CHAPTER FOUR

THE DHARMASASTRAS AND THEIR BEARING
ON THE DURGA WORSHIP.

In the previous chapter of our dissertation we have shown the historical evolution of the worship of Durga. It is a matter of privilege and satisfaction to the people of Bengal and the whole of eastern India to know that the Durga worship which has attained the eminence and magnitude of national festival of this part of the country is deep-rooted in the ancient SASTRAS of considerable antiquity. Its different manifestations may be comparatively modern but in its essence it is a VEDIC-PURANIC VRATA. All the characteristic features of the VRATAS are found here and its VEDIC references (cf. UMA-Haimavati episode of the Kena-Upanisad) may not be underestimated.

There is no doubt about it that the worship of Durga has prevailed from ancient times. She is worshipped under various names and aspects. In the Taittiriya Aranyaka X. 18 Siva, said to be the husband of Ambika is mentioned as imparting to Indra, the knowledge of the great Being. The various names of Durga are Uma, Parvati, Devi, Ambika, Gauri, Candi or Candika, Kalī, Kumari, Lalita, etc. The Mahabharata Virata Parvan 6 and Bhīma Parvan 23 contain two hymns addressed to Durga in which she is stated to be Vindhyavāsini and fond of blood and wine. In Vanaparvan 39. 4 it is stated that Uma became Kirati when Siva became a Kirat to test the prowess of
Arjuna. In Kumarasambhavam, Kalidasa speaks of Parvati, Uma, Aparna and derives the latter two words. Yaj. 1.290 speaks of Ambika as the mother of Vinayaka. The Devi Mahatmya in the Markandeyapurana is the principal sacred text of Durga worshippers in Northern India. E. I. Vol. 9, p. 189 shows that about 625 A.D. Durga was invoked as the supreme goddess. Banabhatta in his Kadambari gives a graphical description of the temple of Candika and refers to offerings of blood made to her, to her trident (trisula) and her slaughter of Mahisasura. The Krtyaratnakara quotes verses from the Devipuranam that the 8th of the bright half of a month is sacred to Devi (and particularly of Asvina), that a goat or a buffalo may be sacrificed to her. In Bhavisvanurana* we find - "Svamamsurudhirair dattair devi tasyati vai bhrasm. Mahistchagamesanam rudhirena tatha nrpa. Evam nana mlechchaganaih pujyate sarvadayubhuh. Angavangakalingaisca Kimnairaih varvaraih sakaih."

These bloody rites are still continued in the Kali temple in Bengal and a few other shrines of Durga. In Bengal the worship of Durga in Asvina has been most popular. Durga is also worshipped as Sakti. The influence of sakta worship has been great throughout India.

In modern times devapuja differs considerably from the ritual of the ancient works of Visnu and Baudhayana; it also differs from province to province and caste to caste. A brief analysis of

* cf. Bhavisya Purana.
the devapuja practised by brahmanas in Western India is given below:

Acamana, prānayam, adoration to Mahāganapati and certain other deities. Twelve names of Ganesa, hymn of praise to Ganesa, Gaurī, Viṣṇu, mention of the place and the time with astronomical details about the day, the nakṣatra, etc. The samkalpa of performing devapuja with sixteen upacāras should be held after this. Contemplation on Ganaṇapati with Rgveda II. 23. 1. ; asanavidhi with an invocation to the earth; nyasa of the sixteen verses of Rgveda X.90 on sixteen parts of the body, invocation of the deities and the sacred rivers in the water jar and offering sandal wood paste, flowers and whole grains of rice to the jar. Then invocation of the cone and bell in a similar way; sprinkling of oneself and the materials of worship with water accompanied by the mantras (apavitraḥ pabītro va), dhyāna of Viṣṇu, Siva, Ganesa, Dūrgā holding a bunch of flowers in one's folded hands; then offering the sixteen upacāras enumerated above to the accompaniment of the 16 verses of Rgveda X.90 to one's favourite deity; final benediction. When several deities are worshipped, there are two methods in which the upacāras may be offered. One may offer the upacāras from avahana to namaskāra to one deity or the principal deity and then the same upacāra to the other deity or deities one after another. This method is called Kandamusamaya. The other method occurs when avahana is done for the several deities in order, then asana for all, then pādyā for all and so on up to namaskāra. This is called padarthanusamaya. This method is generally preferred.
From the early centuries of the Christian era the works on Tantra exercised a profound influence on the ritual of Devapūjā and several mystical postures of the hands and fingers such as the mudras and the nyasas began to occupy the minds of the worshippers. The Bhāgavata Purāṇa XI. 27. 7. says that Devapūjā is of three kinds, viz., Vaidiki, Tantrīkī and Misra. The first and the third are for the three varnas and Tantrīkī for sudras.

But it is a matter of diligent that the bulk of the Dharmasastras not only accepts and tries to popularise the worship of Durgā as one of the major Vratas but shows its importance by allotting quite a number of pages for its delineation. In this regard the eastern India Smṛiti digests have taken an advanced position and a proper approach and analysis of at least some of these important texts are necessary to determine the procedural importance of the Durgā Puja.

We propose to take up the texts of Jimutavāhana, Srinathacāryacūḍamāṇi, Śrī Vacaspati Misra, Sulapāṇi and Raghunandana - the famous East Indian Nibandha writers in this context.

According to the Kalaviveka of Jimutavāhana the worship of Durgā should be done in the month of Āsvina (Āsvayūjā). The time of invokation, worship and immersion is being discussed now.

The Bhāgabatinpurāṇa observes -

"Having done the worship of Durgā at the daytime when Ādra mansion is connected with Kanya of the Zodiac in the dark fortnight, invoke the Goddess on the ninth day with song and music. On the fourth day of the bright fort-
night the rite of unfastening the hair of the Goddess is done, in the morning of the fifth day make her bath with purified water."

The word 'Kanyāyam' here means the dark fortnight having connection with Kanya of the month of Śādra. Due to non-Nyāvacara (a fallacy in Nyāya system) with the Kanya of the dark fortnight of Śādra without interceleration. It is not the rule that the invocation of the Goddess is done at the time when Kanya remains, because the invocation of the Goddess has been fixed on the ninth day before the tenth day and etc. of the dark fortnight when there is chance of attainment of Kanya of the Zodiac. This must not be said that why not it is done on the ninth day having Kanyāsesakṣa. It is not done because the time for the worship of Durgā is not ripe in the Tula without Dvīrāsāda, nor it is done in Candra or Saura Āsvina. Vyasa observes:

"Invoke the Goddess in the tithi having Adrā and make her entered in Mūlā, worship her in Uttara and immerse her in Srabana. Having collected a fruit-bearing branch of Vilva worship the Goddess in the tithi having Mūlā, and after worship immerse Her on morning in the tithi having Srabana of the mansion." Here the branch needed for collection is related with the word "Pujaitvā".

The Lingapurāṇa observes:
"The worship of Patrika is done in the seventh day, fast, worship and waking on the eighth day, (animal) sacrifice according to precepts on the ninth day, sending (Sampresanam) and immersion with play, fun, and music are done on the tenth day; these lead to strength."

[cf.: "Saptamyan Patrikāpuja, ..." etc.]

Here the word 'Patrika' means the branch of Vilva. By the saying "mulena safalam" the worship of it is done, not by it. Collection is also done on the seventh day as the worship of one un-collected is not done; as there is no mention of any time Saptami is taken.

Thus 'tithikalpa' has been shown in Līṅgapurāṇa, Vyasa has 'nakṣatrakalpa' but as Melāka has shown the both it is more acceptable. There is no saying that the entry of Patrika is to be done by the combination of Saptami with Mula. It must not be said that the meaning comes for the oneness of two sentences because this meaning is not taken for the niyama (precept, rule). Thus the Bhabisvanurāṇa observes:

"If in the month of Ṛṣvina (Ṛṣvayujake) in the eighth day of the bright fortnight the sun is combined with Kanya having the Nula star with it, the great navami (the ninth day), appeaser of all sorts of sins, the bath, muttering (japa) oblation (Homah) and offering that are done in it, i.e., in navami are said to be immortal."

The day other than the eighth day of the bright fortnight when the sun remains in the Kanya of the Zodiac and which is connected..."
with the Mula star is called the great ninth day (Mahanavami)."

The Devimurana observes:

"O disciple, the worshipper of Candi (Sivapujaka) (worships the Goddess) beginning from the bright first day (Suktam Nandikam) when the sun remains in the Kanya of the Zodiac with a mind seeking nothing (Ayachi), taker of food at night (Naktas'c), taker of food once (Ekasi), having finished bath at morning, and with a mind beyond all strifes (jitadvanda)."

The word 'Kanyasansthāhavā' means in the lunar thithi. Nandika means the first lunar day (Pratipad). The word 'Sivapujaka' means the worshipper of Candi; Siva means Candi, Her worshipper.

Of the site of worship this has been told:

"Worship the Goddess seated on Linga, on altar (Sthandila), seated on book, on Parsvaka, on the idol, on picture, on sword, on Trisula, (Trisikha) and on water." (Lingastham Pujayeddevim).

The sword here is of a length of fifteen fingers, the word 'Trisikham' means Trisulam. The Bhabisya observes:

"O king of kings, the Vira Navami in the month of Asvina (Asvayuje) is said to be the great ninth day (Mahanavami), destroyer of great sin. Worship the Goddess according to precepts with the leave of Vilva, flowers of Drona, and with jatiflowers practising fast." (Mase āsvayuje Vira Navami - ).
Vyasa in the *Bhabishvattra* observes:

"Man becomes free of grief by worshipping Ambika, mother of the world, as according to precepts on the eighth and ninth day."

(Astamayamca Navamyamca -).

When navami comes just after the astami connected with Mula, there occurs no combination of Mula in the saptami. Sometimes the Mula star is seen on the sixth day then the concluding pada (moment) of Srabana is attained on navami.

The science of Astrology (*Jyotissastra*) says in connection with it:

"Ardradyapadesavayuji Prasupta
Samvodhita Haimavati Suradya
Mulearchitottisthati Sa Navamyam
Haryantapade jagato hitaya."

Satya says -

"Invoke the Goddess in the tithi connected with Ardra, make Her entered in Mula, worship Her in the Uttara, and immerse Her in the Srabana. If in the day time the concluding pada of Srabana occurs then the sending (Sampresanam) of the Goddess is done on the tenth day with Sabara festival."

The term 'Sabarotsava' means the ceremony where songs and dances of various indecent types are done like the Sabaras (a tribe) covered with leaves etc. and with a body besmeared with mud. The sentence, "Kṛṣṇa-kautuka mangalaih" means the same. It has been said that -
"Being unabashed one should play (make fun) with an eulogy of Waga-linga and with acts by the Waga-linga. The Goddess, being angry, gives him trouble (curse) who does not call another by names (by slang words) and is not called by names by another."

There runs a Sloka:

"When at night the concluding pada (moment) of Srabana comes, immersion (Samutthanam) of the Goddess is made then at the day time of navami."

The last pada (moment) usually comes at night; if then other portions (moments) come at day time, Samutthanam is done on navami. Sending (Sampresana) is said to have results. There run the Slokas of Katyayana:

"Worship the Goddess Candi, bearing fearful appearance in the time while Mula is there, (accomplish rites of astami) with a mind restrained by fast, give offering in the ninth day with the flesh, marrow and blood of different animals in a mind fully devoted, and send the Goddess for immersion having the tithi dasami connected with the star Srabana. Worship the Goddess with Vilda (Sriphala) fruit, with green grass (Sadvala), with different fruits, worth of bringing fortune, with different types of cakes, with flesh along with blood, worth of bringing bravery (Sauryasaadi) on the eighth day while it is connected with Mula. The Goddess Uma (another name of Durga) should be worshipped by the devotees, craving fortune not fickle at the time of immersion (Utthan) and
Sayan with fragrant sticks, flowers and scent; Patrika should be immersed at the time while there remains Srabana.

Here the act of immersion of the Patrika is heard as it is evident that She is also worshipped. Here Astrology (Jyotisastra) declares:

"The Goddess Candika should be worshipped in the month of Asvina in the ninth day of the bright fortnight when there occurs the combination of three stars as Mula and etc. with offerings for the welfare of the country."

As enough has been told of Nakstrakalpa the entry of Durga is made at the occurrence of the star Mula, and the immersion at the occurrence of the star Srabana in absence of the occurrence of tithi and Naksatra (lunar day and star).

The immersion (Utthanam) of Durga is done in Madhavadi-Satka at the occurrence of Kanya without an intercelary month due to attainment of lunar Asvina. Where immersion is done in an intercelary month in the Tula of the Zodiac in the Satka, it is due to attainment of lunar Asvina. Fault arises there if immersion is not done. The Jyotisastra declares:

"If one does the immersion (Utthana) of the consort (Yosita) of Waba (Sankara) in Dviraśada connected with Kanya, his country is ruined and his worship becomes futile. The immersion (Nirajanam) of her is done on the tenth day; O king, wake on the night of Astami and give offerings on the ninth day according to precept. Immense Her on the tenth day for the nutrition of Wala (strength, or caturanga vala - a complete army having elephants, chariots,
cavalry and infantry). Immerse Her on the tenth day with Santi-water after worshipping Her properly on the days beginning from Saptami to Dasami.

The time of immersion is just after the ninth day when offerings are made to Durga. The Sampresanam of the Goddess on that day or on other day is not proper, because it is an adjective. (Adjective occupies secondary place). Varaha says that immersion can be made in the month of Kartika also:

"Perform the rite of (sprinkling with water) named Santi in immersion in the twelfth or eighth or fifteenth day of the bright fortnight of the month of Kartika or Asvina (Asvayuje). At the end of the rite of immersion if the king sees Khanjana (a bird) in a certain direction, all his enemy comes under his control. Now the results accrued from the first sight of the bird named Khanjana are being enumerated as these have been enumerated by the Sages. Seeing the auspicious bird Khanjana in an auspicious site a king also gives an offering of fragrant flowers for the welfare of his country."

By the term "Nrpatriapi" it has been said that person other than the king may give it.

There runs a Sloka:

"O Khanjarita! your sight is good and strength-giver for Gods, demons, yaksas and men, salute to thee."

The definition of an auspicious Khanjana is:

"The Khanjana that is fat, high-faced, black-necked, good-doer, entirely black from face, fulfils ones desires."
Of auspicious place it has been said in a Sloka:

"The sight of a Khanjana confers fortune if it is seen on such places as on trees bearing sweet fruits and fragrant flowers, on auspicious ponds, on the top of elephant, horse and serpents, on buildings, palaces and pleasure-gardens, in posture-grounds in places where pious people gather, on places where sacrifices, festivals are performed, near the Brahmin (Dvija), on elephant, horse, umbrella, flag, chowrie, near gold, on white cloth, on places full of lotus, on curd-pots and on paddy mounds etc."

Places unsuitable for the sight of Khanjana are:

"Panke Svadvannaptirgovatsasampacha gomayepi-gate. Sadvalage Vastraptih Sakatasthe desavivramsada."

The definition of an unauspicious Khanjana is:

"The Khanjana that has black spot in its neck that whose edges of forehead are white (Sitakarataanta) is said to be worthless; and which is yellowish, gopita is troublesome."

The word 'Karata' here means forehead.

It has further been said that:

"If the Khanjana is seen on house-roofs, it brings decrease of money, if in hole binding, if in unauspicious place disease comes, if on backs of goat and etc., it brings readily union with beloved."

Though the phrase "Prsthe tvajavikanam" occurs in the chapter dealing with unauspicious things, it should be seen in the chapter opposite to it. Later on, when anything will be declared auspicious.
regarding unauspicious place, time and action it will be taken as auspicious by the phrase.

It has been said that the combination of auspicious and unauspicious leads to unauspiciousness. Thus runs a Sloka:

"The sight of Khanjana on buffaloes, camels, donkeys, bones, cremation ground, corner of houses, sugar, mountains, rampart, ash, hair is unauspicious and giver of death-fear. The sight of it in a wing-swinging motion is unauspicious, while the same in a motion drinking water from pitchers * etc. is auspicious. The sight of Khanjana at sunrise yields desired objects but not at sunset."

* Here the word 'Varivaha' means pitcher.

There runs a Sloka:

"The bird (Khanjana) yields results if it is dead, handicapped, pierced, ill, having a size body. If it is seen in a position falling on earth from the sky, it yields wealth, and if it is seen in a flying motion, it indicates coming of relatives."

The word 'Vinna' here means 'pierced by arrows etc.' The word 'Avinittiyamana' means "falling on earth from the sky. The result of auspicious and unauspicious may last up to a year. It has been said that:

"The sight of Khanjana in water, on cows, elephants, horses, on large serpents, on holy grass, in ashes, on wood in hair, in grass gives misery for one year."

Rejection of seeing unauspicious has thus been told:

"The king engaged in the worship of Brahmin (Dvija), preceptor, sage and gods, gets no trouble even if he sees an unaus-
pieious Khanjana. If he takes meat for seven days, he also gets no trouble."

The word 'Nrpati' here denotes a suggested meaning. Sixteen sentences go to the credit of Varaha.

Srinathsarma on the other hand begins his Durgotsava Vivekaḥ (a manual for the worship of Durga) for easy understanding of his disciples after due salutation to the daughter of the king of mountains.

Now rules and regulations of the worship of Durga are stated. Invokation of the Goddess should be done in the Vilva tree on the ninth day of the dark fortnight of Candrasvina having the star Adra connected with it or on that day (navami) without the connection of the star, unfastening of hair (Kesamocanan) of the Goddess should be done on the fourth day of the bright fortnight with special worship after worshipping Her daily with offerings and Prāṇam from the day of invokation. Making bath of the Goddess with scented water should be done on the morning of the fifth day just after it (i.e., Caturthi - the fourth day). The consecration of the Goddess should be done in the evening of the sixth day having the star Jyesthā connected with it or on that day without the star's connection. Making entry of the Navapatrikā should be done on the seventh day having the star Mūla connected with it or on that day without the connection of the star, worship, fast and waking should be done on the eighth day, offerings should be done on the ninth day and immersion of the Goddess should be done every year on the tenth day having the star Srabana connected with it or on that day without the star's connection. The word
'Candra' here is to be taken as secondary after the full moon day due to 'tithikrtya'. It has been stated in the Brahmanurana that:

"From the statement made by Vyasa and others in the Bhabhisvapuranā and etc. 'tithikrtya' (rites to be performed on particular tithis, i.e., lunar days) is done by the month just after the full-moon day."

The Devimurana observes:

"Worship the Goddess at midnight on the eighth day of the bright fortnight in the month of Asvina (Isā) when the sun remains with Kanya of the zodiac with a plenty of wealth."

The meaning Saurasvina does not come here due to non-meaningfulness of the word 'Isā'. The phrase "Kanyasamsthe ravi" denotes better result or it may mean that the connection of Kanya should be given importance in the matter of desired worship (Kampupūja) at midnight. Sometimes, it is said that it means in the month of Isā (Asvina) when the sun remains in Kanya of the zodiac, it is not, however, accepted, because if it means that (the rite is to be performed) in the Candrasvina when the sun remains in Kanya the adjective (Visesana) becomes meaningless. Moreover, if it denotes Saurasvina such statements as:

"When the 'Sakradhvaja' (i.e., a kind of Post in honour of Indra) ceremony is done in Āsvina, the Goddess (Durgā) should be invoked on the day (when the sun) belongs to Libra of the zodiac and Janārādana (an epithet of Krsna) on the day (when the sun) belongs to Vṛśčikā, i.e., Scorpion of the zodiac." (cf. Karkinaryke Harod) would
be meaningless. Here doubt arises from facing the precepts laid therein regarding the combination of only tithis and only stars.

The Lingapurana observes:

"The Goddess (Durga) is to be invoked on the ninth day of the bright fortnight of the month of Asvina when the sun belongs to the Virgo of the zodiac with amusing sports, fun and with auspicious goods. Unfastening of hair of the Goddess is done on the fourth day of the bright fortnight, making bath of Her is done on the morning of the fifth day with holy water, consecration in the Vilva tree is done on the sixth day, worship of the Patrika is done on the seventh day, fast and worship and waking on the eighth day, offering according to rules on the ninth day, immersion on the tenth day with sport, fun, auspicious goods and sprinkling of holy water on the same day."

Vyasa said regarding Nakstrakalpa -

"Invoke the Goddess (on a day having the star) Ardra, make her enter (on a day having) Mula star and after worshipping Her by both these immerse Her (on a day having the Srabana mansion."

It has been further said -

"Worship the Goddess with a fruit-bearing branch of Vilva tree (on a day having the star) Mula. And after worship immerse Her (on the morning of a day having the star) Srabana."

The Devipurana said about 'Melakakalpa' -
"Invoke the Goddess on the ninth lunar day with songs and music after worshipping Her on the day time of the dark fortnight combined with Ardra and having Virgo of the zodiac."

The Mantra runs thus:

"Ise Masyasite pakṣe Navamāyamardrayogataḥ."

The Lingapurāṇa observes:

"Consecration of the Goddess is done on the sixth day having the star Jyeṣṭha connected with it, making entry of Patrika is done on the seventh day having the star Mula connected with it, worship, oblation in fire and fast on the eighth day having the Pūrbaśadha connected with it; worship the Goddess Siva (another name of Durga) on the ninth day having the star Uttara connected with it, immerse Her on the tenth day having the star Srabana connected with it."

In the Devīpurāṇa it has been stated that -

"Ahampyasvine Saṣṭhyam"

It has further been stated that -

"She should be invoked (on a day having the star Jyeṣṭha); worship Her on the sixth day according to laid rules at evening with a mind fully devoted."

It is seen in the Samvatsarapradīpa of Dhananjay—and also in the collection book of Jimutavahana that:

"Sakradhvajat paksayute dasahe
mularksayukta sitasaptami ya /
arabhya tasyaṃ dasamim yat
prapujayet parvatarājaputrim //"
Katyayana observes:

"Worship the Goddess Candi, bearing fearful appearance in the time while Mula is there, (accomplish rites of Astami) with a mind restrained by fast, give offerings in the ninth day with the flesh, marrow and blood of different animals in a mind fully devoted and send the Goddess for immersion having the tithi dasami connected with the star Srabana. Worship the Goddess with Vilva (Sriphala) fruit, with green grass (Sādvala), with different fruits, worth of bringing fortune, with different types of cakes, with flesh smeared with blood, worth of bringing bravery (Sauryasrāṇīh) on the eighth day while it is connected with Mula. The Goddess Uma (another name of Durga) should be worshipped by the devotees, craving fortune not fickle at the time of Utthana and Sayana with fragrant sticks, flowers and food and immerse Her on a day having the star Srabana."

Jimutavahana said "Sakalavyastaracanaika-vakyatayā melakādārā eva karya", that is to be pondered over. Thus, sometimes in the case of abolition of duty i.e., rite (karmalopa) due to non-attainment of the combination of tithi and Nakstra every year.

It has been said that:

"The establishment and immersion of the Goddess should, with a devoted mind be done every year in the moment of rising of Libra (Cara) of the zodiac or at a slight attainment of Libra."

(cf.: "Cāralagne Cāramseva - ").
It has further been said that:

"The Goddess Durga is worshipped for coming again after a year lapse."

Thus there arises contrast of Mantras to be uttered. Therefore all the condemned custom of different countries is seen in the attainment of star also; hence in the case of tithi only rituals are accomplished the combination Naksatras (stars) there denotes better result. Therefore the statement of Lingamurana in the Samvatsarapradipä runs thus:

"Make the Patrika enter on only the seventh lunar day in case of attainment of Mula mansion; same is the matter in the case of another tithi, the attainment of mansion denotes special result."

The word "Falochaya" means excess of result. The Jyotisästra observes:

"In the rising ceremony (Utthana) of Madhusudan—another name of Visnu), laying down festival (Sayana) of Akhandalä (an epithet of Indra), in the Vilva preyotsava festival of Kandarpa (cupid) or in such other occasions if tithis connected with stars are not attained accidentally, sages like Pulastya and others said that tithis should be given importance."

The worshipability of tithi is achieved in accordance with the combined statement of the sixth, eighth and ninth lunar days. In the case of saptami it has been said that—

"The manvantara (change of ruling time of one Manu to another), the four periodical lunar days and the (two) seventh lunar day of the
act of making entry of the Patri only expect the rise of the sun, the combination of two tithis gains no importance there."

And this too:

"The four periodical lunar days, the lunar day (tithi) of birth (Bārsavrddhi) and the (two) seventh lunar day of the act of making entry of Patri only expect the rise of the sun, the combination of two tithis there gains no importance."

(cf. : Yugādyya varsavriddhisca saptamī - ").

From these statements not combination but importance of sunrise is here stated.

It has been stated that :

"O Narada, the tithi that is connected with star (Ṛkṣa), or with connection of two muhūrtas (moments), excels in all the tithis".

Gobhila in Hemadri explained (stated) that all the tithis that are not combined (or connected with stars) are bad ones. Though Sulapāni in Tithiyiveka said - "hence in the tithi connected with the sun rituals are done due to absence of doubt, thus in the case of the connection of Nakstras also." (cf. : Eātāeva Raviyuktatithau Samsaya-

\[ \text{vb} \text{at} \text{vyastēpi karmānusthānam, evam Nakstrayoge}\text{pi.} \] ); it is, therefore, to be known where the connection of tithi and Nakstra occurs. The Devipurāṇa observes :

"Yada Suklacaturthyāntu
Varośwaumasya vaiṅvabeta/
Tadā Sa sukhada jñeya
Yugmanāmeti kīrtita //". 
It has further been stated that -

"Varunena samayukta madhbu krśnu trayedasi"

Otherwise for the sake of the star varuṇa of secondary importance (Angāvāta) situation for giving up of period (kāla) ordained by tithi having primary importance will arise. Moreover it has been stated that -

"the tithi not connected with (stars) (vyastam) and which terribly destroys virtue (punyam) acquired earlier."

If the tithi is opposed by the connection with stars condemnation arises there. For, it has been said that -

"without this) anything else is called Āṣuri night, hence it should be given up."

This prohibition is also due to compulsion (vādhyatā-visesa). These can be sought in the commentary of Tithiviveka made by me and also in the Tatparya-dīnīka.

Thus the arrangement or precept is that the invokatory Navami and etc. (vodharmavādinām) not connected with (stars) (vyastamām), should be given importance due to connection with stars. Sometimes the time of rising (of the sun) gains importance in the invokatory ninth day also. Bādhāyana observes:

"The time which is destined for a particular rite, and the tithi which is necessary, should be taken; these should not be neglected."

Thus in the great ninth day also (Mahānavami) the combination gains importance because in the forenoon of that day in the worship of gods at the time of beginning Navami is attained on the
next day and hence in the beginning of forenoon works on the previous day astamī (eighth day) remains there. The statement denoting combination regards with the rites destined on midday where attainment of the concerned tithis is achieved in rituals to be accomplished on two days also. This is indeed not true, thus due to the occurrence of the fallacy ativyāpti in the case of the statement "Yasya yaḥkālaḥ", the fear of the occurrence of "mahāviplaba" arises in rituals concerning with forefathers (Pitrakhyā) also. If the statement is thus that there is the connection of Mūla star (samūla) then in rites like Paimittikagrahayāgasatavṛttat and etc. Where there is no mention of any particular tithi, this is to be done in the forenoon. By the statement "devatānāṃtu pūjanam" it appears that that rite should be done in the tithi when rituals have generally been done in the forenoon. Therefore the combination gains importance in the great ninth day also. The Madanapārijāta observes :

"Srāvaṇī daurgāvamā durvā caiva hutaśānī /
Pūrvaviddhaiva kartavya paraviddhā na kutracit //"

In the ascertaining of 'dvikhandatithi' this statement of Brhaspati has been written. It has been said elsewhere :

"In the morning of the ninth day the rite of animal sacrifice, both and offerings (are done)."

From these statements it appears that in the great ninth day combination gains importance in the attainment of morning in both the cases not forenoon. This is excessively bad. In the doubtful statement "Pūrvahā vai devānām" the word "Prātar" means forenoon due to direct sruti ("Pratyakṣasṛutimulatvānumrochenā"). Others said that connec-
tion with sun rise gains importance in the ninth day also due to
presence of consecration (adhibāsa) through both the connection in
the sixth, seventh, eighth and tenth day. This is worse than the
former. Because of the less necessity of the nyāya (rule) from
combined statement. By the phrase "Saptamī pārvatīpriyā" the combi-
nation is opposed in the seventh day. Others said that in the state-
ment "Saptamī pārvatīpriyā" the word "Pārvatīpriyā" means Navamī.
This is the worst of all that has been said. The word "Pārvatīpriyā"
is not an adjective of Saptamī and hence the connection of sunrise
with only saptamī gains no importance, in the case of that word being
an adjective to saptamī there arises no contrast due to improbability
of the precept of the statement of combination generally employed;
and for taking the meaning of saptamī necessarily to mean śrutī due
to excessiveness of taking another original śrutī. (Pārvatīpriyā
ityasya saptamaviveśanāte saptamimātrasyasādayasamvatsarādāpate, saptamīviveśanātvenaivaivirodhe sāmāṇyapraśnāspayeṣu māvacana vīchara-
nyāyyatvāt saptamāvarteṣu sāmānayakalpanāyā śrutīyevopapattau (॥)
milavutāsrutyaṃantarakālaśagauravaceti.) If proper time (Prasastakāla)
of rituals is attained on the forenoon, the third portion of a
day (within midday) of the previous day of three days then (the
arrangement) is due to the use of statement of combination in doubt,
if it touches (attains) very little time in the previous day and
entire time on the next day then the arrangement (vyāvasthā) is made
in case of non-combination (vyāstēpi) also. It has been ordained
due to the presence of the ritual that there is another worship also
in the great ninth day like the great worship of the great astami
(eighth day) and according to enumeration of precedences. In fact in one day one and the same worship (is done) of both the astami and navami, in the time of astami tithi only worship is done and in the time of navami tithi animal offering is done. In the other day only worship is done not navaminiyama due to the aforesaid statement runs thus -

"Utpayya tasyām dasamīca yāvat
prapujayet parvatarūjantrīm."

If it becomes worthy of rejection (varjanīya) then attainment of navami also be done due to proximity (sānvidhyā). The idol of the goddess is superior; this has been enumerated in Mahāprajāpati

"The astami connected with navami and the navami connected with astami are known as the tithis belonging to Uma and Mahēswara, familiar as having the form of half-woman and half-man."

It has further been stated that-

"Aṣṭami-navamiyugme māhotsāhe māhotsavah /
Sivasaktyoḥ Sivaśakṣetre Pāksaruvāraṇi//

It also has been stated:

"An enemy (Dvīsa) becomes free of grief by worshipping Ambikā (another name of Durgā), the mother of the world on the eighth and ninth day of the month of Asvina."

From these statements it appears that the two tithis denote the one and same; hence at the completion of worship in the stated time on the eighth day animal offerings are done on the same day when the navami tithi comes. Therefore, in the use of the term Sandhipuja,
taking vow (samkalpa) together with the worship of navami and giving Daksina (gift at the end of a sacrifice) after the navami-puja are seen. The Devipurana observes:

"Experts declare the astami connected with the star Mula to be unfit for rituals; and if this astami connected with Mula falls on the seventh tithi slightly, they declare it to be unfit."

Regarding the seventh day, contemptible one, it has been said that -

"If there is no sunrise on the next day, contemptible one (Avama) then rites due on astami should be done along with the saptami."

Animal sacrifice should be done in the morning of the navami that attains the sunrise, not on the day of worship.

It has been stated that -

"If animal sacrifice is done on the (ninth day) having sunrise or on other day having full navami tithi, happiness stays in the country. If animal offering (validanam) is done on the eighth day, death of issues is sure to occur and the goddess destroys enemies by Her sword, if She is worshipped on the ninth day She bestows good results."

While one school of ritualists think that only worship is done on the previous day and animal offering on the next day others argue that both these rites are done on the same day. The Kalikapurana observes:
"Sword is taken by the goddess on the first lunar day, arrow on the second day (dvitīya), cakra (a kind of weapon) in hand on the third day, serene carma on the fourth day, sula (a kind of weapon) on the fifth day, parasu (a kind of weapon) on the sixth day, mace (gadā) on the seventh day and excellent sakti (a kind of weapon) on the eighth day. On the ninth day, the goddess bears the form of destroyer of demon (daityavināsini), therefore, She should be worshipped on the eighth and ninth day. From this the full form of the goddess on the ninth day and the connection of the astamī tithi are known.

Here making entry of Patri is done in attainment of forenoon on the seventh day connected with the gaṣṭhī tithi for the sake of the connection of the star Mūlā with it. Consecration of vilva is done at the evening of the previous day having gaṣṭhī tithi. Thus it has been stated that immersion of the idol of the goddess is done on the ninth day connected with the time of dasami (dasamivelāyām) for the sake of the connection of Srāvāṇa with it; this is not plausible. Here it has been fixed earlier (to be performed) in appropriate tithi due to the sake of connection of Srāvāṇa for makṣtras- yogasyajagalastanayamanaṭvāt. Other statements are found to have occurred in the Visvarūpasamgraha:

"Entry (prāvēsa) of Cāṇḍikā occurs in the seventh day connected with the star Mūlā when the sun belongs to Yuvati (yuvatigate-ravau), the connection of the star jyeṣṭha in the sixth tithi implies fear of great enemy, disease and grief. In the case of both the two
the former is to be rejected and the next day is to be accepted, worship the goddess with a pure mind along with relatives in the time of connection (sandhiyoge) on the eighth day. If the entry of the navapatrikā is done in the forenoon, it confers good, virtue, riches, cure, victory etc., if it is done in the noon it destroys, oppresses people and conveys fierce battle, if in the evening it causes murder, captivity, quarrel and causes death by snake biting. If the fortune-giving goddess is worshipped in the house after the sunset of the seventh lunar day, the entire state, consisting of seven constituents along with men and happiness of the king is ruined due to the presence of the Mūlā star. The king, therefore, should invoke the goddess, auspicious to him and good-giver, to all on the seventh lunar day at sunrise by giving up the demon star i.e., Mūlā."

The rite should be done on the next day giving up the demon-star Mula due to sunrise. Thus in the case of non-attainment of sasthi in the evening of the previous day what will be of the consecration? If such a question is put the answer will be due to the sake of the main āsāṣṭī (Pradhānsāṣṭī) contrast arises in the evening. Or here also the consecration of the goddess is done in the evening of the seventh tithi due to enumeration of saptami for impossibility of the rites of āsāṣṭī by combines sentence. If jyeṣṭha is attained on the sixth tithi before the evening then it is done in the evening or if here attainment of the star occurs at the worshipable tithi in the evening, then the consecration is done in the evening for its
sake (tadanurodhatvaprayojaka). The statement "Śayam vilvavimana-
tranam" means that here also transference of rites (karmātidesa)
like invocation of gods of the previous day occurs due to its being
an īstikarma (īstitvena). So some says that it is to be understood
in the evening also.

Making entry of the Patri in the moments (lagna) of the
attainment of cara (a kind of star), in absence of it, it is done in
the Dvisarirāmsa, not in sthirā. It has been stated that :

"If making entry of the goddess is done in the cara lagna
the devotee gains wealth and paddy, if in dvisarira he gains good
subjects, and if in the sthiralagna, it becomes the cause of the
king's destruction."

The names of Navapatrika have been stated in the
Lingapurāṇa:

"The navapatrika, i.e., nine things (leaves) are -
Plaintain tree, esculent root, turmeric, jayanti, vilva, pomegranate,
āśoka, bulls of arum indicum and paddy along with white aparajitā
(a kind of creeper); these are giver of riches."

When the meeting of three lunar days in one solar day
(tryahasparsa) occurs on the sixth day in that case making entry of
the Patri is done on the previous day with the saptami having been
finished for nonattainment of saptami seeking sunrise (udayāgame) on
the next day. In the like manner, if the meeting of three lunar days
in one solar day occurs on the ninth day, immersion should be done on
that day. When the saptami having sixty dandas increases to some
extent on the next day then on the full saptami make the Patri enter
and worship Her as much as you can on the next day, perform the
worship for the great eighth and ninth day on the next day, but
not on the previous day even for the sake of fullness of the tithi
because the ardhanārisvaratmaka tithi (i.e., sandhi of āstamī and
navamī) has been earlier declared as part (of the main) in the
great worship of autumn by the statement "āstamī ānavamī viddhā."

From the statement "on the navamī the goddess bears the
form of destroyer of demons" (navamī ca sadā devyā mūrtīdaiya-
vināśini) it appears that the āstamī is a part of the worship by
the connection of navamī bearing the form of the goddess (devimūrti-
yutanavamisparsenaiva). Therefore by the statement "worship the
goddess with a pure mind along with relatives in the time of connec­
tion (sandhiyoge) on the eighth day (cf. "āstamīm sandhiyoge") -
worship for āstamī and navamī is enumerated.

Some says that the great worship (Mahāpuja) should be done
at the time of connection (sandhisamvandhe) on the next day after
practising fast on the previous day. This is not acceptable because
fast along with worship appears to be performable on the day of
worship by the statement "āstamīm cāpyuposanara". If there arises no
contrast between the āṅga and the āṅgī it is done on the same day.
Where worship for the great āstamī and the great navamī is done in
only one day for gradual appearance of the new moon day (tithikṣaya-
kramavasat), daksina (gift at the end of a rite) is given on that
day. But if daksina is given on the day after completion of fast
it becomes an another rite. But the worship for the great ninth day
is done on the full navamī having sixty dandās and this also is done
on dasami in absence of any particularisation. It has been stated:

"The immersion of Indra (Sakra) should be done on the eighth day, and of Parvati on the half of it, i.e., on the fourth day; more or less of it should not be done, if it is so done destruction of the state is sure to come." (cf. Astāhe visnojchakram -).

There the term "aṣṭāha (cf. aṣṭāhe visnojchakram") means tithi. The term "nyūṇādhika" (cf. nyūṇādhikam na kartavyam) denotes prohibition for the sake of stars. Otherwise the occurrence of insurgency is feared for decrease in the eighth and ninth day.

In the Kālikāpurāṇa rules for the site of worship (i.e., where worship of the goddess is to be done) have been stated:

"Worship the goddess seated on Linga (lingastham), on altar (sthandilastham), seated on book, on pārsvaka, on the idol, on picture, on sword, on trisūla (trisikha) and on water. Worship Her with leaves of vilva and with jāti flowers, and with different kinds of cakes, offerings, fragrant sticks, lamps of graceful appearances. The greatness of the goddess has been stated in the Purānas, one should read it or hear it for the fulfilment of all desires. Being unabushed one should play (make fun) with an eulogy of vaga-linga and with acts by the gaga-linga. The goddess, being angry, gives him trouble (curse) who does not call another by names (by slang words) and is not called by names by another."

Of the result of practising fast it has been stated:

"By Parāśara, Vyāsa, Vasistha and others the eighth day of the dark fortnight of Asvina of the daughter of the king of mountains was counted as having eleven crores and thousand days and the same day of the bright fortnight as another hundred."
And also:

"Having done fast on the eighth day of the bright fortnight of Asvina, one should give excellently good offering with fish and flesh on the next day, i.e., on the ninth day of the bright fortnight of Asvina; by that rule one should take rice oneself."

It has further been said that:

"He who, blind in religion, gives vegetarian offerings to the goddess, gains no result for twelve years off his fast. Hence, giving non-vegetarian offerings to the goddess on the ninth tithi, the devotee (of Her) enjoys in the heaven. The gods also eulogize him who practises fast on the eighth day, Indrā (Sakra) is also pripitited on him who does thus. He who practises and makes practice breaking of a fast (pāraṇā) with vegetarian foods, Brahman accrues same result as of seeing the sun by seeing his face."

Here a Brahmin has the right in giving animal offerings. The Devipurāṇa declares:

"The goddess is satisfied by rathayātā, offering, playing on Paṭahasaw, etc. and by animal offering. Doing thus with devotion the devotee gains the same result that accrues from Asvamedha. The worship of the goddess, giver of all desires, on the great ninth day is done by people belonging to all castes."

This has also been stated in the Rajadharmakānda of Kalpataru. In the Bhāṣīsyapurāṇa the result of the worship of the goddess has been stated:

"Listen to the result of virtue that one gains by worshipping the goddess trisulinim (one bearing trisula in hand) in the bright
fortnight of the month of Asvina. She (a woman?) gains the same result as that which accrues from the performance of thousand Asvamedha and hundred vajapeya in the heaven along with the gods."

There also the result of the worship of navami along with music and dance and the waking have been stated:

"By doing thus the devotee, free from all kinds of sins and having a divine and lustrous outlook resides in the Durgalokah along with the goddess Herself."

Vacaspati Misra in his Kṛtyacintamani states the duties of Mukhyasvina. Invocation of the goddess is done on the sixth day of the bright fortnight of Asvina when it is connected with the star jyeṣṭha with the purification of vilva, making entry of the Patrika is done on the seventh day connected with mūla star. Fast should be practised on the eighth day connected with pūrbaśādha, offering and wake performances should be done on the ninth day connected with the uttarāśādha, and immersion of the goddess should be done on the tenth day connected with śrābana. These rites must be done only on attainment of tithis if not the nakstras (stars) are attained. But making entry of the Patrika and immersion must not be done at night for the sake of connection of the stars. Worship of the goddess should be done for a fortnight by invoking Her in a time where connection of ārdrā occurs. Thus it has been said:

"Making entry of the Patrika is done on the seventh day connected with mūla star. Atrimantram (invokation) should be done on the sixth day connected with the star jyeṣṭha. Worship and fast should be done on the eighth day connected with pūrbaśādha. Worship..."
with offering should be done on the ninth day connected with uttara. Immersion should be done on the tenth day connected with sravanā after due pranāma."

It has further been said:

"Invoke the goddess (on a day having the star) ārdra. Make Her enter (on a day having) the mūla mansion and after worshipping Her by both these immerse Her (on a day having the) sravanā mansion." Thus run these slokas:

"Worship the goddess Candi, bearing fearful appearance (on a day having the) mūla mansion. Worship Her on the eighth day in a mind restrained by fast and give offerings of different types like fish, flesh of animals and blood to Her on the ninth day. Immerse (Sampresanam) Her on the tenth day having the sravanā star. He who makes entry of the Patri at night or immerses the goddess at night his country is ruined and the king becomes deformed. The act of making entry of Patri (one of the nine auspicious things) is done at night for the sake of attainment of star; he who performs otherwise is ruined along with his state. An enemy becomes free of grief by worshipping Ambika, mother of the world, on the eighth and ninth day of the month of Āsvina. O king of kings! the vīra navami in the month of Āsvina (Asvayuji) is said to be the great ninth day (mahānavami), destroyer of great sin. The worship of Patrika is done on the seventh day, fast, worship and waking on the eighth day, offering according to precept on the ninth day and immersion (Sampresanam) is done on the tenth day with play, fun, etc. Invoke
the goddess on the previous day with any tithi of the day on which
making entry of Patri is done, the sixth tithi there gains no impor-
tance.

By the phrase "Āsvine gaśthyām" the day before the entry of
Patri (Patripravesā) is meant. If there is increase of the saptami
or navami tithi, only a day of the worship is increased, but not on
the day after navami, because tithimāla is not applicable in rites.
Thus runs a sloka:

"Worship the goddess with the leaves of vilva with jāti
flowers, and with various kinds of cakes, offerings, fragrant sticks
and lamps. The greatness of the goddess Bhagavati has been eulogized
in the Purāṇas; read it and listen it for the fulfilment of all
desires."

It has been further said that:

"Make the Patrika enter on only the seventh lunar day in
case of attainment of mūla mansion; same is the matter in the case
of another tithi, the attainment of mansion denotes special result."

It has been said:

"Uttānaṁ (worship) of the consort of Bhava (Śiva) is done
on a day having kanya of the zodiac of the month of Āsvina (Dvīra-
sādhha), and the worship of Sripati is done on a day having scorpio
of the zodiac in the month of Āsvina."

The word 'Saurakārtika' means Cāndrāsvina. Sometimes it is
attained in kanya also in an intercalary year due to decrease of
tithi. It has been said in Jyotisa:
"In the year when the great festival of Indradvaja and the festival of Durgā fall in one and the same month, worship in that year is auspicious."

The Mithilā School of Dharmasastras also holds some characteristic views on the worship of Durgā as a vrata. According to Sulapāni, one of the exponents of this school the worship of Durgā is an obligatory duty due to the fact that the non-performance of it leads to a fatal end. The Kālikāpurāṇa observes:

"O Kāiraṅa! He who does not worship the goddess Durgā in the great festive season due to swoon (moha) or idleness or pride or enmity, the goddess Bhagavatī becomes angry with him and thereby destroys his desired objects." (cf. Yo mohādathavālasayad).

This worship of Durgā is also a desirable act due to the fact that the knowledge of its result along with the precept (brings tood to its performer). The Kālikāpurāṇa observes:

"Thus worshipping Durgā the gods have attained great bliss, so others should always perform the worship of the goddess." (cf. : Kṛtvaivam paramamaśpurnirvṛtim).

The Bhāstättora also proclaims:

"O Pārtha! (this worship is done) for the contentment of Bhavāni (Durgā), for a year-long happiness, for the destruction, i.e., slaying of ghosts, apparitions and demons and for a festival." (cf. : Bhavānitustaye Pārtha samvatsarasukhāya).

The Devipūrāṇa observes:
"O King! even Mahēśa (Siva) cannot be able to utter the boon in a century that Durgā, on being propitiated, confers instantly (on Her devotee). (cf.: "Tuṣṭāyāṁ Nṛpa Durgāyām")

The Bhabīṣya says:

"The country wherein the goddess Candikā is worshipped is free from famine, or sorrow or any premature death. He who propitiates the goddess in this way, the goddess too, saves him from all sorts of perils (as she saved Skanda). There remains no problem unto him regarding issues, consorts and prosperity; after enjoying all the desired objects he succumbs to death and becomes a follower of the goddess Herself." (cf.: "Na tatra dese duryikṣam na ca dukham").

Then desired worship being done, daily obligatory worship is ascertained (achieved) through connexion; this also is to be understood in the case of animal offering and homāḥ etc. The definition of prāśanga (connexion) is to be sought in Prāyaścittaviveka. In the Bhabīṣyottara the right of everyone in the worship of Durgā has thus been stated:

"The goddess Durgā is worshipped by the Brāhmaṇas, the Kṣatriyas, Vaiśyas, Sudras, by other devotees, by different persons belonging to low castes (mleccha) and also by robbers." (cf.: Brāhmaṇaiḥ Kṣatriyairvaiśyaḥ).

The Devipurāṇa opines:

"One should oneself worship (Durgā) or get Her worshipped by anybody else." (cf.: "Svayam vāpyantavyāpi pūjayet pūjayet va").

The use of atmanepada in pujayeta in the above stanza denotes causation here. If one becomes unable to do the worship, he must get
Her worshipped by anyone else. Thus the worship, though is to be accomplished in a number of days according to different scriptures, seems to be one. There is the rule:

"The auspicious autumnal worship, consists of four acts, is to be performed by the devotee on the three tithis (lunar day) according to the stated rules." (cf. : "Sāradīyā Mahāpūja catuh karmamai suya").

Thus (it is to be done) due to mentioning of singular number in the purāṇas and also for the apūrva (fate) yielding results. The word "catukarmamayī" i.e., consisting of four acts (as in "Sāradīyā Mahāpūja-catuh-karmamayī") means sprinkling of water, worship, animal offering and oblation. These acts meant for the autumnal worship are also applicable in the vernal worship of the goddess. From the said rules of the autumnal worship, the four acts should also be performed in the vernal worship also; hence, the vernal worship has a fourfold form and though it is done in three days beginning from Caitra saptami (i.e., the seventh day of the bright fortnight of Caitra) to the tenth day, it is one and the same."

As regards the great autumnal worship Jikana has this to say:

"Sakradhva.jat pakṣayute dasāhe
mulārksayuktā sitasaptamī ya/
ārabhyā tasyāṁ dasamīṁ yāvat
prapūjayet parvatarājaputrim //"

According to the threefold divisions of sattva etc. this worship is of a threefold form. Thus the Skandapurāṇa opines:
"O King! listen to (me), the autumnal worship of Candikā is divided into three kinds - Sattvā, Rajas, Tamas. The Sattvikī worship is done with muttering of mantras, sacrifice and with vegetarian offerings. The magnanimity of the goddess Bhagavatī has been stated in the purāṇas. The recitation of mantra is called muttering; this should be done with attention fully paid to the goddess. The Rajasī worship is done with animal offering (sacrificial immolation) and with non-vegetarian offerings. The worship that is performed with an offering of wine and flesh but without muttering or uttering of mantras is called the tāmasī; this type of worship is dear to the Kirātas."

(cf. : "Saradi Candikā pūjā trividhā parigīyate").

The result of recitation of the greatness of the goddess has thus been stated in the Samvatsarapradīpa:

"The greatness of the goddess Bhagavatī has been stated in the Puranas; one should, therefore, either recite it or make recitation of it for the fulfilment of all sorts of desires." (cf.: "Māhātmyam Bhagavatāścā purāṇadīśa kirtitam.")

The word for the fulfilment of all desires (Sarvakāmasamādhaye) means for the achievement of desired objects (by the devotee). Like recitation and hearing causation of recitation and hearing should also be done. The employer, the cogitator, the doer - all enjoy the fruit of (residing at) heaven and hell; but he who begins (the act of worship) again accrues special benefit. (prayojayitanumantā kartā ceti sarve svarga-rakaśabhalabhoktarāh. Yo Mūya ārabbhate tasmin phale vīsesah) - from this saying of Apastamba, the employer does also have the fruit;
hence a causative future (pathayisya) has been applied here. This too we have in the Bhagavata and others. Everyone has the right to the act of causing recitation and causing hearing. The twice born (dvijah) have the right to both recitation and hearing, sudras have the right to hear only. Though this worship is a desirable act, representation here is admitted by taking vow with an utterance "I shall recite", "I shall hear", for it is a smarta rite. Thus the worship is performed in many days, this annual autumnal worship of Durga should be done daily beginning from the seventh day of the bright fortnight of Asvina to the tenth day. In the Spring, the vernal worship of Durga should be done, otherwise there arises a fallacy as because the worship is not possible in any day other than the vowed one. Thus the sevenfold act, consisting of the worship done on the ninth day of the dark fortnight of gauna Asvina, first day of that fortnight, the sixth, seventh, great eighth, only the great eighth, only the great ninth day of the bright fortnight, is to be performed from the sayings that are being made a bit later. Thereafter defilement (due to birth or death of a relative) becomes no bar as because the vow has already been made. The following remark has been made in the Kalaviveka at the time of explaining all these:

"The priests (do never make an end to the worship) of the Yajamana (the person who employs priests for sacrifice) who has taken Madhuparka - a mixture of honey and four other things" (cf.: Mrīta madhuparkasya yajamanasyartvija).
Thereafter duties regarding invocation ceremony begins. The Devipuranā observes:

"The goddess (Durgā) is to be invoked on the ninth day of the bright fortnight of the month of Āsvina when the sun belongs to the virgo of the zodiac with amusing sports, fun and with auspicious goods."

Here the term 'īsa' in "īse māyasite pakṣe" means Āsvina. In the Kalakaumudi it has been stated that - "When the Sakradhvaja (i.e., a kind of post in honour of Indra) ceremony is done in Āsvina, the goddess (Durgā) should be invoked on the day (when the sun) belongs to Libra of the zodiac and Janārdana (an epithet of Kṛṣṇa) on the day (when the sun) belongs to Vṛscika, i.e., Scorpio of the zodiac."

(cf.: "Karkinyarke Harau supte sakradhvaja").

It means that invocation is done on the sixth day of the bright fortnight of Āsvina. Here also invocation of the ninth day (is done) on the day belonging to virgo of the zodiac. Then Āsvina becomes the month for invocation whether the sun belongs to Leo or Libra of the zodiac. If the invocation of the goddess is done (on the day) when the sun belongs to virgo special result is gained and also when the sun belongs to Leo. Thus the invocation ceremony, performable in a lunar month, should not be ensued in an intercalary month may the sun then belongs to virgo of the zodiac, but if it has been done earlier then even in an intercalary month the worship of the goddess, the recitation of Her greatness etc. should daily be done.

Jīmatavahana opines:
"The daughter of the king of mountains (Durgā) is to be worshipped beginning from the aforesaid tithi (saptami) till the tenth day of the bright fortnight." (cf: 'ārayya tasyam dasāmīm yaupta').

Kāthaka of Kālamādhaviya argues:

"The rite that has earlier been done before an intercalary month but not finished, must not be finished in case of the advent of an intercalary month." (cf: 'ārayya malamāsat prāk yat kārma').

The Devipurāṇa opines:

"Invoke the goddess (on a day having the star) Ārdrā, make Her entered (on a day having the ) mula mansion and after worshipping Her by both these immerse Her (on a day having the) srāvāṇa mansion." (cf: 'ārdrayam vahayet devim').

The connection with the stars (on the day of worship) means better result. There is a sloka regarding all these:

"In the worship ceremony of the goddess Durgā the combination of tithi (lunar day) and star is needed, but in want of combination the tithi should be maintained." (cf: 'Tithi māksatrayoge tu dvayo-revānupalānanam').

Then the invocation ceremony takes place in the forenoon of the ninth day of the bright fortnight on which Ārdrā mansion combines with the ninth tithi. If this combination occurs on both the days the former is taken for invocation for its combination. The invocation takes place in time other than the forenoon of the ninth day of the bright fortnight combined with Ārdrā (lunar mansion) in day time.

Thus the Lingapurāṇa, in the following sloka, states rules for the invocation ceremony:

"In-vo
"Invoke the goddess on the ninth lunar day with a plenty of wealth after worshipping Her on the daytime of the dark fortnight combined with āṛdrā and having virgo of the zodiac." (cf. 'Kanyāyām kṛṣṇapakṣa tu pūjāvṛddhāv).

Jyotīṣārṇava and the Varāhāpurāṇa observe:

"The auspicious invocation of the goddess is to be done on the day where āṛdrā is found from virgo to pisces." (cf. "Kanyādi-mānāparyāntam yatra sam-prāpyate").

As the rising moment of the pisces of the zodiac enters into the moment of the demons a period other than night and evening has been prescribed for invocation ceremony. Where the combination of āṛdrā occurs in the ninth moment in a period other than the forenoon of the previous day and on the next day the combination occurs in the forenoon, there the next day is taken for invocation. The Śruti observes: "purvānhāvāyā devānām" (the forenoon (of the day) belongs to the gods).

In both the days invocation takes place in the forenoon when the ninth tithī is attained and on the next day if āṛdrā is attained. Invocation does not take place on the previous day for the sake of combination but in forenoon obstructing combination for the sake of luhar mansion. It is to be done in the forenoon of the day when the navami is attained in case of the attainment of lunar mansion on both the days. If it is in both the days it is to be done on the previous day due to combination. If in the period other than the forenoon of the previous day the navami attains āṛdrā mansion and in the forenoon of the next day only navami is attained, then invocation is to be done on the previous
day. In the invocation ceremony without the combination of ṛdra the mantras relating to that are recited with praṇava at their beginning because of non-mentioning of mantra there. Thus Yājñavalkya observes:

"That which is less, which is more, which is defective, which is unsacrificial, which is impure, which is in correct, which is stale, becomes perfect with the use of omkāra (the sacred syllable om)." (cf: 'Yannyunamcatiriktaṁ ca yacchidram').

In question or in mantra where there is no omkāra at the beginning, there also beginning with omkāra is thought of because every mantra begins with the recitation of omkāra. There runs a sloka:

"O King! in ancient times the Mahāmāya (Durgā) was invoked by the Brahman at night, hence men should celebrate (the invocation of Durgā) at night in every year." (Cf: 'Rātrāveva Mahāmāya Brahmana vodhitā purā').

In the mantra "akāle Brahmana vodha" (the invocation of Durgā by Brahman in a time not prescribed", the word 'akāla' means a time of the sun’s progress south of the equator because of the nocturnal invocation of the gods. This has been duly stated in the Kalaviveka. Here the invocation of the ten-armed (Durgā) is being done on the ninth or sixth lunar day. The Kalikāpurāṇa observes:

"As because Durgā was invoked by the gods on the ninth lunar day in an autumn of ancient times, she is known by the name Saradā (one who is worshipped in autumn) in pilgrimages as well as in the earth."

(cf: "Saratkāle purā yasmannavamyam vodhitā suraiḥ Saradā sa samākhyata prthi-loke ca nāmatah.")
The Kalikapurana also opines:

"The form of the goddess Durgā was stated to be of ten-armed and seated on lion." (cf: 'rupam asyāḥ purā proktām simhastham dasa-vālmubhiḥ').

Thus in the chapter dealing with the fivefold forms of Kamakhyā (Durgā) in the Kalikāpurāṇa, the invocation of Durgā was said to be done on the ninth lunar day also. The derivation of the term Saradā here has been done on the ground that She is invoked in the autumn. That term Saradā concerns with a palatal 'S', the explanation of Saradā as one giving best (results) is based on sheer imagination.

Thereafter the rites to be done on the first day of the lunar fortnight are stated. The Devipurāṇa opines: "Beginning the rites on the first day of the bright fortnight of Āsvina when the sun belongs to virgo mansion". (Cf: 'Kanyāsāṃsthe rava viṣe suklāmarvya nandikam').

According to Jimutavāhana, 'Nandikam' in 'Suklāmarvya nandikam' means the first day of the lunar fortnight. The rites should be done on the day in the forenoon of which the pratipad tithi (the first lunar day of the fortnight) not less by a pala (moment) is attained. In the occurrence of the noted phenomenon on both the days rites are to be performed on the previous day due to combination. Thus the Bhabisya observes: "Things for embellishment of hair should be given on the first day of the lunar month, pattodora (a kind of synthetic cloth) on the second day of the lunar month for keeping hair in tact, mirror, vermilion and red lac on the third day of the lunar month, madhuparka (a mixture of honey and four other things), silver, having the size of
seasamum fruit and besmeasuring things for eyes on the fourth and cosmetics meant for applying to the body and ornaments as per ability on the fifth day of the lunar fortnight. (cf. Kesasamskara dravyani pradadyat pratipaddine). Hari-embellishing things mean scent, amalaki, comb, etc. 'Pattadora' is known by its name, i.e., famous cloth. 'Tilaka' in 'tilakam netramandhanam' here means silver and etc. of having the size of seasamum fruit; netramandhanam i.e., besmeasuring things for eyes means collyrium. Cosmetics for application to the body 'angaraga' means sandal wood, etc.

Thereafter rites to be performed on the sixth day of the lunar fortnight are stated. In case of inability for invoking the goddess on ninth day of the lunar fortnight, invocation is done on the sixth day. Invocation rites of both the first and sixth lunar days are done on the sixth day, but not on other days. On the sixth lunar day there are three rites to be performed - invocation, invitation and consecration. In absence of invocation, invitation and consecration are to be done. The invocation takes place in the evening of the day in which the sixth tithi, less by a moment is attained. The Bhabisya observes:

"Invoke the goddess on the sixth lunar day at evening under a vilva tree." (cf: 'Sasteem vilvatara vodham sayam sandhyaasu karayet').

Regarding Sandhya (evening) Devala opines:

"Sandhya means moment (muhurta) which remains the same in decrease as well as in increase." (cf: 'Sandhya muhurtamakhyata hrasavryddhau sama smrta').
In the occurrence of attainment of sixth tithi at the evening of both the days, invocation should be done in the evening of the next day due to combination. In the case of attainment of such sixth tithi at the evening of both days, invocation should be done in an unprohibited forenoon time on the next day. Moreover, from the prescription of invocation only in the sixth tithi in the Kalikapurana, it is done in that time. Thus the Kalikapurana observes:

"Invoke the goddess on the sixth lunar day in the branch of the vilva tree and also in vilva fruit." (cf: 'Vodhayet vilvasakhayam sasthyanam devim phalesu ca').

The invocation on the sixth lunar day is not much liked because of its unexcellency due to combination of star. Liking for jyestha (the eighteenth lunar mansion) is for invitation. Thus the Devipurana observes:

"Consecration (of the goddess) under vilva tree (is done) on the sixth lunar day with jyestha connected with it." (cf: 'Jyesthā-nakstrayuktāyam sasthyaṃ').

The combination of lunar mansion here denotes better result. Invitation and consecration are to be done in the evening of the day just before the day of entrance of auspicious things (used in worship) without the sixth lunar day. In the Yātrāviveka it has been stated that the fire festival (should be done) on the day just before the Dolayātra without the fourteenth lunar day. The Nandikesvarapurana observes: "The wise should invoke Candi, dweller of Vindhyā mountain in the evening of the day just before the day of entrance of Patri..."
(one of the nine auspicious things used in worship), the sixth lunar day is not to be given importance." (cf: "Patripravesat purvedyuh sayahne Vindhyaśinin").

The Matsyasūkta also observes:

"The consanrating ceremony under vilva tree should be done in the evening of the day (said above) though jyeṣṭha or the sixth tithi do not occur in the evening; in that case the former sixth lunar day having lunar mansion should be ignored even if it has attained the proper moment." (Cf: "Jyeṣṭhāvāpyathava saṣṭhi sayam kāle na ced ūtēt"). Smritis dealt with the injunctions of consecration like:

"The consecration of the goddess Pārvatī should be done in the evening of the sixth lunar day and if the sixth lunar day is not attained it may be done on the seventh lunar day also." (Cf: "Sāyaṃ saṣṭhyāntu kartabyam Pārvatyaṣcādhivasanam").

In the vernal worship of the goddess the invocation ceremony is not done because the invocation of the invoked is not done again. Thereafter rites of the seventh lunar day are stated. The Brhamandikēśvāraspurāṇa observes:

"My (of the goddess Durga) worship should be done by men specially on the seventh, eighth and ninth lunar days of the bright fortnight in the month of Āsvina." (Cf: "Āsvine suklapakse tu saptamyādīdinatrave").

The Deśipurāṇa opines: "Making entrance of the Patrikā (one of the nine auspicious things used in worship) should be done on the seventh lunar day having the mūla mansion."
The combination of the mansion here means a better result. In the Līṅgāpurāṇa it has been said that:

"Make the Patrika entered on only the seventh lunar day in case of attainment of mūlā mansion. Same is the matter in the case of another tithi, the attainment of mansion denotes special result."

(Cf: "Mūlayāyeṇi saptamyam kevalayam pratisayet").

The Sandīpurāṇa observes:

"The act of making entry of Patri (one of the nine auspicious things) is done at night for the sake of attainment of star; he who performs otherwise is ruined along with his State." (Cf: "Ṛkṣa-yogānurodhenā ratrau patripravesanam").

In the case of attainment of the seventh lunar day worth application in performance on both the days ceremonial rites should be done on the next day. The Devīpurāṇa opines: "The four periodical lunar days, the lunar day (tithi) of birth and the (two) seventh lunar day of the act of making entry of patri only expect the rise of the sun, the combination of two tithis there gains no importance." (Cf: 'Yugādyā varṣavṛddhisca saptamī parvatipriyā').

The four Yugas i.e., the third lunar day of the bright fortnight of the month of Vaisākha, the thirteenth lunar day of the dark fortnight in the month of Cauṇa Bhādra, the ninth lunar day of the bright fortnight of the month of Kārttika and the full-moon day of the month of Maṅga. The discussion of these four Yugas are to be seen in the Śraddhaviveka. The word 'Vṛṣavṛddhi' (in 'Yugādyā vṛṣavṛddhisca') here means the lunar day of birth. The word 'parvatipriyā saptamī'
(in 'Yugādyā vṛṣavrddhisca') i.e., the seventh lunar day dear to Parvati means the seventh lunar day in which the act of making entry of Patri, i.e., the seventh lunar day of the bright fortnight of the month of Āsvina and Caitra. The term 'Pārvatipriya' (dear to Parvati) means that it gives mental result in the worship of Parvati. The expression "Na tatra tithiyugmata" (the combination of tithis gains no importance there) means that in these no importance is given to combination. Srikaramisra opines in the Kaladarśa:

"In ancient times, Jahnavi (the goddess Gaṅgā) was drunk up by the sage Jahna out of arrogance in the seventh lunar day of the bright fortnight of the month of Vaisākha and then again drawn out from the right ear-hole; hence, the goddess should be worshipped on that tithi, i.e., on the seventh lunar day of the bright fortnight of the month of Vaisākha with a view to obtaining all desires."

(Cf: 'Vaisākhe suklaśaptamāṃ Jahnavi jahnuna pūrā').

From this statement of Smṛti, the worship of the goddess should be done; the goddess here is Gaṅgā. In the case of attainment of forenoon in both the days even of that tithi worship is to be done on the next day. The Bhavisyapurāṇa observes:

"The rites of the performance of the worship of Gaṅgā are the same as that of the worship of Gauri (an epithet of Durgā) that have been told." (Cf: "Yathā Gaurī tathā Gaṅgā, tasmād Gaurīṣṭu pujanam").

From this statement of Bhavisyapurāṇa, the rites of the worship of Gaṅgā have been told with the enumeration of the rites of the worship of Gaurī. It has been stated in connection with the right of worship of the goddess in the seventh lunar day of the bright fortnight by a boy that "Ṣaṣṭhesameta ityādīvāvacanaṃ yugmavacanaḥ.
by the statement "along with the sixth lunar day" it is to be done from combined sentence with the vow in the saptami off the Sun-God in addition to the vow in the árogya saptami due to the fact that combined sentences have oneness. The Nandikesvarapurāṇa observes: "Wise perform all the rites of the goddess Bhagavati beginning from invocation to immersion at the tithi of sunrise". (cf: "Bhagavatyāpravesādi-visargāntasca ya = ")

The Cakrarañjyaṇa observes:

"The great annual worship which is done in the autumn should be performed in the period of sunrise, the combination of tithis there has no importance." (cf: "Saratkāle maṁśāpūjā kṛṣṭe ya ca varṣikā").

Here autumnal rite means occasionality, the word varṣika (annual) being an adjective of the Durgāpūja, means the annual worship of Durgā done in the autumn. The Jyotisa observes:

"If the fortune-giving goddess is worshipped in the house after the sunset of the seventh lunar day, the entire state, consisting of seven constituents along with men and happiness of the king is ruined due to the presence of the mula star. The king, therefore, should invoke the goddesses, auspicious to him and good-giver to all on the seventh lunar day at sunrise by giving up the demon star, i.e., mūlī (Rāgaśaka)." (cf: "Saptamāmaśṭagayāṁ yadi visati gṛham patrika sripahaladvhyā").

In the case of sunrise on both the days, invocation is not done on the next day, but on the previous day due to unsuitability for inasupicious tithi. Sometimes it is done before sunrise due to
the day of the new moon. The Bhavisyapurāṇa observes:

"The initiated should worship the goddess on the days beginning
from saptami and etc. or in two or four days due to increase and
decrease of the tithi. (cf: Vrāti prapūjajet devīṃ saptamyādīdina-
traye).

The initiation of it has thus been enumerated in the Devīpurāṇa:
"O King of Gods! the great virtuous initiation (taking vow), done by
Śaṅkara and others with minds fully devoted to the goddess, should be
done." (cf: 'Mahāvrataḥ mahāpunyam Śaṅkarādyairanuṣṭhitam').

The Bhagavata too observes:

"The women of vraja, having taken clarified butter (ghee) made
the initiation for worship in the first month of the late autumn." 
(cf: 'Hemante prathame māsi nandavrajakumārikā').

The Bhāṣyottara also opines: "Invoke the goddess in the
morning, make Her enter in the morning, worship Her in the morning
and then immerse Her in the morning." (cf: 'Prātarāvahayed devīṃ
pratāreva pravesayet - ').

Where the day of the moon appears, the word 'Prātarā' (morning)
there means forenoon for the absence of tithi in the morning. The
Jyotīṣa observes:

"If the entry of the Navapatrikā is done in the forenoon it
confers good, virtue, riches, cure, victory, etc. if it is done in the
moon it destroys, oppresses people and conveys fierce battle, if in
the evening it causes murder, captivity, quarrel and causes death by
snake-biting." "He who makes the entry or immersion of Patri at night,
the State to which he belongs, is ruined and the king of it is para-
ysed."
The rite of establishment and immersion should be done every year when the sun is at the centre at the moment of rising of the virgo and also the libra sign of the zodiac.

The word 'dvisarīra' means virgo which 'cara' means libra of the zodiac. Making entry of the Patri is to be done in the scorpio at slight attainment of libra in the non-attainment of the moment of rise of the libra in full on the sixth lunar day at the exit of seventh tithi or on the next day at the attainment of saptamī tithi, less by a moment. Devala opines: "The establishment and immersion of the goddess should, with a devoted mind be done every year in the moment of rising of libra of the zodiac or at a slight attainment of libra." (cf: 'Caralagne caramse va devyā niyata-manasah').

In the Matsyasukta the site of worship of the goddess has thus been stated: "The worship of the goddess should not be done in one's own house nor in a dilapidated one, nor in a site made of bricks nor in a site having any room for keeping lamps." (cf: 'Svagrhe mārcayed devim na jirne ca kadacana').

The custom, gratified by the scriptures in this regard, is that the worship of the goddess should be done on an earthen altar even in a brick-built house. Thereafter the mantra of bringing life (in the idol) is enumerated. The Saradātilaka opines: "First utter the mantra regarding the covering of noose and thunder, i.e., the pāśaviṭa (a form of Tantra ritual) ām, the ankusa vya crom, then the saktivya Hrim and then vāni, i.e., the letter 'Y' adorned with vindu (a vija in Tantra ritual), then those first seven mantras (vijas) ending in the
letter 's' which mean respectively the sky, i.e., the letter 'h',
truth, i.e., the letter 'o', the moon, i.e., the vindu, the letter 'm'.
Then utter the mantra of the Swam (i.e., Brahman, Omkāra), then the
word 'amusya' meaning this, then utter prāṇah, then the prāṇah here,
then utter 'live here', 'stay here', then again utter the word 'amusya',
add the word amusya after all the organs like speech, mind, ears, nose,
legs and utter O Prāṇah, come here, live for ever in happiness, and
at the end of all utter 'may the wife of Agni (i.e., Svāhā) stay
(here)'—this is the mantra of bringing prāṇah (life). The vijamantra
am and etc., told earlier, should be uttered before the word 'amusya'
each time." (cf : 'Pāsāṅkusa putā saktirvāni vinduvibhūṣita'). By
the term 'Pāsāṅkusaputāsaktī' (in 'pāsāṅkusaputāsaktī etc.') it is
meant that first the pāsavāya am, then the saktivāya Hrim, then the
āṅkusavyā crom (should be uttered. 'Vani' means the letter 'Y'. Then
those first seven letters ending in the letter 's' remain seven along
with the noted letter 'Y', nor their first ones become vyas. The
mentioning of all these letters separately is for giving them vinduta
(the nature of vya of viṣya of the Tantra ritual). The word 'vyoma'
(cf : 'Vyomasatyendusamyuta') means the letter 'h', the word 'satya',
the letter 'o', the letter 'indu' means vindu, then the three altogether
mean 'Hoara'. Details are to be sought in the Durgotsavaprayoga-
viveka. Thereafter the mantra of worship is stated. The Kalikāpurāṇa
observes: "O Yairab! water for washing feet and sixteenfold
(offerings), told earlier, should be given (to the goddess) with the
utterance of a mantra having four syllables:
(cf : 'Caturāksaramantreṇa pādyādinathasodasa /
vitarendupacārāmsca pūrvaproktāmsca Bhairava //') (65/35).
The term 'caturāksaramantrena' (in 'Caturāksaramantrena pādyādināthasodasa -') means the vija mantra of the goddess Bhuva-

nēsvari. The Agnipūrṇa opines: "Being absorbed in meditation, worship all the gods with mantras revealing their nature. Being fully absorbed in meditation in their names by uttering pranava deal out flowers separately with salutation. (cf: 'Tallimālīḥ pūjayenmantraḥ sarvadevān samāhitah'). Then the mantra seems to be 'Hṛm om Durgāyai namah' or 'Om hṛm Durgāyai namah'. The Brahmapūrṇa observes: "The fierce Bhadrakāli, destroyer of the sacrifice of Dakṣa, appeared on the eighth lunar day of the bright fortnight along with crores of Yogini; She is, therefore, worshippable by men on that day (aṣṭamī)."

Thus from the sayings of Brahmapūrṇa the worship is done by the mantra, "Daksayajnavināsini". (cf: "Tatrāṣṭamāyam Bhadrakāli Dakṣayajnavināsini - ").

Thereafter the nine auspicious things (i.e., the Navapatrikā) used in worship are being discussed. The Kālikāpurṇa observes: "The worship of the goddess is to be done on the seventh lunar day after collecting leaves of vilva tree." (cf: "Saptayām vilvasākhān-
tāmāhṛtya pratipūjayet" - 60/8). The Gavakṣatantra says in this regard: "Collection of vilva leaves must not be done from the vāyu (north western) direction which is called the direction of demons." (cf: "Vāyvyastham rākṣasasastham na grhiniyāt kadaśana" ).

The Brāhmandikesvara purṇa observes: "The worship of Patrikā, consisting of nine auspicious things, is to be done on the seventh lunar day; these nine things are - plantain tree, esculent root, turmeric jayānti, vilva, pomegranate, asoka, bulls of aruna indicum,
paddy. These nine auspicious things and my earthen idol are meant for the increase of issue, age and riches." (cf: "Saptamyam patrika-pujaramvadinaviruyata - "). The Kalikapurana specifies another time for the worship if it is not possible in a tithi of only one hour at the time of sunrise: "If the worship, prescribed in Sastras cannot be done properly and the offerings cannot be given fully, give these five offerings - namely scent, flower, incense, lamp and food-offerings; in want of all these, worship the goddess with flower and water or with water only. This is the brief process of worship; clothes, etc. are necessary in a worship where sixteen-fold offering is given."

(cf: "Samyak kalpoditam puja yadi kartu na sakyate / upacarastada datam pañcaitan vitaret tada //
gandham puspapacca dhipam ca dipam naivedya eva ca abhavo puspatoyabhya kevalena jalena va /
samksepapuja kathita tathaya varyadinam punah //

(69/98-100).

Thereafter rites for mahastami (the great eighth lunar day) are told. The Devipurana observes: "Worship, homoas (offerings in fire) and fast should be done on the eighth lunar day of the bright fortnight having the purbasada star." (cf: 'Purvasadayutastamyam puja homadyupaposanam').

The union with the star denotes better result. In the Devipuranam it has been stated that: "The epithet Mahā (great) will be famous for application before the rainy season especially before the eighth and ninth day of the bright fortnight of Asvina."

(cf: 'Pravrtkale visesa Asvineyastamisu ca').
Thus it denotes this intention of the Purana that the year consists of three seasons. The word 'Pravrtkale visesena' means in the rainy season having four months. Then Mahāstami and Mahānavami should be stated as occasional rites. It should be taken as pierced by another, being less by a moment on the next day due to combination and to the dependability on sunrise. In the seventh day of the bright fortnight of Āsvina on the mahāstami is going to be ended, rites may be done in a period not dependable on sunrise.

Thereafter the bathing ceremony comes. The Bhramandikesvara-purana observes: "The auspicious tithi astami and navami are dear to me; the great bath of mine (of Durga) should, therefore, be done with music." (cf. 'Aṣṭami navamī punyā tithi pritikari mama'). The word 'kuryat' in 'Kuryat tatra mahāsnānam', here means get it bathed. The Matsyasūkta observes: "Make the goddess bathed in the idol as well as in the mirror with conch-water." (cf: 'Sañayet saṅkhatoeyena pratima-yanca darpane'). The use of mirror here is done in the case of earthen idol. The Brahmapurāṇa observes: "Where the idol of gods are besmeared with clarified butter (ghee) twentyfive palas (a particular weight equal to four kārṣas) should be given to Her with reverence; in the bath rite of the goddess one hundred and eight palas should always be given." (cf: 'Devanāṃ pratima yatra gṛhtavyaṅgaṇaṁ (wabhet)."). The Bhavisya observes: "It has been said that in the bathing rite of the goddess altogether hundred palas are to be given while in the smearing rite twentyfive palas are to be given; but in the great bath two thousand palas are said to be given." (cf: 'Śnanaṁ satapalaiḥ proktam anyangah pāncavimsati').
Regarding the quantity of palas the Jyotisā says: "In the quantity prevalent among people a pala has a quantity of eight rāti (a particular measure) and two māsaka (a particular measure), but from astrological point of view, also aporobated by the Smṛti, it has a quantity of three tolas (a particular measure). The great bath of the goddess should be done by pāncagavya, i.e., the five products of the cow and with curd, honey, oil, clarified butter and milk. The bath of the goddess should be done in eight ways - by extracts of shrubs and etc., by water of pilgrimages like Gaṅgā and others, by all kinds of herbs, by golden pitchers, by earthen pitchers, by water, by flowers and pearls, by scent born of the scented sweet breeze; She should be washed (purified) by hot water, and should be rubbed by vilva leaves and scents carefully." (cf: 'Palantu laukikarmanaiḥ ṛṣṭārati-dvimaṣakam').

The Pāncagavyas are: "The Pāncagavya (five products of the cow), worth application in every rites, are - urine of cow, cowdung, milk, curd, clarified butter. All these should be mixed with holy water and kusa grass. It has been told that in the Pāncagavya, cowdung is taken once, the urine double of it, milk fourth of it, clarified butter and curd eighth of it." (cf: 'Gomūtram gomayam ksirām - '). Another rule regarding this has been formulated in the Tantra: "Milk is of a quantity of pala, the urine of cow, clarified butter are also of the same quantity, cowdung is of two palas, curd is only of a quantity of a praśṛti (a kind of measurement) - these are the divisions of the quantity of pāncagavya or they (the constituents of pāncagavya) are of same quantity." (cf: 'Palamātram dugdha- vāgam - ')"
Saṅkha says about the purgation of it: "Purge the urine of cow by Gayatṛi, cow dung by scent, milk by utter "apayasya", curd by 'Dadhikrabna', ghee or clarified butter by uttering "tejosi" (thou art vigorous), water by uttering, "devasya tvā (i.e., thou belongest to the gods)"). (cf: 'Gayatryādaya gomutram gandhadvareti gomayam'). Saṅkha enumerates Paṅcaratna (the group of five things) in the following way: "Milk, sugar, clarified butter, curd and honey - these are the group of five applicable in all rites." (cf: "Dudhām sasar-karamcaiva ghṛtām dadhi - ").

The Bhaṭṭisya says about the five kaśayas (extracts): "The extracts made of the barks of trees of Black berry, saṃalī, shrub, plum, bakula are called kaśayas." (cf: "Jamvusalmalī vatyala-, badaram bakulam tathā"). The Cāndogaparīśiṣṭa says about herbs: "The seven herbs namely Brīḥi (a kind of paddy), sālī (paddy), mudga (a kind of pulse), godhumāḥ (wheat), sarsaṇa (mustard) tila (sesamum), yava (barley) destroy one's perils." (cf: Vrihayah salayomudga godhumāḥ - ). The Bhaṭṭisya says about Paṅcaratna (a collection of five gems): "The five gems are gold, diamond, manikya, pearl and coral." (cf: 'Suvarṇam hirakamcaiva manikyaṃ - '). The Naradiyakalpa says about the collection of nine gems (Navaratna): "The nine gems are pearl, manikya, vaisūrya (a precious stone), ratna, vidrūma (coral tree), indrānila (sapphire), padmarāga (ruby), gold, emerald. These are said to be fortune givers." (cf: Muktamanikyam vaisūryam ratnam vidrumameve ca). The evidence of the use of worship of it is to be sought in the Prayogavivekah.
Thereafter procedures for the Kumāripūjā (i.e., the worship of virgin) are enumerated. The Bhabisya observes: "As the worship, sacrificial immolation of Ugracandi (a form of Durgā) are done in the daytime of eighth day of the bright fortnight of Āsvina, virgin should likewise be worshipped and ornamented." (cf: "Aṣṭamāṇi ugracandā yāstadvaddevārcanam").

Thereafter procedures for Sandhipūjā (i.e., the worship done in an intermediary period between the going away of a tithi and coming of another) are stated. The Smārtisāgara opines: "The worship that is done at the last dānda (a certain period) of the eighth day of the bright fortnight and before the coming in of the ninth day of the bright fortnight, should be taken as one giving best result." (cf: 'Aṣṭamāṇasāndandastca navamāṇaḥ pūrva eva ca'). Here the fault of tithimālā (i.e., sin due to lunar day) does not arise for the injunction has been laid at the last dānda. The Smārtisāgara also argues: "The combination of aṣṭamāṇi and navamāṇi is better applied at night, at the middle of night, it is hundred times better, and at evening three times." (cf: 'Aṣṭamāṇanavamāṇiyoga ratriyoge prasasyate').

Thereafter the rites of Mahānavamī are stated. The Devipurāṇa opines: "Perform the worship of Siva (Durgā) in the ninth day of the bright fortnight, connected with the uttara (uttarāṣāḍa, the twenty-first lunar mansion) with offerings." (cf: 'Uttarāṇa navamāṇantu valībhīṣ pūjyate Sivam'). Here the connection of star denotes better result. Thus in case of attainment of navamī, worth of being applied in rites, in the forenoon of both the days, rites are to be done on
the next day due to its dependability on sunrise; but not on previous
day even if the connection with the star occurs there. The Vīṣṇu-
dharmottara opines: "The āstami connected with navami and the navami
connected with āstami known as the tithis belonging to Uma and Mahes-
vara, familiar as having the form of half woman and half man."
(cf: 'Āstami-navami viddha navami āstamiyuta'). From this statement
of the chapter of Vīṣṇudharmottara, dealing with the rites to be per-
formed in Āsvina, that which had been said regarding the performance
of navami rites on the previous day by a boy (or vālaka) due to combi-
nation, is negligible because of its opposition with the following
saying of Nandikesvarapurāṇa: "Wise perform all the rites of the
goddess beginning from invokation to immersion at the tithī dependable
on sunrise." (cf: 'Bhaṇavatyāḥ pravesadī-visargantāscā'). Srikara-
mitra argues that the saying of Vīṣṇudharmottara regards with the
Sandhipūjā. The āstami pūjā is done, therefore, in the āstami, com-
bined of sixty dandas; having done the worship by any way on the next
day, the main rites are to be performed on the day after this.

Thereafter something is said about fast on the eighth day of
the bright fortnight of Āsvina. The Bhavisya observes: "O King!
the faster should earlier mutter the word 'Durgā' for one hundred and
eight times in the eighth day of the bright fortnight of Āsvina."
(cf: 'Suklapakṣe tathaāstāmyam upavasaprayañāh'). Srikara thinks
that the word 'āstasatam' (in 'Durgatināma japtavya puratoṣṭasatam - ')here means one hundred and eight. The Devi purāṇa observes: "By Pata-
sara, Vyāsa, Vasistha and others, the eighth day of the dark fortnight
of Asvina of the daughter of the king of mountains was counted as having eleven crores and thousand (days) and the same day of the bright fortnight as another hundred." (cf: 'Ekadásakotisahasratulya -'). Fast is to be done on the day when the worship of the goddess on the suklaśtāmi is performed, but not on the day of the Sandhipuja, for the rule of fast has been prescribed for āṣṭāmi.

The Kalikapurāṇa prohibits fast by a householder having eldest son (alive): ('Jyesthaputravan') "One having son, should not fast on the great eighth day of the bright fortnight of Asvina, the virtuous vower should worship the goddess by any way." (cf: 'Upavasam mahāstamayam putravan na -'). The word 'putravan' (in 'Upavasam mahāstamayam -') here means 'Jyesthaputravan' (i.e., one having eldest son). It also says: "Fast, destroyer of great sin, on Mahāstami should never be done by a householder, having eldest son (alive)" (cf: 'Upavasantu tasyam vai mahāpatakanāsaṇam'). Then from the statement made earlier it seems that he, i.e., the householder should take rice with ghee only. The worship should be done by the virtuous by taking rice with ghee. Srikara here argues that the performance of worship with rice and ghee instead of the prohibition of fast by one, having eldest son, here means that fast cannot be done on the great eighth day of the bright fortnight of Asvina, an organ of the great festival, but not on every eighth day of every month when rites are done. The Kalikapurāṇa observes: "Having done fast on the eighth day of the bright fortnight of Asvina, one should give excellently good offering with fish and flesh on the next day i.e., on the ninth day of the bright fortnight of Asvina; by that rule one should take rice oneself." (cf: 'Āstamīṃ samupṣayaiva navamīmaṃ parēhāni').
Women should break their fast by fish not by flesh due to the prohibition made in the Bhāgavata in the following rule; the women who take human and animals" (cf: 'Yasca striyo nṛpasun khāḍānti'). In the breaking of fast the Parisāṅkhyā injunction (exclusion in Mīmāṃsā philosophy) is laid (niyama, rule). Therefore the rules of offering (both animal and other things) are stated. Manu observes: "Animals and birds, approved by the Sāstras, should be slain by Brahmans for the sake of sacrifice; and maintenance of servants; this has been committed by Agastya in ancient times." (cf: 'Brahmāṇair vādhyāḥ prasastā - '). Here the word 'Yajna' means worship. The Kālikāpurāṇa observes: "Worship the goddess on the eighth day of the bright fortnight of Asvina with blood, meat, scented human flesh, with offerings of various types, with offerings bearing the colour of cloud and with goats and buffaloes." (cf: "Aṣṭamāṁ rudhirair māṁsair mahāmāṃsaiḥ - "). The reason for why this is done has been enumerated in the Devipurāṇa: "Animal offering on astami leads to the sure death of issues." (cf: "Aṣṭamāṁ validānena - "). Śridatta and Śrikaranśira argue that Sandhipuśa and animal offering are prohibited at the time of astami. The Kālikāpurāṇa had this to say about offerings prescribed and not prescribed: "An animal, not less than three month's old and a bird, not less than three fortnights' old, should be given as offering to the goddess." (cf: 'Na ca traṁśikanyunam - 67.103). The Kālikāpurāṇa has also stated: "An animal of torn tail and ears, of broken horns should not be given as offering." (cf: "Chinna-lāṅgulakarnādi - ").
The Kalikapurana has said in this connection: "Those that are regarded as offering like goat offering are - kusmanda (a kind of gourd), sugarcane, wine and liquor. The best type of cutting is made by sword and ake." (cf: 'Kusmandimaksudandam ca - '). The Devipurana opines: "The goddess becomes satisfied with those who give animal offering, destroyer of all beings (i.e., animals), till the end of Samkarakalpa (a particular but infinite time)." (cf: 'Valin ye ca prayachanti - '). The compound of the word 'Sarvabhūtavināsanam' (in 'valin ye ca' etc) means the offering where all the beings i.e., buffaloes and others prescribed are slain. Regarding Samkarakalpa - Devipurana had this to say: "The Samkarakalpa is known by such division of time as by a moment of Samkara hundred moments of Brahma are created." (cf: 'Samkarenā nimesena jayeta Brahmanah - ')

The Bhavisyapurana observes: "Satisfy the goddess Durga as per rules with the flesh and blood of goats, buffaloes and sheep." (cf: 'Ajanam mahisanam ca mesanam ca - '). The Bhavisyapurana says about the result of offering flesh: "The sight of Durga is auspicious, saluting is auspicious than seeing, touching than salutation, worship than touching, making bath than worship, oblation than making bath, giving flesh of buffaloes and goats than oblation." (cf: "Durgāyā darsanam punyam darsanādapi vandanam"). It also says regarding the result of giving blood: "O King! the goddess Candika, being oblated as per rules by the blood of sheep, remains satisfied for one year, by the blood of goats for ten years, by the blood of buffaloes for hundred years, by the blood of own (sacrificer's) body, cutting arm, thigh, knee for thousand years, by the blood of antelope and bear for twelve years, by the blood of ajabika (a hybrid) for twentyfive years. As by blood and flesh also the goddess gets satisfied. The goddess
Candida remains satisfied for hundred years by Rohita fish or by flesh of sheep." (cf: 'Svamekamekam Varadā trptā bhavati Candika'). It has also been stated there: "In the rite of animal sacrifice, devotees should follow the rules laid in the Vaisnavitantrakalpa. The animals that are offered to Candika are, as follow: birds, tortoises, fish of nine types, deer, buffaloes, ajāṭika, sara (cows - another reading) goats, sheep, bear, rhinoceros, antelope, iguana, sarabha (a kind of deer), lion, tiger, human and blood from his own body." (cf: 'Vaisnavitantrakalpokta-krama sarvatra sarvadā - '). 'Ajāṇkā' is a technical term. Srikaramisra thinks that which is born in a goat by a 'ābi' (sheep, goat) is called 'ajāṅka' - (cf: 'Ave-rajāyan jāto yo nāma sojāvikāḥ smṛtah'). 'Uraiva'-means-sheep. From this injunction - 'slaying of animals and slaying of wild buffaloes and goat should be done (cf: 'Pasaghataśca kartavya'), it means that one will slay these. Therefore, the Devipurāṇa says about the difference of animal slaying and offering in the following śloka:

"O Goddess Durgā! those, who, having done your worship in the half of the night of the eighth day of the bright fortnight of Āsvina, slay animals with devotion, become great heroes. The goddess becomes satisfied with those, who give animal offering, destroyer of all beings till the end of Samkarsakalpa." (cf: 'Devīm tvam pūjayitvā tu ardharatṛstamīṣu ca - '). Yajñapārśva says that by the word 'ṣaṇga' where occurs, animal is meant - camel, sheep, goat or horse meant for sacrifice, all bear the term 'pasu' animal (cf: 'Uṣṭro vā yadi vā meṣasqāgo vā yadi vā haya - '). The Kalikapurāṇa observes: "A devotee should hardly offer flesh in worship; and it (flesh) becomes ambrosia without reddish head." (Cf: 'Pūjāsu nāma māṃsāni pradadyat - ').
The Kalikapurana also observes: "The head (of an animal) with blood, purified by mantra, is called nectar; it, therefore, should be offered in a worship (because) the head of an animal sacrifice is called blood."

The Bhabisyapurana in the Samaya-Pradipä of Sriduttapādhyāya said about the offering of blood along with flesh in the following sloka: "O King of kings! offer the goddess cow, gold and clothes of various types abundantly, the goddess is propitiated by blood along with flesh."  

The offering of blood along with the flesh of a buffalo is prohibited. The Bhabisyottara said about this: "A devotee should never give the offering of the flesh of a buffalo along with blood; if ever he offers it, Kālika becomes very much arrogant to him and deprives him of his desired object."  

Srikaramisra thinks that only blood is offered. The mantra should be used (uttered) in singular number even if many animals are killed in a rite; the 'Uha' (modification, a technical term) of plural number there should never be done. This is to be sought in the chapter beginning with the sentence (cf. Naram pācataḥpamagatam) the man has died in the Sudhivivekah. The Bhabisyapurana observes: "The initiated should worship the goddess in the days beginning from saptami and etc., or in two or four days owing to the decrease and

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1 "Sonitam mantraputaḥ ca sirsam piyusamucyate".
2 "Gosuvarnāni rajendra vastrāni vividhamāca".
3 "Na dadyat mahīṣam mamsāṁ saraktam sadhakāṁ kācit."
increase of tithi." 4 It should not be said that this is opposed to
the statement of the Lingapurāṇa which runs thus: "The immersion of
Indra should be done on the eighth day, and of Pārbatī on the half
of it, i.e., on the fourth day; more or less of it should not be done
for the cause of decrease of riches and destruction of the state of a
king." 5

The previous statement is meant for the duration of remaining
period of the idol for more or less days for the sake of worship, and
the latter statement is meant for making prohibition of attainment of
more or less days for the sake of immersion after the performance of
worship on three days, the day after the ninth day of the bright fort-
night of Āśvina having six dandas (a particular period of time) is
not fit for the performance of rites: the prohibition there is made
for attaining more days. Therefore, this statement of Devīpurāṇa is
not opposed to the former statement: "The worship, oblation (Homa)
fast and others (of Durgā) should be done on the eighth day of the
bright fortnight of Āśvina with the purvāśada mansion of the zodiac
connected with it." 6

The Kālikāpurāṇa observes: "The offering of animals, muttering
(of mantras) homā (oblation with ghee and etc.) should be done
as per rules for attaining occult powers." 7

4 "Vṛati prāpujayaṃ devīṃ saptamāyādindinatraye".
5 "Astahe visṛjecchakram tadardhena tu".
6 "Pūrvasadhayutastāmyāṃ pūja homādyupaposanam".
7 "Navamśām validānāṃ tu kartyavām vai".
The mantra of homa, worship and muttering have been stated in the Devipurana: "Worship the goddess with tilahomah (i.e., offering of sesamum as oblation in fire) curd, milk and clarified butter; the worship of the goddess should be done by the mantra which runs thus: "O Jayanti (giver of victory), O Maṅgalā (auspicious), O Kāli; O Bhadrakāli, O Kapālinī, O Durgā, O Sīvā (auspicious), O Ksama (forgiveness incarnated), O Dhātri (protector) (we) salute thee" by this mantra the worship and offering of oblation in fire should be done."

According to the Brhannandikesvarapurana, leaves of vilva etc. should also be offered. It says: "The worship of the goddess should be done with leaves of vilva, besmeared with ghee and mixed with sesamum and paddy." The Maṅkapilapāńcaratram observes: "Where the number of the leaves of vilva, to be offered, is not said, one hundred and eight or thousand leaves should be offered; in muttering, in offering of oblation in fire and in the worship of (nine) Grahas (Planets) one hundred and eight leaves should be offered or twentyeight or only eight leaves may be given according to the devotee's ability."

The Bhāwisya observes: "Give the offering of ghee & etc. by sruba (i.e., sacrificial ladle) with its mouth bent downwards and the offerings of sesamum, ājya (i.e., clarified butter) by the forefingers of hand lying flat on back." There runs a śloka in a certain Smṛti: "The

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8 "Pūjayet tilahomaṁstū daḍhi-ksīra."
10 "Vilvapatraṁghṛtaktalīścā tiladhāṇyadisaṁyutaiḥ."
11 "Sakhyānuktau satam gāstam sahasram".
12 "Aṁitēstū gṛtādīnaṁ".
wise meditating over the God or Goddess of a mantra, first utter Omkāra, then Svāhā and after 'Svāhā' give offerings to the gods/goddess concerned."  

The Kapilapañcarātram observes: "The kunda (i.e., the altar for placing fire), useful in every rites should have four corners."  

The Bhāṣyottara observes: "If a thousand offering is given, the altar for placing fire should possess a length of a hand, if more than thousand offerings are done, it should possess a kunda having the length of two hands and if a million offering is given, it should possess a kunda of having the length of four hands."  

The details may be sought in the Pratīsthāvivekaḥ.  

Thereafter something is told of Daksīṇa (i.e., gift at the end of a sacrifice of the great worship) in Bhāṣyapurāṇa: "In the bright fortnight of Āsvina the Navarātrakā rite (the nine days of the bright fortnight in Āsvina) should be done from the first day till the ninth day; the rites in saptamī, etc. should be performed in three nights."  

The Chāndagoparīṣīṣṭa says: "Gift or fee should be offered to Brahman as per instructions". Here by the word Brahman the priest is meant.  

The Matsyasūkta observes: "By a person, seeking prosperity, worship should be done on the ninth day of the bright fortnight of Āsvina, and gift and a pair of clothes should also be offered to the priest."  

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13 "Mantrena lvārāpūtenā svāhāntena".  
14 "Sarvādviharikam kundam caturasramtu sarvadam".  
15 "Sahasre tvatha hotavye kuryat kundam".  
16 "Āsvine suklapakṣe tu kartavyām navarātrakam."  
17 "Brahmaṇe daksīṇa dēyā yatra ya parikirtita."  
18 "Navamam purvavat pūjā kartavya."
Even in Graha sacrifice gift should be given before immersion. This has been stated in the following sloka: "Then 'Sānti' (i.e., the end of duty due on the ninth day of the bright fortnight) 'Ātadāranām' determination and recitation should be done; gift (daksīnā) should be paid and immersion of the Grahas (nine planets) should be done." 19

Thereafter rites for the tenth day of the bright fortnight (Dasamikrtyam) are stated: "On the tenth day of the bright fortnight immersion of the goddess should be done after due pranāma (salutation)". 20

The Brhannandikesvarapurāṇa observes: "Taking the (idol) of the auspicious goddess by boat or such other vehicles or by vehicles drawn by men, one should immerse Her on water with auspicious play, fun and music. The goddess, being angry, gives him trouble (curse) who does not call another by names (by slang words) and is not called by names by another." 21 Music and dance should be done then. The Kalikāpurāṇa observes: "The immersion of the goddess should be done on the tenth day of the bright fortnight by Savara festival (i.e., a rite where indecent acts are done and slang languages are used)." 22

In another place of the Purāṇa it has also been stated that: "Immersion should be done by throwing dust and mud and with play, fun and music. Being unabushed one should play (make fun) with an eulogy of Bhaga-linga and with acts by the Bhaga-linga." 23 The Sivarahasya

19 "Tataḥ sāntim prakurvitaavadāraṇavacanam."
20 "Srāvanena dasamyāntu prāṇipatya visarjatyet."
21 "Nauyānairnarayanaisca nitva Bhagavatīm Sivam."
22 "Visarjanam dasamyāntu kurya vai savarotsavih."
23 "Dhulikardamvikṣepaiḥ kriḍā-kautukā."
observes: "The country where animal offering is done by men on Dasami (i.e., the tenth day of the bright fortnight of Asvina) is ruined in epidemic and in other calamities." Worship is done gradually on three days. As navami has sixty dandas the worship of it should be done in the forenoon of the tenth day of the bright fortnight connected with navami. Navami, as having sixty dandas, the worship of it is done on the third day. The immersion of the goddess is done in the forenoon of Sukla Dasami connected with navami by ignoring dasami even if it is connected with star. By the injunction immerse Indra in the eighth day prohibition of more or less days regarding it, is done in the Lingapurana. The Bhavisyapurana says that the word 'Pratah' here means forenoon. It observes: "Invoke the goddess in the morning, consecrate her in the morning, worship her in the morning and then immerse her in the morning." The Devipurana observes: "He who makes the sprinkling of holy water of the goddess out of reverence at the time of Parba especially when the goddess is being carried away in the ninth day with cake, lamp, with leaves of mango, pupil and etc., with pure herbs and with seeds of all kinds including barley and etc. and he who makes the sprinkling of holy water with the blow of conch, trumpet and with many words of victory, reside in peace in the Durgalokaj (the abode of Durga) for so many

24 "Dasamyaṁ diyate yatra validanam smanavaiḥ."
25 "Astahe visrjecchakram."
26 "Vaktya pustapradi padyaisutesvathatipallavaiḥ", etc.
Pratār. āvahayed. devim pratār-eva visarjayet
thousands of kalpas as he did these; he who makes the sprinkling of holy water with only lamp attains Sūryalokah (i.e., the abode of the Sun God)." 27

Thus from the ascertainment at the time of Yatā (going) of the goddess in the Sīvarahasyam, sprinkling of holy water should be done with cake, lamp, etc. after carrying away the goddess. Thereafter the result of the visit of Khānjana (a kind of bird) on the tenth day of the bright fortnight after the immersion of the goddess is discussed. The Bhātisya observes: "O King! having done sprinkling of holy water for increase of strength (or soldiers), one should see the beautiful Khānjana (a kind of bird) in water, on cow, and in pasture ground respectively. If the Khānjarita (another name of Khānjana), giver of kingdom and good is seen in water, on cows, elephants, horses, on large serpents, on holy grass, in ashes, on bones in hair, nail and in chaff it gives immense trouble." 28 The words by which salutation is done to a Khānjana has been stated in Vasantarājā: "Thou art, O Khānjana! absorbed in meditation, son of a Sun becomes invisible at the springing out of Sikha; thou art seen at the end of rainy season, thou wondrous, salute to thee." 29 The Jyotisa observes: "O Khānjarita! thou art blue necked, auspicious necked, giver of good in all time and have come to the earth (as an incarnation), I salute to thee." 30 In the Vṛṣakṛtya, the result of seeing the Khānjana in different directions has been stated: "If one sees the Khānjana in the direction of Brahman (East)

27 "Vaktya pista pradipadyaiscutāsvatthādipallavaiḥ", etc.
28 "Krtya nirajanaṁ raja валаврдhyai yathākramam", etc.
29 "Tvam yogayukto muniputракastvam."
30 "Nilagriva sivagriva sarbakālasubhāprada".
riches are gained, in the direction of Sakra, full of despondency; fear is gained, in the southern (Yama), envier of Gods, fear of fire is gained, in the direction of Varuna, profit is gained, in the direction of Vāyu (i.e., south-western) boon, cloth, scent, and water are gained, in the direction of Kuvera (i.e., north) divine woman is gained, in the direction of Īsana (north-eastern), sure death is gained."

Thereafter the vernal worship of Durga is being discussed in the Bhāṭṭasyapurāṇa: "O King! Āmbikā (Durga) should be worshipped from the seventh day of the bright fortnight of Caitra to the tenth day of the bright fortnight when the sun remains in the pisces of the zodiac." The Bhāṭṭasyottara observes: "Durga should properly be worshipped on the three days beginning from saptami to dasami on the bright fortnight of the month of Caitra and immerse Her on the dasami." Jābāli in the Kālakaumudi said: "The goddess should be worshipped on the three days beginning from saptami to dasami on the bright fortnight of the month of Caitra with various things, with clove and flowers, with various offerings free of defect with different types of ornaments and with silken clothes. O King! he who worships Durga in this manner in every year, gets his desired objects, sons and grandsons." Thus from the hint made in the Bhāṭṭasyattarapurāṇa regarding the word ('Caitra māsi site - ') 'māsa' (month) having no 'upapada' (preceeding word), the term, 'Minarasistheśā' (i.e.,

31 "Vittim Brahmani kāryaśiddhiratulasakra hutaseśāwayam."
32 "Minarasisthite surye suklapakse naradhipa. etc.
33 "Caitra māsi site pakse saptamādīnātraye", etc.
34 "Caitre māsi site pakse saptamādīnātrayam".
remaining in the pieces of the zodiac), it means that the lunar tithi
(on which the rite is done) when the sun belongs to the pieces of the
zodiac; if it means the solar tithi, then in want of attainment of
the three tithis beginning from saptami and etc., rites should not be
done on that year. It is not the fact that it is taken for granted
because that the worship is a daily obligatory is obviously establish­
ed by the use of the term (Cf: 'Saptami dasami yawad pujayedamvikām
sādā.') 'sādā' (always) in the Bhābisya-purāṇa and also by the use of the
term ('evam ya kurute pujāma vaṣe vaṣe vidhaṇata' "vaṣe vaṣe" (in
every year) in the Kālakaumudi of Jābali. All this has been propound­
ed in the Kālavivekaḥ. Thus from the hearing of the result of attain­
ment of sons and etc. in the last half of the statement of Jābali it
is established that the worship is also desired one. Hence, like the
autumnal worship daily obligatory worship of Spring is performed through
connection when the worship was arranged as a desired one. The Kālikā-
purāṇa observes: "He who worships the goddess in this mantra with the
season flower Asoka on the eighth day of the bright fortnight of
Caitra never meets grief, disease or trouble." 35 Here only the rites
of astami has been stated. The Devīpurāṇa says in this connection:
"The worship of the goddess Durgā, the killer of Mahiṣāsurāḥ (should
be done) on the ninth day of the bright fortnight of Caitra with saffron,
aguru (a scented liquid), camphor, drink, meal, flag and with water
libation. One attains victory by worshipping the goddess with saffron
and with the leaves of 'Maru' (kurubak, a kind of tree)." 36 By this,

36 "Navamyaṁ pujayed devīṁ Mahiṣāsuramardinīṁ".
the rites of navami have been discussed. Procedures and arrangements are to be known from that of the autumnal worship. The notable thing here is the absence of invocation, because invocation of the invoked is not again possible. Homas (offering in fire) and other rites are the same as autumnal worship.

Sri Raghunandana, the eminent smarta scholar of ancient Bengal states the procedures to be maintained and rules to be followed in the worship of Durga, the goddess.

The Markandeyapurana observes: "Listen to the greatness of mine with a mind, fully devoted, in the great annual worship, performed in the autumn." 37 The Cakranarayanisamhita also holds the view that - "The annual great worship, performed in the autumn, is to be done at the time of sunrise, combination of tithis there gains no importance." 38

Thus from the use of singular number in the term 'Mahapuja' in both the slokas, the oneness of the worship, performable in those tithis (stated earlier), seems to be right. In the Devipurana, the oneness (ekatvam) (of the pujas) has, therefore been stated in the term 'pujam', (this worship from sasthi to navami) occurring in the following sloka: "This worship, giver of all desires, is to be performed on and from the sukla nandika (i.e., the first day of the bright fortnight of a lunar month), when the sun is in connection with the virgo, to the great ninth day (of the bright fortnight of lunar month)." 39

37 Saratkale mahapuja kriyate ya ca varsi - Markandeyapurana 92.11.
38 Saratkale Mahapuja kriyate ya ca varsiki / sa karyodayagaminynam na tatra tithiyugamata / - Cakranarayanisamhita.
39 Kanyasamsthe ravau sakra sukhanaravya nandikam / Mahanavanya pujyam sarvakanapradayiny - Devipurana - 22/23.
Ratnakara says, "vow is to be taken in the morning of the sixth day of the bright fortnight of the lunar day (‘Pañcamyāmeke-vaktām tataḥ saṣṭhyām prātah samkalpah’) - the statement ‘Nandiṣka-pratipad’ stated in the Durgāvaktitaraṅgini is not proper. It is not done due to absence of evidence in the case when the suklā saṣṭhī, close to the great navami, passes on. Thus from the saying of vrddha Gargya (the experienced) the occasionality of time (kāla) is attained. It runs: "It should be applied by taking time as nimitta of the precept and prohibition." Here too from the use of the term ‘saratkāle’ as nimitta the word ‘saratkalāna’ is said to be the adjective of Durgā-pūja. From the use of varṣiki varṣa (year) appears to be nimitta due to the fact that it is done only in a year. Thus from this statement of Jyotisā which runs as - 'the establishment (invocation) and the immersion (of the goddess) are to be done in every year,’ it appears that the word ‘varṣika’ is an adjective to the word ‘pūja’.

Thus from the saying of Yajñavalkya regarding the performance of Sraddha rite (offering in funeral rites in honour of departed relatives) in every year the worship (of Durga) is also to be done in every year. Thus the śloka runs: 'Offering should be given to the departed on every day, in every month, in every year, in the eleventh day (from the day on which departure of a person takes place.’

The worship is a daily duty due to the use of reduplication of the term 'varṣe varṣe'. In the Kālikāpurāṇa it has been stated that

40 'Nimitat kalamāsrita vṛttirvidhi-nisādhayaḥ'.
41 'Varṣe varṣe vidhātavyam sthapanamca visarjanam'.
42 'Mṛtahaṇī tu kartavyaṇ pratismasantu vatsaram / pratisamyatsarancaivamādyamekādasehanī'.
in the non-performance of it leads to a fatal end. It observes -
'O Bhairava! He who does not worship the goddess Durga in the great
festival due to swoon (moha) or laziness or pride or enmity, the
goddess, being enraged, destroys his desired objects.' The worship
of the goddess is also a desirable one due to attainment of result
combined with precept (vidhi). The Kālikāpurāṇa observes: "Thus
worshiping the goddess (Durgā) the gods have attained perfect bliss,
the worship of the goddess, should, therefore, be done so as to attain
unparallel occult powers, giver of four vargas." The Bhavisyattāra
observes by taking the term 'pujayed': "The worship of the goddess
should be done, O Partha!, for the contentment of Mahātā (an epithet
of goddess Durgā) for the happiness lasting for a year, for the destruc-
tion of ghosts, evil spirits and demons and for festival. The
result that the goddess, being propitiated, gives in the half of a
moment, even Mahesha is not able to utter this in hundreds of years."

Both the systems are applicable due to the syllogism of samyoga
(attachment) and pratīkṣā (division). The vidhi of daily worship is
attained while desirable worship is done. Thus the result that is
accrued from the performance of different kalpas, stated earlier, and
from the offering of things in those worships, done on lunar days,
should be known as the breeder of special result like the offering of
things in śrāddha rites.

43 "Yo mohadathavālayasyād devīm Durgām Māhātsave". - (61.22)
44 "Kṛtvai vam paramāmāpur nirvritin trīdivākaśā /
evamanyairapi sād devyāh kāryam prapūjanam //" (61.10-11).
45 "Bhavanītustaye Partha saṃvatsara sūkhaya ca".
Therefore it has been stated in the Sraddhacintamani that "where there is combination of special result, it becomes the performer of special result in addition to the performance of sraddha and etc." Therefore, there is no dependence of the declaration of the vow that the worship is a desirable one. From the statement 'kāmamuddisya cātmanā' occurring in the Kalikapurana in respect of animal sacrifice, the declaration of vow of the pūjā as desirable is done due to the mention of the term 'kāmam' as a subject. By the statement 'sa karyodayagāminyām' the rites beginning from invocation to immersion are to be taken.

Thereafter rules of Navamipūjā are stated. The Devipurāṇa observes: "The goddess Durgā is to be invoked on the ninth day of the bright fortnight of Īśa (i.e., Āsvina) when the sun belongs to the virgo of the zodiac with play, fun and music. The rite of consecration is done under the vilva tree on the sixth day combined with the jyeṣṭhā mansion; making entry of the Patrika is done on the seventh day connected with the star mūla, worship, oblation and fast are to be done on the eighth day, connected with the star purvaśāh, the goddess Śiva should be worshipped with sacrifices on the ninth day connected with the uttarā mansion, and immersion should be done on the tenth day connected with śrāvaṇa, after due salutation." Thus from the saying of invocation to be performed in the dark ninth day of the month of Āsvina and (the later rites) on the bright sixth and other days, it appears that by the term Kṛṣṇadītṛya Āsvina is to be taken.

The connection with the virgo of the zodiac denotes gunaphala. Other-

46 "Yatra tu phalavisesa-samyogastasya sraddhaśīdwāraūrūpasam
dākate sati phalavisēsānispādakātvam" (Sraddhacintāmāṇi).
47 "Iṣe māsāsyite pakse kanyārasigte rava /
Navamāyām vodhīyat devīṃ kridākautukamanāgalaiḥ //"
wise what has been stated in the sloka - "The invocation and immersion of the goddess is to be done in every year, with a mind fully devoted, in caralagna or caramsa. Regarding the invocation rite, performable every year, unjustification falls on (the connection with the) virgo of the zodiac every year. Therefore invocation is done on the tithi, connected with the leo of the zodiac. Invocation, invitation and etc. are also done on the tithi, connected with tula. Thus it cannot be done on the tithi, connected with the virgo in the intercelary month due to candrakrtya; but if it has earlier been begun then worship and recitation of devimahatmya should daily be done even in an intercelary month. This is evidenced by this sentence:

"Beginning from that tithi (sixth day) worship the daughter of the king of mountains upto the tenth day." The Kalan&mlahiyakathaka holds the view that - "The rite that has duly been begun before the intercelary month but has not been finished, should undoubtedly be finished if the intercelary month falls." Then defilement (due to birth or death of a relative) is not a bar. The Visnudharmottara observes: "If vow, sacrifice, marriage, funeral offering for (for the departed) oblation, worship and muttering have already been begun, there is no birth (sutakam), but if these have not been begun there is birth."
Here invocation is done in the forenoon of the dark ninth day as it has thus been performed by the Gods. In the attainment of navami in the forenoon of both the days it is done due to combination, invocation is done at any time of the succeeding day rejecting the forenoon for the sake of the ārdra mansion, even combination of two tithis there has no importance. Invocation is done on the previous day due to combination if navami is attained in the forenoon of both the days. The Lingapurāṇa thinks that it should be done in daytime. It observes - "Worshipping the goddess on the day belonging to ārdra mansion in the dark fortnight, invoke Her on the ninth day with plenty of wealth." Varṇa argues in the Jyotisārnava: "Invocation of the goddess, auspicious to king, should be done beginning from virgo to fisces of the zodiac where Śiva (i.e., ārdra) is attained." Siva (in 'Yatra samprāpyate sīvah') here means ārdra. As the precept of invocation here has been ordained on navami, the combination of nakstras (stars) denotes result. There runs a sloka: "The Māghasaptami falls either in the month of Māgha or Fālguna, this is also called Makarī from its inclination towards oftness (Prāyovṛttidārgaṇa). From this statement of smurūgama the oftness of the saying 'Māghādivat ārdrayogata' appears to be right. Then in the invocation, not connected with the star ārdra, the mantra is connected with it as because

52 "Kahyāyam kṛṣnapakṣe tu pūjayitvādравe diva / navāmyām vodhayet devin mahāvibhavāvistaraṇam //
53 "Kāryadinānaparyantām yatra samprāpyate sīvah".
54 "Māghetā Fālguna vapi vaibadvai māghasaptami / Makarī ti ca yaad proktam tat prāyovṛttidārgaṇat //".
nothing has been said of mantra there. The mantra is - "I shall invoke you, O Mother! under the Śrī tree (vilva) on the ninth day of the bright fortnight of Iṣa (Āsvina), connected with the star ārdra." There is another mantra which runs as: "Om Rāvanasya".

Both these mantras should be known as applicable in the invocation.

The mantra should be recited placing prāṇava (i.e., Om) before it.

Yājñavalkya observes: "That which is less, which is more, which is faulty, which is unsacrificial, which is unfit (for sacrifice), which is impure, which is repeatedly applicable, becomes perfect with the placing of Omkāra before these." The same procedure is to be followed in the rites of sixth and other days. Invocation is not done at night.

There runs a sloka: "The Mahāmāyā had been invoked by the Brahman in night, men should do this every year." This should not be followed. "Sun's progress towards southern equator (dakṣināyana) is hinted at by the word 'rātri', related to Gods. The Śruti says - "Tapāśca tapasyasca saisirāvṛtu, madhusca madhaviśca vāsantikāvṛtu, sukrasca sucisca graiśmavṛtu, athaitadugayānaṁ devānaṁ dinām, navasca navasyaśca vārṣikāvṛtu, iṣāśca urjasca śaradāvṛtu, sahasca sahasyasca haimanīkāvṛtu, athaitaddakṣināyanaṁ devānaṁ rātrih." Otherwise contradiction will be with the sentence, "navamyāmardrave divā" which supports invocation to be done at day time. In the Pañcamūrtiprakaraṇam of the Kaṇkaṇpurāṇa, the invocation of the goddess (Durgā) on the

55 "Om Iṣe masyāṁ site pakṣe navamyāmārdra-yogatāḥ /
śrīvrkṣe vodhayāṁ tvāṁ yavat pujaṁ karomyaham //"
56 "Yamunāncātiriktaṁca yachidraṁ yadayajniyaṁ".
57 "Rātrāveva Mahāmāyā Brahmana vodhitā purā /
tathāiva ca nārā kurjūḥ pratisamvatsaram nṛpa //".
ninth day has been stated like that on the sixth day. It observes:

"As She (Durgā) was invoked by gods in the ninth day in autumn, She is called by the name Sarada in the earth."  

This has also been told that - "The form of this goddess has been said to be seated on lion and ten-armed."  

The Bhāvishya observes: "The person who performs anything without vow, gets very scanty result, loses half of his earned goodness. Vow should never be done with oyster, conch, stone, hands, kāṃṣya (a kind of biting instrument), silver nor with anything made of earth. In the rite of making vow, one should stand with one's face placed towards eastern side with a pot, full of water and made of fig-tree and with three kūsas having their roots and with flower, fruit and sesamum in his hand in pond, and in tank of pleasure-grove. In general rule, one should stand with his face directed towards north and throw water in the north eastern direction."  

The prohibition of the application of only the hands matters to the use of another vessel. The option is the prohibition of one hand is due to the company of oyster and etc. The Varāhamārāṇa observes: "Practise fast or take water by taking vessel, made of fig-tree and full of water with one's mouth placed towards northern direction."  

In the Durgāyākṣitītārāṇī, what has been said of the establishment or placing of pitcher

58 "Saratkāle pūrā yāvatīt navāmyām vohita suraih / Sarada sa samadbha pīthe loke ca nāmatah //" (65.1).

59 "Rūpamasyāḥ pūrā proktāṃ simbhashbām dasavāmāyih". (65.8).

60 "Sāmkalpaṁa vīna vīpra yat kimev kurute naraḥ / phulamścālpaścūpapākmaṃ tasya dharmaśyārdhā-ksayo νjectives //
śāddhārane cottaśasya aśāṁyām nikṣiṃpet payah //"

61 "Orhitvādanyāram pātraṁ vārīpūram udāmmukhah / upavāsantu grhīyād yadvā vāryevā dhārayet //".
for the sacrifice is not justified, as this is a subsidiary rite of the worship of the goddess, such ordinance is not justified, or this has been said in the rite dealing with abandoning tanks in the Matsyapurāṇa. The Kalīkapurāṇa observes: "Having worshipped the serene jars (ghata) of Agni, Brahma, Bhavānī, Gajavaktra (elephant-mouthed), Mahorāgah, Skanda, Vaiṣṇu, the Matrs, the Dikpālas and the nine stars (Navagraha) properly, worship the holy forms one by one with mind fully concentrated." The worship of Brahma in the first lunar day that has been stated in the Kalīkapurāṇa is not justified. By that statement, the worship of Agni and etc. like that of Brahma is justified. But that statement is to be known as having the rules of general worship.

Thereafter rites to be done on the sixth day are stated. The Kalīkapurāṇa observes: "Invoke the goddess in the branch of the vilva tree and with the vilva fruit on the sixth day and worship Her on the seventh day after collecting that branch of vilva tree. Again perform the worship of the goddess specially on the eighth day, wake Herself at night and make animal offering. Make plenty of animal offering as per rules on the ninth day and meditate the goddess having ten-armed and worship in the mantra eulogizing Durgā. Immerse Her on the tenth day with savara festival, with the throwing of dust, mud, with play fun and music, play with the avidhana of vaga, with the eulogize of

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"Agnirvraha Bhavanī ca gajavaktra mahoragah / Skando vanumatrīgaradikpātasca navagrahāh / eśan ghatesu pratyākam pujāyitva yathāvidhi / mūrtim pavitramekākaṃ dadyēdevaṃ samāhitah //". Kalika Purāṇa, 60:80-81
Bhaṭṭavyapurāṇa prescribes evening for the invocation of the goddess on the sixth day: "The invocation of the goddess should be done under the vilva tree in the evening of the sixth lunar day."

Then invocation is done on the previous day of the day when the entrance of Patri is done in the evening of the sixth lunar day. In the attainment of such tithis invocation is done on such tithis. In the case of non-attainment of ṣaṣṭhi in the evening, invocation should be done in the forenoon of ṣaṣṭhi. Invitation should be done in the evening whether the ṣaṣṭhi tithis happens there or not. The Brahmāṇḍapurāṇa and the Nandikesvarapurāṇa observe: "The wise perform the invitation of the goddess Candī, the dweller of the Vindhya mountain, in the evening of the previous day when the entry of the Patri is made; attainment of ṣaṣṭhi gains no importance there."

The Bhāvismyaapurāṇa accepts the reading 'vilvavāsinīm' in place of 'Vindhyavāsinīm'. The Matsyasūkta, stated in the Smṛtisagara, also says - "Even if jyeṣṭha or the sixth lunar tithi do not occur in the evening, the consecra-
tion with the branch of vilva is done in the evening." Smrti says of consecration like invitation - "The consecration of the goddess Pārvatī should be done in the evening of the sixth lunar tithi, in the case of non-attainment of the sixth lunar tithi, perform it on the seventh lunar tithi." 

Thereafter rites for the seventh lunar day are stated. The Brhamandikēśvarapurāṇa observes : "Men should perform the worship of mine specially in the three days beginning from saptami in the bright fortnight of the month of Āsvina. O my son listen to me in details about these. The Patrika combined with nine (auspicious) things like banana (ramsā), should be worshipped on the seventh lunar day. The Navapatrika (i.e., the nine auspicious things) are - plantain, kacchi (a kind of vegetable), turmeric, jayantī, vilva, pomegranate fruit (darīma), asoka, manaka and paddy. The earthly form of mine increase the number of sons, span of life and riches." 

Thereafter duties to be performed on the seventh lunar day are stated - Gavaksatrantra states regarding two leaves of vilva - "Never take (leaves of vilva) from the north western direction, said to be the direction of demons." The Mātyasūkta observes : "The

66 "Jyesthā vāpyathavā sāsthi sāyamkale na ced ṣavet /
 sāyameva tathāṁ syād vilvasākhāpmantranam //"
67 "Sāyam sāsthyyantu kartavyam Pārvatyā adhivasanam /
 sāsthyyāvaye tu kartavyam saptamāmapi Mānāda //"
68 "Āsvine suklapaṅkṣe tu saptamādi-dinatraye /
 . . . . . . . putrāyur-dhanavrddhaye //"
69 "Vāyavyastham rākṣaasastham na grinīyād kadācana."
goddess should not be worshipped in one's own house nor in a dilapidated place, not in a place built of bricks, nor in a place deviod of keeping lamps. The Matsyasukta says the mantra pronounced in using the leaves of vilva: "Use the branch of vilva by this mantra placing tara (i.e. Omkara) at its beginning and vah njaya (i.e., svaha) at its end -

"Camunde caityugnamca caityaevitayantah/

sighram mama mandire caiva pravisa pujalayam padam //

Here 'tara' in "tara-yo vah njaya-tah sakhametena caityed" means pranava (Omkara), and 'vahnjaya also in the same denotes 'svaha'.

The Kalikapurana observes: "Invoke the goddess in the branch of vilva tree and in vilva fruit on the sixth lunar day; worship Her on the seventh lunar day after collecting the branch of vilva." The Jyotisaa observes: "The sun connected with the kanya mansion (divisarira), or with tula (i.e., cara), establishment and immersion of the goddess should be done every year. Perform the establishment and immersion of the goddess with a mind fully devoted in a time (when the sun is connected) with the tula or part of it."
The term 'dvilārīra' in the above sloka means kanyālagna, while the term 'cāralagna' means 'tulālagna'.

According to the Matsyapurāṇa invocation of the goddess should be done with an utterance of 'vyāhṛti' (i.e., Omkāra):

"Invoke Vināyaka (i.e., Ganesa), Durgā, Vāyu, Sky, and also Asvinikumāradvayam with an utterance of vyāhṛti." 73

It further says that:

"Invoke the gods with an utterance of vyāhṛti and with flowers and rice as stated earlier." 74

In the rite of bringing life (Prāna) in the idol of the goddess Durgā, recite the original mantra (Mūlamantra) and also subsidiary one by taking 'kapola'. It (the stated rite) may be done by reciting Vaidik mantra which runs thus:

"Om manojyotir (jīti) jūsātmajyasya
vṛhaspatir yajñamīmaṁ tanotu /
ariṣṭam yajñam samīmaṁ dadhātu
viṣve devasā iha mādayantamompratigṛthā //"

73 "Vināyakaṁ tathā Durgām vayumakasameva ca /
āvahayed vyāhṛtivisthāthaivasvinikumarakau //"

74 "Tasmināvahayed devān purvavat puspataṇḍulaih ".
This mantra "Om mano jyotir justamajyasya" is a Vaidika mantra. The Kalikapurana says: "Invoke the goddess Sarada in the following mantra taking flowers in hand: "O Goddess I come here, may we have your nearness, take this share of worship, O Goddess Durga, I bow to thee. O Durga, O Goddess, come here with all your company, take this worship of ours, protect this sacrifice, I bow to thee."

This mantra occurs in the Taittiriya Samhita of the Yajurveda, in the Maitrayani Samhita, in the Kathakasamhita, and in the Vajasaneyi Samhita. There is a different reading of this mantra in the Vajasaneyi Samhita which runs thus:

"Mano jatirjyotamajyasya vrhaspatiryajnamam tanotu /
aristam yajnam sanimam dadhatu visve devas aha nadayantamompratishtha //"

'Mano ajyasya justam' means take ghee O Mind! O Savitah, place your mind in the ghee related to sacrifice. What kind of Mind? Jutih. That is, that which runs fast. The mind runs fast in past, present and future matters. Moreover, may Vrhaspati widen the sacrifice, due to his being Brahma. Then make this sacrifice devoid of violence. Moreover visvedevasa i.e., all gods may taste satisfaction in the sacrifice. Savitah, thus prayed for may command him (the sacrificer). The God Savitah, at the time of enfolding samidh, sends the gayamana to his desired prayana (i.e., lokah, place.)

"Ehyehi paramesani sannidhyamah kalpaya /
pujabhagam grhanemam Durge devi namastute //
Durge Durge ihigaccha ganaih parikaraih saha /
pujabhagam grhanemam makhpi raksha namostute //".

(From the Commentary of Mahadhrata).
The Durgāyaṅktitaraṅgini observes: "Brahmaṇi is on branches of plantain, Raktadantika on pomegranate fruit, Lakṣmi on paddy, Durgā on the leaves of Kanaka, Cāmundā and Kālika on kacci (a kind of vegetable), Sīva on vilva, Sokarahita (an epithet of Durgā) on asoka, and Kārtikī on jayantī."  

Thereafter rites to be performed in the great aṣṭami tithi are stated. The Devpurāṇa observes: "The word ‘Mahā’ will be famous in the world particularly in the eighth day of the month of Asvina in the rainy season and in the ninth lunar day also."  

'Prāvṛtkāla' in "Prāvṛtkale vīsesena" includes four months. The Kālikāpurāṇa observes: "Worship the goddess Sīva (an epithet of Durgā) on the eighth day with blood, flesh, with mahāmamsa (i.e., human flesh) with fragrant goods, with offerings of various types and with food, with vermilion, with patta type of cloth, with embellishing things of different types, with different types of flower and with different types of fruit. One, having son, does not take fast on the great eighth day. A vower and pious person should worship the goddess."  

The term "yatha tathaiva pūtātma" in the above sloka means by one who is self-restrained by giving up the habit of taking

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77 "Brahmaṇi kadalikānde darime Raktadantika / dhūnye Lakṣmiḥ haridrayam Durgā manakapatrake // Cāmundā Kālika kacchhyam Sīva vilve pratiṣṭhitā / asoke Sokarahita jayantyam Kārtikī smrta //

78 "Prāvṛtkale vīsesena aśvineyāstamisu ca / mahāśabdo navamyaṁca loke khyātīṁ gamisyati //

79 "Aṣṭamāṁ rudhirair maṃsair mahāmamsaiḥ sugandhivih / pūjayed vaiḥāṣṭiyair valiṁr bhajanaiḥ Sīvaṁ // yathā tathaiva pūtātma vrāti devim prapūjayed //"
non-vegetarian food. The Devipurana observes: "Worship the goddess with the offering of sesarum, with curd, milk and ghee, worship Her with the utterance of mantra." Perform japa and homa of the goddess by this mantra:

"Jayantī maṅgala kālī bhadrakālī kapālinī /
Durgā sīvā ksāna dhātri svāhā svāhā namastute //"

The Kālikapurana prescribes the following mantra for the worship of the goddess - "Nārāyānyai vidmahe caṃdikāyai dhīmahi /
śesāyage tu gāyatrīstannascandī pracodayāt //"

Make the bathe of the goddess by this mantra. It further says:

"O Bhairava! Give sixteenfold present, stated earlier, to the goddess by Caturāksaramantra, i.e., sakti vyā. Yogi Yājñavalkya says:

"Meditate by uttering Omkāra first; being fully absorbed take flowers and etc. separately," The Brahmapurana observes: "Mantra is what is connected with Omkāra and namaskāra; it also includes the very name of every beings. Give incense and flower in this way, prescribed in the (brastras)."

"Pūjāyet tilahomaistu dādi-kaṅgarhtādīvanī /
kuryād devyāstutu mantrena //

"Caturāksaramantra pādyādēnatha gοdasa /
vitared upacāramseā purvaprokātamstu yairāha //"

"Dhyātvav pranavapravamstu daivatantu samāhitaḥ /
namaskāreṇa puspādi vinyasethe prthak prthak //"

"Omkārādīsamāyuktятся namaskārāntakārtitaṃ //
svanāma-sarvasattvānāṃ mantra ityāvidhiyate //
anenaiva vidhanena ganda-puspe nivedayet //"."
Thus it appears that the mantra "Om Jayantyādi Hrim Om Durgāvid Namah" is applicable in the worship. From the enumeration of mantratva with Pranava at its beginning and namah at its end the names of things of present are mentioned at the beginning of mantra not within it. The Bhaṭṭaśyaapurāṇa prescribes the 'yutāsuddhi' (i.e., a tantric rite for purification of matter) at first in the worship for the purification of the body. It states: "Then going to a holy place practise (the yogāsanas) puraka, kumbhaka and recaka in a fully concentrated mind. Get off all impurities arising out of body and etc. with the utterance of Omkāra." By the term 'ādi' in 'kāyādisambha-vān' impurities arising out of speech and mind are also meant. It has been said that "For the purification of one’s own self, one should destroy all evils (sins) with the mind fully concentrated in the thought of vāyu, agni, mahendra, varuna respectively. In the act of drying up (ṣoṣana), burning (dāhana), stamvana (a kind of black magic in tantra ritual) and purification respectively with one’s mind fully concentrated on the thought of vāyu, agni, Indra and varuna, meditate the holy soul, remained as Arka with the utterance of Pranava. The meditator should think his body, consisting of five vutas (matter), filled with this thought."

84 "Gatvathayataman suddhamarkamarkatanuryatet /
   purakam kumbhakam krtva recakamca samāhitah //
   krtvomkārena dosāmsstu hanyāt kāyādisambha-van //"

85 "Vayaāgneya mahendra-varuniyiyathākramam /
   kilvisam dharaṇavisc a hanyāt suddhyarthmatmanah //
   soṣane dāhane stamve pāvane ca yathākramam /
   vayvagnindrajāsaśāhīvirdhāraṇayiḥ kṛtekat //
   dhyayēd visuddhmātmanām prapavemkavat sthitam /
   deham tenaiva samcintya paṇcavātamayam padam //"
It has further been said that: "Perform the rites like invocation and etc. with the utterance of Pranava, protection should also be done with that after placing mentally the limbs of the body in their own places including sthūla and suksma." It has been stated elsewhere that: "Keep nearness (sān nidhyam) till the end of sacrifice, then perform worship (of the goddess) with pādyas and give rice as per your ability. Mutter as per instruction (laid in the Śāstras), then immerse Her - this is the rule, graduality (kramah) of rites stated to be performed in worship." At the end of the word 'visaryayet¹ here perform the worship of Arka, as stated. By the phrase 'esa karmakramah' (this is the graduality of rites) it seems that the rite 'yūtasuddhi' is done before giving present (upacāra) in the worship of all the gods. The Krtyacintāmanī says about sixteen-fold present - "Seat, welcome, offering (arghya), water for washing the feet (padya) sipping water (ācamaniyakam), madhuparka, sipping, bathe, cloth, ornaments, incense, flower, fragrant stick, lamp, naivedya (food-offering) and obeisance (vandanam)."

86 "Sthūlam suksmaṃ tathāṅgani svasthanesu prakalpya ca / avahanādi-karmāṇi raksamca pranāvena tu //".
87 "Yateṣad yagavasaṇām tu sān nidhyam parikalpayet / tataḥ pādyādikam pujam śakyā cānnaṃ nivedayet // / paptvā tu vidhivaddhyatvā tato devam visarjayet / esaḥ karmakramah praktaḥ sārveṣāṃ yajanakrame //".
88 "Asaṇāṃ svagataṃcarghyam pādyamacamanīyakam / madhuparkaścamana-snāna-vasanāyamanī ca / gandha-puspe dhupa-dīpau naivedyam vandanam tathā //".
The Prapancaara states: "The ten presents are respectively—
offering, water for washing the feet, madhuparka, sipping water,
incense, flower, fragrant stick (dhūpa), lamp and naivedya. The
worship performed with five presents is called Pañcaparikā puja.
These are—incense, flower, fragrant stick, lamp and naivedya." 89
Some take the reading 'śnāṇiya' (i.e., things of bathe) in place of
madhuparka. The present made with incense and flower is to be known
from the Brahma puraṇa. The Agnipuraṇa only says about the present
made with flower. It says: "Meditate with praṇava at first in a mind
fully concentrated with the name of the meditated. Take flowers sepa-
rately with salutation (namaskāra)." Raghavaśātta says: "Narada says
that in the case of non-attainment of things of present, stated above,
the worship attains perfection if serene water is given (to the goddess
in place of upacāras)." 90 The Narasimha puraṇa observes: "Water for
sipping should be given in bathe, cloth and naivedya." 92 The Bhaviṣya
states: "A devotee takes enjoyment in the heaven like the gods and is
worshipped by the Gandharvas (a class of demi-gods or celestial musi-
cians) by offering arghya with flower and water to the goddess Durga

89 "Arghya pādyācamana-madhuparkacamananānyapi /
gandhādayo naivedyānta upacāra dāsa kramat //
gandhādayo naivedyānta puja pañcaparikā //" (Prapancaara 6.97-98)
90 "Dhyatvā praṇava-purvam tu tannāma susamāhitah /
namaskāreṇa pumāpi vinyasettu prthak prthak //" (bh 63)
91 "Sarvopacāravastūnāmalāye yābanaiva hi /
nirmalodakenātha purnatetvāhā Naradāh //"
92 "Śnāṇe vastre ca naivedye dādyadacamaniyakam".
as per instructions (laid in the Sastras). He gains the same fruit
of rite as accrued from the sacrifice Pundarika by giving the arghya
of copper vessel." Pundarika in the above sloka means a sacrifice.
The Bhattacharya states that - "The water arghya, which is perfect,
which is fragrant, mixed with curd and honey, is called madhuparka." Thus it appears from this statement that this madhuparka is composed
of curd and honey and hence it does not include ghee within it.
Paraskara includes ghee within it. He states - "Take curd, honey and
ghee kept in brass vessel." Thereafter Bathe rite is stated. Of
the rite of smearing with oil the Bhavisyapurana says - "The sin that
has been done by one for thousand years is destroyed as salt by water
in the performance of the rite of smearing the goddess with oil. O
king ! the goddess should always be smeared with oil." Smearing and
and bathing materials should be placed before the earthen Idol. It is
so done because of the statement made earlier, 'dadyadayogyayan tripa.
Make Her bathed on the mirror. The Matsyasukta states: "Make Her

93 "Dattvarghyaṁ vihivad bhaktya Durgāēi puspavarna / 
sampījyamāno gandharvarmodate divi devavat //
tasmāpatrārghya-daṇena pundarikaphalam lavet //"
94 "Saksatāṁ sumanoyuktamudakam dadhimisritam /
arghya dadhi-madhuyāṁ ca madhuparkāvidhiyate //"
95 " Dadhimadhu-ghṛtamaṇi pihitam kāmsye kāmsyeṇa".
96 "Vṛśapadmasahasraistu yat pāpaṁ samaparjitam /
tat sarvam vilayantī yati toyena lavanām yathā //
gḥṛtyāngaṇa devyastu kṛtena vidhivamṛpa /
tasmādayanjayed yakṣyāṁ nityaṁ yagabatīṁ nṛpa //"
bathed with water in conch on the idol and also on the mirror."

The Brahma purāṇa says of the quantity of things necessary in the rite of smearing the goddess with oil and in bathe. Where the idol of gods are smeared with ghee, give twentyfive palas (a unit of measurement) with reverence. In the bathe rite of the goddess one hundred and eight palas are to be given while in the great bathe rite two thousand palas are to be given."

The Jyotisa observes:

"Palantu lokikairānaih sāstaratti-dvīmāsakam /
tolakatritayam jñeyam jyotirjaiah smrtisammatam //"

According to the estimate prevalent in people twelve rattis make one māsakam, eight māsakas make one tolaka, thus three tolakas, consisting of eight rattis, two māsakas make one pala. The calculation stands thus - three tolakas, two māsakas, eight rattikas. Thus twentyfive rattis, eight rattis, two māsakas make eightythree tolakas. Eightythree tolakas, two māsakas, eight rattikas, and one hundred eight palas make three hundred sixty tolakas. The Bhavisya observes - "He who makes the goddess Candika bathed with kaśra in reverence as per instructions (laid in the Sāstras) enjoys in the abode of Indra, he who makes Her bathed with curd, enjoys in the abode of Siva in silver chariot (plane ?). Make Her bathed with ghee, honey, curd, leaves of vilva tree, rubs Her with incense in care. The result that is accrued

97 "Snāpayet sānkhatoyena pratimāyamca darpane".
98 "Devunām pratima yatra gṛttayangaksama yabet / palāni tasya deyāni svaddhaya pāncavimsatim //
astottarapalasatam snāne deyām ca sarvāda /
dve sahasre palaṁtau maṇḍāṁnaṁ tu sanākhaya //"
from the offering of thousand cows, is attained by him who performs
the rite of cleaning the body of the goddess with fragrant unguents."99
The term 'ganihāḍhyaih' in the above sloka in 'vilvapatraisca ganihā-
ḍhyair ghasayed yatnatastatah' means with excellent incense got from
things other than fragrant ones. The Devipurāṇa says about fragrant
things - "The things that are dear to the mothers (matyam) in the
rite of cleaning the body of the goddess with fragrant unguents are
- nagkesara (a kind of flower tree) camphor, mūramansyaḥ, savālikāḥ."100

The next item is cloth. The Viṣṇudharmottara states - "In this world
one attains the office of Indra by giving cloth (to the goddess). O
Goddess Durgā! put on your cloth finely interwoven and coloured with
things of colour and have pleasure."101 The Bhavisya observes: "He
who gives clothes of varied colours and fine to the goddess Durgā goes
to the abode of Śiva. He enjoys in the abode of Candikā for so many
years as many threads are there in the cloth."102

99 "Kārīrṇa snapayet yasti śrāddhāśaktisamamnihitā /
Candikāṁ vidhivad vīra Indraloke mahīyate //
   gosahasre āte datte yat phalaṁ puskāre smṛtam /
   tatphalaṁ dhira devyā udvartane kṛte //
100 "Nāgakesara-karpūra-mūramansyaḥ savālikāḥ /
   udvartane samukhyataḥ matriyam sarvataḥ priyāḥ //
101 "Vastradānena lokāmin surīṣastvayijyate /
   tantusantūnasannadhām rāṇītām ragavastunā //
   Durgā devi yāja prītiṁ vāsaste paridhiyatam //
102 "Vastrañi suvicitraṇi sukṣmaṇi ca mrdūni ca /
   yat prayāśchati Durgāṇi sa gacchati sivālayam //
   ... ... ... noṭate Candikālaye //"
The Kalikapurāṇa observes: "Fine cotton should be given to all." 103

It further says - "After worshipping the goddess with mantra, give cloth. In the sacrificial rite do never use such cloth which is dirty, worn out, torn, worn in body, belonging to other, burnt in fire, pierced by needle, burnt, mixed with hair (uptakesa), washed, polluted in phlegam and urine." 104 It says: "Use woven cloth in flag and bed etc. ('Patakā-dvaja-sayyādau syūtām vāstraṃ prayojayet').

The next item is ornament. The Vighnadharmottara says - "By giving gold man gets his desired objects." 105 The Bhavisya observes: "The virtue that is accrued from giving gold vessels becomes hundred-fold by giving copper-vessels to the goddess and the same that is accrued from giving copper-vessels becomes hundred-fold by giving earthen-vessel to the goddess." 106 The Sivarahasyam states: "He who gives bell, canopy, chowrie and umbrella to the goddess Bhavāni in a reverential mind, he attains the title 'Chakrabāty' of the world,

103 "Kārpaṇam sarvatoḍaḍraṃ dadyat sarvebhya eva ca". (Kalik.png. 69|10)
104 "Tatpurvaṃ pujaśtuva mantrair devāya cotsṛjet / varjyeta svopayena yazānāviauyayojane //" 105 "Narak suvarnapadānena sarvān kāman samasmute".
106 "Hemapatrāḥ yad dattvā punyam syād vedapāraṇa / tāmrapatrāpanaṃ devyai satagunanāṃ vabet // tāmrapatrāpanaṃ yat phalam vedapāraṇa / tasmat satagunanāṃ punyam dattvā mrnamamādaṇarat //"
i.e., king of the world and becomes the possessor of wealth and
is adorned with keyūra-hāra, mani and kundala (ornaments)." 107

The Visnudharmottara observes: "He who gives vehicles (yāna), bed,
seat, umbrella, shoe, carrier (vāhana) and cow to the gods, gets the
same result as that of Vahniṣṭoma sacrifice from each of these
items." 108 The Bhavisya observes: "Man, who gives fan, made of
peacock fin tinged with various colours to the goddess, gets plenty
of wealth." 109 Durgābhaktitarāṅgini thinks that 'vahusuvāra' is the
name of a sacrifice. It says: "One gets the same result as that
accrued from the Visnudaivatayāga by giving the leaves of palm tree,
adorned with different ornamentation, to the goddess." 110

The term 'vaisnavā' in the above śloka means Visnudaivatayāga. The Brahma-
purāṇa states: "Bhadrakāli, the destroyer of the sacrifice arranged
by Dakṣa and terrible by nature appeared in the Yadrāṣṭamī along with
crores of Yogini. She, therefore, is worshippable on that tithi by
men with lamps, rice, food, fruits, different roots, paddy, non-
vegetarian goods, different homas (offerings), saka (a kind of

107 "Dadyacca yah paramāyaktiyuto vahāṇya

108 "Yanam sayyūsanem chatram pāduke capyupanahau //
vāhanaṁ gāmca dharmajna strīdeséya dadāti yah //
ekaikasūdavānapoti vahnistomphalam narah //".

109 "Mayurpatrayajanaṁ nānāvarnavavicīritanam /

110 "Talavrntam mahāvahā citrakarmopasyitam /

Bhagavatyaṁ naro dattvā lajvat vaḥnuṣṭomaknam //"
vegetable), water offering (tarpanam), leaves of vilva tree, vilva fruits, sandal woods, shee, animals, drinks, hrdaye (darucini, a kind of fruit) waking at night, saffron, collyrium, cloth fit for covering buttocks, salt, rid lac, molasses, fruits, vermilion, gold and other gems that are ornaments of women. Give these to the goddess with reverence."

From the previous statement here too worship is done with the utterance of this mantra - "Om Daksayajnavinasyai mahaghorai yogini-kotigana-parivrtai yadrakalyai hrin om Durga namah."

The next item is incense. The Kalikapurana observes: "Scent, dear to the gods, is said to be of fivefold. These are - grinded, rubbed, burnt, fluid, born of friction or born of the organ of animal."

Bhavisya observes: "One gets the fruit of Agnistoma sacrifice by smearing (the idol of the goddess) sandal wood, gets the fruit of giving thousand of cows by smearing (the idol of the goddess), saffron the fruit of Vajapeya sacrifice by dark aguru (kramaguru), the fruit of Jyotistoma sacrifice by smearing (the idol of the goddess) liquor (i.e., kasturika)."
he who gives the flower mallika, utpala, padma, sami, punnaga-campaka, asoka, karnikara, droma, karavi, sami, kumud, nagesvara to the goddess Candika for virtue with a mind, bent with reverence, gets all his desires fulfilled and becomes follower of the goddess Herself." 114

The Devipurana observes: "These flowers - punnaga, campaka, kunda, yuthika vaka-mallika, tagara, arjuna, mali, vrhati, satapatrika, kumuda, kathara, vilva, patala, malati, java, vicakila, asoka, raktanilotpala, damana, marupatra are meant for increase of virtue and these ones - ketaki, atimukta, vandhuka, vakula, kadamva, karnikara, sindhuvara are meant for prosperity." 115

The Kalikapurana states: "Leaves of vilva tree are best liked by the goddess from a hundred myrobalans and from sprouts of dūrva grass also." 116

The Matsyapurana states: "These flowers - leaves of vilva, maghyam (kunda), tamala, amalaki (myrobalan), kalhara, leaves of tulsi, padma, munipuspakam (vaka flower) are never stale only those that are about to bloom are such." 117

The word 'maghyam' in the above sloka means kunda flower, 'munipuspam' means vaka-puspam and 'kalikatmakam' means about to bloom.

114 "Mallikamutpalam sami punnaga-campakam / su-kamanakbilan prpya candikamucaro vabet //"

115 "Punnagascampakah kundo yuthika-vaka-mallikah / kadamva karnikarasca sindhuvarah samrddhaye //"

116 "Satamamalakam tasmad durvankuramatah param / sarvato vilvapatram ca devyāh pritikaram param //"

117 "Vilvapatramca maghyam ca tamaśamalakidalam / kalharam tulasipatram padmanca munipuspakam // etat paryusitam na syād yaccānya kalikatmakam //"
The next item is incense (dhūpah). It has been said that -

"Of all incenses guggulūḥ is dear to the goddess Durgā; if it is combined with ghee it always becomes an object of pleasure. One gets the same result as that of Vājapeya sacrifice by giving aguru and incense, and gets the result as that arises from giving thousand cows by giving white aguru (sitāguru)." 118

The next item is lamp (dīpah). The Bhavishya observes: "He who worships the goddess Cāndikā by giving lamp full of ghee gets the same result as accrued from the performance of Asvamedha sacrifice and thereby becomes a follower of the goddess Herself. O Durgā! take this lamp bearing the lustre of Agni (fire), of the sun, of the moon and best of all the lustre. He who worships the goddess Cāndikā with lamp full of oil, gets the same result as that of Vājapeya and enjoys with Kinnaras." 119 The Kālikāpurāṇa opines: "The lamp whose heat is taken from a distance of four fingers is not called a lamp at all; it is rather called an oghavahni. The lamp which pleases the eyes, which is good-flamed, which is devoid of heat from a distance, which possesses a sharp flame, which does not sound at all, which does not

118 "Sarveśameva dhūpāṇam Durgāyāḥ guggulūḥ priyāḥ /
ghṛtayukto vīsesena satatam prīti vardhanah //
agurum dhūpāṇavedya vājapeyaphalam lavet /
sitāgurum naro dattvā gosahasraphalam labhet //"  
119 "Gṛtpradāpādana candikām pujayennaraḥ /
sośvamedhaḥpalam śrīpāya candikūncaracaro vabhet //
prāpya candikānucaro vabhet //
vājapeyaphalam prāpya modate sāha kinnairāḥ //"
emanate fume, which is not too short, is a good lamp. It also states: "The earth that tolerates everything does not like these two at all - the lamp whose heat is of no use and that injures the legs. A person, giving such lamps, becomes blind and extinguisher.

The next item is Naivedyam. The Bhavisya observes: "He who gives mango, cocoanut, date and citron fruits to the goddess Durga, attains a higher position." The Kalikapurana observes: "The goddess is too much propitiated by five varieties of food." The five varieties of foods are worth for eating (that which is) ought to be eaten, (that which is) licked, (that which is) drunk, (that which is) fit to be sucked." Offer rice, boiled in milk, cake, kryara (a kind of paddy) yavaka (a kind of paddy), seet, flattened rice, fried in sauce-pan to the goddess. Offer to the goddess clarified butter, rice of divine sali mixed with ājya (ghee) and sugar, all kinds of condiment, milk of cows and buffaloes."
The Bhavisya observes: "O King of Kings! He who gives drinks, scented with camphor and ketaki to the goddess Durga, becomes the master of gaṇas (gaṇadhipati)." The word 'saśivasitam' means mixed with camphor.

Thereafter comes Vandanam (praising). The Sivarahasyam opines: "O Vasava! He who eulogizes the goddess Śailapati acquires prolonged life (āyuḥ), cure, happiness, wealth and wife." Samvatsarapradīpikā observes: "The greatness of the goddess has been eulogized in the Purāṇas; this should be read and heard for the fulfillment of all desires." In the Markendeyapurana it has been stated that - "He who hears the greatness of mine in a mind filled with reverence in the great annual worship done in the autumn, becomes free of all obstacles and prosperous in wealth and paddy due to my grace." The Bhavisya observes: "He who bows down his head to the goddess is not touched by sin even if he tears off and pierces all beings and destroys the entire world."

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"Durgāmuddisya pānīyam ketaki-saśi-vasitam /
yah prayacchati Rājendra sa gaṇadhipatir vabheth //

"Ayurārogya-sukhyaṁi sampado dayitaśtriyah /
vabanti tasya yah stuti devāṁ vāsava Bhairavāṁ //

"Mahatamyām vagavatyāsca puraṇadīṣu kirtītam /
patecca śrūnyadvāpi sarvakāmārthasiddhyāye //

"Śaratkāle mahāpūja kryate ya ca vārsikī /
manusyo mat-prāṣadena bhavisyati na samsayah //

"Chittvā bhitvā ca bhūtāṁ hattvā sarvamidām jagat /
pranamyā sirasa devīṁ sa papaistu na lipyate //"
Thereafter comes Avaranam (covering). The Kalikapurana states:

"All the forms of the goddess should be worshipped with fragrant flowers like Jayanti and others." The Matsyasuktam opines: "With fivefold offerings and with Jayanti flowers Jayanti, Maṅgala, Kāli, Bhadrakāli, Kapālinī, Durgā, Śiva, Śaṃ, Dhātri are to be worshipped carefully. Svāhā and Svadhā are also to be worshipped." In this way the reading of Svadhā is to be determined after the reading of Svāhā in the mantra explaining Jayanti as stated in the Devipurāṇa.

The Kalikapurana states: "Worship the goddess Durgā, Sakti, Ugracanda, Pracanda, Chanda, Candavati, Candarupa, Candika in the eastern side of the circle (mandala)." After this the way of worship of the nine goddess like Ugradamstra has been stated in the Durgāvatitaraṅgini:

"Worship the goddess Ugradamstra, Mahādamstra, Suvadamstra, Karalini, Vimanetra, Visalaksi, Maṅgala, Vijaya and Jaya."

The Devipurāṇa states: "The sixteen forms of the goddess Durgā Maṅgala, Nandini, Bhadra, Lakṣmi, Kirti, Yasāsvini, Puṣṭi, Medhā, Śiva, Sadhvī, Yasa, Sūva, Jaya, Dhrī, Ananda, Sunandā (are to be worshipped)."

129 "Jayantyaṭi-gandhapuspaista devya murtayo yataḥ //

130 "Pancopacarairvidhivajjayantyaṭi-tataḥ param //
daksaprante tato devyaḥ svāhāṃcaiva svadhāṃ tatha //"
It has been stated "Worship the goddess beginning from Jayanti to Sunanda with the utterance of Hrimkara." Tarangini states:

"Thus Hrimkara is not applied in the worship of sixty-four goddesses." According to Durga-vaktitarangini, the worship of Candika is done after this. The Devipurana states "Worshipping the goddess Vairabī first of all." The goddess said to Mahisasura in the Kalikapurana - "O Demon! this body of yours will be worshipped where my worship will be done (by others). Always worship the weapons, ornaments in different limbs, the carrier (vahana) lion of the goddess, killer of Mahisasura. Wise should worship planets, the ten dikpalas, vairaba and vairabī in the way stated above." The Brahmapurana states about astami (the eighth day):

"Wise should worship the weapons, musical instruments, signs, armour and missiles in the place where Durga is worshipped." Silpasāstra opines: "Worship Rudracanda, Pracanda, Candogra, Candanayika, Canda, Candavatī, Candarupā, Aticandika, Navami, Ugracanda, Madhyastha."
The Matsyapurana states: "Place on the right hand (of the goddess) trisulam, and over it sword (khadgam) and wheel (cakram) on the left hand sharp-edged arrow and sakti (a kind of weapon), and below it khetakam, purnacapam, pasam, ankusam, ghantha and parasu."\textsuperscript{139} Now worship of different types like sattiya is stated. Both the Skanda and the Bhavisayapuranā hold the view that - "Listen to me that the autumnal worship of the goddess Candika is of threefold - Sattviki, Rajasi and Tamasi. The Sattviki type of worship is done with muttering (japa) sacrifice and food-offering (naivedya) of vegetarian sort; the greatness of Bhagavatī has been propounded in the Purānas. In the Sattviki type of worship the reading of mantras is called muttering (japa), this should be read with a mind fully devoted to the goddess. Moreover, the devīsukta, muttering, offering in fire are also done here. The Rajasi type of worship is done with animal offering, food-offering (naivedya), non-gegetarian food and without muttering of mantras and performance of sacrifice. The Tamasi type of worship, dear to the Kiratas (fowlers) is done with an offering of wine, flesh and without muttering of mantras and performance of sacrifice."\textsuperscript{140} Thereafter animal offering is done. The Brhannandikesvarapurana observes:

\textsuperscript{139} "Trisulam daksine haste khadgam cakram tathāhathahah /
    tisnavanam tathā saktim vamato pi nabhodhata //
    khetakam purna capam ca pasamākumśameva ca /
    ghantham va parasum vapi vamēdhah sannīvesayet //"

\textsuperscript{140} "Saradā candikāpuja trividhā parikirtita /
    sattviki rūjasi puja tamasi ceti tam śrnu //
    vina mantraistamasi sa kiratanam tu sammatā //".
"Aṣṭamī is a tithi of great purity; on this tithi my worship should be done with presents, naivedya (offering), offerings of cloud colour and with goats and buffaloes." The Kālikapurāṇa observes "Worship the goddess Śiva with blood, flesh, scented human flesh, offerings of different types and with food." It is so done because the Devīpurāṇa states that - "Animal offering in the eighth tithi surely causes the death of the performer's son." This statement of Devīpurāṇa is a religious ban of making animal offering in the moment of aṣṭamī in the Sandhipūjā. The Devīpurāṇa observes: "They who give animal offering, destroyer of all beings, the goddess pleased on them upto the Sānkara Kalpa." The word 'Sarvabhimtitavinasanam' in the above sloka is explained - 'sarvabhimtani' all beings, i.e., buffaloes and etc. 'vinasyante' ghatyante are being slain. Here nimitta saptamī occurs in 'carmāṇi dvipinam hanti.' Kālikapurāṇa observes: "A worshipper hardly offers flesh to the goddess, it becomes nectar if it has no red head." Yajñāpārvṣa opines that the term 'pasu' applies to goats and etc. in sacrifice. He states: "The camel or the

141
"Aṣṭamī syāmmahāpūryā tithih punyakāri mama /
pūjayedupacārīsa naivedyaśca manoharaṁ //
valibhir meghavarṇaisca yasāga mahīṣadīvih ///"

142
"Aṣṭamīyāṁ rudhirair māṁsaṁmahāmāṁsaṁ sugandhivih /
pūjayed vaṁjātiyair valibhir vojanaṁ śivām //

143
"Aṣṭamīyāṁ validānena putranāsabhved dhruvaṁ",

144
"Valim ye ca prayacchanti sarvavārtavinasanam /
tesantu tasyate devi yavat kalpantu samkaram //" 

145
"Pujāsu nama māṁsāni dadyāt vai sadhakaṁ kvacīd /
Rte tu lohitam sīrṣamārtam tattu jāyate ///"
sheep or the goat or the horse, applied in the place of Pasu, all bear the common term 'pasu'. The Devipurana prescribes result occurring from killing of animal: "They who worship the goddess in the middle of the night of the eighth day and then kill animals devotedly, gain more strength." The Bhavisyapurana observes: "Please the goddess as per instructions (laid in the Sastras) by killing goats, buffaloes, sheep and with the offering of flesh and blood." Of the result of offering flesh to the goddess, it has been said that - "The sight of Durga is virtuous, praising is better than sight, touching is better than praising, worship is better than touching, bathe is better than worship, water-offering (tarpanam) is better than making bath (snapanam), offering flesh is better than water-offering and that flesh comes from the killing of goats and buffaloes." Of the result of giving blood it has been said that - "O King! the goddess Candika is propitiated and becomes a boon-giver by the blood of sheep for a year, by the blood of goat She remains satisfied for ten years, and by the blood of buffaloe for hundred years, by the

146 "Ustro va yadi va mesaasago va yadi va hayah / pasu-masthane niyuktanam pasusabdvidhiyate //

147 "Devin tvam pujayittva tu ardha-ratre 'aSthamiSu ca / ghatayanti pasun-waktya te bhavanti mahavatah //

148 "Ajanam mahisanamca mosean ca tatha vaadhat / prinayed vidhivat Durgam mansa-sonita tarpanaih //

149 "Durgayah darsanam punyam darsana-adavivandanam / tarpanam-mamadananntu mahisa-janipatanam //"
blood of the performer himself from his arm and thigh for thousand years."

The word 'svamekam' in the above sloka means a year, 'urana' means sheep. The Kalikapurana observes: "Female animal should not be given as offering, if such offerings are given the performer goes to hell." It has also been said that - "Never give such animal to the goddess Siva that is less than three months or such birds (patatrinam) less than three fortnights. Never give such animal or bird as offering that is blind or having any defect or torn-tail or torn-ear or torn-horns." The Kalikapurana also said - "Kusmanda sugarcane-stick, wine - these are known to be as offering; in the Smritisástras they are considered as goats. The principal way of cutting animals (for offering) are by sword (candrahása) and axe (a type of axe). In the rite of animal offering cut the animals first and then scribe tilaka in the forehead (of the goddess) with an utterance of sarvavasya mantra with the blood smeared in the sword." The Matsyasukta prescribes - "Wise should cut (the animal) by a single stroke of the sharp-edged sword." The Kalikapurana opines =

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150 "Svamekamekam varada trpta vabhati candika /
   tarpita vidhivad durga śittvā vahuru-janghake //
151 "Striyām na dadyāt tu vālin dattvā narakamāpnyyat".
152 "Na ca traśakśikanūmanām pasūṃ dadyātcīvāvalim /
na ca traśakśikanūmanāṃ pradadyāt vai patatrinām /
   kāna-vyāngādūṣṭānca na pasūṃ na patatrinām /
   ccinnālāṅgukarṇādīnaṃ wagnasāṃgādīkaṃ tathā //
153 "Kusmāndamikṣudāṇḍaṃ ca madyāmāsavameva ca /
   sarvavasyena mantreṇā lalāte tilakaṃ likhet //
154 "Chedayat tiksnakhaggena prāhureṇa sakrd vudhah".
"Offer buffaloes to the goddess vairabī or the god vairabha and worship the animal (for offering) in the following mantra -

\[\text{Yatha vāham vabān dvestī yatha vāhasi candikān /} \]
\[\text{tathā mama ripūn hinsā suvam vaha lulāpaka //} \]

The word 'vāha' in the above sloka means horse and the word 'lulapa' means buffaloes. The Kalikapurāṇa observes - "Thou art the carrier of the god Yama, thou art of gracious form, undestructible, give longi-
vity, wealth and fame, I bow down to thee." It has further stated that - "In the rite of offering a lot of animals a performer should dedicate two or three animals first as the representative of the rest according to the instructions laid in the Tantras." 157

In the sacrifice of the worship of Durgā immolation of animals seems to be performed by the Vedic mantra which runs - "Agneh pasurasīt" (animal belonged to Agni). Thus this precept "proksitam vaksayenmamsam" in the taking of meat becomes proper. But now immolation of wild animals does not appropriate, due to the statement of Agastya which corroborates immo-
lation. In the Mahābhārata it is found that - 'O King! in ancient times wild deer were entirely immolated to please all gods; hence hunting is dignified." Paithināśīh states about the immolation of village and

155 "Mehiśantu duδad devyāl vairabī vairabīya va /^
\[\text{tathā mama ripūn hinsā śūra vaha lulāpaka //} \]

156 "Yamasya vahanastvantu vararūpadharā vyayah /
\[\text{ayurvittam yaso dehi kāsarāya namūtute te //} \]

157 "Pravutavalidāne tu dvāv vā tīn vāgrataḥ kṛtān /
\[\text{pujyet pramukhān kṛtvā sarvāṇantreṇa sadhakāḥ //} \]

158 "Ārañavā sarvadaalvātīḥ proksitah sarvaso mṛgah /
\[\text{agastyaena purā rājan mṛgasya yena pujyate //} \].
wild animals - "village and wild animals are fourteen in number, seven village animals are - pure and clear (viraga) horse, mule, donkey and man; seven wild animals are - buffalo, monkey, bear, reptile, ruru, prsata (kind of deer) and deer." An 'asvatarah' is that which is born from the sexual union of a horse and a female ass. Many horned deer is called ruru, many-coloured deer is called prsata. Here though many animals are immolated, singular number is also applied not plural number in place of it. In the injunction 'naraṃ pañcatvamāgataṃ' (the man has died) scriptural modification (nḥah) of gender i.e., in woman is like absence. Sūdattopāḍhyāya has exemplified by quoting the mantra 'patnīṃ saṁnahya' used in singular number that singular number should invariably be used even in a sacrifice relating to a sacrificer having many wives. "Na prakṛtaḥ aprvatvamā from this statement of Katyāyana scriptural modification (nḥah) has not been prohibited in the Prakṛtyāgā; similarly, from the statement that connotes nḥah as "Apurvat-prakṣanamūhah" it (scriptural modification)is done; there no obstruction arises regarding the utterance and application of mantra due to application of the meaning of Pratipadikā (crude form of a word) because of its importance of strength relatively than the meaning of vibhakti (case-ending). Thus in a rite where someone else than the sacrificer is represented, the result of the utterance of the mantra "tatha mama ripūn himṣa sīyam vaha lulāpakaḥ" goes

159 "Grāmyaryārasyaḥ caturdasaḥ gauravirājaśvo asvatara gardavo manusyaḥ saṃtiyāh pasavaḥ Mahisa-vānara-Rgaśa- sarisrpa-ruru-prsata-mrgaḥ saṃtiyāh pasavaḥ //"
to the sacrificer himself (not to the representative of him)? the SrutiM also is evidenced here: "Yam vai kāmcaṇa rtviṣa āsisamasāsate yajamanasyaiva tāmasāsate iti hovaca." Brhaspati opines - "The sacrificer himself gains the virtue, mischief or victory arising out of the performance of sacrifice even if he employs priests (rtvija), (they never taste anything of it)." Thus in the sentence (i., e., mantra) *ayantu nah pitarah* scriptural modification is not done, the name of the sacrificer is mentioned in an imaginary sentence. Here in the mantra the word 'ghātayami' is so done. The SrutiM also approbates it. The Devipūrāṇa states - "He who immolates animals becomes stronger." It also says - "Immolation of animals and of wild buffaloe and goat should be done." In the statement 'Devāyai imām pasum ghātaiṣye' this precept should be applied. Though here the immolation is done by the sacrificer himself the use of causation has been made from the statement 'hantyarthasca'. Thus afterwards blood and other offerings are appropriate. From the statement 'thus offering animal performer gets total result' ('evaṁ kr̥tvā vaṁ purṇam phalam prāpnoti sādhakāḥ') it seems that the giving of blood of one's head by immolating animal is also called offering after it has been made.

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160 "Rtvigāde niyuktasca samāṁ samparikirtitan /
Yajne svamyaṁnuvāt punyam hanīṁ vāde'atha vā jayam //"
161 "Ghatayanti pasunāwaktyā tevabhanti mahāvaṭēṃ."
162 "Pasughaṭasca kartavyo gavāṭa javadhastathā."
163 "Manoramā opines - 'Whenever it is read that anybody is to killed - curāditva is used there; 'ghatayati' means kills."
The mantra for bowing down one's head in the animal offering runs thus. The Čândogaparâśīṣṭa states - "For the performance of animal offering namâskāra (salutation is done)." From the statement 'puṭajeyē' in the sentence 'valibhih puṭayeccivam' occurring in Devi-purāṇa it appears that namâskāra should be done; namâskāra is mantra as stated earlier, hence singular number is used in the things. As in the case of sacrifice there is no mention of month, fortnight, tithi and result of the performance by the word namâskāra, here too no mention is made. Though no mention of result has been made it is known that sacrifice (tyāgaḥ) breeds result as giving away of things in śyādhaḥ breed result. In the desirable rites also there is mention of giving incense etc. In the same way it is known that goats are to be offered from the statement 'mahīṣantu dadādevyaiḥ'. The Durgā-vaktitāraṅgini prescribes offering to Jayantī and other forms of Durgā by giving māsa (a kind of pulse).

Thereafter comes Sandhipūjā. The Kālikāpurāṇa observes - "The combination of astamī and navamī is said tritiyā. Then, O dear! my worship should be performed along with the worship of the yogins with better offerings, presents of different types." Smṛti states - "The worship that is done in the declining hours of astamī and rising hours of navamī, is known to be as breeding result." It has been

164 "Valiḍānaprāḍānārtham namāskāraḥ kṛto yataḥ".
165 "Aṣṭamī navamī sandhau tritiyā khalu kathya / manoharaisca valibhirūpāraṁ prthagvidhaiḥ //" 166 "Aṣṭamīḥ sesadandaśca navamīḥ purva eva ca / tatra ya kryate puṭā vijñeyā sā mahāphala //".
stated earlier that offering of goats, etc. are done in the hours of navami.

Thereafter the rules of the worship at midnight are stated. The Devipurana states - "In the midnight of the eighth tithi of the bright fortnight of the month of Ashvina (Isa) when the sun belongs to Virgo of the zodiac, worship the goddess with plenty of wealth." 167 The Brhadannikasvarapurana observes: "Worship (of the goddess) should be done on the ninth day and offerings should be given for my enjoyment, festivals should be done with song, music. He who passes navami in this way, goes to the abode of Visnu after enjoying lavishly." 168 Thereafter the rite of sprinkling of holy water is stated. The Devipurana states - "He, who performs the sprinkling of the goddess with holy water in the festive season (parvaka) of navami specially at the time of yatra with cake, lamp, mango and leaves of pupil, with osadhi, catechu, with all types of seeds and with barley and other fruits along with the sound of conch and trumpet and with utterance of the word 'Jaya' (victory), enjoys in the above of Durga for so many thousand years." 169 The word 'parvaka' in the above sloka means in the festive time. Thereafter rules for homai (offering) are stated.

167 "Kanyasthe tu ravavihe sukastmyam prapujayet /
    sopavaesa nisarihe tu mahavibhava-vistaraih //
168 "Kartavya capha puja navamayameveva hi /
    vuktveha vipulan moganante visnapurahra hayat //
169 "Makteya pistapradipadyaiscutasvathodipallavaih /
    yastu kuryat pradipena suryaloka sa gacchatu //
The Kalikapurana states - "Animal offering should be done as per instructions on the ninth day, muttering (japa) and homah should be done for attaining wealth."  

The Kalikapurana states of homah on the ninth day - "Worship, homah, fast are done on the eighth day connected with the purvasahara mansion." From the statement it appears that homah is done in both the places or in single place. The Devipurana observes : "Worship the goddess with the offering of sesame, with curd, ksira and ghee and eulogize Her by the following mantra -

"Jayanti maṅgala kāli vadrakāli karālinī /
Durgā sīva kṣaṇa dhātri svāhā svadāh namāstu te //"  

Perform japa and homah by uttering this mantra. From the statement of Nandikesvarapurana "Worship the goddess with leaves of vilva, smeared with ghee and with sesame and paddy." Mahākapilapancaratram states - "If the number of the leaves of vilva to be given, are not determined, give one hundred and eight or thousand leaves of vilva." The Devipurana states "The number of the leaves of vilva in the homa, in the worship of planets may be one hundred and eight or twentyeight or eight or according to one's ability."
The Bhavisya observes: "Give offerings of ghee with sruba (spoon) with its head made downwards and give the offering of sesamum, smeared with ghee (ājya) with a hand lying flat on the back." 176

Smṛti prescribes: "Wise should give offering with a mantra purified by Omkāra and it should be followed immediately by Svāhā; at the end of Svāhā meditate the god of the mantra." 177

Thereafter comes Kundavidhiḥ. The Matsyapurāṇa observes: "Man should carefully make the site of sacrifice (kunda) in a place low in eastern side or in northern side." 178 The word "prāgradakplabānam" in the above sloka means low in eastern or northern side. The Vasiṣṭha-pancārātra and the Viṃśatālalīta observe: "The kunda (sacrificial site) belonging to everybody should be four cornered." 179 The Bhavisyottara states: "Make the kunda (sacrificial site) possessing the size of a hand, in the offering of thousand (havih), in the offering of ayuta (ten thousand) the size of two hands and in the offering of million, the sacrificial site should possess the size of four hands." 180

Yāmala opines: "The size of latter kundas depends on the corners/angles of former kundas." 181 The Čāndogaparīśītam states: "In the case of sacrifice (kunda) in a place low in eastern side or in northern side."

176
"Ahuteṣtu ghṛtādīnām srvaṇadharmakhena tu /

hunet tilajyāhitistu daivenottanāpānā //"

177
"Māntreṇām karāputena svahāntenā vicakṣaṇāḥ /

svāhāvasāne jñāyīt dhyāyān vai mantradvātam //"

178
"prāgradakplabānam yumīm karayed yatnato naraḥ /"

179
"sarvādhiḥārikam kundam caturasram tu sarvam //"

180
"Sahasretvatha hotaye kuryāt kunda-karātmakam /

dvihastamayute taccha lakṣahome catuskārām //"

181
"Pūrvapūrvāsya kundasya koṇasūtreṇa nimitam /

uttarottarakundānām mānaṃ tat parikīrtitam //"
of measurement stated but the measurer not stated, wise take the
sacrificer as measurer. The Kalikapurana states about the case
where the sacrificer is absent - "Eight rices (tandula) go to make one
finger (angula) of yavas (a mark on the finger of the hand; and twenty-
four fingers, not connected long, go to make a hand (hastah)."

The Vasisthapancaratra opines - "As much as the length of the kunda,
digging is done upto that end; the total length stand thus one hand,
three rounds of soil encircling the kunda, four (vedas), three (Agnis),
two (Nayanas)." The word 'mekhala' in the above sloka means lump
of soil encircling the kunda like the girdle of a Brahmacarin. They
too are done by excluding the neck of the site of the measure of one
finger from the dug place. The Kolottara opines: "The neck portion,
having the measure of one finger from the dug outer place should be
excluded. This rule is everywhere accepted." According to Pingala
it also is true that by giving up the measure of one finger from the dug
site mekhala (lump of soil encircling the kunda) is erected." The
word 'veda', 'Agnaya' and 'nayane' in the sloka 'yavan kundasya ...
vedagni nayanangula' respectively mean four, three and two.

182
"Mänakṛyayamukta-yamanukte mänakartari /
mänakṛd vajamanaḥ syād vidusāmeva niscayah //

183
"Yavanām tandulairekamaṅgulamāṅstāvīr vabhet /
ādirghayojitaḥ hastascaturvimsatiraṅgulaiḥ //

184
"Yavan kundasya vistārah khananām tāvadisyate /
hastaike mekhalāstisro vedaṅgī nayanāṅgulaḥ//

185
"Khatad vahyengulaḥ kanthāh sarvakundesvayam vidhiḥ".

186
"Khatādekaṅgulam tyaktvā mekhalāṇāṁ vidhir vabhet".
It has been said that "The mekhala (lump of soil encircling the kunda) should be known as possessing two hands six (rasas), four (vedas) and three (gunas) fingers." The word 'ta', 'rasa', 'guna' in the above sloka respectively mean 'mekhala', six and three. It has further been said that - "The mekhala in the kunda having a measure of four hands possesses a measure of eight (vasu), six (tarka) and four (yuga) fingers." The word 'vasu-tarka-yuga' respectively mean eight, six and four. Sārṇāṭilaka opines: "The Yoni (source or origin) of the mekhala of the kundas, having a measure of fist and ratnī (the distance from the elbow to the end of the closed fist), is like the leaves of pupil tree on them (mekhala) to the Hotṛs. The first part of the yoni should possess a measure of one finger and should be of slightly below-faced and be prosperous by a length of six, four and two fingers. The yoni of other kundas should be increased by one finger each the first part (agra) of the yoni should be increased by two yavas (a mark on the finger of the hand). The flow of water (nala) should be from the sthaladesa (i.e., from the sacrificer) and within the yoni it possesses a hole."

187 "Kunde dvihaste tā jneya rasa-veda-gunāgulāh".
188 "Caturhaste tu kunde tā vasu-tarka-yugāgulāh".
189 "Hoturagre yonīrāṣāmuparyasvatthapattravat / mustyaratwekahastānāṁ kundānāṁ yonirīrita // sat-caturdvāṅgulāyamāvistāromātiṣalini / ekāṅgulantu yonīagrama kuryādisadadhomukham // ekaikāṅgulato yonīṁ kundāsvajnesu vardhayet / yavadvayakramenaiva yonīagramāpi vardhayet // sthaladārāṁya nālaṁ syād yonyā madhye saranḍhrakam //"
The word 'āsām' here means 'mekhalā'. The word 'āsvatthapatrāvat' means the yoni whose breadth has been narrowed by one finger in the stated manner from the source having a breadth of four fingers. The word 'sthalat' means from the sacrificer. Yāmala opines - "Wise make hole over the second mekhalā for the establishment of paridhi (circumference) in between the nala (flow of water) and mekhalā." The Chāṇḍogoparīṣṭam states about the circumference and its arrangement (vinyasa): "The paridhīs (sacrificial wood in a circumferential position) are of the size of arms, straight, having outer skin (tvaca), woundless. The heads of three of these are thin and one in four directions. Two of these have their heads placed towards southern and northern side of the fire, one of these has its head placed towards western side and the other towards northern side." The word 'āvrāṇa' means woundless. The word 'avitaḥ' means on two sides southern and northern of the fire. The word 'pascāt' means western. The word 'udagram' means their head placed towards northern side. Trailokyasara states: "The paridhīs (circumferential sticks) are of the size of two pitchers and bent like the leaves of pupil tree connected with mekhalās having the measure of thumb like the stay

190 "Nalamekhalayor madhye paridheḥ sthāpanaya ca / 
    randhram kuryād tathā vidvān dvitiya mekhalopari //"

191 "Vahumatra paridhaya ṛjāvah satvacoāvranaḥ / 
    trayo vabantyasirnagra ekasamtu caturasam / 
    pragagra -vabhitah pascadudagramathaparam// 
    nyasūt paridhiṁmanyam cedudagramaḥ sa purvataḥ //".
The word 'kumādvayasamayuktā' means having the size of pitcher, 'nata' means bent, 'āngusthamekhalayuktā' means connected with the mekhala having the measure of thumb. Such being done 'ājya' drops on kunda from the hand. Therefore Sayamubha opines: "The yoni should be made as having the size of leaves of pupil tree (asvatthadatākrti) with its top bearing the size of thumbs." The term 'āngusthamanuṣṭhakantā' refers to yoni, 'oṣṭha' here means top part. Raghavabhatta prescribes otherwise in want of srubā made of khadira wood in his Samhita - "In a brief homa rite use sruk and sruba (sacrificial spoon) made of woundless and fine leaves of palasa or leaves of asvattha." Visvakarma states faults of Kunda: "If the kunda is dug more the sacrificer becomes patient, if it is faulty the cattle and wealth of the sacrificer are ruined, if it is curved, repentence comes to him, if the mekhala of the kunda is torn death comes to him, if it is of without mekhala grief comes to him, if more mekhala is done waning of wealth occurs, if it is done without a yoni the wife of the sacrificer is died, if it is devoid of kantba the issue of the sacrificer withers away." Vāsisthasamhitā states - "The auspicious altar should, therefore, be erected after due examination; the sthandila should possess a measure of a hand."
Kryāṣāra opines: "The kunda or the sthandilla should never be thus erected." Saradatilaka opines: "The sthandila (altar) should possess a measure of a hand and be four cornered; daily, occasional and desirable rites are performed here." Here as the worship of Durga is a pañstika karma the fire named valada is used in the homas concerned with it. Gṛhyasamgraha states: "Valada fire is used in pañstika rite while krodha fire in abīcārika (black magical rite) rite."

Here Daksīna (fee) should be paid to Brahman in the homā relating to the worship of Durga. Chāndogaparīṣista opines - "Daksīna should be given to Brahman wherever necessary at the end of rite. This daksīna may be a pūrṇapātra." "A sacrifice without daksīna is destroyed (‘hato yajnastvadaksinah’)." From this statement of Brhaspati it appears that a sacrificer is blamed if he does not give daksīna. Then daksīna for the great worship (Mahāpuja) should be given. Here homā is done after the worship as it is done in the case of principal period because of non-mention of the period of this subsidiary rite, daksīna here is to be given on the ninth day. It has been stated that - "Immerse the goddess on the tenth day (tithi) connected with śrābana mansion after due salutation."  201

197 "Kundamevam vidham na syat sthandalam va samacaret".
198 "Nityam naimittikam kamyam sthandile va samacaret /
   hastamātram tu tat kuryat caturasram samantatah //"  
199 "Pañstike valadascaiva krodhagniscavicarake".
200 "Brhamane daksinā dāyā yatra yā parikirtita /
   karmante anucyamanayan pūrnapātrādikā bhavet //"  
201 "Srabanena dasamyāntu pranipatya visrajayet".
It has further been said that "Invoke the goddess in a tithi connected with ārdrā of the zodiac and make Her entered in a tithi, connected with mūla, after worshipping by pūrva and uttara immerse Her in a tithi, connected with śrabana." 202 It is found to have been stated in the purāṇas that - "The worship of Ugraśaṅkā is performed in the said manner in the daytime of navami. After worshipping Her duly immerse Her with the performance of the festival sābara." 203 The Bhavīṣyottara observes: "The Navarātra festival should be performed in the bright fortnight of the month of Āsvina beginning from the first lunar day up to navami tithi or trirātra should be performed respectively on saptami and etc." 204 From this statement of Bhavīṣyottara quoted in Kṛtyakalpa-lata it appears that worship is ended in the navami and hence daksīṇa is to be given to Brahman at the end of rite. The Ccandogaparīśīṣṭa also approbates this. By the word Brahman anyone performing the sacrifice is meant. The Māyāsūkta observes: "A person, seeking prosperity, should perform the worship of the goddess in the ninth day in the above-mentioned way and give daksīṇa and pair of clothes to the ācārya." 205 In the śrāddha rite daksīṇa is to be given before the immersion of forefathers (pitrvisarjanam). Vāsīṣṭha also prescribed the offering of daksīna before immersion in the

202 "Ārdrāyam vodhayet devīm mūlanaiva pravēsayet /
   pūrvottarāyam sam-pujya śrabane na visarjayet //

203 "Navamāyam ugracandayeśāt stadvadṛścaranam diva /
   sampujya presanaṁ kuryād dasamām savarotsavaih //

204 "Āsvine māsi sukla tu kartavyāṃ navarātrikam /
   trirātram vi ca kartavyāṃ saptanyādi yathākramam //

205 "Navamāyam pūrvavat puja kartavyā prápiticchātā /
   daksīṇa vastrayugmanca ācāryāya nivedayet //"
Grahayāgo. He opines: "Then perform Sānti (i.e., singing of vāma-devyagana) and avadhāranavacanam (i.e., acc̥hīdrāvadḥāranam), daksīna is to be given and grahas are to be immersed." Then of fast on the eighth tithi something is stated. The Devīpurāṇa opines - "Give excellent naivedyam (food-offering) with fish and meat on navami, succeeding astamī, on which fast is done; rice is to be taken by the sacrificer without fail along with fish and meat." In this fast (parāṇa) the rule of taking meat is followed by person other than one who takes forbidden meat. Therefore Yama opines - "Take meat of animal, immolated at sacrifice, reject or defy it in śraddhā or in niyama." Yama has prescribed taking of meat but rejection of it in niyama. The statement of Yama relates to the then taking of forbidden meat. It is found that "He who does not take meat according to scriptural instructions, attains animalism after his death." The Mahābhārata states - "He who does not take meat even if he is caught by diseases or on request he gets the result of hundred Asvamedha sacrifices."
On that day, on Sundays, breaking of fast (parana) is done without meat. Women perform it with fish, not with meat. Śrīyagavata opines - "Men who sacrifice by purusamedha, women who take nrpasuṁ, are cut up by guards of Yamaloka as meat-sellers with axe, their blood is also drunk up by them." 211

Then rites for Dasami, the tenth day, are stated. The Devi-purāṇa observes - "Worship the goddess Siva with offering on the ninth day, connected with uttara and immerse Her on the tenth day, connected with śrabaṇa after due salutation." 212 The Brhannandikesvarapurāṇa observes: "Taking the goddess Siva by water vehicles or by men throw Her in water with play fun and music. He who is not reproached by other or rebukes others, the goddess, being enraged with him, give him dreary curse." 213 And also this one - "He who makes the entry of Patri in the night for the sake of connection of star or perform immersion of the goddess, is ruined along with the State. Wise perform all the rites of the goddess beginning from establishment to immersion in the tithi dependent on sunrise." 214

211 "Ye tviha vai purusāḥ purusamedhena yajante yāśca striyo nrpasūṁ
khādanti tāṁśca tāṁsa te pāśava iha nihata yamasadane śatayanto
raksoganaḥ saunikā eva sūdhitaṁvādayaṁśrīk pibanti."

212 "Uttareṇa navāmyaṁca valibhiḥ pujayecchivām /
srāvāna dasāmyāntu pranipatya visarjayet //"

213 "Nau yanairannayanaṁairvā nittva ṛgabatim śivām /
tasya ruṣaṁgabati sāpam dāyāt sudurūnam //"

214 "Rksayoṇaṅuṛdheṇa ratrau patriṁpravesanam /
tithaṁvādāṁśaṁ sarvastah kārayed vudhah //"
The Līṅga-purāṇa observes - "Sakra (Indra) should be immersed in the eighth day, Pārvatī half of it, more or less should never be done for the ruin of State and withering away of wealth of the king."  

This does not contradict with the statement of Bhaviṣya-purāṇa which runs thus - "The initiated should worship the goddess in the three days beginning from saptami; increase or decrease of tithis for two or four days does not matter here." Here from the statement 'prapūjayat' in the above sloka more or less days are fixed for the sake of worship; and from the statement 'visrjet' even if worship is done for three days prohibition there occurs in case of the probability of less tithi for the sake of srabana on the tenth day connected with navami tithi or in the probability of more tithi for the sake of sunrise on navami having sixty dandas (or on the next day i.e., navami or on the next day dasami). Contradiction does not arise (i.e., prohibition does not occur) in case of performance of concerned rite on the previous day even if more tithis is available but not on the next day due to attainment of saptami, having sixty dandas. Narada opines - "That tithi (lunar day) is pure that possesses sixty dandas beginning from the time of sunrise - this is the rule of all the tithis."
That tithi is pure nor anyone else because of the saying "akarmanyam tithimalam". Therefore there is no case of connection with star because this is a subsidiary rite and hence it follows the main. Then rites of great eighth day like saptami are performed on tithis, having sixty dandas, but not on imperfect (khanda) tithi of the next day. But sandhipuja is performed on such imperfect tithi at night for the sake of sandhi stated earlier. Thus the day in which worship of Mahastami falls, fast is practised on that day, not on the day of Sandhipuja because rule for fast on the eighth day have been stated earlier. Sivarahasya observes: "The State where animal offering is given by men on the tenth day plague and other disasters occur there and it is destroyed." From the statement 'yatrakale visesatah' the rite of sprinkling the goddess with holy water (nirayana) is done after sending the goddess with cakes and lamp. The Jyotisa observes - "Establishment and immersion (of the goddess) is done every year when the sun belongs to tula (cara) or dvisarira." Jyotisa observes - "The king, who sees the way of departure of khanjana (a kind of bird) after the sunset, all his enemy admit his sovereignty." It also states - "The king, seeking strength, sees the beautiful khanjana on cow, pasture ground and water after finishing the rite of sprinkling

218 "Dasamyāṁ diyate yatra validanantu manavaiḥ /
    tadrastrāṁ nasamayati marokopadravakaiḥ sphuṭam //"  
219 "Dvisarire care vapi lagne kendrağate ravau /
    varṣe varṣe vidhatavyam sthapanam ca visarjanam //"  
220 "Hastam gate tu mitre yāya ċiṣā khanjanaṁ rīpo yāntam /
    pasyet taya prayatasya kaśipramatirvasamupaiti //"
the goddess with holy water. O Khanjarita! you are blue-necked, holy-becked and fulfiller of all desires. You have come down to the earth. I bow you down." 221 Vasantaraja observes - "You are connected with yoga, you are the son of a sage, - goes out of sight with the birth of sikhā, you become an object of seeing when you come out in the rainy season. You are wondrous. O Khanjana! I bow you down." 222

The result of seeing the khanjiana has thus been stated - "The khanjaritah seen in water, on cow, on elephant, horse, great serpent, on pure and green grass, gives kingdom, makes well of the seer; but if it is seen in ashes, on bones, in hair, on nail, on hair, on cotton - gives too much displeasure." 223 Varsakrya opines - "The khanjana, seen in the Brahman direction (east) confers wealth and unique result; in sakra - fear; in yama (south) - fear of fire; suradvīṣī - kali;

221
"Krtya nirajanaṃ rāja valavṛddhiṃ yathāvalam /
sojanam khanjanam pasyājala-ga-goṣthasannidhau //
nilagriba svagriva sarvakamaphalapradā //
prthivyamavatirnoṣi khanjarita namastu te //"

222
"You are yogayuktō muniprutakastvamadṛṣyatamēśi sikhodgāmena /
samdṛṣyase pravrṣi nirgatayam tvaṃ khanjanascaryayonamastē //".

223
"Avjesu gosu gaja-vajī mahoragesu, rajyapradāh kusādāh suciṣādvalesu/
vamasthi-kesa-nakha-loma-tulesu drstō
dukham dadati vahusah khalu khanjaritāḥ //".
in varuha - profit; in vayu - fine cloth and incense and water; in north - divine women; in isana - sure death."

It has further been stated - "Jyesthrute ksutepyamucuh kecicca kovidah." It has been stated that - "One seeing unauspicious khanjana, should give wealth and have bathe by the water of all osadhis (a kind of herb)."

224

"Vittam brahmani karyasiddhiratuta sakre hubase'wayam /
yamamagniwayam suradvisi kalir tava samudralaye /
vayavyam varastra-gandhasalilam divyanganacottare /
aisyam maranam dhrubam nigaditam diglaksanam khanjane //"

225

"Asuwaam khanjanam drstva deva-Brahmanapujanam /
danam kurvita kuryacca snamam sarvausadhijalah //"