

# NEW AGE PUROHIT DARPAN

আধুনিক পুরোহিত দর্পণ

**Book 10**

## **FAREWELL TO THE SOUL**

আআর মুক্তি



Purohit (priests)

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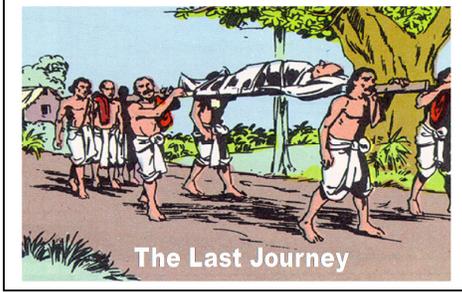
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তথা দেহান্তরপ্রাপ্তি যীরস্তত্র ন মুহতি ॥

*Dehinosmin yatha dehe kaumaram yauvanam jara  
Tatha dehantara-praptir dhiras tatra na muhyati ॥  
As the embodied soul continuously passes, in this  
body, from boyhood to youth to old age,  
the soul similarly passes into another body at death.  
A self-realized soul  
is not bewildered by such a change.*

### **Our current 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: GRIHAPRAVESH
- 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 Bhattacharaya***  
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

দুর্গা পূজা, ১৪ আশ্বিন, ১৪২১

(October 1, 2014)

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

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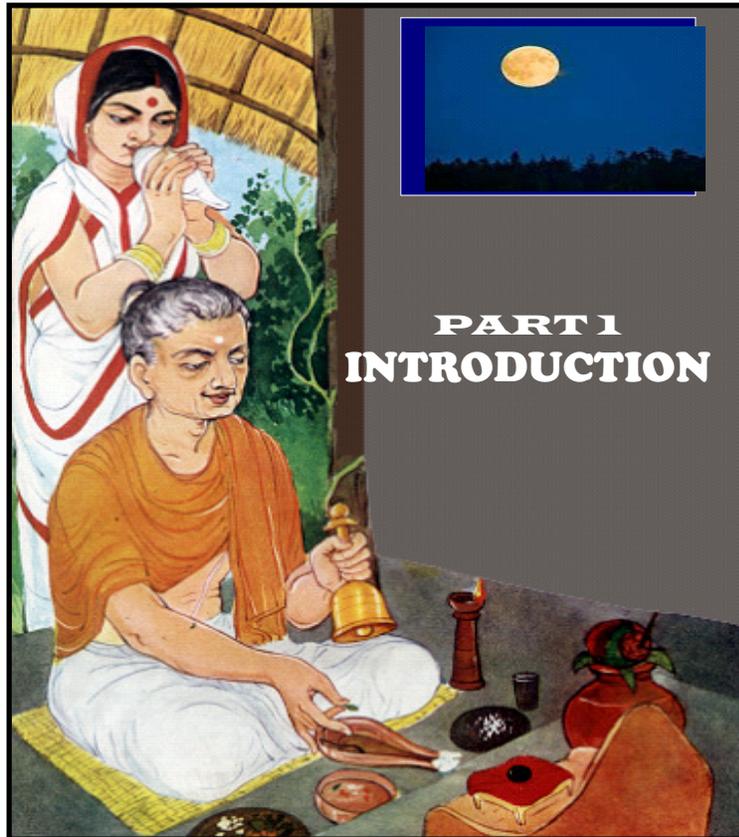
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## PART I INTRODUCTION



### VEDIC RITUALS

*Bibha Mukherjee*

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

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

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

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

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

### **Common Hindu worship rituals**

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

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

## 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 over the earth (yantra or pattern is recommended), vermilion powder pasted in oil (put the mark on the pitcher) – the design can be the Swastika or the Vastupurush (king of earth). One small gamchha (red cloth piece) is used to cover the pitcher.

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

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

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

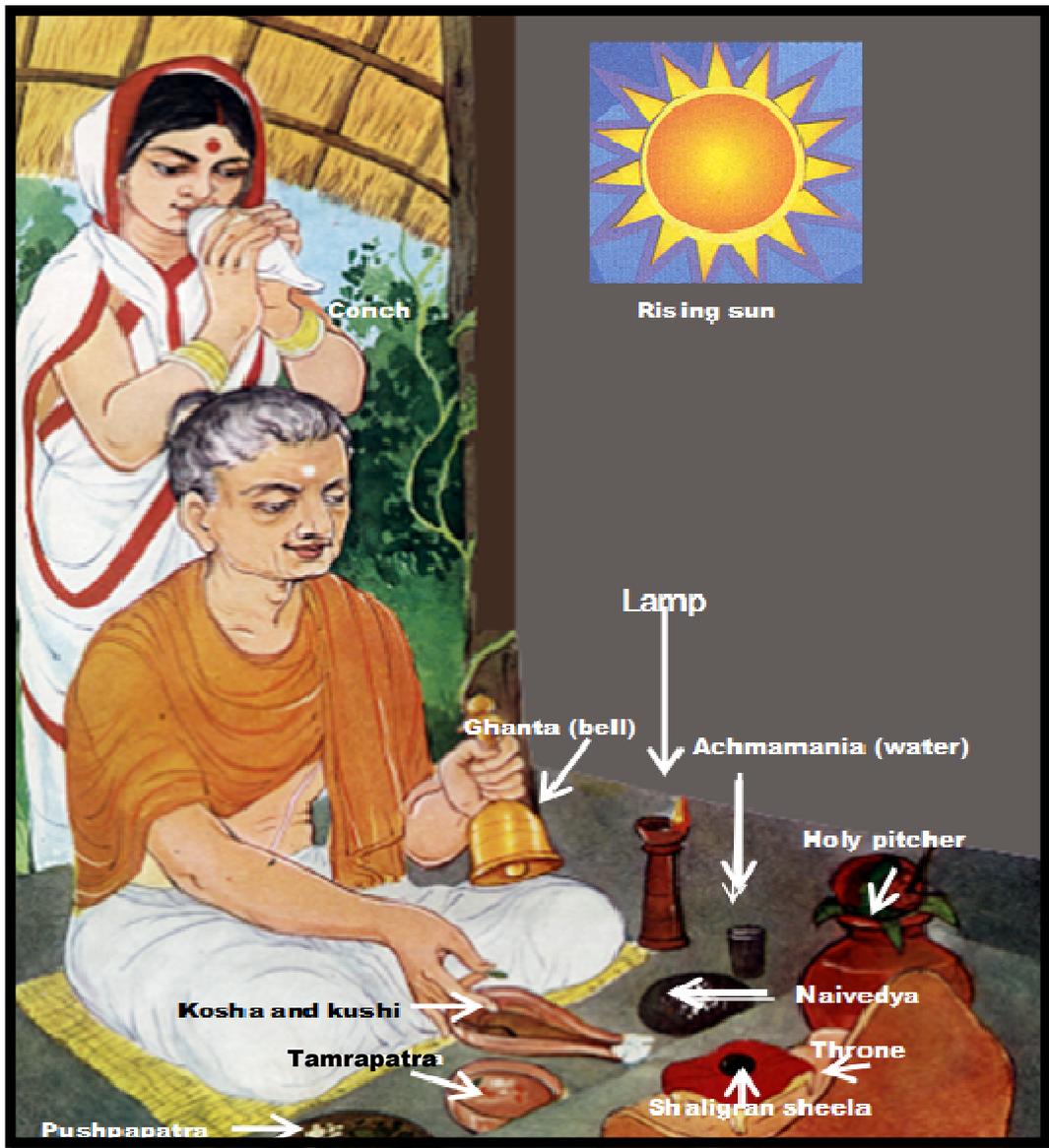
Naivedya: Four naivedyas are customarily made: Naranaya (if shaligram is present), Pancha devata (Ganesh, Vishnu, Surya, Shiva and Jagadhari/Durga), and Navagraha (nine planets).

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

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

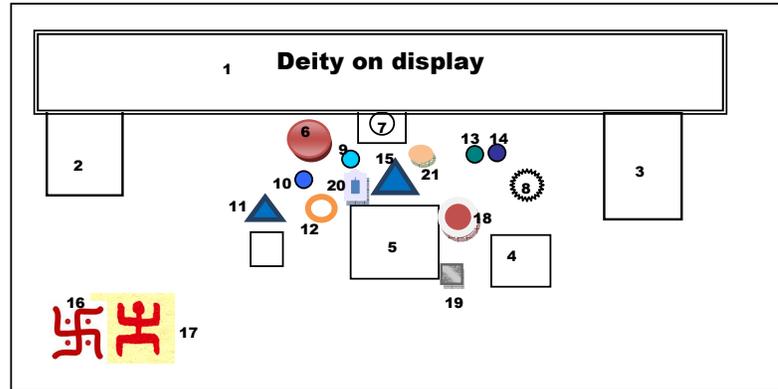
Arati sequence: Pancha pradeep, water conch, *gamcha*, flower, incense, camphor and fan. Adoration of goddess with lamp (arati) is a sort of dance that symbolizes in sequence – welcome to goddess with lamp into the house (panchapradeep), wash the feet (water from water-conch), wiping the feet (*gamcha*),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

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



**Daily puja arrangement**

## 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 diety. 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 for puja**

ফর্দমালা

(*Phardamala*)

A picture of the 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 Him/Her with all our senses and heart-felt devotion.”

Photo of deceased 1070,

Bottle of spring water,

Puja utensils

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

White mustard,

Mashkalai (black lentil),

Vermilion powder,

Colored powder (5 kinds),

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

Honey,

Sacred thread,

Ring and a silver coin (asan),

Bettle nut and or haritaki,

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),

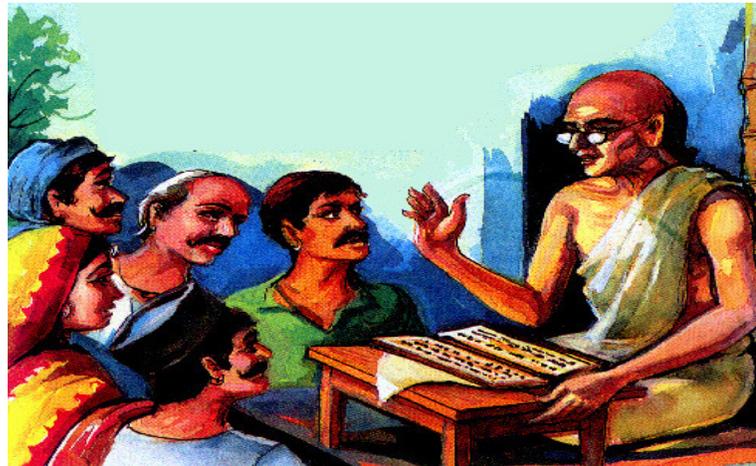
A new red cloth for the pitcher,

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



### **HINDU CONCEPT OF DEATH**

Excerpts from article published by Prof. Subhas R. Tiwari,  
The Hindu University of America.

Hindus believe that life is beyond the two polarities of birth and death. While the physical body experiences a limited span of life, the underlying principle of life, the *atman* or supreme spirit (**soul**), is eternal, and therefore is not subjected to the same laws which govern the perishability of the physiological body. The *atman* is beyond suffering; it cannot be subjected to the vicissitudes of pleasures and pains. It is pure consciousness or the intelligent principle which operates in each of us. However, when this embodied *atman* begins to identify with emotions,

desires and becomes the enjoyer and experiencer, its witness, non-afflicted nature becomes vitiated and the *atman*, now called a *jeeva or drashta* begins to identify with body, senses and mind.

At the time of death the *atman* moves on. The rituals surrounding this phase are to dispose of the body following prescribed ceremonies, (cremation is a common Hindu practice of effectively returning the remains to their respective sources in nature which recognizes that the body is to be disposed and not preserved); and offer prayers so the departing *atman* successfully reaches its next destination. The transition is pointed to a new god-centered life, while also acknowledging the disposability aspect of the physical body and old personality.

The final destination, or liberation, occurs when the *jeeva-atman* merges into the divine to which it belongs; this would depend on the *karmas* or “actions” of the individual and would also determine whether *jeeva-atman* continues in the cycles of birth and death, or gains liberation. Death, while it is not often welcome, and while its experience may present many difficulties for both the dying person and those around, is one part of the continuum of life of a Hindu. It marks both an end as well as a beginning. *Bhagwad Gita*, our sacred scripture, informs Hindus that *death is certain for the one who is born, and birth is certain for the one who dies (2:27)*.

জাতস্য হি ধুবো মৃত্যু ধুবং জনা মৃতস্য চ ।  
তস্মাদ পরিহার্যহর্থে ন ত্বং শোচিতুমহসি ॥

*jatasya hi dhruvo mrtyur dhruvam janma mrtasya cha  
tasmad apariharyerthey na tvam sochitum-arhasi*

*For one who has taken his birth, death is certain; and for one who is dead, birth is certain.  
Therefore, in the unavoidable discharge of your duty, you should not lament.*

In some Hindu sects, death is even celebrated as a release from this life. The idea is to prepare for this time of death and to focus the awareness on one’s relationship with the Divine. *The One who leaves the body, at the hour of death, remembering Me attains My abode. There is no doubt about this, the Lord declares (BG 8:05)*. Mind needs to be completely focused on the Divine. The individual needs to remain vigilant of his/her purpose and all acts of free will and otherwise are to be guided by that awareness.

The rituals and ceremonies at the time of death are observed to seek relief from pain and suffering, in addition to ease spiritual afflictions, while the post death observances are conducted to ensure the smooth passage of the *jeeva-atman*. They are also intended to support, comfort, and relieve the suffering experienced by the dying person, and to support a clear state of mind with minimal interference from memories, pains, etc. They also benefit families and friends, especially since one of the afflictions which beset humans in life is *bhaya*, fear of dying. To some extent, the rituals are also intended to honor the deceased person as well as the family and community. This would recognize our interconnectedness in life as well as in death.

## **Part 2** **RITUALS OF CREMATION**

All religious faiths and believes try to honor the departed soul appropriately after death and wish its return to the abode of the Supreme Spirit (*mokshya*).

For Hindus (Bengalis) the rituals of honoring the departed soul goes in the following steps:

1. Hindu crematory rites  
(অন্তেষ্টিক্রিয়া - মুখাগ্নি, *anteshesthi kriya, mukhagni*)
2. Isolation of ten days (Asauch)
3. Farewell to the soul (Shraddha)
4. The final wish to the soul after one year (Barshik)
5. Annual remembrance (Pitri Tarpan)

These will be discussed in the following pages.

### **Sequence of events following death**

The sequence of events after someone dies are as follows:

#### **Cremation:**

In India the body of the deceased is cremated as soon as possible. In foreign countries, where refrigeration and embalming are available, it is done at convenience. The eldest son is the rightful person to perform the mukhagni (a ritual of cremation) but it can be done by any other member of the family. Under special circumstances, others can also cremate, if chosen by the family. A person with the same gotra is preferred (Gotra is the identification of a clan who had the same guru like, Bharadwaj, Kashyap, etc.).

#### **Mourning period:** (*Asouch*)

Asouch means untouched or isolation. It is the ten-day mourning period for the deceased. The family stays isolated from the society.

#### **Chaturthi:**

Giving away (dan) is an important part of the shradhya. It is done in different ways – bhojya dan (raw food for dinner) to the Brahmin, donation to a temple or donation to a charitable organization. Married daughters perform *bhojya dan* on the fourth day after death, which is called Chaturthi.

#### **Ghat Kaman:**

After ten days of mourning the sons shave their heads, cut their nails, take bath and wear new clothes. Unmarried daughters do the same without shaving. The spouse follows the same.

### **Adhya Ekodishta Shradhya:**

(First ceremony in the name of the deceased)

Adhya means first and Ekodishta means for the single soul. Thus Adhya Ekodishta Shradhya is for the deceased only and not for the ancestors. It is performed between the 11<sup>th</sup> and 13<sup>th</sup> day after death. Brahmins usually do it on the 12<sup>th</sup> day while the non-Brahmins do it on the 13<sup>th</sup> day. The 11<sup>th</sup> day is reserved for making arrangements as until tenth day the family remains socially isolated.

### **List of requirements during cremation**

1. Spring water (quarter gallon).
2. Packet of incense sticks.
3. Sandalwood paste (a spoon full).
4. Tulsi (priest will provide).
5. Seven cents (copper).
6. Two dimes (silver).
7. A small table (about 18" by 18") kept near the head of the dead body for performing the rites.
8. Aluminum foil of small size. (This will be used to cover the table top).
9. Rice (basmati): Half pound.
10. Banana (overripe): 2.
11. Honey: One small bottle.
12. Flower (10 for the crematory rites, others as desired).
13. One garland (about 10"-12" length) for the body.
14. Ghee (about a spoonful in a plastic container).
15. Ganges water.
16. Kush (priest will provide).
17. Black til or sesame seed (priest will provide).
18. Two pieces of new white cloth two-and-half yard each - (inexpensive without stitches, available in any fabric store).
19. Sandalwood powder (priest will provide).
20. A paper towel or 10 paper napkins.
21. Decorative paper cups – 3.
22. Aluminum pie plates – 3.
23. One kitchen towel or gamcha for the cremator.
24. Candle.
25. Match box.

### **Arrangements**

1. Place a small table near the head of the body. Move the cascade a little forward so that the cremator can circle the body.
2. Spread a piece of aluminum foil on the table (for fire protection), and place a lighted candle on it. Also put a well ripe banana on the table to hold the burning incense sticks. Ten or more of incense sticks will be needed.
3. In addition, arrange the following on the table:

One pie plate with handful of rice and an over ripe half-banana. Place another pie plate in the middle of the head-table where the pinda will be offered.

**Preparation of the pinda:**

Mix the rice on the pie plate with a little bit of over ripe banana. Add honey, ghee and til. Put a tulsi leaf on the pinda. Wash the hand and wipe off the wet hand with kitchen towel hanging on the left shoulder. The pinda will be offered later. Keep it ready.

4. In addition, place on the table:

Til, sandalwood paste, sandalwood powder, kush, ghee, tulsi, 7 cents and 2 dimes, two decorated paper cups, Ganges water, two new white clothes, paper napkins, one kitchen towel (gamcha) and Geeta for chanting.

### **Message of Kabir**

The message of Kabir is quite appropriate to recall here. When a child takes birth, the child cries but his relations celebrate for the new arrival. Perhaps the newborn does not want to go through the miseries of this world again and again, so it cries. Kabir advices, as you grow into adulthood, make your life meaningful and when it is your time to depart from this world, let everyone cry but you go with a smile of satisfaction. You have completed the job assigned to you by the Creator to your very best ability. The mourners very well know that you have reached your destination and bid goodbye to you while they continue our life's journey until they reach their own destination.

## **RITUALS OF LAST RITES**

অন্ত্যেষ্টিক্রিয়া (মুখান্নি)

*Antheshti kriya*

The rituals of the final rites are divided into three parts:

1. Preparation of the body for the eternal journey.
2. Offering of sanctified rice to the soul of the deceased, and,
3. Symbolic cremation of the body (called, *mukhagni*) before it is actually put on the fire.

In India most people die at home. The body is then prepared and carried to the cremation site.

In foreign country, most often, one dies in the hospital. From there it goes to a funeral home where it is prepared for its last viewing before it is cremated. Friends and relatives hear to the eulogy and get an opportunity to pay their homage in the gathering arranged by the family in the funeral home. The Funeral Home arranges to perform the last rites according to the wishes of the family. If the crematory is attached to the funeral home the body is immediately taken to the crematory after the service or may have to be taken to the site arranged by the funeral home. In the following pages we will described the rituals of the last rites.

## Sanctification of the cremator

The cremator is either the eldest son or unmarried daughter or nehow or relatives in the line of preference. In their absence a close friend of the same gotra can perform the cremation. *Note:* The wishes of the deceased supercedes all the above. The cremator should take off his shoes, put the kitchen towel on the left shoulder and approach the priest. The priest will chant Vishnu Smaran which will be repeated by the cremator:

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

### Farewell to the soul

[www.agiivideo.com/books/audio/farewell/Audio\\_01\\_p13.mp3](http://www.agiivideo.com/books/audio/farewell/Audio_01_p13.mp3)

আআর মুক্তি - *Atmar mukti*

### Obeisance to Lord Vishnu

বিষ্ণু স্মরণ

*Vishnu smaran*

Take three sips of water with the name of Vishnu (আচমন, *achman*)

ওঁ বিষ্ণু, ওঁ বিষ্ণু, ওঁ বিষ্ণু।

*Om Vushnu, Om Vishnu, Om Vishnu*

*Hail to Lord Vishnu*

Pray with folded hands drawn to your chest

ওঁ তদবিষ্ণু পরমং পদম্ সদাপশ্যন্তি সুরয়ঃ দিবীং চক্ষুরাততম।

অপবিত্র পবিত্রো বা সর্কীবহ্নাং গতোপি বা। যঃ স্মরেৎ পুণ্ডরীকাক্ষং স বাহ্য অভ্যন্তরঃ শ্রুচি।

*Om tad Vishnu paramam padam Sadapashyanti suraya deviva chakshuratatam ||*

*Apabitra bavitroba sarbashtam gatohipi ba |*

*Yah smaret Pundarikaksham sa vahya abhyantara suchi ||*

*Hail to the Supreme Spirit – Lord Vishnu, the God of preservation.*

*To the divine eyes of the wise, your feet are visible like a clear day.*

*As we remember Him we are purified outside and inside of your body.*

### Prayer Of Immortality

মহা মৃত্যুঞ্জয় মন্ত্র

*Mahamritunjay mantra*

ওঁ ত্র্যম্বকম্ যজামহে সুগন্ধিৎ পুষ্টিবর্ধনম্ । উর্বারুকমিব বন্ধনাৎ মৃত্যুমুখীন্ময় মামৃতাৎ ॥

*Om trambokam jajaymahaye sugandhim pustibardhanam|*

*Urbarukamib bandhanath mirtamurkhiyo mamritat||*

*I am worshipping the three-eyed Lord Shiva (the Supreme Spirit looking at us) By whose grace I gained knowledge and my sustenance Relieve me from my mortal attachment Like the cucumber that severs out from its live branch And protect me from death and lead me to immortality.*

**Comment:** In fact, the cucumber does not know that God has already granted him the immortality through his seeds. These will germinate and give rise to new cucumbers. So we are the children of bliss and live in our children and grandchildren by the law of biology.

### **Vedic prayers**

গায়ত্রী জপ

Gayatri chant

ওঁ ভূৰ্ভুবঃ স্বঃ, তৎ সবিভূৰ্বরেণ্যং, ভৰ্গো দেবস্য ধীমহি ।  
ধিয়ো যো নঃ প্রচোদয়াৎ ওঁ ॥

**Om bhur bhuba swah: tatsabitur barenyam, Bhargo dayboshya dhimahi |**

**Dhio yonaha prochodayat Om ||**

*Oh the adorable sun, your glory spreads over the three worlds – The earth, above earth and below. Allow me to meditate over Thee, Please remove my darkness (ignorance) and Enlighten my intellect (soul).*

### **Gita**

দেহিনোহস্মিন্ যথা দেহে কৌমারং যৌবনং জরা ।  
তথা দেহান্তরপ্রাপ্তি ধীরস্তত্র ন মুহ্যতি ॥

**Dehinosmin yatha dehe kaumaram yauvanam jara**

**Tatha dehantara-praptir dhiras tatra na muhyati ||**

*As the embodied soul continuously passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. A self-realized soul is not bewildered by such a change.*

জাতস্য হি ধ্রুবো মৃত্যু ধ্রুবং জন্ম মৃতস্য চ ।  
তস্মাদ পরিহার্যহর্থে ন ত্বং শোচিতুমহসি ॥

**jatasya hi dhruvo mrtyur dhruvam janma mrtasya cha**

**tasmad apariharyerthey na tvam sochitum-arhasi**

*For one who has taken his birth, death is certain; and for one who is dead, birth is certain. Therefore, in the unavoidable discharge of your duty, you should not lament.*

### **Sanctification of water**

জলশুদ্ধি

Jalasuddhi

The water to be used in the ceremony needs to be sanctified. Usually the water is kept in a paper cup with a plastic spoon. Move the spoon around and chant:

ওঁ গঙ্গে চ যমুনে চৈব গোদাবরি সরস্বতি, নর্ম্মদে সিন্ধু কাবেরি,  
জলে অগ্নি সন্নিধিং কুরু।

*Om Gangeycha Jamuney chaiba Godavari Saraswati |  
Narmadey Sindhu Kaveri jaley asmin sannidhim kuru ||  
May all the sacred rivers of India – Ganges, Yamuna, Godavari, the Saraswati, Narmada,  
Sindhu and Kaberi merge into this water.*

The cremator then puts some Ganges water on the mouth of the deceased. Also touch a *tulsi* leaf on the lips of the deceased. Then sprinkle Ganges water on the head of the cremator and body of the deceased while chanting.

## Resolution

সঙ্কল্প

### Sankalpa

Hold a small amount of water on the right palm with a flower and haritaki (or supari). Here you are announcing the goal of the ritual you are going to perform.

বিষ্ণুরোম তৎসৎ অদ্য -----মাসি -----পক্ষে----- তিথৌ ভাঙ্করে ----- গোত্র শ্রী -----  
দেবশর্মাণঃ (দাহকারী), প্ৰেত ----- গোত্র/গোত্রা ----- দেবশর্মাণঃ/শ্রীমতি শবদাহন কর্মণ অহং করিষ্যে।  
*Vishnu rom tatsat adhya \_\_\_\_\_ masey, \_\_\_\_\_ pakshey, \_\_\_\_\_ tithau, bhaskarey \_\_\_\_\_ gotra (for  
the cremator), preta \_\_\_\_\_ (for the deceased, devi or devasharmana),  
sabadahana karmana aham karishey.*

*In the name of Lord Vishnu, I (name of cremator) of gotra (\_\_\_\_) is ready to cremate the body  
of (name of the deceased ending with devasharmana for male and devi for female, no title.*

Discard the water and the supari on the body of the deceased.

## Divine Hymn

সঙ্কল্পসূক্ত

### Sankalpasukta

Pray with folded hands. This praye seeks His grace for the successful completion of the worship.

ওঁ দেবো বো দ্রবিনোদাঃ পূর্ণাং বিবষ্ট্যাসিচম্ । উদ্ধা সিঞ্চথ্ব মুপ বা প্ণথ্ব মাদিধো দেব ওহতে ।  
*Om devo dravinodah purnam vivastyasicham |  
Udwa sinchadhwa mupa ba prinadhwa madidwo deva ohaty ||  
In the spirit of divinity may my goal be successful.  
Thus, herewith I am starting with His good wishes.*

ওঁ অস্য সঙ্কল্পিতার্থস্য সিদ্ধিরস্তু । ওঁ অয়মারম্ভ শুভায় ভবতু ॥  
*Om asya sankalpitarthasya sidhirastu.  
Om ayamarambha shubhaya bhavatu ||  
In the spirit of divinity may my goal be successful.  
Thus, herewith, I am starting with His good wishes.*

## Sanctification of the body

শবদেহ স্নান

*Shabdeha snan*

Walk around the body (in casket) three times counterclockwise, while chanting the following:

ওঁ গয়াদীনি চ তীর্থানি য়ে চ পূন্যাঃ শিলোচ্চয়াঃ ।

কুরুক্ষেত্রঞ্চ, গঙ্গাঞ্চ, যমুনাঞ্চ সরিষরাং ।

কৌশিকীং চন্দ্রভাগাঞ্চ সর্বাপাপপ্রণাশিনীং ।

ভদ্রা বকাশাং সরযুং গঙ্গকীং পনসং তথা ।

বৈণবঞ্চ বরাহঞ্চ তীর্থং পিণ্ডারকং তথা ।

পৃথিব্যাং যানি তীর্থানি সরিতঃ সাগরাংস্তথা ।

ধ্যাত্বা তু মনসা সর্বে কৃত্তমানং গতায়ুষম্ ॥

*Om Gayadini cha tirthani yecha punyah shilochayah | Kurukhetrancha Gangancha Jamunancha saridwarang | Kaushiking chandrabhancha sarbapapapranashining ||*

*Bhadra Bakashang Sarayung Gandaking Panasang tatha |*

*Prithibyang jani tirthani saritah sagarangstatha ||*

*Dhyatwa tu manasa sarbey kritasnanam gatayusam ||*

*In the names of all the sacred rivers which wash away all the sins, may this water of all pilgrim centers, sacred rivers and oceans, sanctify the soul of the deceased.*

*As we meditate on your soul it travels pure towards the Heaven.*

## Preparing the body for the final journey

Wipe off the sprinkled water and ghee from the face (use the covered cloth) and decorate the forehead with sandalwood paste (*chandana*) and put the garland. Sprinkle sandalwood powder on the body.

Touch metals on the seven gates of the body leaving them open for the soul to be released:

Copper: Use cents - Eyes (2), nostrils (2), ear (2) and mouth (1).

Silver: Dimes for the two excretory organs, front and back.

Touch the organ with the metal and place on the side.

Cover the body and face with a piece of white cloth and tuck the other under the head. This is called *uran-paran* (wrapping in a new cloth). Holding the casket the cremator takes the name of Vishnu imitating the journey to the crematory site.

## Vishnu smaran

বিষ্ণু স্মরণ

ওঁ নমো ব্রহ্মণ্যদেবায় গৌব্রাহ্মণ-হিতায় চ । জগদ্ধিতায় শ্রীকৃষ্ণায় গোবিন্দায় নমো নমঃ ॥  
পাপোহং পাপকর্মাহম পাপাত্মা পাপ সন্তবঃ । ত্রাহিমাম্ পুণ্ডরীকাক্ষং স বাহ্যভ্যন্তরঃ শ্রুচি ॥

*Namo Brahmanya devaya go Brahmana hitayacha |*

*Jagaddhitaya Shrikrishnaya Govindaya namo namah ||*

*Papoham papakarmaham papatma papasambhava |*

*Trahimam pundarikakshyam sa bahyabhyantarah suchi ||*

*Oh the supreme Lord I bow before you. You are the protector of cow and wise men (Brahmin); the Lord of the Universe, with many names – Shri Krishna and Govinda, I repeatedly bow to thy feet. You save us from the sin, the act of sin, the sinner and coming evil by purifying us from inside out.*

### **Yama's prayer**

(Prayer for God of death)

ওঁ যমস্ত্বং পিতৃলোকানাং শাস্তা বৈ কশ্মিণাং নৃণাম। ফলদ সৰ্বভূতানাং যমোহসি বরদো ভব।  
ওঁ ধৰ্ম্মৰাজ নমস্ত্ব্যং নমস্তে যমুনাগ্ৰজ। ত্ৰাহি মাং কি রৈঃ সাদ্ধং সূৰ্য্যপুত্র নমোস্তু তে।

*Om Yamstwang pitrilokanang Shashta bwai karminang nrinam |  
Phladah sarbabhutanang Yamoshi barado bhava |  
Om Dharmaraj namastubhyang namastey Yamunagraja |  
Trahi mang kinkarai sardhyang Suryaputra namahstutey ||*

*Oh Lord Yama, you gave shelter to my ancestors according to their performances. You decide the fate of all creatures in this universe, may I offer my reverence to you. Oh the Lord of justice, the elder brother of Jamuna, I repeatedly bow before you with folded hands. Please release us from the bondage of our faults, Oh the son of Surya, I repeatedly offer my respect to you.*

### **Offering of Food and Water to the departed soul**

পিন্দদান

*Pinda dan*

### **Marking the space**

Make a watermark (drawing anticlockwise) in the center of the clean pie plate sitting on the table. Place the *kush* in the center of the water-marked square and chant:

ওঁ অপহতা অসুরা রক্ষাংসি বেদিষদ।  
*Om apahata asura rakshangshi vedishada*  
*Oh the soul came and rest on this site.*

### **Call of the soul**

প্ৰেতকে আবাহন

*Prekey abahan*

ওঁ এহি প্ৰেত সৌম গম্ভীৰেভিঃ পথিভিঃ পুৰ্ব্বিণেভিঃ ।  
দেহ্যস্মভ্যং দ্ৰবিনেহ ভদ্রং য়িষ্ণু নঃ সৰ্ববীৰং নিষচ্ছ ॥  
*Om ehi preta soumya gambhirebhi pathibhih purbinebhi | Dehastabhyam drabineha  
bhadrang Rayincha nah sarbabirah nishacha ||*  
*Oh the departing soul, receive my respect before your body is burnt as you start your  
Onward journey towards the heaven.*

### **Offering**

Sprinkle water on the laid *kush* inside the square.

बिष्णुरोम --- गोत्र प्रेत --- देवशर्मनः (देवी in case of female) बनेनिष्क ॥  
*Vishnurom! ---- gotra preta ---- debasharmonah (devi in case of female)*  
*baneynikshwa*

*In the name of Lord Vishnu and with the identification of the deceased, I am offering this water.*

Place half of the Pinda on the kush and leave the rest on the pie plate where the Pinda was made. Face south while placing the pinda.

बिष्णुरोम -----गोत्र प्रेत --- देवशर्मनः (देवी in case of female)  
एतन्न अन्न उपतिष्ठताम्॥  
*Om amuka gotra (name the gotra of the deceased)*  
*preta ---- amuka debasharmana (devi in case of female)*  
*Etat anna upatishtatam*

*Declare the identity of the deceased by his/her gotra and while the pinda is placed, say, "I am hereby placing the anna (rice) on the marked space".*

While placing chant the mantra:

गङ्गा गङ्गा गदधर हरि ॥

***Gaya Ganga Gadadhara Hari.***

*In the name of the holy cities of Gaya (associated with offerings to the ancestors) and the sacred River Ganges And Lord Hari (other name of Lord Vishnu), the holder of mace (I am placing this pinda - rice offering).*

### **Conclusion of pindadan (rice offering)**

After placing the pinda, sprinkle Ganges water on the pinda and place a *tulsi* leaf on the top.

### **Putting the fire**

मुखाग्नि  
*Mukhagni*

### **Lighting of the incense sticks**

Light seven incense sticks together and chant the mantra.

ॐ देवाश्चाग्निमुखाः सर्बे ह्यतश्चानं गृहीत्वा । एनं दहन्तु ॥  
*Om devascha agni mukhah sarbey hutashanam grihitwa |*  
*Enam dahantu ||*

*I am taking this fire, the mouth of Lord Agni, to cremate this physical body*

Now walk around the cascade seven times counterclockwise with the burning incense sticks, chanting the mantra during the circling process (repeated seven times, coinciding with the completion of circle each time). After completing each circle, touch the fire on the lips of the

deceased and then insert the burning incense (one at a time) into the ripe banana placed on the table.

ও কৃত্বা তু দুষ্কৃতং কৰ্ম্ম জানতা বাপ্যজানতা ।  
মৃত্যুকালে বশং প্রাপ্য নরং পঞ্চতুমাগতং ।  
ধৰ্ম্মাধৰ্ম্ম-সাম্যুক্তং লোভমোহসমাবৃতং ।  
দহেয়ং সৰ্ব্গাত্মাণি দিব্যান্ লোকান্ স গচ্ছতু ॥

*Om kritwa tu dushkritam karma janata bappa janata |  
Mrityu kaley basan prapya naran panchatamagatam ||  
Dharmadharma samayuktam lobha moha samavritam |  
Daheyam sarbagatrani divyan lokan sagachatu ||*

*All your good and bad deeds, done knowingly or unknowingly, are gone with your death. Now, your perishable body, wrapped with your religious and nonreligious acts, greed and passion, be burnt and your soul proceeds to heaven.*

**Prayers to parents** (as the case may be):

**Singing the Glory of Father**

পিতৃনমস্কার

*Pitrinamaskar*

ও পিতা স্বৰ্গঃ পিতা ধৰ্ম্মঃ পিতাহি পরমং তপঃ । পিতরি প্রীতিমাপনে প্রীয়ন্তে সৰ্বদবেতাঃ ॥  
পিতৃনমস্য দিবি য চ মূৰ্ত্তাঃ । স্বধা ভুজঃ কাম্যফলাভিসম্বৌ ॥  
প্রদানশক্তাঃ সকলেপিতানাং । বিমুক্তিদা যেহনভি সথহিতেশু ॥  
পিতৃচরণভ্যো নমঃ ॥

*Om! Pita swargah pita dharmah pitahee paramam tapah  
Pitari pritimapanney priyantey sarbadevatah.  
Pitri namasey divijey cha murtah| Swadha bhujah kanya phalabhi sandhau.  
Pradanshaktah sakaley ipsitanam, Bimuktida jehanabhi samhiteyshu.  
Pitri charaneybhyo namah.*

*My father is my heaven, my father is my religion, he is my ultimate salvation of my life. If he is happy, it pleases all gods. When I bow before my father, I see all gods and it fulfills all my aspirations. He is the inspiration for achievements, and he relieves me from all worries.*

*I pay my obeisance to my revered father.*

**Singing the Glory of Mother**

মাতৃ স্তোত্রম্

*Matri stotram*

শ্রীব্যাস উবাচ -

ও মাতা ধরিত্রী জননী দয়া ব্রহ্মময়ী সতী । দেবী তু রমনী শ্রেষ্ঠা নির্দোষা সৰ্বদুঃখহা ॥  
আরাধ্যা পরমা মায়া শান্তি ক্রমা দয়া গতিঃ । স্বাহা স্বধা চ গৌরী চ বিজয়া জয়া ॥  
দুঃখহন্ত্রী চ নামানি মাতৃকৈ পঞ্চবিংশতিঃ । শ্রবণাং পঠনান্নিত্যাং সৰ্বদুঃখাদ্ বিমুচ্যতে ॥  
দুঃখবান সুখবান বাপি দৃষ্টী মাতরমীশ্বরীং । মহানন্দং লভেন্নিত্যাং মোক্ষং বা চোপপদ্যতে ॥  
ইতি তে কথিত বিপ্র মাতৃস্তোত্রং মহাশুভং । পরাশর মুখোৎপন্নং শৃণু ত্বং মাতৃবৎসল ॥  
যঃ স্তোতি শ্রীমাতৃসাক্ষাৎ পদ্বাজং প্রণিপত্য চ । প্রায়শ্চিত্তী পাপমুক্তো দুঃখবাৎস সূখী ভবেৎ ॥

ইতি শ্রীবৃহদ্রাম্পুরানে মাতৃস্তোত্রং সমাপ্তম্ ॥

*Shri Vyasa ubacha –*

*Om mata dharitri janani daya Brahmamayi sati |  
Devi tu janani shreshtha nirdosha sarvadukhah ||  
Aradhya parama maya shanty khama daya gatih |  
Swaha swadha cha Gouri cha padma cha Vijaya jay ||  
Dekhahantri cha namani maturbai panchabinshati |  
Srabanat pathananityam sarbadukhad bimuchyateyz||  
Dukhaban sukhaban bapi drista mataramishwarim |  
Mahandam labheynnityam mokham ba chopapadyatey ||  
Ititey kathitam bipra matri stotram mahagunam |  
Parashar mukhotpannyam shrinu twam matribatsala ||  
Jah strauti shri matrisakshat padabjam pranipatya cha |  
Prayaschitti papamukto dukhanscha sukhi bhabet |  
Eti Shri Brihadharma puraney matristotram samaptam ||*

*As said by Vyasa (the great sage of Mahabharata):*

*Oh mother, you held me when I was unborn, you are emblem of the supreme devoted wife. You my goddess, the best of the women, faultless, you take away all my miseries. You are the ultimate of compassion and forgiveness. Purest of pure you are the goddess of all who brings victory in everything you do. You take away the miseries and bring happiness, Oh the mother the goddess. By taking your name I experience the divine joy and assured of my salvation. Thus said the sages the greatness the heavenly pleasure one gets by appreciating the mother. Thus said Parashara, the sage of Mahabharata, the greatness of people who loved their mothers and prostrated before her when they met her. Thus by offering reverence to the mother they were free from all sins, their sorrows disappeared and they enjoyed eternal happiness.*

*Thus ends the appreciation of the mother as described in the revered scripture of Brihadharma Puran.*

## **Cremation procedure**

The body is carried by the pallbearer as they chant:

বল হরি, হরি বোল (৩)

***Balo Hari Hari Bol***

রাম নাম সত্য হয়

***Rama Nama Satya Hai.***

*Hail to Lord Vishnu*

*The only truth is Lord Rama (incarnation of Vishnu)*

While putting the body inside the furnace, put the legs first (idea is that the soul is looking forward for the departure and does not look back what is left behind). Before switching on the furnace chant

Peace prayer

ॐ पूर्णमदः पूर्णमिदम् पूर्णां पूर्णं मुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवा अविशिष्यते ॥

ॐ शान्ति, ॐ शान्ति, ॐ शान्ति

*Om Purna Madah Purna Midam Purnat Purnamudacyate*

*Purnasya Purnamadaya Purnam-Eva-Vasisyate*

*Om Shantih! Om Shantih! Om Shantih!*

*You are perfect here, you are perfect there, and  
when we take out the perfect from the perfect, the perfect still remains perfect.*

*Alternate:*

*This is the whole; the whole becomes manifest; taking away the whole from the whole,  
the whole remains.*

*Oh the Absolute! You are complete in every possible way.*

ॐ सार्वसांश्च शान्तिर्भवतु । सार्वसांश्च शान्तिर्भवतु । सार्वसांश्च शान्तिर्भवतु । सार्वसांश्च मङ्गलमभवतु ।  
सर्वे भवन्तु सुखिनः । सर्वे सन्तु निरामयाः । सर्वे भद्रानि पश्यन्तु । मां कश्चिद् दुःखं भाग्यभवेत् ।

ॐ शान्ति, ॐ शान्ति, ॐ शान्ति

*Om Sarvesam Svastirbhavatu Sarvesam Santirbhavatu*

*Sarvesam Purnambhavatu Sarvesam Mangalambhavatu*

*Sharbey bhavantu sukhinah Sarbey shantu niramayah*

*Sarbey bhadrani pashyantu Mam kashchit dukah bhagbhabet*

*Om Shantih, Om Shantih, Om Shantih*

*May perfection prevail on all; may peace prevail on all; may; contentment prevail on all; May  
goodness prevail on all. May all be happy, may sadness touch no one Om peace, peace, peace*

During cremation following verses are chanted, as they are appropriate for such an occasion.  
After the cremation the ashes are immersed in water – ocean, lake or river.

**Part 3**  
**READINGS FROM**  
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**Selected verses from Gita**

By Brajomadhab Bhattacharjee

Let us conclude the ceremony with quotation from Gita that prepares the soul for this last journey of life.

ওঁ নারায়ণং নমস্কৃত্য নরৈশ্চৈব নরোত্তমং।  
দেবীং সরস্বতীশ্চৈব ততোজয়মুদिरয়েৎ।

*Om Narayanam namaskritam naranchaiba narottamam,  
Devim Saraswatim chaiba tatojaya mudirayet ||*

I pay my reverence to the best of men, Lord Vishnu.  
May Goddess Saraswati bless me and glory to Her as I chant

Chapter 2, Verse 11

শ্রীভগবানুবাচ

অশোচ্যাননুশোচস্ত্বংপ্রজ্ঞাবাদাংশ্চ ভাষসে ।  
গতাসুনগতাসুংশ্চ নানু শোচন্তি পন্ডিতাঃ ॥

*Ashochyananushochastwam pragyabadanshcha bhashasey |  
Gatasunagatasunscha nanu shochanti panditah ||*

The blessed Lord said:

You have been mourning for what one should not mourn,  
And yet you speak words of wisdom!  
The wise mourn for none, neither for the dead nor for the living.

Chapter 2 , Verse 12

ন ত্বেবাহং জাতু নাসং নত্বং নেমে জনাধিপাঃ ।  
ন চৈব ন ভবিষ্যামঃ সৰ্বে বয়মতঃপরম্ ॥

*Na twebaham jatu nasan natvam nemey janadhipah |  
Na chaiba na bhabishyamah sarbey bayam atahparam ||*

It is not that I never existed before nor you, nor these princes.  
Neither is it that all of us shall cease to exist hereafter.

Chapter 2, Verse 13

দেহিনোহস্মিন্ যথা দেহে কৌমারং যৌবনং জরা ।  
তথা দেহান্তরপ্রাপ্তি ধীরস্তত্র ন মুহ্যতি ॥

*Dehinosmin yatha dehe kaumaram yauvanam jara  
Tatha dehantara-praptir dhiras tatra na muhyati*

As the embodied soul continuously passes, in this body,  
from boyhood to youth to old age,  
the soul similarly passes into another body at death.  
A self-realized soul is not bewildered by such a change.

Chapter 2, Verse 14

মাত্রাস্পর্শাস্তু কৌন্তেয় শীতোষ্ণসুখদুঃখদাঃ ।  
অগম্যাপ্যিনোহ-নিত্যাস্তাং স্তিতিক্ষস্ব ভারত ॥

*Matra-sparshastu Kaunteya sitosna-sukha-duhkha-dah |  
Agamayinoha-nityastam stitiksasva Bharata ||*

O son of Kunti, the nonpermanent appearance of happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. They arise from sense perception, O scion of Bharata, and one must learn to tolerate them without being disturbed.

Chapter 2, Verse 15

যং হি ন ব্যথয়ন্ত্যেতে পুরুষং পুরুষর্ষভ ।  
সম দুঃখ সুখং ধীরং সাহমৃততায় কল্পতে ॥

*Yam hi na vyathayanty ete purusam purusarsabha |  
Sama-duhkha-sukham dhiram sahmritatvaya kalpatay||*

O best among men [Arjuna],  
the person who is not disturbed by happiness and distress  
and is steady in both is certainly eligible for liberation.

Chapter 2, Verse 16

নাসতো বিদ্যতে ভাবো নাভাবো বিদ্যতে সত্ত্বঃ ।  
উভয়োরপি দৃষ্টোহস্তস ত্বনয়োস তত্র দর্শিভিঃ ॥

*Nasato vidyate bhavo nabhavo vidyate satah |  
Ubhayorapi dristontas tvanayos tattva darsibhih||*

Those who are seers of the truth have concluded  
that of the nonexistent there is no endurance, and of the existent there is no cessation.  
The seers have concluded by studying the nature of both.

Chapter 2, Verse 17

অবিনাশি তু তদ্ধিক্তি যেন সর্ব মিদং ততম্ ।  
বিনাশম অব্যয়স্যাস্য ন কচ্চিৎ কর্তুমর্হতি ॥

*Avinasi tu tad viddhi yena sarvam idam tatam  
Vinasam avaya-syasya na kascit kartumarhati*  
Know that which pervades the entire body is indestructible.  
No one is able to destroy the imperishable soul.

Chapter 2, Verse 18

অন্তবন্ত ইমে দেহা নিত্যসোক্তাঃ শরীরিণঃ ।  
অনাশিনোহ-প্রমেয়স্য তস্মাদ্ মুখ্যম্ ভারত ॥  
*Antavanta ime deha nityasyoktah saririnah |  
Anasinohaprameyasya tasmad yudhyasva bhārata ॥*  
Only the material body of the indestructible,  
immeasurable and eternal living entity is subject to destruction;  
therefore, fight, O descendant of Bharata.

Chapter 2, Verse 19

য এনং বেত্তি হন্তারং যশ্চৈনং মন্যতে হতম্ ।  
উভৌ তৌ ন বিজনীতো নায়ং হন্তি ন হন্যতে ॥  
*Ya enam veti hantaram yas cainam manyate hatam  
Ubhau tau na vijanito nayam hanti na hanyate*  
He who thinks that the living entity is the slayer or that he is slain, does not understand.  
One who is in knowledge knows that the self neither can slay nor is slain.

Chapter 2, Verse 20

নজায়তে ম্রিয়তে বা কদাচিত্ নায়ং ভূত্বাহ ভবিতা বা ন ভুয়ঃ ।  
অজো নিত্যঃ শাস্তোহয়ং পুরাণো ন হন্যতে হন্যামানে শরীরে ॥  
*Na jayate mriyate va kadacin nayam bhutva bhavita va na bhuyah  
Ajo nityah sasvato 'yam purano na hanyate hanyamane sarire*  
For the soul there is never birth or death. Nor, having once been,  
does he ever cease to be. He is unborn, eternal, ever existing, undying and primeval.  
He is not slain when the body is slain.

Chapter 2, Verse 21

বেদাবিনাশিনং নিত্যং য এনম (অ)জম (অ)ব্যয়ম্ ।  
কথং স পুরুষঃ পার্থ! কং ঘাতয়তি হন্তি কম্ ॥  
*Vedavinasinam nityam ya enam ajam avyayam  
katham sa purusah partha kam ghatayati hanti kam*  
O Partha, how can a person who knows that the soul is indestructible,  
unborn, eternal and immutable, kill anyone or cause anyone to kill?

Chapter 2, Verse 22

বাসাসি জীর্ণানি যথা বিশ্বাস্য, নবানি গৃহাতি নরোহপরাণি ।

তথা শরীরানি বিহায় জীর্ণানি, অন্যানি সংযাতি নবানি দেহী ॥  
*Vasamsi jirnani yatha vihaya, navani grhnati naro 'parani  
tatha sarirani vihaya jirnany, anyani samyati navani dehi*  
As a person puts on new garments, giving up old ones, similarly,  
the soul accepts new material bodies, giving up the old and useless ones.

Chapter 2, Verse 23

নৈনং ছিন্দন্তি শস্ত্রানি নৈনং দহতি পাবকঃ ।  
ন চৈনং ক্লেদয়ন্ত্যাপো ন শোষয়তি মারুতঃ ॥  
*Nainam chindanti sastrani nainam dahati pavakah  
Na chainam kledayanty apo na sosayati marutah*  
The soul can never be cut into pieces by any weapon,  
nor can he be burned by fire,  
nor moistened by water, nor withered by the wind.

Chapter 2, Verse 24

অচ্ছেদ্যোহয়ম্ অদাদ্যোহয়ম্ অক্লেদ্যোহশোষ্য এবচ ।  
নিত্যং সৰ্গগতঃ স্থাপুর অচলোহয়ং সনাতনঃ ॥  
*Acchedyohyam adadyohyam akledyohasosya ebacha  
Nityah sarva-gatah sthanur achalohyam sanatanah*  
This individual soul is unbreakable and insoluble, and can be neither burned nor dried.  
He is everlasting, all-pervading, unchangeable, immovable and eternally the same.

Chapter 2, Verse 27

জাতস্য হি ধুবো মৃত্যু ধুবং জনা মৃতস্য চ ।  
তস্মাদ পরিহার্যেহর্থে ন ত্বং শোচিতু মর্হসি ॥  
*Jatasya hi dhruvo mrtyur dhruvam janma mrtasya ca  
Tasmad apariharyehrthey na tvam sochituh marhasi*  
For one who has taken his birth, death is certain; and for one who is dead, birth is certain.  
Therefore, in the unavoidable discharge of your duty, you should not lament.

Chapter 2, Verse 28

অব্যক্তাদীনি ভূতানি ব্যক্তমধ্যানি ভারত ।  
অব্যক্তনিধান্যেব তত্র কা পরিদেবনা ॥  
*Avyaktadini bhutani vyakta-madhyani bharata  
Avyakta-nidhanany eva tatra ka paridevana*  
All created beings are unmanifest in their beginning, manifest in their interim state, and  
unmanifest again when they are annihilated. So what need is there for lamentation?

Chapter 2, Verse 29

আশ্চর্য্যবৎ পশ্যতি কচ্চিদিনম্ আশ্চর্য্যবদ্ বদতি তথৈব চান্যঃ ।

আশ্চর্য্যবচৈনমন্যঃ শৃণোতি স্তুতাপোনং বেদ ন চৈব কচ্চিৎ ॥

*Ascharya-vat pasyati kaschid enam ascharya-vad vadati tathaiva chanyah  
Ascharya-vachainamanyah srinoti srutvapyenam veda na chaiva kaschit*

*Some look at the soul as amazing, some describe him as amazing, and some hear of him as  
amazing, while others, even after hearing about him,*

Chapter 2, Verse 30

দেহী নিত্যম্ অবধ্যোহয়ং দেহে সর্বস্য ভারত ।

তস্মাৎ সর্বাণি ভূতানি ন ত্বং শোচিতুমহসিছ ॥

*Dehi nityam avadhyohyam dehe sarvasya bhārata |  
tasmāt sarvaṇi bhūtāni na tvam sochitu marhasi ||*

*O descendant of Bharata, he who dwells in the body is eternal and can never be slain.  
Therefore you need not grieve for any creature.*

Chapter 8, Verse 9

কবিং পুরাণমনুশাসিতারমণোরণীয়াংমনুস্মরেদ্যঃ।

সর্বস্য ধাতারমচ্ছিত্যরূপমাদিত্যবর্ণং তমসঃ পরন্তাৎ॥

*Kabim puranam anusasitaram anor aniyamsm anusmaredyah |  
Sarvsya dhataram achintya rupam Aditya varnam tamasah paratat ||*

*The omniscient, the eternal, the ruler of all states of existence, the subtler than the subtle the  
presever of all, the formless beyond all mental concepts, the self-effulgent like this sun, and the  
transcendental beyond all limitations of duality.*

Chapter 8, Verse 10

প্রয়াগকালে মনসাচলেন ভক্ত্যা যুক্তো যোগবলেন চৈব।

ভূবোর্মধ্যে প্রাণমাবেশ্য সম্যক্ স তং পরং পুরুষমুপৈতি দিব্যম্॥

*Prayankaley manasa chalena bhaktva yukto yoga-balena chaiva  
Bhruvor madhye pranam avesya samyak sa tam param purusam upaiti divyam*

*Who thus meditates upon the Supreme Soul at the time of renouncing his body, with mind  
completely free from attachment to all finite concepts and sensory objects, with heart fully  
absorbed in devotion to the Supreme Soul, with life-current can completely drawn up and  
established at the center between the eyebrows by the practice of Yoga  
he attains to the state of absolute self-perfection.*

Chapter 8, Verse 11

যদক্ষরং বেদবিদো বদন্তি বিশন্তি যদ্যচম্মো বীতরাগাঃ।

যদিচ্ছন্তো ব্রহ্মচার্যং চরন্তি তন্তে পদং সগ্রহেণ প্রবক্ষ্যে॥

*Yad aksaram vedo-vido vadanti visanti yad yatayo vita-ragah|  
Yad icchanto brahmcharyam charanti tat te padam sangraheṇa pravaksye||*

*That which the wise men of self-realization speak of as the imperishable, that with which the self-  
controlled men of renunciation become one, that aspiring to which men live the life of continence  
and purity; the path of attaining that state of self-perfection, I will declare unto thee in brief.*

Chapter 8, Verse 12

সৰ্বদ্বাৰাগি সংযম্য মনো হৃদি নিরূধ্য চ।  
মুৰ্ধ্যাখায়্যাভ্ৰনঃ প্ৰণমাস্থিতো যোগধাৰণাম্।

**Sarvadvarani sarmyamya mano hridi-nirudya cha|  
Murdnya-dhayat-manah pranam-asthito yoga-dharanam||**

*All the senses, the gates of objective perception, under control, mind firmly established in the heart the life-force, Prana, drawn upward and fixed at the center between the eyebrows,  
(continued)*

Chapter 8, Verse 13

ওমিত্যেকাক্ষরং ব্ৰহ্ম ব্যাহরনামনুস্মরন।  
যঃ প্ৰযাতি ত্যজন্দেহং স যাতি পৰমং গতিং।।

**Om-ity-eektaram Brahma vyaharan mam anusmaran  
yah prayati tyajan-deham sa yati paramam gatim**

*Silently uttering the one eternal AUM with the consciousness of Brahman, and meditating on me;  
he who departs discarding the mortal body, thus egaged in the practice of yoga,  
attains to the state of divine perfection.*

Chapter 8, Verse 14

অনন্যচেতাঃ সততং যো মং স্মরতি নিত্যশঃ।  
তস্যাহং সুলভঃ পার্থ নিত্যযুক্তস্য যোগিনঃ।।

**Ananya cheetah satatam yo mam smarati nityasah|  
Tasyaham sulabhah partha nitya-yuktasya yoginah||**

*O partha, when one remembers me constantly in every expression of his life  
he is an ever devoted Yogi; for him alone it becomes easy to realize my perfection*

Chapter 8, Verse 15

মামুপেত্য পুনৰ্জন্মা দুঃখালয়মশাপ্তম।  
নাপ্নুবন্তি মহাত্মানঃ সংসিদ্ধিং পরমাং গতাম্।।

**Mam upetya pnar janma dukkhalaya-asasvatam  
Napnuvanti muhatmanah samsiddhim paramam gatah||**

*After attaining Me, the great souls, who are yogis in devotion, never return to the temporary world, which is full of miseries, because they have attained the highest perfection.*

Chapter 8, Verse 16

আব্রহ্মন্ধাভুবনান্নোকোঃ পুনরাবর্তিনোহৰ্জুন।  
মামুপেত্য তু কৌন্তেয় পুনৰ্জন্মা ন বিদ্যতে।।

**Abahma-bhuvanal lokah punar avartino Arjuna  
Mam-upetya tu Kaunteya punar janma na vidyatye ||**

*O Arjuna, all the worlds, including the Brahmaloaka, the highest plane of existence within the domain of cosmic creation, are subject to the law of rebirth but when man attains to the state of my perfection he transcends the causes of rebirth O Kaunteya (son of Kunti).*

Chapter 8, Verse 18

आव्याक्यादव्याक्यः सर्वाः प्रभवन्त्याहरागमे।  
रात्र्यागमे प्रलियन्ते तद्वैवाव्याक्यसंज्ञके॥  
*Avyaktad vyaktayah sarvah prabhavantyaa ahar-agme|*  
*ratryagame praliyante tatraivvyakta samgnake||*  
At the dawn of Brahma's Day,  
all manifestations proceed from the unmanifest;  
at the approach of His night all manifestations return to that alone  
which is called the unmanifest.

Chapter 8, Verse 19

भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते।  
रात्र्यागमेहवशः पार्थ प्रभवत्यहरागमे॥  
*Bhutah gramah sa evayam bhutva bhutva praliyatey*  
*Ratry-agameha vasah partha prabhavaty ahr-agamey*  
Thus multitude of beings coming into birth again and again,  
in accordance with the inexorable law of cosmic creation,  
they come forth into self-manifestation at the approach of the day of Brahma

Chapter 8, Verse 20

परमं तस्मात्तु भावो ह्यन्यो ह्यव्यक्तो ह्यव्याक्यसनात्तनः।  
यः स सर्वेषु भूतेषु नश्यात्सु न विनश्यति॥  
*Paras tasmad tu bhavonyo vyakto vyaktat sanatanah*  
*Jah sa sarvesu bhutesu nasyatssu na vinasyati*  
Beyond this ever changing manifested universe is the ABOLUTE.  
“The Absolute is the eternal existende.  
It is not destroyed even when all finite forms come to their inevitable end.

Chapter 8, Verse 21

अव्याक्यो ह्यहं इत्युक्तं तस्मात्तु परमां गतिम्।  
यं प्राप्य न निवर्तन्ते तद्धाम परमं मम॥  
*Avyhako-haksara ity uktas tam ahuh par amam gatim|*  
*Jam prapya no nivar tante tad dhama paramam mama||*  
What is called the Absolute and the imperishable is also described  
as the supreme goal.  
That is my highest state, attaining which  
they transcend the limitations of objective manifestation.

Chapter 8, Verse 22

পুরুষঃ স পরঃ পার্থ ভক্ত্যা লভ্যস্ত্বনন্যয়া।  
যস্যান্তঃ স্থানি ভূতানি যেন সৰ্বমিদং ততম্।।

*Purusah sa parah partha bhakya labhyas tvananyaya|  
Yasyantah sthani bhutani yena sarvam idam tatam||*  
Oh son of Partha, the supreme soul, in whom all beings abide  
and by whom all this is pervaded,  
is attained by whole hearted and unqualified devotion.

Chapter 15, Verse 6

ন তদ্ভাসয়তে সূর্যো ন শশাঙ্কো ন পাবকঃ।  
যদগত্বা ন নিবর্তন্তে তদ্ধাম পরমং মম।।

*Natad bhasyate suryo na shanshanko no pavakah|  
Jad gatwa no nivartantey tad-dhama paramam mama||*  
That state of Absolute perfection  
is not illumined by sun, nor moon, nor fire;  
The wise, having reached there, are not compelled to return.  
That is my supreme abode.

Chapter 15, Verse 7

মমৈবাংশো জীবলোকে জীবভূতঃ সনাতনঃ।  
মনঃষষ্ঠানীন্দ্রিয়াণি প্রকৃতিস্থানি কৰ্ষতি।।

*Mamaivamso jivaloke jivabhutah saanatanah|  
Manah sasthan-indriyani prakrti sthani karsati||*  
Only a portion of myself has become  
the living Soul of the embodied in the world of creation;  
cultivating the powers of Prakriti, the consmic Nature, the self  
develops the five senses and the mind, the sixth sense.

Chapter 15, Verse 8

শরীরং যদবাপ্নোতি যচ্চাপ্যুৎক্রামতীশ্বরঃ।  
গৃহীত্বৈতানি সংযাতি বায়ুর্গন্ধানিবাশয়াৎ।।

*Shariran yad avapnoti yac capy utkramatisvarah|  
Grhitavaitani samyati vayr gandan ivatya||*  
When the embodied soul obtains or leaves body,  
it takes the sense and the mind and goes forth,  
as the wind carries away the fragrance from the flowers.

Chapter 15, Verse 9

শ্রোত্রং চক্ষুঃ স্পর্শনং চ রসনং স্রাগমেব চ।  
অধিষ্ঠায় মনশ্চায়ং বিষয়ানুপসেবতে।।

*Srotrarm chaksuh spar shnam cha rasanam ghranam eva cha|  
Adhithaya manashchayam visayan-upassevate||*  
The embodied soul,  
presiding over the powers of hearing, sight, touch, taste and smell,  
and also the mind,

experiences the objects of sense perception.

Chapter 15, Verse 10

উৎক্রামন্তং স্থিতং বাপি ভূঞ্জানং বা গুণান্নিতম্।  
বিমূঢ়া নানুপশ্যন্তি পশ্যন্তি জ্ঞানচক্ষুষঃ।।

*Utkramantam sthitam vapi bhunjanam va gunavitam|*  
*Vimudha nanupasyanti pasyanti jnana chaksusah||*  
The deluded do not perceive the Soul when it obtains or leaves the body,  
or when it resides and enjoys herein united with the Gugas (qualaities);  
but those who have the eye of wisdom perceive it.

**AUDIO 03** Listen to audio by  
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### From 'Mundaka Upanishad'

যথা নদ্যঃ স্যন্দমানাঃ সমুদ্রহস্তং গচ্ছন্তি নামরূপ ।  
তথা বিদ্বা নামরূপাধ্বিমুক্তং পরাংপরং পুরুষমুপৈতি দিব্যম্ ॥

*Yatha nadyah syandamana samudra-hastam gacchanti namarupa,  
Tatha vidva nama-rupadwi-vimuktah parat-param purusam-upaiti divyam.*

*As rivers, flowing into the ocean find their final peace, and their name and form disappears,  
even so the wise become free from name and form and enter into the radiance of the Supreme  
Spirit (Purusha) who is greater than all greatness.*

### Quote from 'Philosophy of Plotinus'

I surrender my soul heartily to my God, giving it back like a drop of water to its source, and rest confident in Him, praying God, my origin and ocean, that he will take me into Himself and engulf me eternally in the divine abyss of his being.

### Indian History in mantras and Sanskrit hymns

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

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

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

## DISPOSAL OF ASHES and Family isolation

অস্থিপ্রক্ষেপ - চতুর্থী - অশৌচ

*Asthi prakshep – Chatruthi - Asouch*

### Resolution

Take a little water in your right palm with little til and a flower. Then chant the following (sankalpa – declaration of goal):

বিষ্ণুরোম তৎসং অদ্য ----- মাসি ----- পক্ষে ----- তিথৌ ভাঙ্করে ----- গোত্রস্য প্রেতস্য শ্রী ----- দেবশর্মর্ষণঃ  
(শ্রীমতি ---- দেবী), অস্থিপ্রক্ষপ কর্মণ অহং ----- গোত্র শ্রী ----- দেবশর্মর্ষণঃ (শ্রীমতি ---- দেবী)

করিশ্যামি (করিশ্যে, in case you are doing for someone else) । এতদস্থি সমসংখ্যক বর্ষসহস্রাবচ্ছিন্ন স্বর্গাধিকরণক  
মহীয়মানত্ব কামো --- (অমুকস্য-প্রেত) এতান্যস্থি-খন্ডানি গঙ্গায়ান্ প্রক্ষিপামি ।

*Om Vishnuram tathsad adhya ----- mashie ----- pakhshey ----- tithou bhaskarey  
----- gotrasha preytasya Sri ----- debasharmanah (Srimati----- devi),  
asthi prakhapa karmana aham ----- gotra Sri ----- debasharmanah (Sri -----(Srimati--  
----- devi) karishyami (korishyae in case you are doing for someone else)  
etadathosthi samosankhoka borsosahashrabobachinno sargadhikaronaka  
mahiamanatwa kamo ----- (preyta) etatanya-asthi-khandani Gongayam prakhipami |  
Identify yourself (I --- (name) of gotra --- (or yathagotra) hereby resolve to offer  
my prayers to the departed soul of ---- (the name of the deceased)  
who may live in the heaven forever with honor and respect, and  
immersing his bodily remains in the water of ---  
(Ganges or name of the water source).*

### Disposal of ashes

Pour the ashes of the urn into the water. Then look at the south (the abode of the God of Death, Yama) with folded hand and chant

ও নমোহস্ত ধর্মায়

*Om namostu dharmaya*

*I bow to you Oh the Dharma, the righteous principle of life.*

Then pour the ashes into the water

ও সমে প্রীতো ভবতু

*Om samey prito bhavatu.*

*May the soul rest in peace.*

Then take bath and offer prayers to the sun.

ওঁ জবাকুসুম-সঙ্কাশং কাশ্যপেয়ং মহাদ্যুতিং। ধৃত্তারিং সর্কপাপন্নং প্রণতোহস্মি দিবা করং।।

*Om jaba kusma sankasam kashapeyam mahadyutim:*

***Dhantarim Sarbopapaghanam pranatoshmi divakaram.***

*Oh the rising sun! you look like a red hot copper disc that brightly illuminates the universe,  
take away my ignorance (sin), I pay my deep reverence to you.*

ওঁ অসতো মা সৎ গময়, তমসো মা জ্যোতির্গময়,

মৃত্যোর মা অমৃত্যং গময় ।

ওঁ শান্তি, ওঁ শান্তি, ওঁ শান্তি

***Om asato maa sat gamaya***

***Tamaso maa jyotirgamaya Mrityor maa amritam gamaya||***

***Om Shantih, Om Shantih, Om Shantih||***

*OM! lead me from unreal to real, lead me from darkness to light,*

*Lead me from death to immortality*

*OM Peace, Peace, Peace.*

*May perfection prevail on all; may peace prevail on all; may; contentment prevail on all; May  
goodness prevail on all. May all be happy, may sadness touch no one Om peace, peace, peace*

## **FAMILY ISOLATION AND CHATURTHI**

### **Mourning Period**

অশৌচ

*Asouch*

For ten days after the death, the family goes through the mourning period or *Asauch*. The widow removes the iron bangle (*loha*), mangal sutra, white bangles of shell (*sankha*), and the red lac bangle, that she got from her husband at the time of marriage. The widow wears simple white dress in honor of the soul of the husband. The family leads a simple life. The family does not visit temple or anyone's house and does not socialize. People, however, come to the house of the deceased to console the family and assure of their moral support. They bring food as during the period of mourning the eat simple vegetarian food with minimal cooking. The cremator does not sleep with the wife and always sits on a grass mat (*asan*) which he carries all the time. He does not shave or comb and sleeps on the floor on a mat. His remembrance of the soul is through his physical torture.

In the evening, during the period of mourning, a lamp or pradeep or candle is lighted in the room where the deceased spent most of his/her time. A glass of water, a bowl of milk and with an *asan* to sit are left on the floor (or table) for the soul which is believed to be roaming around the family for ten days. Every evening the family gets together and chants prayers, usually Gitapath or bhajans, which are dedicated to the departed soul.

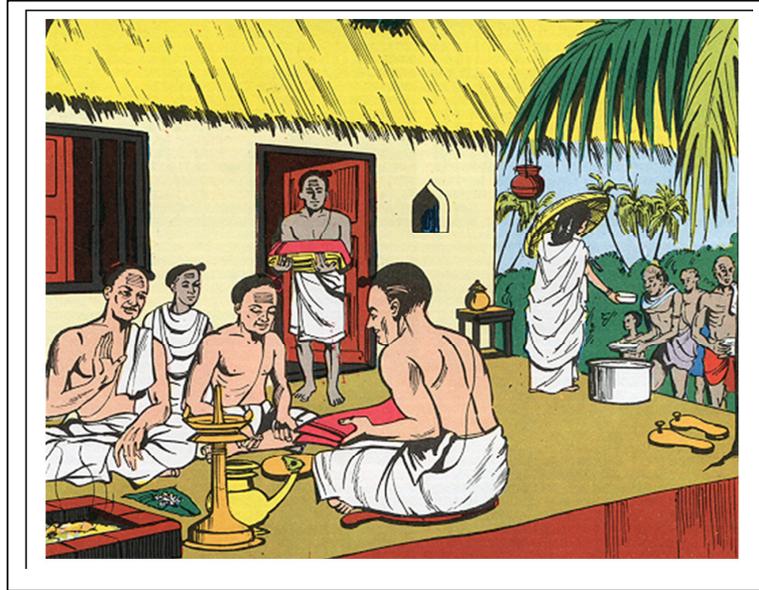
Upon the conclusion of ten days, the cremator (and his brothers) goes to the bank of a river (or any water reservoir), cut their nails, shave their heads and take bath. This is not possible in foreign countries. Hence they shave their head in a barber shop and cut their nails at home. If total shaving is not possible, a customary haircut signals mourning. In early days physical appearance of the son (and other family members) was an important part of social participation. This in a foreign country is just a personal matter. Hence, any physical display seems to be unnecessary. No matter what, the loss of a dear one hurts the affected family and mourning continues silently. The tradition of shaving the head of the widow is now discontinued.

Note: If the cremator is a woman, the head is not shaved and she does not carry mat like the men. She, however, leads a very simple life during the mourning period.

### **CHATURTHI**

The married daughter performs Chaturthi on the fourth day after the death. Until fourth day of Chaturthi she does not participate in any social events. She undergoes the mourning of her deceased parent. On the fourth day she offers raw food (*bhojya*) to the Brahmin after her invocation prayers to Lord Vishnu (see Shradhya) and sacred River Ganges. These will be described in the shraddha ceremony.

**Part 4**  
**SHRADDHYA**  
**Offering respect to the soul**



**Introduction**

Shradhya comes from the word Shradhya or respect. Ancestors are remembered through Shradhya. It could be done during happy occasions (which is called Briddhi Shradhya or Nandimukh) or performed under sad occasions like death – Adhya shradhya and Batsarik shradhya.

Bridhi Shradhya means remembering the ancestors in the expansion of the family (*bridhi*). This is a part of all Dashakarma described elsewhere – *annaprasan*, sacred thread, marriage and *grihaprabesh*.

The rituals of Bridhi Shradhya differ from Ekadishta Shradhya. Bridhi Shradhya is addressed to many ancestors, father's side and mother's side while Ekadishta Shradhya is for a single soul, the deceased. In the following pages we will describe the rituals followed after the death of a person. Bridhi Shradhya is described elsewhere.

## **FIRST OFFERING IN THE NAME OF DECEASED**

আদ্য একোদিষ্ট শ্রাদ্ধ

*Adya ekodista shraddhya*

### **Preliminaries**

After the cremation of the body, Adhya-Ekodishta Shradhya is the first offering in the name of the deceased. It is done between 11-13 days after death. This may not be done very elaborately under certain conditions because the family is in a state of grief. The annual shraddha (called, Sambatsarik-ekodrishta Shradhya), is a duplication of the Adhya-Ekodishta Shradhya, and is done elaborately. Hindus believe that the soul has taken rebirth or attained Nirban after one year.

### **Sequence of Rituals**

Here is the list of events and details will come later.

#### **Sanctification of the place and placement of pitcher**

(primarily done by the priest):

Routine puja is done and the pitcher (symbolic of the basic elements of life – the water, the soil, the plant) is placed and this becomes the principle focus of the alter. On this pitcher various gods and goddesses are called, seeking their blessing in performing the job right.

#### **Bhojya Utsarga:**

Offering to the priest as token of respect and welcome, in the name of the deceased. The plate contains vegetables, rice, spices, dal and salt.

#### **Worships of individual gods for this occasion:**

The house god is worshipped, thanking him for the shelter and seeking his blessing for peace and tranquility in the family.

Special worship of Vishnu (Jagyeshwar).

Worship of Ganges.

#### **Declaration of Goal (Sankalpa):**

The previous three steps are all preliminaries to this step when the Shradhya starts. The person performing Shradhya declared his wishes.

#### **Bath of Kush-Brahmin:**

The cremator uses a symbolic Brahmin, made out of kush grass (the priest provides it), to make his offerings. The kush-Brahmin is given bath, and offered several things (commonly used in puja).

Offering of flower etc.

Offering of cooked rice, regularly made in the kitchen.

**Pindadan:**

Offering of rice cooked by the cremator (Here we will use raw rice pulped with ripe banana – Scripture does support this procedure).

Umbrella, shoe, cloth, and bed (a bed sheet will be good enough). Note: Use your imagination to provide tokens of these articles in order to continue with the ritual, good quality is not important.

**Benediction**

Brahmin bisarjan (discarding the Brahmin after the ritual is done).

**Ghatchalan and Shantijal.**

Ceremony is complete after the holy pitcher is moved and the priest sprinkles water from the pitcher over the head of the attendees along with the peace chant.

It takes approximately one hour to complete the rituals if the arrangements are done properly. It is not the ritual, it is the thought behind the rituals that is most important. The priest tries his best, without expecting any thing in return, to pass on our age old tradition, without questioning their validity, to the oncoming generation.

**Things required:**

Four bowls placed on the east side of the the pujak who is doing shraddha for the following divine spirits – Bastupurush (Residence Lord, who provides shelter), Yageshwar Lord Vishnu (God of our preservation), Ganges (Sacred River for our salvation) and Bhuswami (Lord of the land, our stability).

One bhojya

Asan 2

In front of the pujak : Kusha, kushi, bottle of water, tamrapatra

On the right of the pujak: Haritaki, kush, paper towel, 6 motak, 5 kush with clear end, two rings made from kush, flower plate pushpapatra, with – white flower, white sandalwood paste, rice, durba with leaves, pieces of kush, til, barley, little earth.

On the left of the pujak: Bowl to prepare pindas (rice ball), umbrella, slipper, bhojya (rice, raw spice and five vegetables, salt), bed, new metal bowl of cooked rice, new metal glass, a new metal plate. *Note:* In many families a plate of food with cooked vegetables are kept with a new metal tumbler holding water to drink.

### Special note

The person who does the Mukhagni usually performs the shraddha. Under special conditions, however, the family may choose other members to perform the shradhya. Eldest son of the deceased is always the first choice. Only under emergency situations a woman performs all the required rituals. The time chosen for performing the rites for the deceased is always in the afternoon which symbolizes the fading away of the soul from the family.

The Shraddhadikari (person who performs the rites) should take bath, complete his daily prayers and sit for the shradhya (offering obeisance to the deceased). Shraddhadikari wears a ring made of grass on both hands or at least on the right hand. Sits on an asan, facing east or north and keep the puja samagri at their places – kosha, kushi, tamrapatra, flower plate, jalasankha, lamp, dhup, and others. The ritual starts with the sanctification of the seat.

### INVOCATION PRAYERS

বিষ্ণু স্মরণ

*Vishnu smaran*

Take three sips of water (আচমন, *Achman*) with the name of Vishnu

ওঁ বিষ্ণু, ওঁ বিষ্ণু, ওঁ বিষ্ণু  
***Om Vishnu, Om Vishnu, Om Vishnu***  
*Glory to Lord Vishnu*

Pray with folded hands drawn to your chest

ওঁ তদবিষ্ণু, পরমং পদম্ সদাপশ্যন্তি সুরয়ঃ দিবীং চক্ষুরাততম।  
ওঁ বিষ্ণু, ওঁ বিষ্ণু, ওঁ বিষ্ণু  
ওঁ অপবিত্র পবিত্রো বা সৰ্ব্বাবস্থাং গতোপি বা। যঃ স্মরেত পুণ্ডরীকাক্ষং স বাহ্যভাস্তরঃ শূচি।  
***Om tad Vishnu paramam padam Sadapashyanti suraya deviva chakshuratatam***  
***Om Vishnu, Om Vishnu, Om Vishnu Apabitra prabitra sarbabashtam gatohipi ba |***  
***Yah smaret Pundarikaksham sa vahya abhyantara suchi.***

*Hail to the Supreme Spirit – Lord Vishnu, the God of preservation.*  
*To the divine eyes of the wise, your feet are visible like a clear day.*  
*As we remember Him we are purified outside and inside of your body.*  
*Oh Vishnu – the God of preservation! I bow to your divine feet.*  
*You always look over the universe and may your divine eyes be on us.*

নমো সৰ্বমঙ্গল মঙ্গল্যং বরণ্যং বরদং শুভম। নারায়ণং নমস্কৃত্যং শ্রাদ্ধকর্মণি কারয়েৎ।  
ওঁ বিষ্ণু, ওঁ বিষ্ণু, ওঁ বিষ্ণু।

***Namaha sarbamangala mangallyam barayenyam baradam shubham***  
***Narayanam namaskritam shraddha karmani karayet.***  
***Om Vishnu! Om Vishnu! Om Vishnu!***

*Let His blessings bring good luck to us all and before beginning of shraddha rituals I am remembering Narayana (lord Vishnu) By His grace may everything go right.*  
*With His name I begin my work today. Om Vishnu, Om Vishnu, Om Vishnu,*

### Sanctification of the seat

আসনশুদ্ধি

*Asanasudhi*

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

এতে গন্ধপুষ্পে ওঁ আধারশক্তয়ে কমলাসনায় নমঃ ।  
ওঁ অস্য আসনমন্ত্রস্য মেরুপৃষ্ঠাধিঃ সূতনং ছন্দঃ কূর্মোদেবতাসনোপবশন বিনিয়োগঃ ।  
ওঁ পৃথি ত্বয়া ধৃতা লোকা দেবি ত্বং বিষ্ণুনা ধৃতা ।  
ত্বঞ্চ ধারয় মাং নিত্যং পবিত্রং কুরচাসনম্ ॥

*Etey gandhapushpey*

*Om Hrim adharshaktaye kamalasanaya namah |*

*Om Ashya asanamantrasya Meruprishtha rishi sutalan chanda |*

*Kurmo Devata asana upabeshaney biniyogah ||*

*Om Prithwi twaya dhrita loka devi twam Vishnuna dhritah |*

*Twanca dharaya mam nityam pabitrām kurucasanam ||*

*I am offering this flower to the divine earth holding this asan |*

*Meruprishtha, the sage who introduced the mantra of the seat sanctification, in sutal meter, in the name of God Kurma (one of the incarnations of Vishnu), I am sanctifying my seat.*

*Oh the goddess earth! Who, along with Lord Vishnu, holding this world, and*

*May my seat be firmly established and sanctified.*

### Consecration of Flowers

পুষ্পশুদ্ধি

*Pushpasuddhi*

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

ঐ ফট্

*Owing Phat*

*Move out the evil spirits*

ওঁ পুষ্পকেতু রাজার্হতে শতায় সম্যক্ সম্বন্ধায় হ্রং ।

*Om pushpaketu rajahartey shataya samyak sambandhaya hram |*

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

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

ওঁ পুষ্পে পুষ্পে মহাপুষ্পে সুপুষ্পে পুষ্পসম্ববে। পুষ্পচয়াবকীর্ণে চ হ্রং ফট্ স্বাহা।

*Om pushpey pushpey mahapushpey supushpey pushpasambhabe |*

*Pushpachayavakirney cha hum phat swaha ||*

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

### Sanctification of water

তীর্থ আবাহন  
*Tirtha abahan*

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

গঙ্গে চ যমুনে চৈব গোদাবরি সরস্বতি  
নর্মদে সিন্ধু কাবেরি জলে অস্মিন সন্নিধিৎ কুরু ॥  
**Om Gangey cha Yamuney chaiba Godavari Saraswati |**  
**Narmadey Sindhu Kaveri jaley asmin sannidhim kuru ||**  
*Oh the waters of Ganga, Yamuna, Godaavari, Saraswati,*  
*Narmada, Sindu and Kaveri, mix with this water.*

Sprinkle a little Ganges water on the head of the cremator while chanting:

সদ্যঃ পাতক সংহন্ত্রী সদ্যো দুঃখবিনাশিনী।  
সুখদা মোক্ষদা গঙ্গা গঙ্গৈব পরমা গতিঃ।  
ও গঙ্গায়ৈ নমঃ, ও গঙ্গায়ৈ নমঃ, ও গঙ্গায়ৈ নমঃ ॥  
**Sadya pataka sanghantri sadyo dukha binashini**  
**Sukhada makshada ganga Gangaiba paramagati**  
**Om Gangawai namah! Om Gangawai namah!**  
**Om Gangawai namah!**  
*Oh the water of sacred Ganges River!*  
*Take away all the sins and sorrows and bless us with your divine happiness.*  
*You bring the ultimate salvation of the soul.*

### Prayer to Win Over Death

মহা মৃত্যুঞ্জয় মন্ত্র  
*Mahamritunjay mantra*

ও ত্র্যম্বকম যজামহে সুগন্ধিৎ পুষ্টিবর্ধনম্ ।  
উর্বারুকমিব বন্ধনাৎ মৃত্যুমুক্তীয় মামৃতাৎ ॥  
**Om tryambakam jaymahaye sugandhim pustibardhanam|**  
**Urbarukamib badhanath mirtyarmukhshiya mamritat||**  
*I am worshipping the three-eyed Lord Shiva (the Supreme Spirit)*  
*By whose grace I gained knowledge and my sustenance*  
*Relieve me from my mortal attachment*  
*Like the cucumber that severs out from its live branch*  
*And protect me from death and lead me to immortality.*

## **Worship to Sun God (Surya)**

সূর্য্যার্ঘ্য

*Suryargha*

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

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

ওঁ নমঃ বিবস্বতে ব্রহ্মাণ ভাস্বতে বিষ্ণুতেজসে জগৎ সবিত্রে সূচয়ে সবিত্রে কর্মদায়িনে,  
ইদমর্ঘ্যং ভগবতে শ্রীসূর্য্যায় নমঃ । এহি সূর্য্যঃ সহস্রাংশো তেজরাশে জগৎপতে ।  
অনুকম্পয় মাং ভক্তং গৃহাণার্ঘ্যং দিবাকরম্ ॥ এষোহর্ঘ্যঃ ভগবতে শ্রীসূর্য্যায় নমঃ ॥

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

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

## **Obeisance**

প্রণাম

*Pranam*

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

ওঁ জবা কুসুম সংজ্ঞাশং কাশ্যপেয়ং মহাদুহুতিং।  
স্নাত্তারিৎ সর্বপাপহ্নং প্রণতোহস্মি দিবাকরম্॥

*Om jaba kusuma sankasham kashyapayam mohadhwtim:*  
*dhwantarim Sarbopapoghnam pronatoshmi divakaram.*

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

## MAIN CEREMONY

প্রকৃতকর্ম

*Prakrito karma*

## Invocation

গণেশাদি নানা দেবতার পূজা

*Ganeshadi nana devatar puja*

Put a sandal wood paste sprinkled flower in the cooper pot (Tamrakunda) in front of you and these mantras

এতে গন্ধপুষ্পে ও গণেশায় নমঃ । এতে গন্ধপুষ্পে ও নারায়ণায় নমঃ ।  
এতে গন্ধপুষ্পে ও সর্বেভ্যো দেবেভ্যো নমঃ ॥ এতে গন্ধপুষ্পে ও সর্বাভ্যো দেবীভ্যো নমঃ ॥  
*Etey gandhapushpay Om Ganeshaya namah |*  
*Etey gandhapushpey Om Narayanaya namah |*  
*Etey gandhapushpey Om Sarbaybho Devaybho namah |*  
*Etey gandhapushpey Om Sarbabho Devibho namah ||*  
*My humble prayers I am offering these scented flowers to*  
*Lord Ganesh, Lord Narayana (Vishnu) ,all Gods and Goddesses*

## Vaitarani River

Hindus believe in rebirth. Our actions (Karma) on this earth decides whether our souls will reach heaven or come back to the mortal world with its pain and sufferings. This concept inspires the humans to follow a self-regulated righteous path without enforcing law and order. After death, it is said, that the soul has to cross a subtle sheath of the Absolute Cosmic Water element around the Earth region. This is mentioned in the scriptures as Vaitarna or Vaitarani River. It lies between earth and the infernal world, the realm of Yama, the Hindu God of Death.

The subtle body takes a dip in the Vaitarani that helps to strip the subtle body (astral body) of the last vestiges of the gross body so as to make it possible to enter the region of dead. The river is very frightening full of blood and flesh. Only the sinners have to cross the river while the righteous people get Niraban and directly reach heaven. Thus they escape the pain and suffering of the mortal world.

People pray for the departed soul to reach heaven without undergoing the travel through the Vaitarani.

## Prayer for the departed soul

বৈতরনী

*Baitorini*

With folded hand say this prayer

ওঁ যমদ্বারে মহাঘোরে তপ্তা বৈতরণী নদী।  
তাল্লু ভার্তু দদাম্যেনাং কৃষ্ণাং বৈতরণীং চ গাম।

*Om Yamadwarey mahaghorey tapta baitarani nadi|  
Tantu tartu dadamyenam Krishnam Baitaranim cha gum||  
On the door of Yama, as you face the hot Baitarani River  
May you be liberated from your distress by Krishna  
Relieving your sin and let you reach the Heaven.  
(see insert for further explanation)*

After the initial prayers the shraddha ceremony starts with the announcement of resolution

### Resolution

সংকল্প

*Sankalpa*

Shraddhyadhikari (the person who is performing the shraddha) places flower and durba in the kushi along with haritaki and tripatra (three kush tied together) and declares the following resolution. After the completion of the announcement, turn over the kushi over the tamrapatra and sprinkle water on it with the help of the kush in the kosha.

ওঁ বিষ্ণুরোম্ তৎসদ অদ্য ---- (day)  
---- মাসি (month) ---- পক্ষে (fortnight), ---- তিথৌ (lunar day)  
---- গোত্র (family identification of shradhyakari)  
শ্রী (শ্রীমতি in female) ---- দেবশর্মা (দেবি in case of female) (name of shradhyakarta)  
---- গোত্রস্য (family identification of deceased)  
শ্রেত --- দেবশর্মা (name of deceased)  
তস্য (তস্যা in case of female)  
সর্বপাপবিনিমুক্তি পূর্বক অক্ষয় সর্গলাভকামে  
আদ্য একোদ্ভিষ্ট শ্রাদ্ধং অহং করিষ্যামি ॥

*Om Vishunoram tatsad adya ---- (day) masi ---- (month) pokhaye ---- (fortnight) tithou ----  
(lunar day) gotra Sri ----- debosharma / devi (in case of female) Preyta ----- devashrama  
(devi in case of female) Tashya (tshya in case of female) sarpapoibinimukti purbak akhaya  
sargalavakamey adhya ekadistha shradhyam aham karishyami.*

*On this auspicious day of ----, I \_\_\_\_\_ is making these offerings, in the first remembrance (adya)  
of the single departed soul (ekadistho) with the goal of making the soul free of all sins and rest  
in the heaven for ever (akshay).*

### Seeking divine grace

সঙ্কল্পসূক্ত

*Sankalpasukta*

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

ওঁ দেবো বো দ্রবিনোদাঃ পূর্ণাং বিবস্তাসিচম্ ।  
উদ্ধা সিঞ্চথু মূপ বা পূণথু মাদিহো দেব ওহতে ।  
*Om debo bo dravinodah purnam bibastasicam |*

*Udwa sinchadwa mupa ba prinadhwa madidwo deva ohaty ||*  
*I seek the blessing of illustrious Agni with devotion. May he help me to fulfill my goal*  
*by His grace. I call Him with my utmost humility.*

ॐ अस्य संकल्पितार्थस्य सिद्धिरस्तु । ॐ अयमारभु शुभाय भवतु ॥  
*Om asya sankalpitarthasya sidhirasthu*  
*Om ayamarambha shubhaya bhavatu ||*  
*In the spirit of divinity may my goal be successful. Thus, herewith,*  
*I am starting with His good wishes.*

### **Offering raw food platter**

भोज्यदान

*Bhojya dan*

In the name of the God of the residence the householder offers raw food (bhojya) to the priest. Put on the platter little sesame seed (til), a flower, durba grass or kush, and a coin.

Take the Bhojya (raw food materials given to the Brahmin for his cooking), touch it with the left hand and sprinkle a little water (with the kush) by your right hand and chant the following mantra.

ॐ एतस्मै साख्दानोपकरणं भोज्याय नमः । (Repeat three times)  
*Om etashmoi sachadanapokaron bhojya nomo|*  
*I hereby sanctify this Bhojya (uncooked food) before offering.*

Next place a flower on the Narayana sheela or the Holy Pitcher and chant the following mantra:

एतत् सचन्दनपुष्पम् ॐ एतदधिपतये श्रीविष्णवे नमः ।  
*Etadat sachnadanapuhspom Om Sri Vishnobaye nomo|*  
*I hereby offer a sandal wood paste covered flower to Lord Vishnu.*

Put a flower on the bhojya and chant. Then chant the following matra while offering the platter.

एतत् श्राद्धीयं अग्रभाग उपकरणं सहितम् ।  
आमामभोज्यम् ॐ एतद् भूषामि पितृभ्याः स्वधा ॥  
*Etat shradhiya agrabhaga upakarana sohitam |*  
*Amannabhojyam Om etad bhuswami pitribhyah swadha ||*  
*I am offering at the beginning of my oblation*  
*This raw food platter in the name of Lord of the Universe*  
*The divine entity.*

एतत् सम्प्रदानाय ॐ ब्राह्मणाय नमः ।  
*Eatad samprodanao Om Brahmonayo nomo|*  
*I offer my reverence to the Brahmin with this flower.*

Touch the haritaki and the kush in the kosha, chant the following declaration (bakya, বাক্য).

বিষ্ণুরোম তদসৎ অদ্য ----- মাসে ----- পক্ষে ----- তিথৌ ভাঙ্করে  
----- গোত্র শ্রী ----- দেবশর্মণঃ ॥

(family identification and name of shradhyakari)

আদ্য একোদ্দিষ্টবিধিক (সাংবাৎসরিক, In case of Shraddhya after one year)

---- গোত্রস্য (family identification of deceased)

প্রেত --- দেবশর্মা (name of deceased)\*

\* Modification in case of father and mother (male or female)

In case of father: পিতুর ---- দেবশর্মণঃ

In case of mother: ---- গোত্রা মাতুঃ ---- দেব্যঃ

অক্ষয় স্বর্গকামে

ইদং সাচ্ছাদনোপকরণ ভোজ্যং শ্রীবিষ্ণুদেবতম অর্চিতং

যথাসম্ভব গোত্রনাম্নে ব্রাহ্মণায় অহং দদানি ॥

*Vishnurom tadsat adya ---- masey ---- pakshey ---- tithou bhaskarey*

*(identification of the auspicious day)*

---- *gotra* (family identification and name of shradhyakari) ---- *debosharmono*

*Addhya ekoddisthabibhika ( sambatsaric) ---- gotraosya (family identification of deceased)*

*preyta (the soul) ---- debashrama ("devi" in case of a female)*

*Akshaya-swargakamey edam sachadanopakaran bhojyam Sri Vishnudaibatam architam*

*Jathasambhava gotranamney brahmanaya aham dadani.*

*In this auspicious day on the occasion of shraddha (first or annual)*

*In the name of the deceased (gotra and name, father or mother)*

*With the wish for the final rest of the soul in the immortal heaven*

*I am offering this uncooked food with the grace of Vishnu*

*to the Brahmin with appropriate identification (gotra and name),*

### Offering hononarium to the Brahmin

দক্ষিণা

*Dakshina*

After completing the chanting sprinkle water, along with the haritaki, on the bhojya and give it to the Brahmin.

Then put a silver coin on the floor and sprinkle little water on the coin. Repeat the following mantra three times.

ওঁ এতস্মৈ রজতমূল্যায় নমঃ ॥

*Om etasmai rajatamullaya namah |*

*I hereby sanctify this coin before offering.*

Then put a flower on Narayana (or on holy pitcher) and chant:

এতৎ সচন্দপুশম্ ও শ্রীবিষ্ণবে নমঃ ॥

*Etad sachnadanapuhspam Om Sri Vishnabey namah |  
I hereby offer a snadel wood paste covered flower to Lordr Vishnu.*

Put a flower on the coin and asy this mantra

এতৎ সম্প্রদানায় ও ব্রাহ্মণায় নমঃ ॥

*Etad samprodanao Om Brahmonayo nomo |  
I offer my reverence to the Brahmin with this flower  
before giving this coin to him.*

Finally give the coin in the hand of the Brahmin and chant:

বিষ্ণুরোম তদসৎ অদ্য ----- মাসে ----- পক্ষে ----- তিথৌ ভাঙ্করে  
----- গোত্র শ্রী ----- দেবশর্ষণঃ

(family identification and name of shradhyakari)

আদ্য একাদ্ধিষ্টবিধিক (সাংবাৎসরিক) In case of Shraddhya after one year)

---- গোত্রস্য (family identification of deceased) প্রেত --- দেবশর্মা (name of deceased)\*

\* Modification in case of father and mother (male or female)

In case of father: পিতুর --- দেবশর্ষণঃ In case of mother: ---- গোত্রা

মাতুঃ --- দেব্যঃ অক্ষয় স্বর্গকামে ইদং সাক্ষাদনোপকরণ ভোজ্যদান কর্মণঃ সাক্তার্থং

রজতমুলাং শ্রীবিষ্ণুদেবতম্ অর্চিতং যথাসম্ভব গোত্রনাম্নে ব্রাহ্মণায় অহং দদানি ॥

*Vishnurom tadsat adya ---- masey ---- pakshey ---- tithou bhaskarey  
(identification of the auspicious day)*

---- gotra (family identification and name of shradhyakari)

---- debosharmanah Addhya ekadistha-bidhika (Sambatsaric, in case of  
annual shraddha) ---- gotrasya (family identification of deceased)

Name of the deceased (preta) ---- debasharma (devi in case of female)

Akhshaya sargokamey ||

*Edam sachadanopakaran bhojyodan karmanah*

*sangatartham rajatamulyam, Sri Vishnudaibatam architam,*

*Jathasambhava gotronamnye brhahmanaya aham dadani ||*

*In the auspicious occasion of shraddha I am performing my duty by making the offerings of uncooked  
food and the coin to the Brahmin for his service with my prayer for the departed soul to be free from  
earthly attachment and rest in heaven.*

Now ask the Brahmin if he is satisfied.

ও কৃতৈতদ্ দানকর্ম অচ্ছিদ্রমস্তু ।

*Om kritaitad dankarma achidramastu |  
I hope my humble giving in this occasion is satisfactory.*

The priest (Brahmin) will respond:

ওঁ অস্তু ।  
**Om asthu**  
*I am satisfied.*

### **Worship of House God**

বাস্তু পূজা

*Vastu puja*

The residence where the Shradhya is performed is considered as God (বাস্তুপুরুষ, Bastupurush). Hence its worship is a part of the Shradhya ceremony. Hence offer the oblations the residence.

Put a flower with each of the five offerings on the holy pitcher:

এতে গন্ধ পুষ্পে এতদ্বিপত্যে ওঁ বিষ্ণবে নমঃ ।  
এতে গন্ধপুষ্পে এতৎ সম্প্রদানেভ্যো ওঁ বাস্তুপুরুষাদিভ্যো নমঃ ।  
***Etey gandhapushpey etatdhipataye Om Vishnabey namah,***  
***Etey gandhapushpey etat sampradanebhyo Om Bastupurushadibhyo namah.***  
*In the name of Lord Vishnu, I am offering this flower*  
*May I place this flower as my oblations to the God of my Residence.*

Place a sandalwood dipped flower at the corner of the room and chant. Alternatively, offer the flower on the offering plate.

এতে গন্ধ পুষ্পে নমঃ বাস্তুপুরুষায় নমঃ।  
***Etey gandhapushpey namah Vastupurushaya namah |***  
*Here I offer the sandalwood-dipped flower to the House God with reverence.*

Pour a little water on the offering plate (gesture to wash His feet):

এতদ্ পাদ্যং নমঃ বাস্তুপুরুষায় নমঃ।  
***Etey padyam namah Vastupurushaya namah |***  
*Here I offer water to wash the feet of the House God with reverence*

Offer a little rice as welcome grain for the House God:

এষ অর্ঘ্যং নমঃ বাস্তুপুরুষায় নমঃ।  
***Esha argha namah Vastupurushaya namah |***  
*Here I offer the rice to welcome the House God with reverence*

Sprinkle a little water at the base of incense stand (signifying offer) and then pick up the incense stick and do arati, looking at the ceiling of the house, the House God.

এষ ধূপং নমঃ বাস্তুপুরুষায় নমঃ।  
***Esha dhupa namah Vastupurushaya namah |***  
*Here I offer the incense to the House God with reverence.*

Offer the lamp by sprinkling a little water at the base of the lamp stand.

এষ দীপং নমঃ বাস্তুপুরুষায় নমঃ।

*Esha dwipa namah Vashtupurushaya namah*  
*Here I offer the lamp to the House God with reverence.*

Sprinkle a little water on the food platter:

এতদ্ নৈবেদ্যং নমঃ বাস্তুপুরুষায় নমঃ।

*Etad naivedyam namah Vashtupurushaya namah*  
*Here I offer the food platter to the House God with reverence*

Offer the glass of water for His drinking (drop small amount of water in the glass as a gesture):

এতদ্ পানীয়জলং নমঃ বাস্তুপুরুষায় নমঃ।

*Etad panijalam namah Vashtupurushaya namah*  
*Here I offer the food platter to the House God with reverence.*

Now pray with folded hands while looking at the ceiling (addressing the House God):

ওঁ সৰ্বে বাস্তুময়া দেবাঃ সৰ্বং বাস্তুময়ং জগৎ ।

পৃথ্বীধরस्तु विजेद्यो वास्तुदेव नमस्तुते ॥

*Om sarbey Vastumaya debaha sarba Vastumayam jagat |*  
*Prithwidharastu bigyeo Vastudebo namastutey ||*  
*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.*

### **Worship of Yageshwar** (Lord of Yogis, Vishnu)

যজ্ঞেশ্বর

*Jagyeshwar*

Jagyeshwara is another aspect of Vishnu who is the Lord of Yogic practices.

ওঁ যজ্ঞেশ্বরায় শ্রীবিষ্ণবে নমঃ

এষ গন্ধ শ্রীবিষ্ণবে নমঃ,

এষ পুষ্প শ্রীবিষ্ণবে নমঃ,

এষ ধূপ শ্রীবিষ্ণবে নমঃ,

এষ দীপ শ্রীবিষ্ণবে নমঃ,

এষ নৈবেদ্য শ্রীবিষ্ণবে নমঃ,

ওঁ যজ্ঞেশ্বরায় শ্রীবিষ্ণবে নমঃ

*Om Jagneshwaraya Shri Vishnabey namah*  
*Esha gandha, pushpa, dhupa, deepa, naivedya*  
*Om Jagneshwaraya Shri Vishnabey namah*  
*Glory to the God of Oblations in the name of Lord Vishnu*  
*To His name I offer this sandalwood paste,*  
*flower, incense, lamp and food platter*

Offer your obeisance by prostration:

নমো ব্রহ্মণ্যদেবায় গোব্রাহ্মণ হিতায় চ।  
জগদ্ধিতায় শ্রীকৃষ্ণায় গোবিন্দায় নমো নমঃ॥  
হে কৃষ্ণ করুণাসিন্ধু দীনবন্ধো জগৎপতে।  
গোপেশ গোপিকাকান্ত রাধাকান্ত নমোস্তুতে॥

***Namo Brahmanya devaya go Brahmana hitayacha |  
Jagatdhitaya Shri Krishnaya Govindaya namo namah ||  
Hey Krishna karunasindhu deenabandhu jagatpatey |  
Gopsha gopikakanta Rradhakanta namastutey ||***

*I offer repeated obeisance unto Lord of the Brahmanas (Krishna), who is the protector and well-wisher of the cows (our provider, the mother who gives milk for our nourishment) and the Brahmins (our spiritual teacher). He is also the protector of the Universe. Unto that Lord, who is always satisfying the senses of the cows (our caretaker), I bow to you with humility. Oh Krishna, with your ocean of kindness, you are the friend of the destitutes, the Lord of the Universe, you are the protector of cows, loved by all the cow-maids, and sweet heart of Radha (love in its splendor of divinity) ,  
I offer my obeisance again and again.*

ওঁ নমোহস্ত অনন্তায় সহস্রমূর্তয়ে, সহস্রপাদাক্ষি শরোরবাহবে ।  
সহস্রনাম্নে পুরুষায় শশ্বতে সহস্রকোটি যুগখারিণে নমঃ ॥  
ওঁ অনাদিনিখন জ্ঞাননিত্যানন্দ জনার্দন । ময়াত্র শ্রাদ্ধ কর্তব্যে সান্নিধ্যং কুরুকেশব ॥  
ভো নারায়ণ, অত্রশ্রাদ্ধে অধিষ্ঠাতা ভব ॥

***Om namahastwa anantaya sahasramurtaye, sahasrapadakshi sharorubahabey |  
Sahasranamney purushaya shasahwaeyt sahasrakoti jugodhariney nomo |  
Om anadi-nidhana gyana Nityananda janardana |  
Mayatra shraddha kartabye sanidham kurukeyshaba ||  
Bho Narayana, atrashradhye adhisthata bhava ||***

*Oh the Divine!!  
I bow to the infinite with thousand faces, thousand legs and thousand hands,  
known by thousand names, the Superman, timeless, everlasting, holding million of eras,  
I pay my obeisance. Oh the timeless, undefined eternity, who holds all the knowledge, and  
eternal happiness, Oh the master of the people, come close to me.  
As I perform my duty to offer my oblations to the departed soul  
Oh Narayana, on this shraddha ceremony (oblation to the departed soul).  
Oblige me by your presence.*

Note: Jageshwar is also referred to Lord Shiva.

## Obeisance to ten incarnations of Vishnu

দশাবতার

*Dashavatar*

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

এতে গন্ধ পুষ্পে দশাবতারেভ্যো নমঃ

*Etay gandhapushpey Om DashavatAREbhyo namah*

*Reverence to the ten incarnations of Vishnu*

## TEN INCARNATIONS OF VISHNU



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

## **INCARNATIONS OF VISHNU** and Evolution of Human civilization

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

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

## Prayer to Sacred Ganges

গংগাপূজা

*Gangapuja*

Offer five things to the sacred Ganges:

এষ গন্ধং ও গংগায়ৈ নমঃ । এতৎ সচন্দনপুষ্পম্ ও গংগায়ৈ নমঃ ।  
এষ ধূপ ও গংগায়ৈ নমঃ । এষ দীপ ও গংগায়ৈ নমঃ ।  
এতৎ নৈবদ্যম্ ও গংগায়ৈ নমঃ ।

*Esa gandham Om Gangaoi namah |*

*Etad sachandanapusam Om Gangaoi namah |*

*Esha dhupa Om Gangaoi namah, Esha deepa Om Gangaoi namah |*

*Etad naibedyam Om Gangaoi namah ||*

*I am herewith offering sandalwood, sandalwood-dipped flower, incense, lamp and food platter in the name of sacred Ganges.*

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

*Om sadya pataka sanghantri sadyo duhkha binashini;*

*Sukhada 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.*

## Reverence to Kush-Brahman

In Hinduism, Brahman is the one supreme, Universal Spirit that is the original and support of the phenomenal Universe. Brahman is sometimes referred to as the Absolute or Godhead which is the Divine Ground of all being. The Supreme Brahman is conceived as personal entity by creating a Bramin made out of grass (kush-Brahmin). Thus Brahman is personified in the following rituals by the making a loop of *kush* or *durba* grass. This Brahman, made out of grass, is given bath, offerings and final immersion like the humans, allowing us to imagine the infinity in a tangeable form. If *durba* grass is not available, pickup any local grass that can be molded into knots.

### **Preparation:**

Wet the *kush* over night so that it can be molded (fresh *durba* grass can also do the same). Take a bunch (3-4) of wet *kush*. Cut them to approximately six inches length. Then roll them like rope. Then make a loop with the narrow end of the bunch of *kush* that will give the shape of a loop head. This will be considered as the symbolic Brahman who truly is shapeless. Here all our devotions and offerings are addressed to that Supreme Spirit, now personified.

A single strand of *kush*, little longer than the Brahman, with a small loop at the top is considered as the stick for the Brahman. **Note:** It is easier to make loop with the narrow end of the *kush*.

Prepare two of them one for the Bramhin representing the Almighty as a witness of this occasion and the second one representing the departed soul of the deseased.

### Seeking permission from Priest

অনুঞ্জা

*Anugya*

The priest takes the responsibility of performing the rites according to the tradition. Hence, the shraddhyadhikari (person doing the shradhya) seeks permission from the priest to proceed to the on coming rituals. The priest must agree to guide him in accordance with the scriptures:

shraddhakari takes little til, flower, touch of sandalwood paste and haritaki in a kushi. Then keep it on the left hand, covered with the right hand and recite while looking at the priest:

ওঁ বিষ্ণুরোম তদসৎ অদ্য ----- মাসে ----- পক্ষে ----- তিথৌ ভাস্করে  
 ----- গোত্র শ্রী ----- দেবশর্মাণঃ (family identification and name of shraddhyadhikari)  
 আদ্য একোদ্দিষ্টবিধিক (সাংবাৎসরিক, in case of Shraddhya after one year)  
 --- গোত্রস্য In case of father: পিতুর --- দেবশর্মাণঃ In case of mother: --- গোত্রা মাতুঃ --- দেব্যঃ  
 অক্ষয় স্বর্গকামে অদ্য একোদ্দিষ্ট (সাংবাৎসরিকো দিষ্ট : In case of Shraddhya after one year)  
 শ্রাদ্ধ অনুষ্ঠানে ওঁ দর্ভময় ব্রাহ্মণ পূজা অহং করিষ্যামি ।  
*Vishnurom tadsat adya --- masey --- pakshey --- tithou bhaskarey*  
*(identification of the auspicious day) --- gotra --- debosharmono*  
*(family identification and name of shraddhyadhikari)*  
 --- *gotrasya* (family identification of deceased) --- *deboshrama* (father)  
 --- *gotra* --- *devya* (case of mother or any female) *Akshayasargakamey adhya ekoddistha shraddha*  
*(Sambatsaric at the time of annual shraddha) anusthaneye*  
*Om dharbhamaya brahmana puja aham karishyami ||*  
*In the auspicious occasion of shraddha I am performing my duty by establishing and*  
*worshipping the Brahmins, with my prayer for the departed soul to be free from earthly*  
*attachment and rest in heaven.*

The priest gives the permission:

ওঁ কুরুষ  
 “Do it”

### Worship the Kush-Brahmin

দর্ভময় ব্রাহ্মণ পূজা

*Darbhamaya Brahman puja*

Kush-Brahmin is made of durba grass and is the link between mortals human being and the immortal soul. It looped on one end which is imagined as head and the other side, the open end of kush, are the legs (see figure). The Kush-Brahmin is the imaginary icon of God’s

representative to whose name you give all offerings which in your heart is the expression towards the invisible soul.

You need a minimum of two Kush-Brahmans to represent "Debpaksha" (Divine side) who sits on the east side, and the preta paksha which sits on the south side. These Kush-Brahmins are first given bath in the center by placing them on a plate and then placed on a cloth seat (asan) with honor along with a kush stick (made with single strand of kush and a small loop at the head) on right side. All offerings are given to the Kush-Brahmin in honor of the single departed soul (ekodisto).

### **Bathing of Brahmin**

ব্রাহ্মণস্নান

*Brahmansnan*

Lay the Brahmin on a plate and put white sandalwood paste on the it (kush) and say this mantra.

ওঁ গন্ধদ্বারাং দুরাধর্ষাং নিত্যপুষ্ঠাং করীষিণীম্ । ঈশ্বরীং সর্বভূতানাং তামিহোপহুয়ে শ্রিয়ম্ ।  
*Om gandhadwaram duradharsham nityapushtam karishinim |  
Ishwarim sarbabhutanam tamihopabaye shriyam ||  
May this sandalwood ointment always enrich you  
And the presence of God in all forms is felt as I spread on you.*

Hold the kush-Brahmin between the index finger and thumb of the left hand and pour water from the Kamandalu on the Brahmin while chanting the mantra. Repeat this with two other Brahmins.

ওঁ সহস্র শীর্ষাঃ পুরুষঃ সহস্রাঙ্ক সহস্রপাৎ । স ভূমিং সর্বতোবৃত্বা অত্যাতিষ্ঠদশাঙ্গুলম্ ॥  
এতৎ স্নানিয়োদকং ওঁ দর্ভময় ব্রাহ্মণেভ্যো নমঃ ।  
*Om shahshra shirsha purushah sahashraksha sahasrapat |  
Sabhumi sarbatobritwa atyatishtha dashangulam ||  
Etat snaniodakam Om darbhamaya Brahmaneyo namah ||  
In the name of the Vishnu, I am pouring thousands of streams of water on His feet  
Who covers the entire world (like the Bamanaavatar) leaving only the length of ten fingers for the  
devotee to stand here is the water for His bath.*

After giving bath in the tamrapatra, place the two Brahmins on two separate clean plate and continue their worship and offerings.

### **Offerings**

Make the seven offerings to each of them:

1) Flower

এতে গন্ধে পুষ্পে ওঁ দর্ভময় ব্রাহ্মণেভ্যো নমঃ।  
*Etey gandhapushpey om darbhamaya Brahmaneyo namah |  
I herewith offer the sandalwood paste covered flower with reverence.*

2) Water

Pour a little water on the offering plate and chant:

এতদ্ পাদ্যং ওঁ দর্ভময় ব্রাহ্মণেভ্যো নমঃ।  
***Etat padyam om darbhamaya Brahmanevyo namah |***  
*I herewith offer the water to wash your feet.*  
*Oh the divine Brahmin made of durba grass (দর্ভময়).*

3) Rice

Offer a little welcome rice:

এষ অর্ঘ্যং ওঁ দর্ভময় ব্রাহ্মণেভ্যো নমঃ।  
***Etat argham om darbhamaya Brahmanevyo namah |***  
*Here is the welcome rice for your honor,*  
*Oh the divine Brahmin made of durba grass (দর্ভময়).*

4) Incense stick

Offer the incense by sprinkling a little at the base of the incense stand:

এষ ধূপং ওঁ দর্ভময় ব্রাহ্মণেভ্যো নমঃ।  
***Esha dhupom om darbhamaya Brahmanevyo namah |***  
*Here is the incense to your service Oh the divine one.*

5) Lamp

Offer the lamp in the same way:

এষ দীপং ওঁ দর্ভময় ব্রাহ্মণেভ্যো নমঃ।  
***Esha dwipam om darbhamaya Brahmanevyo namah |***  
*I am offering the lamp to your service,*  
*Oh the divine Brahmin made of durba grass (দর্ভময়).*

6) Cut fruit platter

Offer the food platter by sprinkling a little water on it:

এতদ্ নৈবেদ্যং ওঁ দর্ভময় ব্রাহ্মণেভ্যো নমঃ।  
***Etad naivedyam om darbhamaya Brahmanevyo namah |***  
*I am offering the food platter to your service,*  
*Oh the divine Brahmin made of durba grass (দর্ভময়).*

7) Drinking water

Offer a glass of drinking water:

এতদ্ পানীয়জলং ওঁ দর্ভময় ব্রাহ্মণেভ্যো নমঃ।  
***Etad paniyajalam om darbhamaya Brahmanevyo namah |***  
*I offer this glass of drinking water to your service.*  
*Oh the divine Brahmin made of durba grass (দর্ভময়).*

### **Paying obalations in the names of ancestors**

Now take little water on the right palm and announce the following resolution. Following the chant pour it on the Brahmin representing the Almighty:

ওঁ দেবেভ্যো পিতৃভ্যশ্চ মহাযোগিভ্য এবচ । নমঃ পুষ্টৌ স্বাহায়ৈ নিত্যমেব ভবন্তিতি ॥  
*Om devebhyo pitribhyascha mahayogibhya ebacha |*  
*Namah pushtau swahaayi nityameba bhavantiti ॥*  
*Oh the representative of the Lord of the Universe, Oh the great sage,*  
*Enrich us by your presence and bless us everyday.*

Then take a grass looped at the tip (called tripatra, ত্রিপত্র), which is considered as the holy stick of the sage, is placed on the right of the Kushamaya Brahman, the one representing the deseased soul.

ওঁ বসুসতো বিশ্বেদেবা এতথো দর্ভাসনং নমঃ ॥  
*Om basusatau Viswedeva etadwo darbhasana namah ॥*  
*Oh the Lord of the Universe with thousand radiance*  
*I am offering this grass seat to you.*

The Brahman made from the *kush* grass is the icon of the soul. He receives various offerings including the special dinner made in the name of the deceased includes cooked rice and five fried vegetables and displayed respectively.

Mix a little earth in small quantity of water in a small bowl and chant the following holding the bowl.

ওঁ রক্ষাশ্চ উদকমসি যজ্ঞরক্ষাং কুরুশ্ব ।  
*Om rakshaghnam udokamasi yogyaraksham kurushwa |*  
*Let me keep a protective boundary around the worship area.*

Sprinkle the earth-mixed-water over the shradhya offerings and then place the bowl next to the Brahman as witness.

### **Offering of Til**

তিল দান

*Til dan*

Pray to Brahman

ওঁ অপহতা অসুরা রক্ষাসি বেদিষদঃ ॥  
*Om apahata asura rakhsamsi bedishadah |*  
*Let my offer be protected*  
*from the unfulfilled souls (died suddently) and the nondivine spirits.*

Then offer sesame seed (*til*) to the Brahman with the following chant:

ওঁ তিলোহসি সোমদৈবত্যা গোসবো দেবনির্ভিতঃ ।  
প্রত্নমন্ডিঃ পৃক্তঃ স্বধয়া পিতৃন লোকান্ প্ৰীণাহি নঃ স্বাহা ॥  
**Om tilhosi samadebatyo gosabo debanirmitah |**  
**Protnamatbhih priktah swadhaya pitrin lokan prinahi nah swaha ||**  
*Oh the divine shining sesame seed from heaven sacred like the cow and made by God,  
I am offering you to the soul of my father/mother To facilitate its onward journey towards their  
heavenly abode. May I pay my obeisance in the name of my ancestors.*

### Grain (staple food) offering

অর্ঘদান

Arghadan

Take a kush, chant the following and place it next to the Brahman.

ওঁ পবিত্রাসি বৈষ্ণবি ।  
ওঁ শম্নো দেবীরভিষ্টয়ে শম্নো ভবন্তু পীতয়ে শংয়োরভি যবন্তু নঃ ॥  
**Om pobitrasi baisnobi| Om shano devirvishtaye**  
**shanno bhavantu peetaye sam joravi shrabantu nah||**  
*Let this purify the place and my sincere prayer for performing the work  
to the best of my ability which comes from the Almighty.*

Offer a durba grass, little rice, flower-dipped in sandalwood paste and til on the Brahman.

Then put some flower, rice and water in bowl. Hold the bowl on the left hand and cover it with the right hand. Face south and chant as follows:

বিষ্ণুরোম্ ---- অমুক গোত্র পিতঃ --- দেবশর্মানঃ  
(মাতা, অমুক গোত্রা মাতঃ ---- অমুকী দেবী)  
এতৎ অর্ঘং স্বধা ।  
**Vishnurom ---- amuka gotra pitah ---- debosharmanah**  
**(For mother: --- amuka gotra --- amuki devi)**  
**Etat argham swadha.**

Then offer the contents of the bowl to the Brahman :

ওঁ ব্রাহ্মণহস্তে পবিত্রং নমঃ । ওঁ জলং নমঃ । ওঁ পুষ্পং নমঃ ।  
**Om Brahmnahasta pabitrang namah |**  
**Om jalam namah| Om Pushpam namah |**  
*Let this offering of durba grass in the hands of the Brahmin be auspicious  
My reverence to the water and the flower which I am offering.*

Finally offer the following prayer to the Brahman:

ওঁ যা দিব্যা আপঃ পয়সা সংবভুবুর যা অন্তরিক্ষ্যা উত পাদবীর্ষা হিরণ্যবর্ণা ।

যজ্ঞীয়াস্তান আপঃ শিবাঃ সংশ্যানাঃ সুহবা ভবন্তু ॥

**Om Ja dibya apah payosa sambaba-bhubur sa antariksha uta padabirza hiranyabarna |  
Yognyasthan apah Shivah samsyanah suhaba bhavantu ||**

*As you proceed towards heaven let this nourish you in the antariksha  
(space between the heaven and earth).  
I wish your walk to the heaven be auspicious  
as you reach your final goal, the heaven.*

### Offering seat

আসন দান  
*Asan dan*

Take the motak (kush with tied as a loop) in your right hand and recite:

ওঁ ----- গোত্র প্রেত পিতা ----- দেবশশ্মন (মাতা --- প্রেতা ---- দেবী)  
এতৎ দর্শনং তুভ্যং স্বধা ॥

**Om ----- gotra preyta for father (mother - preytaa ---- devi)  
etat darbasanam tubhyam swadha.**

*I am offering this sanctified seat to the departed soul of my  
father/mother for their liberation.*

Then place the *motak* next to the Brahman.

ওঁ অত্রাসনে দেবরাজাভ্যনুজ্ঞাতা বিশ্রাম্যতাং দ্বিজবর্ষানুগ্রহায় চ ॥  
প্রসাদয়ে ত্রাসনং গৃহ পুতং জ্ঞানাগ্নিশুদ্ধন করেণ বিপ্র ॥

**Om atrasoney daborajabhy-anugyata bishramyatam  
dwijabarsha-anugrahaya cha|**

**Prosadaye twa-asanam grihna putam gyanyagni karena bipra||**

*Oh the departing soul accept this asan which is for your rest on the way to heaven during rain  
and shine. Please oblige me by accepting it and  
purify it with your fire of knowledge and bless me.*

Then offer the umbrella in the same way:

ওঁ ----- গোত্র প্রেত ----- দেবশশ্মন  
(মাতা : ----- গোত্রা প্রেতা ----- দেবি)  
এতৎ ছত্রং স্বধা ।

**Om ----- gotra prayto -----deboshramono  
(or ----- gotraa ---- devi, for the mother)  
etat chatram swadha.**

*Oh the departing soul, accept the umbrella to facilitate your journey to heaven.*

Now offer the shoe (sandal)

ওঁ ----- গোত্র প্রেত ----- দেবশশ্মনঃ  
(মাতা : ----- গোত্রা প্রেতা ----- দেবি)

পাদুকা যুগলং স্বধা ।

ও সন্তপ্তবালুকাং ভূমিমসি-কণ্টকিতাং তথা । সন্তারয়তি দুর্গানি প্রেতং দদদুপানহৌ।।

*Om ----- gotro prayto -----deboshramono (For mother: ---- gotraa ---- devi)*

*paduka jugalam swadha |*

*Om santaptabalukam bhumimasi-kantakitam tatha |*

*Santarayati durgani preytam daddupanahou ||*

*Oh the departing soul, here are the shoes that will Help you to make your journey to the heaven.*

*On the way you may face the hot sand, rough ground and thorny path*

*These shoes/sandals will help you to get over the hurdles,*

*Please put it on.*

### The Five Offerings

পঞ্চোপচারে পূজা

*Panchopacharey Puja*

Offer the five things (পঞ্চোপচার) to the Kush-Brahman –sandalwood paste, flower, dhup, lamp and sacred thread, and in addition, a new cloth (আচ্ছাদন) with sandalwood-dipped *tulsi* on the top. Touch the cloth on the Brahman and place back to its place.

বিষ্ণুরোম্ ---- গোত্র পিতৃঃ ----- দেবশর্মাণঃ

(মাতা --- গোত্রা ---- দেবি)

এষ গন্ধঃ ও দর্ভময় ব্রাহ্মণেভ্যো নমঃ,

এষ পুষ্প ও দর্ভময় ব্রাহ্মণেভ্যো নমঃ,

এষ ধূপ ও দর্ভময় ব্রাহ্মণেভ্যো নমঃ,

এষ দীপঃ ও দর্ভময় ব্রাহ্মণেভ্যো নমঃ,

এতৎ যজ্ঞোপবীতম্ ও দর্ভময় ব্রাহ্মণেভ্যো নমঃ,

এতৎ আচ্ছাদনং ও দর্ভময় ব্রাহ্মণেভ্যো নমঃ,

এতৎ তুলসিপত্রম্ ও দর্ভময় ব্রাহ্মণায় নিবেদয়ামি।

*Vishnurom!*

*----- gotra prayta ----- deboshramono (For mother: ---- gotraa ---- devi)*

*Etani gandha, eatat pushpom, esha dhupa, esha deepah, etat yogopabitam, etat achadong,*

*etat tulasi patram darbhamaya brahmanaya nibedayami.*

*In the name of Vishnu and divinity!*

*I am hereby offering sandal wood paste, flower, incense stick, sacred thread, fruit platter, clothes and basal leaf to the kush-grass-Brahmin.*

### Offering of cooked meal

অন্নদান

*Annadan*

Make a water mark on the floor near the Shradhyakari where the dinner will be served to the departed soul. The dinner plate will have cooked rice with a favorite vegetable of the soul, dal (in a bowl) and other materials are served. The plate can be served by the widow. On the side keep a glass of water. Touch the plate with the thumb of the right hand and chant:

ও ইদং বিষ্ণুর্বিচক্রমে ত্রেখা নিদখেপদং সমুতমস্য পাংশুল ।

***Om edam Vishnurbichakramey tredha nidadheypadam samurhamasya pungshula |***

*Here I place on the earth on the marked circle of Vishnu  
that leads to the soul's journey towards its heavenly abode.*

Place some sesame seeds on the rice and chant:

ॐ অপহতা অসুরা রক্ষাসি বেদিষদঃ ।

***Om opahata asura rakshamsi bedishadah***

*Ward off the spirit from all evils during its ride (to heaven).*

Then put a little honey on the rice and chant the goodwill mantra with honey:

ॐ মধুবাতা ঋতায়তে মধু ক্ষরন্তি সিন্ধবঃ । মায়ীর্নঃ সন্তোষধীঃ ॥

ॐ মধুনক্ত মুতোষসো, মধুমৎ পার্থিবং রাজঃ । মধু দ্যৌরক্ত নঃ পিতা ॥

***Om madhubata rityatey madhu ksharanti sindhaba |***

***Madhwirna santoshadhih ||***

***Om madhu nakta mutoshasho, madhumat parthiba rajah |***

***Madhu daourastu nah pita***

*Let there be rain of honey and flow of honey from the river to the ocean*

*Let the medicines be sweet as honey Day and night be sweet as honey*

*The earth be sweet as honey. The abode of our ancestors be sweet as honey*

ॐ মাধুমানো বনস্পতির্মধুর্মাং অস্তু সূর্যঃ । মায়ীর্গাবো ভবন্তু নঃ ॥

ॐ মধু ॐ মধু ॐ মধু ॥

***Om madhumanno vanaspatirmadhuram astu suryoh | Madhwirgabo bhavantu nah |***

***Om madhu, Om madhu, Om madhu ||***

*Our vegetation be sweet as honey The sun be sweet as honey*

*And may the cow gives sweet milk like honey*

*I pray everthing to be sweet as honey*

Finally, hold the plate with left hand (palm facing up) and right hand on the Brahman and chant:

ॐ বিষ্ণুরোম্ তৎসদ্ ---- গোত্র পিতঃ ----- দেবশর্মাণঃ

(মাতা : -- গোত্রা মাতঃ ---- দেবী)

এতৎ তে অন্নম্ নিবেদয়ামি ।

***Om Vishunorome tatsat --- gotra ---- pitah --- debosarmanah***

***( For mother: ----- gotraa matah ---- debi)***

***Etat te annam nibedayami.***

*With the name of Lord Vishnu I am offering this cooked rice*

*to the soul of my deceased parent (father or mother)*

After the offer, leave the plate (or a portion of the food) outside the house for the crow (or bird or wild animals) to eat.

## Remembering the souls of the Unknown

অগ্নিদক্ষা পিন্দদান

*Agnidagdha pindadan*

In this ritual shraddhakari provides offerings to souls for whom no shraddha was ever performed. They may not even be in the same family as the deceased, this is truly an example of the altruistic philosophy of Hindus.

Lay a few pieces of grass on the floor. Sprinkle a little water and sesame seed on it. Take the pinda (the rice ball that you have made earlier) along with the motaka (kush with loop at the end) on it. Lay the pinda on the grass with your right hand while chanting the following mantra. The pinda is laid in a special way. Allow the pinda to fall on the grass through the opening between the right hand thumb and index finger.

ওঁ অগ্নিদক্ষাশ্চ য়ে জীবা য়েহপ্যদক্ষাঃ কুলে মম ।  
 ভুমৌ দত্তেন তৃপ্যন্তু তৃপ্তা যান্তু পরাং গতিং ॥  
 ওঁ শ্বেষাং ন মাতা ন পিতা ন বন্ধু নৈকানসিদ্ধির্ন ন তথানমস্তি ।  
 তৎতৃপ্তয়েহন্নং ভূমি দত্তমেতৎ প্রযান্তু লোকায় সুখায় তদবৎ ॥  
 ওঁ গয়া গঙ্গা গদাধর হরিঃ।

*Om agnidaghascha jey jeeba jeyhapyadagdah kuley mama |*

*Bhumou dattena tripyantu tripta jantu param gotim ||*

*Om sheysham na mata na pita na bandhur-naibanna-sidhir na tathannamasti |*

*Tatriptayehannam bhumi dattamaytat prayantu lokaya sukhaya tatbat ||*

*Om Gaya Ganga Gadadhara Hari |*

*People (living creature, jeeva) who died in fire Or any of my family members died from fire-burn  
 Or those who did not have mother or father or friend or well wisher I offer this anna (cooked  
 rice) in the liberation of their soul. As I place this consecrated rice (pinda) on the earth,  
 I hope to bring peace to its people And liberate their souls in the names of Gaya (pilgrim center),  
 sacred Ganges and Hari (another name of Vishnu)  
 who holds the mace and takes away our miseries.*

Wash your hand in a washing bowl and wipe with a towel.

## Offering of Pinda

পিন্দদান ক্রিয়া

*Pindadan kriya*

Pinda is the rice ball made from rice flour. The rice flour is mixed with water (or milk) to make dough. Til, honey and ghee may be added to the dough. Symbolically the pinda is the “Food for the soul”. Many describe the soul as a flame without fire that consumes the pinda on its onward journey to the heaven. Pindas are offered in many occasions when the soul of the dead or the ancestors is remembered.

**Vedic Prayer**

গায়ত্রী

*Gayatri*

ওঁ ভূৰ্ভুবঃ স্বঃ, তৎ সবিতুৰ্বরেণ্যং, ভৰ্গো দেবস্য ধীমহি। ধियो যো নঃ প্রচোদয়াৎ ওঁ॥  
***Om bhurbhubah swah tathsabatur vareynnam Bhargo dayboshya dhimohi  
dhyoh yonaha prochodayat Om.***

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

Now seek permission from the priest to offer the pinda to the departed soul and say this mantra

ওঁ শেষমন্নমপ্যস্তিক দেয়ম।

***Om shayesomnonomponthika deyam|***

*May I do the offering with rest of the cooked rice or Pinda*

The priest permits the family member:

ওঁ ইষ্টেভ্যো দীয়তাং।

***Om eishteybhyo diyatam|***

*You may do the offering.*

The family member holds the pinda on his/her hand and asks the priest for his consent:

ওঁ পিন্দদানম্ অহং করিষ্যে ।

***Om pindodanam aham karishsaye***

*I shall do the offering of Pindya.*

The priest gives his consent:

ওঁ কুরুস্ব ।

***Om kurushwa|***

*You may do the assigned ritual.*

**Marking**

As you have done earlier, make a separate square water marking (4" x 4") on the floor. Lay some kush (or grass) on the square. Chant the following while making the marking:

ওঁ নিহন্মি সৰ্বং যদমেধ্য-বভুবেদ্ধতাশ্চ সৰ্বহসুরদানবা ময়া ।

রক্ষাংসি যক্ষা: সপিশাচসংঘা হতা ময়া যাতু ধানাশ্চ সৰ্বে ॥

***Om nihanmi sorbam jadmedhya badvabedddhatashcha***

***Sarbah asura danaba maya |***

***Rokhaungshi jakhah sapisachasangha hata maya jatu dhanascha sarbey ||***

*May I request all Gods and Demons, to protect the departed soul,  
from demigods in union with the demons,  
Enrich me by fulfilling all my aspirations.*

After completing the marking chant with folded hands:

ॐ अपहता असुरा रक्षांसि वेदिषदः ।

**Om apahata-asura rakshamshi bedishadah |**

*With this marking I am warding off all evils Seeking the divinity (sura)  
to sit on this marked platform (vedi).*

Allow the Pinda to fall on the kush mat in the way you have done earlier with the *Agnidagdha pinda dan* (अग्निदग्धा पिन्ददान).

ॐ अक्खममिदन्तु ह्यवप्तिरा अधुषत । अस्तासत स्रभानवो विप्रानविष्ठा मतीयोजनिन्दु तेहरी ॥

ॐ विष्णुरोम् तत्सत --- अमुक गोत्र पितः --- अमुक देवशर्मन्

(माता: --- गोत्रा --- देवी)

एष ते पिन्दा सोपकरणं सतिलोदकं स्वाहा ॥

**Om akhonomimodanta hybopriya adhusat|**

**Oshtasata sambhabona bipranobishthya motiyo-jnyanwindra tehari |**

**Om Vishnurom tadsat ----- gotra pita (father) ----- deboshramana**

**(mata (mother): ----- gotraa ----- devi)**

**Esha te pinda sopokoronah satilodakah swadha ||**

*I am ready to place this cooked rice here for the invocation of the departed soul*

*To seek the blessing of Lord Almighty For the true enlightenment of the soul*

*In presence of the learned Brahmins sitting here. In reverence to Lord Vishnu in the name of my  
father (identification with gotra and name) Or mother with gotra and name Here I place the  
pinda of the cooked rice with til in the name of my ancestor.*

With folded hands offer your prayers to the souls of your ancestors:

ॐ देवताभ्यः पितृभ्यश्च महायोगिभ्य एवाच ।

नमः पुंशो स्वाहायै नित्यमेव भवस्त्विति ॥

**Om devatabhyo pitribhyascha mahayogibhya ebacha |**

**Namah pushthai swahawai nityameba bhavastiti ||**

*Oh my divine revered ancestors*

*Nourish us, bless us and be with us always.*

ॐ विश्वेभ्यो देवेभ्यो नमः ॥

**Om Vishwebhyo devebhyo namah ||**

*My oblations are to the Gods spread over the Universe*

Put sesame seed on the pinda and chant:

ॐ एहि पितः (माता ---)

सौम्य गम्भीरेभिः पथिभिः पूर्बिनेभिः ।

दत्ता स्मभ्यां द्रविणेह भद्रं रयिषः नः सर्ववीरं निषच्छत।।

**Om ehi pitah (matah ---) soumya gambhirebhi pathibih purbineebhah |**

**Datta smabhyam drabineyha bhadram raincha nah sarbabiram nijachhat ||**

*Oh my revered father (or mother)*

*May we be emotionally connected through this offering  
As we are protected by our ancestors who willingly fulfill our wishes  
And joyfully grant treasures and heroic men to our desire.*

Offer little water on the pinda:

ॐ विष्णुरोम तदसत् --- गोत्र पिता --- देवशर्मन्  
(मातः --- गोत्रा --- देवी)

अबनेनिष्क ॐ ये चात्र त्वामान् यांश्च त्वमन् तस्मै ते स्वधा ॥

*Om Vishnurom tadsat ---- gotra pita (father) ---- deboshramono  
(in case of mother: ----- gotraa ---- devi)*

*Abonaynikhwa Om jey chatra twaamaanu jungshcha  
twamanu tasmoi tey swadha |*

*In the name of Lord Vishnu, my father --- identification (in case of mother change the gender),  
for the purification of his/her soul, allow me to humbly submit in offering this oblation.*

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### **Meditation on the soul of ancestors**

Face north. Take a deep breath and imagine the soul as a fading away bright illuminated object and say this mantra:

ॐ अत्र पितरो (मातरौ) मादयध्वं यथाभाग-मावृषायस्व ।

*Om atra pitaro (mataro) madayadhvam jathabhaga mabrishayaswa |*

*Come here Oh the soul of my father (or mother) and inspire me to submit to the superior power.*

Pray to the soul while exhaling:

ॐ अमीमदंपिता यथाभाग मावृषायिष्टि । ॐ नमस्ते पितः, पितर्नमस्ते ।

*Om amimadam pita jathabhaga mabrishaishta |*

*Om namastey pitah, pitarnamastey ||*

*Boundless blessing from my father (or mother) to make me strong  
I bow to Thee Oh Father, I offer my oblation.*

Then put a thread from cloth on the pinda and chant:

ॐ एतद् पितरो बासः । ॐ विष्णुरोम --- गोत्र पिता --- देवशर्मन्  
(मातः --- गोत्रा मातः --- देवी)

एतस्ते बासः ॐ ये चात्र त्वामान् यांश्च त्वमन् तस्मै ते स्वधा ॥

*Om etatat pitoro bashah| Om Vishnurom tadsat ----- gotra pita (father) -----  
deboshramono (mata i.e case of mother -----gotra ----- devi)  
Eatataye basho Om jey chatra thamanu jungscha  
tamonu tasmoi taye swadha ||*

*Here is the garment that I offer in the name of Lord Vishnu  
To my revered father (or mother) ---- (identification by gotra and name)  
As I hold my breath while offering my oblation In the name of Lord Vishnu and  
My revered father (or mother) ---- (identification by gotra and name)  
I herewith offer this piece of thread that makes the cloth to the soul  
for wrapping and comfort while holdiing my breath for the oblation*

### **Worship to pinda**

পিন্দপূজা

*Pindapuja*

Place a sandalwood-dipped flower on the pinda and worship with folded hands:

ওঁ বসন্তায় নমস্তুভ্যং গ্রীষ্মায় চ নমো নমঃ । বর্ষাভ্যশ্চ শরৎসংজ্ঞে ঋতবে চ নমঃ সদা ।  
হেমন্তায় নমস্তুভ্যং নমস্তে শিশিরায় চ । মাস সংবৎসরেভ্যশ্চ দিবসেভ্যো নমো নমঃ ॥

*Om basantayo nomosthubung grishayo cha namo namah |*

*Borshabhoscha sarat songa ritabey cha namah sada |*

*Hemantaya namastubhyam namostey sisiraya cha |*

*Masa sambatsaraye-bhyascha dibosyebhyo namo namah ||*

*I pray for the soul all year and in all seasons.*

*As the soul passes through the universe, I pay my respect to the seasons*

*I pay my obsience to Spring and reverence to Summer,*

*To the Rainy season (Barsha, monsoon) and Autumn*

*The Winter and the associated freezing cold*

*The year that rolls over and the cycle of the day*

*I prostrate to all of them.*

The prayer takes a little water on the kushi and seeks the permission of the priest for offering it on the pinda

ওঁ সুসুপ্রোক্ষিতম্ভু ।

*Om susu-prokhitam-(a)stu |*

*May I offer water to the pinda.*

Priest gives his consent:

ওঁ অস্তু ।

*Om astu |*

*You may.*

The prayer with a small amount of water on Brahmin

ॐ शिवा आपः सन्तु।

**Om Shiva apah santu |**

*Let me ask Lord Shiva's to remove all the obstacles of the soul.*

The priest gives moral support:

ॐ सन्तु।

**Om ostu |**

*You may.*

Then put some flowers on the pinda

ॐ सौमनस्यमन्तु।

**Om soumanasyamastu |**

*May I pray for the soul live to forever.*

The priest approves:

ॐ अस्तु।

**Om ostu**

*You may.*

The prayer offers some raw rice on the pinda

ॐ अक्षतं चारिष्ठ्यास्तु।

**Om Akshata ancharisthancha astu |**

*May the soul be immortal.*

Then offer sesame seed, honey and ghee to the kush-Brahman and say this mantra

ॐ विष्णुरोम तत्सद अद्या ---- मासि ---- पक्षे ---- गोत्र/गोत्रा पितर (माता) ---- देवशर्मनः  
कृतस्मिन् एकदिष्टिप्राज्ञे दत्तमिदम् अन्नपानादिकम् उपतिष्ठताम्।

**Om Vishnurom tatsad adhya ---- masi ---- pokhaye**

**---- gotra / gotra ---- pita / mata ---- deboshramono / debi**

**Kritasmin ekadistha shradhye dattamidam annapanadikam upatishtatam.**

*In the name of Lord Vishnu on this auspicious day --- month --- lunar fortnight ----  
(identification of father or mother, the deceased, by name and gotra) I am performing the  
oblation to the single soul To honor with humility and thus  
Placing this cooked rice (pinda) to their name  
(Seeking liberation to their soul)*

Priest guides the prayer to make offerings to the pinda, the last meal of the soul.

The priest approves:

ॐ अस्तु।

**Om ostu**

*You may.*

The prayer requests the priest for help in fulfilling his goal:

ওঁ অঘোরাঃ পিতরঃ সন্তু ।  
**Om ahgora pitaro sontu |**  
*May I pray for fulfilling my goal.*

Priest promises that he will

ওঁ অস্তু ।  
**Om ostu**  
*You may.*

The prayer seeks the expansion of his clan:

ওঁ গোত্রং নো বর্দ্ধতাম।  
**Om gotronug bardhatam |**  
*May I expand the circle of my clan.*

The priest blesses him/her:

ওঁ বর্দ্ধতাম।  
**Om bardhatum |**  
*You may expand*

Offer water to the pinda with both hands:

ওঁ উর্জং বহত্তীরমৃতং সূতং পয়ঃ কীলানং পরিস্রুতং ।  
স্বধাস্থু তর্পয়তে পিতরম্ ।  
**Om uurjam bahantiramritam ghritam payah kilalam parisrutam |**  
**Swadha stha tarpayatay pitaram |**  
*Oh the Almighty Lord!!*  
*As the soul of the deceased travel thorough the space*  
*I am offering this water like the consecrated butter (ghee).*  
*In accordance to my promise to my ancestors;*  
*In order to satiate my father's (or mother's) soul.*

### **Honorarium to Brahmin (priest)**

দক্ষিণা  
*Dakshina*

The prayer now rewards the priest for helping him to outreach the soul in the traditional way.  
Take a silver coin (a silver dollar). Lay this on the ground and sprinkle little water on it:

ওঁ এতশ্চৈ রজত মুল্যায় নমঃ ।  
**Om aetashi rajata mullayo nomo |**  
*Let this coin be a sacred one.*

Put a sandalwood-dipped flower on it:

এতৎ সচন্দনপুষ্পম্ ওঁ এতস্মৈ রজতমূল্যায় নমঃ ।  
এতৎ সচন্দনপুষ্পম্ এতদ্ দধিপতয়ে শ্রীবিষ্ণবে নমঃ ।  
*Eatat sachandanapushpom om eatasmai rajatamullayo nomo |*  
*Eatat sachandanapushpom aetad dadhipataye Srivishnabaye nomo ||*  
*With a sandalwood paste covered flower I am purifying this coin.*  
*With a sandalwood paste covered flower I am offering a flower to Lord Vishnu.*

Then pick up the coin and give in the hand of the priest and say this mantra:

ওঁ এতৎ সম্প্রদানায় ব্রহ্মণায় নমঃ ।  
*Om aetat samprodanayo brahmonayo nomo |*  
*I am offering this reward to the priest bramhin.*

Take some water in the kushi with durba and rice and place on the left hand. Cover it with right hand and chant:

বিষ্ণুরোং তৎসদ ----- মাসি ----- পক্ষে ----- তিথী  
----- গোত্র পিতৃঃ ----- দেবশর্মণঃ (মাতঃ ----- গোত্রা ----- দেবী)  
তস্য (পিতা)/তস্যা (মাতা) কৃতৈতদ্ একাদিষ্ঠবিধিক আদ্য শ্রাদ্ধকর্মণঃ  
(In case of annual shradhya: একাদিষ্ঠবিধিক সাংবৎসরিক শ্রাদ্ধকর্মণঃ)  
সাংস্কৃতার্থং দক্ষিণামিদং রজতমূল্যং শ্রীবিষ্ণুদেবতম্ অর্চিতম্  
যথাসম্ভব গোত্রানাং ব্রহ্মণায় অহম্ দদানি ॥  
*Om Vishunorom tatsat adya ---- masi ----- pakhshey ---- gotra pita deboshramono*  
*(Mother: ---- gotraa ---- devi)*  
*Toshaya (father) / toshyaa(mother)*  
*Kritaitad ekadistabidhika adya shraddha karmanah*  
*Sangatartham dakhinamidam rajatmullyam Srivishnudaibatam architam*  
*Jathashambhava gotranamney brahmanaya aham dadani ||*  
*On this auspicious day of ---- in the name of my Father (ot mother) -----*  
*(identification of gotra and name)*  
*On the occasion of their annual remembrance of the soul*  
*I am offering this silver coin to the priest*  
*with his identification (gotra and name)*  
*To the best of my ability, So help me Oh Lord Vishnu.*

Priest will now bless the prayee:

ওঁ আশিষঃ প্রতিগৃহ্যস্তাম্ ।  
*Om ashishah pratigrajhyastham |*  
*With blessing I do accept this from you.*

The shraddhyadhikari then pays his oblation to the departed soul with folded hands:

ওঁ দাতারো নোভিবর্জ্যং বেদাঃ সন্ততিরেব চ ॥

শ্রদ্ধা চ নো মা ব্যগমদ্ বহু দেয়ং চ নোহস্তি।।  
ও অন্নঞ্চনো বহুভবেদতিথীংচ লভেমহি ।  
যাচিতারচ নঃ সন্তু মা চ যাচিম্ কাঞ্চন ।।  
যাচিতারচ নঃ সন্তু মা চ যাচিস্ম কাঞ্চন ।  
অন্ন প্রবর্দ্ধতাং নিত্যং দাতা শতং জীবতু ।।  
যেভ্যঃ সংকল্পিতা দ্বিজাম্বেষাম অক্ষয়া তৃপ্তিরস্তু ।।

*Om dataro nobhibardhantam veda santatirayba cha |  
Shraddha cha no ma bygmad bahu deyam cha nohastiti ||  
Om annanchano bahubhabetithimsha laveymahi |  
Jachitabaschanah santu ma cha jachisma kanchana ||  
Jachitarascha nah sontu ma cha jachisma kan chan |  
Anna probhardhatam nityam data shatam jibatu |  
Jaybhya sankalipta dwijasteyesham akhaya triptirastu ||*

*In the name of the divinity (Om!)  
I beg to my bestower for the increase of knowledge and gift of my children  
As I eloquently pay reverence to the departing soul (of my father/mother).  
Who gave us food (anna) in plenty  
They give many gifts even when they stay invisible  
We inherit their blessing again and again from their soul  
I beg them to accept this cooked rice (pinda) and I resolve to offer my  
Oblation to the departed soul for hundreds of years in faith of God and  
For the satisfaction of the immortal soul,*

### Immersion of Kush Brahman

Pray to the kush-Brahman with folded hands:

ও দেবতাত্যঃ পিতৃভ্যশ্চ মহায়োগিভ্য এবচ ।  
নমঃ পুণ্যে স্বাহায়ৈ নিত্যমেব ভবস্তিতি ।।  
*Om devatabhyo pitribhyascha mahayogibhya ebacha |  
Namah pushthai swahawai nityameba bhavastiti ||  
Oh my divine revered ancestors  
Nourish us, bless us and be with us always.*

Shraddhyadikari asks the priest whether he can now immerse the kush Brahman in water (বিসর্জন):

ও অভিরম্যতাম্ ক্ষমস্ব ।  
*Om abhiramyatam kshyamaswa|  
May I immerse the pinda with forgiveness?*

The priest guides him/her to do so:

ও অভিরতাহস্মি ।  
*Om abhiratahasmi.  
You may*

Circle the Brahman with water stream from the kushi.

ও আমাবাজস্য প্রসবো জগম্যা দেমে দ্যাবা পৃথিবী বিশ্বরূপে ।  
আ মা গন্ত্যাং পিতরা মাতরা ম্ভবমামাসোমো অমৃতভেন গম্যাং ।

**Om amabajasya prosobo jagamyademey dyaba prithibi bishorupey |**  
**A ma gantam pitara matara jubamamasomo amrita tyena gamyat |**

*As we mourn for the loss, it also brings the hope of procreation in this world thus links earth, heaven and the Universe as the soul of the deceased remains immortal.*

### **Listening to the Glory of Our Ancestors**

শ্রাব্যমন্ত্র

*Shrabya mantra*

Pray to the ancestors with folded hands singing the song of glory:

ও যজ্ঞেশ্বর হব্যসমস্তকব্য ভোক্তাহব্যাত্মা হরিরীশুরোহত্র ।  
তৎসম্মিধানাদ পযান্তু সদ্যো রাক্ষাংস্য শেষাণ্য সুরাশ্চ সর্বে ॥  
ও যোগীশ্বরং যোগ্যবন্ধ্যং সম্পূজ্য মুনয়োক্রবন্ । বর্ণাশ্রমেতরাণাং নো ব্রাহ্মি ধর্মানশেষতঃ ॥  
ও মনুজি-বিষ্ণু-হরীত-যাগ্নবন্ধ্যোশনংগিরাঃ । যমাপস্তসম্বর্তাঃ কাত্যায়ন-বৃহস্পতী ॥  
পরশর-ব্যাস-শংখ-লিখিতা দক্ষগোতমৌ । শাতাডপো বশিষ্ঠা ধর্মশাস্ত্র প্রবর্তকাঃ ॥  
তদ্বিবেধাঃ পরমং পদং সদাপশ্যন্তি সুরয়ঃ । দিবীং চক্ষুরাততম্ ॥

**Om Jagyashwara habyasamasta kabya bhoktahabyayatma haririshwara rohatra |**  
**Tatsannidhanad pajantu sadyo rakhamsya sheshanya surascha sarbey ||**

**Om Joggidheswaram Yagyabalkam sampujya munayobruban |**  
**Barnashrametaranam no bruhi dharmanasheshatah ||**

**Om manwatri-Vishnu-harita-Yagyabalkyo-shanamgirah**  
**Yamapasthasambartah Katayana Brihaspati |**

**Parashara Vyasa Shankhya likhita daksha Gotamau ||**  
**Shatatapo Vashishthascha dharmashastra prabartakah |**

**Tadvishnu paramam padam sadapashyanti surayah |**  
**Dwibeeba chakshuratatam||**

*In the name of the Lord of all sacrifices under whose care are the souls, the supreme Lord, Hari,  
May the soul be with Him protected from bad element and be with other Gods in heaven.*

*The greatest of the sages like Yagyabalka Who were worshipped as ascetics  
Who climbed over cast differences and won the highest esteem  
in establishing the ultimate dharma.*

*Three honorable sages, revered like Vishnu, were Yagyabalka,  
who thrived on the praise from people before*

*Yama's loop took away Katayani and Brihaspati*

*Other sages like Parashara, Vyasa who wrote our scriptures,  
Wise Goutama and Vashishtha who meditated for hundreds of years  
And promoted the writing of social laws*

*They were the one who could see Lord Vishnu like the clear sky*

ও দুর্বেধনোমন্যুময়ো মহাদ্রুমঃ স্বধাঃ কর্ণঃ শকুনিস্তস্য শাখা ।

দুঃশাসনঃ পুশ্ফলে সমৃদ্ধে । মূলং কৃষ্ণে ব্রহ্ম চ ব্রাহ্মণাশ্চ ॥  
ও সপ্তব্যথা দশার্ণেষু মৃগাঃ কালঞ্জরে গিরৌ । চক্রবাকাঃ শরদ্বীপে হংসাঃ সরসিঃ মানসে ॥  
তেভিজাতাঃ কুরুক্ষেত্রে ব্রহ্মণা বেদপারগাঃ । প্রস্থিতা দুরমধ্যানং যুযং তেভ্যো বসীদত ॥

*Om Duryodhanomanyumayo Mahadrumah swadhah Karna Shakunistsya shakha |  
Dushshashanah pushpaphaley samridhey Mulam Krishno Brahma cha Brahmanascha ||  
Om saptabyadha dasharneshu mrigah kalanjarey girou |  
Chakrabakah sharadwipaye hansah sarasih manashey ||  
Tebhijatah Kurukshetrey Brahmana Vedaparagah |  
Prasthita duramadhyanam yuyam tebhyo basidata ||*

*Continued in our revered ancestry were Duryodhan filled with wrath  
The great Druma, Karna, Shakuni and his relatives, Dushashana, who lived lavishly in a wealthy  
country, And Krishna who had the knowledge of Brahman (Supreme Lord) and  
His perception in the Brahmins. Concurrently, in the wild environment of  
seven hunters, ten lakes and deer Were the meeting places of religious mendicants  
They were surrounded by wild birds, mountains and islands In the tranquil image of the swan  
(knowledge) floating on the pond (mind) Then came the great war of Kurukshetra  
While the learned Brahmins went further to the end of Veda And spread the fragrance of their  
knowledge As we got settled in this sacred land of ours.*

A recall of the prehistoric account of India, given in the insert, may help to illustrate the meaning of the above Shrabya mantra.

### India's Glory in history

*Shrabya mantra* heralds the glory of India. It is divided into three parts – prehistoric, sowing the seed of human civilization through Indian sages and the ensuing era of Mahabharata when the righteous path was challenged. India's survival through much turmoil exemplifies the victory of righteous path and realization of the ultimate truth.

Let us look back to our history beyond time. Earth (Gondwanaland) took birth 210 million years ago (one million = 1,000,000) as it rose out of the ocean. Continents began to disintegrate from this land mass and drifted. Fifty million years ago one of the drifting land masses floated towards Asia and stroked with it. This gave birth of India. The upheaval created the high land of Tibet and the Himalayas. This led to three great rivers - Indus, Ganges and the Brahmaputra. About one and a half million years ago, modern man, Homo erectus, evolved from primates. They were intelligent and learnt to function in groups during hunting and discovered the fire and sophisticated tools for agriculture. Thus they became the Masters of this Earth. As they wandered they discovered the Indus valley and pioneered agriculture. Thus they settled down, leaving their nomadic live that led to the growth of Aryan civilization 2000 B.C. Then came the Indian sages, world's greatest thinkers with vision. They laid the foundation of the modern Human civilization (Yagyabalka, Angira, Katayana, Brihaspati, Daksha, Goutama, Basishtha, and many more). In subsequent era their thoughts were challenged that led to Mahabharata war. This involved such characters as Duryodhan, Dushahshan, Shakuni, Mahadruma, Krishna and many more. Sages held their conferences in the woods until the righteous principles were reestablished.

Thus spake, Lord Krishna:

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत अबुखानम धर्मस्य तदात्मानं सृजामहम्  
*Yada yada hi dharmasya glanir bhavati bharata abhyutthanam adharmasya  
tadatmanam srjamy aham*

*Whenever and wherever there is a decline in religious practice, O descendant of Bharata,  
and a predominant rise of irreligion--at that time I descend Myself.*

परित्राणाय साधूनां विनाशाय च दुष्कृतां धर्मसंस्थापनार्थाय संभवामि युगे युगे  
*Praritranya Sadhunam Vinashaya Cha Dushkritam  
Dharamasanthapnaya Sambhavami Yuge-Yuge.*

*For the protection of the good, for the destruction of the wicked and for the establishment  
of righteousness, I am born in every age."*

### Consent of the priest for conclusion

The prayer asks the priest whether his offerings to the departed soul were appropriate.

ॐ कृतैतत् एकोद्विष्टविधिक श्राद्धकर्म अक्षिद्रमस्तु ।  
*Om kritaitadh ekadistha bibidha shraddhakarma achidramastu|*

*I hope my today's work of this shraddha ceremony is appropriate.*

The priest gives his consent saying this mantra

ওঁ অস্তু ।  
*Om ostu*  
*Yes it is.*

### **Immersion of Pinda in water**

Then take a bowl with half-full water (take care not to overflow after putting the pinda in it) and say this mantra

ওঁ यस্য শ্রাদ্ধং কৃতং তস্য অক্ষয়া তৃপ্তয়ে  
পাত্রীয়ম্ অন্নং পিন্ডং চ জলে সমর্পয়ামি ॥  
*Om jasha shradom kritom toshya akhaya triptaye*  
*patriyam annam pindam cha jaley samaprpayami*  
*After the completion of the Shradhya (offering of respect to the soul)*  
*I am now discharging the meal for the soul into the water.*

### **BENEDICTORY PRAYERS**

বিষ্ণুরোম তৎসদ ----- মাসি ----- পক্ষে ----- তিথৌ ----- গোত্রস্য / গোত্রা পিতৃঃ / মাতা -----  
দেবশর্মণঃ/দেবি কৃতহস্মিন্ শ্রাদ্ধকর্মণি যদবৈশুণং জাতং তদদোষপ্রশমনায় শ্রীবিষ্ণুস্মরণমহং করিষ্যে ।  
ওঁ বিষ্ণু, ওঁ বিষ্ণু, ওঁ বিষ্ণু ।

*Om Vishunorom tatsat odha ----- masi ----- pokhaye ----- gotra / gotra ----- pita / mata -*  
*----- deboshramono / debi ----- toshayo / toshya Kritahaoshmin shradaha kormoni*  
*jadboigunam jatom tadhdosha proshomanaya Sri Vishnu smaranaham korishaye |*

*On Vishnu, On Vishnu, On Vishnu,*

*Oh Lord Vishnu, I have completed the offering of the last meal to the departed soul to the best of my ability. Please pardon me for any mistakes.*

*I am dedicating all I am doings to Thy feet, Oh Lord Vishnu.*

### **Prayer to the souls of parents**

প্রণাম

*Pranam*

Finally, with folded hands offer your prayer to father/mother:

**For father**

ওঁ পিতা স্বর্গ পিতা ধর্ম পিতাহি পরমং তপঃ।  
পিতরি প্রীতিমাপন্নে প্রীয়ন্তে সর্ব দেবতাঃ।  
ওঁ পিতৃ চরণেভ্যো নমঃ, ওঁ পিতামহ চরণেভ্যো নমঃ, ওঁ প্রপিতামহ চরণেভ্যো নমঃ।  
মাতৃ চরণেভ্যো নমঃ, মাতামহ চরণেভ্যো নমঃ । প্রমাতামহ চরণেভ্যো নমঃ ।  
ওঁ বিশ্বেভ্যো দেবেভ্যো নমঃ ।

*Om pita swarga pita dharm pitahi paramam tapah |*

*Pitari pritimapanye priyantey sarbadevatah |  
Om pitri charanebhyo namah, Om pitamaha charanebhyo namah|  
Om prapitamaha charanebhyo namah ||  
Matri charaneybhyo namah, matamaha charanebhyo namah,  
Pramatamaha charanebhyo namah |  
Vishwebhyo devebhyo namah ||*

*My father is my heaven, my father is my religion,  
My father is my focus of meditation If my father is happy, all Gods will be happy.  
I bow to the feet of my father, grand father and great grandfather  
And to mother, maternal grandfather and maternal great grandfather  
And to all the divinities of the Universe.*

**For mother**

শ্রীব্যাস উবাচ -

ওঁ মাতা ধরিত্রী জননী দয়া ব্রহ্মময়ী সতী ।  
দেবী তু রমণী শ্রেষ্ঠা নির্দোষা সর্বদুঃখহা ॥  
আরাধ্যা পরমা মায়া শান্তি ক্ষমা দয়া গতিঃ ।  
স্বাহা স্বধা চ গৌরী চ পদ্মা চ বিজয়া জয়া ॥  
দুঃখহন্ত্রী চ নামানি মাতৃকৈ পঞ্চবিংশতিঃ ।  
শ্রবণাৎ পঠনামিত্যং সর্বদুঃখাদ্ বিমুচ্যতে ॥  
দুঃখবান সুখবান বাপি দৃষ্ট্বা মাতর্মীশ্বরীং ।  
মহানন্দং লভেমিত্যং মোক্ষং বা চোপপদ্যতে ॥  
ইতি তে কথিত বিপ্র মাতৃস্তোত্রং মহাশুণং ।  
পরশর মুখোৎপন্নং শৃণু ত্বং মাতৃবৎসল ॥  
যঃ স্তোতি শ্রীমাতৃসাক্ষাৎ পদাজং প্রণিপচ্য চ ।  
প্রায়শ্চিত্তী পাপমুক্তো দুঃখরাশ্চ সুখী ভবেৎ ॥

*Shri Vyas ubacha*

*Om mata dharitri janani daya brahmamayi sati |  
Devi tu ramani shreshtha nirdhosha sarbaduhkhaha ||  
Aradhya paama maya shanti kshama daya gatih |  
Swaha swadha cha Gouri cha bijaya jaya ||  
Dukhahantri cha namani maturbai panchabinshatih |  
Shravanat pathananityam sarhadukhad bimuchyatey ||  
Dukhaban sukhaban bapi drishtwa matamishwarim |  
Mahanandam labheymotyam moksham ba chopapadyatey |  
Iti tey kathita bipra matristotram mahagunam |  
Parashara mukhotmannam shrinu twam matribatsala ||  
Jah stouti Shri matri sakshat padabjam pranipachya cha |  
Prayashchitti papamukto dukharamshcha sukhi bhabet ||*

*As said by Vyasa (the great sage of Mahabharata):*

*Oh mother, you held me when I was unborn, you are emblem of the supreme devoted wife. You  
my goddess, the best of the women, faultless, you take away all my miseries. You are the ultimate  
of compassion and forgiveness. Purest of pure you are the goddess of all who brings victory in  
everything you do. You take away the miseries and bring happiness, Oh the mother the goddess.  
By taking your name I experience the divine joy and assurance of my salvation. Thus said the*

*sages the greatness the heavenly pleasure one gets by appreciating the mother. Thus said Parashara, the sage of Mahabharata, the greatness of people who loved their mothers and prostrated before her when they met her. Thus by offering reverence to the mother they were free from all sins, their sorrows disappeared and they enjoyed eternal happiness. Thus ends the appreciation of the mother as described in the revered scripture of Brugadgarna Purana.*

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**HAVAN** (*Fire worship in memory of the deceased*)

হোম

*Hom (Havan)*

By tradition “Fire Worship or Havan”, during Shradhya ceremony, is done only in Brahmin families. We are describing here the process of Fire Worship as an “Optional Ritual”. There is no such restriction imposed by the scriptures that prohibits non-Brahmin from performing Havan. Increasing the gap between Hindus through caste system is considered as “Modern Time Sin” which we have to undergo and not our forefathers.



Make sure that the Peace Chant is done after the Havan. This is given at the end of Havan.

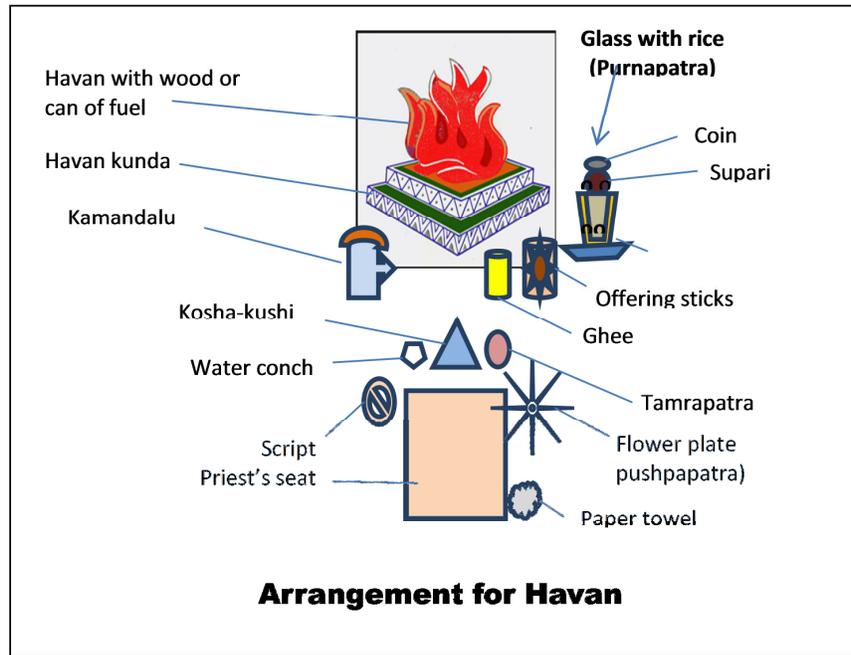
### **Introduction and preparation**

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

One other point need to be mentioned here. The authors of this book deliberately changed the format of Havan in a foreign land in order to avoid open fire hazard. Open fire is illegal in residential quarters or public places. Hence 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 in the fire after dipping in ghee. The thin stick does not allow soaking of excess ghee and thus the fire is fully under control. All procedures a traditional Havan is followed except the fire does not have a flame until the ghee-dipped stick is offered. No Havan Samagri is offered on the flame.

## Arrangement

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



## Invocation

বিষ্ণুস্মরণ

*Vishnu smaran*

Pray with folded hands:

ওঁ বিষ্ণু, ওঁ বিষ্ণু, ওঁ বিষ্ণু,  
 ওঁ তদ্বিষ্ণু, পরমং পদম্ সদাপশ্যন্তি সুরয়ঃ দিবীং চক্ষুরাততম্ ।  
 ওঁ অপবিত্র পবিত্রো বা সর্কাবহ্নাং গতোপি বা।  
 যঃ স্মরেৎ পুণ্ডরীকাক্ষং স বাহ্যভ্যন্তরঃ শ্রুতি ।  
 নমঃ সর্কমঙ্গল মঙ্গল্যং বরেণ্যং বরদং শুভম্।  
 নারায়ণং নমস্কৃত্য সর্ক কৰ্ম্মাণি কারয়েৎ ।  
 ওঁ বিষ্ণু, ওঁ বিষ্ণু, ওঁ বিষ্ণু। অয়মারম্ভ শুভায় ভবতু ।

**Om Vishn - Om Vishn - Om Vishnu |**  
**Om Tad-Vishnoh paramam padam | Sada pashyanti soorayah dibi-iba chakshur-aatataam ||**  
**Om apabitra pabitra ba sarbabashan gatopiba | jahsmaret pundarikaksha sa bajya**  
**antarasuchi | Namaha sarva mangala mangalyam varayenam baradam shubham |**  
**Narayanam namaskritya sorvakarmani kaarayet ||**  
**Om Vishnu, Om Vishnu, Om Vishnu | Ayamarambha shuvaya bhavatu ||**  
*In the name of Lord Vishnu!*  
*As the widely open eyes can see the sky clearly without any obstruction,*  
*so the wise always see Lord Vishnu with their divine vision.*  
*He who, impure or pure, remembers lotus-eyed lord Pundarikaksha, Vishnu,*  
*in all situations, becomes purified inside and out.*  
*We bow to Lord Narayana who is all auspicious, most adorable, beneficial and kind.*  
*Remembering His name we should begin all our work.*  
*Hail to Lord Vishnu| Here I start with His blessing.|*

### Resolution (Solemn vow)

সঙ্কল্প

*Sankalpa*

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

ঐ বিষ্ণুরোম্ তৎসদ -----মাসি -----  
 পক্ষে ----- তিথৌ ----- গোত্রঃ / গোত্রা  
 ---- পিতা/মাতা ---- দেবশর্মানঃ / দেবী  
 প্রেতলোক বিমুক্তিপূর্বক অক্ষয় স্বর্গলাভ প্রাপ্তিকামে প্রায়শ্চিত্তহোমং অহং --- করিষ্যামি ।  
**Om Vishnurom tatsad ---- masi ----- pokhaye ----- tithou ----- gotro / gotra ----- pita /**  
**mata ----- debosharmanah / devi pretaloko bimukti purbaka akshayo sargalava**  
**praptikamaye prayachittahomam aham karishyami.**  
*In name of Lord Vishnu, this auspicious day of \_\_\_\_\_ (Bengali month)*  
*I am offering in the name of deceased \_\_\_\_\_*  
*(name and gotra of the deceased)*  
*For the liberation of the his/her soul and reach heaven,*  
*I hereby performing the Havana ceremony.*

### Hymn (Psalm) of resolution

সামবেদীয় সঙ্কল্প সূক্ত

*Samavedi sankalpa sukta*

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

ঐ দেবো বো দ্রবিনোদাঃ পূর্ণাং বিবস্ত্বাসিচম্ ।  
 উদ্ধা সিঞ্চথ মূপ বা প্ৰনধ্ব মাদিধো দেব ওহতে ।  
**Om devo dravinodah purnam bibastasicam |**  
**Udwa sincadwa mupa ba prinadhwa madidwo deva ohatay ||**

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

### **Marking of the fire place**

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

ॐ रेखेयं पृथ्वीदेवताका पीतवर्णा ।

***Om rekheyam prithvidevataka peetabarna |***

*In the name of divine (Om)!*

*This line is for the earth-God yellow in color*

ॐ रेखेयं अग्निदेवताका लोहितवर्णा ।

***Om rekheyam Agnirdevataka lohitabarna |***

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

ॐ रेखेयं प्रजापतिदेवताका कृष्णवर्णा ।

***Om! Rekheyam Prajapatir devataka krishnabarna***

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

ॐ रेखेयं इन्द्रदेवताका नीलवर्णा ।

***Om! Rekheyam Indradevataka neelabarna |***

*This line is for Lord Indra of pale blue color.*

ॐ रेखेयं सोमदेवताका शुक्लवर्णा ।

***Om! Rekheyam Somadevataka shuklabarna***

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

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

ॐ प्रजापतिरिषि अग्निदेवता उत्कर निरसने विनियोगः।

ॐ निरस्तः परावसु।

***Prajapati rishir Agni devata Utkar nirasaney viniyoga |***

***Om! Nirastah parabasu ||***

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

*I am throwing off this sand with the kush grass |*

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

## Establishing the fire

Then light three sticks from the burning lamp:

ওঁ প্রজাপতিঋষির ত্রিষ্টুপছন্দা অগ্নিদেবতা অগ্নিসংস্কারে বিনিয়োগঃ।  
 ব্য এদম্ অগ্নিং প্রহ্নিনোমি দূরং যমরাজং গচ্ছতু রিপ্ৰবাহঃ।  
**Prajapatir-rishir tristupa chanda Agnir devata**  
**Agnisamskarey biniyogah |**  
**Om! Krabhyadamagni prahinomi duram**  
**Yamarajyam gachatu riprababha ||**  
*As chanted by sage Prajapati in Tristupa meter,*  
*in the name of Lord Agni, I am lighting this fire |*  
*May the ill-fire (kramdagni) that bring destruction,*  
*go to Yamaraj (death)*  
*Leaving this land pure and happy ||*

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

ওঁ প্রজাপতি বৃহতি ছন্দো প্রজাপতি দেবতা অগ্নিহ্রাপনে বিনিয়োগঃ। ওঁ ভূভুবঃ স্বরোম।  
**Prajapati rishi Brihatichanda Prajapatirdevata**  
**Agnisthapaney viniyogah,**  
**Om bhurbhubaswarom ||**  
*In the words of Rishi Prajapati, in the Brihatichanda, I am dedicating this fire to Lord Prajapati*  
*while establishing this fire and dedicating it to the Universe.*

Then pray to the burning fire with folded hands:

ওঁ ইহৈবায়মিতরা জাতবেদা দেবেভ্যো হব্যং বহতু প্রজানন্ ।  
 ওঁ সর্বতঃ পাণিপাদান্তঃ সর্বতোহক্ষিশিরোমুখঃ । ওঁ বিশ্বরূপো মহানগ্নিঃ প্রণীতঃ সৰ্বকৰ্মসু ॥  
**Om! Ehaibayamitaro jatabeda debevyo habyam bahuta prajanan |**  
**Om! Sarbatah panipadantah sarbatohkhi shiromukha |**  
**Vishwarupo mahaagni praneetah sarba karmasu ||**  
*Oh our well wisher knowledgeable fire (different from ill-spirited Agni),*  
*who carries our oblations to Gods.*  
*His hands, legs, head and mouth are spread everywhere,*  
*That universally spread out Agni, accept our oblations in all occasions.*

## Placement of Brahma (the creator)

ব্রহ্মস্থাপন

*Brahmasthanapan*

Spread few *kush* grasses on the floor beside the Havan kunda. Then place the kamandalu with a flower in it. Alternatively, in case you do not have a Kamandalu, put a glass of water with a flower in it. The Kamandalu represents Brahma who is looking over the Havan ceremony.

প্রজাপতিঋষিরগ্নিদেবতা ব্রহ্মোপবশনে বিনিয়োগঃ । ঔ আবসোঃ সদনে সীদ ।  
**Prajapati rishi agnirdevata Brahma upabeshaney viniyogah |**  
**Om abaso sadaney seeda ||**

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

Take a kush (or grass) from under the kamandalu and place beside the Havan Kunda on the other side and sprinkle water on it.

প্রজাপতিঋষিরগ্নিদেবতা তৃণনিরসনে বিনিয়োগঃ ।  
ঔ নিরস্ত পরাবসুঃ ॥  
**Prajapati rishir agnirdevata trinanirashaney binyogah |**  
**Om! Nirastah parabasu ||**

*In the name of sage Prajapati and the Fire God Agni, I am laying this kush grass Requesting all the bad spirits to leave this place of worship ||*

### **Naming the fire**

নামকরণ

*Namkaran*

In early days fire was kept burning in the house and was available for any occasion. This avoided creating the fire each time when needed. But for each occasion different names are given. For example, in marriage the name “Yoyaka” is given signifying union. Similarly in Annaprasan it is Suchi, in any happy occasion it is “Shobhanah,” for peace *havan* it is ‘Baradah’ and for pujas (like Lakshmi puja) “Balada.” For Havan of departed soul it is “Sahasnamasi (সাহসনামাসি)”. Give the name of Sahasa to the burning fire by throwing a stick into the fire:

ঔ অগ্ন ত্বং সাহসনামাসি ।  
**Om Agne twam Sahasanamasi |**  
*Om! Oh the new Fire by the name of Sahasa, accept my humble reverence.*

Pay reverence by meditation on the fire with folded hands:

ঔ পিঙ্গলশৃঙ্গ কেশাক্ষঃ পীনাক্ষ জঠরোরুহঃ ।  
ছাগস্তঃ সাক্ষসূত্রাহনিঃ সপ্তার্চিঃ শক্তিদ্রাক্ষঃ ॥  
**Om pingabhrushmashru keshakshah penanga jatha aroharunah**  
**Chagastha sakhsha sutrohagni saptarchi shaktidhrakah ||**  
*Whose brows are like the bow, who has scattered hairs hungry stomach*  
*With great humility (lamb)*  
*I am bowing the fire which has such great power ||*

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

ঔ সাহসনামাগ্নে ইহাগচ্ছ ইহাগচ্ছ, ইহাতিষ্ঠ ইহাতিষ্ঠ, ইহ সন্মিদেহি,  
ইহ সন্মিরুধ্যস্ব, অত্রাষ্ঠানং কুরু মম পূজাং গৃহাণ।

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

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

ওঁ সাহসনামাগ্নায় নমঃ। (prostrate)  
এতদ্ পাদ্যং ওঁ সাহসনামাগ্নায় নমঃ। (water)  
এষ অর্ঘ্যং নমো ওঁ সাহসনামাগ্নায় নমঃ। (rice)  
এতদ্ পুষ্পং ওঁ সাহসনামাগ্নায় নমঃ। (flower)  
এষ ধূপং সাহসনামাগ্নায় নমঃ। (incense)  
এতদ্ দীপং সাহসনামাগ্নায় নমঃ। (lamp)  
এতদ্ নৈবেদ্যং সাহসনামাগ্নায় নমঃ। (food platter)  
এতদ্ পানীয়জলং সাহসনামাগ্নায় নমঃ। (glass of water)  
**Esha gandha Om Sahasanamagnayo namah, Etat pushpa  
Om Sahasanamagney namah etc.**

*Here is the sandalwood offered in the name of Sahasanama Agni, here is the flower in the name  
of Sahasanama Agni, here is the incense (dhoop)  
in the name of Sahasanama Agni, here is the eatable platter in the name of Sahasanama Agni,  
in the name of the divinity I am offering ghee (swaha) to Sahasanama Agni.*

### **Creating water boundary**

উদকাঞ্জলি সেক

*Udikanchala sek*

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

প্রজাপতিঋষি অদিতিদেবতা উদকাঞ্জলি সেকে বিনিয়োগঃ ।  
ওঁ অদিতে অন্তমংস্থাঃ।  
**Prajapati rishi Aditi devata udikanjali sekey viniyogah |  
Om Aditey anwamangstah ||**  
*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.*

Continue your prayers

ওঁ দেব সবিতঃ প্রসুব যজ্ঞং প্রসুব যজ্ঞপতিং ভগায় দিব্যো ।  
গন্ধর্বাঃ কেতপুঃ কেতনঃ পুনাতু বাচস্পতির্বাচং নঃ স্বদতু ॥  
**Om debah sabitah prosuba yagyam prosuba yagapatim bhagaya divyo |  
Ghandharbah ketapu katanna punatu bachaspatirbacham nah swadatu ||**  
*Oh the Sun God as I am making this offerings to the Agni,  
Stay with me as the Lord of the Havan (Fire offering)*

*All the divine entities may bless me and  
May my speech come out with the Grace of the Divinity.*

ওঁ প্রজাপতি ঋষি অনুষ্টুপ ছন্দেয়া সবিতা দেবতা অগ্নি পুর্ন্বিক্ষনে বিনিয়োগঃ ।  
ওঁ প্রজাপতি ঋষি অদিতির দেবতা উদকাঞ্জলি সেকে বিনিয়োগঃ ।  
ওঁ প্রজাপতি ঋষি অনুমতি দেবতা উদকাঞ্জলি সেকে বিনিয়োগঃ ।  
ওঁ প্রজাপতি ঋষি সরস্বতী দেবতা উদকাঞ্জলি সেকে বিনিয়োগঃ ।  
ওঁ সরস্বতি অনুমনস্ব ।

*Om Prajapati rishi Anustupa chanddha  
Sabita devata agni parjubikshanye biniogah |  
Om Prajapati rishi Aditi devata udakanjali seykeye biniogah |  
Om Prajapati rishi Anumoti devata udakanjali seykeye biniogah |  
Om Projapoti rishi Saraswati devata udakanjaali seykeye biniogah |  
Om Saraswati anumonaswa|*

*I herewith in the name of, Sage Prajapati, singing in Anustupa meter,  
I am purifying this place of Havan with water,  
In the names of Sabita, Aditi, Anumati and Saraswati.  
I seek your permission, Oh Saraswati!*

### **Consecration of Ghee**

ঘৃতসংস্কার  
Gritasamskar

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

ওঁ প্রজাপতিঋষির্গায়ত্রীচ্ছন্দ আজ্যং দেবতা আজ্যোপবনে বিনিয়োগঃ।  
*Om projapoti rishi Garyatri chnadha  
ajong debota ajopabonaye biniogah ||*  
*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 দেবতাং পুনা তুচ্ছিদ্রেণ পবিত্রেণ বসোঃ সূর্যস্য রশ্মিভিঃ স্বাহা ।  
*Om devatat puna tatchidrano pabitrano  
baso surjosha rashmivi swaha |*  
*By the grace of God, this sanctified butter is sprinkled over the fire with the kush,  
may this be as pure as the rays of the sun.*

### **Offerings to all-pervading (multi-eyed) God**

বিরূপাক্ষ জপ  
Birupaksha japa

ওঁ পরমেশী ঋষিঃ রুদ্ররূপাহ্নির্দেবতা বিরূপাক্ষজপে বিনিয়োগঃ ।  
ওঁ ভূর্ ভুবঃ স্মরোম্।

***Om paromesthi rishi rudrorupaha agnirdevata  
birupakha jopaye biniogah | Om bhur bhubo swarom |***  
*In the name of the sage Parameshthi the Agni that takes the form of Shiva (who is destroys and  
saves life) I am offering my reverence to the All-pervading God of the Universe  
To seek His blessing*

### **Obeisance to directional Gods**

দিকপাল হোম  
*Dikpal Hom*

Then throw little rice around the havan kunda, starting from the east (Offering obeisance to the Gods of ten directions).

ওঁ ইন্দ্রায় স্বাহা, ওঁ অগ্নয়ে স্বাহা, ওঁ যমায় স্বাহা, ওঁ নৈর্ধাতায় স্বাহা, ওঁ বরুণায় স্বাহা,  
ওঁ বায়বে স্বাহা, ওঁ কুবেরায় স্বাহা, ওঁ ঈশানায় স্বাহা, ওঁ ব্রহ্মনে স্বাহা, ওঁ অনন্তায় স্বাহা।  
***Om Indraya swaha – (continue) Agnaye, Yamaya, Nairitaya, Varunaya, Bayabey, Kuberaya,  
Ishanaya, Brahmanye, Anantaya ||***  
*Oh the Gods of all directions bless me for completing this job.  
(See details of directional Gods presented elsewhere)*

### **Oblation to the Three Worlds**

মহাব্যাহতি হোম  
*Mahabhyahriti Hom*

This offering may mean the three worlds (heaven, earth or under the earth) or the three states of our mind (conscious, subconscious or spiritual). Offer ghee following each *swaha* (offering):

ওঁ প্রজাপতিঋষি গায়ত্রী চন্দো অগ্নিদেবতা মহাব্যাহতি প্রায়শ্চিত্ত হোমে বিনিয়োগঃ  
ওঁ ভূঃ স্বাহা । ওঁ ভুবঃ স্বাহা । ওঁ স্বঃ স্বাহা ।  
ওঁ ভূর্ভুবঃ স্বঃ স্বাহা ॥  
***Om Prajapatirrishi Gauatri chhando Agnidevata  
mohabhahriti praschito homey biniyogah |  
Om bhuh swaha |  
Om bhuh swaha |  
Om swa swaha |  
Om bhurbhubo swa swaha ||***  
*In the name of the sage Prajapati, chanting in Gayatri meter, I am herewith offering the  
ghee to for the three worlds of ours.*

### **Offerings to Nine Planets**

নবগ্রহ হোম  
*Nabagraha Hom*

More information about the mythology of Nabagrahas is available in addendum.

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

(রবি, Sun) ওঁ ভুবনানি পশ্যন্ স্বাহা ।

**Om Bhubanani pashyan swaha |**

*Arrive before us with your divine brightness*

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

**Om bhava bajashya sangathey swaha |**

*Bring (rain) more yield to our crops*

(মঙ্গল, Mars) ওঁ অপাং রেতাংসি জিব্বতি স্বাহা ।

**Om apam retamshi jinwati swaha |**

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

(বুধ, Mercury) ওঁ উষর্কুধ দেবাং স্বাহা ।

**Usharbudha debam swaha |**

*Oh Budha you bring the inspired Gods of the morning*

(বৃহস্পতি, Jupiter) ওঁ জয়ন্মাক মেধ্যবিতা রথানাং স্বাহা ।

**Om jayanasmak mdhyabeta rathanam swaha |**

*Bring victory over our enemies and joy to us.*

(শুক্ৰ, Venus) ওঁ পুষ্মিহ রাতি রত্ন স্বাহা ।

**Om pushanniha rati rastu swaha |**

*Shower your divine blessing on the earth*

(শনি, Saturn) ওঁ শংযোরভিস্রবত্ব নঃ স্বাহা ।

**Om sanyorabhusrabantu nah swaha |**

*Make us free from illness by your blessing*

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

**Om kaya sachistaya brita swaha |**

*What good deeds could we do to receive your favor*

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

**Om samusharvirjayatha swaha |**

*You enlighten the ignorance.*

Note: Read Addendum for more information about Nabagraha.

### **Obeisance to all Deities in View**

প্রত্যক্ষদেবতা

*Pratakhy devata*

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

ওঁ শ্রীগণেশায় স্বাহা, ওঁ নারায়ণায় স্বাহা, ওঁ বাস্তুদেবায় স্বাহা, ওঁ শিবায়ৈ স্বাহা,  
ওঁ গঙ্গায়ৈ স্বাহা, ওঁ সরস্বতয়ে স্বাহা,  
*Om Shri Ganeshaya swaha, Om Narayanaya swaha,  
Om Vastudevaya swaha, Om Shivayai swaha, Om Gangawai swaha,  
Om Saraswatwai swaha,  
I am offering my fire oblations to the deities in front of me,  
Shri Ganesh, Shri Lakshmi and others.*

## CONCLUSION OF FIRE WORSHIP

উদীচ্য-কর্মা  
*Udicya karma*

Before the fire is extinguished, it takes a new name and the benedictory prayers are chanted.

### New name of Agni

মৃড়ান্নি  
*Mriragni*

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

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

ওঁ মৃড়নামাগ্নে নমঃ ।  
ওঁ মৃড়নামাগ্নে ইহা গচ্ছ ইহা গচ্ছ, ইহতিষ্ঠ ইহতিষ্ঠ, ইহ সন্নিদেহি, ইহসন্নিরুধ্য, অত্রাশিষ্ঠানং কুরু, মম পূজাং গৃহাণ ।  
*Om Mriranamagney namah | Eha gacha eha gacha, eha tishtha, ehatishtha,  
eha sannidehi, eha sannidehi,  
Eha sannirudhaswa, atradhishtam kuru, mam pujam grihana ||  
Oh the fire with the name of Mrirah (ocean) you are cordially welcome, come close to me, stay close to me and after establishing, accept my oblations.*

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

এষ গন্ধঃ ওঁ মৃড়নামাগ্নে নমঃ । এতৎ পুষ্প ওঁ মৃড়নামাগ্নে নমঃ ।  
এষ ধূপঃ ওঁ মৃড়নামাগ্নে নমঃ । এষ দীপঃ ওঁ মৃড়নামাগ্নে নমঃ ।  
*Esha gandha Om Mriragney namah, etat pushpam Om Mriragney namah,  
esha dhupa Om Mriranamagney namah | esha deepa Om Mriranamagney namah |  
I am offering herewith the sandalwood paste, scented flower,  
dhup and lamp to The Agni with the name of Mirah.*

Then put a little ghee on a spoon: (Use ghee-dipped stick in case of solid fuel)

এষ হবিনৈদ্যে ওঁ মৃড়নামাগ্নে নমঃ  
*Etat habir naivedyam Om Mriranamagney swaha ||  
I am putting the ghee as the naivedya to your honor, Oh Mriragney.*

**Note:** Before going to the next step, Purnahuti, 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 ghee to make it slightly pasty in order to give *bhasma tilak* described later

### Final Offering of Ghee

পূর্ণাহুতি

#### Purnahuti

The shraddhyadhikari and his wife, along with the priest, **stand up** and give their last offering to the fire. This is called পূর্ণাহুতি (*purnahuti*). Take a spoonful of ghee (or stick dipped in ghee in case of solid fuel) along with a ripe banana, beetle leaf, and flower and offer to the fire as the last offering.

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

*Prajapati rishi Birarah Gayatri chanda Indra devata jashakamashya  
jajaneya prayogey viniyogaha | m Purnahomam jashashey juhomi,  
johashmai juhote baramashmai dadati,  
Baram briney, jashasha bhami lokey swaha ||*

*As written by Prajapati rishi in the meter of Brirah-Gayatri,  
in the name of Lord Indra, I am offering this oblation to the fire for my fame |  
In this final oblation to the fire I seek your blessing,  
I seek your boon to grant me good name in this terrestrial world.*

### Offering of raw food (Bhojya)

ভোজ্য

#### Bhojya

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

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

*Etey gandhapushpey etashmai purnapatra anukalpa bhojaya namah |  
Etey gandhapushpey etadhipataye Shri Vishnabey namah ||  
Etey gandha pushpey atad sampradanaya Brahmaney namah ||*

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

a coin) on the fire (that also helps to cover the open fire; required by the fire regulation).

## Extinguishing the fire

অগ্নিবিসর্জন

*Agni bisarjan*

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

ও ব্রহ্মান্ কামশ্য ।

*Om Brahmana khamashya*

*Pardon me Oh Brahman (Lord of the Universe)*

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

ও যজ্ঞভার দাহমাতঃ অগ্নিদাহন পীড়িতা ।

তৎসমস্ত ধরে দেবি পৃথ্বী ত্বং শীতলা ভব ॥

*Om yagyabhara dahamatah agnidahano piritah |*

*Tatasmasta dharey devi prithwi twam shitala bhava ||*

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

*And tolerated the pain of heat.*

*May you rest in peace after the entire fire ceremony ||*

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

ও অগ্নে ত্বং সমুদ্রং গচ্ছ ।

*Agney twam samudram gacha ||*

*Oh Agni may you now go to the ocean ||*

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

ও পৃথ্বী ত্বং শীতলা ভব ।

*Om prithwi twam shitala bhava ||*

*Oh earth! May you cool down.*

## Honorarium to Brahmin (priest)

দক্ষিণা

*Dakshina*

Place the coin on the *puṇnapatra*. Put it on the floor. Sprinkle little water and place a flower on it. Then holding the coin chant,

बिष्णुरोम तत्सद अद्य ---- मासि --- पक्षे --- तिथौ  
(identification of the day)  
---- गोत्रस्य / गोत्रास्य प्रेतस्य---- देवशर्मणः / देवि  
प्रेतलोक विमुक्तिपूर्वक स्वर्गलाभकामनाय कृतैतद् होमकर्मणः सांगतार्थं  
दक्षिणामिदं काष्णमूल्यां श्रीविष्णुदेवतम् ---- गोत्र ---- श्रीअमुकदेवशर्मण  
(identification of the priest)  
तुभ्यं ददामि ।

*Om Vishnurong tatsad ---- masi ----- pokhaye ----- tithou ----- gotro / gotra ----- pita /  
mata ----- debosharmono / devi praytoloko bimukti purbok akhayo sargolavo kamonayo  
kirtaitat parchitohomono karmono sangotarthong dakhinamidong kanchonomullong  
Srivishnudaibotom  
---- gotra ---- Sri (priest's mane) ---- devosharmono  
Tubhong dadani |*

*In the name of Lord Vishnu Today \_\_\_ (identification of day)  
I am praying for the deceased \_\_\_ (identification of the prayer)  
In completion of the mourning period through my second offering  
(the first one was at the time of the funeral)  
In the name of the deceased \_\_\_ (identification of the deceased)  
For the liberation of the soul and its rest in heaven.  
Now I have completed the fire worship and  
Offering this coin, in the name of Lord Vishnu,  
To the Brahmin (priest) with associated name and Gotra.*

### **Marking with Sacred Ash** (sign of blessing)

भस्मतिलक

*Bhasma Tilak*

Chant the following mantras while putting the bhasma.

On the forehead:

ॐ कश्यपस्य त्रायुषम् ।  
**Om Kashyapashya trausham ||**  
*Like rishi Kashyam wish you have a long life ||*

On the neck:

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

On the shoulders:

ওঁ যদবানাং ত্ৰায়ুষম্ ॥

**Om jaddavanam trayusham** ||  
*Wish you for divine characters* ||

On the heart:

ওঁ তনুহস্তু ত্ৰায়ুষম্

**Om tanmayhastu trayusham** ||  
*Wish you for youthfulness with long life* ||

## BENEDICTORY PRAYERS

### Vishnu smaran

বিষ্ণু স্মরণ

*Vishnu smaran*

Pray with folded hands

ওঁ অজ্ঞানাদ্ যদি বা মোহাৎ প্রচ্যবেতাধ্বরেষু যৎ ।  
স্মরণাদেব তদবিষেণঃ সম্পূর্ণং স্যাতিতি শ্রুতঃ ॥  
ওঁ যদসাগং কৃতং কৰ্ম জানতা বাপ্যজানতা ।  
সাক্ষং ভবতু তৎ সৰ্বং হরেনামানু কীর্তনাৎ ॥  
ওঁ শ্রীহরিঃ, ওঁ শ্রীহরিঃ, ওঁ শ্রীহরিঃ ॥

**Om oganad jodi ba mohot prochabayta dharayshu jat** |  
**Swaranadebo tadvishno sompurnong shaditi sruta** ||  
**Om jatsangong kritong karma janata baphojanata** |  
**Sangong bhabutu tat sorbong haryena manukitranat** ||

**Om Srihori, Om Srihori, Om Srihori**  
*In your ignorance if you incurred any mistak  
Beg refuge under the name of Vishnu  
He will listen to you an will make it right.  
I have now completed the job that I resolved  
with my limited knowledge.  
As I conclude, I take thy name, Oh Lord Vishnu  
(Hari, who takes away all our miseries)  
Hail to you Oh My Lord Vishnu !*

ওঁ প্রীয়তাং পুন্ডরীকাক্ষঃ সৰ্বযজ্ঞেশুরো হরি ।  
তস্মিন্ধুস্তুষ্টি জগৎ তুষ্টিং প্রীণিতে প্রীণিতং জগৎ ॥  
এতং কৰ্মফলং শ্রীনারায়ণে সমৰ্পিতম্ভু ॥

**Om priotung pundorikakakha sorbojogo swarohori** |  
**Tasming tustaye jagat tustong pronitaye pronitong jagat** ||  
**Eytat karmophalong Srinarayonaye samorpitamostu** ||  
*When Vishnu (Pundarikakshya),  
who is our Lord, is pleased,  
the universe is pleased and so also its living creatures  
I dedicate all the outcome of my actions  
To the feet of All gracious Krishna (Vishnu)*

ও নমো ব্রহ্মণ্যদবায় গো ব্রাহ্মণহিতায়চ ।  
জগদ্ধিতায় শ্রীকৃষ্ণায় গোবিন্দায় নমো নমঃ ॥

**Om namah Brahmanya devaya go brahmana hitayacha |**  
**Jagadhitaya Krishnaya Govindaya namo namah ||**  
*I bow to the feet of the Lord of the Universe, Gracious Krishna,  
Who protects the of spiritual souls (Brahmins) and the cow (our provider)*

### Peace Chant

শান্তি পাঠ

Shanti

কয়া নশ্চিত্র ইতিঋকত্রয়স্য মহাবামদেব্যাষির্বিরাড়ঃ গায়ত্রীচ্ছন্দ ইন্দ্রো দেবতা ।  
শান্তি কর্মণি জপে বিনিয়োগঃ ॥

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

*This peace chant is written by sage Mahabamadeva in Gayatri chanda and  
addressed to Indra, the King of the Devas.  
Always victorious in numerous ways and friendly to us all, and  
whose (Lord Indra)protection surrounds us all.*

ও কয়া নশ্চিত্র আভুবদুতী সদা বৃষ্ণঃ সখা । কয়া শচিষ্ঠয়া বৃত্তা ।  
ও কস্তা সত্যা মদানাং মৎসিষ্ঠো মৎসদক্ষসঃ । দৃতা চিদারুজে বসু ।  
ও অভীষুণঃ সখিনামরিতা জরিত্বনাম্ । শতং ভবাঃ স্যুতয়ে ॥

**Om kaya naschitra ah bhuvaduti sada bridhah sakha |**  
**Kaya sachisthaya brita |**

**Om kasta satyo madanam mamhistho matsadhandasah |**  
**Drirha chidarujey basu |**

**Im abhishunah sakhinambita jaritrimam | Shatam bhavah swutaye ||**  
*With ever expanding limitless power,  
holding the brilliance of thunder, (Oh Indra)  
You are powerful, helpful and friendly to your subjects,  
(Oh Indra) you provide shelter to your friends and devotees  
You come forward in so many different forms  
To protect your numerous dependants.*

ও স্বস্তি নঃ ইন্দ্রো বৃদ্ধশ্রবাঃ স্বস্তি নঃ পুষা বিশ্ববেদাঃ । স্বস্তি নস্তার্ক্যা অরিস্তনেমিঃ,  
স্বস্তি না বৃহস্পতিদধাতু ॥ ও স্বস্তি, ও স্বস্তি, ও স্বস্তি ॥

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

**Om swasti, Om swasti, Om swasti ||**

*Tell me how you (Lord Indra) were inspired to defeat your enemies with confidence.  
Bless us with that valor of yours, Oh Indra, you are the protector of your friends and  
devotees and you appear in numerous forms before us. Let your blessing shower on us.  
Oh illustrious Indra, Oh all-knowledgeable Pusha, Oh Traksha with infinite speed, and  
Brihaspati, the caretaker of the Gods, shower on us your divine blessings.*

ॐ द्यौः शान्तिः, अन्तरिक्षं शान्तिः, पृथिवी शान्तिः, शान्तिरापः शान्तिः, शान्ति रौषधयः शान्तिः ।  
वनस्पतयः शान्तिः, विश्वेदेवाः शान्ति, ब्रह्मा शान्तिः सर्वं शान्तिः ॥  
शान्तिरेव शान्तिः सा मा शान्तिरेधि ।

***Om dau shanti, antariksha shanti, pribi shanti, shantiropah shanti, shantiroshodhayo shanti  
Banaspataye shanti, Vishwadeva shanti, Brahma shanti sarbong 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.*

ॐ शान्तिस्तु शिवशान्तु विनश्यत् सुतश्च यं ।  
यत् एवागतं पाप तत्रैव प्रतिगच्छत् स्वाहा ॥  
ॐ शान्तिः, ॐ शान्तिः, ॐ शान्तिः ॥

***Om shantirastu Shivanchastu binasyata shubhancha jat |  
Yata ebagam papam tatraiva pratigachatu swaha ||  
Om Shanti. Om Shanti, Om Shanti***

*By the grace of Lord Shiva, peace will prevail.  
May He destroy all the evil to establish peace.  
We pray that our ignorance be removed and  
permanently stay away from us.  
Let there be peace, peace and peace.*

ॐ पूर्णमदः पूर्णामिदम् पूर्णां पूर्णं मुदश्चते ।  
पूर्णस्य पूर्णमादाय पूर्णमेवा अविशिष्यते ॥

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

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

ॐ असतो मा सद् गमय,  
तमसो मा ज्योतीर् गमय,  
मृत्योर् मा अमृत्यं गमय।

***Asato ma sad gamaya  
Tamaso ma jyotir gamaya  
Mrityor ma amritam gamaya***

*Oh Lord Almighty:*

*Lead us from unreal (ignorance) to the truth (knowledge)  
Lead us from darkness to light  
Lead us from death to immortality*

**Voice of the New Age**

The attitude of the present generation is not disrespecting our traditional values but modifying them to suit to current conditions. If this is not done youths of the new generation will be branded as “fundamentalists”. Today’s women do not any longer stay home. They join the work force shoulder to shoulder with men and even guide the country (India), when needed. All over the world they are rising in every sphere. This is the sign of progress, the fundamental law of evolution. This is why the new age women rightfully demand equal rights in religious traditions as well. They are as much entitled to chant the Gayatri prayers as the Brahmin. Similarly the life of Hindu widows has drastically changed in India as the women got into higher education. Thanks to Swami Vivekananda and Sister Nivedita for initiating such a change in the modern Indian society of women.

Audio not available due to  
duplication

[www.agiivideo.com/books/audio/farewell/Audio\\_06\\_p95.mp3](http://www.agiivideo.com/books/audio/farewell/Audio_06_p95.mp3)

**BARSHIK (ANNUAL)  
EKODISTO SHRADHYA**  
সাংবৎসরিক একোদ্দিষ্ট শ্রাদ্ধ

After one year of death the annual Shradhya ceremony (সাংবৎসরিক একোদ্দিষ্ট শ্রাদ্ধ) is held according to the day of death on the lunar calendar. It is done the same way as the first one (একোদ্দিষ্ট শ্রাদ্ধ) which was done on the second week after the death of the person. The mantras chanted are the same except that the day is declared as the annual rather than the first ceremony –

Here is an example: (no chanting available)

বিষ্ণুরোম তদসৎ অদ্য ----- মাসে ----- পক্ষে ----- তিথৌ ভাঙ্করে  
----- গোত্র স্ত্রী ----- দেবশর্মাণঃ ॥

(family identification and name of shradhyakari)

অদ্য একোদ্দিষ্টবিধিক (সাংবৎসরিক, In case of Shradhya after one year)

--- গোত্রস্য (family identification of deceased)

শ্রেত --- দেবশর্মা (name of deceased)

*Vishnurom tadsat adya --- masey --- pakshey --- tithou bhaskarey*

(identification of the auspicious day)

---- *gotra* (family identification and name of shradhyakari) ---- *debosharmono*

*Addhya ekoddisthabibhika ( sambatsaric) --- gotraosya (family identification of deceased)*

*preyta (the soul) ---- debashrama (“devi” in case of a female)*

*Akhshaya-swargakamey edam sachadanopakaran bhojyam Sri Vishnudaibatam architam*

*Jathasambhava gotranamney brahmanaya aham dadani.*

*In this auspicious day on the occasion of shraddha (first or annual)*

*In the name of the deceased (gotra and name, father or mother)*

*With the wish for the final rest of the soul in the immortal heaven*

*I am offering this uncooked food with the grace of Vishnu*

*to the Brahmin with appropriate identification (gotra and name),*

After the completion of the annual Shradhya the soul is remembered through Briddhi shraddha which is “Remembrance of the ancestors during happy occasions”. This is described in the Dashakarma section.

Other than the Briddhi Shradhya, the departed soul is remembered annual during the Pitri paksha which comes fourteen days before Mahalaya. This is described in the following section:

**AUDIO 06 Listen to audio by  
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**Part 6**  
**SAMAVEDIA TARPANA BIDHI**  
সামবেদীয় তর্পণ বিধি

### Introduction

*Tarpan* is a ritual done during *Pitripaksha* (*pitri* – ancestor, *paksha* – fortnight) that marks the remembrance of our ancestors. It is the waning period of the moon before Amavasya (dark moon night) which is given a special name, Mahalaya. It comes during the month of Aswin (September-October).

Durga Puja is done during the waxing period of the moon (called *Devi Paksha*) that comes after Mahalaya. At the end of *Devi paksha* is the *Purnima* (full moon) when Lakshmi Puja or Diwali is observed. After Diwali is the recycle of the waning period of the moon.

At the time of *tarpan* water and til (sesame seed) are offered in the names of the ancestors at home or beside river or water reservoir. If one is unable to perform *tarpan* for fourteen days, he does it on the day of Mahalaya the last day of the Pitripaksha.

### Things required:

- A small vessel with water with a spoon (plastic).
- A spoonful of til (black sesame seed) kept on the side on a plate.
- A container (a plate) to make the offering of water and til.

### Invocation

Pray with your folded hands: (call of the sacred places and rivers)

ও কুরুক্ষেত্রং গয়া গঙ্গা-প্রভাস-পুষ্করাণি চ । তীর্থান্যেতানি পুণ্যানি তর্পণকালে ভবন্তি ॥

**Om Kurukhestram Gaya Ganga Prabhasa Pushkaranica**

**Tirthan etani punyani tarpan kaley bhavantiha**

*Om – the primordial sound uttered with all mantras seeking divine blessing! In the name Kurukshetra, Gaya, Ganges River, Prabhas, Pushkar – various pilgrim centers and river associated with the salvation of the soul – I am performing the sacred act of tarpan.*

## Reverence to various Gods

দেবতর্পণ

Devatarpan

Seek the blessings from various Gods by offering a spoonful of water to each of them: (*Note*: in *tarpan* offering is done by discarding a little water in the plate kept in front of you). Do not offer til until Petritarpan starts.

ও ব্রহ্মা তৃপ্যাতাম্, ও বিষ্ণুতৃপ্যাতাম্, ও প্রজাপতিতৃপ্যাতাম্  
*Om! Brahma tripatyam, Vishnu tripatyam, Prajapati tripatyam.*  
 May I offer my reverence to Brahma, Vishnu and Prajapati –  
 Lord of all living creatures.

## Reverence to all living beings

Then offer a spoonful of water in the names of all souls in various forms.

ও দেবা যক্ষাস্তথা নাগা গন্ধর্বাঋষসাহসুরাঃ ।  
 ক্রুরাঃ সর্পাঃ সুপর্ণাশ্চ তরবো জিম্বগাঃ খগাঃ ॥  
 বিদ্যাধরা জলাধারাস্তথৈবা আকাশগামিনাঃ ।  
 নিরাহারাস্চ যে জীবাঃ পাপে ধর্ম্মে রতাশ্চ য ।  
 তেষামাপ্যায়নায়ৈতৎ দীয়তে সলিলং ময়া ॥  
*Om! Deva yaksha-tatha naga gandharba apsara asura*  
*Krurah, sarpa, suparnasca tarabo jinghaga khaga*  
*Vidya dhara jaladhara athaba akasha gaminah,*  
*Niraharaca je jiva papey dharmey ratasca je*  
*Tesha apayana ataidiyatey salilam maya*

*Om! All the different souls, may that be god, semi-god, reptile, angel, devil, criminal, serpent, desirable or undesirable, bird, lives on land or in water, or fly in the sky, hungry, sinful or pious, to all the souls I am offering the water for their salvation.*

## Reverence to sages

Now offer water to the souls of various sages:

ও মরিচিরতৃপ্যাতাম্, ও অত্রিতৃপ্যাতাম্, ও অগ্নিরতৃপ্যাতাম্, ও পুলহিতৃপ্যাতাম্, ও ক্রতুতৃপ্যাতাম্,  
 ও প্রচেতস্বতৃপ্যাতাম্, ও বশিষ্ঠতৃপ্যাতাম্, ও ভৃগুতৃপ্যাতাম্, ও নারদতৃপ্যাতাম্,  
 ও দেবতৃপ্যাতাম্, ও ব্রহ্মর্ষিতৃপ্যাতাম্  
*Om! Marichir-stripatyam, Atryei-, Angira-, Pulasta-, Pulhasta-, Kritu-, Pracheta-,*  
*Vashishtha-, Brigu-, Narada-, Deva- and Brahman- tripyatam*  
*Om! May Marichi, Atriyi, Angira, Pulasta, Pulhasta, Kritu, Pracheta,*  
*Vashishtha, Vrigu, Narada, all gods and Brahman be satisfied by my action.*

**Pitritarpan** (use til-water)

In the following step take the **til**, put in the bowl of water and offer til-water to the names of your ancestors:

ও অগ্নিদাতাঃ পিতরন্তৃপ্যাত্মতং সতিলাদকং তভ্যাঃ স্বধা  
ও সোম্যাঃ, ও হবিষন্তঃ, ও উশ্বপাঃ, ও সুকালিনঃ, ও বর্হিষদঃ। ও আজ্যপাঃ ॥  
**Om agnidatta, pitara tripantametat satilodakam teybhyah swadah,**  
**Om somya, Om havishmanta, Om ushmapah,**  
**Om sukalinah, Om Barhishadah, Om ayyapah.**

*I am offering this til-water to satisfy the souls of my ancestors, who gave my life, remembering you during this religious offering, with sincere gratitude, on this auspicious time and in order to get your blessing to overcome my difficulties of life.*

Then call your ancestor and request them to accept your offering of water (with til):

ও আগচ্ছতু মে পিতর ইমং গহন্তু পোহঞ্জলিম্  
**Om! Agachantu mey pitarah imam grinhatu pohanjalinm||**  
*Come Oh my ancestors and receive my water of my oblation).*

Now tell your father's name and his gotra (which is the same as yours):

বিষ্ণুরোম্ অমুকগোত্রঃ পিতা অমুকদেবশর্মা তৃপ্যাত্মতং সতিলাদকং তস্মৈ স্বধা ।  
**Vishnurom amuka gotra (name your gotra which is the same as your father's) pita amuka devasharma (tell your father's name) tripantametat satildakam tasmai swadha.**  
*In the name of Lord Vishnu, I am offering this til-water in the name of my father (name and gotra) by offering this til-water to satisfy the soul.*

Continue the same for the grandfather (*pitamaha*), great grandfather (*prapitamaha*), and great great grandfather (*bridha pramatamaha*).

বিষ্ণুরোম্ --- গোত্র পিতামহ --- দেবশর্মা তৃপ্যাত্মতং সতিলোদকং তস্মৈ স্বধা ।  
**Vishnurom amuka gotra amuka devasharmana (take the name and gotra - same as yours) tripantametat satilodakam tasmai swadha.**  
*In the name of Vishnu, I am offering this water with til to my deceased father (ancestor) of --- gotra --- (name) in God's refuge, for the satisfaction of his soul.*

**Matritarpan** (oblation to the name of the mother)

বিষ্ণুরোম্ --- গোত্রা মাতা --- দেবী তৃপ্যাত্মতং সতিলোদকং তস্মৈ স্বধা  
**Vishnurom --- gotra mata --- devi (take the name of your mother) tripantametat satilodakam tasmai swadha**  
*In the name of Vishnu, I am offering this water with til to my deceased mother (ancestor) of --- gotra --- (name) goddess-like, for the satisfaction of her soul.*

Continue in the same way the til-water offering in the names of your grandmother (*pitamahi*) and great grandmother (*prapitamahi*) and great great grandmother (*bridha pramatamahi*). **Note:** gotra will be the same as yours.

Then you offer til-water to the names of your stepmother, elder uncles, maternal grandparents, maternal uncles, brothers and sisters. **Note:** Keep in mind that the til-tarpan is given only to the deceased. The gotra of your maternal grandparents, maternal uncles and married sisters may be different.

## TARPAN FOR THE UNIVERSAL SOUL

This is the most impressive oblation from a Hindu. No where Hindu scriptures say “Only the Hindus go to heaven and others go to hell!” Our action is the path of our salvation and not the religious believe. Thus Tagore said at one point, “I love my God as it has given me the liberty to disbelieve Him”.

The next few offerings are to the names of universal souls. It is comparable to the “Tomb of the Unknowns”.

ও অগ্নিদহ্মাশ যে জীবা যেহপ্য দহ্মা কুলে মম ।  
ভূমৌ দন্তেন ত্প্যন্তু তৃপ্তা যান্তু পরাং গতিং ॥

*Agnidaghdhascha jey jiva jehapyadagha kuley mama.  
Bhumau dattena tripantu tripta jantu param gatim.*

*The life burnt in fire and the unknown soul in my family burnt in fire,  
I am offering this water on the ground for their salvation.*

ও যেহবান্ধবা বান্ধবা বা যেহন্যজন্যানি বান্ধবাঃ  
হে তৃপ্তিমখিলাং যান্তু যে চাস্মভোয় কক্ষিণঃ ॥

*Jehabandhaba bandhaba ba jehajanmani bandhaba.  
Hey tripti makhilam jantu jey chasmato akakshinah*

*He who did not have any friend or who born as orphan,  
for the relief of those souls with the wish that their wishes be fulfilled.*

ও আব্রহ্মাভুবনান্নোকা দেবর্ষি পিতৃমানবাঃ ।  
ত্প্যন্তু পিতরঃ সর্বে মাতৃমাতামহাদয়ঃ ॥  
অতীতকুলকোটীনাং সপ্তদ্বীপনিবাসিনাং ।  
ময়া দন্তেন তোয়ন ত্প্যন্তু ভুবনত্রয়ং ॥

*Abrahmabhubanaloka deva rishi pitri manaba.  
Tripantu pitara sarbey matrimatamahadayah  
Ateeta kula kotinam saptadwipa niwasinam.  
Maya datten toyena tripyantu bhubanatrayment.*

*All the souls of the universe may that be godly sage (debarshi),  
my father or any human being, be satisfied (with my oblation)  
May it be my mother's soul or my grandmothers or even those who  
lived in the prehistoric seven islands that comprised the formation of earth,  
in the three worlds of universe, I am offering this til-water addressing their souls  
So that they are satisfied.*

ওঁ আব্রহ্মাণ্ডম্বপর্যন্তং জগৎ তৃপ্যতু ॥

**Om! Abrahma stambaparjantam jagat tripyatu.**

*In the name of the divinity, from Brahman to the tuft of grass,  
May all souls of the universe be satisfied.*

ওঁ য চাম্মাকং কুলে জাতা অপুত্রা গোত্রিণা মৃতঃ।

ত তৃপ্যন্তু ময়া দত্তং তৃপ্তা যান্তু পরাং গতিং ॥

**Om! Jey chashmakam kuley jata aputra gotrinamrita.**

**Tey tripyantu maya dattam tripta jantu param gatim.**

*The souls who have no identity, nor any one to remember them,  
I am offering this til-water so that  
their souls are satisfied and attain ultimate salvation.*

## PRAYERS FOR PARENTS

Conclude your Tarpan by offering reverence to the parents.

### Obeisance to father

পিতৃ নমস্কার

*Pitrinamaskar*

ওঁ পিতা স্বর্গঃ পিতা ধর্মঃ পিতাহি পরমং তপঃ ।

পিতরি প্রীতিমাপ্নে প্রীয়ন্তে সর্বদেবতাঃ ॥

পিতৃমমস্যে দিবি যে চ মূর্তাঃ । স্বধা ভূজঃ কাম্য-ফলাভি-সঙ্কৌ ॥

প্রদানশক্তাঃ সকলেপিতানাং । বিমুক্তিদা যেহনভিসংহিতেষু ॥

পিতৃচরণেভ্যা নমঃ ॥

**Om! Pita swargah pita dharmah pita hee paramam tapah**

**Pitari pritimapanney priyantey sarbadevatah.**

**Pitri namasey divijey ca murtah, swadha bhujah kamy phalabhi sandhau.**

**Pradanshaktah sakaley ipsitanam, Bimuktida jehan abhi sanhiteyshu.**

**Pitri charaneybhyo namah**

*My father is my heaven, my father is my religion, and he is my ultimate  
salvation of my life. If he is happy, it pleases all gods. When I prostrate before my  
father, I see all gods and it fulfills all my aspirations.*

*He is the inspiration for achievements, and he relieves me from all worries.*

*In reverence to my father.*

### Obeisance to mother

মাতৃ নমস্কার

*Matrinamaskar*

শ্রীব্যাস উবাচ -

ওঁ মাতা ধরিত্রী জননী দয়া ব্রহ্মময়ী সতী ।

দেবী তু রমণী শ্রীনা নিদোষা সর্বদুঃখহা ॥

আরাধ্যা পরমা মায়ী শান্তি ঋমা দয়া গতিঃ ।

স্বাহা স্বধা চ গৌরী চ বিজয়া জয়া ॥  
 দুঃখহন্ত্রী চ নামানি মাতুর্নৈ পঞ্চবিংশতিঃ ।  
 শ্রবণাৎ পঠনামিত্যাং সর্বদুঃখাদ্ বিমুচ্যতে ॥  
 দুঃখবান সুখবান বাপি দৃষ্টা মাতরমীশ্বরীং ।  
 মহানন্দং লভেন্নিত্যাং মোক্ষং বা চোপপদ্যতে ॥  
 ইতি তে কথিতং বিপ্র মাতৃস্তোত্রং মহাশুণং ।  
 পরাশর মুখাৎপন্নং শৃণু ত্বং মাতৃবৎসল ॥  
 যঃ স্তোতি শ্রীমাতৃসাক্ষাৎ পদ্মাজং প্রনিপত্য চ ।  
 প্রায়শ্চিত্তী পাপমুক্তা দুঃখবাৎস চ সুখী ভবৎ ॥

*Shri Vyas ubacha –*

*Om mata dharitri janani daya Brahmamayi sati |*  
*Davit u ramani shrashtha nirdosha sarbadukkhaha ||*  
*Aradhya paramamaya shanti khshama daya gatih |*  
*Swaha swadha cha Gouri cha vijaya jaya ||*  
*Dukhahantri cha namani maturbai panchabingshatih|*  
*Shabanat pathanannityam sarbadukhada bimuchyatey ||*  
*Dukhaban sukhaban bapi drista matarameshwarim |*  
*Mahanandam labheynityam moksham ba chopapadyatey ||*  
*Iti tey kathitam bipra matristotram mahagunam|*  
*Parashara mkhatpannam shritu twam matribatsala ||*  
*Jah stoutri Shri matrisakshat padwajam pranipatya cha |*  
*Prayaschitti papmukhto dukhabanscha sukhi bhabet ||*

*As said by Vyasa (the great sage of Mahabharata):*

*Oh mother, you held me when I was unborn; you are emblem of the supreme devoted wife. You are my goddess, the best of the women, faultless; you take away all my miseries. You are the ultimate of compassion and forgiveness. Purest of pure you are my comforting like Goddess Gouri (wife of Shiva) who brings success in our lives. When I take your name my miseries are gone and I am happy, enjoying the divine joy and assured of my salvation. The sages spoke the greatness in appreciating mother. Here what Parashara (the sage of Mahabharata, father of Vyas) for people who loved their mothers when they prostrated before her. They are relieved from all sins, their sorrows disappear and they enjoy eternal happiness.*

**AUDIO 07** Listen to audio by  
control+click on the heading

**Part 7**

**RECONCILIATORY PRAYER  
TO MOTHER DURGA**

**Divya Aparadha Stotra of Mahishasurmardini**

*By Shankaracharya*

*Bengali translation by Sujit Das*

শিশোনশির বাক্যম জননী তব মন্ত্রম প্রথপিতুম্  
কিশোরে বিদ্যায়াম্ বিষম বিষয়ে তিষ্ঠতি মনঃ ।  
ইদানিং চিৎভিত্তো মহিষ গলঘণ্টা ঘনবা  
নিরালম্বো লম্বোদর জননী কমযামি স্মরণম্ ॥ ১ ॥

\*

শিশুকালে বলিতে পারিনি কথা,  
ছিলনা প্রার্থনা মোর মনে ।  
যৌবনে ছিলাম ব্যস্ত বিদ্যা অর্জনে ।  
বিষয়ে আসক্ত হয়ে, কারি কারি ধন নিয়ে  
বার্ধক্যে এসেই ভীত বৃষঘণ্টার নিনাদে ।  
ওগো লম্বোদর 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 পুত্রাশ্বেহ জননী বহুবহসন্তী সরলা  
বরম্ তোসাং মধ্যে দুরিতসহিতোয়াম্ তব সূত ।  
মদিয়োয়াম্ ত্যাগঃ সমুচিতমিদম্ নো তব শিবে  
কুপুত্রো জায়েতঃ ক্চ্চিদপি কুমাতা ন ভবতি ॥ ১২ ॥

\*

তব শত ভক্ত মাঝে এ নরাধম রয়,  
পাছে মোরে কর ত্যাগ রয়েছে সংশয় ।  
কুপুত্র অনেক হয়, কুমাতা কখনো নয় ॥

\*

*Prithivyam putrashtey janani bahabahasanti saralah  
Baram 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.*

পরিত্যক্তা দেবাঃ কঠিনতর সেবা কুলতয়া  
ময়া পঞ্চাশিতের্ষিকমপনিত্তে তুবয়সি ।  
ইদানিং মে মাতঃ তবয়দি কৃপাণাপি ভবিতা  
নিরালম্বো লম্বোদর জননী কময়ামি স্মরণম্ ॥৩১॥

\*

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-mapanitey 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?*

জগন্মাতরমাতঃ তব চরণসেবা ন রচিতা  
নবাদন্তম্ দেবী দ্রবিনমপিভূয় স্তব ময়া ।  
তথাপিভূৎ স্নেহম্ ময়ি নিরুপম্ যত্র পুরুষে  
কুপুত্রো জায়তেঃ ক্বচিদপি কুমাতা ন ভবতি ॥৪১॥

\*

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 bhhati.  
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 ভস্মালোপো গরলমসনম দিক্‌পট্‌থরো  
জঠাধারী কণ্ঠে ভূজগ পতিহারি পশুপতি ।  
কপালি ভুতেসো ভজতি জগদীশৈক পদবিম্  
ম্লানি, রুদ্রানি, শিব শিব ভবানিতি জপতঃ ॥৫॥

\*

ভস্মমাখা, জঠাধারী, আকণ্ঠ গভুষ করি পান  
বিষধর গলে নিয়ে তব নাম করিছে বয়ান ।  
হয়ে পশুপতি, জগদীশ্বর, তবু ডাকিতে ভুলেনি  
ম্লানি, রুদ্রানি, 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 বিবিধো-উপচারৈ  
কিং রুক্‌চিন্তনপরইর নকৃতম্ বচোভি ।  
শ্যামে ত্বমেব যদি কিঞ্চনময়ি অনাথে  
ধৎসে কৃপাম্ উচিতম্যম্ পরমত্ববৈব ॥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 uchitamamwa 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 হৃদয়ম্  
করোমি দুর্গে করুণার্নবেসি  
নৈতৎছটক্‌তং মম ভাবয়েতা  
ক্ষুধা ত্রিশার্ভা জননীম্ স্মরন্তি ॥৭॥

\*

এই মহা সংকটে তব নিয়েছি স্মরণ  
মাগো তুমি কৃপা কর জানি অভাজন ।  
শিশু যবে কান্না করে মা, মাগো বলে  
মা তখনি শিশুটিরে নেয় কোলে তোলে ॥

\*

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

জগদম্ব বিচিত্রমত্রকিম্  
পরিপূর্ণা করুণাস্তি চিন্ময়ি  
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 সন্ততি ।

\*

*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 নাস্তি পাপগ্নি তৎসমা নহি  
ইবম্ জ্যোত্সা মহাদেবী যথাযোগ্যম্ তথা কুরু

\*

মম সম পাতকি নেই এ বিশ্ব মাঝার  
বলে দাও কি করিলে তরিব সংসার ॥

\*

*Matsamo pataki nastee papagñi 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.*



**Part 9**  
**ADDENDUM**

<b>Bengali Name</b>	<b>Close English Equivalent</b>
<b>অন্ত্যেষ্টিক্রিয়া</b>	<b>Last rites</b>
কুশ	Kush
ঘী	Ghee
নতুন বস্ত্র (ওড়োন-পাড়নের জন্য)	New cloth for covering the dead body (top and bottom)
অগ্নিদাতার পরিধেয় বস্ত্র ১	New dhoti for the person who sets fire to the corpse.
উত্তরিয় বস্ত্র ১	Cloth or gamcha for “fire giver”.
কলসী সরা	Disposable pitcher and earthen dish (not needed in case of electrical burning)
তিল	Til or sesame seed
চাল (আতপ)	Ricw (not parboiled)
তুলসী	Tulsi (mint leaves)
পাকা কলা (পিণ্ডের জন্য)	Ripe banana
প্রদীপ	Oil lamp
পুষ্প	Flower
তুলসী	Tulasi
দূর্বা	Durba
বিল্বপত্র	Bel leaf (wood apple)
পুষ্প মালা ২	Garland 1 (Narayana)
আম্র পল্লব	Mango leaves
ডাব বা নারকাল (ঘটর)	Coconut (ripe or unripe)
মিষ্টান্ন	Sweets
কলাপাতা	Banana leave or alminium foil or pizza plates (5)
নতুন ধুতি	New dhoti (or shirt) for Jageshwar (This is also the gift to the priest).
গামছা (১)	Use kitchen towel (1)
পঞ্চগম্বত (দুধ, দই, ঘী, মধু, চিনি)	Mixture of five sweets: (Yogurt, milk, ghee, honey and sugar)
তিল	Sesame seed (til)
যব	Barley
হরিতকি	Haritaki
দক্ষিণা	Coin for honorarium to Brahmin

## ADDENDUM

নৈবদ্যর থালা ৪ : পঞ্চদবতা নবগ্রহ প্রধান নারায়ণ অন্যান্য নৈবেদ্য : ফল মিষ্টি কুচো নৈবেদ্য গেলাস, ২ ভোজ্য চাল রান্নার মশলা ঘী (বা তল) ডাল সজ্জী পাঁচ রকম হোম সামগ্রী হোম কুন্ড বালি কাঠ কাঠি (সমিধ) ঘী পূর্ণপাত্র সুপারী ভোগ পুরোহিতের নতুন জামা আথবা নতুন ধুতি	Naivedya (food platter) 4 Five gods (five mounds) Nine planets (nine mounds) Principle deity (Lakshmi), One single mound Narayana Other platter: Fruit Sweet Platter of small mounds Tumblers 2 Bhojya (uncooked food materials) Rice Spice Ghee (or oil) Dal (pulse) Vegetable (five kinds) Hom (havan) materials Fire pot Sand Wood Wooden sticks Ghee Overflowing rice tumbler Beetle nut Cooked food (Bhog) New cloth for purohit (shirt/dhoti)
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## 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 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 (Samudramanathan) by the Gods and demons. It has many rich herbal properties.

## ADDENDUM

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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

যজ্ঞপবীত

#### *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 যজ্ঞপবীত, *Yajnopavita*.

## **Calls for prayers**

### ***Ringing bells:***

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

### ***Blowing of conch***

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

### ***Uloo***

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

### **Some Common Terminologies**

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

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

**Prarthana and Pronam**

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

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

**Stuti:** Adoration of the deity.

**Stob:** Singing the glory

**Prarthana:** Appeal and request.

**Stotra (স্তোত্র), Stab (স্তব) and Stuti (স্তুতি)**

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

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

**Three basic Gods of the Hindus**

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

### **Vedas and Chandas**

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

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



Diya



Kosha and kushi



Conch for blowing



Pancha pradeep



Bell



Karpoordan  
(for burning camphor)



Plate to offer



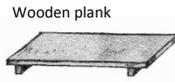
Water conch  
(Jala sankha)



Dhunuchi  
for burning incense



Arati plate



Wooden plank



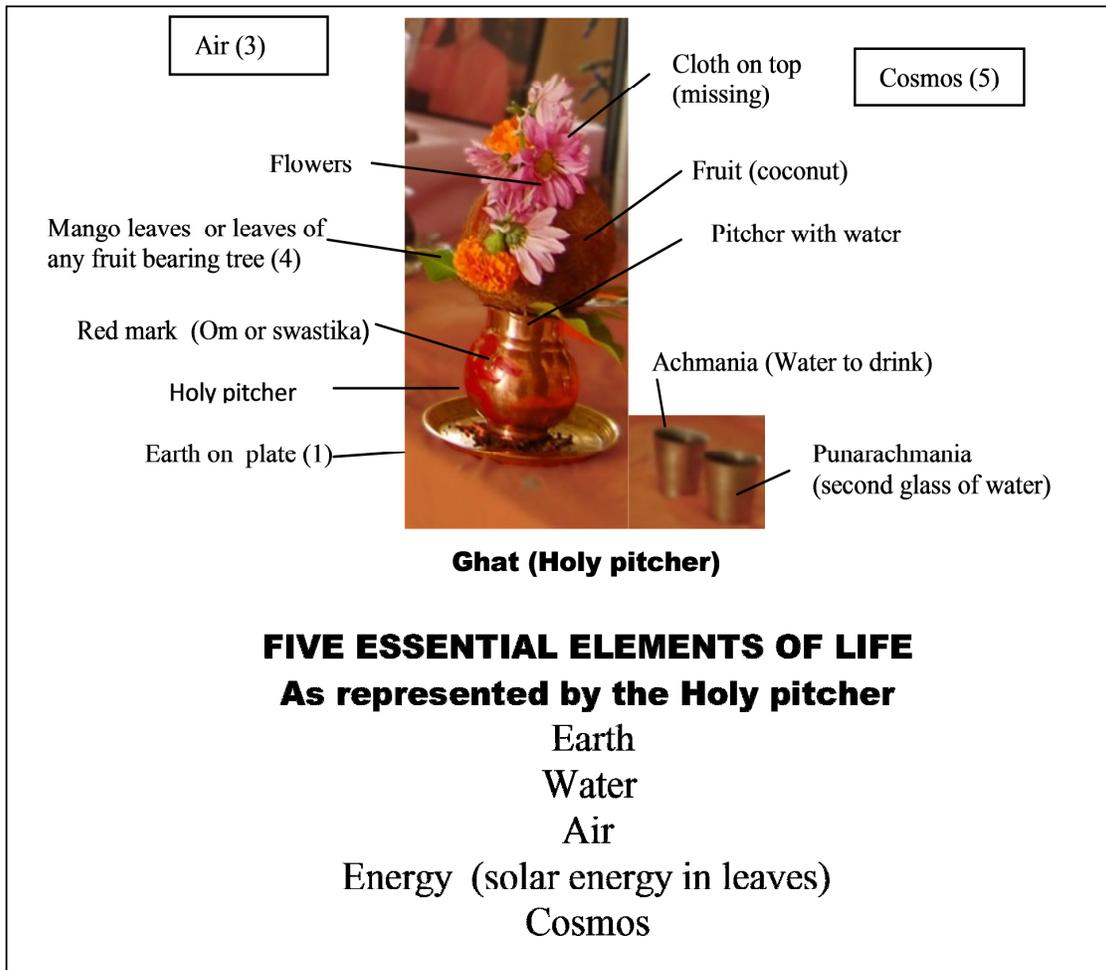
Asan



Lamp stand with 5 wicks

Seats for worship

## PUJA UTENSILS



### **Holy pitcher and five great elements of life**

According to Hindu believe (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.

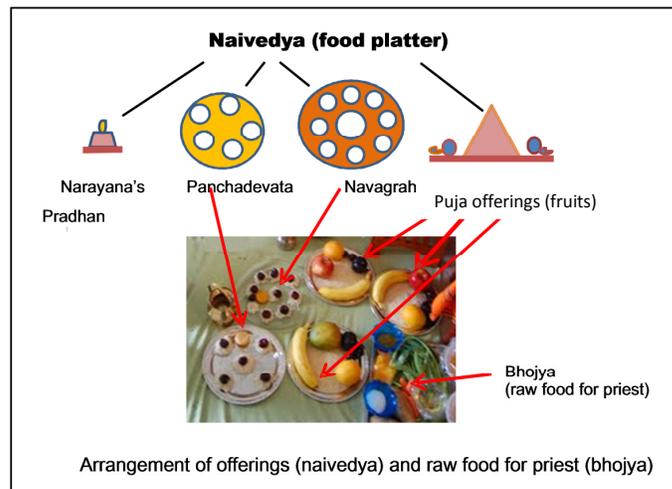
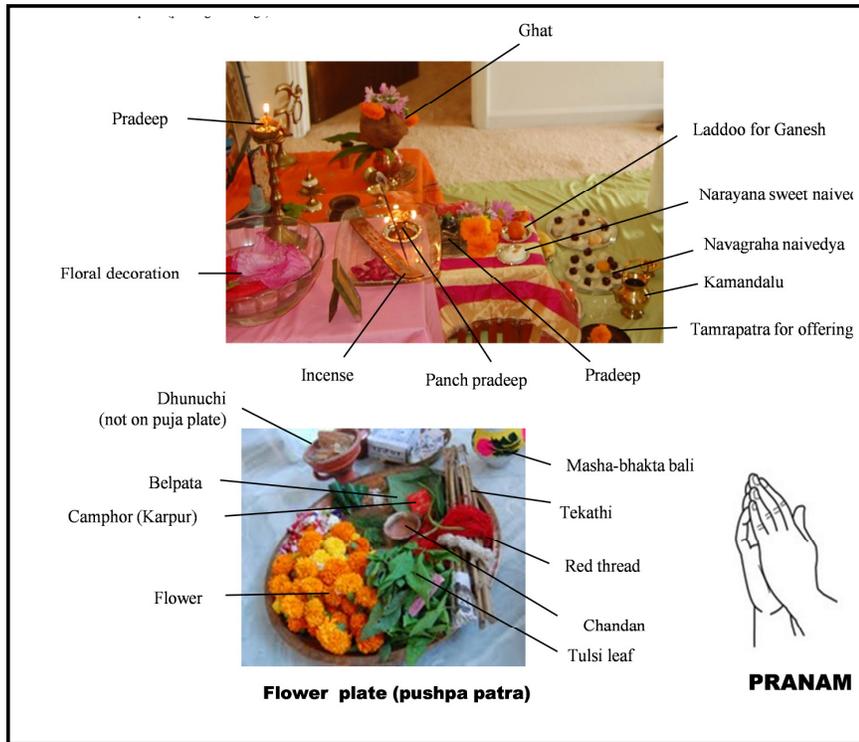
Now you can evaluate the incorrect claim of the west as quoted below.

“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.

Authors

### PUJA ARRANGEMENTS AND OFFERINGS





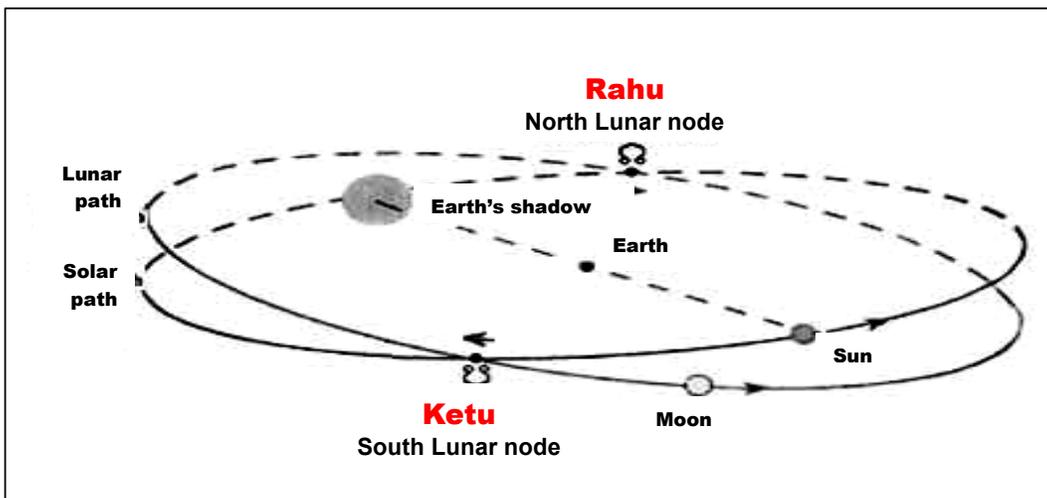
**PANCHADEVATA (Includes one Goddess) - Brahma, Vishnu, Maheshwar, Ganesha and Durga.**

### Navagraha in Hindu scriptures

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

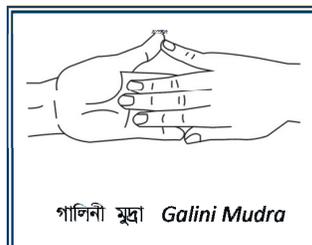
- Surya (Sun, Ravi, Ravibar, Sunday)
- Chandra (Moon, Som, Sombar, Monday)
- Mangala (Mars, Mangalbar, Tuesday)
- Budha (Mercury, Budhbar, Wednesday)
- Brihaspati (Jupiter, Brihaspatibar or Gurubar, Thursday)
- Shukra (Venus, Shukrabar, Friday)
- Shani (Saturn, Shanibar, Saturday)

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



## MUDRAS

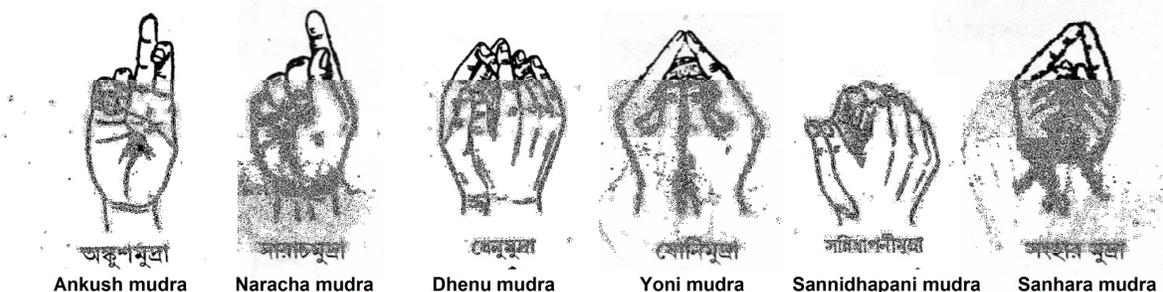
Mudra is the hand expression to communicate with God (deity, His icon). It can be compared with dancing. In the text throughout this book many mudras will be referred. We are quoting a few here.



### Special offering (*Bisheshargha*)

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

### Various mudras referred in the text

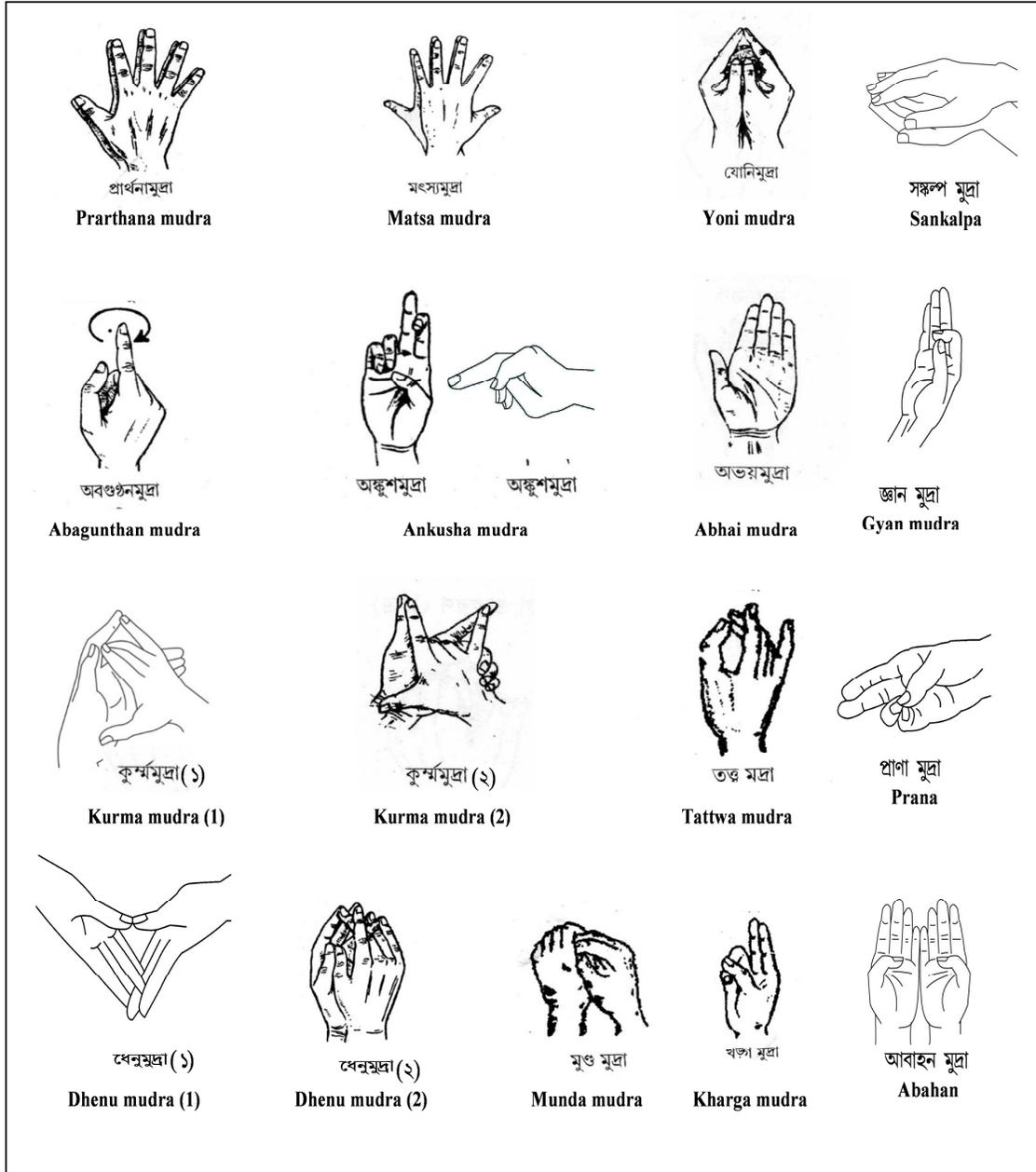


### Five welcome mudras

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



**Additional mudras**



## OUR TEAM OF EDITORS

### **Bibhas C. Bandyopadhyay**



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

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

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

Working closely with Dr. Kanai L. Mukherjee for more than twenty five years, Dr. Bandy became a recognized priest of Washington, D.C. and Baltimore area, including his association with the Washington Kali Temple. His experience of performing puja rituals in the capital of the USA makes him a forerunner on the subject. He has generously volunteered in writing the Bengali script, selection of the mantras, and general collaboration with the author at every step. He is highly motivated in performing all Hindu Puja rituals in an organized manner and presenting their significance to the younger generation with great enthusiasm.

### **Arun Banerjee**



Dr. Arun Banerjee is a Consulting Scientist in the Precision Pointing and Controls Group at the Lockheed Martin Advanced Technology Center at Palo Alto. He was born in 1942 and educated at the Bengal Engineering College (BS, 1962), Indian Institute of Technology, Kharagpur (PhD, 1969), and the University of Florida (PhD, 1972). Except for teaching from 1964-1969 at the IIT, he has spent his entire career working in industry. This includes work on the dynamics of shuttle booster recovery for Northrop, shuttle tethered satellite dynamics for Martin-Marietta, 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](http://agiivideo.com)) contains 300 videos of Indian stories and now this book on Hindu Puja rituals.

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

Download a [Video](#) (20 min) on Gita Chant by Jessudas  
[www.agiivideo.com/books/video/farewell/Video\\_08\\_Jessudas.mp4](http://www.agiivideo.com/books/video/farewell/Video_08_Jessudas.mp4)