Navaratri is a festival dedicated to the worship of Parasakthi [Amba]; usually referred to as Durga as Goddess Durga symbolizes Power or 'Shakti' aspect of Parasakthi. The word Navaratri means 'nine nights' in Sanskrit, nava meaning 'nine' and ratri meaning 'nights'.

Festival of Navaratri

K Sriram

Sri Ramana Bhaktha Samajam
Chennai
Festival of Navaratri [Nine Nights]

Parasakthi

Sarva mangala maangalye Shive Sarvaartha Saadhike I
Sharanye Triembake Devi Naaraayani namosthuthe II

Oh! Narayani! Lord Shiva’s Devi [Consort]! The One, Most-deserving to worship! Auspiciousness Personified! The one with three eyes [Sun, Moon & Agni]! The One who fulfils each and every request of the devotees, however high or low they may be! My humble pranams at your Holy Feet!
Navaratri Mahotsavam [The Super Festival]

Navaratri is a festival dedicated to the worship of Parasakthi [Amba]; usually referred to as Durga as Goddess Durga symbolizes Power or 'Shakti' aspect of Parasakthi. The word Navaratri means 'nine nights' in Sanskrit, nava meaning ‘nine’ and ratri meaning ‘nights’. During these nine nights and ten days, nine forms of Devi are worshipped. The tenth day is referred to as Vijayadashami or "Dussehra" (also spelled Dasara). Navaratri is a major festival celebrated all over India and Nepal. Though four sets of Navaratri occur in a year, Sharad Navaratri, the most popular one, is referred to as ‘Navaratri’.

Navaratri or Navadurga Parva happens to be the most auspicious and unique period of devotional sadhanas and worship of Shakti (Amba- the sublime, ultimate, absolute creative energy) of the Divine conceptualized as Mother Goddess Durga, whose worship dates back to prehistoric times before the dawn of the Vedic age.

A whole chapter in the tenth mandal of the Rigveda addresses the devotional sadhanas of Shakti. The "Devi Sukta" and "Isha Sukta" of the Rigveda and "Ratri Sukta" of the Samveda similarly sing the praise of sadhanas of Shakti.

Lord Brahma, in Markandeya Purana mentioned to Rishi Markandeya that the first incarnation of Shakti was as Shailputri. Further incarnations of the Divine Mother were: Brahmcharñi, Chandraghanta, Kushmanda, Skandamata, Katyayani, Kalratri, Mahagauri and Siddhidatri in that order. These nine manifestations of Shakti, are worshipped as "Nava-Durga". The fifth chapter of the Rudra Sanhita of Shiva Purana also vividly describes the various Divine Emanations of Durga.

Since the Vedic Age of the Rishies, the devotional practices recommended during Navaratri are primarily those of Gayatri Anushthana.

The Traditional puja

The Navaratri commences on the first day (pratipada) of the bright fortnight of the lunar month of Ashwin [Shukla Paksha - waxing phase of moon].

Navaratri Day 1 Pratipada: Ghatasthapan Shailputri Puja
Navaratri Day 2 Dwitiya: Chandra Darshan Brahmacarini Puja
Navaratri Day 3 Tritiya: Sindoor Tritiya Chandraghanta Puja
Navaratri Day 4 chaturthi: Varad Vinayaka Chauth
Navaratri Day 5 Panchami: Upang Lalita Vrat Skandamata Puja
Navaratri Day 6 Shashthi: Saraswati Awahan Katyayani Puja
Navaratri Day 7 Saptami : Saraswati Puja Kalaratri Puja
Navaratri Day 8 Ashtami : Durga Ashtami Mahagauri Pujan Sandhi Puja, Maha Ashtami
Navaratri Day 9 Navami : Ayudha Puja Durga Visarjan, Maha Navami
Colour of the Vastra [Dress] Devi wears for Traditional Puja

- **Sunday**: Red/maroon,  
- **Monday**: White or cream  
- **Tuesday**: Orange,  
- **Wednesday**: Green.  
- **Thursday**: Yellow,  
- **Friday**: Silver  
- **Saturday**: Blue or peacock.

Traditions of Navaratri

Navaratri occurs four times in a year. They are **Vasanta Navaratri**, **Ashadha Navaratri**, the **Sharad Navaratri**, and the **Paush/Magha Navaratri**. Of these, the **Sharad Navaratri** of the month of Puratashi in the first place and next, the Vasanta Navaratri of the Vasanta kala are most important. Other two are observed by shaktas only.

1. **Vasanta Navaratri**: Vasanta Navaratri, it's nine days are dedicated to the nine forms of Shakti (Mother Goddess) in the month of Chaitra (March–April) and is observed during the Shukla Paksha (waxing phase of moon) of Chaitra. The beginning of this Navaratri also marks the start of the new year as per the Hindu mythological lunar calendar (Vikrami Samvat).

2. **Ashad Navaratri**: Gupta Navaratri, also referred as Ashadha or Gayatri or Shakambhari Navaratri, is nine days dedicated to the nine forms of Shakti (Mother Goddess) in the month of Ashadha (June–July). Gupta Navaratri is observed during the Ashadha Shukla Paksha (waxing phase of moon).

3. **Sharad Navaratri**: This is the most important of the Navaratris. It is simply called **Maha Navaratri** (Navaratri, the Great) and is celebrated in the ‘pratipada’ (first day) of the bright fortnight of the lunar month of Ashwin. Also known as Sharad Navaratri, as it is celebrated during Sharad (beginning of winter, September–October).

4. **Pausha/Magha Navaratri**: Pausha Navaratri, also referred as Shakambari Navaratri, is eight days dedicated to the nine forms of Shakti (Mother Goddess) in the month of (December–January). Paush Navaratri is observed during the Pausha Shukla Paksha (waxing phase of moon). Shakambhari Purnima is the last day in the 8-day long holiday of Shakambari Navaratri. Most Navaratri begins on Shukla Pratipada except for Shakambari Navaratri, which begins on Ashtami and ends on Purnima in Paush month.

Forms of Shakti

Nine forms of Shakti are worshipped during the Navaratris. The Devis worshipped depend on the tradition of the region.

- 1] Durga,  
- 2] Bhadrakali,  
- 3] Amba(Jagadamba, Sarvamangala],  
- 4] Annapoorni [The one who bestows grains].  
- 5] Bhairavi  
- 6] Chandika or Chandi,  
- 7] Lalitha  
- 8] Bhavani,  
- 9] Mookambika
Celebrations throughout India

Navratri witnesses myriad forms of devotion across the country while retaining the common underlying theme of good prevailing over evil.

In North India, Navratri is celebrated with much fervour by fasting on all nine days and worshipping the Mother Goddess in her different forms. The Chaitra Navaratri culminates in Ram Navami and the Sharad Navaratri culminates in Durga Puja and Dussehra.

The Dussehra of Kullu in Himachal Pradesh is particularly famous in the North.

Navaratri festival in Gujarat is one of the main festivals. Garba is a dance which people perform on all nine nights, after the Durga Pooja, in groups accompanied by live orchestra and devotional songs.

The last four days of Sharad Navaratri take on a particularly dramatic form in the state of West Bengal where they are celebrated as Durga Puja. This is the biggest festival of the year in this state. Exquisitely crafted and decorated life-size clay idols of the Goddess Durga depicting her slaying the demon Mahishasura are set up in temples and other places. These idols are then worshiped for five days and immersed in the river on the fifth day.

In the Punjab, Navaratri is known as Navratras or Naratey where the first seven days are for fasting. On the eighth day or Ashtami, devotees break their fasts by treating young girls as Goddess Herself. They are called "Kanjak Devis". People ceremonially wash their feet, worship them and then offer food to the "girl-goddesses" giving them the traditional puri, halwa and chana to eat along with bangles and the red chunnis (scarves) to wear with a token amount of money as "shagun". The ninth of this holy period is called Navami.

Another prevalent practice is of sowing pulses, cereals and other seeds on the first day of this festival in a pot which is watered for nine days at the end of which the seeds sprout. This pot is worshipped throughout the nine days. This custom is indicative of worship of Agriculture & cultivation i.e Nature and is known as “Khetri”.

In Jammu, the Vaishno Devi shrine sees a huge rise in the number of devotees making their way to the pilgrimage during Navratri.

In Western India, particularly in the state of Gujarat and Mumbai, Navaratri is celebrated with the famous Garba and Dandiya-Raas dances. Since the past few years, the Government of Gujarat has been organising the "Navaratri Festival Celebrations" on a regular basis for the nine days of Navaratri Festival in Gujarat. People from all
over the country and abroad come to participate in the nine-day celebration. It is popular throughout India and among Indian communities around the world including the UK, Canada, Malaysia, Singapore and USA.

Dashain is the festival of Dasara celebrated in Nepal for 15 days. The following days are the important ones amongst the celebrations:

1st Day Ghatastapana (Pratipada), 7th Day Fulpati (Saptami)

8th Day Ashtami, 9th Day Navami

10th Day Vijaya Dashami (main Dashain Day also known as Dashain ko Tika)

11th Day Ekadasi, 15th Day Kojagari Purnima

Ghatastapana: This marks the beginning of Dashain. It involves the installing of a pot which symbolises Goddess Shakti also called the Kalash. The kalash is filled with holy water and covered with cow dung and sewn with barley seeds and put in a sand block. Then Goddess Durga is invoked into the vessel .This is usually done by the males in the family and it continues for the next seven days.

Fulpati[Saptami]: On this day, jamara to be used by the royal family is bought from Gorkha palace. The royal kalasha along with all the puja items is bought into a huge public gathering and the king observes the ceremony in Tundikhel. A huge display of the army takes place and then the Fulpati is taken to the Hanuman dhoka royal palace(nowadays to the office of the Prime Minister).

Maha Ashtami: This is the day for the worship of Goddess Kali.

Maha Navami: People worship their tools, equipment and vehicles on this day. The famous Taleju Temple gates are opened for the public only once a year on this day and thousands of devotees go and pay respect to the deity.

Vijaya Dashami: The tenth day of the festival is celebrated as Dashian Tika day and on this day women prepare tika by mixing rice, yogurt and vermillion. Elders put the tika and the jamara on the forehead of younger ones as blessings.

In the temples of Goa, on the first day of the seventh month of the Hindu calendar Ashwin, in some temples, a copper pitcher is installed surrounded by clay in which nine varieties of food grains are sown inside the sanctum sanctorum of the temple. All the nine nights are celebrated by presenting devotional songs and through religious discourses. Later in the night, the idol of the goddess is put in a specially-decorated colourful swing and for nine nights, this swing is being swung to the tune of temple music (called as ranavadya) by devotees who throng in large numbers to participate in the festival.
In *Maharashtra*, on the first day of month of Ashwin, *Ghatasthapana* is celebrated. An earthen pot is filled with water surrounded by clay in which foodgrains are sown and are allowed to sprout for nine days. Five stems of jowar are also placed over the pot. This arrangement is called the "Ghat". The ladies worship the pot for nine days by offering rituals and a garland of flowers, leaves, fruits, dry-fruits, etc. with a naivedya, and water is offered in order to get the seeds sprouted. Some families also celebrate Kaali puja on days 1 and 2, Laxmi pujan on days 3, 4, 5 and Saraswati pujan on days 6, 7, 8, 9 along with *Ghatasthapana*. On the eighth day, a "Yajna" or "Homa" is performed in the name of Goddess Durga. On ninth day, the *Ghat Pujan* is done and the *Ghat* is dissolved after taking off the sprouted leaves of the grains. In many families, a woman from Matang community is called and offered food and blessings are sought from her. She is considered as a form of the Goddess "Matangi". This process is called "पात्रं भरणे-Paatram Bharane" in Marathi. On the occasion of Dasara or Vijayadashmi, the men go to the forest or farm and bring the leaves of the tree Apta. They worship iron in the form of utensils, weapons, etc. The iron equipments are washed and offered leaves of Apta called gold or "sona" and also leaves of the grains which were sprouted. On this day, a process called *Vidyarambhan* [Beginning of Learning] takes place when small children are to write first alphabet.

In *Tamil Nadu*, people set up steps and place idols on them. This is known as *Kolu*. In the evening women in neighborhood invite each other to visit their homes to view Kolu displays. They exchange gifts and sweets. *Kuthuvilakku* lamp is lit in the middle of a decorated Rangoli, devotional hymns and slokas are chanted. After performing the puja, the food items are offered to the Goddess and then to the guests. On the 9th day i.e. Saraswati Puja Day, special pujas are offered to Goddess Saraswati, the divine source of wisdom and enlightenment. Books and musical instruments are placed in the puja and worshipped as Goddess Saraswati. The 10th day, *Vijayadasami* is the most auspicious day of all. It was the day on which evil was finally destroyed by good. It marks a new and prosperous beginning. New ventures started on this day are believed to flourish and bring prosperity. Kids often start tutoring on this day to have a head start in their education. In the evening of "Vijayadasami", any one doll from the "Kolu" is symbolically put to sleep and the Kalasa is moved a bit towards North to mark the end of that year's Navaratri Kolu.

In temples of Tamil Nadu, Navaratri is celebrated in Devi's dwelling in each temple. The Utsava Murthy is decorated and Vedic offerings
are performed, followed by Chandi Homa. Popular Tamil Nadu temples celebrating navaratri are Madurai Meenakshi temple, Chennai Kapaleeswarar temple, Kulasekarapattinam Devi temple, Perambur Ellaiamman temple, Srirangam Ranganathan temple among others. Mylapore, Chennai is known for Kolu where it is a tradition & part and parcel of the lives of the inhabitants.

In Karnataka, Saraswati Puja, also called Ayudha Puja, the ninth day of Mysore Dasara, is celebrated with the worship of implements used in daily life such as computers, books, vehicles, or kitchen tools. The effort to see the divine in the tools and objects one uses in daily life is central to this celebration. Pundits go for books, pen or computers, farmers go for the plough and other agricultural tools, Industrialists for machinery and cars/buses/trucks for the transportation workers—all are decorated with flowers and worshiped on this day invoking God's blessing for success in coming years.

Maharaja of Mysore inaugurating first day of Mysore Dasara

Mysore is well known for the festivities that take place during the period of Dasara, the state festival of Karnataka. The Dasara festivities, which are celebrated over a ten-day period, it made official festival of the state by King Raja Woodeyar I in 1610. On the ninth day of Dasara, called Mahanavami, the Royal Sword is worshipped and is taken on a procession of decorated elephants, camels and horses. On the tenth day, Vijayadashami, the traditional Dasara procession (locally known as Jumboo Savari) is held on the streets of Mysore. An image of the Goddess Chamundeshwari is placed on a golden howdah on the back of a decorated elephant and taken on a procession, accompanied by tableaux, dance groups, music bands, decorated elephants, horses and camels. The procession starts from the Mysore Palace and culminates at a place called Bannimantapa, where the banni tree (Prosopis spicigera) is worshipped. The Dasara festivities culminate on the night of Vijayadashami with a torchlight parade, known locally as Panjina Kavayatthu.

In Kerala and in some parts of Karnataka three days: Ashtami, Navami, and Vijaya Dashami of Sharad Navaratri are celebrated as Saraswati Puja in which books are worshiped. On Vijaya Dashami day, the books are ceremoniously taken out for reading and writing after worshiping Saraswati. Vijaya Dashami day is considered auspicious for initiating the children into writing and reading, i.e. for Vidyarambham. Tens of thousands of children are initiated into the world of letters on this day in Kerala and also throughout the country.

In Telangana region of Andhra Pradesh, people celebrate Navaratri as Bathukamma festival over a period of nine days. Here Navaratri is divided into sets of three days to adore three different aspects of the supreme goddess or goddesses.

First three days: The goddess is separated a spiritual force called Durga also known as Kali in order to destroy all our evil and grant boons.
Second three days: The Mother is adored as Maha Lakshmi, who bestows on her devotees inexhaustible wealth, as she is the Goddess of wealth.

Last three days: The final set of three days is spent in worshiping the Goddess of Wisdom, Saraswati.

In order to have all-round success in life, believers seek the blessings of all three aspects of the divine femininity, hence the nine nights of worship.

Eighth day is traditionally Durgashtami which is big in Bengal and Bihar.

In North India, as the culmination of the Ramlila which is enacted ceremoniously during Dussehra, the effigies of Ravana, Kumbhakarna, and Meghanada (Indrajit) are burnt to celebrate the victory of good (Rama) over evil forces on the ‘Vijaya Dashami’ day.

Ma Shakti Worship – the true meaning explained

In the Vedic Age of the Indian Culture, the religious philosophy and devotional practices were focused towards true knowledge and ultimate realization of the Supreme power of Gayatri (Brahma Shakti). The Vedas were the basis of all streams of spirituality and science those days. Gayatri has been the source of the divine powers of the gods and goddesses in the heavens and their angelic manifestations and incarnations. Gayatri Sadhana was also paramount in the higher level spiritual endeavours of the yogis and tapasvis. Gayatri Mantra was the core-focus of daily practice of Sandhya-Vandanam (meditation and devotional worship) for everyone. As guided by Rishis, specific sadhanas and upasanas of the Gayatri Mantra were sincerely practiced during the festival period of Navaratri by every aspirant of spiritual enlightenment.

Navratri Aarti

In the Hindu tradition, Aarti marks the culmination of puja ceremony. During an Aarti, religious songs that are melodious & uplifting are sung individually or in a group before the idol. Customarily, Navratri Aarti Songs are sung with complete devotion that raises the spiritual vibrations and purifies the atmosphere. In these songs, devotees humbly express their adoration, devotion, gratitude, respect and reverence and seek the Grace of the Goddess. Some of the Navratri Aarti songs are great compositions passed on through generations. These songs pay homage to Goddess as Ma Durga, Ma Gauri, Ma Sarvamangala and Ma Bhavani, Ma Amba or Ma Jagadamba.

Dandiya Raas in Navratri

Dandiya Raas performed during Navratri emanates from the folk tradition that forms the basis of India’s composite culture. It holds a significant place in the Navratri festival all across the country. This is especially true for Gujarat, which has preserved the folk music and dance culture of India through the years. The actual euphoria in
Navratri is generated by the spectacular Dandiya events that involve several aesthetic and energetic movements. It is a uniquely expressive dance performed in honour of Goddess Durga and her representations. The sticks are figuratively the sword of Durga that she used to vanquish Mahishasura, extolling her power that triumphed over evil.

[See picture showing Garba Dandiya Ras Dance].

*Dandiya* is a beautiful art form that comes alive with rhythmic human movements and pleasant jangling of Dandiya sticks. *Dandiya Raas* is performed after ‘Aarti’ session in the evening. *Raas-Dandiya* takes the celebration to a heightened level of festive verve. It is also flexible enough to explore variations of dance steps, and with some improvisation and choreography, it magically sets off the festive mood for the nine nights of Navratri.

*Dandiya* was originally performed only by men with long sticks in their hands trying to learn sword fighting to rhythmic beats. The public performance of Dandiya also has religious associations, as it was also a part of seasonal festivities in the agrarian regions of the country. With time, it also borrowed from other dance forms like *Garba* and lent itself to festival-based performances during Basant Panchami and Navratri. One of the most important changes in its formative period of transition was the participation of women. However, in certain places, this dance form native to the tribal folk of Rajasthan and Gujarat is still practised in its original form.

The *Dandiya Raas* is performed with rotatory motions but the arrangement and placement is somewhat complex, as it involves single layer of circle or concentric circles, when several groups participate. The beauty of such an arrangement is that one circle moves clockwise, while the other goes anti-clockwise. Dancers do the circling motion around the 'Mandvi' or the perforated pot with 'Diya' inside representing the divine energy or Maa Shakti. The overall effect in *Dandiya Raas* is that of exuberance and verve.

Both costumes and sticks of Raas Dandiya have a distinct traditional look and are extremely colourful. While women are attired in the traditional choli and ghagra ensemble with eye-catching detailed embroidery and mirror work, men are equally well turned out in their flamboyant kedias. The colourful sticks draped in 'bandhani' cloth and embellished with beads and ghungroos are indeed very appealing.
Legends of Navratri differ in different regions. They are given below:

North India

The most prevalent legend is the story of Mahishasura, the buffalo-headed demon king, who pleased Lord Shiva and obtained the boon that he would be invincible. But soon, Mahishasura set out winning one world after another including ‘swarglok’. The Gods implored Lord Shiva to protect them. Thus, the Trinity of Brahma, Vishnu and Shiva invested all their powers that Lord Shiva synchronized in & created Goddess Durga to conquer Mahishasura.

Mahishasura was taken in by Goddess Durga’s beauty and had the audacity to command her to be his wife. Furious Goddess engaged him in the fierce battle that lasted for nine nights and on the ninth night, Goddess exterminated him. The nine nights came to be known as Navaratri, while the tenth day, Vijayadashmi, stands for triumph of Good over evil.

East India

This is related to the famous legend of Sati. Brahma’s son, Daksha had a daughter by name, Uma. She wished to marry Lord Shiva and did penance to please him. Since Brahma insisted on this marriage, Daksha reluctantly agreed as he detested Lord Shiva because of his acetic, penniless countenance (clothed in tiger skin with snakes around his neck). The marriage took place and Uma went to Kailas with Lord Shiva. Later, when Daksha organized a grand-scale ‘yagna’, he deliberately did not invite his daughter and son-in-law. Realizing the magnitude of the insult, Uma went to Yagasala and tried to convince him. When she failed in her mission, she immolated herself in the sacrificial fire that was named ‘Dakshaanagni’. Shiva became furious on hearing this and did Tandava dance with Uma on his shoulder. The dance unleashed the forces of destruction. To end Shiva’s destructive anger, Maha Vishnu cut Uma’s body and the different parts of her charred body fell in different parts of the country. These places are worshipped today as ‘Shakti Peeths’. Goddess Shakti acquired the name ‘Sati’ after this episode. Brahma assured Lord Shiva that Uma will take re-birth and unite with him as his consort. In her next reincarnation as Haimavati, as daughter of Himavaan, she fulfilled this. Navaratri is celebrated as the homecoming of Uma with Ganesh, Kartik, Saraswati and Lakshmi along with companions Jaya and Bijaya during Sharad Ritu to Kailas, the abode of Lord Shiva.
The lotus legend of Ram and Ravana

As per the epic Ramayana, Sage Narada suggested Lord Rama to worship Goddess Durga to earn her Blessings and Divine Power to defeat Ravana. Since Ravana is the most powerful in all the three worlds, Sage Narada felt it would not be possible to prevail over him through human efforts alone. Lord Rama acceded to this request realizing the importance of this sagacious advice. Lord Rama worshipped Goddess Durga for nine days and nights continuously with lotuses. He was short of one lotus and to make up this shortfall, he was about to pluck his eye and offer the same to Goddess. Ma Durga was highly pleased and appeared before him and urged him not to proceed with such an offer. She blessed him with immense power to match Ravana’s prowess.

On the tenth day, Lord Rama could succeed in the war which hung in balance till the very end. Hence, the final victory over Ravana is ascribed to Goddess Durga’s Grace but for which Lord Rama could not have annihilated Ravana. The nine days are observed ritualistically as Navaratri by devotees and the tenth day is celebrated as ‘Vijayadashmi’ or ‘Dussehra’, in celebration of good triumphing over evil.

Lord Krishna too, it is said as per Mahabharata, worshipped Goddess Durga for Pandava’s victory before the start of the legendary Kurukshetra war between Pandavas and Kauravas, thus emphasizing the importance of Durga Puja.

Navaratri mantra

‘Mantras’ in Hindu religious practice denote vibrations which have the power to align the chakras in the human body. A mantra can be a syllable or a group of words that has spiritual power. These mantras help the human mind to evolve into a higher level of consciousness.

During Navaratri, Ma Shakti or the dynamic energy is invoked through mantra ‘japa’ or repetition of the mantra. The practice of mantra recitation originated in ancient times wherein a ‘moola mantra' was given to the initiated. However, during Navaratri, devotees repeat the universal Navaratri mantra for the invocation of Ma Durga, which is ‘Aim hreem kleem chamundaye vichche’. Mantras for Navaratri include those included in the text 'Durga Saptashati' which comprises verses and hymns that can be recited with intense fervour. Similarly, japa of the ‘Gayatri mantra’, supposed to be a powerful mantra, brings you closer to attaining ‘Moksha’. The powerful Navaratri mantra has to be recited with the right intonation and with full reverence.

Mantras For Navaratri

Ya devi sarva bhutesu, shanti rupena samsitha
Ya devi sarva bhutesu, shakti rupena samsithita
Ya devi sarva bhutesu, matra rupena samsithita
Namastasyai, namastasyai, namastasyai, namo namaha!

Sarva mangala maangalye shive sarvaartha saadhike
Sharanye trayambake Gauri Narayani namosthute  
Namoh devyai mahadevyai shivayai satatam namah 
Namah prakrutuyai bhadraayai niyataah pranataahsma taam  

Annapoorne sadapoorne shankarah praanavallabhe  
Njana vairaagya sidhyardham bhikshaam dehi cha Parvati  

Recipes for Navratri  

The recipes prepared during Navratri are noted equally for their delightful taste and their nutritive value. Some delightful Navratri recipes that are easy to whip up include:

Sundul: This is a nutritious protein rich snack made up of variety of dhals and whole grams like peas, chick peas, moong etc.

Singhare Ka Halwa/ Burfee - ‘Singhare ka atta’ is a versatile ingredient that lends itself to several Navratri food preparations such as puris, pakoda, matthi and burfee. Singhare Ka Halwa is an extremely popular sweet dish garnished with dry fruits.

Kuttu Ki Puri- A staple in a Navratri ‘thali’ and is complemented by curd or boondi raita.

Sabudana Vada- This is a crunchy snack prepared with tapioca pearls and potatoes. ‘Sabudana vada’ is a great option as a filling snack during Navratri fast.

Kele Ke Kofte- This is a popular dry preparation made with balls made of raw bananas.

Sabudana Khichdi- A tasty quick-to-prepare recipe made with boiled tapioca and potatoes, it is enjoyed even by those not observing the fast.

Kale Chane- Also served as ‘prasad’, kale channe is a dry spicy preparation which can be had singly or with puris.

Lauki Ki Sabzi- This vegetable dish is prepared using the goodness of gourd which keeps the body cool.

Kele Ki Sabzi- This is a slightly tangy preparation prepared using lemon and green chillies.

Arbi Ki Kadhi- A simple curry recipe that is perfect for a healthy meal for those observing Navratri fast.

Samvat Ke Chawal- Samvat is a type of rice fried in ghee.

Makhane Ki Kheer- This is a mouth-watering sweet dish made with makhana (foxnuts) and dry fruits.

Swang Ke Chawal Ki Kheer- This is a sweet dish that has 'swang', a type of rice as the main ingredient.

Boondi Raita- A great accompaniment, dahi raita is made with curd and boondi made of besan.

Dal Stuffed Puri- This is a puri made with stuffing of dal, which makes it very filling as a Navaratri meal.

Besides the above, some major Indian desserts such as 'payesh', 'sweet potato pudding' and 'lauki ki kheer' are regularly prepared during the nine days of fasting. Special homemade healthy drinks include 'thandai', 'badam milk', 'sweet lassi’ and fruit juice concoctions.
Wishing you all very Happy Navaratri celebrations &
Praying for the Grace of Goddess Parasakthi for all of us
Aum Tat Sat