



# NEW ALIPORE COLLEGE E MAGAZINE

## UNESCO recognition of Durga Puja in West Bengal 2022

Durga Puja, major festival of  
West Bengal traditionally held in the  
month of Ashvina

Vol 2 - Issue 2



## A FEW WORDS OF ENCOURAGEMENT







## DR. JAYDEEP SARANGI

PRINCIPAL

NEW ALIPORE COLLEGE, KOLKATA

### From the desk of the Principal,

" In December 2021, UNESCO included Kolkata's Durga Puja in its lists of Intangible Cultural Heritage. The historian behind the feat is Tapati Guha-Thakurta. Durga Puja joins many other Indian cultural practices and expressions, such as Kumbh Mela, Chhau dance, Sankirtana, Buddhist chanting and Nawruz on the ICH list. The news was met with euphoria. We are all beaming with joy. If we carry joy in our heart, we can heal any moment. This volume of our e magazine celebrates the spirit of the moment. It captures the upbeat mood of victory of good over evil, though it is also in part a harvest festival celebrating the goddess as the motherly power behind all of life and creation. I thank all thinking heads behind the publication of this volume of the e magazine. Our journey knows this is a volume that will last"



## DR. DHRUBAJYOTI BANERJEE

ASSOCIATE PROFESSOR OF ENGLISH &  
COORDINATOR, INTERNAL QUALITY ASSURANCE CELL  
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" On the occasion of the publication of Volume 2 - Issue 2 of the New Alipore College E magazine celebrating the UNESCO recognition of Our Durga Puja, I congratulate all my students and colleagues who have been part of this endeavor. Indeed, Durga Puja is a festival that we wait for all through the year and the footsteps of 'Anandamayi Mahamaya' fill our hearts and soul with joy. The fact that the Eternal Mother is welcomed as a young daughter who has come home after one whole year, speaks a lot of the intimacy that we Bengalis have with our Goddess. The five days seem to be the happiest time of the year with individuals leaving all their worries and sorrows aside to immerse themselves in the wave of happiness. But regardless of however much the Mother may assert her wish not to send Uma back to Kailash, the festivities do come to an end soon. It is in efforts like these, that the true spirit of the greatest festival are archived. Articles, photographs, paintings, songs, poems all contribute to the storehouse we go back to all the year round when we need to unwind. We all know that the Goddess remains with us in our hearts, all year long. But the festival comes only once in the whole year. I feel glad to state that magazines like these would also remain with me all year round and help me to relive the autumnal festival whenever I want."





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# TABLE OF CONTENTS

## **DURGA PUJA**

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Matri-Bandana	01
Mahalaya	02
About Durga Puja	03
Vijaya Dashami	04
Poem- Sharater Agamani	05

## **ORIGIN & UNESCO RECOGNISATION**

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Genesis of Katyani Aradhana	06
Jiggasa	08
UNESCO Recognition	09
-UNESCO Recognise Durgapuja	
Intangible Cultural heritage	
-UNESCO World Heritage	
Poem- Poto	13

## **AESTHETICS OF DURGA PUJA**

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Durgatsava Transending Religious	14
Sweet Memories of Pravashi	16
Aspects of Paintings With Patachitra	17
Bari Fera	18
Poem- Children of Debi Durga	19

## **FASHION AND FOOD**

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Durga-Puja & Bong Fashion	20
Khaddo during Durga-Puja	23
Poem- Nari Dashabhuja	25

## **RAJBARI'S TRADITIONAL PUJA**

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Rajbari's & It's Durga-Puja	26
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## **ARTWORKS**

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Student's Drawings	29
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**THANK YOU**



# মা তৃ ব ল দ না

Yaa Devi Sarva-Bhutessu Vishnumaayeti Shabditaa |  
Namas-Tasyai Namas-Tasyai Namas-Tasyai Namoh Namah ||

Yaa Devi Sarva-Bhutessu Chetanety-Abhidhiyate |  
Namas-Tasyai Namas-Tasyai Namas-Tasyai Namoh Namah ||

Indriyaannaam-Adhissthaatrii Bhutaanaam Ca-Akhilessu | Yaa  
Bhutessu Satatam Tasyai Vyaapti-Devyai Namoh Namah ||

Citi-Ruupenna Yaa Krtsnam-Etat-Vyaapya Sthitaa Jagat |  
Namas-Tasyai Namas-Tasyai Namas-Tasyai Namoh Namah ||

Yaa Devi Sarva-Bhutessu Vishnumaayeti Shabditaa |  
Namas-Tasyai Namas-Tasyai Namas-Tasyai Namoh Namah ||

Yaa Devi Sarva-Bhutessu Chetanety-Abhidhiyate |  
Namas-Tasyai Namas-Tasyai Namas-Tasyai Namoh Namah ||

# MAHALAYA



**Mahalaya** marks the start of the Durga Puja festival. On this day, the goddess Durga is believed to have descended to Earth.

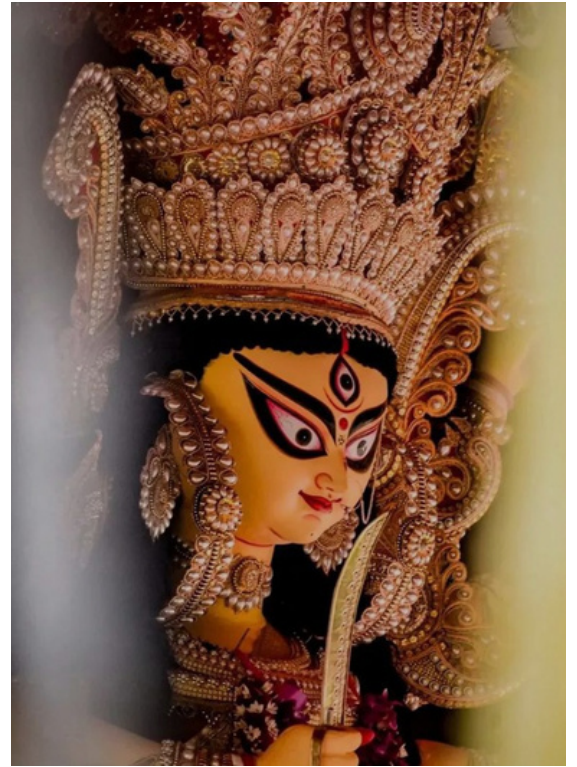
Since 1931, the Chandipath or recitation of the feats of Goddess Chandi (an avatar of Durga) goes on air, along with Bengali devotional songs. The programme started off as a live performance. From 1958, a pre-recorded version is played on radio. The sound of conch shells and the deep voice of Mr Bhadra resonates across India and abroad to welcome Goddess Durga to her home.

This marks the end of 'Pitri Paksha', a 16-day period when Hindus pay homage to their ancestors. Hindus mark the last day of 'Pitri Paksha' with 'tarpan', a ritualistic offering to their departed kin or ancestors.

The ritual is performed by taking a holy dip in the Ganges or other water bodies and sending up prayers in memory of their forefathers.

Mahalaya is marked by large, elaborately crafted statutes of Durga which are set up in homes and on decorated podiums called Pandals. On this day, sculptors who have shaped the goddess Durga from lumps of clay, start painting her eyes. In Bengal, it is a ritual called 'Chakshudaan'. With 'Chakshudaan', the Goddess, true to rituals, is invoked and aroused with a prayer to open her eyes.

a line from the Mahishasur Mardini, signifies the awakening of a woman's powers and how it will eventually rid the world of all evil. Debi Durga is the image of female power and compassion.



**"In Bengal, it is a ritual called 'Chakshudaan'. With 'Chakshudaan', the Goddess, true to rituals, is invoked and aroused with a prayer to open her eyes."**





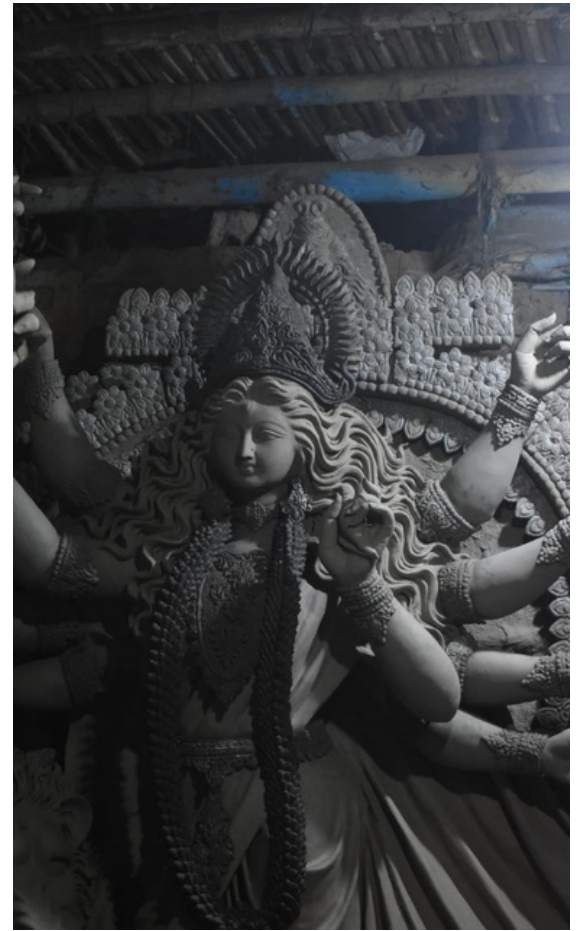
**Durga Puja** is one of the biggest festivals of West Bengal and is celebrated with unparalleled enthusiasm in Kolkata. The festival symbolizes the homecoming of Goddess Durga for five days to her matrimonial home from mount Kailash. It is a celebration of good over evil as the goddess vanquishes the demon Mahishasura. A nine-night festival in many northern and western states that more broadly celebrates the divine feminine (shakti).

Durga Puja's first day is Mahalaya, which heralds the advent of the goddess. Celebrations and worship begin on Sasthi, the sixth day. During the following three days, the goddess is worshipped in her various forms as Durga, Lakshmi, and Sarasvati. Ashtami, wearing a saree, punjabi and offering Anjali to Bhog Prasad.

It is like an emotion for every Bengali. Bengalis do not remember these five days from-Monday to Sunday because then every week in the Bengali calendar was Shashti to Vijaya Dashami.

The celebrations end with Vijayadashami ("Tenth Day of Victory"). The married women across Kolkata smear 'sindoor' on each other. To witness this grand celebration, the state tourism runs special boats. Bengalis greet each other with sweets on this day and the women perform Matri Baran after the immersion of Durga Idol in the evening.

We wait 360 days out of 365 days in a year because for the remaining 5 days we will forget all the sorrows and rejoice.



**"A nine-night festival in many northern and western states that more broadly celebrates the divine feminine (shakti)"**

**ABOUT DURGA PUJA**

# VIJAYA DASHAMI



**Dussehra**, also called **Dasara** or **Vijayadashami**, in Hinduism, holiday marking the triumph of Rama, an avatar of Vishnu, over the 10-headed demon king Ravana, who abducted Rama's wife, Sita.

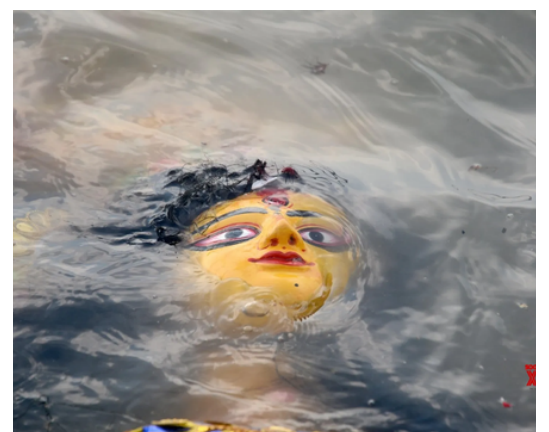
The festival's name is derived from the Sanskrit words *dasha* ("ten") and *hara* ("defeat"). Symbolizing the victory of good over evil, Dussehra is celebrated on the 10th day of the month of Ashvina (September–October), the seventh month of the Hindu calendar, with the appearance of the full moon, an event called the "bright fortnight" (*shukla paksha*). Dussehra coincides with the culmination of the nine-day Navratri festival and with the tenth day of the Durga Puja festival. For many, it marks the beginning of preparation for Diwali, which occurs 20 days after Dussehra.

The ritual worship of the goddess concludes with the Visarjan Puja. It is followed by *Devi Baran*,

where the married women bid farewell to the goddess. The women are usually dressed in white saris with red borders and adorn traditional jewelries. Each of the women perform *arati* and smear the goddess' forehead and feet with *sindur*. They also offer her sweets and betel leaves. Following that the women smear each other's foreheads with *sindur*. Then they put *sindur* on each other's *shankha*, *pala* and *noa*, the conch shell, coral and iron bangles respectively, which are worn by the married Bengali Hindu women. Then they smear each other's faces with *sindur*.

Finally they offer sweets to each other as *prasad*. *Sindur Khela* symbolizes the power of womanhood in protecting her husband and children from all evil. Through the ritual of *Sindur Khela*, the Bengali Hindu women pray for long and happy married lives of each other.

**" Sindur Khela symbolizes the power of womanhood in protecting her husband and children from all evil."**





## শরতের আগমনী

শরৎকালের দুগ্গাপূজা হবে খুশির বেশে,  
চক্ষুদানের সময় এবার, মূর্তি গড়া শেষে ।  
কুমোরটুলির প্রস্তুতি হবে হেসে খেলে,  
ষষ্ঠী থেকে জমবে মজা প্যান্ডেলে প্যান্ডেলে।

সপ্তমীতে ঘুরব অলিতে গলিতে,  
অষ্টমীতে পূজিত শ্রদ্ধাঞ্জলিতে ।

নবমীতে পেট পূজো পোলাও,আলুরদমে,  
দশমীতে মায়ের বিদায়,সবকিছু থমথমে ।

মনে পড়ে ঠান্ডা হাওয়া,মেঘের ছাওয়া,দুধসাদা কাশবনে,

লিখব কেবল,একটি ছড়া বন্ধু তোমার নামে ।

ভোর বেলা,আলোর মেলা থাকব আপন মনে ,

খোশ মেজাজে পৌছে দেব সেই শরতের খামে ।

# GENESIS OF KATAYANI ARADHANA

“Ashine sarodoprata beje utheche aalok monjuri” this line by Birendra Krishna Bhadra is enough to invoke the feeling that ‘pujo ese gache!’. Durga Puja is more than a Puja, it's a cultural conclave assimilating various fragments of the Bengali traditions in a way that unites the communities. No doubt it is the greatest and grandest religious gathering West Bengal ever witnesses. The cultural undertones associated with ‘sabeki’ traditions are very prominent in this festival so much so it that it has transcended national boundaries when UNESCO included ‘Sarodutsav’ as a part of intangible cultural heritage.

For Bengalis, Durga puja is more about cultural diversity than just religiosity. The UNESCO has noted “During the event, the divides of class, religion and ethnicities collapse as crowds of spectators walk around to admire the installations”- This recognition stresses the fact that durgotsav in today's form is beyond religiosity - it's a cultural embrace, an emotion of purity and explorations into the abysmal depths of absolute divinity. Katayani aradhana is more of a purification than that of a ritual – it cleanses the mind and stitches the soul to the body. The concept of Durga is centered around her role in the defeat of Mahishasura – symbolically it represents the victory of the pure and virtuous over the demonic forces.

The concept of Durga is centered around her role in the defeat of Mahishasura – symbolically it represents the victory of the pure and virtuous over the demonic forces. An urgency was created to stall the steady volleys the demon king delivered against the Heavens which prompted the divine trio Brahma, Vishnu and Maheshwar to create an all-powerful entity and thus born the great mother, ready to take hold of the reins of the universe and eliminate unrest that has engulfed the world. The word ‘Durga’ in Sanskrit means a fort or a secured place. A fort is the first line of attack and the last hope for defense – Durga is capable of leading attacks and just when all hopes are lost, she steps up to provide solace to her devotees – A moment of peace that rejuvenates our inner self.

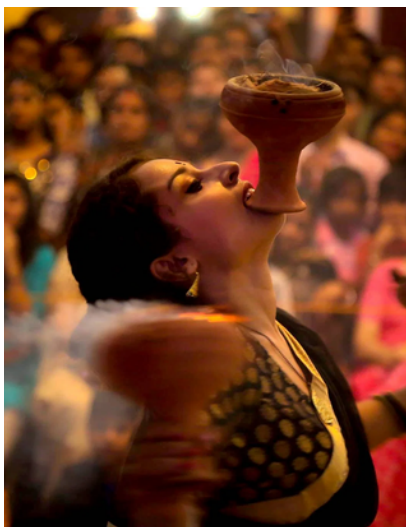
Ma Durga is the epitome of creation, sustenance and destruction which she undertakes while taking up different incarnations like Kali, Java, Bhavani, Bhagwati, Ambika, Lalita to name a few. Durga has ten arms that represents the 10 directions. It also symbolizes her attempt to protect her devotees from all directions namely the eight corners and the sky and the earth. Each arm is furnished with celestial weapons. Interestingly, the weapon ‘Trishul’ represent The three human qualities of Tamas (inactivity and lethargic tendency), Rajas (hyperactivity and desires) and Sattva (positivity and purity). The Trident pierces anything to death but at the same time confers wisdom required to conquer the three human qualities and emerge victorious. The three eyes of Durga has a specific interpretation attached to it – the Left eye represents desire, peace and calmness reminiscent of the moon, -



**"Birendra Krishna Bhadra is enough to invoke the feeling that ‘pujo ese gache!’.  
Durga Puja is more than a Puja"**

-it's a cultural conclave assimilating various fragments of the Bengali traditions in a way that unites the communities.

The folk and sabeki traditions of Durga puja find its roots in the 15th century when zamindars of Dinajpur and Malda first initiated this festival. The origin of this community puja can be credited to 12 friends of Gupti para in Hooghly where they conducted the first community pujo called 'Baro Yari' in 1790 – From then on this phrase struck into the hearts of the Bengali community for an eternity. During the migration of the Bengali diaspora back in 1900s, the bengali traditions weren't left behind – infact Delhi witnessed the first Durga puja in 1910 where it was arranged by prominent Bengalis. The traditional clay image of Durga and her four children is called 'ek chala' which is a common thing to witness in rajbaris and other historical pandals. The image signifies simplicity and emanates complacency and purity. The embellishments used to decorate the clay image are popularly called 'sholar saaj' and 'daker saaj' -This has somehow been repressed by the overexcessive dependency on theme based puja.-



- Apart from Bengal, Durga puja is celebrated in Bihar, Jharkhand, Odisha etc. The festival also includes scripture-reading, exchange of gifts, light-hearted humor, pandal decoration, performing arts and the mandatory bhuri-bhoj -Bengalis cannot resist the phuchka appetizers, can they ..? There's an interesting connection between Durga puja and Dusshera – Dusshera is all about victory of Ram over Ravan that is celebrated by burning of hay-stacked effigies of a 10 faced demon. It symbolises the victory of good over evil just like Durga utsav. This establishes the universality and cultural transparency of Sarodutsav, one can relate it with any major festival. The festival preceded by Mahalaya which is enhanced by the booming baritone of the veteran radio presenter Birendra Krishna Bhadra

Various rituals form a significant part in this festival. Chokkhu dan and pran prathista are two most recognisable rituals the puja has to undergo. Apart from that, the rituals are evenly divided to fit into the five days of celebration. Sasthi, saptami, ashtami, nabami and dashami has its own ritualistic charm and glamour – something even the post modern influence couldn't do away.

Bodhon, ashtami anjali, sandhi puja, sindur khela, dhunuchi naach are some prominent practices associated with 'Akal Bodhon'.

To conclude, Durga puja has proved itself to be a juxtaposition of culture and folk traditions that has emerged with modern flavours associated with it. It stood the test of time, adapting itself and associating itself with exulting minds -minds that have transcended the global boundaries, minds that are appreciative of the sabeki traditions, minds that will keep alive this rich bengali heritage.

**" During the migration of the Bengali diaspora back in 1900s, the bengali traditions weren't left behind – infact Delhi witnessed the first Durga puja in 1910 where it was arranged by prominent Bengalis. The traditional clay image of Durga and her four children is called 'ek chala' which is a common thing to witness in rajbaris and other historical pandals."**



## জি জ্ঞা সা ?

মা তোমার আগোমনের প্রস্তুতি বিশ্বযুড়ে চলছে,

কিন্তু মা আমার একটাই প্রশ্ন তোমার কাছে!

মা,তোমার পৃথিবীতে সত্যি কি আজও মেয়েরা নিরাপদ  
আছে?

তোমার মন্ডপে যখন ঢাকের আওয়াজ তুঙ্গে হয়তো তখন

কোনো অত্যাচারীতো নারী অন্ধকার ঝোপের আড়ালে,  
গলার স্বর নিয়ে।

তোমার মুনমোয়ি রূপ দেখে প্রতিটি মানুষ তোমার পায়ে  
মাথা ঠোকে

তাহলে বলতে পারো মা'গো আজও কেন কিছু মা  
বুদ্ধাশ্রমে নিজের কপাল ঠোকে?

মা'গো তোমার রনচন্ডি রূপ দেখে প্রতিটি মানুষ আজও  
তোমায় মহিশাশুর মর্দিনী নামে জয় ধ্বনি করে

তাহলে বলতে পারো মা'গো এ সমাজ কেন আজও  
রূপের বিচার করে?

মা'গো আজও তুমি সেজে ওঠো সেই মাটির আদোলে

যাকে এই সমাজ বেশ্যাপট্টি বলে।।

আচ্ছা মা তোমার আগমনী  
নিয়ে যে শহর মাতছে,

সেই শহরে তিন মাসের বাচ্ছা শিশুটি কি অপরাধ  
করেছিল,

যে কেউ তার শারীরিক খিদের লোভ মেটাতে  
দুই মাসের বাচ্ছাটির যৌনাঙ্গ কাটছে?

মাগো তুমিও নারী আমিও নারী,  
এই জগৎ যুড়ে আছে শতকটি নারী

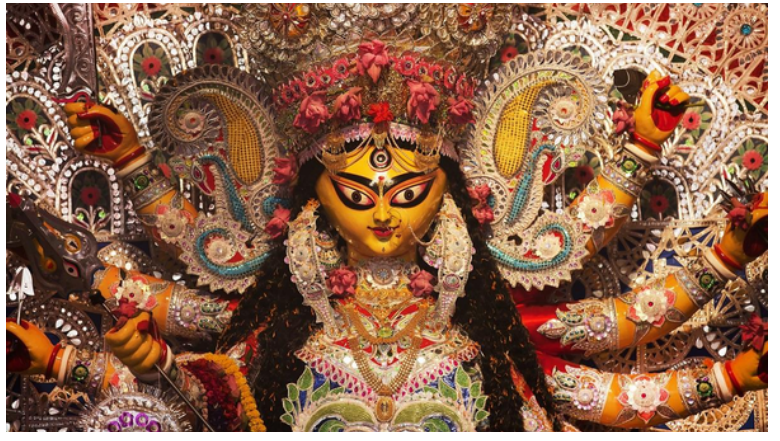
শক্তি দিও মা'গো তোমার মত দশ হাতে না পারলেও এই  
দুটো হাতে

প্রতিবাদ যেন করতে পারি  
প্রতিটি নারীদের সঙ্গে হওয়া অন্যায়ের সাথে

Richa



# UNESCO RECOGNISES DURGA PUJA INTANGIBLE CULTURAL HERITAGE



**Om jatajuta samayuktam ardhendu kritashekharam |  
Lochanatraya samjuktam purnendu sadrishananam ||  
Atasi pushpa barnabham supratishtham sulochanam |  
Naba joubana sampanam sarbabharan bhushitam ||**

With matted hair, She looked ravishing Her Forehead  
resembling Crescent, Half Moon Face resplendent like Full  
Moon She of golden hue, with eyes beauteous Youthful,  
vibrating with valor And clad in magnificent jewels !

**Sucharu dashanam tatbat pinonnata payodharam |  
Tribhanga sthan sansthanam Mahishasura mardinim ||  
Mrinalayata samsparsha dashabahu samanwita |  
Trishulam dakshiney dhyeyam khargam chakram  
kramadadhah ||**

She is destroying Mahishasur, the Ego Beautifully set are  
Her Teeth, and with full Breasts Her arms ten resembling  
lotus' stalks Trident is held by Her top right arm Under that  
arm is the sword , then discus !

**Tikshnabanam tatha shaktim dakshineshu bichintayet |  
Khetakam purnachapancha pashamankushamebacha |  
Ghantam ba parashum bapi bamatah sannibeshayet |  
Adhasthan mahisham tadbadbishiraskam pradarsayet ||**

Seeing Her steadily and whole Lowest two arms hold  
thunderbolt, arrow On left, bottom, She holds the shield  
Over that bow, then serpent Above that the hook, at top axe  
And the demon's head lies at Her mighty Feet !

**Shirascheydodbhabam tadbata danabam kharga paninam |  
Hridishulena nirbhinnam nirjadantra bibhushitam ||  
Raktarakti kritangancha rakta bisphurita khanam |  
Bestitam naga pashena bhrukuti bhishanananam ||**

The demon emerges from head of buffalo With his sword in  
hand The Mother's Trident pierced his heart His guts are  
out from stomach His body smeared with blood And his  
eyes red and open Her serpent is winding him up With his  
raised eye brows, horrible he looked.



**UNESCO** Intangible Cultural Heritage includes oral traditions, performing arts, social practices, rituals, festive events, knowledge and even practices concerning nature and the universe or even the skills to produce traditional crafts. Durga Puja is a festival that is not only celebrated in India but also celebrated all over the globe.

Devi Durga is considered as the feminine epitome of strength. She is depicted in variety of Vedic literature as a goddess having feminine prowess, power, determination, wisdom and punishment much beyond this material world. Those who seek prosperity in this material world in terms of material powers and wealth, also ardently worship her. In India, she is worshipped by most Hindus. Although she is revered across the country. In ancient India, she was primarily worshipped by the Kshatriya class of men, the one engaged in fighting and administration. Durga means the one in-charge of this material world, also termed as “durg”. -

-The word “durg” comes from two Sanskrit words, “du” meaning difficult and “ga” meaning cross over. Therefore, the word “durg” means the fort that is difficult to cross over. As per Srimad Bhagwatam (10.14.58), this material world is stated as *padam padam yad vipadam na tesam*, that is, dangerous at every step and hence, difficult to cross over.

Durga is possessed of ‘durga’, which means a prison house. When souls – begotten of marginal potency – forget the service of the supreme personality of godhead, they are confined in the mundane prison house, the citadel of Durga. Raja Nabakrishna Deb first started Durga Puja in Shobhabazar Rajbari in 1757. He has set a style for the puja which became a fashion and status symbol among the merchant class people all over Kolkata. During the very ancient time Maa Durga was also worshipped in a single idol which was referred as Mahadevi. Maa Durga was created for slaying the buffalo demon Mahishasur by the Hindu trinity, i.e., Brahma,-

-Vishnu and Shiva and the demi gods who were otherwise powerless to overcome him. Embodying their collective energy she is both derivative and their true source of inner power. Durga Puja or Sharadotsava is a very popular Hindu festival celebrated all along the Indian subcontinent.. It’s the only festival that pays homage to MATRISHAKTI by worshipping Maa Durga and celebrating women power all over the nation. Durga Puja is a ten-day festival of which the last five days is most significant. This is even celebrated in the northern part of India which is often referred as Navratri. It is celebrated in homes as well as in public. Big and structural decorations are made with a wooden temporary stage which is often referred as pandals are made for the Durga Idol.

This ten-day celebration is actually a preserved cultural heritage of our nation which is being celebrated all over India for years and is now recognised by UNESCO as a cultural heritage for the world.



Congratulations 

#DurgaPuja is now inscribed on the #UNESCO Representative List of the Intangible Cultural Heritage of Humanity!

14 ICH elements from #India have been inscribed on this list by the Intergovernmental Committee for the Safeguarding of Intangible Cultural Heritage



 UNESCO  #Education #Sciences #Culture   and 9 others

4:51 PM · Dec 15, 2021 · Twitter Web App

In a proud moment for all Indians, the grand festival of Durga puja gets a UNESCO heritage tag. Durga puja becomes the first festival in Asia to receive such an honour. It's a proud moment for India.

Incantation to goddess Durga from radio programme that has for several decades inaugurated the dawn of Mahalaya marking the onset of the ten day of Devi-Paksha.

The UNESCO on Wednesday added Durga puja in Kolkata to its 2021 list of Intangible Cultural Heritage, giving international recognition to the biggest religious festival of the 331 year old city and the state of West-Bengal.

The 16th conference of UNESCO's Intergovernmental Committee for the Protection of Modern World Culture held in Paris ( Dec 15th ) has

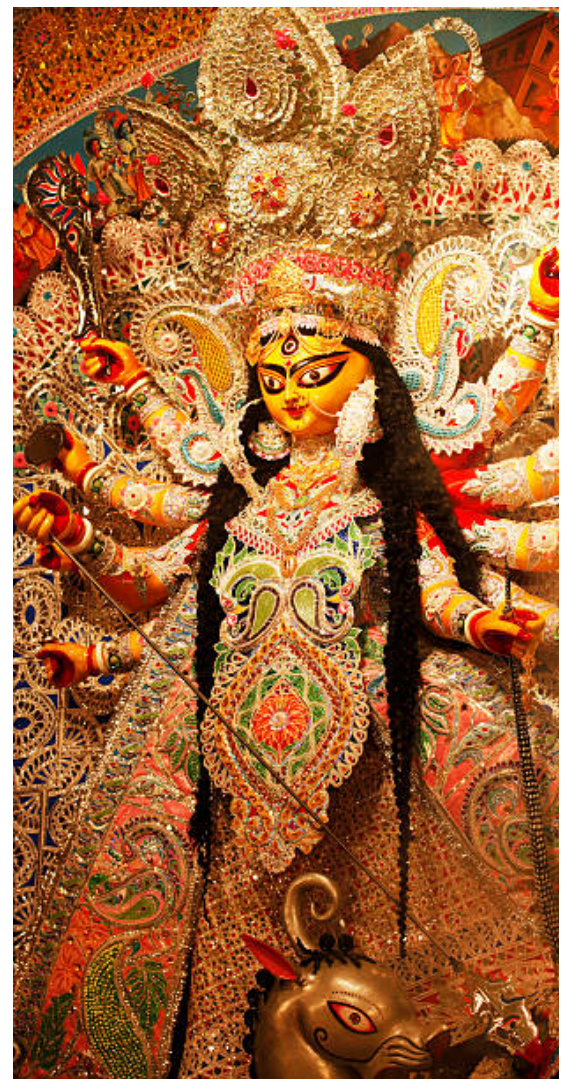
received recognition for the inclusion of Kolkata's Durga puja. An official said, " This festival is all religious, genders and economic levels for an inclusive approach that transcends barriers was especially appreciated.

UNESCO's committee commended Durga puja for its initiatives to involve marginalized groups and individuals including women in during Durga puja.

This prestigious tag will open up this thriving festival to the world," T.G. Thakurta said. Along with Tapati, CSSS research scholars Sandipan Mitra and Devi Chakrabarti, and film-maker Nilanjan Bhattacharya also worked on the dossier and clarified the queries of UNESCO.

# "In a proud moment for all Indians, the grand festival of Durga puja gets a UNESCO heritage tag"

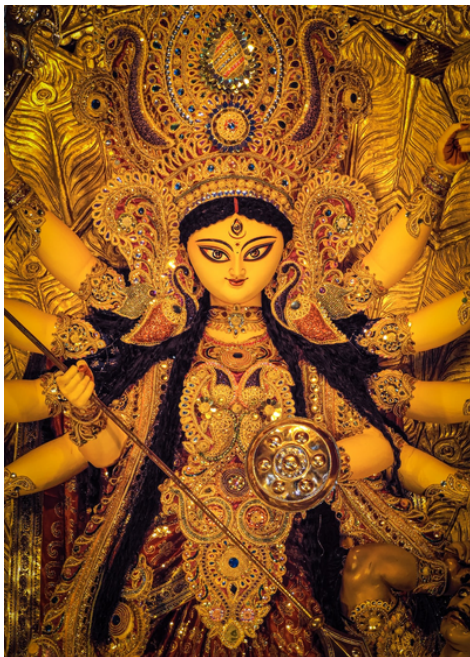
## UNESCO WORLD HERITAGE





# KOLKATA'S DURGA PUJA AS CULTURAL HERITAGE

BY UNESCO



**Durga Puja** is celebrated to worship Goddess Durga from the Hindu mythology. Durga symbolises power, courage, valour; all of which the society accepts as qualities a modern-day woman needs to survive in this world. Durga also replicates the image of a girl who comes back to her birthplace, her home from her in-laws with her children. On one hand she fights evil, protects her family from it and on the other hand she's a caring and nurturing mother.

Durga Puja, however is not only within the realms of a religious ceremony but it has flourished and grown into a festival which unites people. Anyone and everyone from any community take part in this and let themselves get carried away in this tide of happiness. This week-long festival is awaited for and everyone's excitement starts to boil as soon as the Mahalaya comes. The society is still quite evidently patriarchal, amongst that a celebration of a woman's power is necessary. The image of Goddess Durga very well portrays the dynamic of a woman's character. On one hand she handles things smoothly at her workplace, on the other hand she takes care of her family, household works. This is unfair that this is the norm of the society. However, the celebration of Durga Puja gives a woman's hardwork it's deserved recognition. The image of Durga helps us see the working-woman next door or the woman that sells vegetables at market or the housewife that takes care of her family and nurtures it from within. A celebration of the amount of strain and workload a woman can take is Durga Puja. Even if the true essence of Durga Puja is often misinterpreted, this ability of a woman is mostly exploited, this Festival getting recognised by

UNESCO should help many people introspect their views they have for women of the society and this is sure to uplift the quality of thoughts across this society of brains contaminated with misogyny and patriarchy.

**"Durga Puja, however is not only within the realms of a religious ceremony but it has flourished and grown into a festival which unites people. Durga very well portrays the dynamic of a woman's character"**





পোটা

বাল্মটি জ্বলছে বৈকালের হইতে, রেঙেছে কৃষ্ণ আঁখি,  
কেমনে ঢেকে রাখি,

চোখ বড় ছল ছল।

তুলিতে জীবনবল।

মাটি রঙে উঠছে রেঙে,

দিনরাত নিত্য জেগে, আসবে পাড়ার দল।

ঘুচবে যত ভুল, বিধবে যখন শূল, কষ্টে গড়া দেবীমূর্তি,  
রওনা কি পারবে করিতে?



# DURGOTSAVA: TRANSCENDING RELIGIONS

Dinaz has been getting ready for the past half an hour, although she knows that it's going to be a busy evening, she wishes to go out dressed as impeccably as possible. Her phone has rung twice already, and her friends, who come from across Kolkata have planned to meet at Park Street and go hopping all the pandals that stretch out across south Kolkata. Rahul has arranged for transportation, Nadira has scoped out the best food stalls and John has been going through the Telegraph for the past three days, making a list of the "must see" idols and pandals this year. The spirit of festivities has everybody drunk and moot are the distant things like religion, caste and creed.

Thus is the essence of Durgotsava, popularly referred to as Durga Puja, a festival spanning over ten days that is celebrated fervently across the country, if not the world. At the centre of all the celebrations is West Bengal and its beating heart, the magnificent city of Kolkata, a hubbub of cultural reinvention.

Essentially a celebration of the victory of good over evil, of life and creation and in some parts of the harvest festival, Durgotsava is an ancient tradition, dating back to early 6th century, with manuscripts celebrating a warrior-goddess's victory over the forces of evil. By 16th century, the festivities were more defined and in tune with the modern incarnation of the celebrations. Grand commissions were made by the rich Bengali Zamindars, who sponsored the annual Durga Pujas, turning them into a social festival over time.

What had manifested as a ritual was now an annual event looked forward to by Bengalis all year. While the arrival of the British did falter the sheer rate of festivities, it also gave the artists and the revolutionaries of the era to further symbolise the goddess, and all that she stood for, inspiring the likes of Abanindranath Tagore, who manifested her in the image of Bharat Mata. The colonial years were a period of an intense clash of faith, and the Indian freedom fighters had effectively brought the goddess from being a ritualistic temple figure to a spearhead of the freedom movement, symbolising the sheer grace, beauty and strength that the country itself embodied. There was never truly a moment in the history of modern India that Durga Puja saw a decline, and Indians of all faith and religion rallied around the Goddess and the infectious spirit of festive freedom that she stood for. The partition of Bengal, while a misfortune, effectively spread the seeds of celebrations further, and following the British exit, the Goddess had once again outlived and defeated the colonial Mahesh Ashur.

In the 21st century, following the departure of the British and the early years of Indian crises, it would be natural to assume that perhaps the rigorous amounts of energy and efforts made for Durgotsava faded over the years, but never could one be more wrong! If nothing, the sheer scale of celebrations has only expanded in volumes copious. People from across the world visit Kolkata in the days of Durga Puja to capture and take home a whiff of the celebration by eternalising it in their memories. In an age of rapid advancements in technology and communication, the world has come as one, and the generations current and that of the future have come to see Durgotsava as not only a religious event but something far more -



**"Thus is the essence of Durgotsava, popularly referred to as Durga Puja, a festival spanning over ten days that is celebrated fervently across the country"**





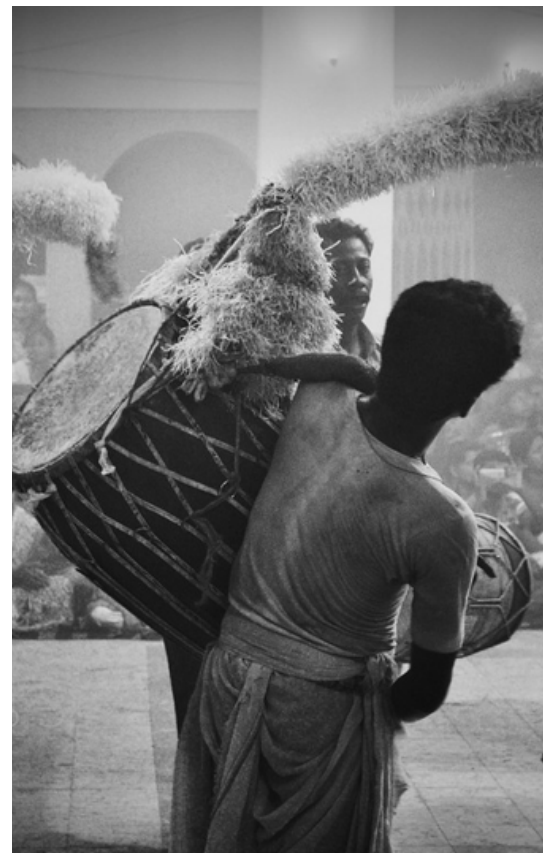
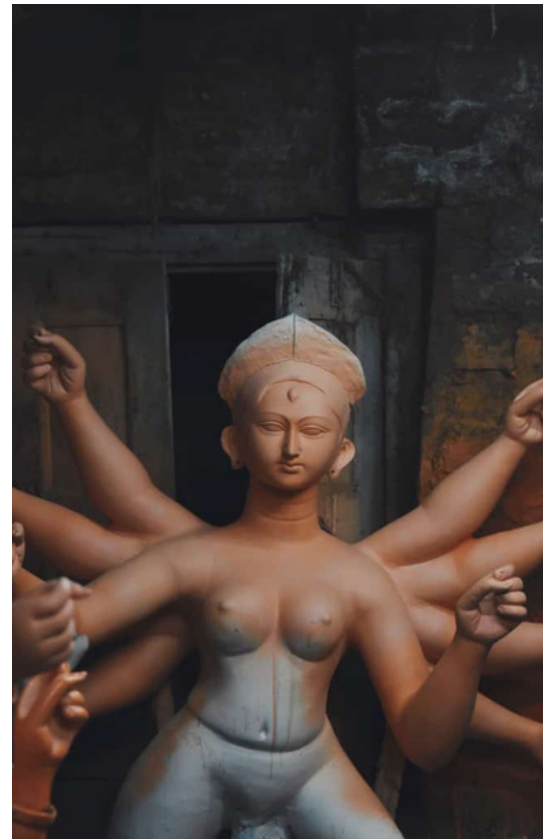
-significant- a celebration of life and unity, of freedom and art, of joy and understanding for not only the residential Bengalis, but for the entire country, and even the world, a realised fact that has now manifested itself in the form of a recognition, a recognition of Durgotsava festival as a UNESCO World Heritage, A tag that comes with an enduring glory and honour for the entire nation, a nation home to five regions, nine religions, twenty-eight states and over nineteen thousand five hundred languages and regional dialects, all coming together to celebrate what can be quite easily considered the most Grand and colourful festival in the country, if not the world.

In a nation recovering from the terrible crisis of the Covid-19 pandemic that had grinded all festivals and rituals to a halt, the resumption of the grand celebrations this year mark a new beginning for the Puja festivities. Massive crowds are expected, Pandals are being constructed in sizes so sheer that the normal eye cannot contain them in a single sight, the essence of joy has leaked into the air, giving the coronaviruses a fair run for their money.

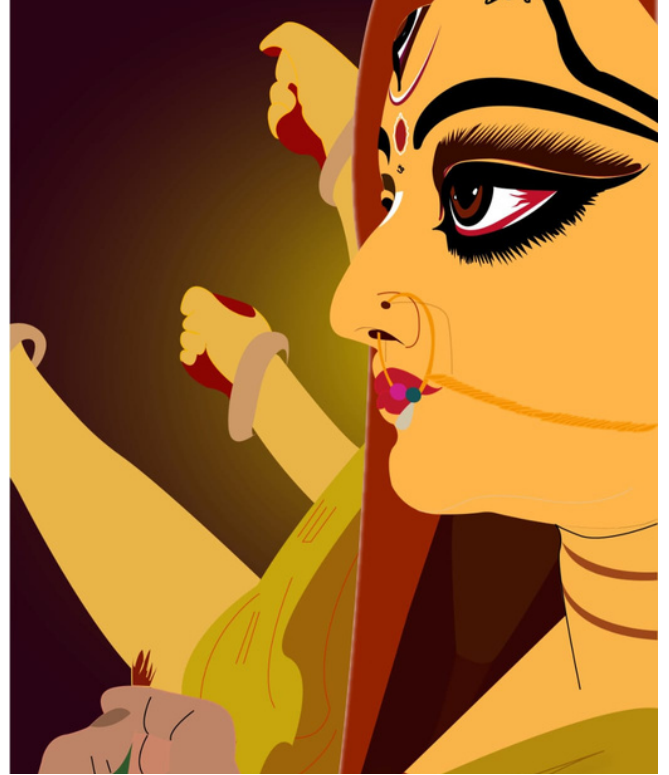
An event that now symbolises coming together and a return to normal, this year's Durga Puja festivals are all about shedding the lockdown skin off and coming back stronger than ever in a world that has pointed out mercilessly that caste, creed, nations and religions do not save lives when the crisis strikes, a crisis that is indifferent to such labels. It is perhaps the only thing we can learn from the virus, to be indifferent and indiscriminate when looking at people, seeing them as fellow human beings who share very much in common with us and-

- The goddess, who had started her journey from stone inscriptions and idols to manuscripts and then to paintings, has now effectively moved over to the LED screens, beckoning a change of an era, a change in generation that does not view the Durga Puja celebrations as a mere religions festival that is limited to people of one community or caste, but as an opportunity to exhibit their artistic streak, come together to celebrate and indulge in the offerings, an excursion into the Bengali heartland of culture and heritage and above all, to infuse the streaks of united change in an ever changing festival, immortalising for the centuries to come in a country that is in a dire need of unity. Now more than ever.

**"Durgotsava festival as a UNESCO World Heritage, A tag that comes with an enduring glory and honour for the entire nation, a nation home to five regions, nine religions, twenty-eight states and over nineteen thousand five hundred languages and regional dialects"**



# SWEET MEMORIES OF DURGATSAV TUG AT THE HEARTS OF PRABASHI



People who left West Bengal took their physical bodies to various parts of the world but left their aching hearts at the foot of Goddess Durga. Their hearts wake up to the sound of drums and long to be back. The Probashi bengalis in their respective areas try their level best to celebrate Durga Puja with the same pomp and glory as back home.

Many of the Bengalis can come back to their native land but sadly few are unlucky who can't return home to celebrate the festival. They try to imitate the feel, the scenarios and the beauty of West Bengal during the festival. Through goddess Durga's benevolence and love the Bengalis outside West Bengal also feel that their prayers are being answered.

If one is pure at heart and are truly dedicated to Ma Durga she will definitely reply to earnest calls and bless everyone no matter where they are.

Even though some Bengalis live outside the state but when the calendar indicates September nobody can resist the Pujo Pujo gondho, or dampen the excitement of astami-r-anjali or the gloom of bijoya dashami and even the shidur khela is the most awaited time of the year for women. The Bengalis living outside also cheer up along with the people living in West Bengal thinking about **Asche Bochor Aabar Hobe.**

**"Through goddess Durga's benevolence and love the Bengalis outside West Bengal also feel that their prayers are being answered."**



# ASPECTS OF PAINTINGS AND COLOURS OF COMMUNAL HARMONY ATTACHED WITH PATACHITRA IN BENGAL



Patachitra are a component of an ancient Bengali narrative art, originally serving as a visual device during the performance of a song.

## Colours of Communal Harmony Of Patachitra

The artist of Noya Village of West Midnapore in West Bengal recognize no barriers of caste, creed or Colour as they made up entirely of Muslim Patachitra artists, stands testimony to this as its nearly 300 inhabitants continue to tell stories of Hindu Gods and Goddesses through their beautiful cloth – based scroll paintings. These artist are also referred to as Potuas

## Aspects of Paintings of Patachitra

The Bengal Patachitra has different type of aspects like The Durga Pot or Durga Sara is recognized as the worshiped Patachitra. It was worshiped in the Hatsarandi Sutradhar Society of Birbhum district of west Bengal during Durga Puja. The Chalachitra is a part of Bengal Patachitra. It referred to the Debi Chal or Debi Chala, the background of the Durga Pratima or the idol. Potua the artist of Chalachitra called it as Pata Lekha, means the writings of Patachitra.

**"Patachitra are a component of an ancient Bengali narrative art, originally serving as a visual device during the performance of a song."**





## বাড়ি ফেরা

দক্ষিণবঙ্গের একটি ছোটো গাঁ পদ্মপাতা, যার পাশবর্তী গঙ্গা নদী কিছু দূর বয়ে ত্রিমুখী হয়ে মিশেছে সাগরের সাথে। তার লাগোয়া প্রতিষ্ঠিত দুর্গা মন্দির আজ থেকে প্রায় দেড়শো বছরের পুরোনো। প্রতিষ্ঠাতা মুখুজে পরিবারের বিদেশে পাড়ি দেওয়ার পর, মন্দিরটি আজ "পোড়ো" আখ্যা পেয়েছে, আর পাবে নাই বা কেন? স্তম্ভগুলি থেকে অনবরত খসে পড়ছে পলেন্সারা, কড়ি-বর্গাগুলি আর কতদিন ছাদের ওজন বইতে পারবে তা বলা মুশকিল, মাঝে মাঝে বাবুই পাখিটা দেওয়াল কোনে থাকা বাসা থেকে মুখ বের করে চাইছে এদিক-ওদিক, মনের জটের মত চারিদিকে ছড়াচ্ছে মাকড়সার জাল।

তবে এত সবে মধ্যও পূজো বন্ধ হয়নি। পুরুত দুর্গাপ্রসাদ ভট্টাচার্য বংশ পরম্পরায় চালিয়ে যাচ্ছেন মায়ের অর্চনা, বাড়িতে তার স্ত্রী ও বছর দশের মেয়ে উমা। একদিন সকালে উমার মা ঘাটে স্নান সারতে গেছেন, সাথে গেছে উমা, দুর্গাপ্রসাদ সবে নিদ্রা দিয়ে মুখ ধুয়ে উঠান পেরিয়ে দরজার কাছে এসে দেখেন এক সজীবিক্রেতা তাদের বাড়ির সামনের পথ ধরে চলেছে বাজার পানে, হাট বসতে তো আর কিছুক্ষণ।

"কই হাস রে?"- প্রথর দৃষ্টিতে সজীবিক্রেতার দিকে তাকিয়ে বললেন পুরুত।

"আজ্ঞে ঠাকুরমশাই.. ওই হাট পানে যাইতেছি!" - বললো বিক্রেতা।

"কিন্তু পুরুতমশাই.."- বিক্রেতা "আঃ! যা বলছি তাই কর, আমি ভট্টাচার্য পুরুত, আমায় দান কললে তোর ব্যবসার উন্নতি হবে, আর না কললে..." ছলছেল নয়নে সব সজি নামিয়ে বিক্রেতা গামছায় চোখ মুছতে মুছতে ফিরতি পথ ধরল। ঘরে ফিরলেন দুর্গাপ্রসাদ, নামালেন বুড়ি, "আহা! সবমিলিয়ে বোধহয় এক মাসের মত খাবার রয়েছে বুড়িতে।" মনে মনে বললেন পুরুত। ডাকাবুকো বামন সে, গাঁয়ের মোড়লও তার সামনে নতজানু হয় কথা বলেন।

হঠাৎ দরজা তীব্র আওয়াজের সাথে খুলে ভেতরে ঢুকে এলেন উমার মা।

"ওগো, উমা...!" -উমার মা

"কি হয়েছে কি? উমা কই?" -পুরুত

"মেয়েটারে নাইয়ে আমি নাইতে নামলাম, ঘাটে বসেছিল উমা, তার হাতে সদ্য জল থেকে তোলা পদ্ম।

নাওয়া সেরে উঠে হঠাৎ দেখি, উমা নেই গো, এদিক উদিক হতভম্ব হয়ে খুঁজেও কোতাও পেলুম নি ওরে, তুমি একবারটি চলো।" তার চোখ থেকে জল বর্ষার মতো ঝড়ে পরলো।

আর একটা কথা না বারিয়ে ছুট লাগালেন দুর্গাপ্রসাদ, চোখে তার আতঙ্ক। হাটের মধ্যে দিয়ে দৌড় দিয়ে বাঁশবন পেরতে গিয়ে হঠাৎ পড়ে গিয়ে মাথা ফাটালেন প্রসাদ, উঠে আবার তার বেগ বাড়িয়ে অবশেষে পৌঁছালেন মন্দির ধারে,

ঘাটের পারে, তারস্বরে ডেকে চললেন উমা নাম।

"উমা উমা....মারে কই তুই?" বলে শিশুর মত কেঁদে উঠলেন দুর্গাপ্রসাদ, আর তখনই..

একটি ছোট মেয়ের হাসির শব্দ শোনা গেল দুর্গামন্দিরের ভেতর থেকে, ছুটে গিয়ে দাঁড়ালেন দুর্গাপ্রসাদ গর্ভগৃহের সামনে, মা দুর্গা প্রসন্ন মুখে দাড়িয়ে সম্মুখে, তার হাতে সদ্য তোলা একটি পদ্মফুল।

**এই গল্পের সমস্ত চরিত্র ও ঘটনাবলি সম্পূর্ণ কাল্পনিক।**

# CHILDREN OF DEBI DURGA

**Who shall she blame?**

**When the sinners have lost all shame.**

**Who will stand by her side?**

**And help punish the evil and the vile.**

**Who will be the shield?**

**And protect the innocent and the ones in need.**

**Who will wield the sword so divine?**

**That beheads the monster without fear mind.**

**Who will be her trident?**

**And slay the corrupt and the tyrant.**

**She lays waiting for her true children to rise,**

**Who shall put an end to the painful cries.**

**They shall be righteous, compassionate and  
full of love,**

**They'll be brave as a lion,**

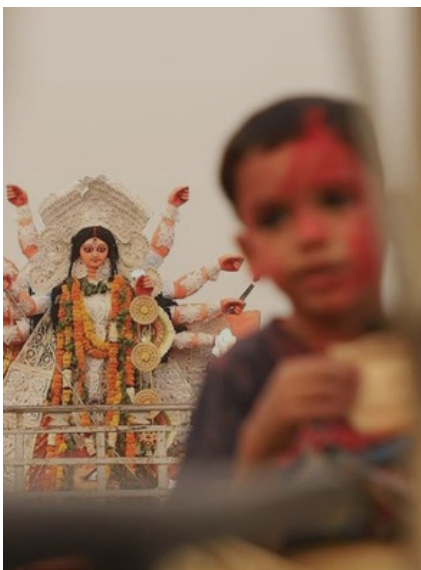
**Strong as a mountain and**

**Pure as white.**

# DURGA PUJA & BONG FASHION

Durga puja gets World Heritage tag from UNESCO previous year as it is the best instance of the public performance, traditional craftspeople, designers, artists, tourists and visitors. Almost after two years, corona pandemic has been brought under control, so the crowds of people can be expected in Durga puja this year. This ten-day celebration represents the collective worship of the Hindu goddess Durga.

For Kolkatans, Durga puja is something more than a religious affair. There are many aspects that give Durga Puja its perfect identity – from the Danker awaz of puja pandel, the adda sessions with Kolkata's food to the Fashion of Bong Divas. If you find yourself in Kolkata during Durga Puja, you will see women in both in traditional attire especially in saree and in western attire. This occasion is perfect to dress in traditional attire in vibrant shades and flaunt matching ornaments.



In this time of the year, every girl especially Bengali girls want to be best to steal all the thunder. If there is anything that every woman loves about Durga puja, that is their shopping list that encompasses all the things new, everything. Apart from pandel hopping, food; Durga puja is full of about setting new fashion trends and giving fashion goals to your friends and family. So, put your best fashion foot forward. When it's about fashion sense, depending on mood and comfort zone, women are ready to dazzle themselves

be it in traditional Lal Par Saada Saree or in Ethnic wear. For all the five days you need different five look, a different colour palette and accessories.

But men don't be upset! This article is not only for our women. This article is absolute for men, too. In the recent years Bengali men have gone through significant changes in their puja attire. Undoubtedly casual attire like Shirt, T-shirt and others are very trendy but Punjabi is the ultimate puja wear for men. Don't you agree?

So, lets know how to dress up on these five days of Shathi to Dashami



**"Durga Puja its perfect identity – from the Danker awaz of puja pandel, the adda sessions with Kolkata's food to the Fashion of Bong Divas"**



## Shasthi Look :-

Shasthi means the sense of mother. That is the beginning of the puja. So, on the first day of the festival, women can go with a light or dark-coloured saree or leggings, jeans or trousers paired with a long kurti is good to go for this day. Complete this look by wearing oxidized jewellery like big earring, bangles and ballerina shoes.

But what about our men? Start your Shasti with a cool outfit. The evergreen combination of white casual shirt, with some embroidery work, with a denim pants or trousers, is a nice choice for this day. You can replace white with other light colour. Take care of your hairstyle, shoe and wrist-watch.



## Fusion in Saptami :

Saptami is up next to Shasthi, where the look can be stylish yet cool. Fusion look can be tried in Saptami. Puff-sleeve is very much trendy nowadays. You can go for a puff-sleeve with a skirt. You can also try a shirt-dress or a dress with cold-shoulder. It is a comfy outfit and looks trendy, too. However, if you are a saree lover, pair a light colour cotton saree, preferably a handloom one, with a sleeveless blouse or a shirt. Do not forget jewellery this time, too. Keep make up, too.



Our men can go for a smart-retro look for this day. Red never fails to catch attention. So, men can opt for a red punjabi, paired with jeans or pyjama, or can tucked dhoti in the traditional manner, if you are comfort with dhoti. You either can go for dark-coloured t-shirt, with a jacket, and black or brown or dark grey coloured pants. That will go pretty as well.

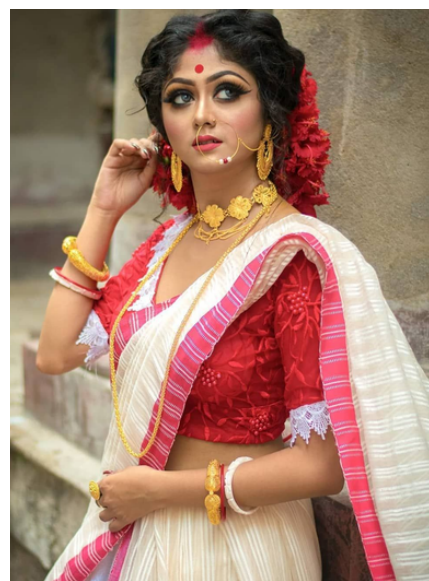
On Saptami, you can opt for a dark-colored shirt that has some embroidery or floral print or no print. This will give you a retro yet smart look with this,



## Ashtami Traditional One :

A gorgeous embellished saree or a designer suit for women and Punjabi for men

When it is Ashtami, you have to stick to the traditional look. Every girl wants to be a head-turner in the day of Ashtami. Ashtami means girls in saree and boys in punjabi. In Ashtami you must go for a traditional look. Nowadays, the trend of white-red bordered saree is catching up. But you can avoid it, if you have already tried the red one, instead, you can go for a gorgeous saree that is embroidered or a toshore-jamdani and embellishment. Wear heavy jewellery, preferably gold.





If you are not comfort with saree, you can go with a gown or a jumpsuit or a designer suit. Definitely take care of the ornament and make up. Make up must be heavy but do not overdo it.

And men must go for a slim kurta pairing with dhoti or a skin tight pyjama. Neheru-coat is an awesome choice with the kurta. However, you can do away with the kurta.



### Navami Look :-

On the forth day, a designer kurta or salwar is a good choice. But if you are thinking to dazzle the entire puja in saree, you can go for a vibrant saree made of crisp pure silk



And if our men is thinking to take a break from traditional wear for this day, they can go for a stylish t-shirt and jeans look. Either you can go for a lightly embroidered kurta for this day.



### Monmohini in Dashami :-

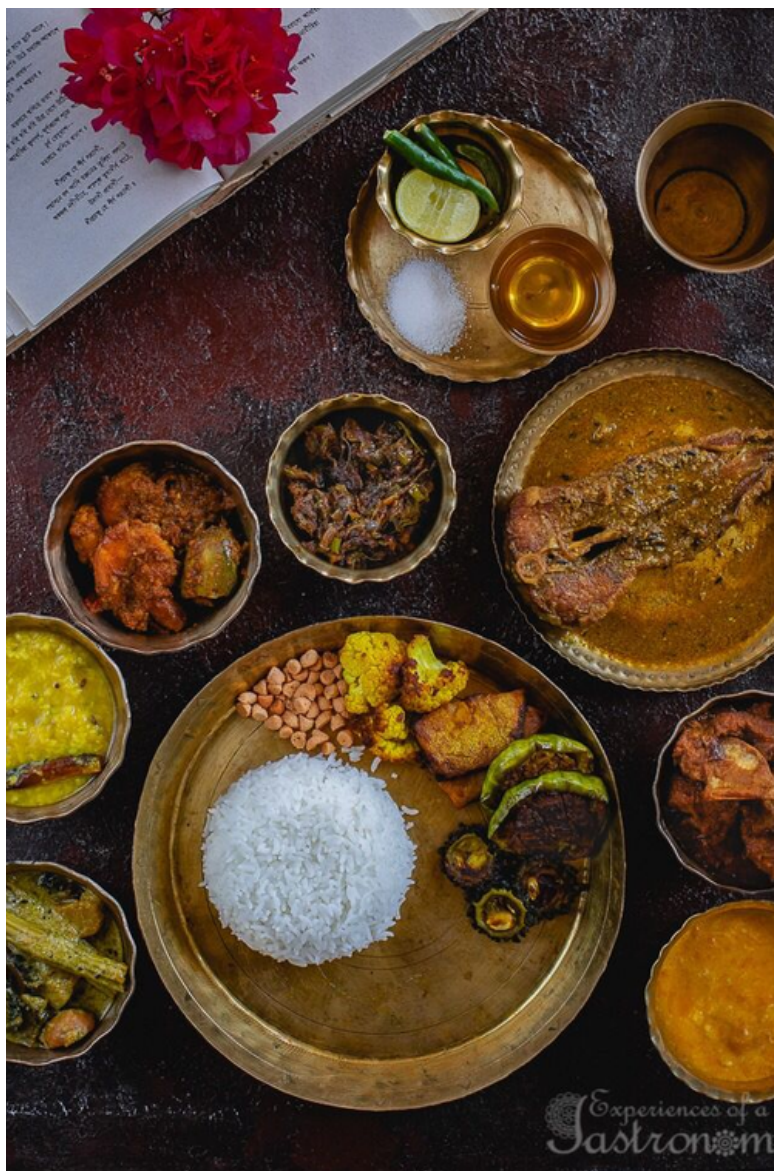
Dashami is the last day and your mood would be off. It's time to bid goodbye to the mother with tears. Bid a good farewell to Durga Maa in a completely traditional look. Try out the atpoure drapping style. A vermilion-coloured saree, a simple hairdo and a big jhumka can make your look stunning. Men also should dazzle the end of the canrnival. Bid goodbye to Durga maa in traditional attire, wear a dhoti-kurta!

Stun Everyone in this puja with your fashion sense. **Happy Durga Puja...!!!**





# KHADDO DURING DURGA PUJA -



Kolkata, 12th September,

## Ahare - Bangla

Durga Puja is one of the biggest festival celebrated by Bengalis all over the world especially West Bengal. Bengal is full of “Baro mashe, Tero parbon” hence, this festival brings all the cultures together towards ‘Khaddo – Bhojon for all the Roshik Bangalis’, varieties of foods are introduced during this festival, which are listed below one after another :-

## Khichuri -

Khichuri is prepared as an offering to the goddess Durga and is called “Bhog.” Later, the food is distributed among the Puja attendees. Khichuri is made with Atop rice, mung dal, potatoes, cauliflower and spices.

It's a delicious dish ever for every Bengalis.





### Luchi, Cholar Daal -

Luchi is a thin fried flatbread made with refined wheat flour or Maida these discs are then fried in heated oil or ghee. Cholar Dal is a lentil dish made with Bengal grams or split chickpeas.



### Muri Ghontoo -

This is a traditional dish that dates back ages and is made with atop rice and fish head. Once the rice gets boiled, the fish head is fried in mustard oil and spices and mixed with it



### Polao & Kosha Mangso -

Pulao is a rice dish, cooked in seasoned broth with rice, meat, and an array of spices including: coriander seeds, cumin, cardamom, cloves and others and the combination of kosha- mangso makes it more mouth melting including Kosha Mangsho (Mutton Kosha, Mutton Kasha) is a delicious spicy Bengali-style mutton curry that is full of flavors from mutton (goat meat), spices, and mustard oils.



### Rosogolla -

Roshogolla, is regarded as the 'king of all Indian sweets'. It is one of the most liked sweets and is regarded as the most popular item on the menu of any Indian celebration. On the occasion of Durga Puja, Roshogolla is the most popular and in-demand for all 'Misti - Mukh lovers'. Bijoya Dashami is celebrated by making one another from child to adult with this white soft sponge like round structured sweet i.e. Rosogolla.



### Misti Dahi -

A must Bengali sweet dessert made with milk the taste that comes from the caramel, the creamy, dreamy sweet yogurt which has a prominent sour after taste is something so heavenly that cannot be expressed in words. Mishti Doi is more than a dessert to Bengalis, it's a part of our culture and traditions.



## নারী দশভূজা

মেয়েদেরকে দুর্বল ভেবো না  
ওরা প্রত্যেকে দেবী দুর্গার অংশ।।

নারী মানেই দুর্বল

নারী মানেই অসহায়

নারী মানেই কলঙ্ক

নারী মানেই সর্ব ক্ষেত্রে বঞ্চিত

নারী মানেই লাঞ্চিত

নারী মানেই ধর্ষিতা

নারী মানেই দেবী দুর্গার অংশ

নারীকে অসহায় ভেবো না  
ওরা দেবী দুর্গার অংশ।।

অন্যায় দেখলে ওরা চুপ করে থাকে না,  
দুর্গার মতো দশ হাত বের করে বিনাশ করে।।



# RAJBARI'S

## AND ITS DURGA PUJA

The beautiful Rajbari Belongs to the royal family of Raja Naba Krishna Deb, the youngest son of Ram Charan Deb, who was a businessman and a Dewan under the Nawab of Cuttack. The Rajbari had seen glory and success during the British rule in Bengal. Nabakrishna Deb's acquaintance with Lord Clive changed his fortune he started his career as a munshi and got engaged in the personal service of Lord Clive and gradually rose to power and fame with time. After Clive appointed him to the post of his personal Confidential Secretary, he became an influential negotiator between the British and the Mughals, Nawabs, and Rajas. Raja Nabakrishna Deb first celebrated Durga Puja in the year 1757 to rejoice in the victory of the British over Nawab Siraj-ud-Daulah of Murshidabad. It is known from resources that renowned British generals Warren Hastings and Lord Clive were among the VIP invitees for the grand festival. Swami Vivekananda was also invited to a gala reception after his return from the World Parliament of Religions held in Chicago.

The Durga Puja in Rajbari is celebrated on the Nat Mandap or the Thakurdalan, which is an open courtyard area in the middle of the palatial building. Here the idol of the Devi along with her four children Lord Ganesha, Lord Kartik, Devi Lakshmi, and Devi Saraswati are presented in an "Ek Chala" or single structure platform. Starting from the bathing of Lord Ganesha's consort "Kala Bou" (Banana Tree), Shosti Puja, Anjali puja of Mahastami, Navami Puja, and the immersion ceremony (Bishorjon) of the Devi idol on Bijaya Dashami –



One of the reputed Durga Puja in north Kolkata is the Sovabazar.

Rajbari Durga Puja which was held in the year 1757 only after the battle of Plassey was done. Raja Nabakrishna Deb who was a famous personality in ancient Kolkata started this Puja earlier at Choto Rajbari which he gave to his adopted child Gopimohan Deb later he built Boro Rajbari and given to his own son Rajkrishna Deb.

Ramkrishna Paramhansa dev, Swami Vivekananda, Lord Clive, Warren Hastings, and many others. It was also well-known for its glorious dance and the musical program performed by the famous dancers and the musicians of ancient Kolkata. The worship of Goddess Durga keeps in 'Ek Chala (single wooden frame) with decorated ornaments made of silver foils which are known as 'Daker Saaj'. It is said that in the earlier days, silver foils which were imported from Germany came through Dak (by post) thus the decoration used to be known as 'Daker Saaj'. Enjoy Sovabazar Rajbari Durga Puja

**"The worship of Goddess Durga keeps in 'Ek Chala (single wooden frame) with decorated ornaments made of silver foils which are known as 'Daker Saaj.'"**





### Thanthania Dutta Bari :

The renowned Dwarka Nath Dutta founded the well-known Shib – Durga Puja at Dwarka Bhawan. He was a follower of Shib, and he preferred peace to power. A “Hara Gouri Murti” dream once occurred to Dwarka Nath Dutta. He quickly founded the Shib-Durga Puja in 1855.

Due to its ancient methodology, Dwarka Bhawan’s Durga Puja is distinctive. In this image, Durga appears smiling (Mrinmoyee). Kartika and Saraswati are articulated on Maa Durga’s left, and Laxmi and Ganesh are present on her right



### Mullick Bari Traditional Durga Puja :

Mullick Bari traditional Durga Puja started from the time of Husen Shah the Nawab of Bengal. Nearly around fifteenth century AD at . Within the nineteenth century the puja was shifted to the masjid Bari Street of city by Ishwar chandra Mullick. Later the Mullicks shifted to Gupti Para and eventually settled in Bhowanipur. Since 1925 Durgapuja is command at the Bhowanipur residence. Mullick barir Dura Puja is almost 156 years.

This is getting more popular puja due to Bengali actor Ranjit Mullick who is belong to this family. It is now also famous for Koyel Mullick who is a famous actress in Bengali movies. Mullick family is vaisnab and thus day offer all vegetarian item at the time of Durga Puja. Another uniqueness of this Durga Puja is Ekchalar Chalchitra. Puja happen to arrange in Annapurna Dalan and Durga Dalan.



### Laha Bari Durga Puja :

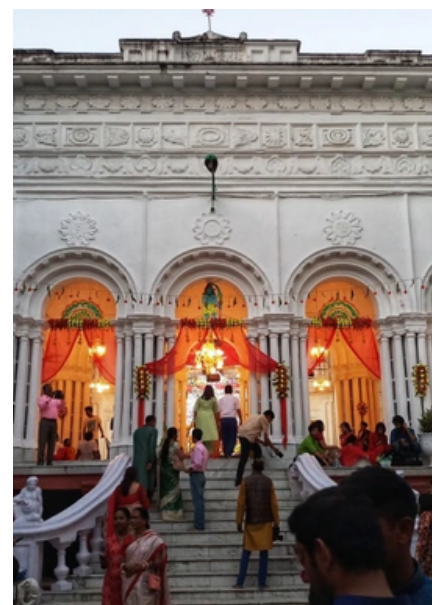
Laha Bari Durga Puja, is one among the popular Banedi Barir Durga puja Puja in collage street area. it had been started 170 years past by Sri Ishwar Pran Krishna Laha. Spiritually inclined Rajiblochan Laha, was said to possess been visited in his dreams by his family divinity who asked him to perform Durga Puja in his family.

Here Durga is seen within the arms of Lord Shiva and her eyes are closed shut. The explanations behind the idol is that the Goddess Durga given plenty of wealth to the Laha family.



### Ghosh Bari Durga Puja

This Puja is one among the wonderful Banedi barir Durga Puja in north Kolkata that being started by Sri Khelat Chandra Ghosh who was the Diwan of the court of Warren Hestings (British colonial administrator in India). Khelat Chandra Ghosh was famous for his social reforming activity. He was also concerned in cultural, musical and philanthropic activities in Kolkata that time. The trusty of Khelat Chandra Ghosh happens to celebrate Durga Puja at their thakur dalan that made from marbles and also the corridor is incredibly long and encircled by embellished wall.





## Rani Rashmoni Kachari Bari Durga Puja :

The Great Bengali lady Rani Rashmoni is famous for her social reforming activities. Rani Rashmoni is very famous to found and establishing the Dakshineswar Kali temple with the worship of Goddess Kali. There are two different Durga Puja's celebrated by two different families. The first one was started by Rani Rashmoni in her S.N Banerjee roadhouse. After her death, her son-in-law continued this Durga Puja in their S.N Banerjee road premises. Another Durga Puja known as 'Kachari barrier Pujo' is conducted today at Janbazar side premises.



## Golden Durga in Mukherjee family:

The Puja of the Mukherjees are 239 years older. Sri Jagatram Mukherjee, a descendant of Sri Harsha Dev, an important courtier of Ballal Sen. They earlier lived in Jessore, Bangladesh. They migrated first in Barrakpore in 18th century and later shifted to Behala. It is said that Sri Jagatram Mukherjee once went to attend Puja at his in-law house with his daughter Jagattarini. Due to some unfortunate circumstances, they got insulted and came back in their own house. On Ashtami Jagattarini insisted and demanded to her father to arrange Durga Puja in their house.

**" The real charm and grandeur of a Durga Puja can only be enjoyed if you see the Durga Puja of a Rajbari like the Sabarna Roy Chowdhury Aatchala Durga Puja, the Shobhabazar Raj Bari Durga Puja and the Rani Rashmoni Family Durga Puja"**



## Chowdhury's Attchalar Durga Puja :

It is known as first Durga Puja in Kolkata. The worship of goddess Durga keep under the yard with eight pillars and a roof top and with no walls. It is called Attchala Mondop. This Durga Puja is extremely popular for its rituals and tradition. Wood framed "Chalchitra" use to keep each year for same usage. This family having total eight Durga Puja in their families.



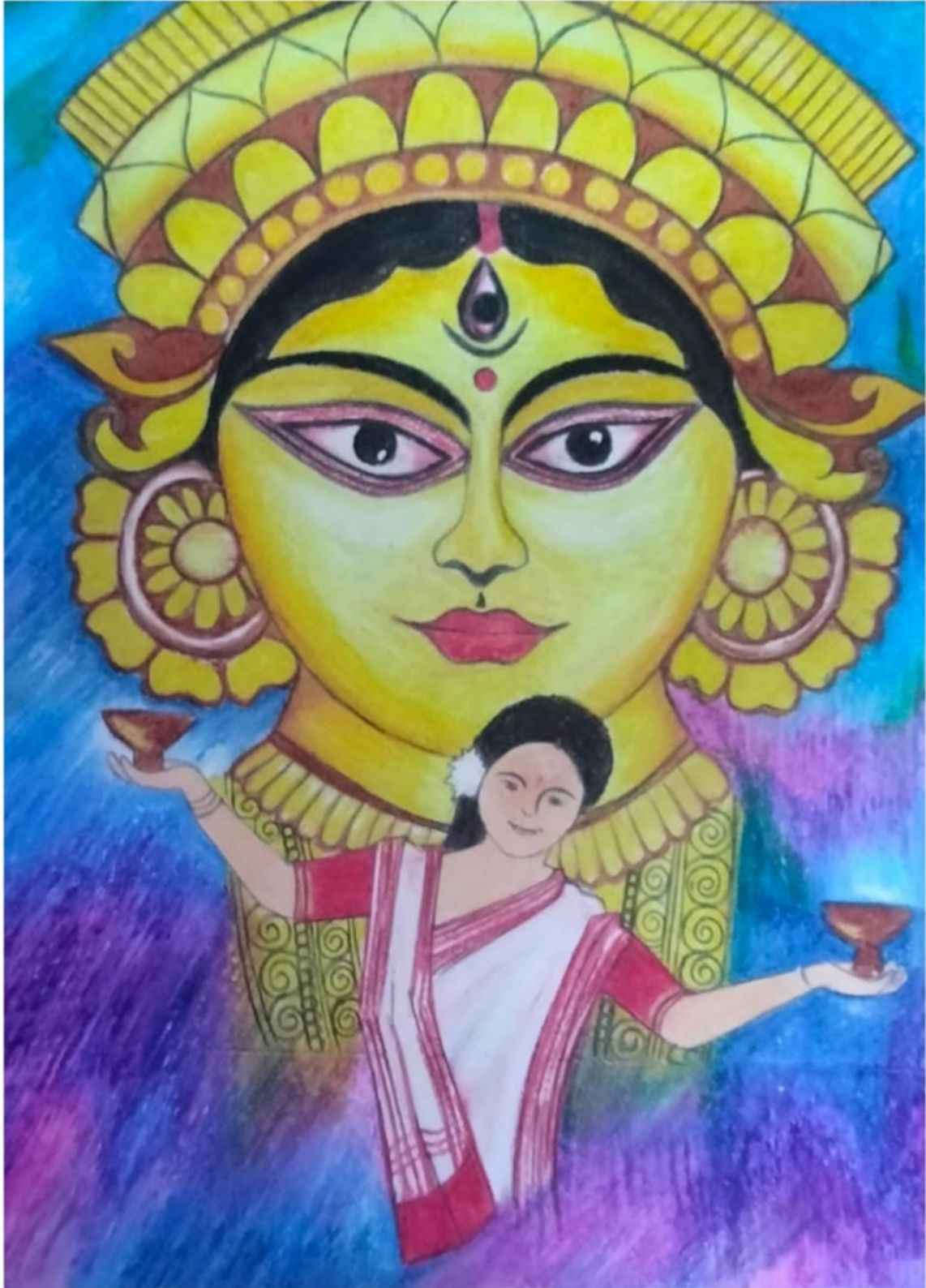


# ART WORKS BY OUR STUDENTS

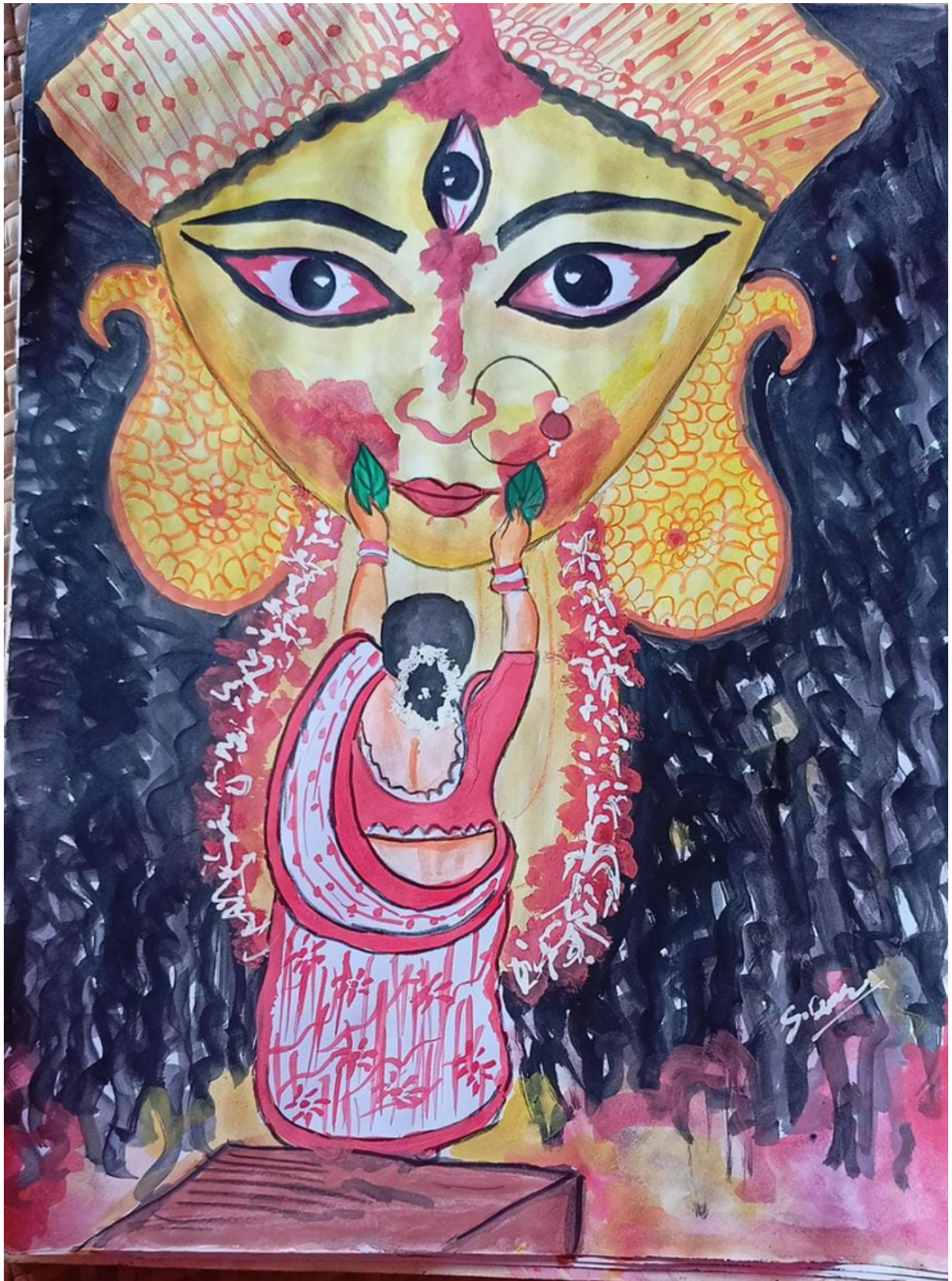




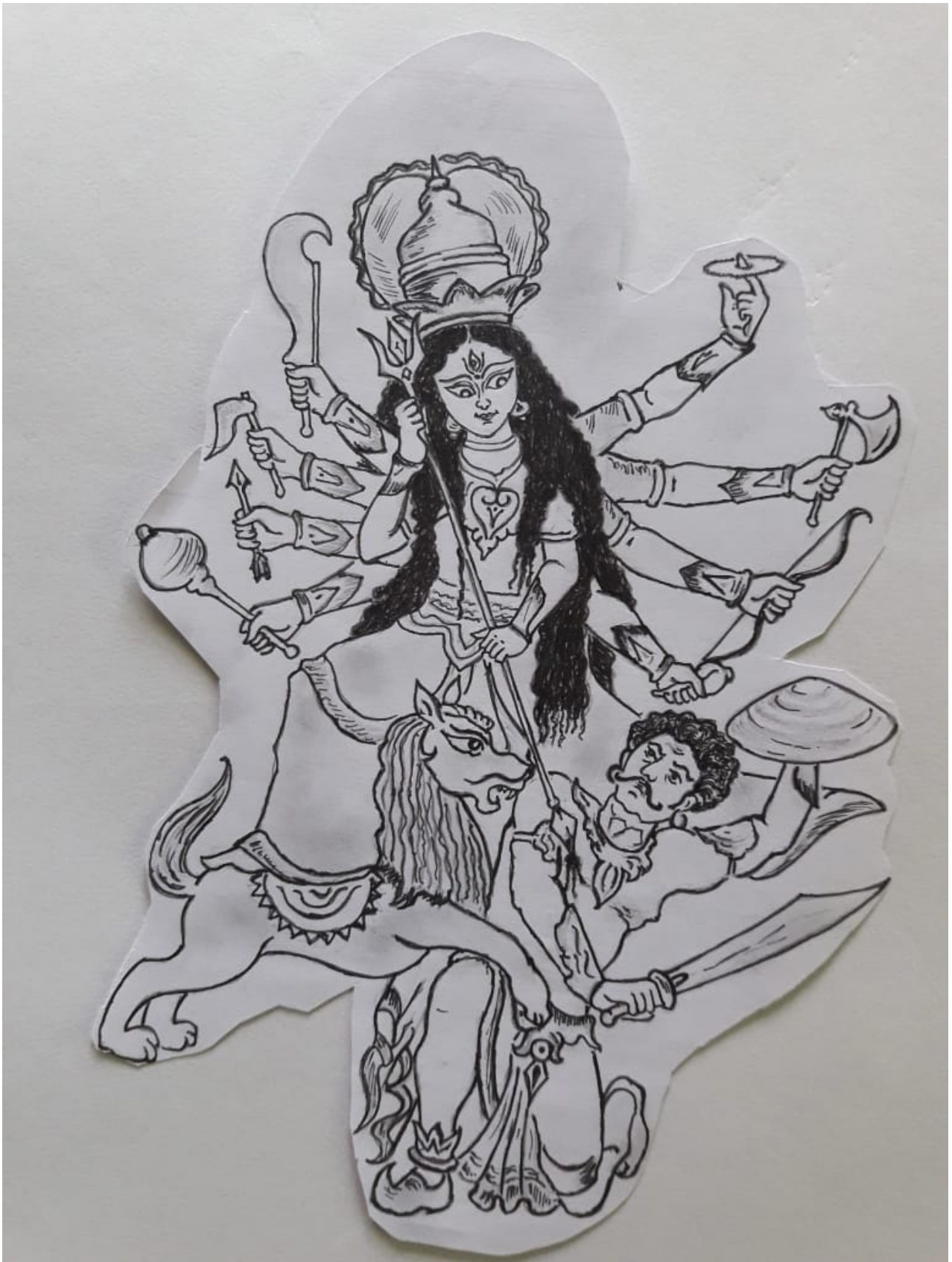




















**THANK YOU**