

Śrī Rāmakṛṣṇa Pūjā

Sit quietly and pray, meditate, and make japam for a few minutes, concentrating your mind. Think of the all-pervading, omnipresent, infinite Existence. Think that Śrī Rāmakṛṣṇa is seated graciously before you, ready to accept your worship.

Pray with folded hands:

ॐ सर्वमङ्गलमाङ्गल्यं वरेण्यं वरदं शुभम्।
नारायणं नमस्कृत्य सर्वकर्माणि कारयेत्॥

om sarva-maṅgala-māṅgalyaṁ vareṇyaṁ varadaṁ śubham
nārāyaṇaṁ namaḥ-kṛtya sarva-kārmāṇi kārayet.

Om. All action should be undertaken after first saluting the all-auspicious, holy, and adorable Lord, who is ready to grant boons.

Take three sips of water, repeating “ॐ विष्णुः - om viṣṇuḥ” and feel that body, speech, mind are pure.

With folded hands, pray:

ॐ तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः। दिवीव चक्षुराततम्॥
ॐ अपवित्रः पवित्रो वा सर्वावस्थां गतोऽपि वा।
यः स्मरेत्युण्डीकाक्षं स बाह्याभ्यन्तरः शुचिः॥

om tad-viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ |
divīva cakṣurātataṁ ||

om apavitraḥ pavitra vā sarvāvasthāṁ gato’pi vā |
yaḥ smaret puṇḍarīkākṣaṁ sa bāhyābhyantaraḥ śuciḥ||

“Om. The seers see always the Supreme truth—God the all-pervading Existence (literally that supreme footstep of Vishnu)—with [their inner] eye [which is] as vast as the sky.”

“Om. Pure, or impure, whatever state one has entered into, if one remembers the lotus-eyed Lord, one becomes pure both inside and out.”

ॐ गङ्गे च यमुने चैव गोदावरि सरस्वति।
नर्मदे सिन्धु कावेरि जलेऽस्मिन् सन्निधिं कुरु॥

om gaṅge ca yamune caiva godāvari sarasvati |
narmade sindhu kāveri jale’smin sannidhiṁ kuru ||

Om. O Gaṅgā, Yamunā, and also Godāvarī, Sarasvatī, Narmadā, Sindhu, Kāverī, be gathered here in this water.

ॐ पृथिव त्वया धृता लोका देवि त्वं विष्णुना धृता ।
त्वं च धारय मां नित्यं पवित्रं कुरु चासनम् ॥

om prthvi tvayā dhṛtā lokā devi tvaṁ viṣṇunā dhṛtā |
tvaṁ ca dhāraya mām nityaṁ pavitraṁ kuru cāsanam ||

Om. O Mother Earth, by you the worlds are held. O Devi, you are held by Viṣṇu. Hold me always and make this seat pure.

Bhūtaśuddhiḥ

ॐ भूतशुद्धाटाच्छिरः सुषुम्नापथेन जीवशिवं परमशिवपदे योजयामि स्वाहा ॥ १ ॥

ॐ यं लिङ्गशरीरं शोषय शोषय स्वाहा ॥ २ ॥

ॐ रं सङ्कोचशरीरं दह दह स्वाहा ॥ ३ ॥

ॐ परमशिव सुषुम्नापथेन मूलशुद्धाटमुल्लसोल्लस
ज्वल ज्वल प्रज्वल प्रज्वल सोऽहम् हंसः स्वाहा ॥ ४ ॥

om bhūta-śṛṅgāṭac-chiraḥ suṣumnā-pathena jīva-śivaṁ parama-śiva-pade
yojayāmi svāhā ||1 ||

om yaṁ liṅga-śarīraṁ śoṣaya śoṣaya svāhā ||2 ||

om raṁ saṅkoca-śarīraṁ daha daha svāhā || 3 ||

om parama-śiva suṣumnā-pathena mūla-śṛṅgāṭam ullasollasa jvala jvala
prajvala prajvala so'ham haṁsaḥ svāhā ||4 ||

Jīvanyāsa

ॐ आं ह्रीं क्रों यं रं लं वं शं षं सं हौं हंसः श्रीरामकृष्णदेवतायाः प्राणा इह प्राणाः ।

ॐ आं ह्रीं क्रों यं रं लं वं शं षं सं हौं हंसः श्रीरामकृष्णदेवताया जीव इह स्थितः ।

ॐ आं ह्रीं क्रों यं रं लं वं शं षं सं हौं हंसः श्रीरामकृष्णदेवतायाः सर्वेन्द्रियाणि ।

ॐ आं ह्रीं क्रों यं रं लं वं शं षं सं हौं हंसः श्रीरामकृष्णदेवताया वाङ्मनश्चक्षुत्वक्श्रोत्रघ्राणप्राणा
इहागत्य सुखं चिरं तिष्ठन्तु स्वाहा ॥

om āṁ hrīm krom yaṁ raṁ laṁ vaṁ śaṁ ṣaṁ saṁ hauṁ haṁsaḥ śrī-
rāmakṛṣṇa-devatāyāḥ prāṇā iha prāṇāḥ |

om āṁ hrīm krom yaṁ raṁ laṁ vaṁ śaṁ ṣaṁ saṁ hauṁ haṁsaḥ śrī-
rāmakṛṣṇa-devatāyā jīva iha sthitaḥ |

om āṁ hrīm krom yaṁ raṁ laṁ vaṁ śaṁ ṣaṁ saṁ hauṁ haṁsaḥ śrī-
rāmakṛṣṇa-devatāyāḥ sarvendriyāṇi |

om āṁ hrīm krom yaṁ raṁ laṁ vaṁ śaṁ ṣaṁ saṁ hauṁ haṁsaḥ śrī-
rāmakṛṣṇa-devatāyā vān-manaś-cakṣu-tvak-śrotra-ghrāṇa-prāṇā
ihāgatya sukhaṁ ciraṁ tiṣṭhantu svāhā ||

Kara-nyāsa (Consecration of the Hands)

Thumbs: ऐं अङ्गुष्ठाभ्यां नमः । aiṁ aṅguṣṭhābhyāṁ namaḥ |

Index fingers: रां तर्जनीभ्यां स्वाहा। rām tarjanībhyām svāhā |
Middle fingers: मं मध्यमाभ्यां वषट्। maṁ madhyamābhyām vaṣaṭ |
Ring fingers: कूं अनामिकाभ्यां हूं। kṛm anāmikābhyām hūm |
Pinkies: ष्णं कनिष्ठाभ्यां वौषट्। ṣṇaṁ kaniṣṭhābhyām vauṣaṭ |
Two hands: ऐं रामकृष्णः करतलपृष्ठाभ्याम् अस्त्राय फट्।
aiṁ rāmakṛṣṇaḥ kara-tala-prṣṭhābhyām astrāya phaṭ |

Āṅga-nyāsa (Consecration of limbs)

ऐं हृदयाय नमः। aiṁ hṛdayāya namaḥ | (Heart)
रां शिरसे स्वाहा। rām śirase svāhā | (Head)
मं शिखायै वषट्। maṁ śikhāyai vaṣaṭ | (Śikha)
कूं कवचाय हूं। kṛm kavacāya hūm | (Arms)
ष्णं नेत्राभ्यां वौषट्। ṣṇaṁ netrābhyām vauṣaṭ | (2 eyes)
Two hands: ऐं रामकृष्णः करतलपृष्ठाभ्याम् अस्त्राय फट्।
aiṁ rāmakṛṣṇaḥ kara-tala-prṣṭhābhyām astrāya phaṭ |

Dhyāna (Meditation)

ॐ हृदयकमलमध्ये राजितं निर्विकल्पं सदसदखिलभेदातीतमेकस्वरूपम्।
प्रकृतिविकृतिशून्यं नित्यमानन्दमूर्तिं विमलपरमहंसं रामकृष्णं भजामः ॥
निरुपममतिसूक्ष्मं निष्प्रपञ्चं निरीहं गगनसदृशमीशं सर्वभूताधिवासम्।
त्रिगुणरहितसच्चिद्रूपं वरेण्यं विमलपरमहंसं रामकृष्णं भजामः ॥
वितरितुमवतीर्णं ज्ञानभक्तिप्रशान्तीः प्रणयगलितचित्तं जीवदुःखासहिष्णुम्।
धृतसहजसमाधिं चिन्मयं कोमलाङ्गं विमलपरमहंसं रामकृष्णं भजामः ॥
om hṛdaya-kamala-madhye rājitaṁ nirvikalpaṁ
sad-asad-akhila-bhedātītaṁ eka-svarūpaṁ |
prakṛti-vikṛti-śūnyaṁ nityaṁ-ānanda-mūrtiṁ
vimala-parama-haṁsaṁ rāmakṛṣṇaṁ bhajāmaḥ ||
nirupamam-atisūkṣmaṁ niṣprapañcaṁ nirīhaṁ
gagana-sadr̥śaṁ-īśaṁ sarva-bhūtādhivāsaṁ |
triguṇa-rahita-sac-cid-brahma-rūpaṁ vareṇyaṁ
vimala-parama-haṁsaṁ rāmakṛṣṇaṁ bhajāmaḥ ||
vitaritum-avatīrṇaṁ jñāna-bhakti-prasāntiḥ
praṇaya-galita-cittaṁ jīva-duḥkhā-sahiṣṇuṁ |
dhr̥ta-sahaja-samādhim cinmayaṁ komalāṅgaṁ
vimala-parama-haṁsaṁ rāmakṛṣṇaṁ bhajāmaḥ ||

This knower of Brahman, ever established in his own nature, Full of wisdom, self-possessed and self-lighted, Eternal, the very image of that Brahman who is pure Bliss, Shining ceaselessly in the lotus of the heart, One alone and without parts, pure and still, This Ramakrishna, Paramatman supreme, we adore.

Subtle, fine, and luminous, not even the shadow of the gross Can ever reach him, for his purity is without parallel, Untouched by Maya's webs of deceit, Beyond the dark river of time and desire, Vast as the sky, this

Supreme Lord, The very essence of Brahman as existence and light, This Ramakrishna, Paramatman Supreme, we adore.

Saturated with Divine Consciousness, His home is in all, He hears every cry, He knows every pain; Under the weight of its compassion, His heart can deny the need of none, Born to raise the world with teachings of knowledge, love, and peace, Born to bring humankind fresh songs of joy, This certain refuge of all, This Ramakrishna Paramahansa, Paramatman Supreme, we adore.

Mānasa Pūjā

हृत्पद्ममासनं दद्यात् सहस्रारच्युतामृतैः ।

पाद्यं चरणयोर्दद्यात् मनस्त्वर्घ्यं निवेदेयेत् ॥

तेनामृतेनाचमनीयं स्नानीयं तेन च स्मृतम् ।

आकाशतत्त्वं वस्त्रं स्यात् गन्धः स्यात् गन्धतत्त्वकम् ॥

चित्तं प्रकल्पयेत् पुष्पं धूपं प्राणान् प्रकल्पयेत् ।

तेजस्तत्त्वं च दीपार्थं नैवेद्यं स्यात् सुधाम्बुधिः ॥

अनाहतध्वनिर्घण्टा वायुतत्त्वं च चामरम् ।

सहस्रारं भवेच्छत्रं शब्दतत्त्वं च गीतकम् ॥

नृत्यमिन्द्रियकर्माणि चाञ्चल्यं मनसस्तथा ।

सुमेखलां पद्ममालां पुष्पं नानाविधं तथा ॥

अमायाद्यैर्भावपुष्पैरर्चयेत् भावगोचरम् ।

अमायमनहङ्कारमरागममदं तथा ॥

अमोहकमदम्भं च अद्वेषाक्षोभकौ तथा ।

अमात्सर्यमलोभं च दशपुष्पं विदुर्बुधाः ॥

अहिंसा परमं पुष्पं पुष्पमिन्द्रियनिग्रहः ।

दयापुष्पं क्षमापुष्पं ज्ञानपुष्पं च पञ्चमम् ॥

इति पञ्चदशैर्भावपुष्पैः सम्पूजयेत् शिवम् ॥

hṛt-padma-m-āsanam dadyāt sahasrāra-cyutāmṛtaiḥ |

pādyam caraṇayor-dadyāt manas-tvarghyam nivedayet ||

tenāmṛtenācamanīyam snānīyam tena ca smṛtam |

ākāśa-tattvam vastram syāt gandhaḥ syāt gandha-tattvakam |

cittam prakalpayet puṣpam dhūpam prāṇan prakalpayet |

tejastattvam ca dipārtham naivedyam syāt sudhām-budhiḥ ||

anāhata-dhvanir-ghanṭā vāyu-tattvam ca cāmaram |

sahasrāram bhavec-chatram śabda-tattvam ca gītakam ||

nṛtyam-indriya-karmāṇi cāñcalyam manasas-tathā |

sumekhalām padma-mālām puṣpam nānāvidham tathā ||

amāyādyair-bhāvapuṣpair-arcayet bhāvagocaram |

amāyam anahaṅkāram arāgam amadam tathā ||

amohakam adambham ca adveṣākṣobhakau tathā |

amātsaryam alobham ca daśapuṣpam vidur-budhāḥ ||

ahimsā paramam puṣpam puṣpam indriyanigrahaḥ |

dayā-puṣpaṁ kṣamā-puṣpaṁ jñāna-puṣpaṁ ca pañcamam||
iti pañca-daśair-bhāva-puṣpaiḥ sampūjayet śivam ||

Visualize an infinite ocean of nectar extending in all directions, centered in the heart. Then, see an island of jewels within the ocean, and on this island, a kalpataru, a wish-fulfilling tree. Under this tree, seated on an exquisite throne, is one's chosen deity, the ishta-devatā. He or She is graciously smiling, and we bow before him or her. Then we invite our chosen ideal to accept our worship, offering the lotus of the heart as an asana, a seat. Here, the mānasa pūjā verses can be slowly repeated, silently in the mind, while offering the various items described in the verses:

Offer the lotus of the heart, the hṛtpadma, which is said to be of red color and having eight petals, and situated just below the anāhata cakra, as an āsana, a seat, for the Deity. Feel the Deity to be seated on this lotus, facing the same direction as oneself.

There is a nectar flowing from the sahasrāra cakra, falling down to the manipura cakra at the navel. Offer this nectar as pādyam—that is, wash the feet of the deity with this nectar.

Offer the manas, the mind, as an arghya or respectful offering.

Offer the previously described nectar as ācamanīyam, water for rinsing the mouth and washing up, and

Again, for the Deity's bath.

As the Divine is all-pervading, and is “clothed in space” as it were, offer ākāśatattva, the principle of space, as a cloth/dhoti/sari for the Deity. (associated with sky, as also the power of hearing sounds).

Offer as fragrant sandal-paste the gandha-tattva, the principle of smell (associated with the element earth, and the power of smelling). (One can gently touch this sandal-paste to the feet of the Deity).

Offer the citta, the mind-stuff, or the heart, as a flower

As the prānas, the vital energies of the body, are moving about, so is incense smoke moving about the Deity: offer the prānas as dhūpaḥ, incense.

Offer tejas-tattva, the principle of light—which is connected with the element fire and the power of sight—as dīpaḥ, light.

Offer the aforementioned ocean of nectar as naivedyam, an offering of fruits, sweets, and eatables.

Offer the anāhata dhvani, the unstruck sound, that is the Om reverberating timelessly at the root of all, as the bell. This sound is said to emanate

from the manipura cakra at the navel.

Offer vāyu-tattva, the principle of air—connected with the sense of touch, the power of sensing touch—as the chāmara, a fan (traditionally made of a yak’s tail) and fan the Deity with it.

The sahasrāra cakra is envisioned as an umbrella and offered to shade the Deity.

Offer śabdatattva, the principle of sound, as gītakam, songs and musical offerings.

The actions of the indriyas, the organs, as also the restless movements of the mind, are offered as nṛtya, sacred dance for the Deity.

A beautiful garland of lotuses is offered, as well as various kinds of flowers. This garland can be envisioned as made up of the sushumnā and the lotus-like cakras.

Finally, offer fifteen bhāva-puṣpas, flowers representing various qualities or moods: particular qualities to be cultivated by the spiritual seeker.

These fifteen are as follows:

- amāyam: absence of delusion, deceit, guile
- anahankāram: absence of egotism or self-conceit
- arāgam: absence of rāga, attachment, passion. So, dispassion, detachment.
- amadam: mada is intoxication. Absence of intoxication.
- amohakam: absence of moha, delusion, bewilderment.
- adambham: straightforwardness, absence of deceit, freedom from religious hypocrisy.
- adveṣa: freedom from dvesha, hatred.
- akṣobhakam: unagitatedness, tranquil-mindedness
- amātsaryam: freedom from jealousy or envy.
- alobham: freedom from greed.
- ahimsā: non-injury. (“Ahimsā is the supreme flower”)
- indriyanigraha: control of the senses.
- dayā: compassion.
- kṣamā: forgiveness.
- jñāna: knowledge, wisdom.

Daśopacāra Pūjā

ॐ ऐं एतत्पाद्यं सर्वदेवदेवीस्वरूपाय श्रीरामकृष्णाय नमः ।

om aiṁ etat pādyam sarva-deva-devī-svarūpāya śrī-rāmakṛṣṇāya namaḥ.

ॐ ऐं एषोऽर्घ्यः सर्वदेवदेवीस्वरूपाय श्रीरामकृष्णाय स्वाहा ।

Om aiṁ eṣa arghyaḥ sarva-deva-devī-svarūpāya śrī-rāmakṛṣṇāya svāhā ।

ॐ ऐं इदमाचमनीयोदकं सर्वदेवदेवीस्वरूपाय श्रीरामकृष्णाय स्वधा।

om aim idam-ācamanīyaṁ sarva-deva-devī-svarūpāya śrī-rāmakṛṣṇāya
svadhā |

ॐ ऐं इदं स्नानीयोदकं सर्वदेवदेवीस्वरूपाय श्रीरामकृष्णाय निवेदयामि।

om aim idam snānīyaṁ sarva-deva-devī-svarūpāya śrī-rāmakṛṣṇāya
nivedayāmi |

ॐ ऐं एष गन्धः सर्वदेवदेवीस्वरूपाय श्रीरामकृष्णाय नमः।

om aim eṣa gandhaḥ sarva-deva-devī-svarūpāya śrī-rāmakṛṣṇāya namaḥ.

ॐ ऐं इदं सचन्दनपुष्पं (एतानि सचन्दनपुष्पाणि) सर्वदेवदेवीस्वरूपाय
श्रीरामकृष्णाय वौषट्।

om aim idam sa-candana-puṣpaṁ (etāni sa-candana-puṣpāṇi) sarva-deva-
devī-svarūpāya śrī-rāmakṛṣṇāya vauṣaṭ |

ॐ ऐं इदं सचन्दनविल्वपत्रं (विल्वपत्रार्थत्रिपत्रं) सर्वदेवदेवीस्वरूपाय श्रीरामकृष्णाय वौषट्।
(विल्वपत्रार्थत्रिपत्राणि)

om aim idam sa-candana-vilva-patraṁ (vilva-patrārtha-tripatraṁ) sarva-
deva-devī-svarūpāya śrī rāmakṛṣṇāya vauṣaṭ |

नमस्ते बहुरूपाय विष्णवे परमात्मने स्वाहा ॐ ऐं इदं सचन्दनतुलसीपत्रं सर्वदेवदेवीस्वरूपाय
श्रीरामकृष्णाय नमः ॥

namaste bahu-rūpāya viṣṇave paramātmane svāhā ॐ aim idam sa-
candana-tulasī-patraṁ sarva-deva-devī-svarūpāya śrī-rāmakṛṣṇāya
namaḥ |

ॐ ऐं एष धूपः सर्वदेवदेवीस्वरूपाय श्रीरामकृष्णाय नमः।

om aim eṣa dhūpaḥ sarva-deva-devī-svarūpāya śrī-rāmakṛṣṇāya namaḥ |

ॐ रामकृष्णाय विद्महे गदाधराय धीमहि तन्नो देवः प्रचोदयात् ॐ ॥

om rāmakṛṣṇāya vidmahe gadādharaḥ dhīmahi tanno devaḥ pracodayāt
om |

ॐ ऐं एष दीपः सर्वदेवदेवीस्वरूपाय श्रीरामकृष्णाय नमः।

om aim eṣa dīpaḥ sarva-deva-devī-svarūpāya śrī rāmakṛṣṇāya namaḥ.

ॐ ऐं इदं सोपकरणनैवेद्यं सर्वदेवदेवीस्वरूपाय श्रीरामकृष्णाय निवेदयामि।

om aim idam sopakaraṇa-naivedyaṁ sarva-deva-devī-svarūpāya śrī-
rāmakṛṣṇāya nivedayāmi |

ॐ ऐं इदं पानार्थोदकं सर्वदेवदेवीस्वरूपाय श्रीरामकृष्णाय नमः।

om aim idam pānārthodakaṁ sarva-deva-devī-svarūpāya śrī-
rāmakṛṣṇāya namaḥ.

ॐ ऐं इदं पुनराचमनीयोदकं सर्वदेवदेवीस्वरूपाय श्रीरामकृष्णाय स्वधा।

om aiṁ idaṁ punar-ācamanīyaṁ sarva-deva-devī-svarūpāya śrī-
rāmakṛṣṇāya svadhā |

ॐ ऐं एष सचन्दनपुष्पपत्राञ्जलिः सर्वदेवदेवीस्वरूपाय श्रीरामकृष्णाय वौषट् ॥

Om aiṁ eṣa sa-candana-puṣpa-patrāñjaliḥ sarva-deva-devī-svarūpāya śrī
rāmakṛṣṇāya vaṣaṭ |

Āvaraṇa Pūjā

ॐ ऐं एते गन्धपुष्पे श्रीरामकृष्णषडङ्गदेवताभ्यो नमः ।

om aiṁ ete gandha-puṣpe śrī-rāmakṛṣṇa-ṣaḍaṅga-devatābhyo namaḥ |

ॐ ऐं ह्रीं एते गन्धपुष्पे सर्वदेवदेवीस्वरूपिण्यै श्रीसारदादेव्यै नमः ।

om aiṁ hrīm ete gandha-puṣpe sarva-deva-devī-svarūpiṇyai śrī-sāradā-
devyai namaḥ |

ॐ एते गन्धपुष्पे विवेकानन्दादि-श्रीरामकृष्णपार्षदेभ्यो नमः ।

om ete gandha-puṣpe vivekānandādi-śrī-rāmakṛṣṇa-pārṣadebhyo namaḥ |

ॐ एते गन्धपुष्पे श्रीरामकृष्णावरणदेवताभ्यो नमः ।

om ete gandha-puṣpe śrī-rāmakṛṣṇāvaraṇa-devatābhyo namaḥ |

Japa Samarpaṇam

ॐ गुह्यातिगुह्यगोप्ता त्वं गृहानास्मत्कृतं जपम् ।
सिद्धिर्भवतु मे देव त्वत्प्रसादान्महेश्वर ॥

om guhyātiguhyā-goptā tvaṁ grhāṇāsmat-kṛtaṁ japam |
siddhir-bhavatu me deva tvat-prasādān maheśvara ||

Om. Thou are the protector of the most secret of the secret. Accept this
japam that we have done. By your grace may may I attain perfection, O
Supreme Lord.

Praṇāma

ॐ स्थापकाय च धर्मस्य सर्वधर्मस्वरूपिणे ।
अवतारवरिष्ठाय रामकृष्णाय ते नमः ॥

om sthāpakāya ca dharmasya sarva-dharma-svarūpiṇe |
avatāra-variṣṭhāya rāmakṛṣṇāya te namaḥ ||