

CHAPTER XXVI

On the Navarātri

जनमेजय उवाच

नवरात्रे तु संप्राप्ते किं कर्तव्यं द्विजोत्तम ।

विधानं विधिवद् ब्रूहि शरत्काले विशेषतः ॥ 1 ॥

Janamejaya said : “O Best of the Brāhmins! What are men to do in the time of Navarātra? Especially in the Navarātra ceremony during the autumnal season how is the ceremony to be performed? Kindly relate all this with the prescribed rules regulations.

किं फलं खलु कस्तत्र विधिः कार्यो महामते ।

एतद्विस्तरतो ब्रूहि कृपया द्विजसत्तम ॥ 2 ॥

O intelligent one! What are the fruits therein of the Navarātra ceremony? and what are the rules to be observed? Kindly describe all these to me.

व्यास उवाच

शृणु राजन्प्रवक्ष्यामि नवरात्रव्रतं शुभम् ।

शरत्काले विशेषेण कर्तव्यं विधिपूर्वकम् ॥ 3 ॥

वसन्ते च प्रकर्तव्यं तथैव प्रेमपूर्वकम् ।

द्वावृतू यमदंष्ट्राख्यौ नूनं सर्वजनेषु वै ॥ 4 ॥

शरद्वसन्तनामानौ दुर्गमौ प्राणिनामिह ।

तस्माद्यत्नादिदं कार्यं सर्वत्र शुभमिच्छता ॥ 5 ॥

Vyāsa said: “O king! Hear about the vow of auspicious Navarātra. This has to be performed

with loving devotion in the vernal season; but its special season is autumn. The two seasons, autumn and spring, are famous as the teeth of Yama, the God of Death; and these are the two seasons, very hard for the persons to cross over. Therefore every goodfaring man should everywhere perform this vow very carefully.

द्वावेव सुमहाघोरावृतू रोगकरौ नृणाम् ।

वसन्तशरदावेव सर्वनाशकरावृभौ ॥ 6 ॥

तस्मात्तत्र प्रकर्तव्यं चण्डिकापूजनं बुधैः ।

चैत्राश्विने शुभे मासे भक्तिपूर्वं नराधिप ॥ 7 ॥

अमावास्यां च संप्राप्य संभारं कल्पयेच्छुभम् ।

हविष्यं चाशनं कार्यमेकभुक्तं तु तद्दिने ॥ 8 ॥

O king! The people are very much afflicted with various terrible diseases in these two seasons autumn and spring and many lose their lives during these portions of the year. Therefore the wise should unquestionably worship with great devotion the Caṇḍikā Devī in these auspicious months of Caitra and Āśvina.

मण्डपस्तु प्रकर्तव्यः समे देशे शुभे स्थले ।

हस्तषोडशमानेन स्तंभध्वजसमन्वितः ॥ 9 ॥

गौरमुद्गोमयाभ्यां च लेपनं कारयेत्ततः ।

तन्मध्ये वेदिका शुभ्रा कर्तव्या च समा स्थिरा ॥ 10 ॥

चतुर्हस्ता च हस्तोच्छ्रा पीठार्थं स्थानमुत्तमम् ।
तोरणानि विचित्राणि वितानं च प्रकल्पयेत् ॥ 11 ॥

On the day previous to the commencement of the vow, when the Amāvasyā tithi commences, one should collect the materials that will be required in the worship and should eat only once in that tithi what is called Haviṣyāṇna (sacred food, boiled rice with ghee) and should on that day prepare an open shade in a temporary building, twenty four (24) feet in dimensions, on a level piece of ground, that is considered holy; it is to be equipped with a post and a flag. Next, this is to be heaped over with yellow earth and cow dung. Then a raised platform called the Vedī, six feet wide and 1½ one and a half foot high, level and hard, is to be erected, and provided with an excellent space thereon for the seat of the Devī. Provisios are to be made also for ornamented gate ways and an awning over the top.

रात्रौ द्विजानथामंत्र्यं देवीतत्त्वविशारदान् ।
आचारनिरतान्दान्दान्वेदेदांगपारगान् ॥ 12 ॥
प्रतिपदिवसे कार्यं प्रातःस्नानं विधानतः ।
नद्यां नदे तडागे वा बाष्पां कूपे गृहेऽथवा ॥ 13 ॥
प्रातर्नित्यं पुर कृत्वा द्विजानां वरणं ततः ।
अर्घ्यपाद्यादिकं सर्वं कर्तव्यं मधुपूर्वकम् ॥ 14 ॥
वस्त्रालंकरणादीनि देयानि च स्वशक्तितः ।
वित्तशाल्यं कर्तव्यं विभवे सतिं कर्हिचित् ॥ 15 ॥
विप्रेः संतोषितैः कार्यं सम्पूर्णं सर्वथा भवेत् ।
नवपञ्चत्रयश्चैको देव्याः पाठे द्विजाः स्मृताः ॥ 16 ॥
वरयेद् ब्राह्मणं शान्तं पारायणकृते तदा ।
स्वस्तिवाचनकं कार्यं वेदमन्त्रविधानतः ॥ 17 ॥

One should invite then, those Brāhmins, that observe fully the customs and usages, who are self restrained and versed in the Vedas and Vedāṅgas, especially those who are skilled in the ceremony of worshipping the Devī.

Next, in the Pratipadā tithi (the first day of the bright half), one should take one's morning ablutions in a river, or in a lake, tank or a well or in one's own residence, according to rules, and one

should perform one's every day practices of Sandhyā Vandanam. Afterwards he should appoint the Brāhmins and give them water for washing their feet and Arghya (offerings of grass, rice etc.), and Madhuparka (an oblation of honey and milk etc.), and give and then, as his means permit, clothings and ornaments to them. If he happens to be rich, he should never shew his miserliness here in making these gifts; for if the Brāhmins be satisfied, they will try their best to make the ceremony a complete success. O king! The Caṇḍī Pāṭha (the reading of the book called Caṇḍī) and Bhāgavata Pāṭha (the reading of some portions of the book named Bhāgavat) are done on this occasion, for the satisfaction of the Goddess; and either nine Brāhmins or five or three or at least one Brāhmin, of a restrained and calm nature, is to be appointed, who would observe the fasting on the day previous (pārāyaṇa). All these being done, the able man is to perform the ceremony preparatory to the solemn Devī worship, (in which the priest utters the Vedic mantra Svasti-vācana, Svasti na Indro vṛddha-śravāḥ etc.). Om Hrīm Śrīm Dūm Durgāyai namaḥ is the nine lettered Durgā mantra.

वेद्यां सिंहासनं स्थाप्य क्षौमवस्त्रासमन्वितम् ।
तत्र स्थाप्याऽम्बिका देवी चतुर्हस्तायुधान्विता ॥ 18 ॥
रत्नभूषणसंयुक्ता मुक्ताहारविराजिता ।
दिव्याम्बरधरा सौम्या सर्वलक्षणसंयुता ॥ 19 ॥
शंखचक्रगदापद्मधरा सिंहे स्थिता शिवा ।
अष्टादशभुजा वाऽपि प्रतिष्ठाप्या सनातनी ॥ 20 ॥

O king! When the ceremony has been thus commenced, one should place on the Vedī (a raised platform; an altar), the throne fitted with double silken clothes; and, on that throne, he should place the image of the Devī. The Devī, the Eternal World-Mother, is to be four-armed or eighteen armed, (4 or 18) fully provided with all the weapons, ornamented with garlands of pearls and jewels, decorated with various ornaments of gems and precious stones, wearing excellent heavenly

clothing, all the parts of the image being artistically finished and endowed with all the auspicious signs, mounted on a lion, and holding conch shell, wheel, club, and lotus in Her hands.

Note: The Devī, here, is represented with four (4) or eighteen (18) hands.

अर्चाभावे तथा यन्त्रं नवार्णमन्त्रसंयुतम् ।

स्थापयेत्पीठपूजार्थं कलशं तत्र पार्श्वतः ॥ 21 ॥

पञ्चपल्लवसंयुक्तं वेदमन्त्रैः सुसंस्कृतम् ।

सुतीर्थजलसम्पूर्णं हेमरत्नैः समन्वितम् ॥ 22 ॥

In the absence of the image, one should place an earthen water-pot, on that throne, thoroughly purified by the Vedic Mantras, filled with gold and jewels, and filled fully with the water, brought from a sacred river or a sacred place of pilgrimage and with five young shoots of plants, the extremities of branches bearing new leaves immersed in water. Beside the water-pot on the throne, there should be a symbol (Diagram or Yantra) with the nine lettered Mantram (Om Hrīm Śrīm Caṇḍikāyai namaḥ) in it for the purpose of worship.

पार्श्वं पूजार्थसम्भारान्परिकल्प्य समन्ततः ।

गीतवादित्रनिर्घोषान्कारयेन्मंगलाय वै ॥ 23 ॥

One should place on one's side all the materials of worship in their due places, and then have the music and other sounding drums played, for the good fortune and prosperity of the family.

Note: Look for the mantras in the book Mantramahodadhi.

तिथौ हस्तान्वितायां च नन्दायां पूजनं वरम् ।

प्रथमे दिवसे राजन्विधिवत्कामदं नृणाम् ॥ 24 ॥

O king! If the first day be the Nandā tithi (i.e. the first day of the bright half with the asterism Hastā in the ascendant), then that is the best time for worshipping duly the Holy Goddess. There is no doubt that special fortunate results would arise on this.

नियमं प्रथमं कृत्वा पश्चात्पूजां समाचरेत् ।

उपवासेन नक्तेन चैकभक्तेन वा पुनः ॥ 25 ॥

On the previous night, one should observe fasting, or on the previous day one should take only one meal of Haviṣyāṇna (boiled rice and ghee); and on the next day one should make a Saṅkalpa (an avowal of the purpose to perform a rite) and then begin worship.

करिष्यामि व्रतं मातर्नवरात्रमनुत्तमम् ।

साहाय्यं कुरु मे देवि जगदंब ममाखिलम् ॥ 26 ॥

One should pray before the Goddess thus, "O Mother, Mother of the World! I will perform this excellent Navarātra vow; be pleased to help me in every respect."

यथाशक्ति प्रकर्तव्यो नियमो व्रतहेतवे ।

पश्चात्पूजा प्रकर्तव्या विधिवन्मन्त्रपूर्वकम् ॥ 27 ॥

One is to observe, as far as possible, all the rules enjoined in this vow, and then utter the mantras and do the worship according to the prescribed rules.

चन्दनागुरुकपूरैः कुसुमैश्च सुगन्धिभिः ।

मन्दारकरजाशोकचम्पकैः करवीरकैः ॥ 28 ॥

मालतीब्रह्मकापुष्पैस्तथा बिल्वदलैः शुभैः ।

पूजयेज्जगतां धात्रीं धूपैर्दीपैर्विधानतः ॥ 29 ॥

फलैर्नानाविधैरर्घ्यं प्रदातव्यं च तत्र वै ।

नारिकेलैर्मातुलुगैर्दाडिमीकदलीफलैः ॥ 30 ॥

नारंगैः पनसैश्चैव तथा पूर्णफलैः शुभैः ।

अन्नदानं प्रकर्तव्यं भक्तिपूर्वं नराधिप ॥ 31 ॥

First of all, one should worship duly the Goddess Jagaddhātṛī, presenting Her Candana (sandal paste), Aguru (a fragrant wood, the aloe wood), Camphor, the flowers Mandāra (one of the five trees of the celestial regions), Karaja (a kind of fragrant flower)! Aśoka, Campaka, Karavīra, Mālatī, and Brāhmī and various lovely sweet scented flowers and good Bel leaves, Dhūpa (incense, a fragrant gum burnt before idols) and lamps. Next one should present the fruits cocoanut, Mātuliṅga, the pomegranate, bananas, oranges, the jack fruits, Bel and various other delicious fruits and then, offering Her arghya, present boiled rice and other food with a heart, full of devotion.

मांसाशनं ये कुर्वन्ति तैः कार्यं पशुर्हिंसनम् ।
महिषाजवराहाणां बलिदानं विशिष्यते ॥ 32 ॥

Those who eat meat, they can sacrifice animals in this worship of the Devī; and, for this purpose, goat and wild boars are the best.

देव्यग्रे निहता यान्ति पशवः स्वर्गमव्ययम् ।
न हिंसा पशुजा तत्र निघ्नतां तत्कृतेऽनघ ॥ 33 ॥
आहिंसा याज्ञिकी प्रोक्ता सर्वशास्त्रविनिर्णये ।
देवतार्थे विस्मृतानां पशूनां स्वर्गतिर्धुवा ॥ 34 ॥

O sinless one! The goats etc., offered as a sacrifice before the Devī, attain to unending heavens. Therefore persons offering the sacrifices of goats do not incur any sin. O king! The goats etc., and other beasts offered as a sacrifice before the Devas undoubtedly go to the heavenly regions; therefore, in all the Śāstras, it has been decided that this killing of animals in a sacrifice is considered as non-killing.

होमार्थं चैव कर्तव्यं कुण्डं चैव त्रिकोणकम् ।
स्थण्डिलं वा प्रकर्तव्यं त्रिकोणं मानतः शुभम् ॥ 35 ॥

Now, for doing the Homa, ceremony one should prepare, according to one's requirements, a triangular pit from one to ten hands in dimensions and a triangular level piece of ground covered with sand.

त्रिकालं पूजनं नित्यं नानाद्रव्यैर्मनोहरैः ।
गोतवादित्रनृत्यैश्च कर्तव्यं महोत्सवः ॥ 36 ॥

Daily, thrice, one should worship the Devī with various lovely articles and finally make a great festivity with dancing, singing and music.

नित्यं भूमौ च शयनं कुमारीणां च पूजनम् ।
वस्त्रालंकरणैर्दिव्यैर्भोजनैश्च सुधामयैः ॥ 37 ॥

Everyday he should sleep on the ground and worship the virgins (young girl from the age of the age of ten) with nectar like sweetmeats and beautiful clothings and ornaments.

एकैकां पूजयेन्नित्यमेकवृद्ध्या तथा पुनः ।
द्विगुणं त्रिगुणं वाऽपि प्रत्येकं नवकं च वा ॥ 38 ॥

Everyday one virgin or increased by one, two, or three every day or nine virgins in all the days respectively are to be worshipped.

विभवस्यानुसारेण कर्तव्यं पूजनं किल ।
वित्तशाठ्यं न कर्तव्यं राजञ्छक्तिमखे सदा ॥ 39 ॥

O king! One should perform worshipping this Kumārī (virgin) Pujā for the satisfaction of the Devī, as his means allow; never one is to shew miserliness in this.

एकवर्षा न कर्तव्या कन्या पूजाविधौ नृप ।
परमज्ञा तु भोगानां गन्धादीनां च बालिका ॥ 40 ॥

O king! Hear the rules of the virgin worship that I am going to tell you. The virgin, aged one year, is not to be worshipped : for they are quite ignorant as to smell and tasting various delicious things.

कुमारिका तु सा प्रोक्ता द्विवर्षा या भवेदिह ।
त्रिमूर्तिश्च त्रिवर्षा च कल्याणी चतुर्विद्धिका ॥ 41 ॥
रोहिणी पञ्चवर्षा च षड्वर्षा कालिका स्मृता ।
चण्डिका सप्तवर्षा स्यादष्टवर्षा च शाम्भवी ॥ 42 ॥
नववर्षा भवेद्दुर्गा सुभद्रा दशवार्षिकी ।
अत ऊर्ध्वं न कर्तव्या सर्वकार्यविगर्हिता ॥ 43 ॥

The virgin aged two years is named the Kumārī; aged three years is named the Trimurtī; four years, is called the Kalyāṇī; five years, Rohiṇī; six years, Kālīkā; seventh year, Caṇḍikā; eighth year, Śāmbhavī; ninth year, Durgā; and a virgin, aged ten year, is called Subhadra. Virgins aged more than ten years are not allowed in all ceremonies.

एभिश्च नामभिः पूजा कर्तव्या विधिसंयुता ।
तासां फलानि वक्ष्यामि नवानां पूजने सदा ॥ 44 ॥

One should worship these virgins, taking their names and observing all the rules. I am now mentioning the different results that arise from the worship of these nine classes of virgins.

कुमारी पूजिता कुर्याद्दुःखदारिद्र्यनाशनम् ।
शत्रुक्षयं धनायुष्यं बलबुद्धिं करोति वै ॥ 45 ॥

The worship of Kumārī leads to the extinction of miseries and poverty, to the extirpation of one's enemies and the increment of riches, longevity and power.

त्रिमूर्तिपूजनादायुस्त्रिवर्गस्य फलं भवेत् ।
धनधान्यागमश्चैव पुत्रपौत्रादिवृद्धयः ॥ 46 ॥

The Trimūrti Pūjā yields longevity, and the

acquisition of the three things, Dharma, wealth, and desires, the coming in of riches, sons and grandsons.

विद्यार्थी विजयार्थी च राज्यार्थी यश्च पार्थिवः ।

सुखार्थी पूजयेन्नित्यं कल्याणी सर्वकामदाम् ॥ 47 ॥

Those who want learning, victory, kingdom and happiness, they should worship the Kalyāṇī, the fructifier of all desires.

कालिकां शत्रुनाशार्थं पूजयेद्भक्तिपूर्वकम् ।

ऐश्वर्यधनकामश्च चण्डिकां परिपूजयेत् ॥ 48 ॥

पूजयेच्छांभवीं नित्यं नृपसंमोहनाय च ।

दुःखदारिद्र्यनाशाय संग्रामे विजयाय च ॥ 49 ॥

Men should worship Rohiṇī duly for the cure of diseases. For the destruction of enemies, the worship of the Kālikā with devotion is the best. For prosperity and riches, Caṇḍikā is to be worshipped with devotion. O king! For the enchanting and overpowering of one's enemies, for the removal of miseries and poverty, and for victory in battles, Śāmbhavī worship is the best.

क्रूरशत्रुविनाशार्थं तथोग्रकर्मसाधने ।

दुर्गां च पूजयेद्भक्त्या परलोकसुखाय च ॥ 50 ॥

वाञ्छितार्थस्य सिद्ध्यर्थं सुभद्रां पूजयेत्सदा ।

रोहिणीं रोगनाशाय पूवजेद्विधिवन्नरः ॥ 51 ॥

For the destruction of awfully terrible enemies and for happiness in the next world, the worship of Durgā is the safest and best. People worship Subhadrā when they want their desires to be fulfilled.

श्रीरस्त्विति च मन्त्रेण पूजयेद्भक्तितत्परः ।

श्रीयुक्तमंत्रैरथवा बीजमन्त्रैरथापि वा ॥ 52 ॥

People should, with great devotion, worship the Kumārīs (virgins) with the mantras “Śrīrastu” or other mantras, beginning with “Śrī” or with the seed mantras.

कुमारस्य च तत्त्वानि या सृजत्यपि लीलया ।

कादीनपि च देवास्तान्कुमारीं पूजयाम्यहम् ॥ 53 ॥

The Goddess who can create without any difficulty all the sacred tattvas of the Kumāra Kārtikeya and who effects, as if in sport, the

creation of all the Devas Brahmā and other; I am worshipping the same “Kumārī” Devī.

सत्त्वादिभिस्त्रिमूर्तिर्या तैर्हि नानास्वरूपिणी ।

त्रिकालव्यापिनी शक्तिस्त्रिमूर्तिं पूजयाम्यहम् ॥ 54 ॥

She who is appearing under the three forms as differentiated by the three guṇas Sattva, Rajas, and Tamas, and who is appearing in multiple forms, owing to the differentiations of the three guṇas again into various minor differences, I am worshipping Her the “Trimūrti” Devī.

कल्याणकारिणी नित्यं भक्तानां पूजिताऽनिशम् ।

पूजयामि च तां भक्त्या कल्याणीं सर्वकामदाम् ॥ 55 ॥

She who being worshipped always fares with auspicious things, I am worshipping Her, with devotion, the Kumārī “Kalyāṇī”, the awarder of all desires.

रोहयंती च बीजानि प्राग्जन्मसञ्चितानि वै ।

या देवी सर्वभूतानां रोहिणीं पूजयाम्यहम् ॥ 56 ॥

I am worshipping the “Rohiṇī Devī” with a heart, full of devotion who is germinating all the karmas in seed forms, that have accumulated owing to past deeds.

कालो कालयते सर्वं ब्रह्माण्डं सचराचरम् ।

कल्यान्तसमये या तां कालिकां पूजयाम्यहम् ॥ 57 ॥

She who, at the end of a Kalpa gathers unto Her in the form of “Kālī” all this Universe, moving and unmoving, I worship that “Kālikā Devī” with devotion.

तां चण्डपापहर्णीं चण्डिकां पूजयाम्यहम् ॥ 58 ॥

She, who is furious and wrathful and hence is called “Caṇḍikā” and who killed the two Demons “Caṇḍa” and “Muṇḍa” I bow down to Her humbly with devotion, to that “Caṇḍikā Devī,” who destroys the terrible sins.

अकारणात्समुत्पत्तिर्यन्मयैः परिकीर्तिता ।

यस्यास्तां सुखदां देवीं शाम्भवीं पूजयाम्यहम् ॥ 59 ॥

I worship that, “Śāmbhavī Devī” the giver of all pleasures and happiness, whose form is the Veda Brahma, and whose origin is without any cause, and who is so recited in the Vedas.