

Shivratri Puja (शिवरात्रीपूजा) Manual

Shivratri is usually performed on *Phalgun Krishna Paksha Dvadashi* (फाल्गुणकृष्णपक्षद्वादश). Some times it may fall on *tryodashi*. What we call *Shivratri* is actually *Shivratri eve*. Hindus all over India celebrate *Shivratri* on *Triyodadhi* or *Chaturdashi* as per lunar calendar. We Kashmiri Pandits worship *Bhairwa Vtknath* and hence the worship is called *Vtk puja*. *Bhairwa* as per Kashmir Shaivism is a being who through his *saddhna* has risen to a status just next to Lord *Shiva*. As per Kashmir Shaivism philosophy the highest state a being can achieve through his *saddhna* is that of a *Bhairwa*, whereunder he has three powers of lord *Shiva*: manifestation (*shreshti*), maintenance (*stehti*), withdrawal (*samhara*) as compared to lord *Shiva* who has five powers i.e. above mentioned three and two additional powers of concealment (*vilaya*) and divine grace (*anugraha*). Eight *Bhairwas* have achieved that status so far, for whom we have eight dedicated temples in Kashmir mostly around Srinagar city. *Vtknath Bhairwa* is one of them who receives extensive worship on *Shivratri eve*.

Preparatory

a) Pots and other items

1. One pot (earthen or metallic) to symbolise Lord *Shiva* in the *puja*.
2. One pot smaller than above to symbolise *Parvati*.
3. Four smaller pots to symbolise *Shivganas*.
4. Two still smaller pots (called *Sanivaris*) to represent *Kshatrpals*.
5. One pot (medium) to be used for establishing *Kalash*.
6. Two small pot or *Kawlis* to be used as *pranit patr* for *Kalash* and *Vtknath puja*
7. One *Shiv* linga placed in a plate to receive worship as *sonipatloo*.
8. A few *thalis* of different sizes to be used for keeping various things during *puja*
9. One *Dulu* (open mouth pot called *Dulu*) to be used as *Vtknath pot*
10. One large bowl for storing *nirmal* (water after it has been used in the *puja*).
11. A bowl with charcoal for burning *kantgun and til*
12. One earthen oil lamp with wick, *Ratandeep* and *dup* stand.
13. *Ganta*, *Shnkh*, *Chamar* (if possible), *tek- kachul* (a small cup for holding *tika*)

b) Puja Samgri

- 1) *Darbha* (*Darbha* is a special type of dry grass used in *pujas*) if *darbha* is not available one can use flowers in its place, *sindur* (yellow coloured, do not get red *sindur* used by ladies), *camphor*, *dup*/*agarbati*, *knthgun* (*Bgol*), *ghee*, oil for oil lamp, *silver leaves*, *yagnopavit*, *sarshap*, (yellow *sarsoon oil seeds*), *black til*, *rice*, *barley*, *laya* (perched paddy), *milk*, *curd*, *honey*, *spari*, *lavang*, *ilachi*, *small sugar crystals* (for *prashad*)
- 2) *Kands* (sugar cones) one for each member of family for immersion in *Shivpot*.

- 3) Flowers in sufficient quantity, loose and garlands for decorating all pot deities.
- 4) Walnuts (sufficient to fill all pots).
- 5) Dry fruits for *naveed* in *prepun* (*kishmish*), almonds, etc
- 6) *Aaris* (round rings made from dry paddy grass for use as base for keeping pots etc.(about 13).
- 7) Caps (made from freshly cut soft tree twigs which are made into a round shape and fixed with flowers) to be used for placing over *Shiv* and *Parvati* pots.
- 8) *Mauli* (sufficient to be put round on all pots and on family members as *raksha sutra*).
- 9) *Vishthur* (विष्टुर (*Kurcha*). It is an object made from a blade of *Kusha* grass (or *dharba*) about 6 inches long by giving a loose knot in it at $\frac{1}{4}$ end. Longer end is held in hand to sprinkle
- 10) *Pvitri* (पवित्री *Pavitri* is a ring made of *dhurva* grass or a metal ring such as silver or gold, which is worn on *anamika* finger during the ritual .

Placement of deities and preparing for puja

While doing placement of deities keep on reciting:

Om Nm Shmbhvay Ch Myobhvay Ch

Nmh Snkeray Ch Myskray Ch, Nm Shivah Ch Shivtray Ch

ॐ-नमः-शम्भवाय-च-मयो-भवाय-च

नमः-शंकराय-च-मयस्कराय-च-नमः-शिवाय-च-शिवतराय-च;

The placement of utensils representing various deities is shown in figure D-I below.

1-An oil lamp (*deep*) and two small bowls (representing *Kshterpals*) are placed in the SE corner (called *Agney Kon*) .

2-*Pranit -patr* is a small cup (or similar object) used for keeping water by the side of *Kalash* and *Sanipatloo* as shown in the diagram. A *Vishthur* is placed in it for sprinkling water over deities during *puja* .

3-Make chandan/saffron paste for applying *as tika*

4-Make a paste of yellow sindur by mixing sindur , curd, a little ghee in a cup for applying to various pots.

5) Fill up all pots (except *Bhairav* and *Rshi Duluj*) with fresh water and put walnuts in all of them. Put all pots on *Aaris* .(Traditionally Shiv pot and Parvati pot filled with water and walnuts are brought to puja place by the house lady with all reverence –This is known as *Vatuk Kharun*

Drawing of Kalash diagrams (See D-2)

Kalash diagram is drawn in *Ishan Kon* (NE corner see DI above) with rice flour or lime. There are two types of diagram both having an eight petal lotus in the central part called *Ashtdal* on which *Kalash* pot is place. The two variants of *Kalash* diagrams are:-

a) *Inder Kalash* .

b) *Brhm Kalash* .

Inder Kalash is used on auspicious occasions while *Brhm Kalash* is used on inauspicious occasions.

Put water and a few walnuts in the *Kalash* pot and place it on *Ashtdal* with due reverence and draw *Swastika* diagram with sindur paste on the front side of pot
 Put a bowl or a plate filled with rice over *Kalash* pot.

Fig-DI



Starting Puja

Note

For the benefit of those who are not well versed in the puja or have limited time for performing puja hints have been given at various places for shortcuts . They have been highlighted . Look for it in before start and mark what is to be done .Some puja are optional

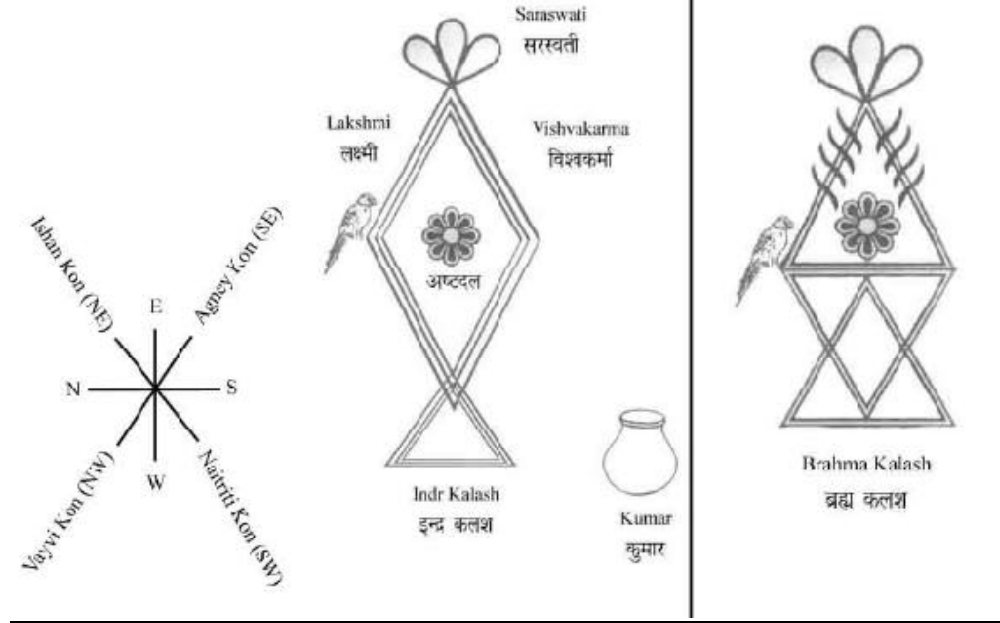


Fig -D2

As can be gauged from the elaborate preparations that go in this puja, it is essential that the whole family gets deeply involved reverentially in this puja to receive divine blessings. To get into that mode a little *pranayam* will be helpful. If you do not have enough time or energy to perform all ritualistic puja, use shortcuts which have been given at various stages of puja. It is also advised that the performer should go through the entire manual before starting puja and fix priority according to his/her desire. God is always aware of one's limitations and responds to those shortcomings accordingly. In Bhagwad gita Lord Krishna has made that clear :

“Whoever offers Me with devotion a leaf, a flower, a fruit or just water I accept that, the pious offering with pure in heart “ BG 9/26

Translations of all recitation made in the puja have been given to enable worshipper to understand the depth of these vedic recitations. Original Sanskrit verses have also been given.

Performer sits on a mat facing east. Before starting puja light up oil lamp, *ratandeeep* and dup. Also put a little kantgun and til in the burning charcoal kept in the bowl to create an aroma. In addition to performer of puja it is advised that one additional person remains present during puja to help performer at times in making things available.

Shivratri puja has following steps:

A) Doop Deep Puja

B) Kalash Puja

C) Vtk Puja

D) Tarpan

E) Vashvadeva Bali (Optional) List of items required is given at beginning of this puja.

Zang Yun(Auspicious starting)*

Some one from the family applies *zung* to performer. If available one may put on a new *yagnopavit* along with recitation of gayatri mantra. Those males who do not have *yagnopavit*, will need one for performing *Tarpan* and Vasvadeva Bali puja. This puja can be performed by ladies also. They will not need *yagnopavit*

** Zung Yun is a Kashmiri tradition of initiation at the start of a puja. A bowl or thali with rice on which is placed some salt and a coin, is touched on the right shoulder of performer three times by a young girl of family or in her absence by some other persons. While applying it to performer, the applier offers prayers for long life, good health and prosperity of the performer of puja.*

Purifying Materials used in puja

Sprinkle water over *Puja* materials, kept nearby, with *Vshthur* kept in *Pranitpatr* and recite:
Aapo Histha Myobuv-Stan Urje Ddhatn Mhe Rnay Chkshse Yo Vh Shivh Tmo Rsstsy BhajYte H. Nh Ushhtir Iv Matrth Tsmā Arng Mam Vo Ysy Kshyay Jinvth Apo Jn Ytha S Nh
टापो-हिष्ठा-मयोभुव-स्तान-उर्जे-दधातन-महेरणाय-चक्षसे-योवः-शिवः-तमो-रसस्तस्य-भाज-यते-ह-नः

उषतीर-इव-मातरः-तस्मा-अरंग-माम-वो-यस्य-क्षयाय-जिन्वथ-आपो-जन-यथा-सनः

(Oh water deity, please be beneficial to me/us. You are revered for Your soothing effect, brilliance and help in growing food, etc. Please bestow on us the sap that is beneficial for growth just like the mothers milk, which helps children to grow. We adore You for Your help in the growth of herbs which are beneficial to us. Please bless us with progeny)

(A) Doop Deep Puja

For all *Pujas*, *Kasmiri Pandits* have laid down a compact set of 15 steps called *angas* to be performed in a definite chronological order. This is known as *Dup Deep Puja*. It is essential part of all *pujas* without any change. The sequence of *angas* with recitations is as follows:

Short Cut-Drop item nos -8,9,11,12,15

1) **Achman** is symbolic purification act. A small quantity of water say 1-2 cc is sipped from right hand palm three times along with recitation of *mantra*.

Om Shm No Devir Abhishtye Apo Bhvntu Pitye Shmyor Abhi Srvntu Nh

ॐ-शंनो-देवीर-अभिष्टये-आपो-भवन्तु-पीतये!-शंयोर-अभि-स्रवन्तुनः

(Oh God, may the divine waters be propitious to us for the fulfillment of desires and for our drinking. May gods shower on us joy and welfare).

2) **Snklp** (सन्कल्प) Solemn vow to perform a *Karma*.

Recite with handful of flowers in hand:

Om Tat Sat Brahma Adhy Tavat Tithou Adye Phalgan Masey Krishn Pakshey

DvadashoTithou (If Shivratri falls on 13 instead of 12 then use the word Triyodasha) ___ Varey (e.g. Ravivasrey for 'Sunday' –Shanshcharvasrey for 'Saturday') Sayam_Kale ___ Gotrey (gotra e.g. datattrey gotrey, if gotra is not known use the word Amuk,); ahm_____ (performers name) Vtknath Puja Karm Karishye

ॐ-तत-सत-ब्रह्म-अध्य-तावत-तथो-अद्ये-_____मासे-_____पक्षे_____तिथौ_____वारे_____
काले_____गोत्रे; अहं_____कर्म-करिष्ये।

3) **Aasan Shodan or Sthula Shuddhi** (Cleaning the seat) (आसन-शोधन/स्थूला-शुद्धि)

After cleaning the seat of worship symbolically with a *darbha* broom (kept specially for this purpose), a small quantity of water is placed in *pranipatr* along with *Vishthur* or couple of pieces of *darbha*. This water is first consecrated by recitation of *Viniyoga mantra* and then, the seat for worship is symbolically made pure by sprinkling water over it with the help of *Vishthur* or *darbha*.

a) **Viniyoga** (naming *Rishi* etc. of this *mantra*).

Asy Shri Asn Shodn Mntrsy Meruprsht Rishi Sutlm Chhndh Kurmo Devta Asan Shodn Viniyogh
अस्य-श्री-आसन-शोधन-मन्त्रस्य-मेरुपृष्ठ-ऋषि-सूतलं-छन्दः-कूर्मो-देवता-आसन-शोधन-वनियोगः

(For purification of deities seat (asan) by Mantra, Meru Preshht is the sage (Rishi), Kurma (tortoise incarnation of Vishnu) is the presiding deity; sutla is the name of the metre. Deity is requested to Lake the seat).

b) **Purification of Seat**

Om Prithiviyai Tvya Drita Loka Devi Tvm Vishnuna Drta
Tvm Ch Dharaya Mam Devi Pvitrm Kuru Chasnm

ॐ-प्रथिव्यै-। त्वया-धृता-लोका-देवि-त्वं-वष्णुना-धृता

त्वं-च-धाराया-माम-देवि-पवित्रं-कुरु-चासनम

(Om, O mother Earth, the worlds are supported by you and you are supported by Lord Vishnu. O goddess Prithvi support me too and purify my seat as well).

After reciting above *mantra* one should salute the seat by touching or bowing

4) **Prithvi Pujan** (Worship of earth as mother) (पृथिवि-पूजन)

While applying *tilak*, *arghya* and flowers to floor in the front, recite following words:

Prim Prithiviyai Adhar Shaktyai Smalubnm

Gandho Nmh Arghyo Nmh Pushpm Nmh

प्रि-पृथिव्यै-आधार-शक्त्यै-समालभनं-गन्धो-नमः-अर्गो-नमः-पुष्पं-नमः

(I bow to mother Earth who is the support of Primal energy and offer my salutations by applying *tilak*, *arghya* and flowers).

5) **Aakash Pujan** (Worship of Sky) (आकाश-पूजन)

While applying *tilak*, *arghya*, and *pushp* (flowers) to sky symbolically by holding it in fingers and pointing towards sky, and finally putting it in nirmal, recite following:

Sknd Adhar Shktyai Smalubnm Gndho Nmh Argo Nmh, Pushpm Nmh

सकन्द-आधार-शक्त्यै-समालभनं-गन्धो-नमः-अर्गो-नमः-पुष्पं-नमः

(To sky which is the support of Prime Energy I offer my salutations by applying *tilak*, *arghya* and flowers).

6) **Ganesh Pujan** (Seeking blessings of Lord Ganesh) (गणेश-पूजन)

Lord *Ganesh*'s blessings are sought for the smooth performance of the *karma* that is intended to be performed by applying *tilak*, *arghya* and flowers to Him along with recitation of *mantras*.

The

recitation of *mantra* is :

Om Shuklmbher Dhrm Vishnu, Shshivrnm Chturbhujam! Prsnn Vdnm Dyaye Srv Vignop Shantiyai

ॐ-शुक्लांबरधरं-विष्णु-शशिवर्णं--चतुरभुजं-प्रसन्न-वदनं-ध्यायं-सर्व-वघ्नोप-शान्तयै।

(I pray to Lord *Ganesh*, Whose clothes are white like sky itself (He is everywhere like God *Vishnu*); Who is bright and cool like the Moon; Who has four arms (control over four directions) and is always happy. Even gods for fulfillment of their desires and removal of obstacles in the success of their chosen *karma* worship Him.)

7) **Guru Puja** (गुरु-पूजा) (Seeking blessings of teacher (*Guru*) or *Brahma*)

Trinity of gods *Brahma*, *Vishnu* and *Mahesh* are the first *guru*'s of an individual. If one worships his chosen human *guru* (living or dead) then he/she is worshiped as an agent of trinity of gods who guides one in the right path to follow. While applying *tilak*, *arghya* and flower to *guru* one recites following words :

Guruh Brhma Guruh Vishnu Gurudevo Maheshvra

Guru Sakshat Prbrhm Tsmay Shri Garve Nmh

Curve Nmh Prm Curve Nmh Prmacherya Nmh

Adhi Siddhi Byo Nmh

गुरुः-ब्रह्म-गुरु-विष्णुः-गुरु-देवो-महेश्वरः-।

गुरुः-साक्षात्-परब्रह्म-तस्मै-श्री-गुरुवे-नमः-

गुर्वे-नमः, परम-गुर्वे-नमः, परमाचार्या-नमः,।

आदि-सिद्धभ्यो-नमः-।

(*Guru* is *Brhma*, *Vishnu* and *Mahesh*. He is Omnipresent, I bow to Him who is Supreme Master and source of all *siddhas* – right actions.)

8) **Angnyas** (Assigning parts of body to Gods) (अग्न्यास)

Nyassa is an act of mental appropriation or assigning parts of body to tutelary deities. Various parts of the hands and body are touched upon while reciting *mantra* assigned to that place to enhance the sanctity of *puja* by linking body and cosmos at micro and macro levels. It has two parts:

a) *Karnyas* (touching fingers of both hands).

b) *Shdnnyas* (touching various parts of body).

a) *Karnyas* (करन्यास)

. While holding 2 pieces of *dharba* in *anamika* fingers(third fingers) of both hands with *dharba* turned back wards perform following actions along with recitations as given below:

i) *Om Angushthabyam Nmh* ; ॐ-अंगुष्ठाभ्याम नमः) Touching both Thumbs.

ii) '*Na*' *Tarjinibyam Nmh* (न-तर्जनीभ्याम-नमः) Touching both *Tarjinis* (first fingers)

iii) '*Ma*' *Madhyabyam Nmh* (म-मध्याभ्यां-नमः) Touching both *Madyamas*.(Second fingers)

iv) '*Shi*' *Anamikabyam Nmh* (शि-अनामिकाभ्याम-नमः) Touching both *Anamica* finger.(Third fingers)

v) '*Va*' *Kanishthakabyam Nmh* (व-कनिष्ठकाभ्याम-नमः) Touching both *Kanisthas*.(Little fingers)

vi) '*Ya*' *Krtlkr Prasthabyam Nmh* ; य-करतलकर-पृष्ठाभ्याम-नमः) . Moving both the hands in such a way that front of both hands move over the backs of both hands.

b) *Shhadnnyas* ; षडङ्गन्यास)

i) '*Om*' *Hrdyaye Nmh* (ॐ-हृदयाये-नमः-Touching heart with four fingers of both hands

- ii) 'Na' Shirse Svaha - 'न'-शिरसे-स्वाहा) Touching forehead with four fingers of both hands
- iii) 'Ma' Shikhaye Vsht ; 'म'-शिखाये-वषट) Touching top of head with four fingers of both hands
- iv) 'Shi' Kvchay Hum ; 'शि-कवचाय-हुम-Touching right shoulder with left hand and left shoulder with right hand
- v) 'Va' Netrabhyam Nmh (व-नेत्रेभ्यां-नम) Touching both eyes with first and second fingers of right hand
- vi) Ya Astray Phat ; य-असत्राय-फट) Strike left hand palm with first and second finger of right hand

9) **Bhu Shuddhi** (भू-शुद्धि) This involves throwing black sesamum seeds (*Til*) around

performer of *Karma* to keep away evil spirits.

Apasarpantu Te Bhuto Ye Bhuta Bhuvi Samsthitah

Ye Bhuta Vigna Kartaras Te Gacchantu Shivjnaya

अपसर्पन्त-ते-भूता-ये-भूता-भुवि-सन्स्थिता

ये-भूता-विघ्न-करतारस्ते-गाचन्तु-शिवाङ्गना-

(Those evil spirits and ghosts who are in this place and who may disturb my meditations let them go away by the immediate order of the Supreme Lord Shiv).

10) **Pranayam** (पराणायाम) It is *yogic* practice which involves regulated breathing for proper disposition of mind. Inhale and exhale breath 3 times with calm disposition

11) **Prokshana** (परोक्षणा) It involves symbolically purifying body.

It is a symbolic act of purification of body at the start of performance of *Karma* by sprinkling water on body by *Vishtur* which is kept in *Pranipatr* (pot), along with recitation of following words:

Tirthey Sneyam Tirthm Ev Smanam Bhviti Manh

Shmso Arrushho Dhurtih Prann Mrtysy Rkshano Brhmnspti.

तीर्थे-स्नेन-तीर्थ-एव-समानां-भवतिमानः-

शंसो-आररूषो-धूर्ति-प्राणड-मर्त्यस्य-रक्षाणो-बहमणस्पते-

(Let this water have the same effect as having a bath at a holy place (Tirtha). Let it make me safe from any disease and save me from death)..

12) **Marjana** (मर्जिना) Purification of self by *mantra* recitation.

It is an act of purifying ones inner self by recitation of *mantras* only. No water is used.

Recite words "Iti Mnantr Snamiyni Nmh" (bfr eU= lukuh;a ue%).

13) **Pvutri Dharna** (पवित्री-धारना)

Pavutri is a ring made of *dhurva* grass or a metal ring such as silver or gold, which is worn on *anamika* finger during the ritual. *Pavutr* represents eight *Vasu devas* who are beneficial cosmic bodies. Recite following *mantra*:

Vsoh Pvitrm Asi Shtdharm Vsunam Pvitrm Asi, Shstr Dharm,

Aykshma Vh Prjya Smsrjami Rays Poshhen Bhula Bhvnti

वसोः-पवित्र-असि-शतधारं-वसूना-पवित्र-असि-सहस्र-धारम-

अयक्षमावः-प्रजया-प्रिया-संसृजामि-रायस्पोषेण-बहुला-भवन्ती-।

(Oh, *Vasus*, make us pure. may this *pavutri* remove our hundred impurities, which may further remove thousand

impurities. May we be free from all ailments and may our progeny be large and happy).

14) **Anulepna** (अनुलेपना) This involves applying *tilak* paste on performers forehead and to others who are present and to objects of *puja*.

Applying *tilak* (a paste made by rubbing *chandan* and saffron on a stone) is an important part of ritual. *Tilak* along with *arghya* and flowers is applied to:

- self during *puja*
- to *deep*,
- to *dup* or *agarbati*
- to Sun and other deities.
- to others present in the *puja*

The recitation of *mantras* for these are as follows:

a) Self

Parmatmne Purushhotmaye, Pnch Bhutatmkay Vishvatmne, Mntr Nathay, Atmne, Naraynay, Adhar Shktyai, Smalubnm Gndho Nm, Argo Nm, Pushpam Nm.

परमात्मने-पुरुषोत्तमाय-पंच-भूतात्मकाय-विश्वात्मने-मन्त्र-नाथय-आत्मने-

नारायणाय-आधार-शक्त्यै-समालम्भनं-गन्धो-नमः-अर्गो-नमः-पुष्पं-नमः-।

(I am applying *tilak* along with *argha* and flowers with due reverence to Vishnu who is known by various epithets such as *Parmatma*, *Purushotma*, *Pnch Bhutatmka*, *Vishvatmn*, *Mntrnath*, *Atma*, *Narayna*, *Adhar Shakti* (primordial energy) etc).

b) Applying *Tilak* *arghya* & flowers to *Deep*

Sv Prakasho Mha Diph, Srvtstimiraph Prasad Mm Govind Dipaym Priklpita.

स्व-प्रकाशो-महा-दीपः-सर्वतस्तिमिरापहः-प्रसीद-मम-गोविन्द-दीपोयं-परिकल्पिता-।

(O *Govind*, you are self luminous, a great source of light, remover of all darkness, be pleased with me and enlighten me).

c) Apply *Tilak* to *Dup* *Aqarbati* along with *arghya* and flowers

Vnspati Rso Divyo Gndhadya Gndhvt Tmh Adhar Sktyai Srv

Devanam Dupo Nm Argo Nm Pushpm Nm

वनस्पति-रसो-दिव्यो-गन्धद्या-गन्धवत-तमः-आधार-शक्त्यै-सर्व

देवानाम-धूपो-नमः-अर्गो-नमः-पुष्पम-नमः ॥

(May all vegetables be juicy, fragrant, and tasty. I offer with reverence *tilak*, *arghya* and flower to primordial energy ("Adhar Shakti") and to all devtas).

d) Apply *Tilak* to *Surya* and other Deities

With a symbolic gesture show *tilak* and *argya* to sky and then put it in nirmal thali along with recitation:

Nm Dharm Nidanay, Nm Svkr-Sakshnai Nm Prtiksh Devay, Shri Baskeray Nm,

Argo Nm, Pushpm Nm Gndo Nm.

न्मो-धर्म-निधानाय-नमः-स्वकृतसाक्षणै-नमः-प्रतिक्ष-देवाय-श्री-भास्कराय-नमः-

अर्गो-नमः-पुष्पम-नमः-गन्धो-नमः-।

(I bow to that Lord who is beholder of dharma who is positively Real One, I bow to all divinities and to Bhaskars (Suns).

e) Applying *Tilak* to Others

Mntrartha Sflah Sntu, Purnh Sntu Northah

Shtrunam Buddhi Nashstu Mitrnam Udyestv

Ayur-Arogym-Eshvrym Ett Tritym

Astute, Jiv Tvm Shrdh Shtm.

मन्त्रार्था-सफला-सन्तु-पूर्णः-सन्तु-नोर्थाः

शत्रूणां-बुद्धिनाशोस्तु-मित्रानाम-उदयस्तव-आयुर-आरोगयम-ऐश्वर्यम-ऐतत-त्रितयम-

अस्तुते-जीव-त्वं-शरदः-शतम्-।

(May the mantra be efficacious in all respects, may your enemy loose their intelligence, may your friends grow in stature, may you have three gifts of long life, freedom from illness and enjoyment of life; may you live for one hundred autumns.)

15) Dhup Deeip Snklp Siddhi Prarthna (धूप-दीप-संकल्प-सिद्धि-प्रार्थना) (prayer for success in *sankalpa*)

At the end of *Dup Deep*, a request is made to deity for the success of *Snklp* taken at the beginning of *puja*.

Water from *Pranipatr* along with *Vishthur* and *arghya*, held by left hand, is poured on the fingers of right hand, held over nirmal pot along with recitation:

Ytrasti Mata, Na Pita, Nm Bnduh, Bratapi Na Ytr Suht Jnsh Ch Na Jnaye

YtrDinm Na Ratre, Ttratvm Dipm ShrnM Prphye, Atmne Naraynay Adhar Shktyai

Dip Dup Snklpat Siddhir Astu, Dipo NmH, Dhupo NmH

यत्रास्ति-माता-न-पिता-न-बन्धुः-भ्रातापि-न-यत्र-सुहत-जन्शच-न-ज्ञायते-

यत्र-दिनं-न-रात्रं-तत्रातम-दीपं-शरणं-प्रपहये-आत्मने-नारायणाय-आधार-शक्तियै-

दीप-धूप-संकल्पात-सिद्धिर-अस्तु-दीपः-नमः-धूपोः-नमः-।

(I do not have the knowledge of my father, mother, brother or friend and even I am not aware of the conditions of day and night i.e. when I am deep in meditation, then I take refuge under the light of Dipa (Luminous light) which is actually luminous light of Narayana- who is Adhar Shakti "Primordial Energy". May my Snklp "resolution" of DupDip Puja be propitious).

(B) Kalash Puja

It has two steps as follows:

I) Kalash/kumb Sthapna

II) Kalash Puja

I) Kalash/Kumb Sthapn (Establishing *Kalash*/Invoking *Varunadev* in a waterpot) (कलश/कूम्ब/वरुण-पूजा)

It is a very important *anga* in all *homas* and *pujas*. It is also called *Kumb* because water is held in a pot(*Kumb*). *Varuna*- god of water bodies is invoked in this *puja* and hence it is also called *Varuna Puja* also. *Kalash* is considered to be witness during performance of a *karma*.

As per tradition before *Kalash puja* recitations of *Vedic* hymns (*Svstivachan*) in praise of *Vedas* and other deities *Ganesh*, *Vishnu*, *Rudra*, *Gayatri* is carried out. *Ganesh* is usually invoked in the lower part of *Kalash*. At times *Kumar*, *Lakshmi*, *Vishvakarma* are also invoked at specified places in the *Kalash* diagram on which *Kalash* is placed (see diagram D2)

A note worthy tradition among *Kashmiri Pandits* is the importance they attach to *Kshterpals* (also called *Bhutpnch*). They are always invoked in *Kalash Puja*, be it on an auspicious occasions like marriage , *Shivratri Puja* or an inauspicious occasions like *antyeshti* (death ritual).

Svastivachan

Short cut - Recite 1, 13,14& 15 only

There are about 60 hymns which are recited on auspicious occasions like *Yagnopavit* or *Vivah*. The most common are about 15 which are recited on various occasions and are remembered by heart by the learned one's. These are given below:-

1) *Omkar Ysy Mulm Krm Pd Jthr Chhnd Vistirn Shakha Rik Ptrm, Sam Pushpm Yjur Uchit Plh Syat Atherva Prtishtha |*

ॐ-कारो-यस्य-मूलं-क्रम-पद-जठर-च्छन्द-विस्तीर्ण-शाखा-ऋकपत्रं-

सामपुष्पं-यजुर-उचित-फलः-स्यात-अथर्वः-प्रतिष्ठा-।

(Vedas are like a tree (Ved Vrکش) which stands on the soil of Omkar, which is held firmly down below and whose branches are extending everywhere. Rigveda is its leaves Sam Ved flowers, Yajur Veda fruits and Athar Veda is the glory of tree.)

2) *Yjn Chhaya Sushoto Dvijgn Mdhupair Giyte Ysy Nitym Shktih Sndhya Trikalm Durit Bhy Hrh Patu No Ved Vrکش |*

यज्ञच्छाया-सुशोतो-द्विजगण-मधुपैः-गीयते-यस्य-नित्य-शक्तिः-

सन्ध्या-त्रिकालं-दुरित-भय-हरः-पात-नो-वेद-व्रकशः-

(The yagnya is the shadow of tree, the learned ones recite frequently the sweet hymns. One who recites these hymns at the three sandhyas, all his fears vanish.)

*3) *Svasti No Mimitamshivna Bhgh Svasti Devyditirn Vrnh Svsti Pushha Asro Ddhatu Nh Svasti Dyavaprthivi Suchetuna |*

स्वस्ति-नो-मिमीतामशिवना-भगः-स्वस्ति-देव्यदितिरनर्वण

*4) *Svastye Vayumup Brvamhai Somm Svasti Bhuvnay Ysptih Brhsptim Srvgnm Svastye Svsty Adityayo Bhvntu Nh ||*

स्वस्तिये-वायुमुप-ब्रवामहै-सोमं-स्वस्ति-भुवनस्य-यस्पतिः

ब्रहस्पतिं-सर्वगणं-स्वस्तये-स्वस्ति-आदित्यायो-भवन्तु-नः-

*5) *Visvedeva No Adya Svastaye Vashvanaro Vasuragnih Svastaye Deva Avantvrbhavah Svastaye Svasti No Rudrah Patvamhasah || 5 ||*

विशवे-देवानो-अद्या-स्वस्तये-वैशवानरो-वसुरग्निः-स्वस्तये-

देवा-अवन्त्वृभवः-स्वस्तये-स्वस्ति-नो-रुद्रः-पात्वंहसः

*6) *Svasti Mitra Varuna Svasti Pathye Revati Svasti Na Indrashchagnish Ch Svasti No Adite Krdhi*

स्वस्ति-मित्रावरुणा-स्वस्ति-पथ्ये-रेवति-

स्वस्ति-न-इन्द्र-शचपग्निशच-स्वस्ति-नो-अदिते-कृधि-

*7) *Svasti Panthamanu Charema Surya Chandram Saviv Punar Daddta'ghnta Janta Sm Gamemahi*

स्वस्ति-पन्थामनु-चरमे-सूर्याचन्द्रमसाविव-

पुनर्ददता-धनता-जानता-सं-गमेमहि-।।

*8) *Aum Svasti Na Indro Vrddhashravah Svasti Nah Pushha Vishvavedah*

Svasti Nastarksyo Arishhtanemih Svasti No Brhaspatirdadhatu

ॐ-स्वस्ति-न-इन्द्रो-वृद्धश्रवाः-स्वस्ति-नः-पूषा-विषववेदाः-

स्वस्ति-न-स्ताक्षर्यो-अरिष्टनेमिः-स्वस्ति-नो-बृहस्पतिर्दधातु-

*) Translation of hymns 3-8

These are prayers offered to various Vedic Gods such as Indra, Ashvani Mitra , Varun, Vaishvanaro, Vasus, Agni, Rudra, Reviti, Pushna Dyayoprihv, Vishvadevas, Brahaspati etc.

9) *Payah Prthiviyam Paya Ohhsadhishhu Payo Divyantarikse*

Payo Dhah Payasvatih Pradishah Santu Mahyam

पयः-पृथिव्यां-पय-ओषधीषु-पयो-दिव्यन्तरिक्षे-

पयो-धाः-पयस्वतीः-प्रदिशः-सन्तु-मह्यम्-।।

(May the herbs of three lokas- Prithvi, Dyouh and Antariksh be beneficial to us.)

10) *Vishhno Raratamasi Vishhnoh Shnaptre Stho Vishhnoh Syuurasi*

Vishhnordhuvo' si Vaishhnavamasi Vishhnave Tva || 10 ||

विष्णो-रराटमसि-विष्णोः-षनन्त्रे-स्थो-विष्णो-स्यूरसि

विष्णोर्धुवो-सि-वैष्णवमसि-विष्णवे-त्वा-

(Oh Vishnu, you are omnipresent (Vishnve), mighty (Rratm) son of Shni Dev, Surya and Dua.)

11) *Agnirdevta Vato Devata Suryo Devata Candrama Devata*

Vasavo Devata Rudra Devataditya Devata Maruto Devata Vishvedeva Devata

Brhaspatirdevatendro Devata Varuno Devata |||

अग्निदेवता-वातो-देवता-सूर्यो-देवता-चन्द्रमा-देवता-

सववो-देवता-रुद्रा-देवतादित्या-देवता-मरुतो-देवता-विषवेदेवा-देवता

बृहस्पतिर्देवतेन्द्रो-देवता-वरुणो-देवता- ।।।

(It is an invocation of Vedic gods such as Agni, Vato, Surya, Chandrama, Vasvo, Rudra, Aditya, Maruta, Vishvedeva, Brahaspati, Inder and Varun.)

12) *Dyauh Shantirantariksam Shantih Prthivi Shantirapah Shantirosadhayah*

Shantih Vanaspatayah Shantirvishvedevah Shantirbrahma Shantih Sarvam Shantih Shantirdeva

Shantih Sa Ma Shantiredhi Shanti Shanti Shanti

द्यौः-शान्तिरन्तरिक्ष-शान्तिः-पृथिवी-शान्तिरापः-शान्तिरोषधयः

शान्तिः-वनस्पतयः-शान्तिर्विषवेदेवाः-शान्तिब्रह्म-शान्तिः-सर्व-शान्तिः-शान्तिदेव

शान्ति-सामाः-शान्तिरेधी-शान्तिः-शान्तिः-शान्तिः-।।

(May there be peace in the sky and in space. May there be peace on earth and in waters. May herbs and food bring peace. May all the personification of god bring peace. May there be peace through world. May the peace be peaceful. May God give me such peace. May there be Peace, Peace, Peace.)

13) *Vishvanideva Savitarduritani Parasuva*

Yadbhadram Tanna Asuva || 13 ||

ःश्वानि-देव-सवितर्दुरितानी-परासुव-। यद्द्रं-तन्न-आसुव-।।

(Om, All creatfing lord, please keep far from us all evils and let us attain whatever be beneficial to us.)

14) Bhdrm Pshyim, Prchrem Bhdrm, Bhdrm Vdem, Shrunuyam Bhdrm,
Tnno Mitra Varuna Ma Mhntam, Aditih Sindhuh, Prithvi Ut-dhouh

ॐ-भद्रं-पश्येम-प्रचरेम-भद्रं-भद्रं-वदेम-श्रुणुयाम-भद्रं-।

तन्नो-मित्रा-वरुणा-माः-महनतमः-आदितीसिन्धुः-पृथ्वी-उतधौ-।

(Let my eyes see all that what is good and harmonious. Let my paths be right one. Let me speak what is good. Let me hear what is good. Mitra and Varuna you are the custodian of Surya, Oceans, Earth and Heaven.)

15) Om Tat Vishnoh Permm Padm, Sda Pashyanti Surya Diviiv

Chkshr, Aattm Tt Vipraso Vipnyo Jagr Vamsh Smndhita Vishnor Yt Permm Pdm

ॐ-तत-विष्णो-परम-पद्म-सदा-पश्यन्ति-सूर्या-दिव्य-

चकशर-आत्म-ततः-विपरसो-विपनयो-जाग्र-सम्नहिता-विष्णोर-यतः-परम-पदम-

(The learned one's always worship the sacred feet of Lord Vishnu and are eager to have His vision in the Svrga Loka. We pray to Him to take seat here for our welfare and happiness.)

b) Gayatri Mantra recitation (recite 3 times)

Om Bhur Bhuvh Svah Tt Svitur Vrinym Bhrgo Devsy Dhimhi Dhiyo Yo Nh Prochodyat

ॐ-भूर्भुवः-स्वः-तत्-सवितुरवरेण्यं-भर्गो-देवस्य-धीमहि-धियो-यो-नः-प्रचोदयात-।।

(May we mediate on that eternal god, our creator, independent reality who manifests through Sun propitiated by the highest gods, one who bestows wisdom, bliss and even lasting life; may our intellect be illumined by that light of god).

c) Kshtrpal invocation

Kshtrapals are protectors of crops in the fields and are beneficial to mankind. There are 49 Kshtrapals who are worshiped on major Samskaras along with Kalash. However on other occasions only 20 khetrpals are invoked. Generally two small pots mark their presence. In earlier time every Kashmiri Pandit families used to keep two small pots (called Saniwari) in the kitchen by the side of the hearth. The lady of the house would place cooked rice in these two pots before serving to the family members.

Invocation

Om Bhur Bhuvh Svah Kshetradipalye Nmh

ॐ-भूर्भुवः-स्वः-क्षेत्रादिपतिये-नमः-

While applying arga pushpam (mixed rice and loose flowers) to khetrpals recite their names as under:-

- 1) Om Drshtre Nmh (ॐ-द्रष्टे-नमः)
- 2) Updrshtre Nmh (ॐ-उपद्रष्टे-नमः)
- 3) Khyatre Nmh (ॐ-ख्यात्रे-नमः)
- 4) Upkhyatre Nmh (ॐ-अपख्यात्रे-नमः)
- 5) Anukhyatre Shastre Nmh (ॐ-अनुख्याते-शास्त्रे-नमः)
- 6) Shr nvte Nmh (ॐ-शृण्वते-नमः)

- 7) *Upshr nvte Nmh* (ॐ-अपश्रण्वते-नमः)
- 8) *Ste Nmh* (ॐ-सते-नमः)
- 9) *Aste Nmh* (ॐ-असते-नमः)
- 10) *Jatay Nmh* (ॐ-जाताय-नमः)
- 11) *Janishymany Nmh* (ॐ-जनिष्यमाणय-नमः)
- 12) *Bhutey Nmh* (ॐ-भूताय-नमः)
- 13) *Bhvishyte Nmh* (ॐ-भविशयते-नमः)
- 14) *Chkshushhe Nmh* (ॐ-चक्षुषे-नमः)
- 15) *Shrotray Nmh* (ॐ-श्रोत्राय-नमः)
- 16) *Mnse Nmh* (ॐ-मनसे-नमः)
- 17) *Vache Nmh* (ॐ-वाचे-नमः)
- 18) *Brhmne Nmh* (ॐ-ब्रह्मणे-नमः)
- 19) *Shantay Nmh* (ॐ-शान्ताये-नमः)
- 20) *Tpse Nmh* (ॐ-तपसे-नमः)

II) Kalash Puja

1) Avahan (invocation of Kalash devta and other deities)

Short cut Drop part b and d

a) Kalash Devta

It is a part of the ritual to welcome deities to be present during the performance of a *karma* to receive oblations. Two pieces of *darbha* or a flower are held in right hand and *avahan* recitation then starts as follows:

Avahi Bhagwn Kalash Devtbhya 'Herukadibhyh Vatukadibhyh

Bhktanugrh Kark, Asmat Dyanurdhen Snnidhanum Kuru Prbhu (repeat 3 times)

(आवाहि-भगवन-कलश-देवताभ्यः-हेरकादिभ्यः-वटुकादिभ्यः-

-भक्तानु-ग्रह-कारक-असमात-दयानु-रोधेन-सन्निधानम-कुरु-प्रभू

(*Oh God, you are the one who blesses devotees with anugraha "divine grace". Please be merciful and remain present here).*

b) Raksha Prayer (Invocation of deities residing in various quarters).

i) Throw away some *arga* to the south of *Kalash* and recite following *mantras* :

Ym Deva Dkshinat Sda Ymnetra Rkshohnsta Nh Pantu Te No'Vntu Tebyh Svaha

यं-देवाः-दक्षिणात-सदो-यमनेत्रा-रक्षाहणस्ते-नः-पान्तु-ते नो-वन्तु-तेभ्यः-स्वाहाः-

(*All deities of southern quarters who are watched by Yama, please save me and accept my salutations. May you be happy).*

ii) Throw away some *arga* to the west of *Kalash* with the following *mantras*:

Ya Devah Pschchat Sdo Marut Netra Rkshohnste Nh Pantu Te No'Vntu Tebyh Svaha

यं-देवाः-पश्चात-सदो-मरुत-नेत्रा-रक्षाहणस्ते-नः-पान्तु-ते-नो-वन्तु-तेभ्यः-स्वाहाः-

(All the deities of the western quarters who are under the watchful eyes of Marut please protect me and accept my salutation. May you be happy.)

iii) Repeat above action towards north of Kalash and recite:

Ye Devah Uttrat Sda Mitr-Varuna Netra Rkshohnste Nh Pantu Te No'Vntu Tebyh Svaha

यं-देवाः-उत्तरात-सदो-मित्रा-वरुण-नेत्रा-रक्षाहणस्ते-नः-पान्तु-ते-नो-वन्तु-तेभ्यः-स्वाहाः-

(All the deities of the northern quarters who are under the watchful eyes of Mitra - Varuna please protect me and accept my salutations. May you be happy.)

iv) Repeat by throwing arga in east direction and recite:

Ye Devah Purh Sdogni Netra Rkshohnste Nh Pantu Te No'Vntu Tebyh Svaha

यं-देवाः-पुरः-सदोग्नि-नेत्रा-रक्षोहणस्ते-नः-पान्तु-ते-नो-वन्तु-तेभ्यः-स्वाहाः-

(All the deities of the eastern quarters, who are under the watchful eyes of Agni, please protect me and accept my salutations. May you be happy.)

v) Repeat above action by throwing arga in the upper direction above Kalash and recite:

Ye Devah Uprishhdh Somnetra Av Svdnto Rkshohnste Nh Pantu Te No'Vntu Tebyh Svaha

यं-देवाः-उपरिषदः-सोमनेत्रा-अव-स्वदन्तो-रक्षोहरणस्ते-नः-पान्तु-ते-नो-वन्तु-तेभ्यः-स्वाहाः-

(All the deities who reside in the upper regions under the watchful eyes of Soma, please protect me and accept my salutations. May you be happy.)

c) Invocation of Ganesh

Apply Tilak in the lower part of Kalash pot for Ganesha and recite.ii) *Gnanantv Gnptim Hvamhe Kvim Kvinam*

Upm Shrvstmm Jyeshthrajm Brhmnam Brhmnspt

Anh Shrnvn Utibhih Sid Sadnm Nmh

गणानान्तवा-गणपतिं-हवामहे-कविं-कवीनां-

उपमं-श्रवस्तमं-ज्यष्टराजं-ब्रहमणां-ब्रहमस्पत-

आनः-श्रृण्वन्-उतिभिः-सीद-सादनं-नमः-।

(I am (or we are) invoking Lord Ganesh, Who is most venerated poet among poets and who is leader of all Nakshtras. You are the most venerated Brahman. Please listen to my (our) prayer and take Your seat here. Please be happy with me/us I/We bow to you.)

d) Invocation of other Deities

Pour flowers on Kalash pot while reciting following

i) Vishnu

Om Tt Vishno Prmm Pdm Sda Pshynti Suryh

Deviv Chkshur Attm Tt Vipraso

Vipnyvo Jagrvansh Smindhte Vishnor Tt Prmm Pdm

ॐ-तत-विष्णोः-परमं-पदं-सदा-पश्यन्ति-सूर्यः-

ध्रुवीव-चक्षुर-आततम-तत-विप्रासो-

विपन्यवो-जाग्रवांसः-समिन्धते-विष्णोर-यत-परमं-पदं-

(The learned one's always worship the sacred feet of Lord Vishnu and are eager to have His vision in the Svrga Loka. We pray to Him to take seat here for our welfare and happiness.)

ii) Rudra

Yo Rudro Agnouyo Apsu, Y Oushhdhishhu

Yo Vnsptishhu Yo Rudro Vishva Bhuvn

Vivesh Tsmat Rudray Nmostu Devah

यो-रुद्रो-अग्नौयो-अप्सु-य-औषधीषु-

यो-वनस्पतिषु-योरुद्रो-विषवा-भुवन-
विवेश-तस्मै-रुद्राय-नमो-स्तु-देवा-।

(We pray to Rudradeva Who is present in the fire (agni), water (apa), herbs, vegetation etc. Please take Your seat here.)

iii) Narayan

Rtuptye Naraynay Vasudevay Lkshmi Sahitay Naraynay Nmh

ऋतुपतये-नारायणाय-वासुदेवाय-लक्ष्मी-सहिताय-नारायणाय-नमः-

(I bow to Lord Narayan who is master of all seasons along with Lakshmi).

iv) Agnideva

Jatvedse Sunvam Samm Arati Yto Nidhati Vedah

S Nh Sprsht Atidurgani Vishv Navev Sindhum Durita Tygnih

जतवेदसे-सुनवाम-सामं-अराती-यतो-निदहाति-वेदाः-

स-नः-स्पर्शत-अतिदुर्गाणि-विश्व-नावेव-सिन्धुं-दुरिता-त्यग्निः-

(Oh, Agnidev, You are all knowing and take care of Your worshipers in all situations and save them from all enemies just as a boat takes care of all its passengers when they travel in oceans.)

2) puja

Short cut – Drop steps ii, iii, iv, v, and vii

i) **Apo Prashana/ Aachman** (Purification of water) (आपो-प्रशाना)

This is an act by which water is symbolically purified for further use of *Achman*, washing of deities feet (*Padyo*) and his hands face etc. (*Arghyam*).

Water held in *Pranipatr* (pot) is poured into the right hand and purified by recitation of following

mantra three times and then put back into *pranipatr* for further use:

Sham No Devirabhishtaya Apo Bhavanti Pityay Shanyorabhi Srvantu Nah

शं-नो-देवीर्भिष्टय-आपोभवन्तु-पीतये-शंयोरभि-स्रवन्तु-नः-

(Oh water god (Varun) you wash our sins and you have made us happy. Heal our body from sickness and drive away all sickness from us. May we use the sanctified water for drinking and sacrificial purposes. Shower upon us your grace through these waters).

ii) **Pran Pratishtha** (Bringing idols to life for *Puja*) (प्राण-प्रतिशठा)

This is a symbolic act by which idols of worship are made live to receive oblations.

A small quantity of water is placed in *panchpatra* (or metal cup) which has *vishthur* or 2 pices of *darbha* or a flower in it for sprinkling water on idols. The ritual has three parts:

a) Prayer to Lord to listen to your request.

b) Prayer to gods for bringing idols to life to receive oblations.

c) Naming the particular idol, that is sought to be brought to life for receiving oblations or worship.

a) Three *mantras* as given below are recited and at the end of each recitation a few flower petals

are put in the *pranipatr* (cup).

Smvh Srjami Hrdym, Smsrshht Mnoastu Vh, Smh Srshtastnvh Sntu Vh Sm Srshtth

Prano Astu Vh, Smyavh Priyh Tnvh Smpriya Hrnyani Vh

Atma Vo Astu Sm Priya Sm Priyh Tnvomm.

संवः-सृजामि-हृदयं-संसृष्ट-मनोअस्तु-वः-।-संः-सृष्टस्तन्वः-सन्तु-वः-सं-सृष्टः-।

प्रणो-अस्तु-वः-संयावः-प्रियाः-तन्वः-।-सं-प्रियाः-हृदयानिवः-

आत्मा-वो-अस्तु-सं-प्रियः-सं-प्रियः-तन्वोमम-।।

(I place you in the garland of my heart for continued union with my mind and prana. You are the Atma residing in my body please continue to stay with me).

b) After above prayers to Lord, Kalashdevta is brought to life by sprinkling water over them with the help of *Vishthur* (or *darbha* or flower) by the recitation of following words:

Ashivnoh Pranstau Te Pranm Dttan Ten Jiv.

Mitravarunyoh Pranstau Te Pran Dttan Ten Jiv

Brhspteh Pranstau Te Pran Dttan Ten Jiv

अश्विनो-प्राणस्तौ-ते-प्राण-ते-प्राण-दतां-तेन-जीव-।

मित्रावरुणयौ-प्राणस्तै-ते-प्राण-दतां-तेन-जीव-।

ब्रहस्पतेः-प्राणस्तौ-ते-प्राण-दतां-तेन-जीव-।।

(This is request to Vedic deities Ashvini, Mitra-Varuna and Brhaspati to bring idols to life).

c) At the end of above two acts, one concludes with the following recitation:

Avahyami Bhagvav Kalash Devtbhya 'Herukadibhyh Vatukadibhyh

Bhktanugrh Kark, Asmat Dyanurdhen Snnidhanum Kuru Prbhu (repeat 3 times)

JivdhanmPariklpyami Nmh

(आवाहि-भगवन्-कलश-देवताभ्यः-हेरुकादिभ्यः-वटुकादिभ्यः-

भक्तानु-ग्रह-कारक-असमात-दयानु-रोधेन-सन्निधानम-कुरु-प्रभू-

जिवदान-परिकल्पयामि-नमः-

(Please bring to life Kalash devta and other devtas).

Note- If water from Ganga or any sacred place s available add a little quantity

iii) *Padya*(Washing deities feet)

Washing of deity's feet is one of the symbolic acts of *puja*. Water already purified by *Apo Prashana*(See ii above) mixed with *Panchamrita*, (milk, curd, honey, ghee and gur) is sprinkled over deity by *Vishthur* along with recitation of following *mantra*:

Gngadi Srv Tirtha byo Anitm Toym Uttmm !

Padyarthm Smpradasami Grhnntu Prmeshvrh

Kalashdevtabyo Padyo Pady Smrpyami

गङ्गादि-सर्व-तीर्थभ्य-आनीतम-तोयमुत्तमम-।

पाधार्थ-सम्प्रदास्यामि-गृहन्तु-परमेश्वरा-।

कलश-देवताभ्यः-पादयो-पाद्यं-समर्पयामि-।

(I am using this sacred water from Ganges and other sacred rivers for washing your feet. Please accept it)

iv) *Arghym* (Washing deities hands and face) (अर्घ्यं)

Water held in *Pranipatr*, already purified by *Apo Prashana* (iii above). Eight ingredients called *Ashtang* (water,milk,curd,ghee,rice,barley, yellow mustard oi seeds called sarshap,vishthur) is poured over *kalash* along with recitation of following *mantra*:

*Gnd Pushpakshtlair Yuktm Gryni Sampaditm Mya
Grhnntv Argym Prasanashch Bhvntu Me Srvda
Kalashdevtabyo Argyam Samarpiyamey Nmh*
गन्ध-पुष्प-अक्षतैर्युक्तम-अर्घ्य-सम्पादित-मया-।

गृह्णन्त्वर्घ्य-प्रसन्नाशच-भवन्तु-मे-सर्वदा-।

कलश-देवताभ्यः-अर्घ्य-समर्पयामि-नमः-

(Oh Gods so and so please accept offerings of Gndh (tika) flowers, aksht (unbroken rice) along with other ingredients for washing you face and hands, please be happy with me/us always.).

v) Aachman (Purification of deity) (देव-आचमन)

This is an act of pouring pure water over deity to purify it of any sticking materials used in oblations. This type of *achman* is performed almost after every oblations. Sometimes some scents (and or camphor) is added to water as an *aroma*. Recitation of following words is done:

Krpuren Sughndhn Vasitm Svad Shitlm Toym Achmanyarthm Grhnuntu Prmeshvrh.

कर्पूरेण-सुघन्धेन-वासित-स्वाद-शीतलम-तोयम-आचमनीयार्थ-गृह्णन्तु-परमेश्वरः-

(Oh Prmeshvr please accept this achman "purification with cold, tasty water scented with camphor and other scents).

vi) Dev Snan / Abhesheikh (Bathing of deity) (देव-स्नान-/-अभिषेक)

Bathing of deity with water and other ingredients. *Abesheikh* (bath) of male deities is carried by 15 ingredients *Panchdashang* (पंचदश स्नान) () along with recitation as follows:

Asnkhyata Shstrani Ye Rudra Adi Bhumyam Teshham Shstr Yojnev Dhnvani Tnmsi

Kalash devtabyo Panchdash Snanm Smrpyami Nmh

असंख्याता-सहस्राणि-ये-रुद्रा-आदि-भूम्याम-।-तेषा-सहस्र-योजनेव-धनवानि-तन्मसि-।

कलश-देवताभ्यः-पंचदश-स्नानसमर्पयामि-नमः)

(There are innumerable Rudras "Rudra is one who can punish" watching over me, please keep them thousands of miles away from me. I am offering bath with fifteen ingredients 'Padeties').

vii) Vastra Grhan (Putting on clothes of deity) (वस्तु-गृहन)

The deity is given clothes after bath along with the recitation:

KalashdevbyoVstrm Samarpyamii Nmh

कलश-देवताभ्यः-वस्त्रं-स्मरप्यामि-नमः-

(Please accept clothes with my full reverence).

viii) Dev Anulepna (Smearing deities with *tilak*) (देव-अनुलेपना)

While applying *tilak* to Kalash recite following words:

Srveshvr Jgt Vindya Divyasnm Susmsthita

Gndh Grhan Devesh Divgndop Shobitm

Kalashdevtabyo Smalbnm Gndo Nmh

सर्वेश्वर-जगत-वन्ध-दिव्यासन-सुसंस्थित-।

गन्ध-गृहाण-देवेश-दिव्यगन्धोप-शोभितम-।

कलश-देवताभ्यः-समालभने-गन्धो-नमः-।

(Almighty god, seated on His/Her divine seat, please accept this Gndh (tika) for your beautification with my full Reverence)

ix) Chamer/Arti (Recitation of *bajans* etc) (चामर/आरती)

Move Ratandeeep and Doop etc held in a thali in front of kalash and recite:

Kalashdevtabyo chamaram/arti samarpayami Nmh

कलश-देवताभ्यःआरतीयम-सर्मपयामे-नमः).

(Oh Devas please accept offering ofAarti)

X) Naivedyam/Prashada (Offering of eatable to deity) (नैवेद्यं/प्रशादा)

Place a small quantity of dry fruit in a bowl by the side of Kalashand recite:

Kalashdevtabyu Navedym samarpayami nmh

(कलश-देवताभ्यः-नैवेद्यम-सर्मपयामे-नमः).

C) Vtk Puja

After establishing Kalash as witness for puja, now it is time to perform eloberate puja of Vtknath Bhirwa with traditional reverence . Traditions vary .Some offer non veg food including cooked fish in the bhairwa pot and eat left over as *prashad* and yet others offer only veg food. Choice of food that is offered, veg or non veg has also family tradition.Keep all offerings of food and other things near by .

To start puja put *Saniputloo* (Shiv linga) in a thali in your front to receive *abeshekh*(bath). Offerings are made to Saniputloo in the first place and then in the Shiv pot, Parvati pot, and four shiv gana pots, in that order No offerings are mde to Bhirwa pot.It is there for putting traditional cooked food offered at the time of Navedym(See item14 below).

All eloberat pujas have 16 stepscalled *shodshaopchara*,a shorter version has ten steps called *dashopchara* and yet smallest puja has 5 steps called *panchopchara*. The puja described for Kalashdev above has 10 steps and short cut puja of 5 steps has also been indicated. Since Vtkpuja is the main puja it is suggested that 16 steps puja should be performed .

A useful hint : The recitations in the various steps of puja of all deities remains the same except that the name of deity who receives worship changes . Thus for example while in Kalash puja deities were addressed as

“*Kalash Devtbhya ‘Herukadibhyh Vatukadibhyh* कलश-देवताभ्यः-हेरकादिभ्यः-वटुकादिभ्यः”

in the vtk puja, that follows, the deities will be addressed as:

“*Bhgvte Bhvay Devay, Bhimay Devay, Ishanay Devay, Mha Devay, Parvti Sahitay, Permshvray, Deviputr-Vtuk-Nathay, Kalratrayai, Smst-Shivratri-Devtabhyh* “

भगवते-भवायदेवाय-भीमाय-देवाय-ईशानाय-देवाय-महादेवाय-पार्वती-सहिताय -

परमेश्वराय-देवीपुत्राय-वटुकनाथाय-कालरात्रै-समस्तशिवरात्रि-देवताभ्यः-

or simply

Permashvray, Deviputr-Vtuk-Nathay, Kalratrayai, Smst-Shivratri-Devtabhyh

परमेश्वराय-देवीपुत्राय-वटुकनाथाय-कालरात्रै-समस्तशिवरात्रि-देवताभ्यः-

Shodashopachara Puja of Vtknath bhairwa:

1)Dhyan (ध्यान)

Lord Shiv

Gaurishvray Bvntrykarnay Bhktapriyay Bhvbhiti Bhide Bhvay

Shrvay Dukh Shmnyay VrshhdvjayRudray Kaldhnay Nmsh Shivay

गौरी श्वर-भवनत्रयकारनाय-भक्ताप्रियाय-भवभिति-भिदे-भवाय-

शर्वाय-दुःख-शमनाय-वृषध्वजाय-रूद्राय-कालदहनाय-नमः-शिवाय-।

(I meditate upon Lord Shiva Who is dear to Gauri (Parvati), Who is Lord of three worlds, Who is dear to His worshippers, Who removes all fear and hardships, whose flag bears the mascot of a bull, Who is known as Rudra and is beyond the concept of time.)

Durga Dhyan

Om Sinhastha Shshi Shekhra Mrkt Prkhyaih Chaturbhibujaih

Shnk Chkr Dhnuh Shransh Ch Ddhti Netras Tribhish Shobhita

Amuktang Gdhar Knkn Rnt Kanchi Rnn Nupra

Durga Durgtiharini Bhvto Na Rtnol Lst Kundla

ॐ-सिंहस्था-शशि-शेखरा-मरकतप्रखयै श्व-चतुर्भिभुजैः-।

शंख-चक्र-धनुः-शरौ श्व-दधती-नेत्रस्त्रिभिः-शोभिता।।

आमुक्ताङ्गदहार-कङ्कण-रणत-काञ्चीरणन्पूरा-।

दुर्गा-दुर्गति-हारिणी-भवतु-नो-रत्नोल्लसत्कुण्डला-।।

(She, Who is riding a lion, with Her head bedecked with the crown of the Moon. Whose body radiates with the radiance of like that of Mrkt (a mythological gem). In Her four arms She is holding a conch (Shenk); a disc (Chkr); a bow(Dhnush) and arrow (Van). She has three eyes and whose various organs are decorated with armlets, necklace, a tinkling waist belt of gold, and bangles and dazzling earrings. That Goddess Durga may remove all our distress.)

2)Avahan and Archam (आवाहन-and अर्चाम) Welcoming gods to take their seats and also seek

permission of gods to offer their worship. Recite:

Bhgvte Bhvay Devay, Bhimay Devay, Ishanay Devay, Mha Devay, Parvti Sahitay,

Permashvray, Deviputr-Vtuk-Nathay, Kalratrayai, Smst-Shivratri-Devtabhyh

Avahyami Archami

भगवते-भवायदेवाय-भीमाय-देवाय-ईशानाय-देवाय-महादेवाय-पार्वती-सहिताय-

परमेश्वराय-देवीपुत्राय-वटुकनाथाय-कालरात्रै-समस्तशिवरात्रि-देवताभ्यः-

आवाहयामि-अर्चामि-

(This is a collective welcome to Lord Shiva Devi Parvati and Vtknath Bhairwa and all associated devas to take seat and grant permission to offer puja)

2)Pran Pratishtha (प्राण प्रतिष्ठा) Invocation for bringing idols into life. (See hint above)

It is same as in Kalash puja above except that in part c of recitation , *Kalash Devtabyo JivdhanmPariklpyami Nmh*-कलश-देवताभ्यः-हेरकादिभ्यः-वटुकादिभ्यःजीवदान-परिकल्पयामि-नमः-

recite the words:-

Bhgvte Bhvay Devay, Bhimay Devay, Ishanay Devay, Mha Devay, Parvti Sahitay, Permashvray, Deviputr-Vtuk-Nathay, Kalratrayai, Smst-Shivratri-Devtabhyh Avahyami Archami

भगवते-भवायदेवाय-भीमाय-देवाय-ईशानाय-देवाय-महादेवाय-पार्वती-सहिताय-

परमेश्वराय-देवीपुत्राय-वटुकनाथाय-कालरात्रै-समस्तशिवरात्रि-देवताभ्यः-

आवाहयामि-अर्चामि-

4) Apo Prashana (आपो-प्रशाना) (Purification of water to be used in the ritual by *mantra* recitation.)

It is the same as step ii of Kalash puja given above

5) Padya (पादयो) (Washing feet of gods.)

Same as step iii of Kalash puja

6) Arghyam (अर्घ्यं) (Washing hands mouth of deity)

Same as step iv of Kalash puja

7) Achman (आचमन) Pouring water on idols as an act of purification.

Same as step v of Kalash puja

8) Dev Snan / Abhesheikh (Bathing of deity) (देवस्नान-/-अभिषेक)

Snan of deities is carried out very elaborately by giving *panchdash snan* of Bhairwa Saniputloo including Shiva pot and Shiv gunas(including Reshis as per tradition)Parvati receives *ashtang snan*

Panchdashang snan ingredients:-water ,milk ,curd,ghree,honey,shaker(raw sugar),sarshap(yellow oil seeds)laja(baked paddy),sarvaushadi (a mixture of herbs usually available from puja shops only), chandan or saffron tika, gold/silver,jewel(just a symbolic dip of gold/silver ring with stone in the water), flowers and vashthur)for shortage of any item add flowers.

Ashtang ingredients:-

Water,milk,curd,ghree,rice,barley,sarshap and vashthur.

Put all the ingredients of *panchdashang snan* in a large pot and start pouring it over deities as stated above in turns along with the following recitation o given given below:

Bhvay Devay Shrvay Devay Rudray Devay Pshuptye Devay Ugray Devay Bhimany Devay Mhadevay Ishanay DEvay Ishvray Devtay Uma Sahitay Shivay Parvati Sahitay Permashvray.

भवायदेवाय-शवार्य-देवाय-रूद्राय-देवाय-पशुपतये-देवाय-उग्राय-देवाय-भीमायदेवाय-

महा-देवाय-ईशानाय-देवाय-ईश्वराय-देवाय-उमासहिताय-शिवाय-पार्वती-सहिताय-परमेश्वराय-।

(These are Epithets of Shiva .)

Close with the recitation

Panchdash Snanm Smrpyami Nm

पंचदश-स्नान-सर्मपयामि-नमः-

For *Parvati snan* put *Ashtang* ingredients in a emptied bowl and pour over *Vatuknath* linga and in the *Parvati* pot with the recitation:

*Bhagvatyai Amayai Kamayai Charvngyai Tnkdhryai Tarayai Parvtyai Ykshnyai
Shri Sharika Bhagvatyai Shri Sharda Bhagvtyai Shri Maharagni Bhagvtyai Shrijwala
BhagvatyaiVridha Bhagvtyai Vaikhri Bhagvtyai Vitasta Bhagvatyai Gnga Bhagvatyai Yamuna
Bhagvtyai Kalika Bhagvtyai Siddhikshmyai Mha Lkshmyai Mha Tripursundryai Shstrnamnyai
Devyai Bhavanyai Abhymkri Devyai Kshmmkri Bhagvtyai Srvshutrgatinyai Ashtang snanum
samrpayame Nm*

(These are various eulogies of *Durga Bhagwati*)

भगवत्यै-अमायै-कामायै-चार्वग्यै-टंकधरिण्यै-तारायै-पार्वत्यै-यक्षिण्यै

व्रीडाभगवत्यै-वैखरीभगवत्यै-वितस्ताभगवत्यै-गंगाभगवत्यै-यमुनाभगवत्यै-

श्रीशरिकाभगवत्यै-श्री-शारदा-भगवत्यैश्री-महाराज्ञीभगवत्यै-श्री-ज्वाला-भगवतै

कालिकाभगवत्यै-सिद्धलक्ष्म्यै-महालक्ष्म्यै-महात्रिपुरसुन्दर्यै-सहस्रनाम्न्यै-देव्यै-

भवान्यै-अभयंकरीदेव्यै-क्षेमंकरीभगवत्यै-सर्वशत्रुघातिण्यै-

अषटो-स्नानम-सर्मपयामि-नमः-

9) Mnttr Gudak (मन्त्र गुडक) – Purification of deities with mantras. It has 3 sub-stages:

i) Mantra Snan मन्त्रस्नान(Recitation of mantras.)

Water is held in a cup and *mantras* are recited while it is poured seven times over deity after formal bath is over along with recitation of *Om Namō Shivay* (for *Shiv*). *Om Namō Durgēy* (for *Durga*) .Conclud with:

Mnttr Gudk Pariklpyami Nm मन्त्र-गुडक-परिकल्पयामि-नमः-

ii) Alat (आलत) . A welcome ritual.

After a deity is given bath, he is welcomed to his throne by performing *alat*. A small quantity of water is held in the palm of left hand along with few grains of rice. It is then rotated in clockwise direction three times over the head of deity where deity has received bath . Rice is then picked up by the *tarjani* finger and *angusth* of right hand and thrown away over the left shoulder of performer. Following recitation is made:

Grhnntu Bhgvt Bhkta Bhutah Prasad Brhmnh Pnch Bhutash

Ch Ye Bhutastesham Anuchrashchye, Te Trpyntu Voushht

गृहणन्तु-भगवत-भक्ता-भूताः-प्रसाद-ब्रह्मनः-पञ्चभूताश-

च-ये-भूता-स्तेषाम-अनुचराशचये-ते-तृप्यन्तु-वौषट-।

(Oh, God, please accept the offerings of your devout and be satisfied with it).

iii) Pad Sparsh (पाद-सपर्श) (Touching feet of deity after bath as an act of respect.)

Pad Sparsh is a formal way of offering respects to a deity or an elder or a guest. In *puja*, deity's feet or seat is touched by right hand while bowing down and then touching the hand to

performers forehead. The words “*Charnam Sparshyami Nama*” (चर्नाम-सपर्शयामि-नमः) are recited along with respectful adoration of god.

(*I bow to Lord by touching His/Her feet*).

10) *Asan Prathista* (आसन-प्रतिशठा (Placing deity at designated place after bath)

After bathing and *Mantar Godake*, the deity is to be placed on His/Her usual seat on an Aari as shown in figure D-I. This is an act of decorating deity’s seat with flower etc and placing the deity on that seat. Decorate the seat of Saniputloo (Vtknath) with flowers and place it over that seat with the recitation of :

a) Put flowers on the proposed seat of deity uttering the words:

Asnaye Nmh, Pdm Asnayah Nmh Jnan Asnaye Nmh

आसनाये-नमः-पदम-आसनाये-नमः-ज्ञान-आसनाये-नमः-

(*I bow to the seat of deity which is like lotus and full of wisdom*).

11) *Vstr Grhn* (वस्त्र-ग्रहन) and *Ygnopavit grhn* – Placing garments and *yagnopavit* on deities. It has two parts:

i) *Vastra Grhan* (Putting on clothes of deity) (वस्तु-ग्रहन)

Put garlands and loose flowers on all deities along with recitation :

Vstrm Samarpyamii Nmh

वस्त्रं-स्मरयामि-नमः-

(Please accept clothes with my full reverence).

ii) *Yagnopavit Grhn* (यज्ञोपवीत-ग्रहन) (*Offering Yagnopavit to deity for wearing*)

Yagnopavit of the deity (except Durga) is placed by offering flowers. The name of the deity along with the recitation :

Yagnopvitm Samarpyamii Nmh

यज्ञोपवीतम-स्मरयामि-नमः-

(Please accept Yagnopavit)

12) *Dev Anulepna* (देव-अनुलेपना) (Smearing deities with *tilak*)

Recite following words:

Srveshvr Jgt Vindya Divyasnm Susmsthita

Gndh Grhan Devesh Divgndop Shobitm

सर्वेश्वर-जगत-वन्ध-दिव्यासन-सुसंस्थित ।

गन्ध-गृहाण-देवेश-दिव्यगन्धोप-शोभितम-॥

(Almighty god, seated on His/Her divine seat, please accept this *Gndh (tika)* for your beautification with my full reverence)

Apply *tilk and silver leaves*, if available to deities. Apply *sindur tika* to pots and *saffron tika* to Vtknath with the closing words:

Smalbnm Gndo Nmh समालभने-गन्धो-नमः-

(

13) *Chamer/Arti* (Recitation of *bajans* etc) (चामर/आरती)

This is an act of reciting some prayers in front of the deities. *Chammer* is gracefully

moved right and left in front of deity as if he is being fanned with a hand fan. Other participants move *Dup* and *Dip / Camphor* in clockwise motion and yet others play on other musical instruments like conch , ganta etc. All people present in the assembly stand up and join in the recitation of prayers. Recite *Shiv Pnchakshr Stotrm*

1) *Nagendr Haray Trilochnay Bhasmangragay Mheshvray Devadhi Devay DigmbrayTsmay 'Na' Karay Nmsh Shivay*

नागेन्द्रहाराय-त्रिलोचनाय-। भस्माङ्गरागाय-महेश्वराय-।

देवाधिदेवाय-दिगम्बराय-। तस्मै- 'न'-काराय-नमः-शिवाय-

(One Who has snakes as garland, Who has three eyes as Sun, Moon and Agni. One Who is smeared with ash (basam), one Who is clothed with sky itself (i.e. one Who is unclad), One Who is god of all devas, I bow to that imperishable Maheshwara's 'Na' term of His great Mantra "Om Nmsh Shivay.")

2) *Matng Chrmambr Bhushnay Smstgirvan Gnarchitay Trailoky Nathay PurantkayTsmay 'Ma' Karay Nmsh Shivay*

मातंगचरमाम्बर भूशणायः । समस्तगीर्वाण गणार्चिताय ।

त्रैलोक्य नाथय पुरान्तकाय । तस्मै 'म' काराय नमः शिवाय ।।

(One Who wanders in mountains, Whose ornament is sky itself, Who is worshiped by ganas Who reside in mountains. I bow to that Trilokinath's (master of three worlds) 'Ma' term of His great mantra "Om Nmsh Shivay.")

3) *Shiv Mukham Bhoj VikasnayDkshsy Yjnsy Vinashkay Chndrark Vaishva NrlochnayTsmay Shikaray Nmsh Shivay.*

शिव-मुखाम्भोज-विकासनाय-दक्षस्य-यज्ञस्य-विनाशकाय-।

चन्द्रार्क-वैश्वानलोचनाय-तस्मै- 'शि'-काराय-नमः-शिवाय-।

(One Whose face is pleasing like that of a bloomed lotus, Who destroyed yagna of Prajapati in anger (when insulted by him), Whose three eyes are Moon, Sun and Agni (fire). I bow to that Aadidev's (first among gods) "Shi" term of His great mantra "Om Nmsh Shivay.")

4) *Vshsht Kumbhodbhv Gautmadi Munindr Vndyay Girishvray Shri Nil Knthay Vrshdhvjay Tsmay 'Va' Karay Nmsh Shivay*

वशिष्ठकुम्भोदभव-गौतमादि-। मुनीन्द्र-वन्धाय-गिरिश्वराय-।

श्री-नीलकण्ठाय-वृषध्वजाय-तस्मै- 'व'-काराय-नमः-शिवाय-।।

(Vshsht, Agsty and Gautam and other seers along with Inder and other devas worship Lord Shiva. Whose flag has bull as logo. I bow to Neelkanth's (one with blue throat) 'Va' term of his great mantra "Om Nmsh Shivay.")

5) *Ykhs Svrupay JtadhrayPinak Hstay Snatnay*

Nityay Shuddhay NirjnayTsmay 'Ya' Karay Nmsh Shivay

यक्ष-स्वरूपाय-जटाधराय-पिनाक-हस्ताय-सनातनाय-

नित्याय-शुद्धाय-निरंजनाय-तस्मै- 'या' -काराय-नमः-शिवाय-।

(One Who has adopted the form of Yksh, Who is with long hairs, Who holds (Pinak- His bow) with His hands. I bow to that pure, eternal Niranjan's (One Who is simple) "Ya" yerm of His great mantra "Om Nmsh Shivay.")

Additional Prayer for recitation of various deities are given in various books such as annual panchang etc.

14) Naivedyam/ Prepyun (नैवेद्यम-(प्रयुन)) – It is an offering of *Bhog* (eatable items) to deity .

It has three parts:

a) *Prashad* - Offering cooked food (as per tradition)

b) *Madurparka Arpan* (मधुपर्का-अर्पण) . Offering sweets or sweet drink

c) *Tambulam* (Mouth sweatning) (ताम्बूल)

a) Prashad

Preparatory

Beside cooked food place some dry fruit in a separate bowl . Dry fruit is meant for use as a *prashad* for offering to close relations such as married daughters and sisters etc. later on. The performer and all others touch the *Prasad* plate (if gathering is large then they can touch the person in front who is in touch with *Prasad* plate and for even larger gathering a chain like this can be formed by touching the adjacent person.

Short cut - *Prypun* as per Kashmiri tradition has long recitations and many steps The recitations given below are the main one's For still a shorter version see at the end. For those who want to perform the full *prepun* as per tradition they are advised to see from annual *jantary*

Recitation

1) *Amrtesh – Mudrya – Amrtikrty – Amrtm Astu – Amrtaytam Naivedym Savitrani Savitrsy Devsy Tva Svituh Prsve – Shvnor – Bahubhyam Pushhno Hstbhyam*

अमृतेश-मुद्रया-अमृती-कृत्य-अमृतम्-अस्तु-अमृतायतां-नैवेद्यम्-।

सावित्राणि-सावित्रस्य-देवस्यत्वा-सवितुः-प्रसवे-श्वनो-बाहुभ्यां-पूष्णो-हस्ताभ्याम्-।

Let this offering to deities be like the amrit (which makes one immortal). This has been prepared by the hard labour involving our arms and hands.

2) *Adde Mhaganpatye Kumaray, Shryai Srsvtyai Lkshmyai Vishvkarmani Dvardevta Bhyh Prajapatye Brhmne Klshdevta Bhyh Brhm-Vishni-Mheshvr Devtabhyh Chaturved Shvray Sanuchvay Ritptye Naraynay Durgay Trymbkay Varunay Yjnpurushay Agnishvattadibhyh Pitrgndevtabhyh*

आददे-महागणपतये-कुमाराय-श्रियै-सरस्वत्यै-लक्ष्म्यै-विश्वकर्मणे-द्वाद्वेवताभ्यः

प्रजापतये-ब्रह्मणे-कलश-देवताभ्यः-ब्रह्मविष्णु-महेश्वर'-देवताभ्यः-चतुर्वेदेश्वराय-

सानुचराय-ऋतु-पतये-नारायणाय-दुर्गायै-त्रयम्बकाय-वरुणाय-यज्ञपूरुषाय-

अग्नि-ष्वात्तादिभ्यः-पितृ-गणदेवताभ्यः-

(Various deities are invoked such as Ganesh, Kumar, Shri, Saraswati, Lakshmi, Vishvakarma, Prajapati all 'the Kalash' devas, Brahma, Vishnu, Mahesh deities of four Vedas, the learned rishis, Narayana, the god of all seasonal deities, Durga, Lord Shiva (Tryumbak), Varuna, Agni the deities of Yagnya, who carries offering to deities and our ancestors).

3) *Bhgvte Vasudevay Snkrshhmay Pradyumnay Aniruddhray Styay Purushay Achutay Madhvay Govinday Shstrnamne Vishnve Lkshmi Sahitay Naraynay*

भगवते-वासुदेवाय-शंकर्षणाय-प्रद्युम्नाय-अनिरुद्धाय-सत्याय-पुरुषाय-अच्युताय-

माधवाय-गोविन्दाय-सहस्रनाम्ने-विष्णुवे-लक्ष्मीसहिताय-नारायणाय-।

(These are Epithets of Vishnu).

4) *Bhvay Devay Shrvay Devay Rudray Devay Pshuptye Devay Ugray Devay Bhimany Devay Mhadevay Ishanay DEvay Ishvray Devtay Uma Sahitay Shivay Parvati Sahitay Permshvray.*

भवायदेवाय-शवार्य-देवाय-रुद्राय-देवाय-पशुपतये-देवाय-उग्राय-देवाय-भीमायदेवाय-

महा-देवाय-ईशानाय-देवाय-ईश्वराय-देवाय-उमासहिताय-शिवाय-पार्वती-सहिताय-परमेश्वराय-

These are Epithets of Shiva .

5) *Vinaykay Ekdntay Krishnplingay Gjannay Lmbodray Bhalchndray Herumbay Akhurthay Vigneshay Vignbhkshyay Vllbhasahitay Shri Mahagneshvray*

विनायकाय-एकदन्ताय-कृष्णपिंगलाय-गजाननाय-लम्बोदराय-भालचन्द्राय-हेरम्बाय-आखुरथाय
विघ्नेशाय-विघ्नभक्षाय-वल्लभा-सहिताय-श्रीमहागणेशाय-

These are Epithets of Ganesh).

6) *Klim Kam Kumaray Shhn mukhay Myur Vahnay Senadhiptye Kumaray*

क्लीं-कां-कुमाराय-षण्मुखाय-मयूरवाहनाय-सेनाधिपतये-कुमाराय-।

(These are Epithets of Kumar).

7) *Bhagvte Hram Hrim Sh Suryay Sptashvay Anshvay Ekashvay Nilashvay*

Prtyksh Devay Permarth Saray Tejrupay Prbha Sahitay Adityay

भगवते-हरां-हरीं-सः-सूर्याय-सप्ताश्वाय-अनश्वाय-एकाश्वाय-नीलाश्वाय-

प्रत्यक्षदेवाय-परमार्थ-साराय-तेजोरूपाय-प्रभासहिताय-आदित्याय ।।

(These are Epithets of Surya)

8) *Bhagvatyai Amayai Kamayai Charvngyai Tnkdhriyai Tarayai Parvtyai Ykshnyai*

Shri Sharika Bhagvatyai Shri Sharda Bhagvatyai Shri Maharagni Bhagvatyai Shrijwala Bhagvatyai

Vridha Bhagvatyai Vaikhri Bhagvatyai Vitasta Bhagvatyai Gnga Bhagvatyai Yamuna Bhagvatyai

Kalika Bhagvatyai Siddhikshmyai Mha Lkshmyai Mha Tripursundryai Shstrnamnyai Devyai

Bhavanyai Abhymkri Devyai Kshmmkri Bhagvatyai Srvshutrgatinyai

भगवत्यै-अमायै-कामायै-चार्वत्यै-टंकधरिण्यै-तारायै-पार्वत्यै-यक्षिण्यै-

श्री-शारिका-भगवत्यै-श्री-शारदा-भगवत्यै-श्री-महाराज्ञीभगवत्यै-श्री-ज्वाला-भगवतै-

व्रीडाभगवत्यै-वैखरीभगवत्यै-वितस्ताभगवत्यै-गंगाभगवत्यै-यमुनाभगवत्यै-

कालिकाभगवत्यै-सिद्धलक्ष्म्यै-महालक्ष्म्यै-महात्रिपुरसुन्दर्यै-सहस्रनाम्न्यै-देव्यै-

भवान्यै-अभयंकरीदेव्यै-क्षेमंकरीभगवत्यै-सर्वशत्रुघातिण्यै ।

(These are Epithets of Durga -Durga You are known by thousand names. You are fearless one; You are symbol of forgiveness; You destroy all enemies.)

9) *Ihrashtadhiptye Anndeshvr Bhairvay*

इहाराष्ट्राधिपतये-आनन्देश्वर-भैवरवाय-वटकनाथ-भैवरवाय-

(These are names of bhairvas Bhairvas).

Short Version

1-2) Same as in original.

3) *Bhagvt Vasdevay Lkshmi Sahitay Naraynay.*

4) *Bhvay Devay Parvti Sahitay Permeshvray.*

5) *Vinaykay Vllbha Sahitay Shri Ganeshvray.*

6) *Klim Kam Kumaray.*

7) *Bhagvte Hram Hrim Sh Suryay Prbha Sahitay Adityay.*

8) Same as in original.

9) Same as in original.

b) Madurparka Arpan (मधुपार्का-अर्पण) . Offering sweets or wseet drink

Madurpak is a drink made from milk, curd, honey, sugar ,ghee, water .In Kashmiri tradtion *kunds*(sugar cones) are offered as sweet by pouring these in the Shivpot. The accompanying *mantra* recitaint is as follows:

Khira Jy Madhu Sumishrm Shubrddhn Smnvitm

Shhdrsaih Smayuktm Grehnanm Nivedeya (Name of deity) *Mdhurpkm Pariklpyami Nmh.*

क्षीरा-जय-मधु-समिश्रम-शुभ्रदध्न-समन्वितम!

षडरसैः-समायक्त-गृहाणा-निवेदये(Name deity) मधुर्पकं-परिकल्प्यामि-नमः-

(Oh (deity's name) please accept sweet Madhurpkm drink made of six ingredients like milk, honey, sugar etc.)

C) **Tambulam** (Mouth sweatning) (ताम्बूल)

Offering *Elechi* (इलायची), *Lovng* (लॉंग), *Supari* (सूपारी) etc to deity with the recitation

Mukh Suvarthey Tambulm Smrpyami Nmh

मुख-सुवार्थे-ताम्बूल-समर्पयामि-

(Oh Lord please accept tambul for sweetning your mouth).

15) Chaterum / Adarshnam/ Parikrama (छत्रम/आदर्शनम-परिक्रमा)(covering with umbrella , showing mirror,and circumambulating around deity)

i) *Chtrum*, Cover Shiv pot and Parvati pot with *chatras* (made from tree cuttings as already prepared) with the rcitation:

Chtrum, Samarpyami Nmh

ii) *Adarshnam*. Show mirror to deity so that he/she can have looat his/her selfRecite:

Adarsham Pariklpyami Nmh

आदर्श-नम-परिकल्प्यामे-नमः-

iii)) *Parikrama*. It is an act of mentally circumambulating around deity as a mark of respectwith the recitation

Yani Kani Ch Poapani Jnmantr Kritani Ch

Tani Srvani Nshyntu Pradikshnm Pde Pde

यानि-कानि-च-पापानि-जन्मान्तर-कृतानिच-

तनि-सर्वाणि-नश्यन्तु-प्रदक्षिणं-पदे-पदे-।

(Oh, Lord whatever sins I have committed during my life time so far, please destroy all of them while I am making a circumambulation).

16) Pushpanjali Arpnm (Offering flowers as an act of submission) (पुष्पांजलि-अर्पन)

At the end of *puja* loose flowers held in a cupped hand are offered to deities as an act of final submission with the words *Pushpanjalim Smarpyami Nmh* (पुष्पांजलि-समर्पयामि-नमः)

(I am submitting myself with the offering of Palmful of flowers)

All the participants offer flowers to deities

Uttra Bgaga (concluding prayers)

Kshma-Yachna/Prayashcitta (Atonement) (क्षमा-याचना)

This is an act of atonement for the errors committed in the ritual. A few *sholokas* are recited while bowing down head and keeping both hands in *namaskar* mode. A few *sholokas* are as follows:

1) *Mntr Hinm Kriya Hinm Bhkti Hinm Jnarn*

Yt Pujitm Mya Dev Peripurn Tddstu Mai

मन्त्र-हीनं-क्रिया-हीनं-भक्ति-हीनं-जनार्दन-

यत-पूजितम-मया-देव-परिपूर्ण-तदस्तु-मै-।

(May my prayer be efficacious even when I may have done so with inadequate knowledge of *mantras*, *kriya* (*karma*) or *Bhkti* (devotions).

2) *Avahnm Na Janami Na Janemi Visrjnm*

Puja Cheva Na Janemi Kshmsv Prmeshvra

टावाहनं-न-जानामि-न-जानामि-विसर्जनम-

पूजा-चैव-न-जानामि-क्षमस्व-परमेश्वर-

(I do not know proper way of welcoming or bidding goodbye to deity, or offering puja, as per established tradition, please excuse me for such lapses).

Raksha (Protection) (j{kk)

Note : *Narivan/Mauvli* should be tied round the wrist at the end of *puja* but not at the beginning as is the practice among Kashmiri Pandits

Protection is sought from deities in various ways:

- Raksha Sutra (Mavli/Narivan)* is tied on right wrist (males) left wrist (females) after the *puja* is over.
- Some consecrated object after completion of *karma* like flowers, leaves (like *tulsi*) fruits etc taken.
- If nothing of above is available then water is taken and sprinkled over ones head.

D) *Pitr Yagnya / Tarpan* (Offering water oblations) (पित्र यज्ञ/तर्पण)

As per *Vedic* thought a man is born with three debts (*rins*) and *Pitr yagnya* or *tarpan* is one of the means of repaying that debt. The three debts are those of *devas*, *rishis* and *pitrs* (dead ancestors).

Tarpan is an act of offering water oblations to these three entities along with *darbha* (to purify water) and some other materials which are dear to them. *Tarpan* is always preceded by a *Snklp Snkupa*

Om Tat Sat Brahma Adhy Tavat Tithou Adye Pha PhalgunMasey Krishna)Pakshey

Dvadasham/Triyodasham (state which ever is applicable) ___ Varey (state which day e.tg. 'Sunday' is Ravivasrey) Saym) Kale ___ Gotrey (state gotra ifgotra is not known use the word Amuk,);

ahm ___ (performers name) Tarpan Karm Karishye .

ॐ-तत सत-ब्रह्म-अध्य-तावत-तिथो-अद्ये-_____मासे-_____पक्षे_____तिथौ_____वारे_____

काले_____देशे-_____गोत्रे;-अहं_____कर्म-करिष्ये-।

Facing south, *Yagnopavit* in *Upsvena* (through left arm) position (women should keep hair lock on left shoulder), left knee touching ground, right knee up, *pavitri* removed from *anamika* finger, one should hold tight two pieces of *darbha*, bent in the middle, by thumb and side of palm. With a small quantity of black til (sesamum seeds) in the the right hand palm, pour water from a pot held by the left hand over til and let it go through in the nirmal pot , recite following words:

*Asmat _ * ___ (*state name of ancestor with Vasurups for parents, Rudrrups for Grandparents, - Aditrups for great grand parents) Trpyntam Idm Tilkodkm , Tsmi Svkdha Nmh.Tsmi Svdha Nmh, Tsmi Svdha Nmh*

(अस्मत्-(*)).... (वसुरूपस्य , / रुद्ररूपस्य / आदित्यारूपस्य) तृप्यन्तामइदं-तिलकोदकम्;-गगंजलवा-तस्मै
स्वधा-नमः-तस्मै-स्वधा-नमः-तस्मै-स्वधानमः-

(May this water along with sesamum quench the thirst of my relation as given in (a) above who is of the form of
Vasu (Vishnu for parents, Rudra for grandparents and Aditya 'Sun' for great grand parents). May they enjoy it).

(E)Vishvadeva Bali (optional) (वैश्वदेव बली)

Preparatory

- 1)Agnikund or an earthen bowl for keeping burning charcoal or wood fire
- 2) charcoal or small wood pieces for above
- 3)prepare chachvoru 5/6(chachvaru is a cake made from rice flour)
- 4) Keep some cooked rice ready
- 5) some raw vegs(mooli is essential) and some fruit for offering as Bakhbooz
- 6) ghee and darbha grass

This involves propitiatory oblations made to certain deities, tutelary gods, household divinities, spirits,men, birds other animals and all creatures including even lifeless objects. The oblations in this *anga* are cooked food items such as cooked rice and bread cakes made from rice flour (called *Tchotvor* in *Kashmiri*). Oblations are made to *Agnidev* (in an enclosure drawn with *darbha*) and to ancestors.

Puja (See Fig D-3 for placement of Agnikund and place ment of offerings)

Purva Bhaga

- 1) Established fire in *Agni kund* or *Agni pot*
- 2) Place *Pranit Patr* with water and *Vishtur* in it in the SW corner of agnikund
- 3) *Pran Pratishtha*
Sprinkle water with *Vashthru* or *Darbha* on the fire pot, three times with the recitation:

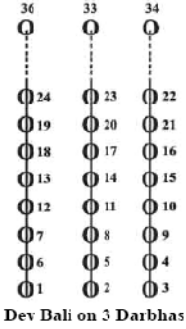
Jeevdanum pariklpyami Nmh जीवदान परिकल्पयामि नमः

- 4) Burn tips of two *darbhas* in the fire pot and then place them on the right side (i.e. south) of fire pot. Recite following words:

*Nirdgdhm Rksho Nirdgdha Ratir Apagne, Agni Mamadm Jhi
Nishhkryva Dm Sidha Devyjn Vh*

निदगंध रक्षो निर्दग्धा रातिर अपाग्ने अग्नि मामादं जहि निष्क्रव्या दं सीधा देवयजनं वह ।

- 5) perform short *Pranayam* .
- 6) Purifying *Agni* – Sprinkle water from *Pranitpatr* nine times on the *Agni* pot with *Vshthur* with following recitations:
 - i) *Rtmvya Styen Perismu Hyami* (ऋतंत्वया सत्येन परिसमूह्यामि) (for custodians of cosmic order *Rita* I am offering this water oblations.)
 - ii) *Stym Tvrtentm Perismuhyami* (सत्यं त्वर्तेन परिसमूह्यामि) (for Custodians of truth I am offering this water oblation).
 - iii) *Rit Styamyam Tva Perismuhyami* (ऋतं सत्याम्यां त्वा परिसमूह्यामि) (for custodian of *Rita*



Pitr Bali on 3 Darbhas

Vaishvadev Bali

and truth).

iv) *Ritm Tva Styen Pryukshami* (ऋतं त्वा सत्येन पर्युक्षामि) (For *Ritm* I am offering oblations without any recitations).

v) *Stym Tvrten Pryukshami* (सत्यं त्वर्तेन पर्युक्षामि) (For truth.....).

vi) *Rit Styabhyam Tva Pryukshami* (ऋतं सत्याभ्यां त्वा पर्युक्षामि) (For both *Rita* and *Stya*.....)

vii) *Ritm Tva Styen Perishhinchami* (ऋतं त्वा सत्येन परिषञ्चामि) (For *Rita* I am sprinkling the water).

viii) *Stym Tvrten Perishhinchami* (सत्यं त्वर्तेन परिषञ्चामि) (For *Satyam* I am).

ix) *Ritm Satyabhyam Tva Perishhinchami* (ऋतं सत्याभ्यां त्वा परिषञ्चामि) (For Both *Ritm* and *Satym*.....).

7) Place pieces of *darbha* on all four sides of *Agni* poth and recite.

Ygnsy Sntitir Asy Ygnsy Tva Snttyai Strnami

यज्ञस्य सन्ततिर असि यज्ञस्य त्वा सन्तत्यै स्तृणामि

(*Ygnya* you are eternal and you are called eternal).

8) Offering *Tilak* and flowers to *Agnipot* recite the words:

Agnye Shukarudhay Svaha Sahitay Trinetray Tejrupay

Smalubnm Gndo Nmh, Argho Nmh Pushpm Nmh

अग्नये शुकारुढाय स्वाहा सहिताय त्रिनेत्राय तजोरूपाय

समालभन गन्धो नमः अधो नमः पुष्प नमः

(I offer *Tilak*, *Argya*, flowers to *Agni* which is moving in all directions and has the vision of three eyes, and is full of vigour.).

v) *Stym Tvrten Pryukshami* (सत्यं त्वर्तेन पर्युक्षामि) (For truth.....).

vi) *Rit Styabhyam Tva Pryukshami* (ऋतं सत्याभ्यां त्वा पर्युक्षामि) (For both *Rita* and *Stya*.....)

vii) *Ritm Tva Styen Perishhinchami* (ऋतं त्वा सत्येन परिषञ्चामि) (For *Rita* I am sprinkling the water).

viii) *Stym Tvrten Perishhinchami* (सत्यं त्वर्तेन परिषञ्चामि) (For *Satyam* I am).

ix) *Ritm Satyabhyam Tva Perishhinchami* (ऋतं सत्याभ्यां त्वा परिषञ्चामि) (For Both *Ritm* and *Satym*.....).

7) Place pieces of *darbha* on all four sides of *Agni* poth and recite.

Ygnsy Sntitir Asy Ygnsy Tva Snttyai Strnami

यज्ञस्य सन्ततिर असि यज्ञस्य त्वा सन्तत्यै स्तृणामि

(*Ygnya* you are eternal and you are called eternal).

8) Offering *Tilak* and flowers to *Agnipot* recite the words:

Agnye Shukarudhay Svaha Sahitay Trinetray Tejrupay

Smalubnm Gndo Nmh, Argho Nmh Pushpm Nmh

अग्नये शुकारुढाय स्वाहा सहिताय त्रिनेत्राय तजोरूपाय

समालभन गन्धो नमः अधो नमः पुष्प नमः

(I offer *Tilak*, *Argya*, flowers to *Agni* which is moving in all directions and has the vision of three eyes, and is full of vigour.).

Pradhan Bhaga

a) *Dev Bali* - (Food offerings to 36 tutelary deities- *Takshas*) Place *Yagnopavit* in *svena* (*Ygnopavit* I right arm) position. Put little *ghee* on a few rice cakes and rub it on them by two pieces of *darbha*.

Recite following :

Vaishvadevsy Siddhsy Srvgtogrysy Annsy Juhoti Paksy

Grten Smlipy Svsti Astu Shrutm Abhidhary

वैशवदेवस्य सिद्धस्य सर्वतोऽग्रस्य अन्नस्य जुहोति पाकस्य

धृतेन सलिप्य स्वस्ति अस्तु श्रुतम अभिधार्य ।

(I am offering this cooked food along with *ghee* to *Vaishdevas* for success and happiness of performer).

Make small pieces of these rice cakes and offer these as *Ahuties* one by one to *Agni* pot with the following words:

- 1) *Somay Svaha* (सोमाय स्वाहा)
- 2) *Mitray Svaha* (मित्राय स्वाहा)
- 3) *Vrunay Svaha* (वरुणाय स्वाहा)
- 4) *Indray Svaha* (इन्द्राय स्वाहा)
- 5) *Indraghibhyam Svaha* (इन्द्राग्निभ्याम स्वाहा)
- 6) *Vishvebhyo Devebhyo Svaha* (विश्वेभ्यो देवेभ्यो स्वाहा)
- 7) *Prajaptye Devebhyo Svaha* (प्रजापतये देवेभ्यो स्वाहा)
- 8) *Anumityai Devebhyo Svaha* (अनुमत्यै देवेभ्यो स्वाहा)
- 9) *Dhvanvntrye Devebhyo Svaha* (धवान्वन्तरये देवेभ्यो स्वाहा)
- 10) *Vastoshhptye Devebhyo Svaha* (वास्तोष्पतये देवेभ्यो स्वाहा)
- 11) *Vasudevaya Devebhyo Svaha* (वासुदेवाय देवेभ्यो स्वाहा)
- 12) *Lakshmi Sahitay Naraynay Devebhyo Svaha* (लक्ष्मी सहिताय नारायणाय देवेभ्यो स्वाहा)

b) *Prepun* - Keep cooked rice with cooked vegetables in a *thali* . Touch it with right hand and offer it to deities as prashad with the recitation : *navedym samarpayami nmh*

(c) Offering *Bali* (food to 36 deities) - Place three long *darbhas* on the right side of *Agni Kund* in east-west direction. Keep on putting cut pieces of rice cakes on these three *darbhas*, one by one, from left to right, with the recitation of the name to whom it is offered. At the end of line go on placing the pieces from right to left in the next line so as to form a snake like pattern. (see Figure). Individual recitation of offerings to deities is as follows:

- 1) *Tkshay Nmh* (तक्षाय नमः)
- 2) *Uptkshay Nmh* (उपतक्षाय नमः)
- 3) *Amba-Namasi Nmste* (अम्बा नामासि नमस्ते)
- 4) *Nitntri Namasi Namaste* (नितन्त्री नामासि नमस्ते)
- 5) *Chupnika Namasi Nmste* (चुपनीका नामासि नमस्ते)
- 6) *Abhrynti Namasi Nmste* (अभ्रयन्ती नामासि नमस्ते)
- 7) *Meghynti Namasi Nmste* (मेघयन्ती नामासि नमस्ते)
- 8) *Vrshhynti Namasi Nmste* (वर्षयन्ती नामासि नमस्ते)
- 9) *Nndini Nmste* (नन्दिनि नमस्ते)
- 10) *Subhge Nmste* (सुभगे नमस्ते)
- 11) *Sumngil Nmste* (सुमङ्गिल नमस्ते)
- 12) *Bhdrm-Kari Nmste* (भद्रं-करि नमस्ते)
- 13) *Shriyai Hirny Keshyai Nmh* (श्रीयाय हिरण्य केश्यै नमः)

- 14) *Vnsptibhyo Nmh* (वनस्पतिभ्यो नमः)
- 15) *Dharmay Nmh* (धर्माय नमः)
- 16) *Adharmay Nmh* (अधर्माय नमः)
- 17) *Mrtyve Nmh* (मृत्यवे नमः)
- 18) *Mrutbhyo Nmh* (मरुत्भ्यो नमः)
- 19) *Vrunay Nmh* (वरुणाय नमः)
- 20) *Vishnve Nmh* (विष्णवे नमः)
- 21) *Vaishrvnay-Rajne-Nmh* (वेश्वरवणाय-राज्ञे-नमः)
- 22) *Bhutebhyo Nmh* (भूतेभ्यो नमः)
- 23) *Indray Nmh* (इन्द्राय नमः)
- 24) *Indr-Purushhebhyo Nmh* (इन्द्रपुरुषेभ्यो नमः)
- 25) *Somay Nmh* (सोमाय नमः)
- 26) *Som-Purushhebhyo Nmh* (सोम-पुरुषोभ्यो नमः)
- 27) *Varunay Nmh* (वरुणाय नमः)
- 28) *Varun-Purushhebhyo Nmh* (वरुण-पुरुषोभ्यो नमः)
- 29) *Ymay Nmh* (यमाय नमः)
- 30) *Ympurushhebhyo Nmh* (यमपुरुषेभ्यो नमः)
- 31) *Brhmney Nmh* (ब्रह्मने नमः)
- 32) *Brhm-Purushhebhyo Nmh* (ब्रह्म-पुरुषोभ्यो नमः)
- 33) *Udhrvm Akashay Nmh* (ऊर्ध्व आकाशाय नमः)
- 34) *Sthndhile-Divmchrebhyo Devtabhyo Nmh* (स्थण्डिले दिवंचरेभ्यो देवताभ्यो नमः)
- 35) *Nktn Chrebhyo Bhutebhyo Nmh* (नक्तञ्चरेभ्यो भूतेभ्यो नमः)
- 36) *Sht-Trimsht Tkshadibhyo Annm Nmh* (षट् त्रिंशत् तक्षादिभ्यो अन्नं नमः)

Put a little water on th right hand and recite

Achmaniy Nmh (आचमनीय नमः)

d) *Pitr Bali* – (Food offerings to ancestors) with *Yagnopavit* in *Upsaven* position .

Place three *darbhas* NS on the right hand side below where *Devi Bali* has been placed as shown in figure . While sprinkle water and black sesamum over these *darbhas* recite:

1) *Smst Mata Pitrbhyo Dvadsh Devtabhyh*

Pitrbhyo Bhuprshhthe Darbhatrene Tilodken Avnejnm Svadha

समस्त माता पितृभ्यो द्वादश दैवतेभ्यो

पितृभ्यो भूपृष्ठे दर्भास्तरणे तिलोदकेन अवनेजन स्वधा ।

(May all my ancestors for maternal and paternal side upto 12 number be seated on this darbha seat which has been laid with sesamum).

2) Touch this *darbha* seat with right hand thumb and recite

Ushnts Tva Hvamh Ushnth Smidhi Mhi

Ushnnusht Avah Pitrn Hybishhe Attve

उशन्तस्त्वा हवामह उशन्तः समिधी महिः ।

उशन्नुशत् आवाह पितृन हविषे अन्तवे ।

(Oh *Ushant* please be seated to receive offerings along with ancestors).

3) Place rice cakes (or cooked rice as per family tradition) on *darbha* after stating *snkupa* (see A2) and

naming each ancestor. *Om Tat-Sat-Brahma-Adhy Tavyt* (name month, *paksh*, date, day etc) and then

name ancestor starting with father (if dead) or grandfather as shown below:

Ancestors from father side

i) *Pita*.....*Ettte Annm Ye Ch Tvanu* (पिता.....एतत ते अन्न ये च तवानु)

ii) *Pita Maha**Ehte Annm Ye Ch Tvanu* (पितामहा.....एतत ते अन्न ये च तवानु)

iii) *Prpita* *Ehte Annm Ye Ch Tvanu* (प्रपितामहा.....एतत ते अन्न ये च तवानु)

iv) *Mata* (if dead)(name pre & post marriage) (माता name pre & post marriage).

v) *Pita Mhi* (पितामही).....Grand mother paternal.....

vi) *Prapita Mhi*(प्रपितामही.....)

Similarly for Maternal side

i) *Mata Mha* (मातामहः) Grand father

ii) *Prmata Mhh* (प्रमाता महः) Grand father

iii) *Vrd Prmata Mha* (वृद्ध प्रमातामह).

iv) *Mata Mhi* (माता मही) Grand mother

v) *Prmati Mhi* (प्रमाता मही) Grand Grand mother

vi) *Vrd Prmata Mhi* (वृद्ध प्रमातामही) Grand Grand mother.....

In the end offer food to all other ancestors collectively by reciting -

Smst Mata Pitrbhyo Dvadsh Daite bhyh Pitrbhyo Annm Svadha

समस्त माता पितृभ्यो द्वादश दैवतेभ्यो पितृभ्योऽन्न स्वधा ।

(To all my ancestors from paternal and maternal side upto 12 generations).

4) Clean hands by water in the nirmal pot and then place *tilak* and flowers on food offered to *Pitrs* along with following recitations:

Smst Mata Pitrbhyh Smalubnm Gndh Svadha, Arghym Svadha Pushpm Svadha

समस्त माता पितृभ्यो समालभन गन्धः स्वधा अर्घ्य स्वधा पुष्पं स्वधा ।

5) *Tarpan*

6) *Offering Bakhbuz* Place fresh fruits and vegetables such as *Raddish* etc (called *Bakhbuz*) near the food offered to ancestors) with the following recitations:

Smst Mata Pitrbhyh Bhksh Bhojy Phl Mul Bli Naiveddm Aradi Annm Svadha

समस्त माता पितृभ्यो भक्ष्य भोज्य फलमूल बलि नैवेद्यम आहरादि अन्नं स्वधा ।

7) Final *Achman*. Sprinkle water along with black sesamum and honey on these food items and recite:

Smst Mata Pitrbhyh Til Mdhu, Mishrmudkm Patrm Achmaniym Jlm Svadha

समस्त माता पितृभ्यो तिल मधु मिश्रमुदक पात्रम आचमनीयं जलं स्वधा ।

e) Seasonal *Balis* (ऋतु बलीं) Keep *Yagnopavit sven*. Recite names of six seasons as follows:

i) *Vsntay Nmh* (वसन्ताय नमः)

ii) *Grishhmay Nmh* (ग्रीष्माय नमः)

iii) *Varshhabhyo Nmh* (वर्षाभ्यो नमः)

iv) *Shrde Nmh* (शरदे नमः)

v) *Hemntay Nmh* (हेमन्ताय नमः)

vi) *Shishray Nmh* (शिशराय नमः)

End with the recitation

Shhdh Ritbhyo Nmh (षड ऋतुभ्यो नमः)

f) *Balis to Agni*

1) Recite *Agnye Svishtkrte Svaha* (अग्नये स्विषटकृते स्वाहां)

2) Wash hands. Perform *Pranayam* (see A10) and sprinkle water 3 times on *Agnipot* with the *Vashthur* (or *dharbha*) placed in the *pranitpatr* with following recitation:

i) *Ritum Tva Styen Vimumchami* (ऋतं त्वा स्तयेन विमुंचामि)

ii) *Stym Tvrten Vimunachami* (सत्यं त्वर्तेन विमुंचामि)

iii) *Rit Styabhyam Tva Vimumchami* (ऋतं सत्याभ्याम त्वा विमुंचामि)

3) Remove *darbha* already placed on four sides, starting from north side, recite followings:

Ygnsy Snttir Asy – यज्ञस्य सन्ततिर अस्य

Ygnsy Tva Snttyai Nyami – यज्ञस्य त्वां सन्तत्यै नयामि

4) Holding flowers in hand, pray for blessing (*Ashirvad*) from *Agni Dev*.

Dhrmm Dehi, Dhnm Dehi, Putrpoutran Ch Dehi Me

Ayur Arogym Eishvrym Dehi Me, Havi Vahn Tejo Asi Tej Myi Dehi

धर्म देहि धनं देहि पुत्रपौत्रान च देहि मे ।

आयुर आरोग्यम ऐश्वर्यम देहि मे हव्य वाहन तेजोसि तेज मयि देहि ॥

(Bliss me with *Dharma* – path of righteousness; bless me by giving me wealth; bless me with sons and grandsons; bless me with long life, freedom from ailments and with enjoyment, Oh carrier of *Agni* you are possessor of *Tej* (Vigour)

please bless me with *Tej*).

5) Draw flame or smoke from flame towards yourself and recite

Ityatmanm Dehi Bhgvn Snnidhtsu

इत्यात्मान देहि भगवन सन्निधत्सु

(Make my soul “*Atma*” one with my body “*Deh*”).

g) *Balis to Rishis* (*Yagnopavit* in *Kntha*-throat).

i) Place little food (rice or cake) on the ground and recite

Hunt Mnushybyh Snkachibhyh Rishhibhyh Annm Nmh Achmaniyam Nmh

हन्त मनुष्यभ्यः सनकादिभ्यः ऋषिभ्यः अन्न नमः आचमनीय नमः

(*Snk* and other rishis including *Manushas*, be happy with this offering of food).

h) *Balis to Yognis* (*Ygnopavit* in *sven* position). *Balis to Yoginis* forms an important part of *Prepun* (*Naved mntra*) . *Yagnis* are female tutelary deities of sky. Offering of food is made with the recitation of the names of *yognis* to whom the offering of food is made kept in a bowl :

Ya Kachit Yogini Raudra Soumya Gortra, Pra, Khechri, Bhuchri , Rama, Tushta,

Bhvntu Me Sda Akash Matribhyo Annm Nmh Smalubnm Gndho Nmh, Argho Nmh Pushpm Nmh

या काचित यागिनी रोद्रा सोम्या धोरतरा परा खेचरी भूचरी रामा तुष्टा

भवतुमे सदा आकाश मातृभ्यो अन्न नमः समालभन गन्धो नमः अर्धो नमः पुष्पं नमः

(Female deities, *Yogini, Raudra, Saumya, Gortra, Pra, Khechu Bhuchri* and *Rama*, who live in the sky, please accept the food along with *gndha, arga* and flowers).

j) *Gogras* (also called *Panch Bali*). Five *Balis* are offered for *gov* (cow), *svanah* (dog), *kaka*

(crow), *arthis* (air borns insects) and *pipilika* (ants, worms, insects etc). Small quantities of food are placed at five places near where food has already been offered to *Pitrs.*(In other traditions it is placed on leaves) Recitations for each of 5 *balies* are :

- 1) For cows (*Gobhyo*) *Gobhyo Annm Nmh* (गोभ्यो अन्नं नमः)
 - 2) For crows (*Kakebhyo*) *Kakebhyo Annm Nmh* (काकेभ्यो अन्नं नमः)
 - 3) For dogs (*Shvankebhyo*) *Shvankebhyo Annm Nmh* (श्वानकेभ्यं अन्नं नमः)
 - 4) For *Arthis* (airborne insects) *Arthinam Annm Nmh* (अर्थिनाम अन्नं नमः)
 - 5) For *Pipilika* (ants, insects, worms etc). *Pipilakabhyam Annm Nmh* (पिपीलिकाभ्यां अन्नं नमः)
-