

Navaratra: 2007

Nava Durga Parva: Nava Nitya

Jaya Ambe Jaya Maa Bhavani

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October 2007-10-09

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Navaratri as we all know it by nine nights of festivity, dance, devotion, love, fervour, colourful leela, music, and celebration is unique indeed. Veneration along with commemoration in highest sovereignty with songs and dance and music, these nine nights are special nights dedicated in highest respect to MAA BHAVANI. Maa – The Great Goddess Maa who is the benevolent giver, the womb, and the mother earth, the mother existence – ‘prakruti’, the mother maha maya, the mother maha kaal, the mother maha Brahmani, the source of all creation, and the grandeur of the Brahmani spirit.

Rama_Navaratri; the first **Navratras** were celebrated during the first nine days of the bright two-week period of Shukla Paksha of the lunar month of Chaitra, corresponding to mid-March to mid-April. This Year Navratri Starts on March 19, 2007 and ends on March 27, 2007. Second **Navratras** are celebrated in the bright two-week period of Shukla Paksha of the lunar month of Ashwini-also, corresponding to September/October) from the 1st to the 9th date of the two week period. The timing of these Navratras relate to the autumnal and vernal equinox that is also the time when seasons change and we harvest crops which adds to the glory of these revelry. October 12 to October 20th. October 2007 this year will be for navaratree. October 21 2007 will be dusserra or Vijaya Dashami hommam.

Maa Shailaputri who was the daughter of Parvatraja Himalaya [the king of the Himalaya Mountain], the consort and beloved of Shiva and Mother of Ganesha, is Goddess Bhavani herself in the following forms:

Maa Shailaputri – Daughter of the Parvatraja

Maa BrahmaChaarini – The loving young spinster who embodiment of purity and the giver of sisterly love, daughters compassion to the father and pure leadership.

Maa ChandraGhanta – One who establishes justice and wears crescent of moon on her head. Hence, she is ChadraGhanta. Shiva says to Maa: Even the crest of moon blossoms when Maa ChdraGhanta swaroop enshrines.

Maa Kushmaanda – One who provides basic grains, wealth, happiness, rain, and necessities to the world habitants. One who nurtures the earthen clay.

Maa Skandamata – One who gives gifts and makes the suffering less.

Maa Kaatyayini – One who persistently battles against the evil and the deceitful entities of the humble devotees.

Maa Kaal_Ratree - One who killed Raktabeej a demon who produced a demon from every drop of blood that fell from his body; Goddess Kaal-Ratri Maha_Kali destroyed this most horrible demon with her sixty four thousand rage and vowed by swallowing the demons blood that every single droplet of her sweat that fell on the ground will turn into a shakti capable of future destruction of evil and demons.

Maa Chaamunda – One who killed the demons names Chandd and Mundd.

Maa Maha_Gauri – One who liberated the world from evil.

Maa SidhiDaarti – One who is the treasure of mystic powers of yantra, tantra, and gnyaan vidyaa.

Nine days are also divided into the trinity worship of the KAALI, LAXSHMEE, and SARASWAATEE.

On the fifth day, that is, Lalita Panchami books are gathered; lamp is lighted to invoke Saraswati. The eighth and ninth day, Yagna (sacrifice offered to the fire) is performed to honour heavenly Goddess and bid her farewell.



Maa divine Goddess Bhavani is all pervading mother who is also the mother of Brahma Vishnoo and Mahesh the trine cosmic Vedic Gods. Devi Sukta: from the RigVeda symbolises “speech” – vachas. First sound of gods AUM is mother therefore herself in her primordial Shakti. In Kena Upanishads, Divine mother is knowledge, the all-pervading GNYAAN-brahm vidyaa. In our own lives, the subtle goodness may sometimes be imbibed tainted and scared by our unknowingly negative thoughts and actions. When goodness manifests in this way, it becomes a selfish quality. One example is that, although people talk of compassion and love, this love is not a universal feeling for everybody. The feeling of love and compassion is coloured by motivations/intentions that are selfish, personal and individualistic; hence not sincere and not self-less.

The entire spectrum of life is geared for interaction with the external world of name, form, idea, and object, within the confines of time and space. The negative or limiting tendencies hamper our growth and the expression of our positive nature in the manifest world. Navaratree is a very sacred time to remove negativities and to re-instate human faith, human compassion, and human love without selfish motives. One must learn to forgive and be forgiven in return for it is only human to err. Happy Navaratree and may Maa Bhavani bring joy and abundance to you all!

This entire Creation has emanated from Divine Mother Herself, and She is constantly protecting Her creation with the utmost motherly care and affection. At all times, Maa’s heart is overflowing with a cosmic flood of compassionate love.

Maa is divine mother for all beings, who are her very own children. During special times, however, Her love and blessings are uniquely available to the world. The most special time in the entire year for seeking Mother's blessing is known as "Navaratri." Maa is the divine eternal womb of the entire existence.



During Navaratri, Devi is worshipped in Her three main forms as Sri Saraswati, Sri Lakshmi Devi, and Sri Durga Devi, also known as Sri Mahishasura Mardini. All three major forms of Divine Mother bestow their most abundant grace during Navaratri. Thus, any meritorious acts performed during Navaratri bring every kind of blessing, including true devotion, spiritual wisdom, divine protection, inner peace, and radiant energy.

In Sanatana Dharma, all festival dates are calculated according to the lunar calendar. This year, Navaratri is celebrated from Friday October 12 2007.



Sadhana Helps Us to Receive Navaratri Blessings in Abundance

In order to receive the all-auspicious Navaratri blessings, it is very important to perform sadhana (spiritual practices). The spiritual practices that we do during Navaratri give us the benefits of millions of such practices done at other times of the year. Any puja done during navaratree is tenfold its proliferations.



The Maata-SharadaAmba is Brahmani Shakti. During Navaratree Maa offers a time to us and the chance to purify the negative karma of millions of lifetimes, such that tremendous spiritual progress may be accomplished with the sadhana of NAVA-DURGA-NAVA-BRAHMANI-NAVA PARVA SHLOKAS. in a few short days. That is the glory and majesty of Navaratri, and it is a precious boon from Divine Mother.

There are actually many ways to benefit from the profound spiritual energy of Navaratri. Let us all join together in worship of Divine Mother and take full advantage of the sacred time of Navaratri, bringing untold spiritual benefit to ourselves, our families, and to the entire world.



Durga symbolizes the power of the Supreme Being that maintains moral order and justice in the universe. Durga is also known as "Shakti". Worship of the goddess Shakti is very popular among the Hindu people. Durga stands for the unified symbol of all divine forces; Strength, Morality, Power, Protector. Slokas on Goddess Durga form the part of prayers offered to the goddess. Durga (Devi) Shlokas / Slokas are as follows:

"Yaa Devii Sarvabhuteshu Maatrirupena Sansthitah

Yaa Devii Sarvabhuteshu Shaktirupena Sansthitah

Yaa Devii Sarvabhuteshu Shaantirupena Sansthitah

Namastasyaih Namastasyaih Namastasyaih Namoh Namah"

Meaning: Goddess Durga is omnipresent. She is the personification of Universal Mother. She is a Mother, who is present everywhere and who is embodiment of power and energy. Great mother, who is present everywhere and who is embodiment of Peace. I bow to that mother, I bow to Durga, I bow to Shakti.

Durga (Devi) Stuti

**"Yaa Devii Sarva Bhuteshu Vishnu Maayethi Samstita
Namastasyai Namastasyai Namastasyai Namoh Namaha"**

Meaning: I bow again and again to the Goddess, who dwells in all creatures in the name of Maya of Vishnu.

**"Yaa Devii Sarva Bhuteshu Chetanetyabhi Dheeyate
Namastasyai Namastasyai Namastasyai Namoh Namaha"**

Meaning: I bow again and again to the Devi, who abides in all creatures as realization.

**"Yaa Devii Sarva Bhuteshu Buddhi Roopena Samstitha
Namastasyai Namastasyai Namastasyai Namoh Namaha"**

Meaning: I bow again and again to the Goddess, who dwells in all creatures in the form of intelligence.

**"Yaa Devii Sarva Bhooteshu Nidraa Roopena Samsthita
Namastasyai Namastasyai Namastasyai Namoh Namaha"**

Meaning: I bow again and again to the Devi, who lives in all creatures in the form of sleep.

**"Yaa Devii Sarva Bhooteshu Kshudhaa Roopena Samsthita
Namastasyai Namastasyai Namastasyai Namoh Namaha"**

Meaning: I bow again and again to the Goddess, who dwells in all creatures in the form of appetite.

**"Yaa Devii Sarva Bhooteshu Chaayaa Roopena Samsthita
Namastasyai Namastasyai Namastasyai Namoh Namaha"**

Meaning: I bow again and again to the Goddess, who lives in all creatures in the form of meditation and reflection.

**"Yaa Devii Sarva Bhooteshu Shakthi Roopena Samsthita
Namastasyai Namastasyai Namastasyai Namoh Namaha"**

Meaning: I bow again and again to the Devi, who dwells in all creatures in the form of Shakti, the creative power.

**"Yaa Devii Sarva Bhooteshu Thrishnaa Roopena Samsthita
Namastasyai Namastasyai Namastasyai Namoh Namaha"**

Meaning: I bow again and again to the Goddess, who dwells in all creatures in the form of thirst.

**"Yaa Devii Sarva Bhooteshu Kshaanthi Roopena Samsthita
Namastasyai Namastasyai Namastasyai Namoh Namaha"**

Meaning: I bow again and again to the Devi, who lives in all creatures in the merciful form.

**"Yaa Devii Sarva Bhooteshu Jaati Roopena Samsthita
Namastasyai Namastasyai Namastasyai Namoh Namaha"**

Meaning: I bow again and again to the Goddess, who dwells in all creatures in the form of race.

**"Yaa Devii Sarva Bhooteshu Lajja Roopena Samsthita
Namastasyai Namastasyai Namastasyai Namoh Namaha"**

Meaning: I bow again and again to the Devi, who lives in all creatures in the modest form.

**"Yaa Devii Sarva Bhooteshu Shaanthi Roopena Samsthita
Namastasyai Namastasyai Namastasyai Namoh Namaha"**

Meaning: I bow again and again to the Goddess, who dwells in all creatures in the form of peace (Shanti).

**"Yaa Devii Sarva Bhooteshu Shradha Roopena Samsthita
Namastasyai Namastasyai Namastasyai Namoh Namaha"**

Meaning: I bow again and again to the Goddess, who lives in all creatures in the form of unshakable faith (Shraddha).

**"Yaa Devii Sarva Bhooteshu Kaanthi Roopena Samsthita
Namastasyai Namastasyai Namastasyai Namoh Namaha"**

Meaning: I bow again and again to the Goddess, who lives in all creatures in the form of beauty or brilliance (Kaanti).

**"Yaa Devii Sarva Bhooteshu Lakshmi Roopena Samsthita
Namastasyai Namastasyai Namastasyai Namoh Namaha"**

Meaning: I bow again and again to the Goddess, who dwells in all creatures in the prosperous form.

**"Yaa Devii Sarva Bhooteshu Vritti Roopena Samsthita
Namastasyai Namastasyai Namastasyai Namaha"**

Meaning: I bow again and again to the Devi, who dwells in all creatures in the form of motion.

**"Yaa Devii Sarva Bhooteshu Smrithi Roopena Samsthita
Namastasyai Namastasyai Namastasyai Namaha"**

Meaning: I bow again and again to the Goddess, who lives in all creatures in the form of memory.

**"Yaa Devii Sarva Bhooteshu Dayaa Roopena Samsthita
Namastasyai Namastasyai Namastasyai Namaha"**

Meaning: I bow again and again to the Devi, who dwells in all creatures in the form of mercy or kindness (Dayaa).

**"Yaa Devii Sarva Bhooteshu Tushti Roopena Samsthita
Namastasyai Namastasyai Namastasyai Namaha"**

Meaning: I bow again and again to the Goddess, who lives in all creatures in the form of satisfaction.

**"Yaa Devii Sarva Bhooteshu Matru Roopena Samsthita
Namastasyai Namastasyai Namastasyai Namaha"**

Meaning: I bow again and again to the Devi, who lives in all creatures in the form of Mother.

**"Yaa Devii Sarva Bhooteshu Braanthi Roopena Samsthita
Namastasyai Namastasyai Namastasyai Namaha"**

Meaning: I bow again and again to the Goddess, who dwells in all creatures in the form of illusion (Bhram).

**"Indriyaanaamadhistaatri Bhootaanaam Chaakileshu Yaa
Bhooteshu Satatam Tasyai Vyaaptidevyai Namoh Namaha"**

Meaning: I bow again and again to the all pervading goddess, who continuously controls the senses of all creatures and governs all elements.

**"Chiti Roopena Yaa Kristnam Yetadhyaapya Sthithaa Jagat
Namastasyai Namastasyai Namastasyai Namoh Namaha"**

Meaning: I bow again and again to the Goddess, who pervades this world and controls in the form of awareness.



*Lokah samastah sukhino bhavantu - May All Beings Be Happy; Om shantih shantih
shantihi - May All the Realms Be Filled with Peace; Aum Maa JagadAmbayeh
Namoh Namah. Jaya Ambe Maa. Love and peace.*

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