Puja, also called Durgotsava, is an annual Hindu festival in the Indian subcontinent that reveres the goddess Durga. Puja is believed to be the greatest festival of the Bengali People. It is particularly popular in West Bengal, Bihar, Jharkhand, Odisha, Assam, Tripura, and the diaspora from this region, and also in Nepal where it is called Dashain. The festival is observed in the calendar month of Ashvin, typically September or October of the Gregorian calendar, and is a multi-day festival that features elaborate temple and stage decorations (pandals), scripture recitation, performance arts, revelry, and processions.

Puja festival marks the battle of goddess Durga with the shape-shifting, deceptive and powerful buffalo demon Mahishasura, and her emerging victorious. Thus, the festival epitomises the victory of Good over Evil, but it also is in part a harvest festival that marks the goddess as the motherly power behind all of life and creation.

The Puja festival dates coincide with (Dussehra) observed by other traditions of Hinduism, where the Ram Lila is enacted, victory of Rama is marked and effigies of demon Ravana are burnt instead. The primary goddess revered during Puja is Durga, but her stage and celebrations feature other major deities of Hinduism such as goddess Lakshmi (goddess of wealth, prosperity), Saraswati (goddess of knowledge and music), Ganesha (god of good beginnings) and Kartikeya (god of war). The latter two are considered to be children of Durga (Parvati). The Hindu god Shiva, as Durga's husband, is also revered during this festival. The festival begins on the first day with Mahalaya, marking Durga's advent in her battle against evil. Starting with the sixth day (Sasthi), the goddess is welcomed, festive worship and celebrations begin in elaborately decorated temples and pandals hosting the statues. The festival ends of the tenth day of Vijaya Dashami, when with drum beats of music and chants, Shakti Hindu Goddess Puja.

Durga Puja, also called Durgotsava, is an annual Hindu festival in the Indian subcontinent that reveres the goddess Durga. Durga Puja is believed to be the greatest festival of the Bengali People. It is particularly popular in West Bengal, Bihar, Jharkhand, Odisha, Assam, Tripura, and the diaspora from this region, and also in Nepal where it is called Dashain. The festival is observed in the Hindu calendar month of Ashvin, typically September or October of the Gregorian calendar, and is a multi-day festival that features elaborate temple and stage decorations (pandals), scripture recitation, performance arts, revelry, and processions. It is a major festival in the tradition of across India and diaspora. The Puja festival dates coincide with (Dussehra) observed by other traditions of Hinduism, where the Ram Lila is enacted, victory of Rama is marked and effigies of demon Ravana are burnt instead. The primary goddess revered during Puja is Durga, but her stage and celebrations feature other major deities of Hinduism such as goddess Lakshmi (goddess of wealth, prosperity), Saraswati (goddess of knowledge and music), Ganesha (god of good beginnings) and Kartikeya (god of war). The latter two are considered to be children of Durga (Parvati). The Hindu god Shiva, as Durga's husband, is also revered during this festival. The festival begins on the first day with Mahalaya, marking Durga's advent in her battle against evil. Starting with the sixth day (Sasthi), the goddess is welcomed, festive worship and celebrations begin in elaborately decorated temples and pandals hosting the statues. The festival ends of the tenth day of Vijaya Dashami, when with drum beats of music and chants, Shakti Hindu Goddess Puja.
The festival of Durga Puja is an ancient deity of Hinduism, according to archeological and textual evidence available. However, the origins of Durga Puja are unclear and undocumented. Surviving manuscripts from the 14th century provide guidelines for Durga Puja, while historical records suggest royalty and wealthy families were sponsoring major Durga Puja public festivities since at least the 16th century.[12] The prominence of Durga Puja increased during the British Raj in its provinces of Bengal and Assam.[23][28] Durga Puja has been a ten-day festival, though the last five are typically special and an annual holiday in regions such as West Bengal, Odisha and Tripura where it is particularly popular.[25][9] In the contemporary era, the importance of Durga Puja is as much as a social festival as a religious one wherever it is observed.[5]

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1 Names 2 History 3 Practices 3.1 Decorations: sculptures and stages 3.1.1 Environmental impact 3.2 Animal sacrifice, symbolic sacrifice 3.3 Theme-based pujas and pandals 3.4 Media attention 4 Regional variations 4.1 West Bengal 4.1.1 Colonial era immersion rituals 4.2 Maharashtria and Goa 4.3 Delhi 4.4 Tripura 5 Other countries 5.1 Bangladesh 5.2 China and Hong Kong 5.3 Nepal 5.4 United States 5.5 Europe 6 See also 7 Notes 8 References 8.1 Bibliography 9 Further reading 10 External links

Names[edit]
This is an idol of Durga Goddess also known as Parvati. Hindus worship idols and this is one of it which is hugely celebrated among the Hindus. This photo was captured at Ram Krishna Ashram Rishra at the third day of the four-day celebration.

In West Bengal, Assam, Odisha and Tripura, Durga Puja is also called Akalbodhan, "untimely awakening of Durga"), Sharadiya Pujo ("autumnal worship"), Sharadotsab (Bengali: శరాధోత్సాభ, "festival of autumn"), Maha Pujo ("grand puja"), Maayer Pujo ("worship of the Mother"), Durga Pujo, or merely as Pujo or Pujo. In Bangladesh, Durga Puja used to be celebrated as Bhagabati Pujo.[26] Durga Puja is also called Navaratri Pujo elsewhere in India,[5] such as in Gujarat, Uttar Pradesh, Punjab, Kerala, and Maharashtra.[27] Kullu Dussehra in Kullu Valley, Himachal Pradesh,[28] Mysore Dussehra in Mysore, Karnataka,[29] Bommai Golu in Tamil Nadu and Bommalata kolu in Andhra Pradesh.[30] History[edit] Further information: Durga

Devi Durga Sculpture By Sandalwood, found in Murshidabad, West Bengal, India. Now it is kept in Indian Museum, Kolkata

Durga is an ancient deity of Hinduism, according to archæological and textual evidence available. However, the origins of Durga Puja are unclear and undocumented. Surviving manuscripts from the 14th century provide guidelines for Durga Puja, while historical records suggest royalty and wealthy families were sponsoring major Durga Puja public festivities since at least the 16th century.[12] The 11th or 12th century Janism text Yasatilaka by Somadeva mentions a festival and annual dates dedicated to a warrior goddess, celebrated by the king and his armed forces, and the description mirrors attributes of a Durga Puja.[8] Though in 1757 Raja Nabakrishna Deb of Sobhabazar celebrated Durga Puja as a public festival, that too to celebrate the East India Company’s victory over Nawab Siraj-ud-Daulah at Plassey and since then it started as a public festival. Lord Clive came to the Durga Puja with Rs 101, baskets of fruits and a goat for sacrifice. Till the time it used to be private affair in families of all economic classes.[31][32][33][34] The word Durga, and related terms appear in the Vedic literature, such as in the Rigveda hymns 4.5.3, 5.2.8, 6.7, 9.9, and 10.12, and in sections 10.1 and 12.4 of the Atharvaveda.[35][36][note 2] A deity named Durgi appears in section 10.1.7 of the Taittriyā Aranyaka.[35] While the Vedic literature uses the word Durga, the description therein lacks the legendary details about her or about Durga puja that is found in later Hindu literature.[38]

The Dadhimati Mata Temple of Rajasthan preserves a Durga-related inscription from chapter 10 of Devi Mahatmya. The temple inscription has been dated by modern methods to 608 CE.[39][40]

A key text associated with Durga Puja observations is Devi Mahatmya, which is recited during the festival. Durga was likely well established before the time this Hindu text was composed, which scholars variously estimate to between 400 and 600 CE.[41][42][43] The Devi Mahatmya mythology describes the nature of demonic forces symbolized by Mahishasura as shape-shifting, deceptive and adapting in nature, and in form and strategy to create difficulties and achieve their evil ends. Durga calmly understands and counters the evil in order to achieve her solemn goals.[15][16][note 3] Durga, in her various forms, appears as an independent deity in the Epics period of ancient India, that is the centuries around the start of the common era.[44] Both Yuddhisthira and Arjuna characters of the Mahābhārata invoke hymns to Durga.[45] She appears in Harivamsa in the form of Vishnu’s eulogy, and in Prayudnya prayer. The prominent mention of Durga in this popular epic may have led to her worship.[46][8][47] The Indian texts that mention the Durga Puja festival are inconsistent. The King Suratha legend found in some version of the Puranas mention it to be a spring festival, while the Devi-Bhagavata Purana and two other Shakti Puranas mention it to be an autumn festival. The more ancient Ramayana manuscripts are also inconsistent. Versions of Ramayana found in North, West and South India describe the Hindu god Rama to be remembering the Durga (the Sun god) before his battle with the demon Ravana, but the Bengali manuscripts of Ramayana such as by the 15th century Krittivasa describe Rama to be worshiping Durga.[48] According to Pranab Bandypadhyay, the worship of fierce warrior goddess Durga, and her darker and more violent manifestation Kali, became very popular in Bengal region during and after the medieval era Muslim invasion.[49] The significance of Durga and other goddesses in Hindu culture, states Patricia Monaghan, increased after Islamic armies conquered Indian subcontinent and attempted to denigrate iconographic representation of its male and female "idols".[50] According to Rachel McDermott, and other scholars such as Birjen Gupta, the persecution of Bengali Hindus in Bengal Sultanate and late medieval era religious politics led to a revival of Hindu identity and an emphasis on the Durga Puja as a social festival that publicly celebrated the warrior goddess.[51] From the medieval period up through present day, the Durga Puja has celebrated the goddess with performance arts and as a social event, while maintaining the religious worship.[52] Practices[edit]

Durga puja deity images

The Durga Puja festival is a ten-day event, during which the local mark the popular practices. The festival begins with Mahalaya, a day where Shakti Hindu remembers the loved ones who have died, as well the advent of Durga.[5][9] The next most significant day of Durga Puja celebrations is the sixth day, called Shashthi where the local community welcomes the goddess and festive celebrations are inaugurated. On the seventh day (Saptami), eighth (Ashtami) and ninth (Navami), the goddess along with Lakshmi, Saraswati, Krishna and Karileka are revered and these days mark the main Puja (worship) with recitation of the scriptures, the legends of Durga in Devi Mahatmya and social visits by families to elaborately decorated and lighted up temples and pandals (theatre like stages).[53][54][55]

Durga Puja as a harvest festival

Om you are rice [wheat...], Om you are life, you are the life of the gods, you are our life, you are our internal life, you are long life, you give life, Om the Sun with his rays (....)

— Hymn to start the Durga Puja, Translator: David Kinsley[18]

The Durga festival is, in part, a post-monsoon harvest festival observed on the same days in Hindu Puja is a ten-day event, during which the local mark the popular practices. The festival begins with Mahalaya, a day where Shakti Hindu remembers the loved ones who have died, as well the advent of Durga.[5][9] The next most significant day of Durga Puja celebrations is the sixth day, called Shashthi where the local community welcomes the goddess and festive celebrations are inaugurated. On the seventh day (Saptami), eighth (Ashtami) and ninth (Navami), the goddess along with Lakshmi, Saraswati, Ganesha and Kartikeya are revered and these days mark the main Puja (worship) with recitation of the scriptures, the legends of Durga in Devi Mahatmya and social visits by families to elaborately decorated and lighted up temples and pandals (theatre like stages).[53][54][55]
multidimensional goddess Devi Durga, and who is the external and internal activity of all existence, in everything and everywhere. This is typically also the day that the eyes of all deities on the Durga Puja stage are painted, bringing them to a life-like appearance.[59][60] The day also marks prayers to Ganesha and to visit one or more Durga temples.[61]

The day two to five continue the remembrance and preparation to other aspects (manifestations) of goddess Durga, such as Kumari (goddess of fertility), Mai (mother), Ajima (grandmother), Lakshmi (goddess of wealth) and in some regions of the Saptamarthikas (seven mothers) or Navadurga (nine aspects of Durga).[62][1][63] The sixth day launches the final stages and social celebrations. It is called Sasthi (literally, sixth), the goddess is welcomed, Saptami Durga worship and celebrations begin in elaborately decorated temples and pandals hosting the statues.[59][6] The first nine days overlap with Navaratri festivities in other traditions of Hinduism.[64][21]

**Durga Puja recitation**

A sample, before drum beats (51 secs).

Problems playing this file? See media help.

The puja rituals are long and complicated. Three days of Mantras (words for spiritual transformation), Shlokas (verse) chants and Arati (prayer) offerings are made, which includes the building and recitations of the Devi Mahatmya text in Sanskrit.[55] Durga Stotra (which is also known as Devi Mantra)[65] praises Durga as symbol of all divine forces. According to the sloka, Durga is omnipresent as the embodiment of power, nourishment, memory, forbearance, faith, forgiveness, intelligence, wealth, emotions, desires, beauty, satisfaction, righteousness, fulfillment and peace.[66][note 4] The specific practices vary by region.[70] The following being most common:

**Playful smearing of vermilion on Vijaya Dasami of Durga Puja, West Bengal**

Premierlines: the preparations before the actual Durga puja begins.[71] Bodhata: the rites to awake and welcome the goddess to be a guest, typically done on the sixth day of the festival.[72] Adivas: anointing ritual wherein many symbolic offerings are made to Durga, where each item represents a remembrance of subtle forms of her. Typically completed on the sixth day as well.[73] Saptami: bathing of the goddess, selection of the priest, elaborate prayers (arati), recitation of texts describing Durga heading to war against evil, the ululu ritual (group meditation and scream-like crying at high points by women), done on the seventh day of the festival.[74] Mahamastaki: similar to Saptami, more prayers, recitation and enactment of Durga legends and scriptures on the eighth day. The day is significant because the moment when it ends and ninth day begins is considered the moment Durga kills the buffalo demon, the good once again emerges victorious over evil.[75]

Aarti dance on Mahanavami, Durga Puja in Bangalore (2009)

Sandhi Puja: one of the most important rituals during Durga Puja. It is a forty-eight minute high point that celebrates the climax of war which goddess Durga was engaged in. It is done at the exact time Mahashtami ends and Mahanavami begins, with rituals being performed for the last 24 minutes of Mahashtami and for the first 24 minutes of Mahanavami.

The whole process begins around noon, when the Sandhi Puja signals the end of the Durga celebrations, symbolizing the end of the battle between good and evil.[76] The goddess is then offered food (bhog) by women, and afterwards everyone eats. Major sites celebrating Durga Puja engage in a sixteen part devotional service. The community begins merry making, music, dancing and women playfully smear the faces of their companions with sindoor (vermilion), all as a mark of the victory of good over evil.[77] Mahanavami: the ninth day of festival observances marks a key point for the celebration as the celebrated is after Durga’s victory and Vedic style homa (fire oblation) rituals are now on the agenda. The other deities on the stage, such as Ganesha, Karthikeya, Lakshmi and Saraswati are remembered and prayed to them.[78] Vijaya Dasami: the tenth and last day, begins with Sindoor Khela, where married women smear sindoor or vermilion on the Goddess’ idol, on her forehead and feet, before smearing the goddess is likely to happen among women. This ritual signifies them wishing each other a happy married life. They also offer bolo to the goddess. It ends with a great procession where the clay statues are ceremonial walked to a river or ocean coast for a solemn goodbye to Durga. It is an emotional day for some devotees, and such congregations sing emotional goodbye songs.[79][80] When the procession reaches the water, Durga is immersed, the clay dissolves, and she is believed to return to Mount Kailasha with Shiva and cosmic in general. People distribute sweets and gifts, visit their friends and family members.[81] Some communities such as those near Varanasi mark the eleventh day, called ekadashi, by visiting a Durga temple.[82]

Dhunuchi Naach, a dance performed with dhunuchi (incense burner) is an integral part of the rituals. Drummers called dhakis, carrying large leather-strung dhak create music, people dance and complete the final day of worship called aarati. Decorations: sculptures and stages[edit]

**Durga puja decorations**

The entire process of creation of the sculptures (murti) from the collection of clay to the ornamentation is a ceremonial process. Though the festival is observed post monsoon harvest, the artisans begin making the statues months before, during the summer. The process begins with prayer to Ganesha and to the materials and to bamboo frames in which the statue are cast.[83] Clay, or local soil collected from different parts of the region, forms the base. This choice is a religious tradition wherein Durga, as the creative energy, and material is believed to be present everywhere in everything in the universe.[83] In Kolkata, one custom is to include soil samples, in the clay mixture for Durga, from different parts on the earth. The locals believe to be nishidh palis (forbidden territories, brothels).[84] The clay base is combined with straw, knitted then molded into cast made from bamboo. This is set up inside the pandal, layered to a final shape, cleaned, and polished when ready. A layer of vegetable fiber called jute, mixed with clay, is attached to the top to prevent the clay from cracking in the months ahead. The heads of the statues are more complex, and usually cast separately.[83] The limbs of the statues are mostly shaped from bundles of straw.[83] Then, starting about August, the local artisans hand-paint the statues of Durga, Lakshmi, Saraswati, Ganesha, Karthikeya, the lion and the buffalo demon. The goddesses are dressed in fine silk saris, shown bejeweled and put into a pandal.[83][85] The procedures and proportions of statue (pratima or murti) are described in arts-related Sanskrit text of Hinduism, such as the Vishvakarma satsastra.[86] Environmental impact[edit] The traditional idols, states Christopher Chapelle, are made of biodegradable materials such as "straw, clay, resin, and wood."[87] In the contemporary era, brighter colored statues have increased and diversified the use of non-biodegradable, cheaper or more colorful substitute synthetic raw materials. Environmental activists have raised concerns about the paint used to produce the statue, stating that the heavy metals in these paints pollute rivers when the statues are immersed at the end of the Durga festival.[87] Brighter colors that are also biodegradable and eco-friendly, as well as the historic tradition-based natural colors are typically more expensive.[88] The state of West Bengal has banned the use of hazardous paints, and local Indian governments have started distributing lead-free paints to artisans at no cost to prevent heavy metal pollution.[89] Animal sacrifice, symbolic sacrifice[edit] Further information: Shaktism and Animal sacrifice in Hinduism Symbolic sacrifices at Durga Puja[edit] Most communities prefer symbolic sacrifices where a statue of asura demon made of flour, or equivalent, is immolated and smeared with vermilion to remember the blood that had necessarily been spilled during the war.[76][90] Other substitutes include a vegetal or sweet dish considered equivalent to the animal.[91] In many cases, Shaktism devotees consider animal sacrifice distasteful, practice alternate means of expressing devotion while respecting the views of others in their tradition.[92] In other communities, an actual animal is sacrificed, namely at temples of Goddess such as Dhabari or Karoli.[93] In Nepal, West Bengal, Odisha and Assam, animal sacrifices are performed at Shakti temples, to mark the legend[94] of goddess Durga slaying the buffalo demon.[95] The decorations and the buildings of pandals are a significant arts-related economic activity, often attracting major sponsors.[100] The growth of competitiveness in theme pandals has escalated costs and scale of Durga Puja in eastern states of India. Some communities question the billboards, the economic competition behind the Durga Puja between communities, and seek return to basics.[101] The competition takes many forms, such as the height of statues. In 2015, a 88-foot statue of Durga attracted numerous devotees, with some estimates placing visitors at one million.[102][103] Media attention[edit] Durga Puja mood starts off with the Mahishasuramardini—a two-hour radio programme that has been popular with the community since the 1960s.[104] While earlier it was used to be conducted live, later a recorded version began to be broadcast. Bengalis traditionally wake up at 4 a.m. to listen to the choice of Birendra Krishna Bhadra and the late Pankaj Kumar Mullick on All India Radio as they recite hymns from the scriptures from the Devi Mahatmyam (Chandi Path).[105]

Two Durga Puja theme-based pandals in Kolkata

Months before the start of Durga puja, youth members of a community organize as a team, collect donations, engage priests and artisans, buy volve materials and help build a theme-based stage called the Pandal. The Durga stage is designed from clay and colors by the commissioned artisans. The design and decoration is a team effort involving artists, architects and community representatives hosting it. The budget required for such theme-based pandals is significantly higher than traditional pandals. These attract crowds of visitors. The innovations and the building of pandals are a significant arts-related economic activity, often attracting major sponsors.[100] The growth of competitiveness in theme pandals has escalated costs and scale of Durga Puja in eastern states of India. Some communities question the billboards, the economic competition behind the Durga Puja between communities, and seek return to basics.[101] The competition takes many forms, such as the height of statues. In 2015, a 88-foot statue of Durga attracted numerous devotees, with some estimates placing visitors at one million.[102][103] Media attention[edit] Durga Puja mood starts off with the Mahishasuramardini—a two-hour radio programme that has been popular with the community since the 1960s.[104] While earlier it was used to be conducted live, later a recorded version began to be broadcast. Bengalis traditionally wake up at 4 a.m. to listen to the choice of Birendra Krishna Bhadra and the late Pankaj Kumar Mullick on All India Radio as they recite hymns from the scriptures from the Devi Mahatmyam (Chandi Path).[105]

**Durga Puja Dhak Sample Sound**

A 47 second sample of Dhak playing during Durga Puja.

Problems playing this file? See media help.

TV and radio channels telecast Puja celebrations. Many Bengali/Assamese channels devote whole days to the Pujas. Bengali and Oriya weekly magazines bring out special
Puja is the biggest and most widely celebrated festival of West Bengal.[114] They are held over a five-day period. The city is decked up with festive lights, loudspeakers play popular songs as well as recitation of mantras by priests, thousands of beautiful pandals are erected by communities in cities, towns and villages across the state, but particularly in Kolkata. The roads become overcrowded with hundreds of thousands of revellers, devotees and pandal-hoppers visiting the pandals on Puja days. It creates a chaotic traffic condition despite all efforts of traffic and crowd management. Shops, eateries, restaurants stay open all night; fairs are set up and cultural programmes are held.

[115] People form organizing committees, which plan and oversee the pandal (temporary shrine and stage) for the festivities. Today, Durga Puja has turned into a consumerist society, and more than a religious and family gathering, a large-scale social event across the city. The puja idols are decorated with dyed fabric, sola ornamentation and gold and silver foil decorations. Elaborate rituals like arati are performed and prasad is distributed after being offered to the gods. As a result, tradition, married daughters return to visit their parents and celebrate the Durga Puja together, a symbolism for goddess Durga who is believed to return to her parent's home for the festival.[116]

A Durga Puja procession painting from about 1800.

Durga Puja is a major gift-giving and shopping season in Bengal, with people buying gifts for not only the family members but also for close relatives and friends. New clothes are the traditional gift, and people wear them to go out together to visit countless Puja pandals. Some people go to the places of tourist attractions during the Puja holidays, while others return home from their workplaces to spend the festive days with their family members.[116] Beyond being a family, social and religious event, Durga Puja has also been a political theatre. Major regional and national political parties have sponsored and leveraged Durga Puja to spread their ideologies given the festival's importance to the culture of Bengal and Hinduism.[117] The organizing committees of each pandal hires a purohita (priest) who performs the puja rituals on behalf of the community.[118] For the priests, the Durga Puja is a major time of work, wherein he pursues the timely completion of a busy Vedic-Puranic-Tantric ritual sequence along timed to various offerings and fire oblations, in full public view, while the social festivities occur in parallel.[119] The complex rituals include periods of accurate and melodic scripture recitation. The third and fourth day of the Puja are increasingly complex, while hundreds of thousands of people visit to witness it.[120] On the day of Vijayadashami, the idols are carried out in grand immersion processes across Bengal and then the idols are ritually immersed into the rivers or waterbodies amid singing, water-throwing and fireworks. The immersion ceremony continues till a couple of days after.[121] Colonial era immersion rituals[edit]According to Claire Alexander and other scholars, the ritual of immersing Durga idol into river attracted the attention of colonial era travelers to the Bengal region from Europe, such as Garcin de Tassy and Emma Roberts. In 1831, Tassy reported that similar rituals were annually observed by Islamic community in Bengal as well. Shia Muslims observed Muharram over 10 days, took out processions in memory of their Imam Husayn ibn Ali, and then cast a memorial Imam's cenotaph into a river on the 10th day. Further, stated Tassy, the Muslim rituals included the same offerings at their annual festival in the memory of their Imam during Muharram. The Hindus did during Durga Puja.[122] According to Aisam Syed, the immersion in water ritual by Hindus for Durga in Bengal, and Ganesh in the western states of India, may have grown because the Hindu leaders combined the practice to create a competing process and immersion ritual to that of Islamic Muharram allowed by the colonial British government in the 19th and early 20th century.[123] Maharashtr and Goaitedit Naskh boasts of four major celebrations by “prabashi” Bengalis – like the ones at the Government of India Press grounds organised by Naskh Sarbojanin Puja Committee which is the oldest and biggest, the Hindustan Aeronautics Limited (H.A.L)in Ojar, then the one at Armylie Station,Deolali and one in the industrial area of Satpur-Ambad. In recent years, places such as CIDCO, Rajeevnagar, Panchavati and Mahatmanagar also have set up new mandals.[124] Dilli eddit

Durga Puja in New Delhi, 2008

In 1910, before a Delhi was declared the capital of British India, the first Sarbojanin (community) puja in Delhi was organised near Kashimir Gate by a group of expatriate Bengalis, including the doctor Hemchandra Sen. This group became the Delhi Durga Puja Samiti, popularly known as the “Kashmire Gate Puja”.[125] The Tilmanpur puja (near Delhi University) started in 1914.[126] In 2011, over 800 puja pandals were held in Delhi, with a few hundred more in Gurgaon and Noida each.[127] Tripura[edit]Tripura is another of those places where Durga Puja is celebrated in all its vigor. This place is known to be one of the best in line after West Bengal, Assam and Orissa. There are so many Bengalis in Tripura (near Gauhati), and then the dressers deck decorate it with home-made decorations and the usual pudras.

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Dance
Gaudiya Nritya Rabindra Nritya Natya

Literature

Vaishnava Padavali Mangal-Kavya Panchali Kaliol Hungry generation

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Folk Art

Dhokra Sholapith

Folk Dance

Rabenshe Chhau Paika Dhamal

Folk Dance

Alkap Gombhira Kavigan

Others

Bengali Hindu mythology and culture Bengali Hindu diaspora

Tourist attractions in Kolkata

Colonial

Howrah Railway Station Metropolitan Building Fort William National Library Victoria Memorial Shaheed Minar St. John's Church Raj Bhavan New Market Kolkata High Court Shobhabazar Rajbari Prinsep Ghat

Geographical

Hooghly River Lal Dighi Rabindra Sarobar Maidan

Religious places

Kalighat Kali Temple Dakshineswar Kali Temple Belur Math St. John's Church St. James’ Church St. Paul’s Cathedral Tipu Sultan Mosque Church of the Lord Jesus South Park Street Cemetery

Cultural


Boulevards

AJC Bose Road & APC Road Amherst Street Ballygunge Circular Road Bowbazar Street Camac Street Chittaranjan Avenue College Street Eastern Metropolitan Bypass Garia Main Road Gariahat Road Gurusaday Dutta Road Grey Street The Chowringhee Lansdowne Road Mahatma Gandhi Road Mirza Ghalib Street Park Street Prince Anwar Shah Road Rabindra Sarani Raja Nabakrishna Street Raja SC Mullick Road Netaji Subhash Chandra Bose Road Rashbehari Avenue Shakespeare Sarani Southern Avenue Strand Road Sudder Street V.I.P. Road Vivekananda Road Jawaharlal Nehru Road

Shopping

New Market College Street (Books) Mani Square South City Mall Quest Mall Forum Mall Other shopping malls Barnoporichoy

Parks, riverfront, zoos and stadiums

Alipore Zoo Central Park Millennium Park Moho Kunja Aquatica Nicco park Science City Kolkata Acharya Jagadish Chandra Bose Indian Botanic Garden (The Great Banyan) Maidan New Town Eco Park Eden Gardens Salt Lake Stadium Race Course Pavilions Netaji Indoor Stadium East Bengal Ground Mohammedan Sporting Ground

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Durga Puja - This page provides complete information about Durga Puja. Durga Puja is the greatest festival of the Bengalis and is dedicated to the worship of Goddess Durga. Durga Puja is one of the religious festivals of India which is celebrated throughout the country with great zeal and fervour. It is particularly celebrated in the state of West Bengal in Kolkata in the honour of celebrating the unfathomable power of Goddess Durga. This festival is celebrated during the span of whole period of Navaratri for a time span of 10 days.