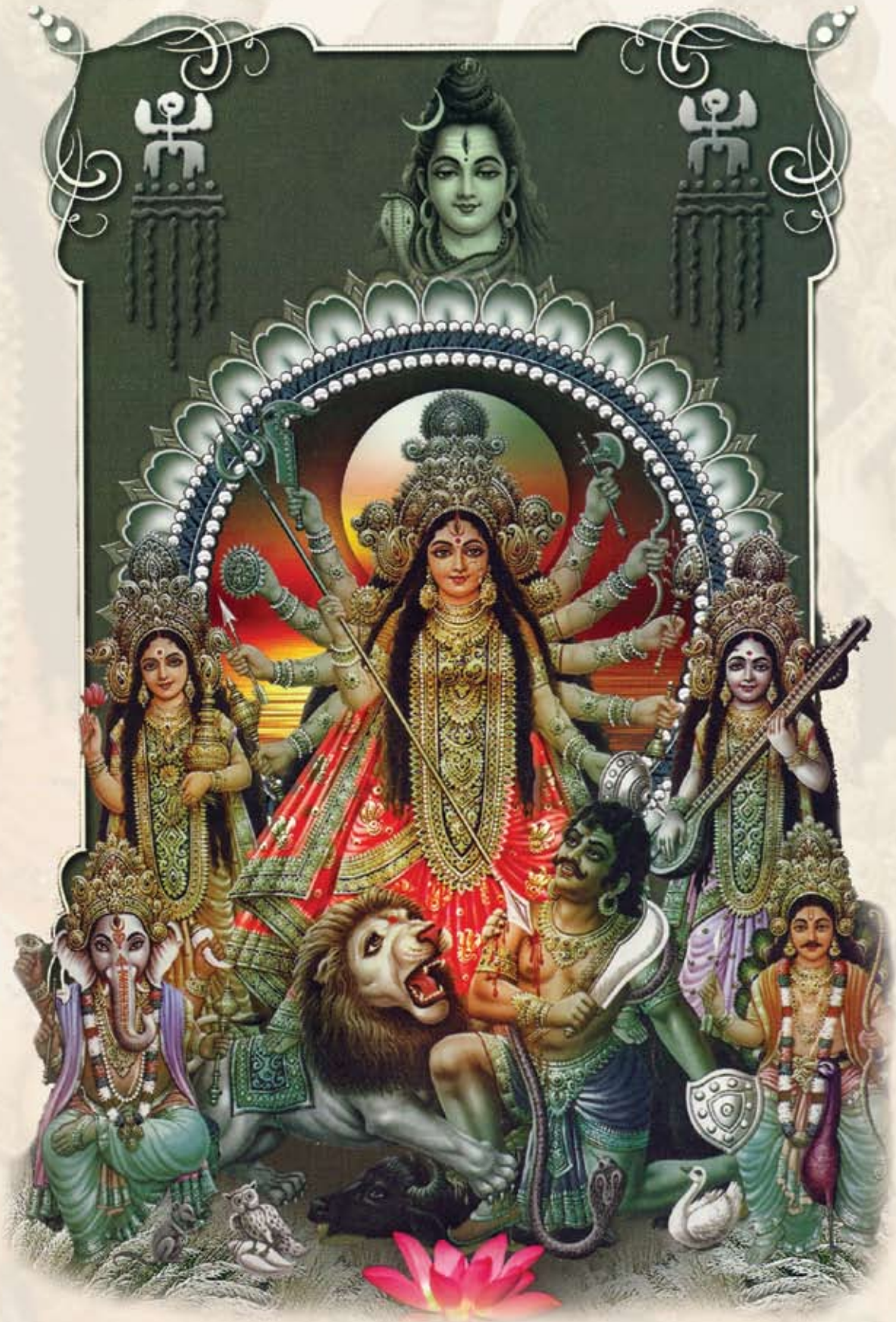


DURGA PUJA



Glasgow 2013



**SRI SRI DURGA PUJA
PROGRAMME 2013**
www.durgapujaglasgow.com

MAHALAYA

Partick Burgh Hall, 9 Burgh Hall Street, Glasgow G11 5LN (Tel: 0141 357 5399)
SATURDAY, 5th October 2013
Shri Chandi Paath & Ananda Bhojon: 6.30pm - 10.00pm

SARBOJANIN DURGOTSAV

Partick Burgh Hall, 9 Burgh Hall Street, Glasgow G11 5LN (Tel: 0141 357 5399)
THURSDAY, 10th October - MONDAY, 14th October 2013

MAHA SASTHI

THURSDAY, 10th OCTOBER 2013

Kalpambha, Bodhan, Amontran, Adhibas, Arati: 6.00pm - 8.00pm
Bhog Bitoron: 8.00pm - 10.00pm

MAHA SAPTAMI

FRIDAY, 11th OCTOBER 2013

Puja, Puspanjali, Prasad: 6.00pm - 8.00pm
Bhog Bitoron: 8.00pm - 10.00pm

MAHA ASTHAMI

SATURDAY, 12th OCTOBER 2013

Puja, Puspanjali, Prasad: 5.00pm - 8.00pm
Sandhi Puja: 8.00 pm, Bhog Bitoron: 8.00pm - 11.00pm

MAHA NAVAMI

SUNDAY, 13th OCTOBER 2013

Puja, Puspanjali, Prasad: 6.00pm - 8.00pm
Bhog Bitoron: 8.00 - 10.00pm

BIJOYA DASAMI

MONDAY, 14th OCTOBER 2013

Puja, Bisorjan, Santijal, Prasad: 6.00pm - 8.00pm
Preeti Bhoj: 8.00pm - 10.00pm

MAHA LAKSHMI PUJA

Partick Burgh Hall, 9 Burgh Hall Street, Glasgow G11 5LN

FRIDAY, 18th OCTOBER 2013

Puja, Arati, Puspanjali, Prasad: 6.30pm - 10.00pm
Bhog Bitoron: 8.00pm - 10.00pm

MAHA KALI PUJA

Partick Burgh Hall, 9 Burgh Hall Street, Glasgow G11 5LN

SATURDAY, 2nd NOVEMBER 2013

Puja, Arati, Puspanjali, Prasad: 6.30pm - 10.00pm
Bhog Bitoron: 8.00pm - 10.00pm

দুর্গা পূজা

শ্লাঘাগো

ওঁ আয়ুর্দেহি যশো দেহি
ভাগ্যং ভগবতি দেহি মে ।
পুত্রান্ দেহি ধনং দেহি
সর্বান্ কামাংশ্চ দেহি মে । ।

ওঁ হর পাপং হর ক্লেশং
হর শোকং হরা সুখম্ ।
হর রোগং হর ক্ষোভং
হর মারীং হরপ্রিয়ে । ।

ওঁ কায়েন মনসা বাচা
কর্মণা যৎকৃতং ময়া ।
জ্ঞানাজ্ঞান কৃতং পাপং দুর্গে
ত্বং হরদুর্গতিম্ । ।

ওঁ সর্বমঙ্গলমঙ্গল্যে শিবে
সর্বার্থ সাধিকে ।
শরণ্যে এত্নকে গৌরি
নারায়ণি নমোহস্ততে । ।

ওঁ মন্ত্রহীনং ক্রিয়াহীনং
ভক্তিহীনং মহেশ্বরী ।
যদর্চিতং ময়া দেবি
পরিপূর্ণং তদস্তু মে । ।

ওঁ গ্রহীতুং শারদীং পূজাং
মর্তমন্ডল সংস্থিতাম্ ।
চন্ডিকাং ত্বাং নমাম্যদং
স্বয়মর্ঘ্যাং গৃহ্যতাম্ । ।

ওঁ কর্মনা মনসা বাচা ত্বত্তো
নান্যা গতির্মম ।
অন্তশরেণ ভূতানাং ত্বং গতিং
পরমেশ্বরী । ।

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ACKNOWLEDGEMENTS

The Durga Puja Committee wishes to express their gratitude and thanks to the following for their kind support and contributions:

Sarajit & Anjana Sen (India)

Satya Ranjan & Uma Chakrabarti

Sandip & Kiron Ghosh

Purnendu & Kajal Chakraborty

Josh & Ruby Sarkar

Bibhas & Kamala Ray

Ashis & Asha Mallik

Bishnu & Rashmi Routray

Dev & Devika Fowdar

Prabhakara Bhatt

Kumkum Haq

The Police Service of Scotland for assistance during the festival

ABP Anando

Glasgow Life, Glasgow City Council

All the Staff at the Couper Institute and Partick Burgh Hall

The management and staff of Printing Glasgow for their co-operation and assistance in printing this souvenir

We are very grateful to the businesses and individuals who have helped our event become a success through their gracious sponsorship.

We also wish to thank the members of our local community, too numerous to name, who have given countless hours of service in helping to make our Puja a continued success.

We are especially grateful to Sarajit & Anjana Sen from Gurgaon, India for their continued support of our festival. We are truly touched by their gift of the Puja programme cards for the last four years and know that they are with us in spirit even though geography does not permit them to attend with us at this special time of year.



EDITORIAL

We have once again come together to celebrate Durga Puja for the thirty-third year running, and its message of good over evil, peace and unity amongst mankind.

These celebrations enrich all our lives, both young and old, and serve to maintain and further our Bengali religious and cultural heritage.

Our appreciation and thanks go to the numerous public dignitaries who endorse our Puja through their messages of support.

Our thanks also go to the Police Service of Scotland and Glasgow Life, Glasgow City Council for their continuous help and support. Our thanks go to Glasgow City Council for their help in providing a safe place to store our images.

As always, the Puja would not be possible without the tireless efforts of the members of the community.

This souvenir helps us to raise funds for celebrating the Durga Puja. We are therefore grateful to all our advertisers and other patrons who have contributed financially.

We hope you all enjoy this year's celebrations.

*Sarva Mangal Mangalye, Shive Sarvarth Sadhike
Sharanye Trambake Gauri, Narayani Namah Stute*

Durga Puja Committee, Glasgow

*The Durga Puja Committee are currently seeking
sponsorship in order to allow us to purchase
new Durga Images from Kolkata, India.*

*If you feel you would be able to assist
in any way, please contact us.*



DURGA PUJA COMMITTEE 2013

OFFICE BEARERS

CHAIRPERSON Mrs Sheela Mukherjee
SECRETARY JOINT Dr Santanu Acharya, Mr Dhruba Kundu
TREASURER Dr Satya Chakrabarti
CONVENER Mrs Anu Sarkar
AUDITOR Mr Mihir Mukherjee

ADVISORS

Dr Sandip Ghosh Dr Arijit Mukherjee Mr Shankar Bhaduri

PUROHITS

Mr. Dilip Mukherjee - Durga Puja / Lakshmi Puja
Dr Prabhakara Bhatt - Kali Puja
Dr Babulayeb Mukhopadhyay - Saraswati Puja

ORGANISING COMMITTEE MEMBERS

Asha & Ashis Mallik	Molly & Dilip Mukherjee
Ira & Purnendu Das	Anita & Nirmal Dhar
Mridula & Ashok Chakraborty	Kalpana & Mihir Mukherjee
Aditi & Mihir Palchoudhuri	Chhabi & Shyamal Majumdar
Anju & Dilip Chatterjee	Vimla & Arun Das
Moni & Kamal Mondal	Jaba & Nripen Ganai
Jayanti & Ramen Kundu	Maitraye & Pinaki Ghosh
Uma & Satya Chakrabarti	Tripti & Gour Sarkar
Kamala & Bibhas Ray	Ruby & Josh Sarkar
Pratima & Shyamal Sengupta	Leena Mukherjee
Kalpana & Biswanath Sinha	Meena Dutta
Bharati & Tarapada Sain	Shruti Majumder
Reba & Durga Rakhit	Mina Ray
Swati & Siddhartha Adhikari	Madhushri Burman Roy
Kajal & Purnendu Chakraborty	Anu Sarkar



DURGA PUJA COMMITTEE 2013

ORGANISING COMMITTEE MEMBERS

Ruma Saraswati	Sraboni & Sanjeet Bhattacharya
Ranjana Chakraborty	Sudatta & Godinda Chowdhury
Swapna & Ashok Roy	Kiron & Sandip Ghosh
Sumana & Prasanta Roy	Rashmi & Bishnu Routray
Usha & Priyo Sengupta	Chhabi & Bhajaman Singh
Dilip Ganguly	Sushmita & Tofan Sahoo
Ashim Datta	Mama & Debodutta Rath
Baisali & Puspall Sengupta	Priyanka & Ashis Mishra
Meghomala & Parthapratim Ghosh-Biswas	Anima & Nilokantha Rath
Supriya & Shankar Bhaduri	Dolan & Dipayan Roy
Sunetra & Amit Deb	Soheli & Dev Mukherjee
Sudakshina & Dhruba Kundu	Mohua & Goutamananda Ray
Moumita & Joydeep Dey	Poushali & Pramurta Majumdar
Debjani & Gautam Patra	Mousumi & Rajdeep Routh
Pamela & Arunava Ghosh-Roy	Saroni & Santanu Acharya
Shakuntala & Haradhan Datta	Sushmita & Shikhar Sircar
Arunima & Babulayeb Mukhopadhyay	Madhumita & Sudipta Roy
Indrani & Arijit Mukherjee	Suchitra & Satyen Mukherjee
Amit & Shalini Datta	Ankur Mukherjee
Sathi Majumdar	Robin Bhattacharya
	Saibal Sen

The Organising Committee would like to express their gratitude to Alex and to Catherine and her team for all their help throughout our celebrations.

We are most grateful to all the children for their participation in the activities. It is clear that our festival will be in good hands in the future.

Our apologies if we have missed out anyone's name.



BANGIYA SANSKRITIK PARISHAD

(Established 1971)

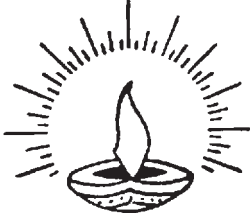
EXECUTIVE COMMITTEE 2013-2014

PRESIDENT	Dr. Haradhan Datta
GENERAL SECRETARY	Mr. Saibal Kumar Sen
JOINT SECRETARY	Dr. Mridula Chakraborty
TREASURER	Dr. Haradhan Datta
SOCIAL SECRETARY	Mrs. Aditi Palchaudhuri
PUJA CONVENOR	Mrs. Anu Sarkar
AUDITOR	Mr. Mihir Mukherjee
EX OFFICE-BEARERS.....	Mr. Gautam Patra & Dr. Sanjeet Bhattacharya

SOCIAL CALENDAR FOR THE YEAR 2013-14

Durga Puja	Thursday, 10th to Monday, 14 th Oct 2013	Partick Burgh Hall
Laksmi Puja	Friday, 18 th October 2013	Partick Burgh Hall
Kali Puja	Saturday, 2 nd November 2013	Partick Burgh Hall
Bijoya Sammelani	Saturday, 16 th November 2013	Clarkston Hall
Christmas Party	Saturday, 7 th December 2013	Bearsden Hall
Saraswati Puja	Tuesday, 4 th February 2014	Couper Institute
Bengali NewYear	TBA	TBA
Annual Drama	Sunday, 25 th May 2014	Eastwood Theatre
Coach Trip/Picnic	Saturday, 7 th June 2014	TBA
AGM	TBA	TBA

*Our thoughts are with the friends and families of
Dr Jogendra Mohan Ray, Mrs Bratati Mitra, Dr Gulab Chaubey,
Dr Sunil Mukherjee & Dr Sheila Bagaria
who have sadly passed away since the last Puja.*



BANGIYA SANSKRITIK PARISHAD

(BENGALI CULTURAL ASSOCIATION)

Estd. 1971

MESSAGE FROM THE PRESIDENT

This is our 33rd Durga Puja Celebration in Glasgow, which is the most popular Durga Puja in the whole of Scotland. The Hindu community from all over Scotland and the North of England travel to Glasgow at the time of Puja to take part in the celebration.

Our Puja has become the centrepiece of our cultural activities in Glasgow. People from different faiths also participate and thus it has become a multicultural celebration in its true meaning in the society of the United Kingdom.

Durga Puja epitomises the victory of good over evil. Durga means one who is 'inaccessible'. However, since she is the mother of the universe she is the personification of tender love, wealth, power, beauty and all virtues. Durga also represents 'Shakti', the destroyer of evil and the preserver of good. 'Puja' in Sanskrit means sacred rituals in the honour of the Divine. Ma Durga embodies all the good qualities of humanity that we all evoke, like compassion, mercy, patience and charity.

Religions can work together for a better world. Through our faith and celebration we endeavour to create a caring, compassionate community that engages and embraces people of all cultural, ethnic, and spiritual backgrounds. It also builds social cohesion that promotes assertion and respect of diversity, and celebration of the rich spiritual heritage of mankind. This is also the time when family and friends get together to share and enjoy the true meaning of life.

Bangiya Sanskritik Parishad aspires to sustain this established community bond in the ever so fleeting world. The values are handed over from generation to generation. We are all working together to make this year's Puja again a success and we hope that by getting together we will not only strengthen our community and bring the families together but also allow society to maintain a positive attitude towards all and create a better future.

I convey my sincere thanks to everybody.

Dr Haradhan Datta

October 2013



শরৎ জননী

স্বাগত জানাই তোমায় ঈশানী
আবার এসেছ ফিরে,
বুঝিতে পারিনি কত তাড়াতাড়ি
বছর গিয়েছে ঘুরে ।
কিবা উপহার এনেছ এবার
বলগো শরৎ জননী
এখনো কি আছে সেই অনাচার
কনা প্রসাদেও নেই অধিকার
মাটির প্রতিমার বোবা প্রতিবাদ
হেরে যায় বারবার ।
পাষান পিতার পাষানী দুহিতা
তুমি তো বোঝনা ব্যাথির ব্যাথা
কার কোথা অভিমান ।
দূর থেকে যারা প্রণাম জানায়
প্রাঙ্গনে যার প্রবেশ নিষেধ
অছ্যুত কন্যার কেন এই বেশ
ভিখারী নারীর চীরবাস পরি
দাঁড়িয়ে দুয়ার পাশ্বে ?
শুধু একবার শুনে যাও
তুমি তোমার বধির কানেতে
বলে যাও তুমি বোবা মুখ দিয়ে
শুচি অশুচির বিচার করিবার
মানুষের কোনো নেই অধিকার
সব অশুচি শুচি হয়ে যায়
তোমার পূজার প্রাঙ্গনে । কোনদিন যেন
কোরনাকো হয় সেই সব সন্তানে, যাদের
জীবনে শরৎ আসেনি, আসেনি শরৎ জননী ।

বিশ্বনাথ সিংহ



DURGA PUJA COMMITTEE

**Bangiya Sanskritik Parishad
Glasgow**

www.durgapujaglasgow.com

Namo namo Durge sukh karani

Namo namo Ambe dukh harani

Chant the name of Goddess Durga, the bestower of happiness

Chant the name of Goddess Ambe, who ends all miseries.

It is a great pleasure to welcome you all to our thirty-third year of Durga Puja celebrations in Glasgow. In 1981, a small group from our community had a vision to celebrate Durga Puja in Glasgow in order to keep our customs and traditions alive, particularly with the younger generation and also to share our beliefs with other communities in multi-cultural Scotland. Our enthusiasm, emotion and pride that marked those very first celebrations continue to grow stronger with every year's festivities. More and more people from all over Scotland are joining us to make these celebrations a success.

Durga Puja is celebrated with fanfare on all five days of the festival and recalls the power of the female Shakti symbolised by the Goddess Durga who slays Asura to re-establish peace and sanctity on earth again.

Durga Puja symbolising victory of good over evil is an experience evoking a wide range of thoughts and emotions. It offers the chance for personal prayer, meditation and reflection and the offering of bhog and sindur to Ma Durga. Bengalis all over the world rejoice to their heart's content with friends and relatives.

Swami Vikenanda best explained the worship of the image of Durga, "the Hindu does not worship an idol made of clay and wood, he sees consciousness within the earthiness and loses himself in it."

Our deep rooted belief is that religions can work together for a better world. Through our faith and celebrations, we endeavour to create a caring, compassionate community that engages and embraces people of all cultural, ethnic and spiritual backgrounds. It also builds social cohesion that promotes affirmation and respect of diversity, and celebration of the rich heritage of humanity.

A special mention must go to Sarajit and Anjana Sen of Gurgaon, India, who for the past four years have been very kind in personally getting the puja invitation cards printed and couriered to Glasgow from India at their own expense.

Thanks also go to the Police Service of Scotland and Glasgow Life for their continuous help and support. Our thanks also go to Glasgow City Council for their help in providing a safe place to store our images.

I am very grateful to all our advertisers and all other patrons who have generously contributed financially. My sincere thanks and gratitude go to the Durga Puja Committee for volunteering their time, and for their hard work and commitment in serving our community. My thanks go to all the children and parents who have helped to make the Puja enjoyable and successful.

I hope you enjoy this year's Puja and thank you for your support.

*Sheela Mukherjee
Chairperson*



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Rt Hon Alex Salmond MSP
First Minister of Scotland

St Andrew's House, Regent Road, Edinburgh EH1 3DG
T: 0845 774 1741



FIRST MINISTER MESSAGE OF SUPPORT FOR THE DURGA PUJA FESTIVAL

On behalf of the Scottish Government I am delighted to send my greetings and best wishes for this year's Durga Puja celebration.

This great festival, held dear to the hearts of Hindu communities, carries a message that can be shared across Scotland: that good will triumph over evil and that there will be peace and unity amongst all peoples.

Scotland's many minority ethnic and faith communities do so much to enrich Scotland – socially, culturally and economically. Events and celebrations such as Durga Puja are a fantastic example of this diversity which makes Scotland a vibrant and strong nation with many cultures.

I wish each you all health and happiness and a very successful event.

ALEX SALMOND
First Minister of Scotland

Nicola Sturgeon MSP
Deputy First Minister of Scotland

St Andrew's House, Regent Road, Edinburgh EH1 3DG
T: 0845 774 1741



Congratulations on the 33rd Festival of Durga Puja.

I hope that the event is even more successful than it has been in previous years.

The Festival is a very important event bringing together people from across the country to celebrate the triumph of good and to share in a unique experience.

As we look forward to the Commonwealth Games next year we reflect on how much Scotland is made a richer and more diverse country by the contribution of our minority ethnic and faith communities

I wish you all the best for the coming celebrations and congratulate all those involved in the organisation and delivery of a festival which I am sure the Hindu community will be proud of.

Nicola Sturgeon MSP
Glasgow Southside Constituency



The Rt Hon The Lord Provost of Glasgow
Councillor Sadie Docherty



I am honoured and pleased to offer my best wishes once again on behalf of the City of Glasgow to all involved in the Durga Puja 2013.

With the Glasgow 2014 Commonwealth Games almost upon us, it's a time to reflect on this city's historic and enduring relationships with the Commonwealth's great family of nations across the world.

The 2010 Commonwealth Games, held in Delhi, were a great success and Glasgow as the host of this great sporting event looks forward to welcoming Commonwealth cousins from across the globe next year.

I am delighted to send a message of support to the Durga Puja. I am confident this year's Festival will once again prove a great success and a source of pride for the Hindu community and Glasgow.

This deeply religious occasion for Hindu individuals and communities, offers believers the opportunity to gain a deeper insight into the principles and faith of the Hindu religion

I wish you all a, enjoyable and rewarding time.

With best wishes,

Councillor Sadie Docherty

RT Hon the Lord Provost of Glasgow



भारत का प्रधान कौंसल
एडिंबरा
CONSUL GENERAL OF INDIA
EDINBURGH

17 Rutland Square
Edinburgh EH1 2BB
Tel. : 0131-229 2144
Fax : 0131-229 2155

E-mail : indianconsulate.scotland@btconnect.com



MESSAGE

I am pleased to know that Bangiya Sansritik Parishad is celebrating Durga Puja in Glasgow from 10-14 October, 2013. On the auspicious occasion of Durga Puja, I extend warm greetings to all Indians/Persons of Indian origin in Scotland. The festival of Durga Puja marks the victory of good over evil. It is the celebration of Shakti and Bhakti that symbolises our inner struggle to rise to higher levels of consciousness. Mother Durga epitomises female dynamism and guides us in the path of righteousness and blesses our land with peace, happiness and prosperity. It is heartening to know that people of all faiths come together as a family to regularly celebrate this special occasion and have been active participants in carrying forward the traditionally rich legacy of Indian culture. I am sure, the celebrations of this type of festival is likely to further enhance the historical connections between India and Scotland.

My colleagues & families in the Consulate General of India, Edinburgh join me in conveying our best wishes for a successful celebration of this year's Durga Puja in Glasgow.

(Oscar Kerketta)
Consul General of India, Edinburgh
16th September, 2013



**Message from Chief inspector Stevie Hazlett,
Area Commander Glasgow West End, Police Service of Scotland.**

As the Area Commander for Glasgow West End I would like to offer you, on behalf of the Police Service of Scotland, our support and best wishes as you celebrate the 33rd Annual Glasgow Durga Puja festival.

I thank the Durga Puja committee for bringing the celebration to this area and I hope that our support builds upon the good relations which have been long established with the Bengali community and that the message from your celebrations is carried through all our communities.

I look forward to joining you for the Maha Asthami festival and hope that the celebrations are as successful as those which have gone before and which have demonstrated the very best that the Hindu community contributes to a safer, prosperous Glasgow.

I wish you every success for the celebration of this important event.



INVESTOR IN PEOPLE



महिशसुरमर्दिनी

Cultural Co-ordinator:

Uma Chakrabarti

Participants:

Megan Ray
Anusha Patra
Ahona Routh
Rick Mukhopadhyay
Anuradha Roy
Bani Bhattacharya
Aditi Palchaudhuri
Suchandra Kar
Madhumita Roy
Mahua Ray
Mousumi Routh
Pamela Ghosh-Roy
Mridula Chakraborty
Anu Sarkar
Goutamananda Ray
Sanjeet Bhattacharya

Narration:

Babulayeb Mukhopadhyay
Sudipta Roy

Tabla:

Arun Ghosh-Roy

Stage Decoration:

Jayanti Kundu

Sound Engineer:

Pro Sound Services

Mahalaya

The traditional six day countdown to Mahasaptami starts from Mahalaya. Goddess Durga visits the earth for only four days but seven days prior to the Pujas, starts the Mahalaya. The enchanting chant of 'chandi path' fill up the predawn hours of the day thus marking the beginning of "devipaksha" and the countdown of Durga Puja. It's a kind of invocation or invitation to the mother goddess to descend on earth - "Jago Tumi Jago". This is done through chanting of mantras and singing devotional songs.


The story element is captivating. It speaks of the increasing cruelty of the demon king Maheswara against the gods. Unable to tolerate his tyranny the gods plead with Vishnu to annihilate the demon. The Trinity of Brahma, Vishnu and Maheswara (Shiva) come together to create a powerful female form with ten arms - Goddess Durga or 'Mahamaya', the Mother of the Universe who embodies the primeval source of all power.

The gods then bestow upon this Supreme creation their individual blessings and weapons. Armed like a warrior, the goddess rides a lion to battle with Mahisasura. After a fierce combat the 'Durgatinashini' is able to slay the 'Asura' king with her trident. Heaven and earth rejoice at her victory. Finally, the mantra narration ends with the refrain of mankind's supplication before this Supreme Power:

"Ya devi sarbabhuteshshu, sakti rupena sanksthita Namasteshwai Namasteshwai Namasteshwai namo namaha."

This day bears immense significance for the Bengalis. It is according to the myths that Sree Rama hastily performed Durga Puja just before he set for Lanka to rescue Sita from Ravana. According to Puranas, King Suratha, used to worship the goddess Durga in spring. Thus Durga Puja was also known as Basanti Puja. But Rama brought the Puja forward and worshipped Durga in autumn and that is why it is known as 'Akal Bodhon' or untimely worship. It was considered untimely as it is in the myths that puja was performed when the Gods and Goddesses were awake i.e. "Uttarayan" and was not held when the Gods and Goddesses rested i.e. "Dakshinayan". It was on the day of Mahalaya, the beginning of "devipoksha", the Gods and Goddesses woke up to prepare themselves for Durga Puja.

Autumn in its bloom, mingled with the festive spirit of Durga Puja reaches its pitch on the day of Mahalaya. From this day starts 'Devipaksha' and marks the end of 'Pitri-paksha'. It is the day when many throng to the banks of river Ganga, clad in dhotis to offer prayers to their dead relatives and forefathers. People in the pre-dawn hours pray for their demised relatives and take holy dips in the Ganges. This ritual is known as 'Tarpon'.



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The Origin of Devi Durga

For more than forty years of my life, I have attended Durga Puja every year; without knowing why the Mother Goddess is called "Durga". I traced my yearning through the ancient folklore surrounding the temple in Jasmour village near Saharanpur in Uttar Pradesh, where the original image of Devi Durga is worshipped after slaying Mahisasura. In this temple, She is worshipped as "Shatakshi" (hundred eyed) and "Shakumbhri" Devi- provider of fruits and vegetables (Shakambhari Devi also exists as a separate entry in Wikipedia). What is the mystery behind this name, together with the name "Durga"? Luckily, the Internet has provided the answer in the 28th Chapter of Book 7 of the Devi Bhagavat Purana. <http://www.sacred-texts.com/hin/db/bk07ch28.htm>. The contents of this chapter are reproduced below. As an aside, the nearby town of Deoband (renowned for religious jurisprudence) is said to derive its name from Devi Van (the forest of the Devi), containing a lake called Devi Kund where the remains of Mahisasura were thrown after the epic battle with Devi Durga. Place names like Chandi Garh, Chandi Mandir (HQ of Indian Western Command), Kalka (from Devi Kalika) reveal a lot of local history and associated folklore.

On the glory of the S'ataksi Devî

1-3. Janamejaya said :-- "O Risi! Wonderful is the story of the religious Râjarsi Haris'chandra that you have described, the great Bhakta of S'atâksî Devî! Why is that auspicious S'ivâ, the wife of S'iva, called S'atâksî? Explain to me, the cause of it, O Muni! And thus make my birth full of use and success. Who is there amongst the clear-minded that gets fully satisfied, when he hears the good deeds of the Devî? Each sentence, describing the good deeds of the Devî, gives the undecaying fruits of As'vamedha Sacrifice."

4-45. Vyâsa said :-- O King. Hear; I am describing the story of S'atâksî Devî. You are the great devotee of the Devî; so I have nothing that I cannot say to you. In olden times, there was a great Dâna named Dur-gama: he was very cruel. He, the son of Ruru, was born in the family of Hiranyâksa. Once he thought within himself thus :-- "The Munis offer oblations by Mantras as ordained in the Vedas. And the Devas, eating the clarified butter (ghee) of these oblations, get nurtured and strengthened. The Vedas is the strength of the Devas; if the Vedas be destroyed, the Devas also would be destroyed. Thus it is advisable to destroy the Vedas. (There is no other easy way.)" Thus thinking, he went to the Himâlayâs to perform tapasyâ. He began to meditate Brahmâ in the space of his heart, and, taking air only, passed away his time. He practised hard tapasyâ for one thousand years and the Devas and the Asuras and all the Lokas were agitated by the power of his Tejas (fiery lustre). Then the Bhagavân, the four-faced Brahmâ, became pleased with him and mounting on his carrier, the Swan came up there to grant him the boon. Brahmâ told clearly the Demon, sitting in Samâdhi with his eyes closed, "Let all be well with you; now ask what you desire? Satisfied with your tapasyâ, I have come to grant you the boon." Hearing thus, the Demon got up from his Samâdhi and worshipping Him duly, said :-- "O Lord of the Devas! Give me all the Vedas. O Mahes'vara! Let all the Vedic Mantras, that are found in the three worlds, with the Brâhmanas and the Devas, come to me and give me such strength as would enable me to conquer the Devas." Hearing this, the God Brahmâ, the author of the four Vedas, replied, "Let it be as you wish," and went away. From that time, the Brâhmanas forgot all about the Vedas. So bathing, Sandhyâ, daily Homas, S'râddha, sacrifice, and Japam and other rites and performances, all became extinct. Then a cry of universal distress arose on the surface of this wide earth; the Brâhmins began to say to each other :-- "How has this happened! How has this come to pass! Now what are we to do? Where the Vedas have disappeared?" Thus when great calamities befell on the earth, the Devas became gradually weaker and weaker, not getting their share of the sacrificial Havis. At this time, that Demon invested the city of Amarâvatî. And the Devas, not being able to fight with the Asura, of a thunder-like body fled to various directions. They took refuge in the caves of the mountain Sumeru and the inaccessible passes of the mountain and began to meditate on the Highest Force, the Great Goddess. O King! When oblations of clarified butter are offered to the Fire, those get transferred to the Sun (Sûryaloka) and get transformed as rains. So when the Homa ceremonies disappeared, there was the scarcity of rain. The earth became quite dry and not a drop of water was found anywhere. The wells, tanks, pools, rivers all were dried up. And this state of "no rains" lasted one hundred years. Countless people, hundreds and thousands of cows, buffaloes and other beasts went to the jaws of death. The dead bodies of persons remained in heaps in every house; persons would not be found to perform their burning ceremonies. When such calamities were seen, the calm and quiet body of the Brâhmins, in their earnestness to worship the Supreme Goddess, went to the Himâlayâs. They with their whole heart and without taking any food began to worship the Devî daily with their Samâdhi, meditation and worship. O Mahes'ânî! Shew mercy on us. O Mother! It's not praiseworthy to Thee to manifest Thy such anger on us, the low persons and guilty of all sins. So, O Deves'î! Forgive us. If Thou art angry on us for our faults, even then we may be excused, for Thou art the Internal Ruler within us all and we do whatever Thou impellest us to do. (The other Devas become pleased and give fruits when

they are worshipped by Japam, and other Homa ceremonies; but that is not even possible due to the disappearance of the Vedic Mantrams from amongst us. But You are kind as mothers are towards their children whenever they remember.) So without Thee, there is no other rescue for these people. O Mahes'vari! Whatever Thou willest, Thou canst do that; so what art Thou seeing again and again? O Mahes'ari! How can we live without Water, what is called the Life. Now rescue us from this great difficulty. O Mother of the Worlds! O Mahes'vari! Be pleased. Oh the Ruler of the endless crores of Brahmândas! Obeisance to Thee! We bow down to Thee, the Unchangeable, of the nature of Intelligence. We again and again make obeisance to Thee, the Lady of the Universe and realisable by the Vedânta words (not this, not this). All the sayings of the Vedânta declare Thee, by negating (not this, not this) other transient objects as the Cause of all this Universe. We with all our hearts bow down to the Devî. When the body of the Brâhmanas thus praised and chanted the hymns of Mahes'vari, She created innumerable eyes within Her body and became visible. Her colour was dark-blue (colour of the fourth dimension, space) like heaps of collyrium (eye-paint); eyes like the blue lotuses and expanded; breasts hard, regularly elevated round and so fleshy that they touched each other; four handed; with Her right hand, holding arrows; on the under hand holding lotus; on the upper-left hand holding a great bow and on the lower hand, carrying vegetables, fruits, flower and roots with abundance of juice, destroying hunger, thirst and fever. She was the Essence of all Beauty, lovely, luminous like the thousand Suns, and the ocean of mercy. That Upholder of the Universe, showed Her form and began to shed waters from Her eyes. For nine nights continuously, the heavy rains poured down out of the waters flowing from Her eyes. Seeing the misery of all the people, out of pity, She showered incessantly tears from Her eyes; and all the people and medicines were satisfied. What more than this, out of those tears, the rivers began to flow. The Devas that remained hidden in the mountain caves, now came out. Then the Brâhmins, united with the Devas, began to praise and sing hymns to the Devî. Thou art known by the Vedânta Mahâvâkyas. We bow down to Thee. Thou ordained everything to all the worlds by Thy Mâyâ; so again and again we bow down to Thee. Our Obeisance to Thee! Who art a Kalpa tree to the Bhaktas yielding all their desires! Thou assumest the body for the Bhaktas! Thou art always satisfied; without any equal; the Lord of the Universe! We bow down to Thee. As Thou, O Devî! hast innumerable eyes only for our welfare and peace, therefore Thou wilt be called henceforth by the name "S'atâksî." O Mother! We are very much hungry; so we have no power to chant hymns to Thee; therefore, O Mahes'vari? Shew mercy on us and deliver to us our Vedas.

46-68. Vyâsa said :-- O King! Hearing these words of the Devas and the Brâhmins, the Auspicious One gave them the vegetables, delicious fruits and roots to them that were on Her Hand, for their eating. After She was prayed, She gave to men sufficient quantity of various articles of juicy food and to the beasts, grass, etc., until new crops came out. O King, from that day She became famous by the name of S'âkambharî (because She nourished all by vegetables, etc.) Great tumult arose and the Demon Durgama heard all from the emissaries and started out to fight with his weapons and army. He took one thousand Aksauhini armies with him (one Aksauhini army equals large army consisting of 21,870 chariots, as many elephants, 65,610 horses, and 109,350 foot) and, shooting arrows, he came quickly before the Devî and invested Her and the Deva army and the Brâhmins. At this, a great tumultuous uproar arose and the Devas and the Brâhmins united exclaimed :-- "O Devî! Save us; save us." The Auspicious Devî, then, for the safety of the Devas and the Dvîjas created round them a luminous circle and She Herself remained outside. The terrible fight, then, ensued between the Devî and the Dânavas. The Sun was covered with their incessant hurling of arrows; and the shooters could not shoot accurately on account of the darkness that then prevailed. Then by the collision of the arrows of both the parties, the arrows caught fire and the battlefield again became filled with light. The quarters on all sides resounded with harsh bow sounds and nothing could be heard. At this moment, came, out of the body of the Devî, the principal S'aktis (forces incarnate) Kâlikâ, Târinî, Soda'sî, Tripurâ, Bhairabî, Kamalâ, Bagalâ, Mâtangî, Tripurâ Sundarî, Kâmâksî, Tulajâ Devî, Jambhinî, Mohinî, Chchinnamastâ, and ten thousand armed Guhya Kâlîs and others. Thirty-two S'aktis, sixty-four S'aktis, and then innumerable S'aktis, all armed, came out of the Devî successively. When the S'aktis destroyed one hundred Aksauhini forces, Mridangas, conch-shells, lutes and other musical instruments were sounded in the battle-field. At this time, the enemy of the Devas, Durgama, came in front and first fought with the S'aktis. The fight grew to such a terrible extent that, within ten days, all the Aksauhini troops were destroyed. So much so as the blood of the dead soldiers began to flow in torrents like rivers. When the fatal eleventh day arrive the Dânava, wearing red clothes on his waist, red garlands on his neck and anointing his body all over with red sandal paste, celebrated a very grand

festivity and mounted on his chariot and went out to fight. With the strenuous effort, he defeated all the S'aktis and placed his chariot before the Devî. Then a terrible fight ensued for two Praharas (six hours). The hearts of all shivered with horror. At this time, the Devî shot fifteen very awful arrows at the Dânavas. His four horses (Vâhanas) were pierced by Her four arrows; the charioteer was pierced by one arrow; his two eyes were pierced by two arrows; his arms by two arrows, his flag by one arrow and his heart was pierced by five arrows. He then left his body before the Devî, vomiting blood. The vital spirit, the luminous counterpart, emitting from his body, merged in the space-like body of the Devî. The three worlds, then, assumed a peaceful appearance when that greatly powerful Dânavas was killed. Then Hari, Hara, Brahmâ and the other Devas began to praise and chant hymns to the World Mother with great devotion and in voices, choked with feelings.

69-73. The Devas said :-- "O Auspicious One! Thou art the only Cause of this Illusion of this world, presenting an unreal appearance (while Brahmâ is the Only Reality). So Thou art the Lady of all the beings (otherwise why it would be that Thou hast nourished all the beings with vegetables, etc). So, Obeisance to Thee, the S'âkambharî! Hundred-eyed! O Auspicious One! Thou art sung in all the Upanisadas; The Destroyer of the Durgama Asura! We bow down to Thee, the Lord of Mâyâ, the Dweller in the five sheaths Anna, Rasa, etc. We meditate upon Thee, the Lady of the universe, as demonstrated by Pranava Aum, whom the chief Munis meditate with their Nirvikalpa hearts (hearts free from any Vikalpa, doubts or ignorance). Thou art the Mother of the endless crores of universe! Thou assumest the Divine Bodies at times for our welfare! Thou art the Mother of Brahmâ, Visnu and others; we bow down to Thee with all our heart. Thou art the Mother of all; so, out of mercy, Thou hast shed tears from the hundred eyes, to remove the miseries of the low humble persons. Thou art the Ruler of all!"

74-80. Vyâsa said :-- O King! Thus when Brahmâ, Visnu, Hara and the other Devas praised and chanted various hymns to the Devî and worshipped Her with various excellent articles, She became instantly pleased. Then the Devî, graciously pleased, handed over the Vedas to the Brâhmanas. At last, She, the Cuckoo-voiced, made a special address to them. "These Vedas are the excellent parts of My body. So preserve these with your greatest care. The more so, when you all have seen with your own eyes what a great calamity befell on you when these Vedas went away out of your hands! You should all worship and serve Me (the Controller of the Space) always; there is no other thing higher than this that I can advise you for your welfare. Read always these My excellent glorious deeds. I will be pleased thereby and will destroy all your bad calamities and misfortunes. My name is Durgâ, because I have killed this demon Durgama; so he, who will take My name Durgâ and S'atâksî, he will be able to unveil my Mâyâ and walk freely. No use in telling more than this that I tell you now, O Devas, the Essence of all essences :-- Both the Suras and the Asuras would always serve Me and Me, alone."

81-83. Vyâsa said :-- O King! Thus giving pleasures to the Devas by these words, the Devî of the nature of Existence, Intelligence and Bliss disappeared before them. O King! This Grand Mystery I have described to you in detail; but this is the source of good to all; so keep it secret with every care. The person that hears daily with great devotion this Chapter, gets all that he wants and at last gets the worship in the Devî Loka.

Here ends the Twenty-eighth Chapter of the Seventh Book on the glory of the S'atâksi Devî in the Mahâpurânam S'rî Mad Devî Bhâgavatam, of 18,000 verses, by Maharsi Veda Vyâsa.

All this makes for heavy reading! A diversion would be easier to digest after the main course. How do we relate Janamejaya, the son of Parikshit, the son of Abhimanyu, the son of the Pandava Arjuna to our modern age? Well, the Bollywood Film Star Shahrukh Khan is grand-son of Shah Nawaz Khan (surely you have not forgotten the INA trials) and both of them are Janjua Rajputs, who claim direct descent from Janamejaya (Janjua is derived from Janamejaya). That, however, is another story- for another day and another time!

Pramurta Majumdar



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