri and then put a tulsi leaf dipped in sandalwood saying (see insert):

एतत् सचन्दनत्तुलसीपत्रं

ॐ नमस्ते बहुरूपाय विष्वने परमात्मने स्वाहा । ओ नमो नारायणाय नमः ।

Etat sachandana tulsipatram, Om namastey bahurupaya paramatmaney swaha |

Om namah Narayanaya namah ||

With my sandalwood-touched tulsi leaf (read the story of Tulsi in the insert)

I prostrate to Thee Oh the Supreme Lord who appears in so many ways.

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

Meditation of Vishnu

বিষ্ণুধ্যান

Vishnudhyana

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

ওঁ ধ্যেঃ সদা সবিত্তমত্তলমধ্যবন্তী, নারায়ণঃ সরসিজাসন-সন্নিবিষ্টঃ ।
কেয়ুরবান् কনককুণ্ডলবান কিরিটী হারী হিরণ্ময়বপূর্ণতশঞ্চক্রঃ ॥
*Om dheyah sada Savitri mandala madhyabarti
Narayana sarasijasana sannibishtha |
Keyurabana kanakakundalaban kiriti hari
hiranmaya bapur dhrita shankha chakrah ||*

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

Offerings to associates of Vishnu

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

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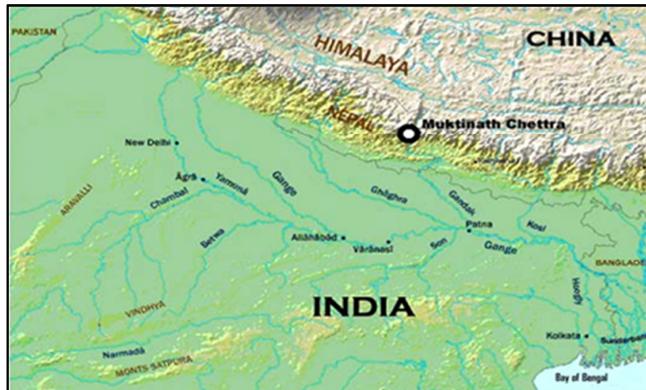
এতে গঙ্গপুষ্পে ও বিঘ্ননাশায় নমঃ, এতে গঙ্গপুষ্পে ও শিবাদিপঞ্চদেবতাভ্যো নমঃ,
এতে গঙ্গপুষ্পে ও অদিত্যাদিনবর্তহেভ্যো নমঃ,
এতে গঙ্গপুষ্পে ও ইন্দ্রাদিদশদিকপালেভ্যো নমঃ,
এতে গঙ্গপুষ্পে ও মৎস্যাদি-দশাবতারেভ্যো নমঃ, এতে গঙ্গপুষ্পে ও নারায়ণায় নমঃ।

*Etey gandhapushpey Om vignabinashaya namah;
Etey gandhapushpey Om Shivadipanchadevataavyo namah;
Etey gandhapushpey Om Adityadinavagrahevyo namah;
Etey gandhapushpey Om Indradidashadikapaleyvyo namah;
Etey gandhapushpey Matsyadidashavatareyo 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.

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.

Five offerings to Narayana

(water, rice, incense, lamp and food platter)

পঞ্চোপচারে পূজা

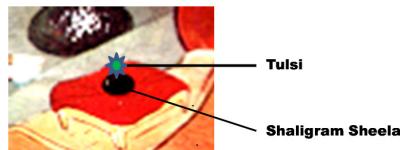
Panchapochareyopuja

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

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.



এতৎ পাদ্যম ও নমঃ নারায়ণায় নমঃ

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

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

Special offering of Tulsi

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

ওঁ নমস্তে বহুরূপায় 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:

ওঁ নমো ব্ৰহ্মণ্য দেবায় গো-ব্ৰাহ্মণ-হিতায় চ। জগদ্ধিতায় শ্ৰীকৃষ্ণায় গোবিন্দায় নমো নমঃ।
*Om namo Brahmanya devaya go brahmanaya hitaya cha.
 Jagaddhitaya Shri Krishnaya Govindaya namo namah*
*I offer my respectful obeisance to the Supreme Lord, who is the well-wisher of the cows and the
 Brahmanas, as well as all living entities in general. I offer my obeisance to the Lord of the
 Universe, known as Krisna and Govinda.*

ওঁ ত্ৰৈলোক্যপূজিত শ্ৰীমন् সদা বিজয়বৰ্জন। শান্তি কুৰ গদাপাণে নারায়ণ নমোহস্তু 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.*

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

Laying the Divine Boundary

দিক বঙ্গন

Dikbandhan

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

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

এতে গন্ধপুষ্পে গাং গণেশায় নমঃ।
 ওঁ মহালক্ষ্মী নমঃ, ওঁ সরস্বত্যে নমঃ, ওঁ বিষ্ণায় নমঃ, ওঁ ক্ষেত্ৰপালায় 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 (ও), and to the sacred rivers Ganga with the primordial sound (গাং) and Yamuna with the primordial sound (য়াং).

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

করজোড়ে (বামে) ও গুরত্বো নমঃ, ও পরম গুরত্বো নমঃ, ও পরাপর গুরত্বো নমঃ,
(দক্ষিণে) ও গণেশায় নমঃ । (উর্দ্ধে) অক্ষণে নমঃ ॥ (মধ্যে) ও নমঃ শ্রীগুরুগাঁওয়ে নমঃ
(বিশ্রাহ) ॥

(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 namah Shri shri Durgawai namah*
(God in presence) ॥

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

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

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

WORSHIP OF BASIC FIVE GODS

পঞ্চদেবতা

Panchadevata

All Hindu puja rituals involve the worship of other Gods and Goddesses before focusing on the principle deity. These Gods and Goddesses regulate our lives in many ways. These include the group of five gods or Panchadevata (পঞ্চদেবতা), the Guardians of the directions (*Dashadikpal*) and the nine planets (*Navagraha*) are revered and so also Vishnu's various incarnations (*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 গজেন্দ্রবদনং লম্বোদরং সুন্দরং
 প্রসন্নান্দগঙ্ক-লুক্ষ-মধুপ-ব্যালোল-গণ্ডহুলং।
 দন্তাঘাত-বিদারিতারি-রূপীরৈঃ সিন্দুর-শোভাকরং।
 বন্দে শৈলসুতা-সুতং গনপতিং সিদ্ধিপ্রদং কামদং।
 এস সচন্দনং পুষ্পাঞ্জলি নমঃ গনেশায় নমঃ॥।

Om kharba sthula tanum gajendrabadanam lambodaram sundaram |

Prasanna ananda gandhalubdha madhupa balyola gandastalam

Danta aghata bidari arirudhirai sindur shobhakaram|

Vandey sGloryasuta sutam Ganapati siddhipradam kamadam |

Esha sachandana pushpanjali namah Ganeshaya namah ||

Oh the short structured, heavy-bodied, elephant-headed beautiful God,

with long trunk and happy face emitting fragrance,

who has strong cheek and whose task pierced open the enemy's body and

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 গঞ্জ পুষ্পে ও নমঃ গনেশায় নমঃ।

Etey gandhapushpey Om namah Ganeshaya namah

I am offering my flower with eference to Lord Ganesha

Prostration

প্রণাম

Pranam

With folded hands seek His blessings:

একদন্ত মহাকায় লম্বোদর গজাননম।

বিঘ্ননাশকরং দেবং হেরম্বং প্রণমাম্যহম।।

Ekadanta mahakayam lambodara gajananam

Vighnanashakaram debam herambam pranamamyaham ||

With one tusk, big in size, with long trunk, with elephant face,

Remove all the hurdles, Oh the heroic Lord, I bow to you.

Vishnu

বিষ্ণু

Meditation

ধ্যান

Dhyan

ওঁ ধেয়ঃ সদা সবিত্রমন্দল মধ্যবর্তী নারায়ণ সরসিজাসনঃ সম্মিটি কেশুরবান् ।
কেশুরবান্ কনকবুজলবান্ কিরীটিহারী হিরন্যয় বপুর্ধতঃ শঙ্খচক্রঃ ॥

*Om dhayah sada savitrimandal madhyabarti Narayana
Sarasijasanaḥ sannibishta keyurban kanka kundalavan
Kiritihari Hiranmaya bapur dhritah shankhachakrah ||*

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

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

Offerings

পূজা

Puja

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

এতে গন্ধ পুল্পে ওঁ নমঃ বিষ্ণবে নমঃ ॥
*Etey gandhapushpey Om namah Vishnabey namah
I am offering my flower with obeisance to Lord Vishnu*

Prostration

প্রণাম

Pranam

ওঁ নমো ব্রহ্মণ্য দেবায় গোব্রাজান-হিতায় চ । জগদ্বিতায় শ্রীকৃষ্ণায় শোবিন্দায় নমো নমঃ ॥

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

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

Shiva

শিব

Meditation

ধ্যান

Dhyan

ওঁ ধ্যায়েন্নিত্যং মহেশং রজত শিরিনিভৎ চারুচন্দ্রাবতৎসং
রত্নাকপোজ্জলাসং পরশু-মৃগ-বরাতীতি-হস্তৎ প্রসামং ।
পদ্মাসীনং সমঙ্গাং স্তুত-ময়রগর্ণৈব্যাস্ত্রকৃতিং বসানং,
বিশ্বাদং বিশ্ববীজং নিবিলভয়হরং পঞ্চবক্তৃৎ তিনেত্রম ॥

*Om dhyaayen-nityam Mahesham rajatagirinibham
Charuchandrabatamsam*

*Ratnakalpojvalagam parashu-mriga-bara-abheeti-
hastam prasannam |*

*Padmaasinam samantaat stutam-amaraganaih-
byaaghraqrittim basaanam*

*Viswadyam viswabeejam nikhila-bhayaharam
panchavaktram trinetram ||*

*Meditate constantly on the Mighty Lord Shiva,
whose body is as white as silver mountain,
who wears the beautiful crescent moon as a decoration,
whose limbs are effulgent adorned with gems,
who with his four hands holding axe and antelope and
showering boons and protections, who is always content,
who is seated on a lotus, and praised by the gods surrounding Him from,
who wears the skin of a tiger,*

*Who is the best in the Universe, which He created,
the destroyer of all fears, and vision with five faces and three eyes.*

Offerings a flower and belpata, if available

এতে 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 । নিবেদয়মি চাআনং ত্রৎ 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

ওঁ রক্তাম্বুজাসন মশেষগুণেকসিঙ্কুৎ ভানুৎ সমস্তজগতামথিপৎ ভজামি ।
পদ্মাধ্যাভয়বরাণ দধতৎ করাজেশ্মাপিক্যালোলিমুণাস্তুচিং ত্রিনেত্রম্ ॥
*Om raktaambujaasanan am sheSa-gunaika-sindhumi
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 গুৰু পুল্পে নমঃ সূর্যায় নমঃ।
*Etey gandha pushpey namah Suryaya namah |
Glory to the Sun God Surya*

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

ওঁ এহি সূর্য সহস্রাংশে তেজরাশে জগৎপতে
অনুকম্পায় মাং ভক্তং গৃহানার্ধ্যং দিবাকরম্।
এব অর্দ্ধং নমঃ সূর্যায় নমঃ।
*Om! Ehi Surya sahasrangsho tejashey jagatpatey |
Anukampaya mam bhaktam grihanargham divakaram ||
Esha argham namah Suryaya namah||
Oh Sun, whose millions of rays enlightens this earth
Accept the offering from this humble devotee of yours
Oh the day maker, Oh the Sun, here is my offering to you with humility.*

Prostration

প্রণাম

Pranam

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

ওঁ জবা কুশম সংকাশং কাশ্যপেয়ং মহাদ্যুতিং।
ধ্বজারিৎ সর্বপাপঘং প্রগতোহশ্মি 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

Dhyana

ওঁ কালাভাদাং কটাক্ষি-রারিকুল-ভযদাং মৌলিবন্দেন্দুরেখাং,
শঙ্খং চক্রং কৃগাণ ত্রিশখমণি করৈ-রূদ্রহষ্টীং তিনেত্রাম্ ।

সিংহ-স্ফুরাধিরাকৃতাং ত্রিভুবন-মথিলং তেজসা পূরণজীৎং,
ধ্যায়েদ দুর্গাং জয়াখ্যাং ত্রিদশ পরিবৃত্তাম্ সেবিতাং সিদ্ধিকামেং ॥

*Om Kala-abhrabham katakshair-arikula-bhayadaam
mauli-baddheyndurekham shankham chakram kripanam
trishikhamaapi 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, and 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 পুষ্পে হৈঁ 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)

ওঁ সর্বমঙ্গল মঙ্গল্যে শিবে সর্বার্থ সাধিকে । শরণ্যে 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.*

ESTABLISHING THE HOLY PITCHER

কলশস্থাপন

Kalasha Sthapan

The 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.



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. Narasimha (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).

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 of ‘**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. It is an 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.

ESTABLISHMENT OF HOLY PITCHER

কলশঘাপন

Kalashathapan

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

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

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

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

Prayer to Holy Pitcher

প্রার্থনা

Prarthana

Fold your hands and pray to the holy pitcher:

কলশস্য মুখে বিষ্ণুঃ কঠে রুদ্রঃ সমাপ্তিঃ ।
মূলে তত্ত্ব স্থিতো ব্রহ্মা মধ্যে মাতৃগানঃ স্মৃতাঃ ॥
কুক্ষী তু সাগরাঃ সর্বে সপ্তদ্বীপা বসুঞ্চরা ।
খগ্নেদঃ অথ যজুর্বেদঃ সামবেদঃ আপি অথর্বঃ ॥
অঙ্গেশ সহিতাঃ সর্বে কলশাস্তু সমাপ্তিঃ ।
আযাত্তু দেব পূজ্যঃ দুরিতক্ষয়কারকাঃ ॥
গঙ্গে চ যমুনে চৈব গোদাবরি সরস্তি ।
নর্মদাদে সিঙ্গু কাবেরি জলে অশ্মিন् সমীথিং কুর ॥

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

At the mouth of the pitcher rests Vishnu, on the neck is the Shiva, at the bottom (root) rests Brahma (the creator), and in the middle circles various mother goddesses. The water represents the ocean at the time of creation of earth when seven islands comprised the land of India, when the learned sages wrote Rigveda, Jajurveda, Samaveda and 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.

Indian History in Sanskrit hymns

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

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

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

Establishment

স্থিরীকরণ

Sthirikaran

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

ওঁ ত্বাবতঃ পুরুবসো বয়ামিন্দ্র প্রণেতঃ । স্মাসি স্থাতহরীশাম্ ।
ওঁ স্থাম স্থীম স্থিরোভ । যবৎ পূজা করোম্যহম্।

Om twabatah purubaso bayamindra pranetah | Smasi smtarata-r-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 সর্বতৌর্ণোষ্টবৎ বারি সর্বদেব সমন্বিতম্ ।
ইমং ঘটৎ সমারুহ্য তিষ্ঠ দেব গণেঁ সহঃ ॥

*Om sarbatirtha udbhavam bari sarbadeva-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.

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?

Cordoning the Pitcher

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

Planting the Arrow-head Sticks

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 তৈরকাঠি (*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 তৈরকাঠি (*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* (তৈরকাঠি) 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 কান্দাং কান্দাং প্রোহন্তী পরুষ পরুষম্পরি। এবাবে দুর্বে প্রতনু সহস্রেণ শতেন চ ।

*Om! Kandat kandat prarohanti parusha 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 stolons (*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 (“কান্দ”), connected by your stolons (“পরুষ”), the same way connect us with thousands of our children and grandchildren spreading out in all directions.*

Circling of Thread

সূত্রবেষ্টন

Shutrabeshtan

The continuous red thread, circled around the *tirkathi* (*tir*=arrow head, *kathi* = stick), 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*, a slang expression of *tirkathi*), with a red thread, five or seven times. Loop the thread on each stick. Chant while tying the thread:

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, “কান্দ” (*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).

ଓ সুত্রামণিৎ পৃথিবীৎ দ্যামনেহসৎ সুশর্ণাগমদিতিৎ সুপ্রণীতিৎ ॥
দৈবীৎ নাবৎ স্বরিআসনাগম-স্ববন্তীমারহেমা স্বত্ত্বয়ে ॥

*Om sutramanam prithivim dyamanahasam 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.*

Removal of Hurdles

বিঘ্নপসারণ

Bighnapasaran

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

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

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 ফট
Astrya phat

Offering black lentil to the spirits

মাষভক্ত বলি

Mashabhakta bali

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

ওঁ ভূতাদয় ইহাগচ্ছত, ইহাগচ্ছত, ইহ তিষ্ঠত, ইহ তিষ্ঠত, ইহ সন্নিরুদ্ধ্যাম্
অভ্রাবিষ্ঠানং কুরুতঃ, মম পূজাং গৃহীত ।

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

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 এতগৈ মাষভক্তবলয়ে নমঃ, এতে গন্ধপুষ্পে ও মাষভক্তবলয়ে নমঃ,
এতে গন্ধপুষ্পে ও এতদধিপতয়ে ও বিষ্ণবে নমঃ।
এষ মাষভক্ত বলিঃ ও ক্ষেত্রপালাদিভূতগণেভ্যো নমঃ ।

*Bam etashmai mashabhaktabalye namah! Etey gandhapushpey!
Om mashabhaktabalayey namah!*

*Etey gandhapushpe etadhipatayeh Om Vishnabey namah!
Esha mashabhakta balih Khetrapaladibhutaganebhyo namah ||*

*Reverence to the mashabhaktabali (the container with yogurt, mashkalai and red flower
dipped in sandalwood) as I offer the scented flower to the Lord of all, in reverence to 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 mashabhakatabali container, push it forward and chant the following mantra.

ওঁ ভূতপ্রেতে পিশাচাচ দানবা রাক্ষসাচ যে ।
শান্তিং কুর্বন্তু তে সর্বে ইংং গৃহতু মদ্বলিম् ॥
*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*.

ওঁ অপসর্পন্তু তে ভূতা যে ভূতা ভূবি সংশ্লিতাঃ । যে ভূতা বিন্দুকর্ত্তারস্তে নশ্যন্তু শিবাজ্জ্বা ॥
ওঁ বেতালাচ পিশাচাচ রাক্ষসাচ সন্নীসৃপাঃ । অপসর্পন্তু তে সর্বে চতুর্কাঞ্চেণ তাড়িতাঃ ॥
Om apasarpantu tey bhuta je bhuta bhubi sansthitah |

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

*All the ill elements demon, devils and giants; poisonous insects and reptiles ---
And 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

ঞান-বন্ধন

Granthibandhan

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

ওঁ মণিধরিবজ্রণি মহাপ্রতিসরে রক্ষ রক্ষ হুং ফট স্বাহা।।
*Om! Manidharibajrani mahapratisarey
 raksha raksha hung phat swaha ||*

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

Dashadikpal puja

দশদিক্পাল

Prayer for the Guardians of Directions

Das means ten, *dik* is direction and *pal* is protection. Hence *Dashdikpal* 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 গঙ্ক পুষ্পে দশদিকপালেভ্যো নমঃ
*Etey gandhapushpey Om Dashadikapalebhyo namah
 Here offer the flower as reverence to the ten directional gods*

Dashavatarer puja

দশাবতারেরপূজা

Prayer for ten Incarnations of Vishnu

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 গঙ্ক পুষ্পে দশাবতারেভ্যো নমঃ
Ety gandhapushpey Om Dashavatarebhyo namah

Worship of the Divinities at Entrance

দ্বারদেবতা পূজা

Dwaradevata puja

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

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

এতে গন্ধ পুষ্পে ওঁ দ্বার দেবতাভ্যো নমঃ
Etye gandhapushpey om Dwaradevatabhyo namah |
I offer my scented flower to the guardians of the entrance.

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

Five welcome mudras

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

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



ওঁ দ্বারদেবতা ইহাগচ্ছত, ইহাগচ্ছত, ইহ তিষ্ঠত, ইহ তিষ্ঠত, ইহ সমিধন্ত, ইহ সমিধন্তম্।
অত্থিষ্ঠানং কুরুত, মম পূজাং গৃহীত।

এতে গঙ্গপুঞ্জে ও গাঁ গণেশায় নমঃ। ও মহালক্ষ্মী নমঃ, ও সরস্বতৈ নমঃ,
ও বিম্বায় নমঃ, ও ক্ষেত্রপালায় নমঃ, ও গাঁ গঙ্গায়ে নমঃ, ও যাঁ যমুনায়ে নমঃ।।

*Om! Dwaradevata ihagachhata ihagachchachhata |
ihatisthata, iha tisthata, ihasannidhutta, ihasanniruddhadhwam |
Atradhisthanam kuruta, mama pujan grinhita ||
Etey gandhapushpey Om gam Ganeshaya namah,
Om Mahalakshmai namah, Om Saraswatai namah,
Om Vighnaya nama, Om Kshetrapalaya namah,
Om Gangawai namah, Om Jam Yamunawai namah ||*

Oh the Gods at the entrance, come, come, rest here, rest here, stay close and closer to me, establish here and accept my offerings. I offer my scented flowers to Ganesh along with his primordial sound (গাঁ), reverence to Mahalakshmi, Saraswati, remover of obstacles, lord of the directions with their primordial sound Om (ও), and to the sacred rivers Ganges with the primordial sound (গাঁ) and Yamuna with the primordial sound (যাঁ). and Yamuna with the primordial sound (যাঁ).

Worship of the House God

বাস্তু পূজা
Vastu puja

এতে গুৰু পুল্পে ও ব্ৰহ্মণে নমঃ, এতে গুৰু পুল্পে ও বাস্তুপুৰুষায় 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.*

ওঁ সর্বে বাস্তুময়া দেবাঃ সর্ব বাস্তুময়ং জগৎ ।
পৃথিবৰস্তু বিজেতো 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 হৃঁ ফট্ 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 পবিত্রবস্তুমে স্তুং স্তুং ফট্ স্বাহা ॥

*Om pabitra bajrabhume hum hum phat swaha ||
Allow me to sit on sanctified firm floor devoid of all evils.*

Sanctification of Platform

বেদি শোধন

Vedi shodhan

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

ওঁ বেদ্যা বেদিঃ সমাপ্যতে বর্হিষা বহিরিন্দ্রিয়ম ।
যুপেন যুগ আপ্যায়তাঃ পঞ্চিতো অগ্নিরাগিনা ॥

*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.

ওঁ উর্ধ্ব উ মু গ উত্তয়ে, তিষ্ঠ দেবো ন সবিতা ।
উর্ধ্বো বাজস্য সনিতা যতাঞ্জর্তিবাগ(উ)ভিবিহ্যামহে ॥

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

Sanctification of Hands

করশুদ্ধি

Karasudhi

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

ফট্

Phat

May the evil elements leave

Dedicating the Body

ন্যাস

Nyas

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

Dedication of Body Organs (অঙ্গন্যাস)

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

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

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

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

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

Om gung shikhawai bashat |

Cross over two hands: ওঁ গৈং কবচায় হুঁ। *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 পৃষ্ঠাভ্যাম অস্ত্রায় 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 অমুষ্ঠাভ্যাং নমঃ।

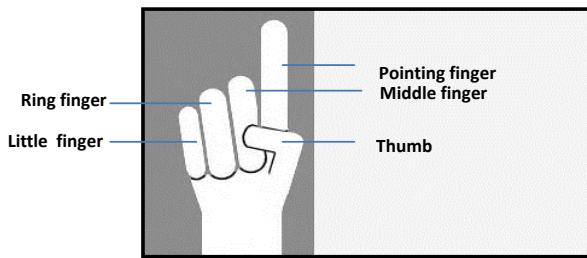
Om sam amushthabyam namah

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 swaha |
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 বশট।
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 বৌষট।
Om saung kanishthabhhyam 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 পৃষ্ঠাভ্যাম্ অঞ্চায় ফট।
Om sah karatala prishthavyam ashtray phat |
*Allow this primordial sound Sah
to work as a weapon to remove all the evil spirits.*

Consecration of Flowers

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 রাজার্হতে শতায় সম্যক্ সম্বন্ধায় হ্রাম ।
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 পুল্পসম্ভবে। পুল্পচয়াবকীর্ণে চ হং ফট বাহা।
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.*

WORSHIP OF NINE PLANETS

নবগ্রহ পূজা

Nabagraha worship

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

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

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

Make five offerings in the name of the nine planets:

এষ গন্ধঃ ওঁ আদিত্যাদি নবগ্রহেভ্যো নমঃ ।
Esha Gandhah Om Adityadi Nabagraheybhyo namah
Here I offer sandalwood, flower, incense name and food platter to

Aditya and other nine planets

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

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

Durgar dhyan

দুর্গার ধ্যান

Meditation on Durga

Take a flower on the left palm and in *dhyan* mudra meditate on the image of Devi Durga in your heart before you bring life in the idol.

ওঁ জটাঞ্জুট সমাযুক্তাঃ অর্কেন্দু কৃতশ্চেধরাম্। লোচনত্রয় সংযুক্তাঃ পূর্ণেন্দু সদৃশাননাম্॥
অতসী পুষ্প বর্ণাভাঃ সুপ্রতিষ্ঠাঃ সুলোচনাম্। নব ঘৌবন সম্পন্নাঃ সর্বাভরণ ভূষিতাম্॥

Om jatajuta samayuktam ardhendu kritishekharanam |

Lochanatraya samjuktam purnendu sadrishananam ||

Atasi pushpa barnabham supratishtham sulochanam |

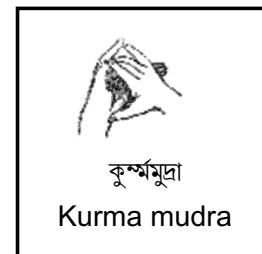
Naba joubana sampanam sarbabharan bhushitam ||

Goddess (Durga) with her matted hair on her head

Forehead like the half-moon, face like the full moon

Her color is like the atasi flower (hot melted gold) with beautiful eyes.

She is full with youth and decked all over with exquisite jewels.



কুর্মমুদ্রা

Kurma mudra

সুচারু দশনাঃ তত্ত্বং পীনোন্নত পয়োধরাম্। ত্রিভঙ্গ হান সংহানাঃ মহিষাসুর মার্দিনীম্॥
মৃণালায়ত সংস্পর্শ দশবাহু সমগ্নিতাম্। ত্রিশুলং দক্ষিণে ধ্যেয়ং খঙ্গঃ চক্রঃ ক্রমাদধঃ॥

Sucharu dashanam tatbat pinonnata payodharam |

Tribhanga sthan sansthanam Mahishasura mardinim ||

Mrinalayata samsparsa dashabahu samanvitam |

Trishulam dakshiney dhyeyam khargam chakram kramadadhah ||

Her teeth are beautifully set and sharp; her breasts are full

Standing gracefully on three bends she is killing the demon Mahishasur (buffalo demon).

Like the stalks of the lotus, long and gentle, are her ten arms.

On the top right arm is the trident, under that is the axe or sword

and then is the (chakra) in sequence.

তাত্ত্বিকভাবে তথা শক্তিৎ দক্ষিণেষু বিচিন্তয়েৎ। খেটকং পূর্ণচাপঞ্চ পাশমঙ্গলমেব চ।।
ঘন্টাং বা পরঙ্গং বাপি বামতঃ সন্ধিবেশয়েৎ। অধাস্থান মহিযং তদ্বিশিরকং প্রদর্শয়েৎ।।

*Tikshnabanam tatha shaktim dakshineshu bichintayet |
Khetakam purnachapancha pashamankushamebacha |
Ghantam ba parashum bapi bamatah sannibeshayet |
Adhasthan mahisham tadbadbahiraskam pradarsayet ||*

As you continue meditating with Her lower right arms

The lowest two arms hold sharp arrow, and thunderbolt (shakti, spear).

On the left, at the bottom she holds the leather shield (khetaka)

Over that is the bow (purnachap), and then is the serpent,

Above that is the hook (ankush). At the top is the bell or the axe.

At Goddess's feet is the sheared head of the demon.

Note: The mantras described here differ from the descriptions found in other literatures. Here is the list of 10 weapons held by Durga in her ten arms, as described by others:

Trishula (trident), Chakram (discus), Scimitar (kharga), Snake, Conch Shell, Mace, Bow/Arrow, Hook, Lotus, and Thunderbolt. The mount also differs in some descriptions – Lion or Tiger. In any case, the overall image of the Goddess killing the buffalo demon does not change.

শিরশেদোভক্ত তদ্ব দানবং খক্তা পাণিনম। হাদি শুলেন নিতিনং নির্যদন্ত বিভূষিতম।।
রক্তারক্তী কৃতাঙ্গঞ্চ রক্ত বিস্ফুরিতে ক্ষণম। বেষ্টিতং নাগ পাশেন জরুটি তীষণাননম।।

*Shirascheydodbhavam tadbat danabam kharga paninam |
Hridishulena nirbhinnam nirjadantra bibhushitam ||
Raktarakti kritangancha rakta bisphurita khanam |
Bestitam naga pashena bhrukuti bhishanananam ||*

From the sheared head of the buffalo emerges the demon, halfway raised with his kharga (sickle-shaped sword) in hand. His heart is pierced by the trident of the Goddess, And his guts are out from his stomach. His body is smeared with blood and his eyes are red and wide open. The serpent of the Goddess is winding up the demon. He looks dreadful with his raised eye brows.

সপাশ বামহস্তেন ধৃতকেশস্তু দুর্গয়া। বমদ্রুধির বজ্রঞ্চ দেব্যা সিংহং প্রদর্শয়েৎ।।
দেব্যাক্তু দক্ষিণং পাদং সমং সিংহাপরিষ্ঠিতম। কিঞ্চিত্ত উক্তং তথা বাম অঙ্গুষ্ঠং মহিষোপরি।।
স্তুয় মানঞ্চ অদ্বপ মমরৈঃ সন্ধিবেশয়েৎ। প্রসন্ন বদনাং দেবীং সর্ব কাম ফল প্রদাঃ।

*Sapasha bamahastena dhritakeshantu Durgaya |
Bamadrudhir baktrancha devya singham pradarshayet ||
Debyastu dakshinam padam samam sinhoparisthitam |
Kinchit urdham tatha bama angushtham mahishopari |
Stuya manancha tadrupa mamraih sannibeshayet |
Prasanna badanam devim sarba kama phala pradam ||*

The Goddess is pulling the demon's hairs with Her left arm on side, while the demon is throwing up blood. Near her foot is the lion and the right foot of the Goddess is resting on him.

The left paw of the lion is gripping the upper chest of the demon. Yet the Goddess maintains her peaceful countenance and blessing all. In this action mode, all Gods are praising the Goddess.

উগ্রচন্দা প্রচন্দা চ চণ্ডোগ্রো চন্দনায়িকা। চন্দা চন্দবতী চৈব চন্দরূপাতি চন্দিকা।
 অষ্টাভি শক্তিভিরঢ়তিঃ সততং পরিবেষ্টিতাম। চিন্তয়েঁজগতাং ধাত্রিং ধর্ম্মকামার্থ মোক্ষদাম।।
*Ugrachanda Prachanda cha Chandogro Chandanayika |
 Chanda Chandabati Chaiba Chandarupati Chandika |
 Ashtabhi shaktibhirshtabhi satatam paribeshtitham |
 Chintayet jagatam dhatrim dharmam kamartha mokshadam ||*

Circumscribed by the eight energy forms of the Gods – Ugrachanda, Prachanda, Chandogra, Chandanayika, Chanda, Chandabati, Chandarupa, and Atichandika – The Goddess who fulfills the goals of human life for the householder - Dharma, Artha, Kama and Moksha, should be the focus of meditation for the Goddess of the Universe.

Mental offerings

মানসপূজা।

Manas puja

Manas puja simply means to worship mentally. You just meditate on the deity (Goddess Durga) and worship her after letting her sit in your heart as her throne. You perform all the rituals but they are all in imagination, fulfilling your desire to your heart's content without lifting your finger. Some people consider this to be the finest form of worship where you see your dream come into life establishing your close contact with the Goddess.

Sit in *padmasan*. Take a flower and put it on your head. Close your eyes and think of the luminous Goddess sitting on the lotus of your heart. Hold the mental image and offer Her bath and various puja materials that is normally offered, including *dhup* and lamp. Finally offer her your humble obeisance without any mantra to chant except humming with the *mulmantra*,

ॐ ह্ৰিৎ শ্রী
Owim Hrim Shrim
God's image in single syllable, the primordial sound

Goal of Human Life

The ancient Hindus never neglected any aspect of human life. The four goals or endeavors of human life constitute the roadmap for a happy life on earth and beyond. These are Dhrama, Artha, Kama and Moksha.

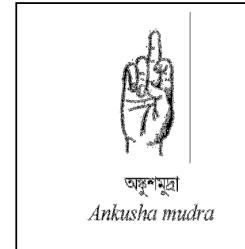
Dharma is the first goal of life. Our moral duties, obligations and conduct, the do's and don'ts. This builds our character and helps us make the righteous decisions of life. **Artha**, is the second goal of life for the householder. Undoubtedly we need wealth and material prosperity to fulfill our aspirations and dreams. But to realize this goal one must have a righteous and moral basis. **Kama** (desire) is the fulfillment of biological, physical, and material desires. Artha and Kama are necessary for a householder in order to bring growth and satisfaction for his family and society. Yet he has to decide the limits on Artha and Kama in order to reach the ultimate goal of human life, which is Moksha or liberation. **Moksha** brings divine happiness. It is through this process of evolution that he takes refuge in God, free from earthly bondage, and is blessed with self-realization and God realization. It is such a blessed life when someone, before the final departure, looks back and says with a sigh of satisfaction, "I have done my best".

Special Offerings

বিশেষার্থ

Bishesharghya

It is the special offer to the deity. The general offer, called **সামান্যার্ঘ্য** or **samanyargha**, is done on the water vessel kept in front (*kosha-kushi*) of the priest. While the *bisheshargha* is done on the water-conch (জলশঞ্চ), keep it on the left of the priest/devotee.



Make a triangular water mark on your left. Place the metal tripod (used to place the water-conch) with tail side facing front. Put the washed water-conch on it, tail side matching with the tripod. Utter the primordial sound of 'Om Owing' (ॐ ঔং) while filling three-quarter of the water-conch with water. Put in that durba grass, a pinch of rice and a flower with a touch of sandalwood. Hold the conch and chant the following mantras:

এতে গন্ধ পুঁজে ওঁ আঁ অর্কমন্ডলায় দ্বাদশ কলাতনে নমঃ ওঁ বহি মন্ডলায় দশকলাতনে নমঃ।
ওঁ উঁ সোম মন্ডলায় ঘোড়শকলাতনে নমঃ।।

*Etey gandhapushpey Om am arkamandalaya dwadasha kalatmaney namah |
Om mam vanhi mandalaya dashakalatmaney namah |
Oom oom soma mandalaya shorashakalatmane namah ||*

*I am offering my scented flowers (sandalwood-dipped) to the solar system in all its grandeur,
twenty folds of the solar disc, ten folds of its energy (fire, vahni) circle, and
sixteen folds of lunar cycle.*

Show the five mudras, mentioned earlier (see figure), the call of the divine spirit. Finally show ankusha mudra to call the water from five holy rivers.



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

ଓঁ গঙ্গে চ যমুনে চৈব গোদাবরি সরবতি, নর্মদে সিঙ্গু কাবেরি, জলেশ্বিন সম্মিং কুরু।
*Om Gangeycha Jamuney chaiba Godavari Saraswati |
 Narmadey Sindhu Kaveri jalesmin sannidhim kuru ||*

Allow me to call the holy rivers of India - Ganges, Yamuna, Godavari, Saraswati, Narmada, Sindhu and Kaber - to merge into this water.

Reverence To Gods of Background

ପୀଠପୂଜା

Peethapuja

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

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

ଓঁ ପୀଠଦେବତା ଇହାଗଛତ ଇହାଗଛତ, ଇହାତିଷ୍ଠତ ଇହାତିଷ୍ଠତ, ଇହସନ୍ନିଧେହି।
 ଇହ ସନ୍ନିରସ୍ଵ, ଇହ ସନ୍ନିରଦ୍ୟସ୍ଵ, ଅତ୍ରାଧିଷ୍ଟାନଂ କୁଳତଃ। ମମ ପୂଜା ଗୃହୀତା।।
*Om Pithadevata ihagachhata ihagachhata, ehatishthata ehatishthata | Iha sannirudhwashwa, iha
 sannirudhwadhwam atradhishthanam kurutah | Mama puja grinhita ||*

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

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

এতে গৰ্জ পুঞ্জে ওঁ পীঠাসনায় নমঃ। ওঁ আধাৱশক্তায় নমঃ। ওঁ
প্ৰকৃত্যে নমঃ। ওঁ অনন্তায় নমঃ। ওঁ প্ৰথিব্যে নমঃ।
ওঁ ক্ষীরসমুদ্রায় নমঃ। ওঁ শ্বেতবৃষ্টিপায় নমঃ। ওঁ মনিমণ্ডপায়
নমঃ। ওঁ কল্পবৃক্ষায় নমঃ। ওঁ মনিবেদিকাটৈ নমঃ।
ওঁ রত্নসিংহাসনায় নমঃ। ওঁ অগ্ন্যাদিকোণচতুষ্পাত্রে নমঃ। ওঁ ধৰ্মায়
নমঃ। ওঁ শ্রীঁ কমলাসনায় নমঃ।

*Etey gandha pushpey Om Peethasanaya namah
| Om Adharashaktaya namah | Om Prakritai
namah | Om Anantaya namah | Om Prithibai
namah, | Om Khirasamudraya namah | Om
Swetadhipaya namah | Om Manimandapaya
namah | Om Kalpabrikshaya namah |
Om Manibedkawai namah | Om Ratnasinhasanaya namah|
Om Agnyadikonachatushthaye namah| Om Dharmaya namah| Om Kamalasanaya namah ||*

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



BODHAN

INTRODUCTION

Durga puja continues for four days – Shashthi, Saptami, Navami and Dashami. Bodhan falls on Shashthi, the sixth day after the dark moon during Sukla Paksha (or waxing fortnight of the moon) when the size of the moon increases every night. Preliminary pujas like establishing the holy pitcher are done before the starting of the Bodhan. This is described in Part 2 of this book. In this part (Part 3) we will describe the principle Durga Puja as it proceeded through four days.

AUDIO 02 Listen to audio by clicking on the heading

<http://www.agiivideo.com/books/audio/durga/Audio-02-Bodhan-Saptami-p65.mp3>

Swastivachan

স্বাস্তিবাচন

Blessing of Assembly

The following verses are with the goal of seeking the blessing of the assembly.

Throw rice into the offering plate (tamprapatra) while chanting:

ওঁ কর্তব্যেশশ্মিন् শ্রীশ্রীভগবদগুরী বোধন কর্মণি ।
 ওঁ পুণ্যহং ভবতো অবস্থা, ওঁ পুণ্যহং ভবতো অবস্থা, ওঁ পুণ্যহং ভবতো অবস্থা, ॥
Om kartebhneyshmin Shri Bhagawat Durga Bodhana karmani
Om punyaham bhavanto broobantu, Om punyaham bhavanto broobantu,
Om punyaham bhavanto broobantu, ||
As part of my solemn duty I resolved to perform the awakening of Goddess Durga,
Oh the assemblage, bless me that my act be holy.

Pratibachan

প্রতিবচন

Response of the assembly (devotees)

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

ওঁ পুণ্যাহম, ওঁ পুণ্যাহম, ওঁ পুণ্যাহম ॥
Om punyaham, Om punyaham, Om punyaham ||
Let holiness shower on you

Seeking blessing (by the priest)

স্বষ্টিবাচন

Swastibachan

ওঁ কর্তব্যেহশ্মিন্ শ্রীভগবদ্দুর্গা বোধন কর্মণি ।
ওঁ স্বষ্টি ভবত্তো ব্রুবস্তু, ওঁ স্বষ্টি ভবত্তো ব্রুবস্তু, ওঁ স্বষ্টি ভবত্তো ব্রুবস্তু ।

Om kartebheyshmin Shri Bhagawat Durga bodhana karmani

Om swasti bhavanto brubanto, Om swasti bhavanto brubanto, Om swasti bhavanto brubanto ||

As part of my solemn duty I resolved to perform the awakening of Goddess Durg

- Let my act be auspicious.

Pratibachan

প্রতিবচন

Response of the assembly (devotees)

ওঁ স্বষ্টি, ওঁ স্বষ্টি, ওঁ স্বষ্টি ॥

Om swati, Om swasti, Om Swasti

Let it be auspicious

Seeking blessing (by the priest)

স্বষ্টিবাচন

Swastibachan

ওঁ কর্তব্যেহশ্মিন্ শ্রীভগবদ্দুর্গা বোধন কর্মণি ।
ওঁ খদ্ধিঃ ভবত্তো ব্রুবস্তু, ওঁ খদ্ধিঃ ভবত্তো ব্রুবস্তু, ওঁ খদ্ধিঃ ভবত্তো ব্রুবস্তু ।

Om kartebheyshmin Shri Bhagawat Durga bodhana karmani

Om rhidhim bhavanto broobantu, Om rhidhim bhavanto, Om rhidhim bhavanto ||

As part of my solemn duty I resolved to perform the awakening of Goddess Durga,

Let my prayer bring prosperity.

Pratibachan

প্রতিবচন

Response of the assembly (devotees)

ওঁ খদ্ধ্যাতাম्, ওঁ খদ্ধ্যাতাম্, ওঁ খদ্ধ্যাতাম্ ॥

Om rhidhyatam, Om rhidhyatam, Om rhidhyatam ||

Wish you for prosperity

Welcoming Goddess Durga

দেবীকে আবাহন

Devikey abahan

Welcome Goddess Durga, showing the five mudras – *abahani, sthapani, sannidhapani, sannirodhani, and smmukhikarani*. (See details of mudras presented earlier).

ওঁ ভূঃ স্বঃ তগবতি দুর্গা পরিবার গমসহিতে ইহাগচ্ছ ইহাগচ্ছ ইহতিষ্ঠ ইহসন্নিধেহি, ইহ সন্নিরূপ্যস্ব
অবারিষ্টানং কুরু, মমপূজাং গৃহণ। ওঁ হ্লীঁ হ্লীঁ হ্লীঁ ভব, যাবৎ পূজা করোহঁ মমঃ।
ওঁ আগচ্ছ মদগৃহে দেবী আষ্টাভি সন্তিভি সহ পূজাং গৃহণ বিধিবৎ সর্বকল্যানকারিনি।

Om bhuh bhubha swah bhagavati Durga paribar gana sahitay

*Ihagaccha I, hagaccha, , ihatistha, ihatistha, ihasannideahi, iha sannirudhaswa,
Atradhistanam kuru, mama puja grihan | Om stham shthim sthiro bhava, jabat puja karoham
mama || Om agaccha madgrihey debi ashtabhii shaktibhi saktibhi saha |*

Pujan grihana bidhibat sarbakalyana karini ||

Oh Goddess Durga come with your family, sit down, get attached, stay close to us, settle down as long I worship you. Come in my house Oh Durga, with all your eight powers, I will worship in the prescribed way, Oh the well-wisher of all.

Offerings to Durga

শোভাপচারে পূজা

Shorashopacharey puja

Any of the following sixteen things, as listed, can be offered. Each time repeat this line as you submit the individual offering:

এষ --- (দীপঃ --) এতদধিপতয়ে শ্রীবিষ্ণবি নমঃ, এতৎ সম্প্রদানায় ওঁ হ্লীঁ দুর্গায়ে নমঃ ।

Esha --- (e.g. deepah) etatdhipataye Shri Vishnabey nmah,

Etat sampradanaya Om Hrim Durgawai namah ||

I am offering ---- in the name of Lord Vishnu

Oh Goddess Durga, please oblige me by accepting my offering.

এষ দীপঃ ।

Esha deepah

I offer the lamp to lead you

এতৎ পাদ্যম ।

Etat padyam

I offer you water to wash your feet

ইদং অর্ঘ্যম ।

Idam arghyam

I offer you rice as a welcome treat

ইদং আচমনীয়ং ।

Idam achmanium
I offer you water to drink

ଇଦଂ ରାଜତାସନ୍ ।
Idam rajatasanam
I offer you the silver seat to sit

ଇଦଂ ଅଞ୍ଚୁରୀୟମ୍ ।
Idam anguriam
I offer you the ring as my gift

ଏତଥ୍ ରାଜତାଭରଣ ।
Etat rajatabharam
I offer you the silver ornaments in my appreciation

ଏଷ ଗନ୍ଧ ।
Esha gandha
I offer you the scent (sandalwood paste) for your body

ଏଷ ଧୂପମ୍ ।
Esha dhupam
I offer you incense to purify the air

ଏତାନି ପୁଞ୍ଜାନି ।
Etani pushpani
I offer you the flower as a token of my appreciation for you.

ଏତଥ୍ ମାଲାମ୍ ।
Etat malyam
I offer you garland to honor you.

ଇଦଂ ଶ୍ଵାନୀୟ ଜଳମ୍ ।
Idam snania jalam
I offer you water to take bath

ଇଦଂ ବସ୍ତ୍ରମ୍ ।
Idam bastram
I offer you clothes to wear

ଇଦଂ ସୋପକରଣ ମାନ୍ୟ ନୈବେଦ୍ୟମ୍ ।
Idam sopakarana mannya naivedyam
I offer you this platter of rice with many accompaniments

ଏତାନି ଫଳମୂଳାନି ।
Etani falamulani
I offer you fruits and roots for your pleasure

এতৎ মধুপর্কম্ ।

Etat madhuparkam

I offer you honey for your pleasure

এতৎ পরমাণ্যম্ ।

Etat paramannym

I offer you the special sweet preparation with rice as your dessert

ইদম্ পুনরাচমনীয়ং ।

Idam punarachmaniam

I offer you water for washing your mouth

Worship of Wood-apple Tree (*kalabau*)

বিলবৃক্ষ

Bilwabriksha

The Wood Apple Tree is the Kalabau who stands next to Lord Ganesh on the right of the Goddess durga. More detailed description is given in the introduction. Please note:

Wood apple is symbolic of Lord Shiva with trident like leaves. It is a favorite offering to Lord Shiva.

Prayer

বন্দনা

Vandana

Go near the Nabapatrika and make these offerings to the wood apple (branch of bel tree):

ওঁ বিলবৃক্ষ মহাভাগ সদা ত্রুৎ শৎকরণিয়ং । গ্রহিত্বা তব শাখাক দুর্গাপূজার কারোম্যহম্ ॥

ওঁ শাখাচ্ছেদোভব দুঃখং ন চ কাৰ্যং ত্রয়া প্রভো । দেবৈগ্নহীতা তে শাখাং পূজ্যা দুর্গেতি বিশুতিঃ ॥

*Om bilwabriksha mahabhaga sada twam shakarapriya | Grihita faba shakhancha Durga
pujam karomyaham || Om Shakhachedodbhavam sukham na cha karjam twaya prabho |
Debaigrihitwa tey shakham pujya durgati bishrutih ||*

Oh the Apple wood tree, you are highly fortunate. You are the favorite of Shankara (Shiva). I want to do the Durga puja after taking your branch. Oh the Lord, do not be sad for giving up your branch. Gods do Durga Puja after taking your branch and That carries your great reputation.

Take the knife in hand, touch the branches of Navapatrika and chant:

চিন্দি চিন্দি ফট ফট স্বাহা ।

Chindi chindi phat phat swaha |

May the cutting weapon (kharga, খড়গ) be sanctified

Offerings

পঞ্চপচারে পূজা

Panchopacharey puja

Offer five things to the Nabapatrika (apple wood branch):

এতৎপদ্যম্ ও বিলশাখাবাসিন্যে দুর্গায়ে নমঃ

Etat padyam Om Bilwashakha basinyai Durgawai namah

I am offering herewith water to wash your feet

এত গঙ্গপুষ্পে ও বিলশাখাবাসিন্যে দুর্গায়ে নমঃ ॥

Etey gandha pushpey Om Bilwashakha basinyai Durgawai namah

Herewith I am offering the sandalwood-dipped flower

To you, Oh the wood apple tree, with devotion

এষধূপঃ ও বিলবৃক্ষায় নমঃ

Esha dhupah Om Bilwabrikshaya namah

Herewith I am offering the incense Oh wood apple tree

এষ দীপঃ ও বিলবৃক্ষায় নমঃ

Esha deepah Om Bilwabrikshaya namah

Herewith I am offering the lamp Oh wood apple tree

এতৎ নৈবেদ্যম্ ও বিলবৃক্ষায় নমঃ

Etat naivedyam Om Bilwabrikshaya namah

Herewith I am offering the food platter Oh wood apple tree

Worship of wood apple tree

বিলবৃক্ষের অর্চনা

Billabriksher archana

ও আদ্য প্রাপাতসি দেবি ত্রই নমস্তে শক্রর ঘিরে ।

দুর্গে দেবী সমুভিত অহং ত্বামিবাসযে ॥

Untimely awakening of Goddess Durga

অকালবোধন

Akalbodhan

In early time Durga Puja was held during Autumn. Introduction of Durga puja during autumn was introduced after Rama performed the worship, out of season, in order to get the weapon to kill Ravana. Thus Durga Puja in Fall is often referred as “*Akal Bodhan*” (untimely prayer to awaken the power). The following prayer reflects this mythological background.

ও ঐৎ রাবণস্য বধার্থায় রামস্যা অনুগ্রহায় চ। অকালে বৃক্ষণা বোধো দেব্যাঙ্গিক কৃতঃ পূরা।।
অহমপ্যা আশ্নিনে ষষ্ঠাং সায়াহ্ন বোধয়ামি বৈ। শক্রণাপি চ সংবোধ্য প্রাপ্তং রাজ্যং সুরালয়।।

তম্মাদহং তাঃ প্রতিরোধযামি, বিভূতিরাজ্যপ্রতিপত্তিহেতোঃ । যথৈব রামেণ হতো দশাস্যস্ত্রৈব শক্রম্ বিনিপাতযামি॥

Om owing Ravanasya badharthaya Ramasya anugrahayacha |

Akaley brhma bodho debyastayi kritah pura ||

Ahamapya Ashwiney shashtham sayanah bodhayami bai |

Shakranapi cha sambodhya praptyam rajyam suralaye ||

Tashmadaham twam pratibodhayami bibhuti-rajya-pratipatti-hetoh |

Jathaiba Ramena hato dashasyastasthaiba shatrum binipatayami ||

In ancient days, in order to favor Rama and to kill Ravana Brahma aroused the Goddess untimely to reach his goal. Like that, I am also worshipping the Goddess in the evening of autumn (Aswin) on the sixth day of waxing moon. Indra also aroused her to win over his kingdom and wealth in heaven. Like that I would be able to remove all my hurdles, by chanting your name and receive glory and kingdom for me. The same way as Rama killed his enemies by worshipping you. May I be able to destroy my enemies.

Reception of Goddess Durga

(Offering of cosmetics)

অধিবাস

Adhibas

In this ritual the devotee offers cosmetics to please the Goddess, now arriving on the puja platform. The offering concludes with a special gesture of reception, called *baran*, that indicates an honorable welcome to the great guest, Goddess Durga.

Resolution (for Adhibas)

সঞ্চল্প

Take the platter (barandala) that may have the following things (and more):

Lamp, earth from Ganges River, sandalwood, small piece of stone, paddy, flower, a fruit (supari or beetle nut), swastik (a leaf with swastik sign or a metal with the sign), *kajal-lata* (the container that holds black lamp soot, mixed with oil, for eye brow decoration), conch, vermillion (sindur), yogurt, ghee, gold, silver, white mustard, turmeric (*rochana*).

বিষ্ণুরো তৎসদ আশ্বিন মাসি শুক্ল পঞ্জে --- তিথো --- গোত্রঃ শ্রী --- দেবশম্র্মা সর্ব বাধা প্রশংসন পূর্বক দীর্ঘায়ুষ্ট অতুল ধন
ধন্য পুত্র পৌত্রাদান অবিছিম সন্ততি প্রাপ্তি কামঃ সকর্তব্য বার্ষিক শরৎ কালীন শ্রীভগবত্যুর্গা মহাপূজা অঙ্গভূতৎ শ্রীভগবদুর্গায়ঃ

শুভ অধিবাসন কর্ম্মহং করিষ্যো। (পরার্থে করিষ্যামি)

*Vishnurom tatsad Ashwiney mashi shukley pakshey --- tithou --- gotrah Shri--- devassharma
Sarba badha prashamana purbaka dirghayusta atul dhana dhanya putra pautradyana
abhichinna santati prapti kamah swakartabya barshika sarat Kaleen Shri bhagabudurga
mahapuja angibhuta Shri bhagabudurgaya*

Shubha adhibasana karmaham karishey (pararthay karishyami)

In the name of Lord Vishnu, on the auspicious month of Ashwin (September-October) on the waxing fortnight of the moon, on the --- tithi (date), I of gotra --- with the name ---, performing the prayers with the aspiration of eliminating all hurdles, bring prosperity, fame and wealth, expanding families of children and grandchildren in continuity, feeling as my solemn duty, to perform annually in autumn time and as a part of that great puja of Goddess Durga, I am

performing this auspicious adhibas (or performing for someone else with the identification of gotra and name of the host).

Now offer individual items on the platter:

অনেন গঞ্জেন অস্যা শ্রীদেবি দুর্গা দেব্যাঃ অধিবাসনমত্তু ।

Anena gandheyna asya Shri Devi Durga devyah adhibasana-mastu
I am offering this scent (sandalwood) to the Goddess in honor of her reception

অনয়া শুভিকায়া অস্যা শ্রীদেবি দুর্গা দেব্যাঃ অধিবাসনমত্তু ।

Anena mritikaya asya Shri Devi Durga devyah adhibasana mastu
I am offering this earth to the Goddess in honor of her reception

অনয়া ধান্যা অস্যা শ্রীদেবি দুর্গা দেব্যাঃ অধিবাসনমত্তু ।

Anena dhanya asya Shri Devi Durga devyah adhibasana mastu
I am offering this paddy to the Goddess in honor of her reception

অনেন ঘৃতেন অস্যা শ্রীদেবি দুর্গা দেব্যাঃ অধিবাসনমত্তু ।

Anena griteyna asya Shri Devi Durga devyah adhibasana mastu
I am offering this ghee (concentrated butter) to the Goddess in honor of her reception

অনেন প্রস্তরেন অস্যা শ্রীদেবি দুর্গা দেব্যাঃ অধিবাসনমত্তু ।

Anena prastarena asya Shri Devi Durga devyah adhibasana mastu
I am offering this stone to the Goddess in honor of her reception

অনেন দুর্বেন অস্যা শ্রীদেবি দুর্গা দেব্যাঃ অধিবাসনমত্তু ।

Anena durbeyna asya Shri Devi Durga devyah adhibasana mastu
I am offering this durba grass to the Goddess in honor of her reception

অনেন পুষ্পেন অস্যা শ্রীদেবি দুর্গা দেব্যাঃ অধিবাসনমত্তু ।

Anena pushpena asya Shri Devi Durga devyah adhibasana mastu
I am offering this flower to the Goddess in honor of her reception

অনেন ফলেন অস্যা শ্রীদেবি দুর্গা দেব্যাঃ অধিবাসনমত্তু ।

Anena phalena asya Shri Devi Durga devyah adhibasana mastu
I am offering this fruit to the Goddess in honor of her reception

অনয়া দধিপতয়ে অস্যা শ্রীদেবি দুর্গা দেব্যাঃ অধিবাসনমত্তু ।

**Anaya dadhipatayena asya Shri Devi Durga devyah
adhibasana mastu**

I am offering this yogurt to the Goddess in honor of her reception

অনেন স্বষ্টিকেন অস্যা শ্রীদেবি দুর্গা দেব্যাঃ অধিবাসনমত্তু ।

Anena swastikena asya Shri Devi Durga devyah adhibasana mastu
I am offering this swastika to the Goddess in honor of her reception

অনেন সিদ্ধুরেন অস্যা শ্রীদেবি দুর্গা দেব্যাঃ অধিবাসনমত্তু ।

Anena sindurena asya Shri Devi Durga devyah adhibasana mastu
I am offering this vermillion to the Goddess in honor of her reception

অনেন কঞ্জলেন অস্যা শ্রীদেবি দুর্গা দেব্যাঃ অধিবাসনমত্তু ।

Anena kajjalena asya Shri Devi Durga devyah adhibasana mastu
I am offering this lamp soot for the eye brows
to the Goddess in honor of her reception

অনেন শংক্ষেন অস্যা শ্রীদেবি দুর্গা দেব্যাঃ অধিবাসনমত্তু ।

Anena shankhena asya Shri Devi Durga devyah adhibasana mastu
I am offering this conch to the Goddess in honor of her reception

অনেন সেতসর্পেন অস্যা শ্রীদেবি দুর্গা দেব্যাঃ অধিবাসনমত্তু ।

Anena swetasarshapena asya Shri Devi Durga devyah adhibasana mastu
I am offering this white mustard to the Goddess in honor of her reception

অনেন স্বর্ণেন অস্যা শ্রীদেবি দুর্গা দেব্যাঃ অধিবাসনমত্তু ।

Anena swarnena asya Shri Devi Durga devyah adhibasana mastu
I am offering this gold to the Goddess in honor of her reception

অনেন রৌপ্যেন অস্যা শ্রীদেবি দুর্গা দেব্যাঃ অধিবাসনমত্তু ।

Anena roupena asya Shri Devi Durga devyah adhibasana mastu
I am offering this silver to the Goddess in honor of her reception

অনেন তাম্রেন অস্যা শ্রীদেবি দুর্গা দেব্যাঃ অধিবাসনমত্তু ।

Anena tamrena asya Shri Devi Durga devyah adhibasana mastu
I am offering this copper to the Goddess in honor of her reception

অনেন চামরেন অস্যা শ্রীদেবি দুর্গা দেব্যাঃ অধিবাসনমত্তু।

Anena chamarena asya Shri Devi Durga devyah adhibasana mastu
I am offering this fan to the Goddess in honor of her reception

অনেন দ্বীপেন অস্যা শ্রীদেবি দুর্গা দেব্যাঃ অধিবাসনমত্তু ।

Anena dwipena asya Shri Devi Durga devyah adhibasana mastu
I am offering this lamp to the Goddess in honor of her reception

অনেন প্রশংসিপাত্রেন অস্যা শ্রীদেবি দুর্গা দেব্যাঃ অধিবাসনমত্তু ।

Anena prasastipatrena asya Shri Devi Durga devyah adhibasana mastu
I am offering this platter of excellence to the Goddess in honor of her reception

অনয়া সর্বদ্বয়া অস্যা শ্রীদেবি দুর্গা দেব্যাঃ অধিবাসনমত্তু ।

Anaya sarbadrabya asya Shri Devi Durga devyah adhibasanamastu
I am offering all these things to the Goddess in honor of Her reception

Finally touch the whole platter, with the burning lamp, to the holy pitcher, to deity and to Narayana:

ওঁ অস্য শুভাধিবাসনমস্ত ।
Om asya shubhadibasananamastu
I welcome you.

Adoration With Lamp

আরতি

Arati

Start the arati after ringing the bell or *ghanta* held in left hand. The right hand holds the lamp (and other objects in turn) while you stay stationary facing the deity. The first adoration is done to the Holy pitcher. Circle the lamp (and other in sequence) three times in front of the Holy pitcher. Then you do the same in front of Shaligram sheela (if you have it there). Then you adore Shiva whose image is usually kept nearby to remind of the devotee of Lord Shiva, Durga's husband the source of Durga's inspiration. Then you focus on the main deity, Goddess Durga, followed by her children, nabapatrika, pets, Mahishashur and the lion. Circle the lamp (and other objects in sequence) three times in front of each, as listed. In the conclusion, circle in front of Durga's feet with devotion and sincerity. The burning lamp is then circled around the devotees to receive the "Warmth of God" by touching the flame.

Five lamps (পঞ্চপ্রদীপ, *pancha pradeep*) - Water conch (জলশঙ্খ, *jala sankha*) - Cloth (বস্ত্র, *bastra*)
Flower/grass (পুষ্প-দুর্বা) *pushpa, durba*), - mirror (দর্পণ, *darpan*) - Camphor (কর্পুর, *karpur*) - Incense (ধূপ, *dhoop*) - Fan (চামর, *chamar*)

Prayer after Arati

জয়ত্তি-মঙ্গলা-কালী, ভদ্রকালী-কপালিনী, দুর্গা-শিবা-ক্ষমা-ধাত্রি, স্বাহা-স্বধা নমস্তুতে ।
Jayanti Mangala Kaali Bhadra Kali Kapalini Durga Shiva Kshama Dhaatri
Svaha Svadha namohstute

*Oh Goddess Durga You are victorious over evil and, gracious You are kind and compassionate
You are eternal truth beyond the limitations of the mortals You are not obvious and yet present in
our consciousness (Atman) You are the forgiving mother of the world Accept my offering and
sacrifice I bow to Thee with reverence*

Jayanti = Victorious *Mangala* = gracious. *Kali* = Eternal (beyond time)

Bhadrakali = Kind and compassionate. *Kapalini* = Comes from the word Kapal or skull .

Kapalini implies eternal truth, beyond the limitations of the mortals. *Durga* = One who is very difficult to reach. *Shiva* = Who is present in everything as Atman or, consciousness. *Kshama* = Forgiveness. *Dhatri* = Mother of the world. *Svaha* = Offering. *vadha* = Sacrifice (committed)
Namo + Astu + Te = I bow before you.

Part 3

PRINCIPLE DURGA PUJA

প্রধান দুর্গা পূজা



SAPTAMI PUJA

সপ্তমী পূজা

INVOCATION PRAYERS

Meditation

ধ্যান

Dhyan

Take a flower on the left palm and in *dhyana* mudra meditate on the image of Devi Durga in your heart before you bring life to the idol.

ওঁ জাটাজুট সমাযুক্তাঃ অর্কেন্দু কৃতশেখরাম। লোচনায় সংহৃতাঃ পূর্ণেন্দু সদৃশাননাম।।
অতসী পুষ্প বর্ণাভাঃ সুপ্রতিষ্ঠাঃ সুলোচনাম। নব ঘোবন সম্পন্নাঃ সর্বাভরণ ভূষিতাম।।

Om jatajuta samayuktam ardhendu kritishekharam |

Lochanatraya samjuktam purnendu sadrishananam ||

Atasi pushpa barnabham supratishtham sulochanam |

Naba joubana sampannam sarbabharan bhushitam ||

Goddess (Durga) with her matted hair on her head

Forehead like the half-moon, face like the full moon

Her color is like the atasi flower (hot melted gold) with beautiful eyes

She is full with youth and decked all over with exquisite jewels

সুচারু দশনাং তত্বৎ পীনোন্নত পর্যোধরাম। ত্রিভঙ্গ স্থান সংস্থানাং মহিষাসুর মদিনীম।।
মৃণালায়ত সংস্পর্শ দশবাহু সমন্বিতাম। ত্রিশুল দক্ষিণে ধ্যেয়ং খঙ্গাং চক্রাং ক্রমাদধঃ।।

*Sucharu dashanam tatbat pinonnta payodharam |
Tribanga sthan sansthanam Mahishasura mardinim ||
Mrinalayata samsparsha dashabahu samanvitam |
Trishula dakshinay dhyayam khargam chakram kramadadhah ||*

Her teeth are beautifully set and sharp; her breasts are full
Standing in a graceful “s” pose, she is killing the demon Mahishasur (buffalo demon).
Like the stalks of the lotus, long and gentle, are her ten arms.
On the top right arm is the trident, under that is the axe or sword
and then is the discus (chakra) in sequence

তীক্ষ্ণবাণং তথা শক্তিৎ দক্ষিণেষু বিচ্ছিন্নেৎ। খেটকং পূর্ণচাপঞ্চ পাশমভুশমেব চ।।
ঘন্টাং বা পরঙ্গ বাপি বামতঃ সম্মিবেশয়েৎ। অধাত্তান মহিষং তত্বদ বিশিরকং প্রদর্শয়েৎ।।

*Tikshnabaram tatha shaktim dakshineshu bichintayet |
Khetakam purnachapancha pashama-akushamebacha |
Ghantam ba parashum bapi bamatah sannibeshayet |
Adhastan mahisham tadbad bishiraskam pradarshayet ||*

As you continue with her lower right arms,
The lowest two arms hold sharp arrow, and thunderbolt (shakti, spear).
On the left, at the bottom she holds the leather shield (khetaka)
Over that is the bow (purnachap), and then is the serpent,
Above that is the hook (ankush). At the top is the bell or the axe.
At Goddess’s feet is the severed head of the demon.

Note: The mantras described here differ from the descriptions found in other literatures. Here is the list of 10 weapons held by Durga in her ten arms, as described by others: Trishula (trident), Chakram (discus), Scimitar (khatga), Snake, Conch Shell, Mace, Bow/Arrow, Hook, Lotus, and Thunderboldt. The mount also differs in some descriptions – Lion or Tiger. In any case, the overall image of the Goddess killing the buffalo demon does not change.

শিরশেদোভবং তত্বদ দানবং খঙ্গ পাণিনম। হৃদি শুলেন নির্ভিঙ্গ নির্যদন্ত বিভূষিতম।।
রক্তারভী কৃতাঙ্গঞ্চ রাঙ্গ বিশ্ফুরিতে ক্ষণম। বেষ্টিতং নাগ পাশেন জ্বরুটি তীষণানম।।

*Shirascheydodbhayam tadbat danabam kharga paninam | Hridid shulena nirbhinnam
nirjadantra bibhushitam || Raktarakti kritangancha rakta bisphurita khanam |
Bestitam naga pashena bhrukutii bhishanananam ||*

From the sheared head of the buffalo emerges the demon,
halfway raised with his khatga (sickle-shaped sword) in hand.
His heart is pierced by the trident of the Goddess, and his guts are out from his stomach.
His body is smeared with blood and his eyes are red and wide open.
The serpent of the Goddess is encircling the demon. He looks dreadful with his raised eye brows.

সপাশ বামহন্তেন ধৃতকেশন্তু দুর্গয়া। বমদ্বৰ্ধির বজ্রঞ্চ দেব্যা সিংহং প্রদর্শয়েৎ।।
দেব্যাস্তু দক্ষিণং পাদং সমং সিংহোপরিচ্ছিতম। কিঞ্চিং উদ্ধং তথা বাম অঙ্গুষ্ঠং মহিষাপরি।।
ত্রয়মানঞ্চ অঙ্গপ ময়ৈঃ সম্মিবেশয়েৎ। পুসম বদনাং দেবীং সর্ব কাম ফল পুদাঃ।।

*Sapasha bamahastena dhritakeshantu Durgaya | Bamadrudhir baktrancha devya simham
pradarshayet || Debastu dakshinam padam samam sinhoparisthitam |
Kinchit urdham tatha bama angushtham mahishopari | Stuyamanancha tadrupa mamraih
sannibeshayet | Prasanna badanam devim sarba kama phala pradam ||*

The Goddess is pulling the demon's hair with her left arm on side, while the demon is throwing up blood. Near her foot is the lion and the right foot of the Goddess is resting on him. The left paw of the lion is gripping the upper chest of the demon. Yet the Goddess maintains her peaceful countenance and is blessing all. In this action mode, all Gods are praising the Goddess.

উঁচঙ্গা প্রচঙ্গা চ চড়োগ্রে চঙ্গায়িকা। চঙ্গা চড়বতী চৈব চড়ুরপাতি চঙ্গিকা।
অষ্টাভি শক্তিভিরস্তাভিঃ সততং পরিবেষ্টিতাম্ চিন্তয়েঁজগতাং ধাত্রিং ধর্মকামার্থ মোক্ষদাম্।।

*Ugrachanda prachanda cha chandogra chandanayika |
Chanda chandabati chaiba chandarupati chandika |
Ashtabhi shaktibhirashtabhi satatam paribeshtitam |*

Chintayet jagatam dhatrim dharma kamartha mokshadam ||

Circumscribed by the eight energy forms of the Gods – Ugrachanda, Prachanda, Chandogra, Chandanayika, Chanda, Chandabati, Chandarupa, and Atichandika – The Goddess who fulfills the goals of human life for the householder Dharma, Artha, Kama and Moksha should be the focus of meditation for the Goddess of the Universe.

Resolution

সংকলন

Sankalpa

Take a little water in the kushi, and place it on the left palm. Hold the kushi in a way that the narrow side faces the deity. Put a flower dipped in sandalwood, and a little rice with durba grass. Cover the kushi with the right palm and chant. After the chanting, turn over the kushi on the offering plate (tamrapatra).

বিশুরোম তৎসদ অদ্য আশ্বিনে মাসি শুক্লে পক্ষে সপ্তম্যাং তিথিবারাভ্য মহানবমীং যাবৎ --- গোত্র সাদারাপত্যঃ শ্রী --- দেবশশ্র্মা
সর্বাপচ্ছান্তি পূর্বক দীর্ঘাযুষ্ট পর্বমেশ্বর অতুল ধনধান্য পুত্রপীত্রাদ্যন অবচিন্ম সন্ততি মিত্র বর্জন শত্রুঞ্জয়ারোত্তর রাজসাম্মানাদ্য অভিষ্ঠ
সিদ্ধয় শ্রীদুণ্টাপ্রীতিকামা দেবীপুরাণাভিবিধিনা শ্রীভগবদ্গী পূজন কর্মাহং করিয়ে (পরার্থ করিয়ামি) ।

*Vishnurom tatsad adya Ashwiney mashi shukley pakshey saptamam tithibarabhy
Mahanabami jabat ---- gotra sadarapatya Shri --- debasharma sarbapachanti purbaka
dirghayushta paramaiswarja Atul dhanadhanya putrapoutradyan abachinnya santati mitra
bardhana shatrukhayarotara rajasammanadya abhishta sidhaya Shri Durga pritikama
Debipuranaakta bidhina Shri bhabhagabardurga pujana karmaham karishey
(pararthey karishyami)*

In the name of Lord Vishnu, this auspicious month of Aswin (spring) on the waxing fortnight of the moon, on the seventh day until the ninth day I (priest), of gotra _____ name Shri _____ wish to perform the worship every day for everyone's peace, for their long life, plenty of wealth and prosperity, having children and grandchildren of unlimited continuity, increased friendship, destruction of enemies, receipt of royal honor, and by Her grace to receive liberation from this mortal life in accordance with the reward that I aspire in worshipping Goddess Durga (if the worship is done for someone else mention the name of the host --- and conclude: ("I am doing for him").

Hymn for Resolution (Samaveda)

সামবেদি সংকলনসূত্র

Sankalpasukta (samvedi)

This prayer is meant to seek heavenly grace for the successful completion of the worship.

ওঁ দেবো বো দ্রবিণোদাঃ পূর্ণাঃ বিবট্যাসিচম। উৱা সিঞ্চন্ধ-মূপ বা পৃণঞ্চ মাদিষো দেব ওহতে॥

Om devo bo dravinodah purnam bibasthasicham |

Udhwa sinchadhwa moopa ba prinadhwa madidwo deva ohatey ||

I seek the blessing of illustrious Agni with devotion. I pray for His grace to fulfill my goal.

I call Him with my utmost humility.

ওঁ অস্য সঙ্কলিতার্থস্য সিদ্ধিরস্ত। । ওঁ অয়মারস্ত শুভাযঃ ভবতু ॥

Om asya sankalpitarthasya sidhirasthu.

Om ayamarambha shubhaya bhavatu ||

In the spirit of divinity may my goal be successful.

Thus, herewith, may this beginning be auspicious

Reception of Goddess Durga

আবাহন

Abahana

ওঁ ভূবৰঃ স্বঃ ভগবতি দুর্গে পরিবারগন সহিতে ইহাগচ্ছ ইহাগচ্ছ ইহতিষ্ঠ ইহতিষ্ঠ।

ইহ সন্নিধেহি, ইহ সন্নিরুধ্যস্ব, আত্মাধিষ্ঠানং কুরু মমপূজাঃ গৃহাণ।

ওঁ হাঃ হীঃ হুরো তব, যাবৎ পূজা করোহং মমঃ॥

Om bhurbhubah swaha bhagabati Durgey paribargana sahitey

Ihagaccha ihagaccha iha tisht ha ihatishtha |

Iha sannidhehi, iha sannirudhaswa, atradhistanam kuru mamapujam grihana |

Om stham sthim sthilo bhava, jabat puja karoham mamaḥ ||

ওঁ দেবেশি ভক্তি সুলভে পরিবার সমন্বিতে । যাবত্তাঃ পূজযিষ্যামি তাবত্ত্বৎ সুস্থিরা তব ।

ওঁ আগচ্ছ মদ্মুহে দেবী আষ্টাঙ্গিঃ শক্তিঙ্গিঃ সহ। পূজাঃ গৃহাণ বিধিবৎ সর্বকল্যাণ কারিণি।

*Om debeshi bhakti sulabhey paribara samanwitey |Jabatwam pujaishwami tabatwam susthira
bhava | Om aghachya madgrihey devi ashtabhih saktibhih saha |*

Pujam grihana bidhibat sarbakalyana karini ||

*Oh Goddess Durga come with your family, Come, come, stay here, stay here, come close to us,
and make yourself comfortable to receive my worship. Stay with me until I am done with my
puja. Oh the blissful mother come, stay in your eight energies.*

*Oh the bestowal of blessings to all, accept my traditional worship,
Oh the well-wisher of all.*

WORSHIP OF NAVAPATRIKA

Entry of Navapatrika

নবপত্রিকা প্রবেশ

Nabapatrika Prabesh

Nine twigs of plants, as described earlier, after receiving a grand bath in the local pond enters the puja place for its worship. In a foreign country, the twigs (নবপত্রিকা) are previously tied in a bunch and placed next to Ganesha. This waits for a formal reception, bath and worship as described later.

Reception

আবাহন

Abahan

Place a flower on the feet of *Nabapatrika* and chant. This offers reverence to the Goddess.

ওঁ বিলুশাখাবাসিনৈ দুর্গায়ে নমঃ।
Om bilwashkhabasinai Durgawai namah ||
I am prostrating to that form of Durga who lives on the Apple Wood tree ||

Now hold the base of the deity and welcome the Goddess towards the puja place:

ওঁ চান্দিকে চল চল চালায় চালায় শীত্রং পুজালয়ং প্রবিশ প্রবিশ। ওঁ গম্যতাং মদগৃহে দেবী অষ্টাভিঃ সক্তিভি সহ।
পূজাং গৃহণ সুমুখি সর্ব কল্যাণ হেতবে॥
Om chandikey chala chala chalaya shighram pujalam prabisha prabisha |
Om gamyatam madgrihey devi ashtabhi shaktibhi saha |
Pujam grihana sumukhi sarba kalyana hetabey ||
Oh Goddess move hurriedly towards the worship place
where you will soon enter
My blessed house with your eight forms of energies.
Accept my worship Oh Beautiful One who will bring happiness to all.

Bathing of Nabapatrika

নবপত্রিকা স্নান

Nabapatrika Snan

Now prepare the Nabapatrika for a bath after anointing her body. This can be done *in situ* or in a big bowl where her reflection can be seen on a mirror.

Remember: Nabapatrika consists of nine branches: (as mentioned earlier) and hence, while giving bath, each one receives separate recognition.

Put some oil on the Nabapatrika along with turmeric, chant while rubbing the oil on her:

ওঁ কোহসি কতমোহসি কস্মে আ কায়ড়া ।

সুশোকঃ সুমঙ্গলঃ সত্যরাজন् ।
ও নানারূপ ধরে দেবি দিব্যবন্ধাৰগুঠতে ।
তবানুলেপন মাত্রেণ সর্বপাপং বিনশ্যতি ॥

*Om kohsi katamohsi kasmai twa kayatwa |
Suslokaḥ sumangalah satyarajan |
Om nanarupa dharey devi dibya bastrabagunthatey |
Tabanulepana matrena sarbapapam binashyati ||*

*Oh the devotee, get the blessings of Prajapati to perform the rituals with confidence,
Chant the good mantras and you will be blessed, Oh the pious one,
The Goddess has many forms as She is covered with divine clothes;
by anointing Her body all your sins will be destroyed.*

Then take the *kamandalu* and give a sprinkle bath:

ও কদলি তরসংস্থাসি বিষ্ণুৰক্ষষ্টলাশ্রয়ে ।
নমাঞ্চ নবপত্রি তৎ নমাঞ্চ চন্দনাক্ষিকে ॥১॥
*Om kadali tarusamsthasi Vishnurbakshahsthalashraye |
Namastey nabapatri twam Namastey Chandanakey ||1||*

*Staying like a banana tree in front of us, you occupy the heart of Lord Vishnu, I bow to you Oh
Nabapatrika, Oh the Goddess Chandi (another form or Durga).*

ও কচি তৎ স্থাবৰস্থাসি সদা সিদ্ধিপ্রদায়ীনী ।
দুর্গারূপেণ সর্বত্র মানেন বিজয়ং কুর ॥২॥
*Om kachwi twam sthabarasthasi sada siddhi pradayini |
Durga rupena sarbatra snanena bijayam kuru ||2||
Oh the Colocassia (kochu) plant,
you are the form of Goddess Durga who stays firm and brings success to us.
Bring victory after taking your bath.*

ও হারিদ্রে হরারূপাসি শঙ্করস্য সদা প্ৰিয়া ।
রুদ্ৰুরূপাসি দেবি তৎ সৰ্বশাস্ত্ৰং প্ৰযচ্ছ মে ॥৩॥
*Om haridrey hararupasi Shankarasya sada priya |
Rudrarupasi devi twam sarbashantim prajachha mey ||3||
Oh the turmeric creeper, you are Shiva. You are His all time favorite. Oh the Goddess with
Shiva's face bring peace to us*

ও জয়তি জয়রূপাসি জগতাঽ জয়কারিনি ।
মাপয়ামীহ দেবি তাঽ জয়ং দেহি গৃহে মম ॥৪॥
*Om Jayanti Jayrupasi jagtam jayakarini |
Snapayamiha devi twam jayam dehi grihey mama ||4||
Oh Jayanti, the Goddess of Victory, as I give you a bath,
you bring victory to us all,*

ও শ্ৰীফল শ্ৰীনিকেতোহসি সদা বিজয়বৰ্দ্ধনঃ ।
দেহি মে হিতকামাঙ্ক প্ৰসন্না ভব সৰ্বদা ॥৫॥
*Om shripala shriniketohshi sada vijayabardhanah |
Dehi me hitakamanscha prasanna bhava sarpada ||5||*

*Oh the Apple Wood tree, you are the center of beauty and augmenter of victory,
Give me your good wishes and be graceful always.*

ওঁ দাড়িম্যবিনাশায় কুম্ভাশায় সদা ভূবি ।
নির্মিতা ফলকামায় প্রসীদ তৎ হরপ্রিয়ে ॥৬॥

Om darimyaghabinashaya khunnashaya sada bhubi |

Nirmita phalakamaya prasida twam Harapriyey ||6||

Oh the branch of pomegranate (daalim gach, দাড়িম্য)

you are engaged in destroying sin and created to end hunger for ever.

You are there to fulfill all wishes.

Bless us, Oh the beloved of Hari (Vishnu).

ওঁ স্ত্রিয়া তব সদা দুর্গে অশোকে শোকহারিণি ।
ময়া তৎ পূজিতা দুর্গে স্ত্রিয়া তব ভবপ্রিয়ে ॥৭॥

Om susthira bhava sada Durgey ashoke shokaharini |

Maya twam pujita Durgey sthira bhava bhavapriya ||7||

*Oh Ashoka (shoka means sorrow, Ashoka is applied to the one who takes away sorrow),
the remover of sorrows, I am ready to worship,
Oh Goddess Durga, please stand still for me!*

ওঁ মান মান্যেশু বৃক্ষেশু মাননীয়ং সুরাসুরৈঃ ।
মাপয়ামি মহাদেবৈং মানং দেহি নমস্তু তে ॥৮॥

Om man manyeshu brikshyeyshu mananiya surasuraih |

Snapayami mahadevam manam dehi namastu tey ||8||

Oh mankachu (arum), you are revered by all, both Gods and Demons.

I am bathing Goddess Durga, give me the reverence to do that with your blessing.

ওঁ লক্ষ্মীষ্টং ধান্যরূপাসি প্রাণিনাং প্রাণদায়িনী ।
স্ত্রিয়াত্যন্তং হি নো ভূতা গৃহে কামপ্রদা তব ৯।।

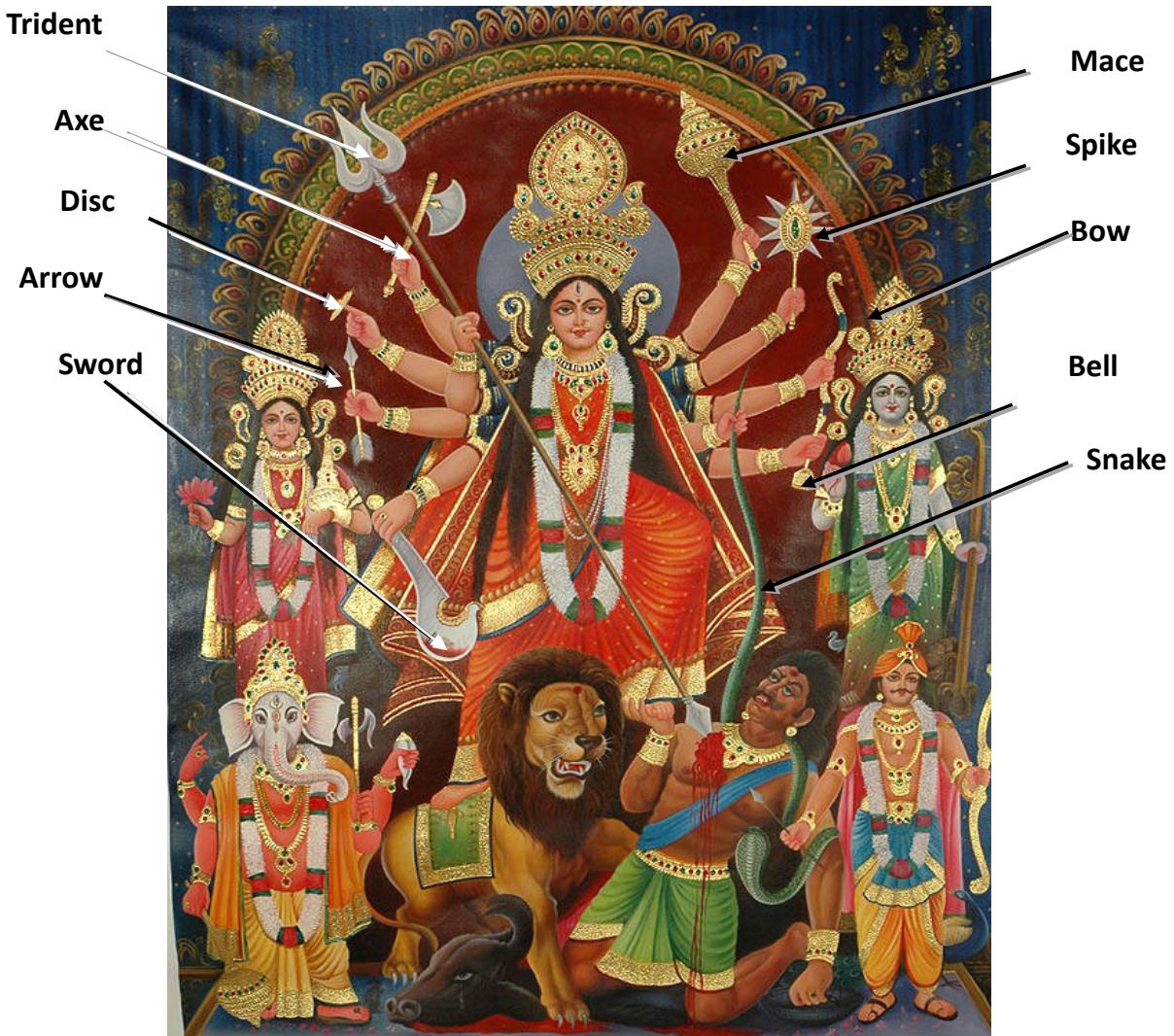
Om Lakshmistwam dhanyarupasi praninam pranadayini |

Sthiratyantam hi no bhutwa grihey kamaprada bhava ||9||

Oh the paddy plant (dhanya ধান্য), you are the Goddess of Wealth. You bring life to the living.

Stay fixed in our house and fulfill our wishes .

WEAPONS OF DURGA



Holy Bath Of Goddess Durga

মহাসন

Mahasnan

Place a mirror in a big bowl and allow the image of Goddess Durga to be reflected in the mirror. The bathing will be done on the reflection of the goddess in the mirror. We have given here the most basic *snan mantra*. For more elaborate treatise, consult *Purohit Darpan*.

Water from Kamandalu

ভৃঙ্গর জল

Bhringar jal

Use the Kamandalu while pouring pure spring on the mirror. Use Ganges water, if available.

ওঁ আত্মী ভারতী গঙ্গা যমুনা চ সরস্তী । সরয় গঙ্কী পুণ্যা হেত গঙ্গা চ কৌশিকী ॥
ভোগবতী চ পাতালে স্বর্গে মন্দাকিনী তথা । সর্বা সুমনসো ভূত্বা ভৃঙ্গারে স্নাপযন্তু তাঃ ॥

*Om Atreyi Bharati Ganga Jamuna cha Saraswati |
Saraju Gandaki punya sweta Ganga cha Koushiki ||
Bhogbati cha pataley swargey Mandakini tatha |
Sarba sumanaso bhutwa bhringarai snapayantu tah ||*

*Atreyi, Bharati, Ganges, Yamuna, and Saraswati (now lost) Sarayu, auspicious Gandaki, Sweta Ganges and Kaushiki (river of the transition world that lies between heaven and earth)
Bhogavati of patal (world under the earth) and Mandakini of heaven, filled with those divine Rivers in this Kamandalu, I am giving you this Great Bath.*

সুরাস্তামভিষিঞ্চন্তু ব্ৰহ্মবিষ্ণু মহেশ্বৰাঃ । বাসুদেবো জগন্মাথ স্তথা সৰ্বষং প্ৰভৃৎ । প্ৰদুষণচানিৰুদ্ধচ ত্বষ্টু বিজয়া তে ॥
*Surastamabhisinchantu Brahma Vishnu Maheshwarah | Basudevo Jagannath statha
Shankarshanah prabhuh | Pradyumnaschaniruddhascha bhavantu vijaya tey ||*

All the gods, Brahma, Vishnu and Maheshwar, Basudev, Jagannath, Balaram, Pradyumna, Aniruddha, give you bath and bring victory to you

আখডলোহণ্ডিভৰ্ত্তাৰান যমো বৈ নৈৰাত্মস্থা । বৰুণং পৰগৈছেৰ ধনাদ্যক্ষ স্তথা শিবঃ ।
ব্ৰহ্মণা সহিতঃ শেশো দিক্পালাঃ মাপ্যন্তুতে তোঁ।।

*Akhandalohagnirbhagavan Yamo bai nairitastatha |
Varunah Pavanaschaiba dhanadyaksha statha Shivahe |
Brahmana sahitah shesho dikpalah snapayantu tey ||
Indra, Agni, Yama, Nairiti, Varuna, Pavana, wealthy Kuber,
Shiva and Brahma, with Sesh Nag (Ananta, or endless serpent) and
the Gods of the directions may protect you.*

ওঁ কীর্তিলক্ষ্মী বৃতি দৰ্শা পুষ্টিঃ শ্ৰদ্ধা ক্ষমা মতিঃ। বুদ্ধিৰজ্জা বপুঃ কান্তিঃ শান্তিতৃষ্টিঃ কাম্পিতশ্চ মাতৱঃ।
এতাস্তামভিষিঞ্চন্তু ধৰ্মপালাঃ সুসংযতাঃ ॥

*Om Kirtirlakshmi britir medha pushti shraddha kshama matih | Budhirlajya bapuh kanti
shantetushthih kantischa matarah || Etahstwamabhisinchantu dharmapalah susamjatah ||
Mothers, devoted wives, blessed and wise, wealthy, courageous, intelligent, spiritually enriched,
dedicated, compassionate, intellectual, strong, peaceful and*

Contented are waiting to give you bath, Oh mother Goddess!

ॐ आदित्य चन्द्रमा भौमो बुध जीव सितार्कजाः । ग्रहस्ता अभिषिञ्चन्तु राहु केतुश्च तर्पिताः ॥

Om Aditya Chandrama bhoumo budha jeeba sitarkajah |

Grahashta abhishinchantu Rahu Ketushcha tarpitah ||

*Sun, Moon, Mangal, Budh, Brihaspati, Shukra, Saturn, Rahu and Ketu,
may these divine planets give you bath.*

ॐ ख्ययो मूनयो गाबो देवमातर एव च । देवपत्रो ध्रुवा नागा दैत्याश्चा अप्सरसां गणाः ॥

अन्नानि सर्वशङ्कानि राजानो वाहनानि च । औषधानि च रत्नानि कालस्यावयवाच ये ।

सरितः सागराः शैलाश्चिर्थानि जलदा नदाः । देव दानव गन्धर्वा यक्ष राक्षस पर्णगाः ।

एते भाग्यिष्ठानि धर्मकामार्थं सिद्धये ॥

Om rishayo munayo gabo devamatara eba cha |

Devapatnodhrubanaga daityascha apsarasam ganah ||

Astrani sarbashastrani rajano bahanani cha |

Oushadhani cha ratnani kalasyababayabasca jey |

Saritah sagarah shailastirthani jalada nadah |

Deva danaba gandharba jaksha rakshasha pannagah |

Etey twamabhishinchantu dharmakamartha siddhaye ||

In order to attain the ultimate goal of their existence (dharma), living and nonliving – the sages, holy men, cows, Goddesses, God's consorts, the earth, the snakes, the angels, the weapons, the kings, the carriers, the medicines, the jewels, the cycle of time, the rivers, the oceans, the mountains, the pilgrimage centers, the water sources of rivers, the Gods, the devils, the semigods (Gandharba), supernatural spirits, demons, and reptiles, they are all joining me to give you this divine bath with reverence.

ॐ सिंहूडैरब शोगाद्या य हूदा भुवि संस्थिताः । सर्व सूमनसा भृता भृत्यैरेष्टापयन्तु ते ॥

Om Sindhuhairaba shonadya ja hrada bhube samshhitah |

Sarba sumanasa bhutwa bhringarai snapayantu tey ||

*The rivers Sindhu, Bhairav, Shon, and many lakes of the earth,
All in good spirits, are bathing you through this kamandalu (bhringar).*

ॐ दूर्गा चन्देश्वरी चत्ती बाराही काञ्चिकी तथा । ओ भद्रकाली बिशलाक्षी तैरवी सर्वरपिणी।

एताः सर्वाच योगिन्य भृत्यैरेष्टापयन्तु ते॥

*Om Durga Chndeshwari chandi Barahi Kartiki tatha | Om bhadrakali bishalakshi Bhairabi
sarbarupini | Etah sarbascha yoginya bhringarai snapayantu tey ||*

Oh Goddess with many magical powers – Durga, Chandeshwari, Chandi, Barahi, Kartiki, Harasidhah, Kali, Indrani, Vaishnabi, Bhadrakali, Bishalakshi, Bhairabi, and Sarbarupini – are all joining me to give you bath with this kamandalu.

Water from water-conch

শৰ্ষ জল

Sankha jal

Pour water from water-conch on the mirror where Devi Durgas' reflection is visible:

ॐ सर्बेषाम अधिपो देवः ईशानो नाम नामतः। शूलगानि महादेवो भृत्यैरेष्टापयन्ति माम।।

*Om sarbesham adhipo devah ishano nama namatah |
Shulapani Mahadevo bhringarai snapayanti mam |*

*In the name of the trident holder Mahadeva, the Lord of all Gods, known as Commander (Ishan),
I am giving you bath with this kamandalu*

Ganges water

গঙ্গাজল

Ganga jal

Pour a little Ganges water into the kamandalu and then pour its water on the mirror showing the reflection of Goddess Durga:

ওঁ মন্দাকিন্যাস্তু যথারি সর্বপাপহরং শুভম। স্বর্গস্তোত্রশ্চ বৈষ্ণব্যং স্নানং ভবতু তেন তে॥

Om Mandakinyastu jadbari sarvapapa haram shubham |

Swargasrotascha Vaishnabyam snanam bhavatu tena tey ||

*The heavenly river Mandakini, that flows in the heaven, the abode of Lord Vishnu,
now flows as Ganges on the earth and takes away all the sins and brings happiness,
I am bathing you with this water.*

Warm water

উষ্ণজল

Ushnajal

Take a little water on the kushi. Hold it over the flame of the lamp. Then pour it into the kamandalu and pour its water over the mirror chanting the following mantra:

ওঁ পবিত্রং পরম উপকৃতং বহিজ্ঞযাতি সমন্বিতম। জীবনং সর্ব পাপঘঁর ভৃঙ্গারৈ স্নাপয়ত্তি মাম॥

Om pabitram param unchashnam banhijyoti samanvitam |

Jibanam sarba papaghnam bhrigarai snapayanti mam ||

*This pure warm water, with the warmth of the flame, bearing life-giving power, The remover of
all sins, is offered to you from this kamandalu Oh Goddess for your bath.*

Scented water

গন্ধজল

Gandhajal

Pour some perfume in the kamandalu water (or put a little sandle wood paste) and bath:

ওঁ গন্ধ্যাদ্যং শোভনংচৈব শীতলং সুমনোহরম। সর্ব পাপ হরং বারি ভৃঙ্গারৈ স্নাপয়ত্তি মাম॥

Om gandhyadhyam shobhananchaiba shitalam sumanoharam |

Sarba papa haram bari bhringarai snapayanti mam ||

*This scented attractive cold water that is so good looking, which destroys all sins,
is now put into the kamandalu for your bath.*

Yogurt

দধি

Dadhi

Put some yogurt on the mirror and chant the following:

ওঁ দধি ক্রাব নো অকারিষৎ জিখে ইশ্বরস্য বাজিনঃ। সুরভি নো মুখাকরৎ প্রণ আয়ুষি তারিষৎ॥

Om dadhi kraba no akarisham jishno Ishwarasya bajinah |

Surabhi no mukhakarat prana ayumshi tarishat ||

*I pay my reverence to the fast moving stream of rays of the sun
that follows the victorious horses.*

*These divine rays protect our senses, the face and eyes, and
increase our longevity.*

Milk

দুধ

Dudh

Bathe with a little milk poured from a small tumbler:

ওঁ গব্যো শু নো যথা পুরা, শ্঵ায়োত্ত রথয়া। বরিবস্যা মহোনাম् ॥

Om gabya shu no yatha pura, swayot rathaya | Baribasya mahonam ||

*Oh wealthy Indra, as you fulfilled our wishes by providing us cows and horses in the past
Continue to bless us with wealth and prosperity.*

Concentrated butter

ঘী

Gheee

Pour a small amount of melted ghee on the mirror while chanting:

ওঁ তেজোহসি শুক্র মস্য মৃতমসি ধাম নামাসি। প্রিযং দেবীনাম অনাধৃষ্টং দেবী যজনমসি॥

Om tejohshi shukramasya mritamasi dham namashi |

Priyam devanam anadhristham devi jajanamashi ||

*Oh the consecrated butter (ghee), you provide strength, vitality, food and revered by all. You are the favorite of the God and in the war between the Gods and Demons, You gave strength to all
You are the article of oblation for the Gods that invoke Agni in Havan (fire worship).*

Honey

মধু

Madhu

Pour a little honey on the mirror carrying the reflection of Goddess Durga:

ওঁ মধু বাতা খাতায়তে মধু ক্ষরতি সিঙ্কবঃ। মায়ীনঃ সঙ্গোষধীঃ ॥

ওঁ মধু নক্তমুতায়সা, মধুমৎ পার্থিবৎ রাজঃ। মধু দ্যৌরস্তু নঃ পিতা ॥

ওঁ মধুমাত্রো বনস্পতি মধুমাং অস্ত সূর্যঃ।। মাধীগাঁবো ভবত্তু নঃ । ওঁ মধু ওঁ মধু ওঁ মধু ।
Om madhubata ritayatey madhu kharanti sindhabah | Madhwirnah santoshadhih ||
Om madhu naktamutashasa, madhumat parthibam rajah | Madhu dourastu nah pitah ||
Om madhumanno banaspati madhumam astu Suryah | Madhiringabo bhavantu nah |
Om madhu! Om madhu! Om madhu!

Let the sweetness of honey shower on you. Let the rivers yield honey. Let our medicines be wrapped with sweetness. Let the night and day become sweet. Let the earth and the humanity be sweet. Let our ancestors, the heaven and earth be sweet. Let the vegetation be covered with sweetness. Let the sun be sweet and let out cows give sweet milk

Water Dipped in Gold

স্বর্ণেদকের জল

Swarnodaka jal

Put a gold ornament in the kushi and pour the water on the reflection:

ওঁ প্রিথিব্যাং স্বর্ণরূপেন দেব তিষ্ঠতি বৈ সদা। সর্ব দোষ বিনাশার্থং স্নাপয়ামি মহেশ্বরীম।।
Om prithibyam swarnarupen deva tishthanti bai sada |
Sarba dosha binashartham snapayami Maheshwarim ||
Gods live on the earth like the gold. So to remove all evils,
I am bathing the Goddess with water dipped in gold.

Water Dipped in Silver

রূপার জল

Rupar jal

Put silver jewelry or a silver ring into the kushi and then pour it on the reflection:

ওঁ অঁ অঁ মহাভাগে শারদে শত্রুনাশিনি। স্নাননামেন দেবি তৎ বরদা ভব সুব্রতে।
Om Ambikey twam mahabhagey sharadey shatrunashini |
Snanananena devi twam barada bhava subratey ||
Oh Goddess Durga (Ambikey), you are the greatest, Oh the Goddess of Autumn,
Oh the destroyer of the enemies, Oh the virtuous, I am giving you bath to seek your blessing.

Ordinary Water

সামান্য জল

Samanya jal

Pour the spring water on the mirror with the help of the kushi:

ওঁ যা আপঃ সর্বভূতানাং সর্বদা শুধিহেতবে । পাবন্যঃ প্রাণদাশৈব তাভিঙ্গাং স্নাপযাম্যহম् ॥
Om ja apah sarbabhutanam sarbada shudhihetabey |
Pabanyah pranadaschaiba tabhistwam snapayamyaham ||
I am bathing you with the water which is always purifying, holy and invigorating.

Water from fruit

ফলের জল

Phaler jal

Use supari (betel nut) dipped in the kushi while pouring the water on the mirror.

ওঁ আয়াহি বীতয়ে গৃহানো হ্রব্য দাতয়ে। নিহোতা সৎসি বহিৰ্ষি॥

Om ayahi bitaye grihano habya dataye | Nihota satsi bahirshi ||

*Oh Goddess Agni (fire, energy inherent in the fruit) you are admired by us
As we pour ghee in oblation, come and settle here at the place of our worship.*

Water Pouring Through Thousand Streams

সহস্রধারার জল

Sahasradharar jal

Use tea strainer while pouring water through it. It gives the effect of thousand streams.

ওঁ সাগরাঃ সরিতঃ সর্বাঃ সর্বত্রতো নদান্তথা । সর্বৈষধিভিঃ পাপজ্ঞাঃ সহস্রেঃ স্নাপযন্তু তে॥

ওঁ লবন ইক্ষু সুরাসর্পিদ্বিদুগ্ধ জলেন্তথা। সহস্র ধারায়া দেবিং স্নাপযামি মহেশ্বরীম্॥

Om sagarah saritah sarbahsrato nadastatha |

Sarboushadhibhish papaghnah sahasraih snapayantu tey ||

Om labana ikshu surasurpirdadhidugdha jalaistatha |

Sahasra dharayan devim snapayami Maheshwarim ||

All the waters of the ocean, river and all moving streams are purifier of sins, this water, mixed with medication, coming in thousand streams on you along with salt, sugarcane juice, pure wine, ghee, yogurt and milk, in order to give a divine bath to the Goddess as a thousand streams.

Water from eight pitchers

অষ্টকলসের জল

Ashta kalaser jal

Eight small pitchers are arranged and each filled with a special things used in bathing. Chant the corresponding manta as you pour the water on the mirror:

1) Ganges water

গঙ্গাজল

Gangajal

ওঁ সুরাস্ত্রাম অভিষিঞ্চত্ব ব্রহ্মাবিশ্ব মহেশ্বরাঃ। ব্যোমগঙ্গামু পূর্ণেন আদ্যেন কলসেন তু।

Om surastwa abhishinchantu Brahma Vishnu Maheshwarah |

Byomgangambu purnena adyena kalasena tu |

*The first pitcher is filled with the divine water of Ganges
And you are being bathed by Brahman, Vishnu and Maheshwara.*

2) Rainwater

বৃষ্টির জল

Bristir jal

ওঁ মরুতচাভিষিধন্তু ভক্তিমন্তঃ সুরেশ্বরি । মেঘায় পরিপূর্ণেন দ্বিতীয় কলসেন তু।

Om marutascha-abhishinchantu bhakti-mantah sureshhwari |

Meghambu paripurnena dwitiya kalashena tu ||

Oh the Goddess of the Gods, this second pitcher is filled with rain water and the God of the wind (marut) is giving you bath

3) Saraswati water (use Ganges water)

সরস্বতীর জল

Saraswatir jal

ওঁ সারস্বতেন তোয়েন সম্পূর্ণেন সুরোভ্যে। বিদ্যাধরা স্বাভিষিধন্তু তৃতীয় কলসেন তু।

Om Saraswatena toyena sampurnena surottamey |

Bidyadhara stabhishinchantu tritiya kalashena tu ||

Oh the best of the Goddesses, the third pitcher is filled with The water from Saraswati River and the learned wise men are giving you bath.

4) Ocean water

সাগরের জল

Sagarer jal

ওঁ শক্রাদ্যাশ অভিষিধন্তু লোকপালাঃ সমাগতাঃ। সাগর রোদক পূর্ণেন চতুর্থ কলসেন তু।

Om sakradyascha abhishinchantu lokpalah samagatah |

Sagara rodaka purnena chaturtha kalashena tu ||

Indra and other Gods and the protector of people (lokpal) have collected here To fill the fourth pitcher with the ocean water to give you bath.

5) Water with lotus pollen (use rose water)

পদ্মরজমিশ্রিত জল

Padmarajamishrita jal

ওঁ বারিগা পরিপূর্ণেন পদ্মরেণু সুগান্ধিনা। পথওমেন অভিষিধন্তু নাগাশ কলসেন তু।

Om barina paripurnena padmarenu sugandhina |

Panchmena abhishinchantu naga-scha kalashena tu ||

Filled with water and lotus pollens, with this fifth pitcher, The eternal female elephants (naga) are bathing you.

6) Spring water

নির্বারের জল

Nirjharer jal

ওঁ হিমবদ্ধে মুকুটাদ্যাশচা অভিষিধন্তু পর্বতাঃ। নির্বার রোদক পূর্ণেন ষষ্ঠেন কলসেন তু॥

Om Himabandhey mukutadyascha abhishinchantu parbatah |

Nirjhara rodaka purnena shashthena kalasena tu ||
*Filled with the spring water coming from the Himalaya and its snowy peaks,
 With this sixth pitcher, the mountains are bathing you.*

7) Water from all pilgrim centers (use Ganges water)

সর্বতীর্থের জল

Sarbatirther jal

ওঁ সর্বতীর্থমু পূর্ণেন কলাসেন সুরেশ্বরি। সপ্তমেন অভিষিঞ্চন্তু খষয়ঃ সপ্ত খেচরাঃঃ।

Om sarbatirthambu purnena kalashena sureswari |

Saptamena abhishinchantu rishayah sapta khecharah ||

Oh the Goddess of the Gods, filling water taken from different pilgrimage centers, With this seventh pitcher, the seven sages and all the flying animals are joining to give you bath.

8) Pure water (use spring water)

শুদ্ধ জল

Shudha jal

ওঁ বসবচ অভিষিঞ্চন্তু কলাসেন আষ্টমেন তু। আষ্টমজল সংযুক্তে দুর্গে দেবি নমস্তুতে॥

Om basabshcha abhishinchantu kalashena ashtamena tu |

Ashtamangala samjuktey Durgey devi namastutey ||

Oh Goddess, with this eighth pitcher with pure water and eight auspicious goods you are bathed by the eight directional Gods (Ashtadikpala or Astabasu).

My earnest reverence to you.

Now wipe the mirror, write the *mulmantra Hring* (ছীঁ) on it with the help of vermillion oil paint. Cover with a cloth and place at the feet of the deity.

Establishing the Goddess

স্থিরীকরণ (প্রতিমা প্রতিষ্ঠা)

Sthirikaran (Pratima pratishtha)

Touch the base of the image and chant:

ওঁ চান্দিকে! চল চল চালয় চালয় দুর্গ! পূজা আলয়ং প্রবিশ।

ওঁ গম্যতাং মদগ্রহে দেবি ! অষ্টাঙ্গিঃ শক্তিঃ সহ। পূজাং গৃহাণ সুমুখি সর্ব কল্যাণ হেতবে ॥

ওঁ আরোপি তাসি দুর্গে তৎ মৃন্ময়ে শ্রীকলেহাপি চ। স্থিরাতঙ্গ হি নো ভূত্বা গৃহে কামপ্রদা ভব।

ওঁ স্থাং স্থীঁ স্থিরা ভব ॥

Om Chandikey! Chala chala chalya chalaya Durgey | Puja alayam prabisha ||

Om gamyatam matgrihey devi Asthabhi shaktibhi saha |

Pujam grihan sumukhi sarba kalyana hetabey ||

Om aropi tasi Durgey twam mrinmaye shripahalehapi cha |

Sthiratyantam, hi no bhutwa grihey kama prada bhava |

Om stham sthithm sthira bhava ||

Come, come, Oh Goddess to the place of your worship Come to our house with your eight powers and receive my worship Oh the beautiful one, So that we are all blessed.

ওঁ আরোপি তাসি দুর্গে তৎ মন্যে শ্রীফলেহশি চ । স্থিরাত্মক হি নো ভূত্বা গ্রহে কামপদা ভব ।
ওঁ শ্রী শ্রী স্থিরা ভব ॥

*Oh my rescuer Goddess Durga present in clay and bel (apple wood) tree;
Settle here firmly and fulfill our desires.
Gently rest and firmly settle here.*

The eight *shaktis* (Ashthashakthi) are the various forms of the Goddess Durga – Brahmani (calm like Brahma), Maheshwari (powerful like Mahesh or Shiva), Koushiki (passionate like virgin), Vaishnabi (protective like Vishnu), Oindri (master of all senses or *indriya*), Joggobarahi (perceptible or Jog with the female power of Baraha, wild boar), Naroshinghi (adapted to changes like Narsingha Avatar), and Chandrika (fighter like Chandi who killed the demon Chamunda). As she was blessed by the various Gods and they gave their weapons to fight with the demon Mahishashur. Thus she became Mahishamardini and was blessed with all the aforesaid qualities. All these qualities are said to be inherent in a woman and expressed in times of need.

Welcome of Durga

দুর্গার আবাহন

Durgar abahan

Touch the base of the idol (you may have to use a *kush* to reach):

ওঁ আগচ্ছ মদগৃহে দেবী অষ্টভি শক্তিভি সহা পূজাং গৃহাণ বিধিবৎ সর্বকল্যান কারিনি।
ভক্তিতঃ পূজয়ামি ত্বাং নবদুর্গে সুরাচিতে। ওঁ দেবি দুর্গে সমাগচ্ছ সান্নিধ্যমিহ কল্পয়।।

Om agachha madgrihey devi astabhi saktibhi saha |

Pujam grihana bidhibat sarbakalyana karini |

Bhaktitah pujayami twam Nabadurgey surarchitey |

Om devi Durgey samagachha sannidhya miha kalpaya ||

Oh Goddess, come to my house with all your eight energies (described before) accept our worship and bless us with happiness. Herewith I am offering my prayers to you, the new Durga, that was created by all Gods with my utmost sincerity.

Oh Goddess Durga come, come close to me and fulfill my dreams

ওঁ আবাহয়ামি তান্ সর্বান চষ্টিকে পরমেশ্বরি। ওঁ প্রাণান রক্ষ যশো রক্ষ পুত্রাদাত্রা ধনং সদা।।
ওঁ শ্রাপণসি ময়া দেবি পূজয়ে ত্বাং প্রসীদমে। আয়ুরারোগ্যং বিজয়ং দেহি দেবি নমোন্তুতে।।

*Om abahayami tan sarban Chandikey parameshwari | Om pranan raksha jasho raksha putra
dara dhanam sada || Om sthapayasi maya devi pujayey twam prasidamey |*

Aurarogyam bijayam dehi devi namastutey ||

I am calling all divinity along with you, Oh Chandikey the great Goddess.

You always saved our lives, our fame, children, wives, and our wealth.

Get established as I worship you from my heart.

Give us healthy life free from diseases and bring victory.

Oh Goddess may I bow to you.

ওঁ আগত্য বিলুশাখারাং চঙ্গিকে কুরু সন্নিধিম। ওঁ হাপিতাসি ময়া দেবি পূজয়ে তাঃং প্রসীদ মে॥

ওঁ দেবি চঙ্গান্তিকে চঙ্গি চঙ্গবিগ্রহ কারিণি। বিলুশাখাং সমাশ্রিত্য তিষ্ঠ দেবি গনে সহঃ॥

Om agatya bilwashakhayam Chandikey kuru sannidhim |

Om sthapitashi maya devi pujayey twam praseeda mey ||

Om devi Chandantikey Chandi chandabigraha karini |

Bilwashakham samashritya tishtha devi ganai sahah ||

Oh the Goddess, appearing as the apple wood tree (nature,) come close to me I am establishing you Oh Goddess to worship you, please oblige me Oh Goddess Chandikey you are the greatest woman in war, You stay on the apple wood tree along with your attendants.

ওঁ পল্লাবেশ ফলোপেটেঃ শাখাভিঃ সুরনায়িকে। পল্লবে সংস্থিতে দেবি পূজাঃং গুহ্য প্রসীদ মে॥

ওঁ চঙ্গিকে তৎ চঙ্গরপাসি সুরতেজো মহাবলে। প্রবিশ্য তিষ্ঠ যজেস্ত্রিম্ যাবৎ পূজাঃং করোম্যহম।

Om pallabaischa phalopetai shakhabhi suranayikey |

Pallabey samsthitey devi pujam grinha praseeda me ||

Om Chandikey twam Chandarupasi suratejo mahabaley |

Prabishya tishta yagyeashmin jabat pujam karomyaham ||

Oh the Goddess, you are in the trees and branches (nature) In that form of yours, accept my prayers and oblige me. Oh Chandi (Durga), you in the form of the warrior with the divine strength Emitting divine powers all around, Enter the place of worship and stay with us as long as I offer my worship.

Activating the Eyes of the Idol

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:

ওঁ আপায়স্ত সমতৃতে, বিশ্বতঃং সোম বৃষ্ট্যম। ভবা বাজস্য সংস্থে॥

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

ওঁ চিত্রং দেবানা মুদগাদনীকং চক্ষুর্মিত্রস্য বরুন অস্যাগ্নেঃ।

আপ্রা দ্যাবা পৃথিবী অন্তরিক্ষং সূর্য্য আজ্ঞা জগত অস্ত্র স্তুর্য্যে॥

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)

ওঁ কয়া নশ্চিত্র আ ভূবদৃতী সদা বৃথৎ সর্থা। কয়া শচিষ্ঠয়া বৃত্তা।
Om kaya nashchittra 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

প্রাণ প্রতিষ্ঠা

Pranpratishttha

Before initiating the ritual of *Pranpratishttha* count the *mulamantra* of Durga – “হৈঁ” – ten times. Then take a flower in between your right ring finger and thumb. Then hold the flower at the position of the heart of the Devi and chant. Following the mantra, leave the flower at the feet of the deity.

ওঁ আঁ হৈঁ শ্রীশ্রীদুর্গা দেব্যা প্রাণা ইহ প্রাণঃ। ওঁ আঁ হৈঁ শ্রীশ্রীদুর্গা দেব্যা জীব ইহ স্থিতঃ।
ওঁ আঁ হৈঁ শ্রীশ্রীদুর্গা দেব্যা সর্বে ইন্দ্রিয়ানি। ওঁ আঁ হৈঁ শ্রীশ্রীদুর্গা দেব্যা বাঞ্ছনশক্তঃ।
শ্রোত্র প্রাণ প্রাণ ইহা গত্য সুখং চিরং তিষ্ঠন্তু স্বাহা ॥

Om am hrim Shri Shri Durga devya prana iha pranah |
Om am hrim Shri Shri Durga devya jeeba iha sthitah |
Om am hrim Shri Shri Durga devya sarbey indriyani |
Om am hrim Shri Shri Durga devya bangmanaschakshuh |
Shrotra ghrana prana iha gatya sukham chiram tisthantu swaha ||

*In the name of Lord Almighty let life come into this and 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 forever.*

Now Jap ten times with the *mulamantra* of Goddess Durga on her heart (same way as *Gayatri* is done) by the mantra “ঁ”。 Then do the *Gayatri* ten times.

Following Goddess Durga's *pranpratishttha*, move to each deity, including Mahishashur, Shiva and all the kids and pets. In each case hold the flower on to the heart and chant:

ওঁ আঁ হৈঁ ক্রাঁ অস্যে দেবত সংখ্যান্তে স্বাহা ॥
Om am hrim kram asyai devatwa sankhawai swaha ||
In the name of the divinity, let life come in the associates of Goddess Durga.

Song of immortality

মহা মৃত্যুঞ্জয় মন্ত্র

Maha Mritunjaya Mantra

Fold your hands and pray to Shiva:

ওঁ ত্র্যম্বকম্ যজামহে সুগদ্ধিং পুষ্টিবর্ধনম্ । উর্বারুকমিব বঙ্গনাথ মৃত্যামুক্ষীয় মামৃতাত ॥
*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.*

Offerings to Goddess Durga

যোড়শোপচারে পূজা

Shorhashopacharey puja

Offer any sixteen things listed below:

1. Seat

আসন

Asana

Offer the silver seat made for this occasion or a metal silver coin:

ওঁ আসনং গৃহু চার্বঙ্গি চান্দিকে পরমেশ্বরি। ভজস্ত জগতাং মাতঃ হানং মে দেহি চান্দিকে।
*Om asanam grihna charbangi Chandikey parameshwari |
Bhajaswa jagatam matah sthanam me dehi Chandikey ||
Oh the beautiful Goddess Chandikey! Please take my offering of this asan (seat)
Oh Goddess of the Universe! Use it and allow me to sit near your feet*

2. Welcome

স্বাগত

Swagata

Show the welcome mudras to the Goddess and chant (referred before):

ওঁ ক্রিতার্থ অনুগ্রহাতোশ্মি সফলং জীবিতং মম । আগতাসি যতো দুর্গে মাহেশ্বারি মদাশ্রমম্
*Om kritatha anugrihitosmi saphalam jeebitam mama |
Agatasi jato Durgey Maheshwari madashramam ||
Oh Goddess Durgey! The killer of Mahishasur, I am so very grateful for your coming to my house. I
am so very obliged and grateful. My life is blessed.*

3. Water to wash feet

পাদ্য

Padya

Pour a little water from the kamandalu into the offering plate and chant:

ওঁ পাদ্যং গৃহ মহাদেবি সর্বদুঃখাপহারকম। আয়ো বরদে দেবি নমস্তে শংকরপ্রিয়ে।
এতদ্ পাদ্যং নমো দূর্গায়ে নমঃ॥

Om padyam grihna mahadevi sarbadukhapharakam |

Trayaswa baradey devi namastey Shankarapriye ||

Etat padyam namo Durgawai namah ||

Oh great Goddess, wife of Mahadeva, the remover of all miseries

Welcome Oh my protector, Oh the favorite of Shankara (Shiva)

Allow me to wash Thy feet, Oh Durgey!

4. The special offer

বিশেষার্থ্য দান

Beshesharghya dan

ওঁ দুর্বাক্ষত সমাযুক্তং বিল্পপত্রং তথাপরম। শোভনং শংশ্চপাত্রং গৃহর্ণার্ঘ্যং হরপ্রিয়ে।
এষ অর্ধ্যং নমো দূর্গায়ে নমঃ॥

Om durbakshata samajuktam bilwapatram tathaparam |

Shobhanam shankhapatrastham grihanarghyam Harapriye |

Esha arghyam namo Durgawai namah ||

*Oh the favorite of Shiva, I am offering the Durba grass along with the leaves of apple wood tree and
the durba grass (symbolic of mother nature)*

held in the water-conch as the special offering to Thy feet, Oh Goddess Durga.

5. Offering drinking water

আচমনীয়

Achmania

Offer the glass of water kept for drinking.

ওঁ মন্দাকিন্যাস্তু যদ্বারি সর্বপাপহরং শুভম। গৃহন আচমনীয়ং তৎ ময়া ভক্ত্যা নিবেদিতম।
এতদ্ আচমনীয় জলং নমো দূর্গায়ে নমঃ॥

Om mandakinyastu jadbari sarbapapaharam shubham |

Grihana achmaniyam twam maya bhaktya nibeditam |

Etad achmania jalam namo Durgawai namah ||

*I am offering that water from Mandakini (Ganges of the heaven) that removes all the sins and brings
eternal happiness Please accept from me, your devotee.
Here is the drinking water for you Oh Goddess Durga.*

6. Cold water for bath

স্নানীয়জল

Snaniyajal

Pour a little water on the offering plate:

ওঁ জলঞ্চ শীতলং স্বচ্ছং নিত্যং শুদ্ধং মনোহরম্। মানৰ্থং তে ময়া ভক্তা কপ্তিং দেবি গৃহতাম্।
এতদ্ আনীয়জলং নমো দূর্গায়ে নমঃ।

*Ok jalancha sheetalam swachham nityam shuddham manoharam |
Snanartham tey maya bhakta kalpitam devi grihyatam ||
Etad snaniajalam nomo Durgai namah ||
I am offering this cold, clean, refreshing water for your daily bath.
Please accept this bathing water, Oh Durga.*

7. Cloth

বস্ত্র

Bastram

Hold the new sari in your left hand and put a flower on top of it and chant the mantra. At the end, place the sari on the dias near the feet of the idol.

ওঁ বহুতুল্য সমাযুক্তং পট্ট সুআদি নির্মিতম্। বাসো দেবি সুশঙ্খং গৃহণ পরমশ্বরি।
ওঁ বহুসন্তান সমৃদ্ধং রঞ্জিতং রাগবস্তুনা। দেবী দুর্ণৈ ভজ প্রীতিংবাসতে পরিধীয়তাম্।
এতদ্ বস্ত্ৰং নমো দূর্গায়ে নমঃ।

*Om bahutantu samayuktam patta sutradi nirmitam | Baso devi sushuklancha grihana
parameshwari | Om bahusantan samriddhyam ranjitam ragbastuna |
Devi Durgey bhanja preetimbasantey paridhiyatam | Etad bastram namo Durgai namah ||
Oh Great Goddess, this beautiful sari, made of many interwoven threads and other things for
you to wear. It is long, rich, decorated with many colors, and may you be pleased in wearing it.
I am offering this dress to you Oh Goddess Durga.*

8. Scent

গন্ধ (চন্দন)

Gandha (sandalwood paste)

Offer sandalwood paste on the holy pitcher:

ওঁ শরীরং তে ন জানামি চেষ্টাং নৈব চ। ময়া নিবেদিতান् গন্ধান্ প্রতিগ্ৰহ্য বিলিপ্যতাম্।
এষ গন্ধং নমো দূর্গায়ে নমঃ।

*Om shariram tey na janami chestam naiba naiba cha |
Maya nibeditan gandhan pratirighya bilipyatam |
Esha gandham namo Durgawai namah ||*

*Oh Goddess I do not know your body in any way I am offering this scented paste;
put it on your body. Here I offer the scent to Goddess Durga.*

9. Conch-shell jewelry

শঙ্খাভরণ

Shankhabharan

ওঁ শঙ্খচ সাগরোৎপন্নো নানাৰ্বণ বিভূষিতঃ । ময়া নিবদ্ধিতো ভক্ত্যা শঙ্খোহয়ঃ প্রতিগ্ৰহতাম ॥

Om shankhascha sagarotpanna nanabarna bibhushitah |

Maya nibedito bhaktya shankhohyam pratigrijyatam ||

Originated from the sea this conch shell jewelry, with different colors, I, your devotee, am offering to you with great reverence, please accept my offering.

10. Ornaments

অলংকার

Alankar

দিব্যরত্ন সমাযুক্তা বহিভানু সমপ্রভাঃ । গাত্রাণি শোভযিষ্যান্তি অলঙ্কারাঃ সুরেশ্বরি ॥

Divyaratna samayukta bahnibhanu samaprabhah |

Gatrani shobhyishyanti alankarah sureshwari ||

Oh the Goddess of divinity, these jewelry glowing as Agni and Sun, will beautify your body as you wear them.

11. Vermilion

সিন্দুর

Sindur

Take a new package of vermillion (*sindur*) and offer the powder to the Gopddess by putting on the holy pitcher. Chant the following while applying the powder on the Holy pitcher:

ওঁ চন্দনেন সমাযুক্তং সিন্দুরং ভালভূষণম् । রূপজ্যোতিষ্করং দেবি চান্দিকে গৃহ্ণ মন্তকে ।

ওঁ চান্দিকার্যে বিদ্যাহে তগবাটে ধীমহি তন্মা গৌরী প্রচোদয়াৎ ॥

Om chandanena samayuktam sinduram bhalabhusitam | Rupajyotiskaram devi chandikey grihna

mastakey | Om Chandikawai bidmahey bhagabatai dhimahi tanno Gouri prachodayat ||

Along with the sandalwood paste the vermillion decorates your forehead Oh Goddess Chandi,

Your forehead illuminates with beautiful rays of light.

Allow me to meditate on you the Goddess of wisdom as you illuminate my intellect.

12. Flower

পুষ্প

Pushpa

Put a flower on the holy pitcher or on the feet of Goddess Durga

ওঁ পুষ্পং মনোহৱং দিব্যং সুগন্ধি দেবি নির্মিতম। হৃদয়ম আকৃতম আঘ্ৰেয়ং দেবীং দত্তং প্রতিগ্ৰহতাম।

এতদ পুষ্পং নমো দৃগ্বায়ে নমঃ।

Om pushpam manoharam divyam sugandhi devi nirmitam |

Hridam adbhatum aghreyam devim dattam pratigrihyatam |

Etat pushpam namo Durgawai namah ||

*These are beautiful flowers with great color and fragrance that touches the heart,
I am offering these to you; please accept.
I offer these flowers, Oh Goddess Durga, with utmost reverence.*

13. Leaves of apple-wood tree

বিল্বপত্র

Bilwapatra

ওঁ অমৃতোভূতং শ্রীযুক্তং মহাদেব প্ৰিয়ং সদা। পবিত্ৰং তে প্ৰযচ্ছামি শ্রীফলীয়ং সুরেশ্বরি।
এষ বিল্বপত্রং নমো দৃগ্ণায়ে নমঃ।

*Om amritodvabham Shrijuktam Mahadeva priyam sada | Pabitram tey prajachhami shripahalam
sureshwari | Esha bilwapatram namo Durgawai namah ||*

*Oh the Goddess of the Gods, coming out of immortality, these beautiful leaves, a favorite of Lord
Shiva, Always pure and fruit bearing, I am offering the leaves of the apple-wood tree to you.*

14. Garland

পুষ্পমাল্য

Pushpamalya

ওঁ সুত্ৰেন গ্ৰথিতং মাল্যং নানা পুষ্প সমন্বিতং। শ্রীযুক্তং লব্হমানঞ্চ গৃহান পরমেশ্বরি।
এষ পুষ্পমাল্যং নমো দৃগ্ণায়ে নমঃ।

*Om sutrena grathitam malyam nana pushpa samanwitam |
Shrijuktam lambamanacha grihana parameshwari |
Esha pushpamalyam namo Durgawai namah ||*

*This garland, made with many flowers stuck in thread, Long and beautiful,
I am offering to you Oh Goddess Durga with great reverence.*

15. Incense

ধূপ

Dhoop

ওঁ বনস্পতি রাসো দিব্যো গঞ্জাটঃ সুমনোহরঃ । আত্মেয়ঃ সর্বদেবানাং ধূপোহয়ং প্ৰতিগ্ৰহতাম् ॥
এষ ধূপ নমো দৃগ্ণায়ে নমঃ।

*Om banaspati raso divyo gandhadyam sumanoharah | Aghreyah sarbadevanam dhupohayam
pratigrijhatam || Esha dhupa namo Durgawai namah |*

*This incense was made with the extract from natural vegetation. It has a heavenly smell and it is
beautiful. Its smell is liked by all gods. Please accept this incense.
I am offering this incense to you with humility, Oh Goddess Durga.*

Perform a little arati with the incence and ring the bell with the following chant:

ওঁ জয়ধ্বনি মন্ত্র মাতঃ স্বাহা।।
Om jayadhwani mantra matah swaha ||
Let the sound of victory be dedicated to the divine spirit.

16. Lamp

দীপ

Deep

ওঁ অগ্নিজ্যোতিঃ রবিজ্যোতিঃ চন্দ্ৰজ্যোতি তথেব চ। জোতিষামূলভূমো দুর্গে দীপোহম প্রতিগৃহতাম।
এষ দীপ নমো দূর্গায়ে নমঃ।

*Om agnijyotih rabijyotih chandrajyoti tathaiba cha | Jyotishamuttamo Durgey deepoham
pratigrhiyatam | Esha deepa namo Durgawai namah ||*

*Oh Goddess Durga, like the illumination of sun and the moon,
The flame of this lamp carries the best of the rays, take it as my offering to you.*

Perform a little *arati* by ringing the bell as you did with the incense.

17. Honey

মধুপর্ক

Madhuparka

Take a little honey with a stick or plastic spoon and pour on the offering plate along with the following chant:

ওঁ মধুপর্কং মহাদেবি ব্ৰহ্মাদৈঃঃ পরিকল্পিতম্। ময়া নিবেদিতং ভক্ত্যা গৃহণ পরমেশ্বরি।
এতদ মধুপর্কং নমো দূর্গায়ে নমঃ।

*Om madhuparkam Mahadevi Brahmadvai parikalpitam | Maya niveditam bhaktya grihana
parameshwari | Etad madhuparkam namo Durgawai namah ||*

*This honey is a blessing from Brahma.
I am offering this blessed honey to you Oh the great Goddess,
Oblige me by accepting it. May I offer the honey to you Oh Durga.*

Note: Madhuparka can be honey only or could be as *Panchamrita* (five sweet edibles). The *Panchamrita* contains honey, milk, yogurt, sugar and ghee. The following two mantras can then be included with the offering of the *panchamrita*.

18. Milk

দুৰ্ধ

Dugdha

Pour a little water from the kushi into the panchamrita bowl, which is symbolic of offering milk.

এতদ দুৰ্ধং নমো দূর্গায়ে নমঃ।
Etad dugdham namo Durgawai namah |
I am offering the milk to you Oh Goddess Durga

19. Yogurt

দধি

Dadhi

Pour a little water from the *kushi* into the *panchamrita* bowl, which is symbolic of offering yogurt.

এতদ দধিপতয়ে নমো দুর্গায়ে নমঃ।
Etad dadhipataye namo Durgawai namah |
I am offering yogurt to you Oh Goddess Durga.

20. Food platter

নৈবেদ্য

Naivedya

Sprinkle a little water on the food platter as symbolic of offering:

ওঁ আমানং সৃত সংযুক্ত নানাদ্রব্য সমন্বিতম् । ময়া নিবদিতং ভজ্যা গৃহণ পরমেশ্বরি ॥
Om amannam ghrita samjuktam nanadrabya samanvitam |
Maya niveditam bhaktya grihana parameshwari ||
This food platter with rice, ghee and other things combined,
I, your devotee, is offering to you, Oh the Super Goddess, please accept.

Note: Cooked rice is kept on the left and uncooked rice on the right.

21. Fruits

ফলমূল

Phalamul

Sprinkle some water on the fruit platter:

ওঁ ফলমূলাণি সর্বাণি গ্রাম্যারণ্যাণি যাণি চ। নানাবিধি সুগন্ধীণি গৃহণ দেবি মমাচিরম।
 এতানি ফলমূলাণি নমো দুর্গায়ে নমঃ।
Om falamulani sarbani gramyaranyani jani cha |
Nanabidha sugandhini grihna devi mamachiram |
Etani falamulani namo Durgawai namah ||
Oh Goddess Durga these fruits are from various villages and forests,
They are aromatic and tasteful. Please accept them as my offering.
Herewith I am offering the fruits at Thy feet.

22. Round Sweets (commonly known as *laddoos* or *narus*)

মোদক

Modak

ওঁ মোদকং স্বাদসংযুক্তং শর্করাদি বিনির্মিতম্। সুরম্যং মধুরং তোজ্যং দেবি দস্তং প্রতিগ্রহ্যতাম।
 এষ মোদকং নমো দুর্গায়ে নমঃ।

***Om modakam swadsamjuktam sarkardi binirmitam | Suramyam madhuram bhojyam devi
dattam pratigriyyatam | Esha modakam nomo Durgawai namah ||***
*Made with sugar and other tasty things, these beautiful round sweets, are offered to you
 Oh Goddess Durga, Please accept them as I lay them to Thy feet.*

23. Cooked rice

অৱা

Anna

Note: Keep the cooked rice on the right of the Goddess (priest's left side) and uncooked rice on the left of the deity (priest's right side).

Sprinkle a little water on the plate of cooked rice:

ওঁ অমং চতুর্বিধং দেবি রসেঃ ষডভিঃ সমন্বিতম্। উত্তমং প্রাণদং চৈব গৃহণ মম ভাবতঃ।
 ইদম্ অমং নমো দুর্গায়ে নমঃ।

***Om annam chaturbidham devi rasai sharabhih samanvitam |
Uttamam prandam chaiba grihana mama bhavatah |
Idam annam nomo Durgawai namah ||***

*Oh Goddess this tasty rice cooked with various ingredients of high quality and life giving,
 I am offering it to you with great devotion, please accept it.*

24. Special rice preparation

খিচুরী

Khichuri

This special rice preparation, called khichuri is a special treat to Durga. Sprinkle a little water as a sign of offering on the bowl of kichuri.

ওঁ তঙ্গুল ডালিসং মিশ্রা আর্দ্রক হিঙ্গুভিঃ। সংযুক্তাঃ কংসরা কথিতা বুধেঃ।
 এতদ্ কৃসরান্ন (খিচুরী) নমো দুর্গায়ে নমঃ।।

***Om tandula dalisam misra ardraka hingubhih | Samjyukta kamsara kathita budhai |
Atad krisranna (khichuri) namo Durgawai namah ||***

*Made with rice and dal, ginger and hing (asafoetida) And mixed with other spices and ingredients,
 This special preparation is offered to you Oh Durga.*

25. Sweet dessert

পায়েস

Payas

ওঁ গব্যসর্পিঃ পয়োযুক্তং নানা মধুরস সংযুক্তম্। ময়া নিবেদিতম্ ভক্ত্যা পায়সং প্রতিগ্ৰহতাম্।
 ইদম্ পরমানন্দ নমো দুর্গায়ে নমঃ।।

***Om gabyasarpih payojuktam nana madhurasa samjuktam | Maya niveditam bhaktya payasam
pratigrihyatam | Idam paramannam namo Durgawai namah ||***

*Made out of cow's milk, added with many sweet things, I am offering this payas (sweet dessert) to you
 with great devotion Accept this special rice preparation (paramanna) Oh Goddess Durga*

ওঁ প্রাণায় স্বাহা, অপানায় স্বাহা, সমানায় স্বাহা, উদানায় স্বাহা, ব্যানায় স্বাহা।
ওঁ অম্রতো পত্তরণমসি স্বাহা ॥

*Om pranaya swaha, apanaya swaha, samanaya swaha, udanaya swaha, byanaya swaha
Om amrito pastaranamasi swaha ||*

*I offer the dessert to the five vital breaths of the body, Prana, apana, samana, udana and byana
May this food bring immortality as I consume it.*

Make the offering to the five vital breaths of the body by touching the thumb to the five fingers (beginning from the little one and ending with the thumb touched by the pointing finger). The mantra and its application has been sed earlier (vital breath). See more explanation in Appendix.

26. Second glass of water to drink

পুনরাচমনীয়

Punarachmania

ওঁ জলং শিতলং স্বচ্ছং সুগন্ধি সুমনোহরম। ময়া নিবেদিতম্ ভক্ত্যা পানায় প্রতিগ্রহ্যতাম।
এতদ্ পুনরাচমনীয় নমো দৃগায়ে নমঃ।

*Om jalancha shitalam swachham sugandhi sumanoharam |
Maya niveditam bhakta panaya pratigrijhyatam |
Etad punarachmanya namo Durgawai namah ||*

*Here is the cold, clean, pure, great smelling water that I am offering to you, please accept it,
May I humbly offer it to you as the second drink, Oh Goddess Durga.*

27. Betel leaf

তাম্বুল

Tambula

ওঁ ফলপত্রসমাযুক্তং কর্পুরেন সুবাসিতম। ময়া নিবেদিতং ভক্ত্যা তাম্বুলং প্রতিগ্রহ্যতাম।
এতদ্ তাম্বুলং নমো দৃগায়ে নমঃ।

*Om phalapatra samajuktam karpurena subasitam | Maya niveditam bhaktya tambulam
pratigrihyatam | Etad tambulam namo Durgawai namah ||
I am offering with devotion the beetlenut (supari), pan leaf with the aromatic camphor,
Please accept it Oh Goddess Durga*

স্থাপতাসি মাহাদেবি মৃনায় শ্রীফলোপি চ । আয়ু আরোগ্য বিজয়ং দেহি দেবি নমোহস্তুতে ॥
ওঁ দুর্গা দুর্গ স্বরূপাসি সূরজেজোমহাবলে । সদানন্দকরে দেবি প্রসীদ হরবল্লভে ॥

*Sthapatashi Mahadevi mrinmaya shriphalopicha |
Aur arogya bijayam dehi devi namohstutey ||
Om Durgey Durgeswarupasi surtejomahabaley |
Sadanandakarey devi praseeda haraballabhey ||*

*Oh great Goddess in clay and in the form of apple wood tree grant me long and healthy life, and
bring me success, as I offer my reverence to Thee.*

*Oh Durga in your own image you are strong with the divine power bestowed on you.
Bring happiness to all, Oh the beloved of Shiva.*

Worship of Accompanying members of Durga's family

প্রতিমাস্ত দেবতার পূজা

Pratimasthadevata puja

Four children of Durga accompany Her to visit the earth once a year during Durga puja. They are Her two sons, Kartik and Ganesh, and two daughters Lakshmi and Saraswati. Each of them bears their own godly powers and is worshipped at different times of the year. As they come with their mother at this time of the year, they are worshipped along with Goddess Durga.

Lord Kartikeya (leader of war)

কার্তিকেয়

Kartikeya

Meditation

ধ্যান

Dhyana

Note: Follow the procedure for doing dhyan (Hold the flower on the left palm. Cover the palm with your right palm in the dhyan mudra). Chant and then put the flower on the holy pitcher.

ওঁ কার্তিকেয় মহাভাগৎ মুয়রোপরি সংস্থিতম। তঙ্গ কাঞ্চন বর্ণাভং শক্তিহস্তং বরপ্রদম।
দ্বিজুজং শক্রহস্তারং নানালঙ্ঘার বিভূষিতম। প্রসন্নবদনং দেবং সর্বসেনা সমাবৃতম।

*Om Kartikeyam mahabhagam mayuropari samsthitam | Tapta kanchana barnabham
shaktihastam barapradam | Dwibhujam shatruhantaram nanalankar bibhushitam |
Prasanna badanam devam sarbasena samabritam ||*

*I am meditating on Lord Kartik, seated on a peacock, who has the color of hot gold,
Bearing strong hands that blesse us. With his two hands he kills the enemies.
He is decked with many ornaments and has a happy face with divine glow.
He is surrounded by armies of different kinds.*

Offering

নিবদ্ধন

Nibedan

Offer a flower in the name of Kartikeya, the leader of war

এষ সচন্দনঃ পুষ্পাঞ্জলিঃ নমঃ কার্তিকেয় নমঃ। এতে গুৰু পুষ্পে নমঃ কার্তিকেয় নমঃ।

Esha sachandana pushpanjali namah Kartikeya namah |

Etey gandhapushpey namah Kartikeya namah ||

*I am offering herewith these scented (sandalwood-dipped) flowers to
Lord Kartikeya with reverence.*

Then continue other offerings:

এতদ পাদ্যং, অর্ঘ্যং, ধূপং, দীপং, নৈবেদ্যং, পানীয়জলং নমঃ কার্তিকেয় নমঃ।

Etad padyam, arghyam, dhupam, deepam, naivedyam, paniajalam

Namah Kartikeya namah ||

*Here is the water for washing His feet, auspicious rice,
incense, lamp, foot platter and drinking water.*

Prostrate

প্রণাম

Pranam

ॐ কর্তিকেয়েৎ নমস্তুভাং শৌরি পুত্রং সৃতপ্রদম্। ষড়াননং মহাভাগ দৈত্য দর্প নিসূদনম্।

Om Kartikeyam namastavyam Gouri putram sutapradam|

Sharananam mahabhaga daitya darpa nisudanam ||

*I bow to you Oh Lord Kartikeya, the son of Goddess Gouri (another name of Durga)
Who blesses with children, who has six faces, big heart, and
He, who kills the ego of the enemies.*

Lord Ganesh (the symbol of wisdom)

গনেশ

Ganesh

Meditation

ধ্যান

Dhyan

Follow the procedure described earlier

ॐ অর্বৎ স্থুলতমুং গজেন্দ্রবদনং লঘোদরং সুন্দরং প্রস্যম্ম মদগঢ়-লুক্ষ-মধুপ-ব্যালোল-গুচ্ছলং।
দঙ্গাঘাত-বিদারিত আরি-রুধিরৈঃ সিন্দুর শোভাকরং। বন্দে শৈলসুতা-সৃতং গনপতিং সিদ্ধিপ্রদং কামদং।

Om kharbam sthulatanum gajendrabadanam lambodaram sundaram | Prasannam mada-gandha-lubdha-madhupa-balyola-gandasthalam | Dantaghata bidarita ari-rudhiraih sindur shobhakaram | Bandey shailasuta-sutam Ganapatim siddhipradam kamadam ||

*I am meditating on the son of the mountain daughter (Durga), Leader of all people who fulfills our wishes Who is short and chubby, whose head is that of an elephant, His stomach is big and beautiful From his happy face comes out a sweet smell that attracts the restless bees
As he pierced open his enemies, his tusk is beautifully colored red like the vermillion*

Offering

নিবদ্ধন

Nivedan

এতে গঢ় পুষ্পে নমঃ গনেশায় নমঃ। এস সচদনং পুষ্পাঞ্জলি নমঃ গনেশায় নমঃ।
এতদ পাদ্যং, অর্ঘ্যং, ধূপং, দীপং, নৈবেদ্যং, পাণীয়জলং নমঃ গনেশায় নমঃ।

*Etey gandha pushpey namah Ganeshaya namah | Esha sachandanam pushpanjali namah
Ganeshaya namah | Etad padyam, arghyam, dhupam, deepam, naivedyam, paniayalam
Namah Ganeshaya namah ||*

(Same way as described with Kartikeya, in the name of Lord Ganesh)

Goddess of wealth

লক্ষ্মী

Lakshmi

Lakshmi is the Goddess of wealth who stands on the right of Goddess Durga. Her pet is the owl, the icon of wisdom. The worship procedure is the same as described earlier with Kartikeya.

Meditate

ধ্যান

Dhyana

পাশাক্ষ মালিকাভোজ সুগভির্যাম্য সৌম্যয়োঃ। পদ্মাসনহাং ধ্যায়েচ শ্রিযং ত্রৈলোক্য মাতরঃ।
গৌরবণ্ণং সুরপাঞ্চ সর্বালঙ্কার ভূষিতাং রৌক্ষ-পদ্মা-ব্যগ্রকরাং বরদাং দক্ষিণেনতু॥

*Pashaksha malikambhoja shrini bhirjyaamya soumayoh |
Padmaasanastham dhayechcha shrim trailokya mataram ||
Gourabarnam surupancha sarbalankar bhusitam |
Roukma padma byagrakaram baradam dakshinena tu ||*

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

Offering

নিবেদন

Nivedan

Offer flower and other things:

ওঁ নমতে সর্বদেবানাং বরদাশি হরপ্রিয়ে। যা গতিসং প্রপন্নানাং সা মে ভুয়াৎ ত্বদর্ঘণাঃ।
লক্ষ্মী তঁ ধান্য রূপাসি প্রাণিনাং প্রাণদায়িনি। দায়িন্য দুঃখ সংহতী মহালক্ষ্মী নমস্তুতে॥
এষ সচদনঃ পুঞ্জাঙ্গলিঃ নমো শ্রীলক্ষ্মীদেবৈ নমঃ।
এতদ পাদ্যঃ, অর্ঘ্যঃ, ধূপঃ, দীপঃ, নেবেদ্যঃ, পাণীয়জলঃ নমঃ শ্রীমহালক্ষ্মী নমঃ।
*Om namastey sarbadevanam baradasi Harapriye |
Jya gatisam prapannanam sa me bhuyat tadwarchanat ||
Lakshmitwam dhanya rupasi praninam pranadayini |
Daridra dukha samhantri mahalakshmi namastutey ||
Esha shachandana pushpanjali namo Shri Lakshmidevai namah ||
Etat padyam, arghyam, dhupam, deepam, naivedyam, paniajalam,
namah Shri Mahalakshmai namah ||*

You bless all the creatures Oh favorite of Hari (Vishnu). What happens to your favorites when they worship you May that happen to me as I am worshipping you with all my heart. Oh Lakshmi you come to us as the beautiful paddy that brings life into the living ones You are the remover of poverty and sorrow, Oh Lakshmi I prostrate with reverence Herewith I am offering the flower Oh Mahalakshmai Along with I offer the five items of oblation – water for washing your feet, welcome gift of rice, incense, lamp, food platter, drinking water – to Thee Oh Shri Mahalakshmi

||

Prostrate

প্রণাম

Pranam

বিশ্঵রূপস্য ভার্যাসি পদে পদ্মালয়ে শুভে। সর্বতঃ পাহি মাং দেবি মহালক্ষ্মী নমোহন্ত তে।

Viswarupasya bharjyashi padmey padmalaye shubhey |

Sarbatah pahi mam devi mahalakshmi namostutey ||

Oh the wife of the Lord of the Universe, You are beautiful like the lotus and you live in the palace of lotus I see you everywhere, Oh Mahalakshmi, accept my reverence.

Saraswati

সরস্বতী

Saraswati is the goddess of knowledge and speech.

Meditation

ধ্যান

Dhyana

ওঁ তরুণশকলমিল্লোঁ বিভূতী শুভকান্তিঃ । কুচতরনমিতাশী সমিষগ্না সিতাজে ॥
নিজকরকমলোদ্ধলেখনী পুষ্টক শ্রীঃ । সকলবিভবসিষ্ঠে পাতু বাগ্দেবতা নঃ ॥

*Om taruna-shakala-mindoh bibhrati shubhra-kaantih | kucha-bhara-namitaangi sannisanna
sitaabje || nija-kara-kamala-udyat-lekhani pustaka shrish |
Sakala-bibhava-siddhyai paatu baag-devataa nah ||*

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

Offering

নিবেদন

Nivedan

এষ সচদনঃ পুষ্পাঞ্জলিঃ নমো শ্রীসরস্বতী দেবৈ নমঃ ।
এতদ্ পাদ্যঃ, অর্ঘ্যঃ, ধূপঃ, দীপঃ, বস্ত্রঃ, নৈবেদ্যঃ, পানীয়জলঃ ।
নমঃ শ্রীসরস্বত্যে নমঃ ॥

*Esha sachandana pushpanjali namoh Shri Saraswati Devai namah |
Etad – padyam, arghyam, dhupam, deepam, bastram, naivedyam, paniajalam –
Namah Saraswatai namah ||*

*Here I am offering with reverence, the sandalwood-dipped flower, Water for washing feet, rice
for reception, incense, Lamp, clothing, food platter and drinking water to your honor,
Oh Goddess Saraswati.*

Obeisance

প্রণাম

Pranam

সরস্বতী মহাভাগে বিদ্যে কমললোচনে, বিশ্বরূপে বিশালাক্ষি বিদ্যাং দেহি নমস্ততে।
Saraswati mahabhagey vidyey kamala lochaney |
Vishwarupey bishalakshi vidyam dehi namastutey ||
Saraswati, with lotus-like eyes, and whose eminence of knowledge
Is perceived over the universe, enlighten me with that knowledge.

Honoring Accompanying Durga's Associates

সঙ্গপাঞ্জ/বাহন পূজা

Sangapanga/Bahana puja

Give three times anjali to Durga with this prayer:

ওঁ সঙ্গোপাঞ্জায়ে সবাহনায়ে দুর্গায়ে নমঃ ।
Om sangopangwai sabahanawai Durgawai namah |
I worhsip Thee, Oh Durga, with all your associates and pets.

Great Lion

মহাসিংহ

Mahasingha

Pay reverence to the lion who fought with the demon along with Goddess Durga

এতে গঢ় পুল্পে নমঃ ওঁ বজ্রংষ্টায় আযুধায় মহাসিংহায় নমঃ।
 এতদ্ পাদ্যং, অর্ঘ্যং, ধূপং, দীপং, নৈবেদ্যং, পানীয়জলং, নমঃ মহাসিংহায় নমঃ।
Etey gandha pushpey namah Om Bajradamshtraya audhaya Mahasinghaya namah |
Etat padyam, arghyam, dhupam, deepam, naivedyam, panijalam,
Namah Mahasinghaya namah |
Oh the Great Uneatable Lion with strong teeth and paws, you share your image with Goddess
Durga Please accept my puja offerings and oblige me.

Obeisance

প্রণাম

Pranam

ওঁ সিংহ ত্বং সর্বজনুনাম, অধিপোসি মহাবাল । পার্বতী বাহন শ্রীমন, বরং দেহি নমোহন্তু তে ॥
Om singha twam sarbajantunam, adhiposhi mahabala |
Parbati bahana Shriman, baram dehi namastutey ||
Oh the lion, you are strong and king of all the animals
You are the carrier of the Goddess Parvati, I bow to you with reverence.

Buffalo Demon

মহিষাসুর

Mahisasur

Pay reverence to the demon who shares the glory of Durga by his sacrifice.

এতে গঙ্ক পুষ্পে নমঃ মহিষাসুরায় নমঃ।
এতদ্ পাদ্যং, অর্ঘ্যং, ধূপং, দীপং, নৈবেদ্যং, বস্ত্রং, পানীয়জলং নমঃ মহিষাসুরায় নমঃ।

*Etey gandha pushpey namah Mahishashuraya namah |
Etad padyam, arghyam, dhupam, deepam, naivedyam, bastram, paniajalam
namah Mahishasuraya namah ||*

I am making the puja offerings to the Buffalo Demon (Mahishasur) with reverence.

Obeisance

প্রণাম

Pranam

ওঁ মহিষসুর মহাবীর শিবরূপ সদাশিব। অতঙ্কাং পূজয়িষ্যামি ক্ষমস্ত মহিষাসুর॥

*Om mahishastwam mahabir Shivarupa sadashiba |
Atsthama pujaishyami khamaswa Mahishasur ||*

*Oh Mahishasur, you are a great warrior like Shiva, happy and prosperous,
I am making my puja offerings to you, please forgive and accept it, Oh Mahishasur!*

Snake

নাগপাশ

Nagpas

এতে গঙ্কে পুষ্পে নমঃ নাগপাশায় নমঃ।

এতদ্ পাদ্যং, অর্ঘ্যং, ধূপং, দীপং, নৈবেদ্যং, পানীয়জলং নমঃ নাগপাশায় নমঃ।

*Etey gandha pushpey namah nagapashaya namah | Etad – padyam, arghyam, dhupam,
deepam, naivedyam, paniajalam – Namah Nagapashaya namah ||*

I am making the puja offerings to the snake who fought side by side with Goddess Durga.

*Hail to the snake! I offer you herewith my oblations of water to wash your feet,
welcome gift of rice incense etc.*

Mouse

মুষিক

Mushik

এতে গঙ্ক পুষ্পে নমঃ মুষিকায় নমঃ। এতদ্ পাদ্যং, অর্ঘ্যং, ধূপং, দীপং, নৈবেদ্যং, পানীয়জলং।

নমঃ মুষিকায় নমঃ।

*Etey gandha pushpey namah Mushikaya namah | Etad padyam, arghyam, dhupam, deepam,
naivedyam, paniajalam, Namah Mushikaya namah ||*

Oh mouse, you share your image with Goddess Durga

Please accept my puja offerings and oblige me.

Peacock

ময়ুর

Mayur

এতে গঙ্ক পুষ্পে নমঃ ময়ুরায় নমঃ। এতদ্ পাদ্যং, অর্ঘ্যং, ধূপং, দীপং, নৈবেদ্যং, পানীয়জলং।
নমঃ ময়ুরায় নমঃ।

*Etey gandha pushpey namah Mayuraya namah | Etad padyam, arghyam, dhupam, deepam,
naivedyam, paniajalam Namah Mayuraya namah ||*

Oh peacock, you share your image with Goddess Durga

Please accept my puja offerings and oblige me

Owl

পেচক

Pechak

এতে গুঁপ্পে নমঃ পেচকায় নমঃ। এতদ্ পাদ্যং, অর্ধ্যং, ধূপং, দীপং, নৈবেদ্যং, পানীয়জলং
নমঃ পেচকায় নমঃ।

*Etey gandha pushpey namah Pechakaya namah | Etad padyam, arghyam, dhupam, deepam,
naivedyam, paniajalam Namah Pechakaya namah ||*

*Oh owl, you share your image with Goddess Durga
Please accept my puja offerings and oblige me.*

Worship of Nabapatrika

নবপত্রিকার পূজা

Nabapatrikapuja

The nine plants (নবপত্রিকা, nabapatrika) represents Goddess Durga. Details of these nine plants have been presented earlier. Offer a flower on the holy pitcher in the name of each of the nine plants which individually represents various forms of Goddess Durga.

Pay your obeisance by offering a flower on the holy pitcher in the name of each plant in the Nabapatrika.

Note: These mantras call for the vision that we need to have to see the display of Goddess Durga in everything that surrounds us and especially in the plants who are our providers.

১) ওঁ রম্ভাধিষ্ঠাত্রে বৃক্ষাণ্যে নমঃ।

1) Om rambhadhisthatri Brahmanai namah |

I pay my reverence to Durga as a part of Brahma (Brahmani)

As you take the form of banana plan

You reveal as a savior like Brahma.

ওঁ দুর্গে দেবি সমাগচ্ছ সান্নিধ্যমিহ কল্পয় । রম্ভারূপেণ সর্বত্র শান্তি কুরু নমস্তুতে ॥

Om Durgey devi samagaccha sannidhya miha kalpaya |

Rambharupena sarbatrya shanti kuru namastutey ||

Oh Durga, come, come near me, and fulfill my dreams Stay as the banana plant and bring happiness to us. I bow to Thee.

২) ওঁ কচু অধিষ্ঠাত্রে কালিকায়ে নমঃ।

2) Om kachwa adhishtathra Kalikawai namah |

I pay my reverence to you, Oh Durga! As you take the form of kachu (colocasia) as Kalika You reveal as the protector from all evils.

(প্রণাম) ওঁ মাহিষাসুরযুদ্ধে কম্বীভূতাসি সুরতে । মম চানু গ্রহার্থায় আগতাসি হরণিয়ে ॥

Om Mahishasurayudhesu kachwibhutasi subratey |

Mama chanugraharthaya agatasi Harapriye ||

(Obeisance) Oh the virtuous one! During the war with Mahishashur (buffalo demon). You took the appearance of colocasia (kachu). Oh the favorite of Shiva, Come and oblige me.

৩) ওঁ হরিদ্রাধিষ্ঠাত্রৈ দুর্গায়ে নমঃ।

3) Om haridradhishthatai Durgawai namah |

I pay my reverence to you, Oh Durga! As you take the form of turmeric plant
You reveal as the rescuer.

ওঁ হরিদ্রে বরদে দেবি উমারূপাসি সুরাতে । মম বিন্ন বিনাশায় পুজাগ্রহ প্রসীদমে ॥

Om haridrey baradey devi Umarupasi subrately |

Mama bighna binashaya pujagrihna prasidamey ||

Oh the turmeric plant, you are adored by all,

In the form of Goddess Durga (Uma), Oh the virtuous one!
Remove all the hurdles and oblige me by accepting my worship.

৪) ওঁ জয়ত্যা অধিষ্ঠাত্রৈ কৌমার্যে নমঃ।

4) Om Jayantya adhishthatai kaumarjai namah |

I pay my reverence to you, Oh Durga! As you take the form of Jayanta plant you reveal to me as
Kaumarjai (emblem of virginity). I bow to Thee.

ওঁ নিশুভ্র শুভমথনে ইন্দ্রৈর্দেব গণ্ঠে সহ । জয়ত্যা পুজিতাসি তুম অস্মাকং বরদা ভব ॥

Om Nishumbha shumbhamathaney Indrairdeva ganai saha |

Jayanti pujitasi twam ashmakam barada bhava ||

Oh the Jayanti plant (always victorious) in the killing of the demons, Shumbha and Nishumbha,
You were worshipped along with Indra and other Gods. Please bless me.

৫) ওঁ বিলুধিষ্ঠাত্রৈ শিবায়ে নমঃ।

Om Bilwadhisthatai Shivi namah |

I pay my reverence to you, Oh Durga! As you take the form of the wood-apple (Bel),
You reveal as Shiva's consort.

ওঁ মহাদেব প্রিয়করো বাসুদেব প্রিযঃ সদা । উমাপ্রীতি করো বৃক্ষে বিলুরূপ নমস্তু তে ॥

Om Mahadeva priyakaro Basudeva priyah sada |

Umapriti karo briksho billarupa namastu tey ||

Oh the wood apple tree, you are symbolic of Mahadeva (Shiva) You are also the favorite of
Krishna (Basudeva), and you Bring happiness to Goddess Durga (Uma),
Please accept my reverence to you.

৬) ওঁ দাড়িম্যধিষ্ঠাত্রৈ রক্তদণ্ডিকায়ে নমঃ।

6) Om Darimyadhishthatai raktadantikawai namah |

I pay my reverence to you, Oh Durga!

As you take the form of the dalim (pomegranate)

You revealed as Raktadantika (Goddess with bloody teeth).

ওঁ দাড়িমি তৎ পুরা যুক্তে রক্তবিজস্য সম্মুখে । উমা কার্য্য কৃত যশ্চাদ্ অস্মাকং বরদা ভব ॥

Om darimi twam pura yuddhey raktabijashya sammukhey |

Uma karjam kritam jasmad ashmakam barada bhava ||
*Oh the pomegranate (dalim, that yields red juice)! In the war with Raktabeej
 (the demon who had the power to duplicate each drop of his blood that fell on the ground)
 You brought victory to Goddess Durga (Uma), I offer my deep reverence.*

৭) ওঁ অশোকাধিষ্ঠাত্রৈ শোকরহিতায়ে নমঃ।

7) Om Ashokadhishtathrai shokarahitawai namah |

*I pay my reverence to you, Oh Durga! As you take the form of Ashoka plant you reveal as
 Shokarahita (Goddess who removes all sorrows)*

ওঁ হরপ্রিতি করো বৃক্ষে অশোকঃ শোকনাশনঃ । দুর্গা স্তীতিকরো যমানাম শোকৎ সদাকুরু ॥

Om Harapriti karo briksho Ashoka shokanashanah |

Durga pritikaro jashman-mama shokam sadakuru ||

*(Obeisance) Ashoka plant, a favorite of Shiva, is known for taking away all sorrows
 And which pleases Goddess Durga, please be with me always to remove all my sorrows.*

৮) ওঁ মানাধিষ্ঠাত্রৈ চামুণ্ডায়ে নমঃ।

8) Om Manadhishtathrai Chamundai namah

*I pay my reverence to you, Oh Durga! As you take the form of the mankachu (arum) plant
 You reveal as Chamunda*

ওঁ যস্য পত্র বসদ দেবী মনবৃক্ষঃ শচীপ্রিযঃ । মম চানুগ্রহার্থায় পূজাং গৃহপ্রসীদ মে ॥

Om jasya patra basad devi manabriksha shachipriyah |

Mama chanugraharparyaya pujam grihnprasida mey ||

*On whose leaves rest the Goddess, a favorite of Shachi, that mana tree,
 Oblige me by accepting my offerings.*

৯) ওঁ ধান্যাধিষ্ঠাত্রৈ মহালক্ষ্মৈ নমঃ।

9) Om dhanyadhishtathrai Mahalakshmai namah |

*I pay my reverence to you, Oh Durga! As you take the form of the paddy plant
 You reveal as Mahalakshmi (Goddess of wealth), I bow to Thee!*

ওঁ জগতং প্রাণরক্ষার্থং ব্রহ্মণা নিমিত্তং পুরা । উমা স্তীতি করৎ ধান্যং তম্বাত্মৎ রক্ষমাং সদা ॥

Om jagatah pranarakshartam brahma nirmitam pura |

Uma preeti karam dhanyam tashmatwam rakhshamam sada ||

*To save the life of living creatures on this earth, Brahma created the paddy plant,
 It also pleases the Mother Goddess Uma (Durga). Kindly protect me as always.*

এতে গৰু পুষ্পে নমঃ নবপত্রিকা বাসিন্দ্যে দুর্গায়ে নমঃ।

Etey gandhapushpey namah Nabapatrika basinai Durgawai namah |

I offer my reverence to all the forms of Durga established on this Nabapatrika (nine plants).

এতদ পাদ্যং, অর্ঘ্যং, ধূপং, দীপং, নৈবেদ্যং ও নবপত্রিকা বাসিন্দ্যে দুর্গায়ে নমঃ।

Etad padyam, arghyam, dhupam, deepam, naivedyam,

Ohm Nabapatrika basinyai Durgawai namah ||

*Here are my offerings of water to wash their feet, special rice, incense,
 lamp and food platter.*

Obeisance

প্রণাম

Pranam

ওঁ নবপত্রিকে নবদূর্গে তৎ মহাদেব মনোরমে।
পূজাং সমষ্টাং সংগ্রহ্য রক্ষ মাং ত্রিদশেশ্বরি।

*Om Nabapatrikey nabadurgey twam Mahadeva manoramey |
Pujam samastam samgrijya raksha mam Tridasheshwari |*

*Oh the New Durga as Nabapatrika (nine plants),
Oh the favorite of Shiva (Mahadeva), please accept all my worship and protect me.
Oh the Goddess of ten forms (nine forms described above and Durga).*

Divine Entities of Durga

আবরণ পূজা

Abaran puja

The divine entities that encircle the Goddess or the deity are called Abaran (আবরণ)

ওঁ আবরণ দেবতা গণেভ্য নমঃ । ওঁ আবরণ দেবতে ।
ইহা গচ্ছ ইহা গচ্ছ ইহ তিষ্ঠ ইহ তিষ্ঠ অভ্রাতীষ্ঠাম মম পূজাম গ্ৰহণ ॥

*Om Abaran devata ganevyo namah | Om Abarana devatey
Iha gachha, iha gachha, iha tishtha iha tishtha, atradhishtham
Mama pujam grihana ||*

Oh the encircled Divinity you are welcome and accept my offerings

এতে গক্ষে পুল্পে ওঁ জয়ায়ে নমঃ, এতে গক্ষে পুল্পে ওঁ কীর্ত্যে নমঃ
এতে গক্ষে পুল্পে ওঁ প্রভায়ে নমঃ, এতে গক্ষে পুল্পে ওঁ শ্রফ্যে নমঃ

*Etey gandha pushpey Om Jayayi, Kirtai, Prabhai, Shrutai Namah
I offer my reverence to the encircled Divinity, Victory, Fame, Virtues and Progress*

ওঁ দিব্যাম্বর পরিধানাং নানারত্ন বিভূষিতাম। ধ্যায়েত্তাং বিজয়াং নিত্যং সর্বসিদ্ধি প্রদায়িনী।
*Om dubyambara paridhanam nanaratna bibhushitam |
Dhyetwam vijayam nityam sarbasiddhi pradayini ||*

*I am meditating on the victorious Goddess Wearing divine dress, decked with different jewelries
And always brings success to all my endeavors.*

PUSHPANJALI

(Mass offering of flower)

পুষ্পাঞ্জলি

Pushpanjali

নমঃ মহিষাসুরে চামুণ্ডে মুণ্ডমালিনি। আয়ুর আরোগ্য বিজয়ং দেহি দেবী নমস্তুতে।
নমঃ ভূতপ্রেত পিশাচেভ্য রক্ষেভ্যাশ্চ মহেশ্বরী। দেবেভ্যো মনুষ্যেভ্যাশ্চ ভয়েভ্য রক্ষ মাং সদা।

নমঃ সর্ব মঙ্গল মঙ্গল্যে শিবে সর্বার্থ সাধিকে।

উমে ব্ৰহ্মাণি কৌমারি বিশ্বরূপে প্ৰসীদ মে॥

এষ সচন্দন পুষ্পাঞ্জলি ভগবতী দেবী দুর্গায়ে নমঃ।

*Namah Mahishagni mahamaye chamundey mundamalini |
Ayur arogya bijayam dehi devi namastutey |*

*Namah bhutapreta pishachevyo rakshyebhyascha Maheshwari |
Devebhyo manushebhyascha bhayebhyo rakshamam sada |
Namah sarba mangala mangalye Shivey sarbartha sadhikey |*

Umey Brahmani koumari vishwarupey praseedamay |

Esha sachandana pushpanjali bhagavati devi Durgawai namah ||

*Oh the killer of the buffalo demon, our divine mother, who slayed the demon Chamunda,
You appear in the illusion of wearing the garland of enemy heads,*

Allow me to win long life and be free from diseases.

You protect us from evil spirits Oh the wife of Shiva.

You protect both humans and Gods and let them be free from fears.

*Oh Uma, Brahmani, Kaumari (different names of Durga), you are present all over the universe.
Here is the sandalwood dipped flower offered to you with reverence.*

নমঃ ভগবতি ভয়চ্ছেদে কাত্যায়ণি চ কামদে। কালকৃত কৌশিকি তৎ হি কাত্যায়ণি নমস্তুতে॥

নমঃ প্রচতে পুত্রকে নিত্যং সুপ্রিতে সুরনাশিকে। কুলদ্যোত করে চোত্ত্বে জয়ং দেহি নমস্তুতে।

নমঃ রুদ্রচতে প্রচতাসি প্রচত গণনাশিনি। রক্ষ মাং সর্বতো দেবী বিশ্বেশ্বরী নমস্তুতে॥

এষসচন্দন পুষ্পাঞ্জলি ভগবতী দেবী দুর্গায়ে নমঃ।

*Namah bhagawati bhayachchedey katyani cha kamadey | Kalkrit koushiki twam hi katyani
namastutey | Namah prachandey putrakey nityam supritey suranaiky | Kulodyota karey
chogrey jayam dehi namastutey | Namah rudrachandey prachandasiprachanda gananashini |
Raksha mam sarbato devi Visheswari namastutey || Esha sachandana pushpanjali
bhagawatidevi Durgawai namah ||*

*I bow to you with reverence, Oh Goddess, who takes away all fear, who wears a red dress, and grants all desires, Who holds time (creates seasons) and gives us the knowledge. I bow to you.
I bow to Thee Oh Rudrachandey (form of Durga) ferociously killing the demons Protect me from all sides Oh the Goddess of the Universe, I bow to you. Here is the sandalwood dipped flower offered to you with great reverence, Oh Goddess Durga!*

নমঃ দুর্গোভিনী দুর্গে তৎ সর্ব অশুত বিনাশিণী। ধর্মার্থ কাম মোক্ষায়, নিত্যং মে বরদা ভব॥

নমঃ প্রচতে চতুর্মুখারে মুণ্ডমালা বিভূষিতে। নমস্তুভ্যং নিষ্ঠারে শুভ ভীষণ কারিণ॥

এষঃ সচন্দন পুষ্পাঞ্জলি ভগবতী দেবী দুর্গায়ে নমঃ।

*Namah durgottarini Durgey twam sarba ashubha binashini |
Dharmartha kama mokshaya, nityam mey barada bhava ||*

*Namah prachandey chandamundarey mundamala bibhusitey |
 Namastabhyam Nishumbharey Shumbha bhisana karini ||
 Esha sachandana pushpanjali bhagawatidevi Durgawai namah ||*
*I bow to you Oh Durga, who lifts us from all difficulties and destroys our sins.
 Who always helps us to reach our human goals - Dharma (righteousness),
 artha (wealth), kama (desire) and moksha (liberation)
 Here is the sandalwood dipped flower; Oh Goddess Durga
 may I offer this to you with utmost humility.*

Obeisance

প্রণাম মন্ত্র

Pranam

Pray with your folded hands:

সর্বমঙ্গল মাঙ্গল্যে শিবে সর্বার্থ সাধিকে। শরণ্যে অ্যাঙ্ককে শৌরি নারায়ণি নমোহন্ত তে॥
 সৃষ্টিষ্ঠিতি বিনাশানাং শক্তিভূতে সনাতনি। শুণাগ্রয়ে শুণময়ে নারায়ণি নমোহন্ত তে॥
 শরণাগত দীনার্ত পরিআশ পরায়ণে। সর্বস্যাত্তিহৰে দেবি নারায়ণি নমোহন্ত তে।
*Om sarbamongal mongolaye Shivvey saarbartha sadhikaye |
 Smaranye traimbhakey Gouri Narayani namastutey ||
 Shrististhiti binashanam shaktibhutey sanatani |
 Gunashraye gunamaye Narayani namastutey ||
 Sharana gata deenarta paritran parayaney |
 Sarbasyartiharey Devi Narayani namastutey ||*
*Oh the wife of Shiva, (Oh the Goddess!) you are our well wisher.
 Oh Gouri, the wife of the three-eyed Shiva, in distress we take your shelter,
 Oh the beloved of Vishnu, I bow to thee with reverence.
 You are the creator and the destroyer of the Universe.
 You are the center of all powers, Oh the immortal!
 You harbor all qualities as you are endowed with all of them.
 You rescue the poor who takes shelter under you.
 You take away all miseries Oh Goddess, Oh the betower.
 I repeatedly bow to you with reverence.*

Banglay Durgar pranam mantra

বাংলায় দুর্গার প্রণাম মন্ত্র

Chant For Obeisance In Bengali

আশ্রিত আর্ত ও দীন, সকলের তুমি কর আন। সকলের দুঃখ হর, নারায়ণি তোমারে প্রণাম।
 কভু হংস রথো পরে অক্ষামীর মুরতি ধরিয়া। কৃশ মুখে মন্ত্রপ্লত, শান্তিবারি যাও বিকিরিয়া।
 শিখিরাজ পরিবৃত্তা, কভু তুমি পবিত্রা কুমারী। কভু বিষ্ণু শক্তিরূপা, শংখচক্র গদাশঙ্খধারী।
 কখনো ত্রিশূলধরা, তালে ইন্দু, কেশপাশে ফণি। বৃষত বাহন পরে, বিরাজিতা শিবাণী ঝুপিণী।
 দশন ভীষণমূর্ধী, মুণ্ডেমথ, চায়ুঙা মুরাতি। মহাশক্তি, মহাদেবী, নারায়ণি তোমারে প্রণতি।
 তুমি লক্ষ্মী, তুমি লক্ষ্মা, পৃষ্ঠি, তুমি প্রিয়া। স্বধা তুমি, মহারাত্মি, মহামায়া নম নম শিবা।
 মেধা তুমি, তুমি বাণী, প্রেষ্ঠা তুমি, ভৈরব ঝুপিণী। শিবাণী তামসী তুমি, সনাতনী, যাগো নম নারায়ণি।
 সর্বজ্ঞপমরী মাতা সর্বেশ্বরী সর্বশক্তিধাম। ভয় হতে মুক্তি দেহ দেবি দুর্বো তোমারে প্রণাম।

*Asrita arta o deen, sakaler tumi kara tran | Sakaler dukha hara, Narayani tomarey pranam ||
 Kabhu hansa rathopari Brahmanir murati dharia | Kusha mukhey mantraputa, shantibari jao bikaria ||
 Shikhiraj paribrita kabhu tumi pabitra kumari | Kabhu Vishnu saktirupa, shankha chakra gadashringa
 dhari | Kakhono trishuldhara , bhaley indu, keshpashey phani | Brishava bahana parey, birajita
 Shivani rupini || Dashana bhishanamukhi, mundeymatha, chamunda murati | Mahashakti, mahadevi,
 Narayani tomarey pranati | Tumi Lakshmi, tumi lajja, pushti tumi Dhruba || Swadha tumi, maharatri,
 mahamaya namah namah Shiva | Medha tumi, tumi bani, shreshtha tumi, bhairava rupini |
 Shivani tamasi tumi, sanatani, mago namah Narayani | Sarbarupamayi mata sarbeswari
 sarbashaktidham | Bhay hotey mukti deha devi Durgey tomarey pronam ||
 You rescue all who need your shelter, the destitute and helpless; you take away all the sorrows.*

Oh the favorite of Vishnu, I bow to you!

You sometimes ride on the swan, as consort of Brahma, sprinkling the peace mantra on people as rain.

You sometimes become the pure maiden enveloped with love.

Sometimes you hold the power of Vishnu Holding the conch, disc, and mace above you.

Another time you hold the trident, moon on your forehead with a poisonous snake

Hanging from your hairs, riding on a bull, you hold the image of Shiva.

*Then you transform yourself into a ferocious deity with unlimited power, and mighty Goddess,
 I bow to you with reverence.*

*You are the Goddess of Wealth (Lakshmi), you are the emblem of modesty,
 you are the strength and you are the eternal truth of my soul.*

*You are my intellect, you are my darkness, and you are my ambition,
 You are the destroyer, you are in every form.*

You are the consort of Shiva; you are Kali, you the Goddess of my heart.

*You are the center of all powers; relieve me from all fears,
 Oh Goddess Durga, I offer my reverence to Thy feet.*

Durgar stob

দুর্গার স্তব

Song of Praise for Durga

Make a clockwise circle while chanting (প্রদক্ষিণ স্তোত্র)

ওঁ দুর্গাং শিবাং শান্তিকরাং অঙ্গামীং অঙ্গমঃ প্রিয়াম। সর্বলোক প্রনেতীংশ প্রণমামি সদা শিবাম্ব।।
 মঙ্গলাং শোভনাং শুঙ্খাং নিষ্কলাং পরমাং কলাম। বিশেষরীং বিশ্বমাতাং চতুর্কাং প্রণামাম্যহম্ব।।

*Om Durgam Shivam shantikarim Brahmanim Brahmanah priyam | Sarbaloka pranetrincha
 pranamami sada Shivam || Mangalam shobhanam shuddham niskalam paramam kalam |
 Bisheshwarim bishwamatam Chandikam pranmyaham ||*

Oh Durga, wife of Shiva, who brings peace to us all, who is dear to Brahma, the Creator.

You regulate the lives of all creatures in this universe;

I bow to you, Oh the favorite of Shiva.

You are auspicious, beautiful, pure, faultless, master of all arts,

Oh Chandikey, the Goddess and mother of the Universe,

I bow to Thee with reverence.

সর্বদেবময়ীং দেবীং সর্বরোগ ভয়াপহ্য। অঙ্গেশ বিষ্ণু নামিতাং প্রণমামি সদা শিবাম্ব।।

বিক্ষয়স্থাং বিক্ষ্যন্তিলয়াং দিব্যস্থান নিবাসিনীম। যোগিনীং যোগজননীং চষ্টিকাং প্রণমাম্যহম।।

*Sarbadebamayim devim sarbaroga bhayapaham| Brahmehsha Vishnu namitam pranamamami sada
Shivam || Vindhyaastham vindyanilayam divyasthan nibasinim |*

Joginim jogajananim Chandikam pranamamyaham ||

*Goddess of all Gods, who removes the fear of all diseases and
worshipped by Brahma, Vishnu and Maheshwar*

I bow to you with reverence.

You stay in Vindyas (stars) where you have your divine palace.

Allow me to offer my reverence to that divine mother, who is one with God.

The mother of consciousness for spiritual insight and tranquility,

I bow to you, Oh Chandi (Durga)!

ঈশানীং মাতরং দেবীম্ ঈশ্঵রীম্ ঈশ্বরপ্রিয়াম। প্রণতোহস্মি সদা দুর্গাং সংসারার্থ তারিণীম।।

য ইদং পঠতি জ্ঞাতং শূন্যাদ বাপি যো নরঃ। স মুক্তঃ সর্বপাপেভ্যো মোদতে দুর্গয়া সহ।।

*Ishanim mataram devim ishwarim ishwarapriyam | Pranatohsmi sada Durgam sansararnab
tarinim || Jah idam pathati stotram srinuyad bapi jo narah |*

Sa muktah sarbapapeybhyo modatey Durgaya saha ||

Oh Mother! You are our protector, you are divine, and you are loved by all Gods,

I bow to you again and again Oh Durga, so that you can help me to cross the ocean of life.

Any one who sings or hears this song of praise to the Goddess is released from all sins and

73 Joins Goddess Durga with happiness.

**AUDIO 03 Listen to the audio by
clicking on the heading.**

<http://www.agiivideo.com/books/audio/durga/Audio-03-Mahastami-Sandhi-p117.mp3>

MAHASHTAMI PUJA

মহাষ্টমী পূজা।

Invocational Prayers (Audio given in Audio 02)

Perform all the invocational prayers described under Saptami: Vishnu smaran, Sankalpa (See note), Durga's dhyan, pronam, stab (praise), abahan and Shorahpacharey puja before starting the actual Mahastami Puja (p118).

Note: The Sankalpa (resolution) is slightly modified to suit to Mahasthami.

Modernization of Tradition (Outside India)

Please bear in mind that Public Durga Puja outside India is usually limited to a “Weekend Ceremony” unless it is in a temple. This allows the participation of the majority of members in the Bengali community. Hence, most of the times the traditional days of Saptami, Ashthami, Navami and Dashami, do not coincide with the selected “weekend” schedule. Thus the Sankalpa is modified where actual *tithi* (specific day of the lunar calendar; available in Bengali Almanac) is announced in the following way:

সপ্তমী গতে ---- তিথী, অষ্টমী গতে ---- তিথী
নবমী গতে ---- তিথী, দশমী গতে ---- তিথী

*Saptami gatey ---- tithou, Ashtami gatey ---- tithou
Nabami gatey ---- tithou, Dashami gatey ---- tithou*

*Past the traditional Saptami on _____ tithou, Past the traditional Ashthami on _____ tithou
Past the traditional Navami on _____ tithou, Past the traditional Dashami on _____ tithou
Etc.*

Hence on Friday (the beginning day) evening Shashthi or Bodhan is done. On Saturday (the climax), Saptami, Ashtami and Sandhipuja are done together. On Sunday (concluding day), Navami and Dashami are done. This modification suits most people who do not get off on regular week days. Hence the Invocational prayers for Mahastami may not be necessary if it follows Saptami. Thus the five days of puja (Shashthi, Saptami, Ashtami (Sandhi puja), Navami and Dashami) are reduced to three days. We are confident that Devi Durga will be compassionate to the community for this modification in a foreign land.

Sankalpa

সংকল্প

Resolution

See Saptami for detail procedure.

বিশুরোম তৎসত অদ্য ----- মাসে ----- পক্ষে ----- তিথো
 ভাক্রে ----- গোত্র শ্রী ----- দেবশর্মণঃ সর্বসৌভাগ্য কামনাৰ্থায়
 দেবী পুরাণোক্ত বিবিনা বাঞ্ছনিক শরৎকালীন শ্রীঙগৰত দুর্গা পূজা অঙ্গীভূত মহাষ্টমী পূজা কৰ্মাণি
 —— গোত্র —— দেবশর্মণঃ পৌরহিত্যে অহং করিষ্যামি।
*Vishnurom tatsat adhya --- mashey --- pakshey --- tithou bhaskarey
 --- gotra Shri --- devasharmanah sarpasoubhaga kamanarthaya
 Devi puranokta bidhina batsarik Saratkalin Shri bhagvat Durga puja angibhuta
 Mahashthami puja karmani --- gotra --- debasharmanah
 pourohitey aham karishyami ||*

*On this auspicious day of ----, with the wish of everyone's prosperity (in public puja),
 Following the sacred scriptures of Devipuran, in the annual offering to Goddess Durga,
 during autumn, to perform the Ashtami puja, a part of the Durga Puja,
 I ---- (Name and gotra) will be performing the worship as the priest.*

Worshipping Various Attributes of Durga

উগ্রচণ্ডাদির পূজা

Ugrachandadi puja

Offer eight Flowers to Eight Fighting Forms of Durga protecting one from Eight Directions. In each case announce the form, show five signs of welcome gestures, and then prostrate (obeisance).

ওঁ শ্রীং শ্রীং উগ্রচণ্ডাই নমঃ।
 ওঁ উগ্রচণ্ডা ইহাগচ্ছ ইহাগচ্ছ ইহাতিষ্ঠ ইহাতিষ্ঠ, ইহসন্নিধেহি,
 ইহ সম্মুক্তধ্যস্ত অত্যাধিষ্ঠানং কুরু মমপূজাং গৃহণ।
 ওঁ হ্রং হ্রং স্ত্রীরো ভব, যাবৎপূজা করোহং মমঃ।

*Om hrim shrim Ugrachandawai namah |
 Om Ugrachanda ihagachha, ihagachha, iha tishtha, iha tishtha,*

Iha sannidehi, iha sannirudhyaswa

Atradhishtam kuru mama pujam grihana ||

Om Stham Sthim Sthiro bhaba jabat puja karoham mamah ||

(Correspond with welcome mudra/gestures as described earlier)

In the name of the divinity, Oh Ugrachanda (Durga's fighting form)

Come close to me, establish your presence and oblige me by accepting my worship.

Please stay with me until I am done with my worship

CHANDI (Or Chandika) AND DURGA

Chandi is a form of Goddess Durga in her fierce form to protect her children. She is the supreme Goddess of Devi Mahatmya also known as Durga Sapthashati that described the seven aspects of Durga.

Chandi is described as the Supreme reality, a combination of Mahakali, Maha Lakshmi and Maha Saraswati. There is no reference of Chandi in any Vedic literature. This is perhaps due to the fact that the deity Chandi (Kali, Durga etc.) belonged to the non-Sanskrit or non-Brahminical tradition of Hinduism, and originates in Bengal as a non-aryan tribal deity. Worshipping the power of the Almighty in female form (devi Mahatmya), originated in Bengal, the primary seat of the Shakta or Goddess tradition and Tantric sadhana since ancient times. It is the most common epithet used for the Goddess. In Devi Mahatmya, Chandi, Chandika, Ambika and Durga have been used synonymously.

The legend of the Goddess is described in Devi Mahatmya. The great Goddess was born from the energies of the male divinities when the gods became weak in the long-drawn-out battle with the demons or asuras. All the energies of the Gods were united to form a supernova, throwing out flames in all directions. Then that unique light, pervading the Three Worlds with its luster, combined into one, and became a female form which we worship as Durga, Kali, Chandi and such like. Chandi is one of the most spectacular personifications of Cosmic energy.

In other scriptures, Chandi is portrayed as assisting Kali in her battle with demon Raktabija. Raktabija had the supernatural power of regenerating himself as his duplicates, for each drop of his blood that fell on the ground. Chandi and Kali worked together in killing the demon. Chandi engaged herself in destroying the armies of demons created from the blood of Raktabija and finally killed him while Kali was engaged in drinking the blood that came out of Raktabija before it fell on the ground. Thus Her tongue is out and she wears the heads of the demons that came from Raktabija. They later killed two other demons, Chanda and Munda that gave the name of Chamunda to the new form of Durga. This is described in Skanda Purana.

ওঁ উগ্রচন্দা তু বরদা মধ্যাহর্ক সমপ্রভা ।
সামে সদাস্তু বরদা তস্যে নিত্যং নমো নমঃ ॥১॥

*Om Ugrachanda tu barada madhyanarka samaprabha |
Samey sadastu barada taswai nityam namo namah ||I||
You are bright like the rays of the sun at noon, Oh Ugrachanda,
Bless us always; I bow to you every day with reverence.*

ওঁ শ্রীং শ্রীং প্রচণ্ডায়ে নমঃ।
ওঁ প্রচণ্ড ইহাগচ্ছ ইহাতিষ্ঠ ইহাতিষ্ঠ, ইহসন্নিধেহি,
ইহ সন্নিরুদ্ধ্যস্ত অত্যাধিষ্ঠানং কুরু মমপূজাং গৃহণ।
ওঁ শ্রাং শ্রীং শ্রিমো ভব, যাৰঞ্চূজা করোহং মমঃ।

*Om hrim shrim Prachandawai namah |
Om Prachanda ihagachha ihagachha, iha tishtha iha tishtha,
Iha sannidehi, iha sannirudhyaswa*

*Atradhishtam kuru mama pujam grihana ||
 Om Stham Sthim Sthiro bhava jabat puja karoham mamah ||*
 (Show corresponding welcome mudras mentioned elsewhere in this book)

*I bow to Prachanda with reverence.
 You are welcomed here. Come, settle down and accept my worship.*

ওঁ প্রচন্দে পুত্রদে নিতাং প্রচন্দগণসংস্থিতে ।
 সর্বানন্দ করে দেবি তুভ্যং নিতাং নমো নমঃ ॥২॥
*Om hrim shrim Prachandawai namah |
 Om Prachanda putradey nityam prachandaganasamsthitey
 Sarbananda karey devi tubhyam nityam namoh namah ||2||*
*Oh the Powerful Chandi, you bless us with children
 You are associated with mighty men
 You bring happiness to us all, I bow to you again and again*

ওঁ শ্রীং শ্রীং চঙ্গেশ্বারৈ নমঃ।
 ওঁ চঙ্গেশ্বা ইহাগচ্ছ ইহাগচ্ছ ইহাতিষ্ঠ ইহাতিষ্ঠ, ইহসন্নিধেষি,
 ইহ সন্নিরুধ্যস্ব অত্মাবিষ্টানং কুরু মমপূজাং গৃহাণ।
 ওঁ শ্রাং শ্রীং ছিরো ভব, যাবৎপূজা করোহং মমঃ।
*Om hrim shrim Chandograwai namah |
 Om Chandogra ihagachha ihagachha, iha tishtha iha tishtha |
 Iha sannidehi, iha sannirudhyaswa |
 Atradhishtam kuru mama pujam grihana |
 Om Stham Sthim Sthiro bhava jabat puja karoham mamah ||*
 (Correspond with welcome gestures) I bow to Chandogra with reverence. You are welcome here
 Come, settle down and accept my worship.

ওঁ লক্ষ্মীষ্টং সর্ব ভূতানাং সর্ব ভূতা ভয়প্রদা ।
 দেবি তৎ সর্ব কার্য্যেষু বরদাত্ব শোভনে ॥৩॥
*Om Lakshmistwam sarba bhutanam sarba bhuta bhaya prada |
 Debitwam sarbakarjeshu barada bhava shobhaney ||3||*
*For all the living creatures you are the protector, giving them courage
 Oh the beautiful, bless us for all our endeavors.*

ওঁ শ্রীং শ্রীং চঙ্গায়িকার্য্যে নমঃ।
Om hrim shrim Chandanayikawai namah |
I pay my reverence to the divine Chandanayika, the leader of the army of Fighter Goddesses

ওঁ চঙ্গায়িকা ইহাগচ্ছ ইহাগচ্ছ ইহাতিষ্ঠ ইহাতিষ্ঠ, ইহসন্নিধেষি,
 ইহ সন্নিরুধ্যস্ব অত্মাবিষ্টানং কুরু মমপূজাং গৃহাণ।
 ওঁ শ্রাং শ্রীং ছিরো ভব, যাবৎপূজা করোহং মমঃ।
*Om Chandanayika ihagachha ihagachha, iha tishtha iha tishtha,
 Iha sannidehi, iha sannirudhyaswa
 Atradhishtam kuru mama pujam grihana |
 Om Stham Sthim Sthiro bhava jabat puja karoham mamah ||*
 (Correspond with welcome gestures)
I bow to Chandanaika with reverence. You are welcome here

Come, settle down and accept my worship.

ওঁ যা সৃষ্টি স্থিতি নামা চ দেবেশ বরদায়নী ।
কলি কল্যাষ নাশায নমামি চতুর্বায়িকাম ॥৪॥

Om jashrishthi stithi namna cha debesha baradayini |
Kali kalmasha nashaya namami Chandanayikam ||4||

*The Goddess whose name is associated with creation and preservation
Who blesses the Gods for their success.*

I bow to that Chandi, the remover of all the sins incurred in the present age.

ওঁ শ্রীঁ শ্রীঁ চণ্ডায়ে নমঃ।

Om hrim shrim Chandawai namah |

I pay my reverence to the divine Chanda, The fighter mother.

ওঁ চণ্ডা ইহাগচ্ছ ইহাগচ্ছ ইহাতিষ্ঠ ইহাতিষ্ঠ, ইহসন্নিধেষি,
ইহ সন্নিরুধ্যস্ব অত্রাবিষ্টানং কুরু মমপূজাং গৃহণ।
ওঁ হ্লাঁ শ্রীঁ হিরো ভব, যাবৎ পূজা করোহং মমঃ।

Om Chanda ihagachha ihagachha, iha tishtha iha tishtha,
Iha sannidehi, iha sannirudhyaswa atradhishtham kuru mama pujam grihana.

Om Stham Sthim Sthiro bhaba jabat puja karoham mamah ||

*(Correspond with welcome gestures) I bow to Chanda with reverence. You are welcome here
Come, settle down and accept my worship.*

ওঁ দেবি চন্দাত্মিকে চন্দি চন্দারিবিজয়প্রদে ।
ধর্মার্থ মোক্ষদে দুর্ণে নিতাঁ মে বরদা ভব ॥৫॥

Om devi Chandatikey chandi chandarivijayapradey |
Dharmartha mokshadey Durgey nityam me barada bhava ||5||

*Oh Devi Chandi, you are the greatest warrior, and bring victory against enemies
Bless us so that we can gain victory in our life's goals Dhama, artha, kama and moksha*

ওঁ শ্রীঁ শ্রীঁ চণ্ডবট্যে নমঃ।

Om hrim shrim Chandabatyai namah |
I bow to the Goddess Chandavati

ওঁ চণ্ডবতে ইহাগচ্ছ ইহাগচ্ছ ইহাতিষ্ঠ ইহাতিষ্ঠ, ইহসন্নিধেষি,
ইহ সন্নিরুধ্যস্ব অত্রাবিষ্টানং কুরু মমপূজাং গৃহণ।
ওঁ হ্লাঁ শ্রীঁ হিরো ভব, যাবৎ পূজা করোহং মমঃ।

Om Chandabatey ihagachha ihagachha, iha tishtha iha tishtha,
Iha sannidehi, iha sannirudhyaswa atradhishtham kuru mama pujam grihana

Om Stham Sthim Sthiro bhaba jabat puja karoham mamah ||

*(Correspond with welcome gestures) Oh Chandavati! You are welcome here
Come, settle down and accept my worship.*

ওঁ যা সৃষ্টিস্থিতি সংহার গুণত্ব সমন্বিতা ।
যাঃ পরাঃ শক্তয়ষ্ট্যে চণ্ডবট্যে নমো নমঃ ॥৬॥

Om ja shrishthishiti samhara gunatraya samanwita |
Ja parah shaktayatas�ai Chandabatai namo namah ||6||

I bow to Goddess Chandavati who is endowed with three qualities -

Creation, preservation and destruction.

I repeatedly bow to that goddess with great power.

ওঁ শ্রীঁ শ্রীঁ চন্দ্রপাত্রে নমঃ।

Om hrim shrim Chandarupawai namah |

I bow to Chandarupa with reverence.

ওঁ চন্দ্রপা ইহাগচ্ছ ইহাগচ্ছ ইহাতিষ্ঠ ইহাতিষ্ঠ, ইহসন্ধিধেহি,

ইহ সন্নিরধ্যস্ব অত্রাধিষ্ঠানং কুরু মমপূজাং গৃহাণ।

ওঁ শ্রাঁ শ্রীঁ হিরো ভব, যাবৎ পূজা করোহং মমঃ।

Om Chandarupa ihagachha ihagachha, iha tishtha iha tishtha |

Iha sannidehi, iha sannirudhyaswa atradhishtham kuru mama pujam grihana |

Om Stham Sthim Sthiro bhava jabat puja karoham mamah ||

(Correspond with welcome gestures) Oh Chandarupa, you are welcome here

Come, settle down and accept my worship.

ওঁ চন্দ্রপাত্রিকা চতী চতীকা চতু নায়িক-নায়িকা ।

সর্ব সিদ্ধিপ্রদা দেবী তন্মৈ নিত্যং নমো নমঃ ॥৭॥

Om Chandarupatwika Chandi Chandika Chanda nayaka-naika |

Sarba siddhiprada devi tasai nityam namo namah||7||

Oh the Goddess in the form of Chandarupa You are the guide of your male and female leaders, You bring success in everything that you do, I bow to you repeatedly in reverence.

ওঁ শ্রীঁ শ্রীঁ অতিচতীকাত্মে নমঃ।

Om hrim shrim Atichandikawai namah |

I bow to Atichandika with reverence.

ওঁ অতিচতীকা ইহাগচ্ছ ইহাগচ্ছ ইহাতিষ্ঠ ইহাতিষ্ঠ, ইহসন্ধিধেহি ।

ইহ সন্নিরধ্যস্ব অত্রাধিষ্ঠানং কুরু মমপূজাং গৃহাণ।

ওঁ শ্রাঁ শ্রীঁ হিরো ভব, যাবৎ পূজা করোহং মমঃ।

Om Atichandika ihagachha ihagachha, iha tishtha iha tishtha,

Iha sannidehi, iha sannirudhyaswa atradhishtham kuru mama pujam grihana

Om Stham Sthim Sthiro bhava jabat puja karoham mamah ||

(Correspond with welcome gestures) Oh Atichandika, you are welcome here

Come, settle down and accept my worship.

ওঁ বালার্কারণ নয়না সর্বদা ভক্তবৎসলা ।

চতুসুরস্য মথনী বরদাহস্ততিচতীকা ॥৮॥

Om Balarkaruna nayana sarbada bhaktabatsala |

Chandasurasya mathani baradahastatichandika ||8||

I bow to the Goddess Atichandika with special powers Whose eyes are red like the rising sun

Who killed the demon Chandasur Bless me with open arms, Oh Goddess Atichandika.

ওঁ শ্রীঁ শ্রীঁ জগন্ত্যে নমঃ। ওঁ শ্রীঁ শ্রীঁ মঙ্গলায়ে নমঃ। ওঁ শ্রীঁ শ্রীঁ কালে নমঃ। ওঁ শ্রীঁ শ্রীঁ অদ্বকালে নমঃ।

ওঁ শ্রীঁ শ্রীঁ কগালিশে নমঃ। ওঁ শ্রীঁ শ্রীঁ দুর্গায়ে নমঃ। ওঁ শ্রীঁ শিবায়ে নমঃ। ওঁ শ্রীঁ ক্ষমায়ে নমঃ।

ওঁ শ্রীঁ ধাত্রৈ নমঃ। ওঁ শ্রীঁ স্বাহায়ে নমঃ। ওঁ শ্রীঁ উগ্রচঙ্গায়ে নমঃ।
 ওঁ শ্রীঁ মহাদক্ষায়ে নমঃ। ওঁ শ্রীঁ শুভদক্ষায়ে নমঃ। ওঁ শ্রীঁ করালিন্যে নমঃ।
 ওঁ শ্রীঁ ভীমনেত্রায়ে নমঃ। ওঁ শ্রীঁ বিশালাক্ষে নমঃ। ওঁ শ্রীঁ বিজয়ায়ে নমঃ।
 ওঁ শ্রীঁ জয়ায়ে নমঃ। ওঁ শ্রীঁ নপিণ্যে নমঃ। ওঁ শ্রীঁ অজ্ঞায়ে নমঃ। ওঁ শ্রীঁ লক্ষ্ম্যে নমঃ।
 ওঁ শ্রীঁ কৌর্তে নমঃ। ওঁ শ্রীঁ যশোব্রন্ত্যে নমঃ। ওঁ শ্রীঁ প্রুষ্ট্যে নমঃ। ওঁ শ্রীঁ মেধায়ে নমঃ।
 ওঁ শ্রীঁ শিবায়ে নমঃ। ওঁ শ্রীঁ সার্থ্যে নমঃ। ওঁ শ্রীঁ যশোয়ে নমঃ। ওঁ শ্রীঁ শোভায়ে নমঃ।
 ওঁ শ্রীঁ ধৃত্যে নমঃ। ওঁ শ্রীঁ আনন্দায়ে নমঃ। ওঁ শ্রীঁ সুনন্দায়ে নমঃ।

*Om Hrim – Jayantoi, Mangalaoi, Kaloi, Bhadrakalyoi, Kapalinyoi,
 Durgaoi, Shivaoui, Khamaoi, Dhatrioi, Swahaoi, Shwadhaoui, Ugrachandaoi,
 Mahadangstraoi, Shubhadanstraoi, Karalinoi, Bhimanetraoi, Bishalakshoi, Vijayaoui,
 Jayaoi, Nandinyoi, Bhadraoi, Lakshmoi, Kirtoi, Jashaswanoi, Pustoi, Medhaoi,
 Shivaoui, Sadhwai, Jashaoi, Shobhaoi, Dhrityoi, Anandaoui, Sunandaoi Namah*

Om Hrim (In the name of Divine Mother Durga)

*I bow to you Oh mother, who appears to me in different forms –
 victorious, virtuous, enlighten our intellect, courteous, provide of good luck, remover of
 difficulties, Shiva's favorite, kind hearted, benevolent, forgiving, loving, wellwisher, guide,
 fighter, gentle, beautiful, broad minded, intellectual, gracious, benevolent, one who blesses us,
 joyous, noble, praiseworthy, life giving, blameless, womanly and many more.*

Worship of Sixty Four associates of Durga

চতুঃষষ্ঠি যোগিনীর পূজা

Chatushashthi yoginir puja (64 names)

ওঁ শ্রীঁ শ্রীঁ চতুষষ্ঠিযোগিন্য ইহাগচ্ছত ইহাগচ্ছত ইহতিষ্ঠত
 অজ্ঞাধিষ্ঠান মম পূজা গৃহণ ॥

Om Hrim Shrim Chatushashthijoginibhyo namah |

Om Hrim Shrim Chatushashthijoginya

ihagachhata ihagachhata iha tishthatha iha tishtatha

Atradishthan mama puja grihana ||

Oh the numerous associates of Durga, in the name of the Divine Mother Goddess,

I offer my oblations. Oh the numerous semigoddesses and associates,

Come come, rest here and accept my worship.

Mix a small bowl with rice, red sandalwood paste and shredded flowers (preferably red). Offer the flower after announcing the name of each Yogini. These are various qualities of Durga, now as individual Yogini:

(A few examples: The creative mother, the angry mother, the calm mother, the victorious mother, the unmarried girl, as Ambika, etc.)

- (১) ওঁ শ্রীঁ শ্রীঁ ব্রক্ষাণে নমঃ। (২) ওঁ শ্রীঁ চক্ষিকায়ে নমঃ। (৩) ওঁ শ্রীঁ গোয়ে নমঃ।
- (৪) ওঁ শ্রীঁ শ্রীঁ ইদ্ধাণে নমঃ। (৫) ওঁ শ্রীঁ শ্রীঁ কোমায়ে নমঃ। (৬) ওঁ শ্রীঁ শ্রীঁ তৈরীয়ে নমঃ।
- (৭) ওঁ শ্রীঁ শ্রীঁ দুর্গায়ে নমঃ। (৮) ওঁ শ্রীঁ শ্রীঁ নারসিঙ্গায়ে নমঃ। (৯) ওঁ শ্রীঁ শ্রীঁ কালিকায়ে নমঃ।
- (১০) ওঁ শ্রীঁ শ্রীঁ চামুণ্ডায়ে নমঃ। (১১) ওঁ শ্রীঁ শ্রীঁ শিবদূত্যে নমঃ। (১২) ওঁ শ্রীঁ শ্রীঁ বারাহ্যে নমঃ।
- (১৩) ওঁ শ্রীঁ শ্রীঁ কোশিক্যে নমঃ। (১৪) ওঁ শ্রীঁ শ্রীঁ মাহেশ্বর্যে নমঃ। (১৫) ওঁ শ্রীঁ শ্রীঁ শঙ্খয়ে নমঃ।
- (১৬) ওঁ শ্রীঁ শ্রীঁ জয়ত্যে নমঃ। (১৭) ওঁ শ্রীঁ শ্রীঁ সর্বমঙ্গলায়ে নমঃ। (১৮) ওঁ শ্রীঁ শ্রীঁ কাল্যে নমঃ।

- (১৯) ওঁ হীঁ শ্রীঁ করালিন্যে নমঃ। (২০) ওঁ হীঁ শ্রীঁ মেধাটৈয়ে নমঃ। (২১) ওঁ হীঁ শ্রীঁ শিবটৈয়ে নমঃ।
 (২২) ওঁ হীঁ শ্রীঁ শাকন্তোষ্যে নমঃ। (২৩) ওঁ হীঁ শ্রীঁ ভীমাটৈয়ে নমঃ। (২৪) ওঁ হীঁ শ্রীঁ শান্তাটৈয়ে নমঃ।
 (২৫) ওঁ হীঁ শ্রীঁ জ্ঞানটৈয়ে নমঃ। (২৬) ওঁ হীঁ শ্রীঁ রক্ষণটৈয়ে নমঃ। (২৭) ওঁ হীঁ শ্রীঁ অশ্বিকাটৈয়ে নমঃ।
 (২৮) ওঁ হীঁ শ্রীঁ ক্ষমাটৈয়ে নমঃ। (২৯) ওঁ হীঁ শ্রীঁ ধাত্র্যে নমঃ। (৩০) ওঁ হীঁ শ্রীঁ স্থানাটৈয়ে নমঃ।
 (৩১) ওঁ হীঁ শ্রীঁ ব্রহ্মাটৈয়ে নমঃ। (৩২) ওঁ হীঁ শ্রীঁ অপর্ণাটৈয়ে নমঃ। (৩৩) ওঁ হীঁ শ্রীঁ মহোদয়ে নমঃ।
 (৩৪) ওঁ হীঁ শ্রীঁ ঘোরকাপাটৈয়ে নমঃ। (৩৫) ওঁ হীঁ শ্রীঁ মহাকাল্যে নমঃ। (৩৬) ওঁ হীঁ শ্রীঁ অদ্বকাল্যে নমঃ।
 (৩৭) ওঁ হীঁ শ্রীঁ কপালিন্যে নমঃ। (৩৮) ওঁ হীঁ শ্রীঁ ক্ষেমজ্ঞকর্ত্ত্যে নমঃ। (৩৯) ওঁ হীঁ শ্রীঁ উপ্রচণ্ডাটৈয়ে নমঃ।
 (৪০) ওঁ হীঁ শ্রীঁ চঙ্গাটৈয়ে নমঃ। (৪১) ওঁ হীঁ শ্রীঁ চঙ্গায়িকাটৈয়ে নমঃ। (৪২) ওঁ হীঁ শ্রীঁ চঙ্গাটৈয়ে নমঃ।
 (৪৩) ওঁ হীঁ শ্রীঁ চুরুক্ত্যে নমঃ। (৪৪) ওঁ হীঁ শ্রীঁ চৌধো নমঃ। (৪৫) ওঁ হীঁ শ্রীঁ মহামায়াটৈয়ে নমঃ।
 (৪৬) ওঁ হীঁ শ্রীঁ প্রিয়বক্তৈয়ে নমঃ। (৪৭) ওঁ হীঁ শ্রীঁ বলবিকরণ্যে নমঃ। (৪৮) ওঁ হীঁ শ্রীঁ বলপ্রমথণ্যে নমঃ।
 (৪৯) ওঁ হীঁ শ্রীঁ মনোন্মাথণ্যে নমঃ। (৫০) ওঁ হীঁ শ্রীঁ সর্বভূতদুর্মন্যে নমঃ। (৫১) ওঁ হীঁ শ্রীঁ উমায়ে নমঃ।
 (৫২) ওঁ হীঁ শ্রীঁ তারায়ে নমঃ। (৫৩) ওঁ হীঁ শ্রীঁ মহানিদ্রায়ে নমঃ। (৫৪) ওঁ হীঁ শ্রীঁ বিজায়ে নমঃ।
 (৫৫) ওঁ হীঁ শ্রীঁ জয়ায়ে নমঃ। (৫৬) ওঁ হীঁ শ্রীঁ শৈলপুত্র্যে নমঃ। (৫৭) ওঁ হীঁ শ্রীঁ চতুর্ভিকায়ে নমঃ।
 (৫৮) ওঁ হীঁ শ্রীঁ চুরুক্ত্যে নমঃ। (৫৯) ওঁ হীঁ শ্রীঁ কুস্মাণ্যে নমঃ। (৬০) ওঁ হীঁ শ্রীঁ ক্ষন্দমাণ্যে নমঃ।
 (৬১) ওঁ হীঁ শ্রীঁ কাতায়ন্যে নমঃ। (৬২) ওঁ হীঁ শ্রীঁ মৌল্যে নমঃ। (৬৩) ওঁ হীঁ শ্রীঁ কালরাণ্যে নমঃ।
 (৬৪) ওঁ হীঁ শ্রীঁ যাহাগোর্য্যে নমঃ। (৬৫) ওঁ হীঁ শ্রীঁ যাহাগোর্য্যে নমঃ।

*Om Hrim shrim – Brahmanoi, Chandikaoi, Gourjoi, Indranoi,
 Kaumarjoi, Bharaboi , Durgoi, Narasinhoi, Kalikawoi, Chamundaoi, Shividutoi,
 Barashinhoi, Koushikoi, Maheshwarjoi, Shankarjoi, Jayantoi, Sarbamangalaoi, Kalai,
 Karalinoi, Medhwai, Shivoi, Shakambhajai, Bheemoi, Shantoi, Bhamarjoi, Rudranoi,
 Ambikaoi, Kshamaoi, Dhatrioi, Swahaoi, Swadhaoi, Aparnaoi, Mahodajoi, Ghorrupaoi,
 Mahakalyoi, Bhadrakaloi, Kapalinoi, Khemangkarjoi, Ugrachandaoi, Chandagraoi,
 Chandanayikaioi, Chandaoi, Chandabatoi, Chandoi, Mahamayaioi, Priyamkarjoi,
 Balabikaranoi, Balpramarthanoi, Mononmathanyoi, Sarbabhutadmanoi, Umaoi, Taraoi,
 Mahanidraoi, Vijayaoi, Jayaoi, Shailaputraoi, Chandikaoi, Chandaghantaoi, Kushmandyoi,
 Skandamatroi, Katayanoi, Roudraoi, Kalaratroi, Mahagourjoi – Namah*

Worshipping the various aspects of Durga as Brahmani (consort of the creator), as Chandi (angry as warrior), Gourjai (calm as Gouri), Indrani (in control of all organs of the body) and so on.

Worship of Other Numerous Demi-goddesses

কোটিযোগিনী পূজা

Koti yogini

Welcome and pay reverence to “Numerous Demi Gods (কোটিযোগিনী)” associated with Goddess Durga.

Welcome

আবাহন

Abahan

ওঁ হীঁ কোটিযোগিনীভ্যা নমঃ।
 ওঁ হীঁ কোটিযোগিন্যা ইহাগচ্ছ, ইহাগচ্ছ, ইহাতিষ্ঠ, ইহাতিষ্ঠ,
 ইহসমিধেষি, ইহ সম্মিলন্ধ্যা,
 অত্রাধিষ্ঠানং কুকু মমপূজ্যাং গৃহাণ।
 ওঁ স্ত্রাং হীঁ স্তরো ত্ব, যাবত পূজা করোহং মমঃ।

*Om Hrim Kotijoginibhyo namah | Om Hrim Kotijoginya
 Om Hrim Shrim Kotijoginibhyo namah |
 Om Hrim Kotijoginya ihagachha ihagachha iha tishtha iha tishta |
 Ihasannidehi, ihasannirudhyaswa, Atradishthan mama pujam grihana |
 Om stham shthim shthiro bhava, jabat puja karoham mamah ||
 Oh the goddess with divine power who appear in numerous forms
 You are welcome. Come and stay here, come close to me and
 Establish your presence here Then accept my worship.
 Stay with me until I am done worshipping you.*

The Nine Forms of Goddess Durga

নবদুর্গা পূজা
Nabadurga

Perform *abahan* (আবাহন, welcome) gestures for each form of Goddess Durga, followed by paying obeisance or pranam (প্রণাম):

ওঁ শ্রীঁ শ্রীঁ ব্রহ্মাণ্ডে নমঃ । ওঁ চতুর্মুখীঁ জগন্নাতীঁ হংসরাজাঁ বরপ্রদাম ।
 সৃষ্টিরূপাঁ মহাভাগাঁ ব্রহ্মাণ্ডে তাঁ নমাম্যহম् ॥

*Om Hrim Shrim Brahmanoi namah | Om chaturmukhim jagaddhatriim hansarurham
 barapradam | Shrishthirupam mahabhagam Brahmanim tam namamyaham ||
 I worship Goddess Durga in the form of Brahmani (the Creator). You have four faces Oh
 Goddess, holding the Universe, sitting on a swan, In your posture for blessing, shaping the
 universe, Oh the Goddess of Creation, Accept my reverence.*

ওঁ শ্রীঁ শ্রীঁ মাহেশ্বর্যে নমঃ । ওঁ বৃষাকারাজাঁ শুভাঁ শুভাঁ তিনেত্রাঁ বরদাম শিবাম ।
 মাহেশ্বরীঁ নমাম্যহম্ সৃষ্টিসংহারকারিণীম্ ॥

*Om! Hrim shrim Maheshwarjai namah | Om brisharuram shubham shubhram trinetram
 baradam Shivam | Maheshwarim namamadya shrishtisangharkarinim ||
 Goddess as consort of Shiva You are sitting on the bull, who brings good luck, bearing three
 eyes, blessing us all Oh the Goddess in the form of Shiva, accept my reverence,
 Oh the Goddess with the ability to destroy the World.*

ওঁ শ্রীঁ শ্রীঁ কৌমার্যে নমঃ । ওঁ কৌমারীঁ পীতবসনাঁ মযুর বরবাহনাম ।
 শক্তি হস্তাঁ মহাভাগাঁ নয়ারি বরদাম শুভাম ॥

*Om! Hrim shrim Kaumarjoi namah | Om! Kaumarim peetabasanam mayur barabahanam |
 Shakti hastam mahabhagam namami baradam shubham ||
 I bow to the Goddess with the appearance of virgin woman, You appear as a maiden wearing a
 yellow dress, riding on a peacock, With strong hands and fair-colored skin,
 I bow with reverence to that beautiful maid.*

ওঁ শ্রীঁ শ্রীঁবৈষ্ণবৈ নমঃ । ওঁ শঙ্খ চক্র গদা পদা ধারিণীঁ কৃষ্ণপিণীম্ ।
 স্থিতিরূপাঁ খণ্ডনস্ত্রাঁ বৈষ্ণবীঁ তাঁ নমাম্যহম্ ॥

*Om! Hrim shrim Vaishnabyoi namah | Om! Shankha chakra gada Padma dharinim
 Krishnarupinim | Sthitirupam khagendrastham Vaishnabim tam namamyaham ||*

*I bow to you Oh Goddess with the appearance of Vishnu's consort
 Holding conch, disc, mace and lotus in your four hands,
 Dark in color, sitting on the Garhura,
 Oh the consort of Vishnu, accept my reverence*

ওঁ শ্রীঁ শ্রীঁ নারসিংহে নমঃ । ওঁ নৃশিংহরূপনীঁ দেবীঁ দৈত্য দানব দর্পহাম্ ।
 শুভাঁ শুভপদাঁ শুভাঁ নারসিংহীঁ নমাম্যহম্ ॥

Om! Hrim shrim Narasinhai namah | Om Narasimhirupinim devim daitya danaba darpaham|
Shubham shubhapradam shubhram Narasinhim namamyaham ||
Oh Goddess in a form of half lion and half human (Narsinghavatar is one of the Avatars of Vishnu) The destroyer of the ego of devils and demons, Oh the Nrishingharupini (Goddess with the appearance of half lion and half human) Bring me good luck and happiness, Oh the fair lady, I bow to you with great reverence.

ওঁ শ্রীঁ শ্রীঁ বারাহে নমঃ । বরাহরূপনীঁ দেবীঁ দণ্ডেন্দ্রাকৃত বসুকরাম । শুভদাঁ পীতবসনাঁ তাঁ নমাম্যহম্ ॥
Om! Hrim shrim Barahai namah | Bararha rupinim devim damshtrodrita basundharam|
Shubhadam peetabasanam tam namamyaham ||
Oh Goddess Durga you appear before me as the Baraha Avatar (Wild Boar, one of the incarnations of Vishnu); you hold the earth under your teeth; you bring good luck to us and wear yellow dress. I am bowing to that goddess wearing yellow dress.

ওঁ শ্রীঁ শ্রীঁ ইন্দ্রাণৈ নমঃ । ওঁ ইন্দ্রনীঁ গজকুলস্থাঁ সহস্য নয়নোজ্জ্বলাম্ ।
 নমামি বরদাঁ দেবীঁ সর্বদেব নমস্তুতাম্ ॥
Om! Hrim shrim Indranyoi namah |
Om! Indranim gajakumbhastham sahasra nayanojjalam |
Namami baradam devim sarbadeva namaskritam ||
I am meditating upon the Goddess as the consort of Lord Indra. She is sitting on the elephant head with thousand bright eyes, Blessing us all, while worshipped by all Gods. I bow to Thee.

ওঁ শ্রীঁ শ্রীঁ চামুন্ডায়ে নমঃ । চামুন্ডাঁ মুড়মথনীঁ মুড়মালাবিভূষিতাম্ । অট্টাহসমুদিতাঁ নমাম্যাবিভূতয়ে ॥
Om! Hrim shrim Chamundaoi namah | Chamundam munda mathanim
mundamalabibhushitam | Attahasmuditam namamyatma bibhutaye |
I bow to the Goddess who killed the demon Chamunda and wears the garland of demon heads. She is happy and juviant for her victory over the demons, I bow with reverence to her, Seeking her favor to grant me fame.

ওঁ শ্রীঁ শ্রীঁ কাত্যায়নে নমঃ । ওঁ কাত্যায়নীঁ দশভূজাঁ মহিষাসুরমদিনীম্ । প্রসন্নবদনাঁ দেবীঁ বরদাঁ তাঁ নমাম্যহম্ ॥
Om! Hrim shrim Katyanai namah | Om Katyanim dashabhujam Mahishasurmardinim |
Prasannabadanam devim baradam tam namamyaham ||
I bow to you Goddess who is appearing before me as a red clothed widow (Kattayani). With ten hands, you killed the buffalo demons (Mahishasur) with a happy countenance, while blessing us all. I bow to you Oh Goddess in the form of Mahishasurmardini.

Offer sandalwood-dipped flower on the holy pitcher:

ওঁ ছীঁ শ্রীঁ নবদুর্গায়ে নমঃ। ওঁ ছীঁ শ্রীঁ চাঞ্চিকে নবদুর্গে তঁ মহাদেব মনোহরম।
 পূজাঁ সমস্তাঁ সংগৃহ রক্ষ মাঁ ত্রিদশেশ্বরী।

*Om! Hrim shrim Nabadurgaoi namah | Om! Hrim shrim Chandikey nabadurgey twam
 Mahadeva manoharam Pujam samastam samgrihya raksha mam tridasheshwari ||
 I bow to the New Durga, the killer of the demon Chandika, the consort of Shiva I bow with all my
 heart, please accept my worship Oh Goddess who killed all the enemies of God.
 Protect me from all evils.*

Concluding prayers to Chandi (Durga in fighting spirit)

ওঁ হীঁ শ্রীঁ জয়লৈ নমঃ। ওঁ হীঁ শ্রীঁ মঙ্গলায়ে নমঃ। ওঁ হীঁ শ্রীঁ কালো নমঃ।
 ওঁ হীঁ শ্রীঁ অহকালো নমঃ। ওঁ হীঁ শ্রীঁ কপালায়ে নমঃ। ওঁ শ্রীঁ দুর্গায়ে নমঃ।
 ওঁ হীঁ শ্রীঁ শিবায়ে নমঃ। ওঁ হীঁ শ্রীঁ ক্ষমায়ে নমঃ। ওঁ হীঁ শ্রীঁ ধাত্রো নমঃ।
 ওঁ হীঁ শ্রীঁ স্বাহায়ে নমঃ। ওঁ হীঁ শ্রীঁ স্বধায়ে নমঃ।

*Om! Hrim shrim – Jayantoi, Mangalayoi, Kalyoi, Bhadrakalyoi, Kapalinyoi, Durgayoi,
 Shivayoi, Kshamayoi, Dharyoi, Swahayoi, Swadhyayoi – Namah*

*Oh Goddess allow me to worship you in your eleven aspects Victorious, blissful, immortal,
 auspicious, killer of devils (skull), Remover of distress (Durga), wife of Shiva, foregiving,
 beneficent, Powerful and eternally merciful.*

Worship of Accompanying Family Members

অনান্য দেবদেবীর পূজা

Offer sandalwood dipped flower in the names of all gods and goddesses accompanying Goddess Durga. Place the flower on the holy pitcher.

গণেশ

Ganesh

এতে গঙ্গ পুষ্পে নমঃ ওঁ গনেশায় নমঃ।
 এতদ্ পাদ্যং, অর্ঘ্যং, ধূপং, দীপং, সোপকরন আমান্য নৈবেদ্যং নমো গনেশায় নমঃ।

*Eteh gandha pushpey namah Om Ganeshaya namah |
 Etat padyam, arghyam, dhupam, deepam, sopakarana amanya naivedyam
 Namo Ganeshaya namah ||*

*I pay my obeisance to Lord Ganesha with the offering of scented flower,
 water to wash the feet, rice as token of reception, incense, and the food platter.*

কার্তিক

Kartik

এতে গঙ্গ পুষ্পে নমঃ ওঁ কার্তিকেয় নমঃ।
 এতদ্ পাদ্যং, অর্ঘ্যং, ধূপং, দীপং, সোপকরন আমান্য নৈবেদ্যং নমো কার্তিকেয় নমঃ।

*Eteh gandha pushpey namah Om Kartikeya namah |
 Etad padyam, arghyam, dhupam, deepam, sopakarana amanya naivedyam
 Namo Kartikeya namah ||*

*I pay my obeisance to Lord Kartikeya with the offering of scented flower,
 water to wash the feet, rice as token of reception, incense, and the food platter.*

মহালক্ষ্মী

Mahalakshmi

এতে গন্ধ পুল্পে নমঃ ও মহালক্ষ্মী নমঃ।
এতদ্ পাদ্যং, অর্ঘ্যং, ধূপং, দীপং, সোপকরন আমান্য নৈবেদ্যং নমো মহালক্ষ্মী নমঃ।

*Eteh gandha pushpey namah Om Mahalakshmoi namah |
Etat padyam, arghyam, dhupam, deepam, sopakarana amanya naivedyam
Namo Mahalakshmoi namah ||*

*I pay my obeisance to Goddess Mahalakshmai with the offering of scented flower,
water to wash the feet, rice as token of reception, incense, and the food platter.*

সরস্বতী

Saraswati

এতে গন্ধ পুল্পে নমঃ ও সরস্বতী নমঃ।
এতদ্ পাদ্যং, অর্ঘ্যং, ধূপং, দীপং, সোপকরন আমান্য নৈবেদ্যং নমো সরস্বতী নমঃ।

*Eteh gandha pushpey namah Om Saraswatai namah |
Etad padyam, arghyam, dhupam, deepam, sopakarana amanya naivedyam
Namo Saraswatai namah ||*

*I pay my obeisance to Goddess Saraswati with the offering of scented flower,
water to wash the feet, rice as token of reception, incense, and the food platter.*

মহিষাসুর

Mahishasur

এতে গন্ধ পুল্পে নমঃ ও মহিষাসুরায় নমঃ।
এতদ্ পাদ্যং, অর্ঘ্যং, ধূপং, দীপং, সোপকরন আমান্য নৈবেদ্যং নমো মহিষাসুরায় নমঃ।

*Eteh gandha pushpey namah Om Mahishasurai namah |
Etad padyam, arghyam, dhupam, deepam, sopakarana amanya naivedyam
Namo Mahishasurai namah ||*

*I pay my obeisance to demon Mahishasur with the offering of scented flower,
water to wash the feet, rice as token of reception, incense, and the food platter.*

Jayanti or the victorious Durga

Jayantadi puja

Offering reverence to the forms of Goddess Durga that bless on us.

জয়তী-মঙ্গলা-কালী-ভদ্রকালী-কপালিনী দুর্গা-শিবা-ক্ষমা-ধাত্রি-স্বধা-স্বাহা নমস্তুত ।

*Om Jayanti Mangala Kaali Bhadra Kali Kapalini
Durga Shiva Kshama Dhaatri Svadha Svaha namostute*

Oh Goddess Durga with various forms Who Conquers Over All, All-Auspicious, the remover of Darkness, the Excellent One Beyond Time, the bearer of the Skulls of Impure thought the reliever of difficulties, loving, forgiving, supporter of the Universe, take the oblations of the devotee who is one with you, take the oblations of ancestral praise, We bow to you.

Worshipping Multiform of Durga

Take a bowl and add to that rice, flower and red sandalwood paste. Mix them and offer to Goddess with her numerous forms by placing on the holy pitcher. Many of the names are repetitions but that is the part of *japa* (names repeated with devotion).

ওঁ শ্রীঁ জয়ত্ত্বে নমঃ।।

ওঁ শ্রীঁ মঙ্গলায়ে নমঃ।। কাল্যে নমঃ।। অদ্বকাল্যে নমঃ।। কপালিণ্যে নমঃ।। দুর্গায়ে নমঃ।। শিবায়ে নমঃ।। ক্ষমায়ে নমঃ।।
 ধৌত্যে নমঃ।। স্বাহায়ে নমঃ।। স্বধায়ে নমঃ।। উগ্রচণ্ডায়ে নমঃ।। মহাউচ্ছিংশ্টায়ে নমঃ।। শুভদ্রংশ্টায়ে নমঃ।। করাণিন্দ্রে নমঃ।।
 ভীমনেত্রায়ে নমঃ।। বিশালাক্ষৈয়ে নমঃ।। মঙ্গলায়ে নমঃ।। বিজয়ায়ে নমঃ।। জয়ায়ে নমঃ।। নদিন্দ্রায়ে নমঃ।। অদ্বায়ে নমঃ।।
 লক্ষ্ম্যে নমঃ।। কির্ত্ত্যে নমঃ।। যশোবন্দ্রায়ে নমঃ।। পুষ্ট্যে নমঃ।। মেধায়ে নমঃ।। শিবায়ে নমঃ।। শ্রীঁ ওঁ সাঁক্ষ্যে নমঃ।। যশায়ে
 নমঃ।। শোভায়ে নমঃ।। জয়ায়ে নমঃ।। ধূত্যে নমঃ।। আনন্দায়ে নমঃ।। সুনন্দায়ে নমঃ।। বিজয়ায়ে নমঃ।। মঙ্গলায়ে নমঃ।।
 শান্ত্যে নমঃ।। ক্ষমায়ে নমঃ।। সিদ্ধ্যে নমঃ।। ভূট্যে নমঃ।। উমায়ে নমঃ।। প্রিয়ায়ে নমঃ।। ঝৰ্দ্যে নমঃ।। রাত্যে নমঃ।।
 দীপায়ে নমঃ।। কাট্যে নমঃ।। লক্ষ্ম্যে নমঃ।। ইব্রুর্যে নমঃ।। বৃজ্যে নমঃ।। শক্ত্যে নমঃ।। জয়াবত্ত্বে নমঃ।। ব্রহ্ম্যে নমঃ।।
 জয়ত্ত্বে নমঃ।। অপরাজিতায়ে নমঃ।। অজি নমঃ। তারায়ে নমঃ।। মানস্যে নমঃ। নমঃ।। শ্বেতায়ে নমঃ।। দিত্যে নমঃ।।
 মারায়ে নমঃ।। মহামারায়ে নমঃ।। মেহিন্দ্রে নমঃ।। লালসায়ে নমঃ।। তীব্রায়ে নমঃ।। বিমলায়ে নমঃ।। শৌর্যে নমঃ।।
 মত্যে নমঃ।। মাতৈ নমঃ।। অরুব্রত্যে নমঃ।। ঘন্টায়ে নমঃ।। শ্রীঁ ওঁ কর্ণায়ে নমঃ।। সকর্ণায়ে নমঃ।। রৌদ্র্যে নমঃ।। কাল্যে
 নমঃ।। মযুর্যে নমঃ।। তিনেত্রায়ে নমঃ।। সুরুপায়ে নমঃ।। বহুরূপায়ে নমঃ।। রিপুহায়ে নমঃ।। অহিকারায়ে নমঃ।। চর্চিকায়ে
 নমঃ।। সুরপুজিতায়ে নমঃ।। বৈবস্ত্বত্যে নমঃ।। কৌমার্যে নমঃ।। মাহেশ্বর্যে নমঃ।। বৈষ্ণব্যে নমঃ।। কার্ত্তিকে নমঃ।।
 কৌশিক্যে নমঃ।। শিবদূত্যে নমঃ।। চামুণ্ডায়ে নমঃ।। ব্রাহ্ম্যে নমঃ।। বারাহ্যে নমঃ।। নারসিংহায়ে নমঃ।।
 ওঁ শ্রীঁ শ্রীঁ ইন্দ্রাণ্যে নমঃ।।

Om Hrim --- (names as listed below) Namah

*Jayantoi, Mangalayoi, Kalyoi, Bhadrakalyoi, Kapalinyoi, Durgayoi,
 Shivayoi, Kshamayoi, Dhatriyo, Swahayoi, Swadhyayoi, Ugrachandaoi, Mahadrangstaoi,
 Shubhadangstaoi, Karalinoi, Bhimanetraoi, Bishalakshoi, Vijayaoi, Jayaoyi, Nandinoi,
 Bhadraoii, Lakshmoi, Kirtoi, Jashaswanoi, Pushtoi, Medhaoi, Sadhoi, Jashaoi, Shobhaoi,
 Jayaoyi, Dhritoii, Anandaoi, Sunandoi, Vijayaoi, Shantoi, Kshamaoi, Sidhoi, Tushtoi, Umaoi,
 Priyaoi, Riddhoi, Rattoi, Dipaoi, Kantoi, Lakshmoi, Aisharjai, Bridhoi, Shaktoi,
 Jabatoi, Brahmoi, Aparijitaoi, Ojioi, Taraoi, Manasoi, Swetaoi, Deetoi, Mayaoi, Mahamayaoi,
 Mohinoi, Lalasaoi, Tibroi, Bimalaoi, Gourjoi, Matoi, Arundhatoi, Ghantaoi,
 Karnaoui, Sakarnaoui, Roudroi, Kaloi, Mayurjai, Trinetraoi, Surupaoi, Bahurupaoi, Ripuhaoi,
 Ambikaoi, Charchikaoi, Surapujitaoi, Baibswatoi, Kaumarjoi, Maheshwarjoi, Vaishnaboi,
 Kartikoi, Kaushikoi, Shividutoi, Chamundaoi, Brahmoi, Barajhoi, Narasinhói, Indranoii ||*

Now put a flower on the holy pitcher with the following individual forms of Goddess Durga:

এতে গৰু পুল্পে নমঃ শ্রীঁ ব্ৰহ্মাণ্যে নমঃ। এতে গৰু পুল্পে নমঃ শ্রীঁ মাহেশ্বৰ্যে নমঃ।
 এতে গৰু পুল্পে নমঃ শ্রীঁ কৌমার্যে নমঃ। এতে গৰু পুল্পে নমঃ শ্রীঁ বৈষ্ণব্যে নমঃ।
 এতে গৰু পুল্পে নমঃ শ্রীঁ বারাহ্যে নমঃ। এতে গৰু পুল্পে নমঃ শ্রীঁ নারসিংহায়ে নমঃ।
 এতে গৰু পুল্পে নমঃ শ্রীঁ ইন্দ্রাণ্যে নমঃ। এতে গৰু পুল্পে নমঃ শ্রীঁ চামুণ্ডায়ে নমঃ।
 এতে গৰু পুল্পে নমঃ শ্রীঁ মহালক্ষ্ম্যে নমঃ। এতে গৰু পুল্পে বৈৱৰায় নমঃ।
 এতে গৰু পুল্পে মহিসুরায় নমঃ।

*Etey gandha pushpey namah hrim --- (names as listed below) namah |
 Brahmanoi, Maheshwarjoi, Kaumarjoi, Vishnaboi, Barahyoi, Narasinhói, Indranoii,
 Chamundaoi, Mahalakshmai, Bhairabaya, Mahishasuraya*

Acknowledging Helpers of Durga

বটুকভৈরব
Batukhairab

Batukas are short structured *jivas* (creatures), not so intelligent but useful in carrying out menial jobs. They are integral part of any fighting force for maintaining supplies. Here we are offering our reverence to them in many forms:

ও শ্রী শ্রীং সিদ্ধপুত্র বটুকায় নমঃ (*the son of wish*)
 ও শ্রী শ্রীং জ্ঞানপুত্র বটুকায় নমঃ (*the son of knowledge*)
 ও শ্রী শ্রীং সহজপুত্র বটুকায় নমঃ (*the son of ease*)
 ও শ্রী শ্রীং সময়পুত্র বটুকায় নমঃ (*the son of time*)

Om Hrim Shrim --- (listed below) namah

Siddhaputra, Gyanaputra, Sahajaputra, Samayaputra

I pay my reverence to the jivas on the four categories: Sons of: Wish- Knowledge-Ease- Time

Tutelary Gods

ক্ষেত্রপাল
Khestrapal

The tutelary deities are guards of the place. They have different names and they are individually worshipped.

ও হেতুকায় ক্ষেত্রপালায় নমঃ। ও ত্রিপুরায় ক্ষেত্রপালায় নমঃ। ও অগ্নিজিহ্বায় ক্ষেত্রপালায় নমঃ।
 ও অগ্নিবেতালায় ক্ষেত্রপালায় নমঃ। ও কালায় ক্ষেত্রপালায় নমঃ। ও করালায় ক্ষেত্রপালায় নমঃ।
 ও একগাদায় ক্ষেত্রপালায় নমঃ। ও ভিষণায় ক্ষেত্রপালায় নমঃ।

Om --- (as listed below)--- kshetra palaya namah |

Hetuka (causal)

Tripuraghnaya (killer of Tripuraghna demon

Agnijihbhaya (fire tongued)

Agnibetalaya (door keeper)

Kalaya (dreadful)

Karalaya (dark-colored)

Ekapadaya (one-footed)

Bhisanaya (terrible-looking monstrous guards)

I bow to you all.

Worship of weapons

অস্ত্রপূজা
Astrapuja

ও ত্রিশূলায় নমঃ। ও খঙ্গায় নমঃ। ও চক্রায় নমঃ। ও তীক্ষ্ণবাণায় নমঃ।
 ও শঙ্খায় নমঃ। ও খেটকায় নমঃ। ও পূর্ণচাপায় নমঃ। ও পাশায় নমঃ।
 ও ঘন্টায়ে নমঃ। ও বজ্রনথদ্রষ্টা অযুধায় মহাসিংহসনায় নমঃ। ও ছুরিকায় নমঃ।

ওঁ কট্টকারায় নমঃ। ওঁ ধনুবে নমঃ। ওঁ কুভায় নমঃ। ওঁ বর্মনে নমঃ।
 ওঁ চামরায় নমঃ। ওঁ ছত্রায় নমঃ। ওঁ ধূজায় নমঃ। ওঁ পতাকায়ে নমঃ।
 ওঁ দুন্দত্তে নমঃ। ওঁ শশ্বায় নমঃ। ওঁ সিংহাসনায় নমঃ।

Om --- (as listed below)

*Trishulaya, khadgaya, chakraya, tikhnabanaya, Shaktya, khetakaya, purnachapaya,
 pashaya, ghantaoi, Bajranakhadrangsta audhaya Mahasinghasanaya
 Chhurika, kattakaraya, dhanubey, kumbhaya, barmaney, Chamaraya, chhatraya, dhwajaya,
 patakaya, dundabhey, shankhaya, shinghasanaya –Namah |
 I bow to the weapons of Durga – Trishul , khadga , chakra , tikhnaban , Shakta , khetaka ,
 purnachap , pasha , ghanta , Mahasinghaya , Churika , kattakara , dhanu , kumbha , barma ,
 Chamar , chatra , dhwaja , pataka , dundabhi , shankha , shinghasan –
 That helped her to win over the powerful demon Mahishasur.*

Here is the list of 10 weapons held by Durga in her ten arms: (refer to Figure: Weapons of Durga): Trishula (trident), Chakram (discus), Scimitar (khatga), Snake, Conch Shell, Mace, Bow/Arrow, Hook, Lotus, and Thunderboldt. The mount also differs in some descriptions – Lion or Tiger. In any case, the overall image of the Goddess killing the buffalo demon does not change.

Frightful Aspects of Durga

নবভৈরব

Nababhairab

Nine frightful looking aspects of Goddess Durga are worshipped separately:

ওঁ অসিতাঙ্গায় ভৈরবায় নমঃ (black-colored)।
 ওঁ রূরবে ভৈরবায় নমঃ (monstrous looking)।
 ওঁ চন্দ্রায় ভৈরবায় নমঃ (fearful looking)।
 ওঁ ক্ষেত্রায় ভৈরবায় নমঃ (angry looking)।
 ওঁ উন্নতায় ভৈরবায় নমঃ (crazy looking)।
 ওঁ ভয়ঙ্করায় ভৈরবায় নমঃ (awful looking)।
 ওঁ কপালিনে ভৈরবায় নমঃ (obedient to Durga)।
 ওঁ ভীষণায় ভৈরবায় নমঃ (horrible looking)।
 ওঁ সংহারায় ভৈরবায় নমঃ (destructive looking)।

Om ---- (as listed below)

*Ashitanga, Rurabey, Chandaya, Krodhaya, Unmattaya, Bhayankaraya, Kapaliney,
 Bhishanaya, Sanharaya Namah*

*I am worshiping various frightful appearances of Durga
 as black-colored, monstrous, fearful looking, angry looking,
 crazy looking, awful looking,
 obedient lookinbg, horrible looking, or destructive looking.*

Benediction

দূর্গা জ্ঞাত

Durga Stotra

ও মহিষ়সুর মহামায়ে চামুণ্ডে মুণ্ডমালিনি। আয়ুর আরোগ্য বিজয়ং দেহি দেবী নমস্তুতে।
 শুত প্রেত পিশাচেভো রক্ষ্যাভ্যোচ মহেশ্বরি। দেবেভো মানুষেভ্যোচ ভয়েভা রক্ষ মাঃ সদা।
 সর্ব মঙ্গল মঙ্গল্যে শিবে সর্বার্থ সাধিকে। উমে ব্রহ্মাণি কৌমারি বিশ্বরূপে প্রসীদ মে॥

Om mahishaghni mahamey chamundey mundamalini |

Ayur arogya vijayam dehi devi namastutey ||

Bhuta preta pishachevyo rakshobhyascha Maheshwari |

Devebhyo manushebhyascha bhayebhya rakshamam sada ||

Sarba mangala mangaley Shivey sarbartha sadhikey |

Umey Brahmani Kaumari vishwarupey praseeda mey ||

Oh Goddess Durga, the killer of the buffalo demon, Goddess of illusion, decked with the garland of enemy heads, Who saves us from all diseases and brings victory, I bow to you. You bring good luck and good wishes to us all, Oh the wife of Shiva.

You are Uma, ever youthful and omnipresent, be pleased with me.

ও তগবতি তয়চ্ছেদে কাত্যায়ণি চ কামদে। কালকৃত কৌশিকি তঃ হি কাত্যায়ণি নমস্তুতে॥

ও প্রচন্ডে পুত্রাকে নিত্যং সুপ্রিতে সুরনায়িকে। কুলদ্যোত করে ঢোপ্তে জয়ং দেহি নমস্তুতে॥

নমঃ রক্ষচ্ছেদে প্রচন্ডাসি প্রচন্ড গণনাশিনি। রক্ষ মাঃ সর্বতো দেবী বিশ্বেশ্বরী নমস্তুতে॥

Om bhagawati bhayachedey Katyani cha kamadey | Kalkrit koushiki twam he Katyayani

namastutey || Om prochandey putrakey nityam supritye suranayikey |

Kuladyota karey chogrey jayam dehi namastutey ||

Namah rudrachandey prachandashi prachanda gananashini |

Raksha man sabtato devi Vishewari namastutey ||

Oh Goddess, who removes all our fears and fulfills our wishes.

Who is present in all our body cells (Kaushiki) with red color (Katyayani)

Oh Prachandey (killer of the demon Prachanda), who gives us children.

You are loved by all and you are the leader of the Gods.

You bring fame to the family and you are always victorious.

Oh the killer of many demons (Rudra Chanda and Prachanda).

You are the killer of all our enemies.

Always protect us Oh Devi, Oh the Goddess of the Universe.

ও দুর্গে তারিণী দুর্গে তঃ সর্বাঙ্গত বিনাশিণী। ধর্মার্থ কাম মোক্ষায় নিত্যং মে বরদা ভব॥

প্রচন্ডে চতুর্ভারে মুণ্ডমালা বিভূষিতে। নমস্তুত্যং নিশ্চন্তানে শুন্ত ভীষণ কারিণি॥

Om Durgey tarini Durgey twam sarbashubha binashini |

Dharmartha kama mokshaya nityam mey barada bhava ||

Prachandey chandamundarey mundamala bibhusitey |

Namastibhyam nishumbharey shumbha bheesana karini ||

Oh the savior from our miseries, who always brings good luck,

Who blesses us to attain our human goal of dharma (righteous principle of life),

artha (wealth), kama (desire) and mokshya (liberation).

KUMARI PUJA

(Worship of a virgin girl, symbolizing Goddess Durga)

কুমারী পূজা

Kumari puja

Goddess Durga is worshipped in various forms during her period of stay on the earth. One of those forms is the "Kumari", the Virgin form. To imagine the Goddess in the mould of a Kumari is an age old concept. The Kumari is the most powerful form of Mahashakti. She has the potentiality of giving birth to a new life. Thus Kumari Shakti is symbolically the basis of all creation. Our scriptures have emphasized Kumari Puja particularly to evolve the purity and divinity of the women of the society.

A girl aged between one to sixteen, symbolising the Kumari form of Devi is worshipped in front of the idol of Goddess Durga. The scriptures mention the great care with which the Kumari is selected to be worshipped as the earthly representative of Devi Durga. The qualities required in the girl have to match the dynamism, purity and serenity of the Goddess. A calm, serene and unmarried girl with a bright disposition between one to sixteen years, who has not yet reached her puberty and is bereft of desire, worldly pleasures and anger, is the right requisite for the Kumari Puja. Depending on the age of the girls they are worshipped in the various forms of the Goddess. A three year old girl is worshipped in the Tridha form of Durga and a four year old is worshipped in the Kalika mould of the Devi. Subhaga and Uma are the forms of Durga for a five and a six year old respectively.



The worship is usually done by someone (male or female) who desires to do the puja in front of the Goddess. He/she might have chosen her own Kumari and the priest need to help her perform the ceremony. It is interesting to note that the scripture allows Kumari from any caste but a Brahmin Kumari is usually preferred.

Resolution

সংকল্প

বিশুরোম তৎসৎ অদ্য ----- মাসে ----- পক্ষে ----- তিথো ভাস্করে
----- গোত্র/গোত্রা ----- দেবশর্মন/দেবী
দেবীপুরানোক্ত বিধিনা বাস্তৱিক শরৎকালীন শ্রীতগবত দুর্গা পূজাদি কর্মণঃ
পরিপূর্ণ ফলপ্রাপ্তিকামঃ কুমারী পূজাঃ অহং করিষ্যে (পরার্থে করিষ্যামি)।।

*Vishnurom tatsat adya --- masey --- pakshey --- tithou bhaskarey
 (devotee) ---- gotra/gotra ---- devasharmana/devi Devipuarana bidhina batsarik Sharatkalina
 Shribhagawat Durga pujadi karmanah paripurna phalapratikamah Kumari pujam aham karishey
 (pararthey karishyami)*

*In the name of Lord Vishnu, on this auspicious day of _____ I, _____ (gotra and name);
 as a part of the annual Durga Puja of autumn,
 I am performing the Kumari Puja
 In order to fulfill the requirement of Durga worship.*

Meditation

ধ্যান

Dhyan

ওঁ বালরূপাঙ্গ ত্রৈলোক্য সুন্দরীঁ বরবণিনীম। নানা অলঙ্কার ভূষাঙ্গীঁ অদ্বিদ্যা প্রকাশনীম।।
 চারুহাস্যাঁ মহানন্দ হসয়াঁ শুভদাঁ শুভাম। ধ্যায়েৎ কুমারীঁ জননীঁ পরমানন্দ জপণীম।

*Om balarupanca trailokya sundarim barabarnineem | Nana alankar bhusangim bhadrabidya
 prakasinim || Charuhasyam mahananda hridayam shubhadam shubham ||
 Dhyaet kumarim jananim paramanda rupinim ||*

*In the name of the divinity, I am meditating on Goddess Durga appearing as a young girl.
 She is most beautiful of the three worlds, and who blesses everyone and wish them well.
 Decked with different ornaments, glowing with wisdom with righteous knowledge,
 Bearing a beautiful smile from a happy heart, the benevolent, auspicious divine mother,
 I am worshipping that virgin who is blessing us for our peace and prosperity.*

Worship

কুমারী পূজা (পঞ্চপঞ্চারে)

Kumari puja

Put a garland on the Kumari and put flower on her feet everytime you make an offering:

এতে গন্ধ পুল্পে নমঃ ওঁ কুমার্য্যে নমঃ।
 এতদ্ পাদ্যঃ, অর্ঘ্যঃ, ধূপঃ, দীপঃ, সোপকরন নৈবেদ্যঃঃ
 ওঁ কুমার্য্যে নমঃ।

*Etey gandha pushpey namah Om Kumarjai namah |
 Etad ---- (padyam, arghyam, dhupam, deepam, sopakarana naivedyam)
 Om Kumarjai namah ||*

*I am offering these scented flowers (dipped in sandalwood) to Goddess Durga as virgin
 Here is the water for washing her feet, rice for her reception,
 Incense to bring fragrance in the air, lamp to show the path,
 and the food platter to eat from.
 I pay my reverence to the virgin form of Goddess Durga.*

After the puja offer sweet and water to the Kumari to eat. Finally do the obeisance at her feet.

Obeisance

প্রণাম

Pranam

ওঁ নমামি কুলকামিনীঁ পরমভাগ্য সক্ষাত্তিনীঁ। কুমারতি চাতুরীঁ সকল সিদ্ধিদা-নন্দিনীঁ ॥
প্রবাল শুটিকা অজাঁ রজত রাগ বজ্রাহিতাঁ। হিরণ্যকূল ভূষণাঁ ভুবন রূপ কুমারীঁ ভজে।

Om namami kulakaminim parambhagya sandhayinim |

Kumarrati chaturim sakala siddhida nandinam ||

Prabal gutika srajam rajat raga bastranvitam |

Hiranyakula bhushanam bhubanarupa kumarim bhajet ||

*I pay my reverence to the Goddess who fulfills my family wishes and
Who brings good luck to us all.*

Who cleverly manages the boys and fulfills all their young dreams.

She beautifies herself with the garland of sea shells.

While wearing a silver-colored white dress decorated with gold ornaments,

Merging as world beauty, I bow to that Goddess of virginity.

Rewarding the Virgin

কুমারী দক্ষিণা

Kumari dakshina

Place a silver coin on the floor in front of the devotee/giver. Put a flower on it and a little water. Chant the following mantra and give the coin in the hand of the Kumari.

এতঃ গন্ধপুষ্প এতস্যো রজতমূল্যায় নমঃ। এতৎ অধিপতয়ে শ্রীবিষ্ণবে নমঃ। এতৎ সম্প্রদানায় ও --- অমুককুমারৈ নমঃ ।
বিষ্ণুরোম তৎসৎ অদ্য ----- মাসে ----- পক্ষে ----- তিথৌ ভাক্তরে ----- গোত্র/গোআ শ্রী -----

দেবশর্ম্মণঃ/দেবী দেবীপুরাণোভ বিধিবা বার্ষিক শরৎকালীন শ্রীভগবত দুর্গা পূজাদি কর্মণঃ

পরিপূর্ণ ফলপ্রাপ্তি কামনয়া কৃতেতৎ কুমারী পূজাঁ সাঙ্গতার্থঁ দক্ষিণামিদঁ

রজতমূল্যঁ শ্রীবিষ্ণুর্দেবতঁ যথাসন্তুষ্ট গোক্রান্তো ----- অমুক কুমারৈয়ে তুভ্যমহঁ সম্প্রদদে।

Etah gandhapushpa etashmai rajatamulyaya namah |

Etat adhipataye Shri Vishnabey namah | Etat sampradananaya

Om --- amuka kumarjai (name of kumari)

Vishnurom tat sat adya ---- masey ---- pakshey ---- tithou bhaskarey

---- gotra/gotra Shri ---- devasharmanah/devi (the devotee)

Devipuranokta bidhina barshik Sharatkaleena Shri bhagwat Durga pujadi karmanah

Paropurna phalapraptti kamanaya krititatt kumari pujam sangatartham dakshina midam

Rajata mulyam Shri Vishnu daivatam jathasambhava gotranamney --- amuka kumarjai

Tubhyamaham sampradadey ||

May I sanctify the silver coin with the scented flower!

May I offer it to Lord Vishnu. Allow me to give it to the Kumari (virgin) with reverence.

On this auspicious days of _____ I with my identification _____ (gotra and name)

On the occasion of the annual autumn worship of Goddess Durga,

By the method described in Devipuran,

And in completion of the puja ritual, I have completed the worship of

Goddess Durga as virgin and would like to reward this silver coin

I am giving this reward to _____ (the virgin) in the name of Lord Vishnu and my identity.



SANDHI PUJA সন্ধিপূজা

Sandhipuja, as the name suggests, is the puja that is performed between Ashtami and Navami. It usually comes in the middle of the night. Many of the rituals are repeats of Ashtami where the Goddess is worshipped as the War Chief. Note: Many names are deliberately repeated.

Invocation prayer

WORSHIP OF DURGA AS CHAMUNDA (Warrior)

Meditation

চামুন্দর ধ্যান

Chamundar Dhyan

ও নীলোৎপল দলশ্যামা চতুর্বাহসমন্বিতা ।
খট্টাঙ্গ চন্দ্ৰহাসঞ্চ বিভৃতি দক্ষিণে করে ॥
বায়ে চম্র্য চ পাশঞ্চ উদ্ধারোভাগতঃ পুনঃ ।
দখতী মূন্ডমালাঞ্চ ব্যাপ্রচম্র্য ধৰাঘৰা ॥
কৃশোদরী দীর্ঘদণ্ডা অতিথীৰ্থাতিভীষণা ।
লোলজিহ্বা নিম্নরক্ত-নয়না রাবতীষণা ॥
কবন্ধবাহনামীনা বিভারশ্ববগাননা ।
এষা কালী সমাখ্যাতা চামুন্দা ইতি কথ্যতে ॥

*Om Nilotpala dalashyama chaturbahusamanwita |
Khattangam chandrahhasancha bibhrati dakshiney karey ||
Bamey charma cha pashancha urdhadhobhagatah punah |
Dadhati mundamalacha byagrah charma dharadhara ||
Krishodari deerghadrangstra atidhirghatibhishana |
Lolajuyva nimnarakta-nayana rabbhishana ||
Kabandhabahanaseena bistarshrabanana |
Esha kali samakyata chamunda eti kathyatey ||*
In the name of divinity (Om),

*Oh Shyama with the color of blossoming blue lotus and who bears four hands;
 Who is in the mood of spirituous drunk bearing the laugh of the full moon,
 Offering divine blessing with her right arm
 While on the left is the hanging skin folded again on the back
 Who wears the garland of human heads and wears tiger skin on the body
 With thin trunk body and extended teeth with a ferocious look,
 With red-colored hanging tongue and red eyes emitting a dreadful sound,
 Surrounded by headless army making ear-piercing noise,
 She is that Kali who is also known by the name of Chamunda.*

Offerings to Chamunda

এতে গন্ধ পুস্পে নমঃ ওঁ চামুণ্ডায়ে নমঃ।
 এতদ্ পদ্যং, অর্যং, ধূপং, দীপং, বৈবেদ্যং নমো চামুণ্ডায়ে নমঃ।
Etye gandha pushpey Om Chamundwai namah |
Etad padyam, arghyam, dhupam, deepam, naivedyam namo Chamundwai namah ||
 I am offering scented flower to Thee Oh Chamunda with humility |
 I am offering water to wash your feet, rice (my staple food) in your reception,
 incense for fragrance, lamp to guide you and food platter in your honor
 Accept my worship Oh Chamunda.

Worship of Sixty Four Forms of Goddess Durga

চতুঃষষ্ঠি যোগিনীর পূজা
Chatushashthi Yoginir puja

With the utterance of each name offer flower dipped in red sandalwood paste or rice mixed with red sandalwood paste.

- (১) ওঁ হীঁ শ্রীঁ ব্রহ্মাণ্ডে নমঃ। (২) ওঁ হীঁ শ্রীঁ চক্রিকাণ্ডে নমঃ। (৩) ওঁ হীঁ শ্রীঁ গোটৈয়ে নমঃ।
 (৪) ওঁ হীঁ শ্রীঁ ইজ্জন্মে নমঃ। (৫) ওঁ হীঁ শ্রীঁ কৌমাণ্ডে নমঃ। (৬) ওঁ হীঁ শ্রীঁ ভৈরবে নমঃ।
 (৭) ওঁ হীঁ শ্রীঁ দুর্গাণ্ডে নমঃ। (৮) ওঁ হীঁ শ্রীঁ নারসিংহাণ্ডে নমঃ। (৯) ওঁ হীঁ শ্রীঁ কালাণ্ডে নমঃ।
 (১০) ওঁ হীঁ শ্রীঁ চামুণ্ডাণ্ডে নমঃ। (১১) ওঁ হীঁ শ্রীঁ শিবদূষ্টে নমঃ। (১২) ওঁ হীঁ শ্রীঁ বারাণ্ডে নমঃ।
 (১৩) ওঁ হীঁ শ্রীঁ কোশিকে নমঃ। (১৪) ওঁ হীঁ শ্রীঁ মাহেশ্বর্দে নমঃ।
 (১৫) ওঁ হীঁ শ্রীঁ শাঙ্কাণ্ডে নমঃ। (১৬) ওঁ হীঁ শ্রীঁ জয়ন্তে নমঃ। (১৭) ওঁ হীঁ শ্রীঁ সর্বমঙ্গলাণ্ডে নমঃ।
 (১৮) ওঁ হীঁ শ্রীঁ কাল্যে নমঃ। (১৯) ওঁ হীঁ শ্রীঁ করালিন্যে নমঃ। (২০) ওঁ হীঁ শ্রীঁ মেধাণ্ডে নমঃ।
 (২১) ওঁ হীঁ শ্রীঁ শিবাণ্ডে নমঃ। (২২) ওঁ হীঁ শ্রীঁ শাকভাণ্ডে নমঃ। (২৩) ওঁ হীঁ শ্রীঁ ভিমাণ্ডে নমঃ।
 (২৪) ওঁ হীঁ শ্রীঁ শান্তাণ্ডে নমঃ। (২৫) ওঁ হীঁ শ্রীঁ ভাগ্যাণ্ডে নমঃ। (২৬) ওঁ হীঁ শ্রীঁ কন্দ্রাণ্ডে নমঃ।
 (২৭) ওঁ হীঁ শ্রীঁ অশ্বিকাণ্ডে নমঃ। (২৮) ওঁ হীঁ শ্রীঁ ক্ষমাণ্ডে নমঃ।
 (২৯) ওঁ হীঁ শ্রীঁ ধ্বন্তো নমঃ। (৩০) ওঁ হীঁ শ্রীঁ বাহাণ্ডে নমঃ। (৩১) ওঁ হীঁ শ্রীঁ বৃধাণ্ডে নমঃ।
 (৩২) ওঁ হীঁ শ্রীঁ অপর্ণাণ্ডে নমঃ। (৩৩) ওঁ হীঁ শ্রীঁ মহোদয়ে নমঃ। (৩৪) ওঁ হীঁ শ্রীঁ ঘোরজ্জপাণ্ডে নমঃ।
 (৩৫) ওঁ হীঁ শ্রীঁ মহাকাল্যে নমঃ। (৩৬) ওঁ হীঁ শ্রীঁ অদ্বকাল্যে নমঃ। (৩৭) ওঁ হীঁ শ্রীঁ কপালিন্যে নমঃ।
 (৩৮) ওঁ হীঁ শ্রীঁ ক্ষেমশৰ্দোলু নমঃ। (৩৯) ওঁ হীঁ শ্রীঁ উগ্রাচাণ্ডে নমঃ। (৪০) ওঁ হীঁ শ্রীঁ চওগাণ্ডে নমঃ।
 (৪১) ওঁ হীঁ শ্রীঁ চঙ্গায়িকাণ্ডে নমঃ। (৪২) ওঁ হীঁ শ্রীঁ চঙ্গাণ্ডে নমঃ। (৪৩) ওঁ হীঁ শ্রীঁ চঙ্গবট্টে নমঃ।
 (৪৪) ওঁ হীঁ শ্রীঁ চট্টে নমঃ। (৪৫) ওঁ হীঁ শ্রীঁ মহামায়াণ্ডে নমঃ।
 (৪৬) ওঁ হীঁ শ্রীঁ প্রিয়ংকাণ্ডে নমঃ। (৪৭) ওঁ হীঁ শ্রীঁ বলবিকরণ্ডে নমঃ।
 (৪৮) ওঁ হীঁ শ্রীঁ বলপ্রয়ৱণ্ডে নমঃ। (৪৯) ওঁ হীঁ শ্রীঁ মনো উন্নথণ্ডে নমঃ।

- (৫০) ওঁ শ্রীং শ্রীং সর্বভূত দমন্ত্যে নমঃ। (৫১) ওঁ শ্রীং শ্রীং উমায়ে নমঃ।
- (৫২) ওঁ শ্রীং শ্রীং তারায়ে নমঃ। (৫৩) ওঁ শ্রীং শ্রীং মোহনিজ্ঞায়ে নমঃ।
- (৫৪) ওঁ শ্রীং শ্রীং বিজয়ায়ে নমঃ। (৫৫) ওঁ শ্রীং শ্রীং জয়ায়ে নমঃ।
- (৫৬) ওঁ শ্রীং শ্রীং শৈলপুট্যে নমঃ। (৫৭) ওঁ শ্রীং শ্রীং চক্রিকায়ে নমঃ।
- (৫৮) ওঁ শ্রীং শ্রীং চতুর্বট্টায়ে নমঃ। (৫৯) ওঁ শ্রীং শ্রীং কৃষ্ণায়ে নমঃ।
- (৬০) ওঁ শ্রীং শ্রীং ক্ষদ্রায়ে নমঃ। (৬১) ওঁ শ্রীং শ্রীং কাতায়ন্যে নমঃ।
- (৬২) ওঁ শ্রীং শ্রীং মহানিজ্ঞায়ে নমঃ। (৬৩) ওঁ শ্রীং শ্রীং কালরায়ে নমঃ।
- (৬৪) ওঁ শ্রীং শ্রীং মহাগৌর্যে নমঃ।

Note: This is a repeat of the names listed in Mahastami Puja

Om! Hrim shrim ---- (names are listed below) --- Namah

*Brahmanai (1), Chandikaoi (2 – continue), Gourjai, Indraoi, Kaumarjoi, Bhairabey,
Durgaoi, Narasinhai, Kalaoi, Chamundai, Shividutyoi, Barahyoi, Kaushikoi,
Maheshwarjai, Shankarjoi, Jayantoi, Sarbamangaloi, Kaloi, Karalinyoi, Medhaoi,
Shivaoi, Shakambharjoi, Bhimaoi, Shantaoi, Bhamarjoi, Rudranyoi,
Ambikaoi, Kshamaoi, Dhatrioi, Swahaoi, Swadhaoi, Aparnaoi, Mahodarjoi,
Ghorrupaoi, Mahakaloi, Bhadrakaloi, Kapalinoi, Khemarjoi, Ugrachandaoi,
Chandograoi, Chandanayikaoi, Chandaoi, Chandabatoi, Chandoi, Mahamayaoi,
Priyankarjoi, Balabikiranoi, Balapramathanoi, Mano unmathanoi,
Sarba bhuta damanoi, Umaoi, Taraoi, Mohanidraoi, Vijayaoi, Jayaoi,
Shailaputraoi, Chandikaoi, Chandaghantaoi, Kushmandoi,
Skandhamatroi, Katyayanoi, Mahanidraoi, Kalaratroi, Mahagourjoi (64) ||*

Offering of One Hundred and Eight Lamps

অষ্টোভূর শত প্রদীপ দান

Ashtottar shata pradeep dan

Sprinkle a little water over the 108 lamps (candles to be offered to Goddess Durga. The mantra sanctifies the lamps.

এতে গঞ্জপুংশে অষ্টোভূরশত সংখ্যক দীপমালায়ে নমঃ।
এতে গঞ্জপুংশে এতদ্ অধিপতয়ে ওঁ অগ্নায়ে নমঃ।

Etey gandhapushpey astottarashata sankhaka deepamalaoi namah |

Etey Gandhapushpey etad adhipataye Om Agnaye namah ||

I am offering with reverence this sandalwood-scented flower to

One hundred and eight burning lamps and to Lord Agni

Then offer a flower, in the name of Chamunda (Goddess Durga), on the lamps:

এতদ্ সম্প্রদানায় শ্রীং ওঁ চামুণ্ডায় নমঃ।
Etad sampradanaya hrim Om chamundaya namah |
I herewith offer the lamps to Goddess Durga (Chamunda)

Finally, take a little water on the right palm, along with a flower, chant the following as the final offer to the Goddess:

ওঁ অদ্যেত্যাদি ----- গোত্র শ্রী ----- দেবশর্মণ শ্রীদূর্গপ্রীতিকামঃ
 এতান অষ্টোত্তরশত সংখ্যক প্রজ্ঞলিত দীপাল শ্রীচামুণ্ডাকুপায়ে দুর্গায়ে তৃভ্যমের সম্প্রদদেৎ।
*Om adyatyadi --- gotra Shri ---- devasharman Shri Durga preetikamah
 Etan ashtottarshata sankhyak prajwaleet deepan
 Shri Chamundarupoi Durgaoi tubhyameba sampradadet |
 On this auspicious cay I (priest) ----- (identification with gotra and name)
 Offering one hundred and eight burning lamps to please Durga in her Chamunda form.*

Ring the bell to announce the offering of the lamp.

Flower offering or Pushpanjali

পুষ্পাঙ্গলি
Pushpanjali

Mass offering of the flower (Anjali) can be arranged at this point, after the completion of the Sandhi Puja. The mantras are available in Saptami Puja.

Abridged Chandipath

সংক্ষেপে শ্রীশ্রীচতীগাঠ

Invocation prayer

সর্বমঙ্গল মাঙ্গল্যে শিবে সর্বার্থ সাধিকে। শরণ্যে অঘাতে শৌরি নারায়ণি নমোহন্ত তে॥
 সৃষ্টিস্থিতি বিলাশানাং শক্তিভূতে সনাতনি। গুণাত্মে গুণয়ে নারায়ণি নমোহন্ত তে॥
 শরণাগত দীনার্ত পরিআণ পরায়ণে। সর্বস্যার্তিহরে দেবি নারায়ণি নমোহন্ত তে।
*Om sarbamangal mangalaye Shivvey sarbartha sadhikaye |
 Smaranye traimbhakey Gouri Narayani namastutey ||
 Shrististhiti binashanam shaktibhutey sanatani |
 Gunashraye gunamaye Narayani namastutey ||
 Sharanagata deenarta paritran parayaney |
 Sarbasyartiharey devi Narayani namastutey ||
 (Oh the Goddess!) You bless us as our well wisher.
 Oh the wife of Shiva, allow us to attain our goal.*

*In distress, Oh Gouri, the wife of the three-eyed Shiva, I offer my deep reverence to Thee.
 You are the Creator and the destroyer of the Universe,
 You are the center of all powers, Oh the immortal!
 You harbor all qualities as you endowed with all qualities.
 Oh the goddess of wealth you rescue the poor who takes shelter under you.
 You take away all miseries Oh Goddess, Oh the betower,
 I repeatedly bow to you with reverence.*

Chandipath

চতীগাঠ

হংসযুক্তবিমানস্ত ব্ৰহ্মাণীৱৰ্পথাৱিনি । কৌশান্তঃ ক্ষেত্ৰকে দেবি নারায়ণী নমাস্তু তে ॥
Hansayuktabimanastha Brahmanirupadharini |

Kaushantah ksharikey devi Narayani namastutey ||

Sitting on the swan, with the image of the Goddess of the Creator You are holding the orange pitcher to remove the hunger Oh Narayani (consort of Vishnu), accept my reverence

ত্রিশূল চন্দ্ৰাহিতে মহাবৃত্ত বাহিনি । মাহেশ্বরী স্বরপেণ নারায়ণি নমাস্তুতে ॥

Trishula chandrahidharey mahabrishava bahini |

Maheshwari swarupena Narayanai namastutey ||

Holding the trident, riding on the giant bull,

You take the image of Shiva's consort, Oh Narayani, accept my reverence.

ময়ুর কুকুটবৃত্তে মহাশক্তি ধরেহনৰ । কৌমারী রূপ সংস্থান নারায়ণি নমাহস্তু তে ॥

Mayura kukkutabritey mahashakti dhareynagha |

Kaumari rupa samsthanan Narayani namahstu tey ||

You ride on the peacock and fowl, holding the great power to destroy the serpents

You are in the form of a maiden, Oh Narayani, I offer my reverence to you.

যা দেবী সর্বভূতেষু চেতনাত্য অভিধীয়তে । নমষ্টস্যে, নমষ্টস্যে নমষ্টস্যে নমো নমঃ ॥

Ya devi sarbabhuteshu Chetanatya abhidhiyatey |

Namastasai namastasai namastasai namo namah ||

You exist as the consciousness in all the living creatures

I repeatedly offer my reverence to you

যা দেবী সর্বভূতেষু বুদ্ধি রূপেণ সংস্থিতা । নমষ্টস্যে, নমষ্টস্যে নমষ্টস্যে নমো নমঃ ॥

Ya devi sarbabhuteshu Buddhi rupena sangsthita |

Namastasai namastasai namastasai namo namah ||

You exist as the wisdom in all the living creatures

I repeatedly offer my reverence to you

যা দেবী সর্বভূতেষু নিদ্রা রূপেণ সংস্থিতা । নমষ্টস্যে, নমষ্টস্যে নমষ্টস্যে নমো নমঃ ॥

Ya devi sarbabhuteshu Nidra rupena sangsthita |

Namastasai namastasai namastasai namo namah ||

You exist as sleep in all the living creatures

I repeatedly offer my reverence to you

যা দেবী সর্বভূতেষু ক্ষুধা রূপেণ সংস্থিতা । নমষ্টস্যে, নমষ্টস্যে নমষ্টস্যে নমো নমঃ ॥

Ya devi sarbabhuteshu Kshudha rupena sangsthita |

Namastasai namastasai namastasai namo namah ||

You exist as hunger in all the living creatures

I repeatedly offer my reverence to you

যা দেবী সর্বভূতেষু ছায়া রূপেণ সংস্থিতা । নমষ্টস্যে, নমষ্টস্যে নমষ্টস্যে নমো নমঃ ॥

Ya devi sarbabhuteshu Chaya rupena sangsthita |

Namastasai namastasai namastasai namo namah ||

You exist as a shadow in all the living creatures

I repeatedly offer my reverence to you

যা দেবী সর্বভূতেষু শক্তি রূপেণ সংস্থিতা । নমষ্টস্যে, নমষ্টস্যে নমষ্টস্যে নমো নমঃ ॥

*Ya devi sarbabhuteshu Shakti rupena sangsthita |
Namastasai namastasai namastasai namo namah ||*
You exist as power in all the living creatures
I repeatedly offer my reverence to you

যা দেবী সর্বভূতেষু তৃষ্ণা রূপেণ সংস্থিতা । নমস্ত্রৈ, নমস্ত্রৈ নমস্ত্রৈ নমো নমঃ ॥

*Ya devi sarbabhuteshu Trishna rupena sangsthita |
Namastasai namastasai namastasai namo namah ||*
You exist as thirst in all the living creatures
I repeatedly offer my reverence to you

যা দেবী সর্বভূতেষু ক্ষান্তি রূপেণ সংস্থিতা । নমস্ত্রৈ, নমস্ত্রৈ নমস্ত্রৈ নমো নমঃ ॥

*Ya devi sarbabhuteshu Khanti rupena sangsthita |
Namastasai namastasai namastasai namo namah ||*
You exist as patience in all the living creatures
I repeatedly offer my reverence to you

যা দেবী সর্বভূতেষু জাতি রূপেণ সংস্থিতা । নমস্ত্রৈ, নমস্ত্রৈ নমস্ত্রৈ নমো নমঃ ॥

*Ya devi sarbabhuteshu Jati rupena sangsthita |
Namastasai namastasai namastasai namo namah ||*
You exist as individual character in all the living creatures
I repeatedly offer my reverence to you

যা দেবী সর্বভূতেষু লজ্জা রূপেণ সংস্থিতা । নমস্ত্রৈ, নমস্ত্রৈ নমস্ত্রৈ নমো নমঃ ॥

*Ya devi sarbabhuteshu Lajja rupena sangsthita |
Namastasai namastasai namastasai namo namah ||*
You exist as modesty in all the living creatures
I repeatedly offer my reverence to you

যা দেবী সর্বভূতেষু শান্তি রূপেণ সংস্থিতা । নমস্ত্রৈ, নমস্ত্রৈ নমস্ত্রৈ নমো নমঃ ॥

*Ya devi sarbabhuteshu Shanti rupena sangsthita |
Namastasai namastasai namastasai namo namah ||*
You exist as peace in all the living creatures
I repeatedly offer my reverence to you

যা দেবী সর্বভূতেষু শ্রদ্ধা রূপেণ সংস্থিতা । নমস্ত্রৈ, নমস্ত্রৈ নমস্ত্রৈ নমো নমঃ ॥

*Ya devi sarbabhuteshu Shraddha rupena sangsthita |
Namastasai namastasai namastasai namo namah ||*
You exist as reverence in all the living creatures
I repeatedly offer my reverence to you

যা দেবী সর্বভূতেষু কান্তি রূপেণ সংস্থিতা । নমস্ত্রৈ, নমস্ত্রৈ নমস্ত্রৈ নমো নমঃ ॥

*Ya devi sarbabhuteshu Kanti rupena sangsthita |
Namastasai namastasai namastasai namo namah ||*
You exist as the beauty in all the living creatures
I repeatedly offer my reverence to you

যা দেবী সর্বভূতেষু লক্ষ্মীরূপেণ সংস্থিতা । নমষ্টায়ে, নমষ্টায়ে নমষ্টায়ে নমো নমঃ ॥

*Ya devi sarbabhuteshu Lakshmi rupena sangsthita |
Namastasai namastasai namastasai namo namah ||
You exist as divine wealth in all the living creatures
I repeatedly offer my reverence to you*

যা দেবী সর্বভূতেষু বৃত্তি রূপেণ সংস্থিতা । নমষ্টায়ে, নমষ্টায়ে নমষ্টায়ে নমো নমঃ ॥

*Ya devi sarbabhuteshu Britti rupena sangsthita |
Namastasai namastasai namastasai namo namah ||
You exist as disposition in all the living creatures
I repeatedly offer my reverence to you*

যা দেবী সর্বভূতেষু স্মৃতিরূপেণ সংস্থিতা । নমষ্টায়ে, নমষ্টায়ে নমষ্টায়ে নমো নমঃ ॥

*Ya devi sarbabhuteshu Smriti rupena sangsthita |
Namastasai namastasai namastasai namo namah ||
You exist as memory in all the living creatures
I repeatedly offer my reverence to you*

যা দেবী সর্বভূতেষু দয়া রূপেণ সংস্থিতা । নমষ্টায়ে, নমষ্টায়ে নমষ্টায়ে নমো নমঃ ॥

*Ya devi sarbabhuteshu Daya rupena sangsthita |
Namastasai namastasai namastasai namo namah ||
You exist as kindness in all the living creatures
I repeatedly offer my reverence to you*

যা দেবী সর্বভূতেষু তুষ্টি রূপেণ সংস্থিতা । নমষ্টায়ে, নমষ্টায়ে নমষ্টায়ে নমো নমঃ ॥

*Ya devi sarbabhuteshu Tushti rupena sangsthita |
Namastasai namastasai namastasai namo namah ||
You exist as satisfaction in all the living creatures
I repeatedly offer my reverence to you*

যা দেবী সর্বভূতেষু মাতৃ রূপেণ সংস্থিতা । নমষ্টায়ে, নমষ্টায়ে নমষ্টায়ে নমো নমঃ ॥

*Ya devi sarbabhuteshu Matri rupena sangsthita |
Namastasai namastasai namastasai namo namah ||
You exist as motherly love in all the living creatures
I repeatedly offer my reverence to you*

যা দেবী সর্বভূতেষু আত্মরূপেণ সংস্থিতা । নমষ্টায়ে, নমষ্টায়ে নমষ্টায়ে নমো নমঃ ॥

*Ya devi sarbabhuteshu Bhranti rupena sangsthita |
Namastasai namastasai namastasai namo namah ||
You exist as confusion in all the living creatures
I repeatedly offer my reverence to you*

ইন্দ্ৰযাগাম অধিষ্ঠাত্ৰী ভূতানাঞ্চাখিলয় যা । ভূতেষু সততঃ তায়ে ব্যাপ্তিদেবৈ নমো নমঃ ॥

*Indrayanama adhishtatri Bhutananchakhileshu ja |
Bhuteshu satatam taswai byaptadevai namo namah ||
You command the sensuary feelings existing in all living elements
You are in every living being and you are omnipresent, I bow to you*

চিতিরূপেণ যা কৃৎস্নমেতদ্ ব্যাপ্য স্থিতা জগৎ । নমস্ত্বয়ে, নমস্ত্বয়ে নমস্ত্বয়ে নমো নমঃ ॥

Chitirupena ja Kritsnametad byapya sthita jagat |

Namastasai namastasai namastasai namo namah ||

Your bliss is present everywhere covering the entire Universe.

I repeatedly offer my reverence to you.

Adoration with lamp

আরতি

Arati

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

পঞ্চ প্রদীপ (Lamps with five wicks) - জলশঙ্খ (water conch) - বস্ত্র (cloth) - পুষ্প (flower) - দর্পণ (mirror)
ধূপকাঠি (incense sticks) - কপুরদানি (camphor) - চামর (fan)

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

**Audio 04 Listen to audio
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MAHANAVAMI PUJA

মহানবমী পূজা

Mahanavami puja

Invocation prayers

Traditionally, Mahanavami is the fourth day of Durga Puja; the first three are Shashthi, Saptami and Ashtami. In the west, however, it is the last day of the weekend-puja and hence, it is combined with Dashami. In any case, invocation prayers are done in the same way as for Saptami/Ashtami, with a little modification to suit Navami tithi. **Please note: If Mahanavami is done on a fresh day, the priest must follow Saptami for Mahasnan and offerings (suiting to the facilities available).**

Sankalpa

সংকলন

Resolution

Place the kushi with a little water on the left palm, as done for Sankalpa. In the *kushi* place a haritaki, a flower and a little rice. After completion of the resolution, turn over the kushi in the offering plate (tamrapatra). Then recover the kushi back to the *kosha*.

বিষ্ণুরোম তৎসত অদ্য ----- মাসে ----- পক্ষে ----- তিথো ভাক্ষরে
----- গোত্র শ্রী ----- দেবশর্মণঃ সর্ব অশান্তি দূরকর্মনে,
মনোগত অভিষ্ঠ সিঙ্গলাভকামে,
সর্বসৌভাগ্য কামনার্থায় দেবী পুরানোক্ত বিধিবা

বৎসরিক শরৎকালীন শ্রীভগবত দুর্গা মহানবমী পূজা কর্মাণি
----- দেবশর্মণঃ পৌরাহিত্যে অহং করিষ্যামি। (পরার্থে করিষ্যে)

*Vishnurom tatsat adya --- masey --- pakshey --- tithou bhaskarey
--- gotra Shri --- devasharmanah sarba ashanti durakarmaney
Manogata abhishta siddhi labhkamey*

*Sarbasoubhagya (public puja) kamanarthaya Devi puranokta bidhina
Batsarik Saratkaleena Shri bhagavat Durga Mahanavami puja karmani
--- devasharmana pourahitye aham karishyami (pararthey "karishey")*

Welcome to Goddess Durga

দেবীর আবাহন

Welcome the Goddess, showing the mudras for welcome:

ওঁ ভূর্বঃ স্তঃ ভগবতি দেবি দুর্গা পরিবার গনসহিতে ইহাগচ্ছ ইহাগচ্ছ, ইহাতিষ্ঠ ইহাতিষ্ঠ,
ইহাসমিরন্দ্র ইহাসমিরন্দ্রযম্ অজায়িষ্টানং কুরত, এম পূজাং গৃহীত ।

*Om Bhutadaya iha gacata iha gacata
Iha tishthata Iha tishthata Iha sannidhatta, iha sannirudhyam |
Atradhisthanam kurutah mama puja grihnita
Oh the Goddess of the universe
Come with your family and assistants
Come come, sit here, come close to me and after settling
Accept my worship.*

The above mantra is chanted along with the gestures shown below (*welcome gestures*, আবাহনীমুদ্রা or *Abahanimudras*. These mudras express the welcome of the deity (icon) in five stages – welcome, sit, settle down, come close and face me.



Meditation

ধ্যান

ওঁ জটাজুট সমাযুক্তাং অর্দেন্দু কৃতশেখরাম্। লোচনঞ্চয় সংযুক্তাং পূর্ণেন্দু সদশাননাম।।
অতসী পুল্প বর্ণভাঙ সুপ্রতিষ্ঠাং সুলোচনাম।। নব ঘোবন সম্পন্নাং সর্বাভরণ ভূষিতাম।।

*Om jatajuta samayuktam ardhendu kritishekham |
Lochanatraya samjuktam purnendu sadrishananam ||
Atasi pushpa barnabham supratishtham sulochanam ||
Naba joubana sampannam sarbabharan bhushitam ||
Goddess (Durga) with her matted hair on her head
Forehead like the half-moon, face like the full moon
Her color is like the atasi flower (hot melted gold) with beautiful eyes.*

She is full with youth and decked all over with exquisite jewels.

ॐ सूचारु दशनां तत्र शीलोऽत परोऽराम्। त्रिभुजं हानं संहानां महिषासुरं मर्दनीम्॥
मृगालायत संस्पर्शं दशवाहुं समग्निताम्। त्रिलोके ध्येयां खजां चक्रं त्रुमादधः॥

Sucharu dashanam tatbat pinonnata payodharam |

Tribhanga sthan sansthanam Mahishasura mardinim ||

Mrinalayata samsparsha dashabahu samanvitam |

Trishulam dakshiney dhyeyam khargam chakram kramadadhah ||

Her teeth are beautifully set and sharp; her breasts are full

Standing gracefully on three bends she is killing the demon Mahishasur (buffalo demon).

Like the stalks of the lotus, long and gentle, are her ten arms.

*On the top right arm is the trident, under that is the axe or sword
and then is the (chakra) in sequence.*

तीक्ष्णवाणं तथा शक्तिं दक्षिणेषु विचित्रयेऽ। खेटकं पूर्णचापश्च पाशमङ्गलमेव च॥।
घटां वा परशुं बापि बामतः सन्निवेशयेऽ। अधस्थानं महिषं तद्वद्विशिरकं प्रदर्शयेऽ॥।

Tikshnabanam tatha shaktim dakshineshu bichintayet |

Khetakam purnachapancha pashamankushamebacha |

Ghantam ba parashum bapi bamatah sannibeshayet |

Adhasthan mahisham tadbadbishiraskam pradarsayet ||

As you continue meditating with Her lower right arms

The lowest two arms hold sharp arrow, and thunderbolt (shakti, spear).

On the left, at the bottom she holds the leather shield (khetaka)

Over that is the bow (purnachap), and then is the serpent,

Above that is the hook (ankush). At the top is the bell or the axe.

At Goddess's feet is the sheared head of the demon.

शिरस्चेदोऽत तद्वद् दानवं खजा पाणिनम्। श्रद्धि शुलेन निर्जलं निर्यदन्तं विभूषितम्॥।
रक्तारक्ती कृताञ्जलिं रक्तं विस्फूरिते क्षणम्। बेस्तितं नागं पाशेन जरुक्ति भीषणाननम्॥।

Shirascheydodbhavam tadbat danabam kharga paninam |

Hridishulena nirbhinnam nirjadantra bibhushitam ||

Raktarakti kritangancha rakta bisphurita khanam |

Bestitam naga pashena bhrukuti bhishanananam ||

From the sheared head of the buffalo emerges the demon, halfway raised with his kharga (sickle-shaped sword) in hand. His heart is pierced by the trident of the Goddess, And his guts are out from his stomach. His body is smeared with blood and his eyes are red and wide open. The serpent of the Goddess is winding up the demon. He looks dreadful with his raised eye brows.

सपाश बामहस्तेन धृतकेशस्तु दुर्गया। बमद्रुद्धिर बज्रश्च देव्या सिंहं प्रदर्शयेऽ॥।
देव्यास्तु दक्षिणं पादं समं सिंहापरिस्तिम्। किञ्चिं उद्धरं तथा बामं अङ्गुष्ठं महिषोपरि॥।
स्त्रय मानशं अद्वपं यमरैः सन्निवेशयेऽ। प्रसर बदनां देवीं सर्वकामं फलं प्रदाए॥।

*Sapasha bamahastena dhritakeshantu Durgaya |
Bamadrudhir baktrancha devya singham pradarshayet ||*

*Debyastu dakshinam padam samam sinhoparisthitam |
 Kinchit urdham tatha bama angushtham mahishopari |
 Stuya manancha tadrupa mamraih sannibeshayet |
 Prasanna badanam devim sarba kama phala pradam ||*

The Goddess is pulling the demon's hairs with Her left arm on side, while the demon is throwing up blood. Near her foot is the lion and the right foot of the Goddess is resting on him.

The left paw of the lion is gripping the upper chest of the demon. Yet the Goddess maintains her peaceful countenance and blessing all. In this action mode, all Gods are praising the Goddess.

ଉগ्रচন্দা প্রচন্দা চ চণ্ডোঁয়ো চণ্ডনায়িকা। চন্দা চন্দুরতী চৈব চন্দুরপাতি চন্দিকা।
 আষ্টাভি শক্তিভিরঢাতিঃ সততং পরিবেষ্টিতাম্। চিন্তয়েঁজগতাং ধাত্রিং ধৰ্মকামার্থ মোক্ষদাম্॥।

*Ugrachanda Prachanda cha Chandogro Chandanayika |
 Chanda Chandabati Chaiba Chandarupati Chandika |
 Ashtabhi shaktibhirshatabhi satatam paribeshtitham |
 Chintayet jagatam dhatrim dharma kamartha mokshadam ||*

Circumscribed by the eight energy forms of the Gods – Ugrachanda, Prachanda, Chandogra, Chandanayika, Chanda, Chandabati, Chandarupa, and Atichandika – The Goddess who fulfills the goals of human life for the householder - Dharma, Artha, Kama and Moksha, should be the focus of meditation for the Goddess of the Universe.

Five Offerings to Goddess Durga

পঞ্চ উপচারে পূজা

Pancha upacharey puja

এতে গৰু পুল্পে নমঃ ওঁ দুর্গায়ে নমঃ।
 এতদ্ পাদ্যং, অর্ঘ্যং, ধূপং, দীপং, নৈবেদ্যং নমো দুর্গায়ে নমঃ।
Etey gandha pushpey Om Durgawai namah |

*Etad padyam, arghyam, dhupam, deepam, naivedyam namo Durgawai namah ||
 I am offering flower to receive you, water to wash your feet, rice (my staple food) in your reception, incense for fragrance, lamp to guide you and food platter in your honor
 Oh Devi Durga*

Offerings to other Gods and Goddesses on the Dais

অনান্য দেবদেবীর পূজা

Offer flower and associated things in the name of each deity:
 Ganesh, Kartik, Mahalakshmi, Saraswati and Mahishasur

এতে গৰু পুল্পে নমঃ ওঁ গনেশায় নমঃ। এতদ্ পাদ্যং ওঁ গনেশায় নমঃ। এতদ্ অর্ঘ্যং ওঁ গনেশায় নমঃ।
 এতদ্ ধূপং নমো গনেশায় নমঃ। এতদ্ দীপং ওঁ গনেশায় নমঃ। এতদ্ নৈবেদ্যং নমো গনেশায় নমঃ।
 এতে গৰু পুল্পে নমঃ ওঁ কার্তিকেয় নমঃ। এতদ্ পাদ্যং ওঁ কার্তিকেয় নমঃ। এতদ্ অর্ঘ্যং ওঁ কার্তিকেয় নমঃ। এতদ্ ধূপং
 ওঁ কার্তিকেয় নমঃ। এতদ্ দীপং ওঁ কার্তিকেয় নমঃ। এতদ্ নৈবেদ্যং নমো কার্তিকেয় নমঃ।
 এতে গৰু পুল্পে নমঃ ওঁ মহালক্ষ্মী নমঃ। এতদ্ পাদ্যং ওঁ মহালক্ষ্মী নমঃ। এতদ্ অর্ঘ্যং ওঁ মহালক্ষ্মী নমঃ। এতদ্ ধূপং
 ওঁ মহালক্ষ্মী নমঃ। এতদ্ দীপং ওঁ মহালক্ষ্মী নমঃ। এতদ্ নৈবেদ্যং নমো মহালক্ষ্মী নমঃ।

এতে গঞ্জে পুল্পে নমঃ ওঁ সরস্বতৈ নমঃ। এতদ্ পাদ্যং ওঁ সরস্বতৈ নমঃ। এতদ্ অর্ধ্যং ওঁ সরস্বতৈ নমঃ। এতদ্ ধূপং
ওঁ সরস্বতৈ নমঃ। এতদ্ দীপং ওঁ সরস্বতৈ নমঃ। এতদ্ নৈবেদ্যং নমো সরস্বতৈ নমঃ।
এতে গঞ্জে পুল্পে নমঃ ওঁ মহিষাসুরায় নমঃ। এতদ্ পাদ্যং ওঁ মহিষাসুরায় নমঃ, এতদ্ অর্ধ্যং ওঁ মহিষাসুরায় নমঃ, এতদ্
ধূপং ওঁ মহিষাসুরায় নমঃ, এতদ্ দীপং ওঁ মহিষাসুরায় নমঃ, এতদ্ নৈবেদ্যং নমো মহিষাসুরায় নমঃ।

Etey gandha pushpey Om ---- (listed below) namah |

Ganeshaya, Kartikeya, Mahalakshmai, Saraswatai, Mahishashuraya

Etad padyam, arghyam, dhupam, deepam, naivedyam namo ---- (listed below) namah ||

Ganeshaya, Kartikeya, Mahalakshmai, Saraswatai, Mahishashuraya

*I am herewith offering these scented flowers (sandalwood-dipped) and other things to honor
various Gods and Goddesses on the dais.*

Flower offering

পুল্পাঙ্গলি

Pushpanjali

ওঁ মহিষাসুরে চামুণ্ডে মুণ্ডমালিনি। আয়ুর আরোগ্য বিজয়ং দেহি দেবী নমস্তুতে।
ভূত প্রেত পিশাচেন্দ্যো রক্ষ্যাভ্যশ্চ মহেশ্বরি। দেবেন্দ্যো মানুষেভ্যশ্চ ভয়েন্ত রক্ষ মাঃ সদা।।
সর্ব মঙ্গল মঙ্গল্যে শিবে সর্বার্থ সাধিকে। উমে ব্রহ্মাণি কৌমারি বিশ্বরূপে প্রসীদ মে।।
এবং সচন্দন পুল্পাঙ্গলি ভগবতী দেবী দুর্গায়ে নমঃ।

Om! Mahishagni mahamaye chamundey mundamalini |

Aur arogya bijayam dehi Devi namastutey |

Bhutapreta pishachevyo rakshyebhyascha Maheshwari |

Devebhyo manushebhyascha bhabhyo rakshmam sada |

Om! Sarba mangala mangalye Shivey sarbartha sadhikey |

Umey Brahmani koumari vishwarupey praseedamay |

Esha schandana pushpanjali bhagavati Devi Durgawai namah ||

*Oh the killer of buffalo demon, you appear as Chamunda (killer of demon Chamunda)
wearing the garland of enemy heads.*

You save us from all diseases and bring victory.

You bring good luck and good wishes to us all,

*Oh the wife of Shiva, you are Uma, ever youthful and spread over the Universe,
Be pleased with us.*

Here is the sandalwood dipped flower offered to you with great reverence.

ওঁ ভগবতি ভয়চ্ছেদে কাত্যায়ণি চ কামদে। কালকৃত কৌশিকি তঃং হি কাত্যায়ণি নমস্তুতে।।

ওঁ প্রচন্দে পুত্রকে নিত্যং সুপ্রিতে সুরনায়িকে। কুলদ্যোত করে ঢোঁটে জয়ং দেহি নমস্তুতে।।

নমঃ রূদ্রচন্দে প্রচন্দাসি প্রচন্দ গণনাশিনি। রক্ষ মাঃ সর্বতো দেবী বিশ্বেশ্বরী নমস্তুতে।।

*Om bhagawati bhayachedey Katyani cha kamadey | Kalkrit koushiki twam he Katyayani
namastutey || Om prochandey putrakey nityam supritey suranayike | Kuladyota karey chogrey
jayam dehi namastutey || Namah rudrachandey prachandashi prachanda gananashini |*

Raksha mam sambato Devi Vishewari namastutey ||

Oh Goddess, who removes all our fears, who fulfills all our wishes,

Who wears red dress (Katyayani), gives us wisdom (Kaushiki);

Who holds the time (Kalkrit) and always victorious, I bow to you.

Oh the killer of many demons (Rudra Chanda and Prachanda) and killer of all enemies.

Protect me from all sides. Oh the Goddess of the Universe! I bow to you.

*Here is the sandalwood dipped flower offered to you with great reverence,
Oh Goddess Durga!*

ଓ দুর্গে তারিণী দুর্গে তঁ সর্বাশুভ বিলাশিণী। ধর্মার্থ কাম যোকায় নিতাঁ মে বৰদা ভৰ।।
প্রচন্ডে চতুর্ভূতের মুক্তমালা বিভূষিতে। নমস্কৃতাঁ নিষ্ঠাতে শুভ ভীষণ কারিণি।।
এষঃ সচন্দন পঞ্জাঙ্গলি ভগবতী দেবৈ দৰ্গামৈ নমঃ।

*Om Durgey tarini Durgey twam sarbashubha binashini | Dharmartha kama mokshaya nityam
 mey barada bhava || Prachaney chandamundarey mundamala bibhusitey |
 Namastibhyam nishumbharey shumbha bheesana karini ||
 Eshah sachandana pushpanjali bhagavati Devi Durgawai namah||*
*Oh the savior from our miseries, who always brings good luck,
 Who blesses us to attain our human goal of dharma (righteous principle of life),
 artha (wealth), kama (desire) and mokshya (liberation).
 Here is the sandalwood dipped flower offered to you with great reverence,
 Oh Goddess Durga!*

Prostration

প্রণাম

Pronam

সর্বমঙ্গল মাঙ্গলে শিবে সর্বার্থ সাধিকে। শরণে অ্যন্নকে গোরি নারায়ণি নমোহন্ত তে।
 সৃষ্টিশূতি বিনাশানাং শক্তিভুতে সনাতন। শুণাশ্রয়ে শুণময়ে নারায়ণি নমোহন্ত তে।
 শৱগাগত দীনাৰ্ত্ত পরিত্বাণ পৰায়ণে। সৰ্বস্যার্ত্তহৰে দেবি নারায়ণি নমোহন্ত তে।

*Om sarbamangal mangalye Shivvey sarbartha sadhikaye | Smaranye traimbhakey Gouri
Narayani namastutey || Shrististhiti binashanam shaktribhutey sanatani | Gunashraye
gunamaye Narayani namastutey || Sharanagata deenarta paritran parayaney |
Sarbasyartiharey Devi Narayani namastutey ||*

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

Chant For Obeisance In Bengali

বাংলায় দুর্গার প্রণাম মন্ত্র

ଆଶିତ ଆର୍ତ୍ତ ଓ ଦୀନ, ସକଳେର ତୁମି କର ଆନ। ସକଳେର ଦୁଃଖ ହର, ନାରାୟଣ ତୋମାରେ ପ୍ରଣାମ।
କତ୍ତ ହଙ୍ସ ରଥୋ ପରେ ଅଞ୍ଚାଗୀର ମୂରତି ଧରିଯା। କୁଶ ମୁଖେ ମଞ୍ଜପୁତ, ଶାନ୍ତିବାରି ଯାଓ ବିକିରିଯା।
ଶିଥିରାଜ ପରିବୃତା, କତ୍ତ ତୁମି ପବିତ୍ରା କୁମାରୀ। କତ୍ତ ବିଷ୍ଣୁ ଶତିଜାପା, ଶଂଖଚକ୍ର ଗଦାଶ୍ରଧାରୀ।
କଥନେ ବିଶ୍ଵଲଦ୍ଧରା, ଭାଲେ ଇନ୍ଦ୍ର, କେଶପାଶେ ଫଣି। ବୃଷତ ବାହନ ପରେ, ବିରାଜିତ ଶିବାଣୀ ରାଗିଣୀ।
ଦଶନ ଭୀଷମନୁଥୀ, ମୁଣ୍ଡେର୍ଥ, ଚାମୁତ୍ତା ମୂରତି। ମହାଶକ୍ତି, ମହାଦେବୀ, ନାରାୟଣ ତୋମାରେ ପ୍ରଣାମ।
ତୁମି ଲକ୍ଷ୍ମୀ, ତୁମି ଲଜ୍ଜା, ପୁଣି, ତୁମି ପ୍ରବା। ସ୍ଵଧା ତୁମି, ମହାରାତ୍ରି, ମହାମୟା ନମ ନମ ଶିବା।
ମେଧା ତୁମି, ତୁମି ବାଣୀ, ଶ୍ରେଷ୍ଠ ତୁମି, ଭୈରବ ରାଗିଣୀ। ଶିବାଣୀ ତାମ୍ଭୀ ତୁମି, ସନାତନୀ, ମାଗୋ ନମ ନାରାୟଣି।
ସର୍ବରାପମୟୀ ମାତା ସର୍ବେଶ୍ୱରୀ ସର୍ବଶତିଧ୍ୟାମ। ଭୟ ହତେ ମଞ୍ଜି ଦେହ ଦେବି ଦୁର୍ଗେ ତୋମାରେ ପ୍ରଣାମ।

*Asrita arta o deen, sakaler tumi kara tran | Sakaler dukha hara, Narayani tomarey pranam ||
 Kabhu hansa rathopari Brahmanir murati dharia | Kusha mukhey mantraputa, shantibari jao bikaria ||
 Shikhiraj paribrita kabhu tumi pabitra kumari | Kabhu Vishnu saktirupa, shankha chakra gadashringa
 dhari | Kakhono trishuldhara , bhaley indu, keshpashey phani | Brishava bahana parey, birajita
 Shivani rupini || Dashana bhishanamukhi, mundeymatha, chamunda murati | Mahashakti, mahadevi,
 Narayani tomarey pranati | Tumi Lakshmi, tumi lajja, pushti tumi Dhruba || Swadha tumi, maharatri,
 mahamaya namah namah Shiva | Medha tumi, tumi bani, shreshtha tumi, bhairava rupini |
 Shivani tamasi tumi, sanatani, mago namah Narayani | Sarbarupamayi mata sarbeswari
 sarbashaktidham | Bhay hotey mukti deha devi Durgey tomarey pronam ||
 You rescue all who need your shelter, the destitute and helpless; you take away all the sorrows.*

Oh the favorite of Vishnu, I bow to you!

You sometimes ride on the swan, as consort of Brahma, sprinkling the peace mantra on people as rain.

You sometimes become the pure maiden enveloped with love.

Sometimes you hold the power of Vishnu Holding the conch, disc, and mace above you.

Another time you hold the trident, moon on your forehead with a poisonous snake

Hanging from your hairs, riding on a bull, you hold the image of Shiva.

*Then you transform yourself into a ferocious deity with unlimited power, and mighty Goddess,
 I bow to you with reverence.*

*You are the Goddess of Wealth (Lakshmi), you are the emblem of modesty,
 you are the strength and you are the eternal truth of my soul.*

*You are my intellect, you are my darkness, and you are my ambition,
 You are the destroyer, you are in every form.*

You are the consort of Shiva; you are Kali, you the Goddess of my heart.

*You are the center of all powers; relieve me from all fears,
 Oh Goddess Durga, I offer my reverence to Thy feet.*

Sacrifice

(Can be done on the day of Ashtami or Sandhi puja)

বলিদান

Balidan

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

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

ওঁ শ্রীং শ্রীং ছুরিকায় নমঃ । ওঁ অসিৰিশসনঃ ছুরিকা তীক্ষ্ণাধারো দুরাসদঃ ।
 শ্রীগর্ভো বিজয়চৈব ধৰ্মপাল নমোভুতে ॥

Om hrim shrim Chhurikaya namah | Om asirbashañah chhurika tikhnadharo durasadah |

Shrigarbho vijayashchaiba Dharmapala namastute ||

I pay reverence to the knife which I will use for the sacrifice. A sharp object (knife, kharga), to be used for the sacrifice, is beautiful to look at. We can be victorious in its use. Oh Dharmapal (protector of righteous principal - Dharma). I bow to you with great reverence.

এতঃ গঞ্জপুষ্প ও এতস্মি রসাফলবলয়ে নমঃ ।

এতঃ গঞ্জপুষ্প এতধিপতয় ও বনস্পতয়ে নমঃ ॥

এতঃ গঞ্জপুষ্প এতধিপতয় ও নমঃ বিষ্ণবে নমঃ ।

এতঃ গঞ্জপুষ্প এতৎ সম্প্রদানায় ও দুর্বাই নমঃ ॥

Etah gandhapushpa Om etasmai rambhaphalabalye namah |

Etah gandhapushpa etadhipataya Om banaspataye namah

Etah gandhapushpa etadhipataye Om namah Vishnabey namah |

Etah gandhapushpa etat sampradanaya Om Durgawai namah ||

I am paying respect to the banana by offering these scented flowers,

I am offering flowers to the nature where they belonged,

I am offering my respect to Lord Vishnu, the preserver of us all,

I am offering this (banana) in the name of Goddess Durga.

বিশ্বুরো তৎসৎ অদ্যেত্যাদি ----- গোত্র শ্রী ----- দেবশর্মণঃ

শ্রী দুর্গাপ্রিতিকামঃ ইমং রসা ফল বলিঃ

শ্রীদুর্গাদেব্যে তুভ্যমহৎ ঘাতযিষ্যামি (পরার্থে ঘাতযিষ্যে)

Vishnurom tat sat adyetyadi --- gotra Shri ---- devasharmanah

Shri Durgapritikamah imam rambha phala balim

Shri Durgadevai tubhyamaham ghatayishyami

On this auspicious occasion, to please Goddess Durga,

I ----- am sacrificing this banana, in Her name.

বৎ এতস্যে কদলিবলয়ে নমঃ। এতে গঞ্জপুষ্পে ও কদলি বলয়ে নমঃ।

এতে গঞ্জপুষ্পে এতদ্ব দধিপতয়ে দেবায় বনস্পতয়ে নমঃ। ওঁ হীঁ সম্প্রদান্তে ওঁ শ্রীশ্রীদুর্গা দেবৈ নমঃ।

Bam etasai kadalibalye namah | Eteh gandha pushpey Om kadali balaye namah |

Etey gandhapushpey etad adhipataye devaya banaspataye namah |

Om hrim sampradanoi Om Shri Shri Durga devyai namah ||

In the name of divinity! May I offer this banana for the sacrifice. I herewith offer the scented flower To the banana prepared for the sacrifice. I offer my reverence by offering the flower to the Lord of the Nature I offer the sacrifice to Goddess Durga.

Cut the banana in one strike. **CAUTION:** Choose a sharp knife. You must cut the banana in one strike. At this time blow the conch and make a loud noise to announce the occasion of ceremonial sacrifice.

Pronam

প্রনাম

Benedictory Prayer

সর্বমঙ্গল মাজলে শিবে সর্বার্থ সাধিকে। শরণ্যে অ্য়মকে গৌরি নারায়ণি নমোহন্ত তে॥

সৃষ্টিষ্ঠিতি বিনাশানাং শক্তিভুতে সনাতনি। শুণাশ্রয়ে শুণময়ে নারায়ণি নমোহন্ত তে॥

শুণাগত দীনার্ত পরিআণ পরায়ণে। সর্বস্যাত্মিহরে দেবি নারায়ণি নমোহন্ত তে।

*Om sarbamangal mongalaye Shivey sarbartha sadhikaye | Smharanye traimbakey Gouri
Narayani namastutey || Shrististhiti binashanam shaktibhutey sanatani | Gunashraye
gunamaye Narayani namastutey || Sharanagata deenarta paritran parayaney |
Sarbasyartiharey Devi Narayani namastutey ||*

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

HAVAN – Kushundika

হোম

Hom



Introduction and preparation

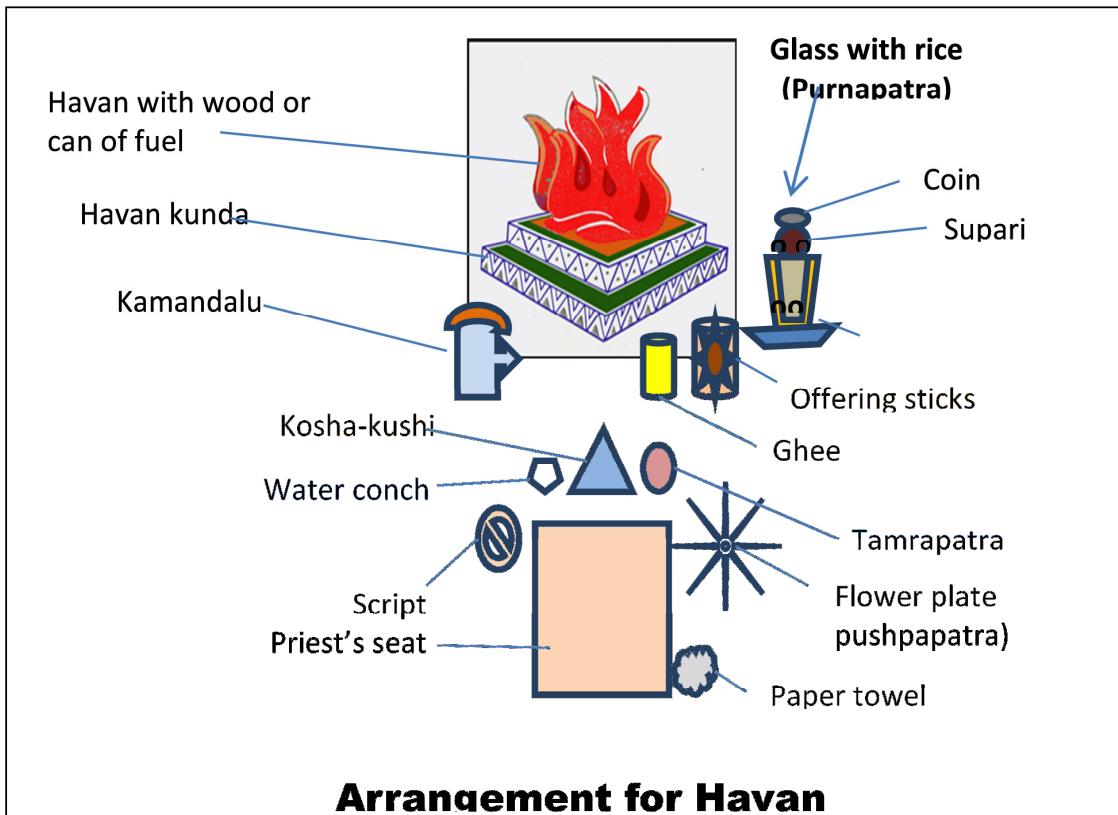
Fire worship is perhaps as old as human civilization. Since fire was put into use during Early Stone Age, 70, 000 years ago, humans dominated over other animals in many ways. Its ferocious face when uncontrolled and the friendly use in our daily lives, made the fire or Agni as the leading God of Hindu 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* (betel nut) and a coin at the top. This is called *পূর্ণপাত্র* (*purnapatra*).

- Put a cover on the head of the devotee performing the ritual.
- Make a tilak mark on the forehead of the devotee/priest.
- The devotee/priest must take simple vegetarian food on the previous night.
- The devotee/priest must wear a silver ring or kush ring on his hand.



Resolution

সংকলন

Sankalpa

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

বিষ্ণুরোম তৎসত অদ্য --- মাসে ----- পক্ষে ----- তিথো ভাস্করে
 ----- গোত্র শ্রী ----- দেবশর্মণঃ দেবী পুরানোক্ত বিধিনা
 বার্ষিক শরৎকালীন শ্রীদুর্গা পূজা কর্মাঙ্গীভূত হোমকর্মণি
 শ্রীশ্রীদুর্গাঘীতিকাম অহম করিয়ে (পরার্থে করিষ্যামি)।।

*Vishnurom tat sat adya --- masey --- pakshey --- tithou bhaskarey
 --- gotra Shri --- devasharmanah Devi purnokta bidhina
 barshik Saratkalin Shri Durga puja karmangibhut homakarmani
 Shri shri Durga Pritikama Aham karishey (pararthey karishyami)*

Dedication

বিষ্ণুস্মরণ

Vishnu smaran

Sip water three times from your right palm seeking the blessing of Vishnu, our preserver. Then pray with folded hands:

ওঁ বিষ্ণু, ওঁ বিষ্ণু, ওঁ বিষ্ণু,
 ওঁ তদবিষ্ণু, পরয় পদম্ সদাপশ্চাতি সুরয়ঃ দিবীৰ চক্ষুরাততম্ ।
 ওঁ অপবিত্র পবিত্রো বা সর্বাবস্থাং গতোপি বা। যঃ স্মরেৎ পুণ্যীকাঙ্গং স বাহ্যাভ্যন্তরঃ শুচি ।
 নমঃ সর্বমঙ্গল মঙ্গল্যং বরেণ্যং বরদং শুভম্। নারায়ণং নমস্কৃত্য সর্ব কর্মাণি কারয়েৎ ॥
 ওঁ বিষ্ণু, ওঁ বিষ্ণু, ওঁ বিষ্ণু ।
*Om Vishn - Om Vishn - Om Vishnu|
 Om Tad-Vishnoh paramam padam|
 Sada pashyanti soorayah dibi-iba chakshur-aatatam||
 Om apabitra pabitro ba sarbabasthan gatopiba|
 Jahsmaret pundarikaksham sa bajya-abhyantara suchi|
 Namaha sarva mangala mangalyam varayenam baradam shubham|
 Narayanam namaskritya sarbakarmani karayet||
 Om Vishnu, Om Vishnu, Om Vishnu
 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||

Rekha Paat

রেখা পাত

Marking of Fire place

Traditionally the Havan kunda is prepared, filled with sand and its borders are marked with the ring finger while the thumb is touching the ring finger. These markings describe the colors of the fire. Make four markings on the four sides of the havan kunda, on the sand, and one in the center

(see *ankusha mudra*). One can use a small stick in place of finger as the Havan Kunda is often of small size. Mark four sides of the kunda and in the center. Marking by exact direction may not be convenient. .

পূর্ব-পশ্চিম - East and west
ওঁ রেখেয়ঁ পৃথিবীদেবতাকা পীতবর্ণ।

Om rekheyam prithviedevataka peetabarna |

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

পশ্চিম-উত্তর - West and north
ওঁ রেখেয়ঁ অগ্নিদেবতাকা লোহিতবর্ণ।

Om rekheyam Agnirdevataka lohitabarna |

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

উত্তর-পূর্ব - North and east
ওঁ রেখেয়ঁ প্রজাপতির্দেবতাকা কৃষ্ণবর্ণ।

Om! Rekheyam Prajapatir devataka krishnabarna

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

পূর্ব-দক্ষিণ - East and south
ওঁ রেখেয়ঁ ইন্দ্রদেবতাকা নীলবর্ণ।

Om! Rekheyam Indradevataka neelbarna |

This line is for Lord Indra of pale blue color.

দক্ষিণপূর্ব-দক্ষিণপশ্চিম - South east and south west (line through the center)
ওঁ রেখেয়ঁ 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 outside the havan kunda with a kush while chanting the following mantra:

ওঁ প্রজাপতির্খীরি অগ্নিদেবতা উৎকর নিরসনে বিনিয়োগঃ। ওঁ নিরসঃ পরাবসু।

Prajapati rishir Agnir devata Utkar nirasaney viniyoga | Om! Nirastah parabasu ||

In the name of sage Prajapati and the Fire God Agni, I am throwing off this sand with the kush grass | In my attempt to remove all the bad spirits from this place of worship |

Agni Sanaskar

অগ্নিসংস্কার

Putting up the Fire

Note: In early days fire was always kept on in the house for its ready use. It, however, received a new name which corresponded to its use when taken for the Havan. For example, in marriage the name “Yoyaka” this signifies union. Similarly in Annaprasan it is Suchi, and in any happy occasion it is “Shobhanah.” For peace *havan* it is ‘Baradah’ and for pujas “Balada.”

Thus in Durga Puja the fire gets the name given of Balada (বলদ) that symbolizes “Strength giving”. Balad word is also used in referring to “Bull” which also indicates “Power” and this was the form in which Mahisashur was killed.

Light three sticks from the burning lamp:

ওঁ প্রজাপতির্থী অনুষ্টুপ ছন্দো অগ্নির্দেবতা অগ্নিসংস্কারে বিনিয়োগঃ।
ওঁ ক্রব্যাদমণ্ডিং প্রহিণোমি দূরং যমরাজং গচ্ছতু রিপ্রবাহঃ।

*Om Prajapati-rishir anupstupa chhanda Agnir devata Agnisamskarey biniyogah |
Krabyadam-agnim prahinomi duram Yamarajyam gachatu riprakah ||*
*As chanted by sage Prajapati in Anustupa meter,
in the name of Lord Agni, I am lighting this fire.
Let the evil-fire (kramdagni) that bring destruction, go to Yamaraj (death)
Leaving this land pure and happy ||*

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

ওঁ প্রজাপতির্থী বৃহত্তিছন্দঃ প্রজাপতির্দেবতা অগ্নিস্থাপনে বিনিয়োগঃ। ওঁ তৃত্ববঃ বরোম্ ।
*Om Prajapatir-rishi Brihatichhandah 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 put the fire on the fuel can or on the pile of woods.

ওঁ অগ্নে ত্বং বলদনামাসি।
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:

ওঁ ইহৈবায় মিতরো জাতবেদে দেবেভো হ্যবৎ বহুতু প্রজানন্ম ।
ওঁ সর্বতঃ পানিপাদান্তঃ সর্বতোহক্ষি শিরোমুখঃ ।
বিশ্঵রূপো মহানশ্চিং প্রণীতঃ সর্বকস্মসু ॥
*Om! Ehaibayamitaro jatabeda devebhyo habyam bahuta prajanana |
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:

ওঁ পিঙ্গলশূক্র কেশাক্ষঃ পীনাঞ্জঞ্জয়োহরুণঃ ।

চাগস্থঃ সাক্ষসূত্রাহনিঃ সপ্তার্চিঃ শক্তিধারকঃ ॥
*Om pingabhrushma keshakshah penanga jatharoharunah|
 Chagastham sakhsa sutrohagni saptarchi shaktidhrakah ||*
*Om! Whose brows like the bow, and has scattered hairs and hungry stomach
 Like a lamb I am bowing to the fire endowed with such great power ||*

Then, welcome the new fire by showing the five welcome mudras (described earlier):

ওঁ বলদনামাগ্নে ইহাগচ্ছ ইহাগচ্ছ ইহতিষ্ঠ ইহতিষ্ঠ
 ইহ সন্নিদেহি ইহ সন্নিরুদ্ধ্যস্ব অত্রাঞ্চানং কুরু মম পূজাং গৃহণ।
*Om! Baladanamagney iha gagachha iha tishtha iha tishtha,
 iha sannidhehi, iha sanniruddhyaswa atradhistanam kuru, mam pujam grihana ||*
*Oh Baladagni, come here come here, stay here stay here, come near, after coming close settle
 here and receive my oblations.*

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

ওঁ বলদনামাগ্নে নমঃ। (*prostrate*)
 এতদ্ পাদ্যং ওঁ বলদাগ্নায়ে নমঃ। (*water*)
 এষ আর্ঘ্যং নমো ওঁ বলদাগ্নায়ে নমঃ। (*rice*)
 এতদ্ পূস্পং ওঁ বলদাগ্নায়ে নমঃ। (*flower*)
 এষ ধূপং ওঁ বলদাগ্নায়ে নমঃ। (*incense*)
 এতদ্ দীপং ওঁ বলদাগ্নায়ে নমঃ। (*lamp*)
 এতদ্ নৈবেদ্যেং ওঁ বলদাগ্নায়ে নমঃ। (*food platter*)
 এতদ্ পানীয়জলং ওঁ বলদাগ্নায়ে নমঃ। (*glass of water*)

Om Baladanamagnaey namah!
Etad padyam, esha arghyam, etad pushpam, esha dhupam,
Etad dipam, etad naivedyam, etad paniajalam
Om Baladagnaey namah!

*Reverence to the Fire God with the name of Balada ("strength giving")
 I offer my oblation of water, rice, flower, incense, lamp, food platter and drinking water with
 humility in His reception.*

Udakanchala sek

উদকাঞ্জলসেক

Creating water boundary

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

ওঁ প্রজাপতি খৰিঃ অনুষ্টুপ ছদ্যো সবিতা দেবতা অগ্নি পর্মুক্তনে বিনিয়োগঃ।
 প্রজাপতি খৰিঃ অদিতির দেবতা উদকাঞ্জলি সেকে বিনিয়োগঃ। ওঁ অদিতেহনুমন্যস্ব ।
 প্রজাপতি খৰিঃ অনুমতি দেবতা উদকাঞ্জলি সেকে বিনিয়োগঃ। ওঁ অনুমতেহনুমন্যস্ব ।
 প্রজাপতি খৰিঃ সরঞ্জতী দেবতা উদকাঞ্জলি সেকে বিনিয়োগঃ। ওঁ সরঞ্জতনুমন্যস্ব ॥

*Om Prajapati rishi Anustupa chandyo Sabita devata Agni parjukhaney biniyogah |
 Prajapati rishih Aditir devata udikanjali sekey biniyogah |
 Om Aditeyha-anumanyaswa |
 Prajapati rishih Anumati devata udakanjali sekey biniyogah |
 Om Anumateyha-anumanyaswa |
 Prajapati rishih Saraswati devata udakanjali sekey biniyogah |
 Om Saraswatyamanumaswa |
 In the name of sage Prajapati, in Anustup meter, dedicated to the sun,
 I am circling the water around the fire |
 Oh Aditi (the mother of Gods) you order me to perform my duties.
 Oh Lord give me the permission to start my offerings of fire
 Oh Saraswati, give me the permission to utter the words.*

Consecration of Ghee

ঘৃতসংক্ষার
Gritasamskar

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

ওঁ প্রজাপতির্শির্গায়ত্রীচন্দ্র 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.

ওঁ দেবজ্ঞ সবিতোৎপুনাত্ত্বচিদ্রেণ পবিত্রেণ। বসোং 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

ত্রিশৃঙ্খল
Divine witness

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

প্রজাপতি শ্বিরঘৰ্দেবতা ত্রিনিরসন বিনিয়োগঃ । ওঁ নিরস্তঃ পরাবসুঃ ॥
*Prajapati rishir agnirdevata trinanirashaney binyogah | Om! Nirastah parabasu ||
 In the name of the 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.

প্ৰজাপতি ঋষিৱন্দিবতা ভ্ৰমোপবশনে বিনিয়োগঃ । ওঁ আবসোঁ সদনে সীদ ॥
Prajapati rishi agnirdevata Brahma upabeshaney viniyogah | Om abaso sadaney seeda ||
*Following the directions of sage Prajapati, in reverence to the Fire God (Agni devata), I have
the task of establishing Brahma here.*

Offerings to the nine planets

নবগ্রহ হোম
Nabagraha Hom

Details of Nabagraha have been presented earlier.

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

(ৱৰি, Sun) ওঁ দেবো যাতি ভূবনানি পশ্যন् স্বাহা,
Om devo jati Bhubanani pashyan swaha
Arrive before us with your divine brightness

(সৌম, চন্দ্ৰ, Moon, Soma) ওঁ ভৰা বাজস্য সঙ্গথে স্বাহা
Om bhava bajashya sangathey swaha
Bring (rain) more yield to our crops

(মঙ্গল, Mars) ওঁ অপাং রেতাংসি জিয়তি স্বাহা
Om apam retamshi jinwati swaha
Your emitted energy brings life to the seeds on this earth

(বুধ, Mercury) ওঁ উষৰ্বুধঃ দেবাং স্বাহা
Usharbudha debam swaha
Oh Budha you are the inspirational God of the morning

(বৃহস্পতি, Jupiter) ওঁ জয়ন্মস্মাক মেধ্যবিতা রথানাং স্বাহা
Om jayannasmak mdhyabeta rathanam swaha
Bring victory over our enemies and joy to us.

(গুৰু, Venus) ওঁ পুষান্নিহ রাতি রস্ত স্বাহা
Om pushanniha rati rastu swaha
Shower your divine blessing on the earth

(শনি, Saturn) ওঁ শংযোৱভিস্তু নঃ স্বাহা
Om sanyorabhusrabantu nah swaha
Make us free from illness by your blessing

(মাণ্ড, Ascending/North lunar node) ওঁ কয়া শচ্ছিয়া বৃত্তা স্বাহা

*Om kaya sachistaya brita swaha
What good deeds could we do to receive your favor*

(কেতু, Descending/South lunar node) ও সমুষ্টির জায়থাঃ স্বাহা।
*Om samusharvir jayatha swaha
You enlighten us from ignorance*

Dikpala hom

দিকপাল হোম

Offerings to Directional Gods

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

ও ইন্দ্রায় স্বাহা, ও অগ্নয়ে স্বাহা, ও যমায় স্বাহা, ও নৈর্বতায় স্বাহা ,
ও বরুনায় স্বাহা ,ও বাযবে স্বাহা, ও কুবেরায় স্বাহা, ও ঈশানায় স্বাহা,
ও ব্রহ্মানে স্বাহা, ও অনন্তায় স্বাহা।

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

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

In the name of all directional Gods, Indra, Agni, Yama etc.

I am offering the habir (oblation of ghee to fire).

PRADHAN HOM

Prakrita karma

প্রকৃত কর্ম

Principal Offering

Put 28 ghee-dipped sticks (অষ্টাবিংশতি সংখ্যক) in the fire, chanting each time the following mantra.

ও শ্রীং শ্রীং দুর্গায়ে স্বাহা ।
Om Hrim Shrim Shri Shri Durga Devai namah|
In the name of Goddess Durga I make this offering of ghee into the fire

With applewood leaves (*belpata*) are available, offer three leaves dipped in ghee, while chanting the mantra:

ও জয়ত্বী মঙ্গলাকালী ভদ্রকালী কপালিনী । দুর্গা শিবা ক্ষমা ধ্যাত্বা স্বথা স্বাহা নমস্তু তে ॥
*Om Jayanti Mangala Kaali Bhadra Kali Kapalini Durga Shivaas Kshama Dhaatri
Svadha Svaha namohstute swaha*

Oh Goddess Durga you are victorious over evil and, you are gracious kind and compassionate. You are the eternal truth beyond the limitations of the mortals. You are not obvious and yet present in our consciousness (Atman). You are the forgiving mother of the world. Accept my offering and sacrifice I bow to Thee with reverence Oh the victorious blissful Durga (in the form of Kali), the beautiful one, who holds the skull of Devils, Durga, the wife of Shiva, the foster mother of forgiveness, Hail to her blessing, I pay my oblations to that divinity.

Offerings to All Deities in View

প্রতক্ষ দেবতা

Pratakhya devata

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

ওঁ শ্রীগণেশায় স্বাহা, ওঁ নারায়ণায় স্বাহা, ওঁ লক্ষ্ম্যে স্বাহা, ওঁ দুর্গায়ে স্বাহা,
ওঁ বাস্তুদেবায় স্বাহা, ওঁ শিবায়ে স্বাহা, ওঁ গঙ্গায়ে স্বাহা ॥

***Om Shri Ganeshaya – Narayanaya – Lakshmayi – Durgawai –
Vastudevaya – Shivayai - Gangawai – swaha||***

I am offering my fire oblations to all other deities in front of me – Ganesh, Narayana, Shri Ganesh, Shri Lakshmi and others.

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

Prayer to the Lord Almighty

বিরূপাক্ষ জপ

Birupaksha jap

পরমেষ্ঠী খৰী কুদ্রাপোহয়ির্দেবতা বিরূপাক্ষজপে বিনিয়োগঃ ।

ওঁ ভূর্ভুবঃ শ্বরী মহাত্মামাআনং প্রণদে,

বিরূপাক্ষোহসি দত্তাঞ্জিতস্য তে শয্যা পর্ণে গৃহাত্মরিক্ষে বিমিতং ।

ত্রিগ্রামং তদ্দেবানাং হৃদয়ান্যমন্ময়ে কুন্তেহন্তঃ সরিহিতানি ।

তানি বলভূক বলসাক রক্ষতোহপ্রমণী অনিমিষতঃ ।

সমুদ্রো মা বিশ্বব্যাচা ব্রহ্মানুজানাতু তুঃখো মা বিশ্ববেদা ব্রহ্মণঃ পুঁৰোহনুজানাতু

শ্বারো মা প্রচেতা মৈত্রাবকরণোহনুজানাতু তস্মৈ বিরূপাক্ষায় দত্তাঞ্জরে

সমুদ্রায় বিশ্বব্যচসে তুখায় বিশ্ববেদসে শ্বারায় প্রচেতসে সহস্রাক্ষায় ব্রহ্মণঃ পুত্রায় নমঃ ॥

Parameshti rishi Rudrapoagnirdevata Birupaksha japey viniyogah

Om bhurbhubaswarom mahatmatmanam prapadye |

Birupakshoshi dantan jitashya tey sajya parney grihantarikshey bimitam |

Hiranyam tad devanam hriday anyasmaye kuntey hantah sannihitani |

Tani balabhrichya balasachya rakshato hapramani animishatah |

Smudro ma Vswabacha Brahmanu janatu

tutho ma Viswaveda Brahmanah putro hanujanatu |

Shwatro ma pracheta Moitra Varunohanujanatu tasmai birupakshaya dantan jaye ||

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.*

*Brahma, limitless like the ocean, who spreads out over the entire Universe and
And giving shelter to all,*

*Allow me to complete my offering Oh the fast moving all-knowing son of the Brahma,
The Super Soul Sun, permit me to make my offerings to Agni (a part of the sun).
I bow to all the Gods with thousand eyes, covering the entire Universe (Birupaksha).
Seeking their blessing to complete my*

Offering In the Name Of Gayatri

মহাব্যাহৃতি হোম

Mahabyahriti hom

ওঁ প্রজাপতি ঋষি গায়ত্রী ছন্দ্যো অগ্নির্দেবতা
মহাব্যাহৃতি হোমে বিনিয়োগঃ ।
ওঁ ভূ স্বাহা ॥
ওঁ ভুবঃ স্বাহা ॥
ওঁ সঃ স্বাহা ॥

Om Prajapati rishi Gayatri chhandyo Agnirdevata vyasta samasta

Mahabyahriti homey biniyogah |

Om Bhū swaha ||

Om Bhubah swaha ||

Om 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,
to the earth,
And the world in between, the cosmos.*

Conclusion of Fire Worship

উদীচ্য-কর্ম্ম

Udichya karma

Sprinkle water around the havan kunda with the following chant:

প্রজাপতির্ষি অদিতির্দেবতা উদকাঞ্জলি সেকে বিনিয়োগঃ ।
ওঁ অদিতেহনুমন্যস্ত ॥

Prajapati rishi Aditir devata udakanjali sekey viniyogah |

Om Aditehanumanyaswa ||

*In the name of sage Prajapati, Oh the mother of all Gods (Aditi) I am offering this water to you.
As I sought your favor to start thus fire worship, you will grant me its success.*

Naming of Extinguishing Fire

মৃড়াগ্নি

Mriragni

The fire is given a new name (Mriragni, মৃড়াগ্নি) before it is turned off. Mrirah means ocean which gave birth to this earth. It conveys the spirit of eternal, divine ocean that covers the earth.

Welcome the new fire along with the five *mudras* for the welcome (described in previous text):

ওঁ মৃত্নামাগ্নে ইহাগচ্ছ ইহাগচ্ছ ইহতিষ্ঠ ইহতিষ্ঠ, ইহ সন্ধিতি, ইহসন্নিরথ্যস্ব, অত্রাধিষ্ঠান কুরু, মম পুজাং গৃহণ ॥

Om Mriranamagney Eha gachha eha gachha, eha tishtha, eha tishtha, eha sannidehi,

Eha sannidehi,Eha sannirudhaswa, Atradhishtam kuru, mam pujam grihana

Oh the fire with the name of Mirah (ocean) you are cordially welcome, come close to me, stay close to me and after establishing your presence here, Accept my oblations.

এষ গন্ধঃ ওঁ মৃড়াগ্নে নমঃ । এতৎ পুষ্প ওঁ মৃড়াগ্নে নমঃ । এতৎ দীপঃ ওঁ মৃড়াগ্নে নমঃ ।
এতৎ হবির্বেদেয়ম্ ওঁ মৃড়াগ্নে নমঃ ।

*Esha gandha Om Mriragney namah, etat pushpam Om Mriragney namah | eta dweepah Om
Mriragney namah | Etat habir naivedyam Om Mriragney namah ||*

*Oh the Mirah-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.*

Purnahuti

পূর্ণাহৃতি

Completion of Fire Offering

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, held between both hands, on the fire while chanting the following:

প্রজাপতির্খর্ষিরিচারাত্ গায়ত্রী ছন্দো ইজ্জদেবতা যশস্কামস্য যজনীয় প্রয়োগে বিনিয়োগঃ।
ওঁ পূর্ণহোমং যশসে জ্বুহোমি, যোহস্মৈ জ্বুহোতি বরমস্মৈ দদাতি, বরং বৃশে,
যশসা ভাসি লোকে স্বাহা।

*Prajapatir-rishir-Birarah Gayatri chhanda Indra devata Jashaskamsya jajaneya prayogey
viniyoga | Om Purnahomam 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 a good reputation in this terrestrial world.*

Purnapatra dan

পূর্ণপাত্র দান

Offering of Purnapatra

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

এতে গন্ধ পুল্পে এতস্মৈ পূর্ণপাত্র অনুকল্প ভোজ্যায় নমঃ। এতে গন্ধ পুল্পে এতদধিপতয়ে শ্রীবিষ্ণবে নমঃ।
এতে গন্ধ পুল্পে এতদ সম্প্রদানায় ও ঋক্ষণে নমঃ।।

*Etey gandhapushpey etashmai purnapatra anukalpa bhojyaya namah | Etey gandhapushpey
etatadhipataye Shri Vishnainbey namah ||*

Etey gandha pushpey atad sampradanaya Brahmaney namah||
With the scented flower (dipped in sandalwood) I sanctify this raw food for the dinner.

*I am offering this, with the scented flower, to Lord Shri Vishnu with humility,
I am offering this, with this scented flower, to the Brahmin with humility.*

বিষ্ণুরোম তৎসদদ্য অমুকেমাসি অমুকেপক্ষে অমুকাতিপৌ অমুকগোত্রঃ অমুকদেবশর্মা
(name and identification of host)

ব্রহ্মণ অমুকগোত্রঃ অমুকদেবশর্মা
(name and identification of the priest/Brahmin)

এতদ্সম্প্রদানায় 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*.

Dakshina

দক্ষিণা

Honorarium to the Brahmin

Then take the coin and give in the hands of the Brahmin:

কৃতৈতৎ হোমকর্মণ সাঙ্গতার্থং দক্ষিণামিদং পূর্ণপাত্রানুকল্পভোজ্যং শ্রীবিষ্ণুদৈবতম্ ত্রাঙ্গণয় অহং সম্প্রদদে ॥

*Kritaitat homakarmana sangatartham dakshinamidam purnapatra anukalpa bhyojyam
Shri Vishnuur daivatam Brahmaney aham sampradadey.*

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

Please note: During the process of *havan* use few pieces of wood to produce ash. Offering of wood at the final offering will yield ash which needs to be mixed with the little *havan* ghee to make it slightly pasty in order to give *bhasma tilak*.

Extinguishing the fire

অগ্নিবিসর্জন

Agni bisarjan

Pick up the *kamandalu* (Brahma), sprinkle some water around the fire and offer apology for any mistakes I made during the performance of the puja.

ও ব্রহ্মণ ক্ষমত্ব ॥

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

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

ওঁ যজ্ঞাভার দাহমাতঙ্গ অগ্নিদাহন পীড়িতা । তৎসমষ্ট ধরে দেবি পৃষ্ঠি তৎ শীতলা ভব ॥

Om yagyabhara dahamatah agnidahana piritah |

Tatsamasta dharey Devi pritwi 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 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 a small amount of ghee so that the ash sticks to the forehead. After pouring the rice sprinkle a little water (be careful, do not splatter the fire which is caused by its sudden outburst). This is followed by pouring yogurt on the fire to put out the fire.

ওঁ অগ্নেতৎ সমুদ্রং গচ্ছ।

Om Agney twam samudram gachha ||

Oh Agni may you now go to the ocean ||

ওঁ পৃষ্ঠি তৎ শীতলা ভব ॥৩॥

Om prithwi twam shitala bhava ||

Oh earth! May you cool down.

Say the following mantras while putting the bhasma.

Bhasma Tilak

ভূতিলক

Marking of ashes on forehead

On the forehead:

ওঁ কশ্যপস্য আযুষম् ॥

Om Kashyapashya trausham ||

Like rishi Kashyam I wish you have a long life ||

On the neck:

ওঁ জমদগ্নশ্চাযুষম্ ॥

Om Jamadagney trausham ||

I 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:

ওঁ যদবানাম আযুষম্ ॥

Om jadevanam trayusham ||

I wish for you divine characters ||

On the heart:

ওঁ তত্ত্বহস্ত আযুষম্ ॥

Om tatey hastu trayusham ||
Wish for you youthfulness in your long life ||

Adoration with lamp

দুর্গার আরতি

- পঞ্চ প্রদীপ (Lamps with five wicks)
- জলশঙ্খ (water conch)
- বস্ত্র (cloth)
- পুষ্প (flower)
- দর্পন (mirror)
- ধূপকাঠি (incense sticks)
- কপূরদানি (camphor)
- চামর (fan)

This is described earlier under Saptami and Ashtami.

Singing the Glory of Durga

দুর্গাস্তুতি

Durga stuti (Prayer of Durga)

ওঁ আয়ুদেহি যশো দেহি ভাগ্যং ভগবতি দেহি মে ।
পুত্রান् দেহি ধনং দেহি সর্বান् কামাঙ্গ দেহি মে ॥
ওঁ ভগবতি ভয়োচ্ছদে ভবভাবিনি কামদে ।
শঙ্করি কৌশিকি তৎ হি কাত্যায়নি নমোহস্তুতে ॥

*Om aurdehi jashodehi bhagyam bhagavati dehimay | Putran dehi dhanam dehi sarban
kamanscha dehmey | Om bhagavati bhayochchedey bhava bhabini kamadey |
Shankari koushiki twam hi katayani namohastutey ||*

Oh Goddess! Give me long life, fame, fortune, sons, wealth, and fulfill all my wishes.

Oh Goddess! You remove all our fears and fulfill our desires.

You are Kaushiki, wife of Shiva, (a beautiful woman warrior);

You are also Kattayani (daughter of sage Kattayan and a form of Durga).

I bow to you with reverence.

ওঁ প্রচণ্ডে পুত্রদে নিত্যং সুযীতে সুরনায়িকে । কুলদ্যোতকর দেবি জয়ং দেহি নমোহস্তুতে ॥
ওঁ রূদ্রচণ্ডে প্রচণ্ডে তৎ প্রচণ্ড বলশালিনি । রক্ষ মাং সর্বতো দেবি বিশ্বেশ্বরি নমোহস্তুতে ॥

*Om prachandey putradey nityam supritye suranaiky | Kuladyota karey Devi jayam dehi
namohastutey || Om rudrachandey prachandey twam prachanda balashalini |
Raksha mam sarbato Devi bishweshwari namohastutey ||*

In the form Prachandey, you are the life giver of our sons.

You bring delight as leader of the gods

You bring brilliance and victory to the family.

I bow to you with great reverence.

You are the ferocious forms of the Goddess, Rudra Chanda, and Prachanda.

Oh Goddess you strength to us all and protect us always.

I bow to you with reverence; Oh the Goddess of the Universe.

ওঁ দুর্গোত্তরিনি দুর্গে তৎ সর্বাশুভ নিবারিনি । ধর্মার্থমোক্ষদে দেবি নিত্যং মে বরদা ভব ॥

ওঁ দুর্গে মহাভাগে আহিমাং শঙ্করপ্রিয়ে । মহিষাসৃজ মনোশ্চত্বে প্রণতোচিত্ব প্রসীদ মে ॥

*Om Durgottarini durgey twam sarbaashubha nibarini | Dharmartha mokshadey Devi nityam
mey barada bhava || Om Durgey durgey mahabhagey trahimam Shankarapriye |*

Mahishasringa madonmattey pranatoshmi praseed mey ||

You are the one who rescues me from my troubles, you remove all the misfortunes.

You guide me through the right path, make me wealthy and liberate me from my bondage.

So I worship you all the time ||

Oh the Durga, you are eternal, and favorite of Shiva, Please rescue me out from my troubles,

You are the wild who slayed the buffalo demon.

I bow to you with reverence; give me your blessings.

ওঁ হর পাপং হর ক্লেশং হর শোকং হরাশুভম্ । হর রোগং হর ক্ষোভং হর মারীং হরপ্রিয়ে ॥

ওঁ কালি কালি মহাকালি কালিকে পাপহারিনি । ধর্মার্থমোক্ষদে দেবী নারায়ণি নমস্তুতে ॥

*Om hara papam hara klesham hara shokam hara ashubham | Hara rogam hara khobham
hara marim harapriye || Om Kali Kali mahakali Kalikey papaharin |*

Dharmartha kama sampattim dehi Devi namastutey ||

Take away all my sins, tiredness, sadness and bad luck.

Take away all diseases, frustrations, and pandemics, Oh the favorite of Shiva (Durga) ||

Oh the Kali, Kali, Mahakali (mother of darkness) who destroys our sin (ignorance)

Liberate us from worldly passion and desire. I bow before you with reverence ||

ওঁ মহিষাসী মহামায়ে চামুণ্ডে মুণ্ডমালিনি । আর্দ্ধের আরোগ্য বিজয়ং দেহি দেবী নমস্তুতে ॥

ওঁ আনন্দদাতু মে কালি পুত্রান দেহি সদা শিবে। ধনং দেহি মহামায়ে নারসিংহি যশো মম ॥

*Om mahishaghni mahamaye chamundey mundamalini | Aur arogya Vijayam dehi Devi
namastutey || Om aurdadhatu mey Kali putran dehi sada Shivey |*

Dhanam dehi mahamaye Narasinha jasho mama ||

Oh the slayer of the buffalo demon, the mother of illusion,

The wearer of the skulls of the demons as your garland,

*Bless me to conquer over all diseases and to lead a healthy life Bless me with long life and with
many sons, Oh the wife of Shiva. Give me the wealth of wisdom.*

Oh the great Goddess Narasinghi (Favorite of Narasinghavatar, Vishnu)

And bring me great fame.

ওঁ শিরো মে চত্তিকা পাতু কর্তং পাতু মহেশ্বরি । হৃদয়ং পাতু চামুণ্ডা সর্বতঃ পাতু কালিকা॥

ওঁ আক্ষং কুষ্ঠং দান্ধিযং রোগং শোকং দারুণম্। বক্রুষজন বৈরাগ্যং দুর্গে তৎ হর দুর্গতিম্ ॥

*Om shiro mey chandika patu kantham patu maheshwari | Hridayam patu chamunda sarbatah
patu Kalika || Om andhyam kushtancha daridyam rogam shokancha darunnam |*

Bandhu swajana bairagyam Durgey twam hara durgatim ||

On the head rests Chandika (supreme goddess), on the throat is the Shiva, our protector (patu).

*In the heart is the seat of Chamunda.
(the fearsome aspect of Divine Mother who killed both the demons Chanda and Munda).*

While Kali (the Goddess of time and Death) protects us all.

*Durga takes away the miseries of the blind, the lepers, poverty and illness,
Removes our depressions, and stand by those devoid of relations and friends,
And removes all our miseries.*

ওঁ রাজ্যং তস্য প্রতিষ্ঠা চ লক্ষ্মী তস্য সদা হিরা । প্রভৃত্যং তস্য সামর্থ্যং যস্য তৎ মন্তকোপরি ॥
ওঁ জয়ং দেহি মহামায়ে জগতস্য অপরাজিতে । ব্রহ্মেক্য স্বামিনী তৎ হি ক্ষুত্পিপাসার্তি নাশিনী ॥

*Om rajyam tasya pratishtha cha Lakshmi tasya sada sthira | Prabhutam tasya samarthyam
jashya twam mastakopari || Om jayam dehi mahamaye jagatasya aparajeetey |
Trailokya swamini twam hi kshutpipasarthi nashini ||*

All I hav - my property, prosperity and fame, earnings are all yours.

I acquired them with your power and blessing on my head,

*Oh the victorious Goddess, Oh the undefeated Goddess of the Universe,
Your are the ruler of the three worlds (heaven, earth and the world in between).
You are the one who takes away our hunger and thirst.*

ওঁ ধন্যোহং কৃত কৃত্যোহম্ সফলং জীবনং মম । আগতাসি যতো দুর্দে মাহেশ্বরী মমালয়ম্ ॥
ওঁ অর্ঘ্যং পুষ্পঞ্চম নৈবেদ্যং মাল্যং মলয়বাসিনি ॥ গৃহান বরদে দেবি কল্যাণং কুরু মে সদা ॥

*Om dhanyoham kritakrityoham saphalam jibanan mama | Agatashi jato Durgey maheshwari
mamalayam || Om arghyam pushpancha naivedyam malyam malayabasini ||
Grihana baradey Devi kalyanam kuru mey sada ||*

*I am so very blessed, and so very grateful to you for making my life so full,
As you came to my house Oh Goddess Durga.*

*Take my revered offerings, the flower and the food platter,
the flowers from the garden and the garland.*

Please oblige me by accepting them and bless me always.

ওঁ চন্দনেন সমালক্ষে কুমকুমেন বিলেপিতে । বিলুপ্তং কৃতাগীড়ে দুর্দে তৎ শরণং গতা ॥
ওঁ মন্ত্রাহীনং ক্রিয়াহীনং ভক্তিহীনং সুরেশ্বরী । যৎ পূজিতং ময়া দেবী পরিপূর্ণং তদন্তুমে ॥

*Om chandanena samalabdhey kukumena bilepitez | Bilwapatram kritapirey Durgey twam
sharanam gata || Om mantra hinam kriyahinam bhaktihinam sureshwari |
Jat pujitam maya Devi paripurnam tadastumey ||*

*I have obtained the sandalwood and vermillion, annointed on apple wood leaves.
I seek your shelter Oh Goddess Durga.*

I neither know the mantras nor the rituals.

*My devotion may also be lacking, yet in whatever way I could do the worship,
Through your blessing please make it perfect.*

ওঁ কায়েন মনসা বাচা কর্মনা য কৃতং ময়া । তৎ সর্বং পরিপূর্ণতে তদ প্রসাদাং সুরেশ্বরী ॥

*Om kayena manasa bacha karmana ja kritam maya |
Tat sarbam paripurnamtey tad prasadat sureshwari ||*

Whatever I have done through my body, mind, speech and action (in worshipping you)

There will be many short comings. Please fulfill those voids,

Oh Goddess, the beloved of Shiva, and make them complete by your grace.

DASHAMI KRITYA

বিজয়া দশমী পূজা
(Vijaya Dashami Puja)

Introduction

Dashami is the conclusion of the four days of Durga Puja celebration. Before Goddess Durga departs from the earth and starts her journey towards her abode in the Himalayas (heaven), she is given a special sweet treat (*dadhi karma*) as a token of good wishes from the mortals. The priest, after offering the sweet concludes the four days of Devi Puja, moves the holy pitcher and sprinkles water from the holy pitcher with his peace chant. He also prays to the Goddess to forgive his mistakes and be rewarded for the job he did during the four days of puja ceremony.

Following the completion of puja rituals performed by the priest, all women participate in an emotional farewell to Goddess Durga seeking Her blessing for the long life of their husbands and happiness for their families. They put vermillion powder on the hair of the parting of Goddess Durga and on Her forehead. Then they put the vermillion powder on other married women at the puja, which becomes a color play for all.



Durgar stob

দুর্গার স্তব

Song of Praise for Durga

Make a clockwise circle while chanting (প্রদক্ষিণ স্তোত্র)

ওঁ দুর্গাং শিবাং শান্তিকরীং অস্ত্রাণীং অস্ত্রণঃ প্রিয়াম। সর্বলোক প্রনেত্রীঁশ্চ প্রণমামি সদা শিবাম।।
অঙ্গলাং শোভনাং শুঙ্গাং নিষ্কলাং পরমাং কলাম। বিশেষৱীং বিশ্বমাতাং চতিকাং প্রণামাম্যহম।।

*Om Durgam Shivam shantikarim Brahmanim Brahmanah priyam | Sarbaloka pranetrincha
pranamami sada Shivam || Mangalam shobhanam shuddham niskalam paramam kalam |
Bisheshwarim bishwamatam Chandikam pranmyaham ||*

Oh Durga, wife of Shiva, who brings peace to us all, who is dear to Brahma, the Creator.

You regulate the lives of all creatures in this universe,

I bow to you, Oh the favorite of Shiva.

You are auspicious, beautiful, pure, faultless, master of all arts,

Oh Chandikey, the Goddess and mother of the Universe,

I bow to Thee with reverence.

সর্বদেবময়ীং দেবীং সর্বরোগ ভয়াপহম। অক্ষেশ বিশ্বু নমিতাং প্রণমামি সদা শিবাম।।
বিশ্বাস্থাং বিশ্ব্যনিলয়াং দিব্যস্থান নিবাসিনীম। যোগিনীং যোগজনীং চতিকাং প্রণামাম্যহম।।

*Sarbadebamayim devim sarbaroga bhayapaham| Brahmesha Vishnu namitam pranamami sada
Shivam || Vindhyaastham vindyanilayam divyasthan nibasinim |
Joginin jogajananim Chandikam pranamamyaham ||
Goddess of all Gods, who removes the fear of all diseases and
worshipped by Brahma, Vishnu and Maheshwar
I bow to you with reverence.*

You stay in Vindyas (stars) where you have your divine palace.

Allow me to offer my reverence to that divine mother, who is one with God.

The mother of consciousness for spiritual insight and tranquility,

I bow to you, Oh Chandi (Durga)!

ঈশানীং মাতৃরং দেবীম ঈশ্বরীম ঈশ্বরপ্রিয়াম। প্রণতোহস্মি সদা দুর্গাং সংসারার্ঘ তারিণীম।।
য ইদং পঠতি জ্ঞেত্রং শূন্যাদ বাপি যো নরঃ। স মৃক্তঃ সর্বপাপেভ্যো মোদতে দুর্গয়া সহ।।

*Ishanim mataram devim ishwarim ishwarapriyam | Pranatohsmi sada Durgam sansararnab
tarinim || Jah idam pathati stotram srinuyad bapi jo narah |
Sa muktah sarbapapeybhyo modate Durgaya saha ||*

Oh Mother! You are our protector, you are divine, and you are loved by all Gods,

I bow to you again and again Oh Durga, so that you can help me to cross the ocean of life.

Any one who sings or hears this song of praise to the Goddess is released from all sins and

Joins Goddess Durga with happiness.

Farewell Treat to Goddess Durga

দধিকর্ম/দধিকরম্ভ

Dadhikarma or Dadhikarmbhā

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

Offering

Sprinkle little water on the dadhi karma bowl:

এতস্যো সোপকরন মিষ্টান্ন-দধিকরম্ভ নৈবেদ্যায় নমঃ।

Etasmhai sopakarana mistanna-dadhikarambha naivedyaya namah

I sanctify this sweet dish with its accessories for its offering.

Then place a little flower on it

ওঁ এতে গুঁপে এদধিপতয়ে শ্রীবিষ্ণবে নমঃ। এতৎ সম্প্রদান্ত্যে ওঁ হীঁ শ্রী দেবীদুর্গায়ে নিবেদয়ামি।

Om! Etey gandhapushpey etadhipataye Shri Vishnabey namah |

Etat sampradanyoi Om Hring Shri Shri Devi Durgawai nivedayami ||

I am consecrating this dish with humility to Lord Vishnu, the protec of this World,

May I offer this to the divine mother Shri Shri Goddess Durga

Offering to the vital breath

পঞ্চগ্রাসের মন্ত্র

Panchagraser mantra

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. 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 ।

Om! Pranaya swaha, Om! Apanaya swaha, Om! Samanaya swaha, Om! Udanaya swaha

Offering this to the vital breaths, prana, apana, samana, udana,

At the end, touch the thumb with the tip of the index finger and chant.

ওঁ ব্যানায় স্বাহা ।

Om! Byanaya swaha

And the vital breath Byanaya

Finally, throw the water into the bowl chanting the last line

ওঁ অমৃতাপি ধানমসি স্বাহা॥

*Amritapi dhanmasi swaha
May this lead to immortality*

(See addendum for details)

Immersion Ceremony

বিসর্জন
Bisarjan

Prayer

ওঁ বিদিহীনং ভক্তিহীনং দিন্যাহীনং যদচির্ততম् । পূর্ণং ভবত্ত তৎসর্বং তৎপ্রসাদাং মহেশ্বরি ॥

Om bidhihinam bhaktihinam kriyahinam jadarchitam |

Purnam bhavatu tatsarbam twatprasdat meheshwari

I have made the offerings to you without knowing the ritual, With imperfect devotion and inappropriate action, Oh Goddess, the wife of Shiva, Fulfill it with your grace and oblige me.

Put a flower on the holy pitcher and pray with folded hands:

ওঁ দুর্গে দেবী ক্ষমতা । ওঁ নির্মাল্যবাসিণৈ নমঃ । ওঁ চন্দেশ্বর্যে নমঃ ।

Om Durge Devi khamasya| Om Nirmalyabasinyai namah |

Om Chandeyswarjai namah ||

I beg apology Oh Durga, the divine spirit in these remains of flowers

I bow to the Chandi form of Durga associated with these remains||

Moving the deity

Give a little push to the base of the deity while chanting:

ওঁ উত্থিত দেবি চামুড়ে শুভাং পূজাং পঞ্চাং চ । কুরুশ মম কল্যাণ অষ্টাভিঃ শক্তিঃ সহ ॥

ওঁ গচ্ছ গচ্ছ পরং স্থানং স্থানং দেবী চক্ষিকে । যৎ পূজিতং ময়া দেবি পরিপূর্ণং তদন্তু মে ॥

অজ অং আতসি জলে তিষ্ঠ গেহে চ ভূতয়ে ।

Om uttishtha Devi Chamundey shubham puram pragrijya cha | Kuruswa mama kalyana ashtabhi shaktibi saha || Om gacha gacha param sthanam swasthanam Devi Chandikey |

Jat pujitam maya Devi paripurnam tadantu mey ||

Braja twam shrotashi jaley tishta gehey cha bhutaye ||

Oh Goddess Chamundey (the killer of the Devils Chanda and Munda),

Arise and accept my auspicious worship and bless me with your eight powerful forms (Shakti).

Before you go to your heavenly abode,

Oh Goddess Chandi (the fearful form of fighting mother).

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.

Placement of water for immersion

জল স্থাপন

Jalasthapan

Place water in a big bowl and sanctify it before immersing the reflection of the deity in the mirror.

ওঁ দুর্গে দেবী জগন্নাতঃ স্বহানং গচ্ছ পূজিতে। সম্বৎসর ব্যাতিতে তু পুনর আগমনায় চ।।
ইমাঃ পুজাঃ ময়া দেবি যথাশক্তি নিরবেদিতাঃ । রক্ষার্থন্তু সমাদায় বস্ত্র বস্ত্রান্মুত্তমঃ ॥

*Om Durge Devi jaganmatah swasthanam gachha pujitey | Sambatsara byatitetu punar
agamanaya cha || Imam pujam maya Devi jathashakti niveditam |
Raksharthantu samadaya bajra swasthanmут্তমাম ||*

Oh Durga the mother of the Universe, now you go to your heavenly abode after my prayers come back after one year and I will offer you all that I can. Protect us from where you are firmly established.

ওঁ যথাশক্তি কৃতা পুজা সমষ্টা শঙ্করপিয়ে । গচ্ছন্তু দেবতাঃ সর্বা দস্তা তু বাঞ্ছিতঃ বরম ॥
কৈলাশশিখের রয়ে সংস্থিতা ভব সন্ধিয়ো । পূজিতাসি ময়া ভক্ত্যা নবদুর্গে সুরার্চিতে ॥
তাঃ প্রগৃহ্য বরং দস্তা কুরু ক্রীড়াং যথাসুরম ॥

*Om! Jathashakti krita puja samasta Shankarapriye | Gachhantu devatah sarba dattwa to
banchhitam baram || Kailasha shikhara ramye samsthita bhava sannidhou | Punitashi maya
bhaktya nabadurgey surarchitey || Twam pragrihya baram dattwa kuru kriram jathasukham ||
I have done the worship to the best of my ability, Oh the wife of Shiva.*

As you leave, fulfill all my ambitions and

Please stay close to us while you happily live on the mountain top of Kailash (Himalaya).

I will devotedly worship you every time you come along with other Gods.

Bless us while you stay happily amongst us

ওঁ যন্মায়োপহৃতঃ কিঞ্চিত বস্ত্র গঞ্জানুলেপনম् । তৎ সর্বমুপভূজ্য তৎ গচ্ছ দেবি যথা সুখম ॥
ওঁ রাজ্যং শূন্যং গৃহং শূণ্যং সর্বশূন্যা দরিদ্রতা। তা মৃতে তগবত্যৰ কিং করোমি বদন্ব তৎ ॥

*Om janmayopahritam kinchit bastra gandhanulepanam | Tat sarbamupabhujya twam gacha Devi
jatha sukham || Om rajyam shunyam griham shunyam sarbashunya daridrata |*

Twa mrityey bhagabatyamba kim karomi badaswa tat ||

With humility we offered you clothes and essence, and now you go happily.

As you go we feel the emptiness in our kingdom and home.

We feel so very deprived yet in the name of the eternity,

Oh Goddess, advise us as to what to do!

Immersion Process

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

ওঁ নিমজ্জান্তাসি দেবি তৎ পত্রিকা বর্জিতা জলে। পুত্রাযুর্ধন বৃক্ষ্যার্থং স্থাপিতাসি জলে ময়া।।
ওঁ পূজীতা দেবীদুর্গা ক্ষমণঃ।।

Om! Nimajjambhasi Devi twampatrika barjeeta jaley |

Putrayurdhana bridhyartham sthapitasi jaley maya | Om pujita Devi Durga khamadhyam ||

Oh Goddess! Immerse in water as I place the Navapatrika in the water.

I seek your blessing for the expansion of my family (son), life and wealth.

Forgive me Oh Goddess Durga for my faults in my prayers.

Pranam mantra

Pranam mantra

প্রণাম মন্ত্র

Obeisance to Goddess Durga

ওঁ রোগাং শোকাং অপহংসি তৃষ্ণা, রুষ্ণা তু কামান সকলাং অভিষ্ঠান।
আম আশ্রিতানাং বিপন্ন নরাগাং, ত্বমাশ্রিতা হি আশ্রয়তাং প্রয়াস্তি॥

Om rogan shokan apahansi tusta, rusta tu Kaman sakalan abhistan |
Twam ashritanam bipanna naranam, twamashrita hi ashrayatam prayanti ||

Oh Mother Durga, you are happy to destroy all our diseases and calamities.

You are mad about our greed and passion.

You give protection to the humans when they faced calamities
You are the only rescuer and I helplessly come to you to seek your shelter.

বিদ্যাসু শান্তেন্মু বিবেকদীপেন্মু আদ্যেন্মু বাক্যেন্মু চ কা তুদন্যা।
মমত্বগর্তে অতি মহা অঙ্ককারে বিজ্ঞাময়তি এতৎ অতীব বিশ্বম্॥

Bidyashu shashtreshu Vivekadeepeshu adyeshu bakyeshu cha ka twadanya |
Mamatwagartey ati maha andhakarey bibhramayati etat ateeba vishwam ||

My knowledge, conscience, wisdom and speech are not functioning,
I fell into this pitch dark pit of ignorance, feeling confused lost in this limitless Universe.

বিশ্বেশ্বরী তৎ পরিপাসি বিশ্বৎ, বিশ্বাঞ্জিকা ধায়য়সি ইতি বিশ্বম্।।
বিশ্বেশ্বরদ্বয়া ভবতী ভবতি, বিশ্বাশ্রয়া তে ত্বি ভক্তি নয়াঃ।।

Bishweswari twam paripasi Viswam Vishwatmika dharayasi iti bishwam |
Vishwesha bandya bhabati bhabanti, vishwashraya ye twayi bhakti namrah |

Oh the Goddess, the protector of this Universe; holding the Universe with its living creatures.
The World is in praise of you and submits to thy glory. Allow me to pay my reverence to Thee.

দেবী প্রসীদ পরিপালয় নঃ অরিভীতেঃ, নিতৎ যথা অসুরবধাং অধূনা এব সদ্যঃ।
পাপানি সর্বজগতাংশ শয়ং নয়াশ, উৎপাপ পাপজনিতাংশ মহা উপসর্গান।।
প্রণতানাং প্রসীদ তৎ দেবী বিশ্বাতি হারিষি।
ত্রৈলোক্য বাসিনাম ঈড়ে লোকনাং বরদা ভব।।

Devi praseed paripalaya nah arivititeyh nityam jatha asurbadhat adhuna eba sadyah |
Papani sarbajagatancha shamam nayashu, utpapa papajanitansch maha upasargan ||

Pranamatam praseed twam Devi biswat harini |

Trilokya basinam idye lakanam bara bhava ||

Oh Mother Durga, you are happy to destroy all our diseases and calamities.

You are mad about our greed and passion.

You give us protection when we are surrounded by danger.

I am helplessly approaching you to seek your shelter.

*My knowledge, conscience, wisdom and speech are not functioning.
I am confused in the darkness of my ignorance.
Oh the Goddess of the Universe and its protector and holder.
The World is in praise of you and submitting to Thy glory,
Oh Goddess you are so kind to your subjects.
You protect them from all ill-doers (demons), sins and disturbances
I bow to Thee, the destroyer of our enemies.
The entire Universe is in praise of you and I offer my oblations.*

Ghatchalana

ঘটচালনা

Moving the Holy Pitcher

Move the holy pitcher while chanting:

গচ্ছ গচ্ছ পরং স্থানং স্বস্থানং পরমেশ্বরি । সংবৎসর ব্যতীতে তু পুনরাগমনায়চ ॥
ওঁ ক্ষমত্ব বরদে দেবি মঙ্গল্যং পরমেশ্বরি । সর্বগ শুভগ দেবি দৃষ্টাদৃষ্ট ফলপ্রদ ॥

*Gachha gachha param sthanam swastanam parameshwari | Sambatsar byatite tu
punaragamanayacha || Om khamasya baradey Devi mangalyam parameshwari |
Sarbaga shubhaga Devi drishtadirishta phalapradha ||*

*Oh Goddess you now go to your abode after the completion of one year you return here.
Oh the auspicious Goddess! Forgive me for my short comings and bless me.
With your continued blessing we are rewarded with good luck.*

Peace Chant

শান্তিমন্ত্র (সামবেদীয়)

Shantimantra (samavedya)

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 ইতিখক্ত্রযস্য মহাবামদেব্যার্থিবরাডঃ গায়ত্রীচন্দ ইন্দ্রো দেবতা
শান্তি কর্মণি জপে বিনিয়াগঃ ।

*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 আভুবদুতী সদা বৃংগ সখা । কয়া শচিষ্ঠয়া বৃতা ।
ওঁ কস্তা সত্যা মদানাং মৎহিঙ্গা মৎসদন্ধসঃ । দ্রাচ চিদারজে বসু ।
ওঁ অভীষ্ণু গঃ সখিনামরিতা জরিত্তনাম । শতং ভবঃ 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 বৃক্ষশ্রবাঃ স্বতি নঃ পূষা বিশ্ববেদাঃ । স্বতি নষ্টাঙ্কো অরিষ্টনেগিঃ,
 স্বতি না বৃহস্পতিদধাতু ॥ ওঁ স্বতি, ওঁ স্বতি, ওঁ স্বতি ॥

*Om swasti nah Indro bridhhashravah, 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 অঙ্গরীক্ষং শান্তিঃ পৃথিবী শান্তিরাগঃ শান্তি জ্ঞানধরঃ শান্তিঃ ।
 বনস্পতিরঃ শান্তিরিশৈদেবাঃ শান্তিরূপশান্তিঃ সর্ববৎ শান্তিঃ ॥ শান্তিরেব শান্তিঃ সা মা শান্তিরেবি ।

*Om dahu shantih antariksham shantih prithibi shantirapah shanti Roshadhayah shantih
 banaspataye shanti Vishwadeva shanti Brahmashanti sarbam shantih | Shantireba shanti sa
 ma shantiredhi || (Rigveda)*

There is peace in the sky, there is peace on earth, and there is peace in the heavens.

There is peace in the world. There is peace in the water, there is peace on land.

There is peace in nature (plant, animals, flowers, insects, and herbs)

There is peace in the Universe. There is peace with Brahma, the Creator,

May this all –pervading peace enter into us and
 permeate us to the very core of our being.

ওঁ শান্তিরস্ত শিবঘণ্টক বিনশ্যাত্ত শুভ্রঃ যৎ । যত এবাগতং পাপ তত্ত্বের প্রতিগচ্ছতু স্বাহা ॥

*Om shantirastu Shivanchastu binasyata shubhancha jat |
 Yata ebagatam papa tatraiba pratigachatu swaha ||*

By the grace of Lord Shiva, peace will prevail. May He destroy all the evil to establish peace.

May all the sins (ignorance) be removed and permanently stay away from us.

ওঁ পূর্ণমদঃ পূর্ণামিদম্ পূর্ণাত্ 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.

Benidictory Prayers

ওঁ অসতো মা সৎ গময়, তমসো মা জ্যোতির্গময়, মৃত্যোর মা অমৃত্যং গময় ।
Om asato maa sat gamaya, Tamaso maa jyotirgamaya, Mrityor maa amritam gamaya

*(Oh Almighty God!) Lead me from the unreal (illusion) to the real, From darkness to light,
From the fear of death to the knowledge of immortality.*

Honararium to the priest (muladakshina)

দক্ষিণা

Dakshina

Put an appropriate denomination coin on the floor. Sprinkle a little water on the coin and place a flower on it.

এতেস্ম কাঞ্চনমূল্যায় নমঃ। এতদ অধিপতয়ে শ্রীবিষ্ণবে নমঃ। এতৎ সম্পদানায় ও দুর্গাদেবৈ নমঃ।

Etadmsi kanchana mulaya namah | Etat adhipataye Shri Vishnabey namah ||

Etat sampradanaya Om Durgadevai namah ||

May I sanctify the coin in the name of Lord Vishnu, our protector.

I am offering this to the priest in the name of Goddess Durga

বিষ্ণুরোম তৎসৎ আদ্য ----- মাসে ----- পক্ষে ----- তিথো ভাক্তরে ----- গোত্র শ্রী ----- দেবশর্মণঃ
দেবী পুরানোত্ত বিধিলা শ্রীদুর্গা শ্রীতিকামনয়া কৃতেতৎ বার্ষিক শরৎকালীন দুর্গামহাপূজা কর্মশং সাঙ্গত্যাং দক্ষিণামিদৎ কাঞ্চনমূলৎ
শৈবিষ্ণু দেবতৎ শ্রীদুর্গাদেবৈ তুভ্যমহৎ সম্পদদে ॥

Om Vishnurom tatsad adhya --- month --- fortnight (lunar) --- day bhaskarey

--- gotra Shri --- devasharmanah Devi puranokta bidhina Shri Durga pritikamanaya

krititat Barshik saratkalin Durgapuja karmanah sangatartham Dakshinamidam

kanchanamulyam Shri Vishnu daivatam Shri Durgadevai tubhyamaham sampradadey ||

*On this auspicious day (bhskarey), in the name of Lord Vishnu, in the month of ---- in the
lunar fortnight of ---- on the tithi (day) of ---- I will offer this money to ---- gotra of name ---- (the
priest) who completed the Annual Durga Puja of autumn, by the method described in Devi
Puran, In the name of Lord Vishnu and Goddess Durga, I am giving it to you.*

Seeking Forgiveness

অচ্ছিদ্রাবধারণ

Achidrabadharan

Take a little water in your right palm and chant. After completing the chant discard the water in the offering plate (*tamrapatra*):

ওঁ যদক্ষরং পরিভ্রষ্টং মাত্রাহীনং যজ্ঞবেৎ। পূর্ণং ভবতু তৎসর্বং তৎ প্রসাদাং সুরেশ্বরী ॥

মন্ত্রহীনং ক্রিয়াহীনং ভক্তিহীনং সুরেশ্বরী । যৎ পূজিতং ময়া দেব পরিপূর্ণং তদন্তুমে।

ওঁ কায়েন মনসা বাচা কর্মনা যৎ কৃতং ময়া, তৎ সর্বং পরিপূর্ণং তৎ প্রসাদাং সুরেশ্বরী।

Om jadaksharam paribhrashtam matrahinancha jadbhabet | Purnam bhavatu

tatsarbam tatprasadat sureshwara | Mantraheenam kriyaheenam bhaktiheenam Sureshwara |

Jat pujitam maya Deva paripurnam tadastumey || Om kayena manasabacha karmana

jat kritam maya | Tat sarbam paripurnam tad prasadat sureshwari ||

*All the mistakes I committed unknowingly in reading the script, Oh Lord make them
perfect by your grace. I do not know the mantras, the rituals and even I lack the devotion to*

perform them right, yet what I did, Oh Lord, make them right. I could not bring in words what I wanted to say, but I did my best. Please fill in the void I left and bless me.

Resolving Errors

বৈগুণ্য সমাধান

Baigunya samadhan

Pray with folded hands

ওঁ অজ্ঞানাদ যদি বা মাহাত্ম প্রচ্যবেতা ধূরেষু যৎ । স্মরণাদেব তদ্বিষেষঃ সম্পূর্ণঃ স্যাদিতি শ্রতিঃ ॥

Om agyanad jadi ba mohat prachyabeta dhwareshu jat |

Smaranadeva tad Vishno sampurnam syaditi shruti ||

All the omissions in my performance of puja will be completed

When I remember Lord Vishnu and seek His forgiveness.

এতদ্ব সর্বং কর্মফলং শ্রীদেবীদুর্গা চরণে সমর্পয়ামি।

Etad sarbam karmaphalam Shri Devi Durga charaney samarpayami |

I am submitting here to the feet of Goddess Durga with utmost humility

The results of my worship.

Conclude your prayer by seeking forgiveness from the Goddess and taking shelter under our protector, Lord Vishnu.

নমো দুর্গে দেবী ক্ষমতঃ । নমো দুর্গে দেবী ক্ষমতঃ । নমো দুর্গে দেবী ক্ষমতঃ । হরি হরি ওঁ তৎসৎ ॥

Namah Durgey Devi Khamashyah | Namah Durgey Devi Khamashyah |

Namah Durgey Devi Khamashyah | Hari Om tatsat ||

Forgive me Oh Goddess Durga for my mistakes. I submit in the name of Lord Vishnu, my protector. Let Thy will be done, Oh Hari (Vishnu)

PART 4
LOKPUJA
PRAYERS OF DURGA
Puja List
লোকপূজা

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

Sankalpa (Resoluion)

Do Sankalpa for all families at one time, using the name of the Head of the family in each case, (mantra available in the beginning) .

Flower offering

পুষ্পাঞ্জলি

Pushpanjali

ওঁ মহিষমুরে চামুণ্ডে মুড়মালিনি। আয়ুর আরোগ্য বিজয়ং দেহি দেবী নমস্তুতে।
ভূত প্রেত পিশাচেভ্যো রক্ষ্যেভ্যুচ্চ মহেশ্বরি। দেবেভ্যো মানুষেভ্যুচ্চ ভয়েভ্য রক্ষ মাঃ সদা।
সর্ব মঙ্গল মঙ্গল্যে শিবে সর্বার্থ সাধিকে। উমে ব্রহ্মাণি কৌমারি বিশ্বরূপে প্রসীদ মে॥
এষঃ সচন্দন পুষ্পাঞ্জলি ভগবতী দেবী দুর্গায়ে নমঃ।

Om! Mahishagni mahamaye chamundey mundamalini |

Aur arogya bijayam dehi Devi namastutey |

Bhutapreta pishachevyo rakshyebhyascha Maheshwari |

Devebhyo manushebhyascha bhabhyo rakshmam sada |

Om! Sarba mangala mangalye Shivey sarbartha sadhikey |

Umey Brahmani koumari vishwarupey praseedamay |

Esha schandana pushpanjali bhagavati Devi Durgawai namah ||

*Oh the killer of buffalo demon, you appear as Chamunda (killer of demon Chamunda)
wearing the garland of enemy heads.*

You save us from all diseases and bring victory.

You bring good luck and good wishes to us all,

*Oh the wife of Shiva, you are Uma, ever youthful and spread over the Universe,
Be pleased with us.*

Here is the sandalwood dipped flower offered to you with great reverence.

ওঁ ভগবতি ভয়চ্ছেদে কাত্যায়ণি চ কামদে। কালকৃত কৌশিকি তঁ হি কাত্যায়ণি নমস্তুতে॥
ওঁ প্রচণ্ডে পুত্রকে নিত্যং সুপ্রিতে সুরনায়িকে। কুলদ্যোত করে চোপ্তে জয়ং দেহি নমস্তুতে॥
নমঃ রক্ষচণ্ডে প্রচণ্ড প্রচণ্ড গণমাণিনি। রক্ষ মাঃ সর্বতো দেবী বিশ্বেশ্বরী নমস্তুতে॥

Om bhagawati bhayachedey Katyani cha kamadey | Kalkrit koushiki twam he Katyayani namastutey || Om prochandey putrakey nityam supritey suranayikey | Kuladyota karey chogrey jayam dehi namastutey || Namah rudrachandey prachandashi prachanda gananashini |

Raksha mam sambato Devi Vishewari namastutey ||

*Oh Goddess, who removes all our fears, who fulfills all our wishes,
Who wears red dress (Katyayani), gives us wisdom (Kaushiki);
Who holds the time (Kalkrit) and always victorious, I bow to you.*

*Oh the killer of many demons (Rudra Chanda and Prachanda) and killer of all enemies.
Protect me from all sides. Oh the Goddess of the Universe! I bow to you.
Here is the sandalwood dipped flower offered to you with great reverence,
Oh Goddess Durga!*

ଓ দুর্ঘে তারিণী দুর্ঘে তৎ সর্বাশুভ বিনাশিণী। ধর্মার্থ কাম মোক্ষায় নিভৎং মে বরদা ভব।।
প্রচন্ডে চতুর্ভুজে মুণ্ডমালা বিভূষিতে। নমত্বত্বৎ নিষ্ঠভাবে শুভ ভীষণ কারিণি।।
এষঃ সচন্দন পুস্পাঙ্গলি ভগবতী দেবী দুর্গায়ে নমঃ।।

*Om Durgey tarini Durgey twam sarbashubha binashini | Dharmartha kama mokshaya nityam
mey barada bhava || Prachandey chandamundarey mundamala bibhusitey |
Namastibhyam nishumbharey shumbha bheesana karini ||
Eshah sachandana pushpanjali bhagavati Devi Durgawai namah||
Oh the savior from our miseries, who always brings good luck,
Who blesses us to attain our human goal of dharma (righteous principle of life),
artha (wealth), kama (desire) and mokshya (liberation).
Here is the sandalwood dipped flower offered to you with great reverence,
Oh Goddess Durga!*

Prostration

প্রণাম

Pronam

সর্বমঙ্গল মাঙ্গল্যে শিবে সর্বার্থ সাধিকে। শরণ্যে অ্য়মকে শৌরি নারায়ণি নমোহন্ত তে।।
সৃষ্টিস্থিতি বিনাশনাং শক্তিভূতে সনাতনি। শুণাপ্রয়ে শুণময়ে নারায়ণি নমোহন্ত তে।।
শরণাগত দীনার্ত পরিআণ পরায়ণে। সর্বস্যার্তিহরে দেবি নারায়ণি নমোহন্ত তে।।

*Om sambamangal mangalye Shivvey sarbartha sadhikaye | Smaranye traimbhakey Gouri
Narayani namastutey || Shrististhiti binashanam shaktihutey sanatani | Gunashraye
gunamaye Narayani namastutey || Sharanagata deenarta paritran parayaney |
163Sarbasyartiharey Devi Narayani namastutey ||*

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

Adoration with incense

আরতি

Arati

Perform Arati with dhoop only, circling on each platter offered by the devotee. The process is described elsewhere in this text.

VIDEO Listen to the audio by clicking on the heading.

<http://www.agiivideo.com/books/video/durga/Durga-stob-mpeg2.mp4>

PRAYERS AND SONGS**RECONCILIATORY PRAYER FOR MOTHER DURGA****Divya Aparadha Stotra of Mahishasurmardini**

By Shankaracharya

শিশোনাশির বাক্যম জননী তব মন্ত্রম প্রয়গিতুম্ কিশোরে বিদ্যায়াম্ বিষম বিষয়ে তিঠতি মনঃ ।
ইদানিং চিত্তিতো মহিষ গলথন্টা ঘনৰ্বা নিরালৰো লহোধর জননী কমযামি স্মরণম্ ॥১॥

*

শিশুকালে বলিতে পারিনি কথা, ছিলনা প্রার্থনা মোর মনে । যৌবনে ছিলাম ব্যস্ত বিদ্যা অর্জনে ।
বিষয়ে আসঙ্গ হয়ে, কারি কারি ধন নিয়ে বার্ধক্যে এসেই ভীত বৃষথন্টার নিনাদে ।
ওগো লহোদর জননী, কর মোরে রক্ষা, পড়েছি বিপদে ॥

*

*Shishonashir bakyam Janani taba mantram prajapitum Kishore vidyayam bishama
bishayey tishthati manaha | Idaning chittbhito Mahishagalaghanta ghanarba
Niralambo lambodar janani Kamajami sharanam ||*

When I was an infant I could not speak and I could not utter your prayers. When I was young I was busy with my studies and my mind was focused on worldly things. But now I am afraid as I hear the bells of Yama's bull (approaching death). Oh the mother of Ganesha (Lambodara) where can I go for my shelter other than you? .

পৃথিব্যাম্ পুত্রাস্তেহ জননী বহবহসন্তী সরলা বরম্ ত্যোং মধ্যে দুরিতসহিতোয়ম্ তব সুত ।
মাদিয়োয়ম্ ত্যাগঃ সমুচিতমিদম্ মো তব শিবে কুপুত্রো জায়েতঃ কুচিদপি কুমাতা ন ভবতি ॥ ॥২॥

*

তব শত ভক্ত মাবো এ নরাধম রয়, পাছে মোরে কর ত্যাগ রায়েছে সংশয় । কুপুত্র অনেক হয়, কুমাতা কখনো নয় ॥

*

*Prithivyam putrashtey janani bahabahasanti saralahBaram tesham madhyey
duritasahitoyam taba suta | Madiyoyam tyagaha samuchitamidam no taba shivey
Kuputro jayeta kwachidapi kumata na bhavati ||*

You have hundreds of obedient children in this world but out of them this son of yours is the worst. If you leave me, Oh the wife of Lord Shiva, it will not be right.

There could be a bad son but there can never a bad mother.

পরিতাঙ্গা দেবাঃ কঠিনতর সেবা কুলতয়া ময়া পঞ্চশিতের্থিকম্পনিতে তুবয়সি ।
ইদানিং মে মাতঃ তবয়দি কৃপাণ্পি ভবিতা নিরালঙ্ঘো লৰোদৱ জননী কম্যামি স্মরণম् ॥৩॥

*
সর্বদেব ছেড়ে গেল মোরে এই ভেবে, হয়নি সাধন ভজন নিষ্ঠার অভাবে ।
এখন এসে পঁচাশিতে, এ ভব সাগরে, তুমি না করিলা দয়া কে করিবে মোরে ॥

*

*Paritwakta devah Kathinatara seva kulataya Maya panchashiter-adhika-mapapanitey
tubayashi Idanim me matah Tabayadi kripanapi bhabita
Niralambo lambodar janani Kamajami sharanam*

All the Gods have left me as I could not follow their rigorous rituals of worship. Now, I am 85 years old, desperately seeking your favor. In this pitiable condition, if I do not have your compassion, Oh Mother of Ganesha, where will I go for my shelter?

জগন্নাতৰমাতঃ তব চৰণসেবা ন রাচিতা, নবাদত্তম্ দেবী দ্রবিনমপিভ্য স্ব ময়া ।
তথাপিতৃং স্নেহম্ ময়ি নিরূপম্ যত্পুরুষে, কুপ্ত্রো জায়েতঃ কৃচিদপি কুমাতা ন ভবতি ॥৪॥

*

হে মাতঃ, করিনি তোমার পূজা তাই মনে ভয়, তবু মোরে ছাড়নিকো, দিয়েছ আশ্রয় । কুপুত্র অনেক হয়, কুমাতা কি কবে রয় ॥

*

*Jaganmatarmatah taba charanaseva na rachita Nabadattam Devi drabinamatibhuya staba
maya | Tathapitwan sneham mayi nirupam yatra purushey
Kuputro jayetah kwachidapi kumata na bbhati.*

Oh the goddess of the Universe! I have never cared to touch your feet; Gave my offerings or prayed to you And yet you, the compassionate loving mother, had been so kind to me.

There could be a bad child but never a bad mother.

চিতা তস্মালেপো গরলমসনম দিক্পটখয়ো, জঠাধারী কঠে ভুজগ পতিহারি পশুপতি ।
কপালি ভুতেসো ভজতি জগদীশ্বৈক পদবিম, মূলাণি, রূদ্রাণি, শিব শিব ভবানিতি জপতঃ ॥৫॥

*

ভস্মাখা, জঠাধারী, আকঠ গন্তুম করি পান, বিষধর গলে নিয়ে তব নাম করিছে বয়ান ।
হয়ে পশুপতি, জগদীশ্বর, তবু ডাকিতে ভুলেনি, মূলাণি, রূদ্রাণি, শিবা, শিবা, ভবানী ॥

*

*Chita bhashmalepo Garalmasanam dikpatadharo Jatadhari kanthey bhujaga patihari
Pashupatih | Kapali bhuteysho Bhajati jagadeeshaika padabim
Mrilani, Rudrani, Shiva Shiva Bhavaniti japataha ||*

Covered with funeral ashes, your husband Shiva, with poison in his throat and circular vision, grows interlocked hair, carries poisonous snakes around his neck, is known as Pashupati (Lord of all beings). He, the king of the ghosts, gets the credit as Lord of the Universe (Jagadishwara) by chanting your names to seek your favor —

Mrilani, Rudrani, Shiva Shiva Bhavani.

নারাদিতাসি বিধিনা বিবিধে-উপচারে, কিৎ বুক্ষচিন্তনপরাহ্ন নকৃতম্ বচোভি ।
শ্যামে তমেব যদি কিষ্ণনময়ি অনাখে, ধৎসে কৃপাম্ উচিতম্যন্ন পরমত্বেব ॥৬॥

*

না জানি ভকতি স্তুতি, আমি দীনজন, মধুর বাক্যে তোমায় করিনি ভজন ।
ওগো ভগবতী তুমি দয়ার সাগর, অসহায় সন্তানের তুমিই নির্ভর ॥

*

*Narayadhitasi bidhina bibidho-upacharai Kkim rukshachintanaparair nakritam bachovi |
Shyamey! Twameba yadi kinchanamayee anathey
Dhatsey kripam uchitamyamwa paramtwabaiba*

*I have neither performed any ritual nor given various offerings to you, nor did I utter flowery words in your praise, Oh compassionate blissful mother!
Please consider me to be your helpless son who needs your protection.*

আপৎসু মগ্নম্ স্মরণম্ তদিয়ম্ করোমি দুর্গে করুণার্বেসি
নেতৎছটতং ময় তাৰয়েতা, ক্ষুধা ত্রিশার্তা জননীম্ স্মরাণ্তি ॥৭॥

*

এই মহা সংকটে তব নিয়েছি স্মরণ, মাগো তুমি কৃপা কর জানি আভাজন ।
শিশু যবে কান্না করে মা, মাগো বলে, মা তখনি শিশুটিরে নেয় কোলে তোলে ॥

*

*Apatsu magnam smaranam twadiyam Karomee Durgey karunaarnabesi
Naitat-chatatwam mama bhavayetahKshudha trisharta jananim smaranti*

I am remembering you in my distress, Oh Goddess Durga have compassion for me. This feeling of mine is not unusual because the child cries for the mother when hungry or thirsty.

জগদম্ব বিচিত্রমত্রকিম্ পরিপূর্ণা করুণাণ্টি চিন্মাণি
অপরাধ পরমপরাত্রিতম্ নহি মাতা সমুপেক্ষতে সূতম্ ॥৮॥

*

জননী, জগদম্বা, এই বিশ্ব নিকর, তব কৃপায় পরিপূর্ণ জগত সংসার ।
ক্ষমো মম অপরাধ, জননী যেমতি, কভু নাহি করে ত্যাগ তাঁহার সন্তানি ।

*

*Jagadamba bichitramatrakim Paripurna karunaasti chinmayi
Apraradha paramparabritam Nahi mata samupekhshatey sutam*

Oh Goddess of the universe (Jagadamba)! In this world of multitude, you are wholesome, kind and compassionate. Pardon my faults as no mother will ever leave her child uncared.

মৎসমো পাতকি নাষ্টি পাপঘনি তৎসমা নহি ইবম্ জ্যাঙ্গা মহাদেবী যথাযোগ্যম্ তথা কুরু

*

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

*

*Matsamo pataki nastee papaghni twatsama nahi Ibam gyantma MahaDevi!
Yathayogyam tatha kuru ||*

In this world there is no one more sinful than me, Oh Mother! And no one will pardon my faults like you. Knowing this, Oh Goddess, do what you feel to be appropriate.

Bhavanustakam

By Shankaracharya

ভবান্যষ্টক শ্লোক

(Note: Audio may not tally with the script in this prayer. Selected verses were taken to make 8 verses and that the name “Austakam” means 8.

ন তাতো ন মাতা ন বস্তুর্ণতাতা, ন পুঁজো ন পুঁজী ন ভৃত্যো ন ভৰ্ত্ত।
ন জয়া ন বিদ্যা ন বৃত্তিস্মৰণ, গতিস্তুৎ গতিস্তুৎ ত্বমেকা ভবানি।।

Na tato na mata na bandhur na bhrata na putro na putri na bhrityo na bharta |

Na Jaya na Vidya na brittisarmoiba gatistwam gatistwam twameka bhavani ||

*Neither father, nor mother, nor brother, nor children, nor grandchildren Nor servants, nor master,
nor wife nor knowledge Can rescue you from your final days,
Oh Goddess Durga I have no other way than to take your shelter.*

ভৰ ধ্বারপারে মহাদুষ্ক্ষ ভারে অগ্রনঃ প্রকামী প্রোলোভী প্রমত্তঃ।
কুসংসারপাশ প্রবদ্ধ সদাহং গতিস্তুৎ গতিস্তুৎ ত্বমেকা ভবানি।।

*Bhava dwarparey mahaduksha bharey prapannah prakami prolobhi pramattah | Kusansarpasha
prabanddha sadaham gatistwam gatistwam twameka bhavani ||*

*When I reach the gate of the heaven, depressed with sorrows, repenting My days of life with
passion, greed, desire, tied to bad habits and company Oh Goddess I find no other way than to take
your refuge. Oh the Mother of the Universe.*

ন জানামি দানং ন চ ধ্যানযোগং ন জানামি তন্ত্রং ন চ ত্বোত্ব মন্ত্রম্।
ন জানামি পূজাং ন চ ন্যাসযোগং, গতিস্তুৎ গতিস্তুৎ ত্বমেকা ভবানি ॥

*Na janami danam na cha dhyanjogam na janami tantra mantram |
Na janami pujam na cha nyasajogam, gatistwam gatistwam twameka bhavani ||*

*I have neither given any donation nor did I meditate nor I performed any ritual
Nor did any prayers and mantras Neither I know how to do worship nor I know the rituals,
I only find that I have no other way that to take your refuge. Oh the Mother of the Universe.*

ন জানামি পুণ্যং ন জানামি তীর্থং, ন জানামি মুক্তিং লযং বা কদচিত্ঃ।
ন জানামি ভক্তিং ব্রতং বাপি মাতঃ গতিস্তুৎ গতিস্তুৎ ত্বমেকা ভবানি ॥

*Na janami punyam na janami tirtham, na janami muktim layam ba kadachit |
Na janami bhaktim bratam bapi matah gatistwam gatistwam twameka bhavani ||*

*I do not know what is the divine act, nor I have visited any pilgrimage, Nor I bothered to know the
path of salvation or what happened after death Nor I practiced devotion, or fasting, I have no other
way Oh Mother than to seek your refuge. Oh the Mother of the Universe.*

কুকৰ্ম্মী কুসঙ্গী কুবুদ্ধিঃ কুদাসঃ, কুলাচারহীনঃ কদাচারলীনঃ।
কুদৃষ্টিঃ কুবাক্য-প্রবদ্ধঃ সদাহং, গতিস্তুৎ গতিস্তুৎ ত্বমেকা ভবানি।।

Kukarmi kusangi kubuddhih kudashah, kulacharahanah kadacharleenah |

Kudrishtih kubakya prabanddhah sadaham, gatistwam gatistwam twameka bhavani ||

*I was always involved in bad acts, kept bad company, took bad advice, and worked against my
family and society. I looked at bad things, said bad words all the time,
I find no way for my rescue than to seek your refuge,*

Oh the Mother of the Universe.

অনাথো দরিদ্রো জরারোগযুক্তো, মহাকীণদীনঃ সদা জাড়্যবক্তোঃ।
বিপজ্জে প্রবিষ্টঃ প্রবৃক্ষঃ সদাহং, গতিস্তুৎ গতিস্তুৎ ত্বমেকা ভবানি॥

*Anatho daridro jararogajukto, mahakshindeenah sada jadyabaktoh |
Bipaktou prabishttha prabuddhah sadaham, gatistwam gatistwam twameka bhavani ||*
*The poor, the destitutes, the diseased, the week, the handicaps, the helpless, the people who
confronts danger, always seek your shelter, you are their only refuge*
Oh the Mother of the Universe.

ADDENDUM

Puja List

BASIC LIST: Part 2	
ঘার ঘট ২	Pitcher at the door 2
পুষ্প	Flower
তুলসী	Tulasi
দুর্বা	Durba
পুষ্প	Flower
তুলসী	Tulasi
দুর্বা	Durba
পুষ্প মালা (বড়)	Garland (big)
পুষ্প মালা (ছেট)	Garland (small)
আম পল্লব	Mango leaves
ডাব বা নারকল	Coconut (ripe or unripe)
মিষ্ঠান	Sweets
মুড়কী	Sweet rice
নৈবেদ্যের থালা ৪ :	Naivedya (food platter) 4
পঞ্চদেবতা	Five gods (five mounds)
নবগ্রহ	Nine planets (nine mounds)
প্রধান (লক্ষ্মী)	Principle deity (Lakshmi), one single mound
নারায়ণ	Narayana
অন্যান্য নৈবেদ্য :	Other platter:
ফল	Fruit
মিষ্ঠি	Sweet
কুচা নৈবেদ্য	Platter of small mounds
গ্রেলাস, ২	Tumblers 2
ভোজ্য	Bhojya (uncooked food materials)
বাসমতি চাল এক প্যাকেট	Basumati Rice one packet
রান্নার মশলা	Spice
ঝী (বা তেল)	Ghee (or oil)
মুগডাল	Moog Dal (pulse)
কাঁচা সঙ্গী পাঁচ রকম	Raw vegetable (five kinds)
পঞ্চমৃত	Mixture of five sweets: Yogurt, milk, ghee, honey and sugar
দেবীর শার্তি	Sari for Goddess
ঘটের গামছা	Kitchen towel (red) for holy pitcher

BASIC LIST: Part 3	
হোম সামগ্রী	Hom (havan) materials
হোম কুণ্ড	Fire pot
বিল্পত্তি	Bel leaf (wood apple)
বালি	Sand
কঠি	Wood
কঠি (সমিধি)	Wooden sticks
ঘী	Ghee
দধি	Yogurt
পূর্ণপাত্র (চাল, সুপারী, পয়সা)	Overflowing rice tumbler (rice, beetle nut, coin)
পান-মশলা	Beetle leaf condiments
ভোগ	Cooked food (Bhog)
পুরোহিতের জামা/নতুন কাপড়	New cloth or shirt for purohit (shirt)

SPECIAL LIST FOR DURGA PUJA	
আরতির জিনিষ পঞ্চপ্রদীপ, কর্পুর-দানি, জল শঙ্খ, পুষ্প, ধূপকাঠি, বন্দু, দর্পণ ও চামর।	For adoration with lamp Lamp with five wicks, water-conch, <i>gamcha</i> or red cloth, flower, small cloth, mirror, incense stick, camphor on its holder (see list of puja utensils) and fan (<i>chamar</i>). Concept of Arati (adoration) Show lamp to lead the goddess into the house (lamp), wash feet (water conch), dress (cloth), flower to beautify, mirror to look at, incense to purify the air, camphor to purify air and fan to rest.
নবপত্রিকার জিনিষ কলাগাছ, গোটা হলুদ, কড়ি, সুপারি, লাল সুতো, ফুলের মালা, গোলা সিঁদুর।	Navapatrika (A banana plant on which nine twigs of separate fruit bearing plants tied with a red thread. A small <i>gamcha</i> holding two beetle nuts, whole turmeric, shells (<i>kari</i>), and tied over the tied nine branches). Put vermillion pase on banana leaf and put the sari with veil on the banana plant, looking like a “veiled woman” and place on the right of Ganesh (your left).

<p>ঘট স্থাপন</p> <p>নিচে মাটি, পঞ্চগুণ্ডি পঞ্চশয়া তার উপর জল ভরা ঘট, মুখে নারকোল আর আম পল্লব তার উপর লাল গামছা তার উপর ফুল (Appendix দেখো)</p>	<p>Holy pitcher Earth at the bottom, on which make design with five colors or sprinkle the color on the earth, over that sprinkle five grains (paddy, til, barley, wheat, white mustard). Over that a pitcher filled with water.</p>
<p>অধিবাসের জিনিষ বরনডালা (আলতা, সিঁদুর, কাজল-লতা, চন্দন, পুষ্প, ধান, দুর্বা, শঙ্খ, আতপ চাল, দর্পণ, লাল সুতো, মাটি, পাথর, লোহা, প্রদীপ ও চামর।।)</p>	<p>Beauty platter On the palm platter arrange the things described in Bengali. Alta (red liquid used in decoration of feet), vermillion, black suit (eye lash?)</p>
<p>নতুন কাপড় নারায়ণের ১টি ধূতি অথবা বড়ো তোয়ালে। শিবের ১টি ধূতি অথবা ছোট তোয়ালে। ৪টি রংগীন তোয়ালে অথবা শাড়ী - লক্ষ্মী, সরস্বতী, চন্তী, জয়া ও বিজয়ার জন্য। ১টি দেবী দুর্গার শাড়ী, ২টি সাদা ছোট তোয়ালে কার্তিক ও গনেশের জন্য।।</p>	<p>New clothes Dhoti or big towel for Narayana Same for Shiva Colored towel or sari for Lakshmi, Saraswati, Chandi, Jaya and Bijaya. Best sari for Goddess Two small white towels for Kartik and Ganesh.</p>
<p>সপ্তমী দস্তকাঠ ১, বিলুপত্র, ফুল, দুর্বা পুজার জোগাড় <u>মহাযানের জিনিষ</u> তেল, হলুদ, অষ্টকলসের জল, সহস্রধারা ছাকনি, তিল, দুধ, মধু, চন্দন, অগুর, এক গ্যালন (gallon) বারগার জল।।</p>	<p>Saptami General puja arrangements and arrangements for Holy bath. Oil, turmeric, eight tiny pitchers, strainer for thousand stream of water. Aromatic wood, various aromatic oils, various water sources, bathing powders and ointments. Flowers for pushpanjali</p>

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 Bindi

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

Swastik Mark

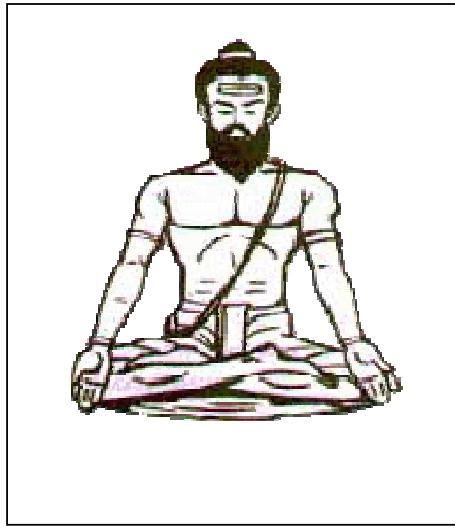
The word swastika comes from the Sanskrit word *suastika* (*su* means good and *asti* means well-being), meaning any lucky or auspicious object. Its origin probably dates back to the Indus Valley Civilization. It is a sacred symbol of good luck and eternity in many other ancient civilizations. The Aryans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

Sacred Thread

ঘোপবীত

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 ঘোপবীত, *Yajnopavita*.

OFFERING TO VITAL BREATHS

পঞ্চগ্রাসের মন্ত্র

Panchagraser mantra

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

Om! Pranaya swaha, Om! Apanaya swaha, Om! Samanaya swaha, Om! Udanaya swaha,

Om! Byanaya swaha, Amritapi dhanmasi swaha

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

ওঁ অমৃতাপি ধানমসি স্বাহা

that will lead to immortality

Background information

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

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

Offering process

পঞ্চগ্রাস মন্ত্র

Panchagras mantra

(Dedicated to the five vital breaths of the body)

The offering is done with special gesture called, পঞ্চগ্রাস মূদ্রা (*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 মূদ্রা) is the same as the offering to the *pranabaya*, explained elsewhere.

1. Get your left palm into the *grass mudra* (eating posture). In other words, depress the central section of the left palm. Put a small amount of water on it.
2. Then join the thumb to the little finger and offer with the following mantra while moving your hand towards the deity , imagining your desire to feed her:

ওঁ প্রাণায় স্বাহা

Om pranaya swaha |

Dedicated to the principle breath that I am inhaling

Continued to next page

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

ওঁ অপানায় স্বাহা

Om apanaya swaha |

Dedicated to my excretory system of the body

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

ওঁ সমানায় স্বাহা

Om samanaya swaha |

Dedicated to the digestive system of the body

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

ওঁ উদানায় স্বাহা,

Om udanaya swaha |

Dedicated to the respiratory activity of the body

6. Finally, join all fingers and say,

ওঁ ব্যানায় স্বাহা ॥

Om vyanaya swaha ||

Dedicated to the circulatory system of the body

Calls for prayers

Ringing bells:

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

Blowing of conch

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

Uloo

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

Some Common Terminologies

Dhyana: 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

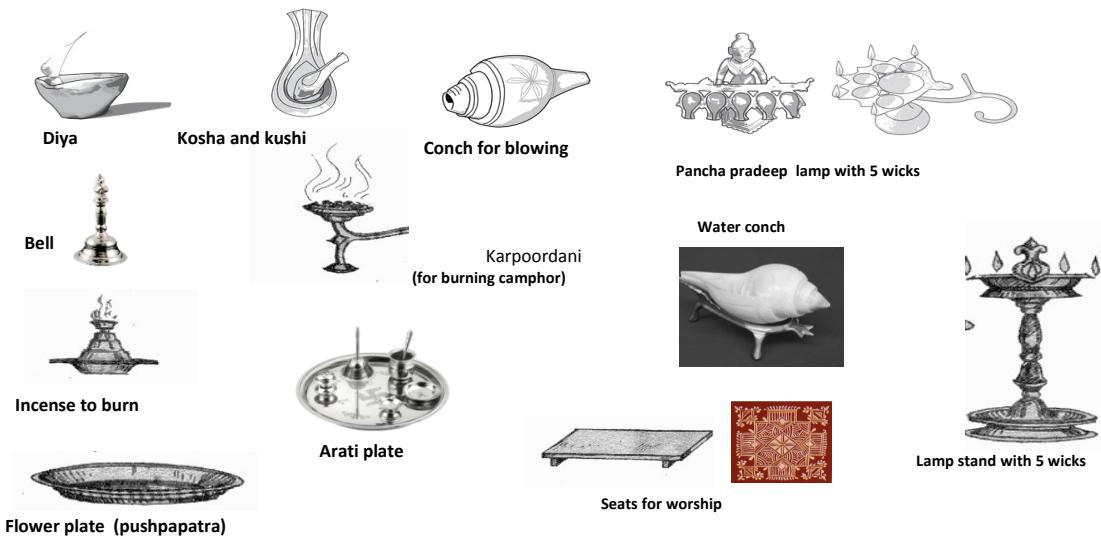
Brahma, Vishnu and Maheshwar (Shiva) are the three basic Gods of Hindus associated with Creation, Preservation and Destruction of the Universe. As the preservation of human race (and other living creatures) are in the hands of Vishnu, He is the foremost God of Invocation.

Vedas and Chandas

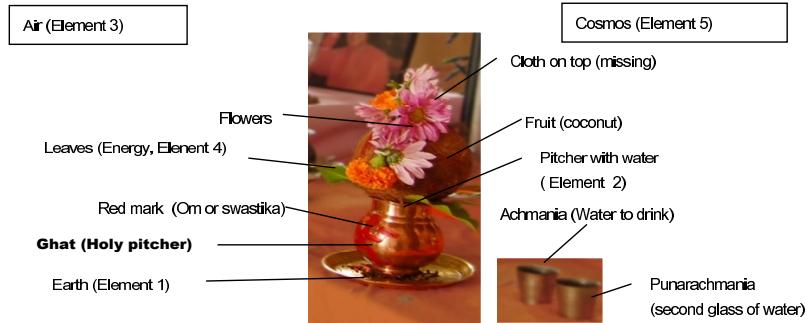
Vedas means knowledge. These are the core Hindu scriptures and perhaps written before 1700 BC. These are hymns and verses dedicated to various Gods. There are four Vedas: The Rigveda (the oldest), Yajurveda, Samaveda and Atharvaveda. The Vedas, in accordance with Hindu tradition, are apuruseya or in 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).

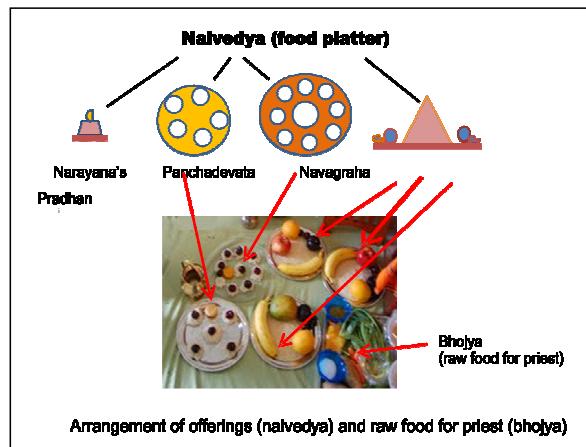
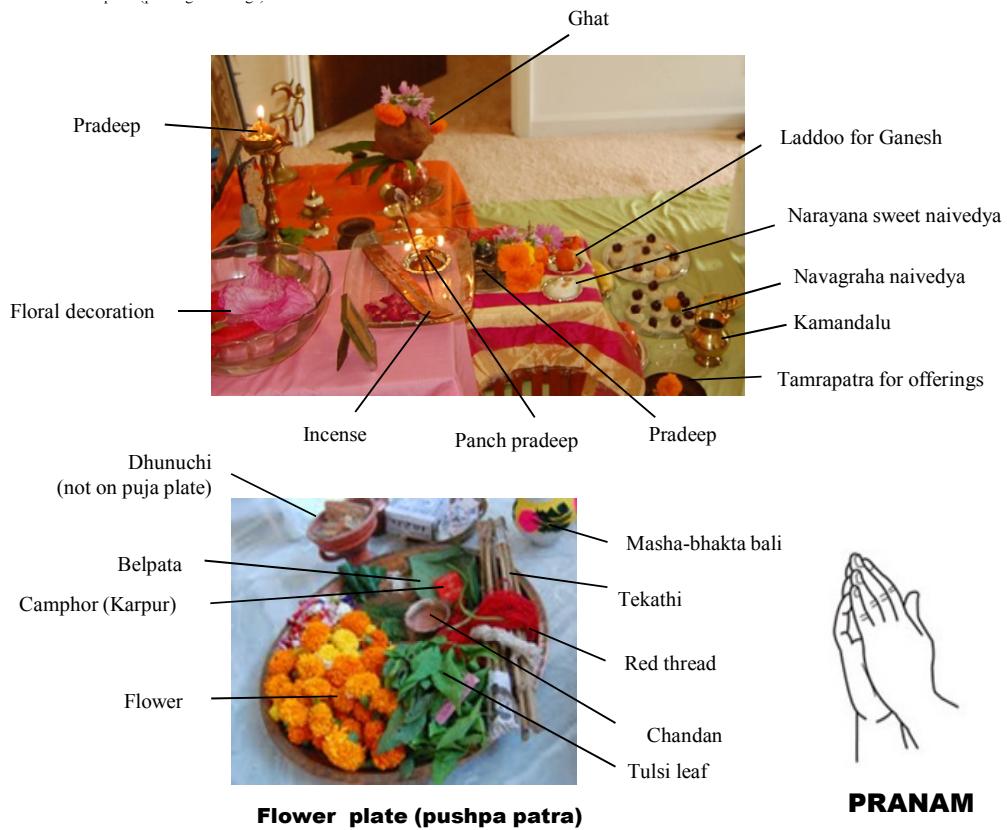
Human body is made of these five elements and after death the body dissolves into these elements of nature, may that be as ashes or by decay. Thus balancing cycle of nature. Because life depends on these five great elements Hindus relate them as God's blessing.

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





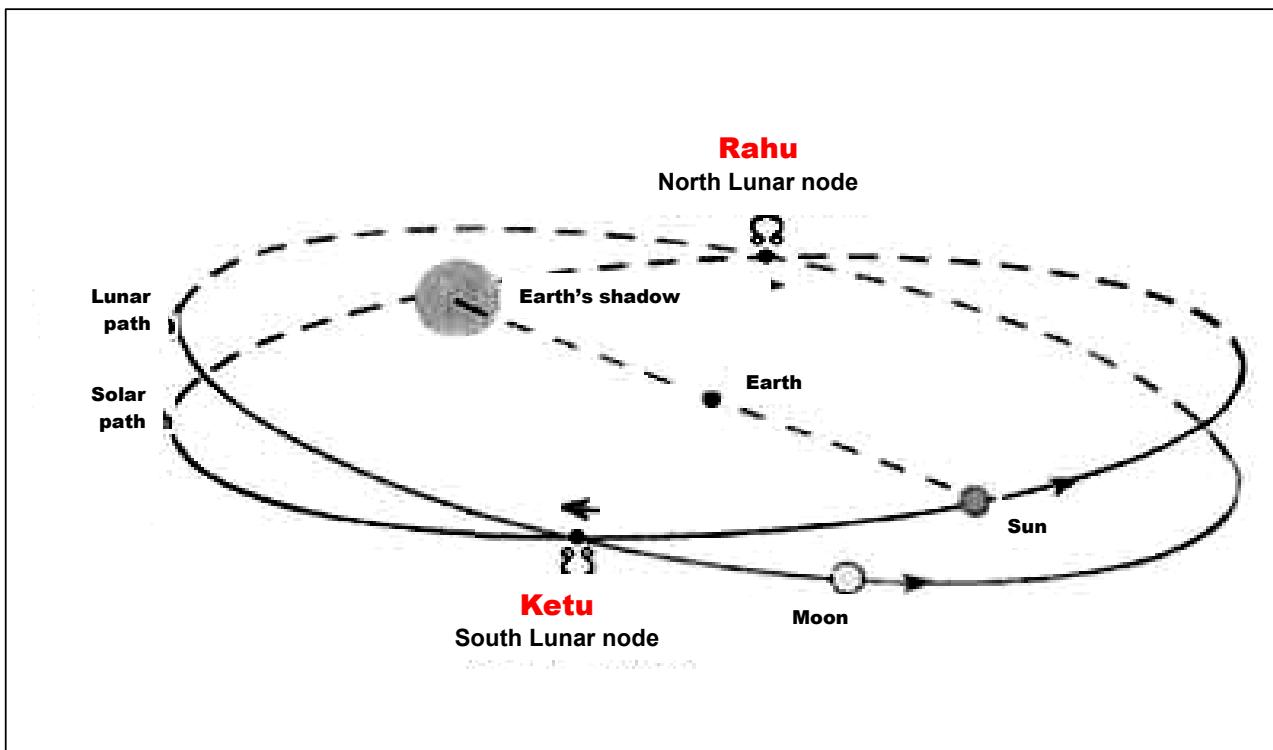
PANCHADEVATA (Includes one Goddess) - Brahma, Vishnu, Mahes

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)

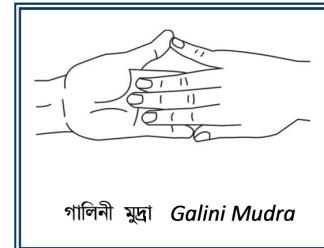


MUDRAS

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.

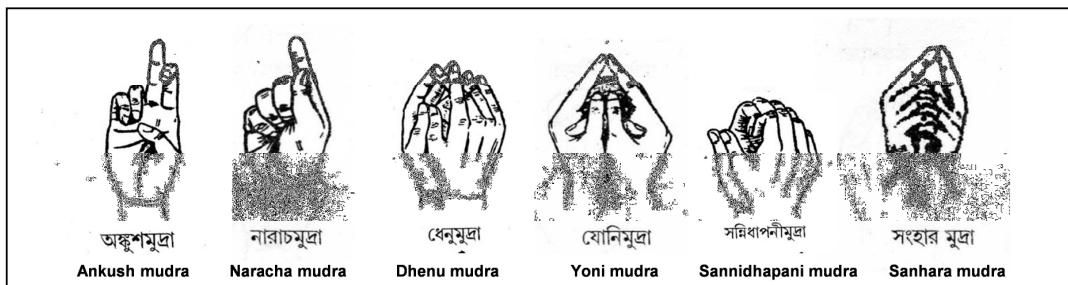
Special offering (*Bisheshargha*)

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.



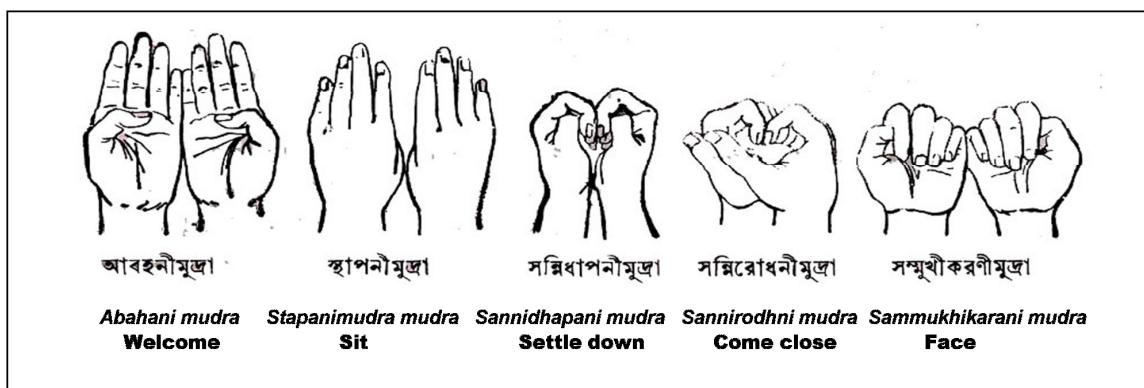
গালিনী মুদ্রা Galini Mudra

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.





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 Purohit Darpan. His familiarity of the rituals and knowledge of Sanskrit and Bengali languages proved to be an asset.

Aloka Chakravarty



Dr. Aloka Chakravarty is the Director of Biometrics at US Food and Drug Administration. She holds a Master of Statistics from Indian Statistical Institute and a Ph.D. in Mathematical Statistics from Temple University. During her 20 year tenure at the Agency, she has been instrumental in bringing many well-known drugs to market. She has published and presented extensively and is recognized as an international thought leader in the area of surrogate marker methodology. This method is used to accelerate drug approval in areas of unmet medical need such as HIV and Oncology. In 2010 she was awarded the FDA Award of Merit, the highest scientific achievement recognition at the Agency.

What sets Aloka apart from her academic and scientific accomplishments is her deep respect and understanding of Sanskrit language, Hindu religion and Puja rituals. She grew up in a progressive yet religious environment, learning the significance of the rituals from her grandmother and later from Drs. Mukherjee. She continues to be committed to this massive undertaking despite her heavy work-life commitments.

Dr. Bibha Mukherjee (1926-2007)



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

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



NEW AGE GRANDPARENTS

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

Bibha Mukherjee, Ph.D.
Professor Emeritus in Geography

Professor Kanai Mukherjee, popularly known as Cyber Grandpa, was born in a priest family in Varanasi (July 4, 1926). As he was the eighth child, he was named after Krishna (Kanai). He learned his priesthood from his father Pandit Haribrahmo Bhattacharjee *alias* Mukherjee, and from his maternal uncle Professor Brahomadhab Bhattacharjee. (*Note:* Bhattacharjee is a title given to dedicated priests).

His father became blind when Dr. Mukherjee was five years old. So he became his father's "blind man's dog" and learnt the puja rituals by sitting next to his father until he took his sacred thread at the age of ten. After reaching his puberty he started doing the Hindu rituals to assist the family. When he reached his adulthood he was frustrated with the poor return of his family trade. Out of frustration he moved into science and married a non-Brahmin, Dr. Bibha Mukherjee (1954). His wife motivated him to relearn the priesthood as an academician. This book is the outcome of this unique combination. Dr. Mukherjee often refers his wife, with respect, as his "guru" who came into his life as God's blessing.

Dr. Mukherjee came to the west alone in 1959 and was later joined by his wife and three small children. Dr. Mrs. Mukherjee received her doctorate in Geography from the University of Iowa (1964). Both of them were teachers of long standing. After his immigration to USA, Dr. Mukherjee promoted the Bengali tradition of Hindu puja rituals in the Baltimore-Washington DC area and became deeply involved in explaining the significance of the rituals to local people, various educational institutions and churches. His weekend priesthood did not mask his professional career of medical technology. He was considered as an authority in his field and published many books with such renowned publishers as Mosby, McGraw Hill and American Medical Association. His three children and six grandchildren are his life beats. All of them are highly accomplished. He received his recognition as Cyber Grandpa from the International Community (India Abroad and India Today, 1986). The World Indian Community knows him as a great story teller. His homepage (agiivideo.com) contains 300 videos of Indian stories and now this book on Hindu Puja rituals.

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