

deputed him to return to the Rājā's wife the presents made by her husband to her (Āryā). Kaṇṇan succeeded in his mission, but the revengeful Rājā ordered him to be executed. Āryā went to the Rājā and after various discussions with him returned home.

**NAUBANDHANA.** A peak of the Himālayas. The peak came to be known by this name on account of the following cause. Once upon a time Hiranyakaśipu stole the Vedas and with them hid in the bottom of the ocean. Mahāviṣṇu incarnated himself as fish to restore the Vedas. The world then was submerged in water and the maharṣis escaped in a boat attached to the horns of the Makara fish. On earth flood rose upto the peaks of the Himālayas. The Saptarṣis attached their boat to a peak of the mountain and that came to be known as Naubandhana. (nau= boat; bandha= tie). (Vana Parva, Chapter 187, Verse 50).

**NAUKARṆĪ.** A female attendant of Subrahmaṇya. (Śalya Parva, Chapter 46, Verse 29).

**NAVAGVA.** The Navagvas are a group of the Aṅgirasas. In Ṛgveda, mention is made about them in several places.

**NAVAKANYAKĀ(S).** An important item of Navarātripūjā (A festival of 9 days, as observed by Śakti worshippers) is the worship of virgins. The nine kinds of virgins (from two to ten years in age) thus worshipped are called Navakanyakās (nine virgins). (See under Kumārīpūjā).

**NAVAMĪVRATA.** (Fast on the ninth lunar day). This is a special fast taken in the month of Tulām (October-November) with a view to obtain 'Bhukti' (enjoyment or possession) and 'Mukti' (Beatitude). The important rite of this worship is to take fast on the ninth night of the bright lunar fortnight in the month of Tulām and worship goddess Gaurī. This navamī is also called Gaurīnavamī. Another name of this navamī is Piṣṭāka navamī. This name is given because on that day Piṣṭam (ground rice) is eaten and the goddess is worshipped. In the bright lunar fortnight of the month of Tulām (Āśvina), on the eighth night when the star is Mūlam and the Sun is in the zodiac of Kanyā if there is the touch of Navamī, it is called Aghārdananavamī or Mahānavamī.

Worship could be conducted on the days mentioned, by consecrating the goddess Durgā in nine temples or in one temple only. When the goddess is consecrated in nine temples they are meditated upon as nine separate beings. In such cases Goddess Durgā should be consecrated with eighteen hands and the rest of the goddesses with sixteen hands. Of the eighteen two should be holding Antimony and ḍamaru (a small drum shaped like an hourglass), and the remaining sixteen hands should hold weapons that the other goddesses hold. The nine goddesses to be worshipped are Rudrā, Caṇḍā, Pracāṇḍā, Caṇḍogrā, Caṇḍanāyikā, Caṇḍavati and Caṇḍarūpā and in the middle of these eight beings the great goddess Durgā who is Ugracaṇḍā and the slayer of Mahiṣāsura. Durgā is addressed with the spell of ten letters "Om, Durge Durgeṣṇi Svāhā." Adoration, offering to ancestors and exclamation in sacrifice (Namaskāra, Svadhākāra and Vaṣaṭkāra) should be denoted by six words and the Aṅgas (organs) beginning with heart also should be imagined. This root-spell should be repeated resting the organs such as heart

etc. on the fingers. He who repeats this secret spell of goddess, will never be troubled by enemies.

The goddess should be worshipped by meditating upon her as carrying the weapons such as Kapāla (skull), Kheṭaka (shield) Ghaṇṭā (bell), Mirror, Tarjanī, bow, dhvaja (flag), ḍamaru (drum) and pāśa (rope) in the left hands and Sakti (dart) Mudgara, trident, vajra, sword, spear, conch, wheel and Śalāka (antimony) in the right hands. These weapons also should specially be worshipped.

In the worship of the goddess, a cow (sacrificial animal) should be beheaded with a sword repeating the spell Kālī Kālī and the blood and flesh of that cow should be offered as oblation to the goddess Pūtanā uttering the spell, Kālī Kālī Vajreśvari, lauhadaṇḍāyai namaḥ." Offering to Pūtanā should be made in the south west corner of the shrine of the Devī. In the same way offerings of blood and flesh should be made to the goddesses Pāparākṣaṣī in the North West corner, Carakī in the North East corner and Vidārikā in the South East corner. The same form of offerings should be made to the god Mahākauśika in the south East corner. The King should bathe in front of this god Mahākauśika and making an image of his enemy with rice flour, should break it. Then give that rice flour as oblation to the gods Skanda and Viśākha and worship the female ancestors such as Brāhmī and such others in the night. As ordained in the Vedas, the Devī should be bathed in Pañcāmṛta (milk, curds, butter, honey and water) and then worship before her, uttering the spell "Jayanti-maṅgala Kālī, Bhadrakālī Kapālinī, Durgā Śivā Kṣamā Dhātrī Svadhā Svāhā Namostu te". (Agni Purāṇa, Chapter 185).

**NAVARĀTNAS I.** (The nine precious Jewels). The nine precious stones are pearl, ruby, Chrysoprasus, beryl, diamond, coral, jacinth, emerald and sapphire.

Muktā - māṅkya - vaiḍūryā - gomeda vajra - vidrumau / Padmarāgo maratakam nīlaśceti yathākramam //

**NAVARĀTNAS II.** Legend says that there were nine scholars who handled philosophy and arts, in the palace of the emperor Vikramāditya. These nine scholars were known by the name Navarātnas (the nine jewels). They were Dhanvantari, Kṣapaṇaka, Amarasimha, Śaṅku, Vetālabhaṭṭa, Ghaṭakarpara, Kālidāsa, Varāhamihira and Vararuci.

**NAVARĀTRĪ.** Navarātripūjā (nine nights' worship) is done to goddess Durgā. Though this is observed throughout the whole of India, it is more prominent in North India than anywhere else. (To know the details regarding the origin of this worship, see under Sudarśa, Śaśīkalā and Vijayadaśamī).

As ordained in the Vedas, the Nine nights' worship is to be made in the seasons of spring and autumn. These two seasons are called Kāladamṣṭrās (the tusks of seasons). Diseases and deaths occur in these seasons in excess, and so it is ordained that this fast and worship should be conducted in the months of Meḍam (Meṣa) and Tulām.

Vyāsa has ordered that navarātri worship should be conducted as follows. The things necessary for the worship and oblations should be collected on the new moon day. Only clarified butter could be eaten on that day. An open temple should be erected with pillars and flag-posts in an open flat place which is pure. It will be good if the shed has a circumference of sixteen cubits. There should be sixteen pillars. The shed should