

be floored with the mixture of cowdung and white clay. In the middle of the shed there must be a dais having a height of one cubit and a circumference of four cubits. This is the place for the seat. The shed and the dais should be decorated.

The throne placed on the dais must be covered with a white silk and Devī (goddess) should be consecrated on it. A calm Brahmin should read the Vedas and at that time the worship of the goddess should begin. This worship will continue for nine days. Another ritual of this 'navarātripūjā' is the worship of virgins. (See under Kumāripūjā)

NAVAVYŪHĀRCANA. This is a worship conducted to prevent epidemics. In olden days Mahāviṣṇu advised Nārada on the form of this worship. The form of this worship is given below:

In the centre of the circular lotus, consecrate Vāsudeva with the first syllable of mantra (spell) 'A'. To the south of him consecrate and worship Saṅkarṣaṇa and Pradyumna with the syllable 'Ā'; in the S.E. corner, Aniruddha with the syllable 'Aḥ'; in the west, Nārāyaṇa with the syllable 'Om'; Brahmā in the N.W. corner with the syllables 'Tatsat'; Viṣṇu in the North with the syllable 'Hum'; Nṛsiṃha with the syllable 'Kṣau' and Varāha in the N.E. corner with the syllable 'bhūm'.

Consecrate Garuḍa with spells having as first syllables 'Kam', 'ṭam', 'sam' and 'ṣam' at the western entrance of the lotus figure; Pūrvavakra, with syllables 'Kham' 'cham', 'Vam' and 'hum' at the southern entrance of the lotus figure; Gadā (club), with the syllables 'Kham', 'ṭam' and 'Ṣam' at the Northern entrance; consecrate Īśa with the syllables 'bam', 'ṇam', 'mam' and 'Kṣam', in the North East corner. Then consecrate Śrī with the syllables 'Dham', 'Dam', 'Bham' and 'Ham' on the southern side; Vanamālī with the syllables 'Gam', 'Ḍam', 'Vam' and 'Ṣam', on the northern side; Śrīvatsa with the syllables 'sam', 'ham' and 'lam', to the west of Vanamālī; and Kaustubha, with the syllables, 'cham', 'Tam' and 'yam', to the west of Śrīvatsa.

After having consecrated and worshipped persons as mentioned above, in the order of the ten member-parts of Mahāviṣṇu, Ananta should be consecrated below the seat of the deity and in the order of the ten member parts of Ananta, the four component parts called Maheन्द्रa and so on should be consecrated on the four directions such as east and so on, and consecrate in the same way all the decorations, flags, canopy etc. Then the three spheres of Vāyu (Air), Agni (fire) and Indu (moon) should be consecrated with the first syllables of the spells suited to each and meditating on them and worshipping them, dip the body in the meditation. Then imagine that the subtle form of the individual soul is staying in the sky. Then meditate that the individual soul is reborn by harmony with the universal soul after having been dipped and washed in the snow-white ambrosia emanating from the moon. After that saying to yourself 'I am Viṣṇu himself reborn', utter the twelve-syllabled mantra or spell. Place heart, head, turban and weapon respectively on chest, head, hindpart of the lock of hair and Netra (eye) Place weapons in both hands. After this your body will become divine. This placing of the individual soul should be repeated in the same way with Deva (god) and Śiva. When this worship of Viṣṇu is conducted in

heart in imagination (without the aid of materials) it is called 'Anirmālyapūjā, and when it is done with the aid of lotus figure etc., it is called Sanirmālyapūjā.

At this pūjā (worship) the disciple should stand with eyes tied. Then on whichever deity he places flower it should be given that name. Place it on the left side and burn gingelly, paddy and ghee in the sacrificial fire. After performing hundred and eight burnings perform another burning for the purification of the body. To each of the member-parts of the Navavyūha deities also burnt offering should be made, no less than hundred times to each. Then put the entire thing in fire as burnt offering. Then the disciples should take fast, and the disciples should offer wealth etc. to the teacher. (Agni Purāṇa, Chapter 201).

NĀVYĀŚRAMA. An āśrama built by Lomapāda Maharṣi. Rṣyaśṛṅga came to Lomapāda's country in a boat. Hence the name Nāvyaśrama (See under Rṣyaśṛṅga).

NĀYANĀR. The protagonists of Southern Śaivism are known as Nāyanārs while those of Vaiṣṇavism are called Ālvārs.

NEMI. The real name of Daśaratha. (See under Daśaratha).

NEMICAKRA. A king, who once ruled Hastināpura. Once, when Hastināpura was washed away by floods of Yamunā Nemicakra built a new city in Kauśāmbī. (Bhāgavata, 9th Skandha).

NEMIĀMŚAPADA. An important place in ancient India. The place is near Akṣaprapatanam in the Ānarta region. It was here that Kṛṣṇa killed Gopati and Tālaketu.

NEPĀLA. The kingdom of Nepal on the boundaries of the Himālayas has been famous from Purāṇic times. It is the only 'Hindu' State in the world. Karṇa, during his triumphal tour, had conquered Nepal also. (Vana Parva, Chapter 254, Verse 7).

NIBIḌA. A mountain in the Krauñca island. (Bhīṣma Parva, Chapter 12, Verse 19).

NICANDRA. A Rākṣasa referred to in verse 26, Chapter 65 of Ādi Parva.

NICITĀ. A holy river of ancient India. (Bhīṣma Parva, Chapter 9, Verse 18).

NIDĀGHA. A maharṣi. (For details see under Rbhu)

NIDHRUVA. One who actually saw the Sūktas. He was the son of Vatsāra Ṛṣi born in Kaśyapa dynasty. He married Sumedhas the daughter born to Cyavana and Sukanyā; and Kuṇḍapāyins were their sons. (Vāyu Purāṇa).

NIGHNA. A King of Ayodhyā and son of Anaraṇya. He had two sons called Anamitra and Raghūttama. (Padma Purāṇa, Sṛṣṭi Khaṇḍa).

NIKHARVAṬA. A Rākṣasa in Rāvaṇa's camp. He fought with the monkey called Tāra in the Rāma-Rāvaṇa war. (Vana Parva, Chapter 235, Verse 80).

NIKṢUBHĀ. An Apsarā woman about whom the following story occurs in the Brahma-parva of the Bhaviṣya Purāṇa. On account of the curse of Sūrya, Nikṣubhā, the great beauty in Svarloka, was born on earth as daughter of Sujihva a brahmin of Mihira Gotra. At the instance of her father, she used to keep the yajña fire ever burning. One day the fire held in her hands abruptly burst into flames, and her unique beauty revealed in the light kindled the passion of Sūrya.

Next day Sūrya went to Sujihva and told him that his