

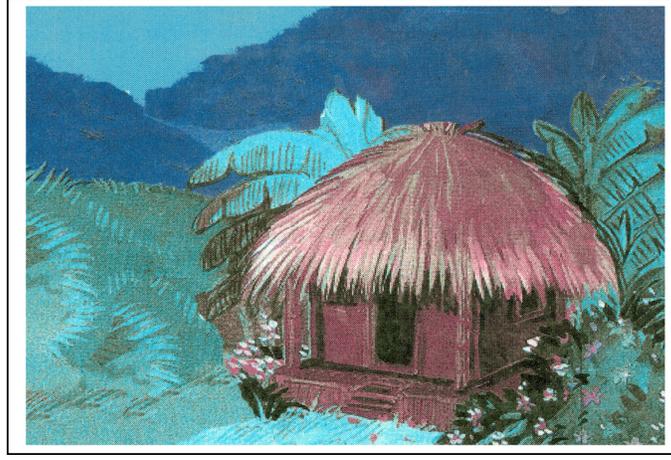
NEW AGE PUROHIT DARPAN

আধুনিক পুরোহিতদর্পণ

Book 9

GRIHAPRAYESH

গৃহ প্রবেশ



Purohit (priests)

Kanai L. Mukherjee — Bibhas Bandyopadhyay

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Here is the link for the list of audios:

<http://www.agiivideo.com/books/audio/Grihapravesh>



Audio #	Pages	Titles	Links
1	14	Initiation of basic puja	http://www.agiivideo.com/books/audio/Grihapravesh/01-Initiation-or-basic-puja-p13.mp3
2	42	Nandimukh Part 1	http://www.agiivideo.com/books/audio/Grihapravesh/02-Nandimukh-part 1-p41.mp3
3	56	Nandimukh Part 2	http://www.agiivideo.com/books/audio/Grihapravesh/03-Nandimukh-part 2-p55.mp3
4	73	Vastu Yag (Havan)	http://www.agiivideo.com/books/audio/Grihapravesh/04-Hom-and-conclusion-p72.mp3

GLOBAL COMMUNICATION

[Dilip Som](#)

ART WORK

Manidipa Basu



The owner and his wife entering
a new house
(the wife kicks a bowl-full of rice)

ঔ সর্বে বাস্তুময়া দেবাঃ সর্ব বাস্তুময়ং জগৎ ।
পৃথ্বীধরস্তু বিজেয়ো বাস্তুদেব নমস্তুতে ॥

*Om sarbey bastumaya deba sarba bastumayam jagat |
Prithidharastu biggeyo bastudeva namahstutey ||
You my residence God! You are my entire universe (shelter)
Skillfully held by the earth, I pay my oblation to Thee,
Oh my God of the residence.*

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: GRIHAPRAVESH
- BOOK 10: FAREWELL TO THE SOUL

To be continued

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DEDICATION

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

FOREWORD

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

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

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

I pray to Lord Almighty for its success.

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

VOICE OF NEW GENERATION

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

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

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

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

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

Spending long rides in the car with both of my grandparents, I would continually inquire about their past. These incredible individuals led multifaceted lives as both academics and as religious

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

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

September 12, 2013

Ashoke Khanwalkar
Grandson of the Priest

PREFACE

(First Edition)

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

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

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

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

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

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

Third Edition

দুর্গা পূজা, ১৪ আশ্বিন, ১৪২১

(October 1, 2014)

Kanai L. Mukherjee
Bibhas Bandyopadhyay
Global Bengali Hindu Priests

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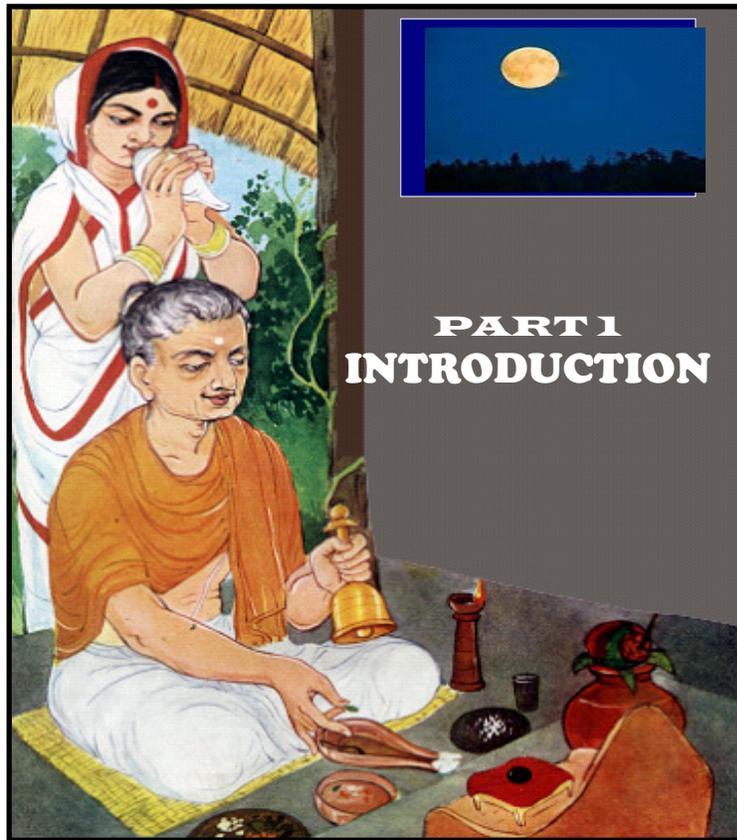
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PART I INTRODUCTION



VEDIC RITUALS

Bibha Mukherjee

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

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

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

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

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

Common Hindu worship rituals

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

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

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

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

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

1. Daily puja,
2. Special puja (Durga puja, Saraswati puja, etc.), and

3. Funeral rites and shradhdha (offerings to the soul).
These will be dealt in the following pages.

Looking forward

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

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

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

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

Daily Puja arrangement

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

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

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

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

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

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

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

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

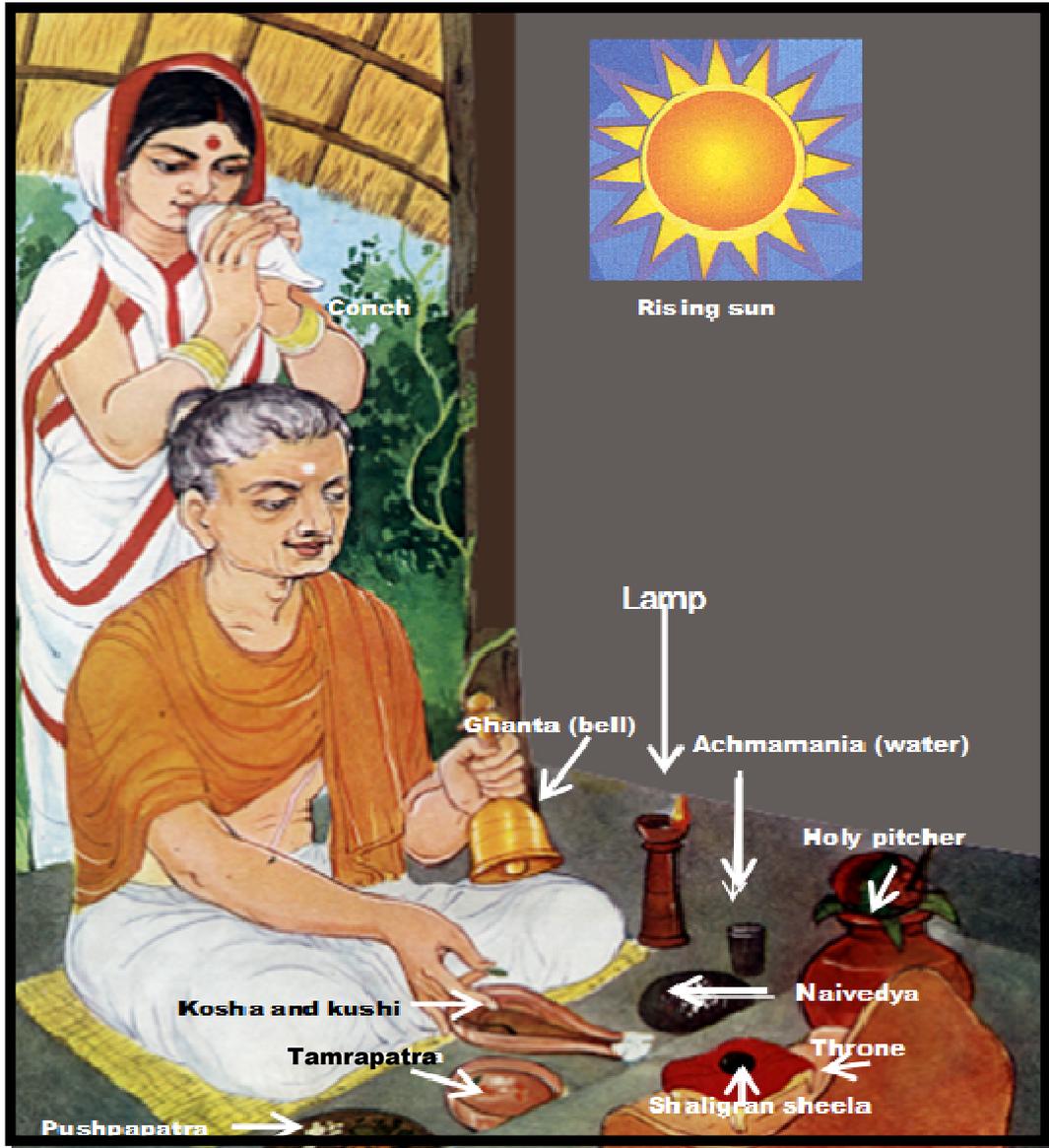
Naivedya: Four naivedyas are customarily made: Naranaya (if shaligram is present), Pancha devata (Ganesh, Vishnu, Surya, Shiva and Jagadhari/Durga), and Navagraha (nine planets).

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

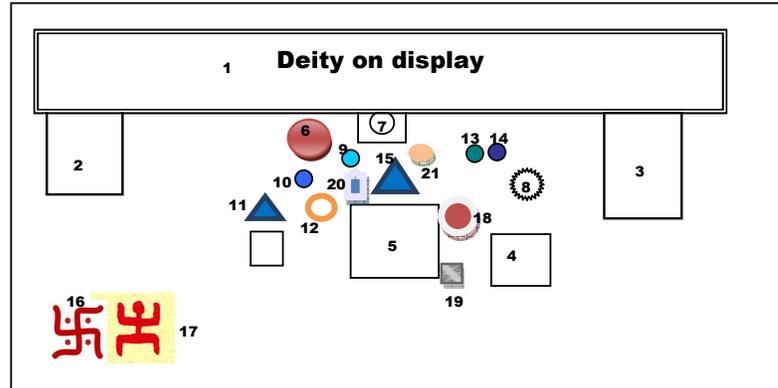
Arati: Panchapradeep, a small *gamcha* (red piece of cloth), incense, camphor, had fan (chamar). Other things used are described below: water conch, bell, holder for burning camphor, flower etc .

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

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



Daily puja arrangement



Layout

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

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

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

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

Basic list of requirements for puja

ফর্দমালা

(*Phardamala*)

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

Photo or idol of deity,

Bottle of spring water,

Puja utensils

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

White mustard,

Mashkalai (black lentil),

Vermilion powder,

Colored powder (5 kinds),

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

Honey,

Sacred thread,

Ring and a silver coin (asan),

Bettle nut and or haritaki,

Pitcher (ghat),

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

Lamp,

Dhoop batti and stand,

Tripod and water conch,

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

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

Sweet,

Sugar,

Milk,

Yogurt,

Tirkathi,

Mirror,

Camphor,

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

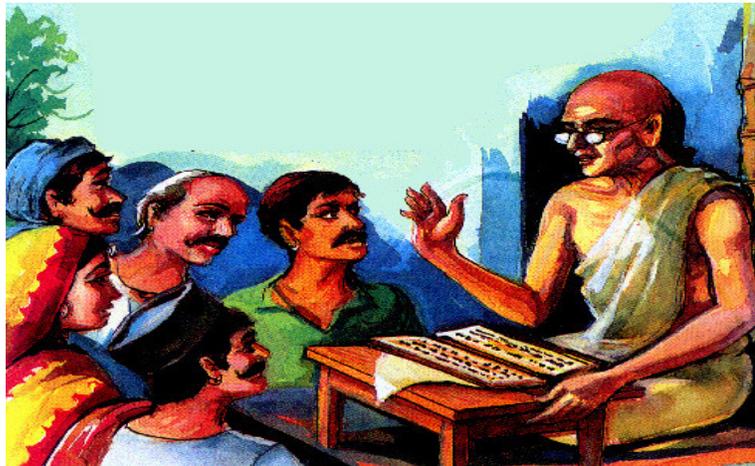
A new red cloth for the pitcher,

Bettle leaf and panmasala,

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

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

Note: More details are given in the addendum



INTRODUCTION TO GRIHA PRAVESH (Entering a new house)

Griha Puja (Worship of new house)

বাস্তু পূজা

Bastu Puja

Bibha Mukherjee and Bibhas Bandyopadhyay

Griha means house or home, “**Provesh**” means to enter. Home or house is a golden globe of family’s dream and the God, the most essential element stays in its center.

*Grihapraves*h is the celebration of entering into a new house for living. The house may not be newly built but will be the place where the family starts a new life, the life they pray to be happy and blessed. Hence, the house becomes one of the many Gods (Bastudev, বাস্তুপূজা) that the Hindus believe.

Decoration of the main entrance of the new home may be done in several special ways like drawing foot prints of Goddess Laxmi, the goddess of wealth on two sides of front entrance floor, hanging garland on the top of the door with mango leaves and putting some fresh fruit bearing tree branches in two vases on two sides of the door or keeping two (**Kalash**) decorated pitchers with red **Sindur** marks on them. All symbolize glory of the God, peace, prosperity, fertility and happiness.

Grihapraves

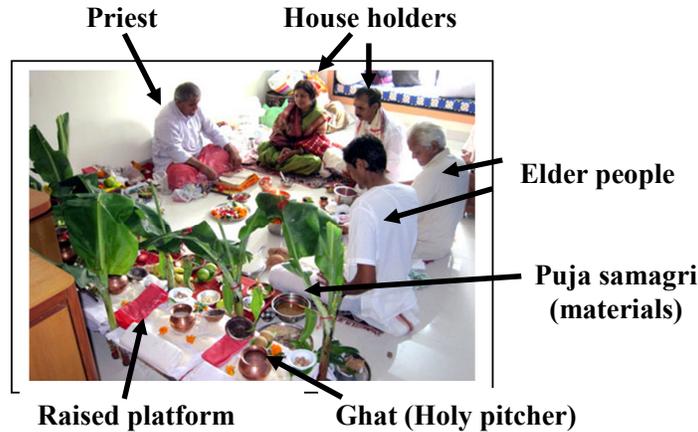
h is a part of the ten celebrations of life (*Dashakarma*) which are: Conception, Shower (*Sadhbakshan*), Birth, Naming (six days after birth), *Mundan* (first hair cut), *Annaprasana* (first rice eating), Sacred thread (going to school), Pratyabartan (Home coming after education), Marriage and *Grihapraves*h. Of these, five are important and currently followed: *Sadh*, *Annaprasan*, *Sacred thread*, *Marriage*, and *Grihapraves*h.

Most of these ceremonies require ancestral worship (*Nandimukh*) in which the *householder* (in whose name the rituals are done) seeks the blessings of his ancestors, both from the father’s side and mother’s side.

Outline of Ceremony

Personal prayers of the priest:

The priests completes his personal prayers – Sandhya and Narayana puja, if the priest carries his personal Narayana Sheela, the Lord should receive royal treatment at the entrance and will enter the house with the blow of conch and washing of the priest’s feet and wiping them. The priest represents Narayana.



Sankalpa:

Declaration of the goal by the house owner and entrusting the priest to perform the rituals.

Invocation:

Here the priest sanctifies the environment and establish the holy pitchers containing water. We need leaf, water, flower, sindur paste in oil (make it thick), paddy, on the soil (spoonful) collected from the corners of the house on which the priest will sprinkle some paddy grains and panchaguri (color). We will use five pitchers, the main pitcher used in the puja (Brhama ghat) and four other pitchers which sit on the soil collected from the four corners of the house. The pitcher symbolizes the five essentials of life: Khiti-Ap-Tej-Marut-Byom (earth-water-energy-wind-sky/universe). The rituals continue with the worship of the spirit and five basic gods and one goddess - Ganesh, Narayan, Shiva, Durga, Surya (sun).

Ancestral worship (Nandimukh):

A bhojya (platter with cooking materials for a single person) is offered in the names of the ancestors. This is the simplest of doing the ceremony. On the wall liquid butter (ghee) is poured down from sindur dots marked on an aluminum foil hung on the eastside wall. His is symbolic of the offerings to the earth. This is called Basudhara. The priest will give direction how to perform the ritual.

Worship of the house:

Various gods and goddesses are evoked to protect the house from all evils. Five ghats (kalash) are used in the puja. Four ghats on four direction and one in the center.

Fire worship:

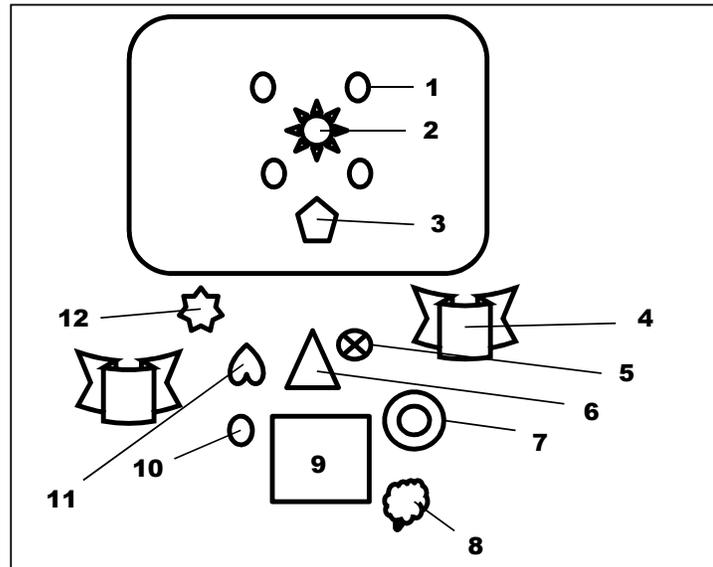
This is the climax of the ceremony when offerings of purified butter (ghee). The fire is considered as sacred since the beginning of Hindu civilization. It was the most essential element for survival. Offerings are made with wooden stick, ghee and incense. At the final stage, the husband makes the offering but the wife need to accompany.

Benediction:

This includes arati, Ghatachalan (the priest mentally releases the power that he invoked), Shantijal, and dakshina (reward for priest).

Arrangement for Vastu Puja

The general arrangement of the Grihapuja is the same as done in case of other Hindu pujas but the raised platform holds five holy pitchers and the Narayana, if the priest has brought one. The five holy pitchers are the Brahma ghat that sits in the center while other four are kept on the four sides of the Brahma ghat. The Brahma ghat represents the house god and the other four are the four corners of the house. Hence, the soil that goes under the ghat (some people put them inside the ghat) should be picked from the four corners while the Brahma ghat sits on the soil brought from the front of the house.



1. Direction Ghat
2. Brahma Ghat
3. Narayana
4. Puja offerings
5. Offering plate (tamrapatra)
6. Kosha/kushi
7. Plate with flowers (pushpapatra)
8. Paper towel for priest
9. Asan for priest
10. Bell
11. Water conch (jalasankha)

12. Lamp and insence

LIST OF THINGS REQUIRED FOR VASTU PUJA

(See Addendum for more details)

Nandimukh (ancestral worship): This is also called Bridhishraddha or Abhyudayek shraddha.

Ghritadhara: Sindur paste made with little oil. Aluminum foil. Masking tape. Melted ghee in a small container (small pie plate), and flower.

Ghat (pitcher): A raised platform for placing the images and pitchers. Five ghats (pitcher) will be needed. Five small twigs (with five leaves on each) of a tree that bears fruit (evergreens are ok), flower, small pieces of clothes (to be provided by the priest), five suparis (beetle nut). Soil (one spoon) from four corners of the house and from the front (keep each separately folded in aluminum-foil and label the direction from which each was taken).

Puja materials: Spring water one gallon. **Pushpapatra:** Keep the flower (about 30) in a plate with a cup of wet rice, haritaki, supari, chandan or sandalwood paste (white), and four quarters. Two garlands, 6” and 4” length. Five small garlands for Kalash is recommended but lose flower can also be used instead.

Naibedya: About two measuring cups of unwashed rice on a small plate, five whole fruits and five sweets on two other plates; and one laddoo for Ganesh). **Kucho Naibedya:** Five mounds of wet rice (2-3 spoonful) decorated with small fruits and sweets for Pancha deveta. Nine mounds of washed rice in the same way.

Others: Yogurt, small container of milk, honey-sugar-ghee-yogurt. Take two spoons of each in a small bowl, and mix. This is called, panchamrita or madhuparka.

Mashabhaktabali: A small container (disposable aluminum bowl, 3” diameter). A spoonful of yogurt, few mashkalai, til and white mustard.

Bhojya: A roaster tray (aluminum) containing five vegetables, rice (1 lb) and dal (1/2 lb), a small bottle of ghee, a small bottle of cooking oil, one small bottle of spice (hot Madras curry powder of McCormick), salt, and a coin (quarter). The curry powder replaces all small spice packages.

A new cloth for the priest: This could be a handkerchief, a towel or a cheap shirt (15 1/2 neck, 33-34).

Havan (fire worship): The host to provide melted ghee, havansamagri, sticks and woods, a plate holding a glass-full of rice with a supari and a coin (a quarter) and a flower on top. This is called purnapatra. Yougurt and a plastic spoon.

Note: please make arrangement for the fire alarm so that it does not go off during the Havan.

Dakshina: A quarter to be kept in the pushpapatra. Any additional donation can be given to the *Association of Grandparents of Indian Immigrants*. This is not mandatory. Puja is a service to Him.

Please note:

Narayana puja is a part of Grihapuja, which signifies the special respect for the Lord of Preservation. Satyanarayana puja is done only on special request, which when added to the Grihapraves, takes an additional one hour. When the householder has already settled in a new house without performing Grihapraves, we recommend Satyanarayana Puja done without the ceremony of Grihapraves.

Rituals to enter a new house

Note: This is the formal entry. You may bring the furniture or make arrangements for the Grihapuja before but do not use the kitchen. As long as the kitchen is not used, the house is considered as “unused”. The kitchen and the Puja place are considered as focal points of the house.

Decorate the floor at the entrance. Keep two live plants on the two sides of the main door (two branches of a fruit-bearing tree dipped in a flower base will do; you can also put leaves in a pitcher). Put sindur paste on the pitcher (or plant).

Before entering the house, husband and wife (wife on the left) face the main door, remember their parents and family deities and pray that the house be their temple of raising family. The wife will carry a pitcher filled with water, walk into the house with husband on the right side. The husband will carry a bowl with some flowers and a handful of rice (*akshata*). In some parts of Bengal the wife carries rice on head. In other parts they sprinkle rice while entering the house (symbolizes wish for overflowing wealth).

You may choose to chant the invocation prayers (Vishnu and Ganesh) while entering the house (given with Basic Puja) on next page.

Part 2
BASIC PUJA FOR
GRIHAPRABESH

সাধারন পূজা পদ্ধতি (গৃহ প্রবেশ)

INVOCATION

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

<http://www.agiivideo.com/books/audio/Grihaprabesh/01-Initiation-or-basic-puja-p13.mp3>

Vishnu smaran (seeking the Good wishes of our preserver)

The husband puts rice and flower inside the pitcher on the two sides of the door, with the name of Vishnu

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

Then pray for Vishnu's blessing:

শুক্লাম্বর ধরং বিষ্ণুং শশিবর্ণম্ চতুর্ভুজম্ ।
প্রসন্নবদনং ধ্যায়ং সর্ববিঘ্নাপশান্তয়ে ॥
Shuklaambaradharam Vishnum shashivarnam chaturbhujam |
Prasannavadanam dhyaayet sarvavighnopashaantaye ||
We meditate on Sri Vishnu who is wearing white clothes,
Who is all-Pervading, who is bright in appearance like the moon and
Who is having four hands,
Who is having a compassionate and gracious face,
Let us meditate on Him to ward off all obstacles.

Prayer of Ganesh

গনেশ বন্দনা
Ganesh vandana

Meditation

ধ্যান
Dhyan

Follow the procedure described earlier

ওঁ খৰ্বং ভুলতনুং গজেদ্রবদনং লম্বোদরং সুন্দরং
 প্রস্যন্নম মদগন্ধ-লুব্ধ-মধুপ-ব্যালোল-গণ্ডহ্লং।
 দস্তাঘাত-বিদারিত অরি-রুধিরৈঃ সিন্দুর শোভাকরং।
 বন্দে শৈলসূতা-সুতং গনপতিং সিদ্ধিপ্রদং কামদং।

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

*I am meditating on the son of the mountain daughter (Durga),
 Leader of all people who fulfills our wishes*

*Who is short and chubby, whose head is that of an elephant, His stomach is big and beautiful
 From his happy face comes out a sweet smell that attracts the restless bees As he pierced open
 his enemies, his tusk is beautifully colored red like the vermilion*

Offering

নিবদন

Nivedan

Give offerings to Lord Ganesh

ওঁ গণেশায় নমঃ ওঁ গণেশায় নমঃ ওঁ গণেশায় নমঃ

**Ganeshaya namaha, Ganeshaya namaha, Ganeshaya namaha
 Reverence to Lord Ganesh**



এস সচন্দনং পুষ্পাঞ্জলি নমঃ গণেশায় নমঃ।
 এতদ্ পাদ্যং, অর্ঘ্যং, ধূপং, দীপং, নৈবেদ্যং, পানীয়জলং নমঃ গণেশায় নমঃ।
**Esha sachandanam pushpanjali namah Ganeshaya namah |
 Etad padyam, arghyam, dhupam, deepam, naivedyam, panijalam
 Namah Ganeshaya namah ||**

*I am offering flower in honor of Lord Ganesh, water to wash His feet, rice for reception, incense
 to refresh the air, lamp to lead into the house, food to eat and water to drink*

Prostration

প্রনাম

Pronam

Follow by saying this prayer:

বক্রতুন্ড মহাকায সূর্য কোটি সমপ্রভ | নিৰ্বিঘ্নং কুরুমে দেব সৰ্ব কাৰ্যেষু সৰ্বদা ||

Vakratunda mahakaya suryakoti samaprabha |

Nirvighnam kurumey deva sarba kaaryeshu sarbada ||

*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.*

The wife sprinkles water on the door step. Put your head on the entrance-wall and pray for the house (“*Vastupurushaya namah*”).

After entering the house the stove is turned on with offering to Agni (Om Agnaye namaha) at the time of turning on. Put a little rice and a flower on the stove. Then boil over the milk in a new pot. The milk should be close to boil-over (be careful!!). Do pranam to the stove.

Bastupurush pranam

ও সৰ্ব বাস্তুময়া দেবাঃ সৰ্ব বাস্তুময়ং জগৎ ।
পৃথীধরस्तु विजेद्यो वास्तुदेव नमस्तुते ॥

*Om sarbey bastumaya deba sarba bastumayam jagat |
Prithidharastu bigeyo bastudeva namahstutey ||*

*You my residence God! You are my entire universe (shelter,) skillfully held by the earth,
I pay my oblation to Thee, Oh my God of the residence.*

Prayer for the Holy River Ganges

গঙ্গা প্রণাম

Ganga Pranam

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

ওঁ সদ্যঃ পাতক সংহন্ত্রী সদ্যো দুঃখবিনাশিনী। সুখদা মোক্ষদা গঙ্গা গঙ্গৈব পরমা গতিঃ।
ওঁ গঙ্গায়ৈ নমঃ, ওঁ গঙ্গায়ৈ নমঃ, ওঁ গঙ্গায়ৈ নমঃ ॥

*Om sadya pataka sanghantri sodyo dukha binashini;
Suhkada mokhadha Gangha Gangaiba parama gati. Om gangawai namah! Om gangawai
namah! Om gangawai namah!*

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

Reverence to Lord Vishnu

Sipping water in the name of Vishnu

আচমন

Achman (sipping of water)

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

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

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

Prostration

প্রণাম

Pranam

Then with folded hands pray to Lord Vishnu:

ওঁ তদ্বিশ্বু পরমং পদম্, সদা পশ্যন্তি সুরয়ঃ, দিবীব চক্ষুরাততম্ ।
ওঁ বিশ্বুঃ, ওঁ বিশ্বুঃ, ওঁ বিশ্বুঃ ।

Om Tadavishnu paramam padam |

Sada pashyanti suraya dibiba chakshuratatam ||

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

ওঁ অপবিত্র পবিত্রো বা সর্বাভ্যাং গতোপি বা।
যঃ স্মরেৎ পুণ্ডরীকাক্ষং স বাহ্যাত্তরঃ শুচি।
নমঃ সর্বমঙ্গল মঙ্গল্যং বরণ্যং বরদং শুভম্।
নারায়ণং নমস্কৃত্য সর্ব কৰ্ম্মাণি কারয়েৎ।
ওঁ বিশ্বু, ওঁ বিশ্বু, ওঁ বিশ্বু।

*Om apabitra pabitra sarbabashtan gatopiba yahsmaret pundarikaksha sa bajya
abhyantara suchi.*

Namaha sarbamangala mangallam barayenam baradam shubham

Narayanam namoskrityam sarba karmani karayet.

Om Vishnu! Om Vishnu! Om Vishnu!

*Impure or pure, as I am, I take the name of Vishnu – Pandarikaksha,
another name of Vishnu – and let Him purify me inside out.*

By His grace may everything go right.

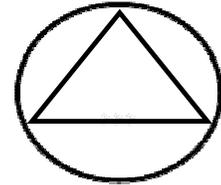
With His name I begin my work today.

Invocation for reception

সামান্যার্থ্য

Samanyargha

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



ফট্

Phat

Place the kosha on the water mark.

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

ওঁ আধারশক্তয়ে নমঃ, ওঁ কুর্মায় নমঃ, ওঁ অনন্তায় নমঃ। ওঁ পৃথিব্যে নমঃ।

Om adharashaktaye namaha, Om Kurmaya namaha,

Om annataya namaha, Om Prithibai namaha.

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

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

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

ওঁ এত গন্ধপুষ্প ওঁ অং অর্কমন্ডলায় দ্বাদশ কলাত্নন নমঃ

ওঁ উং সামমন্ডলায় ষাড়শ কলাত্নন নমঃ, ওঁ মং বহ্নিমন্ডলায় দশকলাত্নন নমঃ ।

Om Etey gandhapushpey

Om Am arkamandalaya dadasha kalatmaney namah ||

Om Um Somamandalaya sorasha kalatmaney namah |

Om Mom bahnimandalaya dashakalatmaney namah ||

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

Sanctification of water

তীর্থ আবাহন

Tirtha abahan

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

গঙ্গে চ যমুনে চৈব গোদাবরি সরস্বতি, নর্মদে সিন্ধু কাবেরি জলে অস্মিন সন্নিধিং কুরু ॥

Om Gange cha Yamuney chaiba Godavari Saraswati |

Narmadey Sindhu Kaveri jaley asmin sannidhim kuru ||

Oh the waters of Ganga, Yamuna, Godaavari, Saraswati,

Narmada, Sindu and Kaveri, present yourselves in this place

Sanctification of the seat

আসনশুদ্ধি

Asanasudhi

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

এতে গন্ধপুষ্পে ওঁ হ্রীং আধারশক্তয়ে কমলাসনায় নমঃ ।
 ওঁ অস্য আসনমন্ত্রস্য মেরুপৃষ্ঠাধিঃ সূতলং ছন্দঃ কূর্মোদেবতা আসনোপবশনে বিনিয়োগঃ ।
 ওঁ পৃথি ত্বয়া হৃতা লোকা দেবি ত্বং বিষ্ণুনা হৃতা । ত্বং ধারয় মাং নিত্যং পবিত্রং কুরুচাসনম্ ॥
Etay gandhapushpey Om Hrim adharshaktaye kamalasanaya namah |
Om Ashya asanamantasya 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 sutal meter, in the name of God Kurma (one of the incarnations of Vishnu), I am sanctifying my seat. Oh the goddess earth! Who is holding this world, and in turn, you are held by Lord Vishnu; hold me firmly and sanctify my seat.

Consecration of Flowers

পুষ্পসুদ্ধি

Pushpasuddhi

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

ঐ ফট্

Owing Phat

Move out the evil spirits

ওঁ পুষ্পকতু রাজার্তত শতায় সম্যক্ সম্বন্ধায় হ্রং ।
Om pushpaketu rajahartey shataya samyak sambandhaya hrang |
These bright beautiful flowers in plenty collected
for the sacred offering

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

ওঁ পুষ্পে মহাপুষ্পে সুপুষ্পে পুষ্পসম্ভবে। পুষ্পেচয়াবর্কিনে হ্রং ফট্ স্বাহা।
Om pushpey pushpey mahapushpey supushpey pushpasambhabe |
Pushpacayabkirney hung phat swaha
May these flowers, great flowers, good flowers, and
many flowers be sanctified for the offering.

Worship of Sun God (Surya)

সূর্য্যার্ঘ্য

Suryargha

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

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

ওঁ নমঃ বিবস্বত ব্রহ্মণ ভাস্বত বিষ্ণুতজস জগৎ সবিত্র সূচয় সবিত্র
কর্মদায়িন, ইদমর্থাৎ ভগবত শ্রীসূর্যায় নমঃ ।
এহি সূর্যঃ সহস্রাংশা তজ্রাশ জগৎপত ।
অনুকম্পয় মাং ভক্তং গৃহাণার্থ্যং দিবাকরম্ ॥
এষাহর্ষ্যঃ ভগবত শ্রীসূর্যায় নমঃ ॥

Om namah bibsaswatey Brahman bhyasate |
Vishnu tejashey jagata sabitrey suchaye sabitrey karmadainey |
Idam argham bhagabatey Shri Surjaya namah ||
Ehi Surjyo sahasrangsho tejorashey jagatpate |
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.

Prostration

প্রণাম

Pranam

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

ওঁ জবা কুসুম সংজ্ঞাশং কাশ্যপেয়ং মহাদ্যুতিং।
দ্ব্যস্ত্রিংশং সর্বপাপহ্নং প্রণতোহস্মি দিবাকরম্।।

*Om jaba kusamo sankasham kashyapayam mohadhutim:
dhwantarim Sarbopapogham pronatoshmi divakaram.*

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

Meditation on Vishnu

বিষ্ণুধ্যান

Vishnudhyan

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

ওঁ ধ্যেয়ঃ সদা সবিতৃমন্ডলমধ্যাবর্তী, নারায়ণঃ সরসিজাসন-সন্নিবিষ্টঃ ।
কেয়ুরবান্ কনককুন্ডলবান কিরিটী হারী হিরণ্যবপুর্ধ্বতশ্চক্রঃ ॥
Om dheyah sada Savitri mandala madhyabarti
Narayana sarasijasana sannibishtha |
Keyurabana kanakakundalaban kiriti hari
hiranmaya bapur dhrita shankha chakrah ||

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

Offerings to Vishnu

গন্ধাদির অর্চনা

Gandhadir archana

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

ওঁ বিষ্ণবে নমঃ

Om Vishnabey namah ||

My reverence to you Oh Vishnu

বং এতস্মৈ গন্ধাদিভ্যো নমঃ । এতে গন্ধপুষ্পে এতদধিপত্যে শ্রীবিষ্ণবে নমঃ ।

এতৎ সম্প্রদানায় পূজনীয় দেবতাগণেভ্যো নমঃ ।

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

Etat sampradanaya pujaniya devataganebhyo namah ||

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

INCARNATIONS OF VISHNU

and Evolution of Human civilization

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

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

TEN INCARNATIONS OF VISHNU



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

Gayatri prayer

ॐ भूर्भुवः स्वः, तस्य सवितुर्वरेण्यं, 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 शुकलाजे दिनेद्रेऽं शिभुजं गुरुं। श्वेतान्वर-परीधानं श्वेतमाल्यानुलेपनं।
वराभयकरं शान्तं करुणामयं विग्रहं। बामेनोत्पलधारिण्यां शक्तलिङ्गतं विग्रहं।
सौराननं सुप्रमं साधकातीर्त्तदायकं॥
Dhyayechhirosi shuklabjaye dwinayetram dhibhujam Gurum;
Sweytambara- paridhanam shayetamallya-anulaypanam;
Bhrabhayokaram shantam kurunamaya bigraham;
Bamanotpalo-dharinyam shaktalingata bighraham;
Smerannam suprsannam sadhaka-avistha-dayakam.
Let me meditate on the glory of my spiritual teacher
who represents the incandescent light of supreme consciousness,
who is dressed in a white outfit with a white garland around the neck and
sandal wood paste on forehead (signifying purity),

*Holding a lotus in the left hand, an image that emits confidence,
Bearing a smiling and happy face, He fulfills all the wishes of the devotees.*

Prostration

গুরু প্রণাম

Gurupranam

Pray with folded hands:

অখণ্ড-মণ্ডলাকারং ব্যাণ্ডং যেন চরাচরং তৎ পদং দর্শিতং যেন তসৌ শ্রীগুরবে নমঃ।
অজ্ঞান-তিমিরাক্ষস্য জ্ঞানাজ্ঞান-শলাকয়া। চক্ষুরন্মীলিতং যেন তসৌ শ্রীগুরবে নমঃ।।
গুরুব্রহ্মা গুরুবিশ্বু গুরুদেব মহেশ্বর, গুরুঃ সাক্ষাৎ পরং ব্রহ্ম তসৌ শ্রীগুরবে নমঃ।

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

*Ajnaana-timirandhasya jnaanajanashalakaya;
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.*

Good Wishes from assembly

স্বস্তিবাচন

Swastivachan

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

ওঁ কর্তব্যহস্মিন্ গণশাদি-নানাদবতাপূজাপূর্বক, বাস্তুপূজা কর্মনি
ওঁ পুণ্যাহং ভবন্তো ব্রুবন্তু, ওঁ পুণ্যাহং ভবন্তো ব্রুবন্তু,
ওঁ পুণ্যাহং ভবন্তো ব্রুবন্তু । (১)

*Om kartebeyshin Ganeshadi nanadevata puja purbaka |
Bastupuja karmani Om punyaham bhavanto broobantu (1) ||*

With the blessing of the Almighty,

I have resolved to perform pujas for Lord Ganesh

And the house I seek the blessing from the assembly to make this day be auspicious

Response of the assembly (প্রতিবচন)

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

ॐ पुण्याहम् , ॐ पुण्याहम् , ॐ पुण्याहम् ॥

Om punyaham ॥

We pray God to bless you. May it all be auspicious.

ॐ कर्तव्यहस्मिन् गणशादि-नानादेवतापूजापूर्वक, वाङ्मूर्त्तुपूजा कर्मणि
ॐ शक्तिं भवन्तो ब्रुवन्तु, ॐ शक्तिं भवन्तो ब्रुवन्तु, ॐ शक्तिं भवन्तो ब्रुवन्तु । (२)

Om kartebeyshin Ganeshadi nanadevata puja purbaka |

Bastupuja karmani |Om swasti bhavanta brubanto (2)

*As part of my solemn duty I would perform the puja of Ganesha and
other other Gods and goddesses and my house,
Oh the assemblage, allow me to seek your blessing.*

Response of the assembly

ॐ शक्ति, ॐ शक्ति, ॐ शक्ति ॥

Om swati, Om swasti, Om Swasti

We bless you, we bless you, we bless you.

ॐ कर्तव्यहस्मिन् गणशादि-नानादेवतापूजापूर्वक वाङ्मूर्त्तुपूजा कर्मणि
ॐ शक्तिं भवन्तो ब्रुवन्तु, ॐ शक्तिं भवन्तो ब्रुवन्तु, ॐ शक्तिं भवन्तो ब्रुवन्तु । (३)

Om kartebeyshin Ganeshadi nanadevata puja purbaka |

Bastu puja karmani Om rhidhim bhavanto broobantu,

Om rhidhim bhavanto Om rhidhim bhavanto (3) ॥

*As part of my solemn duty I would perform the puja of
Ganesha, other Gods and goddesses and my house, Oh the assemblage,
allow me to seek your blessing. Shower you love and good wishes.*

Response of the assembly

ॐ शान्क्याताम् , ॐ शान्क्याताम् , ॐ शान्क्याताम् ॥

Om rhiyatam ॥

You have our good wishes.

Seeking Divine Blessing

शक्तिसूक्त

Swastisukhta

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

ॐ सोमं राजानं वरुणमग्निमश्वारतामहे,

आदित्यं विष्णुं सूर्यां ब्रह्मणश्च बृहस्पतिम् ॥

ॐ शक्तिं नमः इन्द्रा बृहस्पतिभ्यः ॐ शक्तिं नमः पूषा विशुवेदाभ्यः ।

शक्तिं नमस्कृत्या अरिष्टनिमित्तं,

शक्ति ना बृहस्पतिः दधातु ॥
 ॐ शक्ति, ॐ शक्ति, ॐ शक्ति ॥

*Om somam rajanam Varuna-agnim-ambara-bhamahey,
 Adityam Vishnum Suryam Brahmanancha 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.
 My prayers to mighty Indra, learned Pusha, undefeated Taksha, and the care taker of Gods,
 Brihaspati, seeking their blessings on us.*

Dwardevata puja

দ্বারদেবতা পূজা
Dwardevata puja

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

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

এতে গন্ধ পুষ্পে ॐ দ্বার দেবতাভ্যো নমঃ।
*Etey gandhapushpey om Dwaradevatabhyo namah |
 I offer my scented flower to the guardians of the entrance.*

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

Five welcome mudras

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

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



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

এতে গন্ধপুষ্পে ওঁ গাং গণেশায় নমঃ । ওঁ মহালক্ষ্ম্যে নমঃ, ওঁ সরস্বতীয়ে নমঃ,
ওঁ বিষ্ণায় নমঃ, ওঁ ক্ষেত্রপালায় নমঃ, ওঁ গাং গঙ্গায়ৈ নমঃ, ওঁ যাং যমুনায়ৈ নমঃ ॥

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

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

Seeking divine blessing

Now offer sandalwood touched flower to other gods:

এতে গন্ধপুষ্পে ওঁ বিষ্ণুনাশায় নমঃ,
এতে এতে গন্ধপুষ্পে ওঁ শিবাদিপঞ্চদেবতাত্যো নমঃ,
এতে গন্ধপুষ্পে ওঁ অদিত্যাদিনবগ্রহেভ্যো নমঃ,
এতে গন্ধপুষ্পে ওঁ ইন্দ্রাদিদশদিকপালেভ্যো নমঃ,
এতে গন্ধপুষ্পে ওঁ মৎস্যাদি-দশাবতারেভ্যো নমঃ,
এতে গন্ধপুষ্পে ওঁ নমঃ নারায়ণায় নমঃ।

Etey gandhapushpey Om vignanashaya namah;
Etey gandhapushpey Om Shivadipanchadevatavyo namah;
Etey gandhapushpey Om Adityadinavagrahevyo namah;

*Etey gandhapushpey Om Indradidashadikapaleyvyo namah;
Etey gandhapushpey Matsyadidashavatareyvyo namah;
Etey gandhapushpushpey Om namah Narayanaya namah.*

Here I offer the (sandalwood) scented flower to the obstacle remover; to Shiva with five gods and goddesses in the group (Shiva-Ganesha-Narayana-Surya-Durga); Aditya and other nine planets – Aditya-Soma-Mangala-Budha-Brihaspti-Sukra-Sani-Ravi and Ketu)

Prayers to remove hurdles

বিঘ্নোৎসারণ

Bighnotsaran

Before starting the puja ritual all efforts are made to remove the hurdles that may interrupt the puja process. It is done in several steps.

Removal of evil spirits around the worship area

ভূতাপসরন

Bhutapasaran

Sprinkle white mustard around around the puja area or put them in the offering plate.

ওঁ বেতালাশাচা পিশাচাশচ রাক্ষসাশচ সরীসূপা ॥
অপসর্পন্তু তে সর্বেৰ্ দুৰ্গাক্ৰোণৈব তাড়িতাঃ ॥
ওঁ অপসর্পন্তু তে ভূতা যে ভূতা ভূবি সংস্থিতাঃ।
যে ভূতা বিঘ্নকৰ্ত্তার-স্তে নশন্তু শিবাঙ্গয়া ॥

*Om betalascha pishachacha rakhasascha sorisupa |
Oposarpontu taye sarbaya Durgastrayenaibo taritah |
Om apasarpantu tey bhuta jey bhuta bhubi sansthita |
Jey bhuta bighnakartarastey nashantu Shivaghaya ||
The spirits that is residing on this earth may please clear out.
The trouble making spirits may please move out
under the commands of Lord Shiva*

Offerings to invisible spirit

মাষভক্ত বালি

Mashabhaktabali

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.

Take a small bowl with a spoonful of yogurt. In this put some mashkalai (black lentil). This is called mashabhaktabali (see puja arrangement). Put a red flower (or any flower) in it and invite the spirit with five welcome mudras.

ও ভূতাদয় ইহাগচ্ছত, ইহাগচ্ছত, ইহাতিষ্ঠত, ইহাতিষ্ঠত, ইহাসমিরুদ্ধ ইহাসমিরুদ্ধ্যম
অত্রাধিষ্ঠানং কুরুত, মম পূজাং গৃহীত ।

Om Bhutadaya iha gacata iha gacata Iha tishthata Iha fishthata Iha sannidhata, iha sannirudhyam | Atradhistanam kurutah mama puja grihnita
Oh the spirits come, establish here, come close and stay close to me, rest here and accept my offerings.

Then fold your hands and pray:

বৎ এতম্‌ই মাষভক্তবলয়ে নমঃ,
এত গন্ধপুষ্পে ও মাষভক্তবলয়ে নমঃ, এত গন্ধপুষ্প ও এতদধিপত্যয়ে ও বিষমবে নমঃ ।
এষ মাষভক্ত বলিঃ ও ভূতাদিত্যো নমঃ ।

Bang etashmai mashabhaktabalaye namah!
Etey gandhapushpey! Om mashabhaktabalayey namah!
Etey gandhapushpe etadhipatayeh Om Vishnabey namah!
Esha mashabhakta bali Om bhutadibhyo namah ||
Reverence to the mashabhaktabali (the container with yogurt, mashkalai and red flower dipped in sandalwood) as I offer the scented flower to the name of Vishnu and the invisible spirits.

Looking up with folded hands pray to the spirits.

ও ভূতঃ প্রোতঃ পিশাচাশ্চ যে বসন্তত্র্য ভূতলে । তে গুরুভূ ময়া দত্ত বলিবেষ প্রসাধিতঃ ।
পূজিতা গন্ধ পুষ্পাদ্যৈকলিভিজ্জপিতা জ্ঞথা । দশাদশমাং বিনিঃসৃত্য পূজাং পশ্যন্ত মৎ কৃতাম্।
এষ মাষভক্ত বলিঃ ও ভূতেভ্যো নমঃ ।

Om bhutah pretah pishachascha jey basantyatra bhutaley |
Tey grihnantu maya datta baliresha prasadhithah ||
Pujita gandha pushpa-dwairaba(r)libhi-starpita statha |
Deshad asmad binihsritya pujam pashyant matkritam |
Esha mashabhaktabalih Om bhutebhyo namah ||
In the name of divinity (Om) I am requesting all the spirits who lived here earlier, take my offerings of sandalwood paste and flower and others. Please clear this place until I am done with my worship. I bow to you, Oh the spirits.

At the end of the prayer touch the mashabhakata bali container. Then snap your finger over your head, circling three times, and uttering the sound “*phat, phat, phat.*” (ফট, ফট, ফট). Then throw some mustard seeds in the vicinity.

Praying for reptiles

Here the devotee requests the reptiles to move out

ও অগ্নিভ্যোহপ্যথ সর্পেভ্যো যে চান্যে তৎসমশ্রিতাঃ ।
তেভ্যো বলিঃ প্রযচ্ছামি পুণ্যমোদনমুত্তমম্ ॥
Om agnibhyo-ha-pyath sarpayebhyo jey chaney tatsamashritah |
Tebhyo bolim prajhachami punya-modon-muttamam ||

*On the deviated path of Agni where the snakes took shelter
I am making this offering so that they can move freely in beautiful gardens.*

Put a small portion of the above mixture to the central Holy Pot (Brahma Ghat ব্রহ্ম-ঘট) by saying this mantra

ওঁ ভূতানি রাক্ষসা বাপি জেহত্র তিষ্ঠান্তি কেচন ।
তে গৃহন্তু বলিং সৰ্ব্বৈ বাস্তুং গৃহ্না-ম্যাহং পুনঃ ॥

*Om butani rakhshasa bapi jayhatra thisthanti keychana|
Tey greehantu bolim sarbayae bashtum grihna-myaham punoh||
Oh the ghosts, demons and other spirits, please do not create disturbance
And stay still to yourself.*

Breathe control

প্রাণায়াম

Pranayam

The meaning of pranayama in Sanskrit is “extension (*ayama*) of the life or breath (*prana*). Breath provides the vital energy for all living creatures. In humans, as we can feel, it has three components – inhale, restrain and exhale. We inhale oxygen that enters into complex metabolic processes inside the body and finally the harmful product (carbon dioxide) is thrown out, or exhaled. Control of the breathing process, the subtle invisible force, connects the body with the mind. Meditators believe that body and mind are separate entities and the breath connects them. Thus pranayam can be called as “extension of life force to control ones mind”. It is heavily recommended before performing the puja. The *mulmantra* used in the worship of Durga is “Hring” (ह्रीं). Repeat of this mantra keeps the count for inhaling, holding and exhaling.

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

ESTABLISHING THE HOLY PITCHER (“Kalash”)

ঘট স্থাপন (কলশ স্থাপন)

Ghat sthapan (or Kalasha sthapan)

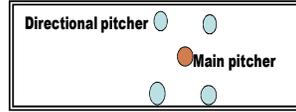


Hindus believe that all of creation, including the human body, is made up of five essential elements Tej (energy), Ap (water), kshiti (earth), Marut (air), Vyom (cosmos). After death, the body dissolves into these five elements of nature, thereby completing the cycle of nature. Life depends on these five essential elements and in the same way that we rely on God and His blessing.

The Kalash (holy pitcher) represents all the aforesaid five elements where the leaves and flower are the captured energy from the sun, water is filled inside the pitcher, and earth is kept under the pitcher. The air and cosmos naturally surround the pitcher. The following hymn exemplifies the Hindu concept of creation and asking all the gods and goddesses to be present over here till the ceremony ends. **Hiranyagarbha** (হিরণ্যগর্ভ) literally means the 'golden womb' or 'golden egg', poetically rendered 'universal germ'. It is the source of the creation of the Universe or the manifested cosmos in Indian philosophy. It is mentioned in Rigveda (RV 10) and known as the '**Hiranyagarbha sukta**'. It declares that God manifested Himself in the beginning as the Creator of the Universe, encompassing all things, including everything within Himself, the collective totality, as it were, of the whole of creation, animating it as the Supreme Intelligence.

In case of Grihapravesh, five Kalash (holy pitchers) are placed on the puja platform – four on four corners and one in the center which is the main kalash. All the pitchers are identical in their decoration and content except the central one (main) is slightly bigger.

Bring spoonful of soils from four corners of the house and place them around the main pitcher each corresponding to the direction from where they were taken (approximately). Sprinkle rice on each and a flower. All the mantras are addressed to the central pitcher (*Brahma ghat*) except placement (স্থিরীকরণ ষপ *Sthirikaran*) which is repeated after holding the pitcher with both hands and applied to all the five pitchers individually.



Placement

কলশস্থাপন

Kalashathapan

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

হিরণ্যগর্ভঃ সমবর্ততাগ্রে ভূতস্য জাতঃ পতিরেক আসিত ।

স দাচার পৃথিবীং ধ্যামুতেমাং কশ্মৈ দেবায় হবিষা বিধেম ॥

Hiranyagarbhah samabartatagrey bhutasya jatah patireka aseeta |

Sa dachar prithibim dhyamuteyam

kashmai devaya habisha vidhema ||

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

Who is the deity we shall worship with our offerings?

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”.

Prayer to Holy Pitcher

প্রার্থনা

Prarthana

Fold your hands and pray to the holy pitcher:

কলশস্য মুখে বিষ্ণুঃ কণ্ঠে রুদ্রঃ সমাশ্রিতঃ ।
 মূল তত্র স্থিতা ব্রহ্মা মধ্যে মাতৃগণাঃ স্মৃতাঃ ॥
 কুশ্ক্ষৌ তু সাগরাঃ সর্বে সপ্তদ্বীপা বসুন্ধরা ।
 ঋগ্বেদোঃ অথ যজুর্বেদঃ সামবেদঃ অপি অথর্বণঃ ॥
 অঙ্গৈশ্চ সহিতাঃ সর্বে কলশানু সমাশ্রিতাঃ ।
 আযান্তু দেব পূজার্থং দূরিতক্ষয়কারকাঃ ॥
 গঙ্গে চ যমুনে চৈব গোদাবরি সরস্বতি ।
 নর্মদে সিন্ধু কাবেরি জলে অস্মিন্ সন্নিধিৎ কুরু ॥

Kalashashya mukhey Vishnu kanthey Rudra samasrita |

Muley tatra sthito Brahma madhey matriganah smrita ||

Kukshaitu sagarah sarbey Saptadeepa basundhara |

Rigvedo atha Jajurvedah Samavedo and Atharbanah |

Ayantur deva pujarthan durita kshayakaraka ||

Gangeya Yamuney chaiba Godavari Saraswati |

Narmadey Sindhu Kaberi jaleysmin sannidhin kuru ||

At the mouth of the pitcher rests Vishnu, on the neck is the Shiva, at the bottom (root) rests Brahma (the creator), and in the middle circles various mother goddesses. The water represents the ocean at the time of creation of earth when seven islands comprised the land of India, when the learned sages wrote Rigveda, Jajurveda, Samaveda and Atharbaveda. They all merged in this pitcher of water. This pitcher is dedicated to the worship of God and All the evil spirits clear off from here.

Placement of Holy Pitcher

স্থিরীকরণ

Sthirikaran

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

ওঁ ত্বাবতঃ পুরুবসা বয়মিন্দ্র প্রণতঃ । স্মসি স্মহাতহরীগাম্ ।
ওঁ স্মহাং স্মহীং স্মিরোভব । যাবৎ পূজা করোম্যহম্ ।
Om twabatah purubaso bayamindra pranetah |
Smasi stat Harinam |Om stham sthim sthiro bhava ||
Javat puja karyomaham.

In the name of Vishnu I am offering my reverence to the gods to stay with me as long I am performing this sacred puja. Stay here firmly.

Prayer for Support

কৃতঞ্জলি

Kritanjali (pray with folded hands)

ওঁ সর্ববতীর্থোদ্ভবং বারি সর্বদেব-দেবীসমন্বিতম্ ।
ইদং ঘটং সমারুহ্য তিষ্ঠ দেব-দেবী গণৈঃ সহঃ ॥
Om sarbatirtha udbhavam bari sarba deva-devi samanwetam |
Imam ghatam samarujhya tishta deva-devi ganaih saha ||

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

Prehistoric India in mantra

Brahmanda Purana has described that the prehistoric India was comprised of seven islands which today drifted to its various current locations – Malaysia, Andaman, Lanka and others. They were named as Jambu, Plaksha, Shalmala, Kusha, Krouncha, Shaka and Pushkara. They were surrounded by seven seas. They believed that today's India was inhabited by sages and people with high spiritual thoughts. Apart from this mythological account, anthropological evidences record that during the Continental Drift, India separated out from the Gondwana Land located in the South Pole into the present position. Geologically, the origin of the Himalayas is the impact of the Indian tectonic plate traveling northward at 15 cm per year towards the Eurasian continent, about 40-50 million years ago. The formation of the Himalayan arc resulted since the lighter rock of the sea-bed of that time was easily uplifted into mountains. An often-cited fact used to illustrate this process is that the summit of Mount

Cordoning the Pitcher

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

Planting the Arrow-head Sticks

काञ्चरोपण

Kandaropan

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

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

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

Touch the तीरकाठी (*tirkathi*) and chant:

ॐ काडां काडां प्ररोहन्ती परुष परुषस्परी। एवानो दुर्वे प्रतनु सहस्रेण शतेन च ।

***Om! Kandat kandat prarohanti parusha parushaspari
evano durvey pratanu sahasrena shatena cha ||***

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

Circling of Thread

সূত্রবেষ্টন

Shutrabeshan

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

Historical significance of cordoning holy pitcher:

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

When the Aryans came, they wanted to spread out in India like the doob grass. The nodes with roots and shoots they called, “kAä” (kanda) and the extending stem between the

ঔ সূত্রামাণং পৃথিবীং দ্যামনেহসং সুশর্মাণমদিতিং সুপ্রনীতিং ॥
দৈবীং নাবং স্বরিত্রাসনাগম-স্রবন্তীমারুহেমা স্বভূয়ে ॥

***Om sutramanam prithivim dyamanihasam susharmanam-aditim supraneetim,
Dwaivim navam svaritra-sanagam-sravantee-maruhema svantaye ||
This auspicious security thread is long, holy, prosperous, immortal,
divine and firm. It is like a boat that will lead us to the heaven.***

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
বাত্ত পূজা তথা বসুধারা স্থাপিতমন্ত্র জপে আভ্যুদায়িক বৃদ্ধিশ্রাদ্ধ কৰ্মং অহম্ করিষ্যামি।
ওঁ বিষ্ণু, ওঁ বিষ্ণু, ওঁ বিষ্ণু ॥

*Vishnurom tadsat adya --- mashey --- pakshey --- tithou bhaskarey (auspicious)
--- gotra --- Shri devasharma Bastu puja tatha 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

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 বা দ্রবিনোদাঃ পূর্ণাং বিবষ্ট্যাসিচম্ । উদ্বা সিন্ধু-মূপ বা পূণ্ড্র, মাতিদ্বা দেব ওহতে ॥
ওঁ সঙ্কল্পিতার্থস্য সিদ্ধিরস্তু ॥

*Om debo bo drabinoda purnung bibostahsichom
Udha sinchodha-mupo prinodha, madhidho deva ohotaye ॥*

Om Sankalpitatha siddhirastu ॥

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

Oblation to divinity

Put a flower on the top of central Ghat after saying these mantra each time: (Note: Add namah (নমঃ) after the name of each God):

এষ গন্ধঃ পুষ্পং ওঁ গনেশায় নমঃ, সূর্য্যায় নমঃ.
সোমায় নমঃ, মঙ্গলায় নমঃ, বুদ্ধায় নমঃ, বৃহস্পতে নমঃ, শুক্রায় নমঃ,
শনৈশ্চরায় নমঃ, রাহবে, কেতুভাঃ, ইন্দ্রাদিদশদিকপালেভ্য, ক্ষেত্রপালেভাঃ, বাত্পুরুষায়, শিখিনে, আকাশায়, বায়বে,
গৃহ্ণতায়, যমায়, গন্ধর্বায়া, ভৃঙ্গরাজায়, মৃগায়-, পিতৃভ্যঃ-, দৌবারিকায়-, পুষ্পদত্তায়-, বরুণায়-, অসুরায়-, শেষায়-,

পাপায়-, রোগায়-, অহয়ে-, মুখ্যায়-, আদিতৈ-, দিতৈ-, অপায়-, সাবিত্রে-, জয়ায়-, রুদ্রায়-, মিত্রায়-, পৃথ্বীধারয়ে-,
আপবৎসায়-, ব্রহ্মাণে-, চরকৈ-, বিদার্ষ্যৈ-, পুতনায়ৈ-, পাপরাক্ষসৈ-, ক্লন্দায়-, জম্বকায়-, পলিপিঞ্জায় নমঃ ।
*Esha gandah pushpam Om Ganeshsaya -, Surjaya -, Somaya -, Mangalaya -, Budhaya -
Brishpataye -, Sanaischaraya -, Rahobaye -, Ketubhyah -, Indradi dashdikpalyebhyo -,
Khetrapalyebhya -, Bastupurushaya -, Shikhineye -, Akashayo -, Bayabey, Grihakhatayo,
Jomayoo, Ghandrarbayoo, Bhringorajayo -, Mrigayo -, Pritribhoo -, Doubarikayoo -,
Pushpodantayoo, Barunaya, Ashuraya, Sheshaya, Papaya, Rogaya -, Ahaye, Mukhaya,
Aditayi, Ditayi, Apaya, Sabitroi, Jayaya -, Rudraya -, Mitraya -, Prithidharaye -, Apabatsayo -,
Bhramaney -, Charokwoi -, Bidarjwai -, Putanawai -, Paparakshashai -, Skhandhaya -,
Jombhakaya -, Palipinjaya - namah ||*

*I hereby offer flowers with names of Lord Ganesh, the Sun, all planets, all elements of earth, air,
sky, asking protection from evils, diseases and asking friendship with good people in my life.*

Divine witness

সাক্ষ্যমন্ত্র

Sakhya mantra

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

ওঁ সূর্য্যঃ সোমো যমঃ কালঃ সন্ধ্যোভূতাপ্যতা ক্ষপা। পবনো দিকপতিভূমিরাক্ষাশং খচরা মরাঃ।
ত্রাক্ষং শাসনমাহ্বায় কল্পধমিহ সন্নিধিম্। ওঁ তৎসৎ। ওঁ অয়মারম্ভ শুভায় ভবতু।

Om Surjuo somo Yahmo kalah sandhaye-bhutahnata khapa; Pabano dikpatir bhumir akashang khachara mara.Bhramam shasanomasthayo kalpadhamihaa sannidhim.Om tatsot. Om ayomarambho shubahayo vhabhatoo.

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 now.Let the holy occasion begin).

Sanctification of Water

Calling for Sacred Rivers

তীর্থাবাহন

Tirtha abahan

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

ওঁ গঙ্গে চ যমুনে চৈব গোদাবরি সরস্বতি,
নর্মদে সিন্ধু কাবেরি, জলে অস্মিন সন্নিধিং কুরু।

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

Sanctification of Ground

Now touch the ground and chant:

ওঁ পৃথ্বিতয়া ধৃত্বা লোকা, দেবি ত্বং বিশ্বনা ধৃত্বা। ত্বঞ্চ ধারয় মাং নিত্যাং পবিত্রাং কুরু চাসনম্ ॥

*Om Prithwitaya dhrita loka, debitwang Vishnuna dritha |
tancha dharaya mam nityam pobitram kuru chasanam ||*

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

Sanctification of seat

আসন শুদ্ধি

Asanasudhi

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

এতে গন্ধপুষ্পে হ্রিং আধারশক্তয়ে কমলাসনায় নমঃ।
আসনমন্ত্রস্য মেরুপৃষ্ঠ ঋষি সূতলাং ছন্দঃ কূর্মো দেবতা, আসনোগবেশন বিনিয়োগঃ॥
Etey gandhapushpaye hring adharshaktaye kamalasanaya namaha |
Ashasamantrasya merupristha rishi suthalong chandho kurmoo devata,
ashonoupobayshaney biniyogaha ||

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

Part 3
PRELIMINARY RITUALS OF
ANCESTRAL WORSHIP

বুদ্ধিশ্রাদ্ধ, নান্দিমুখ, আভ্যুদয়িক শ্রাদ্ধ
Briddhi Shraddha, Nandimukh, Abhyudayik Shraddha

Introduction

Ancestral worship is an essential part of Dashakarma (celebration of life). Ancestors are remembered in all oriental cultures. It has different names but all of them aim to seek the blessings of the divine, and of the ancestors, before starting a new venture of life. The Bengalis use the following names to refer to the ancestral worship – *Nandimukh, Briddhi Shraddha, Abhyudayik Shraddha*, (নান্দিমুখ, বুদ্ধিশ্রাদ্ধ, আভ্যুদয়িক). These respectively corresponds to Happy beginning (আনন্দমুখ), Expansion of Family (বুদ্ধি) and New Beginning Of Life (অভ্যুদয়). Other than happy occasions, Shraddha is also done on unhappy occasions like death. Thus Ekadrishta Shraddha or Adhya ashradhya is observed within two weeks after someone's death and then after one year comes the Barsik shradhya or annual offering.



Nandimukh or Briddhi shraddha
(Ancestral worship)

The principle deity of Nandimukh is Narayana or Lord Vishnu, like all other ceremonies of Dashakarma. Priest may bring the Narayana Sheela for the Nandimukh. When he carries the Narayana Sheela, he should be properly received. Wash and wipe his feet and blow conch at the time when Narayana Sheela enters the house. Alternatively, the sacred pitcher (*kalasha*) can be used for offering the prayers to Lord Vishnu.

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

<http://www.agiivideo.com/books/audio/Grihapravesh/02-Nandimukh-part 1-p41.mp3>

Sanctification of puja platform

বেদী শোধন

Vedi sodhan

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

ওঁ বেদ্যঃ বেদিঃ সমাপ্যতে বর্হিসা বর্হিন্দ্রিয়ম্ ।

যুপেন যুপ আপ্যায়তাৎ প্রনীতোহগ্নির (অ)গ্নিনা ॥

Om bedya bedih samapyatey barhisa barhindriam |

Jupen jupa apayatam pranitogniar-agnina ||

I am dedicating this sacred dias (platform) with all my sense of perception inviting all Gods to bless me and to the God of fire – Agni.

Offerings to various Gods of Invocation

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

এত গন্ধপুষ্প এতে গন্ধপুষ্পে ওঁ বিঘ্ননাশায় নমঃ,

এতে এতে গন্ধপুষ্পে ওঁ শিবাদিপঞ্চদেবত্যাভ্যো নমঃ,

এতে গন্ধপুষ্পে ওঁ অদিত্যাদিনবগ্রহেভ্যো নমঃ,

এতে গন্ধপুষ্পে ওঁ ইন্দ্রাদিদশদিকপালেভ্যো নমঃ,

এতে গন্ধপুষ্পে ওঁ মৎস্যাদি-দশাবতারেভ্যো নমঃ, এতে গন্ধপুষ্পে ওঁ নারায়ণায় নমঃ।

Etey gandhapushpey Om vignanashaya namah;

Etey gandhapushpey Om Shivadipanchadevatavyo namah;

Etey gandhapushpey Om Adityadinavagrahevyo namah;

Etey gandhapushpey Om Indradidashadikapaleyvyo namah;

Etey gandhapushpey Matsyadidashavatareyvyo namah;

Etey gandhapushpey Om namah Narayanaya namah.

Here I offer the (sandalwood) scented flower to the obstacle remover; to Shiva with five gods and goddesses in the group (Shiva-Ganesha-Narayana-Surya-Durga); Aditya and other nine planets – Aditya-Soma-Mangala-Budha-Brihaspti-Sukra-Sani-Ravi and Ketu)

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

Worship of Nine Planets

নবগ্রহ

Nabagraha

Nava' means nine. 'Graha' means planets. As per Vedic Astrology, there are nine planets that influence our lives. These nine planets are: Sun (Aditya, Rabi), Moon (som), Mangala (Mars), Budha (Mercury), Brahaspati (Jupitor), Sukra (Venus), Sani (Saturn), Rahu (ascending node of the moon) and Ketu (descending node of the moon). The last two are related to the eclipse. In the worship of nine planets, name of individual planet is not necessary. The mantra "Aditadi (Aditya or sun and others) Navagraheybhyo namah" takes care of all the nine planets.

Make five offerings in the name of the nine planets:

এষ গন্ধঃ ওঁ আদিত্যাদি নবগ্রহেভ্যো নমঃ
Esha Gandha Om Adityadi Nabagraheybhyo namah

এতৎ পুষ্প ওঁ আদিত্যাদি নবগ্রহেভ্যো নমঃ
Etat pushpa Om Adityadi Nabagraheybhyo namah

এষ ধূপঃ ওঁ আদিত্যাদি নবগ্রহেভ্যো নমঃ
Esha dhup Om Adityadi Nabagraheybhyo namah

এষ দীপ ওঁ আদিত্যাদি নবগ্রহেভ্যো নমঃ
Esha dwip Om Adityadi Nabagraheybhyo namah

এতদ্ নৈবেদ্যং ওঁ আদিত্যাদি নবগ্রহেভ্যো নমঃ
Etadnaivedyam Om Adityadi Nabagraheybhyo namah
Herewith I offer sandalwood, flower, incense, lamp and food platter to
Aditya and other Gods of the nine planets.

(Note: separate naivedya with nine mounds of rice and a small fruit on each mound makes the nabagraha-naivedya. See Addendum for more information about Nabagraha).

Offerings to Gods of invocation

Put a flower on the top of central Ghat after saying these mantra each time: (Note: Add namah (নমঃ) after the name of each God):

এষ গন্ধঃ পুষ্পং ওঁ গনেশায় নমঃ, সূর্যায় নমঃ.
সোমায় নমঃ, মঙ্গলায় নমঃ, বুধায় নমঃ, বৃহস্পতে নমঃ, শুক্রায় নমঃ,
শনৈশ্চরায় নমঃ, রাহবে, কেতুভ্যঃ, ইন্দ্রাদিদশদিকপালেভ্য, ক্ষেত্রপালেভ্যঃ, বাতুপুরুষায়, শিখিনে, আকাশায়, বায়বে,
গৃহক্ষতায়, যমায়, গন্ধর্বায়া, ভৃঙ্গরাজায়, মুগায়-, পিতৃভ্যঃ-, দৌবারিকায়-, পুষ্পদন্তায়-, বরুণায়-, অসুরায়-, শেষায়-,
পাপায়-, রোগায়-, অহ্নে-, মুখ্যায়-, আদিতৈ-, দিতৌ-, অপায়-, সাবিত্রে-, জয়ায়-, রুদ্রায়-, মিত্রায়-, পৃথ্বীধারয়ে-,
আপবৎসায়-, ব্রহ্মণে-, চরকৈ-, বিদার্যৈ-, পুতনায়ৈ-, পাপরাক্ষসৈ-, ঋন্দায়-, জম্বকায়-, পলিপিঞ্জায় নমঃ ।
Esha gandah pushpam Om Ganeshsaya -, Surjaya -, Somaya -, Mangalaya -, Budhaya -
Brishpataye -, Sanaischaraya -, Rahobaye -, Ketubhyah -, Indradi dashdikpalyebhyo -,
Khetrapalyebhya -, Bastupurushaya -, Shikhineye -, Akashayo -, Bayabey, Grihakhatayo,
Jomayoo, Ghandrarbayoo, Bhringorajayo -, Mrigayo -, Pritribhoo -, Doubarikayoo -,

Pushpodantayoo, Barunaya, Ashuraya, Sheshaya, Papaya, Rogaya -, Ahaye, Mukhaya, Aditayi, Ditayi, Apaya, Sabitroi, Jayaya -, Rudraya -, Mitraya -, Prithidharaye -, Apabatsayo -, Bhramaney -, Charokwoi -, Bidarjwai -, Putanawai -, Paparakhshashai -, Skhandhaya -, Jombhakaya -, Palipinjaya - namah ||

I hereby offer flowers with names of Lord Ganesh, the Sun, all planets, all elements of earth, air, sky, asking protection from evils, diseases and asking friendship with good people in my life.

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 স্ত্রী ----- দেবশর্মাণঃ
বাত্ত পূজা তথা বসুধারা স্থাপিতমন্ত্র জপে আভ্যুদায়িক বুদ্ধিশ্রাদ্ধ কৰ্মং অহম্ করিষ্যামি।
ওঁ বিষ্ণু, ওঁ বিষ্ণু, ওঁ বিষ্ণু ॥

*Vishnurom tadsat adya --- mashey --- pakshey --- tithou bhaskarey (auspicious)
--- gotra --- Shri devasharma Bastu puja tatha 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

Seeking divine sanction

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 বা দ্রবিনোদাঃ পূর্ণাং বিবষ্ট্যাসিচম্ । উদ্বা সিক্ধ-মূপ বা পূন্থ, মাদিদ্বা দেব ওহতে ॥
ওঁ সঙ্কলিতার্থস্য সিদ্ধিরস্তু । ওঁ অয়মারম্ভ শুভায় ভবতু ॥

Om debo bo drabinoda purnung bibostahsichom

Udha sinchodha-mupo prinodha, madhidho deva ohotaye ||

Om Sankalpitatha siddhirastu || Om ayomarambho shubahayo vhabhato ||

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

Good wishes

স্বস্তিবাচন

Swastibachan

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 নর্ভক্ষ্যে অরিশ্টনেমিঃ,
স্বস্তি নো বৃহস্পতিঃ দধাতু ॥ ওঁ স্বস্তি, ওঁ স্বস্তি, ওঁ স্বস্তি ॥

*Om somam rajanam Varuna Agnim ambara bhamaha,
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.



Divine witness

সাক্ষ্যমন্ত্র

Sakhya mantra

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

ওঁ সূর্য্যঃ সোমো যমঃ কালঃ সন্ধ্যোভূতাপ্যতা ক্ষপা। পবনো দিকপতিভূমিরাকর্শং খচরা মরাঃ।
ব্রাহ্মাং শাসনমাহ্বায় কল্পধ্বমিহ সন্নিধিম্। ওঁ তৎসৎ। ওঁ অন্নমারক্ত শুভায় ভবতু।

Om Surjuo somo Yahmo kalah sandhaye-bhutahnata khapa; Pabano dikpatir bhumir akashang khachara mara.Bhramam shasanomasthayo kalpadhamihaa sannidhim.Om tatsot. Om ayomarambho shubahayo vhabhatoo.

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 now.Let the holy occasion begin).

Worship of Shashthi (Universal Mother)

ষষ্ঠী পূজা

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 well being of the child.

Worship of the Universal Mother

ষষ্ঠীর পূজা

Shashthir Puja

Meditation

ধ্যান

ওঁ ষষ্ঠীং গৌরবর্ণাং দ্বিভূজাং রত্নালঙ্কারভূষিতাম্ ।
দিব্য বস্ত্রপরিধানাং প্রসন্নবদনাং বামক্রোড় অর্পিতপুত্রিকাং।
জগদ্ধাত্রিং সর্বলক্ষন সম্পনাং পদ্মা উপোবিষ্টাং।
Om Shasthi gourbarnang dhibhujung ratnoalonkarobhushitam|
Dibho bastraparidhanam prasannabadanam
bankror arpitaputrikam|
Jagadhatim sarbalakhsana somppanam padhmo upobistam||
I meditate on Shasthi 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 দবি ইহাগচ্ছ ইহাগচ্ছ, ইহতিষ্ঠ ইহতিষ্ঠ, ইহসন্নিদহি, ইহ সন্নরম্যস্ব,
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.

Offering

Flower

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

Vastra

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 বহুতন্তু সমায়ুক্তং পট্ট সূত্রাদি নির্মিতম। বাসো দেবী সূশুক্লঞ্চ গৃহাণ পরমেশ্বরী।
 ওঁ বহুসন্তান সমৃদ্ধং রঞ্জিতং রাগবস্ত্রনা। শ্রীষষ্ঠী দেবি ভজপ্রীতাং বাসন্তে পরিবীয়তাম।
 এতদ্ বস্ত্রং ওঁ শ্রীষষ্ঠী দেবীে নমঃ নমঃ।

Om bahutantu samajuktam patta shutradi nirmitam |
Baso devo sushuklancha grihana parameshwari |
Om bahusantan samridham ranjitam ragabastuna |
Sri Shasti devi bhajapritam basantey paridhiatam |
Etad bastram Om Shri Shashthi devboi namah 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.

Reverence to sixteen facets of mother Goddess

গৌর্যাদিষোড়শমাতৃকা পূজা

Gouryadishorashamatrika puja

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

ওঁ সগণাধিপ গৌর্যাদিষোড়শমাতৃকা ইহাগচ্ছত, ইহাগচ্ছত, ইহতিষ্ঠত, ইহতিষ্ঠত,
 ইহসম্মিখন্ত, ইহসম্মিরুধ্যদম, অত্রাধিষ্ঠানং কুরুত, মমপূজাং গৃহাণ ॥

Om saganadhipa gouryadi soroshomatrika
Ihagachcha ihagachcha, ihatishtha ihatishtha, ihasannidhtta ihasanniruddyadwam,
Atradhishtan kuruta, mama pujam grihnana ||

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

Offerings

পঞ্চোপচারে পূজা

Panchopacharey puja

Make five offerings: পাদ্যং, অর্ঘ্যং, ধূপং, দীপং, নৈবদ্যং - *Water, rice, incense, lamp and food platter*

এতৎ পাদ্যংসগণাধিপ গৌর্যাদিষোড়শমাতৃকাভ্যো নমঃ।
এতৎ অর্ঘ্যংসগণাধিপ গৌর্যাদিষোড়শমাতৃকাভ্যো নমঃ।
এতৎ ধূপম্সগণাধিপ গৌর্যাদিষোড়শমাতৃকাভ্যো নমঃ।
এতৎ দীপম্ সগণাধিপ গৌর্যাদিষোড়শমাতৃকাভ্যো নমঃ।
এতৎ নৈবেদ্যম্ সগণাধিপ গৌর্যাদিষোড়শমাতৃকাভ্যো নমঃ।

*Eatat padyaom, argham ,dhupam, deepam, naibeyam
Gourjadi soroshomatrikabhyo namah||*

*I am herewith offering water to wash your feet, welcome gift of rice,Incense, lamp and food
platter In your honor and reverence.*

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

ওঁ গৌর্যৈ 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 মেধায়ৈ মাত্রে নমঃ

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

ওঁ সার্বিত্ৰ্যৈ মাত্রে নমঃ

*Om Sabitraoi matrey namah
Reverence to my enlightened mother*

ওঁ বিজয়্যৈ মাত্রে নমঃ

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

ওঁ জয়্যৈমাত্রে নমঃ

*Om Jayaoi matrey namah
Victorious mother*

ওঁ দেবসেনায়ৈ মাত্রে নমঃ

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

ওঁ স্বর্ধায়ৈ মাত্রে নমঃ

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

ও স্বাহ্যে মাত্রে নমঃ
Om Swahaoi matrey namah
Reverence to my mother who accepts all offerings

ও শান্ত্যে মাত্রে নমঃ
Om Shantoi matrey namah
Reverence to my mother ho brings peace

ও পুষ্ট্যে মাত্রে নমঃ
Om Pushtoi matrey namah
Reverence to my mother who nourishes me

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

ও তুষ্ট্যে মাত্রে নমঃ
Om Tushtoi matrey namah
Reverence to my mother who brings happiness

ও আত্মদেবতায়ৈ মাত্রে নমঃ
Om Atmadevataoi matrey namah
Reverence to my mother who is my intimate Goddess

ও কুলদেবতায়ৈ মাত্রে নমঃ
Om Kuladevataoi matrey namah
Reverence to my mother who is the Goddess of the famiy

Conclude your prayer by seeking apology for any mistake incurred:

ও সগণাধিপ গৌর্যাदिषोडशमात्रका ऋमध्म ॥
Om saganadhipa gouryadishorashamatrika khamadhyam ||
*Oh my mother, the leader of the people, with sixteen facets,
I beg apology for any mistake I might have incurred.*

Markandeya puja

মার্কন্ডেয় পূজা
Markandey puja

Meditation

ধ্যান

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

ওঁ দ্বিভুজং জটিলং সৌম্যং সুবুদ্ধং চিরজীবনম্ । মার্কণ্ডেয়ং নরো ভক্ত্যা পূজয়েৎ প্রযতস্তথা ॥

Om dhibhujong jatilong soumong subridhong chirojibonom|

Markendayong naro vhakta pujoyoeth prayatastatha||

You are two handed with coplexity, calm, well matured, ever yong, Oh Markandeya, You are human and yet by your devotion and austeritiyou won over death. I bow to you.

Puja (Offering)

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

এতে গন্ধে পুষ্পে ওঁ নমঃ মার্কণ্ডেয়ায় নমঃ ॥

Eteh Gandhapushpey Om namah Markandeya namah |

With this flower I offer my reverence to Sage Markandeya

Pituli (Ganesh) Puja

পিটুলি (গণপতি) পূজা

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 hav originated from tribal culture in Bengal.



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

Place a flower on the pituli and chant:

এতে গন্ধে পুষ্পে নমঃ শ্রীগণপতয়ে 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 শ্রীগণপতয়ে 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 |

Worship of House God

বাস্তুপুরুষ পূজা

Vastu purush 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.

Offer a flower on the floor chanting:

এতে গন্ধপুষ্পে নমঃ বাস্তুপুরুষায় নমঃ ।
Etey gandhapushpey etatdhipataye Om Vishnabey namah,

etey gandhapushpey etat sampradanebhyo Om Bastupurushadibhyo namah.

*In the name of Lord Vishnu, I am offering this flower
May I place this flower as my oblations to the God of my Residence.*

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

এতদ্ পাদ্যং নমঃ বাস্তুপুরুষায় নমঃ।

*Eatad padong namah Bastupurushayo namah |
Here I offer water to wash the feet of the House God with reverence*

এষ অর্ঘ্যং নমঃ বাস্তুপুরুষায় নমঃ।

*Easha orgong namah Bastupurushayo namah |
Here I offer 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 বাস্তুপুরুষায় নমঃ।

*Esha dhupong namah Bastupurushayo 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 বাস্তুপুরুষায় নমঃ।

*Eatad deepong namah Bastupurushayo namah |
Here I offer the lamp to the House God with reverence.*

Sprinkle little water on the food platter:

এতদ্ নৈবেদ্যং নমঃ বাস্তুপুরুষায় নমঃ।

*Eatad naibaydong namah Bastupurushayo namah |
Here I offer the food platter to the House God with reverence*

এতদ্ পানীয়জলং নমঃ বাস্তুপুরুষায় নমঃ।

*Eatad panijolong namah Bastupurushayo namah |
Here I offer the food platter to the House God with reverence.*

Now pray with folded hands, looking at the house:

ওঁ সর্বে বাস্তুময়া দেবাঃ সর্ব বাস্তুময়ং জগৎ ।

পৃথ্বীধরন্তু বিজেয়ো বাস্তুদেব নমস্তুতে ॥

*Om sarbey bastumaya deba sarba bastumayam jagat |
Prithidharastu bigeyo bastudeva namahstutey ||*

*You my residence God! You are my entire universe (shelter) Skillfully held by the earth, I pay my
oblation to Thee, Oh my God of the residence.*

Basudhara

বসুধারা

(Prayers and wall-markings symbolizing effluence)

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

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).

Chediraj and Vasudhara

Chediraj was the king of Chedi, a prosperous kingdom of ancient India, in the days of Mahabharata. It was rich in minerals and other natural resources. Hence, remembering Chediraj expresses the natural blessing of the earth. 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.

When we remember our ancestors during Nandimukh, we worship Chediraj as we do not want to forget the ones who made mistakes and pray for their forgiveness and wish their salvation. In a similar situation, we worship demon Mahashasur during Durga Puja thanking him for the appearance of Durga whose blessing we seek today.

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.

যদ্বর্চো হিরণস্য যদ্বা বর্চো গবামুত । সত্যস্য ব্রহ্মণো বর্চস্তেন মাং সংস্জামসি ॥

Jadarcho harinyasya jadba barcho gabamuta |

Satyasya Brahmano barchasten mam sansrijamasi ||

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

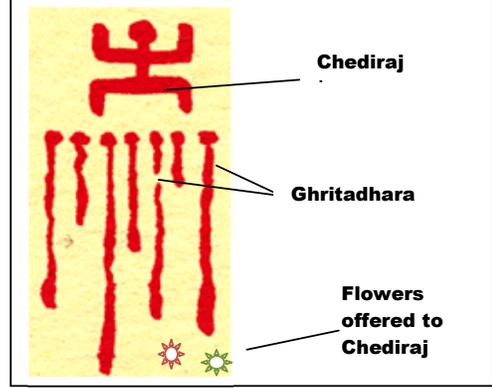
Worship of Chediraj (king of the earth)

চেদিরাজ পূজা

Chediraj puja

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

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



এতে গন্ধে পুষ্পে নমঃ শ্রীচেদিরাজ বসবে নমঃ।

Etey gandhey pushpey Shri Chediraj basbey namah |

Here I offer the sandalwood and flower to Shri Chediraj.

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

এতদ্ পাদ্যং নমঃ শ্রীচেদিরাজ বসবে নমঃ।

Etadat padyan Shri Chediraj basbey namah |

Here I offer the water to wash the feet of Shri Chediraj.

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

এষ অর্ঘ্যং শ্রীচেদিরাজ বসবে নমঃ।

Esha orgong Shri Chediraj basbey namah |

Here I offer the rice to welcome Shri Chediraj.

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

এষ ধূপং শ্রীচেদিরাজ বসবে

Esha dhupong Shri Chediraj basbey namah |

Here I offer the incense to Shri Chediraj.

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

এষ দীপং শ্রীচেদিরাজ বসবে নমঃ।
Esha dipam Shri Chediraj basbey namah |
Here I offer the lamp to Shri Chediraj.

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

এতদ্ নৈবেদ্যং শ্রীচেদিরাজ বসবে নমঃ।
Etadath naivedyam Shri Chediraj basbey namah |
Here I offer the food platter to Shri Chediraj.

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

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

Then pray with folded hands:

ও চেদিরাজ নমস্তভাং শাপগ্রস্ত মহামতে । ক্ষুৎপিপাসানুদে দান্ত চেদিরাজ নমোস্তুতে ॥
Om Chediraj namastvyam shapgrahstha mahamatey |
Khustpipashanudey danta Chediraj namastutey ||
I pay my reverence to you Oh Chediraj Oh the great one you are cursed
Suffering from hunger and thirst under restraint. Accept my oblation.

ও চেদিরাজ বসো ক্ষমস্ব ।
Om Chediraj baso khamasya |
Pardon for my faults Oh Chediraj

NANDIMUKH (ANCESTRAL WORSHIP)

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INVOCATION

Prayer to Holy River Ganges

গঙ্গা প্রণাম

Ganga pranam

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

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

ওঁ 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.

Prayers to Lord Vishnu

বিষ্ণুস্মরণ

Vishnu smaran

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

Water sip

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.

ॐ विष्णु, ॐ विष्णु, ॐ विष्णु
Om Vishnu! Om Vishnu! Om Vishnu!
Glory to Lord Vishnu

ॐ तद्विष्णु परमं पदम् सदापश्यन्ति सुरयः दिवी चक्षुराततम्।
 ॐ विष्णुः, ॐ विष्णुः, ॐ विष्णुः ।

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

*As the widely open eyes can see the sky clearly without any obstruction,
 so the wise always see Lord Vishnu with their divine vision.*
Hail to Lord Vishnu.

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.

Then with folded hands in front of your chest say

ॐ अपवित्रं पवित्रो वा सर्वविद्वां गतोपि वा। यः स्मरेत्पुण्डरीकाक्षं स बाह्य अशुभः शुचि।
 नमो सर्वमङ्गल मङ्गल्यं वरेण्यं वरदं शुभम्। नारायणं नमस्कृत्य सर्वं कर्माणि कारयेत्।

Om apabitra pabitra sarbabasthan gatopiba jahsmaret pundarikaksham sa bajya
antarasuchi | Namaha sarva mangala mangalyam varayenam baradam shubham
Narayanam namaskritya sorvakarmani kaarayet |

*He who, impure or pure, remembers lotus-eyed lord Pundarikaksha, Vishnu, in all situations,
 becomes purified inside and out. We bow to Lord Narayana who is all auspicious, most
 adorable, beneficial and kind. Remembering His name we should begin all our work.*
Hail to Lord Vishnu.

INCARNATIONS OF VISHNU

and Evolution of Human civilization

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

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

TEN INCARNATIONS OF VISHNU



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

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 গৃহাণার্ঘ্যং দিবাকরম্ ॥ এষাহর্ঘ্যঃ ভগবতে শ্রীসূর্য্যায় নমঃ ॥

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

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

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

ওঁ জবাকুসুম-সঙ্কাশং কাশ্যপেয়ং মহাদ্যুতিং । প্লাস্তারিং সর্ব্বপাপস্নং 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.

KUSHABRAHMAN PUJA (A link to ancestors)

ব্রাহ্মণপূজা
Brahman puja

Brahmin, for ancestral worship, is made from *kush* grass. Hence it is called kushbrahman. 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

সংকল্প

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
 ----- গোত্র শ্রী----- দেবশর্মনঃ বাস্ত্রপূজা কর্মে
 পিতা -----গোত্র শ্রী ----- চন্দ্র দেবশর্মনঃ, পিতামহ -----
 গোত্র শ্রী----- চন্দ্র দেবশর্মনঃ, প্রপিতামহ ----- গোত্র
 শ্রী ----- চন্দ্র দেবশর্মনঃ।
 মাতা ----- গোত্রা ----- বালা দেবী, মাতামহী ----- গোত্রা
 ----- বালা দেবী, প্রমাতামহী ----- গোত্রা ----- বালা দেবী
 আভ্যুদায়িকশ্রাদ্ধ কর্তব্যে ওঁ দর্ভময় ব্রাহ্মণ স্থাপন কর্মং অহং করিষ্যে।
 ওঁ বিষ্ণু, ওঁ বিষ্ণু, ওঁ বিষ্ণু

*Vishnurom tadsat adya --- mashey --- pakshey --- tithou
 bhaskarey (auspicious) --- gotro --- Shri devasharma*

*Bastu puja karmaye pita ----- gotra Sri ----- Chandra Debsarmono, Pitamaha -----
 gotro Sri ----- Chandra Debsarmono, Propitamaha gotro----- Sri ----- Chandra
 Debsarmono| Mata -----gotra Srimoti ----- bala debi, Matamohi -----gotra
 Srimoti ----- bala debi, Promatamohi -----gotra Srimoti ----- bala debi
 Abhyudayik Briddhishraddha kartaobaye Om drabhamoyo Brahaman sthaphano karmong
 ayong karishaye|| Om Vishnu! Om Vishnu! Om Vishnu!*

*In the name of Lord Vishnu, on the auspicious occasion of today ---- month ---- fortnight (of
 lunar calendar) at the time of worship of The House God I ---- (name, Mr. of ---- gotra (family
 identification) will be performing the ritual Of establishing a Brahmin as a symbol of all my
 ancesters remembering my father ----Of Gotro ---- Grandfather ---- of Gotro --- and
 Great Garndfather ----- of Gotro; Mother ---- of Gotra ----, Grandmother of --- Gotra, Great
 grandmother ---- of gotra --- On this occasion of ancestral worship
 I will be 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.

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

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 বা দ্রবিনোদাঃ পূর্ণাং বিবষ্ট্যাসিচম্ । উদ্বা সিঞ্চধু-মুপ বা পূণশ্চ, মাদিদ্বা দেব ওহতে ॥
ওঁ অস্য সঙ্কল্পিতার্থস্য সিদ্ধিরস্তু । ওঁ অয়মারম্ভ শুভায় ভবতু ॥

Om debo bo drabinoda purnung bibostahsichom

Udha sinchodha-mupo prinodha, madhidho deva ohotaye ॥

Om asya Sankalpitarthasya siddhirastu | Om ayomarambho shubahayo vhabhatoo ॥
Oh God Agni, who grants us wealth, bless us with the sincerity and knowledge in our heart,
Seek His blessing and He will fulfill our wishes.

Seeking Divine Sanction

সাক্ষ্যমন্ত্র
Sakhya mantra

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

ওঁ সূর্য্যঃ সোমঃ যমঃ কালঃ সন্ধ্যোভূতান্যহঃ ঋপা। পবনো দিক্‌পতির ভূমিরাকাশং খচরা মরাঃ।
ব্রাহ্মাণ্ড শাসনমাছায় কল্পধ্বমিহ সন্নিধিম্। ওঁ তৎসৎ। অয়মারম্ভ শুভায় ভবতু।

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

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

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).*

Bathing of the Brahmins

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

ওঁ গন্ধদ্বারাং দূরাধর্ষাং নিত্যপূঠাং করীষিণীম্ । ঈশ্বরীং সর্বভূতানাং তামিহোপহৃয়ে শ্রিয়ম্ ।

*Om gandhadwaram duradharsham nityapushtam karishinim |
Ishwarim sarbabhutanam tamihopabhaye shriyam ||
May this sandalwood ointment always enrich you
And the presence of God in all forms is felt as I spread on you.*

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

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

Placement of Kush Brahmins

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 shradhdha) 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, দেব-পক্ষ). 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, পিতৃ-পক্ষ)” and the “Maternal ancestry (Matripaksha, মাতৃ-পক্ষ)”. 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). Then make the following offerings to individual Brahmin:

Offerings to Kush Brahmin

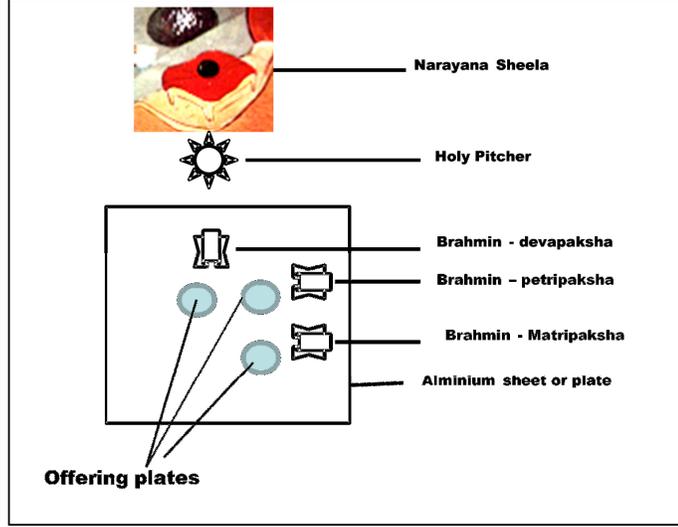
Offer a flower:

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

Pour little water on the offering plate and chant:

এতদ্ পাদ্যং ওঁ দর্ভময় ব্রাহ্মণে নমঃ।

Etat padyam om darbhamaya Brahmaney namah |
I herewith offer the water to wash your feet.
Oh the divine Brahmin made of doob grass (দর্ভময়).



Offer a little welcome rice:

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

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

এষ ধূপং ওঁ দর্ভময় ব্রাহ্মণে নমঃ।
Here is the incense to your service Oh the divine one.

Offer the lamp in the same way:

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

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

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

Offer a glass of drinking water:

এতদ্ পানীয়জলং ওঁ দর্ভময় ব্রাহ্মেণ নমঃ।

Etad paniyajalam om darbhamaya Brahmaney namah |

I offer this glass of drinking water to your service. Oh the divine Brahmin made of doob grass (দর্ভময়).

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

ওঁ দেবেভ্যে পিতৃভ্যশ্চ মহায়োগিভ্য এবচ । নমঃ পুণ্ড্রো স্বাহয়ৈ নিত্যমেব ভবস্তিতি ॥

Om devebhyo pitribhyascha mahayogibhya ebacha |

Namah pushtau swahaayi nityameba bhavastiti ||

Oh the representative of the Lord of the Universe, Oh the great sage, Enrich us by your presence and bless us everyday.

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

ওঁ বসুসত্তৌ বিশ্বেদেবা এতদ্বো দর্ভাসনং নমঃ ॥

Om basustau Viswedeva etadwo darbhasana namah ||

Oh the Lord of the Universe with thousand radiance

I am offering this grass seat to you.

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

ওঁ ----- গোত্র নান্দিমুখ পিতা শ্রী ----- দেবশর্মনঃ,

----- গোত্র নান্দিমুখ পিতামহ শ্রী ----- দেবশর্মনঃ,

----- গোত্র নান্দিমুখ প্রপিতামহ শ্রী ----- দেবশর্মনঃ

এতন্তে দর্ভাসনং ওঁ যে চাত্র ত্বামনু যাংশ্চ ত্বমনু তস্মৈ তে নমঃ।

Om ---- gotra nandimukha ---- debasharmana Pita, pitamaha, prapitamaha

(father, grandfather, great grandfather)

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

ওঁ ----- গোত্রা নান্দিমুখি মাতামহি ----- দেবী,

ওঁ ----- গোত্রা, নান্দিমুখি প্রমাতামহি ----- দেবী

এতন্তে দর্ভাসনং ওঁ যে চাত্র ত্বামনু যাংশ্চ ত্বমনু তস্মৈ তে নমঃ।

Om ---- gotra nandimukha ---- debi

Mata, matamahi, promatamahi

(mother, grandmother, great grandmother)

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

ওঁ এত নান্দিমুখাঃ পিতরঃ সোম্যাসো গম্ভীরেভিঃ পূর্বিণেভিঃ ।

দত্তাস্মভ্যং দ্রবিনেহ ভদ্রঃ রয়িঞ্চ নঃ সর্ববীরং নিযচ্ছত ।

ওঁ উশন্তুস্তা নিখিমহ্যশন্তুঃ সমিখীহি উশন্তুশত আবহ নান্দীমুখান পিতৃন হবিসে অন্তবে ।

Om etah nandimukhah pitarah soumyasho gambhirebhi purbinebhi

Dattasmabhyam drbineha bhadrah rayincha nah sarbabiram nijachata ||

Om ushantashtwa nidhimahya shantah samidhihi ushannusat |

Abaha nandimmukhan pitrin habishe 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 kept us united Oh my ancestors come and bless us as we venture into a new life.

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

ওঁ আয়ত্ত্ব নো নান্দীমুখাঃ পিতরঃ সোম্যাসোহগ্নিস্বাতাঃ পথিভির্দৈবযানৈঃ ।

আশ্মিন্ যজ্ঞে পুষ্ট্যা মদন্তোহবিক্রবন্তু তেহবন্তুস্মান্ ।

Om ahontu no nandimukha pitaro somya-soagniswattah prithibirddwibajanoi |

Ashim jaygye pustya madontohabibru tehabantwasman ||

Come, Oh Oh my paternal ancestors, my guide of future, Give your divine blessing and nourish our present endeavor Inspire us and stay with us I offer my humility.

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

ওঁ অপহতা অসুরা রক্ষাংশি বেদিষদঃ ।

Om apahata asure rakshanshi bedishadah

Please destroy our evils and protect us.

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

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

ওঁ পবিত্রে স্তো বৈষ্ণবৌ

Om pbitrey stho Vaishnabou |

May you be sanctified in the name of Lord Vishnu

Then hold the doob 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

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

ওঁ শম্নো দেবীরভীষ্টয় আপো ভবন্তু পীতয়ে শংষোরভিস্রবন্তু নঃ।।

Om shanno devirabhistaya aapo bhavantu peetaye sham yo rabhisrabantu nah ||5||

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

Repeat the process for each Brahmin – deva, paternal and maternal. After the bath, offer barley on the offering plate of the Brahmins:

ওঁ যবোহসি যবয়াম্মদেযো যবয়ারাতীর্দিবে ত্বা অন্তরিক্ষায় ।
ত্বা পৃথিব্যে ত্বা শুদ্ধস্তাং লোকং পিতৃষদনাঃ পিতৃষদনমসি ॥

**Oh jaboshi jabaya ashmadesho jabayaratirhibey twa antarikshaya |
Twa prithibai twa sudhatam lokam pitrishadanah pitrishadanamashi ||**

This barley, a divine blessing from the heaven and its interspace, Thou may purify this earth and its people and e can receive you as the blessing of our ancestors.

ওঁ যবোহসি সোমদেবত্যা গোষবো দেবনির্মিতঃ ।
প্রত্নমস্তিঃ পূজঃ পুষ্ট্যা নান্দীমুখান পিতৃন লোকান প্রীগাহি নঃ স্বাহা ॥

**Om javoshi somadevatyo oshabey debanirmitaha Pratnamadtih priktah pushta
Nandimukhan pitrin lokan prinahi nah swaha ||**

I am offering this barley endowed by the sun, cow and the Gods In order to receive the blessing from my ancestors on the occasion of this Nandimukh (Briddhi shraddha)

Continue your offerings to the three Brahmins as follows:

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 বসুসত্যৌ বিশ্বেদেবাঃ এতানি গন্ধ-পুষ্প-ধূপ-দীপ-আচ্ছাদনানি নমঃ।
যে চাত্র ত্বামনু যাংশ্চ ত্বস্মৈতে ব্রাহ্মণে নমঃ।

**Om basusatou vishweydevah Etani gandha-pushpa-dhupa-dwipa-achadanani namah |
Jey chatra twamanu janscha tasmaitey Brahmaney namah ||**

This earth is your creation Oh the Lord of the Universe, I am offering the sandalwood, flower, incense, lamp and the cloth To the Brahmin on your honor, to receive your grace For my family

Cloth

বস্ত্র-দান

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

ওঁ বহুতন্তু সমায়ুক্তং পট্টসুত্রাদি নির্মিতম্। বাসো দেব সু শুক্লঞ্চ গৃহানবর বর্ণিনা।
তন্তুসন্তান সন্নদ্ধং রঞ্জিতং রাগবন্তুনা। দর্ভময় ব্রাহ্মণ ভজপ্রীতিং বাসন্তে পরিধীয়তাম্।

**Om bahutantu samajuktam pattasutradi nirmitam | Baso deba su shuklancha grihanbara barnina ||
Tantusantan sannadwam ranjitam ragabastuna ||
Darbhamaya brahmana bhajapritim basastey paridhiatam ||**

Made with numerous threads made of cotton and other fibers, Oh the representative of God, accept this clean cloth for which I will be grateful Enriched with heavy threads, this colorful cloth I am offering to you to see you pleased.

Honey

Offer honey on each offering plate:

ওঁ মধু ওঁ মধু ওঁ মধু
Om madhu, Om madhu, Om madhu
May the honey be blessed on us.

Change of old tradition may mean progress

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 (petripaksha) 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.

Benedictory prayers

Shraddhakari now seeks the blessing from the priest with humility:

ॐ गौत्रं नो वर्द्धतां

Om gotram no bardhatam |

May I seek your blessing for the expansion of my family

The priest offers his blessing:

ॐ वर्द्धतां

Om bardhatam |

I bless for the expansion of your family

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

ॐ विष्णुरोम

----- गौत्रं नान्दिमुखं पिता ----- देवशर्मणः,

----- गौत्रं नान्दिमुखं पितामह ----- देवशर्मणः,

----- गौत्रं नान्दिमुखं प्रपितामह ----- देवशर्मणः

प्रत्यबनेजनं त्वाभ्यां नमः।

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

Om Vishnurom

---- *gotra Nandimukh* ---- (*pita, pitamaha, prapitamaha*)
Pratyabanejam tubhyam namah |

*In the name of my paternal ancestors, (father, grandfather and greatgrandfather, all deceased) I
 offer my reverence to the invisible soul*

Repeat the same with the Matri-paksha Brahmin where you will take the names of maternal ancestry of the worshiper

Hymn Of Continuity

শ্রাব্যমন্ত্র

Shrabyamantra

ওঁ যজ্ঞেশ্বরো হব্য সমস্তকব্য ভোক্তাহব্যয়াত্রা হরিরীশ্বরোহত্র ।
 তৎসন্নিধানাদপযাতু সদ্যো রক্ষাৎস্যশেষাণ্যসুরাংশ্চ সর্কে ।
 ওঁ যোগীশ্বরং যাজ্ঞবল্ক্যং সংপূজ্য মুনয়োহক্রবন্ ।
 বর্গাশ্রমেত্তরাণাং নো ব্রূহি ধর্মানশেষতঃ ।

*Om jagyashwaro habya samastakabya bhoktahabya atma Haririishwarohatra |
 Tat sannidhanadpantusadyo rakshamsyasheshansuranscha sarbey |
 Om jyogishwara yagyabalkam sampujyam manuyohbruban |
 Varnasrametranam no bruhi dharmansheshatah ||*

*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.*

ওঁ মনুত্রিবিষ্ণুহরীত-যাজ্ঞবল্ক্যোশনোহঙ্গিরাঃ ।
 মমাপস্তম্বসংবর্তাঃ কাত্যায়ন বৃহস্পতী ।
 পরাশরব্যাসশঙ্খ-লিখিতা দক্ষগৌতমৌ ।
 শাতাতপো বশিষ্ঠশ্চ ধর্মশাস্ত্র প্রয়োজকাঃ ।

ওঁ তদ্বিষ্ণোঃ পরমং পদং সদা পশ্যন্তি সুরয়ঃ । দিবীং চক্ষুরাততম্
*Om manwatri Vishnuharita Yagyabalkyashano Angira
 Mamapastamba sambartah Katyana Brihaspati |
 Parashar Vyas Shankha likhita Daksha Goutamou |
 Shatatapo Vashishthascha dharmashastra prayojakah |
 Om tad Vishnu paramam padam sada pashyanti surayah |
 Dibiba chakshuratatam ||*

*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 the Lord Vishnu
 like the clear bright sky.*

ওঁ দুৰ্যোধনো মনুময়ো মহাদ্রুমঃ স্কন্ধঃ কৰ্ণঃ শকুনিষ্ঠস্য শাখা ।
দুঃশাসনঃ পুষ্পফলে সমৃদ্ধে, মূলং রাজা ধৃতরাষ্ট্রোহমনীষী ।
ওঁ যুধিষ্ঠিরো ধৰ্ম্মময়ো অৰ্জুনো ভীমসেনোহস্য শাখা ।
মাদ্রীসুতো পুষ্পফলে সমৃদ্ধে, মূলং কৃষ্ণে ব্রহ্মা চ ব্রাহ্মণাশ্চ ॥

Om Dyuryodhana Manyumayo Mahadruma Skandha Karna Shakunista shakha |
Dushashanah pushpaphaley samridhey, mulam raja Dhritarashtra manishi |
Om Yudhishthiro dharmamayo Arjuno Bheemsenohasya Shakha
Madrisutau pushpaphaley samridhey, mulam Krishney Brahma cha Brahmanascha
In this ancestral link also comes Duryodhan, Manu, Great Druma, Skandha, Karna, Shakuni and their branches Dushashana flourished with prosperity, Raja Dhritarashtra received reverence, Yudhishthira 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:

ওঁ দেবতাভ্যঃ পিতৃভ্যশ্চ মহায়োগিভ্য এবচ ।
নমঃ পুণ্যে স্বাহায়ৈ নিত্যমেব ভবন্তিতি ॥

Om devatabhyo pitribhyascha mahayogibhya ebacha |
Namah pushthai swahawai nityameba bhavastiti ||
Oh my divine revered ancestors Nourish us, bless us and be with us always.

ওঁ বিশ্বেভ্যো দেবেভ্যো নমঃ ॥

Om Vishwebhyo devebhyo namah ||
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 দেবতাঃ।
ওঁ পিতৃ চরনেভ্যো নমঃ, ওঁ পিতামহ চরনেভ্যো নমঃ, ওঁ প্রপিতামহ চরনেভ্যো নমঃ।
মাতামহ চরণেভ্যো নমঃ । প্রমাতামহ চরণেভ্যো নমঃ ।
ওঁ বিশ্বেভ্যো দেবেভ্যো নমঃ ।

Om pita swarga pita dharma pitahi paramam tapah | Pitari pritimapanye priyantey sarbadevatah | Om pitri charanebhyo namah, Om pitamaha charanebhyo namah | Om prapitamaha charanebhyo namah || Matamaha charanebhavo namah, Pramatamaha charanebhyo namah | Vishwebhyo devebhyo namah ||

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

জননী জনুভূমিঞ্চ স্বৰ্গাদপি গরিয়সী। ওঁ মাতৃচরনেভ্যো নমঃ,
ওঁ মাতামহী চরনেভ্যো নমঃ, ওঁ প্রমাতামহী চরনেভ্যো নমঃ।

ওঁ বিশ্বেভ্যো দেবেভ্যো নমঃ।

*Janani janmabhumscha swargadapi gariyashi | Om matrucharanebhyo namah |
Matamaha charanebhyo namah | Pramatomaha charanebhyo namah |
Vishwebhyo devebhyo namah ||*

*My mother is greater than my place of birth and more sacred than heaven
I offer my reverence to the feet of my Mother, grand mother and great grandmother
And to all the divinities of the Universe.*

Immersion of Kush-Brahmins

ব্রাহ্মণ বিসর্জন

Brahman bisarjan

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

ওঁ বাজে বাজেহবত বাজিনো নো, ধনেষু বিপ্রা অমৃত্তা ঋতজ্ঞাঃ ।
অস্য মধুঃ পিবত মাদয়ধ্বং, তৃপ্তা যাত পথিভির্দেবানৈঃ ॥

*Om bajeye bajeybat bajino no, dhaneshu bipra amrita ritagya
Asya madhwa pibata madayadhvam tripta jat pathibhirdwibajanoih ||
Oh the Brahmin, you are the icon of my ancestors
You are the carrier of the divine elixir (amrita)
You turn everything to sweet as honey
You satisfied the soul on my ancestors who were guided to heaven.*

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

ওঁ আ মা বাজস্য প্রসবো জগম্যা, দেমে দেব্যাপৃথিবী বিশ্বরূপে ।
আ মা গন্তাং পিতরা মাতরা যুবমা মা সোমো অমৃত্তেন গম্যাৎ ॥

*Om aha ma bajosha prosabo jagamoh, demaye deybaparthibi bisharupaye
Aha ma gantang pitora matora juboma ma somo amritatayno gamayat||
After completing the rituals on this mortal earth, may you proceed towards your heavenly abode
Like my father and mother (ancestors) proceeded towards immortality.*

Then immerse the Brahmin in a small bowl of water:

দেবতাভ্যঃ পিতৃভ্যশ্চ মাতৃভ্যশ্চ মহাব্যোগিভ্য এব চ।
নমঃ স্বধায়ৈ স্বাহায়ৈ নিত্যমেব ভবত্তুতি ত্বয়ি জলে সমর্পয়ামি॥

*Debatavha pitribhyasha matribhyascha mahayogibhya eba cha | 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.*

Offer little water in the offering plate while chanting

ওঁ পূর্ণমদঃ পূর্ণামিদম্ পূর্ণাৎ পূর্ণ মূদচ্যতে । পূর্ণস্য পূর্ণমাদায় পূর্ণমেবা 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.

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Part 4 VASTU YAG (Havan)

বাস্তু যাগ (বাস্তু হোম)
(*Bastu jag, Bastu 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.

Open fire is illegal in residential quarters or public places. To make a very small candle flame like fire can be accomplished 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 (Pot). Small thin wooden sticks dipped in ghee sticks can be used to offer in the fire. 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 to prevent smoke formation.

Arrangement

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

Invocation

বিষ্ণুস্মরণ *Vishnu smaran*

Pray with folded hands:

ওঁ বিষ্ণু, ওঁ বিষ্ণু, ওঁ বিষ্ণু,
ওঁ তদ্বিষ্ণু, পরমং পদম্ সদাপশ্যন্তি সুরয়ঃ দিবীং চক্ষুরাততম।
ওঁ অপবিত্র পবিত্রো বা সর্ববিস্ত্রং গতোপি বা। যঃ স্মরেৎ পুণ্ডরীকাক্ষং স বাহ্যাত্তরঃ শুচি।

নমঃ সৰ্ব্বমঙ্গল মঙ্গল্যং বরণ্যং বরদং শুভম্। নারায়ণং নমস্কৃত্য সৰ্ব কৰ্ম্মাণি কাৰয়েৎ।

ওঁ বিষ্ণু, ওঁ বিষ্ণু, ওঁ বিষ্ণু। অন্নমন্নন্ত শুভায় ভবতু।

Om Vishnu - Om Vishnu - Om Vishnu | Om Tad-Vishnoh paramam padam |
Sada pashyanti soorayah dibi-iba chakshur-aatatam || Om apabitra pabitra ba sarbabasthan
gatopiba | jahsmaret pundarikaksham sa bajya antarasuchi | Namaha sarva mangala
mangalyam varayenam baradam shubham | Narayanam namaskritya sorvakarmani
kaarayet || Om Vishnu, Om Vishnu, Om Vishnu Ayamarambha shuvaya bhavatu ||

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

Resolution

সঙ্কল্প

Sankalpa

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

ওঁ বিষ্ণুরোম্ তৎসদ অদ্য -----মাসি ----- পক্ষে -----তিথৌ

— গোত্র শ্রী — দেবশৰ্ম্মা পরম শান্তি তথা আশীৰ্ব্বাদ লাভ কামে বাস্তু পূজা হোম কৰ্ম্মিণি অহং কৰিষ্যে ।

Om Vishnurom tatsat adhya ----- masi ----- pokhaye ----- tithou karmani ----- gotra
Sri ----- debasharma param shanti tatha ashirbad lava kamaye
bastu puja hom karmani ahoug karishye.

In name of Lord Vishnu, this auspicious day of _____ as part worship of the God of the house I ---- (gotra and name) am doing this fire worship for peace and to receive His blessing.

Marking of the fire place

রেখাপাত

Rekhatpat

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 পৃথ্বী দেবতাকা পীতবর্ণা।

Om rekheyam prithvidevataka peetabarna |

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

ওঁ রেখেয়ং অগ্নিদেবতাকা লোহিতবর্ণা।

Om rekheyam Agnirdevataka lohitabarna |

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

ওঁ রেখেয়ং প্রজাপতিদেবতাকা কৃষ্ণবর্ণা।

Om! Rekheyam Prajapatir devataka krishnabarna

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

ওঁ রেখেয়ং ইন্দ্রদেবতাকা নীলবর্ণা।

Om! Rekheyam Indradevataka neelbarna |

This line is for Lord Indra of pale blue color.

ওঁ রেখেয়ং সোমদেবতাকা শুক্লবর্ণা

Om! Rekheyam Somadevataka shuklabarna

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

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

ওঁ প্রজাপতির্ষি অগ্নিদেবতা উৎকর নিরসনে বিনিয়োগঃ। ওঁ নিরস্তঃ পরাবসু।

Prajapati rishir Agni devata Utkar nirasaney viniyogah |

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.

Lighting the holy fire

অগ্নিসংস্কার

Agnisanskar

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

প্রজাপতির্ষি ঋষিঃশ্রুতপাচ্ছন্দো অগ্নিদেবতা অগ্নিসংস্কারে বিনিয়োগঃ ।

ওঁ ক্রব্যাদমগ্নিং প্রহিণোমি দূরং যমরাজ্যং গচ্ছতুঃ রিপ্ৰবাহঃ ॥

Prjapatirishi Stritupachanda agnirdevata agnisamskarey biniyoga | Om kravyadagnim

prhinomi duram Yamarajyam gachchatuh riprabaha ||

As chanted by sage Prajapati, sung in Strishtupa 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.

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

Establishing the fire

অগ্নিস্থাপন

Agnisthapan

With foleded hands welcome the fire:

প্রজাপতিঋষিবৃহতীচ্ছন্দঃ প্রজাপতিদেবতা অগ্নিস্থাপনে বিনিয়োগঃ ।

ও ভূর্ভুবঃ স্বরোম ॥

প্রজাপতিঋষি স্ত্রীষ্টুপচ্ছন্দো অগ্নিদেবতা অগ্নিস্থাপনে বিনিয়োগঃ ।

ও ইহৈবায় মিতরো জাতবেদা দেবেভ্যো হব্যং বহতু প্রজানন্ ।

ও সর্বতঃ পানিপাদান্তঃ সর্বতোহক্ষি শিরোমুখঃ ।

বিশ্বরপো মহানগ্নিঃ প্রণীতঃ সর্বকর্মসু ॥

Prajapatirishi Stristupa chando Agnirdevata agnistapaney biniyoga |

Om ehaibaya mitaro jataveda deveyo habyam bahatu prajanana |

Om sarbatah panipadantah sarbatokshi siromukhah

Prajapatirishir Brihatichhandah Prajapatirdevata agnisthapaney biniyogah |

Om bhurbhubah swarom ||

In the name of sage Prajapati, sung in Striptupa meter, Dedicated to the Fire God (Agni) as I establish this fire. 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 reverence on all occasions.

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

I am dedicating this fire to Lord Prajapati

while establishing this fire and dedicating it to the Universe.

Naming the fire

অগ্নি নামকরণ

Agni namakaran

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

ও অগ্নে ত্বং যোযকনামাসি

Om agnetam Jojaka namashi

Oh fire with the name of Union (jojak)

Then offer reverence with folded hands:

ও যোযকনামাগ্নে নমঃ ।

ও পিঙ্গলুশ্মলুকেশাঙ্কঃ পিনাকর্জঠরোহরুণঃ । ছাগস্তঃ সাক্ষসূত্রোহগ্নিঃ সপ্তার্চি শক্তিদারকঃ ॥

Om Jojakanamagney namah |

Om pingabhru smasru keshashkhsha pinang jatharoharunah |

Chagastha sakshasutroagni saptarchi shaktidharakah ||

Oh the Fire of Union (Jojaka) Whose brows are like the bow, which has scattered hairs hungry stomach With great humility (lamb) I am bowing to the fire which has such great power ||

Welcome the fire (যোযকনামাগ্নে) before He is worshipped:

ওঁ যোযকনামাগ্নে ইহাগচ্ছ ইহাগচ্ছ ইহতিষ্ঠ ইহতিষ্ঠ
ইহ সন্নিধেহি ইহ সন্নিরুধ্যস্ব অত্রাধিষ্ঠানং কুরু মম পূজাঃ গৃহাণ ॥

**Om Jojakanamagney ehagachha ehagachha, eihathista eihathista
iha sannirudhashsa | Atradhistanam kurutah mama puja**

*Oh Fire with the name of Jojaka (union), come here, come here, stay here, stay here,
Come near to me, after coming close settle here and receive my oblations.*

Now offer your oblations to the fire of the occasion:

এষ গন্ধঃ যোযকনামাগ্নে নমঃ । (sandalwood)

এতৎ পুষ্পং যোযকনামাগ্নে নমঃ । (flower)

এষ ধূপঃ যোযকনামাগ্নে নমঃ । (incense)

এষ দীপঃ যোযকনামাগ্নে নমঃ । (lamp)

এষ আজ্যনৈবেদ্যং যোযকনামাগ্নে নমঃ ॥ (food platter)

ওঁ যোযকনামাগ্নে স্বাহা । (ghee)

Esha gandha Jojakanamagney namah |

Etat pushpa Jojakanamagney namah |

Esha dhupa Jojakanamagney namah |

Esha deepa Jojakanamagney namah |

Esha ajyanaivedya Jojakanamagney namah |

Om Jojakanamagney swaha ॥

Here is the sandalwood offered

with reverence to the Agni by the name of Jojak,

Here is the flower offered

with reverence to the Agni by the name of Jojak,

Here is the incense (dhoop) offered

with reverence to the Agni by the name of Jojak,

Here is the eatable platter offered

with reverence to the Agni by the name of Jojak,

In the name of the divinity

I am offering ghee (swaha) to the Agni by the name of Jojak

Consecration of Ghee

ঘৃতসংস্কার

Gritasamskar

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

ওঁ প্রজাপতিঋষির্গায়ত্রীচ্ছন্দ আজ্যং দেবতা আজ্যোপবনে বিনিয়োগঃ ।

Prajapatirrishir-gayatri-chand

ajyam devata ajyopabaney biniyogah |

In the name of sage Prajapati, singing in Gayatri meter,

this God of melted (or clarified) Ghee,

I am placing here for its offer.

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

ওঁ দেবজ্ঞা সবিতোৎপুনাতৃচ্ছিদ্রেণ পবিত্রেণ। বসোঃ সূর্যস্য রশ্মিভিঃ স্বাহা ॥

Om devastwa sabitotpunatwachchidrena pabitreña |

Baso surjasya rashmibhih swaha ||

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

Offerings to five principle Gods and Goddesses

পঞ্চ দেব-দেবীর হোম

Pancha dev-devir hom

The bride and the groom seeks blessings from five Gods and Goddesses closely associated with the family by offering ghee into the holy fire.

ওঁ নারায়ণ স্বাহা। ওঁ লক্ষ্মী স্বাহা। ওঁ সরস্বতী স্বাহা। ওঁ ষষ্ঠী স্বাহা। ওঁ গঙ্গায়ৈ স্বাহা।।

Om Narayanaya swaha | Om Lakshmai swaha | Om Saraswatai swaha |

Om Gangawai swaha ||

Oblations with ghee to the names of Narayana, Lakshmi, Saraswati, Shashthi and Ganga

Establishing the witness of Brahma

Brahmasthan

The special water container, called Kamandalu, represents Brahma who will witness the Fire worship.

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

প্রজাপতিঋষিরগ্নিদবেতা তৃণনিরসনে বিনিয়োগঃ । ওঁ নিরস্ত পরাবসুঃ ॥

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

In the name of sage Prajapati and the Fire God Agni, I am laying this kush grass

Requesting all the bad spirits to leave this place of worship ||

Then place a kamandalu with a flower on it on the grass you spread. (alternatively, put a glass of water with a kush grass and a flower in it).

প্রজাপতিঋষিরগ্নিদবেতা ব্রহ্মোপবেশনে বিনিয়োগঃ । ওঁ আবসোঃ সদনে সীদ ।

Prajapati rishi agnirdevata Brahma upabeshaney viniyogah |

Om abaso sadaney seeda ||

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

Welcome to Brahma

ব্রহ্মাবরনম্

Brahmabaranam

Put a flower in the kamandau and let it sit next to the Havan Kunda on a few pieces of kush.

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

Namo staba anantaya sahasra murtaye Sahasra padakshi shiroru bahabey |

Shahashra namney purushaya shashwatey | Shahashra koti yuga dhariney namah ||

I submit my reverence to the Infinite With numerous faces With numerous legs and numerous hands With numerous names as Eternal Man Who held through numerous ages I bow to Thee.

Creating water boundary

উদকাঞ্জলসেক

Udikanchalasek

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 বিনিয়োগঃ।
প্রজাপতি ঋষি অদিতির দেবতা উদকাঞ্জলি সেকে বিনিয়োগ। ওঁ অদিতে অনুমন্যস্ব ।
প্রজাপতি ঋষি অনুমতি দেবতা উদকাঞ্জলি সেকে বিনিয়োগ। ওঁ অনুমতে অনুমন্যস্ব ।
প্রজাপতি ঋষি সরস্বতী দেবতা উদকাঞ্জলি সেকে বিনিয়োগ। ওঁ সরস্বত্য অনুমনস্ব ।

Om Prajapati rishi Anushtupa chandyo Sabita devata Agni paryukshaney biniyogah |

Prajapati rishi Aditi devata udikanchanjali sakey biniyogah |

Om Aditye anumanyaswa ||

Prajapati rishi Anumati devata udikanchanjali sakey biniyogah |

Om Anumatey anumanyaswa ||

Prajapati rishi Saraswati devata udikanchanjali sakey biniyogah |

Om Saraswatye anumanyaswa ||

In the name of sage Prajapati, in Anustupa meter, with reverence to the Sungod,

I am circling the water around the fire, as instructed by sage Prajapati,

in the name of Aditi (boundless happiness), seeking the permission to honor Aditi,

I am circling the water, as instructed by sage Prajapati,

in the name of God Anumati (God of acclaim), seeking the permission to honor Anumati

I am circling the water, as instructed by sage Prajapati, in the name of Goddess Saraswati,

And seeking the permission of Saraswati to honor Her.

Obeisance directional gods

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

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

*Om Indraya swaha – (continue) Agnaye, Yamaya, Nairitaya, Varunaya, Bayabey, Kuberaya,
Ishanaya, Brahmanye, Anantaya ||*

*In the name of all directional Gods, Indra, Agni, Yama etc.
I am offering the habir (oblation of ghee to fire ||*

PRADHAN (Principal) HAVAN FOR THE HOUSE

Vastu Yag

বাস্তু যাগ (বাস্তু হোম) - প্রকৃতকর্মা

(Bastu jag, Bastu hom)

Pradhan hom - Prakrita karma

Offer twenty eight (28) sticks, dipped in ghee, into the fire while chanting each time the mantra:

ওঁ বাস্তু দেবতা স্বাহা

Om owing Saraswatwai namah|

This fire offering is to the divine name of Saraswati.

Offerings to the super soul (Brahman)

বিরূপাক্ষ জপ

Birupaksha jap

পরমেষ্ঠী ঋষী রুদ্রকপোহয়ির্দেবতা বিরূপাক্ষজপে বিনিয়োগঃ .

ওঁ ভূৰ্ভুবঃ স্বরৌ মহান্তমাআনং প্রপদ্যে,

বিরূপাক্ষোহসি দন্তাজিতস্য তে শয্যা পর্গে গৃহান্তরিক্ষে বিমিতং ।

হিরণ্যং তদেবানাং হৃদয়ান্যাস্ময়ে কুন্তেহন্তঃ সন্নিহিতানি ।

তানি বলভূচ্চ বলসাক্ষ রক্ষতোহগ্রমণী অনিমিষতঃ ।

সমুদ্রো মা বিশ্বব্যচা ব্রহ্মানুজানাতু তুথো মা বিশ্ববেদা ব্রহ্মণঃ পুত্রোহনুজানাতু,

শ্রাত্রো মা প্রচেতা মৈত্রাবরণেহনুজানাতু তস্মৈ বিরূপাক্ষায় দন্তাজয়ে

সমুদ্রায় বিশ্বব্যচসে তুথায় বিশ্ববেদসে শ্রাত্রায় প্রচেতসে সহস্রাক্ষায় ব্রহ্মণঃ পুত্রায় নমঃ ॥

Parameshthi rishi Rudrapoagnirdevata Birupaksha japey viniyogah

Om bhurbhubaswarom mahatmatmanam prapadye |

Birupakshoshi dantanjitashya tey sajya parney grihantarikshey bimitam |

Hiranyam taddevanam hridayanyasmaye kuntay hantah sannihitani |

Tani balabhrichya balasachya rakshatohapramani animishatah |

Smudro ma Vswabacha Brahmanu janatu

tutho ma Viswaveda Brahmanah putrohanujanatu |

Shwatro ma pracheta Moitra Varunohanujanatu tasmai birupakshaya dantanjaye ||

***Samudraya Viswabachasey tuthaya Viswavedasey
swatraya prachetasey sahasrakshaya Brahmanah putraya namah ||***
*I am taking refuge to that Almighty who is beyond this earth, the sky,
the heaven or the Omkar sound. That limitless Super Soul.
Oh the fearless fire of the thunder, you are the provider of divine vision.
You are the teeth of time and you reveal Him to us.
The Universe is your bed; the bright sky is you home.
You are the heart of the Gods with their hallow and strong as the iron;
covering the entire Universe with your bliss and protecting it from all harms.
Brahma, limitless like the ocean, who spreads out over the entire Universe and
And giving shelter to all,
Allow me to complete my offering Oh the fast moving all-knowing son of the Brahma,
The Super Soul Sun, permit me to make my offerings to Agni (a part of the sun).
I bow to all the Gods with thousand eyes, covering the entire Universe (Birupaksha).
Seeking their blessing to complete my job.*

Offerings to nine planets

নবগ্রহ হোম

Nabagraha Hom

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

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

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

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

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

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

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

(শনি, Saturn) ওঁ শংবোরভ্রিবল্লু 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 সমুশভির জায়থা স্বাহা।
Om samusharvir jayatha swaha
You enlighten the ignorance

Read about the mythology of Navagraha in Addendum.

Offerings to Great Utterances

মহাব্যাহতি হোম

Mahabyahriti Hom

Vyahrities refer to the cosmos which is called Ahriti. By uttering the three words of Gayatri – Bhur, Bhuvah and Svah, the chanter contemplates the Glory of God that illumines the three worlds – heaven, earth and the world in between. This covers the cosmos. Many consider these three words could also mean – past, present and future. The verse can be interpreted to invoke the deva Savitr, often called Savitri, The formula *bhur*, *bhuvah* and *svah*, are known as the mahavyatri or great utterance. It is a hymn from Rigveda and chanted in Gayatri metre.

In Mahavyariti Havan offering of ghee is done in the name of these powerful words that seek blessing from the Almighty for happiness and prosperity.

Offer ghee four times to the fire in the names of the Gayatri.:

ওঁ প্রজাপতি ঋষি গায়ত্রী ছন্দ্যে অগ্নিদেবতা মহাব্যাহতি প্রায়শ্চিত্ত হোমে বিনিয়োগঃ ॥

ওঁ ভু স্বাহা ॥

ওঁ ভুবঃ স্বাহা ॥

ওঁ স্বঃ স্বাহা ॥

ওঁ ভূভুবঃস্বঃ স্বাহা ॥

Om Prajapati rishi Gayatri chhandyo Agnirdevata vyasta samasta

Mahabyahriti homey biniyogah | Om Bhuh swaha ॥

Om Prajapati rishi Rushnika chhandyo Bayurdevata vyasta samasta

Mahabyahriti homey biniyogah | Om Bhubah swaha ॥

Om Prajapati rishi Anustupa chhandyo Suryadevata vyasta samasta

Mahabyahriti homey biniyogah | Om Swah swaha ॥

Om Prajapati rishi Brihati chhandyo Prajapatirdevata vyasta samasta

Mahabyahriti homey biniyogah | Om Bhur-bhubha-swah swaha ॥

In the Gayatri meter, as chanted by sage Prajapati for Lord Agni, I am performing the Mahabayahriti Hom by offering ghee to the heavens, In the Rushmik meter, as chanted by sage Prajapati for Lord Agni, I am performing the Mahabayahriti Hom by offering ghee to the earth, In the Anustup meter, as chanted by sage Prajapati for Lord Agni, I am performing the Mahabayahriti Hom by offering ghee to the world in between, In the Brihati meter, as chanted by sage Prajapati for Lord Agni, I am performing the Mahabayahriti Hom by offering ghee to the cosmos.

BENEDICTION PRAYER

উদীচ্য-কর্ষ

Udichya karma

Sprinkle water around the havan kunda with the following chant:

প্রজাপতিঋষির অদিতির্দেবতা উদকাঞ্জলি সেকে বিনিয়োগঃ । ওঁ অদিতেহ অনুমংহ্রাঃ

Prajapati rishi Aditi devata udikanjali sekey viniyogah |

Om Aditeha nwamam 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.

Fire Gets New Name before extinguishing

মৃড়ান্নি

Mriragni

The fire is given a new name (Mriragni, মৃড়ান্নি) before it is turned off. Mrirah means ocean that gave birth to this earth that came out of ocean. Welcome the new fire along with the five mudras for the welcome:

ওঁ মৃড়নামাগ্নে ইহাগচ্ছ ইহাগচ্ছ ইহতিষ্ঠ ইহতিষ্ঠ, ইহ সন্নিধি, ইহসন্নিধ্যস্ব,
অত্রাধিষ্ঠান কুরু, মম পূজাং গৃহাণ ॥

Om Mriranamagney

Eha gacha eha gacha, eha tishtha, ehatishtha, eha sannidehi,

Eha sannirudhaswa, atradhishtam kuru, mam pujam grihana

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

ওঁ মৃড়ান্নে নমঃ ।

এষ গন্ধঃ ওঁ মৃড়ান্নে নমঃ । এতৎ পুষ্প ওঁ মৃড়ান্নে নমঃ ॥

এতৎ দীপঃ ওঁ মৃড়ান্নে নমঃ । এতৎ হবিনৈবেদ্যম্ ওঁ মৃড়ান্নে নমঃ ॥

Om Mriranamagney namah | Esha gandha Om Mriragney namah,

etat pushpam Om Mriranamagney namah | eta dweepah Om Mriranamagney namah |

Etat habir naivedyam Om Mriranamagney namah ||

Oh the Mrirah-named fire! I am offering with great reverence, the flower, the incense, the lamp, the fire offering (habir) and the food-platter (naivedya) please accept my offering.

Final Offering

পূর্ণাহুতি

Purnahuti

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

প্রজাপতি ঋষির্বিরাট গায়ত্রী ছন্দে ইন্দ্রদেবতা যশস্কামস্য যজনীয় প্রয়োগে বিনিয়োগঃ।
ওঁ পূর্ণাহোমং যশসে জুহোমি, যোহসৌ জুহোতি বরমসৌ দদাতি, বরং বৃণে, যশসা ভামি লোকে স্বাহা।
*Prajapati rishi Birarat Gayatri chhanda Indra devata jashakamashya
jajaneya prayogey viniyogaha | Om Purnahomam jashashey juhomi,
johashmai juhote baramashmai dadati, Baram briney, jashasha bhami lokey swaha ||*
*As written by Prajapati rishi in the meter of Brirah-Gayatri, in the name of Lord Indra,
I am offering this oblation to the fire for my fame. In this final oblation to the fire I seek your
blessing, I seek your boon to grant me good name in this terrestrial world.*

Completion

পূর্ণপাত্র দান

Purnapatra dan

The overflowing rice (আতপচাল) container, kept next to the havan place, is called **Purnapatra**. It holds a glass full of rice (overflowing) with a copper coin, beetle leaf (পান) and a beetle nut (সুপারি) at the top and a banana on the side. It is first given to the priest and then poured over the Agni. Its offering signifies satisfactory completion of the havan.

Put a flower on the Purnapatra.

এতসৌ পূর্ণপাত্র অনুকল্প ভোজ্যায় নমঃ। এতৎ অধিপত্যে শ্রীবিষ্ণবে নমঃ।
Ataswi purnapatra anukalpa byojaya namah | Etat adhipataye Shri Vishnabey namah ||
Herewith I sanctify the Purnapatra-associated raw food In the name of Lord Visnu

Then give the *Purnapatra* to the Brahmin as His representative. After he accepts the offering, request him to keep the coin and then pour the rice on the fire. This also helps in extinguishing the fire.

এতে গন্ধ পুষ্পে এতৎ সম্প্রদানায় ব্রহ্মণে নমঃ।
Etey gandha pushpey etat sampradanaya Brahmaney namah ||
With the scented flower, I am offering this raw food container to the Brahmin.

Extinguishing the fire

The groom now takes some yogurt and pour over the fire for extinguishing. Make sure that you have taken out a little ash for *tika*. While putting the yogurt on the fire, the groom will chant:

ওঁ অগ্নেভ্যং সমুদ্রে গচ্ছ। ওঁ পৃথ্বি ত্বং শীতলা ভব।
Om agney twam samudrey gachcha | Om pritwi twam shitala bhava ||
Oh Fire God, now you go to the ocean Allow the earth to cool down

Part 5 CONCLUSION OF VASTU PUJA

Adoration With Lamp

আরতি

Arati

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

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



Prayer for forgiveness

ক্ষমাভিক্ষা

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 reconciliatory prayer:

ওঁ যদক্ষরং পরিভ্রষ্টং মাত্ৰাহীনঞ্চ যজ্জবেৎ। পূৰ্ণং ভবতু তৎসৰ্বং ত্বৎপ্রসাদে সুরেশ্বরঃ।।
মজ্জহীনং ত্ৰিস্নাহীনং ভক্তিহীনং সুরেশ্বরঃ। যৎ পূজিতং ময়া দেব পরিপূৰ্ণং তদভ্যুমে।
ওঁ কায়েন মনসা বাচা কৰ্মনা 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

ওঁ পূর্ণমদঃ পূর্ণামিদম্ পূর্ণাৎ পূর্ণ মুদচ্যতে । পূর্ণস্য পূর্ণমাদায় পূর্ণমেবা 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 কৰ্মফলং শ্ৰীনারায়ণ চরণে সমৰ্পয়ামি।

***Etad sarba karmaphalam Shri Narayana charaney samarpayami ||
All the fruits of this ceremony is dedicated to Thy Feet Oh Narayana ||***

Continue prayer with folded hands:

ওঁ অসতো মা সৎ গময় । তমসো মা জ্যোতীৰ্গময় ॥

মৃত্যোর মা অমৃত্যং গময়। ওঁ শান্তিঃ, ওঁ শান্তিঃ, ওঁ শান্তিঃ ॥

Om asato maa sadgamaya Tamaso maa jyotirgamay

Mrityor maa amritam gamaya Om Shanti! Om Shanti! Om Shanti!

*Oh Almighty God! Lead me from unreal (illusion) to the real, from darkness to the light,
From the fear of death to the knowledge of immortality.*

Moving the Holy pitcher

ঘট চালনা

Ghat chalana

The sacred holy pitcher was used for all offerings. Moving of the holy pitcher heralds the completion of the puja rituals. The priest or Shradhakari holds the holy pitcher with both hands and move it, symbolizing the end of the Annaprasan ritual ceremony of ancestral worship.

At this time all puja related sounds are pitched in – Sankha, drums, metal beat and others.

ওঁ গচ্ছ গচ্ছ পরম স্থানং সুস্থানং পরমেশ্বর, পূজাধারন কালে চ পুনরাগমনায়চ।

***Om gacha gacha param sthanam swasthanam parameshwari
Pujadharana kaley cha punaragmanaya cha ||***

Go, go to your heavenly abode, Oh Lord but

when I do your puja again, please come back.

Peace Chant

শান্তিজল

Shantijal

Hold the holy water pitcher on the palm of your left hand. Take out the leaves and dip into the holy water. Then shake the dripping holy water on the heads of the attending devotees. Keep chanting the following mantras.

কয়া নশ্চিত্র ইতি ঋকত্রয়স্য বামদেব ঋষির্গায়ত্রীচ্ছন্দ । ইন্দ্রো দেবতা শান্তি কৰ্ম্মণি জপে বিনিয়োগঃ ।
ওঁ কয়ানশ্চিত্র আ ভূব দ্বীসদা বৃধঃ সখা । কয়া শচিষ্ঠয়া বৃত্তা ।
ওঁ কল্পা-সত্যো মদানাং মংহিষ্ঠো মৎসন্ধসঃ । দৃঢ়া চিদারঞ্জো বসু ।
ওঁ অভী যুগঃ সখীনামবিভা জরিতৃণাঃ শতং ভবাস্যুতয়ে ॥

*Kaya nashchitra iti riktrayasya bamdeva rishir Gayatrichanda Indro devata shanti karmani
japey biniyoga | Om kayanaschitra a bhuba dutisada bridhah sakha ||
Kayasachishthaya brita | Om kasta satyo madanam manghisto matsandasah |*

Drirah chidarujey basu | Om abhi shunah sakhinambita jarithrinam shatam bhavasyutaye ||
This peace chant is written by sage Bamadeva in Gayatri meter and addressed to Indra, the King of the Devas. Always victorious in numerous ways and friendly to us all, and whose (Lord Indra) protection surrounds us all. Tell me how you (Lord Indra) were inspired to defeat your enemies with confidence. bless us with the valor of yours,

ওঁ স্বতি ন ইন্দ্রো বৃদ্ধশ্রবাঃ সৃষ্টি নঃ পুষা বিশ্বদেবাঃ স্বষ্টি নজর্ক্ষ্যো অরিষ্টনেমিঃ স্বষ্টি নো বৃহস্পতির্দধাতু ।
ওঁ স্বষ্টি ওঁ স্বষ্টি ওঁ স্বষ্টি ॥

*Om swasti na Indro Bridhashrabah swasti nah Pusha viswavedaha |
Swasti nastarkshyo arishthanemih | Swasti no Brihaspatirdadhatu |
Om swasti, Om swasti, Om swasti*

Oh Indra, you are the protector of your friends and devotees and you appear in numerous forms before us. Let your blessing shower on us. Oh illustrious Indra, Oh all-knowledgeable Pusha, Oh Traksha with infinite speed, and Brihaspati, the caretaker of the Gods, Shower on us your divine blessings.

ওঁ দেৱীঃ শান্তিঃ, অন্তরীক্ষং শান্তিঃ, পৃথিবী শান্তিরাপঃ, শান্তিরোধয়ঃ শান্তিঃ ।
বনস্পত্যয়ঃ শান্তি, বিশ্বদেবাঃ শান্তি, শান্তিৰ্বক্ষশান্তিঃ সৰ্বং শান্তিঃ, শান্তিরেব শান্তিঃ সা মা শান্তিরেধি ।
ওঁ শান্তিরস্ত শিবঞ্চস্ত বিনশ্যতু শুভঞ্চ যৎ । যত এবাগতং পাপং তম্ৰেব প্রতিগচ্ছতু স্বাহা ॥

*Om dau shantih, antariksha shantih, Prithivi shantirapah, shanti roshadhya shantih |
Banaspataya shanti, Vishwedeve shantih, shantir Brahma Om shantih, sarba shatih,
Shantireba shantih, sa ma shantiredhi | Om shantirastu Shivanchastu binashyatwa
shubhancha jat | Jat ebagam papam tatraiba pratigachatu swaha ||*

*Let there be peace everywhere across the sky. May there be peace all over the Universe.
Let the vegetation be in peace, may His blessing shower on us, let there be peace everywhere
My peace prevails by the blessing of Lord Shiva. May all sins be removed and
We enjoy the righteous world.*

Honorarium to Brahmin

दक्षिणा

Dakshina

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

ॐ एतस्मैकान्मूल्याय नमः। एतद अधिपतये श्रीविष्णवे नमः॥

Etasmāi kanchanamūlaya namah | Etadadhipataye Shri Vishnabey namah||
I am dedicating this coin to the name of Lord Vishnu May this be sanctified.

Then take a coin (no 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 --- पक्ष --- तिथौ । वसुसत्यार्क्षिशेषां देवानां कृतेतत् आभ्युदयिकप्राद्वक्शर्षणं
प्रतिष्ठार्थं दक्षिणामिदं कान्मूल्याय श्रीविष्णुदेवतत् । यथा संभव गोत्र नाम्ने ब्राह्मणाय अहं ददामि ॥

Adya --- month/fortnight (moon calendar)/day (tithi) |

Basusatyaurbishweysham debanam kritaitat

abhyudaikshraddha karmanah ||

Pratishthartham dakshinamidam kanchanamulyam

Shri Vishnu dwaibatam |

Jatha sambhava gotra namney Brahmanya aham dadani ||

*On this auspicious day of ---- While maintaining truthful tradition, in the name of the divine,
I am completing the Abhyudayeed Shraddha and For its success I am offering this humble
reward to the Brahmin, in the name of Lord Vishn. To the best of my knowledge of the identities,
I am offering this reward to the Brahmin with humility.*

Pray with folded hands

ॐ विश्व देवाः प्रियञ्जां

Om Vishwey debaha priyantam ||

Wish the Lord of the Universe be happy and satisfied.

ॐ मधुवाता खतयते मधु क्शरन्ति सिन्धवः । माथीर्नः संतोषधीः ॥

ॐ मधु नक्तं मुताषसो, मधुमं पार्थिवं रजः । मधु द्यौरस्तु नः पिता ॥

Om madhubata rityatey madhu ksharanti sindhaba | Madhwirna santoshadhih ||

Om madhu nakta mutoshasho, madhumat parthiba rajah | Madhu daourantu nah pita

*Let there be rain of honey and flow of honey from the river to the ocean Let the medicines be
sweet as honey Day and night be sweet as honey The earth be sweet as honey*

The abode of our ancestors be sweet as honey

ॐ माधुमानो वनस्पतिर्मधुमस्तु सूर्योः । माथीर्गवो भवन्तु नः ॥ ॐ मधु ॐ मधु ॐ मधु ॥

Om madhumanno vanaspatirmadhumastu suryo | Madhwirgavo bhavantu nah |

Om madhu, Om madhu, Om madhu ||

*Our vegetation be sweet as honey the sun be sweet as honey and may the cow gives sweet
milk like honey I pray everthing to be sweet as honey*

Part 6
ADDENDUM
List of Puja Requirements
ফর্দমালা

Phardha mala and other arrangements

(Note: Many of these articles will be used in groups like Barandala, Pushpapatra, Arati etc)

Bengali Name	Close English Equivalent
সিন্দুর	Vermillion
তিল	Sesame seed
হরিতকী	Haritaki (a kind of nut)
শুতসরিষা	White mustard
মাষকলাই	Black lentil
পঞ্চশস্য	Five grains
পঞ্চরত্ন	Five jewels (metals)
পঞ্চগুঁড়ি	Five colored powders
বরণডালা	Platter of good wishes: lamp, various grains, metals (coins – dimes and cents), stone, sandalwood, barley, paddy, etc.
শ্রী বা ছিরী	Shri: A plate with a mound of cone shaped rice pudding made out of rice dough. It represents Ganesh
মধু	Honey
মধুপর্ক	A bowl of five things (honey, ghee, yogurt, sugar and milk)
কর্পুর	Camphor
দর্পণ	Mirror
আলতা	Red liquid
চূবড়ি	Basket
আসনাজুরী	Seat and ring
ধূপ	Incense



Shri and Barandala

Bengali Name	Close English Equivalent
প্রদীপ	Oil lamp
দ্বারঘট	Pitcher at the door
পুষ্প	Flower
তুলসী	Tulasi
দুর্বা	Durba
বিল্বপত্র	Bel leaf (wood apple)
পুষ্প মালা ২	Garland 2 (Narayana and Ghat)
আম্র পল্লব	Mango leaves
ডাব বা নারকাল (ঘটর)	Coconut (ripe or unripe)
মিষ্টান্ন	Sweets
নৈবেদ্যের থালা ৪ :	Naivedya (food platter) 4
পঞ্চদেবতা	Five gods (five mounds)
নবগ্রহ	Nine planets (nine mounds)
প্রধান	Principle deity (Lakshmi),
নারায়ণ	One single mound Narayana
অন্যান্য নৈবেদ্য :	Other platter:
ফল	Fruit
মিষ্টি	Sweet
কুচা নৈবেদ্য	Platter of small mounds
গেলাস, ২	Tumblers 2
ভোজ্য	Bhojya (uncooked food materials)
চাল	Rice
রান্নার মশলা	Spice
ঘী (বা তল)	Ghee (or oil)
ডাল	Dal (pulse)
সজী পাঁচ রকম	Vegetable (five kinds)
পঞ্চামৃত	Mixture of five sweets: (Yogurt, milk, ghee, honey and sugar)
ঘটের গামছা	Red towel (small) for holy pitcher
হোম সামগ্রী	Hom (havan) materials
হোম কুন্ড	Fire pot
বালি	Sand
কাঠ (স্টেরনো)	Wood or Sterno
কাঠি (সমিধ)	Wooden sticks
ঘী	Ghee
পূর্ণপাত্র	Overflowing rice tumbler
সুপারী	Beetle nut
ভোগ	Cooked food (Bhog)
পুরাহিতের নতুন জামা/ধুতি	New cloth for purohit (shirt/dhoti)

QUESTIONS, SYMBOLS AND TERMINOLOGIES

What is Om?

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

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

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

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

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

CULTURAL SYMBOLS OF HINDUS

Havan

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

Deep (lamp)

A lamp is an earthen saucer like container, filled with ghee or butter with a twisted cotton tape immersed in it. It is lighted in every Hindu household and temple in India. The cotton tape keeps sucking the ghee to yield a cool bright light, a flame. In nature the flame is considered to be the source of infinite energy of positive currents. In early days lamp was the only source of light to see in darkness. Great emphasis is also placed on performing “*Aarati*” in India during worship of

any deity. The *aarti* flame is moved around the idol for the devotees to have a good look of the deity, and then the devotees put out their palms to receive the aarti aura for their good health and prosperity.

Betel Leaf (paan)

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

While performing Satyanarayana puja the Bengalis place five betel leaves on the platform or on the side with betel nut (supari), sweet and coin. This is called mokama. At the end of the puja this is given to five married women to receive their blessing for the host family. Most common use of betel leaf is as after-dinner treat for chewing Areca nut (Areca catechu) or betel nut (supari) wrapped in it. The betel nut is a mild stimulant which can be further promoted by the use of tobacco products that contributes nicotine.

Tilak, Dot and Bindi

It is the display of the position of the wearer. Vermillion powder is put on the forehead of women in order to display their marital status of the woman. Wearing of the vermillion powder or *sindur* is considered as auspicious for married women. It can also be used as a beauty spot (*bindi*). Ancient Indian had an indomitable urge to communicate his thoughts and so symbols were developed to communicate the religious denomination, sect or ideology. The commonly used materials for putting the mark are sandalwood paste, vermillion (*sindur*), lime, turmeric, saffron, musk, agar, sandal and ash (*bibhuti*) for men and women.

Swastik Mark

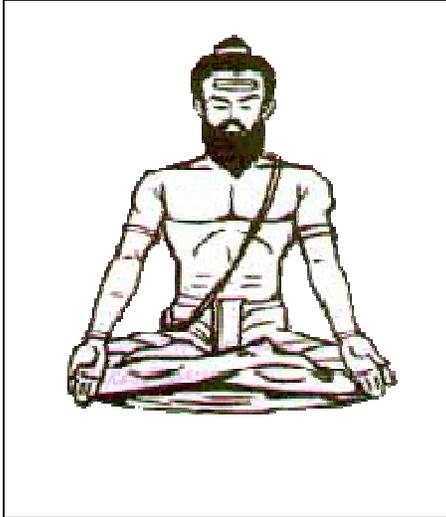
The word swastika comes from the Sanskrit word *suastika* (*su* means good and *asti* means well-being), meaning any lucky or auspicious object. Its origin probably dates back to the Indus Valley Civilization. It is a sacred symbol of good luck and eternity in many other ancient civilizations. The Aryans adopted the Swastik as a symbol for the good of humanity. Then the Hindus added some more arms to the Swastik to denote happiness in married life and worldly successes. The holy pitcher carries the mark of swastik.

Sacred Thread

যজ্ঞোপবীত

Yajnopavita

Sacred thread is a bunch of cotton threads, with nine cords in three bunches of three, all of same length. The sacred thread is worn by conservative Brahmins and some other castes. It normally hangs from the left shoulder down under the right shoulder (see picture). This position of the sacred thread is called *Upaviti*. At the performance of some inauspicious ceremonies (like death



or tarpan) one should be *Prachnaviti* when the sacred thread should hang from the right shoulder. At times the sacred thread is changed to *Niviti* position when the sacred thread is worn round the neck like a garland.

Wearing of the sacred thread signifies that the Brahmin is initiated to the spiritual knowledge through the ceremony of *Upanayana*. The thought behind the Upanayana is followed by other religions also. Short background information may not be inappropriate.

A Brahmin takes birth twice – *dwija* (twice-born). The first birth is from the natural mother and father like any other animal. The second birth is from Savitri (Goddess of Knowledge) and the teacher or *guru* is his father in his

natural age of eight. In early days, at the age of eight the Brahmin boy was sent to the teacher (*guru*). He stayed in the *ashram* or hermitage for four years. There he was initiated to Brahminhood (*Savitri* or *Gayatri* initiation) and received the spiritual knowledge from the *guru*. His life was simple (*Brahmachari*), abstained from all pleasures of life, shaved his head, wore only two sets of dresses, lived on begging and supported by the community. He cooked for the teacher and did all his house hold chores. During his stay with the teacher he wore three girdles – three strands of cotton thread, *munja* grass and deer skin. When he left the *ashram*, at the age of twelve, the girdles of *Munja* grass and deer skin were replaced by two sets of cotton girdles like the one he was already wearing. Thus he carries home nine threads of cotton, tied in three bunches, which is called যজ্ঞোপবীত, *Yajnopavita*.

Calls for prayers

Ringling bells:

In all religions there are ways to herald calls for the prayers. Thus ringling of church bell and Azan in Muslims are comparable to ringling of bells in temples or during Hindu puja rituals. The metallic sound within a circular body in contained environment produces a resounding echo, which spreads in all directions. Hindu believers feel that the sound of bell invokes the deity's blessings and purify the environment. There are other instruments to create similar sound like *manjira* that is played with devotional songs.

Blowing of conch

This is another way to draw attention towards spiritual activities. It heralds important events and auspicious celebrations and calls all the faithful for the worship of the deity. Conch is a type of shell through which wind is blown and it makes a typical sound. As the conch is a natural product, two conches rarely make exactly same sound. On the mythological picture, conch shell or Shankh was obtained as a gift from the ocean - churning by the Gods. The spiral formation inside the conch shell is symbolic of infinite space. All naturally occurring conch shells yield cosmic sounds, which can be heard by holding the shell close to one's ears. On the battlefield of Kurushetra in the Mahabharatha, every morning the blowing of the shankh, symbolized the starting of the war.

Uloo

In Bengalis uloo sound is created by rapidly moving the tongue while the wind is blown out with corresponding sound. It is the sound of auspicious occasions like marriage or during doing aarati.

Some Common Terminologies

Dhyan: Meditation on the image or deity in focus.

Pranam: Prostration. It can be done by touching the feet or by laying on the ground with folded hands stretched ahead towards the deity. One should always do pranam to elder people respecting their age-old wisdom.

Prarthana and Pronam

“Prarthana” is appeal and “pranam” is obeisance or bowing with humility

Namaskar: Casual form of offering respect. Put the palms together and hold them on the chest.

Stuti: Adoration of the deity.

Stob: Singing the glory

Prarthana: Appeal and request.

Stotra (স্তোত্র), Stab (স্তব) and Stuti (স্তুতি)

Stotra, Stab and Stuti are Sanskrit words, essentially a hymn addressed to the Divinity. It is a way of elaborate praise for the divinity. It can be a prayer, a description, or a conversation. These expressions of divine appreciation comes from the same verb, *stu* (to praise), and basically all of these mean "praise". *Stotras*, *stabs* and *stutis* are part of popular devotional literature which are not bound by the strict rules as some other ancient Indian scriptures, such as found in Vedas and Upanishads.

Puja: Puja is the Hindu way of worshipping which includes all the above and offerings of various things in the name of the divinity.

Three basic Gods of the Hindus

Brahma, Vishnu and Maheshwar (Shiva) are the three basic Gods of Hindus associated with Creation, Preservation and Destruction of the Universe. As the preservation of human race (and other living creatures) are in the hands of Vishnu, He is the foremost God of Invocation.

Vedas and Chandas

Vedas means knowledge. These are the core Hindu scriptures and perhaps written before 1700 BC. These are hymns and verses dedicated to various Gods. There are four Vedas: The Rigveda (the oldest), Yajurveda, Samaveda and Atharvaveda. The Vedas, in accordance with Hindu tradition, are *apurseya* or in other words were not of human origin. They were supposed to have been directly revealed by God which the sages heard and remembered (*sruti* and *smriti*). The rituals described in this book are from Samaveda. In the traditional way the verses were written and sung in certain pattern, or meter, called **Chanda**. Chanda is the science of prosody in which the composition of the text has a specific quantity of alphabets. One has to learn it under strict guidance from traditional teachers in order to keep the sanctity. Thus the puja rituals were only limited to the Brahmins. This tradition is now changed and all verses are now pronounced as mantras without the tune.

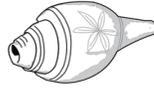
The main chandas are: **Gayatri**, **Ushnik**, **Anushtubh**, **Bruhati**, **Pankti**, **Trishtubh** and **Jagati**. These will be mentioned during the chanting of the mantras and hence its origin has been described here. In many verses you will also find the name of the creator which is attached with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



Diya



Kosha and kushi



Conch for blowing



Pancha pradeep



Plate to offer



Bell



Karpoordan

(for burning camphor)



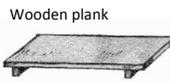
Water conch
(Jala sankha)



Dhunuchi
for burning incense



Arati plate



Wooden plank



Asan

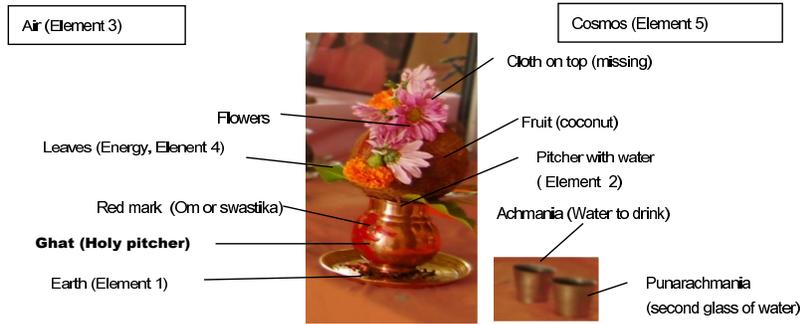
Seats for worship



Lamp stand with 5 wicks

PUJA UTENSILS

THE HOLY PITCHER



FIVE ESSENTIAL ELEMENTS OF LIFE As represented by the Holy pitcher

- Earth (1)
- Water (2)
- Air (3)
- Energy (solar energy in leaves, 4)
- Cosmos (5)

Holy pitcher and five great elements of life

According to Hindu believe (1700 B.C.) life consists of *pancha mahabhuta*, or "five great elements". They are:

Tej (energy), Ap (water), kshiti (earth),
Marut (air), Vyom (cosmos).

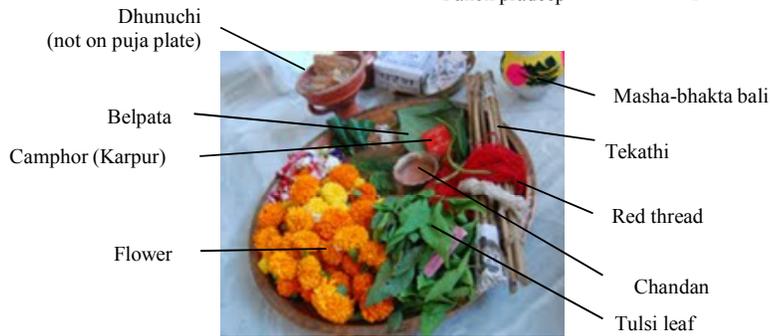
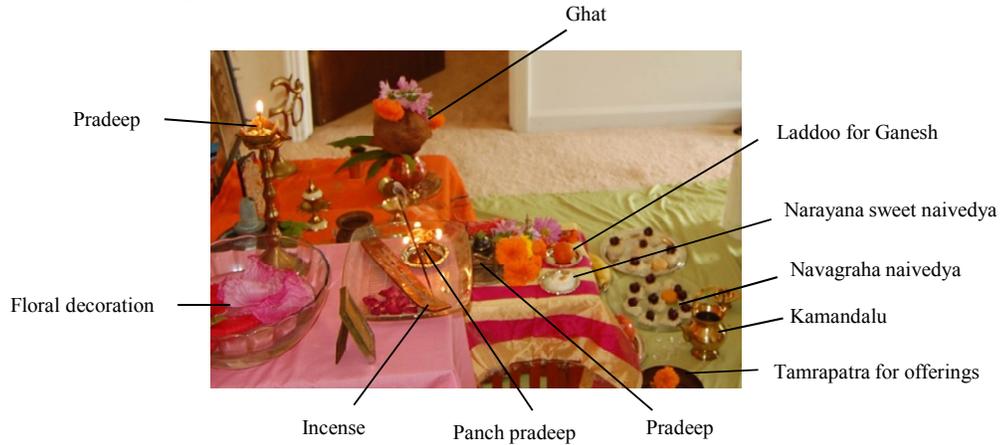
Human body is made of these five elements and after death the body dissolves into these elements of nature, may that be as ashes or by decay. Thus balancing cycle of nature. Because life depends on these five great elements Hindus relate them as God's blessing.

Now you can evaluate the incorrect claim of the west as quoted below.

"In the fifth century B.C. Greek philosopher Empedocles **originated** the concept of four elements of nature: Fire, Water, Air, and Earth. These represent the realms of the cosmos within which, and of which, all things consist. These four elements were discussed in the writings of Plato, and the early Greek physicians Hippocrates and Galen used them to describe the four humors of the body. A century later, Aristotle and the Pythagoreans added the fifth element, which they called Ether. This element represents the substance of the heavenly bodies, which is latent in all things. This element is also called Quintessence or Space. **These same five elements are also found in Hinduism, which influenced the philosophy of Yoga**".

The time has come to awaken our new generation to appreciate the contribution of our ancestors and feel proud about them by understanding the significance of puja rituals.

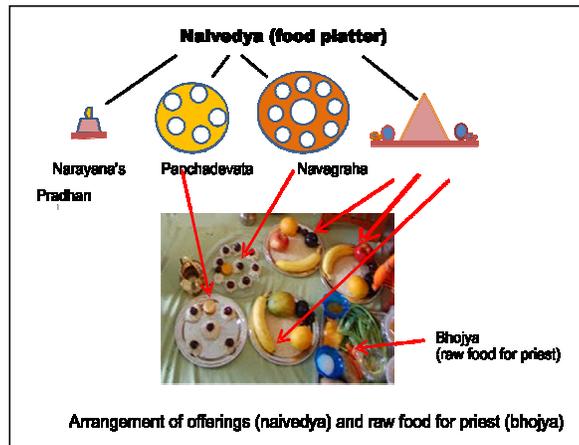
PUJA ARRANGEMENTS



Flower plate (pushpa patra)



PRANAM





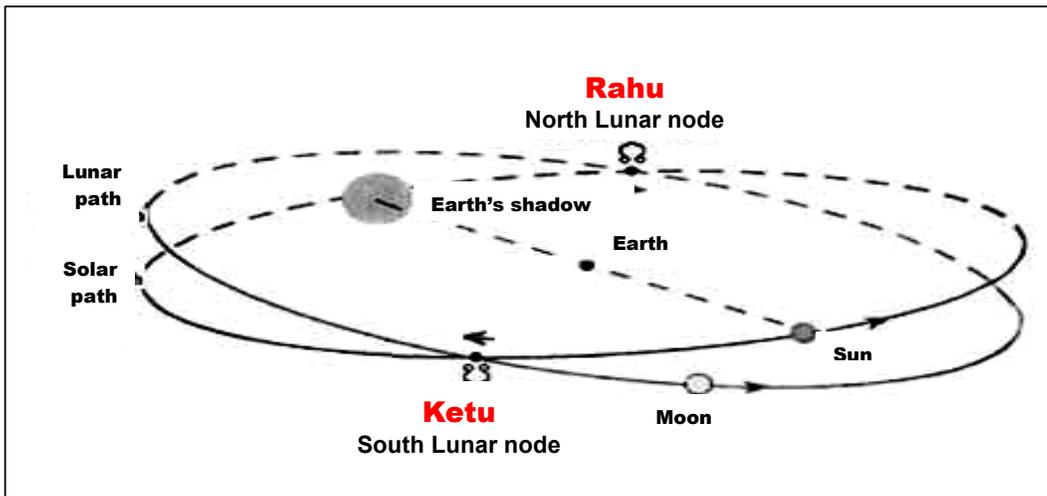
PANCHADEVATA (Includes one Goddess) - Brahma, Vishnu, Maheshwar, Ganesha and Durga.

Navagraha in Hindu scriptures

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

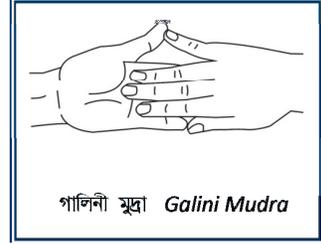
- Surya (Sun, Ravi, Ravibar, Sunday)
- Chandra (Moon, Som, Sombar, Monday)
- Mangala (Mars, Mangalbar, Tuesday)
- Budha (Mercury, Budhbar, Wednesday)
- Brihaspati (Jupiter, Brihaspatibar or Gurubar, Thursday)
- Shukra (Venus, Shukrabar, Friday)
- Shani (Saturn, Shanibar, Saturday)

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



MUDRAS

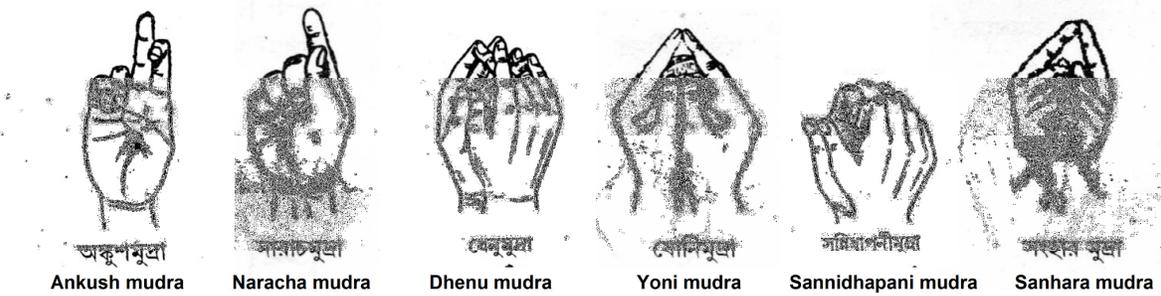
Mudra is the hand expression to communicate with God (deity, His icon). It can be compared with dancing. In the text throughout this book many mudras will be referred. We are quoting a few here.



Special offering (*Bisheshargha*)

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

Various mudras referred in the text

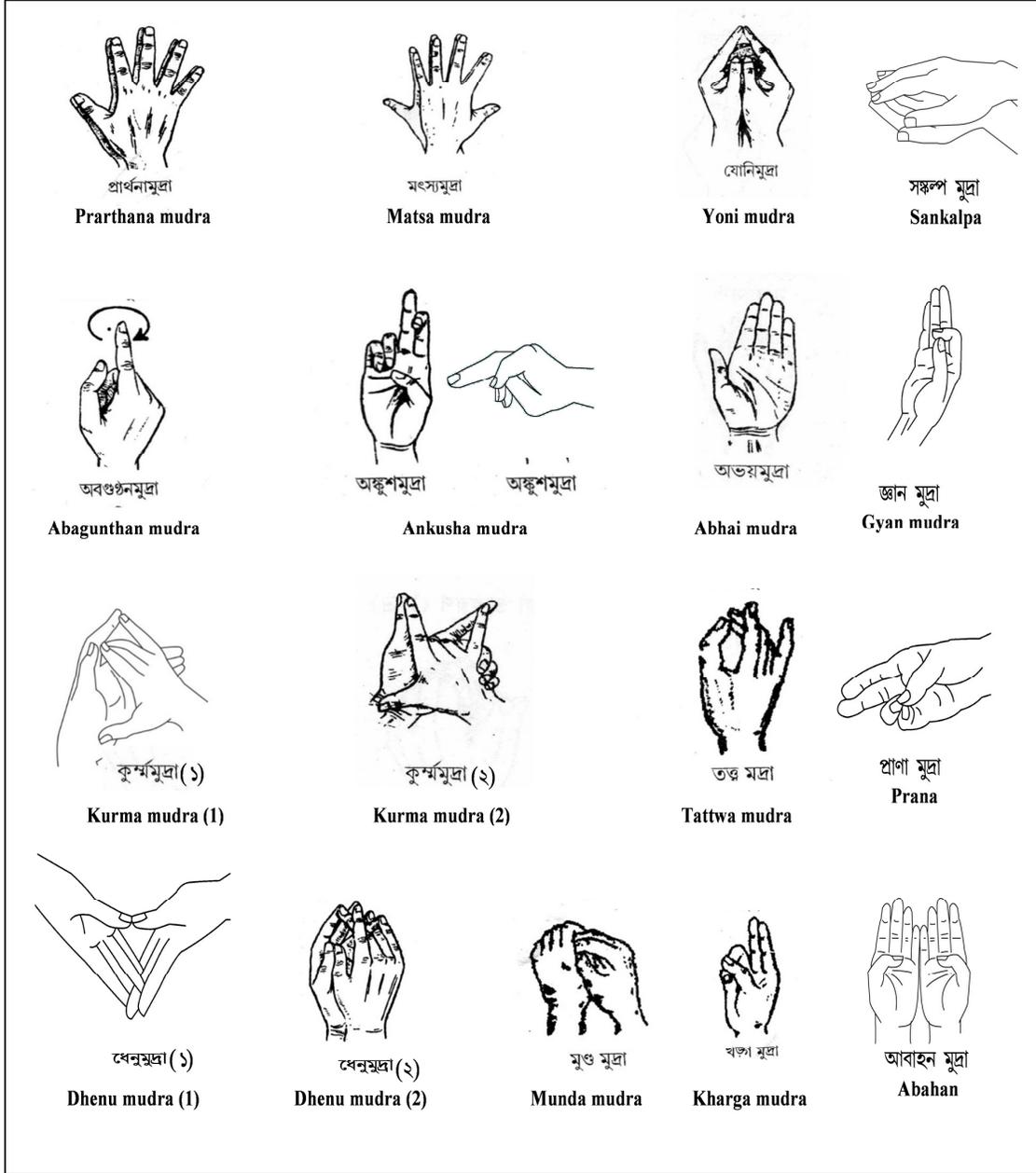


Five welcome mudras

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



Additional mudras



OUR TEAM OF EDITORS

Bibhas C. Bandyopadhyay



Bibhas C. Bandyopadhyay, M.D. (Dr. Bandy) was born in Calcutta, India in 1941 in a middle class family with limited income. His parents were highly devoted and he grew in an atmosphere of Hindu faiths and believes.

After receiving his high school diploma Bibhas went to Ramkrishna Mission in Belgharia, near Kolkata for his undergraduate education. While in college he became a disciple of Swami Shankarananda Maharaj in Belur Math and started doing daily worship service in Ramkrishna Mission. This gave the foundation of his later interest of becoming a Hindu Priest.

Bibhas received his Medical Degree from Calcutta University in 1964 with a gold medal in pathology and honors in Medicine and Surgery. He came to United States in 1967 and joined Johns Hopkins University with specialization in ENT (Ear-Throat-Nose) and then became an Associate Professor in same institution serving until 1977. Dr. Bandy finally settled down in Hagerstown, Maryland, in 1977 and started his private practice in his specialty. During his 35 years of private practice he published many articles in Medical journals and raised a wonderful family.

Working closely with Dr. Kanai L. Mukherjee for more than twenty five years, Dr. Bandy became a recognized priest of Washington, D.C. and Baltimore area, including his association with the Washington Kali Temple. His experience of performing puja rituals in the capital of the USA makes him a forerunner on the subject. He has generously volunteered in writing the Bengali script, selection of the mantras, and general collaboration with the author at every step. He is highly motivated in performing all Hindu Puja rituals in an organized manner and presenting their significance to the younger generation with great enthusiasm.

Arun Banerjee



Dr. Arun Banerjee is a Consulting Scientist in the Precision Pointing and Controls Group at the Lockheed Martin Advanced Technology Center at Palo Alto. He was born in 1942 and educated at the Bengal Engineering College (BS, 1962), Indian Institute of Technology, Kharagpur (PhD, 1969), and the University of Florida (PhD, 1972). Except for teaching from 1964-1969 at the IIT, he has spent his entire career working in industry. This includes work on the dynamics of shuttle booster recovery for Northrop, shuttle tethered satellite dynamics for Martin-Marietta, INSAT solar panel deployment for Ford Aerospace. The past twenty years he has worked at Lockheed, where he created a flexible multibody dynamics code that has become a workhorse tool for the company. He received the Engineer of the Year award from AIAA, San Francisco Chapter, in 1990, and was invited by the European Space Agency to deliver the State of the Art Lecture on Multibody Dynamics in 1992. He is an Associate Fellow of the AIAA. Dr. Banerjee is now 70 and 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.