

Navarātri Navadurgā Sādhana

Devī Navarātri 2026

(October 11th – October 19th)



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The nine forms of Goddess Durga (*Navadurgās*) are revealed in the protective hymn *Devi Kavacam*, included during recitation of the *Devī Māhātmya*:

om prathamam śaila-putrī ca dvitīyam brahmacārīṇī |
trīyam candra-ghaṇṭeti kūṣmaṇḍeti caturthakam || 3 ||
pañcamam skanda-mātetī ṣaṣṭam kātyāyanīti ca |
saptamam kāla-rātrīti mahā-gaurīti cāṣṭamam || 4 ||
navamam siddhi-dātrī ca nava-durgāḥ prakīrtitāḥ |
uktānyetāni nāmāni brahmaṇaiva mahātmanā || 5 ||

3. The first is Śailaputrī, the second is Brahmacārīṇī, the third is Chandraghaṇṭa, Kuṣmaṇḍā is the fourth. 4. The fifth is Skandamāta, the sixth is Kātyāyanī, the seventh is Kālarātrī, and Mahāgaurī is the eighth. 5. The ninth is Siddhidātrī. The Nine Durgās are thus revealed. The noble Brahma has spoken Their names.

In this sādhana guide we provide a brief description of each Navadurgā that can be worshiped on each day of Navarātri, Their simple japa mantras that can be recited 108X, and pranāma verses to salute them after the japa is complete. Each of the Navadurgās are connected to a chakra, an element, and a planet. When viewed through the lens of Tantra and Yoga, the sequence of the nine goddesses over the nine nights charts the awakening of consciousness, progressing sequentially from raw earthly existence up to absolute spiritual liberation.

For those who wish to read the *Devī Māhātmya* during this time, we have shared the method of dividing the chapters over nine days. Also included are the colors that can be worn on each day based upon on the weekday when Navrātri begins, with the remaining eight days following a fixed cycle of colors. For those fasting for Navarātri or Durgā Pūjā, the fast can ended any time after sunrise on Vijaya Daśamī, Tuesday, October 20th.

I. PRATIPADĀ
Sunday, October 11th

Devi Śailaputrī



Śailaputrī means daughter of the mountain. After Her self-immolation in Her incarnation as Sati, Paraśakti took birth as Pārvatī, the daughter of the Himalaya. She is visualized as riding the bull Nandi and holding a trident and lotus. She wears the crescent moon in Her hair. She resides within our body at the base of spine (*mūlādhāra cakra*), rules the earth element (*prtvī-tattva*), and the moon (*Chandra*). The name Śailaputri also denotes the purifying and sin-destroying power of the Ganga, which flows from the Himalayas. She is invoked on the first day of Navarātri (*pratipadā tithi*). Her blessings inspire us to begin our spiritual journey and gives us encouragement along the way.

Japa Mantra:

om hrīm śrī śaila-putrī durgāyai namaḥ ||
“Om! Hrim! We worship Śrī Śailaputrī Durgā.”

Pranam:

om himācala sutānātha samstute parameśvari |
rūpaṃ dehi jayaṃ dehi jaśo dehi dviṣo jahi ||
“Consort of the daughter of the mountain, praises You with hymns,
O Supreme Goddess. Reveal Yourself. Grant victory. Grant success.
Remove ill-feeling.”

om caṇḍike nava-durge tvam mahā-deva-manorame |
pūjāṃ samastāṃ sangrihya rakṣamāṃ tridaśeśvarī ||
“O Caṇḍika, You are the Nine Durgās. You are dear to Mahādeva.
Please protect us, having received our worship, O goddess of all divinities.”

Reading:

Devī Māhātmya, Chapter 1

Color for Wearing:
Orange

II. DVITĪYA
Monday, October 12th

Devi Brahmācārīṇī



Brahmacārīṇī is the form of Paraśakti as young *Pārvatī* during Her practice of severe austerities to attain Lord Śiva as Her husband. She is the ideal disciple and sādḥaka. She is visualized as barefooted, holding a pot of holy water and a mala of *rudrākṣa* beads. She resides in our body in the reproductive center (*svādhiṣṭhāna-cakra*), rules the water element (*apas-tattva*), and the planet Mars (*Mangal*). *Brahmacārīṇī* means “the one who moves in Brahman” and denotes *śakti*, the dynamic aspect of the *Brahman*. She is invoked and worshipped on the second day of Navarātri (*dvitīya tithi*). Her blessings inspire us to perform austerities and pursue learning. She bestows *tapasyā śakti*, the power of following strict disciplines and moral principles in service of high spiritual goals.

Japa Mantra:

oṃ hrīṃ śrī brahmācārīṇī durgāyai namaḥ ||
“Oṃ! Hrīṃ! We worship Śrī Brahmācārīṇī Durgā.”

Pranam:

oṃ namo devyai mahā-devyai śivāyai satatam namaḥ |
namaḥ prakṛtyai bhadṛāyai niyatāḥ praṇatāḥ sma tām ||
“We bow to the Goddess. We bow to the Great Goddess. We bow to the ever auspicious One. We bow to Her who is primordial nature, who is gracious. With concentration, we bow to Her.”

oṃ caṇḍike nava-durge tvam mahā-deva-manorame |
pūjāṃ samastāṃ sangrihya rakṣamāṃ tridaśeśvarī ||
“O Caṇḍika, You are the Nine Durgās. You are dear to Mahādeva. Please protect us, having received our worship, O goddess of all divinities.”

Reading:

Devī Māhātmya, Chapters 2 & 3

Color for Wearing:
White

III. TRITIYA
Tuesday, October 13th

Devi Candraghaṇṭā



Candraghaṇṭā is Pārvaṭī after Her marriage to Lord Śiva, when She began to adorn Herself with the moon (*candra*), shaped like a bell (*ghaṇṭā*). During the battle between the gods and demons, the tremendous sound of Her bell sent thousands of demons to the abode of death. Her aggressive pose expresses Her eagerness to destroy the negative forces troubling Her devotees. She is Durgā in a form full of beauty, dignity, power and benign creativity. She is visualized as riding a tiger and holding divine weapons in Her ten hands. She resides in our body in the navel center (*maṇipūra cakra*), rules the fire element (*agni-tattva*), and the planet Venus (*Śukra*). She is invoked and worshipped on the third day of Navarātri (*tṛtīya tithi*). Her blessings free us from worldly anxiety, empowers our worship, and fills us with devotion.

Japa Mantra:

oṃ hrīṃ śrī candra-ghaṇṭā durgāyai namaḥ |
“Oṃ! Hrīṃ! We worship Śrī Candraghaṇṭā Durgā.”

Pranam:

oṃ sarva-svarūpe sarveśe sarva-śakti-samanvite |
bhayebhyastrāhi no devi durge devī namo'stu te ||
“Essence of all, ruler of everything, and possessor of all energy, protect us from fear, O Goddess. We bow to Goddess Durgā.”

oṃ caṇḍike nava-durge tvam mahā-deva-manorame |
pūjāṃ samastāṃ sangrihya rakṣamāṃ tridaśeśvarī ||
“O Caṇḍika, You are the Nine Durgās. You are dear to Mahādeva. Please protect us, having received our worship, O goddess of all divinities.”

Reading:

Devī Māhātmya, Chapter 4

Color for Wearing: Red

IV. CATUTHĪ
Wednesday, October 14th

Devi Kushmanda



Kūṣmāṇḍa is the form of Parāśaktī that gave birth to the universe as a small cosmic egg. *Kū* means small or little, *uṣma* means warmth and *āṇḍa* means egg. The name Kūṣmāṇḍa is also derived from the word for a plumpgourd, represents the Devi's supreme form, containing the three gunas. She is visualized as riding the lion of dharma and carrying a pot of honey, a pot of blood, and various divine weapons in Her eight hands. She resides in our body in the heart center (*anāhata cakra*), rules the air element (*vāyu-tattva*), and the Sun (*Sūrya*). She is invoked and worshipped on the fourth day of Navaratri (*caturthī tithi*). Through Her blessings one is freed from ailments and attains pleasure and prosperity. Her grace purifies us and fills us with grace, granting us commitment to our sādhana.

Japa Mantra:

oṃ hrīṃ śrī kūṣmāṇḍa durgāyai namaḥ |
“Oṃ! Hrīṃ! We worship Śrī Kūṣmāṇḍa Durgā.”

Pranam:

oṃ śaraṇāgata-dīnārtha-paritrāṇa-parāyaṇe |
sarva-syārti hare devi nārāyaṇi namo'stu te ||
“Protector and supreme refuge of the weak and afflicted,
of being who take shelter of You. O Nārāyaṇi, we bow to You.”

oṃ caṇḍike nava-durge tvam mahā-deva-manorame |
pūjāṃ samastāṃ sangrihya rakṣamāṃ tridaśeśvarī ||
“O Caṇḍika, You are the Nine Durgās. You are dear to Mahādeva. Please
protect us, having received our worship, O goddess of all divinities.”

Reading:

Devī Māhātmya, Chapter 5 & 6

Color for Wearing: Royal Blue

V. PAÑCAMĪ
Thursday, October 15th

Devi Skandamata



Skandamātā is the mother of Skanda, also known as Kārttikeya, the divine general who leads the gods in battle against the demons. She is the loving Mother Goddess who nourishes us and nurtures our spiritual path. She is visualized as seated on a lion, holding two lotuses, and the six-faced Skanda on Her lap. She resides in our body in the throat center (*viśuddha cakra*), rules the space element (*ākāśa-tattva*), and the planet Mercury (*Buddha*). She is invoked and worshipped on the fifth day of Navarātri (*Lalitā Pañcamī*). To those who worship Her with complete concentration, She grants power, prosperity, and spiritual victory.

Japa Mantra:

oṃ hrīm śrī skanda-mātā durgāyai namaḥ |
“Oṃ! Hrīm! We worship Śrī Skandamātā Durgā.”

Pranam:

oṃ devi bhakta janod-dāma-datta-nanda-dayam'bike |
rūpam dehi jayam dehi jaśo dehi dviṣo jahi ||

“O Goddess, You bestow compassion and delight to those whose hearts are tied to You with devotion. O Mother, reveal Yourself. Grant victory. Grant success. Remove ill-feeling.”

oṃ caṇḍike nava-durge tvam mahā-deva-manorame |
pūjāṃ samastāṃ sangrihya rakṣamāṃ tridaśeśvarī ||

“O Caṇḍika, You are the Nine Durgās. You are dear to Mahādeva. Please protect us, having received our worship, O goddess of all divinities.”

Reading: *Devī Māhātmya*, Chapter 7

Color for Wearing: Yellow

VI. ŚAṢṬĪ
Friday, October 16th

Devi Katyayani



Kātyāyanī is the incarnation of Durgā who took birth as the daughter of Sage Kātyāyana. She then went on to kill the demon Mahisha. She is the combined radiance of Brahma, Viṣṇu, and Śiva. Her śakti-pīṭha is in Vṛndāvana and She was worshipped by the gopīs of Vṛāj to attain Śrī Kṛṣṇa as their husband. She is visualized as riding on an exquisite lion and holding a sword. She resides in the body in the forehead center (*ajñā cakra*) and rules the mind (*manas*) and the planet Jupiter (*Brihaspati*). She is invoked on the sixth day of Navarātri (*ṣaṣṭhī tithi*). Her worship destroys sins and grants the four goals of life (*dharma, kāma, ārtha, mokṣa*). Her grace liberates one from fear, destroys inner demons, and purifies the mind.

Japa Mantra:

oṃ hrīm śrī kātyāyanī durgāyai namaḥ |
“Oṃ! Hrīm! We worship Śrī Kātyāyanī Durgā.”

Pranam:

oṃ etat te vadanam saumyam locana-traya-bhūṣitam |
pātu naḥ sarva-bhūte-bhyaḥ kātyāyani namo'tu te ||
“May Your beautiful face, adorned with three eyes,
protect us from all fear. O Kātyāyanī, we bow to You.”

oṃ caṇḍike nava-durge tvam mahā-deva-manorame |
pūjāṃ samastāṃ sangrihya rakṣamāṃ tridaśeśvarī ||
“O Caṇḍika, You are the Nine Durgās. You are dear to Mahādeva. Please
protect us, having received our worship, O goddess of all divinities.”

Reading:

Devī Māhātmya, Chapter 8

Color for Wearing: Green

VII. SAPTAMĪ
Saturday, October 17th

Devi Kālaratrī



Kālaratrī means the Dark Night or Night of Death. She is the dark and violent aspect of Durgā, a stark manifestation of Goddess Kālī. In order to kill the demons Śumbha and Niśumbha, Durgā removed Her golden exterior and appeared in Her primal form as Kālaratrī. As we progress along our spiritual path, we come to point where our ego digs in, refusing to budge and the Divine seems further away than ever. Kālaratrī sees us through this troubling time. She is visualized as naked, riding a donkey, carrying a sword and skeletal lightning-bolt, and with hands in mudras that grant boons and liberate one from fear. She dwells at the top of the head (*sahasrāsāra cakra*) where name and form are transcended. She rules the planet Saturn (*Śani*). She is invoked and honored on the seventh day of Navarātri (*Sarasvatī Saptamī*). Her worship destroys demons, ghosts, and black magic, and Her grace allows us to experience the dark radiance of non-dual Reality.

Japa Mantra:

om hrīm śrī kāla-rātrī durgāyai namaḥ |
“Om! Hrīm! We worship Śrī Kālaratrī Durgā.”

Pranam Mantras:

om jaya tvam devi cāmuṇḍe jaya bhūtārati-hārini |
jaya sarvagate devi kāla-rātri namo'stu te ||

Victory to Goddess Cāmuṇḍa. Victory to the remover of the world's suffering. Victory to the goddess who manifests the world.

O Kālaratrī — we bow to You.

om caṇḍike nava-durge tvam mahā-deva-manorame |
pūjām samastām sangrihya rakṣamām tridaśeśvarī ||

“O Caṇḍika, You are the Nine Durgās. You are dear to Mahādeva. Please protect us, having received our worship, O goddess of all divinities.”

Reading:

Devī Māhātmya, Chapter 9 & 10

Color for Wearing: Grey

IIIX. AṢṬAMĪ

Sunday, October 18th

Devi Mahāgaurī



Mahāgaurī means the Great Radiant Light. They say that it is darkest just before the dawn, and sure enough, the dark night of Kālaratrī is followed by the shining brilliance of Mahāgaurī. Pārvaṭī is known as Kālī because of Her dark complexion. After severe penance, She bathed in the celestial waters of Lake Mānasarovara and emerged fair as the moon, the color of conch or kunda flowers. Mahāgaurī literally means very white, and refers to *śuddha sattva*, transcendent purity, untainted by the qualities of material nature. She is visualized as having fair complexion, wearing a white sari, riding the white bull Nandi, and carrying a trident and ḍamaru drum. She shows the mudrās of granting boons and fearlessness. As the consort of Lord Śiva, She dwells in celestial Kailāsa, far above the crown cakra. She rules the planet Rahu. She is invoked and worshipped on the eighth day of Navarātri (*Durgāṣṭamī*). Her worship burns all sins and impurities, leaving only the white ash so dear to Shiva and His devotees. The auspicious Mahāgaurī rains subtle blessings upon Her devotees.

Japa Mantra:

oṃ hrīm śrī mahā-gaurī durgāyai namaḥ ||
“Om! Hrīm! We worship Śrī Mahāgaurī Durgā.”

Pranam:

oṃ sarva-mangala-mangalye śive sarvārtha-sādhike |
śaraṇye tryambake gauri nārāyaṇi namo'stu te ||
“Auspiciousness of all auspicious beings, who grants fulfilment of all prayers, refuge of all, śakti of Śiva, three-eyed and golden
— O Nārāyaṇi, we bow to You.”

oṃ caṇḍike nava-durge tvam mahā-deva-manorame |
pūjāṃ samastāṃ sangrihya rakṣamāṃ tridaśeśvarī ||
“O Caṇḍika, You are the Nine Durgās. You are dear to Mahādeva. Please protect us, having received our worship, O goddess of all divinities.”

Reading: *Devī Māhātmya*: Chapter 11

Color for wearing: Peacock Purple

IX. NAVAMĪ
Monday, October 19th

Devi Siddhidātrī



Siddhidātrī represents the culmination of our spiritual journey — the attainment of perfection. *Siddhi* can mean mystical power, attainment, or perfection. *Siddhidātrī* is the giver of all possible siddhis. She is visualized as seated upon a lotus, holding mace, discus, conch and lotus and surrounded by siddhas, gandharvas, yakṣas, sages, demons and gods — all worshipping Her as per their level of understanding. She rules the planet Ketu. She is worshipped on the ninth day of Navarātri (*Mahānavamī*). By Her grace, root-ignorance can be removed, revealing the knowledge of Brahman. Her blessings lead to the ultimate perfection, the realization that only She exists. It is She whom all are seeking.

Japa Mantra:

oṃ hrīṃ śrī siddhi-dātrī durgāyai namaḥ ||
“Oṃ! Hrīṃ! We worship Śrī Siddhidātrī Durgā.”

Pranam Mantras:

oṃ mahā-vidyā mahā-māya mahā-medhā mahā-smṛtiḥ |
mahā-mohā ca bhavatī mahā-devī mahāsurī ||

“You are the great knowledge, the great ignorance, the great intelligence, the great memory, and the great confusion. You, dear lady, are the Great Goddess and the Great Demoness.”

oṃ caṇḍike nava-durge tvam mahā-deva-manorame |
pūjāṃ samastāṃ sangrihya rakṣamāṃ tridaśeśvarī ||

“O Caṇḍika, You are the Nine Durgās. You are dear to Mahādeva. Please protect us, having received our worship, O goddess of all divinities.”

Reading:

Devī Māhātmya, Chapter 12 &13

Color for Wearing: Peacock Green