

ABRIDGE OF NAVARATHRI FESTIVAL IN INDIA

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ABSTRACT

On analysis, it can be stated that festivals are performed by various religious communities. Each and every individual is directly or indirectly connected to this i.e., nobody can keep away from this. Like other religions, Hindu religion is also bound variety of festivals. Among the most celebrated of the Hindu festivals are Onam, Vishu, Mahasivaratri and Navarathri. Most of these festivals are being celebrated gaily and colourfully. Navarathri is an annual religious festival, celebrated all over India. In Kerala, it is celebrating as 'Saraswathi Puja.' This is identical to Durga Puja, Ayudha Puja and Dassara which are being celebrated in other parts of India. A notable fact is that most of the states are celebrating this as a state festival

Key Words: *Navarathri, utsav or Tyohar, Dussehra, Pongal Sankranti Ashwin, Tithi, Shakla Paksha Paksha, Durga Ashtami, Mahanavami, Vijaya Desami.*

INTRODUCTION

India is known for diversity and colour in festivals, consist of religious, seasonal and secular. It is so called because a variety of festivals are being celebrated in India. Innumerable festivals are celebrating by the people of India. Navarathri is one of the prominent festival among them. The prominent issues analyzed under the gamut of this chapter are what is meant by a festival? What is the importance of festivals in India?

What is meant by Navarathri festival? What are the corroboratory evidence high lightened about this in India? What is the significance of this festival? How it celebrated in India? To what extent the people are involved? How it is distinct from other forms of the festival? To this study, a specific analysis of these issues are facilitated.

A festival is an event, usually and ordinarily celebrated by the people of a particular locality by giving emphasis on unique aspects of the respective category. Considering many religious, a feast or festival is a kind of celebration conducting in the honour of Gods and Goddesses. To a certain extent, the feast and festival are historically interchangeable. The word festival is derived from Latin, *festivus* which means holyday. In Hindi, it is called *utsav* or *Tyohar* whereas in Urdu, *Jashna*. A festival is thus a day time of religious or other celebrations, marked by feasting, ceremonies or other observances.¹ Moreover, a variety of festivals are there which not only serve to meet specific needs but also provide entertainment for the people. Needless to say, the celebrations offer a sense of belonging to religious, social and geographical groups.² The modern festivals mainly focus on cultural or ethnic topic connected with the celebrations of the people.³ In the past, festivals were generally need by the elderly to share the themes of stories and transfer knowledge to the coming generations. On analysis, it can be stated that the Historic feasts often provided a means for unity among families and there by ensured the people to find out their mates. The annual festivals are conducting to commemorate the significance of the precroing ones.

India is a multi-religious country, having the people of different denominations named Islam, Hinduism, Christianity, Buddhism, Jainism, Parsi and Sikhism.⁴ Followers of these creeds have festivals of their own. Apart from these, there are festivals such as Independence day, Republic day, Mahatma Gandhi's Birthday, Pandit Jawaharlal Nehru's Birthday or children's day or Ambedkar Jayanti are being celebrated on national scales.⁵

India is blessed with numerous festivals out of which few are celebrated throughout the country, where as the other on regional basis. Even few cities and states are famous for the celebration of certain festivals. For example Mathura in the state of

Uttar Pradesh for Holi and Janmashtami, Mysore in the state of Karnataka for Dussehra, Calcutta in the state of West Bengal for Durga Puja. In addition to these, the states of Maharashtra for Ganesh Chaturthi, Tamil Nadu for Pongal Sankranti and Kerala for Onam. Similarly Id-ul-Zuha and Muharram, the formidable festivals of Islam are famous in the cities of Delhi, Lucknow and Hyderabad where the Muslims are predominant. The Parsi festival of Jamshed Nov Roz at Bombay, the Christian festival of Christmas at Goa and Kaza festival in the Lamaistic strong holds of Ladakh and Lahaul and spiti at Sikkim are other illustrated examples, in this respective. However Tamil Nadu and Himachal Pradesh the adoration of the cult of the mother Goddess is more prevalent and the people especially the aboriginals of remote areas, euphemistically called scheduled castes and scheduled tribes.⁶

Navarathri Festival

Navarathri festival is a kind of festival which is dedicated to Devi, Goddess, viz., the Divine mother.⁷ It is a composite festival celebrated all over India. The festival is flourishing in divergent forms or insignia. The remarkable examples to this are Dussehra, Kalipuja, Saraswathipuja and Ayudhapuja.⁸ The celebration of these sobriety functions manifest the decisive nature of this festival devoid of the limitations in rites and manners, followed in various parts of India. Navarathri⁹ etymologically means 'nine nights' which contains nine days.¹⁰ Under ranging from the new moon day to the ninth day of *Ashwin*, most probably coming under the purview of September October. It is considered as the most auspicious period of the Calendar by the Hindus.

The Hindus are following Lunar calendar. Lunar calendar consisting of twelve months, which is distinct from Roman and Christian calendar.¹¹ The beginning of a year consistent with this is associated with the Era of Vikram's Samvat and Saka era. The almanacs connected to these are ascertaining on the basis of *Tithi*, longitude of moon; *Natshatra*, constellation etc.¹² In the lunar calendar the month is divided into fortnights called the *Shakla Paksha* and *Krishna Paksha*,¹³ in accordance with the waxing and waning of moon, it so happens that a lunar day commences on a particular date, but ends on the following day at the time when the moon transits further. It also

significant that whereas according to Christian calendar, the day commences at midnight, according to Hindus the new day is reckoned from such. This leads to some confusion at times.¹⁴

Despite the fact that this festival is known in different names in different parts of India. The people, primarily the Hindus celebrate this with pomp and splendour. To put it differently, from Kashmir in North to Tamil Nadu in the South and from Gujarat in the west to Sikkim in the east. It is celebrated with great enthusiasm on the ground of conquest of good over evil. Yet this festival is linked with considerable myths, corresponding to its application in various regions and the description of the same are cogently narrated in later passages.

Origin

Navarathri is a festival of supreme sanctity of the Hindu community residing in every part of India. This festivals, as its very name implies the nine days, commencing from the first day of *pradipada* in the right half of the month of *Aswina*, ranging from September-October. It symbolizes the triumph of good over evil. The origin of Navarathri festival is also associated with the worship of Mother Goddess, who is believed to be the other form of the specific goddess. A vivid description information of Mother Goddess is precisely furnished in the following passage.

Relevance of Devi Worship

The concept of 'Universal mother' is pre-vedic origin. Pertaining to the 'concept of God' this concept occupies a novel positions. She is considered as the embodiment of the *Mula Prakariti*, primary energy or the functional aspect of supreme power.¹⁵ In the Devi Bhagavata, she is attributed as the creator of Brahma, Vishnu and Siva, the trinity of Gods. Simultaneous to this she is acting as consort and thereby gives herself away as Goddess named Saraswathi, Lakshmi and Parvathi in order to perform specific functions for the conduct of the world.¹⁶ In Devi Bhagavata, illustrated the overcoming of sorrows and poverty attainment of victories in war and for being free from the fear of foes. Provided the Durga is worshipped with devotion. No doubt she is the source

of all other Gods. She used to appear in different manifestations named Bhadrakali, Durga, Chamundi and Subhadra.

Formidable legends

The Divine mother or Devi is the source of consolation and hope even for the Gods. Relating to her an enormous number of stories are illustrated in Puranas, Devi Mahatmya and Devi Bhagavata.¹⁷ One of the legends explains that as advised by Narada, the son of God Brahma Lord Sree Rama worshipped her at Kishkinda, during the Navarathri days for getting strength and courage so as to defeat Ravana.

Another highlights the offering of prayers to her by Lord Krishna was at Gokala. The rendering the some by Siva during his fight against demon Tripura in yet another depiction. Brahma too worshipped Devi when he fought against demons. Indra sought refuge in Her to save himself from a curse of Durvasa. Apart from these *Sita* and *Rugmini* worshipped Durga, for getting Sree Rama, Sree Krishna as their husbands respectively. Even Arjuna sang in praise of Durga before commencing the Kurukshetra war, as described by Lord Krishna.

The Sakthi cult in Hindu mythology is a manifestation of Devi worship. The very popular through, centuries, especially saivites paid more attention to the adoration of Shakti.¹⁸ The concept of *Ardhanareeshwara*, blend of half male and female, relating to God Shiva who envisages the pertinence of Goddess Parvathy at par with her husband Lord Siva.

The great poet Kalidasa is said to be a worshipper of Kali and his very name is believed to be the representation of the intensity of devotion, which he possessed with Kali. For example one of the legends vividly narrates how Kalidasa secured the blessings of Kali as a source for exposing his talents in art. The aforesaid fables unequivocally state the perennial status of devi or goddess in Indian mythology. Adherence to this, the great devout borders of modern era viz., Sree Rama Krishna Paramahansa and his disciple, Swami Vivekandanda adored the same with great devotion.

Navarathri Festival: Depiction in Literature

In a considerable number of ancient Sanskrit works, the details of the rituals governing the worship of the mother goddess during the Navarathri festival have been exhaustively described. The remarkable examples of this are Devibhagavata and Devipurana and Skandapurana. Another notable work is 'Navaratrapradipa of Nandapandita who lived at Benares in the 17th century.¹⁹

Stories Relating to Navarathri Festival

The stories are there Puranas, Devi Bhagavata and Devi Mahatmya describing the importance of Navarathri. One of the stories narrates that the Devi with the manifestation of Durga killed Demon, on the request of Gods for protecting them the latter. For this purpose she had appeared on the 8th day of Navarathri which otherwise known as Ashtami day and accomplished this venture on the very next day, Desami.

Another story illustrate that in order to kill Ravana by Rama, the latter rendered worshipped upon Durga on the 8th day of Navarathri in the month of 'Sarat'. Correspondingly, the endeavour was accomplished by Rama on the very next day, Navami. In commemoration of this the people are celebrating this festival.²⁰ Yet another story depicts the birth of Devi in the foam of 'Bhadrakale' in order to destroying 'Daksha-yaga' on *Ashtami day*.²¹

There is still another story, perhaps more popular compare the aforesaid is the destruction of 'Mahisha', the buffalo demon, by Durga or Kali.²² The reason is that by Brahma secured boon by and he could be killed only by a woman. Consequent to this, he became more powerful and challenged the inferantly of Gods and Goddess. So supplement this he drove Indra from his abode and seized. By laying attention to the gravity of this situations and to control his arrogant and unjustifiable acts the devas, gods on heaven, assembled together and decided to create a woman for extinguishing him. The outcome of this is the birth of Durga. She is created with the power of Gods and assisted with weapons and lion to ride. She is too beautiful and this allured Mahisha to marry her. His intention was conveyed to her, but she reciprocated this with the stand that she is ready to marry him provided she is defeated by him in a war. To fulfil this

venture, Mahisha indulged in fierce battle with Durga where in the former was murdered by the latter.²³ Apart from this, she took the foams of Kali, Chandi and Chamundi to kill the associates of Mahisha. Believing that Mahisha was exterminated from the earth on the Ashtami day, the people are celebrating this festival.

There are also narrations in the Puranas describing the birth of Devi as a reward of the worship of devotees during the Navarathri days. One of the illustrations to this is the birth of Surya Prathapa, the son of Suketa and Suvedi with the blessings of Devi who regained the lost kingdom of his parents from the enemies. The ground for this is that securing the crown. Sudarsana's grandfather was defeated and slain in the battle. In response to this, Sudarasana and his mother took refuge in the Ashram of Bharadwaja. To put it differently, the sage saved the air lives from the enemies. Reliance on the persuasive effect of Bharadwaja, Sudarasana became a devotee of Devi or 'Bhuvaneshwari.' Owing to blessings of the Devi, Sasikala the beautiful princess of Kasi married him in a Swayamvara. In addition to this, he got the support of Devi in conducting fight against the reigning grandfather by means of the appearance of the respective in the battlefield by seating on a lion. This contributed him to subdue this opponent, thoroughly. As a means of honour, he not only constructed a beautiful temple but promulgated to popularize the Navarathri Puja.

Suketa, an important king of Kartayuga and his wife Suvedi wandered in a forest on account of the loss of his kingdom. On the way he fell ill and his devoted wife carried him on. While she was trying to find her way out of the jungle, the sage Angirasa met her. In the course of transaction, she communicated the tragedies, confronted with. To circumvent this, the saint advised her to go and worship Durga during the Navarathri days, at Panchavati. She did accordingly and thereupon Suketa regained health. In due course a son was born who is known as Surya Prathap. Another interesting tale in this genre, explicates that in Kosala, there was a king named Dhruvasandhi. He had two queens, Manorama and Leelavathi. The former Sudarsana and the latter the mother of his younger son, Sathrajet.²⁴ Leaving his sons in their boyhood, the king passed away. On their behalf their maternal grand-fathers tested their strength in a battle for.

Importance of Navarathri Festival

Eventhough the differences are there, in observance and practice with regard to this festival from place to place and time to time. But people are celebrating this festival by extending/performing fasting and prayers. Coupled with rejoice and recreation for a period of 9 days and there by propreciate the mother Goddess, for attaining the meaningful life. Traditionally it is believed that the Goddess named Saraswathi, Lakshmi and Durga who confer learning, wealth and earthly happiness respectively upon the humanity are treated as the other foams of the Mother Goddess.

Duration of the festival

Like other festivals of India Navarathri festival has its own duration. Which is mainly confined to nine days. The reason for this is that the digit nine is numerically significant. Devi or Goddess is presumed to be an embodiment of the whole universe, devoid of limitations and finite form. Consistent with this, nine days are fixed for the observances of this festival.²⁵ The word *Navarathri* is originated from two words, *Nava* and *Rathri*. The former denotes nine where as the later, night. No Navarathri means nine-nights. No doubt, it is a blend of holy nights and therefore this period is treated as festivity by Hindus.²⁶

The determination of Navarathri days for the worship is based on certain grounds. Which are precisely stated as follows: This festival occurs both in *Vasantha*, Spring and *Sarath* Autumn.²⁷ These rithus, seasons are considered as the two fierce incisor teeth of yama, the God of death. The respective seasons particularly *Sarath* which spreads over the months of *Aswina* and *Karthika* are supposed to bring in diseases, death and other kinds of illness. The objective of this festival is to render performs for propitiating the deity and correspondingly attain peace and tranquilly by mitigating fretful condition. Cognate to this, the aforesaid festival is celebrated during the first nine days, principally in the bright half of *Aswina* which corresponds to September and October of the Christian era or *Kanni*, in Malayalam era by giving pertinence to last three days, especially for offering prayers to Goddess.²⁸

Pertinence of Navarathri days

Contemplating Navarathri, the last three days are prominent. It is so because the specific, these days qualified as *Durga Ashtami*, *Mahanavami*, *Vijaya Desami* are considered more sacred than the other days of the Devi worship.²⁹ It is believed that by offering prayers to Devi during the last three days, one can secure the full benefit of observing the Navarathri rites for the whole period.

The people used to adore the variable forms of Devi on each day of Navarathri. The most popular forms are: Durga, Goddess of beyond reach, Bhadrakali, the auspicious power of time, Amba or Jagadamba, mother of the world, Annapurna, supplier of food in plenty, Sarvamangala, auspicious goddess, Bhairavi, holder of terrible or fearful power of death, Chandika or Chandi, violent, wrathful, furious, Lathika, playful and Bhavani, giver of existence.³⁰

During Navarathri, the Mother goddess is worshipping under different names.³¹ The stipulated manifestations are Shailaputri, Brahmacharini, Chandraghanta, Kushmanda, Skandamata, Katyayani, Kalaratri, Mahagauri and Sidhidathri.³² In this specified period, few people used to undertake fast on all days by consuming only fruit and milk dishes, where few others perform fast only in the eight or ninth day. Many people prefers to invite young girls for observing the ceremony of treating them as goddess. As a matter of rites people ceremonially wash the air feet, worship them and finally offer food to the presumed goddesses. This ceremony is known as Kumari Puja.

Kumari Puja

During the time of Navarathri festival enormous ceremonies are performed. The adsorption of Mother Goddess is associated with various kinds of performances and one among these is Kumari Puja. Kumari Puja cannotes worship of Virjin girls.³³ During Navarathri, this kind of ritual is following and the same has been prevailing in several parts of India. Nine saktis or forces of Durga are considered for this purpose paying attention to one by one for each day. The infants especially girls, ranging from two to ten years are selected for the performance of this function by giving preference to the year for the first day and three years for second day, correspondingly. During this period, the girls are fed and feted by constructing them as manifestations of Kumari,

Trimurti, Kalyani, Rohini, Kalika, Chandika, Sambhavi, Durga and Subhadra, respectively. Despite the fact that various benefits are supposed to acquire from this practice only nominal families are observing this in the state of Kerala.³⁴

Then on the first day of the Navarathri, grains of barley will be planted in the premises of puja by sowing its seeds with the performance of puja. After the completion of this, amounting to ten days, the seedling, collected from the respective germinated plants will be given to devotees as blessings from goddess. The people used to preserve the same for getting good luck. The reliance on this custom, evinces the inexorable association of Navarathri to the season of harvest. In other words, the sowing and reaping of grains are symbolic, in substance for upholding the sturdy relationship of the stipulated things.

Performance of Navarathri Festival in various parts of India

Navarathri festival is one of the greatest of India, primarily linked with Hindus. It symbolizes the triumph of good over evil. It is celebrating in almost all parts of the country under various forms or depictions. The examples of this are Rangleela in North India, Navarathri in Tamil Nadu, Durga puja in West Bengal, in Kerala, Saraswathi puja, Vijayadesami day and Ayudha puja in the rest of India.³⁵ A comprehensive description of these are illustrated as follows.

North India

In Northern India, the festivities assume more happy and graceful ingredients. The manifestation of Ramlila denotes various incidents of God. Rama's life, inclusive of the assassination of Ravana by Rama and the meeting of Ram with his brother Bharat, after the expiry of 14 years exile of the former.³⁶ Another incident stated in the epic Mahabharata also corroborates the pertinence of this day. When the Pandavas were exiled and banished from the kingdoms for 12 years, they were enjoyed to spend the last year in cognition on the pain of being exiled or discovered during this period. They spend this year in the kingdom of *Virat*, but before doing so they tied up all their army and weapons in the bundle and concealed it amongst and thick leaves of the sacred tree

‘*Shami*’.³⁷ Since then all the Kshatriya kings worship this tree amidst the chanting of sacred hymns.

Then another belief the celebration of Vijaya Desami day in connection with the defeat of Ravan by Rama symbolizes the good over evil. In burning of effigies persuades the people to burn the evils within themselves and take the path of virtue and purity. The moral lesson which is imparted in this context, is that even the most powerful king Ravan met the tragic end because he adopted ways of lust and evil. It must be remembered that Ravan was a great scholar and an ardent devotee of Lord Shiva but the powers he gained were misused and that led to his downfall and end.³⁸

State of Gujarat

In Gujarat, pursuant to the observation of this festival, women primarily girls used to perform dance, the garba around an earthen lamp consisting of it as the symbol of divine power and in being decorated with flowers and betel leaves. Another mode of celebration relies on singing and dancing in rhythmic manner with claps or sticks where in the latter is used to perform Dandi dance, stick dance, by striking them to the rhythm of the music.³⁹

State of Andhrapradesh

As a part of celebration in Andhra Pradesh temples as well as prayer halls of devotees are decorated with images of the deities, principally made out of clay. On this occasion, sweets like laddoos and sweet rice, principally made out of rice and milk and coloured in yellow with turmeric are offered to Gods and Goddess. Furthermore, as a means of stimuli, families get together and are conducting for sharing pleasure.⁴⁰

State of Maharashtra

In Maharashtra, the ceremony conforming with Navarathri is being commenced with the illustration of the idol of *Yogeswari*, a benign form of Durga, coupled with the observation of *Haldi-Kumkum*, representing turmeric respectively.⁴¹ Compatible with the rites and means of on the forehead and sandal wood paste is smeared on the arms of

all the invitees as these are considered auspicious propensity, people are applying haldi and kumkum on the forehead and smearing the paste of sandal wood on the arms of the invitee and there by cherish the feelings of this sober function.

State of Bengal

The nine-day festival, related to goddess Durga is characterized as Durga puja in Bengal.⁴² It is considered as the national festival of Bengalis. The killing of *Mahisha*, a demon by Devi with the personification of Durga epitomize her *Mahishasuramardini*. Similarly, for killing a demon, she came to be called as Durga. Months before the festival, a special day image of goddess is made showing her in the act of killing the demon Mahishasura. The clay for the image is brought from ten places of work, of a farmer, weaver, painter, carpenter etc. the image of Durga is lavishly decorated of Durga festival. On the tenth day and the on which the goddess won victory over the evil asura, the afore mentioned clay image would be immersed in the ocean or silver. This deed symbolizes Durga's return to her husband, Siva on the conclusion of her annual visit to her parental home.

State of Punjab

The worship of Mother is wide spread in the state of Punjab also. On analysis, it can be stated that Navarathri is taken as a period of fast.⁴³

State of Karnataka

In Karnataka Navarathri is known as Dussehra. From earlier period onwards, Ayudhapuja got importance in contemplation with this festival. The most important rite, 'Durbar' was conducted in the olden days.⁴⁴ The foreign travelers who visited Mysore in the 15th and 16th centuries precisely stated that respective festival in their works. The festivities culminated in the tenth day, in connection with Vijayadesami, Dussehra or Dussain ends with the burning of effigies of Ravana, Meghanatha and Kumbhakarna. The nine-days period, coming within the perview of bright fort night in the month of *Chaitra* is observing as Navarathri and the specific days are dedicated to the worship of different personifications of Devi, tantamount to nine. During this period the ninth day

is also celebrating as Ramanavami. The celebration of Dussehra gives importance to Ramlila, where by the life of Rama is portraying in colourful manner.

State of Tamil Nadu

In Tamil Nadu, the first three days of the festival are dedicated to Lakshmi, Goddess of beauty and prosperity, the next three days to Durga, Goddess of righteousness, and last three days to Saraswati, goddess of music and learning.⁴⁵ In adherence to ceremony, the figures of the aforesaid gods and goddesses are decorated in the premises of prayer hall. In addition to this, a pitcher covered with coconut in the mouth of respective will be placed in a conspicuous place by treating it as symbol of Durga. Apart from extending prayers, girls sing and dance before these as a token of joy.

State of Kerala

The people of Kerala also take their due share in celebrating Navarathri in a befitting manner. The Saraswathi puja and the Ayudha puja are performed during this period.⁴⁶ The reason is that Goddess Saraswathi is worshipping as the Goddess of learning. The deity of Gayathri, the foundation of fine arts and science and the symbol of supreme vedantic knowledge is a nother personification of goddess Saraswathi. The importance of Ayudha Puja, the worship of implements on this occasion to a very large extent, canotes the fact that on the Vijaya Desami day, Arjuna took back his weapons which had been concealed in a *Vanni* tree inorder to lead a life of disguise during the period of exile.⁴⁷ It is believed that one who begin or renovates his learning or work on this auspicious day.

On Durgashtami day, a ceremony is called Pooja Vaipu performed the evening. It is done in temples, houses and even in schools. In a specially decorated room, books and pen, and other articles connected with education are placed in front of the image of Goddess Saraswathi. In some places, when the occupation is not connected with letter or arts, ones everyday utensils, weapons, and implements are arrange before the image of the deity. Then a pooja is offered to the Goddess. As offerings, fruits, beaten rice,

jaggery, roasted paddy, etc are placed before the deity. After Pooja these offerings are offered to the people in attendance.

The next day is Mahanavami and all work is suspended normally. Books and implements remain before the deity. The whole day is spent in worship of Saraswathi. Both in the morning and evening, Pooja is conducted. The last day is Vijayadesami. After a pooja in the morning, books and implements kept for pooja are removed. The ceremony is called pooja eduppu. This day is auspicious for making a new beginning in any field. Children are initiated into the world of letters on this day. Craftsmen and other workers make it a point to do some work or other, related to their occupation on this day.⁴⁸ Another prominent ceremony attached to the festival is Kolu Vaipu. Images of gods, animals, and toys of different variety are arranged for exhibition and this performance is called Kolu Vaipu.⁴⁹

In certain temples, many cultural programmes are conducted on these days. In the former state of Travancore, the Navarathri was a state of festival celebrated with great magnificence. Even now, the essential features of the ceremony are observed during this festival. The festival in travancore is called as the 'Music festival'. Because music got more important this festival, now it will not be changed.⁵⁰

CONCLUSION

To conclude, Navarathri festival is primarily associated with the worship of Saraswathy, the goddess of learning. It is celebrating all over India with pomp and splendour under different names named Ayudhapuja, Durgapuja, Dussehera, Saraswathy puja. In Kerala it is celebrating in the name of Navarathri festival with the formidable ingredients such as puja vaipu, puja eduppu and vijayadesami. It is historically relevant as far erstwhile states of Indian states is concerned. No doubt it is a decisive one which has been celebrating by people of India, substantially with tenuous modifications and changes.

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