

## The Jayanti (26th August 2024) of Lord Krishna's sister Yogamaya - Durga Devi

Krishna Astami is observed and celebrated as one most important prayer days for a Hindu. Millions of Hindu's observe this day with much austerity yet with love for the Supreme Personality of Godhead Shree Krishna on his appearance day.

What follows in this article shall truly shock you. Are you ready to be shocked? Then do read on.

In the Srimad Bhagavatam canto 10, chapter 3, verses (46-53)...

Shree Shukadeva Goswami said: 'Thus having spoken, the Personality of Godhead, the Supreme Lord, was silent, and directly He, before the eyes of His parents, from His inner potency assumed the form of an ordinary human child. When thereafter the son of Shurasena, as instructed by the Supreme Lord, carefully wanted to carry his son away from the place of delivery, precisely at that time Yogamaya, the one [of transcendence who factually is] never born, took her birth from the wife of Nanda Maharaja.



Lord Vishnu, Baby Krishna, Devaki and Vasudeva

By her influence the guards and the rest of the people, being fast asleep, had lost consciousness of all their senses. As soon as Vasudeva carrying Krishna approached, all the heavy doors and gates, sealed with bolts and chains, opened wide out of their own, like darkness dissipated by the sun. The slightly rumbling clouds showered rain, but Shesha Naaga followed them and stopped the rains with His hoods spread out. The surface of the deep waters of Yamaraja's (Deity of Death) younger sister, the Yamuna (river), was foaming because of Indra's constant showers. The waters whirled agitated, but the waves of the forceful, fierce stream gave way, just like the ocean did before the Husband of Sita devi. The son of Shurasena reached the cow-village of Nanda Maharaja, and found all the cowherds there fast asleep. While they slept he put his son on Yashoda's bed, took up her new born daughter and then returned home (to the jail in Mathura). There he placed the little girl on Devaki's bed, and put the shackles back on his feet so that he remained bound as before. Yashoda, Nanda's wife, delivering her child had

no idea what it precisely looked like, because being overwhelmed by sleep from the hard labour, she lay unconscious.'



Baby Krishna carried by His father Vasudeva across the Yamuna River.

In the Srimad Bhagavatam canto 10, chapter 4, verses 1-46...

Shree Shukadeva Goswami said: 'With all the outer and inner doors of the building closed as before, the guards of the prison woke up when they heard the newborn child cry. They hurried to report it to the king of Bhoja (Kamsa) who fearfully awaited the time that Devaki would deliver. He quickly got out of bed and said: 'The time has arrived' and went perturbed, with his hair on his head disheveled, immediately to the place of the babies birth. The chaste Devaki, miserably and full of pity, said to Kamsa, her brother: 'All good fortune to you, this girl will be your daughter-in-law. You should not kill a woman. Following the voice from above you have killed many children brilliant as fire, my brother. Please allow me this one daughter. I am still your poor younger and childless sister, is it not? Oh master, dear brother, hold back, you owe me this last child.' Shree Shukadeva Goswami said: 'In tears clasping her baby, she pleaded most piteously, but he most cruelly with a growl tore it away from her hands. Having abandoned all his familial affection, he took the newborn baby of his sister by its legs and wanted to smash the daughter against the stone floor.

But the newborn baby slipped mid-air out of his hands and appeared that very instant in the sky as Devi [Durga], the younger sister of Lord Vishnu, with her eight mighty arms complete with weapons.

Adorned with sandalwood pulp, flower garlands, valuable jewels and being nicely dressed, she held a bow, a lance, arrows, a shield, a sword, a conch, a lotus and a disc. With different presentations being worshipped by the Siddhas [the perfected souls], the Caranas [the venerable souls], the Gandharvas [the singers of heaven], the Apsaras [the dancing girls], the Kinnaras [the souls specially talented] and the Uragas [the 'divine snakes'], she said the following:



Kamsa and Durga devi

'What's the use of killing me, oh fool! He, your former enemy who will kill you, has already been born somewhere else. Stop this unnecessary murder of poor little babies.'

Adorned with sandalwood pulp, flower garlands, valuable jewels and being nicely dressed, she held a bow, a lance, arrows, a shield, a sword, a conch, a lotus and a disc. With different presentations being worshipped by the Siddhas [the perfected souls], the Caranas [the venerable souls], the Gandharvas [the singers of heaven], the Apsaras [the dancing girls], the Kinnaras [the souls specially talented] and the Uragas [the 'divine snakes'], she said the following: 'What's the use of killing me, oh fool! He, your former enemy who will kill you, has already been born [and is now] somewhere else. Stop this unnecessary murder of poor little babies.'

After the Goddess of the immense power of maya thus had spoken to him, she [disappeared and] became known in different places on earth under diverse names [such as Annapurna, Durga, Kali and Bhadra]. When Kamsa heard the words she spoke, he was struck with wonder and forthwith released Devaki and Vasudeva, saying humbly: 'My dear sister and brother-in-law, I, because of my sins behaving like a cannibal eating his own kids, have alas killed your many sons. I am really such a one who, mercilessly cruel, denies his relatives and friends their life. What kind of world is someone, who engages like a brahmin-killer, heading for, here or in the hereafter? Not just human beings, but also heaven can be misleading. Just because I believed the prophecy, I most sinfully killed all my sister's children! Oh blessed souls, do not lament over your sons, for all who are born are burdened by their own deeds. Living beings have to abide by their fate and cannot always live in the same place. Everything on earth, and all which is produced from earth [like pots], appears and disappears again. This physical body similarly undergoes change, but the soul, just like the earth element itself, does not. When one, without knowledge of this difference [between body and soul], does not properly identify with the true self, and one thus, falsely being united with the body, is of separation [in one's heart and society], one cannot break through the repetition of one's conditioned life [namely one can only unite in consciousness]. Because everyone unwillingly has to face the consequences of his own actions, you, my dear sister, should not lament over your sons killed by me. As long as one does not know oneself [as a soul] and one with a mistaken notion thinks of oneself as someone who kills or gets killed [thus as being a body], one is an ignoramus running into the pains of material distress. Please forgive me my atrocities, you are both saintly, humble and loving souls!' Saying this he clasped the feet of his sister and brother-in-law, with tears rolling down his cheeks.

Trusting the words of Durga he released Vasudeva and Devaki from their shackles, and thus proved his heart for the family. Because he showed remorse, Devaki was relieved of her anger with her brother, and Vasudeva also gave up his anger. He said to him with a smile: 'What you said about embodied souls in the grip of ignorance is correct, oh man of great fortune, one thus makes a difference between one's own interest and that of others. When people consider everything as existing separately, they go at each other's cost and are filled with lamentation, lust, fear, hate, greed, illusion and madness. Discriminating like that, one does not see one's continuity [the 'thread', the soul, one's connectedness].'

Shree Shukadeva Goswami said: 'Kamsa, thus free from impurities being answered by the appeased Devaki and Vasudeva, took leave and entered his palace. After the night had passed Kamsa called for his ministers and informed them about everything that the 'Slumber of Yoga', Durga [or Yoga-maya], had said. Upon hearing what their master had to say, the Daitya opponents of the devas, who resented them and were not that skilled, replied: 'Well, in that case, oh King of Bhoja, let us right now kill all the children about ten days old or younger, in every town, village and pasturing ground. What can the devas do in their fear to fight? They are terrified by the sound of your bowstring! Facing your many devoted arrows, hitting them from all sides, they left and right fled from the fight

to save their lives. Some of those inhabitants of heaven, with their hair and clothing in disarray and bereft of their weapons, folded miserably their hands before you while saying: 'We are so afraid of you!' And you killed none of them when they were scared to death, when they had lost their chariots, they did not know how to use their weapons anymore, when they wanted other things than fighting or when their bows were broken and they could not respond any longer. What to say about the position taken by the so very powerful devas?

So while many millions of Hindu's observe this day with much austerity yet with love for the Supreme Personality of Godhead Shree Krishna on his appearance day why aren't anyone celebrating this day as the appearance day of Durga Devi as well?

Good question, I pray after reading this article many will start observing both Lord Krsna and His sister Durga Devi appearance day together.

### Simple Durga Devi prayers to perform on this day

This prayer process is very simple and cost effective.

If you cannot pronounce the Sanskrit mantras then read the English translations I have translated.

#### Lord Ganesh Prayer Procedure.

At the prayer place, place a Lord Ganesh murti or photo. Firstly offer an agarbatti, lamp (with either ghee or oil with a wick or a small piece of camphor), a flower (or all three on a tray) to Shree Ganesh (turn seven times clockwise around the murti or photo).

Then offer Lord Ganesh Naivedhyam (either sweet rice, Soji, sugar candy or fruits, etc). Finally pray to Shree Ganesh, praying to him to remove all obstacles in the path of your Durga Devi prayer that follows.

#### Mother Durga Prayer Procedure.

At the prayer place, place a Mother Durga murti or photo.

Now chant the following:

1) Hold your palms in the Namaste position and chant:

Om swagatam su swagatam - Om Durga-yai namah  
(Swagatam means "O Mother Durga I welcome you".)

2) Offer one or three incense sticks (dhoopam) by turning it seven times clockwise around Mother Durga's deity/photo.

Om tato dhoopam aghraa-payaami - Om Durga-yai namah  
O Mother Durga I offer you this incense, kindly accept my offering.

3) Then offer a clay or brass lamp (deepam) with either ghee or oil with a wick or a small piece of camphor by turning it seven times clockwise around the deity/photo.

Om prat-yaksha deepam darshayaami - Om Durga-yai namah  
O Mother Durga I offer you this lamp offering, kindly accept my offering.

4) Then offer flower (pushpam) or flower petals by turning it seven times clockwise around Mother Durga's deity/photo.

Om idam pushpam - Om Durga-yai namah  
O Mother Durga I offer you this flower, kindly accept my offering.

5) Then offer cut fruit or sweet meats or sweet rice (Naivedyam). It should be in a small bowl with a teaspoon. Turn the bowl seven times clockwise around the deity/photo and bring the bowl near the lips of Mother Durga suggesting she partakes in the food offering. Then leave this in front of the deity/photo. This is later consumed by the family as the Devi's Prashad.

Om naivedyam samar-payaami - Om Durga-yai namah  
O Mother Durga I offer you this food offering, kindly accept my offering.

6) Then in a cup (lota/chumbhu) which has \* Dhaar turn the lota seven times clockwise around the deity/photo and bring the lota near the lips of Devi suggesting she drink the Dhaar offering.

O Mother Durga I offer you your favourite drink Dhaar, kindly accept my offering.

\* (What is DHAAR?. I have included more information below)

7) Offer prayers for forgiveness

Om yaani kaani cha papani janmaantara kritaani cha  
taani sarvaani nashyanti pradakshina pade pade //

"O Compassionate Mother! Victory to You! Please do forgive all the errors committed by me with the hands, legs, speech, body, through actions, through the ears, eyes, mind or by not doing ordained actions or by doing prohibited actions".

Then offer your personal prayers to Mother Durga. Ask Mother Durga for whatever you desire (within reason) and Devi being so merciful will grant what you desire. But be careful what you desire for. Bow down and leave the prayer place. The Dhaar is offered in your Devi than. The food offerings are eaten as prashadam.

1. Optional: Suggested Mother Durga mantra you may chant 11, 21 or 108 times:

Om Dum Durga-yai namah

"Salutations to the Devi who bestows compassion, fearlessness and patience".

2. Optional: You may sing or hear the Durga Chalisa.

Durga Chalisa click ( [HERE](#) ).

=====

The significance of DHAAR offerings to the Divine Mother.

In any puja to Devi, particularly in Her Divine forms as Mothers Durga/Bandi/Kali, Dhaar is offered. Unfortunately there is no direct English translation of Dhaar from Sanskrit. The nearest being "The Divine Wine". Now I said wine, but it does not refer to the famous wines we produce here in South Africa, rather this beverage - the "wine" - is especially Devi's favourite. Many have been offering Devi Dhaar but have never had an idea as to why. So, below we are furnishing you with shastric proof of Dhaar and its importance in Devi puja.

What Dhaar consists of: Turmeric sticks, cloves, nutmeg (Jaiphal/Jaifar), almonds, elachie, flowers petals (Hibiscus), sugar candy, camphor, turf, cows's milk, honey, akshat (white unbroken rice) and syringaberry leaves.

One may chant the following mantra from the "Shree Artha Argala Stotram" when offering Dhaar but if it's rather difficult to pronounce then recite the English meaning.

Om Jayanti Mangala Kaali Bhadra Kaali Kaapaalini  
Durga Shamma Shivaah Dhaatri Swaahaa Swaadhaa Namostute

(Oh! Conqueror of all, Remover of darkness, Auspicious one, beyond time, the bearer of Skulls of Impure thoughts, Reliever of difficulties, loving forgiveness, supporter of the Universe. You are the one who truly receives the sacrificial offerings and the offerings to the Pitrs (Ancestors). To you I bow most merciful Devi.)

A question will be asked by some aspirants - "how many lotas of Dhaar should one offer?" I would humbly suggest one lota of Dhaar and from that one lota offer 9 times on your Than. Yes you can offer 9 Lotas of Dhaar, but if you offering the Dhaar to a plant you going to drown that poor plant... So common sense should always prevail.

**DISCLAIMER:** Do note that Dipika is not affiliated to any Hindu group or organization. We at Dipika choose to remain an independent repository of spiritual advice. We appreciate that there are variances between organisations and humbly request that if our views differ from yours that you respect our decision not to conform to the prescripts of your particular organisation. We remain committed to spiritual advice which is based on scripture.

Thank you so much for taking the time to read this article. We pray that this article will assist you in some way and we also pray that it helps you to appreciate the beauty and remarkable foresight of our ancient Hindu culture. We wish to educate all readers and demystify the path of Hinduism (Sanatan Dharma). Please feel free to share these articles with friends and family who do not have direct access to our website or articles. If you use the articles in any form including blogs and/or as part of other articles kindly credit our website as a source. We hope that the articles serve as a reference to you and your family when you need clarification of certain topics. Jai Shree Krsna, Jai Mata Di.

Please do visit our Website to receive more  
free information about our beautiful culture

[www.dipika.org.za](http://www.dipika.org.za)

Compiled for the upliftment of Sanatan Dharma  
Narottam das & Arjun Nandlal

ॐ TN 卐

Email [info@dipika.org.za](mailto:info@dipika.org.za)