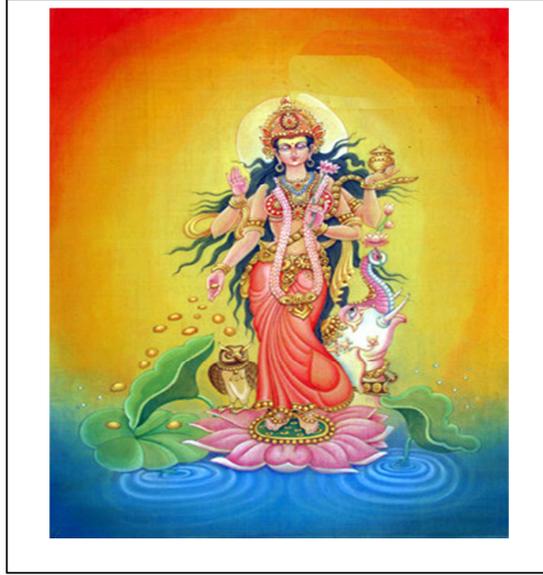


**NEW AGE PUROHIT DARPAN**  
আধুনিক পুরোহিত দর্পণ (বান্ধালী পূজা পদ্ধতি)  
**Book 2**  
**Lakshmi Puja**  
লক্ষ্মী পূজা  
(KOJAGAR-KRITYA, কোজাগর-কৃত্য)



Purohit (priests)

**Kanai L. Mukherjee – Bibhas Bandyopadhyay**  
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Fourth Edition



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

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**GLOBAL COMMUNICATION**

Dilip Som

**ART WORK**

Monidipa Basu



ॐ विश्वरूपस्य भार्यासि पद्मे पद्मालये शुभे।  
सर्वतः पाहि मां देवी महालक्ष्मि नमोऽस्तु ते।

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

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

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

## **OUR PUBLICATIONS**

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

**To be continued**

## **PUBLISHERS**

Association of Grandparents of Indian Immigrants, USA  
Home Page: [agiivideo.com](http://agiivideo.com)

## **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

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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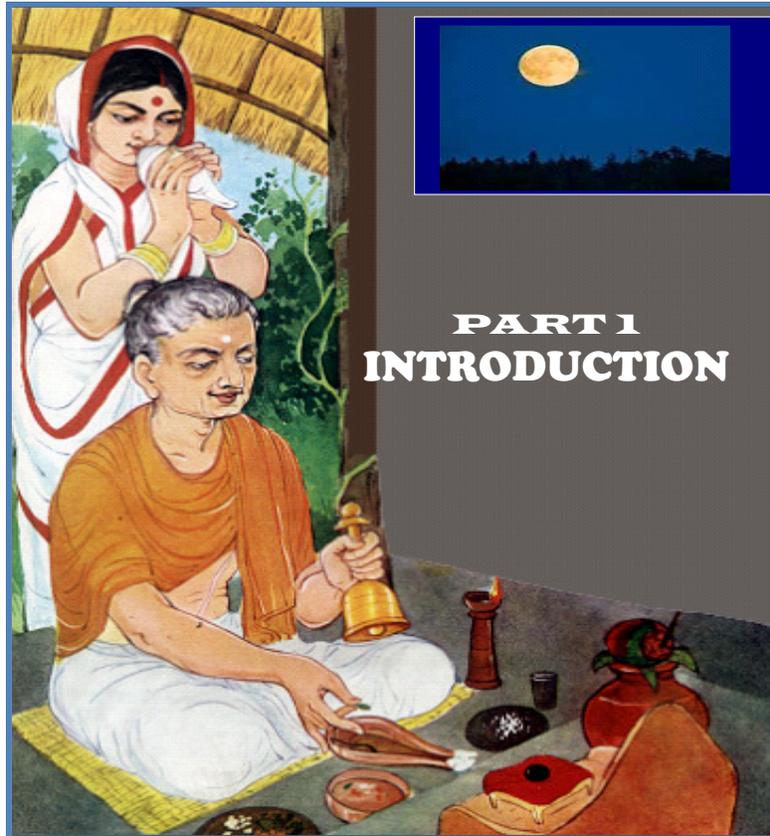
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## VEDIC RITUALS

*Bibha Mukherjee*

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

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

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

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

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

### **Common Hindu worship rituals**

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

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

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

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

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

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

These will be dealt in the following pages.

## **LAKSHMI PUJA**

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

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



### **IMAGE OF LAKSHMI**

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

**Wealth in golden pot (symbolic)**

**Wise Owl, Lakshmi's pet**

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



## Lakshmi Puja of Sharad (Autumn)

কোজাগর-কৃত্য

*Kojaagar-Kritya*

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

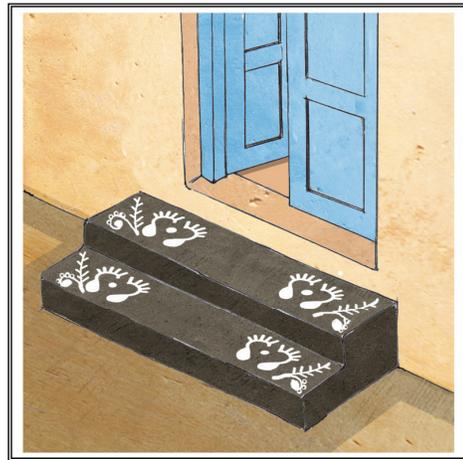
There is also a belief that on this day, Lord Krishna began his divine “Rass Lila” with Radha and Gopis. Thus in Gujrat they observe Garba and Raas until late night on Sharad Poornima.

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

## Alpana: the traditional floor art of Bengal

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

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



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

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

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

### **Important note**

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

## Lakshmi Puja of Yester Years

Aloka Chakravarty

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

এসো সোনার বরনী রানী গো আমার, শঙ্খ কমল করে,  
এসো মা লক্ষ্মী, বোসো মা লক্ষ্মী, থাকো মা লক্ষ্মী ঘরে ॥  
বাটে বাটে দেছো ভায়ে ভায়ে ফল, মাঠে মাঠে দেছো ধান,  
গোষ্ঠে গোষ্ঠে কপিলা সুশীলা, দুধের নদীতে তুলেছে বান ॥  
আমায় সদা দুধে ভাতে রেখো, তুমি অচলা হইয়া থেকো,  
তোমারই অন্ন, অন্নপূর্ণা, দিবো মা তোমারই করে ॥

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

*Come Oh my Golden Queen (Goddess of wealth, Lakshmi),*  
*With conch and lotus in your hands. Come, sit and stay in my house, Oh the Goddess of*  
*wealth (Lakshmi.) You have blessed fruits in every branch, paddy in the fields,*  
*Cows - Kapila, Sushala, in every cow-shed, and tides came in the river of milk.*  
*Keep me happy with milk and rice (prosperity) Stay fixed in my residence*  
*I will give food in your hands that you gave to me,*  
*Oh the Goddess with abundant food.*

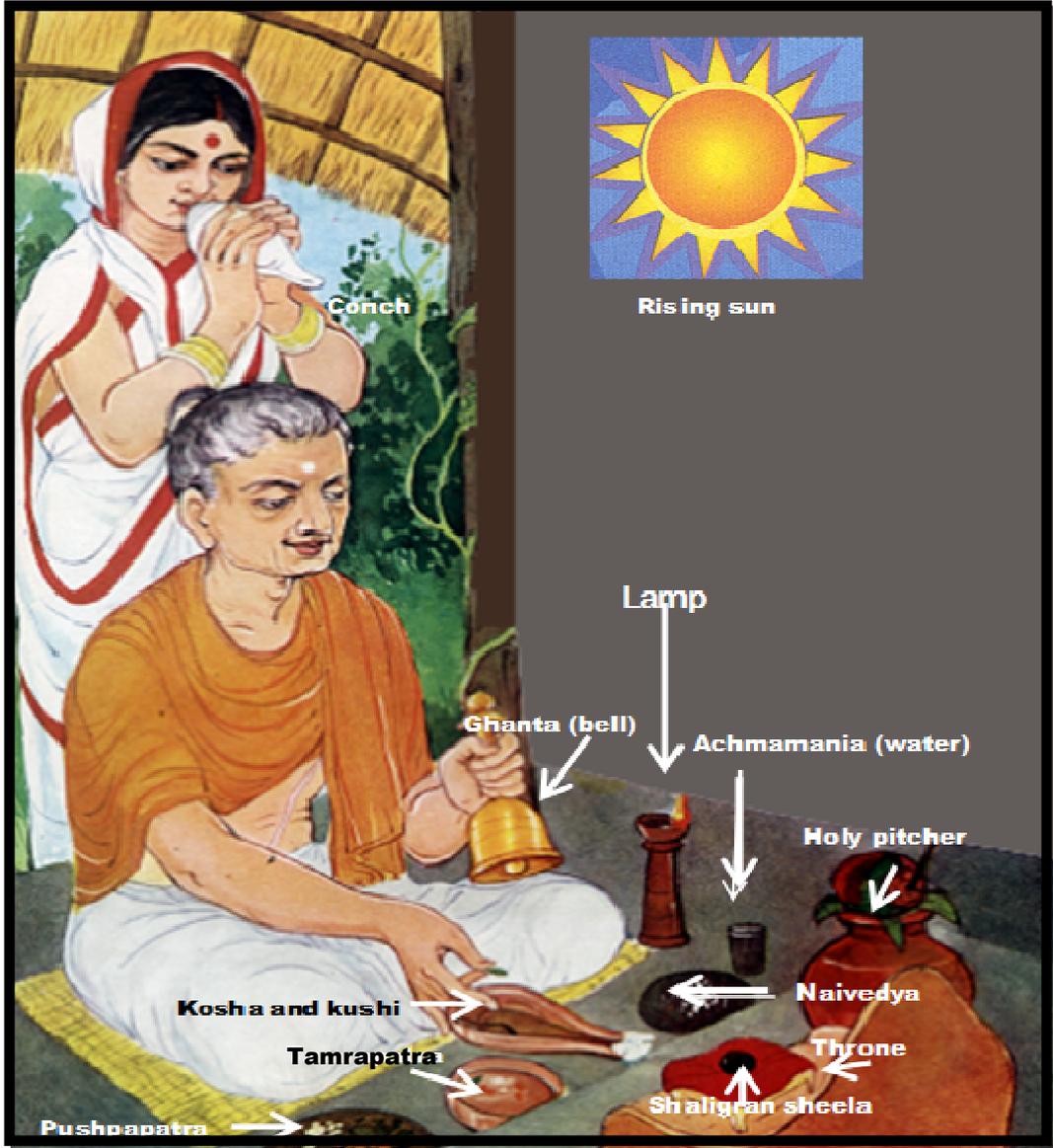
## Looking forward

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

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

The puja process varies widely. In many states of India the priest helps the householder to perform the puja with his assistance, except initialization (placement of deity and water pitcher or *ghat*). In Bengal, as I witnessed in my childhood days, the householder entrusts the priest to do everything on his behalf. He only observes the puja ceremonies, if he has the time from his social activities. At the end, he sits near the priest with his wife to give away the Dakshina (priest’s reward) and receives sanctified blessed water (*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**

## **Puja arrangement details**

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

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

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

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

Ghat and tekathi: Pitcher filled with water placed on a bit of soil, five grains scattered on top of the earth (panchsashya) if not available, use rice, five colored powder sprinkled 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.

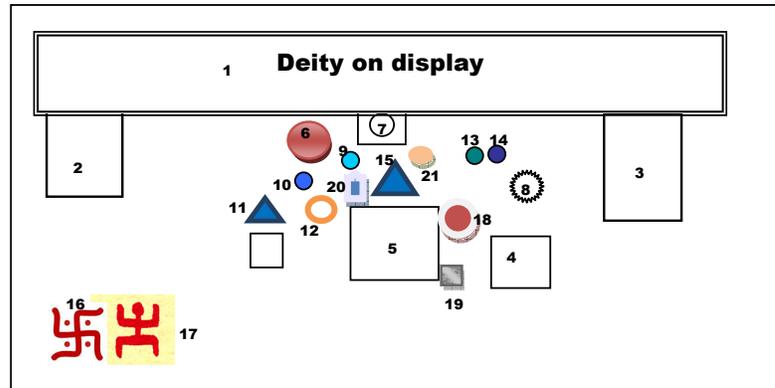
Naivedya: Four naivedyas are customarily made: Naranaya (if shaligram is present), Pancha devata (Ganesh, Vishnu, Surya, Shiva and Jagadhari/Durga), and Navagraha (nine planets).

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.



## 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

### **Overall puja requirements**

ফর্দমালা

(*Phardamala*)

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

Deity: idol or picture

Bottle of spring water,

Puja utensils

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

White mustard,

Mashkalai (black lentil),

Vermilion powder,

Colored powder (5 kinds),

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

Honey,

Sacred thread,

Ring and a silver coin (asan),

Bettle nut and or haritaki,

Pen and Inkpot,

Pitcher (ghat),

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

Lamp,

Dhoop batti and stand,

Tripod and water conch,

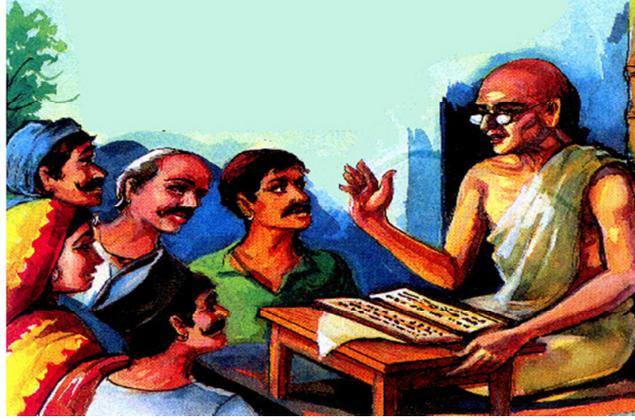
Leaves of some fruit tree (mango branch with five leaves are traditional – you can choose leaves that looks like mango but do not forget to include a branch of a fruit bearing tree),

Bhojya (raw vegetables (5), rice, dal, ghee, spice and salt),



Sweet,  
Sugar,  
Milk,  
Yogurt,  
Tirkathi,  
Mirror,  
Camphor,  
Two small bowls (to keep yogurt for mashabhaktabali and madhuparka),  
A new red cloth for the pitcher,  
Bettle leaf and panmasala,  
Arragement for arati (panchapradeep, dhup, small cloth or gamca, chamar or fan, flower, water conch).  
If Havan is planned, you need sticks, ghee, havan pot and glass with rice and supari (purnapatra).

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



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

**Preparation of the priest**

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

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

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

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

## Preparation of the Prayee

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

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

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

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



Sanctification

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

## INVOCATION PRAYERS

### Sanctification with the holy water of River Ganges

গঙ্গা প্রণাম

*Ganga pranam*

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

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

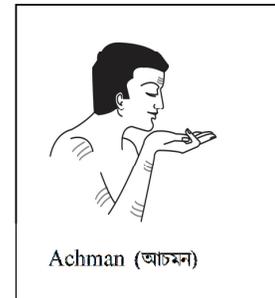
*Om sadya pataka samhantri sadyo dukkha binashini;*

*Suhkada mokshoda Ganga Gangaiba parama gati.*

*In the name of that Almighty, Oh Holy Ganga!*

*Who takes away all the sin, and miseries and*

*brings happiness. You are the only way to attain salvation.*



Achman (আচমন)

### Obeisance to Lord Vishnu

বিষ্ণুস্মরণ

*Vishnu smaran*

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

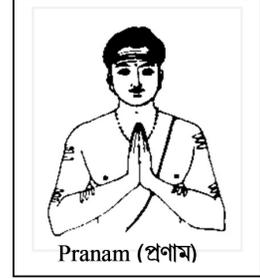
### ***Sip water in the name of Vishnu***

আচমন

*Achman*

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

ওঁ বিষ্ণুঃ, ওঁ বিষ্ণুঃ, ওঁ বিষ্ণুঃ  
***Om Vishnu! Om Vishnu! Om Vishnu!***  
*Glory to Lord Vishnu*



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

ওঁ তদ্বিষ্ণোঃ পরমং পদম্, সদা পশ্যন্তি সুরয়ঃ, দিবীং চক্ষুরাততম্ ।  
ওঁ বিষ্ণুঃ, ওঁ বিষ্ণুঃ, ওঁ বিষ্ণুঃ ।

***Om Tad-Vishnoh paramam padam  
Sada pasyanti surayah diviiva chakshuratatam  
Om Vishnu - Om Vishnu - Om Vishnu***

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

Then with folded hands in front of your chest say

ওঁ অপবিত্রঃ পবিত্রো বা সর্বাভস্থং গতোহপি বা। যঃ স্মরেৎ পুণ্ডরীকাক্ষং স বাহ্যভাস্তরঃ শ্ৰুচি।  
নমঃ সর্বমঙ্গল মঙ্গল্যং বরণ্যং বরদং শুভম্। নারায়ণং নমস্কৃত্য সর্ব কৰ্ম্মাণি কারয়েৎ।

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

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

### **Offerings**

গন্ধাদির অর্চনা

*Gandhadir archana*

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

ওঁ বিষ্ণবে নমঃ

**Om Vishnabey namah ||**

*My reverence to you Oh Vishnu*

বং এতস্মৈ গন্ধাদিত্যো নমঃ । এতে গন্ধপুষ্পে এতদধিপত্যে শ্রীবিষ্ণবে নমঃ ।

এতৎ সম্প্রদানায় পূজনীয় দেবতাগণেভ্যো নমঃ ।

**Bong! Etasmai gandhadibhyo namah |**

**Etey gandhapushpey etadhipataye Sri Vishnabey namah |**

**Etat sampradanaya pujaniya devataganebhyo namah ||**

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

### **Sun God**

Then offer little rice to the Sun God

ওঁ এহি সূর্য সহস্রাংশো তেজোরাশে জগৎপতে।

অনুকম্পয় মাং ভক্তং গৃহাণার্বং দিবাকরম।।

**Om ehi surya sahasrangsho tejashey jagatpatey.**

**Anukampaya mam bhaktam grihanarvam divakaram.**

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

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

### **PRAYER OF GAYATRI**

সন্ধ্যা

*Sandhya*

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

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

## **Introduction to Gayatri**

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

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

## **Recital of Gayatri**

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

## **General Preparation**

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

## Sanctification with water

মার্জনা

Marjana

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

ওঁ শম্ আপো ধনুণ্যাঃ, শমনঃ সঙ্ক-নুপ্যাঃ।  
শম্ সন্মুদ্রিয়া আপঃ, শমনঃ সন্তু কুপ্যাঃ।।

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

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

ওঁ দ্রুপদাদিব মূচানঃ, শ্বিন্মঃ স্নাতো মলাদিব।  
পূতং পবিত্রেনবাজ্যং, আপঃ শুক্লম্ মৈনসঃ।।

**Om! Drupadadiba mamuchanah swinaha snato malatiba|  
Putam pavitrenabahyam, apah sudhantu mainasha||**

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

ওঁ আপোহিষ্ঠা ময়োভুব, জ ন উজ্জৈ দধাতন। মহে রণায় চক্ষসে।।

ওঁ যো বঃ শিবতমো রস জস্য ভাজয়তেহ নঃ। উশতীরিব মাতর।।

ওঁ তস্মা অরং গমাম বো, যস্য ক্ষয়য় জিনুখ। আপো জনয়থা চ নঃ।।

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

**Om jobah shivatamo rasastasya bhajayatehanah | Ushatiraba matarah ||**

**Om tasma aramam boh, jashya khaya jinwatha | Apojanayathah cha nah ||**

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

ওঁ ঋতঞ্চ সত্যঞ্চাভীজ্ঞাৎ-তপসোহধ্যজায়ত। ততো রাত্র্যজায়তঃ, ততঃ সন্মুদ্রো অর্ণবঃ।।

ওঁ সন্মুদ্রাদর্শবাদধি, সংবৎসরো অজায়ত। অহোরাত্রাণি বিদধদ্, বিশ্বেস্য মিষতো বশী।।

ওঁ সূর্য্যাচন্দ্রমসৌ ধাতা, যথাপূর্ব-মকল্পয়ৎ। দিবঞ্চ পৃথিবীঃ চ, অন্তরিক্ষম্ অথো স্বঃ।।

**Om ritancha satyancha abhiddhatat tapasohadhyajayata**

**Tato ratrya jaayata, tatah samudro arnabah||**

**Om samudradarnabadadhi, sambatsaro ajayata||**

**Ahoratrani bidadhad, vishwashya mishato vashi||**

**Om Suryachandra Mashaudhata, yathapurva-makalpayat|**

**Dibancha pritibhah cha, antariksham atho swah||**

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

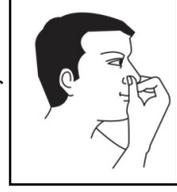
*Then came the darkness of night followed by vast ocean full of water.*

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

## Breath control

प्राणायाम

*Pranayam*



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

ॐ कारस्य ब्रह्म ऋषिर्गायत्री-ह्रस्वोहृन्निर्देवता सर्वकर्मरम्ये विनियोग ।  
सप्तव्याहतीनां प्रजापतिर्ऋषि गायत्र्युक्ति-गनुहृत् बृहतीपञ्क्ति त्रिहृत् जगत्यह्रन्दांसि ।  
अग्नि-वायु-सूर्या-वरुण-बृहस्पतीन्द्र-विश्वदेवा देवताः प्राणायामे विनियोगः॥  
ॐ गायत्र्या विश्वामित्र ऋषिर्गायत्रीह्रस्वः सविता देवता प्राणायामे विनियोगः॥  
गायत्रीशिरसः प्रजापतिर्ऋषि ब्रह्मवायुर्ऋषि सूर्याश्चतस्रो देवताः  
प्राणायामे विनियोगः॥

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

*Saptabyahritinam Prajapatirishi Gayantrushnig-anustupa Brihatipangti  
Tristupa Jagatyaschandansi ||*

*Agni, Bayu, Surya, Baruna, Brihaspati, Indra,  
Biswadevatah pranayamey biniyoga. ||*

*Gayatrya Viswamitrarishi Gayatrichandah  
Sabita devata pranayamey biniyoga. ||*

*Gayatrishirashah Prajapatirishi Brahma, Vayur-Agni,  
Suryaschashro devata pranyamey biniyoga. ||*

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

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

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

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

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

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



(নাভো) রক্তবর্ণং চতুর্মুখং দ্বিভুজং অক্ষসূত্র-কমণ্ডলু-করং হংসবাহনং ব্রহ্মাণং ধ্যানং ।  
 ॐ ভুঃ ॐ ভুবঃ ॐ স্বঃ ॐ মহঃ জনঃ ॐ তপঃ ॐ সত্যং ॥  
 ॐ তৎ সবিতুর্করণ্যং ভর্গো দেবস্য ধীমহি ধियो যো নঃ প্রচোদয়াৎ ॐ ॥  
 ॐ আপো জ্যোতী রসোহমৃতং ব্রহ্ম ভূর্ভবঃ স্বরৌ।।

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

**Om apojyoti rashomritam Brahma bhurbubhaswarom..**

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

*That self illumined Brahma covers the entire universe in His divine tune.*

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

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

(হৃদি) ॐ নীলোৎপল-দলপ্রভং চতুর্ভুজং শঙ্খচক্রগদাপদমহুজং গরুড়াক্রুতং কেশবং ধ্যানং।  
 ॐ ভুঃ ॐ ভুবঃ ॐ স্বঃ ॐ মহঃ জনঃ ॐ তপঃ ॐ সত্যং।।  
 ॐ তৎ সবিতুর্করণ্যং ভর্গো দেবস্য ধীমহি । ধियो যো নঃ প্রচোদয়াৎ ॐ।।  
 ॐ আপো জ্যোতী রসোহমৃতং ব্রহ্ম ভূর্ভবঃ স্বরৌ।।

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

*Meditate on Vishnu (Keshava), sitting in your heart On a blue lotus. In four arms He holds – conch, disc, mace and lotus. He sits on the heavenly bird Garura for his transportation As one meditates on Keshava. Oh the revered Sun remove the darkness that prevails in me and illuminate my intellect and let me be inspired by your divine illumination that spreads out over the three worlds of this universe.*

### Breath control Step #3

(Exhale through the right nostril)

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

(ললাটে) শ্বেতং দ্বিভুজং ত্রিশূল-ডমরু-করং, অর্ধচন্দ্রবিভূষিতং ত্রিনেত্রং বৃষভাক্রুতং শঙ্কুং ধ্যানং।  
 ॐ ভুঃ ॐ ভুবঃ ॐ স্বঃ ॐ মহঃ ॐ জনঃ ॐ তপঃ ॐ সত্যং।।  
 ॐ তৎ সবিতুর্করণ্যং ভর্গো দেবস্য ধীমহি ধियो যো নঃ প্রচোদয়াৎ ॐ।।  
 ॐ আপো জ্যোতী রসোহমৃতং ব্রহ্ম ভূর্ভবঃ স্বরৌ।।

*Lalatey – Swetam dwibhujam trishula-damaru-karam ardhachandra bibhushitam trinetrām  
brishabharurah Shambhum dhayen Om bhū Om bhūbah Om swah Om maha  
Om janah Om tapah Om satyam || Om tat Sabitur varenyam bhargo devashya dhimahi |  
Dhio yo nah prachodayat || Om apojyoti rashomritam Brahma bhur bhubasarom ||  
While exhaling, meditate on the image of Shiva, the destroyer,  
resting on your forehead. He has three eyes, with two arms – holding trident on the right and  
drum on the left, decorated with half-moon on the forehead and  
riding on a bull. Oh the sun.*

### **Obeisance to Surya (sun)**

আচমন  
*Achman*

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

সূর্য্যশ্চ মেতি মন্ত্রস্য ব্রহ্ম ঋষিঃ প্রকৃতিশ্ছন্দ আপো দেবতা আচমনে বিনিয়োগঃ।  
ওঁ সূর্য্যশ্চ মা মন্যুশ্চ মন্যুপতয়শ্চ। মন্যুকৃত্যেভ্যঃ পাপেভ্যো রক্ষতাং।।  
যদ্রাদ্রিয়া পাপ-মকারিষং মনসা বাচা হস্তাভ্যাং পদ্ভ্যাং-মুদরেণ শিন্না।  
রাত্রিস্তদবলুপ্ততু, যৎ কিঞ্চ দুরিতং ময়ি।  
ইদমহং মামমৃতমোনৌ সূর্য্যে জ্যোতিষি জুহোমি স্বাহা।।

*Suryascha meti mantrasya Brahma Rishi prakritischhanda apo devata achmaney biniyoga |  
Om Suryascha ma manyuscha manyopatayascha | Manyukritebhya papebhyo rakshantam ||  
Jadatriya papamakarisham manasa bacha hastabhyam padmam-mudarena shishna ||  
Ratristadbalaspatu, jat kincha duritam mayi |  
Edmaham mamamritashonow Surey jyotshi juhomi swaha ||*

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

### **Recalling the Creation**

অঘমর্ষণ  
*Aghamarshan*

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

ঋতমিত্যস্য ঋকুত্রয়স্য অঘমর্ষণ ঋষি-রনুষ্টিপছন্দে।  
ভাববৃন্তো দেবতা অশ্বমেধা বভূতে বিনিয়োগঃ।  
ওঁ ঋতঞ্চ সত্যঞ্চভীদ্ধান্তপসোহধ্যাজায়ত। ততো রাত্রাজায়ত, ততঃ সমুদ্রো অর্ণবঃ।।  
ওঁ সমুদ্রাদর্ণবদধি, সংবৎসরো অজায়ত। অহোরাত্রাণি বিদধদ বিশুস্য মিষতো বশী।।  
ওঁ সূর্য্যাচক্রমসৌ ধাতা যথাপূর্বমকল্পয়ৎ। দিবঞ্চ পৃথিবীঞ্চান্তরিক্ক মথো স্বঃ।।

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

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

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

ॐ भूर्भुवःश्चः, तं सविर्भूर्वेण्यं, भर्गो देवस्य धीमहि। धियो यो नः प्रचोदयात् ॐ॥  
**Om bhur-bhuba-swah tat sabitur varenyam bhargo devasya dhimahi  
 Dhiyo yo nah prachodayat Om ||**

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

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

### **Prayer to Sun's location**

सूर्योपस्थान  
*Suryopasthan*

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

ॐ उदुत्यमित्यस्य प्रश्कणु ऋषिर्गायत्रीच्छन्दः सूर्यो देवता सूर्योपस्थाने विनियोगः।  
 उदत्यां जातवेदसं, देव बह्वृत्ति केतवः। दृशे विश्वाय सूर्याय॥

**Udutyamityasya Prashkanva rishih Gayatri chhandah Suryo devata Suryoposthaane  
 biniyogah. Om udutyam jatavedasam, deva bahanti ketavah drishe vishvaaya Suryam ||**

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

चित्रमित्यस्य कृत्सुर्गोष्ठी-त्रिस्तुपच्छन्दः सूर्यो देवता सूर्योपस्थाने विनियोगः।

ॐ चित्रं देवाना-मुदगादनीकं, चक्षुर्मित्रस्य वरुणस्याग्नेः। अप्रा द्यावापृथिवी अश्रिक्कं सूर्या आत्मा जगत्तु ह्युशचा॥

**Chitram ityasya Kutsa rishi Tristupa chandah Suryo devata Suryopasthaney viniyogah.  
 Om chirtram devana mudgadinikam, chaksur mitrasya Varunasyagneh, apra dyava prithivi  
 antariksha, surya atma jagatastasta sthujashcha.**

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

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

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

ওঁ ব্রহ্মণে নমঃ, ওঁ ব্রাহ্মণেভ্যো নমঃ, ওঁ আচার্যোভ্যো নমঃ, ওঁ ঋষিভ্যো নমঃ, ওঁ দেবেভ্যো নমঃ, ওঁ বেদেভ্যো নমঃ, ওঁ  
বায়বে নমঃ, ওঁ মৃত্যবে নমঃ, ওঁ বিষ্ণবে নমঃ, ওঁ বৈশ্রবণায় নমঃ, ওঁ উপজায় নমঃ।

***Om Brohmaney namah, Om Brahmaneyyo namah, Om acharjebhyo namah, Om rishibhyo  
namah, Om devebhyo namah, Om Vedevyo namah, Om bayabey namah, mritabey namah,  
Om Vishnabey namah, Om Vaishrabanaya namah, Om upjaya namah.***

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

## **Welcome to Gayatri**

গায়ত্রী আবাহন

*Gayatri avahan*

Call Gayatri with folded hands placed on your heart:

ওঁ আয়াহি বরদে দেবি, ত্র্যক্ষরে ব্রহ্মবাদিনি। গায়ত্রী চন্দসাং মাত-ব্রহ্মযোনি নমোহস্তুতে।।

***Om aayahi baradey devi, traksharey Brahmadini |***

***Gayatricha chandasam matar-Brahmayoni namohastutey ||***

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

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

*allow me to bow with deep reverence.*

## **Gayatri Meditation**

গায়ত্রীধ্যান

*Gayatri dhyan*

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

গায়ত্র্যা বিশ্বামিত্র ঋষি-গায়ত্রীচন্দঃ সবিতা দেবতা জপোপনয়নে বিনিয়োগঃ।

***Gayatraya Viswamitra rishi-Gayatrichanda***

***Sabita devata japopanyaney biniyogah ||***

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

### Morning

ॐ कुमारी-मृगं वेदयुतां ब्रह्मरूपां विचिन्तयेत्।  
हंसहितां कुशहस्तां सूर्यमण्डल-संस्थितां॥

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

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

### High noon

ॐ मध्याह्ने विष्णुरूपां तार्क्ष्यां पीतवाससं। युवतीं यजुर्वेदां सूर्यमण्डल-संस्थितां॥

***Om madhyanhye Vishnurupancha tarakshastham peetabasasam |  
Yubatincha Yajur-vedam Suryamandala-sansthitam ||***

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

### Evening

ॐ सायं शिवरूपां वृद्धां वृषभ-बाहिनीं। सूर्यमण्डल-मध्यस्थं सामवेद समायुतां।

***Om sayaneh Shibarupanchya bridam brishabha-bahining  
Suryamandala-madhyastam Samaveda samajutam ||***

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

### Gayatri chant

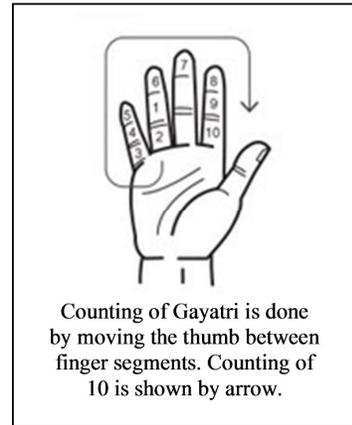
गायत्री जप

*Gayatri jap*

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

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

ॐ ह्रूँ ब्रूँः स्वः। त्रिसुविदुर्बरेण्यं, भर्गो देवस्य धीमहि।  
धियो यो नः प्रचोदयात् ॐ॥





*atmarakshayam japey biniyoga.*

*Om jaatavedasey sunbama somam-aaratiyato ni dahati Vedah.*

*Sa nah parshadati Durgani bishvaa naabeba sindhum duritatyagnih ||*

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

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

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

## **Prayer to Rudra, Shiva**

রুদ্রোপস্থান

*Rudrapasthan*

With folded hands chant this prayer:

ঋতমিত্যস্য কালাগ্নি রুদ্রাষি-রনুষ্টিপ্ ছন্দো রুদ্রো দেবতা রুদ্রোপস্থানে বিনিয়োগঃ।

*Ritamityasya Kalagnirudra rishi Anupstupa chhando*

*Rudro devata rudrapasthaney viniyogah.*

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

ওঁ ঋতং সত্যং পরং ব্রহ্ম পুরুষং কৃষ্ণপিঙ্গলং। উর্জরেতং বিরূপাক্ষং, বিশুরূপং নমো নমঃ।

*Om rritam satyam param Brahmah purusham krishnapingalam*

*Urdharretam virupaksham, visvarupam namoh namah ||*

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

(This verse is taken from Mahanarayan Upanishad).

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

ওঁ ব্রহ্মাণে নমঃ। ওঁ বিষ্ণবে নমঃ। ওঁ রুদ্রায় নমঃ। ওঁ বরুণায় নমঃ।

*Om Brahmaney namah, Om Vishnabey namah,*

*Om Rudraya namah, Om Varunaya namah.*

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

## **OFFERING TO SUN GOD**

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.

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



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

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

ওঁ নমঃ বিবস্বতে ব্রহ্মণ্ ভাস্বতে বিষ্ণুতেজসে । জগৎ সবিত্রে সূচয়ে সবিত্রে কর্মদায়িনে,  
ইদমর্ঘ্যং ভগবতে শ্রীসূর্যায় নমঃ । এহি সূর্য সহস্রাংশো তেজরাশে জগৎপতে ।  
অনুকম্পয় মাং ভক্তং গৃহাণার্ঘ্যং দিবাকরম্ ॥ এযোহর্ঘ্যং ভগবতে শ্রীসূর্যায় নমঃ ॥

**Om namah bibaswatey Brahman bhaswatey |**  
**Vishnu tejashey jagata sabitrey suchayey sabitrey karmadainey |**  
**Idam argham bhagabatey Shri Surjaya namah ||**  
**Ehi Surjyo sahasrangsho tejorashey jagatpatey |**  
**Anukampaya mam bhaktam grihanargham divakaram |**  
**Esho-h-argham bhagabatey Shri Surjaya namah ||**

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

### Prostration

সূর্য্য প্রণাম  
*Surya pranam*

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

ওঁ জবাকুসুম-সঙ্কাশং কাশ্যপেয়ং মহাদ্যুতিং।  
ধ্বান্তারিং সর্বপাপহ্নং প্রণতোশ্মি দিবাকরং।।

**Om javakusuma samkasham kashyapeyam mahadyutim.**  
**Dhwantarim sarvapapaghnam pranatoshmi divakaram.**  
*Like the red shoe flower (জবা), extremely bright like the hot copper,  
the killer of darkness, the remover of all sins, Oh the maker of the day!*  
*I am prostrating in front of you.*

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

ওঁ যদক্ষরং পরিলেষ্টং মাত্রাহীনঞ্চ যদ্ববেৎ। পূর্ণং ভবতু তৎ সর্বং ত্বৎপ্রসাদাৎ সুরেশ্বরী।।  
**Jadakharam paribhrashtam matraheenancha jadvabet,**  
**Purnam bhavatu tat sarbam tatprasadat sureshwari.**

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



## WORSHIP OF GURU

(Spiritual teacher)

গুরুপূজা

*Gurupuja*

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

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

## Meditation

ধ্যান

*Dhyan*

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

ধ্যায়েচ্ছিরসি শুক্লাজে ষিনেত্রং দ্বিভুজং গুরুং। শ্বেতাঙ্ঘর-পরিধানং শ্বেতমাল্যানুলেপনং ।  
বরাভয়করং শান্তং করুণাময় বিগ্রহং। বামনোৎপলধারিণ্যা শক্তালিঙ্গত বিগ্রহং ।  
স্মেরাননং সুপ্রসন্নং সাধকাজীষ্টদায়কং ।

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

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

## Obeisance to Guru

গুরু প্রণাম

*Gurupranam*

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

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

whose form pervades the entire sphere of the universe.

অজ্ঞান-তিমিরাঙ্কস্য জ্ঞানাজ্ঞান-শলাকয়া। চক্ষুরন্ধ্রলিতং যেন তসৌ শ্রীগুরবে নমঃ।।

***Ajnaana-timirandhasya jnaanajanashalakaya;***

***Chaksur-urmilitam yena tasmai Shree Gurabe namah.***

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

গুরুব্রহ্মা গুরুবিশ্বঃ গুরুদেবো মহেশ্বর। গুরুঃ সাক্ষাৎ পরং ব্রহ্ম তসৌ শ্রীগুরবে নমঃ।।

***Gurur Brahma gurur Vishnuh gurur devo Maheswarah***

***Guruh sakshat param Brahma tasmai shree Gurave namah.***

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

### Offerings to Guru

পঞ্চোপচারে পূজা

*Panchaupacharey puja*

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

এতে গন্ধে পুষ্পে নমঃ শ্রীগুরবে নমঃ।

***Eteh gandhapushpey namah Shri gurobey namah |***

*I am offering this flower in reverence to my guru |*

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

এতদ্ পাদ্যং নমঃ শ্রীগুরবে নমঃ।

***Eteh padyam namah Shri gurobey namah |***

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

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

এষ অর্ঘ্যং নমঃ শ্রীগুরবে নমঃ।

***Eteh arghyam namah Shri gurobey namah |***

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

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

এষ ধূপং নমঃ শ্রীগুরবে নমঃ।

***Eteh dhupam namah Shri gurobey namah |***

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

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

এষ দীপং নমঃ শ্রীগুরবে নমঃ।

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

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

এতদ্ নৈবেদ্যং নমঃ শ্রীগুরবে নমঃ।

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

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

এতদ্ পানীয়জলং নমঃ শ্রীগুরবে নমঃ।

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

### **Paying reverence to Guru**

গুরুমন্ত্র

*Gurumantra*

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

জয় গুরু

***Jai Guru***

*Hail my guru*

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

গুহ্যতি গুহ্যগোপ্তা ত্বং গৃহাণা স্ম কৃতং জপং।  
সিদ্ধির্ভবতু মে দেব তৎ প্রসাদাৎ সুরেশ্বর।।

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

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

### **WORSHIP OF NARAYANA SHEELA**

নারায়ণপূজা

*Narayanpuja*

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

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

## Bath

স্নান

*Snan*

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

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

ওঁ সহস্রশীর্ষা পুরুষঃ সহস্রাক্ষঃ সহস্রপাং। স ভূমিং সর্বতং স্পত্বা অত্যতিষ্ঠ দশাঙ্গুলং ॥১॥

***Om sahasra Shirsha Purushah sahasrakshah sahasrapat |***

***Sa bhumim sarvatam spastwa atyatishtha dashangulam ||1||***

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

### Alternate explanation:

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

ওঁ অগ্নিমীলে পুরোহিতং যজস্য দেবমুত্তমং হোতারং রত্নধাতমম্ ॥২॥

***Om agni-meeley purohitam yagyasya deva mritvijam hotaram ratna dhatamam ||2||***

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

ওঁ ইষে ত্বোজ্জ্বল ত্বা বায়বঃ হ দেবো, বঃ সবিতা প্রার্পয়তু শ্রেষ্ঠতমায় কর্মণে ॥৩॥

***Om! Ishey tworjey twaa baayabah stha devo,***

***bah Sabita praarpayatu shresthatamaaya karmane ||3||***

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

ওঁ অগ্নি আহি বীতয়ে গুণানো হব্যদাতয়ে নিহোতা সৎসি বর্হিসি ॥৪॥

***Om Agna aa yaahi beetaye grinano havyadaataye***

***nihota satsi barhisi ||4||***

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

ওঁ শম্নো দেবীরভীষ্টয় আপো ভবন্তু পীতয়ে শংষোরভিস্রবন্তু নঃ ॥৫॥

***Om shanno devirabhistaya aapo bhavantu peetaye***

***shamshorabhisrabantu nah ||5||***

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

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

এতৎ সচন্দনতুলসীপত্রং  
ওঁ নমস্তে বহুরূপায় বিষ্ণবে পরমাত্মনে স্বাহা। ওঁ নমো নারায়ণ নমঃ।  
*Etat sachandana tulsipatram, Om namastey bahurupey paramatmaney swaha |  
Om namah Narayanaya namah ||  
With my sandalwood tulsi leaf  
(read the story of tulsi in the insert)  
I prostrate to Thee Oh the Supreme Lord  
Who appears in so many ways.*

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

### **The Story of *Shaligram Sheela***

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



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

## Meditation of Vishnu

বিষ্ণুধ্যান

*Vishnudhyan*

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

ওঁ শ্যেয়ঃ সদা সবিত্ৰমন্ডলমধ্যবর্তী, নারায়ণঃ সরসিজাসনসন্নিবিষ্টঃ ।  
কেয়ুরবান্ কনককুন্ডলবান কিরিটী হারী হিরণ্যবপুর্ষুতশঙ্খচক্রঃ ॥  
*Om dheyah sada Savitri mandala madhyabarti*  
*Narayana sarasijasana sannibishtha |*  
*Keyurabana kanakakundalaban kiriti hari*  
*hiranmaya bapur dhrita shankha chakrah ||*

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

## Offerings to associates of Vishnu

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

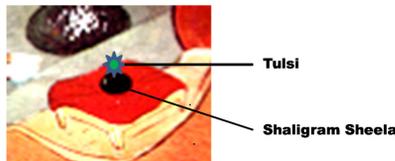
এতে গন্ধপুষ্পে ওঁ বিঘ্ননাশায় নমঃ, এতে গন্ধপুষ্পে ওঁ শিবাদিপঞ্চদেবতাভ্যো নমঃ,  
এতে গন্ধপুষ্পে ওঁ অদিত্যাদিনবগ্রহেভ্যো নমঃ,  
এতে গন্ধপুষ্পে ওঁ ইন্দ্রাদিদশদিকপালেভ্যো নমঃ,  
এতে গন্ধপুষ্পে ওঁ মৎস্যাদি-দশাবতারেভ্যো নমঃ, এতে গন্ধপুষ্পে ওঁ নারায়ণায় নমঃ।  
*Etey gandhapushpey Om vignabinashaya namah;*  
*Etey gandhapushpey Om Shivadipanchadevatavyo namah;*  
*Etey gandhapushpey Om Adityadinavagrahevyo namah;*  
*Etey gandhapushpey Om Indradidashadikapaleyvyo namah;*  
*Etey gandhapushpey Matsyadidashavatareyvyo namah;*  
*Etey gandhapushpey Om namah Narayanaya namah.*

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

### **How is *Tulsi* associated with Vishnu?**

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

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



## **INCARNATIONS OF VISHNU (Dashavatar) and Evolution of Human civilization**

The ten incarnations or '**Dasa 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 will destroy the world. A clear indication that human beings will bring an end to life on earth. The numerous natural calamities created by human beings and the numerous nuclear weapons stored illustrates this.





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

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

### **Five offerings to Narayana Sheela**

পঞ্চোপচারে পূজা

*Panchapochareypuja*

Make offering of five things (minimum):

এতৎ পাদ্যম ওঁ নমঃ নারায়ণায় নমঃ

***Etat padyam (water) Om Namah Narayanaya namah***

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

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

**Special offering of Tulsi**

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

ॐ नमस्ते बहुरूपाय विष्णवे परमात्माने स्वाहा

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

*I bow to Lord Vishnu with many forms bearing divine personification.*

**Prostration**

Pay reverence with folded hand placed on the heart:

ॐ नमो ब्रह्मण्य देवाय गो-ब्रह्मण-हिताय च। जगद्धिताय श्रीकृष्णाय गोविन्दाय नमो नमः।

***Om namo Brahmanya devaya go brahmanaya hitaya cha.***

***Jagaddhitaya Shri Krishnaya Govindaya namo namah***

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

ॐ त्रैलोक्यपूजित श्रीमन् सदा विजयवर्धन। शान्ति कुरु गदापाणे नारायण नमोऽस्तु ते॥

***Om trailokya-pujitah Sriman sadaa Vijaya-vardhana,***

***Shaanti kuru gadapaney, Narayana namahastu tey.***

*You are worshipped in all the three worlds – Underworld, earth and heaven.*

*You always bring victory to us, You shower peace, Oh the holder of mace,*

*I bow to you Oh Narayana.*

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## ESTABLISHMENT OF HOLY PITCHER

কলশ স্থাপন

*Kalasha sthapan*

### Holy Pitcher and Five Great Elements of Life



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

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

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

### Placement

কলশস্থাপন

*Kalashathapan*

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

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

*Hiranyagarbhah samabartatagrey bhutasya jatah patireka aseeta |*

*Sadachar prithibim dhyamuteymam*

*kashmai devaya habisha vidhema ||*

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

*Who is the deity we shall worship with our offerings?*

## Prayer to Holy Pitcher

প্রার্থনা

Prarthana

Fold your hands and pray to the holy pitcher:

কলশস্য মুখে বিষ্ণুঃ কণ্ঠে রুদ্রঃ সমাশ্রিতঃ ।  
মূলে তত্র স্থিতো ব্রহ্মা মধ্যে মাতৃগণাঃ স্মৃতাঃ ॥  
কুক্ষী তু সাগরাঃ সর্বে সপ্তদ্বীপা বসুন্ধরা ।  
ঋগ্বেদঃ অথ যজুর্বেদঃ সামবেদঃ অপি অথর্বণঃ ॥  
অঙ্গৈশ্চ সহিতাঃ সর্বে কলশাসু সমাশ্রিতাঃ ।  
আযাতু দেব পূজার্থং দুরিতক্ষয়কারকাঃ ॥  
গঙ্গে চ যমুনে চৈব গোদাবরি সরস্বতি ।  
নস্মদে সিদ্ধু কাবেরি জলে অস্মিন্ সন্নিধিং কুরু ॥

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

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

*May all the evil spirits clear off from here.*

## Establishment

স্থিরীকরণ

Sthirikaran

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

ওঁ ত্বাবতঃ পুরুবসো বয়মিন্দ্র প্রণেতঃ । স্মসি শহাতহরীণাম্ ।  
ওঁ শহাং শহীং শিরোভব । যাবৎ পূজা করোম্যহম্।

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

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

## Gesture of Reverence

কৃতঞ্জলি

*Kritanjali*

Pray for the holy pitcher with folded hands

ওঁ সৰ্বভৌৰ্গোদ্ভবং বারি সৰ্বদেব সমন্বিতম্ ।  
ইমং ঘটং সমারূহ্য তিষ্ঠ দেব গণৈঃ সহঃ ॥

*Om sarbatirtha udbhavam bari sarbadeva-samanwetam |  
Imam ghatam samarujhya tishta deva ganaih saha ||*

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

## Cordoning the Pitcher

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

### Planting the Arrow-head Sticks

কাণ্ডরোপণ

*Kandaropan*

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

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

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

Touch the তীরকাঠি (*tirkathi*) and chant:

ওঁ কাণ্ডাৎ কাণ্ডাৎ প্ররোহন্তী পরুষ পরুষস্পরি। এবানো দুর্কে প্রতনু সহস্রেশ শতেন চ ।  
*Om! Kandat kandat prarohanti parushah parushaspari*

***evano durvey pratanu sahasrena shatena cha ||***

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

**Prehistoric India in mantra**

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

**Circling of Thread**

সূত্রবেষ্টন

*Shutrabeshstan*

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

ওঁ সূত্রামাণং পৃথিবীং দ্যামনেহসং সুশর্মাণমদিতিং সুপ্রনীতিং ॥

দৈবীং নাবং স্বরিত্রাসনাগমপ্রবলীমারুহেমা স্বন্তয়ে ॥

***Om sutramanam prithivim dyamanihasam***

***susharmanam-aditim supraneetim,***

***Dwaivim navam svaritra-sanagam-sravantee-maruhema svantaye ||***

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

*Historical significance of cordoning holy pitcher:*

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

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

**BIGHNAUPASARAN (Removal of Hurdles)**

বিঘ্নাপসারণ

*Bighnapasaran*

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

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

ঐং

*Oing*

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

অস্ট্রিয়া ফট্

*Astrya phat*

## Offering to invisible spirits

মাষভক্ত বলি

*Mashabhakta bali*

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

ও ভূতাদয় ইহাগচ্ছত, ইহাগচ্ছত, ইহ তিষ্ঠত, ইহ তিষ্ঠত, ইহ সন্নিধন্ত ইহ সন্নিধন্ত  
অত্রাধিষ্ঠানং কুরুতঃ, মম পূজাং গ্রহীত ।

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

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

বং এতম্ মাষভক্তবলয়ে নমঃ, এতে গন্ধপুষ্পে ও মাষভক্তবলয়ে নমঃ,  
এতে গন্ধপুষ্পে ও এতদধিপত্যয়ে ও বিষমবে নমঃ।  
এষ মাষভক্ত বলিঃ ও ক্ষেত্রপালাদিভূতগণেভ্যো নমঃ ।

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

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

ও ভূতপ্রেত পিশাচাশ্চ দানবা রাক্ষসাশ্চ যে ।  
শান্তিঃ কুর্বন্তু তে সর্বে ইমং গৃহতু মদবলিম ॥

*Om bhutapreta pishachascha danava rakshasacha jey |  
Shantim kurbantu tey sarbey imam grihatu madbalim ||  
I am making this offering to all the spirits living in this place  
And allow me to pray in peace.*

## Removal of Evil Spirits

ভূতাপসারণ

*Bhhutapasaran*

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



ওঁ অপসর্পন্তু তে ভূতা যে ভূতা ভূবি সংস্থিতাঃ । যে ভূতা বিঘ্নকর্টারস্তে নশ্যন্তু শিবাঙ্জয়া ॥  
ওঁ বেতালাশ্চ পিশাচাশ্চ রাক্ষসাশ্চ সরীসৃপাঃ । অপসর্পন্তু তে সর্বে চন্ডিকাঙ্গেণ তাড়িতাঃ ॥

*Om apasarpantu tey bhuta je bhuta bhubi sansthitah |  
Jey bhuta vignakartarastey nashyantu Shivagnaya ||  
Om betalascha pishachascha rakshashascha sarisripah |  
Apasarpantu tey sarbey chandika strena taritah ||  
All the spirits who reside below this earth  
who may disturb our peace is guarded off in  
the name of Shiva. All the creatures,  
may they be ghosts, goblins or reptiles are hereby  
driven away from this place in the name of Chandī,  
the goddess of evil destruction.*

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

### **Tying the Security Knot**

গ্রন্থি-বন্ধন

*Granthibandhan*

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

ওঁ মণিধরিবজ্রাণি মহাপ্রতিসরে রক্ষ রক্ষ হুং ফট্ স্বাহা॥  
*Om! Manidharibajrani mahapratissarey  
raksha raksha hung phat swaha ||*

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

### **Dwardevata puja**

দ্বারদেবতা পূজা

Worship of the Divinities at Entrance

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

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

এতে গন্ধ পুষ্পে ওঁ দ্বার দেবতাভ্যো নমঃ।

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

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

### Five welcome mudras

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



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

ওঁ দ্বারদেবতা ইহাগচ্ছত, ইহাগচ্ছত, ইহ তিষ্ঠত, ইহ তিষ্ঠত, ইহ সন্নিধন্ত, ইহ সন্নিরুদ্ধস্বাম  
অত্রাধিষ্ঠানং কুরুত, মম পূজাং গ্রহীত ।

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

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

*Atradhistanam kuruta, mama puja grinhita ||*

*Etey gandhapushpey Om gam Ganeshaya namah,*

*Om Mahalakshmai namah, Om Saraswatai namah,*

*Om Vighnaya nama, Om Kshetrपालaya namah,*

*Om Gangawai namah, Om Jam Yamunawai namah ||*

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

*I offer my scented flowers to Ganesh along with his primordial sound (ॐ),  
reverence to Mahalakshmi, Saraswati, remover of obstacles,  
lord of the directions with their primordial sound Om (ॐ), and  
to the sacred rivers Ganges with the primordial sound (गङ्गा) and Yamuna with the primordial sound  
(यमुना). and Yamuna with the primordial sound (यमुना).*

## **Worship of the House God**

বাস্তু পূজা  
*Vastu puja*

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

Now pray with folded hands, looking at the house:

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

## **SANCTIFICATION OF ENVIRONMENT AND BODY**

### **Sanctification of floor**

Throw little water on the floor with the following chant.

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

Then touch the floor in front and chant:

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

### Sanctification of Platform

বেদি শোধন

*Vedi shodhan*

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

ও বেদ্যা বেদিঃ সমাপ্যতে বর্হিষা বর্হিঃস্প্রিয়ম্ ।  
যুপেন যুপ আপ্যায়তাং প্রনীতো অগ্নিরগ্নিনা ॥  
*Om vedya vedih samapyatey varhisa varhiindriyam*  
*Jupen jupa apyatam pranitogniargnina*  
*I am dedicating this sacred dias (platform)*  
*where our senses become the tools of perception,*  
*The pillars become sacrificial stake, and,*  
*Fire brings fire*

### Sanctification of Covering (canopy)

বিতান শোধন

*Bitan sodhan*

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

ও উর্ধ্ব উ যু ণ উতয়ে, তিষ্ঠা দেবো ন সবিতা ।  
উর্ধ্বো বাজস্য সনিতা যতঞ্জর্ভিবাঘর্ভিবিহুয়ামহে ॥  
*Om urdhey ushuna utaye, tishtha debo na Sabita |*  
*Urdho bajasya sanita jatanja-bhirbaga-udirhabayamahey*  
*Oh the sacred canopy, like the sun in the sky,*  
*you protect us and our food.*  
*Let your invitation goes to the wise men*  
*to chant mantras under your shelter.*

### Sanctification and dedication of body and its organs

করশুদ্ধি

*Karasudhi*

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

ফট্

*Phat*

*May the evil elements leave*

## Body

ন্যাস

*Nyas*

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

### Dedication of Body Organs (অঙ্গন্যাস)

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

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

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

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

Hair on the tip of the head: ॐ গুং শিখায়ৈ বশট্।

*Om gung shikhawai bashat* |

Cross over two hands: ॐ গৈং কবচায় হুং। *Om gaing kabachaya hum* |

Two eyes (one at a time): ॐ গৌং নেত্রায় বৌষট্।

*Om goung netratraya boushat* |

Circle the right palm around the left palm and then strike in the middle of the left palm with the ring finger and middle finger (joined):

ॐ গঃ করতল পৃষ্ঠাভ্যাম্ অস্ত্রায় ফট্।

*Om gah karatala prishthabhyam astraya phat* |

*Thus I dedicate myself to Thee.*

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

### Dedication the Fingers

করন্যাস

*Karanyas*

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

ॐ সাং অঙ্গুষ্ঠাভ্যাম্ নমঃ।

*Om sam amushthabyam namah*

*I am dedicating my thumb to The Divine*

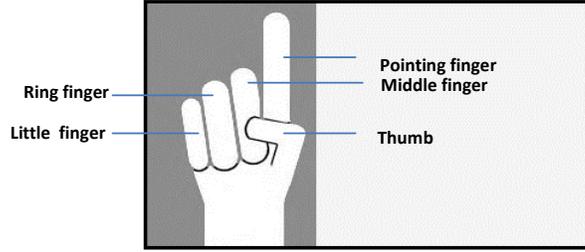
Then touch the thumb with the index finger or fore finger (তর্জনি) and dedicate it by chanting the following mantra:

ওঁ সীং তর্জনীভ্যাং স্বাহা।

***Om sim tarjanibham swaha |***

*I am dedicating my fore finger (index finger) to The Divine*

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



ওঁ সুং মধ্যমাভ্যাং বশট।

***Om Sung madhyamambhyam bashat***

*I am dedicating my middle finger to The Divine*

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

ওঁ সৈং অনামিকাভ্যাং হুং।

***Om saing anamikabhyam hung |***

*I am dedicating my ring finger to The Divine*

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

ওঁ সৌং কনিষ্ঠভ্যাং বৌষট।

***Om saung kanishthabhyam baushat***

*I am dedicating my little finger to The Divine |*

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

ওঁ সঃ করতল পৃষ্ঠাভ্যাম্ অস্ত্রায় ফট।

***Om sah karatala prishthavyam ashtray phat |***

*Allow this primordial sound Sah  
to work as a weapon to remove all the evil spirits.*

## Consecration of Flowers

পুষ্পসুধি

*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 পুষ্পসম্ভবে। পুষ্পচয়্যাবকীর্ণে 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.*

## Building Divine Boundary

দিক বন্ধন

*Dikbandhan*

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

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

এতে গন্ধপুষ্পে গাং গণেশায় নমঃ।

ওঁ মহালক্ষ্ম্যৈ নমঃ, ওঁ সরস্বতীয়ে নমঃ, ওঁ বিদ্যায় নমঃ, ওঁ ক্ষেত্রপালায় নমঃ,

ওঁ গাং গঙ্গায়ৈ নমঃ, ওঁ যাং যমুনায়ৈ নমঃ

***Etey gandhapushpey Om gam Ganeshaya namah,***

***Om Mahalakshmai namah, Om Saraswatai namah,***

***Om Vighnaya nama, Om Kshetrapalaya namah,***

***Om Gangawai namah, Om Jam Yamunawai namah ||***

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

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

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

## WORSHIP OF BASIC FIVE GODS

পঞ্চদেবতা

*Panchadevata puja*

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

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

## Ganesh

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

## Meditation

ধ্যান

*Dhyana*

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

ওঁ খর্ব্বং কুলতনুং গজেন্দ্রবদনং লম্বোদরং সুন্দরং  
প্রসন্নমুদগন্ধ-লুব্ধ-মধুপ-ব্যালোল-গণ্ডস্থলং।  
দস্তাঘাত-বিদারিতারি-রুধিরৈঃ সিন্দুর-শোভাকরং।  
বন্দে শৈলসূতা-সুতং গনপতিং সিদ্ধিপ্রদং কামদং।  
এস সচন্দনং পুষ্পাঞ্জলি নমঃ গণেশায় নমঃ॥



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

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

### **Offerings**

পূজা

*Panchaupacarey puja*

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

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

### **Prostration**

প্রণাম

*Pranam*

With folded hands seek His blessings:

একদন্ত মহাকায় লম্বোদর গজাননম্।  
বিন্য়নাশকরং দেবং হেরম্বং প্রণামাম্যহম্।।  
**Ekadanta mahakayam lambodara gajananam**  
**Vighnanashakaram debam herambam pranamamyaham ||**  
*With one tusk, big in size, with long trunk, with elephant face |  
Remove all the hurdles, Oh the heroic Lord, I bow to you ||*

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

### **Vishnu**

বিষ্ণু

### **Meditation**

ধ্যান

*Dhyan*

ওঁ ধ্যেয়ঃ সদা সবিভূমন্ডল মধ্যবর্তী নারায়ণ সরসিজাসনঃ সন্নিবিষ্ট কেয়ুরবান্ ।  
কেয়ুরবান্ কনককুন্ডলবান্ কিরীটিহারী হিরন্যায় বপুর্ধ্বতঃ শঙ্খচক্রঃ ।।  
**Om dhayah sada savitrimandal madhyabarti Narayana**

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

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

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

## **Offerings**

পূজা

*Puja*

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

এতে গন্ধ পুষ্পে ওঁ নমঃ বিষ্ণবে নমঃ ॥

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

## **Prostration**

প্রণাম

*Pranam*

ওঁ নমো ব্রহ্মণ্য দেবায় গৌব্রাহ্মণ-হিতায় চ । জগদ্ধিতায় শ্রীকৃষ্ণায় গৌবিন্দায় নমো নমঃ ॥

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

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

*Oh the Lord Krishna Oh the Govinda I prostrate to you repeatedly.*

## **Shiva**

শিব

## **Meditation**

ধ্যান

*Dhyan*

ওঁ ধ্যায়ৈমিত্যং মহেশং রজত গিরিনিভং চারুচন্দ্রাবতংসং  
রত্নাকম্পোজ্জ্বলাকং পরশু-মৃগ-বরাভীতি-হস্তং প্রসন্নম্ ।  
পদ্মাসীনং সমস্তাং স্তুত-মমরগৈর্ব্যাস্ত্রকৃষ্টিং বসানং,  
বিশ্বাদ্যং বিশ্ববীজং নিখিলাভয়হরং পঞ্চবক্রং ত্রিনেত্রম্ ॥

***Om dhyaayen-nityam Mahesham rajatagirinibham  
Charuchandrabatamsam***

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

***Padmaasinam samantaat stutam-amaraganaih-***

**byaaghrakritim basaanam  
Viswadyam viswabeejam nikhila-bhayaharam  
panchavaktram trinetrām ||**

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

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

Offerings a flower and belpata, if available

এতে গন্ধ পুষ্পে ওঁ নমঃ শিবায় নমঃ ।

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

### **Prostration**

প্রণাম

*Pranam*

নমঃ শিবায় শান্তায় কারণত্রয় হেতবে । নিবেদয়ামি চাত্মানং ত্বং গতি পরমেশ্বর ॥

**Namah shivaya shantaya karana traya hetabey |**

**Nibedayami chatmanam twam gati parameshwara ||**

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

### **Surya (Sun)**

সূর্য্য

### **Meditation**

ধ্যান

*Dhyan*

ওঁ রক্তাম্বুজাসন মশেষগুণৈকসিন্ধুং ভানুং সমস্তজগতাম (অ)ধিপং ভজামি ।

পদ্মদ্বয়াভয়বরান দধতং করাজৈস্মাণিক্যমৌলিমরুণাঙ্গরুচিং ত্রিনেত্রম ॥

**Om raktaambujaasanam asheSa-gunaika-sindhūm**

**Bhaanum samasta-jagataam-adhipam bhajaami |**

**Padma-dwaya-abhayabaraan dadhatam karaabjaih**

**Maanikyamalim-aruNaama-ruchin trinetrām ||**

*Sitting on red lotus with ocean of unlimited qualities, Oh the illuminating Sun God,you are the  
lord of the whole world.*

*With one hand you are holding lotus and with another,  
offering boons of fearlessness.*

*Your physical appearance is radiant like ruby and you have three eyes. I worship you.*

## Offering

পূজা

*Puja*

Offer a flower dipped in red sandalwood:

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

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

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

## Prostration

প্রণাম

*Pranam*

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

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

## Durga

দুর্গা

## Meditation

ধ্যান

*Dhyan*

ওঁ কালাভাভাং কটাক্ষৈ-ররিকুল-ভয়দাং মৌলিবন্ধেশু-রেখাং,  
শঙ্খং চক্রং কৃপাণং ত্রিশিখমপি করৈ-রুদ্রহস্তীং ত্রিনেত্রীম্ ।  
সিংহস্কন্ধাধিরূঢ়াং ত্রিভুবন-মখিলং তেজসা পূরয়ন্তীং,

ध्यायेद् दुर्गां जगन्मातां त्रिदश परिवृतां सेवितां सिद्धिकामैः ॥  
**Om Kala-abhrabham katakshair-arikula-bhayadaam  
mauli-baddheyndurekham shankham chakram kripanam  
trishikhamapi karaih-rudwahantim trinetaam |  
Sinhaskandha-adhiruddham  
Tribhuban-makhilam tejasa purayantim  
dhyayed Durgam Jayakhyam tridasha-paribritam  
sebitam siddhikamaih ||**

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

### **Offerings**

पूजा  
Puja

एते गन्ध पुष्पे ह्रीं ऽ दुर्गायै नमः ॥  
**Etey gandhapushpey Hring Om Durgawai namah ||**  
*In the spirit of divinity (Hring, the primordial sound for Durga)  
I am offering this scented flower to you Oh Goddess Durga.*

### **Prostration**

प्रणाम  
Pranam)

ॐ सर्वमङ्गल मङ्गल्ये शिवे सर्वार्थ साधिके । शरण्ये त्र्यम्बके गौरी नारायणि नमोस्तुते ॥  
**Om sarvamangala mangalye Shivey sarbartha sadhikey |  
Smaraney trambhakey Gouri Narayani Namastutey ||**  
*Oh the wife of Shiva, you are the benevolent peace giver of us, fulfiller of our wishes, I am seeking your protection Oh the three-eyed fair Goddess of wealth (Narayani).  
I offer my obeisance to you.*

### **Obseisance to Lakshmi** (Goddess of wealth)

लक्ष्मी-पूजा  
Lakshmi puja

### **Meditation**

ध्यान  
Dhyan

ॐ पाशाङ्कमालिकान्भोज-सुनिर्भियाम्य सौम्ययोः  
पद्मासनह्रां ध्यायेच्च त्रियं त्रैलोक्य मातरम्।  
गौरवर्णां सुरूपाम् सर्वालङ्कार-भूषिताम्।

রৌশ্বপদ-ব্যগ্রকরাং বরদাং দক্ষিণেন তু।।

**Om pashaksha malikambhoja shrini bharjyaamyasoumayoh |**

**Padmaasanastham dhayechcha shriyam trailokya mataram ||**

**Gourabarnam surupancha sarba-alankar bhusitam |**

**Roukma padma byagrakaram baradam dakshinena tu ||**

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

### Offerings

পঞ্চ উপচারে পূজা

*Pancha upacharey puja*

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

ওঁ এতৎ পাদ্যং শ্রীং লক্ষ্ম্যৈ নমঃ ॥

**Om! Etat padyam Shrim Lakshmai namaha**

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

এষ অর্ঘ্যং

**Esha argham**

*Here I offer the reception rice.*

এষ ধূপং

**Esha dhupam**

*Here I offer the incense.*

এষ দীপং

**Esha deepam**

*Here I offer the lamp*

এতদ্ নৈবেদ্যং

**Etad naivedyam**

*Here I offer the food platter*

### Prostration

প্রণাম

*Pranam*

ওঁ বিশ্বরূপস্য ভার্য্যাসি পদ্মে পদ্মালয়ে শুভে।

সর্বতঃ পাহি মাং দেবী মহালক্ষ্মি নমোহস্ত তে।

**Om viswarupasya bharyashi padmey padmalaye shubhey |**

**Sarbatah pahi mam devi Mahalakshmi namostutey ||**

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

*Oh goddess Mahalakshmi, I am prostrating before you.*

## WORSHIP OF NINE PLANETS

নবগ্রহ

*Nabagraha*

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

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

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

Make five offerings in the name of the nine planets:

এষ গন্ধঃ ওঁ আদিত্যাদি নবগ্রহেভ্যো নমঃ ।

*Esha Gandhah Om Adityadi Nabagraheybhyo namah*

এতৎ পুষ্পং ওঁ আদিত্যাদি নবগ্রহেভ্যো নমঃ ।

*Etat pushpam Om Adityadi Nabagraheybhyo namah*

এষ ধূপঃ ওঁ আদিত্যাদি নবগ্রহেভ্যো নমঃ ।

*Esha dhup Om Adityadi Nabagraheybhyo namah*

এষ দীপঃ ওঁ আদিত্যাদি নবগ্রহেভ্যো নমঃ ।

*Esha dwipah Om Adityadi Nabagraheybhyo namah*

এতদ্ নৈবেদ্যং ওঁ আদিত্যাদি নবগ্রহেভ্যো নমঃ ।

*Etat naivedyam Om Adityadi Nabagraheybhyo namah*

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

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

## Prayer for the Guardians of Directions

দশদিকপাল

*Dasdikpal*

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

এতে গন্ধ পুষ্পে দশদিকপালেভ্যো নমঃ

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

## Offerings 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*



## **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.

## Reverence To Our Divine Background

পীঠপূজা

*Peethapuja*

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

এতে গন্ধ পুষ্পে।

***Etey gandhapushpey |***

*I am offering this scented flower in the name of:*

এতে গন্ধ পুষ্পে ওঁ পীঠাসনায় নমঃ।

***Om pithasanaya namah |***

*The gods of the background.*

এতে গন্ধ পুষ্পে ওঁ আধারশক্তয়ে নমঃ।

***Om adharashaktaye namah |***

*The holder of the universe.*

এতে গন্ধ পুষ্পে ওঁ প্রকৃতে নমঃ।

***Om prakritwai namah |***

*The nature.*

এতে গন্ধ পুষ্পে ওঁ অনন্তায় নমঃ।

***Om anantaya namah |***

*The endless universe.*

এতে গন্ধ পুষ্পে ওঁ পৃথিব্যে নমঃ।

***Om prithibai namah |***

*The earth.*

এতে গন্ধ পুষ্পে ওঁ ক্ষীরসমুদ্রায় নমঃ।

***Om khirasamudraya namah |***

*Ocean of milk.*

এতে গন্ধ পুষ্পে ওঁ শ্বেতদ্বীপায় নমঃ।

***Om swetadwipaya namah |***

*White island.*

এতে গন্ধ পুষ্পে ওঁ মনিমন্ডপায় নমঃ।

***Om manimandapaya namah |***

*Hall on crystals.*

এতে গন্ধ পুষ্পে ওঁ কল্পবৃক্ষায় নমঃ।

***Om kalpabrikshaya namah |***

*The dream.*

এতে গন্ধ পুষ্পে ও মনিবেদিকায়ৈ নমঃ।

**Om manivedikayai namah |**  
*Platform with jewels.*

এতে গন্ধ পুষ্পে ও রত্নসিংহাসনায় নমঃ।

**Om ratnasinhasanaya namah |**  
*Seat with gems.*

এতে গন্ধ পুষ্পে ও অগ্ন্যাদিকোপচতুষ্টয়ে নমঃ।

**Om agnyadikonachatushtaye namah |**  
*Agni and other Gods of four directions.*

এতে গন্ধ পুষ্পে ও ধর্মায় নমঃ।

**Om dharmaya namah |**  
*The truth.*

এতে গন্ধ পুষ্পে ও শ্রীং কমলাসনায় নমঃ।

**Om kamalasanaya namah |**  
*The goddess of wealth (Lakshmi), our provider.*

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

### **Indian History in mantras and Sanskrit hymns**

Rigveda refers about the “**Battle of ten kings (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”.

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

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

**PART 3**  
**LAKSHMI PUJA**

প্রধান লক্ষ্মী পূজা

*Pradhan (or principle) Lakshmi Puja*



**Important note**

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

**Seeking Good wishes**

স্বস্তিবাচন

*Swastivachan*

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

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

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

### **Response of the Assembly**

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

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

ॐ कर्तव्येहस्मिन् गणेशादि-नानादेवतापूजापूर्वक, ॐ श्रीं लक्ष्मीपूजा कर्मणि  
ॐ श्रुति भवतो ब्रुवन्तु , ॐ श्रुति भवतो ब्रुवन्तु , ॐ श्रुति भवतो ब्रुवन्तु ।  
*Om kartebeyshin Ganeshadi nanadevata puja purbaka |*  
*Om Shrim Lakshmi puja karmani |*  
*Om swasti bhavanta brubantu, Om swasti bhavanto brubantu,*  
*Om swasti bhavanto brubantu*  
*As part of my solemn duty I would perform the puja of Ganesh and  
other Gods and Goddess Saraswati, with her pen and ink, Oh the assemblage, allow me to seek your  
blessing*

### **Response**

ॐ श्रुति, ॐ श्रुति, ॐ श्रुति ॥  
*Om swati, Om swati, Om Swati ||*  
*We bless you, we bless you, we bless you.*

ॐ कर्तव्येहस्मिन् गणेशादि-नानादेवतापूजापूर्वक, ॐ श्रीं लक्ष्मीपूजा कर्मणि  
ॐ श्रद्धिं भवतो ब्रुवन्तु, ॐ श्रद्धिं भवतो ब्रुवन्तु, ॐ श्रद्धिं भवतो ब्रुवन्तु ।  
*Om kartebeyshmin Ganeshadi nanadevata puja purbaka |*  
*Om Shrim Lakshmi Puja karmani ||*  
*Om rhidhim bhavanto broobantu, Om rhidhim bhavanto brubantu,*  
*Om rhidhim bhavanto brubantu ||*  
*As part of my solemn duty I would perform the puja of Ganesh and other Gods and  
Goddess Saraswati, with her pen and ink, Oh the assemblage, allow me to seek your blessing.  
Shower you love and good wishes.*

### **Response**

ॐ श्रद्धाताम् , ॐ श्रद्धाताम् , ॐ श्रद्धाताम् ॥  
*Om rhidyatam, Om rhidhyatam, Om rhidhyatam ||*

*You have our good wishes.*

## **Divine witness**

সাক্ষ্যমন্ত্র

*Sakhyamantra (Divine witnesses)*

With Folded hand in front of your chest chant:

ওঁ সূর্য্যঃ সোমা যমঃ কালঃ সন্ধ্যে ভূতান্যহঃক্ষপা । পবনো দিক্‌পতিভূমিরাকাশং খচরামরাঃ ।  
ব্রাহ্মণ্য শাসনমাহ্বায় কল্পধ্বমিহ সন্নিধিম্ । ওঁ তৎসৎ । ওঁ অয়মারম্ভ শুভায় ভবতু ।  
**Om Surjyah somo Yahmah kalah sandhey bhutanyaha-kshapa;**  
**Pabano dikpatir bhumir-akasham khachara marah |**  
**Bramham shasanomasthaya kalpadhwamiha sannidhim.**  
**Om tatsat. Om ayamarambha shubahaya bhavatu ||**

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

## **Resolution**

সংকল্প

*Sankalpa*

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

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

ওঁ শ্রীং লক্ষ্মীদেবৈ নমঃ  
**Om Shrim Lakshmidesai namah**  
*Hail to Goddess Saraswati!*

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

ওঁ বিষ্ণুরোম্ তৎসদ অদ্য আশ্বিনে মাসি শুক্রে পক্ষে পৌর্ণমাস্যান্তি তিথৌ  
গোত্র শ্রী ---- দেবশর্মা পরম বিভূতি লাভ কামো শ্রীলক্ষ্মীপ্রতিকামো গণপত্যাডি-নানাদেবতা পূজা পূর্বক  
লক্ষ্মীপূজন অহং করিস্যে (পরার্থে করিস্যামি) ।

**Om! Vishnurom tatsad adya Ashwiney mashi Shukley pakshey Pournamasyanthi tithou**

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

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

**For Immigrant families:**

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

ও বিষ্ণুরোম তৎসদ অদ্য আশ্বিনে মাসি শুক্রে পক্ষে পৌর্ণমাস্যন্তি তিথৌ গতে ----- (give here the actual month, fortnight and day when the puja is performed; see Internet: Calcutta calender.com for details) ---

গোত্র শ্রী ---- দেবশর্মা পরম বিভূতি লাভ কামো শ্রীলক্ষ্মীপ্রতিকামো গণপত্যাডি-নানা দেবতা পূজা পূর্বেক  
লক্ষ্মীপূজন অহং করিষ্যে (পরার্থে করিষ্যামি) ।

*Note the changeses made and instructed in parenthesis*

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

--- গোত্র শ্রী ---- দেবশর্মা পরম বিভূতি লাভ কাম শ্রীলক্ষ্মীপ্রতিকাম গণপত্যাডি-নানা দেবতা পূজা পূর্বেক লক্ষ্মীপূজন  
অহং করিষ্যে (পরার্থে করিষ্যামি) ।

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

**Karishyami indicates "I am doing for someone else)**

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

## **Hymn of Resolution (Samaveda)**

সামবদি সঙ্কল্প সূক্ত

*Sankalpa sukta (samved)*

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

দেবো বো দ্রবিনোদাঃ পূর্ণাং বিবস্ত্যাসিচম্ ।

উদ্ সিঞ্চধ-মুপ বা পুঞ্চ, মাদিদ্বো দেব ওহতে ॥

**Om devo bo dravijnodah purnam bibasthyasihcham |**

**Udhwa sinchadhwa moopa ba prinadhwa madidwo deva ohaty ||**

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





ॐ अस्य सङ्कल्पितार्थस्य सिद्धिरस्तु । ॐ अग्नमारुत उभाय 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*

## Seeking Divine Blessing

शुद्धिसूक्त

*Swastisukhta*

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

ॐ सोमं राजानं वरुणमग्निमश्वारतामह, आदित्यं विष्णुं सूर्यां ब्रह्मण्यं बृहस्पतिम् ॥  
ॐ शक्ति नमः इन्द्रा बृहस्पतिः ॐ शक्ति नमः पूषा विश्वेदेवः । शक्ति नमः अरिष्टनमिः, शक्ति नो बृहस्पतिर्दधातु ॥  
ॐ शक्ति, ॐ शक्ति, ॐ शक्ति ॥

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

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

## WORSHIP OF LAKSHMI

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

### Breath control exercise for Lakshmi

प्राणायाम

*Pranayan*

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

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

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

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

### Process

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

### Repetition of the name of Goddess Lakshmi

मूल मन्त्र जप (श्रीं)

*Mul Mantra japa*

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

### INSTALLING LIFE IN DEITY

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

### Activating eyes

चक्षुर्दान

*Chakshurdan*

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

As you brush over the left eye, chant:

ॐ आपायस्व समतुते, विश्वतः सोम वृक्ष्यम्। भवा बाजस्य सङ्गथे॥

*Om apayaswa samatutey, biswatah soma brishyam | Bhava bajashya sangathey ||*

*Oh Lord Soma, let all energies merge in you. With this energy you grow and*

give us food for sustenance.

For the right eye

ॐ चित्रं देवानां मुदगादनीकं चक्षुर्मित्रस्य वरुण अस्याग्नेः।  
आप्रा द्यावा पृथिवी अंतरिक्षं सूर्य आत्मा जगत अस्तु त्वयश्च॥  
**Om chitram devana mudgadnikam chakshurmitrasya**  
**Varuna asyagneyh |**

**Apra dyava prithibi antariksham Surya atma**  
**jagata astu stushashcha ||**

*The magnificent rays of the setting sun joins  
Mitra, Varuna and Agni like the energized eyes  
They penetrate deep into the three worlds –  
the heaven, earth and the innerworld;  
He is the soul of all the living and the nonliving.*

Upper eye (third eye)

ॐ कया नश्चित्र आ भूवदूती सदा वृधः सखा। कया शचिष्ठया वृता।  
**Om kaya nashchitra a bhudadutee sada bridhah sakha ||**  
**Kaya shachishthaya brita ||**

*Ever expanding, with infinite variations, and friendly Indra  
Come to us for our good deeds and devotional acts.*

## Infusion Of Life

प्राण प्रतिष्ठा

*Pranpratishtha*

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

ॐ श्रीं श्रीश्रीलक्ष्मी देव्या प्राणा इह प्राणाः।

ॐ श्रीं श्रीश्रीलक्ष्मी देव्या जीव इह हितः।

ॐ श्रीं श्रीश्रीलक्ष्मी देव्या सर्वे इन्द्रियानि।

ॐ श्रीं श्रीश्रीलक्ष्मी देव्या बाङ्गनश्चक्षुः ।

श्रोत्रं स्नाण प्राणा इहा गत्या सुखं चिरं तिष्ठन्तु म्नाहा ॥

**Om am hrim Shri Shri Lakshmi devya prana iha pranah |**

**Om am hrim Shri Shri Lakshmi devya jeeba iha sthitah |**

**Om am hrim Shri Shri Lakshmi devya sarbey indriyani |**

**Shrotra ghrana prana iha gatyā sukham chiram tisthantu swaha ||**

*In the name of Lord Almighty let life come into this idol stay.*

*May Her spirit stay with us.*

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

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

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

ॐ ऊर्ध्वः स्वः, तत्र सविदुर्बरेण्यं भर्गो देवस्य धीमहि। धियो यो नः प्रचोदयात् ॐ।  
**Om bhurbhuba swah, thath Saviturbarenyam, bhargo devasya dhimahi.**  
**Dheyo yonah prachodayat Om! ||**

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

### **Concluding Prayer**

महा मृत्युञ्जय मन्त्र

*Maha Mritunjaya Mantra*

Fold your hands and pray to Shiva:

ॐ त्र्यम्बकम् यजामहे सुगन्धिं पुष्टिवर्धनम् । उर्वारुकमिव बन्धनात् मृत्योर्मुक्षीय मामृतात् ॥

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

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

### **Lakshmi puja**

Meditation

ध्यान

*Dhyan*

ॐ पाशाङ्कमालिकाञ्जो-सुगन्धिर्धाम्य सौम्यारोः पद्मासनस्थां ध्यायेत् त्रियं त्रैलोक्य मातरम्।  
गौरवर्णां सुरपाङ्गु सर्वालङ्कार-भूषिताम्। रौम्यपद्म-व्यग्रकरां वरदां दक्षिणेन तु॥

**Om pashaksha malikambhoja shrini bharjyaamy soumayoh |**  
**Padmaasanastham dhayecha shrin trailokya mataram ||**  
**Gourabarnam surupanca sarba alankar bhusitam |**  
**Roukma padma byagrakaram baradam dakshinena tu ||**

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

## Obeisance (prostration)

প্রণাম

Pranam

ওঁ বিশ্বরূপস্য ভাৰ্য্যাসি পদ্মে পদ্মালয়ে শুভে। সৰ্বতঃ পাহি মাং দেবী মহালক্ষ্মি নমোহস্ত তে।

*Om viswarupasya bharyashi padmey padmalaye shubhey*

*Sarbatah pahi mam devi Mahalakshmi namostutey ||*

*Om! The wife of the Lord of the Universe (Vishnu/Narayana), beautiful as the lotus, is dwelling in the house of lotuses of good fortune. You are always looking after us,*

*Oh goddess Mahalakshmi, I am prostrating before you.*

এতে গন্ধপুষ্পে ওঁ হব্যবাহনায় নমঃ (fire),এতে গন্ধপুষ্পে ওঁ পূৰ্ণন্দবে নমঃ (delight)

এতে গন্ধপুষ্পে ওঁ সভাৰ্য্যকুদ্ৰায় নমঃ (family), এতে গন্ধপুষ্পে ওঁ স্কন্দায় নমঃ (teacher)

এতে গন্ধপুষ্পে ওঁ নন্দীশ্বৰমুনয়ে নমঃ (sage of happiness).এতে গন্ধপুষ্পে ওঁ সুরভয়ে নমঃ (cow)

এতে গন্ধপুষ্পে ওঁ ছত্ৰাশনায় নমঃ (goat).এতে গন্ধপুষ্পে ওঁ বরুণায় নমঃ (sheep)

এতে গন্ধপুষ্পে ওঁ বিনায়কায় নমঃ (elephant).এতে গন্ধপুষ্পে ওঁ রেবন্তায় নমঃ (horse)

এতে গন্ধপুষ্পে ওঁ নিকুন্তায় নমঃ (time in music)

## Recognizing the Divine backdrop

পীঠন্যাস

Peethanyas

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

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

ওঁ পীঠদেবতা ইহাগচ্ছত ইহাগচ্ছত, ইহ তিষ্ঠত ইহ তিষ্ঠত, ইহসন্নিধেহি, ইহ সন্নিরুদ্ধম্,  
ইহ সন্নিরুদ্ধাম্ অত্রাধিষ্ঠানং কুরুতঃ মম পূজা গৃহীত।।

*Om Pithadevata ihagachchata ihagachchata, ehatishthata ehatishthata,*

*Iha sannidehi, Iha sannirudhwashwa, iha sannirudhyadhvam*

*atradeshthanam kurutah mamapuja grinhita ||*

ওঁ আখাৰশক্তয়ে নমঃ, ওঁ প্রকৃতে নমঃ, ওঁ অনন্তায় নমঃ, ওঁ পৃথিব্যে নমঃ, ওঁ ক্ষীরসমুদ্রায় নমঃ, ওঁ শ্বেতদ্বীপায় নমঃ,

ওঁ মণিমন্ডপায় নমঃ, ওঁ কল্পবৃক্ষায় নমঃ, ওঁ মনিবেদিকায়ৈ নমঃ, ওঁ রত্নসিংহাসনায় নমঃ

*Om adharashaktaye namaha, Om prakritwai namah, Om Anantaya namah*

*Om Prithibai namaha, Om Khirasamudraya namah, Om Swetadvipaya namah*

*Om Manimandapaya namah, Om Kalpabrikshaya namah,*

*Om Manibedakawai namah Om Ratnasinhasanaya namah ||*

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

Touch the right shoulder with joined right hand fingers:

ও ধর্মায় নমঃ  
**Om dharmaya namah**  
*Our dutiful state of mind*

Touch the left shoulder in the same way as above:

ও জ্ঞানায় নমঃ  
**Om gyanaya namah |**  
*The knowledgeable state of mind*

Touch the left thigh in the same way as above:

ও বৈরাগ্যায় নমঃ  
**Om bairagaya namah |**  
*The indifferent state of mind towards worldly desires*

Touch the right thigh in the same way as above:

ও ঐশ্বর্যায় নমঃ  
**Om aisarjaya namah |**  
*The divine knowledge*

Touch the mouth in the same way as above:

ও অধর্মায় নমঃ  
**Om adharmaya namah |**  
*The undutiful state of mind*

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

ও অজ্ঞানায় নমঃ  
**Om agyanaya namah |**  
*The ignorance of the mind*

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

ও অনৈশ্বর্যায় নমঃ  
**Om anaiswarjaya namah |**  
*The poverty of existence.*

Touch the navel button in the same way as above:

ও অবৈরাগ্যায় নমঃ  
**Om Abairagyaya namah |**  
*The non- indifferent state of mind towards worldly desires*

Finally retouch the heart with right hand fingers and chant:

ওঁ অনন্তায় নমঃ, ওঁ পদ্মায় নমঃ,  
ওঁ অং অর্কমন্ডলায় দ্বাদশকলাআনে নমঃ,  
ওঁ উং সোমমন্ডলায় ষোড়শকলাআনে নমঃ,  
ওঁ মং বহিমন্ডলায় দশকলাআনে নমঃ,

**Om Anantaya namah, Om padmaya namah |**  
**Om Ang arkamandalaya dadasha kalatmaney namah ||**  
**Om Ung Somamandalaya sorasha kalatmaney namah |**  
**Om Mang banhimandalaya dashakalatmaney namah ||**

*Reverence to things that surround us, the cosmos,  
the lotus seat (divinity),  
the twelve fold solar system, sixteen fold lunar system, the ten fold  
energy ring of the solar system, the truth, the ignorance, the soul,  
the highersoul, the supersoul, the self realized soul, the intellectual, wise,  
radiance, education, prosperity, honor, memory and wisdom*

ওঁ সৎ সত্তায় নমঃ, ওঁ রং রজসে নমঃ, ওঁ তং তমসে নমঃ,  
ওঁ আং আআনে নমঃ, ওঁ অং অন্তরাআনে নমঃ,  
ওঁ পং পরমাআনে নমঃ, ওঁ হ্রীং জ্ঞানাআনে নমঃ, ওঁ মেধায়ৈ নমঃ,  
ওঁ প্রজ্ঞায়ৈ নমঃ, ওঁ প্রভায়ৈ নমঃ, ওঁ বিদ্যায়ৈ নমঃ, ওঁ শ্রিয়ৈ নমঃ,  
ওঁ ধৃতৈ নমঃ, ওঁ স্মৃত্যৈ নমঃ, ওঁ বুদ্ধ্যৈ নমঃ

**Om sam sattaya namah, Om ram rajashey namah, Om twam tamasey namah**  
**Om Aam atmaney namah, Om Am antaratmaney namah**  
**Om pam pramatmaney namah, Om hrim gyanatmaney namah, Om medhawai namah**  
**Om Pragyawai namah, Om Prabhawai namah, Om Vidyawai namah,**  
**Om Shriwai namah, Om dhritwai namah, Om smritwai namah, Om Budhwai namah ||**

*I pay my oblation to  
Truth (with associated primordial sound of sam)  
Emotion and ego (associated with its primordial sound, ram)  
Ignorance with its associated primordial sound of twam  
Self (with associated primordial sound of aam)  
Inner self (with associated primordial sound of am)  
Supreme spirit (with associated primordial sound of pam)  
Inner self (with associated primordial sound of hrim)  
Supreme spirit (with associated primordial sound of Om)  
Enlightened soul (with associated primordial sound of Om)  
Wisdom (with associated primordial sound of Om)  
Past (with associated primordial sound of Om)  
Virtue (with associated primordial sound of Om)  
Knowledge (with associated primordial sound of Om)  
Good fortune and Grace (with associated primordial sound of Om)  
Courage (with associated primordial sound of Om)  
Memory (with associated primordial sound of Om)  
Intelligence (with associated primordial sound of Om)*

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

ওঁ বিঘ্নশূন্যে নমঃ ।  
(ওঁ বিঘ্ন (এ)শূন্যে নমঃ)

**Om bighnaswarjai namah |**

*Remove the hurdles to obtain knowledge*

High above sits the Lakshmi whose blessing we seek.

ওঁ বর্ণকমলাসনায় নমঃ ।

**Om barnakamalasanaya namah |**

*Bless me Oh Goddess Lakshmi, sitting on lotus flower, For my success*

## **Recognizing Various Facets of Lakshmi**

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

বিভূতৈ নমঃ, উন্নতৈ নমঃ, কান্ত্বৈ নমঃ, সৃষ্ট্যৈ নমঃ, কীর্ত্তৈ নমঃ,  
সন্নতৈ নমঃ, বুদ্ধ্যৈ নমঃ, উৎসৃষ্ট্যৈ নমঃ ।

***Bibhutwai namah, Unnatwai namah, Kantwai namah, Shrishtwai namah,  
Keertwai namah, Buddhwai namah, Utsrishtwai namah |***

*Reputation, prosperity, glamour, creativity, glory, wisdom, and delivery.*

In the center is my good luck:

খিঁদ্বৈ

**Riddhwai**

*Good fortune*

Over that is the blessing from the Goddess Lakshmi:

শ্রীং কামলায়ৈ

**Shrim Kamalawai**

*Beautiful Goddess lakshmi*

## **Mental offering**

মানসোপচারে পূজা

*Manaspacharey puja*

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



## Abahan (welcome)

আবাহন

Abahan

ও শ্রীং লক্ষ্মী দেবী ইহাগচ্ছ ইহাগচ্ছ ইহ তিষ্ঠ ইহ তিষ্ঠ ।  
ইহ সমিখহি ইহ সমিরুধ্যষ অত্রাধিষ্ঠানং কুরু মম পূজা গৃহণ ॥

**Om Srim Lakshmi Devi**

**Eha agachya, eha agachya (abahani, welcome) |**

**Eha tishtha, eha tistha (sthapani, sit),**

**Eha sannidehi (sannidhapani, settle down)**

**Eha sannirudhaswa (sannirodhani, come close),**

**Atradhistanam kuru (sammukhikarana, establishing),**

**Mama pujan grihana (pray with folded hands) ||**

*Oh the all beautiful Goddess Lakshmi,*

*you are welcome you are welcome, sit here, settle down, come close,  
get established and receive my worship*

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



Abhanimudra Stapanimudra Sannidhapani mudra Sannirodhni mudra Sammukhikarani mudra

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

এতে গন্ধপুষ্পে ও শ্রীং লক্ষ্মী দেবী স্বাগত

ও ভূর্ভুবঃ স্বর্ভগবতি লক্ষ্মী দেবী স্বাগতং কুশলং তে।।

**Etey gandhapushpey Om Shrim Lakshmi devi swagata |**

**Om bhurbhuba swarbhagavati devi Lakshmi devi swagatam kushalam tey ||**

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

*You are welcome Oh the Goddess of the Universe Lakshmi Devi,*

*you are cordially welcome and wish you all the best.*

Then pray with folded hands:

ও স্থাং স্থীং স্থিরো ভব, যাবত পূজাং করোম্যহম্ ।

আগচ্ছ মদগৃহে দেবি পরিবার সমন্নিতে ।

পূজাং গৃহাণ বিধিবৎ সর্ব কল্যান কারিনি ॥

**Om stham sthim sthiro bhava jabat pujam karyomaham |**

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

স্বাগত, ওঁ ভূৰ্ভুবঃ স্বৰ্ভগবতি লক্ষ্মী দেবি । সুস্বাগতং কুশলং তে।।  
ওঁ কৃতার্থো অনুগৃহীতোহস্মি সফলং জীবিতং মম।  
আগতাসি যতো দেবি লক্ষ্মী দেবি মদাশ্রমম।।  
ওঁ শ্রীং লক্ষ্মীদেবৈ নমঃ ।

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

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

### **Offering of sixteen things**

ষোড়শোপচারে পূজা

*Shorapacharey puja*

ইদং রজতাসনং ওঁ শ্রীং লক্ষ্ম্যৈ নমঃ ॥

*Idam rajatasana Om Shrim Lakshmai namah ||*

*I am offering this silver seat to Goddess Lakshmi with humility.*

Hindu offerings to God are very personal. As we are a part of Him, we offer the things that we need for our own sustenance. Just imagine your mother has arrived at your home to spend some time with your family, here she is Goddess Lakshmi. Earn her love and blessing with your sincere yarning and sharing your life with her during her stay with you. You may give her thousand things in imagination (*manaspuja*) or ten common things (দশোপচারে) that is easily available or sixteen things (ষোড়শোপচারে) that may little effort but the most important that you will offer her is your gratitude.

### **Water for washing feet**

পাদ্য

*Padya*

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

পাদ্যং গৃহ্ মহাদেবী সৰ্বদুঃখাপ হারকম।

ব্রাহ্মণ বরদে দেবী নমস্তে বিষ্ণুবল্লভে।  
এতদ্ পাদ্যং ওঁ শ্রীং লক্ষ্মৈ নমঃ।

*Padhyam grihana mahadevi sarbadukkhapa harakam |  
Trayashwa baradey Devi namastey Vishnu ballavey ||  
Etat padyam Om Shrim Lakshmai namah ||*

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

### Special Offering for reception

বিশেষার্ঘ্য

*Bishesharghya*

This special ritual, called Bisheysharghya (বিশেষার্ঘ্য), uses the water-conch (*jala sankha*, জলশঙ্খ), to make the special offering or *arghya* to the principle deity. The water-conch sits on a tripod on the left side of the priest. Wash it out and throw the water with the sound, which sanctifies the conch.

ফট্

*Phat*

Get out all evil spirits

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

ওঁ দুর্বাঙ্কত সমায়ুক্তং বিল্বপত্রং তথাপন্নম। শোভনং শঙ্খপাত্রস্থং গৃহনার্ঘ্যং হরপ্রিয়ে।  
এষ অর্ঘ্যং ওঁ শ্রীং লক্ষ্মৈ নমঃ।

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

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



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

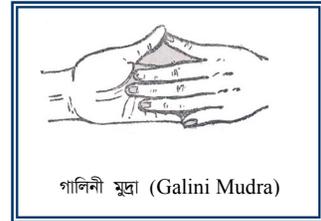
এতে গন্ধ পুষ্পে ওঁ অং অর্কমণ্ডলায় দ্বাদশ কলাত্মনে নমঃ।

*Etay gandhapushpey Om arkamandalaya dwadasha kalatmaney namah |  
My reverence to the twelve fold solar system |*

ওঁ মং বহিমণ্ডলায় দশকলাত্মনে নমঃ।

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

Continue your offering (for the moon):



গালিনী মুদ্রা (Galini Mudra)

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

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

এতে গন্ধপুষ্পে ওঁ শ্রীং লক্ষ্মৈ নমঃ ॥  
**Etey gandha pushpey Om Shrim Lakshmai namah**  
*Offering this reception to Goddess Lakshmi.*

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

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

**Seat**  
আসন  
**Asan**

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

এতস্মৈ রজতাসনায় নমঃ ।  
এতে গন্ধ পুষ্পে এতদধিপত্যয়ে শ্রীবিষ্ণবে নমঃ ।  
এতৎ সম্প্রদান্যে ওঁ শ্রীং লক্ষ্মৈ নমঃ ॥  
**Etashmai rajata ashanaya namah |**  
**Etey gandha pushpey etad atadhipataye Shri Vishnabey namah |**  
**Etat sampradanai Om Shrim Lakshmai namah ||**  
*Reverence to the silver seat. In the name of Vishnu (the preserver), I am sanctifying it in preparation of its offering to the Goddess Lakshmi with respect.*

ওঁ আসনং গৃহ দেবেশি ষৎ কৃতং শোভনং ময়া ।  
সর্ব কামফলং দেহি মহাদেবি নমোহস্ততে।  
ইদং রজতাসনম্ ওঁ শ্রীং লক্ষ্মৈ নমঃ ॥  
**Om asanam grinha deveshi jat kritam shobhanam maya |**  
**Sarba kamaphalam dehi Mahadevi namahstutey ||**  
**Edam rajatasanam Om Shrim Lakshmai namah ||**  
*Oh Goddess! Please accept this decorated seat that I beautified for you.*  
*Oh the goddess of wealth, May you bless me with success in fulfilling my wishes. I offer this seat to your name, with the utterance of your primordial sounds, Om and Owing.*

## Honey-bowl

মধুপর্ক

*Madhuparka*

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

নমঃ মধুপর্কং মহাদেবী-ব্রহ্মদৈব্যঃ পরিকল্পিতম্। ময়া নিবেদিতং ভক্ত্যা গৃহাণ পরমেশ্বরী।  
এতদ্ মধুপর্কং ও শ্রীং লক্ষ্মৈ নমঃ ॥

*Namahmadhuparkam mahadevi Brahmadvai parikalpitam |*  
*Maya niveditam bhaktya grihana Parameshwari ||*  
*Etad madhuparkam Om Shrim Lakshmai namah ||*

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

## Offering water to drink

আচমনীয়

*Achmaniya*

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

ওঁ মন্দাকিন্যাস্তু যদ্বারি সর্বপাপহরং শুভম্ ।  
গৃহাণ আচমনীয়ং ত্বং ময়া ভক্ত্যা নিবেদিতম্ ॥  
ইদমাচমনীয়ং ও শ্রীং লক্ষ্মৈ নমঃ ॥

*Om mandakinyastu jadvari sarbapapa harang shubham |*  
*Grihana achmaniam twam maya bhaktya niveditam ||*  
*Idam achmanium Om Shrim Lakshmai namah ||*

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

## Bathing water

স্নানীয়

*Snania*

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

জলঞ্চ শীতলং স্বচ্ছং নিত্যং শুদ্ধং মনোহরম্।  
স্নানার্থং তে প্রযচ্ছামি ওঁ লক্ষ্মৈ গৃহাণ মে।

ইদম স্নানীয় জলম্ ওঁ শ্রীং লক্ষ্মৈ নমঃ ॥

***Om jalancha shitalam swacham nityam suddham manoharam |***

***Snanartham tey prajachami Om Lakshmai grihannamey ||***

***Idam snaniya jalam Om Shrim Lakshmai namah ||***

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

### **Cloth**

বস্ত্র

*Vastra*

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

ওঁ বহুতন্তু সমায়ুক্তং পট্ট সুত্রাদি নিশ্চিতম্ ।  
বাসো দেবি সুশুক্লং গৃহাণ পরমেশ্বরী ।  
ওঁ বহুসন্তান সমৃদ্ধং রঞ্জিতং রাগবস্ত্রনা ।  
মহাদেবী ভজপ্রীতিং বাসন্তে পরিধীয়তাম্ ।  
এতদ্ বস্ত্রং ওঁ শ্রীং লক্ষ্মৈ নমঃ ॥

***Namah, bahutantu samayuktam patta sutradi nirmitam |***

***Baso devo susuklanca grihana parameshwari |***

***Om bahusantana sammridham ranjitam ragabastuna |***

***Mahadevi bhajapritim basantey paridhiatam |***

***Etad bastram namah Om Srim Lakshmai namah ||***

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

### **Sandalwood paste**

চন্দন (গন্ধ)

***Chhandana (gandha)***

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

ওঁ শরীরং তে ন জানামি চেষ্টাং নৈব নৈব চ ।  
ময়া নিবেদিতান্ গন্ধান্ প্রতিগৃহ্য বিলিপত্যাম্ ।  
এষ গন্ধং ওঁ শ্রীং লক্ষ্মৈ নমঃ ॥

***Om shariram tey na janami ceshtam naiba naiba ca |***

***Maya nibeditan gandhan pratigriya bilipatyam |***

***Esha gandham Om Srim Lakshmai namah ||***

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

### **Flower**

পুষ্প

## Pushpa

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

ওঁ পুষ্পং মনোহরং দিব্যং সুগন্ধ দেব নির্মিতম।  
হৃদ্যম্ অভূতম্ আশ্চর্যং দেবিং দত্তং প্রগৃহ্যতাম।  
এতদ্ পুষ্পং ওঁ শ্রীং লক্ষ্মৈ নমঃ ॥

**Om pushpammanoharam divyam sugandha deva nirmitam |  
Hridyam adbhutam aghreyam devi dattam pragriyatam ||  
Etad pushpam namah Om Srim Lakshmai namah ||**

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

## Incense

ধূপ

Dhup

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

নমঃ বনস্পতিরসো দিব্যা গন্ধাত্যঃ সূমনোহরঃ।  
ময়া নিবেদিতো ভক্ত্যা ধূপোহয়ং প্রতিগৃহ্যতাম।  
এষ ধূপঃ ওঁ শ্রীং লক্ষ্মৈ নমঃ ॥

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

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

## Lamp

প্রদীপ

Pradeep

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

ওঁ অগ্নিজ্যোতি রবিজ্যোতিঃ চন্দ্রজ্যোতি তথৈব চ।  
জ্যোতিষামৃতমো দেবি দীপোহয়ং প্রতিগৃহ্যতাম।  
এষ দীপঃ ওঁ শ্রীং লক্ষ্মৈ নমঃ ॥

**Om agniyoti rabijyoti chandrajyoti tathavaca |  
Jyotsamutamo devi dipoham pratigrihyatam ||  
Esha dwipah Om Srim Lakshmai namah ||**

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

## Garland

পুষ্পমাল্য

*Pushpamalya*

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

ওঁ সুত্রেণ গ্রথিতং মাল্যং নানা পুষ্প সমন্বিতম্ ।  
শ্রীযুক্তং লম্বমানঞ্চ গৃহ্যন পরমেশ্বরী ।  
এষ পুষ্পমাল্যং ওঁ শ্রীং লক্ষ্মৈ নমঃ ॥

***Om sutren grathitam malyam nana pushpa samanwitam  
Srijuktam lambamananca grahana parameshwari |  
Esha pushpamalyam Om Srim Lakshmai namah ||***

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

## Food platter (sweets and fruits)

নৈবেদ্য

*Naivedya*

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

ওঁ নৈবেদ্যং স্মৃতসংযুক্তং নানাদ্রব্যং সমন্বিতম্ ।  
ময়া নিবেদিতং ভক্ত্যা গৃহ্যণ সুরপূজিতে ॥  
ইদম্ সোপকরণামান্ননৈবেদ্যং ওঁ শ্রীং লক্ষ্মৈ নমঃ ॥

***Om naivedyam ghritasamjuktam nana drabyam samanwitam |  
Maya niveditam bhaktya grihana surapujitey ||  
Idam sopakaranamanna naivedyam Om Srim Lakshmai namah ||***

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

## Fruits

ফলমূলানি

*Falamulani*

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

ওঁ ফলমূলানি সর্বানি গ্রাম্যারণ্যানি যানি চ ।  
নানাবিধ সুগন্ধীনি গৃহ্ণ দেবী যথাসুখম্ ।  
এতানি ফলমূলানি ওঁ শ্রীং লক্ষ্মৈ নমঃ ॥

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



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

### **Sweets**

মোদক (মিষ্টি)

*Modak* (a round-shaped sweet preparation)

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

ওঁ মোদকং স্বাদসংযুক্তং শর্করাদি বিনির্মিতম ।  
সুরম্যং মধুরং ভোজ্যং দেবী দত্তং প্রতিগৃহ্যতাম্ ।  
এষ মোদকং ওঁ শ্রীং লক্ষ্মৈ নমঃ ॥

*Om modakam swadasangjuktam sarkaradi binirmitam |  
Suramyam madhuram bhyojyam Devi dattam pratigriyatam |  
Esha modakam Om Srim Lakshmai namah ||  
These tasteful round-shaped sweets (মোদক), made out of sugar,  
good-lookingsweet edibles I am giving you  
Oh Goddess, please accept them.  
Here are the round-shaped sweets for you Oh Goddess Lakshmi.*

### **Payas (Paramanna)**

পরমান্ন

*Paramanna*

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

### **Offering to Vital breath**

প্রাণাহুতি

*Pranahuti*

First offer the dessert to the Goddess with folded hands:

ওঁ গব্যসর্পিঃ পয়োযুক্তং নানামধুর সংযুতম্।  
ময়া নিবেদিতং ভক্ত্যা পরমান্নং প্রগৃহ্যতাম্।।

*Om gabyasarpah payojuktam nanamadhura samjutam |  
Maya nibeditam bhaktya paramannam pragriyatam ||  
Oh Goddess, I am offering this great rice preparation (paramanna) made with ghee  
(concentrated butter), milk and many tasty sweets. Please accept it from me, your devotee.*

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

### ***Offerring process***

পঞ্চগ্রাস মন্ত্র

#### ***Panchagrass mantra***

(Dedicated to the five vital breaths of the body)

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

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

1. Get your left palm into the grassmudra (eating posture). In other words, depress the central section of the left palm. Put small amount of water on it.
2. Then join the thumb to the little finger and offer with the following mantra while moving your hand towards the deity, imagining your dream to feed her:

ওঁ প্রাণায় স্বাহা

***Om pranaya swaha |***

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

ওঁ অপানায় স্বাহা

***Om apanaya swaha |***

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

ওঁ সমানায় স্বাহা

***Om samanaya swaha |***

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

ওঁ উদনায় স্বাহা,

***Om udanaya swaha |***

6. Finally, join all fingers and say,

ওঁ বানায় স্বাহা ॥

***Om vanaya swaha ||***

### **Background information**

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

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

### **The second offering of water**

পুনরাচমনীয়

*Punarachmania*

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

ওঁ উচ্ছিত্তোহপ্যশুচিৰ্ব্যপি ষস্যঃ স্মরণমাত্রতঃ ।  
শুদ্ধিমাপ্নোতি তস্যৈ তে পুনরাচমনীয়কম্ ॥  
ইদম্ পুনরাচমনীয়ম্ ওঁ শ্রীং লঙ্কে নমঃ ॥

***Om uchisthoha-apyasuchirbyapi yashya smaranamatratah |***

***Sudhimapnoti tasai tey punaracmaniakam ||***

***Idam punaracmanium Om Shrim Lakshmai namah ||***

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

### **Panchopacharey puja: Indra**

পঞ্চোপচারে পূজা - ইন্দ্র

*Worship of Indra with five basic elements*

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

Pour a little water with the *kushi*

এতদ্ পাদ্যম্ ওঁ ইন্দ্রায় নমঃ

***Etad padyam Om Indraya namah***

*I offer the water to wash your feet*

Place a flower

এতে গন্ধ পুষ্পে নমঃ ও ইন্দ্রায় নমঃ।

*Eteh gandhapushpey namah Om Indraya namah |*  
*I am offering this flower in reverence to Lord Indra |*

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

এষ অৰ্ঘ্যং নমঃ ও ইন্দ্রায় নমঃ।

*Esha arghyam namah Om Indraya namah |*  
*I am offering this arghya (rice with doob grass) in jesture of welcoming Lord Indra*

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

এষ ধূপং ও ইন্দ্রায় নমঃ।

*Esha dhupam namah Om Indraya namah |*  
*I am offering this incense in the name of Lord Indra |*

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

এষ দীপং ও ইন্দ্রায় নমঃ।

*Esha deepam namah Om Indraya namah |*  
*I am offering this lamp in the name of Lord Indra |*

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

এতদ্ নৈবেদ্যং ও ইন্দ্রায় নমঃ।

*Etam naivedyam namah Om Indraya namah |*  
*I am offering this food platter in the name of Lord Indra |*

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

এতদ্ পানীয়জলং ও ইন্দ্রায় নমঃ।

*Etad paniya jalam namah Om Indraya namah |*  
*I am offering this glass of water in the name of Lord Indra |*

### Final Offering of flower

পুষ্পাঞ্জলি  
*Pushpanjali*

ও বিচিত্রৈরাবতস্থায় ভস্বৎকুলিশপাণয়ে ।  
পৌলোম্যালিকিতায় সহস্রাক্ষর তে নমঃ ॥  
ও ইন্দ্রভূ মহসা দীপ্তঃ সৰ্বদেবাধিপো মহান্ ।  
বদ্ধহস্তো মহাবাহু স্তম্ভে নিত্যং নমো নমঃ ॥

*Om Bichitra Airabatsthaya bhaswatsapanaye |*  
*Paulomyalingitaya sahashra akshara tey namah ||*

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

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

### **Lord Indra and Lakshmi**

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

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

### **Worship of Lord Kubera**

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

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

এতে গন্ধগুচ্ছে ও কুবেরায় নমঃ  
*Etey gandhapushpey Om Kuberaya namah |*

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

এতদ্ পাদ্যম্ ও কুবেরায় নমঃ  
এষ অর্ঘ্যং ও কুবেরায় নমঃ  
এষ ধূপং ও কুবেরায় নমঃ  
এষ দীপং ও কুবেরায় নমঃ  
এতদ্ নৈবেদ্যং ও কুবেরায় নমঃ

*Etad/Esha ---- Om Kuberaya namah |*  
*(padya, arghya, dhup, deep, naivedya)*

*I offer the five offerings to Kubera with humility – flower for welcome, water to wash feet, welcome gift of rice, incense, lamp and food platter with utmost reverence*

**Obeisance**

প্রণাম

*Pranam*

ও ধনদায় নমস্তভ্যং নিধিপদ্মাধিপায় চ ।  
ভবন্তু ত্বৎপ্রসাদান্না ধনধান্যাদি সম্পদঃ ॥

*Om dhanadaya namastabhyam nidhipadmadhipaye cha |*  
*Bhavantu twatprasadanmey dhanadhanyadi sampadah ||*

*Oh the God of Wealth I pay my oblation, the owner of the treasure  
By your blessing, Oh Lord, we will have wealth and harvest (grain).*

## PUBLIC OFFERINGS

পুষ্পাঞ্জলি  
*Pushpanjali*



Offer flower three times:

ওঁ নমস্তে সৰ্বদেবানাং বরদাসি হরিপ্ৰিয়ে ।  
যা গতিভুং প্রপন্নানাং সা মে ভূয়াং তদর্চনাং ॥  
এষ সচন্দন পুষ্পাঞ্জলি ওঁ শ্ৰীং লক্ষ্মৈ নমঃ।

***Om namastey sarbadevanam baradasi Haripriye |  
Jagatisam prapannanam sa me bhuyat tadarchanat ||***

***Esha sachandana pushpanjali Om Shrim Lakshmai namah ||***

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

### Obeisance

প্রণাম

*Pranam*

ওঁ বিশ্বরূপস্য ভাৰ্য্যাসি পদ্মে পদ্মালয়ে শুভে।  
সৰ্ব্বতঃ পাহি মাং দেবী মহালক্ষ্মি নমোহস্ত তে।

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

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

## Appreciation of the divinity

লক্ষ্মী স্তোত্র

Lakshmi Stotra

ঈশ্বর উবাচ । ত্রৈলোক্য পূজিতে দেবি কমলে বিষু-বল্লভে ।  
যথা ত্বং সুস্থিরা কৃষ্ণে তথা ভব ময়ি স্থিরা ॥  
ঈশ্বরী কমলা লক্ষ্মীচলা ভূতিরিপ্রিয়া ।  
পদ্মা পদ্মালয়া সম্পদ হৃষ্টিঃ শ্রীঃ পদ্মধারিনী ॥  
দ্বাদশৈতানি নামানি লক্ষ্মীং সংপূজ্য যঃ পঠেৎ ।  
স্থিরা লক্ষ্মীভবেত্তস্য পুত্র জায়াদিভিঃ সহ ॥  
ইতি লক্ষ্মী স্তোত্রং সমাপ্তম্ ।

*Ishwara ubacha:*

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

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



**AUDIO 04 Listen to audio by  
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<http://www.agiivideo.com/books/audio/lakshmi/Audio-04-Havan-Conclusion-p92.mp3>

## **HAVAN (FIRE WORSHIP)**

হোম (কুশন্ডিকা, Kushandika)

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

### **Introduction and preparation**

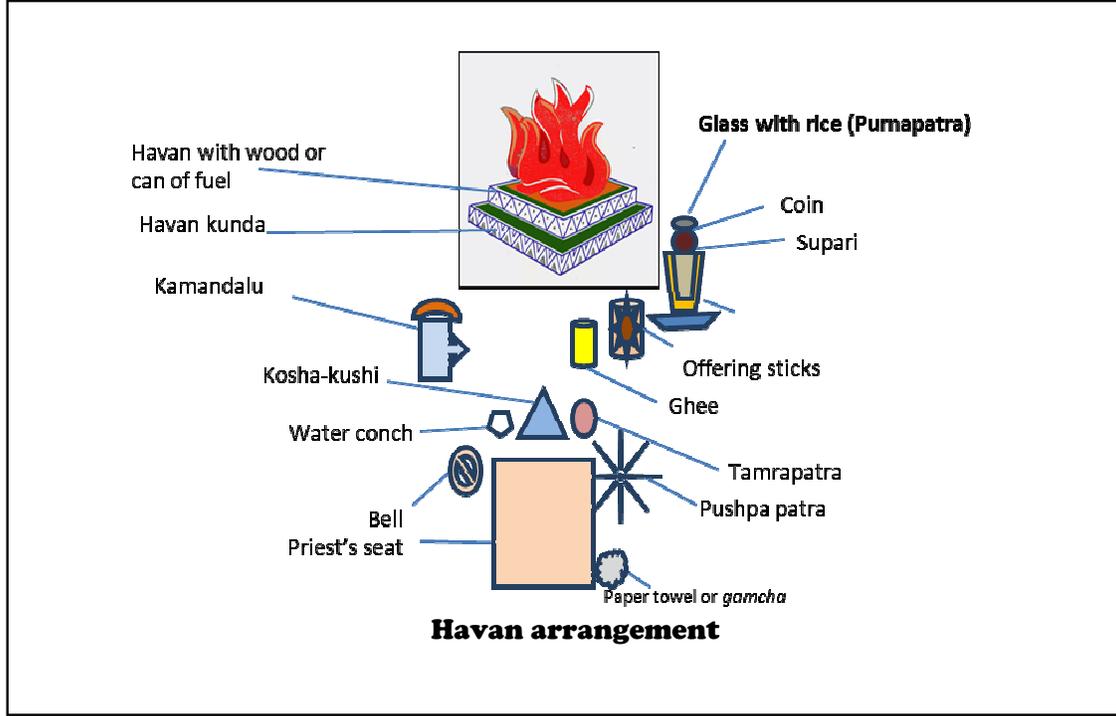


Fire worship is perhaps as old as human civilization. Since fire was put into use during Early Stone Age, 70000 years ago, humans dominated over other animals in many ways. Its ferocious face when uncontrolled and the friendly use in our daily lives, made the fire or Agni as the leading God of Hindu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

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

### **Preparatory Arrangement**

- If available, use havan (or hom) kunda and spread on it a layer of sand.
- Keep ghee (concentrated butter) in a metal pot and pack of sticks for the offering.
- Keep one glass overflowing with rice on a plate with a supari and a coin at the top. This is called 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.



## Dedication

বিষ্ণুস্মরণ

*Vishnu smaran*

Pray with folded hands:

ॐ বিষ্ণুঃ, ॐ বিষ্ণুঃ, ॐ বিষ্ণুঃ  
 ॐ তদ্বিষ্ণু, পরমং পদম্ সদাপশ্যন্তি সুরয়ঃ দিবীং চক্ষুরাততম।  
 ॐ অপবিত্র পবিত্রো বা সর্বাবস্থাং গতোপি বা।  
 যঃ স্মরেৎ পুণ্ডরীকাক্ষং স বাহ্যাত্তরঃ শ্রুচি।  
 নমঃ সর্বমঙ্গল মঙ্গল্যং বরণ্যং বরদং শুভম।  
 নারায়ণং নমস্কৃত্য সর্বকর্মাণি কারয়েৎ।  
 ॐ বিষ্ণু, ॐ বিষ্ণু, ॐ বিষ্ণু। অয়মারম্ভ শুভায় ভবতু।  
**Om Vishn - Om Vishn - Om Vishnu**  
**Om Tad-Vishnu paramam padam**  
**Sada pashyanti soorayah dibi-iba chakshur-aatata**||  
**Om apabitra pabitra sarbabashan gatopiba**  
**jahsmaret pundarikaksha sa baja avyantarah suchih**  
**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.

ওঁ বিষ্ণুরোম্ তৎসদ অদ্য আশ্বিনে মাসি শুক্লে পক্ষে পৌর্ণমাস্যাঙ্স্তি তিথৌ  
অমুক গোত্রঃ শ্রীঅমুক দেবশর্মা (যযমান) পরম বিভূতি লাভ কামো  
শ্রীশ্রীলক্ষ্মী দেবী প্রীতিকামঃ শ্রীশ্রীলক্ষ্মী পূজা কর্মস্বীভূত হোম কর্মণি  
অহম পূজক অমুক গোত্রঃ শ্রীঅমুক দেবশর্মা (পুরোহিত)  
ওঁ শ্রীং শ্রীশ্রীলক্ষ্মী দেব্য স্বাহেতি মন্ত্রেণ ইত্যাদিনা

অষ্টাবিংশতি (২৮) সংখক সাজবিল্পত্র হোমমহং করিস্যে (পরার্থে করিস্যামি) ।

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

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

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

### **Marking the Fire Place**

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

ওঁ রেখেয়ং পৃথ্বীদেবতাকা পীতবর্ণা।

**Om rekheyam prithvidevataka peetabarna |**

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

ওঁ রেখেয়ং অগ্নিদেবতাকা লোহিতবর্ণা।

**Om rekheyam Agnirdevataka lohitabarna |**

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

ওঁ রেখেয়ং প্রজাপতিদেবতাকা কৃষ্ণবর্ণা।

**Om! Rekheyam Prajapatir devataka krishnabarna**

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

ওঁ রেখেয়ং ইন্দ্রদেবতাকা নীলবর্ণা।

**Om! Rekheyam Indradevataka neelbarna |**

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

ওঁ রেখেয়ং সোমদেবতাকা শুক্লবর্ণা

**Om! Rekheyam Somadevataka shuklabarna**

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

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

ওঁ প্রজাপতিঋষি অগ্নিদেবতা উৎকর নিরসনে বিনিয়োগঃ।  
ওঁ নিরস্তঃ পরাবসু।

**Prajapati rishir Agnir devata Utkar nirasaney viniyoga | Om! Nirastah parabasu ||**

*In the name of sage Prajapati and the Fire God Agni, I am throwing off this sand with the kush grass | In my attempt to remove all the bad spirits from this place of worship ||*

## **Establishing the Fire**

অগ্নিসংস্কার

*Agnisanskar*

Then light three sticks from the burning lamp:

ওঁ প্রজাপতি ঋষি ত্রিষ্টুপ্ ছন্দ্যা অগ্নিদেবতা অগ্নিসংস্কারে বিনিয়োগঃ।

ত্রব্যাদমগ্নিঃ প্রহিণোমি দূরং যমরাজ্যং গচ্ছতু রিপ্রবাহঃ।

**Prajapatirishir Anupstupa chandyo Agnir devata**

**Agnisamskare biniyogah |**

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

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

ওঁ প্রজাপতি ঋষি বৃহতী ছন্দঃ প্রজাপতি দেবতা অগ্নিহোমানে বিনিয়োগঃ।  
ওঁ ভূৰ্ভুবঃ স্বরোম্।  
**Prajapati rishi Brihati chchandah Prajapatirdevata Agnisthapaney viniyogah,  
Om bhurbhubaswarom ||**  
*In the words of Rishi Prajapati, in the Brihatichanda,  
I am dedicating this fire to Lord Prajapati while establishing this fire and  
dedicating it to the Universe.*

Then pray to the burning fire with folded hands:

ওঁ ইহৈবায়মিতরো জাতবেদা দেবেভ্যো হব্যং বহতু প্রজানন্ ।  
ওঁ সৰ্বতঃ পানিপাদান্ত সৰ্বতোহক্ষি শিরোমুখং । বিশ্বরূপো মহান অগ্নি প্রণীত সৰ্বকৰ্মসু ॥  
**Om! Ehaibayamitaro jatabeda debevy habyam bahuta prajanan |  
Om! Sarbatah panipadantah sarbatohkshishromukha |  
Vishwarup mahan agni pranetah sarbakarmasu ||**  
*Oh our well wisher knowledgeable fire  
(different from ill-spirited Agni),  
who carries our oblations to Gods.  
His hands, legs, head and mouth are spread everywhere,  
That universally spread out Agni, accept our oblations in all occasions.*

## **Naming the fire**

অগ্নি নামকারণ

*Agni namakaran*

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

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

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

ওঁ অগ্নে ত্বং বলদ নামাসি।  
**Om Agne twam Baladanamasi ||**

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

Then pray to the burning fire with folded hands:

ওঁ ইহৈবায় মিতরো জাতবেদা দেবেভ্যো হব্যং বহতু প্রজানন্ ।  
ওঁ সৰ্বতঃ পানিপাদান্তঃ সৰ্বতোহক্ষি শিরোমুখঃ ।  
বিশ্বরূপো মহানগ্নিঃ প্রণীতঃ সৰ্বকামসু ॥

**Om! Eehaibayamitaro jatabeda devebhyo habyam bahuta prajana |**  
**Om! Sarbatah panipadantah sarbatohakhi shiromukha |**  
**Vishwarupo mahanagni pranetah sarbakarmasu ||**  
*Oh our well wisher the fire of knowledge (different from ill-spirited Agni),  
Who carries our oblations to the Gods.  
Whose hands, legs, head and mouth spread everywhere while looking up  
Thou universally spread out Agni, accept our oblations on all occasions.*

Pay reverence by meditation on the fire with folded hands:

ওঁ পিঙ্গব্রশ্মশ্রকেশাক্ষঃ পীনাসজঠরোহরুণঃ ।  
ছাগস্তঃ সাক্ষসূত্রোহগ্নিঃ সপ্তার্চিঃ শক্তিখারকঃ ॥

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

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

ওঁ বলদনামাগ্নে ইহাগচ্ছ ইহাগচ্ছ, ইহাতিষ্ঠ ইহাতিষ্ঠ, ইহ সন্নিদেহি,  
ইহ সন্নিরুধ্যস্ব, অত্রাষ্ঠানং কুরু মম পূজাং গৃহাণ।

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

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

ওঁ বলদনামাগ্নেয়ে নমঃ। (*prostrate*)  
এতদ্ পাদ্যং ওঁ বলদনামাগ্নেয়ে নমঃ। (*water*)  
এষ অৰ্ঘ্যং নমো ওঁ বলদনামাগ্নেয়ে নমঃ। (*rice*)  
এতদ্ পুষ্পং ওঁ বলদনামাগ্নেয়ে নমঃ। (*flower*)  
এষ ধূপং বলদনামাগ্নেয়ে নমঃ। (*incense*)  
এতদ্ দীপং বলদনামাগ্নেয়ে নমঃ। (*lamp*)  
এতদ্ নৈবেদ্যং বলদনামাগ্নেয়ে নমঃ। (*food platter*)  
এতদ্ পানীয়জলং বলদনামাগ্নেয়ে নমঃ। (*glass of water*)  
**Esha gandha Om Baladagnaye namah |**

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

### **Creating water boundary**

উদকাঞ্জলসেক

*Udikanjala-sek*

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

ওঁ প্রজাপতি ঋষি অনুষ্টিপ ছন্দেয়া সবিতা দেবতা অগ্নি পুরুক্ষনে বিনিয়োগঃ।  
প্রজাপতি ঋষি অদিতির দেবতা উদকাঞ্জলি সেকে বিনিয়োগ। ওঁ অদিতে অনুমন্যস্ব ।  
প্রজাপতি ঋষি অনুমতি দেবতা উদকাঞ্জলি সেকে বিনিয়োগ। ওঁ অনুমতে অনুমন্যস্ব ।  
প্রজাপতি ঋষি সরস্বতী দেবতা উদকাঞ্জলি সেকে বিনিয়োগ। ওঁ সরস্বত্য অনুমনস্ব ।

*Om prajapati rishi anustupa chandyo Sabita devata Agni paryukshaney biniyogah |  
Prajapati rishi Aditi devata udikanchanjali sakey biniyogah |  
Om Aditye anumanaswa |  
Prajapati rishi Anumati devata udikanchanjali sakey biniyogah |  
Om anumatey anumanaswa |  
Prajapati rishi Saraswati devata udikanchanjali sakey biniyogah  
Om Saraswatye anumanaswa ||*

*In the name of sage Prajapati, in Anustupa meter,  
In the name of the Sungod I am circling the water around the fire  
In the name of Aditi (boundless happiness), I am circling the water for His blessing  
In the name of God Anumati (God of acclaim), I am circling the water for His permission  
In the name of Saraswatya (God of freshness), I am circling the water for His permission*

### **Sanctification of Ghee (offering)**

ঘৃতসংস্কার

*Gritasamskar*

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

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

*I am placing here for its offer.*

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

ওঁ দেবক্স সবিতোৎপুনাভুচ্ছিদ্রেণ পবিদ্রেণ। বসোঃ সূর্যস্য রশ্মিভিঃ স্বাহা ॥  
**Om devastwa sabitotpunatwachchidrena pabitrena |**  
**Baso surjasya rashmibhih swaha ||**

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

### **Brahma Sthapan (divine witness)**

ব্রহ্মস্থাপন

*Brahmasthan*

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

প্রজাপতিঋষি অগ্নিদেবতা তৃণনিরসনে বিনিয়োগঃ ।  
ওঁ নিরক্ষ পরাবসুঃ ॥

**Prajapati rishir agnirdevata trinairashaney binyogah |**  
**Om! Nirastwah parabasuh ||**

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

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

প্রজাপতিঋষি অনুষ্টুপ ছন্দো অগ্নিদেবতা ব্রহ্মোপবেশনে বিনিয়োগঃ।  
ওঁ 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.*

### **Fire offerings to Nine Planets**

নবগ্রহ হোম

*Nabagraha Hom*

Details of Nabagrahas been presented earlier.

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

(রবি, Sun) 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 samathey swaha |**

*Bring (rain) more yield to our crops*

(মঙ্গল, Mars) ওঁ অপাং রেতাংসি জিন্বতি স্বাহা ।

**Om apam retamshi jinwati swaha |**

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

(বুধ, Mercury) ওঁ দেবাং উষর্বুধং স্বাহা ।

**Om debam Usharbudham 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 শং যোরভি শ্রবন্তু নঃ স্বাহা ।

**Om san syorabhi srabantu 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 সমুশর্ভির জায়থা স্বাহা।

**Om samusharvir jayatha swaha**

*You enlighten the ignorance*

## **Fire offerings to Directional Gods**

দিকপাল হোম

*Dikpal Hom*

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

ওঁ ইন্দ্রায় স্বাহা, ওঁ অগ্নয়ে স্বাহা, ওঁ যমায় স্বাহা, ওঁ নৈর্ধত্যায় স্বাহা ,  
ওঁ বরুণায় স্বাহা ,ওঁ বায়বে স্বাহা, ওঁ কুবেরায় স্বাহা, ওঁ ঈশানায় স্বাহা,  
ওঁ ব্রহ্মানে স্বাহা, ওঁ অনন্তায় স্বাহা।

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

**Agnaye, Yamaya, Nairitaya, Barunaya, Bayabey,**

**Kuberaya, Ishanaya, Brahmanye, Anantaya**

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

### **HAVAN IN THE NAME LAKSHMI**

প্রধান হোম - প্রকৃতকর্মা

*Pradhan hom - Prakrita karma*

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

ওঁ শ্রীং লক্ষ্মী দেব্যে স্বাহা

***Om Shrim Lakshmidvai swaha ||***

*This fire offering is to the divine name of Lakshmi.*

### **Offering to the pet**

পেচক (owl)

*Pechaka*

Offering three sticks with ghee, chanting:

ওঁ পেচকায় স্বাহা ॥ (৩) ॥

***Om pechakaya swaha |***

*This fire offering is to the name of owl  
(pet of Goddess Lakshmi).*

### **Fire offerings to all deities in view**

প্রত্যক্ষ দেবতা

*Pratakhy devata*

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

ওঁ শ্রীগণেশায় স্বাহা, ওঁ নারায়ণায় স্বাহা, ওঁ দুর্গায়ৈ স্বাহা,  
ওঁ বাস্তুদেবায় স্বাহা, ওঁ শিবায়ৈ স্বাহা, ওঁ গঙ্গায়ৈ স্বাহা ॥

***Om Shri Ganeshaya – Narayanaya – Durgawai -***

***Vastudevaya – Shivayai - Gangawai – swaha ||***

*I am offering my fire oblations to all deities in front of me – Ganesh, Narayana, Durga,  
Houselord, Shiva and Ganges.*

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

## BENEDICTORY PRAYERS

উদীচ্য-কৰ্ম

*Udichya karma*

### Prayer of Lord Almighty

বিরূপাক্ষ জপ

*Birupaksha jap*

পরমেষ্ঠী ঋষী রুদ্ররূপোহগ্নিদেবতা বিরূপাক্ষজপে বিনিয়োগঃ ।

ও ভুবুৰু স্বরৌ মহান্তমাআনং প্রপদ্যে ।

বিরূপাক্ষোহসি দন্তাজ্জিহ্বাস্য তে শয্যা পর্শে গৃহান্তরিক্ষে বিমিতং ।

হিরণ্যং তদেবানাং হৃদয়ান্যায়স্ময়ে কুন্তেহন্তঃ সন্নিহিতানি ।

তানি বলভূচ্চ বলসাক্ষ রক্ষতোহপ্রমণী অনিমিষতঃ ।

সমুদ্রো মা বিশ্বব্যচা ব্রহ্মানুজানাতু তুথো মা বিশ্ববেদা ব্রহ্মণঃ পুত্রোহনুজানাতু ।

শ্বাত্ৰো মা প্রচেতা মৈত্রাবরুণোহনুজানাতু তস্মৈ বিরূপাক্ষায় দন্তাজ্জয়ে ।

সমুদ্রায় বিশ্বব্যচসে তুথায় বিশ্ববেদসে শ্বাত্ৰায় প্রচেতসে সহস্রাক্ষায় ব্রহ্মণঃ পুত্রায় নমঃ ॥

*Parameshthi rishi Rudrapoagnirdevata Birupaksha japey viniyogah*

*Om bhurbhubaswarom mahatmatmanam prapadye |*

*Birupakshoshi dantanjitashya tey saja parney grihantarikshey bimitam |*

*Hiranyam taddevanam hridayanyasmaye kuntay hantah sannihitani |*

*Tani balabhrichya balasachya rakshatohapramani animishatah |*

*Smudro ma Vswabacha Brahmanu janatu*

*tutho ma Viswaveda Brahmanah putrohanujanatu |*

*Shwatro ma pracheta Moitra Varunohanujanatu tasmai birupakshaya dantanjaye ||*

*Samudraya Viswabachasey tuthaya Viswavedasey*

*swatraya prachetasey sahasrakshaya Brahmanah putraya namah ||*

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

### Offerings to Great Utterances

মহাব্যাহ্রতি হোম

*Mahabayahriti Hom*

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

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

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

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

ওঁ প্রজাপতি ঋষি গায়ত্রী ছন্দ্যো অগ্নিদেবতা ব্যক্ত সমস্ত ।  
মহাব্যাহতি হোমে বিনিয়োগঃ । ওঁ ভূ স্বাহা ॥  
ওঁ প্রজাপতি ঋষি রুক্ষিক ছন্দ্যো বায়ুদেবতা ব্যক্ত সমস্ত ।  
মহাব্যাহতি হোমে বিনিয়োগঃ । ওঁ ভুবঃ স্বাহা ॥  
ওঁ প্রজাপতি ঋষি অনুষ্টুপ ছন্দ্যো সূর্য্যদেবতা ব্যক্ত সমস্ত ।  
মহাব্যাহতি হোমে বিনিয়োগঃ । ওঁ স্বঃ স্বাহা ॥  
ওঁ প্রজাপতি ঋষি বৃহতী ছন্দ্যো প্রজাপতিদেবতা ব্যক্ত সমস্ত ।  
মহাব্যাহতি হোমে বিনিয়োগঃ । ওঁ ভূর্ভুবঃস্বঃ স্বাহা ॥

*Om Prajapati rishi Gayatri chhandyo Agnirdevata vyasta samasta  
Mahabyahriti homey biniyogah | Om Bhuvah swaha ॥*

*Om Prajapati rishi Rushnika chhandyo Bayurdevata vyasta samasta  
Mahabyahriti homey biniyogah | Om Bhubah swaha ॥*

*Om Prajapati rishi Anustupa chhandyo Suryadevata vyasta samasta  
Mahabyahriti homey biniyogah | Om Swah swaha ॥*

*Om Prajapati rishi Brihati chhandyo Prajapatirdevata vyasta samasta  
Mahabyahriti homey biniyogah | Om Bhur-bhubha-swah swaha ॥*

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

*In the Anustup meter, as chanted by sage Prajapati for Lord Agni, I am performing the Mahabyahriti Hom by offering ghee to the world in between,*

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

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

## Fire Gets a New Name Before Extinction

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 । ইহা গচ্ছ ইহা গচ্ছ, ইহ তিষ্ঠ ইহ তিষ্ঠ, ইহ সমিদেহি, ইহসমিরুধ্যস্ব,  
অত্রাধিষ্ঠানং কুরু, মম পূজাং গ্রহাণ ॥

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

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

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

এষ গন্ধঃ ওঁ মৃড়নামাগ্নয়ে নমঃ । এতৎ পুষ্প ওঁ মৃড়নামাগ্নয়ে নমঃ ।  
এষ ধূপঃ ওঁ মৃড়নামাগ্নয়ে নমঃ । এষ দীপঃ ওঁ মৃড়নামাগ্নয়ে নমঃ ॥

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

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

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

## Final Offering

পূর্ণাহুতি  
Purnahuti

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

প্রজাপতি ঋষির্বিরাট গায়ত্রী ছন্দো ইন্দ্রেদেবতা যশস্কামস্য যজনীয় প্রয়োগে বিনিয়োগঃ।  
ওঁ পূর্ণাহোমঃ যশসে জুহোমি, যোহসৌ জুহোতি বরমসৌ দদাতি, বরং বৃণে, যশসা ভামি লোকে স্বাহা ॥  
*Prajapati rishi Birarah Gayatri chanda Indro devata jashakamashya  
jajaneya prayogey viniyogah | Om Purnahomah 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 and fame in this terrestrial world.*

## Offering of overflowing container of rice to Brahmin

পূর্ণপাত্র দান  
Purnapatradan

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

এতে গন্ধ পুষ্পে এতস্মৈ পূর্ণপাত্র অনুকল্প ভোজ্যায় নমঃ।

এতে গন্ধ পুষ্পে এতদধিপত্যে শ্রীবিষ্ণবে নমঃ।

এতে গন্ধ পুষ্পে এতদ্ সম্প্রদানায় ব্রহ্মণে নমঃ ॥

*Etey gandhapushpey etashmai purnapatra anukalpa bhojyaya namah |*

*Etey gandhapushpey etadhipataye Shri Vishnabey namah ||*

*Etey gandha pushpey etad sampradanaya Brahmaney namah||*

*With the scented flower (dipped in sandalwood) I sanctify this raw food for the dinner.*

*I am offering this, with the scented flower, to my Lord Shri Vishnu with humility,*

*I am offering this, with this scented flower, to the Brahmin with humility.*

বিষ্ণুরোম্ তৎসদস্য অমুকে মাসি অমুকে পক্ষে অমুকাং তিথৌ অমুক গোত্রঃ অমুকদেবশর্মা

*Vishnurom tatsaddaya amuke masi amuke pakshey*

*Amukam tithou amuk gotra amuka devasharmana*

(name and identification of host)

অমুকগোত্রঃ অমুকদেবশর্মা

*Amuk gotra amuka devasharma*

(name and identification of the priest/Brahmin)

এতদ্ সম্প্রদানায় ব্রহ্মণে নমঃ।

*Etat sampradanaya Om Brahmaney namah ||*

*Vishnurom tatsat adya \_\_\_ (identification of day) \_\_\_ (identification of the person offering) to*

*\_\_\_ (identification of the Brahmin) Offering this bhojya (raw food for dinner)*

*in the name of Lord Almighty.*

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

### Honorarium to priest

দক্ষিণা

*Dakshina*

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

কৃতৈতৎ শ্রীশ্রীলক্ষ্মী পূজা হোমকর্মণঃ সাক্তার্থং দক্ষিণামিদং পূর্ণপাত্রানুকল্পভোজ্যম্ শ্রীবিষ্ণুর্দৈবতম্ ।

ব্রহ্মণে অহং সম্প্রদাদে ॥

*Kritaitat Shri shri Saraswait puja homakarmanah*

*sangatartam dakshinamidam |*

*purnapatra anukalpa bhojyam Shri Vishnuur daivatam*

*amuk gotra amuka Brahmaney*

*(Name and gotra of the priest)*

*aham sampradadey ||*

*After completing the fire worship (homakarma,) I herewith offering*

*the reward (dakshina) along with the raw food for dinner (bhojya)*

*to the Brahmin, in the name of Lord Vishnu.*

## Extinguishing the Fire

অগ্নিবিসর্জন

*Agni bisarjan*

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

ওঁ ব্রহ্মান্ ক্షমস্ব ॥

**Om Brahmana khamashya**

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

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

ওঁ যজ্ঞভার দাহমাতঃ অগ্নিদাহন গীড়িতা ।

তৎসমস্ত ধরে দেবি পৃথ্বি ত্বং শীতলা ভব ॥

**Om yagyabhara dahamatah agnidapiritah |**

**Tatsamasta dharey devi prithwi twam shitala bhava ||**

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

*And tolerated the pain of heat,*

*May you rest in peace and cool down after the entire fire ceremony.*

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

ওঁ অগ্নেত্বং সমুদ্রং গচ্ছ।

**Agney twam samudram gachcha ||**

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

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

ওঁ পৃথ্বি ত্বং শীতলা ভব।

**Om prithwi twam shitala bhava ||**

*Oh earth! May you cool down.*

## Putting the Ash-mark

ভস্ম তিলক

*Bhasma tilak*

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

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

On the forehead:

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

On the neck:

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

On the shoulders:

ॐ यदेवानां त्रायुषम् ॥  
**Om jadevanam trayusham** ||  
*Wish you for divine characters* ||

On the heart:

ॐ तदेतच्छु त्रायुषम्  
**Om tateyhastu trayusham** ||  
*Wish you for youthfulness with long life* ||

## **Prostration**

प्रणाम

*Salutation*

With folded hands offer your obalation:

ॐ विश्वरूपस्य भार्यासि पद्मे पद्मालये शुभे।  
सर्वतः पाहि मां देवी महालक्ष्मि नमोस्तुते।  
**Om viswarupasya bharyashi padmey padmalaye shubhey  
Sarbatath pahi mam devi Mahalakshmi namostutey** ||  
*Om! The wife of the Lord of the Universe (Vishnu/Narayana), beautiful as the lotus, is dwelling  
in the house of lotuses of good fortune. You are always looking after us,  
Oh goddess Mahalakshmi, I am prostrating before you with humility.*

## **Primordial Sound Offering to Lakshmi**

मूलमन्त्र जप

*Repeat of primordial sound (Japa)*

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



শ্রীং  
*Shring*

Beg excuse after the completion of jap:

ওঁ গুহ্যতিগুহ্য গোপ্তা ত্বং গৃহানাস্মৎ কৃতং জপম্ ।  
সিদ্ধিৰ্ভবতু মে দেবী তৎপ্রসাদাৎ সুরেশ্বরী ॥

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

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

## **ARATI** (Adoration with lamp)

Follow is the sequence:

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

### **Process:**

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

*For your imagination*

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

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

## **Benedictory prayer**

ক্ষমা প্রার্থনা

*Kshama prarthana*

Prostrate with folded hands (repeat of mantra):

অর্ঘ্যং পুষ্পঞ্চ নৈবেদ্যং মালাং মলয়বাসিনি; গৃহাণ বরদে দেবী কল্যাণং কুরুমে সদা ॥  
ওঁ এয়ং সাংবৎসরী পূজা যা কৃতা দেবীতে ময়া । সাক্ষং ভবতু তং সর্বং তৎপ্রসাদাৎ সুরেশ্বরী ॥  
ওঁ মন্ত্রহীনং ক্রিয়াহীনং ভক্তিহীনং সুরেশ্বরী । যৎ পূজিতং ময়া দেবী পরিপূর্ণং তদভ্যুমে ।  
কায়েন মনসা বাচা কৰ্ম্মণা যৎ কৃতং ময়া । তৎসৰ্বং পরিপূর্ণং মে তৎপ্রসাদাৎ সুরেশ্বরী ॥

*Arghyam pushpanch naivedyam malyam malayabasini ॥*

*Grihana baradey devi kalyanam kuru mey sada ॥*

*Om eyam sambatsari puja ja krita devitey maya |*

*Sangam bhatu tat sarbam tat prasadat sureshwari ॥*

*Om Mantraheenam, kriyaheenam, bhaktiheenam Sureshwari |*

*Jat pujitam maya Devi paripurnam tadastumey ॥*

*Om kayena manasabacha karmana jat kritam maya |*

*Tat sarbam paripurnam tad prasadat Sureshwari ॥*

*Take my revered offerings, the flower and the food platter, And the garland with flowers from the garden. Oblige me by accepting these offerings and bless me always. I completed your annual Puja by your blessing, Oh the Goddess of the Gods. I do not know the mantras, the rituals or even I do not have the devotion to perform them right, yet what I did,  
Oh Lord, make them right by your grace*

## **IMMERSION CEREMONY**

### **Bisharjan bidhi**

বিসর্জন বিধি

*Immersion ceremony*

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

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

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

## Meditation

ध्यान

*Dhyan*

ॐ पाशाङ्कमालिकाञ्जो-सृणिभिर्धाम्य सौम्ययोः। पद्मासनस्थां ध्यायेत्तु श्रियं त्रैलोक्यात्तरुम्।  
गौरवर्णां सुरपाङ्कः सर्वालङ्कार-भूषिताम्। रौक्मपद्म-व्यञ्जकरां वरदां दक्षिणेन तु॥

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

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

## Obeisance

प्रणाम

*Pranam*

ॐ विश्वरूपस्य भार्यासि पद्मे पद्मालये शुभे।  
सर्वतः पाहि मां देवी महालक्ष्मि नमोऽस्तु ते।

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

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

## Prayer of The Remains

निर्माल्यावासिणि पूजा

*Nirmalyabasini puja*

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

ॐ लक्ष्मीदेवी क्षमस्व। ॐ निर्माल्यावासिणे नमः।

*Om Lakshmi devi khamasya |  
Om Nirmalya basinai namah ||*

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

## FAREWELL TREAT

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

## Dadhi karmbha

দধিকরম্ভ

*Special farewell treat*

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

Then place a little flower on it.

ওঁ এতে গন্ধ পুষ্পে সোপকরন মিষ্টান্ন-দধিকরম্ভ নৈবেদ্যায় নমঃ।

এতে গন্ধ পুষ্পে ওঁ দধিপতয়ে বিষম্বে নমঃ।

এতৎ সম্প্রদান্যে ওঁ হ্রীং শ্রীশ্রীলক্ষ্মী নিবেদয়ামি।

ওঁ শ্রীং লক্ষ্ম্যে নমঃ (repeat Her name three times)

*Om, etey gandha pushpey sopakarana*

*mistanna-dadhikarambha naivedaya namah |*

*Etey gandha pushpey Om dadhipataye Bishnabey namah |*

*Etat sampradanai Om hrim Shri Shri Lakshmi nivedayami |*

*Om Shri Lakshmi devai namah ||*

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

*After remembering the name of Lord Vishnu, our savior,*

*I am offering this farewell sweet (দধিকরম্ভ)*

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

## Offering to Vital Breath

পঞ্চপ্রাণের মন্ত্র

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

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

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

*Om udanaya swaha, byanaya swaha |*

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

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

ওঁ অমৃতাপি ধানমসি স্বাহা।

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

## Offering water

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

এতৎ পানার্থোদকম্ ও শ্রীং লঙ্কৈ নিবেদয়ামি

(First glass of water, আচমনীয়)

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

### **Ritual of Offering**

পঞ্চগ্রাস মন্ত্র

*Panchagras mantra*

(The offering – paramanna, is dedicated to the five vital breaths of the body)

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

### **Background information**

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

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

## Appeal for Forgiveness

ক্ষমাভিক্ষা

*Kshamabhiksha*

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

Pray with folded hands

ওঁ অজ্ঞানাদ্ যদি বা মোহাৎ প্রচ্যবেতা ধুরেষু যৎ ।

স্মরণাদেব তদ্ বিশেষঃ সম্পূর্ণং স্যাতিতি শ্রুতিঃ ॥

*Om agyanad jadi ba mohat prachyabeta dwreshu jat |*

*Smaranadev tad Vishno sampurnam syadriti shruti ||*

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

Continue with folded hands:

ওঁ অসতো মা সৎ গময়, তমসো মা জ্যোতীর গময়, মৃত্যুর মা অমৃতং গময়।

*Asato ma sad gangaya, Tamaso ma jyotir gangaya, Mriyorma amritam gamaya*

Oh Lord Almighty:

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

*Lead us from death to immortality (Brahadaranyaka Upanishad — I.iii.28)*

ওঁ বিধিহীনং ভক্তিহীনং ক্রিয়াহীনং যদর্চিতম্ । পূর্ণং ভবতু তৎসৰ্বং ত্বৎপ্রসাদাৎ সুরেশ্বরী ॥

*Om bidhihinam bhaktihinam kriyahinam jadarchitam |*

*Purnam bhatu tatsarbam tatprasadat Sureshwari ||*

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

## Bisarjan

বিসর্জন

*Immersion of Goddess Lakshmi*

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

ওঁ গচ্ছ গচ্ছ পরং স্থানং স্বস্থানং শ্রীলক্ষ্মীকে । যৎ পূজিতং ময়া দেবি পরিপূর্ণং তদন্তু মে ॥

ব্রজ ত্বং স্রোতসি জলে তিষ্ঠ গেহে চ ভূতয়ে ।

*Om gachha gachha param sthanam swasthanam Shri Lakshmikey | Jat pujitam maya devi*

*paripurnam tadastu mey || Braja twam shrotashi jaley tishta gehey cha bhutaye ||*

*Farewell Oh Goddess Lakshmi! Go to your own heavenly abode, Please fill in the void that I*

*might have left during my worship. As you flow into the stream*

*Leave your good wishes at my home for my prosperity.*

সংবৎসর ব্যতীতে তু পুনরাগমনায়চ ॥ ওঁ ক্ষমস্ব বরদে দেবি মঙল্যে পরমেশ্বরী ।

সৰ্বগে শুভগে দেবি দৃষ্টাদৃষ্ট ফলপ্রদে ॥

***Sambatsara byatitetu punaragamanayacha || Om khamasya baradey devi mangaley  
parameshwari | Sarbagey shubhagey devi drishtadrishta phalapradey ||***

*After the completion of one year you return here. Oh the auspicious Goddess! Forgive me of my short comings and bless me. You move to all places, your blessing is at the forefront that brings us Our wealth and prosperity, and good luck*

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

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

### **Ghatachalana**

ঘটচালনা

*Moving the Holy Pitcher*

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

ওঁ গচ্ছ গচ্ছ পরম স্থানং সুস্থানং পরমেশ্বরী, পূজাধারন কালে চ পুনরাগমনায়চ।  
***Om gachcha gachcha param sthanam swasthanam parameshwari  
Pujadharana kaley cha punaragmanaya cha ||***

*Go, go to your heavenly abode, Oh Lord but when I do your puja again, please come back.*

### **Shantipath**

শান্তিপাঠ

*Peace Chant*

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

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

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

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

ওঁ কয়া নশ্চিত্র আভুবদুতী সদা বৃধঃ সখা । কয়া শচিষ্ঠয়া বৃতা ।  
ওঁ কস্মা সত্যো মদানাং মংহিষ্ঠো মৎসদক্ষসঃ । দৃঢ়া চিদারুজে বসু ।  
ওঁ অভীমু ণঃ সখিনাঃ সবিতা জরিতৃণামর্গ । শতং ভবঃ সুত্যয়ে ॥

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

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

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

ও স্বস্তি নঃ ইন্দ্রো বৃদ্ধপ্রবাঃ স্বস্তি নঃ পুষা বিশ্ববেদাঃ । স্বস্তি নস্তাক্ষ্যো অরিশ্টনেমিঃ,  
স্বস্তি নো বৃহস্পতির্দধাতু ॥ ও স্বস্তি, ও স্বস্তি, ও স্বস্তি ॥

**Om swasti nah Indro bridhhashravah,  
swasti nah Pusha Viswavedah |  
Swasti narstrakshyo arishtanemi swastino Brihaspatirdadhatu |  
Om Swasti, Om Swasti, Om Swasti ||**

*May Indra, inscribed in the scriptures, do well to us. May Pusha who is knower of world, do  
good to us and may Trakshya who devastates enemies, do good to us!  
May Brihaspati do well to us! OM Peace, Peace, Peace".*

ওঁ দেৱাঃ শান্তিঃ অন্তরীক্ষং শান্তিঃ পৃথিবী শান্তিরাপঃ শান্তি রোষধয়ঃ শান্তিঃ ।  
বনস্পত্যয়ঃ শান্তির্বিশেদেবাঃ শান্তির্বৃক্ষশান্তিঃ সর্বং শান্তিঃ ॥  
শান্তিরেব শান্তিঃ সা মা শান্তিরেধি ।

**Om dauh shantih antariksham shantih prithibi shantirapah shanthi roshadhayah shantih|  
Banaspataye shantirvishwadevah shantir-Brahmashanti sarbam shantih |  
Shantireba shanti sa ma shantiredhi ||**  
(Rigveda)

*There is peace in the sky, there is peace on earth, and there is peace in the heavens.  
There is peace in the world. There is peace in the water, there is peace on land.  
There is peace in nature (plant, animals, flowers, insects, and herbs) there is peace in the  
Universe. There is peace with Brahma, the Creator, May this all –pervading peace enter into us  
and permeate us to the very core of our being.*

ওঁ শান্তিরস্ত শিবধ্বজস্ত বিনশ্যতু শুভঞ্চ যৎ । যত এবাগতং পাপ তত্রৈব প্রতিগচ্ছতু স্বাহা ॥

**Om shantirastu Shivanchastu binasyata shubhancha jat |  
Yata ebagam papa tatraiba pratigachchatu swaha ||**  
*By the grace of Lord Shiva, peace will prevail.*

*May He destroy all the evil elements preventing to establish peace.  
May all the sins (ignorance) be removed and permanently stay away from us.*

ওঁ পূর্ণমদঃ পূর্ণামিদম্ পূর্ণাৎ পূর্ণ মুদচ্যতে । পূর্ণস্য পূর্ণমাদায় পূর্ণমেবা অবিশিষ্যতে ॥  
ওঁ শান্তিঃ ওঁ শান্তিঃ ওঁ শান্তিঃ ॥

**Om purna madah purnamidam purnat purna mudachyatey |  
Purnasya purnamadaya purnameba abishishyatey ||  
Om Shantih! Om Shantih! Om Shantih!**

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

In other words:



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

## **Dakshina**

दक्षिणा

*Honorarium to the Priest*

When the priest does the worship on behalf of the host, he is paid for the job he did. This is called Dakshina (दक्षिणा)

ॐ विष्णुरोम् तत्सद अद्य आश्विने मासि शुक्ले पक्षे पौर्णमास्यान्ति तिथौ अहम् अमुक गोत्र गोत्र श्री अमुक देवशर्मा (ययमान)  
परम विभूति लाभ काम श्रीलक्ष्मीप्रतिकाम गणपत्यादि-नानादेवता पूजा पूर्वक तद्गीभूत पूजाकर्म्मणः साङ्गतार्थं श्रीविष्णुर्देवतम्  
अमुक गोत्र श्रीअमुक देवशर्मा (पुरोहित) दक्षिणामिदं काङ्क्षन् तन्मुल्यं तुभ्यमहं संप्रददम ॥

*Om Vishnurom tatsad adya Ashwiney masi Shukley pakshey*

*Purnamasyanti tithou --- gotra Shri --- devasharma (jajaman or karta)*

*Parama bibhuti labha kama Shri Lakshmi pritikama*

*Ganapatyadi nana devata puja purbaka*

*tadangibhuta puja karmanah sangatartham*

*Shri Vishnurdaivatam Amuk gotra shri amuka devasharma (priest)*

*dakshinamidam kanchanam tubhyamaham sampradadet ||*

*To thy name, Oh Visnu, today in the month of Ashwin, during the day of full moon, I of Gotra  
\_\_\_ Mr. \_\_\_ (the host) praying for my prosperity performd the Lakshmi puja along with  
Ganesha and other gods and related puja rituals and upon its completion, in the name of Lord  
Vishnu, offering the honorarium of silver coin to the Revered priest Shri --- of Gotra ---.*

**Part 4**  
**ASSOCIATED**  
**PUJA ACTIVITIES**  
**(No audio available)**

**WORSHIP FOR INDIVIDUAL FAMILIES**

লোকপূজা

*Lokpuja*

**Resolution**

সঙ্কল্প

Sankalpa

Take a little water in the kushi . Place a flower with touch of chhandan, little rice, and haritaki or supari (dry whole fruit). Chant the mantra for resolution and turn over the kushi on the offering plate (tamrapatra). Then sprinkle a little rice on the turnover kushi and take back the kushi into the kosha (water container in front of the pries). If the number of families are too many, first perform the sankalpa for all and then do the offering at one time.

ওঁ বিষ্ণুরোম্ তৎসদ অদ্য আশ্বিনে মাসি শুক্রে পক্ষে পৌর্ণমাস্যাষ্টি তিথৌ ---- গোত্র শ্রী ---- দেবশর্মা (যযমান) পরম বিভূতি  
লাভ কামো শ্রীলক্ষ্মীপ্রতিকামো গণপত্যাদি-নানা দেবতা পূজা পূর্বক লক্ষ্মীপূজন  
অহং করিষ্যে (পরার্থে, — গোত্র শ্রী — দেবশর্মা - পুরোহিত) করিষ্যামি

*Om Vishnurom tatsad adya Ashwiney mashi Shukley pakshey Pournamasyanti tithou  
--- gotra Shri --- devabasharma (devotee) parma bibhuti labha kamo Shri Lakshmi  
Priti kamo Ganapatyadi nanadevata puja purbaka Lakshmipujana aham karishey (pararthey  
(when done for someone else) --- gotra Shri --- devasharmana (priest) karishyami*

*In the name of Vishnu on this auspicious day (declare month, waxing fortnight of moon, on the full moon day) identify the gotra and name of the devotee for abundant prosperity and to please Shri Lakshmi, Lord Ganesh and other gods with proper reverence and rituals, I am performing the Lakshmi puja. (If the priest is performing the puja he should declare his gotra and name and submit that he is doing for the devotee).*

**Pushpanjali**

পুষ্পার্জলি

*Pushpanjali*

Offer flower three times

ওঁ নমস্তে সর্বদেবানাং বরদাসি হরিপ্রিয়ে । যা গতিঙ্কং প্রপন্নানাং সা মে ভূয়ান্ন অর্চনাং ॥  
এষ সচন্দন পুষ্পার্জলি ওঁ শ্রীং লক্ষ্মৈ নমঃ।

*Om namastey sarba devanam baradasi Haripriye |  
Ya gatistam prapannanam sa mey bhuyatwa archanat ||  
Esha sachandana pushpanjali Om Shrim Lakshmai namah ||  
I bow to you, the benevolent Goddess, Who is adorned by all Gods, who is Vishnu's consort  
I surrender myself to you to decide my fate. Please accept my offerings  
Here is the sandalwood dipped flower I am offering to you Oh Lakshmi with reverence.*

অর্ঘ্যং পুষ্পঞ্চ নৈবেদ্যং মালাং মলয়বাসিনি; গৃহাণ বরদে দেবী কল্যাণং কুরুমে সদা ॥  
ঔ এয়ং সাংবৎসরী পূজা যা কৃতা দেবীতে ময়া । সাঙ্গং ভবতু তৎ সৰ্বং ত্বৎপ্রসাদাৎ সুরেশ্বরী ॥  
ঔ মন্ত্রহীনং ক্রিয়াহীনং ভক্তিহীনং সুরেশ্বরী । যৎ পূজিতং ময়া দেবী পরিপূর্ণং তদন্তুম্বে ।  
কায়েন মনসা বাচা কৰ্ম্মণা যৎ কৃতং ময়া । তৎসৰ্বং পরিপূর্ণং মে ত্বৎপ্রসাদাৎ সুরেশ্বরী ॥

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

*Take my revered offerings, the flower and the food platter, And the garland with flowers from the  
garden. Oblige me by accepting these offerings and bless me always. I completed your annual  
Puja by your blessing, Oh the Goddess of the Gods. I do not know the mantras, the rituals or even  
I do not have the devotion to perform them right, yet what I did,  
Oh Lord, make them right by your grace*

**Part 5**  
**Abridged Version**  
**Of Lakshmi Puja**  
(No audio available)

**Introduction**

Kojagiri Lakshmi Puja is a family puja. All members of the family participate in the worship of Lakshmi, the goddess of wealth. The family stays awake at night and observe night vigil and celebrations. The person performing the puja or the priest fast from solid food and take only fluids (milk, coconut water). Eating Kheer (concentrated milk and rice pudding), after offering to Goddess Lakshmi, is a traditional. Because of its popularity, we are presenting here the abridged version that may take between 20 to 30 minutes. Many families read Lakshmi's Panchali (Story of Lakshmi) following the puja which is not included here.

**INVOCATION PRAYERS**

**Obeisance to Lord Vishnu**

আচমন - বিষ্ণুস্মরণ

*Achman - Vishnu smaran*

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



ওঁ বিষ্ণুঃ, ওঁ বিষ্ণুঃ, ওঁ বিষ্ণুঃ

*Om Vishnu! Om Vishnu! Om Vishnu!*

*Glory to Lord Vishnu*

Then with folded hands in front of your chest say

ওঁ তদ্বিষ্ণু পরমং পদম্, সদা পশ্যন্তি সুরয়ঃ, দিবীং চক্ষুরাততম্ ।

ওঁ বিষ্ণুঃ, ওঁ বিষ্ণুঃ, ওঁ বিষ্ণুঃ ।

*Om Tad-Vishnu paramam padam*

*Sada pashyanti soorayah dibiba chakshuratatam*

*Om Vishnu - Om Vishnu - Om Vishnu*

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

*Hail to Lord Vishnu.*

ওঁ অপবিত্র পবিত্রো বা সর্বাভয়ং গতোপি বা। যঃ স্মরেৎ পুণ্ডরীকাক্ষং স বাহ্যান্তরঃ শূচি।

নমঃ সর্বমঙ্গল মঙ্গল্যং বরণ্যং বরদং শুভম। নারায়ণং নমস্কৃত্য সর্ব কৰ্ম্মাণি কারয়েৎ।

*Om apabitra pabitra ba sarbabashan gatopiba*

*jahsmaret pundarikaksha sa bajya antarah shuchi.*

*Namaha sarva mamala mamalyam varayenam baradam shubham*

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

### **Offerings to Vishnu**

গন্ধাদির অর্চনা

*Gandhadir archana*

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

ওঁ বিশ্বব নমঃ

*Om Vishnabey namah ||*

*My reverence to you Oh Vishnu*

বং এতস্মৈ গন্ধাদিভ্যো নমঃ । এতে গন্ধপুষ্পে এতদধিপত্যয়ে শ্রীবিষ্ণবে নমঃ ।

এতৎ সম্প্রদানায় পূজনীয় দেবতাগণেভ্যো নমঃ ।

*Bong! Etasmai gandhadibhyo namah | Etey gandhapushpey etadhipataye Sri Vishnabey namah |*  
*Etat sampradanaya pujaniya devataganebhyo namah ||*

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

### **Prayers to Gods of invocation**

এতে গন্ধপুষ্পে ওঁ গণেশায় নমঃ । এতে গন্ধপুষ্পে ওঁ নারায়ণায় নমঃ ।

এতে গন্ধপুষ্পে ওঁ শ্রীগুরুবে নমঃ । এতে গন্ধপুষ্পে ওঁ ব্রাহ্মণেভ্যো নমঃ ॥

*Etey gandhapushpay Om Ganeshaya namah | Etey gandhapushpey Om Narayanaya namah |*  
*Etey gandhapushpey Om shri gurubey namah|*  
*Etey gandhapushpey Om Brahmanebhyo namah ||*

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

### **Gayatri prayer**

ওঁ ভূর্ভুবঃস্বঃ, তৎ সবিভূর্বরেনাং, ভর্গো দেবস্য ধীমহি। যিয়ো যো নঃ প্রচোদয়াৎ ওঁ।

*Om bhur-bhuba-swah tat sabitur varenyam bhargo devashya dhimahi*

*Dhiyo yo nah prachodayat Om ||*

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

### **Offering to the sun**

Take little water in kushi and a red flower with red sandalwood and little rice. Cover the kushi with right palm, chant the mantra and then at the end pour it off on the copper plate:

ওঁ এহি সূৰ্য সহস্ৰাংশো তেজোরাশে জগৎপতে। অনুকম্পয় মাং ভক্তং গৃহাণাৰ্ঘং দিবাকরম্।।  
*Om ehi surya sahasrangsho tejorashey jagatpatety|*  
*Anukampaya mam bhaktam grihanargham divakaram.*  
*Oh the Sun God! Oh the emitter of thousands of rays over the universe,*  
*bless me, your devotee, and receive my offering, Oh the day maker.*

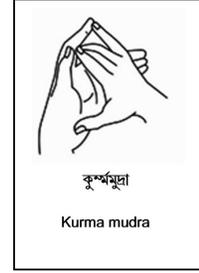
## WORSHIP OF LAKSHMI

### Meditation

ধ্যান

*Dhyan*

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



ওঁ পাশাক্ষমালিকাভোজ-সৃণিভিৰ্ভাম্য সৌম্যয়োঃ পদ্মাসনস্থং ধ্যায়েচ্চ শ্ৰিয়ং ত্ৰৈলোক্যমাতরম্।  
গৌরবর্ণাং সুরূপাঞ্চ সৰ্ব্বালংকার-ভূষিতাম্। রৌক্ষপদ্ম-ব্যগ্রকরাং বরদাং দক্ষিণেন তু।।  
*Om pashaksha malikambhoja shrini bharjyaamya soumayoh |*  
*Padmaasanastham dhayechya shrim trailokya mataram ||*  
*Gourabarnam surupanca sarba alankar bhusitam |*  
*Roukma padma grakaram baradam dakshinena tu ||*

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

### Prostration to Lakshmi

প্রণাম

*Pranam*

ওঁ বিশ্বরূপস্য ভাৰ্যাসি পদ্মে পদ্মালয়ে শুভে। সৰ্ব্বতঃ পাহি মাং দেবী মহালক্ষ্মি নমোহস্ত তে।  
*Om viswarupasya bharyashi padmey padmalaye shubhey Sarbatah pahi mam devi*  
*Mahalakshmi namostutey ||*  
*Om! The wife of the Lord of the Universe (Vishnu/Narayana), beautiful as the lotus, is dwelling in the house of lotuses of good fortune. You are always looking after us,*  
*Oh goddess Mahalakshmi, I am prostrating before you.*

## OFFERINGS TO LAKSHMI

(Any five things)

### Flower

পুষ্প

*Pushpa*

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

ওঁ পুষ্পং মনোহরং দিব্যং সুগন্ধ দেব নির্মিতম।  
হৃদ্যম্ অভূতম্ আশ্ৰয়ং দেবি দত্তং প্রগৃহ্যতাম।  
এতানি পুষ্পানি ওঁ শ্রীং লক্ষ্মৈ নমঃ ।

*Om pushpammanoharam divyam sugandha deva nirmitam |  
Hridyam adbhutam aghreyam devi dattam pragriyatam ||  
Etad pushpani Om Shrim Lakhmai namah ||*

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

### Incense

ধূপ

*Dhup*

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

নমঃ বনস্পতিরসো দিব্যো গন্ধাতাঃ সূমনোহরঃ। ময়া নিবেদিতো ভক্ত্যা ধূপোহয়ং প্রতিগৃহ্যতাম।  
এষ ধূপঃ ওঁ শ্রীং লক্ষ্মৈ নমঃ।

*Om banaspati rasho divyo gandhadyah sumanoharah | Maya nivedito bhaktya dhupoham  
pratigrihatam | Esha dhupah Om Srim Lakshmi namah ||*

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

### Lamp

প্রদীপ

*Pradeep*

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

ওঁ অগ্নিজ্যোতি রবিজ্যোতিঃ চন্দ্রজ্যোতি তথৈব চ। জ্যোতিষামুত্তমো দেবি দীপোহয়ং প্রতিগৃহ্যতাম।  
এষ দীপঃ ওঁ শ্রীং লক্ষ্মৈ নমঃ।

*Om agnijyoti rabijyoti chandrajyoti tathai vaca | Jyotsamutammo devi dipoham pratigrihyatam ||  
Esha dwipah Om Shrim Lakhmai namah ||*

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

## Garland

পুষ্পমালা

*Pushpamalya*

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

ওঁ সূত্রেণ গ্রথিতং মালাং নানা পুষ্প সমন্বিতম্। ত্রীমুক্তং লম্বমানঞ্চ গৃহান পরমেশ্বরী। এষ পুষ্পমালাং ওঁ শ্রীং লক্ষ্মৈ নমঃ ।

***Om sutren grathitam malyam nana pushpa samanwitam Srijuktam lambamananca grahana parameshwari | Esha pushpamalyam Om Shrim Lakshmai namah ||***

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

## Mound of rice with sweet and fruits

নৈবেদ্য

*Naivedya*

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

ওঁ নৈবেদ্যং স্তৃতসংযুক্তং নানাদ্রব্যং সমন্বিতম্। ময়া নিবেদিতং ভক্ত্যা গৃহাণ ত্বং বাগেশ্বরী।।

ইদম্ সোপকরণামান্নৈবেদ্যং ওঁ শ্রীং লক্ষ্মৈ নমঃ ॥

***Om naivedyam ghritasamjuktam nana drabyam samanwitam | Maya niveditam bhaktya grihana twam Bageshwari || Idam sopakaranamanna naivedyam***

***Om Shrim Lakshmai namah ||***

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

## Fruits

ফলমূলানি

*Falamulani*

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

ওঁ ফলমূলানি সর্বানি গ্রাম্যারণ্যানি যানি চ । নানাবিধ সুগন্ধীনি গৃহ দেবী যথাসুখম্ ।

এতানি ফলমূলানি ওঁ শ্রীং লক্ষ্মৈ নমঃ ॥

***Om! Falamulani sarbani gramya aranyani yani cha |***

***Nanabidha sugandhini grinha Devi yathasukham |***

***Etani falamulani Om Shrim Lakshmai namah ||***

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



## Sweets

মোদক (মিষ্টি)

*Modak* (a round-shaped sweet preparation)

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

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

***Om modakam swadasamjuktam sarkaradi binirmitam | Suramyam madhuram bhojyam devi dattam pratigriyatam | Esha modakam Om Shrim Lakshmai namah ||***

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

## Water

আচমনীয়

*Achmaniya*

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

ওঁ মন্দাকিন্যস্থ যদ্বারি সর্বপাপহরং শুভম্। গৃহাণ আচমনীয়ং ত্বং ময়া ভক্ত্যা নিবেদিতম্।  
ইদমাচনীয়ং ওঁ শ্রীং লক্ষ্মৈ নমঃ॥

***Om mandakinyastu jadbari sarbapapa haram shubham | Grihana achmaniam twam maya bhaktya niveditam || Idam achmanium Om Shrim Lakshmai namah ||***

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

## Second Offering of Water

পুনরাচমনীয়

*Punarachmania*

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

ওঁ উচ্ছিষ্টোহপ্যশুচির্বাপি ষস্যঃ স্মরণমাত্রতঃ। শুদ্ধিাপ্নোতি তস্যৈ তে পুনরাচমনীয়কম্।  
ইদম্ পুনরাচমনীয়ম্ ওঁ শ্রীং লক্ষ্মৈ নমঃ।

***Om ucistho upya sucirbyapi yashya smaranamatratat | Sudhimapnoti tasai tey punarachmaniakam || Idam punaracmanium Om Shrim Lakshmai namah |***

*The contaminated water (ucistha)and impure becomes pure by taking your name. That purified water I am offering herewith as the second serving.  
Please oblige me by accepting the second glass of water.*

## OBEISANCE TO THE PET

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

এতদ্ পাদ্যাং ওঁ ওঁ পেচকায় নমঃ। এষ অর্ঘ্যাং ওঁ ওঁ পেচকায় নমঃ।  
এতদ্ পুশ্পম্ ওঁ পেচকায় নমঃ। এতদ্ ধূপম্ ওঁ পেচকায় নমঃ।  
এতদ্ দ্বীপম্ ওঁ পেচকায় নমঃ।। এতদ্ নৈবেদ্যম্ ওঁ পেচকায় নমঃ

*Etad padyam om pechakaya namah Etad argham om pechakaya namah  
Etad pushpam om pechakaya namah Etad dhupam Om pechakaya namah  
Etad dwipam Om pechakaya namah Etad naivedyam Om pechakaya namah*

*I offer this flower, water to wash feet, rice of honor, incense and food platter to owl with humility*

## PUSHPANJALI

### Flower offering

Offer flower three times:

ওঁ নমস্তে সর্কদেবানাং বরদাসি হরিপ্রিয়ে । যা গতিজ্জং প্রপন্নানাং সা মে ভূয়াং তদর্চনাং ॥  
এষ সচন্দন পুষ্পাঞ্জলি ওঁ শ্রীং লক্ষ্মৈ নমঃ।

*Om namastey sarbadevanam baradasi Haripriye |  
Jagatisam prapannanam sa me bhuyat tadarchanat ||  
Esha sachandana pushpanjali Om Shrim Lakshmai namah ||  
The favorite of Hari (Vishnu)*

*You bless all creatures; I pay my reverence to you.  
What happens to your favorites when they worship you  
May that happen to me as I am worshipping you with all my heart.  
Here is the sandalwood dipped flower  
I am offering to you Oh Lakshmi with reverence.*

## Prostration

প্রণাম

Pranam

ওঁ বিশ্বরূপস্য ভার্য্যাসি পদ্মে পদমালায়ে শুভে।  
সর্কতঃ পাহি মাং দেবী মহালক্ষ্মি নমোহস্ত তে।

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

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



**ADDENDUM**  
**List of Puja Requirements**

ফর্দমালা  
*Phardha mala*

Bengali name	Close English Equivalent
সিন্দুর	Vermillion
তিল	Sesame seed
হরিতকী	Haritaki (a kind of nut)
শ্বেতসরিষা	White mustard
মাষকলাই	Black lentil
পঞ্চশস্য	Five grains
পঞ্চরত্ন	Five jewels (metals)
পঞ্চগুড়ি	Five colored powders
মধু	Honey
পৈতা	Sacred thread
মধুপর্ক	A bowl of five things (honey, ghee, yogurt, sugar and milk)
কর্পুর	Campher
তীরকাটি	Sticks with three arrow-heads for Holy pitcher
তেকাঠা	A triangle made of sticks
দর্পণ	Mirror
আলতা	Red liquid
চুবড়ি	Basket
চাঁদমালা	Decorative garland
আসনাপুরী	Seat and ring
ধূপ	Incense

প্রদীপ	Lamp
দ্বার ঘট	Pitcher at the door
পুষ্প	Flower
তুলসী	Tulasi
দূর্বা	Durba
বিল্বপত্র	Bel leaf (wood apple)
পুষ্প মালা (বড়)	Garland (big)
পুষ্প মালা (ছোট)	Garland (small)
আম্র পল্লব	Mango leaves
ডাব বা নারকোল	Coconut (ripe or unripe)
মিষ্টান্ন	Sweets
মুড়কী	Sweet rice
নৈবেদ্যর থালা ৪ :	Naivedya (food platter) 4
পঞ্চদেবতা	Five gods (five mounds)
নবগ্রহ	Nine planets (nine mounds)
প্রধান (লক্ষ্মী)	Principle deity (Lakshmi), one single mound
নারায়ণ	Narayana
অন্যান্য নৈবেদ্য :	Other platter:
ফল	Fruit
মিষ্টি	Sweet
কুচা নৈবেদ্য	Platter of small mounds
গেলাস, ২	Tumblers 2
ভোজ্য	Bhojya (uncooked food materials)
চাল	Rice

রান্নার মশলা	Spice
ঘী (বা তল)	Ghee (or oil)
ডাল	Dal (pulse)
সব্জী পাঁচ রকম	Vegetable (five kinds)
পঞ্চামৃত	Mixture of five sweets: Yogurt, milk, ghee, honey and sugar
দেবীর শাড়ী	Sari for Goddess
ঘটের গামছা	Kitchen towel (red) for holy pitcher
হোম সামগ্রী	Hom (havan) materials
হোম কুন্ড, বালি, কাঠ, কাঠি (সমিধ), ঘী, পূর্ণপাত্র	Fire pot, Sand, Wood, Wooden sticks, Ghee, Overflowing rice tumbler
সুপারী	Beetle nut
পানমশলা	Beetle leaf condiments
ভোগ	Cooked food (Bhog)
পুরোহিতের জামা	New cloth for purohit (shirt)

## QUESTIONS, SYMBOLS AND TERMINOLOGIES

### What is Om?

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

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

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

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

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

### **CULTURAL SYMBOLS OF HINDUS**

#### **Havan**

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

#### **Deep (lamp)**

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

#### **Betel Leaf (paan)**

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

While performing Satyanarayana puja the Bengalis place five betel leaves on the platform or on the side with betel nut (supari), sweet and coin. This is called mokama. At the end of the puja this is given to five married women to receive their blessing for the host family. Most common use of betel leaf is as after-dinner treat for chewing Areca nut (Areca catechu) or betel nut

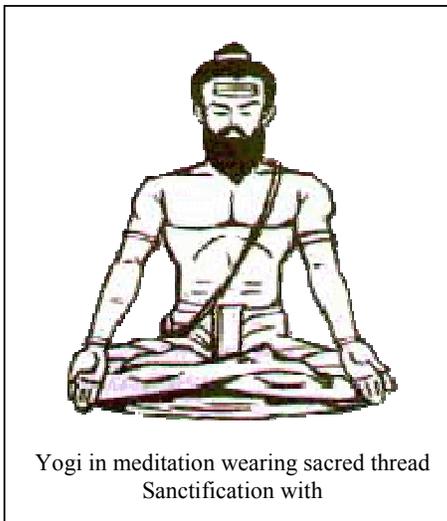
(supari) wrapped in it. The betel nut is a mild stimulant which can be further promoted by the use of tobacco products that contributes nicotine.

### **Tilak, Dot and Bindi**

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

### **Swastik Mark**

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



### **Sacred Thread**

যজ্ঞোপবীত

#### ***Yajnopavita***

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

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

A Brahmin takes birth twice – *dwija* (twice-born). The first birth is from the natural mother and father like any other animal. The second birth is from Savitri (Goddess of Knowledge) and the teacher or *guru* is his father in his natural age of eight. In early days, at the age of eight the Brahmin boy was sent to the teacher (*guru*). He stayed in the *ashram* or



hermitage for four years. There he was initiated to Brahminhood (*Savitri* or *Gayatri* initiation) and received the spiritual knowledge from the guru. His life was simple (*Brahmachari*), abstained from all pleasures of life, shaved his head, wore only two sets of dresses, lived on begging and supported by the community. He cooked for the teacher and did all his house hold chores. During his stay with the teacher he wore three girdles – three strands of cotton thread, *munja* grass and deer skin. When he left the ashram, at the age of twelve, the girdles of *Munja* grass and deer skin were replaced by two sets of cotton girdles like the one he was already wearing. Thus he carries home nine threads of cotton, tied in three bunches, which is called যজ্ঞোপবীত, *Yajnopavita*.

### **Calls for prayers**

#### ***Ringing bells:***

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

#### ***Blowing of conch***

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

#### ***Uloo***

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

## Some Common Terminologies

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

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

**Prarthana and Pronam**

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

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

**Stuti:** Adoration of the deity.

**Stob:** Singing the glory

**Prarthana:** Appeal and request.

**Stotra (স্তোত্র), Stab (স্তব) and Stuti (স্তুতি)**

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

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

**Three basic Gods of the Hindus**

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

## Vedas and Chandas

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

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

**PUJA UTENSILS**



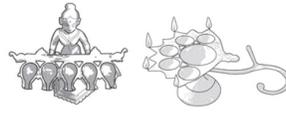
Diya



Kosha and kushi



Kosha and kushi



Pancha



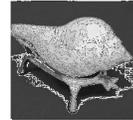
Bell



Karpoordani  
(for burning camphor)



Plate to offer



Water conch  
(Jala sankha)



Dhunuchi  
(for burning dhuna)



Arati plate



Seats for worship

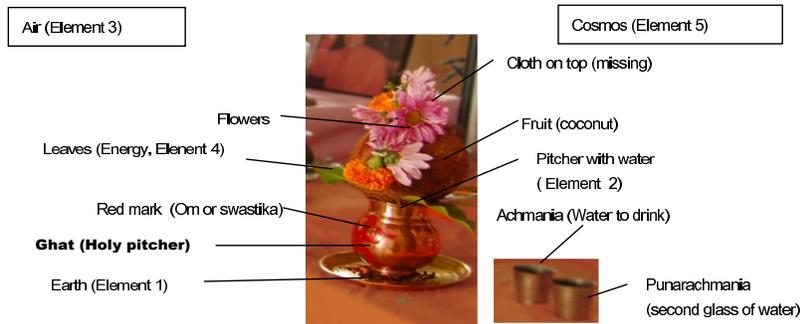


Asan



Lamp stand with 5 wicks

## THE HOLY PITCHER



### FIVE ESSENTIAL ELEMENTS OF LIFE As represented by the Holy pitcher

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

### Holy pitcher and five great elements of life

According to Hindu 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).

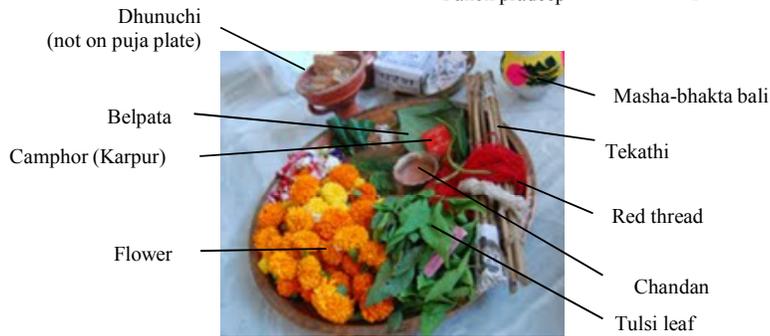
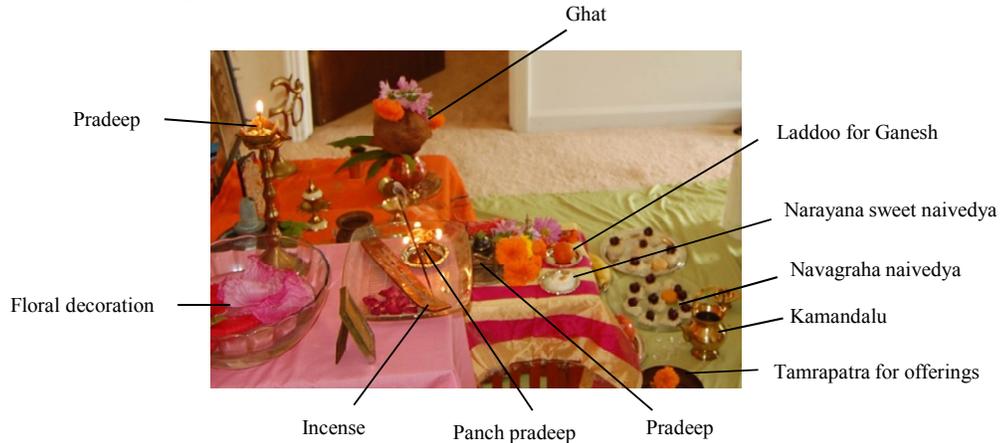
Human body is made of these five elements and after death the body dissolves into these elements of nature, may that be as ashes or by decay. Thus balancing cycle of nature. Because life depends on these five great elements Hindus relate them as God's blessing.

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.

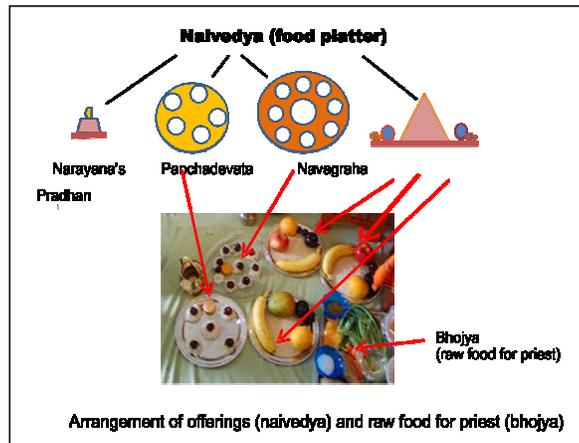
## PUJA ARRANGEMENTS



**Flower plate (pushpa patra)**



**PRANAM**





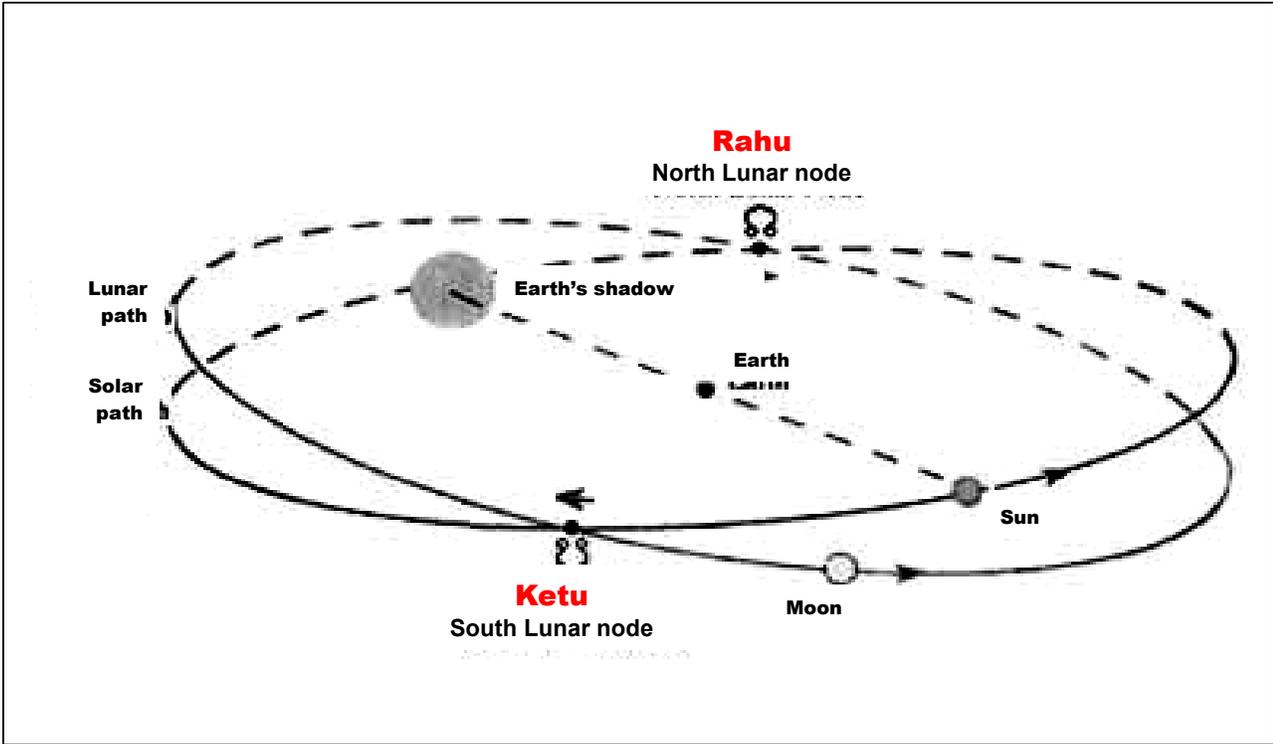
**PANCHADEVATA (Includes one Goddess) - Brahma, Vishnu, Maheshwar, Ganesha and Durga.**

### Navagraha in Hindu scriptures

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

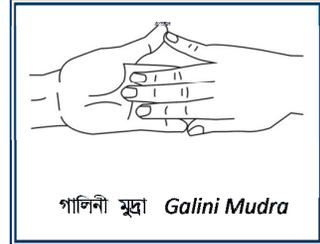
Surya (Sun, Ravi, Ravibar, Sunday)  
 Chandra (Moon, Som, Sombar, Monday)  
 Mangala (Mars, Mangalbar, Tuesday)  
 Budha (Mercury, Budhbar, Wednesday)  
 Brihaspati (Jupiter, Brihaspatibar or Gurubar, Thursday)  
 Shukra (Venus, Shukrabar, Friday)  
 Shani (Saturn, Shanibar, Saturday)

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



## MUDRAS

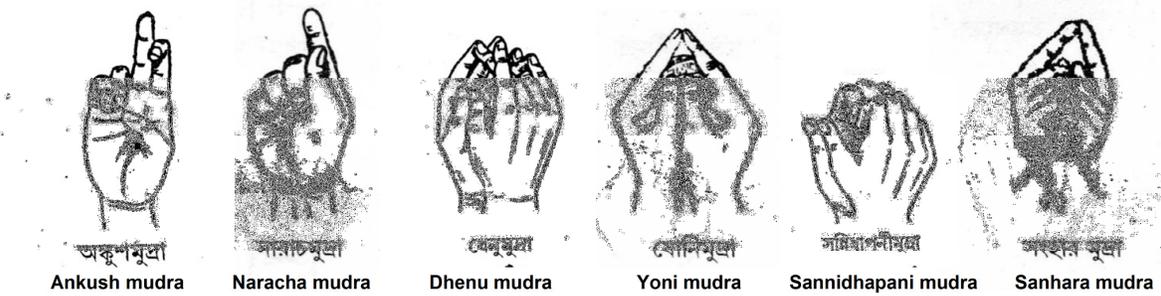
Mudra is the hand expression to communicate with God (deity, His icon). It can be compared with dancing. In the text throughout this book many mudras will be referred. We are quoting a few here.



### Special offering (*Bisheshargha*)

These mudras are shown while establishing the water-conch on a tripod (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



প্রার্থনামুদ্রা

**Prarthana mudra**



মৎস্যামুদ্রা

**Matsya mudra**



যোনীমুদ্রা

**Yoni mudra**



অবগুণ্ঠনামুদ্রা

**Abagunthan mudra**



অঙ্কুশমুদ্রা

**Ankusha mudra**



অভয়মুদ্রা

**Abhai mudra**



কুম্ভমুদ্রা

**Kurma mudra (1)**



কুম্ভমুদ্রা

**Kurma mudra (2)**



তত্ত্বমুদ্রা

**Taitwa mudra**



ধেনুমুদ্রা

**Dhenu mudra (1)**



ধেনুমুদ্রা

**Dhenu mudra (2)**



মুণ্ডমুদ্রা

**Munda mudra**



খর্গামুদ্রা

**Kharga mudra**

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## 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, Radiation oncologist, Vanderbilt University.