Bam etashmai mashabhaktabalaye namah!
Etey gandhapushpey! Om mashabhaktabalaye namah!
Etey gandhapushpey etadhipatayeh Om Vishnabey namah!
Esha mashabhakta balih Om bhutadibhya namah ||

Reverence to the mashabhakttabali.
(the container with yogurt, mashkalai and red flower dipped in sandalwood)
As I offer the scented flower to the name of Vishnu and The invisible spirits.

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

Invite the spirits with five welcome mudras described earlier.

Om bhutah pretah pishachascha jey basantyatra bhutaley |
Jey grihnantu maya datta baliresha prasadhitah ||
Pujita gandha pushpadwairabaliibhistutharpitah statha |
Deshad asmad binisritya pujam pashyantu maktiratam |
Esha mashabhaktabalih Om bhutebhyo namah ||

In the name of divinity (Om) I am requesting all the spirits who lived here earlier, take my offerings of sandalwood paste and flower and others. Please clear this place until I am done with my worship. I bow to you, Oh the spirits.

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

ও সরব বিয়ানুসারে হং ফট স্বাহা ।
Om sarba bighnanutsaraya hung phat swaha |
May all the hurdles be removed.

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

**Sanctification of the floor**

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

\[\text{ॐ रक्षा रक्षा हुं फट स्वाहा }\]

*Om raksha raksha hum phat swaha*

*Protect this place from the evil spirits*

Then touch the floor in front and chant:

\[\text{ॐ पबित्र बज्रा भुमे हुं हम हुम फट स्वाहा }\]

*Om pabitra bajra bhumey hum hum phat swaha*

*May this auspicious ground be free from evil spirits*

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

\[\text{ॐ ह्रिंग एते गंध पुषपे अधार शक्तदिब्यो नमः }\]

*Om hring etey gandha pushpey adhara shaktadibhyo namah*

*In the name of divinity, I offer this scented flower*

*I pay my oblation to the ground that holds us firmly.*

**Breath Control Exercise**

*प्राणायाम*

*Pranayam*

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

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

Take the right thumb and close your right nostril. Inhale air while counting “Hrim” (ॐ) on your left hand fingers (see Gayatri for the counting process). Make 16 counts for the inhale (पुरक), repeating the japa “Hring” (ह्रिं). In the next step, take the middle finger and the ring finger together to close the left nostril and hold the breath (कूंक). Make 64 counts, repeating the jap “Hrim” (ॐ) 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 (रोक). This time you will count 32 times with jap of “Hrim” (ॐ). 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 to the prayer of the Goddess.

**Offering the Various Parts of the Body**

अंजन्यास

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

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

Heart: ॐ गं ह्रिदयाय नमः । *Om gam hridayaya namah ।*
Head: ॐ शीं शिरसे बाहः । *Om gum shirashey swaha ।*
Hairs on the tip of the head: ॐ गुं शिखाय होषठ । *Om gum shikhawai bashath ।*
Arms: ॐ गैं क्षाय वुं । *Om gaim kabachaya hum ।*
Two eyes (one at a time): ॐ गौं नेत्रत्रया होषठ । *Om gom netratraya bousath ।*

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

ॐ गं करङल पुष्टायाय अस्रया फत। ।*Om Gah karatala prishabhya astraya phat । I offer my hands to Thy prayer* ।

Offering of fingers
करनास
Karanayas

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

ॐ सङ अंकुशायाय नमः। ।
ॐ सीं अजनिजाय बाहः। ।
ॐ सुं मधामायां बौष्ट। ।
ॐ तैं अमानिकायां हुं। ।
ॐ सौं कलिजायां बौष्ट। ।
ॐ सङ करङल पुष्टायाय अस्रया फत।
PART 2: Basic Puja (Bodhan)

Om sam angushthabhyam namah,
Om sim tarjanibhyam swaaha,
Om sum madhyamabhyam boushat,
Om sain 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)

Offering of total self
Byapakanyas
ব্যাপকন্যাস

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

Meditation of Durga
দুর্গার ধান
Durgar dhyan

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

ও জাতাজ্জূত সমায়ুক্ত অর্কেশ্বু কৃতপীথরাম।
লোচনার সঞ্জ্বরস্তু পূর্বেশ্বু সন্দ্রশনাম।
অর্কেশ্বু পুষ্প বর্ষাৎ সরস্থিতাং সুলোচনাম।
নব বীরসন সম্পন্ন সর্বজ্ঞরণ চূবিতাম।

Om jatajuta samayuktam ardhendu kritishekham
Lochanatraya samjuctam purnendu sadrishananam

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Atasi pushpa barnabham supratisthham 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 sansthana Mahishasura mardinim ||
Mrinalayata samsparsha dashabahu samanwitam |
Trishulam dakshiney dhyeyam khargam chakram kramadadhah ||
Her teeth are beautifully set and sharp; her breasts are full
Standing gracefully on three bends she is killing the demon Mahishasur (buffalo demon).
Like the stalks of the lotus, long and gentle, are her ten arms.
On the top right arm is the trident, under that is the axe or sword
and then is the (chakra) in sequence.

Tikshnabanam tatha shaktim dakshineshu bichintayet |
Khetakam purnachapancha pashamankushamebacha |
Ghantam ba parashum bapi bamatah sannibeshayet |
Adhasthan mahisham tadbadbhiraskam 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,
PART 2: Basic Puja (Bodhan)

Above that is the hook (ankush). At the top is the bell or the axe.  
At Goddess’s feet is the sheared head of the demon.

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

From the sheared head of the buffalo emerges the demon, halfway raised  
with his kharga (sickle-shaped sword) in hand.  
His heart is pierced by the trident of the Goddess,  
And his guts are out from his stomach.  
His body is smeared with blood and his eyes are red and wide open.  
The serpent of the Goddess is winding up the demon.  
He looks dreadful with his raised eye brows.
پৃষ্ঠ ৩: দুর্গা পুজা

Sapasha bamahastena dhritakeshantu Durgaya
Bamadrudhir baktrancha devya sinham pradarshayet
Debyastu dakshinam padam samam sinhoparisthitam
Kinchit urdham tatha bama angushtham mahishopari
Stuya manancha 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 Chandogro Chandanayika
Chanda Chandabati Chaiba Chandarupati Chandika
Ashtabhi shaktibhishtabhi satatam paribeshtitham
Chintayet jagatam dhatrim dharma kamartha mokshadam

The Goddess who fulfills the goals of human life for the householder
Dharma, Artha, Kama and Moksha
Should be the focus of meditation for the Goddess of the Universe.
PART 2: Basic Puja (Bodhan)

**Goal of Human Life**

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

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

**Manas puja**

मानसपूजा

Manas puja

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

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

नं नं नं नं नं नं नं नं नं नं नं नं नं नं नं नं नं नं नं नं नं नं नं नं नं

Owim Hrim Shrim

God’s image in single syllable, the primordial sound

**Special Offerings**

विशेषार्थ

*Bishesharghya*

It is the special offer to the deity. The general offer, called सामान्यार्थ or samanyargha, is done on the water vessel kept in front (kosha-kushi) of the priest. While the *blisheshargha* is done on the water-conch (जलशंक), keep it on the left of the priest/devotee.

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

एते गद्ध पूज्ये ओं अंकरमंडलय दयांश कलाठाये नमः

ओं बंहि मंडलय दशकलात्मे नमः

ओं उं सोम मंडलय शौरशकलात्मे नमः

*Etet gandhapushpey Om am*

*arkamandalaya dwadasha kalatmaney namah |

*Om mam vanhi mandalaya dashakalatmaney namah |

*Om oon soma mandalaya shorashakalatmane namah ||

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PART 2: Basic Puja (Bodhan)

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

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

Then point your pointer finger upwards while other fingers are folded together (called অক্ষुশ্রুকা, 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.

ॐ पंच यमुना चैन गोदावरि सरस्वति, नर्म्दे सिन्धु कावेरि, जलेन्ति संगीतिं कुरु।
Om Gangeycha Jamuney chaiba Godavari Saraswati
Narmadey Sindhu Kaveri jalesmin sannidhim kuru

Allow me to call the holy rivers of India (Ganges, Yamuna, Godavari, Saraswati, Narmada, Sindhu and Kaveri) to merge into this water.

Reverence To Gods of the background

Peethapuja

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

Show five welcome mudras addressing the holy pitcher (See attached figure.)
Oh Pithadevata ihagachhata ihagachhata, ehatishthata ehatishthata
Iha sannirudhwashwa, iha sannirudhwadhwam atradhishthanam kurutah
Mama puja grinhita

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 Agnyadikonachatusthaye namah| Om Dharmaya namah| Om Kamalasanaya namah ||

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

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

**ESTABLISHING THE HOLY PITCHER**

*(Kalasha Sthapan)*

**Holy Pitcher and Five Great Elements of Life**

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

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

**Placement of The Holy Pitcher**

*Kalashathapan*

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

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Hiranyagarbhab 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:

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

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

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

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

ও তাবতঃ পূরববসো বহিনির প্রণেতঃ ।
স্মবি স্থায়ত্বহিপিন ।
ও স্মহঃ স্থীরঃ শিক্ষা ভব ।
বাহৎ পুজা করোহা হ।

Om twabatah purubaso bayamindra pranetah |
Smasi swatar Harinam |
Om stham sthim sthiro 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.

Prayer for support

Kritanjali(pray with folded hands)

ও সরবতিরথাং বারি সরবর্দকসমন্ত্র হয় ।
ইম্ভঃ সমারুহ্য তিঠ দেব পূর্বে সহ হ।

Om sarbatirtha-udbhabam 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 Goddeses into it. Now I establish this pitcher with the appeal to the Gods and Goddesses I plan to worship to rest here, with the men.
A touch of the ancient history of India in Hindu rituals

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

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

Planting of Arrow-head Sticks
কাডত্রোপণ

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 তীরকাঠি (tirkathi). The arrowhead is made from dry palm leaves as they are inserted into the split top of the stick, making the appearance of the three leaved durba grass (iconic). If palm leaves are not available, use thin wood pieces or rough green leaves, inserted into the split top of the sticks, with the attempt to make the stick. Tirkathi (তীরকাঠি) imitates durba grass. The sticks are inserted into the mud balls at the base (imitating earth). One can use foam cups filled with wet dirt. The mantra bears the history of the migration of Aryans into India.
**Background information:**

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

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

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

```
ও কাড়া কাড়া প্ররোহণ পরুষ পরুষপরি
এবঃ নো দূর্বে প্রত্যুষ সহস্রেন শতেন চ ।

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

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

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

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

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

**Circling of thread**

সুত্রবেষ্টন

*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 সুত্রবেষ্টন পৃথিবীস্য স্মরণহস্ত সুত্রবেষ্টনিঃ সুত্রবেষ্টিঃ ।
```
Sanctification of Dias (platform)

Vedi sodhan

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

Om sutramanam prithibim dyamanahasam susharmanamditim supranitim
Dwaivim nabam swarit-asanagam srabanti-maruhama 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 Top Cover

Bitan sodhan

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

Om urdhey ushuna utaye, tishtha debo na Sabita
Urdho bajashya sanita jadanjibhirbagha-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

deivikey abahan

Welcome Goddess Durga, showing the five mudras – abahani, sthapani, sannidhapani, sannirodhani, and smmukhikarani. See details of mudras presented earlier.

Om bhuh bhusha swah bhagavati Durga paribar gana sahitey
Ihagaccha I, hagaccha, , ihatistema, ihatistema, ihasannideahita,
ihasannirudhaswa,
Atradhistanam kuru, mampuja grihan |
Om stham sthithim sthirohabha, jabat puja karoham mama ||
Om agaccha madgrihey debi ashtabhah shaktibhi sahtibhi saha |
Pujan grihah na sibhabat sarvakalyana karini ||
Oh Goddess Durga come with your family, sit down, get attached, stay close to us, settle down as long I worship you.
Come in my house Oh Durga, with all your eight powers, I will worship in the prescribed way, Oh the well wisher of all.

Offerings to Nine Planets

Nabagraha

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

Make five offerings in the name of the nine planets:

\[
\begin{align*}
&\text{Esha Gandha Om Adityadi Nabagraheybhyo namah} \\
&\text{Etat pushpa Om Adityadi Nabagraheybhyo namah} \\
&\text{Esha dhupah Om Adityadi Nabagraheybhyo namah} \\
&\text{Esha dwip Om Adityadi Nabagraheybhyo namah} \\
&\text{Etat naivedyam Om Adityadi Nabagraheybhyo namah}
\end{align*}
\]

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

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

\textbf{Guardians of directions}

\textit{Dash dikapal}

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

\[
\text{Etat p\text{"o}\text{"o} p} \text{JyJy JyJy}
\]

55
Etey gandhapushpey Om Dashadikapalebhyo namah
I am offering these scented flowers to the Lords of the directions with humility.

Offerings to Durga
ষোড়শোপচারে পূজা
Shorashopacharey puja

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

Esha --- (e.g. deepah) etatdhipataye Shri Vishnabey nmah,
Etat sampradanaya Om Hrim Durgawai namah ||
I am offering ---- in the name of Lord Vishnu
Oh Goddess Durga, please oblige me by accepting my offering.

Esha deepah
I offer the lamp to lead you

Esha 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

Idam rajatasanam
I offer you the silver seat to sit

ইদম অণুরীয়ম্
Idam anguriam
I offer you the ring as my gift

এত রজাতঘরণ ম্
Etat rajatabharam
I offer you the silver ornaments in my appreciation

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

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

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

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

ইদম সন্নীয় জলম ।
Idam snania jalam
I offer you water to take bath

ইদম বস্ত্রম
def
Idam bastram
I offer you clothes to wear

ইদম সোপকরণ মাণ্য নাইভেদ্যম ।
Idam sopakarana mannya naivedyam
I offer you this platter of rice with many accompaniments

Etani phalamulani
I offer you fruits and roots for your pleasure

Etat madhuparkam
I offer you honey for your pleasure

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

Idam punarachmaniam
I offer you water for washing your mouth
The Goddess is pulling the demon's hair with Her left arm on side, while the demon is throwing up blood.
**BODHAN**
(Awakening)
বোধন

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

**INVOCATION PRAYERS**
বিষ্ণু সারণ
Vishnu smaran

Then with folded hands pray to Lord Vishnu:

> ॐ तदविष्णु परमं पदमं सदा पश्यंति सुरजं निर्वीरं चक्षुरात्तमं।
> ॐ बिष्णुः बिष्णुः बिष्णुः।
>
> *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**
গপেশাদি নানা দেবতা পূজা
Ganeshadi nana devata puja

> এতে গণধপুশ্পে ও গণেশয় নমঃ।
> এতে গণধপুশ্পে ও নারায়ণয় নমঃ।
> এতে গণধপুশ্পে নমঃ শ্রীগুরবে নমঃ।
> এতে গণধপুশ্পে ও ব্রাহ্মণব্য় নমঃ।

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

Good Wishes of Assembly
স্পৃষ্টি বাচন

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

ও কর্তব্যেহ্যমিন শ্রীভগবদ্ধূর্জা বোধন কর্মস্য
ও পুণ্যং ভবঃ ব্রহ্ম, ও পুণ্যং ভবঃ ব্রহ্ম, ও পুণ্যং ভবঃ ব্রহ্ম, ||

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

Response of the assembly

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

ও পুণ্যং, ও পুণ্যং, ও পুণ্যং ||

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

Offer rice again:

ও স্বাস্তি ভবঃ ব্রহ্ম, ও স্বাস্তি ভবঃ ব্রহ্ম, ও স্বাস্তি ভবঃ ব্রহ্ম।

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

ॐ वस्ति, ओ वस्ति, ओ वस्ति ||
Om swati, Om swasti, Om Swasti
Let it be auspicious

Offer rice again:

ॐ र्हिद्यतम, ओ र्हिद्यतम, ओ र्हिद्यतम ||
Om rhidhyatam, Om rhidhyatam, Om rhidhyatam
Wish you for prosperity

Response of the assembly

ॐ अंबरों, ओ अंबरों, ओ अंबरों ||
Om ambrom, Om ambrom, Om ambrom
Let it be auspicious

Worship of Wood-apple Tree

Bilwabriksha

The Wood Apple Tree is the Kalabau” who stands next to Lord Ganesh on the right of the Goddess durga. More detailed description is given in the introduction. Please note:
Wood apple is symbolic of Lord Shiva with trident like leaves. It is a favorite offering to Lord Shiva.

Prayer

वन्दनं
Vandana

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

ॐ बिल्वब्रिक्ष महात्मां सन्तं संकल्पित ||
Om bilwabriksha mahabhaga sada twam shakarapriya
Grihita faba shakhancha Durga pujam karomyaham
Om Shakachedobhabam 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

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

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

Esha deepah Om Bilwabrikshaya namah
Herewith I am offering the lamp Oh wood apple tree
WORSHIP OF GODDESS DURGA

Awakening prayers

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 kritah pura ||
Ahamapya Ashwiney shashtham sayanah bodhayami bai |
Shakranapi cha sambodhya praptym rajyam 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.
PART 3: Principle Durga Puja (BODHAN)

Like that I would be able to remove all my hurdles, by chanting your name and receive glory and kingdom for me.

The same way as Rama killed his enemies by worshipping you. May I be able to destroy my enemies.

Reception
(Offering of cosmetics)
Adhibas

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

Resolution

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

Lamp, earth from Ganges River, sandalwood, small piece of stone, paddy, flower, a fruit (supari or beetle nut), swastik (a leaf with swastik sign or a metal with the sign), kajal-lata (the container that holds black lamp soot, mixed with oil, for eye brow decoration), conch, vermilion (sindur), yogurt, ghee, gold, silver, white mustard, turmeric (or rochana).
Vishnurom tatsad Ashwiney mashi shukley pakshey --- tithou --- gotrah
Shri--- devassharma Sarba badha prashamana purbaka dirghayusta
atul dhana dhanya putra pautradyana abhichinna santati prapti kamah
swakartabya barshika sarat Kaleen
Shri bhagabadurga mahapuja angibhuta Shri bhagabadurgaya
Shubha adhivasana karmaham karishey (pararthey karishyami)

In the name of Lord Vishnu, on the auspicious month of Ashwin (September–October) on the waxing fortnight of the moon, on the --- tithi (date), I of gotra --- with the name ---, performing the prayers with the aspiration of eliminating all hurdles, bring prosperity, fame and wealth, expanding families of children and grandchildren in continuity, feeling as my solemn duty, to perform annually at autumn time and as a part of that great puja of Goddess Durga, I am performing this auspicious adhibas (or performing for someone else with the identification of gotra and name of the host).

Now offer individual items on the platter:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Anena prasastipatrena asya Shri Devi Durga devyah adhibasana mastu
I am offering this platter of excellence to the Goddess in honor of her reception
Finally touch the whole platter, with the burning lamp, to the holy pitcher and to Narayana:

ও অস্য শুভদিবাসনামস্ত

Om asya shubhadibasnamastu
I welcome you.

Adoration With Lamp

Adoration With Lamp

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

- Five lamps (পঞ্চপ্রদীপ, pancha pradeep)
- Water conch (জলাসঞ্চা, jala sankha)
- Cloth (বস্ত্র, bastra)
- Flower/grass (পুষ্প-দূর্ব, pushpa, durba)
• Mirror (দরপন, darpan)
• Camphor (কার্পুর, karpur)
• Incense (দুপ, dhoop)
• Fan (চামর, chamar)

A COMMON PRAYER OF DURGA

अंजीती-मंगला-कालि
अंध्रकाली-कपालिनी
दूर्गी-शिवा-कस्मा-धार्ती
बाह-बखा नमःहुसे।

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

Continued next page
Jayanti = Victorious  
Mangala = gracious  
Kali = Eternal (beyond time)  
Bhadra Kali = 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  
vadha = Sacrifice (committed)  
Namo + Astu + Te = I bow before 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 to the idol.

Om jatajuta samayuktam ardhendu kritashekharam |
Lochanatraya samjuktam purnendu sadrishananam ||
Atasi pushpa barnabham supratishtham sulochanam |
Naba joubana sampanam sarbabharan bhushitam ||
Goddess (Durga) with her matted hair on her head
Forehead like the half-moon, face like the full moon
Her color is like the atasi flower (hot melted gold) with beautiful eyes
She is full with youth and decked all over with exquisite jewels

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

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

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

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

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

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

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

Resolution

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

Vishnurom tatsad adya Ashwiney mashi shukley pakshey saptamam
tithibarabhya Mahanabami jabat ---- gotra sadarapatyay Shri ---
debasharma
sarapachanti purbaka dirghayusta paramaiswarja
Atul dhanadhanya putrapoutradyan abachinnya
santati mitra bardhana shatrukhayarotara
rajasammanadya abhishta sidhaya Shri Durga pritikama
Debipurakatta bidhina Shri bhabhagaburdurga
pujana karmaham karishey (pararthey karishyami)
In the name of Lord Vishnu, this auspicious month of Aswin (spring) on
the waxing fortnight of the moon, on the seventh day until the ninth day
I (priest), of gotra ____ name Shri ____ wish to perform the worship everyday for everyone’s peace, for their long life, plenty of wealth and prosperity, having children and grandchildren of unlimited continuity, increased friendship, destruction of enemies, receipt of royal honor, and by Her grace to receive liberation from this mortal life in accordance with the reward that I aspire in worshipping Goddess Durga (if the worship is done for someone else mention the name of the host --- and conclude: “I am doing for him”).

Hymn of Resolution (Samaveda)

Sankalpasukta (samvedi)

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

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

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

*Sakhyamantra (Divine witnesses)*

With folded hand in front of your chest chant:

> ॐ सूर्यो नामं यमं कलं सद्यं तुष्यांशं श्राप।
> परमं दिपकपतिभूमिरकाणं धरा मराः।
> ब्रह्मं पातनमात्रं करणुः सत्मिम।
> ॐ तत्सत।

> ॐ अर्यारसं भवयं भवन्।

*Om Surjua somo Yahmo kalah sandhaye-bhutahnyata khsapa;*  
*Pabano dikpatir-bhumir-akasham khachara marah.*  
*Brahmam shasanomasthayo kalpadhwamiha sannidhim. Om tatsat.*

*Om aymarambho shubahayo bhabhatu.*  
*The spirits in all the planets, all the visible and invisible Gods and Goddesses,*  
*wherever they are, no matter what time it is now I pray everybody’s presence now.*  
*Let the holy occasion begin).*

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

> ॐ स्वास्ति नो इंद्रो ब्रजसङ्गं स्वास्ति नं पुष्या विश्वेद्राः।
> ॐ स्वास्ति, ॐ स्वास्ति, ॐ स्वास्ति।

*Om swasti nah Indro bhrashtaraa swasti nah Pusha bishwadeva.*  
*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

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 bhamahe,
Adityam Vishnum Surjyam Brahmanancha Brihaspatim

Om swasti no Indro Briddhashraba swasti nah Pusha Viswavedah
Swasti nastarkshyo arishtanemih swasti nah Brihaspatih dadhatu

Om swasti, Om swasti, Om swasti

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

Reception of Goddess Durga

Abahana

ও হুঁ হুঁ হুঁ হুঁ মণ্ডিত মূর্তি পরিবর্তন সহিতে
ইহা ইহা ইহা ইহা ইহা ইহাতে ইহাতে
ইহ সমিধেহৃ, ইহ সম্মিলন্ত, অঞ্চিতিৎং মূর্তি মমগুণাং গৃহণ।
ও হ্যা হ্যা হ্যা হ্যা রো ভব, যাবৎ পুরা করোহৎ মম।।
PART 3: Principle Durga Puja (SAPTAMI PUJA)

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

Oh Goddess Durga come with your family,
Come, come, stay here, stay here, come close to us, and
make yourself comfortable to receive my worship.
Stay with me until I am done with my puja.
Oh the blissful mother come, stay in your eight energies.
Oh the bestower of blessings to all,
Accept my traditional worship, Oh the wellwisher of all.
WEAPONS OF DURGA
PART 3: Principle Durga Puja (SAPTAMI PUJA)

Entry of Nabapatrika

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

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

ও বিল্বশ্চাবাসিনৈ দুর্গা঵ঃ নমঃ

Om bilwashhabasinai 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:

ও চন্দীকে চল চল চালায় চালায় শীঘ্র পুজায় প্রবিশ প্রবিশ

Om chandikey chala chala chalaya shighram pujalayam 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 One who will bring happiness to all.
Bathing of Nabapatrika
নবপত্রিকা স্নান
Nabapatrika Snan

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

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

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

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ও কোহী কৃত্মোহসি কৃত্মোহসি তা কারতা ।
সুশাক্ত সুশালত সত্যরাজন ।
ও নানারূপ ধরে দেবী বিশ্বজ্যাবত ।
তবনুলেপন মাত্রশ্চ সরস্পাপং বিনাশিতি ॥
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*Om kohsi katamohsi kasmai twa kayatwa* |
*Suslokah sumangalah satyarajan* |
*Om nanarupa dharey devi dibyabaratunthatey* |
*Tabanulepana matrena sarbapapam binashyati* ॥

*Oh the devotee, get the blessings of Prajapati to perform the rituals with confidence,*

*Chant the good mantras and you will be blessed, Oh the pious one,*

*The Goddess has many forms as She is covered with divine clothes; by anointing Her body all your sins will be destroyed.*

Then take the kamandalu and give a sprinkle bath:

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ও কাদালি তরসঞ্চালি বিশ্বরাক্ষকাঙ্গে ।
সমস্তে সন্তরী তং সন্তে চন্দনাকিঃ ॥
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*Om kadali tarusamsthasi Vishnurbakshahsthalashraye* |
*Namastey nabapatri twam Namastey Chandanaikey ॥ ॥*