
NEW AGE PUROHIT DARPAN

আধুনিক পুরোহিত দর্পণ

Book 7

ANNAPRASAN

শুভ অনপ্রাশন



Purohit (priests)

Kanai L. Mukherjee — Bibhas Bandyopadhyay

Editor

Aloka Chakravarty

Publishers

Association of Grandparents of Indian Immigrants, USA

POBox 50032, Nashville, TN 37205

kanaimukherjee3@gmail.com

Distributor

Eagle Book Bindery
Cedar Rapids, IA 52405

Fourth Edition

LIST OF ORIGINAL AUDIO TRACKS
Listen to the audio by control+click on the list of audios given here.
Here is the link for the list of audios:
<http://www.agiivideo.com/books/audio/Annaprasan>



Audio	Pages	Titles	Links
1	10	Preliminaries	http://www.agiivideo.com/books/audio/Annaprasan/Audio-01-Preliminaries-p10.mp3
2	44	Nandimukh	http://www.agiivideo.com/books/audio/Annaprasan/Audio-02-Nandimukh-p44.mp3
3	60	Hom	http://www.agiivideo.com/books/audio/Annaprasan/Audio-03-Hom-p60.mp3
4	69	Conclusion	http://www.agiivideo.com/books/audio/Annaprasan/Audio-04-Conclusion-p69.mp3

GLOBAL COMMUNICATION
Dilip Som

ART WORK
Monidipa Basu



অহম্ বৈশ্বানরো ভূত্বা প্রাণিনাং দেহমাশ্রিতঃ ।
প্রাণাপানা সমায়ুক্তঃ পচাম্যন্নং চতুর্বিধং ॥

*Aham vaishvanaro butwa, praninam dehamashritah |
Prana-pana samayuktah, panchmyannam chaturvidham ||
Becoming the life-fire in the bodies of living beings
Mingling with subtle breaths, I digest the four kinds of food
(solid, liquid, semifluid or chewed) I am the fire of digestion
(Vaishwanara or Cosmic man) in the stomach of all living
entitries. I join with the air of life, incoming and outgoing,
and digest the four types of food (solid, liquid, semifluid or
chewed) which they eat.*

This prayer is taken from Bhagavad Gita, Chapter 3, Verse 13.

Our publications

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

To be continued

PUBLISHERS

Association of Grandparents of Indian Immigrants, USA
Home Page: agiivideo.com
February 8, 2014
সরস্বতী পুজা, ফেব্রুয়ারি ৪, ২০১৪

ISBN #

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

CONTENTS

CONTENTS

Preliminaries

- Our publications, iv
- Dedication, v
- Forward vi
- Voice of new generation, vii
- Preface, ix
- Content, x

Part 1 Introduction, 1

- Vedic rituals, 1
- Common Hindu worship rituals, 2
- Looking forward, 3
- Introduction to Annaprasan, 3
- Daily puja arrangement, 4
- Layout, 7
- List of basic requirements, 8

Part 2 Ancestral worship: Basic Puja, 10

Audio 01

- Invocation prayers, 10
- Ganga pranam, 10
- Vishnu smaran, 10
- Swasti bachan, 11
- Ganesh vandana , 12
- Special offering to sun God, 13
- Gauyatri prayer, 14
- Gurupuja, 14
- Tirtha abahan, 15
- Asansuddhi, 16
- Obeisance to divinity, 16
- Bighnapasaran (removal of hurdles), 17
- Tying the security knot, 18
- Wotdhip of five basic gods (*Panchadevata*), 19

Part 3 Ancestral worship, 25

- Preparation of Briddhi Shraddha, 25
- Resolution, 25
- Resolution hymn, 26

- Seeking divine sanction, 26
- Blessing of assemblage, 26
- Offerings in the names of ancestors, 27**
- (Nandimukh: Preliminaries)
- Worship of Sashthi and Markandeya, 27
- Markandeya puja, 29
- Reverence to sixteen facets of Durga, 29
- Pituli puja (Ganapati), 32
- House worship, 34
- Vasudhara, 35
- Chediraj puja, 35
- Hymn for long life of child, 37
- Ceremonial good wish for life (Adhivas), 38
 - Resolution, 38
 - Blessing, 39
- Tying sacred thread, 41
- Nandimukh Short procedure – Bhojyadan, 42
- Traditional complete procedure, 44 **Audio 02**
- Offerings to Kushabrahman, 44
 - Sankalpa, 44
 - Worship of Kush Brahmins, 45
 - Bhojyadan (raw food), See short procedure
 - Blessing of the priest, 52
 - Benedictory prayers, 52
 - Hymn of continuity, 53
 - Prayers to parents, 54
 - Immersion of Kush-Brahman and *pindas*, 55
 - Benedictory prayers, 55
 - Honorarium to Brahmin, 57
 - Blessing of the priest, 58

Part 4 Havan for Annaprasan, 59

- Arrangement, 60 **Audio 03**
- Invocation, 60
- Resolution, 61
- Resolutopn hymn, 62
- Markings on fire place, 62
- Placement of fire, 63
- Naming the fire (*Suchi*), 64
- Welcome and worship of sacred fire, 64
- Creating water boundary, 65
- Consecration of Ghee, 66
- Establishing Brahma as witness, 66
- Offerings to nine planets, 67
- Offerings to directional gods, 68

Offerings to the Great Sayings (Gayatri), 68
Annaprasan hom, 69
Reverence to deities in view, 71
Offering of the rice pudding, 71
Conclusion of fire worship (Udichya karma), 71
 New name of fire before extinguishing, 71
 Final offerings to fire, 72
 Offering of full tumbler, 73
 Extinguishing the fire, 73
Marking of Sacred Ash, 74
Prayer for forgiveness, 75
Honorarium for Brahmin, 76

Audio 04

Part 5 Bathing and feeding of the child, 77

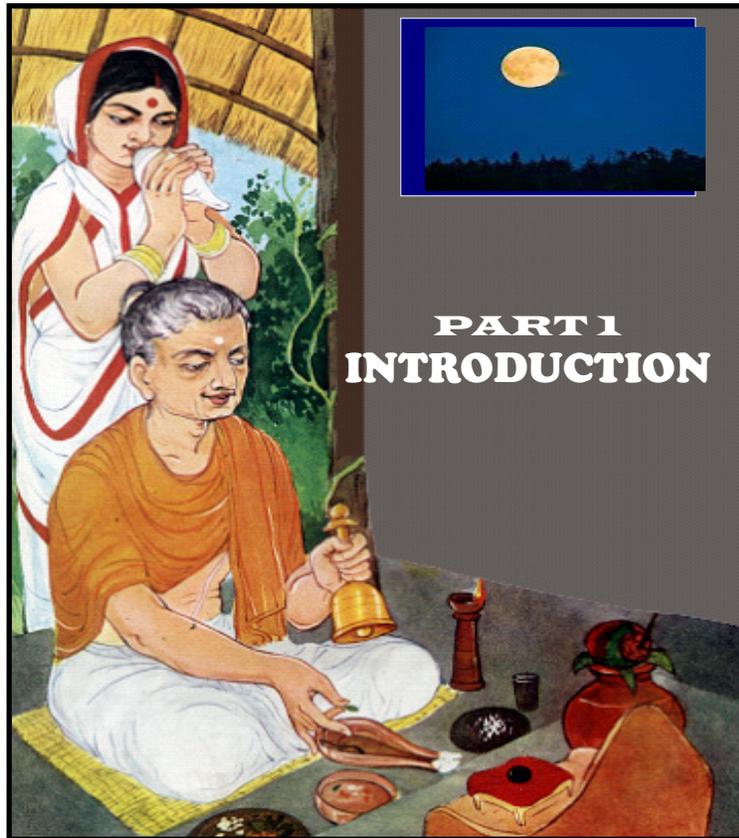
Turmeric bath of the child, 77
Child feeding ceremony, 78
The pick of fortune, 79

Part 6 Addendum, i

List of requirement for Annaprasan, i
Questions, symbols and terminologies, iii
Puja utensils, viii
The Holy pitcher, ix
Puja arrangement, x
Panchadevata and Navagraha, xi
Mudras, xii

Team of editors, xv

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.

INTRODUCTION TO ANNAPRASAN

Annaprasan is one of the most important religious ceremonies in the life of a Hindu, part of the *Dashakarma*. “*Anna*” means rice or food and “*prasan*” means eating. *Annaprasan* is the first eating of the rice for the infant. It is usually held when the child is between six and nine months old, coinciding with teething. *Annaprasan* for girls is held in the odd months (seven or nine) whereas for boys it is celebrated during the even months (six or eight). This may not always be strictly followed.

There are four parts to the *Annaprasan* celebration:

Ancestral worship or *Bridhi Shradha* (also called *Nandi Mukh*):

This comprises of Worshipping the earth god (*Vasudhara*). In this step seven dots are made on the wall from which melted butter (ghee) is poured down. This signifies overflowing with God's precious gifts for the sustenance of life.

Remembering the ancestors and seeking their blessings.

Offering of rice pudding *payas* and turmeric paste.

Ceremonial bath to the infant (*Gayehalud*):

The infant gets a special bath for the occasion. She is first welcomed to a new life (from bottle to rice eating) through *baran*. *Baran* involves 3-5 women, led by the mother, giving the child a special offering with a plate containing symbolic things, like fire, cereal etc. *Baran* is followed by smearing of the turmeric paste on the child and then the great bath.

Fire Worship (*Kushandika*): Fire is sanctified, and ghee is offered after the benediction. Fire is considered as a symbol of God, which made the most powerful impact in shaping human civilization. Offerings are made with flower, ghee and incense. Part of the rice pudding is offered to the fire.

Ceremonial feeding of rice pudding or *payas* (*Annaprasan*):

This is the climax of the entire event. The baby is decorated with nice clothes, sandalwood paste on the forehead and wearing a head-dress (*topor*). She is given a special welcome through *baran*. Then she sits on the lap of her maternal uncle or grandfather and eats various solid food, including the sanctified *payas* as the dessert. After the eating ceremony the baby's face is washed. The plate of food is removed and a plate containing various things placed before the infant – a sacred book (*Gita*), a pen, money, jewel, paddy, and earth. Folklore holds that what the baby touches first will predict his/her innermost interest – money (business), household (jewel), knowledge (pen), religion (*Gita*), and soil (farming). The grand finale is the blessing of the child; first by the priest, then by the mother. This is followed by others, sequenced from the eldest one.

Daily Puja arrangement

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

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

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

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

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

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

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

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

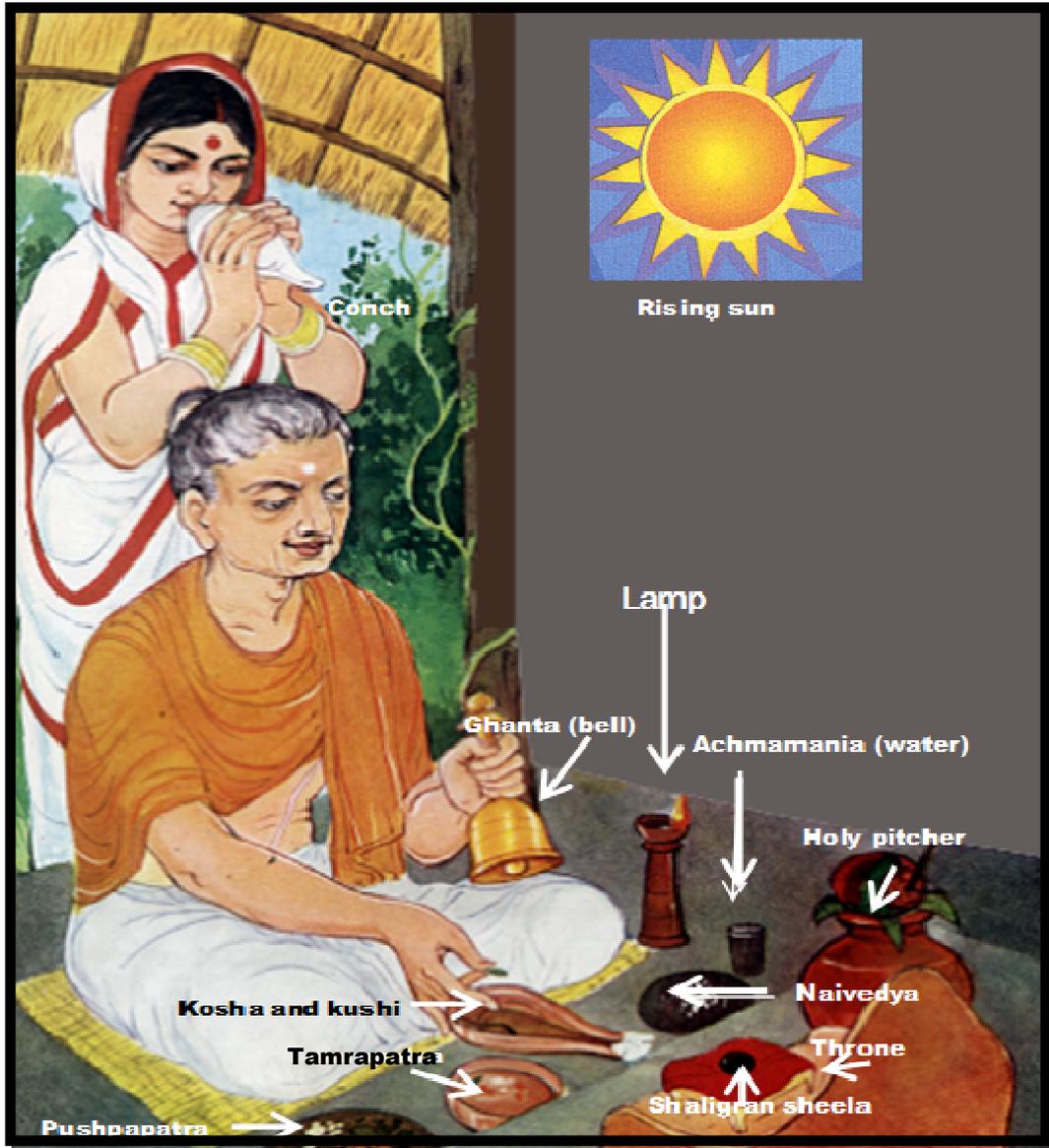
Naivedya : Four naivedyas are customarily made: Naranaya (if shaligram is present), Pancha devata (Ganesh, Vishnu, Surya, Shiva and Jagadhari/Durga), and Navagraha (nine planets).

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

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

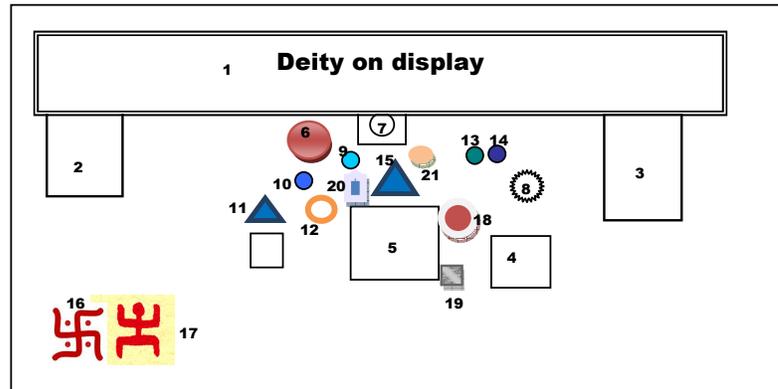
Arati sequence : Pancha pradeep, water conch, *gamcha*, flower, incense, camphor and fan. Adoration of goddess with lamp (arati) is a sort of dance that symbolizes in sequence – welcome to goddess with lamp into the house (panchapradeep), wash the feet (water from water-conch), wiping the feet (*gamcha*),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

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



Daily puja arrangement

DAILY PUJA ARRANGEMENT



Layout

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

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

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

time, the lamp was needed to see the diety. Literally, the incense provided a sweet-smelling fragrance.

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

Basic list of requirements for puja

ফর্দমালা

(*Phardamala*)

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

Photo 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 (panchashya, 5 kinds – paddy, mustard – white, black, black lentil, til, barley, wheat etc.),

Honey,

Sacred thread,

Ring and a silver coin (asan),

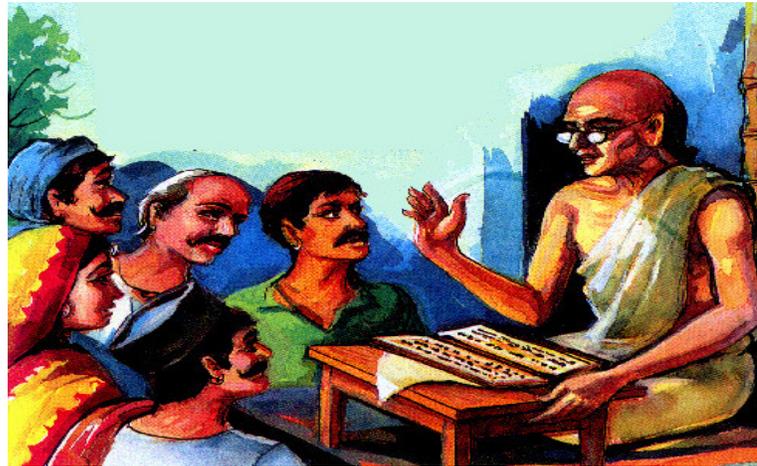
Bettle nut and or haritaki,

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
ANCESTRAL WORSHIP
BASIC PUJA

As stated earlier that all Dashakarma rituals start with Ancestral worship. The ancestral worship (principle puja) has three components:

1. Basic puja procedures or preliminaries
2. Offerings to the ancestors
3. Seeking their blessing for the child (*Adhibas*)

Ancestral worship starts with invocation prayers.

INVOCATION PRAYERS

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

<http://www.agiivideo.com/books/audio/Annaprasan/Audio-01-Preliminaries-p10.mp3>

Prayer to Holy River Ganges

গঙ্গা প্রণাম

Ganga pranam

The mythological story of River Ganges is associated with the fact that she brought to life the dead cousin brothers of Bhagirath who were burnt to ashes by sage Kapil. Thus She is considered as the great purifier of the soul. Hence, remembering her invokes purity.

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

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

Om sadya pataka sanghrantri sodho dukho binashini;

Suhkoda mokhodha Gangha Gangoibo parama goti.

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

Prayer to Lord Vishnumantras from Ashibas

বিষ্ণুস্মরণ

Vishnu smaran

Vishnu is our preserver. Two others in the trinity are Brahma, the creator, and Shiva, the destroyer. Thus, our life depends on Vishnu. This is why all Hindu prayers start with the obeisance to Lord Vishnu. The goal of this ritual is to purify the inside of the body with the

sanctified water, the basic element of life, with the name of Lord Vishnu, our Preserver. All auspicious ceremonies start with the singing of the glory of Lord Vishnu.

Sip water in the name of Vishnu

আচমন

Achman

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

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

ওঁ বিষ্ণু, ওঁ বিষ্ণু, ওঁ বিষ্ণু

Om Vishnu! Om Vishnu! Om Vishnu!

Glory to Lord Vishnu

ওঁ তদ্বিষ্ণু পরমং পদম্ সদাপশ্যন্তি সুরয়ঃ দিবীৰ চক্ষুরাততম।

ওঁ বিষ্ণুঃ, ওঁ বিষ্ণুঃ, ওঁ বিষ্ণুঃ ।

অন্নমারম্ভ শুভায় ভবতু।

Om Tad-Vishnoh paramam padam Sada pashyanti soorayah dibi-iba cakshur-aatatam

Om Vishnu - Om Vishnu - Om Vishnu

Ayamarambha shubhaya bhabatu

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!

Then offer your sensory organs in His prayers. Join the four fingers of the right hand (exclude thumb) and touch the various organs with the fingertips in the following manner. First the right nostril and then the left (smell), right eye and then left eye (sight), right ear and then left ear (hearing). Finally touch the naval button (the starting point of your physical body) and wash the fingers again in the same way as described above. Wipe your right hand with dry paper towel. Join the fingers again and touch your heart and right shoulder and then left shoulder.

Swastibachan

স্বস্তিবাচন

Seeking devine blessing

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

ওঁ সোমং রাজানং বরুণমগ্নিমম্বারভামহে, আদিত্যং বিষ্ণুং সূর্য্যং ব্রহ্মণঞ্চ বৃহস্পতিম্ ॥
ওঁ স্বস্তি নঃ ইন্দ্রো বৃদ্ধশ্রবাঃ ওঁ স্বস্তি নঃ পুষা বিশ্ববেদাঃ । স্বস্তি নঃক্লেয়া অরিষ্টনেমিঃ,
স্বস্তি নো বৃহস্পতিঃ দধাতু ॥ 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.

A touch of the ancient history of India in Hindu rituals

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

Ganesh Vandana

গণেশ বন্দনা

Prayer for the Invocational God, Lord Ganesh

বক্রতুন্ড মহাকায় সূৰ্য কোটি সমপ্রভ । অবিন্মৎ কুরু মে দেব সৰ্ব কার্বেষু সৰ্বদা ॥
মোড়শৈতানি নামানি ঞ্চ পঠেৎ অচ্ছুদায়পি । বিদ্যারভে বিবাহে চ প্রবেশে নিৰ্গমে তথা ।
সংগ্রামে সৰ্বকার্বেষু বিঘ্ন স্তস্য ন জায়তে ॥
ওঁ শান্তি, ওঁ শান্তি, ওঁ শান্তি।

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 jayatay ||
Om shanti! Om shanti! Om shanti!*

*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.
May there be peace!*

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 tejashey 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 সর্বপাপল্লং প্রণতোশ্মি দিবাকরং॥
*Om javakusuma sangkasham kashyapeyam mahadyutim.
Dhwantarim sarbapapagnam 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

ॐ भूर्भुवः स्वः, तस्य सविर्त्वरैणेयं, भर्गो देवस्य धीमहि। धियो यो नः प्रचोदयात् ॐ॥
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

गुरुपूजा

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

गुरु ध्यान

Gurudhyan

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

ध्यायेच्छिरसि शुक्लाब्जे दिनेत्रेण द्विभुजं गुरुं। श्वेताम्बर-परिधानं श्वेतमाल्यानुलेपनं।
वराभयकरं शान्तं करुणामयं विग्रहं। बामेनोऽपलधारिण्यां शक्तलिङ्गतं विग्रहं।
सौराननं सुप्रभं साधकातीर्त्थदायकं॥

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 ব্যপ্তং যেন চরাচরং তৎ পদং দর্শিতং যেন তস্মৈ শ্রীগুরবে নমঃ।
অজ্ঞান-তিমিরাস্য জ্ঞানাজন-শলাকয়া। চক্ষুরঙ্গীলিতং যেন তস্মৈ শ্রীগুরবে নমঃ।।
গুরুব্রহ্মা গুরুবিশ্বু গুরুদেব 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.

Gurur 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.

Consecration of water

তীর্থাবাহন

Tirtha abahan

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

ওঁ গঙ্গে চ যমুনে চৈব গোদাবরি সরস্বতি নর্মদে सिन्दु कावेरि जलेस्मिन् सन्निधिं कुरु ॥

Om Gange cha Yamuney chaiba Godavari Saraswati |

Narmadey Sindhu Kaveri jaley-asmin sannidhim kuru ||

May the waters of the holy rivers of India -

*Ganges, Yamuna, Godavari, Saraswati, Narmada, Sindu and Kaberi
merge into this water.*

Lift your pointer finger upwards while other fingers are folded together (called *অঙ্কুশমুদ্রা*, *ankusha mudra*). Lift the hand up pointing to the solar system and bring it down to the water of the water conch. Thus indicating the calling of the planetary energy to give support to the sanctified water.

Sanctification of the Seat

আসনশুদ্ধি

Asanasuddhi

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

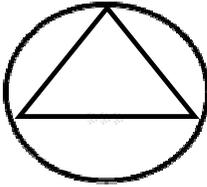
এতে গন্ধপুষ্পে হ্রীং আধারশক্তয়ে কমলাসনায় নমঃ ।
 ওঁ অস্য আসনমন্ত্রস্য মেরুপৃষ্ঠাধিঃ সূতলাং ছন্দঃ কূর্মোদবতা আসনোপবশনে বিনিয়োগঃ ।
 ওঁ পৃথি ত্বয়া ধৃতা লোকা দেবি ত্বং বিষ্ণুনা ধৃতা ।
 ত্বঞ্চ ধারয় মাং নিত্যং পবিত্রং কুরুচাসনম্ ॥

Etey gandhapushpey Hring adharshaktaye kamalasanaya namah |
Om Ashya asanamantrasya Meruprishtha rishi Sutalam chhanda |
Kurmo Devata asana upabeshaney biniyogah ||
Om Prithwi twaya dhrita loka Devi twam Vishnuna dhritah |
Twancha dharaya mam nityam pabitrām kuruchasanam ||
I am offering this flower to the divine earth holding this asan (my seat) |
Meruprishtha, the sage who introduced the mantra of the seat sanctification,
in sutral meter. in the name of Kurma Avatar (one of the incarnations of Vishnu),
May my seat be sanctified in the name of Kurma Avatar - one of the incarnations of
Vishnu who firmly held the mountain on its back while churning the ocean!
Oh goddess earth! You are holding this living world, which is protected by Lord Vishnu;
Please hold me firmly every day and my consecrated seat.

Obseisance to divinity

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 কলায়নে নমঃ। ওঁ উং সোমমণ্ডলায় ষোরশ কলায়নে নমঃ।
 ওঁ বং বহিমণ্ডলায় দশ কলায়নে নমঃ।।

Etey gandhapushpey Om adharashaktaye (foundation of universe) namaha, Om Kurmayā
(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 dasha 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 earth, to the sun in all its twenty folds, to the moon in all its sixteen phases, to Lord Vishnu in His ten-fold avatars.

BIGHNAPASARAN (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 সন্নিবৃত্ত ইহ সন্নিবৃত্তম্
অত্রাধিষ্ঠানং কুরুতঃ, মম পূজাং গ্রহীত ।

*Om Bhutadaya iha gachchhata, iha gachchhata,
Iha tishthata, Iha tishthata, Iha sanniruddha, iha sannirudhyadhvam,
Atradhistanam kuru, mama pujam grihita ||
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 এতশ্মৈ মাষভক্তবলয়ে নমঃ, এতে গন্ধপুষ্পে ও মাষভক্তবলয়ে নমঃ,
এতে গন্ধপুষ্পে ও এতদধিপত্যয়ে ও বিষব্বে নমঃ।
এষ মাষভক্ত বলিঃ ও ক্ষেত্রালাদিভূতগণেভ্যো নমঃ ।

*Bam etashmai mashabhaktabalaye namah! Etey gandhapushpey!
Om mashabhaktabalayey namah!
Etey gandhapushpe etadhipatayeh Om Vishnabey namah!*

Esha mashabhakta balih Khetrapaladibhuta ganebhyo 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 ভূতপ্ৰেত পিষাচাচ দানবা রাক্ষসাচ যে ।
শান্তিঃ কুৰ্ব্বন্তু 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 অপসৰ্পন্তু তে ভূতা যে ভূতা ভূবি সৎস্থিতাঃ । যে ভূতা বিঘ্নকৰ্ত্তারস্তে নশ্যন্তু শিবাঙ্গয়া ॥
ও বেতলাচ পিষাচাচ রাক্ষসাচ সরীসৃপাঃ । অপসৰ্পন্তু তে সৰ্বে চন্ডিকাঙ্গেণ তাড়িতাঃ ॥

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

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

WORSHIP OF FIVE BASIC GODS

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

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

Ganesh

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

Meditation

ধ্যান

Dhyana

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

ওঁ খৰ্বং স্কুলতনুং গজেন্দ্রবদনং লম্বোদরং সুন্দরং

প্রসন্নানন্দগন্ধ-লুক্ক-মধুপ-ব্যালোল-গণ্ডস্থলং।

দন্তাঘাত-বিদারিতারি-রুধিরৈঃ সিন্দুর-শোভাকরং।

বন্দে শৈলসূতা-সূতং গনপতিং সিদ্ধিপ্রদং কামদং।

এস সচন্দনং পুষ্পাঞ্জলি নমঃ গনেশায় নমঃ॥

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

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

Offerings

পূজা

Panchaupacarey puja

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

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

Prostration

প্রণাম

Pranam

With folded hands seek His blessings:

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

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

Vishnu

বিষ্ণু

Meditation

ধ্যান

Dhyan

ওঁ ধ্যেয়ঃ সদা সবিভূমন্ডল মধ্যবর্তী নারায়ণ সরসিজাসনঃ সন্নিবিষ্ট কেয়ুরবান্ ।
কেয়ুরবান্ কনককুন্ডলবান্ কিরীটিহারী হিরন্যয় বপুর্ধৃতঃ শঙ্খচক্রঃ ॥
Om dhayah sada savitrimandal madhyabarti Narayana
Sarasijasanah sannibishta keyurban kanka kundalavan
Kiritihari Hiranmaya bapur dhritah shankhachakrah ||
I am meditating on Narayana the God
who is in the center of the solar system.

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

Offerings

পূজা
Puja

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

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

Prostration

প্রণাম
Pranam

ওঁ নমো ব্রহ্মণ্য দেবায় গৌব্রাহ্মণ-হিতায় চ । জগদ্ধিতায় শ্রীকৃষ্ণায় গোবিন্দায় নমো নমঃ ॥
Om namah Brahmanya devaya go Brahmana-hitayacha |
Jagadhitaya Shri Krishnaya Govindaya namo namah ||
I bow to that Lord Almighty (Brahman)
the well wisher of learned (Brahman) and bestower (cow).
The keeper of the Universe,
Oh the Lord Krishna Oh the Govinda I prostrate to you repeatedly.

Shiva

শিব

Meditation

ধ্যান
Dhyan

ওঁ ধ্যায়েন্নিত্যং মহেশং রজত গিরিনিভং চারুচন্দ্রাবতংসং
রত্নাকম্পোজ্জ্বলাঙ্গং পরশু-মৃগ-বরাভীতি-হস্তং প্রসন্নম্ ।
পদ্মাসীনং সমন্তাৎ স্তুত-মমরগণৈর্ব্যাস্তকৃষ্ণিৎ বসানং,
বিশ্বাদ্যং বিশ্ববীজং নিখিলভয়হরং পঞ্চবক্রং ত্রিনেত্রম্ ॥
Om dhyaayen-nityam Mahesham rajatagirinibham
Charuchandrabatamsam
Ratnakalpojvalagam parashu-mriga-bara-abheeti-
hastam prasannam |
Padmaasinam samantaat stutam-amaraganaih-
byaaghrakrittim basaanam
Viswadyam viswabeejam nikhila-bhayaharam

panchavaktram trinetrām ||

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

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

Offerings a flower and belpata, if available

এতে গন্ধ পুষ্পে ওঁ নমঃ শিবায় নমঃ ।

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

Prostration

প্রণাম

Pranam

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

Namah shivaya shantaya karana traya hetabey |

Nibedayami chatmanam twam gati parameshwara ||

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

Surya (Sun)

সূর্য

Meditation

ধ্যান

Dhyan

ওঁ রক্তাম্বুজাসন মশেষগুণৈকসিন্ধুং ভানুং সমস্তজগতাম (অ)ধিপং ভজামি ।

পদ্মদ্বয়াভয়বরান্ দধতং করাজৈর্মাণিক্যমৌলিমরুণাঙ্গরুচিং ত্রিনেত্রম্ ॥

2526Om raktaambujaasanam asheSa-gunaika-sindhum

Bhaanum samasta-jagataam-adhipam bhajaami |

Padma-dwaya-abhayabaraan dadhatam karaabjaih

Maanikyamalim-arunaama-ruchin trinetrām ||

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

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

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

Offering

পূজা
Puja

Offer a flower dipped in red sandalwood:

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

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

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

Prostration

প্রণাম
Pranam

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

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

Durga

দুর্গা

Meditation

ধ্যান
Dhyan

ওঁ কালাত্ৰাভাৎ কটাক্ষৈ-ররিকুল-ভয়দাং মৌলিবন্ধেদুৰেখাং,

শঙ্খং চক্রং কুপাণং ত্রিশিখমপি করৈ-রুদ্রহস্তীং ত্রিনেত্রাম ।
সিংহস্বস্তাখিরুচাং ত্রিভুবন-মখিলং তেজসা পুরমস্তীং,
ধ্যায়েদ্ দুর্গাং জয়াখ্যাং ত্রিদশ পরিবৃতাম্ সেবিতাং সিদ্ধিকামৈঃ ॥

**Om Kala-abhrabham katakshair-arikula-bhayadaam
mauli-baddheyndurekham shankham chakram kripanam
trishikhamapi karaih-rudwahantim trinetraam |
Sinhaskandha-adhiruddham
Tribhuban-makhilam tejasa purayantim
dhyayayed Durgam Jayakhyam tridasha-paribritam
sebitam siddhikamaih ||**

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

Offerings

পূজা
Puja

এতে গন্ধ পুষ্পে হ্রিং ও দুর্গায়ৈ নমঃ ॥

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

Prostration

প্রণাম
Pranam)

ও সর্বমঙ্গল মঙ্গল্যে শিবে সর্বার্থ সাধিকে । শরণ্যে ত্র্যম্বকে গৌরি নারায়ণি নমোভুক্তে ॥

**Om sarvamangala mangalye Shivey sarbartha sadhikey |
Smaraney trambhakey Gouri Narayani Namastutey ||**
*Oh the wife of Shiva, you are the benevolent peace giver of us, fulfiller of our wishes, I am seeking your protection Oh the three-eyed fair Goddess of wealth (Narayani).
I offer my obeisance to you. Hol*

Part 3: ANCESTRAL WORSHIP

Preparation for Briddhi Shraddha

The person who is performing the ritual (*Shraddhakari*) wears a ring *kush* or *durba* grass on the right handle which is worn at the time of ancestral worships. **Note:** *Til* or sesame seeds are not used in happy occasions. Use barley instead.

Consecration

Sprinkle a little water on all the offerings for their sanctification and place a flower on each. This includes Bhojya and other things. **(not in audio)**

বং এতেভ্যঃ শ্রাদ্ধীয় দ্রব্যেভ্যো নমঃ । এতে গন্ধপুষ্পে ওঁ এতেভ্যঃ শ্রাদ্ধীয় দ্রব্যেভ্যো নমঃ ।

Bong eteybhyah shradhiya drabyebhyo namah |

Etey gandhapushpey Om eteybhyo shradhya drabyebhyo namah ||

*Bong (primordial spiritual sound of alphabet) I herewith sanctify the materials offered in
everence to my ancestors I offer these materials with this scented flower (sandalwood-dipped)
to my ancestors with reverence*

Resolution

সংকল্প

Sankalpa

Take the *kushi* with water, flower, *durba*, little rice, a flower and haritaki on left hand. Cover the *kushi* with your right hand and declare the goal of the worship. 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.

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

বসুধারা স্থাপিতমন্ত্র জপে আভ্যুদায়িক বৃদ্ধিশ্রদ্ধ কৰ্মং অহম্ করিষ্যামি।

ওঁ বিষ্ণু, ওঁ বিষ্ণু, ওঁ বিষ্ণু

Vishnurom tadsat adya --- mashey --- pakshey --- tithou bhaskarey (auspicious)

--- 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, Mr. Mrs) 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*

Resolution Hymn

संकल्पसूक्त

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.

ॐ देवो वो द्रविणोदाः पूर्णां विवर्त्यासिचम् । उद्वा सिक्थु-मुप वा पुणश्च, मादिषो देव ओहते ॥

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 knowledge in our heart, Seek His blesses and He will fulfill our wishes.

Seeking Divine Sanction

साक्ष्यमन्त्र

Sakhya mantra

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

ॐ सूर्याः सोम यमः कालः सक्ष्येभूतान्यहः ऋषा। पवनो दिक्पतिर भूमिराकाशं खचरा मराः।

ब्रह्मां शानमाहाय कल्पमिह सन्निधिम्। ॐ तत्सत्। अयमारक्तु उभाय भवतु।

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

Om tatsat; Ayamarambha shubahaya bhabhatu ||

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.

Philosophical 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

स्वतिवाचन

Swasti bachan (witness)

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*).

ॐ सोमं राजानं वरुणमग्निं (अ)मन्वारं भामहं, आदित्यां विश्वं सूर्यां ब्रह्मणश्च बृहस्पतिम् ॥

ॐ स्वस्ति नः इन्द्रो बृहस्पतिः, ॐ स्वस्ति नः पूषा विश्ववेदाः ।

शक्ति नर्तक्यो अरिष्टनेमिः, शक्ति नो बृहस्पतिः दधातु ॥
ॐ शक्ति, ॐ शक्ति, ॐ शक्ति ॥

*Om somam rajanam Varuna Agnim-ambara-bhamah,
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.

OFFERINGS IN THE NAMES OF ANCESTORS

Nandimukh - Preliminaries

बुद्धिश्राद्ध (नान्दि-मुख)

Briddhi Shraddha (Nandimukh)

WORSHIP OF SHASHTHI AND MARKANDEYA

शष्ठीर ॐ मार्कण्डेय पूजा

Shashthi is the Goddess of perpetuation. Wellbeing of the children comes from Her blessing. Markandeya, as a child, defied death by worshipping Shiva. Thus prayer to Markandeya assures the wellbeing of the child.

Shashthi puja

शष्ठी पूजा

Shashthi Puja

Meditation

शष्ठीर ध्यान

ॐ शष्ठीं गौरवर्णां शिभ्रुजां रत्नलङ्कार भूषिताम् । दिव्य वज्र परिधानां प्रसन्न वदनां वाम क्रोडा अर्पित पुत्रिकां ।
जगद्धात्रिं सर्वलक्ष्मण सम्पन्नां पद्मो उपोषिष्ठां ॥

*Om shashthim gourabarnam dwibhujam ratnalankar bhushitam |
Divya bastra paridhanam prasanna badanam bam krora arpita putrikam |
Jagadhatri sarbalakshana sampannam padmo upabishtam ॥*

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, sitting on a lotus.

Welcome

ওঁ ষষ্ঠী দেবি ইহাগচ্ছ ইহাগচ্ছ, ইহতিষ্ঠ ইহতিষ্ঠ, ইহসন্নিদেহি, ইহ সন্নরুধ্যস্ব, অত্রাধিষ্ঠানং কুরু, মম পূজাং গৃহাণ ॥
Om shashthi devi ihagachcha ihagachcha, ihatishtha ihatishtha, iha sannirudhaswa,
Atradhishthan kuru, mama puja grihana ॥
Oh Mother Shashthi, you are welcome, come and stay with us, come close to us,
After settling down, receive my oblation.



Welcome mudra

Offerings

Pushpa dan

পুষ্পদান

Flower offering

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 সুত্রাদি নিশ্চিতম্। বাসো দেবি সুশুক্লঞ্চ গৃহাণ পরমেশ্বরী।
 ওঁ বহুসন্তান সমৃদ্ধং রঞ্জিতং রাগবস্ত্রনা। ষষ্ঠী দেবি ভঙ্জ প্রীতিং বাসন্তে পরিধীয়তাম্।
 এতদ্ বস্ত্রং নমো ষষ্ঠী দেবীয়ে নমঃ।

*Om bahutantu samajuktam patta sutradi nirmitam | Baso devi sushuklancha grihana
parameshwari || Om bahusantana samridham ranjitam ragabastuna | Devi Durgaey bhanja
pritim basantey ragabastuna | Etad bastram namo Shashthi devai namah ||*
*Oh Great Goddess, this 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

মার্কন্ডেয় পূজা

Markandey puja

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

Meditation

মার্কন্ডেয় ধ্যান

Hold Markandey's image in your heart while your hands are in Dhyannudra:

ওঁ দ্বিভুজং জটিলং সৌম্যং সুবৃদ্ধং চিরজীবনম্ । মার্কন্ডেয়ং নরো ভক্ত্যা পূজয়েৎ প্রয়তস্তথা ॥
Om dwibhujam jatilam soumam subridham chirajibanam |
Markandeya naro bhakti pujayet prayatastatha ||
*You are two handed with coplexcity, calm, well matured, ever yong, Oh Markandeya,
You are human and yet by your devotion and austerity you won over death. I bow to you.*

Offerings

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

এতে গন্ধে পুষ্পে ওঁ নমো মার্কন্ডেয়ায় নমঃ ॥
Eteh Gandhapushpey namah Markandeya namah |
With this flower I offer my reverence to sage Markandeya

Reverence to sixteen facets of mother Goddess Durga

গৌর্যাদিশোড়শমাতৃকা পূজা

Gouryadishorashamatrika puja

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,
ইহসমিধন্ত, ইহসমিরুদ্ধ্যম, অত্রাধিষ্ঠানং কুরুত, মমপূজাং গৃহীত ॥

***Om saganadhip Gourjyadi shorashamatrika
Ithagachata ihagacjata, ihatisthata, ihatisthata,
Ihasannidhatta, ihasannirudhyam
atradhishthan kuruta mama pujam grihnita ||***

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

Offerings

পঞ্চোপচারে পূজা

Panchopacharey puja

Offer five materials (উপাচার) as follows:

পাদ্য, অর্ঘ, ধূপ, দীপ, নৈবেদ্য

Padya, argha, dhup, deep, naivedya

Water, rice, incense, lamp and food platter

এতৎ পাদ্যং সগণাধিপ গৌর্যাদিষোড়শমাতৃকাভ্যো নমঃ

এতৎ অর্ঘ্যং সগণাধিপ গৌর্যাদিষোড়শমাতৃকাভ্যো নমঃ

এতৎ ধূপম্ সগণাধিপ গৌর্যাদিষোড়শমাতৃকাভ্যো নমঃ

এতৎ দীপম্ সগণাধিপ গৌর্যাদিষোড়শমাতৃকাভ্যো নমঃ

এতৎ নৈবেদ্যম্ সগণাধিপ গৌর্যাদিষোড়শমাতৃকাভ্যো নমঃ

Etat --- (padayam, argham, dhupam, deepam, naivedyam)

saganadhipa Gourjadi shorasha matrikabhyo namah |

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

Incense, lamp and food platter in your honor and reverence

Reverence to many facets of mother

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

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

ওঁ গৌর্যো মাত্রে নমঃ

Om Gourya matrey namah

Reverence to my fair mother

ওঁ পদ্মায়ৈ মাত্রে নমঃ

Om Padmayai matrey namah

Reverence to my lotus=hued mother.

ওঁ শচ্যৈ মাত্রে নমঃ

Om Shachai matrey namah

Reverence to my graceful mother

ওঁ মেখায়ৈ মাত্রে নমঃ

Om Medhaoi matrey namah
Reverence to my wise mother.

ও সার্বিত্বে মাত্রে নমঃ
Om Sabitraoi matrey namah
Reverence to my enlightened mother

ও বিজয়ায়ে মাত্রে নমঃ
Om Bijyaoi matrey namah
Reverence to my triumphant mother.

ও জয়ায়ে 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 ধৃত্যৈ মাত্রে নমঃ
Om Dhretoi matrey namah
Reverence to my mother who holds me in my distress

ও তুষ্ট্যৈ 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

ওঁ কুলদেবতায়ৈ মাত্রে নমঃ

Om Kuladevataoi matrey namah

Reverence to my mother who is the Goddess of the famiy

Conclude your prayer by seeking apology for any mistake incurred:

ওঁ সগণাধিপ গৌর্যাদিশোড়শমাতৃকা ক্ৰমধুম্ ॥

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.*

Pituli Puja

পিটুলী পূজা

Worship of cereal wealth (Ganapati)

Pituli is a special decoration made on plate with the dough of rice powder. It is pyramidal-shaped, decorate by taste, sits on asmall plate, soaked in oil to save from cracking. It is treated as Lord Ganapati (Ganesh). To some devotee, it represents cereal wealth. It might have originated from tribal culture in Bengal.



Baran dala (Blessing plate) and Pituli (symbol of Ganesh)

Take the Shri (শ্রী) and do the Ganapati puja with the Shri:

ওঁ গণপতি মহমারোপয়ামি । ওঁ ভূৰ্ভুবঃ স্বৰ্গ গনপতে । ইহাগচ্ছ ইহাগচ্ছ ইহতিষ্ঠ ইহতিষ্ঠ অত্রাধিষ্ঠান মমপূজান গৃহান ॥
ওঁ শ্রীগণপত্যে নমঃ ॥

***Om Ganapati mahamaropayami | Om bhurbhubah swarga Ganpatey |
IhagachhaIhagachhaIha 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*

Place a flower on the pituli and chant:

এতে গন্ধে পুষ্পে নমঃ শ্রীগনপতয়ে নমঃ।
Etey gandhapushpey namah Shri Ganapataye namah |
I am offering this scented flower to Lord Ganesh with reverence |

Sprinkle little water for washing the feet:

এতদ্ পাদ্যং নমঃ শ্রীগনপতয়ে নমঃ।
Etat padyam namah Ganapataye namah |
I am offering this water to wash the feet of Lord Ganesh |

Offer little rice as welcome gesture (argha):

এষ অর্ঘ্যং নমঃ শ্রীগনপতয়ে নমঃ।
Etat argham namah Ganapataye namah |
I am offering this welcome rice to Lord Ganesh for His reception |

Sprinkle little water on the incense:

এষ ধূপং নমঃ শ্রীগনপতয়ে নমঃ।
Etat dhupam namah Ganapataye namah |
I am offering this incense to Lord Ganesh for his pleasure |

Perform little arati with the sound of the bell.

Offer lamp by sprinkle little water at the base of the lamp stand:

এষ দীপং নমঃ শ্রীগনপতয়ে নমঃ।
Etat depam namah Ganapataye namah |
I am offering this lamp to Lord Ganesh to welcome him.

Sprinkle little water on the food plate or naivedya:

এতদ্ নৈবেদ্যং শ্রীগনপতয়ে নমঃ।
Etat naibedyam namah Ganapataye namah |
I am offering this food platter as service to Lord Ganesh.

Offer water to drink by pouring a little water into the drinking glass:

এতদ্ পানীয়জলং নমঃ শ্রীগনপতয়ে নমঃ।
Etat paniya jalam namah Ganapataye namah |
I am offering this tumbler of water to Lord Ganesh for drinking pleasure |
I am offering herewith (flower for reception, water to wash feet, welcome gift of rice, dhup, lamp to lead to my house, naivedya as food, and water to drink) with utmost humility to Lord Ganesh

And to the God of my home.

House worship

বাস্তু পুরুষ পূজা

Bastapurush puja

For a devoted Hindu, house is the God who gives us shelter and brings happiness to our daily life. If there is no peace in the house, it is considered as cursed. Hence, for all celebrations of life (*dashakarma*), worshipping the house is an integral part of the celebration.

Repeat the same way as you have done with Chediraj worship.

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

এতে গন্ধে পুষ্পে নমঃ বাস্তু পুরুষায় নমঃ।

Eteh gandhapushpey namah Vastupurushaya namah |

Here I offer sandalwood and flower to the House God with reverence.

এতদ্ পাদ্যং নমঃ বাস্তু পুরুষায় নমঃ।

Etad padyam namah Vastupurushaya namah |

Here I offer water to wash the feet of the House God with reverence

এষ অর্ঘ্যং নমঃ নমঃ বাস্তু পুরুষায় নমঃ।

Esha argham namah Vastupurushaya namah |

Here I offer welcome rice to welcome the House God with reverence

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

এষ ধূপং নমঃ বাস্তু পুরুষায় নমঃ।

Esha dhupam namah Vastupurushaya namah |

Here I offer incense to the House God with reverence.

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

এষ দীপং নমঃ বাস্তু পুরুষায় নমঃ।

Esha deepam namah Vastupurushaya namah |

Here I offer the lamp to the House God with reverence.

Sprinkle little water on the food platter:

এতদ্ নৈবেদ্যং বাস্তু পুরুষায় নমঃ।

Etad naivedyam namah Vastupurushaya namah |

Here I offer the food platter to the House God with reverence

এতদ্ পানীয়জলং বাত্ব পুরুষায় নমঃ।

*Etad paniyajalam namah Vastupurushaya namah |
Here I offer the food platter to the House God with reverence.*

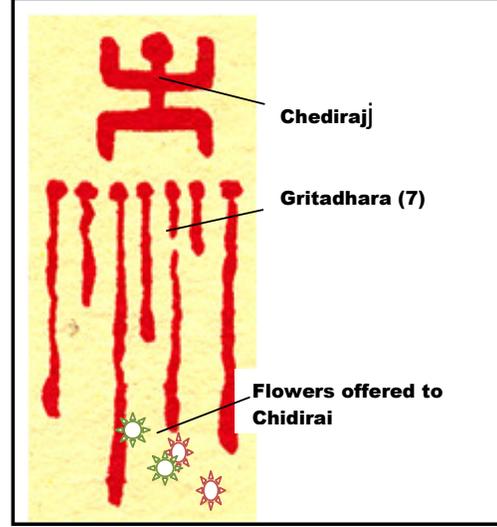
VASUDHARA

বসুধারা
(Prayers & wall-markings symbolizing effluence)

Vasudhara (flow of ghee to the 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 naval spot of the householder.

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.

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 যদ্বাবর্চো গবামুত ।
সত্যস্য ব্রহ্মণো বর্চস্তেন মাং সংসৃজামসি ॥

*Jadarcha hiranyasya jadhobarcho gabamuta |
Satasya Brahmhano barchstena mam srijamashi ||*

*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 Chediraj (the King of the land)

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 বাসবে নমঃ।
Etey gandhapushpey namah Shri Chediraj basabey namah |
Here I offer the sandalwood and flower to Shri Chediraj the king of the land.

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

এতদ্ পাদ্যং নমঃ শ্রীচেদিরাজ বাসবে নমঃ।
Etad padyam Shri Chediraj basabey namah |
Here I offer the water to wash the feet of Shri Chediraj the king of the land.

Offer the welcome rice; Take a little rice and place it in the offering plate:

এষ অর্ঘ্যং শ্রীচেদিরাজ বাসবে নমঃ।
Esha argham Shri Chediraj basabey namah |
Here I offer the rice to welcome Shri Chediraj the king of the land.

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

এষ ধূপং শ্রীচেদিরাজ বাসবে
Esha dhupa Shri Chediraj basabey namah |
Here I offer the incense to Shri Chediraj the king of the land.

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

এষ দীপং শ্রীচেদিরাজ বাসবে নমঃ।
Esha deepa Shri Chediraj basabey namah |
Here I offer the lamp to Shri Chediraj the king of the land.

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

এতদ্ নৈবেদ্যং শ্রীচেদিরাজ বাসবে নমঃ।
Etad naivedyam Shri Chediraj basabey namah |
Here I offer the food platter to Shri Chediraj the king of the land.

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

এতদ্ পানীয়জলং শ্রীচেদিরাজ বাসবে নমঃ।
Etad paniyajalam Shri Chediraj basabey namah |
Here I offer the glass of drinking water to Shri Chediraj the king of the land.

Then pray with folded hands:

ওঁ চেদিরাজ নমস্তভ্যাং শাপগ্রস্ত মহামতে । ক্ষুৎপিপাসানুদে দান্ত চেদিরাজ নমোস্তুতে ॥

*Om Chediraj namastabhyam shapgrashta mahamatey |
Khustpipashanudey danta Chediraja namahstutey ||*

*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 Chediraja baso khsamaswa
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 13th 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.

Hymn for long life of child

আয়ুষ্যসুক্ত

Ayushyasukta

ওঁ আয়ুর্বিশ্বায় বিশ্বং বিশ্ণুমাযুরশীমহি । প্রজান্তষ্ঠরধিনিধেহাস্মৈ শতং জীবেম শরদো বয়ং তে ॥

ওঁ আয়ুস্মে মে পবস্ব, বর্চসে মে পবস্ব, বিদুঃ পৃথিব্যা দিবো জনিত্রাচ্ছ্রুগ্ণাপোহখঃ ক্ষরন্তীঃ ।

সোমো হোদগায়, মমায়ুষেব, মমব্রহ্মবর্চসায় যজমানস্যর্কে,

মদ্ অভিজাত কুমারস্য (কন্যাপক্ষে - মদ্ অভিজাত কুমার্য্যাঃ) রাজ্যায় ॥

Om aurbishwayu bishwam biswamaurshimahi|

Praja-antwasthar-adhinidheyhye-asmai shatam jibem sharado bayam tey |

Om aushmey me pabaswa, barchasey mey pabaswa, biduh prithibya dibo

janitrachrinwantapohadhah ksharanti ||

Somo hodgaya mamayusheba mamabrahmabarchasaya jajamansyardhai madabhijata

kumarsya (kanya: kumarjya) rajyaya ||

*May you have the life of this universe | May your life store the happiness of the autumn |
May your life be blessed, may your words be blessed, May your image on this earth be devoid of all
troubles May I the devotee (jajamana) seek your blessing Oh the Brahman, That he/she be
beautiful like the moon, with long life, Bearing spiritual thoughts
And stay close to me as I pray for my son/daughter ||*

CEREMONIAL GOOD WISH

অধিবাস

Adhhivas

Adhibas 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 child. This is with the goal that “Gift of God” be blessed on the child as he/she grows up. This ends up with the ceremonial *baran* when the platter is touched to various parts of the child’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 Annaprasan ceremony.

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

বিষ্ণুরোম তৎসৎ অদ্য ----- মাসে ----- পক্ষে ----- তিথৌ ভাঙ্করে
----- গোত্র শ্রী ----- দেবশর্মাণঃ তস্য পুত্র ----- গোত্র
কুমার শ্রী --- দেবশর্মাণঃ (এনাং কন্যাং ----- গোত্রো কুমারী শ্রীমতি ----- দেবী)
শুভ-অন্নপ্রাশন কৰ্ম্মনি অধিবাসন কৰ্ম্মাহং করিষ্যামি।
*Vishnurom tatsat --- masey --- pakshey --- tithou bhaskarey
--- gotra Shri --- debasharma (father) tasya putra --- gotra
--- kumar --- debasharmanah*
(in case of daughter: “enam kanyam --- gotra --- kumara shrimati --- debi)
Shubha annaprasana karmani adhibasana karmaham karishyami ||
*On this auspicious day of --- month, ----- lunar fortnight ---in
I, of gotra --- name ---, father of --- (boy/girl) of gotra ---
Resolve to perform the Annaprasana and its integral component of
Adhibas (sacred blessing).*

The child sits of the lap of the parent. Each item of Barandala (or the whole barandala) is offered to Naryana and touched to the forehead of the child. Mother covers the head of the girl with the end of her sari, while touching each item to the forehead and heart of the child after the completion of the chant.



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 forehead of the child

অনেন গন্ধেন অস্যঃ শ্রীমান ---- (ছেলে)/অস্যা শ্রীমতি ---- (মেয়ে)
শুভ-অন্নপ্রাশন কৰ্ম্মণি অধিবাসনমন্ত্ৰ।

Anena gandhena

Asya Shriman --- (for boy) - Asyaaa --- Shrimati (for girl)

Shubha annaprasana karmani Ashibasanamastu ||

I am offering herewith the sandalwood paste on the occasion of Adhibas in Annaprasan

Pick up a few **paddy grains** (ধান) with **doob** grass from the barandala and offer it to Narayana. Then put it on the head of the child. (Doob grass seeks immortality and rice represents wealth and prosperity).

অনয়া ধাণ্যা (ছেলে) অস্যঃ শ্রীমান ---- /(মেয়ে) অস্যা শ্রীমতি ----
শুভ-অন্নপ্রাশন কৰ্ম্মণি অধিবাসনমন্ত্ৰ।

Anaya dhanya

Asya/Asya ---- (son/daughter)

Shubha annaprasana karmani Adhibasanamastu ||

*I am offering the paddy to Narayana and
seeking His blessing during Adhibas ceremony
For the wellbeing of the child'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 child.

অনেন ঘৃতেন অস্যাঃ শ্রীমান---- (ছেলে)/অস্যা শ্রীমতি ---- (মেয়ে)
 শুভ-অন্নপ্রাশন কৰ্ম্মণি অধিবাসনমন্তু।
Anena ghretayna Asya/Asya ---- (son/daughter)
Shubha annaprasana karmani Adhibasanamastu ||
I am offering the ghee, wishing prosperity in the life of my child,
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 to the forehead of the child.

অনেন স্বস্তিকেন অস্যাঃ শ্রীমান---- (ছেলে) অস্যা শ্রীমতি ---- (মেয়ে)
 শুভ-অন্নপ্রাশন কৰ্ম্মণি অধিবাসনমন্তু ।
Anena swastikena
Asya/Asya ---- (son/daughter)
Shubha annaprasana karmani Adhibasanamastu ||

With Swastika in my hand I pray Lord Narayan to protect my child 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 child. The vermilion is symbolic of protection from evil through the blessings of Goddesses Durga and Kali.

অনেন সিন্দুরেন অস্যাঃ শ্রীমান ---- (ছেলে) অস্যা শ্রীমতি ---- (মেয়ে)
 শুভ-অন্নপ্রাশন কৰ্ম্মণি অধিবাসনমন্তু ॥
Anena sindurana
Aasyah Shriman ---- (son) / asya Shrimati ---- (daughter)
Shubha annaprasan karmani adhibasanamastu ||
I am putting the vermilion on the occasion of Adhibas in Annaprasan with prayers (from
Goddesses Durga and Kali) to protect my child from all evils.

The practice of putting the **lamp soot** on the eye brows and on the forehead of children bears the idea of barring the evil spirit to come near the child. It is age old tradition, now not practiced, but the ritual continues. The loving mother undertakes all protections for her child 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 অস্যাঃ শ্রীমান ----- (ছেলে) অস্যা শ্রীমতি ---- (মেয়ে)
 শুভ-অন্নপ্রাশন কৰ্ম্মণি অধিবাসনমন্তু ॥
Anena kajjalena asyah Shriman ---- (son)/asya Shrimati ---- (daughter)
Shubha annaprasan karmani adhibasanamastu ||

I am putting this soot to the forehead of my child to bar all evils in his/her life time.

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 child, blow the conch to herald the occasion.

অনেন শংখেন অস্যঃ শ্রীমান ----- (ছেলে)/অস্যা শ্রীমতি ---- (মেয়ে)
শুভ-অন্নপ্রাশন কৰ্ম্মণি অধিবাসনমস্তু।

Anena sankhena asyah Shriman ---- (son)/ asya Shrimati ---- (daughter)
Shubha annaprasan karmani adhibasanamastu ||

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 child. The flame carries the warmth of the God in the form of energies of light and heat.

অনেন দীপেন অস্যঃ শ্রীমান ---- (ছেলে)/অস্যা শ্রীমতি ---- (মেয়ে)
শুভ-অন্নপ্রাশন কৰ্ম্মণি অধিবাসনমস্তু।

Anena deepeyna asyah Shriman ---- (son)/asya Shrimati ---- (daughter)
Shubha annaprasan karmani adhibasanamastu ||

I am offering this lamp to Lord in the name of my child
With the hope of getting His enlightenment through his/her life

Offer the bowl of turmeric paste to Narayana and then put on the forehead of the child:

অনয়া হরিদ্রা অস্যঃ শ্রীমান ----- (ছেলে) অস্যা শ্রীমতি ---- (মেয়ে)
শুভ-অন্নপ্রাশন কৰ্ম্মণি অধিবাসনমস্তু।

Anya haridra asyah Shriman ---- (son)/ asya Shrimati ---- (daughter)
Shubha annaprasan karmani adhibasanamastu ||

I am offering this turmeric (sanctifier) to Lord in the name of my child
With the hope of getting His enlightenment through his/her life

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

Tying Sacred Thread

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:

Take a bunch of red thread from the *barandala* and tie on the hand of the child

অনেন মঙ্গলসুত্ৰেন অস্যঃ শ্ৰীমান ---- (ছেলে)/অস্য শ্ৰীমতি ---- (মেয়ে)
শুভ-অন্নপ্ৰাশন কৰ্ম্মণি অধিবাসনমন্ত্ৰ।

Anena mangala sutrena asyah Shriman ---- (son)/asya Shrimati ---- (daughter)
Shubha annaprasan karmani adhibasanamastu ||
While tying the thread, whole heartedly pray to Narayana
to protect him/her throughout his/her life.

After offering to Lord Vishnu tie on the wrist of the child.

Note: For boy on the right wrist and for girl on the left wrist

Mangalasutra acts as the security band that reminds the child of divine protection to face the inevitable adversities of life.

নমঃ ত্ৰৈলোক্যে যানি ভুতানি স্থাবরানি চরানি চ। ব্ৰহ্মা-বিষ্ণু-শিবৈঃ সাক্ষং রক্ষাং কুৰ্বতু তানি মে ॥

Namah trilokya jani bhutani sthabarani charanicha
Brahama Vishnu Shibai Sadhyam raksham kurbantu tani mey ||
In the name of the divinity, this security thread may protect from all evils, fixed or moving,
By the grace of Brahma, Vishnu and Shiva, the evils will always be destroyed,
In order to protect the child.

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 Adhibash, the entire *barandala* is held with both hands and five married ladies participate in doing *baran* to the child.

অনয়া সৰ্বদ্রব্য অস্যঃ শ্ৰীমান --- (ছেলে)/অস্য শ্ৰীমতি ---- (মেয়ে)
শুভ অন্নপ্ৰাশন কৰ্ম্মণি অধিবাসনমন্ত্ৰ ॥

Anya sarbadrabya (all materials in the platter)
asyah Shriman ---- (son)/asya Shrimati ---- (daughter)
Shubha annaprasan karmani adhibasanamastu ||
I offer rest of the things of the good wish platter to the name of the Lord
Wishing the child all the best as he/she enters into his/her new life.

After Adhibash, the child is taken for the Gaye Halud while ancestral worship continues.

NANDIMUKH SHORT PROCEDURE

Note: Traditional procedure is given at the end that involved worship of kushabrahman (representative of ancestors) and pindadan offering of cooked rice.

Nandimukh refers to the ritual that is done first, coming from the name of Shiva's Bull that guards His shrine. This also stays out and worshipped first before worshipping Shiva. ***Briddhi Shraddha*** means the auspicious remembrance of the ancestors with the expansion (*Briddhi*) of the family.

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 শ্রীবিষ্ণুবে নমঃ ॥

Etat saghretopkarana amanya bhojyam Om Shri Vishnabey namah ॥

Herewith I am sanctifying 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.

শুভ-অন্নপ্রাশনককর্ষ আভ্যুদয়ার্থং --- গোত্রস্য

নান্দীমুখস্য পিতুর --- দেবশর্মাণঃ । নান্দীমুখস্য পিতামহস্য --- দেবশর্মাণঃ

নান্দীমুখস্য পিতামহস্য --- দেবশর্মাণঃ । নান্দীমুখস্য বৃদ্ধপিতামহস্য --- দেবশর্মাণঃ

নান্দীমুখস্য মাতা --- দেবী । নান্দীমুখস্য মাতামহস্য --- দেবী

নান্দীমুখস্য প্রমাতামহস্য --- দেবী । নান্দীমুখস্য বৃদ্ধপ্রমাতামহস্য --- দেবী

আভ্যুদয়িক শ্রাদ্ধবাসরে অক্ষয়ষর্গকাম ইদং আভ্যুদয়িক শ্রাদ্ধানুকল্প

সম্বৃতোপকরণ আমান ভোজ্য অহম্ অর্চিতম্ শ্রীবিষ্ণুদেবতং

যথাসম্ভবগোত্রনাম্নে ব্রাহ্মণায়াহং দদানি ॥

Shubha Annaprasana karma abhyutartham ----

---- gotrasya nandimukhasya pitur ---- debasharmanah

(similarly identify other ancestors – grandfather, great grandfather and great-great grandfather, mother, grandmother, great grandmother etc.)

Abhyudayeek shraddha vasarey akshayaswargakam idam abhyudayeek 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

AUDIO 02 Listen to audio by
control+click on the heading

<http://www.agiivideo.com/books/audio/Annaprasan/Audio-02-Nandimukh-p44.mp3>

OFFERINGS TO KUSHA BRAHMAN

(Traditional procedure – Briddhi Shraddha)

This procedure is optional. It can be replaced by Bhojyadan only which is described earlier. In all cases, prayers to the parents must be included.

Offerings to Kush Brahmin – The link to the ancestors

(A Link to Ancestors)

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.

Sankalpa

সঙ্কল্প

Resolution

Take the *kushi* with little water and place it on left palm. Put in it 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
 (পিতা) ----- গোত্র শ্রী ----- দেবশর্মণঃ
 তস্য পুত্র ----- গোত্র ----- শ্রী ----- দেবশর্মণঃ
 (এনাং কন্যাং ----- গোত্রা শ্রীমতি ----- দেবী)
 (মাতা) শ্রীমতি ----- দেবী এনাং পুত্র/কন্যাং
 শুভ-অন্নপ্রাশনকর্মনি নান্দিমুখস্য
 পিতা ----- গোত্র শ্রী ----- দেবশর্মণঃ,
 পিতামহ ----- গোত্র শ্রী ----- দেবশর্মণঃ,
 প্রপিতামহ ----- গোত্র শ্রী ----- দেবশর্মণঃ।
 মাতা ----- গোত্রা ----- দেবী,
 মাতামহী ----- গোত্রা ----- বালা দেবী,

প্রমাতামহী ----- গোত্রা ----- বালা দেবী
আত্মাদায়িকশ্রদ্ধ কর্তব্যে ওঁ দর্ভময় ব্রাহ্মণ অহং করিষ্যে।

*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 Annaprasan

On the occasion of ancestral worship (Nandimukh) remembering my father ----

*Of Gotra ---- Gradfather ---- 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 child).*

*On the occasion of ancestral worship I am performing my duty
by making my offerings to the Brahmin made of doob grass.*

Note: In today's world, the ancestry of the child 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.



Worship of Kush Brahmins

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.

ও গন্ধদ্বারা দূরধর্ষাং নিত্যপুষ্ঠাং করীষিনীম্ । ঈশ্বরীং সর্বভূতানাং তামিহোপহুয়ে শ্রিয়ম্ ।
Om gahndha dwara duradharsham nityapushtam karishinim |
Ishwarim sarbabhutanam tamihopahbhaye shriam ||
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 সহস্রপাৎ । স ভূমিং সর্বতোবৃতা অত্যাতিষ্ঠদশাঙ্গুলম্ ॥
 এতৎ স্নানয়োদকংওঁ দর্ভময় ব্রাহ্মণেভ্যো নমঃ ।

Om sahasra Shirsha Purushah sahasrakshah sahasrapat |
Sa bhumim sarvatam spastwa atyatishtha dashangulam ||I||
With thousand heads of the Lord covering the land of thousand steps and
yet leaves space for ten fingers (story related to Vamana Avatar of Vishnu
leaving only the length of ten fingers for the devotee to stand
Here is the water for His bath. ||I||

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

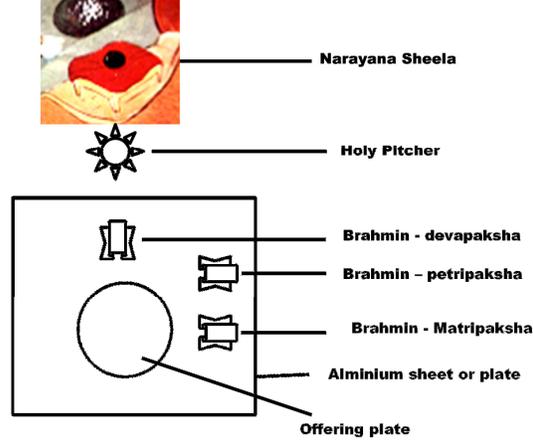
Placement of Brahmin

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 *shradhakari* (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). 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 (petripaksha)” 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 Shradhakari.

Put the Brahmins on individual seat (kush laid on ground).

Arrangement of offerings to Kush Brahmin



Then make the following offerings to individual Brahmin:

Offer a flower:

এতে গন্ধপুষ্পে ওঁ দৰ্ভময় ব্ৰাহ্মণে নমঃ।

Etey gandhapushpey Om darbhamaya Brahmaney namah |

I herewith offer the flower with reverence to the Brahmin made of doob grass (দৰ্ভময়).

Pour littel water on the offering plate and chant (symbolic of washing feet):

এতদ্ পাদ্যং ওঁ দৰ্ভময় ব্ৰাহ্মণে নমঃ।

Etat padyam Om darbhamaya Brahmaney namah |

I herewith offer the water to wash your feet.

Offer rice as welcome sign:

এষ অৰ্ঘ্যং ওঁ দৰ্ভময় ব্ৰাহ্মণে নমঃ।

Esha argham Om darbhamaya Brahmaney namah |

Here is the welcome rice for your honor,

Oh the divine one(Brahmin made of doob grass (দৰ্ভময়).

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

এষ ধূপং ওঁ দৰ্ভময় ব্ৰাহ্মণে নমঃ।

Here is the incense to your service Oh the divine one.

Show lamp to call in::

এষ দীপং ওঁ দৰ্ভময় ব্রাহ্মণে নমঃ।

Esha deepa Om darbhamaya Brahmaney namah |
I am offering the lamp to your service, Oh the divine one.

Offer the food platter by sprinkling a little water on it: এতদ্ নৈবেদ্যেং ওঁ দৰ্ভময় ব্রাহ্মণে নমঃ।
I am offering the food platter to your service, Oh the Brahmin.

Offer a glass of drinking water:

এতদ্ পানীয়জলং ওঁ দৰ্ভময় ব্রাহ্মণে নমঃ।

Etad paniyajalam Om darbhamaya Brahmaney namah |
I offer this glass of drinking water as your service.

ওঁ দেবেভ্যো পিতৃভ্যশ্চ মহাজগিভ্যা এবচ ।
নমঃপুৰুষৈ স্বাহয়ৈ নিত্যমেব ভবস্তিতি ॥

Devatavya pitribhyaschya mahajogibhya eba cha |
Namah pushthai swahawai nityameba bhavasthiti ||
Oh my divine ancestors
Bless us and be with us always.

ওঁ বসুসতোঁ বিশ্বদেবাঃ এতেভ্যো দৰ্ভাসনং নমঃ।

Om basusatau vishweydevah eteybhyo darbhasanam namah ||
This earth is your creation Oh the Lord of the Universe,
I am offering to the Brahman made out of grass, in honor of
Brahma, the supreme lord.

Now take little water on the right palm and announce the following resolution. After completing the resolution pour it on the Brahmin on the location of *Petripakhsha* (the first one on the right).

ওঁ ---- গোত্র নান্দিমুখ পিতা শ্রী ---- দেবশৰ্মনঃ

----- গোত্র নান্দিমুখ পিতামহ শ্রী ---- দেবশৰ্মনঃ

---- গোত্র নান্দিমুখ প্রপিতামহ শ্রী ---- দেবশৰ্মনঃ

এতস্তে দৰ্ভাসনং ওঁ যে চাত্র ত্বামনুযাংশ্চ ত্বমন্ তস্মৈ তে নমঃ।

Om ---- gotra nandimukh pita Shri ---- devasharmana
---- gotra nandimukh pitamaha Shri ---- devasharmana
---- gotra nandimukh prapitamaha Shri ---- devasharmana
Etatey darbhasanam Om jey chatra twamanu jangscha twomanu tasmai tey namah ||
In the name of my paternal ancestors
(Father, grandfather, great grandfather, identified by gotra and name)
I am offering the durba grass as their representative
In order to pay my oblations.

Take water in the same way and give it in reverence to your grandmother and others on the line (matripaksha).

ওঁ ----- গোত্রা নান্দিমুখি মাতা ----- দেবী,

ওঁ ----- গোত্রা নান্দিমুখি মাতামহি ----- দেবী,
ওঁ ----- গোত্রা নান্দিমুখি প্রমাতামহি ----- দেবী
এতন্তে দর্ভাসনং ওঁ যে চাত্র ত্বামনুষাংস্ ত্বমন্ তসৌ তে নমঃ।

Om ---- gotra nandimukhi mata ---- devi

Om ---- gotra nandimukhi matamahi ---- devi

Om ---- gotra nandimukhi pramatamahi ---- devi

Etatey darbhasanam Om jey chatra twamanu jangscha twomanu tasmai tey namah ||

In the name of my mother, grand mother, great grandmother

(identified by give gotra and name)

I am offering the durba grass as their representative to pay my oblations.

The Brahmin below the pitripaksha is offered for the ancestors of child's mother and her ancestors (maternal grandfather and maternal grandmother).

ওঁ এত নান্দিমুখাঃ পিতরঃ সোম্যাসো গম্ভীরেভিঃ পূর্বিণেভিঃ । দত্তাস্মভ্যং দ্রবিনেহ ভদ্রঃ রয়িষ্ নঃ সৰ্ববীরং নিযচ্ছত ।
ওঁ উশন্তম্ভা নিধিমহাশন্তঃ সমিধীহি উশনুশত । আবহ নান্দীমুখান্ পিতৃন্ হবিষে অন্তবে ।

**Om etah nandimukhah pitarah soumyasho gambhirebhi purbinebhi Dattasmabhyam
drabineha bhadrah rayincha nah sarbabiram nijachchat || Om ushantashtha 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 সোম্যাসোহগ্নিস্বাত্তাঃ পথিভির্দৈবযানৈঃ।
অস্মিন্ যজে পুষ্ট্যা মদন্তোহবিক্রবন্তু তেহবন্তস্মান্।।

Om ayantu no nandimukhah pitarah somyasohagniswattah pathibhirdaibayanaih |

Asmin yaggey pustya madanthohabirubantu 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 রক্ষাংসি 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 স্তো 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 বিষ্ণোর্মনসা পুতে স্তুঃ ।

Om Vishnormanasa putey sthah |

I honor you as the representative of Lord Vishnu

ওঁ শম্নো দেবীরভীষ্টয় আপো ভবন্তু পীতয়ে শংষোরভিবন্তু 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.

ওঁ যবোহসি যবয়াম্মদেযো যবয়রাতীর্দিবে ত্বা অন্তরিক্ষায় । ত্বা পৃথিব্যে ত্বা শুদ্ধভাং 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.

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, incense, lamp and the cloth and then place the flower in the offering plate:

ওঁ বসুসভৌ বিশ্বেদেবাঃ এতানি গন্ধ-পুষ্প-ধূপ-দীপ-আচ্ছাদনানি নমঃ।

যে চাত্র ত্বামনু যাংস্চ 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

Bastra dan

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

ওঁ বহুতন্তু সমায়ুক্তং পটসুত্রাদি নির্মিতম্। বাসো দেব সুশুক্লং গৃহানবর বর্গিনা।
তন্তুসত্তান সন্নদ্ধং রঞ্জিতং রাগবন্তুনা। দর্ভময় ব্রাহ্মণ ভজপ্রীতিং বাসন্তে পরিবীয়তাম্।
Om bahutantu samajuktam pattasutradi nirmittam |
Basu deva sushuklancha grihanabara barnina ||
Tantusantana sannaddhwam ranjitam ragbastuna |
Darbhamaya brahman bhajapreetim basantey paridhiyatam ||
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, this colorful cloth I am offering to you
To see you pleased.

Blessing of the priest

The devotee seeks blessing from the priest for his growing family:

ওঁ গোত্রং নো বর্দ্ধতাং
Om gotram no bardhatam |
May I seek your blessing for the expansion of my family

The priest offers his blessing:

ওঁ 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.

Bhojyadan

(Offering raw food)

Referred under "Short procedure"

Blessing from priest

Shraddhakari now seeks the blessing from the priest with humility:

Honey

Offer honey on each offering plate:

ॐ मधु ॐ मधु ॐ मधु
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.

ॐ विष्णुरोम
----- गोत्र नान्दिमुख पिता ----- देवशर्मणः

----- গোত্র নান্দিমুখ পিতামহ -----দেবশর্মণঃ,
----- গোত্র নান্দিমুখ প্রপিতামহ ----- দেবশর্মণঃ
প্রত্যবনেজনং তুভাং নমঃ।

বিষ্ণুরোম ওঁ ----- গোত্রা নান্দিমুখি মাতা ----- দেবী, বিষ্ণুরোম ওঁ ----- গোত্রা নান্দিমুখি মাতামহি -----
দেবী, ----- বিষ্ণুরোম ওঁ ----- গোত্রা নান্দিমুখি প্রমাতামহি -----দেবী প্রত্যবনেজনং তুভাং 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 যজ্ঞেশ্বরো হব্য সমস্তকব্য ভোক্তাহব্যয়াত্মা হরিরীশ্বরোহত্র । তৎসমিধানাদপযান্তু সদ্যো রক্ষাংস্য শেষাণ্য সুরাংশ্চ সর্কে ॥
ওঁ যোগীশ্বরং যাজ্ঞবল্ক্যং সংপূজ্য মুনয়োহক্রবন্ । বর্গাশ্রমেতরাণাং নো ক্রুহি ধর্ম্মানশেষতঃ ॥
ওঁ মন্বত্রি বিষ্ণুহরীত যাবল্ক্যোশনোহঙ্গিরাঃ । মমাপস্তম্ব সংবর্তাঃ কাত্যায়ন বৃহস্পতী ॥
পরশর ব্যাস শঙ্খ লিখিতা দক্ষ গৌতমৌ । শাতা অপো বশিষ্ঠশ্চ ধর্ম্মশাস্ত্র প্রযোজকাঃ ॥
ওঁ তদ্বিষ্ণোঃ পরমং পদং সদা পশ্যন্তি সুরয়ঃ । দিবীব চক্ষুরাততম্ ॥

Om jogeswaro havya samastakabya bhoktahbyatma Haririshwarotra | Tat sannidhanadapayantu sadyo rakshamsya sheshanya suramshcha sarbey || Jogishwaram jagyabalkam sampujya munayohbruban | Barnashrameta ranam no bruhi dharmansheshatah || Om manwatri Vishnuharita Yabalkoshanohangirah | Mamapstamba sambartah Katyana Brihaspati || Parashara Vyan Shankha likhita Daksha Goutamou | Shatatapo Vashishshashthacha dharmshashtra prjojakah | Om tad Vishnu paramam padam sada pashyanti suraya | Dibiba chakshuratatam ||

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 Jagabalkya, Angira, who maintained our unique culture. Thus came Katyana, 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 Lord Vishnu like the clear bright sky.

ওঁ দুর্বোধনো মন্যুময়ো মহাদ্রুমঃ স্কন্ধঃ কর্ণঃ শকুনিস্তস্য শাখা ।
দুঃশাসনঃ পুষ্পফলে সমৃদ্ধে, মূলং রাজা ধৃতরাষ্ট্রোহমনীষী ॥
ওঁ যুধিষ্ঠিরো ধর্ম্মময়ো অর্জুনো ভীমসেনোহস্য শাখা ।
মাত্রী সূতৌ পুষ্পফলে সমৃদ্ধে, মূলং কৃষ্ণে ব্রহ্মা চ ব্রাহ্মণাশ্চ ॥

*Om Duryodhana manyumayo mahadrumah skandah karna shakunistya shakha |
Dushashana pushpafaley samridhye, mulam raja dhritarashtrahamanishi ||*

Om Judhishthio dharmamayo Arjuno Bhimsenohasya shakha | Madri sutou pushpafaley samridhey, mualm Krishney Brahmah 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, Judhishthira the emblem of Dharma, Arjuna, Bhima and his associates and 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 পিতৃভ্যশ্চ মহাজগিভ্যা এবচ ।
নমঃপূৰ্ণৈঃ স্বাহায়ৈ নিত্যমেব ভবস্ত্বিতি ॥

**Devatavya pitribhyaschya mahajogibhya eba cha |
Namah pushtai swahawai nityameba bhavasthiti ||**

*Oh my divine ancestors
Bless us and be with us always.*

ও বিশ্বেভ্যো দেবেভ্যো নমঃ ॥

Om Vishevyadevabhyanamah ||

My oblations are to the Gods spread over the Universe

Prayers to Parents

প্রণাম

Pranam

ওঁ পিতা স্বৰ্গ পিতা ধৰ্ম্ম পিতাহি পরমং তপঃ। পিতরি প্রীতিমাপন্নে প্রীয়ন্তে সৰ্ব দেবতা।
জননী জন্মভূমিষ্চ স্বৰ্গাদপি গরিয়সী। ওঁ পিতৃ চরনেভ্যো নমঃ, ওঁ পিতামহ চরনেভ্যো নমঃ, ওঁ প্রপিতামহ চরনেভ্যো নমঃ।
ওঁ মাতৃ চরনেভ্যো নমঃ, ওঁ মাতামহী চরনেভ্যো নমঃ, ওঁ প্রমাতামহী চরনেভ্যো নমঃ।
ওঁ বিশ্বেভ্যো দেবেভ্যো নমঃ।

**Om! Pita swargah pita dharmah pita hee paramam tapah|
Pitari pritimapanney priyantey sarbadevatah||
Janani janmabhumischa swargadapi gariyashi |
Om --- (pitri, pitamaha, prapitamaha charanebho namah |
Om --- (matri, matamahi, pramatamahi) charanebho namah |
Om bishevyadevabhyanamah ||**

*My father is my heaven, my father is my religion, he is my ultimate salvation of life
If he is happy, it pleases all Gods. My mother and my birthplace are dearer to me than the
heaven*

*I bow to my father, grandfather, great grandfather, Mother, grandmother, great grandmother,
I bow to all Gods of the Universe.*

Immersion of Kush-Brahmins

ब्राह्मण विसर्जन

Brahman bisarjan

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.

ॐ आ मा बाजस्य प्रसवो जगम्या, देमे देव्यापृथिवी विश्वरूपे ।
आ मा गन्तां पितरा मातरा युवमा मा सोमो अमृततेन गम्यां ॥

*Om a ma bajasya prasabo jagamya, demey devyapृthivi Viswarupey. A ma gantam pitera
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:

देवताभ्यः पितृभ्यश्च मातृभ्यश्च महायोगिभ्य एवच। नमः स्वधायै स्वाहायै नित्यमेव भवतुति।
त्वयि जले समर्पयामि॥

*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

क्षमाभिक्षा

Kshamabhiksha

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

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

Offering water to indicate conclusion

जल दान

Jaladan

ॐ यदक्षरं परिशुद्धं मात्राहीनं यद्वेद्यं पूर्णं भवतु तत्सर्वं त्वत्प्रसादं सुरेश्वरः॥
मन्त्रहीनं क्रियाहीनं भक्तिहीनं सुरेश्वरः। यत् पूजितं मया देव परिपूर्णं तदस्तुमे।
ॐ कायेन मनसा वाचा कर्मणा य कृतं मया, तत् सर्वं परिपूर्णं असतु त्वत् प्रसादात् सुरेश्वरः॥

*Om jadaksharam paribhrashtam matrahinanca 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

ॐ पूर्णमेदः पूर्णामिदम् पूर्णां पूर्णम् उदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवा अविशिष्यते ॥
**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.*

एतद् सर्वं कर्मफलं श्रीनारायण चरणे समर्पितम्

|

**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:

ॐ असतो मा सद् गमय । तमसो मा ज्योतीर्गमय ।
मृत्योर् मा अमृत्यं गमय । ॐ शान्तिः, ॐ शान्तिः, ॐ शान्तिः ॥
**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.*

Indian History in mantras and Sanskrit hymns

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

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

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

Honorarium to Brahmin

दक्षिणा

Dakshina

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

एतस्मैकाञ्चनमुल्याय नमः। एतदधिपतये श्रीविष्णवे नमः॥

Etasmāi 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:

अद्य --- मासि --- पक्षे --- तिथौ । वसुसत्यायोरिक्षेयां देवनां कुतैतद्

आभ्युदयिकश्राद्धं कर्मणः प्रतिष्ठार्थं दक्षिणामिदं काञ्चनमुल्यां श्रीविष्णुदेवतम् ।

यथा सन्तव गोत्रं नाम्ने ब्राह्मणायैहं ददामि ॥

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 Vishnu.

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 মধুবাভা খাতায়তে মধু ক্ররন্তি সিন্ধবঃ । মাদ্বীর্নঃ সন্তোষধীঃ ॥

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

ও মাধুমাসো বনশ্চতির্মধুর্মাং অভু সূর্য্যঃ । মাদ্বীর্গাবো 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

HAVAN FOR ANNAPRASAN

অন্নপ্রাশন-হোম।

Annaprasan-Hom

Introduction and preparation

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

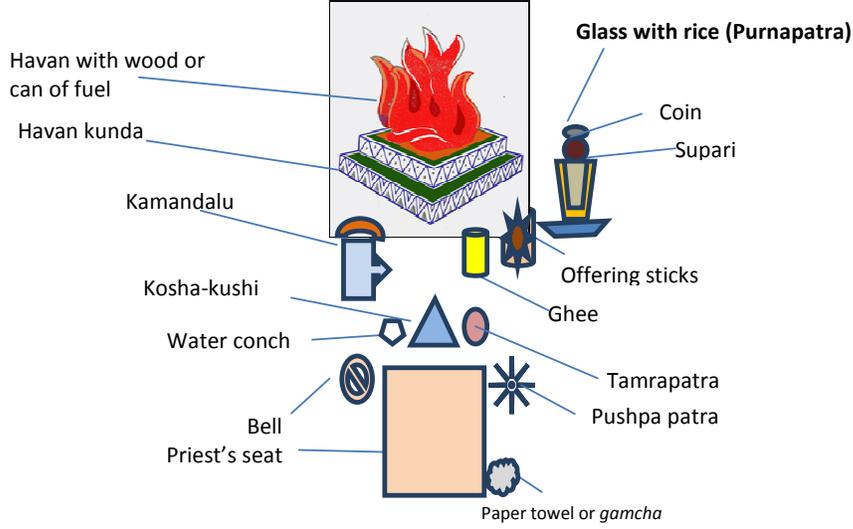


One other point need to be mentioned here. The authors of this book deliberately changed the format of Havan in a foreign land in order to avoid open fire hazard. Open fire is illegal in residential quarters or public places. Hence open fire is replaced by using canned fuel (Sterno). The fuel-gel is taken out with a spoon and placed on the sand layer spread on the havan kunda. Decorative sticks are used to offer in the fire after dipping in ghee. The thin stick does not allow soaking of excess ghee and thus the fire is fully under control. All procedures a traditional Havan is followed except the fire does not have a flame until the ghee-dipped stick is offered. No Havan Samigri is offered on the flame.

Previous arrangement

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

Note: In Bengalis, Annaprasan Havan is seen more in Brahmins although the scriptures do not prohibit the non-Brahmins from doing Havan. It also may be mentioned here that traditional Hindu rituals do not allow the women to perform the Havan but the author has not definite proof in support of this tradition.



Havan arrangement

AUDIO 03 Listen to audio by control+click on the heading

<http://www.agiivideo.com/books/audio/Annaprasan/Audio-03-Hom-p60.mp3>

INVOCATION PRAYERS

(Fire worship)

Dedication

বিষ্ণুস্মরণ

Vishnu smaran

Pray with folded hands:

ওঁ বিষ্ণু, ওঁ বিষ্ণু, ওঁ বিষ্ণু,
 ওঁ তদ্বিষ্ণু, পরমং পদম্ সদাপশ্যন্তি সুরয়ঃ দিবীব চক্ষুরাততম।
 ওঁ বিষ্ণু, ওঁ বিষ্ণু, ওঁ বিষ্ণু,
 নমঃ অপবিত্র পবিত্রো বা সর্কাবহ্নাং গতোপি বা। যঃ স্মরেৎ পুঞ্জীকাক্ষং স বাহ্যাত্তরঃ শ্রুচি।
 নমঃ সর্কমঙ্গল মঙ্গল্যং বরেণ্যং বরদং শুভম। নারায়ণং নমস্কৃত্য সর্ব কৰ্ম্মাণি কারয়েৎ।
 ওঁ বিষ্ণু, ওঁ বিষ্ণু, ওঁ বিষ্ণু।
 অয়মারম্ভ শুভায় ভবতু।

Om Vishn - Om Vishn - Om Vishnu| Om Tad-Vishnoh paramam padam|

Sada pashyanti soorayah dibi-iba chakshur-aatatam|| Om apabitra pabitra sarbabashan gatopiba| jahsmaret pundarikaksha sa baja antarasuchi| Namaha sarva mangala mangalyam varayenam baradam shubham| Narayanam namaskritya sorvakarmani kaarayet||

Om Vishnu, Om Vishnu, Om Vishnu Ayamarambha shuvaya bhavatu ||

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

Glory to Lord Vishnu| Here I start with His blessing ||

Prayer for the Invocational God, Ganesh

গণেশ বন্দনা

Ganesh Vandana

বক্রতুন্ড মহাকায় সূর্য কোটি সমপ্রভ । অবিল্লং কুরু মে দেব সর্ব কার্যে সর্বদা ॥
ষোড়শৈতানি নামানি ঞ্ পঠেৎ অচ্ছুদায়পি । বিদ্যারন্তে বিবাহে চ প্রবেশে নির্গমে তথা ।
সংগ্রামে সর্বকার্যে বিঘ্ন 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)

Resolution

সঙ্কল্প

Sankalpa

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

বিষ্ণুরোম তদসৎ অদ্য -----মাসে -----পক্ষে----- তিথৌ ভাঙ্করে
----- গোত্র শ্রী----- দেবশর্মাণঃ
(অথবা কন্যা শ্রীমতি----- দেবী)
শুভ-অন্নপ্রাশনঅগ্নিভূত হোমকর্ম অহম্ করিষ্যামি।
ওঁ বিষ্ণু, ওঁ বিষ্ণু, ওঁ বিষ্ণু

Vishnurom tadsat adya --- mashey --- pakshey ---- tithou bhaskarey (auspicious)

--- gotra ---- *Shri devasharma/ --- devi (father/mother) ---- tasya putra/kanya --- gotra ----*
Kumar/Kumari Shubha Annaprshana angibhuta homa karmani aham karishey 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, Mr. Mrs) of ---- gotra (family identification) resolve to perform the ritual For my son (prince) --- /daughter (princess) --- As a part of the auspicious Annaprasan, the fire worship, I am now performing Glory to Lord Vishnu

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 পূনধ্ব, 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 Implaat knowledge and love in our heart, Seek His blessing and He will fulfill our wishes.

Rekhatpat

রেখাপাত

Marking the fire place

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

ওঁ রেখেয়ং পৃথীদেবতাকা পীতবর্ণা।

Om rekheyam prithvidevataka peetabarna |

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

ওঁ রেখেয়ং অগ্নির্দেবতাকা লোহিতবর্ণা।

Om rekheyam Agnirdevataka lohitabarna |

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

ওঁ রেখেয়ং প্রজাপতির্দেবতাকা কৃষ্ণবর্ণা।

Om! Rekheyam Prajapatir devataka krishnabarna

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

ওঁ রেখেয়ং ইন্দ্রদেবতাকা নীলবর্ণা।

Om! Rekheyam Indradevataka neelbarna |

This line is for Lord Indra of pale blue color.

ওঁ রেখেয়ং সোমদেবতাকা শুক্লবর্ণা

Om! Rekheyam Somadevataka shuklabarna

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

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

ওঁ প্রজাপতিঋষি অগ্নিদেবতা উৎকর নিরসনে বিনিয়োগঃ। ওঁ নিরস্তঃ পরাবসু।

Prajapati rishir Agni devata Utkar nirasaney viniyoga | Om! Nirastah parabasu ||

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

I am throwing off this sand with the kush grass.

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

Placement of fire

অগ্নিস্থাপন

Agnisthapan

Using three sticks bring the fire from the burning lamp. Put the fire on the fuel can or on the pile of woods.

ওঁ প্রজাপতি ঋষি অনুষ্টুপ ছন্দে অগ্নিদেবতা অগ্নিসংস্কারে বিনিয়োগঃ।

ওঁ ক্রব্যাদগ্নিং প্রহিনোমি দূরং যমরাজং গচ্ছতু রিপ্ৰবাহঃ।

Prajapatirishir anupstupa chanda

Agni devata Agnisamskarey biniyogah |

Om! Krabyadagnim prahinomi duram

Yamarajyam gachatu riprababha ||

As chanted by sage Prajapati in Anustupa meter, in the name of Lord Agni,

I am lighting this fire.

May the ill-fire (kramdagni) that bring destruction, go to Yamaraj (death)

Leaving this land pure and happy ||

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

ওঁ প্রজাপতি বৃহতি ছন্দে প্রজাপতি দেবতা অগ্নিস্থাপনে বিনিয়োগঃ। ওঁ ভূভুবঃ স্বরোম।

Prajapati rishi Brihatichanda Prajapatirdevata

Agnisthapaney viniyogah, Om bhurbhubaswarom ||

In the words of Rishi Prajapati, in the Brihatichanda, I am dedicating this fire to Lord Prajapati

while establishing this fire and dedicating it to the Universe.

Then pray to the burning fire with folded hands:

ওঁ ইহৈবায়মিতরো জাতবেদা দেবেভ্যো হব্যং বহতু প্রজানন্ ।

ওঁ সর্বতঃ পানিপাদান্তঃ সর্বতোহক্ষিশিরোমুখঃ ।

বিশ্বরূপ মহানগ্নিঃ প্রণীতঃ সর্বকর্মসু ॥

Om! Ehaibayamitaro jatabeda debevy habam bahuta prajanana |

Om! Sarbatah panipadantah sarbatohkhishhiromukha |

Vishwarup mahaagni pranetah sarbakarmasu ||

Oh our well-wisher knowledgeable fire (different from ill-spirited Agni), who carries our oblations to Gods. His hands, legs, head and mouth are spread everywhere, that universally spread out Agni, accept our oblations in all occasions.

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

Naming the fire

অগ্নি নামকারণ

Agni namakaran

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

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

ওঁ অগ্নেত্বং শুচিনামাসি।

Om Agne twam Suchinamasi

Om! Oh the new Fire by the name of Suchi (pure), accept my humble reverence.

Welcome and Worship of sacred fire

Pray to the newly named Agni (শুচি) after the former welcome, showing the five welcome signs.

ওঁ শুভ-অন্নপ্রাশন শুচিনামাগ্নে ইহাগচ্ছ ইহাগচ্ছ, ইহাতিষ্ঠ ইহাতিষ্ঠ ইহ সন্নিদেহি
ইহ সন্নিরুধ্যস্ব অত্রাষ্ঠানং কুরু মম পূজাং গৃহাণ।

**Om Shubha Annaprasan Suchinamagney iha gachcha iha gachcha, iha tishtha, iha tishtha,
Iha sannidehi, iha sannirudhyaswa atradhistan kuru mama pujam grihana||**

On the occasion of auspicious Annaprasana I welcome the fire named Suchi.

*Come here, come here, stay here, stay here, come closer and settle down
As you establish yourself, please receive my oblations.*

Throw a flower into the fire:

ওঁ শুচিনামাগ্নে নমঃ।

Om Suchnamagne namah.

I prostrate before the fire with the name of Suchi

Pay reverence by meditation on the fire with folded hands:

ওঁ পিঙ্গ্বক্রশাশ্রু কেশাক্ষঃ পীনাঙ্গজঠরোহরণঃ ।
ছাগস্থঃ সাক্ষসুত্রোহয়িঃ সপ্তার্চিঃ শক্তিধারকঃ ॥

Om pingabhrushma keshakshah penanga jatha aroharunah
Chagastham sakhsha sutrohagni saptarchi shaktidhrakah ॥
Whose brows are like the bow, who has scattered hairs hungry stomach.
I am bowing before the fire, with such great power,
With great humility (like that of a lamb).

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

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

ওঁ শুচিনামাগ্নে নমঃ।(prostrate), এতদ্ পাদ্যং ওঁ শুচিনামাগ্নে নমঃ। (water)
এষ অর্ঘ্যং নমো ওঁ শুচিনামাগ্নে নমঃ। (rice), ওঁ এষ গন্ধ, ওঁ শুচিনামাগ্নে নমঃ। (fragrance, sandalwood)
এতদ্ পুষ্পং ওঁ শুচিনামাগ্নে নমঃ। (flower), এষ ধূপং ওঁ শুচিনামাগ্নে নমঃ। (incense)
এতদ্ দীপং ওঁ শুচিনামাগ্নে নমঃ। (lamp), এতদ্ নৈবেদ্যং ওঁ শুচিনামাগ্নে নমঃ।(food platter)
এতদ্ পানীয়জলং ওঁ শুচিনামাগ্নে নমঃ।(glass of water)

Esha gandha Om Baladagnaye namah, Etat pushpa Om Baladagnaye namah etc.
Here is the sandalwood offered in the name of Baladagney, here is the flower in the name of
Baladagney, here is the incense (dhoop) in the name of Baladagney, here is the eatable platter
in the name of Baladagney, in the name of the divinity
I am offering ghee (swaha) to Baladagney fire.

Creating water boundary

উদকাঞ্জল সেক

Udikanjala sek

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

ওঁ প্রজাপতি ঋষি অনুষ্টুপ ছন্দ্যা সবিতা দেবতা অগ্নি পুরুক্ষনে বিনিয়োগ।
প্রজাপতি ঋষি অদিতির দেবতা উদকাঞ্জলি সেকে বিনিয়োগ।
প্রজাপতি ঋষি অনুমতি দেবতা উদকাঞ্জলি সেকে বিনিয়োগ।
প্রজাপতি ঋষি সরস্বতী দেবতা উদকাঞ্জলি সেকে বিনিয়োগ।
ওঁ সরস্বতি অনুমনস্ব ।

Om Prajapati rishi Anustupa Chando Savita devata Agni parjukshaney biniyoga|
Prajapati rishi Aditir devata udikanchali sekey biniyoga|
Prajapati rishi Anumati devata udikanchali sekey biniyoga|
Prajapati rishi Saraswati devata udikanchali sekey biniyoga|
Saraswati Anumanaswa ॥

I herewith in the name of, Sage Prajapati, singing in Anustupa meter,

I am purifying this place of Havan with water, In the names of Sabita, Aditi, Anumati and Saraswati. I see your permission Oh Saraswati!

Consecration of Ghee

घृतसंस्कार

Gritasamskar

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

प्रजापतिर्ष्विर्गायत्रीच्छन्द आज्यं देवता आज्योपबने विनियोगः ।

Prajapattirrishirgayatrichanda ajuam devata ajoyopabaney viniyogah |

*In the name of sage Prajapati, singing in Gayatri meter, this divine Ghee (concentrated butter).
I am placing here the ghee for its offer.*

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

ॐ देवतापुनातृच्छिद्रेण पवित्रेण बसोः सूर्यस्य रश्मिभिः स्वाहा ॥

Om devatatpunatewachidrena pabitreha bashoh Suryasya rashmibhih swaha ||

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

Establishing Brahma as Witness

ब्रह्मा स्थापन

Brahma sthapan

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

प्रजापतिर्ष्विर्गायत्रीच्छन्देन तृणनिरशने विनियोगः । ॐ निरस्त परावसुः ॥

Prajapati rishir agnirdevata trinanirashaney binyogah | Om! Nirastah parabasu ||

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

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

प्रजापतिर्ष्विर्गायत्रीच्छन्देन ब्रह्मोपवेशने विनियोगः । ॐ आबसोः सदने सीद ।

Prajapati rishi agnirdevata Brahma upabeshaney viniyogah | Om abaso sadaney seeda ||

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

Offerings to Nine Planets

নবগ্রহ হোম

Nabagraha Hom

Planets are believed to influence the life on this earth. Thus reverence to the planets is important during the fire worship.

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

(রবি, Sun) ওঁ ভুবনানি পশ্যান্ স্বাহা,
Om Bhubanani pashyan swaha
Arrive before us with your divine brightness

(সোম, চন্দ্র, Moon, Soma) ওঁ ভবা বাজস্য সঙ্গথে স্বাহা
Om bhava bajashya sangathey swaha
Bring (rain) more yield to our crops

(মঙ্গল, Mars) ওঁ অপাংরেতাংসি জিন্বতি স্বাহা
Om apam retamshi jinwati swaha
Your emitted energy brings life to the seeds on this earth

(বুধ, Mercury) ওঁ উষর্কুধ দেবাং স্বাহা
Usharbudha debam swaha
Oh Budha you bring the inspired Gods of the morning

(বৃহস্পতি, Jupiter) ওঁ জয়ন্সমাক মেধ্যবিতা রথানাং স্বাহা
Om jayanasmak mdhyabeta rathanam swaha
Bring victory over our enemies and joy to us.

(শুক্ৰ, Venus) ওঁ পুষ্মনিহ রতি রতু স্বাহা
Om pushanniha rati rastu swaha
Shower your divine blessing on the earth

(শনি, Saturn) ওঁ শংবোরভিস্রবলু নঃ স্বাহা
Om sanyorabhusrabantu nah swaha
Make us free from illness by your blessing

(রাহু, Ascending/North lunar node) ওঁ কয়া শচিষ্টয়া বৃত স্বাহা
Om kaya sachistaya brita swaha
What good deeds could we do to receive your favor?

(কেতু, Descending/South lunar node) ওঁ সমুশরভিরজায়থা স্বাহা।
Om samusharvir jayatha swaha
You enlighten the ignorance

Offerings To Directional Gods

দিকপাল হোম

Dikpal Hom

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

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

Om Indraya swaha (and continue in the same way): *Agnaye, Yamaya, Nairitaya, Barunaya, Bayabey, Kuberaya, Ishanaya, Brahmanye, Anantaya*
In the name of all directional Gods, Indra, Agni, Yama etc.
I am offering the habir (oblation of ghee to fire ||

Offerings To The Great Saying (Gayatri)

মহাব্যাহতি হোম

Mahavyariti Hom

Offer ghee in the name of the three great sayings: “ভূৰ্ভবঃ” that covers the entire Universe.

ওঁ প্রজাপতিঋষি গায়ত্রী ছন্দো অগ্নি দেবতা ব্যস্ত সমস্ত মহাব্যাহতি শুভ-অন্নপ্রাশন হোমে বিনিয়োগঃ।
ওঁ ভূ স্বাহা।।

Prajaptirishi Gayatri chchando Agni devata byasta samasta
Mahabyahriti shubha Annaprasana homey biniyogah | Om Bhuh swaha ||

ওঁ প্রজাপতিঋষি রুক্ষিক ছন্দো বায়ুদেবতা ব্যস্ত সমস্ত মহাব্যাহতি শুভ-অন্নপ্রাশন হোমে বিনিয়োগঃ।
ওঁ ভুবঃ স্বাহা।

Prajaptirishi Rushnika chchandyo Vayur-devata byasta samasta Mahabyahriti shubha
annaprasana homey biniyogah Om Bhubah swaha
As sung by sage Prajapati in Rushnika meter, in the name of the Wind God,
I am engaged in performing this home of “Great Utterance” (Mahabyahriti)
And dedicating it to my mental world

ওঁ প্রজাপতিঋষি অনুষ্টুপ ছন্দো সূর্য দেবতা ব্যস্ত সমস্ত মহাব্যাহতি শুভ-অন্নপ্রাশন হোমে বিনিয়োগঃ।
ওঁ স্বঃ স্বাহা।

Prajaptirishi Anustupa chchandyo Surya devata byasta samasta Mahabyahriti shubha
annaprasana homey biniyogah Om swah swaha
And sung by the sage Prajapati in Anupstupa meter, in the name of Sun God, and
I am engaged in performing this home of “Great Utterance” (Mahabyahriti)
And dedicating it to my spiritual world

ওঁ প্রজাপতিঋষি বৃহতী ছন্দো প্রজাপতি দেবতা ব্যস্ত সমস্ত মহাব্যাহতি শুভ-অন্নপ্রাশন হোমে বিনিয়োগঃ।
ওঁ ভূ-ভুবঃ-স্বঃ স্বাহা।

Prajaptirishi Brihati chchandyo Prajapati devata byasta samasta
Mahabyahriti shubha annaprasana homey biniyogah
Om Bhur-Bhubah-Swah swaha ||

*This cooked rice with ghee that provides the energy for our sustenance
May that lead to Lord's service ||*

ॐ प्रजापतिर्ष्विः क्खुदेवता वृत्त्यविच्छिन्ति-कामस्य
सायं प्रातः क्खुदोमे विनियोगः। ॐ क्खुधे स्वाहा॥४॥

***Om Prajapatirishi khshudevata brittyabichchitikamasya
Sayam pratah khuddomey viniyogah | Om khudey swaha ||4||***
*As sung by sage Prajapati, addressed to the God of Hunger
I dedicate this offering to that passion that drives us night and day
My oblation of ghee is in reverence to the God of hunger.*

ॐ प्रजापतिर्ष्विः गायत्रीच्छन्दः क्खुत्पिपासे देवता वृत्त्यविच्छिन्ति-कामस्य
सायं प्रातः क्खुदोमे विनियोगः। ॐ क्खुत्पिपासाभ्यां स्वाहा॥५॥

***Om Prajapatirishi Gayatrichandah khutpipasey devata brityabichchitti kamasya
sayam pratah khuddomey viniyogah | Om khutpipasabhyam swaha ||4||***
*As sung by sage Prajapati, in Gayatri meter, dedicated to the God of Hunger, I dedicate this
offering to that passion that drives us night and day My oblation of ghee is in
Reverence to the God of hunger and thirst.*

Take the cooked rice and offer it to the five vital breaths:

ॐ प्राणाय स्वाहा, अपानाय स्वाहा, समानाय स्वाहा, उदानाय स्वाहा, व्यानाय स्वाहा।
ॐ अमृतो पस्तुर्गमसि स्वाहा।

***Om pranaya swaha, apanaya swaha, samanaya swaha, udanaya swaha, byanaya swaha
Om amrito pastarnamasi swaha ||***
*I am making my offering to the five vital breaths of the body, prana, apana, samana, udana and
vyana as the food turns into a divine blessing.*



Reverence to deities in view

প্রত্যক্ষদেবতা

Pratakhya devata

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

শ্রীগণেশায় স্বাহা, ওঁ নারায়ণায় স্বাহা, ওঁ লক্ষ্ম্যে স্বাহা, ওঁ দুর্গায়ৈ স্বাহা, ওঁ বাস্তুদেবায় স্বাহা, ওঁ শিবায়ৈ স্বাহা,
ওঁ কার্তিকেয়ৈ স্বাহা, ওঁ গঙ্গায়ৈ স্বাহা, ওঁ সরস্বত্যৈ স্বাহা,
ওঁ ষষ্ঠ্যৈ স্বাহা, ওঁ শীতলায়ৈ স্বাহা, ওঁ মনসা দেব্যৈ স্বাহা ॥

*Shri Ganeshaya swaha, Narayanaya swaha, Lakshmayi swaha, Durgawai swaha,
Vastudevaya swaha, Shivayai swaha, Kartikeywai swaha, Gangawai swaha, Saraswatwai
swaha, Shashthai swaha, Shitalawai swaha, Monosha dewai swaha*

*I am offering my fire-oblations in the name of the deities in front of me,
Shri Ganesh, Shri Lakshmi, Durga, Vastudev (house), Shiva, Kartikeya,
Ganga, Saraswati, Shashthi, Sheetala and Manasa.*

Offering of the pudding (to be fed to the child)

Put a clean flower on the floor and place on it the bowl of rice pudding to be fed to the child.
Offer a small amount of the pudding to the fire with the following verse:

এতে গন্ধ-পুষ্পে নমঃ শুচি নামাগ্নায় নমঃ।

এতদ্ অন্নং হবিনৈবেদ্যম্ শুচি নামাগ্নায় নমঃ।

Etey gandha-pushpey namah Shuchi namagney namah |

Etad annyam habir-naivedyam Shuchi namagnaya namah ||

I am offering this scented flower to the Suchi-namd fire (Agni)|

Here is the cooked rice offered to the fire named Suchi with reverence ||

CONCLUSION OF FIRE WORSHIP

উদীচ্য-কর্মা

Udicya karma

Sprinkle water around the havan kunda with the following chant:

প্রজাপতিঋষির অদিতির্দেবতা উদকাজলি সেকে বিনিয়োগঃ । ওঁ অদিতেহ অনুমংস্তাঃ

Prajapati rishi Aditi devata udikanjali sekey viniyogah | Om Aditeha nwamang stah ||

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.

New name of fire before extinguishing

(Mriragni, মৃড়াগ্নি)

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

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

ওঁ মৃড়নামাগ্নৌ নমঃ । ওঁ মৃড়নামাগ্নৌ ইহা গচ্ছ ইহা গচ্ছ, ইহতিষ্ঠ ইহতিষ্ঠ, ইহ সন্নিদহি, ইহসন্নিরুধ্যস্ব,
অত্রাধিষ্ঠানং কুরু, মম পূজাং গৃহাণ ।

Om Mriranamagney! Eha gacha eha gacha, eha tishtha, ehatishtha, eha sannidehi, eha sannidehi, Eha sannirudhaswa, atradhishtam kuru, mam pujam grihana ||

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

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

এষ গন্ধঃ ওঁ মৃড়নামাগ্নৌ নমঃ । এষ অর্ঘ ওঁ মৃড়নামাগ্নৌ নমঃ ।
এতৎ পুষ্প ওঁ মৃড়নামাগ্নৌ নমঃ । এষ ধূপঃ ওঁ মৃড়নামাগ্নৌ নমঃ । এষ দীপঃ ওঁ মৃড়নামাগ্নৌ নমঃ ।

**Esha gandha Om Mriragney namah | etat pushpam Om Mriragney namah |
esha dhupa Om Mriranamagney namah | esha deepa Om Mriranamagney namah |**

*I am offering sandalwood to Mriragney fire, welcome grain to Mriragney fire,
flower to Mriragney fire, incense to Mriragney fire and lamp to Mriragney fire*

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

এষ হবিন্বেদ্যম্ ওঁ মৃড়নামাগ্নৌ নমঃ

Etat habir naivedyam Om Mriranamagney swaha ||

I am putting the ghee as the naivedya to your honor, Oh Mriragney.

*I am offering consecrated butter or ghee (habir) and
the food-platter (naivedya), Please accept my offering.*

Final Offering to fire

পূর্ণাহুতি

Purnahuti

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

প্রজাপতি ঋষির্বিরাট গায়ত্রী ছন্দো ইন্দ্রদেবতা যশস্কামস্য যজনীয় প্রয়োগে বিনিয়োগঃ।

ওঁ পূর্ণহোমং যশসে জুহোমি, যোহসৌ জুহোতি বরমসৌ দদাতি,

বরং বৃণে, যশসা ভামি লোকে স্বাহা।

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

As written by sage Prajapati in the Brirah meter of Gayatri, addressed to Lord Indra,

I am offering herewith this oblation to the fire for my fame.

In this final oblation to the fire I seek your blessing,

I seek your boon to grant me good name in this terrestrial world.

Offering of full tumbler78

পূর্ণপাত্রদান

Purnapatradan

After offering the *purnahuti*, sit down and take the *purnapatra* (***Purnapatra***: A tumbler placed on a plate and is overfilled with rice. On the top place a coin and a supari. Put a ripe banana on the side. Hold the *Purnapatra* on your left hand and put a flower on it, sprinkle a little water and chant. After completing the chant give the plate to the Brahmin (priest) who will offer the content of the *Purnapatra* to the fire. It helps to extinguish the fire which is fully turned off by the yogurt.

এতে গন্ধ পুষ্পে এতস্মৈ পূর্ণপাত্র অনুকল্প ভোজ্যায় নমঃ। এতে গন্ধ পুষ্পে এতদধিপত্যয়ে শ্রীবিষ্ণবে নমঃ।
এতে গন্ধ পুষ্পে এতদ সম্প্রদানায় ব্রহ্মণে নমঃ। কৃতৈতৎ হোমকর্মণঃ সাক্ষ্যার্থং দক্ষিণামিদং
পূর্ণপাত্রানুকল্পভোজ্যম্ শ্রীবিষ্ণুর্দেবতম্ ব্রাহ্মণায় অহং দদানি ॥

Etey gandhapushpey etashmai purnapatra anukalpa bhojaya namah | Etey gandhapushpey etatadhipataye Shri Vishnabey namah || Etey gandha pushpey atad sampradanaya Brahmaney namah|| Kritaitat homakarmah sngatartham dakshinamidam purnapatranu-ankalpa-bhojyam Shri Vishnurdaivatam Brahmanaya aham dadani ||

With the scented flower (dipped in sandalwood) I sanctify this raw food for the dinner.

I am offering this, with the scented flower, to my Lord Shri Vishnu with humility,

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

Extinguishing the fire

অগ্নিবিসর্জন

Agni bisarjan

বিষ্ণুরোম্ তৎসদস্য অমুকেমাসি অমুকেপক্ষে অমুকাং তিথৌ অমুকগোত্রঃ অমুকদেবশর্মা
(name and identification of host)

Vishnurom tatsad adya amukey masi amukey pakshey amukam tithau amuka --- gotrah amuka --- debasharma (host)

অমুকগোত্রঃ অমুকদেবশর্মা (ব্রাহ্মণ)

(name and identification of the priest/Brahmin)

Amuka ---- gotra amuka ---- debasharma (priest – Brahmin)

এতদ্ সম্প্রদানায় ব্রহ্মণে নমঃ।

Etat sampradanaya Om Brahmaney namah ||

On this auspicious day in the name of Lord Vishnu ---- (identify month and day)

I ---- (identify the host by name and gotra) offering this this bhojya (raw food for dinner)

To ---- (identify the Brahmin by name and gotra) Offering;

In the name of Lord Almighty.

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

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

ও ব্রহ্মান্ কামশ্য

OmBrahmana khamashya

Pardon me Oh Brahman (Lord of the Universe)

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

ও যজ্ঞভার দাহমাতঃ অগ্নিদাহন পীড়িতা । তৎসমস্ত ধরে দেবি পৃথ্বী ত্বং শীতলা ভব ॥

Om yagyabhara dahamatah agnidapiritah |

Tatsmasta dharey devi prithwi twam shitala bhava ||

*Oh the earth you have endured the weight of the fire and tolerated the pain of heat,
May you rest in peace after the entire fire ceremony ||*

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

ও অগ্নে ত্বং সমুদ্রং গচ্ছ।

Agney twam samudram gacha ||

Oh Agni may you now go to the ocean ||

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

ও পৃথ্বী ত্বং শীতলা ভব।

Om prithwi twam shitala bhava ||

Oh earth! May you cool down.

Please note: During the process of *havan* use few pieces of wood to produce ash. Offering of wood at the final offering will yield ash which needs to be mixed with the little *havan* ghee to make it slightly pasty in order to give *bhasma tilak*.

Marking Of Sacred Ash

ভস্ম তিলককরণ

Tilakkaran

Following the *Havan* Ceremony the members of the family and the attendees receive “Markings of ashes on Forehead, neck, shoulders and heart (ভস্ম তিলককরণ)” as sign of blessing protection from the Fire God.

Make a little paste of the ash taken out of Havan with small amount of ghee in a plate and put the ash-paste on the forehead, neck, two shoulders and heart of the devotees.

Say the following mantras while putting the bhasma (ash).

On the forehead:

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

On the neck:

ॐ जमदग्न्यायुषम् ॥
Om Jamadagney trausham ||
*Wish you attain the power of Jamadagni
(one of the great sages of ancient India, and father of Parashuram.
Note: Parashuram was one of the incarnations of Vishnu.*

On the shoulders:

ॐ यद्वानां त्रायुषम् ॥
Om jadevanam trayusham ||
Wish you a divine character.

On the heart:

ॐ ततहस्तु त्रायुषम्
Om tateyhastu trayusham ||
Wish you for youthfulness with long life.

Prayer of Forgiveness

क्षमाभिक्षा

Kshamabhiksha

After the *Havan*, the conclusion of the Annaprasan is made by the procedure of standard Benedictory prayers. This calls for the forgiveness of inevitable human errors that incur during the worship ceremony.

Take little water in your right hand chant the following and discard it in the offering plate:

ॐ यदङ्गं परिश्रुतं मात्मीहीनं यदुभेत्। पूर्णं भवतु तत्सर्वं त्वत्प्रसात् सुरेश्वरः॥
मद्वहीनं क्रियाहीनं भक्तिहीनं सुरेश्वरः। यत् पूजितं मया देव परिपूर्णं तदङ्गमे।

ওঁ কায়েন মনসা বাচা কৰ্ম্মনা য কৃতং ময়া, তৎ সৰ্বং পরিপূৰ্ণং তৎ প্রসাদাৎ সুরেশ্বরঃ।

*Om jadaksharam paribhrashtam matrahinanca jadbhabet |
Purnam bhavatu tatsarbam tatprasadat sureshwara | Mantraheenam kriyaheenam
bhaktiheenam Sureshwarah | Jat pujitam maya Devi paripurnam tadastumey ||
Om kayena manasabaca karmana jat kritam maya |
Tat sarbam paripurnam tad prasadat Sureshwarah ||*

All the mistakes I incurred in reading the script, Oh Goddess Kali 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 what I did, Oh Goddess Kali, make them right. 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 in the offering plate while chanting: Pour some water from *kushi* in front of the holy pitcher while chanting the verse of seeking His help to fill in the void:

ওঁ পূৰ্ণমদঃ পূৰ্ণামিদম্ পূৰ্ণাৎ পূৰ্ণ মুদচ্যতে । পূৰ্ণস্য পূৰ্ণমাদায় পূৰ্ণমেবা অবিশিষ্যতে ॥
*Om purna madaha purnamidam purnat purna mudyachyatey |
Purnasya purna madaya purnameba abishishyatey ||
You are perfect here, you are perfect there, and
When we take out the perfect from the perfect, the perfect still remains perfect.*

In other words:

You are perfect in every possible way.

এতদ্ সৰ্বং কৰ্ম্মফলং শ্রীনারায়ণ চরণে সমৰ্পয়ামি।
*All the fruits of this ceremony is dedicated to Thy Feet Oh Narayana !
The credit of my work is nothing but reflection of spirit inside of me.*

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 unreal (illusion) to the real, From darkness to the light,
From the fear of death to the knowledge of immortality.*

Honorarium to the Brahmin

পুরোহিত দক্ষিণা
Dakshina

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

এতস্মৈকাঁঞ্চনমূল্যায় নমঃ। এতদঅধিপত্যে শ্রীবিষ্ণবে নমঃ।
I am dedicating this coin to the name of Lord Vishnu May this be sanctified.

Then give the coin to the Brahmin after completing the chant:

----- গোত্র শ্রী ----- দেবশর্মাণঃ (পিতা) তস্য পুত্র ----- গোত্র শ্রী ----- দেবশর্মাণঃ (অথবা)
তস্য কন্যা ----- গোত্রা শ্রীমতি ----- দেবী শুভ-অন্নপ্রাশন তথা অধিবাস কর্মানি, ষোড়শ মাতৃকা পূজা,
তথা বসুধারা স্থাপিত মন্ত্র জপে আত্মদায়িক শ্রাদ্ধ কর্মণঃ তদ্ অঙ্গিভূত হোম কর্মা সাক্তার্থং দক্ষিণা ইদং কাঞ্চনমূল্যং
শ্রীবিষ্ণুদেবতং গোত্রনাম্নে ব্রহ্মণায় তুভ্যমহং দদামি।

--- gotra --- debasharmanah (father) Tasya putra --- gotra --- shri --- (Or)
Tasya putri --- gotra Shrimati --- debi Shubha annaprashan tatha adhibas karmani,
shorasha matrika puja, Tatha Vasudhara sthapik mantra japey abhyudayika shraddha
karmanah Tad angibhuta homa karma sangatartham Dakshina idam kanchanamulyam Shri
Vishnudaivatam gotranamney Brahmanaya tubhyamaham dadami ||
On the occasion of the Annaprasan of ---- (name, boy/girl)
Son/daughter of -----, for the completion of blessing ceremony, worship of divine mothers,
Worship of the earth and house, completion of ancestral worship and havan,
I am herewith rewarding the Brahmin of gotra --- and name ---- with humility.

Part 4

AUSPICIOUS ANNAPRASAN

Bathing and feeding of the child

শুভ অন্নপ্রাশন (মুখে ভাত)

Turmeric Bath of the Child

গায়ে হলুদ
Gayehalud

After the Adhibas the child is taken out in the courtyard (if it is summer, or may stay indoor) consecrated turmeric is spread over the body and then given a bath. Following the ceremonial bathing he/she is dressed to the occasion.

Please note that ancestral worship (বৃদ্ধি শ্রাদ্ধ) continues while the child goes for his/her Gayehalud.

গঙ্গে চ যমুনে চৈব গোদাবরি সরস্বতি
নর্মদে সিন্ধু কাবেরি জলেস্মিন্ সন্নিধিং কুরু ॥
Om Gangey cha Yamuney chaiba Godavari Saraswati |
Narmadey Sindhu Kaveri jaley-asmin sannidhim kuru ||
In this water, I invoke the presence of holy waters from the rivers
Ganga, Yamuna, Godavari, Saraswati, Narmada, Sindhu, and Kaveri

পিতৃচরণেভ্যো নমঃ । ঋষি দেবেভ্যো নমঃ ॥
Pitri charaneybhyo namah. Rishi Deve Bhyo Nama.,
Salutations to the ancestors, salutations to the god and wise men.

Child Feeding Ceremony

শিশুর মুখে অন্ন

Shishur mukhey anna

Serve the rice pudding in two bowls, one for the child and another for the snake and other evil spirits (নাগাদি'র জন্য).

Put a clean flower on the floor where the bowl of rice pudding to be fed to the child.

এতে গন্ধ-পুষ্পে নমঃ শুচি নামাগ্নায় নমঃ।

এতদ্ অন্নং হবিনৈবেদ্যম্ শুচি নামাগ্নায় নমঃ।

Etey gandha-pushpey namah Shuchi namagney namah |

Etad annyam habir-naivedyam Shuchi namagnaya namah ||

I am offering this scented flower to the Suchi-namd fire (Agni)|

Here is the cooked rice offered to the fire named Suchi with my reverence ||

Then take the pudding in hand and chant:

ব্রহ্মার্পণম্ ব্রহ্ম হবির ব্রহ্মাগ্নৌ ব্রহ্মনাহুতম্ । ব্রহ্মৈব তেন গন্তব্যং । ব্রহ্ম কৰ্ম্ম সমাধিনা ॥

Brahmaparpanam Brahma havir | Brahmagnau Brahmna hutam ||

Brahmaiva tena ganthavyam | Brahmakarma samadhinaa ||

*The act of offering is God The oblation (offering) is God By God into the fire of God
God is That which is to be attained by him who performs action pertaining to God.*

This prayer is taken from Bhagavad Gita, Chapter 4, Verse 24

The whole creation is a gross projection of Brahman, the Cosmic Consciousness itself. So the food too is Brahman, the process of offering is Brahman, it is being offered to the fire of Brahman. He who thus sees Brahman in action, alone reaches Brahman.

অহম্ বৈশ্বানরো ভূত্বা প্রাণিনাং দেহমাশ্রিতঃ । প্রাণাপান সমায়ুক্তঃ পচাম্যন্নং চতুর্বিধং ॥

Aham vaishvanaro butya, Pr anumam dehamashrita |

Pranapana samayuktah, panchmannam chaturvidaham ||

*Becoming the life-fire in the bodies of living beings Mingling with subtle breaths,
I digest the four kinds of food (solid, liquid, semifluid or chewed) I am the fire of digestion
(Vaishwanara or Cosmic man) in the stomach of all living entities. I join with the air of life,
incoming and outgoing, and digest the four types of food (solid, liquid, semifluid or chewed)
which they eat. This prayer is taken from Bhagavad Gita, Chapter 3, Verse 13.*

Then feed the child chanting the following mantra:

ওঁ অমৃতো পস্তরনমসি স্বাহা।

Om amritatop staranamasi swaha |

May this food bring immortality as I consume it.

Feed the after chanting the following mantra:

ॐ प्रजापति ऋषिर्ब्रह्मीच्छन्दोऽहमपतिर्ददेवता कुमार (कुमारी)स्य अन्नप्राशने विनियोगः।
ॐ अन्नपतेहमस्य ना देह्य-नवीवस्यगुप्तिनः प्रदातारं तारिष उज्जं नो धेहि द्विपदे चतुष्पदे स्वाहा॥

Then feed five times with each of the following mantra that offers the food to the five vital breaths of the body:

ॐ प्राणाय स्वाहा, अपानाय स्वाहा, समानाय स्वाहा, उदानाय स्वाहा, ब्यानाय स्वाहा।
ॐ अमृतो पञ्चरुणमसि स्वाहा।

Om Pranaya swaha, apanaya swaha, samanaya swaha, udanaya swaha, byanaya swaha ||
I am offering this food to the five vital breaths of the body – prana (life supporting), apana (excretory), samana (digestive), udana (respiratory) and byana (circulatory.)

Om amritatop staranamasi swaha |
May this food bring immortality as I consume it.

The pick of fortune

There is a social custom to place the following five things in a plate and then the plate is placed before the child for his/her pick:

A book (Gita), gold, a piece of earth, a pen, coin

The thing that the child picks first is said to be his/her basic character or career.

Book (Gita): Religious pursuit

Earth: Farmer

Gold: Business

Pen: Education

Coin: Business

PART 5 ADDENDUM

List of Requirements for Annaprasan

ফর্দমালা

Phardha mala and other arrangements

Puja samagri	Spring water, Dhup, Lamp (or candle). Puja utensils, flower etc.
Ghritadahara:	An Aluminum role: Heavy duty, 25ft - 35 feet length. Masking tape. Stick an aluminum foil on the east wall or north wall near puja place. This should be wide enough (2 feet; use two aluminum foil pieces) to stick to the wall that hangs down to the floor and extended. Melted ghee.
Ghat:	Vessel big enough to hold a coconut or any fruit (or ask the priest to provide). In an aluminum foil get a spoonful of soil from south side of the house (or from the front). Get a small twig from a tree that bears fruit (evergreens are OK).
Garlands	Two small size garlands, eight inch diameter, to be used for ghat and Naryana.
Barandala and turmeric	Little soil, a small rock, small ghat, paddy in a plate (very little), banana bunch, yogurt, sindur, small conch, barley, few flowers, durba, kajal lata, few ornaments, small mirror, yellow thread, chamar, small iron (may be a key). Ask for alternatives.
Sree	If available.
Naividya:	A Laddoo for Ganesh, sweet (5), fruits (5), Navagraha (nine mounds, Panchadevata (5 mounds), Disposable aluminum pie plates (a pack of three): Will be used for Naibidyas
Panchamrita	Yogurt, milk, honey, ghee, sugar
Payas (rice pudding)	For offering and Annaprasan (<i>mukhey bhat</i>).
Mashbhaktabali	A small bowl (may be a disposable aluminum cup cake).
<u>Pushpapatra</u>	Flower (30), wet rice, supari (3), tulsi, haritaki, durba, sacred thread, few coins (3 quarters). Chandan (white).

Arrangement	Asan 2, Raised platform (a bed table)
Kushandika (Havan)	Kushandika: Melted ghee, a spoon, Purnapatra (a small glass filled with rice, sitting on a small plate, place a coin and a supari on the top). A banana.
Bhojya	A disposable container (e.g., aluminum roasting pot) with five vegetables (no onion), smallest available size of rice and dal, spice (McCormick Madras curry powder). A small bottle of ghee (you can use a small size disposable plastic container), a small bottle of oil, one small kitchen towel, a coin (quarter). A small salt container (salt sense, 30% less).
Arrangement of bathing ceremony (Gaye Halud):	Dress and topor or mukut Ornament, Garland, chandan, five ladies for baran. Barandala taken from Nandimukh. Place for bathing (four planted pots in place of banana saplings). Pindi (a small wooden plank or wooden cutting board wrapped with a gift wrap or decorated with white paint)
Arrangement for Annaprasan pick	Sanctified Anna (Payas, or rice pudding) A plate of cooked food (rice), 5 curries, 5 fried things and the sanctified payas.
Pick	Geeta, soil, ornament, paddy (dhan), pen, money. Place these on a plate.



Barandala

QUESTIONS, SYMBOLS AND TERMINOLOGIES

What is Om?

Om or **Aum** is the basis of all sounds, the universal symbolic word for divinity. Hence every mantra begins with Om, connecting our thoughts with divinity.

Aum became the sacred word in Vedas, Hum of the Tibetans, Amin of the muslims, and Amen of the Egyptians, Greeks, Romans, Jews and Christians. Amen in Hebrew means “Sure” and “Faithful”. Aum is the all-pervading sound emanating from the Invisible Cosmic Vibration (Holy Ghost of Christians), God in His aspect of Creator; the “Word” of the Bible, the voice of the creation, testifying the divine presence in every atom. Aum can be heard within you (*Anahata*) as you plug your ears and close your eyes focusing on the sound that is vibrating within your body. In biological terms, it is the sound of the inner function of the body that includes the heartbeat.

In the imagination of the prehistoric sages, Om originated as the primordial sound, the sound that took place at the time of the Creation of the Universe, which the scientists of the modern era call “Big Bam” in the theory of creation by Sir James Jeans.

To which direction the devotee/priest should face, while performing the puja?

By tradition, the priest faces east for all deities. In case of Goddess, facing north is recommended. The author, however, believes that the above tradition may not be emphasized on a global scale in the new age. A convenient location is all that is needed with a sincere heart to serve the Lord.

CULTURAL SYMBOLS OF HINDUS

Havan

Havan is a ritual of fire worship in Hindus. Fire was discovered (or, more precisely, the controlled use of fire) probably about 70,000 years ago (Early Stone Age); although its opportunistic use can be traced to 400,000 years back. Discovery of the controlled use of fire marked the dominance of humans over other animals. Because of its numerous use and use in our daily lives, fire or Agni, became one of the most important Gods of the Hindus.

Deep (lamp)

A lamp is an earthen saucer like container, filled with ghee or butter with a twisted cotton tape immersed in it. It is lighted in every Hindu household and temple in India. The cotton tape keeps sucking the ghee to yield a cool bright light, a flame. In nature the flame is considered to be the source of infinite energy of positive currents. In early days lamp was the only source of light to

see in darkness. Great emphasis is also placed on performing “*Aarati*” in India during worship of any deity. The *aarti* flame is moved around the idol for the devotees to have a good look of the deity, and then the devotees put out their palms to receive the aarti aura for their good health and prosperity.

Betel Leaf (paan)

During worship or rituals, leaves from some select trees (mango, betel leaf, banana) are used as essential accessories, but among them Betel Leaf enjoys a place of pride in India. During marriage, the bride appears with covered eyes, using betel leaves before she takes her first look at the groom. The use of betel leaf is considered as a noble trait and on all auspicious celebrations; betel leaf has become a symbolic item denoting freshness and prosperity. The Skanda Purana says that the Betel Leaf was obtained during the ocean churning (Samudramanathan) by the Gods and demons. It has many rich herbal properties.

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

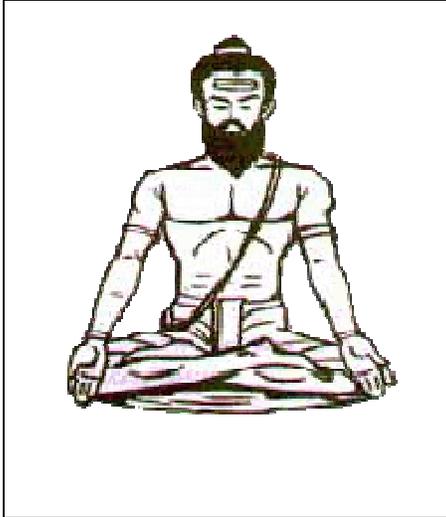
The word swastika comes from the Sanskrit word *suastika* (*su* means good and *asti* means well-being), meaning any lucky or auspicious object. Its origin probably dates back to the Indus Valley Civilization. It is a sacred symbol of good luck and eternity in many other ancient civilizations. The Aryans 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 apuruseya or in other words were not of human origin. They were supposed to have been directly revealed by God which the sages heard and remembered (*sruti* and *smriti*). The rituals described in this book are from Samaveda. In the traditional way the verses were written and sung in certain pattern, or meter, called *Chanda*. Chanda is the science of prosody in which the composition of the text has a specific quantity of alphabets. One has to learn it under strict guidance from traditional teachers in order to keep the sanctity. Thus the puja rituals were only limited to the Brahmins. This tradition is now changed and all verses are now pronounced as mantras without the tune.

The main chandas are: *Gayatri*, *Ushnik*, *Anushtubh*, *Bruhati*, *Pankti*, *Trishtubh* and *Jagati*. These will be mentioned during the chanting of the mantras and hence its origin has been described here. In many verses you will also find the name of the creator which is attached with the chanda.



Diya



Kosha and kushi



Conch for blowing



Plate to offer



Pancha pradeep



Bell



Karpoordan
(for burning camphor)



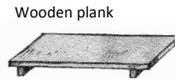
Water conch
(Jala sankha)



Dhunuchi
for burning incense



Arati plate



Wooden plank



Asan

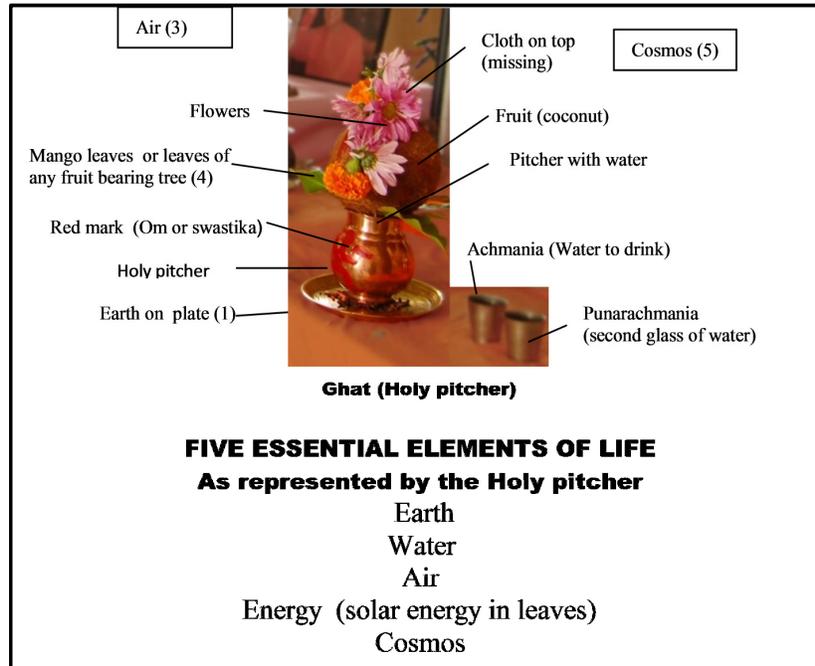


Lamp stand with 5 wicks

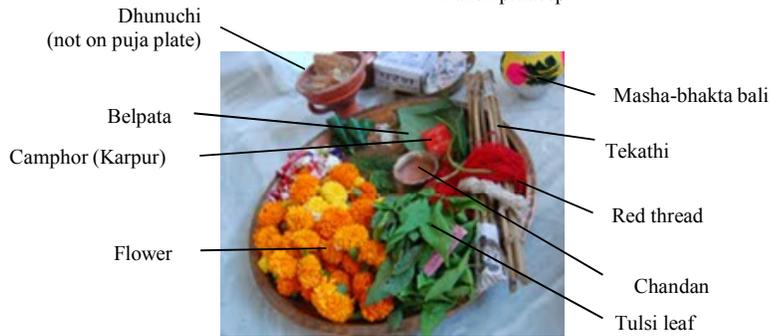
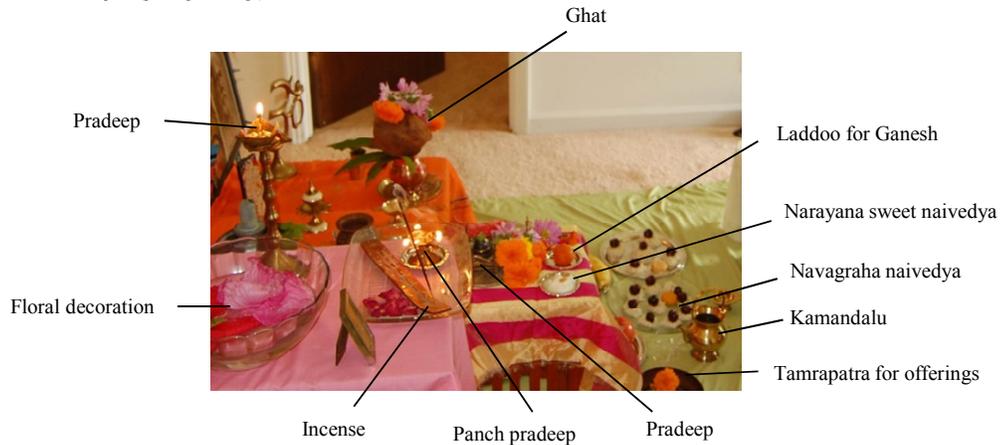
Seats for worship

PUJA UTENSILS

THE HOLY PITCHER



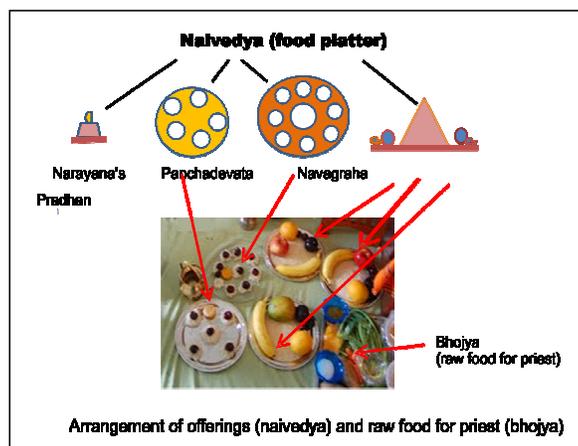
PUJA ARRANGEMENTS



Flower plate (pushpa patra)



PRANAM





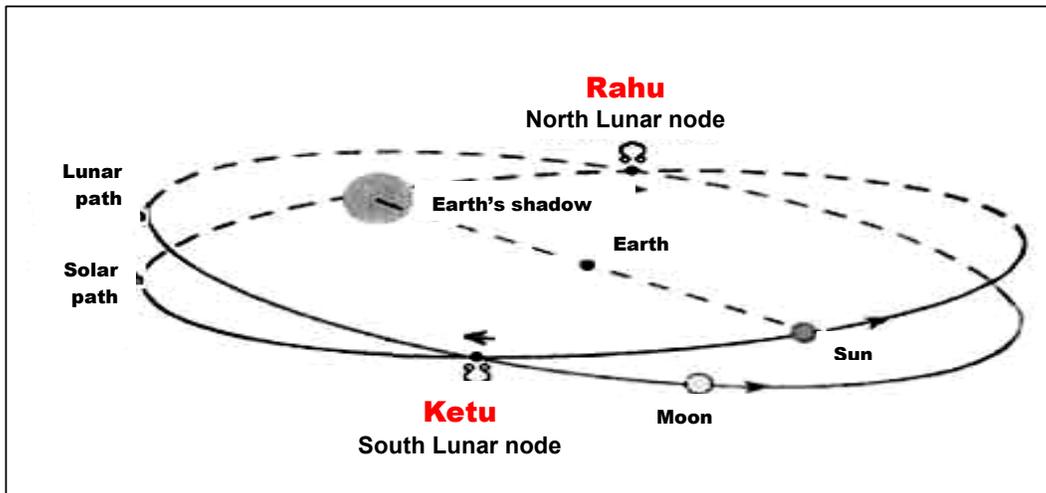
PANCHADEVATA (Includes one Goddess) - Brahma, Vishnu, Maheshwar, Ganesha and Durga.

Navagraha in Hindu scriptures

Most planets or *grahas* are generally malefic in nature. Navagrahas refer to nine planets of which seven planets exist that gives the names of the seven days in the week. Two of the planets, Rahu and Ketu are invisible planets, described in Hindu mythology. They denote the points of intersection of the paths of the sun and the moon which cause the eclipse of sun and the moon respectively. The story of Rahu and Ketu is given in a separate insert. They are the traffic signs, not the causative elements; karmic influence supersedes the influence of the planets. Here is the list of navagrahas (nine astrological planets)

- Surya (Sun, Ravi, Ravibar, Sunday)
- Chandra (Moon, Som, Sombar, Monday)
- Mangala (Mars, Mangalbar, Tuesday)
- Budha (Mercury, Budhbar, Wednesday)
- Brihaspati (Jupiter, Brihaspatibar or Gurubar, Thursday)
- Shukra (Venus, Shukrabar, Friday)
- Shani (Saturn, Shanibar, Saturday)

- Rahu (Invisible planets, not included in weekdays)
- Ketu (Invisible planets, not included in weekdays)

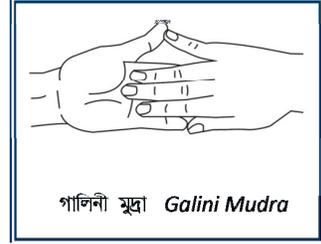


MUDRAS

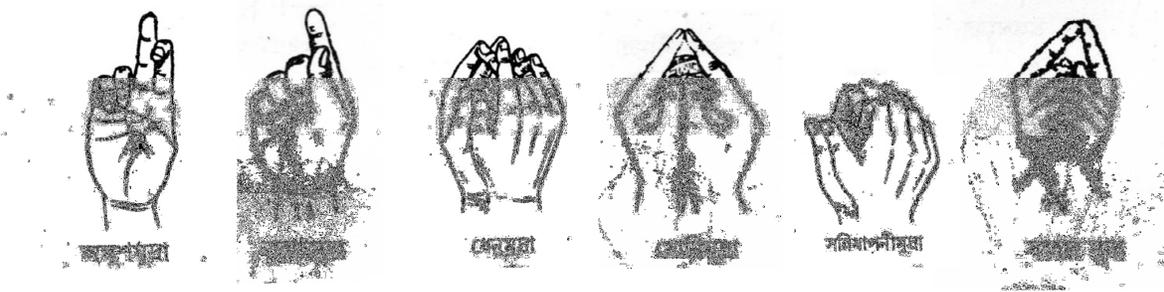
Mudra is the hand expression to communicate with God (deity, His icon). It can be compared with dancing. In the text throughout this book many mudras will be referred. We are quoting a few here.

Special offering (*Bisheshargha*)

These mudras are shown while establishing the water-conch on a tripod (জলশঙ্খ, *jalashankha*). Divine spirits are called to settle in the water covered with a red flower and durba grass. The water is then sprinkled around for sanctification. All the mudras are shown over the water conch. *Galini Mudra* is used in some occasions during meditation. Uses of other mudras are referred in the text.



Various mudras referred in the text



Five welcome mudras

Five welcome mudras are used to welcome God or deity. They indicate the gestures of welcome, sit, settle down, come close and face me.



Additioanl mudras



প্রার্থনামুদ্রা
Prarthana mudra



মৎস্যামুদ্রা
Matsya mudra



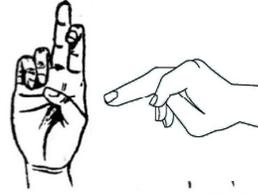
যোনীমুদ্রা
Yoni mudra



সঙ্কল্প মুদ্রা
Sankalpa



অবগুণ্ঠনমুদ্রা
Abagunthan mudra



অঙ্কুশমুদ্রা
Ankusha mudra



অভয়মুদ্রা
Abhai mudra



জ্ঞান মুদ্রা
Gyan mudra



কুম্ভমুদ্রা (১)
Kurma mudra (1)



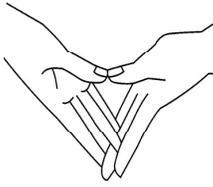
কুম্ভমুদ্রা (২)
Kurma mudra (2)



তত্ত্ব মুদ্রা
Tattwa mudra



প্রাণা মুদ্রা
Prana



ধেনুমুদ্রা (১)
Dhenu mudra (1)



ধেনুমুদ্রা (২)
Dhenu mudra (2)



মুণ্ড মুদ্রা
Munda mudra



খর্গা মুদ্রা
Kharga mudra



আবাহন মুদ্রা
Abahan

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) 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.