NEW AGE PUROHIT DARPN
আধুনিক পুরোহিত দর্পণ

Book 4
Durga Puja
দুর্গা পূজা

Kanai Lal Mukherjee
Bibhas Bandyopadhyay
Arunkanti Banerjee
Aloka Chakravarty

Book 4

DURGA PUJA

Kanai Lal Mukherjee
Bibhas Bandyopadhyay
Arunkanti Banerjee
Aloka Chakravarty
DEDICATION

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

Henry Pellerin
Arabinda Misra
Manas Roy
Sujit Das
Rohini Chakravarthy
Shubhankar Banerjee
Sati Banerjee
Tara Chatteraj
Maya Chatteraj
Sukumar Ghosh
Ratna De
Arundhati Khanwalkar
Monisha Chakravarthy
Arnav Ghosh
Aurin Chakravarty

Technical Assistants

Amitabha Chakrabarti
Shubhajeet Banerjee

Global Communication

Dilip Som
Amitabha Chakrabarti
PREFACE

This book is compiled with the goal of explaining the hidden history, significance, and meaning of the mantras used in common Hindu puja rituals performed by the Bengalis to the Bengali immigrants. 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 foreign to their children and the parents.

Unlike the children growing up in India, children in the West are constantly challenged by their neighbors, peers, friends, and teachers to explain the basis of Hindu faith and belief. Growing up in India in the 1920s, I never faced this problem. 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. Now I am 86 years old. But, like all 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 unfavorable. 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 professional priest as they devotedly watched Hindu rituals while praying in their own ways. God listened.

However, the Hindus of the twenty-first century were not satisfied with this. They demanded explanations of the rituals they inherited. My grandchildren were 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 wanted 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. I am not worried whether my grandchildren are believers, nonbelievers, agnostics, or atheists. But I feel immensely satisfied to tell them my own story of how I came to depend on my Invisible Caretaker who was always beside me when I needed Him.

A series of eleven books will be published under the title of “New Age Purohit Darpan” that will cover eleven important puja rituals of the Bengalis. 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.

Mahalaya, October 15, 2012 (আশ্বিন ২৮, ১৪১৯)

Kanai L. Mukherjee
New Age Purohit
(Cyber Grandpa)
CONTENTS

DURGA PUJA
Introduction, 1
Who’s who in Durga Puja, 3
Puja layout, 5
Basic Puja rituals (Sadharan Puja), 8
Invocation, 8
Sanctification, 11
Obeisance to Sun God, 13
Gayatri prayer, 14
Gurupuja, 15
Seeking blessing from assembly, 17
Invocation of Durga, 18
Resolution, 20
Gods of entrance, 22
Prayers to the Spirits, 23
Breath control exercise, 25
Dedication of self, 26
Meditation of Durga, 27
Special offerings, 31
Establishing the Holy Pitcher, 33
Welcome to Goddess Durga, 38
Offerings to Planets, 38
Offering to the Guardians of Directions, 39
Offerings to Durga, 39
Bodhan, 42
Invocation prayers, 42
Worship of wood-apple tree, 44
Worship of Goddess Durga, 46
Saptami Puja, 49
Invocation prayer (dhyan), 49
Resolution, 51
Reception, 54
Weapons of Durga, 55
Nabapatrika: Welcome and bath, 56
Holy bath of Goddess Durga, 58
Establishing Durga, 67
Inclusion of life, 70
Offerings, 71
Worship of accompanying Gods/Goddesses, 81
Honoring accompanying creatures, 85
Worship of Nabapatrika, 88
Puhpanjali, (mass offering of flower), 93

Mahasthami Puja, 98
Invocation prayers, 99
Resolution and abridged offerings, 99
Reverence to various attributes of Durga, 102
Worship of Accompanying Gods and Goddesses, 111
Recognizing the Helpers of Durga (Bhairaba), 114
Worship of Tutelary Gods, 114
Worship of weapons, 115
Frightful aspects of Durga, 116

Sandhi puja, 118
Worship of Durga in Various forms, 118
Offering 108 lamps, 119
Chandipath, 120
Adornment with one hundred and eight lamps, 124

Mahanabami Puja, 126
Invocation prayer, 126
Havan, 132
Kumari Puja, 145
Benedictory prayers, 148

Dashami Kritya, 150
Farewell treat (Dadhikarma), 150
Singing the glory of Durga, 151
Immersion ceremony, 155
Moving the Holy pitcher, 158
Peace chant, 159

Benedictory prayers, 160
Seeking forgiveness, 161

Lokpuja, 164
Additional Prayers and Songs, 167
New age Grandparents, 174
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 ancestor fortnight. The procedure of tarpan is described in the booklet on ‘Rituals after death in Hindus’. After Mahalaya starts the Devi paksha (shukla paksha 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: Shasthi, 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 Mahishasur. Mahishasur 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. Mahishasur 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 Mahishasur. 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 human being and his or her salvation. To reach the final “From-less”, 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 in 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 (Shashti), 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**

**Durga and Her Story**

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 (মহাপাত্র). 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, 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 (panchsashya) if not available, use rice, five colored powder sprinkled over the earth (yantra or pattern is recommended), vermilion powder mixed in 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 Mashabhaftabali) (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 recommended). 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, 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 than 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 deity. 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 one 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.

**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.
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!

Oṃ Viṣṇu! Oṃ Viṣṇu! Oṃ Viṣṇu!

Glory to Lord Vishnu

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

Obeisance

प्रणाम
Pranam

Then with folded hands pray to Lord Vishnu:

ॐ तदाभ्यां परमं पदमं, सदा पश्यं सुरयं, बिद्वीर चक्षुरात्तत्स्॥

Oṃ Tadābhyaṁ paramam padam
Sada pashyanti suraya dibiba chakshuratatam

Om Viṣṇu, Om Viṣṇu, Om Viṣṇu

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.

ও আপবিত্র পরিত্রু বা সর্ববিষ্ণু পতঙ্গী বা।
য়ং সর্ববিষ্ণু পঞ্চজ্ঞা স বাহ্যাভাসং প্রতি।
নমঃ সর্ববিষ্ণু মসলাদ বরোণাং বরদাং তভম।
নারায়ণং সর্বাদৃষ্ট সর্ব কর্ম্মাণি করারেৎ।

Om apabitra pabitra ba sarabashan gatopi ba
jahsmaret pundarikaksha sa bajya antarasuchi

We bow to Lord Narayan 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

Gandhadir archana

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

ও বিষ্ণুবে নমঃ

Om Vishnabey namah ||
My reverence to you Oh Vishnu

Bong! Etasmai gandhadibhyo namah |
Etey gandhapushpey etadhipataye Sri Vishnabey namah |
Etat sampradanaya pujaniya devataganebhyo namah ||

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

Prayer for the Holy River Ganges

Ganga pranam

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

সদ্যঃ পাতক সংহঃ সদ্যঃ দুঃখবিনাশিনী।
মৃদুতাঃ মোক্ষাঃ গঙ্গা গরমেব পরমা গড়তি।
ও গঙ্গারে নমঃ, ও গঙ্গারে নমঃ, ও গঙ্গারে নমঃ ||
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
सामनयार्ग्हा
Samanyargha

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

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:

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 Ang arkamandalaya dadasha kalatmaney namah ||
Om Ung Somamandalaya sorasha kalatmaney namah |
Om Mang banhimandalaya dashakalatmaney namah ||
Sanctification of water

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.

Sanctification of the Seat

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:

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, insutal 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.

ঐ ফট

*owing Phat*

*Move out the evil spirits*

ঐ গুলেকেলৌচালিতে শতায় সামাত সাবধান হং !

*Om pushpaketu rajahar te shataya shamyak sambandhaya hrang |*

*These bright beautiful flowers in plenty collected for the sacred offering*

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

ঐ গুলে গুলে মহাগুলে রুগুলে পুলসাতে। পুলাচরাকীর্তে হং ফট বাহা।

*Om pushpey pushpey mahapushpey supushpey pushpasambhabey |*

*Pushpacayabkirney hung phat swaha*

*May these flowers, great flowers, good flowers, and many flowers be sanctified for the offering.*

**Sanctification of Palm**

*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.

ঐ ফট

*Phat*

*May the evil elements leave*

**Securing the directions**

*Dashadikbandhan*

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

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:

```
ও নমঃ বিশ্বতে ব্রহ্মাং জগতে বিশুদ্ধজেন জগৎ সতিরে সূর্যে সতিরে কর্মদারিতে, ইনসর্যম ভগতে শ্রীসূর্যায় নমঃ।
এহি সূর্যে সহারাং তেজোরানে জগৎপতে।
অনুক্রমে মহ ভক্তঃ গুহায়পর্য নিবাক্যম।।
এহি অর্থে ভগতে শ্রীসূর্যায় নমঃ।।
Om namah bibsaswatey Brahman bhaswatey | Vishnur tejashey jagata sabitrey suchayey sabitrey karmadainey |
Idam arghyam bhagabatey Shri Surjaya namah ||
Ehi Surjyo sahasrangohtejorashey jagatpatey ||
Anukampaya mang bhaktam grihanarghyam divakaram ||
Esha argha bhagabatey Shri Surjaya namah ||
```

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

Obeisance to Sun God

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

```
ও জা কুসাম সঞ্জাপো মহাদূতিঃ
্যাহারিং সর্জাপোঃ প্রতোষ্টিঃ নিবাক্যম।।
Om jaba kusamo sankasham kashyapayam mohadhuting: dhwantarim Sarbopapoghnam pronyatoshmi 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 knuckles of each hand, starting with the second knuckle of the ring finger (see diagram below). Place your thumbs on knuckle 1 of both hands. When you have finished saying the prayer once, move your right thumb to knuckle 2. After the second iteration, move the right thumb to knuckle 3 and continue in this way. After the tenth repetition move your left thumb to knuckle 2 and your right thumb returns to knuckle 1. After the twentieth repetition, move the left thumb to knuckle 3 and continue. Thus when the left palm reaches the ten count, you have done jap 100 times.

Om bhur bhuvah svah, tat savitur varenyam, bhargo devasya dhimahi.
Dheyo yonah prachodayat Om! ॐ

Om! In the three worlds – the physical (bhur), the mental (bhuvah) and the celestial/spiritual (svah) – you, that transcendental Paramatama, the adorable Sun (Savitur varenyam), 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. He/ she is born ignorant with the ability to learn with change of time. This is our natural process of evolution. It starts from the parents who teach us the basics of living. But the guru is the person who gives you a second life. He introduces his disciple to the Unknown. He/she is the spiritual teacher. So, he/she is respected like a God.

Literal meaning of the Sanskrit word “guru”: ‘gu’ means darkness and ‘ru’ means light. Guru is a person who represents the incandescent light of supreme consciousness which eradicates the darkness of ignorance.
In this step the spiritual teacher is remembered and worshipped. Offer little water on the offering plate imagining that the water is poured on Guru’s feet (padyam). If one does not have a spiritual guru, remember the parents.

**Meditation**

 Gazette

**Gurudhyan**

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

\[
\text{Dhyayachirosi shuklabjaye dwinayetram dhibhujam Gurum;}
\]

\[
\text{Sweytambara- paridhanam shayetamallya-anulaypanam;}
\]

\[
\text{Bhrabhayokaram shantam kurunamaya bigraham;}
\]

\[
\text{Bamanotpalo-dharinym shaktalingata bigraham;}
\]

\[
\text{Sayronnam suprsannam sadhaka-avistha-dayakam.}
\]

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

**Obeisance for Guru**

 Gazette

**Gurupranam**

Pray with folded hands:

\[
\text{Akhandamandalakaram vyaptam jena characharam;}
\]

\[
\text{Tatpadm darshitam yena tasmai Shree Gurubey namah.}
\]

*Salutations to my respected Guru, who showed me the stature whose form pervades the entire sphere of the universe.*

\[
\text{Gurur Brahma gurur Vishnuh gurur devo Maheswarahl}
\]

\[
\text{Guruh sakshat param Brahma}
\]

\[
\text{Tasmai shree Gurubey namah.}
\]

*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 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 little 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:

*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 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 completion of your name in repeats and I may succeed in my endeavor by your grace, Oh the learned.
INVOCATION OF DURGA

Auspicious Beginning

My humble prayers to various Gods I am offering these scented flowers to Lord Ganesha, Lord Narayana (Vishnu), to my teacher (Guru) and to the learned Brahmin, the spiritual inspiration.

Seeking Blessing of Assembly

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

As part of my solemn duty I resolved to perform the annual Puja of Goddess Durga, Oh the assemblage, bless me that my act be holy.

Response of the assembly (devotees)

Priest and others will throw rice towards the holy pitcher in response to the wish of the devotee:
Om swasti bhabanta brubanto, Om swasti bhabanta brubanto,  
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 swati, Om swati, 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 propriety.

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).

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

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

ॐ सूर्यः सोमः यमः कालः सच्चे तुतानहक्पा।
पतनो नित्यपतितहेतदाञ्च धर्मार्थः।
ब्राह्मण शासनस्याय कहुँचिह सत्तिन।
ॐ तंसं। ॐ अयमान्तं तत्त्वं भवतु।

Om Surjah somo Yahmo kalah sandhaye-bhutanaha kshapa;
Pabano dikpatir bhumir akasham khachara marah.
Bhramham shasanomasthaya kalpadhamihaa sannidhim.
Om tatsat.

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 everybody’s presence. Let the holy occasion 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 “करिष्यामि” (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, “करिष्या” (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 दुर्गावान् नमः
Om namah Shri shri Durgawai namah
Hail to Goddess Durga!!!
In the name of Lord Vishnu, on this auspicious month of (month and tithi), I of ____ Gotra name ____ born by the grace of God (devasharmana) performing this worship with the goal of bringing peace for all, their long life, good name, peace for the whole year, I am performing this Annual Autumn time Durga Puja with all her entire family (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, Agastya 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 (kosha). Then chant the following mantra seeking His blessing to complete.

Seeking God's Grace

Sankalpasukta

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

ॐ देवो श्री द्रविनोधः पूर्णं विस्त्रातिचिम् ||
उज्ज्वलित‍मुखः युग्म तथा पुण्य‍मादिः लोक आहितः ||

Om devobho dravinodah purnam bibastasicham ||
Udthwa 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.

ॐ अस्य नमः सकल्पितार्थस्य सिद्धिः ||
ॐ अयमार्थो अवसरं तुयाः ततः ||

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.
Welcome of the Priest and Tantradharak (helper of priest)

ॐ साधु भवानाम्
Om Sadhu bhabanastam
Welcome Oh the pious one

ॐ साधवह मासे
Om sadhwaha masey
Thank you. I am comfortable

ॐ अर्चयिश्यामो भवान
Om archayishyamo bhabantam
I would like to make offerings to you

ॐ अर्चया
Om archaya
Go ahead with the offering

এততি গন্ধ-পুষ্প-বস্ত্র-যাগোপবিত্তানি ও ব্রাহ্মণায় নমঃ
Etani gandha-pushpa-vastra-yagyopabitani Om Brahmanaya namah
With humility may I offer this flower, cloth, sacred thread and others
to the honored Brahmin

ॐ স্বাস্তি
Om Swasti
I accept your gift

Worship of the Gods at the Entrance

ধারণেবতা পূজা
Dwardevata puja

The house is considered as a temple guarded by the Gods at the entrance (Vastudevata, বাস্তুদেবতা). 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 dipped in sandalwood paste and offer it to the Gods of entrance. Ask a family member to take the flower to the entrance door and leave it on the step. The entrance is usually decorated with water pots, marked with vermilion powder and contains banana sapling or any green foliage. Some families decorate the floor as well which is symbolic to invitation of divinity.

এতে গন্ধ-পুষ্প ও ধারণেবতাভ্যা নমঃ
Eteti 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**

_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**

_Bhutapasaran_

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

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

```
Om betala pishacascha rakshasascha srisupah
Apasarpantu tey sarbey Durgastreynaiba taritah
Jey bhuta bighnakartarastey nishyantu Shivagaya
The evil spirits that are residing on this ground may please clear out.
The trouble-making resident spirits may please move out under the commands of Lord Shiva
```

Show five welcome _mudras_ (explained earlier).

```
Etat padyam Om bhutaganebhyo namah
Oh the spirits come, establish here, come close and stay close to me, Rest here and accept my offerings.
```

8/28/12
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 (মাশভক্ত বলিল).

Bam etashmai mashabhaktabalaye namah!
Etety gandhapushpey! Om mashabhaktabalayey namah!
Etety gandhapushpey etadhipatayeh Om Vishnabey namah!
Esha mashabhakta balih Om bhutadibhyo namah

Reverence to the mashabhaktabali.

(the container with yogurt, mashkalai and red flower dipped in sandalwood)

As I offer the scented flower to the name of Vishnu and

The invisible spirits.

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

Invite the spirit with five welcome mudras described earlier.

Om bhutah pretah pishchascha jey basantyatra bhutaley |
Jey grihnuata maya datta baliresha prasadhitah |
Pujita gandha pushpadairbalibhisru arpitah statatha |
Deshad asmad binisritya pujam pashyantu matrikita |
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:

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 little water on the floor with the following chant.

Om raksha raksha hum phat swaha

Protect this place from the evil spirits

Then touch the floor in front and chant:

Om pabitra bajra bhumey hum hum phat swaha

May this auspicious ground be free from evil spirits

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

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

Pranayama

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” (ḥṛṃ). Repeatition 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” (ḥṛṃ) on your left hand fingers (see Gayatri for the counting process). Make 16 counts for the inhale (पुरक), repeating the *japa* “Hring” (ḥṛṃ). In the next step, take the middle finger and the ring finger together to close the left nostril and hold the breath (कुञ्क). Make 64 counts, repeating the jap “Hrim” (ḥṛṃ) 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 (रेचक). This time you will count 32 times with jap of “Hrim” (ḥṛṃ). 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**

न्यास  
*Nyas*

Here the devotee dedicates all his body organs to the prayer of the Lord.

**Body organs**  
अंगन्यास  
*Anganyas*

I am offering my different organs – heart, head, apex of my hair (shikha), arms, eyes, and my hands to Thy prayer.

Touch the organ with the joint fingers of right arm and chant pointing the organ:

- **Heart:** ॐ पां जन्मर नमः । *Om gam hridaya nama* ।
- **Head:** ॐ शील सिरसः स्वाहाः । *Om gim shirashey swaaha* ।
- **Hair on the tip of the head:** ॐ पुं शिखराय लोकः । *Om gum shikhawai bashat* ।
- **Cross over two hands:** ॐ गैम कबाचाय हूँ । *Om gaim kabachaya hum* ।
- **Two eyes (one at a time):** ॐ गौं नेत्रार्त्रा नेलिकः । *Om goum netratraya boushat* ।

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 पां करतल पर्ष्ठाय अर्धः च च । *Om Gah karatala prishtabhyam astraya phat* ।

*I offer my hands to Thy prayer*
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”.

Om sam angushthabhyam namah,
Om sim tarjanibhyam swaaha,
Om sum madhyamabhyam boushat,
Om saim anamikabhyam hum,
Om soum kanisthabhyam boushat,
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)

Meditation of Durga

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.

Om jatajuta samayuktam ardhendu kritashekham
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.
Sucharu dashanam tatbat pinonnata payodharam
Tribhanga sthan sansthanam Mahishasura mardinim
Mrinalayata samsparsha dashabahu samanwitam
Trishulam dakshiney dhyeyam khargam chakram kramadadhah

Her teeth are beautifully set and sharp; her breasts are full
Standing in 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.

Tikshnabanam tatha shaktim dakshineshu bichintayet
Khetakam purnachapancha pashamankushamebacha
Ghantam ba parashum bapi bamatah sannibeshayet
Adhasthan mahisham tadbadbishiraskam pradarsayet

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.
Shirascheydodhhabam tadbat danabam kharga paninam
Hridishulena 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 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.

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.
The left paw of the lion is gripping the upper chest of the demon.
Yet the Goddess maintains her peaceful countenance and blessing all.
In this action mode, all Gods are praising the Goddess.

Ugrachanda Prachanda cha Chandogro Chandanayika
Chanda Chandabati Chaiba Chandarupati Chandika
Ashtabhi shaktibhirshtabhi satatam paribeshtham
Chintayet jagatam dhatrim dharma kamartha mokshadam

Circumscribed by the eight energy forms of the Gods –
BOOK 4: DURGA PUJA

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.

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 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-realization and God realization. It is such a blessed life when someone, before the final departure, looks back and says with a sigh of satisfaction, “I have done my best”.

Manas puja
मनसपुजा
Manas puja

Manas puja simply means to worship mentally. You just meditate on the deity (here Goddess Durga) and worship her after letting her sit on 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,

ॐ ह्रिम श्रीम

Owim Hrim Shrim
God’s image in single syllable, the primordial sound

Special Offerings

Bishesharghya

It is the special offer to the deity. The general offer, called  সামানার্গ্য or  সামানয়র্গ্য, is done on the water vessel kept in front (kosha-kushi) of the priest. While the  বিশেষার্গ্য is done on the water-conch (জলশশ্চ), 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 ओङ) 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:

\[
\text{Etey gandhapushpey Om am arka mandalaya dwada shakalatmaney namah} \\
\text{Om mam vanhi mandalaya dashakalatmaney namah} \\
\text{Om oom soma mandalaya shorashakalatmane namah} \\
\text{I am offering my scented flowers (sandalwood-dipped) to the solar system in all its grandeur, twenty folds of the solar disc, ten folds of its energy (fire, vahni) circle, and sixteen folds of lunar cycle.}
\]

Show the five mudras, mentioned earlier (see Mudra), the call 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  অকুশম্ভল, 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 sanctify the water.

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

Reverence To Gods Holding Us

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 and more explanation in Book #1, Introduction and Invocation.

Welcome  Sit  Settle down  Come close  Face

Oh pithadevata (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 Agnyadikonachatushthaye namah |
Om Dharmaya namah | Om Kamalasanaya namah ||

I am offering my reverence to the Gods on 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

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** (হিৰৈঞ্জগৰ্ভ) 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

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

**Hiranyagarbhah samabartatagrey bhutasya jatah patireka aseeta ||**
**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:

Kalashshya mukhey Vishnu kanthey Rudrah samsritah
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, when 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

Sthirikaran

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

Om twabatah purubaso bayamindra pranetah
Smasi swatar Harinam
Om stham sthim shiro bhaba
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.
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 its 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 our forefathers conjectured the things happened before even the human race appeared on this earth?

Prayer for support

Kritanjali (pray with folded hands)

ॐ सर्वत्रीरोंगम् बारी सर्ववसर्मसंवितताम् ।
इदं घटं समारूहे भिषे देवे परिपूर्णे सह॥

Om sarbatirtha-uddbhavan bari sarba deva samanwetam
Imam ghatam samarujhya tishtha deva ganaih saha

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

Cording the pitcher

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

Planting of Arrow-head Sticks

कांडरोपण
Kandaropan

On the four corners of the sacred pitcher place four sticks (3-5 mm diameter, 2 ft high) with an arrowhead on the top of each. This is commonly known as तीरकाठि (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. The *tirkathi* (*tirkathi*) imitate *durba* grass. The sticks are inserted into the mud balls at the base (imitating earth). One can use foam cups filled with wet dirt. The mantra bears the history of the migration of Aryans into India.

**Background information:**

The *durba* or *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, “कांड” (*kanda*) and the extending stem between the nodes, or stolon, they called “परुष” (*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* (*tirkathi*) 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 *tirkathi* (*tirkathi*) and chant:

```
ও কাড় কাড় প্ররোহণী পরুষ পরুষস্পরে
এব নো দূরূপ প্রতু সহাস্রা সহেন 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 (“कांड”), connected by your stolens (“परुष”), the same way connect us with thousands of our children and grandchildren spreading out in all directions.*
Circling of thread

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 সুরামাঞ্ছ পুষ্কীৰ্ম দ্যাৰমহং সুরামাঞ্ছমুন্তি সুরামাঞ্ছ।
ধিৰমাঞ্ছমুন্তি প্রবীৰ্মাঞ্ছমুন্তি।

Om sutramanam prithibim dyamanahasam susharmanamditim supranitim
Dwaivim nabam swaritr-asanagam srabanti-maruham swastayey
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.

ও বেদোই বেহিস সমাভূত বর্ষিশ বর্ষিশপ্রিয়ম।
মুলন যুগ্ম আচ্ছন্নতা প্রবীৰ্মা আচ্ছন্ননা।

Om bedyah bedih samapatey 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) and place a flower in the offering plate and then say with folded hands.

ও উড়িষ্ট উড়িষ্ট উড়িষ্ট, তিনি দেখে ন হবিত।
উড়িষ্ট বাজস্ত সনিতা বর্ষির্বিশ্বাশির্বিহ্রমে।

Om urdhey ushuna utaye, tishta debo na Sabita
Urdho bajashya sanita jadanjibhirbagha-udvirhabhyamahey
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 – abahani, sthapani, sannidhapani, sannirodhani, and smukhikarani. See details of mudras presented earlier.

Om bhuh bhuhbhav bhagavati Durga paribar gana sahitey
Ihagaccha I, hagaccha, , ihatistha, thatistha, ihasannideahi, ihasannirudhaswa, Atradhistanam kuru, mamapuja grihan ||

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 two are related to the eclipse. In the worship of nine planets, name of 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 thenine 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

Esha deepah
I offer the lamp to lead you

Esh etat padyam
I offer you water to wash your feet

Idam arghyam
I offer you rice as a welcome treat

Idam achmanium
I offer you water to drink
BOOK 4: DURGA PUJA

Idam rajatasanam
I offer you the silver seat to sit

Idam anguriam
I offer you the ring as my gift

Estat rajatabharam
I offer you the silver ornaments in my appreciation

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

Esha dhupam
I offer you incense to purify the air

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

Estat malyam
I offer you garland to honor you.

Idam snania jalam
I offer you water to take bath

Idam bastram
I offer you clothes to wear

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

Estat madhuparkam
I offer you honey for your pleasure

Ekta Paramannya
Estat paramannya
I offer you the special sweet preparation with rice as your dessert

Ismo Punarachmaniam
Idam punarachmaniam
I offer you water for washing your mouth

I am offering ----, Oh Goddess Durga, please oblige me by accepting it.

Adoration With Lamp

Arati

While performing arati, try to circle your right hand while you stay stationary in front of the deity and your left hand does the ringing of ghanta (bell). Circle four times around the feet of the deity and three times around the face. If the time is short, perform three times for each.

- Five lamps (pancha pradeep)
- Water conch (jala sankha)
- Cloth (bastra)
- Flower/grass (pushpa, durba)
- Mirror (darpan)
- Camphor (karpur)
- Incense (dhoop)
- Fan (chamar)
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 স্মরণ
Vishnu smaran

Then with folded hands pray to Lord Vishnu:

ও তাধিকা পরম পদম সদা পশ্যতি সূরয় নিশিবচক্ষুরাতসম ।
ও বিচুং ও বিচুং ও বিচুং ।
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
গণেশদিনা দেবতা পূজা
Ganeshadi nana devata puja

Etety gandhapushpay Om Ganeshaya namah ।
Etety gandhapushpay Om Narayanaya namah ।
Etety gandhapushpay namah Shri gurobe to namah ।
Etety gandhapushpay 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
স্বাগত বাচন

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

Om punyaham, Om punyaham, Om punyaham
Let holiness shower on you

Offer rice again:

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

Offer rice again:

Om rhidhyatam, Om rhidhyatam, Om rhidhyatam
Wish you for prosperity
BOOK 4: DURGA PUJA

Worship of Wood-apple Tree

Bilwabriksha

Prayer

Vandana

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

Om bilwabriksha mahabhaga sada twam shakarapriya |
Grihita faba shakhancha Durga pujam karomyaham ||
Om Shakhachedodbhabam 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

(Note: Wood apple is symbolic of Lord Shiva with trident like leaves)

Esha dhupah Om Bilwabrikshaya namah
Herewith I am offering the incense 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 ||
Akaley brhmana bodho debyastayi krtah pura ||
Ahamapya Ashwiney shasstham sayanah bodhayami bai ||
Shakranapi cha sambodhya praptyam rajya suralaye ||
Tashmadaham twam pratibodhayami bibhuti-rajya-pratipatti-hetoh ||
Jathaiba Ramena hato dashasyastathaiba 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 Goddess is offered the essentials of our lives which we gracefully acknowledge with gratitude and offer Her cosmetics to beautify her. The offering concludes with a special gesture of reception, called *baran* that indicates an honorable welcome to the great guest, Goddess Durga.

**Resolution**

In the name of Lord Vishnu, on the auspicious month of Ashwin (September-October) on the waxy 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 this annual 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

I am offering this ghee (concentrated butter) to the Goddess in honor of her reception

I am offering this stone to the Goddess in honor of her reception

I am offering this durba grass to the Goddess in honor of her reception

I am offering this flower to the Goddess in honor of her reception

I am offering this fruit to the Goddess in honor of her reception

I am offering this yogurt to the Goddess in honor of her reception

I am offering this swastika to the Goddess in honor of her reception

I am offering this vermilion to the Goddess in honor of her reception

I am offering this black soot for the eye brows to the Goddess in honor of her reception

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 অসা শুভধিবাসনসাত
Om asya shubhadibasanamastu
I welcome you.
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 in the idol.

Om jatajuta samayuktam ardhendu kritshekaram |
Lochanatraya samjuktam purnendu sadrishananam ||
Atasi pushpa barnabham supratishtham sulochanam |
Naba jouhana sampanam sarbabharan bhushitam ||
Goddess (Durga) with her matted hair on her head
Her color is like the atasi flower (hot melted gold) with beautiful eyes

Her forehead like the half-moon, face like the full moon
She is full with youth and decked all over with exquisite jewels

Sucharu dashanam tatbat pinonnata payodharam |
Tribanga sthan sansthanam Mahishasura mardinim ||
Mrinalayata samsparsha dashabahu samanwitam |
Trishula dakshiney dhyayam khargam chakram kramadadhah ||
Her teeth are beautifully set and sharp; her breasts are full
Standing in 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 discuss (chakra) in sequence

Tribhanga tatha padkhame vichakra ||
Dhoutak harsabham pariha parvamandhane cha ||
Standing in 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 discuss (chakra) in sequence
BOOK 4: DURGA PUJA

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
- 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.

---

**Shirascheydodbham tadbat danabam kharga paninam**

**Raktarakti kriatangancha 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 winding up the demon.*

*He looks dreadful with his raised eye brows.*
Sapasha bamahastena dhritakeshantu Durgaya ||
Bamadrudhir bakrancha devya simham pradarshayet ||
Debastu dakshinam padam samam sinharpadisthitam ||
Kinchit urdham tatha bama angushtham mahishopari ||
Stuyamanancha tadrupa mamraih sannibeshayet ||
Prasanna badanam devim sarba kama phala pradam ||

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. The left paw of the lion is gripping the upper chest of the demon. Yet the Goddess maintains her peaceful countenance and blessing all.

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

Ugrachanda prachanda cha chandogra chandanayika ||
Chanda chandabati chaiba chandarupati chandika ||
Ashtabhi shaktibhirashtabhi satatam paribeshitam ||
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
Dhrama, Artha, Kama and Moksha
Should be the focus of meditation for the Goddess of the Universe.

Resolution

Sankalpa

Take little water in the kushi, and place 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, increase of friends, destruction of enemies, receive royal honor, and by Her grace 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)

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

Om devo bo dravinodah purnam bibasthyasicham |
Udhwa sinchadhwa moopa ba prinadhwa madidwo deva ohatey ||

In the spirit of divinity may my goal be successful.
Thus, herewith, may this beginning be auspicious

Witness Call of the Divine

With folded hand in front of your chest chant:

Om asya sankalpitarthasya sidhirasthu.
Om ayamarambha shubhaya bhabatu ||

With folded hand in front of your chest.
Sprinkle some water around you taken from the kosha in front of you by dipping a small flower in the pot while chanting:

**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 bhamaha, 
Adityam Vishnum Surjiyam Brahmanancha Brihaspatim ||
Om swasti no Indro Brijhasravana swasti nah Pusha Visswavedah |
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

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 mothercom, stay in your eight energies.
Oh the bestower of blessings to all,
Accept my traditional worship.
Weapons of Durga

Trident

Axe

Discus

Arrow

Sword

Mace

Spike

Bow

Bell

Snake
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.

\[ Om \text{ Bilwashkhabasinai Durgawai namah } \]

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:

\[ Om \text{ chandikey chala chala chalaya shighram puja} \text{layam prabisha prabisha} \]

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 that will bring happiness to all.

Bathing of Nabapatrika

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:
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:

Oh the Colocassia (kochu) plant which stays firm and brings success Everywhere you take the form of Durga Bring victory after taking your bath.

Oh the turmeric creeper, you are Shiva. You are His all time favorite. Oh the Goddess with Shiva’s face bring peace to us

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

Oh the Colocassia (kochu) plant which stays firm and brings success Everywhere you take the form of Durga Bring victory after taking your bath.

Oh the Colocassia (kochu) plant which stays firm and brings success Everywhere you take the form of Durga Bring victory after taking your bath.

Oh the Colocassia (kochu) plant which stays firm and brings success Everywhere you take the form of Durga Bring victory after taking your bath.

Oh the Colocassia (kochu) plant which stays firm and brings success Everywhere you take the form of Durga Bring victory after taking your bath.
Dehi me hitakamanscha prasanna bhaba sarbada \(\text{II} 5\text{I}\)
Oh the Apple Wood tree, you are the center of beauty and augmentor of victory,
Give me your good wishes and be graceful always.

Oh the branch of pomegranate (daalim gach, দালিম) 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).

Oh Ashoka (shoka means sorrow, শোক 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!

Oh the paddy plant (dhanya ধান), you are the Goddess of Wealth. You bring life to the
living. Stay fixed in our house and fulfill our wishes.

Holy Bath Of Goddess Durga

Place a mirror in a big bowl and allow the image of Goddess Durga to reflect in the
mirror. The bathing will be done on the reflection of the goddess on the mirror. We have
given here the most basic snan mantra. For more elaborate treatise, consult Purohit
Darpan.

Water from Kamandalu

Place a mirror in a big bowl and allow the image of Goddess Durga to reflect in the
mirror. The bathing will be done on the reflection of the goddess on the mirror. We have
given here the most basic snan mantra. For more elaborate treatise, consult Purohit
Darpan.
Bhringar jal

Use the Kamandalu while pouring pure spring water on the mirror. Use Ganges water, if available, in place of bath with spring water.

Om Atreyi Bharati Ganga Jamuna cha Saraswati
Saraju Gandaki punya sweta Ganga cha Koushiki
Bhogati 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 Jagannath statha Shankarshanah prabhu
Pradyumnaschaniruddhascha bhabantu vijaya tey
All the gods, Brahma, Vishnu and Maheshwar, Basudev, Jagannath, Balaram,
Pradyumna, Aniruddha, give you bath and bring victory to you

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.

Om Kirtirlakshmi dhriti medha pushti shraddha kshama matih
Budhirlajya bapuh kanti shantetushthih kantischa matarah
Mothers, devoted wives, blessed with fame, wealth, courage, intelligence, enrichment,
dedication, compassion, wisdom, strength, peace and contentment
are waiting to give you bath, Oh mother Goddess!

ও আলিতা চন্দ্রমা তৌমোলা সূর্য জীব নিতাচরিত ।
স্বচ্ছ অতিভিখ্য রাহ কোলো তর্পিত ॥

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 খথামো মুনোমা গাযো দেবমাতার এব চ ।
লেবেলেবনানাদী নেতাচে অপরসাং পাণঃ ॥
অনন্যি সরক্ষন্তি রাজান বাহনানি চ ।
ঈষ্ঠানি চ রায়নি বাক্সায়নেহ যে ।
সরিতাঃ সাপয়ে বললীখি জতনাং নন্দ ॥
চৈব দানব নীলী বৎ রাক্ষস পঞ্চাঙ ।
এতে আমতিবিষয়ো দ্বাকায়নে নির্ণয়ে ॥

Om rishayo munayo gabo devamata eba cha ।
Devapratodhruvanaga padaityascha apsarasam ganah ॥
Astrani sarbashastrani rajano bahanani cha ।
Oushadhani cha ratnani kalasyabayabascha jey ।
Saritah saranah shailastirthani jalada nadah ।
Deva danaba gandharba jaksha rakhasha pannagah ।
Etey twamabhishinchantu dharmakamartha siddhaye ॥

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, the
reptiles, they are all joining me to give you this divine bath with reverence.

ও সিন্ধুরিবর্ষ শোণাদায় য সৃষ্টা দুষি সম্প্রতি ।
সর্ব মূৰ্ত্তমূৰ্ত্ত্য দৃঢ়ং রূপরাঙ্গত ত ॥

Om Sindhubhairaba shonadya ja hrida bhubi samshitha ।
Sarba sumanasah bhuta bhringarai snapayantu tey ॥

The rivers Sindhu, Bhairav, Shon, and many lakes of the earth,
All in good spirits, are bathing you through this kamandalu (bhringar).

ও দুর্গা চন্দেশ্বরী চচ্চিমারামারা কালিকা অথ ।
ও আকাশ বিশালাক্ষী তৈরী সর্বশ্রী ।
এতে সর্বপল্লী তৃষ্ণেং ক্ষেপতে তাত ॥

Om Durga Chndeshwari chandi Barahi Kartiki tatha ।
Om bhadarakali bishalakshi Bhairabi sarbarupini ।
Etah sarbascha yoginya bhringarai snapayantu tah ॥

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

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

ॐ सर्बैशम अधिशो देवः ईशानो नाम नामतः
शूलपानि महादेवो भूपैरै स्मापयति मम॥

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

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

ॐ मण्डकिन्यस्तु यज्ञरि सर्वपापस्तु भुतम्
श्वर्गश्रोतस्तु वेदां स्मान भवतु रहस्ये ततो॥

Om Mandakinyastu jadbari sarbapapa haram shubham |
Swargasrotastu Vaishnabyam 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.

Warm water

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 परमं पवित्रं उक्तं बहिज्ज्यति समार्थाम्
जीवनं सर्वं पापं भूतं ब्रह्मर्थं मम॥

Om paraam pabitra ushnam banhijyoti samanwitam |
Jibanam sarba papaghnam bhrigarai 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

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

ও গণ্ধ্যাদ্যাম শোভানঞ্চাইয়া শিলালম সুমনোহরম;
সর্ব পাপ হরং বারি ভুজারি প্রাপ্যঃ মাসঃ।।

_Om gandhyadhyam shobhananchaiba shitalam sumanoharam |
Sarba papa haram bari bhringarai 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

Put some yogurt on the mirror and chant the following:

ও দধি কৃত্তি না অকরিঃ ষট্টো ঈশ্বরস্য ঵াজিন॥
সুরভিঃ নো মুখাকরস্ত প্রণ আয়ুষ্যি তারিঃ॥

_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

Bathe with a little milk poured from a small tumbler:

ও গাব্য শু নো যথা পুরা, শ্রোত রথরা।
বরিভস্যা মহোনাম ॥

_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

Pour a small amount of melted ghee on the mirror while chanting:
Om tejhoshi shukramasya mritamasi dham namashi
Priyam devanam anadhristham 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.

Honey
Madhu

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

Om madhubata ritayatey madhu kharanti sindhabah
Madhwrinah santoshadhih
Om madhu naktamutashsa, madhumat parthibam rajah
Madhu douarastu nah pitah
Om madhumanno banaspati madhumam astu Suryah
Madhirgabo bhabantu nah
Om madhu! Om madhu! Om madhu!
Let 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:

Om prithibyam swarnarupen deva tishthanti bai sada
Sarba dosha binashartham snapayami Maheshwarim
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**

রুপার জল

*Rupar jal*

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

ও অম্বিকে হং মহাবাতে শারদে শত্রুনাশিনি।

রানাননেন দেবি হং বরদা ভব সুখীতে।

*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**

সামান্য জল

*Samanya jal*

Pour the spring water on the mirror with the help of the kushi:

ও বা আপ্ত সরব্রুত্তানাং সর্বনা ঐশ্বীয় ।

পাবনায় প্রাণাদিশচি ঐশ্বিষ্যাং রুপায়াহসম ॥

*Om ja apah sarbabhutanam sarbada shudhihetabey*  

*Pabanyah pranadaschaiba tabhistwam snapayamyaham*  

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

---

**Water from fruit**

ফলের জল

*Phaler jal*

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

ও আযাহিত বীত্যে গৃহানা হবা নাতের।

নিহোতা সত্রি বর্ষিত।

*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.*

---

**Water pouring through thousand streams**

সহস্রধারার জল

*Sahasradharar jal*

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

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

1) Ganges water

Gangajal

2) Rainwater

Bristir jal

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 thousand streams.
3) Saraswati water (use Ganges water)

Saraswatir jal

Om Saraswatena toyena sampurnena surottamey |
Bidyadhara stabhishinchantu tritiya kalashena tu ||

The water from Saraswati River and the learned wise men are giving you bath.

4) Ocean water

Sagarer jal

Om sakradyascha abhishinchantu lokpalah samagatah |
Sagara rodaka purnena chaturtha kalashena tu ||

Indras and other Gods and the protector of people (lokpal) have collected here to fill
the fourth pitcher with the ocean water to give you bath.

5) Water with lotus pollen (use rose water)

Padmaramishrita jal

Om barina paripurnenapadmarenu sugandhina |
Panchmena abhishinchantu naga scha kalashena tu ||

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

6) Spring water

Nirjharer jal

Om Himabandhey mukutadyascha abhishinchantu parbatah |
Nirjha rodaka purnena shashthena kalasena tu ||

Filled with the spring water coming from the Himalaya and its snowy peaks,
In this sixth pitcher, the mountains are bathing you.
7) Water from all pilgrim centers (use Ganges water)

Sarbatirther jal

Oh sarbatirthambu purne na kalasena sureswarir |
Saptamena abhishinchantu rishayah sapta khecharah ||

Oh the Goddess of the Gods, filling water taken from different pilgrimage centers, in this seventh pitcher, the seven sages and all the flying animals are joining to give you bath.

8) Pure water (use spring water)

Shudha jal

Oh basabshcha abhishinchantu kala shena ashtamena tu |
Ashtamangala samjuktey Durgey devi namastutey ||

Oh Goddess, this eighth pitcher with pure water and eight auspicious goods in it, bathed by the eight directional Gods (Ashtadikpala or Astabasu). My earnest reverence to you.

Now wipe the mirror, write the mulmantra Hring (_operand_ ) 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 pratishtha)

Touch the base of the image and chant:

Om Chandikey!
Chala chala chalya chalaya Durgey |
Puja alayam prabisha ||
Om gamyatam matgrihey devi Astabhi shaktibhi saha |
Pujam grihan sumukhi sarba kalyana hetabey ||

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.
The eight shaktis (Ashthashakthi) are the various forms of the Goddess Durga – Brahmani, Maheshwari, Koumari, Vaishnabi, Oindri, Joggobarahi, Naroshinghi, and Chandrika. As she was blessed by the various Gods and they gave their weapons to fight with the demon Mahishashur, she was named accordingly. Philosophically a woman is blessed with all these qualities hidden in her that get expressed in times of need.

Reception

Durgar abahan

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

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.
NEW AGE PUROHIT DARPN

বিবৃতিবিনা সময়ের তারা ডিম পল্লে দান করে।

Om agatya bilwashakhayam Chandikey kuru sannidhim |
Om sthapitashi maya devi pujayey twam praseeda mey ||
Om devi Chandantiky Chandi chandabighraha karini |
Bilwashakham samashritiya tishta devi ganai saah |

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 পল্লবেশ্চ কলোপেতেঃ শাখাভিঃ সুরনারিকে।
পল্লবে সংইতে দেবি পুজাঃ পুজুঃ প্রলীন মে।
ও চতুর্ভুজঃ ভূঃ চণ্ডুপাসি সুরভেজো মহবলে।
প্রিবশা তিষ্ঠ যজেশ্বিনি যবৎ পুজাং করয়মাহস।

Om pallabaischa phalopetai shakhabhi suranayikey |
Pallabey samsthitey devi pujam grinha praseeda me ||
Om Chandikay 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
চক্ষুর্দান
Chakshurdan

Take a kush (dry grass) and put the oily black (kajal) soot 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:

ও আপায়স্ত সমতুতেঃ, বিব্যতে সোম রুক্মক।
ভবা রাজস্যা সর্বে।

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

ও চিং দেবানা মুদ্গাসনীকঃ চূর্ণিন্দ্রা বরুণ অস্যাতে।

69
BOOK 4: DURGA PUJA

अप्रा द्यावा पुष्किति अजरिक्ष सूर्या आत्मा जगत अजु सुखं।
Om chitram devana muddadnikam chakshurmitrasya Varuna asyagneyh ||
Apra dyava prithibi antariksham Surya atma jagata astu stushashcha ||
The magnificent rays of the setting sun joins
Mitra, Varuna and Agni like the energized eyes
These 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)

ॐ कर्मा नष्टित्रेश आ भूवद्रुकी सदा रूढः सखा।
कर्मा शचिष्ठया रूढा।
Om kaya nashchitra a bhubadutee 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 – “श्री” – 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.

ॐ आं श्रीं श्रीश्रीं देव्यं गृहं प्राणं इहं प्राणं।
ॐ आं श्रीं श्रीश्रीं देव्यं जीवं इहं जीवं।
ॐ आं श्रीं श्रीश्रीं देव्यं सर्वं इंद्रियान।
ॐ आं श्रीं श्रीश्रीं देव्यं राजानंकश्च।
श्रोत्र ग्रहं प्राणं इहं गतं सुखं चिंगं स्विंद्रं प्रायः।
Om am hrim Shri Shri Durga devya prana iha pranah ||
Om am hrim Shri Shri Durga devya jeeva iha shitah ||
Om am hrim Shri Shri Durga devya sarbey indriyani ||
Om am hrim Shri Shri Durga devya bangmanaschakshuh ||
Shrotra ghrana prana iha gaya sukhma chiram tisthantu swaha ||
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
May it all come into life
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 “श्रीं”. 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:

ও আঃ হ্রিম ক্রাম অস্ত্যে সুগন্ধ পুষ্টি বর্তমান মঃ।

Om am hrim kram asyai devatwa sankhawai swaha

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

**Concluding Prayer**

মহা মৃত্যুঃ মন্ত্র

*Maha Mritunjaya Mantra*

Fold your hands and pray to Shiva:

ও ত্রয়ঃকৃম জয়মাহা সুগন্ধিং পুষ্টিবর্তমান মঃ।

Om Trayambakam jajamaha sugandhim pushtibardhanam

उर्वरुकाक्ष्य बंधनानं मृत्युर्मृत्युं मम्रिष्टिताः।

Urvaurukamiva 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**

ঝর্ষষ্পাচারে পুজা

*Shorhashopacharey puja*

Offer any sixteen things listed below:

1. **Seat**
   - আসন
   - *Asana*

   Offer the silver seat made for this occasion or a metal silver coin:

   ও আসনে পুষ্ট চার্বনি চৈতকে পরমেশ্বরি।
   অন্ন জগন্তা মাতৃ স্থানে মনে দেহ চৈতকে।

   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):

Om kritatha anugrihitosmi saphalam jeebitam mama
Agatasi jato Durgey Maheshwari madashramam

Oh Goddess Durgey! 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

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

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 Durgey!

4. The special offer

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

Offer the glass of water kept for drinking.
6. Cold water for bath

Snaniyajal

Pour little water on the offering plate:

Ok jalancha sheetalam swachham nityam shuddham manoharam |
Snanartham tey maya bhakta kalpitam devi grihyatam
Etad snaniajalam nome 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 on your left hand and put a flower on and chant the mantra. At the end place the sari on the dias near the feet of the idol.

Om bahutantu samayuktam patta sutradi nirmitam |
Baso devi sushuklancha grihana parameshwari |
Om bahusantan samriddhyam ranjitam ragbastuna |
Devi Durgey bhanja preetimbasantey paridhiyatam
Etad bastram nome 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

Gandha (sandalwood paste)

Offer sandalwood paste on the holy pitcher:

Om shariram tey na janami chestam naiba naiba cha |
Maya nibeditan gandhan pratigrihya bilipatyam |
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 sagarotpanna nanabarna bibhushitah |
Maya nibedito bhaktya 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 it

10. Ornaments

Alankar

Divyaratna samayukta bahnibhanu samaprabhah |
Gatrani shobhyishyanti alankarah sureshwari ||

Oh the Goddess of divinity, these jewelries which are 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 sticking the powder:

Om chandane samayukto sindure bahnibhastu samaprabhah |
Ratnakarajyotpenthe chaitye pashu madheke ||
12. Flower

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

13. Leaves of apple-wood tree

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.

14. Garland

Oh sutrena grathitam malyam nana pushpa samanwitam | Shrijuktam lambamanacha grihana parameshwari |
**BOOK 4: DURGA PUJA**

_Esha pushpamalyam namo Durgawai namah ||_
This garland, made with many flowers stuck in thread,  
_Long and beautiful, I am offering to you Oh Goddess Durga with great reverence._

15. **Incense**

_রুপ_  
_Dhoop_

ও বনশ্চরি রুপা বিভো পজাড়া সূক্ষ্ণলাহঃ ।  
অপ্রেজঃ সর্বদেবানাং ধুপাহাঙ্গা প্রতিগ্রিজাতাঃ ।  
এষ রুপ নমো দুর্গাপ্রণীতঃ নমঃ।

*Om banaspati racho divyo gandhadyam sumanoharah | Aghreyah sarbadevanam dhupohayam pratigrijhatam || Esha dhupa namo Durgawai namah*  
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 incence and ring the bell with the following chant:

ও জয়ঙ্গি মন্ত মাতঃ স্যাহাঃ।  
*Om jayadhwani mantra matah swaha ||*  
_Let the sound of victory be dedicated to the divine spirit._

16. **Lamp**

_নীপ_  
_Deep_

ও অগ্নিজ্যটিঃ রবিজ্যটিঃ চন্দ্রজ্যটিঃ অথবা চ।  
জ্যোতিঃ মূর্তমৃ নীপান্না প্রতিগ্রিজাতাঃ।  
এষ নীপ নমো দুর্গাপ্রণীতঃ নমঃ।

*Om agnijyotih rabijyotih chandrajyoti tathaiba cha | Jyotishamuttamo Durgey deepoham pratigrhiyatam || 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**

_মধুপর্ক_  
_Madhuparka_

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

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

*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

*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:

**Om amannam ghrita samjuktam nanadrabya samanwitam |**

Maya niveditam bhaktya grihina 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:

Om phalamulani sarbani gramyaranyani jani cha |
Nanabidha sugandhini grihna devi mamachiram |
Etani phalamulani nama Durgawai namah ||

Oh Goddess Durga these fruits are from various villages and forests, They are good smelling and tasteful. Please accept them as my offering. Herewith I am offering the fruits to Thy feet.

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

**Modak**

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.

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:
24. Special rice preparation

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 khichuri.

25. Sweet dessert

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

Puñarachmania

Om jalancha shitalam swachham sugandhi sumanoharam |
Maya niveditam bhakta panaya pratigrijhyatam |
Etad punarachmanyayam 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

Om phalapatra samajuktam karpurena subasitam |
Maya niveditam bhaktya tambulam pratigrijhyatam |
Etad tambulam namo Durgawai namah ||

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

Sthapatashi Mahadevi mrinmaya shripalopicha |
Aur arogya bijayam 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)

Meditation

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 |
Tapta kanchana barnabham shaktihastam barapradam |
Dwibhujam shatruhantaram nanalankar bibhushitam |
Prasanna badanalam devam sarbasena samabritam ||

I am meditating on Lord Kartik, seated on a peacock, who has the color of hot gold, bearing strong hands that blesses 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

Nibedan

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

Esha sachandana pushpanjali namah Kartikeya namah |
Etey gandhapushpey namah Kartikeya namah ||

I am offering herewith these scented (sandalwood-dipped) flowers to
BOOK 4: DURGA PUJA

Lord Kartikeya with reverence.

Then continue other offerings:

Etad padyam, arghyam, dhupam, deepam, naivedyam, paniy jal
Namah Kartikeya namah

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

Prostrate
Pranam

Om Kartikeyam namastavyam Gouri putram sutapradam|
Sharananam mahabhaga daitya darpa nisudanam ||
I bow to you Oh Lord Kartikeya, the son of Goddess Gouri (Durga’s another name)
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)
Ganesh

Meditation
Dhyan

Follow the procedure described earlier

Om kharbam sthulatanum gajendrabadanam lambodaram sundaram |
Prasannam mada-gandha-lubdha-madhupa-balyola-gandasthalam |
Dantaghata bidarita ari-rudhira�h sindur shobhakaram |
Bandey shailasuta-sutam Ganapati sm dhipradam 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 unrestful bees
As he pierced open his enemies,
his tusk is beautifully colored red like the vermilion

Offering

Nivedan

एते गंध पुष्पेय नमः गणेशयाय नमः।
एस सचदानाम पुष्पां पुष्पां नमः गणेशयाय नमः।
एतद् पद्यां अर्थं पुष्पं दीपं, नैवेद्यं, नमः गणेशयाय नमः।
Etey gandha pushpey namah Ganeshaya namah ||
Esha sachandanam pushpanjali namah Ganeshaya namah ||
Etad padyam, arghyam, dhupam, deepam, naivedyam, paniyajalam
Namah Ganeshaya namah ||
(Same way as described with Kartikeya, in the name of Lord Ganesh)

Goddess of wealth

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

पाशांका मालिकाभोज सुनितिबर्मया नौमयांया।
पद्मासनस्या ध्यायेत्र हृतिं त्रिशोका मातरं।
पुरुषों सुकुमार वर्णालवार भुविंतं।
Pashaksha malikambhoja shrini bhiryaamya soumayoh ||
Padmaasasthahm thayechecha shrini trailokya mataram ||
Gourabarnam surupancha sarbalankar bhusitam ||
Roukma padma byagrakaram baradam dakshinena tu ||
As I meditate on you (Lakshmi) in the image of holding a long rosary bead, a beautiful wife (bharjya), sitting on lotus, with a pleasant face like moon, the Supreme mother of the three worlds, beautifully decorated with a variety of golden jewelries, and raising your lotus-shaped right arm, offering blessing to all.

Offering

Nivedan

Offer flower and other things:
BOOK 4: DURGA PUJA

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, paniajalam, 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 sitaahje ||
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**

 богадхо

Nivedan

এষ সচননঃ পৃপ্জগলিঃ নমো শ্রীশরবতী দেবীরা নমঃ ।
এতদা পাদঃ অর্থঃ ধূপঃ দীপঃ বসমৃ বাস্ত্রমৃ পানিজলঃ ।
নমঃ শ্রীশরবতী নমঃ ॥

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**

пранам

Pranam

সরবতী মহাভূতে বিদেশ কমলদেবচেন, বিশ্বরূপে বিশালক্ষি বিদ্যায় দেহি নমস্তে ॥

Saraswati mahabhagey vidyey kamala lochaney |
Vishwarupey bishalakshe vidyam dehi namastutey ||

Saraswati, with lotus-like eyes, and whose eminence of knowledge
Is perceived over the universe,
Enlighten me with that knowledge.

**Honoring Accompanying Creatures**

সাঙ্গপাঙ্গ/বাহান পুজা

Sangapanga/Bahana puja

Give three times anjali to Durga with this prayer:

ও সাঙ্গপাঙ্গয় সবাহানে দূরায়ে নমঃ ॥

Om sangopangwai sabahanawai Durgowai namah |
I worhsip Thee, Oh Durga, with all your associates and pets.
Great Lion

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

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

Buffalo demon

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

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

Obeisance
Om mahishastwam mahahir Shivarupa sadashiba
Atsthram 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

এতে গণ্ধে পুষ্পে নমঃ নাগপাশায় নমঃ।
এতদ—পাদঃ, অর্থঃ, ধূপঃ, দীপঃ, নৈবেদ্যঃ, পানিজলঃ নমঃ নাগপাশায় নমঃ।
Etad—padyam, arghyam, dhupam, deepam, naivedyam, paniyajalam—
Namah Nagapashaya namah

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

এতে গণ্ধে পুষ্পে নমঃ মুশিকায় নমঃ।
এতদ—পাদঃ, অর্থঃ, ধূপঃ, দীপঃ, নৈবেদ্যঃ, পানিজলঃ নমঃ মুশিকায় নমঃ।
Etad—padyam, arghyam, dhupam, deepam, naivedyam, paniyajalam—
Namah Mushikaya namah

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

Peacock

এতে গণ্ধে পুষ্পে নমঃ ময়ূরায় নমঃ।
এতদ—পাদঃ, অর্থঃ, ধূপঃ, দীপঃ, নৈবেদ্যঃ, পানিজলঃ নমঃ ময়ূরায় নমঃ।
Etad—padyam, arghyam, dhupam, deepam, naivedyam, paniyajalam—
Namah Mayuraya namah

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

Owl

এতে গণ্ধে পুষ্পে নমঃ পেচাকায় নমঃ।
এতদ—পাদঃ, অর্থঃ, ধূপঃ, দীপঃ, নৈবেদ্যঃ, পানিজলঃ নমঃ পেচাকায় নমঃ।
Etad—padyam, arghyam, dhupam, deepam, naivedyam, paniyajalam—
Namah Pechakaya namah

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

Do the welcome by offering a flower on the holy pitcher and obeisance for each plant in the Nabapatrika:

1) ॐ रामभद्रिठात्रि ब्राह्मणाय नमः।
   1) Om ram bhadhisthatrai Brahmmani namah |
   I pay my reverence to the banana plant
   Who represents Durga as Brahmani.

३) मुख अधिष्ठत्रि कालिकाये नमः।
   2) Om kachwa adhishtatrai Kalikawai namah |
   I pay my reverence to you, Oh Durga!
   As you establish on the kachu (colocasia) as Kalika.

३) ॐ महिषशुरयुधशु महिषशुरयुधशु कालिकाये अगत: हरप्रिये॥
   3) Om Mahishasurayudheshu mahishashure mahishashure kachwibhutasi subratey |
   Mama chanugraharthey 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) Om haridradhishtatrai Durgawai namah
I pay my reverence to you, Oh Durga!
As you establish on the turmeric plant

ও হরিদ্র বর্ণে দেবী উমারূপানি সুরুতে ।
মম বিরাজ বিনাশয় পূজাগুলী প্রসিরুতে ॥

_Om haridrey baradey devi Umarupasi subratey_ 
_Mama bighna binashaya pujagrihna 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) Om Jayantya adhishhatraiy kaumarjai namah
I pay my reverence to you, Oh Durga!
You establish yourself on the Jayanta plant as Kaumarjai (emblem of virginity)
I bow to Thee.

ও নিষুধ সভয়মধ্যে ঈশুস্তব গৌনঃ সহ ।
অর্জনি পূজিতাসি তুম অরম্ভ করলা ভব ॥

_Om Nishumbha shumbhamathaney Indrairdeva ganai saya_ 
_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) Om Bilwadhisthatraiy Shivai namah
I pay my reverence to you, Oh Durga!
As you establish yourself on the wood-apple (Bel) as Shiva

ও বিল্ভাদ্বিহরে মিত্রৈ নমঃ।

_Om Bilwadhisthatraiy Shivai namah_ ।
_I pay my reverence to you, Oh Durga!_ 
_As you establish yourself on the wood-apple (Bel) as Shiva_ ।

ও মহাদেব প্রিয়করো বাসুদেব প্রিয়ঃ সদা ।
উমাপ্রিয়ত করো বৃক্ষো বিদ্যুতপ্রমণু ত্রতে ॥

_Om Mahadeva priyakaro Basudeva priyah saya_ 
_Umapriti karo briksho billarupa namastu tey_ ॥
Oh the wood apple tree, you are symbolic of Mahadeva (Shiva)
You are also the favorite of Krishna (Basudaevae), and you
Bring happiness to Goddess Durga,
Please accept my reverence to you.

6) Om Darimyadhisthatraiy raktadantikawai namah
I pay my reverence to you, Oh Durga!
As you establish yourself on the dalim (pomegranate) as Raktadantika (Goddess with bloody teeth)
Om darimi twam pura yuddhey raktabijashya samrukhey
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) ॐ अशोकाधिष्ठात्रै शोकरहितवाई नमः
7) Om Ashokadhishtatrai shokarahitawai namah
I pay my reverence to you, Oh Durga!
As you establish on Ashoka plant as Shokarahita (Goddess who removes all sorrows)

8) ॐ मानदिष्ठात्रै चमुंडवेष्टै नमः
8) Om Manadhishthatrai Chamundai namah
I pay my reverence to you, Oh Durga!
As you establish yourself on mankachu (arum) plant as Chamunda

9) ॐ धन्यदिष्ठात्रै महालक्ष्मै नमः
9) Om dhanyadhishtatrai Mahalakshmai namah
I pay my reverence to you, Oh Durga!
As you establish yourself on paddy plant as Mahalakshmi (Goddess of wealth)
I bow to Thee!

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 always.

Etey 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,
Ohm Nabapatrika basinai Durgawai namah
Here are my offerings of water to wash their feet, special rice, incense, lamp and food platter.

Obeisance
Pram
Pram

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
Abaran puja

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

Oh the encircled Divinity you are welcome and accept my offerings
Etey gandha pushpey  
Om Jayayi, Kirtai, Prabhai, Shrutai  
Namah  
I offer my reverence to the encircled Divinity, 
Victory, Fame, Virtues, Progress

ও দিব্যম্ভর পরিধানাং নানারঙ্গ বিভূষিতাং। 
ধ্যায়েত্বং বিজয়ং নিত্যং সর্বসিদ্ধি প্রদায়িনী।
Om diprambara 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)

Pushpanjali

Oh the killer of 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 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 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) in ferocious mood 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!

New Age Puropit Darpan

93
Namah durgottarini Durgey twam sarba ashubha binashini
Dharmartha kama mokshaya, nityam mey barada bhaba
Namah prachandey chandamundarey mundamala bibhusitey
Namastabhyam Nishumbharey Shumbha bhisana karini
Esha sachandana pushpanjali bhagawatidevi Durgawai namah

I bow to you Oh Durga, who lifts us from all difficulties and destroys our sins.
Who always helps us to reach our human goal, 
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
 Smaraney traimbhakey Gouri Narayani namastutey
 Shrististhitey 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.

Chant For Obeisance In Bengali

আপনি আর্থ ও দীন, সকলের ভূমি কর ব্রাহ্মণ।
সকলের দুঃখ হয়ে, নারায়ণি তোমায়ে প্রণাম।
Asrita arta o deen, sakaler tumi kara tran
Sakaler dukha hara, Narayani tomarey 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 bhishnanamukhi, mundeymatha, chamunda murati
Mahashakti, mahadevi, Narayani tomarey pranat
Tumi Lakshmi, tumi lajja, pushhti tumi Dhruba
Swadha tumi, maharatri, mahamaya namah namah Shiva
Medha tumi, tumi bani, shresthata tumi, bhairava rupini
Shivani tamasi tumi, sanatani, mago namah Narayani
Sarbarupamayi mata sarbeswari sarbashaktidham
Bhay hotey mukti deha devi Durgey tomarey pronam

You rescue all who need your shelter, the destitutes and helpless,
You take away all the sorrows, Oh the favorite of Vishnu, I bow to you!
You sometimes take ride 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, mace on top of your decoration
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 as ferocious 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 truch of my soul,
You are my intellect, you are my darkness, You are the ambition,
You are the destroyer,you are in every form.
You are the consort of Shiva, You are the 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**

دو দুর্গার জ্ঞান
Durga’s stob

Make a clockwise circle while chanting (প্রশংসিত চ্যাট)

ও দুর্গার শিবাং শাক্তিরীং রশ্মীং একাং মৃত্যুং প্রিয়ঃ।

সর্বত্রোপক প্রশংসীং প্রশান্তি প্রস্তুতি শেষাং শিবাং॥

চন্দ্রং তোষাং অজ্ঞাং নিষ্ঠোতং পরমাং কলাম।

শিবাং বিশ্বামাং চক্ষুং প্রশান্তি প্রশান্তি॥

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.

Sarbadebamayim devim sarbarogaprayapaham|
Brahmesha Vishnu namittam pranamami sada Shivam ||
Vindhyastham vindyanilayam divyayasthan nibasinim |
Joginin jogajananim Chandikam pranamamyaham ||

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)!

ঈশ্বরী মাতাং দেবীম, ঈশ্বরীম ঈশ্বরপ্রিয়াম।

প্রতেজিতি সন্ত দুর্গাং সংসারার্থ তারিনীম॥

য ইতি পঠিত পৌরাণ নূতনং বাপি যো নরঃ।
স যুক্তঃ সর্বশাক্তিপালো মোদতে দুর্গরা সহ॥
Ishanim mataram devim ishwarim ishwarapriyam  
Pranatohsmi sada Durgam sansararnaba tarinim  
Jah idam pathati stotram srinuyad bapi jo narah  
Sa muktah sarbapapeybhyo 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 join Goddess Durga in happenss.
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, Ashtami, Navami and Dashami, do not coincide with the selected “weekend” schedule. Thus the Sankalpa is modified where actual tithi 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 Ashtami on ____ tithou  
Past the traditional Navami on ____ tithou  
Past the traditional Dashami on ____ tithou

Etc.

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) is reduced to three days. We are confident that Devi Durga will be compassionate to the community for this modification in a foreign land.
CHANDI (Or Chandika) AND DURGA

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

Chandi is described as the Supreme reality who is 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 Shakta 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 became united and became 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 the demon. Chandi engaged herself in destroying the armies of demons created from the blood of Raktabija and finally killed him while Kali was engaged in drinking the blood that came out of Raktabija before it fell on the ground. Thus Her tongue is out and she wears the heads of the demons that came from Raktabija. They later killed two other demons, Chanda and Munda that gave the name of Chamunda to the new form of Durga. This is described in Skanda Purana.

Resolution

Sankalpa

See Saptami for detail procedure.
BOOK 4: DURGA PUJA

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, dhupam, deepam, paniyajalam
Namah Jayadurgawai namah |
Etad sarbadrabyam maya niveditam bhaktya grihana parameshwari ||

Also perform the offering of the food platter (naivedya, নৈবেদ্য) 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.
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 (ana) is the vital force behind life. Five vital breaths (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 – prana (principle breath that we inhale to supply oxygen to every cell of our body), apana (excretory activity), samana (digestive activity), udana (respiratory activity that we exhale), and vyana (circulatory activity).

Offering process

Panchagras mantra
(Dedicated to the five vital breaths of the body)

The offering is done with special gesture called, Panchagras mudra (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 panchagras mudra (Panchagras mudra) is the same as the offering to the pranabayu, explained elsewhere.

1. Get your left palm into the 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:

   

   Om pranaya swaha |

   Dedicated to the principle breath that I am inhaling

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:

   

   Om apanaya swaha |

   Dedicated to my excretory system of the body

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

   

   Om samanaya swaha |

   Dedicated to the digestive system of the body

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

   

   Om udanaya swaha |

   Dedicated to the respiratory activity of the body

6. Finally, join all fingers and say,

   

   Om vyanaaya swaha ||

   Dedicated to the circulatory system of the body
Worshipping Various Attributes of Durga

Ugrachandadi puja

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).

Om hrim shrim Ugrachandawai namah
Om Ugrachanda ihagachha ihagachha, iha tishtha iha tishtha,
Iha sannidehi, iha sannirudhyaswa
Atradhishtham kuru mama pujam grihana
(Conrespond with welcome mudra/gestures as described earlier)
In the name of the divinity, Oh Ugrachanda (Durga’s fighting form)
Come close to me, get established and oblige me by accepting my worship.
Please stay with me until I am done with my worship

Om Ugrachanda tu barada madhyanarka samaprabha
Samey sadastu barada taswai nityam namo namah
You are bright like the rays of the sun at noon, Oh Ugrachanda,
Bless us always; I bow to you every day with reverence.

Om hrim shrim Prachandawai namah
Om Prachanda ihagachha ihagachha, iha tishtha iha tishtha,
Iha sannidehi, iha sannirudhyaswa
Atradhishtham kuru mama pujam grihana
(Show corresponding welcome mudras)

Om hrim shrim Prachandawai namah
Om Prachanda putradey 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
Om hrim shrim Chandograwai namah

Om Chandogra ihagachha ihagachha, iha tishtha iha tishtha,
Iha sannidehi, iha sannirudhyaswa
Atradhishtham kuru mama pujam grihana
(Correspond with welcome gestures)

Om hrim shrim Chandanayikawai namah

Om Chandanayika ihagachha ihagachha, iha tishtha iha tishtha,
Iha sannidehi, iha sannirudhyaswa
Atradhishtham kuru mama pujam grihana
(Correspond with welcome gestures)

Om jashrishthi stithi namna cha debesha baradayini
Kali kalmasha nashaya namami Chandanayikam
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

Om Chanda ihagachha ihagachha, iha tishtha iha tishtha,
Iha sannidehi, iha sannirudhyaswa
Atradhishtham kuru mama pujam grihana
(Correspond with welcome gestures)
Om devi Chandatikey chandi chandarivijayapradey
Dharmartha mokshadey Durgey nityam me barada bhaba

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 goal
Dharma, artha, kama and mokshya

Om hrim shrim Chandabatyai namah

Oh the Goddess Chandabati
The Goddess who is endowed with the three qualities of
Creation, preservation and destruction
To that goddess with great power, I bow repeatedly.

Om ja shrishthi samhara gunatraya samanwita
Ja parah shaktayatasyai Chandabatai namo namah

I bow to the Goddess Chandavati

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

Om Atichandika ihagachha ihagachha, iha tishtha iha tishtha,  
Iha sannidehi, iha sannirudhyaswa

Atradhishtham kuru mama pujam grihana  
(Correspond with welcome gestures)

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 Balarkaruna nayana sarbada bhaktabatsala

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, Kaloï, Bhadrakalyoi, Kapalinyoi,
Durgaoi, Shivaio, Khamaoi, Dhatroi, Swahaoi, Shwadhai, Ugrachandaoi,
Mahadangstroia, Shubhbanstroia, Karalinio, Bhimanetroia, Bishalkshoi, Vijayoai,
Jayaoi, Nandinyoi, Bhadraioi, Lakshmoi, Kirtoi, Jashaswanoi, Pustoi, Medhaoi,
Shivaoi, Sadhwoi, Jashaoi, Shobhaoi, Dhritiyo, Anandaoi, Sunandaoi

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, enlightener, courteous, brings good luck, remover of difficulties,  
Shiva’s favorite, kind hearted, benevolent, forgiving, loving, good wisher, guide, fighter,  
gentle, beautiful, broad minded, intellectual, gracious, giver, blesser, joyous, noble,  
praiseworthy, giver of life, blameless, womanly and many more.
Worship of Sixty Four Semigoddesses, Associated With Durga

Chatushashthi yoginir puja (64 names)

Observe the numerous associates of Durga, in the name of the Divine Mother Goddess, I offer my oblations. Oh the numerous semigoddesses 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: wife of Brahma the creator, the mother with angry mood, mother with calm spirit, as wife of Indra, as unmarried girl, as Ambika, etc.)

Om Hrim Shrim Chatushashthijoginibhyo namah
Om Hrim Shrim Chatushashthijogininya
ihagachhata ihagachhata iha tisthatha iha tishtatha
Atradishthan mama puja grihata

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

Om Hrim shrim –
Brahmanoi, Chandikaoi, Gourjoi, Indranoi,
Welcome and pay reverence to “Numerous Demi Gods (কোটি যোগিনী)” associated with Goddess Durga.

\[\text{Welcome} \quad \text{আবাহন} \]

You are welcome. Come and stay here, get close to me and settle down. After getting established, accept my worship, stay here until I am done worshipping you.
The Nine Forms of Goddess Durga

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

1. Nabadurga

   **Om Hrim Shrim Brahmanoi namah**

   *Om chaturmukhim jagaddhatrim hansarurham barapradam***

   **Shrishthirupam mahabhagam Brahmanim tam namamyaham***

   I worship Goddess Durga in the form of Brahmani (the Creator)

   You have four faces Oh Goddess, holding the creation, sitting on a swan,

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

   Accept my reverence

2. Shakti Durga

   **Om! Hrim shrim Maheshwarjai namah**

   *Om brisharuram shubham shubhram trinetram baradam Shivam***

   **Maheshwarim namamadya shrishtisangharkarinim***

   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.

3. Konamayi

   **Om! Hrim shrim Kaumarjoi namah**

   *Om! Kaumarim peetabasanam mayur barabahanam***

   **Shakti hastam mahabhagam namami baradam shubham***

   I bow to the Goddess with the appearance of a spinster,

   You appear as a maiden wearing yellow dress, riding on a peacock,

   With strong hands and fair-colored skin,

   I bow with reverence to that beautiful maid.

4. Shakti Vaishnavi

   **Om! Hrim shrim Vaishnabyoi namah**

   *Om! Shankha chakra gada Padma dharinim Krishnarupinim***

   **Sthitirupam khagendrastrham Vaishnabim tam namamyaham***

   I bow to the Goddess in the form of Vaishnavi (the Preserver)
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

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 shriam Narasinhai namah
Shubham shubhapradam shubhram Narasinhim namamyaham
Oh Goddess with the form of half lion and half human
(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 shriam 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 yellow dress.
I am bowing to that goddess with the look of a wild boar.

Om! Hrim shriam Indranyoi 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.

Om! Hrim shriam 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 bursting out in laugh for her victory over the demons,
I bow to Her for my fame and wealth.

Om! Hrim shrim Katyanai namah

Om Katayanim dashabhujam Mahishasurmardini
Prasannabadanam devim baradam tam namamyaham
I bow to you Goddess who is appearing before me as 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:

Om! Hrim shrim Nabadurgaoi namah

Om! Hrim shrim Chandikey nabadurgey twam Mahadeva manoharam
Pujam samastam sangrihyam 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 moods
Victorious, blissful, immortal, auspicious, killer of devils (skull),
Remover of distress (Durga), wife of Shiva, forgiving, the giver,
Powerful and eternally merciful.
Worship of Accompanying Gods and Goddesses

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

Ganesh

Eteh gandha pushpey namah Om Ganeshaya namah
Ekat padyam, arghyam, dhupam, deepam, sopakarana amanya naivedyam
Namo Ganeshaya namah

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.

Kartikeya

Eteh gandha pushpey namah Om Kartikeya namah
Ekat 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.

Mahalakshmi

Eteh gandha pushpey namah Om Mahalakshmoi namah
Ekat padyam, arghyam, dhupam, deepam, sopakarana amanya naivedyam
Namo Mahalakshmoi namah

I pay my obeisance to Goddess Mahalakshmai with the offering of scented flower, water to wash the feet, rice as token of reception, incense, and the food platter.

Saraswati

Eteh gandha pushpey namah Om Saraswatai namah
Ekat 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.
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.

महिषासुर
Mahishasur

एतह गंधा पुष्पेय नमः ओ महिषासुराय नमः।
Eteh gandha pushpey namah Om Mahishasurai namah

Etad padyam, arghyam, dhupam, deepam, sopakarana amanyo 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

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

Om Jayantii 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).
Durga: Now put a flower on the holy pitcher with the following individual forms of Goddess Durga:

\[ \text{Hrim Om} --- (\text{names as listed below}) \text{ Namah} \]


Now put a flower on the holy pitcher with the following individual forms of Goddess Durga:

\[ \text{Hrim Om} --- (\text{names as listed below}) \text{ Namah} \]
Etay gandha pushpey namah hrim --- (names as listed below) namah

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

The Helpers of Durga
বুটক্ষেত্রভৈর
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 keeping up with supplies. Here we are offering our reverence to them in many forms:

<table>
<thead>
<tr>
<th>Types</th>
<th>Names</th>
</tr>
</thead>
<tbody>
<tr>
<td>৫ ত্রীঃ শ্রীঃ নিশ্চিন্ম বুটুকায় নমঃ</td>
<td>(the son of wish)</td>
</tr>
<tr>
<td>৫ ত্রীঃ শ্রীঃ জ্ঞানসূর্য বুটুকায় নমঃ</td>
<td>(the son of knowledge)</td>
</tr>
<tr>
<td>৫ ত্রীঃ শ্রীঃ সন্ধিকৃত বুটুকায় নমঃ</td>
<td>(the son of ease)</td>
</tr>
<tr>
<td>৫ ত্রীঃ শ্রীঃ সময়সূর্য বুটুকায় নমঃ</td>
<td>(the son of time)</td>
</tr>
</tbody>
</table>

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
ক্ষেত্রপাল
Khestrapal

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

<table>
<thead>
<tr>
<th>Types</th>
<th>Names</th>
</tr>
</thead>
<tbody>
<tr>
<td>৫ ক্ষেত্রপাল ক্ষেত্রপালয় নমঃ</td>
<td></td>
</tr>
<tr>
<td>৫ ক্ষেত্রপাল ক্ষেত্রপালয় নমঃ</td>
<td></td>
</tr>
<tr>
<td>৫ ক্ষেত্রপাল ক্ষেত্রপালয় নমঃ</td>
<td></td>
</tr>
<tr>
<td>৫ ক্ষেত্রপাল ক্ষেত্রপালয় নমঃ</td>
<td></td>
</tr>
</tbody>
</table>

Om --- (as listed below)--- kshetra 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
অর্পণো
Astrapuja

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 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.
Frightful Aspects of Durga

Nine frightful looking aspects of Goddess Durga are worshipped separately:

1. Black-colored (ও অসিতায় ভৈরব নম্ভ)
2. Monstrous looking (ও রমণে ভৈরব নম্ভ)
3. Fearful looking (ও চতুর্য ভৈরব নম্ভ)
4. Angry looking (ও কোধর ভৈরব নম্ভ)
5. Awful looking (ও উন্নত ভৈরব নম্ভ)
6. Obedient to Durga (ও পাপালিনে ভৈরব নম্ভ)
7. Horrible looking (ও জীবন্ত ভৈরব নম্ভ)
8. Destructive looking (ও সংহরায় ভৈরব নম্ভ)

Om ---- (as listed below)

Ashitanga, Rurabey, Chandaya, Krodhaya, Unmattaya, Bhayankaraya, Kapaliney, Bhishanaya, Sanharaya

Namah

Prayers to Goddess Durga

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 spread over the Universe, be pleased with me.
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 the 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 দুর্ঘ জরিণী দুর্ঘ কর্ষক বিনিষ্নিণী। এল্লার কাম মোক্ষায় নিত্য মে বিরহ তত।।

Om Durgey tarini Durgey twam sarbashubha binashini \|
Dharmartha kama mokshaya nityam mey barada bhava \|
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

Om sarbamongal mongolaye Shivvey saarbartha sadhikaye \|
Smarnaye traimbhakey 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.
SANDHI PUJA

Sanskrit Puja

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

Chatushashthi Yoginir puja

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

Note: This is a repeat of the names listed in Mahastami Puja
Om! Hrim shrim ---- (names are listed below) ---- Namah

Brahmanai (1), Chandikaoi, Gourjai, Indraoi, Kaumarjoi, Bhairabey, Durgai, Narasinhai, Kalaoi, Chamundai, Shivadutyo, Barahyoi, Kaushikoi, Maheshwarjai, Shankarjoi, Jayantoi, Sarbamangalo, Kaloi, Karalinyoi, Medhaoi, Shivaio, Shakambharjoi, Bhimaoi, Shantaoi, Bhhamarjoi, Rudranyoi, Ambikai, Kshamaoyi, Dhatroi, Swahaoi, Swadhiyoi, Aparnaoyi, Mahodarjoi, Ghorrupai, Mahakaloi, Bhadrakaloi, Kapalinoi, Khemarjoi, Ugrachandaoi, Chandograoi, Chandanayikai, Chandaoi, Chandabatoi, Chandoi, Mahamayai, Priyankarjoi, Balabikiraoi, Balapramathi, Mano unmathai, Sarba bhuta damaoi, Umaoyi, Taraoi, Mohanidraoi, Vijayai, Jayai, Shailaputraoi, Chandikai, Chandaghantai, Kushmandioi, Skandhamatrai, Katyayanoi, Mahanidraoi, Kalatroi, Mahagouri (64) ||

Offering of One Hundred and Eight Lamps
অষ্টটের শত প্রাণিপ দান
Ashtottar shata pradeep dan

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

Etad gandhapushpey astottarashata sankhaka deepamalai namah |
Etad Gandhapushpey etad adhipataye Om Agyaye 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 sampradanyo 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:

On this auspicious cay 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)**

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 and in the appendix.

**Chandipath (abridged)**

Invocation prayer

*Om sarbamongal mongolaye Shivvey saarbartha sadhikaye |
Smaranye traimbhakey 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.*

**Chandipath**

*Hansayuktabimanastha Brahmanirupadharini |
Kaushantah ksharikey devi Narayani namastutey ||
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
Maheshwari swarupena Narayanai namastut ey

Holding the trident, riding on the giant bull,
You take the image of Shiva’s consort, Oh Narayanai, accept my reverence.

Mayura kukkutabritey mahashakti dhareynagha
Kaumari rupa samsthanan Narayani namahstu tey

You ride on the peacock and fowl, holding the great power to destroy the serpents
You establish the image of a maiden, Oh Narayanai, I offer my reverence to you.

Ya devi sarbabhuteshu Chetanatya abhidhiyatey
Namastasai namastasai namastasai namo namah

You exist as the consciousness in all the living creatures
I repeatedly offer my reverence to you

Ya devi sarbabhuteshu 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 sarbabhuteshu 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 sarbabhuteshu 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 sarbabhuteshu Chaya rupena samasthita
Namastasai namastasai namastasai namo namah
You exist as your shadow in all the living creatures
I repeatedly offer my reverence to you

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

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

Ya devi sarvabhauteshuvah Kanti rupena samasthita
Namastasai namastasai namastasai namo namah
You exist as the beauty in all the living creatures
I repeatedly offer my reverence to you

Ya devi sarvabhauteshuvah Britti rupena samasthita
Namastasai namastasai namastasai namo namah
You exist as occupation in all the living creatures
I repeatedly offer my reverence to you

Ya devi sarvabhauteshuvah Smriti rupena samasthita
Namastasai namastasai namastasai namo namah
You exist as memory in all the living creatures
I repeatedly offer my reverence to you

Ya devi sarvabhauteshuvah Daya rupena samasthita
Namastasai namastasai namastasai namo namah
You exist as kindness in all the living creatures
I repeatedly offer my reverence to you

Ya devi sarvabhauteshuvah Tushti rupena samasthita
Namastasai namastasai namastasai namo namah
You exist as satisfaction in all the living creatures
I repeatedly offer my reverence to you

Ya devi sarbabhuteshu Matri rupena samasthita
Namastasai namastasai namastasai namo namah
You exist as motherly love in all the living creatures
I repeatedly offer my reverence to you

Ya devi sarbabhuteshu Bhranti rupena samasthita
Namastasai namastasai namastasai namo namah
You exist as confusion in all the living creatures
I repeatedly offer my reverence to you

Indrayanama adhishtatri Bhutananchakhileshu ja
Bhuteshu satatam taswai byaptadevai namo namah
You command the sensuary feelings existing all living elements
You are in every living being and you are omnipresent, I bow to you

Chitirupena ja Kritsnametad byapya sthita jagat
Namastasai namastasai namastasai namo namah
Your bliss is present everywhere covering the entire Universe.
I repeatedly offer my reverence 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)
- বৃক্ষ (cloth)
- পুষ্প (flower)
NEW AGE PUROHIT DARPAK

- দর্পন (mirror)
- হুপকাঠি (incense sticks)
- কুপুরদানি (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).
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.

Welcome to Goddess Durga

Welcome the Goddess, showing the mudras for welcome:

Om Bhutadaya iha gacata iha gacata
Iha tishthata Iha tishthata Iha sanndhata, iha sannirudhyam
Atradhisthanam karutah 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). These mudras express the welcome of the deity (icon) in four stages – welcome, sit, settle down, come close and face me.

**Meditation**

धान

ॐ জাতাভুত সামাধ্যক্ষ অর্জ্জনু কৃত্ষেখরাম। দোচষ্যের সত্যকাং পূর্ণস্থুল সমৃদ্ধামান।

(See Saptami puja)

**Five Offerings to Goddess Durga**

পঞ্চ উপচারের পূজা

_Pancha upacharey puja_

_Etey gandha pushpey Om Durghawai 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_

_Etey gandha pushpey Om ---- (listed below) namah |

Etad padyam, arghyam, dhupam, deepam, naivedyam namo Durghawai namah

(See Saptami puja)
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
পূপাঙ্গলি

Pushpanjali

See Saptami Puja

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 হ্রিম শ্রিম চ্ছুরিকায় নমম ||
ও অসির্বশানা চ্ছুরিকা তিখনাত্রাঙ্গদা দূরাসাদ ||
শ্রিগর্ভো বিজয়শচৈব ধর্মপাল নামস্তূতে ||

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 get victory in its use. Oh Dharmapal (protector of righteous principle - 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 Durgai namah
I am paying respect to the banana by offering this scented flowers,
I am offering flower the the nature where it belonged,
I am offering my respect to Lord Vishnu, the preserver of us all,
I am offering this (banana) to the name of Goddess Durga.

Vishnurom tat sat adyeyadi --- gotra Shri ---- devasharmanah
Shri Durgapritikamah imam rambha phala balim
Shri Durgadevai tubhyamaham ghatayishyami
On this auspicious occasion, to please Goddess Durga,
I ----- am sacrificing this banana, On to Her name.

Cut the banana in one strike.
**CAUTION:** Choose a sharp knife. You must cut the banana by one strike.

At this time blow the conch and make loud noise to announce the occasion of ceremonial sacrifice.

**Benedictory Prayer**

*Om sarbamongal mongolaye Shivye sarbartha sadhikaye |
Smharanye traimbakey 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.
HAVAN – Kushundika
होम
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 पूर्णपत्र (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

Sip water three times from your right pam seeking the blessing of Vishnu, our preserver.
Then pray with folded hands:

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

**Resolution**

*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.

```
Vishnurom tat sat adya --- masey --- pakshey --- tithou bhaskarey
---- gotra Shri ---- devasharmanah devi purnokta bidhina
barshik Saratkalin Shri Durga puja karmangibhut homakarman
Shri shri Durga Pritikama Aham karishey (pararthey karishyami)
```

**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. Following the direction is optional.

```
Om rekheyam prithvidevataka peetabarna | In the name of divine (Om)! This line is for the earth-God, yellow in color

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

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.

```
BOOK 4: DURGA PUJA

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

\[\text{Om! Rekheyam Indradevataka neelbarna} \]
This line is for Lord Indra of pale blue color.

\[\text{Om! Rekheyam Somadevataka shuklabarna} \]
This line I am drawing in the name of the moon with white color.

Next, take out a pinch of the sand and throw outside the havan kunda with a kush while chanting the following mantra:

\[\text{Prajapati rishir Agnir devata Utkar nirasaney viniyoga} \]
\[\text{Om! Nirastah parabasu} \]

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 |

\textbf{Naming of Fire}

\textit{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” 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 (বলম্বন) 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:

\[\text{Om Prajapati-rishir anupstupa chhanda Agnir devata Agnisamskarey biniyogah} \]
\[\text{Krabyadam-agnim prahinomi duram Yamarajyam gachatu riprabahah} \]

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:
**NEW AGE PUROHIT DARPN**

ॐ प्रजापतिकृ हृदिहर्षः: प्रजापतिसर्वजना अप्रिहासये बिनिरोधः।

*Om Prajapatir-rishi Brihatichhandah Prajapati-devata Agnisthapaney viniyogah,*

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.

ॐ अर्पे जुं बलदनामासि।

*Om Agne twam Baladanamasi*  
*Om! Oh the new Fire by the name of Baladgni, accept my humble reverence.*

Then pray to the burning fire with folded hands:

ॐ इच्छे स्वामि जातकेन सविभो हयं बहुत अजनन्द ।

Om! Ehaibayamitaro jatabeda deveyhoy babutam prajanana |  
*Oh our well wisher the fire of knowledge (different from ill-spirited Agni), who carries our oblations to 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:

ॐ सर्वत्तम सकारदनामस्य सर्वात्मक श्रीमन्मुख सत्त्वसम ।

*Om pingabhrushma keshakshah penanga jatharoharunah*

Om! Whose brows like the bow, and has scattered hairs, hungry stomach  
With great humility (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):

ॐ बलदनामासि इव्रुग्ग इवरुग्ग इतिहिं इतिहिं ।

*Om! Baladanamagney ihagachha ihagachha, iha tishtha iha tishtha,*  
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:

ॐ बलदनामासि नमः।* (prostrate)
Om Baladanamagnaey namah!
Etad padyam, esha arghyam, etad pushpam, esha dhupam,
Etad dipam, etad naivedyam, etad paniyalam
Om Baladagnaey namah!

I offer my oblation of water, rice, flower, incense, lamp, food platter and drinking water with humility in His reception.

Creating water boundary
উদাকঞ্চলা সেক

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.

Om Prajapati rishi Anustupa chandyo Sabita devata Agni parjukhaney biniyogah |
Prajapati rishih Aditir devata udikanjali sekey biniyogah |
Om Aditeyha-anumanyaswa |
Prajapati rishih Anumati devata udakanjali sekey biniyogah |
Om Anumateyha-anumanyaswa |
Prajapati rishih Saraswati devata udakanjali sekey biniyogah |
Om Saraswatyanumanaswa |
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
ব্রহ্মস্থাপন
Brahma Sthapan

Place few kush grasses on the floor beside the Havan kundu:
Prájañapti Khédirárvídhrata Tríñanirashane Viniyogah

Prajapati rishir agnirdevata trinanirashaney binyogah

Om! Nirastah parabasu

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

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

Prájañapti Khédirárvídhrata Prabéopachane Viniyogah

Prajapati rishi agnirdevata Brahma upabeshaney viniyogah

Om abaso sadaney seeda

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

Obeisance to The Gods Of Directions

Then offer little rice around the havan kundu, starting from the east in honor of the Gods of ten directions, (দশাৎকামপাল). Then offer the ghee-dipped stick in the name of ten directional gods.

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 directional Gods, is presented elsewhere)

Offerings to the nine planets

Nabagrahaha Hom

Details of Nabagrahahas have been presented erlier.

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

(বিদি, Sun) তথ্যাঙ্গে যাতি জুনিয়ানি পশ্যান বাহা,

Om devo jati Bhubanani pashyan swaha

Arrive before us with your divine brightness
BOOK 4: DURGA PUJA

(সোম, চন্দ্র, Moon, Soma)  ও তব রাজন সররে বাহা
Om bhaba bajashya sangathey swaha
Bring (rain) more yield to our crops

(মঙ্গল, Mars)  ও অপাং রেতংশি জিন্মতি বাহা
Om apam retamshi jinwati swaha
Your emitted energy brings life to the seeds on this earth

(ব্র্হ্ম, Mercury)  ও উর্বরুঃ দেবং বাহা
Usharbudha debam swaha
Oh Budha you bring the inspiring Gods of the morning

(বৃহস্পতি, Jupiter)  ও জয়নামক মেধাবিতা রসানাং বাহা
Om jayanasmak mdhyabeta rathanam swaha
Bring victory over our enemies and joy to us.

(তৃণ, Venus)  ও পূর্ববিন্দ রাতি রঙ্গ বাহা
Om pushanhiha rati rastu swaha
Shower your divine blessing on the earth

(শনি, Saturn)  ও শঙ্করাভিব্রু নঃ বাহা
Om sanyorabhusrabantu nah swaha
Make us free from illness by your blessing

(রাঘু, Ascending/North lunar node)  ও কয়া শচিষ্টিয়া রূপ্তা বাহা
Om kaya sachistaya brita swaha
What good deeds could we do to receive your favor

(কেতু, Descending/South lunar node)  ও সমুচিত রাজাং বাহা
Om samusharvir jayatha swaha
You enlighten us from ignorance

Mahabyahriti Hom
মহাব্যাহরিতি হোম

Mahabyahriti Hom

Vyahrities refer to the cosmos which is called Ahriti. By uttering the three words of Gayatri – Bhur, Bhuvah and Svah, the chanter contemplates the Glory of God that illumines the three worlds – heaven, earth and the world in between. This covers the cosmos. Many consider these three words could also mean – past, present and future.

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.
In the Gayatri meter, as chanted by sage Prajapati for Lord Agni,
I am performing the Mahabyahriti Hom by offering the ghee to the heaven,
In the Rushmik meter, as chanted by sage Prajapati for Lord Agni,
I am performing the Mahabyahriti Hom by offering the ghee to the earth,
In the Anustup meter, as chanted by sage Prajapati for Lord Agni,
I am performing the Mahabyahriti Hom by offering the 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 the ghee to the cosmos.

Principal Offering

Put 28 ghee-dipped sticks (আটানিংকা সংখ্যাক) 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 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 Bhrati chhandyo Prajapatridevata vyasta samasta
Mahabyahriti homey biniyogah | Om Bhur-bhubha-swah swaha |

Om Jayanti Mangala Kaali
Bhadra Kali Kapalini
Durga Shivaa 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
BOOK 4: DURGA PUJA

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

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

Offerings to Fire God

Agni puja

Ekat padam namah namah
Etat/esha --- (padyam, arghyam, dhupam, deepam. Naivedyam) –
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

Sprinkle water around the havan kunda with the following chant:
Prajapati rishi Aditir devata udakanjali sekey viniyogah
Om Aditehanumanasyaswa

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.

Nameing of Extininghing Fire

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

Welcome the new fire along with the five mudras for the welcome (described in previous
text):

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, accept my oblations.

Om Mriragney namah

Esha gandha Om Mriragney namah,
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

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

প্রজাপতির্ভিকির্রাজে পার্শ্বঃ ভজনঃ ইহেনেতে

ও পূর্ণহুটিঃ যজ্ঞে জ্ঞোত্তি, মোহেনী জ্ঞোত্তি যজ্ঞমন্ত্র বসাতি, বরঃ ব্র্তে, যজ্ঞা ভজি লোকে রাহা।

Prajapatir-rishir-Birarah Gayatri chhanda Indra devata

Jashaskamasya jajaneya prayogey viniyogah

Om Purnahomam jashashhey 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 good name 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 hold a coin and a supari at the top; a ripe banana on the side). Put a flower on the Purnapatra and sprinkle a little water (three times) on it while chanting.

Etey gandhapushpey etashmai purnapatra anukalpa bhojyaya namah |

Etey gandhapushpey etatadhipataye Shri Vishnabey namah

Etey gandha pushpey atad sampradanaya Brahmaney 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.

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 mistake incurred.

#### ओ ब्रह्मान् कष्मयः

*Om* *Brahmana 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:

#### ओ यज्ञाभ्य दाहमात्य अग्निनाशन पीठितः

*Tat Samantha dharey devi pritwi twam shitala bhaba *

*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 and make sure that the fire is totally put off.

#### ओ अग्नेयं समुद्रं पाँच॥

*Om* Agney twam samudram gachha  

*Oh Agni may you now go to the ocean*  

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

#### ओ पृथ्वि तं शीतला भव॥

*Om* prithwi twam shitala bhaba  

*Oh earth! May you cool down.*

**Rewarding the Brahmin**

*दानिलक*
Dakshina

Then take the coin and give in the hands of the Brahmin:

कृत्तेतां होमकर्म साङ्गार्थं दक्षिनामिदं पुर्णपत्रानुक्रमं दज्जलं।
पूजनितविनिमयं ब्राह्मणं आं सप्तदेश ॥

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:

ॐ कण्प्याश्या त्रायुष्म ॥
Om Kashyapashya trauşham ॥
Like rishi Kashyam wish you a long life ॥

On the neck:

ॐ जमदग्न्याश्या त्रायुष्म ॥
Om Jamadagney trauşham ॥
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 जडेवानां त्रायुष्म ॥
Om jadevanam trauşham ॥
Wish for your divine characters ॥

On the heart:

ॐ तत्त्वहस्त त्रायुष्म ॥
Om tateyhasu trauşham ॥
Wish for your youthfulness with 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 creations. 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 an 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**

*Oṃ balarupancha trilokya sundarim barabarnineem |
Nana alankar bhusangim bhadrabidya prakasinim ||
Charuhasyam mahananda hridayam shubhadam shubham |
Dhyaet kumarim jananim paramanda rupinim ||

*In the name of the divinity, I am meditation 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**

*Kumari puja (পঞ্জোপচারে)*

Put a garland on the Kumari and put flower on her feet everytime you make an offering:

*Etad ---- (padayam, arghyam, dhupam, deepam, sopakarana naivedyam) 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 mood of Goddess Durga.***

After the puja offer sweet and water to the Kumari to eat. Finally do the obeisance on her feet.

**Obeisance**

*Pranam*
Rewarding the Virgin

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.

Om namami kulakaminim parambhagya sandhayinim
Kumarrati chaturim sakala siddhida nandinam
Prabal gutika srajam rajat raga bastranwitam
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.

Etah gandhapushpa etashmai rajatamulyaya namah
Etat adhipataye Shri Vishnabey namah
Om --- amuka kumarjai (name of kumari)
Vishnurom tat sat adya ---- masey ---- pakshey ----- tithou bhaskarey
---- gotra/gotra Shri ---- devasharmanah/devi (the devotee)

Devipuranokta bidhina barshik Sharatakaleena Shri bhagwat Durga pujadi karmanah
Paropurna phalaprafit kamanaya kritaitat kumari pujam sangatartham dakhina midam
Rajata mulyam Shri Vishnu daivatam jathasambhaba gotranamnney --- 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**

- পঞ্চ প্রদীপ (Lamps with five wicks)
- জলশঙ্ক (water conch)
- বেঠ (cloth)
- পুষ্প (flower)
- দর্পন (mirror)
- পুপকাঠি (incense sticks)
- কপুরদানি (camphor)
- চামর (fan)

This is described earlier under Saptami and Ashtami.

**Benedictory prayer**

- **Pronam mantra**

Pray with your folded hands:

```
Om sarbandha mongolaye Shivey sarbartha sadhikaye |
Smharanye traiambakey Gouri Narayanani namastutey ||
Shrististhitu binashanam shaktibhutey sanatani |
Gunashraye gunamayey Narayani namastutey ||
```
**Sharanagata deenarta paritran parayaney |**
**Sarbasyartharey 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 your rescue them
Oh Goddess you remove all our sorrows.
I repeatedly bow to you Oh Narayani (Goddess of the people).
BOOK 4: DURGA PUJA

DASHAMI KRITYA

(র্জয়া দশমী পূজা)

(Vijaya Dashami Puja)

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 parting of Goddess Durga and on Her forehead. Then they put the vermillion powder on other married women, 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. After mixing them, they are put in big bowls for its offering and then distributed as consecrated prasad for all to share.

Offering

Sprinkle little water on the dadhi karma bowl:

Etasmhai sopakarana mistanna-dadhikarambha naivedyaya namah
I sanctfy this sweet dish with its accessories for its offering.

Then place a little flower on it

Om! Etete gangapushpaya etadhipataye Shri Vishnabey namah ||
Etat sampradanyai 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

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.

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 pointing finger and chant.

Om! Byanaya swaha
And the vital breath Byanaya

Finally, throw the water into the bowl chanting the last line

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

Durga stuti (Prayer of Durga)

Om aurdehi jashodehi bhagyam bhagavati dehimey |
Putran dehi dhanam dehi sarban kamanscha dehmeey |
Om bhagavati bhayochchedey bhaba bhabini kamadey |
Shankari koushiki twam hi katayani namohastutey

Oh Goddess give me long life, fame, fortune,
Son, wealth, and fulfill all my wishes

Oh Goddess who removes all our fears and fulfills our desires
BOOK 4: DURGA PUJA

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 your with reverence

Om praçhandey putradey nityam suprivey suranaîkey
Kuladyota karey devi jayam dehi namohastutey

Om rudrachandey prachandey twam prachanda balashaliní
Raksha mam sarbato devi bishweshwari namohastutey

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.

Om Durgottarini durgey twam sarbaashubha nibarini
Dharmartha mokshadey devi nityam mey barada bhava

Om Durgey durgey mahabhagey trahimam Shankarapriye
Mahishasringa madonmattey pranatoshmi prased mey

You are the rescuer of my troubles, you remove all the misfortunes
You guide me to the right path, get me the wealth and liberate me from my bondage
So I worship you all the time

Oh the Durga, you are eternal, help me out from my troubles,
Oh the favorite of Shiva.
You are wild to kill 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 Kalike papaharini
Dharmartha kama sampattim dehi devi namastutey

Take away all my sins, tiredness, sadness and bad lucks
Take away all diseases, frustrations, and wide epidemics
Oh the favorite of Shiva (Durga) ||
Oh the Kali, Kali, Mahakali (mother of the darkness) who destroys our sin (ignorance)
Liberate us from worldly passion and desire.
I bow before you with reverence ||

ও মহিষাঘ্নি মহাময়ে চামুন্দে মুন্দমালিনি ।
আশ্বিন আরোগ্য বিজয় দেহ দেহী মহাময় ॥
ও আস্থাসম্পদুচ্চি বেদনা ঘুম্বান দেহ সদা শিবে।
ধনঃ দেহী মহামায়ে নারায়ণহিং বুদ্ধ মম ॥

Om mahishaghni mahamaye chamundey mundamalini |
Aur arogya Vijayam dehi devi namastutey ||
Om auradhatu mey Kali putran dehi sada Shivey |
Dhanam dehi mahamaye Narasinhi jasho mama ||
Oh the killer of the buffalo demon the mother of illusion,
The wearer of the skulls of the demons as your garland,
Bless me to bring victory over all diseases and lead a healthy life
Bless me with long life with many sons, Oh the wife of Shiva,
Give me wealth Oh the great Goddess Narashinhi
(Favorite of Narasinghavator, Vishnu)
And bring me fame.

ও শিরো মে চন্দ্রিকা পাতু কন্ঠে পাতু মহেশ্বরি ।
হস্তং পাতু চার্মিং সর্বং পাতু কার্মিকা॥
ও অন্ধাং কৃষ্ণং দারিজিং রোগং শোকং সার্বং।
বন্ধুবর্গ বৈরাগিং দুর্পুর্ব জন হর পুর্পিদী ॥

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 durgatin ||
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, people with leprosy,
Poverty, illness, in deep depression,
And people without friends and relations and those in miseries.

ও রাজ্যং তসা প্রতিষ্ঠা চ দশী তসা সদা ছিঃ ।
প্রভূতং তসা সামর্থ্যং তসা জঃ মঙ্গোপেরি ॥
ও অজঃ দেহী মহামায়ে জনতসা অপরাজিতে ।
বৈরাগিঃ ব্রাহ্মণিঃ জঃ হি কৃশ্রিণিঃ নামিঃ ॥

Om rajyam tasya pratishtha cha Lakshmi tasya sada sthira |
Prabhutam tasya samarthya saman tasya jashya twam mastakopari ||
Om jayam dehi mahamaye jagatasya aparajeety |
Trailokya swamini twam hi kshutipasarthi nashini ||
All I have, my property, my prosperity and fame, my stable wealth are all yours
I rule them with your power and blessing over 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 takes away our hunger and thirst.

Om dhanyoham kritakrityoham saphalam jibanam mama  
Agatashi jato Durgey maheshwari mamalayam  
Om arghyam pushpancha naivedyam malyam malaybasini  
Grihama baradey devi kalyanam kuru mey sada

I am so very blessed, and so very grateful to you for making my life so satisfied,  
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  
Bilwpatram kritapirey Durgey twam sharanam gata  
Om mantra hinam kriyahinam bhaktihinam sureshwari  
Jat pujitam maya devi paripurnam tadastumey

I have obtained the sandalwood and the vermilion, pasted over the apple wood leaves  
Seeking shelter under you Oh Goddess Durga.  
I neither know the mantras or the rituals nor do I have the devotion,  
Yet whatever way I have done my imperfect worship,  
through your blessing make it perfect.

Om kayena manasa bacha karmanya y krupta maya  
Tat sarbam paripurnantey 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.

Obeisance  
Pronam
Pray with your folded hands:

সর্বমঙ্গল মাল্লো শিবে সর্বার্থ সাধিকে।
শরণায় তাহায় পৌরী নারায়ণি নমোন্ন্দ্র তো।
সৃষ্টিহিতি বিনাশাণ্ড শক্তিকুুতে সনাতনি।
গ্রামায় প্রক্ষেপ নারায়নি নমোন্ন্দ্র তো।
শরণপাল দীনার্থ পরিক্ষায় প্রার্থনে।
সর্বশ্রদ্ধার্থে দেবি নারায়ণি নমোন্ন্দ্র তো।

Om sarbamongal mongolaye Shivey sarbartha sadhikaye |
Smharanye traibakey Gouri Narayani namastutey ||
Shristithiti binashanam shaktibhutey sanatani |
Gunashraye gunamaye Narayani namastutey ||
Sharanagata deenarta paritran parayaney |
Sarbasaytharey 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
বিসর্জন
Bisorjan

Prayer

ও বিষ্ণীহি ভক্ত্যীনং ক্রিয়াহি নমস্তিষ্ঠম ।
পূর্ণং ভবতু তৎসর্বং তৃত্তপ্রসাদং মহাপুরী ।

Om bidhihinam bhaktinam kriyahnam jadarchitam |
Purnam bhhabatu tatsarbam twatprasdat meheshwari
I have done the offerings to you without knowing the ritual,
Devotion or appropriate 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:

ও দুর্গে দেবী কমব। ও নিম্ন্যাবসিন্দৈ নমহ।
ও চন্দ্রেশ্বরী নম।

Om Durgey Devi khamsayal 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 uttisatha 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). Filling in the mistakes that I might have incurred during my
worship as you flow into the stream leave your good wishes at home for my prosperity.

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 samadaya bajra swasthanmuttamam |
Oh Durga the mother of the Universe, now you go to your heavenly abode after my prayers
Come back after an year and I will offer you all that I can.
Protect us from where you are firmly established.

Om! Jathashakti krita puja samasta Shankararapiye |
Gachhantu devatāḥ sarba dattwa to banchhitam baram
Kailasha shikhara ramye samsthita bhāba sannidhou
Punitashi maya bhaktya nabadurgey surarchitey
Twam pragrihyā 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

Om janmayopahritam kinchit bastra gandhanulepanam
Tat sarbamupahhuuja twam gacha devi jatha sukham
Om rajyam shunyam griham shunyam sarbashunya daridrata
Twa mritey bhagabatyamba kim karomi badaswa 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 (মৃত্যু) mantra written on it with vermilion paste. Immerse it under the sanctified water.

Om! Nimajjambhasi devi twampatrika barjeeta jaley
Putrayurdhana bridhyartham sthapitasi jaley maya
Om pujita devi Durga khamadhyam

Oh Goddess immerse in the 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.

Benedictory prayers

প্রণাম মন্ত্র
Pranam mantra

∞ ঋগ্যাংশেকাং অপহর্সি তুষ্ট, রুষ্টা তু কামান সকলং অভিত্ত।
বৃম অহিতানাং বিপন্ন রাপ্তং, বুধানিতা হ্যাস্ত্রন্তং প্রযার্ক।।
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
ঝাটচালনা
Ghatchalana

Move the holy pitcher while chanting:

Gachha gachha param sthanam swastanam parameshwari | Sambatsar byatite tu punaragamanayacha ||
Om khamsaya baradey devi mangalyam parameshwari | Sarbaga shubhaga devi drishtadrishta phalaprad ||

After the completion of one year you return here.
Oh the auspicious Goddess forgive me of my short comings and bless me
You move to all places, you blessing is at the forefront that brings
Our wealth and prosperity, and bring good luck

Peace Chant

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.

Kaya naschitra iti rikrayasya Mahabama devya rishir birar Gayatri chhanda
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 bhudaduti sada bridhah sakha |
Kaya sachithaya brita |
Om kasta satyo madanam mamhishho matsadhandasah |
Drirha chidarujev basu |
Im abhishunah sakhinambita jaririnam |
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 Brihaspatirddhatu |
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 dauh shantih antariksham shantih prithibi shantirapah shanthi
Roshadhayah shantih banaspataye shanti
Vishwadeva shanti Brahmashanti sarbam shanths
Shantireba shanti sa ma shantiredhi
(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 mudachyate
Purnasya purnamadaya purnameba abishishyate
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
NEW AGE PUROHIT DARPN

Om asato maa sat gamaya
Tamaso maa jyotirgamaya
Mrityor maa amritam gamaya
(Oh Almighty God!)
Lead me from unreal (illusion) to the real,
From darkness to the light,
From the fear of death to the knowledge of immortality.

Rewarding the priest for his services (muladakshina)

Dakshina

Put an appropriate amount of coins 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 kritaitat
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

Achidrabadharan

Take a little water in your right palm and chant. After completing the chant discard the water in the offering plate (tamrapatra):
Om jadaksharam paribhrashtam matrahinancha jadbhabet |
Purnam bhabatu tatsarbas tatprasadat sureshwara |
Mantraheelen kriyaheelen bhaktiheelen Sureshwar |
Jat pujitam maya Deva paripurnam tadastumeey |
Om kayena manasabachcha karmana jat kritam maya |
Tat sarbam paripurnam tadasadat 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 do not have 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 what I could, please fill in the void and bless me.

Resolving Errors
বৈগুন্য সমাধান
Baigunya samadhan

Pray with folded hands

ও অজ্ঞানাং বন্ধি বা মায়াং প্রচ্ছবতো দ্বরেবু বৎ 
স্মরণাক্ষে তুমি বিষ্ণু সমসূর্বং সানিদিত্য প্রতি গুরু 

Om agyanad jadi ba mohat prachyabeta dhwareshu jat |
Smaranadeva tad Vishno sampurnam syaditi shruti |
All the faults that I committed while perfoming the puja
Will be covered as I remember Lord Vishnu for His forgiveness.

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.

Namah Durgey devi Khamashyah |
Namah Durgey devi Khamashyah |
Namah Durgey devi Khamashyah |
Hari Om tatsat |
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:** 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.
Here is the sandalwood dipped flower offered to you with great reverence.

Oh Goddess, who removes all our fears, who fulfills all our wishes,
Who wears red dress (Katyayani), gives us wisdom (Kaushiki) Who holds the time (Kalkrit) and always victorious, I bow to you.
Oh the killer of many demons (Rudra Chanda and Prachanda) and killer of all enemies. 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!

ও দুর্শে তারিণী দুর্শে ভূং সর্বাঙ্গে বিনাশিতী। ধর্মৰ্থ কাম মোক্ষায় নিভায় মে বরদা ভব।।

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).

Here is the sandalwood dipped flower offered to you with great reverence, Oh Goddess Durga!

Obeisance

Pronam

Om sarbamangal mangalye Shivvey sarbartha sadhikaye
Smaranye traimbhakey Gouri Narayani namastutey
Shrististhiti binashanam shaktibhutey sanatani
Gunashraye gunamaye Narayani namastutey
Sharanagata deenarta paritran parayaney
Sarbasyarthe ray 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.

**Adoration With Lamp**

আরতি

*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

Na tato na mata na bandhur na bhrata na putro na putri na bhrityo na bharta |
Na Jaya na Vidya na brittismarmoiba gatistwam gatistwam twameka bhavani ||

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 probhbi 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, kulacharahnah 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.
A COMMON PRAYER OF DURGA

Jayanti Mangala Kaali
Bhadra Kali Kapalini
Durga Shiva Kshama Dhatri
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

Jayanti = Victorious
Mangala = gracious
Kali = Eternal (beyond time)
Bhadrakali = Kind and compassionate
Kapalini = Comes from the word Kapal or skull.
         = Kapalini implies eternal truth, beyond the limitations of the mortals.
Durga = One who is very difficult to reach
Shiva = Who is present in everything as Atman or, consciousness.
Kshama = Forgiveness
Dhatri = Mother of the world
Svaha = Offering
Svadha = Sacrifice (committed)
Namo + Astu + Te = I bow before you.
RECONCILIATORY DIVINE PRAYER
Divya Aparadha Stotra of Mahishasuramardini
By Shankaracharya

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?

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 a bad mother.
All the Gods have left me as I could not follow their rigorous rituals of worship.

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?

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.
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.

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.

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 more 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.
Professor Kanai Lal Mukherjee, popularly known as Cyber Grandpa, was born in a priest family in Varanasi (July 4, 1926). As he was the eighth child, he was named after Krishna (Kanai) who was also he eighth child of His parents. He learned his priesthood from his father Pandit Haribrahmo Bhattacharjee alias Mukherjee, and from his maternal uncle Professor Brahomadhab Bhattacharjee. (Note: Bhattacharjee is a title given to dedicated priests).

His father became blind when Dr. Mukherjee was five years old. So he became his father’s “blind man’s dog” and learnt the puja rituals by sitting next to his father until he took his sacred thread at the age of ten. After reaching his adolescence he started doing the Hindu rituals to assist the family. When he reached his adulthood he was frustrated with the poor return of his family trade. Out of frustration he moved into science and married a non-Brahmin, Dr. Bibha Mukherjee (1954). His wife motivated him to relearn the priesthood as an academician. This book is the outcome of this unique combination. Dr. Mukherjee often refers his wife, with respect, as his “guru” who came into his life as God’s blessing.

Dr. Mukherjee came to the west alone in 1959 and was later joined by his wife and three small children. Dr. Mrs. Mukherjee received her doctorate in Geography from the University of Iowa (1964). Both of them were teachers of long standing. After his immigration to USA, Dr. Mukherjee promoted the Bengali tradition of Hindu puja rituals in the Baltimore-Washington DC area and became deeply involved in explaining the significance of the rituals to local people, various educational institutions and churches. His weekend-priesthood did not mask his professional career of medical technology. He was considered as an authority in his field and published many books with such renowned publishers as Mosby, McGraw Hill and American Medical Association. His three children and six grandchildren are his life beats. All of them are highly accomplished. He received his recognition as “Cyber Grandpa” from the International Community (India Abroad and India Today, 1986). The World Indian Community knows him as a great story teller. His homepage (agivideo.com) contains 300 videos of Indian stories and now this book on Hindu Puja rituals.

After his wife’s death (2007) he moved to Nashville, TN and now lives with his eldest daughter, Dr. Anuradha Chakrarvarthy, Vanderbilt University.