NEW AGE PUROHIT DARPN
আধুনিক পুরোহিত দরপন

Book 3
Durga Puja
দূর্গা পূজা

Purohit (priests)

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Ya devi sarvabhuteshu Shanti rupena samasthita
Namastasai namastasai namastasai namo namah
You exist as peace in all the living creatures
I repeatedly offer my reverence to you

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DEDICATION

This book is dedicated to
The Children of Indian Immigrants –
The proud bearers of Indian heritage
Sharanagata deenarta paritran parayaney
Sarbasyartiharey devi Narayani namastutey

You rescue the poor who takes shelter under you
You take away all miseries Oh Goddess, Oh the betower,
I repeatedly bow to you with reverence.
Foreword

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

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

It is so very satisfying to see that the Association of Grandparents of Indian Immigrants has taken the heavy responsibility to explain the rituals followed in Purohit Darpan. They notonly transliterated the mantras but touched on their history, significance and inner meaning of these in an understandable global language, English. It is highly commendable.

I pray to Lord Almighty for its success.

Budha Deb Bhattacharaya
Chief Priest of Kali Mandir
Washington, D.C., USA
Sharanagata deenarta paritran parayaney
Sarbasyartharey devi Narayani namastutey
You rescue the poor who takes shelter under you
You take away all miseries Oh Goddess, Oh the betower,
I repeatedly bow to you with reverence.
VOICE OF NEW GENERATION

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

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

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

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

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

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

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

September 12, 2013

Ashoke Khanwalkar
Grandson of the Priest
Om sarbamongal mongolaye Shivvey saarbartha sadhikaye
Smaranye traimbhakey Gouri Narayani namastutey
Shrististhiti binashanam shaktibhutey sanatani
Gunashraye gunamaye Narayani namastutey
Sharanagata deenarta paritran parayaney
Sarbasyarthiharey devi Narayani namastutey
(Oh the Goddess!) You bless us as our well wisher.
Oh the wife of Shiva, allow us to attain our goal
In distress, Oh Gouri, the wife of the three-eyed Shiva,
I offer my deep reverence to Thee.
You are the Creator and the destroyer of the Universe,
You are the center of all powers, Oh the immortal!
You harbor all qualities as you endowed with all qualities.
Oh the goddess of wealth
You rescue the poor who takes shelter under you
You take away all miseries Oh Goddess, Oh the betower,
I repeatedly bow to you with reverence.
PREFACE

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

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

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

However, Hindus of the twenty-first century are not satisfied with this. They demand explanations of the rituals they inherited. My grandchildren are among them, and they regularly asked my late wife, Bibha Mukherjee, and me about the details of Vedic traditions. Instead of mimicking ritualistic actions, they want to understand the underlying
meaning. I was overwhelmed by their enthusiasm. This book is the outcome of that call.

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

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

October 4, 2013
(মহালয়া, আশিন ১৭,১৪২০)

Kanai L Mukherjee
The chief priest
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Sarbadebamayim devim sarbaroga bhayapaham
Brahmesha Vishnu namitam pranamami pada Shivam ||
Vindhyastham vindyanilayam divyasthan nibasinim |
Joginim jogajananim Chandikam pranamamyaham ||

Godess of all Gods, who removes the fear of all diseases
Worshipped by Brahma, Vishnu and Maheshwar
I bow to you with reverence.
You stay in Vindyas where you have your divine place
Allow me to offer my reverence to that divine mother
Who is one with God,
the mother of consciousness for spiritual insight and Tranquility,
I bow to you Oh Chandi (Durga)!

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INTRODUCTION

Durga Puja is the most important festival of Bengalis. It comes during the month of Ashwin (September-October). Before Durga Puja, comes the Mahalaya, which is a fortnight after the new moon (Amavasya). During that fortnight, called Pitripaksha (Pitri – ancestor, paksha – fortnight), we remember our family ancestors and offer til (sesame seed) and water in their name. This is called the til tarpan. If one is unable to perform til tarpan for fourteen days, he does it on the day of Mahalaya, the last day of the ancestorfortnight. The procedure of tarpan in described in the booklet on ‘Rituals after death in Hindus’.

After Mahalaya starts the Devi paksha (shukla pasha or waxing side of the moon). It is the fortnight of the celebration of worshipping Goddess Durga that culminates on the tenth day (dashami). Five days after is the Purnima, the day Lakshmi puja.

Durga puja is done for five days: Shashthi, Saptami, Ashtami, Navami and Dashami. Sandhipuja is done between Ashtami and Navami.

The mythological story behind the Durga Puja is that Durga, the goddess with ten hands, killed the demon Mahishashur. Mahishashur did years of penance to Brahma to become immortal. Brahma granted him the boon making the exception that he can only be killed by a woman. Mahishashur felt that to be as good as immortal, as he could not think of a woman who could be more powerful than him. So Durga took birth with the power of all Gods and Goddesses and slew Mahishashur. Five days of Durga Puja celebration marks the victory of righteousness over evil.

Traditionally Durga Puja used to be held during spring, which is still continued. But Rama prayed to Durga during this time in order to get her blessing and the weapon to kill Ravana (Read Indian epic Ramayana, originally written by Valmiki). Thus a new tradition was started since Rama’s time and Durga Puja was shifted to this time of the year. Hence it is often referred as akal bodhan that means untimely prayer.
In the following pages we will describe how the Bengalis celebrate Durgapuja spiritually.

**IDOL WORSHIP**

*Bibhas Bandyopadhyay*

Worship of an idol is the bridge between a human being and his or her salvation. To reach the final concept of formless God, the present idol worship is the guidance in front of the eyes of Hindu Faith believers.

Durga Puja comes from Hindu Holy Script called Markendaya Puran. According to the Indian mythology Devi Durga, the epitome of “Shakti”, the divine power, as presented in her ten arms, kills Mahishasura, the king of all Asuras, who are the evils.

Goddess Durga emerges out of the accumulated powers of The Holy trinities – Lord Brahma, the creator; Lord Vishnu, the preserver; and Lord Shiva, the destroyer of the universe. She personifies unity. She symbolizes unity needed for upliftment of mind and soul.

So Durga Puja is the worship of Goddess Durga, the Shakti, and the Power, which protects us from evil and brings peace, happiness, and prosperity in our lives. It is a great occasion for Hindu families to come together and share love in early fall every year.
**WHO’S WHO IN DURGA PUJA**

**Kalabau (Nabapatrika)**

Kalabau, popularly known among Bengalis as Ganesh’s wife, in reality has no relationship with Ganesh. Our scriptures call her Nabapatrika or new leaves. Interestingly enough, Nabapatrika was actually a popular
ritual performed by the peasant folks for prosperous harvest. As idol worship was not common then, people worshipped Mother Nature. It was during the autumn (Sharat), the time for reaping crops (Amondhan); peasants worshipped Goddess Nabapatrika for good harvest. Later when Durga Puja became a popular festival of Sharat, all the nine holy rituals of the Nabapatrika, were added to the ceremonies of Durga Puja. In fact Nabapatrika represented the primitive form of Durga Puja. This primitive form of worship is still prevalent in some places.

The original nine plants of Nabapatrika are: banana plant (kalagaach), colocassia (kochu), turmeric (halud), jayanti, wood apple (bel gach), pomegranate (daalim gaach), arum (mankochu), rice plant (dhan), and the ashok tree.

Nabapatrika, which is worshipped during Bodhan (Shashthi), is an important part of Durga Puja. These nine plants represent nine goddesses (Some are combined – Brahmani, Kalika, Durga, Rudrani, Jayanti, Kartiki, Shivani (wife of Shiva), Raktadantika, Ahoka-Sokrahita, Chamunda-Lakshmi – which are the nine forms of Durga).

With the spread of Bengali culture around the globe, sticking to the above plants in building the traditional Nabapatrika does not seem to be justified. Instead we choose any nine branches of trees growing in the area, preferably fruit bearing. This is a compromise between the thought planted by our ancestors and the modification adjusted to the current environment of our lives.

**Introduction to Durga and Her Family**

**Origin of Goddess Durga**

During the days of mythology, Mahishasur was a powerful demon king who could change his form from human to buffalo. After many years of prayer he received a boon from Brahma that he could only be killed by a woman. As a result he became invincible to all men and terrorized
heaven and earth. The Gods finally went into conclave and created a nemesis in the form of a young beautiful woman. She was named Durga or the rescuer from trouble (पुजी). After ten days of fight, Durga killed Mahishasur on the tenth day of the waxing moon. Thus Durga was called Mahishasur Mardini (slayer of the buffalo demon). Later, Durga, with Her divine powers became the wife of Lord Shiva and was known as Parvati (daughter of the mountain – parvat, whose name was Himavat, another name of Himalaya). They got four children – Lakshmi, Saraswati, Kartik and Ganesh. Each of them had different divine attributes which made them different Gods and Goddesses. The mother, Durga-Parvati, visits the earth once a year along with Her children during the autumn season whose images (deities) are displayed on the puja mandap (stage).

**Ganesh (Ganesha, Ganapati, Vinayaka, Ganesa, Vighneshvara)**

God with elephant head; younger son of Shiva and Durga; one of the best known and most widely worshipped in the Hindu pantheon; revered as the remover of obstacles and entrusted for an auspicious beginning. Mouse is His pet animal.

**Kartik (Kartikkeya, Subhramany, Kartikay, Skanda, Guha, Sanmukha)**

Central deity of the Hindu tradition, God of war, elder brother of Ganesha and slayer of the demon Taraka. Peacock is His pet bird and vehicle of transportation.

**Lakshmi**

Beautiful and loving Hindu Goddess of Good fortune, wealth and prosperity (both material and spiritual). She is one of the daughters of Durga and sister of Saraswati. She brings eternal happiness, abundance, and good fortune. Owl is her pet bird.

**Saraswati (Sharda, Vani, Vaakdevi)**
Saraswati is the Goddess of knowledge, music, arts and science. She is the consort of Brahma. She is widely revered by the students dedicated to learning. White swan is her pet bird and transportation vehicle.

**Mahishasur**

Mahishasur was a powerful king of demons who had the ability to switch from human to buffalo. He was invincible by Gods that resulted in the creation of Goddess Durga by their contributed powers. After a ferocious fight Durga finally slayed the demon and brought universal peace. Thus Mahishasur is credited in the creation of Durga, the goddess who rescues the humans from troubles.

**Puja list**

The followings are only the most essential items. More are given in the addendum.

*Raised platforms:* The platform holds the display of Mother Durga with her four children and Nabapatrika on the left of Lord Ganesh. Make sure there is a picture of Shiva on the back drop. He is the husband of Durga. Durga comes to earth every year to spend time at her home on earth. She is the daughter of Himavyat (Himalaya), the king of mountains.


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

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

*Ghat and tekathi:* Pitcher filled with water placed on a bit of soil, five grains scattered on the top of the earth (panchashyaya) if these are not available, use rice, five colored powder sprinkled over the earth (yantra or pattern is recommended), vermilion powder made into paste by mixing with oil (put the mark on the pitcher) – the design can be the Swastika or the Vastupurush (king of earth). *Tekathi* means three-headed sticks. Four sticks with three-headed
tops (made with pieces of dry palm leaves, resembling durba grass head) are placed around the pitcher. This will be explained later in details.

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

Others offerings: Two glasses of water, sweet candy (misri), raisin, spring water, fruit on pitcher (coconut recommended), five leaves from fruit bearing tree (mango recommened). Keep a stock of one jug of spring water or clean water. Kamandalu (if available).

Puja Layout

Before starting the puja arrange the puja materials in the puja place, the following diagram may help. Searching for the materials when the priest calls for it interrupts the smooth flow of the puja process. In this distraction, the purpose of the puja gets lost. Hence, go over the entire script and check whether all materials will be available when called for.

(Note: This elaborate list is modified according to ability. Your thought is more important that your materials. If nothing else, do the puja with a glass of water and imagine the rest of the offerings.)
1. Durga and her family on the dais (an image of Shiva should be displayed on the backdrop).
2. Offerings on display
3. Offerings on display
4. Seat for Tantradharak (assistant to priest or devotee)
5. Priest’s asan (seat)- a small patterned rug
6. Havan arrangement
7. Holy pitcher or Ghat: a pitcher filled with water placed on a bit of soil that symbolizes elements of life. Five types of grains (rice, wheat, barley, mashkalai or black lentils, black sesame) are scattered on the top of the earth (panchsashya). If five grains are not available, use rice. Five colored powders are sprinkled over the earth (yantra or pattern is recommended). Vermilion powder is mixed with a little oil to create a paste that is used to create the design on the pot—the swastika (14) or Vastupurush (King of Earth, 15). Five leaves of fruit bearing tree (mango recommended) are inserted around the neck of the pot, and a fruit (usually a coconut) is placed on the opening of the pot. Put a garland over the pitcher. Use four sticks to mark the corners of a rectangle around the pitcher (you can use clay or Play-doh to keep the sticks upright). Wrap a red thread around the tops of the sticks to create a rectangle around the ghat.
8. Lamp stand, incense (dhupbati) stand. In ancient times, the lamp was needed to see the diety. Literally, the incense provided a sweet-smelling fragrance.
9. Mashabhaktabali (yogurt) with few grains of mashkalai (black lentil).
10. Madhuparka (milk, yogurt, ghee, sugar and honey), a sweet offering.
11. Spare kosha and kushi for devotees
12. Puja bell: Heralds the progress of puja
15. Priest’s water vessel (kosha-kushi) – the water in this vessel is used for offering.
16. Swastika design.
17. Chediraj (King of earth).
18. Pushpa patra – plate for holding flowers. Also contains: sandalwood paste (for fragrance), *durba* (a special grass with three leaves that represents nature), *haritaki* (seed) or *supari* (betel nut) (represents the growth of success), red thread (tied around wrists after puja for protection), *mashkalai* (black lentil, offering to spirits), wet rice and *til* (oily seed) (food offerings).
20. Jalasankha (water-conch)
21. Tamrapatra: Plate to make offerings of water, rice, flower etc.

Keep a stock of a jug of spring water or clean water in a *kamandalu* (pitcher with spout). As we use these items during the puja, we will try to explain the significance of these items and their symbolism.

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**Chediraj Icon**

The icon of Chediraj symbolizes king of earth. Chedi was a powerful kingdom in the days of Mahabharata. It was rich in minerals and other natural resources. Hence, remembering Chediraj expresses the natural blessing of the earth. Chediraj, the king of Chedi, however, took the wrong side of the Mahabharata war, fighting against Pandavas. He was thus cursed. When we remember our ancestors during Nandimukh, we worship Chediraj as we do not want to forget the ones who made mistakes and pray for their forgiveness and wish their salvation. In a similar situation, we worship demon Mahashasur during Durga Puja thanking him for the appearance of Durga and whose blessing we seek today.
Her teeth are beautifully set and sharp;
her breasts are full
Standing gracefully on three bends she is killing the demon
Mahishasur (buffalo demon).
Like the stalks of the lotus, long and gentle,
are her ten arms.
On the top right arm is the trident,
under that is the axe or sword
and then is the (chakra) in sequence.
INVOCATION

Before starting any Hindu puja (worship) ceremony, Lord Vishnu, our preserver is remembered.

Vishnu Smaran

आचमन

Achman (sipping of water)

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

ॐ विष्णु! ॐ विष्णु! ॐ विष्णु!

Om Vishnu! Om Vishnu! Om Vishnu!

Glory to Lord Vishnu

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

Obeisance

Pranam

Then with folded hands pray to Lord Vishnu:

\[
\text{Om Tadavishnu paramam padam}
\]
\[
\text{Sada pashyanti suraya dibiba chakshuratatam}\|
\]
\[
\text{Om Vishnu, Om Vishnu, Om Vishnu}
\]
As the widely open eyes can see the sky clearly without any obstruction, so the wise people always see Lord Vishnu on His Highest Place with their divine vision.

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

Hail to Lord Vishnu.

\[
\text{Om apabitra pabitro ba sarbabashan gatopi ba}
\]
\[
\text{jahsmaret pundarikaksha sa baihya-abhyantarar suchi}\|
\]
\[
\text{Namaha sarva mangala mangalyam varayenam baradam shubham}
\]
\[
\text{Narayanam namaskritya sorvkarmani kaarayet}\|
\]
He who, impure or pure, remembers lotus-eyed lord Pundarikaksha, Vishnu,
in all situations, becomes purified inside and out.
We bow to Lord Narayana who is all auspicious, most adorable,
beneficial and kind. Remembering His name we should begin all
our work.

Offerings to Lord Vishnu and other Gods

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

Om Vishnabey namah ||
My reverence to you Oh Vishnu

Bong! Etasmai gandhadibhyo namah ||
Etet gandhapushpey etadhipataye Sri Vishnabey namah ||
Uttering the primordial sound of Bong, I am offering the scented flower
at the feet of
Lord Vishnu, and also offering herewith my deep respect to all the
revered Gods.

Prayer for the Holy River Ganges

Sprinkle a little Ganges water on your head for sanctification while
chanting (if Ganges water is not available, use any water):
Sadyah pataka sanghantri sodyo dukha binashini;
Suhkoda mokhada Ganga Gangoiba parama goti.
Om gangawai namah! Om gangawai namah! Om gangawai namah!
In the name of that Almighty, Oh Holy Ganges!
Who takes away all the sin, and miseries and brings happiness.
You are the only way to attain salvation.

General Offer

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

分娩

Phat
Place the kosha on the water mark.

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

ॐ आधारशक्तये नमः, ॐ कूर्मया नमः,
ॐ अनन्तया नमः। ॐ पृथिबीये नमः।
Om adharashaktaye namaha, Om Kurmaya namaha,
Om anantaya namaha, Om Prithibai namaha.
I pay my reverence to my holder (Vishnu), the divine turtle which holds the earth,
the supreme cosmos and the earth.
In case of Bisheshargha (done on the water-conch) add the following:
Put some flowers at the tip of the kosha and chant the following mantras while putting the flowers.

Etey gandhapushpey
*Om Am arkamandalaya dadasha kalatmaney namah ||
Om Um Somamandalaya sorasha kalatmaney namah ||
Om Mom banhimandalaya dashakalatmaney namah ||
Herewith I am offering these scented flowers to the ten-fold solar system, sixteen-fold lunar system, and all the ten-fold planetary systems.

**Sanctification of water**

Tirtha abahan

The water to be used for the puja is sanctified by calling the names of various sacred rivers of India.

Move the kushi (spoon), sitting in the kosha (copper vessel), in a way to make waves in the water of the kosha. Utter the mantra as you move the kushi.

Oh the waters of Ganga, Yamuna, Godaavari, Saraswati, Narmada, Sindu and Kaveri, present yourselves in this place
Sanctification of the Seat

Asanasudhi

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

```
Etey gandhapushpey Om adharshaktaye kamalasanaya namah |
Om Ashya asanamantrasya Meruprishtha rishi Sutalam chhanda |
Kurmo Devata asana upabeshaney bintyogah ||
Om Prithwi twaya dhrita loka devi twam Vishnuna dhritah |
Twancha dharaya mam nityam pabitram kuruchasanam ||
I am offering this flower to the divine earth holding this asan (my seat) |
Meruprishtha, the sage who introduced the mantra of the seat sanctification, insatul meter, in the name of God Kurma (one of the incarnations of Vishnu), I am sanctifying my seat. Oh the goddess earth! Who is holding this world, and in tur, you are held by Lord Vishnu; hold me firmly and sanctify my seat.
```

Consecration of Flowers

Pushpasuddhi

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

```
Owing Phat
```

---

Sanctification of the Seat

Asanasudhi

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```

Consecration of Flowers

Pushpasuddhi

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

```
Owing Phat
```
Move out the evil spirits

ও পুষ্পকেতুরাজহেত শতায় সমক্ষ সবজ্ঞ হৃৎ।
Om pushpaketu rajaharaye shataya samyak sambandhay hring
These bright beautiful flowers in plenty collected for the sacred offering

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

ও পুলে পুলে মধুপুলে মুপুলে প্রসাড়েব। পুলপ্রচারকীর্ত্তে হং ফট রহায়।
Om pushpey pushpey mahapushpey supushpey pushpasambhabaye
Pushpacayakirney hung phat swaha
May these flowers, great flowers, good flowers, and many flowers be sanctified for the offering.

Sanctification of Palm
করস্থী
Karasudhi

Purify your hand by crushing a flower between the palms and throw the crushed flower on your left. Circle your right palm over the left palm and make the phat sound.

ফট
Phat
May the evil elements leave

Securing the directions
দশাদিকবন্ধন
Dashadikbandhan

Clap three times by hitting right the palm on the left and then snap with right hand fingers (চাঁদনী) over the head three times.
Obeisance to Sun God (Surya)

Suryargha

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

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

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

Obeisance to Sun God

Surya pranam

Close your eyes and imagine the rising sun as you pray:
PART 2: Basic Puja (Bodhan)

Om jaba kusama sankasham kasyapayam mohadhuting:
dhwantarim Sarbopapoghnam pronatyoshmi divakaram.
The super brightest illuminating star in the sky and sometimes
resembling the color of red hibiscus, oh the powerful Sun, the remover
of darkness, I pray to you.

Gayatri prayer

Light is a symbol of knowledge and wisdom. Many would like to meditate
on light as a formless symbol of the Supreme divine. Gayatri mantra helps
in such a meditation. This prayer is repeated 108 times. To keep track of
which repetition (jap) you are on, mentally number the creases on th
fingure of each hand, starting with the second crease of the ring finger (see
diagram below). Place your thumbs on crease 1 of both hands. When you have
finished saying the prayer once, move your right thumb to crease 2. After the
second iteration, move the right thumb to crease 3 and continue in this
way. After the tenth repetition move your left thumb to crease 2 and
your right thumb returns to crease 1. After the twentieth repetition,
move the left thumb to crease 3 and continue. Thus when the left palm
reaches the ten count, you have done jap 100 times.

Om bhurbhubha swah, tat Saviturbarenyam,
bhargo devasya dhimahi.
**Dheyo yonah prachodayat Om! ||**

Om! In the three worlds – the physical (bhur), the mental (bhuvah) and the celestial/spiritual (svah) – you, that transcendental Paramatama, the adorable Sun (Savitur varenium), with divine effulgence (bhargo devasya), we meditate upon (dheemahi) thee; enlighten our intellect (dhiyo yonah prachodayat).

**Note:** Om, the primordial sound is customarily uttered before and after all mantras.

**Gurupuja**

Guru has a high position in the development of an individual. Each individual is born ignorant with the ability to learn with change of time. This is our natural process of development. It starts from the parents who teach us the basics of living. But the guru is the person who gives you a second life. He introduces his disciple to the Unknown. He/she is the spiritual teacher. So, he/she is respected like a God.

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

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

gurudhyan

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

Dhyayachhirosi shuklabjaye dwinayetram dhibhujam Gurum;
Sweytambara- paridhanam shayetamallya-anulaypanam;
Bhrabhayokaram shantan kurunamaya bigraham;
Bamanotpalo-dharinyam shaktalingata bigraham;
Sayronnam suprsannam sadhaka-avistha-dayakam.

Let me meditate on the glory of my spiritual teacher who represents the incandescent light of supreme consciousness, who is dressed in a white outfit with a white garland around the neck and sandal wood paste on forehead (signifying purity), with a calm, smiling face, forgiving attitude, holding a lotus in the left hand signifying symbols of blessings and whose feet rest on a lotus with one thousand petals.

Obeisance for Guru

gurupranam

Pray with folded hands:

Akhandamandalakaram vyaptam jena characharam;
Tatpadm darshitam yena tasmai Shree Gurubey namah.

Salutations to my respected Guru, who give me the vison to look for the Great power that pervades the entire universe.
Gurur Brahma gurur Vishnu gurur devo Maheswarah
Guruh sakshat param Brahmah
Tasmai shree Gurabey namah.
Salutations to my respected Guru, who exemplifies as Brahma, Vishnu, and Maheshvara; who is no other than the all-pervading supreme self.

Offerings

Panchopacharey puja

Place a sandalwood dipped flower on the holy pitcher and chant:

Eteh gandhapushpey namah Shri gurobey namah |
I am offering this flower in reverence to my guru |

Offer a small amount of water on the offering plate and chant:

Etad padyam namah Shri gurobey namah |
I am offering this water for washing my guru’s feet |

Offer a small amount of rice with durba grass on the offering plate. This symbolizes welcome to a respectable guest:

Esha arghyam namah Shri gurobey namah |
I am offering this argha (rice with durba grass) in gesture of welcoming my guru |

Offer a small amount of water towards the incense sticks and chant:

22
**Etat dhupam namah Shri gurobey namah**
* I am offering this incense in the name of my revered guru

Offer a small amount of water towards the lamp and chant:

**Esha deepam namah Shri gurobey namah**
* I am offering this lamp in the name of my revered guru

Offer a small amount of water on the food platter (naivedya) and chant:  

**Etad naivedyam namah Shri gurobey namah**
* I am offering this food platter in the name of my revered guru

Offer a small amount of water, with the *kushi*, on the glass of water placed as *achmania*:

**Etad paniya jalam namah Shri gurobey namah**
* I am offering this glass of water in the name of my revered guru

**Jap**

*Gurumantra*

After the prayer one repeats the name of the guru several times to express respect. The process of counting is shown in Gayatri.

**Jai Guru**

*Hail to my guru*

Following japa pay obeisence to the Guru by taking a small amount of water in the right palm and drop it off on the offering plate after chanting the mantra:
Gujyatigujyagopta twam grihana kritam japam.
Sidhir bhabatu tat sarbam tatprasadat Sureswara.
Take away my ignorance with the repeated completion of your name and
I may succeed in my endeavor by your grace, Oh the learned.

Seeking Blessing of Assembly

Seeking the blessings of various Gods for the successful completion of the prayers.

Take the kushi and put in that – little water, haritaki, flower, touch of sandalwood paste, durba (or kush) and little rice. Hold it between two palms and chant the mantra. Pour the content of the kushi in tamprapatra after completing the prayer.

Response of the assembly (devotees)

Priest and others will throw rice towards the holy pitcher in response to the wish of the devotee:
Om punyaham, Om punyaham, Om punyaham  
Let holiness shower on you

Om kartebeyahshmin Barshik Saratakalin Shri Bhagawat Durgapuja karmani

As part of my solemn duty I resolved to perform the annual Puja of Goddess Durga,
Let my act be auspicious.

Response of the assembly

Om swasti, Om swasti, Om Swasti  
Let it be auspicious

Om kartebeyahshmin barshik Saratakalin Shri Bhagawat Durga puja karmani

As part of my solemn duty I resolved to perform the annual Puja of Goddess Durga,
Let my prayer bring prosperity.

Response of the assembly

Om rhidhyatam, Om rhidhyatam, Om rhidhyatam  
Wish you for prosperity
**Seeking Divine Blessing**

**Swastisukta**

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

_ও সোম রাজান বরণমগ্নশ্রদ্ধাভায়ে
আলিভায বিবৃষ্ণ সূর্যায ব্রহ্মায ব্রহ্মপতিভি
ও বধি ন ইদ্যা ব্রূহেবায ও বধি ন পূষ্য বিপ্রবেয
বধি বৃহস্পত্যে বিরিনেমসি বধি না বৃহস্পতিপতিভায়
ও বধি ও বধি ও বধি

*Om somam rajanam Varuna Agnim ambara hamahey,
Adityam Vishnum Surjyam Brahmanancha Brihaspatim ||

*Om swasti nah Indro Bridhashrava Om swasti nah Pusha Viswavedah |
Swasti nastyarkshyo arishtanemih swasti no Brihaspatiradhatu ||

*Om swasti, Om swasti, Om swasti ||
I offer my praises to the glory of Moon (Som), Varuna, Agni, Sun,
Vishnu, Brahma and Brihaspati; with my prayers to mighty Indra,
learned Pusha,
undefeated Taksha, and the care
taker of Gods, Brihaspati, seeking their blessings on us._

**Divine Witnesses**

**Sakhyamantra**

With Folded hand in front of your chest chant and pray:

_ও সূর্যায় সোমে যমঃ কালঃ সচ্চে তৃত্যায়কর্মণ
পর্যন্ত বিস্তিতভূতিভিক্ষায় দরামরিম
এতে শা সানমাহায কপায়িম সত্রিভিম।_
PART 2: Basic Puja (Bodhan)

Om Surjah somo Yahmah kalah sandhaye bhutanaha-kshapa;
Pabano dikpatir bhumir-akasham khachara marah |
Bramham shasanomasthaya kalpadhwamihaa sannidhim.
Om tatsat.
Om ayamarambho shubahaya Bhabatu ||

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

Alternate:
The spirits in all the planets, all the visible and invisible Gods and
Goddesses, whereever they are, no matter what time it is now I pray for
everybody’s presence.
Let the holy occassion begin.

Resolution

The mantra declares the goal of the puja after identifying the time,
place and the name of the devotee. If the priest is doing the puja, take
your name and then the name of the host and at the end say “ংরিশামি”
(which means I am doing for someone else). If the devotee is making
the offering himself, take your own name and at the end say, “ংরিশ”
(which means I am doing it).

Take the kushi (spoon) on the left palm. Put a yellow flower, with a
touch of sandalwood paste. Place a little rice inside the spoon and (if
available) a haritaki or supari – beetle nut (a dry fruit), symbolizing the
fruitfulness of the goal. Then cover the spoon with your right palm and chant:

ॐ नमः श्रीश्री पुराणीया नमः
Om namah Shri shri Durgawai namah
Hail to Goddess Durga!!!

शिवेरामः तत्सं अन्यम् (मान, तिथि) अमुक गोत्रं श्रीं देवशर्मा (पुजारीय नाम, गोत्रं),
Vishnurom tatsat adya --- (month and tithi) --- gotra Shri ---

सर्वामुक्तिपुर्वक धीर्ष्य साधु विभूति कामं संव्हतं सुकुमारं बार्तिकं श्रवं कलिनं समारंभारं

श्रीप्रसन्न दुर्गा पूजा कर्मांहं करियो (परार्धे:“अमुक गोत्रस्य अमुकदेवशर्म्य”) - “करियाभिः”

श्री भगवत दुर्गा पूजा कर्माभि करिस्ये
Shri Bhagavat Durga puja karma-aham karishey

(doing for someone else, karishyami)

In the name of Lord Vishnu, on this auspicious day of
(month and tithi or the day by lunar calendar- see Bengali almanac),

I of ____ Gotra ____ born by the grace of God
devasharma --- (name of the priest) sarbapa-shantipurbaka dirghayu

(Or, performing for someone else. State the identity of the person for whom you are doing the prayers).

(Note: Gotra is the family identity. (In Hindu society, the gotra broadly refers to people who are descendants in an unbroken male line from a common male ancestor, which is usually the name of a sage – Kashyap, Bharadwaj, Agastha etc.).)

After the completion of the chant, turn over the spoon (kushi) on the offering plate (tamrapatra) and sprinkle some water on the spoon. Use your right hand forefingers to pick up water from the pot container
Seeking God’s Grace
Sankalpasuktā

This is the prayer, seeking His grace for the successful completion of the worship.

ও দেবো বো প্রবিষ্টধনং পূর্ণং বিক্ষুদ্ধিং।
উজ্জ নিভক্তা মূৰ্ত্তবা পূৰ্ণার্থার্থার্থং নিয়ে দেবো ওহেতু।

Om devobo dravinodah purnam bibstasicham |
Udhwa sinchadwa mupa ba prinadhwa madidwo deva ohatey ||

I seek the blessing of illustrious Agni with devotion. May he help me to fulfill my goal by His grace. I call Him with my utmost humility.

ও অন্য সমন্তর্থস্য মিলিততাঃ ।
ও অমরাভূত অভাসপ্রস্তর। ॥

Om asya sankalpitarthasya sidhirasthu.
Om ayamarambha shubhaya bhabatu ॥

In the spirit of divinity may my goal be successful. May this be an auspicious beginning.

Welcome of the Priest and Tantradharak (helper of priest)

ও সাধু ভবান্তম।

Om Sadhu bhabanastam
Welcome Oh the pious one

ও সাধু মাসে।

Om sadhwaha masey
Thank you. I am comfortable
Om archayishyamo bhabantam  
I would like to make offerings to you

Om archaya  
Go ahead with the offering

Etani gandha-pushpa-vastra-yagyopabitani Om Brahmanaya namah  
With humility may I offer this flower, cloth, sacred thread and others to the honored Brahmin

Om Swasti  
I accept your gift

Worship of the Gods at the Entrance  
Dwardevata puja

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

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

Etante gandha-pushpa-vastra-yagyopabitani namah
Etey gandhapushpey om Dwaradevatabhyo namah
I offer my scented flower to the guardian Gods of the entrance.

Following the reverence to the guardians of entrance, the house is worshipped.

**Prayers to the Spirits**

**বিগ্নহত্যারণ**

**Bighnotsaran**

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

**Removal of evil spirits around the worship area**

**তৃতাপসরণ**

**Bhutapasaran**

Special offerings are made to all invisible spirits. It is believed that invisible spirits that previously occupied the place of worship, need to be satisfied before you intrude in their domain.

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

---

The evil spirits that are residing on this ground may please clear out.
The evil spirits of residence may please move out
Under the commands of Lord Shiva
Show five welcome mudras (explained earlier).

Oh the spirits come, establish here, come close and stay close to me,
Rest here and accept my offerings.

Etat padyam Om bhutaganebhyo namah
I am offering this water for washing your feet, Oh Spirits!

Etat arghyam Om bhutaganebhyo namah
I am offering the rice in your reception, to all the spirits that reside here.

Etat pushpam Om bhutaganebhyo namah
I am offering flower to all the spirits that reside here.

Offerings to the spirit

Mashabhaktabali

Take a flower (preferably red) and place it into the small container with a spoonful of yogurt and mashkalai (black lentil). This is called mashabhakta bali (মাষভক্ত বলি).
Bam etashmai mashabhaktabalaye namah!
Etey gandhapushpey! Om mashabhaktabalayey namah!
Etey gandhapushpey etadhipatayeh Om Vishnabey namah!
Esha mashabhakta balih Om bhutadibhya namah ||
Reverence to the mashabhaktabali.
(the container with yogurt, mashkalai and red flower dipped in sandalwood)
As I offer the scented flower to the name of Vishnu and
The invisible spirits.

Looking up, with folded hands, pray to the spirits. At the end of the prayer touch the mashabhakata bali container.

Invite the spirits with five welcome mudras described earlier.

ও ভূতঃ প্রেতঃ পিশচাঃ মে কলেক্তা ভূতঃ।
তে পুরুষঃ ময়া দত বলিলে প্রসাদিত।
পুরুষাঃ গত পুলায়নেবলিভপিতজ্ঞাঃ।
দেশদম্মাং বিনিময়ে পুজাং পশাখ মৎ ভূতঃ।
এ মাযাচত বলিঃ ও ভূতেতে নাম।

Om bhutah pretah pishachascha jey basantyatra bhutale \ Jey grihnantu maya datta baliresha prasadhitah ||
Pujita gandha pushpadwairabalibhistutharpitah statha \ Deshad asmad binihsriya pujam pashyantu maktiram ||
Esha mashabhaktabalih Om bhutebhyo namah ||
In the name of divinity (Om) I am requesting all the spirits who lived here earlier, take my offerings of sandalwood paste and flower and others. Please clear this place until I am done with my worship. I bow to you, Oh the spirits.

Finally conclude the ritual by picking up a few mustard seeds and sprinkle them around the worship area with the following mantras:

ও সর্বা বিগ্নানুভাগৰ এই ফট, স্বাহা।
Om sarba bighnanutsaraya hung phat swaha ||
May all the hurdles be removed.

Snap your finger over your head, circling three times, and uttering the sound “phat, phat, phat.” (फट,फट, फट). Then throw some mustard seeds in the vicinity.

Sanctification of the floor

Throw a little water on the floor with the following chant.

४ रक्ष रक्ष हूँ फट स्वाहा।
Om raksha raksha hum phat swaha
Protect this place from the evil spirits

Then touch the floor in front and chant:

४ पवित्र वन्द भूम हूं हूं फट स्वाहा।
Om pabitra bajra bhume hum hum phat swaha
May this auspicious ground be free from evil spirits

Then mark with water a triangle on your left side, in front of you, and put a flower on it while chanting the mantra.

४ ह्रिंग एते गंध पुष्प आधार शक्त्रिद्वयो नमः।
Om hring etey gandha pushpey adhara shaktadibhyo namah | In the name of divinity, I offer this scented flower
I pay my oblation to the ground that holds us firmly.

Breath Control Exercise

प्राणायाम
Pranayam

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

The *mulmantra* used in the worship of Durga is “Hrim” (হ্রিম). Repetition of this mantra keeps the count for inhaling, holding, and exhaling. **Note:** Mulamantra is the primordial sound designated to each God explained in the Introductory Book (#1).

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

**Dedication of Self**

ন্যাস
*Nyas*

Here the devotee dedicates all his body to the prayer of the Goddess.

**Offering the Various Parts of the Body**

অজ্ঞান্যাস
*Anganyas*
I am offering the different parts of my body – heart, head, apex of my hair (shikha), arms, eyes, and my hands to Thy prayer.

With the fingers of right hand (all joined together) touch each of the following parts of the body:

Heart: ॐ गं ह्रिदयाय नमः। *Om gam hridayaya namah*।
Head: ॐ शीं शिरसे शाह। *Om gim shirashey swaha*।
Hairs on the tip of the head: ॐ गुं शिखाये टोलिये। *Om gum shikhawai bashath*।
Arms: ॐ गैं कबचाय हु। *Om gaim kabachaya hum*।
Two eyes (one at a time): ॐ गौं नेत्रत्रया टोलिये। *Om goum netratraya boushath*।

Hand: Circle the right palm around the left palm and then strike in the middle of the left palm with the ring finger and middle finger (joined):

ॐ गं करतल पृष्टाभ्यम अस्त्रया फात।
*Om Gah karatala prishtabhyam astraya phat*।

**Offering of fingers**

*Karanyas*

Touch your thumb, then the pointing finger, then the middle, then the ring finger and finally the little finger. Finally, as you have done earlier, hit the center of the left palm with two of the right fingers (middle and pointing); simultaneously utter the sound “astraya phat”.

ॐ सं अत्रमंत्राय नमः।
ॐ शीं अन्नबायं शाह।
ॐ सूं नमःममायं द्रोषट।
ॐ गैं अन्नबायं हु।
ॐ शीं नमःममायं द्रोषट।
ॐ सं करतल पृष्टाभ्यम अस्त्रया फात।
PART 2: Basic Puja (Bodhan)

\[\text{Om sam angushthabhyam namah,}\]
\[\text{Om sim tarjanibhyam swaaha,}\]
\[\text{Om sum madhyamabhyam boushat,}\]
\[\text{Om sain anamikabhyam hum,}\]
\[\text{Om soum kanisthabhyam boushat,}\]
\[\text{Om sah karatalaprishthabhyam astraya phat.}\]

I am offering my thumb, pointing finger, middle finger, ring finger, the small finger and my palm to your prayers.

(Follow the same procedure as described before with body parts)

Offering of total self

**Byapakanyas**

ব্যাপকন্যাস

Take two flowers, dipped in sandalwood, in your two palms and hold over the head. Close your eyes, imagine goddess Durga is touching your entire body, from head to the toe (byapaka). While doing so, keep on chanting the principle or beeja mantra of the Goddess Durga - Hring (হ্রিং). After passing over the flower all over the body, hold the flower on your head and meditate on the deity in front of you, now alive.

**Meditation of Durga**

দুর্গার ধান

*Durgar dhyan*

Take a flower on the left palm and in *dhyan* mudra meditate on the image of Devi Durga in your heart before you bring life in the idol.

\[\text{Om jatajuta samayuktam ardhendu kritashekaram} |\]
\[\text{Lochanatraya samjuktam purnendu sadrishananam} ||\]
Atasi pushpa barnabham supratishtham sulochanam
Naba joubana sampanam sarabharan bhushitam

Goddess (Durga) with her matted hair on her head
Forehead like the half-moon, face like the full moon
Her color is like the atasi flower (hot melted gold) with beautiful eyes.
She is full with youth and decked all over with exquisite jewels.

Her teeth are beautifully set and sharp; her breasts are full
Standing gracefully on three bends she is killing the demon Mahishasur
(buffalo demon).
Like the stalks of the lotus, long and gentle, are her ten arms.
On the top right arm is the trident, under that is the axe or sword
and then is the (chakra) in sequence.

As you continue meditating with Her lower right arms
The lowest two arms hold sharp arrow, and thunderbolt (shakti, spear).
On the left, at the bottom she holds the leather shield (khetaka)
Over that is the bow (purnachap), and then is the serpent,
Above that is the hook (ankush). At the top is the bell or the axe. At Goddess’s feet is the sheared head of the demon.

Note: The mantras described here differ from the descriptions found in other literatures. Here is the list of 10 weapons held by Durga in her ten arms, as described by others: Trishula (trident), Chakram (discus), Scimitar (kharga), Snake, Conch Shell, Mace, Bow/Arrow, Hook, Lotus, and Thunderbolt. The mount also differs in some descriptions – Lion or Tiger. In any case, the overall image of the Goddess killing the buffalo demon does not change.

From the sheared head of the buffalo emerges the demon, halfway raised
with his kharga (sickle-shaped sword) in hand.
His heart is pierced by the trident of the Goddess,
And his guts are out from his stomach.
His body is smeared with blood and his eyes are red and wide open.
The serpent of the Goddess is winding up the demon.
He looks dreadful with his raised eye brows.

শিরাশেচ্যেদতপস্য ততদৃশ নান্দন্ত খর্জ পালিন।
বদন অনন্ত নির্জিলং নির্জনং সিংহুপিতং।
রক্তরক্তি কৃত্তিত্ব রক্ত বিস্তৃতমিতি ক্ষন।
বেটিত্ব নাগ পাশেন অকুকু তীরঞ্জন।।

Shirascheyoddhabam tadbat danabam kharga paninam |
Hridishulena nirbhinnam nirjadantra bibhushitam ||
Raktarakti kritangancha raka bisphurita khanam |
Bestitam naga pashena bhrukuti bhishanananam ||

From the sheared head of the buffalo emerges the demon, halfway raised
His heart is pierced by the trident of the Goddess,
And his guts are out from his stomach.
His body is smeared with blood and his eyes are red and wide open.
The serpent of the Goddess is winding up the demon.
He looks dreadful with his raised eye brows.
The Goddess is pulling the demon’s hairs with Her left arm on side, while the demon is throwing up blood.

Near Her foot is the lion and the right foot of the Goddess is resting on him.

Yet the Goddess maintains her peaceful countenance and blessing all.

In this action mode, all Gods are praising the Goddess.

Circumscribed by the eight energy forms of the Gods – Ugrachanda, Prachanda, Chandogra, Chandanayika, Chanda, Chandabati, Chandarupa, and Atichandika – The Goddess who fulfills the goals of human life for the householder Dharma, Artha, Kama and Moksha

Should be the focus of meditation for the Goddess of the Universe.
PART 2: Basic Puja (Bodhan)

Goal of Human Life

The ancient Hindus never neglected any aspect of human life. The four goals or endeavors of human life constitute the roadmap for a happy life on earth and beyond. These are Dhrama, Artha, Kama and Moksha.

**Dharma** is the first goal of life. Our moral duties, obligations and conduct, the do’s and don’ts. This builds our character and helps us make the righteous decisions of life. **Artha**, is the second goal of life for the householder. Undoubtedly we need wealth and material prosperity to fulfill our aspirations and dreams. But to realize this goal one must have a righteous and moral basis. **Kama** (desire) is the fulfillment of biological, physical, and material desires. Artha and Kama are necessary for a householder in order to bring growth and satisfaction for his family and society. Yet he has to decide the limits on Artha and Kama in order to reach the ultimate goal of human life, which is Moksha or liberation. **Moksha** brings divine happiness. It is through this process of evolution that he takes refuge in God, free from earthly bondage, and is blessed with self-

Manas puja

मानसपुजा

Manas puja

Manas puja simply means to worship mentally. You just meditate on the deity (Goddess Durga) and worship her after letting her sit in your heart as her throne. You perform all the rituals but they are all in imagination, fulfilling your desire to your heart’s content without lifting your finger. Some people consider this to be the finest form of worship where you see your dream come into life establishing your close contact with the Goddess.

Sit in *padmasan*. Take a flower and put it on your head. Close your eyes and think of the illuminous Goddess sitting on the lotus of your
heart. Hold the mental image and offer Her bath and various puja materials that is normally offered, including dhup and lamp. Finally offer her your humble obeisance without any mantra to chant except humming with the mulmantra,

\[ \text{
\begin{align*}
&\text{Om Hrim Shrim} \\
&\text{God’s image in single syllable, the primordial sound}
\end{align*}\]}

**Special Offerings**

\[ \text{Bishesharghya} \]

It is the special offer to the deity. The general offer, called \text{Samanyargha} or \text{samanyargha}, is done on the water vessel kept in front (\text{kosha-kushi}) of the priest. While the \text{bisheshargha} is done on the water-conch (\text{jalshank}), keep it on the left of the priest/devotee.

Make a triangular water mark on your left. Place the metal tripod (used to place the water-conch) with tail side facing front. Put the washed water-conch on it, tail side matching with the tripod. Utter the primordial sound of ‘Om Owing’ (ॐ ओं) while filling three-quarter of the water-conch with water. Put in that durba grass, a pinch of rice and a flower with a touch of sandalwood. Hold the conch and chant the following mantras:

\[ \text{Etey gandhapushpey Om am} \\
\text{arkamandalaya dwadasha kalatmaney namah} | \\
\text{Om mam vanhi mandalaya dashakalatmaney namah} | \\
\text{Om oom soma mandalaya shorashakalatmane namah} | \]

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I am offering my scented flowers (sandalwood-dipped) to the solar system in all its grandeur, twenty folds of the solar disc, ten folds of its energy (fire, vahni) circle, and sixteen folds of lunar cycle.

Show the five mudras, mentioned earlier (see Mudra), the call of the divine spirit. Finally show ankusha mudra to call the water from five holy rivers.

Then point your pointer finger upwards while other fingers are folded together (called অক্ষুশ্যুট্র, ankusha mudra). Lift the hand up pointing to the solar system and bring it down to the water of the water conch. Thus you seek support from the planetary energy to sancitify the water.

ॐ पांडा च यमुनेन चैन गोदावरी शरस्वती, नरम्दे सिन्धु सिन्धु जालेस्विनां सन्निधिं कुरुः।

Om Gangeycha Jamuney chaiba Godavari Saraswati ||
Narmadey Sindhu Kaveri jalesmin sannidhim kuru ||
Allow me to call the holy rivers of India (Ganges, Yamuna, Godavari, Saraswati, Narmada, Sindhu and Kaveri) to merge into this water.

Reverence To Gods of the background

Peethapuja

Peetha puja (পीठ, peetha means seat) refers to the offerings to those Gods that form our base of existence.

Show five welcome mudras addressing the holy pitcher (See attached figure.)
Oh pithdevata (Gods of the background) come and stay close to me and let your presence help me to perform the puja.

Offer bits of flowers or small quantities of water in the name of each God and Goddesses listed below.
Etey gandha pushpey Om Peethasanaya namah \ Om Adharashaktaya namah \ 
Om Prakritai namah \ Om Anantaya namah \ Om Prithibai namah, \ 
Om Khirasamudraya namah \ Om Swetadhipaya namah \ 
Om Manimandapaya namah \ Om Kalpabrikshaya namah \ 
Om Manibedkawai namah \ 
Om Ratnasinhasanaya namah\ 
Om Agnyadikonachatusthaye namah\ 
Om Dharmaya namah\ Om Kamalasanaya namah ||

I am offering my reverence to the Gods in the background
in order to receive their blessing:

The base of our existence, the infinite, the nature, the cosmos, the earth,
the ocean, the island from where we evolved, the crystal hall of the
universe,
the wishing tree (aspirations), the jeweled stage of our activities, the
honored throne of precious stones, the directional gods, righteous
thoughts, and the auspicious seat.

ESTABLISHING THE HOLY PITCHER

(Kalasha Sthapan)

Holy Pitcher and Five Great Elements of Life

The *pancha mahabhuta*, or "five great elements" are: Tej (energy), Ap (water), Kshiti (earth), Marut (air), and Vyom (cosmos). Hindus believe that all of creation, including the human body, is made up of these five essential elements and that upon death, the human body dissolves into these five elements of nature, thereby balancing the cycle of nature. Life depends on these five great elements and in the same way that we rely on God and His blessing.
The Kalash (holy pitcher) represents all the aforesaid five elements where the leaves are the captured energy from the sun, water is filled inside the pitcher, and earth is kept under the pitcher. The air and cosmos naturally surround the pitcher. The following hymn exemplifies the Hindu concept of creation. As the holy pitcher is established, we chant.

**Hiranyagarbha** (হিরন্যাগর্বভা) literally means the 'golden womb' or 'golden egg', poetically rendered 'universal germ'. It is the source of the creation of the Universe or the manifested cosmos in Indian philosophy. It is mentioned in Rigveda (RV 10) and known as the **'Hiranyagarbha sukta'**. It declares that God manifested Himself in the beginning as the Creator of the Universe, encompassing all things, including everything within Himself, the collective totality, as it were, the whole of creation, animating it as the Supreme Intelligence.

### Placement of The Holy Pitcher

**Kalashathapan**

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

\[
\text{Hiranyagarbha samabartatagrey bhutasya jatah patireka aseeta} \\
\text{Sadachar prithibim dhyamutemam kashmai devaya habisha vidhema}
\]

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

He upheld the earth and the heavens.

Who is the deity we shall worship with our offerings?*
Sanctification of The Holy Pitcher

Prarthana

Fold your hands and pray to the holy pitcher:

Kalashashya mukhey Vishnu kanthey Rudrah samasritah
Muley tatra sthito Brahma madhey matriganah smritah
Kukshaitu sagarah sarbey Saptadeepa basundhara
Rigvedah atha Jajurvedah Samavedah api Atharbanah
Ayantu deva pujartham durita kshayakaraka
Gangeycha Yamuney chaiba Godavari Saraswati
Narmadey Sindhu Kaberi jaleysmin sannidhim kuru

At the mouth of the pitcher rests Vishnu, on the neck is the Shiva, at the bottom (root) rests Brahma (the creator), and in the middle circles various mother goddesses.

The water represents the ocean at the time of creation of earth when seven islands comprised the land of India, whence the learned sages wrote Rigveda, Jajurveda, Samaveda and Atharvaveda. They all merged in this pitcher of water. This pitcher is dedicated to the worship of God and may all the evil spirits clear off from here.
Establishing the Holy Pitcher

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

ও ভূতঃ পুরুষস্তা বজ্রস্ত্র প্রণেতা ।
স্বপি স্বাতান্ত্র্যি: ।
ও স্বরস্ত স্বরীং শিবো ভব ।
্যজ্ঞ পুজা করায়।

Om twabatah purubaso bayamindra pranetah ।
Smasi swatar Harinam ।
Om stham sthitho sthilo bhabah ॥
Javat puja karomyaham

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

Prayer for support

Kritanjali(pray with folded hands)

ও সরতিঙ্গোত্বঃ বারী সার্বব্রহ্মবন্থী।
ইমং ষট্ট সমর্থা তিষ্ঠে দেব পূর্ণঃ সংহ।

Om sarbatirtha-udbhabam bari sarba deva samanwetam
Imam ghatam samarujhyà tishtha deva ganaih saha|

The sacred rivers sanctify this holy water of the pitcher with the merger
of
all Gods and Goddeses into it. Now I establish this pitcher with the
appeal
to the Gods and Goddesses I plan to worship to rest here, with the men.
A touch of the ancient history of India in Hindu rituals

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

The sacred pitcher is cordoned by planting four arrowhead sticks (কাড়াৎোপণ, Kandatropan) on the four corners around the pitcher and circling (5-7 times) of a red-colored thread around the sticks (সুত্রবেষ্টন, Shutrabeshtan).

Planting of Arrow-head Sticks
কাড়াৎোপণ
Kandatropan

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

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

When the Aryans came, they wanted to spread out in India like the *durba* grass. The nodes with roots and shoots they called “কান্দ” (kanda) and the extending stem between the nodes, or stolon, they called “পরুষ”(parush). So, the arrow-head sticks, planted around the holy pitcher, are compared with the*durba* grass with three pointing leaves (the arrow head) that is held on mud balls (earth). The thread is the stolon or the family joined together by holding to each other and circles around the holy pitcher (emblem of God).
The pitcher, symbolic of the basic elements of life, is encircled by four sticks called *tirkathi* (তীরকাঠি) and a continuous red thread (five rounds). The *tirkathi* and thread appear to signify the interwoven relationship of the family and community with the creation of the basic elements of life.

**Touch the তীরকাঠি (tirkathi) and chant:**

ও কাড়া কাড়া প্রফুল্ল পুরুষ পরুষপরি
এব নো দূর্বে প্রজনূ সহস্রেন শতেন চ ।

Om kandat kandat prarohanti parusha parushaspari
Eba no durbey pratanu sahasrena satena cha ||

I am establishing these sticks with arrow-heads (tirkathi), representing the Durba grass that spreads in all directions through roots (kandat) at the nodes and stolen (parush) or runnerstalk.

I pray for our family to spread out in all directions in hundreds and thousands

Oh durba (Cynodon dactylon!) The way your roots strikes at your nodes (“কাড়া”),

connected by your stolens (“পুরুষ”), the same way connect us with thousands of our children and grandchildren spreading out in all directions.

**Circling of thread**

সুত্রবেস্তন
Shutrabeshtan

The continuous red thread, circled around the tirkathi, encircling the sanctified pitcher, is the icon of the interwoven relationship of the family and community with the essence of life. Circle the sticks (tekathi) clockwise with a red thread, five or seven times. Loop the thread on each stick. Chant while tying the thread:

ও সুত্রাবেষ্টন পৃথিবীঃ স্যামনসঃ সুশ্রীমাননিজঃ সুত্রীতিঃ ।
PART 2: Basic Puja (Bodhan)

Om sutramanam prithibim dyamanahasam susharmanamditim supraniitm
Dwaivim nabam swaritr-asanagam srabanti-maruham sa wastayey
This auspicious security thread is long, holy, prosperous, immortal, divine and firm. It is like a boat that will lead us to the heaven.

Sanctification of Dias (platform)

Vedi sodhan

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

Om bedyah bedih samapyatey barhisha barhindriam
Jupen jupa apayatam pranita agniragnina
I am dedicating this sacred dias (platform) with all my sense of perception
I am inviting all Gods and to the God of fire – Agni to bless me.

Sanctification of Top Cover

Bitan sodhan

Look at the ceiling (or top canopy), place a flower in the offering plate and then say with folded hands.

Om urdhey ushuna utaye, tishtha debo na Sabita
Urdho bajashya sanita jadanjibhirbagha-udvirhabhymahey
Oh the sacred canopy, like the sun in the sky, you protect us and our food.
Let your invitation go to the wise men
to chant mantras under your shelter
Welcoming Goddess Durga

devikey abahan

Welcome Goddess Durga, showing the five mudras – abahan, sthapani, sannidhapani, sannirodhan, and snumukhikarani. See details of mudras presented earlier.

Om bhuh bhubha swah bhagavati Durga paribar gana sahitey
Ihagaccha I, hagaccha, , ihatistha, ihatistha, ihasannideahi, ihasannirudhaswa,
Atradhistanam kuru, mamapuja grihan |
Om stham shthim sthirobhaba, jabat puja karoham mama ||
Om agaccha madgrihey debi ashtabhih shaktibhi saktibhi saha |
Pujan grihana bidhibat sarbakalyana karini ||
Oh Goddess Durga come with your family, sit down, get attached, stay close to us, settle down as long I worship you.
Come in my house Oh Durga, with all your eight powers,
I will worship in the prescribed way, Oh the well wisher of all.

Offerings to Nine Planets

Nabagraha

Nava’ means nine. ‘Graha’ means planets. As per Vedic Astrology, there are nine planets that influence our lives. These nine planets are: Sun (Aditya, Rabi), Moon (som), Mangala (Mars), Budha (Mercury), Brahaspati (Jupiter), Sukra (Venus), Shani (Saturn), Rahu (ascending node of the moon) and Ketu (descending node of the moon). The last
PART 2: Basic Puja (Bodhan)

two are related to the eclipse. In the worship of nine planets, the name of the individual planet is not necessary. The mantra “Adityadi (Aditya or sun and others) Navagraheybhyo namah” takes care of all the nine planets.

Make five offerings in the name of the nine planets:

Esha Gandha Om Adityadi Nabagraheybhyo namah
Etat pushpa Om Adityadi Nabagraheybhyo namah
Esha dhupah Om Adityadi Nabagraheybhyo namah
Esha dwip Om Adityadi Nabagraheybhyo namah
Etat naivedyam Om Adityadi Nabagraheybhyo namah

Herewith I offer sandalwood, flower, incense, lamp and food platter to Aditya and other Gods of the nine planets.

(Note: separate naivedya with nine mounds of rice and a small fruit on each mound makes the nabagraha-naivedya).

Guardians of directions

Dash dikapal

Das means ten, dik is direction and pal is protector. Hence Dasdikpal means the protector of ten directions. The deities connected to the protection of the ten directions of this earth are: Indra (east), Agni (south-east), Yama (south), Nairit (south-west), Varun west), Vayu (north-west), Kuber (north), Isha (north-east), Brahma (upward), Anant (downward). Show your respect by offering a little water or flower or rice in the name of each deity.

The Dash Pal or Dashdikpal consists of: 

1. Indra (east)
2. Agni (south-east)
3. Yama (south)
4. Nairit (south-west)
5. Varun west)
6. Vayu (north-west)
7. Kuber (north)
8. Isha (north-east)
9. Brahma (upward)
10. Anant (downward)
Etey gandhapushpey Om Dashadikapalebhyo namah
I am offering these scented flowers to the Lords of the directions with humility.

Offerings to Durga
ষোড়শোপচারে পূজা
Shorashopacharey puja

Any of the following sixteen things, as listed, can be offered. Each time repeat this line as you submit the individual offering:

Esha --- (e.g. deepah) etatdhipataye Shri Vishnabey nmah,
Esha deepah
I offer the lamp to lead you

Esha --- (deepah) etatpadyam
Etat padyam
I offer you water to wash your feet

Esha --- (deepah) etadamachmanium
Idam achmanium
I offer you rice as a welcome treat

Esha --- (deepah) etamrajatasanam
Idam rajatasanam
I offer you water to drink
I offer you the silver seat to sit

ইসং অঃবীরম্।
Idam anguriam
I offer you the ring as my gift

এতঃ রজঃতাভরম।
Etat rajatabharam
I offer you the silver ornaments in my appreciation

এব গঞ্জ।
Esha gandha
I offer you the scent (sandalwood paste) for your body

এব ধূপম।
Esha dhupam
I offer you incense to purify the air

এতানি পুল্লানি।
Etani pushpani
I offer you the flower as a token of my appreciation for you.

এতঃ মালাম।
Etat malyam
I offer you garland to honor you.

ইসং স্নানীর জলম।
Idam snania jalam
I offer you water to take bath

ইসং বস্ত্রম।
Idam bastram
I offer you clothes to wear

ইসং সোপকরণ মায়া চৈবেলাম।
Idam sopakarana mannya naivedyam
I offer you this platter of rice with many accompaniments

Etani phalamulani
I offer you fruits and roots for your pleasure

Etat madhuparkam
I offer you honey for your pleasure

Etat paramannyam
I offer you the special sweet preparation with rice as your dessert

Idam punarachmaniam
I offer you water for washing your mouth
PART 3

PRINCIPLE PUJA
PROCEDURES

প্রধান পূজা পদ্ধতি
Pradhan puja paddhati

The Goddess is pulling the demon’s hair with Her left arm on side, while the demon is throwing up blood.

_Sapasha bamahastena dhritakeshantu Durgaya _
_Bamadrudhir bakrancha devya simham pradarshayet _

The Goddess is pulling the demon’s hair with Her left arm on side, while the demon is throwing up blood.
BODHAN
(Awakening)
বোধন

Please note: Bodhan is a part of Sadharan Puja. Hence some repeats will be obvious which can be eliminated.

INVOCATION PRAYERS
বিষ্ণু সারণ
Vishnu smaran

Then with folded hands pray to Lord Vishnu:

ও তরুণো পরমঃ পদমঃ সরণঃ পশ্চাতি সরণঃ, নির্ভীব চক্ষুরাত্তম।
ও তরুণো পরমঃ পদমঃ সরণঃ, নির্ভীব চক্ষুরাত্তম।

Om Tadavishnu paramam padam
sada pashyanti suraya dibiba chakshuratatam
Om Vishnu! Om Vishnu! Om Vishnu!
As the widely open eyes can see the sky clearly without any obstruction, so the wise people always see Lord Vishnu on His Highest Place with their divine vision.
Hail to Lord Vishnu.

Ganesh and Other Divinities
গণেশদি নানা দেবতা পূজা
Ganeshadi nana devata puja

Etey gandhapushpay Om Ganeshaya namah |
Etey gandhapushpey Om Narayanaya namah |
Eteh gandhapushpey namah Shri gurobey namah |
Etey gandhapushpey Om Brahnebhyo namah ||
My humble prayers to various Gods I am offering these scented flowers to
Lord Ganesha, Lord Narayana (Vishnu), my guru and
to the learned Brahmin, my spiritual inspiration.

Good Wishes of Assembly

Throw rice into the offering plate (tamprapatra) while chanting:

ॐ कर्तेबहेयश्मिन श्रीभगवत्दुर्गा बोधन कर्मणि
ॐ पुनःहनं तवन्तो भ्रक्तः, ॐ पुनःहनं तवन्तो भ्रक्तः, ॐ पुनःहनं तवन्तो भ्रक्तः, ॐ पुनःहनं तवन्तो भ्रक्तः, ॐ

Om kartebheyshmin Shri Bhagawat Durga bodhana karmani
Om punyaham bhabanto broobantu, Om punyaham bhabanto
broobantu,

Om punyaham bhabanto broobantu, Om punyaham bhabanto
broobantu,
Om punyaham bhabanto broobantu, ||
As part of my solemn duty I resolved to perform the awakening of Goddess
Durga,
Oh the assemblage, bless me that my act be holy.

Response of the assembly

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

ॐ पुनःहनं, ॐ पुनःहनं, ॐ पुनःहनं ॥

Om punyham, Om punyham, Om punyham, ॥
Let holiness shower on you

Offer rice again:

ॐ श्वस्ति भवन्तो ब्रह्मत्, ॐ श्वस्ति भवन्तो ब्रह्मत्, ॐ श्वस्ति भवन्तो ब्रह्मत् ॥

Om swasti bhabantu brubantu, Om swasti bhabantu brubantu,
Om swasti bhabantu brubantu
Oh the assemblage, bless me that my act be auspicious.
Response of the assembly

ও বস্তি, ও বস্তি, ও বস্তি ॥
_Om swati, Om swasti, Om Swasti_
Let it be auspicious

Offer rice again:

ও ঐদিয়ম তপস্যা রুপবদ্ধ, ও ঐদিয়ম তপস্যা রুপবদ্ধ, ও ঐদিয়ম তপস্যা রুপবদ্ধ ॥
_Om rhidhim bhabanto broobantu, Om rhidhim bhabanto (3) ॥_
Oh the assemblage, bless me that my prayers bring prosperity.

Response of the assembly

ও বাসায়, ও বাসায়, ও বাসায় ॥
_Om rhidhyatam, Om rhidhyatam, Om rhidhyatam ॥_
Wish you for prosperity

Worship of Wood-apple Tree

বিল্বব্রিক্ষ
_Bilwabriksha_

The Wood Apple Tree is the Kalabau” who stands next to Lord Ganesh on the right of the Goddess durga. More detailed description is given in the introduction. Please note:

Wood apple is symbolic of Lord Shiva with trident like leaves. It is a favorite offering to Lord Shiva.

Prayer

বন্দনা
_Vandana_

Go near the Nabapatrika and make these offerings to the wood apple (branch of bel tree):

ও বিল্বব্রিক্ষ মহাজাপ সন্ন তং পংক্রিয়া ॥
Om bilwabriksha mahabhaga sada twam shakarapriya |
Grihita faba shakhancha Durga pujam karomyaham ||
Om Shakhamchedodbbham sukkham na cha karjam twaya prabho |
Debaigrihitwa tey shakham pujya durgati bishrutih ||

Oh the Apple wood tree, you are highly fortunate.
You are the favorite of Shankara (Shiva).
I want to do the Durga puja after taking your branch.
Oh the Lord, do not be sad for giving up your branch.
Gods do Durga Puja after taking your branch and that carries your great reputation.

Offerings

Panchopacharey puja

Offer five things to the Nabapatrika (apple wood branch):

Etat padyam Om Bilwashakha basinyai Durgawai namah
I am offering herewith water to wash your feet

Etet gandha pushpey Om Bilwashakha basinyai Durgawai namah
Herewith I am offering the sandalwood-dipped flower
To you, Oh the wood apple tree, with devotion

Esha dhupah Om Bilwabrikshaya namah
Herewith I am offering the incense Oh wood apple tree

Esha deepah Om Bilwabrikshaya namah
Herewith I am offering the lamp Oh wood apple tree
Etat naivedyam Om Bilwabrikshaya namah
Herewith I am offering the food platter Oh wood apple tree

WORSHIP OF GODDESS DURGA

Awakening prayers
Akalbodhan

In early time Durga Puja was held during Autumn. Introduction of Durga puja during autumn was introduced after Rama performed the worship, out of season, in order to get the weapon to kill Ravana. Thus Durga Puja in Fall is often referred as “Akal Bodhan” (untimely prayer to awaken the power). The following prayer reflects this mythological background.

Om owing Ravanasya badharthaya Ramasya anugrahayacha |
Akaaley brhmana bodho debyastayi kritah pura ||
Ahamapya Ashwiney shashtham sayanah bodhayami bai |
Shakranapi cha sambodhya praptyam rajyam suralaye ||
Tashmadaham twam pratibodhayami bibhuti-rajya-pratipatti-hetoh |
Jathaiba Ramena hato dashasyastaastsaiba shatrum binipatayami ||
In ancient days, in order to favor Rama and to kill Ravana
Brahma aroused the Goddess untimely to reach his goal.
Like that, I am also worshipping the Goddess
in the evening of autumn (Aswin) on the sixth day of waxing moon.
Indra also aroused her to win over his kingdom and wealth in heaven.
Like that I would be able to remove all my hurdles, by chanting your name and 
receive glory and kingdom for me.
The same way as Rama killed his enemies by worshipping you. 
May I be able to destroy my enemies.

Reception
(Offering of cosmetics)
Adhibas

In this ritual the devotee offers cosmetics to please the Goddess, now arriving on the puja platform. The offering concludes with a special gesture of reception, called baran, that indicates an honorable welcome to the great guest, Goddess Durga.

Resolution

Take the platter (barandala) that may have the following things (and more):

Lamp, earth from Ganges River, sandalwood, small piece of stone, paddy, flower, a fruit (supari or beetle nut), swastik (a leaf with swastik sign or a metal with the sign), kajal-lata (the container that holds black lamp soot, mixed with oil, for eye brow decoration), conch, vermilion (sindur), yogurt, ghee, gold, silver, white mustard, turmeric (or rochana).
In the name of Lord Vishnu, on the auspicious month of Ashwin (September-October) on the waxing fortnight of the moon, on the --- tithi (date), I of gotra --- with the name ---, performing the prayers with the aspiration of eliminating all hurdles, bring prosperity, fame and wealth, expanding families of children and grandchildren in continuity, feeling as my solemn duty, to perform annually at autumn time and as a part of that great puja of Goddess Durga, I am performing this auspicious adhibas (or performing for someone else with the identification of gotra and name of the host).

Now offer individual items on the platter:

Anena gandheyna asya Shri Devi Durga devyah adhibasana mastu
I am offering this scent (sandalwood) to the Goddess in honor of her reception

Anena mritikaya asya Shri Devi Durga devyah adhibasana mastu
I am offering this earth to the Goddess in honor of her reception

Anena dhanya asya Shri Devi Durga devyah adhibasana mastu
I am offering this paddy to the Goddess in honor of her reception

Anena griteyna asya Shri Devi Durga devyah adhibasana mastu
I am offering this ghee (concentrated butter) to the Goddess in honor of her reception

Anena prastareya asya Shri Devi Durga devyah adhibasana mastu
I am offering this stone to the Goddess in honor of her reception

Anena durbeyna asya Shri Devi Durga devyah adhibasana mastu
I am offering this durba grass to the Goddess in honor of her reception

Anena pushpena asya Shri Devi Durga devyah adhibasana mastu
I am offering this flower to the Goddess in honor of her reception

Anena phalena asya Shri Devi Durga devyah adhibasana mastu
I am offering this fruit to the Goddess in honor of her reception

Anena dadhipatayena asya Shri Devi Durga devyah adhibasana mastu
I am offering this yogurt to the Goddess in honor of her reception

Anena swastikena asya Shri Devi Durga devyah adhibasana mastu
I am offering this swastika to the Goddess in honor of her reception

Anena sindurena asya Shri Devi Durga devyah adhibasana mastu
I am offering this vermilion to the Goddess in honor of her reception

Anena kajjalena asya Shri Devi Durga devyah adhibasana mastu
I am offering this lamp soot for the eye brows to the Goddess in honor of her reception
Anena shankhena asya Shri Devi Durga devyah adhibasana mastu
I am offering this conch to the Goddess in honor of her reception

Anena swetasarshapena asya Shri Devi Durga devyah adhibasana mastu
I am offering this white mustard to the Goddess in honor of her reception

Anena swarnena asya Shri Devi Durga devyah adhibasana mastu
I am offering this gold to the Goddess in honor of her reception

Anena roupena asya Shri Devi Durga devyah adhibasana mastu
I am offering this silver to the Goddess in honor of her reception

Anena tamrena asya Shri Devi Durga devyah adhibasana mastu
I am offering this copper to the Goddess in honor of her reception

Anena chamarena asya Shri Devi Durga devyah adhibasana mastu
I am offering this fan to the Goddess in honor of her reception

Anena dwipena asya Shri Devi Durga devyah adhibasana mastu
I am offering this lamp to the Goddess in honor of her reception

Anena prasastipatrena asya Shri Devi Durga devyah adhibasana mastu
I am offering this platter of excellence to the Goddess in honor of her reception
Anaya sarbadrabya asya Shri Devi Durga devyah adhibasanamastu
I am offering all these things to the Goddess in honor of Her reception

Finally touch the whole platter, with the burning lamp, to the holy pitcher and to Narayana:

ও অস্য শুভবিশালসমস্ত
*Om asya shubhadibasanamastu*
*I welcome you.*

Adoration With Lamp

अरति
*Arati*

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

- Five lamps (*pancha pradeep*)
- Water conch (*jala sankha*)
- Cloth (*bastra*)
- Flower/grass (*pushpa, durba*)
• Mirror (দরপন, darpan)
• Camphor (কার্পুর, karpur)
• Incense (ধূপ, dhoop)
• Fan (চামর, chamar)

A COMMON PRAYER OF DURGA

Jayanti Mangala Kaali
Bhadra Kali Kapalini
Durga Shivaa Kshama Dhaatri
Svaha Svadha namohstute
Oh Goddess Durga
You are victorious over evil and, gracious
You are kind and compassionate
You are eternal truth beyond the limitations of the mortals
You are not obvious and yet present in our consciousness (Atman)
You are the forgiving mother of the world
Accept my offering and sacrifice
I bow to Thee with reverence

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<tr>
<th>Term</th>
<th>Meaning</th>
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<tbody>
<tr>
<td>Jayanti</td>
<td>Victorious</td>
</tr>
<tr>
<td>Mangala</td>
<td>Gracious</td>
</tr>
<tr>
<td>Kali</td>
<td>Eternal (beyond time)</td>
</tr>
<tr>
<td>Bhadrakali</td>
<td>Kind and compassionate</td>
</tr>
<tr>
<td>Kapalini</td>
<td>Comes from the word Kapal or skull. = Kapalini implies eternal truth, beyond the limitations of the mortals.</td>
</tr>
<tr>
<td>Durga</td>
<td>One who is very difficult to reach</td>
</tr>
<tr>
<td>Shiva</td>
<td>Who is present in everything as Atman or, consciousness.</td>
</tr>
<tr>
<td>Kshama</td>
<td>Forgiveness</td>
</tr>
<tr>
<td>Dhatri</td>
<td>Mother of the world</td>
</tr>
<tr>
<td>Svaha</td>
<td>Offering</td>
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<tr>
<td>vadha</td>
<td>Sacrifice (committed)</td>
</tr>
<tr>
<td>Namo + Astu + Te</td>
<td>I bow before you.</td>
</tr>
</tbody>
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SAPTAMI PUJA

Invocation Prayer

Meditation

Dhyan

Take a flower on the left palm and in dhyan mudra meditate on the image of Devi Durga in your heart before you bring life to the idol.

Her teeth are beautifully set and sharp; her breasts are full
Standing in a graceful “s” pose, she is killing the demon Mahishasur (buffalo demon).

Like the stalks of the lotus, long and gentle, are her ten arms.
On the top right arm is the trident, under that is the axe or sword
and then is the discuss (chakra) in sequence

Tikshnabaram tatha shaktim dakshineshu bichintayet |
Khetakam purnachapancha pashama-akushamebacha |
Ghantam ba parashum bapi bamatah sannibeshayet |
Adhastan mahisham tadbad bishiraskam pradarshayet ¶

As you continue with Her lower right arms,
The lowest two arms hold sharp arrow, and thunderbolt (shakti, spear).
On the left, at the bottom she holds the leather shield (khetaka)
Over that is the bow (purnachap), and then is the serpent,
Above that is the hook (ankush). At the top is the bell or the axe.
At Goddess’s feet is the severed head of the demon.

Note: The mantras described here differ from the descriptions found in other literatures. Here is the list of 10 weapons held by Durga in her ten arms, as described by others:
Trishula (trident), Chakram (discus), Scimitar (khatga), Snake, Conch Shell, Mace, Bow/Arrow, Hook, Lotus, and Thunderbolt. The mount also differs in some descriptions – Lion or Tiger. In any case, the overall image of the Goddess killing the buffalo demon does not change.

Shirascheydodbhabam tadbat danabam kharga paninam |
Hridid shulena nirbhinnam nirjadantra bibhushitam ¶
Raktarakti kritangancha rakta bisphurita khanam |
Bestitam naga pashena bhrukuti bhishanananam ¶
From the sheared head of the buffalo emerges the demon,
halfway raised
with his khatga (sickle-shaped sword) in hand.
His heart is pierced by the trident of the Goddess,
And his guts are out from his stomach.
His body is smeared with blood and his eyes are red and wide open.
The serpent of the Goddess is encircling the demon.
He looks dreadful with his raised eye brows.

The Goddess is pulling the demon’s hair with Her left arm on side,
while the demon is throwing up blood.
Near Her foot is the lion and the right foot of the Goddess
is resting on him.
The left paw of the lion is gripping the upper chest of the demon.
Yet the Goddess maintains her peaceful countenance and
is blessing all.
In this action mode, all Gods are praising the Goddess.
Ashtabhi shaktibhirashtabhi satatam paribeshtitam |
Chintayet jagatam dhatrim dharma kamartha mokshadam ||
Circumscribed by the eight energy forms of the Gods –
Ugrachanda, Prachanda, Chandogra, Chandanayika, Chanda,
Chandabati, Chandarupa, and Atichandika –
The Goddess who fulfills the goals of human life for the householder
Dharma, Artha, Kama and Moksha
Should be the focus of meditation for the Goddess of the Universe.

Resolution

Take a little water in the kushi, and place it on the left palm. Hold the
kushi in a way that the narrow side faces the deity. Put a flower dipped
in sandalwood, and a little rice with durba grass. Cover the kushi with
the right palm and chant. After the chanting turn over the kushi on the
offering plate (tamrapatra).

In the name of Lord Vishnu, this auspicious month of Aswin (spring) on
the waxing fortnight of the moon, on the seventh day until the ninth day
I (priest), of gotra ____ name Shri ____ wish to perform the worship everyday for everyone’s peace, for their long life, plenty of wealth and prosperity, having children and grandchildren of unlimited continuity, increased friendship, destruction of enemies, receipt of royal honor, and by Her grace to receive liberation from this mortal life in accordance with the reward that I aspire in worshipping Goddess Durga (if the worship is done for someone else mention the name of the host --- and conclude: “I am doing for him”).

**Hymn of Resolution (Samaveda)**

Sankalpasukta (samvedi)

This prayer is meant to seek heavenly grace for the successful completion of the worship.

Om devo bo dravinodah purnam bibasthasicham |
Udhwa sinchadhwa moopa ba prinadhwa madidwo deva ohatey ||
I seek the blessing of illustrious Agni with devotion. I pray for His grace to fulfill my goal. I call Him with my utmost humility.

Om asya sankalpitarthasya sidhirasthu. |
Om ayamarambha shubhaya bhabatu ||
In the spirit of divinity may my goal be successful. Thus, herewith, may this beginning be auspicious.
**Witness Call of the Divine**

**Sakhyamantra (Divine witnesses)**

With folded hand in front of your chest chant:

\\
\textit{ও সূর্যঃ সোম যমঃ কালঃ সত্যঃ তৃত্যঃ ক্ষণঃ}
\textit{পবনঃ দিকপতিৰুভিৰাকাণং সংযুতঃ}
\textit{ব্রাহ্মণ পানসমাহার কর্ম্মপি সম্প্রিয়তি}
\textit{ও তত্তৎ}
\textit{ও অর্থার্থত তত্তঃ তত্তত}.

\textit{Om Surjyo somo Yahmo kalah sandhayate-bhutahnyata khsapa;}
\textit{Pabano dikpatir-bhumir-akasham khachara marah.}
\textit{Brahmam shasanomasthayo kalpadhwamiha sannidhim. Om}
\textit{tatsat.}

\textit{Om ayo mambho shubahayo bhabatu.}

*The spirits in all the planets, all the visible and invisible Gods and Goddesses,*

*wherever they are, no matter what time it is now I pray everybody’s presence now.

*Let the holy occasion begin).*

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

\\
\textit{ও স্বাস্তি না ইদেন মহৃদ্যাং স্বাস্তি না পুষ্পা বিষ্ণুদেবাং}
\textit{ও স্বাস্তি, ও স্বাস্তি, ও স্বাস্তি.}

\textit{Om swasti nah Indro bhrashtaraah swasti nah Pusha}
\textit{bishwadeva.}

\textit{Om Swasti, Om Swasti, Om Swasti.}

*Let lord Indra and sage Pusha give me blessings for this occasion. Let there be sanctity everywhere.*
Seeking Divine Blessing
Swastisukta

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

Om somam rajanam Varunam-agnim ambara bhamhe, 
Adityam Vishnum Surjyam Brahmanancha Brihaspatim ||
Om swasti no Indro Briddhashraba swasti nah Pusha Viswavedah |
Swasti nastarkshyo arishtanemih swasti nah Brihaspatih dadhatu ||
Om swasti, Om swasti, Om swasti ||
I offer my praises to the glory of Moon (Som), Varuna, Agni, Sun, Vishnu,
Brahma and Brihaspati; with my prayers to mighty Indra, learned Pusha,
undefeated Taksha, and the care-taker of Gods, Brihaspati, seeking their blessings on us.

Reception of Goddess Durga
Abahana

ও কৃত্যঃ হঃ ভাববি দূর্প্রবাদন সয়িতে 
ইহাসং ইহাসাং ইহতিষ ইহতিষ।
ইহ সাধিত্বহ, ইহ সমৃদ্ধিভ, অন্যতমং হুরূ মমপুজাং গুহাস।
ও স্বং হইঃ হুরাঃ ভব, যাবৎ পুজা করোহঃ সম।||
PART 3: Principle Durga Puja (SAPTAMI PUJA)

Om bhurubhah swaha bhagabati Durgey paribargana sahitey
   Ihagaccha ihagaccha iha tisht ha ihatishtha |
   Iha sannidhehi, iha sannirudhaswa, atradhistanam kuru
   mamapujam grihana |
Om stham sthim sthiro bhaba, jabat puja karoham mamah ||

Oh Goddess Durga come with your family,
Come, come, stay here, stay here, come close to us, and
make yourself comfortable to receive my worship.
Stay with me until I am done with my puja.
Oh the blissful mother come, stay in your eight energies.
Oh the bestower of blessings to all,
Accept my traditional worship, Oh the wellwisher of all.
WEAPONS OF DURGA
Entry of Nabapatrika

Nabapatrika Prabesh

Nine twigs of plants, as described earlier, after receiving a grand bath in the local pond enters the puja place for its worship. In a foreign country, the twigs (নবপত্রিকা) are previously tied in a bunch and placed next to Ganesha. This waits for a formal reception, bath and worship as described later.

Reception

Abahan

Place a flower on the feet of Nabapatrika and chant. This offers reverence to the Goddess.

ॐ বিল্শাখাবাসিনৈ দুর্গায় নমঃ
Om bilwashkhabasinai Durgawai namah
I am prostrating to that form of Durga who lives on the Apple Wood tree

Now hold the base of the deity and welcome the Goddess towards the puja place:

ॐ চণ্ডিকে চল চল চলায় চলায় শীঘ্র পুজায় প্রবিশ প্রবিশ ।
Om chandikey chala chala chalaya shighram pujalaya prabisha prabisha

ॐ গম্যতম মদগ্রীহে দেবী অষ্টাদিভী সহায় কল্যাণ হেতবে ॥
Om gamyatam madgrihye devi ashtabhi saha kalyana hetabey

Oh Goddess move hurriedly towards the worship place where you will soon enter

My blessed house with your eight forms of energies.
Accept my worship Oh Beautiful One who will bring happiness to all.
Bathing of Nabapatrika
নবপত্রিকা স্নান

_Nabapatrika Snan_

Now prepare the Nabapatrika for a bath after anointing her body. This can be done *in situ* or in a big bowl where her reflection can be seen on a mirror.

*Remember:* Nabapatrika consists of nine branches: (as mentioned earlier) and hence, while giving bath, each one receives separate recognition.

Put some oil on the Nabapatrika along with turmeric, chant while rubbing the oil on her:

```plaintext
Om kohsi katamohsi kasmai twa kayatwa |
Susloka sumangala satyarajana |
Om nanarupa dharey devi dibya bastrabagunthatey |
Tabanulepana matrena sarbapapam binashyati ||
```

Oh the devotee, get the blessings of Prajapati to perform the rituals with confidence,
Chant the good mantras and you will be blessed, Oh the pious one,
The Goddess has many forms as She is covered with divine clothes; by anointing Her body all your sins will be destroyed.

Then take the kamandalu and give a sprinkle bath:

```plaintext
Om kadali tarusamsthasi Vishnurbakshahsthalashraye |
Namastey nabapatri twam Namastey Chandanaikaye 1 1 1
```

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Staying like a banana tree in front of us, you occupy the heart of Lord Vishnu, I bow to you Oh Nabapatrika, Oh the Goddess Chandi (another form or Durga).

Oh the Colocassia (kochu) plant, you are the form of Goddess Durga who stays firm and brings success to us.

Oh the turmeric creeper, you are Shiva. You are His all time favorite.

Oh Jayanti, the Goddess of Victory, as I give you a bath, you bring victory to us all,

Oh the Apple Wood tree, you are the center of beauty and augmentor of victory, Give me your good wishes and be graceful always.
**NEW AGE PUROHIT DARPAN (Book 3: DURGA PUJA)**

*Om darimyaghabinashaya khunnashaya sada bhubi |
Nirmita phalakamaya prasida twam Harapriyey /*6*/
Oh the branch of pomegranate (daalim gach, ডালিম) you are engaged in destroying sin and created to end hunger for ever.

You are made to fulfill all wishes.

Bless us, Oh the beloved of Hari (Vishnu).

ও বিষয়া ভব সনা দূর্জ অশাকে শোকশরিশি |
মরা তুঁ পুজিতা দূর্জ বিষয়া ভব ভবপ্রিয়ে /*7*/
*Om susthira bhaba sada Durgey ashoke shokaharini |
Maya twam pujita Durgey sthira bhaba bhabapriya /*7*/
Oh Ashoka (shoka means sorrow, Ashoka is applied to the one who takes away sorrow),
the remover of sorrows,
I am ready to worship, Oh Goddess Durga, please stand still for me!

ও মান মানচু রুক্ষ মানচীত সুরা করিও |
মানচীত দশমুরী মানচু আছি মানচু তো /*8*/
*Om man manyeshu briksheyshu mananiya surasuraih |
Snapayami mahadevim manam dehi namastu tey /*8*/
Oh mankachu (arum), you are revered by all, both Gods and Demons.
I am bathing Goddess Durga, give me the reverence to do that with your blessing.

ও লক্ষ্মীও ধনারূপশি প্রাশ্নিং প্রাশনবিন |
স্থিরতার্ধ হি নে নেতা রূপা সাহোষ ভব /*9*/
*Om Lakshmistwam dhanyarupasi praninam pranadayini |
Sthiratyantam hi no bhutwa grihey kamarada bhava /*9*/
Oh the paddy plant (dhanya ধনা), you are the Goddess of Wealth. You bring life to the living. Stay fixed in our house and fulfill our wishes .

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PART 3: Principle Durga Puja (SAPTAMI PUJA)

Holy Bath Of Goddess Durga

Place a mirror in a big bowl and allow the image of Goddess Durga to be reflected in the mirror. The bathing will be done on the reflection of the goddess in the mirror. We have given here the most basic _snan mantra_. For more elaborate treatise, consult _Purohit Darpan_.

Water from Kamandalu

Use the Kamandalu while pouring pure spring on the mirror. Use Ganges water, if available.

---

_ Om Atreyi Bharati Ganga Jamuna cha Saraswati |
Saraju Gandaki punya sweta Ganges cha Koushiki ||
Bhogbati cha pataley swargey Mandakini tatha |
Sarba sumanaso bhutwa bhringarai snapayantu tah ||

Atreyi, Bharati, Ganges, Yamuna, and Saraswati (now lost)
Sarayu, auspicious Gandaki, Sweta Ganges and Kaushiki
(river of the transition world that lies between heaven and earth)
Bhogavati of patal (world under the earth) and Mandakini of heaven,
Filled with those divine Rivers in this Kamandalu,
I am giving you this Great Bath.

---

Surastamabhisinchantu Brahma Vishnu Maheshwarah |
Basudevo Jagganath statha Shankarshanah prabhu |

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Pradyumnaschaniruddhascha bhabantu vijaya tey ||

All the gods, Brahma, Vishnu and Maheshwar, Basudev, Jagannath, Balaram, Pradyumna, Aniruddha, give you bath and bring victory to you

अनंतलोहानिर्प्रहारस्य ब्रह्म विष्णु और महेश्वर, भासुदेव, जगन्नाथ, बालाराम, प्रद्युम्न, अनिरुद्ध, द्वारकायां वे, द्वारकायां वे, द्वारकायां वे, द्वारकायां वे, द्वारकायां वे, द्वारकायां वे, द्वारकायां वे, द्वारकायां वे

Indra, Agni, Yama, Nairiti, Varuna, Pavana, wealthy Kuber, Shiva and Brahma, with Sesh Nag (Ananta, or endless serpent) and the Gods of the directions may protect you.

ও কীর্তিবতী বৃতি দেব্যা পুত্রঃ প্রসা ক্ষমা মর্ত্য।
বৃদ্ধিনিন্ধা বপুঃ কাবিং শাচিতুঙ্গঃ কাস্তিকঃ মাত্রঃ।
এতজ্ঞাতভিক্ষু ধর্মপালঃ সুক্ষমতাঃ ॥

Ó Kirtirlakshmi britir medha pushthi shraddha kshama matih |
Budhirlaja bapuh kanti shantetushthih kantischya matarah ॥

Om Kirtirlakshmi britir medha pushthi shraddha kshama matih |
Budhirlaja bapuh kanti shantetushthih kantischya matarah ॥

Etahstwamabhisinchantu dharmapalah susamjatah 
Mothers, devoted wives, blessed and wise, wealthy, courageous, intelligent, spiritually enriched, dedicated, compassionate, intellectual, strong, peaceful and contented are waiting to give you bath, Oh mother Goddess!

ও অধিক্ষা চন্দ্রমায় সুন্দরো বং জীব সিংহক্ষরঃ।
গ্রহিতা অধিক্ষ্যাং রাহ কেতুঃ তারিক্ষু ॥

Om Aditya Chandrama bhoumo budha jeeba sitarkajah |
Grahasta abhishinchantu Rahu Ketushcha tarpitah ॥

Sun, Moon, Mangal, Budh, Brihaspati, Shukra, Saturn, Rahu and Ketu, may these divine planets give you bath.

ও খলশো মুনুরো পায়ে দেবমাতার এবং চ।
দেবমাতা মুনুরো নামগুলায় মেয়াদিত্য অপ্রমাণ পাত। ॥
In order to attain the ultimate goal of their existence (dharma), living and nonliving – the sages, holy men, cows, Goddesses, God’s consorts, the earth, the snakes, the angels, the weapons, the kings, the carriers, the medicines, the jewels, the cycle of time, the rivers, the oceans, the mountains, the pilgrimage centers, the water sources of rivers, the Gods, the devils, the semigods (Gandharba), spirits and supernatural beings, demons, and reptiles, they are all joining me to give you this divine bath with reverence.

Oh Goddess with many magical powers – Durga, Chandeshwari, Chandi, Barahi, Kartiki, Harasidhah, Kali, Indrani, Vaishnabi,
Bhadarakali, Bishalakshi, Bhairabi, and Sarbarupini – are all joining me to give you bath with this kamandalu.

**Water from water-conch**

*শন্খ জল*
*Sankha jal*

Pour water from water-conch on the mirror where Devi Durgas’ reflection is visible:

```
ও সর্বেশ্বাম অধিপে দেবঃ ঈশানে নাম নামতঃ
শুল্পানি মহাদেবো ভূলং তৈঃ স্নাপয়তি মম।
Om sarbesham adhipo devah ishano nama namatah |
Shulapani Mahadevo bhringarai snapayanti mam |
In the name of the trident holder Mahadeva, the Lord of all Gods, known as Commander (Ishan),
I am giving you bath with this kamandalu
```

**Ganges water**

*গঙ্গাজল*
*Ganga jal*

Pour a little Ganges water into the kamandalu and then pour its water on the mirror showing the reflection of Goddess Durga:

```
ও মন্দাকিন্যাষ্টু প্রদর্শি সর্বপাপন্নং ভক্তম।।
মন্দাকিংয়াস্তু জাদবরী সর্বাপাপাং হরম শুভম।।
Om Mandakinyastu jadbari sarbapapa haram shubham |
Swargasrotasch Vaiishnabyam snanam bhabatu tena tey ||
The heavenly river Mandakini, that flows in the heaven, the abode of Lord Vishnu,
now flows as Ganges on the earth and takes away all the sins and brings happiness,
I am bathing you with this water.
```
PART 3: Principle Durga Puja (SAPTAMI PUJA)

**Warm water**

*Ushnajal*

Take a little water on the kushi. Hold it over the flame of the lamp. Then pour it into the kamandalu and pour its water over the mirror chanting the following mantra:

> ॐ पबित्रतः परम उष्णकं बंहिज्योति समविरतम्।
> जीवनं सर्व पापस्तं हृदयोर ग्नायते मम॥
> **Om pabitram param unchashnam banhijyoti samanwitam |**
> **Jibanam sarvapapagam hringarai snapayanti mam ||**
>
> This pure warm water, with the warmth of the flame, bearing life-giving power,
> The remover of all sins, is offered to you from this kamandalu
> Oh Goddess for your bath.

**Scented water**

*Gandhajal*

Pour some perfume in the kamandalu water (or put a little sandle wood paste) and bath:

> ॐ गंधाच्यं शोभनांचें मीलां मुनोहराम्।
> सर्व पाप हरं बारी ह्रृदयोर ग्नायते मम॥
> **Om gandhyadhyam shobhananchaiba shitalam sumanoharam |**
> **Sarba papa haram bari hringarai snapayanti mam ||**
>
> This scented attractive cold water that is so good looking, which destroys all sins,
> is now put into the kamandalu for your bath.

**Yogurt**

*Dadhi*

Put some yogurt on the mirror and chant the following:
Om dadhi kraba no akarisham jishno Ishwarasya bajinah
Surabhi no mukhakarat prana ayumshi tarishat
I pay my reverence to the fast moving stream of rays of the sun
that follows the victorious horses.
These divine rays protect our senses, the face and eyes, and
increase our longevity.

Milk

Dudh

Bathe with a little milk poured from a small tumbler:

Om gabya shu no yatha pura, swayot rathaya
Baribasya mahonam
Oh wealthy Indra, as you fulfilled our wishes by providing us cows and
horses in the past
Continue to bless us with wealth and prosperity.

Concentrated butter

Ghee

Pour a small amount of melted ghee on the mirror while chanting:

Om tejhoshi shukramasya mritamasi dham namashi
Priyam devanam anadhrisatham devi jajanamashi
Oh the cosecrated butter (ghee), you provide strength, vitality, food and revered by all. You are the favorite of the God and in the war between the Gods and Demons,
You gave strength to all
You are the article of oblation for the Gods that invoke Agni in Havan (fire worship).

Honey
Madhu

Pour a little honey on the mirror carrying the reflection of Goddess Durga:

Om madhubata ritayatey madhu kharanti sindhabah |
Madhwirnaha santoshadhih ||

Om madhu naktamutashsa, madhumat parthibam rajah |
Madhu dourastu nah pitah ||

Om madhumanno banaspati madhumam astu Suryah |
Madhirgabo bhabantu nah |

Om madhu! Om madhu! Om madhu!

Let the sweetness of honey shower on you. Let the rivers yield honey.
Let our medicines be wrapped with sweetness. Let the night and day become sweet.

Let the earth and the humanity be sweet.
Let our ancestors, the heaven and earth be sweet.
Let the vegetation be covered with sweetness.
Let the sun be sweet and let out cows give sweet milk
### Water Dipped in Gold

**Swarnodaka jal**

Put a gold ornament in the kushi and pour the water on the reflection:

```
ও পৃথিব্যাং দেব ভিত্ততি বৈ সন্ন।
সর্ব দোষ বিনশার্থঃ হাপারামি মহেশ্বরীম।।

Om prithibyam swarnarupen deva tishthanti bai sada |
Sarba dosha binashartham snapayami Maheshwarin ||
```

_Gods live on the earth like the gold. So to remove all evils, I am bathing the Goddess with water dipped in gold._

### Water Dipped in Silver

**Rupar jal**

Put silver jewelry or a silver ring into the kushi and then pour it on the reflection:

```
ও অমিকে তং মহাভাগে শারদে শক্রনাপিনি।
সনন্দনেন দেবি তং বরদা ভব সুরসুত।

Om Ambikey twam mahabhagey sharadey shatrunashini |
Snanananena devi twam barada bhaba subratey ||
```

_Oh Goddess Durga (Ambikey), you are the greatest, Oh the Goddess of Autumn, Oh the destroyer of the enemies, Oh the virtuous, I am giving you bath to seek your blessing._

### Ordinary Water

**Samanya jal**

Pour the spring water on the mirror with the help of the kushi:
PART 3: Principle Durga Puja (SAPTAMI PUJA)

**Water from fruit**

`Phaler jal`

Use supari (betel nut) dipped in the kushi while pouring the water on the mirror.

**Water Pouring Through Thousand Streams**

`Sahasradharar jal`

Use tea strainer while pouring water through it. It gives the effect of thousand streams.

**Om ja apah sarbabhutanam sarbada shudhihetabey ||**

`Pabanyah pranadaschaiba tabhistwam snapayamyaham ||`

*I am bathing you with the water which is always purifying, holy and invigorating.*

**Oh Goddess Agni (fire, energy inherent in the fruit) you are admired by us**

As we pour ghee in oblation, come and settle here at the place of our worship.

**Om ayahi bitaye grihano habya dataye ||**

`Nihota satsi bahirshi ||`

**Oh Goddess Agni (fire, energy inherent in the fruit) you are admired by us**

As we pour ghee in oblation, come and settle here at the place of our worship.

**Om sagarah saritah sarbharsato nadastatha ||**

`Sarbam oushadhibhih papaghnah sahasraih snapayantu tey ||`

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Om labana ikshu surasurpi dadhidugda jalaistatha |
Sahasra dharayan devim snapayami Maheshwarim ||

All the waters of the ocean, river and all moving streams are purifier of sins,
This water, mixed with medication, coming in thousand streams
On you along with salt, sugarcane juice, pure wine, ghee, yogurt and milk, in order to give a divine bath to the Goddess
as a thousand streams.

Water from eight pitchers
অষ্টকলসের জল
Ashta kalaser jal

Eight small pitchers are arranged and each filled with a special things used in bathing. Chant the corresponding manta as you pour the water on the mirror:

1) Ganges water
গঙ্গাজল
Gangajal

ও সুরাস্ত্রম অভিষিক্ষু ব্রাহ্মবিঃ মহেশ্বরাং।
ব্যোমগাঙ্গমূৃ পূৃর্নে আদোৃনা কলাসেন তু।
Om surastwa abhishinchantu Brahma Vishnu Maheshwarah |
Byomgangambu purnena adyena kalasena tu |
The first pitcher is filled with the divine water of Ganges
And you are being bathed by Brahman, Vishnu and Maheshwara.

2) Rainwater
রুষ্টির জল
Bristir jal

ও মরুতস্তাৃতিভিঃ ভক্তিভিঃ সূৃরেখৃঃ।
মেখাঙ্গৃঃ পূৃর্নে দ্বিতীয় কলাসেন তু।
Om marutascha-abhishinchantu bhakti-mantah sureshwari |
Meghambu paripurnena dwitiya kalashena tu ||
PART 3: Principle Durga Puja (SAPTAMI PUJA)

Oh the Goddess of the Gods, this second pitcher is filled with rain water and the
God of the wind (marud) is giving you bath

3) Saraswati water (use Ganges water)
সরস্বতীর জল
Saraswatir jal

ও সরস্বতী তোয় সম্পূর্ণে সুরোজীন।
বিদ্যাধরা কৃতিত্বসূচী তৃতীয় কালশেন তু।

Om Saraswatena toyena sampurnena surottamey  
Bidyadhara stabhishinchantu tritiya kalashena tu  
Oh the best of the Goddesses, the third pitcher is filled with
The water from Saraswati River and the learned wise men are
giving you bath.

4) Ocean water
সাগরের জল
Sagarer jal

ও সাগরদ্যান্ত অতিবিশাল লোকপালং সমাগতঃ।
সাগর রোদক পূর্ণেন চতুর্ভূজ কালসেন তু।

Om sakradyascha abhishinchantu lokpalah samagatah  
Sagara rodaka purnena chaturtha kalashena tu  
Indras and other Gods and the protector of people (lokapal) have
collected here
To fill the fourth pitcher with the ocean water to give you bath.

5) Water with lotus pollen (use rose water)
পদ্মরাজমিশ্রিত জল
Padmarajamishrita jal

ও বারিণা পরিপূর্ণেন পদন্তস্তু সুগন্ধিন।
পঞ্চমেন অতিবিশাল নাগাণ্ড কালসেন তু।

Om barina paripurnena padmarenu sugandhina  
Panchmena abhishinchantu nagascha kalashena tu  

Filled with water and lotus pollens, with this fifth pitcher,
The eternal female elephants (naga) are bathing you.

6) **Spring water**

নির্জহারের জল

*Om Himabandhey mukutadyascha abhishinchantu parbatah |
Nirjhara rodaka purnena shashthena kalasena tu ||*

Filled with the spring water coming from the Himalaya and its snowy peaks,

With this sixth pitcher, the mountains are bathing you.

7) **Water from all pilgrim centers (use Ganges water)**

সর্বত্রিথরের জল

*Om sarbatirthambu purnena kalashena sureswari |
Saptamena abhishinchantu rishayah sapta khecharah ||*

Oh the Goddess of the Gods, filling water taken from different pilgrimage centers,

With this seventh pitcher, the seven sages and all the flying animals are joining to give you bath.

8) **Pure water (use spring water)**

শুদ্ধ জল

*Om basabshcha abhishinchantu kalashena ashtamena tu |
Ashtamangala samjuktey Durgey devi namastutey ||*
Oh Goddess, with this eighth pitcher with pure water and eight auspicious goods you are bathed by the eight directional Gods (Ashtadikpala or Astabasu).
My earnest reverence to you.

Now wipe the mirror, write the mulmantra Hring (ཧྭྭ) on it with the help of vermilion oil paint. Cover with a cloth and place at the feet of the deity.

Establishing the Goddess

Sthirikaran (Pratima pratishta)

Touch the base of the image and chant:

ও চলিয়ে। চল চল চায়া চায়া দুর্গায়।
পূজা আলরং প্রথিত।
ও গম্যতাং মনুষ্যে দেবি! আশ্রিতিঃ শক্তিঃ সহ।
পূজাং গুরুম সুবিঃ সাং কল্যান হেতুব।
ও আরোপিতী তাসি দুর্গায় তুঃ মহায়ে শ্রীকল্যানঃ চ।
হিন্দুতাত্ত্বি হি নো তূতা তূতার কাম্পলঙ্গা ভব।
ও স্বচ্ছে শ্রীরা ভব।

Om Chandikey!

Chala chala chalya chalaya Durgey |
Puja alayam prabisha ||
Om gamyatam matgrihdevi Asthabhi shaktibhi saha |
Pujam grihan sumukhi sarba kalyana hetabey ||
Om aropi tasi Durgey twam mrinmaye shriphalehapi cha |
Sthiratyantam, hi no bhutwa grihey kama prada bhaha |
Om stham shthim sthira bhaha ||

Come, come, Oh Goddess to the place of your worship
Come to our house with your eight powers and receive my worship
Oh the beautiful one,
So that we are all blessed.
Oh my rescuer Goddess Durga present in clay and bel tree
Settle her firmly and fulfill our desires
Gently settle and firmly stay here.

The eight shaktis (Ashthashakthi) are the various forms of the Goddess Durga – Brahmmani (calm like Brahma), Maheshwari (powerful like Mahesh or Shiva), Koumari (passionate like virgin), Vaishnabi (protective like Vishnu), Oindri (master of all senses or indriya), Jaggobarahi (perceptible or Jog with the female power of Baraha, wild boar), Naroshinghi (adapted to changes like Narsingha Avatar), and Chandrika (fighter like Chandi who killed the demon Chamunda). As she was blessed by the various Gods and they gave their weapons to fight with the demon Mahishashur. Thus she became Mahishamardini and was blessed with all the aforesaid qualities. All these qualities are said to be inherent in a woman and expressed in times of need.

Reception

Touch the base of the idol (you may have to use a kush to reach):

Oh Goddess, come to my house with all your eight energies (described before)
Take our worship and bless us happiness
I am offering my prayers with my utmost sincerity
To Thou, the new Durga, that was created by all Gods.
Oh Goddess Durga come, come close to me and fulfill my dreams

ও আবাহায়ামি তান সর্বান চতুষ্কে পরমেশ্বরি।
ও প্রাণন রক্ত যশো রক্ত পুষ্কারা ধনং সদা।
ও স্বপূর্তি মহা দেবি পুজ্যে ভাঁ প্রসীদমে।
অমুরাধোপায় বিনয়ং দেহি দেবী নমস্কুতে॥

Om abahayami tan sarban Chandikey parameshwari ||
Om pranan raksha jasho raksha putra dara dhanam nada ||
Om sthapayasi maya devi pujayey twam prasidamey ||
Aurarogyam bijayam dehi devi namastutey ||
I am calling all divinity along with you,
Oh Chandikey the great Goddess,
You always save our lives, our fame, children, wives, and our wealth.
Get established as I worship with all my heart.
Give us healthy life free from diseases and bring victory,
Oh Goddess I bow to you.

ও আগত্য বিলুষাখায় চতুষ্কে কুসো সর্বত্রায়িন।
ও স্বপূর্তি মহা দেবী পুজ্যে ভাঁ প্রসী মো।
ও দেবী চতুষ্কে চতুর্থি চরি নাই মোক্ষিত্ব।
বিলুপত্তিং সমাধিত্ব তিত্তী দেবী পনে সঙ্গ॥

Om agatya bilwashakhayam Chandikey kuru sannidhim ||
Om shapitashi maya devi pujayey twam praseeda mey ||
Om devi Chandantikey Chandi chandabigraha karini ||
Bilwashakham samashriya tishtha devi ganai sahah ||
Oh the Goddess, appearing as the applewood tree (nature,) come close to me
I am establishing you Oh Goddess to worship you, please oblige me
Oh Goddess Chandikey you are the greatest woman in war,
You stay on the applewood tree along with your attendants.

ও প্রজ্ঞাস্য ফলগোপেতেঃ শাখাবিং সুরোদারিংকে।
পরমে সঙ্গিতে দেবী পুজাং গুু প্রসীদমে॥
Om pallabaischa phalopetai shakhabhi suranayikey ||
Pallabey samsthitey devi pujam grinha praseeda me ||
Om Chandikey twam Chandarupasi suratejo mahabaley ||
Prabishya tishta yagyeashmin jabat pujam karomyaham ||

Oh the Goddess, you are in the trees and branches (nature) 
In that form of yours, accept my prayers and oblige me.
Oh Chandi (Durga), you in the form of the warrior 
with the divine strength
Emitting divine powers all around,
Enter the place of worship and 
stay with us as long as I offer my worship.

Activating the Eyes of the Idol
Chakshurdan

Take a kush (dry grass) and put the oily lamp soot (kajal) on its tip. 
(The soot is made by holding the kajallata (container of the soot) smeared with little oil and held over the flame of an oil lamp). **Note:** For Goddesses first activate the left eye and then the right eye. For Gods, first right eye and then the left eye. The Upper eye is done at the end.

As you brush over the left eye, chant:

Om apayaswa samatutey, biswatah soma brishyam ||
Bhaba bajashya sangathey ||
Oh Lord Soma, let all energies merge in you.
With this energy you grow and give us food for sustenance.

For the right eye
The magnificent rays of the setting sun joins Mitra, Varuna and Agni like the energized eyes They penetrate deep into the three worlds – the heaven, earth and the innerworld; He is the soul of all the living and the nonliving.

**Upper eye (third eye)**

Om kaya nashchitra a bhuhadutee sada bridah sakha ||
Kaya shachishthaya brita ||
Ever expanding, with infinite variations, and friendly Indra Come to us for our good deeds and devotional acts.

**Infusion Of Life**

प्राण प्रतिष्ठा
Pranpratishtha

Before initiating the ritual of Pranpratishtha count the mulamantra of Durga – “শ্রী” – ten times.
Then take a flower in between your right ring finger and thumb. Then hold the flower at the position of the heart of the Devi and chant. Following the mantra, leave the flower at the feet of the deity.
In the name of Lord Almighty let life come into this idol stay
May Her spirit stay with us
Let Her senses be aroused
With her divine words, vision, hearing and smelling
And shower happiness and blessing on us for ever.

Now jap ten times with the mulmantra of Goddess Durga on her heart
(same way as Gayatri is done) by the mantra “ॐ”. Then do the Gayatri
ten times.

Following Goddess Durga’s pranpratishtha, move to each deity,
including Mahishashur, Shiva and all the kids and pets. In each case
hold the flower on to the heart and chant:

In the name of the divinity,
Let life come in the associates of Goddess Durga.

Concluding Prayer

Fold your hands and pray to Shiva:
Urvaarukamiva Bandhanaath mrityur mukshiya maamritat
I am worshipping the three-eyed Lord Shiva (Tryambakam)
By whose grace I gained knowledge and my sustenance
Relieve me from my mortal attachment
Like the cucumber that severes out from its live branch

**Offerings to Goddess Durga**

Offer any sixteen things listed below:

1. **Seat**
   আসন
   Asana
   Offer the silver seat made for this occasion or a metal silver coin:

   འོ་མོ་མོ་གྲི་མ་བརྟེངི་ཞྭ་པར་མི་ཞིང་།
   བོད་སྤེལ་གནས་དབང་མ་དཔེ་དེ་དེ་ཞ་བཅོས་།
   **Om asanam grihna charbangi Chandikey parameshwari ||**
   **Bhajaswa jagatam matah sthanam me dehi Chandikey ||**
   Oh the beautiful Goddess Chandikey! Please take my offering of this asan (seat)
   Oh Goddess of the Universe! Use it and allow me to sit near your feet

2. **Welcome**
   স্বাগত
   Swagata
   Show the welcome mudras to the Goddess and chant (referred before):

   འོ་ཀྲེང་བརྟེན་དབང་ཆེན་གྲུབ་་ཐོབ་མས་དབང་།
   བཀྲེལ་བ་যེ་ཤེས་སོ་མ་དཔེ་དེ་དེ་ཞ་བཅོས་།
   **Om kritatha anugrihitosmi saphalam jeebitam mama ||**
   **Agatasi jato Durgey Maheshwari madashramam ||**
Oh Goddess Durga! The killer of Mahishasur, I am so very grateful for your coming to my house. I am so very obliged and grateful. My life is blessed.

3. **Water to wash feet**

Падья

Padya

Pour a little water from the kamandalu into the offering plate and chant:

Oh पद्यम् गृहन्महादेवी सर्वदुःखारकम्।
ह्रायं बरने सेवि नमों संकरिये।
एतद् पादं नमो दुर्गायों नमः॥

Om padyam grihna mahadevi sarbadukhapharakam |
Trayaswa baradey devi namastey Shankarapriye ||
Etat padyam namo Durgawai namah ||

Oh great Goddess, wife of Mahadeva, the remover of all miseries
Welcome Oh my protector, Oh the favorite of Shankara (Shiva)
Allow me to wash Thy feet, Oh Durga!

4. **The special offer**

बिशेषार्ग्या दान

Beshesharghya dan

Oh दुर्बाक्षतं समायुक्तं बिलवपत्रं तथापरम।
शौभनं शंक्पारस्त्रं गृहार्ग्यं हरप्रिये।
एष अर्घ्यं नमो दुर्गायों नमः॥

Om durbakshata samajuktam bilihapatram tathaparam |
Shobhanam shankhapatras stham grihanarghyam Harapiye |
Esha arghyam namo Durgawai namah ||

Oh the favorite of Shiva, I am offering the Durba grass along with the leaves of apple wood tree and the durba grass (symbolic of mother nature) held in the water-conch as the special offering to Thy feet, Oh Goddess Durga.
5. **Offering drinking water**

आचमनीय

*Achmania*

Offer the glass of water kept for drinking.

```om
Om mandakinyastu jadbari sarbapapaharam shubham |
Grihana achmaniyam twam maya bhaktya nibeditam |
Etad achmania jalam namo Durgawai namah ||
```

I am offering that water from Mandakini (Ganges of the heaven)
that removes all the sins and brings eternal happiness
Please accept from me, your devotee.
Here is the drinking water for you Oh Goddess Durga.

6. **Cold water for bath**

सन्नियाजल

*Snaniyajal*

Pour a little water on the offering plate:

```om
Ok jalancha sheetalam swachham nityam shuddham manoharam |
Snanartham tey maya bhakta kalpitam devi grihyatam ||
Etad snaniajalam nomo Durgai namah ||
```

I am offering this cold, clean, refreshing water
for your daily bath. Please accept this bathing water, Oh Durga.
7. **Cloth**

_Bastra_

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

不知 在此填入内容

_Devi Durgey bhanja preetimbasantey paridhiyatam_

_Etad bastram namo Durgai namah_

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

8. **Scent**

_पंच (चल्पन)_

_Gandha (sandalwood paste)_

Offer sandalwood paste on the holy pitcher:

不知 在此填入内容

_Om shariram tey na janami chestam naiba naiba cha_

_Maya nibeditan gandhan pratigrihya bilipyatam_
PART 3: Principle Durga Puja (SAPTAMI PUJA)

Esha gandham namo Durgawai namah
Oh Goddess I do not know your body in any way
I am offering this scented paste; put it on your body.
Here I offer the scent to Goddess Durga.

9. Conch-shell jewelry

Shankhabharan

Om Shankhascha sagaratpanna nanabarna bibhushitah
Maya nibedito bhaktaya shankhohyam pratigrijyatam
Originated from the sea this conch shell jewelry, with different colors,
I, your devotee, am offering to you with great reverence,
please accept my offering.

10. Ornaments

Alankar

Divyaratna samayukta bahnibhanu samaprabhah
Gaatri shobhyishyanti alankarah sureshwari
Oh the Goddess of divinity, these jewelry glowing as Agni and Sun,
will beautify your body as you wear them.

11. Vermilion

Sindur

Take a new package of vermilion \((sindur)\) and offer the powder to the Goddess by putting on the holy pitcher. Chant the following while applying the powder on the Holy pitcher:
12. Flower

Pushpa

Put a flower on the holy pitcher or on the feet of Goddess Durga

13. Leaves of apple-wood tree

Bilwapatra
PART 3: Principle Durga Puja (SAPTAMI PUJA)

14. Garland

Pushpamalya

Oh the Goddess of the Gods, coming out of immortality, these beautiful leaves, a favorite of Lord Shiva, Always pure and fruitbearing, I am offering the leaves of the apple-wood tree to you.

15. Incense

Dhoop

This incense was made with the extract from natural vegetation. It has a heavenly smell and it is beautiful. Its smell is liked by all gods. Please accept this incense.
I am offering this incense to you with humility, Oh Goddess Durga.

Perform a little arati with the incense and ring the bell with the following chant:

ও অজন্তনি মন্ত মাতঃ যুহাঃ।
Om jayadhwani mantra mатаḥ swaha ||
Let the sound of victory be dedicated to the divine spirit.

16. Lamp

Deep

ও অগ্নিযজয়তি বর্ষেকোতি চন্দ্রজয়তি অত্যুচ চ।
Om agniyotih rabiyotih chandrajyoti tathaiba cha |
জ্যোতিষমুट্টমো দুর্গে দুর্গে প্রতিগ্রহিয়তম।
Jyotishamuttamo Durgey deepoham pratigrhiyatam |
এশা দীপ নামো চূর্ণয়ি নমঃ।
Esha deepa namo Durgawai namah ||
Oh Goddess Durga, like the illumination of sun and the moon,
The flame of this lamp carries the best of the rays,
Take it as my offering to you

Perform a little arati by ringing the bell as you did with the incense.

17. Honey

Madhuparka

Take a little honey with a stick or plastic spoon and pour on the offering plate along with the following chant:

ও মদ্ধুপর্কং মহাদেবী এক্ষালোং পরিক্রিয়তস॥
Om madhuparkam Mahadevi Brahmadwai parikalpitam |
Maya niveditam bhaktya grihana parameshwari
Etad madhuparkam namo Durgawai namah

This honey is a blessing from Brahma. I am offering this blessed honey
To you Oh the great Goddes, oblige me by accepting it.
May I now offer the honey to you Oh Durga.

Note: Madhuparka can be honey only or could be as Panchamrita (five sweet edibles). The Panchamrita contains honey, milk, yogurt, sugar and ghee. The following two mantras can then be included with the offering of the panchamrita.

18. Milk

पुर्ण

Dugdha

Pour a little water from the kushi into the panchamrita bowl, which is symbolic of offering milk.

Etad dugdham namo Durgawai namah
I am offering the milk to you Oh Goddess Durga

19. Yogurt

नधि

Dadhi

Pour a little water from the kushi into the panchamrita bowl, which is symbolic of offering yogurt.

Etad dadhipataye namo Durgawai namah
I am offering yogurt to you Oh Goddess Durga.
20. Food platter

Naivedya

Sprinkle a little water on the food platter as symbolic of offering:

ও আমামাং গৃহৃত সম্ভূজ নানাবন্ধ সমভিতম।
ময়া নবদিতং ভক্তঃ পূজায় পরমেশ্বরি।

*Om amannam ghrita samjuktam nanadrahyasamanwitam* \| ।
*Maya niveditam bhaktya grihana parameshwari* \|

This food platter with rice, ghee and other things combined,
I, your devotee, is offering to you, Oh the Super Goddess, please accept.

*Note*: Cooked rice is kept on the left and uncooked rice on the right.

21. Fruits

Phalamul

Sprinkle some water on the fruit platter:

ও ফলমূলানি সর্বাণি গ্রামাণানি যানি চ।
নানাবিধ সুগাণী গৃহু দেবি মমাচিরম।
এতানি ফলমূলানি নমঃ দূরায়ে নমঃ।

*Om phalamulani sarbani gramyaranyani jani cha* \| ।
*Nanabidha sugandhini grihna devi mamachiram* \|
*Etani phalamulani namo Durgawai namah* \|

Oh Goddess Durga these fruits are from various villages and forests,
They are aromatic and tastyful. Please accept them as my offering.
Herewith I am offering the fruits at Thy feet.

22. Round Sweets (commonly known as laddos or narus)

Modak

ও মোদকং বাদসূচকং বিনিলিতঃ
সুবর্ণং মধুঃ ভোজ্যঃ দেবি সত্য প্রতিশোভা।
PART 3: Principle Durga Puja (SAPTAMI PUJA)

23. Cooked rice

Anna

_Note:_ Keep the cooked rice on the right of the Goddess (priest’s left side) and uncooked rice on the left of the deity (priest’s right side).

Sprinkle a little water on the plate of cooked rice:

_Om annam chaturbidham devi rasai sharabhih samanwitam |
Uttamam prandam chaiba grihana mama bhabatah |
Idam annam namo Durgawai namah _

Oh Goddess this tasteful rice cooked with various ingredients
This is of high quality and life giving,
_I am offering it to you with great devotion, please accept it._

24. Special rice preparation

Khichuri

This special rice preparation, called khichuri is a special treat to Durga. Sprinkle a little water as a sign of offering on the bowl of kichuri.

_Om annam chaturbidham devi rasai sharabhih samanwitam |
Uttamam prandam chaiba grihana mama bhabatah |
Idam annam namo Durgawai namah _

Oh Goddess this tasteful rice cooked with various ingredients
This is of high quality and life giving,
_I am offering it to you with great devotion, please accept it._

Om modakam swadsamjuktam sarkardi binirmitam |
Suramyam madhuram bhojyam devi dattam pratigrijyatam |
_Esha modakam namo Durgawai namah _

Made with sugar and other tasteful things, these beautiful round sweets,
Are offered to you Oh Goddess Durga,
_Please accept them as I lay them to Thy feet._
Om tandula dalisam misra ardraka hingubhih
Samjyuqita kamsara kathita budhai
Atad krisranna (khichuri) namo Durgwai namah
Made with rice and dal, ginger and hing (asafoetida)
And mixed with other spices and ingredients,
This special preparation is offered to you Oh Durga.

25. Sweet dessert
Payas

Om gabyasarpih payojuktam nana madhurasa samjuktam
Maya niveditam bhaktya payasam pratigrihjatam
Idam paramannam namo Durgawai namah
Made out of cow’s milk, added with many sweet things,
I am offering this payas (sweet dessert) to you with great devotion
Accept this special rice preparation (paramanna) Oh Goddess Durga

Om pranaya swaha, apanaya swaha, samanaya swaha, udanaya swaha,
byanaya swaha

I offer the dessert to the five vital breaths of the body,
Prana, apana, samana, udana and byana
May this food bring immortality as I consume it.

Make the offering to the five vital breaths of the body by touching the
thumb to the five fingers (beginning from the little one and ending with
the thumb touched by the pointing finger). The mantra and its application
has been sed earlier (vital breath).
26. Second glass of water to drink

Punarachmania

ও জলঃ শিতলঃ রচঃ সুরুষঃ সুমোহরম।
ময়া নিবেদিতঃ ভক্তঃ পানাঃ প্রতিগৃহীতঃ।
এতথা পুনরাচম্যম নামো দুর্গায় নাম।

Om jalancha shitalam swachham sugandhi sumanoharam ।
Maya niveditam bhakta panaya pratigrijhyatam ।
Etad punarachmamya namo Durgawai namah ॥

Here is the cold, clean, pure, great smelling water
that I am offering to you, please accept it,
May I humbly offer it to you as the second drink, Oh Goddess Durga.

27. Betel leaf

Tambula

ওঁ ফলপক্ষসামৃৎং কর্পুরেণ সুবাসিতঃ।
মুচা বিনিজ্ঞে ভক্তা তামুলঃ প্রতিগৃহীতঃ।
এতত্ত্ব তামুলঃ নামো দুর্গায় নাম।

Om phalapatra samajuktam karpurena subasitam ।
Maya niveditam bhaktya tambulam pratigrhyaatam ।
Etad tambulam namo Durgawai namah ॥

I am offering with devotion
the fruit (supari), pan leaf with the aromatic camphor,
Please accept it Oh Goddess Durga

Sthapatashi Mahadevi mrimmaya shriphalopicha ।
Aur arogya bijayat dehi devi namohstutey ॥

Om Durgey Durgeswarupasi surtejomahabaley ।
Sadanandakarey devi praseeda haraballabhey ॥
Oh great Goddess in clay and in the form of apple wood tree
Grant me long and healthy life, and bring me success, as I offer my reverence to Thee,
Oh Durga in your own image you are strong with the divine power bestowed on you
You bring happiness to all, Oh the beloved of Shiva.

Worship of Accompanying Gods/Goddesses

Pratimasthadevata puja

Four children of Durga accompanies Her to visit the earth once a year during Durga puja. They are Her two sons, Kartik and Ganesh, and two daughters Lakshmi and Saraswati. Each of them bears their own godly powers and is worshipped at different times of the year. As they come with their mother at this time of the year, they are worshipped along with Goddess Durga.

Lord Kartikeya (leader of war)

Kartikeya

Meditation

Dhyan

Note: Follow the procedure for doing dhyan (Hold the flower on the left palm. Cover the palm with your right palm in the dhyan mudra). Chant and then put the flower on the holy pitcher.

Om Kartikeyam mahabhagam mayuropari samsthitam
I am meditating on Lord Kartik, seated on a peacock, who has the color of hot gold,
Bearing strong hands that bless us. With his two hands he kills the enemies.
He is decked with many ornaments and has a happy face with divine glow.
He is surrounded by armies of different kinds.

Offering

Offer a flower in the name of Kartikeya, the leader of war

I am offering herewith these scented (sandalwood-dipped) flowers to Lord Kartikeya with reverence.

Then continue other offerings:

Here is the water for washing His feet, auspicious rice, incense, lamp, foot platter and drinking water.
**Prostrate**

प्रणाम

**Praman**

ও কার্তিকেরং নমস্কারং পৌরী পুত্রং সৃজ্জৎপ্রদম।

ষটাঙ্গম মহাভাগ দেবতা দর্পন নিরুদনম।

*Om Kartikeyam namastavyam Gouri putram sutapradam|
Sharananam mahabhaga daitya darpa nisudanam ||*

I bow to you Oh Lord Kartikeya, the son of Goddess Gouri (another name of Durga)

Who blesses with children, who has six faces, big heart, and

*He who kills the ego of the enemies.*

**Lord Ganesh (the symbol of wisdom)**

গণেশ

Ganesh

**Meditation**

ধ্যান

Dhyan

Follow the procedure described earlier

ও খর্বম শূলতরম গজেন্দ্রবদনম লহোদরম সুধুরং

প্রসাদম মদগন্ধাত-মধুপ-বালুপ-পঞ্জলং।

দাঁতঘোতী বিদ্যারিত অরি-রুদ্রিরঃ সিদ্ধুর শোভাকরঃ।

বেদে শৈলুগুত-শুভত পদন্তিং নিতিপ্রদং কামদঃ।

*Om kharbam sthulatanum gajendrabadanam lambodaram sundaram ||*

**Prasannam mada-gandha-lubhda-madhupa-balyola-gandasthalam |**

**Dantaghata bidarita ari-rudhiraib sindur shobhakaram |**

**Bandey shailasuta-sutam Ganapatim siddhipradam kamadam ||**

I am meditating on the son of the mountain daughter (Durga) ,

Leader of all people who fulfills our wishes

Who is short and chubby, whose head is that of an elephant,

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

Offering

Nivedan

एते गंध पुष्पे नमः गणेशाय नमः।
एस सच्चंदनं पुष्पाङ्कलं नमः गणेशाय नमः।
एतद्भावं अर्थं गृहं लीलं वैदेयं, पाणीयजलं नमः गणेशाय नमः।

Etey gandha pushpey namah Ganeshaya namah
Esha sachandanam pushpanjali namah Ganeshaya namah
Etad padyam, arghyam, dhupam, deepam, naivedyam, paniyalam

Namah Ganeshaya namah \|
(Same way as described with Kartikeya, in the name of Lord Ganesh)

Goddess of wealth

लक्ष्मी
Lakshmi

Lakshmi is the Goddess of wealth who stands on the right of Goddess Durga. Her pet is the owl, the icon of wisdom. The worship procedure is the same as described earlier with Kartikeya.

Meditate

Dhyan

पाशक्ष मलिकम्बोज सृणिदिर्वाय चौम्यारोः।
पद्मासनस्तह ध्यायेक ग्रीयं त्रेलेक्का मातरं।

Pashaksha malikambhoja shriini bhiryaamya soumayoh
Padmaasanastham dhayechcha shriin trailokya mataram
Gourabarnam surupancha sarbalankar bhusitam |
Roukma padma byagarakaram baradam dakshinena tu ||

As I meditate on you (Lakshmi) in the image of holding a long rosary bead,

a beautiful wife (bharjya), sitting on a lotus, with a pleasant face like the moon,

the Supreme mother of the three worlds, beautifully decorated with a variety of golden jewelry, and raising your lotus-shaped right arm, offering blessing to all.

Offering

Nivedan

Offer flower and other things:

Om namastey sarbadevanam baradasi Harapriye |
Jya gatisam prapannanam sa me bhuyat tadwarchanat ||
Lakshmitwam dhanya rupasi praninam pranadayini |
Daridra dukha samhantri mahalakshmi namastutey ||
Esha shachandana pushpanjali namo Shri Lakshmidevai namah ||
Etat padyam, arghyam, dhupam, deepam, naivedyam, paniajal, namah Shri Mahalakshmai namah ||

You bless all the creatures Oh favorite of Hari (Vishnu).
What happens to your favorites when they worship you
May that happen to me as I am worshipping you with all my heart.
Oh Lakshmi you come to us as the beautiful paddy that brings life into the living ones
You are the remover of poverty and sorrow, Oh Lakshmi I prostrate with reverence
Herewith I am offering the flower Oh Mahalakshmai
Along with I offer the five items of oblation – water for washing your feet,
welcome gift of rice, incense, lamp, food platter, drinking water –
to Thee Oh Shri Mahalakshmi \|

Prostrate

Pranam

Viswarupasya bharjyashi padmey padmalaye shubhey |
Sarbatah pahi mam devi mahalakshmi namostutey ||
Oh the wife of the Lord of the Universe,
You are beautiful like the lotus and you live in the palace of lotus
I see you everywhere, Oh Mahalakshmi, accept my reverence.

Saraswati

Saraswati is the goddess of knowledge and speech.

Meditation

Dhyan

Om taruna-shakala-mindoh bibhrati shubhra-kaantih |
kucha-bhara-namitaangi sannisanna sitaabje ||
nija-kara-kamala-udyat-lekhani pustaka shrih |
Sakala-bibhava-siddhyai paatu baag-devataa nah ||
We bow to the Goddess of learning who is radiating
soothing moonlight of white complexion,
bent slightly because of her heavy breasts, and sitting on a white lotus; her lotus-shaped hands are holding book and pen. May the Goddess of learning help us acquire all the glories and names.

Offering

Nivedan

Esha sachandana pushpanjali namoh Shri Saraswati Devai namah |
Etad – padyam, arghyam, dhupam, deepam, bastram, naivedyam, paniyajalam –
Namah Saraswatai namah ||
Here I am offering with reverence, the sandalwood-dipped flower, Water for washing feet, rice for reception, incense, Lamp, clothing, food platter and drinking water to your honor, Oh Goddess Saraswati.

Obeisance

Pranam

Saraswati mahabhagey vidyey kamala lochaney |
Vishwarupey bishalakshi vidyam dehi namastutey ||
Saraswati, with lotus-like eyes, and whose eminence of knowledge Is perceived over the universe, Enlighten me with that knowledge.
PART 3: Principle Durga Puja (SAPTAMI PUJA)

Honoring Accompanying Creatures

Sangapanga/Bahana puja

Give three times anjali to Durga with this prayer:

ও সংগপাঙ্গার সহারণাই দুর্গার নমঃ।

Om sangopangwai sabahanawai Durgawai namah

I worship Thee, Oh Durga, with all your associates and pets.

Great Lion

Mahasingha

Pay reverence to the lion who fought with the demon along with Goddess Durga

এতে গুণ্ড পুপ্সে নমঃ ও বজ্রজংকায় আয়ুধায় মহাসিংহো নমঃ।

Etat padyam, arghyam, dhupam, deepam, naivedyam, paniajalam,

Namah Mahasinghaya namah

Oh the Great Uneatable Lion with strong teeth and paws,

you share your image with Goddess Durga

Please accept my puja offerings and oblige me.

Obeisance

Pranam

ও সিংহ তুম সর্বজনুনামে, অধিপতি মহাবলে।

Parbati bahana Shriman, baram dehi namastute

Oh the lion, you are strong and king of all the animals
You are the carrier of the Goddess Parvati, I bow to you with reverence.

**Buffalo demon**

महिषासुर

Mahisasur

Pay reverence to the demon who shares the glory of Durga by his sacrifice.

एते गंध पुष्पे नमः महिषासुराय नमः।
एतद पादां, अर्घं, धूपं, दीपं, नैरुपां, बस्त्रं, पानीरजलं नमः महिषासुराय नमः।

'Etey gandha pushpey namah Mahishashuraya namah |
Etad padyam, arghyam, dhupam, deepam, naivedyam, bastram,
paniajalam
namah Mahishasuraya namah ||

I am making the puja offerings to the Buffalo Demon (Mahishasur) with reverence.

**Obeisance**

प्रणाम

Pranam

ो महिषकुं महाबीर शिवरूप दासशिव।
अतस्तम पूजारध्यायी श्रमण महिषासूर॥

'Om mahishastwam mahabir Shivarupa sadashiba |
Asthem pujaishyami khamaswa Mahishasur ||

Oh Mahishasur, you are a great warrior like Shiva, happy and prosperous,

I am making my puja offerings to you, please forgive and accept it, Oh Mahishasur!

**Snake**

नागपाश

Nagpas

एते गंधे पुष्पे नमः नागपाशय नमः।

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I am making the puja offerings to the snake who fought side by side with Goddess Durga.

Hail to the snake! I offer you herewith my oblations of water to wash your feet, welcome gift of rice incense etc.

Mouse

Oh mouse, you share your image with Goddess Durga
Please accept my puja offerings and oblige me.

Peacock

Oh peacock, you share your image with Goddess Durga
Please accept my puja offerings and oblige me.

Owl
Worship of Nine Plants (Nabapatrika)

The nine plants (নবপত্রিকা, nabapatrika) represents Goddess Durga. Details of these nine plants have been presented earlier. Offer a flower on the holy pitcher in the name of each of the nine plants which individually represents various forms of Goddess Durga.

Pay your obeisance by offering a flower on the holy pitcher in the name of each plant in the Nabapatrika.

>Note: These mantras call for the vision that we need to have to see the display of Goddess Durga in everything that surrounds us and especially in the plants who are our providers.

1) ॐ रज्ज्विषिष्टत्रे प्रक्षाद्यो नमः।

1) Om rambhadhisthatrai Brahmanai namah

I pay my reverence to Durga as a part of Brahma (Brahmani)
As you take the form of banana plan
You reveal as a savior like Brahma.

ॐ दुर्गेय देवी समागच्छ सन्निध्या मिहां कल्पयाः।

Om Durgey devi samagaccha sannidhya miha kalpaya
Rambharupena sarbatrya shanti kuru namastutey ॥
Oh Durga, come, come near me, and fulfill my dreams
Stay as the banana plant and bring happiness to us.
I bow to Thee.

2) ও কচু অষ্টিত্বে কালিকারৈ নমঃ।
2) Om kachwa adhishtthatrai Kalikawai namah ॥
I pay my reverence to you, Oh Durga!
As you take the form of kachu (colocasia) as Kalika
You reveal as the protector from all evils.

(প্রাণ) ও মহিষাসুরযুদ্ধেু কচুবৃত্তানী সুরুতে ॥
Mama chanugraharthaya agatasi Harapriye ॥
(Obeisance) Oh the virtuous one! During the war with Mahishashur
(buffalo demon)
You took the appearance of colocasia (kachu). Oh the favorite of Shiva,
Come and oblige me.

3) ও হরিধরিত্বে দুর্বর্ণয়ে নমঃ।
3) Om haridradhishtthatrai Durgawai namah ॥
I pay my reverence to you, Oh Durga!
As you take the form of turmeric plant
You reveal as the rescuer.

ও হরিদ্র বরদে দেবী উমারপাসি সুরুতে ॥
Mama bighna binashaya pujgrihna prasidamey ॥
Oh the turmeric plant, you are adored by all,
In the form of Goddess Durga (Uma), Oh the virtuous one!
Remove all the hurdles and oblige me by accepting my worship.

4) ও জয়ত্য অষ্টিত্বে কৌমার্জায় নমঃ।
4) Om Jayantya adhishtthatrai kaumarjai namah ॥
I pay my reverence to you, Oh Durga!

As you take the form of Jayanta plant you reveal to me as Kaumarjai (emblem of virginity).

I bow to Thee.

ও নিষুম্ভা শ্রীমানে ইঙ্কুটার্ব পরশু সহ।
জরাতি পূজিতাসি তুম অস্মাক করলা ভব।

Om Nishumbha shumbhamathaney Indrairdeva ganai saha
Jayanti pujitasi twam ashmakam barada bhaba

Oh the Jayanti plant (always victorious) in the killing of the demons, Shumbha and Nishumbha,
You were worshipped along with Indra and other Gods.
Please bless me.

5) ও বিল্ভাধিষ্ঠর্তী শিবের নাম।

Om Bilwadhistratrai Shivai namah
I pay my reverence to you, Oh Durga!
As you take the form of the wood-apple (Bel),
You reveal as Shiva’s consort.

ও মহাদেব প্রিয়করো বাসুদেব প্রিয়ঃ সদা।
উমাপ্রিয়ত করো বৃক্ষ বিদ্রুপ নমঃ তে।

Om Mahadeva priyakaro Basudeva priyah sada
Umapriti karo briksho billarupa namastu tey

Oh the wood apple tree, you are symbolic of Mahadeva (Shiva)
You are also the favorite of Krishna (Basudeva), and you
Bring happiness to Goddess Durga (Uma),
Please accept my reverence to you.

6) ও দাড়িমদিষ্টাত্রী রক্তদাংকীয়ে নামঃ।

6) Om Darimyadhistratrai raktadantikawai namah
I pay my reverence to you, Oh Durga!
As you take the form of the dalim (pomegranate) you reveal as Raktadantika (Goddess with bloody teeth)

ও দাড়িমি তং পূর্ণ মুখ রক্তবিজ্ঞসা সম্পূর্ণে।
উমা কর্তাং কৃত্তি যম্ভাদ অস্মাক করলা ভব।

Om darimi twam pura yuddhey raktabijashya sammukhey
PART 3: Principle Durga Puja (SAPTAMI PUJA)

Uma karjam kritam jasmad ashmakam barada bhaba ||
Oh the pomegranate (dalim, that yields red juice)!
In the war with Raktabeej
(the demon who had the power to duplicate each drop of his blood
that fell on the ground)
You brought victory to Goddess Durga (Uma), I offer my deep
reverence.

7) Om Ashokadhishthatrai shokarahitawai namah |
I pay my reverence to you, Oh Durga!
As you take the form of Ashoka plant you reveal as Shokarahita
(Goddes who removes all sorrows)

ও হরাপ্রিতি করো সুকুচ অশোক শোকনাশন ।
শুভি প্রিতিক্ষু বসানারাম শোক সদাভুক ॥
Om Harapriti karo briksho Ashoka shokanashanah |
Durga pritikaro jashman-mama shokam sadakuru ॥
(Obeisance) Ashoka plant, a favorite of Shiva, is known for taking
away all sorrows
And which pleases Goddess Durga, please be with me always to
remove all my sorrows.

8) Om Manadhishthatrai Chamundai namah |
I pay my reverence to you, Oh Durga!
As you take the form of the mankachu (arum) plant
You reveal as Chamunda

ও হসা পর হসা দেবী মনব্রিক্ষ শচিপ্রিয় ।
মম চাণুগ্রহর্থায় পুজাং গৃহন্ত্রীয়ানে মে ॥
Om jasya patra basad devi manabriksha shachipriyah |
Mama chanugrahamthaya pujam grinaprasida mey ॥
On whose leaves rest the Goddess,
a favorite of Shachi, that mana tree,
Oblige me by accepting my offerings.

9) Oṁ dhanyadhishthatrai Mahalakshmai namah
I pay my reverence to you, Oh Durga!
As you take the form of the paddy plant
You reveal as Mahalakshmi (Goddess of wealth)
I bow to Thee!

Oṁ jagatah pranarakshartam brahma nirmitam pura
To save the life of living creatures on this earth,
Brahma created the paddy plant,
It also pleases the Mother Goddess Uma (Durga).
Kindly protect me as always.

Etaye gandhapushpey namah Nabapatrika basinai Durgawai namah
I offer my reverence to all the forms of Durga
established on this Nabapatrika (nine plants).

Etad padyam, arghyam, dhupam, deepam, naivedyam,
Here are my offerings of water to wash their feet, special rice, incense, lamp and food platter.

Obeisance

Pranam

Oṁ Nabapatrikey nabadurgey twam Mahadeva manoramey
**PART 3: Principle Durga Puja (SAPTAMI PUJA)**

*Pujam samastam samgrijya raksha mam Tridasheshwari |
Oh the New Durga as Nabapatrika (nine plants),
Oh the favorite of Shiva (Mahadeva),
Please accept all my worship and protect me
Oh the Goddess of ten forms (nine forms described above and Durga).*

**Divine Entities of Durga**

The divine entities that encircle the Goddess or the deity are called Abaran (আবরণ)

ॐ আবরণ দেবতা গণেভা নমঃ ।
ॐ আবরণ দেবতে
ঈহা গচ্ছ ঈহা গচ্ছ ঈহা তিথি ঈহা তিথি আয়ত্তীহা মম পুজাম গৃহান
*Om Abaran devata ganevyo namah |
Om Abarana devatey
Iha gachha, iha gachha, iha tishtha iha tishtha, atradhishtham
Mama pujam grihana ||*

Oh the encircled Divinity you are welcome and accept my offerings

এতে গচ্ছে পৃষ্ঠে ও জয়য়ে নমঃ
এতে গচ্ছে পৃষ্ঠে ও কীৰ্ত্তিয়ে নমঃ
এতে গচ্ছে পৃষ্ঠে ও প্রজ্ঞায়ে নমঃ
এতে গচ্ছে পৃষ্ঠে ও প্রজ্ঞায়ে নমঃ
*Etey gandha pushpey
Om Jayayi, Kirtai, Prabhai, Shrutai
Namah
I offer my reverence to the encircled Divinity,
Victory, Fame, Virtues and Progress

ও দিব্যচর পরিধানাং নানারূপ নিত্যফুলং।
ধার্য্যেত্তঃ বিজ্জয়ঃ নিত্যঃ সর্বলিঙ্গঃ প্রলম্বিনঃ।
*Om dibyambara paridhanam nanaratna bibhushitam |*
Dhyetwam vijayam nityam sarbasiddhi pradayini
I am meditating on the victorious Goddess
Wearing divine dress, decked with different jewelries
And always brings success to all my endeavors.

**PUSHPANJALI**
(Mass offering of flower)

Namah Mahishagni mahamaye chamundey mundamalini |
PART 3: Principle Durga Puja (SAPTAMI PUJA)

Ayur arogya bijayam dehi devi namastutey
Namah bhutapreta pishachevyo rakshyebhyascha Maheshwari
Devebhyo manushebhyascha bhayebhyo rakshamam sada
Namah sarba mangala mangalye Shivey sarbartha sadhikey
Umeay Brahmani konmari vishwarupey praseedamay
Esha sachandana pushpanjali bhagavati devi Durgawai namah

Oh the killer of the buffalo demon, our divine mother, who slayed the demon Chamunda,
You appear in the illusion of wearing the garland of enemy heads,
Allow me to win long life and be free from diseases.
You protect us from evil spirits Oh the wife of Shiva.
You protect both humans and Gods and let them be free from fears.
Oh Uma, Brahmani, Kaumari (different names of Durga),
you are present all over the universe.
Here is the sandalwood dipped flower offered to you with reverence.

I bow to you with reverence, Oh Goddess, who takes away all fear,
who wears a red dress, and grants all desires,
Who holds time (creates seasons) and gives us the knowledge.
I bow to you.
I bow to Thee Oh Rudrachandey
(form of Durga) ferociously killing the demons
Protect me from all sides Oh the Goddess of the Universe, I bow to you.
Here is the sandalwood dipped flower offered to you with great reverence, Oh Goddess Durga!

Who always helps us to reach our human goals, Dharma(righteousness), artha (wealth), kama (desire) and moksha (liberation)
Here is the sandalwood dipped flower offered to you with great reverence, Oh Goddess Durga!

Obeisance

Pray with your folded hands:

Om sarbamongal mongolaye Shivvey saarbartha sadhikaye 
Smaranye traimbhakey Gouri Narayani namastutey 
Shrististhiti binashanam shaktibhutey sanatani 
Gunashraye gunamaye Narayani namastutey
**PART 3: Principle Durga Puja (SAPTAMI PUJA)**

*Sharanagata deenarta paritran parayaney ||
Sarbasyartharey devi Narayani namastutey ||
(Oh the Goddess!) You bless us as our well wisher.
Oh the wife of Shiva, allow us to attain our goal
In distress, Oh Gouri, the wife of the three-eyed Shiva,
I offer my deep reverence to Thee.
You are the Creator and the destroyer of the Universe,
You are the center of all powers, Oh the immortal!
You harbor all qualities as you endowed with all qualities.
Oh the goddess of wealth
You rescue the poor who takes shelter under you
You take away all miseries Oh Goddess, Oh the betower,
I repeatedly bow to you with reverence.

**Chant For Obeisance In Bengali**

বাংলায় দুর্গার প্রণাম মন্ত্র

আশ্রিত আর্থ ও দীন, সকলের তুমি কর তৃন।
সকলের দুঃখ হর, নারায়ণি তোমারে প্রণাম।
কৃপা হংস রথে পরে ব্রহ্মাদির মূর্তি ধরিয়া।
বৃত্ত হৃদে মন্ত্রে, শক্তিবান যাতে বিকিরিয়া।
শিবরাজ পরিকৃতা, কৃপা তুমি পবিত্রা কুমারী।
কৃপা যেই শক্তিবাবু, শঙ্ক্রমক গদাধরবাবু।
কক্ষে ক্ষিপ্তবাবু, ভাল ইষ্ট, কোন মো ফণি।
বৃক্ত বাহন পরে, বিবাহিতা শিবারী রূপালি।
দশা জীবনমুখী, মুহূর্তমেখ, চামুণ্ড মুরতিত।
মহাশক্তি, মহাদেবী, নারায়ণি তোমারে প্রণামল।
তুমি লজ্জ, তুমি লজ্জ, প্রীতি, তুমি ইষ্টত।
যদি তুমি, মহারাজি, মহামায়া নম নম শিব।
মেথা তুমি, তুমি বানী, প্রেষা তুমি, তৈরিবে রূপালি।
শিবারী তামালী তুমি, সনাতনী, মাপো নম নারায়ণ।
সর্বব্রত্মলী মাতা সর্বদৈর্ঘ সরস্বত্তিধাম।
ভু হতে মুক্তি দেহ দেবি দুর্গারে প্রণাম।

Asrita arta o deen, sakaler tumi kara tran ||
Sakaler dukha hara, Narayanomtarey pranam ||
Kabhu hansa rathopari Brahmanir murati dharia ||
Kusha mukhey mantraputa, shantibari jao bikaria ||
Shikhiraj paribrita kabhu tumi pabitra kumari |
Kabhu Vishnu saktirupa, shankha chakra gadashringa dhari |
Kakhono trishuldhara, bhaley indu, keshpashey phani |
Brishava bahana parey, birajita Shivanirupini ||
Dashana bhishanamukhi, mundeymatha, chamunda murati |
Mahashakti, mahadevi, Narayani tomarey pranati |
Tumi Lakshmi, tumi lajja, pushti tumi Dhruba ||
Swadha tumi, maharatri, mahamaya namah namah Shiva |
Medha tumi, tumi bani, shreshtha tumi, bhairava rupini |
Shivani tamasi tumi, sanatani, mago namah Narayani |
Sarbarupayati mata sarbeswari sarbashaktidham |
Bhay hotey mukti deha devi Durgay tomarey pronam ||
You rescue all who need your shelter, the destitute and helpless,
You take away all the sorrows, Oh the favorite of Vishnu, I bow to you!
You sometimes mride on the swan, as consort of Brahma,
Sprinkling the peace mantra on people as rain,
You sometimes become the pure maiden enveloped with love
Sometimes you hold the power of Vishnu
Holding the conch, disc, and mace above you
Another time you hold the trident,
Moon on your forehead with a poisonous snake hanging from your hairs,
Riding on a bull, you hold the image of Shiva.
Then you transform yourself into a ferocious deity with unlimited power,
And mighty Goddess, I bow to you with reverence.
You are the Goddess of Wealth (Lakshmi), You are the emblem of modesty,
You are the strength and You are the eternal truth of my soul,
You are my intellect, you are my darkness, You are my ambition,
You are the destroyer, you are in every form.
You are the consort of Shiva, You are Kali, You the Goddess of my heart,
You are the center of all powers,
Relieve me from all fears, Oh Goddess Durga, I offer my reverence to Thy feet.

**Song of Praise for Durga**

*durgāḥ stob*

Durga’s stob

Make a clockwise circle while chanting (প্রস্কবিন গোলাম)

1. durgāḥ śivaṁ śaṭṭhikāṁ bṛjjāṁiṁ bṛjjas̄yaṁ priyam
2. sarvaślokoḥ pranetiḥ pranaṁ śaṁ śivaṁ
3. mokṣāṁ gōḍhānaṁ gōḍhaṁ niḥkṣaṇāṁ paramāṁ kalam
4. bishṭeṣṭhaṁ bishṭamāṇaṁ chakṣuṁ pranāmāḥ

*Om Durgam Shivam shantikarim Brahmanim Brahmanah priyam|
Sarbaloka pranetrincha pranamami sada Shivam||
Mangalam shobhanam shuddham niskalam paramam kalam||
Bisheshwarim bishwamatam Chandikam pranmyaham||
Oh Durga, wife of Shiva, who brings peace to us all, who is dear to Brahma, the Creator,
Who regulates the lives of all creatures in this universe,
I bow to you, Oh the favorite of Shiva.
Auspicious, beautiful, pure, faultless, master of all arts,
Goddess of the Universe, Mother of the Universe, Oh Chandikey
I bow to Thee with reverence.

sī°ēdbmyIQ EdbIQ sī°ērAg vyAphmÚ| sī°ēdbmyIQ EdbIQ sī°ērAg vyAphmÚ| sī°ēdbmyIQ EdbIQ sī°ērAg vyAphmÚ| sī°ēdbmyIQ EdbIQ sī°ērAg vyAphmÚ|

bREþS ib>·u nimtAQ pRNmAim sdA iSbAm bREþS ib>·u nimtAQ pRNmAim sdA iSbAm bREþS ib>·u nimtAQ pRNmAim sdA iSbAm bREþS ib>·u nimtAQ pRNmAim sdA iSbAmÚ|| Ú|| Ú|| Ú||

ibå ibå ibå ibå

ÉÉ ÉÉ ÙÛAQ ibåYinlyAQ idbYÙÛAn inbAisnIm| ÙÛAQ ibåYinlyAQ idbYÙÛAn inbAisnIm| ÙÛAQ ibåYinlyAQ idbYÙÛAn inbAisnIm| ÙÛAQ ibåYinlyAQ idbYÙÛAn inbAisnIm|

EJAignIQ EJAgjnnIQ ci&kAQ pRNmAmYhm EJAignIQ EJAgjnnIQ ci&kAQ pRNmAmYhm EJAignIQ EJAgjnnIQ ci&kAQ pRNmAmYhm EJAignIQ EJAgjnnIQ ci&kAQ pRNmAmYhm

Sarbadebamayim devim sarbaroga bhayapaham|
Brahmesha Vishnu namitam pranamami sada Shivam||
Vindhyastham vindyanilayam divyasthan nibasinim |
Joginim jogajananim Chandikam pranamanyaham||
Goddess of all Gods, who removes the fear of all diseases
Worshipped by Brahma, Vishnu and Maheshwar
I bow to you with reverence.
You stay in Vindyas where you have your divine place
Allow me to offer my reverence to that divine mother
Who is one with God,
the mother of consciousness for spiritual insight and Tranquility,
I bow to you Oh Chandi (Durga)!

Ishanim mataram devim ishwarim ishwarapriyam |
Pranatohsmi sada Durgam sansararnaba tarinim ||
Jah idam pathati stotram srinuyad bapi jo narah |
Sa muktah sarbapapaybhyo modatey Durgaya saha ||
Oh Mother! You are our protector, you are divine, you are loved by all
Gods,
I bow to you again and again Oh Durga,
so that you can help me cross the ocean of life.
Any one who sings or hears this song of praise to the Goddess
Is releaved from all sins and joins Goddess Durga in happiness.
MAHASTAMI PUJA

Invocational Prayers

Perform all the invocational prayers described under Saptami: Vishnu smaran, Dhyan, Sankalpa (See note), abahan and Shorahpacharey puja before starting the actual Mahastami Puja.

Note: The Sankalpa (resolution) is slightly modified to suit to Mahasthami.

Modernization of Tradition (Outside India)

Please bear in mind that Public Durga Puja outside India is usually limited to a “Weekend Ceremony” unless it is in a temple. This allows the participation of the majority of members in the Bengali community. Hence, most of the times the traditional days of Saptami, Ashthami, Navami and Dashami, do not coincide with the selected “weekend” schedule. Thus the Sankalpa is modified where actual *tithi* (specific day of the lunar calendar; available in Bengali Almanac) is announced in the following way:

```
Saptami gatey ---- tithou
Ashtami gatey ---- tithou
Nabami gatey ---- tithou
Dashami gatey ---- tithou
```

Past the traditional Saptami on ____ tithou
Past the traditional Ashthami on ____ tithou
Past the traditional Navami on ____ tithou
Past the traditional Dashami on ____ tithou

Etc.
**CHANDI (Or Chandika) AND DURGA**

Chandi is a form of Goddess Durga in her fierce form to protect her children. She is the supreme Goddess of Devi Mahatmya also known as Durga Saptashati that described the seven aspects of Durga.

Chandi is described as the Supreme reality, a combination of Mahakali, Maha Lakshmi and Maha Saraswati. There is no reference of Chandi in any Vedic literature. This is perhaps due to the fact that the deity Chandi (Kali, Durga etc.) belonged to the non-Sanskrit or non-Brahminical tradition of Hinduism, and originates in Bengal as a non-aryan tribal deity. Worshipping the power of the Almighty in female form (devi Mahatmya), originated in Bengal, the primary seat of the Shaktta or Goddess tradition and Tantric sadhana since ancient times. It is the most common epithet used for the Goddess. In Devi Mahatmya, Chandi, Chandika, Ambika and Durga have been used synonymously.

The legend of the Goddess is described in Devi Mahatmya. The great Goddess was born from the energies of the male divinities when the gods became weak in the long-drawn-out battle with the demons or asuras. All the energies of the Gods were united to form a supernova, throwing out flames in all directions. Then that unique light, pervading the Three Worlds with its luster, combined into one, and became a female form which we worship as Durga, Kali, Chandi and such like. Chandi is one of the most spectacular personifications of Cosmic energy.

In other scriptures, Chandi is portrayed as assisting Kali in her battle with demon Raktabija. Raktabija had the supernatural power of regenerating himself as his duplicates, for each drop of his blood that fell on the ground. Chandi and Kali worked together in killing
Hence on Friday (the beginning day) evening Shashthi or Bodhan is done. On Saturday (the climax), Saptami, Ashtami and Sandhipuja are done together. On Sunday (concluding day), Navami and Dashami are done. This modification suits most people who do not get off on regular week days. Hence the Invocational prayers for Mahastami may not be necessary if it follows Saptami. Thus the five days of puja (Shashthi, Saptami, Ashtami (Sandhi puja), Navami and Dashami) are reduced to three days. We are confident that Devi Durga will be compassionate to the community for this modification in a foreign land.

Resolution

Sankalpa

See Saptami for detail procedure.

On this auspicious day of ----, with the wish of everyone’s prosperity
(in public puja),

Following the sacred scriptures of Devipuran, in the annual offering to Goddess Durga during autumn, to perform the Ashtami puja, a part of the Durga Puja,

I ---- will be performing the worship as the priest.
Abridged Offerings

Make new offerings for the Mahasthami Puja (*panchopacharey puja*, minimum of five) in short form:

```
Etad padyam, arghyam, dhpam, deepam, paniyjalam
Namah Jayadurgawai namah
Etad sarbadrabyam maya niveditam bhaktya grihana parameshwari
```

Also perform the offering of the food platter (naivedya, নাইবেদ্য) to the vital breaths.

```
Om pranaya swaha, apanaya swaha, samanaya swaha,
Udanaya swaha, byanaya swaha
Om! Amritapi tanyamasi swaha
```

*I am offering this food to the five vital breaths of the body.

See explanation in inserts*
**Background information**

These verses are normally chanted before eating and have great philosophical significance. According to Vedic tradition, every act eventually becomes an act of worship. Food is essential for our sustenance. The prayer offered before eating is dedicated to the all pervasive Supreme Brahman so that the energy derived from the food be used to serve Him.

It is universally accepted that breath (\textit{ana}) is the vital force behind life. Five vital breaths (\textit{ana}) control the inner function of the body. Thus it manifests the power of the Supreme in the bodily plane. These vital breaths are responsible for different activities – 

<table>
<thead>
<tr>
<th>Breath Type</th>
<th>Function</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>prana</td>
<td>principle breath that we inhale to supply oxygen to every cell of our body</td>
</tr>
<tr>
<td>apana</td>
<td>excretory activity</td>
</tr>
<tr>
<td>samana</td>
<td>digestive activity</td>
</tr>
<tr>
<td>udana</td>
<td>respiratory activity that we exhale</td>
</tr>
<tr>
<td>vyana</td>
<td>circulatory activity</td>
</tr>
</tbody>
</table>

**Offering process**

\textit{Panchagras mantra}

(Dedicated to the five vital breaths of the body)

The offering is done with special gesture called, \textit{पञ्चग्रास मुद्रा (Panchagras mudra)} which is described in the following section. It is important that you set up in your mental picture that the deity is taking the food from your hand as you show the moving gesture.

Take a small amount of water on your left palm. Move the fingers of your right palm from the consecrated food towards the Goddess. The five mantras refer to five kinds of air in our body to sustain our lives. The \textit{panchagras mudra (पञ्चग्रास मुद्रा)} is the same as the offering to the \textit{pranabayu}, explained elsewhere.

1. Get your left palm into the \textit{grass mudra (eating posture)}. In other words, depress the central section of the left palm. Put a small amount of water on it.

2. Then join the thumb to the little finger and offer with the following mantra while moving your hand towards the deity, imagining your desire to feed her:

\begin{align*}
\text{ॐ प्राणाय या सहा} \\
\text{Om pranaya swaha} \ \\
\text{Dedicated to the principle breath that I am inhaling}
\end{align*}

**Continued to next page**
3. Then join the thumb with the ring finger and say, again move your right hand towards the deity, imagining your effort to feed her:

    ও আপানায় শাহ ও আপানায় শাহ
    Om apanaya swaha
    Dedicated to my excretory system of the body

4. Then join the thumb with the middle finger and say,

    ও সমানায় শাহ
    Om samanaya swaha
    Dedicated to the digestive system of the body

5. Then join the thumb with the pointing finger and say,

    ও উদানায় শাহ,
    Om udanaya swaha
    Dedicated to the respiratory activity of the body

6. Finally, join all fingers and say,

    ও যানায় শাহ।
    Om yyanaya swaha
    Dedicated to the circulatory system of the body
Worshipping Various Attributes of Durga

Offer Eight Flowers to Eight Fighting Forms of Durga protecting one from Eight Directions. In each case announce the form, show five signs of welcome gestures, and then prostrate (obeisance).

In the name of the divinity, Oh Ugrachanda (Durga’s fighting form)
Come close to me, establish your presence and oblige me by accepting my worship.

Please stay with me until I am done with my worship.

You are bright like the rays of the sun at noon, Oh Ugrachanda,
Bless us always; I bow to you every day with reverence.
Iha sannidehi, iha sannirudhyaswa
Atradhishtham kuru mama pujam grihana
(Show corresponding welcome mudras)
I bow to Prachanda with reverence.
You are welcome here
Come, settle down and accept my worship.

Om hrim shrim Prachandawai namah
Om Prachanda puttradey nityam prachandaganasamsthitey
Sarbananda karey devi tubhyam nityam namoh namah
Oh the Powerful Chandi, you bless us with children
You are associated with mighty men
You bring happiness to us all, I bow to you again and again

Oh Sri Sri Chandogra namah
Om Chandogra ihagachha ihagachha, iha tishtha iha tishtha,
Iha sannidehi, iha sannirudhyaswa
Atradhishtham kuru mama pujam grihana
(Correspond with welcome gestures)
I bow to Chandogra with reverence.
You are welcome here
Come, settle down and accept my worship.

Om Lakshmistwam sarba bhutanam sarba bhuta bhaya prada
Debitwam sarbkarjeshu barada bhaba shobhaney
For all the living creatures you are the protector, giving them courage
Oh the beautiful, bless us for all our endeavors.
Om hrim shrim Chandanayikawai namah
I pay my reverence to the divine Chandanayika,
the leader of the army of Fighter Goddesses

Om Chandanayika ihagachha ihagachha, iha tishtha iha tishtha,
Iha sannidehi, iha sannirudhyaswa
Atradhishtham kuru mama pujam grihama
(Correspond with welcome gestures)
I bow to Chandanaika with reverence.
You are welcome here
Come, settle down and accept my worship.

Om jashrishthi stithi namna cha debesha baradayini
Oh the Goddess whose name is associated with success
Who blesses the Gods for their success
I bow to that Chandi who removes all the sins of this.

Om hrim shrim Chandawai namah
I pay my reverence to the divine Chanda,
The fighter mother.

Om Chanda ihagachha ihagachha, iha tishtha iha tishtha,
Iha sannidehi, iha sannirudhyaswa
Atradhishtham kuru mama pujam grihama
(Correspond with welcome gestures)
I bow to Chanda with reverence.
You are welcome here
Come, settle down and accept my worship.

ও ভেদি চভাজ্যকে চরি চভারিবিজ্ঞাপ্তে ।
ধম্মার্থ মোহন দুর্ভ নিতা মে বরাদ ভব ॥৫॥

Om devi Chandatikey chandi chandarivijayapradey ।
Dharmartha mokshadey Durgey nityam me barada bhaba ॥५॥
Oh Devi Chandi, you are the greatest warrior, and bring victory against enemies
Bless us so that we can gain victory in our life’s goals
Dharma, artha, kama and mokshya

ও স্তীং স্তীং চজান্তৈ নমঃ।
Om hrim shrim Chandabatyai namah ।
I bow to the Goddess Chandavati

ও চড়নাড় ইহাণ্ডা ইহাণ্ডা ইহাণ্ডা ইহাণ্ডা, ইহাণ্ডা ইহাণ্ডা ইহাণ্ডা, ইহাণ্ডা ইহাণ্ডা,
ইহ সর্বীচরার অন্তর্ভুক্ত কুরু মমপাজাং গুরুণণ।
ও স্তীং স্তীং হস্তার ভব, যাবত প্রলা করোহং মমঃ।

Om Chandabatey ihagachha ihagachha, iha tishtha iha tishtha,
Iha sannidehi, iha sannirudhyaswa
Atradhishtham kuru mama pujam grihana
(Correspond with welcome gestures)
Oh Chandavati! You are welcome here
Come, settle down and accept my worship.

ও যা সৃষ্টিসতি সংহার গুণার সমক্ষিতা ।
বাট পরার শব্দঘড়ো চভজাত্মা নমঃ নমঃ ॥৬॥

Om ja shrIrshihiti samhara gunaratraya samanwita ।
Ja parah shaktayatasyai Chandabatai namo namah ॥६॥
I bow to the Goddess Chandavati
The Goddess who is endowed with the three qualities of
Creation, preservation and destruction
To that goddess with great power, I bow repeatedly.
PART 3: Principle Durga Puja (MAHASTAMI PUJA)

Om hrim shrim Chandarupawai namah
I bow to Chandarupa with reverence.

Om Chandarupa ihagachha ihagachha, iha tishtha iha tishtha, Iha sannidehi, iha sannirudhyaswa
Atradhishtam kuru mama pujam grihana
(Correspond with welcome gestures)
Oh Chandarupa, you are welcome here
Come, settle down and accept my worship.

Om Chandarupatwika Chandi Chandika Chanda nayaka-naika
Sarba siddhiprada devi tasai nityam namo namah
Oh the Goddess in the form of Chandarupa
You are the guide of your male and female leaders,
You bring success in everything that you do,
I bow to you repeatedly in reverence.

Om hrim shrim Atichandikawai namah
I bow to Atichandika with reverence.

Om Atichandika ihagachha ihagachha, iha tishtha iha tishtha, Iha sannidehi, iha sannirudhyaswa
Atradhishtam kuru mama pujam grihana
(Correspond with welcome gestures)
Oh Atichandika, you are welcome here
Come, settle down and accept my worship.
Om Balarkaruna nayana sarbada bhaktabatsala
Chandasurasya mathani baradahastatichandika
I bow to the Goddess Atichandika with special powers
Whose eyes are red like the rising sun
Who killed the demon Chandasur
Bless me with open arms, Oh Goddess Atichandika.

Om Hrim –
Jayantoi, Mangalaoi, Kaloi, Bhadrakalyoi, Kapalinyoi,
Durgaoi, Shivaioi, Khamaoi, Dhatroi, Swahaoi, Swadhaoi,
Ugrachandaoi,
Mahadangstraoi, Shubhadanstraoi, Karalinoi, Bhimanetraoi,
Bishalakshoi, Vijayaoi,
Jayaoi, Nandinyoi, Bhadraoi, Lakshmoi, Kirtoi, Jashaswanoi, Pustoi,
Medhaoi,
Shivaoi, Sadhwoi, Jashaoi, Shobhaoi, Dhrityoi, Anandaoi,
Sunandaioi
Namah

Om Hrim (In the name of Divine Mother Durga)
I bow to you Oh mother, who appears to me in different forms –
victorious, virtuous, enlighten our intellect, courteous, provide of good
luck, remover of difficulties, Shiva's favorite, kind hearted, benevolent,
forgiving, loving, wellwisher, guide, fighter, gentle, beautiful, broad
minded, intellectual, gracious, benevolent, one who blesses us, joyous,
noble, praiseworthy, life giving, blameless, womanly and many more.

Worship of Sixty Four Semigoddesses, Associated
With Durga
চতুষাষ্টি যোগিনীর পুজা
Chatushashthi yoginir puja (64 names)

Oh the numerous associates of Durga, in the name of the Divine
Mother Goddess,
I offer my oblations. Oh the numerous semigodesses and associates,
Come come, rest here and accept my worship.

Mix a small bowl with rice, red sandalwood paste and shredded flowers
(preferably red). Offer the flower after announcing the name of each
Yogini. These are again various qualities of Durga, now as individual
Yogini:
(A few examples: The creative mother, the angry mother, the calm
mother, the victorious mother like Indra, the unmarried girl, as Ambika,
etc.)
(4) তু শীঘ্র শীঘ্র ইচ্ছায় নমস্কার। (5) তু শীঘ্র শীঘ্র কোমলতায় নমস্কার। (6) তু শীঘ্র শীঘ্র তেজস্কার নমস্কার।
(7) তু শীঘ্র শীঘ্র দুর্গাপূজা নমস্কার। (8) তু শীঘ্র শীঘ্র নারায়ণপূজা নমস্কার। (9) তু শীঘ্র শীঘ্র কালিকাপূজা নমস্কার।
(10) তু শীঘ্র শীঘ্র চামুণ্ডাপূজা নমস্কার। (11) তু শীঘ্র শীঘ্র শিবদুর্গাপূজা নমস্কার। (12) তু শীঘ্র শীঘ্র বরাহপূজা নমস্কার।
(13) তু শীঘ্র শীঘ্র কৌশীকিয়া পূজা নমস্কার। (14) তু শীঘ্র শীঘ্র মারকান্তিকর্মণি নমস্কার। (15) তু শীঘ্র শীঘ্র শাক্তপূজা নমস্কার।
(16) তু শীঘ্র শীঘ্র জয়াদেশনি নমস্কার। (17) তু শীঘ্র শীঘ্র নর্তকপূজা নমস্কার। (18) তু শীঘ্র শীঘ্র কালৈশনি নমস্কার।
(19) তু শীঘ্র শীঘ্র কালীনাতন্ত্রনি নমস্কার। (20) তু শীঘ্র শীঘ্র পলাশপূজা নমস্কার। (21) তু শীঘ্র শীঘ্র শিবদুর্গাপূজা নমস্কার।
(22) তু শীঘ্র শীঘ্র শাক্তপূজা নমস্কার। (23) তু শীঘ্র শীঘ্র শীঘ্রপূজা নমস্কার। (24) তু শীঘ্র শীঘ্র শাক্তপূজা নমস্কার।
(25) তু শীঘ্র শীঘ্র বামনাপূজা নমস্কার। (26) তু শীঘ্র শীঘ্র বামনাপূজা নমস্কার। (27) তু শীঘ্র শীঘ্র অধিকারিক নমস্কার।
(28) তু শীঘ্র শীঘ্র অধিকারিক নমস্কার। (29) তু শীঘ্র শীঘ্র পার্জ্জুল নমস্কার। (30) তু শীঘ্র শীঘ্র বাহারপূজা নমস্কার।
(31) তু শীঘ্র শীঘ্র বহুদেশনি নমস্কার। (32) তু শীঘ্র শীঘ্র অধর্মবিনিময়নি নমস্কার। (33) তু শীঘ্র শীঘ্র মহাদেশনি নমস্কার।
(34) তু শীঘ্র শীঘ্র গোরবপার্জ্জুল নমস্কার। (35) তু শীঘ্র শীঘ্র মহাকালীনি নমস্কার। (36) তু শীঘ্র শীঘ্র মহাকালীনি নমস্কার।
(37) তু শীঘ্র শীঘ্র কালীনাতন্ত্রনি নমস্কার। (38) তু শীঘ্র শীঘ্র কালীনাতন্ত্রনি নমস্কার। (39) তু শীঘ্র শীঘ্র কালীনাতন্ত্রনি নমস্কার।
(40) তু শীঘ্র শীঘ্র চাপারিকর্মণি নমস্কার। (41) তু শীঘ্র শীঘ্র চাপারিকর্মণি নমস্কার। (42) তু শীঘ্র শীঘ্র চাপারিকর্মণি নমস্কার।
(43) তু শীঘ্র শীঘ্র চক্ষুবিনিময়নি নমস্কার। (44) তু শীঘ্র শীঘ্র চক্ষুবিনিময়নি নমস্কার। (45) তু শীঘ্র শীঘ্র মহামারিত্যনি নমস্কার।
(46) তু শীঘ্র শীঘ্র ব্রহ্মবিনিময়নি নমস্কার। (47) তু শীঘ্র শীঘ্র ব্রহ্মবিনিময়নি নমস্কার। (48) তু শীঘ্র শীঘ্র ব্রহ্মবিনিময়নি নমস্কার।
(49) তু শীঘ্র শীঘ্র মলানাকৃতি নমস্কার। (50) তু শীঘ্র শীঘ্র মলানাকৃতি নমস্কার। (51) তু শীঘ্র শীঘ্র মলানাকৃতি নমস্কার।
(52) তু শীঘ্র শীঘ্র তারাপূজা নমস্কার। (53) তু শীঘ্র শীঘ্র মহানির্ধারণে নমস্কার। (54) তু শীঘ্র শীঘ্র নির্দেশনায়নে নমস্কার।
(55) তু শীঘ্র শীঘ্র সমাজে নমস্কার। (56) তু শীঘ্র শীঘ্র শৈলপূজা নমস্কার। (57) তু শীঘ্র শীঘ্র চক্ষুবিনিময়নি নমস্কার।
Worship of Other Numerous Demi-goddesses

Welcome and pay reverence to “Numerous Demi Gods (কোটিযোগিনী)” associated with Goddess Durga.

Welcome

Abahan
Oh the goddess with divine power who appear in numerous forms you are welcome. Come and stay here, come close to me and establish your presence here. Then accept my worship. Stay with me until I am done worshipping you.

The Nine Forms of Goddess Durga

Perform abahan (आबाहन, welcome) gestures for each form of Goddess Durga, followed by paying obeisance or pranam (प्रणाम):

Om Hrim Kotijoginibhyo namah
Om Hrim Kotijoginya
Om Hrim Shrim Kotijoginibhyo namah
Om Hrim Kotijoginibhyo namah
Ihasannidehi, ihasaninudhyaswa,
Atradishthan mama pujam grihana |
Om stham shthim shthiro bhaba, jabat puja karoham mamah ||
Oh the goddess with divine power who appear in numerous forms
You are welcome. Come and stay here, come close to me and
Establish your presence here
Then accept my worship.
Stay with me until I am done worshipping you.

The Nine Forms of Goddess Durga

Nabadurga

Perform abahan (आबाहन, welcome) gestures for each form of Goddess Durga, followed by paying obeisance or pranam (प्रणाम):

Om Hrim Shrim Brahmanoi namah

Oh the goddess with divine power who appear in numerous forms
You are welcome. Come and stay here, come close to me and
Establish your presence here
Then accept my worship.
Stay with me until I am done worshipping you.

The Nine Forms of Goddess Durga

Nabadurga

Perform abahan (आबाहन, welcome) gestures for each form of Goddess Durga, followed by paying obeisance or pranam (प्रणाम):

Om Hrim Shrim Brahmanoi namah

I worship Goddess Durga in the form of Brahmani (the Creator)
You have four faces Oh Goddess, holding the Universe, sitting on a swan,
In your posture for blessing, shaping the universe, Oh the Goddess of Creation,
Accept my reverence

In your posture for blessing, shaping the universe, Oh the Goddess of
Creation,
Accept my reverence

In your posture for blessing, shaping the universe, Oh the Goddess of
Creation,
Accept my reverence

Goddess as consort of Shiva
You are sitting on the bull, who brings good luck, bearing three eyes,
blessing us all
Oh the Goddess in the form of Shiva, accept my reverence,
Oh the Goddess with the ability to destroy the World.

Goddess as consort of Shiva
You are sitting on the bull, who brings good luck, bearing three eyes,
blessing us all
Oh the Goddess in the form of Shiva, accept my reverence,
Oh the Goddess with the ability to destroy the World.

I bow to you Oh Goddess with the appearance of Vishnu's consort
Holding conch, disc, mace and lotus in your four hands,
Dark in color, sitting on the Garhura, Oh the consort of Vishnu, accept my reverence

Om! Hrim shrim Narasinhai namah
Om Narasimhirupinim devim daiiya danaba darpaham
Shubham shubhapradam shubhram Narasinhim namamyaham
Oh Goddess in a form of half lion and half human
(Narsinghavator is one of the Avatars of Vishnu)
The destroyer of the ego of devils and demons, Oh the Nrishingharupini
(Goddess with the appearance of half lion and half human)
Bring me good luck and happiness, Oh the fair lady,
I bow to you with great reverence.

Om! Hrim shrim Barahai namah
Bararha rupinim devim damshtrodhrita basundharam
Shubhadam peetabasanam tam namamyaham
Oh Goddess Durga you appear before me as the Baraha
(wild boar, one of the incarnations of Vishnu)
When you hold the earth under your teeth,
Bringing good luck to us and wearing a yellow dress.
I am bowing to that goddess with the look of a wild boar.

Om! Hrim shrim Indranyo namah
Om! Indranim gajakumbhastham sahasra nayanojjalam
Namami baradam devim sarbadeva namaskritam
I am meditating upon the Goddess as the consort of Lord Indra.
She is sitting on the elephant head with thousand bright eyes,
Blessing us all, worshipped by all Gods.
I bow to Her.

ও হ্রিং হ্রিং চামুন্দায় নমঃ।
চামুন্দায় মূত্রমধীয় মূত্রমালাবিভূষিতায়।
অষ্টহস্রমূলিত্ব নমমায়াবিভূতিতে॥

Om! Hrim shrim Chamundaoi namah
Chamundam munda mathanim mundamalabibhushitam
Attahasmuditam namamyatma bibhutaye
I bow to the Goddess who killed the demon Chamunda
Who wears the garland of demon heads,
Who is happy and jubilant in victory over the demons,
I bow to Her for my fame and wealth.

ও হ্রিং হ্রিং কাত্যায়নীয় নমঃ।
ও কাত্যায়নীয় দশভূজায় মহিষাসুরমার্দিনীয়।
প্রসন্নাবলম্বন দশজ ধরণ্য তাং নমমাহ॥

Om! Hrim shrim Katyanai namah
Om Katyanim dashabhujam Mahishasurmardininim
Prasannabadanan devim baradam tam namamyaham॥
I bow to you Goddess who is appearing before me
as a red clothed widow (Kattayani).
Who has ten hands, who killed the buffalo demons (Mahishasur)
Who bears a happy face and blesses us all.
I bow to you Oh Goddess in that form of Mahishasurmardini.

Offer sandalwood-dipped flower on the holy pitcher:

ও হ্রিং হ্রিং নবদূর্গায় নমঃ।
ও হ্রিং হ্রিং চন্দ্রকে নবদূর্গে জাঁ মহাদেব মনোহরম।
পূজাং নমম সপূর্ণ রক্ষ মাং মিশ্রশ্রী।

Om! Hrim shrim Nabadurgaoi namah
Om! Hrim shrim Chandikey nabadurgey twam Mahadeva manoharam
Pujam samastam samgrihya raksha mam tridasheshwari॥
I bow to the New Durga, the killer of the demon Chandika, the consort of Shiva
I bow with all my heart, please accept my worship
Oh Goddess who killed all the enemies of God, protect me from all evils.

Concluding prayers to Chandi (Durga in fighting spirit)

Om! Hrim shrim –
Jayantoi, Mangalayoi, Kalyoi, Bhadrakalyoi, Kapalinyoi, Durgayoi, Shivayoi, Kshamayoi, Dhatryoi, Swahayoi, Swadhayoi
– Namah
Oh Goddess allow me to worship you in your eleven aspects Victorious, blissful, immortal, auspicious, killer of devils (skull), Remover of distress (Durga), wife of Shiva, foregiving, beneficient, Powerful and eternally merciful.

Worship of Accompanying Gods and Goddesses
अनाय देवदेवीर पूजा

Offer sandalwood dipped flower in the names of all gods and goddesses accompanying Goddess Durga. Place the flower on the holy pitcher.

Ganesh

Etat paddle, arghyam, dhupam, deepam, sopakaran amanya naivedyam
Namo Ganeshaya namah ||

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**PART 3: Principle Durga Puja (MAHASTAMI PUJA)**

*I pay my obeisance to Lord Ganesha with the offering of scented flower,*

*Water to wash the feet, rice as token of reception, incense, and the food platter.*

**কার্তিক**

*Kartik*

এতে গুচ্ছ পুপে নমঃ ও কার্তিকেয় নমঃ।

এতে গুচ্ছ পুপে অস্থািং, অধ্যায় ভুপে, দীর্ঘায় আমাদ্য নমে কার্তিকেয় নমঃ।

*Eteh gandha pushpey namah Om Kartikeya namah |
Etad padyam, arghyam, dhupam, deepam, sopakarana amanya naivedyam |
Namo Kartikeya namah ||*  

*I pay my obeisance to Lord Kartikeya with the offering of scented flower,*

*water to wash the feet, rice as token of reception, incense, and the food platter.*

**মহালক্ষ্মী**

*Mahalakshmi*

এতে গুচ্ছ পুপে নমঃ ও মহালক্ষ্মী নমঃ।

এতে গুচ্ছ পুপে অস্থািং, অধ্যায় ভুপে, দীর্ঘায় আমাদ্য নমে মহালক্ষ্মী নমঃ।

*Eteh gandha pushpey namah Om Mahalakshmoi namah |
Etat padyam, arghyam, dhupam, deepam, sopakarana amanya naivedyam |
Namo Mahalakshmoi namah ||*  

*I pay my obeisance to Goddess Mahalakshmai with the offering of scented Mahalakshmai,*

*water to wash the feet, rice as token of reception, incense, and the food platter.*

**সরস্বতী**

*Saraswati*

এতে গুচ্ছ পুপে নমঃ ও সরস্বতী নমঃ।
Eteh gandha pushpey namah Om Saraswatai namah
Etad padyam, arghyam, dhupam, deepam, sopakarana amanya
naivedyam
Namo Saraswatai namah ||
I pay my obeisance to Goddess Saraswati with the offering of scented
flower, water to wash the feet, rice as token of reception, incense, and the food
platter.

Mahishasur

Eteh gandha pushpey namah Om Mahishasurai namah
Etad padyam, arghyam, dhupam, deepam, sopakarana amanya
naivedyam
Namo Mahishasurai namah ||
I pay my obeisance to demon Mahishasur with the offering of scented
flower, water to wash the feet, rice as token of reception, incense, and the food
platter.

Puja for Jayanti and Other Forms of Durga

Jayantadi puja
Offering reverence to the forms of Goddess Durga that bless on us.

Om Jayanti Mangala Kaali Bhadra Kali Kapalini
Durga Shivaa Kshama Dhaatri Svadha Svaha namostute
Oh Goddess Durga with various forms
Who Conquers Over All, All-Auspicious, the remover of Darkness, the Excellent One Beyond Time, the bearer of the Skulls of Impure thought
the reliever of difficulties, loving, forgiving, supporter of the Universe, take the oblations of the devotee who is one with you,
take the oblations of ancestral praise,
We bow to you.

Worshipping Multiforms of Durga
(Deliberately repeated)

Take a bowl and add to that rice, flower and red sandalwood paste. Mix them and offer to Goddess with her numerous forms by placing on the holy pitcher. Many of the names are repetitions but that is the part of japa (names repeated with devotion).
Now put a flower on the holy pitcher with the following individual forms of Goddess Durga:

<table>
<thead>
<tr>
<th>Name</th>
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Now put a flower on the holy pitcher with the following individual forms of Goddess Durga:

<table>
<thead>
<tr>
<th>Name</th>
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</table>
PART 3: Principle Durga Puja (MAHASTAMI PUJA)

Etey gandha pushpey namah hrim --- (names as listed below) namah |

Brahmanoi, Maheshwarjoi,
Kaumarjoi, Vishnaboi
Barahyoi, Narasinhoi,
Indranoi, Chamundaoi,
Mahalakshmai,
Bhairayaya
Mahishasuraya

Acknowleding Helpers of Durga
বটুকভৈরব

Batukbhairab

Batukas are short structured jivas (creatures), not so intelligent but useful in carrying out menial jobs. They are integral part of any fighting force for maintaining supplies. Here we are offering our reverence to them in many forms:

ও  শ্রী শ্রী শিব শিশুর বটুকায় নম (the son of wish)
ও  শ্রী শ্রী জ্ঞানশিশুর বটুকায় নম (the son of knowledge)
ও  শ্রী শ্রী সাহিত্যশিশুর বটুকায় নম (the son of ease)
ও  শ্রী শ্রী সময়শিশুর বটুকায় নম (the son of time)

Om Hrim Shrim --- (listed below) namah

Siddhaputra
Gyanaputra
Sahajaputra
Samayaputra

I pay my reverence to the jivas on the four categories:
Sons of: Wish- Knowledge-Ease- Time

Tutelary Gods

The tutelary deities are guards of the place. They have different names and they are individually worshipped.

Om --- (as listed below)--- ksetra palaya namah |

Hetuka (causal)

Tripuraghnaya (killer of Tripuraghna demon)

Agnijihbhaya (fire tongued)

Agnibetalaya (door keeper)

Kalaya (dreadful)

Karalaya (dark-colored)

Ekpadaya (one-footed)

Bhisanaya (terrible-looking monstrous guards)

I bow to you all.

Worship of weapons

Astrapuja

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I bow to the weapons of Durga –

Trishul, khadga, chakra, tikhnaban,
Shakta, khetaka, purnachap, pasha, ghanta,
Mahasinghaya, Churika, kattakara, dhanu, kumbha, barma,
Chamaraya, chatra, dhwa, pataka,
dundabhi, shankha, shinghasan –

That helped her to win over the powerful demon Mahishasur.

Here is the list of 10 weapons held by Durga in her ten arms: (refer to Figure: Weapons of Durga): Trishula (trident), Chakram (discus), Scimitar (khatga), Snake, Conch Shell, Mace, Bow/Arrow, Hook, Lotus, and Thunderboldt. The mount also differs in some descriptions – Lion or Tiger. In any case, the overall image of the Goddess killing the buffalo demon does not change.

**Frightful Aspects of Durga**

*Nababhairab*

Nine frightful looking aspects of Goddess Durga are worshipped separately:

ও অস্তিত্বাদে ভৈরব নম্ভ (black-colored) ❄
ও রজনেব ভৈরব নম্ভ (monstrous looking) ❄
Prayers to Goddess Durga

Durga Stotra

Oh Goddess Durga, the killer of the buffalo demon, Goddess of illusion, decked with the garland of enemy heads, Who saves us from all diseases and brings victory, I bow to you. You bring good luck and good wishes to us all, Oh the wife of Shiva. You are Uma, ever youthful and omnipresent, be pleased with me.

Oh Goddess Durga, the killer of the buffalo demon, the wife of Shiva, you bring good luck and good wishes to us all. Be pleased with me.

Om bhagawati bhayachedey Katyani cha kamadey |
Kalkrit koushiki twam he Katyayani namastutey ||
Om prochandey putrakey nityam supritey suranayikey |
Kuladyota karey chogrey jayam dehi namastutey ||

Namah rudrachandey prachandashi prachanda gananashini |
Raksha mam sarbato devi Vishewari namastutey ||
Oh Goddess, who removes all our fears, who fulfills all our wishes,
you are Kaushiki and Katyayani.
Oh Prachandey (killer of the demon Prachanda) who gives us children,
who is loved by all and the leader of the Gods. She who brings fame to
the family,
She who is always victorious.
Oh the killer of many demons (Rudra Chanda and Prachanda) and
killer of all enemies.
Always protect us Oh Devi, I bow to you Oh the Goddess of the
Universe.

ও দুর্ব তারিণী দুর্ব তুঃ সর্বক্ষণ বিনাশিণী। ধর্মার্থ কাম মোক্ষায় নিভায় মে বরণা ভব।।
প্রচণ্ডে চণ্ডুর্ভূতে মৃত্যুবিনিবিতে। নমস্ক্রাত নিত্যায় তত্ত জীবন কারিণি।।
Om Durgey tarini Durgey twam sarbashubha binashini |
Dharmartha kama mokshaya nityam mey barada bhaba ||
Prachandey chandamundarey mundamala bibhusitey |
Namastibhyam nishumbharey shumbha bheesana karini ||
Oh the savior from our miseries, who always brings good luck,
Who blesses us to attain our human goal of dharma (righteous
principle of life),
artha (wealth), kama (desire) and mokshya (liberation).

Obeisance
প্রণাম

সর্বমূলক মার্গে পিন সর্বোপরি সাধিতে।
শংসায় ব্যাখ্যা পৌরী নারায়ণি নমোহস্ত তে।।
সূত্রিতি বিবিধানাং শক্তিৎতে সনাতনি।
গুণাশ্রয়ে গুণময় নারায়ণি নমোহস্ত তে।।
শরণাপদ দীনার্থ পরিপ্রেয় পরায়ণে।
সর্বসার্থিত্বে দেবি নারায়ণি নমোহস্ত তে।।
Oh Goddess Durga, the consort of Shiva!
Bless us with your good wishes, you are the bestower.
In time of distress, Oh Gouri, the wife of the three-eyed Shiva, I seek your shelter
I offer my deep reverence to Thee.
You are the Creator and the destroyer of the Universe,
You are the center of all powers, Oh the immortal!
You harbor all qualities as you are ever glorified with them.
I seek your shelter, I am helpless. Please save me from my sorrows,
And take away all my miseries.
I surrender to you to give me shelter, Oh the Goddess of the people.
I repeatedly offer my obeisance.
SANDHI PUJA

Sankhipuja

Sandhipuja, as the name suggests, is the puja that is performed between Ashtami and Navami. It usually comes in the middle of the night. Many of the rituals are repeats of Ashtami where the Goddess is worshipped as the War Chief. Note: Many names are deliberately repeated.

Worship of Sixty Four Forms of Goddess Durga

Chatushashhi Yoginir puja

With the utterance of each name offer flower dipped in red sandalwood paste or rice mixed with red sandalwood paste.

(1) শ্রী শ্রী ব্রজায়ন নামঃ। (2) শ্রী শ্রী চিত্তায়ন নামঃ। (3) শ্রী শ্রী গোবিন্দ নামঃ।
(4) শ্রী শ্রী ইন্দ্রায়ন নামঃ। (5) শ্রী শ্রী কোমলা নামঃ। (6) শ্রী শ্রী তেজস্বিন নামঃ।
(7) শ্রী শ্রী দ্রুতায়ন নামঃ। (8) শ্রী শ্রী নারায়ণায়ন নামঃ। (9) শ্রী শ্রী কৈলায়ন নামঃ।
(10) শ্রী শ্রী চায়নায়ন নামঃ। (11) শ্রী শ্রী শিবদীপন নামঃ। (12) শ্রী শ্রী বারায়ন নামঃ।
(13) শ্রী শ্রী কোমলিকা নামঃ। (14) শ্রী শ্রী মাহেশ্বরী নামঃ।
(15) শ্রী শ্রী শাক্তিন নামঃ। (16) শ্রী শ্রী বরসমালায়ন নামঃ।
(17) শ্রী শ্রী শায়নায়ন নামঃ। (18) শ্রী শ্রী কান্তিন নামঃ। (19) শ্রী শ্রী কুর্মালিকা নামঃ। (20) শ্রী শ্রী মেধায়ন নামঃ।
(21) শ্রী শ্রী শিবদায়ন নামঃ। (22) শ্রী শ্রী শাক্তায়ন নামঃ। (23) শ্রী শ্রী শায়নায়ন নামঃ।
(24) শ্রী শ্রী শায়নায়ন নামঃ। (25) শ্রী শ্রী শায়নায়ন নামঃ। (26) শ্রী শ্রী শায়নায়ন নামঃ।
(27) শ্রী শ্রী অশ্বিন্ন নামঃ। (28) শ্রী শ্রী কুমারিন নামঃ।
(29) শ্রী শ্রী পার্থ্যন নামঃ। (30) শ্রী শ্রী বাহারীন নামঃ। (31) শ্রী শ্রী শায়নায়ন নামঃ।
(32) ও শ্রীং শ্রীং অপর্ণিতে নমঃ। (33) ও শ্রীং শ্রীং মহামানোয়া নমঃ। (34) ও শ্রীং শ্রীং
ঘোরাপার্থে নমঃ।
(35) ও শ্রীং শ্রীং মহাকাউঃ নমঃ। (36) ও শ্রীং শ্রীং অকাউঃ নমঃ। (37) ও শ্রীং
শ্রীং কপালিনঃ নমঃ।
(38) ও শ্রীং শ্রীং ক্ষমাকাঁক্সনঃ নমঃ। (39) ও শ্রীং শ্রীং উচ্চারণঃ নমঃ। (40) ও শ্রীং শ্রীং
চরণামার্ণাঃ নমঃ।
(41) ও শ্রীং শ্রীং চালারাক্ষিনঃ নমঃ। (42) ও শ্রীং শ্রীং চত্রঃ নমঃ। (43) ও শ্রীং
শ্রীং চালাক্রমাঃ নমঃ।
(44) ও শ্রীং শ্রীং চত্রাঃ নমঃ। (45) ও শ্রীং শ্রীং মহামাতৃঃ নমঃ।
(46) ও শ্রীং শ্রীং মহানিদ্রাঃ নমঃ। (47) ও শ্রীং শ্রীং মহাদর্পনাঃ নমঃ।
(48) ও শ্রীং শ্রীং বলপ্রধানাঃ নমঃ। (49) ও শ্রীং শ্রীং মহাকারুনিঃ নমঃ।
(50) ও শ্রীং শ্রীং সর্বব্রুতঃ নমঃ। (51) ও শ্রীং শ্রীং উমাসাব্দে নমঃ।
(52) ও শ্রীং শ্রীং ভারাস্তুঃ নমঃ। (53) ও শ্রীং শ্রীং মহামৃত্যুঃ নমঃ।
(54) ও শ্রীং শ্রীং বিদানাস্তুঃ নমঃ। (55) ও শ্রীং শ্রীং ভ্যামাসাব্দে নমঃ।
(56) ও শ্রীং শ্রীং সৈন্যতুল্যাঃ নমঃ। (57) ও শ্রীং শ্রীং চক্রকারাঃ নমঃ।
(58) ও শ্রীং শ্রীং চক্রাকারাঃ নমঃ। (59) ও শ্রীং শ্রীং কুংশুঃ নমঃ।
(60) ও শ্রীং শ্রীং মহাকাঁক্সনঃ নমঃ। (61) ও শ্রীং শ্রীং কমাকাঁক্সনঃ নমঃ।
(62) ও শ্রীং শ্রীং মহামাতৃঃ নমঃ। (63) ও শ্রীং শ্রীং কমায়নাঃ নমঃ।
(64) ও শ্রীং শ্রীং মহাগোত্রে নমঃ।

Note: This is a repeat of the names listed in Mahastami Puja

Om! Hrim shriম --- (names are listed below) --- Namah

Brahmanai (1), Chandikoi, Gourjai, Indraoi, Kaumarjoi, Bhairabey,
Durgaoi, Narasinhai, Kalai, Chamundai, Shivadutyoi, Barahyoi,
Kaushikoi,
Maheshwarjai, Shankarjoi, Jayantoi, Sarbamangaloi, Kaloi,
Karalinyoi, Medhaoi,
Shivaoi, Shakambharjoi, Bhimaoi, Shantaoi, Bhhamarjoi,
Rudranyoi,
Ambikai, Kshamaoi, Dhatroi, Swahaoi, Swadhaoi, Aparnaoi,
Mahodarjoi,
Ghorupaoi, Mahakaloi, Bhdrakaloi, Kapalinoi, Khemarjoi,
Ugrachandaoi,
Chandograoi, Chandanayikaoi, Chandaoi, Chandabatoi, Chandoi, Mahamayaoi, Priyankarjoi, Balabikiranoi, Balapramathanoi, Mano unnathanoi, Sarba bhuta damanoi, Umaoi, Taraoi, Mohanidraoi, Vijayaoi, Jayaoi, Shailaputraoi, Chandikaoi, Chandaghantaoi, Kushmandoi, Skandhamatroi, Katyayanoi, Mahanidraoi, Kalaratroi, Mahagourjoi

Offering of One Hundred and Eight Lamps

Ashtottar shata pradeep dan

Sprinkle a little water over the 108 lamps (candles to be offered to Goddess Durga. The mantra sanctifies the lamps.

Etey gandhapushpey astottarashata sankhaka deepamalaoi namah |
Etey Gandhapushpey etad adhipataye Om Agnaye namah ||

I am offering with reverence this sandalwood-scented flower to One hundred and eight burning lamps and to Lord Agni

Then offer a flower, in the name of Chamunda (Goddess Durga), on the lamps:

Etad sampradanaya hrim Om chamundaya namah |
I herewith offer the lamps to Goddess Durga (Chamunda)

Finally, take a little water on the right palm, along with a flower, chant the following as the final offer to the Goddess:

Om adityadi --- gotra Shri ---- devasharman Shri Durga preetikamah
Etan ashtottarshata sankhyak prajwaleet deepan
Shri Chamundarupoi Durgaoi
Tubhyameba sampradadet |

On this auspicious day I (priest) ------ (identification with gotra and name)

Offering one hundred and eight burning lamps to please Durga in her Chamunda form.

Ring the bell to announce the offering of the lamp.

Mass offering of flower (repeat of Saptami)

Pushpanjali

Mass offering of the flower (Anjali) can be arranged at this point, after the completion of the Sandhi Puja. The mantras are available in the Saptami Puja.

Chandipath
(abridged)

Invocation prayer

Om sarbamangal mangalaye Shivvey sarbartha sadhikaye |
Smaranye traimbhakey Gouri Narayani namastutey ||
Shrististhiti binashanam shaktibhutey sanatani |
Gunashraye gunamaye Narayani namastutey ||
Sharanagata deenarta paritran parayaney ||

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Sarbasyartiharey devi Narayani namastutey
(Oh the Goddess!) You bless us as our well wisher.
Oh the wife of Shiva, allow us to attain our goal
In distress, Oh Gouri, the wife of the three-eyed Shiva,
I offer my deep reverence to Thee.
You are the Creator and the destroyer of the Universe,
You are the center of all powers, Oh the immortal!
You harbor all qualities as you endowed with all qualities.
Oh the goddess of wealth
You rescue the poor who takes shelter under you
You take away all miseries Oh Goddess, Oh the betower,
I repeatedly bow to you with reverence.

Chandipath

Hansayuktabimanastha Brahmanirupadharini
Sitting on the swan, with the image of the Goddess of the Creator
You are holding the orange pitcher to remove the hunger
Oh Narayani (consort of Vishnu), accept my reverence

Trishula chandrahidharey mahabrishava bahini
Holding the trident, riding on the giant bull,
You take the image of Shiva’s consort, Oh Narayani, accept my reverence.

Mayura kukkatubritye mahashakti dhareynagha
Kaumari rupa samsthanan Narayani namahstu tey
You ride on the peacock and fowl, holding the great power to destroy
the serpents
You are in the form of a maiden, Oh Narayanai, I offer my reverence to
you.

Ya devi sarvabhugetu Chetanatya abhidhiyate
Namastasai namastasai namastasai namo namah
You exist as the consciousness in all the living creatures
I repeatedly offer my reverence to you

Ya devi sarvabhugetu Buddhi rupena samasthita
Namastasai namastasai namastasai namo namah
You exist as the wisdom in all the living creatures
I repeatedly offer my reverence to you

Ya devi sarvabhugetu Nidra rupena samasthita
Namastasai namastasai namastasai namo namah
You exist as sleep in all the living creatures
I repeatedly offer my reverence to you

Ya devi sarvabhugetu Kshudha rupena samasthita
Namastasai namastasai namastasai namo namah
You exist as hunger in all the living creatures
I repeatedly offer my reverence to you

Ya devi sarvabhugetu Chaya rupena samasthita
PART 3: Principle Durga Puja (SANDHI PUJA)

Namastasai namastasai namastasai namo namah
You exist as a shadow in all the living creatures
I repeatedly offer my reverence to you

Ya devi sarvabhautesh Shakti rupena samasthita
Namastasai namastasai namastasai namo namah
You exist as power in all the living creatures
I repeatedly offer my reverence to you

Ya devi sarvabhautesh Trishna rupena samasthita
Namastasai namastasai namastasai namo namah
You exist as thirst in all the living creatures
I repeatedly offer my reverence to you

Ya devi sarvabhautesh Khanti rupena samasthita
Namastasai namastasai namastasai namo namah
You exist as patience in all the living creatures
I repeatedly offer my reverence to you

Ya devi sarvabhautesh Jati rupena samasthita
Namastasai namastasai namastasai namo namah
You exist as individual character in all the living creatures
I repeatedly offer my reverence to you

Ya devi sarvabhautesh Lajja rupena samasthita
Namastasai namastasai namastasai namo namah
You exist as modesty in all the living creatures
I repeatedly offer my reverence to you

Ya devi sarvabhuteshu Shantirupena samasthita
Namastasai namastasai namo namah
You exist as peace in all the living creatures
I repeatedly offer my reverence to you

Ya devi sarvabhuteshu Shraddhairupena samasthita
Namastasai namastasai namo namah
You exist as reverence in all the living creatures
I repeatedly offer my reverence to you

Ya devi sarvabhuteshu Kantirupena samasthita
Namastasai namastasai namo namah
You exist as the beauty in all the living creatures
I repeatedly offer my reverence to you

Ya devi sarvabhuteshu Lakshmirupena samasthita
Namastasai namastasai namo namah
You exist as divine wealth in all the living creatures
I repeatedly offer my reverence to you

Ya devi sarvabhuteshu Britтирupena samasthita
Namastasai namastasai namo namah
You exist as disposition in all the living creatures
I repeatedly offer my reverence to you

Ya devi sarvabhuṭeḥu Smrīti rūpeṇa samasthīta
Namastasaī namastasaī namastasaī namo namo namah
You exist as memory in all the living creatures
I repeatedly offer my reverence to you

Ya devi sarvabhuṭeḥu Daya rūpeṇa samasthīta
Namastasaī namastasaī namastasaī namo namah
You exist as kindness in all the living creatures
I repeatedly offer my reverence to you

Ya devi sarvabhuṭeḥu Tūṣṭi rūpeṇa samasthīta
Namastasaī namastasaī namastasaī namo namah
You exist as satisfaction in all the living creatures
I repeatedly offer my reverence to you

Ya devi sarvabhuṭeḥu Mātrī rūpeṇa samasthīta
Namastasaī namastasaī namastasaī namo namah
You exist as motherly love in all the living creatures
I repeatedly offer my reverence to you

Ya devi sarvabhuṭeḥu Bhrānti rūpeṇa samasthīta
Namastasaī namastasaī namastasaī namo namah
You exist as confusion in all the living creatures
I repeatedly offer my reverence to you
You command the sensuary feelings existing all living elements
You are in everyliving being and you are omnipresent, I bow to you

Your bliss is present everywhere covering the entire Universe. You are in everyliving being and you are omnipresent, I bow to you

Concluding Adoration With lamp

Aarati

Aarati (adoration with lamp) is a special Hindu ritual of worship in which light from wicks soaked in ghee and several other items are offered to the deity in sequence. The priest/devotee circles the items in front of the deity. Each God gets a minimum of three circles starting with the main deity. The holy pitcher should also be adored and so also swan, pen and inkpot. If Naryayana and Ganesh are established, they should also received the arati.

- পঞ্চ প্রদীপ (Lamps with five wicks)
- জলশঙ্ক (water conch)
- বস্ত্র (cloth)
- পুষ্প (flower)
- দৰ্পন (mirror)
- পুষ্পকাঠি (incense sticks)
- কাপড়দানি (camphor)
- চামর (fan)
Follow the sequence. Above said sequence is explained in the following way. Goddess (the deity) has arrived in your house and need to be led through the dark by showing the light (pradeep) with honor. Her feet will be washed (water), wiped (cloth), honored with the gift of flower, air of the environment refreshed (incense and camphor) and finally the deity rests comfortably (fan).
MAHANABAMI PUJA
মহানবমী পূজা

Invocation prayers

Traditionally, Mahanavami is the fourth day of Durga Puja; the first three are Shashthi, Saptami and Ashtami. In the west, however, it is the last day of the weekend-puja and hence, it is combined with Dashami. In any case, invocation prayers are done in the same way as for Saptami/Ashtami, with a little modification to suit Navami tithi.

Resolution

Place the kushi with a little water on the left palm, as done for Sankalpa. In the kushi place a haritaki, a flower and a little rice. After completion of the resolution, turn over the kushi in the offering plate (tamrapatra). Then recover the kushi back to the kosha.

Vishnurom tatsat adya --- masey --- pakshey --- tithou bhaskarey --- gotra Shri ---- devasharmanah sarba ashanti durakarmaney
Manogata abhishta siddhi labhkamey
Sarbasonbhagya (public puja) kamanarthaya devi puranokta bidhina
Batsarik Saratkleena Shri bhagavat Durga Mahanavami puja karmani
--- devasharmana pourahitye aham karishyami (pararthey “karishey”)

বিষ্নুরোম তৎসত অদ্য ----- মাসে ----- পক্ষে ----- তিথির ভাকরে
----- গোত্র শ্রী ----- দেবশর্মণঃ সর্ব অশান্তি দূরকর্মে,
মনোগত অক্ষিন প্রিয়াকান্তকামে,
সর্বনাশনম কামনার্থঃ দেবী পূর্বাভূত বিদিনা
বাংলারিক শরৎকালিন গীতগত দুর্গা মহানবমী পূজা কর্মণি
----- দেবশর্মণঃ পৌরাহিত্যে অহং করিষ্যমি। (পরার্থে করিশ্যা)
Welcome to Goddess Durga

dেবীর আবাহন

Welcome the Goddess, showing the mudras for welcome:

ও জুরুষ্যঃ রঃ জুরুষ্যঃ রঃ জুরুষ্যঃ রঃ জুরুষ্যঃ রঃ

Welcome the Goddess, showing the mudras for welcome:

Om Bhutadaya iha gacata iha gacata
Iha tishthata Iha tishthata Iha sannidhatta, iha sannirudhyam |
Atradhisathanam kurutah mama puja grihnita

Oh the Goddess of the universe
Come with your family and assistants
Come come, sit here, come close to me and after settling
Accept my worship.

The above mantra is chanted along with the gestures shown below (welcome gestures, Abahanimudras or Abahanimudras. These mudras express the welcome of the deity (icon) in five stages – welcome, sit, settle down, come close and face me.

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<tbody>
<tr>
<td>Welcome</td>
<td>Sit</td>
<td>Settle down</td>
<td>Come close</td>
<td>Face</td>
</tr>
</tbody>
</table>
Meditation
ধ্যান

ও জাতায়ট সমারূহকাঁ অর্জিত্বো কৃতশেখরাম। লোচনময় সমারূহকাঁ পুরুষন্ত্র সমৃদ্ধনন্দন ভূত।

(See Saptami puja)

Five Offerings to Goddess Durga
পঞ্চ উপচারে পূজা

Pancha upacharey puja

Etad gandha pushpey Om Durgawai namah
Etad padyam, arghyam, dhupam, deepam, naivedyam namo Durgawai namah

I am offering flower to receive you, water to wash your feet, rice (my staple food) in your reception, incense for fragrance, lamp to guide you and food platter in your honor

Oh Devi Durga

Offerings to other Gods and Goddesses on the Dias
অন্য দেবদেবীর পূজা

Offer flower and associated things in the name of each deity:

Ganesh, Kartik, Mahalakshmi, Saraswati and Mahishasur

Etad gandha pushpey Ganeshai namah
Etad padyam, arghyam, dhupam, deepam, naivedyam namo Ganeshai namah

I am offering flower to receive Lord Ganesh, water to wash your feet, rice (my staple food) in your reception, incense for fragrance, lamp to guide you and food platter in your honor

Oh Lord Ganesh

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PART 3: Principle Durga Puja (MAHANABAMI)

Etey gandha pushpey Om ---- (listed below) namah
Ganeshaya, Kartikeya, Mahalakshmai, Saraswatai, Mahishashuraya
Etad padyam, arghyam, dhupam, deepam, naivedyam namo ----
(listed below) namah
Ganeshaya, Kartikeya, Mahalakshmai, Saraswatai, Mahishashuraya
I am herewith offering these scented flowers (sandalwood-dipped) and
other things to honor various Gods and Goddesses on the dais.

Mass flower offering to Goddess Durga
পুষ্পাঞ্জলি
Pushpanjali

See Saptami Puja p132

Special Sacrifice
(Can be done with Ashtami or Sandhi puja)
বলিদান
Balidan

Though Balidan or sacrifice meant the offering of “self” to the
Goddess, it took a turn amongst those who were meat eaters (non-
vegetarians), prior to the Buddhist era (500 BC). Thus “sacrifice of
animals” became an integral part of Durga Puja. In modern time,
however, animal lovers have prohibited public sacrifice of animals.
Thus the baby lamb (or goat) was replaced by whole fruit like banana
or vegetables like cucumbers or pumpkins. The rituals continue. We
have chosen here a banana for the sacrifice.

Wash the banana, wipe with a paper towel and mark with vermilion
paste (powder mixed with ghee or oil). Do the same with the knife. The
vermilion represents the blood. Put a flower on the knife and chant:

ও গীত গীত চুরিকার নমঃ।
Om hrim shrim Chhurikaya namah

Om asirbashanah chhurika tikhnadharo durasadah
Shrigarbho vijayashchaiba Dharmapala namastute
I pay reverence to the knife which I will use for the sacrifice.
This sharp object (knife, kharga), to be used for the sacrifice, is beautiful to look at.
We can be victorious in its use.
Oh Dharmapal (protector of righteous principal - Dharma).
I bow to you with great reverence.

Etah gandhapushpa Om etasmai rambhaphalabalaye namah
Etah gandhapushpa etadhipataya Om banaspataye namah
Etah gandhapushpa etadhipataye Om namah Vishnabey namah
Etah gandhapushpa etat sampradanaya Om Durgawai namah
I am paying respect to the banana by offering these scented flowers,
I am offering flowers to the nature where they belonged,
I am offering my respect to Lord Vishnu, the preserver of us all,
I am offering this (banana) in the name of Goddess Durga.

On this auspicious occasion, to please Goddess Durga,
I am sacrificing this banana, in Her name.
Bam etasai kadalibalaye namah
Eteh gandha pushpey Om kadali balaye namah
Etet gandhapushpey etad adhipataye devaya banaspataye namah
Om hrim sampradanoi Om Shri Shri Durga devyai namah

In the name of divinity! May I offer this banana for the sacrifice.
I herewith offer the scented flower
To the banana prepared for the sacrifice.
I offer my reverence by offering the flower to the Lord of the Nature
I offer the sacrifice to Goddess Durga.

Cut the banana in one strike.
**CAUTION:** Choose a sharp knife. You must cut the banana in one strike.

At this time blow the conch and make a loud noise to announce the occasion of ceremonial sacrifice.
Benedictory Prayer

Om sarbamangal mongalaye Shivey sarbartha sadhikaye |
Smharanye traimbakey Gouri Narayani namastutey ||
Shrististhiti binashanam shaktibhutey sanatani |
Gunashraye gunamaye Narayani namastutey ||
Sharanagata deenarta paritran parayaney |
Sarbasyartharey devi Narayani namastutey ||
(Oh the Goddess!) You bless us as our well wisher.
Oh the wife of Shiva, allow us to attain our goal
In distress, Oh Gouri, the wife of the three-eyed Shiva,
I offer my deep reverence to Thee.
You are the Creator and the destroyer of the Universe,
You are the center of all powers, Oh the immortal!
You harbor all qualities as you endowed with all qualities.
Oh the goddess of wealth
You rescue the poor who takes shelter under you
You take away all miseries Oh Goddess, Oh the betower,
I repeatedly bow to you with reverence.
PART 3: Principle Durga Puja (MAHANABAMI)

HAVAN – Kushundika
হোম
Hom

Introduction and preparation

Fire worship is perhaps as old as human civilization. Since fire was put into use during Early Stone Age, 70,000 years ago, humans dominated over other animals in many ways. Its ferocious face when uncontrolled and the friendly use in our daily lives, made the fire or Agni as the leading God of Hindu pantheon. Offerings to the fire found a direct link with the Lord Almighty. Thus fire worship becomes an essential component of many Puja rituals.

Havan in public places in USA is restricted due to fire hazard. It is the law. Hence, with considerable thoughts, it is modified in order to accommodate legal parameters. Thus the open fire is replaced by using canned fuel (Sterno). The fuel-gel is taken out with a spoon and placed on the sand layer spread on the havan kunda. Decorative sticks are used to offer ghee (quick dip in ghee, or concentrated butter) and then put into the fire along with the mantra. The thin stick does not allow soaking of excess ghee and thus the fire is fully under control. All procedures of traditional Havan is followed except the fire does not have a flame until the ghee-dipped stick is offered. No Havan Samagri is offered in the flame. It may start the smoke alarm.

Preparatory Arrangement

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

**INVOCATION PRAYERS**

*(Fire worship)*

**Dedication**

*বিশ্বামরণ*

*Vishnu smaran*

Sip water three times from your right palm seeking the blessing of Vishnu, our preserver. Then pray with folded hands:

```
ও বিশ্ব, ও বিশ্ব, ও বিশ্ব, ও তদবিশ্ব, পরম পদম সনাপাণ্ডি সুররং নিমিব চক্ষুরাত্মক ।
```
PART 3: Principle Durga Puja (MAHANABAMI)

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

He who, impure or pure, remembers lotus-eyed lord Pundarikaksha, Vishnu, in all situations, becomes purified inside and out.

We bow to Lord Narayana who is all auspicious, most adorable, beneficial and kind. Remembering His name we should begin all our work.

Hail to Lord Vishnu! Here I start with His blessing!

Resolution

Sankalpa

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

Traditionally the Havan kunda is prepared, filled with sand and its borders are marked with the ring finger while the thumb is touching the ring finger. These markings describe the colors of the fire. Make four markings on the four sides of the havan kunda, on the sand, and one in the center (see ankusha mudra). One can use a small stick in place of finger as the Havan Kunda is often of small size. Mark four sides of the kunda and in the center. Marking by exact direction may not be convenient.

पूर्व-पश्चिम - East and west
ो रेखेय ग्रीयर्इवताका पीठर्जसया।
Om rekheyam prithvidevataka peetabarna |
In the name of divine (Om)! This line is for the earth-God, yellow in color.

पश्चिम-उत्तर - West and north
ो रेखेय अग्निर्वदोका लोहिनिनसया।
Om rekheyam Agnirdevataka lohitabarna |
Om! This line I am drawing in the name of Lord Agni, the God of red in color |

उत्तर-पूर्व - North and east
ो रेखेय ग्रीयर्इवदेवताका कुष्ठर्जसया।
PART 3: Principle Durga Puja (MAHANABAMI)

**Om! Rekheyam Prajapatir devataka krishnabarna**
This line I am drawing in the name of Prajapati, the Lord of the Universe, who is of dark-blue color.

पूर्व-दक्षिण - East and south

**Om! Rekheyam Indradevataka neelbarna**
This line is for Lord Indra of pale blue color.

**Om! Rekheyam Somadevataka shuklabarna**
This line I am drawing in the name of the moon with white color.

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

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

In the name of sage Prajapati and the Fire God Agni, I am throwing off this sand with the kush grass | In my attempt to remove all the bad spirits from this place of worship |

**Naming of Fire**

*Note:* In early days fire was always kept on in the house for its ready use. It, however, received a new name which corresponded to its use when taken for the Havan. For example, in marriage the name “Yoyaka” this signifies union. Similarly in Annaprasan it is Suchi, and in any happy occasion it is “Shobhanah.” For peace havan it is ‘Baradah” and for pujas “Balada.”
Thus in Durga Puja the fire gets the name given of Balada (বলদ) that symbolizes “Strength giving”. Balad word is also used in referring to “Bull” which also indicates “Power” and this was the form in which Mahisashur was killed.

Light three sticks from the burning lamp:

```
Oṃ Prajapati-rishir anupstupa chhanda Agnir devata Agnisamskarey biniyogah
Krabyadam-agnim prahinomi duram Yamarajyam gachatu riprabahah
```

As chanted by sage Prajapati in Anustupa meter, in the name of Lord Agni,
I am lighting this fire.
Let the evil-fire (kramdagni) that bring destruction, go to Yamaraj (death)
Leaving this land pure and happy

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

```
Oṃ Prajapati-rishir Brihatichhandah Prajapatiirdevata
Agnisthapaney viniyogah,
Om bhurbhubaswarom
```

In the words of Rishi Prajapati, in the Brihatichanda, I am dedicating this fire to Lord Prajapati while establishing this fire and dedicating it to the Universe.

Then put the fire on the fuel can or on the pile of woods.

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Oṃ Agne twam Baladanamasi
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Om! Oh the new Fire by the name of Baladagni, accept my humble reverence.

Then pray to the burning fire with folded hands:

 Om! Ehaibayamitaro jatabeda devebhyo habuta prajanana |
 Om! Sarbatah panipadantah sarbatohakhi shiromukha |
 Vishwarupo mahanagni pranetah sarbakarmasu ||

Oh our well wisher the fire of knowledge (different from ill-spirited Agni),
who carries our oblations to the Gods.

With hands, legs, head and mouth spread everywhere while looking up
Thou universally spread out Agni, accept our oblations in all occasions.

Pay reverence by meditation on the fire with folded hands:

 Om pingabhrushma keshakshah penanga jatharoharunah |
 Chagastham sakhsha sutrohagni saptarchi shaktidhrakah ||

Om! Whose brows like the bow, and has scattered hairs and hungry stomach
Like a lamb I am bowing to the fire endowed with such great power ||

Then, welcome the new fire by showing the five welcome mudras (described earlier):

 Om! Baladanamagney ihagachha ihagachha, iha tishta iha tishta, 
 iha sannidhehi, iha sanniruddhyaswa atradhistanam kuru, mam
 pujam grihana ||
Oh Baladagni, come here come here, stay here stay here, come near, after coming close settle here and receive my oblations.

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

- ও বলদানামজয়ে নমঃ। (prostrate)
- এতদ পাদাঙ ও বলদাঙ এ বলদাঙ বলদাঙ নমঃ। (water)
- এত অর্চ্ছ নমঃ। এ বলদাঙ বলদাঙ বলদাঙ বলদাঙ নমঃ। (rice)
- এতদ পুষ্প ও বলদাঙ বলদাঙ বলদাঙ বলদাঙ নমঃ। (flower)
- এত ধূপ ও বলদাঙ বলদাঙ বলদাঙ বলদাঙ নমঃ। (incense)
- এতদ নীলপ ও বলদাঙ বলদাঙ বলদাঙ বলদাঙ নমঃ। (lamp)
- এতদ নৈবেদ্য ও বলদাঙ বলদাঙ বলদাঙ বলদাঙ নমঃ। (food platter)
- এতদ পানীয়জল ও বলদাঙ বলদাঙ বলদাঙ বলদাঙ নমঃ। (glass of water)

Om Baladananamagnaey namah!

Etad padyam, esha arghyam, etad pushpam, esha dhupam,
Etad dipam, etad naivedyam, etad paniyajalam
Om Baladagnaey namah!

Reverence to the Fire God with the name of Balada (“strength giving”)
I offer my oblation of water, rice, flower, incense, lamp, food platter and drinking water with humility in His reception.

Creating water boundary

उदकांग्ल देक
Udakanchala sek

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

ও প্রজাপতি বহিঃ অনুমোদির হননো সর্বস্তা দেবতা অর্থ পূর্বকালে বিনোদিত।
প্রজাপতি বহিঃ অর্থের দেবতা উদকাংল সেকে বিনোদিত। ও অফিসলেপভূমনায়।
প্রজাপতি বহিঃ অনুমোদিৃ দেবতা উদকাংল সেকে বিনোদিত। ও অনুমোদিৃ প্রনামোদায়।
PART 3: Principle Durga Puja (MAHANABAMI)

In the name of sage Prajapati, in Anustup meter, dedicated to the sun,
I am circling the water around the fire.
Oh Aditi (the mother of Gods) you order me to perform my duties.
Oh Lord give me the permission to start my offerings of fire.
Oh Saraswati, give me the permission to utter the words.

Divine Witness

Brahma Sthapan

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

Then place a kamandalu with a flower in it on the grass you spread out.
(Alternatively, put a glass of water with a kush grass and a flower in it).
The Kamandalu represents Brahma who is looking over the Havan ceremony.
Prajapati rishi agnirdevata Brahma upabashaney viniyogah ।
Om abaso sadaney seeda ॥
Following the directions of sage Prajapati, in reverence to the Fire God (Agni devata),
I have the task of establishing Brahma here.

Obeisance to Directional Gods

Then offer a little rice around the havan kundu, starting from the east in honor of the Gods of ten directions, (দশদিকপাল). Then offer the ghee-dipped stick in the name of ten directional gods.

ॐ ইন্দ্রায় হাঁ, ॐ অনুরে হাঁ, ॐ যমায় হাঁ, ॐ নারকায় হাঁ, ॐ বরনায় হাঁ, ॐ বায়ুরে হাঁ, ॐ কুরুরে হাঁ, ॐ ঈশানায় হাঁ, ॐ ব্ৰহ্মায় হাঁ, ॐ অনন্তায় হাঁ।
Om Indraya swaha – (continue in the same way) Agnaye --, Yamaya --, Nairitaya --, Varunaya --, Bayabey --, Kuberaya --, Ishanaya--, Brahmane --, Anantaya -- ॥
Oh the Gods of all directions bless me for completing this job.
(Details of the directional Gods, is presented elsewhere)

Offerings to the nine planets

নবগ্রহ হোম
Nabagraha Hom

Details of Nabagraha have been presented earlier.

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

(সূর্য, Sun) তোমারা যাতি জুনানি পশ্চাৎ হাঁ,
Om devo jati Bhubanani pashyan swaha
Arrive before us with your divine brightness

(মান, চন্দ্র, Moon, Soma) ও ভবঃ বাজসা সমধূম হাঁ
Om bhaba bajashya sangathey swaha
Bring (rain) more yield to our crops

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PART 3: Principle Durga Puja (MAHANABAMI)

(Mars, Mars) ॐ अपां रेतांसि जित्वति याहा
Om apam retamshi jinwati swaha
Your emitted energy brings life to the seeds on this earth

(Mercury, Mercury) ॐ उष्ण्व कृति देवां याहा
Usharudha debam swaha
Oh Budha you are the inspirational God of the morning

(Jupiter, Jupiter) ॐ जयान्स्माक मेधाविता रथानां याहा
Om jayanasmak mdhyabeta rathanam swaha
Bring victory over our enemies and joy to us.

(Venus, Venus) ॐ पुष्पिन्नी राति रथु याहा
Om pushanniha rati rastu swaha
Shower your divine blessing on the earth

(Saturn, Saturn) ॐ संयोराभुस्रापतु नः याहा
Om sanyorabhusrabantu nah swaha
Make us free from illness by your blessing

(Ascending/ North lunar node, Ascent) ॐ कर्या पातिर्यु वृता याहा
Om kaya sachistaya brita swaha
What good deeds could we do to receive your favor

(Descending/ South lunar node, Descent) ॐ समुश्वरिं जायतां हृदा
Om samushvarvir jayatha swaha
You enlighten us from ignorance

Mahabyahriti Hom
महाबाहृति होम

Vyahrities refer to the cosmos which is called Ahriti. By uttering the three words of Gayatri – Bhur, Bhuvah and Svah, the chanter
contemplates the Glory of God that illumines the three worlds – heaven, earth and the world in between. This covers the cosmos. Many consider these three words could also mean – past, present and future.

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

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

Om Prajapati rishi Gayatri chhandyo Agnirdevata vyasta samasta Mahabyahriti homey biniyogah | Om Bhu swaha ||
Om Prajapati rishi Rushnika chhandyo Bayurdevata vyasta samasta Mahabyahriti homey biniyogah | Om Bhubah swaha ||
Om Prajapati rishi Anustupa chhandyo Suryadevata vyasta samasta Mahabyahriti homey biniyogah | Om Swah swaha ||
Om Prajapati rishi Brihati chhandyo Prajapatirdevata vyasta samasta Mahabyahriti homey biniyogah | Om Bhur-bhubha-swah swaha ||

In the Gayatri meter, as chanted by sage Prajapati for Lord Agni, I am performing the Mahabyahriti Hom by offering ghee to the heavens,

In the Rushmik meter, as chanted by sage Prajapati for Lord Agni, I am performing the Mahabyahriti Hom by offering ghee to the earth,

In the Anustup meter, as chanted by sage Prajapati for Lord Agni, I am performing the Mahabyahriti Hom by offering ghee to the world in between,

In the Brihati meter, as chanted by sage Prajapati for Lord Agni, I am performing the Mahabyahriti Hom by offering ghee to the cosmos.
Principal Offering

प्रङ्कट कर्म

Prakrita karma

Put 28 ghee-dipped sticks (অট্টकিংশতি সংখ্যা) in the fire, chanting each time the following mantra. If applewood leaves (belpata) are available, offer at least three of these, dipped in ghee, while chanting the same mantra.

Om Jayanti Mangala Kaali
Bhadra Kali Kapalini
Durga Shiva Kshama Dhaatri
Svaha Svadha namohstute swaha
Oh Goddess Durga
You are victorious over evil and, gracious
You are kind and compassionate
You are eternal truth beyond the limitations of the mortals
You are not obvious and yet present in our consciousness (Atman)
You are the forgiving mother of the world
Accept my offering and sacrifice
I bow to Thee with reverence
Oh the victorious blissful Durga (in the form of Kali), the beautiful one, who holds the skull of devils,
Durga, the wife of Shiva, the foster mother of forgiveness,
Hail to her blessing, I pay my oblations to that divinity.

Obeisance to all Deities in view

प्रताक्ष देवता

Pratakahya devata

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

śrīgaṇeśah śāh, ō nāraśānam śāh, ō laṁḍā śāh, ō dūrganī śāh,
Shri Ganeshaya swaha, Narayanaya swaha, Lakshmayi swaha,
Durgawai swaha,
Vastudevaya swaha, Shivayai swaha, Kartikeywai swaha, Gangawai swaha, Saraswatwai swaha, Shashthai swaha, Shitalawai swaha, Monosha devai swaha.

I am offering my fire oblations to the deities in front of me, Shri Ganesh, Shri Lakshmi and others.

Offerings to Fire God
অগ্নি পূজা
Agni puja

Ettat/esha --- (padyam, arghyam, dhupam, deepam, Naivedyam) – namah Agnaye namah ||

Herewith I am offering water for washing feet, rice for reception, incense, lamp and fool platter as my oblation, Oh Lord Agni.

Conclusion of Fire Worship
উদিচ্য-কর্ম
Udichya karma

Sprinkle water around the havan kunda with the following chant:

Prajapati rishi Aditir devata udakanjali sekey viniyogah ||
OM ADITEHANUMANYASWA

In the name of sage Prajapati, Oh the mother of all Gods (Aditi)
I am offering this water to you. As I sought your favor to start thus fire
worship, you will grant me its success.

**Naming of Extininghing Fire**

Mriragni

The fire is given a new name (Mriragni, মৃরিণ গ্রন্থিত) before it is turned off. Mrirah means ocean which gave birth to this earth. It conveys the spirit of eternal, divine ocean that covers the earth.

Welcome the new fire along with the five mudras for the welcome (described in previous text):

```
ও মৃরিণাগ্রন্থি ইহাগ্নি ইহা গাংহ ইহা গাংহ ইহা গাংহ
ইহা সুতিনি বুক, সম বুকা গৃহান।

OM MRIRANAMAGNEY

Eha gachha eha gachha, eha tishtha, eha tishtha, eha sannidehi,
Eha sannidehi, Eha sannirudhaswa,
Atradhishtam kuru, mam pujam grihana
Oh the fire with the name of Mrirah (ocean) you are cordially welcome,
come close to me, stay close to me and after establishing your
presence here,
Accept my oblations.
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ও মৃরিণাগ্রন্থি নাম ল।
এথা গাঁথা ও মৃরিণাগ্রন্থি নাম ল।
এথা পুজ ও মৃরিণাগ্রন্থি নাম ল।
এথা নামি ও মৃরিণাগ্রন্থি নাম ল।
এথা হরিনিবেদ্য ও মৃরিণাগ্রন্থি নাম ল।

OM MRIRAGNEY NAMAH

ESHA GANDHA OM MRIRAGNEY NAMAH,

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etat pushpam Om Mriragney namah |
eta dweepah Om Mriragney namah |
Etat habir naivedyam Om Mriragney namah ||
Oh the Mrirah-named fire!
I am offering with great reverence, the flower, the incense, the lamp,
the fire offering (habir) and the food-platter (naivedya),
please accept my offering.

Completion of Fire Offering

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

প্রজাপতিবিকিররাজু পার্শ্বী ছন্দে ইন্দ্রেবতঃ
শস্কামসা বজ্রীয় প্রয়োগে বিনিয়োগঃ।
ও পূর্ণহৃতং বশসে জুহোসি, মোইসি জুহোসি বরমভায় দদাতি, বরং বৃন্ধে,
শস্না জামি লোকে খায়।

Prajapatir-rishir-Birarah Gayatri chhanda Indra devata
Jashaskamasya jajaneya prayogey vinyogah |
Om Purnahomam jashashey juhomi, johashmai juhoti baramashmai dadati,
Baram briney, jashasha bhami lokey swaha ||
As written by Prajapati rishi in the meter of Brirah-Gayatri, in the
name of Lord Indra,
I am offering this oblation to the fire for my fame |
In this final oblation to the fire I seek your blessing,
I seek your boon to grant me a good reputation in this terrestrial world.

Offering of Purnapatra

পূর্ণপত্র দান
Purnapatra dan
After offering the *purnahuti*, sit down and take the *purnapatra* on your left hand (*Purnapatra*: A tumbler placed on a plate and is overfilled with rice; on the top place a coin and a supari; a ripe banana is placed on the side). Put a flower on the Purnapatra and sprinkle a little water (three times) on it while chanting:

एते गंध पुण्यम् एति श्रीमान अमृतापरमेश्वरस्य भोजयाय नमः।
एते गंध पुण्यम् एति स्वामिः विश्वमयेश्वरस्य भोजयाय नमः।

_Etey gandhapushpey etashmai purnapatra anukalpa bhojaya namah_

_Etey gandhapushpey etatahipataye Shri Vishnabey namah _||
_Etey gandha pushpey atad sampradanaya Brahmaneey namah __|

With the scented flower (dipped in sandalwood) I sanctify this raw food for the dinner. I am offering this, with the scented flower, to Lord Shri Vishnu with humility,

I am offering this, with this scented flower, to the Brahmin with humility.

*विष्णुरोऽन्धत अमृतं अमृतीश्वरं अमृतोत्तरं अमृतेश्वरं अमृतेश्वरं* (name and identification of host)
* अमृतेश्वरं अमृतेश्वरं* (name and identification of the priest/Brahmin)

*Etat sampradanaya Om Brahmaney namah _||
Vishnurom tatsat adya ____ (identification of day) ____ (identification of the person offering) to ____ (identification of the Brahmin)
Offering this bhojya (raw food for dinner) in the name of Lord Almighty.

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

Agni bisarjan

Pick up the kamandalu (Brahma), sprinkle some water around the fire and offer apology for any mistakes I made during the performance of the puja.

ॐ ब्राह्मणे क्षमां

_OmBrahmana kshamashya

Pardon me Oh Brahman (Lord of the Universe)

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

ॐ यायज्याद्वाय आग्निसिद्धं शीतल्यतां

_Om yagyabharah dhamamatah agnidahana piritah |

Tatsamastha dhere devi priti dev samjita bhava ||

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

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

ॐ अग्नेयं समुद्रं गच्छ॥

_Om Agney twam samudram gachha ||

Oh Agni may you now go to the ocean ||

ॐ पृथ्वीं तुं शीतला भव॥

||
**Om prithwi twam shitala bhaba ||**

*Oh earth! May you cool down.*

### Rewarding the Brahmin

*Dakshina*

Then take the coin and give in the hands of the Brahmin:

 vesntf dtfes nvtefdv vnt tftv vnt tftv vnt tftv vnt tftv

\[
\text{Kritaitat homakarmana sangatartham dakshinamidam purnapatra anukalpa bhyojyam}
\]

*Shri Vishnuur daivatam Brahmaney aham sampradadey.*

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

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

Say the following mantras while putting the bhasma.

On the forehead:

\[
\text{Om Kashyapashya trausham ||}
\]

*Like rishi Kashyam I wish you have a long life ||*

On the neck:

\[
\text{Om Jamadagneya trausham ||}
\]

*I wish you attain the power of Jamadagni (one of the great sages of ancient India, father of Parashuram, who was one of the incarnations of Vishnu) ||*
On the shoulders:

ॐ जयद्वानन्त आयुष्म ||
_Om jadevanam trayusham ||_
I wish for you divine characters ||

On the heart:

ॐ तत्वहस्त आयुष्म ||
_Om tateyhasu trayusham ||_
Wish for you youthfulness in your long life ||
KUMARI PUJA
(Worship of a virgin girl, symbolizing Goddess Durga)

Goddess Durga is worshipped in various forms during her period of stay on the earth. One of those forms is the "Kumari", the Virgin form. To imagine the Goddess in the mould of a Kumari is an age old concept. The Kumari is the most powerful form of Mahashakti. She has the potentiality of giving birth to a new life. Thus Kumari Shakti is symbolically the basis of all creation. Our scriptures have emphasized Kumari Puja particularly to evolve the purity and divinity of the women of the society.

A girl aged between one to sixteen, symbolising the Kumari form of Devi is worshipped in front of the idol of Goddess Durga. The scriptures mention the great care with which the Kumari is selected to be worshipped as the earthly representative of Devi Durga. The qualities required in the girl have to match the dynamism, purity and serenity of the Goddess. A calm, serene and unmarried girl with a bright disposition between one to sixteen years, who has not yet reached her puberty and is bereft of desire, worldly pleasures and anger, is the right requisite for the Kumari Puja. Depending on the age of the girls they are worshipped in the various forms of the Goddess. A three year old girl is worshipped in the Tridha form of Durga and a four year old is worshipped in the Kalika mould of the Devi. Subhaga and Uma are the forms of Durga for a five and a six year old respectively.
The worship is usually done by someone (male or female) who desires to do the puja in front of the Goddess. He/she might have chosen her own Kumari and the priest need to help her perform the ceremony. It is interesting to note that the scripture allows Kumari from any caste but a Brahmin Kumari is usually preferred.

Resolution

In the name of Lord Vishnu, on this auspicious day of ____ I, ____ (gotra and name),
As a part of the annual Durga Puja of autumn, I am performing the Kumari Puja
In order to fulfill the requirement for complete Durga worship.

Meditation

Om balarupancha trailokya sundarim barabar nineem |
Nana alankar bhusangim bhadrabidya prakasinim |
Charuhasyam mahananda hridayam shubhadam shubham |
Dhyaei kumarim jananim paramanda rupinim |

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In the name of the divinity,
I am meditating on Goddess Durga appearing as a young girl,
She is most beautiful of the three worlds,
who blesses everyone and wish them well.

Decked with different ornaments,
glowing with wisdom with righteous knowledge,
Bearing a beautiful smile from a happy heart,
the benevolent, auspicious divine mother,
I am worshipping that virgin
who is blessing us for our peace and prosperity.

Worship

Put a garland on the Kumari and put flower on her feet everytime you make an offering:

Etey gandha pushpey namah Om Kumarjai namah |
Etad ---- (padyam, arghyam, dhupam, deepam, sopakarana naivedyam) |
Om Kumarjai namah ||
I am offering these scented flowers (dipped in sandalwood) to Goddess Durga as virgin
Here is the water for washing her feet, rice for her reception,
incense to bring fragrance in the air, lamp to show the path,
and the food platter to eat from.
I pay my reverence to the virgin form of Goddess Durga.

After the puja offer sweet and water to the Kumari to eat.
Finally do the obeisance at her feet.
Obeisance
प्रणाम

Pram

ও নমামি কুলকারিনিং পরমভাগ্য সর্বাচারিনিং ।
কুলারতি চাতুরিং সকল সিদ্ধি-নবপ্রিয়নিং ॥
প্রবল জটিকা রজত রাপ বক্রাচিতাং ।
বিন্দণুল কুমারণ রজন রাপ কুমারীঃ ভজে।

Om namami kulakaminim parambhagyam sandhayanim |
Kumarrati chaturim sakala siddhida nandinam ||
Prabal gutika srajam rajat raga bastranvitaṁ |

Hiranya kula bhushanam bhubanarupa kumarim bhajet ||
I pay my reverence to the Goddess who fulfills my family wishes
Who brings good luck to us all
Who cleverly manages the boys and fulfills all her young dreams
She beautifies herself with the garland of sea shells
While wearing a silver-colored white dress decorated with gold ornaments,
Merging as world beauty, I bow to that Goddess of virginity.

Rewarding the Virgin
কুমারী দক্ষিণা
Kumari dakshina

Place a silver coin on the floor in front of the devotee/giver. Put a flower on it and a little water. Chant the following mantra and give the coin in the hand of the Kumari.

এতঃ গণধপুষ্পঃ এতস্য রজতমূলয়াম নমঃ।
এতৎ অধিপতয়ে শ্রীবিষ্ণুবে নমঃ। এতৎ সম্প্রদায়ে ও — অমুককুমারিং নমঃ ।
বিষ্ণুরাম তৎসৎ অদা —— মাসে —— পদে —— তিথি ভক্তের
—— পোষা/সোমা শ্রী —— দেবতার্থদ্বিদী
দেবীপূর্ণ্যক বিভিন্ন বাহিক শরৎকালীন শ্রীতিভাগ দুর্গা পূজাদি কর্মসং
পরিপূর্ণ ফলপ্রাপ্তি কামনাধীন কৃতৈতত্ত কুমারী পূজাং সাধতার্থঃ দক্ষিণামিং
রজতমূলঃ শ্রীবিষ্ণুস্বেতাং স্থায়স্তব পোষামাং —— অমুক কুমারী তুভামঃ সম্প্রদায়ে।

Etah gandhapushpa etashmaip rajatamulyaya namah ||

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Etat adhipataye Shri Vishnabey namah \ Etat sampradanaya
Om --- amuka kumarjai (name of kumari)
Vishnurom tat sat adya ---- masey ---- pakshey ----- tithou bhaskarey
---- gotra/gotra Shri ---- devasharmanah/devi (the devotee)
Devipuranokta bidhina barshik Sharatkaleena Shri bhagwat Durga pujadi
karmanah
Paropurna phalapratit kritaitat kumari pujam sangatartham
dakshina midam
Rajata mulyam Shri Vishnu daivatam jathasambhaha gotramney --- amuka
kumarjai
Tubhyamaham sampradadey ||
May I sanctify the silver coin with the scented flower!
May I offer it to Lord Vishnu. Allow me to give it to the Kumari (virgin) with
reverence.
On this auspicious days of ____ I with my identification ____ (gotra and name)
On the occasion of the annual autumn worship of Goddess Durga,
By the method described in Devipuran,
And in completion of the puja ritual, I have completed the worship of
Goddess Durga as virgin and would like to reward this silver coin
I am giving this reward to ____ (the virgin) in the name of Lord Vishnu and my
identity.

List of Requirements for Kumari Puja

- A well dressed Kumari who will sit still for half hour without being
  restless.
- A person (male or female) to do the Puja of Kumari
- A small low height sitting stool for Kumari to sit
- Decorative Ashan which will be placed on the stool on which
  Kumari will sit.
- Garland for Kumari
- Kosha-Kushi to do the Puja
- A plate (Like a Small Pizza Tray) where Kumari will put her feet
- A plate of cut fruits & sweets and also a small glass of water to
  offer Kumari
• A bouquet of flower for Kumari's hand
• Dakshina

Adoration with lamp

dূৰ্গার আর্তি

• পঞ্চ প্রদীপ (Lamps with five wicks)
• জলশঙ্ক (water conch)
• বক্ত্র (cloth)
• পুষ্প (flower)
• দর্পন (mirror)
• ধূপকাঠ (incense sticks)
• কুপূরদানি (camphor)
• চাঁদ (fan)

This is described earlier under Saptami and Ashtami.

Benedictory prayer

প্রণাম মন্ত

Pronam mantra

Pray with your folded hands:

সর্বমঙ্গল মঙ্গলে শিবে সর্বাংশ সাধিকে।
শরণে জ্ঞানকে পৌরী নারায়ণি নমোহ্মত তে।।
সৃষ্টি বিনাশনং শক্তিতুষ্টে সনাতনি।
গুণাত্মকে শুভময়ে নারায়ণি নমোহ্মত তে॥
শরণাগত দীনার্থে পরিব্রাজ্জ পরার্থে।।
সর্বসাংত্যেরে দেবি নারায়ণি নমোহ্মত তে।।

Om sarbamangala mangaleye Shivey sarbartha sadhikaye |
Smharanye traimbakey Gouri Narayani namastutey ||
Shrististhiti binashanam shaktibhutey sanatani |
Gunashraye gunamaye Narayani namastutey ||
Sharanagata deenarta paritran parayaney ||

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Sarbasyartiharey devi Narayani namastutey ||
(Oh the Goddess!)
Bless us as you are our well wisher.
Oh the wife of Shiva, allow us to attain our goal
In distress, Oh Gouri, the wife of the three-eyed Shiva,
I seek your shelter. Accept my obeisance.
You are the Creator and the destroyer of the Universe,
You are the center of all powers, Oh the immortal!
You are holder of all qualities and ever glorified.
The destitutes seek your shelter and you rescue them
Oh Goddess you remove all our sorrows.
I repeatedly bow to you Oh Narayani (Goddess of the people).
Introduction

Dashami is the conclusion of the four days of Durga Puja celebration. Before Goddess Durga departs from the earth and starts her journey towards her abode in the Himalayas (heaven), she is given a special sweet treat (*dadhi karma*) as a token of good wishes from the mortals. The priest, after offering the sweet concludes the four days of Devi Puja, moves the holy pitcher and sprinkles water from the holy pitcher with his peace chant. He also prays to the Goddess to forgive his mistakes and be rewarded for the job he did during the four days of puja ceremony.

Following the completion of puja rituals performed by the priest, all women participate in an emotional farewell to Goddess Durga seeking Her blessing for the long life of their husbands and happiness for their families. They put vermillion powder on the hair of the parting of Goddess Durga and on Her forehead. Then they put the vermillion powder on other married women at the puja, which becomes a color play for all.

Farewell Treat to Goddess Durga

This special sweet preparation consists of flat rice, sweet puffed rice, yogurt, sweet and banana (*চিড়ি, মুড়কী, দই, মিটি ও কলা*). After mixing them, they are put in big bowls for its offering to the Goddess Durga and then distributed as consecrated *prasad* for all to share.
Offering

Sprinkle little water on the dadhi karma bowl:

Эта стакан с водой, который мы будем использовать в этом ритуале.

Etasmhai sopakarana mistanna-dadhikarambha naivedyaya namah
I sanctify this sweet dish with its accessories for its offering.

Then place a little flower on it

ও এতে পড় পুষ্প এসপরানা শ্রীরকিন্ডে নমঃ।
এতে সম্প্রদায় ও শ্রী শ্রী শ্রী শিবুরুপের নিবেদয়ামি।

Om! Etet gandhapushpey etadhipataye Shri Vishnabej namah |
Etat sampradanyoi Om Hring Shri Shri Devi Durgawai nivedayami ||
I am consecrating this dish with humility to Lord Vishnu, the protector of this World,
May I offer this to the divine mother Shri Shri Goddess Durga

Offering to the vital breath

পঞ্চগ্রাসের মন্ত্র
Panchagraser mantra

This is described earlier (vital breath) in the introductory chapter.

Keeping your eyes closed, hold the palms of both hands upwards. Put a little water on the left palm and keep still. On your right palm, touch one by one, the four fingers (starting with the little finger) with the right thumb while chanting the four mantras as you touch the fingers. Give a slight circular motion to the palm and imagining that you are offering the food to the Goddess while She is accepting it from you.

ॐ প্রাণায় ব্যাহ, ও অপানায় ব্যাহ, ও সামানায় ব্যাহ, ও উদানায় ব্যাহ,
Om! Pranaya swaha, Om! Apanaya swaha,
Om! Samanaya swaha, Om! Udanaya swaha
Offering this to the vital breaths, prana, apana, samana, udana,
At the end, touch the thumb with the tip of the index finger and chant.

ও ব্যানায় বাহা।
Om! Byanaya swaha
And the vital breath Byanaya

Finally, throw the water into the bowl chanting the last line

ও অম্রতাপি ধনমসি বাহা।
Amritapi dhanmasi swaha
May this lead to immortality

Special note: Continue meditating until you are able to see the Goddess accepting your offer.

Singing the Glory of Durga

dুর্গাস্তুতি
Durga stuti (Prayer of Durga)

ও আরুদেহি জাশদেহি ভাগ্যম ভাগবতি সেহি মে।
Om aurdehi jashodehi bhagyam bhagavati sehi me

পুরাণ দেহি ধন দেহি সরবান কামান্ড দেহী মে।
Putran dehi dhanam dehi sarban kamanscha dehmey

ও ভাগবতি ভয়চ্ছেদে ভবভবিনি কামসে।
Om bhagavati bhayochhedey bhaba bhabini kamese

শক্রি কৌশিকি তুঃ হি কাতায়ণি নমোহছুতে।
Shankari koushiki twam hi kattayani namohastute

Oh Goddess give me long life, fame, fortune,
Sons, wealth, and fulfill all my wishes

Oh Goddess who removes all our fears and fulfills our desires
You are Kaushiki, wife of Shiva, (a beautiful woman warrior)
You are also Kattayani
(daughter of sage Kattayan and a form of Durga)
I bow to you with reverence
In the form Prachandey, you are the life giver of my son
You bring delight as leader of the gods
You bring brilliance and victory to the family
I bow to you with reverence.

You are the ferocious forms of the Goddess, Rudra Chanda, Prachanda
And bring strength to us all. Oh Goddess protect us always.
I bow to you with reverence Oh the Goddess of the Universe.

You are the one who rescues me from my troubles, you remove all the
misfortunes
You guide me to the right path, make me wealthy and liberate me from
my bondage

So I worship you all the time ||
Oh the Durga, you are eternal, rescue me out from my troubles,
Oh the favorite of Shiva.
You are the wild who slayed the buffalo demon
I bow to you with reverence. Please be kind to me.
Om hara papam hara klesham hara shokam hara ashubham
Hara rogam hara khobham hara marim harapriye
Om Kali Kali mahakali Kalikey papaharini
Dharmartha kama sampattim dehi devi namastutey
Take away all my sins, tiredness, sadness and bad luck
Take away all diseases, frustrations, and pandemics,
Oh the favorite of Shiva (Durga)

Oh the Kali, Kali, Mahakali (mother of darkness) who destroys our sin (ignorance)
Liberate us from worldly passion and desire.
I bow before you with reverence

Om mahishaghni mahamaye chamundey mundamalini
Aur arogya Vijayam dehi devi namastutey
Om auradhatu mey Kali putran dehi sada Shivey
Dhanam dehi mahamaye Narasini jasho mama
Oh the slayer of the buffalo demon, the mother of illusion,
The wearer of the skulls of the demons as your garland,
Bless me to conquer over all diseases and to lead a healthy life
Bless me with long life and with many sons, Oh the wife of Shiva.
Give me great wealth of wisdom Oh the great Goddess Narasinghi (Favorite of Narasinghavat, Vishnu)
And bring me great fame.

Om shiro mae chakika patu kanta paru maheshwari
Hosmay patu chaithya sarbanga patu kalika
Om antarjagadus chita gajam roopam kironi sarasam.
Bhavjan bairagya druse kum har bhuje.

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Om shiro mey chandika patu kantham patu maheshwari
Hridayam patu chamunda sarbatah patu Kalika

Om andhyam kushtancha daridyam rogam shokancha darunnam
Bandhu swajana bairagyam Durgey twam hara durgatim

On the head rests Chandika (supreme goddess)
On the throat is the Shiva, our protector (patu)
In the heart is the seat of Chamunda
(the fearsome aspect of Divine Mother who killed both the demons Chanda and Munda)
While Kali (the Goddess of Time and Death) protects us all.
Durga takes away the miseries of the blind, the lepers,
Poverty and illness, of deep depression,
And of people without friends and relatives and those in miseries.

All I have, my property, my prosperity and fame, my stable income are all yours
I acquired them with your power and blessing on my head,
Oh the victorious Goddess, Oh the undefeated Goddess of the Universe,
Your are the ruler of the three worlds (heaven, earth and the world in between)
You are the one who takes away our hunger and thirst.
Om arghyam pushpancha naivedyam malyam malayabasini ||
Grihana baradey devi kalyanam kuru mey sada ||
I am so very blessed, and so very grateful to you for making my life so fulfilled,
As you came to my house Oh Goddess Durga.
Take my revered offerings, the flower and the food platter,
The flowers from the garden and the garland
Please oblige me by accepting them and bless me always.

Om chandanena samalabdhey kukumena bilepitey |
Bilwapatram kritapirey Durgey twam sharanam gata ||
I have obtained the sandalwood and vermilion, anointed on apple wood leaves
I seek your shelter Oh Goddess Durga.
I neither know the mantras nor the rituals; my devotion may also be wanting,
Yet in whatever way I have my imperfect worship,
Through your blessing please make it perfect.

Om kayena manasa bacha karmana ja kritam maya |
Tat sarbam paripurnamtey tad prasadat sureshwari ||
Whatever I have done through my body, mind, speech and action (in worshipping you)
There will be many short comings. Please fulfill those voids,
Oh Goddess, the beloved of Shiva, and make them complete by your grace.
PART 3: Principle Durga Puja (DASHAMI)

Obeisance

Pranam

Pronam

Pray with your folded hands:

Om sarbamongal mongolaye Shivey sarbartha sadhikaye |
Smharanye traimbakey Gouri Narayani namastutey ||
Shrististhiti binashanam shaktibhutey sanatani |
Gunashraye gunamaye Narayani namastutey ||
Sharanagata deenarta paritran parayaney |
Sarbasyartiharey devi Narayani namastutey ||
(Oh the Goddess!) Bless us as you are our well wisher.
Oh the wife of Shiva, allow us to attain our goal
In distress, Oh Gouri, the wife of the three-eyed Shiva,
I seek your shelter. Accept my obeisance.
You are the Creator and the destroyer of the Universe,
You are the center of all powers, Oh the immortal!
You are holder of all qualities and ever glorified.
The destitutes seek your shelter and you rescue them with compassion.
Oh Goddess you remove all our sorrows.
I repeatedly bow to you Oh Narayani (Goddess of the people).

Immersion Ceremony

Bisarjan

Prayer

ও বিষ্ণীহিং অভিষেষহিং ক্রিযাহিং ষষ্ঠিষ্টম ।
Om bidhipinanm bhaktihinam kriyahinam jadarchitam
Purnam bhabatu tatarsbam twatprasdat meheshwari
I have made the offerings to you without knowing the ritual,
With imperfect devotion and inappropriate action,
Oh Goddess, the wife of Shiva,
Fulfill it with your grace and oblige me.

Put a flower on the holy pitcher and pray with folded hands:

Om Durgey Devi khamasya | Om Nirmalyabasinyai namah |
Om Chandeyswarjai namah ||
I beg apology Oh Durga, the divine spirit in these remains of flowers
I bow to the Chandi form of Durga associated with these remains||

Moving the deity

Give a little push to the base of the deity while chanting:

Om uttishtha devi Chamundey shubham puram pragrijya cha |
Kuruswa mama kalyana ashtabhi shaktibi saha ||
Om gacha gacha param sthanam swasthanam devi Chandikey |
Jat pujitam maya devi paripurnam tadantu mey ||
Braja twam shrotashi jaley tishta gehey cha bhutaye ||
Oh Goddess Chamundey (the killer of the devils Chanda and Munda),
Arise and accept my auspicious worship and bless me with your eight powerful
Forms (Shakti) before you go to your heavenly abode,
Oh Goddess Chandi (the fearful form of fighting mother).
**Placement of water for immersion**

Jalasthapan

Place water in a big bowl and sanctify it before immersing the reflection of the deity in the mirror.

---

*Om Durgey devi jaganmatah swasthanam gachha pujitey |
Sambatsara byatitetu punar agamanaya cha ||
Imam pujam maya devi jathashakti niveditam |
Raksharthantu samaday tajra swasthanmuttamam ||

Oh Durga the mother of the Universe,
now you go to your heavenly abode after my prayers
Come back after one year and I will offer you all that I can.
Protect us from where you are firmly established.

---

*Om! Jathashakti krita puja samasta Shankarapriye |
Gachhantu devatah sarba dattwa to banchhitam baram ||
Kailasha shikhara ramye samsthita bhaba sannidhou |
Punitashi maya bhaktiya nabadurgey surarchitey ||
Twam pragrihya baram dattwa kuru kriram jathasukham ||

I have done the worship to the best of my ability Oh the wife of Shiva
As you leave, fulfill all my ambitions*
Please stay close to us
while you happily live on the mountain top of Kailash (Himalaya)
I will devotedly worship you every time you come along with other Gods
Bless us while you stay happily amongst us

ॐ यमयोपाध्रतं किंचित बस गंधनुलेपनम् ।
तं संपुंसुकुम्भं तं पत्य वदनि वधा सुखम् ॥
ॐ राजं शुद् गुहं शुद् शुद् सर्वशुद् दर्शनंतः।
ता तु तेजः भववत्त्वं किं करोमि वदव तत॥

Om janmayopahritam kinchit bastra gandhanulepanam |
Tat sarbamupabhujya twam gacha devi jatha sukham ||
Om rajyam shunyam griham shunyam sarbashunya daridrata |
Twa mritey bhagabatyma kim karomibadaswa tat ||

With humility we offered you clothes and essence, and now you go happily.
As you go we feel the emptiness in our kingdom and home and
We feel so very deprived
Yet in the name of the eternity, Oh Goddess, advise us as to what to do!

Immersion Process

Take the mirror that was placed at the feet of the image after giving bath to
the reflection of Goddess Durga. The mirror has (ह्री) mantra written on it
with vermilion paste. Immerse it under the sanctified water.

ॐ निमाजंभसि देवि तुं पत्रिका वर्जिता जले।
पुराणतन्तु कुर्तां क्षातितसि जले मया॥
ॐ पूजिता देवीदुर्गा कम्मुं ॥

Om! Nimajjambhasi devi twampatrika barjeeta jaley |
Putrayurdhana bridhyartham sthapitasi jaley maya |
Om pujita devi Durga khamadhyam ||

Oh Goddess! Immerse in water as I place the Navapatrika in the water
As I place you in water, I seek your blessing for
the expansion of my family (son), life and wealth
Forgive me Oh Goddess Durga for my faults in my prayers.
Obeisance

Pranam mantra

Om ragamshokam apahansi tusta, rusta tu Kaman sakalam abhistan\nTwam ashritanam bipanna ranam, twamashrita hyashratam prayanti\nBidyeshu shashtreshu Vivekdeepeshu adyeshu bakyeshu ch ka twadanya\Mamatwa gartey ati mahandhakarey bibhramayati etat ateeba viswam\Vishwesha bandya bhabati bhabanti, vishwashraya tey twi bhakti namah\Devi praseed paripalaya nah arivititeyh\nityam jatha asurbadhat adhuna eba sadyah\Papani sarbagagatancha shamam nayashu,\utpapa papajanitansch maha upasargan\Pnratam praseed twam devi biswat harini\Trilokya basinam idye lakanam bara bhava\Oh Mother Durga, You are happy to destroy all our diseases and calamities You are mad about our greed and passion You give us protection when we are surrounded by danger I am helpless in approaching you to seek your shelter My knowledge, conscience, wisdom and speech are not functioning I am confused in the darkness of my ignorance Oh the Goddess of the Universe who protects this Universe, Who is holding this Universe The World is in praise of you and submitting to Thy glory, Oh Goddess you are so kind to your subjects and protect them from the demons
From the sins and disturbances
I bow to Thee, the destroyer of our enemies
The entire Universe is in praise of you and I offer my oblations.

Moving the Holy Pitcher
ঘটচালনা
Ghatchalana

Move the holy pitcher while chanting:

গচ্ছ গচ্ছ পরম স্থান স্বাস্তন পরমেশ্বরী ।
সংবৎসর ব্যাপতে তু পুনরাগমনায় ॥
ও কৃষ্ণ করলে পুরী মলানার পরমেশ্বরী ।
সর্বং শুভং শোভি সূর্যাস্তু কলঙ্ক ॥

Gachha gachcha param sthanam swastanam parameshwari ।
Sambatsar byatite tu punaragamanayacha ॥

Om khamasya baradey devi mangalyam parameshwari ।
Sarbaga shubhaga devi drishtadrishta phalaprada ॥
Oh Goddess you now go to your abode
After the completion of one year you return here.
Oh the auspicious Goddess
forgive me for my short comings and bless me. With your continued blessing we are rewarded with good luck.

Peace Chant
শান্তিমন্ত্র (সামাবেদ্য)
Shantimantra (samavedya)

Hold the holy water pitcher on the palm of your left hand. Take out the leaves and dip into the consecrated water. Then sprinkle the holy water on the heads of the attending devotees. Keep chanting the following mantra while sprinkling.

কৃষ্ণ নন্দিতা ইতিভক্তিক্ষুদ্রা মহাব্যবধানহিরিয়াং পারমাত্মন ইত্যে দেবতা
শান্তি করমি জপে বিনিয়োগ ॥
Kaya naschitra iti riktrayasya Mahabama devya rishir birar Gayatri chhandha

Indro devata Shanti karmani japey viniyoga |
This peace chant is written by sage Mahabamadeva
in Gayatri meter and
addressed to Indra, the King of the Devas.
Always victorious in numerous ways and friendly to us all, and
whose (Lord Indra) protection surrounds us all.

Om kaya naschitra ah bhubaduti sada bridhah sakha |
Kaya sachisthaya brita |
Om kasta satyo madanam mamhistho matsadhandasah |
Drirha chidarujey basu |
Im abhishunah sakhinambita jaritrinam |
Shatam bhabah swutaye ||
(Oh Indra)
How were you inspired to protect your
friends and followers and help them prosper ?
How did you get the strength to destroy your enemies and
Defend the righteous people.
Come in hundreds of forms to protect us, your appreciators.

Om swasti nah Indro bridhdhashravah, swasti nah Pusha Viswavedah |
Swasti narstrakshyo arishtanemi swastino Brihaspatirdhadatu |
Om Swasti, Om Swasti, Om Swasti ||
May Indra, inscribed in the scriptures do well to us,
May Pusha who is knower of world do good to us and
May Trakshya who devastates enemies do good to us!
May Brihaspati do well to us!
OM Peace, Peace, Peace”.

Om Trakshya Atmaniraksham Shakti Bhojini Purnam Bhootam Sabda Shivam Shakti
Vandem Bhootam Sabda Bhootam Swaha Swaha
Om Brihaspati Vriddha Shakti Prithivi Shakti Svedhkhina Shakti
Vandem Bhootam Shakti Prithivi Swaha Swaha

(Rigveda)

There is peace in the sky, there is peace on earth, and there is peace in
the heavens.
There is peace in the world. There is peace in the water, there is peace
on land.
There is peace in nature (plant, animals, flowers, insects, and herbs)
There is peace in the Universe. There is peace with Brahma, the
Creator,
May this all –pervading peace enter into us and
permeate us to the very core of our being.

Om Shantirastu Shivanchastu Binasyata Shubhancha Jat
Yata Ebagatam Papa Tatraiba Pratigachatu Swaha
By the grace of Lord Shiva, peace will prevail.
May He destroy all the evil to establish peace.
May all the sins (ignorance) be removed and permanently stay away
from us.

Om Purna Madah Purnamidam Purnat Purna Mudchate
Purna Purnamadar Purnameva Abhishyate

Om Purna Madah Purnamidam Purnat Purna Mudachate
Purna Purnamadar Purnameva Abhishyate
Om Shantih! Om Shantih! Om Shantih!
You are infinite (perfect, absolute) here, you are infinite (perfect, absolute) there, and When we take out the infinite (perfect, absolute) from the infinite (perfect, absolute), The infinite (perfect, absolute) still remains infinite (perfect, absolute).

In other words: You are Infinite, Absolute and Perfect in every possible way.

Benidictory Prayers

Om asato maa sat gamaya
Tamaso maa jyotirgamaya
Mrityor maa amritam gamaya
(Oh Almighty God!)
Lead me from the unreal (illusion) to the real, From darkness to light, From the fear of death to the knowledge of immortality.

Rewarding the priest for his services (muladakshina)

Dakshina

Put an appropriate denomination coin on the floor. Sprinkle a little water on the coin and place a flower on it.

Etadmsi kanchana mulaya namah ||
Etat adhipataye Shri Vishnabey namah ||
Etat sampradanaya Om Durgadevai namah ||
May I sanctify the coin in the name of Lord Vishnu, our protector.
I am offering this to the priest in the name of Goddess Durga

Om Vishnurom tatsad adhya --- month --- fortnight (lunar) ---
- day bhaskarey
--- gotra Shri ---- devasharmanah
Devi puranokta bidhina Shri Durga pritikamanaya krititath
Barshik saratkalin Durgapuja karmanah sangatartham
Dakshinamidam kanchanamulyam Shri Vishnu daivatam
Shri Durgadevai tubhyamaham sampradadey ||

On this auspicious day (bhskarey), in the name of Lord Vishnu,
in the month of ---- in the lunar fortnight of ---- on the tithi (day) of ----
I will offer this money to ---- gotra of name ---- (the priest) who
completed the Annual Durga Puja of autumn, by the method described
in Devi Puran,
In the name of Lord Vishnu and Goddess Durga,
I am giving it to you.

Seeking Forgiveness
অচ্ছিদ্রাবধারণ
Achidrabadharan

Take a little water in your right palm and chant. After completing the
chant discard the water in the offering plate (tamrapatra):

ও যদক্ষরং পরিজিতং মহাবীর্ণং যথেৎ। পূর্ণং ভবতু তস্বর্ণং তৃত্যসাদৎ সুরেষ্পরং।।
মহাবীরঃ ক্রিয়াবীরঃ তদিভিঃ সুরেষ্পরঃ। যৎ পুজিতং ময়া দেব পরিপূর্ণং ভদতুমে।
ও কারৈন মনসা বাচ্চা কর্মনা যৎ কৃতং ময়া, তৎ সর্বং পরিপূর্ণং তৎ প্রসাদং সুরেষ্পরী।।
PART 3: Principle Durga Puja (DASHAMI)

Om jadaksharam paribhrashtam matrahinancha jadbhabet |
Purnam bhabatu tatarsarbam tatprasadat sureshwara |
Mantraheenam kriyaheenam bhaktiheenam Sureshwara |
Jat pujitam maya Deva paripurnam tadastumey ||
Om kayena manasabacha karmana jat kritam maya |
Tat sarbam paripurnam tad prasadat sureshwari ||

All the mistakes I committed unknowingly in reading the script,
Oh Lord make them perfect by your grace.
I do not know the mantras,
the rituals and even I lack the devotion to perform them right,
yet what I did, Oh Lord, make them right.
I could not bring in words what I wanted to say,
but I did my best.
Please fill in the void I left and bless me.

Resolving Errors
বৈগুন্য সমাধান
Baigunya samadhan

Pray with folded hands

ও অজ্ঞানাদি যনি বা মাহাত্ম প্রচয়তে ধুরেধি বৎ ।
স্মরণাদেব তদ বিশ্বে সম্পূর্ণ স্মরনিতি প্রতি ।।

Om agyanad jadi ba mohat prachyabeta dhwareshu jat |
Smaranadeva tad Vishno sampurnam syaditi shruti ||

All the omissions in my performance of puja will be completed
When I remember Lord Vishnu and seek His forgiveness.

এতদূর্বল কর্মফলাং শ্রীদেবীদুর্গাং চরণে সমর্প্যামি।
Etad sarbam karmaphalam Shri Devi Durga charaney samarpayami |
I am submitting here to the feet of Goddess Durga with utmost humility
The results of my worship.

Conclude your prayer by seeking forgiveness from the Goddess and
taking shelter under our protector, Lord Vishnu.
Forgive me Oh Goddess Durga for my mistakes.  
I submit in the name of Lord Vishnu, my protector.  
Let Thy will be done, Oh Hari (Vishnu)
Attendees of Durga Puja approach the priest to perform puja for their own individual family. In a big gathering this may be time consuming and exhausting. The following steps may help to satisfy individual families seeking the blessing of Durga. Explanation of the mantras are available in the main text.

**Sankalpa (Resolution)**

Do Sankalpa for all families at one time, using the name of the Head of the family in each case, (mantra available in the beginning).

**Anjali (Flower offering)**

Oh the killer of buffalo demon, you appear as Chamunda (killer of demon Chamunda) wearing the garland of enemy heads.
You save us from all diseases and bring victory.
You bring good luck and good wishes to us all, 
Oh the wife of Shiva.
You are Uma, ever youthful and spread over the Universe, be pleased with us.

Here is the sandalwood dipped flower offered to you with great reverence.

Oh dear child of the Universe, Katyayani, wear red dress, give us wisdom, hold the time and be always victorious, I bow to you.

Oh the savior from our miseries, who always brings good luck, bless us to attain our human goal of dharma (righteous principle of life), artha (wealth), kama (desire) and mokshya (liberation).
PART 4: Principle Durga Puja (DASHAMI)

Here is the sandalwood dipped flower offered to you with great reverence, Oh Goddess Durga!

**Obeisance**

প্রণাম

Pronam

সর্বমঙ্গল মঙ্গলে শিবে সর্বার্থ সাধিকে।
শরণে ব্যাচে চৌরি নারায়ণি নমোচ্ছ তে।
বৃত্তিহীনি বিনাশানি শরণাতুমি।
গুণাহ্রে গুণময়ি নারায়ণি নমোচ্ছ তে।
শরণাগত দীনার্থ পরিত্রাণ পরায়ণে।
সর্বশ্রাদ্ধের দেবি নারায়ণি নমোচ্ছ তে।

**Om sarbamangal mangalye Shivvey sarbartha sadhikaye |**
Smaranye trainbhakey Gouri Narayani namastutey ||
Shristishthiti binashanam shaktibhutey sanatani ||
Gunashraye gunamaye Narayani namastutey ||
Sharanagata deenarta paritran parayaney ||
Sarbasyarthhre devi Narayani namastutey ||

(Oh the Goddess!) You bless us as our well wisher.
Oh the wife of Shiva, allow us to attain our goal
In distress, Oh Gouri, the wife of the three-eyed Shiva,
I offer my deep reverence to Thee.
You are the Creator and the destroyer of the Universe,
You are the center of all powers, Oh the immortal!
You harbor all qualities as you endowed with all qualities.
Oh the goddess of wealth
You rescue the poor who takes shelter under you
You take away all miseries Oh Goddess, Oh the betower,
I repeatedly bow to you with reverence.
Oh the goddess of wealth
You rescue the poor who takes shelter under you
You take away all miseries Oh Goddess, Oh the betower,
I repeatedly bow to you with reverence.

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**Adoration With Lamp**

अारति

*Arati*

Perform Arati with dhoop only, circling on each platter offered by the devotee. The process is described elsewhere in this text.
ADDITIONAL PRAYERS AND SONGS

Bhavanustakam
By Shankaracharya

Neither father, nor mother, nor brother, nor children, nor grandchildren
Nor servants, nor master, nor wife nor knowledge
Can rescue you from your final days,
Oh Goddess Durga I have no other way than to take your shelter.

Bhaba dwarparey mahaduksha bharey
prapannah prakami prolobhi pramattah |
Kusansarpasha prabanddha sadaham
gatistwam gatistwam twameka bhabani ||

When I reach the gate of the heaven, depressed with sorrows, repenting
My days of life with passion, greed, desire,
tied to bad habits and company
Oh Goddess I find no other way than to take your refuge.
Oh the Mother of the Universe.

Na janami danam na cha dhyanjogam na janami tantram
na cha stotra mantram |
Na janami pujam na cha nyasajogam,
gatistwam gatistwam twameka bhabani ||
I have neither given any donation nor did I meditate nor I performed any ritual
Nor did any prayers and mantras
Neither I know how to do worship nor I know the rituals,
I only find that I have no other way that to take your refuge.
Oh the Mother of the Universe.

Na janami punyam na janami tirtham, na janami muktim layam ba kadachit
Na janami bhaktim bratam bapi matah gatistwam gatistwam twameka bhabani
I do not know what is the divine act, nor I have visited any pilgrimage,
Nor I bothered to know the path of salvation or what happened after death
Nor I practiced devotion, or fasting, I have no other way Oh Mother than to seek your refuge.
Oh the Mother of the Universe.

Kukarmi kusangi kubuddhih kudashah, kulacharahinah kadacharleenah
Kudrishtih kubakya prabanddhah sadaham, gatistwam gatistwam twameka bhabani
I was always involved in bad acts, kept bad company, took bad advice, and worked against my family and society. I looked at bad things, said bad words all the time,
I find no way for my rescue than to seek your refuge,
Oh the Mother of the Universe.

Anatho daridro jararogajukto, mahakshindeenah sada jadyabaktoh
Bipaktou prabishtha prabuddhah sadaham, gatistwam gatistwam twameka bhabani
The poor, the destitutes, the diseased, the week, the handicaps, the helpless, the people who confronts danger, always seek your shelter, you are their only refuge

Oh the Mother of the Universe.

RECONCILIATORY PRAYER
FOR MOTHER DURGA
Divya Aparadha Stotra of Mahishasurmardini
By Shankaracharya

Shishonashir bakyam Janani taba mantram prajapitum
Kishore vidyayam bishama bishayey tishthati manaha |
Idaning chittbhito Mahishagalaghanta ghanarba
Niralambo lambodar janani Kamajami sharanam ||

When I was an infant I could not speak and I could not utter your prayers
When I was young I was busy with my studies and my mind was focused on worldly things. But now I am afraid as I hear the bells of Yama’s bull (approaching death).

Oh the mother of Ganesha (Lambodara) where can I go for my shelter other than you? .

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Prithivyam putrashtey janani bahabahasanti saralah
Baram tesham madhyey duritasahitoyam taba suta |
Madiyoyam tyagaha samuchitamidam no taba shivey
Kuputro jayeta kwachidapi kumata na bhabati ||
You have hundreds of obedient children in this world
but out of them this son of yours is the worst.
If you leave me, Oh the wife of Lord Shiva, it will not be right.
There could be a bad son but there can never be a bad mother.

Paritwakta devah Kathinatara seva kulataya
Maya panchashiter-adhika-mapapanitey tubayashi
Idanim me matah Tabayadi kripanapi bhābīta
Niralambo lambodar janani Kamajami sharanam
All the Gods have left me as I could not follow their rigorous rituals
of worship.
PART 5: Additional Prayers and Songs

Now, I am 85 years old, desperately seeking your favor.
In this pitiable condition, if I do not have your compassion,
Oh Mother of Ganesha, where will I go for my shelter?

Jaganmatarmatah taba charanasvama na rachita
Nabadattam devi drabinamatibhuya staba maya |
Tathapitwan sneham mayi nirupam yatra purushey
Kuputro javetah kwachidapi kumata na bhati.
Oh the goddess of the Universe! I have never cared to touch your feet;
Gave my offerings or prayed to you
And yet you, the compassionate loving mother, had been so kind to me.
There could be a bad child but never a bad mother.

Chita bhashmalepo Garalmasanam dikpatadharo
Jatadhari kanthey bhujaga patihari Pashupatih |
Kapali bhuteysho Bhajati jagadeeshaika padabim
Mrilani, Rudrani, Shiva Shiva Bhavaniti japataha ||

Covered with funeral ashes, your husband Shiva, with poison in his throat and circular vision, grows interlocked hair, carries poisonous snakes around his neck, is known as Pashupati (Lord of all beings). He, the king of the ghosts, gets the credit as Lord of the Universe (Jagadishwara) by chanting your names to seek your favor

Mrilani, Rudrani, Shiva Shiva Bhavani.

Narayadhitasi bidhina bibidho-upacharai
Kkim rukshachintanaparair nakritam bachovi |
Shyamey! Twameba yadi kinchanamayee anathey
Dhatsey kripam uchitamyamwa paramtwabaiba

I have neither performed any ritual nor given various offerings to you,
nor did I utter flowery words in your praise,
Oh compassionate blissful mother!
Please consider me to be your helpless son who needs your protection.

242
Apatsu magnam smaranam twadiyam
Karomee Durgey karunaarnabesi
Naitat-chatatwan mama bhabayetah
Kshudha trisharta jananim smaranti
I am remembering you in my distress,
Oh Goddess Durga have compassion for me.
This feeling of mine is not unusual because
the child cries for the mother when hungry or thirsty.

Jagadamba bichitramatrakim
Paripurna karunaasti chinmayi
Apraradha paramparabritam
Nahi mata samupekhshatey sutam
Oh Goddess of the universe (Jagadamba)! In this world of
multitude, you are wholesome, kind and compassionate. Pardon my
faults as no mother will ever leave her child uncared.
Matsamo pataki nastee papaghni twatsama nahi
Ibam gyantma Mahadevi! Yathayogyam tatha kuru ||
In this world there is no one moe sinful than me, Oh Mother! And no one will pardon my faults like you. Knowing this, Oh Goddess, do what you feel to be appropriate.
PART 6

List of requirements
For
DURGA PUJA

শ্রীশ্রীদুর্গাপূজার ফর্ডমালা।
### List of requirements

<table>
<thead>
<tr>
<th>Bengali name</th>
<th>Close English Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>সিন্ধুর</td>
<td>Vermillion</td>
</tr>
<tr>
<td>তিল</td>
<td>Sesame seed</td>
</tr>
<tr>
<td>হরিতকী</td>
<td>Haritaki (a kind of nut)</td>
</tr>
<tr>
<td>শেতপরিশা</td>
<td>White mustard</td>
</tr>
<tr>
<td>মাষকলাই</td>
<td>Black lentil</td>
</tr>
<tr>
<td>পঞ্চাঙ্গা</td>
<td>Five grains</td>
</tr>
<tr>
<td>পঞ্জাক্তা</td>
<td>Five jewels (metals)</td>
</tr>
<tr>
<td>পঞ্জাঙ্গাড়ি</td>
<td>Five colored powders</td>
</tr>
<tr>
<td>মম্মু</td>
<td>Honey</td>
</tr>
<tr>
<td>লৈতা</td>
<td>Sacred thread</td>
</tr>
<tr>
<td>মধুপুকড়া</td>
<td>A bowl of five things</td>
</tr>
<tr>
<td></td>
<td>(honey, ghee, yogurt, sugar and milk)</td>
</tr>
<tr>
<td>কোলাক</td>
<td>Campher</td>
</tr>
<tr>
<td>তেকাঠা</td>
<td>Sticks with three arrow-heads for Holy pitcher</td>
</tr>
<tr>
<td>দপল</td>
<td>Mirror</td>
</tr>
<tr>
<td>আলতা</td>
<td>Red liquid</td>
</tr>
<tr>
<td>চূরড়া</td>
<td>Basket</td>
</tr>
<tr>
<td>চাদমালা</td>
<td>Decorative garland</td>
</tr>
<tr>
<td>আসনঘোড়া</td>
<td>Seat and ring</td>
</tr>
<tr>
<td>সোয়াত</td>
<td>Inkpot</td>
</tr>
<tr>
<td>কলম</td>
<td>Pen</td>
</tr>
<tr>
<td>ধূপ</td>
<td>Insence</td>
</tr>
<tr>
<td>প্রাপ্তা</td>
<td>Lamp</td>
</tr>
</tbody>
</table>
**BASIC LIST: Part 2**

<table>
<thead>
<tr>
<th>Item Description</th>
<th>Bengali Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pitcher at the door</td>
<td>ঘার ঘট ২</td>
</tr>
<tr>
<td>Flower</td>
<td>পুঞ্জ</td>
</tr>
<tr>
<td>Tulasi</td>
<td>তুলসী</td>
</tr>
<tr>
<td>Durba</td>
<td>দূর্বা</td>
</tr>
<tr>
<td>Flower</td>
<td>পুঞ্জ</td>
</tr>
<tr>
<td>Tulasi</td>
<td>তুলসী</td>
</tr>
<tr>
<td>Durba</td>
<td>দূর্বা</td>
</tr>
<tr>
<td>Garland (big)</td>
<td>গর্লাণ্ড (বড়)</td>
</tr>
<tr>
<td>Garland (small)</td>
<td>গর্লাণ্ড (ছোট)</td>
</tr>
<tr>
<td>Mango leaves</td>
<td>আঁশ পল্লব</td>
</tr>
<tr>
<td>Coconut (ripe or unripe)</td>
<td>তাব বা নারকল</td>
</tr>
<tr>
<td>Sweets</td>
<td>মিটেল</td>
</tr>
<tr>
<td>Sweet rice</td>
<td>মুড়কি</td>
</tr>
<tr>
<td>Naivedya (food platter) 4</td>
<td>নৈবেদ্য খালা ৪</td>
</tr>
<tr>
<td>Five gods (five mounds)</td>
<td>পঞ্চমূর্তি</td>
</tr>
<tr>
<td>Nine planets (nine mounds)</td>
<td>নবমূর্তি</td>
</tr>
<tr>
<td>Principle deity (Lakshmi), one single mound</td>
<td>প্রধান (লক্ষ্মী)</td>
</tr>
<tr>
<td>Narayana</td>
<td>নারায়ণ</td>
</tr>
<tr>
<td>Other platter:</td>
<td>অন্যান্য নৈবেদ্য</td>
</tr>
<tr>
<td>Fruit</td>
<td>ফল</td>
</tr>
<tr>
<td>Sweet</td>
<td>মিটি</td>
</tr>
<tr>
<td>Platter of small mounds</td>
<td>ছোট নৈবেদ্য</td>
</tr>
<tr>
<td>Tumblers 2</td>
<td>গোলাস, ২</td>
</tr>
<tr>
<td>Bhojya (uncooked food materials)</td>
<td>ভোজ্য</td>
</tr>
<tr>
<td>Basumati Rice one packet</td>
<td>বাসমতী চাল এক প্যাকেট</td>
</tr>
<tr>
<td>Spice</td>
<td>রামার মশলা</td>
</tr>
<tr>
<td>Ghee (or oil)</td>
<td>ধী (বা তেল)</td>
</tr>
<tr>
<td>Moog Dal (pulse)</td>
<td>মুড়াদাল</td>
</tr>
<tr>
<td>Raw vegetable (five kinds)</td>
<td>কাচা সজী পাচ</td>
</tr>
<tr>
<td>Mixture of five sweets: Yogurt, milk, ghee, honey and sugar</td>
<td>পঞ্চমূর্তি</td>
</tr>
<tr>
<td>Sari for Goddess</td>
<td>সৌন্দর্য শাড়ি</td>
</tr>
<tr>
<td>Kitchen towel (red) for holy pitcher</td>
<td>ঘাটের গামছা</td>
</tr>
</tbody>
</table>
### BASIC LIST: Part 3

<table>
<thead>
<tr>
<th>হোম সামগ্রী</th>
<th>Hom (havan) materials</th>
</tr>
</thead>
<tbody>
<tr>
<td>হোম কুণ্ড</td>
<td>Fire pot</td>
</tr>
<tr>
<td>বিলুপ্তক</td>
<td>Bel leaf (wood apple)</td>
</tr>
<tr>
<td>বালি</td>
<td>Sand</td>
</tr>
<tr>
<td>কাঠ</td>
<td>Wood</td>
</tr>
<tr>
<td>কাঠ (সামিদ)</td>
<td>Wooden sticks</td>
</tr>
<tr>
<td>দ্র</td>
<td>Ghee</td>
</tr>
<tr>
<td>পূর্ণপাত (চাল, সুপারি, পয়সা)</td>
<td>Overflowing rice tumbler (rice, beetle nut, coin)</td>
</tr>
<tr>
<td>পান-মশলা</td>
<td>Beetle leaf condiments</td>
</tr>
<tr>
<td>ভোগ</td>
<td>Cooked food (Bhog)</td>
</tr>
<tr>
<td>পুরোহিতের জামা/নতুন কাপড়</td>
<td>New cloth or shirt for purohit (shirt)</td>
</tr>
</tbody>
</table>

### SPECIAL LIST FOR DURGA PUJA

#### For adoration with lamp
Lamp with five wicks, water-conch, *gamcha* or red cloth, flower, small cloth, mirror, incense stick, camphor on its holder (see list of puja utensils) and fan (*chamar*).

#### Concept of Arati (adoration)
Show lamp to lead the goddess into the house (lamp), wash feet (water conch), dress (cloth), flower to beautify, mirror to look at, incense to purify the air, camphor to purify air and fan to rest.
### Navapatrika
(A banana plant on which nine twigs of separate fruit bearing plants tied with a red thread. A small *gamcha* holding two beetle nuts, whole turmeric, shells (kari), and tied over the tied nine branches). Put vermillion pase on banana leaf and put the sari with veil on the banana plant, looking like a “veiled woman” and place on the right of Ganesh (your left).

### Holy pitcher
Earth at the bottom, on which make design with five colors or sprinkle the color on the earth, over that sprinkle five grains (paddy, til, barley, wheat, white mustard). Over that a pitcher filled with water.

### Beauty platter
On the palm platter arrange the things described in Bengali. *Alta* (red liquid used in decoration of feet), vermillion, black suit (eye lash?).

### New clothes
Dhoti or big towel for Narayana
Same for Shiva
Colored towel or sari for Lakshmi, Saraswati, Chandi, Jaya and Bijaya.
Best sari for Goddess
Two small white towels for Kartik and Ganesh.

<table>
<thead>
<tr>
<th>Navapatrika</th>
<th>Holy pitcher</th>
<th>Beauty platter</th>
<th>New clothes</th>
</tr>
</thead>
</table>
| (A banana plant on which nine twigs of separate fruit bearing plants tied with a red thread. A small *gamcha* holding two beetle nuts, whole turmeric, shells (kari), and tied over the tied nine branches). Put vermillion pase on banana leaf and put the sari with veil on the banana plant, looking like a “veiled woman” and place on the right of Ganesh (your left). | Earth at the bottom, on which make design with five colors or sprinkle the color on the earth, over that sprinkle five grains (paddy, til, barley, wheat, white mustard). Over that a pitcher filled with water. | On the palm platter arrange the things described in Bengali. *Alta* (red liquid used in decoration of feet), vermillion, black suit (eye lash?). | Dhoti or big towel for Narayana
Same for Shiva
Colored towel or sari for Lakshmi, Saraswati, Chandi, Jaya and Bijaya.
Best sari for Goddess
Two small white towels for Kartik and Ganesh. |
**Saptami**

General puja arrangements and arrangements for Holy bath.
Oil, turmeric, eight tiny pitchers, strainer for thousand stream of water. Aromatic wood, various aromatic oils, various water sources, bathing powders and ointments. Flowers for pushpanjali.

---

**Maha Ashtami and Sandhi puja**

General puja arrangements and arrangements for Holy bath and arrangements for Holy bath, bhog, sweet platter, a fruit platter, beetle leaf and masala, one plate with 64 flower and another with 108 flowers for offering.

**Kumari Puja** (Girl under 8 is chosen)

Arrangement for Kumari puja: A raised seat for Kumari, a plate to wash feet and for puja sweet food platter (naivedya), flower, garland, incense stick.

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**Sandhi puja**

108 lamps, a bowl of wet rice mixed with red sandalwood for offerings with numerous names.

**Arrangement for sacrifice**

Arrangement for sacrifice (whole banana, cucumber etc).
Sindur and oil paste (for boli), sharp knife.
### Maha navami
Tooth brush stick, Holy bath, apple tree leaf, flower, durba, and other puja samagrih (as described earlier)
- Hom (havan) materials

<table>
<thead>
<tr>
<th>नवमी पूजा</th>
<th><strong>Maha navami</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>दक्षिणकाठ 1, महायात्रानंदन द्वारा, विलुप्त, फूल, दुर्बार्थी एवं अन्य यास्त्राङ्ग पूजारी जगाड़</td>
<td>Tooth brush stick, Holy bath, apple tree leaf, flower, durba, and other puja samagrih (as described earlier)</td>
</tr>
<tr>
<td>होम सामग्री, होम बुद्ध, बिलुप्त, बालि, काठ, कांठ (सत्मिथ), वद, दुर्बार (चाल, सुपारी, पायल)</td>
<td>Hom (havan) materials</td>
</tr>
</tbody>
</table>

### Dashami
Toothbrush stick, Arrangement for holy bath, flower, apple-tree leaves, durba, other puja arrangement for any ten offerings – water to wash feet, sandalwood, flower, rice, lamp, incense, durba, food platter, water to drink,

<table>
<thead>
<tr>
<th>दशमी पूजा</th>
<th><strong>Dashami</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>दक्षिणकाठ 1, महायात्रानंदन द्वारा, विलुप्त, फूल, दुर्बार्थी एवं अन्य यास्त्राङ्ग पूजारी जगाड़</td>
<td>Toothbrush stick, Arrangement for holy bath, flower, apple-tree leaves, durba, other puja arrangement for any ten offerings – water to wash feet, sandalwood, flower, rice, lamp, incense, durba, food platter, water to drink,</td>
</tr>
<tr>
<td>दशोपांच पूजार बाबस्था पंक्ति, पुष्प, दुर्बार्थी, तुलसी, धूप, दीप, नैकेन्द्र, आचार्यनीय</td>
<td>Toebrush stick, Arrangement for holy bath, flower, apple-tree leaves, durba, other puja arrangement for any ten offerings – water to wash feet, sandalwood, flower, rice, lamp, incense, durba, food platter, water to drink,</td>
</tr>
<tr>
<td>यात्रामंगल द्वारा मुख्यि, , मिठाई, दक्ष, पान, मसाला</td>
<td>Toebrush stick, Arrangement for holy bath, flower, apple-tree leaves, durba, other puja arrangement for any ten offerings – water to wash feet, sandalwood, flower, rice, lamp, incense, durba, food platter, water to drink,</td>
</tr>
</tbody>
</table>

### Farewell treat
Sweet, roasted rice preparation (muri – murki), sweet, yogurt, beetle leaf, masala for after dinner.

<table>
<thead>
<tr>
<th>फरवरी स्वादिष्ट</th>
<th><strong>Farewell treat</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>मुख्यि, , मिठाई, दक्ष, पान, मसाला</td>
<td>Sweet, roasted rice preparation (muri – murki), sweet, yogurt, beetle leaf, masala for after dinner</td>
</tr>
</tbody>
</table>
OUR TEAM OF EDITORS

Bibhas C. Bandyopadhyay

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

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

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

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

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Arun Banerjee

Dr. Arun Banerjee was a Principal Research Scientist in the Precision Pointingand Controls Group at the Lockheed Marin Advanced Technology Center at Palo Alto, before his retirement in 2010. He was born in 1942 and educated at the Bengal Engineering College (BE, 1962), Indian Institute of Technology, Kharagpur (PhD, 1969), and the University of Florida (PhD, 1972). Except for teaching from 1964-1069 at the IIT, he had spent his entire career working in industry. This included work on the dynamics of shuttle booster recovery for Northrop, shuttle tethered satellite dynamics for Martin-Marietta, and INSAT solar panel deployment for Ford Aerospace. From 1982 to 2010, he worked at Lockheed, where he created a flexible multi-body dynamics code that became a workhorse tool for the company. He received the Engineer of the Year award from AIAA, San Francisco Chapter, in 1990, and in recognition of his numerous publications was invited by the European Space Agency to deliver a lecture on the State of the Art in Multi-body Dynamics in 1992, at the ESA headquarters at Amsterdam. He was an Associate Editor of the AIAA Journal of Guidance, Control, and Dynamics, and an Associate Fellow of the AIAA.

Dr. Banerjee joined the team of editors at the right time when we were desperately looking for some one to go through the voluminous work of Purohit Darpan. His knowledge of Sanskrit and Bengali proved to be an asset.
Aloka Chakravarty

Dr. Aloka Chakravarty is the Director of Biometrics at US Food and Drug Administration. She holds a Master of Statistics from Indian Statistical Institute and a Ph.D. in Mathematical Statistics from Temple University. During her 20 year tenure at the Agency, she has been instrumental in bringing many well-known drugs to market. She has published and presented extensively and is recognized as an international thought leader in the area of surrogate marker methodology. This method is used to accelerate drug approval in areas of unmet medical need such as HIV and Oncology. In 2010 she was awarded the FDA Award of Merit, the highest scientific achievement recognition at the Agency.

What sets Aloka apart from her academic and scientific accomplishments is her deep respect and understanding of Sanskrit language, Hindu religion and Puja rituals. She grew up in a progressive yet religious environment, learning the significance of the rituals from her grandmother and later from Drs. Mukherjee. She continues to be committed to this massive undertaking despite her heavy work-life commitments.
NEW AGE GRANDPARENTS

Kanai L. Mukherjee, Ph.D. Fulbright Professor,
Professor Emeritus in Medical Technology
and
Bibha Mukherjee, Ph.D.
Professor Emeritus in Geography

Professor Kanai Lal Mukherjee, was born in a priest
family in Varanasi (July 4, 1926). As he was the eighth
child, he was named after Krishna (Kanai). He learned his priesthood from his father
Pandit Haribrahmo Bhattacharjee alias Mukherjee, and from his maternal uncle
Professor Brajomadhab Bhattacharjee. (Note: Bhattacharjee is a title given to
dedicated priests).

Dr. Mukherjee’s father became blind when he was five years old. So he became his
father’s “blind man’s dog” and learnt the puja rituals by sitting next to his father until
he took his sacred thread at the age of ten. After reaching his puberty he started doing
the Hindu rituals to assist the family. When he reached his adulthood he was
frustrated with the poor return of his family trade. Out of frustration he moved into
science and married a non-Brahmin, Dr. Bibha Mukherjee (1954). His wife motivated
him to relearn the priesthood as an academician. This book is the outcome of this
unique combination. Dr. Mukherjee often refers his wife, with respect, as his “guru”
who came into his life as God’s blessing.

Dr. Mukherjee came to the west alone in 1959 and was later joined by his wife and
three small children. Dr. Mrs. Mukherjee received her doctorate in Geography from
the University of Iowa (1964). Both of them were teachers of long standing. After his
immigration to USA, Dr. Mukherjee promoted the Bengali tradition of Hindu puja
rituals in the Baltimore-Washington DC area and became deeply involved in
explaining the significance of the rituals to local people. His weekend priesthood did
not mask his professional career of medical technology. He was considered as an
authority in his field and published many books with such renowned publishers as
Mosby, McGraw Hill and American Medical Association. His three children and six
grandchildren are his life beats. All of them are highly accomplished. He received his.recognition as Cyber Grandpa from the International Community (India Abroad and
His homepage (agitivideo.com) contains 300 videos of Indian stories and now this
book on Hindu Puja rituals. After his wife’s death (2007) Dr. Mukherjee moved to
Nashville, TN and lives with his eldest daughter, professor Vanderbilt University.