

**NEW AGE PUROHIT DARPAN**  
আধুনিক পুরোহিত দর্পণ  
**Book 6**  
**HINDU MARRIAGE**  
হিন্দু বিবাহ



Purohit (priests)

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ওঁ মম ব্রতে হৃদয়ং দধাতু, মম চিত্তমনু চিত্তং তেহন্তু ।

মম বাচমেকমনা জুশস্ব বৃহস্পতিস্তা নিযুনক্তু মহাং ॥৬॥

*Om mama bratey hridayam dadhatu, mama chitta manu chittam  
tehantu | Mama bachamekamana jushaswa*

*Brihaspatistwa nijunaktu majyam ॥6॥*

*Let your heart be with my mission May your mind and my mind be  
one. May our words delight each other.*

*May Divinity unite the two of us.*

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- BOOK 7: ANNAPRASAN
- BOOK 8: SACRED THREAD
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**To be continued**

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**DEDICATION**

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

## FOREWORD

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

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

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

I pray to Lord Almighty for its success.

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

## VOICE OF NEW GENERATION

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

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

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

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

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

Spending long rides in the car with both of my grandparents, I would continually inquire about their past. These incredible individuals led multifaceted lives as both academics and as religious leaders in their community. Through these conversations, my thirst to learn more about my

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

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

September 12, 2013

*Ashoke Khanwalkar*  
Grandson of the Priest

## PREFACE

(First Edition)

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

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

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

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

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

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

Third Edition

দুর্গা পূজা, ১৪ আশ্বিন, ১৪২১

(October 1, 2014)

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

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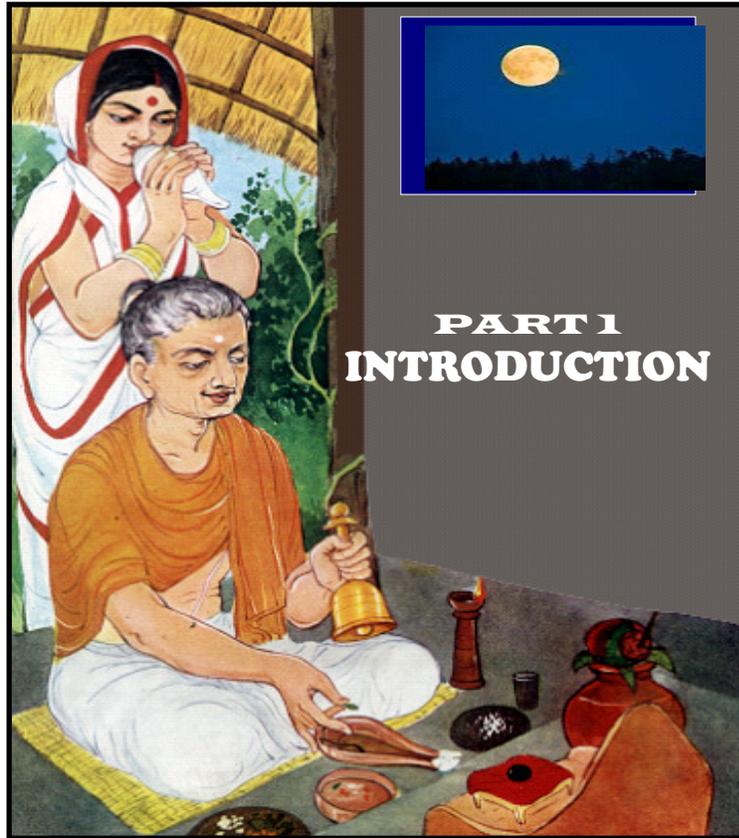
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# PART I INTRODUCTION



## VEDIC RITUALS

*Bibha Mukherjee*

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

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

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

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

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

### **Common Hindu worship rituals**

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

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

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

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

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

1. Daily puja,

2. Special puja (Durga puja, Saraswati puja, etc.), and
  3. Funeral rites and shradhdha (offerings to the soul).
- These will be dealt in the following pages.

### Looking forward

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

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

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

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

### HINDU MARRIAGE

Hindu marriage joins two individuals for life, so that they can pursue dharma (duty), artha (possessions), kama (physical desires), and moksa (ultimate spiritual release) together. It is a union of two individuals from the opposite sex as husband and wife and is recognized by law. In Hinduism, marriage is followed by traditional rituals for consummation. In fact, marriage is considered incomplete or invalid until these rituals are done properly. Marriage joins two families together and the promises are made in front of Fire, The god of energy, which is the common denominator for all religions.

Hindu sacraments are called 'sanskars' and the sacraments performed at the time of a wedding are called 'Vivah Sanskar'. This sanskar marks the start of the second and the most important stage of life called the 'Grihstha Ashrama' which involves setting up of a new family unit. Two individuals who are considered to be compatible form a lifelong partnership at this ceremony in which the responsibilities and duties of a householder are explained.

The precise details and rituals performed in a wedding ceremony vary from region to region and often take several hours to complete. The main stages of a Hindu wedding are:

## **HINDU MARRIAGE RITUALS**

The core marriage ceremony is done on the day of marriage, usually on a stage, witnessed by relations and friends of both the families of the bride and the groom. The basic steps are as follows:

### ***Jayamaala or Chadnataala***

Firstly, the bride's parents welcome the bridegroom and his family at the boundary of the house where the wedding is taking place. A red kum-kum (kind of powder) mark is applied to their forehead. Members from both families are formally introduced, marking the start of relationship between two families. The bride and the bridegroom then exchange garlands (jayamaala). Bengali call this ceremony as Chadnataala as both the ceremonies of Shubhadristi (First auspicious look to each other) and malabadal (garland exchange) are done under a canopy (chadna).

***Kanyadan:*** The father of the bride unites the hands of the bride and the groom which symbolizes the handover of the daughter to her new partner of life, her husband. In Hindi, it is often referred as *hastamilap* (union of hands).

### ***Kushandika***

Offerings to fire god (the main part of the marriage ritual, traditionally done at the residence of the groom) by the groom with directions from the priest.

*Bibhahom, Lajhom, Shilarohan, Gantchara, Saptapadi, Panigrahan, Dhruadarshan, Sindhurdan, Udichyakarma* (conclusion).

### ***Vivaha-homa***

A sacred fire is lit and the Purohit (Priest) recites the sacred mantras in Sanskrit. Oblations are offered to the fire whilst saying the prayers. The words "Id na mama" meaning "it is not for me" are repeated after the offerings. This teaches the virtue of selflessness required to run a family.

### ***Shilarohan and Laaja Homa***

Shilarohan is climbing over a stone/rock by the bride which symbolizes her willingness and strength to overcome difficulties in pursuit of her duties. Both gently walk around the sacred fire four times. The bride leads three times and the fourth time the groom leads. He is reminded of his responsibilities. The couple join their hands into which the bride's brothers pour some barley, which is offered to the fire, symbolising that they all will jointly work for the welfare of the society. The husband marks the parting in his wife's hair with red kumkum powder for the first time. This is called 'sindoor' and is a distinctive mark of a married Hindu woman.

***Sapta-Padi***

This is the main and the legal part of the ceremony. The couple walk seven steps reciting a prayer at each step. These are the seven vows which are exchanged. The first for food, the second for strength, the third for prosperity, the fourth for wisdom, the fifth for progeny, the sixth for health and the seventh for friendship. In some regions, in stead of walking the seven steps, the bride touches seven stones or nuts with her right toe. A symbolic matrimonial knot is tied after this ceremony.

***Panigrahan***

This is the ceremony of vows. The husband, holding his wife's hand, says "I hold your hand in the spirit of Dharma or the spiritual principle that you hold on to, we are both husband and wife".

***Dhruva darshan***

The newle wed couple look in the direction of the Dhruva (Polar star) and resolve to remain unshaken and steadfast like the Polar star.

***Kanya Pratigrahan (Mangala sutra)***

The groom's mother gives an auspicious necklace (mangala sootra) to the bride. Mangla sootra is the emblem of marital status for a Hindu woman. 'Kanya' means the daughter and 'Pratigrahan' is an exchange with responsiveness on both sides. The bride's father declares that their daughter has accepted the bridegroom and requests them to accept her.

***Ashirbad***: Following fire worship, the newly wed couple is blessed by priest and the elders. The ceremony concludes with ***Peace chant***.

**Bangalee Marriage: An article**

**Please note:** Most of the social customs of marriage followed by women with no Vedic mantra or link have been omitted from this book.

Bangalee marriages are a mixture of pure custom, tradition and religious beliefs. It is an occasion where the entire family gather, take part in the typical Bangalee *Adda*, regale in fanfare and remain busy in making the necessary arrangements for the invitees. The willingness to take responsibilities, to carry out the chores or the last tidbit marketing is met with pleasure. There is a scenario of togetherness spread at every corner. Bangalee marriage is a mixture of culture, tradition and rituals.

It consists of numerous customs, mainly traditional, performed by the women of the house, for the new couple. The actual marriage ceremony, comprising of Baidik (Vedic) rituals is performed with devotion for the young couple about to set up a new life. It only takes a few hours to be completed. The social customs are certain practices which are mainly guided by the women-folk and are aptly called 'Stri Achars'.

The Bangalee marriage ceremony like all other marriages are dependant upon numerous symbols that signifies good and evil, purity and sanctity, sexuality and other aspects of life. For instance,

the color black is not used as it indicates triste and hopelessness, while red is considered to be a sign of luck, emotion, fortune and copulation and is widely used in decor. Banana trees are used to decorate the 'mandap' or the place of marriage. A banana tree produces huge number of fruits at a time. The comparison is drawn with the bride, who is also supposed to be blessed with many children. The 'ghat', the coconut, these all represent child bearing or pregnancy. All these customs are meant to guide the new couple to a prosperous and fruitful life. These customs were more prevalent in the bygone days especially to break the unfamiliarity between the couples and help them overcome their reservations.

### **Adhibus**

The actual ritual of a Bangalee marriage ceremony begins with the *adhibas*. It is a gathering held in both the homes of the bride and the groom. It is either held on the evening before or on the day of the marriage. The elderly women of the family take an active part here. The *baran dala* or a *koola* (a container made of bamboo) is decorated with lines drawn with sindoor (vermilion). The ingredients of the *baran dala* are paddy, grass, sandalwood, turmeric, flowers, fruits, curd, ghee, gold, silver, copper, conch shell, *chamor (fans)* and cloth. The *baran dala* also consists of seven betel leaves, seven supari (betel nuts) and seven *kori* (shell) at the bride's place while the numbers increase to nine at the groom's place.

According to the West Bangla tradition, in a different platter a 'Sri' with rice and *mashkalai* (variety of whole black leguminous seed yielding gram) is made. With all these the elderly folks bless the bride and the groom. The grass (*durba*) mixed with oil and turmeric is tied on the left hand of the bride and the right hand of the groom. According to East Bangla tradition the *adhibus tatta* or marriage items for the bride, are sent to the bride from the groom's.

### **Dadhimangal or Churakaran**

On the day of the marriage, before the sunrise, in both the homes of the bride and the groom, their respective mothers, along with the other five ladies, bless the bride and the groom and treat them with curd and chira (crushed rice). The bride and the groom and their respective mothers and fathers have to fast till the marriage is over. If the *sampradan* (giving) is done by someone else other than the father, he or she has to fast through out the day too. According to the Hindu traditions fasting is common in all occasions and is a wonderful process of cleansing the body and the soul.

### **Nandimookh or Briddhashrddha**

In the morning of the marriage, the eldest male relations of both the bride and the groom have to perform certain rituals to please the souls of the long gone forefathers.

### **Jal Soha**

It is the arrangement for the water to be used by the bride and the groom to take a bath after the *gaye holud (painting the bodies of both the bride and the groom with turmeric)*. This water taken from the nearby reservoir is made to drip from the urn all along the path, till the person carrying it reaches the temple. Here water is collected from a married woman who is given *alta* (lac dye) and *sindoor* (vermillion). From the temple the married female relative goes around the neighborhood to collect water. Later the bride and the groom in their respective

houses are made to sit in the midst of four banana plants arranged at the four corners of a square plot. The ritual *gaye holud* is performed and later are bathed with the water collected.

### **Gaye Holud**

This is the main *stri-achar*. According to the West Bangla tradition *gaye holud tatta* is sent to the bride from the groom's place. In this *Tatta*, or gift package, the turmeric used by the groom is sent. This turmeric paste along with the turmeric paste of the bride's place is applied on the bride and other relatives after the barber/beautician shapes their nails. Then the bride and the groom are bathed. The bride has to carry a *kajol lata* (corrilium container) while the groom has to carry 'janti' (betel nut cracker). Scientifically, turmeric drives away germs and the color represents splendor.

### **Bar Jatra**

According to Bangalee customs the groom travels to the bride's home in order to marry her. Many *stri-achars* are performed when the groom sets for the bride's place. A little boy, preferably a relative, would be the *neet bar* (little groom) and accompany the groom. This is basically done to outwit the evil eyes, which is said to harm the groom when he travels alone. In the yester years the groom used to travel in a palanquin alone, with the rest of the family following, to the bride's place. The bride and the groom are made to dress up like *Lakhshmi-Narayan*.

The *sholar mukut* is worn by the bride and the groom wears the *topor* both representing the men and the women race respectively. When the groom reaches the home of the bride, the female relatives perform a ritual called *baran (reception)* which is performed in the *Chadnataala*. This is traditionally welcoming the groom with a 'dala', a platter made of bamboo containing a holy oil lamp and other items on it. These items taken from the dala, are touched on the groom's forehead and are then thrown on the either side of the groom. The groom, accompanied by the *nit bar*, the priest and the *bar-karta* reach the bride's house first, shortly followed by the *bar yatri*, the friends and relatives of the groom.

### **Marriage**

The Bangalee marriage is totally focused on the age-old Baidik (Vedic) customs, complete with chants and the 'yagna' or the holy fire. It is also accompanied with some social customs. The 'Chhadnataala', bounded by banana plants, is decorated with *alpana* or designs. The groom is brought here and is made to wear a new dhoti by the relative of the bride who gives the bride away to the groom. He is made to stand on a *piri* (a very low wooden stool). The bride is then brought, sitting in another *piri*, carried by her relatives, and is circled clockwise around the standing groom for seven times, seven being an auspicious number for the Hindus. Hence *shat paake bandha (seven fold bondage)*. All along, the bride keeps her face hidden with a betel leaf. Then she is brought tete a tete with the groom for the *shubho drishti* where the bride and the groom look at each other. Before that, she covers her face with betel leaves.

Just after the 'shubho drishti' the bride and the groom exchange the garlands they had been wearing. This is called *malabodol*. The origin of *malabodal* comes from the *swayambhar sabha* which was a common practice among the princesses who chose to garland the princes they

wanted as their husbands. In the *Chadnataala* the barber plays an important role. He recites poems to drive away evil spirits from the place of the marriage. This is known as *asgaurabachan*.

All through the ceremony a white cloth is held over the couples. The bride and the groom are made to sit together in front of the priest. The groom is given *bistor*. It is a collection of fourteen *kush* (types of grass). A puja is performed with 'padyo', 'argho', 'modhuparko' and 'aachomonio'. On the groom's right palm the bride's right palm is placed. The priest then places a cloth, five fruits and 'kush' and ties around with a garland of flowers. To keep this relationship intact, slokes are chanted. This is the *sampradan*, when the bride is given away to the groom. The groom accepts the bride and the gifts. The five fruits and 'kush' are tied in the cloth provided. The corners of this bundle are tied to the groom's *uttario* (a decorative piece of cloth kept on the shoulders of the groom) and the *anchal* of the bride's saari. This is the tying of *gat chhora* (eternal tie). Then 'yagnas', 'kusumdika homn' and 'laaj homn' are performed. Keeping Agni, the fire god as a witness, the bride and the groom move around the holy fire while the priest chants *shlokas*. Then the groom holds the right palm of the bride on his to perform the ritual known as *panigrahan*. In Bangalee marriages the groom puts 'shindoor' on the bride's forehead with a ring or a *koonke* (a bamboo made utensil to measure rice). A saari is then placed on the forehead of the bride. This is the 'Laj Bastra'. Then the bride and the groom are pronounced man and wife.

#### **Basor Ghar (Marriage Chamber)**

On the wedding night the bride and groom stay awake the whole night and are accompanied by young people who spend the night playing games, singing and dancing and performing *Stri Achar*. Traditionally marriage is not consummated in *Basor Ghar*.

#### **Bashi Bibaha**

The morning after the marriage is also considered important for some places. The *sindur* ceremony is performed and the bride and the groom offer prayers to the Sun god. Another ritual known as *Konokanjoli* is performed where the bride throws a handful of rice grains behind her indicating the clearance of her debts to her parents. This ritual is of course obsolete.

#### **Badhu Baran**

The groom returns home with the bride, the day after the marriage. The mother-in-law welcomes the bride while she sets her feet in her new home in a traditional Bangalee style. The *alpana* or the design which is applied to decorate the grooms's place is known as *Bouchatra*. The bride sets her feet on the *alpana* holding a fish in one hand and a pot of water on the other. These outdated rituals were tests to gauge the bride's capability to perform household chores and hold the husband's attention with an underline tone of sexuality. Then the bride and the groom both are blessed by the elders in the family and sweets are given to eat.

#### **Bhat Kapar**

The next day the groom offers new garments and food in new utensils to the bride. The groom promises to take care of his better half till death through this ceremony.

### **Bau Bhat**

A day after the marriage day is the *Bou Bhat*. This is the day when the new bride serves the guests a delicacy called *ghee bhat* (a mixture of rice with ghee). In the evening there is a get together of the two newly related families and guests.

### **Phool Sajya**

At night the *ful sajya* is held in the house of the groom. The bride and the groom spend their first night together in a bed of flowers. From this day, the bride and the groom are truly man and wife.

### **Dwiragaman**

Eight days after the marriage, the bride returns to her father's home, accompanied by her husband. This is also known as *ashtomongola* or *dwiragaman*. On this day the (gat chhara) is unknotted. The newly wed couple spends the night at the home of the bride. The *ashtomongola* marks the end of the Bangalee marriage ceremony.

### **Daily Puja arrangement**

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

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

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

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

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

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

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

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

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

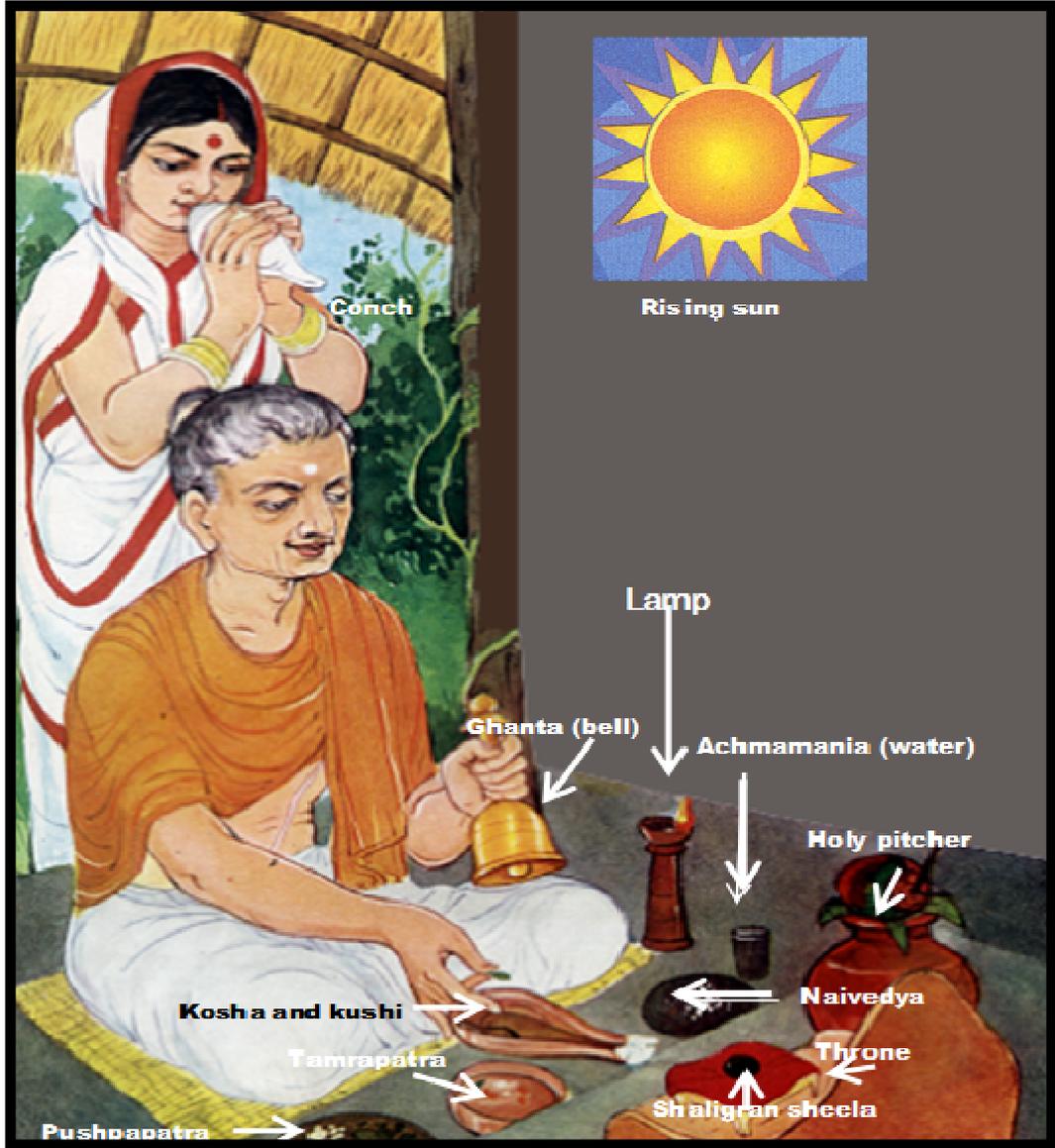
For Narayana make a small mound of sugar and sweets around. Panchadevata naivedya has five mounds of rice associated with small fruits and small sugar cubes/sandesh. Navagraha naivedya is made with nice mounds of rice (small mounds) with sugar cube on top and grape (or any small fruit) on the top of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

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

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

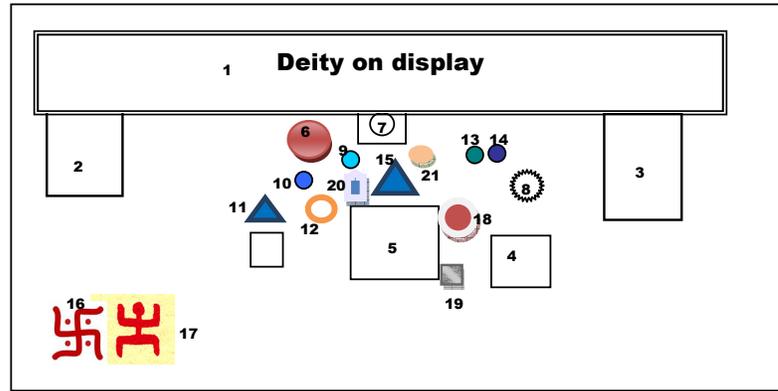
wiping the feet (gamcha), decoration with flower (flower), purifying air (incense and camphor), and rest (fan)

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



**Daily puja arrangement**

## DAILY PUJA ARRANGEMENT



### Layout

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

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

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

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

### Basic list of requirements for puja

ফর্দমালা

(*Phardamala*)

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

Photo or idol of deity,

Bottle of spring water,

Puja utensils

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

White mustard,

Mashkalai (black lentil),

Vermilion powder,

Colored powder (5 kinds),

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

Honey,

Sacred thread,

Ring and a silver coin (asan),

Bettle nut and or haritaki,

Pitcher (ghat),

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

Lamp,

Dhoop batti and stand,

Tripod and water conch,

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

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

Sweet,

Sugar,

Milk,

Yogurt,

Tirkathi,

Mirror,

Camphor,

Two small bowls (to keep yogurt for mashabhaktabali and madhuparka),

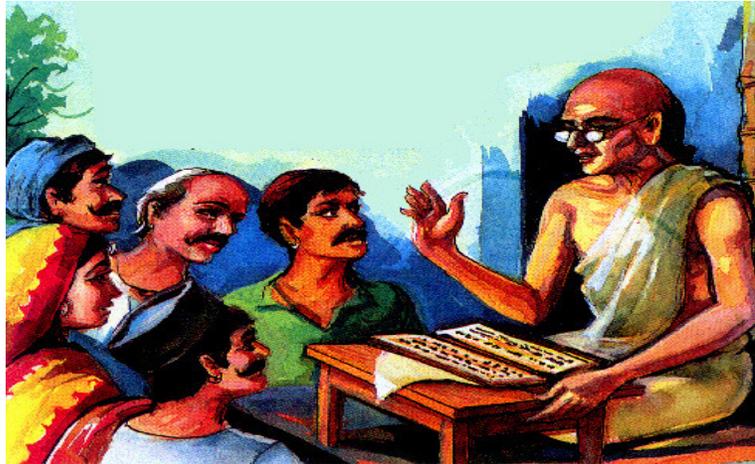
A new red cloth for the pitcher,

Bettle leaf and panmasala,

Arrangement for arati (panchapradeep, dhup, small cloth or gamca, chamar or fan, flower, water conch).

If Havan is planned, you need sticks, ghee, havan pot and glass with rice and supari (purnapatra).

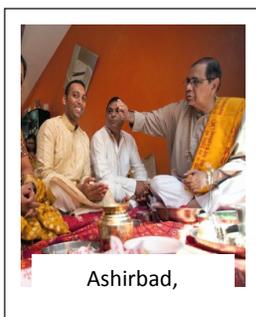
Note: More details are given in the addendum



**PART 2**  
**HINDU BIBAHA**  
**PRE-MARRIAGE RITUALS**

**ASHIRBAD, TILAK OR PAKADEKHA**

In an arranged marriage, verbal promise (বাগদান) was considered as final word for the impending marriage. This is now replaced by the introduction of Ashirbad or Pakadekha or Tilak which brings a social bondage to the promise. An auspicious day is chosen between the parties and the bride and the groom are independently blessed by the elders of the families. The priest may not be necessary as long as someone knows how to conduct the process. Customarily the bridegroom will first get the blessing, followed by the bride.



Ashirbad,

The bride or the groom sits on a cloth rug (asan) and faces east. A plate with blessing materials (rice, paddy, durba and chhandan or sandalwood paste) are kept on a plate for their use during the occasion. A small bowl of water with a spoon will be needed for invocational prayers. The priest or an elderly person starts the invocational prayer:

**Audio 01 Listen to audio by  
control+click on the Link**

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

**Invocation**

Sanctification with the holy water of River Ganges



Sanctification

**Ganga pranam**

গঙ্গা প্রণাম

*Reverence to Holy Ganges*

The mythological story of River Ganges is associated with the fact that the Holy River was brought down to earth by Bhagirath to bring to life his ancestors who were burnt to ashes by sage Kapil. Thus Ganges is considered as the great savior of the soul of the ancestors.

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

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

***Om sadya pataka samhantri sodyo 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)

The chant is repeated now and then.

### ***Achman***

বিষ্ণুস্মরণ

*Vishnu smaran*

Take water from the bowl three times sipping each time with the name of Vishnu (achman).

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

ওঁ তদ্বিষ্ণু পরমং পদম্ সদাপশ্যন্তি সুরয়ঃ দিবীব চক্ষুরাততম। ওঁ বিষ্ণুঃ, ওঁ বিষ্ণুঃ, ওঁ বিষ্ণুঃ ।  
 অয়মারম্ভ শুভায় ভবতু।

***Om Tad-Vishnoh paramam padam Sada pashyanti soorayah dibi-iba chakshuratatam  
Om Vishnu - Om Vishnu - Om Vishnu  
Ayamarambha shubhaya bhavatu***

*As the widely open eyes can see the sky clearly without any obstruction, so the wise always see  
Lord Vishnu with their divine vision. Glory to Lord Vishnu.  
May this be the auspicious beginning.*

### **Good Will Prayer**

স্বতিবাচন

*Swastibachan*

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

ওঁ সোমং রাজানং বরুণমগ্নিমম্বারভামহে, আদিত্যং বিষ্ণুং সূর্য্যং ব্রহ্মণঞ্চ বৃহস্পতিম্ ॥  
 ওঁ স্বস্তি নঃ ইন্দ্রো বৃক্শ্রবাঃ স্বস্তি নঃ পুষা বিশ্বেদাঃ ।  
 স্বস্তি নঃক্শ্যে অরিশ্টনেমিঃ, স্বস্তি নো বৃহস্পতির্দধাতু ॥  
 ওঁ স্বস্তি, ওঁ স্বস্তি, ওঁ স্বস্তি ॥

***Om somam rajanam Varuna Agnim ambara bhamahe, Adityam Vishnum Surjyam Brahmananca  
Brihaspatim || Om swasti nah Indro Bridhashrava 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.***

## Prayer for the Invocational God, Ganesh

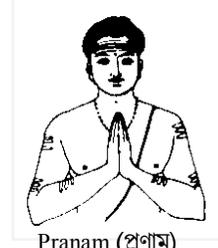
গণেশ বন্দনা

### Ganesh Vandana

বক্রতুণ্ড মহাকায় সূর্য কোটি সমপ্রভ । অবিল্লং কুরু মে দেব সর্ব কার্শে সু সর্দা ॥  
 ষোড়শৈতানি নামানি যঃ পঠেৎ অচ্ছদায়পি । বিদ্যারম্ভে বিবাহে চ প্রবেশে নির্গমে তথা ।  
 সংগ্রামে সর্বকার্শে সু বিল্ল স্তস্য ন জায়তে ॥

*Vakratunda mahakaya surjakoti samaprabha |  
 Avighnam kuru mey deva sarva karjeshu sarvada ||  
 Shorashaitani namanih ya pathet achudayapati |  
 Vidhyarambhey bibaheycha prbeshey nirgamey tatha ||  
 Sangramey sarbakarjeshu bighnastasya na jayatey ||*

*The Lord with the curved trunk and a mighty body, who has the magnificence of a million suns,  
 I pray to you Oh Lord, to remove the obstacles from all the actions I intend to perform. Those  
 who continuously repeat His name sixty four times They get success in every stage of life and  
 may that be Education, marriage, entry or exit, war or in any situation.*



Pranam (প্রণাম)

## Tilak (blessing mark on forehead) or Ashirbad

তিলক বা আশীর্বাদ

*Blessing of (would be) bride and groom*

After the invocation, Ashirbad (Tilak and blessing) is done first by the priest followed by others in sequence.

Please note:

- In case of the groom, the bride's party blesses before the groom's party.
- Only the elders participate in the formal Ashirbad ceremony. The younger ones, come and convey the good wishes in appropriate manner.

## Marking on forehead

Put the sandalwood mark with the middle finger on the forehead of the bride or the groom while chanting the following mantra.

ওঁ শিবা আপঃসন্তু

*Om Shiva apahsantu*

*May Shiva's blessing remove all the obstacles of your life.*

## Bless with durba grass

আশীর্বাদ

*Ashirbad*

Put the durba grass and flower on the head and chant the following. Doorba (or *durva*) symbolizes immortality, long life:

ওঁ সৌমনস্যমস্তু

***Om soumanasyamastu***  
*May you have long life*

Then put some paddy (alternate, barley or rice) on the head and chant the mantra.

ও অক্ষতক্ষারিষ্টক্ষাত্ত্ব  
***Om Akshata (an)charisthancha astu***  
*May you have a safe healthy life*

At the final step, bless by placing your right hand on the head of the groom/bride.

ও দীর্ঘায়ুঃ শ্রেয়ঃ শান্তিঃ পুষ্টি তুষ্টিচাম্বু ॥  
***Om dirghayuh shreya shantih pushthi stusthischantu||***  
*May you have long life, prosperity, good health and peace.*

Parents may choose to give ornaments (silver or gold) at this point. The groom/bride should now touch the feet of the person who is blessing him/her.

Blow the conch and make the ulloo sound.

### **Benedictory Prayer**

Pour a little water into the offering plate while chanting the following at the completion of the ceremony:

কর্মফলমেতদ্ ব্রহ্মা অর্পণমস্তু । পূর্ণং পূর্ণসুদবতি পূর্ণব সিঞ্চতে ॥  
ওতো তদধ্য বিদ্যাম যতস্তাত্ পরিষিচ্যতে ॥ ও শান্তিঃ । ও শান্তিঃ । ও শান্তিঃ ॥ হরিওম্ ॥  
***Karmaphalametad Brahma arpana mastu Purnyat Purnasudavati purnab sinchatey***  
***Uto taddhya vidam yatyastat parishishchyatey Om Shanti! Shanti! Shanti!***  
*May the fruits of this sacred ceremony be released with the grace of God. It is only through the*  
*fullness of ourselves that we can see fulfillment. Let this eternal wisdom be your today.*  
*Peace, peace, peace, Hari Om!*

Party follows the Ashirbad ceremony according to mutual convenience.

## Ancestral worship

বৃদ্ধিশ্রাদ্ধ, নান্দিমুখ

Briddhi Shraddha or Nandimukh

### Introduction

Ancestral worship is an essential part of Dashakarma (celebration of life). Ancestors are remembered in all oriental cultures. It has different names but all of them aim to seek the blessings of the divine, and of the ancestors, before starting a new venture of life. The Bengalis use the following names to refer to the ancestral worship – *Nandimukh*, *Briddhi Shraddha*, *Abhyudayik Shraddha*, (নান্দিমুখ, বৃদ্ধিশ্রাদ্ধ, আভ্যুদয়িক). These respectively corresponds to Happy Beginning (আনন্দমুখ), Expansion of Family (বৃদ্ধি) and New Beginning Of Life (অভ্যুদয়).

Other than happy occasions, Shraddha is also done on unhappy occasions like death. Thus Ekadrishta Shraddha or Adya shradhya is observed within two weeks after someone's death and then after one year comes the Barsik shradhya or annual offering.

After the Ashirbad or blessing, an auspicious day is chosen to perform the Nandimukh which is usually close to the date of marriage. Aiburobhat (bride/groom shower) is more of a social custom than a religious one. The principal deity of Nandimukh is Narayana or Lord Vishnu, like all other ceremonies of Dashakarma. Priest may bring the Narayana Sheela for the Nandimukh. When he carries the Narayana Sheela, he should be properly received. Wash and wipe his feet and blow conch at the time when Narayana Sheela enters the house. Alternatively, the sacred pitcher (*kalasha*) can be used for offering the prayers to Lord Vishnu.

### For general arrangement of the puja See Part 1

Invocation starts with the prayer of Holy River Ganges.

### INVOCATION

#### Sanctification of Water to be used for offering

##### *Calling for Sacred Rivers*

তীর্থাবাহন

*Tirtha abahan*

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

ওঁ গঙ্গে চ যমুনে চৈব গোদাবরি সরস্বতি,  
নর্মদে সিঙ্ধু কাবেরি, জলে অঙ্গিন সন্নিধিং কুরু।

*Om Gangey cha Yamunaye chaiba Godabori Sarawati;  
Narmadye, Sindhu, Kaberi jalye asmin sannidhim kuru.  
Let all the holy rivers (seven) – Ganges, Jamuna, Godavari, Saraswati,  
Narmada, Sindhu, and Kaberi, merge into this water to sanctify.*

### Asanasuddhi

আসন শুদ্ধি

#### Sanctification of seat

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

এতে গন্ধপুষ্পে ত্রীং আধারশক্তয়ে কমলাসনায় নমঃ।  
আসনমন্ত্রস্য মেরুপৃষ্ঠ ঋষি সূতলাং ছন্দঃ কূর্মো দেবতা, আসনোপবেশন বিনিয়োগঃ।।  
*Eteye gandhapushpey hring adharshaktaye kamalasanaya namaha |  
Asanamantasya merupristha rishi sutalam chhandho kurmo devata,  
Ashonopobayshaney biniyogah ||*

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

#### Sanctification of Ground

Now touch the ground and chant:

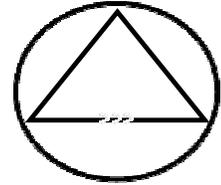
ওঁ পৃথ্বিতয়া ধৃতা লোকা, দেবি ত্বং বিশ্বনা ধৃতা । ত্বঞ্চ ধারয় মাং নিত্যং পবিত্রং কুরু চাসনম্ ॥  
*Om! Prithwitaya dhrita loka,debitwang Vishuna dritha |  
tancha dharaya mam nityam pobitram kuru chasanam ||*  
*Oh Goddess Earth, you are holding this world of ours. You are held by Vishnu.  
Hold me securely and sanctify my seat for my worship.*

### Initial offering

সামান্যার্ঘ্য

#### Samanyargha

Argha is a special gesture of welcome. On the floor, in front of you, make a watermark with your middle finger after dipping it in the water-vessel (*kosha*) kept in front of you. First draw a circle. Then within the circle draw a triangle. Place the *kosha* on the water mark. Then place a sandalwood-dipped flower, little *durba* or *kush* (dry grass) and a little rice on the edge of the *kosha* while chanting these *mantras*.



এতে গন্ধপুষ্পে ওঁ আধারশক্তয়ে নমঃ, ওঁ কূর্মায় নমঃ, ওঁ অনন্তায় নমঃ। ওঁ পৃথিব্যে নমঃ।  
ওঁ অং অর্কমণ্ডলায় দ্বাদশ কলাস্বনে নমঃ। ওঁ উং সোমমণ্ডলায় ষোড়শ কলাস্বনে নমঃ।  
ওঁ বং বহ্নিমণ্ডলায় দশ কলাস্বনে নমঃ।।

*Etey gandhapushpey Om adharashaktaye (foundation of universe) namaha, Om Kurmaya (turtle, holder of the earth) namaha, Om annataya (universe) namaha, Om Prithibai namaha. Om arkamandalaya (disc of the sun) dwadasha kalatmaney namah | Om ung Soma (moon) mandalaya shorasha kalatmaney namah | Om bang banhi (Vishnu) mandalaya dasa kalatmaney namah ||*

*I pay my reverence by offering this flower to the foundation of this Universe, to the divine turtle holding this earth, to the infinite cosmos, to the sun in all its twenty folds, to the moon in all its sixteen phases, to Lord Vishnu in His ten-fold avatars.*

### Special 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.

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

ওঁ নমঃ বিবস্বতে ব্রহ্মণ্ ভাস্বতে বিষ্ণুতজসে জগৎ সবিত্রে সূচয়ে সবিত্রে  
কর্মদায়িনে, ইদমর্ঘ্যং ভগবতে শ্রীসূর্য্যায় নমঃ । এহি সূর্য্যঃ সহস্রাংশো তজরাশে জগৎপতে ।  
অনুকম্পয় মাং ভক্তং গৃহ্নাণর্ঘ্যং দিবাকরম্ ॥ এষাহর্ঘ্যঃ ভগবতে শ্রীসূর্য্যায় নমঃ ॥

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

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

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

ওঁ জবাকুসুম-সঙ্কাশং কাশ্যপেয়ং মহাদ্যুতিং। প্লাস্তারিং সৰ্বপাপঘ্নং প্রণতোশ্মি দিবাকরং।।

*Om javakusuma sangkasham kashyapeyam mahadyutim. Dhwantarim sarbapapaghnam 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.*

### Gayatri prayer

ওঁ ভূর্ভুবঃস্বঃ, তৎ সবিতুর্ভরৈণ্যং, ভর্গো দেবস্য ধীমহি। যিরো য়ো 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).*

## **Gurupuja**

গুরুপূজা

*Gurupuja*

Guru has a high position in the development of an individual. He/ she is borned 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 basics of living. But the guru is the person who gives you a second life. He introduces his disciple to the Unknown. He/she is the spiritual teacher. So, he/she is respected like a God.

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

In this step the spiritual teacher is remembered and worshipped. Offer little water on the offering plate imagining that the water is poured on Guru’s feet (*padyam*). If one does not have a spiritual guru, remember the parents.

## **Meditation**

গুরু ধ্যান

*Gurudhyan*

Take a small flower on left palm and hold it in Kurma mudra, covering with the right palm and meditate:

ধ্যায়ৈচ্ছিরসি শুক্লাজ্জৈ দ্বিনেত্রং দ্বিভুজং গুরুং। শ্বেতাস্বর-পরীধানং শ্বেতমাল্যানুলেপনং।  
বরাভয়করং শান্তং করুণাময় বিগ্রহং। বামনোৎপলধারিণ্যাং শক্তালিঙ্গত বিগ্রহং।  
সৌরাননং সুপ্রমং সাধকাভীষ্টদায়কং।।

***Dhyayechhirosi shuklabjaye dwinayetram dhibhujam Gurum;  
Sweytambara- paridhanam shayetamallya-anulaypanam;  
Bhrabhayokaram shantam kurunamaya bigraham;  
Bamanotpalo-dharinyam shaktalingata bighraham;  
Smerannam suprsannam sadhaka-avistha-dayakam.***

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

### **Prostration**

গুরু প্রণাম

*Gurupranam*

Pray with folded hands:

অখণ্ড-মণ্ডলাকারং ব্যাণ্ডং যেন চরাচরং তৎ পদং দর্শিতং যেন তস্মৈ শ্রীগুরবে নমঃ।  
অজ্ঞান-তিমিরাঙ্কস্য জ্ঞানাজ্ঞান-শলাকয়া। চক্ষুরঞ্জীলিতং যেন তস্মৈ শ্রীগুরবে নমঃ।  
গুরুর্ব্রহ্মা গুরুর্বিষ্ণু গুরুর্দেব মহেশ্বর, গুরুঃ সাক্ষাৎ পরং ব্রহ্ম তস্মৈ শ্রীগুরবে নমঃ।

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

*Ajnaana-timirandhasya jnaanjanashalakaya;  
Chaksur-urmilitam yena tasmai Shree Gurabe namah.*

*Guruh Brahma gurur Vishnuh gurur vevo Maheswarah;  
Guruh sakshat parama Barhma tasmai shree Gurabey namah.*

*Salutations to my respected Guru, who showed me the stature whose form pervades the entire sphere of the universe.*

*(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.*

*Salutations to my respected Guru, who exemplifies as Brahma, Vishnu, and Maheshvara; who is no other than the all-pervading supreme self.*

### **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.

অস্ট্রায় 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 গৃহীত ।

*Om Bhutadaya iha gachchhata, iha gachchhata,  
Iha tishthata, Iha tishthata, Iha sanniruddha, iha sannirudhyadhvam,  
Atradhistanam kuru, mama pujam grihrita ||  
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 এতন্মৈ মাষভক্তবলয়ে নমঃ, এতে গন্ধপুষ্পে ও মাষভক্তবলয়ে নমঃ,  
এতে গন্ধপুষ্পে ও এতদধিপত্যয়ে ও বিষববে 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 Khetrapaladibhutaganebhyo namah ||*

*Reverence to the mashabhaktabali (the container with yogurt, mashEntrancekalai and red flower  
dipped in sandalwood) as I offer the scented flower to the name of Vishnu  
I offer this holy lentil pot to Khetrapal and other invisible spirits.*

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

ও ভূতপ্রেত পিশাচাশ্চ দানবা রাক্ষসাশ্চ যে ।

শান্তিং কুর্বন্তু তে সৰ্বে ইমং গৃহতু মদবলিম্ ॥

*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*.

ও অপসর্পন্তু তে ভূতা যে ভূতা ভূবি সৎস্থিতাঃ । যে ভূতা বিল্লকর্ভারস্তে নশ্যন্তু শিবাঙ্গয়া ॥

ও বেতালাশ্চ পিশাচাশ্চ রাক্ষসাশ্চ সরীসৃপাঃ । অপসর্পন্তু তে সৰ্বে চন্ডিকাশ্চৈব তাদিতাঃ ॥

*Om apasarpantu tey bhuta je bhuta bhubi sansthitah |*

*Jey bhuta vignakartarastey nashyantu Shivagnaya ||*

*Om betalascha pishachascha rakshashascha sarisripah |*

*Apasarpantu tey sarbey chandika strena taritah ||*

*All the spirits who reside below this earth  
who may disturb our peace is guarded off in  
the name of Shiva. All the creatures,*

*may they be ghosts, goblins or reptiles are hereby  
driven away from this place in the name of Chandi,  
the goddess of evil destruction.*

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

### **Tying the Security Knot**

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 মনিধরিবজ্রগি 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.*

### **Resolution (Solemn vow for ancestral worship)**

সংকল্প

*Sankalpa*

Take the *kushi* with water, flower, *durba*, little rice and *haritaki* on left hand. (If available, add apple-wood leaf or *belpata* and *tulsi*). Add a little sandalwood paste in the *kushi* and cover it with your right hand. Then declare the goal of the worship.

বিষ্ণুরোম তদসং অদ্য ----- মাসে ----- পক্ষে ----- তিথৌ ভাঙ্করে ----- গোত্র শ্রী ----- দেবশর্মণঃ  
বসুধারা স্থাপিতমন্ত্র জপে আভ্যুদায়িক বৃদ্ধিশ্রদ্ধ কৰ্মং অহম্ করিষ্যামি। ওঁ বিষ্ণু, ওঁ বিষ্ণু, ওঁ বিষ্ণু  
**Vishnurom tadsat adya --- mashey --- pakshey --- tithou bhaskarey --- gotra --- Shri  
devasharma basudhara sthapit mantra japey Abhyudayik briddhishraddha karmam aham  
karishyami. Om Vishnu! Om Vishnu! Om Vishnu!**

*In the name of Lord Vishnu, on the auspicious occasion of today ---- month ---- fortnight (of  
lunar calendar) I ----- (name) of ---- gotra (family identification) resolve to perform the ritual  
Of worshipping the house God, earth and celebrating the auspicious beginning of a new life.*

*Glory to Lord Vishnu*

After completion of the resolution, turn over the *kushi* in the offering plate (*tamrapatra*), ring the bell that declares the beginning of the worship ritual.

## Resolution Hymn

সংকল্পসূক্ত

*Sankalpa sukta*

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.

ওঁ দেবো বো দ্রবিনোদাঃ পূর্ণাং বিবষ্ট্যাসিচম্ । উদ্বা সিঞ্চধ্ব-মুপ বা পূণশ্ব, মাদিষো দেব ওহতে ॥

*Om devo bo drabinodah purnam bibashtyasicham |*

*Udhwa sinchadhvamup ba prinadhwa madidwo deva ohatay ||*

*Oh God Agni, who grants us wealth, bless us with the sincerity and Implaant knowledge and love in our heart, Seek His blessing and He will fulfill our wishes.*

## Seeking Divine Sanction

সাক্ষ্যমন্ত্র

*Sakhya mantra*

With folded hands, looking up towards the sky, pray:

ওঁ সূর্য্যঃ সোম যমঃ কালঃ সন্ধ্যোভূতান্যহঃ ঋপা। পবনো দিক্‌পতির ভূমিরাকাশং খচরা মরাঃ।

ব্রাহ্মাং শাসনমাস্ত্রায় কল্পগ্নমিহ সন্নিধিম্। ওঁ তৎসৎ। অয়মারম্ভ শুভায় ভবতু।

*Om Surjuo somo Yahmah kalah sandhayebhuta naha kshapa; Pabano dikpatir bhumir-akasham khachara marah | Bhramam shasanamasthaya kalpadhwamiha sanniddhim ||*

*Om tatsat; Ayamarambha shubahaya bhhabhatu ||*

*The Sun, the Moon, the Yama (death), the Time, the Morning, the Evening, the Twilight, the Living creatures, the Day, the Night, the Wind, the Guardians of the directions, the Earth, the Sky, the flying creatures, the Gods and Goddesses may you all come here to witness my pious act and let the holy occasion begin.*

*Philosphical meaning*

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

*Let the holy occasion begin).*

## Blessing of assemblage

স্বতিবাচন

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

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

*Om sasthi no Indro brisddhrashroba sasthi no Pusha bishwadeva.*

*Om Swasthi, Om Swasthi, Om Swasthi.*

*Let lord Indra, sage Pusha and Lord of the Universe bless this occasion.*

*Let there be sanctity everywhere.*

Take small amount of 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*).

ওঁ সোমং রাজানং বরুণমগ্নি ( অ)মম্বার ভামহে, আদিত্যং বিষ্ণুং সূর্য্যং ব্রহ্মণঞ্চ বৃহস্পতিম্ ॥  
 ওঁ স্বস্তি নঃ ইন্দ্রো বৃদ্ধশ্রবাঃ ওঁ স্বস্তি নঃ পুষা বিশ্ববেদাঃ ।  
 স্বস্তি নঃক্যো অরিশ্টনেমিঃ, স্বস্তি নো বৃহস্পতিঃ দধাতু ॥  
 ওঁ স্বস্তি, ওঁ স্বস্তি, ওঁ স্বস্তি ॥

*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.*

## Bhojya dan

ভোজ্যদান

*Offering of uncooked food platter*

For multiple reasons traditional Nandimukh or Ancestral worship may not always be possible. If nothing else, offer a Bhojya (raw food platter for dinner) to the Brahmin in the name of the ancestors after completing the invocational prayers of Sacred River Ganges and Vishnu Smaran.

Hold the platter with the left hand, place a flower on the platter with the right hand and make the offering in the name of Vishnu for its sanctification:

এতৎ সম্বৃতোপকরণ আমান ভোজ্যম্ ওঁ শ্রীবিষ্ণবে নমঃ ॥

*Etat saghretopkarana amanya bhojyam Om Shri Vishnabey namah ॥*

*Herewith I am sancatifying the uncooked food platter with ghee in the name of Lord Vishnu ॥*

Then dip your right hand fingers into the kosha and take the names of the ancestors before offering to the Brahmin. In this “give away” act you seek the blessings of your ancestors.

বিবাহ কৰ্ম্ম আভ্যুদয়ার্থং ---- গোত্রস্য  
 নান্দীমুখস্য পিতুর --- দেবশৰ্ম্মণঃ । নান্দীমুখস্য পিতামহস্য --- দেবশৰ্ম্মণঃ  
 নান্দীমুখস্য প্ৰপিতামহস্য --- দেবশৰ্ম্মণঃ । নান্দীমুখস্য বৃদ্ধপিতামহস্য --- দেবশৰ্ম্মণঃ  
 নান্দীমুখস্য মাতা --- দেবী । নান্দীমুখস্য মাতামহস্য --- দেবী  
 নান্দীমুখস্য প্ৰমাতামহস্য --- দেবী । নান্দীমুখস্য বৃদ্ধপ্ৰমাতামহস্য --- দেবী  
 আভ্যুদয়িক শ্ৰাদ্ধবাসরে অক্ষয়বৰ্গকাম ইদং আভ্যুদয়িক শ্ৰাদ্ধানুকল্প  
 সম্বৃতোপকরণ আমান ভোজ্য অহম্ অর্চিতম্ শ্রীবিষ্ণুদেবতং  
 যথাসম্ভবগোত্রনাম্নে ব্রাহ্মণায়াহং দদানি ॥

*Bibaha karma abhyutartham ---- gotrasya nandimukhasya pitur ---- debasharmanah  
 (similarly identify other ancestors – grandfather, great grandfather and great-great  
 grandfather, mother, grandmother, great grandmother etc.)*

*Abhyudayeeek shraddha vasarey akshayaswargakam idam abhyudayeeek shradhaanukalpa  
Sagritopakarana amanna bhojya aham architam Shri Vishnudaivatam  
Yatha sambhava gotra namney brahmanayaham dadani ||*

*For the occasion of initiating marriage In the names of my Father, grandfather, great  
grandfather Mother, grandmother, great grandmother (Mention gotra and name for each)  
With the new beginning of life, I offer my respect to my heavenly ancestors, In order to seek their  
blessing and permission I am offering this raw food platter with ghee and other materials  
In the name of Lord Vishnu With available identification of my ancestors To the Brahmin*

The priest will accept and respond (প্রতিবচন),

ওঁ স্বস্তি  
*Om Swasti*  
*May God bless you*

### **Worship of Lord Ganesha**

গণপতি পূজা  
*Ganapati puja*

Take the Shri and do the Ganapati puja with the Shri:

ওঁ গণপতি মহমারোপয়ামি । ওঁ ভূর্ভুবঃ স্বর্গ গনপতে ।  
ইহাগচ্ছ ইহাগচ্ছ ইহতিষ্ঠ ইহতিষ্ঠ অত্রাধিষ্ঠান কুরু মমপূজান গৃহান ॥  
ওঁ শ্রীগণপতয়ে নমঃ ॥

*Om Ganapati mahamaropayami | Om bhurbhubah swarga Ganpatey |  
Ihagachhalhagachhalha tishtha Iha tishtha Atradishthan mamapuja grihana ||  
Om Shri ganapataye namah ||*

*Oh the great God Ganesha, I am offering my oblations to Thee! You are the leader of this world  
and the heaven, You are welcome, stay with me and accept my oblations  
I bow to you with reverence*

### **Shashthi puja**

ষষ্ঠী পূজা  
*Worship of Shashthi (Universal Mother)*

Shashthi is the Goddess of perpetuation. Wellbeing of the children comes from Her blessing.

### **Meditation**

ষষ্ঠীর ধ্যান

ওঁ ষষ্ঠীং গৌরবর্ণাং দ্বিত্বজাং রত্নালঙ্কারভূষিতাম্ ।  
দিব্য বস্ত্রপরিধানাং প্রসন্নবদনাং বামক্লেদাড় অর্পিতপুত্রিকাং।  
জগদ্ধাত্রীং সর্বলক্ষন সম্পনাং পদ্মো উপোষিতাং।  
*Om Shashthim gourvarnam ratna-alkar-bhusitham |  
Divya bastraparidhanam prasannabadanam bamakrora arpitaputrikam ||  
Jagaddhatrim sarbalakshana sampannam padmo upabistham ||*

*I meditate on you with fair complexion, with two hands,  
Decked with ornaments,  
Wearing beautiful dress, and happy face,  
Holding a child on your left lap  
The goddess of the Universe, with numerous qualities,  
as She sits on a lotus.*

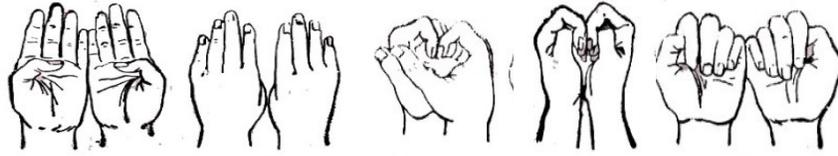
### Welcome

ওঁ ষষ্ঠী দেবি ইহাগচ্ছ ইহাগচ্ছ, ইহতিষ্ঠ ইহতিষ্ঠ, ইহসন্নিদেহি, ইহ সন্নরুধ্যস্ব,  
অত্রাধিষ্ঠানং কুরু, মম পূজাং গৃহাণ ॥

*Om shashthi devi ihagachha ihagachha, ihatishtha ihatishtha,  
Iha sannidehi, iha sannirudhaswa,  
Atradhishthan kuru, mama pujam grihana ॥*

*Oh Mother Shashthi, you are welcome.  
Come and stay with us, come close to us.  
After settling down, receive my oblation.*

### Welcome mudras



আবহনীমুদ্রা

Abahanimudra  
mudra  
**Welcome**

স্থাপনীমুদ্রা

Stapanimudra  
mudra  
**Sit**

সন্নিধাপনীমুদ্রা

Sannidhapani  
mudra  
**Settle down**

সন্নিরোধনীমুদ্রা

Sannirodhni  
mudra  
**Come close**

সম্মুখীকরণীমুদ্রা

Sammukhikarani  
mudra  
**Face**

### Offering Flower

পুষ্প

Place a flower on the holy pitcher that corresponds to the offering to Markandeya and Shashthi:

এতে গন্ধে পুষ্পে নমঃ ষষ্ঠী দেবীয়ে নমঃ।

*Eteh gandhapushpey namah Sashthi Devai namah ॥  
I offer this flower to Shashthi Devi with reverence.*

### Cloth

বস্ত্র-দান

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

ওঁ বহুতলু সমায়ুক্তং পট্ট সূত্রাদি নিশ্চিতম। বাসো দেবি সুশুক্লং গৃহাণ পরমম্বরী।  
ওঁ বহুসন্তান সমৃদ্ধং রঞ্জিতং রাগবন্তুনা। ষষ্ঠী দেবো ভজ্যপীতিংবাসন্তে পরিধীয়তাম।  
এতদ্ বস্ত্রং নমো ষষ্ঠী দেবো নমঃ।

*Om bahutantu samayuktam pattasutradi nirmitam | Basodevi susuklancha grhana  
parameshwari || Om bahusantana samridham ranjitam ragabastuna | Devi Durgay  
banjapritim basantey paridhiyatam | Etad bastram namah Shashthi devai namah ||  
Oh Great Goddess (Shashthi),*

*Tthis beautiful dress, made of many interwoven threads and other things for you to wear.  
It is long, rich, decorated with many colors, and may you be pleased in wearing it.  
I am offering this dress to you Oh Goddess Shashthi.*

### **Markandeya puja**

মার্কণ্ডেয় পূজা

*Markandeya puja*

Markandeya, as a child, defied death by worshipping Shiva. Thus prayer to Markandeya assures the well being of the family members.

### **Meditation**

ধ্যান

Hold Markandeya's image in your heart while your hands are in Dhyamudra:

ওঁ দ্বিভুজং জটিলং সৌম্যং সুবৃদ্ধং চিরজীবনম্ । মার্কণ্ডেয়ং নরো ভক্ত্যা পূজয়েৎ প্রযতস্তথা ॥  
*Om dwibhujam jatilam soumyam subridhyam chirajibanam |  
Markandeyam naro bhaktam pujayet prayatastatha ||  
You are two handed, complex and yet calm, knowledgeable, and immortal,  
Oh Markandeya, You are human and yet by your devotion and austerity  
you won over death. I bow to you.*

### **Offering of flower**

পুষ্প দান

Then place a flower on the holy pitcher showing your reverence to the great sage:

এতে গন্ধে পুষ্পে নমো মার্কণ্ডেয়ায় নমঃ ॥  
*Eteh Gandhapushpey namah Markandeyaya namah |  
With this flower I offer my reverence to Sage Markandeya*

**Audio 02 Listen to audio by  
control+click on the Link**

<http://www.agiivideo.com/books/audio/hindumarriage/Audio-02-Nandimukh-p30.mp3>

### **Gouryadishorashamatrika puja**

গৌর্যাদিশোড়শমাতৃকা পূজা

*Reverence To Sixteen Facets of Mother Goddess*

Addressing the holy pitcher show the five welcome signs (Book 1) and chant the mantra for the reception of Goddess Durga (গৌরী) and sixteen facets of Mother Goddess (শোড়শমাতৃকা). After the reception make the five offerings.

ওঁ সগণাধিপ গৌর্যাদিশোড়শমাতৃকা ইহাগচ্ছত, ইহাগচ্ছত, ইহতিষ্ঠত, ইহতিষ্ঠত  
ইহসন্নিধন্ত, ইহসন্নিরুধ্যত্বম্, অত্রাধিষ্ঠানং কুরুত, মমপূজাং গৃহীত ॥

***Om saganadhipa Gourjadishorashamatrika ihagachata, ihagachata, ihatishtata, ihatishtata,  
Ihasannidhatta, ihasanniruddham atradishthanam kuruta mama pujam grinhita ॥***

*With all your subjects the multifacet forms of the Divine Mother You are welcome, come and stay  
here, come close to us And as you get settled, receive my sincere worship.*

### **Offerings**

পঞ্চোপচারে পূজা

*Panchopacharey puja*

The five materials (উপাচার) offered are:

পাদ্য, অর্ঘ, ধূপ, দীপ, নৈবেদ্য

***Padya, arghya, dhup, deep, navedya***

*Water, rice, incense, lamp and food platter*

এতৎ পাদ্যংসগণাধিপ গৌর্যাদিশোড়শমাতৃকাভ্যো নমঃ ।

এতৎ অর্ঘ্যংসগণাধিপ গৌর্যাদিশোড়শমাতৃকাভ্যো নমঃ ।

এতৎ ধূপম্সগণাধিপ গৌর্যাদিশোড়শমাতৃকাভ্যো নমঃ ।

এতৎ দীপম্ সগণাধিপ গৌর্যাদিশোড়শমাতৃকাভ্যো নমঃ ।

এতৎ নৈবেদ্যম্ সগণাধিপ গৌর্যাদিশোড়শমাতৃকাভ্যো নমঃ ।

***Etat padyam saganadhipa Gouryadi shorasha matrikabhyo namah |***

***Etat ---- (arghyam, dhupam, deepam, naivedyam)***

***saganadhipa Gouryadi shorasha matrikabhyo namah |***

*I am herewith offering water to wash your feet, welcome gift of rice,*

*Incense, lamp and food platter to your service with reverence.*

### ***Reverence to individual mothers***

Place a flower on the holy pitcher after addressing the Mother Goddess I her specific facet:

ও গৌর্যে মাত্রে নমঃ

**Om Gourya matrey namah**  
*Reverence to my fair mother*

ও পদ্মায়ৈ মাত্রে নমঃ

**Om Padmayai matrey namah**  
*Reverence to my lotus-hued mother.*

ও শচৈমাত্রে নমঃ

**Om Shachai matrey namah**  
*Reverence to my graceful mother*

ও মেধায়ৈ মাত্রে নমঃ

**Om Medhaoi matrey namah**  
*Reverence to my wise mother.*

ও সার্বিত্র্যে মাত্রে নমঃ

**Om Sabitraoi matrey namah**  
*Reverence to my enlightened mother*

ও বিজয়্যৈ মাত্রে নমঃ

**Om Bijayaoi matrey namah**  
*Reverence to my triumphant mother.*

ও জয়্যৈ মাত্রে নমঃ

**Om Jayaoi matrey namah**  
*Victorious mother*

ও দেবসেনায়ৈ মাত্রে নমঃ

**Om Devasenaoui matrey namah**  
*Warrior mother, the General of the Army*

ও স্বধায়ৈ মাত্রে নমঃ

**Om Swadhaoi matrey namah**  
*Reverence to my eternal (ancestral) mother*

ও স্বাহায়ৈ মাত্রে নমঃ

**Om Swahaoi matrey namah**  
*Reverence to my mother who accepts all offerings*

ও শান্ত্যৈ মাত্রে নমঃ

**Om Shantoi matrey namah**  
*Reverence to my mother who brings peace*

ও পুষ্ট্যৈ মাত্রে নমঃ

**Om Pushtoi matrey namah**

*Reverence to my mother who nourishes me*

ও ধৃত্যে মাত্রে নমঃ

***Om Dhretoi matrey namah***

*Reverence to my mother who holds me in my distress*

ও তুষ্ট্যে মাত্রে নমঃ

***Om Tushtoi matrey namah***

*Reverence to my mother who brings happiness*

ও আত্মদেবতায়ৈ মাত্রে নমঃ

***Om Atmadevataoi matrey namah***

*Reverence to my mother who is my intimate Goddess*

ও কুলদেবতায়ৈ মাত্রে নমঃ

***Om Kuladevataoi matrey namah***

*Reverence to my mother who is the Goddess of the family*

Conclude your prayer by seeking apology for any mistake incurred:

ও সগণাধিপ গৌর্যাদিশোড়শমাতৃকা ক্ৰমশ্চ ॥

***Om saganadhipa gouryadishorashamatrika khamadhyam ||***

*Oh my mother, the leader of the people, with sixteen facets,  
I beg apology for any mistake I might have committed.*

## **Basudhara**

বসুধারা

(Prayers and wall-markings symbolizing effluence)

Basudhara (flow of ghee to celebrate earth) symbolizes effluence. On the wall (eastside or north side), a Swastika or human figure is drawn. Both are considered as sacred icons. The human figure represents the human race, blessed by Lord Almighty. Below the icon, five dots are drawn with oil paste of turmeric or vermilion (sindur, সিন্দুর). The dots are placed on a straight line at the height of the navel spot of the householder.

Chant the following mantra as you flow the melted butter (ghee) with the help of kushi or spoon starting from the marked spot down to the floor. Each line of flow should reach the ground. (Use aluminum foil to avoid permanent mark on the wall in western houses).

যদ্বর্চো হিরণ্যস্য যদ্বা বর্চো গবামুত । সত্যস্য ব্রহ্মণো বর্চস্তেন মাং সংসৃজামসি ॥

***Jadarcho harinyasya jadba barcho gabamuta |***

***Satyasya Brahmano barchasten mam sansrijamasi ||***

*As I offer to this Golden Earth, the stream of ghee that came from the cow, I am trying to bring together the truth and His presence as painted on the wall.*

## Worship of The King of the Earth

চেদিরাজ পূজা

*Chediraj puja*

Chedi was a powerful kingdom in the days of Mahabharata. Chediraj, the king of Chedi, took the wrong side of the Mahabharata war, fighting against Pandavas. He was thus cursed. When we worship the ancestors, we do not forget the ones who made mistakes and pray for their forgiveness and wish their salvation.

Place a flower on the Holy pitcher in the name of Chediraj, paying obeisance:

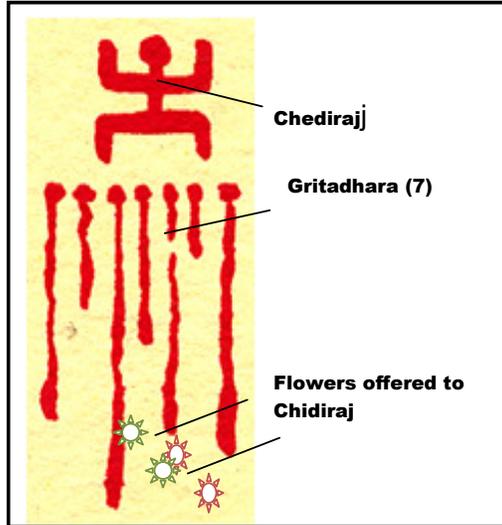
এতে গন্ধে পুষ্পে নমঃ শ্রীচেদিরাজ বসবে নমঃ।

*Etey gandhey pushpey Shri Chediraj basbey namah |*  
*Here I offer the sandalwood and flower to Shri Chediraj.*

Pour a little water with the kushi on the offering plate:

এতদ্ পাদ্যং নমঃ শ্রীচেদিরাজ বসবে নমঃ।

*Etadat padyan Shri Chediraj basbey namah |*  
*Here I offer the water to wash the feet of Shri Chediraj.*



Offer the welcome rice:

Take a little rice and place it in the offering plate.

এষ অর্ঘ্যং শ্রীচেদিরাজ বসবে নমঃ।

*Esha argham Shri Chediraj basbey namah |*  
*Here I offer the rice to welcome Shri Chediraj.*

Sprinkle a little water at the base of the incense stand to signify its offer. Then perform a quick arati.

এষ ধূপং শ্রীচেদিরাজ বসবে

*Esha dhupong Shri Chediraj basbey namah |*  
*Here I offer the incense to Shri Chediraj.*

Sprinkle a little water at the base of the lamp to signify its offer:

এষ দীপং শ্রীচেদিরাজ বসবে নমঃ।

*Esha dipam Shri Chediraj basbey namah |*  
*Here I offer the lamp to Shri Chediraj.*

Sprinkle a little water on the food platter to signify its offer:

এতদ্ নৈবেদ্যং শ্রীচেদিরাজ বসবে নমঃ।

*Etadath naibayedong Shri Chediraj basbey namah |*  
*Here I offer the food platter to Shri Chediraj.*

Offer a glass of water to drink. Sprinkle a little water on the glass waiting to be offered:

এতদ্ পানীয়জলং শ্রীচেদিরাজ বসবে নমঃ।  
*Etadath paniojalong Shri Chediraj basbey namah |*  
*Here I offer the glass of drinking water to Shri Chediraj.*

Then pray with folded hands:

ওঁ চেদিরাজ নমস্তভ্যং শাপগ্রহস্ত মহামতে । ক্ষুৎপিপাসানুদে দান্ত চেদিরাজ নমোমুতে ॥  
*Om Chediraj namastvyam shapgrahstha mahamatey |*  
*Khustpipashanudey danta Chediraj namastutey ||*  
*I pay my reverence to you Oh Chediraj Oh the great one you are cursed,*  
*Suffering from hunger and thirst under restraint, Accept my oblation.*

ওঁ চেদিরাজ বসো ক্ষমস্ব ।  
*Om Chediraj basu khamasya |*  
*Pardon for my faults Oh Chediraj.*

#### **Chediraj and Vasudhara:**

**Chediraj** was the king of Chedi, a prosperous kingdom of ancient India. It was chosen as one of the kingdoms where Pandavas spend their 13<sup>th</sup> year of exile (*agyatabas*). Its king Uparichara Vasu established a vast empire, loved by his people and was a great appreciator of Lord Indra. In his concluding days Chediraj became a rival of Krishna and was cursed. The worship of Chediraj represents paying respect to the king of the earth.

**Vasudhārā** means 'stream of gems' in Sanskrit. During Buddhist era Vasudhara was considered as earth goddess who invoked to witness the meritorious deeds of the householder. Afterward, the libated water is poured on soil outside the house with the prayers for the Buddhist bodhisattva of wealth, prosperity, and abundance. Although the worship of Goddess Vasudhara does not agree with Buddha's renunciation of material possessions and earthly pleasures, but the great monk Shakyamuni stressed that the mantras of Vasudhara are for "the good of many and for the happiness of many". Thus the mantra is meant more as means of alleviating suffering rather than obtaining wealth through Vasudhara, who not only grants physical wealth and abundance but also spiritual wealth and abundance.

## CEREMONIAL GOOD WISH

### Wish for Long Life

আয়ুষ্ মন্ত্র

*Aushya mantra*

ওঁ আয়ুর্কিংশায়ুর্কিংশং বিশ্বমায়ুরশীমহি । প্রজাস্তাষ্টরনিধেহ্যস্মৈ শতং জীবম শরদো বয়ন্তে ॥  
 ওঁ আয়ুষে মে পবস্ব, বর্চসে মে পবস্ব, বিদুঃ পৃথিব্যা দিবো জনিত্রাচ্ছ্রদ্ধাপোহস্বঃ ক্ষরন্তীঃ ।  
 সোমেহোদগায় মমায়ুষে, মম ব্রহ্মবর্চসায়, যজমানস্যর্জ্যে, শ্রী ---- অমুক দেবশর্ম্মণো রজ্যায় ॥

*Om aurbiswayu Viswam Vishwamayurshimahi |*

*Prjastwarnidheyhasmai Shatam jibeyma sharado bayantey ||*

*Om ayushey me pabashwa, barchashey me pabashya,*

*Biduh prithivya dibo janitra-chrinwa-astwa-apohadah kharantih ||*

*Someyhdogaya mamayushey, mama Brahmabarchasaya,*

*Jajamanasyardhayi Shri --- amuka debasharmano rajyaya ||*

*May my prayers to the Lord of the Universe bring long life*

*May the devotee see hundreds of autumns*

*May his life be blessed on the earth with righteous speech and enlightened*

*May he be free from evils.*

*May the jajaman (devotee) Shri ----, with the blessing of Brahma (Almighty),*

*Fulfills his goal of life.*

## GOOD WISH CEREMONY

অধিবাস

*Adhhibas*

Adhhibas is the auspicious beginning of a happy occasion like Puja and Dashakarma. It symbolizes gifts and blessings from parents. A thatched platter is prepared, called barandala, on which various displays are placed, from stone to essence, all are considered sacred. Each item is offered to Vishnu and then touched to the forehead of the son/daughter (groom/bride). This is with the goal that “Gift of God” be blessed on the son/daughter (groom/bride) as he/she grows up. This ends up with the ceremonial baran when the platter is touched to various parts of the son/daughter (groom/bride)’s body and the lamp used for having the touch of God’s warmth.

The barana dala commonly includes the following: Lamp, earth from Ganges River, sandalwood, small piece of stone, paddy, flower, a fruit (supari or beetle nut), swastik (a leaf with swastik sign or a metal with the sign), kajal (black oil suit for eye brow decoration), conch, vermilion (sindur), yogurt, ghee, gold, silver, white mustard, turmeric (or rochana).

## Resolution

সঙ্কল্প

*Sankalpa*

Declaration of the goal or resolution (সঙ্কল্প, *Sankalpa*) is the initial step of the marriage ceremony.

Take little water, few doop grasses, a flower, haritaki nut and a little rice in a kushi and declare the following:

বিষ্ণুরোম তৎসত অদ্য ----- মাসে ----- পক্ষে ----- তিথৌ ভাঙ্করে  
----- গোত্র শ্রী ----- দেবশর্মাণঃ তস্য পুত্র/কন্যা ----- গোত্র/গোত্রী  
শ্রীমান/শ্রীমতি ----- শুভ বিবাহ কৰ্ম্মনি অধিবাসন কৰ্ম্মাহং করিষ্যামি ॥

*Vishnurom tatsad adya --- masey --- pakshey --- tithou bhaskarey --- gotra  
--- (name of father) his son/daughter --- gotra --- name*

*Shubha bibaha karmani adhibasana karmaham karishyami ॥*

*Dedicated to Lord Vishnu, on this auspicious day of ---- month, ---- lunar fortnight*

*I, of gotra --- name --- (father), hereby resolve to perform  
the Adhibas (ceremonial blessing) associated with the auspicious marriage of  
my daughter/son ----- (gotra and name)*

**Note:** The month, lunar fortnight (waxing or the fortnight that reflects increasing size of the moon or waning, or the fortnight that reflects the decreasing size of the moon) and the day, according to Bengali calendar is available in Bengali almanac.

The bride/groom sits next to the parent. Each item of Barandala (or the whole barandala) is offered to Narayana and touched to the forehead of the bride/groom.



## Blessing

Pick up the sandalwood paste from the barandala (placed in a small bowl), offer it to the holy pitcher and then put the sandal wood paste on the fore-head of the son or daughter (groom or bride).

অনেন গন্ধেণ অস্যঃ/অস্যা শ্রীমান/শ্রীমতি ---- পুত্র/কন্যা শুভ বিবাহ কৰ্ম্মণি অধিবাসনমস্তু ।  
**Anen gandheyana asyah/asyaah asyah/asyaah Mr./Miss---- son/daughter**  
**shubha bibaha karmani adhibasanamastu |**  
*I am offering herewith the sandalwood paste on the occasion of Adhibas*  
*in the marriage ceremony.*

Pick up a few **paddy grains** (ধান) with **durba** grass from the baran dala and offer it to Narayana. Then put it on the head of the son/daughter (groom/bride). (Durba grass seeks immortality and rice represents wealth and prosperity).

অনয়া ধাণ্যা অস্যঃ/অস্যা শ্রীমান/শ্রীমতি ---- পুত্র/কন্যা শুভ বিবাহ কৰ্ম্মণি অধিবাসনমস্তু ।  
**Anaya dhanya asyah/asyaah asyah/asyaah Mr./Miss---- son/daughter**  
**shubha bibaha karmani adhibasanamastu |**  
*I am offering the paddy to Narayana and seeking his blessing during Adhibas ceremony*  
*For the well being of son's/daughter's life*

**Ghee** symbolizes prosperity. Pick up a little ghee from the bowl placed in barandala, offer to the holy pitcher (Narayana) and put on the forehead of the son/daughter (groom/bride).

অনেন ঘৃতেন অস্যঃ/অস্যা শ্রীমান/শ্রীমতি ---- পুত্র/কন্যা শুভ বিবাহ কৰ্ম্মণি অধিবাসনমস্তু ।  
**Anen ghrivena asyah/asyaah asyah/asyaah Mr./Miss---- son/daughter**  
**shubha bibaha karmani adhibasanamastu |**  
*I am offering the ghee, wishing prosperity in my son's/daughter's life,*  
*on the occasion of auspicious Adhibas.*

**Swastika** represents divine protection in Vedic tradition. Pick the Swastika from the barandala, touch it to the holy pitcher and then touch the forehead of the son/daughter (groom/bride).

অনেন স্বস্তিকেন অস্যঃ/অস্যা শ্রীমান/শ্রীমতি ---- পুত্র/কন্যা শুভ বিবাহ কৰ্ম্মণি অধিবাসনমস্তু ।  
**Anen Swastkena asyah/asyaah Mr./Miss---- son/daughter**  
**shubha bibaha karmani adhibasanamastu |**  
*With Swastika in my hand I pray to Lord Narayan to protect my son/daughter from all evils.*

**Vermillion** is the red colored powder which is used in the parting of married women. Its use recalls women- power through Durga and Kali. It is offered to the Narayana and then placed on the forehead of the son/daughter (groom/bride). The vermilion is symbolic of protection from evil through the blessings of Goddesses Durga and Kali.

অনেন সিন্দুরেন অস্যঃ/অস্যা শ্রীমান/শ্রীমতি ---- পুত্র/কন্যা শুভ বিবাহ কৰ্ম্মণি অধিবাসনমস্তু ।  
**Anen sindurena asyah/asyaah asyah/asyaah Mr./Miss---- son/daughter**

***shubha bibaha karmani adhibasanamastu |***

*I am putting the vermillion on the occasion of Adhibas in marriage ceremony  
With prayers to all Goddesses to protect my son/daughter from all evils.*

The practice of putting the lamp soot on the eye brows and on the forehead of son/daughter (groom/bride) bears the idea of barring the evil spirit to come near the son/daughter (groom/bride). It is age old tradition, now not practiced, but the rituals continue. The loving mother undertakes all protections for her son/daughter (groom/bride) even that falls beyond the realm of scientific reasoning. Pick up the soot container, offer it to the holy pitcher and than put a bit on the forehead.

অনেন কজ্জলেন অস্যঃ/অস্যা শ্রীমান/শ্রীমতি ---- পুত্র/কন্যা শুভ বিবাহ কৰ্ম্মণি অধিবাসনমস্তু ।  
***Anen kajjalena asyah/asyaah asyah/asyaah Mr./Miss---- son/daughter  
shubha bibaha karmani adhibasanmastu |***

*I am putting this soot on the forehead of my son/daughter to bar all evils in his/her life.*

**Conch** (sankha) is an integral part of all Hindu festivals. When one puts the conch on the ear, it gives a strange sound due to interaction of echoes. One can feel the primordial sound of the universe. Offering of the sankha seeks the divine blessing. After touching the holy pitcher and the forehead of the son/daughter (groom/bride), blow the conch to herald the occasion.

অনেন শংখেন অস্যঃ/অস্যা শ্রীমান/শ্রীমতি -- পুত্র/কন্যা শুভ বিবাহ কৰ্ম্মণি অধিবাসনমস্তু ।  
***Anen sankhen asyah/asyaah asyah/asyaah Mr./Miss---- son/daughter  
shubha bibaha karmani adhibasanmastu |***

*I am offering this conch to see the divine blessing of the Lord.*

The fire of the **lamp** has unlimited divine energy. The lamp on the barandala is picked up, it is shown to the Narayana, and then the warmth of the flame is given to the head, heart and cheeks of the son/daughter (groom/bride). The flame carries the warmth of the God in the form of energies of light and heat.

অনেন দীপেন অস্যঃ/অস্যা শ্রীমান/শ্রীমতি ---- পুত্র/কন্যা শুভ বিবাহ কৰ্ম্মণি অধিবাসনমস্তু ।  
***Anen dipena asyah/asyaah bride/groom ---- shubha bibaha karmani adhibasanmastu |***  
*I am offering this lamp to Lord in the name of my son/daughter  
With the hope of getting divine enlightenment through his/her life*

Offer the bowl of turmeric paste to Narayana and then put on the forehead of the son/daughter (groom/bride):



### Shri and barandala

অনয়া হরিত্রা অস্যঃ/অস্যা শ্রীমান/শ্রীমতি ---- পুত্র/কন্যা শুভ বিবাহ কৰ্ম্মণি অধিবাসনমস্তু।

*Anen haridra asyah/asyaah Mr./Miss---- son/daughter  
shubha bibaha karmani adhibasanmastu |*

*I am offering this turmeric paste to the Lord in the name of my son/daughter  
With the hope of getting divine blessing through his/her life*

This turmeric paste will be used in Gayehalud which follows after the tying of the *mangalasutra*.

### Tying Thread of Good Wish

মঙ্গলসূত্র

*Mangalasutra*

Pick seven strands of yellow thread (called sacred thread or মঙ্গলসূত্র) from the barandala. Offer it to Narayana by touching to the holy pitcher and then to the Narayana Sheela while chanting the following:

অনেন মঙ্গলসূত্রেণ অস্যঃ/অস্যা শ্রীমান/শ্রীমতি ---- পুত্র/কন্যা শুভ বিবাহ কৰ্ম্মণি অধিবাসনমস্তু ।

*Anen mangalasutrena asyah/asyaah bride/groom ----  
shubha bibaha karmani adhibasanmastu |*

Tie the thread on the wrist of the bride (left) or groom (right) praying whole-heartedly to Naryaya to protect him/her throughout his/her life.

নমঃ ত্রৈলোক্যে যানি ভুতানি স্থাবরানি চরানি চ। ব্রহ্মা-বিষ্ণু-শিবৈঃ সাক্ষং রক্ষাং কুর্বন্তু তানি মে।

*Namah trailokya jayni bhutani sthabarani charani cha |  
Brahma-Vishnu-Shivaih saddham rakhsam kurbantu tani mey ||  
In the three worlds (heaven, earth and below earth or interspace)*

*May the evil spirit, stable or moving, May you be protected by the grace of Brahma-Vishnu-  
Maheshwar and you win over them.*

The holy thread acts as the security band (rakshasutra, রক্ষাসূত্র) for the couple reminding their divine protection while facing the adversities of life.

### Collective Good Wish

The platter of good wish (barandala) may have many more things placed according to family and community tradition. Hence, before concluding the Adhibas, the entire barandala is held with both hands and five married ladies participate in doing baran to the bride/groom.

অনয়া সর্বদ্রব্য অস্যঃ/অস্যা শ্রীমান/শ্রীমতি --- পুত্র/কন্যা শুভ বিবাহ কৰ্ম্মণি অধিবাসনমস্তু ।  
*Anen mangalasutrena asyah/asyaah bride/groom --- shubha bibaha karmani adhibsanmastu |*  
*I offer rest of the things of the good wish platter to the name of the Lord*  
*Wishing the son/daughter (groom/bride) all the best as he/she enters into his/her new life.*

After Adhibas, the son/daughter (groom/bride) is taken for the Gaye Halud.

### **KUSH BRAHMAN AND PINDADAN**

(A Link to Ancestors)

**This procedure is optional. It can be replaced by Bhojyadan only. Traditional people, however, like to have pindadan as part of ancestral worship. Hence it is included here. In all cases, prayers to the parents must be included.**

Brahmin, for ancestral worship, is made from *kush* grass. It acts as a liason between the mortal world of ours and the world of spirits, the resting place of the souls of our ancestors. We bring our imagination to life while we seek blessing from them.

The process of making the Brahmin from the kush is as follows:

Wet the kush overnight in order to make it soft for bending. Select three kush strands for each Brahmin. Line up the thick bottom and roll up like making rope. Cut the tip to about six inches length (do not use your nails, cut with a knife or edge of the kushi). Then make a two-and-half loop (আড়াই প্যাঁচ) on the narrow end of the kush giving it the look of a human figure with the loop as the head and the end of the kush sticks out like the hair tail of the Brahmin.

### **Resolution**

Take the kushi with little water and place it on left palm. Put in it a little rice, a flower and the haritaki. After the completion of the resolution chant, turn over the kushi on the offering plate and sprinkle a little water on it.

বিষ্ণুরোম তদসৎ অদ্য ----- মাসে ----- পক্ষে ----- তিথৌ ভাঙ্করে ----- গোত্র  
 শ্রী ----- দেবশৰ্ম্মণঃ তস্য পুত্র/কন্যা এনাং পুত্রাং ----- গোত্র/গোত্রা শ্রী ----- দেবশৰ্ম্মণঃ  
 এনাং কন্যাং ----- গোত্রা শ্রীমতি ----- দেবী  
 শুভ বিবাহ কৰ্ম্মণি নাদিমুখস্য পিতা ----- গোত্র শ্রী ----- দেবশৰ্ম্মণঃ,  
 পিতামহ ----- গোত্র শ্রী ----- দেবশৰ্ম্মণঃ,

প্রপিতামহ ----- গোত্র শ্রী ----- দেবশর্মনঃ। মাতা ----- গোত্রা ----- দেবী,  
 মাতামহী ----- গোত্রা ----- দেবী,  
 প্রমাতামহী ----- গোত্রা ----- দেবী  
 আত্মদায়িকশ্রাদ্ধ কর্তব্যে ওঁ দর্ভময় ব্রাহ্মণ অহং করিষ্যে।

*Vishnurom tadsat adya ---- masey ---- pakshey ---- tithou bhaskarey (identification of the auspicious day) ---- gotra --- name (identification of person, father) ---- gotra ---- name (identification of son/daughter - groom/daughter) ---- gotra --- name: pita, pitamaha, prapitamaha (identification of father, grandfather, great grandfather) ---- gotra ---- name: mata, matamaha, pramatamaha (identification of mother, grandmother and great grandmother) Abhyudayik shraddha kartabeye Om darbhamaya Brahman aham karishey |*

*On this auspicious day of the Lord, of --- month --- lunar fortnight ---- day of --- gotra Shri ---, his son/daughter kumar ----/ kumari --- . In the auspicious occasion of marriage I offer this ancestral worship (Nandimukh) remembering my father ----of Gotra ---- Grandfather ---- of Gotra ---, mother ---- of gotra ----, grandmother of --- gotra. Great grandmother ---- of gotra --- (continue with the names of maternal grandfather and maternal grandmother, and ancestry of mother's side of the son/daughter (groom/bride)).*

*On the occasion of ancestral worship in the beginning of new life (marriage) I am performing my duty by making my offerings to the Brahmin made of durba grass.*

**Note:** In today's world, the ancestry of the son/daughter belongs equally to the father as well as to the mother. Hence, the ancestry of the mother must be declared, although not fully recognized in the scriptures.

### Placement and worship of Kush Brahman

ব্রাহ্মণপূজা

*Brahman puja*

Prepare three Brahmins for the worship – The God's line, the paternal line and the maternal line – দেবপক্ষ, পিতৃপক্ষ, মাতৃপক্ষ.

### Bathing of the Brahmins

Lay down the Brahmins on a plate and put sandalwood paste on them.

ওঁ গন্ধদ্বারাং দুরাধর্ষাং নিত্যপুষ্ঠাং করীষিণীম্ । ঈশ্বরীং সর্বভূতানাং তামিহোপহুয়ে শ্রিয়ম্ ।

*Om gandhadwaram duradharsham nityapushtam karishinim |*

*Ishwarim sarbabhutanam tamihopabaye shriyam ||*

*May this sandalwood ointment always enrich you*

*And the presence of God in all forms is felt as I spread on you.*

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

ওঁ সহস্র শীর্ষাঃ পুরুষঃ সহস্রাক্ষ সহস্রপাং।  
 স ভূমিং সর্বতোবৃত্তা অত্যাতির্ষদশাস্ত্রলম্ ॥  
 এতৎ স্নানিয়োদকং ওঁ দর্ভময় ব্রাহ্মণেভ্যো নমঃ ।

*Om shahshra shirsha purushah sahashraksha sahasrapat |  
Sabhumi sarbatobritwa atyatishtha dashangulam ||  
Etat snaniodakam Om darbhamaya Brahmaneyo namah ||*

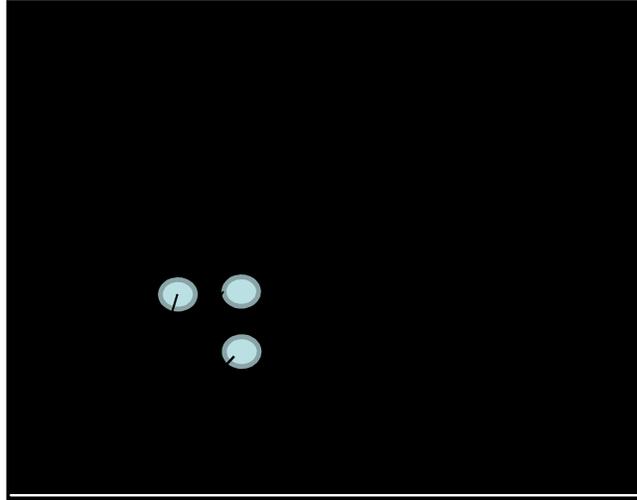
*In the name of the Vishnu, I am pouring thousands of streams of water on His feet who covers the entire world (like the Bamanaavatar) leaving only the length of ten fingers for the devotee to stand  
Here is the water for His bath.*

### Placement of Brahmin

After bath the Brahmins are placed in a particular format which is shown on the figure. The seat of the Brahmin is designated by laying a few *kush* grasses. If the shraddhakari (the person who performs the shraddha) faces east, one Brahmin is placed opposite to him, on the east side. This is designated as the Brahmin who links the family to the God (devpaksha, দেবপক্ষ). Place a small **tumbler** on the right side of the seat. All offerings to the Brahmin will be made in the tumbler.

Two other Brahmins represent the “Paternal ancestry (pitripaksha, পিতৃপক্ষ)” and the “Maternal ancestry (Matripaksha)”. The Brahmin linked with the paternal ancestry sits on the right (south side of the square) closest to the Brahmin sitting on the east. The Brahmin that represents the mother’s side is placed below the former and close to the Shraddhakari.

Put the Brahmins on individual seat (kush laid on ground). Then make the following offerings to individual Brahmin:



Offer a flower:

*এতে গন্ধে পুষ্পে ওঁ দর্ভময় ব্রাহ্মণে নমঃ।  
Etey gandhapushpey om darbhamaya Brahmaney namah |  
I herewith offer the flower with reverence  
Oh the divine Brahmin made of durba grass (দর্ভময়).*

Pour a little water on the offering plate and chant:

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

Offer a little welcome rice:

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

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

এষ ধূপং ওঁ দর্ভময় ব্রাহ্মণে নমঃ।  
**Etat dhupam om darbhamaya Brahmaney namah |**  
*Here is the incense to your service Oh the divine one.*

Offer the lamp in the same way:

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

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

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

Offer a glass of drinking water:

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

Now take little water on the right palm and announce the following resolution. Following the chant pour it on the Brahmin placed on the east (Devapaksha):

ওঁ দেবেভ্যো পিতৃভ্যশ্চ মহায়োগিভ্য এবচ ।  
নমঃ পুত্রো স্বাহ্যৈ নিত্যমেব ভবন্তি ॥  
**Om devebhyo pitribhyascha mahayogibhya ebacha |**

***Namah pushtau swahaayi nityameba bhavantiti ||***  
*Oh the representative of the Lord of the Universe, Oh the great sage,*  
*Enrich us by your presence and bless us everyday.*

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

ওঁ বসুসতো বিশ্বেদেবা এতদ্বো দর্ভাসনং নমঃ ॥  
***Om basusatau vishweydevah etadwo darbhasana namah ||***  
*Oh the Lord of the Universe with thousand radiance*  
*I am offering this grass as your seat.*

Then offer the tripatra to the Kush-Brahman of paternal link (পিতৃপক্ষ), the first one on the right, placing it on the right side of the Brahmin. The second row is for their wives.

ওঁ ----- গোত্র নান্দিমুখ পিতা শ্রী ----- দেবশর্মনঃ,  
 ----- গোত্র নান্দিমুখ পিতামহ শ্রী ----- দেবশর্মনঃ,  
 ----- গোত্র নান্দিমুখ প্রপিতামহ শ্রী ----- দেবশর্মনঃ  
 এতন্তে দর্ভাসনং ওঁ যে চাত্র জামন্ যাংচ ত্বমন্ তস্মৈ তে নমঃ।  
***Om --- gotra nandimukha ---- debasharmana***  
***Pita, pitamaha, prapitamaha***  
*In the name of my father, grandfather, great grandfather*  
*(mention gotra and name for identity)*  
***Etatthey darbhasana Om jey chatra twamanu jamscha twamanu tasmai tey namah ||***  
*Oh the kush Brahman, I hold my breath as I pay my oblations*  
*to my forefathers through you.*

ওঁ ----- গোত্রা নান্দিমুখি মাতা ----- দেবী,  
 ওঁ ----- গোত্রা নান্দিমুখি মাতামহি ----- দেবী,  
 ওঁ ----- গোত্রা, নান্দিমুখি প্রমাতামহি ----- দেবী  
 এতন্তে দর্ভাসনং ওঁ যে চাত্র জামন্ যাংচ ত্বমন্ তস্মৈ তে নমঃ।  
***Om --- gotra nandimukha ---- debi***  
***Mata, matamahi, pramatamahi***  
*In the name of my mother, grandmother, great grandmother*  
*(Mention gotra and name for identity)*  
*Oh the kush Brahman, I hold my breath as I pay my oblations*  
*to my forefathers through you.*

Then pray with folded hands to Deva-Brahmin (the kush-Brahman who sits single in front):

ওঁ এত নান্দিমুখাঃ পিতরঃ সোম্যাসো গভীরেভিঃ পূর্বিণেভিঃ । দত্তাস্মভ্যাং দ্রবিনেহ ভদ্রঃ রয়িঞ্চ নঃ সর্ববীরং নিযচ্ছত ।  
 ওঁ উশন্তম্বা নিধিমহাশন্তঃ সমিধীহি উশনুশত । আবহ নান্দীমুখান পিতৃন্ হবিষে অভবে ।  
***Om etah nandimukhah pitarah soumyasho gambhirebhi purbinebhi Dattasmabhyam***  
***drabineha bhadrah rayincha nah sarbabiram nijachchat || Om ushantashata nidhimahya-***  
***santah samidhihi ushannushat | Abaha nandimmukhan pitrin habishey attabey ||***

*Oh my revered ancestors who reached the godly abode in the east shower your blessing on us so that we can confidently focus on our goal from the beginning to the end your blessing is our treasure and keeps us united Oh my ancestors come and bless us as we venture into a new life.*

Then turn to the Pitripaksha Brahmin who represents the paternal side of ancestry and welcome the ancestors to the occasion:

ওঁ আয়ন্তু নো নান্দীমুখাঃ পিতরঃ সোম্যাসোহগ্নিস্বাতাঃ পথিভির্দৈবযানৈঃ।  
অস্মিন্ যজে পুষ্ট্যা মদন্তোহবিক্রবন্তু তেহবন্তুস্মান্।।

***Om ayantu no nandimukhah pitarah somyasohagniswattah pathibhirdaibayanaih |***  
***Asmin yaggey pustya madanthohabibrubantu tehabantwasman ||***  
*Come, Oh Oh my paternal ancestors, my guides of future,  
Give your divine blessing and nourish our present endeavor.  
Inspire us and stay with us as we submit to you with humility.*

Then sprinkle some barley (barley is used during happy occasions like marriage while til is used during sad occasions like death).

ওঁ অপহতা অসুরা রক্ষাংশি বেদিষদঃ ।  
***Om apahata asure rakshanshi bedishadah***  
*Please destroy our evils and protect us.*

Repeat the mantras for the wife's side of the ancestry. The kush-Brahmin below the paternal side represents wife's side of ancestry.

Then place a durba grass with a little rice on the offering plate. This is the *argha* (অর্ঘ) that signifies welcome offer.

ওঁ পবিত্রে ছো বৈষ্ণবো ।  
***Om pbitrey stho Vaishnabou |***  
*May you be sanctified in the name of Lord Vishnu*

Then hold the durba grass on left hand fingers – thumb and pointing fingers, and address:

ওঁ বিষ্ণোর্ম্মনসা পুতে স্তু ।  
***Om Vishnormanasa putey sthah |***  
*I honor you as the representative of Lord Vishnu*

Then give bath to the durba grass while holding between fingers:

ওঁ শম্নো দেবীরভীষ্টয় আপো ভবন্তু পীতয়ে শংষোরভিস্রবন্তু নঃ।।  
***Om shanno devirabhistaya aapo bhavantu peetaye sham yo rabhisrabantu nah ||5||***  
*O Lord, may these waters be useful to us for drinking and bringing happiness; may the goddesses fulfil our desires. May their blessings shower on us from all directions ||*

Repeat the process for each Brahmin – deva, paternal and maternal.

After the bath, offer barley on the offering plate of the Brahmins:

ও যবোহসি যবয়াম্মদেঘো যবয়ারাতীর্দিবে ত্বা অন্তরিক্ষায় । ত্বা পৃথিব্যে ত্বা শুদ্ধতাং লোকং পিতৃষদনাঃ পিতৃষদনমসি ॥  
**Oh jaboshi jabaya ashmaddesho jabaya-aratirddibey twa antarikshaya |**  
**Twa prithibai twa suddha-antam lokam pitrishadanah pitrishadanamashi ||**  
*This barley, a divine blessing from the heaven and its interspace,*  
*Thou may purify this earth and its people and*  
*We can receive you as the blessing of our ancestors.*

ও যবোহসি সোমদেবত্যা গোষবো দেবনির্মিতঃ । প্রত্নমস্তিঃ পৃক্তঃ পৃষ্ট্যা নান্দীমুখান পিতৃন লোকান প্রীণাহি নঃ স্বাহা ॥  
**Om javoshi somadevatyo goshabo debanirmitaha**  
**Pratna-madbhiih priktah pushta Nandimukhan pitrin lokan prinahi nah swaha ||**  
*I am offering this barley endowed by the sun, cow and the Gods In order to receive the blessing*  
*from my ancestors on the occasion of this Nandimukh (Briddhi shraddha)*  
 Continue your offerings to the three Brahmins as follows:

### Chandan dan

চন্দন দান

*Offerings of Sandalwood and other things*

Take a sandalwood dipped flower in the kush and make your offering for sandalwood, flower, incence, lamp and the cloth and then place the flower in the offering plate:

ও বসুসত্যৌ বিশ্বদেবাঃ এতানি গন্ধ-পুষ্প-ধূপ-দীপ-আচ্ছাদনানি নমঃ।  
 যে চাত্র ত্বামনু যাংশ্চ ত্বস্মৈতে ব্রাহ্মণে নমঃ।  
**Om basusatou vishweydevah Etani gandha-pushpa-dhupa-dwipa-acchadanani namah |**  
**Jey chatra twamanu janscha tasmaitey Brahmaney namah ||**  
*This earth is your creation Oh the Lord of the Universe, I am offering the sandalwood, flower, incense,*  
*lamp and the cloth To the Brahmin on your honor, to receive your grace for my family*

### Cloth

বস্ত্র-দান

Take the cloth, put a holy basil leaf on it (tulsi), and a flower:

ও বহুতন্তু সমায়ুক্তং পটুসুত্রাদি নির্মিতম্। বাসো দেব সু শুক্লঞ্চ গৃহানবর বর্ণিনা।  
 তন্তুসন্তান সমৃদ্ধং রঞ্জিতং রাগবস্তুনা। দর্ভময় ব্রাহ্মণ ভজপ্রীতিং বাসন্তে পরিধীয়তাম্।  
**Om bahutantu samajuktam pattasutradi nirmitam |**  
**Baso deba su shuklancha grihanbara barnina ||**  
**Tantusantan sannadwam ranjitam ragabastuna .**  
**Darbhamaaya brahmana bhajapritim basastey paridhiatam..**  
*Made with numerous threads made of cotton and other fibers, Oh the representative of God, accept*  
*this clean cloth for which I will be grateful Enriched with heavy threads, and durba grass, this colorful*  
*cloth I am offering to you to see you pleased.*

ও গোত্রং নো বর্দ্ধতাং

***Om gotram no bardhatam |***

*May I seek your blessing for the expansion of my family*

The priest offers his blessing:

ও বর্দ্ধতাং

***Om bardhatam |***

*I bless for the expansion of your family*

**Key to the survival of Hinduism**

One of key factors that allowed Hinduism to survive through time is its inherent nature to adapt itself with change of time. The goal of the New Age Purohit Darpan is to recognize this unique feature of Hinduism and bring forth much needed changes.

Today's children are equally loved by their paternal and maternal grandparents. Hence, they need to seek the blessing of both and thus the maternal grandparents should not be ignored during Nandimukh (ancestral worship) as described in the old script. Thus the author has modified the old format and used two Brahmins as representatives of paternal side (pitripaksha) and maternal side (matripaksha). The central Brahmin (devapaksha), however, takes the primary role of communicating with God. The paternal-Brahmin sits next to the Devapaksha-Brahmin and receives the offerings meant for the ancestors of the father's side, irrespective of their gender. In the same way, the Brahmin representing the ancestors of the mother's side is recognized, irrespective of their gender and receives the obeisance in the same way as it is done with the paternal ancestors.

Such a minor change makes the mother happy for receiving the blessings of her parents for the well being of her child.

**Blessing from priest**

Shraddhakari now seeks the blessing from the priest with humility:

***Honey***

Offer honey on each offering plate:

ও মধু ও মধু ও মধু

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

*May the honey be bless bless on us.*

## Benedictory prayers

Take a little water on your right palm, chant the following and then discard it in the tumbler of the Pitripaksha-Brahmin.

ওঁ বিষ্ণুরোম  
 ----- গোত্র নান্দিমুখ পিতা ----- দেবশর্মাণঃ,  
 ----- গোত্র নান্দিমুখ পিতামহ ----- দেবশর্মনঃ,  
 ----- গোত্র নান্দিমুখ প্রপিতামহ ----- দেবশর্মাণঃ  
 প্রত্যবনেজনং তুভ্যং নমঃ।

বিষ্ণুরোম ওঁ ----- গোত্রা নান্দিমুখি মাতা ----- দেবী, বিষ্ণুরোম ওঁ ----- গোত্রা নান্দিমুখি মাতামহি -----  
 দেবী, ----- বিষ্ণুরোম ওঁ ----- গোত্রা নান্দিমুখি প্রমাতামহি ----- দেবী প্রত্যবনেজনং তুভ্যং নমঃ।

*Om Vishnurom*

---- *gotra Nandimukh* ---- (*pita, pitamaha, prapitamaha*)  
*Pratyabanejam tubhyam namah |*  
*In the name of my paternal ancestors,*  
*(Father, grandfather and greatgrandfather, all deceased)*  
*I offer my reverence to the invisible soul*

Repeat the same with the Matri-paksha Brahmin where you will take the names of maternal ancestry of the bride or groom.

## Hymn of continuity

শ্রাব্যমন্ত্র

*Shrabyamantra*

ওঁ যজ্ঞেশুরো হব্য সমস্তকব্য ভোক্তাহব্যয়াত্মা হরিরীশুরোহত্র ।  
 তৎসন্নিধানাদপযাস্তু সদ্যো রক্ষাস্যশেষাণ্যসুরাংশ্চ সর্বে ॥  
 ওঁ যোগীশ্বরং যাজ্ঞবল্ক্যং সংপূজ্য মুনয়োহরুবন্ ।  
 বর্গাশ্রমেতরাণাং নো ব্রুহি ধর্ম্মানশেষতঃ ।  
 ওঁ মন্বত্রিবিষ্ণুহরীত-যাজ্ঞবল্ক্যোশনোহঙ্গিরাঃ ॥

*Om Jagyashwaro habya samastakabya bhoktahabya atma Haririishwarohatra |*

*Tat sannidhanadpantu sadyo rakshamsyasheshansuranscha sarbey |*

*Om jogishwara agyabalkam sampujyam manuyohbruban |*

*Varnasrametranam no bruhi dharmansheshatah ||*

*Om manwatri Vishnuharita Yagnyabalkyashano Angirah||*

*In accordance with the wishes of the Lord,*  
*the souls of our ancestors under the care of Lord Vishnu,*  
*stayed close to us and were protected by Him.*  
*To keep the continuity of our race with its casts and orders,*  
*Great sages took birth, like Yagnabalkya, Angira,*  
*who maintained our unique culture.*

মমাপস্তম্বসংবর্তাঃ কাত্যায়ন বৃহস্পতি । পরাশরব্যাসশঙ্খ-লিখিতা দক্ষগৌতমৌ ।  
 শাতাতপো বশিষ্ঠশ্চ ধর্ম্মশাস্ত্র প্রয়োজকাঃ । ওঁ তদ্বিষ্ণোঃ পরমং পদং সদা পশ্যন্তি সুরয়ঃ । দিবীং চক্ষুরাততম্ ।

**Mamapastamba sambartah Katyayana Brihaspati | Parashar Vyas Shankha likhita Daksha Goutamou | Shatatapo Vashishthascha dharmashastra prayojakah | Om tad Vishnu paramam padam sada pashyanti surayah | Dibiba chakshuratatam ||**

*Thus came Katyayana, Brihaspati, Parashara, Vyasa, Daksha, Goutama Who wrote our scriptures and came Vashishtha who after meditation for many years Documented his spiritual experience and they always saw the Lord Vishnu like the clear bright sky.*

ও দুর্ধোধনো মনুমায়ো মহাদ্রুমঃ স্বকঃ কর্ণঃ শকুনিষ্ঠস্য শাখা । দুঃশাসনঃ পুষ্পফলে সমৃদ্ধে, মূলং রাজা ধৃতরাষ্ট্রোহমনীষী ।  
ও যুধিষ্ঠিরো ধর্মময়ো অজ্ঞানো ভীমসেনোহস্য শাখা । মাদ্রীসুতো পুষ্পফলে সমৃদ্ধে, মূলং কৃষ্ণে ব্রহ্মা চ ব্রাহ্মণাশ্চ ॥  
**Om Dyuryodhana Manyumayo Mahadrumah Skandhah Karnah Shakunistasya shakha | Dushashanah pushpaphaley samridhey, mulam raja Dhritarashtrohmanishi |**

**Om Yudhishtiro dharmamayo Arjuno Bheemsenohasya Shakha Madrisutau pushpaphaley samridhey, mulam Krishney Brahma cha Brahmanascha**  
*In this ancestral link also comes Duryodhan, Manu, Great Druma, Skandha, Karna, Shakuni and their branches Dushashana flourished with prosperity, Raja Dhritarashtra received reverence, Judhishtira the emblem of Dharma, Arjuna, Bhima and his associates and their extensions And the children of Madri (Kauravas) who flourished and expanded under the divine eyes of Krishna and Brahma and the Brahmin, the care-taker of the society.*

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

ও দেবতাভ্যঃ পিতৃভাশ্চ মহায়োগিভ্য এবচ । নমঃ পুষ্ঠ্যে স্বাহায়ৈ নিত্যমেব ভবস্তিতি ॥

**Om devatabhyo pitribhyascha mahayogibhya ebacha | Namah pushthai swahawai nityameba bhavastiti ||**

*Oh my divine revered ancestors Nourish us, bless us and be with us always.*

ও বিশ্বেভ্যো দেবেভ্যো নমঃ ॥

**Om Vishwebhyo devebhyo namah ||**

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

## Prayers for deceased parents

প্রণাম

Pranam

ও পিতা স্বর্গ পিতা ধর্ম পিতাহি পরমং তপঃ। পিতরি প্রীতিমাপন্নো প্রীয়ন্তে সর্ব দেবতাঃ।

ও পিতৃ চরনেভ্যো নমঃ, ও পিতামহ চরনেভ্যো নমঃ, ও প্রপিতামহ চরনেভ্যো নমঃ।

মাতামহ চরণেভ্যো নমঃ । প্রমাতামহ চরণেভ্যো নমঃ । ও বিশ্বেভ্যো দেবেভ্যো নমঃ ।

**Om pita swarga pita dharma pitahi paramam tapah | Pitari pritimapanye priyantey sarbadevatah | Om pitri charanebhyo namah, Om pitamaha charanebhyo namah |**

**Om prapitamaha charanebhyo namah || Matamaha charanebhavo namah,**

**Pramatamaha charanebhyo namah | Vishwebhyo devebhyo namah ||**

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

জননী জন্মভূমিষ্চ স্বর্গাদপি গরিয়সী। ওঁ মাতৃচরনেভ্যো নমঃ,  
 ওঁ মাতামহী চরনেভ্যো নমঃ, ওঁ প্রমাতামহী চরনেভ্যো নমঃ। ওঁ বিশ্বেভ্যো দেবেভ্যো নমঃ।  
*Janani janmabhumscha swargadapi gariyashi | Om matrucharanebhyo namah |*  
*Matamaha charanebhyo namah | Pramatamaha charanebhyo namah |*  
*Vishwebhyo devebhyo namah ||*

*My mother and my place of birth are superior even to heaven I offer my reverence to the feet of  
 my Mother, grandmother and great grandmother And to all the divinities of the Universe.*

### Immersion of Kush-Brahmins

ব্রাহ্মণ বিসর্জন

*Brahman bisarjan*

Touch all the Brahmins with a kush, chant the following:

ওঁ বাজে বাজেহবত বাজিনো নো, ধনেষু বিপ্রা অমৃত্তা ঋতজ্ঞাঃ ।  
 অস্য মধুঃ পিবত মাদয়ধ্বং, তৃপ্তা যাত পথিভির্দেবানৈঃ ॥  
*Om bajey bajeyhabata bajino no, dhaneshu bipra amrita ritagnya*  
*Asya madhwa pibata madayadhvam tripta jat pathibhirdebajanoi ||*  
*Oh the Brahmin, you are the icon of my ancestors*  
*You are the carrier of the divine elixir (amrita)*  
*You turn everything to sweet as honey*  
*You satisfied the soul on my ancestors who were guided to heaven.*

Take a little water in your right palm and spread the water clockwise around the Kush-Brahmins, a gesture that corresponds to their immersion. Chant the following as the Brahmins are immersed.

ওঁ আ মা বাজস্য প্রসবো জগম্যা, দেমে দেব্যাপৃথিবী বিশ্বরূপে ।  
 আ মা গন্তাং পিতরা মাতরা যুবমা মা সোমো অমৃত্তেন গম্যাৎ ॥  
*Om a ma bajasya prasabo jagamya, demey devyapritthibi Viswarupey. A ma gantam pitara*  
*matara jubama somo Amritatwena gammyat.*  
*After completing the rituals on this mortal earth May you proceed towards your heavenly abode*  
*Like my father and mother (ancestors) who proceeded towards immortality.*

Then immerse the Brahmin in a small bowl of water:

দেবতাভ্যঃ পিতৃভ্যশ্চ মাতৃভ্যশ্চ মহাযোগিভ্য এবচ। নমঃ স্বধায়ৈ স্বাহায়ৈ নিত্যমেব ভবত্তুতি।  
 ত্বয়ি জলে সমর্পয়ামি॥  
*Debatavya pitribhyasha matribhyascha mahayogibhya ebacha | Namah swadhawai,*  
*swahawai, nitryameba bhavastuti | Twai jaley samarpayami ||*  
*You are my God, Father and Mother. You are the great sage of all time. Bless me with prosperity*  
*and peace. I am immersing you in the water.*

## Benedictory prayers

### Prayer for forgiveness

ক্ষমাভিক্ষা

*Kshamabhiksha*

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

### Offering water to indicate conclusion

জল দান

*Jaladan*

Pour little water from the kamandalu in the tumbler of the Debapaksha-Brahmin while chanting the reconciliatory prayer:

ওঁ যদক্ষরং পরিজ্ঞেয়ং মাত্রাহীনঞ্চ যত্তবেৎ। পূর্ণং ভবতু তৎসৰ্বং ত্বৎপ্রসাৎ সুরেশ্বরঃ।।  
 মন্ত্রহীনং ক্রিয়াহীনং ভক্তিহীনং সুরেশ্বরঃ। যৎ পূজিতং ময়া দেব পরিপূর্ণং তদন্তুমে।  
 ওঁ কায়েন মনসা বাচা কৰ্ম্মনা য কৃতং ময়া, তৎ সৰ্বং পরিপূর্ণং অসতু তৎ প্রসাদাৎ সুরেশ্বরঃ।  
*Om jadaksharam paribhrashtam matrahananca jadbhabet |*  
*Purnam bhavatu tatsarbam tatprasadat sureshwara |*  
*Mantraheenam kriyaheenam bhaktiheenam Sureshwarah |*  
*Jat pujitam maya Devi paripurnam tadastumey ||*  
*Om kayena manasabacha karmana jat kritam maya |*  
*Tat sarbam paripurnam asatu tad prasadat Sureshwarah ||*  
*All the mistakes I incurred in reading the script,*  
*Oh Lord, make them perfect by your grace,*  
*I do not know the mantras, the rituals or*  
*even I do not have the devotion to perform them right,*  
*Yet whatever way I could perform the worship, please make it perfect.*  
*I could not bring in words what I wanted to say,*  
*but I did what I could, please fill in the void and bless me.*

Offer little water on the pitcher and say this

ওঁ পূর্ণমেদঃ পূর্ণামিদম্ পূর্ণাৎ পূর্ণম্ উদচ্যতে । পূর্ণস্য পূর্ণমাদায় পূর্ণমেবা অবিশিষ্যতে ॥  
*Om purnamedah purnamidam purnat purnam udyachyatey |*  
*Purnasya purnam adaya purnameba abishishyatey ||*  
*You are perfect here, you are perfect there, and*  
*When we take out the perfect from the perfect, the perfect still remains perfect.*

**In other words:**

You are perfect in every possible way.

*The credit of my work is nothing but reflection of spirit inside of me.*

এতদ্ সৰ্বং কৰ্মফলং শ্ৰীনারায়ণ চরণে সমৰ্পয়ামি।  
*Edam sarba karmaphalam Shri Narayana charaney samarpayami ||*  
*All the fruits of this ceremony is dedicated to Thy Feet Oh Narayana ||*

Continue prayer with folded hands:

ওঁ অসতো মা সৎ গময় । তমসো মা জ্যোতীৰ্গময় ।  
মৃত্যোর মা অমৃত্যং গময়। ওঁ শান্তিঃ, ওঁ শান্তিঃ, ওঁ শান্তিঃ ॥  
*Om asato maa sadgamaya Tamaso maa jyotirgamay Mrityor maa amritam gamaya*  
*Om Shanti! Om Shanti! Om Shanti!*  
*Oh Almighty God! Lead me from the unreal (illusion) to the real, From darkness to the light,*  
*From the fear of death to the knowledge of immortality.*

### **Honorarium to Brahmin**

দক্ষিণা  
*Dakshina*

Put a coin on the floor. Place a flower on it and sprinkle little water while chanting

এতস্মৈকাঞ্চনমূল্যায় নমঃ। এতদঅধিপত্যে শ্ৰীবিষ্ণবে নমঃ॥  
*Etasmai kanchanamulaya namah | Etadadhipataye Shri Vishnabey namah||*  
*I am dedicating this coin to the name of Lord Vishnu.*  
*May this be sanctified!*

Then take a coin (not dollar bill) and put on the floor near the offering plate. Put a little water on it and a flower. Touching the coin with left hand (palm up) and dipping the right palm in the kusha, chant the following:

অদ্য --- মাসি --- পক্ষে --- তিথৌ । বসুসত্যায়োৰ্বিশ্বেষাং দেবানাং কৃতৈতদ্  
আভ্যুদয়িকশ্রাদ্ধ কৰ্ম্মণঃ প্রতিষ্ঠার্থং দক্ষিণামিদং কাঞ্চনমূল্যং শ্ৰীবিষ্ণুদৈবতং ।  
যথা সন্তব গোত্র নাম্নে ব্রাহ্মণায়াহং দদানি ॥  
*Adya --- month/fortnight (moon calendar)/day (tithi) |*  
*Basusatyaurbishweysham debanam kritaitat abhyudaikshraddha karmanah ||*  
*Pratishthartham dakshinamidam kanchanamulyam*  
*Shri Vishnu dwaibatam |*  
*Jatha sambhava gotra namney Brahmanaya-aham dadani ||*  
*On this auspicious day of----, while maintaining the truthful tradition,*  
*in the name of the divine, I am completing the Abhyudayeek Shraddha and*  
*For its success I am making this humble offering to the Brahmin, in the name of Lord Vishn.*  
*To the best of my knowledge of the identities, I am offering this reward to the Brahmin with*  
*humility.*

## Blessing of the priest

Pray with folded hands

ও বিশ্বে দেবাঃ প্রিয়ন্তাং

*Om Vishwey debaha priyantam ||*

*Wish the Lord of the Universe be happy and satisfied.*

ও মধুবাতা ঋতায়তে মধু ক্ষরন্তি সিন্ধবঃ । মাস্থীনাং সন্তোষধীঃ ॥

ও মধু নক্তং মূতোষসো, মধুমৎ পার্শ্বিং রজঃ । মধু দ্যৌরভু নঃ পিতা ॥

ও মাধুমামো বনশ্চতির্মধুর্মাং অভু সূর্য্যঃ । মাস্থীগাবো ভবন্তু নঃ ॥ ও মধু ও মধু ও মধু ॥

*Om madhubata rityatey madhu ksharanti sindhaba |*

*Madhwirna santoshadhih || Om madhu naktam mutoshasho, madhumat parthibam rajah |*

*Madhu daourastu nah pita || Om madhumanno vanaspatirmadhurmam astu suryah |*

*Madhwirgabo bhavantu nah | Om madhu, Om madhu, Om madhu ||*

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

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

*The earth be sweet as honey, the abode of our ancestors be sweet as honey*

*Our vegetation be sweet as honey The sun be sweet as honey And may the cow gives sweet*

*milk like honey I pray everthing to be sweet as honey*

## Ceremonial bath of bride and groom

জ্ঞাতিকর্মা

*Gnyatikarma*

*Gnyatikarma* is the ceremonial bath of the bride on the day of marriage. With the change of time, this is now combined with *Nandimukh* followed by *Gayehalud*. The goal of this ritual is to prepare the bride for her on coming close relationship with her husband. It is an “all women” ceremony where privacy is honored.

The arrangements of the *Gayehalud* require a decorated wooden plank (2’x1’), called *pindri*, (পিড়ি), placed in an open space where the bride can receive bath, and a special body paste (*gayehalud*, গায়ে হলুদ) made for the occasion.

In India, house top and backyard are often chosen for the ceremony. In the west, backyard is chosen during summer where water on the floor may not create problem. Otherwise it is done indoor with sprinkling of water on the bride as a ritual bath which is followed by regular bath in the shower.



**Ceremonial bath of bride and groom in their own residences.**

The wooden plank is surrounded by four banana sapplings that cordons the bathing area by a continuous red thread that surrounding the sapplings. Four earthen bowls are laid (bottom side up) on the four corners of the wooden plank. Putting the banana sapplings and cordoning is optional and many families do not go through this part of the ritual.

The traditional body paste is made up of three dals or pulses (mugh, mashkalai and masur) and barley powder. In recent years however, turmeric paste has replaced other pastes. The turmeric is known for its antiseptic properties. The turmeric paste that goes on the body of the bride comes from the bridegroom's family after they have completed the Adhibas ceremony (a component of Nandimukh) and part of the turmeric paste was used by the groom in his ceremonial gayehalud without any mantra. The sanctified blessed turmeric paste is sent to the bride's family with big pomp and show. A big procession arrives at the bride's place with presents for the bride from the groom's family. This is called *Gayehaluder Tatta* (গায়ে হলুদের তত্ত্ব). Apart from the fun of ceremonial bath, the tradition supports the romantic concept of using the blessed body paste that was first put on the body of the groom before it touches the body of the bride. If the groom does not have the gayehalud tradition, bride's family includes the turmeric paste in the barandala and completes the ritual as described later.

The ritual starts when the bride is asked to stand on the decorated wooden plan. She is cordoned by a red thread circling the banana sapplings. The ritual starts with baran (ritual reception and good wishes for the new life she is about to enter). The barandala used in the reception was placed before Vishnu for His blessing during Nandimukh. After the baran the bride's body is smeared with the turmeric paste which arrived from the groom's family. The smearing is done by married women with friendly relation with the bride.

After putting on the body paste, the bride receives a ceremonial bath with the mantras chanted by the priest or by an elderly woman. In the old fashioned way the bride sits down and water is poured on the lap three times with the corresponding chant.

Following the bath, the bride breaks all four earthen bowls which correspond to overcoming the vows of virginity. As she cuts the thread to release herself from the cordon, it symbolizes her venture towards her new life with the husband.

প্রজাপতিঋষিঃ প্রস্তাবপঙক্তিচ্ছন্দঃ কামোদেবতা জ্ঞাতিকর্ম্মণি কন্যায়্যঃ শরীরপ্লাবনে বিনিয়োগঃ ।  
 ॐ কামদেব তে নাম মদো নামাসি সমানয়ামুং ।  
 সুরা তেহভবৎ পরমত্র জনাগ্নৌ তপসৌ নিশ্চিহ্নিতোহসি স্বাহা ॥

***Prajapatirishih Prastabapangkti-chhandah kamodevata gnyatikarmani Kanyayah sharirplabaney biniyogah | Om Kamdeva tey nama mado namasi samanyamum | Sura tehabhavat paramatra janmagney tapaso nirmitohasi swaha ||***  
*In the name sage Prajapati sung in Prastabapankti meter addressed to The God of Romance (Kama) in the bride bathing occasion.  
Revering the name of Kama and drunk with love  
Worship the fire of procreation*

প্রজাপতিঋষির্মাধ্যো জ্যোতির্জগতীচ্ছন্দ  
উপস্থ রূপঃ কামো দেবতা জ্ঞাতিকর্মাণি কন্যায়া উপস্থ প্লাবনে বিনিয়োগঃ ।  
ও ইমন্ত উপস্থং মধুনা সংস্জামি প্রজাপতেষ্মুখমে তদ্দিতীয়ং ।  
তেন পুংসোহভিভবসি সর্ভানবশান্ বশিন্যসি রাজী স্বাহা ॥

***Prajapatirrishirmadhya Jyotirjagati-Chhanda upastha rupah Kamo Devata Gyatikarmani Kanyaya upstha plabaney biniyogah | Om imanta upastham madhuna samsrijami Prajapateyrmukhamey tatdditiyam || Tena pumsobhabbhavasi sarbbanbashan bashinyasi ragni swaha ||***  
*In the name sage Prajapati sung in Jyotirjagati (enlightened world) meter addressed to The God of Romance (Kama),  
In the bride bathing occasion,  
Wash the lap and procreative instruments in the name of the Creator Prajapati  
Sanctify for the implantation of the seed of creation.*

প্রজাপতিঋষিরূপরিষ্ঠাং জ্যোতির্ত্রিশ্তুপচ্ছন্দ  
উপস্থ রূপঃ কামো দেবতা  
জ্ঞাতিকর্মাণি কন্যায়া উপস্থ প্লাবনে বিনিয়োগঃ ।  
ও অগ্নিং ক্রব্যাদমকৃণ্ণ গৃহাণাঃ স্ত্রীণাম উপস্থমুষয়ঃ,  
পুরাণাস্তেনাজ্যমকৃণ্ণং ক্রেশুজং ত্বয়ি তদ্দধাতু স্বাহা ।

***Prajapatir-rishi-ruparisthat Jyotistrishtuphachhanda upastharupah Kamo Devata Gnyatikarmani Kanyaya upsthaplabaney biniyogah | Om Agnim krabyadamkrinwan grihanah strinam upasthamrishayah, Puranasteynajokrinwam straishringam twai taddadhatu swaha |***  
*In the name sage Prajapati sung in Jyotis-Trishtupa Chhanda meter and Addressed to The God of Romance (Kama)  
In the bride-bathing occasion  
The sacrificial fire hidden in the woman's body triggers the procreation  
Sanctify yourself to worship Him.*

ইতি জ্ঞাতিকর্মা  
***Iti gnyatkarma***

### **Hinduism and Procreation**

Procreation is considered as sacred to Hindus. Shiva is looked as the God of procreation and destruction. Bringing new life into the earth is a pious act and revered by Hindus. A householder attains salvation (*Moksha*) only after climbing the three basic steps of *Dharma* (principle), *Artha* (experience of living), *Kama* (passion and desire). The bride and the groom, after laying the corner stones of their lives, now enters into the final stage of their life as a householder, Kama. The mantras used in giving bath to the bride reflect on the new life that she is preparing to enter. She has the divine power of procreation and the fire within her need to be worshipped and honored. The newly wed couple now becomes a part of that Super Soul by standing as an instrument of procreation.

**Part 3**  
**MARRIAGE CEREMONY**

শুভ বিবাহ  
*Shubha Vibaha*

### Marriage Arrangement

The attached figure shows the preferred arrangement for the public marriage ceremony. Although facing east is the ideal way to do puja but this is not always possible. Hence, the prayer for Directional Protection and blessing from Brahman allow us to choose the most convenient way to perform the marriage and stand as witness.

Ideally, the arrangement should allow the audience to watch the entire ritual while in progress. The stage is used for the marriage and a location outside or a corner of the stage (if it is big enough) is used for *chhadnataala* (the first meeting place of the bride and the groom). This arrangement does not include the reception of the bridegroom at the gate which is unrelated to traditional Vedic procedure. Apart from the Bollywood dance (of modern times), the most important component of the activities at the entrance to the marriage hall is to receive the groom with *arati* (called *baran*). The *baran* is done with the *barandala* which received divine blessings and those of the ancestors during Nandimukh.

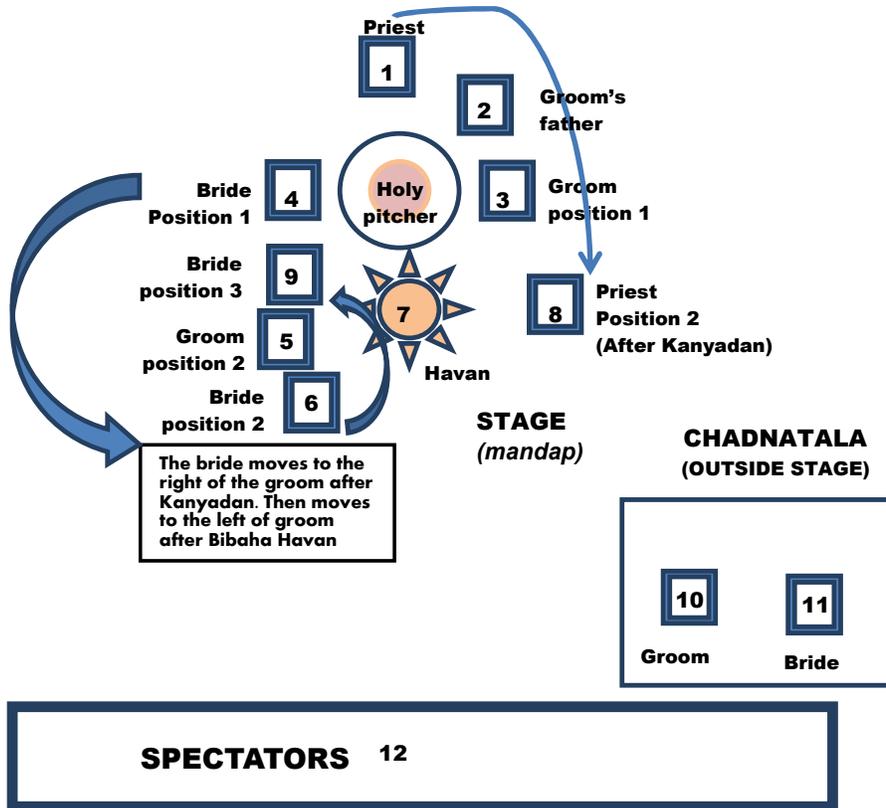
Another important point to note here is that, the holy pitcher established in Nandimukh is carefully brought to the marriage site for its reuse. In case it has not been done, take a pitcher, fill it with water, place it on a small amount of soil, mark it with vermilion, place some leaves in its neck and chant the mantras to establish the holy pitcher. The holy pitcher is symbolic of the five essential elements of life – water, soil, energy (hidden in leaves), air and cosmos and also represents Vishnu, as *Jalanarayana*.

#### Special Note:

If the time of marriage ceremony is limited, the initial invocational prayers can be completed before the arrival of the bridegroom on the stage (*mandap*).

1. Location of priest – first (during kanyadan) and second position (during fire worship).
2. Location of bride's father
3. First location of the groom (kanyadan) and second position of the groom (Fire worship Kushandika).
4. First kanyadan), second (right of groom) and third position of the bride (left of groom after Vivaha hom).
5. Location of the havan kund
6. Location of the holy pitcher
7. Location of groom during garland exchange
8. Location of the bride upon arrival
9. Spectators gallery

**ARRANGEMENT OF THE STAGE (MANDAP)**



**Garland Exchange and Auspicious Look**

মালাবদল এবং শুভদৃষ্টি

*Malabadal and Shubhadrishti*

After the arrival of the groom and formal reception at the gate by the bride's mother, the groom moves to the garland exchange area known as Chadnatal (ছাদনাতলা, cover by a canopy). If the bride is not ready, the groom is seated in a respectable seat with honor until is ready to meet the groom under the canopy.

The bride traditionally faces east. Bride's mother or an elder woman of the bride's family receives the groom for second time with traditional baran (বরন) or welcome with lamp (arati, আরতি). After the welcome the bride graciously arrives on a wooden plank or pindri (পিড়ি) in accordance with old custom. This old tradition came from the fact that in early days the bride used to be a small girl of ten or even smaller. When the auspicious moment of marriage came at late night she used to go to sleep and



so she had to be carried on a plank to circle around the groom. In current time the bride walks but friends like to carry her on wooden plank for fun while honoring the traditional ritual.

There is no formal mantra chanted during the garland exchange and first look. The bride is carried or escorted around the groom seven times in clockwise circle. Finally, the bride and the groom exchange garland and look at each other for the first time (old tradition of negotiated marriage). This is called auspicious look (শুভদৃষ্টি). In modern time, however, living in an open society, the first look has lost its meaning but the ritual continues.

Following garland exchange, the bride arrives at the stage (মন্ডপ) and sits on the opposite of the bride's father. The traditional direction for the groom to face is east which is not always possible in preconstructed halls. The bride sits next to her father and the priest sits in the middle, behind the holy pitcher, with the groom and bride facing each other.

**Audio 03 Listen to audio by  
control+click on Link**

<http://www.agiivideo.com/books/audio/hindumarriage/Audio-03-Marriage-p59.mp3>

## MARRIAGE RITUALS

The following rituals, prior to Sampradan, should be completed by the priest and bride's father (or the one who is doing the Kanyadan) before the bride and the groom come to the stage for Sampradan.

### Establishing the Holy Pitcher

ঘট স্থাপন

*Ghatasthapan*

Fold your hands and pray to the holy pitcher:

ওঁ কলশস্য মুষ্টি বিষ্ণুঃ কণ্ঠে রুদ্রঃ সমাশ্রিতঃ ।  
মূলে তত্র স্থিতো ব্রহ্মা মধ্যে মাতৃগণাঃ স্মৃতাঃ ॥  
কুক্কৌ তু সাগরাঃ সর্বে সপ্তদ্বীপা বসুন্ধরা ।  
ঋগ্বেদঃ অথ যজুর্বেদঃ সামবেদঃ অপি অথর্বণঃ ॥  
অগ্নৈশ্চ সহিতাঃ সর্বে কলশানু সমাশ্রিতাঃ ।  
আয়াত্তু দেব পূজার্থং দুরিতক্ষয়কারকাঃ ॥  
গঙ্গে চ যমুনে চৈব গোদাবরি সরস্বতি ।  
নর্মদে সিন্ধু কাবেরি জলে অশ্বিন্ সন্নিধিং কুরু ॥

*Kalashashya mukhey Vishnu kanthey Rudra samasrita | Muley tatra sthito Brahma madhey  
matriganah smrita || Kukshaitu sagarah sarbey Saptadeepa basundhara |  
Rigvedo atha Jajurvedah Samavedah api Atharbanah | Ayantu deva pujarthan durita  
kshayakaraka || Gangeycha Yamuney chaiba Godavari Saraswati |  
Narmadey Sindhu Kaberi jale yasmin 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 earth at that time (now called India),  
where the learned sages wrote Rigveda, Jajurveda, Samaveda and Atharvaveda.  
They all merged in this pitcher of water.*

*This pitcher is dedicated to the worship of God and all the evil spirits clear off from here.*

Then hold the pitcher with both hands and firmly establish:

ওঁ সৰ্বতীৰ্থোদ্ভবং বারি সৰ্বদেব সমন্বিতম্ ইমং ঘটং সমারুহ্য তিষ্ঠ দেব গণৈঃ সহ।  
ওঁ স্থাং স্থীং স্থিরো ভব, যাবৎ পূজা কৰোহং মমঃ।

**Sarbatirthodbhavam bari sarbadeva samanwitam**

**Imam ghatam samaruhya tishta deva ganai saha |**

**Om stham sthimsthirobhava, jabat puja karoham mama ||**

*Let this sacred pitcher carries the water from all sacred pilgrim centers  
Let all Gods merge into it and stay here firmly, along with their associates,  
Sit firmly until I am done with my puja rituals.*

## INVOCATION PRAYERS

### Reverence to Lord Vishnu

বিষ্ণুস্মরণ

*Vishnu smaran*

Vishnu is the primary deity for all our activities on this earth. He is our preserver. He should be remembered for all auspicious occasions.

ওঁ বিষ্ণু, ওঁ বিষ্ণু, ওঁ বিষ্ণু, ওঁ তদ্বিষ্ণু, পরমং পদম্ সদাপশ্যন্তি সুরয়ঃ দিবীং চক্ষুরাততম।  
ওঁ বিষ্ণুঃ, ওঁ বিষ্ণুঃ, ওঁ বিষ্ণুঃ ॥  
নমঃ অপবিত্র পবিত্রো বা সৰ্ববস্থাং গতোপি বা। যঃ স্মরেত পুণ্ডরীকাক্ষং স বাহ্যভাস্তরঃ শ্ৰুচি।  
ওঁ সৰ্বমঙ্গল মঙ্গল্যং বরণ্যং বরদং শুভম্। নারায়ণং নমস্কৃত্যং সৰ্ব কৰ্ম্মাণি কারয়েৎ।  
ওঁ বিষ্ণু, ওঁ বিষ্ণু, ওঁ বিষ্ণু।  
অয়মারম্ভ শুভায় ভবতু।

**Om Vishnu, Om Vishnu, Om Vishnu**

**Om, tada Vishnu paramam padam**

**sada pashyanti surayah diveeba chakshuratatam**

**Om Vishnuh, Om Vishnuh, Om Vishnuh ||**

**Namah apabitra pabitra ba sarbabastham gatopi ba |**

**Yah smaret pundirikaksham sa bahya abhyantara suchi ||**

**Om sarbamangala mangalyam barenyam baradam shubham |**

**Narayanam namaskrityam sarba karmani karayet |**

**Om Vishnu, Om Vishnu, Om Vishnu**

*As the widely open eyes can see the sky clearly without any obstruction, so the wise people  
always see Lord Vishnu on His Highest Place with their divine vision. Glory to Lord Vishnu  
Impure or pure, as I am, I take the name of Vishnu – Pundarikaksha,  
(lotus-eyed Vishnu) to purify myself inside out.*

*Let everything be auspicious and blessed. With the name of Lord Vishnu, I begin my work today.  
Let the holy occasion begin. By His grace may everything be righteous.*

*With His name I begin my work.*

### **Sanctification Of Water**

জলশুদ্ধি

*Jalasuddhi*

Touch the water in the container with your right middle finger to sanctify. This water will be used in subsequent puja ritual.

*Note:* All waters are sanctified by simply taking the name of the sacred Rivers of India while touching it.

ওঁ গঙ্গে চ যমুনে চৈব গোদাবরি সরস্বতি, নর্মদে सिद्धु कावेरि, जले अग्निं समिधिं कुरु।

***Om Gangecha Yamuney chaiba Godavri Saraswati,***

***Narmadey Sindhu Kaveri jaley ashmin sannidhim kuru ||***

*May the waters of all the sacred rivers of India – Ganges, Jamuna, Godavari, Saraswati, Narmada, Sindhu, Kaveri – Merge into this water to sanctify.*

### **Sanctification Of Seat**

আসনশুদ্ধি

*Asansuddhi*

Hold the asan (mat on which you are sitting) and chant the following:

ওঁ পৃথিবী ত্বং ধৃতা লোকা দেবিং ত্বং বিষ্বুনা ধৃতা । ত্বং চ ধারয় মাং নিতাং পবিত্রং কুরুচাসনম্ ॥

***Om Prithivi twam dhrita loka devim twam Vishnuna dhrita |***

***Twam cha dharaya mam nityam pabitrām kuruchasanam ||***

*Oh the seat, which is placed on the Goddess earth that in turn held by Lord Vishnu  
I am holding to you with sanctity.*

### **Divine Directional Protection**

দিক বন্ধন

*Dikbanddhan*

Here we take help from our spiritual leader and other Gods to protect us while the puja is in progress. (Making the divine boundary by asking the presence of spiritual leader Guru on left, God of Wisdom on right, Lord Bramha, the creator above & lord Vishnu, the preserver in front )

Fold your hands and direct to the left, praying the spiritual teachers to protect from the left:

ওঁ বামে গুরুভ্যে নমঃ, পরম গুরুভ্যে নমঃ, পরাপর গুরুভ্যে নমঃ, পরমেষ্টি গুরুভ্যে নমঃ।

***Om bamey gurubhyo namah, parama gurubhyo namah,***

***parapara gurubhyo namah, parameshthi gurubhyo namah ||***

*On my left is my Guru and the hierarchy of my spiritual leaders*

Then move the folded hands to the right and seek help from Lord Ganesh to protect from the right:

দক্ষিণে শ্রীগণেশায় নমঃ।

**Dakshiney Shri Ganeshaya namah**

*On the right Lord Ganesha, (known for removing all hurdles)*

Then direct your folded hands to point upwards to receive the blessing from Lord Almighty (Brahman) from above

উর্ধ্বে ব্রহ্মণে নমঃ।

**Urdhey Brahmaney namah |**

*On the top is Brahman, (showering His blessing on me).*

**Prayer to Sun God**

সূর্য পূজা

*Suryapuja*

Place a flower on the holy pitcher in the name of Sun God with the prayer to enlighten the soul.

এতে গন্ধে পুষ্পে নমঃ সূর্যায় নমঃ। ওঁ জবা কুম্ভ সংকাশং কাশ্যপেয়ং মহাদ্যুতিং।  
ধাত্তারিং সৰ্বপাপহ্নং প্রণতোহস্মি দিবাকরং।।

**Etey gandhapushpey namah Surjaya namah**

**Om java kushum sankasham kashyapeyam mahadyutim |**

**Dhwantarim sarbapapaghnam 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.*

**Reverence to Lord Ganesh**

গণেশ পূজা

*Ganesh puja*

ওঁ গণানাং ত্বা গণপতি হবামহে । প্রীয়াণাং ত্বা প্রিয়পতি হবামহে ।  
নিধিনাং ত্বা নিধিপতি হবামহে । বসো মম । আহমজানি গৰ্ভধম্ আত্মজাসি গৰ্ভধম্ ॥

**Om Gananam twa Ganapati habamahey | Priyanam twa priyapati habamahey |**

**Nidhinam twa nidhipati habamahey | Baso mama |**

**Ahamajani garbhadham atwamjashi garbhadham ||**

*Glory to Ganesha, the leader of the people and the army and loved by all.*

*I am seeking your shelter Oh the owner of all treasures,*

*I am seeking your shelter come and sit with me.*

*Impregnate in my heart and enlighten my intellect.*

**Prayer to Lord Vishnu**

নারায়ণ পূজা।

*Narayana puja*

Narayana or Vishnu is the special deity of marriage. He is worshipped separately:

এতে গন্ধ পুষ্পে নমঃ নারায়ণায় নমঃ।

**Etey gandha pushpey namah Narayanaya namah |**

**Here I offer the sandalwood-dipped flower to Thy feet Oh Lord Narayana |**

### Meditation

ধ্যান

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

ওঁ ধ্যেয়ঃ সদা সবিতুমন্ডলমধ্যবর্তী, নারায়ণঃ সরসিজাসনসন্নিবিষ্টঃ ।  
কেয়ুরবান্ কনককুন্ডলবান্ কিরীটাহারী হিরণ্যয় বপু ধৃত শঙ্খচক্রঃ ॥

**Om! Dhyeya sada savitra mandala madhya-varti narayanah sarasijasana sannivistah |**

**Kayuravan makara kundalavan kiriti hari hiranya vapuh dhirta shankha chakrah||**

*I meditate on the solar orbit with Narayana in the middle, seated on a lotus flower, adorned with beautiful golden bracelets, armllets, earrings, necklace. His head is covered with a crown and he holds the conch and Sudarshan chakra (discuss) in his hands while His body has a golden effulgence.*

### Offerings

Five things are offered – water to wash feet, rice for reception, incense, lamp, food platter and water to drink.

(Water) এতদ্ পাদ্যং নমঃ নারায়ণায় নমঃ।

(Rice, staple food) এষ অর্ঘ্যং নমঃ নারায়ণায় নমঃ।

(Incense) এষ ধূপং নমঃ নারায়ণায় নমঃ।

(Lamp) এষ দীপং নমঃ নারায়ণায় নমঃ।

(Food platter) এতদ্ নৈবেদ্যং নমঃ নারায়ণায় নমঃ।

(Water to drink) এতদ্ পানীয়জলং নমঃ নারায়ণায় নমঃ।

**Etad/Esha ----- namah Narayanaya namah  
(padya, argha, dhupa, dipa, naivedya, panijalam)**

*Oh Narayana*

*I am herewith offering water to wash your feet  
Rice to honor your welcome, incense to purify the air  
Lamp to lead you, food platter for your service  
And water to drink.*

### Prostration

প্রণাম

Pray with folded hands

নমো ব্রহ্মণ্যদেবায় গৌব্রাহ্মণ-হিতায় চ। জগদ্ধিতায় শ্রীকৃষ্ণায় গোবিন্দায় নমো নমঃ।  
হে কৃষ্ণ করুনা সিন্ধু দিনোবন্ধু জগৎপতে। গোপেশ গোপিকাকান্ত রাধাকান্ত নমোস্তুতে।।

**Om namo Brahmanya devaya go brahmana hitaya cha. Jagaddhitaya Shri Krishnaya  
Govindaya namo namah Hey Krishna karuna sindhu dinobandhu jagatpatey**

**Gopesha gopikakanta Radhakanta namastutey ||**

*Oh the Almighty Lord, savior of cows and the learned (Brahmin)  
The Lord of the Universe with many names as Shri Krishna and Govinda.*

*Oh the Krishna with ocean of compassion, friends of the destitute, the Lord of the Universe, Chief of the herdsmen, beloved of milkmaids, beloved of Radha I bow to Thee.*

## MARRIAGE CEREMONY

### Kanyadan or Sampradan

Kanyadan is a pious act when the father gives away his dearest daughter to a stranger who in return builds a family of his own. To overcome the uncertainties of future as a consequence to Sampradan (give away as gift), bride's father calls for God's blessing.

### Invocation

Kanyadata (one who offers the daughter) sips water (*achman*) three times with the name of Lord Vishnu. This is followed by prayer with folded hands.

ওঁ বিষ্ণু, ওঁ বিষ্ণু, ওঁ বিষ্ণু, ওঁ তদবিষ্ণু, পরমং পদম্ সদাপশ্যন্তি সুরয়ঃ দিবীং চক্ষুরাততম্।  
ওঁ বিষ্ণু, ওঁ বিষ্ণু, ওঁ বিষ্ণু

*Om Vishnu, Om Vishnu, Om Vishnu, Om tad Vishnu paramam padam sada pashyanti surayah | Dibiba chakshuratatam || Om Vishnu, Om Vishnu, Om Vishnu, Glory to Lord Vishnu!*

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

On the pitcher Kanyadata places flower for individual Gods:

এতে গন্ধপুষ্পে ওঁ গণপতয়ে নমঃ । এতে গন্ধপুষ্পে ওঁ আদিত্যাদিনবহ্নহেভ্যো নমঃ ।  
এতে গন্ধপুষ্পে ওঁ শিবাতিপঞ্চদেবতাভ্যো নমঃ । এতে গন্ধপুষ্পে ওঁ ইন্দ্রাদিদশদিকপালেভ্যো নমঃ ।  
এতে গন্ধপুষ্পে ওঁ মৎসাদি দশবতারেভ্যো নমঃ । এতে গন্ধপুষ্পে ওঁ প্রজাপতয়ে নমঃ ।  
এতে গন্ধপুষ্পে ওঁ নমো নারায়ণায় নমঃ । এতে গন্ধপুষ্পে ওঁ সৰ্বেভ্যো দেবেভ্যো নমঃ ।  
এতে গন্ধপুষ্পে ওঁ সৰ্বাভ্যো দেবীভ্যো নমঃ । এতে গন্ধপুষ্পে ওঁ শ্রীগুরবে নমঃ ।  
এতে গন্ধপুষ্পে ওঁ ব্রাহ্মণ্যেভ্যো নমঃ ।

*Etey gamdhapushpey Om ---- (as listed) namah Ganapataye, Aditadinavagrahabhyo, Shivadipanchdevatabhyo, Indradidashadikapalebhyo, Matsadi dashabatarebhyo, Prajapataye, Narayanaya, sarbebhyo devebhyo, sarbabhyo devibhyo, Shri gurabey, Brahmanebhyo)*  
*Herewith I am offering the sandalwood scented flower to Ganesh, Navagraha, trinity, the guardians of direction, ten incarnations of Vishnu, Lord of the Universe (Prajapati), Narayana, All gods and goddesses, Spiritual teacher and to the learned Brahmins.*

### Seeking Good Wishes

স্বস্তিবাচন

*Swasti Bachan*

### Bride's father seeks blessing

স্বস্তিবাচন

*Swasti Bachan*

Bride's father will take a little rice and seek for an auspicious beginning from the priest

ওঁ কর্তব্যেহ্মিন্ শুভ কন্যা সম্প্রদানকর্ষ্মনি ওঁ পুণ্যাহং ভবন্তোক্রেবন্তু ওঁ পুণ্যাহং ভবন্তোক্রেবন্তু ওঁ পুণ্যাহং ভবন্তোক্রেবন্তু  
***Om kartabyeshminah shubha kanya sampradankarmani Om punyaham bhavanto brubantu |***  
***Om punyaham bhavanto brubantu | Om punyaham bhavanto brubantu |***  
*In peforming my sacred duty of offering my daughter in marriage (sampradan)*  
*May it be auspicious! May it be auspicious! May it be auspicious!*

### Priest's response

প্রতিবাচন

*Pratibachan*

ওঁ পুণ্যাহং ওঁ পুণ্যাহং ওঁ পুণ্যাহং ।  
***Om punyaham Om punyaham Om punyaham ||***  
*Let holiness shower on you*

### Bride's father seeks blessing

স্বস্তিবাচন

*Swasti Bachan*

ওঁ কর্তব্যেহ্মিন্ শুভ কন্যা সম্প্রদানকর্ষ্মনি ওঁ স্বস্তি ভবন্তোক্রেবন্তু ওঁ স্বস্তি ভবন্তোক্রেবন্তু ওঁ স্বস্তি ভবন্তোক্রেবন্তু ।  
***Om kartebeyshin shubha kanya sapradan karmani***  
***Om swasti bhavanto brubantu, Om swasti bhavanto brubantu, Om swasti bhavanto brubantu***  
*In peforming my sacred duty of offering my daughter in marriage (sampradan),*  
*I seek your blessing.*

### Priest's response

প্রতিবাচন

*Pratibachan*

ওঁ স্বস্তি ওঁ স্বস্তি, ওঁ স্বস্তি ।  
***Om swasti, Om swasti, Om swasti,***  
*We pray for the divine blessing.*

### Bride's father seeks blessing

স্বস্তিবাচন

*Swasti Bachan*

ওঁ কর্তব্যেহস্মিন্ শুভ কন্যা সম্প্রদান কৰ্ম্মণি ওঁ ঋদ্ধিং ভবন্তোক্রেবন্তু ওঁ ঋদ্ধিং ভবন্তোক্রেবন্তু ওঁ ঋদ্ধিং ভবন্তোক্রেবন্তু ।

*Om kartebeyashmin shubha kanya sampradan karmani  
Om riddhim bhavanto brubantu, Om riddhim bhavanto brubantu,  
Om riddhim bhavanto brubantu,  
I pray for my success*

### Priest's response

প্রতিবচন

*Pratibachan*

ওঁ ঋধ্যতাং, ওঁ ঋধ্যতাং, ওঁ ঋধ্যতাং ।

*Om ridhyatam, Om ridhyatam, Om ridhyatam,  
We pray for your success*

Both bride's father and priest take rice in their hands and offer the rice to the names of various Gods controlling the environment, appealing to them to bring success in the process of marriage. While chanting the *mantra* throw the rice three times in the offering plate, coinciding with the last mantra (*Om swasti*).

ওঁ সোমং রাজানং বরুণমগ্নি-মহারভামহে, আদিত্যং বিষ্ণুং সূর্য্যং ব্রহ্মণঞ্চ বৃহস্পতিম্ ॥

ওঁ স্বস্তি নঃ ইন্দ্রো বৃদ্ধশ্রবাঃ ওঁ স্বস্তি নঃ পুষা বিশুবোদাঃ ।

স্বস্তি নস্তাক্ষ্যো অরিশ্ণেমিঃ, স্বস্তি নো বৃহস্পতির্দধাতু ॥

ওঁ স্বস্তি, ওঁ স্বস্তি, ওঁ স্বস্তি ॥

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

*I offer my praises to the glory of*

*Moon (Som), Varuna, Agni, Sun, Vishnu, Brahma and Brihaspati;*

*And my prayers to mighty Indra, learned Pusha, undefeated Taksha, and  
the care-taker of Gods, Brihaspati, seeking their blessing.*

### Vedic Reception of Bridegroom

বরানুগমন

*Baranugaman*

For the bride's father (or any one who is giving away the bride, or, joining the hands of the bride and groom) it is a great emotional stress to give away the dear daughter to a stranger. Hence he counts on divine powers and treats the bridegroom (future son-in-law) with great respect. Thus the groom receives a cordial welcome and treated with great respect. In the following steps this will be obvious from the mantras chanted.

Then the bride's father looks at the groom with folded hands and asks,

ওঁ সাধু ভবানাস্তম্ ।

***Om sadhu bhavanastam***

*Oh honorable gentleman, you are welcome*

The groom responds:

ওঁ সাধু অহম্ আসে ।

***Om sadhu aham asey |***

*I thank you for welcoming me, Oh the honorable one.*

Bride's father seeks permission to proceed for the groom's reception:

ওঁ অর্চয়িষ্যামো ভবন্তম্ ।

***Om archayishyamo bhavantam ||***

*I would like to proceed for your reception.*

The groom agrees to his request:

ওঁ অর্চয় ।

***Om archaya |***

*Please proceed*

এতানি গন্ধপুষ্পযজ্ঞোপবীতাঅঙ্গুরীয়কবাসাংসি ওঁ বরায় নমঃ

*Here are the sandalwood paste, flower, sacred thread, ring, and cloth to the groom to honor him.*

ওঁ স্বস্তি ।

***Om swasti |***

*Thank you |*

The groom will accept all the presents and will wear the ring before proceeding to the next step. Following the welcome of the bride, identification of the groom and the bride are declared.

### **UNION OF BRIDE AND GROOM (HASTAMILAP)**

Tough six decades of my stay in USA I have faced the above question numerous times. I do not have any objection in the choice of word in printing the marriage program but if one follows the mantras in a traditional way, the word “Kanyadan” keeps coming repeatedly. Occasionally I wondered whether our forefathers treated their daughters as cows or made them in a portion of their heart. If we could momentarily settle down and think the way Hinduism took shape through past five thousand years, we have to agree that it is highly adaptable to changes and yet it keeps the fundamentals intact. When a daughter moves out of her parent family, following her marriage, the separation leads to a mixed feeling of joy and sorrow. She instantly begins to dream to build her own family, just the way her parents did. It is the same way the coconut floats on the sea and strikes root far away from its parent tree.

“Dan” is a very sacred word. Nachiketa, the only heir of sage Vajashrava, was given to Yama as “Dan” (*Kathopanishad*). When one gives a gift, he does not take it back. Kanyadan has no “return policy”. So the efforts are made from both the parties to establish the daughter in her own home and not to encourage her to sail on two boats – the family where she was born and the family she was adapted to. Hastamilap conveys the noncommittal arrangement of “mutual convenience”. Perhaps similar to handshake. It is fine as long as the children do not arrive on the scene. The critics of the Kanyadan, however, forget to mention the grandchildren. They come back to their grandparents with more love and demand than their mother. This is a fundamental human relation irrespective of what we name them.

Listen and understand the mantras chanted during the marriage ceremony where the groom is treated as God and the bride’s father depend on him to make his loving daughter happy. His genetic and emotional connection can never be forgotten.



**Kanyadan or Hasta milap**

(বর)

বিষ্ণুরোম্ তৎসদ্য --- মাসি ভাস্করে --- পক্ষে --- তিথৌ --- গোত্রস্য --- প্রবরস্য শ্রী --- দেবশর্মাণঃ  
 প্রপৌত্রঃ --- গোত্রস্য --- প্রবরস্য --- দেবশর্মাণঃ পৌত্রঃ --- গোত্রস্য --- প্রবরস্য --- দেবশর্মাণঃ  
 পুত্রঃ --- গোত্রস্য --- প্রবরস্য --- দেবশর্মাণঃ

(groom)

*Vishnurom tat sad adya --- (month, fortnight, day) --- gotryasya --- prabar (line of ancestry)  
 Shri --- (name) Great grandson of --- (gotra, ancestry and name) Grandson of --- (gotra,  
 ancestry and name) Son of --- (gotra ancestry and name)*

(কন্যা)

প্রপৌত্রী --- গোত্রস্য --- প্রবরস্য --- শ্রী --- দেবশর্মাণঃ পৌত্রী --- গোত্রাং --- প্রবরাং শ্রী --- দেবশর্মাণঃ  
 পুত্রী --- গোত্রাং --- প্রবরাং শ্রী --- দেবীং কন্যাং

*Prapoutrim --- gotrasya --- prbarasya --- Shri --- debasharmanah putri --- gotram --- prbaram  
 Shri --- debasharmanah putrim --- gotram --- prbaram --- Shri --- devim kanyam  
 (bride)*

*Great granddaughter of --- (gotra, ancestry and name) Granddaughter of --- (gotra, ancestry  
 and name) Daughter of --- (gotra, ancestry and name)*

Following the declaration of family ancestry, bride's father seeks permission of the groom to proceed to the next ritual of Kanyadan or Hastamilap. He takes a little rice in his right hand and touches the right knee of the groom and chants the mantra:

শুভবিবাহেন দাতুমেভিঃ গন্ধাদিভিরভ্যর্চ্য বরতেন ভবন্তমহং বৃণে ।

*Shubha bibahena datumevih gandhadibhirarchaya baratwena bhavanta-aham briney ||  
 In order to proceed with the next step of marriage of parting my daughter I welcome you  
 formally By offering scented flower and welcome rice (arghya) Are you satisfied?*

The groom agrees:

ঔ বৃতোহস্মি ।

*Om britohsmi |  
 Yes I am satisfied.*

The father asks if he should now proceed with the marriage ceremony:

ঔ যথাবিহিতং বিবাহকর্ম কুরু ।

*Om jathabihitam bibahakarma kuru |  
 Should I start the process of marriage?*

The groom replies:

ঔ যথাজ্ঞানং করবানি

*Om yatha gnyanam karbani |  
 Proceed with the best of your knowledge*

With folded hands the father of the bride addresses the groom:

প্রজাপতিঋষিরনুষ্টিপছন্দোহর্নীয়া গৌর্দেবতা গবোপস্থাপনে বিনিয়োগঃ ।  
 ওঁ অর্হণা পুত্রবাসসা খেনুরভবদ যমে ।  
 সা নঃ পয়স্বতী দুহা উত্তরামুততরাংসমাম ।

***Prajapatir rishir anupstupa chhanda aharniya gourdevata gabopasthapaney biniyogah |***  
***Om aharna putrabasasa dhenurbhavad yamey |***

***Sa nah payaswati duha uttaramutataram samam ||***

*In the name of sage Prajapati, the presider of marriage, sung in Anusthupa meter,  
 Paying reverence to the goddess of our daily lives,  
 And to the Goddess cow, who like the mother nourished our children,  
 May her milk come as the blessing on us.*

The groom replies and sits on the designated seat (preferably facing east) to accept the bride:

প্রজাপতিঋষির্গায়ত্রীচছন্দো বিরাড়দেবতা উপবিশদর্হণীয়জপে বিনিয়োগঃ ।  
 ওঁ ইদমহমিমাং পদ্যাং বিরাজ-মনাদ্যায় অধিতিষ্ঠামি ॥

***Prajapatirishi Gayatri chhanda birarha devata upbishadarhaniyajapey biniyogah |***

***Om idamahamimam padyam biraja-mannadya adhitisthami ||***

*In the name of sage Prajapati, witnessed by the omnipresent God,  
 I am taking my seat here following the footsteps of my ancestors  
 In presence of the Lord Almighty.*

Then the father gives a kush (tied as a knot) in the hands of the groom and says:

ওঁ বিষ্টরো বিষ্টরং প্রতিগৃহ্যতাম্ ।  
***Om bishtaro pratigriyatam***  
*Please accept this stole*

Groom responds:

ওঁ বিষ্টরং প্রতিগ্রহামি  
***Om bishtaram pratigrihnam***  
*I accept the stole*

The groom continues:

প্রজাপতিঋষিরনুষ্টিপছন্দ ওষধ্যো দেবতা  
 বিষ্টরস্যাসনদানে বিনিয়োগঃ ।  
 ওঁ যা ওষধীঃ সোমরাগঐর্ষীর্কর্হবীঃ শতবিচক্ষণাঃ ।  
 তামহ্যম্ অশ্মিন্নাসান্নেহ অচ্ছিদ্রাঃ শর্ম্ম যচ্ছত ॥

***Prajapatirrishir Anupstupa Chhanda Oshadhyo Devata***  
***bistarasyasanadaney biniyogah |***

***Om ya oshadhih somaraganchirbahabih shatabichakhanah |***

***Tamahyam ashminnasanneha achidrah sharma jachchata ||***

*In the name of sage Prajapati, the presider of this marriage ceremony,  
 I am dedicating my act of accepting the stole to the Medicine God*

*Whose blessing of medicinal herbs with its flawless qualities  
Is showering on us all the time.*

The father now gives the kushi with a little water on the right palm of the groom for washing his feet:

ॐ पादयं प्रतिगृह्णातां ॥  
***Om padyam pratigrihyatam*** ||  
*Please accept this water for washing your feet*

The groom takes the kushi with water and responds

ॐ पादयं प्रतिगृह्णामि ॥  
***Om padyam pratigrihnami*** ||  
*I accept the water for washing my feet*

The kushi is kept on the floor and the groom looks at the water and chants:

प्रजापतिर्षिर्बिराडु गायत्रिच्छन्दः आपोदेवता पादप्रक्षालन अर्थादकवीक्षणे विनियोगः ।  
***Prajapatirrishir birara Gayatri chhanda apodevata  
padaprakshalan arthodakabikshaney biniyogah*** |  
*In the name of sage Prajapati, in Gayatri meter,  
honoring the water God  
I am taking the water to wash my feet for His service.*

प्रजापतिर्षिर्बिराडु गायत्रिच्छन्दः श्रीदेवता पादप्रक्षालने विनियोगः ।  
***Prajapatirishi birat gayatrichhandah  
Shrirdevata padaprakshalaney biniyogah*** |  
*In the name of Prajapati, sung in Gayatri meter  
in order to serve the divinity, I am washing my feet.*

Then the bride's father gives a small amount of rice, along with durba grass, on the hand of the groom and says:

ॐ अर्घ्यं प्रतिगृह्णातां ।  
***Om argham pratigrihyatam*** |  
*Please accept the welcome gift of rice (argha)*

The groom responds,

ॐ अर्घ्यं प्रतिगृह्णामि ।  
***Om argham pratigrihnami*** |  
*I accept the welcome gift of rice (argha) offered by you.*

Bride's father then gives a little water on the hand of the groom as a token to drink water:

ॐ आचमनीयं प्रतिगृह्णातां ।

***Om achmaniam pratigrihatam***  
*Please accept the drinking water.*

The groom takes the water and responds:

ওঁ আচমনীয়ং প্রতিগৃহামি ।  
***Om achmaniam pratigrihnam***  
*I accept the drinking water offered by you.*

Holding the water in his hand, the groom continues:

প্রজাপতিশ্চিবিরচমনীয়ং দেবতা আচমনীয়চমনে বিনিয়োগঃ ।  
ওঁ যশোহসি যশো ময়ি মেহি ॥  
***Prajapatirishi achmaniam devata achmaniachmaney biniyogah |***  
***Om jashohasi jasho mayi dhehi ||***  
*In the name of sage Prajapati, I am accepting this drink*  
*May this bring glory by the His blessing*

Then bride's father puts a little honey or sweet in the hand of the groom and says:

ওঁ মধুপর্কো প্রতিগৃহাতাং ।  
***Om madhuparko pratigrihyatam |***  
*Please accept this honey in your honor.*

The groom smells the honey and places it on the offering plate. **Note:** Use a small stick, like the tongue depressor used in the doctor's office in order to avoid the sticky mess.

ওঁ মধুপর্কং প্রতিগৃহামি ।  
***Om madhuparkam pratigrihnam*** |  
*I accept the honey*

ওঁ অর্হণীয়মধুপর্কগ্রহণে বিনিয়োগঃ । ওঁ যশসো যশোহসি ॥  
ওঁ যশসো ভক্ষ্যোহসি মহসো ভক্ষ্যোহসি । শ্রীর্ভক্ষ্যোহসি শ্রিয়ং ময়ি মেহি ॥  
***Om aharniya madhuparka grahaney biniyoga| Om jashaso jashohasi ||***  
***Om jashaso bhakshyohasi mahaso bhakshyohasi Shrirbhakshehasi shriyam mayi dhehi ||***  
*With the acceptance of the honey may my life -*  
*Be blessed with glory and fame By the grace of God*  
*As I consume the honey my fame will spread and I will be strong*  
*And upon eating I will have prosperity and happiness*

## **Union of Bride and Groom**

হস্তমিলাপ/কন্যাদান

*Hastamilap (Kanyadan)*

The father takes the decorated right hand of his daughter, the bride, and places it on the right hand of the groom waiting to receive her hand over the holy pitcher. The hands are covered by a

red *gamchha* (kitchen towel) and tied with a red thread. Following this arrangement, the bride's father prepares for the Kanyadan by placing a *kush*, a tulsi leaf, and a sandalwood-dipped flower on the joined hands of the couple. Kanyadan starts as the bride's father holds a *kush* dipped in the sanctified water of kosha and the left hand placed on the hand of the bride held under the *gamchha* on the top of the bride's right hand. It is the time to echo the sounds of *uloo* and the conch through the wedding hall.

The bride's father sprinkles water on her daughter three times, in order to sanctify her, before handing her to the groom:

ওঁ এতসৌ সবস্ত্রা আচ্ছাদন অলঙ্কারায়ৈ কন্যায়ৈ নমঃ ।

***Om etasyai sabastra achhadana alankarawai kannawai namah |***

*I offer my reverence to my daughter who is well-dressed and decked with ornaments.*

After sanctification place a flower on the bride and chant the verse:

এতে গন্ধপুষ্পে ওঁ এতসৌ সবস্ত্র আচ্ছাদন অলঙ্কারায়ৈ কন্যায়ৈ নমঃ ।

***Etey gandhapushpey Om etaswai sabastra achhadana alankarawai kannawai namah |***

*By offering this sandal-wood dipped flower*

*I am paying my oblations to my well-dressed daughter decked with ornaments.*

Place another flower on the holy pitcher and repeat the verses:

এতে গন্ধপুষ্পে ওঁ এতদধিপত্যে প্রজাপত্যে নমঃ ।

***Etey gandhapushpey Om etadadhipataye prajapataye namah |***

*I am offering this flower to the Lord of the people, seeking His blessing.*

এতে গন্ধপুষ্পে ওঁ এতৎ সম্প্রদানায় বরায় নমঃ ॥

***Etehgandhapushpey Om etat sampradanaya baraya namah ||***

*I herewith offer the sandalwood dipped flower to the*

*Bridegroom with humility.*

Now the father sprinkles a little water on his daughter, chanting:

ওঁ বিষ্ণু পুন্ডরীকাক্ষঃ পুনাতু ।

***Om Vishnu Pundarikaksha punatu |***

*May we all be blessed by Lord Vishnu (Pundarikaksha, Lord with lotus eyes)*

The bride's father now declares his resolution of Kanyadan by putting his right hand in the water (in kosha) with a *kush* where he declares the geneologies of the bride and the groom:

ওঁ বিষ্ণুরোম তৎসৎ অদ্য ----- মাসে ----- পক্ষে ----- তিথৌ ভাঙ্করে

----- গোত্র শ্রী ----- দেবশর্মা (person doing Kanyadan, father)

বর - Groom (Geneology)

----- গোত্র শ্রী ----- দেবশর্মাঃ তস্য প্রপৌত্রায়, (groom's great grandfather)

----- গোত্র শ্রী ----- দেবশর্মাণঃ তস্য পৌত্রায়, (groom's grandfather)  
 ----- গোত্র শ্রী ----- দেবশর্মাণঃ তস্য পুত্রায়, (groom's father)  
 ----- গোত্রা শ্রীমতি ----- দেবী এনাং পুত্রায় (groom's mother)  
 ----- গোত্র শ্রী ----- দেবশর্মাণঃ বরায় অর্চিতায়, (groom)

*Om Vishnurom on this auspicious day of ---- (identification of month, fortnight) the  
 ---- Gotra Shri ---- devasharmana (name, relation and identification)  
 Gotra Shri --- debasharmanah – Prapoutra, poutra, putra  
 (great grandfather, grandfather and father)*

**কন্যা - Bride (Geneology)**

----- গোত্র শ্রী ----- দেবশর্মাণঃ তস্য প্রপৌত্রীং, (bride's great grandfather)  
 ----- গোত্র শ্রী ----- দেবশর্মাণঃ তস্য পৌত্রীং, (bride's grandfather)  
 ----- গোত্র শ্রী ----- দেবশর্মাণঃ তস্য পুত্রীং, (bride's father)  
 ----- গোত্রা শ্রীমতি ----- দেবী এনাং কন্যাং (bride's mother)  
 ----- গোত্রা শ্রীমতি ----- দেবীং অর্চিতাং (bride)

*Gotra Shri --- debasharmana/ Devi tasya (Prapoutri, poutri, putri)*

এনাং কন্যাং সর্বস্বাস্ত্রাচ্ছাদনালঙ্কারাং প্রজাপতিদেবতা তুভ্যমহং সম্প্রদদে ।  
 এতদ অধিপতয়ে শ্রীবিষ্ণবে নমঃ।

*Enam kanyam sbastra achadana alankaram Prajapati devata tubhyamaham sampradadey |  
 Etad adhipataye Shri Vishnabey namah ||*

*After following the genealogy of the bridegroom and the bride  
 I herewith offering my well-dressed daughter, decked with ornaments,  
 To the groom in the name of Lord Prajapati*

The father then pours water on the joined hands recalling Lord Vishnu for the protection of his dear daughter.

ওঁ বিষ্ণু, ওঁ বিষ্ণু, ওঁ বিষ্ণু,  
 ওঁ তদ্বিষ্ণু, পরমং পদম্ সদাপশ্যন্তি সুরয়ঃ দিবীং চক্ষুরাততম।  
 ওঁ বিষ্ণু, ওঁ বিষ্ণু, ওঁ বিষ্ণু

*Om Vishn - Om Vishn - Om Vishnu*

*Om Tad-Vishnu paramam padam Sada pashyanti soorayah dibi-iba chakshur-aatatam ||*

*Om Vishnu - Om Vishnu - Om Vishnu*

*Glory to Lord Vishnu !*

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

*Glory to Lord Vishnu*

The groom accepts the bride and responds:

ওঁ স্বস্তি

*Om swasti*

*May peace prevail*

### Prayer For God of Love

কামস্তুতি

*Kamastuti*

The prays to the God of Love, Kama with folded hands:

ওঁ ক ইদং কস্মা অদাৎ কামঃ কামায়াদাৎ কামো দাতা কামঃ প্রতিগ্রহীতা  
কামঃ সমুদ্রাবিশং কামেন বা প্রতিগ্রহামি কামৈ তদ্বৈ ॥

*Om ka idam kashma adat kamah kamayadat kamo data kamah pratigrahita*

*Kamo samudrabishat kamena ba pratigrihnami kamai tatwey ||*

*Oh Lord of the Love, come and bless me with passion*

*After receiving your blessing I will be able to see the ocean of Love*

*And receive the secret knowledge of love*

### Honorarium to groom

দক্ষিণা

*Dakshina*

To express his gratitude, the father of the bride offers money as reward to the groom. He places a coin on the floor, put a little water on it to sanctify and then he places a flower dipped in sandalwood on it while chanting:

এতস্মৈ কাঞ্চন মূল্যায় নমঃ । বিষুগুরৌ তৎসং অদ্য ----- মাসি ----- রাশিহুে ভাস্করে --- পক্ষে ----- তিথৌ ----- গোত্রঃ  
শ্রী ----- দেবশর্মা শ্রীবিষ্ণুপ্রীতিকামনয়া । কৃতৈতৎ সর্বত্র আচ্ছাদন অলঙ্কার কন্যা সম্প্রদান কর্ম্মণঃ প্রতিষ্ঠার্থং  
দক্ষিণামেতং কাঞ্চনং তনুলাং বা শ্রীবিষ্ণুদৈবতং অর্চিতং ----- গোত্রায় ----- প্রবারায় শ্রী ----- দেবশর্মণে  
বরায় তুভ্যমহং সম্প্রদদে ।

*Etasmai kanchana mulaya namah | Vishnurom tatsat adya ---- mashi --- rashistey bhaskarey  
---- pakshey ---- tithou ---- gotrah Shri ---- debasharma Shri Vishnu priti kamanaya Kritaitat  
sabastra alankara kanya sampradan karmanah pratishthartham dakshinametat Kanchana  
tanmulyam ba Shri Vishnu daibatam architam ---- gotraya --- prabaraya (ancestry) Shri ----  
debasharmana Baraya tubhyamaham sampradadey.*

*May I consecrate this gold coin on this auspicious day*

*To be given to the bridegroom of this identification (gotra and name)*

*Who had been kind enough to accept my well-dressed daughter, decked with jewelleries,*

*To whom I am giving this coin as reward for accepting the bride,*

*my daughter of --- gotra and name -----.*

Finally, bride's father offer his prayer with folded hands and appeal for forgiveness to Lord Vishnu as he completes his responsibility to entrust his dear daughter to his son-in-law.

### Prayer for forgiveness

প্রণাম ও ক্ষমা প্রার্থনা

*Pranam o (and) kshamaprarthana*

ওঁ কৃতৈতৎ কন্যা সম্প্রদানকর্ম্ম অচ্ছিদ্রমস্তু ।

*Om kritaitat kanya sampradankarma achhidramastu |*

*Om! I herewith completed the job of sampradan with all its faults*

ওঁ আদ্যোত্যাদি কৃত্যেহস্মিন্ শুভ কন্যা সম্প্রদান কৰ্ম্মণি যৎকিঞ্চিৎ বৈশ্বন্যং জাতং তদোষপ্রশমনায়  
শ্রীবিষ্ণু স্মরণ অহম্ করিষ্যে ॥

***Om adityadi kritehashmin shubha kanya sampradan karmanee Jatkinchit baigunyam jatam  
taddosprashamanaya Shri Vishnu smaran aham karishey ||***

*In the name of divinity, on this holy day, I have completed the auspicious offering of my  
daughter, To the best of my ability Whatever mistakes I have incurred  
May that be legated by the grace of God as I take the name of Vishnu*

ওঁ তদবিষ্ণু পরমং পদম্ সদাপশ্যন্তি সুরয়ঃ দিবীৰ চক্ষুরাততম।  
ওঁ বিষ্ণুঃ, ওঁ বিষ্ণুঃ, ওঁ বিষ্ণুঃ ।

***Om tad Vishnoh paramam padam Sada pashyanti soorayah dibiba chakshuraatatam  
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. Glory to Lord Vishnu.*

Now conclude prayer with humility:

ওঁ যদক্ষরং পরিভ্রষ্টং মাত্ৰাহীনঞ্চ যত্তবেৎ। পূৰ্ণং ভবতু তৎসৰ্বং ত্বৎপ্রসাদাৎ সুরেশ্বর।।  
ওঁ বিষ্ণুঃ, ওঁ বিষ্ণুঃ, ওঁ বিষ্ণুঃ,

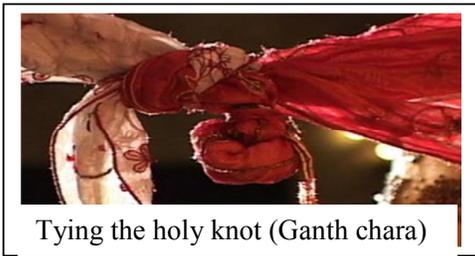
***Om jadaksharam paribhrashtam matrahinanca jadbhabet | Purnam bhavatu tatsarbam  
tatprasadat sureshwara | Om Vishn - Om Vishn - Om Vishnu***

*In the name of divinity (Om) Whatever mistakes I have incurred in reading the script  
Make them perfect by your grace Oh Lord. Glory to Lord Vishnu.*

## Sacred Knot

গাঁঠছড়া

Ganthchhara



Tying the holy knot (Ganth chara)

Following Kanyadan or Hastamilap, bride's father leaves the stage and the bride sits next to the groom on his right side. At this time a married woman, who has children, or the priest, ties a small gamcha (or cheli, চেলী) with five nuts to the ends of bride's sari and groom's scarf (stole). This is called "ganthchhara, গাঁঠছড়া". In some families the following items are placed: কড়ি, হরিতকি, সুপারী, জাইফল ও হলুদ

(seashell, haritaki, beetle nut, jaephal, and raw turmeric). Each item is considered auspicious in Bengali culture.

While tying the sacred knot, the following mantra is chanted with the sound of the conch and uloo. (Note: Uloo is a special sound made in Bengali marriages where the tongue is rapidly moved in the mouth while the breath is blown out. This tribal practice reminds the history of the Bengalis).

যথা শচী মহেশ্বরস্য, স্বাহা চৈব বিভাবসোঃ । রোহিণী চ যথাসোমে, দময়ন্তী যথা নলে ॥

যথা বৈবস্বতে ভদ্রা, বসিষ্ঠেচাপ্যারুন্ধতী । যথা নারায়ণে লক্ষ্মীস্থখাতুং ভব ভৰ্ত্তহরি ॥

*Yathendrani Mahendrasya, swaha chaiba Bibhavasō | Rohini cha yatha Somey, Damayanti  
yatha Naley || Yatha Baibaswatey bhadra, Vashishthey-chapya-Arundhati |*

*Yatha Narayaney Lakshmistathatwam bhava Bhartahari ||*

*As Sachi is to the great Indra, as Swaha to Agni, as Damayanti to Nala, as Bhadra to Yama, as  
Arundhati to Vasistha, as Lakshi to Vishnu, may you be to your husband.*

ও ব্রহ্মা বিষ্ণুশ্চ রুদ্রশ্চ চন্দ্রার্কাবশ্বিনাবুভৌ । তে ভবা গ্রন্থনিলয়ং দধতাং শাশ্বতীঃ সমাঃ ॥

*Om Brahma Vishnushcha Rudrascha Chandrarkab-Ashwina-bubhou |*

*Tey bhava granthanilayam dadhatam shwashwatih samah ||*

*In the name of Brahma, Vishnu and Rudra (Shiva), moon, the divinities affecting our lives  
May this sacred knot bring ever-lasting happiness to the couple!*

Tying the sacred knot symbolizes the union of the two souls, the bride and the groom, wishing the union to be fruitful (put five dry nuts). For the couple the new life opens with the Gayatri prayer chanted by the groom in order to seek His blessing:

ও ভূৰ্ভবঃ স্বঃ। তৎসবিতুৰ্ব্বরেণ্যং, ভৰ্গো দেবস্য ধীমহি। ধियो যো নঃ প্রচোদয়াৎ ও।

*Om bhur-bhubah swah tatsabitur-barryennam Bhargo daybashya dhimohi  
dhio yonah prochodayat Om.*

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

Then he addresses the bride and reveals the goal of marriage to his life partner, his wife:

ও কন্যেয়ং প্রজাপতি দেবতাকা ।

*Om kanyeyam Prajapati devataka |*

*Oh bride, you are the gift from our creator Prajapati.*

ও ক ইদং কস্মা অদাৎ কামঃ কামায়াদাৎ কামো দাতা কামঃ প্রতিগ্রহীতা ।

কামঃ সমুদ্রমাবিশাৎ কামেন বা প্রতিগৃহামি কামৈতত্ত্বে ॥

*Om ka idam kashma adat kamah kamayadat kamo data kamah pratigrihita |*

*Kamah samudramabishat kamen ba pratigrihnam kamaitattwey ||*

*We are joined by the divine power of Kama, the god of passion,*

*Who let us bathe in the ocean of passion (kama),  
that holds the secret of procreation.*

### A Sketch of History: Kanyadan and Kushandika

Hindu marriage consists of two religious components one that takes place in the bride's house when the bride is given to the groom by the bride's father or in other words, bride's father unites the hands of the newly wed. This is Kanyadan or Hastamilap. The other component used to be held in the groom's residence when the bride was accepted by the groom's family. This is called Kushandika or Fire Worship or Havan. Here Fire God stands as witness of the marriage and will be described in the following section. This is now changed through past fifty years and now both Kanyadan and Kushandika are held on the same night of marriage. For the sake of posterity, a short historical sketch of the process may not be out of place.

In early days Kanyadan (marriage) was held in the bride's house. After the religious ceremony the groom spent the night of marriage in the house of the in-laws and got familiarized with the family members. It was the fun night, called basar ghar (হাঁস গাও). It is the time various games were played with the bride and the groom as social customs. It was the night of talent show for friends and relations of the bride. On the following day, colloqually called, basi biye (হাঁস বিয়ে), the groom took the journey to his residence. That was designated as kalratri or cursed night when the bride does not see the groom. The reason was simple; the bride has not been accepted by the groom's family. As expected, various mythological stories were attached to this cursed night but the bottom line was that the newly wed couple were discouraged to see each other. This also increased the craving for each other to meet on the following night designated as "Phulsajya, গুলসজ্যা", the first meeting night of the newly wed couple.

Two days after Kanyadan (following the night of Kalratri) Kushandika or Fire Worship (Havan) is held at the groom's house. With changing time the marriage is now held in reception halls where the bride and groom's families combine Kanyadan and Kushandika with a mutual understanding. Thus, the marriage ceremony (Kanyadan) is extended to include Kushandika. Traditional Bengalis still observe the night after the marriage ceremony to be Kalratri.

Acceptance of the bride by the groom's family is marked by the arrival of the bride at groom's residence when the mother in law and groom's sisters formally (*baran*) receives the bride at the entrance. She then serves lunch to the elders. After following the kalratri at night, marriage reception is given on the following day with phulsajya (flower bed) at night when the bride privately meets the husband. They may then choose to go for their honeymoon.

Many devoted families have a custom, called ashtamangala (অষ্টমঙ্গলা) when the bride and the groom return to the bride's residence as a religious return visit. It is this time they go to a temple to receive divine blessing. It also gives an opportunity for the bride's family to hear about the in-laws (groom's family) how are they treating their dear daughter.

The priest now comes up and ties security thread on the wrists of both bride (left hand) and groom (right hand) chanting the following individually:

নমঃ ত্রৈলোক্যে যানি ভূতানি স্থাবরানি চরানি চ।  
ব্রহ্মা-বিষ্ণু-শিবৈঃ সাক্ষং রক্ষাং কুর্বতু তানি মে।

*Namah trayilokya yani bhutani sthabarani charani cha |*  
*Brahma Vishnu Shibai sadhyam raksham kurbantu tani mey ||*  
*Salutations to all beings, stationary or moving in the three worlds*  
*May Brahma, Vishnu and Shiva always protect you.*

## KUSHANDIKA

কুশাভিকা (বিবাহ হোম)

### Previous Arrangements

Bride's father leaves the stage and groom's father arrives on the scene. A new priest from groom's party may take over or the same priest may continue. The groom's father does not directly participate in the ceremony but is on the front line to witness the rituals.

Arrangements for Havan (Kushandika) or Fire Worship is put in place and **the bride sits on the right of the groom**. Although the groom should face east but this is altered depending on the situation. In the best setting, allow the couple to face the audience with fire stands in between.

### Invocation prayers

বিষ্ণুস্মরণ

নমঃ বিষ্ণু, নমঃ বিষ্ণু, নমঃ বিষ্ণু,  
*Namah Vishnu! Namah Vishnu! Namah Vishnu!*  
*Glory to Lord Vishnu*

তদ্বিষ্ণু, পরমং পদম্ সদাপশ্যন্তি সুরয়ঃ দিবীৰ চক্ষুরাততম্।  
 নমঃ বিষ্ণু, নমঃ বিষ্ণু নমঃ বিষ্ণু,  
*Tad-Vishnoh paramam padam*  
*Sada pashyanti soorayah dibiba cakshuratatam*  
*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.*  
*Glory to Lord Vishnu.*

নমঃ অপবিত্র পবিত্রো বা সৰ্ব্বাবস্থায় গতোপি বা।  
 যঃ স্মরত পুণ্ডরীকাক্ষং স বাহ্য অভ্যন্তরঃ শ্ৰুতি।  
 ॐ বিষ্ণু, ॐ বিষ্ণু, ॐ বিষ্ণু,  
*Apabitra pabitra sarbabashan gatopiba*  
*jahsmaret Pundarikaksha sa bahya abhyantara suchi.*  
*May you be pure or impure,*  
*as you remember the lotus-eyed lord Pundarikaksha, Vishnu,*  
*you become purified deep to the core.*  
*Hence remembering His name we should begin all our work.*  
*Glory to Lord Vishnu.*

## HAVAN PREPARATION

### Rekhatpat

রেখাপাত

*Marking the Boundary of the Fire Place*

ওঁ রেখেয়ং পৃথ্বীদেবতাকা পীতবর্ণা । ওঁ রেখেয়ং অগ্নিদেবতাকা লোহিতবর্ণা ।  
ওঁ রেখেয়ং প্রজাপতিদেবতাকা কৃষ্ণবর্ণা । ওঁ রেখেয়ং ইন্দ্রদেবতাকা নীলবর্ণা ।  
ওঁ রেখেয়ং সোমদেবতাকা শুক্লবর্ণা ।

***Om rekheyam Prithwidevataka peetabarna Om rekheyam Agnidevataka lohitavarna  
Om rekheyam Prajapati devataka krishnavarna Om rekheyam Indradevataka neelvarna  
Om rekheyam Somadevataka shuklavarna***

*I am putting this line in the name of Earth God which gives the yellow color.*

*I am putting this line in the name of Fire God which gives the red color.*

*I am putting this line in the name of Prajapati (Lord of the people), which gives the black color,*

*I am putting this line in the name of Lord Indra which gives the blue color.*

*I am putting this line in the name of Moon God which gives the white color*

### Starting the Holy Fire

অগ্নিসংস্কার

*Agnisamskar*

Take the fire from the lamp lit for the puja by burning seven dry sticks without any ghee and chant:

ওঁ প্রজাপতির্ষি ত্রিষ্টুপচ্ছন্দো অগ্নিদেবতা অগ্নিসংস্কারে বিনিয়োগঃ ।  
ওঁ ক্রব্যাদমগ্নিং প্রহিণোমি দুরং যমরাজ্যং গচ্ছতুঃ রিপবাহুঃ ॥  
প্রজাপতির্ষিবৃহতীচ্ছন্দঃ প্রজাপতিদেবতা অগ্নিস্থানে বিনিয়োগঃ ।  
ওঁ ভূভুবঃ স্বরোম ॥

***Prjapatirishi Tristupachhanda agnirdevata agnisamskarey biniyoga | Om kravyadagnim  
prhinomi duram jamarajyam gachhatuh riprabaha || Prajapatirishi Brihatichhandah  
Prajapatirdevata agnisthapaney biniyogah | Om bhurbhubah swarom ||***

*As chanted by sage Prajapati, sung in Trishtupa meter in the name of Lord Agni,*

*I am lighting this fire.*

*May the ill-fire (kramdagni) that brings destruction, go to Yamaraj (death).*

*Leaving this land pure and happy.*

*In the words of Rishi Prajapati, sung in Brihati meter,*

*I am dedicating this fire to Lord Prajapati*

*This established fire is for the benefit of the Universe.*

After taking the fire from the lamp with the sticks, circle the them around the Havan kunda and then stick them into the wood pile in order to start the fire. (If you are using solid fuel, light the fuel at this point).

With foleded hands welcome the fire:

প্রজাপতিঋষি ত্রিষ্টুপচ্ছন্দে অগ্নিদেবতা অগ্নিস্থাপনে বিনিয়োগঃ । ওঁ ইহেবায় মিতরো জাতবেদা দেবেভো হব্যং বহতু প্রজানন্ ।  
ওঁ সৰ্বতঃ পানিপাদান্তঃ সৰ্বতোহক্ষি শিরোমুখঃ । বিশ্বরূপো মহানগ্নিঃ প্রণীতঃ সৰ্বকৰ্ম্মসু ॥

*Prajapatirrisi Tristupa chhando Agnirdevata agnisthapaney biniyoga |*

*Om ehaibaya mitaro jataveda debevyo habyam bahatu prajanan |*

*Om sarbatah panipadantah sarbatokshi siromukhah*

*Viswrupa mahanagnih prnitah sarvakarmasu ||*

*In the name of sage Prajapati, sung in Tristupa meter,*

*Dedicated to the Fire God (Agni) as I establish this fire.*

*Oh our wellwisher 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 reverence on all occasions.*

The fire now gets a name designated for marriage (jojak, যোযক, means union). Offer a stick with ghee to designate the name:

ওঁ অগ্নে ত্বং যোজকনামাসি

*Om agnetam Jojaka namashi*

*Oh fire with the name of Union (jojak)*

Then offer obeisance with folded hands:

ওঁ যোজকনামাগ্নে নমঃ । ওঁ পিঙ্গব্রুশাণুকেশাক্ষঃ পিনাঙ্গজঠরোহরুণঃ ।

ছাগস্তঃ সাক্ষসূত্রোহগ্নিঃ সপ্তার্চি শক্তিধারকঃ ॥

*Om Jojakanamagney namah |*

*Om pingabhru smasru keshashkhsha pinang jatharoharunah |*

*Chhagastha sakshasutroagni saptarchi shaktidharakah ||*

*Oh the Fire of Union (Jojaka)!*

*Whose brows are like bow, and has scattered hairs and hungry stomach.*

*With humility I am bowing like a lamb to this fire that has such great power ||*

Welcome the fire (যোজকনামাগ্নে) before He is worshipped:

ওঁ যোজকনামাগ্নে ইহাগচ্ছ ইহাগচ্ছ ইহতিষ্ঠ ইহতিষ্ঠ ইহ সন্নিধেহি ইহ সন্নিরুধ্যস্ব  
অত্রাধিষ্ঠানং কুরু মম পূজাং গৃহ্যণ ॥

*Om Jojakanamagney iha gachha iha gachha*

*Iha tishthata Iha tishtha , Iha sanniruddha, iha sannirudhyaswa |*

*Atradhithanam kuru mama pujah grihna ||*

*Oh Fire with the name of Jojaka (union)!*

*Come here, come here; stay here, stay here.*

*Come near to me, come close, settle down and accept my oblations.*

Now offer your oblations to the fire of the occasion:

এষ গন্ধঃ যোজকনামাগ্নে নমঃ । (sandalwood)

এতৎ পুষ্পং যোজকনামাগ্নে নমঃ । (flower)

এষ ধূপঃ যোজকনামাগ্নে নমঃ । (incense)

এষ দীপঃ যোজকনামাগ্নে নমঃ । (lamp)  
 এষ আজনৈবেদ্যং যোজকনামাগ্নে নমঃ ॥ (food platter)  
 ওঁ যোজকনামাগ্নে স্বাহা । (ghee)

*Esha gandha Jojakanamagney namah,  
 Etat pushpa Jojakanamagney namah,  
 Esha dhupa Jojakanamagney namah  
 Esha deepa Jojakanamagney namah  
 Esha ajyanaivedya Jojakanamagney namah*

*Here is the sandalwood offered with reverence to the Agni  
 by the name of **Jojak**,*

*Here is the flower offered with reverence to the Agni by the name of **Jojak**,  
 Here is the incense (dhoop) offered with reverence to the Agni by the name of **Jojak**,  
 Here is the eatable platter offered with reverence to the Agni by the name of **Jojak**,  
 In the name of the divinity I am offering ghee (swaha) to the Agni by the name of **Jojak**.*

### Welcome to Brahma

ব্রহ্মাবরনম্

*Brahmabaranam*

The special water container, called *Kamandalu*, represents Brahma who will witness the Fire worship. Put a flower in the *kamandalu* and let it sit next to the *Havan Kunda* on a few pieces of *kush*.

নমো স্তব অনন্তায় সহস্র মূর্তয়ে । সহস্র পাদাক্ষি শিরোরু বাহবে ।  
 সহস্র নাম্নে পুরুষায় শশ্বতে । সহস্র কোটি যুগ ধারিণে নমঃ ॥

*Namo staba anantaya sahasra murtaye Sahasra padakshi shiroru bahabey |  
 Shahashra namney purushaya shashwatey | Shahashra koti yuga dhariney namah ||*

*I submit my reverence to the Infinite!*

*Who has numerous faces, numerous legs and numerous hands.*

*With numerous names as Eternal Man, who carried through numerous ages.*

*I humbly bow to Thee.*

### Seeking Divine Support From All Directions

Offer rice into the fire recognizing the presence of the directional God witnessing the occasion:  
 (Note: If you are using solid fuel, throw the rice on the sand surrounding the fuel can).

ওঁ ইন্দ্রায় স্বাহা, ওঁ অগ্নয়ে স্বাহা, ওঁ যমায় স্বাহা, ওঁ নৈঋতায় স্বাহা ,  
 ওঁ বরুণায় স্বাহা, ওঁ বায়বে স্বাহা, ওঁ কুবেরায় স্বাহা, ওঁ ঈশানায় স্বাহা,  
 ওঁ ব্রহ্মানে স্বাহা, ওঁ অনন্তায় স্বাহা ॥

*Om Indraya swaha, Agnaye swaha, Om Yamaya swaha,  
 Om Nairitaya swaha, Om Varunaya swaha,  
 Om Bayabey swaha, Om Kuberaya swaha, Om Ishanaya swaha,  
 Om Brahmanye swaha, Om Anantaya swaha ||*

*Oh the Gods of all directions(Indraya, Agnaye, Yamaya,  
 Nairitaya, Varunaya, Bayabey, Kuberaya, Ishanaya, Brahmanye,*

*Anantaya (limitless) ||  
Bless me for completing my job.*

### **Bibaha Hom (Mangalphera)**

The couple circles the fire clockwise four times when the groom takes the lead. At the end the couple prays to Agni (Fire God).

The groom prays first:



ইমামগ্নি জায়তাং প্রজামতৌ জরদষ্টিং কৃণোতু ॥  
*Imamagni strayatam  
Prajamatmau jaradashtim krinotu ||  
May Agni protect this woman in her family life  
May her children live long*

The bride prays:

দীর্ঘায়ুৰতু মে পতিঃ । শতৈ বর্ষাণি জীবতুঃ । এঘন্তা জ্যাতয়ো মম ॥  
*Dirghayu mey pati | Shatai barshani jibatu | Eghanta gnyatao mama ||  
May my husband live long May he live a hundred years  
May my kinsfolk prosper*

### **Laj Hom: Offering of Puffed Rice**

লাজ-হোম  
*Lajhom*

Rice is the staple food of the South Asian subcontinent and so has garnered a revered position in Hindu worship ritual. In this step the bride offers puffed rice to the fire as she circles around it. This also reinforces her role as a source of fertility and sustenance in the relationship.

The couple clockwise circles around the fire when the bride leads the steps. Before offering the puffed rice, the bride first puts her right foot on a stone, then receives the puffed rice on her joined palms (or in a thatched basket, kulo, কুলো) from her brother or any of her own close relations and pours the puffed rice into the fire while chanting the mantra. The husband holds her dearly from the back showing his total support.

The couple circles the fire three times and chant the following three mantras at the end of each circle before offering the puffed rice while stepping up on the stone.

প্রজাপতিঋষি বিরূপরিষ্টা জ্যোতিস্মতী ছন্দ্যা অগ্নিদেবতা লাজ-হোমে বিনিয়োগঃ ।  
ইয়ং নাজুপে ব্রুতে লাজা নাবাপন্তিকা । অমুমানন্তু মে পতি রেঘন্তাং জ্যাতয়ো মম স্বাহা ।  
*Prajapatirrisi Biruparishtha jyotismati chhanda Agnidevata laja-homey biniyoga |  
Eyam najupey brutey laja nabapantika |  
Amusmanantu mey patir eghatma gyatao mama swaha ||  
In the name of sage Prajapati, in biruparishtha Jyotismati meter,  
Addressing to the Fire God while offering this puffed rice  
I pray to Lord Agni that my husband may live long and his relations may prosper*

প্রজাপতিঋষি বিরূপরিষ্টা জ্যোতিস্মতী ছন্দ্যা অগ্নিদেবতা লাজ-হোমে বিনিয়োগঃ।  
ইমা লাজা নাবাপাম্যগ্নৌ সমৃদ্ধিকরণং তব । মম তুভ্যং চ সংবনন তদঅগ্নির্মনুন্যাতামিষু ।  
ও অগ্নয়ে স্বাহা ॥

*Prajapatirishi Biruparishta Jyotismati chhanda Agnidevata laja-homey biniyoga |*  
*Ima laja nabapamyagnou smridhikaranam taba |*  
*Mama tubhyam cha sambanana tadagnirmanumnyatamiyantu |*  
*Om Agnaye swaha ||*

*In the name of sage Prajapati, in Biruparishtha Jyotismati meter,*  
*Addressing to the Fire God while offering this puffed rice;*  
*May our prayer and oblations result in our prosperity!*  
*Let this develop a cordial relation between us and*  
*We pray to Agni to grant our wishes.*

প্রজাপতি ঋষি বিরূপরিষ্টা জ্যোতিস্মতী ছন্দ্যা অগ্নিদেবতা লাজ-হোমে বিনিয়োগ।  
দীর্ঘায়ুরস্তু মে পতি শতবর্ষাণি জীবন্তে ধন্তাং জ্ঞাতয়ো মম স্বাহা।

*Prajapatirishi Biruparishta Jyotismati chhanda*  
*Agnidevata laja-homey biniyoga |*  
*Dirghayurastu mey pati shatabarshani jeebastey*  
*Dhantam gnyatao mama swaha ||*

*In the name of sage Prajapati, in biruparishtha Jyotismati meter,*  
*Addressing to the Fire God while offering this puffed rice:*  
*May I wish for a long life for my husband,*  
*May we live for hundred years!*  
*And let our family prosper.*

**Audio 04 Listen to audio by  
control+click on the link**

<http://www.agiivideo.com/books/audio/hindumarriage/Audio-04-Marriage-conclusion-p84.mp3>

### Taking seven steps

সপ্তপদী

*Saptapadi*

This is the most important ritual of the marriage. The bride takes the lead as she is the focus of her family life. The husband assists her in every step in order to reach the ultimate goal of life – peace, prosperity and happiness. She breaks seven earthen bowls with her right foot while making seven promises.

(Note: The earthen bowls are specially made in a way that they break easily. Hence they are not processed through kiln and are very delicate to handle. As a result, in the west, use of decorated foam-bowls has become more common).

The ritual calls for the bride to break the bowl while the groom gets to his knees and helps the bride's right foot placed properly on the bowl for breaking. Each mantra coincides with seven individual bowls.

১) ওঁ প্রজাপতির্ষি একপাদিরাট ছন্দো বিষ্ণুর্দেবতা একপাদাক্রমেনে বিনিয়োগঃ।  
ওঁ একমিষে বিষ্ণুর্নয়তু।

***Om Prajapatirishi ekapadirata chhando Vishnu devata Ekapadakramaney biniyogah |  
Om ekamishey Vishnustwa nayatu ||***

*In the name of sage Prajapati, sung in the Ekapadirat meter, Paying reverence to Lord Vishnu, I venture to take my first step Towards our united spiritual thoughts  
With the blessing of Lord Vishnu*

২) ওঁ প্রজাপতির্ষি দ্বিপাদিরাট ছন্দো বিষ্ণুর্দেবতা দ্বিপাদাক্রমেনে বিনিয়োগঃ।  
ওঁ ধে উর্জে বিষ্ণুর্নয়তু।

***Om prajapatirishi dwipadirat chhando Vishnurdevata dwipadakramaney biniyogah |  
Om dewy urjey Vishnutwa nayatu ||***

*In the name of sage Prajapati, sung in the Dwipadirat meter, Paying reverence to Lord Vishnu, I venture to take my second step Towards our mutual happiness  
With the blessing of Lord Vishnu*

৩) ওঁ প্রজাপতির্ষি ত্রিপাদিরাট ছন্দো বিষ্ণু দেবতা ত্রিপাদাক্রমেনে বিনিয়োগঃ।  
ওঁ ত্রাণি ব্রতায় বিষ্ণুর্নয়তু।

***Om Prajapatirishi tripadirat chhando Vishnu devata tripadakramaney biniyogaha |  
Om trani brataya Vishnustwa nayatu ||***

*In the name of sage Prajapati, sung in the Thripadirat meter, paying reverence to Lord Vishnu, I venture to take my third step towards our faithfulness to each other  
With the blessing of Lord Vishnu*



৪) ওঁ প্রজাপতিঋষি চতুস্পাদিরাট ছন্দে বিষ্ণু দেবতা চতুস্পাদাক্রামনে বিনিয়োগঃ।  
ওঁ চত্বারি মায়োভবায় বিষ্ণুঙ্কায় নয়তু।

**Om Prajapatirishi chatuspadirat chhando Vishnu devatachatuspadakramaney biniyogah |  
Om chattari mayabhavaya Vishnustwa nayatu ||**

*In the name of sage Prajapati, sung in the Chatuspadirat meter, Paying reverence to Lord Vishnu, I venture to take my fourth step to be righteous to each other  
With the blessing of Lord Vishnu*

৫) ওঁ প্রজাপতিঋষি পঞ্চপাদিরাট ছন্দে বিষ্ণু দেবতা পঞ্চপাদাক্রামনে বিনিয়োগঃ।  
ওঁ পঞ্চ পশুভ্যো বিষ্ণুঙ্কায় নয়তু।

**Om Prajapatirishi panchapadirat chhando Vishnu devata panchapadakramaney  
biniyogah | Om pancha pashubhyo Vishnustawa nayatu ||**

*In the name of sage Prajapati, sung in the Panchadirat meter, Paying reverence to Lord Vishnu, I venture to take my fifth step With the blessing of Vishnu, to be kind to all animals*

৬) ওঁ প্রজাপতিঋষি ষষ্ঠপাদিরাট ছন্দে বিষ্ণু দেবতা ষষ্ঠপাদাক্রামনে বিনিয়োগঃ।  
ওঁ ষড়ায় যশোষায় বিষ্ণুঙ্কায় নয়তু।

**Om Prajapatirishi sashthapadirat chhando Vishnu devata sashthapadakramaney  
biniyogah | Om sharaya jashoshaya Vishnustawa nayatu ||**

*In the name of sage Prajapati, sung in the Shathadirat meter, Paying reverence to Lord Vishnu, I venture to take my sixth step With the blessing of Lord Vishnu.  
Towards our good name and fame in society*

৭) ওঁ প্রজাপতিঋষি সপ্তপাদিরাট ছন্দে বিষ্ণু দেবতা সপ্তপাদাক্রামনে বিনিয়োগঃ।  
ওঁ সপ্ত-সপ্তভ্যো বিষ্ণুঙ্কায় নয়তু।

**Om Prajapatirishi saptapadirat chhando Vishnu devata saptapadakramaney biniyogah |  
Om sapta-saptabhyo Vishnustawa nayatu ||**

*In the name of sage Prajapati, sung in the Saptadirat meter, Paying reverence to Lord Vishnu, I venture to take my seventh step, With the blessing of Lord Vishnu. To help us keep  
The promises we made to each other in these seven steps.*

## Groom Blesses the Bride

Following Saptapadi the couple sits down on the floor (or back to their seats) but this time the bride sits on the left side of the groom. After settling down on their respective seats, the groom recognizes the bride as his wife.

প্রজাপতিঋষি সামিকীপঙক্তিছন্দঃ কন্যা দেবতা পাদাক্রমণানন্তরমাশাসনে বিনিয়োগঃ ।  
ওঁ সখা সপ্তপদীভব, সখ্যন্তে গমেয়ং । সখ্যন্তে মা যোষাঃ, সখ্যন্তে মা যোষ্ট্যাঃ ॥

**Prajapatirishi Samikipangktichhandah kanya devata  
Padakramanantarmashasaney biniyogah |**

**Om sakha saptapadibhava, sakhyantey gameyam |  
Sakhyantey ma shosha, sakhyantey ma shoshtah ||**

*In the name of Prajapati, the supreme Lord of the marriage union,  
Sung in Samiki meter, addressed to the bride, following her  
Seven commanding bold steps with promises,*

*Now that we have completed the seven steps with our vows,  
We have become friends, united our vital energy and will reach our goal jointly.*

প্রজাপতিঋষি ত্রিষ্টুপছন্দঃ আশস্যামানা দেবতা বিবাহ প্রেক্ষকজনানুত্তরণে বিনিয়োগঃ ।  
ও সুমঙ্গলীরিয়ং বধূরিমাং সমেত পশ্যত । সৌভাগ্যমসৌ দত্তয়াথাস্তং বিপরেতন ॥  
**Prajapatirishi Trishtupachhandah ashyashamana devata bibaha**  
**Prekshakajanuntraney biniyogah |**  
**Om sumangaliriyam badhurimam samet pashyat |**  
**Soubhagamasyai dattwayathastam biparetana ||**

*In the name of Prajapati, the supreme Lord of the marriage union, Sung in Trishtupa meter,  
the impatient witnesses of the marriage sitting in the marriage hall, Come forward to convey  
their best wishes to the bride May Lord shower on her good luck without obstacles.*

The groom then sprinkles water (preferably with a mango twig) on the head of the bride expressing his sincere good wishes, blessings and prayers to Lord Almighty in favor of his wife.

প্রজাপতি ঋষির অনুষ্টুপছন্দা বিশ্বেদেবা দেবতা মূর্দ্ধাভিষেচনে বিনিয়োগঃ ।  
ও সমঞ্জস্তু বিশ্বদেবাঃ সমাপো হৃদয়ানি নৌ সন্মাতরিশ্বা সন্ধাতা সমুদেষ্ট্রী দদাতু নৌ ॥  
**Prajapatirishi Anupstupa chhanda vishwedeva devata murdhabhishechaney biniyogah |**  
**Om samanjantu Vishwadevah samapo hridayani nou**  
**sammatrishwa sandhata samudeshtri dadatu nou ||**  
*In the name of Lord Prajapati, sung in Anustupa meter,  
Addresses to the Lord of the Universe crowned by this water sprinkling  
Anointing the blessing of the Lord of the Universe I put my heart  
And honor you with great joy.*

The groom then puts his right hand on the head of the bride as a gesture of his good wishes and blessing.

## Marriage Vows

পানি গ্রহণ  
*Panigrahan*

The groom places on his left hand in upward position and place on it both hands of the bride in upward position (অঞ্জলি). The groom (বর) then holds the right thumb of the bride with his right palm and declares:

গৃভ্রামি তে সৌভাগতায় হস্তং ময়া পত্যা জরদষ্টির্থথাসঃ ।  
ভগো অর্বমা সবিতা পুরন্ধ্রির্মহাং ত্বাদুর্গার্হপত্যায় দেবাঃ ॥  
**Gribhnami te soubhagatwaya hastam maya patya jaradshtirjathasah |**  
**Bhagoryama Sabita purandhrirmahyam twadurgarhapatya devah ||**  
*Happily I hold your hands in marriage. I am your husband. Be with me.*  
*Let us happily grow old together.*  
*Under the divine grace let us build an ideal home and a family.*

Groom continues to seek divine blessing:

সমজন্তু বিশ্বে দেবাঃ সমাপো হৃদয়ানিতী সংমাতরিখা । সংখাতা সমুদ্রেষ্টি দধাতু নো ॥  
**Samagyantu vishwey devah samapo hridayaniti sammatarikha |**  
**Samdhata samudrestī dadhatu nou ||**

*May the holy water anoint us. May the divine power of the Universe unite our hearts.  
 May the breath of Divinity, may our Creator, may the moral guide of all, unite us.*

Then the groom takes the following six vows:

ও প্রজাপতি ঋষি ত্রিষ্টুপছন্দো ভগাদয়ো দেবতা গৃহিতকন্যাপাণেঃ পত্যুজ্জপে বিনিয়োগঃ ।  
 ও গৃভ্রামি তে সৌভগতয়া হস্তং, ময়া পত্যা জরদষ্টিবধাসঃ । ভগোৰ্যমা সবিতা পুরষ্টি, মৰ্যং তাদুর্গার্হপত্যায় দেবাঃ ॥১॥  
**Prajapatirishi Tristupa chhanda bhagadao devata grihita Kanyapaneh patyurjape biniyogah |**  
**Om gribhnami tey soubhagatwaya hastam maya patya jaradstirjathasah |**  
**Bhagoryama Sabita purandhrirmajyam twadu garhapatya devah ||1||**  
*In the name of sage Prajapati, sung in Trisstupa meter,  
 Blessed by the God of mutual understanding,  
 On the occasion of accepting the bride I hold your auspicious hands until my old age,  
 I will love my wife with passion and dignity as I promise to raise our family jointly.*

প্রজাপতিঋষি ত্রিষ্টুপছন্দো কন্যা দেবতা গৃহিতকন্যাপাণেঃ পত্যুজ্জপে বিনিয়োগঃ ।  
 ও অঘোরচক্ষুর পতিশ্লোষি, শিবা পশুভ্যঃ সূমনাঃ সুবর্চাঃ । বীরসু-জীবসু-দেবকামা স্যোনা শং নো ভব দ্বিপদে শং চতুষ্পদে ॥২॥  
**Prajapatirishi Tristupa chhanda kanya devata grihitakanyapaney patyurjapey biniyogah |**  
**Om aghorchakshur patighnoti, shiva pashubhyah sumanah subarchah |**  
**Veersurjibsurdevakama syona sham no bhava dwipadey sham chatushpadey ||2||**  
*In the name of sage Prajapati, sung in Tristupa meter,  
 On the occasion of accepting the bride as my wife  
 I promise to be kind to all the animals and living creatures,  
 May they be biped or quadruped.*

প্রজাপতিঋষি ত্রিষ্টুপছন্দো প্রজাপতিদেবতা, গৃহীত কন্যাপাণেঃ পত্যুজ্জপে বিনিয়োগঃ ।  
 ও আ নঃ প্রজাং জনয়তু প্রজাপতি রাজরসায় সমনকর্যামা । অদুর্মঙ্গুলীঃ পতিলোকমাবিশ শম্মো ভব দ্বিপদে শং চতুষ্পদে ॥৩॥  
**Prajapatirishirjagatichhanda prajapatirdevata**  
**grihita kanyapaney patyurjapey biniyogah |**  
**Om a nah praja janayatu prajapati rajrashaya samanaktwabaryama |**  
**Adurmangulih patilokamabisha sanno bhava dwipadey sham chatushpadey ||3||**  
*In the name of sage Prajapati, sung in Jagati meter,  
 On the occasion of accepting the bride as my wife,  
 I promise to be kind to all the subjects and honor them,  
 Even they may be inauspicious, bipeds or quadrupeds  
 but associated with the world of your husband*

প্রজাপতিঋষি অনুষ্টুপছন্দঃ ইন্দ্রদেবতা গৃহীত কন্যাপাণেঃ পত্যুজ্জপে বিনিয়োগঃ ।  
 ইমাং তুমিস্ত্রমীড়ঃ সুপুত্রাং সুভগাং কৃষি । দশাস্যাং পুত্রানাথেহি পতিমেকাদশং কুরু ॥৪॥  
**Prajapatirishi Anupshtupachhandah Indrodevata**  
**Grihita kanyapaneh patyurjapay biniyogah |**  
**Imam twamindrameerah suputram subhagam kridhi |**

***Dashasyam putranadhehi patimekadasham kuru ||4||***  
*In the name of sage Prajapati, sung in Anustupa meter,*  
*On the occasion of accepting the bride*  
*Amidst this dark ocean of unknown future*  
*We promise to raise good children who will bring joy to us*  
*Take care of all children of my family.*

প্রজাপতির্ষ্মি অনুষ্টুপচ্ছন্দঃ গৃহীত কন্যাপাণেঃ পত্ন্যুজ্জপে বিনিয়োগঃ । ওঁ সম্রাজ্ঞী শ্বশুরে ভব, সম্রাজ্ঞী শ্বশ্রাং ভব।  
 ননান্দরি চ সম্রাজ্ঞী ভব অধিদেবসু ॥৫॥

***Prajapatirishi Anustupa chhanda grihita***  
***kanyapaney pattyrjapey biniyogah |***  
***Om samragyi Shashurey bhava, samraggi swashrwam bhava |***  
***Nanandari cha samraghyi bhava adhidebrishu || 5||***  
*In the name of sage Prajapati, sung in Anustupa meter,*  
*On the occasion of accepting the bride*  
*May you be treated as a queen by your father in law*  
*May you be treated as a queen by your mother in law*  
*May you be treated as a queen by your sister in laws.*  
*I promise to establish you dearly in my family.*

ওঁ মম ব্রতে হৃদয়ং দধাতু, মম চিত্তমনু চিত্তং তেহন্তু । মম বাচমেকমনা জুশ্ব স্ব বৃহস্পতিস্তা নিয়ুনকু মহাং ॥৬॥

***Om mama bratey hridayam dadhatu, mama chitta manu chittam tehantu |***  
***Mama bachamekamana jushaswa Brihaspatistwa nijunaktu majyam ||6||***  
*Let your heart be with my mission.*  
*May your mind and my mind be one may our words delight each other.*  
*May Divinity unite the two of us.*

### **Mutual Love of Newly Wed**

Following the vows the groom expresses his love and wishful prayers. Here the groom addresses his wife by her name for the first time, accepting her as his loving wife.



ওঁ যদেতৎ হৃদয়ং তব তদন্তু হৃদয়ং মম । যদিদং হৃদয়ং মম তদন্তু হৃদয়ং তব ॥

***Om jadetat hridayam taba tadastu hridayam mama |***  
***Jadidam hridayam mama tadastu hridayam taba ||***  
*Om! As this heart is yours, so it be be mine.*  
*As this heart is mine, so it be yours.*

শং প্রিয় রোচিষু সুমনস্যামানৌ ॥ পশ্যেম শরদঃ শতম্ ॥  
 জীবেম শরদঃ শতম্ ॥ শ্রুণুয়াম শরদঃ শতম্ ॥  
***Sham priya rochishnu sumanasyamanou ||***  
***Pashyema saradah shatam ||***  
***Jeebema sharadah shatam ||***  
***Shrunuyam sharadah shatam ||***  
*Oh my dear beautiful wife:*  
*In mutual love may we see hundred autumns*

*Live through hundred autumns  
Listen through hundred autumns!*

আম্বাতি ভব সৌম্যে শ্রীমতি ----- দেবী ।  
*Aushmati bhava soumyey Shrimati ---- devi |*  
*May you live long!*  
*Oh my auspicious wife honorable ----- Devi\* .*

\* *Note:* A married woman is addressed as Devi and unmarried woman as Kumari.

### The Great Mystical Utterances

মহাব্যাহতি হোম  
*Mahabyahriti hom*

Having the bride (wife) on his left, the groom performs the Mahabyahriti hom. It is the great mantras of Gayatri, the base of Hinduism, chanted in different meters.

ওঁ প্রজাপতিঋষি গায়ত্রী ছন্দ্যে অগ্নিদেবতা কুশঙিকা বিবাহ হোমে বিনিয়োগঃ ।  
ওঁ ভূ স্বাহা।  
*Om Prajapatirishi Gayatri Chhando Agnidevata*  
*kushandika bibaha homey biniyogah |*  
*Om bhuh swaha||*

ওঁ প্রজাপতিঋষি রুশ্মিক ছন্দ্যে বায়ুর্দেবতা কুশঙিকা বিবাহ হোমে বিনিয়োগঃ ।  
ওঁ ভুবঃ স্বাহা।  
*Om Prajapatirishi Runchika Chhando Bayurdevata*  
*kushandika bibaha homey biniyogah |*  
*Om bhuh swaha |*

ওঁ প্রজাপতিঋষি অনুষ্ঠপ ছন্দ্যে সূর্য্যদেবতা কুশঙিকা বিবাহ হোমে বিনিয়োগঃ ।  
ওঁ স্বঃ স্বাহা।  
*Om Prajapatirishi Anusthupa Chhando Suryodevata|*  
*kushandika bibaha homey biniyogah |*  
*Om swah swaha ||*

ওঁ প্রজাপতিঋষি বৃহতী ছন্দ্যে প্রজাপতিদেবতা কুশঙিকা বিবাহ হোমে বিনিয়োগঃ  
ওঁ ভূ-ভূ-স্বঃ স্বাহা।  
*Om Prajapatirishi Brihati Chhando Suryodevata*  
*kushandika bibaha homey biniyogah |*  
*Om bhur-bhuba-swah swaha |*  
*In the name of sage Prajapati, sung in the Gayatri meter,*  
*I am offering this oblation on the occasion of Fire Offerings of marriage,*  
*remembering the great saying of “Bhu”*  
*(the earth that is the embodiment pran or life).*  
*In the name of sage Prajapati, sung in the Rushmik meter,*  
*I am offering this oblation on the occasion of Fire Offerings of marriage,*

remembering the great saying of “Bhubah”  
 (the cosmos that stands between earth and heaven, devoid of earthy sufferings).  
 In the name of sage Prajapati, sung in the Anustup meter,  
 I am offering this oblation on the occasion of Fire Offerings of marriage, remembering  
 the great saying of “Swah”  
 (the heaven, embodiment of happiness, the ultimate place of rest).  
 In the name of sage Prajapati, sung in the Brihati meter,  
 I am offering this oblation on the occasion of Fire Offerings of marriage,  
 remembering the great saying of “Bhu(r), Bhubha and Swah”  
 (the ultimate basis of creation).

### Looking at the Northern Star

ঔষ-দর্শন/অরুক্ষতি দর্শন

The bride and the groom stand when the bride looks at the Polar Star, which always stayed in the same position since eternity, to bless the couple for a permanent tie.

The bride addresses:

প্রজাপতিঋষি অনুষ্টুপ ছন্দঃ কন্যা দেবতা ঔষ দর্শনে বিনিয়োগঃ।  
 ৐ ঔষা পৃথিবী ঔষং বিশ্বমিদং জগৎ। ধ্রুবমসি ।  
 ইমে ঔষা পতিকূলে ভূয়াসম্ ।

*Prjapatirishi Anustupa chhandah kanya devata  
 Dhruva darshaney biniyogah |*

*Om Dhruva prithibi Dhruvam viswamidam jagat | Dhruvamashi |  
 Imey Dhruva patikuley bhuyasama ||*

*In the name of sage Prajapati, sung in Anustupa meter, on the occasion of marriage  
 Oh Dhruva (Pole Star),*

*this earth and the Universe circles around you and you are ever constant.  
 May I be constant like you with my husband's family.*

### Promise of a fruitful marriage

ভোজনধৃতি হোম

Bhojandriti hom

The idea behind this *havan* is to take a seed-bearing whole fruit and promise before the Fire God (Agni) that their married life will be fruitful and that will bring children in their lives. The fruit is later shared by the couple. It is symbolic of sharing life and out coming of the seed of common interest supporting procreation.

প্রজাপতিঋষি অনুষ্টুপ ছন্দঃ হন্যং দেবতা ফল ভোজনে বিনিয়োগঃ। ৐ ফলপাশনে মণিনা প্রাণসুত্রেণ পশ্মিনা।  
 বধ্লামি সত্য গ্রথিনা মনশ্চ হৃদয়ঞ্চ তে।

*Prajapatirishi Anupstupa chhandah hannam devata phalabhojaney biniyogah |  
 Om phalapashaney manina pranasutrena pashmina |*

*Badhnamisatya granthina manascha hridayancha tey ||*

*In the name of sage Prajapati, sung in Anustupa meter, Dedicated to the conclusion of marriage,*

*By eating this sacred food vitally connected to life And to the truth, intellect and heart*

### **Pancha dev-devir hom**

পঞ্চ দেব-দেবীর হোম

*Seeking Divine Blessing*

The bride and the groom seeks blessings from five Gods and Goddesses closely associated with the family by offering ghee into the holy fire.

ওঁ নারায়ণ স্বাহা। ওঁ লক্ষ্মী স্বাহা। ওঁ সরস্বতী স্বাহা। ওঁ শশ্ঠী স্বাহা। ওঁ গঙ্গায়ৈ স্বাহা।।  
***Om Narayanaya swaha | Om Lakshmwai swaha | Om Saraswatwai swaha |***  
***Om Shashthwai swaha | Om Gangawai swaha ||***

*Oblations with ghee to the names of Narayana, Lakshmi, Saraswati, Shashthi and Ganga*

### **Putting The Wedding Mark**

সিমন্ত সিন্দুর

*Simanta sindur*

In this step the groom puts vermilion powder on bride's hair parting that symbolizes the marital status of a Hindu married woman. The couple exchanges wedding rings at this time and the groom puts the *mangal sutra* with the following chant:



মঙ্গলম্ ভগবান বিষ্ণু মঙ্গলম্ গরুড়যুজ ।  
 মঙ্গলম্ পুন্ডরীকাক্ষো মঙ্গলায় তনো হরিঃ ॥

***Mangalam bhagawan Vishnu mangalam Garuradwaja |***  
***Mangalam Pundrikaksho mangalaya tano Hari ||***  
*Let goodness prevail Oh Lord Vishnu the rider of Garur*  
*Let goodness prevail Oh the Lord with the lotus eye Let*  
*only good shower on us Oh Hari*  
*(who takes away all miseries)!!*

### **Udichya karma**

উদীচ্য-কর্ম

*Benediction*

Sprinkle water around the havan kunda with the following chant:

প্রজাপতিঋষি অদিতির্দেবতা উদকাজলি সেকে বিনিয়োগঃ । ওঁ অদিতেহনুমন্যস্ব ॥  
***Prajapati rishi Aditir devata udikanjali sekey viniyogah |***  
***Om Aditehanumanyaswa ||***

*In the name of sage Prajapati, Oh the mother of all Gods (Aditi) I am offering this water to you.*  
*As I sought your favor to start thus fire worship, you will grant me its success.*

### **Fire Gets New Name**

মৃড়াগ্নি  
Mriragni

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

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

ওঁ মৃড়নামাগ্নে ইহাগচ্ছ ইহাগচ্ছ ইহতিষ্ঠ ইহতিষ্ঠ, ইহ সন্নিধি, ইহসন্নিধ্যস্ব,  
অত্রাধিষ্ঠান কুরু, মম পুজাং গ্রহাণ ॥

**Om Mriranamagney**

**Eha gachha eha gachha, eha tishtha, ehatishtha, eha sannidehi, eha sannidehi,**

**Eha sannirudhaswa, atradhishtam kuru, mam pujam grihana**

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

ওঁ মৃড়াগ্নে নমঃ । এষ গন্ধঃ ওঁ মৃড়াগ্নে নমঃ । এতৎ পুষ্প ওঁ মৃড়াগ্নে নমঃ ।  
এতৎ দীপঃ ওঁ মৃড়াগ্নে নমঃ । এতৎ হবিনৈবেদ্যম্ ওঁ মৃড়াগ্নে নমঃ ।

**Om Mriranamagney namah | Esha gandha Om Mriragney namah|**

**Etat pushpam Om Mriranamagney namah |**

**Etat dweepah Om Mriranamagney namah |**

**Etat habir naivedyam Om Mriranamagney namah ||**

*Oh the Mrirah-named fire!*

*I am offering with great reverence, the flower,  
The incense, the lamp, the fire offering (habir, ghee) and  
The food-platter (naivedya), please accept my offering.*

## Purnahuti

পূর্ণাহুতি  
Final Offering of Ghee

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, held between both hands, on the fire while chanting the following:

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

**Prajapati rishi Briarat Gayatri chhanda Indra devata jashakamashya**

**jajaneya prayogey viniyogaha |**

**Om Purnahomam jashashey juhomi, johashmai juhote baramashmai dadati,**

**Baram briney, jashasha bhami lokey swaha ||**

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

**Purnapatra dan**

পূর্ণপাত্র দান

*Offering the Full Container*

The overflowing rice (আতপচাল) container, held next to the havan place, is called **Purnapatra**. It holds a copper coin, beetle leaf (পান) and a beetle nut (সুপারি) at the top and a banana on the side. It is first given to the priest and then poured over the Agni.

Put a flower on the Purnapatra.

এতসৈ পূর্ণপাত্র অনুকল্প ভোজ্যায় নমঃ। এতৎ অধিপত্যে শ্রীবিষ্ণবে নমঃ।  
*Ataswi purnapatra anukalpa bhyojaya namah |*  
*Etat adhipataye Shri Vishnabey namah ||*  
*Herewith I sanctify the Purnapatra-associated raw food*  
*In the name of Lord Visnu*

Then give the *Purnapatra* to the Brahmin as His representative. After he accepts the offering, request him to keep the coin and then pour the rice on the fire. This also helps in extinguishing the fire.

এতে গন্ধ পুষ্পে এতৎ সম্প্রদানায় ব্রহ্মাণে নমঃ।  
*Etey gandha pushphey etat sampradanaya Brahmaney namah ||*  
*With the flower offering, I am giving away this raw food container to the Brahmin.*

**Extinguishing the holy fire**

অগ্নিবিসর্জন

*Agni bisarjan*

The groom now takes some yogurt and pour over the fire for extinguishing. Make sure that you have taken out a little ash for *tika*. While putting the yogurt on the fire, the groom will chant:

ওঁ অগ্নেত্বং সমুদ্রে গচ্ছ। ওঁ পৃথি ত্বং শীতলা ভব।  
*Om agney twam samudrey gachha | Om prihtwi twam shitala bhava ||*  
*Oh Fire God, now you go to the ocean allow the earth to cool down*

**Moving the holy pitcher**

বিসর্জন/ঘট চালনা

*Bisarjan/ghata chalan*

The bride and the groom ask the divinities to go back to their heavenly abode and request them to come when they offer worship. The groom holds the holy pitcher and shakes it gently while chanting the following verse

ওঁ গচ্ছ গচ্ছ পরং স্থানং স্বস্থানং পরমেশ্বর, পূজাকালে চ পুনর আগমনায়চ।  
*Om gachha gachha param sthanam swasthanam Parameshwara,*

*Pujakaley cha punar agmanayacha ||*  
*Oh Lord, now you return to your heavenly abode*  
*But come back to me again when I offer my worship to you*

### Peace Chant

শান্তি জল  
 Shantija

The priest sprinkles Holy Water of the sacred pitcher on the head of the newly wed for their peace and harmony:

কয়া নশ্চিত্র ইতিঋক্‌ত্রয়স্য মহাবামদেব্যাঋষির্বিরাড়ঃ গায়ত্রীচ্ছন্দ ইন্দ্রো দেবতা শান্তি কর্মণি জপে বিনিয়োগঃ ।  
*Kaya naschitra iti riktrayasya Mahabama devya rishir birar Gayatri chhanda*  
*Indro devata Shanti karmani japey viniyoga |*  
*This peace chant is written by sage Mahabamadeva in Gayatri meter and*  
*addressed to Indra, the King of the Devas and dedicated to bring peace.*

ওঁ কয়া নশ্চিত্র আব্রুবদুতী সদা বৃধঃ সখা । কয়া শচিষ্ঠয়া বৃত্তা ।  
 ওঁ কস্তা সত্যা মদানাং মংহিষ্ঠো মৎসদক্ষসঃ । দৃঢ়া চিদারুজে বসু ।  
 ওঁ অভীষু ণঃ সখিনামরিতা জরিতৃনাম । শতং ভবাঃ সূতয়ে ॥

*Om kaya naschitra ah bhuvaduti sada bridhah sakha | Kaya sachisthaya brita |*  
*Om kasta satyo madanam mamhistho matsadhandasah | Drirha chidarujey basu |*  
*Im abhishunah sakhinambita jaritranam | Shatam bhavah swutaye ||*  
*(Oh Indra) How were you inspired to protect your friends and followers and help them prosper?*  
*How did you get the strength to destroy your enemies and defend the righteous people?*  
*Come in hundreds of forms to protect us, your appreciators.*

ওঁ স্বস্তি নঃ ইন্দ্রো বৃদ্ধশ্রবাঃ স্বস্তি নঃ পুষা বিশ্ববেদাঃ । স্বস্তি নঃ স্ত্রীক্ষ্যো অরিশ্টনেমিঃ,  
 স্বস্তি না বৃহস্পতির্দধাতু ॥ ওঁ স্বস্তি, ওঁ স্বস্তি, ওঁ স্বস্তি ॥  
*Om swasti nah Indro bridhdhashravah, swasti nah Pusha Viswavedah |*  
*Swasti narstrakshyo arishtanemi swastino Brihaspatirdadhatu |*  
*Om Swasti, Om Swasti, Om Swasti ||*  
*May Indra, inscribed in the scriptures do well to us,*  
*May Pusha who is knower of world do good to us and*  
*May Trakshya who devastates enemies do good to us!*  
*May Brihaspati do well to us!*  
*OM Peace, Peace, Peace".*

ওঁ দ্যৌঃ শান্তিঃ অন্তরীক্ষং শান্তিঃ, পৃথিবী শান্তিরাপঃ শান্তি রৌষধ্যঃ শান্তিঃ ।  
 বনস্পত্যঃ শান্তিঃ, বিশ্বেদেবাঃ শান্তিঃ, ব্রহ্মা শান্তিঃ, সর্বং শান্তিঃ ॥  
 শান্তিরেব শান্তিঃ সা মা শান্তিরেধি ।  
*Om dauh shantih antariksham shantih prithibi shantirapah ShanthiRoshadhayah shantih*  
*Banaspataye shanti vishwadeva shanti Brahma shanti sarbam shantih |*  
*Shantireba shanti sa ma shantiredhi ||*  
*(From Rigveda)*

*There is peace in the sky, there is peace on earth, and there is peace in the heavens.  
There is peace in the world. There is peace in the water, there is peace on land.  
There is peace in nature (plant, animals, flowers, insects, and herbs)  
There is peace in the Universe. There is peace with Brahma, the Creator,  
May this all –pervading peace enter into us and  
permeate us to the very core of our being.*

ॐ शान्तिरस्तु शिवश्चस्तु विनश्यत् शुभञ्च यत् । यत् एवागतं पापं तत्रैव प्रतिगच्छत् स्वाहा ॥

***Om shantirastu Shivanchastu binasyata shubhancha jat |***

***Yata ebagamam papa tatraiva pratigachatu swaha ||***

*By the grace of Lord Shiva, peace will prevail. May He destroy all the evil to establish peace.  
May all the sins (ignorance) be removed and permanently stay away from us.*

### **Kshamabiksha**

ক্ষমাভিক্ষা

*Prayer of Forgiveness*

He couple pray to Vishnu with folded hands:

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

***Namo Brahmanya devaya go Brahmana hitayacha |***

***Jagatdhitaya Shri Krishnaya Govindaya namo namah ||***

***Hey Krishna karunasindhu deenabandhu jagatpatey |***

***Gopeshya gopikakanta Radhakanta namastutey ||***

*I offer repeated obeisances unto Lord of the Brahmanas (Krishna), who is the protector and well-wisher of the cows (our provider, the mother who gives milk for our nourishment) and the Brahmins (our spiritual teacher). He is also the protector of the Universe. Unto that Lord, who is always satisfying the senses of the cows (our care-taker). I offer my obeisance.*

Take a little water in your right hand chant the following and discard it in the offering plate:

ॐ যদক্ষরং পরিভ্রষ্টং মাত্ৰাহীনঞ্চ যদ্ববেৎ। পূৰ্ণং ভবতু তৎসৰ্বং ত্বৎপ্রসাদাৎ সুরেশ্বর॥  
মত্ৰাহীনং ক্ৰিয়াহীনং ভক্তিহীনং সুরেশ্বর। যৎ পূজিতং ময়া দেব পরিপূৰ্ণং তদত্মমে।  
ॐ কায়েন মনসা বাচা কৰ্ম্মনা য কৃতং ময়া, তৎ সৰ্বং পরিপূৰ্ণং তৎ প্রসাদাৎ সুরেশ্বরঃ॥

***Om jadaksharam paribhrashtam matrahananca jadbhabet |***

***Purnam bhavatu tatsarbam tatprasadat sureshwara |***

***Mantraheenam kriyaheenam bhaktiheenam Sureshwara |***

***Jat pujitam maya Deva paripurnam tadastumey ||***

***Om kayena manasabaca karmana jat kritam maya |***

***Tat sarbam paripurnam tad prasadat Sureshwari ||***

*All the mistakes I incurred in reading the script,*

*Oh Lord make them perfect by your grace.*

*I do not know the mantras, the rituals nor I have the devotion to perform them right,  
Yet what I did, Oh Lord, make them right.*

*I could not bring in words that I wanted to say, but I did what I could,*

*Please fill in the void and bless me.*

Now pray with your folded hands recognizing the completeness of our creator:

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

*Om purnamedaha purnamidam purnat purna mudyachatey |  
Purnasya purnamadaya purnameba abishishyatey ||*

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

**In other words:**

***You are perfect in every possible way.***

### Seeking Lord's Blessing

The couple pray with folded hands:

ॐ असतो मा सद् गमय, तमसो मा ज्योतिर्गमय, मृत्युर्मा अमृतमय ।  
*Asato ma sad gamaya, Tamaso ma jyotir gamaya, Mrityorma amritangamaya*  
*Oh Lord Almighty: Lead us from unreal (ignorance) to the truth (knowledge)*  
*Lead us from darkness to light Lead us from death to immortality*  
*(Bhadaranyaka Upanishad — I.iii.28)*

### Honorarium of Priest

पुरोहित दक्षिणा  
*Purohit dakshina*

The priest is now rewarded for the services he rendered. The groom places a silver coin (dollar) on the floor, put a little water on it for sanctification and then a sandalwood dipped flower is placed on the coin. Hold the coin with the left hand (palm facing up) and chant the verse:

एतस्मैकाञ्चनमुल्याय नमः। एतदधिपतये श्रीविष्णवे नमः॥  
*Etasmai kanchanamulaya namah | Etadadhipataye Shri Vishnabey namah||*  
*I am dedicating this coin to the name of Lord Vishnu May this be sanctified.*

विष्णुरोम तत्सत अद्या --- मासे --- पक्षे --- तिथौ भास्करे ----- गोत्र श्री ---- देवशर्मणः (groom)  
तथा श्रीमति ---- देवि (bride) तस्या विवाह होम कर्माणि ब्रह्मकर्म प्रतिष्ठार्थं तथा विवाह साङ्गार्थं  
दक्षिणा इदं काञ्चनमुल्यां श्रीविष्णुदेवतं अर्चितं ---- गोत्र श्री ---- देवशर्मण ब्राह्मणे (priest)  
तुभ्यमहं सम्प्रदामे।

*Vishnurom tatsat adya ---- mashey --- pakshey ---- tithou bhaskarey ----- gotra ---- Shri ----  
devasharmana (groom) Tatha Shrimati ---- devi (bride) Tasya bibaha homa karmani Brahma  
karma pratishartham tatha bibha sangartham Dakshina idam kanchanamulyam Shri  
Vishnurdaibatam architam --- gotra Shri ---- devasharmana Brahmaney (priest)*  
*Tubhyamaham sampradadey ||*  
*May I sanctify the coin in the name of Vishnu.*

*Today, the auspicious day of ---- (month, lunar fortnight, and the solar day),  
the groom and the bride (identify by gotra and name),  
For completing the marriage related havan and accompanied rituals  
We are offering this coin with the blessing of Lord Vishnu to the priest  
(mention gotra and name as identification)  
with utmost humility.*

### **Blessing of the Priest**

The priest offers prayer with folded hands:

कर्मफलमेतद् विवाहस्य ब्रह्मार्पणमस्तु । पुण्यत् पुर्णसुदवति पुर्णव सिञ्चते ।  
উতো তদধ্য বিধাম্ যতস্তাত্ পরিষিচ্যতে ॥ ও শান্তিঃ, ও শান্তিঃ, ও শান্তিঃ ॥  
*Karmaphalametad bibhahasya Brahmarpanamastu | Punyat purnasudabati purnaba  
sinchaty | Uto taddhya bidham yatashtat parishichyatey ||  
Om Shanti - Om Shanti - Om Shanti*

*May the fruits of this sacred wedding ceremony Be released with the grace of God.  
It is only through the fullness of ourselves That we can see fulfillment. Let the eternal wisdom be  
yours today. Peace, Peace, Peace*

### **Response of Attendees**

Following the blessing the priest announces:

#### **Ladies and Gentlemen:**

Behold this newly wed couple and bless them. May they be happy in love.

The couple sits on two chairs (bride on the left side of the groom) in a convenient place while parents, relatives and friends of both the parties come forward to bless or congratulate the newly wed couple.

**Part 4**  
**ADDENDUM**

**LIST OF REQUIREMENTS**

<b>Rituals</b>	<b>Significance</b>	<b>Things needed</b>
<b><u>Premarriage rituals (1-3)</u></b>		
1. Ashirbad	Premarriage blessings of the elders Held at the residences of the bride and bride groom as a marriage confirmation.	Chandan, durba, unhusked rice (paddy) On a silver plate, ashans, conch (needed in all rituals). Ring for groom (presented from bride's party) and jewelery for girl (presented by groom's party).
3. Gayahalud	Sanctified oil turmeric of Nandimukh is placed on the body of the groom then it ceremonially goes to the bride's house and put over her body.	Five married ladies, baran dala, bath  Bhojya: (in a medium size roasting pan): 5 kinds of vegetables (one each), rice (1/2 lb), dal (1/2 lb), salt (30%), ghee, small bottle of oil, one arrangement (a plank with four flower pots on four corners, in place of banana seedlings). A red thread goes round the plants, a stone to step on and four small paper bowls to break. A pitcher of water, a towel, new dress for the bride to wear. Conch.
<b><u>Marriage-night rituals (4-11)</u></b>		
4. Benediction	Invocation by the priest. Vedic Prayers to Gayatri, Ganesh, Vishnu and other gods and goddesses.	Puja samagri (rice one pound, lamp, fruits, dry fruits, sweet, water, dhupbati, etc.), a spoonful of soil, fruit-bearing leaves (replacing mango leaves), a piece of cloth (kitchen towel), two small garlands, 20-25 flowers. A decorated pitcher. Aluminum foil (60 ft roll). Arrangement for havan. A glass full of rice sitting on a plate, a banana, a coin (quarter), a supari. Yogurt. Four asans.
5. <i>Baranugaman (Welcome of the groom)</i>	The mother of the bride receives the groom at the entrance with baran. The groom sits in the front seat ready for the next step.	Barandala, five married women, a designated seat for the bridegroom. (Note: the Bridegroom must be wearing a garland)
6. Chadnatala <i>Shubhadrishti</i>	Meeting of the bride and bridegroom at the auspicious moment.	A white cloth (arrangement for holding it on top), two good garlands, one pindri (wooden plank with decoration). Conch.

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7. Vedic welcome of the groom	Father of the bridegroom starts the ceremony by his prayers; groom is called on the dais and welcomed by the father (or any elder) of the bride.	A present for the groom – ring, watch etc. A dollar coin.
8. Kanyadan	Giving away of the daughter (bride).	A red cloth (gamcha), a garland, thick red thread (2 feet).
<p><b>Kushandika</b> Bibha hom</p> <p>Laj hom, Shilarohan Gantchara Saptapadi Panigrahan Dhrubadarshan Sindhurdan Udichyakarma (conclusion)</p>	Offerings to fire god (the main part of the marriage ritual, traditionally done at the residence of the groom) by the groom with directions from the priest.	<p>Havan arrangement (priest gets the set up, jajaman supplies: purna patra (a small pie plate on which a glass of rice, 25 cent coin, one beetle nut) a banana, yogurt (small size), puffed rice, sindur, seven bowls (breakable) for saptabadi, one whole fruit (apple), a piece of flat rock (on which the bride puts her step before putting puffed rice in the fire). A small bottle of ghee. A small bag of sand and a small flat candle used for food warming. This may be needed if wood burning for havan is not permitted.</p> <p><b>Note:</b> The sister or brother (or a close relation) of the groom puts the puffed rice in the hands of the bride. Sindoor and the thing used to put on (ring, rice measuring cup etc.), five whole dry fruit in a small piece of cloth tied to groom's dhoti and bride's saree or a piece of cloth she holds on (<i>orna</i>). This is called <i>ganthchara</i>. A saree for lajya bastra.</p>
10. Ashirbad	Blessings of the priest and the elders	Unhusked rice with some durba
11. Shanti chant	Final peace chant of the priest after concluding the ceremony of marriage	

## **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 (Samudramanthen) 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**

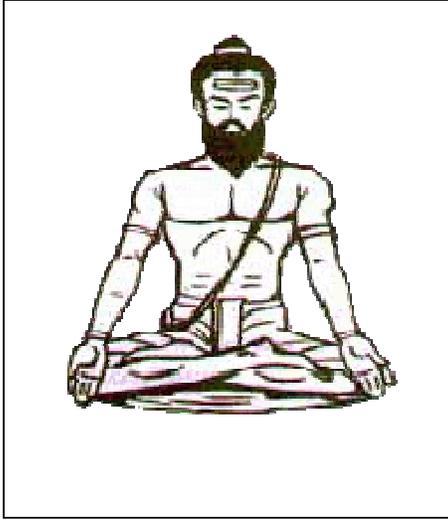
The word swastika comes from the Sanskrit word *suastika* (*su* means good and *asti* means well-being), meaning any lucky or auspicious object. Its origin probably dates back to the Indus Valley Civilization. It is a sacred symbol of good luck and eternity in many other ancient civilizations. The Aryans 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

### *Ringling bells:*

In all religions there are ways to herald calls for the prayers. Thus ringling of church bell and *Azan* in Muslims are comparable to ringling of bells in temples or during Hindu *puja* rituals. The metallic sound within a circular 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 *apurseya* or in other words were not of human origin. They were supposed to have been directly revealed by God which the sages heard and remembered (*sruti* and *smriti*). The rituals described in this book are from Samaveda. In the traditional way the verses were written and sung in certain pattern, or meter, called **Chanda**. Chanda is the science of prosody in which the composition of the text has a specific quantity of alphabets. One has to learn it under strict guidance from traditional teachers in order to keep the sanctity. Thus the puja rituals were only limited to the Brahmins. This tradition is now changed and all verses are now pronounced as mantras without the tune.

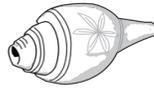
The main chandas are: **Gayatri**, **Ushnik**, **Anushtubh**, **Bruhati**, **Pankti**, **Trishtubh** and **Jagati**. These will be mentioned during the chanting of the mantras and hence its origin has been described here. In many verses you will also find the name of the creator which is attached with the chanda.



Diya



Kosha and kushi



Conch for blowing



Pancha pradep



Plate to offer



Bell



Karpoordan  
(for burning camphor)

Water conch  
(Jala sankha)



Dhunuchi  
for burning incense



Arati plate

Wooden plank



Asan

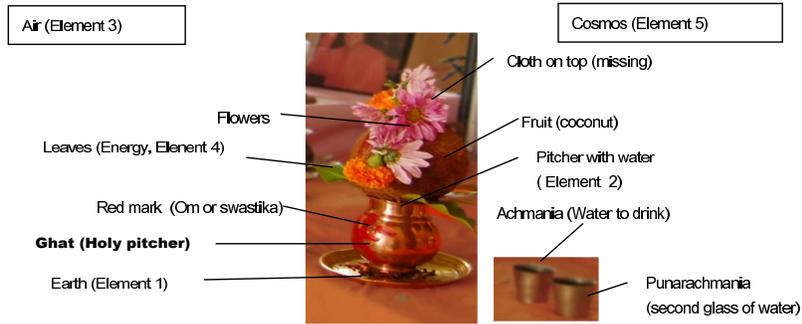
Seats for worship



Lamp stand with 5 wicks

## PUJA UTENSILS

## THE HOLY PITCHER



### FIVE ESSENTIAL ELEMENTS OF LIFE As represented by the Holy pitcher

- Earth (1)
- Water (2)
- Air (3)
- Energy (solar energy in leaves, 4)
- Cosmos (5)

### Holy pitcher and five great elements of life

According to Hindu 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).

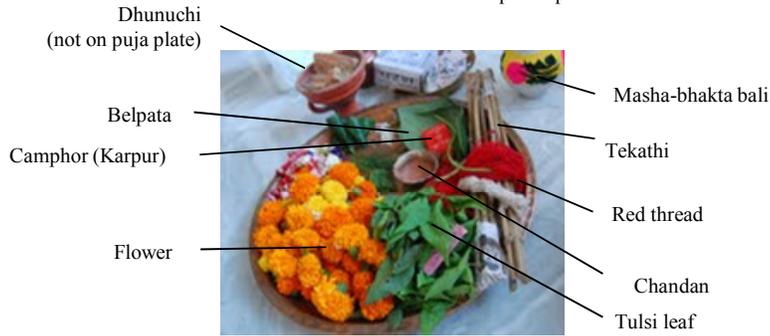
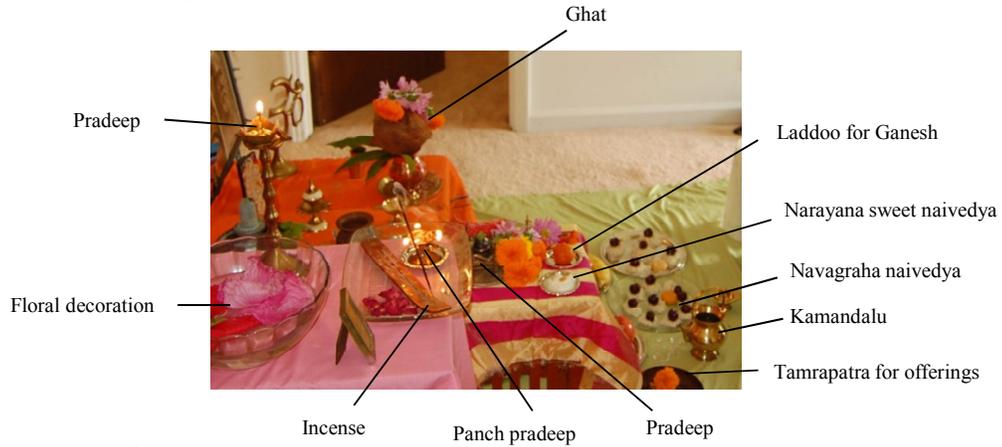
Human body is made of these five elements and after death the body dissolves into these elements of nature, may that be as ashes or by decay. Thus balancing cycle of nature. Because life depends on these five great elements Hindus relate them as God's blessing.

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.

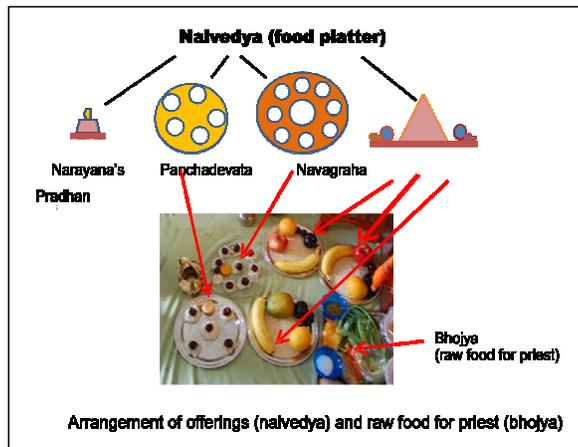
## PUJA ARRANGEMENTS



**Flower plate (pushpa patra)**



**PRANAM**



**Arrangement of offerings (naivedya) and raw food for priest (bhojya)**



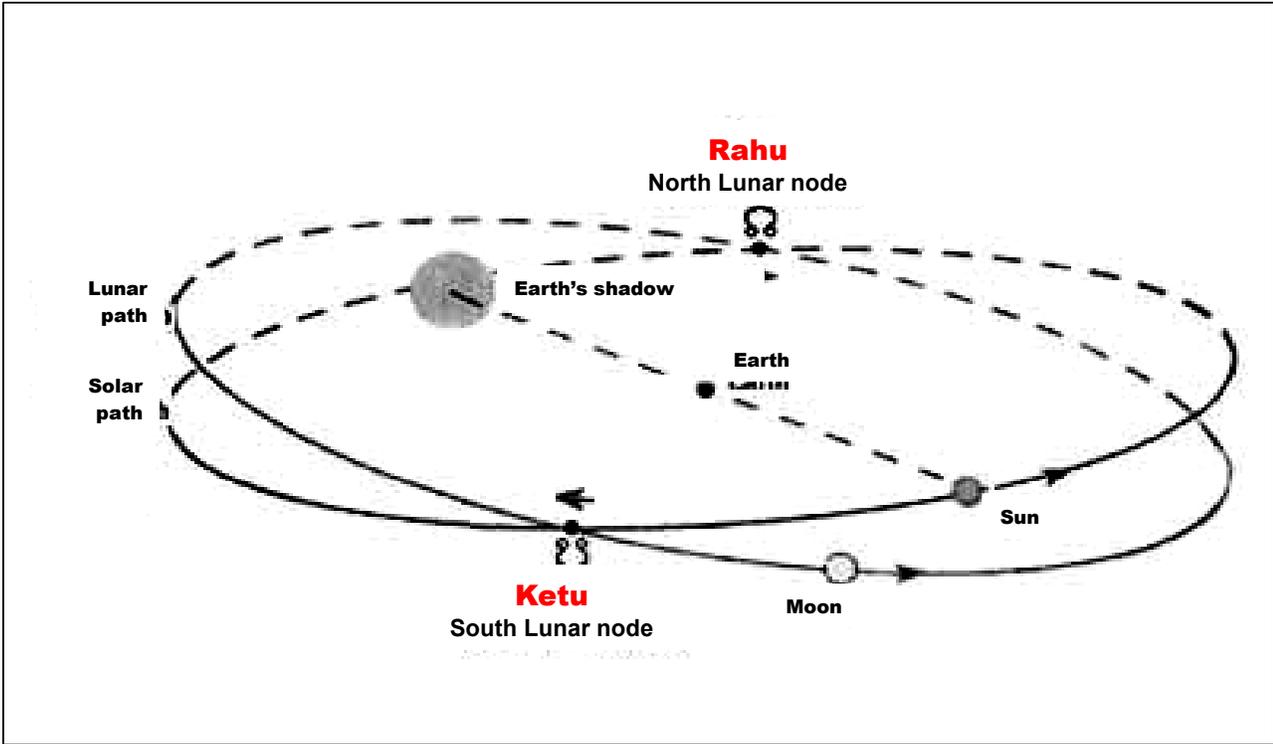
**PANCHADEVATA (Includes one Goddess) - Brahma, Vishnu, Maheshwar, Ganesha and Durga.**

### **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)

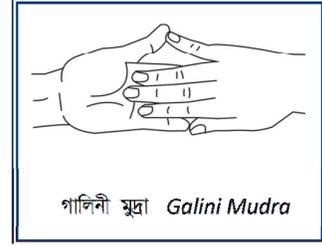


## MUDRAS

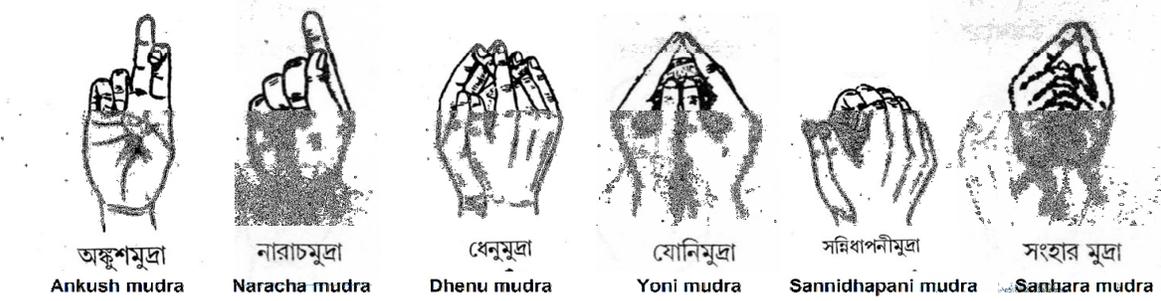
Mudra is the hand expression to communicate with God (deity, His icon). It can be compared with dancing. In the text throughout this book many mudras will be referred. We are quoting a few here.

### Special offering (*Bisheshargha*)

These mudras are shown while establishing the water-conch on a tripod (*জলাশঙ্খ, 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

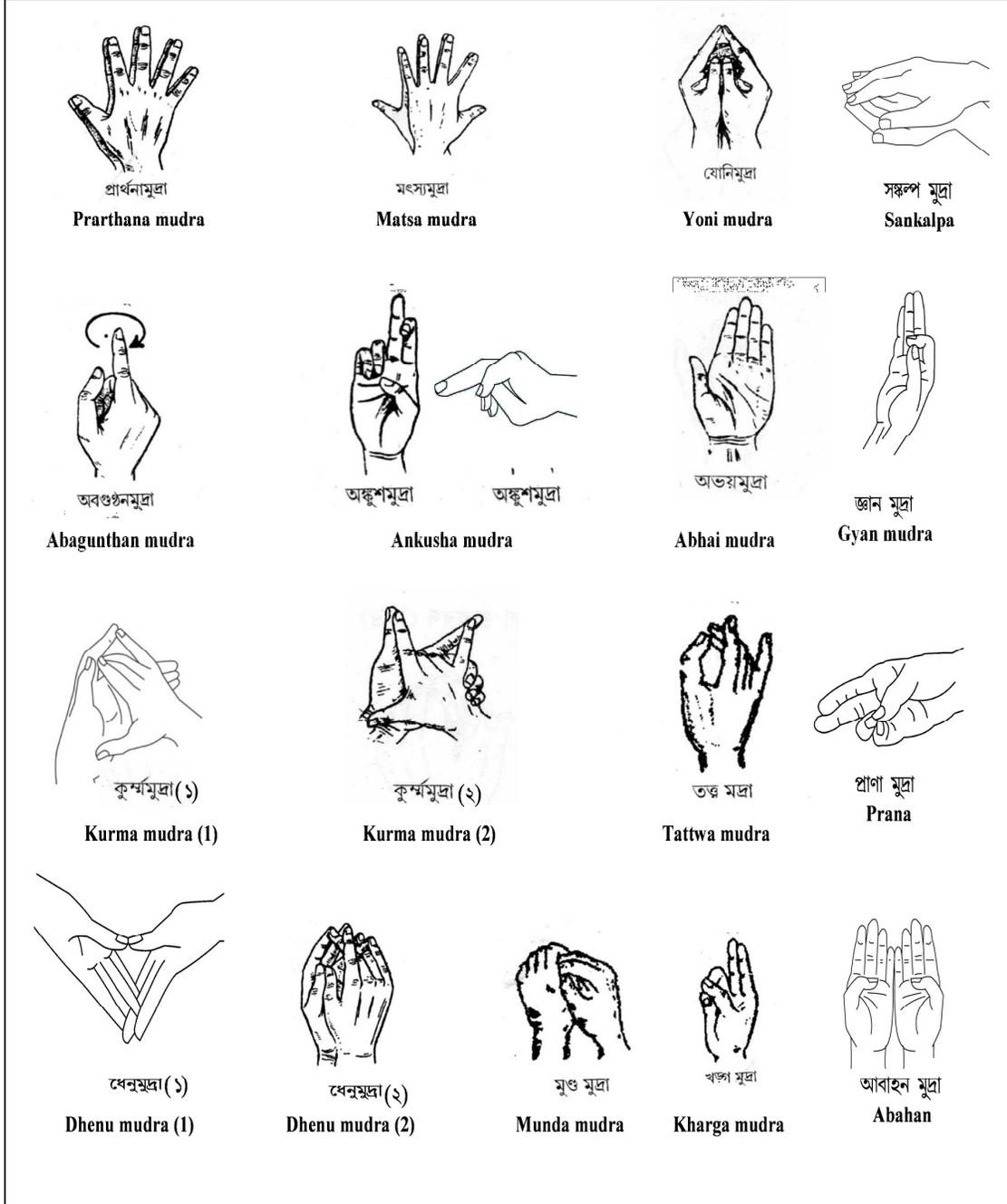


### Five welcome mudras

Five welcome mudras are used to welcome God or deity. They indicate the gestures of welcome, sit, settle down, come close and face me.



**Additioanl mudras**



## **OUR TEAM OF EDITORS**

### **Bibhas C. Bandyopadhyay**



Bibhas C. Bandyopadhyay, M.D. (Dr. Bandy) was born in Calcutta, India in 1941 in a middle class family with limited income. His parents were highly devoted and he grew in an atmosphere of Hindu faiths and believes.

After receiving his high school diploma Bibhas went to Ramkrishna Mission in Belgharia, near Kolkata for his undergraduate education. While in college he became a disciple of Swami Shankarananda Maharaj in Belur Math and started doing daily worship service in Ramkrishna Mission. This gave the foundation of his later interest of becoming a Hindu Priest.

Bibhas received his Medical Degree from Calcutta University in 1964 with a gold medal in pathology and honors in Medicine and Surgery. He came to United States in 1967 and joined Johns Hopkins University with specialization in ENT (Ear-Throat-Nose) and then became an Associate Professor in same institution serving until 1977. Dr. Bandy finally settled down in Hagerstown, Maryland, in 1977 and started his private practice in his specialty. During his 35 years of private practice he published many articles in Medical journals and raised a wonderful family.

Working closely with Dr. Kanai L. Mukherjee for more than twenty five years, Dr. Bandy became a recognized priest of Washington, D.C. and Baltimore area, including his association with the Washington Kali Temple. His experience of performing puja rituals in the capital of the USA makes him a forerunner on the subject. He has generously volunteered in writing the Bengali script, selection of the mantras, and general collaboration with the author at every step. He is highly motivated in performing all Hindu Puja rituals in an organized manner and presenting their significance to the younger generation with great enthusiasm.

### **Arun Banerjee**



Dr. Arun Banerjee is a Consulting Scientist in the Precision Pointing and Controls Group at the Lockheed Martin Advanced Technology Center at Palo Alto. He was born in 1942 and educated at the Bengal Engineering College (BS, 1962), Indian Institute of Technology, Kharagpur (PhD, 1969), and the University of Florida (PhD, 1972). Except for teaching from 1964-1969 at the IIT, he has spent his entire career working in industry. This includes work on the dynamics of shuttle booster recovery for Northrop, shuttle tethered satellite dynamics for Martin-Marietta, INSAT solar panel deployment for Ford Aerospace. The past twenty years he has worked at Lockheed, where he created a flexible multibody dynamics code that has become a workhorse tool for the company. He received the Engineer of the Year award from AIAA, San Francisco Chapter, in 1990, and was invited by the European Space Agency to deliver the State of the Art Lecture on Multibody Dynamics in 1992. He is an Associate Fellow

of the AIAA. Dr. Banerjee is now 70 now and I retired in 2010 as a Principal Research Scientist at Lockheed.

Dr. Banerjee joined the team of editors at the right time when we were desperately looking for some one to go through this voluminous work of Purohit Darpan. His familiarity of the rituals and knowledge of Sanskrit and Bengali languages proved to be an asset.

### **Aloka Chakravarty**



Dr. Aloka Chakravarty is the Director of Biometrics at US Food and Drug Administration. She holds a Master of Statistics from Indian Statistical Institute and a Ph.D. in Mathematical Statistics from Temple University. During her 20 year tenure at the Agency, she has been instrumental in bringing many well-known drugs to market. She has published and presented extensively and is recognized as an international thought leader in the area of surrogate marker methodology. This method is used to accelerate drug approval in areas of unmet medical need such as HIV and Oncology. In 2010 she was awarded the FDA Award of Merit, the highest scientific achievement recognition at the Agency.

What sets Aloka apart from her academic and scientific accomplishments is her deep respect and understanding of Sanskrit language, Hindu religion and Puja rituals. She grew up in a progressive yet religious environment, learning the significance of the rituals from her grandmother and later from Drs. Mukherjee. She continues to be committed to this massive undertaking despite her heavy work-life commitments.

### **Dr. Bibha Mukherjee (1926-2007)**



The pioneer of this project, Dr. Bibha Mukherjee (1926-2007) was a graduate of Calcutta University (1946) and received her Ph.D. in Geography from University of Iowa in 1964. She was married to Dr. Kanai Mukherjee in 1954. She served as professor at Banaras Hindu University (1947-1970) and later at Morgan State University, in Baltimore (MD, USA, 1972-2000). She retired as Professor Emeritus in 2000 after teaching for over 50 years.

She achieved success professionally while maintaining a strong commitment to her friends and family. In her quiet, unassuming way, she helped countless people through all manners of difficulty. She is most remembered for her selfless generosity, strong personality, love of knowledge and dedication to the Hindu culture. Loved and respected by all who knew her, she touched their lives in a special way.



## NEW AGE GRANDPARENTS

Kanai L. Mukherjee, Ph.D.  
Fulbright Professor,  
Professor Emeritus in Medical Technology

Bibha Mukherjee, Ph.D.  
Professor Emeritus in Geography

Professor Kanai Mukherjee, popularly known as Cyber Grandpa, was born in a priest family in Varanasi (July 4, 1926). As he was the eighth child, he was named after Krishna (Kanai). He learned his priesthood from his father Pandit Haribrahmo Bhattacharjee *alias* Mukherjee, and from his maternal uncle Professor Brahomadhab Bhattacharjee. (*Note*: Bhattacharjee is a title given to dedicated priests).

His father became blind when Dr. Mukherjee was five years old. So he became his father's "blind man's dog" and learnt the puja rituals by sitting next to his father until he took his sacred thread at the age of ten. After reaching his puberty he started doing the Hindu rituals to assist the family. When he reached his adulthood he was frustrated with the poor return of his family trade. Out of frustration he moved into science and married a non-Brahmin, Dr. Bibha Mukherjee (1954). His wife motivated him to relearn the priesthood as an academician. This book is the outcome of this unique combination. Dr. Mukherjee often refers his wife, with respect, as his "guru" who came into his life as God's blessing.

Dr. Mukherjee came to the west alone in 1959 and was later joined by his wife and three small children. Dr. Mrs. Mukherjee received her doctorate in Geography from the University of Iowa (1964). Both of them were teachers of long standing. After his immigration to USA, Dr. Mukherjee promoted the Bengali tradition of Hindu puja rituals in the Baltimore-Washington DC area and became deeply involved in explaining the significance of the rituals to local people, various educational institutions and churches. His weekend priesthood did not mask his professional career of medical technology. He was considered as an authority in his field and published many books with such renowned publishers as Mosby, McGraw Hill and American Medical Association. His three children and six grandchildren are his life beats. All of them are highly accomplished. He received his recognition as Cyber Grandpa from the International Community (India Abroad and India Today, 1986). The World Indian Community knows him as a great story teller. His homepage ([agiivideo.com](http://agiivideo.com)) contains 300 videos of Indian stories and now this book on Hindu Puja rituals.

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