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HISTORY OF DHARMAŚĀSTRA

(ANCIENT AND MEDIAEVAL RELIGIOUS AND CIVIL LAW IN INDIA)

BY

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(VRATAS, UTSAVAS AND KĀLA ETC.)

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Publisher's Note

The Bhandarkar Oriental Research Institute has great pleasure in publishing the first part of the fifth and last volume of Mahāmahopādhyāya Dr. P. V. Kane's monumental History of Dharmaśāstra. This part comprises two sections. The first section deals at length with many important vratas and utsavas such as Kṛṣṇaṁastami, Durgotsava, Diwali, Sankrānti, Mahāśivarātri, Holkā, and also includes brief notices of about 1100 vratas, pūjās and utsavas with references. The second section deals with Kāla (Time), and its philosophic conceptions from Vedic times downwards; Indian Astronomy and Astrology and the theories of Western scholars about them; naksatras and astrology based on them; mukūrtas and their employment in religious rites; the Zodiacal signs; planets and week-days, principles laid down in Indian astrological works, calendar, eras and intercalary month; Yuga, Manvantara and Kalpa; Yoga and Karana; and reform of our calendar.

The second part of this volume will treat of such topics as sāntis-Vedic and post-Vedic; Purāṇas and their influence on Dharmaśāstra, society and Buddhism; Tantras and Dharmaśāstra; Purvamimamsā and other darśanas in relation to Dharmaśāstra, cosmology; the theory of punarjama; the essential characteristics of our culture through the ages, and future trends.

All prefatory matter, including list of abbreviations, brief synopsis of the contents, list of works consulted, etc., as also General Index for the whole volume, will be given in the second part, which we hope to publish before long.

R. N. DANDEKAR
Honorary Secretary.
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SECTION I

VRATAS (Religious Vows) and UTSAVAS (Religious Festivals)

CHAPTER I

VRATA IN THE RGVEDA

_Vrata_ is one of many Sanskrit words, the use and history of which extend over several thousand years. The derivation and semantic development of the word _vrata_ have been the subject of great controversies. These questions have been dealt with by me at some length in the JBBRAS, vol 29 (1954) pp. 1-28. I shall here summarise the discussion contained therein.

In the great St. Petersburg Dictionary the word _vrata_ is derived from the root 'vr' (to choose) and the important senses of the word given in that Dictionary are: (1) will, command, law, prescribed order; (2) subservience, obedience, service; (3) domain; (4) order, regulated succession, realm; (5) calling, office, customary activity, carrying on, custom; (6) religious duty, worship, obligation; (7) any undertaking, religious or ascetic performance or observance, vow, sacred work; (8) vow in general, fixed purpose; (9) other specialized senses. Max Muller derived it from _vr_ 'to protect' and held that it meant originally what is enclosed, protected, set apart, then what is settled or determined, law, ordinance and then 'sway or power'. Whitney, in a note on this word in the Proceedings published in J.A O.S. vol. XI pp. 29-31, after setting out the treatment of the word in the St. Petersburg Dictionary, brushed aside Max Muller's etymology as unsatisfactory and as possessing little plausibility and declared that he did not accept the derivation of the word from _vr_ 'to choose'; that _'vr_ did not signify willing or command, but only choice or preference, though he admitted that there is a relationship between 'choose' and 'command'. He objected that '_ta_ as an affix (except in the formation of past passive participles) was very rare and that the only analogous word he could think of would be '_marta_ from '_mr_ to die. He preferred to derive the word from '_vrt_ 'to proceed' and, though he admitted that the form _vrata_ from '_vrt_ with affix _a_ would be exceptional, he thought that the words '_vraja_ and '_trada_ supported the derivation and put forward the ground that the word '_vrata_ occurs.
frequently in the Rgveda with verbs of motion such as ‘car’, ‘sac’ or ‘sac’.

Prof. V. M Apte contributed a long article on vrata to the 3rd volume of the Bulletin of the Deccan College Research Institute at Poona (pp. 407–488) Prof Apte agreed with Whitney in deriving the word vrata from ‘vrt’, boldly asserted that the derivation of the word from ‘vr’ to choose or ‘vrt’ to guard or enclose is impossible (p 410), that there is not a single vrata passage in the Rgveda which favours the meaning ‘will, command, obedience or fixed purpose’, that ‘vrt’ not only means ‘to proceed’ (as Whitney holds) but also ‘to turn, to turn oneself, turn round, revolve, move on’ and that therefore ‘vrata’ means not only procedure, course of action, conduct, but also ‘circular movement’ and then ‘route or circular path’ (pp. 411–412).

My own view is that both Whitney and Prof Apte are wrong in deriving the word vrata from ‘vrt’. I further hold that passages in which ‘vrt’ occurs with upasargas such as ablu, u, m, par, pa or ve, would not be helpful in determining the original meaning of ‘vrt’ by itself, since upasargas often totally change the meaning of the root, that it is doubtful whether the root ‘vrt’ standing by itself means in the Rgveda ‘to proceed’ (as Whitney thought) and I deny that ‘vrt’ occurring by itself without upasargas in the Rgveda ever means ‘to turn round, move on’ (as Prof Apte asserts) In my opinion the root ‘vrt’ by itself (and not used in a causal or frequentative sense) means simply ‘to be, to remain, to abide’. Occurrences of the root ‘vrt’ without any upasarga before or after it are few in the Rgveda. Some typical examples may be given ‘When, O Indra, thou didst strike down the wiles of Svarbhānu (the demon Rāma) that remained below the sky’ (Rg V 40. 6), ‘the wheel does not affect (jolt) your chariot (O Aēvins!) that is followed by songs one after another and that remains possessed of food’ (Rg VIII 5, 34); ‘they (the dice) remain downwards (lie down on the board or ground) but they throb or strike above (i.e. they shake or terrify the hearts of gamblers), though they have no hands yet they defeat those that are endowed with hands’ (Rg X 34 9). Vide also Rg X. 27 19, X 107 11 for other verses where ‘vrt’

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1. उपसर्गोपल घारणं बल्कवस्यस्य नीचे। नीचरघारस्थवर्गतिस्वर्गस्ततः।

2. सर्वोत्तमो रविन्द्रमां अबो विभव नस्तां नावन्त। च वर्षानमथ । द्विच्छेष्ठ । स । चित्रमध्यभाषी वाङ्गने। च VIII 5.34, नीचा वर्तन्त उपरि। च चुलप्रकाशसास्त्री। एकलवन्त सहस्रै। च X. 34. 9.
Meaning of Vrata

occurs without an upasarga and means 'to remain or abide'. Even with an upasarga like 'sam' vrt means simply 'to be or to abide' and not 'revolve or turn' or 'move on'. Vide Rg. VI. 41. 3, X. 90. 14, X. 121. 1 and 7, X. 139. 4, in which 'sam-vartatatam' or 'samavartata' simply means 'let it remain' or 'it was or existed'. Similarly because 'vrt' with 'abl' means 'to turn towards or attack' (as in Rg. IV. 43. 5 or V. 31. 5) or with 'nu' means 'come down or return' (as in Rg. X. 19. 1, 3, 5, X. 95. 17) or with 'par' means 'roam over or round' (as in Rg. I. 164. 11 and IV. 36. 1), or with 'pro' means 'to proceed' (as in Rg. V. 30. 8 or X. 89. 12), or with 'vrt' means 'roll or revolve' (as in Rg. I. 185. 1, V. 30. 8, V. 53. 7, VI. 9. 1) it does not at all follow that the original sense of 'vrt' is, as Prof. Apte asserts (p. 411 end), 'to revolve or roll on'. Besides, the last two senses are somewhat contradictory.

Prof. Apte complains that scholars were content as to vrata with the meanings 'law, statute, command, sacrifice, vow, fixed purpose, duty' and did not take enough notice of the important part that the sense of 'route or circular path' plays in the Rgveda. He opines that the divine vrataS often mentioned in the Rgveda rather mean 'the heavenly routes, the divine rounds, the periodical movements round the sky closely adhered to by the gods themselves' rather than 'holy laws' laid down by a particular deity. Adopting a suggestion of Tilak in 'Orion' (p. 154) that the path of rta sometimes mentioned in the Rgveda is the broad belt of the Zodiac which the luminaries never transgress, Prof. Apte sets out to prove that the word 'rta' in the Rgveda primarily means the belt of the Zodiac (vide his paper in the Silver Jubilee volume of the Annals of the B. O. R. I., pp 55-56). This theory has failed to appeal to eminent Vedic scholars. In my humble way I endeavoured to show in the 4th vol of the H. of Dh. (pp 2-5) that rta has three senses in the Rgveda, one of which is 'the course of nature or the regular general order in the cosmos'. 'The path by which the group of Adityas reaches rta' in Rg. I. 41. 43 or the statement in Rg. I. 164. 11 'the wheel of rta, that has twelve spokes (12 constellations or months), continually goes round the sky without being worn out' are only illustrations of the first meaning of rta. But this meaning of rta by itself sheds hardly any light on the meaning of vrata. Rta and vrata are

3. व्रतं पन्ना अच्छन्न आदिव्यवस् चतुर्वर्त्तम पते। भ. I. 41. 4, हास्यारं ननित तदारय । परित्यागी च शापुस्थां। भ. I. 164. 11.
not synonyms and it is difficult to see how, conceding for argument that 'rta' is the belt of the Zodiac, vrata means, as Prof. Apte obviously thinks, the same thing Rta is an Indo-European word but so far as I know 'vrata' is not even shown to be Indo-Iranian, much less Indo-European.

Prof. Apte advances the theory that there are two parallel phases of the semantic evolution of the word 'vrata' viz a 'divine phase' and a 'human phase' I feel no hesitation in denying the existence of any such distinction in the meaning of the word 'vrata' Prof. Apte arranges (pp 414-415) the so-called divine phase of the meaning of vrata into six groups, viz. (I) turning round, passage, procedure, physical activity, (II) circular path, settled or beaten route, (III) sphere or region of movement or influence, (IV) routine, laws of movement; periodic appearance or visit, customary activity, recurring march, (V) victorious advance or strength, (VI) ordinance, law, rule or code of conduct. In the so-called 'human phase' of semantic development he sets out four groups of senses, viz (I) physical activity (as distinguished from mental), duty, profession; (II) the sum total of those peculiar ethical and religious duties and practices which made up the culture pattern of the Aryans; (III) the specific social and religious duties of the three classes of Aryan society; (IV) devotion to duty in general on the part of men and women.

I have summarised Prof. Apte's long list of meanings in ten groups The very fact that Prof. Apte had to marshal over sixty English equivalents for the meaning of the word 'vrata', which occurs in the Rigveda only about 220 times by itself or in combination with other words is enough to make scholars suspicious about the correctness of the entire scheme. Though he had the hardihood to assert in one place (p 410) that no passage in the Rigveda favours the meaning 'will or command' he admits (on pp. 476-477) that in three passages (Rg. II. 38 7, X. 10 5, X. 33 9) the meaning of vrata as 'ordinances laid down by a divinity for devotees or human beings' is quite acceptable to him and further that in about 25 passages (which come under groups II to IV of the so-called human phase of Prof. Apte) vrata either means 'ethical or religious code of practices of the three classes of Aryans' or 'beneficent sway or devotion'.

4 Hereafter up to note 23 wherever only pages are mentioned and no work, the reference is to the pages of the 3rd vol. of the Bulletin of the Deccan College Research Institute.
I shall now state my own views on the derivation and the meanings of the word vrata in the Rgveda. I derive the word from the root ‘vr’ (to choose). From this root comes the word ‘vara’ (bridegroom who is chosen from among several men by a maiden or her guardian), which occurs in Rg IX. 101. 14 and X. 85. 8 and 9. Choosing involves willing or volition on the part of the person choosing. Hence ‘vr’ also means ‘to will’. Therefore, when the word vrata is derived from ‘vr’ with the suffix ‘ta’, the meaning of vrata can be ‘what is willed’ or simply ‘will’. The will of a person in power or authority is a command or law unto others. Devotees believe that gods have laid down certain commands to be followed by themselves as well as by all beings. Thus comes the sense of ‘law or ordinance’. A command of a superior imposes and implies a corresponding duty to obey. When commands are obeyed or duties are performed in the same way for long, they become the patterns of obligations i.e. customs or practices. When persons believe or feel that they must perform certain acts as ordained by gods, then arises the sense of religious worship or duty. If a man imposes upon himself certain restrictions as to his behaviour or food to win the favour of gods that becomes a sacred vow or religious observance. Thus the several meanings of the word ‘vrata’, which I derive from the root ‘vr’, are command or law, obedience or duty, religious or moral practices, religious worship or observance, sacred or solemn vow or undertaking, then any vow or pattern of conduct. It should not be supposed that these several meanings followed one another in a time sequence. Two or more meanings might have been simultaneously in vogue such as ‘ordinance, duty or obedience’. These meanings of vrata set out by me are quite sufficient for the interpretation of almost all Rgveda passages in which the word occurs.

When Whitney derived the word ‘vrata’ from ‘vrt’ with affix ‘a’, he could cite only two words ‘vraja’ and ‘trada’ as parallel. But it is quite possible to argue that ‘vraja’ is not analogous to vrata (if derived from ‘vrt’). Vraja (cowpen) occurs in the Rgveda in II. 38. 8, IV. 1. 15, IV. 16. 6, V. 6. 7, V. 33. 10, can very well be derived from ‘vraj’ to go and Panini III. 3. 119 appears to derive it from ‘vraj’ in the sense of ‘karana’ or adhikarana. The root ‘vraj’ occurs in the Rgveda. If vraja is derived from

5. चौरेन्द्र अज्ञातसम्प्रदायिनिगमनस्य। प्रा. III. 3. 119 on which सि. की. explains ‘भाषात विशालिनि’?

6. आपविहितस्य अस्तित्व देहीः पूण्य, विनायकः परि रीतिमुक्तः सा III. 56. 4.
the root 'vraj', it is not on all fours with vrata derived from 'vrt'. Whitney probably derived 'vraj' from 'vraj'. But the meaning of 'vraj' (cowpen) can hardly arise from the root 'vraj' (to give up, abandon). The word 'trada' occurs only once in the Rgveda (VII 45 28) and is applied to Indra. It is difficult to say from what root, if any, it is derived. Whitney probably derived it from 'trd' to injure or pierce. The word 'trdaIlah' (crushing) is applied to the stones (grāvānah) which crush soma stalks (Rg. X. 94 11). Whitney says he knows only one word 'marta' derived from 'mr' (to die) with the affix 'ta' which is analogous to vrata if the latter be derived from 'vrt'. But Whitney failed to notice other words with the affix 'ta' (not past passive participles) such as 'karta' (deep hole, cavern) (in Rg. I. 121.13, II 29 6, IX. 73. 8 and 9) and 'garta' (cavity or seat in a war chariot) (in Rg. II. 33 11, V. 62 5 and 8, VI. 20 9, VII 64. 4), vāta (wind) from 'vā' (Rg. V 31. 10, X 168. 1 &c.), dhūrta and several others.

Prof Apte cites the word varānī (which means 'way' in Rg I. 23 9, V. 61 9, VII 8 16, VIII 23. 19, VIII 63 8) as analogous to vrata (from vrt). But that word lends very little help. In 'varānī' there is guna (vrt becomes vart), besides varānī cannot be derived from 'vrt' meaning 'turn round or revolve' (which Prof Apte gives as the original meaning), but from the meaning 'to abide' or at the most 'to proceed' and further varānī has practically only one meaning in the Rgveda, while vrata has to be paraphrased by sixty different words in English by Prof Apte.

Prof Apte following Whitney relies on the fact (p 409) that vrata is frequently employed in the Rgveda with verbs of motion such as anu-, anu-car, anu-gū, anu-vrt. But these roots take on another meaning (viz. 'to follow or observe') owing to the presence of 'anu' and in almost all the passages where the forms of these roots with anu occur there is no indication whatever of physical motion, but only that of 'obeying or observing'. Besides, the root 'car' itself is not used in the sense of physical motion in several passages of the Rgveda, but in the sense of 'performing' and

7 तस्मै दी जनानां च बलासू गोमति। समान्तय यो शस्ववृद्ध्दि कर दृष्टवं । VIII. 45. 28। गोमति। बलासू ब्रह्म would mean '(Indra) who is the injurer of puna,' which would be absurd. Indra sets free cows imprisoned by Vātra.

8. ठीड्डुविला अभविकासी अद्योपोभमणा अभ्रविता अस्त्रयोध। X. 94. 11.
Meaning of Vrata

'observing'. Vide' Rg. I 52. 6, III. 54.2, VI. 9.6, VII. 89.5. Moreover, in words like brahmacārī (Rg X. 109.5) and vratacārinah (Rg VII. 103.1) the meaning of a physical motion, if it was the original one at all, is totally absent and the meaning 'performing' or 'observing' is the only one possible. Some occurrences of the roots 'sāše' and 'sāc' in which the meaning of physical motion is inapplicable but the meaning 'resort to, accept or be united to' appears to be intended are found in Rg. II 1 13, VII. 28.4 (for forms of 'sāc') and IV. 12.2., VII. 85.5, VIII. 4.9, IX. 95.4 (for forms of 'sāc').

It is now necessary to examine the contention of Prof. Apte that vrata means in the Rgveda the tracks or routes that the various luminaries trace in the heavens. Vratas are spoken of not only in relation to Agni, Indra, Mitra, Usas, Savitr and Ādityas but also in relation to Varuna (in Rg I. 25.1, III 54.18, V. 69.4, VII 83.9), Brhaspati (in II 23.6), Indra and Brahma-ناسpati (II. 24.12), Aditi (I. 144.12, VII 87.9), Paranāya (V. 83.5) and Āsvins (I 183 3) Conceding for a moment that by some stretch of imagination or some linguistic acrobatics one can speak of the vratas of Agni, Ādityas, Mitra, Indra, Savitr and Usas as referring to the tracks of luminaries in the heavens, the mid regions and on the earth, one should like to know whether Aditi, Āsvins, Varuna, Brhaspati or Brahmanaspati are luminaries and what tracks they were supposed to trace in the heavens or elsewhere. Scholars are not agreed as to the meaning of Aditi or as to the physical or celestial phenomena Varuna or the Āsvins were supposed to represent. Aditi is a riddle, being identified with the heaven and the mid regions and also spoken of as the father, mother or the son or as the mother of Dakṣa and also his daughter; vide Rg. I. 89.10, II 27.1, X 72. 4-5 and Nirukta XI 23 as to Aditi and Rg. II 1 11 where Agni is identified with Aditi Long before the times of the Nirukta there was difference on the question of the nature of Āsvins, some identifying them with Heaven and Earth, or day and night, or the Sun and the Moon or two meritorious kings (Nirukta XII 1), while some Western scholars hold them to be the Morning and the Evening star or Castor and Pollux. The endeavour of interpreters of the Rgveda should be to assign such
a derivation and meaning to the word vrata as would be appropriate in all cases where the word vrata is brought in relation to some gods. In my opinion the only meanings that can be well construed with all passages in which the vrata of the several gods mentioned above are referred to is ‘commands or ordinances, religious or moral practices or worship or vows’. One does not understand what Prof. Apte means when he remarks at (p. 443) in a tone of ridicule that observing or obeying the ‘ordinances or religious worship of gods’ is a soft job and looking after the paths or the tracks of luminaries is a strenuous one. If anything, the reverse of this should be true.

The word ‘samrāj’ appears to be applied to a human king in Rg 10 VII. 58 4 ‘the sovereign, protected by you, O Maruts! kills the enemy’, and in Rg. X. 85 46 the newly married girl has the blessing ‘be you a queen’ (samrājī). Varuna, Mitra, Indra, Agni, Viśve-devaḥ and Ādityas are called kings (rājan) and emperors (samrāj) in Rg. II. 41.6, III 10 1, III. 54 10, V. 85 1, VII. 38. 4, VIII 27 22, X. 63. 5. Varuna (who is praised in about 13 hymns) is called samrāj oftener than even Indra praised in about 200 hymns. What is more natural than to suppose that the gods called kings and emperors were believed to have laid down commands or ordinances to be obeyed by all. Though Rgvedic sages extol several gods they had already arrived at the conception that there was only one Supreme Being that was addressed under different names such as Indra, Mitra, Varuna, Agni and assumed several forms (Rg I 164. 46, VI. 47 18, X. 121. 1, X. 129. 1-2) Vratas are spoken of as dhruvā (inmutably fixed) as in II. 5 4, III 56 1, V. 69 4 and as adabdiā (unharmed, unassailable) as in I. 24 10, II. 9 1, III 54 18, VII. 66. 6 and dasyā (divine) as in Rg I 70 1, I 92 13, VII 75 3. One must carefully remember these facts when ascertaining the exact meaning of vrata mentioned in connection with almost all the prominent gods of the Rgveda. It is often stated in the Rgveda that the vrata of the god whom the sage for the moment praises are not violated by other gods. Some striking examples:

10. अमोदयः समाधूल हनि पूँच म सब्जो अस्त चूँधे वेदाचार। तस्माद अर्थात् च श्रवणम। च वम् VII. 58 4.

11. ते परमेश्वर्य वहयो य जिनाँ किंगम् यथा जिन इति श्रवणम। वम् II. 38 9। भव तिष्ठति भविष्यति न च चिन्तनं भविष्यति किंतु चिन्तनं भविष्यति। अस्य अर्थात् चालन्तरो विद्येतां अन्विती परिचयं दृष्टिहृद्य। आसिर्विद्या दृष्टिचाति समाधू विद्येचाति।
may, be given here: Rg. III. 7. 7 ‘the gods observe the vratas of
gods’ (devā devānām-anu hi vratā guh); II. 38 9 ‘I invoke for my
welfare with salutations god Savitr whose vrata is not violated
by Indra, Varuna, Mitra, Aryaman, or Budra or by the (god’s)
enemies’; III. 56. 1 ‘the primeval and immutably fixed vratas are
not destroyed by the wily (demons), nor by the wise (sages), nor by
the well-disposed Heaven and Earth and the firmly fixed moun­
tains are not there for being bent down’; VIII. 42. 1 ‘the all-know­
ing and powerful (Varuna) made Heaven firm, he measured
(created) the expanse of the earth; the great king sits over (rules)
all the worlds; all these are the vratas of Varuna’. Vide also
Rg. I. 101. 3, II. 24. 12, II 38. 2, III. 30. 4, V. 69. 4.

The above mentioned passages clearly show that the Vedic
sages believed that not only did the several gods observe or carry
out the immutably fixed ordinances laid down by themselves or by
any one of them but that even wily demons had to observe them and
that waters or rivers flow as ordained by gods. We have to take
into account along with these beliefs that the Rigveda often adverts
to the fact that human beings also break (or violate) the vratas
of gods, are liable to be punished therefor and pray to the gods
to pity them and to withhold the punishment. For example,12
Rg. I. 25. 1-2 ‘Whatever ordinance (vrata) of thine, O Varuna!
we may break day to day as people (subjects) do (i.e. break
the king’s law) do not reduce us to death &c.’; X. 25. 3 ‘O Soma! if
I transgress your perfect (lit well-baked) vratas, then in thy
exhilaration (at our sacrifices) take pity on us as a father does
towards his son’. Vide also VII. 89. 5, VIII. 40. 9.

(Continued from last page)

The vratas (Continued from last page) VIII. 42 1, the word vrata occurs five times in II. 38 (verses
2, 3, 6, 7, 9) and should be construed according to the general rules of inter­
pretation in the same sense in all verses of the same hymn at least Prof. Apte
admits (on p. 476) that the meaning ‘ordinances’ would be appropriate in
Rg. II. 38. 7 (वतिप्रस्त बाले यो देवत राविश्रृङ्गतिनयति) and accepts that meaning
in that verse, but on II. 38. 9 (p. 460) his obsession about the original
meaning being ‘tracks’ leads him to say “that in that verse the word vrata
means ‘Savitri’s fixed movements in the heavens.’”

12. तब विद्विष्ठे वेन बिषय यथा म तेषु दशम अर्थम् मनीषादेशि चहिनानि। ना ना सघाय हलके
विमहानेन दीनश्च। सू. I 25 1-2, व ववति सोम ते यथा मनीषानि पावना। अध्य पदिर
तुमि ति ना मे चुका ना अर्थ विमहानेनिः। सू. X. 25. 3. At the end of all verses in
X. 21 and X. 25 and in X. 24. 1-3 the word विमहेन्द्र occurs and is explained
as मित्रं जनेन्द्रोऽस्यायि दीनश्च। But this is unsatisfactory. ति ना मे चुका and विमहेन्द्र appear
to be refrains with some recondite meaning.

H. D. 2
It would have been noticed that in some of the passages quoted above (in note 11) on vrata, verbal forms of the root ‘mi’ or ‘ml’ occur. For the correct understanding of these passages the exact meaning of the root ‘mi’ is very important. The Nighantu (II 19) includes ‘mināti’ among verbs meaning ‘vadha’ (killing or harming). In the Dhātupātha the meaning of the root ‘ml’ is humśa’ (killing, annihilating, breaking) Vide Panini VII 3 81 (mināti-nugame) The forms of ‘ml’ or ‘ml’ with or without the preposition ‘a’ or ‘pra’ occur more than 50 times in the Rgveda and often in connection with vrata. Whitney felt that the occurrences of the forms of ‘mi’ or ‘ml’ presented some difficulty about his theory of the derivation of vrata and its meanings, but Prof. Apte, who derived his inspiration from Whitney, feels no such misgivings as Whitney felt, holds, relying on his own interpretation of Rg I 124 3, that ‘mi’ or ‘ml’ is a verb of motion and has the primary sense of ‘, deviate, wander or stray from’. (p 411) Over a dozen verses at least will clearly show that Prof. Apte has been led astray by his preconceived theory about vrata meaning ‘tracks of luminaries’ and that ‘mi’ or ‘ml’ cannot at all be construed in the sense of ‘miss’ or ‘deviate’ in the Rgveda. Rg I 71. 10 ‘old age destroys me as (the dark or clouded) sky destroys (distinctness of) forms’ (nabho na rūpam ārjimā mināti’); I 124 213 ‘(the dawn) which does not violate divine laws but destroys the spans of human life’, I 179. 1 (Lopamudrā says to Agastya) ‘old age destroys the beauty of limbs’ (mināti sriyam ārjimā tanūnaṁ); VII 84 4 (Varuna) who is an Āditya, who destroys the false ones and who, the valiant one, imparts immeasurable wealth’. Vide also Rg I 92 11, I 117 3, III 32 8, IV 30 23, V 7. 4, V 82. 2 for other examples where forms of ‘mi’ or ‘ml’ occur. It is unnecessary to adduce more examples about ‘mi’. It is impossible, if Prof Apte is to be followed, that old age misses or deviates from beauty or that Āśvins miss or deviate from the wiles of the demon or that Varuna misses falsehood (or false men). Prof Apte relies (p 411)

13. अभिनदी ईश्वरानि ततानि य सिनिय सक्षण्य दुभानि। च च I 124. 2, न च अहिर्वी अहिन्दा मिनातसमन्त शून्ये द्वारा साहि। VII 84 4 One may compare with I 124 2, सार्वं वै जातकस्तु तु ईश्वरानि in च च I 92. 10 The contrast between अभिनदी ईश्वरानि ततानि and मिनाति सक्षण्यां दुभानि is most striking and places the sense of ‘mi’ in a clear light and beyond dispute.
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on Rg. I. 124. 3,\textsuperscript{14} as decisively establishing that originally ‘mi’ was a verb of motion. In the first place, one verse cannot demolish what many verses quoted above convey. Besides, there is nothing in Rg. I. 124. 3 that establishes what Prof. Apte thinks it does. That verse says ‘Here this daughter of heaven wearing a garment of light is seen in the east (by us) simultaneously; she (Dawn) well follows the path of rta (cosmic order), she like (a woman) knowing well does not annihilate the several quarters’.

The sense of ‘command or law’ is quite appropriate in more than half the Rigvedic passages in which the word vrata occurs. In some passages the sense of ‘religious practices or modes of sacred worship’ is suitable. For example, Rg. X. 65. 11 says ‘(the Viśve-devas) that are good donors make the sun rise in heaven and spread about the Ārya vrata s over the earth’. Vide also Rg. VI. 14. 3.

There are several places in the Rgveda in which the words ‘avrata’ (11 times), ‘apavrata’ (in Rg. I. 51. 9, V. 42. 9, V. 40. 6), ‘anyavrata’ (in V. 20. 2, VIII. 70. 11, X. 22. 8) occur and in almost all of which vrata must be taken to mean ‘mode of worship or ethical and religious practices of the Vedic worshippers’. Prof. Apte has to admit this (pp. 479, 483). It will not do to ignore these passages in finding out the derivation and meanings of the word vrata or to clap them in a separate group (as Prof. Apte does on p. 413) and distinguish them from other passages supposed to indicate the divine phase. There is nothing to show that Vedic sages distinguished between divine vrata s and other vrata s meant to be followed by Heaven and Earth, rivers, mountains and human beings. Some of these passages in which the word ‘avrata’ occurs strongly militate against the theory of Prof Apte. For example,\textsuperscript{15} in Rg. I. 101. 2 Indra is

\textsuperscript{14} Rg. I. 124. 3. The meaning of the last quarter is that Usas always rises in the east and that she does not annihilate the separateness of the four quarters by sometimes rising in a direction other than the east. In thus the dawn simply follows the law laid down for her in the order of nature (riṣya panthām). The idea about the confusion of quarters is well expressed in Rg. V. 40. 5 Vide also X. 32 7.

\textsuperscript{15} Rg. I. 101. 2 is ‘वच्यं तान जात्मणेव कर्मणुः या हम्म भर ये अहं यमानवाक्य:’ while I. 101. 3 is ‘पश्चात वाल्मुक्तिः हैत्त्वम् सदृशः पति कल्पनोऽपि इत्यद:’ वर्गेभेन्द्रस्व विश्वेषस: सम्बन्धि व्रत इत्यस्य.
said to have killed Pipru who was avrata and in the very next verse it is said that Varuna and Sūrya abide in the vrata of Indra and the rivers also accept his vrata. Therefore, vrata in this hymn must mean something akin to the meaning of vrata in avrata and not akin to ‘tracks of luminaries’. Compare IX. 73 5 and 8 where avrata occurs with ‘raksati vrataṃ’ in IX.73 3 (both being verses about Soma).

There are seven passages in the Rgveda where the word ‘vivrata’ occurs. In six of them ‘vivrata’ is applied to the horses of Indra. According to Prof. Apte, the only natural meaning is ‘moving or wandering along diverse paths’ (p 419). But this is arguing in a circle. They can be explained if vrata is taken to mean ‘ordinance, duty or practice’, when applied to horses ‘vivrata’ may be held to mean no more than this that two horses are yoked on two sides of the chariot and obey the various orders indicated through the pulling of the reins. The 7th passage X. 55. 3 in which ‘vivrata’ occurs as an adjective of ‘yotih’ is difficult to construe and Prof. Apte has not succeeded in satisfactorily explaining it.

In several passages of the Rgveda phrases like ‘tava vrata’ occur. Whitney (p 409) stated that the phrase should rather mean ‘in thy established or approved course, following thy lead or example’, than ‘under thy control or protection’ or ‘in thy service’ as some scholars hold. Prof. Apte thinks that the translation of ‘tava vrata’ as ‘abiding in thy ordinances’ (by Macdonell) misses the point and avers that the proper meaning is ‘dominion, authority, region or sphere’. Some of the passages containing the words ‘tava vrata’ are Rg. VI 54. 9, IX. 102 5, X. 36 13, X. 57 6. In my opinion ‘tava vrata’ means ‘while we abide by your ordinances’. In X. 36 13 the first half16 is a relative clause without a verb and we have to supply a form of the root ‘as’ (to be) or of ‘bhū’. In some verses such a form of ‘as’ does occur with the words as in Rg. I. 124 15.17 Therefore wherever the words ‘tava vrata’ occur, we should generally understand that the meaning is ‘while abiding by your ordinances’. This is further supported by the fact that there are passages where the word ‘vrata’ and other words

16 ये सरिष्ट साधनस्य निर्भेक निग्राजस्य ग्रन्ति वचनस्य इत्यः। ते सीमाग्नि सीरवचारखो वधान्त बृहिष्य बिरर्मानि। इति। कर्म. 3. 36 13.

17 अध्यायमार्टितात्मा वात्सलामार्थ अबिघिस्येत् स्माहः। व ते 1. 24.15, वाजतस 12. 12, अर्थम् VII. 63 (55) 3.
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like 'sumati' in the locative are used with the forms of the root 'as' to be or of verbs meaning to abide or dwell. Vide Rg. I. 83. 3 ('vrate te kseti', 'abides in thy vrata'), II. 27. 13 ('ya ādityānām bhavati pranitau', 'who is within or under the lead of Ādityas'); X. 14. 6 'may we be in the good will of them (the pitṛs) that deserve to have sacrifices offered to them and also in their beneficient grace'. Vide also Rg III. 1. 21 and III. 59. 4, VI. 47. 13, X. 131. 7 (tasya vayam sumatau ..syāna).

There are eight passages in the Rgveda in which the word 'sucivrata' occurs and is always applied to some god or gods. In three passages VIII. 43. 16, VIII. 44. 21, X. 118. 1 'sucivrata' is an attribute of Agni and Prof. Apte renders it as '(Agni) with a blazing trail, track or sphere' (p. 421). He says 'suci' is derived from 'suo' (to shine or flame up), that the word 'suci' can only mean 'brilliant or flaming', that the meaning 'pure' is purely figurative and secondary and is found only in about six or seven out of a total of over a hundred or more in the Rgveda when it is an epithet of 'manīśa, stoma, mata or graḥ'. These remarks are mis-statements; 'suci' in the sense of 'pure' is not so rare as Prof. Apte tries to make out (6 or 7 times out of 100). In one verse alone addressed to the Maruts (Rg. VII. 56. 12) the word19 'suci' occurs six times and should ordinarily be taken only in one sense in those six and can only mean 'pure', since 'suci' is there applied to offerings (havya) and sacrifice. In VIII. 44. 21 Agni is styled 'sucivr-viprah' and 'suciḥ' and 'kavīḥ'. The word 'suci' occurs in that verse four times out of which 'suci' as applied to 'vipra' and 'kavi' can only mean 'pure or holy'. Vide II. 27. 13, where the yajāmāna (sacrificer) is called 'suci', I. 142. 9 where the three goddesses Bhārati, Ilā and Sarasvatī are said to be 'suci'. Conceding for argument that the root 'suo' originally meant 'to shine or blaze', the distinction of two meanings (primary and secondary) in 'suci' had disappeared long before the Rgvedic hymns were composed, as Rg. VII. 56. 12 and other verses establish Vide Rg. III. 62. 5 (where Brhaspati is called 'suci'), I. 181. 2 (where the horses of the Asvins are styled 'suci'), II. 33. 13 (where the herbs or drugs of Maruts are spoken of as 'suci'), VII. 49. 2 and 3 where waters are called 'suci' and

18. शेषी वर्ण हुसिं चक्रस्यानमस्य प्रभृ त्यस्य नस्यांम्। स्, X. 14. 6.

19 श्रुवध्यो यद्वा महात्। श्रुवध्यो श्रुवध्य स्मारयो श्रुवध्यहं। कतनं संस्कृयाति आपवत्रेनिन्द्रयानि। श्रुवध्य स्मारक इति। स्, VII. 55. 12 The word श्रुवध्य thrice applied to the Maruts may mean 'pure' or 'brilliant.' अधि: शुचिवरस्तानि। 'श्रुवध्यिन: श्रुवध्यिन: कविः। श्रुवध्य रोचत आदयत्। II. VIII. 44. 21.
VII 89. 3 (where Varuna is addressed as ‘śuici’) In the above passages the word śuci in at least a dozen cases is clearly used in the sense of ‘pure’, is applied to offerings, sacrifices, drugs, horses, waters or rivers and is not restricted to manisā, stoma, māta and grāh as Prof Apte wrongly asserts. Prof Apte minimises the number of times that ‘śuci’ means ‘pure’, and observes a discreet silence about its being an attribute of the physical objects mentioned above. Therefore, there is no difficulty in holding ‘sucivrata’ as applied to gods meaning ‘whose ordinances are pure or holy.’ In I 15 11 and I 182 1 the word ‘sucivrata’ is an attribute of the Āṣvinīs, in III 62 17 and VI 16 24 of Mitra and Varuna and in VI 70 2 of Heaven and Earth. Besides, we have the analogous word ‘sucikranda’ (the loud loud addressed to whom is pure) applied to Brhaspati in VII 97 5.

The word ‘mahivrata’ occurs five times and is applied to Soma (IX 97 7, IX 100. 9), to Agni (I 45. 3, X 115. 3) and to Varuna (VI 68 9) and the word ‘mahāmahivrata’ to Soma (IX 48 2). In all these cases the meaning ‘whose commands or laws are great or many’ would be quite appropriate. The word ‘mahī’ by itself occurs in over 110 passages in the Ṛgveda, in all of which ‘mahī’ stands for ‘mahat’ and qualifies words like ‘sravas’ (food or fame), kṣatra (‘prowess’ as in I 54 8 and 11), namah, sarma (in I 93 8), dātra (‘gift’, as in I 116 6), enas (in II 13. 10), kāma (II 22 1), Mahīśvana (in II 23 4), varūtha, dṛavina (III 1 22), rakṣas (IV 3 14) Prof Apte (p 475) quite unnecessarily suggests three separate meanings of ‘mahivrata’, the first of which is ‘of great dominion’, ‘of great tracks’, ‘of great exploits’ and expands that meaning by interpolating the words ‘mighty or resplendent sway or sphere’. ‘Mahī’ hardly ever means ‘resplendent’ by itself.

The word ‘priyavrata’ occurs only once in the Ṛgveda (in X 150 3), is applied to gods and means ‘to whom the ordinances laid down by them are dear’. Prof Apte (p 472) criticizes people who explain the word as ‘whose laws we love’; but he names no one who does so. Similarly, the word ‘puruṇvrata’ occurs once only in Ṛg IX 3 10, is applied to Soma and means ‘whose ordinances are many’. Both these words do not at all help Prof. Apte in his interpretation and are rather against his pet theory (of tracks of luminaries &c.)

The word ‘dhunivrata’ occurs twice (in Ṛg V 58 2 and V 87 1) and is applied to Marut or the band of Maruts. Prof Apte (p. 435)
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section 47) takes ‘dhuni’ as an adjective, and as meaning ‘roaring, storming’ and translates ‘dhunivrata’ as ‘whose paths are characterised by roaring or raging’. The word ‘dhuni’ occurs about ten times in the Rgveda and when an adjective means ‘one that shakes his enemies or clouds’ or is a noun meaning ‘river’ (as in II. 15. 5). Dhuni is also the name of a demon (in Rg. VI. 18. 8, VII. 19. 4, X. 113. 9). In I. 174. 9, V. 34 5 and 8, VI. 20. 12 ‘dhuni’ is an attribute of Indra and in I. 79. 1 of Agni. The Nirukta (V. 12) while explaining Rg. X. 89. 5 (in which both Soma and Indra are praised) explains ‘dhuni’ as derived from ‘dhū’ to shake. Therefore ‘dhunivrata’ should mean ‘whose ordinances are such as make others (breakers) tremble’.

It is not necessary to examine separately each of the verses in which the word ‘vrata’ occurs and Prof. Apte’s interpretations thereof. The preceding discussion is sufficient to show what vrata means in almost all passages in the Rgveda. In his zeal to buttress up his theory, Prof. Apte commits mistakes in the construction and translation of some verses. On p. 430 (section 29) he renders Rg. VIII. 94. 2 as ‘she (Prāṇi) in whose lap all the gods maintain their vratas, the Sun and the Moon also, in order that they may be seen’, explains that the Sun and the Moon are seen only when they keep their vratas and concludes that vratas must mean tracks followed by the Sun. Prof. Apte takes ‘sūryāmāsā’ as the subject of ‘Dhārayante’ along with Viṣve-devah’, but ‘Sūryāmāsā’ is in the objective case in relation to ‘drste’, the proper translation being ‘in the lap of whom (i.e. of Prāṇi, the mother of Maruts), all the gods uphold their laws in order that (people) may see the Sun and the Moon’. What is meant is that the Sun and the Moon rise at the proper times because the gods uphold their ordinances. If we compare VIII. 94.3 with I. 23.21 (=X.9.7), I. 50.1, I. 52.8, X. 57 4, X. 60 5 it would be clear that my translation is the only correct one and if that be so no question of ‘tracks of light’ will arise.

Misinterpretations of words like ‘ksitih’ in III. 3. 9 as meaning dwellings (rather it means “the common mass of people” as in III. 14. 4, VI. 65. 1, VII. 65. 2, VII. 75. 4, VII 79. 1

20. परस्पर बेः उपरवे बत बिखे धारत एसे। सूर्यामासद्रस्ते काम। VIII. 94. 2.
Compare अररु प्रशीते नेत्रयों देवता भरा र है। ज्योतिः पर बिखे एस। I. 23. 21 (=X. 9 7), एसे विषयाय सूर्याय I. 50. 1, बिखे बिखे म एसे X. 50 5. In all these cases एसे is the object of एसे and in VIII. 94. 2 the dual सूर्यामासद्रस्ते is used with एसे.
and of 'āsrūṣṭim' (on p 450) are passed over here. On VI. 70 5 Prof. Apte remarks (p 420, Sec 17) that to take 'vrata' in 'madhuvrata' applied to the deities Heaven and Earth as meaning 'law, duty or will' is almost absurd. One fails to see why it would be absurd to hold, when heaven and earth are spoken of as 'dropping' madhu (madhuścūta) and 'yielding madhu' (madhudughe), that the Vedic poet thinks that the laws of Heaven and Earth as deities are sweet (and not harsh).

We have next to turn to the word 'dhrtavrata' which occurs eighteen times in the Rgveda. Out of these Varuna is certainly called dhrtavrata in seven passages viz. in I. 25 3 and 10, I. 44. 14, I. 141 9, II. 1. 422, VIII. 27 3 and X. 66 5. Both Mitra and Varuna are styled 'dhrtavrata' in I. 15 6, VIII. 25 2 and 8 (and also 'ksatriya' in verse 8). Indra and Varuna are said to be dhrtavrata in VI. 68 10, Indra alone in VI. 19. 5 and VIII. 97 11, the Ādityas in II. 29. 1, Viśvedevāḥ in X. 66. 8 (and also 'ksatriyāḥ'), Agni in VIII. 44 25 and Savitr in IV. 53 4. Prof. Apte (p 430 para 37) avers that Varuna is pre-eminently called dhrtavrata (this is not quite accurate as more than half the passages in which the word 'dhrtavrata' occurs refer to gods other than Varuna), because he maintains intact the paths he has excavated for the luminaries or he sees that the fixed laws of the movements of luminaries are properly observed. Unless one has made up one's mind that vrata signifies tracks of luminaries or their fixed movements, these 'dhrtavrata' passages are of no help in settling the original meanings of vrata. They can all be well construed by taking 'dhrtavrata' in the sense of 'one who upholds or supports his ordinances'. Supposing that Prof. Apte is right in thinking that the epithet pre-eminently applies to Varuna it is quite arguable that what is mainly aimed at in calling Varuna 'dhrtavrata' is the high moral level Varuna is held by the Rgvedic sages to maintain by punishing sinners, by looking into the truth and falsehood of men (VII. 49 3 'satyāurte avapaśyant ānānām'), by the fact that he is styled 'ksatriya', 'rājan' and 'samrāj' (who exacts obedience to his laws) as shown above. Therefore, the view that vrata means ordinances in connection with Varuna is far more appropriate than the theory about his seeing that the luminaries follow their tracks. In this connection the word 'dhrtavrata' in I. 25 6

21. मङ्गो तत्वावधियः समिन्द्रता सहवृत्ता मङ्गो मङ्गोते। भ 67. 5
22. व्यवन्ये राजा चरणो बुधजातव सिंहो भस्यि चरणं हर्षः। भ 22. 1 4.
23. तवित्समानन्यासते वनन्तता च म सुव्रजत। शुवबालाय द्राक्षरे। भ 1. 25. 6.
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becomes very important. Almost all scholars hold that that verse means '(Mitra and Varuna) fond of the donor who observes the laws of religious worship partake of the same offering (made by the donor) and they are not heedless about it (or do not miss it)'. Scholars hold that in this verse the word 'dhrtavrata' applies to a human worshipper and not to a god as in all other passages. Prof. Apte (p 430 para 37) explains that the words 'dhrtavrata dāsuse', mean 'donor who makes a gift to (Varuna) that is dhrtavrata.' This construction is objectionable for several reasons. There are two deities referred to in the principal sentence (the verb is 'āsāte'), while dhrtavrata, being singular, can only be construed with one deity. Prof. Apte further relies on VIII. 94. 2 of which he gives an interpretation which as shown above is wrong. Constructions parallel to 'dhrtavrata dāsuse' and containing an adjective of the word 'dāsuse' are found in other Rgveda passages. For example, in I 142. 1 we have 'O Agni! spread the ancient thread (i.e. sacrifice) for the worshipper who has extracted Soma juice'. Here the words 'sutasomāya dāsuse' do not mean 'to the worshipper who gives offerings to the god who extracts soma'. Similarly, in VIII. 5. 6 the words 'sudēvāya dāsuse' mean 'to or for the worshipper (or donor) who worships god' (or for donor to whom gods are beneficent). These several considerations make it highly probable that 'dhrtavrata' is an attribute of a human being in I. 25. 6 and not necessarily of Varuna. If that be so, vrata in 'dhrtavrata' must mean 'ordinances or mode of religious worship' and not 'tracks of luminaries'. We have the word 'dhrtadaksa' (who upholds strength i.e. who is strong or constant) applied to a priest in X. 41. 3. It is worthy of note that the Śatapatha Br in explaining 25 'nīsasadā dhrta-vrato Varunah' in Rg. I. 25. 10 (= Vṣ. S. X. 27) remarks that the king and a brāhmana deeply learned in the Veda are both 'dhrtavrata'. It is probable that even in the times of the Rgveda people had come to assign the same meaning to the word 'dhrtavrata' that the Śat. Br. ascribes to it. Conceding for argument that dhrtavrata in I. 25. 6 refers to Varuna, that does not at all solve the problem of the derivation and meaning of vrata. The word 'vratam' occurs only once in Rgveda X.

24. सन्तिकृतो अयो या पि द्रविषीन अयो दत्तसेवोऽपि। तत्र दयत्र दूरवेद्वाच द्वातसेवो झालपे। I. 142. 1. तत्सिद्धेन दारियायुवे स्नेहाविपिरित्येदि। श्रवणोपविस्तिरीतं VIII. 5. 6

25 निदित्वाद शुद्धता तत्र भूतवादै व परा ...एव च शोभितसैुतो मो महेयेदु शुद्धादातृ। जवधप V. 4. 4. 5, हि तेवं शुद्धादि रज्ज भाष्याय भवेषु। नी. च च VIII. 2.
65. 6 and probably means 'the cow' that is the carrier of vrata.' i.e., of the milk on which a sacrificer has to subsist. In T. S. VI. 2, 5 2-3 it is said that milk is the Brāhmaṇa's vrata. On p. 443 Prof. Apte refers to Sūrya being called 'vratapa' very aptly. Vratapā occurs nine times in the Rgveda, but the Sun is called 'vratapā' only once in I. 83. 5. Vratapā means nothing more than vratapati, which word occurs in T. S. I 6 6 32, I 6 7-2 and Vāj. S I 5 and is applied to Agni. In these passages 'vrata' means a religious vow such as that of a Vedic student who undertakes to study Veda after Upanayana. There is no reason why the word 'vratapā' in the Rgveda should not be deemed to have been used in the sense in which 'vratapati' is employed in the T. S and Vāj. S. Similarly, in Rg VII 103 127 it is said that the frogs lying silent for a year (in crevices), like brāhmaṇas observing a vrata, send forth their croaking inspired by the rains. Here 'vrata' has the meaning 'a sacred vow or observance' which is the sense in which the word is used in medieval times and is so used even upto this day.

There is one more word viz. vravrata, which is analogous to 'dhrtavrata' and which remains to be considered. That word occurs only twice (i.e., in Rg. IX. 62 1128 and IX. 64 1) and is an attribute of Soma. Prof. Apte (p. 485, section 48) tries to fit this word in his scheme by referring to the description of Soma as bellowing like a bull, as a bull among cows and as brandishing and sharpening his horns. One must not forget the twofold character of Soma as a very pre-eminent deity (the whole of Rg. IX is a glorification of Soma) and as a beverage produced from the twigs and tendrils of the Soma plant and that these two characters become mixed up. In the process of producing Soma beverage, four sounding holes called uparavas are employed29 (vide H of Dh. vol II pp. 1154-55).

26 अद्याये वधु भवति ततापवग्न ब्रह्मचर्ये भवति यज्ञ भवति जत जर्तिस्यामार्कानि वेष्यानि रत्नपति। ते स I 6 7 2, अद्य भवति जर्तिस्यामार्कानि तद्वर तमे रत्नपति। ते स I 6 6 3.

27. अंसृतर हस्यायत्नां हस्यायत्नां हस्यायत्नां। यज्ञ चल्ल्यानिनित्तां भस्यायत्नां अविविवुच्यां। झर. VII. 103. 1 Vide निकत् IX. 6 which explains this verse. Persons engaged in solemn sacrifices like the Sāṃvatsarakāsatras had to observe certain strict rules such as not speaking with non-Aryans, subsisting on milk &c. Vide तथा III. 3 4 (प सरसम श्लोकति), झर. वधु भवति XI 5 1. 1 and अद्याये वधु भवति XII 8 1. 3. 7. 29. (or Uttarāṣṭaka VI).

28 यथा तुषा तुषात तदपि अतिरिक्ताः। ततापवग्न वातावरणे IX 62 11। सुपि तदाय प्रायस्करो तदमेतिस्य। अद्याये वधु भवति VIII. 4 25 for the uparavas.
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for 'uparavas': This is described as the bellowing of Soma, when Soma is called a vrs (bull) or vrsabha. Most of the great Vedic gods (Indra, Agni, Soma and others), their chariots, their weapons and even the exhilaration on drinking Soma are spoken of as bulls 30. When Soma twigs are being pressed with stones (grävan) the tendrils of Soma look like horns. All these descriptions about bellowing &c. apply strictly to the soma plant and are poetically transferred to the deity Soma. Prof. Apte translates 'vrsavrata' as 'whose behaviour or deportment is like that of a bull'. On the other theory also we can easily explain the word as meaning '(Soma) whose ordinances are powerful like a bull'. Vrsavrata is an attribute of god Soma and cannot be easily construed with god Soma, if vrata primarily means some physical activity and its implications are rather against Prof. Apte's theory.

The result of this long discussion is that Prof. Apte's theory of the derivation of vrata from the root 'vr' and his long scheme of meanings is not proved and that the derivation from the root 'vr' expressly stated by Yäksa at least twenty-five centuries ago and accepted by most scholars has not been at all shaken. Prof. Apte probably did not anticipate that the meaning he assigned to 'vr' would be challenged, but I dispute that meaning also.

There are three passages of the Rgveda in which the words 'vrtam na cakram' (like a round wheel) occur, viz I. 155 6 (addressed to Visnu), IV. 31 4, V. 36. 3 (both addressed to Indra). Prof. Apte did not mention them and they have no bearing on the derivation of vrata. At the most those might have been relied upon for the meaning of the root 'vr'. In this discussion we have restricted ourselves to verbal forms or present participles and omitted past passive participles which sometimes depart very much from the root-meaning as in the case of 'krtâ' in Rgveda X. 43. 5 (krtam na śvaghñi vi cinoti devane). 'Vrta' cannot mean revolving even if vr meant 'to revolve', it is vartamâna that might have that meaning if 'vr' originally meant 'to revolve'. Besides, Rg I 155 6 is obscure. It probably refers to the belt of the zodiac that goes round the sky.

It is necessary to clarify the meanings and mutual relations of the three words vta, vrata and dharman. The meanings (three)

30 Only one verse need be quoted to illustrate the above. Rg. II, 16 6 is कृष्णं ते च यज ते कृष्ण यज यज यज्ञं हरि हर्यज्ञामानाम्. कृष्णं महर्षि स्वसमिति कृष्णं सशस्त्रं पुराप्रस्तः हृदे उत्साहिः
of 'vrata' have been specified in H of Dh vol IV pp 2-5 and the meanings of vrata have been discussed in what precedes (vide pp 5-8). In the Rigveda the word is dharman and not dharma. For a brief discussion of dharman vide H of Dh vol I, p 1. In the Rigveda sometimes dharman is masculine and often an adjective, meaning 'upholder or sustainer' as in Rg I, 187 1, X, 92 2. In X, 21 3 (tva dharmāna ēate) the word is masculine. In other cases it is obviously in the neuter gender as in I, 22 18 (ato dharmāni dharāyaṇam), V 26 6, IX 64 1. In these passages the meaning seems to be 'religious rites or sacrifices', thus approaching vrata in one of its senses. In I 164 43 and 50 (= X, 90 16) sacrifices are said to be the primeval dharman. Vide also 'prathamā dharma' in Rg III 17 1 and 'sanatā dharmanā' in Rg III 31. In some cases this sense of dharman would not do, as in IV 53 3, V, 63 7, where the meaning seems to be 'fixed principles or rules of conduct'. In some cases dharman appears to mean almost the same thing as 'vrata'. For example, in VII 89. 531 the sage says 'when we destroy (or violate) your dharmas through heedlessness (or indigence), do not harm us, O Varuna, on account of that sin', which is just the same as Rg I 25 1, where we have 'vratam' for dharmanā. In VI, 70 132 it is said 'heaven and earth, never decaying and endowed with plenty of seed, are held firmly apart by the dharman of Varuna'. In VIII 42 1 (cited above) making the Heaven firmly fixed is described as one of the vratas of Varuna.

Though in this way in some passages even of the Rigveda the senses of 'vrata' and 'dharman' appear to have coalesced, there are verses where all the three words or two of the three occur. It may be noted that even in what are regarded by Western scholars to be later portions of the Atharvaveda (e.g. 18.2 7, 14 1.51) the word is dharmanā. All three words occur in Rg V, 63.731 'O wise Mitra and Varuna! You naturally (or according to your fixed rule of conduct) guard your ordinances with the wonderful power of an aśvina; you rule over (or shine over) the whole world according to the principle of cosmic order, you e ānāh in the heaven the Sun that is (like) a brilliant...
chariot'. Vrata and dharman occur in V. 72. 2 and VL 70. 3 34; rta and vrata occur in I. 65 2, II. 27. 3, III. 4 7, X. 65. 8. Speaking generally, 'rta' is the cosmic order that has been there from the most ancient times. Vrata means the laws or ordinances supposed to be laid down by all gods or by individual gods. Dharman meant religious rites or sacrifices or fixed principles. Gradually the conception 'rta' became faint and receded into the background and 'satya' took its place. Dharman became an all-embracing conception and vrata came to be restricted to sacred vows and rules of conduct to be observed by a person as a member of a community or as an individual.

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34. व महाबिष्कृते धर्मकस्तरि कुमोः सितक्षा विद्युक्तका संबन्ध ए VI, 70 3.
CHAPTER II

VRATA in Vedic Literature, Sūtras and Smṛtis; definition and importance of Vratas.

After dealing with the etymology and semantic development of the word ‘vrata’ from the passages of the Ṛgveda in which the word occurs, it is now time to turn to the other Vedic Samhitās and the Brāhmanas for finding out how that word is dealt with in them. Some of the Ṛgvedic verses occur in other Vedic Samhitās. In several such passages vrata appears to mean ‘divine ordinances’ or ‘ethical patterns of conduct’. For example, the verse of Ṛg I. 22. 19 ‘Mark the deeds of Viṣṇu, the helpful friend of Indra, whereby he watches over his ordinances’ occurs also in T S I. 3. 6; 2, Atharva VII. 26. 6; Vayu S. VI. 4; Ṛg VIII. 11. 126 ‘O Agni! thou art a God that protects ordinances among (gods and) men, thou art to be praised in sacrifices’ is also found in Atharva 19. 59. 1; Vayu S. IV. 16; T. S. I. 1. 14; 4-5 and I 2. 3. 1; Ṛg I. 24. 15 is found in Vayu XII. 12 and Atharva VII. 83 (88) 3 and XVIII. 4. 69; Ṛg X. 191. 3 is almost the same as Atharva 37 VI. 64. 2, the latter substituting the word ‘vratam’ for ‘manah’ in the former and thereby indicating that ‘vrata’ means ‘resolve to undertake a religious observance’; Ṛg VII. 103. 1, in which frogs that lie down silent for a year and begin to croak at the advent of the rains are compared to brāhmans observing a religious vow, occurs in the Atharvaveda IV. 15. 13; Ṛg X. 12. 5 is the same as Atharva XVIII. 1. 33; Ṛg X. 24 is almost the same as Atharva XIX. 59. 2; Ṛg I. 84. 12 is equal to Atharva XX. 109. 3, in all of which the words vratam and vratānu occur. Agni is frequently called ‘vratapāth’ in the Ṛgveda (V. 2. 8; VI. 8. 2; VIII. 11. 1; X. 32. 6) and also Sūrya is so called (Ṛg I. 83. 5) In the other Samhitās Agni is styled ‘vratapāth’ as well as ‘vratapātu’ (protector or lord of vrata) Atharva XX. 25. 5 (Sūryo vratapā) is the same as Ṛg L 83. 5; Atharva XIX. 59. 1 (τραμ-Αγνε vratapā asl) is same as

35 निःशोहः नामाश्च यमो नामाश्च परमाश्च, तस्य तस्माद भवानि। तत्त्वमात्मा सर्वमेव यस्माद्भवानि। यस्मातान्तरे भवानि।
36. तत्त्वमात्मा सर्वमेव यस्माद्भवानि। तस्य तस्माद भवानि। तत्त्वमात्मा सर्वमेव यस्माद्भवानि।
37. तस्य तस्माद भवानि। तत्त्वमात्मा सर्वमेव यस्माद्भवानि। तत्त्वमात्मा सर्वमेव यस्माद्भवानि।
Vrata in other Samhitās

Rg VIII.11.1; Vāj S I.5.38 says ‘O Agni, lord of vrataś! I shall undertake a religious observance (or obligation). May I be able to carry it out, may that (undertaking) of mine succeed; here do I approach truth from untruth’. The T. S I.3 4.3 also styles Agni ‘vratapati’. Here and there Vedic Samhitās other than the Rgveda do employ the word ‘vrata’ in the sense of ‘ordinances of a god or of gods’ as in T. S. IV.3 11.1, 2, 3 or Atharvā VII.40 (41) 1, VII. 68 (70).1 (‘Sarasvatī vrataś te’). But in many places in all the Samhitās (other than the Rgveda) and in the Brāhmanas and Upaniṣads generally the ordinary senses of vrata are two, viz (1) religious observance or vow, or restrictions as to food and behaviour when one has undertaken a religious vow, or (2) the special food, that is prescribed for sustenance when a person is engaged in a religious rite or undertaking, such as cow’s milk, yaugū (barley gruel) or the mixture of hot milk and curds (called āmksau). Both meanings of vrata are given by Yāśka in his Nīrukta39 A few passages from the Samhitās and Brāhmanas are cited below to illustrate both meanings. For the first meaning, vide the following: T. S II. 5.5.6 40 this is his vrata (vow); he should not speak what is untrue, should not eat flesh, should not approach a woman (for sexual intercourse), nor should his apparel be washed with water impregnated with cleansing salt; for, all these things the gods do not do’; T. S. V 7.6.141 ‘birds are indeed fire; when one who has performed Agniceyana eats the (flesh of) birds, he would be eating fire and would meet with disaster (or distress); (therefore) he should observe this vrata (not to eat bird’s flesh) for a year,

38. ब्रह्मवेद्यात् ब्रह्मदृष्टि ब्राह्मवेद्यात् ब्राह्मदृष्टि सत्य ।
   यथार्थत्वस्य ब्रह्मदृष्टिः सद्यात्मकत्वस्य ब्राह्मदृष्टिः।
   वाज. सं. I 5; आग्नेयस्य रत्नादिपिर्वस्य तथाकिरियां वस्तुनिषेधाय
   एवास्त्रिं सोडिः। वाज सं. II. 28, आग्नेयस्य
   रत्नादिपिर्वस्य तथाकिरियां वस्तुनिषेधाय
   वाज सं. I 3 4 3; ब्राह्मदृष्टि ब्राह्मदृष्टि
   यथार्थत्वस्य ब्राह्मदृष्टिः सत्य ।

39 यास्की नीरुक्तः नीरुक्तस्य बार्त्तितविः सत्य।
   यास्की नीरुक्तः नीरुक्तस्य बार्त्तितविः सत्य।
   वाज. सं. II. 14.

40. तत्तत्त्वं ब्रजः। नारायणं तत्तत्त्वं ब्रह्मदृष्टिः
   तत्तत्त्वं ब्रह्मदृष्टिः वाज. सं. II. 5.5.6

41. दशे कार्यान्‌नात्तिस्मि पशुक्षणमिकायत
   तत्त्वात्मानसति भूतासिन्यात्। संसारं ब्राह्मदृष्टिः
   वाज. सं. V.7.6.1.
for vrata does not extend beyond a year’. The Śankhāyana\textsuperscript{42} Br VI 6 prescribes ‘He has to observe the vrata, viz that he should not see the rising sun nor the setting sun’. The Tai A. I. 28 6 states ‘this is the vrata for him (for him who has performed Ārunaketuka-cayana), viz he should not run while it is raining, should not urinate or void ordure in water, should not spit, should not bathe naked, should not step over lotus leaves or gold, should not eat (the flesh) of a tortoise’.

The Brhadāranyakopanisad (I 5 21-23) remarks “now begins the consideration about vrata, Prajāpati indeed created the organs, which when created, were with each other, speech stood fast (by the view) ‘I shall only speak’ (and do nothing else)’ . Therefore one should perform only one vrata, viz one should only breathe in and should emit breath, for fear that otherwise (if one were to engage in the activities of the other organs) wicked Death may seize him”.\textsuperscript{43} It is stated in the Tai, Up III 7-10 ‘one should not speak ill of food, that is the vrata, ...one should not shun food, that is the vrata. one should prepare ‘much food ...one should not refuse residence to a man whatever (when he comes as a stranger seeking shelter), that is the vrata; therefore one should secure plenty of food by some method or other.”\textsuperscript{44} In the Chandogypapanisad (adhyāya II, khandas 13-21) the words ‘tad vratam’ occur several times in relation to the injunctions when one is engaged in the upāsanā of several Śāivas not to complain about the hot sun, raining cloud, seasons, lokas (worlds), domestic animals, brāhmanas and the injunction not to eat marrow for a year (or not to eat it at all).

A few passages from the Vedic Literature may be cited for the second meaning of vrata (food for sustenance &c) men-

\textsuperscript{42} तत्र भदरारणयकोपानि वैभवात्सल पवन जैतिः। तत्र द्बि VI 6 तत्र IV. 1, 3 refers to this text and Sabara remarks that these are दलालंबसन, that they are पुरवत्व एवं नवकृत्य, and that this text lays down a restriction that one should make a resolve not to see the rising or setting sun.

\textsuperscript{43} अवदो तसुस्मिना। विद्यातपः कर्मकर्मणि खरुहे तात्रिभुजंप्रभुजाधिपतिः प्रकृति-व्यावहारमिति नापुरं। —तत्रात्तिकम्यम्यम ब्रह्मचर्यावलयावलयायः अन्नम वाप्यम शुद्धार्थः पवित्रस्वम्। श्रूर द्वै I 5. 21-23. This passage is the basis of देवानादुपप III, 3 45.

\textsuperscript{44} अर्थे न निद्रायात्। तद्युत्तरः। अर्थे तदुप कर्मणि। तदुप कर्मणि। तलापयात् कार्यं न विचारं भवस्य सन्दिधाय। ते D. III. (पुस्करी), 7-10
Meaning of vrata

mentioned above. The T. S. (VI. 2 5.1.) remarks 45 'he (diksita) observes the vrata taking the milk from one udder, then from two udders, then from three, then from four; this is called ksura-pavi (razor-edge) vrata; barley gruel is the vrata of a ksatriya (when diksita), amikśa (hot milk and curds mixed) of a vaisya.' The Śatapatha Br. provides 46 that a diksita (one who has undergone the consecration ceremony for a Vedic sacrifice) should subsist on milk. In another place the Śatapatha says 'for him he heats u ata' (i.e. the food or milk). The Ait Br. also provides 47 that the diksita first takes (the milk) from four udders as vrata on the Upasad days, then from three &c. Vide T. A. II 8 48 'milk is the vrata of a brāhmaṇa (sacrificer); yaṇugū of a ksatriya and amikśa of a vaisya.

It appears that in the times of the Brāhmaṇas the word 'vrata' had come to have two secondary senses derived from the sense of 'religious observance or obligation'; viz. 'a proper course or pattern of conduct for a person', and 'an upavāsa' i.e. the sacrificer's staying at night near Garhapatya fire or fasting. As illustrative of the first may be cited a passage that occurs towards the end of the Ait Br viz. 'this is the vrata for him (for the king who has performed what is called 'brahmanah parimarāh') that he should not sit down before his enemy sits down (but should do so after), if he thinks (from information received) that his enemy is standing the king should also stand up; he should not sit down before his enemy (does so); if the king thinks that (the enemy) has sat down he may then himself sit down, he should never sleep before his enemy sleeps; if he thinks that the enemy is awake he should himself keep awake;

45. Vide IX. 2 2 10 and 16.

46. Vide IX. 5 1.1; Ait Br. 3 2 10 and 16.

47. Vide IX. 2 2 10 and 16. For Upasad vide H. of Dh vol II pp. 1151-52. On the first day of upasad in the evening the milk of all four udders is to be used by the sacrificer, of three on the 2nd day in the morning, of two in the evening of 2nd day and of one udder on 3rd day morning.

48. Vide Ait Br. 3 2 10 and 16. This passage is the subject matter of Jaimini IV 3 8-9 and VI 8 28. The sentence preceding the above &c. 18 'as a Kshruvedaṇaḥ śivapumberaṁośālikīniḥ ṣaṇḍha-mātra, sāvakaṁ.' Compare vide Śr. VI. 2 5.2-3.
even if the enemy has his head as hard as a stone (or has a stone helmet on his head), he (the king who performs the *pañcāra*) quickly overthrows him. 49

The other secondary meaning of *vraţa* seems to be *upaṭṭa (i.e. Yajamāna's passing the night in the Darṣa-istī and the Pūrṇamaśa-istī near the Gāṛhapatya and other fires, or reducing his intake of food or fasting) "that he performs *upaṭṭa* in Darṣa and Pūrṇamaśa istīs is so because the gods do not partake of the offering made by one who has not undergone *vrața*, therefore he undergoes upāvīṣa with the thought 'the gods may partake of my offering'" (Ait Br. VII 2). 50

Coming to the Śrāutasūtras, 51 the two principal meanings of *vraţa* mentioned above often figure in them. For example, the *Ap. Śr S* IV 2 5–7, IV 16 11, V 7 6 and 16, V 8, 1, V. 25, 3–20, IX 3 15, XI 1 7 and IX. 18 9, *Āsv Śr S* II 2 7, III. 13. 1–3, *Śān Śr S* II 3 26 may be referred to for the first meaning and *Ap Śr S* X 12 4, X. 17 6, XI 15 3 and 6 for the second (viz. food or milk &c.) The Grhyasūtras and Dhaarmasūtras also present the same meaning of *vraţa*. For example, the *Āsv. Gr* III 10 5–7 states: these are the vratas for him, viz he should not bathe at night, nor bathe naked, nor run while it is raining.

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49. That is, only one who has not eaten, or one who is fasting.

50. The meaning of *vraţa* as food, milk &c at *VIII 28*.

51. A few of these passages may be set out here:

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Meaning of vrata in sūtras

&c.; the Pār. Gr. II 8 says that the snātaka has to follow for three days after samācārtaṇa certain observances such as not eating flesh, not using earthen vessels for drinking water, not seeing women, śūdras, corpses and crows, not speaking with śūdras, not urinating nor voiding ordure nor spitting in front of the sun, or he should simply speak the truth (instead of observing the other requirements of this passage). Gantama (VIII. 15), Śāṅkhāyana-grhya (II 11–13), Gobhila-grhya (III 1. 26–31) and others mention certain vrataṣ (now obsolete) which every Vedic student was to undergo. Vide H. of Dh. vol II pp 370–373 for descriptions of these. The Āp Dh. S. II 1. 1. 1 ff. specifies the observances to be followed by the husband and wife from the day of their marriage such as eating only twice in the day, not eating to satiety, fasting on parvan days. Similarly, the Āp. Dh S. (I. 11. 30 6, I 11. 31) sets out the observances for snātakas (atha snātaka-vratāṇi) Pāṇini has a special sūtra "vrata" (III. 2. 80) for explaining the formation of words from vrata with the affix m (mīn) preceded by a substantive such as śāndilāsāyin, and "āśṛddha-bhūṣ” (one who has taken the vow of not partaking of śṛddha food) Pāṇini (III. 1. 21) also teaches the formation of a denominative verb from vrata in the sense of "doing" (vrata-yati vrataṁ karoḥ). It is the Kāśikā that adds a vārtika (absent in the Mahābhāṣya) that the verb so derived expresses both the eating of food and the eschewing of it.

As prāyaścittas (expiations) involved the observance of several strict rules they came to be called vrataṣ in Manu (XI. 117, 170, 176, 181), Yājñevalkya (III. 251, 252, 254, 258), Śāṅkha (17. 6, 22, 42, 61, 62) and other smṛtis. In the Mahābhārata the word vrata is mainly used in the sense of a religious undertaking or vow in which one has to observe certain restrictions about food or one’s general behaviour. Vide Vanaparva 296 3, Udyoga 39. 71–72, Śanti 35 39, Amuśāsana 103 34. It was also applied in the epic to a course or pattern of conduct or behaviour not necessarily religious. For example, in the Sabhāparva 58 16 Yudhishthira says that it has been his constant vow that he would not refuse dice-play when he was challenged to it. Apart from

52 वाणिज्यावतां श्रद्धशिविशेषतः काशिक्सौऽपि अमुशशास्त्र याधिरमाधिशास्त्र। अस्मा च सू वै 1. 1–4।

53. सर्वस्मित्वाः मथिविशेषावताः मथवात्वानात्मवत्वात् निष्पूर्ति। पत्र III. 1. 21। भाषा काशिका।

54. अध्यात्मक न निष्पूर्ति काशिकातिविशेषतः ज्ञात्र ये प्रति न। भाषाय 58. 16।
the secondary applications of the word vrata, its principal meaning from at least the first centuries of the Christian era onwards has been that of a religious undertaking or vow, observed on a certain tithi, week day, month or other period, for securing some desired object by the worship of a deity, usually accompanied by restrictions as to food and behaviour. This is the sense in which the word vrata will be used in this section. Vratas may be expiatory (i.e., they will be pāyasacittas) or obligatory (such as the vratas of a brahmaçārin or snātaka or householder) or they may be voluntary and self-imposed for securing some specific end. Expiatory vratas have already been dealt with in the 4th volume of the H of Dh under Prayasacittas. The vratas of a brahmaçārin, of snātaka and of the householder have been treated of in volume II of the H of Dh. Vratas or vows that are more or less self-imposed will be discussed in this section of the 5th volume.

Vows are found in all religions. The Old Testament and the New Testament both bear witness to the sacredness of vows, vide Isaiah 19. 21, Job 22. 27, Psalms 22. 25, Acts 21. 23. The Jainas have five great vows and the Buddhists have the pañca-sīlas.

A great deal of discussion is found in the medieval digests on a comprehensive definition of vrata. Sabara on Jai. VI 2. 20 arrives at the conclusion that by vrata is meant a mental activity, which is a resolve in the form 'I shall not do this' and gives as an illustration the sentence 'one should not see the rising or setting sun'. Medhatithi on Manu IV. 13 seems to accept this. The Agnipurāṇa provides 'a restrictive rule declared by the sāstras is called vrata, which is also regarded as tapas; restraint of senses and other rules are but special incidents of vrata, vrata is called tapas because it causes hardship to the performer (of the vrata) and it is also called yama since in one has to restrain the several organs of sense'. Manu II. 3

55. तस्य प्रतिविधिः महात्माणं ज्ञातविवाति सनातनाताति। प्रतिविधि च तदात्मां कर्मविषये
न वातिः स वातिः स वातिः यथा वातिः वाति वाति वाति वाति वाति वाति वाति वाति वाति वाति वाति
 Manu II. 3.

56. ज्ञातस्य ज्ञातमस्य ज्ञातस्य ज्ञातस्य ज्ञातस्य ज्ञातस्य ज्ञातस्य ज्ञातस्य ज्ञातस्य ज्ञातस्य ज्ञातस्य ज्ञातस्य ज्ञातस्य
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 Manu II. 3.

The first verse is also Madhurāṇa I 128 1.
Dejinitzon DJ ‘1)1 ata.
29
declares\textsuperscript{57} ‘resolve is the root of desires, of sacrifices, of vratas and the characteristics called yamas—all are known to spring from resolve’ But every sankalpa entertained by any person whatever is not and cannot be called vrata. It may be noted that the Amarakośa holds\textsuperscript{58} that the words ‘niyama’ and ‘vrata’ are synonyms and that the latter consists of fast and the like that produce merit (punya), while the Āp. Dh S I 2, 57 remarks that the word tapas is applied to the rules of conduct prescribed for a brahmācin (“niyamenu tapahśabdah”) The Mātakāra\textsuperscript{59} on Yāj I 129 appears to indicate that vrata is a mental resolve to do something or refrain from doing something, both being enjoined as duties. It is therefore that Śrīdatta (probably taking his cue from Śabara and the Mūt) in his Samaya-pradīpa defines vrata as ‘a definite resolve relating to a certain matter held as obligatory’ and proceeds to lay down that it may be positive (‘being in the form ‘I must do it’) or negative (‘I must not do this’) He further holds that a resolve\textsuperscript{60} made with the addition of a condition not enjoined by śāstras is not a vrata: e.g. if a man were to declare that he would observe a fast if his father would not forbid it and that otherwise he would not, this would not be a vrata and that, since sankalpa is the principal matter in a vrata, if a man of weak intellect or an ignorant man observes a fast without sankalpa, it would be simply so

\textsuperscript{57} Sūtra 9, verses 5–12 mention ten yamas (śāstra, duṣṭa, abhisa, āma, &c.) and ten nayas (such as śāstra, śīla, upāras, ātu, &c.), while the śūryopadeśa mentions only five yamas (śāstra, śīla, duṣṭa, āma, &c.) and five nayas (śīla, duṣṭa, śāstra, abhisa, &c.).

\textsuperscript{58} Nīlama cintānaśâyī, bāravasāndhī, dū̑rakāya. Āmsarākōśa.

\textsuperscript{59} The śūryopadeśa (16 17–19) enumerates a large number of nīlamās (and includes abhisa, ācharya, and āma under them). The bhāvanāśāla after quoting śudra II 3 explains ‘�नेक कर्मणा इति।’

\textsuperscript{60} Sūtra 1129, 60 1: In another phrase, ‘परमपत्थर्थर्थर्थविक्रमविक्रमकालिनिमां’ means ‘संविभाजितां’
much physical hardship but no vrata. The Kṛtyaratnakara61 mentions several definitions of vrata given by its predecessors, one of which by Deveśvara was that ‘a vrata is that which is included in the vratakanda’. This last is a desperate effort at definition and leaves the inquirer hardly wiser than before. That sankalpa is closely connected with vrata cannot be gainsaid and follows from a verse of Laghu-Viṣṇu62 ‘the choosing of rūnts is the starting point of a sacrifice, sankalpa that of vrata and of a japa of mantras (in honour of a deity)’. Śūlapāṇi defined vrata on almost the same lines as Śrīdatta Lakṣmilāhāra in his Kṛtyakalpataru on vrata does not define vrata but begins his treatment of vrata with vrataprāṣamas. Prof K V Rangaswami Aiyangar in his Introduction to the Vratakanda of the Kṛtyakalpataru remarks (p XXIII) ‘Raghu­nandana in his Vratatattva also avoids any attempt to define vrata’ Prof Aiyangar did not notice that Raghu­nandana discusses the question of the definition of vrata in his Ekādaśat­tattva (Jīv vol II p 7) and therefore he did not repeat the definition in the Vratatattva. Raghu­nandana mentions63 the definitions of vrata given by Nārāyana and Śrīdatta, does not agree that vrata is a sankalpa but holds that vrata means various rites about which a resolve is made and also that vrata is a nāyana (a restrictive rule) enjoined by the sāstra, characterised by upaśā in the like and not every niyama such as ‘rtukalabhigāmi syat’ (Yāj I 79, Manu III. 45). The Vrataprākāśa (a part of Viṃśitrodaya) defines vrata as ‘a special sankalpa concerning what is well known to the learned as vrata’, just as mantras are those that are well-known among the learned as mantras64. The Dharmasindhu (p 9) defines vrata as a kind

61 दैविकरथविधिकारणयोग विषयकप्रियतत्त्वमेव वैचित्यवृत्तिः। 
62 भास्करं च वर्णं संस्कृतं । भास्कररथविधिकारणयोग विषयकप्रियतत्त्वमेव वैचित्यवृत्तिः। 
63 दैविकरथविधिकारणयोग प्रतिविधीनकरमार्थकप्राप्त संस्कृतप्रष्ठिशिल्पसंस्कृतप्रियवृत्तिः अवमोदनः। 
64 तत्र भर्ति नाम अभिमुक्तमहसिष्ठितिविपयसत्त्वनिश्चयमात्र। अभिमुक्तमहसिष्ठितिविपयसत्त्वनिश्चयमात्र।
Definition of vrata

of religious rite consisting of puṣṭa and the like. Although at the root of every vrata and as an urge for it, there must be a sāṅkalpa it appears to me that Raghunandana and the Dharmasindhu properly represent the popular meaning of vrata. A vrata comprehends several items such as snāna (bath), the morning prayer (prātab-sāndhyā), sāṅkalpa, homa, puṣṭa of the deity or deities in whose honour or for securing whose favour the vrata is undertaken, upāvāsa, feeding of brāhmaṇas, maidens or married women or the poor and helpless (according to the nature of the vrata), gifts (of cows, money, apparel, sweetmeats &c) and the observance of certain rules of conduct during the period of the vrata. Some of these matters will be dealt with in detail later on, but a few may be disposed off here. Some writers relying on Śatātapa said that before a vrata was undertaken a Vṛddhi-sātrādhā must be performed. The Agnipūrṇa (175 12) states that one who undertakes a vrata must always take a bath (every day), should subsist on a limited quantity of food, should worship and honour his guru, gods and brāhmaṇas and should eschew ksāra, ksaudra, lavana, honey and meat. Devala states ‘without partaking of food (the previous night), after bathing and concentrating one’s mind, one should, after invoking the Sun and other deities to be present, commence a vrata in the morning’. The general tendency of medieval writers to go on adding details to what was originally brief is seen at work here also. The Vratakālāviveka says that before sāṅkalpa, there

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65. बताता́रुः ्कृतिस्वार्थाय कार्य सतास्य शालागा्य | नानाहृतं गृहीतं आङ्रक्षणं | क्षिंचित्सर्वाते। बताक्ष फोलो 6 ब, चत्वार्त देवन्त | अर्थोपनाशनं शास्त्रीरोचनामणं यथा | वतपात्यं शास्त्रविवरणं यथा पर्याप्तमात्रापि | प्रपोथे वर्गकृतविवरणं धर्मायामात्राय सार्वादाराय | वर्षितार | हेनार्यि (बताक्ष) I. p 6

66. तिलकसिद्धि तिलकसारी पञ्चवेदौशायान्ति | शारां भोद च लघुं सहुपारतानि चिरनेति || अधि 173 12 (q by निर्विधितः p 26 with the remark that the पुष्यन्तरययत्थ quotes it). There is no agreement about the meaning of ksāra and lavana. Vide H. of Dh vol II. 304 note 723 for the several meanings and अधि 173 13-14, madhu and ksaudra are often used as synonyms Here ksaudra may be taken as honey collected from bee-hives and madhu as not so collected

67. अनुकृता मातारायणं शास्त्राचारणं समाप्तिः | पञ्चवेदौशायान्ति निषेधं प्रतामत्रेतः || देवत q. by यस्मिन p 65, नि सि p 24, अधि p 151, अधिकारिणि p. 7 which explains ‘अनुकृता मातारायणं शास्त्राचारणं’ and quotes वायुसीत्याय in support ‘सात सहुपारतानि कार्यसमाप्तिः | पञ्चाशिल्य न सहुसंक्षेपं लिंगालालेच्छि तिस न संहितों | ‘सहुपारत्य पूर्व गारायणसमाप्तिः नला कार्यसमाप्तिः | पञ्चाशिल्यमणं निषेधं पञ्चाशिल्यमणं च करण्डः | इति This is पञ्चाशिल्यमणं VII 33 ‘पञ्चाशिल्यमणं देव सिसरे सहुपारतानि’
should be remembrance of Narayana and namaskara to him, as laid down by Yogiyañavalkya. There is difference of opinion about the worship of Ganesa. The Vratakalaviveka quotes the Padmapurana for the order in which the several deities are to be worshipped and honoured after sankalpa and refutes the idea that the worship of Ganesa should always precede the worship of other deities. Though the general rule is that the sankalpa of a vrata is to be made in the morning, still there are some passages to the contrary. For example, the Bhavisyapurana (Uttara 11 6-8) provides that on the evening of Asadha Full Moon one should declare a resolve as follows 'from tomorrow for one month in Sravana, I shall take a bath, observe brahmaartha, take one meal only after evening, sleep on the ground, will be compassionate to all living beings'.

There is a difference between homa and pūjā. A homa with Vedic mantras, according to ancient authorities, cannot be performed by women and sudras. Though theoretically the three varnas were entitled to perform homa with Vedic mantras some learned brahmans held the view that in the Kalyugya no proper yajtriyas and vaisyas existed. Even as to Sudra some writers like Kamalakarabhatta went so far that a sudra could not read and study even puranas but should only listen to their

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recital by brahmans. The result was that most people performed only pūja and not homa in Agni. According to most writers the homa was to be performed in honour of that deity for whose favour the vrata was performed. According to Vardhamāna and a few others the homa in a vrata may be in honour of the deity of the vrata or may be a vyāhritihoma. It is stated by the Agnipurāṇa that there is japa, homa and also gifts at the end of all vratas in general and the Vismudharmottara observes that those who perform upavāsavrata should insaudibly mutter the mantras of that deity, should meditate on that deity, should listen to stories about that deity, should worship the image of that deity, should take the names of that deity and listen to others singing the names Pūrvamimāṃsā writers made a distinction between homa, yāga and dāna. Śabara on Jai IV. 2. 28 puts the distinction in a nutshell by saying that 'giving up what belongs to one is common to all the three, but yāga means simply giving up something intending it for a deity and accompanying it with a mantra; in homa there is in addition the throwing of a thing in fire; dāna consists in abandoning a thing that belongs to one and creating the ownership of another in that thing.' In another place (on Jai IX. 1. 6), Śabara refers to the argument that yāga is nothing but the worship of a deity (api ca yāgo nāma devatāpūja).

Mānī I. 176 and Yāj. I. 99, 100, 102 show that Devarūpāyā is different from homa and was performed after the latter according to Marlot and Hārita quoted in the Smṛticandrikā, Smṛti-muktā-

73. Vide H. of Dh. vol. II, pp. 207-211 for the description of a model homa and the order of the several parts in a homa. The four oblations with the Vyāhritis would be श्री लालाः, श्रवणास्त्र स्तुत्ताः, पूजाः लालाः with śrī prefixed to each.

74. अम्बो होमस्य सामान्यतरतेऽद्रुमेन च। अभिव आ 175 60: विधुष्याः। तजस्य-लपन सत्यास्य सार्वत्त्मकस्यात्। तत्र श्रवण च तत्समपि सर्वस्यात्। उपवासस्य लतित्य लालुः। मौलिक समन्तिनिधिः॥ ति सि प 24: ह क ति प 11 quotes a similar verse from देवीमूर्ति 'तद्भवाः तत्र एयैः सत्यास्य सार्वत्त्मकस्यात्। उपवासस्य समन्तिनिधिः'॥

75. तद्भवे केत्रीयादेशान्तरायामानीस्वासनाधिकाः। जे IV. 2 28, on which Śāvat remarks: पन्थिद्वाविधिद्विज्ञात्वस्माति सर्वात्तिर्भविनाशात्तिर्भविनाशात्तिर्भविनाशात्। विधुष्याः। विधुष्याः। विधुष्याः। विधुष्याः। विधुष्याः। विधुष्याः। विधुष्याः। विधुष्याः। विधुष्याः। विधुष्याः। विधुष्याः। विधुष्याः। विधुष्याः। विधुष्याः। विधुष्याः। विधुष्याः। विधु�्याः। विधुष्याः। विधुष्याः। विधुष्याः। विधुष्याः। विधुष्याः। विधुष्याः। विधुष्याः। विधुष्याः। विधुष्याः। विधुष्याः। विधुष्याः। विधुष्याः। विधुष्याः। विधुष्याः। विधुष्याः। विधुष्याः। विधुष्याः। विधुष्याः। विधुष्याः। विधुष्याः। विधुष्याः। विधुष्याः। विधुष्याः।

76. तत्र श्रवण । यथातः वैशाल्याः वार्तादेवबायांनात्ततस्ततस्तत। व्योज्यात शतस्यार्वत्वात् वास्तवायांनात्ततस्ततस्तत। व्योज्यात शतस्यार्वत्वात् वास्तवायांनात्ततस्ततस्तत। यथातः व्योज्यात शतस्यार्वत्वात् वास्तवायांनात्ततस्ततस्तत।

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[ 8eo. 1. Oh. XI

pllala and other digests Oer~ain matters connected with
devapuJii suoh as the questIons whether Images of gods were
worslupped In the times at the ~eda. and tbe Samhitiis, whether
the worshlp of images arose spontaneously among the Vedio
Aryans Ol' wllether it was derIved from some other race or
seotarians or from sudms and Dravidlan trIbes, have already
been dealt with at some length lD H of DlI vol II pp 705-712
SlmJlarly', desCJ'IptIons of devapiiJi and the several items and
stages In the procedure of devapuJii: have been set out In H of
Db. val. II pp 726-735 A few matters eIther not set out there
at all or briefly set out may be spoken of here It should be
noted tbat ordlnuIl:v there ana 16 UpaCiras77 (items of showing
honour) In the procedure of devapuJ4, but they may be increased
to 36 or S8 or reduced to 14, 12, 10 or 5 and there IB no complete
unanImJty on the questIon of the names of the 16 upaciiraS
and tbeir order. The BrahmaV'alvartapur4na sets out what
the slxteen, twelve and fiV'9 upaOiras are The Vratirka
quotes verses enumeratIng 38, 16, lOot 5 upacaras. If a
person is unable to offer even five upaCll'as then he should
offer two, villi sandalwood paste and flowers and 1£ he
cannot do even that, then he may offer only devotIon. Bo
From Sabara's bk'fiBl/Q on Jai. V. 1. 4: Jt follows that long
before his day (not later than 4th century A. D.) the order
( kra1na) of the upacirae had been settled 78 MedIeval works
like the Vratlrka (folio 23 b ff) a.nd V. K K pp 200-201
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For 38 ~ VIde ~ p 44.

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(quoting Nrîmânapurîna 62 8–14) prescribe for all vratas in general the recitation of each of the sixteen verses of the Purussasûkta (Rg. X. 90) with each of the sixteen upacâras in order (vis. âvâhana, āsana, pâdyâ, arghya, âcamaniyâka, snâna, vastra, yaûnopavîta, anulepana (or gandha), pûshpa, dhûpa, dipa, nâvedya, tâmbûla, daksînâ, pradaksînâ), while some works associate with each of these one or more Paurânika mantras also. It should not be supposed that these upacâras (particularly pûshpa, gandha, dhûpa, dipa and nâvedya) were absent in the Vedic age and came into prominence at a very late stage by being borrowed from non-Aryan people. The Aûvins are described as wearing wreaths of blue lotuses (pûskarasraja) in Rg. X. 184. 2 and Atharva III. 22. 4; the Maruts also are spoken of as wearing wreaths (Rg. V 53. 4). In numerous passages the Rgveda refers to the casting of offerings (havya) mixed with clarified butter in Agni (e.g. Rg. III 59 1 and 5). The gods are even asked to eat apûpa, purodâsa, dhânâ, milk, curds, honey &c. in Rg. III. 53 8, III 52 1–7, IV. 32. 16, VIII. 91: 2, in Atharva XVIII 4. 16–26. The underlying conception in these passages is the same as that involved in offering nâvedya to an image. In the Sûtapathâ Br 39 the word upacâra appears to have been used in the sense of 'honour' or 'mode of showing honour'. In the Tai. A X. 40 81 occurs a mantra called 'Medhâ-janana' which was recited in the ear of a child in the jâta-karma 'may god Sâvitr, goddess Sarasvatî and the gods Aûvins wearing wreaths of blue lotuses produce in you intelligence'. There is evidence that long before the time of the grihyasûtras several of the sixteen upacâras were well-known. The Nighantu (III. 14) enumerates 44 verbs that have the sense of 'worship' among which 'pûjsayati' is

79. निश्चि जानामातापि ... निरापि एवं शान्ताज्ञोत्तर ॥ द्र इ. 59 1; अनुपादि श्रमणो मनवि. स्वमेव विष भवति शुरु विवाह ॥ द्र III 52 7, इदीवाजह च चो चिङ्गो जीवपाये विरखिन न । द्र III 22. 3, तैं ज्वलन सजन्य सैंधवे आ भो वाया सरस्वती वेदधातिः ॥ द्र. IV 36. 2. This last is a precursor of the idea of the âvahika, which word should be derived from निश्चि (what is presented or offered) on the analogy of words like बाध्यपाये and वालाद्य (from चिं + य) The जुलारजन्य (ullâsa 17 80) derives it in this way 'निमिन्तत्वप्रभुतत्तिथि तवदादिति'.

80. अलक्षलिचतः द्र श्रीमाः उपाचार ! श्रमण I. 1. 11 'from below as it were (i.e. from a lower level) honour is to be shown to one who is superior'.

81. कर्मचारिकाधार श्रीमां ज्ञापितः सेवा तत्तद् सर्वह भवति भवति सिद्धी साधनी। मेवां तैं अवतान्त्र भूषियाधारां शुद्धकारसिद्धिः। आर्यम्, यू. प. I. 15. 2. This mantra is Tai. ഐ. X 40. 1.
included The Nirukta in explaining the word ‘supānīḥ’ occurring in Rg III 33 6 states that the word ‘pāṇi’ is derived from ‘pan’ to offer pūjā and supports this derivation by saying that people worship gods by joining together their hands. It is clear that the Nighantu treated ‘pūjayati’ as a verb occurring in the Vedas and that folding the hands (i.e., namaskāra) was a item of worship long before the Nirukta. While explaining the word ‘saparyan’ occurring in Rg III 31 1 the Nirukta offers ‘pūjayan’ as a synonym. From Pāṇini V 3 99 and the Mahābhāṣya thereon it is clearly seen that in the days of the former images of gods were made for sale and also for worship. Patañjali expressly says that the rule applies to images which were worshipped and which gave livelihood to the Pu.1aiṣṭas of those images and not to images made for sale. Vide also Mahābhāṣya on Pāṇini I 1 25. The Āsv Gr provides that when madhuparka is to be offered to a rtvika, an ācārya, a bridegroom, a king or a snātaka or a relative (like father-in-law, paternal or maternal uncle), a seat, water for washing the feet, arghya water, water for ācamana, honey mixture, a cow are to be announced to the guest three times in each case. In another place, the same sūtra speaks of the presentation of sandal-wood paste, flowers, incense, lamp and garment to the brāhmaṇas invited at a śrāddha. In these two passages alone nine of the 16 upacāras are mentioned. The word pūjā took on a secondary meaning, viz. (honour without use of gandha, puspa &c) even in the times of Dharmasūtras (vide Āp Dh S 1 4 14 9, “nityā ca pūjā yathopadesam”) Yaj (II 229 ff) mentions in śrāddha vīhamana, arghya, qandha, mūlīya, dhūpa, dipa &c. When the worship of images became common, the

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62 धम्मिन पराती पुजामर्यादा महाकोणी सक्षमपि। यद्यपि पराद ब्राह्मण प्रमर्यादा सक्षमपि। निर्देश II 26. It may be noted that the Nighantu III 5 enumerates ten verbs meaning ‘parvavāra’ (vāsing upon) one of which is sapary, while 44 verbs of which pūpajula 18 are separately enumerated as mean ng ‘अथर्व’।

63. शैवांत्रयो चाणपयो। या व 3 99, संस्कृतभाषाधिशिवर कालिताः। सन्तुष्टमभाग। शुभकाल निर्देशित। पुजारासनालाई भविष्यण। नाममयम। The Māṇyas greedy of gold or wealth manufactured images of Śiva, Śkanda for sale, those images would be called ‘śakā &c’ but those that were set up for worship and became the means of livelihood to puja (priests) were called ‘śa’ & ‘śkanda’ &c. On pa I 1 25 the Mahābhāṣya says ‘शाक्यपुजयहेतु प्राज्ञस्य’।

64 निदर्। पारष्यप्राप्तमानानां नयुक्तां धार्मिकीतिकै विविधतिकै रंगितान। अति प्र । I 2 7. Note the word रंगितान here.

65 धार्मिकीतिकै मन्त्रकारणकालात्स्वाभाववत्त्वादिक्यत्। अथ प्र IV 5.1.
upacāras that had been offered for showing honour and worship to worthy men were by a natural analogy employed in it. In my view the theory that pūjā and the upacāras were borrowed from the Dravidians or some non-Aryan people cannot be held to be proved, is quite speculative and that ‘pūjā’ of images of gods was an indigenous development. Medieval writers were careful to point out that there was no essential difference between yāga (vedic or other sacrifice) and pūjā, as in both there was the giving of some substance intending it for a deity. Prof J Charpentier contributed a paper on ‘the meaning and etymology of pūjā’ to the Indian Antiquary vol 56 pp 93–99 and pp 130 ff. I demur to his conclusions. He points out that ‘pu’ in Tamil means ‘flower’, that the word pūjā is derived from Dravidian ‘pūcū’, ‘pūsa’ to paint or daub’ (p. 133) and asks the question why red colour is used in the worship of Gods; he himself answers it by suggesting that it was a substitute for blood. There is no reason whatever for assuming that pūjā was derived from ‘pu’ and not from ‘puspa’ (flower) which was known to the Rgveda (Il. 13 7 ‘puspinī’ and X 97 3 ‘puspavatī’). There is no sound reason to assume that ‘pūcū’ (to paint) existed thousands of years ago in Dravidian languages and was not a more recent acquisition, when the word pūjā can be traced a thousand years before any existing literary work in any Dravidian language.

Some works on vrātas treat at great length the several upacāras, particularly flowers that should be offered to the various images worshipped, the consequences of offering those flowers, the various kinds of fragrant substances (gandha) to be offered or the incense to be burnt, the nature of the foods &c. Vide for example, Hemādri (on vrāta) vol I. pp. 49–51, Krtyaratnakara pp. 70–71, 77–79, Varsakriyakaumudi pp 156–181. For reasons of space it is not possible to treat of these matters here. Besides, H of Dv vol II (pp 731–734) deals at some length with the unguents, the flowers, the lamps, the naivedya to be offered in the ordinary devopūjā. A few matters not mentioned there are set out here for the sake of completeness of treatment. The Sm. C. I. p. 201 quotes the Padmapurāṇa to the effect that sandal-wood is holy among unguents (gandha), agaru (Agalochum).

86 तत्र दुर्गा नाम देवदासिनिः हनमन्यायामायाय एव। हनमन्यायाः। प. 1, following Sabara quoted above on p. 33 note 75.

87 एकाष्टरुपोलील। वर्मेश्वरनाथं तुल्यं चतुर्ग्रामनवर्ल। हनमन्यायाः भंड। श्रीरूपम् द ततो वर्ल॥ स्त्रुतिल। I p. 201.
is better than sandalwood, dark agar is still better and saffron is preferable to dark agar. Hemâdri (on vrata vol I pp 43-44) quotes passages from several purânas defining\[88\] catuhsama as tvak i.e. cinnamon, patraka (cassia leaf), lavanga i.e. cloves, and saffron (or two parts of musk, four of sandalwood, three of saffron and one of camphor) and sarvagandha as saffron, sandalwood, usîra (fragrant roots of a plant), musu, lâmâga (root of fragrant grass), camphor and the three perfumed things viz tvak, cardamom and patraka and Yaksakardama as camphor, agaru, musk, sandalwood and kakkota. The Agnipurâna (chap. 202 1) first states that Hari is pleased by the offerings of flowers, perfumes, incense, lamps and narvedya and then specifies the flowers that are fit for offering to the deities and that are unfit (verses 2-15) The Kalpataru on vrata (pp 180–181) quotes the Bhavisyapurâna (Brahmaparva 197 1–11) for stating the consequences of using various flowers in worship, viz worship with malati flowers leads the worshipper in the presence of god, worship with karavîra flowers confers health and incomparable prosperity, by the flowers of Mallika the worshipper becomes endowed with all pleasures, with pundarika (lotuses) he secures bliss and lasting wealth, with flowers of the fragrant kûlîka he secures highest prosperity, with lotuses (white and blue) he secures spotless fame, with various mukuralas (Jasminum zambac) he is freed from disease, worship with Mandara flowers destroys all kinds of leprosy, and with bulva flowers he obtains wealth, with arka flowers the Lord Sun confers blessings, with a garland of bakula flowers the worshipper has a beautiful daughter, the Sun worshipped with Kimâsuka flowers does away with trouble, with Agastya flowers the deity gives success and worship with lotuses gives a beautiful wife, with ranamala the worshipper becomes free from tiredness, the worshipper of the Sun with Asoka flowers makes no mistakes, and the Sun worshipped with japâ (china rose) flowers frees the worshipper from trouble About dhûpa (incense burnt in worship) a good deal is said in the digests The Kalpataru.

\[88\] विद्युतानी। अद्यं कीर्तः सुखः तत्त्वं स्वरुपाःसृप्तम्। लक्ष्म प्रकाश्यराणि केषां च चन्द्र-समय। बिवताद्। कस्तृपिकाय हरे भागा न्यायिका नमः। कुबुलस्य वयशैवा- शासितः स्वाभिषं समय। चन्द्रमेः। कुलकम् चन्द्रगीरीः हत्सा चान्तकोक्ष्यम्। कालीं विव्युर्वर्षे च सर्वसंभवं प्रख्यातः। कीर्तिति अथ विशुद्धाय ब्रह्मचार्य-सिद्धांग भक्तिः। कीर्तिति देन्तं दशुप्रस्थतम्। कार्तिकायुधकब बहुविधं च चन्द्रम् तत्त्वं। कालं तं विवेदितं पारामित्रं साधितं। देन्तं च नवमिकनाम। देनति on वत I pp 13-44, वाराण p. 16. सच्चः 13 cinnamon and पद्मः 13 Laurus cassin, सम्पूर्ण clove
Dhūpa in puja

(on vrata pp. 182–183) observes as follows: The Sun comes near (i.e. favours) a worshipper who burns sandalwood and confers desired objects when one burns agaru as dhūpa; one who desires health should burn guggulu; the Sun is always pleased by the use of pindāṅga (i.e. sahaka) and confers health, wealth and the highest bliss; a man secures blessedness by using kundaka (the exudation of sahakā) as dhūpa and trade becomes fruitful by using śrīvāsaka (sarala) as dhūpa and one gets wealth by burning rasa (myrrh) and sarjarasa (resin of the sal tree).

Bāna in the Kādambarī (pūrvardha, para 56) refers to the practice of burning guggulu in the temple of Candikā Kalpataru (on vrata pp 6–7), Hemāndri (on vrata) vol I pp 50–51, Krtyaratnākara p 78 quote several verses from the Bhavisyapurāṇā defining dhūpas called ‘amta’, ‘ananta’, yaksānga, mahāṅga. The Bhavisyapurāṇā remarks: the jūti is the best among flowers, kundaka is the best dhūpa, saffron is best among fragrant substances, sandalwood among unguents; ghee is best for lighting lamps and modaka sweets among naivedya foods. It may be noted that the burning of guggulu and other substances had a practical end in view, viz. the destruction of fleas and bees.

It is no doubt true that in most vratas brāhmaṇas are to be fed, but one should not run away with the idea that the blind, the poor and the helpless were altogether forgotten. In the case of many vratas it is expressly provided that food should be given to the blind, the poor and the helpless. In describing the Aviyogavrata, both the Kalpataru (on vrata p. 75) and Hemāndri quote a long passage from the Kālikapurāṇā in which it is provided that on the day of the vrata tasteful and well-flavoured food and drink without stint should be distributed to the helpless, the blind and

89. अयुर्व पचने हलता सहकड़े हृपण तथा। सतनामगु हु कर्तव्यं शुरुषष्ठमहात्मायां। शिखरष्मारविभित्तिकर्ष्मान्तर्विभिक्षस्त्रीहृपणम्। हलता ताचें हुलेर शिक्षरं व बहुत् बहुसंगः। हलतेयों नलालोक कापितो देवस्नाण। भविष्य प्रत्येकं द्वितीयं। भविष्य प्रत्येकं द्वितीयं।

90. स्पृष्टाणां मनस्या जाती सूर्यान्तिकं कुम्भकं पर। गण्याणां कुरुणं नृत्यं धैपायं चन्द्रयं वर्षं। द्वियं द्वितीयं द्वितीयं निश्चयं। भविष्य प्रत्येकं द्वितीयं। भविष्य प्रत्येकं द्वितीयं।

91. विषयालीगमुष्ठि महात्मकल्पितेयां। तत्सा चर्जस्वायं विषयकृत्यं हस्याः। पत्राद्वेशपितः महत्त्वार्थी समाहाराः। शाक्यपराणं। बंस १७७, ८८–८९।
the deaf. Vide also Kalpataru (on vrata) p 390 (on Harivrata), p 391 (on Pātravrata), p 397 (Mahāvrata), Hemadri and Kṛtyaratnākara p 481 on Śivarātrivrata, Kṛtyaratnākara p 461 (on Mitrasaptami). The Bhavisya (Uttara, 22 33–34) recommends that one observing a vrata should provide food for the blind, the distressed and the helpless according to his means. As in the case of śrāddhas, particularly at Gayā, the Purāṇas often enjoin lavish expenditure on vratas and condemn stinginess or spending less on them than one is able to spend. Vide Matsya 100 36 The Bhavisottara on Udbhayadvāḍaśivrata states the performer of Udbhayadvāḍaśivrata being solely devoted to Kṛṣṇa should not be tricky (spend less) in spending wealth. In respect of Aviyogavrata the Kalikā-purāṇa provides the performer free from trickiness about wealth should give an equivalent to the brāhmaṇas or the couple if he is unable (to give pearls and precious stones). Vide also Padma VI. 39. 21, Matsya 62. 34, 93 109, 95 32, 98. 12.

There are certain virtues that the person undergoing a vrata has to cultivate. The Agnipurāṇa speaks of ten virtues that

92. śrīnāmaṇḍiparivāreṇa tadātmane vātāpirbhavatayā. kalpaleśvaraḥ ca hirudhṛtābhavatayā. 
93. bhimāsaḥ (prat I 443), 62. p 455. 94. bhagavatā mahāvratvā mālākṣṇaḥ hitaye maitre. 
95. dātāvihāraḥ ca kṣudrāvahāc ca bhūjanām. śrīnāmaṇḍiparivāreṇa ca hirudhṛtābhavatayā. 
96. yoninākṣāyaḥ ca hirudhṛtābhavatayā. 

(Continued on next page)
must be cultivated as common to all vratas viz. 'forbearance, truthfulness, compassion, charity, purity (of body and mind), curbing the organs of sense, worship of deities (or images), offerings into fire, contentment, not depriving another of his property. This ten-fold dharma is declared as common to all vratas.' Devala prescribes: 'brahmacarya (celibacy), purity, truthfulness and giving up of flesh-eating—these four are the highest (virtues) in vratas. Brahmacarya is lost by looking at (stranger) women, touching them and engaging in talk with them, but not by sexual intercourse with one's wife during the allowed days after her monthly illness.' The Naradiyapurāṇa remarks 'brahmacarya is prescribed for being observed in all vratas and it is declared that generally sacrificial food is eaten'. Havisyaṇā is variously defined Manu²⁸ says 'the food proper for hermits (such as nīvara), milk, juice of soma plant, flesh that has not become putrid, and aksāralavana (natural salt)—these are declared to be (fit) sacrificial food by nature.' Though flesh was offered in śrāddhas in the times of the several early smṛtis such as that of Yaj flesh must be excluded from the list of proper foods in the case of vratas owing to the express provisions contained in Devala-smṛti (cited above) and others. Vide H of Dh vol. IV. p. 149 n. 343 for havisya food. The Kṛtyaratna-kara²⁹ quotes a long passage from the Śamayaśpradīpā on what food should be partaken in vratas viz. 'first come yavas (barley), on failure of them urīhi (rice), on failure of this, other food except māsa (black beans), kodrava, gram, māṣa (a kind of pulse), cīra and kapittha'. There are somewhat conflicting passages in the several Purāṇas about the foods that are acceptable or

(Continued from last page)

²⁷ नरदीयपुराणां ब्राह्मचर्यां विष्णुवृत्ति। भौलेने यह ब्राह्मचर्य सामान्य वृत्त्यां विष्णुवृत्ति॥

²⁸ नारदीयपुराणां ब्राह्मचर्यां विष्णुवृत्ति। भौलेने यह ब्राह्मचर्य सामान्य वृत्त्यां विष्णुवृत्ति॥

²⁹ नारदीयपुराणां ब्राह्मचर्यां विष्णुवृत्ति। भौलेने यह ब्राह्मचर्य सामान्य वृत्त्यां विष्णुवृत्ति॥

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should be rejected. For example, the Agnipurāṇa²⁰⁰ (in 175, 12) first states that ksāra, lavana, honey and flesh should be eschewed in vrata, then (in 175 13–14) includes among ksāra all cereals in pods except sesame and mudga, and among corn, wheat and kodravas and several others are included in ksāra group (i.e., they are to be eschewed in vrata) and proceeds (175 14–15) 'rice, sastika (corn that ripens in sixty days from the date of sowing), mudga, kalāya (peas), sesame and yava, ṣyāmāka (millet), nivāra (wild rice grains), wheat and others are beneficial (i.e., allowed) in vratas, while one should give up (in vrata) kūsmānda (pumpkin gourd), alābu (bottle gourd), vārtaka (egg plant), pālanki (a kind of vegetable) and pūṭikā. The Padmapurāṇa²⁰¹ provides that one who is observing naktavrata must observe six things, viz. havisya meals, bath, truthfulness, small quantity of food, worship of Agni and sleeping on the ground (not on a cot). The Bhujabala²⁰² says all should avoid while observing vrata the use of bell metal (vessel), flesh, masuṭra, gram, kodrava, vegetables, honey and the food cooked in another's house. Hārīta lays²⁰³ down what should be avoided on the day of vrata: one should avoid on the fast day talk with one guilty of heavy sins, heterodox sectarian and atheists and speaking what is untrue and obscene. The Sāntiparva says 'one engaged in vrata should not converse with women, śūḍras and pāhta". The Brhadāyati-Yāñiavalkyaśamsriti²⁰⁴ observes: one

²⁰⁰ अग्निपुराण 175 12–17 are stated by the निरिति p. 25 to have been quoted in the याज्ञवल्क्य, the verses (14–17) श्रीहिंदिनेश्वरस्वामी दिव्यजीवितम् are quoted from the अनुवाद द्वारा by हे (निरिति) I p 332.

²⁰¹ ईदेश्यांगलन स्थानं सत्यसागरसशास्त्रम्। अदिश्यांगलन श्याम नक्षत्रोदयं पराधीनेषु पापादि ज्ञिते। ज्ञानवास: (D.C. transcript p 331) The same verse is quoted from वालि द्वारा by वे को प. 66.

²⁰² कार्त्तिक महात्मन च चन्द्री कोष्ठैं कस्ता पतिः। शान्त मधु पराधी च ततो सर्वे विकारित विपद मात्र। शुभवर (D.C. transcript p 531.) The same verse is quoted from वालि द्वारा by वे को प. 62 (reads पराधी च कार्त्तिक पापदि विपद). शब्दम: (D.C. transcript p 332.) The same verse is quoted from अनुवाद द्वारा by हे को प. 333, which explains 'अदिश्यांगलन नक्षत्रोदयं शान्तिवाणिक्याशुभवर'।

²⁰³ बालाने वर्णोद्धरति हरिधर। पतिवारीश्विराजसत्यसागरसशास्त्रमहीनेश्वरस्वामीदिव्य जीवितम्। वालिके वालिकें। (w) का हि त प. 10, श्रीधर पतिः धरि नानाभयसंह वालिके। शान्तिवर्णम् 35 39.

²⁰⁴ श्रीधरपतिमात्मक पापदिः एकलदलः। अपकाशे न भाषेद प्रकोपाधिकिषु च। पदि धरापराधी। शान्तिवारिश्विराजसत्यसागरसशास्त्रमहीनेश्वरस्वामी। वालिके वालिके वालिके वालिके वालिके। शुभदिविषय VII 147–148 The first is quoted in its हि हि (आंक्षिक) p 315. शुभदिविषय (collected by Aiyangar) has a similar verse 'अदिश्यांगलन श्याम नक्षत्रोदयं शान्तिवाणिक्याशुभवर।। स्थानवारिश्विराजसत्यसशास्त्रम्।।' शुभदिविषय VII 148 in by शुभदिविषय I p. 150, पदि त प. 306, हि हि (आंक्षिक) p. 316, शुभदिविषय I p. 49.
should not talk at the time of japa or vrata or homa and the like to women, śūdras, patula, sectarians, a woman in her monthly illness; if there be a failure in the restraint of speech (with these) in japa and the rest, he should recite a mantra addressed to Viṣṇu or remember Viṣṇu who is imperishable.

The Purāṇas extol, as in the case of pilgrimages, the performance of vratas to the skies. Certain vratas like those to be undergone by a Vedic student had ceased to be in vogue and vratas associated with Vedic sacrifices also had become rare in the centuries before the Christian era. In the gṛhya and dharma sūtras and in ancient sūtras like those of Manu and Yājñavalkya what were called vratas in the Purāṇas did not occupy any very prominent position. During the early centuries of the Christian era Buddhism and Jainism were influential rivals of the ancient sacrificial system. In order to wean away common people from those two sūtras it is very probable that learned followers of the Vedic system hit upon the glorification of vratas and promised heaven and otherworldly and spiritual rewards to those who performed vratas that were comparatively easy and within reach of all instead of sacrifices and also adopted some of the practices of common folks as vratas, e.g., kukkuti-markatī-vrata in Bhaviṣyottara 46.1-43, Sitaśā-vrata (Vṛataṅka folio 111 b -113 b, N. S. p 123). The Brahmapurāṇa\(^1\) says ‘the reward that is secured by the worship of the Sun for a single day cannot be secured by hundreds of Vedic sacrifices or by brāhmanas to whom the fees stated in the texts are paid.’ The Padmapurāṇa\(^2\) extols Jayantivrata by saying that in the body of the man who performs it all holy places and deities reside. The Garudapurāṇa\(^3\) quoted by Hemādri states that the Kaṇkanapuri vrata described by it is more purifying than even the Ganges, Kurukṣetra, Kaśi and Puskara. The Bhaviṣya-purāṇa (Uttara 7.1) provides that a man crosses easily the deep ocean of hells by means of the boat of vratas, yupaḥsas.

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105. एकादिवसरिपि पद्मानीय वुष्यायाः पाप्ते फलाः। पत्तमलिहिषणिनीनिन्यस्तलयस्त्रैवरि॥

106. तत्संहोििे तीर्थयििे देवे शिरलिि भ्रेतसा। ब्राह्मणो भो न्यायम् अन्यथा दूर्द्रा॥

107. अ ग्रहाद न कुदाकरे व न काष्ठी न च युष्मरस। पापनानी महासागरे चस्ये अतिरंढः॥

\(^1\) भाष्यम् 29. 61.

\(^2\) भाष्यम् 29. 61.

\(^3\) भाष्यम् (जाति 7.1).
and nyamas. In the Mahâbhârata\(^\text{108}\) (and the Padmapurâna VI 53 4-6) it is stated that the Vedic rites and rites prescribed by Manu cannot be performed in Kalyûga and that therefore it declares to Yudhîsîthra something that would be an easy remedy, requiring little wealth and causing little trouble but securing great rewards and that would be the essence of Purânas, viz one should not eat on the Ekâdaśi of both fortnights; he who does not eat food on Ekâdaśi does not go to hell. About the Ubbayadâsâivrata described in the Bhavisyapurâna it is said that Prabhâsâ,\(^{109}\) Gayâ, Puskara, Vârânasî, Prayâga or holy places to the east or west thereof, or to the north are not superior or equal to the Kârtika vrata. The Anuâsâna-parvâ\(^{110}\) proclaims that there is no higher tapas than upâvâsa (fasting) or even equal to it and that poor men can secure the rewards of sacrifices by resorting to the upâvâsa described. Hemâdrî quotes two verses on Arkâvrata from the Bhavisyapurâna stating that if a man observes for a year nakta on the 6th and 7th tithis in each fortnight he obtains the merit secured by those who perform the Vedic sacrifices called satîras or who observe the vow of speaking the truth.

In the Varâhapurâna the question\(^{111}\) asked is 'how can a poor man reach God?' and the reply is that he can do so by vrâtas.

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\(^{108}\) The first verse is quoted by (R) p 317 from the and the 2nd from Padmapurâna. The two mas. of Ekâdaśapratîp (on prata) pp. 1-2 appear to have had these verses. Üppâsîsûnî-sûtra (Var. p. 44) appears to have had these verses.

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and fasts. The Lingapurāṇa (pūrva 83 4) provides that one who for a year observes nakta (eating only once in the evening) and worship of Śiva on the 14th and 8th tithis in each pakṣa (fortnight) secures the reward of all sacrifices and reaches the highest goal. The Bhavisya asserts that brahmanas who have no sacred fires (śrāvita or śāṁta) benefit in this way that gods become pleased with them by (the observance of) vratas, fasts, restrictive rules of conduct and various kinds of gifts, particularly by a fast on special tithis.

The keynote struck by the Matsya, Brahma and other Purāṇas is how to secure great rewards with little effort. The Brahma-purāṇa remarks that by merely taking in Kaliyuga the name of Kesava a man obtains the same rewards that one got in kṛta-yuga by deep meditation, in Tretā by performing sacrifices and in Dvāpara by worship (of images). The Matsya says: The great sages do not commend sacrifices which involve killing (of animals); those whose wealth is tapas became firmly placed in heaven by making gifts, according to their means, of particles of grains (collected from fields &c), roots, fruits, vegetables and water vessels and that tapas is superior for (several) reasons to sacrifices. The Padmapurāṇa reaches the peak of exaggeration when it says ‘no one except Hari will be able to recount the merit of him who offers a lamp on the day of Hari in Kartika with devotion’ or ‘Visnuvrata is the highest, a hundred solemn Vedic sacrifices are not equal to it’. The Skandapurāṇa112 (quoted by Hemādri on vratas vol. I. pp. 318–321) contains a long eulogy of vratas, one verse of which may be cited here ‘Gods attained their position through restrictive observances (vratas); they shine forth as stars by virtue of the vratas (they performed).’

There were certain differences between Vedic sacrifices and vratas. The promised reward of most sacrifices was heaven, while Purāṇas promised that most vratas would confer tangible benefits in this very life. Further, vratas could be performed by all, including śūdras, maidens, married women, widows, even prostitutes.

There were vratas for the brahmacārya (called Veda-vratas) and for the snātaka. These have been already dealt with in H. of Dh. vol. II pp. 370–374 and pp 412–415 respectively. That

112. वेनम् वेनस्यं गात्र निपदांशिष्याविन्यते। कतरके कण्ठस्येति निपदायु मे पौरवे ॥

कृत ॥ प्र. (on &t) I. p. 320, प्र. व फॉलो ९ ा. 
vrata (in the medieval sense) existed even in the first centuries before and after the Christian era follows from the Ap Dh S and from the dramas of Kālidāsa, from the Mrochakatika and the Ratnavali. The Ap Dh S II, 8.18 prescribes a vrata for one year which is equal in its merit to brahmaśārīvrata for 48 years and Ap Dh S II, 8.18–19 to Ap Dh S II, 8.20 prescribes two modes of a vrata to be begun on Tisya (Pusya) nakṣatra to be observed by a person desirous of prosperity. Vide S B II vol II, pp 145–148 Hemādri (vrata II p 628 quotes Ap Dh S II, 8.20 3–9), explains the sūtras and calls this Āpastambakta Pusyāvrata.

In the Śākuntala (Act II) the dowager queen (mother of Dusyanta) sends a message that on the 4th day from the date of the message her fast (vrata) would end. The Vikramorvasīya (III) appears to refer to a vrata called in later times Rohun-candraśayana-vrata (vide Hemādri vol II, pp 599–600). It may be noted that in the above works royal ladies are described as observing vrata. In the Raghuvamsa Kālidāsa alludes to an Āśūhāra-vrata (XIII, 67). The Mrochakatika (Act I) speaks of an upavāsa (a vrata) called Abhirūpapati which appears to have been somewhat like the Bhartṛprāptivrata described by Hemādri (vol I, pp 1199–1200). The Ratnavali (Act I at end) describes Madanamahotsava which reminds us of the same described in Hemādri (vol II, pp 21–24). It appears, however, that the number of vrata in the first centuries of the Christian era was not very large. Gradually, however, the number of vrata increased by leaps and bounds and their total number, as seen from the list furnished at the end of this section, would be in the region of one thousand. One of the earliest digests on tattvas and astrological matters in relation to Dharmaśāstra is the Rajamārtanda of king Bhoja (1st half of 11th century A D). It mentions only a few vrata (about 24). The next important extant work is the Kṛtyakalpatārū of Lakṣmiḍhara (1st half of 12th century A D) who mentions in the vratakanda about 175. A comparatively later work viz the Vratakālaviveka of Śūlapāṇi (1375–1430 A D), which discusses the rules about the proper times for observing vrata, mentions only 11 vrata. Hemādri's is the largest published work on vrata, containing as it does
Works on vratas

about 2200 printed pages in the B L edition. It deals with about 700 vratas. This shows that towards the end of the thirteenth century, when foreign invaders had seized the larger part of India and were ruthlessly razing temples to the ground and converting by force and fraud thousands to their faith, the men of the day, both learned and ignorant, were expending vast intellectual labour and huge sums of money on vratas, pilgrimages and śrāddhas, blissfully ignorant of and blind to the political and religious dangers that engulfed them all.

The vratakośa edited by M M Gopinath Kaviraja (in the Sarasvatibhavana series in 1929) lists 1622 vratas, but that list is unduly swollen and inflated for various reasons. For example, the Astakā-śrāddhas and Anyastakā-śrāddhas are included and have nine numbers assigned to them. There are twelve numbers assigned to Anantavrata because it is performed for twelve months from Mārgaśīra, but Hemādri (on vrata vol. II, pp. 667–671) treats it as one vrata. Upavāsavrata is given four numbers, the only reference given being Hemādri (vrata) II, p. 509 (only 1⁄4 lines from Matsya). Hemādri (vrata II, pp. 748–52, 757 and so on) describes Ekabhaktavrata twelve times in each month from Caitra to Phālguna and then on II, p 863 refers to him who performs Ekabhaktavrata for one year. The Vratakośa gives 13 separate numbers (2 for Ekabhaktavrata and 11 for Ekabhukta, for this latter form there being no authority of Hemādri who calls all the 13 Ekabhaktavrata) Grahaśānti is given five numbers. It is unnecessary to multiply examples. If properly sifted the number would be much smaller than 1000.

When a person undertakes a vrata he must see to it that he finishes it; for dire consequences are laid down for him who gives it up through heedlessness. Chāgālaya declares: ‘when

114. It has to be remembered that several different vratas are mentioned under the same name, also that different names are given to the same vrata and that same dāntis, utsavas and śnānas also are described in works on vratas.

115. श्रीरामजन्मकथा: जलाल-पृथ्वी वस्त्र मोक्षाशारितकालमेधिक। कृष्णकथी चार्ज युग चन्द्रारपे। मद्य. पा 1784, व का सि प 9. हनुमन प. 153 (quoting from वर. विजय), भि. भि. प 26 (quoting from मुक्तियोग and reading एकं वर्त श्रीराम यो व चोरणा). कालनत (on गह) प 4 has एकं वर्त श्रीराम च वासरस तैर बाराही-सदाचार धार्मिक. विनयपर्य न किमीत हंसग रहस्यप या। आराम्भ. 175. 40–41 q. by श्रीरामजन्मकथा acc to भि. भि. p 26. The verse occurs in

(Continued on next page)
a person, having first undertaken a vrata, does not carry it out, being led away by some desire, he while alive becomes (i.e., to be treated as) a cāndala and after death becomes a dog'. In such a case where through greed, infatuation or inadvertence a man is guilty of breaking his vrata, he has to undergo three days' fast and also shave his head and then begin the vrata (the remainder acc to Nīrṇayāsindhu, the whole of it acc to Śūlapāṇi). The Vāraḥapurāṇa states 'that man who undertakes a vrata on ekādaśī day but does not, owing to foolishness, finish it, reaches a very evil state'.

Death in the midst of a vrata did not deprive the performer of the merit for which he began it. Angiras\(^{116}\) provides 'if a person that has begun some religious act for some benefit dies before the rite is finished, he secures the merit that is the reward (of that act) after his death, Manu so declared'.

No one should undertake a vrata in the midst of āśauca (impurity on birth and death) but it is provided by the Viṣṇudharmasūtra\(^{117} (22.49)\) that āśauca does not affect the king in doing his royal duties, nor those undergoing a vrata in the carrying out of the vrata. Similarly, Laghu-Viṣṇu observes in the case of vrata, sacrifices, marriages, in śrāddha, home, worship (of an image), in japa, impurity does not affect after they are begun, but it affects before they are begun (i.e. is an obstacle to beginning these after impurity). Yāj. III 28-29 are similar verses. It is laid down in the Śāstras\(^{118}\) that danger (to the

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(Continued from last page)

\(^{116}\) यदि च चर्चार्मसामान्य स्वतः चढ़ि। स तदव्ययपि वेत्र भीमोति महाबद्वयी।

\(^{117}\) न शाङ्का राजमार्गित न प्रतिना घरे न समिश्र स्तो। विष्णुपरमेश्वर 22.49,

\(^{118}\) सभैनुभवार्ता यथाधिक भगवो सङ्कारसभी। अववाहीम पत्नेन साधकतात्काल्पा शास्त्रं

\(^{119}\) गृहकृतिः पूर्व 5, हें (on भ्स) vol. I p 334, 3 का वि p 9, 9 त p 8-9 (from ब्रह्म)
observer of vrata) from all beings, disease, forgetfulness, the command of one’s guru do not break a vrata provided these occur only once (during the period of the particular vrata). It is provided by the Matsya-purāṇa, Agni and Satyavrata119 that in the case of women that have commenced a vrata of long duration there is no stoppage of the vrata if they have monthly illness in the midst of the vrata or they become pregnant or are delivered of a child and that they should get the rites performed by another as long as they are impure, but physical acts (such as fasting) may be done by them. There are certain other matters that do not affect the observance of a vrata, viz (drinking)122 water, (partaking of) roots, fruits and milk and sacrificial offering, the desire (or command) of a brähmana, the order of one’s guru and medicine. Hemādri remarks that the drinking of milk and the rest that follow do not affect vrata if the performer is a woman, a child or one who is in extreme pain. A person observing vrata123 should eschew all this, viz anointing the body or the head with oil, chewing tambūla, applying sandalwood paste and whatever else would increase physical strength or passion.

What actions do not detract from the observance of upavása will be discussed later.

A few words about homa may be said here. Women could not offer homa with mantras (Manu IX. 18). Homa could be performed for them through a priest. When no particular substance is specified the dhūtis (offering) into fire is to be of

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119. पुत्र वर्तमानों—चार्यवीर्यवा नारीण यहनी भवेत। न ततानि मयाद 
वर्तमानेः कर्मरूपरूपा—सतीत्रिविन्दम् कर्मदीर्घितायतराय। लुगौं भयो मातो—अलसा 
द स्त्रियेऽऽुर्वयुग्मकारेरितेहि। ति सि p. 29, नारिणी दूषिता नामी ज्ञानी व वज्जना।

120. अद्य ताथात्मकानाहि आपो युहुं पारुः पुष्पः विविष्यातः ज्ञातः व ववस्तिवन 
वैनमंगलारथम् व ववस्तिवन 

121. गात्रस्मृतं विरोधस्मृतं सामापुर्वक चातुष्टयप्रपन्धः। तस्यतीर्थं विमलं चातुःस्मृतारपगुप्त विनीतार्थिनिवविशिष्टतिः 
q by ये (on तस्य) vol. I. p 1009, ब्र का वि p 10 (from the शिष्यवहा).
clarified butter (Karmapradipā of Gobhila I 113) 122 The number of āhūtis may be 108, 28 or 8 or as many as are expressly specified. The Samayapradipā (folio 4 b) has a long discussion about the fire in which homa is to be made. One who is an āhūtāgni (who has established the sacred Vedic fires) should employ the fire established by him when he was married, as laid down by Yaj (I 97). According to some, the rule of Yaj applies only to grhyā rites that are laid down in the Grhyasūtras and that even an āhūtāgni should employ ordinary fire for his vrata. One who has no smāta fire should also perform vrata homas in ordinary fire by himself or through a priest.

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122 गोभिलो व्रतमालावस्तु यहतन्त्रातिविषयः। वायूविभाषकाः पाण्डवानि निमित्ताः॥ व्रतोपराणः १। २ by वर्मनान (acc to वि सि p 25).
CHAPTER III

Persons entitled to engage in Vratas, objects desired by means of Vratas, classifications of Vratas and literature on Vratas, times for Vratas

One important matter is that of vratatihikarinah (persons entitled to engage in a vrata). Persons of all castes including Sudras are entitled to perform vratas. Devala states: 123 'there is no doubt that (men of) all varnas are released from sins by observing vratas, fasts and restrictive rules of behaviour and by mortification (lit. heating) of the body.' Women are also entitled to perform vratas. In fact the puranas and digests prescribe several vratas for women alone. Manu, Visnu Dharma and several puranas provide that a woman cannot perform a separate sacrifice, a separate vrata or a separate fast by herself, she is honoured in heaven by waiting upon her husband. 124 Visnu Dharma (25.16) further provides that a woman who observes a vrata in which a fast enters while her husband is alive deprives her husband of his life and herself goes to hell. Whatever act of benefit in the other world a woman does without the consent of her father, husband or son yields no fruit to her. 125 The medieval digests interpreted these verses as meaning that before performing a vrata, a maiden has to secure the consent of her father, a married woman of her husband and a widow of her son and that with the consent of the persons specified a woman

123. व्रतातिहिकरिनिः परिशिष्टायानाथयः। याृणः सर्वपरिष्ठं पालकेन्द्री न संस्कारः। वैष्णव परिष्ठ ३.८. वर्तकार फोलिया ४।

124. नायिका जीविका अग्रायणं न प्राप्तं बायिकवणं। पति रघुवरसतप जो मेन तेन स्मरं गदिया॥ महाद १५५, विश्वनामसूत्र २५.१५ विश्वनामसूत्र reads the 2nd half as 'महादुरुपंथपवेशितो लोकानिधिर्म कालस्वरूपाना, प्राप्ति जीविका अग्रायणं अजस्विनः।' विश्वनामसूत्र (२५.१५) २५.१६ वर्तकार फोलिया ५ quotes it and explains 'हर्षित विश्वनामसूत्र भेजनकालप: परस्यः।' अहिष्ठस्य (व.४०) is almost the same

125. पर्याय जीवितं या विभिन्नप्राप्तं बालं बालं। आदित्या सा सर्वं भान्यं जैन मध्यसिद्धतिः। विश्वनामसूत्र २५.१६ वर्तकार फोलिया ५ quotes it and explains 'हर्षित विश्वनामसूत्र भेजनकालप: परस्यः।' अहिष्ठस्य (व.४०) is almost the same

126. नायिकागद्यन्तरतं पिन्त्रं महां धारितं। सिद्धस्वरोपस्य वधानवधिकं। कालस्वरूपानं बालं बालं। अहिष्ठस्य (व.५६) २५.१६ वर्तकार फोलिया ५ quotes it and explains 'हर्षित विश्वनामसूत्र भेजनकालप: परस्यः।'
could perform an independent vrata for herself. The digests are supported in this view by the sūtra of Śankha-Līkhuṭa\textsuperscript{127} that it is the rule for women that they should practise vratas, fasts, restrictive observances and worship (or sacrifices) with the consent of their husbands. The Lingapurāṇa\textsuperscript{128} provides with the bidding (i.e., permission) of their husbands, women should perform japa, gifts, tapas and all else. Opinion was divided whether a woman could get homa performed through another. About the incapacity of women for mantras,\textsuperscript{129} vide Manu II, 66, IX, 18 and Yāj. I, 13. The Vyavahāramayūkha following Paraśara held that a śudra could get the homa in adoption\textsuperscript{130} performed through a brāhmaṇa and that the same rules apply to women and śudras and therefore a woman could get a homa required in vrata performed through a brāhmaṇa. Rudradhara (author of Śuddhi-viveka) and Vācaspati held that a woman and a śudra have no right to perform homa with Vedic mantras. The Nīmāyasindhu\textsuperscript{131} supports the Vyavahāramayūkha on the question of homa in a vrata to be observed by a woman. But it appears that Nīlakanṭha, author of the Vyavahāramayūkha, was of a different opinion when composing the Prāyaścittamayūkha.\textsuperscript{132} Vide H. of Dh vol IV p 78 note 186 on this point. It is provided in the Matsya that a woman who is pregnant or is recently delivered of a child should only observe naktā instead of a fast and a

\textsuperscript{127} frē sīkhā pāṇi jīvāṇa bhūstam̐a bhātān̐a—kāmān̐a bhūstam̐a pāṇi jīvāṇa

\textsuperscript{128} 127. niśrāmān̐a jīvāṇa bhūstam̐a bhātān̐a—kāmān̐a bhūstam̐a pāṇi jīvāṇa

\textsuperscript{129} niśrāmān̐a jīvāṇa bhātān̐a—kāmān̐a bhūstam̐a pāṇi jīvāṇa

\textsuperscript{130} niśrāmān̐a jīvāṇa bhātān̐a—kāmān̐a bhūstam̐a pāṇi jīvāṇa

\textsuperscript{131} niśrāmān̐a jīvāṇa bhātān̐a—kāmān̐a bhūstam̐a pāṇi jīvāṇa

\textsuperscript{132} niśrāmān̐a jīvāṇa bhātān̐a—kāmān̐a bhūstam̐a pāṇi jīvāṇa
maiden or other female who is impure (in monthly illness or otherwise) should get her vrata performed through another, but, whether pure or impure, she may perform bodily acts (such as a fast) by herself (vide Tithitattva pp 121-122)

If a person is unable owing to disease or accident or the like to perform a vrata personally he could get it performed through a pratimdhū (a representative) Certain rules were laid down about this. It is stated in the Satyasādhaśrutasūtra133 there is no pratimdhū (representative or substitute) in the case of the owner (the Yaṣāmāna), the wife, the son, the (proper) place and time (for an act), the fire, the deity (to be invoked such as Agni, Indra), a rite and a text (to be prescribed for being employed in a rite). All religious acts are arranged in three classes, viz. nitya (obligatory), naimittika (to be performed when a certain nimitita or occasion arises or event happens) and kāmya (performed out of a desire to secure some object). Vide H. of Dh. vol. IV pp 60-61 note 150 for further details. The Trikāntamandana134 has the following rules about pratimdhū in these three kinds of acts. ‘No pratimdhū (substitute) is allowed in the case of kāmya rites, a substitute is allowable in the case of nitya and naimittika rites; some recognized a substitute even in a kāmya rite after it is once begun; there is no substitute for a mantra or the deity or the fire (Gṛhapatya, Ahavaniya or Dakṣināgni), a kruṇa (such as prayāga) or īśvara (the śvāmin or yaṣāmāna); some say that a substitute is not allowed in the case of (a prescribed) place or time An agnihatrot can substitute, (if his wife is dead &c.) an image of her made of gold or kuśas but a woman cannot proceed with a rite putting forward some

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133. तेजसिन्धु यथा: गुजरव वैश्नवः कल्याणश्रेष्ठोत्सापः कर्मण: ज्ञातमथं वा महादेविकियोऽति। सत्यायस्रत्सूत्रम् III. 1. Compare अघे इति VI. 3. 18-21 for similar rules, particularly VI. 3. 18 and 21 ये उष्णाशिल्यविक्रियमप्प्रायोगिकस्वसंयोगसा। तथा शास्त्रमयो गत्तमनञ्जनलिंगाय जातेव शास्त्रेऽविशिष्टात्।

134. कामेष्वरेऽति तेजसिन्धुविविक्तिः बैलासिकादेविक वि. 3. 18-21 गुजरवविविक्तिः तेजसिकादेविकायात्तिवतः वि. 3. 18-21 गुजरवविक्तिः तेजसिकादेविकायात्तिवतः । अथ निजिनिकियात्र कल्याणश्रेष्ठोत्सापः कर्मण: ज्ञातमथं वा महादेविकियोऽति। सत्यायस्रत्सूत्रम् III. 1. Compare अघे इति VI. 3. 18-21 for similar rules, particularly VI. 3. 18 and 21 ये उष्णाशिल्यविक्रियमप्प्रायोगिकस्वसंयोगसा। तथा शास्त्रमयो गत्तमनञ्जनलिंगाय जातेव शास्त्रेऽविशिष्टात्।
substitute or effigy in place of the husband. If a person is unable, after undertaking a vrata, to carry it out, he should get it done by a representative. Such representatives are: son, wife, brother, husband, a sister, a pupil, purushita (for daksina) and a friend. Patthamasi states that a wife might carry on the vrata undertaken by her husband, and the husband might do so for the wife, if both are unable a stranger may carry it out, in this way there is no break of vrata. Kātyāyana says:—one who observes a fast for the sake of his father or mother, brother, husband and particularly for his guru secures one hundred-fold merit, if a person observes a fast on Ekadāśī in place of his maternal grand-father and the like they and their representative each obtain the full fruit thereof. These rules about pratitudes apply to men of all varnas.

It is somewhat remarkable that the Vrataśaka quotes from Hemādźrī a passage of the Devīpurāṇa to the effect that even mlecchas were authorized to perform vratas, if they had faith in them. In the Śantiparva (65:13–25) Indra is made to say to king Māndhātā that even Yavanas, Kūtatas, Gāndhāras, Cinas, Šabaras, Barbaras, Sakas, Andhras and several others should serve their parents, they could perform rites laid down in the Veda, they could make offerings to their (deceased parents), may dig wells (for the use of all people) and may make gifts to brāhmaṇas. The Bhavisya-purāṇa states that the Halhayas, Tāḷaṇjaghas, Turks, Yavanas and Sakas desiring to reach the status of brāhmaṇas observed fasts on the first tithī (pratipad).

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136 
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139
Purpose of most vratas

Another remarkable matter is that the Mahābhārata provides that brāhmaṇas and ksatriyas should not engage in a continuous fast for more than three days and that vaśyās and śūdras can observe a continuous fast for two days only and a fast for three days is not laid down for these two classes by those who know dharma. Devala also has a similar provision.140

The bulk of the vratas practised in medieval and modern times are kāmya i.e., performed for the purpose of securing some object in this world or sometimes the next world or both. Most of the vratas are really secular though under the garb of religion and, though certain disciplines (such as fast, worship and celibacy, truthfulness) have to be observed, breathe a frankly materialistic attitude; they are meant to appeal to the ordinary human cravings that rule the whole world. The desired objects are legion and it is impossible to set them out in detail. Some idea about them may however be conveyed. The Agnipurāṇa mentions dharma (puṇya), progeny, wealth beauty or good fortune, virtues, fame, learning, long life, wealth, purity, enjoyment of pleasures, heaven and mokṣa (release from the round of births and deaths) as the objects to be sought by the observance of vratas. The Kalpataru 241 on vratas says that vratas is the highest means of securing the several lokas (such as Brahmālokā, Śivalokā, Vaikunṭhas) and the enjoyment of pleasures and triumph; that in Kṛta, Treta, Dvāpara and Kali ages respectively kings Sūjaya, Rāma, Dhanaśāyā and Viṣṇu became lords of the whole world by means of vratas, that Śankara declared to Hari in various treatises that vratas is the one (supreme) observance for man, that though many observances are laid down in each yuga they do not come up even to

140. श्रीभक्ति विद्या युक्ती द्वारा शिक्षारतादेशे । निीत समयस्य भवति । अवधानिस अतुल ।
141. निीत निदि कालोऽपि निीत निदि कालोऽपि निीत निदि कालोऽपि निीत निदि कालोऽपि निीत निदि कालोऽपि निीत निदि कालोऽपि निीत निदि कालोऽपि निीत निदि कालोऽपि निीत निदि कालोऽपि निीत निदि कालोऽपि निीत निदि कालोऽपि निीत निदि कालोऽपि ॥
the 16th part of the observance of vrata, that the virtuous
daughter of Vikrama named Vasundhara, residing in the country
of Daśārṇa, attained moha through vrata and that gods, sages,
siddhas and others attained highest perfection by means of
upavīsaka (fast).

Classification of vrata: As the vrata to be treated of in
this section are almost all self-imposed or voluntary, they may
be divided into three classes. The Pādmapurāṇa 112 observes:
abhimaṣṭa (abstaining from causing injury), truthfulness, not
depriving a person of his property by wrongfully taking it,
hai naścita (continence), freedom from crookedness or hypo-
crasy—these are mental vrata that lead to the satisfaction (or
favour) of Hari; eating once only in the day, nālita (eating only
once after sunset), ṣastra (for the whole day), not begging (i.e.,
subsisting on food that one gets without asking for it)—this is
physical vrata for human beings; study of the Veda, recounting-
(name of) Viṣṇu, speaking the truth, freedom from backbiting
these are vrata of speech.

Another classification can be based on the time for which
a vrata may last, i.e., only for a day or a fortnight (pāksa), a
month, season, ayana (time of the stay of the Sun in the northern
or southern hemisphere), year, or years. A vrata may be for one
year or for more years than one or for a person's lifetime. In
speaking of vratas performed in a certain month, the question
of an intercalary month will have to be considered and will be
dealt with in the next section on Kāla etc. Similarly, the matter
of tithi occupies a very large place in works on dharmāstra
and will have to be discussed. The subject of Kāla and muhurta
will be dealt with in the next section. Though tithi properly
pertains to that section, they will be dealt with here, since tithi
are the most important topic in relation to the various observ-
ances that are to be performed throughout a year as their basis.
The largest number of vrata are tithi-vrata. It is therefore
that Hemādri begins his treatment of individual vrata with
arih-vrata (from part I, p. 335 to part II, p. 519) and passes on

112 अरिजीति सत्यमक्ति भाग्यवर्तकान्ति। पवानि भाग्यमायुर्वैतत्त्विन्ति एविदेयं।
एषुप्रथमा तथा नक्रपवसापवद्वादरमस्य। प्रथमेऽपि यार्थिक ईश्वर असुक्तं नरेशर।
पेड़समाचारे श्रीघरा स्वस्थि क्रियाविधिः। अरिजिति विषयस्य प्रसन्नकरणस्य प्रतिपद्योः।
पाठ IV. 84, 42-44, यथा 37 4-6 (with slight variation). हेमाद्रि (on Kāla) I. p. 321 quotes the first
two verses from pādāvatīyan and reads अवकल्पना for अवकल्पना and उपवासादेवि तथा
प्रवृतिः in the 2nd verse. अवकल्पना is explained as अवकल्पना by the sūtra, on वि. III. 312 and as इस्मरि स्त्रिया by अवकल्पना.
In order to vāravratas (part II pp. 520–592), nakṣatravratas (part II pp. 593–706), Yogavratas (part II pp. 707–717), Kārana-vratas (part II pp. 718–726), Saṅkrāntivratas (part II pp. 727–743), māṣavratas (part II pp. 800–857), rtuvratas (part II pp. 858–861), samvatsaravratas (part II pp. 862–867), prakīrṇakā (miscellaneous) vratas (part II pp. 867–1002). The Kṛtyakalpataru (on vrata) on the other hand begins with vāravratas (pp. 8–34), then deals with tīthivratas (pp. 35–398), nakṣatravratas (pp. 399–417), māṣavratas (pp. 418–430), Saṅkrāntivratas (pp. 431–434), samvatsaravratas (pp. 434–451) and prakīrṇavratas (pp. 452–459). Most of the works on vratas after dealing with some general matters begin their treatment of vratas with tīthivratas. The Samayapradīpa has a different mode of treatment, viz. that it begins with Ganesavratas (i.e. vratas in which Ganeśa is the deity), then with vratas in which the Sun is the deity, then Śiva-vratas, Vismu-vratas and so on. Some vratas are performed not only on a certain tīthi, but also require the existence of a certain month or weekday or nakṣatra or all of these. Another classification may be based on the persons competent to perform vratas; most vratas are meant for all men and women; some like Haritālikā and Vataśāvitri are meant for women alone, some are to be performed by men alone; while there are others to be performed only by kings or ksatriyas or by vaśyas.

There is an immense literature on vratas. There is no topic of Dharmaśāstra except probably that of tīrthayātra and of śraddha on which the Purāṇas wax so eloquent as on vratas. Some of the Purāṇas contain thousands of verses on vratas. For example, the Brāhmaṇa Purāṇa (in chapters 16–216) contains over 7500 verses and the Uttarakhanda of the same Purāṇa over five thousand verses on vratas; the Matsya-purāṇa (chapters 54–92 and 95–101) has about 1230 verses on vratas (most of which occur in the Padmapurāṇa V chap. 20 ff), the Varāha-purāṇa (chap 39–65) spends about 700 verses and the Vīṣṇudharmottara about 1600 verses on vratas. On a modest calculation the Purāṇas contain about twenty-five thousand verses at least on vratas. It is difficult to draw a strict line between vratas and utsavas, what are called utsavas have also an element of religious rites and conversely many vratas have some element of being a festival. In this work I have included

142a. अधि संक्षेपानुसारे निःस्फालणे अवस्यः कलाचित्तानुसारे शिलिकायन्ति भिक्षुः नाप्राप्तवर्तो। यद्य वाल्मीकिपरिश्राविधिविणपुरूषेः कलाचित्तानुसारे निःस्फालणे। व. कः क. २, प. 21, H. D. 8
several observances which some people may regard as purely
utsavas and not vrata at all.

The topic of vrata is rather inextricably mixed up with
discussions on Kāla and tithi. The nibandhas (commentaries and
digests) on vrata are numerous. In this section I shall mention
works that deal with vrata alone or with vrata in relation to
tīthas, but not works on kāla in general and muhūrtas. This is
rather an arbitrary arrangement and it is possible that there
would be some repetition and overlapping. A verse in the
Kalaviveka of Jīvānānanda names seven predecessors that
had expounded kāla in relation to religious rites, viz Jitendra,
Śankhadhara, Andhūka, Sambhrama, Harivamśa and Yogloka.
Some of these writers must have been earlier than the first half
of the 11th century A.D. as in the Malaṃsataṭṭāvī Raghunandana states that Andhūkabhatta mentions in his work how
in śaκe 955 (1033-34 A.D.) there was on Aṃāvasyā Tulā-
senkrānti and the Visēkasankrānti on the pratipad and again
on Aṃāvasyā Dhanus-sankrānti. This establishes that Andhūka-
bhatta wrote his works about 1035 A.D. But the works of all
those seven writers on kāla have not yet been discovered. Two
other works ascribed to king Bhoja of Dhāra143 dealt among
other matters with kāla and vrata (in the 2nd quarter of the
11th century). One of them, the Rājamārtanda, is available in
Mes and, besides expounding the astrological significance of
tīthas, week days, nakṣatras, Yogas, deals (in verses 1136-1292
and 1327-1405) with several vrata and the proper times for them
viz. Ekadāśi, Saptamyarkavrata, Agastyaṣārgyadhāna, Śravaṇa-
dvādasī, Rohinyaṣṭamī, Haritāli-caturthī, Durgotsava, Kauṇā-
gara, Pratacaturdaśi, Rukhārtrī, Bhrāṭ-dvītīya, Dipadāṇa,
Kārtikasṇāna, Māghasṇāna, Maghāṣaptami, Bhāmāṣṭamī,
Pusyadvādaśi, Aṣokâṣṭamī, Caitrāvalī, Śāvitrivrata, Paśānac-
turthī, Aranyasasthī, Daśaharā, Sankrānti. The Rājamārtanda
has not as far as I know yet been published, though hundreds of
the largest rom are quoted in the medieval digests. It is at
that Ṣrīhara's earliest extant work of a nibandha form treating of
vratas. This another work dealing with vrata and ascribed to Bhoja
is the one cited as Bhūpāla-samuccaya or Bhūpāla-krtya-
samuccaya, or Kṛtyasamuccaya on vrata, dānas &c. This

143. Vide my paper on 'King Bhoja and his works on Dharmaśāstra
and Astrology' in the Journal of Oriental Research, Madras, vol. XXIII
pp. 94-127, where I deal with the Rājamārtanda on pp. 108-118 and with
Bhūpāla-krtyasamuccaya on pp. 124-126.
last work has not yet been unearthed and is found quoted in such medieval digests as the Krtyaratnakara

Apart from the Vedic Literature, sutras, epics, Purānas and Rājamārtanda, I mainly rely in this section on vrata on the following works (those that I consulted in ms form being expressly indicated and the works being arranged in chronological order as far as possible): Krtyakalpataru (portion on vrata) of Lakṣmidhara; Kālaviveka of Jīmutavāhāna; Hemādri’s Caturvargacintāmāni (on vrata); Samayaprakāśa of Śrīdatta (ms); Krtyaratnakara of Candēśvara; Kālārāṣṭra of Adityasūrī (ms), Kālānirṇaya or Kālā-mādhava and Kālānirṇayakārikā; Tithiviveka, Vratakālaviveka and Durgotsavāviveka of Śulapāṇi; Nirnayāmṛta of Allādanātha; Varsakriyākaumudī of Govindānanda; Kālasāra of Gādādhara; the Tithitattva, Ekādaśittattva, Jamāstamitattva, Durgācanapaddhati, Kṛtyatattva and Vratatattva of Raghunandana, Vrataprakāśa (part of Vīramitrodāya) of Mitramiśra (ms. from Anūpa Sanskrit Library) and Samayaprakāśa (part of Vīramitrodāya), Samayamayukha or Kālāmāyukha of Nīlakantha; Vratārka of Śankarabhattacharyya (ms); Tithyarka of Divākara; Daśanirnaya of Hārita Venkatanātha; Vratodyāpana-kaumudī of Śankarabhattacharyya; Vrata-rāja of Viśvanātha; Purusārthacintāmāni of Viśumbhata; Ahalya-kāmadhenu (ms in Scindia Oriental Institute, 1767–1771 A.D.), Dharmasindhu of Kāśinātha. Of these the most important for vrata are Kṛtyakalpataru (from which even Hemādri, and Krtyaratnakara borrow many passages), Hemādri on vrata, Kālānirṇaya of Mādhava, Krtyaratnakara, Varsakriyākaumudī, the works of Raghunandana and the Nirnaya-sindhu. Works like Vratārka and Vrata-rāja, though exhaustive, borrow verbatim long passages from Hemādri and others. The treatment of vrata in several of the above-mentioned works is often uneven; for example, the Varsakriyākaumudī disposes of the observances of the 1st, 2nd and 3rd tithis in two pages (25–30), while it devotes twenty-two pages to Ekādaśi (pp 42–64).

It must be emphasized here that this section is concerned with the vrata described or mentioned in works on Dharmasāstra. Even so the number of vrata is extremely large. No attempt is made here to include all vrata observed by women or by

144. This was edited in 1902 samvat in Grantha characters at Mysore. The ten नवरात्रिः are on श्रीकृष्णपशुपति, श्रीकृष्णपशुपतिन, चणकयाचार, जयाचार, मदनमाल, निर्मालकल्प, श्रीचालीपक, श्रीकृष्णस्वयं, चलकल्प, एकादशी.
primitive tribes or by the illiterate people all over India or contained in works written in the several regional languages such as Bengali, Hindi or Marathi. The inclusion of such observances would entail an enormous amount of labour, would expand the work to huge proportions and would be beyond the proper scope of the History of Dharmaśāstra. Further, to tabulate all the vratas and festivals of all common people and to study the folk life of villagers, forest-dwellers and mountain inhabitants in the States of the continent of India would be beyond the capacity of a single worker and would require the co-operative effort of a large team of workers spread over years. When done, that work would be a monumental one on the social anthropology of India. In this connection I may mention Prof. B. K. Sarkar’s work ‘Folk element in Hindu culture’ and the paper on ‘a study of vrat rites in Bengal’ contributed by Mr. S. R. Das to ‘Man in India’ (1952) vol. 32, pp 207-245. Some writers have already published works dealing with the observances of common people such as Mrs Stevenson’s ‘Rites of the twice-born’, Underhill’s ‘Hindu religious year’, B. A. Gupte’s ‘Hindu holidays and ceremonials’, R. C. Mukerji’s ‘Ancient Indian fasts and feasts’. Mr. Rgvedi’s Marathi work on ‘History of Aryan festivals’ (ed of 1924) In these books (except in the last and rarely in Underhill’s) texts from Dharmaśāstra are generally conspicuous by their absence.

Times for beginning Vratas. Apart from the vratas that have to be performed on certain fixed tithis or times, elaborate provisions are made that vratas in general and several other religious rites are to be begun only at certain auspicious times or in certain astrological conditions. A few of these are set out

145. It should not, however, be supposed that I agree with all the propositions in the above two, for example, the meaning which Mr. S. R. Das assigns to Laksni in Rg X 71. 2 (viz. beauty) is not acceptable to me. I hold that ‘Laksni’ there also is the opposite of alaksmi as the word ‘bhadr’ applied to Laksni suggests and as in Rg X. 155 1 the idea of alaksmi is clearly conveyed. I do not subscribe to the view that the idea of a malignant spirit was unknown to the poets of Rgveda times and that they had to go to the aboriginal people for that idea. Note the verses अन्तः स्वाभावः सत्यस्य ज्ञात देवतिस्मिवाधि वाचि ॥ य ग X 71 2, अराणिक लवणे विषवे निरि गणना सवं वे। सीतिन्नित्सर चतुर्विद्वादि चाविनामिति ॥ य X. 155 1. The निन्दन (VI 30) explains this verse at length and states that Bhāradvāja destroyed Alaksni and the Brhad-devatā (VIII. 60) says that Rg X. 71 removes Alaksni.
here by way of sample. Gargya\textsuperscript{146} says 'when Jupiter and Venus have set (i.e. are not observable owing to their being near the Sun in the sky) or when they are in the stage of being called \textit{bāla} and \textit{vṛddha} and in an intercalary month one should not begin a vrata nor perform its \textit{udyāpana} (the rite of closing a vrata).\textsuperscript{1} The childhood of Jupiter and Venus is a certain period after they set and senility (\textit{vṛddhatvā} or \textit{vārdhaka}) is a certain period preceding their setting. There is no unanimity on the length of these periods and the periods differ in different countries and also depend on whether there is a season of distress or difficulty, but Varāhamihira\textsuperscript{147} states the longest provided should be accepted. The Rājamārtanda has several verses on this, one of which may be set out here: Venus\textsuperscript{148} is \textit{bāla} for ten days when it rises in the west, but is \textit{bāla} for three days after rising in the east; Venus is \textit{vṛddha} for one paks (15 days) when it rises in the east, but is \textit{vṛddha} for five days before it sets in the west. Gargya observes:\textsuperscript{149} Venus and Jupiter are (held to be bāla) in the Vindhyas whether in the east or west for ten days, but for seven days in the country of Avanti (of which Ujjayini was capital), in the country of Vanga (Bengal) and among Hūnas (they are bāla) respectively for six and five days. It is further provided in the\textsuperscript{150} Devipurāṇa that one should not undertake any religious act when Jupiter or Venus is in the sign of the Lion. Similarly, Lalla\textsuperscript{151} remarks that all (religious) actions are

\textsuperscript{146.} अस्तमि खि छूटे छुटे बादो छूटे गाध्रिद । उवाधसा पापाच्छेत । धरणा निधा कार्यं ॥
\textsuperscript{147.} भवे दशिनेः कादा ये बाले बालिकारी च। शाश्वतवापिनः हैरा एकमेकाः शाप्ति ॥ परात्तिर्भव = धरणा निधा कार्यं ॥ (भाग 1 प. 245, त्रिश्रमिश्र प. 23) (भाग 1 प. 22, कालिके प. 135, रविनारायणप्रभा वायुगमहत उन्नथे) तत्ताबावार्षम विद्याभूते बालं अस्ति कार्यं ॥ प्रभृतिभाष्य प. द्वे, (भाग 1 प. 246, त्रिश्रमिश्र प. 16).

\textsuperscript{148.} \textsuperscript{149.} शामिल दशिनेः बालो बालिकारी च। शाश्वतवापिनः हैरा एकमेकाः शाप्ति ॥ परात्तिर्भव = धरणा निधा कार्यं ॥ (भाग 1 प. 246, त्रिश्रमिश्र प. 16) (भवे दशिनेः कादा ये बाले बालिकारी च। शाश्वतवापिनः हैरा एकमेकाः शाप्ति ॥ परात्तिर्भव = धरणा निधा कार्यं ॥ (भाग 1 प. 246, त्रिश्रमिश्र प. 16) (भवे दशिनेः कादा ये बाले बालिकारी च। शाश्वतवापिनः हैरा एकमेकाः शाप्ति ॥ परात्तिर्भव = धरणा निधा कार्यं ॥ (भाग 1 प. 246, त्रिश्रमिश्र प. 16) (भवे दशिनेः कादा ये बाले बालिकारी च। शाश्वतवापिनः हैरा एकमेकाः शाप्ति ॥ परात्तिर्भव = धरणा निधा कार्यं ॥ (भाग 1 प. 246, त्रिश्रमिश्र प. 16) (as occurring in नामकरण)

\textsuperscript{150.} सिर्वत्र च छूटे छूटे गाध्रिद । धरणा निधा कार्यं ॥ (भाग 1 प. 246, त्रिश्रमिश्र प. 16) (as occurring in नामकरण)

\textsuperscript{151.} \textsuperscript{152.} शुद्धी बाले भाद्रामार्गो वर्तमान छुटे । शाश्वतवापिनः हैरा एकमेकाः शाप्ति ॥ (भाग 1 प. 246, त्रिश्रमिश्र प. 16)
condemned when done in what is called Guryādītya (that is when the sun is in the house of Jupiter viz. sign of Pisces and when Jupiter is in the house of the Sun, viz. Lion) The Vratarāja remarks that one is to avoid Jupiter in the Lion sign for religious acts only to the north of the Narmadā and elsewhere only in Simhāmsa (i.e. the first quarter of the naksatra Pūrva-phalgunt). The Ratnamāla provides that Monday, Wednesday, Thursday and Friday are auspicious (confer success) in all (religious) acts, but on Sunday, Tuesday and Saturday only such actions succeed as are expressly prescribed for performance on those days. Bhujaśāla remarks that Tuesday is unfavourable for all auspicious acts but that it is commended for agriculture, study (of the Sāmaveda) and for battles.

The philosophical discussions on Time and on its division into year, aṇa (the Sun’s apparent motion in the two regions of the celestial sphere), gītas (seasons), māsa (month), paksā (half month) week, days &c will be taken up in the next section. But the exact determination of the question as to the day on which a tithi is to be performed when the tithi spreads over two days occupies a very large space in works on dharmaśāstra.

The word tithi by itself does not occur in the Rgveda and the other Vedic Samhitās. But the idea must have been there even in the Rgveda. Amāvāsyā is explained in later works as being of two kinds, viz. Sinivālī (day on which amāvāsyā is mixed with the 14th tithi) and Kuhū (when amāvāsyā is mixed with the first tithi of the next fortnight). Similarly, Parnamāsi is of two kinds, Anumati (mixed with the 14th tithi) and Rākas (mixed with the Pratipad of the next paksā). In the Rgveda Sinivālī is raised to the position of a divinity, is described as the sister of the gods, offerings are made to her and she is implored to bestow progeny on the worshippers. The Br. Up VI 4 21 implores Sinivālī and the Aśvins to implant an
Sinivālī, Kuhū, Rākā, Anumati

embryo in the wife. Rākā also is similarly treated in the Rgveda (II. 32. 4-5 = Atharva VII. 48. 1-2). Rg X 59. 6 and X. 167. 3 treat Anumati as a deity, prayers are offered to her to enable the worshippers to see the Sun going up and to bestow happiness and she is spoken of in the same breath with Soma, Varuṇa and Brhaspati. The Vāj. S. prays ‘May Anumati approve to-day of our sacrifice’. It should be noted that the Nirukta (XI. 29) holds a discussion on Anumati and Rākā, viz. the Nairuktas (etymologists) say that Anumati and Rākā are goddesses (wives of gods), while the Yāñikas hold that they are two kinds of Paurnamāṣṭi; it is known (in Śruti) that the first Paurnamāṣṭi is Anumati and the later is Rākā. Similarly, the Nirukta holds a discussion on Sinivālī and Kuhū (XI. 31). The Atharvaveda (VI. 11. 3) mentions Prajāpati, Anumati and Sinivālī together. The word Kuhū occurs in the Atharvaveda and is applied to a deity that is invoked to come to the sacrifice and to bestow on the worshipper wealth and a heroic son. In the Tai S I 8. 1 and Śat. Br. IX. 5. 1. 38 mention is made of these four, viz. of Anumati, Rākā, Sinivālī and Kuhū, as recipients of caru (oblation of boiled rice). How these names were coined in the distant past is an insoluble riddle Anumati can be derived from root man, but why the tithi of the Full Moon mixed with the 14th tithi was so called is more than anyone can say. Kuhū may be plausibly derived from kūha ‘where’ (as in Rg. I 24. 10, X 40. 2) as the day when the moon is invisible and when primitive people asked in wonder the question ‘where does the moon go’. But Rākā and Sinivālī defy attempts at any plausible etymology. Eminent philologists, instead of

155. चकामां सुधवः सुधवीती हस्ते सुपुर्णो न: शुभदी शोद्ध! शुभः। शीलपत्यः सुष्काचिन्थणानव बद्दः वीरं शतवदायुधस्यवः॥ श्री XI. 32. 4 q by निकस XI. 31, कृपा हेती सुधव शिष्ठन्यास्माकल्याया सुधवः जोहीति। सा नो रूपः किन्नवार वि पछवाद वद्यात् वीरं शतवदायुधस्यवः अर्थव न. 47. 1. The first half occurs in नैतिक्याण्वीयदित्र IV. 12. 6 (reads सुधवस्यं शुभदीं and सुधव) and the निकस XI. 33 quotes the whole of the नैतिक्याण्वीयदित्र verse.

156 अहू तौः अयानस्तगेयं देवेषु मन्तायाः। नात स 34. 9, अनित्वादवोर्त य मन्तायाः। वे च च नस्तदीयं।। इति लोकसान नो दुःखा शान आश्रुमि ताररिः। कात्तकसहिता 13. 16, quoted and explained by the निकस (XI 30).

157 अहूतानस्तानस्तर्थ परिश्वरे वै तैकसाः। पौर्णिमात्यनेव इति पार्श्विः। या दशौ पौर्णिमात्स्य शास्त्री। इति नित्यायाः। या उपयोग सा रुद्रा इति नित्यायाः। अहूतानस्तानस्त इति निकस XI. 29. It may be noted that the words या दशूः रुद्रा occur in the नैतिक्याण्वीयदित्र IV. 5. 5 and in the नात 32. 9 which latter is quoted in note 165.
admitting ignorance, are not wanting, who following the traditions of the very ancient etymologist Yāska (who says in Nirukta II.1 ‘na tuseva na nihrūya’), suggest that the word Sinivāli is made up by combining the Babylonian-Akkadian word ‘sin’ (meaning moon) with Dravidian ‘vel’ (white light) 158 ‘Amāvāsyā’ (New Moon) is addressed as a deity by itself in Atharva 159 VII.79 (64) 1–4, the first of which calls upon Amāvāsyā to come to the sacrifice and bestow wealth and a valiant son and the second of which hints at the derivation of the word from ‘amā’ (meaning ‘together’ or ‘home’) and ‘las’ (to dwell) The Śat. Br 160 remarks “this king Soma i.e. the moon is the food of the gods; when he (the moon) is not seen on this night either in the east or in the west, he comes to this world (i.e. the earth) and enters the waters and the herbs here, he is the wealth of the gods and their food; when he dwells on this night together (with waters and herbs) it (that night) therefore is called ‘Amāvāsyā’”. The Ait. Br. (40 5) states that on amāvāsyā the moon enters the sun. The Ap Dh S also echoes this idea that on, the Amāvāsyā night the Sun and the Moon dwell together (are near each other) So amāvāsyā is so called either because the moon was supposed to dwell together with waters and herbs on the earth that night or because the Moon dwells in the Sun on that night Darśa has the same sense as amāvāsyā and means ‘the day on which the moon is seen by the sun alone (and by no one else)’ Vide H of Dh vol II p 1009 and note 2274 Names are sometimes given by contraries e.g a fool is called a wise man or a brave person may be called ‘timid’. Amāvāsyā may have been called darśa because the moon is not

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158 Vide ‘Bhratakaumudi’ (in honour of Prof R K Mukerji) part I p. 208 for this etymology put forward by Dr. S K Chatterji. Such etymologies are based on certain assumptions for which there is absolutely no evidence whatever, such as the word ‘Vel’ being used by the Dravidians thousands of years ago, that the vedic Indians were aware of both words ‘Sun’ (moon) and ‘Vel’ used by different peoples and could weld them together thousands of years ago and had no word of their own to denote what is meant by Sinivāli.

159. Vide also VI, 2. 2 !C5. <F illiil ..

160 Vide also VI, 2. 2 16. Vide quoted by K N p 311.
seen that day (but would be visible the next day). Another tithi that is famous in the Vedic Literature is Astakā 161 (8th tithi after the full moon in any month, but particularly in Māgha) on which offerings were made to the pītrs (departed ancestors). Even in very remote times people could have easily marked the four main phases of the moon, viz. Full Moon, half moon (8th day thereafter when half of the moon's orb shines), Moon's total absence and 8th day thereafter; and after noting these phases it must not have been very difficult to make close calculations about the periods intervening between the Full moon and the half moon, the New moon and half moon. As a matter of fact the Tai. Br. 162 expressly says that the moon is worn away on the 15th and becomes full on the 15th I.e. before the Tai. Br. it was well-known that there were 30 lunar days (tithis) in a lunar month. It is stated in the Sat Br. 163 'the joints of Prajāpāti, while he was engaged in creating beings, became loose (or collapsed); the samvatsara is indeed Prajāpāti and the joints of it (of samvatsara) are the two junctions of day and night, Paurnamāś, Amāvāsyā and the beginnings (first days) of the seasons'. The words Paurnamāśi and Amāvāsyā occur very frequently in the Atharvaveda, the Tai. S and other Vedic texts, though the two words do not occur in the Ṛgveda. The Atharvaveda says 164 that Paurnamāśi was the first among days and nights and was worthy of sacrifice. The Alt. Br. 165 has an interesting passage: "they

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161 For Astakā, vide H. of Dh., vol IV pp. 353-357.
162. चार्दिनया है प्रधनं। एव यि प्रदायस्माप्रियते। प्रदायस्माप्रियति। सै. भा. I. 5. 10 5.
163. यज्ञावेदः है यज्ञ सबजनस्य पर्यांधि विसर्षेः। व वै संकेतर यव जायति स्वरे। सत्य पौर्वमाति चान्द्रवाच्यम्। चतुर्दशिन। सैद्धार्थय I 6. 3. 35
164. पौर्णमासी प्रयामणं पर्यांधिसिद्धां राज्यार्थानुविशेषं। अयय च VII 80 4.
165 तदार्धः पर्यांधिसिद्धां राज्यार्थानुविशेषं न ह च आद्यस्त्रूपं श्रविद्यति। तसाद्यपुरं साधूः से रुपम अक्षरैयिति। दौँ पौर्णमाति पर्यांधिसिद्धां राज्यार्थानुविशेषं कोदवली या दौर्य पौर्णमाति साधूः अक्षरैयिति। सा रुपम-s. सा स्त्रियार्था सा लिनिकराक्षी। सा कुँडः। चां पर्यांधिसिद्धां राज्यार्थानुविशेषं सा लिनिकराक्षी। सा रुपम-s. चां सैद्धार्थय II 32 9. It may be remembered that Śāyana notes that this section (khaṇḍa) and the next are not recited by some and are not therefore explained by them. The last sentence probably means that that is the tithi (on which a specific religious act is to be performed) with reference to which the sun sets or with reference to which it rises i.e. these words embody in a somewhat obscure form the same idea to which Devals gives expression in the following two verses: चां तिरिक्ष्यति सुगुणवस्तुः आस्ति पाति विवेचना। सा विवेचना सकन्तको ज्ञानसद्यायांद्रस्तु। चां तिरिक्ष्य समस्याम् उद्धर्ष पाति भाल्लर। सा तिरिक्ष्य सकन्तको ज्ञानसद्यायांद्रस्तु। quoted by अग्निराणी p 214.

(Continued on next page)
(wise men) say that when a sacrificer dwells near his sacrificial fire, that is due to his thought that the gods will partake of his offerings, since they do not eat the offering of a sacrificer who does not abide by certain observances.' The opinion of the sage Paṇgaṇi is that the sacrificer should stay near his sacrificial fires (or fast) on the previous Paurṇāmaṣṭi (i.e. Paurṇāmaṣṭi mixed with 14th), while the opinion of Kauśitakī is that he should do so on the later one (i.e. the Paurṇāmaṣṭi mixed with pratīpad). The previous Paurṇaṃaṣṭi is called Anumati, the later one is called Rakaṭa, while the previous Aṃvāṣyā is called Sūnvālī and the later one is called Kuhū. That is the tithi (on which a religious rite should be performed), it is the one, being associated with which the sun sets and the sun rises.' This passage shows that differences of opinion had arisen long before the time of the Āraṅ. Br as to on what day a particular rite associated with a certain fixed tithi was to be performed when the tithi was spread over two days. There are references in Tai S. and the Brāhmaṇa literature which show that in those ancient days the duration of tithis and therefore the actual position of the moon could not sometimes be very accurately determined beforehand. A man about to perform an āstī on New Moon (darṣṭā) does certain acts that are done on the day previous to aṃvāṣyā such as using the sour curds from last night’s milking for coagulating the sacrificial food (i.e. milk), separating the calves from the cows in the afternoon with a paṇḍu twig; and taking some husked rice, he thanks, owing to cloudy weather or through miscalculation, that the moon would not be seen in the sky the next morning, does not actually set apart a few handfuls of husked rice (meant as mṛvuṇa for the gods) or sets them apart, then the next day the moon is seen in the sky (i.e. the next day is really 14th tithi instead of aṃvāṣyā.) It is then prescribed that he has to perform an expiatory rite called Abhyudātesṭi Vide Tai S. II 5. 5, 1–2 and Āraṅ. Br. XI 1. 4 1–2 quoted 166 below.

(Continued from last page)

In य ग फ को p. 15 and य को को p. 253 the second half of both verses is the same viz. सति दिति ज्ञातान्तवतावादु The नृतिवृद्धि p 355 reverses the order and reads य ग फ को को p. 152. As observed by य ग फ को देवाला means that in निवार, निवार and निवार the tithi at sunrise is to be preferred.

166. चतुर विधिनिर्देशोऽतुलस्मस्मा अस्थिष्ठेति वेद तन्मुखादिः सिद्धेवेद 8c 1 है य तत स. II. 5 5 1–2, वैदेह विद्यांनिमित्ते श्री भौविनिवेशकस्य येव विद्यार्यविवेशिय मथोभिमत्तस्तत्तिश्

(Continued on next page)
The word tithi does not occur in the Samhitās, but it occurs in the Ait Bh cited above and in the grhya and dharma sūtras.

The Gobhilagrhyasūtra when prescribing a day for the setting up of sacred fires mentions the coincidence of an auspicious tithi and nakṣatra and in another place refers to the worship of the lord of the tithi and of the nakṣatra and of the tithi itself. The Kausitaki-grhya (I. 25) speaks of offerings to the tithi on which a child was born and prescribes that the dedication of ponds, wells and tanks was to be made in the bright half of a month and on an auspicious tithi (V. 2).

The Nirukta while deriving the word atithi applied to Agni in Rg V. 4. 5 gives two explanations, one of which is ‘one who approaches the houses of others on special tithis’. Panini furnishes no sūtra relating to the word tithi, but it is possible to argue that the affix tītha which he mentions in explaining words like ‘bahutitha’ was a relic of the word tithi. Patañjali expressly mentioned Paurnamāsī tithi. Vīda ‘India Antiqua’, the volume of studies presented to Dr. J. Ph. Vogel pp. 109–112 for Prof Edgerton’s paper on affix ‘tītha’. From the above discussion it would be clear that the ideas and divergences of views about the proper tithis for certain religious acts existed in the Vedic times (at least before Ait Bh.) three thousand years (Continued from last page)

(Continued from last page)

(Continued from last page)

The word tithi in ancient Literature 67

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167. तथा तिथिव्यमुक्तस्माः। गोमिदन्तसुइ इ. 1. 13, अथ जुद्धितम् मनोपलयः तिथयेः गदनात भेजस्तथा इति। दैत्यदिन्ति विन्य नव्यः च कहत। गोमिदन्तसुइ इ. 8. 12 and 20

168 आतिथिक आतिथिक नृहच भवति। आतिथिक तिथिपुर परस्तितानि इति पाण िवि 

169. वात्स्प्रकाशकस्वर रिखुः। वि. 5. 2, 52
ago and that the word *tithi* itself must be held to have been in use about 800 B.C., if not earlier still.  

Tithi is defined as the time or period required by the moon to gain twelve degrees on the sun. As the Sūryasiddhānta states, "tithi is the lunar day in which the moon leaving the sun (at the last moment of Amāvāsyā), traverses twelve degrees (bhūgas) towards the east every day." The moon's motion is irregular and therefore the moon traverses twelve degrees sometimes in 60 ghatikās, sometimes in more (up to about 65) and sometimes in less ghatikās up to about 54. The result is that one unit day may be co-terminous with one tithi, but often a unit day has two tithis i.e. in the morning it may be the 6th tithi, but in the afternoon, evening and night it may be the 7th. It is possible that in a single civil day (from sunrise to sunrise) there may be three tithis e.g. on Monday morning there may be only two ghatikās left of the 6th tithi, then the 7th tithi may be only 56 ghatikās in duration and then the 8th may follow for the last two ghatikās of that unit day. Conversely, a single tithi may touch three days. For example, the last two ghatikās of Monday may be the first two ghatikās of the 6th tithi, then the 60 ghatikās of Tuesday may be occupied by the 6th tithi and two more ghatikās (the last) of the 6th tithi may spread on to Wednesday morning. A unit day which spreads over three tithis is declared by the Rājamārtanda to be very holy (or auspicious), while on the other hand a tithi touching three days is said to be inauspicious for marriage, for marching on an invasion, for an auspicious religious act or an act meant to...
advance prosperity. If a tithi begins immediately before sunrise or its beginning coincides with sunrise and ends after the following sunrise the name of the tithi (as pratipad, dvitiya or so on as the case may be) is coupled with both divasas (civil days) involved, so that two tithis of the same denomination appear one after another. This is called vṛddhi of the particular tithi. If a tithi begins sometime after sunrise on one morning and ends before sunrise on the following day it cannot be coupled with any day and is therefore deleted or omitted in the pāñcāṅga (almanac) and there is tithi-ksaya. As a tithi is normally shorter than the civil day ksaya occurs more frequently than vṛddhi.

From the words of the Gobhirāgṛhya quoted above it follows that long before the days of that work the several tithis were deemed to have certain deities as their lords (or presiding deities). Among the earliest extant enumerations about tīthipatiṣ (lords of tithis) is that in the Brhamasūtra of Varaṇamihira (chap. 98. 1-2) which sets them out as follows (the tithis and their lords being mentioned in order):—1st Brahmā, 2nd Brahmā, 3rd Hari, 4th Yama, 5th the moon, 6th Kartikeya, 7th Indra, 8th Vasu, 9th Nāgas, 10th Dharma, 11th Śiva, 12th Śeṣa, 13th Madana, 14th Kali, 15th Viṣṇudeva and of Amāvāsyā the pitṛs. He further says that one should do on those tithis the acts that are appropriate to the lords of those tithis. It appears that other writers differed somewhat from Varāhamihira, e.g. the Ratnamālā sets out the lords of tithis according to the Purāṇas as follows:—1st Agni, 2nd Brahmā, 3rd Giri, 4th Ganeśa, 5th Nāga, 6th Višākha (Skanda), 7th the Sun, 8th Śiva, 9th Durgā, 10th Yama, 11th Visuvu, 12th Hari, 13th Madana, 14th Śeṣa, 15th the Moon. The Skandapurāṇa (I. 1. 33. 78-82)

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173. विनाप्तिपुष्पदिधिर्मणि जनि न काणिः विज्ञानसुची. विज्ञानसुची ग्रंथम् गणेन नवायो विनाप्तिपुष्पदिधिः।

174. कन्या स्त्रीरत्नकं प्रतिपत्तिस्यस्य पुष्पकं समाधानं सन्न्यस्त्वयं।

175. प्रतिपत्तिस्यस्य पुष्पकं समाधानं सन्न्यस्त्वयं।
states what tithis are specially dear to what gods such as 8th and 14th to Śiva, 4th to Ganeśa, 9th to Candikā. The Garuda (I 137 16-19) and Nārada-purāṇa (I 56 133-135) specify what deities are to be worshipped on the tithis from the first to 15th.

Varāhamihira divides tithis into five groups, viz Nandā, Bhadrā, Viśayā or Jayā, Raktā and Pūrnā and states that on those tithis the acts that are appropriate or suited to the lords of the tithis should be done and become crowned with success and the fruits of actions done on these five classes of tithis yield results similar to their names. The same applies to kavanaś and muhūrtas. The result is Nandā tithis are 1st, 6th, 11th; Bhadrās are 2nd, 7th, 12th; Viśayās 3rd, 8th, 13th; Raktās are 4th, 9th and 14th; Pūrnās are 5th, 10th, 15th. This is also brought out in the Ātharvāṇa Jyotisa, which also prescribes what should be done or not done on the tithis from the 1st to the 15th and provides that certain combinations of tithis and certain weekdays yield success and all rewards, viz Nandā tithi on Friday, Bhadrā on Wednesday, Jayā on Tuesday, Raktā on Saturday, and Pūrnā on Thursday.

The Tīṭhītattva (pp 27-28) quotes a long passage specifying the loss a man suffers by eating fifteen specified things from the 1st to the 15th tithi respectively. The Nārāyasindhu (p 32) quotes verses from Muhūrtα-dīpikā and Bhūpāla which specify the edibles and certain actions that are respectively to be given up on the tithis from the first to the 15th and on amāvāsyā. On the other hand, Bhavīṣyapurāṇa (Brahmaparva 16. 18-20) quoted by the Kalpataru on vrata p 35 specially recommends the eating of certain things on each of the 15 tithis from pratīpad (the first) vis milk, flowers (on 2nd), anything.

176. Nārāyaṇa Bhakti Nitya Rājak Emba Purī Rājkāmukha (pp 27-28) details the results of what follows from each of the forbidden fruits &c on the respective tithis specified.
Eatables and actions fit for tithis

except salt (on 3rd), sesame, milk, fruits, vegetables (on 7th and 8th), flour, food uncooked by fire, ghee (on 11th), pāyasa (rice boiled in milk), cow's urine, yavas, water in which kusas have been dipped. The Vāmanapurāṇa\textsuperscript{178} (14. 48–51) prescribes what actions should not be done on the groups of tithis called Nandā &c., on certain week days and on certain nakṣatras.

The method of reckoning time by tithis is a very early one and is indigenous to India. Though Western scholars have from time to time put forward various theories about the so-called Greek influence on Indian astronomy and astrology and about the Indian Nakṣattra system being borrowed from the Chinese (Biôt) or from the Babylonians (Weber) or from the Arabs (Sedillot), no western scholar has had the courage, so far as I know, of alleging that the system of tithis is not indigenous but is borrowed from some non-Indian source. The theories about Greek influence will be briefly dealt with in the next section.

Vedic (and Smṛti) injunctions are of two kinds, (1) those that urge a person to do a thing such as 'one should fast on Ekādaśī in both paksas', (2) those that dissuade a person from doing something as in 'one should not eat food on Ekādaśī'. Tithis are thus an ahga of the two kinds of injunctions. According to Garga,\textsuperscript{179} tithi, nakṣattra and vāra (week day) are a means of punya (merit) and pāpa (demerit, sin) by being subsidiary to the principal rite prescribed, but they are not able to produce the above result independently.\textsuperscript{180}

Tithi is of two kinds,\textsuperscript{181} pūrnā (complete or full) and sakṣaṅdū. When a single tithi covers the whole day from sun-

\textsuperscript{178} Nāyakāśastra: SamājikSansāra, p. 343. (p. 343)

\textsuperscript{179} Garga, 14 48–51, q. by J. J. P 343 and p 548.

\textsuperscript{180} Ṛgveda 10. 61. 2, which explains Ṛgveda: 4. 1. 2. 6. 8. 1. 2. 1, (which explains Ṛgveda 4. 1. 2. 6. 8. 1. 2. 1), p 33.

\textsuperscript{181} Some works do not make this elaborate division of tithi found in Dharmasindhu. The Narayansindhu speaks of only śuddhā and viddhā, so the Tīthīyukta also speaks of only two śuddhā and śuddhā संयोगकालानि—(ordinary of the two) संयोगकालानि—

II. p 357, Śivasimha p 5.
rise for sixty nādīkās (or ghatikās) the tithi is pūrṇa, i.e. the tithi begins exactly at sunrise and ends with the next sunrise and is exactly 60 ghatikās in extent. All others than this are sakhandā, these latter again are of two kinds sūḍhā and viddhā (pierced by or intermixed with another). A sūḍhā tithi is one that extends from sunrise to sunset or (in the case of some tithis like śrīvaṭṭā) up till midnight; other sakhandā tithis are called viddhā. Vedaḥ is of two kinds, morning vedha and evening vedha; the former generally occurs when after six ghatikās from sunrise a tithi touches or gets merged with the next tithi, while the latter (evening vedha) generally occurs when a tithi touches another tithi six ghatikās before sunset. In the case of certain tithis the period prescribed may exceed six ghatikās.

When the tithi in question is 60 ghatikās in extent and begins with sunrise (i.e. when it is pūrṇa) there is no difficulty at all when a tithi is sūḍhā in the sense given by the Dharmasindhu then also there is generally no difficulty. Some general rules have to be kept in mind. Śruti says183 'forenoon is for the gods, midday for men and afternoon for pīṭras'. Manu (IV, 152) says one should carry out morning duties, decorating the body, bath, brushing the teeth, applying collyrum to the eyes and worship of gods in forenoon alone. Therefore all religious acts prescribed for being performed by day on certain tithis for gods must be begun in the morning even if the tithi is mixed with another on that day, but all vratas to be performed in the evening or night have to be performed on the tithi existing in the evening or night even184 though it may be mixed up (viddha) with another tithi. Another matter to be noted is that in both halves of the month all tithis may affect the previous tithi and following tithi by three mūḥūrtas (i.e. six nādīs or ghatikās). Some tithis produce vedha by a larger number of

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182. आय्युर्वेदतीर्थापरम पौर्णा परिणामितिः। विविधम सा हि चृव हास्यालंकित। द्राक्षे परिणामादेव। परिणामात्र नामाद्वितीयादि। विविधम सा हि चृव हास्यालंकित। तिः।

183. पूर्णां हि श्रवणानि महामात्रानि महाप्रदेशानि। नित्यादिकादि।

184. तथा हि विभवं सूक्ष्मम कदाचिदमान्तबहिः। नक्तावंधिनाहि द्रवितवंधिनाहि विविधमाहि। कालसंधिः।

185. नववर्षांहि विधानादिर्गुड्डी तथा राशीवर्षादि। विभिन्नविधि विधिनां सामान्यानि। विवि. कालसंधिं।
All religious acts to be done at right time

ghatikās e.g. the 5th makes sāsthi affected by twelve nādis, 10th makes 11th viddhā by 15 nādis, &c. Viddhā tithis are in some cases fit for performing religious acts, sometimes they are not. All rites of the śrauta or śāraṇa type, vrata, dāna and every other act enjoined by the Veda do not yield proper reward as long as there is no determination of the tithi proper for it. That tithi which covers up the time (such as morning), noon, whole day &c. at which a religious act is prescribed to be done is the proper one for that act. The first principle to remember is that Kāla (the time prescribed for a rite) is not a mere detail, but it is a nimitta (an occasion) on the happening of which a rite is to be performed and that therefore what is done at some time other than the prescribed one is practically as good as not done. There is a text of the Tai. S. II. 2. 5. 4 which indicates this principle about Kāla. It says 'that man is cut off from the heavenly world, who desiring to perform the dāraṇa pūrṇamāsa rites transgresses the time of full Moon or New Moon'. Hemādri strongly emphasizes the performance of rites.

186. Vide Śatapatha Bṛhat Samhitā, &c. (P. O. vol. VII, p. 92) and the &c. (P. O. vol. VII, p. 92) and the

187. Vide Śatapatha Bṛhat Samhitā, &c. (P. O. vol. VII, p. 92) and the

188. Vide Śatapatha Bṛhat Samhitā, &c. (P. O. vol. VII, p. 92) and the

189. Vide Śatapatha Bṛhat Samhitā, &c. (P. O. vol. VII, p. 92) and the

H. D. 10
on the proper time and states that a gauṇakaḷa is resorted to for escaping from the censure of āstas or for the solace of one’s mind or because there is no other alternative. If a tithi can be had on two days and at the required time or if it does not exist on both days at the time required or it extends only up to a part of the time for which it is required, then the decision is arrived at, as a general rule, by what is called ‘yugmavākya’ to be cited below. Suppose, for example, that a vrata is to be performed at noon on a certain tithi, then that tithi may exist at noon on two days or suppose that the tithi begins one or two ghatikas after noon and ends on the next day one or two ghatikas before noon, then the decision as to which tithi (whether pūrṇa-uddhā or para-uddhā) is proper for the act would have to be decided as a general rule by the Yugmavākya. The Yugmavākya may be translated as follows. ‘The pairs (or combinations) of the following tithis lead to great reward, viz. of the 2nd and 3rd tithis, of the 4th and 5th, of the 6th and 7th, of the 8th and 9th, of the 11th and 12th, of the 14th with pūrṇimā (Full moon tithi) and of Amāvāsyā with the 1st the reverse (i.e. combinations or pairs of other tithis) results in great loss, such combinations destroy all former (accumulated) merit.’ In these verses there are seven pairs and they are mutually applicable. The question may be asked. on what tithi a vrata prescribed for the 2nd tithi should be performed if the 2nd is combined with the first on one day (that is, it is pūrṇa-uddhā) and is also combined with the 3rd on the next day (i.e. it is para-uddhā). The reply is as a general rule the day on which the 2nd is combined with the 3rd tithi should be the proper one for the dvitiyāvrata and not the day on which 2nd tithi is combined with the first. Similarly, in the case of a vrata to be performed on tṛtiyā, if the 3rd tithi occurs on one civil day combined with the 2nd and on the next day it is combined with the 4th, then the proper day as a general rule for a tṛtiyā-vrata is the one on which the 2nd and 3rd tithis are in combination and not the other day on which the 3rd and 4th tithus combine. The result of this passage is that combinations of 1st and 2nd tithi, of the 3rd and 4th, of 5th and 6th, of 7th and 8th, of the 9th and 10th, of the 10th and 11th, of the 12th and
Explanation of ‘yugmavākya’

13th, of 13th and 14th, of Pūrṇimā with the first and of Amāvāsyā with 14th are generally excluded as improper. 191

It may be stated here that the rules laid down in the above verses (of yugmavākya) are riddled with exceptions. Some say that these rules apply only to tithis of the bright half and not to those of the dark half. But many works such as Aparārka (p. 216), Kālanirnaya (p. 172), Vratakālaviveka (P. O. vol. VII. p 87), Nirmayasindhu (p 18) hold that the passage applies to tithis of the dark half also, since the express mention of Amāvāsyā in combination with pratipad is an indication in that direction. It would be noticed that the yugmavākya (even though held to be applicable to the dark half) does not refer to the first tithi of the dark half, the 10th and 13th tithis of both halves. Their combinations with the preceding or following tithis will be governed by express texts where available and by other considerations in other cases, such as the verse ‘in the bright half that tithi should be preferred which exists at the time the sun rises and, in the dark half, that tithi should be preferred which exists when the sun sets’ 192. Another important rule is that where there are express texts prescribing a particular combination of uddha tithis as more appropriate for a vrata or other

191 yugmavākya (vedic text); while kālaśeṣikā p 475, d. ṛṣi (p 214), rt. ṛṣi (p 3) ascribe it to śrāvānīśrī and viśvāmitra p 3 calls it both śrīla and śūnyavātikā. These verses are ascribed 175 36-37 and 128 16-17. The kālaśeṣikā (folio 9 a) ascribes the verses to general. They are the same as v. p. 69 b and 70 a, verses 1123-24 (ABORI vol. 36 p 509). The samadhi (folio 7 b) explains these verses at great length and remarks ‘ekā yugmavākyaśeṣikāśāčārṣāvyātāভাসানাংক্ষীয়ঃসংযোজিতং শতত্ত্বং শতত্ত্বং। এমতাত্ত্বিকঃ একাদশ স্তূতি যোজিতং শতত্ত্বং শতত্ত্বং। এই স্থানে তুম একাদশ স্তূতি যোজিতং শতত্ত্বং শতত্ত্বং।’ The kālaśeṣikā of jīyān held discusses these verses at great length (pp 475-502) and concludes ‘द्विजयानुसाराकाशे द्रव्योत्ति द्रव्योत्ति भवानुसः द्रव्योत्ति।’

192. तथा च मार्गेष्य। कालकोषे विष्णुवाहा पराशामविहारी राशिः। काण्यकोषे निधि- "श्रीरोधा पराशामविहारी राशिः। q. by हे। (on aṣṭā) p 93, का. ति. p 231, का. ति. p 501 (where it is said that श्रीरोधा quoted it).
religious rite, that express rule prevails and not the rule derived from this yugmavākyya. For example, it is laid down in the very place (where the yugmavākyya occurs) that the 6th tithi, 8th tithi, amāvāsyā and the 13th of the dark half are to be preferred (for religious rites) when in combination with the following tithis (i.e., 7th, 9th, 1st of bright half and 14th of dark half respectively) and others (than those mentioned in the first half such as the 7th, 9th) are to be preferred when combined with those preceding them. The application of special considerations may be further illustrated by the following: The same tithi may be preferred if āntā mārddhā in one vrata and as para-viddhā in other cases owing to the difference in the duties of the vrata. For example, Skandasasthī is preferred as pūrvaviddhā, but Mandārasasthī is preferred as paraviddhā (because the deity is Mandāra and not Skanda). Sometimes, although the devatā is the same, it will have to be pūrvaviddhā and sometimes paraviddhā as in the Vinayaka-vrata which requires mid-day as the proper time. If the 4th exists at midday and then is mixed up with 5th, but did not exist at midday the previous day, then 4th mixed with 5th will be preferred, but if mixed with the 3rd before noon and not mixed with 5th at time of midday, 4th mixed with third will be preferred. Sometimes it depends on the fact whether it is bright or dark fortnight. Śukla pratīpad will be preferred if pūrvaviddhā, but kṛṣṇa pratīpad will be preferred as uttaraviddhā. The rites for pitṛs are not governed by yugmavākyya. The grihya-parisista provides that the pitṛs attend on that tithi which exists at the time when the sun sets; that tithi and afternoon are assigned for the pitṛs by Bṛāhma himself. Sometimes even a combination not approved by yugmavākyā has to be accepted for the performance of a rite e.g. when astamī with Rohīṇi naksatras exists (in Kṛṣṇayanma-vrata) the fast should be observed on that Astamī, though it may be combined with 7th tithi (and not on 9th as yugmavākyā).

193. युध्मच वर्षसंख्यासत्तथा पार्वतीयपि। तेषुपदरीकान्ते न तत्त्वशिष्यस्मात्॥ देवी-पुराणः q. by वै च च 249, V R. 248 This verse expressly lays that in the case of Yudhāśī tithis, of the tithi of birth and 7th tithi which is related to Durgā, the tithi at sunrise is to be preferred whether it be mixed with a tithi mentioned in the Yudhāśī or not.

194 तथा युध्मच वर्षसंक्यासत्तथा पार्वतीपि। तेषुपदरीकान्ते न तत्त्वशिष्यस्मात्॥ देवी-पुराणः q. by वै च च 249, V R. 248 This verse expressly lays that in the case of Yudhāśī tithis, of the tithi of birth and 7th tithi which is related to Durgā, the tithi at sunrise is to be preferred whether it be mixed with a tithi mentioned in the Yudhāśī or not.

195 वदनहर्शवित्तिष्ठति चालि तवस्त्रशास्त्रावतस्ति। तत्र परस्परावर्गाते दि सर्व दुः. स्वप्नद्वारः॥ युध्मपरिवर्तित च च च च च 576, वै च च 249.

196 तथा युध्मच वर्षसंक्यासत्तथा पार्वतीपि। तेषुपदरीकान्ते न तत्त्वशिष्यस्मात्॥ देवी-पुराणः q. by वै च च 249, V R. 248 This verse expressly lays that in the case of Yudhāśī tithis, of the tithi of birth and 7th tithi which is related to Durgā, the tithi at sunrise is to be preferred whether it be mixed with a tithi mentioned in the Yudhāśī or not.
exceptions to yugmavaky.

Sometimes, even though a tithi be pūrṇa, it is passed over in favour of a viddha one. Suppose there is Ekādaśi in the bright half from sunrise to sunrise on a certain day and there is Ekādaśi on the next day for two ghatikās, then there is Dvādaśi for 59 ghatikās in extent; thus trayodaśi commences the day after just one ghatikā after sunrise. According to this verse of Pracetas there is to be no upavāsa on the Ekādaśi, though it is pūrṇa, but the fast will be observed on Dvādaśi, and the pāraṇā in order to be celebrated on Dvādaśi will have to be during the first ghatikā of the third day from ekādaśi or earlier. But if the Dvādaśi in this case be only for 55 ghatikās, trayodaśi will begin three ghatikās before sunrise; if pāraṇā be done at sunrise it will be on the 13th and not on the 12th. In this latter case, according to Pracetas, the Upavāsa will have to be on the pūrṇa Ekādaśi in order that the pāraṇā may be on 12th. It has to be further remembered that the positive prescription about celebrating a vrata or the like on the fixed tithi is governed by the yugmavakya, but the rules forbidding the partaking of oil, meat or the like on the fixed tithi apply for the whole of that day and that tithi, whether it is 65 ghatikās and extends over three days or is only 55 ghatikās and extends over two days only. For explaining the words ‘ekādaśyām nirāhārah’ from Varaha-purāṇa (39.32) the Ekādaśi-tattva (pp. 3-4) states that one is to fast not merely for the time that the Ekādaśi lasts on a week-day but for the whole of the week day on which Ekādaśi falls and it applies the reasoning contained in Jai VI.2 19-20 (called Kalakṣetra-karana). If the vrata is such that some items in it are to be done by day and some at night, then that vrata must be observed on that tithi which exists by day as well as at night and in such a case

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196 वचनानु कावित्र्व व्यवस्थापर्य प्रवचनः। यथा विस्तिर्ये। कार्यं विद्वापि सतन्या पैतिनिसत्ताः। तात्तोपपसं करित्य विधिवन्ये व पराणं।। विधिवन्ये व पाराणमिति सवर्णप्रप्त रीतिवारसोविधवयः। ॥ तत् का। वि । प 89, व कि की। प 10।

197 वचनानु कावित्र्व पूर्णवा आप विस्तिर्ये परितायम्। यथा प्रवचना। पूर्णवेदकान्ती न्यायमेत्तर्थये यथि। हार्दिकम्यारणासनं पूर्णवं परिव्यये। ॥ तत् का। वि। प 90, व कि। की। प 13।

198। सदाय कालासुचीनी ज्ञानार्थः। सन्तर्थ सारामादः बुद्धिविन्दिनिपिथयः।। सन्तर्थाः व्यायामको विधिवन्ये। कालासुचीनी। तत्सन्तर्थ ज्ञानवा कर्मदृढात्वको नाम।। विधिमुख विन्दिनिपिथं कालासुचिको विधितथा ॥ प 6, तत् का। वि। प 234, व कि की। प 14 (first verse only and ascribes to पुराणसिद्धि)। खानु न। वि। प 4, विद्वापि दृष्टिः। प्रकृति धर्मः। कर्मदृढाकारकं न! (p. 5)। These verses are quoted from शरणः in कालुपित्रियं प 103।
the yugmavākyya has no application Vide p 72 and note 184 above. In certain cases where the vrata has several items extending over the whole day or a large part of it, the tithi at the time of sunrise even if it be only for a ghaṭīka is declared by some texts to be sahālā (pūrnā) for purposes of both gifts and vratas.\(^\text{199}\)

The Kalādarśa propounds the strange\(^\text{200}\) theory based on Gobhila’s words that the shortening and lengthening of the tithis is due to the piety and sinfulness of men and divides tithis into kharva (of proper extent, 60 ghatikās), darpa (more extensive than 60 ghatikās) and himsrū or himsū (of lesser extent than 60 ghatikās). The Rājamṛtānta has the same\(^\text{201}\) division and remarks that when the tithi is either kharva or darpa (and they are viddha) then a rite is to be done on the later tithi (the proper tithi joined to the next one) and in the case of the shorter tithi (if it is viddhā) one should prefer the former (i.e. the day on which the proper tithi is joined to an earlier one)\(^\text{202}\).

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199. यह सार्वपूर्णसंहिता कार्यों समाप्ते तव दुध्वाहितो विलोप्यवस्त्राते। आत एव 
\[\text{Vide p 72 and note 184 above.} \]

200. \[\text{The Kalādarśa propounds the strange theory based on Gobhila’s words that the shortening and lengthening of the tithis is due to the piety and sinfulness of men and divides tithis into kharva (of proper extent, 60 ghatikās), darpa (more extensive than 60 ghatikās) and himsrū or himsū (of lesser extent than 60 ghatikās). The Rājamṛtānta has the same division and remarks that when the tithi is either kharva or darpa (and they are viddha) then a rite is to be done on the later tithi (the proper tithi joined to the next one) and in the case of the shorter tithi (if it is viddhā) one should prefer the former (i.e. the day on which the proper tithi is joined to an earlier one).} \]

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kriyā-kaumudi ascribes a similar verse to Uśanas and remarks that it is opposed to the dicta of many such sages as Devala and must be restricted only to Darśaśrāddha forming as it does a syntactical whole with certain verses of the Chandogaparśisita (which it quotes).

A general rule is stated in some works that when the full moon which is in the lunar mansion that gives the name to a month is in conjunction with Jupiter that tithī has the word mahā prefixed to it. For example, the Paurnima of Kārtika would be called Mahākārtikī if the Moon and Jupiter are both in the Kṛttikās (Platæas) on that tithī. The Rājamārtanda and Bhavisyapurāṇa provide that a bath on the Mahācātarī and (on the remaining eleven paurnimas with prefix mahā) in certain holy places yields great rewards, viz. bath at Prayāga on Mahāmāghī, on Mahāphālguni in the Naimisa forest, on Mahācātarī at Śālagrāma, on Mahāvaiśakhī at Mahāvāra, on Mahājyaisthī at Purusottama, on Mahāśādhi at Kanakhala, on Mahāśravanti at Kedāra, on Mahābhādri at Badari, on Mahāśvini at Kubjumra, on Mahākārtikī at Puskara, on Mahāmārgaśīrṣa at Kāṇyakubja, on Mahāpausti at Ayodhya.  

There are long lists of actions forbidden on certain tithis. A few passages may be cited here. Devala says 'on the 15th, the 14th and particularly on the 8th one should avoid oil, meat, sexual intercourse and the use of a razor.' The Nārādiya provides

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203. नारादिया पद्म ज्ञाते च चन्द्रमां सम्पूर्णमान्धुः। खल्लषण वारति संघोगा स समिस्वासतः। कालिकिक प. 347 (quotes from सतर्क) and शास्त्रीयाद्वितया। q. by य. मी. यो. p. 77. This verse is quoted by तिथि p 133 from राजमार्गः (folio 81a, verse 1388). महाभाद्री प्रभुवे द्वै नैसन्यानो वत्सः। ज्ञानानि महाधवीक्री वादः। ज्ञानमाणः। महाभाद्री च वैवाक्ष्य क्षेत्री इति उपयोगाचः। आपाति वै कन्तके केवले आत्मानी तत्न तथा। महाभाद्री भववर्ये द्वै खल्लषणां च महाशविनिः। इत्यादि वालिकी कल्पाक्षोऽपि मार्गः सदास वित्सः।
अनोभावणा महाधवीक्री एव। सु खल्लषणः। ज्ञान वैवेद्यं कार्यान्ति माननी। उदय्विविधिः। राजमार्गः folio 81a, verses 1389-1392 (vide ABORI. vol 36 p 334). These verses are quoted from the भविष्यपुराण by य. मी. यो. p. 80 where महाधवीक्री is read for महाभाद्री, खल्लषणेऽ for खल्लषणां। ह्। (काल) p. 642 quotes these verses.

204. पञ्चशुद्धिः चल्लण्डण्डक्षालापणं च विषयं। तीस्रे मासं व्यायां च दक्षक्षम च वचनेऽपि। वैद्य q. by च १ p. 547, य. मी. यो. p. 86. Vide भविष्यपुराण III. 11 118-119 for similar provisions and पञ्चशास्त्रातप verses 57-58 (q. by च १ p. 546),
that one should give up oil on the 6th tithi, meat on 8th, use of razor on the 14th and sexual intercourse on the full moon and amavasya (I 156.140–141) Certain vegetables, fruits and articles such as sesame are to be eschewed on certain tithis; vide p 70 above and note 177.
CHAPTER IV


The Mahabharata prescribes how to set about a vrata. 'Taking in one's hand a copper vessel full of water and turning one's face to the north one should undertake the upavasa, or whatever else he resolves in his mind to undertake as a vrata.' Devala also says 'without taking food (the previous night), after taking a bath and having performed ācamana (ceremonial sipping of water) and after having declared before the Sun and other devatas (his intent) a person should perform a vrata'. The Varahapurana sets out the formula of sankalpa 'after passing the 11th tithi without any food, I shall partake of food the next day, O lotus-eyed one (Visnu), O Acyuta, be thou my refuge'. The sankalpa is to be generally made in the case of a fast or vrata in the morning; the first fifth part of a day comprising three ghatikās is called morning. Even when a tithi does not

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begin in the morning (but begins in the afternoon) the sankalpa has to be made in the morning provided a vrata is to be performed on that tithi though it be viddha. If no sankalpa is made the person secures very little benefit from the vrata\textsuperscript{209} and half the merit is lost.

It is now time to turn to individual vratas on the several tithis. First comes the pratipad-vrata.

It will be shown in the next section how in ancient and medieval times the month in which the year began was different at different times and in different countries. We shall begin with the pratipad of the month of Cātra, shall take the month as ending with amāvāsyā (amānta) and set out from Cātra the important vratas and festivals in each month and the tithis therein, and the rest will be entered in the list of vratas appended to this section on vratas.

In those parts of India (such as the Deccan) where the year begins with Cātra, the first tithi is observed with some pomp and religious ceremony. Most of the medieval digests such as Kalpataru (Naiyatakāla pp 377–382), Hemādri (on vrata vol. I, pp 360–365), Krīyaratnākara (pp. 103–110), Vṛatarṣa (pp 49–53) quote from the Brahmapurāṇa the rites of the beginning of the year on the first tithi of Cātra bright half. That Purāṇa\textsuperscript{210} states that Brahmā created the world on the first day of the bright half of Cātra at sunrise, and started the reckoning of time. On that tithi a mahāśānti (propitiatory rite) destroying all untoward occurrences and sins should be offered and first Brahmā should be worshipped with the well-known upacāras and then the other gods with mantras preceded by om and the word namah (om nama Brahmaṇā tuḥhyam), to all divisions of time from the minutest to yugas and to daughters of Dakṣa and lastly to Viṣṇu, then honour brahmānas with food and fees, give presents to relatives and servants, homa should be offered to Agni called Yavīśtha, special food should be prepared and a great festival should be celebrated. The Bhavīṣyapurāṇa says
that since it was declared by Brahmā to be the best among tithis and thus placed in the first place it is called Pratipad. On Caitra pratipad there is worship of the lord of the year, viz. the lord of the week-day on which pratipad falls, arches and banners should be raised by each householder, one should anoint one's body with oil and have a bath, one should eat leaves of the nimbā tree (that are bitter) and should hear from the reciter of the calendar the name of the year (ēaka or samvat), its lord and the deities that would be the ministers for the year, the governing deities of all corns and fluids &c. Even in these days priests go about in the Deccan to the houses of their patrons and read from the pañcāṅga (almanac) the details about the lord of the year &c set out above, people raise a pole with silk cloth at top covered with a silver or brass pot, offer worship to the pole with sandalwood paste, flowers &c. and eat nimbā leaves. This latter is done even in Saurāstra, though the people employ saṃvat reckoning.

The rule is that the pratipad to be celebrated is that which exists at the time of sunrise. If pratipad exists at sunrise on two days, then the earlier of the two is to be chosen or if there be no pratipad at sunrise on any day then the one which is pūrva-viddhā should be chosen. For example, if there is amāvāsyā for four ghatikās after sunrise, then there is pratipad for 56 ghatikās and one ghatikā more on the next day, then the pratipad though affected by amāvāsyā will have to be chosen for the beginning of the year and not the pratipad intermixed with second tithī the next day. If Caiṭra be an intercalary month then the opinion of many writers is that the pratipad of the intercalary month should be held to be the beginning of the year. The Samayamayūkha holds that when Caiṭra is an intercalary month the year and spring commence with it, but the ceremonial bath with oil and listening to the recital of the ēaka year should


be done in the pure month. The Dharmasindhu makes a difference by saying that the ceremonial bath with oil should be taken on the occasion of the commencement of the new year and repeating the name of the new year should be done on the first day of the intercalary month, but the raising of the pole, eating of numba leaves, listening to the recital of the almanac should be done in the pure month. In popular belief caitra-sudhagratipad is one of the most important muhurtas (auspicious days) of the year. The Sāmrājya-laksmipithā (pp 128–133) gives a very elaborate description of the great festival on caitra-suddha first performed by a king or a chieftain or a zaminder owning several villages.

The next important tithi in Caitra is the 9th in the bright half on which is observed the Ramanavami-vrata and the celebration of the birth of Rāma, 7th amaṭra of Viṣṇu. The principal works on which reliance is placed is Hemādri (on vrata vol. I pp 941–946), V. K. K (pp 523–529), Tithitātva (pp 59–63), Nurnayasindhu (pp 83–96) and other digests are the Agastya-samhitā and Rāmārcanacandrika of Anandavanayati, pupil of Mukundavanyati. It is somewhat remarkable that the Kṛtyakalpataru on vrata does not deal with this. The Rāma cult appears to have become popular later than the Kṛṣṇa cult. Though the Amarakosa gives Viṣṇu, Nārāyana, Kṛṣṇa, Vāsudeva, Dvāyakindanda and Dāmodara as synonyms, it does not mention Rāma (Dāsaratha), but mentions Rāma only as a synonym of Haladāhara. Here only a brief treatment of Rāmanavami can be attempted. The Rāmārcanacandrika and Vratārka (folio 17880) expressly provide that all persons including even cāndales can observe Rāmanavami-vrata (they have adhikār).

It is stated in the Agastyasamhitā that Rāma was born at noon on the 9th of the bright half of Caitra, when Pūnarvasu asterism was occupied by the Moon and both the Moon and

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213. जैसनार नवमाम समसारानितिचक वैज्ञानिक कृतानामपुसद्दुहल्लयी दुस्मतानामकीर्त्या
धार्मण च महामातायिवेय द्युर्गी। धर्मा मानमित्रेष्वं साम्यावर्तनं
क्रिया नवराजसमी नवराजसमाधि निन्दास्तत्रवाहिन्धुकुमारसत्त्रायाः।
सत्सरसामन्तिसाधिकैर्वैवैत्सकायः। निन्दास्तत्रात्मा
सामसारानितिचक महामातायिव मूखास्वदस्य। एतेऽस्रि ज 38.

214. जैसनार नवमाम मास्तको जियां कुँत्ये जुकाणी। जुरवे हुजानारको स्कोबरे महपको।
जैसनार जडान जडान चनकि चाकीतारम्यी। आतिका तस्य नवाम जीतालायं पुरुषान पुरुषां। हेद्र (on ब्रत
प्रत 1 p 941 quoting अचास्तिक्षिता) These astrological details about the birth
of Rāma are in line with those in some editions of the Rāmāyana (except
those of Gorretoo and some others). Vide my paper on this in the Journal
Jupiter were in conjunction and when five planets were in their *ucca* (exaltation), when the zodiacal sign rising on the eastern horizon was Karkataka (Cancer), and when the Sun was in the sign of Mesa (Aries). The *Kālanirnaya* of Mādhava (pp 229–230) lays down the following. When navamī is spread over two days, then, if there is navamī at noon only on the earlier of the two days, the vrata should be performed on that day. If there is navamī at noon on both days, or if there is no navamī at noon on any day, then the vrata should be performed on navamī mixed with daśamī (and not on navamī mixed with astamī). If the 9th tithi is conjoined to Punarvasu asterism that day, that tithi is most holy. Even when there is conjunction of astamī, navamī and Punarvasu, still the vrata should be on the next day (i.e. on navamī with daśamī). There are further minute rules and differences on this which are passed over here.

It is stated that the Rāmanavami-vrata is *nitya* (obligatory) for all, while others say that it is obligatory only for devotees of Rāma and kāmya (optional) for those that desire special rewards (such as removal of sin, *muki* or release from *samsāra*). The Agastya-samhitā remarks ‘This (vrata) is a course prescribed for all and it is the sole means of worldly happiness and *muki*. Even a person who is impure or very sinful, having performed this best of vratas, is honoured by all and he becomes as if he were Rāma himself. That wretched man who eats food on Rāmanavami suffers torments in the terrible hells called Kumbhipāka. If a man fasts on a single Rāmanavami all his objects are fulfilled and he is released from all sins’. The Agastya-samhitā further prescribes ‘on that day (on which Rāma was born) vrata in the form of a fast should always be performed and on that day the devotee intent on Rāma worship should keep awake at night, sitting on the ground’. The use of the word ‘sadya’ (always) shows that the vrata is obligatory. Others say that the texts promise such rewards as removal of sin and therefore it is

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215. नौमी चापन्निविर्जतः स्नायुः विब्रह्मनार्यः। उपोषयं महं च वस्माय पैदा परवलद। अमरसंहिताः q. by p. 525, ति 60, वि 83, ॥ भा । वि. p. 16 (ascribes to अमरसंहिता), समायज्ञाः p. 53.

216. नौमीन्नामनयं धनी श्रीकृष्णेनकामवान्। अहुःचित्वप्रकोपित q. by p. 942, वि. p. 84, दिनः चतुर्दश । अमरसंहिताः q. by हं (भा vol. I 942), वि. p. 941, स्तुतिः (on काय द. p. 836).
kāmya. The conclusion of many works (like the Nirṇayasindhu and the Tīṭhitattva) is that this vṛata is both kāmya and māya according to the Mīmāṃsā maxim of ‘samyogaprāthaktva’²¹⁷ (Jai IV 3. 5-7) In the section on ‘Agnihotra’ the Veda says ‘he makes an offering of curds in the fire’; there is another sentence in the same, viz. ‘one who desires bodily vigour should make an offering of curds in the fire’. The meaning is that curds being separately mentioned in two different sentences which are both independent, homa with dadhī is both māya and kāmya.

The procedure of Rāmanavāmivṛata as set out in H. V. I. pp 941-946 N. S pp 33–36, T. T. pp 59–62, K. T. V. pp, 96–98, Vratārāya pp 319–329, Vratāraka (folios 172–182), may be briefly described as follows.—The devotee should take a bath on the 8th tithi in the bright half of Cāitra, perform his sandhyā prayer and should invite a brāhmaṇa learned in the Veda and sūtras and devoted to Rāma worship and knowing the procedure of Rāma mantras, should honour him and make a request ‘I shall make a gift of the image of Rāma’. Then he should give oil to the brāhmaṇa for anointing his body, make him bathe, make him wear white garments and flowers, should offer him a dinner containing sāttvika food and should himself partake of the same food and constantly think of Rāma. On that day he and the acārya honoured by him should go without food at night, should listen to the stories of Rāma the whole day and should himself sleep and make the acārya sleep on the ground (not on a cot) The next morning he should get up, bathe, perform his sandhyā, should construct a brilliant mandapa with four doors and decked with arches, banners and flowers. The eastern door should be decked with conch, wheel and (an image of) Garuḍā, bow and arrows, the western one with mace, sword and armlets and the north with lotuses, evaṣṭika signs and blue stones and prepare a raised altar four cubits (in the mandapa) and should provide holy songs, music and dance therein. He should have benedictions from brāhmaṇas Then

²¹⁷. एकास्त दूसरे संस्योगप्राधान्यम्। धोप हि संदहायेत्। नारसिकप्रभावम्। भै IV 3
'5-7. ‘अतिहीने मुपते दुष्ना श्रेष्ठीवित्। इत्यत्र दशन्तिक्रियाकारं प्रहुँडपतितं।। तस्मादेन नैसुज्यविकृतिः। तस्मात् तस्मात् निजामानि। वर्णस्तु गीतस्तु गीतस्तु गीतस्तु गीतस्तु। गीतस्तु गीतस्तु गीतस्तु गीतस्तु।।

Another example of the application of the samsarga-prāthaktvam is Agnihotra. We have two Vedic passages ‘अति-हितेः द्वार-विश्रववस्सतां’ and ‘श्रावणसमायोः सहेरातिः’.
he should make a sañkalpa ‘On the Ramanavami I shall observe a fast for the whole day and being intent on worshipping Rama shall make a golden image of Rama and shall donate it for pleasing Rama’ and then say ‘may Rama remove my numerous heavy sins’. The image of Rama should be placed on a pedestal, have two hands and Jánaki should be seated on the left thigh of (Rama) image, which should be bathed with pañçāmṛta, then mūlamātra should be recited and the usual nyāsas should be made. The festival or pūjā is performed in the noon. Then at night he should keep awake and listen to the divine stories about Rama and be surrounded by devotees of Rama, should sing hymns about Rama. Then the next morning he should bathe, perform sandhyā, should worship the image of Rama with sixteen upacāras employing the 16 verses of Rg. X. 90 and with Paurāṇika verses, also perform the worship of the several limbs of the image (Śrī-Rāmabhadra) namah pāda-pūjāyāmi and so on, offer homa on the altar or in a kunda with the mūlamātra and then in the ordinary fire offer 108 oblations of clarified butter or pūrṇasa (rice cooked in milk with sugar), then he should honour the acārya with gifts of ear-rings, finger-rings, flowers, clothes &c. and should recite the following mantra ‘O Rama! I shall today donate this golden image of yours decked with ornaments and clothes for securing your favour; may Rama favour me’. He should give daksinā (fee) to the acārya and to other brāhmānas gold, cow, a pair of clothes, corn, according to his ability and then have dinner along with the brāhmānas. By doing so he becomes free from even mortal sins like brāhmana-murder. There is no need to say more. The man who performs this vrata has mukta in his hand (as it were) and he acquires the same merit that one secures by the dāna called Tulāpurusa in

218. Images of gods are bathed with एजाटुः i.e. milk, curds, clarified butter, honey and sugar.

219. Nyāsa is mystical sanctification of the several limbs of the body with Vedic mantras (such as the 16 verses of Rgveda X 90) or other mantras. Vide H. of Dh. vol II. pp 319-320, 739 and 900 The Mūlamātra is either of six letters, viz. अेच्येस्वरस्त्रमेति or of thirteen letters, viz. अेच्येस्वरस्त्रमेति अेचुष्नयकथायाजक्याजयालेजयास्वरस्त्रमेति. In these days the priest sometimes repeats Rg. X 3. 5 as the Vedic mūlamātra ‘मेहुः मेहुः संयमन आबाद नस्सार्य जारी अस्वरस्त्रमेति’ etc. Here the word श्वाय occurs, though in a different sense. Sastrap explains ‘रामो कूलया शरीराय बम.’.

220. For the Mahādāna called Tulāpurusa, vide H. of Dh. vol II. p. 870.
Kurukenstra on a solar eclipse Hemadarī is comparatively brief, but the Tititattva (pp 61–62), Nirnayasindhu (p 85), Vrataśca add further details from Agastyasamhitā. They say that images of Bharata and Satrugna (by the side of Rāma image) and of Laksmana with a bow in his hand and of Daśaratha (to the right) and of Kausalyā should also be made and worshipped with appropriate Paurāṇika mantras (the one for Kausalyā is quoted in the note). The Rāmāracanacandrikā adds further details about the worship of ten and five Āvāranas to which even the Nirnayasindhu refers by name alone.

Rāmanavami is not to be celebrated in the intercalary Castra month (malamśā). The same rule applies to Jamnāstami and other vrats.

In modern times not many people observe a fast on Rāmanavami and hardly one performs homa or donates images, but the birth of Rāma is celebrated in Rāma temples by many at noon with great ceremony. A Haridāsa treats a gathering of men and women assembled in the temple to a kīrtan with music and bhajana on the birth of Rāma. At the end there is distribution of sweets or ‘Sunthavadā’ (dried ginger with sugar or jaggery) in the Deccan. In some places such as Nasik, Tirupati, Ayodhya and Rāmesvara this festival is performed with great pomp and thousands of people attend at these holy places. There is no holy name other than that of Rāma so constantly on Hindu lips even in these days.

The important tithi in Vaishākha is the third of the bright half. It is called Aksayya-trīṭyā. The earliest reference to it is probably in the Visnu-dharmaśāstra where it is said that one should fast on this tithi, worship Vāsudeva with whole grains of rice, should offer them into fire and donate them; thereby one becomes purified from all sins, whatever a man donates on that day becomes inexhaustible. The Matsyapurāṇa (chap 65, verses 1–7), Nārada T 112 10 ff treat of this. The former states that whatever is donated or sacrificed or muttered on this tithi becomes inexhaustible (in reward), that a fast thereon yields inexhaustible results, that if this trīṭyā has Kṛtikā asterism

221. नृसिंहवासङ्करोऽरामस्व जननी भविषि राष्ट्रवनिधि चन्द्रतृ। अतः दुःशिशायानि लोकार्थविनितिसूचि नवविधिणीन न। नरमी वासधर्मेऽति दृष्टेनलितवत् तत्। अत: दुःशिशायानान्यायविविध्यिन्या अम्ब्रज्ञे। नि सि. प 85, नि र प 61, हू. र 464] (हृ बौद्धभाषान्व)
then it is specially commended. The Bhavisyottara-purāṇa222 (chap 30 1–19) deals at some length with it. It says: ‘this tithi is one of the Yugādi tithis because the Ķrta age began on it; whatever is done on it, such as bath, gifts, muttering of sacred texts (japa), offerings into fire, Veda study, satiating deceased ancestors (with water)—all that becomes inexhaustible’. It provides that gifts of jars of water and of umbrellas and of footwear should be made (to brahmans) on this day and that what is sacrificed or donated on this day never comes to an end and therefore this tithi is called aksaya (inexhaustible) by the sages V. Dh also refers to it223 The Lar plates of Govinda-candra of Kanauj recite that the king after bathing in the Ganges on the occasion of the Aksayya-trīṭya festival on Monday in samvat 1302 (i.e. 15th April 1146 A.D) made the grant of a village to one Śrīdhara Thakkura (₹ I vol. VII p 98). The third is to be taken for these religious rites when it exists in the forenoon, but if it exists in the forenoon on two days the one that exists on the later day should be chosen for vrata. Vide Hemādri on Kāla p 618 and on vrata vol. I pp 500–502, Vratarāja pp 93–96, Sm K. p. 109 for further details. It is provided in the Purāṇas that ārāddha performed on the tithis called Yugādi gives inexhaustible gratification to the pitrs. But no pindas (rice-balls) are to be offered in Yugādi-ārāddha. Aksayya-trīṭya is one of the 3½ days popularly believed to be most auspicious in the year (it is itself ½).

On the third of Vaiśākha bright half is celebrated ‘Parasurāmajayanti’224 It is to be celebrated in the first prahara

222 स्वात ध्रुव जयो होम सामायथ विलिभित सर्व रायाभिभावि। अनो वस्तूसविवेकेन युगाधितिल वर्त्ते। अन्य नित्यो वस्तुस्विवेकेन मद्य अं च वर्ष तेनान्ति च तनिभिः काविता गुणीयाः। वामिकीचार 30. 2–3 and 19. Vide H. of Dh vol IV p 374 and note 841 for Yugādi-tithus and अड़चन वृत्तिविकल्पये साधय वैशाखमण्डि कलिपर्मणिहिं। कलिपर्मणिमानासागपानिनिः कलिपर्मणिम ज्ञापनोवेने प्रस्तुतियाः। (p. 87). The निर्देशावटम् p. 36 gives the same explanation.

223 बौद्धकুলকুলীনাধিপতিপ্রশাসেশ্চ ইত্যাদিসমামর্চে স্মরা ঐত্যা অর্থে সর্বপ्राप्त:। यद तत्समसमे ब्राह्मणो जीवितसमागमिः। विश्वामिद्धुः 90. 16–17.

224. The story of Parasurāma and his several exploits such as the destruction of kṣatriyas twenty-one times, donating the earth to Kaśyapa, loss of his prowess when he met Hāma, residence on Mahendra mountain and making the Western ocean recede occur frequently in the Mahābhārata

(Continued on next page)
(watch) of the night (‘suryastottaram trimuhurtah pradosah’ Dharmasindhu p 9) It is stated in the Skanda\textsuperscript{225} and Bhavisya purāṇas that Viṣṇu was born from Renukā on the third of the bright half of Vaśākha when the nakṣatra was Punarvasu and in the first watch of the night and when six planets were in exaltation (in exaltation) and Rāhu was in the zodiacal sign Mithuna (Gemini) The image of Parasūrāma is to be worshipped and arghya is to be offered to it with the mantra quoted below\textsuperscript{226} If the third tithi is suddhā (i.e. not mixed with another tithi) the vrata (i.e fast) is to be performed that day, but if on two days there is third tithi in the evening first watch even partially, then the later one is to be the day of the fast, otherwise (if the third is uddhā, but does not extend up to the first watch of the night) the fast should be observed on the first of the two days There are some temples erected in honour of Parasūrāma, particularly in the Konkana such as the one near Chiplun in which Parasūrāma-jayanti is celebrated with great ceremony Vide N S p. 95, Sm. K p 112, P. C 89 for further details H V I p 117 gives directions as to the image or painting of Parasūrāma But Parasūrāma-jayanti is not observed in several parts of India (such as Saurāstra), though observed in South India.

In the month of Jyestha there is a vrata called Daśāhara on the 10th tithi of the bright half The Brahmapurāṇa (63 15) states that the 10th of Jyestha bright half is called Daśāhara, because it destroys ten sins\textsuperscript{227} Ten sins (divided into three

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\textsuperscript{225} भुजक भार्मार्कान्यान्वितकाय स्वान्तहन्वित्ये। वैशालिन्य सिद्धे ये ये योग्य योग्य इत्यादि। भिक्षुयाय मधुसूदन से समस्त दर्शन हते। स्वरुप महामहर्षिक्षे मधुसूदन राजसिंहिक्षे। रेखाकारस्त्री ये गtextInputास्तिनिषे हरी िराम्य। िराम्य। िि िि p. 95.

\textsuperscript{226} आदिवसिद्धे पो श्यायातलकाय मधुसूदन सभा इत्युपर मधुसूदन ने ते सहस्रवर पंडित p. 46.

\textsuperscript{227} इत्युपर मधुसूदन सभा इत्युपर मधुसूदन ने ते सहस्रवर पंडित p. 46.

\textsuperscript{226} आदिवसिद्धे पो श्यायातलकाय मधुसूदन सभा इत्युपर मधुसूदन ने ते सहस्रवर पंडित p. 46.

\textsuperscript{227} इत्युपर मधुसूदन सभा इत्युपर मधुसूदन ने ते सहस्रवर पंडित p. 46.

\textsuperscript{226} आदिवसिद्धे पो श्यायातलकाय मधुसूदन सभा इत्युपर मधुसूदन ने ते सहस्रवर पंडित p. 46.

\textsuperscript{227} इत्युपर मधुसूदन सभा इत्युपर मधुसूदन ने ते सहस्रवर पंडित p. 46.
classes, of the body, of speech and of the mind) are enumerated in Manu XII 5-7 \(^{228}\). The Rājamārtanda (verses 1397-1405) speaks of this vrata. The N. S. (p 98) and some other digests put forward another basis, viz \(^{229}\) Jyestha 10 on Tuesday (acc to Varāha) or Wednesday (acc to Skanda), on Hastanaksatra, Vyatipata, Gara (karana), Ananda-yoga, the moon and sun being in Virgo and Taurus respectively—when all these concur or when most of them concur, a person should bathe in the Ganges and then become free from all sins. Wednesday and Hasta constitute Anandsyoga. It was supposed that the Ganges came to the earth on this tithi, on Tuesday and on Hasta asterism and therefore originally it appears to have been a vrata of a bath in the Ganges at Daśāvamedha, of worship and gifts. Then it was extended to a bath in any big river and offering of arghya, sesame and water Vide Kaśikhanda, Tristhali-setu, K T. 431, Vratarāja pp 352-355, P C pp 144-145 for further details. At present in towns and villages on the big rivers such as Kṛṣṇa, Godāvari, Narmada and the Ganges, a festival of the Ganges is celebrated. At such places as Banaras, Prayāg, Hariḍvāra, Nasik the utsava is celebrated on a large scale. If there be an intercalary Jyestha, this vrata was to be performed in that month.

On the Full moon day of Jyestha women whose husbands are living perform even now in many parts of India the Sāvitrivrata or Vatasāvitrivrata. The story of Sāvitrī whose memory has been cherished for ages by all Indian women as an ideal of a pāturātā, of wifely devotion to the husband unto death (and even thereafter) is very popular and is described at great length in the Mahābhārata (Vanaprastha chap. 293-299) and in the Purāṇas (such as in Matsya, chap 208-214, Skandapurāṇa, Prabhāsakhanda chap 166, Vismudharmottara, II chap 36-41). It

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228 Vide H of Dh vol. IV. p 173 for the ten sins from Manu. The Rājamārtanda has the same three verses (1401-1403). Vide ABOŘI, vol. 36 p. 336 for the three.

229 भारतीयिनि दशसनी शाकुपृक्षे हु ज्ञेष्ठे मासि कुजेश्वरीि अविमिन यत् स्वाधरूसदददपय च सविद्रता। इति इन्तेन्तन्ति कस्मवाहवज्ञता सविद्रति। ... तथा स्त्राथे। या काविषालो माय ब्रह्माभ्यं विजितविद्यस्त। शुक्लाद इति वता। स महामार्गवोपयिं ि। नि सि p 98 Vide खिलशिलिति and विशिष्टपं pp 62-64 The स म p. 56 quotes "वक्ष्मीपुरुषुक्कु वसायदरः स्वस्तभु" from स्त्राथे.
is narrated\textsuperscript{230} that she married Satyuvat whose death at the end of one year was predicted by the sage Nārada and that three days before the time indicated by Nārada she undertook a fast, accompanied her husband into the forest where he had gone to collect firewood, flowers and fruits as his blind father had lost his kingdom and that she had an argument with Yama the God of Death, who became so pleased with her that he gave her several boons and ultimately her husband that had died as predicted was restored to life. The Bhavisyapurāṇa account of the story of Sāvitrī is cited at great length in Kṛtyarātanākara (pp. 264–278). Hemādri (on vrata II pp 258–272) sets out a vrata called Brahma-Sāvitrivrata from Bhavisyottara which contains the story of Sāvitrī as in the Mahābhārata and Matsya and also (vol. II pp 272–279) a Vatasāvitrivrata from Skanda. But the first was performed for three days from the 13th tithi to Full Moon in Bhūdrapada month and not in Jyestha, while the 2nd was to be performed on Jyestha Full Moon by a woman whose husband was living or even by a sonless widow. This last is called Mahā-sāvitrivrata by the Vratakālāviveka (p 20 of I H Q vol 17 No. 4 supplement).

The Nirnayasindhu refers to the vrata in Bhūdrapada mentioned by Hemādri and remarks\textsuperscript{231} that it was not in vogue in its day. The Vratapratikāsa describes (folios 169–170) the Brahmasāvitrivrata

But the Vatasāvitrivrata that is now in vogue must also have been performed long before the 10th century A.D. The Agnipurāṇa (194 5–8) briefly describes\textsuperscript{232} a vrata that in

\textsuperscript{230} चतुर्दशिनि मात्रम् तत्थि सत्यवत्वा द्विषा। -कविरथमूलाय्यात तः प्रांचमावि सा। चक्रवर्ती वर्मेश्वर मयो वाकिलस्वाहे विचे। द्राक्षुण्यस्वाहारी सर्ववास्तव पणो बन्धु। मस्त्र 208 17–18, साहित्यस्वाह जगाघारेय स्वभावस्वाहिनिद्रा। यह सुप्रसादस्वाह लालस्वाहे तन्न पीणि। मस्त्र 214 14–15 The Dvārakāya 296. 3 has चतुर्दशिनि मात्रम् तयारी स,u विभेद्यभाविनि। तहि तिह्रादेभिनि विजेवाचित्र चितातत्तत्।

\textsuperscript{231} पाल्कट्रानाप्रामाणयुक्त विजेयपुष्पातु भक्तिकेशे। अमाया यथा तथा चक्रवर्ती महात्मस्वाहे। विष्णुपोषिन्ति भविरी विभिन्नामेय दुहीयेत। हेमाबिदिन्याचर्यावाहिनि नाजुकेय-पुरुषागाहक तदु नेतानाम सकाराम। ति सि प 100

\textsuperscript{232} तारी पुरस्कृत गहतस्वाहिनि कुशालोपादेय। भक्तिकेशेऽपि महात्मस्वाहे। महाकथितोपादेय सुहुलास्वाहिनि। अभावत्तमण मुहर्द द्रव्यायैं महाकथिते। तह महाकथिते रास्यद्वारा व्याप्तिकेशि अयुक्ते। यदृप भविष्य विजयसमेत सत्य सुकृतविवाहिनि। चार्याय श्रीतानीकृताय स्वामारुपिस्मलितात्। अर्थुप 194. 5–8
essentials is the same as the modern Vatasāvitrivrata. The Rājamārtanda says ‘on the 14th of the bright half of Jyestha women full of faith perform the Sāvitrivrata for being free from widowhood’. This is followed by people in the Deccan. The Nurnayāmṛta following the Bhāvisyā held that this vrata was to be performed on Amāvāsyā, while the Krtyatattva (p 430), and T. T. p 121 say that Sāvitrivrata is to be observed on dark 14th after the Full Moon of Jyestha.

If the Paurnimā is spread over two days, then the vrata is to be performed on Caturdaśi (14th tithi) mixed up with Paurnimā. The three days for which the vrata is to last may have to be begun on the 12th or 13th. But if caturdaśi is of the extent of 18 ghatikās and then Paurnimā supervenes, then caturdaśi is to be given up (K N. p 301).

The worship of the Vata tree comes in probably because Satyavat when the moment of death approached took shelter under the shade of the Vata tree and supported himself by a branch of it and spoke in a choked voice to Sāvitrī that he had pain in the head. The procedure of this vrata as set out in the Vratārka (folios 312-320) and other late medieval works is briefly as follows:—The woman should make a sankalpa in the form ‘I shall perform Sāvitrivrata for securing long life and health to my husband and my sons and for securing freedom from widowhood in this and subsequent lives’. She should then sprinkle water at the root of the Vata tree and surround it with cotton threads and should perform its worship with the upacāras and then offer worship to Sāvitrī (with image or mentally) from her feet upwards and pray to her to bestow on her beauty, good name, prosperity, and freedom from widowhood. Then she should worship Yama and Nārada and give presents (vāyana) to the priest and break her fast next day. In Bengal the mode of performing Sāvitrī-vrata is different from the above. In Bengal there is no Vatasāvitrivrata, but there is Sāvitrīcaturdaśi on the 14th of the dark half of Jyestha to secure blessed wifehood in later lives. It is continued for 14 years.

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233 वदसावित्रिव्रतसंस्कार! वदसावित्रिव्रतसंस्कार! वदसावित्रिव्रतसंस्कार! वदसावित्रिव्रतसंस्कार! वदसावित्रिव्रतसंस्कार! वदसावित्रिव्रतसंस्कार! वदसावित्रिव्रतसंस्कार! वदसावित्रिव्रतसंस्कार! वदसावित्रिव्रतसंस्कार! वदसावित्रिव्रतसंस्कार! वदसावित्रिव्रतसंस्कार! वदसावित्रिव्रतसंस्कार! वदसावित्रिव्रतसंस्कार! वदसावित्रिव्रतसंस्कार! वदसावित्रिव्रतसंस्कार! वदसावित्रिव्रतसंस्कार! वदसावित्रिव्रतसंस्कार! वदसावित्रिव्रतसंस्कार! वदसावित्रिव्रतसंस्कार! वदसावित्रिव्रतसंस्कार! वदसावित्रिव्रतसंस्कार! वदसावित्रिव्रतसंस्कार! वदसावित्रिव्रतसंस्कार! वदसावित्रिव्रतसंस्कार! 

234. वदसावित्रिव्रतसंस्कार! वदसावित्रिव्रतसंस्कार! वदसावित्रिव्रतसंस्कार! वदसावित्रिव्रतसंस्कार! वदसावित्रिव्रतसंस्कार! वदसावित्रिव्रतसंस्कार! वदसावित्रिव्रतसंस्कार! वदसावित्रिव्रतसंस्कार! वदसावित्रिव्रतसंस्कार! वदसावित्रिव्रतसंस्कार! वदसावित्रिव्रतसंस्कार! वदसावित्रिव्रतसंस्कार! वदसावित्रिव्रतसंस्कार! वदसावित्रिव्रतसंस्कार! वदसावित्रिव्रतसंस्कार! वदसावित्रिव्रतसंस्कार! वदसावित्रिव्रतसंस्कार! वदसावित्रिव्रतसंस्कार! वदसावित्रिव्रतसंस्कार! वदसावित्रिव्रतसंस्कार! वदसावित्रिव्रतसंस्कार! वदसावित्रिव्रतसंस्कार! वदसावित्रिव्रतसंस्कार!
If a woman was unable to fast for three days, she was allowed to have nālā on the 13th, to eat on the 14th whatever came to her without her asking for it and fast on the 15th.

In JAOS vol 21 part 2 pp 53-66 Allen has compared the Sāvitrīvrata as described in the Mahābhārata and the purānas and in Hemādri and Vratārka.

I have not generally tried to speculate about the remote origins, if any, of even the most important vrātas. But some scholars endowed with a lively imagination and imbued with the theories underlying Frazer's 'Golden Bough' have tried their hands at the origins of some vrātas. The late Mr B A Gupte endeavoured to explain 'the symbolism of the Sāvitrīvrata' in I A vol 35 (for 1906) pp 116-119. He bases his article on the forty figures that his wife drew with sandalwood paste in celebrating the Sāvitrīvrata. He holds that the story of Sāvitrī is based on a Nature Myth and that the first impression produced on him by the pictures drawn by his wife is that it is a marriage scene.

What mainly vitiates all his imaginative explanations is that the Sāvitrīvrata is not mentioned anywhere in any work that can be said to be even two thousand years old and that he thinks his wife's figures or pictures represent the general way of celebrating that vrata in the whole of India throughout the centuries. The Sāvitrīvrata is observed throughout India, but I have not been able to find that women all over India depict the scene as was done by Mr Gupte's wife (who probably was a well-educated lady and had an artistic training in some big city and turned her skill to lend charm and picturesqueness to that vrata, by adding her own artistic ideas to those of millions of uneducated simple women in small towns and villages.)

235 सिद्धांत बिन्नम् कुष्ठापदेशस्य मकित्रं। अष्टक वेदविव्युष्य चक्र कुष्ठापिनिन्दिया। अरितविषयं चतुर्दश मूर्तिवाचच्युतकम्य। नतिभेदित्रा किं ब्रह्मा (on p 269) For ब्रह्माविशेषतः, vide p II 269-272 in which Sāvitrī, the wife of Brahmā, was to be worshipped as Vedānta and as holding a lute and book in her hands.
CHAPTER V

EKĀDAŚI

The most important tithi in the month of Āsādha is Ekādaśi. A voluminous literature has grown round Ekādaśi in the Purāṇas and medieval digests. There are separate treatises on Ekādaśi written by medieval writers, such as the Ekādaśīviveka of Śūlapāṇi and the Ekādaśītattva of Raghuṇandana. Besides, such medieval digests as Kālaviveka (pp. 425–451), Hemādnī on Kāla pp. 145–288, Kālanirnaya of Mādhava (pp. 233–275), Vṛtarāja pp. 361–475, Kāla-tattvavivecaṇa (pp. 98–172) devote hundreds of pages to discussions on Ekādaśi. Endeavour would be made to write about most of the numerous matters relating to Ekādaśi, but everything would have to be compressed in as small a space as possible.

If one were to examine the numerous passages of the Purāṇas and the like one would notice that some simply prohibit the partaking of food (on Ekādaśi), while others lay down the observance of Ekādaśīvrata. A few specimens of the first kind may be cited. The Nārāḍīya states "all sins whatever and sins equal to brāhmaṇa-murder take resort to food on the day of Hari; one who partakes of food on Ekādaśi incurs those sins; the Purāṇas again and again loudly proclaim ‘one should not eat food, one should not eat food, when the day of Hari comes’." In this case the observance of Ekādaśī consists in simply not eating for the whole day anything that is cooked. Those passages which contain the word māla are not to be looked upon as merely prohibiting (the eating of food) but are to be construed as prescribing something positive as in the case of Prajāpativrata ‘one should not see the rising sun’, which is interpreted by

236 पापि काळि ब्रह्माण्यात्वाद संपाते एविषादे वाणि पापागताणि हुजानी हविषादे। इतिवैद्य उपाधाणि भृत्य चहलोने । न भोजन्यः न भोजस्य समासि हविषादे। नारदीयहि ि ि न (काळ) प 153, का नि प 235, Vide मातृविवेकुपाला (Uttara) 24 4 and 23 24 for almost the same words and compare ब्रह्मवैद्य वृणामस्वरुप, chap 26, 25 'सारं सर्वाणि पापाणि ब्रह्माण्याविवेकाणि च। सर्वाणि पापाणि ब्रह्माण्याविवेकाणि च। प्रकाशीदिव्य (p. 16) ascribes the verse इसे इसे to सत्य. The verse 'पापि कालि कालि - हविषादे' is नारदीयहि ि प्रकाशीदिव्य 23 8 (reads ताति विन हविषादे) ि ि (on brā) I. 995.
Jaimini IV. 1. 3–6 and VI 2. 20 Vide n 42 above. For example, it is said by the Matsya and Bhavisiya ‘When a man fasts on the 11th and partakes of food on the 12th, whether in the bright or dark half, that is a great vrata in honour of Visnu’. Those passages that contain the word ‘upaVisa’ and those that prescribe rewards (of observing ekādāśī) must be construed as laying down the observance of a vrata and not as merely prohibiting anything. Those passages also which condemn eating food on ekādāśī may be construed as merely intended to commend the vrata and not to contain a prohibition, following the Mīmāṁsā237 maxim ‘condemnation is not indulged in (merely) for the sake of condemnation of that which is condemned, but for the purpose of commending the performance of the opposite of what is censured’. The passages that lay down a vrata are again two-fold, viz those that make the observance of Ekādāśī obligatory (nītya)238 and those that lay down the observance for securing some desired object (kāmya) Nārada lays down an obligatory rule ‘men who are devoted to Visnu and who look upon Visnu as their highest goal should always fast on ekādāśī in each pāksa (fortnight)’. A passage laying down a kāmya-vidhi about Ekādāśī is contained in239 Kātyāyana ‘a person who looks on Visnu as highest goal and who desires to cross the ocean of samsāra or to secure prosperity, offspring, heaven, mokṣa or whatever else, should not partake of food on ekādāśī in both fortnights’. The result is that ekādāśī is both nītya and kāmya and the maxim of samyogā-prthukta cited above (p. 86) under Rāmanavami applies Ekādāśivrata on the ekādāśis of both fortnights is nītya only for persons other than householders, the vrata is obligatory for householders (grhaśāta) only on the ekādāśī of the bright half, but not on the ekādāśī of the dark half, since Devala says ‘one should not eat (cooked) food on ekādāśī in both pāksas (fortnights); this is the rule of conduct for forest hermits and ascetics, but a householder should

237 The स्वाप 18. नदि निंद्रा निन्द्रा निन्द्राद्राम भस्वा अधि ह लियो रूपव्य (vide तत्त्वार्थक on जै I 2. 7, p 115). शास्त्र is more explicit नदि निंद्रा निन्द्राय मयूरपते. कि तह। निंद्रात्मदिगम्य गहारिन्या। तत्र न निंद्राद्राम भस्वं गहारिन्या किये कि विनाश्च लियो। शास्त्रार्थक on जै II. 4 21

238 तत्र नामक। माय भक्तस्मानाङ्केत किंकिड्यावरुणी। पर्यात पर्यात जय भक्तस्मानका। जयाधि लियो। अश्वायन नित्यह जय जयाधि लियो। (काल) p. 159, लि श्री 37

239. संसारस्वरुपाश्रयिक्षुविक्षुप्रसरण संसारस्वरुपाश्रयिक्षुविक्षुप्रसरण प्रकाश्चिमो न द्वितीय श्रस्वत प्रस्वित प्रसरण प्रकाश्चिमो। कालपथ p. by हे (काल) p. 162. वि. वि p. 236, वि. वि 28.
always observe only the Ekādaśī of the bright half.°

There are conflicting texts on this subject. The Padma says a householder should observe a fast on only the dark ekādaśis between Śayāni (Āsādha 11) and Bodhini (Kārtika 11) and on no other ekādaśī of the dark half. There is a precept of Narada242 'a householder having a son should not observe a fast on a Sankranti day, on the day of ekādaśī in the dark half and on eclipses of the sun and the moon'. The best construction of these passages appears to be that a fast only on the ekādaśī of the bright half is obligatory for a householder, but he may observe (Kāmyavrata) a fast on the ekādaśis occurring in the dark half between Śayāni and Bodhini. A widow243 is to be treated on the same level as a yah and a woman whose husband is living should fast only on the ekādaśī of the bright half. It has to be further noted that these restrictions244 do not apply to professed devotees of Viṣṇu (technically called Vaisnava) To them the verse quoted in note 238 above applies and they have to observe a fast on all ekādaśis. Hemādri (on vrata vol I p. 999) held the view that all persons have adhukāra for fasting on ekādaśīs in both paksas.

On pp. 43-45 above the exaggerated importance attached to vrātes in general has already been dealt with Upavāsa as a prayāscita (expiation for sins) has been described in vol IV.
pp. 52-54. Extremely exaggerated praise of the efficacy of fasting on Ekādāśī has been indulged in by many Purāṇas and digests. In the Nārada-purāṇa there is a long passage on the greatness (māhātya) of Ekādāśī (quoted in Hemārdī on Kāla p 146 and Kālanirṇaya pp 273-274). A few of the verses may be cited here: "by the fire arising from (the observance of) ekādāśī, fuel in the form of sins committed in hundreds of past lives is reduced to ashes. Thousands of Asvamedha sacrifices and hundreds of Vājapēya sacrifices do not reach even up to the 16th part (of the merit) of the fast on ekādāśī. Thus ekādāśī bestows heaven and mokṣa, confers a kingdom and sons (on a man) and a good spouse and the health of the body. The Ganges, Gayā, Kaśī, Puskara, Kurukṣetra, the Narmadā, the Devīki, the Yamuna, the Candrabhāgā are none of them equal to the day of Hari. Similar verses occur in the Padmapurāṇa. The Amuśasanaparva pronounces on Upāvīṣa an exaggerated eulogy. The Padma declares, 'on hearing the word ekādāśī, the messengers of Yama become afraid, having fasted on ekādāśī which is the best among all vratas, one should keep awake (in the night) for propitiating Viṣṇu and should sumptuously decorate (the temple or mandapa of) Viṣṇu. The man who worships Hari with basil leaves secures by each single leaf the reward of a crore of sacrifices.' The Varaḥapurāṇa (chap 30) declares that Brahmā gave Ekādāśī to Kubera (the lord of wealth) and that to the person who controls himself, who is pure and eats only what is not cooked by fire, Kubera, being pleased, gives everything. The Padma narrates the story of a woman, who was always quarrelsome and who thought of her lover, was therefore censured by her husband and beaten, and who in anger went without food and died at night and who on account of her fast (not under-
taken cheerfully and willingly, but out of anger) became pure. The Garudapurāṇa declares:250 (if one places) on one side (in one pan) the gift of the whole world and on the other side (in another pan) the day of Hari, this ekādaśī is more holy and superior. The ekādaśī in Āśāḍha śukla is called mahā-ekādaśī and also Śayant.

General rules about those who have the adhikāra to undertake vratas have already been dealt with above. But some rules meant specially for the observers of ekādaśī will be set out here. Nārada251 provides ‘A human being who is more than eight years old and is less than eighty years in age incurs sin if he eats food on ekādaśī through foolishness.’ Katyāyana has a similar verse. These two establish that every human being of whatever caste or asrama can observe ekādaśī provided he fulfills the conditions as to age laid down in the verses.

Knowing the weakness of human beings, sages relaxed the rule of an absolute fast on ekādaśī. The Nāradapurāṇa252 says ‘roots, fruits, milk and water may be partaken of (on ekādaśī) by great sages, but no sages have said that on ekādaśī cooked food may be taken’ The Vāyupurāṇa253 provided ‘partaking of hāvīsa food at night, food other than boiled rice, fruits, sesame, milk, water, ghee, pañca-gavya, air—each succeeding one is here (i.e. in ekādaśī) more commendable (than each preceding one).’ Baudhāyana254 declares that those who are unable to observe a

250 एकदासी ना करें असन्दृढ़ लोगों भक्ति करें। किंतु लोग खिलायें हात अस्थितिशुद्ध हो।
251 कत्यायन कहते हैं कि हरि दिन अद्वैतालयिक मनुष्यों के लिए रात भक्ति हो।
252 वायुपुराण कहते हैं ‘रूट फल मिल रात राम के लिए अच्छी हैं।’
253 बाहुधायन कहते हैं ‘अद्वैतों द्वारा रात हेमा अद्वैतों के लिए अच्छी है।’
complete fast (on ekādaśī) or who are over 80 years of age should resort to ekabhakta and the other (alternatives). The Matsya provides that those who are unable to fast (on ekādaśī) should prefer to take food by the naktia method and if a person is ill, he should make his son and others to undertake the fast (on his behalf). Who can act as pratamādhu in the case of a vrata has already been described above (pp 53–54).

It is said by Märkandeya that one may observe the methods of ekabhakta, naktia, ayācita, complete fast and dūna, but should not deprive oneself of the benefits of the observance of dvādaśī (with ekādaśī) Here certain alternatives are allowed in place of an absolute fast and they have to be explained. But before doing so, attention has to be drawn to the rule propounded by Manu viz if a person, being master of (i e. quite able to carry out) the main provisions for a rite, resorts to alternatives provided (by texts) he would not, foolish as he is, secure the otherworldly rewards (of that rite) Therefore, ekabhakta, naktia and ayācita are to be employed only if one is unable to observe a strict fast Ekabhakta means eating only once a day after the middle of the day Madhyāmāna means the 3rd part of the day divided into five parts (i e from the 13th ghati after sunrise up to the 18th of a day of 30 ghatas) Hemādri (on kāla p 109) holds that madhyāmāna is the middle part of the day divided into three parts and according to him the proper time for ekabhakta is the time immediately after midday; since the Skanda employs the words ‘after the middle of the day is passed’ (dīnārdhasamayastīte), while the gauna-kāla is up to

254 उपवासोऽशक्तानां नाच भोजनलिपिः। असामाने प्रतिदिनळकार्यस्य राजत ॥ भाग 1, माह 138 विषयम् \[page 69]

255 एकाधकोन नक्षत तद्वायायाचितितेन च। उपवासेन धान्यत न गृहावस्थालि अतिरः। मार्कण्डेयपुराणम् q by हे on काठ p 176, हे on नात p 1010, का हे p 261, का हे p 430 (reads उपवासेन नैक्षण्ड, the गदाधराणाम् 136 2–3 has एकाधकेन । उपवासेन नैक्षण्ड कैवालालिका अर्थान् ॥

256 भाट अयाच्चितिस्य योजनसेवा वर्तते । न सामान्य्यान्तिखर्च कुप्पितिस्य तत् शास्त ॥ माह XI 30 = प्रायोगिक 165 17 मान XI, 28 has the same rule in other words

257. विनासत्संयमे नैक्षण्डति कुप्पिते निषेधयोग यदि। एकाधकेनिति मीकमात्रासालप्रथमि विविधसाधने ॥ एकाधकोन q by हे (on काठ) p 108, विनासत्संदुत p 14, हे न p 92, दु हे p 43। देवदास has the same verse except that the last quarter is क न प्रायोगिक। The word विनासत् refers to the observance of celibacy and the like. Acc to a well known verse यदि काला मार्त्य हृदयेते प्रतिदिनळकार्यस्य विनासत्संयमे नैक्षण्डति कुप्पिते निषेधयोग न। (q by या p ३६ II 4 9–13), the person observing एकाधकोन should not eat more than 32 or 28 morsels even if he is a householder अत दृष्टस्थायिनं परिवारायण दिनासत्संयमे नैक्षण्डति कुप्पिते निषेधयोग न। देवदास (on काठ p. 109)
Ekabhakta

sunset Works like the Nirnayamrta, Smrtikaustubha (pp. 9–10) approve of the division into five parts, and hold that ekabhakta means taking food at sometime between the 13th and 18th ghati of the day (of 30 ghatis)258. When ekabhakta is merely an alternative to strict upavása on ekādaśi, food must be taken on the tithi on which the fast would have been observed if the performer were able to undergo it. The same259 rule applies to nakta as a substitute for upavása.

Ekabhakta is also a vrata independently performed (without reference to ekādaśi) The Amuṣāsanaparva (chap. 106 verses 17–30) declares the rewards secured by observing ekabhakta in each month from Mārgaśīrṣa to Kārhika and Amuṣāsanaparva (chap 107. 13–136) dilates upon the fruits of observing ekabhakta on each of the thirty days of a month. The Kṛtyakalpataru on vrata (pp 457–468) sets out practically the whole of Amuṣāsanaparva chap 107 (which the editor appears not to have noticed), and Hemādri on vrata vol II, pp. 930–931 does the same. The Kṛtyakalpataru (on vrata pp. 419–421), the Kṛtyaratnakara (pp 406–7 and later on), and Hemādri on vrata (vol II pp. 748–798) quote Amuṣāsana 106. 17–30 about ekabhakta in different months at different places.

Nakta—Two verses about nakta occurring in the Linga, Nārada260 and other purāṇas are: alms collected by begging are superior to fasting, food obtained without requesting anyone for it (1 e. ayācita) is superior to alms, nakta is superior to ayācita, therefore one should subsist by nakta method; eating havisya food, bath, truthfulness, small intake of food, offering oblations

258 अन्तः सम्मासहि नाम खर्चा विनिर्माणसाधुसमीय भागा.। ... एवं स्वेदंकहा बदिका- नारम्भादिशी बदिका पावद प्रभवलिकात्मक सम्मासहि, तनाज्युक्तरित्वम बदिकात्मके एकनाकारां वर्णनम्। नित्यपाचतो ल 14–15; the y (vi.) p 43 says, अन्तः दिनाभिनीपि साधुसाधन- परिलक्षणानु प्राप्त। नाक्ता

259 एवं नक्तामयं युक्तं युक्तपाय्यन्ततापणं तत्कालन्ति दुवैधो वाच्यो नायकां नायकां तत्कालन्ति तत्कालन्ति तत्कालन्ति तत्कालन्ति तत्कालन्ति तत्कालन्ति। ए व प 93.

260 अपवासपाति यौनं वैवास्याल्पकत्वादित्यम्। अपावासानि एवं स्मोक्तसमाधानकारादित्यम्। अपवासकारादित्यम् हि यथा नक्तां नक्तां नक्तां। िहिमिकाकारादित्यम् हि यथा नक्तां नक्तां नक्तां। िहिमिकाकारादित्यम् हि यथा नक्तां नक्तां नक्तां। िहिमिकाकारादित्यम् हि यथा नक्तां नक्तां नक्तां। िहिमिकाकारादित्यम् हि यथा नक्तां नक्तां नक्तां। िहिमिकाकारादित्यम् हि यथा नक्तां नक्तां नक्तां। िहिमिकाकारादित्यम् हि यथा नक्तां नक्तां नक्तां। िहिमिकाकारादित्यम् हि यथा नक्तां नक्तां नक्तां। िहिमिकाकारादित्यम् हि यथा नक्तां नक्तां नक्तां। िहिमिकाकारादित्यम् हि यथा नक्तां नक्तां नक्तां। िहिमिकाकारादित्यम् हि यथा नक्तां नक्तां नक्तां। िहिमिकाकारादित्यम् हि यथा नक्तां नक्तां नक्तां। िहिमिकाकारादित्यम् हि यथा नक्तां नक्तां नक्तां। िहिमिकाकारादित्यम् हि यथा नक्तां नक्तां नक्तां। िहिमिकाकारादित्यम् हि यथा नक्तां नक्तां नक्तां। िहिमिकाकारादित्यम् हि यथा नक्तां नक्तां नक्तां। िहिमिकाकारादित्यम् हि यथा नक्तां नक्तां नक्तां। िहिमिकाकारादित्यम् हि यथा नक्तां नक्तां नक्तां। िहिमिकाकारादित्यम् हि

# Notes

258...259...260...
the other is of the nature of a vrata. As regards the first all persons including householders having a son have adhikāra to observe it even in the dark half; but as regards the second (upavāsa of the nature of vrata) householders that have progeny should not observe it on the ekādaśī of the dark half, they should not make a sankalpa, they should simply give up cooked food but should observe the nyāmas of celibacy and the like. As to ekādaśī of the dark half between the Śayānī and Bodhini even householders with sons have the right to perform the vrata. Similarly, those who desire to secure absorption into Viṣṇu, long life and sons may perform a kāmyavrata on ekādaśīs of both pākas. Vaiṣṇava householders should always fast even on ekādaśīs of the dark half. The ekādaśivrata is obligatory on all including devotees of Śiva, Viṣṇu and the Sun. Upavāsa in the nature of vrata is again of two kinds, mūtya and kāmya. These are briefly the rules laid down in the Nīrṇayāsmita and Dharmasindhu (p 16). The main difference between mere upavāsa and upavāsvrata is that in the former there is no sankalpa that the person is undertaking an upavāsvrata and he simply abstains from taking food because the sīstra says that on ekādaśi one should not eat cooked food, while in the latter there is sankalpa and there are also several other matters to be observed.

It would now be proper to give a comparatively early but brief description of ekādaśivrata. The Nīrādapurāṇa (Purvārdha chap 23 verses 12 ff) describes the procedure as follows — on the 10th titiśu the man who has to observe the vrata should after getting up brush his teeth, take a bath, bathe a Viṣṇu image in pāncāmṛta and offer worship (of several upacāras) to it. On the 11th, after bathing, he should bathe the lineage with pāncāmṛta and worship Viṣṇu with sandalwood paste, flowers and the like.

(Continued from last page)

... नामस्तु महामायेन। माते हरिद्री सम्बन्धित्व निषयं निषिद्धं। बद्धमायापत्थस्य गहयोहितम्
कौशल्य अवच। हि। इति च लिङ्गकालोद्विवरपि कार्यं—कौशल्यो धर्मं हैलो या तुषारकादवशीत्
सम्बच। इति हिंसस्मिति। कौशल्यो धर्मं हैलो या सेतुराहसमाभिरुक्ति। इति सेतुराहसमाभिरुक्ति।
मि सि p 35. Vide also है। (on काल) pp 172-173 for almost the same words...
and repeat the mantra 269 'after remaining without food on the ekādaśī I shall, O lotus-eyed one, on the next day partake of cooked food; be you, O Acyuta, my refuge'. He should take no food, should curb his senses, should lie down in front of the Visnu image, keep awake engaged in songs, music and dances relating to Visnu and listen to stories about Visnu contained in the Purāṇas. On the 12th tithi, he should after a bath for himself, bathe the image with milk and then address the following prayer 270 'O Keśava! May you by reason of this vrata favour (me) who am blinded by the darkness of ignorance, may you turn your benignant face (towards me) and bestow on me the sight of knowledge'. Then he should feed brahmānas and give them daksinā (gifts or fees) according to his ability. After that he should perform his daily five sacrifices (brahmayajña, pīśtarpana, vaisvadeva, bali and atithi-pūjana) and should himself take his meal along with his relatives and should observe restraint of speech when eating. While engaged in the upāvāsa-vrata, a person should never look at cāndīlas, persons guilty of grave sins, atheists, those that have violated the rules of proper conduct, those who engage in vituperations or back-biting; he should not speak with the husband of a vrasī, with one who acts as a priest for those who are unfit for performing sacrifices, with one who worships images in temples for money, with one who subsists by practising the profession of singing or medicine (for money), with one who is a bard or one who is opposed to gods and brahmānas or those who are fond of eating at others' houses and adulterers. One who is engaged in upāvāsa-vrata should be pure (in body and mind), should control himself and should be intent on doing good to all. For the meaning of vrasī, vide H of Dh vol. IV, p. 104 note 236 and p 394 note 881. Manu III, 152 provides that physicians and priests doing worship in temples for money are unfit to be invited at āṭādha.

269 ekādaśāṁ nivārasīkārā yāti brahmacāriḥ. neteśāṁ hi prāṇiśākṣāḥ pārjavāni. brāhmaṇaṁ bhūtaṁ nārāyaṇaṁ (२३. १५) q by हि. (on भ्रमण) I. p 1000 (reads दाता न है); the same verse occurs in वैदिक 39 52 (reads चूला चैत्यपरे) and is quoted from वैदिक by का. लि p 456, वि. कि. p 50; का. लि. p 268 quotes it from वैदिक (probably meaning वाराण) and adds 'इसव्यासे ततो विद्वान् दुध्रायात्मिकसिंहित' हि. (on लाल) p 196 quotes the verse from वैदिक and reads 'गातिनेव मात्रहुः).

270 अश्वानविश्वासमवेदनानन्तं वैद्यं केताक। मलिकुलाहृतो नूतना िष्ठिनयः पद मारथ (२३ २०) q by धृष्टिस्तु p 20, हि. (तत्त) vol I. p 1007. It is possible that the original words were सनिधावृक्षी चूला. The का लि. p 269 quotes an almost identical mantra from कालामान 'अश्वानं केताकं पसादसिद्धो च चाचhosts...भनि.'
It will be noticed that the main matters in the vrata are upavāsa, worship of Visnu image, jāgara at night with songs and music, pārṇā on 12th and certain restrictions about looking at some persons or speaking to them and restraint of the senses. The Brāhma-vaivarta (IV 26 1-93) also contains the procedure of ekādaśī-vrata. It will be noticed 272 that in the procedure of ekādaśī there is no ātma, though in some other vrata there is a ātma.

Accretions gathered round this simple procedure. It was laid down early enough that one engaged in upavāsa-vrata should miss four meals in three days, i.e., he should eat only once on the 10th in the noon, fast both times on 11th and on the 12th he should miss one meal. The general rule is that the sāṅkālpa for vratas is to be made in the morning, but as regards ekādaśī-vrata exceptions have been made in the digests. For example, it is said that the sāṅkālpa 274 about nyāmas is to be made on the night of the 10th tithi. If ekādaśī is mixed up with 10th, then sāṅkālpa about fast is to be made at night. 275

271. He (on f. 100 b) p. 58 lay great emphasis on bhadrakāla. One or two verses may be quoted here. 271. 'bhadrakāla.' Ekādaśī vrata is fast 272, 273 both times on 11th and on the 12th he should miss one meal. The general rule is that the sāṅkālpa for vratas is to be made in the morning, but as regards ekādaśī-vrata exceptions have been made in the digests. For example, it is said that the sāṅkālpa 274 about nyāmas is to be made on the night of the 10th tithi. If ekādaśī is mixed up with 10th, then sāṅkālpa about fast is to be made at night. 275

272. A. 276. Ekādaśīvāra (sacred) 277. Ātma is to be fast 278, 279, 280 in the derivatives, but as regards ekādaśīvrata exceptions have been made in the digests. For example, it is said that the sāṅkālpa 274 about nyāmas is to be made on the night of the 10th tithi. If ekādaśī is mixed up with 10th, then sāṅkālpa about fast is to be made at night. 275
extends beyond midnight and the ekādaśi becomes mixed with it, sankalpa is to be made the next day after noon. Hemādri (on vrata vol I p 1006) and Kālanirnaya (p 268) provide that the image of Viṣṇu should be worshipped in a mandapa decorated charmingly with flowers of various kinds. It is provided in the Skanda 276 that when a person breaks his fast on the 12th he should partake of the nāvedya mixed with Tulasī (basil) leaves, since that destroys the sins of crores of murders.

Numerous medieval digests set out the procedure of ekādaśi-vrata. It is impossible for reasons of space to refer to them. For the sake of comparison with the Nāradapurī procedure, I shall set out the procedure of Ekādaśivrata from the Dharmasindhū (p. 19), almost the latest authoritative work on Dharmasāstra.

Now (is set out) the procedure of (ekādaśi) vrata. On the day previous to the fast, the person, after performing all his daily duties in the morning, should make a sankalpa in the form ‘beginning from the 10th tithi, O god Keśava, lord of gods, I shall perform for three days your vrata; make it free from obstacles’. Then at midday (of 10th) he should eat by the ekabhakta method. The restrictions to be observed about ekabhakta are: he should avoid taking food in a vessel of bell metal, avoid flesh, masūla pulse, sleeping by day, over-eating, drinking too much water, eating food again (after the midday meal), sexual intercourse, telling falsehood, honey, gram, kodaṇa, vegetables, the food belonging to others, gambling, oil, sesame cakes, tāmbūla (betel leaves and nut &c.), if he has to cleanse his teeth after ekabhakta he should do so with twigs. At night he should sleep on a bed spread on the ground. In the morning of ekādaśi he should cleanse his teeth with the leaves of a tree and not with twigs. After performing bath and other daily duties, he should put on his finger a p. vitra (loop) made of daṇḍa grass, turn his face to the north, take a copper vessel full of water and make a sankalpa as follows. ‘after remaining without food on the ekādaśi I shall, O lotus-eyed one, on the next day partake of cooked food, O Acyuta, be you my refuge’. Or he may offer a handful of flowers to Hari with this mantra. In the case of him who is unable to observe a total fast, necessary changes may be made in the sentence of sankalpa according to

276 एतत्र पार्थे दुधारिमिश्रे खुरा दुर्विद्वारा। स्वयं भवतो दूर विहीनां द्वागार्दित्वे। नैवेद्ये दुधारिमिश्रे एस्त्याकषीतिविधिवानस्य। इति है॥ (तत्र) I. p. 1008, का नि p. 273.
his ability viz. 'on ekādaśī I shall subsist on water or milk or on fruits or I shall take food at the time of nakta'. Śaivas should make the sankalpa with Rudra Gāyatri;277 Sun-worshippers should make the sankalpa with the usual Gāyatri (Rg. III 62 10 'tatsavitūr' &c) or by taking the name of the Sun. This sankalpa should be made by śāmartas on the night of the ekādaśī titthi, if there is 10th titthi after sunrise (mixed up with ekādaśī), if 10th titthi exists beyond midnight on daśamī day all (whether śāmartas or vaishnavas) should make the sankalpa after midday. He should drink the water used for sankalpa. On making the sankalpa he should pronounce over it thrice the mantra of eight syllables (such as 'om namo Nārāyanīya'). Then after erecting a maṇḍapa decorated with flowers (garlands &c) he should offer worship to Hari (image) according to prescribed rules in that maṇḍapa with flowers, fragrant substances, incense, best namādyā, with various divine hymns of praise, charming songs and music, with straight prostrations on the ground like a staff, with best announcements with the word 'jaya' and at night he should keep awake.

The cult of ekādaśī went on growing apace, so much so that for the 24 ekādaśis of the twelve months of the lunar year and for the two ekādaśis of the intercalary month separate names were invented. It is not possible to say with certainty when these names were given, but some of them must be about two thousand years old.

The twenty-four names beginning with caitra śukla ekādaśi and ending with phalguna dark half ekādaśi are given in the note below.278 There is some divergence about the names, but

277 The 24 names from Śrībhūṣāṇa 11 in order are: gauḍa, vṛṣṇi, māṇi, aṣṭa, niṣṭhā, pūrṇa, mālika or kānṭha, ṛṣabha, ājña, pāṭhāvavīna, hiranya, paśaḍhṛṣṭa, ṛṣya, kalavīni (or kotavīni), ṛṣya, nīla, sankha, ṛṣya, padgūta, pratva, bhūmika, āmāka or āmākeśika, pāpamāṇika. The Padmahāraṇa (VI, chapters 41-65) contains over a thousand verses on these and the legends connected with them. The Ahalyākāmadhenu (Ms in Scandia Oriental Institute at Ujjain) is probably the largest work on vratas having 1206 folios therein. It deals with these names on folios 696 to 799. As regards the two ekādaśis in an intercalary month, Padma VI 64 and 65 say that gauḍa and kānṭha are the names of dark and bright half ekādaśis, while the Aḥṣṭavakāsaṅgha (folios 807-

(Continued on next page)
for want of space no notice is taken of it here. One cause of divergence appears to be that in some Puranas the month is pûrṇimānta, while in others the month is amānta and what is Bhādrakṛṣṇa in Pûrṇimānta reckoning is Śrāvana-kṛṣṇa in Amānta reckoning.

The ekādaśī on Jyesta bright half is called nṛjalā because the vrata consists in not using or drinking water except at the time of bathing or at acamana. It is described by Hemādri (on vrata vol I pp 1089–1091) who quotes the Mahābhārata for it and by N S pp. 99–100. In the summer month of Jyesta it must have been a great trial to go without water for a day and therefore it was specially commended. Viṣnu was supposed to sleep for four months from Āśādha bright ekādaśī at night and to rise from his sleep on Kārtikeya bright ekādaśī by day and hence these two ekādaśīs are respectively called Sayana (connected with the sayana i.e. sleeping of Viṣnu) and Prabhodhani 279 or Prabodhāni (connected with the prabodha i.e. awakening of Viṣnu). What the legend of Viṣnu’s sleeping from Āśādha sukla eleven for four months was really meant to illustrate or symbolize it is difficult to say. As these four months were the months of the rainy season in many parts of India all movements from one place to another distant place came almost to a standstill in ancient times; so probably mythology became busy and suggested that Viṣnu himself gave up all activity. It is possible that this legend of four months’ sleep may have some connection with the state of things when the ancestors of the Vedic Aryans lived in northern latitudes, when for four months the sun was either not seen or emitted only faint light. This legend from whatever cause it may have arisen is worked up in various ways. It was said that Viṣnu not only slept on his snake couch but he also turned in his sleep from one side to the other (as human beings do) on Bhadrapada sukla eleven and therefore that ekādaśī in Bhadrapada was called Parivartini. This matter was still further elaborated and it was asserted that

(Continued from last page)

813) gives the names as धैर्यस्य and स्त्रावः for कुण्ड and छोड़ एकादशी ‘करणविद्वा भाबतः’ स्त्राव: नाम सर्वप्राप्त: यत्र । अ का ये (folio 809 a), ‘तत्त्वाविद्वार्थ मात्रस्य कुण्डा जैविकक्री हुभा’ के जवहरेदाति निन्यवते होकिकि परस्परयाः । अ का ये (folio 811 a). Both are said to be taken from बांकिपोतर

279. Vide Varaha, chap. 211, for मबोच्चनीम्ब्रमनीमानाश्च.
all the great gods and goddesses went to sleep like Viṣṇu on different days, as stated in the Rājamatārtha quoted below. Then, further differences arose, some works saying Viṣṇu went to sleep on the 11th, some that Viṣṇu slept on 12th, while a third set said that Viṣṇu slept on the 15th of Āṣāḍha bright half. The Vanaparva (203 12) declares that Viṣṇu sleeps on the hood of Śesā Kālidāsa in the Meghadūta refers to both the sleeping of Viṣṇu on his snake couch and his rising from it (sāpānto me bhūgasayanāḥ utthita śāṅgāpānau). Most scholars hold that Kālidāsa flourished between 350–450 A.D. In the Gangadhar Stone Inscription of Viṣṇavarma in the Kṛta year 480 there is a clear reference to the rising from sleep of Viṣṇu in Kārtika (vide Gupta Inscriptions ed by Fleet No 17 at pp 72, 75, 79) Kṛta is held to be the same as Vikrama year by most scholars. So the legend about Viṣṇu’s sayana on a snake bed and getting up from it may be about 2000 years old, if not more.

The question as to the tithi on which the gods (and particularly Viṣṇu) went to sleep very much exercised the minds of the authors of Purāṇas and of the digests. For example, the Vāmanapurāṇa (16 6–16) contains verses some of which may
be summarised here: 'a person should arrange a couch in the
form of the hoods of the snake Śeśa for the lord of the world
(Visnu) on the 11th tithi of Āśādha and offer worship; he should,
being himself pure, seek on the 12th permission from brāhmaṇas
invited, and should bring to sleep the Lord that wears yellow
clothes'. Then the purāṇa proceeds to narrate how Kāma (God
of Love) sleeps on 13th of Āśādha on a bed of kadamba flowers,
the Yakṣas on 14th, Śiva on the 15th (i.e. Pārnīmā) on a bed of
tiger-skin, then Brahmā, Viśvakarmā, Pārvatī, Ganesa, Yama,
Śkanda, the Sun, Katyāyani, Lakṣmi, Lord of snakes, Sādhyaṇas
respectively go to sleep on the tithis of the dark half from 1st to
11th The K V (p 225) and Hemādri (on Kāla pp 888–889)
quote certain verses according to which Kuberā, Lakṣmi,
Bhavānī, Ganeśa, Soma, Guha, Bhāskara, Durgā, the Mātṛa,
Vāsuki, sages, Viśnu, Kāma, Śiva are the lords of tithis from
1st to 14th for paṃśūraṇa (i.e. giving the sacred upavita to
the gods) and for śayana.

One important rule has to be remembered, viz whatever
naksatra or whatever tithi has a certain deity as its lord, the
sleeping, turning from one side to another and the rest (i.e.
getting up &c) take place on that tithi or naksatra Some
celebrate the śayana of a god relying on the tithi, others rely on
the naksatra. But the trouble is that one tithi has several lords,
according to various authorities For example, pratipad has
three lords, Agni, Brahmā and Kuberā (Garuda I 116 3–8) For
reasons of space it is not possible to refer to the texts on which
different tithis are assigned for the śayana of Viśnu. The
Samayamayukha (p 79), K T V p 172 and Vrataprakāśa283 (part
of Vīramitrodaya) espouse the view of Āśādha eleventh (of
bright half) relying on the Brahmapurāṇa Many digests favour
the 12th as the tithi of śayana and praoboda of Viśnu relying on
the several verses in the Varāha, Viśnu-dharmottara and other Purāṇas Vide Kālaviveka p 175 (f), V K K 286–288, Kṛtyatattva p 436, K R p. 209. In an

282 तत्कथा मलदाकुपः प्रेम च प्रेमसंपर्कसतिष्ठित्वा थ। तत्र देवस्य शरीरसूत्रवल्लभदेवस्तु विद्येत
283 एवाद्वयां दुःखराखमाछादेऽभवायस्मिन्। दुःखराखपने तथा कीर्तिकार्येऽरेऽ
वा स्तवभिक्षुद्रां सर्वत्रवास्तेवरवा। यथा कर्मविनिः सदा प्रभविभवित्तमणिः। य त्रिक्षु को प. 287, मद्र 224, दिक्षेत्रक (128,)
रेखा (फोलो 104 ब) 'अनं ज्ञानार्थयमानविकारस्तेश्वरविभान्वयं दुःखराखप'.
inscription referred to in I A vol 25 p 290 we have the words ‘punya utthānadvādaśī’ (the holy 12th tithi on which Viṣṇu gets up from his couch), the inscription being dated in saka 1462 (1540 A.D.) In some works Āśīṭha Full moon is advocated for the saṅgya of Viṣṇu 284 Vide K R p. 208, K V p 188, Kṛṣṇa-tattva p 438 These works provide how saṅgya and prabodha are to be celebrated On the saṅgya day, the devotee prepares a couch in the evening with a piece of cloth or with flowers, worships Viṣṇu (image) at night, repeats the mantra ‘om namo Nārāyanāya’ and then puts Viṣṇu to sleep and repeats two verses, one of which is quoted below 285 On the day of prabodha the image of Viṣṇu is given an elaborate bath and a full worship is done and several mantras from Vaiśāra-pūrṇa are recited and a Vedic verse (idam viṣṇur, Rg I 22. 17) also is recited

Persons having adhīṭhāra for ekādaśī-vrata may be divided into two classes, viz. Vaisnavas and Smārtas The word vaisnava is defined in some of the Purāṇas 286 such as the Padma III 1. 31-32, IV 10 65-66, VI 252 74, VI 69, Viṣṇu III 7. 20-33, III 8. 9-19, the Bhāgavata and in some of the digestes A Vaisnava is really one who has received dīkṣā (initiation) according to the Vaisnava āgamas of the Vaiκhāṇa, Pāñcarātra and other schools The Skanda defines a Vaisnava that man is a Vaisnava who does not forsake (fast on) ekādaśī, whether he

284. विष्णुस्यां कालकृतम्। आयामश्चक्तस्य भगवानमुपयुवनः। भोगिनीनासी भाया भोगिन्यान्नासी। भोगिनीनासी भाया भोगिन्यान्नासी। प्राचेतस्य वेशयते आयामश्चक्तयो नापीयते। निम्न तन्त्रयं तन्त्रयो नापीयते। अन्य च चालोधीयो यथा वा। तथा। तथा। तथा। तथा। तथा। तथा।

285 छद्दे ताप्त ताप्त ताप्त ताप्त ताप्त। ताप्ते ताप्त ताप्त ताप्त ताप्त।

286 चेता चेता चेता चेता चेता । सनातन। चेता विष्णुविवेद्य स चेता क्रियाधी। चेता। पदा IV 10 66, द्वितीय कैक्या तथा कैक्यामन्यान्तर। चेता कैक्यामन्यान्तर। पदा VI 252, 74, वैष्णवमतिः कैक्यामन्यान्तर। पदा VI 252, 74, वैष्णवमतिः कैक्यामन्यान्तर। पदा VI 252, 74, वैष्णवमतिः कैक्यामन्यान्तर। पदा VI 252, 74, वैष्णवमतिः कैक्यामन्यान्तर। पदा VI 252, 74, वैष्णवमतिः कैक्यामन्यान्तर। पदा VI 252, 74, वैष्णवमतिः कैक्यामन्यान्तर।
be reduced to the direct misery or whether great bliss might have come to him, who has been given the dīśa of a Vaisnava, who behaves equally towards all living beings, who does not swerve from the duties of his class (varna), who is equal to his own friends of his class (varna), who is equal to his own friends or his enemies, who, being high (in principles), does not deprive anyone (of his possessions) or does not injure anyone, and whose mind is pure. Vide Prof. S. K. De's 'Vaisnava faith and movement' pp 364–366 and p. 413 where the author gives an analysis of the characteristics of the Vaisnava devotee drawn from the Haribhaktiyaśā of Gopālabhatto (for followers of Caitanya).

Though the Purāṇas give these definitions, some of which are very general and may apply even to persons not popularly called Vaisnavas, still in all parts of India and by all śāstras it is admitted that those are Vaisnavas who are traditionally known by that appellation. The question on what tithi upāvāsa should be practised when ekādaśi is mixed up with the tenth tithi and twelfth has to be often answered in different ways according as the person who is to observe the fast is a Vaisnava or a Śāmarta. The answer depends on the rules about vedha which are rather complicated. It is not possible within the space at my disposal to go into details. Those who want to make a deep study of this matter may consult Hamadri on Kāla pp. 206–288, Kālanirnaya pp. 233–256, Tithitattva pp 104–108, Samayaprabhā pp 66–74, Nirnayasindhu pp 37–44, Smrtimuktāphala (on Kāla) pp. 839–844, Dharmasindhu (pp. 16–19).

Ekādaśi, like all other tithis, is of two kinds, vīz sampūrṇa and viddha or khandā. The general definition of the sampūrṇa tithi is that when a tithi has the extent of 60 ghatikās commencing from the time of sunrise it is called sampūrṇa. To this ekādaśi was stated by the Skandapurāṇa to be an exception. In the case of Ekādaśi the Garudapurāṇa and Bhavisya

287. बधपि विब्रह्देरामरवीख्या तत्त्वाश्चत्व वैज्ञानिकं न हुइज्ञादेवरामि स्वारथ्यक्षेत्रस्मिषुभेदेन वैज्ञानिकं स्वारत्तल्य व सन्यासी इत्यादिः। ति सिं. प 40।

288. आदिशोभीयोभावायाः परिभाषिता। या तिथिः या हु हस्मून्याः कविता सुश्रुरिष्यि॥ नारायणाध्याय q. by हे (on काल. p. 206). कात. त सिं. प 3, ए त प 41 (2nd half is different)

289. भक्त्विवेदालयः सत्यं उदयमानोवज्ञाने। सम्पूर्णं हस्ति विभाषात् विलासप्रतिविनिः॥ श्रवण q. by हे (on काल. p. 206, ए त प 41.

290. यात्रादुरुपहे सिद्धां चोकरः। उदयालाख्यर्थ विना श्रवणमस्तुथादिः॥ सम्पूर्णं कालिन्ता नाम तद्देवसददेहि॥ भविष्यद्रपहे। आदिशोभीयोभावाः महः श्रवणप्रतिविनिः॥ प्रावधारं हु स्तुपूर्णं सिद्धाण्यप्रतिक्षितं॥ q by हे (on काल. p. 206, ए त प 41.

H. D. 15
lay down that ekādaśī is sampūrṇa only when it exists also two muhūrtas (i.e. 4 ghatikās) before sunrise of the day on which it exists for the whole civil day.

The Nārada and other purāṇas condemn fast on ekādaśī mixed with daśami. Nāradapurāṇa (pūrvārdha, chap. 29, 39–40) says 'the sixth tithi mixed with the 5th, the seventh mixed with the 9th and ekādaśī mixed with daśami—a fast should never be observed on these; all should accept (for fast) ekādaśī free from daśami; daśami joined to ekādaśī destroys spiritual merit acquired in three past lives'. This aversion to daśami was probably due to the fact that daśami finds no place in the famous yugmātikāya and the pair that is commended is that of ekādaśī and dvādaśī (and not of ekādaśī and daśami). One well-known verse is. Gāndhārī observed a fast on ekādaśī mixed with daśami; her one hundred sons (the Kauravas) perished (in the Bharatō war); therefore one should give up that kind of ekādaśī for a fast. The Nāradapurāṇa (pūrvārdha, chap. 29) devotes 15 verses to the discussion of Ekādaśī and Dvādaśī.

In the Brahmavaivartapurāṇa quoted at great length by Hemādri on Kāla (pp 255–259) four kinds of vedhas of ekādaśī by daśami (viz. arunodaya-vedha, ativedha, mahāvedha and Yoga) are mentioned, but they are passed over here. In the case of Vaiṣṇavas, if daśami extends on a civil day beyond 56 ghatikās from sunrise, then ekādaśī follows and continues for the whole of the next civil day, there is then what is called Arunodayavedha and Vaiṣṇavas cannot observe a fast on such an ekādaśī which is preceded by Arunodayavedha. The same result follows if daśami extends up to 3, 2 or one ghatikā before sunrise or daśami persists till the exact time when the sun rises and then ekādaśī starts (when there is what is called sūryodayavedha.) A Vaiṣṇava in deciding on what tithi to fast is affected by both arunodayavedha and sūryodayavedha 1 e even if ekādaśī exists for full 60 ghatās after sunrise on a civil day when daśami precedes it by four ghatās, or by three, two or one ghatā or when daśami exists for one moment at sunrise and then ekādaśī follows at once, still the Vaiṣṇava cannot observe a fast on the ekādaśī of 60 ghatās but only on the next i.e. the 13th. If dvādaśī touches three civil days, then the fast for Vaiṣṇavas

291. दस्मीयादाशीधिकार श्राम्भारिनी सहरपोलिता। तत्सम दुधात नाही तस्माचा घटी
प्रेमादास। नमः 1 125 2, q by क ५ प 633 (who regards this as merely लिंगादाला), स्वभासंस्करा फोटो 71, वर्ष 1154 (vide ABORI vol, 36 p 512).
Ekadasi for Vaisnavas

is on the day which is wholly covered by dvadaasi and the parana is on the next day when dvadaasi ends. In any cases other than those specified above ekadaasi is the fast day and dvadaasi is the parana day. Naradapurana (purvvardha, chap 29 verse 45) prescribes that if there are two ekadaasis, whether in the bright half or dark half, a householder should fast on the earlier of the two and ascetics (yatis) on the later. Sannyasins and widows are governed by the rules for Vaisnavas Smartas (all those who are not Vaisnavas) are not affected by the doctrine of arunodayavedha but only by suryodayavedha i.e., if there is dasami before sunrise and an ekadaasi follows from sunrise, smartas have to observe a fast on the ekadaasi. There are many texts that are apparently in conflict, but the Kalanirnaya (pp 251-256) and Nirmayasindhu (pp. 37-44) introduce order by showing that some texts refer to Vaisnavas alone, some to Smartas alone and some to both. The Ekadaashatattva (p. 55) brings together many of the conclusions about the fast tithi and the paranatithi.

There are cases where the texts sometimes allow fast on ekadaasi even though mixed with dasami. This occurs when dvadaasi does not exist even for a short time on the 13th tithi. But this is allowable only to Smartas and not to Vaisnavas. Certain restrictions as to food and physical and mental activities had to be observed from the time sankalpa was made to the final ceremonies (pita anda) in ekadaasivrata.292 It may be noted that even when a person is in mourning he has to observe ekadaasivrata.293 Certain observances were laid down as common to all vratas (including ekadaasi) viz. forbearance, truthfulness, compassion, charity, purity, restraint of senses, worship of god, home, contentment and not misappropriating another's wealth.294 There were separate rules to be observed on dasami, ekadaasi and dvadaasi (10th tithi to 13th). They are somewhat overlapping. The observances prescribed for dasami are: vegetables, flesh, masura pulse, eating again (after ekabhakta), sexual intercourse, sexual intercourse.

292 (on verse I. p. 1008) 293. (on verse I. p. 192) 294. (on verse I. p. 5, with variations), compare Vidvishayana (p. 84.22. This verse is Samsudhara 128. 8-9.)
dice-play, drinking much water—a devotee of Viṣṇu should avoid these. The Matsya-purāṇa provides—(vessels of) bell-metal, flesh, wine, honey, oil, telling an untruth, physical exercise, journey, sleeping by day, earning (wealth), oil-cakes, maśāra pulse—one should omit these twelve (on āsānti).

The restrictions on the day of fast are many, but a few are stated here. Hariṇa lays down: one should on a day of fasting avoid speaking with persons guilty of grave sins, heretical persons, atheists and the like and also falsehood, gambling and the like. The Kūmaṇa-purāṇa provides—on the day of vrata one should not touch nor speak nor look at persons that are antyayās (untouchables) and have to live outside the village, a woman recently delivered, one guilty of grave sins and a woman in her monthly illness. Devala provides. A fast perishes (i.e. all rewards of observing it are lost) by sleep in the day, by play with dice and by sexual intercourse; but in case of great pain (or danger) a fast is not affected by drinking water (frequently). The Rājāmārtanda lays down: a man fasting on an ēkaḍāṣṭi should not be guilty of telling a lie, gambling, sleeping by day and sexual intercourse. Hemādī (on vrata vol. I p. 381) quoting Matsya forbids a bath with oil on ekādāṣṭi. A fast is vitiated by drinking water often, by eating tāmbūla, by sleep in day time and by sexual intercourse. When Vyāsa says that flowers,

q by है (on बात p. 193), का लिये p. 265, ए तथा p. 56 (reads नारद, probably a Bengali copyist's mistake).

कर्मदर्दे यात्रा गार्त हृद श्री विभववाय। ब्यायम च यमस्ते च भवासारं लघुभासम्। तिलि ततः निकृष्ठ च त्रायसौति निन्दयते। है on बार p. 193, ए कि को pp. 63-64, ए तथा p. 56 (reads स्वर्णो तल्ला लिंगम ज्ञात, which reading is better), है (on बात) I. p. 1008 (reads स्वर्णो), these are ग्रंथं I 156 3-४.

हरीसीत्। पालिक-पालिकान्तरतस्समाभाषणतुपतिक्षारुक्ष्यासंस्कृतिकमधुर्वसकान् सर्वलोकां। इति। q. by है (on बात) I. p 1008, का लिये p. 265 (reads अंगुलयोगस्तविकोक्षेपणां, है (on बात) I. p. 1008 (reads स्वर्णो), these are ग्रंथं I 156 3-४.

वपतालो विकाशेत विलाससागरः। अच्छे अन्नमोह गोपाल गुप्तपल्ल। बेवल q. by कुपालस्य (तत्र p. 4), ए तथा p. 57. का लिये p. 452 Vide गार्त I. 128 7-६ अवस्थायों धृते विशालानं न यमस्ते। व्यायम न धृते वपतालों तर। रामसारसंकल्प verse 1167 (falso 71.1), vide ABORI vol 36 p 313 for it, thus occurs in का लिये p. 452.

वपतालो न दुर्गतं—हुनाताहुनांस्या गोपालोपवत्सेन। उपवासं न दुर्गतं दुनाइपनमनननन। (तत्र I 128, 67) तदृष्टस्य श्रीश्रीप्रेममिल्ल। है on बात p. 201 कुपालस्य (q. by कुपालस्य on बात p. 5 and है (on बात) I. p. 331) reads the verse as गार्तावस्तुन्तरमानस्य कुपालस्या.
Restrictions for ekādaśi and dvādaśi

ornaments, (rich) clothes, fragrant substances, incense, sandalwood paste, brushing the teeth and collyrium (in the eyes) would not vitiate a fast, he is referring to the fast observed by women whose husbands are alive.

On the 12th the person has to offer worship to Viṣṇu and has to avoid sleeping by day, the food belonging to another person, eating again after the midday meal (on 12th), sexual intercourse, honey, bell-metal vessel, meat, oil. The passage in the note below is practically the same as the one cited from Brahmāṇḍa-purāṇa by Hemādri (on Kāla p 203) as containing the restrictions about dvādaśi.

The result of the insistence by Vaisnavas on observing a fast on ekādaśi mixed with dvādaśi was often this that in order to be able to observe pārāṇa on dvādaśi before it ended, they had to get up very early before dawn, take their bath and compress all their morning and midday duties into a short period before sunrise. In modern times many orthodox Vaisnavas do this and rely on the authority of the Nārada and Skanda purāṇas quoted below. A smṛti text goes so far as to prescribe 'on seeing that dvādaśi exists only for half a kāla after maṣṭhika, a (Vaisnava) person should perform all acts proper to be performed up till midday following, because Śaṅkara has so ordered'. Kāla as a measure of time has been variously defined: Matsya (142.4) and Viṣṇu (100.217–218) say that 30 kālas are equal to a muḥūrta (i.e. two ghatikās); on the other hand, the Amarakośa holds that 360 kālas constitute a muḥūrta and the Kālaniṃśaya

300. p 203.

301. (on kāla) p 203.

accepts this last. As the astronomers themselves were at variance as to the length of a tithi in question, a plain straightforward rule was proposed that the fast in case of doubt should be observed on ārātā and the pārāsa should be observed on the 13th. The rank and file of Vaisnavas are very exclusive and bigoted and treat with some contempt everything connected with Śiva and some of them eat sumptuous food on Śivarātri, instead of observing a fast. Many of the śārtaśas generally observe a fast both on the ārātā and the Śivarātri (particularly the Mahāśivarātri i.e. on Māgha dark 14th). There have been great wranglings and hatreds among Vaisnavas and Śāivas. The Brahmāpurāṇa expressly states that in the holy Purusottamaksetra a temple of Śiva was erected in order to put a stop to the wranglings between Śāivas and Bhāgavatas (devotees of Visnu). The higher Hindu thought including even the Purāṇa excursions in philosophy always held that there is only one God, that the one Brahma that is all Intelligence, that is incapable of being thoroughly comprehended, that is without parts and without body, is imagined to have different visible forms for securing the purposes of devotees and that deities deemed to have visible forms are imagined as male or female or as portions (of the one brahma). The Mahābhārata and some of the Purāṇas emphasize that God is one and that there is no difference between Śiva and Visnua. Vide Vanaparva 39 76-77.
Eight kinds of Dvādāsīs

Brahmapurāṇa 130.10–11, 192.51–53, Viṣṇupurāṇa. V. 18.50, Brahmāndāra III. 43.47–51, Nārādiya I. 2.32. Some purāṇas put forward the notion that health is secured from (the worship of God as) the Sun, wealth from Agni, (true) knowledge from Sāṅkara, and mokṣa from Viṣṇu.

Some of the purāṇas (such as Brahmavaivarta) specially mention eight kinds of dvādāsīs viz. Unmālīnī, Vaijāyanti, Trīśpādi, Paksavardhini, Jayā, Vaijayā, Jayanti and Pāpanāśī. Vide Hemādri on Kāla pp. 260–263, H. (on vrata) vol. I. p 1214, N. S. 43, Sm. K 250–254. Detailed descriptions of these are passed over here. Jayā, Vaijayā, Jayanti and Pāpanāśī are dvādāsīs respectively having Punarvasu, Śrāvana, Rohinī, Pusya nakṣatras. Trīśpādi is dvādāśī which spreads over three days i.e. it exists before sunrise on a certain day, then on the whole of the next day from sunrise and for some time (however short) after the latter. On these fasts should be observed by those desirous of destruction of sins and attainment of mokṣa.

It would not be out of place to bring together in one place the different items that constitute Ekādaśivrata.

On the 10th the performer has a meal at midday (ekabhaṭṭa), then he cleans his teeth (not with a twig) but with leaves or by rinsing the mouth twelve times with water. Then on the night of 10th he gives up his evening meal and begins to observe the restrictions indicated above (pp.115–116). Then on the 11th after getting up he cleanses the body as well as the mind and makes a sankalpa in the morning as described above (pp 105–106). The sankalpa has to be made at night or in the noon if ekādaśi is viddha. Then he recites thrice the mantra of eight syllables (om nama Nārāyanāya) on the water in the copper vessel in his hands and drinks water therefrom. On the 11th he prepares a 307. The verse 68.45 by the verse 58 quoted from Brahmāndāra vol. I. p. 767 (reads स्नात्सम्बद्धिकर्तव्यं). It occurs in Śrīvaiśnavasāstra (folio 24a). The verse reads ॐ चन्द्रस्नात्त्वात् नामतः नामान्तः. The verse 48 associates nakṣatras with those that are different from those mentioned by Hemādri, (on vrata) vol. I. p. 1214. It says बुधान्तरं जन्मा बृजनाथविद्वारा जन्मा रोहिण्यविद्वारा पापमानिनी. Vide Kār. p. 455 quoting नामांनामांनामाः for yet different nakṣatras for the same.

308. The verse 48 associates nakṣatras with those that are different from those mentioned by Hemādri, (on vrata) vol. I. p. 1214. It says बुधान्तरं जन्मा बृजनाथविद्वारा जन्मा रोहिण्यविद्वारा पापमानिनी. Vide the verse 455 quoting नामांनामांनामाः for yet different nakṣatras for the same.

309. अन्नाचार्य आचार्य श्रवण वानिक श्रवणिक विनय. अन्नाचार्य आचार्य श्रवणिक विनय. Vide the verse 455 quoting नामांनामांनामाः for yet different nakṣatras for the same.

307. The verse 68.45 by the verse 58 quoted from Brahmāndāra vol. I. p. 767 (reads स्नात्सम्बद्धिकर्तव्यं). It occurs in Śrīvaiśnavasāstra (folio 24a). The verse reads ॐ चन्द्रस्नात्त्वात् नामतः नामान्तः. The verse 48 associates nakṣatras with those that are different from those mentioned by Hemādri, (on vrata) vol. I. p. 1214. It says बुधान्तरं जन्मा बृजनाथविद्वारा जन्मा रोहिण्यविद्वारा पापमानिनी. Vide Kār. p. 455 quoting नामांनामांनामाः for yet different nakṣatras for the same.

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mandapa of flowers, worships the Visnu image therein and offers the several upacūras. He fasts that day. He recites hymns of praise to Visnu and falls prostrate on the ground in salutation. He then keeps awake at night. On the 12th he takes a bath in the morning, offers worship to Hari and dedicates his fast to the God, recites the mantra (Ajñānatīrthandhasya, &c. cited above p. 105) and performs the pārānā. This is the general outline of kāmya ekādaśīvrata. In the case of the obligatory fast, the performer should abstain from food the whole day and also keep the several restrictions to be observed on ekādaśī (as described above such as not drinking water more than once, not sleeping by day &c). The rules for the followers of Caitanya about ekādaśī as summarised from the Haribhakti-vilāsa by Prof. S.K. De in 'Vaisnava faith and Movement' on pp. 371–375 do not differ much from those stated above.

A vrata comes to an end by a rite called utyāpana (carrying out) or pārāna or pārānā. The word pārāna or pārānā is derived by some from the root 'pāra' meaning "to finish an action or rite". The word occurs in the drama Śakuntala referred to above on p. 46 and in Raghuvamsa II 70 'prastār-yathoktavrata-pārānānte'. Vide for pārānā also Raghuvamsa II 59 and 55. According to the Kurma-purāṇa, one should fast on the ekādaśī and pārānā is to be on the 13th but pārānā should not be done on 13th tithi, since that would destroy (the merit) of twelve dvādaśīs. In spite of this, pārānā on the 13th tithi had to be allowed under certain circumstances e.g. if ekādaśī is mixed with daśami on a prior day and with dvādaśī on the next day, then the fast is to be on dvādaśī but if no dvādaśī at all exists on the day after fast, then pārānā may be on the 13th tithi. The Vīṣṇudharmottara

310. पारीसंस्कृतसंसारी—हर्षसागरोपनिषद्यं पारणास तथा। पारीसंस्कृतसंसारी—हर्षसागरोपनिषद्यं पारणास तथा।
311. वर्ष 54488 (५४४८५)। एकादशपापैयावेद्य वर्ष 54488 (५४४८५)।
312. वर्ष 54488 (५४४८५)। एकादशपापैयावेद्य वर्ष 54488 (५४४८५)।
prescribes 'a vrata ends with pāraṇā and at the end of a vrata, brahmans are to be fed; before one vrata is finished one should not commence another’. The general rule is that in all vratas the pāraṇā is in the morning. One should perform the udyāpana as laid down in the texts providing for the vrata concerned; a vrata becomes fruitless if the udyāpana be not performed. If no form of udyāpana is prescribed by the texts, the performer should perform a rite in consonance with the vrata. He should make gifts in proportion to his wealth when no form of udyāpana is mentioned in the texts on a vrata. For making the vrata complete he should donate cows and gold. If none of these can be given and nothing can be done as laid down in the texts, the words of a brahmana alone are sufficient to complete a vrata; but if a man receives the blessed words of brahmans without giving a daksīṇā (though able), he goes to hell.

A difficulty may arise owing to the rules that no fresh vrata is to be undertaken till one (prior) vrata is finished and that vrata includes its pāraṇā. Suppose, a man has undertaken years ago to observe two vratas, then he may have to observe a fast on ekādaśī and also on dvādaśī owing to another vrata already undertaken. Pāraṇā involves bhojan (taking food). But this is impossible if one has to undergo two fasts successively. The remedy is that at the end of the first vrata the performer (who has to undergo two fasts) should sip water. The Veda says that when a man partakes of water it is neither eating nor non-eating.

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314 इससे उपशुद्ध सवेबु पर्यांत पारण भवतु। अनपथा ह फलस्वार्थ धातिविद्याम्-सर्वसीत । का त त्रि p 22, का त्रि p 226 (first half)

315. Vide ति सि p. 25 quoting यज्ञवर्णद्वृद्ध for these propositions about दाक्षिण

316. अतिः पारण तुता द्वितीयोपवस्त्रम् प्रकरणित । शक्तिः । पारणम्-सिद्धान्तिकोत्तरम् । । । प्रारम्भ || शुद्धादि वर्गधारण वर्गकृति नासमस्यायणे पाशस्मादायणे शुद्धिः । । ज्योतिः । तदविषयिन्य अन्तरास्य न कीड़े महति। एव। का त्रि p 275. कीड़ा गुण means ‘hungry’ The passage ‘इपयो...भवति’ occurs in I. 6 7 4.

H. D. 16
CHAPTER VI

CĀTURMĀSYA

On Asādha-sukla ekādaśī or dvādaśī or paurṇimā or on the day when the Sun enters the Zodiacal sign Cancer, cāturmāsyavrata is to be observed. Whenever it may be begun it is to be finished on Kārtika-sukla 12. The performer should observe a fast that day, worship Viṣṇu (image) and pray as follows: (Garuḍapurāṇa I 121 2-3) ‘O God! I have undertaken this vrata in your presence; may it succeed without obstacles if you become favourable to me, after I undertake this vrata if I die when it is half-finished, may it become completely fulfilled through your favour!’ The vrata may be begun even when Jupiter or Venus has become invisible and the like. The performer has to give up some edible during the four months, viz. vegetables in Śrāvana, curds in Bhādrapada, milk in Aśvina and pulses in Kārtika. According to some authorities, he has to give up some or all vegetables for all the four months. The performer is asked to give up many other things also such as sleeping on a cot, meat, honey &c. When the vrata is finished, he invites brahmanas, announces to them what restrictions he had undertaken, feeds them, gives them daksinā, and recites the prayer ‘O Lord! this vrata was undertaken by me in order to please you, O Janardana! may it become complete through your favour, whatever defect there may be!’ This vrata is even now observed, particularly by women. The Kṛtyatattva (p 435), Vratārka, Vrataprakāśa (folio 105a) and other medieval digests quote long passages from the Matsya, Bhāvīsyottara (I.6–8) and other purāṇas about the results of giving up certain things in the Cāturmāsyavrata. A few passages are set out for sample.

‘A man secures a sweet voice by giving up jaggery, has charming limbs by giving up oil, by giving up ghee he secures beauty, by giving up fruits he becomes intelligent and has many sons, by giving up vegetables and leaves he secures well-cooked

317. चालान्तिसिद्धान्तप्रणे शालचन्द्रप्रस्तर । आपाती पौर्णामसी हाहा एकादशी हाहो दर्शनाकालिनिः। का वि प 332, हे (on pata) II p 805, विनिर्देश p 111 (quoting वराह)। गद्द I 121 1 mentions एकादशी and आपाती पौर्णामसी for चालान्तिसिद्धान्त.
dishes, by giving up curds and milk he goes to the world of cows.'

In the Vedic period there were sacrifices called Caturmasyas (seasonal sacrifices) that were performed on the Full Moon days of Phalguna (or Caitra), of Āśāda and Kārtika and were respectively called Vaśvedeva, Varunaprāghasa and Sākamedha (the fourth called Śunāśriya need not detain us). Vide H. of Dh. vol. II. pp. 1091-1106. It was expressly stated by Apastamba Śrauta VIII. 4. 13 that Vaśvedeva (parvan of Caturmasya) was to be offered in vasanta and Varunaprāghasa in the rainy season. It may be noted that the sacrificer in these seasonal sacrifices had to keep certain observances such as sleeping on the ground,\(^{319}\) avoiding meat, honey, salt, sexual intercourse and bodily decorations, which closely resemble the restrictions laid on the person observing Ekādaśīyāta. The Yājñavalkya-smṛti\(^ {320} \) (I. 135) makes it obligatory on a person of means to offer a Soma sacrifice every year, a paśubandha in each ayana, the Agrayānesti (performed when new crops are ready) and the caturmasyas. The caturmasyas meant here are the Vedic ones mentioned above and not the Paurāṇika vrata of caturmasya.

The Yājñavalkya-smṛti employs the word vrata in the sense of prayācaṅta in III. 251, 252, 254, 266, 269, 282, 298, 300, in the sense of ‘brahma-cārya’ in III. 15, and in the sense of the food to be subsisted upon in III. 289, but hardly ever in the sense of a rite to be observed on a tīthi or week day or nakṣatra as in the purāṇas This at least indicates that the vrata mentioned in the purāṇas had not attained prominence in the time of the Yājñavalkya-smṛti, which, in spite of its containing over 1000 verses, hardly ever refers to any vrata in the sense of the purāṇas.

\(^{318}\) ... 

\(^{319}\) ... 

\(^{320}\) ...
CHAPTER VII

Vratas called Nāgapañcamī, Manasāpūjā, Rakṣābandhana, Krṣṇajanmāśtaṁī

In the month of Śrāvana there are several important vratas, one of which is Nāgapañcamī on the 5th of the bright half of Śrāvana. The Nāgapañcamī is observed in different ways in all parts of India. Some hold that, instead of Aksayyatrītya, Nāgapañcamī is the one half auspicious day out of 3½ most auspicious days in the year. The Bhavisyapurāṇa, Brāhma­parva (chapter 32 verses 1–39), expatiates on Nāgapañcamī Krtyakalpataru (on vrata) pp 87–90 and Hemādri (on vrata vol. I pp 557–560) quote several verses from the Bhavisyapurāṇa. Briefly, the Bhavisya321 says when men on the 5th bathe with milk the nāgas called Viśukī, Taksaka, Kāhya, Manibhadra, Arāvata, Dhrtarāstra, Karkotaka and Dhanarāja, these give abhaya (freedom from danger) to their families. A legend is told (in Bhavisya I. 32) that Kadru, mother of nāgas, laid a bet with her sister Vinata about the colour of the tail of Indra’s horse called Uccalī-sravas. Kadru asserting that the tail was black though the horse was white and Vinata saying that the body and tail were white and when the nāgas refused to practise the deceit whereby they were to become the dark hair in the horse’s tail, Kadru cursed them that fire would burn them (in the sarpasattra of Janamejaya). Persons should make golden, silver or clay images of nāgas, should worship them with Karavira and Jāti flowers and incense etc., feed brāhmanas with ghee, pāpakha etc., and should bathe nāgas with milk. The result would be that nāgas would bestow on the worshippers safety (from snake-bite). The Bhavisyottarapurāṇa (chap 36) contains another method: On Śrāvana 5th (bright half) a person should draw on both sides...
of his door with cowdung figures of serpents which should be worshipped with curds, dūrvā tendrils, kusās and sandalwood paste, flowers and presents of food. They would have no danger from snakes. Vide Hemādri on Kāla p. 621, K V p. 413, K R p. 234. In Saurāstra Nagapāñcamī is observed in Śrāvana dark half.

It appears that in Bengal and south India (but not in Mahārāṣṭra) there is worship of Mānasādevī in one’s own courtyard on a branch of the sνuin plant on the 5th of Śrāvana dark half. The Rājāmārtanda has four verses, one of which is quoted below. Samayapradipā and Kṛtyaratnākara refer to the worship of Mānasādevī. The Tithitattva\(^{322}\) (p. 33) contains the dhvāna of Mānasādevī taken from Pādpapurāṇa. First, there is a sankalpa\(^{323}\) about the worship of Mānasādevī in order to get rid of the danger from snake-bite, then one offers gandha, flowers, incense, lamp and nāvedya and then Aṇanta and other nāgas are offered worship, the principal item being nāvedya of milk and ghee. Nimbā leaves are placed inside the house and the performer eats them and also makes brāhmanas eat them. The Brahmavaivartapurāṇa (II) devotes two chapters (45–46) to the birth of Mānasādevī, her pūjā and stotra (praise) &c. Dr Sukumar Sen has edited in the B I series Vipradāsa’s ‘Mānasāvijaya’.

In the Deccan on Śrāvana bright half 5th figures of snakes are drawn with red sandalwood paste on wooden boards, or clay images of snakes coloured yellow or black are purchased and worshipped and given milk and snake charmers go about with snakes of all sorts, to which people offer milk and some money is paid to the snake charmers.

\(^{322}\) 322. इति भगवानी ऋणणपश्चन्यां भवनाक्रूणे। पुजयेमनलसा देवी श्री मानसाविषय्कोशस्वरूपम् । विषुर्यायम् पनानि श्वपेतेन्द्रोदरे। स्नेहाचारी त्वस्माने प्रियमान्ये भोजनार्थम्। तत्त्व देवी दिग्धमु चान्ति दिग्धवालं। तिथिशासनम् । pp 35–34, ज्ञातवच । 537, कार. वि । p 414. स्रीही सार्वत्रात् सार्वत्रात् सार्वत्रात् सार्वत्रात् सार्वत्रात् सार्वत्रात्।

\(^{323}\) 323. The sνuin is a plant from the bark of which oozes a sticky substance. Its botanical name is Euforbia neriifolia, according to Prof. Golokendranath Bhattacharya of Berhampore Kramanath College in West Bengal. भारांशनां- नाटसम्पन्निति पयामि भामि। उद्वाच समस्तम् निथिक्रान्ती कक्षे चापिन्। राजफलं, folio 72b verse 1191 (vide ABORI vol. 36 p 316) ज्ञातवच (folio 35a) adds ‘अभ्य सिद्धांशमस्मर्वर्गम् कर्मे शरावतमन्मस्तिः।'
If pañcami is mixed with the 4th and 6th tithis, that mixed with the 6th is to be preferred. The Vratakālavyākṣa speaks of Manasāyvrata on Jyestha-śukla 10th with Hastā-naksatra or without it and remarks that when this vrata is performed Manasī goddess protects a man from the danger of poisonous snakes.

How and when serpent worship arose in India is a difficult problem. The Rgveda contains no reference to snake worship. On the contrary, the Vedic god Indra is said to be the killer of ākus (a serpent) in Rg. II. 30. 1, II. 19. 3 and the slaughter of ākus is frequently mentioned as in Rg. I. 165. 6, III. 47. 4. That ākus meant a serpent with a hood is clear from Rg. VI. 75. 14 (āhrīva bhogah paryeti bāhum). In Br. Up IV. 4. 7 and Praśna IV. 5 there are references to the cast-off slough of serpents (mentioned as ‘pādodara’ whose feet are inside its body) and in Rg IX. 86. 44 (āhir na jñānati sarpaḥ tvacem) also. But in many passages of the Rgveda (such as I. 32. 11) ākus appears to have a metaphorical sense and refers to a demon like Vṛtra that prevented waters from flowing down. In the Tai. S IV. 2. 8. 3, and Vai. S. (XIII. 6-8) there are three verses that contain salutations to serpents. In the Atharvaveda (VIII. 14. 13-15) there is a reference to serpents some of which like Taksaka and Dhritarāśtra are named. The Kāthaka S V. 6 enumerates the pārśas, sarpas, gandharvas, waters and herbs as pañcajana, and the Ait Br. XIII. 7 asserts that gods, men, gandharvas, apsarases, snakes and pārśas were pañcajana. Thus cannot be the meaning of ‘pañcajana’ in Rg. X. 53. 4. The above passages show that sarpas had come to be a clan like gandharvas in late vedic times.

In the Āśv. gr II. 1 1-15, the Pṛaskara-grhya II. 14 and other grhya sūtras a rite called ‘sarpabali’ (offering to serpents) was performed on the Full Moon day of Śrāvana Vide H. of Dh. vol II. pp 321-323 for a description. The nāgas figure frequently in the Mahābhārata Vide Adi. chap. 35 enumerating the names of many nāgas beginning with Śesa and chap 123. 71, Udyoga 103 9-16 (naming numerous nāgas) Arjuna while engaged in his twelve years’ vow of brāhmaṇa came to

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324. यद्य प्रमाणाम् प्रकृतिः प्रसादः | कृष्णदुस्युद्रस्य इत्य इत्ययोगगति ||
कर्मचार्यावस्तु इत्य योगी ज्ञाति निर्देश सेवा | तस्मात् पूजयितते च वै विधानते || अनन्तरात्
नागस्य तस्मी निश्चितस्तम् || \* इत्यावृत्तदुस्युद्रस्य कृष्णदुस्युद्रस्य निश्चितस्तम् ||
विपि। कृष्णदुस्युद्रस्यकृष्णदुस्युद्रस्य।
प्रसादः। मायास्त्विद्याम्। (In I H. Q vol. 17 No. 4 supplement p 16)
the country of the Nāgas (probably a tribe that had nāga as their emblem) and took as his wife Ulīpi, a Nāga princess who was smitten by love. Babhruvahana, son of Citrāṅgadā, fought with Arjuna who had come to Manipura for protecting the Āśvamedha horse, was killed by Babhruvahana and restored to life with the help of a Safijīvana jewel (Āśvamedhikaparva chap. 79–81). Serpents came to be associated with both Vīśnu and Śiva. Vīśnu is said to sleep on the hoods of Śeṣa-nāga (Vanaprāva 203. 12 and 272. 38–39) and Śiva wears serpents on his body like yājñopavītā (Anuśāsana 14. 55). In the Bhāgavadgītā X. 28–29 Lord Kṛṣṇa identifies himself with Vāsuki among serpents and Ananta among nāgas. What difference is made between ‘sarpa’ and ‘nāga’ is not clear. Probably ‘sarpa’ means all creeping things, while nāga means ‘the cobra’. The Purāṇas are full of stories about nāgas. Vide J. Ph. Vogel’s painstaking work (Indian Serpent Lore, 1926) based on the Mahābhārata, the Purāṇas and the Rājarangini. It appears that serpent worship arose gradually from the fear of serpents that must have taken a heavy toll of life, particularly at the beginning of the rainy season. Even in these days about 10 000 people die of snake-bite every year in India, while persons killed by all wild animals are hardly 3000. Why the tithi was changed from Full Moon (for Sarpabali in the grhya sūtras) to the 5th of the bright half is not clear. It may be due to the slight change in the time of the onset of rains owing to the precession of the equinoxes. Vide Ferguson’s ‘Tree and Serpent worship’ pp. 1–75 and Plate XV which reproduces the sculptures on the eastern gateway of Sānchi, where occurs the figure of five-headed Nāga. Stone images of serpents under sacred trees like pippala are common in the Dravida country and a few temples dedicated to nāgas exist such as the one at Bāttis Shirāl in Satara District and at Bhum-parānden in Hyderabad. On the Full Moon of Śrāvana there is in the afternoon a ceremony called Rāksābandhana (tying the protective amulet). It is described by Hemādri on vrata, vol. II, pp. 190–195, N. S. p 121, P.C. 284–285, Vratārka (folio 335a–336a) One should at sunrise on Full Moon of Śrāvana and after offering tārpana to gods, sages and pīṭras, get prepared a protective packet (or amulet) containing whole rice grains and mustard and deco-

325. नागपारिवर्ती च नागपारिवर्तिनिषेठ। अः 55. Rudra is so described. सहस्राभिरहुष्टा स्वनुकुमारस्वतीचिन्त्य। दइतालविकितं श्रेयं पराभुभापन्नम्। भवनां 272. 38.
rated with gold (thread) and strung together with variously coloured threads and have such an amulet tied. In the case of a king, a jar should be placed on a square raised in the palace and the king should occupy his seat together with his ministers, he should be surrounded by courtesans and music and benedictory words should go forth; gods, brāhmans and arms should be first honoured, then the royal priest should tie the amulet to the accompaniment of the mantra. ‘I tie on you that whereby Bali, the very powerful king of demons, was bound; O protective (amulet), don't slip off, don't slip off’ All including śūdras and other human beings should get the amulet tied after honouring priests according to ability. When this is done, a man lives happily for a year. Hemādri quotes Bhavisyottara for the story that Indrāni tied on the right hand of Indra a protective amulet whereby he was enabled to vanquish the asuras. This tying should not be done when paurnimā is mixed up with either 14th or the following pratipad. It may, in order to avoid these two, be done even at night.

This ceremony of tying an amulet on the right wrist is still in vogue and priests go about tying these amulets and receive some fee for doing so. Mukerji (p 81) is unduly harsh on the poor brāhmans when he says that it is a day of blackmail by the priests. Women in Gujarāt and some other places tie silken amulets round the wrists of their brothers and give and receive presents.

On the Full Moon day of Śrāvana it is usual on the sea coast of western India (particularly in Konkan and Malabar) not only for Hindus, but also for Moslems and Parsis of the merchant class to go to the sea and offer flowers and a coconut to the sea. The sea becomes less rough and the violence of the monsoon winds abates after the Full Moon of Śrāvana and the coconut is offered to the sea god (Varuna) in order that he may make sea voyage for vessels of merchandise safe.

In Śrāvana on the 8th of the dark half is celebrated the Krṣṇaṇaṁastaṁ or Janaṁaṁstam vrata and festival, which is probably the most important vrata and utsava celebrated throughout the whole of India.
In some Purāṇa passages it is declared that Janmāstami is celebrated on the 8th of the dark half of Bhādarapada. The explanation is that in those passages the months are Pūrṇimānta and the dark half is in these months the first pākṣa. The Padma (III 13), Matsya 56, Agni 183 contain numerous verses on the greatness (māhātmya) of Kṛṣṇa Janmāstami.

It would not be out of place to say a few words about Kṛṣṇa and about the antiquity of Kṛṣṇa worship. There is a reference in the Chāndogya-upanisad (III. 17. 6) to Kṛṣṇa Devakī putra receiving instruction from Ghora Āngirasa. There was a Vedic poet named Kṛṣṇa who calls upon the Aśvins to listen to his invocation in Rg. VIII. 85. 3 and the Anukramani assigns Rg. VIII. 86–87 to Kṛṣṇa Āngirasa. Jain tradition regards Kṛṣṇa as contemporaneous with Nemi, the 22nd Tīrthankara, and from the account of the 63 great men of Jain pre-history about one third are shown as associated with Kṛṣṇa. The life of Kṛṣṇa as gathered from the Mahābhārata is a composite one. In some passages he is depicted as a Yādava prince, the staunchest friend of the Pāṇḍavas (and particularly of Arjuna), as a great warrior, statesman and philosopher. In other passages he is identified with the Supreme Lord of the worlds and as Viṣṇu Himself (Śānti 47. 28, Drona 146. 67–68, Karna 87. 74, Vanaparva 49. 20, Bhīma 21. 13–15). There are most sublime praises of Kṛṣṇa put in the mouths of Yudhishthira (Drona 149. 16–33), Draupadi (Vanaparva 263. 8–16) and Bhīma when about to die (Anuśāsana 167. 37–45). We have further information about him from the Harivamśa, the Viṣṇupurāṇa, Vāyu (98. 100–102), the Bhāgavata and Brahmavaivarta that deal with Kṛṣṇa's romantic career among cowherds, which is wanting in the Mahābhārata.

327. विश्वास्येकरौ रोश्यीसहित दुष्या माति भात्त्रपेंगमी। सम्पन्नामहन्यासमः। शास्यस्यि चच्च भवेद्। तत्र जाती अन्नायतः कौरुवी हिरीन्धरः। कस्योपास्वकार्त दुष्यश्चत्रैय यात्रस्य हृदि। दुष्यश्चत्रैयो दुष्यश्चत्रैयामासांसिद्धिप्रकामाभ्यक्तं भायते। भायते। भायते। भायते। का नि. p. 216: भात्त्रपेंगमी पद्योऽविष्कार्यता तत्काल! राजाकरित्वादित्याः गौणकरित्वाः भायता। दुष्यश्चत्रैयो भायते। विष्कार्यता। तिभित्व p. 41, vide समस्येकराः p. 47 also.

328. न हि दुराय न स्वाहिता चाहिते न च भायतः। कविवर्गः विष्कार्यः कृत्तिकाचलनगानु्पातिः। ...परस्त्र भृत्ति स मा भृत्ति परस्त्र चतुर्व मा भायत॥ दृष्यं 79. 26–27 and 33. Vide Udyoga 91. 28 पस्तान्त्र भृत्ति स मा भृत्ति यस्तान्त्र च मा भायत॥ तवालथ नां गते निश्चि पायन्ते। निश्चि। H. D. 17.
It appears from Pāṇini (IV. 3 98)\(^{329}\) that there were people in his day described as Vāsudevaka and Arjunaka that were devoted to Vāsudeva and Arjuna. Patañjali in his Mahābhāṣya mentions several persons and incidents connected with Kṛṣṇa. On Vārtika 6 to Pāṇ. III. 1. 26 the Mahābhāṣya gives two examples ‘Kamsam ghātayati’ (meaning ‘he tells the story of the slaughter of Kamsa’) and ‘Balim bhandhayati’ (meaning ‘he narrates the story of the imprisonment of Bali’). In Vārtika 3 to Pāṇ. III. 1. 138 the word ‘Govinda’ is derived (from go + vinda). On Vārtika 2 to Pāṇ. III 2 111 Patañjali gives the example ‘Jaghiṇa Kamsam kilā Vāsudevah’ (Vasudeva, they say, killed Kamsa) and implies that the incident occurred long ago which the speaker could not have seen but was popularly known.\(^{330}\) This is a quarter of an Upendravāra or Upajāti verse. Patañjali names Satyabhāmā with its shortened form Bhamā (Kielhorn, vol. I, p 111), the words ‘Vāsudevavargyah’ and ‘Akrūravargyah’ occur (on Vārtika 11 on Pāṇ. IV. 2 104) On Pāṇ. IV 1 114 (sanyadhaka-vrsni-kurubhyaś-ca) under vārtika 7 Patañjali mentions Ugrasena as a scion of the Andhakas and Vāsudeva and Bāladeva of the Vṛsni. Patañjali quotes half of an Anustubh verse ‘Saṅkarsana-dvitiyasya balam Kṛṣṇasya varṇahām’ (Kielhorn’s ed. vol I, p 426). Patañjali is regarded by most modern scholars as having flourished in the 2nd century B.C. (about 150 B.C.); therefore it follows that some poetic work or works that referred to incidents of Kṛṣṇa’s career (such as Kamsavadha) had been composed some centuries before the Christian era. Vide I A. vol. III pp 14-16 for allusions to Kṛṣṇa in the Mahābhāṣya and I A. vol. XIV pp 326 ff. for verse quotations in the Mahābhāṣya collected by Kielhorn. In the Ādi parva (chap. 1. 256)\(^{331}\) and in Saṁhitā 33. 10-11 Kṛṣṇa is identified with Vāsudeva and is said to be the Highest Brahma

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\(^{329}\) बाप्पेशाश्चातानाथो युज। प्र IV 3 98 on which the Mahābhāṣya remarks ‘अथ वै वस्तियार्ग्य सर्दीया तत्र निषेधस्। वाप्पेशाश्चातानाथो युज’। वाप्पेशाश्चातानाथो युज। It may be noted that the compound word बाप्पेशाश्चातानाथो युज occurs in सौभाग्येऽवृद्ध (4. 31).

\(^{330}\) The passage about the killing of Kamsa is interesting. छ। हृ कार्य फैमानमानकता जैसे पाणिनि पुस्ति वेदांतवीर्यि निरृद्धि जैसे निरृद्धि पा च वती (सहस्राणी ed. by Kielhorn, vol. II, p. 36). This shows that in the time of the Mahābhāṣya the Killing of Kamsa (by Kṛṣṇa) was supposed to have taken place in heary antiquity. Patañjali states further on that Kamsavatara was represented dramatically, that pictures were painted about it and lastly that works had been composed narrating that event.

\(^{331}\) भाप्पेशाश्चातानाथो युज। प्र तत्परत्र कै च विद्वत भूषणे च। ज्ञातवै ब्रह्म परम। आदि chap. I, 256.
and the source of the universe. The Ghosundi inscription of 2nd or 1st century B.C. mentions the hall of worship of Sankarśana and Vāsudeva (E I 16 pp. 25–27, E. I. 22 p. 198, I. A. vol. 61 p. 203) addressed as ‘Bhagavat’ and ‘sarvesvara’. Nanaghat cave inscriptions of about 300 B.C mention both (A. S. W. I. vol. V pp. 60–74). The Besnagar column (Garuda-dhvaja) Vaisnava inscription332 where the Bhāgavata Heliôdorus, son of Diya, hailing from Takṣasila and Yavana ambassador of king Antalikita (Antalikidas) to king Bhāgabhadrā mentions Vāsudeva as ‘devadeva’. The preceding items of evidence indicate that the worship of Vāsudeva was prevalent in northern and central India from at least 500 B.C. if not earlier. Vide R. G. Bhandarkar’s ‘Vaisnavism, Śaivism &c.’ pp. 1–45 for the various phases of the Kṛṣṇa cult and its antiquity.

It is rather surprising that the passages quoted in the medieval works on Kṛṣṇajanmāstamī are mostly borrowed from the Bhāvisya, Bhāvisyottara, Skanda, Viṣṇudharmottara, Nāradya and Brahmaśaivārtha purāṇas, but hardly ever from the Bhāgavata-purāṇa which is the Veda of the Vaisnavas of later medieval and modern times. The description of Kṛṣṇa’s birth in the Bhāgavata is vague and commonplace. All that333 is said there is that the time when Kṛṣṇa was born was endowed with all good characteristics and was very charming, that the quarters looked very clear and the sky was lit up by bright stars, that the wind that blew was very pleasing to the skin and laden with fine fragrance and that when Janārdana was born of Devaki it was midnight and darkness had enveloped everything.

In the Bhāvisyottara (44. 1–69) Kṛṣṇa himself is represented as narrating to Yudhīṣṭhira the incidents of Janmāstamī-vrata: ‘I was born of Vāsudeva and Devaki on the 8th of Bhādrapada dark half at midnight when the Sun was in Lion (Leo), when the


333 अय तरस्ययोगत। कालं परमस्थिन्न। यववत्तानन्तरं वात्तस्यवस्तियहत्कृत। हि विद्या: मतोदारां निमित्तोषुकृतंहत्कृत। ...ब्रह्माकालं वहुतयन्त्रित। वहुतयक्षेरय: वहुतयप्राणिप्रभुं वहुतयरुपमिन्न। विषयं सरसंहारम्भ भागवत X 3. 1–2, 4, 8 अवज्ञानवर्गः 18 राष्ट्रिया नाप्पुर व अवज्ञानवर्गः (सत्तुरविति, who is also called आज्ञामुः or स्वप्नमुः) and अवज्ञानवर्गः seems to be taken to mean whose अवज्ञानमात्र 18 दैविकी of which मनस्पति (अवज्ञान) is the presiding deity. Verses 2 and 4 appear to echo the words of खुट्जेः III 14 ‘दिशा: ममेगार्योक वा-स्वप्ना:’. 
Moon was in the sign of the Bull (Taurus) and there was Rohini naksatra' (verses 74–75), when on the 8th of the dark half of Sravana there is Rohini-naksatra, the tithi is called Jayanti, if a man observes a fast on that tithi, that destroys his sins committed in childhood, youth, old age and many previous lives. The result is that if there be no Rohini naksatra on Sravana dark half 8th, it is simply Jamnästami, but when Rohini is joined to dark 8th of Sravana it is Jayanti. The Rajamärtanda has two verses on this.321

The important question is whether the Jamnästami-vrata and Jayanti-vrata are really only one vrata or whether they are two separate vratas. The Kālanirnaya.325 after a long discussion in which Mimamsā principles contained in Jai II 23 and IV. 1. 22–24 are relied upon, arrives at the conclusion that the two are separate vratas on the grounds that the two names are different (viz. Jamnästami-vrata and Jayanti-vrata), their occasions (namāta) are different (the first depends only on dark Astami, while the latter exists only if there is Rohini on 8th of dark half of Sravana) and their characteristics are different in that in Jamnästami-vrata sāstra requires only a fast, while in Jayanti-vrata the sāstra requires a fast and also gifts and the like. Besides, Jamnästami-vrata is obligatory (naitya), since the texts only speak of the incurring of sin if it be not performed, while Jayanti-vrata is both naitya and kāmya in that the sāstras connect it with special rewards in addition to the incurring of sin by its non-observance. Further, the two are separately

321 रोहिनीपदाः पदाः इत्योऽवेदनम् हिन्दौनम्। अयंती नाम हि भोज्यमाणविविदया लिधिः। पदाः इत्ययोः कथा कौमारी चार्योऽविपलय चार्या। शष्जनकृत्तव पर्य भवन्ति सौरोपिणिः लिधिः। विस्मृतपृर्वस्ति $ by $ (on काल p 129) and $ by $ (on भूमि vol. 1 p 911) मानवायमेव सदता अति व पदाः अनेतर। श्रावणे पहुँचे ता H सर्वपापमात्र किन्नी। जय हृप्त च हृप्ति अपनी तेन द हृप्तः स्थलम्, $ by $ (on काल p 130). माहातम IV. 8 52 T जय हृप्त च हृप्ति जयामी तेन सत्यजितः। अती जयामी तेन सत्यजितः। अती जयामी तेन सत्यजितः। जयामी तेन सत्यजितः।

325 अद्वितीयोपधेन विशिष्ट पालिति मन्। जयामीसत्यांसत्यांसत्यार्किर्मि नाम साधनम्। इति। भूमिप्रपञ्च 55 20, विभिन्नतात्त्वादिभिर्विवेद्यं विवेद्यता सत्यानुष्ठानं। यद्य विभिन्नसमि विभिन्नात्त्वादिकुलाभिकुलिनिः, अनन्तर हृप्तिस्वतः तब्ज्ञोपज्ञानास्ति हृप्तिस्वतः। शाप्तमे हृप्तिस्वतात्त्वाः। जयामीसत्यां हि अद्वितीयसिद्धं भवसत्ताः शाप्तमेव। शाप्तमेव शाप्तमे सम्बन्धविशेष्ठान्ति। तसा च शाप्तिशस्त्रे। होरश्च देव्यादिकीनन्दनोपज्ञानेऽद्वैतम्। कष्टि च हृप्तिश्च। कष्टिः कष्टिः कष्टिः कष्टिः। वा नित्य 11 जपपतिलिपिः।
mentioned in the same verses.\footnote{336} Hemadri, Madanarata, the Nîrṇayasindhu (p. 126) and several works hold the view that the two are different. But the N. S notes\footnote{337} that in its day people observed only Janmāstamī-vrata and not Jayantī-vrata. On the other hand the Jayantinirnaya (p. 25) states that people generally celebrate Jayantī only (and not Janmāstami). This variance is probably due to the fact that the two works (N. S. and J. N.) belong to the north and south of India. The Samayamāyikha\footnote{338} and Purusārthacintāmani (p. 117) very severely criticize the views of Madhava set out above from the Kālandānīrṇaya, one of the principal arguments in these last being that the Mīmāṃsā rules relied upon by Madhava apply to rites, but Jayantī is the name of a tīthi i.e. the 8th of dark half when conjoined to Rohini. The Jayantinirnaya of Harita Venkatanaśa holds that the two are different and that both are nitya as well as kāmya (pp. 4-5 and p. 30). It further points out (p 19) that in Janmāstami vrata tīthi is the principal matter while in Jayantī it is the nakṣatra (Rohini) that is principal.

Two discordant notes are struck by the Varaha-purāṇa and by the Harivamsa. The former says\footnote{339} that Kṛṣṇa was born on 12th of Asadha bright half. According to the Harivamsa q by Hemadri and Jinnāvavāhana, the nakṣatra was Abhijit when Kṛṣṇa was born and the muhūrta was vijaya\footnote{340}. It is quite

\footnote{336} निहितानेत्रब मृत्युव्रते इत्यिते। जनादेशी जयन्ती च निहितानेत्रव्रती।

\footnote{337} वर्ष हूँ सर्व वर्षमें। लोकास्तु जनाधिनिधिदेवतामुः निषी-नियमोऽय जनन्येः च शैविकालेष्ठास्मात्। यदा कृष्ण जननेवासा स जनन्येः कृष्णिता। जनन्येः न भवेत्रोऽवेत्रो सह संयोग मुद्र।—हस्ति मात्सर्यर्च पदित्याबलोश्चाराय जनन्येः जनन्येः केनारे किर्षते॥

\footnote{338} कर्त्तारस्वरूपेणैह च स्वाक्षरितम्। न जनन्येः जनन्येः। कर्त्तारस्वरूपे च जनन्येः जनन्येः। निहितानेत्राः अद्यय। स न p. 51.

\footnote{339} निहितानेत्रे कृष्णिते च भवेत्रोऽवेत्रोऽऽ सह सह निहितानेत्र। जनाधिनी जनाधिनी भवेत्रोऽवेत्रोऽऽ जनन्येः। जनन्येः जनन्येः जनन्येः जनन्येः।

\footnote{340} अभिज्ञानश नक्षत्रव्रत जनन्येऽऽ नक्षत्रव्रत। नक्षत्रव्रताः भवेत्रोऽवेत्रो। जनन्येः जनन्येः जनन्येः जनन्येः। जनन्येः जनन्येः जनन्येः। जनन्येः जनन्येः जनन्येः। जनन्येः जनन्येः जनन्येः।
possible that these two represent some older traditions about the date of the birth of Krsna.

Another important point very much canvassed in the medieval digests is about the exact tithi and time when the Janmāstami vrata is to be celebrated. The K.N. (pp 215-224), Kṛtyatattva pp 438-444, Tithitattva pp 47-51, Samayamayukha p. 50-51, N. S. pp. 128-130 and several other digests state certain conclusions about this.

It is clear from almost all Purāṇas and other works on Janmāstami that the principal time for the celebration of the birth of Krsna is the midnight 341 of the 8th of Śrāvana dark half (Bhadrapada dark, if the month is Pūrṇimānta). This tithi is of two kinds viz. (1) without Rohini nakṣatra and (2) with Rohini nakṣatra. In each of these two, the Kalanrṇaya of Madhava (pp 218-224), the Nārāyanaśūdhu (pp 128-130), the Dharmasūdhu (pp 64-67) and other digests set out several possible alternative combinations. The Nārāyanaśūdhu (pp 56-58) mentions as many as 18 kinds, eight of the svadhi tithi, 8 of the vṛddha tithi and two more, one being the one where Rohini nakṣatra is there at midnight and the other being Navami joined to Rohini and having either Wednesday or Monday. A discussion of these would be somewhat complicated and hardly otherwise than of academical interest to modern readers. Therefore, all these alternatives are not set out here. Instead, the brief conclusions put forth by the Tithitattva are given 342 by way of sample. These are: If Jayanti (Aṣṭami with Rohini) exists only a single day, the fast must be observed on that very day; if it spreads over two days, then the fast is on the later of the two; if there is no Jayanti, then the fast is to be observed on Aṣṭami joined with Rohini, if two days have Aṣṭami joined to Rohini, then fast is on the later of the two; if there is no Rohini nakṣatra then fast is to be observed on the Aṣṭami that exists at midnight or if aṣṭami exists on two days at midnight or if it be not existent at midnight then on the later day.

341. अष्टांशि अष्टांशि ख्रूम्भकालान्तर्विश्वार वस्तिः पूर्ण्यश्लेष्यास्काराः। अष्टांशि श्रेयोऽभिः निन्नति
ह्रथोऽभिः। ख्रूम्भकाल निन्दि क्रमतास्म दारस्ते अनि क्रमद। इति॥ वन्य चन ॥ प २१५। द्रुणा
च स्वामयम्। ख्रूम्भकालान्तर्विश्वार वस्तिः। इति पाषाणद ॥ विविधेण प ४२।
अष्टांशि कलांतर्विश्वार वस्तिः। अष्टांशि ख्रूम्भकालान्तर्विश्वार वस्तिः। इति पाषाणद ॥
मद्वेवेन्तर्विश्वार IV ८ ५१। अष्टांशि श्रेयोऽभिः निन्नति, वशाः पुर्ण्यश्लेष्यास्काराः।
अष्टांशि ख्रूम्भकालान्तर्विश्वार वस्तिः। इति पाषाणद ॥ प ५४।
If Jayanti fast occurs on Wednesday or Monday there are far greater results and such a fast is superior to orores of other vratas and the man who observes a fast on Jayanti conjoined to Wednesday or Monday would not be born again.\(^3\)

The main items in Janmāstamīvrata are fast, worship of Kṛṣṇa, jāgara (keeping awake at night, listening to and repeating hymns of praise and stories about Kṛṣṇa’s exploits), pāraṇā.

The medieval digests such as Tīhitattva (pp. 42–47), the Samayamayūkha (pp. 52–57), Kalatattvavivecana (pp. 52–56), Vratarāja (pp. 274–277), Dharmasindhu (pp 68–69) contain a lengthy procedure of Janmāstamīvrata based principally on Bhāvishyottara chap. 55. A brief summary from the first two works (which agree in the main in most respects) is set out below.

On the day of the fast in the morning the devotee should invoke the presence of the Sun, Moon, Yama, Time, the two twilights, the (five) elements, Day and Night, Wind, the lord of the quarters, the earth, the sky, the denizens of aerial regions and gods.\(^4\)

He should hold in his hand a copper vessel filled with water, some fruits, flowers and whole rice-grains, refer to the month &c. and make a sāṅkalpa ‘I shall perform the Kṛṣṇāstami-vrata, for securing a certain reward or for the removal of my sins’. He then repeats four mantras addressed to Vasudeva, one of which is quoted below. After repeating the mantras he should discharge the water in the vessel. He should construct a delivery hall for Devaki having auspicious jars full of water and mango leaves, garlands of flowers, fragrant with burnt aguru and

\(^3\) Bheṣeṭ śrutiśāstraḥ। कृतनामकोऽन्तः। अदाय सर्वार्पौर रोहिणीं सर्वित्व यदः।

\(^4\) जन्मासमीवरता। देवां च भवन्ति। दोषे यह सर्वार्पौरि।
decked with auspicious things and Sásthī-devī. Round about
the room or the walls (of the room) he should paint gods and
gandharvas with folded hands, Vasudeva with a drawn sword,
Devakī, Nanda, Yaśodā, gopīs, Kamsa's guards, the river
Yamuna and the snake Kāliya therein and other incidents of
Gokula as far as he could. He should place in the delivery hall
a bed surrounded by screens. He should take a bath with
sesame in the moon in the water of a river or the like and at
midnight make the sankalpa, 'I shall perform the worship of
Kṛśna with his attendants', he should make an image of Kṛśna
of gold or silver &c., touch the cheeks of the image and vitalize
the image (prāna-pratīsthā) with mantras. He should contem­
plate upon Devakī (with a mantra) and on Śrīkṛṣṇa lying as an
infant on the bed and offer worship to Lakṣmi, to Vasudeva and
Devakī, Nanda and Yaśodā, Baladeva and Candīka with
appropriate mantras for bath, for incense, naivedya &c.; he then
briefly performs symbolically the ceremonies of Jātkārma,
cutting the navel chord, Sāsthipūja and nāmakarana. Then at
time of moonrise (at or a little after midnight) he should offer
ārghya on an altar or to (image of) the moon with Rohini with
water from a conch mixed with flowers, kuśas and sandalwood
paste with a mantra, should bow to the moon and prostrate346
himself with several verses containing the different names of
Vasudeva and at the end address prayers to him. Then he
should keep awake the whole night in listening to the hymns
of praise to Kṛṣṇa, to the stories in the Purāṇas and in songs,
music and dances. Next day after performing all usual acts
to be performed in the morning and again offering worship to
the image of God Kṛṣṇa, he should feed brāhmaṇas and donate
to them, cow, clothes with the words 'May Kṛṣṇa be pleased
with me'. He should then repeat the mantra347 'salutation to
him who is Brahmā, who is Vasiṣṭha of blessed birth and
beneficent to cows and brāhmaṇas and whom Devakī gave birth

346. One of the Mantras at the time of falling prostrate is: ।

347. The first verse is quoted from Gita by V. S. Kri. p. 315.
from Vasudeva for the protection of Vedas spread over the earth. Let there be peace! Let there be bliss! He should then take out the image of Krsna, donate it to a brāhmaṇa and bring the vrata to a close after performing pāraṇa.

The procedure in the Dharmasindhu (pp. 68-69) is more elaborate than the above, though no essential difference exists. It makes use of Vedic mantras (from Rg. X. 90. 1-16) along with Paurāṇika mantras, while in the Samaya-mayūkha and Tithitattva no Vedic mantra is expressly mentioned. As regards jāgara the Dharmasindhu provides that the stories348 about Kṛṣṇa may be made striking by reciting poems composed in regional languages, that Vedic hymns may have at their end Paurāṇika stories recited, that visual representations (such as dances) may be resorted to, that this is a procedure meant for the three higher varnas, but in the case of śūdras it is not proper to follow the same procedure; they should omit Vedic hymns but may engage in music and Paurāṇika recitations.

One question often raised in some of the medieval digests on Dharmāśāstra is: what is the principal matter in Janmāstamī-vrata. Some held that both fast (upāvāsa) and worship (pūja) are principal and they rely on a Bhavisyapurāṇa349 passage 'when at midnight on the 8th of the dark half there is Rohini, worship of Kṛṣṇa destroys sins committed in three lives; a man observing a fast then and performing worship of Hari does not sink'. The Samayamayūkha, after an elaborate discussion in which Mīmāṃsā doctrines such as those in Jai. I. 4. 1-3 are employed, arrives at the conclusion that the fast is only an auxiliary (aṅga), while worship (pūja) is the principal thing. On the other hand the Tithitattva350 relying on the verse of the

348. वर्ण च वैदिकपुराणस्तत्तुतीकिसि: तौरणेन्द्रात्मानविभिः सीवप्रपुल- वेदाभावकाययस्यस्तपायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायकायkāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakायakāyakāyakायakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakायakायakायakायakāyakायakāyakāyakायakायakāyakāyakāyakāyakायakायakायakāyakāyakāyakāyakāyakāyakायakāyakāyakāyakāyakāyakायakायakायakāyakायakायakāyakायakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakायakायakायakायakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakायakायakायakायakāyakāyakāyakāyakायakायakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakायakायakायakायakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakायakायakायakायakायakायakāyakāyakायakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakāyakायakायakāyakāyakāyakāyakāyakāyakायakायakायakāyakāyakāyakāyakāyakāyakāyakायakायakāyakāyakāyakāyakāyakāyakāyakāyperceptible.

R. D. 18
Bhavisya opening the description of the vrata ‘On that day one should accept the restrictions of upavāsa’ and also Mimāṃsa doctrines hold that upavāsa is the principal matter and puṣṭ is an aṅga (auxiliary matter). The Jayantīnirnaya contained in the Daśanirnaya of Hārīta Venkatanātha discusses at length the two (pp. 3 ff). This subject need not be pursued much further.

It has already been stated above that every vrata requires a pārana as the last item, that pārana takes place the day after the day of the fast and that it is generally performed in the morning. There are certain special rules about the pārana of Janmāśāmi fast and Jayantī fast. A few dicta of the purāṇas may be first noted. The Brahmavaivarta states “one should never perform pārana while astamī tīthi is running or Rohini naksatra is still there on the Astamī; (if one does so) one destroys what he has done previously and the fruits acquired by the fast. A tīthi destroys eight-fold, while a naksatra does so fourfold; therefore one should perform the pārana (of Janmāśāmi) at the end of the tīthi and naksatra’. The Nārada-purāṇa remarks “when a fast has to be observed on the conjunction of a tīthi and naksatra, pārana should not be done until at least one of the two has ended; when a vrata falls on a conjunction (of tīthi and naksatra), pārana should be done only when one of the two is separated (i.e. ends)’. The Vahni-purāṇa provides “pārana is commended at the end of the naksatra or at the end of the tīthi’.

Both the Tīthitattva and the Krtyatattva arrive at the following conclusions. ‘Pārana is to be observed on the day after the fast, but after the end of the tīthi (astamī) and the naksatra (Rohini), but when one of

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351 तिष्ठिष्ठा नक्षत्रवह संपर्ष्यात पारण महंतां मातिर्दिष्टे। अठार्धायोऽर्थम् तामेव ज्वालासात्त्विं फलां। विविधस्रुप ज्वलित ज्वलयं व बलादेवान्य। तस्मात्तप्पल्लि कुपोषिधिभानते ज्व पारणं। वा निम्बाम ॥ वा निम्बाम ॥ का नि प 226, हे. (on फाल) प 137 quotes these verses and seems to hold a different view. They are q. by स्य. य. प 51 and are interpreted as noted below. य में मातिष्ठ।

352. तिष्ठिष्ठा कस्याः ज्वालसात्त्विं फलां। पारण हु न कल्याण्याः साहिष्यमर्यादा। सापोषिणं ब्रजं राशि वेद्यकोंसी विजुयम्। तवेद्य पारण कुपोषिधिः वेद्यकोंसी विजुयम्। मातिष्ठ q. नि प 227, हे. ह. प 52, के तिन्द्रेश् व्याकरणम् श्रवणम् नामस्य भाषां वालासात्त्विं पारणार्थानां। सापोषिणं वेद्यकोंसी नारायण भाषां पारणार्थानां। हे (on फाल प 137)।

353 अवसायविश्वसनी विविधार्थीयः विविधार्थीयः प्रकटाः। प्रकट हु महाबिविष्याः प्रुक्क्विद्वार-स्तव्या तत्त्वाद्। अपहरणं महाबिविष्याः हंसनार्थ वा दत्तात्रयात्राः वादार्थाः। प्रकट महाबिविष्याः। इवनविभागस्कृतोऽवत्मानं वाद पारण्म हु योऽद। तिष्ठिष्ठा p 54, फुलकम् p 441, वालासात्त्व p 67 (for similar rules). महाबिविष्यa is variously defined. Vide p. 117, note 302 above.
the two ends before mahāniśā and the other during mahāniśā or after it, pārana should be observed at the end of one of the two; when both exist during the period of mahāniśā then one should perform pārana in the morning at the end of the festival'. At the end of the pārana the performer repeats the mantra ‘salutations to Govinda, who is Being, who is the ruler of (all) beings, who is the lord of (all) beings and who is the source of all beings’.

The above statement shows that in certain cases the pārana of Janmāstamīvrata may be at night, particularly for vaisnavas who perform the vrata as a duty and not for any reward.

There is a difference of meaning between udyāpana and pārana. Some vratas like Ekadāsi and Janmāstamī are performed throughout a man's life; in such cases there is only pārana after the fast on every occasion that a fast is observed. If a man undertakes a vrata only once and finishes it, then the concluding rites of the vrata are called udyāpana.

Besides the items mentioned above, it is the practice, particularly of boys and common people in Mahārāstra, to hang up pots full of curds and buttermilk on the day after the birth of Kṛṣṇa is celebrated, to play underneath the pot, sing songs and then pierce the pot and get drenched by curds and buttermilk running out from the holes made. This is probably due to the legends associated with Kṛṣṇa's boyhood among cowherds. The Bhāgavata expressly says that the cowherds sprinkled each other on Kṛṣṇa's birth with curds, milk, ghee, and smeared each other with these. This is called Gopālakila in Mahārāstra. But this is not observed in other parts of India such as Saurāstra. Surprisingly enough the Kṛṣṇa-janmāstamī festival does not, like the Rāma-navamī festival, figure in the Kṛtya-kalpataru on vrata. One cannot account for this omission.
But in the Naiyastakāla section\(^{357}\) of the same work, a brief procedure of Kṛṣṇajanmāstamī (which is word for word the same in the Kṛtyaratnakāra) different from the one specified above from the Tīhitattva and other works, is set out. It is as follows: On the 8th of the dark half of Bhairadāda was born in Kaliyuga in the 28th (kalpa?), Kṛṣṇa, son of Devakī, for removing the burden (of the earth) and the reduction of ksatriyas. He (his image) should therefore be worshipped on that day, as also (of) Devakī and Yaśodā with sandalwood paste, flowers, incense, various fruits and foods and dishes prepared from barley and wheat together with cow’s milk. At night the devotees should keep awake with songs and dances. Then on the 9th about the time of auṇodaya (4 ghatikās before sunrise) women dressed in red clothes and decked with garlands of flowers should carry the images of these (Kṛṣṇa, Devakī and Yaśodā) to a holy river bank or to a charming and unfrequented lake, wherein they should themselves take their bath and also bathe the images; then returning home they should eat a meal of barley together with jaggery, honey, ghee and black pepper.

Before closing this account of Jamnāstamī reference must be made to a paper read in 1867 before the Berlin Akademie der Wissenschaften by the renowned German scholar, Prof. A. Weber. The subject of the paper was ‘An investigation into the origin of the festival of Kṛṣṇajanmāstamī’ and the paper was divided into four parts; the first dealt with the sources (an English translation of it by E. Behatsek was published in Indian Antiquity vol. VI, pp. 161–180 and pp. 281–301), the 2nd dealt with ritual, the 3rd part was the most important and was concerned with a novel theory, viz the ritual of Kṛṣṇa's festival was something transferred from outside of India, that the description in the ritual of Kṛṣṇa's image as suckling at the mother's (Devakī) breast was the keystone of the theory of this ritual as of foreign origin and that it was suggested by pictorial representations of the Madonna with a suckling child (Christ).

\(^{357}\) अय भाषुपदेन नागियु ज्ञानावत्यति कथां बुधिः प्रेक्षये देवकोल्‌
"...
印度संस्कृतम्‌ तथा सित्तस्य पक्षोद्व बुधकीय तथा। क्षणामर्यादिच्छ धृत्यज्ञानावत्यति।
समीयास्माप्तिकृति। तैमूर विष्वराम। राजा सम्य। जानां शुम्भवितसाधारणा। अक्षोधोधेशालाभमम्‌
श्रवण्य च विधिं च। राजसंतोत्सव सर्वम्‌ ज्ञानावत्यविधान।
नरादित्य महाश्रेष्ठ जानामालिकसाधारण।
द्विसद्युज्युंते विनिश्चित ्‌मणि।
तत् ज्ञान महाकुतित्‌ श्रवणविध पर
शास्त्र कर्क्षण संविनियोगताः। यस्मात्
कर्मविनियोगताः।
"...
इति।
श्रवणविनियोगताः।
An English translation of this part appeared in Indian Antiquary, vol. III, pp. 21–25 and pp. 47–52. This paper, though it is a monument of learning and patient industry (for that period when very few Sanskrit books had been printed), gave rise to severe criticism owing to its fantastic and perverse conclusion about KṛṣṇaJanmāstami ritual being borrowed from Christian representations of Christ and his mother Mary. In I. A. vol. III, p. 300 Growse attacked it very severely. In spite of all criticisms the tenacious German scholar stuck to his guns and launched an attack against his critics, particularly against Dr. Rajendra Lal Mitra, in I. A. vol. IX, pp. 226–229. As hardly any Sanskrit scholar in these days would espouse the theory put forward by Weber, I do not think that I should waste much time over a refutation thereof. Most European scholars, nurtured on the vaunted intellectual eminence of the ancient Greeks and on the intolerant attitude of Christianity towards other faiths, when they became acquainted with things Indian and studied Sanskrit, were obsessed (though not very obviously expressed) by two notions, viz. much in India that resembled what prevailed in the West must have been borrowed from the West and further, that Indians, who had allowed themselves to be invaded by outsiders and governed by foreigners for centuries, must not have been good at anything. These two notions gave rise to many untenable theories such as the following: the Rāmāyaṇa was borrowed from Homer’s Iliad, the art of writing was unknown to Panini, the Brāhmaṇ script was based on Phoenician or Aramaic script, that the Gita was based on the Bible, that the very ancient Indian nakṣatra system was borrowed either from the Chinese, the Babylonians or Arabs. Most of such theories were the result of little knowledge and the non-recognition of certain common sense rules and have now been consigned to the limbo of deserved oblivion. The common sense rule is that when a thing or a state of things has existed for centuries in a certain country or among a certain people, the burden of proving that it was borrowed by that country or people from outside is very heavy on those who assert such borrowing; mere similarities can never be held to amount to any evidence of borrowing at all; scholars should be very chary of confidently asserting borrowing and should put forward their conclusions very cautiously. It would not be irrelevant to point out the main circumstances on which Weber, often a champion of lost causes, relied for his theory.
The first is that in the ritual of Krsna-stami contained in some digests (that said that they borrowed the passage from Bhavisyottara) the image of Krsna was to be shown 358 as suckling at the breast of Devaki, that this is a unique direction, that in the Ramanavami festival which is similar to Janmastami the image of Rama is not required to be suckling at the breast of Kausalya, that this detail was copied from the representation of the Madonna Lactans. Weber relied (vide I. A. vol. III p. 51) on one De Bossi who said that pictures of infant Christ at the breast existed in 2nd century A.D. Weber brushed aside the testimony of other scholars that the Madoninas with the child was a subject little known to the early christian centuries and the opinion of other scholars that the representations of the Madonna Lactans are extremely rare in Byzantine and Russian art (I. A. vol. III p 48) and almost always of very late date. Weber makes a mountain of a molehill. The image of Rama is also described as lying on the lap of the mother Kausalya. 359 Further, all puranas do not provide that the image of Krsna was to be suckling at the breast Hemadri, in describing the Jayantivrata from the Puranas, shows that the image was to be on the lap of the mother Devaki. 360 Was the Hindu imagination so poor that when they could describe the image of Rama or Krsna as lying on the mother's lap they could not also imagine that it could be shown as suckling at the breast and had to run to the West to copy that detail from representations of the Madonna and the child thousands of miles away?

The 2nd point made much of by Weber was that Narada is represented as having brought from Sveta-dvipa (white land) the doctrine of salvation by faith. Weber holds that Sveta-dvipa was Alexandria, while Lassen holds that it was Parthia. If we read the description of Sveta-dvipa in the Santiparva (chapters 358 तब व सां राज्य रां महादेवां दुर्लभ जन्मवतिशिस्मिन, श्रीकालकूल नाथों गीतिपार्श्व)-प्रति मनिपौलदेशपात्रां इत्यादिके पृष्ठिं द्वितीयमिग्नयां दृष्टि परिमाणां पवित्रसूतिः, पवित्रसूतिः अवश्यकच्च इर्म श्रीलक्षणवतिशिला निषाधम, The य त्रिकृ त के पृ. 305 quoting from श्रीलक्षणवतिशिला, This verse is श्रीलक्षणवतिशिला 55 30

359. नारदोऽर्थमां प्रामाण्यसमन्तसमन्तम्, पश्चात्तुत्तान्यमृत्युं तत्पुरुष विप्रव्रजा। नि

360. ते ततो हरिदत्तबिमेरिणी दुर्लभवतिशिला नान्यां। निभिन्दिणां महाबामालाम् रुपम्

(On Prth. I. p. 813)
and in such Purānas\textsuperscript{361} as Vāmana (chap. 25.16 and 60.56) and Kūrma (I. 49) it would be clear that Śvetadvīpa was an imaginary or mythical place where everything was white, where Viṣṇu and the gods dwelt and that it had no earthly existence at least in the minds of the authors who wrote the above works.

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\textsuperscript{361} शास्त्रीय शास्त्र समाध्य कीर्तिक सारभ स्मित । शेषदीर्घ तत्तद्विये भार भारणसम।।
तत्र हुप्या जनपदा नामवर्णसमस्मि | भैरवस्च तस्म गरा तिंतव जापतो विन्यतवर | शाधवे 
भारपायसः जगन्तीशुद्धर्य व च । भारणसमा सरः भारणपराणाः । ... भारणसम्मा सरः भारणपराणाः । ... भारणसम्मा सरः भारणपराणाः ।
ब्रह्माण्ये समाजनद्य । एकानिनी निरार्थम्या महाभागमूला परे । नानापित तत्तद्व जीव धनाणांसमा परे । शुभैः शान्तिमात्राः शक्तिमात्राः । कूमे I. 49. 40–47.
CHAPTER VIII

Vratas of HaritiJiki, Gañesacaturthi, Rśipāṇcamī, Anantacakurthasī.

On the 3rd tithi of the bright half of Bhadrapada occurs the Haritālikāvrata for women alone. This vrat is not found in the Kṛṣyakalpataru on vrat or m Hemādri. It is described only in the later medieval digests like the Nirṇayasindhu (p.133), Vratārka (folios 44 b-49 b), Vrataśa (pp. 103-110) and Abhāyākāmadhenu (folios 282-295). It may, however, be noted that the Rājamārtanda of Bhoja (first half of 11th century A.D.) devotes four verses to Haritālikacaturthi on Bhadrapada 4th of bright half and says it is dear to Pārvatī (two of them are quoted below in note).562 It is very much in vogue among Mahārāṣtra women. The following is a brief description. The woman should take an oil and myrobalan paste bath and wear fine silken clothes. After referring to the tithi the woman should make sānkālpas as noted below563. She should bow to Umā and Śiva; she should offer worship to Umā by means of the 16 upācāras with appropriate mantras such as śivāhāna (invoking to be present), āsanā (seat), pādyā, arghyā &c. After offering flowers the performer should carry out worship of the limbs of Umā from the feet in the form ‘bow to Umā, I worship her feet’ to the head. Then she should offer incense, lamp, nāivedya, aśamānīya, fragrant substances like camphor and sandalwood for rubbing on the hands, betel-nut, tāmbūla, daksinā, ornaments, nirūṣa (waving of a lamp). She should then offer worship to the several names of Umā (such as Gaure, Pārvatī &c.) and the several names of Śiva (such as Haś, Mahādeva, Śambhu &c.) and present a handful of flowers, and go round (pradaksīṇā) the images of Umā and Mahēśvara, make with an appropriate mantra in each

562 इसत्रियालिया ते ह द्री द्रोण चतुर्विद। एविष्कारी तति इण्या पवसीलिका सत्र। लाइने स्त्रीति वादे व्यूर्जी दर्लिके। भाटे वाशे सिथे प्ले किरिम्बका स्त्रुया।

8 जातान्विता फलो ७५ बे, बरसे १२५७-१२५८, विदे ABORI vol. 36 p 323

563 मम सामलामयवयन्नारुकसब्यमसल्लालिकायकामशिवश्रीकरिणये शामदेवप्रसीर पर्वतातिकाणणाय कारिणये। तवाहृत्य गयावलिकान्य कारिणये। भाषन भा. 103.
from Vasudeva for the protection of Vedas spread over the earth.
Let there be peace! Let there be bliss! He should then take out
the image of Krsna, donate it to a brahmana and bring the vrata
to a close after performing pàrã Mã.

The procedure in the Dharmasindhu (pp. 68–69) is more
elaborate than the above, though no essential difference exists.
It makes use of Vedic mantras (from Rg. X. 90. 1–16) along with
Paurânika mantras, while in the Samaya-mayûkha and Tithi-
tattva no Vedic mantra is expressly mentioned. As regards
jûgara the Dharmasindhu provides that the stories348 about
Krsna may be made striking by reciting poems composed in
regional languages, that Vedic hymns may have at their end
Paurânika stories recited, that visual representations (such as
dances) may be resorted to, that this is a procedure meant for the
three higher varnas, but in the case of sôdrasing it is not proper to
follow the same procedure; they should omit Vedic hymns but
may engage in music and Paurânika recitations.

One question often raised in some of the medieval digests on
Dharmastratra is: what is the principal matter in Janmãstami-
vrata. Some held that both fast (upavãsa) and worship (pûjã)
are principal and they rely on a Bhavisyapurãna349 passage
‘when at midnight on the 8th of the dark half there is Rohini,
worship of Krsna destroys sins committed in three lives; a man
observing a fast and performing worship of Hari does not
sink’. The Samayamayûkha, after an elaborate discussion in
which Mûnãs doctrines such as those in Jai. 1. 4. 1–3 are
employed, arrives at the conclusion that the fast is only an
auxiliary (aãga), while worship (pûjã) is the principal thing.
On the other hand the Tithitattva350 relying on the verse of the

348. तथा च बैवितीकप्रकरणानांबिंदुंस्वरूप: पैदानेनिहर्षातिभिषिको भीतदृष्टस्य
—वैशामाण्याष्टुक्काकारणानां नारे: विशिष्टविभाषणस्य निरीक्षोऽत्र। भुविष्यविभिन्नति
उपासनिकालेत विशिष्टविभाषणमादृष्टोप: चवचाँते दृष्टविशिष्टानिभिषिको शरणार्थविभाषण-
साबणापि निरीक्षोऽत्र। चार्यनिष्ठ 70–71। The word ‘अंगोपकाल’ is used because
in those days sôdrasing were not entitled to study and recite Veda Mantras

349. अथैन्वे दृष्टो रोहिनी द्वारा भुविष्यवत्ती भ्रड्य। सामायमयीको भैषण्टिक शरणार्थ
स्वभास्तिलो विशिष्टविभाषण श्रीमत्सर्सो द्रो युवास्तु चतुः च श्रीमति। भैषण गृह तस्यां मुहार.
प. 46, by है on काल प. 131 (quoting from भैषण and विभाषिकारण)।

350. नमः पृथौपावर्ती: मद्धानवैशाखानिहारो अवतरण भुजामन्दवते
शरणार्थ। एष च पृथौपावर्तर्वस्तुर्वस्तुर्वस्तु पुरुषोऽ—विशाश्रय विभिन्नावलीकरणे अवतरण तवैसि
विभाषणस्य। विभास्तित्व प. 44. The महिमावृत्ति 55. 19 opens the description of the
vrata with the verse ‘रात्रिः शिखरसि भागे भुजामन्दवते’। विशाश्रय निपत्य
वाहीकानि भविष्यायितः।’ गृहे भैषण तस्य फ. 42, फ. फ़ि. करे p. 309.
Bhavisya opening the description of the vrata ‘On that day one should accept the restrictions of upavāsa’ and also Mimamsā doctrines holds that upavāsa is the principal matter and pāja is an anta (auxiliary matter). The Jayantinirnaya contained in the Daśanirnaya of Harīta Venkatanātha discusses at length the two (pp. 3 ff) This subject need not be pursued much further.

It has already been stated above that every vrata requires a pārāṇa as the last item, that pārāṇa takes place the day after the day of the fast and that it is generally performed in the morning. There are certain special rules about the pārāṇa of Jannāstami fast and Jayanti fast. A few dicta of the purāṇas may be first noted The Brahmaṇavarta states ‘one should never perform pārāṇa while astami tīthi is running or Rohini naksatra is still there on the Astami; (if one does so) one destroys what he has done previously and the fruits acquired by the fast. A tithi destroys eight-fold, while a naksatra does so fourfold; therefore one should perform the pārāṇa (of Jannāstami) at the end of the tīthi and naksatra’. The Naradapurāṇa remarks ‘when a fast has to be observed on the conjunction of a tīthi and naksatra, pārāṇa should not be done until at least one of the two has ended; when a vrata falls on a conjunction (of tīthi and naksatra), pārāṇa should be done only when one of the two is separated (i.e. ends). The Vahni-purāṇa provides ‘pārāṇa is commenced at the end of the naksatra or at the end of the tīthi’. Both the Tithitattva and the Kṛyatattva arrive on interpreting these and other verses at the following conclusions ‘Pārāṇa is to be observed on the day after the fast, but after the end of the tīthi (astami) and the naksatra (Rohini); but when one of
the two ends before mahāniśā and the other during mahāniśā or after it, pārana should be observed at the end of one of the two; when both exist during the period of mahāniśā then one should perform pārana in the morning at the end of the festival'. At the end of the pārana the performer repeats the mantra 'salutations to Govinda, who is Being, who is the ruler of (all) beings, who is the lord of (all) beings and who is the source of all beings'. The above statement shows that in certain cases the pārana of Janmāstami vrata may be at night, particularly for vaisnavas who perform the vrata as a duty and not for any reward.

There is a difference of meaning between udyāpana and pārana. Some vratas like Ekaḍaśi and Janmāstami are performed throughout a man’s life; in such cases there is only pārana after the fast on every occasion that a fast is observed. If a man undertakes a vrata only once and finishes it, then the concluding rites of the vrata are called udyāpana.

Besides the items mentioned above, it is the practice, particularly of boys and common people in Mahārāstra, to hang up pots full of curds and buttermilk on the day after the birth of Kṛṣṇa is celebrated, to play underneath the pot, sing songs and then pierce the pot and get drenched by curds and buttermilk running out from the holes made. This is probably due to the legends associated with Kṛṣṇa’s boyhood among cowherds. The Bhāgaśvata expressly says that the cowherds sprinkled each other on Kṛṣṇa’s birth with curds, milk, ghee, and smeared each other with these. This is called ‘Gopalakālā in Mahārāstra. But this is not observed in other parts of India such as Saurāstra. Surprisingly enough the Kṛṣṇajanmāstami festival does not, like the Rāmaṇavami festival, figure in the Kṛṣṇakalpataru vrata. One cannot account for this omission.

354. Pārana of Janmāstami fast 139

But in the Naiyatakala section of the same work, a brief procedure of Krsnaamāstami (which is word for word the same in the Kṛṣṇa-ratnakara) different from the one specified above from the Tithitattva and other works, is set out. It is as follows: On the 8th of the dark half of Bhadrapada was born in Kālyuṣya in the 28th (kalpa?), Kṛṣṇa, son of Devaki, for removing the burden (of the earth) and the reduction of kṣatriyas. He (his image) should therefore be worshipped on that day, as also (of) Devaki and Yaṣodā with sandalwood paste, flowers, incense, various fruits and foods and dishes prepared from barley and wheat together with cow’s milk. At night the devotee should keep awake with songs and dances. Then on the 9th about the time of auṇodaya (a ghatikas before sunrise) women dressed in red clothes and decked with garlands of flowers should carry the images of these (Kṛṣṇa, Devaki and Yaṣodā) to a holy river bank or to a charming and unfrequented lake, wherein they should themselves take their bath and also bathe the images; then returning home they should eat a meal of barley together with jaggery, honey, ghee and black pepper.

Before closing this account of Jammāstami reference must be made to a paper read in 1867 before the Berlin Akademie der Wissenschaften by the renowned German scholar, Prof. A. Weber. The subject of the paper was ‘An investigation into the origin of the festival of Kṛṣṇa-māstami’ and the paper was divided into four parts, the first dealt with the sources (an English translation of it by E. Rehaksek was published in Indian Antiquary vol VI, pp. 161–180 and pp. 281–301), the 2nd dealt with ritual, the 3rd part was the most important and was concerned with a novel theory, viz the ritual of Kṛṣṇa’s festival was something transferred from outside of India, that the description in the ritual of Kṛṣṇa’s image as suckling at the mother’s breast was the keystone of the theory of this ritual as of foreign origin and that it was suggested by pictorial representations of the Madonna with a sucking child (Christ).
Weber's theory about Janmāśṭamī

An English translation of this part appeared in Indian Antiquary, vol. III pp 21–25 and pp. 47–52. This paper, though it is a monument of learning and patient industry (for that period when very few Sanskrit books had been printed), gave rise to severe criticism owing to its fantastic and perverse conclusion about Kṛṣṇa Janmāśṭamī ritual being borrowed from Christian representations of Christ and his mother Mary. In I. A. vol. III p 30 Growse attacked it very severely. In spite of all criticisms the tenacious German scholar stuck to his guns and launched an attack against his critics, particularly against Dr. Rajendralal Mitra, in I. A. vol IX pp 226–229. As hardly any Sanskrit scholar in these days would espouse the theory put forward by Weber, I do not think that I should waste much time over a refutation thereof. Most European scholars, nurtured on the vaunted intellectual eminence of the ancient Greeks and on the intolerant attitude of Christianity towards other faiths, when they became acquainted with things Indian and studied Sanskrit, were obsessed (though not very obviously expressed) by two notions, viz. much in India that resembled what prevailed in the West must have been borrowed from the West and further, that Indians, who had allowed themselves to be invaded by outsiders and governed by foreigners for centuries, must not have been good at anything. These two notions gave rise to many untenable theories such as the following: the Rāmāyana was borrowed from Homer's Iliad, the art of writing was unknown to Panini, the Brāhmi script was based on Phoenician or Aramaic script, that the Gītā was based on the Bible, that the very ancient Indian nakṣatra system was borrowed either from the Chinese, the Babylonians or Arabs. Most of such theories were the result of little knowledge and the non-recognition of certain common sense rules and have now been consigned to the limbo of deserved oblivion. The common sense rule is that when a thing or a state of things has existed for centuries in a certain country or among a certain people, the burden of proving that it was borrowed by that country or people from outside is very heavy on those who assert such borrowing; mere similarities can never be held to amount to any evidence of borrowing at all; scholars should be very chary of confidently asserting borrowing and should put forward their conclusions very cautiously. It would not be irrelevant to point out the main circumstances on which Weber, often a champion of lost causes, relied for his theory.
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358 śāntaḥ 'ma chaapi bālākā hāsa pariśthi mānaparipuṣṭaḥ. abhinandaka-prārthā śāntīkāl-

359) Śāstukāṇḍa nāmārthamārthasatamātā. paśchātprākāśaṣe śāntaḥ kāśmirbhāṣaya. nāti

360) ēkaḥ kauśalyāprīvī bhūtāprīvīhātā bhāṣā. viṇèdeśeṣvām smaranāyamālākārī

whāśīdakaḥ hṛ. (on brāh. vol. I p. 813)
Weber's theory about Janmāśāmi

366–369) and in such Purānas as Vāmana (chap. 25.16 and 60.56) and Kurma (I. 49) it would be clear that Śvetadvipa was an imaginary or mythical place where everything was white, where Viṣṇu and the gods dwelt and that it had no earthly existence at least in the minds of the authors who wrote the above works.

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361. शास्त्रियोऽपि समाधुल्या कुर्वेन सापः रिक्त। नेत्रेद्वैष च समाधुल्या भारायणपरास्माद्।
तत्र दुष्प्रकार जनवरा नानायथा विमलिताः। नैपालस्य नयं निःस्यात्नयं विस्मृत्तत्वसत्।
नारायणाय समाधुल्या जः न ह। नारायणस्य सर्वं भारायणपरास्माद्। स्वयं तद्यत् कथानिः
तद्यत् कथानिः सापः सापः सापः सापः सापः सापः सापः सापः सापः विस्मृत्तत्वसत्।
सर्वं भारायणपरास्माद्। कृष्णमयीयमः महामायम्। परः परः परः परः परः परः
परः परः परः परः परः परः परः परः परः परः परः परः परः परः परः परः परः परः परः परः परः
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CHAPTER VIII

Vratas of Haritālikā, Gānēśacaturthī, Rṣi-pañcami, Anantacaturdaśi.

On the 3rd tithi of the bright half of Bhādrapada occurs the Haritālikāvṛata for women alone. This vṛata is not found in the Krtyakalpataru on vṛata or in Hemadrī. It is described only in the later medieval digests like the Nirnayasmānu (p 133), Vṛatārka (folios 44 b–49 b), Vṛatarāja (pp. 103–110) and Ahalyākāmādhenu (folios 282–295). It may, however, be noted that the Rājamārtanda of Bhoja (first half of 11th century A.D.) devotes four verses to Haritālikacaturthi on Bhādrapada 4th of bright half and says it is dear to Pārvatī (two of them are quoted below in note) 362. It is very much in vogue among Mahārāṣṭra women.

The following is a brief description. The woman should take an oil and myrobalan paste bath and wear fine silken clothes. After referring to the tithi &c the woman should make sankalpa as noted below. 363 She should bow to Ūmā and Śiva; she should offer worship to Ūmā by means of the 16 upaśaras with appropriate mantras such as āvahana (invoking to be present), āsana (seat), pādya, arghya &c. After offering flowers the performer should carry out worship of the limbs of Ūmā from the feet in the form 'bow to Ūmā, I worship her feet' to the head. Then she should offer incense, lamp, naivedya, ācāmāṇya, fragrant substances like camphor and sandalwood for rubbing on the hands, betelnut, tāmbūla, daksina, ornaments, nirūjana (waving of a lamp). She should then offer worship to the several names of Ūmā (such as Gaurī, Pārvatī &c) and the several names of Śiva (such as Hara, Mahādeva, Śambhu &c.) and present a handful of flowers, and go round (pradaksīṇa) the images of Ūmā and Mahēśvara, make with an appropriate mantra in each.

362. इति प्रजातिनां श्रेष्ठो वेदाचारिकाः. हरितालिकौ तिथ्य द्वितीयो विषयस्तिथिः सदा। मात्रे तस्य तिथिः वान विविधान्वितं स्वतः।

363. सम समस्यापरं विषयस्तिथिः समस्यात्मानं वानान् महादेवां शंभूम, वित्तालकालण्डमें कारिण्ये। तत्वादृश गणपतिपुजने कारिण्ये। वरत ऐ। p. 103
case an obeisance and a prayer and donate presents placed in vessels of wickerwork together with auspicious substances.

This vrata is not prevalent in Bengal nor in Gujarat.

It is provided by Mādhava that if the third is mixed up with the 2nd tithi and the 4th tithi, the vrata is to be performed on the later day, provided the third tithi exists at least for a muhūrtā (two ghatikās) and then 4th tithi follows.

In modern times women purchase coloured clay images of Pārvati, of Śivalinga and a friend of Pārvati and worship them.

It is difficult to say why the vrata is called Haritālikā. The Vratarāja (p. 108) says it is vratarāja (the prince among vratas) and was so called because Pārvati was taken away (from home) by her friends.

The Vratarāja contains a story said to have been narrated by Śiva himself to Pārvati about the vrata by performing which she secured him as her husband and also the position of being half of Śiva’s body. The Varāhapurāṇa (chap. 22) contains a long narrative about the marriage of Gauri with Śiva.

On the 4th of the bright half of Bhadrapada is observed the festival of Ganeśacaturthi in many parts of India (though not in Bengal or Gujarat). According to the Samayamayukha, Ganeśacaturthi is also called Varadacaturthi. The proper time for the performance is mid-day, as said by Brhaspati quoted in the Kālanirnaya. When Caturthi-tithi is mixed up with the

364. The वर्तालासेन्त्र 18 ‘अनुष्ठान कारण नासिक लन्धेत् क्षणे मनः सत्साक्षस्यस्मात् त्रिकल्पपतियोऽभावः पद्मेलिता’। The मार्गालासेन्त्र 18 ‘दुर्गान, देवि धर्म सौभाग्यि देवि स्मरते। अनुष्ठान सर्वज्ञातां देवि देवि नमोदूः।’ (Give me sons, wealth, blessed wifehood and all other desires &c.). The पार्लासेन्त्र 18 ‘सौभाग्यरीत्यस्यामान सर्वसामयस्ये सौभाग्यरीत्या सत्साक्षस्यास्त्रै निर्माणं देवि स्मरते।’ (I make this present for pleasing Gauri and Śiva in order that I may secure happy wifehood, health, the abundance of all kinds of wealth &c.).

365. ज्ञानार्तकार्योपिनि विने गौरींशरि परे। गौरींशरि पथरि परे। गौरींशरि दुग्धयोगेश्वरि परे। गौरींशरि सत्साक्षस्यास्त्रै (पदमेलिता)। ज्ञानार्तकार्योपिनि परे। काले।

366. अराध्यक्षां ज्ञानार्ता सत्साक्षस्यास्त्रै हृतादिकित्वा। ब्रह्मण p. 108. It is possible to suggest that the image of Pārvati was coloured yellow by means of हस्तिलिङ्ग (ornament) and so it was called हस्तिलिङ्गा.

367. गणेशस्ल्याय परशुरायप्रतिपक्ते। स म p. 39.

368. तदाय दुस्सलस्य। कातृशी गण्यमाय बलाविश्वा महापद्मे। समावहयविनियो सैव वपाद पश्चिमप्रतिपक्ते। इति। का नि. p. 181, नि. सि. 133.
ever knows this story about the clearance of Krsna from a false charge would not be liable to have a false charge made against him by any one. The Tithitattva provides that if a man inadvertently sees the moon on the night of the 4th in Bhadra (sukla) he should repeat the verse of the nurse quoted above over some water, drink it and should listen to the story of the Syamantaka jewel.

When Ganesa is worshipped on Bhadra 4th of bright half, that tithi is called, according to Bhavisya, Śivā, when Ganesa is honoured on Māgha-sukla 4 it is called Śinti, and when on the 4th of the bright half the weekday is Tuesday that caturthi is called Sukha. The three are respectively described in Hemsārī (vrata) vol. I pp. 512–513, pp 513–514 and pp 515–519.

In modern times the worship of Ganesa lasts for one day and a half, for two days, 5 days, 7 days or till Anantaśadā (14th of bright half of Bhadra), according to the usages of the people, their inclinations and their tastes. The image is then immersed in a well, tank or in the sea in a great procession. In certain parts of the Deccan and among common people it is customary to perform Gaureśu on 7th and 8th of Bhadrapada-sukla and immerse Gauri (represented by a sheaf of plants) and Ganesa image on the same day and at the same time on 9th.

Ganesa is the most popular god in these days and it is the practice to invoke him at the beginning of every important undertaking or rite. He is the God of wisdom, the presiding deity of literature, the bestower of success and the destroyer of obstacles.

About the antiquity of Ganesa worship and of images of Ganesa a good deal has been said in H. of Dh vol II pp 213–216 and 725. A few matters not mentioned there may be set out here. The Brahmavatvarta-purāṇa has a section called Ganesa-khandā (in 46 chapters), wherein several legends about Ganesa are dwelt upon. The Gauapatiyatharvasīstrā imitating the

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376 नोकपत्राः स्मार्य... स्मार्य... (Anand ed.)

377 नोकपत्राः स्मार्य... स्मार्य... (Anand ed.)

378 नोकपत्राः स्मार्य... स्मार्य... (Anand ed.)

The opening words of गणपतियाणम (Anand ed.)
style of such ancient Upanisads as the Taittiriya, Brhadāraṇyaka and Chāndogya, identifies Ganapatī with the Highest Brahma. The Ahalyākāmadhenu quotes passages from Bhavisyottara-purāṇa on Ganesacaturthi. In I. A. vol 35 p. 60 an archaeological and mystic explanation is offered about the mouse being the conveyance of Ganeśa and his elephant head, which is fantastic and hardly convincing. Several legends are told about Ganeśa, his elephant head, his single tusk. Vide Mukerji p 9 One of the most fantastic is the one in the Varahapurāṇa (chap 23) where it is said that from the laugh of Śiva sprang a very handsome boy whom Pārvatī looked at with admiring eyes when Śiva’s jealousy was roused and he cursed the boy to be elephant-headed and pot-bellied and then be relented and made him the chief of all Vināyakas.

The Kṛtykalpataru (on vrata) pp. 84–87 quotes a passage from the Narasimha-purāṇa (chap 26.2–20) about Ganesacaturthi-vrata, which also occurs among several vrata’s about Ganeśa set out in Hemādri (on vrata vol. I pp 510–512) It differs considerably from the celebration of Ganesacaturthi described above. A few important points are stated here Ganeśa is described as having one, two or four tusks and as having four arms. It is further stated that Ganeśa causes obstacles (mghna) if not worshipped at the beginning of every undertaking. Ganeśa assumed the form of an elephant for effecting the purposes of gods and thereby frightened all dānaus.

On the 5th tithi of the bright half of Bhadrapada occurs the Reśipancami-vrata. It was meant for men of all varnas but is now mostly practised by women. Hemādri (on vrata, vol. I pp 568–572) describes the vrata at length quoting from the Brahmānda-purāṇa. One should, after bathing in a river or the like and after performing his daily duties, repair to his agnihuṣṭa shed, should bathe with Pañcāmrta the images of the seven sages and, anointing them with sandalwood paste and camphor, worship them with flowers, fragrant substances, incense, lamp, white clothes and yajnopavita and sumptuous naivedya and offer...
them arghya with the mantra noted below. One should, when engaged in this vrata, subsist on vegetables alone and observe celibacy. The result is freedom from all sins and from troubles of three kinds and the increase of one's good fortune. If a woman performs this vrata she enjoys happiness, becomes endowed with good bodily form, beauty and sons and grandsons.

Later medieval digests like the Vrataśra (folio 90), Vrataraśa (pp. 200–206) add details and a story from Bhavisyośtarāta narrated to Yudhishthira by Krana. The sin of Brahmabatyā (brāhmaṇa-murder), of which Indra became guilty by killing Vṛtra, son of Tvastr, was distributed in four places viz in Agni (the first flames mixed with smoke), rivers (turbid in the rains), mountains (on which trees exuding sticky gum grow) and among women (in their monthly illness). Therefore this vrata should be performed particularly by women for getting rid of the sin of contact during their monthly illness.

The sankalpa is given below Another detail is that the seven sages together with Arundhati are to be worshipped. It is further provided that one should subsist on vegetables or nīvaras or sīyamāka grains or bulbous roots or fruits and should not eat anything produced by ploughing the land. Even in these days those who perform this vrata do not eat corn produced by employing oxen. In modern times if men perform the vrata the priest invokes for them seven sages with Vedic mantras viz. Rg. IX 114. 2 (for Kasyapa), Rg V. 78. 4 (for Atri), Rg. VI 26 5 9

The three are aṣṭapāṇi, aṣṭapāṇik and aṣṭapāṇit.

The the seven sages are aṣṭapāṇik, aṣṭapāṇik and aṣṭapāṇit. ‘Aṣṭapāṇikśa’ is the vrata to be performed. For the aṣṭapāṇik see folio 89a.

The three are: physical troubles are mental (sorrow, jealousy &c.), aṣṭapāṇik (caused by birds, beasts, men, goblins &c.). Aṣṭapāṇi troubles are those caused by snowfall, wind, rain &c.

The three aṣṭapāṇi, aṣṭapāṇik and aṣṭapāṇit are the sages: Vatsa, Atri, Kasyapa. "Vatsa, Atri, Kasyapa, while ploughing the land, do not eat the crops grown by ploughing." The verse "Vatsa, Atri, Kasyapa, while ploughing the land, do not eat the crops grown by ploughing."

The three are: aṣṭapāṇi means 'ripening after ploughing' Vide Paṇini III. 1. 114 for it (कुष्टे कुष्टे कुष्टे कुष्टे).

380. [Sanskrit text]

381. [Sanskrit text]

382. [Sanskrit text]
Rṣipāñcami-vrata

(for Bharadvāja), Rg. X. 167. 4 (for Viśvāmitra), Rg. I. 78. 1 (for Gotama), Rg. III. 62. 18 (for Jamadagni), Rg VII. 33. 11 (for Vasistha). The mantra for Arundhatī is quoted below in this vrata the number seven is important. The vrata is to be performed for seven years, there are to be seven jars, seven brāhmanas were to be invited to whom finally the images (made of gold or silver) of the seven sages were to be donated. If all the images were placed in one kalaśa, then the jar with the images was to be donated to one brāhman and the others were to be given kalaśas with clothes and daksinā.

If pañcami is mixed up with the 4th tithi and the 6th tithi, one must perform the Rṣipāñcami vrata on the 5th mixed with the 4th (pūraviddhā) and not on 5th mixed with 6th, in accordance with the Yugaṁvaśīya quoted above (191). Besides, Hārīta expressly prohibits the acceptance of the 5th mixed with the 6th in the words (5th tithi mixed with the 4th should be accepted and not the 5th joined to the 6th, both in the bright and dark halves and in rites for the gods and pattras). But there is the most important rule laid down by Hārīta himself that in all vratas comprising worship the tithi to be selected is the one that covers mid-day. Supposing that the 5th tithi does not cover mid-day when joined with 4th, but covers mid-day when joined with 6th, the latter (paraviddhā) would have to be chosen. Hemādri would hold this latter view, while Mādhava holds that everywhere 5th which is pūraviddhā is to be accepted. Hence there is divergence of view among the great writers.

It appears that originally the Rṣipāñcami-vrata was meant for the removal of sins for all, but later on it came to be specially provided for women; but it is not observed in Saurāstra.

On the 14th of the bright half of Bhadrapada is celebrated the Anantaśatursa-vrata. It does not appear in the Krtya-kalpataru (on vrata).

It consists chiefly in the worship of Hari as Ananta and in wearing on the the hand in the case of men and on the left hand.

383. अभिज्ञाताध्यय (स्पष्टविशिष्टाचार्यव्याप्तिः) कौतिकस्थ चतुर्वैध्व ग्रहणे लघुप्रति नरिः।

384. शरीरलवर्तन नवर्षवर्तन मविन्द्रवादु। चतुर्वैषदसंवाद वार्षिक प्रज्ञी परवर्ता न ह।

385. सा (स्त्रिप्रवासी) सवत्वह्रासपाली राशिः। पुजारस्तु तिथिः इति नाभाविने वायाः।

386. क्यों क्यों न वद्यां तत्त्वो युक्ताऽस्तु। निः प्राणे क्यों क्यों पुजारस्तु।

387. सा (स्त्रिप्रवासी) सवत्वह्रासपाली राशिः। पुजारस्तु तिथिः इति नाभाविने वायाः।

388. क्यों क्यों न वद्यां तत्त्वो युक्ताऽस्तु। निः प्राणे क्यों क्यों पुजारस्तु।

(p. 132) has the verse "पुजारस्तु सर्ववृत्त सवत्वह्रासपाली तिथिः।"
in the case of women a holy strap of thread dyed with saffron made of cotton or silk twisted into fourteen knots. It is an individual puṣṭa and not a festival of a socio-religious character. The Agnipurāṇa (chap. 192, verses 7–10) gives a brief description as follows. On the 14th of the bright half one should worship the image of Ananta (Hari) which is made of darbha grass placed in a vessel for water (a jar). He should get ready flour of a prastha of paddy and make cakes from that, half of which should be donated to a brāhmaṇa and the remaining half he should use for himself. One should perform this vrata on the bank of a river and listen to stories about Hari and (pray to Hari) as follows.386 O Vasudeva! save (people) sunk in the great and endless ocean of saṃsāra and make them apply themselves to the contemplation of the form of Ananta, salutation to thee that hast numerous forms! Having worshipped (Hari) with this mantra and having tied on one’s arm or round one’s neck a string of threads over which a mantra has been uttered, the person who performs the Anantavrata becomes happy. If Hari is Ananta, then fourteen knots may be deemed to symbolize the fourteen worlds created by Hari.

Hemādri (on vrata vol. II pp 26–36) has an elaborate description of Anantavrata together with the story of Kaundinya and his wife Śīla told by Kṛṣṇa to Yudhishthira. Kṛṣṇa states that Ananta is one of his forms and identifies himself with Kāla (Time) that is called Ananta. Ananta should be worshipped with the upacāra of sandalwood paste, incense, flowers, naivedya.

In front of (the image of) Ananta should be placed a doraka dyed with saffron and having fourteen knots. The mantra (quoted in note) should be recited and the doraka should be tied on one’s arm, one should then dine with an easy mind after contemplating on Nārāyaṇa as Ananta. In the story it is narrated how because the husband Kaundinya from youthful rashness and pride cut the Ananta thread tied round his wife’s hand he lost everything, then repented and was taken into favour by Ananta. The V K. K. (pp 324–339) describes at great length the procedure of Anantapūṣa together with stories taken

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386 अन्तऽसांस्कारकालेऽष्ट्रे भप्रास्तमवकुर व्याप्तेऽव। अन्तऽसांस्कारकालेऽष्ट्रे भप्रास्तमवकुर व्याप्तेऽव। अन्तऽसांस्कारकालेऽष्ट्रे भप्रास्तमवकुर व्याप्तेऽव। अन्तऽसांस्कारकालेऽष्ट्रे भप्रास्तमवकुर व्याप्तेऽव। अन्तऽसांस्कारकालेऽष्ट्रे भप्रास्तमवकुर व्याप्तेऽव। अन्तऽसांस्कारकालेऽष्ट्रे भप्रास्तमवकुर व्याप्तेऽव। अन्तऽसांस्कारकालेऽष्ट्रे भप्रास्तमवकुर व्याप्तेऽव। अन्तऽसांस्कारकालेऽष्ट्रे भप्रास्तमवकुर व्याप्तेऽव।

The verses immediately preceding refer to शाखिक.
from the Bhavisyottara, and the Tithitattva also (p. 123) quotes portions from the Bhavisyottara. The Kālanirnaya (p. 279) expressly states that the Anantavrata is described in the Bhavisyottara and discusses a few verses therefrom. The Vrātāka (folio 277a-285a) describes this vrata at great length. Briefly it is this: first sankalpa, then making a sarvato-bhadra mandala and placing a jar thereon, on which is placed a nāga with seven hoods made of darbhas and in front of it a doraka with 14 knots, worshipping the doraka on the jar with 16 upacāras with the Purusaśūkta (Rg. X. 90) and Paurāṇika mantras; 14 devatas of the knots from Viṣṇu to Vāsas are invoked, then there is worship of the limbs from the feet upwards in such mantras as ‘Anantāya Namah pādau pūjayati,’ then a handful of flowers with the mantras of Viṣṇu, prayer to Ananta, tying the doraka with a mantra, casting away the old doraka after offering it worship. Salt is forbidden in this vrata. It was believed that if this vrata was performed for fourteen years, one reached the world of Viṣṇu.

There is a variance in the views of eminent writers about the exact time and the tithi for the vrata when 14th is mixed with other tithis (13th or Paurṇimā). Mādhava holds that mid-day is not the karmakāla in this vrata, but that tithi which exists at sunrise for three muhūrtas is the most suitable one for Anantā-vrata. The Nirnayasindhu holds that Madhava was mistaken because he relied for his decision on a general rule that the principal tithi to be accepted is the one that covers mid-day, while the Anantavrata is not mentioned in other purāṇas and also in other digests and that the passages of the Bhavisya and Skanda quoted by others are baseless and unauthorized.

There are even in these days many persons who engage in the Anantacaturdāsi-vrata, but their numbers are rapidly diminishing.

387. धृतानामश्रव्य सम्प्रवर्गायणः पद कवी। क्रुद्धा सूर्यमुक्तेश यथोर्क्ष्योपायम्।
388. धृतानामश्रव्य सम्प्रवर्गायणः पद कवी। क्रुद्धा सूर्यमुक्तेश यथोर्क्ष्योपायम्।
389. तत्र हृ...पृष्ठ परा न मन्यतवान्वयने सुहः। मायपक्रम समार्थवासस्य शुभः।
CHAPTER IX

Navarātra or Durgotsava

From the 1st of Āśvina bright half to the 9th is celebrated the Durgāpūjā festival, otherwise called Navarātra, observed all over India in some form or other. Some of the works provide that Durgotsava must be celebrated in both Śarad (Āśvina-śukla) and Vasanta (in Caitra-śukla). But it is the Durgotsava of Āśvina that is celebrated in a grand style, particularly in Bengal, Bihar and Kāmarūpa.

If a person is unable to celebrate the festival for nine days, he should do so for three days beginning from the 7th tithi of Āśvina-śukla. In fact, the Tīṭhītattva puts forward several alternative periods for Durgāpūjā as follows: (1) from the 9th tithi of the preceding dark half of Pūrṇimānta Āśvina to the 9th tithi of Āśvina-śukla; (2) from the first tithi of Āśvina-śukla to 9th; (3) from the 6th to the 9th; (4) from the 7th to the 9th; (5) from the Mahāstami to the 9th; (6) only on the Mahāstami; (7) only on the Mahāśāvāyā. Most of these alternatives find support in the Kalākāra and other Purāṇas.

390. श्रीरंगस्योक्तं एव दूरोक्तं कायम्। निर्विवादम् प. 56, स म प. 15.

391. शुरुकाल्य किती किती या या या। मार्कोषेय स. 89.11 q. बि भि भि, प. 80, स म प. 15 वाचिकः means स्तोत्रासाधनमिष्ठिनी। In the translation (pp 64-65) रामदास interprets वाचिकः as an adjective of मातुरूण meaning yearly, but मायोर्किनः in his com on सताती (सारकृपाय 89.11) explains वाचिकः as एक्से लक्षणिक, तैन चाँदीकाविद्यामृदाबाय निस्पत्ताम। (folio 50a of the ms. in the Bombay University Library described in Prof Devasthali's Cat No 1558).

392. आचार्ये माति युक्ते त्वा पार्व्य नवरात्रम्। अस्तिकाजीतोकषेत भाष्याम् नाबोधे। विद्वा वारिष्ट 98-98, by हि भि प. 60, डि भि प. 271

393 एवं क तैव स्तंभाणात्तरमन्नात्र द्रूपनवदायिने-अस्तिकाजी-वरिष्टा-साधानिः। नादारमागि-केशवमहादेवी-केशवमहादेवी-मुक्ताहारिणै। स्त्रात वेदेयाः। भि भि प. 67; नवलासांतकान्तिराय नृताराजस्य। तसं च परार घो भक्ततामै दर्शनमार्गी। निपुत्रा। प्रिताय किं तैव किती किती किती। नादारमागि स्य श्रेयो देवी। सिनिकियाः परा। ततो हु नानी या वाणसा महानवी सुता। चाप. 62, 2-3, वैद एडौ वेदिकारण भि ये (on वेद vol. I प. 900) कामायन द्वृपाका मदविकारणी द्वित्तीयं। नाना देवेश्वरी नामिकार्णाने। नानाय नामार्गियान्। कालाकारण 62 17, भि का भि प. 511 (from उत्कावम्ब्रय), हि भि प. 362. This supports the first alternative, वेदोग्निभासमण-सचिवालयारायणाय। परलोकस्यामार्गाय नवम्या वाच सा। द्रुपदायण (विनी) सर्वास्थायम द्वितीयं। हि भि प. 89.
There is a voluminous literature on Durgotsava. Every digest on vrata, tithis and pūja devotes considerable space to this subject. Moreover, there are special treatises on Durgotsava or Navarātra, such as the Durgotsavāviveka of Śūlapānī, the Durgāpujā-prayogatattva (published by the Sanskrit Sāhitya Parishad, 1924) of which the Durgācaranapaddhati of Raghunandana (published by Jīvananda, vol. II) is a part, Durgabhaktitarangini of Vidyāpatī, the Navarātra-pradipa of Viṇāyaka akas Nanda-pandita, the Durgotsavapaddhati by Udayasimha (2nd half of 15th century A. D.). Besides these, the Mārkandeyapurāṇa (chapters 78–90 in Venk. Press ed. and 81–93 in Banerji's) contains what is called Devimāhātmya (or Saptalati or Candī) in which are described the appearance of Devī from the accumulated tāpas of Viṣṇu, Śaṅkara, Agnī and other gods, her getting different weapons from the several gods such as the trident from Śiva, discus from Viṣṇu, Vajra from Indra, her victory over and slaughter of the

394. For the opening lines of this work, vide I. A. vol 14 p 192; it was published at Darbhanga in 1900 A. D. in Devāṅgari script. Reference is made to the pages of this edition in the following.


396. Modern scholars generally hold that the Devimāhātmya, of which the oldest known ms is dated in 998 A. D. (as stated in Winternitz's 'History of Indian Literature, English Translation, 1927, p. 565 note 2) was later inserted in the Mārkandeyapurāṇa. Though the Devimāhātmya is called Saṃśārātī (collection of 700 verses), the total number of verses therein is only about 573 to 590 in different ms and editions. The Venk. press edition in chap. 78–90 has 589 and K. M. Banerjea's in chap. 81–93 has 573. Nāgophāttu in his com. on Susāntī remarks (folio 55b) "महासुभाषराधारे स्वल्पप्रकटः। मैया लक्षणशीलं तस्मादसहस्तेधारयाः।". The number 700 is made up by looking upon words like जय जय as half verses and half verses as full verses and so on. The 13 chapters are divided into three parts, chap. I being महासुभाषराध, chap. 2–4 being महसुभाषराध and 5–13 being उपसुभाषराध. The 77 or 78 verses of the 1st chapter (महसुभाषराध) are made into 104 mantras viz. चतुर्भाषराध 14, अर्पयात्मर 24, लोकसात्मर 66. The सांस्कृत is treated as if it were a Vedic hymn or verse with मन्तर, metres, मन्त्रवाचन, and विनियोग (for जय) 'अद्य और तत्सानलीनवस्त्र नाकवेश-आजीविन पाल्पर्यं प्रसर्पं अन्यं।' गांधारविनाश्याम छल्लक! महाशापेनार्नेता—मन्त्रवाचनमहकान्तयुज्यासुल्यादि—पुरुषोचचतन्त्रस्यनवलीवमानविज्ञनमागिनिज्ञान- मिश्रस्य द्वारायाम्। Besides, some verses are described as मन्त्र (armour), others as मन्त्र (bolt for fastening) and still others as किल्ला (mn., the inner syllables of a mantra); गलिता कवच नार्याः अर्धा किल्ला तथा। शक्ति: अवस्थकीयाः चार्याः अक्ष एव सिंहनिं। These three (वज्र, गोपीनाथ तथा) are outside the देवी-सहायता. The महाशापेनार्नेता in वर्णवर्णम् chap. 95 is to some extent different from the description in the other Purāṇas. It appears to be the earliest Paurāṇika version of the slaughter of Mahiśāsura.

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great demon Mahisāsura, and of the demons Canda and Munda, Śumbha and Niśumbha. The Kalikāpurāṇa, the Brāhmanandikā-śvara-purāṇa and the Devīpurāṇa also devote considerable space to Durgā and her pūja. I have used, though not much, the English work on Durgā-pūja by Pratapachandra Ghosh published so far back as 1871. My endeavour will be to give as briefly as possible an account of all the salient features of this great religious worship and festival from the Sanskrit texts themselves.

This pūja is nitya as well as kāmya; it is the first because the Kalikāpurāṇa (63 12–13) prescribes that whoever, through laziness, hypocrisy, hatred or stupidity, does not celebrate the great festival of Durgā has all his desires frustrated by the angry Devī; it is also kāmya because rewards are promised when one celebrates Durgotāvā vanquishing all enemies, conferring benefits on all people, especially in great floods; this should be performed by brāhmaṇas for solemn sacrifices and by kṣatriyas for the protection of the people, by vaisya for cattle wealth, by śūdras for sons and happiness, by women for blessed wifehood and by rich men who hanker for more wealth; this was performed by Sankara and others. But in course of time, the objects were brought down to the ordinary level as stated in the Devīmāhātmya (2) by listening

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397. I could not secure a copy of the Nandikesvarapurāṇa. The Devī-purāṇa was published in the Vaṅgavāsi series in Calcutta in saka 1832 (2nd ed.)

398. नारदीये नाह्ये निज्ञकामत्या मित्रपाशिष्टया। भरतपरे न च भर च वनस्ते महावातर। क्षल्ये चाकिकामाते चुक्ति दुःखित य प्रिन्द्वति। नात्वनीव भावातितस्वकालवः निर्मातामत्या। भवन्निशालप्र 36.

399. महानिर्दिष्टम यदं सर्वसंस्कृतिनांहितः। सर्वत्रेकोलकारार्चिकोस्माधित्रिष्टिः। ज्ञात्नी (प्रलोक्यों) भागवतामेकाश्रयितामें। गोविन्दिक शिक्षा वस्त्रा कुमारिणिमिकिनी। सीतामयी श्रीमान्याकारण चन्द्रवक्ताप्रशिलिती। सहारणाय महामहें सुभाषितांशिविलावृष्टित। कैशवदत्ति कृत्ये वैते वैकृतांशिविलावृष्टित। नारदीये च च च १ च ३०। प्रति वै ७०। पृ २२। पु २३। प २६। व ६३।

400. श्यामां नामद्रव्यस्य न च य च परिवेश्यायी। तर्पण भोजनान्तरमें क्षत्र अविनाविध। अस्त्राय अस्त्रमार्ग मूर्ति अभियान। शान्तरो नामसाकारं अविभयं च संस्करिता। शाल्केवें च च ८९। च १२।
with devotion to my greatness in the great annual pūjā performed in autumn, a man becomes free from all troubles and becomes endowed with wealth and agricultural produce by my favour'. The exaggerated importance of this Durgā-pūjā will be clear from one verse of the Bhavisya 'rites like Agnihotra, solemn sacrifices described in the Vedas and completed with daksinā are not equal even to one hundred-thousandth part of the worship of Candikā.  

This Durgā-pūjā is very cosmopolitan in character. It could be performed not only by persons belonging to the four varnas, but even by those who were outside the pale of the caste system. Durgā-pūjā has a congregational character and is not purely religious, but has also a social element in it (such as inviting friends and treating them &c). The Bhavisyapurāṇa  

401. says 'Devi should be worshipped (in her shrine) on Vindhyā mountain, in all places, cities, houses, villages and forests by brāhmaṇas, ksatriyas, kings, vaiśyas, śudras, who are full of devotion, who have taken a bath and who are cheerful and jolly, by mlecchas and other men (such as prātiломas) and by women'. In another place the Bhavisya states 403 'Durgā is worshipped by various groups of mlecchas, by all dasyus (thievish tribes or outcaste Hindus), by people from Anga, Vanga and Kalinga, by kinnaras, Barbaras (non-Aryans) and Śakas'. Later medieval writers were careful to point out that mlecchas had no adhukāra to perform japa or homa or pūjā with mantras through a bṛihmana as śudras had, but they could only mentally resolve to offer in honour of Devi animals as offerings and wine also and do so.

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403. Bhavisyapurāṇa p. 357.
It is stated in the Skanda and Bhavisya purānas that the worship of Candraī in autumn (Āsvina) is of a threefold character; viz sāttvika, rājaṣṭ and tāmaṣṭ, the sāttvika worship is effected by japa, by offering naivedya in which there is no meat; and japa consists in reciting the texts of the purānas in which the greatness of Devī is described; rājaṣṭ worship is effected by offering a bali; and with naivedya which contains flesh; that is tāmaṣṭ worship which is affected by the offerings of wine and meat and from which japa is absent and which is without mantras, this last is approved among Kirātas (i.e. forest tribes and the like). Raghunandana adds in his Prayāscittattva that the offering of wine in Durgāpīṭha relates to ages other than the Kali age (i.e. other than the present age).

It has been stated above (pp 110-111, n 280) that the principal gods are deemed to go to sleep for four months on different tithis from the pratīpad (1st) of Āsāḍha-sukla to the 15th. Therein Durgā is said to go to sleep on the 8th of the bright half of Āsāḍha. Therefore, in Āsvina she would be asleep. Hence the texts provide for the rousing (bodhana) of Devī from sleep. As usual there are conflicting views. The Tithitattva notices the views of some that if the Devī is to be worshipped as having 18 arms she was to be roused on the 9th of the dark half preceding Āsvina bright half, but that if she was to be worshipped as possessing ten arms then the bodhana was to be on the 6th (of the bright half of Āsvina). Raghunandana does not accept this and holds that the bodhana of Devī with ten arms was to be either on the 9th (of the preceding dark half) or on the 6th (of the bright half of Āsvina). If the performer begins on the 9th of the dark half the sāṅkāyana will be as noted below.406

He may, however, begin on the first
tithi of Áśvina bright half and then the bodhana will be on the 6th of the bright half. If he begins on the pratipada the sankalpa will be as noted below.409 Then he should recite Rg. VII. 16. 11 ‘God410 Dravinodas specially desires your ladle filled (with offering); may you pour out (Soma) or fill (the vessel with Soma); the god then immediately comes down’. Then he should establish a ghata’ (a jar with a peculiar shape, the central portion bulging out, the neck narrow and the brim being broad and open), fill it with water, place twigs of mango and other sacred trees there-on and worship Durga with the 16 or 5 upācāras. Then he should offer materials such as sandal-wood paste, myrobalan for purifying the hair and also a comb.411 On the 2nd tithi he should offer a silken ribbon for keeping the hair in position, on the third alaktaka (red lao) dye for reddening the feet, vermillion for putting it on the head, a mirror for observing the face; on the 4th tithi he should offer madhuparka (to the goddess), a silver piece having the shape of a tilaka (for the forehead) and col-lyrium as decoration for the eyes; on the 5th tithi he should offer sandalwood paste, unguents and ornaments according to his means.

409 अध्यात्मों नापि न्यू ये वृद्धि मुद्यध्यात्मक्।
आणुवनहुतांर्युग्मकेनाश्रयस्वàते।
स्त्रादिष्टतुव्यायांस्वादिष्टतुव्यायांनौधिः 
श्रेयस्मस्यमायम् श्रवणार्युग्मकदानम्।

410. तेस्वे भो भगवाणः पूणि विशवासश्रवणः।
ज्ञय तितकश्च वा पुणग्नाहवै देव ओहते॥

411. केदारसाधकाद्यां गही ाध्यात्मक कथायेन।
भृशालोकाः (होऽचत) हिन्दौपायां केशाः 
संप्रमादे नु दृढ़खरणां नृदृष्टि निर्दलकां तथा।
प्रायोगात्मकां य स्वाध्यायां नाग्नां राजत्वम् कारिते।
सत्तमाप गही ाध्यात्मके प्रायोगाः कहै य धायस्मादाः 
प्रायोगात्मकाः दण्डाधिकां वर्षां सर्वां साधारणां कारिते॥

If he starts Durgāpūja-utsava from the 6th tithi either conjoint with Jyesthā-nakṣatra or without it he should go in the morning near a bilva tree, should utter the sānkālpa noted below,412 repeat Rg VII 16 11, establish a ghata, should worship the bilva tree as Durgā. If he has already started the utsava on prahārad, then he should go near a bilva tree in the evening conjoint with Jyesthā or without it (and even if sasthī has expired before evening, then in the evening without sasthī) and rouse Devī with the mantra 413 ‘for the destruction of Rāvana and in order to favour Rāma, Brahmā, O goddess, in former times roused you at an unusual time; therefore, I also awaken you in the evening of the 6th tithi of Śrīśaiva.’ After thus awakening Devī he should invite the bilva tree with the words ‘O bilva tree! born on the top of Śrīśaiva and the abode of Lakṣmī, I have to take you; come, you are to be worshipped as Durgā.’ Then he should, after taking each of the substances mentioned below and accompanying each with a mantra, place them on the bilva tree and make it an auspicious dwelling place for Durgā. The substances for making a holy 414 residence for Devī are; earth or clay, sandalwood paste, pebbles, coriander, dārvā grass, flowers, fruits, curds, ghee, svastika, vermilion, conch-shell, collyrium, rocana (yellow pigment), mustard seeds,

412 ... (as in note 409 above) विद्याकारिनी कुपितम्। 

413 अधिष्ठात्रायं पद्या हस्यसारादिकत्वं कायरं। तथा दिब्ध्वरः। वेद गार्हिणी च। अवतृते नित्यानं गोपी देवयोगिनं छत्र युग। अन्तःपार्वतिनं पद्या सचिन्द्रे शरीरयोगा। अविलम्बरीं जातो अविशिष्टो अन्नित्या। नीत्यःकृतीं सत्यच यथा घुने दुर्गलक्ष्मी। हैं on this vol i pp 906-907, तु च व व pp 69-70 The एक द्वारानाथ; (p 664) has the passage from ‘स्रावण’ but adds before the verse ‘अविलम्बरीं’ one verse viz. नेत्रकल्याणं च नेत्राकल्याणं श्वेते शितं तथा अविलम्बरीं लक्ष्मीमिति। सव। The कालिका refers to the legend that Devī brought about the war between Rāma and Rāvana for seven days and that Rāvana was killed on the 9th tithi of Śrīśaiva-śukla (chap 62.28) Vide दु च व pp 19-20 for a passage from कालिका similar to the one from लिंध्वुरण 414 लती नन्दी तुषीला साधनकारं शरीरं च। पतिता अनन्ते श्रीरा अद्भुतं साधनं। श्रीविष्णुः भक्तभक्तविष्णुं निर्माणिणि क्षेत्रकविष्ठेदुप्रमाण। वेद स्वतंत्रम्। नानात्मा जिल्ला धार्मिकं दुर्गं पद बनी। एते तत्कलिङ्गि-सिद्धुरं माधुर्यस्तिरचना। निद्रा व। अविलम्बरीं सृजते विश्वास्यानां। दुर्गलक्ष्मी। p 664. Svastika is explained by Mr Ghosh in his note on p XLVI ‘It is made of dough of rice It is moulded by brāhmaṇa ladies and painted yellow. It is supposed to represent the generative principle of the deity. It is shaped, like a triangle.’
gold, silver, copper, whisk, mirror, lamp, prākṣastupātra (a broad-plate). Then he should repair to the pandal erected for Durgā-pūjā, perform ācāmana, should bind together with Aparajita creeper twigs or leaves of nine plants so as to form one bundle or sheaf, viz. plantain, pomegranate, coriander, turmeric, Arum Indicum, Arum colocasia, bilva, aśoka and jayantī. Each of these substances is accompanied by an appropriate separate mantra.

He should offer worship to the bundle of nine plants and to the image (of Durgā) and make the Devi abide in the bilva tree with sandalwood (and other substances mentioned above). The rousing (bodhana) of the Devi and the invitation to the bilva tree are separate and are done with separate mantras (Tithitattva pp. 75–76). The two may be done at the same time if 6th tithi exists in the evening; but if it does not exist in the evening then bodhana may be done on the 6th and invitation on the 7th or bodhana may be done in the morning and invitation in the evening. The clay image of Durgā together with the twig of bilva is to be entered in the house and worshipped. The details of the complicated discussion are not set out here.

Then follow acts to be done on the 7th tithi. On the 7th tithi conjoint with mūla-naksatra or without it the performer after taking a bath approaches a bilva tree, worships it, folds his hands and says ‘O blessed bilva tree! you are always dear to Śankara; after taking from you a branch I shall perform Durgā worship; O Lord! you should not feel pain due to the cutting of a branch; O bilva! prince among trees, salutation to you!’ After saying this he should cut off from the bilva tree a branch other than one in the south-west or north-west and endowed with a couple of fruits (or without fruit) with the mantra noted below. Then he should take the branch, come to the place of worship (the mandapa or the like) and place it on a pitha (a seat). Then taking white mustard grains he

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415 कबूड़ी दामिनी धार्यें उदिता माण्डम काजु। भिलेयोकी जपनी च विखिया नपपिक्षा। ति. ह. प. 77 and दुर्गापूज़ p. 664: रम्भा काली उडिता च जपनी विखिया दामिनी। अशोकी मान्सुराच धार्याणि ग्र्वपिक्षा। निः. सिः, p. 372 quoting श्रद्धात्लार्याः the same is quoted from मान्यिक by श. कि को. j. p. 372 (reads रम्भा काली... मानकावेद); दु. च त. प. 31 कबूड़ी दामिनी धार्यें उदिता माण्डम काजु। मियोयोकी जपनी च विखिया नपपिक्षा।


H D 21
throws them with two mantras and effects the driving away of goblins, evil spirits, rākṣasas, Vināyakas that cause obstacles, takes up an offering of boiled rice and mūsa pulse and requests Kāli who is surrounded by goblins to accept that bali for protection against the evil spirits and prays her to confer upon herself all his objects in return for the offering of the bali. He then establishes the bundle of (the leaves and twigs) of nine plants tied together with Aparajītā creeper and the bilva branch. He worships the latter with ‘salutation to the bilva branch’ and honours Cāmunda on the bilva branch and the clay image with the words ‘this is pādaya (water for washing the feet), salutation to Cāmunda’ and addresses the bilva branch with the mantra quoted in n. 413 above. Then he utters the mantra ‘O Cāmunda! move, move, make others move, enter my house quickly and go to the place of worship, svāhā’. Then he establishes the ghata, worships the nine plants and five devatas, establishes the image on a seat and the bundle of nine plants to its right to the accompaniment of songs and instrumental music and places the bilva branch in a copper vessel near the (image of) Devi and performs the prāṇa-pratisthā (vivifying or endowing with life) of the image of the Devi and of Ganesa and other deities in the manner provided in the Durgācanapaddhati (p 666) and Tilhitāvata (pp. 77-78). Then he should, after taking in his hand husked rice-grains and flowers, contemplate upon the form of Devi. Then the Durgācanapaddhati (pp. 666-667) quotes a long but finely worded passage from the Matsya, the corresponding passage from the Kālıkāpurāṇa may be briefly rendered as follows:

417. The pratisthā on the ārāgāhā is quoted in the Śiśu p 338. In his Devapaddhati (pp. 506-507) describes at length the ārāgāhā of gods in images, basing himself on the 23rd pāda of Śaivaśāstra Vides my notes (p. 112) to the edition of the Śaivaśāstra where a long passage from Śaivaśāstra is quoted.

418. The Śaivaśastra (pp. 506-507) describes at length the ārāgāhā of gods in images, basing himself on the 23rd pāda of Śaivaśāstra Vides my notes (p. 112) to the edition of the Śaivaśāstra where a long passage from Śaivaśāstra is quoted.
Devī possesses a mass of hair, her head ornament is the crescent of the moon, she has three eyes, her face resembles a lotus and (full) moon, her complexion is like molten gold, she is well formed and has charming eyes, she is endowed with blooming youth, decked with all kinds of ornaments, has charming teeth, looks keen and has full and upraised breasts, her posture is such that she is bent at three places, she has crushed the demon Mahisa, she has ten arms long and soft like lotus stalks, she holds a trident in the right hand and a sword and discus below that (trident) in order, a sharp arrow and sakti (missile) in the group of her arms, a shield, a fully bent bow, a noose, a goad (held in order) from above and a ball and axe should be held in the left hand from below; under her one should show a headless buffalo from which rises a demon with a sword in his hand, who is pierced in the region of the heart by the trident (of Devī), who (demon) possesses teeth set awry, whose body is dyed red with blood, whose eyes are bloodshot and distended, who is encircled by a noose of snakes, whose face is rendered fearful by his curved eyebrows, whose hair is seized by Durgā with the left hand holding a noose, whose mouth emits blood; one should exhibit Devī’s lion; the right foot of Devī (should be shown) as resting evenly on the lion’s back and her left foot toe (resting) a little higher on the demon.

Then the performer should put a flower on his head, take flowers and rice grains in his hand and make an invocation (śvāhāna) with two mantras to Durgā to be present in the bīṣya branch and establish her with the prayer to bestow long life, health and prosperity. He offers to the Devī the several upacāras of āsana, pāḍya, arghya &c. Then he should go near the sheaf of nine plants and repeat the mantra “O blessed Durgā come, enter into the (sheaf of) plants; this is your place in the mortal world; I throw myself on your mercy”! So saying he should worship Devī in the ghātā (jar) with ten or five upacāras.

(Continued from last page)
or with flowers and sandalwood paste with separate mantras for each of the nine plants (mentioned in note 415) in the form 'Hrim, om, kadalîsthi yai brahmânya namah' and so on (Durgâcarana-paddhati 429 p. 669). Then he should worship Durgâ with pâtīya and other upacâras 420 and offer a kid or the like as an offering. The kid or he-buffalo should be dark and should be at least five years old.421

Much has been written about the sacrifice of animals in Durgâpûjâ. Only a few points can be dealt with here. The Kâlîkâ-purâna enumerates the following animals as fit for sacrifice in honour of Durgâ and Bhairava 422 'birds, tortoises, crocodiles, fish, deer of nine kinds, buffalo, gavaya (Gayal), bull, goat, mongoose, boar, rhinoceros, black antelope, sarabha (a fabulous animal), lion, tiger, a human being and blood from one's own (i.e., the performer's) body; but the females of the species specified above were not to be offered as hals and the person who did so would go to hell. This was probably a concession to placate Devi who might have a soft corner for a hali.

419. The procedure in the Durgâcarana-paddhati is very elaborate; for reasons of space I have not reproduced the whole, but have mentioned only the salient features.

of her own sex. The bali should have no defect and should not be one whose tail or ears were cut off. Though the above list of victims that may be offered is long, usually only goats and he-buffaloes were sacrificed. It is said 423 'the Devi that resides on Vindhyā is not so well pleased with the offerings of flowers, incense, and unguents and of other animals as she is pleased with offerings of rams and he-buffaloes'. The Varsa-kriyā-kaumudi 424 quotes "one should never offer to the great Devi a horse or elephant; if a brahmana offers a lion, a tiger or a human being (as bala) he would go to hell and even in this world he would have a short life and would be devoid of happiness and prosperity; if (a brahmana) offers his own blood, he would be guilty of suicide. If a brahmana offered wine he would lose his status as a brahmana. When wine is laid down as a necessary offering he should offer coconut water in a vessel of bell-metal or honey in a copper vessel." But there were texts that contradict this. For example, it is said in the Kālikāpurāṇa 'goat, he-buffalo, human being are declared to be bali, mahābali and atibali, respectively.' 425 It has to be remembered that though an animal is killed still what is offered to the Devi is generally blood and the head of the victim. The Kālikāpurāṇa 426 says 'blood purified by the recitation of mantras over it and the head (of a victim) are said to be nectar; in the worship (of Devi) the adept worshipper

423. न देव बलिद्राते शुद्धवूद्धाकरिया । यथा संतवये ईतिहासिकविवाचारिनी ।
q. by हे on vol. 1 p 909.

424. न कालाब्रह्माध्योपे मस्ति बालाकरिष्ठी । सृष्टिवामनाद चच्च भाग्यनी नरेण बङ्गी ।
इति सर्वादु दीनादु ईश्वराभावविनिताः। समाधिश्रविं ज्ञात आसामाज्ञानायायाम ।
सर्व तथा भाग्यानुभव भाग्यानुभवै भौरी । न कृष्णसारे विनिर्देशित तद्भवयाय ।
कालिकायु 71 46-51 q. by हे जि तीर्थ, p 397. The latter adds before 'न कृष्णसारे' the verse 'अजस्य निर्देशित यथा तत्तद्रवयः' तु ।

425. कालिकायु । अजस्य निर्देशित यथा तत्तद्रवयः । विकारायु चानानायुतविवाचारिनी ।

426. कृष्णसारे वर्तमानी । तथानुपूर्व राजस्वाश्रविनिताः। तस्मादु दुःखन द्वाराईः हीर्य य लोहितामृ ।
तोन्ने होमे च माशतनि निश्चितीपालिन्यस्य । पूजाय नाम मातानि द्वायाध्र सापका काजित।
तस्ये हृ तो तो तो तो तो तो त | कालिकायु 71.20-22 q. by हे p 82, which remarks "सहस्त्राकासाः प्रार्थना (तीर्थिः) द्वायायां and 'सात प्राप्तामुक्त्युपकारकीयं'प्राज्ञिनियु ।

which is कालिक 71.112-113.

425. कालिकायु । अजस्य निर्देशित यथा तत्तद्रवयः । विकारायु चानानायुतविवाचारिनी ।

426. कृष्णसारे वर्तमानी । तथानुपूर्व राजस्वाश्रविनिताः। तस्मादु दुःखन द्वाराईः हीर्य य लोहितामृ ।
तोन्ने होमे च माशतनि निश्चितीपालिन्यस्य । पूजाय नाम मातानि द्वायाध्र सापका काजित।
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which is कालिक 71.112-113.
should offer flesh rarely (if at all) except blood and the head, which (two) become nectar." The Kalikāpurāṇa further states that Śiva (Durgā) partakes of the head as well as the flesh of the victim, that one should offer in pūjā the blood and head of the victim, but the wise (devotees) should employ flesh in edibles and in hōma. The Durgārcanapaddhati (pp 669-671) prescribes an elaborate ritual about killing the bali and offering its blood and head and the rites and mantras slightly differ according as the bali is a goat, a buffalo or the performer's own blood. The bali is made to face the east, the bāṇdhaka (devotee) faces the north and repeats certain mantras one of which is Vāyusūtra 5.23.17 'Agni was the animal to be sacrificed. They sacrificed with him, he conquered this world (the earth) on which Agni exists; that will be your world, you will conquer that world, drink this water. Vāyu (wind God) was the animal &c; the Sun was the animal &c.' Another mantra is Mamū V.39 (=Vaisvadharmaśūtra 51.61=Kalikā 71.39) viz. 'animals were created by Brahmā himself for serving the purpose of sacrifice, for the well-being of sacrifice and of all; therefore killing (an animal) in a sacrifice is no killing (does not cause the sin or blame of ordinary killing). He should place on the head of the bali a flower with a mantra; then he sprinkles water with kusa over the bali and then worships the sword with the mantra 'you are the tongue of Candra and you accomplish heaven (for the worshipper); Hrim, Śrim, O sword!'. The performer contemplates on the sword as described in Tithitattvā (p. 61) and Durgārcanapaddhati (p 670), honours it with sandalwood paste and the rest and repeats eight names of the sword, bows to it, takes it up with the words 'Ām, Hrim, Phat' and with one stroke cuts off the victim facing the east (while the performer faces the north) or facing the north (while the performer faces the east). Then he collects blood in a vessel of clay or other material, places it before the Devī and offers it with the words 'this is the blood of the goat; Om, O Jayantī!' and says 'Ām, Hrim, Śrim, O Kauśikī! May she be pleased by the blood.' Then he offers the head of the bali (goat or the like) placing on the head a lamp with a flaming wick. He then takes blood from the sword (with
which the animal's neck was cut) and makes a tilaka mark with it on his forehead with two mantras. It was supposed that the tilaka of blood would make all persons amenable to the person who had that blood mark on the forehead as the mantra quoted below expresses. 'When the bull is a buffalo, the mantras repeated over a goat are omitted and two others are substituted viz. 'as you hate a horse and as you carry Candikā, so kill my enemies and bring happiness, O buffalo; you are the vehicle of Yama, you possess excellent form, you who are deathless; bestow on me long life, wealth, fame, a bow to you who are a buffalo'. The fruit of offering buffalo's blood to Devi was deemed to be her gratification and favour for a hundred years. Then he performs japa of a mantra (quoted in note) and also certain verses of laudation and asks for certain benefits (Durgāroṇa. p. 672).

The Kalīkāpurāṇa in a long passage provides gradually rising periods of times for which Durgā becomes gratified by the offering of the blood of various animals. A few might be cited here: Durgā secures satisfaction for one month by the (offering of the) blood of fishes and tortoises, and for two months by (the blood of) crocodiles; by the blood of the black antelope and of the boar Devī is pleased for twelve years and by the blood of buffalo and rhinoceros for a hundred years; by the blood of the lion, the sarabha and from the performer's body Devī is gratified for a thousand years and by a human being as a bull for a thousand years. There was a revulsion of feeling against blood sacrifices in some hearts and so even the Kalīka provides that the offerings of kusminda (pumpkin-gourd) and sugarcane stalks, intoxicants and śācas (spirits distilled from molasses, flowers or herbs) are like (animal) victims and gratification.

428. Vide bharośeṇa p. 671 'bhūsūkṛta ca bhūsūkṛtaśvārādhaya—ōm χ ṛṣṭ Śrīśvāmī /pahayati caśāgura. स ह स ह अभ्यास भाद्र पदि शक्तिलो भ्रेतु। ाओ ये हो श्री नित्यक्रिये महाकाल्या स्त्रीपालादि तिलके श्रवणं। ए अ त च च p 56 ātes; राज या राजिल्ली या शिल्य या भारासदया। सति तथा वहं भावित भृत्सामवधिविम्। ततै अवस्थित क्षणम परास्ति जन्म मुहूर्तहिरुण्यों वं श्रत्तांस्त्र्तल्लं जपयव। शिक्षेत्रे ये अदि लम्बेदालय अवर्गीये। इति अवर्गे सम्प्रदेश।

429. यथा यथा गंगाश्रवणे द्वित्तीय पथ वहस्ति चालकवाद। तथा यथा यथा रिद्धि स्थिरे वद्ये द्वार नहाकणे। यथा यथार्थे यथायो चतुष्य चालसारां नमोऽथु ते॥ कालिका 71 57-58 q. by ए च की p 443, bharośeṇa p. 671.

430. Vide kālikaśāstra 71 6-18, ए च की की pp 395-6. तिं. तिं. p. 83 for the periods.

431. कृष्टिकालेश्वरं व शक्तासपनेश्वरं व। ऐसे प्रतिसां। महाकाली प्रतिमां। सत्तां॥ कालिका 71 23-24 q. by ह ग त त p. 55.
(to the Devi) is the same as by the offering of a goat. But even in these days castes deemed higher, even including brāhmaṇas, offer goats and rarely buffaloes to Durgā, if that is the custom of the caste or family. I understand that many families of learned brāhmaṇas such as the Bhāttācāryas of Bhatpara in West Bengal sacrifice fruits and vegetables in lieu of animals. The Ahaṅkāra-chintamānaḥ 433 says that some Vaisnavas regard the night when victims are killed as horrible and do not eat food or even drink water on that night and that among brāhmaṇa castes the offering (bali) should be in the form of kuśmāṇḍa and the like or flour images of animals or simple ghee should be offered. As to other castes also it has been declared that Kuśmāṇḍa, bilva fruit, sugarcane stalks may be cut into pieces.

The convenient belief from very ancient times has been that a victim offered in sacrifice to gods and pītṛs went to heaven. Rg I.162.21432 (= Vāj S 23.16) and Manu V.42 say so. Hemādrī quotes verses saying that all the animals such as the buffalo that are employed for (gratifying) Devī go to heaven and those that kill them incur no sin.433

The foregoing is somewhat of a digression, as the bali is generally to be sacrificed on the 9th and as the rites of even of the 8th have not yet been described. On the Mahāstami conjoined to Pūrṇābhisheka-naksatra or without it, the devotee after taking a bath and sipping water, should face the east or north, sit on a seat of āsūrā, perform purification of himself and the body which is made up of five elements by repeating separately the mystic letters 'yam, ram, lam, var' in the manner set out on p 673 of Durgāreṇacanapaddhati, then he performs prāṇāyāma, and then nyāsa on the several parts of the body from the heart and head to the feet. He sprinkles over himself and the materials of worship water contained in a vessel of conch-shell.

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432 यज्ञ-वानियै सहितं कुश्माण्डिणि वाद्यत् । द्वितीय द्वितीयों द्वितीया तद्वस्ते ।

433 च च च यज्ञविध्या न रिचापि लगभो हिंदुपि पवित्रतिः पुरुषोऽपि

434 सत्यं स सत्यं वर्णितं चलता पाप न लिखते॥ ॥ ॥
and the like and over which he mutters eight times the mantra ‘Hrim, Om Durgayat nameh’, he contemplates on Durgā as described on p. 163 and note 418 above, places a flower on his head, mentally offers upacāras (to Devī), again contemplates on Devī’s form and then offers the upacāras from āsana (seat) to prānāma (as indicated in note 420 above) with appropriate brief mantras. Then he offers worship to several goddesses to the right side, front side and left side of Devī with brief mantras and to the Mātrās (64 are enumerated in Durgācana, pp. 676–677, or 32, or 16 or 8) according to one’s ability with five upacāras or with sandalwood paste and flowers and to the eight mātra Brahmanī &c. Then there is aṇgapājā (worship of Devī’s limbs) from heart and head to the feet. Then worship is offered to her weapons such as trident, sword, discus, sharp arrow, shield, fully strung bow, the noose, goad, bell; and then her lion-seat is honoured and also armour, whisk, umbrella, flag and flag-staff, drum, conch. Separate mantras are recited in connection with the pūjā of each of these, as laid down in Durgācana, pp. 678–681, in the Nirṇayasindhu pp. 179–181 (which quotes them from Viṣṇudharmottara) and other works. They are all passed over here for saving space. Then he goes near the sheaf of nine plants and worships it with five upacāras or with sandalwood paste and flowers offered to each separately. Then he makes an offering of māṣa pulse and boiled rice.

On the day on which there is Mahāstamipūjā the performer observes a fast. But a householder who has a son should not observe a fast on the Mahāstamī. He should follow one of the alternatives specified above in note 252 (naktam, havisyānam &c). Whatever procedure about food he may follow, he, keeping himself pure and observing the rules of conduct for vrata, should worship Devī; he should offer worship on the Mahāstamī and on the 9th with bāls; he should take leave (of Devī) on the 10th with

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435. The bhūs are eight, bhūpālī, bhūdvarī, kāmārī, kāmāche, kāmāchārī, kāmārī, bhūdvarī Vide kusāncra p 677, ku. s. t. p 45 gives the names somewhat differently. This whole procedure of the 8th titli is very lengthy and tiresome to read. It has been very much shortened in the above.

436. दग्धार्था महास्तमी दृढ्यसन्धि समाचिरे। चतुः तत्रे पूजना न्यासी देवी महालये।
कालिणी महास्तमा सतग्नि भविष्यस्य। विष्णुवेद वरान्य दं नवन्न शाब्देष्टस्य। असा तमी अभ्यये मायार्ये प्रयासः। तत्त्र समन्वये देवी द्वमयो कालपद ब्रजः। कालिणी 63. 16-19, q. by ku. s. t. pp 37–38 (first two verses), st. t. p 88, s. kṣ. p. 379. Ku. s. t. p 32 quotes भद्रादर्षण ‘तत्तद्वन्द्वमा भजनकाली कुशलविविहारिली। माकुर्षी नामायो चचिर्मिीहीरित। सदौ अति धुन्तरामा सा तस्मानहि मायाः।’
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Sravana-naksatra after performing the Sābara festival. When the last quarter of Sravana (naksatra) is running then he should give a send-off to Devi on the 10th tithi. The Tithitattva positively asserts that a fast is to be observed on the same day on which Mahāstami-pūjā is performed.

On this 8th tithi the performer has to honour maidens, feed them and brāhmanas also. He may honour a maiden or maidens from the first to the 9th tithi, but he must do so at least on 8th. The Devipurāna says “Durgā is not so much gratified by homa, gifts and japa as she is gratified (becomes favourable) by honouring maidens.” And he has to give them daksina also. Hemādri (on vrata vol I, 903–906) quotes a long passage from the Skanda-purāṇa on this subject. Skanda provides that the performer should feed maidens from the first tithi of Navarātra on a rising scale, viz. one maiden on the first tithi, two on the 2nd and so on up to nine on the 9th. If he feeds nine virgins every day (of the Navarātra) he secures land; if he feeds double the number on each succeeding day he gets prosperity. He should not honour a maiden who is one year old (or less), for, such a girl has not developed at that age liking for fruits, flowers and sandal-wood paste. Therefore, he should honour maidens who are from two to ten years old, and not those that are beyond ten years. The Devipurāna provides that if no virgin is available, one may honour even a married girl who has had no menstruation. The Skanda provides that maidens from two years to ten should be honoured under the following names respectively, viz. Kumārīka (two years old), Trimārti (three years old), Kalyāni, Rohini, Kāli, Candikā, Śambhavi, Durgā, Subhadrā. The Skanda provides special pūjā mantras for each of the nine kinds of maidens and different rewards are provided for honouring each of the nine classes. These are passed over here. The general āvāhaimantra for all in the morning after the performer has
taken a ceremonial bath with oil is noted below. In this way he is to honour virgins with bodice, clothes, sandalwood paste, flowers and askatas, with different kinds of edibles and dishes and feed them with pūjasa (rice boiled in milk and sugar). One should not honour a maiden that has a limb more or less, that suffers from leprosy, or that has varicose veins or has a broken head or has limbs from which blood or pus oozes or has ulcers, that is blind from birth, is squint-eyed or blind of one eye or is ugly or has little hair or much hair or is diseased or is born of a slave woman. A man should honour a brähmana maiden in all acts, a kṣatriya maiden for victory, one belonging to untouchable castes in acts of terrible nature. After the maidens are fed, brähmanas also should be fed (Durgārcana. pp. 681).

The Tithitattva (pp. 69–72), Nirṇayasindhu and other works provide that in the Navarātra the performer should hear the recitation of the Vedas (Vedapurāyaṇa) and that beginning with the first tithi up to the 9th he should himself mutter Čandipātha (recitation of Devimāhātmya) or engage a person to do so, reciting it once on the first, twice on 2nd tithi and so on up to nine times on 9th tithi. The Devipūrāṇa provides for pūjā, japa and homa and the mantras therefore by saying that the worship of Devī is to be performed by casting into the fire sesame and with curds, milk and ghee. The Devimātra is either what is called the Jayantimantra (quoted in note) or the mantra of nine syllables (quoted in the note). The Dvaitanirnaya–siddhāntasangraha states that the mantra is either one that a man’s guru has taught him, or the Vedic verse “Jātavedaseda sunavaṣa” (Rg. I 99.1) or one with nine letters or the one “namo devayai mahādevayai” or the slokas in the Saptasati. The Tithitattva quotes (pp. 69–71) a long passage

440.तत्त्वाकारणविवेर्ततः कालानि मथवनालिकाः साताणं कन्यामानवं दुर्गोस्ताव।

441. पुत्रायाप्रमाणानि केशवपृणः! प्रज्ञेषुप्रकल्पायेऽपि दुधिक्षितपवासिस्मिः.

442. कत्वा कालानि जयादशीकान्तां भविष्यानि सुखदाताः।

443. तत्त्वाकारणविवेर्ततः कालानि मथवनालिकाः साताणं कन्यामानवं दुर्गोस्ताव।
from the Varāhi-tantra about the result of reciting Devimahatmya several times. A few verses are cited for sample. "When some great danger threatens, one should recite (Devimahatmya) seven times; if repeated twelve times one secures fulfilment of one's desires and the destruction of enmity; if repeated 14 times, an enemy would be subdued and a woman would be brought under one's control; repeating a hundred times results in increase of one's kingdom; if repeated a thousand times Lakṣmi comes to a man of her own accord. As Asvamedha is the prince among sacrifices, as Hari (is superior) among gods, so the land called Saptasati is the highest among all lands."

The Tīthīśāstva further provides that one should recite before the reading of the 'prathama-carita' the rṣi (sage), the metre &c. of it and also when repeating the Madamacarita and the Ušācarita. Very great importance was attached in ancient and medieval times to the recitation of mantras and even modern men brought up in English schools, colleges and Universities often implicitly believe in their efficacy, even if one may not understand their meaning. The qualities of the sounds of mantras or of parts of mantras (such as 'brim') and their potentialities, the various devices employed when using them are deemed of far greater importance than the meaning. The Gītā (X 25) itself puts Jāpa-yaṇa as the highest among yajñas as those of dravya (materials or money), tapoyaṇa (Gītā IV 28). Mantras are supposed to have a tremendous effect on the sub-conscious mind and it may perhaps be so if one concentrates one's mind thereon to the exclusion of all else. A person could himself recite the Saptasati or engage a person to read it to him who was called pāthaka or sādaka as in T. T. p. 72, Durgācana p 661. Some very orthodox writers went so far as to lay down that a śūdra could only listen to the Mahābhārata or Saptasati but could not read it himself. Raghunandana like Kamalākara appears to have held this view. One

443. p. b. p. 70

444. p. 72 For mahasatiṃḍa see note 596 above.

445. vide H of Dh. vol. II pp. 153-156 for the views of Kamalākara, bhāja and others on this point.
should stop reading at the end of a chapter and not in its middle; but if for some reason one had to stop in the middle of a chapter, when one again commenced reading or reciting Saptasati, one should not proceed from where one left off in the middle of a chapter, but begin with the first verse of the chapter half read or recited. Provision was made that the reader engaged for reading Saptasati should be handsomely requited for his labour by gifts of gold, silver, cows with bell-metal pails for milking. Mr Ghosh notes (p. 39) that besides the reader of Devimahatmya a separate priest is selected to repeat the mūlamantra a hundred thousand times and is called Jāpaka. The Nirnayasindhu (pp 185–186) gives elaborate descriptions of Śatacandrī-pātha and Sahasracandi. In the first, ten well-conducted brāhmanas including the ācārya are chosen. They are to recite together Saptasati once on the 1st day, twice on the 2nd, thrice on the 3rd and four times on the 4th; in this way Saptasati would be repeated one hundred times. In Sahasracandi one hundred brāhmanas are to be chosen and they are to repeat Saptasati for four days as in Śatacandrī-pātha A thousand brāhmanas are to be fed and one hundred cows are to be donated. The Nirnayasindhu notes that these two are not included in the great digests but there is popular usage to this effect.

After each pūjā prescribed for the day, the family members, their friends and guests sit together and partake of the prasāda (which in the houses of the well-to-do comprises select delicacies). Formerly, the persons sitting together would have sometimes numbered hundreds, but in the days of rationing and control, this would not happen. Mukerji (p. 124) notes that guests made offerings to the goddess (usually cash which belongs to the owner and not to the priest.)

After the pūjā, homa is performed as indicated above; offerings are to be made in fire called 'Balada'446 with the word 'svāhā' at the end to the accompaniment of a mantra preceded by 'om'. The Durgārcana-paddhati notes (p. 681) that after the special rites on the Mahāstami described above (viz. pūjā, honouring maidens, homa &c.) are finished the rest of the tithi should be spent by the devotees in dance, songs447 and music

446 Vide śr. p. 99 for the names of the fires employed in religious rites; 'पदित्वा' कुद्राप्रभुव्ययम पौरित्कथनमहतादि सेतुव्ययम साधुगत्याक्ष्यरितिः प्रि p. 99.

447 भाहसकरामुख नेवनशिव्यारस। दृष्टिषी: सस्तनिः जागरं कार्येविकित। वालिका 61. 88.
It appears that in the Devi and Kāliṇī purāṇas it is provided that even on the 8th at midnight an animal such as a goat or he-buffalo should be sacrificed and that on the 9th tithi many bulls were to be sacrificed. When the Sun is in the sign of Kanyā (Virgin or Virgo) and in the month of Jēs (Āśvina) one should offer pūjā on the 9th tithi of the bright half; one should observe a fast (on that tithi) and at midnight should begin pūjā of Devī with great expenditure and paraphernalia when the nakṣatra is Mūla or Purvāśādā; an animal should be killed and a he-buffalo and a goat should be sacrificed.

A short period of time, viz. the last ghatikā 449 of Mahāstami and the first ghatikā of navāmi, was called 'sandhī'. During that period of two ghatikās a pūjā of Devī together with Yogmā is to be performed which is deemed to be the holiest pūjā (Ghosh p. 120). This pūjā is to be performed like the pūjā on Mahāstami, but the ball is to be offered at and after the Mahā-navāmi begins 450 and not during the last ghatikā of Mahāstami.

Now the rites of the Mahānayami have to be described. On the 9th tithi conjoined to Uttarāśādā nakṣatra or without it, pūjā is to be performed on the lines of the one of Mahāstami. This day's pūjā is 451 only a repetition of that on the 8th, the

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448. भगवानस्त्रो भगवानी प्रसन्नस्त्रो सामाजिक सन्तानायते भगवानस्त्रो। भगवानस्त्रो भगवानी नामवस्त्रो भगवानस्त्रो।

449. भगवानस्त्रो भगवानी प्रसन्नस्त्रो सामाजिक सन्तानायते भगवानस्त्रो। भगवानस्त्रो भगवानी नामवस्त्रो भगवानस्त्रो।

450. भगवानस्त्रो भगवानी प्रसन्नस्त्रो सामाजिक सन्तानायते भगवानस्त्रो। भगवानस्त्रो भगवानी नामवस्त्रो भगवानस्त्रो।
only difference being that a larger number of balls (goats etc.) may be sacrificed on it than on the 9th tithi. A bali is to be offered as it is obligatory to do so on the 9th. Then the worshipper should perform homa, if able to do so. If he is unable to perform homa on both days, he should perform it on Mahāstami. The offerings in the fire are to be 108. If a person cannot perform a homa in person he should choose a brahmāna to do it, while a śūdra must always get the homa performed through a brahmāna. Lamps should be waved before the Devī (mirajana) from her head down to her feet. Daksinā (fee) to the priest for the whole of the autumnal pūjā is to be given on the 9th tithi and Raghunandana expressly says that the Durgā-bhakti-tarangini is wrong in saying that daksinā is to be paid after taking leave (visarjana) of Devī. The sankalpa at the time of giving daksinā is given in the note. If no daksinā be paid, the whole rite becomes fruitless. Then he should pray that all defects in the pūjā may be remedied, that whatever he has offered with a devout heart, whether leaves or flowers, fruits or water, whatever naivedya he has offered, may be graciously accepted by Devī and that if any mistake has occurred by his missing some letter or mantra Devī should forgive all that. He should wash the feet of a brahmāna maiden and give her sumptuous dinner and ask her to place with her hand on his head aksatas and devoutly follow her a few steps. He should feed brahmānas. It is the practice in many families to embrace each other and sing the praise of Durga while drums are beaten. Then in a large procession they visit the houses of such relatives and neighbours as have performed the pūjā. Then the united

452. नववर्ष कोलकातालाई बलिदानश्रवण: ि ति स प 87.

452 a. त्वादेशात मन्त्राते महायज्ञ पुराणः परिपूर्णये। नीरवम्ब दुःखम्ब छ छाँटु कल्याणे पु 88 9.

453 दार्शन: दुःखा नववर्षामेव बलिदानश्रवणा। यथे अस्त्यश्रुते। नवयन पुराणम् कल्याणम् सूतिक्षिप्त:। दार्शने ब्रह्मयम: च आज्ञाय प्रेमस्वयं सत्यपूर्वः। तु वै धीरित्वशुन्यानामादिविषीत दलित्येऽदविशुन्यानाम ज्ञातः। ति स प 101, तु स स (प 126) साय: अद्वितीयज्ञानम् विन्यास खृष्णशङ्कराचार्यनुसारविद्विात्यमर्मविद्वानमस्यस्वप्न्यानमस्य यथानात्मकोऽर्जुनाय अज्ञानाय दलिताय ज्ञाताय तदेवादि।

454. जोगृहं आयुष्यम् भाषा छाँटे पड़ो महायज्ञः विषय अस्स्त्वारः। तत्त्वानुसर्याय महायज्ञाय अतनुसर्याय महायज्ञाय। कथायवधु विन्यासस्वयं भाष्यस्वयं विवेकाधिकाराय। प्रीतियथ विन्यासस्वयं भाष्यस्वयं विवेकाधिकाराय। भाष्यस्वयं विन्यासस्वयं भाष्यस्वयं विवेकाधिकाराय। भाष्यस्वयं विवेकाधिकाराय। पु 682, विन्यासस्वयं विवेकाधिकाराय पु 10
procession visits other houses and the parties return the visits to each other by turns and wish happiness and good luck to each other and offer sweets. Kāśyapīprakāśa (pp. 439-444) quotes a long passage from the Devi-purāṇa about the worship of Devī on 9th of Aṣṭaśū

On the 10th tithī after bathing and sipping water he should offer worship with sixteen upacāras or with as many as possible, should praise Devi with these words ‘Om Durgā Śivām’ &c. (on p 672 of Durgārcaṇapaddhati), should prostrate himself before her and make request to Devi with the mantra ‘Mahisasāgni mahāmāya &c’ (ibid p. 672) and with the verse quoted 454 a below take a flower and cast it on the image with the words ‘forgive’. Then after repeating two verses he should raise the image (of Devī), the bilva twig and the sheaf of nine plants from their places and keep them in another place and wave lamps made of 454 b flour before them. He should go near the water of a river with dance, song, music, Vedic recitations and auspicious sports and pastimes and immerse the image in a tank or in a river after the prayer 454 a ‘O Durgā, mother of the world, go to your place in order to come back after the lapse of a year.’ Then he should perform the śabarotaṁ. This last means that actions usually associated with the śabaras (i.e. aboriginal tribes like the Bhils &c.) should be indulged in (to express ecstasy of the Durgāpūja) on the 10th tithī after the immersion.

454 a. 454 b. 454 c.
of the image of Devi.\textsuperscript{455} The Kalaviveka quotes Satya to the effect that leave is taken of Devi on the last \textit{pāda} of Śravana-nakṣatra in the day and śabarotsava is celebrated on the 10th, and explains that what is meant is that like men of the Śabar tribe, people wear leaves of trees, their bodies are besmeared with mire, they make incoherent prancing movements and are engaged in dances, songs and music. The Kalikāpurāṇa dwells on this at great length. It says: “the \textit{vāsarjana} (sending away) of Devi should be made with festivals in the manner of śabaras, viz. people may make merry to their heart’s content by throwing dust and mud, with auspicious sports and revelry, with indulgence in words and songs referring to male and female organs and with words expressive of the sexual act. The Devi becomes angry with him who does not abuse another and whom others do not abuse and pronounces on him a terrible curse.” This provision that every one, how highsoever, was to join in the śabarotsava was probably made for emphasizing that before the Devi the highest and the lowest were of equal status and every one must join in the frolics on the 10th tīthi to show that all men were equal at least one day in the year. After the immersion friends visit friends and partake of sweets. It appears that this last practice is now not in vogue.

A few words must be said with reference to certain relevant matters. How Devi was to be contemplated upon can be seen from p 163, note 418 above. That shows that only the image of Devi with the lion and the demon Mahiśāsura was to be constructed. In the Mark. purāṇa\textsuperscript{456} it is stated that Devi strode over the great demon’s throat, struck him with her trident and with her heavy sword cut off his head and made him fall down on the ground. But in modern times the image of Devi is placed in a structure of wickerwork and there are images of Lākṣmi and Ganeśa on

\footnotesize{\textsuperscript{455} विज्ञाने व्यंग्य तु कुप्प्यते सार्थोऽसी:। मूलसिकारणसैः क्रीणातानुपलब्धे।।
सारयूरित्यिथित्य मन्त्रिनिस्तमिता:। मन्त्रिकृतिकारणसैः। क्रीणामेतर्द जनाद।।
परेतांविनयिते। परव्यनिष्टमिते। क्रीणाभवनीव सर्व व्यवस्था।।
वायुक्तिकल्याणसैः। क्रीणाभवनीव सर्व व्यवस्था।।
\textsuperscript{456} एवं कुलम् सहस्राणां शास्त्रां ते महात्मसदुः। पाणिक्यक्षरं कथां व शुपैनेत्तमात्रां।।
\textsuperscript{457} तथा महाशिणे केष्मा श्रीरक्षिष्टता विशेषिता:। शास्त्राः 80, 38 और 40।।

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the right side and of Sarasvati and Kārtikeya on the left. Raghunandana does not make much of these additional deities, though he speaks of the prānapratisthā of Ganesa and others. On p. 146 of ‘Cave temples of India’ by Ferguson and Burgess reference is made to a tableau at Mahavalli-puram of the strife between Mahisāsura and Devī (with eight arms), which the learned authors assign to the period 650–700 A.D. The image may be made of gold or silver, clay, metal, stone or there may only be a picture of Devī. For Durgāpiṇḍa it is not absolutely necessary that there should be an image Devī may be worshipped in a tiṣṇa, on an altar or in a book, in her pādūkās (wooden or stone feet), in image, in a picture or a trident or sword or in water. Some of the purāṇas like Garuda and Bhavisya state that on the 7th or 8th tīthi nine wooden houses or only one with four corners may be constructed, that in the midst of it a platform or altar of four cubits in length and breadth should be made on which a throne of silk, woollen or deer-skin should be prepared, whereon Durgā (image) made of gold, silver, clay or wood was to be established having four or ten arms, possessing a complexion like heated gold, three eyes and the moon as a head ornament.

There is no unanimity about the arms of Devī. The Varāhāpurāṇa (95. 41) speaks of 20 arms of Devī and mentions the twenty weapons she carries (95. 42–43). In the Devībhāgavatā V. 8. 44 she is said to have 18 arms. Hemadri (on vrata, vol. I pp. 923–924) quotes verses in which Devī is said to have eight arms and ten arms respectively. Vidyāpatī quotes passages for

457 The śāstraśāstrasam (edited by Arthur Avalon, 1917) 19th das bas ‘वामेच व कातिको हेनो व गणपालसिध्यं’ verse 6. On p. 656 of गुणराजसाहित्य (Jiv II) युनकवन merely says एवंतयं गणपालसिध्यं।

458. विनिशुचिरा वल्लभेश्वरी दुर्लक्षर्यं तथेऽव च जस्विनिर्धारय सहिःप्रातिनिधिमात्र च। विनिशुचिरा वल्लभेश्वरी तथा चालस्य चारि पुज्यन्तेऽर्थ:। कातिला 60 31–22 q. by के वि p 513, दि. t p 78, व. जि को p 372, व. जि p 174.

459. अत्र विनिशुचिरा वल्लभेश्वरी: सतम्भ गणोपायी दाृष्टानि नवादि च। एवं च विनिशुचिराणि कार्यस्मिनस्तानित । गुणोपाय सतर्कित चालस्य श्रद्धारमण:। गुणोपाय बहुकल्पा वचारसिद्धा सतम्भ गणोपाय:।

460. सरस्वतुरानेषु ब्राह्मणस्य, ब्राह्मणस्य विविधो विभाजित्त:। दु: च त p 41: सरस्वतुरानेषु ब्राह्मणस्य विविधो विभाजित्त:। 461. महाकुणापति एव चाचार्यस्य ब्राह्मणो भविष्यमात्र:। दु: च त p 7, नीतिसमग्रस्य ब्राह्मणो भविष्यमात्र:। सरस्वतुरानेषु ब्राह्मणो भविष्यमात्र:। 457. भागवतपुराण: भविष्यमात्र: च निर्देश विभाजित्त:। दु: च त p 6–7.
both ten arms and eight arms. It appears that different numbers of arms were associated with different forms and names of Devi. For example, Vidyapati in describing the form of Kail or Câmundâ speaks of her as having four arms. In the Virâtaparva (chap. 6) where Yudhisthira praises Durga, she is described (in verse 8) as having four arms.

There are varying views about the word ‘navarâtra’. Some hold that navarâtra means ‘nine days and nights’; it signifies only the time for a vâtra (i.e. it is a gunavidhi), not the name of a rite (karma), while others contend that navarâtra is the name of a rite or vâtra, which may last for eight days (if there is tithikâsaya) or ten days (if there is vrddhâ of a tithi from the first tithi to the 9th). The first view is held by works like the Kalatattvaviveca (pp. 270–272), while the 2nd is held by the Nîrâyâsindhu\(^{461}\) (p. 165), the Purusârthacintâmani (p. 61) and others. As the discussion is scholastic and hardly of any practical importance it is passed over here.

The principal matters in Navarâtra or Durgâpûja, though it may be spread over three days (from 7th tithi) or nine days (from 1st to 9th), are four as laid down by the Lingapurâna viz. snâpanâ\(^{462}\) (bathing the image), pûja, the offering of a victim (baul) and homa. For want of space snâpanâ has not been dwelt upon in the above. The Durgâcaranapaddhati (p. 674), the Vrata-râja (p. 340) and other digests state at length how the image of Durga may be bathed with scented water, with milk, curds, ghee, pâtcâgâvyâ of a kapâla cow, sugarcane juice and what rewards are reaped by particular kinds of baths. One example is given here for a sample.\(^{463}\) The man who even for

\(^{461}\) Nityâsindhu p. 165, ka t li. p. 272.

\(^{462}\) Snâpanâ in the Lingapurâna p. 272.

\(^{463}\) This similarly refers to the alternative of Durgâpûja for three days from 7th. Text by the author.\(^ {463}\)
a day bathes Candikā with paścagavya to the accompaniment of Candigāyatī goes near Viṣṇu. If the image is made of some material (like clay) that cannot bear a water bath, the bright sword placed near Devī's image may be bathed or a mirror, as stated by the Kālikāpurāṇa. The other three out of the four principal items in Durgāpūrṇā have been dealt with above. Out of the four, pūja is the most important and a fast is only an añga (ancillary matter).

Then the question arises as to when pūja is to be performed. Here there are varying views. The Samaya-mayukha\(^{464}\) (p. 14) quoting Devī-purāṇa appears to hold that the pūja should be in the morning, while the Nīrmyasandhu (p 165) holds that it should be at night. It appears from the Devī-purāṇa and Kālikāpurāṇa that pūja in the morning, mid-day and at night is intended.\(^{465}\) When the sun is in sign Virgo, the devotee should follow the method of āyūcāta or nakta or take food only once or subsist only on water beginning from the nandakā tithi of the bright half, should bathe in the morning, should rise superior to the opposites (of heat and cold, happiness and pain &c) and should worship (Śiva and) Śīrṣa three times a day. The Kāla-tattvavivekacāna\(^{466}\) resolves this conflict by saying that morning and midday pūjaś are brief, the principal and elaborate pūja is at night only. There is some confusion caused by the texts laying down the nakṣatras, tithis or both on which the different items in the Durgāpūṣṭa were to be performed. The Kālatattvaviveka quotes Vyāsa as follows: 'one should awaken Devi on Ārdna-naksatra, make her enter (the devotee’s house) on Mūla, and

\(^{464}\) See note to p. 15.

\(^{465}\) See note to p. 277.

\(^{466}\) These are quoted from the Tirthābhyam by R. p. 280.
having worshipped her on Uttarāsādha should take leave of her on Śravana'.

Most digests refer only to the tithis. For example, we saw above (p. 159 note 411) that on the 7th tithi the bilva branch is to be brought to the house, on the 8th fast, pūjā and jāgara are to be observed, the bali is offered on 9th, and on the 10th nirāyana and discharging the Dēvi take place. Some texts combine the tithi and nakṣatra for the several parts of Durgāpūja. For example, the Rājāmārtanda verse (q in n. 426 above) says ‘one should, after propitiating with faith (Dēvi) by the head, flesh and blood of several kinds of animals, take leave of her on Śravana-nakṣatra and 10th tithi’. The Devipurāṇa provides ‘The bilva tree should be addressed with a mantra on 6th tithi joined to Jyestha, (the sheaf of) plants should be brought into the house on the 7th joined to Mūla, fast, pūjā and homa take place on the 8th joined to Purvāsādha, on the 9th joined to Uttarāsādha one should worship Durgā with animal sacrifices and after prostrating oneself before her leave should be taken of her on 10th tithi joined to Śravana’. It often happened that the tithi and nakṣatra provided for an item did not tally and some rules were evolved. The first rule is: if both tithi and nakṣatra as provided tallied then that led to very good results, as said in the Lingapurāṇa ‘even if there be no Mūla-nakṣatra, one should enter the bilva branch in the house on the seventh; the same rule applies to other tithis, but if the nakṣatras exist on the tithis specified there is increase of the results or

467 आह यस्या। आहारयं धीरेष्विषयं शुद्धेन ह चोज्याजयेत। उपर्युपाध्यायं कुला ब्रह्मण चित्तविभेद। का ल. प. 511, च. कि की प 375 (ascribes to नवविन्दान्त डूरावत, and reads पूरवकर्त्तया संभु)। The कालिंगालकतमः (30. 6) has ‘आहारायं धीरेष्विषयं शुरू- नामी भोज्याजयेत। पूरवकर्त्तया समृद्ध भ्रान्य वित्तजयेत।’. The वीण in आहार refers to the 9th tithi of the dark half preceding the navarātra, मुलā refers to the 7th tithi when the bilva twig was to be brought to the house, Uttarāsādha and Śravana would correspond to the 9th and 10 tithis respectively.

468. नेडििनामः ज्वालापारम पञ्चमं विखल्मनिष्ठणः। सत्सन्धामुलकायिन पदिकायः। ज्वाला प्रचारत्। पूरवकर्त्तवायां पूरवाहोदयोपयव।। उपर्युपाध्यायं दु वित्तविभेद। ब्रह्मणीकवी परम ज्वालापारम पञ्चमं विखल्मनिष्ठणः। ब्रह्मणि प्रचारत्। पूरवकर्त्तवायां पूरवाहोदयोपयव॥।

कृपया एकत्रित विधिमालिकाएँ विविध साधनी रूपादिक धन्यवाद। एकलावती देवीता। नानां धन्यवादानि तिथिविभेद पतिवतो विभवकानि नाथानि। एकलावती देवीता। नानां धन्यवादानि तिथिविभेद पतिवतो विभवकानि नाथानि। पतिवतो विभवकानि नाथानि। एकलावती देवीता। नानां धन्यवादानि तिथिविभेद पतिवतो विभवकानि नाथानि। पतिवतो विभवकानि नाथानि। एकलावती देवीता। नानां धन्यवादानि तिथिविभेद पतिवतो विभवकानि नाथानि। पतिवतो विभवकानि नाथानि।
rewards. The second rule was that *tithi* was superior and therefore even if the *nakṣatra* did not exist on the *tithi* specified, one should follow the *tithi* laid down for the several items in *Durgāpūja*. Devala and Lalla laid this down.

One question on which there is difference of view is about the *tithi* on which Navarātra is to be begun when pratipad is mixed with amāviṣaṇḍa or *dvitiya*. There are very lengthy discussions in the *Nirmāṇasindhu*, *Kalatattvavivecana*, Purusārtha-cintāmani and other works. Some quote passages from the Devī and other purāṇas condemning the beginning of navarātra on pratipad mixed with amāviṣaṇḍa. Devī is made to say 'In my worship pratipad which is joined to amāviṣaṇḍa should not be accepted; pratipad existing only for a mūhūrta (two ghatikās) at sunrise and then joined to the 2nd *tithi* should be accepted (for commencing Navarātra festival)'. On the other hand there are texts like the following: if one were to accept for the (beginning of the) worship of Candikā pratipad joined to part of 2nd *tithi* through ignorance or through another's advice, that leads to the death of that person's son. The Bana-yamāyākha says that both classes of texts are baseless or if they are authoritative they leave the matter undecided as they are opposed to each other. The decision has to be arrived at in a different manner. ‘If pratipad is mixed with amāviṣaṇḍa but does not exist the next day, then it must be accepted for starting Navarātra as there is no other alternative. Therefore, even a pratipad mixed with amāviṣaṇḍa has to be accepted in such a case in spite of texts to the contrary. If pratipad starts with sunrise and spreads over the next day for less than three mūhūrtas,

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469. दक्षिणपौर्णिमक: कविकाव्यक: सा सभैः भीष्म वधारणीय: पाणिविशिष्य:। कातातिविन्दनचौधुर: विविधारणीय: व नावय सिद्ध: माघानाय। पद्माय व्योमितवाले गात्र। विविध: सतीर...सिद्धकुटा वैषय व विज्ञान:।'...

470. लक्ष विविध: सतीर: तिथिमित: कारण: तिथिः विविधः: माघाय विचित्र: सापदः। ये दक्षिणपौर्णिमक: कविकाव्यकः सा सभैः भीष्म वधारणीयः पाणिविशिष्यः। कातातिविन्दन: काला: विविधारणोऽपि पूर्णा कारणः माघानाय वायुधमकः। पद्माय व्योमित: गात्रः। विविध: सतीर: तिथिमित: कारण: तिथिः। विविधः: सतीर...सिद्धकुटा वैषय व विज्ञानः।'...

471. दक्षिणपौर्णिमक: कविकाव्यकः कालार्थकः सा सभैः भीष्म वधारणीयः पाणिविशिष्यः। कातातिविन्दन: काला: विविधारणोऽपि पूर्णा कारणः माघानाय वायुधमकः। पद्माय व्योमित: गात्रः। विविध: सतीर: तिथिमित: कारण: तिथिः। विविधः: सतीर...सिद्धकुटा वैषय व विज्ञानः।'...

471a. दक्षिणपौर्णिमक: कविकाव्यकः कालार्थकः सा सभैः भीष्म वधारणीयः पाणिविशिष्यः। कातातिविन्दन: काला: विविधारणोऽपि पूर्णा कारणः माघानाय वायुधमकः। पद्माय व्योमित: गात्रः। विविध: सतीर: तिथिमित: कारण: तिथिः। विविधः: सतीर...सिद्धकुटा वैषय व विज्ञानः।'...

q. by राहु. p. 12.
then the full pratipad has to be accepted for beginning navarātra. If at first there is amavāsyā for one muhūrta, then pratipad follows and then spreads over the next day up to less than three muhūrta, then this latter, that is, pratipad mixed with dvitīyā has to be accepted as the beginning. For want of space all possible alternatives are not dealt with here.

One important matter was not stressed above. On the first day of Navarātra one has to establish a kalata or ghata. A full kalāṣa has been a symbol of holiness and prosperity from early Vedic times (compare Rg. III. 32.15 'āspūrno asya kalaśaḥ'). This is a rite which is performed in the Deccan, Gujarāt and Saurāstrā even though the elaborate Durgāpūja of Bengal finds no place there. The procedure given in Durgabhaktitarangini p 3. Nirṇayaśindhu (p. 767), Vratarāja (pp. 62–66), Purusārthacintāmani (pp. 66–67) and other works is elaborate. Ghatasthāpana is spoken of in Durgārācanapaddhati (p. 665) and has to be performed by day and not at night. One should make an altar with holy clay and sow ṣava and wheat grains thereon with Rg. X. 97. 22, and establish a jar there of gold, silver, copper or clay with Rg. IX. 17. 4, fill the jar with water with Rg. X. 75. 5 (imam me Gange &c.), and cast in the jar sandalwood paste, sarvacakṣa,473 dūrva grass, leaves of five trees (mango &c.), clay from seven places, fruit, five jewels and gold with appropriate mantras, surround it with a piece of cloth with Rg. III. 8. 4, place a pūrṇa-pātra (a cup filled with rice grains) on the jar and worship Varuṇa thereon, contemplate on Durgā (as described in note 418) and invoke Durgā to come and be present in the jar along with all groups of gods and offer the upacāras from pūḍya onwards, fold his hands, offer a prayer and boiled rice with māsa pulse or a kūsmāā &c. In the Deccan the main items in the Navarātra are the establishment of ghate, offering a garland of flowers on every tithi up to the 9th, a strict

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472. भविष्यपुराणे। कालासच्य नमादाय हैमार्मशास्त्रायाः। याख्यातिहासाः पश्चात्-ज्ञानपूर्वांस्याः। अनविषिताः पदमन्स तत्ततायामानिन्दाः। धिश्यामार्थस्य। चतुः कालास- श्रवणां पुनः साधन्यां प्रयोगाः। शु के देव भविष्यपुराणे। 37 यह आलिङ कलास ! 18 स्वयं स्वतः। X. VII. 62, 42, 74 स्वयं VII. 1. 6. 3.

473. अन्नहरा॥ पव. 64–65, on या द. 277 gives two lists of सूर्यसिद्ध स्वरतां स्वरतां वषण्यां। सतीमनस्तिकांस्य तत् सतीमनस्या शुक्ला। 1 मद्ध या पस्या।। पालुक्यस्य तत्वां सुधिः केल चेव वच्या तथा। 1 मानकीणर्थपूर्णे तत्र सर्वप्रकाशीयो भूलिते॥ It explains some of these हैं on ग्रन्थ ज्ञ. 1 p. 49 gives a somewhat different list 'कृपावशीयी सुधिः सुधिः हुस्तरणेऽपि। वन्य अन्यकालों च सर्वप्रकाशीयो द्रव्ये द्वारा॥
code of conduct (such as not shaving oneself) to be observed by
the performer. If on the pratipad day on which the jar is to be
established there is citra-nakṣatra ⁴⁷⁴ and the astrological con-
junction called Vaidhṛti, it is to be done at the end of these, but
if these two exist the whole of the day, then the rite should be
performed in the latter part of these two. The S. M held that
these texts were baseless. According to Ghosh (p. 76), in Bengal
nine jars are established in a figure (saraṭobhaḍra) filled with
coloured powders at prescribed places and these are decorated
with nine differently coloured flags. But in some parts of India
only one ghata is established.

Hemādri (on Vṛata, vol. I, p 906) quotes Devipūrāṇa for
honouring horses.⁴⁷⁵ The Durgāpūja was meant for all. Kings
and such men as kept horses were advised to honour horses in
Navarātra from the 2nd tithi in conjunction with Svātī-nakṣatra
up to 9th tithi. The Durgābhaktitarangini devotes several
pages to this nirājana of horses from Śālīhotra, Bhoja, Varāha-
mihra and other authorities (pp. 56-63 and 67-69). Kings were
advised to perform Lohābhīṣṭarika rite about horses from Āśīn-
sūkla first to Mahinavāmi (H. V. I. 910-916, N. S. 178, R. N. P.
414-416). For Lohābhīṣṭarika or Nirājana rite, vide H. of Dh.

Although the Kṛtyakalpataru (on vrata) does not speak
of Durgotsava on the lines stated above, the Nāyatākālika section
of that work (pp. 408-410) quotes a long passage from the
Bhavisyapurāṇa ⁴⁷⁶ which states that Mahisa was killed by
Candika and therefore she should be worshipped on navami, all
varnas should worship her, kings should fast on it and gifts
should be made; the Devī is pleased by the offering of the

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⁴⁷⁴ साध्वपूर्वपत्रका पंति पत्रिपाठबिधिकारिणी। तन्यते मज्ञान कालिकोणयत्र। यस्य प्रभुः
स्वयं पिताय प्रज्ञानप्रियिन्यानि। यस्य आकाराः प्रज्ञानप्रियिन्यानि।
स्वयं पिताय प्रज्ञानप्रियिन्यानि। यस्य आकाराः प्रज्ञानप्रियिन्यानि।
स्वयं पिताय प्रज्ञानप्रियिन्यानि। यस्य आकाराः प्रज्ञानप्रियिन्यानि।
स्वयं पिताय प्रज्ञानप्रियिन्यानि।

⁴⁷⁵ आयत चक्रथरुण गुप्तपुष्पापुरुषवेदीपुरुषः। आयतस्य चक्रथरुणापुष्पापुरुषवेदीपुरुषः
स्वयं पिताय प्रज्ञानानि। यस्य आकाराः प्रज्ञानप्रियिन्यानि।
स्वयं पिताय प्रज्ञानप्रियिन्यानि। यस्य आकाराः प्रज्ञानप्रियिन्यानि।
स्वयं पिताय प्रज्ञानप्रियिन्यानि। यस्य आकाराः प्रज्ञानप्रियिन्यानि।
स्वयं पिताय प्रज्ञानप्रियिन्यानि।

⁴⁷⁶ महाशेष्यवर्तेः। गुणाभिषेकः। ज्ञाति श्रीसंप्रदायका श्री, कर्में।
स्वयं पिताय प्रज्ञानानि। यस्य आकाराः प्रज्ञानप्रियिन्यानि।
स्वयं पिताय प्रज्ञानानि। यस्य आकाराः प्रज्ञानप्रियिन्यानि।
स्वयं पिताय प्रज्ञानानि। यस्य आकाराः प्रज्ञानप्रियिन्यानि।
स्वयं पिताय प्रज्ञानानि। यस्य आकाराः प्रज्ञानप्रियिन्यानि।
स्वयं पिताय प्रज्ञानानि। यस्य आकाराः प्रज्ञानप्रियिन्यानि।
Durgotsava

devotee's own blood and flesh and of he-buffaloes, goats and rams. It specifies the periods for which gratification is felt by the Devī by the offering of various bals and avers that all dasyu and various mleccha tribes, the Angas, Vangas, Kalingas, Kinnaras, Barbaras and Śakas worship her.

The Kṛtyakalpataru on Vrata does contain a vrata called Durgāstamīvrata derived from the Devīpurāṇa (pp. 225–233), but it has nothing to do with the exploits of Durgā.

Hemādri also (on vrata, vol. I, pp. 856–862) contains the same vrata with a few variations. That vrata is entirely different from the Durgotsava described in the Kālikāpurāṇa. In the first place there is no reference in it to the killing of Mahiṣaśura. In the next place, that vrata is described as beginning from the 8th of Śrāvana-sukla and going on for one year in each succeeding month on the 8th of the bright half. Feeding virgins and brāhmaṇas is mentioned in it also, but in each month the food offered to Devī and to the virgins is generally different.

About the antiquity of the worship of Durgā, vide H. of Dh. vol. II pp. 738–739. A few matters that were not and that could not be mentioned there are noted here. Ambikā is said to be the sister of Śiva in Taī.477 S., but in the times of the Taī. Ar. X. 18 Śiva is said to be the husband of Ambikā or Umā. In the Vanaparva chap. 6 (where there is a long legend of Durgā478 by Yudhīsthira), she is described as the daughter of Yaśodā and Nanda and as the sister of Vāsudeva, is addressed as Kālī, Mahākāli and Durgā, in verses 10–11 the weapons carried by her in her hands are mentioned and in verse 15 she is said to have destroyed Mahiṣaśura. When Arjuna (in Bhīma 23) offers a Durgastotra at the bidding of Kṛṣṇa, he gives her several names, among which are Kumārī, Kālī, Kapālī, Kapilā, Bhadrakālī, Mahākāli, Cāndikā, Kātyāyanī, Kauśikī, Umā. But as the dates of these passages in the Mahābhārata are far from certain no chronological conclusion can be stated. Literary works and

477 आसुतो यथा पमातापमलपक पे पयो भाषा: सह लक्ष्मिमक्षा हं उद्वेग। धी से। ल 8, 6, 1, (सांस्कारिक अमहीधन्स्कशस्यिशिर); विदै से। धी 6, 10, 4 वास्ता अप्राधम्का सत्ता तथा एव विरास्य:। धी धी 18 हा 'वनी हिंस्यादेव हिंस्य-पात्रेदिकारपपुरुष बन्नानमुहे वनी मस। 1'

478 ब्रह्मचारिक मुयां तेष ता ले मुयां स्वातः जने। क्रिक 6, 20. पिन्न (IV. 1 49) mentions Bhavani the wife of Bhava (1 e Rudra). Why अनिधिक is called कौशिकी is stated in सांस्कारिक chap. 82, 43 'शारीरिकाबयायच्छ: पालस्य फिक्सा निःश्चिमिका कौशिकीति समस्तं ततो छोळूङ्गो गीते।'
coins supply some firm data about the antiquity of the Durga cult. In the Raghuvamsha chap II a lion is said to have been appointed a guard to protect a devadīrūj (pine) tree planted by Pārvatī. Pārvatī is called Gauri in Rāgn. II 28 and in Kumārasambhava VII. 35 and Bhavāni in Kumārao (VII. 84), Candi in Meghadūta (I. 33). Similarly, in the Kumārasambhava the Ardhanārīśvara form of Śiva is mentioned. The mātris are referred to in the same work (VII 30, 38) and also Kāli with skulls as ornaments (ibid VII. 39). In the Mālati-mādhava (Act V) the offering of human victims to Cāmunda in the city of Paumāvatī is mentioned. In the Mrochakatika VI. 27 the legend of the killing of Śumbha and Nisumbha by Durgā occurs. If we hold that Kālidāsa flourished between 350-450 A.D., the above evidence makes it quite probable that the worship of Durgā may go back some centuries before 300 A.D. The evidence of coins lends support to this conclusion. A vidhavālīni goddess is seen on the reverse of the coins of Candragupta I of the Gupta dynasty (about 305-325 A.D.). On a coin of the late Kusāna king Kaneshko the reverse shows the figure of a goddess with a lunar crescent seated full face on a lion crouching left and the goddess appears to have a noose and sceptre. The lion as vehicle and the noose indicate that the goddess should be Durgā and not Lākṣmi. This would take us to the first or 2nd century A.D.

Why two Navarātras were recognised (in Caitra and Aśvina) is a matter of conjecture. It is possible that these two āṭājas arose from the fact that spring crops and autumn crops became ready at these two times. The worship of Durgā was very much influenced by Śākta doctrines and practices. Ghosh in his work on ‘Durgāpūjā’ (p XVI ff) tries to establish that the Vedic idea of Dawn (Usā) spreading over the sky was changed by the Purāṇas and Tantras into the terrific goddess Durgā. I am not prepared to accept this explanation at all, as the links between the Vedic goddess Dawn and the terrible goddess of the Kālidā-Sūryā are altogether wanting and as there is a gap of many centuries between the disappearance of Usā from the ancient pantheon and popular worship and the emergence of Durgā. There may be some astrological connect...
tion between Durga (Virgo) riding a lion (Leo). But this also
cannot be clearly made out.

In the Indian Historical Quarterly vol. 21 (pp 227-231) Mr. N. G. Banerjee refers to the Durgotsava-paddhati of Udayasimha which begins with the Mahanavami and a sankalpa for victory and ends with the description of horses marching on daśamī to victory and avers that this work indicates that Durgapuja was originally a military rite and was later on transformed into a religious festival. He relies upon the description in the Raghuvasa (IV. 24-25) how the advent of Sarad (autumn) season impelled Raghu to march on an invasion and to perform the śānti rite for horses called Aśvanirajana and also on the Brhatsambhitā, chap. 44 (Kern's ed.) where occurs an elaborate description of the nirañjana of horses, elephants and fighters on the 8th, 12th, or 15th of the bright half of Aśvina or Kartika. There are serious objections against accepting this theory. It is not unknown that unconnected celebrations may be joined together on the same tithi or tithis. For example, in many parts of North India the Ramālīlā festival for ten days is associated with Navarātra days. But Navarātra and Ramālīlā are independent of each other and in some parts even of North India, only one or the other is popular and celebrated and not both. There is nothing improbable in there being two occasions for nirañjana, one in Durgotsava and another on the occasion of a king's march on an invasion. Besides, a work of the 15th century can hardly be relied upon as evidence for explaining the origin of a festival that was in vogue for about a thousand years at least before that work. Moreover, if it was the usage to celebrate the marching on an invasion in Aśvina with nirañjana (inotation), that rite might have been borrowed from that in Durgotsava by analogy instead of the utsava having adopted the military usage. The Kālikā-purāṇa which describes at length Durgotsava also speaks of the nirañjana in Aśvina-śukla on the 8th and the worship of a noble handsome horse for seven days with sandalwood paste, flowers &c and requires the observation of the horse's movements for drawing prognostications (chap 88. 15-75). There is nothing to show that the details of Durgotsava described in the Kālikā and other purāṇas did not exist in the 4th, 5th and 6th centuries A.D. when Kalidāsa and Varāhamihira flourished and mentioned the lustration of horses. The theory of Mr N. G. Banerjee appears to be unwarranted by the evidence so far available and cannot be accepted.
CHAPTER X

Vijayādaśamī and Divālī

The 10th tithi of Āsvina-sūkla is called Viṣṇu-daśami. It is elaborately described in Hemādri (on vrata, vol. I, pp. 970-973), Nīrṇayaisindhu (pp. 69-70), Purusārtha-cintāmaṇi (pp. 145-148), Vṛatarāja (pp. 359-361) and Kālatattva-vivecana (pp. 309-312), Dharmaśindhu (p. 96). As Daśami (10th tithi) is not mentioned in the Yugaṁākyotp. the Kālanirnaya relies on a verse that in the bright half that tithi which exists at sunrise should be accepted for performance of rites and in the dark half the one that exists at sunset. Hemādri proposed (on vrata vol. I, p. 973) two simple rules (when 10th is oddhā) that that tithi on which Śravaṇa-naksatras exists should be accepted and in all other cases 10th mixed with 9th be accepted. But the other digests introduce many other considerations and complicated rules follow. A few of them are given below. If the 10th tithi is mixed up with 9th and 11th, the day on which it is mixed with 9th should be accepted provided there is no Śravaṇa-naksatra on the next. The Skanda says: Aparajita-devi should be worshipped by men on the 10th towards the north-east and in the afternoon, when the 10th is mixed with 9th. Aparajita should be worshipped on that day for welfare and victory. Another verse is: 'A person should offer worship on the 10th tithi in Āsvina bright half and should not perform the worship of Aparajita on Ekadaśī.' It must be remembered that the proper time for Viṣṇu-daśami rites is aparāhna (afternoon) and pradosa is gauṇaka (secondary time). If 10th extends over aparāhna on two days, the first (i.e. 10th mixed with 9th) should be accepted. If the 10th exists at pradosa time (but not at aparāhna) on two days, then the later (viz. 10th mixed with 11th) should be accepted; Śravaṇa is not decisive just as Rohini in

482. स्त्रया च मार्गेष्यु । दुर्ध्रुतो तिथिस्माद सर्पसाधुस्वितो रवि । क्रष्णधर्मे तिथिस्माद धशमी । परमाणुर वस्त्र स्वरूपा । परि भवि । ॥

482 a. इति स्त्रयां च मार्गेष्यु । नवमी विश्वस्वितो रवि । क्रष्णधर्मेषु परमाणुर स्वरूपाः । परि भवि ॥

482 b. इति स्त्रयां च मार्गेष्यु । नवमी विश्वस्वितो रवि । क्रष्णधर्मेषु परि भवि ॥

482 c. इति स्त्रयां च मार्गेष्यु । दुर्ध्रुतो तिथिस्माद सर्पसाधुस्वितो रवि । क्रष्णधर्मे तिथिस्माद धशमी । परि भवि ॥
Janmastami is not. If on both days the tenth tithi does not exist at the time of aparāhna then the first (10th mixed with 9th) is to be accepted; but in this case if on the 2nd day Śravaṇa-naksatra exists at the time of aparāhna then the latter (10th mixed with 11th) is to be accepted. These are the conclusions of N. S. The P. C. (p. 148) disputes the last proposition. Hemaḍri and following him Nirnayasindhu (p. 189) quote Kaśyapa to the following effect: ‘if dasami exists for some time at sunrise and if there is then ekādaśi for the rest of that day and there is Śravaṇa-naksatra at aparāhna on that day, that tithi is called Vijaya; since Rāma started on his invasion (against Rāvana) on Śravaṇa-naksatra, men should celebrate the crossing of the limits of their village on that day and naksatra’. The Nirnayasindhu and other works quote a verse: ‘That time (on 10th tithi in Āśvina) which is slightly later than evening twilight and when the stars have just begun to appear is to be known as Vijaya and tends to the success of all undertakings.’ Bhṛgu says ‘the 11th mūhūrtas (on a day of 15 mūhūrtas) is called Vijaya; all desirous of victory should march out at that time.’ These verses explain why this tithi is called Vijaya-dāsami. These two verses show that the time called Vijaya is of two kinds.

The Vijayādaśamī is one of the three most auspicious days in the year (the other two being Caitra-sukla first tithi and Kārtika-sukla 1st). Therefore in India children begin to learn the alphabet on this day (i.e. perform Sarasvatī-pūjana), people start new undertakings on this day, even when the moon and the like are not astrologically favourable and if the

483. कुलक वस्त्रपेनु उच्चे बहुमी तत्त्वविद्याविद्यावान:। तत्वणेषु ह यूर्णीयां वाकुस्त्रमावरणं पलितोत्पती। उद्भवः श्रीमानं तत्त्वशिक्षेः। न (on brah) vol. I p 973, ति. सि. p 189 The 5th, 10th and 15th tithis are called पूर्ण, vide note 176 above.

484. श्रीकेसव पदार्थः ईशवच्चाहतिकास्य तत्त्वविद्याविद्यावान:। विचारो नयं बहुमी सत्त्वविद्याशिक्षेः। तत्वणेषु ह यूर्णीयां वाकुस्त्रमावरणं पलितोत्पती। उद्भवः श्रीमानं तत्त्वशिक्षेः। न (on brah) vol. I p 973, ति. सि. p 189, स स. p 69, विज्ञानाविद्याशिक्षेः। तत्वणेषु ह यूर्णीयां वाकुस्त्रमावरणं पलितोत्पती। न (on brah) vol. I p 973, ति. सि. p 189, स स. p 69.

485 एकादशी नक्षत्रो विद्याः पराविद्याः। तत्वणेषु सत्त्वविद्यायम च ग्यां विएववावीर्यमणिः। न (on brah) vol. I p 973, ति. सि. p 189, स स. p 69, विज्ञानाविद्याशिक्षेः। तत्वणेषु ह यूर्णीयां वाकुस्त्रमावरणं पलितोत्पती। न (on brah) vol. I p 973, ति. सि. p 189, स स. p 69.

486. अन्यायत्वम वर्णनं नागरं निर्यात्त्वमाय वर्धायाधकुर्मांगमालेक्ष्यमणि। मास: विनिर्यात्त्वम वर्धायाधकुर्मांगमालेक्ष्यमणिः। न (on brah) vol. I p 973, ति. सि. p 189, स स. p 69, विज्ञानाविद्याशिक्षेः। तत्वणेषु ह यूर्णीयां वाकुस्त्रमावरणं पलितोत्पती। न (on brah) vol. I p 973, ति. सि. p 189, स स. p 69.
king marches against his foes on this tithi when there is Śravaṇa-naksatra it is very auspicious and brings to him victory and peace.

On this day the principal acts are the worship of Aparājīta, the worship of Śāmi, Simollanghana (crossing the boundary of one's village), returning home and having a lamp waved before oneself by the women in the house, wearing new clothes and ornaments and in the case of a king, nirājana of the horses, elephants, soldiers and marching out.

Dasarā or Viśayādaśami is a great day for people of all castes, but it is specially a day for the Kṣatriyās, the nobles and kings.

The procedure of the worship of Aparājīta (invincible) Devī is briefly as follows (from Dharmasindhu p 96) In the afternoon one should go to the north-east of one's village, smear the earth (with cowdung) on a pure spot, should draw with sandalwood paste or the like a figure with eight segments, should make a sankalpa as in the note and should invoke Aparājīta in the midst of that figure with the words 'salutations to Aparājīta,' and also invoke Jayā and Viśayā to the right and left of Aparājīta respectively with the words 'salutation to Kriyāśaktī' and 'salutation to Umā' respectively. He should then offer worship with sixteen upaśātras to Aparājīta, Jayā and Viśayā with the mantras 'Aparājītayai namah, Jayāyai namah, Viśayāyai namah' and offer the prayer 'O Devī! accepting this pūjā which I have offered to you according to my ability, for my protection may you go to your own place'. In the case of the king he should pray for victory in the words 'May Aparājīta wearing a striking necklace and resplendent golden girdle and fond of doing good bestow victory on me' and then he should take leave of her in the words 'O Devī! &c.' Then all people should go out of the village to Śāmi (Mimosa Suma) tree growing in the north-east, offer worship to it. People may perform the crossing of the boundary of the village before or after the worship of Śāmi. Some provide that the images of Rāma and Sitā should be worshipped on Viśayādaśami, since Rāma conquered Lankā on this day (A K. folio 218). 487

487. 'ण सरकुफ्यस्ख द्वतिपित्यतबन्धतान कारिगिति रति सरकुफ्यस्ख ।' धर्मविन्ध्य p 96. In the case of a king the sarakṛṣṇa should be 'ण सरकुफ्यस्ख चानाप्रेय विक्रमा निले विजयविजयविन्ध्य ।' The दु व्य (pp. 145–147) gives a more elaborate procedure for the king. The word दीमोडङ्ग has assumed the form द्विदम्य in Marathi.
In the case of the king the procedure described by Hemādri (on vrata vol. I pp. 970-71) is as follows: the king coming out of his palace should be preceded by his purohita and after performing the rites on starting for a journey should march towards the east; after reaching the end of the capital he should perform Vāstupūjā (worship of a site) and worship the guardians of the quarters and the devatās (in temples) he may meet on the road. He should then offer worship to Śāmi tree with Paurāṇika mantra 488 ‘I take refuge with the blessed and auspicious Śāmi tree, that removes all inauspicious things and evil acts and the effects of bad dreams’; then he (the king) should take first towards the east and towards other directions the Viṣṇu steps. After making an effigy of his enemy or merely bringing him before his mind he (the king) should pierce him in the heart with an arrow 489 with a golden shaft. The purohita recites verses about the victory of the king in the quarters; the king should honour worthy brahmans, the astrologer and purohita and should arrange sports of elephants, horses and foot-soldiers. He should then enter his palace to the accompaniment of auspicious shouts like ‘Jaya’ and lights should be waved before him by courtiers. The king who performs every year this auspicious ceremony secures long life, health, prosperity and victory; he suffers from no ailments physical or mental nor defeat and obtains unblemished wealth and victory in the world. If a king 490 starts on an invasion without celebrating Vijayādaśamī he would secure no victory for a year in his kingdom. The Tīthī-tattva quotes Rājamārtanda 491 to the effect that if for any reason the king cannot march out in person on Vijayādaśamī he should send out his umbrella or favourite weapon for a victorious march. The Nīrnayasindhu, Dharmasindhu and other

488. अम्बेळांनं शासनं शासनं वृक्षश्रृंखला च। वृक्षभवनातिमीर्थं दानं वापचति शासनं श्रान्तर। हे (on vrata) vol. I p. 971, लि सि p. 190 The pāraśīdī (p. 96), हे सि p. 143 read गु-सारसनिधि For the Viṣṇu steps, vide H. of Dh vol. II p 1083 and note 2425

489 Compare बुधसंवहिता 44 21 ‘सातिति राष्ट्रविधुत्वी चलायु पूजोबिचारशासनाः’। सुसमार्गिति निषिद्धदृश्योन्नर रसेद इम् II’

490. द्राक्षरं या साहसिक नरवारों चुकले नुम। सदा संतानारं रसेद च कामि विचारों भवेद। हि। द्राक्षर Q. by हे. (on vrata) vol. I, p. 973, लि सि p 103

491. अन्यानां च सारसनात्रायिड राष्ट्राधिकेंद्रं। कार्यस्वाभाव सहनांत्रे द्राक्षरं कैविवार्द्राराजाः। चत्वारिशतां मैत्रिकों निर्गमिति कुरीत। लि। त. p. 103.
late medieval works add some verses about Śamī and other details. Śamī destroys sin, Śamī has reddish thorns, it held (concealed) the arrows of Arjuna and it appealed lovingly to Rāma. O Śamī worshipped by Rāma! May you remove obstacles on the march that I am to undertake according to my convenience and ease. If a Śamī tree is not available, then the astamantaka tree should be worshipped with a mantra (given in note below). Taking up a little wet clay from the root of the Śamī tree together with aksatas one should bring it to one’s house to the accompaniment of songs and loud instrumental music; then the person should wear new apparel and ornaments along with his relatives and lights should be waved before him as an auspicious rite by chaste young women.

In modern times on Vijayādaśamī there is tāṃpuṣā in many parts of India. But Śamī is a rare tree. In Māhārāṣṭra and Konkana, twigs of a tree called Apta are brought from the forest and arranged in the form of a bush near a temple and in the afternoon the people of a town or village engage in a sort of mock scramble for taking away twigs of Apta and distribute the leaves among their neighbours, friends and relatives saying ‘take this gold’. In Saurāstra and in several other places there is no such distribution of leaves. The Dharmasindhu notes that common people (in Māhārāṣṭra) cut off twigs of Śamī and take them to their houses but that this has no śāstra basis. In some places a he-buffalo or a goat was formerly sacrificed on this day. In the former princely States of India such as Baroda and Mysore.

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492 तथा भलिभि: कर्मी कलमपो यापा कर्मी कृतिकलक्कारा। धार्मिकत्वावलामणा प्रारम विषयत्विनी। धारिष्यमाचारानां चयाकाल्ल हृदश मथ। तां विषयत्विनी व भव धारिष्यमाचारानां।
493 तिष्ठति तिष्ठति प. 190, तिष्ठति प. 147, तिष्ठति प. 96। इत्यं तिष्ठति 5.28। इत्यं तिष्ठति 5.28। इत्यं तिष्ठति 5.28।
494 ततो बहुतततः शक्तिकुमारात्मका शुद्धर। गीतालक्षिणांशिवायकाः पदार्थ यस्त।
495 भाष्यता कर्मीग्रामादिकल्पना वस्तिर्भुजः। पर्यासन 46।
Durbars were held on Vijayādaśamī (or Dasara, as it is called) and grand processions with richly caparisoned elephants and prancing horses were taken out on the streets of the capital. The kings in ancient and medieval times performed the Nirajana ceremony of horses and elephants, soldiers, and the king himself. Kalidāsa mentions that when sarad came Raghu performed the śānti rite called vājinirajana (Raghuvaṃsa IV. 24–25). In his Brhatśamhitā (chap. 44. ed. by Kern) Varāha describes at length illustration rites for horses, elephants, and men. The Nirnayaishindu sets out the mantras at the time of nirajana of the army. 'O goddess, ruling over gods! may my army divided into four sections (elephants, chariots, horsemen, and foot-soldiers) attain to the position of having no enemy left in this world and may victory come to me everywhere through your favour.' The Tithitattva provides that the king after performing nirajana for vigour to his army should see the fine khaṇḍāna bird in the vicinity of water or cowpens and address it with the mantra 496 'O khaṇḍānabird! you have come to the earth, you have a blue and auspicious neck and you bestow all desires; salutation to you.' The Tithitattva then (p. 103) descants upon the conclusions about the future to be drawn from the several places where the khaṇḍānabird (wagtail) is seen and from the directions in which it is seen. The Brhatśamhitā has a chapter (45) on the auguries to be drawn from the sight of the khaṇḍāna bird, almost the whole of which is quoted by the Kṛtyaratnākara (pp 366–373) and a few verses of which are quoted by Varsakriyākaumudi pp 450–51. In Manus 14 and Yāj 174 among the birds whose flesh is forbidden for eating is khaṇḍānabird (probably because it was such a valuable bird for prognostications).

In some parts of Northern India Rāma-līlā celebrations go on for ten days and culminate on the 10th of Āsvina in the burning of a tall hollow paper and wickerwork structure concealing crackers representing Rāvana and his hosts.

There are several other local customs and usages such as worship of weapons of war and implements of one's trade or avocation associated with Dasara or Vijayādaśamī which are passed over here for reasons of space.

496. हुला नीरवानम् देवा बलदुर्गे रणपलवः। शोभाम् ज्योति पदश्चलमिन्द्राणि। नीलीक्ष्म घनत्वम् सवयानमयः। दूधमुलारुकसिमि सकरीसमरस्तु। सिद्धोम् प. 103, सिद्धोम् 190 (first verse). C. K. S. 450 (quotes from संपस्पदविः the verse हुला etc.)

E. D. 25
There are many conjectures about the origin of the Dasara festival. Some, relying on the usages of some parts of India to offer to gods ears of new corn, of hanging on the doors of the house the ears of green or unripe paddy and of putting in the turban young sprouts of wheat and the like, hold that it is more or less an agricultural festival. Others hold that as, about Dasara monsoon rains stop, swollen rivers abate and crops are near being garnered, it is the most suitable time for marching on an expedition and that therefore the origin is due to military exigencies. I incline to the latter view. In ancient countries other than India, there was a fixed season when kings went to battle. For example, we read in II Samuel chap. 11 1: 'And it came to pass, after the year was expired, at the time when kings go forth to battle, that David sent Joab'. The cult of Śamī is very ancient. Two logs of wood (arāms) from an Aśvattha tree growing inside a Śamī were employed in producing fire by attrition for Vedic sacrifices. Fire symbolises vigour and valour and logs of Śamī are helpful in producing fire and Śamī wood is very hard. In the Atharvaveda (VII. 11.1) we have the words 'the Aśvattha tree rides Śamī'. The Tai. Br. I 2.1.16 refers to Agni being produced from Aśvattha that is 'Śamīgarbha' and Tai. Br. I 2.1.7 connects Śamī with śānti (the removal of adverse signs). In the Tai. A. (VI 9.2) we read 'O Śamī! remove from us (destroy) sins and enmities' (śamī śamayāśamad-aghā śyeśāṃśi). It had some affinity with Navarātra also, as the latter celebrates the military exploit of Dēvi against Mahiṣūṣa, and was therefore celebrated immediately after Navarātra. The word 'Dasara' is derived from 'daśa' meaning 10 and 'ahan' (a day)

Dviśa: This festival of lights, illuminations and fireworks is the most joyful of all festivals and is most widely observed throughout India. Observances, however, differ in detail and number from age to age and from province to province. It is not a single festival in honour of a single god or goddess as the Kṛṣṇaṭamāśṭami or the Navarātra is. It is spread over four or five days and contains several independent items. The days of Dipavali properly so called are three. It is called Dipavali (row of lamps) in many works, but also Dipakā (in colophon to chap. 140 of Bhavisyottara). When emphasis is laid only on one item in this festival of several days it is also designated Sukharātri in Rājaśāradda (verses 1345-1348, vide ABORI vol.86
p 329) and in Kalaviveka (pp. 232, 403-4), Yaksaritrit97 in Vatsyayana’s Kamasutra, Sukhasuptikā (in Vrataprákāśa, folio 204 and Hemadri on Vrata vol. II. pp. 348-349). In a scholarly paper contributed to the Journal of the Ganganath Jha Institute (vol. III. pp. 205-216) Prof. P. K. Gode traces the antiquity of this festival. The Bhavisyottara contains a charming verse with a double entendre 493 ‘May this auspicious day of lights remove your sins like Rāmāyana in which the thunder of clouds is stopped (or in which Meghanāda i.e. Indrajit, son of Rāvana, is described as killed), in which the tips of wicks are burning (or in which Rāvana became infuriated) and in which young women find delight (or with which Rāma is pleased). Some works like the N. S. and Kalatattvavivecana (p. 315) hold that the three days viz. 14th, amāvāsyā and Kārtika first, constitute the Kaumudī festival.

Taken all in all Dipavali spreads over about five days. The whole festival comprises five principal items spread over five days, viz. worship of wealth, the celebration of Visnu’s victory over Narakaśura, worship of Lakṣmi, victory of Visnu over Bali and dice-play and the exchange of brotherly and sisterly affection. There are illuminations and the discharge of crackers on almost all the 13th of the dark half of Aśvina. This last is called in Gujarat and Saurāstra ‘Dhanteras’. Before and on this day houses are painted and decorated, the courtyards of houses are cleaned, and metal vessels are polished and illuminations begin. The Padmapurāṇa VI. 124. 4 refers to illuminations on the 13th of the dark half of Kārtika (by the pūrṇimānta reckoning). Skanda quoted by Nīlamūrta provides for lighting lamps at the advent of night on Kārtika dark

497. दुर्गा द्वारा लाओ भानुस्तवीयात्रा and others is included among sports (कौल) that are to be engaged in by several people. The commentary अपवासिक on पाल्याण (I. 4.42) calls it दुर्गावतीर्थ and explains ‘सह दनवो लोकस्थाय खातातिरित’. The ज्योतिष (p 451) and काव्य-रति (p 319) quote a verse; अलाववैसा पथा पाती विभागे चतुर्दशी। धृतीपीयो वही रत्निकिन्या भक्ताधिकारिणा’ इति लक्ष्मणाद। Here तस्मान प्रसाद on अलाववैसा is called दुर्गावतीर्थ

498 जपस्तावितेजपांडुरंगकालिकासनम् रामस्वरुपे। रामस्वरुपिणिः हरूम भूषिणिः हरूम दुर्लभिः पाल्याण 140. 71. The first half contains three phrases applicable both to शैवलिङ्ग and रामायण उपासिका : वैचारिक नाथादिराम( with शैवलिङ्ग), उपासिका : नाथादिराम (with रामायण), महालिङ्गादि वैदिकादिराम (with शैवलिङ्ग), महालिङ्गादि वैदिकादिराम (with रामायण), रत्नेशादिराम (with शैवलिङ्ग), रत्नेशादिराम (with रामायण), श्रीसागर भविष्य (with शैवलिङ्ग), श्रीसागर भविष्य (with रामायण)

499. इति तदर्बलयूपार्जपांडुरंगकालिकापरिः। कवाद्योऽसौलिङ्गसंस्कृतम् दहादीहृदाभिकृत्रिया। श्रीमान्यतिः प. by श्री. श्र. p. 197, का. त. श्र. p. 315, विद्यार्थ p. 363.
13th outside the house in honour of Yama in order to avoid accidental death.

The Bhavisyottara contains a lengthy description of the four days of the Divali festival from the 14th. I shall take that chapter as basis and add, where necessary, other passages from other texts.

On the 14th of the dark half of Asvina (or of Karka in the purnimaanta reckoning) persons afraid of Hell should take an oil bath at the time of daybreak, should whirl over their heads the twigs of Apamarga tree together with clods of ploughed land and the thorns (of the twigs) The mantra to be repeated is noted below.

Then the purana provides for tarpana (satiation with aryaka of water &c mixed with sesame) to Yama and mentions seven names of Yama. Then the purana provides that a lamp should be lit for Naraka (i.e. for the avoidance of Naraka) and that in the evening illumination with charming lamps should be provided in the temples of Brahma, Visnu, Siva and others, in mathas (monasteries), in rooms for implements, on catiyas (mounds on which sacred trees grow), in assembly halls, on rivers, and ramparts, in parks, wells, principal roads and in the women's apartments, in shrines of siddhas, Arhats (Jaina saints), Buddha, Cama, Bhairava, in isolated stables for horses and elephants (verses 15-17) Other texts provide that on this day...
in the midst of the bath one should whirl over one's body twigs and leaves of apāmārga or of gourd or of prapunnāta (called Takāś in Marathi) for the removal of hell and that one should light a lamp with four wicks in memory of Narakaśura. It was believed\textsuperscript{504} that Laksṇi came to dwell in oil and the Ganges came to all waters on the 14th in Dipāvalī and he who would take an oil bath on this morning would not see the world of Yama. In modern times, people in the Deccan after their bath on 14th crush under their foot a bitter fruit called Kārīt, which probably represents Narakaśura. The oil bath was to be taken about the time of arunodaya, but if for some reason it could not be done then it may be taken even after sunrise.\textsuperscript{505} The Dharmasindhu says that even yatis (ascetics) should undergo the oil bath on this day. It appears probable that originally the 14th was called Narakaśaturdāṣṭi because Yama was to be propitiated for fear of Hell. Later on the legend about the killing by Kṛṣṇa of Narakaśura, king of Prāgjyotis city (Kāmarūp), said to have been born of the Earth when it came in contact with the Varāha incarnation of Viṣṇu, was pressed into service. People now-a-days remember only Narakaśura on this day and hardly any one performs Yamatarpana.\textsuperscript{506} The depredations of Narakaśura are narrated in the Viṣṇupurāṇa V. 29 and in the Bhāgavata X. (uttarārdha) chap. 59. He deprived Aditi, the mother of gods, of her ear ornaments, Varuna of his umbrella, Mandara of a peak called Maniparvata and kidnapped 16100 girls of gods, siddhas and kings and imprisoned them in his palace.\textsuperscript{507} Kṛṣṇa killed him and if Purāṇa descriptions are to be treated as historical Kṛṣṇa's actions were prompted by great pity.
and he raised the status of these unfortunate women by marrying them all.

The Tithitattva notes that there is a usage of eating fourteen kinds of vegetables on this day in order to correspond with the 14th tithi, enumerates them from Nirnayamrita and recommends that this should be followed.508

Several works such as the Varsakriya-kaumudi and the Dharmasindhu prescribe that on the evenings of the 14th of the dark half and Amāvāsyā of Āśvina men with firebrands in their hands should show the way to their pītrs (deceased ancestors) with the mantra 'May those men in my family who were cremated and those who had no cremation performed for them and those that were burnt only by resplendent fire (without religious rites?), reach the highest state (or goal); may those (pītrs) who, leaving the world of Yama, came for the Mahāyaī śrūddhās (in the dark half of Bhadrapada or Āśvina see to pūrnimānta reckoning) find their way by the brilliant light (of the firebrands) and reach (their own worlds)

The medieval texts prescribe on 14th of Āśvina dark half the performance of the following acts, viz oil bath, tarpāna of Yama, lighting lamp for Naraka, illuminations at night, holding firebrands, worship of Śiva, worship of Mahārāja, taking food at night only Out of these only three (viz oil bath, lighting a lamp for Naraka and night illumination) are nowadays generally performed and the rest are omitted. After the bath people put on new clothes and ornaments and take a repast of sweets and the like and in the noon there is a sumptuous feast There is a good deal of discussion in the Nirnayasindhu (p. 197), P. O (p. 241), Dharmasindhu (p 104) about the time when oil bath is to be taken, if the 14th is mixed up with the 13th and Amāvāsyā. That is passed over here

508. अन्नाचार्यांश्वादेशसाकाशरभक्षण 5 वर्षसमां । अन्न नित्यांशुद्धासु । अन्न प्रभाकर-पत्तुणुक । जुन्जु जय दुधे विवय । लिखितांच p 124 and छ्यायन प प 450-451

509. माहात्म्य शक्ताशी महाने शुद्धादिनी । अन्नाचार्यांश्वादेशसाकाशरभक्षण 5 वर्षसमां । अन्न प्रभाकर-पत्तुणुक । जुन्जु जय दुधे विवय । लिखितांच प प 124 and छ्यायन प प 450-451

510. आन्तरिकविषयांश्वादेशसाकाशरभक्षण । वाहिक ज्ञानांशुद्धाला भौगोलिकांशुद्धाला भौगोलिकांशुद्धाला भौगोलिकांशुद्धाला । लिखितांच प प 243, अस । 117 (first verse only); शून्य भू मत 14 वें तिथि हेतु.
Narakacaturdaśī is also called Bhūtacaturdaśī in Kṛtyatattva (p. 450).

On all the three days, viz. 14th of dark half of Āśvina, amāvāsyā, and the first of Kārtika-śukla an oil bath in the morning is prescribed for him who desires wealth and prosperity.

Āśvina amāvāsyā is a very important day. One should take an oil bath in the morning and perform the worship of Lākṣmī for the removal of alakṣmī (bad luck, penury) Some texts add that the barks of five trees should be boiled in water for the bath and the person should have lights waved before him by women. The Bhavisyottara (in chap 140, verses 14–23) describes the celebrations on amāvāsyā at some length. Briefly it comes to this. In the morning one should take (an oil) bath, worship gods and pītrā and perform the pārvana śrāddha with curds, milk, ghee and feed brāhmaṇas with various edibles. Then in the afternoon the king should proclaim in his capital ‘today is the sovereignty of Bali; O people! enjoy yourselves’. People also in their houses should make merry with dance and music, should offer tāmbūla to each other and anoint their bodies with saffron powder, dress themselves in silken robes and wear gold and jewels, young women move about in groups wearing brilliant clothes, the houses should be full of rows of lamps, handsome maidens should cast rice grains about and the waving of lamps (nīrājana) should be resorted to which confers victory. Towards midnight the king should move about in the capital on foot to see the fun and charm of the festival and then return to his palace. When midnight is past and people’s eyes are heavy with approaching sleep, the women in the city should create great noise by beating winnowing baskets and drums and should drive out alakṣmī from the courtyards of their houses. Hemādri (on vrata vol. II pp. 348–349) quotes from Bhavīṣya certain additional items: ‘no one except children or ailing persons should take a meal by day, one should worship Lākṣmī in the evening and should illuminate with treelike rows of lights shrines of gods, squares where four roads meet, cemeteries, rivers, mountains, houses, bottoms of trees, cowpens, caves. They should decorate shops where merchandise is bought and sold with white cloth and flowers, then feed
brāhmanas and hungry persons in places surrounded by lamps and take dinner dressed in white garments and decked with ornaments. The Nīlamata-purāṇa calls this amāvāsyā night ‘Sukh-suptikā’ and describes it (verses 505-510) in the same way as Hemāndrī’s quotation does. In Bengal Kālī is worshipped on this day, who it is said is both Lakṣmi and Sarasvatī. In modern times this is a day specially for merchants and traders. On this day they worship their books of account, invite friends, customers and other traders and give them tāmbūla and some sweets. Old accounts are closed and new ones opened. There is a popular legend that Brahmā gave to brāhmanas rakaśābandhana (Śrāvana Full Moon day) as their festival, Dasarā to ksatriyas, Divālī to traders and Holika to Śudras. The night of the worship of Lakṣmi is called Sukharātrī, since Lakṣmi gives up her sleep on the amāvāsyā when the sun is in Libra (or Balance) and it is provided in some works that at the dawn of Sukharātrī when the house is illuminated by lamps one should honour one’s relatives with words of complimentary queries and worship Lakṣmi, that removes the taint of ill luck, with auspicious flowers, sandalwood paste, curds, yellow pigment and fruits. The Kṛṣṭatattva quotes a verse “when there is 14th tithi in a portion of the day and there is amāvāsyā on the night of that day Lakṣmi should be worshipped and (that night) should be known as Sukharātrī” and then gives an elaborate procedure of the worship of Lakṣmi. Some works such as the Varsakṛṣṇa-kaumudī, Kṛṣṭatattva (p 452) and Dharmaśindhu (p 107)
provides that on this Sukharatri not only Laksmit but also Kubera is to be worshipped.

The first of Kartika-sukla is regarded as one of the three most auspicious days of the year. The Dharmaśindhu remarks that though the three days from the 14th tithi are designated Dipāvāli yet that day which has Svāti-naksatra is most commended. It may be stated that Balipratipada is often conjoined to Svāti-naksatra. On this day also an oil bath is obligatory. The most important item on this tithi is the worship of Bali. The Bhavisyottara (140. 47-73) describes this worship of Bali as follows: The king should at night draw the figure of Bali having two arms on a circle made on the ground with five coloured powders; the image should have all ornaments and should have Vindhya (Bali’s queen) near him, should be surrounded by asuras like Kūsmānda, Bāna, Mura and others, should wear a crown and ear ornaments; the king should himself offer worship in the midst of his palace together with his brothers and ministers with several kinds of lotuses and offer sandalwood paste, incense and naivedya of food including wine and meat and employ the following mantra 517 ‘salutation to you, O king Bali, son of Virocana, enemy of gods and the future Indra, accept this worship.’ Having thus worshipped he should keep awake at night by arranging for dramatic spectacles presented by actors based on stories about ksatriyas. Ordinary people also should establish inside their houses on a couch the image of king Bali made with white rice grains and worship it with flowers and fruits. Whatever gifts large or small, are made

515. भविष्योत्तरैं वर्णितम् । दक्षिणोऽर्थति ॥ । वृक्षों । वृक्षों । वृक्षों । ॥ ॥ ॥ वृक्षों । वृक्षों ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ialis
on this day become inexhaustible and bring delight to Visnu. The Krtyatattva (p 453) provides that three asyals of flowers should be offered to Bali. The Bhavisyottara adds ‘thus this tithi increases the dominion of Bali; baths and gifts made on this tithi in Kárтика yield a hundredfold reward."

If the pratipad is mixed with amāvasyā or dvitiya, the worship of Bali, the proper time of which is night, should be performed on pratipad mixed with amāvasyā, since Hemādri quotes from Padma ‘Sivarātri and Bali’s day should be observed on the day when the tithi is mixed with the preceding tithi’ and on account of the yugma-vāka. Madhava also is of the same opinion.

Bali was the son of Virocana and grandson of Prahlāda, a great devotee of Visnu. In the Vanaparva (28 2) Bali asks his grandfather Prahlāda the question ‘which is better, kṣamā (forbearance) or tejas (vigorous action)’ In the Śantiparva 225 13 it is said that Bali felt jealous of brahmanas. The story of Bali who had become very powerful and made gods lose their tejas is narrated in Brahmapurāṇa 73, Kārma 1. 17, Vāmana cāp 77 and 92, Matsya cāp 245–246 and Bhavisyottara 140. Bali began an Āsvamedha. Visnu assumed the form of a dwarf brhmama student and begged for land that would be measured by his three steps. Though warned by Śukra that the dwarf was really Visnu, Bali promised to give land equal to three steps. Then the dwarf grew larger and larger and covered heaven and earth in two steps. When Vāmana asked Bali where to plant the third step Bali told him to plant it on his back and thus Bali was thrust into the nether regions. Visnu being 520 pleased with

519. श्वोमोन्नामपश्चास्वादित्स्योपि पूर्विज्ञायामविन्यामकार्यम्. स बीसबी बाबहरोपे नामवरोपे महवि विविशीष्यसिः पव नविनिता । अब महामाही नामवादिके बाबहरोपे नविनिता । तत्तथा तदस्य बाबहरोपे महवि नामवादिके नविनिता । इति । पुराण प्राचुर्यवाचन बाबहरोपे नामवादिके नविनिता । सविताय नामवादिके नविनिता । साबरमातास्तिष्ठव नामवादिके नविनिता । साबरमातास्तिष्ठव नामवादिके नविनिता । कात कम । प. 126. The reference in the words ुपानुक्रम मध्यवर्तसि to प. 123 (का लि.) where Madhavipriya quotes a text that śukun for a fast or vrata must be made in the morning though just at the time of śukun the tithi may be amāvasyā while the vrata is for pratipad, which follows some time after, and quotes शुद्धिति to support ‘या तिथि स्वत्वाद्विमुष्ठ्यात् शुद्धिति क्ष्णा स्वत्वाद्विमुष्ठ्यात्’ । इति । अथ दृश्यत्वस्यनिपटितस्य ‘निपटितस्यनिपटितस्य निपटितस्य’ कात कम । प. 123

520 स एष माहालय नित्यं जीवः सत्यसर्वविद्यमानं । प्राचुर्यसिंहिके बाबहरोपे च । अभासवर्ण 73 54–55, छत्राऽि नाम पातालां जगतार यमानजीवनं । भवाश्रय भवाश्रयं भवं । बलविज्ञानदयं नास । लाल्पदारं । नास । लाल्पदारं ॥ गदर 246. 73
Bali's adherence to his plighted word conferred on Bali the overlordship of पिटिता and the position of the future Indra. This story is an ancient one. The Mahābhāṣya 521 on Pāṇini III 1. 36 states that when a person recites the story of Bali's imprisonment (in पिटिता by Viṣṇu) or represents it on the stage, people use such phraseology as 'Balim bandhayati' (he imprisons Bali), though Bali was imprisoned a long time ago. This makes it certain that the story was embodied in dramas and poems more than two thousand years ago.

The Balipratipadā appears to be called Viṣṇupratipadā 522 in the Vāmana-purāṇa. It is also called Dvātaspātīpad (Kṛtyatattva p. 452). The purāṇas 522 say that on that day Śiva was defeated in dice-play by Pārvatī, that Śāṅkara became sad, while Gauri remained happy. Therefore, on this day in the morning, men should resort to gambling. Whoever succeeded on this day in gambling would find that the whole year thereafter was beneficial to him but if he suffered defeat in gambling that day he would lose his wealth that year. In Ellora cave No. 21 Śāṅkara and Pārvatī are shown as playing with dice; vide plate 38 in 'Ellora' by Balasaheb Pant-Pratinidhi of Aundh. In many parts of India, people engage on this day in gambling and fortunes are often lost or made on this day. Even in a comparatively small country like Nepal, gambling stakes soared up to three million rupees in 1955 on the Balipratipad day.

521. On नातिकः 6 of प्र. III 1 26 the महाभाष्य says 'कैलासपञ्च्रे बहोर पातसाति विष्णुभवसाति बहोर वायुपराय तत्र तत्तथा वायुपराय तत्र' then on नातिकः 15, the महाभाष्य says 'हि दुः श्रवस्य वालिनान्तकदाता', Vide note 330 for this sentence. 'अवतारिक दुर्गा.' तद्धर्षे श्रीमातिका नामिके मायके कर्त्ते पातसाति मायके य बहोर स्मायस्याति' शोभितात: means actors in a dramatic representation.

522. ध्रुमालंकारे बहोर माति विविधम उच्चारः। श्रीपिलिका नाम तत्व भाषी महोकसः।
तत्र त्वा नलसालेज सही हस्तधारः। ध्रुमालंकारे अवचिरिणिणि सत्ततः। q by हे on काल p. 617, त्र क p. 412, कार. त. बि p. 321 (with slight variations), बि ह p. 27. The printed स्मायन (chap 92 56-57) reads 'ध्रुमालंकारे मायके तत्व भाषी महोकसः।' ध्रुमालंकारे अवचिरिणिणि etc. It is likely that the true reading is श्रीर महोभिक्य भाष्य as in काल. ति. बि p. 321 ( बीर भाषी addressed to बीर)।

523. ध्रुमालंकारे। कालिकी ध्रुपदे हु मधोलानि सर्वपादः। जिथसः श्रुतवस्य जर्ज लेमे। च पारशे।
तत्राश्च श्रुविकी दुः माति लोपितादिभिः। दर्शन्त दृष्टि पलकोरं माति तत्व भाषी।
तत्त्वादेव यथो दृष्टि सर्वं संस्करश्च हस्तः। पराभवो विक्रमः भाषाविराजकर्तया भवेत्। q. by हे (on काल p. 616), हू. त्र, p. 412-12, हू. बि p. 202 (from हेमा०), हू. बि ह p. 27. vide रक्षः 1. 1. 54 for dice play between सिंह and पारशे।
On this day also there should be illuminations. It is said ‘by lighting lamps during (the day of) Bali’s domination Laksmi becomes stable; this is called Dipavali because there is waving of lights in this festival. Having reached (the day of) Bali’s domination how will lamps be burning in the house of those who do not observe the festival of the rows of lamps?’

The Dharmasindhu furnishes a long list of the observances on this pratiṣṭhāna day according to the several purāṇas and digests, viz. worship of Bali, illuminations, holiday for and worship of cows and bulls, worship of Govardhana, the tying of Mārgapāñī (lit protectress of the road), wearing new clothes, dice-play, waving of lights before men by women (whose husbands are alive), and tying up an auspicious garland. In modern times only three out of these, viz worship of Bali, illuminations and gambling are observed and the rest are hardly observed anywhere. Therefore only brief references will be made to the rest. Cows, calves and bulls are to be worshipped with two mantras (quoted in note) and decorated and cows are not to be milked and bulls are not to be made to carry burdens this day. This is to be done in the morning of Kārttika pratiṣṭhāna. If it be mixed up with the 2nd it should not be done on that day as that would lead to the death of one’s sons, wife and loss of wealth, but this should be observed when pratiṣṭhāna is mixed with amāśīśya. Devāla prescribes this and remarks that by the worship of cows three prosper, viz people, cows and the king. As regards Govardhana-pūja, those who are in the vicinity of Gover-
dhana (a hill near Mathura) should go to it and worship in the morning, while others not near it should prepare a Govardhana with cowdung or with heaps of cooked food or draw it in a picture and worship it along with Gopala (Krṣṇa) and offer all the 16 upacāras to Govardhana and Gopala (Krṣṇa) with mantras which pointedly refer to Krṣṇa's giving protection to the settlement of cowherds (Gokula) against the heavy downpour of rain to the discomfiture of Indra. The sankalpa is given in the note.527 The naivedya is to be on a grand scale. Therefore, the Smṛtikaustubha (p. 174) states that Govardhana-pūjā528 is called Annakūta (heap or hill of food) in Padmāpurāṇa. Vide Var. 164 for Govardhana and Annakūtaparikrama. The Dharmasindhu provides that a homa should be performed with the two verses 'ā gavo agman' (Rg. VI. 28. 1) and 'praitē vadanu' (Rg. X. 94. 1). Mukerji (pp 150–152) describes how Govardhana-pūjā is carried on in some out-of-the-way rural tracts in United Provinces, though it has become altogether defunct elsewhere. Vide I.A. vol 60 pp. 187–190 and vol. 61 pp. 1 ff and pp. 231 ff for description of the Gāyadār festival observed in Bihar, Orissa and some other parts on Kārtika first of bright half in the afternoon in which cows gaily stamped with circular stains of red and blue on their skin and horns glistening with oil and red ochre chased a puny pig with their pointed horns and killed it.

In the afternoon of the pratipad (Kārtika-śukla) the tying of Mārgapālī takes place.529 A rope of kuṇas or kāsas (Saccharum spontaneum) should be made according to the usage of one's family and tied to a tall pole and a tree in the east; one should bow to it and offer a prayer to it with the mantra (quoted in the note 529) and all including the king and brāhmanas accompanied by cows, elephants and the like should pass by the

527. श्रीकृष्णप्रवृत्ति श्रीवद्धसुनकोशोपपरावलोकनम बलीस्वरूपं कारिधिः—रति सहस्रुपः। परमिष्यु p. 107

528. For Govardhana, vide H. of Dh. vol. IV. pp 691 and 754. The story of Krṣṇa having lifted up on his little finger Govardhana for seven days to protect cowherds and their cattle against the heavy rains sent down by Indra is narrated in Viṣṇupūrāṇa V. 11, 15–25, Varāha 164.

529. The Bhāgavatapurāṇa 140. 46–47 'are—सर्वभावार्दभ्यः प्रखरसम्बन्धस्य पाले।' कृष्णात्मापी विषयं समयं चतुर्सिद्धास्यांगमधुप्रत्ययो बठायो वचनं—द्राक्षार्कवाड़ा बलायते। द्राक्षार्कवाड़ा राज- मुख्याचार्य बलायते। सर्वभागार्दभ्यं सहस्रुपः। सर्वभावार्दभ्यं सहस्रुपः। सर्वभावार्दभ्यं सहस्रुपः। च समथं व परेः। The same occurs in Bh. VI.124.44–45. मार्गपालसी हरभास बलावसेनकथाम्। स्वरूपः हरभासस्य श्रीले श्रीकृष्ण प्रकृति बलभद्रः। q. by नि. सि p. 202, परमिष्यु p. 105. The first half is Bh. VI. 124. 44.
way underneath the rope. In the same way a strong rope of kāṣas or the like should be made and a tug of war should ensue, the rope being frequently pulled on one side by the princes and on the other by persons of lower castes. The pulling of the rope should be done in front of a temple or the palace or where four roads meet and an equal number of strong men should be selected for each side. A line should be drawn behind each side. If the persons of lower castes succeed in drawing the other side towards them then it should be held that the king will be victorious thereafter for one year. The Nīrājana ceremony by women should be performed in the morning (if the pratīpad is mixed with dvitiyā) and the Mangalamālīkas (a series of auspicious  rites or auspicious garlands) should be performed in the evening on the 2nd tithi (if pratīpad exists only for a short time and is followed by dvitiyā).

As shown above, the three days from Āsvina-krśṇa 14th are spoken of as days of Kaumudīmahotsava. The Bhavishyottara and Padma derive the word Kaumudi from 'kn' (earth) and the root 'mud' to be delighted, the meaning being 'in which people find delight on the earth among themselves' and then another etymology is suggested, viz. kumudas (white water lilies) are offered to Ball in this festival.

In the Vedic period and for some centuries thereafter certain rites were performed in the month of Āsvina or in Śrācā such as the Āsvayuji and Āgrayana or Navasasyesti. The first is one of the seven pākayajñas mentioned by Gantmanadhamastūtra (VIII.19) The first was performed on the Full Moon day of Āsvina. Vide H. of Dh. vol. II. p 827 for a description of Āsvayuji and pp 827-29 for Āgrayana. But it is not possible to trace the Divāli festival to these rites. How the Divāli rites first arose cannot be stated with any approach to

530  कुषकांगवर्यों कुर्मावटिका कुठो बनायो। तामिकीरा प्रहुल्या हीणकौशलदायक ।
      सहीता कर्मणीतां नापासारे हुज्जळतः। जवेश्वर हीणकौशली जगो साहस करोऽस। आदिवर्तनण
      q by नि लि p 202, vide द्रव्य कान्त p 74 which furnishes more details

531. कालिक कुर्मयाँदे ल विधानभृत्यं नि तरु। नारीलीपायाः मात साय सकुलकालिनाः ।
      सप्त चौरासिससूत्रं नारीलीपायां भवेऽ। हिंदीदा मात सुकृत्य साय रक्तकालिनाः ।
      नारीलीपायाः q by हे। (on कान p 615), नि लि p 202, कर नि p 322,
      (first verse)

532. कुषकान्त नहीं श्रेयश द्वितीय सत्त्वत परस्य। भासुरावस्थामी तस्येश श्रृद्धी स्वाधः ।
      को भर्त्रीको जन्म जन्म वन्षावन तरसताः। त्रिशैलः कुषकान्तोऽस्फलोऽस्फलं श्रुतः ।
      कुषकान्त शृद्धीमीनका श्रुति दोमिता दुहिताः। अन्यथा वर्षे दूसरे तथा तत्पत्रोऽस्फली स्वाधः।
      भाविनाचरण 140. 61-64. एसे VI. 124. 61-64.
plausibility. In the Anusásana parva it is said that the donor of lamps shines in the heavens like a row of lights (dipapradah svarga-loka dipamáleva rājate, 98 51). Some writers regard these as a reference to the Divāli. But it is not so clear as to place the matter beyond doubt. In I. A. vol. 32 pp. 237–239 Mr. B A Gupte contributed a paper on 'Divali folklore'. He refers to several legends and characteristics connected with the Divāli, viz. the killing of Narakāsura, depriving Bali of his empire, the crowning of Rāma and Vikrama in these days of Divāli and illuminations and says that the origin must be sought in the movement of the earth round the sun, the change of season, the end of the rice crop and the manuring of soil for the second crop. The connection he traces is rather remote and somewhat fantastic and I am afraid that his theory of origins will appeal to very few in these days.

On the 2nd of the bright half of Kārtika occurs a very fine festival called Bhrātrdvitiya or Yamadvitiya. The Bhavisya states: 533 'on the 2nd tithi of Kārtika bright half Yama was treated by Yamunā to a dinner in her house; therefore this tithi became declared in the world as Yamadvitiya; wise men should not take mid-day meal in their own houses but they should take food from the hands of the sister through affection, as doing so increases one's welfare or prosperity. Gifts should be made to sisters; all sisters should be honoured with golden ornaments, clothes, reception and meals; but if there be no sister, one should honour a woman whom he regards as sister (uncle's or aunt's daughter or a friend's sister).' The digests add further details. One should 534 do worship to Yama and Yamunā and to Citragupta, and brothers and sisters should offer arghya (water in token of respectful reception) to Yama. The procedure is briefly this. In the morning the sister should invite the brother, make him

533 शौकिक शुभकार स्वीकारया सुधित्वर। पती तुष्टया मूर्तिर। स्वदेहे स्वच्छू।

534 एवं च प्रसन्ना चैत्र भ्यज्जुण्या च पुरुषेऽवृत्तः। अर्थायात महामूलोऽचालये यमाय सहजः॥

533 शौकिक शुभकार स्वीकारया सुधित्वर। पती तुष्टया मूर्तिर। स्वदेहे स्वच्छू।

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take at mid-day a bath with scented water and unguents rubbed on his body; she along with the brother should worship Yama and Yamunā with arghya and offer handfuls of flowers. The arghya mantra is\(^{535}\) ‘Come, come, O Yama, son of the Sun; you that carry in your hand a noose; accept this worship offered on Bharatdvitiya and also arghya; salutation to you!’ Then two more mantras may be addressed.\(^{536}\) ‘O Dharmarāja, salutation to you, the elder brother of Yamunā; O son of the Sun, protect me along with your servants; salutation to you. Salutation to you, O Yamunā, sister of Yama and honoured by people, always confer on me favours, O daughter of the Sun, salutation to you!’ After this she serves food to her brother with the verse ‘Brother! I was born after you; partake of this pure food for pleasing Yama, particularly Yamunā’. If the sister be older than the brother she should say ‘I was born before you’. Then after the brother finishes his meal she should deck him with sandalwood paste and then herself partake of the food. Some works like the Vratarāja (pp. 78–91) present a far more elaborate procedure, which is passed over here but two matters provided for by it may be mentioned. The first is that a person before going to his sister’s house should mutter ten names of Yama (quoted in note\(^{537}\)). The second is that the sister is to worship images of Yama and of eight mythological personages (Markandeya, Bali and others) supposed to be immortal for the increase of her brother’s life.\(^{538}\) In modern times hardly any religious ceremony is performed except that residents of places near or on the banks of the Yamunā river (Jumna) bathe in the Jumna and there is a mela on the river on this day. The only thing generally done is the brother’s visiting his sister, dining at her house, light being waved before him and his making some presents to the sister.

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\(^{535}\) अर्घ्यमन्त्रपत्रुः। पर्यऽधर्मां भालू हेमान्त्यालोकलिपोध्यवेन। प्रादुर्भवितोऽतParticles: 1223
This festival of Bhrāṭrddvitiya is really an independent one, but it was probably tackeld on to the three festive days of Divālī in order to lengthen out the days of fun and joy. Sisters, when after their marriage they leave their brother’s home, may not meet for years and further the sister may have become rich and the brother a poor man or vice versa. Our ancient writers evinced a keen appreciation of the bonds of disinterested affection between brothers and sisters and set apart a day in the year for their meeting to enable them to go over their sweet memories of childhood and to re-live for a day at least their early life which had gone forever. A religious tinge was added to the festival by recalling the two mythical personalities of Yama and Yami, that figure in the famous Yama–Yaml hymn (Rg. X. 10). I should like to digress a little and strongly protest against the conclusion drawn by certain Western Sanskrit scholars that the hymn is an indication of the prevalence of the usage of the marriage of a brother and a sister among ancient Aryans. The hymn is a purely imaginative effort ‘which bodies forth the forms of things unknown’, as in the case of Rg. X. 119 where the poet imagines what Indra must have felt when treated to huge portions of Soma beverage. In Rg. X 10.10539 the sage makes it clear that in future ages something like what was delineated in his fantasy might occur (namely, sisters might do unsisterly acts). Macdonell in his ‘Vedic Mythology’ (pp. 172–173) indulges in some facile assumptions. Yama may be an Indo-Iranian divinity, but Yami does not occur in the Avesta at all, as he himself admits, but only in later Parsi writings. Therefore, what is stated in these later writings should not be foisted upon the sages of the Rgveda. He supposes that the sage in Rg. X. 10 indulges in propaganda for exonerating Yama from incest. Propaganda is well-known to Western countries in the 19th and 20th centuries A D. The Rgveda nowhere states that the human race was produced from Yama and Yaml. There is no warrant for saying that Yami is Indo-Iranian and consequently the myth of the human race being born from a brother and sister is not Indo-Iranian and Pargiter in AIHT (p. 70) follows the ball set rolling by Macdonell and others and boldly asserts that, when the Vāyu (in 93.12) says that Nahusa had six sons born of pitrkanyā, Viraja, the word pitrkanyā means ‘sister’ and Nahusa married his ‘sister or half sister’

539. आ या ता ययाद्राह त्वा यम क्रम: क्षणेष्ठासि। र इ. 10 इ.।‘Those later ages might come when sisters might do what is not sister-like.’
and that union between brother and sister was not unknown as Rgveda X. 10 about Yama and Yamī shows. One suspects the motives of a writer like Pargiter who held high judicial office in India, when he does not explain why ‘pitrkanyā’ was used and not ‘svastr’, when he pays no heed to the fact that in many places in Vāyu (72. 5, 73. 1-2, 26, 36, 40, 45, 77 74) Menā, Acchodā, Pivari, Gauh, Yaśodā, Vīrajā herself, Narmadā and Gandhakālī are spoken of as ‘pitrnām mānasi kanyā’, that Vāyu (72), Matsya (13. 2-9) and other Purāṇas speak of seven groups of pītras and set out how from the mind-born daughters of pītras several scions were born Vīrajā (described as pitrkanyā in Vāyu 93 12 which Pargiter naively renders as father’s daughter i. e. sister) is spoken of in the same Purāṇa (Vāyu 73. 45) as the ‘mind-born daughter’, of these (i. e. of Pītras) in the plural and not as ‘of the father’. Writers like Pargiter sometimes create more riddles by their so-called research than they can be said to have solved.

The Padma asserts that those who please their married sisters with presents of clothes and the like are not subject to any quarrel for a year, nor to danger from enemies. Both Bhavisyottara and Padma state ‘He who eats a meal prepared by his sister’s hand on the day on which king Yama was served in this world a meal by Yāmunā through affection secures wealth and the best of foods’.

In Vedic times and in early smṛtis like those of Manu (II. 11) and Yāj. (I 53) it was difficult for a brotherless maiden to get married (vide H of Dh vol II p 435). But from this it is a far cry to say that the Bhrātrovitiya owes its origin to this idea or practice.
CHAPTER XI

Makarasanākṛānti and Mahāśīvārātrī

Makara-Saṅkrānti. This is a very important religious observance and festival. About 70 years ago (in the author’s boyhood) it occurred on the 12th or 13th January according to the several Indian almanacs then current, but now it falls, owing to the precession of the equinoxes, on the 13th or the 14th of January in the month of Pausa. Saṅkrānti means ‘the (apparent) passage of the sun from one rāsi (sign of the Zodiac) to the next following’ and hence the rāsi in which the Sun enters is designated as the Saṅkrānti of that name. When the Sun leaves the rāsi called Dhanus and enters the Makara-rāsi that is called Makarasanaṅkrānti. The rāsis are twelve and the Saṅkrānti names with their western equivalents are given in the note. There are only twelve Saṅkrāntis even if there be an intercalary month in some year. Everyone of the twelve Saṅkrāntis was regarded as a holy day. The Matsya-purāṇa (chap 98) deals with the completion of Saṅkrānti-vrata. Briefly, it provides that on the day previous a person, whether male or female, should take food only once in the noon and on the Saṅkrānti day should brush his teeth and then take a bath with water mixed with sesame. The person should offer to a self-restrained brahmana householder three vessels containing edibles together with a cow intending them to be for Yama, Rudra and Dharma and repeat four verses one of which is as follows: “As I do not make any difference between Śiva, Viṣṇu, the Sun and Brahmā, may Śakara (Śiva) who pervades

540 षो: संकालनं राज्यं संकल्पनारिति कर्यते। झूलावालकलेष्मारमांगितं नानाविश्लेष। गाम्बरणपाणिः q by हे on काल p. 410, मेगालिङ्गम हारालाहितं कर्मण सचिन स्वरूपं गुर्जर्स्किलीभवपाराते संकल्पं अवकाश संकलित्वं पचिषती। का नि. p. 331.

541 नेश (Aries, Ram), जन्म (Taurus, Bull), दिक्षियु (Gemini, Twin), कंक्र (Cancer, Crab), सिंह (Leo, Lion), बुध (Virgo, Virgin), हुष (Libra, Balance), हरिक (Scorpio, Scorpion), बल (Sagittarius, Archer), राशि (Capricornus, Goat), बुध (Aquarius, water-carrier), मीन (Pisces, Fishes). More details will be given in the next section.

542 The whole of chap 98 of नाल्स is quoted in त्रायस्करित (on अद्वं pp. 432-435).
the Universe be always a bestower of welfare on me!". The person should make, if able, further gifts of ornaments, a bedstead and golden jars (two) to the brāhmaṇas; but, if poor, should offer only fruits to the brāhmaṇa. Then he should take his meal but without oil and should feed others according to his ability. Women also should perform this vṛata. Great merit was attached to a bath in the Ganges on a sankrānti, on an eclipse and on New and Full moon, as such a man reached the world of Brahmā. A bath with ordinary water (not heated) was obligatory (muṭṭa) on every sankrānti, since the Devipurāṇa declared: "the man who would not take a bath on the holy day of Sankrānti would be for seven lives diseased and poor; whatever offerings are made to gods and pitrās by man on sankrānti are returned to them by the Sun again in several future lives".

It may be stated that in ancient texts the entrance of the Sun alone in a rāśi is not regarded as holy time, but the entrance of all planets in a naksatra or rāśi was deemed to be a holy time. Hemādri (on Kāla p. 437) and the Kālanirmaya (p. 345) quote three verses specifying the holy times (punya-kāla) of the passage of the Sun and planets as follows: in the case of the Sun the punya-kāla is 16 ghatikās before and after the moment of the Sankrānti; for the moon it is one ghati and thirteen pālas on both sides, for Mars four ghatikās and one pala, for Mercury three ghatikās and 14 pālas, for Jupiter four...

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543. The universe is the bestower of welfare on me!

544. Hemādri (on Kāla p. 437) and the Kālanirmaya (p. 345) quote three verses specifying the holy times (punya-kāla) of the passage of the Sun and planets as follows: in the case of the Sun the punya-kāla is 16 ghatikās before and after the moment of the Sankrānti; for the moon it is one ghati and thirteen pālas on both sides, for Mars four ghatikās and one pala, for Mercury three ghatikās and 14 pālas, for Jupiter four.

545. Both verses occur in the first verse from the Rajagāthā. Both verses occur in the first verse from the first verse of the Kālanirmaya. Both verses occur in the first verse from the first verse of the Kālanirmaya. Both verses occur in the first verse from the first verse of the Kālanirmaya. Both verses occur in the first verse from the first verse of the Kālanirmaya.

546. There is a unique grant on Jupiter's entrance into Vṛabhā (Taurus) in the Lucknow Museum plate of Kitupaḷa in Vikrama year 1167 (11th February 1111 A.D.) in L. I. VII. p. 93. There are many grants...
ghatkäs and 37 palas, for Venus four ghatikäs and one pala, for Saturn 32 ghatikäs and 7 palas.

Though the planets also have sankrāntis, later writers hold that the word sankrit by itself means only Ravi-sankriti, as stated by the Smṛti-kaustubha p. 531.\(^549\)

The twelve Sankrāntis in the year are grouped into four classes, viz. there are two ayanā sankrāntis (that is Makara-sankrānti from which udagayana starts and Karkata-sankrānti from which Daksināyana starts), two Visuva sankrāntis (that is, Mēsa and Tulā sankrānti when the day and night are equal in length), the four sankrāntis called Sadasiti or Sadasiti-mukha (i.e., Mithunā, Kanyā, Dhanuś, and Mīna) and Visnupadī or Visnupada (that is, Vṛśabhā, Simha, Vṛśāṅka and Kumbha)\(^550\).

Sankrānti gradually came to be deified and the Devipurāṇa identified it with Durgā herself. The Devipurāṇa says ‘Devi is

\[\begin{align*}
\text{Continued from last page}
\end{align*}\]

made on the Sun’s sankrānta. For example, vide E. I vol. VII. p. 85 (Kahla plate of Kālacuri Sodhadeva, grant being made on 24th December 1077 A.D., E. I. XII p. 142 (Nīlgunda plates of western Cālukya king Vikramādiya VI in 1087 A.D.), both on उपराजस्वलक्षणोति, E. I. XIV p 324 (grant of village in honour of Buddha on Visuva sankrānti to a bhāmana by Mahāpāla I king of Bengal).

\(^549\) सर्वप्राणो राजापतसोक्तकम्मकर्माविचारिणो सक्क्रांतिकाल च सक्क्रांतिः धुरप्
कालशु च वीणोद्विकारं क्षुद्रात्मद्विकारं।

\(^550\) एवंसिद्धांकारा. III. 23-24 (p. 9) defines these ‘सेवदारोऽ सिद्धकृत
पश्चादिहिन्दुष डालीकिषिणेऽः।

Some words require explanation. अखा = ब्रह्म, श्री = गुप्त, देव = सिद्ध, श्री = वल्लभ, श्री = वल्लभ, तीर्थ = वल्लभ, यशस् = श्रीकर्मेनर (कर्म = lord of the south), ख्र = नवक, अह = श्री, तीर्थ = (one holding a balance) = वल्लभ. Similar verses are quoted by ए (on कादं p 408) from वल्लभ, which are quoted as from एकादिएक्ष्येष्य by दिन. p. 332 Some of these verses of वल्लभ are the same in अनिश्चित as quoted by य. किं श की p. 204. The तुलामणि (Annals BORI, vol. XXXVI, p 338 verse 275) defines श्रीसिद्ध and श्रीसिद्ध. For mention of Sadasīmukha-saṅkṛānti in an epigraphic record, vide Canarese Ins of Devagiri Yādava kung Mahādeva in 581 = Sunday 27th May 1263 A.D.) in I. A. vol. 25 p. 346.
all-pervading on account of the division into very small and large parts in the form of year, ayana, season, month, fortnight, day and the like. Devi bestows rewards in accordance with the divisions into meritorious and sinful (actions). Even one act done at that time (of Sankranti) yields results multiplied crore of times. From dharma (righteous acts) increase life, kingdom, progeny, happiness and the like, from adharma (unrighteous conduct) spring diseases, sorrows and the like; whatever is donated and whatever japa is performed near (i.e. at the time of) Visvuta (Maha and Tula) sankrantis and at the ayana (Makara and Karkata sankrantis) becomes inexhaustible; the same holds good about Visvupada and Sadasiti-mukha.

The exact moment of time when the sun leaves one rasi and enters the next following rasi is impossible of being marked by the eyes of flesh (ordinary human eyes). Therefore thirty ghatikas before and after the moment of Sankranti are said to be the time.

In order to convey how infinitesimally small is the time of the Sun's entrance into a rasi after leaving another the Devi-purana has the following: "thirtieth part of the time taken by the throb of the eye of a man sitting happily at ease is called 'tatra'; one hundredth part of 'tatra' is called 'truti'; one hundredth part of 'truti' is the (duration of) time of the sun's..."
Proper time for rites on sankranti

passage (from one rasi into another). As it is not possible to perform on such an infinitesimally small point of time the rites prescribed for performance on sankranti, one has to accept periods of time near this moment as the proper time. The first rule is that the nearer the ghatikas are to the time of actual entrance the holier they are. Therefore it is laid down that in sankranti the punyatama-kāla (hottest time) is sevenfold viz. three, four, five, seven, eight, nine or twelve ghatikas; during those periods real merit is accumulated. If one cannot perform the prescribed rites within these limits thirty ghatikas are permitted as the highest limit in the texts for the punyatāla (holy time) for all sankrantis except Sadaśīti (in which the maximum punyatāla is 60 ghatikas) and Visnupadi (where it is 16 ghatikas before and after).

Each of these twelve sankrantis in the year is seven-fold (i.e. has seven different names) according as it occurs on a particular week day or in conjunction with certain classes of nakṣatras. The seven names are: Māndā, Mandākini, Dhvānākṣi, Ghorā, Mahodari, Rākṣaṣi, and Miśritā. A sankranti (such as Mēsa or Karka or Makara) is called Ghorā if it occurs on Sunday, Dhvānākṣi on Monday, Mahodari on Tuesday, Mandākini on Wednesday, Māndā on Thursday, Miśritā on Friday and Rākṣaṣi on Saturday. Again, a sankranti, (like Mēsa or Karka and so on) is called respectively Māndā, Mandākini, Dhvānākṣi Ghorā, Mahodari, Rākṣaṣi, Miśritā according as it commences respectively on nakṣatras called dhrūva, mrdū, kṣipra, ugra.

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554. या ता संज्ञिष्ठा नाथदत्तात्रयः पुण्यतमः स्वरूपः। साक्षरः q. by हे, on कालः p. 420. का नि p 334 (ascribes to वेदवस), त त p. 144 (ascribes to वेदवस); स म. p. 137 (साक्षरः).

555 सिद्धात्मकादलितस्यावस्या यव त करणेष दशिका सत्त्वत्सुधा गर्वनिर्वाणः। नामितीया q. by हे on कालः p. 409, का, नि p. 613, त त p. 341 (reads निन्तः); त्य के कौ p. 208, सत्त्वा means सत्त्वा दशिका and गर्वनिर्वाण means 'undoubtedly' or दशिका पद्धतिः as दशिका विशिष्टताः explains in नामितीया p. 560.

556. नेतृविधौ निमित्तोहिष्ठिणि संनिश्चितपद्धिकारानुसारानासनये संत्त्वदुष्टिः। प्रतिद्वन्द्विंशितमयुक्तमपि दशिका विशिष्टताः। न्यायसिद्धिः। विद्यार्ज्जुः महात्वकाण्डः स धवायः। पुण्यायाभिः श्रावणमध्यमभिः। महात्वमदयिः। वैदिकः के सि p. 334.

557. समवत तत ज्योतिःन्यून्य एकोषिष्ठं जालेण जालेण। मद्य नद्यसे भ्रातुपतिः वीरयं वीरयं। महात्मा निदित्तः मोक्षिः संधिकाळे। संधायं हुः। गुरुं ध्वनिः द्विधेऽवधी भूतकोष्टाः। संधायं हुः। महात्मा निदित्तः मोक्षिः संधिकाळे। वैदिकः q. by हे, (on कालः) p 408-409, का नि pp 340-341 (only the first 3 verses); स म. p 137, दप्तरः (वेदवस) p. 360 quotes the first 3 verses.
cara, krūra, miśrita

Vide note below\textsuperscript{558} for the naksatras falling under these 7 groups: It is further provided that the ghatikās from two (or three) to twelve said to be the holiest times (in note 555 above) are to be taken as respectively referring to the seven kinds of sankrānti i.e. two or three ghatikās is the holiest time in Mandā sankrānti, four ghatikās in Mandakini sankrānti and so on. It is laid down that Mandā sankrānti is beneficial to brahmanas, Mandakini to kṣatrayas, Dhvānksi to vaiśyas, Ghorā to südras, Mahodari to thieves, Rākṣast brings success to vendors of liquor and Miśrita increases the (profit of the) avocations of Cāndalas, Pukkasses, of those whose business is of a terrible nature and of all craftsmen (vide Homādri on Kāla pp 409–410 and Varsakriyā-kaumudī p 210 quoting Devipurūṇa).

There is some conflict on the question of the general rule about the extent of punyākāla on a sankrānti. Sātākha,\textsuperscript{559} Jābila and Marotol prescribe the sixteen ghatikās before and after the moment of Sankrānti as the punyākāla for the performance of the religious acts prescribed on Sankrānti: On the other hand, the Devipurūṇa\textsuperscript{560} and Vasistha lay down fifteen ghatikās each before and after sankrānti as the punyākāla. This conflict is removed in various ways. One is to hold that the Devipurūṇa is not restrictive but what it means is only this that lesser limits are meant to indicate that greater merit results by

\textsuperscript{558} The 27 or 28 vedas are arranged in 7 groups as follows.—

\textsuperscript{559} Shaṅkara Hanumāṇa, Aśvīṣa, Jñānaśāstra, and Mārtanda

\textsuperscript{560} Astottarāsāhasrī by Saivāntara. "In respect of sacrifices prescribed for the day of Mahākāla, the last verse is to be observed."SHAŚI: The last verse is to be observed by those who observe the last verse of the Śatapatha Brahmaṇa (on sacrifice) with Śatapatha Brahmanas and Aṣṭottarāsāhasrī (by Saivāntara)."
their observance. Another explanation was to hold that the limit of 16 ghatikas applied to sankrantis called Visnopadi.

A sankranti may take place by day or at night. If Sankranti occurs by day that whole day is punyakala. If Sankranti occurs by night, lengthy and complicated discussions occur in Hemadri, Madhava and others. One rule evolved is that in ten sankrantis excluding Makara and Karkata sankrantis the punyakala is by day when those sankrantis occur by night.

Several exceptions are engrafted on the general rule about 15 or 16 ghatikas before and after a sankranti being the punyakala. Therefore, several works like the Tithitattva (pp. 144-145) and Dharmaśindhu (pp 2-3) give brief final conclusions on this topic. I summarize the conclusions of the latter work. On the Sun's passage in Mēsa and Tūla the punyakala is fifteen ghatikas before and after S (some say ten ghatikas); in Vṛṣabhā, Simha, Vṛścika, Kumbha S, P is sixteen gh. before S; in Mithuna S, Kanya, Dhanus and Mina S, P is 16 gh. after S; in Karkata S, P is thirty gh. after S; in Makara S, P is forty gh. after S. If Sankranti occurs by day when a period of two ghatikas or less only remains before the close of the day then in the case of Mithuna, Kanya, Dhanus, Mina and also Makara sankrantis P is before S for the gh. specified above against each; if S occurs in the morning at a period of two gh. or less from sunrise then in Vṛṣabhā, Simha, Vṛścika, Kumbha and also Karkata S, P is after S for the period specified above. If S occurs at night but before midnight, P is latter half of the daytime before the S; if S occurs at midnight or later than midnight but in the night, P is on two days viz the latter half of the daytime before S and the first half of the day after S; this applies to all S except Makara and Karkata. When Uttarāyana begins in Makara in the night P is the day after S and if S begins in Karkata at night P is the day prior; if Makara S occurs at evening twilight (i.e. during three ghatikas after sunset) then P is on the previous day; if Karka S occurs in morning twilight (i.e. during three gh. before sunrise) then P is on the day following the S.

This discussion about the punyakala is necessary because a bath is to be taken and gifts are to be made during that time in order to secure the full merit thereof. The general rule is that a

560 a. In this summary S. stands for Sankranti or Śānkṛṇtis, gh. for ghatikā, P. for punyakāla.
bath is not to be taken and a gift is not to be made at night. Parāśara\textsuperscript{561} says 'a bath by day purified by the rays of the Sun is commended; bathing at night is not commended except on seeing an eclipse'. The Vīṣṇudharmasūtra says the same. But several exceptions were recognized. The Bhavyaparāśara\textsuperscript{562} provides 'one should not take a bath at night and particularly should not make a gift at night, but a bath and a gift may be made at night on proper occasions. A gift at night is commended in an eclipse, marriage, sankrānti, pilgrimage, on death, on the birth of a child and at (before sitting down for) hearing uṣhāka (Mahābhārata)'. Gobhila\textsuperscript{563} provides 'people may baths and make gifts at night in eclipses, sankrāntis, marriage, in distress (or death) and on the birth of a child and in vratas undertaken for a desired object'. A bath is therefore obligatory on every sankrānti and particularly in Makara-sankrānti. There are special recommendations about gifts in Hemādra on Kāla (pp. 414–419) which are taken by him from Vīṣṇumāitra and which are borrowed by Nīrnayasindhu (pp. 4–5), Samayamayākha (pp 143–144) and others which are as follows: gift of ram on Mēṣa, of cows on Vṛṣabha, of clothes, food and drinks on Mithuna, of gṛhadhenu on Karkata, of a conveyance with some gold on Simha, of clothes and cows on Kanyā, of different kinds of grains and seeds on Tula, of Vṛśalika of clothes and houses, of Dhanus of clothes and conveyances, on Makara.

\textsuperscript{561} विषयकर्षणे पूर्ते विषय ज्ञाने महस्तिं. अभयसत सन्धि ज्ञाने राहस्यमेव दर्शनात्। पारशरादि ॥ 20 श्रृण्यत् यद। पद 120 जिम नरमेल्स। भृगुवधेने मद्यमये। न राजे राहस्यकर्षणे। विषयकर्षणे 64 6

\textsuperscript{562} राष्ट्र ज्ञानः कुर्विन्द दर्श ज्ञेय विषयते। वैविषयिकः च कुर्विन्द ज्ञानः दर्श च दर्शति।।

\textsuperscript{563} गोभिलः ज्ञानः कुर्विन्द दर्श ज्ञेय विषयते। वैविषयिकः च कुर्विन्द ज्ञानः दर्श च दर्शति॥

\textsuperscript{564} For 'gṛhadhenu', vide H of Dh vol. II p. 880. As regards gift on Simha there are various readings; S N. reads 'gift of chatra' (umbrella), while S M. reads 'gift of pātra' (vessel). For 'tuladhenu' vide H of Dh. vol. II p. 880.
of wood and fire, on Kumbha of cows, water and grass, on Mina of fresh flowers. Special gifts are required to be made on Makarasankranti. The Skanda 565 says 'He who donates tila-dhenu on Uttarayana (i.e. Makarasankranti) secures all objects and obtains the highest happiness.' The Viṣṇudharmottara provides 'the gift of garments on Uttarayana yields great reward (merit). A man becomes free from diseases by donating sesame and a draught bull'. The Śivarahasya declares that Śiva after he performed the Gosava sacrifice created sesame on Makara-sankranti for the gratification of all men and provides 'men should bathe in water in which sesame are mixed and one should rub one's body with sesame; tarpaya of gods and pitra should be made with water in which sesame have been put; sesame should be given to brāhmaṇas on Uttarayana sankranti; one should eat sesame and perform homa with them; those who perform homa with sesame and honour brāhmaṇas shine in the heaven (as stars) like those who donate a thousand cows; auspicious lamps fed with oil of sesame should be lighted in Śiva temples and a brāhmaṇa should worship God (Śiva) with grains of rice and sesame'. The Kālikā-purāṇa (q. by Hemāri on Kāla p. 413 and Kṛtyakalpao, Naiyata, pp. 366–67) provides: 'one should place on the top of (the linga emblem of) God (Śiva) the five jewels viz gold, diamond, sapphire, ruby and pearl; but if a man has none of these he may place in Uttarayana on the top of the linga gold one566 karṣa or half karṣa in weight; he should worship with plenty of ghee prepared from cow's milk and should donate ghee and a blanket after washing and pressing it; he should give condiments and a dinner to brāhmaṇas and ascetics and honour them with dākṣipā'.

565. Śivāya. वर्षी विलागी राजय द्रास्तोरापणे. सर्वो वामानमानानि विन्द्येति धर्म हुस्तद्विष्णु विष्णुपर्वतारे. उच्चे वर्षे विना बश्याण्य भावाणि। विन्द्यपर्वतस्त्रावाह वस्त्र देवी गद्यवे। सठिकम्. वर्ष नकसत्काली आहुरी गोत्रेषु ज्वेशु। विन्द्यपर्वतानामस्ववर्ष महेन्द्रियान्. वस्त्रार्पणं विष्णुपर्वतानां। विन्द्यपर्वत सहर्षमाणं हिंदूचयनम्। विन्द्यपर्वत् महेन्द्रियानं हिंदूचयनम् तथा विन्द्य। वस्त्रार्पणं सहर्षमाणं हिंदूचयनम्। विन्द्यपर्वत महेन्द्रियानं हिंदूचयनम् तथा विन्द्य। वस्त्रार्पणं सहर्षमाणं हिंदूचयनम्।

566. Karṣa is a weight of gold or silver equal to 16 māgas=80 raktikās i.e. about 176 grains.
greet each other by giving articles from simple sesame and jaggery to artistic sugared preparations of sesame coloured with saffron and go about saying ‘take these sesame and jaggery and speak sweet words’ (in Marathi)

The importance of tilas (sesame) is brought out in the following: A person who uses sesame in six ways does not sink (is not unsuccessful or unlucky) i.e. who rubs his body with sesame, who bathes with sesame, who is pure and always offers water mixed with sesame (to his deceased ancestors), and who offers sesame into fire, who makes a gift of sesame and who eats sesame.

Gifts are made in these days on Makarasankranti, but mostly by women. They honour priests by donating vessels (of clay, copper or brass) containing several things such as betelnuts and coins and also invite their women friends and distribute among them earthen vessels containing red powder, pieces of turmeric, betelnut and also separately several other things such as sugarcane stalks. In south India there is a festival called Pongal which corresponds with the Makarasankranti observed in Northern and Western India, Pongal being the first day of the Tamil year. This South Indian festival lasts for three days.

According to the modern astronomical calculations, the winter solstices occurs on 21st December and on that day commences the Sun’s apparent march towards the north. But in India people who follow the almanacs based on the ancient methods and data think that the Sun’s march towards the north takes place on the 14th of January. They are thus about twenty three days behind the correct Makarasankranti owing to the precession of the equinoxes. This fact was recognized even in the medieval Dharmaśāstra works For example, Hemadri.

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572 तिलोकारी सिद्धार्थी वैष्णविन्य तिलोकारी। धीर ओल च ऋषि च शरीरकी 
 नामवीरति । ह्यान्त्यः क्र। या. वि वे प 344, क र प 540 (without name), क वि 
 श्री. प 560 (reads तिलोकारी सिद्धार्थी तिलोकारी। तिलोका सिद्धार्थी)।

573. The word ‘Pongal’ is derived from a Tamil word meaning ‘is it boiling or is it being cooked?’

574. अपनाकाहस्यनेन काँडोव ् च खोडव ् भेसु। पुणकंदिनेन पुरों पानन्यन हटिव।
ध्वज शंकराचाणाः। खुंडस्तु विभावयुः। अपपार्यः। अमर्कोर्वेतत्वकृतिवेतत्व सशह। 
सूर्यव भोजनकाल गारिता। स्थिरेन्द्रवाचार्याना। स्वरूपसस्तिंसीति सत्य ावस्मितीर्गतत्वमिति।
तत्तत्तिप्रयः। तांक्तोडेष्विनिधिविपरीतैः। गुणपताकारी भावि। तत्तवस्य स्वस्मितिमिति तत्तिप्रयः।

(Continued on next page)
Sankranti day and precession

says that twelve days before the (popular) day of a sankranti, the real punyakāla occurs and therefore gifts and the like prescribed on the occasion of sankranti should also be performed on the day twelve days prior to the popular sankranti day.

The origin of the observances of Makarasankranti cannot be very ancient. The Sun's apparent northward march for six months has been mentioned in Brāhmaṇa and Upanisad texts at least a thousand years before Christ. For example, the Śatapatha Br. states 'That half moon which increases represents the gods and that which decreases represents the fathers. The day represents the gods and the night represents the fathers. And further, the forenoon represents the gods and the afternoon the fathers ... Now when he (the sun) moves northwards then he is among the gods, then he guards the gods; and when he moves southwards then he is among the fathers, then he guards the fathers.' The Chāndogya-Upanisad contains a reference to the Sun's passage to the north during six months in the words 'from light to day, from day to the bright half of the month, from the bright half of the month to the six months during which the sun goes towards the north, from the months to the year, from the year to the Sun &c.' But here the word udag-ayana is not expressly employed. The word 'ayana' occurs in the Rgveda III 33.7 (āyannāpo ayanam-īchamānāḥ) 'the waters seeking a passage went rushing.' Here 'ayana' has the etymological sense of 'passage' or 'place'. But in the gṛhyaśūtras the word 'udagayana' in the sense of the sun's northward passage occurs.

(Continued from last page)

575 य एवापुर्वत्तिद्विधानं स देवा चैवप्रकीर्तिते स चित्तेऽख्यते देवा पावित्र चित्तुः पुरीक्रो देवा अन्तराकः विदति । .. स च चेतृव्यासति व्रेणेन ततो नवति वेदांकामिनी चोपायति । यज्ञ वृक्षाक्षिति विदतु तवह भवति । .. स चेतृव्यासति वर्धनी आद्वशी। उपस्य प. 1.3 1, 3 and 4. The वृक्षाक्षिति-भाष्यम् 19. 3 also has a striking passage 'स वष्णुसा- धुरुविक्रिया तिको वृक्षाक्षिति-व्यक्ते वसल्लि वैपुत्रीणेनाहा चतवयानम्।' 2. 576 अक्षिपूर्वक्तर्स्यापूर्वपूर्वसनात्मापुर्वमपायसाधाराय-प्रदक्षिपति मासालक्ष मासेः: संक्षर संप्रत्यावालिंय ... चत. ०. IV. 15. 5 and V. 10 1-2.
Á́śvaláyana-grhíya\textsuperscript{577} prescribes the auspicious times for certain domestic rites as follows: ‘in the northward passage of the sun, in the bright half of a month and on an auspicious nakṣatra, cauti (child’s tonsure), upanayana, godāma and marriage may be celebrated; according to some teachers a marriage may be celebrated at all times (not necessarily in northward passage of the sun &c.).’ But here no rāśi name appears in Jaimini VI. 8. 23 it is provided that rites for gods are to be performed in the northward passage of the sun, some day in the bright half of the month and on an auspicious day. As a matter of fact, none of the ancient Śrauta, Grhíya or Dharmasūtras mentions any rāśis or prescribes any auspicious or inauspicious times concerned with rāśis but only times in relation to nakṣatras. Some people try to interpret the words ‘sustha indau’ (when the moon is well placed i.e. auspicious) in Yaj. I 80 as referring to rāśis, but they forget or ignore the fact that the earliest extant commentator of Yajñavalkya, Viśārūpa, explains those words as referring to nakṣatras and not to rāśis. The subject about the introduction of rāśis will be briefly discussed in the next section on Kāla and Muhūrta. As udāgayana had already been regarded for many centuries as an auspicious period, naturally Makarasankrānti from which the northward passage of the Sun starts became a very sacred day, when the rāśi system was introduced. Why so much importance was attached to sesame on this Makarasankrānti day it is difficult to say. Probably in view of the cold prevailing at the time of the beginning of uttarāyana an oily substance like sesame easily available and of great food value was selected. In any case the observances and festival of Makarasankrānti do not appear to be much older than the beginning of the Christian era.

In modern pāricāngaśas, Makarasankrānti, being deemed to be a deity, several curious matters are added, viz. sankrānti rides on some vāhana (principal vehicle or draught animal such as an elephant) and an upavāhana (as ancillary vehicle), she wears a garment either dark, white or red or of some other colour, she is supposed to carry a weapon (such as a bow or javelin),

\textsuperscript{577} उदयन माधृपुर्विनापीते कर्पणे च बहुवे जीविकानापममार्गतिकारं । सर्व- 

cामदेशस्य निवर्त्त । अन्य ॥ ३ ४ १ २. दर्पणा अरुपंपर्विनापीते कुन्यदेवे क्षतर्यों पार्थि युक्तिप्रवाहे तदास्मात्तत्त्वह्य स्पश्च ॥ उदयन- 

पूर्वसन्धि-पुगांसे श्रेष्ठानि स्वयंस्वंस्वसंपादनवाहनानि । वै ॥ VI. 8. 23 तद्राम ॥ I. 1 2 

is almost the same उदयन आरुपप्रभुपां युगान्तः ज्वालिक्ष मार्गतिकारं । वै. VI. 8. 23 The above I. 1 2 

is almost the same उदयन आरुपप्रभुपां युगान्तः ज्वालिक्ष मार्गतिकारं ।
she applies a tilaka of some substance (like lac, gokroona), she is either young, middle-aged or old, her posture (sitting, standing &c.) is mentioned, the flower she holds, the food she eats, the ornament she wears—these are mentioned, her two names (out of the seven mentioned above on p. 215 note 557 based on the week day and the nakshatra on which sankranti takes place) are specified, she is supposed to come from one direction (east or the like), to proceed to another (such as the west &c.) and to cast a glance at a third direction; then her bodily form is described such as drooping lips, long nose, with nine arms (or the like). And the prognostications are as follows: whatever things Sankranti accepts, their prices rise or they are destroyed and whatever she glances at is ruined; happy are the people in the direction from which she comes and unhappy are those in the direction she goes.

Mahāśivarātri: The 14th tithi of the dark half of a month is called Śivarātri, but the 14th of the dark half in Magha (or in Phalguna according to the pūrṇimāṇa reckoning) is the Śivarātri par excellence and is often designated Mahāśivarātri.

The Garudapurāṇa I. 134, Skanda I. 1. 39, Padma VI. 240; Agni 193 contain the Māhātmya of the Śivarātri on the 14th of the dark half of Magha. Though some details differ, in all these the main outlines are the same.

All these praise Śivarātri-vrata highly. When after 578 observing a fast on that day, Śiva is worshipped with bula leaves and jāgara for the whole night is observed, Śiva saves the man from hell and bestows enjoyment of happiness and moksa and the man becomes like Śiva himself. Gifts, sacrifices, austerities, pilgrimages and observances of vratas are not equal to even one ten-millionth part of Śivarātri.

The story that illustrates this extremely exaggerated praise of Śivarātri in the Garudapurāṇa seems to be the elder of the three and therefore it is briefly set out here. There was a king of nīṣīdas named Sundarasenaka on Mount Abu, who went out

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578. भाषकालस्योत्ते स्त्रुष्यो या च चादायवी। सर्वं ज्ञातांदुहृतं दुभिविद्युष्किन्तिः।
कोशिः दुभिविद्युष्किन्तिः सवरःचासारंश्च। गद्ध इ 124 2-3, भाषका ...चादायवी।
कित्वर्जितिविवेशमेवर्गभवाभिविवेशं। ज्ञाताम बृहतं च तत्त्वं ज्ञानांर्घ्यं भल्लुत्येति
थोर्जिनं श्च चतुर विगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुणविगुণ
to a forest for hunting with his dog. He bagged no animal and being oppressed by hunger and thirst he remained awake the whole night on the bank of a tank in a thicket of trees. Underneath a bilva tree there was a Śivalinga and in an effort to keep his body at ease he threw down leaves of the bilva tree which fell on the top of the linga without his knowing it. In order to put down dust he (took water from the tank and) splashed it so that it fell on the linga and one of his arrows fell down from his hands on the linga through inadvertence which he took from the linga by falling on his knees before the linga. In this way he unconsciously bathed the linga, touched it, worshipped it (with bilva leaves) and kept awake the whole night. In the morning he came back to his house and partook of food given by his wife. When he died in course of time he was seized by the myrmidons of Yama, when Śiva’s attendants fought with them and liberated him and he became a sinless attendant of Śiva together with his dog. In this way he collected merit without knowing it; if a person does with Sahā full knowledge (what the nāsa did without knowing) the merit is inexhaustible. The Agnipurāṇa expressly mentions the hunter Sundarasena. The whole chapter of Garuda is quoted in the Varsakriyā-kaumudi pp. 512–513. The story in the Skanda is more elaborate. There it is a wicked Kṛūta named Cunda who killed fish by catching them in his nets and killed also many animals and birds. He had a wife who matched him in his cruelty. Thus passed many years. One day he ascended a bilva tree taking water in a quiver desirous of killing a wild boar and passed the whole night without sleep keeping a watch and cast down many bilva leaves which fell on a linga at the bottom of the bilva tree. He also rinsed his mouth with water from the quiver, that fell on the linga. In this way he worshipped Śiva in all ways, viz he bathed (snapana) the linga with water, he worshipped linga with numberless bilva leaves and he kept awake the whole night and was without food that day. He alighted from the tree and began, after reaching the tank, to catch fish. Because he did not return home that night, his wife went without food and water and passed that night in anxiety. In the morning she came to that forest with some food for her husband and seeing her husband on the other side of a river, she placed the food on the river bank and began to
cross the river. They both bathed in the river, but before the kirāṭa could reach the food a dog came there and ate all the food. When the wife wanted to kill the dog the kirāṭa whose heart was softened persuaded his wife to desist from killing the dog. By that time it was noon (on amāvāsyā) and Śiva’s attendants came there to take both the husband and wife as he had worshipped (though unknowingly) the linga and as both had fasted on 14th. The kirāṭa and his wife reached Śivaloka. The Padmapurāṇa (VI. 340. 32 ff) weaves, as the Skanda does, its story round a nisāda.

There is a conflict of views about what the chief thing is in Śivarātri is. The Tithitattva holds that a fast is the principal thing in Śivarātri and relies on the words of Śankara. ‘On that tithi (Śivarātri) I am not so pleased with bath (of the linga) nor with clothes (offered to the linga) nor with incense nor by worship nor with the offering of flowers as I am pleased by a fast’. On the other hand, Hemādri and Mādhava hold that Śivarātri means fast, worship and jāgara and all the three are apprehended as principal and quote passages from the Skandapurāṇa and Nāgarakhaṇḍa in support. ‘That man who observes a fast on Śivarātri for twelve years and who keeps awake (in dance and music) before me the whole night would reach heaven. That man, who worships Śiva and performs jāgara on the 14th, would not thereafter taste milk at mother’s breast (i.e. would not be born again); the nisāda, unknowingly worshipping a self-existent linga, observing a fast and jāgara, became free from sin and attained the position of the attendant of Śiva’.

581. अस्वाभाविकचतुष्टयं माननुष्ठवति न माननुष्ठवति न धृत्रेऽन न चार्चयचर्चा। तुभ्यमिति न तथा

582 उपाध्यायीकरणं मत्सरं विविधां, उपस्थती जागरणं पुजा च। ... वैद्यवर्तिपालपरमपरेषां साधृयं एवादिशुष्। का. नि. pp. 290-291. Vide हे. od काद p. 303 'विद्वानसि व विज्ञानसि व शास्त्रसिद्धांचसि व सुदर्शनं।' and हे वि p 253. वेदान्तलिपिः occurs in ब्राह्मण IV. 11-23, which forms the basis of श्रीकृष्णवृत्त I. 2. 24-32

583. तथ्य च सहस्वरुपं च। एवं द्वादशमी भौगित्तिविद्यापियन। चो नां जागरणेपार्थि महाः स्वेयंवेदैव। हिंदैः च पूजनिवला चो जागरति च बाहुबलीरी। मातृयौ सत्त्वसंवाद्वा न जोश्वेत च न काव्यवल्लक। श्रवणसिद्धांस्यां श्रवणसिद्धां च पुरस्त्र। उजागरं। ज्ञानं कर्तिविषयं विविधाषी गणयति नतः। हे (वा काद) pp. 309-310 The verse ‘सिंहे च ... काृष्णव’. is q. by काृष्ण. नि p. 289, स. म. p. 101.
In the Kalanirnaya there is a lengthy discussion on the question whether the word ‘Śivarātrī’ is used in a conventional sense (viz. a particular tithi) or in an etymological sense (every night on which some observance relating to Śiva is performed), or a metaphorical sense (viz. a vrata, though the word expresses a tithi) or a yogi śādha sense i.e. etymological cum conventional like the word pānkaya (lotus). The conclusion established is that the word Śivarātrī is yogarūḍha like the word pānkaya (lotus), which does spring from mud (so far the sense is etymological) but which is confined to only one thing viz lotus (so far there is rūḍhi or convention) and does not apply to a frog.

Śivarātrivrata is both nitya (obligatory) and lāmśya (optional). It is nitya because there are passages which lay down that sun follows if a man does not perform it; ‘the being that does not worship with devotion Rudra who is the lord of three worlds wanders through thousands of future lives’. Besides, there are verses which lay down that the vrata should be performed every year: ‘O great goddess! a man and a chaste woman should every year worship Mahādeva with devotion on Śivarātrī’. This vrata is optional because the texts provide the rewards of performing this vrata. For example, vide p. 85 above and p. 86 above for the maxim of samyoga-purāṇitva.

This vrata according to the Īśānasamhitā can be performed by all human beings. ‘The Śivarātrivrata destroys all
sins and confers enjoyment of happiness and moksa (final liberation) on all human beings including cāndalas'.

The Ṣaṅgasamhitā provides: a devotee of Viṣṇu or Śiva or of another god, if he gives up Śivarātri, destroys all the fruits of his worship (of the deity to whom he is devoted). Everyone who performs this vrata has to observe certain restrictions, viz. non-injury, truthfulness, freedom from anger, celibacy, compassion, forbearance and he has to be calm in mind, devoid of fits of passion and has to perform austerities and he should be free from malice; knowledge of this vrata should be imparted to such a one provided he follows his preceptor; if one imparts it otherwise, one goes to hell.

The proper time for this vrata is night, since, as stated in the Skanda, 'goblins, the Śaktis and Śiva (who wields the trident) move about at night and therefore these are to be worshipped at that time on caturdaśī.' The Skanda provides 'A fast should be observed on that caturdaśī of the dark half that is joined to niṣṭha (i.e. that exists at that time); that tithi is the best and leads to companionship with Śiva'. Hemādri quotes Nāgarakṛta as follows: on the 14th of the dark half of Māgha I shall go in the Kaliyuga on the surface of the earth at night and not by day. I shall undoubtedly transfer myself to all lingas, whether movable or permanently fixed, for the removal of the sins committed in the (preceding) year; therefore the man who offers worship to me at night with these mantras will be free from sin'. In the Ṣaṅgasamhitā it is said 'The first God (Śiva) appeared in the form of Śivalinga, whose refulgence was equal to that of a crore of suns, on the 14th of Māgha dark half. The tithi to be accepted for the Śivarātri

588. अहि सत्यवस्मकोपि ब्रह्मबल्ले तुष्य क्रम | शान्ताय शृंगारेयं तस्यी क्ष्रयुपकः ||
सर्वे दैयंनदिति देवि छलापान्तूरूरी पदि। अन्यथा परे बुधवारिः स सवा निर्ति क्ष्रयुपकः || का. मि. p. 390

589 अद एव सितम्भवेः राविशालवेणुपथार भवन्तुयाय || नित्य आमिनि श्रवानि श्रवयोः। शृंगाराय। आलक्षणां चतुर्दशानं सत्र वामोपने भवेत्। हे on काल p 304; vide का. मि. p. 298.

590 नित्यावस्मक पत्र दु छलापान्तूरूरूरी चतुर्दशाः। उपोषणा सा तिमयोः भृद्धा तित्रन्यासाधत्रेषु कारनिः || शरण 1. 1. 53, 82, Vide note 302 for नित्यावस्मक एव श्रवानि.

591. साममालपः श्रवणां चतुर्दशां छलापान्तूरूरी || अद्य चास्मानि छलापान्तूरू चार्जूच नै श्रवणां छलापान्तूरूरी कारणिः || शवानां नित्यावस्मकः छलापान्तूरूरूर || सर्वसाधनाः हि ने पूजाः च वाक्षपत्याः मानसः || सर्वसाधनाः हि ने सर्वसाधनाः नित्यावस्मकः स भविषयाः || शास्त्रीयाः p. by हे। (on काल p. 304).
vrata should be one that covers that time. A man should perform this vrata on that tithi when the 14th covers the time before and after midnight.'\textsuperscript{592} Hemadri also quotes a verse like this 'The 14th tithi called Sivaratri that covers pradosa should be accepted (for vrata); one should observe a fast on that tithi since there has to be a jagara (in that vrata) at night.'\textsuperscript{593}

Owing to the above somewhat conflicting dicta there is a great deal of discussion on the proper day and time for the vrata in Hemadri on Kala (pp. 298–303), Kalanirnaya (pp. 297 ff), Trishatavatva (pp 125–126), Nirnayaandhinya (pp. 232–234), Purusarthacintamani (pp 248–253) and other works. Some works like the Nirnayamrita\textsuperscript{594} put emphasis on the word pradosa (in note 593) above, while others emphasize the word nistha and ardharatra. The conclusions drawn by Madhava (the prince of nirnayakaras) are stated here. If caturdaya covers both pradosa and nistha, then the vrata should be observed on that day. If caturdaya spreads over two days (i.e. it is mixed with 13th and also with amavasya) and 14th exists at the time of nistha on both days, or if it does not so exist on any of the two days, then covering pradosa is the determining factor; where 14th covers pradosa on two days or does not cover pradosa on any of the two days, then existing at nistha is the determining factor; if caturdaya having extended over two days covers only one out of the two (pradosa and nistha) on each day then conjunction with Jaya (i.e. 13th tithi) is the decisive factor.\textsuperscript{595}

A brief description of how Sivaratri vrata was performed in ancient times may be gathered from Garadapurana 1.124 11–23. After honouring Siva on the 13th tithi the man who is to undertake the vrata should resolve to observe certain restrictions. He should declare 'O God I shall keep awake the whole night on the...'

\textsuperscript{592} Vidyansatri Dasgupta, History of Dharmastra [Sec, I, Ch.I], p. 316.

\textsuperscript{593} M. S. Narula, History of Hinduism, p. 316.

\textsuperscript{594} C. S. Prasad, History of Indian Literature, p. 316.

\textsuperscript{595} C. S. Prasad, History of Indian Literature, p. 316.
14th tithi. I shall make according to my ability worship, gifts, austerities and homa. O Śambhu! on 14th I shall take no food and shall take food on the next day. Oh Lord! be thou my refuge for securing enjoyment of happiness and mokṣa. The person observing the vrata should approach a teacher and should bathe (the linga) with pañcagavya and with pañcāmṛta. He should repeat the mantra ‘Om namaḥ Śivāya’ He should worship Śiva with the upacāras beginning with sandalwood paste and he should offer into fire sesame, grains of rice and boiled rice mixed with ghee. After this homa he should offer pūrṇahuta (an offering made with a full ladle) and listen to music and good stories (about Śiva). He should again offer offerings at midnight, in the 3rd quarter of the night and in the 4th quarter. Having insaudibly repeated the mūlamāñtra (om namah Śivāya) he should pray to Śiva about daybreak to forgive his sins with the words ‘O God! I have worshipped in this vrata without obstacles through your favour; O Lord of the worlds! O Śiva! pardon me. Whatever merit I have won this day and whatever has been offered by me to Śiva I have finished this vrata to-day through your favour; O bountiful one! be pleased with me, and go to your abode; there is no doubt that I have become pure by merely seeing you.’ He should feed persons who are devoted to contemplating (on Śiva) and should give to them garments, umbrellas and the like; ‘O Lord of Gods! lord of all things! that bestoweth favour on people; may my lord be gratified by what I have given with faith.’ Having thus prayed for forgiveness, the person undertaking this vrata may carry it on for twelve years. After obtaining fame, wealth, sons and kingdom he may repair to the city of Śiva; he should perform ṣāgara (on 14th) in all the 12 months of the year; the man undertaking the vrata after feeding twelve brāhmaṇas and donating lamps may secure heaven.

The Tīhītattva (p. 127) adds some details which are interesting. The linga is to be bathed with milk in the first watch of the night, with curds in the 2nd, with ghee in the 3rd and with honey in the 4th. The mantras in the four watches are respectively ‘hṛim, Ṛṣānāya namah,’ ‘hṛim Aghorāya namah,’ ‘hṛim Vāmadevāya namah’ and ‘hṛim Sadyojātāya namah.’ The mantra at the time of offering arghyā is also different in each of the four watches. It is further provided that there should be songs and dances in the first watch of the
night. The Varsakriyākaumudī (p. 513) provides that in the 2nd, 3rd and 4th watches also the person undergoing vrata has to perform worship, arghya, japa and listening to stories (about Śiva); to offer hymns of praise and make prostrations and at day-break he should pray for forgiveness with arghya water. If Maṅga-kṛṣṇa 14th falls on a Sunday or Tuesday, that is most commendable for this vrata.

Later medieval digests such as the Tititattva (pp. 128 ff), the Kalatattvavivecana (pp. 197–203), Purusārthacintāmāni (pp. 255–258), Dharmasindhu (p 127) provide an elaborate description of the procedure of Śivarātri vrata. The K T V, remarks that the procedure of Śivarātri-vrata is different in the several purāṇas. For comparison with the one in the Garuda quoted above a summary of it from the Dharmasindhu is given here. On the 13th tithi the performer should take only one meal in the noon, on the 14th after finishing his usual morning duties and rites, he should make a sankalpa in the morning with a mantra ‘I shall perform this Śivarātrivrata that yields great rewards; O Lord of the world! may it be without obstacles through your favour. On the 14th I shall be without food and shall take my meal on the next day for enjoyment of pleasures and mokṣa, O Lord! be you my refuge.’ If the performer be a brāhmaṇa, he should recite the two रक्षनम् verses ‘रात्रिम प्रपदये’ and cast water. In the evening (of 14th) he should take a bath with black sesame, should apply the त्रिपुंडर मार्क with ashes to his forehead and also hold a rosary of rudrākṣa (berry of Elaeocarpus Ganitrus), should go to a temple of Śiva at the beginning of night, should wash his feet, should take ऋतिका (should sip water) and should make a sankalpa ‘I shall perform the pūja of the first watch on Śivarātri’; if he intends to perform separate pūjās on all the four watches or if he wants to perform a pūjā only once he should say ‘I shall perform the worship of Śiva on Śivarātri for securing the favour of Śiva’ Then he should repeat the sage (Vāmadaya)
Procedure of Śivarātrivrata

of the Śiva mantra of five letters (Śivāya namah), the metre (Anustup), the Devatā (Sadsīva) and it is to be employed for nyāsa, pūja and japa. Then he should bow to the sage, metre and Sadsīva and perform nyāsa on the several parts of the body from the heart with appropriate mystic letters and mantras (such as "om namas-tat-purusāya namah hrdaye" to the last "om yam astryāya phat"); then he should worship the jar (kalāka) and contemplate on Śiva as portrayed in the verse quoted below. He should then establish a linga by performing the prāṇa-pratisthā and touch it and should invoke Śiva with four mantras and pray Śiva to be present in the linga till the end of the puja. Then he should offer an añjali of flowers. If the linga is already permanently fixed or if the linga, though not fixed, has already been established with the necessary samaskāras, he should omit the details from prānapratisthā to āvāhana. Then he should perform the remaining upaçāras (out of 16) from āsana to the last. As regards smāna it is provided that the linga is to be bathed with pañcārṇa (vide note 2.18), with the nīlamantra (Śivāya namah) and the mantras āpāyāsva" (Ṛg I. 91. 16 ff) and should wash it with pure water with the three verses "āpo hi stha" (Ṛg. X. 9. 1-3). Then he should perform abhiseka (bathing of the deity) with water made fragrant with sandalwood, saffron and camphor to the accompaniment of the Rudra mantras recited once or repeated eleven times and of the Purusasūkta (Ṛg. X. 90). At the end of smāna (of the linga) the performer should give ācamana water (to the linga) and perform tarpaka with water mixed with aksatas for Śiva with eight names (Bhava &c.) and the wives of these eight. After flowers the performer should offer 1008 or 108

600 भापिण्याय नारिणी राजस्यान्त्रिको यात्रावर्ज्यां शताधुराण्यां लीलाविद्यलं महत्तदि । एव पार्श्वत्व रसायनायुक्तमन्त्राः वसन्न विविधं विविधबोध निशिलनपघारङ पञ्चवर्गस्विन्ध्रसत।

601 आह पुजुरास्मातस्तवविद्यायापार्श्व, आह हुये "साहि। आह हुये "साहि। आह हुये "साहि। आह हुये "साहि। आह हुये "साहि।

602 Rudra means the eleven asuvākas of the Tāt. S. IV. 5. 1-11 beginning with 'namas-te Rudra Manyave'.

603 The eight names are Bhava, Sarva, Śāna, Paśupati, Ugra, Rudra, Bhima, Mahādeva. The form will be 'om Bhavam devam tarpayāmi' &c. And as to the wives, 'Bhavasya devasya patnām tarpayāmi'. For eight names of Rudra almost identical with these, vide Śākhyāyana Brāhmaṇa VI. 2-9.

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who and the family of the buck ultimately became transformed into the Mrgaśīra nakṣatra with the star of the hunter (Sirius) behind.\footnote{699}


There are other Śivarātrivratas as in H. V. II. 71-87 (which are different from the one described in Skanda I. 1. 39), or in H. V. II. 87-92, or in H. V. II. 114-132, or in H. V. II. 122-130 (from Bhav. U.). These are all passed over for want of space.

\footnote{699. एतत्काला ह वचन त्र्यम्बकोय चर्मस्या। समानार्थ समाश्वं वाक्यं पद्मामात्र। हरिप्रस्नवें भुजो जुगलेव कर। ताराभवं भक्तये सुगलाश्च हुजुष्ठि। वांक्रलिपिये त्याये चूँक चुँक भुजली शुरू। इत्यत्ततम संभवे चुमळवर्ष लगावे। शुद्धद्रेः स्याज्ञातां वाके वद्याय-चुंजन। किंतूकरण र. बलराज प. 585. I could not trace this passage in the Venkatesvara press edition of the Luga-purāṇa.}
CHAPTER XII

Holikā and Grahaṇa (eclipse)

Holikā. Holi or Holikā is a festival of unmixed gaiety and frolics throughout India, though all parts do not observe it in the same way. One element, viz bonfire, is present almost everywhere except in Bengal. Swinging of Kṛṣṇa image on Phālguna Full Moon is done in Bengal, but it is not observed in several other parts of India. The number of days during which this festival is observed also varies from province to province. Another item which is common to many parts of India is the sprinkling of friends with coloured water from bamboo or metal syringes or with red powder and this merriment is indulged in even now by persons in high places. In the Konkan men dressed as women accompanied by several persons go about with songs (often obscene) and music and dance. The only religious element is the worship of Kṛṣṇa in Bengal and in some provinces where bonfires are made a priest is engaged to perform pūjā before the bonfire, people go round the fire throwing coconuts in the burning wood and grass, taking them out half-burnt and distributing the singed kernel among the people present as prasāda. In some parts people produce sounds by beating their mouths with the backs of their hands. It is not possible nor necessary to set out in this notice all the varying details of this festival throughout the whole of India.

This festival is very ancient. Originally the form of the word was Holakā and from references in the bhāṣya of Śābara on the Purvamāṁśa-sūtra (I. 3.15–23)610 it appears that it was in ancient times a usage very prevalent in the eastern parts of Bhārata. But Jaimini and Śābara appear to hold that

610. अठानात्वकमाध्यमाचारसंभुक्तमस्माय स्वादि। अथि त् तत्त्वंतः स्वात्मन्याचार्यां

... vid. H. of Dh vol III, pp 851–853 and note 1548. The Śārikīṣīyaśāntamālākṣarā on this explains 'परस्योलांगो होलका।' This topic is called होलकाक्ष्याक्षण because the first example in Śābara’s bhāṣya refers to the practice of Holakā.
Holākā should be observed by all Āryas. In the Kāthakagṛhya, 73.1 there is the sūtra 'Rākṣa Holākā' which is explained by the commentator Devapāla as follows: 'Holā is a special rite performed for the saubhāgya of women and in that rite Rākṣa (Full Moon) is the deity'. Other commentators interpret it differently. Among the twenty kṛīḍās found in the whole of Bhārata and also restricted to certain provinces only and mentioned by Vatsyāyana in his Kāmasūtra (I 4.48) is Holākā which is explained by the commentary Jayamangala as comprising the sprinkling of each other by people on Phālguna Full Moon with coloured water discharged from a horn or the like and throwing perfumed powder. Hemādri on Kāla (p. 106) quotes a verse from Brhadāyama in which Holīkā-pūrṇamā is called 'Hutaśani' (as in modern times). Hemādri further quotes a verse from Lingapurāṇa in which the Phālguna Full-moon day is said to be known as 'Phālgunikā', as full of boyish pranks and tending to the prosperity of people' and another verse from Vārāhapurāṇa where it is qualified as 'patavävāsāvāṃśam' (i.e. containing pranks with powder). Hemādri (on vṛṣṭa, II. 184-190) quotes a long passage from the Bhā. U (chap. 132 I–51) in which Yudhīṣṭhira is represented as asking Kṛṣṇa why in each village and town a festival is held on Phā Full moon, why boys become boisterous in each house and kindle Holākā, what god is worshipped therein, who introduced the festival and what is done therein and why it is called 'Adāśa'. Kṛṣṇa tells him a legend about king Bāguha whom the citizens approached with the complaint that a certain rākṣas (ogress)

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called Dhondhi troubled boys by day and night. The king consulted his puṣćhita who told him that she was a rāksast, daughter of Malin, who got from Śiva a boon that she would not be liable to be killed by gods or men nor suffer from arms nor from cold, heat or rain. The priest further told the king that Śiva said that she would be in danger from boys going about crazily. The priest added that on Phalguna 15th season of cold vanishes and summer starts, that people may laugh and enjoy themselves, that boys with bits of wood in their hands may go out of houses in great glee, collect a heap of wood and grass, set it on fire with Rāksogna mantras, clap their hands, go round the fire thrice, laugh, sing and utter obscene words in the popular language and by that noise and loud peals of laughter on the part of boys and by the homa the ogress would die. When the king got all this done, the rāksast expired and the day came to be called ‘Adāda’ and Holika. Then it is further stated that on the next day which is the first tithi of the month of Cāitra (on the pūrṇimāṇa reckoning) people should salute the ashes of the bonfire with the mantra quoted below,615 then worship of Kāma should be made on a square in the house yard in the midst of which square a seat should be arranged and in front a jar covered with leaves containing aksatas and smeared with white sandalwood paste should be placed. The image of Kāma should have sandalwood paste applied to it by a beautiful woman and thereafter the priest should make the performer partake of mango blossoms mixed with sandalwood paste. Then donations should be made to learned brāhmanas, bards &c according to one’s ability with the words ‘May the God of Love be pleased with me’ The purāṇa winds up with the verse ‘When the season of frost ends on the 15th of the bright half and the time of spring approaches in the morning, that man who partakes of mango blossoms with sandalwood paste lives in happiness.’

Instead of the gay and saturnalia-like practices prevalent in many parts of India about Holika, Bengal celebrates it by the Dolyāṭrā. Sulapāni composed thereon a short work called

615 srāvṇa suryanshinam rtaḥ pravardhaṇasamaye kālyogasya ṛcchāy ‘parayā tayā yāḥ kātyāḥ kātyāḥ mahādeva 132 31 q by s. on tatt p. 187 This derives kātyā from ām

616 māṇiśvārāhītāh sarvābhīṣayad invited bhūvanāḥ sarvābhīṣayadhūrṇaḥ vā pārthāni navām śrīśivā harī tattva dharma yām sa by s. on tatt p. 188, 21 śrī p. 81.
Dolayātra-vivaka. The festival should be carried on for five or three days. Before the Full moon of Phalgun, on the 14th at the beginning of night an utsava in honour of Agni is to be celebrated to the east of the mandapa. Then an image of Govinda is to be made, it is established in a structure with 16 pillars on a vedikā (raised platform) and it is to be bathed with pāticāmrtta and various items of worship are to be offered and seven times the swing on which the image is placed has to be rocked to and fro. Fire kindled on the first day is to be preserved till the days of the festival end. At the end the swing is to be rocked 21 times. It is narrated that king Indradyumna started this swing festival in Vṛndāvana. By means of this utsava a man becomes free from all sins. Then Śūlapāṇi discusses at some length the exact tithi, prahara and nakṣatra on which the Dolayātra is to be performed. Briefly, the conclusion is that Dolayātra must be performed when the Full Moon tithi is running, whether there is Uttara-phalguni-nakṣatra or not.

The Kālatattvavivecana very succinctly puts down the characteristics of Holikotsava as set forth in the Bhavisyottara. The Nirnayasindhu (327), Smṛti-kaustubha (516-519), Purusārtha-cintāmanī (308-319) and other late medieval works discourse on this festival, but for reasons of space their discussions are not set out here.

As Holākā is mentioned by Jaimini and the Kathakagṛhya, it follows that it prevailed at least some centuries before Christ. The Kāmasūtra and Bhavisyottara connect it with spring and it was performed at the end of the year (on pūrṇimānta reckoning). Therefore, the bonfire represents the expiry of the season of frost and cold and heralds the warmth and love-making of spring. The ribald songs, dance and music are further accretions due to the joy felt on the advent of spring. The sprinkling of coloured...
water and powder is an additional item in the celebration of the delights of spring. In some provinces this sprinkling is done on the very day of the Holika, while in the Deccan it is indulged in on the 5th day (popularly called Ranga-pañcami) after Holika bonfire. Though the Holika festival is composite in several parts of India and is celebrated on more days than one, in origin it is no more than a spring festival. In some parts mud is thrown by people at each other on the day after bonfire. That is probably an extension of the idea of applying ashes of the bonfire to one’s forehead and the body on the day after it. The usage in some parts of creating noise by striking the back of one’s hand against one’s mouth accompanied by an obscene reference to sex is a further perversion due to welcoming the advent of spring which is traditionally the season of love-making. Mr. Gupte in ‘Hindu holidays and ceremonies’ tries hard to show that the Holika festival was ‘imported from Egypt or Greece’ (p. 92). This theory is very fantastic and does not deserve to be taken seriously. He had not read, it appears, the ancient works mentioned above and is not himself sure whether the origin is to be found in Egypt or in Greece.

Grahana (eclipse, solar and lunar). Great importance was attached from very ancient times to eclipses. An extensive literature has accumulated on this subject. Vide among others Hemadevi on Kala 379–394, Kaliyavaka 521–543, Krtyaratnakara 625–631, Kalayarnaya 346–358, Varsakriyakumudi 90–117, Tithisattva 150–162, Krtyasattva 438–434, Nirmayasindhu 61–76, SmK 69–80, Dharmasindhu 32–35, Gisadarapaddhati (Kalaśāra) 588–599. A total eclipse of the Sun is referred to even in the Ṛgveda V 40.5, 6, 8 ‘O Sun! when Svarūpa, the son of an aura, struck you with darkness. O Indra! when you struck down the wiles of Svarūpa that existed below the heaven, Atri secured the Sun which had been concealed by darkness that deviated from the usual rule (or law) by means of the highest (or 4th) prayer’ 621. It is stated in the Śankhāyana Brāhmaṇa

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620. ग्रहाङ्गक, on p. 301 quotes the following verses ‘भासं चिन्ने चाचि प्रायोगः पर्यथ रस्मयां च ग्याच्या च कार्येत्। लघुं तथा च चालवे च भ्रक्तिर्वषो विसासस्त। सिंहारूपीं कुकुरोपयो भूलिहर्षस्तु पेलस्तु। स्वयं च लघुं च चालवे च भ्रक्तिवृत्तस्तु पर्यथव।।

621 वल्लेय हल्लालसाभासशक्तिक्।...सर्वोत्तमं पदितं मया अभो विचित्रं परिलंब्य अभावं। यद्य यहं सन्तापस्तनु हुरण्यं भद्व्यविध्वस्तः।।

(Continued on next page)
(24.3) that the Atri performed the Saptadaśa-stōma three days before Visuvat and thereby smote the demon Svarbhimṛ that had pierced the sun with darkness i.e. the solar eclipse (in Rg. V. 40.5 ff.) took place three days before the autumnal Visuvat (equinox).

It appears from the Brhat-samhitā that the real cause of eclipses was known to Indian astronomers several centuries before Varāhamihira (1st half of 6th century A.D.) who remarks\(^{622}\) ‘In a lunar eclipse the moon enters into the shadow of the earth and in a solar eclipse the moon enters the Sun (i.e. comes between the sun and the earth), that this cause of eclipses was found by (former) acāryas who had a divine insight, that Rāhu is not the cause (of eclipses), this is the true state that the śāstra (of astronomy) declares (or this is the real intent of śāstra).’ In spite of this correct theory of eclipses, common people and even learned men (not astronomers) then believed and do believe up to the present day that Rāhu is the cause of eclipses and regard an eclipse as a special occasion for bath, gifts, japa, śrāddha and the like. Varāhamihira makes an effort\(^{23}\) to square Bruti, Smrtı, popular belief and real astronomical doctrine by the remark that there was an Asura on whom a boon was conferred by Brahmā ‘You will be gratified by a portion of the gifts and offerings made on an eclipse’, that Asura remains present to receive his portion and that therefore it is metaphorically (poetically) said that he is Rāhu. Rationalism and popular traditions and superstition cannot go together. Some difference was made between an eclipse of the Sun and

\(^{622}\) It is difficult to say what the words "Sūryakāraḥ Sūryaṇaḥ" exactly mean, the 4th verse (गुरीय ब्रह्म) from the 5th appears to say that Atri prepared to extract Soma, offered worship with a hymn of praise and prostituted himself before the gods and that thereby Atri restored the eye of the Heavens via the orb of the sun to its usual splendour and (with the favour of Indra and Varuna) dispelled the woes of Svarbhimṛ. It is probable that Atri and his family assured the common people that the sun would in a short time appear in all his glory.‘स्नातकाक्षको मात्रान्तरिक्षस्वरंशिकस्वरंशिकायेश-निधानमयं सर्वस्वरुपतिस्मयं विश्वसर्वकारितम्।’ शाश्वत-बाहुण- बाहुण 24.3.

\(^{623}\) ‘वृष्णवीर“This word ‘भविष्यति’ is used in the sense of भविष्यति’ and भविष्यति. भविष्यति श्रेयसश्रेयसमिका श्रेयसादान्’ श्रवणे V 8 and 13.

\(^{623}\) ‘पितामहापर्र्याकरणे मच्छस्य व’ भविष्यति “त्वमिच्छि यद्यात्मकद्विदार्थस्तेतेन धातुये रूपं” श्रवणे V 14–15.
Eclipses of the Sun and the Moon

that of the moon. Vyāsa says: \[624\] 'an eclipse of the moon is one hundred thousand times (more meritorious than an ordinary day) and an eclipse of the Sun ten times more so than the preceding and if the waters of the Ganges are near (for a bath) then a moon eclipse is one crore of times (more meritorious) and a sun's eclipse is ten times more so than the preceding'.

The first duty of a person on seeing an eclipse is to bathe. It is said 'on\[625\] seeing Rāhu (i.e. eclipse) men of all varṇas become impure. They should first bathe and then do their usual duties and should give up food already cooked (before the eclipse). Peculiar sanctity was deemed to attach to the time of grahanā. If a man \[626\] does not take a bath at the time of eclipse, at the passage (of the sun) from one to another, there is no doubt that he would suffer from leprosy for seven future lives and sorrow would be his lot'. He should take a bath in cold water and in as holy a place as possible. The holiest bath is the one in the Ganges or Godāvari or at Prayāga, then in any one of the big rivers such as the six rivers connected with Himavat mountain and the six south of the Vindhya mentioned in the Brahmapurāṇa, then in any other water, since at the time of eclipse all water becomes holy like Ganges water. A bath with hot water was allowed only to children, old men and persons that were ill. One had \[628\] to take a bath when the...
eclipse began, to perform homa, worship of gods and śrāddha while the eclipse was in progress, to make gifts when the eclipse was about to end, and to take a bath again when the sun or moon became free from eclipse. Even a person who is impure owing to a birth or death has to take a bath on an eclipse but he is not to make a gift or to perform śrāddha (according to Gauda writers), but the Madanaratna and the Nirmayasindhu refute this view and hold that in an eclipse even one who is in āsauca can take a bath, perform śrāddha and purascarana. In the purāṇas and medieval digests some distinction as regards merit or holiness was made between eclipses in certain months and baths in certain rivers or holy places. The Kalanirnaya (p 350) especially commends the Godāvari for a bath in a lunar eclipse and one in the Narmadā for a solar eclipse. The Kṛtyakalpataru (Naityakaśa), Hemādri on Kala and the Kālaviveka quote a long passage from the Devipurāṇa, some verses of which may be rendered here: 'an eclipse in Kārttika is the highest (in merit) at the confluence of the Ganges and Yamunā, in Mārgaśīrṣa on Devikā, in Pausa Narmadā is holy, in Māgha Sannihīta is holy' &c. On the occasion of the partial eclipse of the sun on 20th June 1955 about four hundred thousand people took a bath at Kurukṣetra and Sauyabē (Sannihīta of ancient times).

The general rule is that one should not take a bath, make a gift or perform a śrāddha at night. Apastamba says 'let him avoid a bath at night'. Manu says 'one should not perform a śrāddha at night, she (night) is declared to be a rākṣasa (a demon) and also at both twilights and when the sun has just risen'. But eclipses were an exception as regards bath, gift and śrāddha. Yajñavalkya enumerates eclipses among the proper times for śrāddha.
Great value of gifts &c in eclipse

It is stated by Śatātapa⁶³³ that gifts, baths, tapas and śrāddha at the time of eclipses yield inexhaustible (rewards or merit); the night is a rākṣasī elsewhere (at times other than those of eclipses); therefore one should avoid it (in other matters). A passage is quoted from the Mahābhārata⁶³⁴ 'on ayaṇa and Vaiśuva days and on the occasion of the eclipses of the sun and the moon, one should make a gift of land together with daksinā to a deserving brāhmaṇa'. Yajñavalkya succinctly observes 'not by learning alone nor by tapas alone (does one become a deserving person); that is declared a deserving person (pātra) in whom these two (vadhā and tapas) and actions (appropriate to these) are found'. Numerous inscriptions published so far bear witness to the fact that over the whole of India ancient and medieval kings and well-to-do people carried out to the letter this recommendation of making gifts of land on eclipses. Some inscriptions are mentioned here by way of illustration vide for gifts on solar eclipses the following: I A. VI. pp.72–75 (in śaka 534 expired) the grant of a village to a brāhmaṇa of Tagara by the great king Satyārāya Pulikesi II on Bhādrapada amāvāsyā; E. I. Vol. III. pp. 1–7 the Pattadakal pillar inscription of Western Cālukya Kṛitrivarman II recording a grant of fields on a total eclipse of the sun in Śrāvana (Fleet calculates that it was 25th June 754 A. D.); E. I. Vol. III. pp 108–110 Paithan Plates of Rāstrakūta Govindarāja (III) recording the grant of a village after the king bathed in the Godavari on a total solar eclipse in Vaiśākhā of śaka year 716 (4th May 794 A. D.); E. I. VII. pp 202–208 Sirur inscription of the time of Rāstrakūta Amoghavarsa I on a solar eclipse in Jyestha, of śaka year 788 (expired) on a Sunday (16th June 866 A. D.); E. I. IX. pp 98–103 grant of a village by Western Cālukya king Vikramāditya I on a solar eclipse in Śrāvana in his 6th regnal year (Monday, 13th July 660 A. D. acc. to Kielhorn), E. I. Vol. XIV. pp. 156–163 the Naḥati grant of the Bengal king Ballālasena of a village as a daksinā on the gift of a golden horse on the occasion of a solar eclipse by the king's mother. As to lunar eclipses vide J B Braṣṭa. S vol. 20 pp. 131 ff Nausari plate of the Gujarat Rāstrakūta king Karka I in śaka.

⁶³³. Ṣaṅkara. I śāraṇa śāraṇa śa清凉मकल्ल राजभूषणि। आदिरी विविधविद्य तत्त्वावरं परिन्यासं। हैं। (on kāḥ) p. 587, का वि. 527 (ascrubes to पंि). सुश्रविको 71 (शालाला. I)

⁶³⁴. Ṣaṅkara. अथवे विविधो नैव ग्रामो चक्रपुराणिः। पाषाणवर शिवाय पूर्वं श्वात्मकं दक्षिणोऽवस्थितं कत. वि. p. 554. सुश्रविकी. 72
As regards śrāddha, it is often difficult to perform it at the time of an eclipse for two reasons. Most eclipses are partial and the time is short. Besides, there is a prohibition to eat food during an eclipse. A prājapatyā expiary is prescribed for partaking of food during an eclipse. It is therefore provided in some sūtras and digests that the śrāddha performed should be the āmaśrāddha or hemaśrāddha. Though the person performing śrāddha in an eclipse is deemed to reap great merit, the person partaking of śrāddha dinner is liable to undergo an expiary and is generally looked down upon. The Mitaksara on Yaj I 217–218 quotes the first quarter of a verse: ‘one should not eat during a solar or lunar eclipse’. Therefore a good brāhmaṇa cannot be easily secured and the performance of śrāddha with details is nearly impossible, even though Śatātapā and others state that it is obligatory. ‘on seeing Rāhu (i.e. an eclipse) one should perform a śrāddha even at the cost of all his wealth; one who does not perform śrāddha then sinks like a cow in mud’. The order of the several acts on an eclipse is: first bath in Ganges or other water, prāna-

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635. चन्द्रसूक्ष्मस्ते चन्द्रव्रट याचनापरेषां च चन्द्रसुक्ष्मः। यदास्मिनाय श्रध्यां रूपादाय ॥ । ॥

636 सर्वोद्भव तत्र वायु सर्वः तत्र द्वारा यथा तयुर्जेत। सर्वोद्भवः सर्वोद्भवः सर्वोद्भवः। यदास्मिनाय श्रध्यां रूपादाय ॥ ॥

637. "यदाःपि 'चन्द्रसूक्ष्मस्ते नारायानं' द्वारा यदाःपि द्वारा यदाःपि द्वारा यदाःपि द्वारा यदाःपि द्वारा यदाःपि

Vide H of Dh vol. IV pp 514–515
Order of acts on an eclipse

yāma, tarpana, japa of Gāyatrī, home in fire with sesame
with the vyāhrtis and the mantras for the planets as in Yaj.
I. 300–301, then āmaśrādha, gifts of gold, food, cows and land.

In these days most people except very sophisticated ones
still take a bath on eclipses and make some gifts also, but do
not proceed further in the matter of eclipses. An eclipse is the
best time for japa and for dikṣā (initiation) and perfection in
the mantras peculiar to various deities: one should engage in japa
and the like while an eclipse of the sun or moon is in progress;
one should not bathe nor eat food during that time, but when
the sun and the moon are free from eclipse one should bathe and
partake of food one may engage in the japa of the Gāyatrī
mantra (Rg. III. 62.10) and it is laid down that if one does not
engage in japa on an eclipse one becomes sinful. For dikṣā
as to mantras seven days from eclipse are allowed. Solar eclipse
is the best time for dikṣā.

The Punyakāla (the holy period) in the case of eclipses
lasts only as long as the eclipse is visible to the eye. Jābali
says,638 ‘In the case of sankrānti the punyakāla is 16 kalās on
both sides thereof, but in the case of a lunar or solar eclipse it
lasts only so long as the eclipse is visible’. This leads on to a
question that is very much discussed in the several medieval
works and on which there is great divergence of views. Much
emphasis is laid on the words ‘yāved-dārśana-go-carah’ and
‘rābdurāsana’ occurring in several verses (quoted in the notes,
633, 639 &c.) The Kṛyakalpataru (Natyāstakāla) argues
that in those passages ‘dārśana’ (being visible) is declared
to be the cause or occasion of the several acts (snāna, dāna
&c.) to be performed in an eclipse, that an eclipse is an
occasion only when it is known that it has occurred, and
that knowledge must be derived from the eye and that

638 सुत्रेश्वरोपकरण पादवाक्यलक्षणजापविवक्षण। न कार्यालया च कुशीत्वाः तत्लिङ्ग
कारणोः। विनिशेषण वेय (भत्तां प्र. 389) विद्यर्थो ते प. 156 for the
सहरस्वाडिकालिनिगीतकरणं निष्कृतस्त्रावरणामीतुप्राणो
श्लोकम्। श्रीविष्णुस्लोकलक्षणानि त्रित्वतो निनिश्चितस्त्रावरणामीतुप्राणो
मन्त्रविनिश्चितस्त्रावरणामीतुप्राणो

639 स्मार्थाः क्षण-कालिङ्ग क्रियाकारणोः। न कार्यालया कुर्सिनाथा नियम
जापालिनि। वेय (भत्तां प. 388, 388, प्र. 625, 625, शुद्धिकृतिप्राप्तिः 69.)
when the sun or moon is screened from view by cloud one need not enter upon a bath and the like prescribed in the case of an eclipse. Hemadri on Kala quotes this view and criticizes it in several ways. He first relies on Manu IV. 37 that prescribes that one should never see the sun when it is rising or setting or when it is eclipsed or is reflected in water or when it is in mid-sky. If actual seeing were necessary, that is an impossible condition as Manu has prohibited it and the result would be that one need not bathe when an eclipse is really on. He further says that āstis do observe bath &c even if they do not actually see the eclipse. Therefore, he proposes that puyakṣa exists so long as the eclipse is deduced to last from the śūtra (of astronomy). The Kṛtyaratnamāla (pp. 625-26) discusses the question, remarks that snāna and the other prescribed actions should be performed during that period in which the eclipse can be seen. It was argued by some that an eclipse by itself (and not seeing it) is the occasion on which bath, gift &c. must be observed; to this the Kāleśvīrakāṇa 642 gave the reply that, if mere existence of an eclipse were an occasion for bath, then the unacceptable conclusion would be that even if the moon were to be eclipsed (in some other country) according to astronomical calculations a person in a different country would have to undergo a bath by day for a lunar eclipse in a distant land. The Sīmkauṣṭubha and Samayaprakāsa 643 therefore lay down that what is meant by 'darsana-gocaraḥ' is that when one knows from the astronomical science that the eclipse is capable of being seen with the eye in a particular country one should at the respective times perform bath and the like (even though one may not actually see it). The Samvatsara-pradīpa is quite explicit 'that is said to be an eclipse which can be observed by the eye; one

640 आपानि संज्ञाने तद्भव्योचर ॥ दृशि । जगद्धुतृप्तदिसिष्ट निलिपिक्ष प्रतिसंवादात् ज्ञातपरं च निलिपिक्ष ज्ञातामात्र यथा 'तद्भव्योचर' दृशि 'पालिकाले' 
641 चार्दुर्दशायं उपपातः सति सदायानानपि ज्ञाताः भ्रमिः ॥ ४ ॥ प. ५२६
642 उपायानुसार निलिपिक्ष बिनयन। जगद्धुतृप्तदिसिष्ट निलिपिक्षाणि।
क. वि ५२९
643 चार्दुर्दशायं उपपातः सति सदायानानपि ज्ञाताः भ्रमिः ॥ ४ ॥ प. ५२६
640 सति सदायानानपि ज्ञाताः प्रतिसंवादात् ज्ञाताः भ्रमिः ॥ ४ ॥ प. ५२६
641 चार्दुर्दशायं उपपातः सति सदायानानपि ज्ञाताः भ्रमिः ॥ ४ ॥ प. ५२६
642 उपायानुसार निलिपिक्ष बिनयन। जगद्धुतृप्तदिसिष्ट निलिपिक्षाणि।
क. वि ५२९.
should perform religious acts on such an eclipse, but not on mere calculation.'

If a solar eclipse occurs on a Sunday and a lunar one on Monday, such a conjunction was called Cudamani and it was laid down that a Cudamani eclipse yields one crore of times as much merit as an eclipse on other week days.

Some held that on the day previous to an eclipse one should observe a fast; but Hemadri provided that a fast was to be observed on the day of the eclipse. A householder however who had a son living was not to observe a fast as laid down in a text.

About partaking of food before, during and after an eclipse elaborate rules were laid down from comparatively early times. The Visnudharmasutra provides: ‘one must not eat during an eclipse of the moon or sun; he should eat, after having previously taken a bath, when the eclipse is at an end; if the sun or moon have set before the eclipse was over he must bathe and on the next day he may eat again after having seen the sun rise’. This is elaborated in two verses quoted in several works: ‘One should not take food before a solar eclipse and also in the evening of the day of a lunar eclipse; and one should not eat when the eclipse is in progress; but when the sun or moon is free from eclipse one may, after a bath, partake of food; when the moon is free from eclipse one may take food (even at night thereafter) provided it is not mahānta, when the sun or moon sets before being free from eclipse, one should see them rising the next day at the sun rise and then partake of food’.

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644. शूर्याणि सूर्यावर्ते सोमायानि सूमायानि। चुबुमानिर्धरत चीतमल्लातनानं न्यूमण।।
परेवभूम्यो यस्य एवम् निरर्धान्तो न्यूमण।। 523 (from पुराणसंग्रहः), का वि. 531, सिर. 154, स्त्रियोऽऽ 70 (from व्यासः)

645 आतिष्ठिताय यथ ग्रहणे च किष्कृष्टात् (त्रैः)। उपवासाश्वाभायति सर्वादनम्।

646 यथा च वैभवसः। आतिष्ठिताय संकारणाः प्रबुद्धाः सूर्यचार्याः। पार्थ चोपपवांस च
न तुर्यान्ति हुस्यगति यथा।। (on काल) p 382, य. कि कि. p 102

647 चंद्रप्रपञ्चायां च जनविष्णुविविकटौर्नालायामयौक्तौः ख्यातः परेत्स्थ्याः। किंवलमते। 68, 1-3, q. by का on काल 396, का वि. 537, कु. 625, कि कि. p 102 quotes a verse of वेदः to the same effect, नाभादुर्स्वाभूतिनः सार्य शासिताहात् । ब्रजवज्जि.

The first verse occurs in जैत्यः p. 346. The two verses are सुरार्थार्थः, उपास्तः 19. 15-16.

H. D. 32
It was further prescribed that not only was one not to eat during an eclipse, but in the case of a lunar eclipse one was not to eat for three *maharas* (9 hours or 22½ ghatikas) before the eclipse started and for four *praharas* before a solar eclipse starts, but this does not apply to children, old men and women. This period of three or four *praharas* before an eclipse was called and even now is called ‘vedha’. The *Kṛtyatattva* (p. 434) collects together in one place all the above propositions about taking food. Although these rules are not generally observed in these days by people in cities and by educated people, in the author’s boyhood they were strictly observed by almost all adults educated or illiterate.

Certain astrological results were deemed to follow from eclipses. One or two are cited here for illustration. The *Visnudharmottara* states that if in one and the same month there is first an eclipse of the moon and then of the sun, that occurrence would tend to create disputes between brāhmaṇas and kṣatriyas, but if the opposite was the case, then there would be prosperity. The same purāṇa says that persons born on the nakṣatras on which there is an eclipse of the sun or moon suffer troubles unless they perform *śānti* rites (to avert the evil results). *Hemādri* (on Kāla pp 392–33) quotes several verses from Garga about the prognostications derived from eclipses of the sun and moon when they are in certain nakṣatras. Atri provides:  

“When the moon and the sun are eclipsed in the nakṣatra of a man’s birth, that forebodes disease, long journeys, death and great danger from the king (of the country).”

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648 *History of Dharmatāstra* [Sec. I, Ch. XII]

649 *Pramāṇavārtti* states that *bhāṣya* (p. 361) is *pravritti* (p. 76).

650 *Pramāṇavārtti* states that the same rule applies when *prahāra* are called. Atri provides.
**CHAPTER XIII**

**List of Abbreviations used in the following List of Vratas**

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Full Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>AK</td>
<td>Abalyākāmādhenu (ms).</td>
</tr>
<tr>
<td>BB</td>
<td>Bhujabalānibandha of Bhoja (ms).</td>
</tr>
<tr>
<td>BHP</td>
<td>Bhāgavatapurāṇa.</td>
</tr>
<tr>
<td>BHAV</td>
<td>Bhavisyapurāṇa.</td>
</tr>
<tr>
<td>BHAVU</td>
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</table>
MAT  = Matsyapurāṇa
MB  = Mahābhārata.
MBh. = Mahābhāsyam.
NA  = NīrṇAYāmūrti.
Nār  = Nāradapurāṇa.
NM  = Nilamatarapurāṇa
Nrs  = Nṛsīṁha-purāṇa
NS  = Nīrṇayaisindhu
Pad = Padmapurāṇa
PC  = Purusārtham-optāmāni.
RM  = Rājamārtanda of Bhoja (ms)
RNP = Rājaniti-prakāśa (part of Viṃmitrodāya).
SM  = SamayeAYûkha.
SMK or SmK = Smrtikaustubha (on Tithi and Samvatsara)
SP  = Samayaprakāśa, part of Viṃmitrodāya.
SPR or SPR = Samayapradīpa of Śrīdatta (ms)
TT  = Tithitattva.
TV  = Tithiviveka of Śūlapāni.
Va  = Vāmanapurāṇa
Var = Varāhapurāṇa.
Vāyu = Vāyupurāṇa.
V, Dh. = Viṣṇu-dharmasūtra.
VI, Dh = Viṣnudharmottara-purāṇa.
Vis = Visnupurāṇa.
VK = Vrata-kośa
VKD = Varsakṛtya-dipaka
VKK = Varsakriyā-kaumudi
VKR = Varsakṛtyā of Rudradhara
VKV = Vratakāśaviveka
VP = Vrata-prakāśa (part of Viṃmitrodāya) ms
VR = Vratārjya.
VRK = Vratabodhpana-kaumudi
VT = Vrata-tattva.
LIST OF VRAATAS AND UTSAVAS

The following list of vratas and utsavas does not claim to be thoroughly exhaustive. But it is far more exhaustive and informative than any similar list so far prepared in English by any one or contained in any work in English. The line of demarcation between vratas and utsavas is very thin. Many vratas contain an element of festivities and many utsavas have more or less a religious element also and were religious in the beginning though later on they became secular, like the Olympic games of Greece. It may be pointed out that in the Asiatic Researches, vol III, Sir William Jones published a list of Hindu festival days based on the Tithitattva (pp 257–293) and Prof. Kielhorn also inserted a list of festival days based mainly on the Dharmaśāstra in I.A vol 26 pp 177–187. Both these are meagre. The Indian Ephemeris (vol. I part 1 pp. 55–69) has a long descriptive list and a brief but accurate account of Indian festivals in relation to tithis and vice versa. Yet it is not as exhaustive as this list will be and it refers hardly to any authoritative texts. Very recently in the Report (1953) of the Calendar Reform Committee presided over by the late Dr M. N Saha there is a list of lunar festivals (from Cātra onward) and solar festivals and of some important tithis (pp 101–108) and an alphabetized list of festivals (pp 111–115), which is exhaustive but its great defect is that no texts are cited or referred to and hardly any details are given except month, pāksa and tithi. There are a few works on vratas written in Bengali and other regional languages of India, but I could not include most of them in this volume as I do not know most of those languages, though I have referred to some of them. Apart from vratas and utsavas certain matters and technical terms that occur frequently in works on vratas have been included. The list is arranged in the Sanskrit alphabetical order, though everything is transliterated into the English alphabet for the convenience of printing. For saving space abbreviations have been very largely employed and a list of the most important abbreviations is given in the preceding pages. As regards each vrata the time when it begins, whether it is a tithivrata or vāravrata, samvatsara-vrata or a naksatrarāta or a prakīrṇaka vrata is generally indicated (except where from its very title or description its nature is clear), the deity to be worshipped is pointed
out where possible or necessary, some details are added in certain cases, and some of the works in which it is described are mentioned. The rewards promised are not generally set out, as most of them are included in the rewards mentioned on page 55-56 above, and as they are often too numerous to specify and also for reasons of space. Similarly, those that are Yugādi or Yugāntya or Manvādi or Kalpādi have not all been noted as they are too many but they are enumerated in one place under the words Yugādi &c. I have made great efforts to trace the Purānic quotations to their sources, but I regret that I have not been quite successful owing to several causes such as the vast extent of Purānas, owing to several recensions of the same purāṇa and owing to my inadventure or sheer weariness. One feels that tracing a verse to its origin is often as difficult as finding a pin in a haystack. The author or authors of Purāṇas often wrote like modern advertisers of medicines, toilet articles &c. Most of the vrātas are said to have been declared by deities like Śiva to Pārvatī, by Kṛṣṇa to Yudhishthu, by great sages like Mārkandeya, Nārada, Dhruvam, Yajñavalkya, Vasistha and it is often added that the Vṛata is a great secret not narrated or known even to gods and goddesses e.g. Śiva-vṛatrātrivrāta (in RV II. 88).

It may not be out of place to point out here what should be done about the numerous vrātas and utsavas, described so far and to be mentioned in the long list that follows. Many of the vrātas and utsavas once observed have already gone out of vogue owing to various causes. But it would not do to recommend the abolition of all vrātas and utsavas even in the latter half of the 20th century. Some seasonal vrātas and festivals should be kept up as in the case of Dvālī and Holi, but they should be shorn of extravagances like gambling on Balipratipadā or the obscenities and dirt-throwing indulged in by some people in Holi. Other vrātas and utsavas like the Rāmanavami, Vjaṭa-daśāmi, Kṛṣṇa-janmāstami should also be celebrated in order to remind the present generation of the great heroes and mātrāras of the past and the supreme values they exemplified in their lives and a few new ones such as the Jayantis of Shiva, Guru-Govinda singh, Tagore, Tilak and Gandhi may be added. Besides, such vrātas as Vata-sāvitrī and Harītālukā may still be emphasized for observance by women and lastly such new observances redolent of disinterested regard and affection as Raksābandhāna and Bhrātrdvītiyā deserve to be preserved.
It should be remembered that several vratas depend jointly upon month, tithi and naksatra together. It is difficult to classify such vratas and my classification may in some cases appear to be arbitrary. For saving space the details mentioned above will not generally be conveyed in regular sentences, but in catch-words only. The figures after the abbreviated name of a work represent pages and Roman figures refer to volumes or parts; and double Arabic figures with a dot between represent chapter and verses respectively. As most vratas are tithivratas, the word tithi is not mentioned where the vrlta has reference to a tithi alone and to no other particular (such as month or week-day &c.). The word vrlta has been generally omitted after the names, except where I felt that doubt or confusion is likely to be caused. The word ‘purana’ is not added to the names of puranas such as Agni, Vamana &c. Except in the case of puranas references to medieval digests and commentaries are generally arranged in chronological order. The following abbreviations are used for months and half months: Ca. = Caatra, Val. = Vaishakha, Jy. = Jyestha, As. = Asadha, Sr. = Sravana, Bh. = Bhadrapada, Asv. = Asvina, K. = Kartika, Marg. = Magasira, P. = Pausa, M. = Magha, Pha. = Phalguna; Su. or s. = Sukla, Kr. or kr. = Kranta (paksa).

Aksayacatutri—Caturthi with Tuesday yields special rewards for vrata like upavasa GK 72

Aksayaphaladi—Vai. s. 3; tithi; Visnupuja HV I. 499 (special merit if Kritika occurs on that tithi), NS 92–94.

Aksayatritiya—Vide p. 88–89 above.

Aksayanavami—K. s. 9; tithi; a dasya called Kasmanda was killed by Visnu this day. VR 347. Vide yugadi.

Akhandaadvada—(1) As s. 11 (beginning); (fast on that day) and on 13th Visnupuja; tithi-vrata for one year; what is incomplete in rites becomes complete; KKV 344–347 and HV 1103–1105; (2) Mag. s. 12; removes vashalya in yajna, upayasa and vrata; HV·I. 1117–1124 (from Vi. Dh.), Va. 17 11–25, Agni (chap. 190); Gar. I 118, Bhav U. 79.

Agastyaransana-pujane (seeing the star Agastya when the Sun is in the middle of Zodiacal sign Virgo and worship at night) N. M. pp. 76–77 verses 934–939.

Agastyaraghyaadana—(offering arghya to Agastya, Canopus, a star of the first magnitude) Mat chap 61 for Agastyotpatti; Gar. I. 119. 1–6; KV. 290–292. (Agastya rises and sets at
different times in different countries); Agni 206. 1–2
(arghya to be offered three days and 20 ghatkäs before Sun enters Virgo); vide RM (verses 1206–1228 in ABORI, vol.
VKK 340–343, RM (verses 1219–20) quote Rg I.179 6 as
mantra for arghya by dujas and for others the mantra 'kṣa-puspadritiṣa, vahnimārutasambhava Mitrāvarunayaḥ
putra Kumbhayone namostu te' cited in Mat 61 50, Gar I.
1.19 5 SPPr (folio 40 b) remarks that there are two modes,
one based on Brah (where arghya is main thing), the other
based on Mat (where worship is main), KSS 12 provides
arghyadāna for three days from Bh śu 13; vide TT 146
and KT 443. For belief that the rise of Agastya made
turbid waters clear, vide Raghu IV. 21.

Agni—fires kindled in several religious rites are addressed by
different names, e.g. kitchen fire is Pāvaka, that in Garbhā-
dhāna is Māruta, vide TT 99 quoting Grhyasangraha
(I 2–12)

Agnimat—Phā Kr Ā (fast); one year; Vāsudevapūja, Vi. Dh.
III. 143. 1–7 q. by HV I. 506 (a caturmūrtivraṇa).

Aghoracaturdāsi—Bh Kr. 14 (fast that day), Śiva; vide GK
157, VKK 315, TT 122, KT 443.

Aṅgāra-caaturthi—4th tithi on a Tuesday; eight times or four
times or for life; pūja of Mars; mantra is ‘Agnīmūrdha’
(Rg VIII 44 16) and for sūdras only to remember Mars
Mat 79. 1–45 (17 of which q by KKV 77–79, HV I. 508–509),
Pad V 24 20–63, Bhav U. 31. 1–62, VKK 32–33, VR
188–191, KKV (60–81) and HV I. 518–519 (quote from
Bhav ), the latter calling it Sukhayatra. The dhyāna m
A. K. (folio 354a) is ‘Avanti-samuttham suresānasaham
dharānandadanam raktavastrar samide’

Aṅgāra-caaturdāsi—GK 610, if there be 4th tithi or 14th on a
Tuesday that yields more results than a hundred sun
eclipses

Aṅgūla-vrāva—dark 10th, one year, worship of ten gods named,
V1 Dh III 177 1–3

Acalāsaptami—M ṣu 7; worship of the sun, ekabhakta on 6th,
on 7th upavāsa, at end of night on 7th standing water to be
stirred after placing a lamp on one’s head, HV I. 643–648
(from Bhav U.) where Kṛṣṇa tells Yudhishthira the story of
a penitent prostitute Indumati who performed it, Vrātārka
folio 120a–122a, VR. 253–255, NA. 53 (says it is also called Jayantī); Bhāskaradhyāna on this day.

**Acyutavrata**—P. Kr 1; tithi; Acyutapūjā and homa with sesame and ghee with ‘Om namo Vāsudevāya’; thirty brāhmaṇas with their wives to be fed; AK. folio 230.

**Ativayākādaśī**—on śukla Ekādaśī with Punarvasu-naksatra, for a year (gift of a prasthāna of sesame); Hari; HV. I. 1147 (from Vi Dāh.)

**Adānātra-sasthī**—On sasthī (either fast or ekabhakta &c.); for one year; Bhāskarapūjā; HV I. 626–627 (quotes four verses of Skanda); the performer omits oil and salt and feeds brāhmaṇa on rice boiled with milk and sugar; no one in family is born poor or becomes poor.

**Adhikāraṇa**—(intercalary month); its mrāṇaya and kṛtya; HK 26–66, KV 113–166, NS 9–15, SmK 520–529, PO 12–31, VKK 231–236, KR 536–539.

**Adukkha-navāmi**—for all, but specially for women; Bh. śu. 9;

**Pārvatī;** VR 332–337 (from Skanda). In Bengal women perform this for avaraṇaya.

**Anagkāstami**—Mārg. dark 8; tithi; worship of Anagha and Anagha image made with darbhas to be identified with Vāsudeva ‘and Laksmi with āto devā’ (Rg. I. 22 16) or namaskāra by śūdras; Bhav U. 58. 1 ff (q by HV I. 813–14 and AK. folio 547a).

**Anangatrayodāsī**—Mārg. śu. 13; tithi; one year; Sambhu-pūjā and bath with pañcāmṛta; every month Ananga (identified with Sambhu) to be worshipped under a different name (such as Śmara in Māgha) and with different flowers and naivedya; HV II. 1–8 (from Bhav U), KN 278, GK 153; pūravavidhā to be taken; occurs in Gar. I. 117; (2) Cai. or Bh. śu. 13; tithi; once or every month in a year; worship of picture of Kāma on cloth under twelve different names; HV II. 8–9 (from Kalottara), PO 223, NS 88.

**Anangadānāvāra**—Sunday with Hasta, Pusya or Punarvasu; for Veśyās; worship of Vīṣṇu and Kāma (God of love); thirteen months; Veśyā to offer herself to a brāhmaṇa on Sunday who repeats mantra ‘ka idam kasmā adāt Kāmāḥ &c.’ Vide Atharva III. 29. 7, Tai Br. II. 2. 5. 5–6, Ap. Śr. V. 13 for Kāmastuti; Mat chap. 70 = Pad. V. 23. 74–146 (with some additions); KKV 27–31 (calls it Veśyādityāṅgadānā-
Ananta-pañcara-puṇḍrīkopaṇa—Sr. śn. 13; HV II. 442, PC 238.

Anantacaturḍaśī—See above pp 151-153.

Anantaśrīyā—Śrū 3 of Bh., Vai or Mārg., one year; worship of Gaurī with different flowers each month; Mat. 62 1-39 = Pad. V. 22, 61-104, Bhav U 26 1-41, KKV 60-66 (quotes Mat.), HV I. 422-426 (from Pad.), KR 265-270.

Anantadhādāśī—Bh śu 12; titthī; for one year; Hari-pūjā VI Dh. III. 219. 1-5, HV I. 1200-1201 (from Visnu-rasāya).

Anantapāṁcami—Phā. śu 5; titthī; no deity mentioned, HV I. 564 (from Śrīkanda, Prabhāśakhaṇḍa).

Anantapāṁcami—Bh śu 7; titthī; one year; worship of Sun; HV I 741 (from Bhav. Brāhmaṇa-paṇḍava 110.1-8), KKV 148-149.

Anantaraśrīyā-vrata—vide Ānanta-vrata below

Ananta-vrata—(1) Begin on Mārg on that day that has Mṛgāśīrṣa-nakṣatra; one year; in each month different nakṣatra (in P.渔业, in M. Magha and so on); Visnupūjā; HV II. pp. 667-671 (from VI Dh. I. 173. 1-30) It is putrāda. (2) VI Dh. III. 150. 1-5; Another variety from 2nd titthī, one year; worship of Ananta (as Visnu); a caturmīrtta-vrata.

Ānandē-nauami—Phā śu 9, titthī; one year; Devī-pūjā; KKV 299-301 (calls it Ānanda), HV I. 948-950.

Ānanta-vrata—begins Mārg śu 1; ṛtvṛata; for two seasons, hemanta and sīśṭra: Keśavapūjā; 108 times japa of ‘Om namah Keśavāya’; dvādāśī has special rites, HV II. pp 839-42 (from Visnu-rasāya).


Anodana-saptamī—Begin with fast on Cai. śu. 6 and worship Sun on 7th; titthī; HV I. 702-705 (from Bhav.), KKV 205-206, KR 121-123. Odana comprises bhakṣya, bhoṣya and leṣya (to be licked), but water is not odana and may be drunk that day.

Anandana-mūhātya—See ‘Sadāvarta’.

Aparāśī-saptamī—Bh. śu. 7; titthī; one year; Sun worship; KKV 132-135, HV I. 667-668 (from Bhav., Brāhma 98. 1-19), PC 104; Bh. śu 7 is called Aparāśī. Begin ekabhakta on 4th, have nakta on 5th, fast on 6th and ārāṇa on 7th.
### List of vratas

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<th>Vrata Name</th>
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<td><strong>Aparājita-dakamā</strong></td>
<td>Āsv Ṣu. 1-10; specially for a king; tithi; once a year; Devipūjā; HV I pp. 968-973 (quoting Gopatha Br., Skanda and others); KR 365-366 (says it is based on śistācāra); PC 145-146, SMK 352; HV and SMK say that Rāma started on invasion this day when there was Śravaṇa-naksatra.</td>
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<tr>
<td><strong>Aparādha-sata-vrata</strong></td>
<td>Begin from Marg. 12th, amāvāsyā or 8th of bright or dark half; one year; Hari worship; 100 aparādhas enumerated in Bhav U. 146.6-21; all these sins are destroyed by this vrata. Thirty-two aparādhas are enumerated in Var. 117.</td>
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<tr>
<td><strong>Aparādha-saṅkramṇa-vrata</strong></td>
<td>Aparādha-sata-vrata. A fast is so called, whereby is secured a husband that is learned or handsome; m. in the drama Mrochakatika I (prelude) and Cārudatta p. 4 (TSS. 1914).</td>
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<tr>
<td><strong>Abhīśatīrvana</strong></td>
<td>Begins Mārg. 3; tithi; Gaurī worshipped; Skanda, Kaś-kuhanda 83.1.-8.</td>
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<tr>
<td><strong>Abhīṣasaptami</strong></td>
<td>7th tithi of any month; worship of the oceans, continents (dvīpa), pāṭalas and the earth; HV I. 791 (from Vi. Dh. only one verse).</td>
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<tr>
<td><strong>Amāvāsyā-derivation of</strong></td>
<td>ḠK 311-315; ḠK 643-644, KV 343-44, TT 163, bhasya on Gobhila-grhya I. 5.5-5; PC 314-345; VKK 9-10 quote passages from MB and Purāṇas stating that Amāvāsyā falling on Monday, Tuesday or Thursday is specially holy, so also if it occurs on certain nakṣatras such as Anurādha, Viśākha, Svāti; HV II. 246-257. Vide KN 309 ff for several derivations of the word and legends connected therewith from the Brāhmaṇas and Purāṇas. Amāvāsyā mixed with 1st tithi to be preferred to one mixed with 14th except in Śāvitrivrata Vide Vratarka folios 334-356 for amāvāsyā-vratas.</td>
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<tr>
<td><strong>Amāvāṣyā-kṛṣṇa</strong></td>
<td>Vide SMK 281, KSS 21-23, VKK 81-82.</td>
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<tr>
<td><strong>Amāvāṣyā-pāyovrata</strong></td>
<td>subsisting on milk alone on each amāvāṣyā tithi; one year; Visnupūjā; HV II. 254 (from Pād.).</td>
<td></td>
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<tr>
<td><strong>Amāvāṣyā-vrata</strong></td>
<td>(1) HV II. 257 (from Kūr); offering something to a brahmana intending it for Śankara; (2) HV II. 257</td>
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</table>
(one verse from Kūr.), honouring three brāhmaṇas intending to please Brāhma

Amūḍāyā-vratā—HV II. 246–257, TT 162 ff, Vratārka (folios 344a–356b)


Ambuṭṇa— the time in solar Āśādaḥ when the Sun is in the first quarter of Ārdha-nakṣaṭra; VXX 283 quoting RM (catvāṁ-sat-liptī &c.), KT 484 (three days and 20 ghatīs) from the week day on which the Sun enters sign of Gemini, during which no sowing of seeds, nor Veda study to be done) Mother earth and rivers are deemed unclean during these days in Bengal (in Jy. or Āś. Kr. 10 to 13th). Vide HK 701, 703

Ayanacrātā— Ayana depends on the motion (apparent) of the Sun. There are two Ayana Dakṣināyana begins when the Sun enters Zodiacal sign Karkataka (Cancer). KNK 14 says: 'Daksins and Utāra āyanas respectively are appropriate to fierce and quiet rites and its com (Vivarana) provides that images of the Mātrās, Bhairava, Varaha, Narasimha, Vaman and Durgā are to be established in Dakṣināyana KR 218, HK 16, SM 173, SP 13.

Ayācālurata—subsisting on food not obtained by begging from another. KN 138–139, NA 19, KTV 214–218, PC 49.

Aranyakāḷaḷaḥ— begun by bath on morning of Mārg. śu 11 or in K., M., Cāḷ or Śr.; tithi; for one year; Govinda deity; sumptuous feast on 12th in a forest to 12 dīvya, yata or householders and their wives; HV I. 1091–1094 (from Bhav U.); some mes read ‘Āparā-ḍvāḍaśa.’

Aranyaka-sasthi—Jy. śu. 6; RM verse 1306 states that women with fans and arrows (v. i. ‘with fans alone in one hand’) wander in forests. GK p 83 says it is same as Skandacasti; tithi-vrata; Vindhyavāsinī and Skanda worshipped; KR 165 (quotes RM), VXX 279, K. T. 430–431; observes sūtra on lotus stalk, bulbous roots and fruits hoping for the health of their children.

Aṉdınhandātami—Vide VK, No 470.

Aṟuruvāḷa—The last half quarter (yuvahāra) of night HK 253, 222; KN 241 (quoting Skanda and Naradāya.) says ‘four ghatīs before surati.’
List of vratas

Arundhati-vrata—for women only; for freedom from widowhood, for sons &c.; fast for three nights; 3rd tithi in the beginning of Vasanta (spring); worship of Arundhati; HV II. 312-315, VR 39-93.

Arkavrata—eating at night alone on 6th and 7th (v. l 7th & 8th) in both fortnights; tithivrata; for a year; Arka (Sun) worshipped; KKV 387, HV II. 509.

Arkasaptami—tithi; for two years; deity Sun; one is to drink from a cup made of the leaves of arka plant; HV I. 786–789 (from Brah.). Vide Pad. V. 75. 86–106 which state that vrata to be begun in Uttarayana on a Sunday in sukla paksa; on 5th ekabhakta, on 6th nakta, on 7th fast and on 8th pāraṇā

Arkasamputasaptami—Begin on Phā. 7; tithi; for a year; Sun worshipped; Bhav. I. 210. 3–81 (q. by KKV 191–198, HV I. 690–696).

Arkāstami—On Sunday on 8th ās; worship of Umā and Śiva in whose eye the Sun rests; HV I. 835–837.


Ardhaśravaṇaka-vrata—begin on 1st of Śr. ās; one month; worship of Pārvatī called Ardhaśravaṇi; worshipper to observe ekabhakta or nakta for one month; at end to offer dinner to maidens and brāhmaṇas; HV II. 753–754 (from Br.), VP (folios 106–107).

Ardhodaya-vrata—This is a vrata of rare occurrence and is said to be equal in holiness to a crore of Sun eclipses. Later medieval digests (e. g. TT 187, KSS 30, NS 211, SmK. 442–445, P. C. 316) quote a verse from Mahābhārata ‘when in the month of Pauṣa or Māgha there is amāvāsyā with Śrāvana-nakṣatra and Vyatiṃśa-yoga, that is called Ardhodaya and Vratārka (folios 348a–350b) states that according to Frayāga-setu of Bhātta Nārāyana it takes place in Pauṣa when amānta reckoning is used and in Māgha when Pūrmīṃśa reckoning is used. HV (II. pp. 246–252) quotes from Skanda and adds Sunday to the above requirements and BB (pp. 364–365) adds that the Sun must be in Makara (Capricorn). The TT 187, Vratārka folio 348a and
PC 316 read a half verse ‘this yoga is commended only if it occurs by day and not so if at night’. KSS 30 provides that if one out of the several requirements (Pausa or Maγha Amāvasya, Vyātpāta, Sravana-naksatras, Sunday) is absent, it becomes Mahodaya-parva. In Ardhodaya a bath at Prayāga in the morning is most meritorious, but it is provided that all rivers become like the Ganges at Ardhodaya. The devatās of the vrata are three viz Brahmā, Viṣṇu and Mahēśvaro and they are worshipped in the same order; offerings (of ghee) are made in fire with Paurāṇika mantras, and also with three Vedic mantras viz ‘Prajāpate’ (Rg. X. 121. 10) for Brahmā, ‘Idam Viṣṇu’ (Rg. I 22. 17) for Viṣṇu, ‘Tryambakam yajāmahe’ (Rg VII. 59. 12) for Mahēśvara. At the end gifts of cow or money are made. In I. A. vol 25 p. 345 there is mention of Ardhodaya in śaka 1352, Pausa, which corresponds to 14th January (Sunday) 1431 A. D. The reference to the distribution of all his wealth by Emperor Harṣavardhana at Prayāga once in five years made by the Chinese traveller Yuan Chwang (vide 7 I. A. 196 at p 198) is not to Ardhodaya at all, as some suppose. If Beal’s B. R. W. W. vol. I, pp. 214 and 233 be carefully read this will be clear.

Alaśmināsala-sūna—On full moon of P. when there is Pusya naksatras, persons should bathe after anointing their bodies with white mustard and drive off alakṣmi (misfortune or poverty) and worship images of Nārāyana, Indra, Moon, Brhaspati and Pusya by bathing them with water in which svarvasadhīs are put and with homa. Vide SMK 344-345, PC 307, GK 178.

Alavanatīṣṭhā—On śu 3 of any month, specially of Vai, Bh. or M.; women alone to perform; fast on 2nd and food on 3rd without salt; Gauri worshipped; it may be for life; KKV 49-51, HV I 474-477, S. Pr folio 32°. Vide Bhav., Brāhma-parva 21. 1-22 for this.

Avatāras—Tithis of the appearance of (they are called Jayantīs), cited in NS 81-82 and KSS 13 as follows: Matsya-Cal. śu. 3; Kurma-Vai. pūrṇimā; Varāha-Bh. śu. 3, Narsamha-Vai. śu. 14; Vāmanā-Bh. śu. 12, Pārṣurāma-Vai. śu. 3, Rama Cal. śu. 9; Balarāma-Bh śu 2; Krana-Śr kr 3; Buddha-Jy. śu. 2. Some works say Kalkin is yet to appear while others give Śr śu 6 as Kalkjayantī. Some works differ as to the tithis e. g. some say Matsya appeared on Cal. śu. 5 (and
not 3). Vide Śrī B. Bhattacharya's paper on 'the ten avatāras and their birth dates' in volume of studies presented to Dr. F. W. Thomas pp. 31-33 quoted from Śakti-sangamatantra I. See under Vaiśākha. The Bana Inscription of Toramāna refers to Varahāvatāra (Gupta Inscriptions p 159). Var. 48. 20–22 (q. by both KKV 333 and HV. I 1039) state which avatāra out of the well-known ten (including Buddha and Kalkin as separate) is worshipped for what object.

Avamadina—a week day on which two tithis end is so called. NS 153 quoting Ratnamalā (“Yatraikah sprāte tithidvayā-vasānam vāras-ced-avamadinam taduktam-āryaih”). This is to be avoided when beginning a vrata for the first time, as there is ksaya of a tithi here.

Avighnavināyaka or Avighnavrata—(1) begin on Phā. 4th; tithi; four months; Ganeśa worshipped. HV I 524–525, KKV 82–83, both quoting from Varāha 59. 1–10; (2) 4th tithi on both fortnights; three years; Ganeśa deity; NA 43 (from Bhav U).

Anyogadādaśi—Bh. śu. 12; tithi; worship of Śiva and Gaurī, Brahmā and Śāvitrī, Viṣṇu and Lakṣmī, the sun and his consort Nikṣubhā. HV I 1177–1180.

Anyogavrata or Anyogatītiyā—For woman; begin on Mārg. śu. 2 with partaking rice boiled in milk and sugar on 3rd; worship of Gaurī and Śambhu; for a year; worship of images of both made from rice flour under different names in each of twelve months with different flowers; KKV 70–75, HV I 439–444, KR 452–455. Vide Bhav U. 22 for this.

Avadhavyaṅklaṅkadaśi—Cai. śu. 11; HV I. 1151 (only one verse from Vi. Dh.).

Anyāṅgasaptāṁi—Śr. śu. 7; tithi; to be performed every year; ‘AVYĀṅGA’ to be offered to the sun; ‘Avyanga’ is explained in KKV 150 as a hollow strip made of fine white cotton thread, resembling a serpent’s slough, 122 finger-breadths long (the best), or 120 (middling) or 108 (the shortest) It seems to have been like the Kusta worn by modern Parsis. Vide Bhav. (Brāhma-parva) 111. 1–8 q. by KKV 149–151 and HV I 741–743, also V. P (folio 116, which mentions the story of Samba in Bhav.). The printed Bhav. uses the word ‘abhyaṅga’. In Bhav (Brāhma) 142. 1–29 we have the legend of Avyangotpatti. In verse
18 occurs the word ‘sārasanah’, which reminds one of ‘Saracen’. Vide Nar. I 116. 29-31 for AVYĀNGĀKHYA-VRATA, the 7th tithi being destroyer of sins if it is con-
joined to Hasta-naksatra. Avyanga appears to be a Sanskrit adaptation of the Avestan ‘Avyanghana’ (meaning ‘girdle’). In the 16 slokas addressed to the prince Jadi Rānā by the Parsis emigrating to India occurs this ‘who put on the waist a woollen kushi which is fastened on the sadra (garment), each end of which is like the mouth of a serpent, which is tied into knots at equal distances’ (vide M.M Murzban’s ‘Parsis in India’ vol. I at p 93) It seems probable that this particular form of Sun-worship was imported from Iran or was borrowed from Parsi practices. The Br. S. (59 19) states that the priests of Savitr should be Magas i.e. Maga or Śākadyipya brāhmaṇas for whom vide I A vol. VIII. 328 and Weber’s edition of Magavyakti of Krishnadas Misra.

Āśūryakayanavrata or Āśūryakayanadunti—on dark 2nd tithi of four months from Sr; tithi; Laksmiti and Harī worshipped; occurs in VI Dh. I. 145. 6-20 and III. 132 1-12, Va. 16. 16-29, Agni 177. 3-12, Bhav. I. 20. 4-28, KKV 41-44 (q. from Bhav U) and 44-46 (from Mat. 71 2-20=Pād., V. 24, 1-19). The Matsya contains a somewhat different mode; HV I 356-371 (from Bhav.) and 371-377 (from Bhav U); KR 225-227 (quotes Bhav I. 20 4-28). This vrata secured avadhava to women and avayoga (absence of the loss of wife) to men. Vide S Pr (folio 23b) and SmK 146-148 One of the mantras that occur in both KKV 43 and HV I 373 is ‘Lakṣmyā na śūnyam varaḍa yathā te śayananam sada śayyā mamāpyeśāṇyāṣu tathāstra Madhumūḍana.’ KR (p 238) remarks that when it is said that the vrata begins in Sr., the month is pūrṇamāṇta according to the usage. Mentioned in ‘Corpus of Inscriptions in the Telangana Districts of Nizam’s Dominions’ by Dr. Srinivasachar No 50 pp 140-142 of šate 1198 Magha šu. 10 (1276 A. D.) where Kuppāminda, wife of a Kākatiya General is said to have performed it.

Āśūryavrata—on dark 2nd tithi of four months from Sr., in which arghya with curds, whole grains of rice and fruits are offered to the moon; if the second tithi is mixed with (viddhis) the third tithi on a certain day the vrata should be performed on that day; P C 88.
Asokakalikābhaksana—Vide Asokastami.

Asokatirītrā—For three nights from the 13th tithi of Jy., Bh. or Mārg. śū; for one year; Aśoka tree of silver to be worshipped and image of Brahmā and Sāvitrī on first day, of Uma and Maheśvara on 2nd and of Laksñī and Nārāyana on third and then images donated; this vrata removes sins and diseases and confers long life, fame, wealth and prosperity on sons and grandsons; HV II 279-283, VP (folio 102b), Vratārka folio 261b-264; mostly for women, but men desirous of prosperity of sons may also perform it.

Asokadvādaśī—same as Viśokadvādaśī. Begin in Āśv.; for a year; on 10th take light meal, on 11th fast and on 12th pārāśā; worship of Keśava; results are health, beauty and freedom from sorrow; Mat. 81. 1-28, 82. 26-30 quoted in KKV 360-363; HV I. 1075-1078 (quotes almost same verses from Pad)

Asokadīpāmuka—On Phā. pūrṇimā; tithi; for a year; the earth is to be called Aśoka in first four months and also in the next four months; worship of Earth and arghya to the Moon; in the first 4 months worship earth as Dharani, in the next four as Medi and in last four as Vasundhara. Keśava is to be worshipped at the end of each group of 4 months; Agni 194. 1, HV II. 162-164.

Asokapratiṣṭhā—Āśv. śū. 1; tithi; worship of Aśoka tree or its golden or silver image or its picture; only for women; HV I. 351-52 (from Bhav U. chap. 9).

Asokasasthī—Vide VK No 52.

Aśoka-sañkṛānti—Vratārka folio 388b-389a; to be performed on ayanasankṛānti or Visuvasankṛānti when there is Vyātipāta, skabhakta; Sun to be worshipped; gifts of sesame.

Aśokastami—(1) Cai. śū. 8 and if there be Wednesday and Punarvasu-naksatra then special merit; worship of Durgā with Aśoka flowers, one should drink water mixed with eight Aśoka buds, worship of Aśoka tree with the mantra ‘tvām-aśoka harāhīstam madhumā’samudbhavam i pibāmi śokasantaṃto mām-aśokam sadā kuru’. KV 422 (quotes mantra from Linga), HK 626 (from Visnu), HV I 362-63 (from Linga) and 375-76 (from Adityapurāṇa but no mantra); KR 126-127; R M (1379-80) has the mantra ‘tvām-aśoka harāhīsta’ and the verse ‘Aśoka-kalikācāstan’ and BB 1734-35, both of which verses are Gar. I H. D. 34
133. 1-2; PC 109; SMK 94. Vide JRAS for 1900 pp. 545, 791 and for 1901 p. 127 for some remarks. (2) KV 422, KR. 126, KT 463 and other digests state that all tithes and rivers come to the Brahmaputra on Cai su 8 and a bath in it on that day yields the same rewards as Vajapeya, when it falls on Wednesday and on Purarvasu.

Aśokāstami—Worship of Uma. NM p. 74 (verses 905-907) states that Aśoka plant is Devī herself.

Aśvatthaurata—Vratārka (folio 406b-408a) from Adbhutasāgara following Ātharvanesākhaḥ; worship of Aśvātha in case of evil portents, invasions, epidemics, diseases like leprosy.

Aśvatthādiṣṭa—When the moon is in Śvāti in Āśva. Ābhā, worship Uccaiḥ-āravas and one’s own horses may be honoured if there be 9th tithi; Śinti riṣes and threads coloured in four colours to be tied round horses’ necks; NM p. 77 verses 943-947.

Aśvapūjā—On Āsva. Ābhā 1 to 9; see below under Āśvina

Aśvavrata—a Sāṁvatsarasvātṛa, Indra is the deity; Mat 101. 71
q. by KKV 449, HV II. 911 (quotes same 1 4 verses from Pad).

Aṣṭamivrata—There are about 30 Aṣṭami-vratas, which will be entered at the proper places. General rule is that in the bright half Aṣṭami mixed with Naviṃ is to be preferred and in dark half Aṣṭami mixed with Saṃvatsara is preferred. Vide TT 40, DS 15. For Aṣṭami vrata vide HV I. 811-836, KN 194-228, KKV 225-272, VR 256-319, VKK 38-40, PC 109-139. There are a few exceptions to above two rules, some of which may be noted at the proper places

Aṣṭahuṇḍavrata—begin on Āṣa. Ābhā. 15; five days or ten days after Āṣa. 15, K. 15 or for 4 months from Āṣa., or one year or 12 years, one has to sleep on bare ground, to bathe outside house, eat food only in the night, to remain celibate even though sleeping in wife’s embrace, curb anger and be devoted to ājapa and homa to Hari. Different rewards accrue to length of time, the greatest being that after twelve years of this vrata the observer may secure the rulership of the world and on death become one with Janarādana. Vi Dh. III. 218 1-25 q by HV II. 325-327. The word means the vrata is as sharp or difficult as treading on the edge of a sword. The Raghuvarṇa 13. 67 in referring to Bharata’s abstention from enjoying regal splendour out of regard for the exiled Ruma calls it ugra ‘iyanti varsāmī tayā sahogram-abhyasatīva vratam—āsidhāram’.
**Ahan**—a day. There are several views about the divisions of the day, viz. into two, three, four, five, eight, or fifteen parts. The two are pūrvāhna and aparāhna (as in Manu III 278); for three vide notes 257–258 above. Four parts described by Gobhila (q by KN p. 110) are pūrvāhna (for 1¼ prahara), madhyāhna for one prahara, aparāhna up to the end of the 3rd prahara and thereafter sāyāhna till end of day. For names of five divisions vide H of Dh. vol IV p 376 In Rg V. 76. 3 (utāyātam sangave prātarāhna) three of the five parts of a day viz prātaḥ, saṅgava and madhyandina are expressly mentioned. Eight divisions of the day are mentioned by Kautilya (I. 19), Daksa (chap 2) and Katyāyana. Kalidāsa in Vikramorvāśiya II 1 (sas the bhāge) appears to know this. There are fifteen muhūrtas of the day and fifteen of the night Vide Brhadyogayātrī VI 2–4 for 15 muhūrtas. As the day and night become long or short at different places (except on the equator) each of the muhūrtas will vary in length to some extent even in the same place in different seasons of the year. Similarly, pūrvāhna or prāshūktā will be of 7½ muhūrtas if day is divided only in two parts, if into five parts pūrvāhna or prātaḥ will comprise only three muhūrtas. The KN (p. 112) remarks that the division into five parts being observed in many Vedic and Smṛti texts as the principal division, that division, is the one resorted to in the śāstric passages about positive and negative injunctions. Vide HK 325–329, VΚΚ 18–19, KTV 6, 367.

**Āhīnasāvrata**—not to eat flesh for a year and then donate a cow and a golden deer; samvatsarāvrata; KΚV 444, HV II. 865 (quoting Pad = Mat 101 35)

**Āhirbradhnasāna**—HV II pp 654–655 (from VI. Dh) On a day on which there is Pūrvabhādrapāda-nakṣatra performer to bathe in water from two jars in which are put udumbara leaves, pañcagavya, water with kuśas, sandalwood paste &c; worship of Āhirbradhna, the Sun, Varuna, the moon, Rudra, and Viṣṇu. Āhirbudhnya was the presiding deity of Uttarābhādrapāda acc to Br. S 97. 5, Bhav U. q by HV II p. 596, KR 560 Vide H. of Dh II p 247, note 563 for the devatās of all nakṣatras This secured thousands of cows and highest prosperity. Āhirbudhnya is the correct and ancient form In about ten passages of the Rgveda ‘Āhirbudhnyah’ appears to be some deity (probably Agni),
vide. Rg I. 186 5, II. 31 6, V 41,16, VI 49 14, VI. 50.14; VII 34.17, VII 35 13, VII 38. 5, &c and Nir X. 44

Akṣadīpa—Lighting lamps fed with ghee or oil in K intending them for some deity or in a temple or where four roads meet. Aparākṣa 370–372 (for dipadāna), Manu IV. 29, RM 1351–57 (vide BORI vol. 36 p. 330, NB 195.

Agneyāvara—once on any 9th tithi; worship Vindhyāśāni with flowers &c (five upacāras), HV I 958–59 (quoting Bhav U.)

Ajnāsankrānti—A Sankrāntivrata; begin on a holy sankrāntī day; Sun deity; at end gift of golden image of Sun with Aruna, chariot and seven horses; reward unquestioned sway everywhere; HV II 738 (quoting Skanda)

Ajyakambala—udghi—One of the 14 yātrās of Bhuvanēśvara; when Sun enters Makara-rāśi; GK 191.

Ādityasūra—has various names (12 in all) when conjointed with certain tithis, nakṣatras and months, it is Nanda in M. su. 6, when nakta and anointing Sun image with ghee and offering flowers of Agasti tree and white sandalwood paste and guggu dhūpa and naivedya of apūpa; HV II 523–23, KKV 10–12; it is Bhadra when Bh. su. has Sunday, one may observe nakta or fast on that day, offer in the noon malati flowers, white candana paste, vijaya incense; HV II 523–24, KKV 12–13; in the same way Sunya (Sunday with Rohini nakṣatra), Kāmada (Sunday on Mārg. su. 6); Jaya (Sunday in Dakṣināyana); Jayanta (Sunday in Uttarāyana); Vijaya (Sunday on su 7 with Rohini); Putrāda (Sunday with Rohini or Hasta, fast and śraddha with pindas), Ādityābhimukha (Sunday on Mūgha dark 7, ekabhakta, japa of Mahāśvetā mantra from morning till sunset); Hṛdaya (Sunday with sankrānti when observance of nakta, facing the Sun in a Sun temple and japa of Ādityāhārāya mantra 108 times); Roga (Sunday on Pūrvapálghunī, worship with arka flowers collected in a bowl of arka leaves); Mahāśvetāpūrṇa (Sunday and solar eclipse, fast, japa of Mahāśvetā), Mahāśvetā mantra is ‘brim brim sa it’ (vide HV II 521) for the last ten, vide KKV 12–23, HV II 524–525 (with variations in both works)

Ādityasandala—udhi—On a circle made with red sandalwood paste or saffron, place pastry made with white wheat or barley flour mixed with jaggery and ghee (from cow milk)
and worship of Sun thereon with red flowers; HV I 753-754 (quoting Bhav U 44. 1-9) AK (folio 462b ff).

**Adityavāra-nakśatra-vāra**—observe ekabhakta on Sunday, nakta on following Sunday or on Sunday with Hasta nakṣatra; Vāravāra; Sun deity; one year; Mat 97 2-19 q by KKV 31-34, HV II 538-541, KR 608-610.

**Adityavāra-nakṣatra-vāra**—from Mārg; worship of the Sun; for one year; each month different name of Sun taken and different fruits offered such as Mitra and cocoanut in Mārg, in P. Vism and fruit bijapūra and so on Vṛatārka, folios 375b-377a. It removes all diseases including leprosy.

**Adityavāra-nakṣatram—**HV II 520-577, KKV 8 ff, Vṛatārka folios 375b-3794b.

**Aditya-vāra**—(1) for men and specially for women; begin on Āsv. Sunday; for one year; Sun deity; Vṛatārka (folio 378a) narrates from Skanda how Samba was cursed by Kṛṣṇa to become a leper and was cured of leprosy by this vṛata; (2) Sunday and 14th tithi and Revatī, or Sunday, 8th tithi and Maghā; worship of Śiva; sesame to be eaten; HV II, 589.

**Adityāśāntavāra**—On 7th tithi with Sunday and Hasta-nakṣatra or when there is Sankrāntī of the Sun on 7th with Sunday; worship of the images of Umā and Śiva (the Sun is non-different from Śiva); salutations to Sun identifying his various limbs from the feet with nakṣatras from Hasta onwards; gift of splendid bed with five coverlets and pillows and of a cow; Mat 55. 2-35 q by KKV 404-408 and Pat. V. 24 64-96 (q by HV II 680-684).

**Adityāśāntavāra**—Sunday with Hasta; worship of Sun image with fuel sticks of arka plant (108 or 28 in number); homa of sticks with honey and ghee or curds and ghee; 7 times; HV II, 537-38 (from Bhav.)

**Adityāhṛdayavanṛtha—**Adityāhṛdaya is a mantra to be repeated 108 times in a Sun temple on Sunday when there is sankrāntī and observe nakta; HV II, 526 (from Bhav.) In the Rāmāyaṇa (Yuddhakāṇḍa 107) Agastya comes to Rāma and advises him to mutter a sublime praise of the Sun (called Adityāhṛdaya) in verse to secure victory in the final stage of the battle with Rāvana; KKV (19-20) mentions this but holds that if there is sankrāntī on a Sunday, the latter is called Hṛdaya or Adityāhṛdaya.
Ananta yama—begin on Marga su 3; nakta on 2nd and fast on 3rd of each fortnight; for a year; Uma worshipped under different names on each 3rd, the vaneda is different and the performer is to subsist on different foods for nakta, specially recommended to women; it is so called because it prevents antara (separation) from one’s sons, friends and relatives

Anandamami—begin on Phal sa 9; for one year; skandasakta on 5th, nakta on 6th, aysita on 7th, fast on 8th and 9th, worship of Dvari, year divided into three parts; flowers, naivadya, the name of Dvari &c. differ in each period of four months; KKV 299-301, HV I 948-950 (reads ‘ananda’).

Anandapancami—5th tithi is dear to Nagas; worship of nagas (images) by batoning them with milk; they bestow freedom from fear; HV I pp 557-560; for names of nagas vide under Nagapancami p 124 and note 321.

Anandavarrata—For four months from Cai distribute water without being requested for it; at end of vrata, gift of a jar filled with water, along with food, clothes, vessel full of sesame and gold; KKV 443, HV I pp 742-43 (from Mat), VKK 530, KR 85, Mat 101, 31-32.

Anandasaphalasaptami—On Bh sa 7, for one year; fast; Bhav. (I. 110. 1-8), KKV 148-149, HV I 741. In some ms written as ‘Anantapala’.

Andolaha-mahotosa—in Vasanta; Bhav U. 133 24

Andolanavartalu—on Cai sa 3, worship of Parnati and Siva (images) and swinging them in a dolla. HV II. 745-748, SmK 90-91, PC 85; HV prescribes Rg. X. 81. 3 (Vishvatas-caksur-uta) as the mantra.

Amaradiwata—On 12th sa of any month, specially of Phal; Amardaki = Dhati (myrobalan); one year; 12th with various nakasatas is given various names e.g Vjay (with Shravana), Jayanti (with Rohini), Papanasa (with Pusya); fast on this last is equal to one thousand Ekaadasa; one
should perform jāgara (keeping awake) in Visnu worship under Āmardaka tree; story of birth of Āmardaka tree; HV I 1214-1222.

Āmalakyaekādaśi—On Phā śū 11; worship of Hari at the root of āmalaka tree, in which he and Lakṣmi are deemed to reside; Pad VI 47. 33 ff and HV I 1155-56 (from Skanda, Prabhāsakhandā), SMK 516 SmK (364-366) gives an elaborate description of the worship of Dāmodara and Rādhā under the Āmalaki tree on K. pūrṇimā or any day in K.

Amṛgapuspaḥākṣara—Cāi śū. I; eating the blossom of mango trees as part of Madana worship; SMK 519, VVK 516-517.

Ayudhavrata—(1) for four months from Śr; worship of conch, wheel, mace and lotus (identified with Vāsudeva, Sankarsana, Pradyumna and Aniruddha); Vi. Dh III. 148. 1-6 q. by HV II 391; (2) Vi. Dh. III. 155. 1-7.

Ayurvatā—(1) Applying sandalwood paste to Śambhu and Kēśava; for one year; at end gift of cow with jar of water; KKV 442 (12th among sāstivratas); (2) on Full Moon day; worship of Lakṣmi and Visnu; fast and gifts to brāhmaṇas and to young married ladies; HV II. 227-229 (from Gar).

Ayulsankrāntivrata—On Sankrānti day; worship of the Sun; gifts of bell-metal vessel, milk, ghee and gold; udyāpana as in Dhānya sankrāntī, HV II. 737, Vratārka (folio 389).

Aranyakaśasti—Vide Aranyakaśasti above.

Ārogyadeviyā—begin on P. śu 2; for a year on each śu. 2; worship of moon's crescent; on Mārg. śu 2 after worship of crescent gifts of two garments, gold and a jar of liquid; HV I. 389-91 quoting Vi. Dh. II 58; result is health and prosperity.

Ārogyapātaśpad—begin on first tithi at the end of a year; one year; worship of printed image of Sun on every pratīpad; reward same as above HV I. 341-42 (quoting Vi. Dh.); Vratārka (folio 28), VR 53

Ārogyavrata—(1) from pratīpad after Bh. Full Moon up to Āsv. Full Moon; worship of Aniruddha by day with lotuses and jñāti flowers; home, fast of three days before end; secures health, beauty, prosperity; Vi. Dh. III 205, 1-7 (q by HV II 761); (2) It is a datamivrata; fast on 9th and worship of Lakṣmi and Hari on 10th; HV I 963-965 (from Gar).
Arunamaptamī—On M. 7; fast on each saptami for one year; worship of Sun, Var. 62. 1-5, q by KKV 223-224 and HV I 747; TT. 36, KT 460; secures health and wealth.

Ardṛālaī śaṇa or Ādī ṛṣiyasa—on full moon of Mārg, people flock for darśana of Nataraja (the dancing Śiva) and at Chudambaram in south India a great festival is held for this

Ardrinandakalai-trītya—begin on Śū 3 when it has either Uttarāṣādī m nakṣatra, Purvāṣādī or Abhijit or Hasta or Mūla; for one year divided into three periods, worship of Bhavīni and Śiva; salutations to the feet and other limbs of Dvīp up to her mukuta, Mat. 64. 1-28 (same as Pad q by IV I. 471-474), KKV 51-55, BhavU. 27.

Ālekhyasa papaṭacamī—Bh. 5; tithi-vrata, Nāgas drawn with coloured powders and worshipped, result—no danger from snakes; Bhav. (Brähmaparva 37. 1-3) q by KKV 94-95, IV I. 567, S Pr. folio 26a.

Aśűrāṣaṃī—begin on any Śū 10th tithi; period 6 months, a year, two years; draw in one’s own court figures of the ten quarters to be worshipped; all one’s desires are fulfilled (ūṣū means ‘directions’ and also ‘hope’ or ‘desire’), HV I. 977-981, VR 356-7; if mūdhā, perform on that day when āśamī exists in the forenoon

Aśūṭva-vrata—Begin on a Sunday in Āśv., for one year; worship of Sun with 12 different names; HV II. 533-37 (from Skanda), Vratārtha folio 379b; Śāmba became free from leprosy by means of this

Aśūṭama-vrata—begin on Cai Śū 4; for a year divided into three periods of four months; Vasudeva, Sankarsana, Pradyumna and Aniruddha to be worshipped one after another in each period. V. Dh III. 142 1-7 q by HV I 505, VP (folio 59)

Aśūṭaṇḍha—Vide KR 301-397, VKK 343-458, NS 144-192, SMK 267-373, KT 444-447. This month has numerous observances and festivals. The important ones will be separately entered in the list. A few lesser ones are noted here V. Dh (90. 24-25) provides that by donating ghee everyday in this month, a man pleases Śūrvins and becomes handsome and by feeding brāhmaṇas with cow’s milk (and its products) he secures a kingdom. On Śū 1 there is mother’s father’s śraddha by a grandson whose father is alive (vide H. of Dh. vol. IV p. 533); on that day also begins
Navarātra; on āu 4 worship of Sāti (Pārvatī who threw herself in a lake on that date) with arghya, flowers &c. and honour is to be paid to chaste women, mother, sister and other women whose husbands are alive (KKN 404, KR 343), on āu 5 nāgas made of kuśa grass and Indrāni are to be worshipped (NA 47, KR 343), in bright half on a tithi with an auspicious nakṣatra and mūhūṛta going to field having ripe crops with music and dance, one should offer homa and should eat the new corn with curds as also new grapes (KKN 405, KR 303); in Śukla pakṣa when there is nakṣatra Śvātī Ucaḷḥśravas (Sun’s horse) first carried the Sun and hence he and one’s horses should be honoured by an owner of horses (KKN 407, KR 347); in āu pakṣa on Mūla one should invite Sarasvatī, establish her on Prīvatīśiddhi in books, offer oblations to her on Uttarāśadhā and take leave of her on Śravane and one should not read, teach or write during these days (NS 171, SmK 352, PC 73). In Tamil lands Sarasvatī-pūjā in books on Āśv. āu. 9; Tulāmāsa (Āśv.) is sacred for bath in Kāverī river, and on Amāvāsyā there is a special bath in Kāverī river.

Āśadhā-kṛtya—KR 196-218, KT 434-437, Vīk 288-292, NS 101-109; SmK 137-148. Some of the smaller observances of Āśadhā are mentioned here. Ekaḥbhaṅga vrata for whole month (SmK 137, KR 196); gift of sandals, umbrella, salt and myrobalans (v. l. ‘new kambala’) to a brāhmaṇa for securing favour of Vāmana (avatāra) on the first or on some convenient day of Āśadhā; on āu 2, if there is Fūsya nakṣatra, Bahotśava of Kṛṣṇa, Balarāma and Subhadra (TT 29, NS 101, SmK 137); on āu 7 (fast on 6th and) worship of Sun called Vivasvata who appeared on Pūrvaśadhā that day (KKN 390, SmK 133); on 8th image of Devī that killed Mahiśāsura should be bathed with turmeric water and amrīta and sandalwood paste, and feast to brāhmaṇas and maidens full of sweet dishes and tasty liquids and lamps lighted; NA 56, SmK 138; as to 9th see under Ubhaya-navami, on tenth Varalakshminrata (very important in Tamil country) and worship on a ṛkalā, as to 11th and 12th vide under these words; Full Moon is very holy and gifts must be made (Rāmāyana q by KR 214); if there be Uttarāśadhā nakṣatra on Pūrṇimā worship of ten Viśve-devas (KKN 393, KR 213 and H. of Dh. vol. IV p. 457); gift of food on Pūrṇimā gives inexhaustible merit (V. Dh.); on Pūrṇimā
asetics to shave and perform Vyāsapājā (NS 109, SMK 144-145); on dark 8 Vināyakāpūjā (KKK 350, KR 198); in Ch. XIII 8 is Manrādī titih.

Invarā—55th of the 60 sarvātasa-tratas m. in KKV 451 (one verse which is Mat. 101, 80 and is quoted from Pad. by HV II, 853) One has to honour a householder and his wife three times a day and give a cow at end of the year.

Indraśrajoṭhānātāra—(festival of the raising of Indra's banner). On Bh., su. 8 the pole for the banner was to be brought or made of sugarcane and was to be worshipped with attendants, and was to be taken down and cast in deep water. It was raised on Śravana, Dhanisśā or Uttarāsāgā naksatra and taken down on Bharad at night. It is elaborately described in Varāha's Brahmaśambha, chap 43, Kalikāpurāṇa (90), RM verses 150-192 (vide EORI vol 36 pp 323-327), HV II 401-419, TT. 115-117, VKK 322-323, KR 284-299, it was recommended for observance by king. It is mentioned in Buddhacarita (SBE 49 part I, p 113), Raghunāṇa IV 3, [Mrčchakatika. X, 7, in the 1st book of Manimekhala and 5th of Śilappadhikarān, and in an inscription published in E. I. XII. 320 (dated in 461 of Mālava era i.e. 404-5 A.D.). It is described in Kalikāpurāṇa 90, in Kṛtyakalpatara (on Bṛhadāraṇya) pp 184-190 (from Davipuruṇa), in RNP pp 451-463, and is mentioned in Nagānanda I. vide H. of Dh. II pp 825-826 for description. RNP (pp 430-443) quotes several Purāṇa āstāvā mantras and prāthanāmantras from the Visnudharmottara.

Indraśra—47th of the 60 sarvātasa-tratas described in KKV p 449. One has to sleep in the open in the rainy season, and make a gift of a milch cow. It is Mat. 101. 69.

Indrapuronymś—HV II. 196 (one verse from BhaiU) Fast on Bh. Full Moon and Honouring thirty householders with their wives with ornaments; secures mo'ga. Vide Gk 176.

Īśārāyaṇam—VI. Dh. III. 200. 1-5: begin in Cai. and in K.; worship Hari with Rg. X. 90 1-16 and the 16 upacaras and end at gift of a cow.

Īśvarāvri—Fast on sn. 16 and on Full Moon day when it is a Thursday: worship of Liṅga with Viṣṇu to the left and Kākhotaka (the Sun) to the right; five years; gift of one cow at end of 1st year, of 2 at end of 2nd, of 3 at end of 3rd, of
Itvaraganagaurivrata—18 days from Cai Kṛ.1 to Cai. ā. 3; this is meant only for women whose husbands are alive; worship of Gaurī and Śiva; well-known in Mālava (Mālwa); AK folio 237.

Itvarama-vrata—On dark 14th; worship of Śiva; HV II. 148 (from Bhav., 4½ verses).

Ugra-naksatras—are the three Pūrvās (Pūrvāśadhā, Pūrvā-bhādrapāda, Pūrvāphalgunī), Maghā and Bharani. Vide under Naksatra and Br. S. 97. 8.

Uttamabhārtprāpta—on 12th of ā. of Vasanta; Visnu is deity; Var. 54 1–19.

Uttarāyana—Gifts are recommended at the beginning of each ayana (vide Śātātapa in KV 536 and VKK 292) and gifts made at the beginning of an ayana yield a crorefold of merit, while a gift on Amāvāsyā gives only 100 times (RM q. by KV. 381, VKK 214). Vide I. A. vol. 20 pp. 104–106 for a grant of Eastern Cālukya king Mānag-ya-vārāja on the occasion of Uttarāyana-sankrānti.

Uttāpanaśakāḍāsti—on K. ā. 11; GK 188, KSS 42 (has three mantras for Viśnūṭāṭapana).

Utpattikāḍāsti—Vide VK No 694.


Utsavas—Numerous utsavas are mentioned in the Purāṇas and works on vrata. Some of these such as Holikā, Durgotśava have already been described at some length above. A few more will be briefly dealt with at appropriate places in the list. The word 'utsava' occurs in Rg. I. 100 8 and I. 103 1 and is derived from the root 'śu' in the sense of 'urging or inspiring' byŚāyana. Vide 'India Antiqua' (a volume presented to Dr. J. Ph. Vogel) pp 146–153 where Prof. Gonda derives it from root 'śū' (rather unconvincingly).

Udakasaptami—drinking only a handful of water on 7th. tithi gives happiness; KKV 184, HV I. 726 (from Bhav).

Udassūka—same as Bhūtamātr utsava. This utsava followed immediately after the Indradhvaja was taken down (i.e. it took place on Bh. ā. 13). It somewhat resembled the wild
and mystic Roman Bacchanalia. In HV II 359-365, KKN 413-421 and KR 387-395 this festival is described at length from the Skanda. The origin is traced to Bharrava and a girl called Udasevikā (whose body was smeared with mud) sprung from the mind of Śiva and Pārvatī respectively. They became husband and wife. All people become on this day vociferous about sexual matters. Men and women go out like crazy persons, ride asses, bulls and dogs, smear themselves with ashes and mud, even men 100 years old act like boys, become void of shame, utter obscene songs, dress like cowherds, dombas, barbers and also went about naked. It is remarkable that Skanda averred that gods and pātras did not accept the offerings of a man who did not take part in this festival and remained aloof. There was difference of views about the time when the utsava was to be celebrated. Vide HV II p. 368, and VP ( folios 91-92 ), which place it in Jy. kr. 1 to 15 (by pūrṇimāṇa reckoning).

Uddālakavūrata—Vide Vas. Dh. S XI. 76-77; it was prescribed for one who was patitasvādītika. See H. of Dh. vol II pp. 376-377. In HV II p. 932 (from Brah.), it is described as subsisting on āmiksā and boiled milk for two months each, eight days on curds, three days on ghee and total fast for one day.

Udyāpana—Vide pp. 120-21 above. It is said in KTV 95 that in some vrataś like Kṛṣṇamāstami to be observed throughout one's life there is no udyāpana.

Unmālanivarata—Ekādaśi mixed with dvādaśi. Vide p 119 above; Pad. VI. 37-29 ff. and SmK 250-2.

Upacāras—(items in worship of images) Vide pp 34-37 above.

Upaśārauta—See under Ekādaśi pp 97-100; vide VI Dh. I, 59. 3-5 for rewards of fast on week-days from Monday, ibid I, 59. 6-15 for fasts on mānakātras and I, 59. 15-20 for fasts on tīthis from 1 to 15. No upavāsa beyond a month was allowed. Vide S Pr folio 300, HV II 776-783.

Upākarma—Vide H. of Dh. vol II. pp 807-815.

Upākālaśū—Āśv. śu. 5: tithi; Lalitādevī (i.e. Pārvatī); prevalent in the Deccan; story of brāhmaṇa Gautama from Broach, KTV 218 (ff); SmK 343-352, PC 99, VR 206-219 (from Skanda).

Ubhayadvādaśi—Begin on Mārg. Kr 12, then P. śu. 12 and so on for one year on all 24 dvādaśas; tithi; the 24 forms of


List of vratas

Visnu viz. Keśava, Nārāyana and others are to be worshipped; HV I. 1013-1021.

Ubhayanavami—Begin on P. 9; one year; Cāmundā worship; each month different material for making image of Devi and different name; buffalo flesh offered on some days and performer to observe nakta and feed maidens on each navami. KKV 274-282, HV I. 921-928, KR 203-4, 445-446, 517 (all from Bhav.). VP, folio 66a

Ubhayasaptami—Begin on 7; tithi, one year in each paksa; Sun deity, KKV 159-160, HV I. 748-753 (both from Bhav. I. 165. 1-45); (2) begin on M 7; for one year; every month a different name of the Sun to be worshipped; Bhav, U. 47. 1-25.

Ubhayavārddha—Begin on 11th in Mārg.; tithi; one year (in each paksa); Visnu; different names (such as Keśava, Nārāyana) in dark half and other names of Kṛṣṇa in śūnaksa. Vrataṭka folios 2335-237a. It notes that among Gurjaras it is called 'Udbhaya' simply.

Umācaturthi—M. 4; tithi; Umā; KKN 437-438, SP (folio 47b), KR 503; Men and specially women should worship with kunda flowers and should observe fast.

Umāmaheśvaravara—(1) Begin on Bh pūrṇimā; sankalpa on 14th; tithi; worship of golden or silver images of Umā and Śiva; Vrataṭka folios 336a-343b (from Śivarahasya); well-known in Karnātaka; (2) begin on pūrṇimā, amāvāsya, 14th or 8th tithi; one year; Umā and Śiva to be worshipped; nakta with hamsyāma on those tithis; HV II 395 (from Śivadharma); (3) on 8th and 14th tithi; one is to fast for one year on those two tithis; HV II. 396 (from Śivadharmottara; (4) begin on first tithi of Mārg.; tithi; one year; same deities; Linga, purvārdha 84 23-72; (5) Begin on Mārg. 3; tithi; one year; same deities as above; Bhav U 23 1-28, Linga, purvārdha 84; (6) HV. II. 691-693 (from Devipurāṇa), KKV 414-416.

Umāṣpūjā—Cai. 2; tithi; worship of Umā, Śiva and Agni; SmK 8, PO 83

Ukānaavami—9th tithi of Āsv. 9; tithi; one year; worship of Mahīśasuramardini with mantra 'Mahisagni Mahāmāy ī' HV I. 895 (from Bhav U.). Another variety is; HV I. 897-9 and VP folio 187a (from Saurapurāṇa);
manna is classed as in first variety. The vrata is so called because the man appears to his enemies like ulka (fire-brand) and the woman performer to her co-wives just like ulka.

Usahkāla—The period of five ghatis before sunrise, or 55 ghatis after the preceding sunrise is so called ‘Pañca-pañca usahkāla saptapañca arunodaysah; astapañca bhavet prātah sesah sūryodayo matah u’ KSS 52 (from Devībhāgavata).

Ritu-vratas—HV II 558-561; mentions five seasonal vratas which are entered at the proper places in this list; vide also VKK 237-240, SmK pp. 548-552.

Rāṣṭrapāncami—Vide pp. 149-151 above.

Ekānangāpyā—on K. 3, 6th, 8th, 9th or 14th; on the last women worship Ekānanga under a tree bearing fruit and ask a hawk or other bird to carry to Bhagavati the excellent morsel of food that they offer and on this day the wife takes her food first and serves it to her husband afterwards, KB 413-414 (from Brah)

Aśvayukatīta—on 3rd tithi worship Brahmā, Viṣṇu or Śiva and the three worlds with mantras addressed to them separately; secures great prosperity; HV I. 499 (from Vī. Dh.)

Kāyai—Bh Kr 3 (by pūrṇimānta reckoning); tithi; Viṣṇu-pūjā; NS 123, AK (folio 274a, says it is on Śr. Kr. 3) NS says it is well-known in Madhyadeśa

Katāmānasa—This festival was performed on Bh. 3, 11 and 13 or 15 when Viṣṇu was supposed to change the side on which he slept for two months; HV II 813, SmK 153.

Kadaliurata—on 14th of Bh. 3, tithi; plantain plant to be worshipped for health, beauty, progeny &c., HV II 132-133 (from Bhav U) Vrātārka says that among Gauraras it is performed on the Full moon of K, M or Vai. and all upacāras are offered with Paurāṇic mantras and Udyāpana is performed on the same tithis in those months or in any sacred month. If no kadali available, worship golden image (folio 292a-296a). Vide also AK (folio 611a).

Kapardītara—Viṣṇukapura—4th tithi of Śr. 3; tithi; worship of Ganesa; Vrātārka folios 78b-84a (from Skanda), VR 160-188; both refer to Viṣṇumārkapura and say Viṣṇumārditya performed it.
Kapilasasthi-vrata—on Bh. Kr. (by amānta reckoning) or Āśvina kr by (pūrṇimānta) 6th, conjoined to Tuesday, Vyaṭipāta-yoga, Rohini-naksatra acc to HV I 578 (Prosthapadāṣīte pakṣe sasthi Bhaumina samyuta | Vyaṭipātanā Rohinīyā sā sasthi kapilya smṛtā !!). If in addition to the above the Sun is in Hasta naksatra then the results are greater still; worship of Bhāskara; gift of a kapilya cow. HV I 577-78 (from Skanda.), NS 152, PC 102, VR 221-231. Some works refer it to Āśv.; but when Bh is mentioned it must be taken to be amānta as the concurrence of Rohini is possible on that supposition alone The conjunction of so many items is rare, generally found once in 60 years. For reference to Kapilāsasthi, vide I .A vol 25 p 345 where a Canarese inscription of Vijayanagar king Kṛṣṇarāya (in Bh Kr. 6 of sāke 1435 corresponding to Tuesday, 20-9-1513) refers to it

Kamalasasthi—Mārg 5-7; tithi; one year; Brahmā is devāt; begin niyamas on 5th, fast on 6th and gift of lotus made of gold and sugar to a brahmana; on 7th morning honouring brahmana and feeding him kaśī; 12 different names of Brahmā in 12 months; Bhav U. 39.

Kamalasaptami—begin on Cāi 5-7; tithi; one year; Divākara (Sun) is devāt; Mat 78. 1-11 (q. by KKV 217-219) = Pad. V. 21, 281-290 (HV I 640-641 quotes these and a few more as from Pad.), KR 119-121. Vide also Bhav U. 50. 1-11; VP (folio 61b) quotes from Pad. the verse ‘Bhāskarāya vidmabhā saptāśvīyā dhīmahi | tam ma bhāmub pracodayāt ||’ in imitation of the famous Gāyatrī (Rg. III 62. 10 ).

Karakacaturthī—for women only; on K. Kr. 4; tithi; worship of picture of Gaurī accompanied by Śiva, Ganesa and Skanda drawn under a vata tree with all upacāras; gift of ten karakas (vessels) to brahmānas and arghya to Moon after moonrise. NS 196, Vratārka folio 84a–86a, VR 173 ff (mentions month as Āśv. by amānta reckoning), SmK. 367 (quoting Vā), PC 95 (which says it is same as Daśaratthacaturthī).

Karakāstami—8th of K. Kr.; worship of Gaurī at night, gift of nine jars filled with scented water and surrounded with garlands; he should take food after feeding nine maidens; AK folio 547a (remarks it is well-known in Māharāstra).
Karana matãna—The karanas will be described in the next section. Vide Br. S. chap 99, VI. Dh I 83 24 ff. HV II 718–726 (quoting Brahmanda and other puranas), SmK 564–565.

Karavi apratipad–vata—on 1st of Jy. śu; tithi; worship of Karavira plant growing in a temple garden; HV I 353 (from Bhav U. 10), SmK 117. The mantra is 'ā krṣena' (Ṛg. I. 35. 3). It is observed in Tamil country but on Vai śu. 1.

Karwala—miscellaneous vrata (prakrīnaka), Brahmā devatā; KKV 449 (quoting Mat 101. 72), HV II. 911 (from Pad., same verses); a fast and gift of golden chariot with two elephants.

Kalasā—a jar or jars are used as auspicious in marriage, establishment of an idol, marching on an expedition, coronation &c, up to 108 may be employed; their circumference should be from 15 to 50 finger-breadths, height 16 angulas, base 15 angulas and mouth 8 angulas. HV (I 608) derives the word ('Kalām kalām ghrityā ca devānām Visvakarmanā; nirmitoyah suraiḥ yaśmat-kalāstena ucyata'); vide HV I 65–66 for kalasotpatti and its measurements. A pūrṇa kalāsa is mentioned in Ṛg III 32. 15.

Kalādvaḍaśī—12th of Bh śu; tithi; Kalkin devatā, Var 48. I–24, some of which are q. by KKV 332–333 and HV L 1033–39. Vide 'avatāras' above.

Kalpaṇkarṣa-vrata—Samyātavrata; one of the sastivrata in Mat 101, q by KKV 446; HV II 910–911 (quotes from Pad., same verses).

Kalpa—seven tithis are mentioned as the beginnings of Kalpas in Mat viz. Vai śu. 3, Phā Kr. 3, Cai. śu 5, Cai. Kr. 5 (or amāvasyā?), M śu 13, K śu 7, Mārg śu 9 Vide HK 670–1. NS 83, SmK 5–6 and H of Dh. IV 374. They are śraddha tithis. Hemādri mentions 30 tithas as Kalpaṇi from Nāgarakhandha. The Mat (chap 290 3–11) names thirty Kalpas somewhat different from those in the Nāgarakhandha.

Kalpaṇa—See VI. Dh I. 77 for description.

Kalānasaptami—begin on śu 7th tithi on a Sunday. That tithi is called Kalāṇamī or Viṣṇyā; one year, Sun worship, in 13th month of 13 cows Mat 74. 5–20 (q. by KKV 208–211) and Bhav. U. 48. 1–16, HV I. 638–640 (quotes almost same verses from Pad. Śruti-khandha 21. 516–235).
List of watas

Kānakamāri—Bh. śu. 3; tithi; Gauripājā; NA 39, GK 72.

Kāncanapurīvrata—A miscellaneous wata (prakīrnaka); on Śu 3, Kṛ. 11, Pūrṇimā, Amāvāsyā, 8th tithi or Sankrānti; gift of golden purī (town) with walls of gold, silver or lead, pillars of gold, silver &c.; in most of the manufactured town, images of Viṣṇu and Laksṇa; Hī 11, 368–376 (from Gar.), Bhav U. 147; practised by Gaurī and Śīva, Rāma and Śītā, Damayāntī and Nala, Kṛṣṇa and Pāndava. Confers everything and frees from all sins

Kātyāyanīvrata—Bhāgavata X. 22. 1–7. The story is that maidens in Nandavṛaja worshipped in Mārgāśīra the image of Kātyāyanī for a month for securing Kṛṣṇa as husband.

Kāntāradipadānandh—lighting eight lamps on a post of sacrificial tree for one month from Āsv. Pūrṇimā to K. Pūrṇimā, or on three nights (Āsv pūrṇimā, Āsv amāvāsyā and K. pūrṇimā) or only on K. pūrṇimā, acc. to one’s ability; deities Dharma, Bṛdara, Dāmodara; KKN 452–456 (from Mat.), KR 382–386 (quoting some verses from Brāh.); KR 382–386; ‘kāntāro durgamam vartma’ KR 386. This rite was principally meant for the benefit of preitas (disembodied spirits) and pītra (manes).

Kāntavrata—(1) K. śu. 2; tithi; for a year; worship of Balarāma and Keśava and of the crescent of the moon; homa with sesame for 4 months from K. and with ghee for four months from Āśāda; at end of year gift of a silver image of Moon to a brāhmaṇa; KKV 47–48 (from Var. 57.1–18); Hī 1, 378–379 (from Var.); (2) in Vai; Samvatsaravrata; giving up in whole of Vai salt and flowers, KKV 445.

Kāmātrayodaśī—on 13th; tithi; worship of Kāma (god of love); Hī 11, 25 (from Bhav.), VKK 70.

Kāmātravrata—worship of several goddesses such as Umā, Medhā, Bhadrakāli, Kātyāyanī, Anasūya, Varuna-pañj; result is accomplishment of desired objects; Hī 1, 575–576 (from Vi. Dh.)

Kāmadvāṇḍh—worship of Sun on the Sunday that occurs on Mārg śu 6 with Karavīra flowers smeared with red sandalwood paste, KKV 14

Kāmaduṣaptami—7th of Phā śu.; tithi; for a year; worship of Sūrya (sun); in each group of four months from Phā, worship with different flowers, different dhūpa and different
naivedya; KKV 169–172, HV I. 728–731 (both quote from Bhav. I. 105.1–29).

Kāmadvāra—on Caī śu. 12; tithi; worship of Love-god drawn on a piece of cloth with various flowers and keeping in front of the picture a jar of cool water covered with flowers; wives are to be honoured by the husbands on this day; KKN 384

Kāmadesava—begin on Vaś śu. 13; tithi; for one year; worship of Kāmadeva; Vi. Dh. III. 183 q by HV II. 18, VP (folio 86a).

Kāmadhenuvrata—for five days from K. Kr. 11; tithi; Śri and Vīṣṇu devatas; lighting lamps at night in the house, cowpen, caityas, temples of gods, roads, cemeteries, tanks, dice play at night with wife and relatives; fast on Ekaḍaśī and bathing Vīṣṇu image with cow’s milk or ghee, for four days; giving of a dūna called Kāmadhenu, HV II. 344–348 (from Vahnipūrāṇa) This serves also as a pṛayaścittā for all sins, Vide II. of Dh. vol. II. pp 374–375 for description of Kāmadhenu dūna.

Kāmadeatrāyodāsi—(or Madana-trāyodāsi) Caī śu. 13; tithi; worship of Damana plant as identical with Madana; GK 152–153 (quoting Bhav) and KT 465; vide Ananga-trāyodāsī.

Kāmadesavatārādaśī—begin on Mārg śu. 12; on each 13th thereafter for one year; worship of Kāmadeva, SmK 114 (quoting Vi. Dh. I. 158).

Kāmanahotra—on 14th of Caī śu.; tithi; establishment of Madana and Rati on the night of 13th in a park and worship on 14th; the festival is to be celebrated with obscene words, with songs and music; next morning play with mud for a prarava (three hours); VKK 519–523 which quotes two verses (on p 530) from RM. This is also called ‘Caitrāvall’ and ‘Madanahhāṇi’ in Śaiva phases. Vide K. Kr. 190 ‘Caitrāvanita– Aśokāstami– Madanatrayodāsi– Caitrāvall– Madanahhāṇi–Caitrādēśa-prabhṛtim’ and RM. (folio 81a verses 1381–1384 ABORI 36 p 333–334), KR 137–138.

Kāmavrata—(1) for women alone, KKV 421–424, HV II. 821–824 (both quote from Bhav.), begin in K.; Māsavrata; one year; worship of Suś; Hemādri calls it sthī-putra-kāmāyāptivrata; (2) begin on 13th of P śu., observe nakta on each 13th and in Caī. donate a golden Asoka tree and sugarcan stalks ten finger-breadths in length with the words
'May Pradyumna be pleased'; KKV 440, HV II. 25 (quoting Pad); (3) on 7th tithi of any month; tithi; worship of Suvarcal, the Sun's wife; secures all desired objects; HV I. 790 (quoting Vi. Dh. one verse only); (4) begin on 5th of P. su; tithi; worship of Visnu in the form of Kartikeya; nakta on 5th, on 6th only one fruit to be eaten; on 7th pārāśā; one year; gift of golden image of Kartikeya and two garments to a brāhmaṇa; in this very life all the desires of the performer are fulfilled. Var. 61. 1-12 q by KKV 98-99 and HV I. 615-616. HV calls it 'Kāmaśaṣṭhi'.

Kāmaśaṣṭhi—Vide the immediately preceding vratā (4).

Kāmāṇīptu rata—on Kr. 14; tithi; worship of Mahākāla (Śiva); secures desired objects. HV II. 155 (one verse from Vi. Dh.)

Kāmukāvrat a—Mārg Kr 2; tithi; golden or silver image with cakra (discus) to be worshipped and donated. AK (folio 251a).

Kārūla—For vratās in K., vide HV II. 769-784, KR 397-442, VKK 453-451, NS 192-208, KSS 20-26, SmK 358-427, GK 24-32. It is said to be a very holy month, holier than all tīrthas and all solemn sacrifices. For its māhātmya, vide Skanda, Vaisnavakhanda, chap. 9, Nār. (uttarārdha) chap. 22, Pad. VI. 92.

Kārūkānānaurat a—For the whole month of K. a person, taking bath early morning outside the house in a river, being engaged in japa of Gāyatrī and partaking only once in the day of sacrificial (havisya) food, becomes free from all sins committed in the year; V. Dh 89. 1-4 q. by KKV 418, HV II. 762 Vide also RM folio 80a, 1358-1362 (vide ABORI 36 pp 330-331). Pad. VI. 91 and 119. 12-13, KV 324, NS 192-194, SmK 358, GK 27-29.

Among the many things to be given up in K is flesh. S Pr. (folio 46) and KR (397-399) quote MB to the effect that giving up flesh-eating in Kārtika (particularly in the bright half) is equal to the performance of severe austerities (tapas) for a hundred years and that great ancient kings like Yayāti, Rāma and Nala did not eat flesh in K. and therefore went to heaven Nār. (uttarārdha) 22 55 avers that a man becomes a cāndāla by eating flesh in K. Vide under Bākapāncaka.

Lighting lamps and making illuminations in K. in the temples of Śiva, Cāndi, the Sun and other gods is highly
Hastoru of Dkarmaliistra. Vide Pad. III. 3. 13 ff., HV II 763-768, KR 403-404, KV 326, SmK. 338-39; worship of Kaśava with flowers called munī (i.e. Agastya) for the whole month of K. excluding other flowers secures reward of Aśvamedha, T.T. 147.

Kārtika śu. 1. Vide above under Dvālī for the rites on this titthi; on śu. 2 worship of Yama (NS 203, PO 83, SmK (377) and Bhārtrāvītiṣyā (vide pp. 207-208 above), on śu. 3 worship of Sati-devi (AK fo ho 295-296); śu. 4 Nāgasaththi (GK 81); śu. 6 is called Mahāsasthi on which there is Vahnumahotsava (SmK 378, PO 102), special importance if it falls on Tuesday, śu. 8 worship of Bhagavati (KKN 424-425, KR 413); śu. 9 is yugādi titthi (śraddhā without pindas may be performed) and Bhagavati-pūjā (KKN 424-25, KR 413); śu. 10 partake of curds and eat only in the evening (KV 425, KR 420); śu. 11 is Bodhanī or Prabhodhini or uthāna-Elkādaśī when Visnu rises from sleep (KKN 392, NS 205); this is specially sacred to Śrī-Vaisnavas; on this titthi there is the marriage of Tulasi to Visnu (SmK 366, 378, VR 384-86), vide also Bhisma-pāñçaka vrata, there is Tulasi-vivāha in Tamil and some other lands on 12th titthi; some observe Bodhana also on the 12th (KR 425), vide under Yogēśvara-dvādaśī; there is worship of Varāha avatāra (Var. 126. 8-11 q. by KKN 428) on this titthi; śu. 12, vide Lāṅgaracanavrata; śu. 14 on this there is Vaikuntha-caturdaśī, which see, on K. 14 the Brah. says that the mistress of the house in former ages took a tasty morsel of food, offered it to a hawk, and asked it to take it to Durgā and that she in the present age is to eat first on this day and then the husband has to offer honour to his wife (KKN 425 quoting Brah. and KR 413-14); Kārtika Pūrnāma was called Mahā-Kārtikī, if the Moon and Jupiter on that titthi are both in the Kṛttikā (Pleiades) nakṣatra or there is Rohini nakṣatra on it; KKN 372, Vī. 481, SmK 406, HV II. 181 (quotes Bhav U) to the effect that if in addition to the above the pūrṇāma falls on a Monday it is a very holy day, which occurs rarely (idrāi bahubhur varseir bahupunyena labhyate), in the Suna plates of Sāngama-zimba (in 392 of the Kālaśiri era i.e. 541 A.D.) there is mention of a grant to several brahmansas of Bharukaccha (modern Broach) made on this day (H. I. X. p. 72), also C. I. I Vol IV Nos 9, 11, 16, 17, 30 (five grants made on Kārtikī Pūrṇāma), vide HK 641, KR 430-431, NS 207 (for Mahākārtikī); on K. Full Moon also some celebrate Tulasi-vivāha (vide SmK 366); on K. Pūrṇāma the Rathayātra of Brahmā was celebrated (Pad. V. 17. 217-253), on the Full moon
Bhav. prescribes the letting loose of a bull (SmK 390–406); on this pūrṇimā was celebrated Tripurotsava in the evening when illuminations were made with lamps in temples (NS 207, SmK 427); K. Kr. 4 vide Karaka-caturthi; K. Kr. 8 see Karakāstami; K. Kr. 12 worship of cows (HV I. 1180–1190, NS 196, SmK 367–368); on kr. 13 offering a lighted lamp to Yama outside the house, Kr. 14 and amāvāsyā (by the pūrṇimānta reckoning) vide under Narakacaturdasa and Lakṣmi-pūjana above pp. 198–200 and KKV 423–424. On K. amāvāsyā one who had not performed or could not perform pārvana-ārāddha in pīt-pakṣa (Bh. dark fortnight) could perform it on K. amāvāsyā.

Kārtikāvarata—HV II. 762–763 (from Vahni-purāṇa), offer food full of ghee and honey to gods, pitrs and men; worship of Hari and lighting lamps there remove sins and the performer goes to heaven.

Kārti—pūrṇimāvarata—K. śu. 15; tithi; the full Moon tithis in Val., K., M. were highly honoured, and one should not allow them to pass without bath and donations; bath at holy places on those days is commended and gifts also according to monetary ability. The pre-eminent titha on K. Full Moon is Puskara, in Vai. Ujjayini and in M. Varanast. Gifts were to be made on these days not only to brahmanas, but also to one’s sister, sister’s son, father’s sister’s son, maternal uncle and to poor relatives. In the Rāmāyaṇa Bharata took a śapatha (oath) before Kausalyā “if my elder brother went to the forest with my consent, may the Full Moon tithis of Val., K., M., honoured even by gods, pass in my case without gifts”; HV II. 137–171 (quoting Bhav U.) contains (on p. 170) this oath of Bharata. This verse about Full Moon of Vai. &c. does not occur in several editions of the Rāmāyaṇa though several other verses ending in ‘Yasyāryonumate gatah’ occur in Ayodhyākandā 75.

Kārtikeya-vrata—6th tithi; Kārtikeya is devata; HV I. 605–606 (from Bhav.), Vratākāla–viveka p 24.

Kārtikeya–sasthi—on Mārg. śu. 6; tithi; worship of golden, silver, clay or wooden image of Kārtikeya; HV I. 596–600 (from Bhav U. 421–29).

Kālabhairavāstami—Mārg. kr. 8; tithi; Kālabhairava is deity; VK 316–317, VKD 106.

Kūlarātrāvrata—on Āṣv. śu. 8; pāka vrata; for all varnas but not for those beyond the pale of caste system; fast for 7 or
3 days or one day according to physical ability; first pūja of Ganeśa, Mātra, Skanda and Śiva and then homa which was to be in a kunda by a brāhmaṇa who had taken initiation as a Śaiva or by persons belonging to anyaṅga (Marga brāhmaṇas or Parsi ?) families; eight maidens to be fed and eight brāhmaṇas to be invited, HV II 326-332 (from Kālakāpurāṇa).

Kālsaṃti-vrata—on Bh kr 8 with Mrgaśīras nakṣatra; tithi-vrata, one year; 7a 16 30-66 q by KKV 258-263 and by HV I 849-853, KN 196; Śiva is supposed to stay in hingas on this day unaccompanied by bull or Ganesa. The performer bathes with different things, offers different flowers and employs different names of Śankara in each month.

Kāti-vrata—The same as Kālarātrivrata above. So called in KKV 266-269 The editor of KKV (G. O. S.) did not notice that this was identical with the vrata in HV II 326-332.

Kimochaka-vrata—Mārkandeya-purāṇa 123 8, 17, 20 (Venk. ed.). It consists in asking an aśṭika what he wants and in offering what he wants. There is the story of Avikṣit, son of Karandhama, whose mother had undertaken this vrata and who had made a promise to his mother to carry out her vrata. He proclaimed ‘ārṇvantu mṛthiniḥ sarve pratīṣṭaṁ mayā tādaḥ kimochathā dadāmyesa kriyamāne kimochake’ (Mārk. 123.20)

Kirti-vrata—Samvatsaravrata; the performer salutes Aśvatha tree, the Sun and the Ganges, stays in one place restraining his senses, eats only once in the noon, he does so for one year; at end of vrata honours a brāhmaṇa and his wife with gifts of three cows and a golden tree. It yields fame and land to performer. KKV 442, HV II 363-364 (from Pad.). The verses are also Mat 101.23-24. It is the 15th Sastivrata.

Kīsahkṛāntavrata—on the day of a sankrānti, the disk of the Sun to be drawn on ground, an image of the Sun to be placed in the midst of the figure and worshipped, for one year, HV II 738-739 (from Skanda). Reward is great fame, long life, kingdom and health.

Kukkuṭī-mās kāti-vrata—on Bh. 7, tithi; for one year on each saptami, whether of bright or dark half; on 8th dinner to brāhmaṇas consisting of sesame cake and rice and jaggery, worship of Śiva with Ambika drawn in a circle, described
at length in Bhav U. 36. 1-49; TT 37 (calls it Kukkūṭī-vrata), the performer has to wear for life a doraka (band of threads with filigree of gold or silver) on his arm, the story of a queen and the wife of her husband’s purhīta who became a markati (the monkey) and kukkuti (hen) because they forgot to wear the doraka is narrated by Kṛṣṇa to Yudhisthira; VKK 319 (quoting Bhav.), GK 85.

**Kundachaturthī**—on M. as. 4; titiḥ, Devīpūja; gift of flowers of kunda plant, vegetables, salt, sugar made from jaggery, jīraks etc. to maidens, fast on 4th; KKV 283-284, HV I, 525-526 (from Devipurāṇa), S Pr 27b, VP (folio 284b). It is also called Gaṅgacaturthī; chief matter is fast on 4th and the gifts only confer soubhāgya.

**Kuverāvrata**—on 3rd titiḥ; worship of Kuvera; HV I, 478-479 (from Bhav.), KN 176.

**Kumār asasthī**—begin on Cai. as. 6; titiḥ, for one year; worship of clay image of Skanda with twelve arms; HV I, 588-590 (from Kālottara), VP (folio 61a).


**Kumbhaparva**—It occurs once in twelve years. The Sun and Moon should be in Makara rāśi, Jupiter in Taurus (Vṛśabha), there is amāvāsyā; this is called Kumbhayoga. Bath at Prayāga on this yoga is deemed to be more meritorious than a thousand Aśvamedhas, a hundred Vājapeyas and a lakh of pradakṣinās round the earth. Bath at Prayāga and the large concourse of sādhus are the two predominant objects of those who gather there in thousands and sometimes millions. It is in three parts, first is Makarasankranti, the 2nd (the chief one and called Pūrnakumbha) is amāvāsyā and 3rd is Vasanāśaṅcānī. In 1954 A. D. the three dates were 14th January, 3rd February and 7th February. Some hold that the three days are Makarasankranti, Pausa Pūrṇimā and Amāvāsyā. There are other Kumbha-yogas viz. at Haridvāra when Jupiter is in Kumbhārāśī and Sun enters Mēsa, at Nasik when Jupiter is in Simha and Sun and Moon in Karkata, at Ujjain when Sun is in Tulā and Jupiter in Vṛśaṅka.

**Kumbhakāvrata**—on K. as. 11; titiḥ; Vīsmu deity; HV I, 1105-8, VP (folio 211); both quote Skanda.

**Kuṇḍinadvātātī**—on P. as. 12; titiḥ; Nārāyana; KKV 317-319, HV I, 1026-27 (quoting 9 verses from Var., chap. 40), KR
482-484. On a copper vessel full of ghee the image of tortoise with mandara mountain is to be placed and donated.

Kūsmānda-dasami—on Āsv. su 10 up to the 4th tithi following; tithi; worship of Śīva, Daśaratha, Lakṣmī with kūsmānda flowers; arghya to Moon, Gā. pp 125-128 (from Sāmbapurāṇa)

Kṛcchra-ārata—On Mārg. Ā. 4; tithi; four years, Ganesa deity; HV I 501-504 (from Skanda), in the first year he subsists by ekabhakta on 4th, in the 2nd by naktā, on 3rd by ayācita way and in 4th he fasts on 4th tithi

Kṛcchra-ārata—several krochras, such as Somāyana, Taptakrochra, krochrātukrochra, Sāntapana (that are really prāyaścitās) are described as vratas by HV II 931 ff., vide also HV II 769-71 for these Śūdra had no adhikāra for these. Some of the other krochras are described here; Pāltāmaha krochra from K kr 7 (on four days partake only of water, milk, curds and ghee respectively), on 11th fast and worship Hari; Vaisnava-krochra consists in partaking of munyanna (such as nīvāras) for three days, yāvaka for three days and fast for three days

Kṛtiśudra—begin on Maha-kārtikī as defined above or on any K. Full Moon; bath in some holy place like Kuruksetra, Prayāga, Puskara, Naimisha, Mūlsthāna, Gokarna or in any city or village; six kṛtiśa images made of gold, silver, jewels, butter, flour and decked with sandalwood paste and alaktaka dye, saffron &c. and worshipped with Jūti flowers and to be donated to brāhmaṇas HV II 191-193 (from Bhav U)

Kṛtiśuniṇa—fast on Bharaṇi-naksatra, on Kṛtiśa snapana of performer and his wife by purohita with water from jars of gold or clay filled with all plants and holy water; worship of Agni, Skanda, Moon, sword, Varuna, HV II 597-598 (from Vī. Dh)

Kṛṣnacaturas—(1) on Phā kr. 14; tithi, Śīva is devatā, 14 names of Śīva to be repeated, for 14 years, HV II 65-71 (from Kalottara), (2) for women alone, fast on kr 14, tithi, Śīva, for one year, HV II 154, (3) on 14th of M Kr, worship of Śīva with bilva leaves, HV. II. 156 (from Saurapurāṇa) . (4) on 14 of Kr burning guggulu before Śīva image, HV 156 (from Saura)

Kṛṣṇayamāstami—Vide pp 138-140 above.
Krṣṇadolottava—on 11th of Cāl. śu. 11, tithi; the image of Kṛṣṇa (with that of Lakṣmī) to be placed in a swing, worshipped with damanaka leaves and jāgara at night; SMK 101.

Krṣṇadūḍāṣṭi—on 12th of Ās. kr.; tithi; fast on 12th and worship of Vāsudeva; HV I. 1036–37 (quoting Var. 46.1–7 and calling it Vāsudeva-dvādaśi), KKV 329–331. Vide Var. 46. 1–15.

Krṣṇaurata—on 11th; tithi; Kṛṣṇa; KKV 447 (quoting Mat. 101. 58), HV I. 1161 (quoting same verse from Pad.).

Kṛṣṇasasthi—(1) Mārg. kr. 6; tithi; one year; Sun worship with a different name in each month; KKV 101–103, HV I 624–626 (from Bhav U), KR 447–448 (from Bhav.), (2) on each 6th of both pākṣas for one year, nakta on it and arghya to Kārtikeya; Bhav. Brāhma purva, 39. 1–13 and Agni 181. 2

Krṣṇāstamivrata—(1) on Mārg. kr. 8; tithi; one year; Śiva deity; KKV 241–245, HV I 823–826 (both from Devi-purāṇa); different names of Śiva in each month and different food to be eaten in each month; (2) begin on Mārg. kr. 8; tithi; one year, Śiva deity, Bhav U. 57. 1–22 q. by KKV 245–246, HV I 816–817; (3) Śiva pājā from Mārg. to K. under twelve different names, KKV 248–250 quoting Mat. 56. 1–117, KR 450–452 (from Bhav.), VR 317–319 (from Adityapurāṇa); (4) for a year from Bh Kr. 8 to Śr.; Śiva is deity, KKV 250–252, HV I 821–823 (both from Bhav.); (5) on Jy kr 8, tithi; Śiva worshipped; KKV 252–254, HV I 840–841 (calls it Tindukāstami); (6) begin Cāl. kr. 8; tithi; one year, Kṛṣṇa deity, HV I 819–821 (from Vi. Dh) for progeny; (7) begin on 8th of dark half of Āsv or M or Cāl or Śr.; deity is Mangalā Devī, ekabhakta, nakta, ayācitā and upavāsa from 8th to 11th and following days in the same rotation. KKV 233–235, japa of 17 names of Devī to be performed

Krṣṇaikāśṭi—on Phā. kr 11, tithi; Candī devatā; HV I. 150, Vratārka (folios 232–33)

Kedāragaurivrata—on K. amāvāsyā, tithi; worship of Gaurī and Kedāra. AK (folios 1062b–1067b) AK says it is well-known among daksinātyas; AK quotes a story from Pađma

N. D. 37
Kohīturāta—Mostly for women. On the Full moon of Ās, in the evening a sankalpa, for one month after Āsadhā Full Moon (in pūrṇimānta reckoning), worship of Gaurī in the form of Kojīlā image made of gold or sesame cake; nakta for one month; at end of one month gift of image placed in a copper vessel with precious stones for eyes and with feet and beak of silver, HV II. 755-57 (quoting Bhay. U. chap. 11), NS 108-109. The Vrāṭārka (folios 339-344) notes that in Gurjara country this vrata is performed in the intercalary Āsadhā by usage but there is no sāstra authority. It is said that Gaurī was cursed to be kokiī by Śiva after he destroyed Dakṣa’s sacrifice. A golden image of female cuckoo with feet of silver and pearls for eyes is worshipped with 16 upacāras. It is performed for saubhāgya and prosperity. In Tamil calendars it is shown on Jy. (Mithuna) 14.

Kotihoma—Mat (93 5-6) says that the Navagrāhahoma is called Ayutahoma since the shūtis therein number ten thousand, another variety being Laksahoma and a third being Kotihoma. Navagrāha-makha is a sānti for averting evil omens or planetary influences. Mat 93 describes all the three Vide Nṛsimha-pūrāṇa 35, Br S 45 6 (which prescribes Kotihoma against duṣya utpātas) and Haracarita V. where it is referred to as being performed when Prabhakarvardhana was on his death-bed.

Koṭisarīturāta—on Bh. 3 of tithi; for four years, fast on that day; one lakh of rice-grains or sesame should be cast into milk and with the thick paste image of Devī (Pārvatī) to be made and worshipped, result no poverty, eight sons, eminent husband; also called Laksāvarti; HV I. 459-461 (from Skanda), Vrāṭārka (folios 52b-53b), VP (folio 124).

Kojāgara or Kaumudī-mahotsava—on Āsv. Pūrṇimā; tithi; worship of Laksīni and Indra riding Ahravata, lighting of lamps fed with ghee or sesame oil on a large scale (one lakh to 100) at night on the capital roads, in temples, parks and private houses; dice play; bath next morning and worship of Indra, sumptuous dinner to brahmans; Linga-pūrāṇa states that beneficent Laksīni moves about at midnight in the world saying ‘who is awake’ and people should drink the water in the coconut fruit and play with numerals (i.e. dice marked with numerals), KV 403, VKK 453-54.
List of vrata

(both quote same two verses from Linga), TT 135-137, KT 445-447, NS 191, PC 302-303; words 'ko jāgarī' try to explain the name Kojīgara. This is also called Kaumudī (Skanda q. by Vratārka) and Kojigara is probably an abbreviation of Kaumudī-jāgara. For Kaumudī-mahotsava vide Kṛtyakalpataru (on Rājadharma) pp. 132-133 (from Skanda) and RNP p 419-421.

Kaumudī-ūrata—Begin on Āsv. Śu. 11 with a fast and jāgara; on 12th worship of Vāsudeva with various kinds of lotuses, Yātrotāsava on 13th by Vaisnavas, fast on 14th and on pūrṇinā worship of Vāsudeva and japa of mantra 'om namo Vāsudevāya'; HV II 760, KV 223, SmK 355, Agni chap. 207. HV says that this may be continued till the awakening of Viṣṇu in K.

Kautuka—Nine things are so called, viz Dārva, barley sprouts, vālaka, mango leaves, two kinds of harīdrā (turmeric), mustard, peacock feathers, serpent's slough; they are to be tied on kankana in marriage &c. HV I.49, VR 16. The Raghuvamśa VIII.1 mentions vivahakautuka.

Kramapūjā—KR 141-144 (quoting Devī-purāṇa) deals with worship of Durgā in months from Cai. on particular tithis and nakṣatras and the rewards thereof.

Ksiradhāravrata—on the 1st and 5th tithis of two months one should subsist only on milk, secures the reward of Āśvamedha; Lin. 83. 6.

Kṣira-pratipād—on 1st of Vai. or K.; tithi; one year; Brahmā deity; performer to offer milk according to ability with words 'May Brahmā be pleased with me'. HV I. 336-338, KKV 36-38; japa of several holy texts such as those in Vasistha-dharmasūtra 28. 10-15, Śankhasmṛti chap. V.

Kṣemavrata—worship of Yaksas and rāksasas on 14th, tithi; HV II. 154 (one verse only from Vi. Dh.).

Khaṭṭijanadarśana—(seeing the Khafijana bird). See above p. 193.


Gaṅgāsaptāmī—on Vai. Śu. 7; worship of Ganges; SmK 112 (quoting Brahm.), VR 237. Sage Jahnu angrily drank Ganges and then let it off through his right ear on this day.
Gajacchāyā—A combination of Āsv. kr 13, of Magha-naksatra, sun in Hasta. Vide H. of Dh vol IV p 371 n. It is a time for śrāddha. Vide Yāj I 218 and Manu III 274 Śatātapa (q by H.K. 386) says when there is a solar eclipse, that is also Gajacchāyā and śrāddha at that time becomes inexhaustible.

Gajanirūjanudhi—(waving lamps before elephants) On Āsv. Full Moon tithi in the afternoon, H.V II 226–227 (from Gopatha Brāhmaṇa)

Gajapūṣṭivā—On Full Moon of Āsv; by those who desire prosperity or wealth H.V II 222–225.

Ganaqaurīrata—On Cai. su 3, tithi, worship of Gauri to be performed particularly by women whose husbands are alive; Some call it Giri–Gaurīvrata; AK (folio 257), well-known in Madhyadeśa.

Ganapaticaturthī—on 4th tithi; for two months, no food by day for performer on that day and he feeds brāhmaṇas on sesame food and himself eats it at night; H.V I 519–520 (two verses from Bhav.)

Ganeśacaturthī—Vide pp 145–149 above.

Ganeśacaturthīvā—Begin Bh. su 4; tithi, for one year; worship of Ganeśa; KKV 84–87, H.V I 510–512 (both quote Narasimhaspurāṇa 26. 2–20); (2) H.V I 510 (from Bhav) on 4th; worship of Ganeśa; procedure like Vaisvānarappratipad-vrata.

Gandharvāra—begin on Full Moon day; for one year, fast on Full Moon day, at the end of year an image covered with all fragrant substances to be offered to a brāhmaṇa H.V II 241.

Gandhūstaka—mixture of eight fragrant substances slightly varying according to the deities (such as Śakti, Viṣṇu, Śiva, Ganeśa) to whom they are to be offered. The eight for Śakti worship are sandalwood, agallochum, camphor, saffron, rocanū, Jatamāṅsī (valerian), cori and kapī (last two are some kinds of grass); AK (folio 98a)

Gulatiśārvā—pouring a stream of water on the image of Śiva in summer from jars full of holy water, secures Brahma-pada; H.V II 861 (only one verse)

Gāyatrīvrata—on su 14th; worship of Sun; japa of Gāyatri (Rg. III. 62. 10) for 100, 1000, 10000 times; removes
various diseases, HV II. 62-63 (quoting Gar) Vide H of
Dh. vol II pp 303-304 for eulogy of Gayatri and its
sacredness.

Gayanayānata—begin on Bh or Vaś. or Mārg. śu. 3; one year;
worship of Gaurī or Lallī; different flowers and different
names of Gaurī in each of 12 months; Mat. 62, Pad. V.
22. 61-104, q. by HV I. 422-436 (from Pad).

Gujairīyā—on Bh śu. 3, tithi; Pārvatī offerings of cakes (pūpa)
with guda (jaggery) or pāyasa, HV I. 497-98 (from Bhav.),
VP (folio 135 a)

2 with or without Pusya-nakṣatra, GK 186.

Gundāyātrarata—begin on Phā. śu 1; for one year, Śiva; on
four days worship of images of Āditya, Agni, Varuna and
the moon (as forms of Śiva) in order, the first two being the
fierce forms and the last two the mild forms of Śiva and
snāna (bath) on these days with different substances; also
homa on four days with wheat, sesame, corn and barley;
to subsist on milk; VI. Dh. III. 137. 1-13 (quoted by HV II.
499-500).

Guruvarata—Begin on a Thursday with Anurādhā nakṣatra;
worship of golden image of planet Jupiter in a golden vessel,
seven nakṣatas observed; HV II. 579 (quoting 4½ verses
from Bhav. U.).

Guhyakadādāsi—on 12th, one should fast on it and worship
Guhyakas (Yaksas) with aksatas and ground sesame and
donate gold to a brahmana; removes all sins, HV I. 1204
(from Bhav. U.)

Gurvastamīrata—Bh śu 8 with Thursday, worship of golden
or silver images of Guru (planet Jupiter), HV I. 882-886
(from Bhav.)

Gṛhaṇiḥamī—on 5th, worship of Brahmā and gift of grinding
stones, mortar, stone, winnowing basket and cooking pot
(as the 5th home geal) and a jar of water, HV I 574, KR
98 (provides seven, by adding a cullī (oven) and containing
jar of water.)

Gṛhadeśī—vide NM p. 79 verses 961-62. Offerings at the
beginning of the year in one's own house and not on a tree.

Go-upacār—A cow is honoured on the tithis called Yugādi and
Yugāntya, Śaḍaśī-μukha, Uttarāyana, Daksināyana,
(first day of) two Visuva days (of equal day and night),
alankrantis, purnima, the 14th, 5th and 9th in every
month, eclipses of Sun and Moon; KR 433-434, SmK
275-276.

Gotrunulavata—(1) Begin on Asv. kr 13; for three days,
Govinda deity; in a cowpen or a cottage prepare a vedic on
which in a mandala the image of Krishna to be placed with
four queens on right and four on left; homa on 4th day;
arghya and puja to cows; HV II. 288-289 (from Skanda).
This conduces to increase of progeny. (2) begin on Bh. su.
12 or K. su 13; fast for three days; worship of Laksmi,
Narayana and Kama-dhanu, for saubhagy and wealth; HV
II. 283-286, VP (folios 158-160), (3) begin on Bh. su 13;
three days; worship of Kama-dhanu and Laksmi-Narayana
HV II. 303-308 (from Bhav. U.), VP (folio 161)

Godhuma—production of—on 9th tithi in Krita-yuga by Janardana (Visnu), Durga, Kubera, Varuna and Vanaspati; these
give to be worshipped with food made from wheat, KR 285
(from Brah.) and 286 (from VI Dh).

Gopadatrultra or Gopadatrutra—Begin on Bh. su 3 or 4 or
in K.; worship of cows and of Laksmi-Narayana for three
days; vrata to be accepted at sunrise and fast on that day,
anointing horns and tails of cows with curds and ghee; one
should eat uncooked food and abstain from oil and salt,
HV II. 323-326 (from Bhav. U 19.1-16). Hemadri quotes
the verse 'Mats rudranam' (Rg. VIII. 101. 15).

Gopadnavulatra—Begin on Full Moon of As or 8th, 11th or 12th
of As, and carry on for 4 months till that tithi of K. on
which it was begun in As. It is meant for all but mostly
for young married women; draw figure of cow's foot in the
house or cowpen or in temple of Visnu or Siva or near
Tulas plant; 33 figures to be drawn every day; five years;
Visnu is devata; then udapana; gift of cow at end, SmK.
418-424, VR 604-608.

Gopapati—Smk 386

Gopalamavami—on 9th; bath in a river falling into the sea;
worship of Krishna, HV I. 339-341 (from Gar.), Smk 418. 423.

Gopakami—on 8th of K. su., worship of cows, NA 77 (from
Kurma).
**List of vrata**

*Gopūjā*—mantras of, in HV I, 593–594, II. 324.

*Gomāyūdisaptami*—on 7th of Caḷi. śū; tithi: one year; the Sun; worship of sun under different names in each month; the performer subsists on Gomaya (cow-dung), Yāvaka or fallen leaves or on milk &c.; KKV 135–136, HV I. 724–25 (quoting Bhav. Bṛāhmāparva 209. 1–14).

*Goyugmaraṇa*—on Rohini or Mrgaśīrṣa nakṣatra; a young bull and a cow are decorated and donated after worship of Śiva and Umā; KKV 410, HV II. 694–695 (both quote 4½ verses from Devipurāṇa). The performer never loses his wife or son.

*Goratārata*—KKV 410–411, HV II. 694–95 (both quote same two verses). HV splits the two verses in two vratas, Goyugma and Goratana, but also says that it may be that the verse (yo vā ratnasamāyuktam) is an alternative method of Goyugma-vrata.

*Govatsadvūḍāśi*—(1) on 12th of K. kr.; one year; Hari; different names of Hari in each month; performed for securing a son; K. kr. 12 is called Govatsa (acc. to VKD); HV I. 1083–1084 (from Bhav.), VKD 278–279; (2) another variety in HV I. 1180–1190 (from Bhav. U.).

*Govardhanapūjā*—Vide p. 205 above and Harivamśa II. 17.

*Govindadvūḍāśi*—on 12th of Pha. śū; one year; every month on the 12th feed cows and subsist on food mixed with milk, curds or ghee in an earthen vessel and avoid kṣetra and lavana; HV I. 1096–97 (from Visnurahasya); KV 468 (adds that there should be Pusya-nakṣatra on 12th), GK 607 (from Gar.), VKK 514, TT 117.

*Govinda-prabodha*—on 11th of K. śū; in some the 12th is said to be the tithi; HV II. 814–817 for Paurāṇika mantras and *‘idam Viṣṇur’* (Rg. I. 22. 17).

*Goudarakaṇanvraṇa*—on 11th of As śū; image of Viṣṇu placed on a bed; some nṛyamas observed for four months; cāturmāṣya vrata begins on this; after this for four months all auspicious rites such as upanayana, marriage, Cūdā, first entrance into a house are stopped Vide pp. 109–113 above and HV II. 801–813.

*Gospadatrātra*—Vide Gospadatrātra above.
Gosthāstami—K śu 8, worship of cows, giving grass to them, going round them and following them; TT 55 (quoting a verse from Bhima-parākrama), VKK 478-479, GK 115.

Gauriṇeṣcacaturthi—on any 4th tithi worship of Gauri and Ganeśa, secures saubhāgya and success GK 73 (from Linga).

Gauricaturthi—on 4th of M śu. Gauri to be worshipped by all, specially by women, with kunda flowers, learned brāhmaṇas, women and widows to be honoured HV I 531 (from Brah.), KN 184, VR 175

Gauriṇapaurāṇa—for women only, on Mārga amāvāsyā; Mahādeva to be worshipped at midday in a Śiva temple and Pārvatī also, for 16 years; then udyāpana on Mārga pūrnima, Vratārka (folios 344a-346a), also called Mahāvratā

Gauri-trīyūtrata—on 3rd of Caitra, Bh. śu. or M. śu., worship of Gauri and Śiva, her eight names are Pārvatī, Lakṣmī, Gauri, Gāyatrī, Śankarī, Śivā, Umā, Sati. SM 36, PC 85; observed in Deccan but not in North India

Gauriṇivāha—on 3rd, 4th or 5th of Caitra, Gauri and Śiva to be made of gold, silver or sapphire for the rich or of sandal-wood, arka plant or aśoka or madhūka and marriage of them to be performed, KR 108-110 (from Devi-purāṇa).

Gauriṇaṣa—(1) for four months from Āṣ, one should not partake of milk, curds, ghee and sugarcane juice and should donate vessels full of these with the words ‘May Gauri be pleased with me’, KR 219, (2) Another variety in KR 85 (from Mat), KKV 440, (3) for women alone, on 3rd of su and kr. from Caitra; for one year, different names of Gauri (in all 24) on each 3rd; different foods also, HV I. 450-452, Mat 101-8, VP (folios 56b ff), (4) for women on 3rd, Bhav I. 311 ff: they should give up salli and fast on that day; specially holy in Vai., Bh., M., for life, D S. 13, (5) on 4th of Jyestha, worship of Umā, as she was born on that day, PC 91 (from Brah.)

Grahayāga—Vide Navagrahyāga in the section on Śanti below; HVII 590-592 where it collects together the different conjunctions of planets with reference to tithis and nakṣatras and provides for yāgas in honour of the planets and gods, whereby at small expense great merit may be collected. One example may be given: when the 6th tithi occurs on a
List of vrata

Sunday and in conjunction with Pusya nakṣatra then Skandayāga should be performed, which leads to the fulfillment of all desires. About a dozen yāgas are mentioned in HV. Vide ŚmaK 455–479 for three kinds of Grahaṇayānas that are different from those in HV II, 590–592.


Ghrtakambala—on 14th of M. śu. fast and on 15th a thick blanket-like plaster of ghee on Śivalinga up to the Vedikā and then gift of fine pairs of dark bulls. Result—the performer lives in Śivaloka for numberless years; HV II, 239–240, Vṛataṛka (folio 390b). It is also a śanti, where performer is wrapped with cloth and is sprinkled with ghee. Vide Ātharvana-pariśista XXXIII pp. 204–212 and RNP pp. 459–464.

Gṛhābhajana-vrata—On Full Moon day: Śivalingapūjā; dinner to brāhmaṇas with ghee and honey, gift of one prastha (= 1/2 of an ṣāḍhaka) of sesame and two prasthas of husked rice; HV II, 240–241.

Gṛhasnāpana-vadhu—on Visuva day, on eclipse or on holy days, in Pausa; Śiva; continuous stream of ghee on Śivalinga the whole day and night; jāgara with songs and dance; HV I, 911–12.

Gṛtāvekṣana-vaidhi—Prakīrṇaka (miscellaneous). HV II, 192–93 (from Gopathabrāhmaṇa). It is a śanti for king’s victory. Vide Ātharvana-pariśista No. VIII.

Ghotakapatacārya—On Āsv. kr. 5; tithi; it is prescribed for kings; it is a śanti for the increase (or good health) of horses; GK 50 (from Devipūrāṇa)

Caksuruvrata—Same as Netravrata; 2nd tithi of Cai. śu.; worship of Āsvins (divine physicians popularly identified with Sun and Moon) for one year or 13 years, performer to subsist on that date on curds and ghee, performer has good eyes and if performed for 13 years he becomes a king; VI. Dh. III. 130. 1–7 q. by HV I, 392–393.

Candākāura—on 8th and 9th tithis of both fortnights; tithi; one year; worship of Candikā; no food to be eaten; KKV 388, HV II, 510 (from Bhav. U.)

Candipātha—Vide under Durgotsava above pp. 171–173

H. p. 38
Caturthi-vratas—vide KKV 77-87, HV I. 501-536, KN 177-186, VKK 30-34, PC 91-95, VR 120-191. Except in Ganesa-caturthi, Gauri 4th, Naga 4th, Kunda 4th and Bahuli 4th, the tithi mixed with 5th is to be accepted; about 25 vrata on caturthi, Yama says if the 4th tithi occurs on Saturday with Bharani-naksatra, bath and gifts yield inexhaustible merit (HK 620). Agni 179 mentions a few. Caturthi is of three kinds, viz. Śiva, Sānta and Sukha. Vide Bhav I 31. 1-10; they are respectively on su. of Bh., M. and 4th with a Tuesday; vide HV I. 514, VKK 31.

Caturdaśīyugaṇaraṇa-vrata—on K. su. 14, tīthi; for five or twelve years; worship of Śiva by bathing linga with ghee and the like from a number of kalāsas up to one hundred and with other upacāras and jāgara; performer enjoys divine pleasures and secures moksa; HV II. 149-151 (from Kaliṣa).

Caturdaśīvrata—Vide Agni 192, KKV 370-378, HV II. 27-159, KN 278-280, VKK 76-77, PC 231-251. The digests speak individually of about thirty Caturdaśī vratas. KKV speaks of one only viz. Śiva-caturdaśī.

Catus daityastami—on 14th and 8th of both fortnights; only eating by nakta method; for one year, Śivapūja, Ās 83, 4 and HV II. 158-159 (from Bhav U.).

Caturmūrtivarata—Vi Dh. III chap 137-151 contain fifteen of these, some of which are described in HV I. 505 ff.

Caturyugavrata—On first four days of Cai and of the following months; worship of the four yugas, Kṛta, Tretā, Dwāpara and Tīsya (Kali); one year, subsist on milk alone. HV II. 503-504 quoting some verses from Vi Dh. III. 144.1-7.

Catus-saṁsa—vide p. 38 n 88 above.

Candrārāṇa-maṇḍhā—See under Ganesa-caturthi pp. 147-148 above.

Candra-naksatra-vrata—on Cai, pūrṇimā with Monday; vāra-vrata; worship of Moon; on 7th day from beginning placing a silver image of Moon in vessel of bell metal, home in name of Moon with ghee and sesam with 28 or 108 fuel sticks of paluṣa; HV II. 557-58 (from Bhav. U.).

Candra-rohiniśayana—Vide Rohini-candra-śayana; HV II 175-179 (from Pad.).
Candravrata—(1) on amāvāsyā; for one year; worship of images of Sun and Moon on two lotuses; HV II p 256 (Vi. Dh. III. 191. 1-5); (2) begin from Mārg. pūrṇimā; for one year, fast on each pūrṇimā; worship of Moon: HV II. 236 (from Vi. Dh. III. 194 1-2); (3) on Pūrṇimā; for 15 years; naktā-bhojana on that day; gets the reward of 1000 Āsvamedhas and one hundred Rājāsuyas; HV II. 244-245 (from Var). (4) performance of cāndrayana and the gift of golden image of Moon, HV II. 884 (one verse from Pad. = Mat. 101. 75 ), KKV 450 (from Mat).

Candraśaṣṭi—on 6th of Bh. kr; same as Kapilāsasthi according to some; fast on it, NA 50, NS 153. Acc. to AK folio 411a it is wrong to identify it with Kapilāsasthi.

Candraṅgaḥyaadāna—when there is Rohinī in conjunction with the Moon’s crescent on the 1st tithi specially of K. offering of ārghya to the Moon yields great reward; GK 602 (from Agni).

Campakacaturdāsa—14th of śu., when the Sun is in the sign Vṛṣabha (Taurus or Bull); worship of Śiva; KR 192, quoting RM (folio 81a, v. 1393 ABORI. vol. 36 p. 335).

Campakadvadāsa—on Jy. śu 12; tithi; worship of Govinda with Campaka flowers; GK 147.

Campśaṣṭi—6th tithi on Bh. śu.; 6th when joined to Vaidhṛtyoga, Tuesday and Viśākhā-nakṣatra is called Campā; fast on it, Sun deity; HV I. 590-596, NS 209, SmK 221-22, VR 233-236 (provides another date in Mārg. śu. 6th with Sunday and Vaidhṛtyoga). SmK 430 and AK (folio 425 b) give both dates and add that according to Madanarāta it occurs on Mārg. śu. 6, Sunday, when the moon is in Śatabhīṣak nakṣatra. It occurs once in about thirty years with Vaidhṛti, Tuesday and Viśākhā and the digests provide that one should see Viśveśvara on this or at least some Śivalinga. NS (p. 209) says that Mārg. śu. 6th is known as Campśaṣṭi in Mahārāstrā.

Cāndriyanaṇuvara—begin on pūrṇimā; for a month; tarpana, homa every day, HV II. 787-789 (from Brah.). Vide H. of Dh. vol. IV pp. 134-135 for cāndryana as prāyaścitā.

Citrabhūmipaddadvauaṇvara—Aṇavṛata from the beginning to end of Uttarāyana, worship of Sun; Bhav., Brāhmaṇaparva 107. 7-35, KKV 431-432.


**Cāturmāṣya-vrata**—Vide above pp 122-123 and SM 150-152; various nyāmas (restrictions on conduct and food) are undertaken such as giving up the use of oil and pungent substances, tāmbūla, of jaggery &c, giving up flesh, honey (or intoxicants). Vide HV II 800-861 (there are some vratas here that are not exactly vratas of Cāturmāṣya in the popular sense).

**Cāndrāvrata**—begin on Mṛg śu. 1 with Mūlanaksatra, nyāsa of the naksatras on the various limbs of the moon image; Anuśāsana 110.

**Citrabhānuvrata**—on 7th of śu; tithi; worship of Sun with red fragrant flowers, with streams of ghee &c; reward of health: HV I 787 (Bhav.).

**Cūḍāmanī**—Vide p. 249 and note 644 above.

**Caitra**—for kṛtyas in, vide KR 83-144, KT 462-474, NS 81-90; special vratas are separately noted. Caitra śu. 1—vide pp. 82-84 above for beginning of year, Navarātra beginning pp. 154, 186 above; worship of Damanaka plant (HK 617); śu. 1 is kapāda (SmK 87); Jaladāna for four months (KR 85); touching a śuapaca (a cāndāla) and then bath (KKN 423, 8 Pr. folio 50a from Pad.), on śu. 2, worship of Umā, Śiva and Agni; śu. 3 is Manvādi-tithi and Matsya-jayanti (NS 80-81), śu. 4, worship of Ganeśa with Laḍḍukas (PC 91); śu. 5 worship of Lakṣmī (KR 127, SmK 92) and nāgas (SmK 93), śu. 6, see Skanda-sasthi; śu. 7, worship of Sun with damanaka (SmK 94), śu. 8 Bhavānt-yātra (SmK 94) and bath in Brahmāputra river (KR 126), śu. 9 Bhadrakālī-pūṣā (KR 127), śu. 10 Dharmarāja-pūṣā with damanaka (SmK 101), śu. 11 Dolotsava of Kṛṣṇa and worship of sages with damanaka (KS 86, SmK 101); women worship Rukmiṇī, wife of Kṛṣṇa, and throw pancagavya in all directions in the evening; KR 129 (from Braḥ.), śu. 12, Damanakotsava (SmK 101-103), śu. 13 worship of Love god made with Campaka flowers or sandalwood paste (HK 637, KV 469); śu. 14 Nṛśimhadosotsava, worship of Ekāvīra and Bhairava and of Śiva with damanaka (SmK 104), Pūrṇimā-Manvādi and Hanumāj-jayanti and Vaiśākhasānasālbha (SmK 106); kr. 13 Vāraṇyoga (KT 463, NS 89, SmK 107); if Cait kr 13 falls on Saturday and has Śatabhīṣak naksatra it is called Mahāvārandī; NS 89, KSS 2-3.

**Caitrāvalī**—See p. 282 under Kāmasahotsava.
List of vratas

-Casti pūrṇimā—vide Cintre praṣasti of Sarangadhara (20-1-1287, A. D.) in E. I. (Vol. I. p. 271 at p. 279) for provision for the pavitra to be made by merchants.

-Chandodevapūjā—on the Ekādaśī after Phā. Full Moon, i.e. Cai. kr. by pūrṇimānta reckoning; women (not men) were to worship the deity called Chandodeva with flesh of aquatic animals, with tasty edibles and fragrant saffron &c.; NM p. 55 verses 670-674.

-Janmatitha-kṛṣya—one should worship after bath every year on the tithi of birth Guru, gods, Agni, brahmanas, parents and Prajāpati and the nakṣatra of birth; he should honour also Aśvathāman, Bāli, Vyāsa, Hanuṃat, Bibhīsana, Kṛṣṇa, Parasurāma, Mārkandeya (all deemed cārṇamahā) and pray to Mārkandeya ‘Mārkandeya mahābhāga saptakalpaṁantaivana cirajī vi yathā tyām bhū bhavisyāmi tathā mune nī’, one should eat sweet food, avoid flesh, be celibate that day and drink water mixed with sesame. KKN 447, SPr folio 50 b, KR 540-41 (quoting Brah.), VKK 553-564, TT 20-26, SM 175.

-Janmāstami—Vide Krsna janmāstami pp. 128-143 above.

-Jaya—term applied to Ithāsa, Purānas, Mahābhārata, Rāmāyana &c. Vide KR 30 (quoting Bhav.), TT 71, SmK 300. These are called Jaya because by following their teachings a man rises superior to samsāra (jaya-ānena samsāram, as TT says on p. 71).

-Jayadasaptaṁ—Jaya or Viśaya is śū. 7 on a Sunday; Sun to be worshipped with flowers and various fruits; fast, nakta or ekabhakta or ayācita that day; HV I. 717-720 (from Bhav. U).

-Jayantavādha—on Uttarāyana Sunday; worship of Sun; KKV 16-17, HV II. 525 (from Bhav. U). Hemādri reads ‘Jayanta uttarakṣa adityagana’, while KKV reads ‘Jayantasyuttare śye yo ayane gana’.‘

-Jayātūtadasi—Phā. śū. 12th with Pusya nakṣatra is so called; gifts and tapas on it yield merit cores of times; KKV 349, HV I. 1146 (from Adityapurāna).

-Jayantavrata—worship of Jayanta, son of Indra, makes one happy; HV I. 792 (from Vi. Dh only a half verse).

-Jayanti—Vide p. 132 above and under ‘Avatāras’ in this list.
Jayantidviśāsī—When on śu. 12 there is Rohini naksatra, GKr 143.

Jayantivrata—(1) Vide Kṛṣnajanmāstaṁ vrata; (2) on M. śu. 7; one year; Sun; months arranged in four groups, in each of which different flowers, ungulates, dhūpa and naivedya are employed. HV I 664–667 (from Bhav.), KR 505–508.

Jayantisaptami—Same as Jayantivrata (2).

Jayantyaśtaṁ—on P. 8th with Bharani naksatras, bath, gift, japa, homa, tarpana, this yields a crore of times of merit, HK 627, PC 138–139.

Jayapūrṇamāsī—on each Full Moon for a year; worship of the Moon drawn along with naksatras; HV II. 150–163 (from Bhav. U).

Jayāsādi—on Daksināyaṇa Sunday; Vāravrata, fast, nakta, okabhakta on this day yields merit a hundred times more, KKV 16, HV II 525 (from Bhav.)

Jayavrata—HV II. 155 quotes one verse from Vi. Dh. that worship of five gandharvas gives victory.

Jayāṭīthi—3rd, 8th and 13th are so called; NA 39 (quoting Ratnamālā) says undertakings useful in battle and in giving strength become successful on these

Jayāpoṇcamāt—HV I. 543–546 (from Bhav. U). Viṣṇu worshipped; no details about titthi or month.

Jayāśeṣataṁvrata—begin on Ās. śu. 13 and finish on 3rd titthi; worship of Umā and Maheśvara; 20 years, no salt to be used for first five years; for five years subsist on rice but no product of sugarcane juice to be eaten; well-known among Gurjaras; Vrātārka, folios 251–253.

Jayāśeṣī—After Āsv. Full Moon from 1st titthi up to K. Full Moon and particularly the three days ending with K. Full Moon; worship of Viṣṇu; obtains success in legal actions, gambling, disputes, love affairs; HV II. 768, VP folio 196, both quoting Vi. Dh. III. 213 (1–5); Purāṇa reads ‘dadyād- uksānām’ for ‘dadyād-bhāksānām’ of HV.

Jayāśaptami—(1) when on śu. 7 there is a naksatras with five stars (i.e. Rohini, Āśleṣa, Maheśa and Hasta), worship of Sun; for one year; the months being arranged in three groups with different flowers, dhūpa, naivedya in each group; KKV
List of vratas

124–127, HV I. 660–663 (from Bhav.); (2) śu. 7 with Sunday; fast; Sun; VKK 35.

Jayatikādaśī—Vide VK No. 910 p. 205.

Jalakrohā-vrata—on K. kr. 14; a krohra-vrata; worship of Visnu and fast on that day while remaining in water; reward is Visnuloka; HV II. 769 (from Visnurahasya).

Jaṭātyavanavrata—said to have been performed by Kuppiṁbikā, wife of a Kākatiya general. Vide No. 50, pp. 140–142 dated saka 1198 Māgha śu. 10 (1276 A. D.) in ‘Corpus of Inscriptions in the Telengana Districts of Nizam’s dominions’. It is probable that this vrata is the same as the Jalakrohā.

Jāgrad-Gaurīpaṇcamī—on 5th of Śr. śu.; keep awake at night for fear of snakes; Gaurī is deity; GK 78.

Jāstrirūpta-vrata—three days from 13th of Jy. śu.; ekabhakta on 13th and fast for three days from 13th; worship of images of Brahmā, Visnu, Śiva and their consorts with flowers, fruits; homa of yavas mixed with sesame and rice; Anasūya performed it and so three gods were born as her sons; HV II. 320–22 (from Bhav. U.); VP folio 99.

Jāmadagnyadvādaśī—on 12 of Vai. śu.; titi; worship of golden image of Visnu in the form of Jāmadagnya (i.e. Parasurāma); the mantra is ‘priyatam madhusūdano Jāmadagnya-rūpi’; king Virasesa got Nala by this vrata; Var. 44. 1–21 of which about 17 verses q. by KKV. 325–327 and HV, I. 1032–34.

Jilātami—Vide VK No. 469 p. 111.

Jīvat-purīkāstamī—on 8th of Āśv. kr.; worship of Jīmatavāhana, son of king Śālyavāhana, with women for securing sons and saubhāgya (blessed wifehood); KSS 19 (from Bhav.).

Jīvantikāmala—on amavāsyā of K. worship of Jīvantikādevi drawn on a wall with saffron, chiefly by women; AK folio 1082.

Jjñānāvāpītvrata—for one month after Cañ. pūrṇimā; every day worship of Nṛšimha and homa with mustard every day and dinner consisting of honey, ghee and sugar to brāhmānas; fast for three days before Vai. pūrṇimā and on Full moon gifts of gold; this increases intelligence; HV II. 749–50 (from Vi. Dh.).
Jyestha-krtya—Vide HV II. 750–51, KR 179–195, VKK 259–263, NS 98–101, Smk 117–137, PO 6, GK 23. Jy śu. 1-Karavirapratipad-vrata (see p 280), beginning of Daśaharā-smāna (AK folio 153 a); śu 3 Rambhāvrata (which see), śu 4 worship of Umā by women for saubhāgya (KKN 389–90, KR 183), śu. 8 worship of Śuklādevī (KKN 390, KR 186, KN 198), śu. 9—worship of Umā, fast that day or nakta, dinner to maiden); śu 10—Ganges came down to earth on Tuesday and when Sun in Hasta (SmK 119–120), vide Daśaharā pp 90–91 above, on pāṁśma if on Jyestha-nakṣatras gift of umbrella and sandals to a brāhmaṇa (V Dh 90.14), for Jy Pārṇimāvrata see Pad V. 7, 10–28, called Mahāyesthi if there is Jyestha-nakṣatra and also Jupiter and the Sun is in Rohini (HK 641, KV 348–49, VKK 78, NS 161); Jy pāṁśma is Manvādī, worship of Vedas on Full Moon as they appeared in the world on this day (KKN 390, KR 192), vide Vataśvitrāvrata pp 91–94 above; Kr. 8 worship of Śiva (NA 56); kr. 14 worship of Revati with dark flowers (KKN 389, KR 184); on amāvāsyā some observe Vataśvitrā (KKS 6) and circumambulate the Vata tree.

Jyesthāvrata—(1) on Bh. śu. 8 if it is in conjunction with Jyestha nakṣatra; nakṣatrarātra; worship of Jyestha (identified with Laksmi and Umā) for removal of akālmī (poverty or ill-luck); also called Nilayestha if there is Sunday in addition to above, HV II. 630–633, NS 135–138, Smk. 230–231, PC 132–134, VR 292–296, (2) on the tithi in Bh. śu. when there is Jyestha nakṣatra, every year for 12 years or for life, worship of image of Jyestha-devī and jāgara, HV II. 638–640 (by a woman whose children are dead or who has only one child and by a poor man) from Bhav. U.

Dhumārāja-pūjā—on M śu. 4, the performer should offer naivedya of sesame laddus to Ganeśa and should himself eat them and homa with sesame and ghee, vide Skanda, KāśiKhanda 57 33 for derivation of the word Dhumā and PC 95, vide Tila-caturthī.

Tapas—This word is applied to such expiatory rites as Krocchra and cāndrayana and also to restrictive rules of conduct for brahma-cārins and others Vide Ap Dh S I 2.5.1 (niyamam tapās-sabdah) Manu XI 233–244, V Dh 95, Vī Dh. III. 366 contain long sulojies of tapas Devala (in KR 16)
defines tapas as mortification (lit. heating and burning) of the body by vratas, fasts and restrictive rules. The Anutāsana parva 103. 3 says that there is no higher tapas than fasting. Vide H. of Dh. vol IV pp. 42-43 for further details.

_Tapāsacaramavatā_-begin on 7th of Mārg. Kr.; tithi; for a year; Sun; HV I 630-632 (from Bhav. U.)

_Tapouratā_-on 7th of M.; tithi; performer to wear only a short garment at night and to donate a cow; HV I. 788 (one verse from Pad).

_Taptamadādhāranā_-Making on the body on the 11th of Ās. śu. or K. śu. marks of conch, discus (which are held by Viṣṇu) with heated copper or the like by Vaisnavas of Mādhva and other sects SM (pp. 86-87) says the practice is without textual authority; but NS 107-108, DS 55 say that one's family custom should be followed.

_Tambūla-saṅkrānti_-for women only; for one year; performer makes brāhmanas eat tambūla every day and at end of year donates golden lotus and all utensils for tambūla to a brāhmana and his wife and gives a sumptuous dinner; secures saubhāgya and lives happily with husband and sons, &c.; HV II 740-41 (from Skanda); Vratārka folio 388a and b.

_Tārakāśādāsaī_-begin on Mārg. śu. 12th for a year; the Sun and stars; in each month brāhmanas to be fed on different kinds of foods; arghya to stars, removes all sins; story of a king who killed a tāpasa by mistaking him for a deer and who became in twelve births a different animal; HV I 1084-1089 (from Bhav. U.).

_Tārātrātṛtrātranāta_-on 14th of M. kr ; tithi; Hari and stars to be worshipped. KR 496-497 (from Brah).

_Tālānāvamī_-on 9th of Bh śu; worship of Durgā; VKK 320.

_Tūshyugalavatā_-on the two astamis and two caturdasis of a month, on amāvāsyā and paurnamāśī, the two saptamis and two dvādasis of each month one should not eat at all; for one year; HV II 397 (from Yamamnrti); KKV 387 (from Atri) is slightly different.

_Tindukāstamī_-8th kr. from Jy.; one year; worship of Hari with lotuses for 4 months from Jy., with dhātūrā flowers from
\[\text{History of Dhāmaśāstra [Sec. I, Ch. XIII]}

\begin{align*}
\text{Ash} \text{ to } \text{P.; with śatapatras (day lotuses) from } \text{M. to } \text{Vaś;} \\
\text{HV I. 840-41 (from Bhav.)}
\end{align*}

\text{Tīłakamāṭa—on 1st of Caś ātu., tithi; one year; worship of Samvatsara drawn with perfumed powder; the performer has to apply on his forehead a tīlaka with white sandalwood paste; HV I. 348-350 (from Bhav U 8. 1-25), SP 11, VR 54-56, PC 9.}

\begin{align*}
\text{Tīlacakṛtthi—on M. ātu. 4; this is same as Kandaćaturthi, NS 219, DS 124, VKD 110-111 and 287 (it is the same as Dhundirājacakrtthi), nakta vrata, worship of Dhundirāja with naivedya of sesame laddus.}
\end{align*}

\begin{align*}
\text{Tīlacakāvata—on P. kr. 11th; tithi; Viśnu deity, fast on that day and homa to be performed with dried cowdung mixed with sesame collected on Pusya-naksatra; gives beauty, fulfils all objects; HV I. 1131-35 (from Skanda.)}
\end{align*}

\begin{align*}
\text{Tīlacakāvāṭi—(1) on 18th tithi of kr after Full Moon of M. when joined with Śravaya-nakṣatra; bath with sesame, homa with sesame, naivedya of sesame with sweets, lamps fed with sesame oil, giving water mixed with sesame and gifts of sesame to brāhmaṇas; Viśudeva worshipped with Rg. I 23, 20 and Purusasūkta (Rg X 90) or with two mantras of 12 syllables; HV I. 1149-50 (quoting Vi Dh. I 163 1-13), KV 466-7 (quotes the verse 'śilodvartī satīllī pūpanāsani'); (2) on M. kr. 12 when joined to Āś. or Mulaṁ nakṣatra, tithi; Kṛṣṇa; KKN 436, HK 635-36, HV I 1108-10 (from Vi Dh.), KR 496}
\end{align*}

\begin{align*}
\text{Tīṣyavrata—begin on Tisya (Pusya) nakṣatra in bright half and Udagayana; for one year every month on each Tisya, fast on the first Tisya only; Vaśravāna (Kubera) to be worshipped, for pusti (prosperity), Āp Dh S. II 8. 20. 3-9.}
\end{align*}

\begin{align*}
\text{Tisuvrata—to stay in Kāśi after shattering one's feet, so that one cannot go elsewhere. HV II. 917}
\end{align*}

\begin{align*}
\text{Tūragaspasātami—on Caś ātu. 7; tithi; fast and worship of the Sun, Aruna, Nikumbha, Yama, Yamuna, Saturn, and Sun's queen Chāyā, seven metres, Dīkṣā, Aryama and other deities, gift of horse at end of vrata; HV I. 777-778 (from Vi Dh.)}
\end{align*}

\begin{align*}
\text{Tūrāyana—From Anusāsana 103 34 it appears that Bhagiratha performed it for 30 years Panini V. I. 72 has 'Pārāyanatūrāyana-cāndrāyanam vartayati'; SK. explains Tūrāyana as some Yajña. Āp. Sr. S. II. 14 dilates on Tūrāya-}
\end{align*}
nesti and Manu VI. 10 refers to it as a vedic isti along with Catarūmāsya and Āgrayana.

**Tulasītrītra-ātra**—begin on K. șu. 9; vṛata for three days, thereafter worship of Viśnu and Lāksṇmi in a garden of Tulasī plants; Pad. VI 26. Tulasīmahātmya—vide Pad., Pañālakāhanda, 94 4–11.

**Tulasi-lakṣa-pūjā**—offering in worship one hundred thousand tulasī leaves; in K. or M. every day one thousand Tulasī leaves to be offered; Udyāpana in Vai, M. or K.; SmK 408, VKD 404–408; even bilva leaves, dūrva grass, campaka flowers are so offered.

**Tulasi-uvāha**—on K. șu. 12; on 9th performer prepares golden image of Hari and Tulasī and worships for three days and then marries them; he secures the punya of kanyādāna; NS 204, VR 347–352, SmK 366. In the courtyard of every Hindu house, there is a vṛndāvana (a raised structure of bricks or stone on which Tulasī plant grows and women worship tulasī every evening with water, lamp, &c. Vrndā, wife of Jālandhara, became Tulasī. Padma VI. (chap. 3–19) contains a lengthy story (of about 1050 verses) about Jālandhara and Vrndā.

**Tusāprāptiva-ātra**—on 3rd tithi of Śr. Kr. (by pūrṇimānta reckoning) with Śravana nakṣatra; worship of Govinda with mantras beginning with om and ending with namah; highest satisfaction is reward; HV I. 499 (from Vi. Dh.)

**Trīṣyū-vrātas**—Agni 178, HV I. 394–500 (about 30 are named), KKV 48–77 (only 8), KK 172–176, KR 153–157, VKK 29–30, TT 30–31, VR 82–120, PC 85; if the 3rd is mixed with 2nd and 4th tithi the rule is that in the case of all vrātas except Rambhāvrata 3rd mixed with 4th is to be accepted (KN 174, TT 30–31, PC 84–85.)

**Tajahasankṛānta-vrāta**—on each Sankṛānti day; for a year; Sun worshipped; HV II. 734–35.

**Trayodasāśapādāḥkavarpāṇya-saptami**—begin vrāta after the end of Uttarāyana on a Sunday in the bright half of a month with 7th and a nakṣatra with masculine name (viz. Hasta, Pusya, Mṛgaśīra, Punarvasu, Mūla, Śravana (but vide H. of Dh. vol. II. p. 219 n. 512 for different views); one year; worship of Sun; omitting thirteen things such as vṛhi, yava, wheat, sesame, māsa, mudga &c. and subsisting on
mere grain and the like (except the 13); HV I 756 (from Bhav. U. 45. 1-5).

_Trayodasi-vratas—_Agni 191, HV II. 1-25 (about 14), KKV 369 (only one), KN 277, KV 469, VKK 70, SM 95-96, PC 222-21.

_Trayodasi-vrata—_on 13th of any month; performer to place a lump of cow’s butter as big as a kapittha fruit in a vessel of gold, silver, copper or clay and make with flowers or akṣatas and prepare a lotus thereon with heaps of flowers and invoke Viṣṇu and Lākṣmi thereon and divide the lump of butter in two parts and pronounce separate mantras over the two parts and give the parts to wife, first the portion over which Viṣṇu was invoked and then the other; result birth of many sons; HV II. 19-21 (from Var.), on Cai śu. 13 worship of image of Kāmadeva with Rati drawn on a jar, or white cloth and decked with Aśoka flowers and worship with damanaka; KV 469 (quoting Devipurāṇa).

_Trigatā-saptami—_begin on Phā. śu. 7; one year, worship of the Sun under the name Hēlī (Greek ‘Helios’ the Sun), in Phā to Jy. Sun to be worshipped as Hamsa, in Ās to Āśv. as Mārtanda, and in K. to M. as Bhāskara; secures lordship of the earth and enjoys overlordship over earth, the pleasures of Indraloka and residence in Sūryaloka (these are three gatīs); Bhav., Brahmaparva 104 2-24 q by KKV 141-145, HV I 736-38, KR 524-526), the 2nd verse is ‘Japan helisti devasya nāma bhaktyā punah punah.’

_Trigati-apradāna-saptami—_on 7th of M. śu. with Hasta nakṣatra; tīthi vrata acc. to KKV and māsavrata acc. to HV; one year; Sun; performer to make gifts each month of ghee, paddy, yava, gold and eight other things respectively and subsist on corn (of different kinds) and partake respectively every month of cow’s urine, water and ten other things; he secures three, viz. birth in a good family, health and wealth; KKV 151-153, HV I 744-45 (both quoting Bhav. Bhārma 112 10-16), KR 458-460. HV calls it Nayanapradasaptamī.

_Tridnasprk—_where one tīthi touches three week days, it is so called. HK 677, NS 154

_Tripurasūdana-vrata—_on Sunday with Uttarā nakṣatra; worship of Sun image to be bathed with ghee, milk, sugarcane juice and application of saffron as unguent; HV II. 525 (from Bhav. U.).
List of vrata

**Tripurotsava**—on the evening of Full Moon of K; lamps should be lighted in temple of Śiva; NS 207, SmK 427.

**Trimadhura**—Honey, ghee and sugar are so called. Vi Dh. III. 127. 10 and III. 136. 2–3, HV I. 43 and II. 750.

**Trimūrti vrata**—on Jy. 3; tithi; three years; worship of Visnu as Vāyu, Moon, Sun; VI. Dh III. 136.

**Trirātravrata**—performed by Śāvitrī. Vide Vanaparva 296. 3 ff. Vide pp. 92–94 above.

**Trilocana-yāthā**—(1) on 3rd of Vāy.; worship of Śivalinga; SM. 36 (quoting Kāśikāhanda), (2) visiting on 18th at pradosa Kāmāsa in Kāśi, particularly on Saturday, bath in Kāmakunda, PC 230.

**Trisugandha**—is formed by tiak (cinnamon), cardamom and patraka in equal quantities; HV I. 44.

**Triprāśa**—one of the 8 kinds of Dvādaśīs when Ekādaśī exists for a short time at arunodaya, then follows dvādaśī and towards the end of that day before the next morning there is trayodaśī, that is triprāśa (HK 261). Vide Pad. VI. 35.

**Trivikrama-trirātravrata**—begin on 9th of Marg. 3; every month two trirātravras; in four years and two intercalary months i.e. in all 50 months one hundred trirātras would be finished; Vāsudeva to be worshipped; ekabhakta on 8th and thereafter fast for three days and nights; end of vrata in K.; HV II. 318–320.

**Trivikramārātrī**—(1) begin on 3rd of Śuc. of any month; three years or 12 years; worship of Trivikrama and Laksmi; homa with mantra Rg I 22 20, or ‘Trivikramāya namah’ for women and śudras; HV I. 453–54 (from Vi. Dh. III. 133, 1–13); (2) begin on 3rd of Jy. 3; fast on 2nd and on morning of 3rd worship of Agni and of Sun in evening and then nakta on that day and of Visnu’s three steps; for one year, HV I. 455–456 (from Vi. Dh. III 134 1–13); (3) begin on Jy. 3; one year, worship of the earth, mid regions and heaven in each period of three months; Vi. Dh. III. 135.

**Trivikramavrata**—from K. for three months or for three years; worship of Vāsudeva; performer becomes free from sins; HV II. 854–855 (from Vi. Dh ) = KKV 429–430.

**Trupti**—milk, curds and ghee in equal parts are so called (vaikhāna-nasa-smārta-sūtra III. 10).
Trisama—oilies and *cinnamon* bark and *patāka* are so called HV I. 43.

Tryahā-sprk—VI. Dh I 60 14; when three tithis are touched in one day and night that day is so called and is very sacred. Vide p. 68 above and note 172.

Tryayambaka or Tryayambaka-maṭa—on 14th of each month taking food in nakta way and at end of year donating a cow, one reaches Śiva-pada, HV II. 147 (one verse from Pad)=KKV 449. The verse is Mat. 101. 67.

Dattāṭyayana—on Ṭārg. paurnamāsī; Atri’s wife Anasūyā called him Datta (because god gave himself up to him as son) and as he was Atri’s son he is called Dattāṭyeya; NS 210, SmK 430, VKD 107–108; Dattabhakti is prevalent mostly in Mahārāṣṭra and places associated with Datta viz. Audumbara, Gāṅgāpura, Nārsobā-wādi are in Mahārāṣṭra; Dattāṭyeya conferred boons on Kārtavirya (Vanaparva 115, 12, Brah 13 160–165, Mat 43. 15–16), was an avatāra of Viṣṇu and propounded Yoga to Alarka (Brah. 213 106–112, Mārkandeya 16 14 ff, Br. III. 8. 84); he resided in valleys of Sahya, was called Avadhūta, was given to wine and liked female company; Pad II 103. 110–112 and Mārkandeya 16. 132–84. From Tamil calendars it appears that Dattāṭyeya-jayanti is celebrated in Tamil land also.

Dadhravata—on 13th of Śr. 1u., NS 111; one has to give up curds on this day.

Dadhusankrānta-ātā—begin on Uttarāyana-sankrānti and carry on at each Sankrānti for one year, worship of image of Viṣṇu with Lakkāni by bathing it with curds, the mantra being either Rg I. 22. 20 or ‘om nama Viṣṇu-āya’; VKK 218–222.

Damanakāpyu—on 13th of Cai śu worship of Kāṭi, as damanaka plant is Madana himself, TT 120–121, VKK 529–531.

Damanabhānyā—14th of Cai śu is so-called, pūja of Kāma with all parts (roots, trunk and foliage) of damanaka plant (Artimia Indika); KV 469, VKK 531. Vide E I, vol 23 p 186 for the erection of a shrine to Vindhyēśvara Śiva on Damanakasaturdaśī in samvat 1294 (Thursday, 14th March 1237).

Damanakamaratsava—on 14th of Cai śu; tithi, pūja of Viṣṇu with Damanaka; SmK 101–103; Pad. VI. 86. 14, ‘tātpuru-
sāya vidmaha Kāmādevāyā dhīmahi | tannoṣnangah praco- 

dayāt it' is Kāmagāyatī).

Damanakotsava—on 14th of Cai. ēu worship of damanaka plant 
in a garden, invocation of Śiva (who is Time himself) at 
the root of Aśoka tree; see Iśānagurudevapaddhati, 22nd 
patala (T. S. S.) which gives a long story how the fire from 
Śiva’s 3rd eye appeared as Bhairava, how Śiva called him 
Damanaka, but Pārvati cursed him to be a plant on the 
earth and Śiva gave him a boon that if people offered 
worship to him alone with Vasantā and Madana they would 
secure all their objects. The Ananga-gāyatī to be recited 
in this is ‘om olm Manmathāyā vidmaha Kāmādevāyā dhīmahi | tan-no gandharvāh praco- 
dayāt it’; HV II. 453-55, 

VP (folio 72b), Skanda I. 2 9. 23, PC 237.

Damanakāropana—From 1st tithi to 15th of Cai.; worship of 
different deities with the damanaka plant in order from 1st 
to 15th viz Umā, Śiva and Agni on 1st, on 2nd Brahmā, on 
3rd Devī and Śankara, from 4th to 15th respectively Ganeśa, 
Nāgas, Skanda, Bhāskara, Mātra, Mahisamardini, Dharma, 
Reis, Vismu, Kāma, Śiva, Indra with Śaat, HV II. 453-55, 
KR 31-95, SM 84-86.

Daśamūrata—Vide HV I. 963-983, KN 230-233, PC 142-148, 
VR 352-361. Hemādri describes eleven, while KKV 309 
only one viz. Sārvabhaumānavrata.

Daśarathacaturthi—on 4th of K. kr.; image of king Daśaratha 
placed in an earthen vessel and Durgā to be worshipped; 
PC 94-95 (says it is also called Karaka-caturthī), NS 196.

Daśarathakahalastā-vrata—on 10th of Āśv śu.; tithi; ten days; pūjā 
of golden image of Lalita-devī with silver images of Moon 
and Rohini in front of Devī and image of Śiva to the right 
and of Ganeśa to the left; Daśaratha and Kausalyā performed 
it; different flowers on each of ten days, HV II. 570-574 
(from Skanda).

Daśaharā—see pp. 90-91 above.

Daśādyutiyavatā—on 10th of śu with Sunday; pūjā of Bhāskara 
(Sun) in the form of a doraka with ten knots; removes 
durdaśū (distress, ill-luck) caused by ten acts; worship of 
image of Duṇḍakū in ten forms and of Lalitsī in ten forms; 
HV II. 549-552 (from Br.)
Dātaphalavata—on 8th of Śrāvan (amānta reckoning), for ten years; Gopālakrsna is devāta; thread with 10 strands to be placed before Kṛṣṇa image, which thread was to be tied on one's hand; worship with ten Tulasī leaves the names of Har; 10 puṣ is to each of 10 brāhmans; Vratārka (folios 139a–132a from Bhavīṣyottara), VR 285–289.


Dāśāvatāradna—(1) begin on 12th of Mārg. Śū, Kṛṣṇa appeared as Matsya that day; on every Śū 12th up to Bh. worship of Kṛṣṇa in the ten avatāras in each month in order; HV I. 1158–1161 (from Visnupurāṇa), (2) begin on Bh Śū 10, on same tithi and month for every year for ten years; each year different food to be offered (e.g. apūpa in first year, ghṛtapūraka in 2nd and so on), ten parts of food prepared for god, ten to brāhmaṇa and ten for himself; ten costly images of avatāras including Bhargava, Rama, Kṛṣṇa, Baudha and Kalkin; VR 358–359 (from Bhav.), SmK 239.

Dastoddhashana-pañcamī or nāgadasto—on 5th of Bh. Śū., for relative (such as son, brother, daughter) of one dying from snake bite was to be performed, worship of golden, silver, wooden or clay image of snake having five hoods with fragrant flowers, incense & c.; in each month different Nāga out of twelve to be named, reward that man dying from snake-bite was freed from lower regions where he was supposed to go and to have become a non-poisonous snake, and went to heaven; KKV 90–92, HV I. 560–562 (from Bhav. I. 32 41–58), KR 273–275. For the names of twelve nāgas, vide p 124 note 321 above Garuda I. 139 describes this.

Dāna—gifts Vide H. of Dh. vol II pp. 837–888 for detailed treatment After that volume was published two more extensive digests on dāna have been published viz. the Kṛtyakalpataru (dāna-kānda in 1941) and the Dānasāgara of Ballālasena composed in āsaka 1019 (1169 A.D) in the B I series (ed. by Mr. Bhabatoṣh Bhattacharya) in three parts) What dānas are to be made on the several nakṣatras from Kṛttīka to Bharani are described in Anuśasana 64 which the Dānasāgara pp 628–638 and KR (549–555) quote. KR. 95–102 sets out the rewards of dānas on the several tithis. The VI Dh. III. 317 also speaks of the results of dānas on seasons, months, week-days and nakṣatras.
**List of vrata**

**Dānāphalavrata**—from the last day of Āsv. śu. up to 7th of M. śu.; worship of Nārāyan over five years; in each year gift of rice, wheat, salt, sesame, māsas measuring five prasthas in the order specified; Vratārka (folios 362b–365a, from Skanda).

**Dāmpatiyāstami**—on 8th of K. kr.; tithi; for one year divided into four periods; worship of Umā and Maheśvāra images made with darbhas; the flowers, naivedya, dhūpa and the names of the deities differ in each month; at end of the year a brāhmaṇa and his wife to be treated to a dinner, garments dyed red, two golden cows as daksīnā to be donated; gets son, learning, goes to Śivaloka and even mokṣa if desired. KKV 254–258, HV I. 341–344 (from Bhav.).

**Dānādryaharasasthi**—on 6th of all months for a year; worship of Guha (Skanda); AK (folio 429–430) from Skanda-purāṇa.

**Dinakṣaya**—where on one and the same week–day two tithis end there is dinakṣaya; HK p. 676 (quoting Pad.), while KN 260 (quoting Vasistha) remarks where on one and the same civil day three tithis are touched there is dinakṣaya, on which a fast is forbidden, though it is said that gifts and the like made thereon yield a thousand-fold reward.

**Dvākarāvatā**—begin on a Sunday with Hasta naksatra; this to be on seven Sundays; vārāvarta; Sun to be worshipped in a lotus with twelve petals drawn on the ground and twelve Adityas are to be assigned separately to each of 12 petals in order vš. Sūrya, Divākara, Vivaśvat, Bhaga, Varuna, Indra, Aditya, Savitr, Arka, Mārtanda, Ravi, Bhāskara, and Vedic and other mantras to be repeated; KKV 23–25, HV II. 523–533 (from Bhav.)

**Dīpadānaurata**—To light lamps fed with ghee or sesame oil at every punyakāla (such as) Sankrānti, eclipse, ekādaśi and particularly for one month from Āsvina pūrṇamaśī to K. pūrṇamaśī with Vedic mantras (likeṚg. VIII. 11. 7, Vaiṣ. S. 26. 6 and 33. 92) in temples, rivers, wells, trees, cowpens, roads, where four roads meet, in houses; yields great merit. Vide Anūśāna 98. 45–54, Agni 200, Aparārka pp. 370–372, HV II. 476–482 (from Bhav. U), KR 403–405 and Dānāsāgara pp 458–462.

**Dīpalaksana**—Br. S. (83. 1–2) deals with the prognostications from the flames of lamps.

H. N. 40
**Dipavata**—Begin on Ekadasi of Mārg  ā; worship of Laksmaṇ and Nārāyaṇa with bath of Pańcāmṛta and Vedic mantras and salutations; lamp to be lighted before images of the two; Pad. VI. 31. 1–138.

**Dipapratiṣṭhāwara**—M. in Br. III. 47–61 as declared by Visnu and performed by the earth.

**Dīpāntamālasya**—KT 451, same as the amāvasya in Dīpāvall.

**Dīpurāra**—Every evening for a year; performer avoids use of oil and donates at end of year lamps, golden disc and trident and a pair of garments; becomes brilliant here and goes to Rudraloka; it is a samvatsarasvāra; KKV 445 = HV II. 866 (from Pad).

**Durgāḥamata**—On 12th tithi of Bh omitting milk altogether, NS 141 discusses several views whether pāyasa or cards should be taken though milk was to be avoided, vide VKD 77, SmK 254.

**Durgandha-durbhāgyanātana-trayahata**—On Jy.  āu. 13; worship of three trees, viz. white mandāra or arka plant, red karavīra and nimbha, that are favourites of the Sun; every year; removes bad odours of the body and ill-luck; HV II. 14–16.

**Durgāṇavādmi**—Begin on 9th of Āśv, for a year; the flowers, the incense, naivedya and the name of the goddess are different in each group of four months from Āśv; Durgā (also called Mangalya and Candikā), HV I. 937–939 (from Bhav.), (2) another variety on any 9th; HV I. 956–957, from (Bhav.), VKK 41; (3) on all 9th tithis, as on that day Bhadrakālī was made mistress over all Yoginis; PO 140.

**Durgāpājya**—Vide pp. 154–187 above.

**Durgāvarata**—Begin on 8th of Śr. āu.; one year, different names of Devī employed in the twelve months; performer covers himself with mud from different places in 12 months; the naivedya is different (including flesh of deer and goat on Āśv. 8), HV I. 856–872; KR 236–244 (both quote Devī-purāṇa), same in KKV 225–235 (but called Durgāstami).

**Durgāstami**—Vide the preceding entry.

**Durgotsara**—Vide above pp. 154–187 and TT 64–103.

**Dūrūdpa**—8th of Bh. āu. is so called; NA 61, SM 56–57.

**Dūrūdganapatsvarata**—(1) on 4th of Śr. or K. āu for two years or three, worship of Ganaśa image with red flowers and with
leaves of bilva, apāmārga, śami, dūrvā and tulast and other upacāras; mantra containing ten names of Ganapati; RV I 520-523, VR 137-139 (from Saurapurāne, where Śiva tells Skanda that Pārvatī performed it!!); (2) begin on any 4th su. falling on Sunday; for six months; sītas practice it from Śr. su. 4 to M. su. 4; worship of Ganapati; VR 141-143 (from Skanda), Vratārka (folios 66-67); (3) worship of Ganapati for 21 days from Śr. su. 5 to Śr. kr. 10 with 16 upacāras and 21 kinds of leaves such as dūrvā, bilva, apāmārga &c.; VR 139-141.

Dūrvāstrāvrātrarāta—for women; begin on Bh. su 13; three days up to Full Moon; fast on all three days; worship of image of Umā and Mahēśvara, Dharma, Śāvitrī placed among dūrvās; śagara with dance and music; recital of Śāvitrī's story; homa on 1st with sesame, ghee, and fuel sticks; confers happiness, wealth and sons; RV II. 315-318 (from Pad.); dūrvā is said to have sprung from Visnu's hair and some drops of amṛta fell on it.

Dūrvāstami—(1) fast on 7th of Bh. su; worship of Śākara on 8th with gandha, puspa, dhūpa &c. and specially with dūrvā and śamī; HV I. 873-875, KKV 239-241 (both from Bhav.), HK 107 (not to be performed after Agastya becomes visible or when Sun is in Kanyā-raśi; VKV 15, PC 120; (2) In this variety, Dūrvā alone is worshipped as if it were a deity with flowers, fruits, &c. and two mantras one of which is 'O Dūrvā! you are immortal, honoured by gods and asuras, give me saubhāgya, progeny and all happiness'; dinner to brāhmans, relatives and friends of ground sesame and preparations of wheat flour; this is specially obligatory on women and one should not perform it, if Jyestha or Mūla naksatra occurs on 8th of Bh. su. nor when the Sun is in the sign of Virgo (Kanyā) nor when Agastya has risen; Bhav. U. 56, PC 127-129, SmK 228-230.

Drāhāvratara—giving up application of sandalwood paste in Cai.; gift of a conch shell full of unguents and two garments; Mat 101. 44 q. by KKV 445, KR 189; same verses in Pad. V. 20, 91-92.

Devamūrtivrātara—from 1st of Cai. su.; worship of four images, viz. of Śiva, Agni, Viśvāṁśa and Vāyu, on four days in order in every month for a year and home with curds, sesame, yavas and ghee; this is a Caturmūrtivrātara; HV II. 504-505 (from VI. Dh.).
Devayārotsava—Vide NM pp. 83-84 verses 1013-1017. In the temples of gods the Yārotsava should be performed on certain tithis viz. on 4th in Viṣṇyaka temple, on 6th in Skanda's, on 7th in Sun's, on 9th in Durgā's, on 5th in Lakṣmi's, on 8th or 14th in Śiva's, on 5th, 12th or Full moon in temples of all Nāgas, and on śukla 15th in temples of all gods; the RNP pp 416-419 (quoting Brab.) provides for this for six months every year from Vaśākha in the temples of gods, viz. on 1st for Brahmā, on 2nd for gods, on 3rd for Ganges and so on.

Devavarāta—(1) When on 14th tithī there is conjunction of Maṅgahaka and Jupiter one should fast on it and worship Maheśvara; increases life, wealth and fame; HV II. 64 (from Kalottara); (2) Nakta for eight days, gift of a cow, golden discus and trident and two garments with the words 'May Śiva and Keśava be pleased'; Samvatsara vrata; removes even grave sins; HV II. 863 (from Pad ); (3) worship of Rgveda (gotra Ātreya and presiding deity Moon), of Yajurveda (gotra Kaśyapa and deity Rudra who is terrific), of SamaVEDA (gotra Bhāradvāja, deity Indra); then their physiognomy is described and also of Atharvaveda; HV II. 915-16 (from Devipurāṇa). Is it Vedavāta?

Devakayoana-mahotsava or vāk—HV II. 800-817; vide above pp. 109-110 for the days on which Viṣṇu is supposed to sleep and to rise.

Devipīṭa—on Āsv. śu 9; every year; RNP 439-44 (from Devipurāṇa). Vide pp. 160 ff above.

Devīvarāta—(1) in K; performer to subsist on milk and take vegetables alone at night; worship of Devi (Durgā); home with sesame; japa of the mantra ‘Jayanti Mangalā Kāl Bhadrakāli Kapālini! Durgā Ksama Śiva Dhiḥri Sva dhā Svāhā namastu te ii’; reward freedom from all sins, diseases and fears; HV II 775-776 (from Devipurāṇa ); (2) Miscellaneous vrata (prakīrnaka); worship of images of Gañeri and Sambhu, Janārdana and Lakṣmi, the Sun with his queen; gifts of dhūpa, bell and lamp after honouring with white flowers; gives a divine body; HV II 884 (from Bhav. U ); (3) on 15th (i. e. pūrṇimā) of any month; person so fasting on milk alone and then donating a cow goes to the world of Lakṣmi; HV II 239 (from Pad.), KKV 447-448 (quoting what is Mat. 101. 59).
List of vrata

Devāṇḍolana—on Cāl. śū. 3; worship of image of Umā and Śankara with saffron and the like and specially with damana plant; swinging the images in a swing and jāgara; PC 85.

Devāttyātārā—on 5th, 7th, 9th, 11th or 3rd tithis or on days of Śiva and Ganeśa, king to prepare a structure of bricks or stones and establish Devī image there; he should prepare a chariot decorated with golden threads and ivory staves, bells &c. and place the Devī therein and then take the image back to his residence in a procession of men and women; the city, streets, houses and gates should be decorated and illuminated; reward happiness, glory, prosperity and sons; ḤV II, 420-424 (from Devipurāṇa).

Dolātārā—Vide p. 240 above under Holīka; TT 140, PC 308, GK 179.

Dolātārā—same as above; GK 189-190.

Dolotsava—This was celebrated on different dates for different deities. Vide Pad. (IV. 80. 45-50) which says that in Kaliyuga Dolotsava on Phā 14th at the 8th prahara or at the conjunction of ṗūrṇimā and 1st is prescribed for three or five days and on seeing once Kṛṣṇa facing the south in a swing people become free from the load of sins; Pad. VI 85 contains eulogy and procedure of the Dolotsava of Vism. On Cāl. śū. 3 was Dolotsava of Gaurī (PC 85, VR 84) and of Rāma (SM 35); Dolotsava of Kṛṣṇa on Cāl śū 11 (Pad. VI 85) and the mantra repeated as Gāyatrī was ‘Om dolārādhāya vidmahe Mādhavāya ca dhīmahī tal-no devah pracodayāt || 116. verse 5). At Mathurā—Vṛndāvana, Ayodhya, Dyāraka, Dākor and a few other places the Dolotsava of Kṛṣṇa is still celebrated.

Dauhtraprātipad—Āsv. śū 1; VR 61. This is a śrāddha. Vide H of Dh., vol. IV p. 533.

Dvītprapātīpād—on K. śū 1; vide above ‘Balipratīpād’ under ‘Divālī’.

Drākṣābhakṣana—(partaking of first grapes). In Āsv.; KR (p 303-304) quotes Brah. that when the ocean was churned by gods a beautiful woman rose up from the milky ocean and she became transformed into a charming creeper and the gods said ‘who is this? we shall gladly see her’ (hanta draksyāmahe vayam) and gave the creeper the name ‘drākṣā’ (popular etymology); worship of the plant when
grapes are ripe with flowers, incense, food &c; and then two boys and two old men to be honoured and then singing and dancing.

**Dvādaśaśānkiṣṇa vratas**—begin vratas on the Full Moon of K. when it falls on kṛttikā; worship of Narasimha, gift of sandalwood and *昙ara* flowers to a brāhmaṇa; on Mārg. Full Moon with Mṛgāśīras-naksatra worship of Rāma; on P Full Moon with Pusya worship of Balarāma; on Māghī and Maṅgā Varāha to be worshipped. On Phālgunī and Phālgunīṣṭhā (naksatras) Nara and Nārāyana and so on up to Śrīvara Full Moon; Vi Dh III 214 1–26.

**Dvādaśa-saptami vratas**—begin on Cai śu. 7; for twelve months on each 7th tithi of śu worship of the Sun under a different name; with the six letter mantra ‘om namah sūryāya’; freedom from various diseases (like leprosy, dropsy, dysentery) and secures health; HV I. 732–804 (from Aditya-purāṇa).

**Dvādaśāstādiya-vratas**—begin on 12th of Mārg. śu.; worship of 13 Ādityas (Dhātṛ, Mitra, Aryaman, Pūṣan, Śakra, Varuna, Bhaga, Vṛtras, Vivasvat, Savitr and Vasu); at end gift of gold; reaches world of Savitr, HV I. 1173, AK (folio 851), both quoting Vi. Dh III. 182 1–3, which call it Kāma-devavrata.

**Dvādaśāhayaṇya-phalāśayī-trītyā**—on each 3rd tithi (of śu.?) for one year, worship of the 12 semi-divine beings called Śāḍhīyas (names mentioned), HV I. 488 (from Vi. Dh III. 181); (2) Anuśāsana 109 provides for fast beginning from 12th of Mārg. (śu ?), worship of Viṣṇu under different names, viz. Keśava, Nārāyana, Mādhava &c.; the performer secures the same reward as an Ā śvamedha, Vajapeya and other solemn vedī sacrificers confer.

**Dvādaśāhasaptami**—begin on 7th of M. śu., for one year; fast on 7th and Sun to be worshipped under different names on each 7th, Varuna in M., Tāpana in Phā, Vedāṃśu in Cai, in Vai. Dḥātṛ and so on; brāhmaṇas to be fed on following 8th, on 7th of dark half also fast &c.; HV I. 720–724 (from Bhav.).

**Dvādaśīvratas**—For reward of fast on Dvādaśī of śu pahā from Mārg; vide Vi Dh I. 159. 1–21 and on kr. Dvādaśī vide Vi Dh I. 160. There are about 50 Dvādaśī vratas. Vide KKV 310–319 (describes 26 dvādaśīvratas), HV I. 1163–
List of vratas

1222; HK 289–298, KN 275–277, TT 114–117, SM 92–95, PC 215–222, VR 475–495. The Var., chapters 39–49 deal with ten dvādaśis named after ten avatāras from Matsya to Kalkin and also Padmanābha-dvādaśi. Most of these would be dealt with under their proper names. Agni 188 mentions many Dvādaśivratas. Eight kinds of Dvādaśis from Brahmavaivarta have been mentioned by HK 260–263; vide p. 119 above. The rewards of making gifts on dvādaśis of the twelve months in conjunction with certain nakṣatras are treated in HK 634–637, KR 129–131. Dvādaśi mixed with ekādaśi is to be preferred acc. to Yugmavākya (KN 275).

Dvādaśimata—begin from Mārg. śu.; one year or for life; fast on 11th and worship of Vasudeva on 13th with the upacāras from flowers &c; if performed for one year, one becomes purified from sins; if for life he reaches Śvetadvipa; if he performs vrata on dvādaśis both in śu. and kr. he secures heaven, and if for life he goes to Viśnuloka. V. Dh. 49. 1–8, q. by KKV 310; Anuśāsana chap. 109 dwells on worship of Viṣṇu on dvādaśis from Mārg.

Dvātāṇāvratas—Vide Agni 177. 1–20, KKV 40–48, HV I. 366–393, KN 169–172, TT 29–30, PC 82–84, VR 78–81. The KKV describes only three viz. Puspadvittiya, Aśūnyaśayana (two varieties), Kāntivrata, while HV speaks of eleven. NA speaks of only two viz. Aśūnyaśayana and Yamaśvitiya and remarks that no vrata on the 2nd tithis of other months is well-known. These will be found in their places in this list. The four dvātāṇās of Śr., Bh, Āśv. and K. are respectively called Kalusa, Nīrūnā, Pratasaṅcārā and Yami. The general rule is that the second tithi of śu. mixed with third is to be preferred as the Yugmavākya indicates; KTV 30.

Dundalavrata—in K.; avoid taking any kind of dvādaśa dhāṇya such as tūr, rājikā, māsa, mudga, maṣūra, gram, kulittha; NS 104–105.

Dvātāṇābhadrāvratas—This is a vrata on the Karana called Viṣṇi; begin on Mārg. śu. 4; for a year; worship of Bhadrā-devi and repeat the mantra ‘Bhadre bhadrāya bhadram hi carisyē vratam-eva te Nirvighnem kuru me devi kārya-śiddhāṁ ca bhāva te’; honour a brahmāna; he should not partake of food while Bhadrā karana is on; at the end an iron or stone or wooden or painted image of Bhadrā should
be established and worshipped; the reward is that the man's undertakings even when begun in Bhadra succeed. HV II. 724-726 (from Bhav. U.), PC 52. Bhadra or Vistu is looked upon in most cases as a horror and inauspicious; vide SimK 565-566.

Dvitiāsāḍha—Vindu is deemed to sleep on As. 6. 11; if two amāvāsyās and during the period when the Sun is in the sign of Mithuna, then there are two Asāḍha (lunar) months, there is an adhimāsa and Vīsnu goes to sleep only after the 2nd amāvāsyā (i.e. in Karkata or Śr.). KV 169-179, NS 192, Sm 63.

Duipaurata—begin on Cai. śu. and for seven days in each month, one should worship in order the seven dvipas viz Jambu, Śaka, Kuśa, Kraufica, Śalimal, Gomeda and Puskara for one year; one should sleep on the ground (not on a cot) and donate at the year's end silver, fruits, reaches heaven; HV II. 465-466 (from Vi. Dh.).

Dhanatrayodāsi—13th of Kāśv. kr Vide p. 195 above under 'Divār'.

Dhanadaprītyā—(worship of Kubera) on the pradosa of Kāśv. pūrṇimā, TT 136-137.

Dhanadāwa-vrata—begin on 11th of Marṣ. śu. with nakta; for one year; Kubera; vrata yields wealth; KKV 310, HV I. 1161-1162 (both quote Var.)

Dhanavata—begin on Pha. śu. 13th with a fast; one year; worship of Kubera (called Mahārāja) with the upādāras from gandha, puspa &c.; at end of year gift of gold to brāhmaṇa; Vi. Dh. III 184. 1-3 q by HV II. 18-19 (but called Nandavrata).

Dhanassankṛathvāvrata—begin on a day of Sankrānti; Sankrānti-vrata; one year; Sun as deity, every month a yar full of water with a gold piece inside to be donated with the words 'May the Sun be pleased'; at end gift of golden lotus and a cow, the performer is endowed with health, wealth and long life for numerous lives, HV II. 736-737 (from Skanda).

Dhanavatīpratīva-vrata—(1) begin on 1st tithi after Śr. pūrṇimā, for a month; worship of Vīsnu and Sankasana with blue lobuses, ghee, naivedya of best food, fast for three days before Bh. Pūrṇimā, gift of cow at end of vrata; HV II. 759 (from Vi. Dh. III. 310 1-5); (2) worship of Vaikrāvana (Kubera) for a year; reward plentiful wealth; HV 155 (from Vi. Dh.);
List of vrata

(3) begin on Cai. śu. 1; worship of images of Visnu, the Earth, the sky and Brahmā respectively on 1st tithi to 4th; for one year; secures wealth, beauty, happiness; HV II. 501–502 (from Vi. Dh. III. 139. 1–5). This is a Caturmūrti-vrata.

Dhanyavrata or Dhanyapratipad-vrata—Maṅg. śu. 1; nakta on that day and worship of Visnu image (identified with Agni) on night; homa in a kunda placed before it; then partake of Yāvaka and food with ghee; the same in dark half also; for eight months from Cai.; at end of vrata a golden image of Agni donated; even an unlucky man becomes blessed with happiness, wealth and food and free from sin; KKV 38–40 (calls it Dhanyapratipad), HV I. 355–56, both quoting Var. 56. 1–16.

Dharmavrata—begin fast on K. śu. 11; worship of image of Nārāyana; place before the image four jars with some jewels inside and covered with copper vessels containing gold and sesame, which (jars) are to be deemed as the four oceans; the golden image is to be established in their midst; jāgara that night; five brāhmaṇas were to be invited on the next morning, dinner and ḍaksina to them; this vrata was performed by Prajāpati, by many famous kings and by the Earth itself and it is so called for that reason; HV I. 1041–44 (from Var. 50. 1–29), KR 426–430 (calls it Yogīvara-vādaśī).

Dharmavrata—for the whole of Uttarāyana subsist on milk; make a gift of golden image of the earth over 20 palas in weight; Rudra devatā; goes to Rudraloka; Mat 101, 52 q by KKV 446, HV II. 906 (same verses from Pad); KKV says it is a samvatsara-vrata, while HV puts it under miscellaneous.

Dharmaghaṭa-dāna—from Cai. śu 1 for four months one desirous of storing merit should make every day gift to a brāhmaṇa of a jar covered with a piece of cloth containing cool, pure water; PO 57–58; SmK 89–90.

Dharmaprapūta-vrata—begin on 1st tithi after Āś. Full Moon; worship of Visnu in the form of Dharma; for a month; fast for three days including the Full Moon day at end of month and gift of gold; Vi Dh. III. 209. 1–3.

Dharmarūpāṇī—Worship of Dharma with damanaka. Vide Damanakapūjāvidhi above and SmK 101.

H. D. 41
Dharmavraata—begin on 10th of Mārg. ēśu; fast on that day and worship of Dharma; homa with ghee, even in dark half; for one year; at end gift of a milk cow; vrata confers health, long life, fame and destroys sins, HV I. 987-968 quoting VI. Dh. III 178. 1-8.

Dharmasasthi—on Āśv kr. 6; worship of Dharmarāja; AK 419a.

Dharmāśaptīvrata—begin on first tithi after Āś Full Moon; for one month; worship of Hend in the form of Dharma; it secures all objects; HV II. 758 (from VI Dh.).

Dhātrivrata—bath on Ekādaśī in both fortnights with Dhatrī (Āmalaka) fruit; Pad V 58. 1-11. Dhātrī fruit is dear to Vasudeva; by eating it man becomes free from all sins.

Dhānya—(grāmya I e. cultivated in a village)—Dhānyas are said to be ten in Br. Up VI 3 13 and 17 or 18 in later works.

Dhānyasaktiṅgatīvrata—begin on ayaṇa day or vusuma day; for a year; draw a lotus of eight petals with saffron; on each petal worship Sun from the east onwards under eight different names; he should donate one praṣṭha of corn to a brāhmaṇa (hence called Dhānyasankṛnti), every month this to be repeated; HV II. 730-32 (from Skanda).

Dhānyasaptaka—Seven kinds of corn are, yava, wheat, dhānya (coriander), sesam, kangu (Panic seed), śyāmaka and sīmaka (Panumum Miliumumum); HV I. 48, (from Sat-trimsam-mata); KR 70 (notes that some read ‘devadhānya’ in place of ‘sīmaka’) Gobhilasmṛti 3 107 names the seven somewhat differently; Vismupurāṇa I 6 21-22, Vāyu 8 150-153 and Mārkandeya 46. 67-69 (Venk. ed.) name 17 dhānyas and VR p 17 names 18.

Dhānyaṣaptamī—on ēśu 7 worship the Sun, follow nakta method and donate seven dhānyas, household utensils and salt; he saves himself and seven ancestors, HV I. 787-788 (from Bhav.).

Dhāmabrūtra-urata—HV II. 322 quoting Pad, the same as Dhāmavratas below.

Dhāmavraata—on the Full Moon of Phā. one should donate a fine house after fast for three days; he reaches the world of the Sun, Mat. 101 79 q by KKV 450-51, HV II 323 The Sun is the deity here; dhāman means a ‘house’. Vide Gar. I. 137. 8.
Dhārānapārana-vratodyāpana—begin on 11th in Āśaṁyaya or in the first month thereof or in the last month; āparā (dhārana) in one month and pārana (bhōjana) in the next; worship of images of Lakṣmī and Nārāyana placed on a jar full of water at night with pañcāmṛta, flowers, Tulasī leaves, japa of mantra 'om nāmo Nārāyanā' 108 times; arghya; homa of mantra 'om nāmo Nārāyanā' 108 times; homa of boiled sesame and rice with Rg. X. 112. 9 and of boiled rice and ghee with Rg X. 155. 1; SmK 414–416, Vratārka 365a–366b.

Dhārāvrata—From beginning of Cail while drinking water one should fall a stream of water (in the month?); for one year; at end donate a new water vessel. This vrata removes all despondency, provides charm and blessedness; HV II. 853 (from Bhav. U).

Dhūpa—incense (the burning of which is one of the upacāras); HV (I 50–51) quotes from Bhav. the names of several mixtures of incense such as Amṛta, Ananta, Yaksadhūpa, Viṭayadūpa, Prājīpatya, while it speaks also of a dhūpa of ten parts KKV 13 gives the eight ingredients of a dhūpa called Viṭaya Bhav. I. 68. 28–29 state that Viṭaya is the best of dhūpas, just the best of flowers, saffron the best of scents, red sandalwood paste is the best of unguents, modaka the best of sweetmeats. These are quoted by KKV 182–183. Vide Gar. I 177. 88–89 for dhūpa destroying flies and fleas; KR 77–78, Sm C. I 203 and II. 435 for description of dhūpas. Kādambari of Bāna (first part, para 52) mentions that in the temple of Candīkā dhūpa consisting of plentiful guggulu was being burnt.

Dhūlsavandana—bowing before the ashes the morning after the Holikā bonfire; PC 81, SmK 518 and p. 241 above.

Dhūliavrata—bathing image (or linga) of Śiva with pañcāmṛta (curds, milk, ghee, honey and sugarcane or its juice) every day for a year; at end of year gift of a cow with pañcāmṛta and of conch-shell; samvatsaravrata; Śiva deity; reaches the place of Śankara; Mat. 101. 33–34 q. by KKV 444, HV II. 865 (from Vismupūrana) which makes a change in reading viz. bathing of the image of (Vīṣṇu or Śiva).

Dhenuvrata—gift with lot of gold of a cow that is on the point of being delivered of a calf; the performer who subsists only on milk that day reaches the highest world and is not born again. Mat. 101. 49 q. by KKV 446.
Dhuyanatami—P. śu. 9; this tithi is called Śambhari (Śabarī?); worship of Candikā, who rides a lion, and is a kumāri, with banners, malati flowers and other upacāras and sacrifice of animals; the king should raise a banner in a temple of Devī, should feed maidens, should observe a fast or ekabhakti; HV I 891-894 (from Bhav. U.).

Dhwayavrata—Garūda (eagle), Tāla tree (from which intoxicating liquor is made, Balarāma being fond of wine is called Tālānka in Amarakośa), Makara (a mythical animal like crocodile), and dear are the banners respectively of Vāsudeva, Sankarsana, Pāḍyumna and Anuruddha; the colours of their garments and flags are respectively yellow, blue, white and red, In Ch., VaL, Jy., and As. every day in each month worship respectively of Garuda &c with appropriately coloured garments, flowers, at end of four months brāhmaṇas to be honoured and appropriately coloured garments to be donated; three turns of four months in the same way; different worlds are reached acc. to the length of time, if performed for twelve years the performer attains sāyaṇa with Viṣṇu; this is a Caturmūrtavrata in Vi Dh. III 145. 1-14 and HV II pp 829-831.

Naktacaturthī—begin on Mārg. śu. 4; Vināyaka deity; performer to subsist on nākta food and pāraṇa with food mixed with sesamum; one year, HV I 522-536 (from Skanda).

Naktavrata—This is a dvārakavrata and therefore has to be performed on a tithi that covers both day and night (NA 16-17 ). For the meaning of naktā vide pp. 101-102 above. It consists in eating nothing by day and taking food only at night Naktavrata may extend over a month, or four months or a year Vide KR pp. 223, 255, 301-303, 406, 445, 477, 491-492 for Naktavrata on the months from Sr. to M.; Linga (I. 83, 3-54) for naktavrata for one year. Vide also Nār. II 43, 11-23.

Nakṣatratātri-nakṣa-graha-yoga-vrataḥ—HV II 586-590 (from Kalottara) deals summarily with certain (about 16) special pūjas to be performed on the conjunction of certain nakṣatra with certain tithis and week-days. A few examples are given here, when on a Sunday there is 14th tithi and Rāvaṇa nakṣatra or when Āstami and Magha-nakṣatra are joined, one should worship Śrīva and partake of sesamum food and this is Ādityavrata that yields health to the performer
and his sons and relatives. When there is conjunction of Rohini and the Moon on 14th tithi, or of Astami and the Moon, that is Candravrata in which Śiva may be worshipped and naivedya of milk and curds be offered and one may subsist on milk and secure fame, health and prosperity. When Revati, Thursday and 14th tithi or Astami and Pusya are joined, that is Gaurvrata, on which one should subsist on the milk of a kapitā cow mixed with the fluid extracted from Brāhmi plants; the person becomes master of speech. The Visnudharmasūtra (chap. 90.1–15) deals with what is to be done when the Full Moon days of Mārg. to K. are in conjunction with the nakṣatra which gives the name to the month and the rewards of the observances thereon; vide Dānasāgara pp. 622–628, where V. Dh. is quoted and explained.

Nakṣatrapurusavanāta—begin in Cai; worship of the image of Vasudeva; several nakṣatras such as Mūla, Rohini, Āśvini are to be honoured in connection with the feet, the legs, the knees respectively (and so on with the nakṣatras and limbs specified). The ten avatāras and their limbs are to be respectively associated with Āślesā, Jyesthā, Śravasā, Pusya, Svātī and so on; at end of vrata golden image of Hari placed in a jar filled with jaggery is to be donated to a worthy brāhmaṇa as also bedstead and its gear; he should pray for the continuous life of his wife and on all the days should partake of food without oil and salt. Mat. 54. 3–30 q. by KKV 400–404, HV II. 699–703, KR 87–91; vide Br. S. chap. 104.

Nakṣatra-pījā-vidhā—worship of gods as lords of nakṣatras with the fruits reaped, such as of Āśvins, Yama, Agni (as lords of Āśvins, Bharanī, Kṛttikā in order), that leads respectively to long life, freedom from accidental death, prosperity: Vā. 80. 1–39, HV II 594–597 (from Bhav.) = KR 557–560. These relate the lords of nakṣatras to the flowers or substances with which they are to be worshipped and the rewards thereof Vide H. of Dh vol II p 247 n. 563 for the lords of Nakṣatras in Vedic times and Vi. Dh. I 83. 13–21.

Nakṣatram āvātasa pavārthaavātasa-nisedhah—(prohibition of doing certain things on certain nakṣatras). A few examples may be given here. VKK 87–88, TT 28 quote a verse 'one should give up the use of sesame oil on the nakṣatras Citrā, Hasta,
and Śravana, shaving on Viśākha and Abhijit, flesh on Mūla, Mrgaśīras and Bhāḍrapadā, sexual intercourse on Magha, Kṛttikā and Uttarā. This is Vā. 14. 50–51 (with some variations).

Naksatradhvamata—begin on Mrgaśīras; worship of Pārvatī, identifying her feet with Mūla, her lap with Rohini, Aśvini with her knees and so on with other limbs; on each naksatra he fasts and at end of that naksatra there is pārāṇa; he offers different food to the brāhmaṇas on each naksatra; the flowers and naivedya offered to the deity are different on each naksatra; the reward is beauty and saubhāgya; KKV 411–414, HV II. 696–698 (from Devipurāṇa).

Naksatraratānus—Agni 196, KKV 399–417, HV II. 593–706. KKV deals with only ten, while HV speaks of 33 Vratas connected with the naksatras from Aśvini onwards are set out in HV. HK 126–128 and KN 327–328, NA 18 deal with question as to what should be done when a fast is to be observed in a vrata which is concerned with both tithi and naksatra. The rule is that the naksatra for fast must be existing at the time of sunset or at the time when there is a conjunction of the Moon with midnight (i.e. there is the required naksatra at midnight). The first of these two is the principal matter, the 2nd is only next best (anukalpa). Vide VI. Dh. I. 60, 26–27 for this rule q. by KN 327, HK 126, VKK 8.

Naksatrahomavādhi—HV (II. 684–688) quotes Garga in prose for the procedure of offering worship and homa to 27 naksatras from Aśvini to Revati detailing how many days an illness or danger will last, the deity to be worshipped, the flowers, naivedya, dhūpa, the tree of which fuel sticks are to be offered to Agni, the pūja mantra, the main material to be offered into fire. One illustrative example is given here. In the case of Rohini, eight days. Prapāti is devata, the naivedya is rice boiled in milk, lotus flowers, dhūpa is the one extracted from the Sarala tree (a kind of pine), the pūja mantra is ‘namo brahmaṇo’ (Tai Ar. II. 13, quoted in H. of Dh. II. p. 703 n. 681); all dhūngas may be offered in fire. The shūtras are to be 108; the reward is aśroga (health).

Naksatradhvaratā—same as Naksatravidhi-vrata above.
**List of vratas**

*Naditrivratra*-When a river is full of flood in As, a person should collect the water in a dark jar, take it home, then next morning he should bathe in the river and worship the jar, observe fast for three days or one or only ekabhakta, keep a lamp continuously burning, take the name of the river and Varuna, offer arghya, fruits, naivedya &o. and pray to Govinda; this vrata for three years; then donate cow etc.; he secures progeny and saubhāgya Pad. VI. 71.

*Nadivrata*—(1) begin on Cāl. ās; for seven days he should subsist in the nakta method and worship the seven rivers Hrādini (or Nalini, v. l.), Hlādini, Pāvani, Sīsā, Ikṣu, Sindhu, Bhāgirathī; this to be continued for seven days in every month for a year; offer milk in water and make gifts of water pots filled with milk; at end of year donate to brāhmaṇas one pala of silver in Phā.; HV. II. 462 quoting Vi. Dh. III. 163 1-7; vide Mat. 121 40-41, Vāyu 47. 38-39 for the seven streams of the Ganges; (2) HV I. 792 (quoting one verse from Vi Dh.); by worshipping Sarasvatī one secures seven kinds of knowledge.


*Nandavrata*-Vi. Dh. III. 184. 1-3 q. by HV II. pp. 18-19. Same as Dhanavrata above p. 320.

*Nandī*- (tithis) 1st, 6th and 11th tithis are so called.

*Nandādvrahdhi*-Sunday has twelve names viz. Nanda, Bhadra &c.; the Sunday that falls on 6th of M. ās. is called Nanda; observe nakta that day and bathe Sun image in ghee and offer Āgastī flowers; feast to brāhmaṇas with wheat apūpa; KKV 10-12, HV II. 522-23 (both quote Bhav.).

*Nandādvratavighbhi*-worship of Sun always on a Sunday; one should on the day of solar eclipse fast and mutter Mahāśvetā mantra and then give a dinner to brāhmaṇas; the reward of bath, gifts and japa on the day of solar eclipse is endless; HV II. 527-28 (from Bhav. U.) = KKV 21-23.

*Nandānnaamivraha*-the 9th of Bh. kr. 9 (acc to KKV) and 8u. 9 (acc to HV) is called Nanda. Worship of Durgā for a year in three periods; ekabhakta on 7th, fast on 8th and worship of Śiva with Jāti and Kadamba flowers and Durgā’s image to be placed on dūrvās; Jāgara and various dramatic
representations and japa 108 times of Nandā mantra (om Nandāya namah); on morning of 9th worship of Candikā and dinner to maids; KKV 303-305, HV II. 952-954 (from Bhav).

Nandapadadvaya-vrata—worship of golden pādūkās of Durgā with mango leaves, dūrva, aksatās, bīlvā leaves, for a month; gift of pādūkās to a devotee of Devī or to maids, he becomes free from all sins; KKV 429, HV II 885-886 (from Pad).

Nandāmata—begin in Śr. on 3rd, 4th, 5th, 6th, 8th, 9th, 11th or pūrṇimā; for one year; performer to subsist by nakta method; worship of Devī with different flowers and naivedya under twelve different names in the twelve months; japa of mantra (‘om Nandē Nandīnī sarvārthasaḍāhīnī namah’) 100 or 1000 times; performer is freed from sins and becomes a king; KKV 424-429, HV II 832-836 (from Devipurāna), KR 288-293.

Nandāsaptami—Begin on 7th of Mārg. śu.; tithivrata; for a year; worship of Sun in three periods of 4 months with different flowers, naivedya, dhūpa and names, ekabhakta on 5th, nakta on 6th and fast on seventh; KKV 136-137, HV I. 669-671 (from Bhav. Brāhma-parāva, 100. 1-16).

Nandāninavami-ivrata—on 9th of Mārg śu.; tithi; worship of Durgā; one year divided into two parts, fast for three days; in each period of six months different flowers, different names; performer goes to heaven and returns as a powerful king; KKV 302-303. Vide Tritayapradānasaptamī above p. 308.

Narakasturdasi—Vide above p. 196-198

Narakapūrnmā—begin on every Full Moon or on Full moon of Mārg., one year; he should fast that day and worship Visnu and repeat his name or he should repeat in order the twelve names Keśava to Dāmodara in the twelve months from Mārg.; should donate every month water jar with daksīna and sandals, umbrella and a pair of garments or, if unable, at the end of the year; he secures happiness and remembers Hari’s name at time of death and goes to heaven; HV II. 166-167 (from V. Dh.).

Narasamhasturdasi—on 14th of Vaṣ. śu., tithi, if there be Svāti nakṣatra, Saturday, Siddhī Yoga and Vamśa-kārana the reward is a crore of times; Narasimha (avatāra) is daily;
HV II. 41-49 (from Narasihnapurana); PC 237-238 (It is called Nrsimhajayantī by SM 98, PC and others); SmK 114. If it is mixed with 13th or 15th, the day on which 14th exists at sunset should be accepted; VKD (pp. 145-152) gives a long procedure of pūjā; it occurs in Tamil Pāñcāngas also. Nrsimha appeared on Vai. su 14 in the evening when there was Śvātinakṣatra.

Narasimhatrayodāsi—on Thursday falling on 13th tithi; one should bathe and worship Narasimha in the afternoon and fast on that day; KKV 369, HV II. 14 (from Narasihnapurana).

Narasimhadvādaśi—on 12th of Phā. kr.; fast on that day and worship of Narasimha image; a jar covered with white cloth is to be established and on it a golden or wooden or bamboo image was to be placed; gift of the image to a brāhmaṇa on that day; HV I. 1029-30 (quoting Var. 42. 1-7 and 14-16). The printed Var. provides that the vrata is to be performed in śukla-pakṣa, whereas in HV I. 1029 the kṛṣṇapakṣa is mentioned.

Narasīṁhāśtanāṁ or Narasīṁhavrata—King or prince or a person desirous of destroying enemy should perform this; on 8th tithi he should make a lotus figure of eight leaves with rice-grains or flowers and place an image of Narasimha thereon and worship it and also worship Śrīvrksa (Bilva or Aśvattha?); HV I. 876-880 (from Gar.).

Navanakṣatraśānti—a propitiatory rite and worship of nine nakṣatras; the nakṣatra of a man’s birth is called Janana-nakṣatra, the 4th, 10th, 16th, 20th, 23rd are respectively called Mānasa, Karma, Sāṅghāṭika, Samudaya and Vaiṇāśika; an ordinary man has to consider these six nakṣatras, while a king has to consider three more, viz. the nakṣatra of coronation, the nakṣatra that rules over his country and the nakṣatra of his varṇa; if these nakṣatras are affected by evil influences of planets &c. evil results follow in the matters denoted by these six or nine, e. g. if janana-nakṣatra is affected he may lose his life and wealth, if the coronation nakṣatra is affected the king may lose his kingdom; appropriate rites and worship may avert or lessen evil effects e. g. in case of janana-nakṣatra he should bathe with water in which kuśas are dipped and in which the dung and urine of a white bull and white cow’s milk are mixed;
orbes the ceremony; song and music were employed and Vedic texts loudly recited and Brahmā, Ananta (snake), guardians of quarters were worshipped.

*Nāgacaturṭi*—on K. ṣu. 4; PO 95.

*Nāgadodhranavrata*—same as Dastoddharanavrata p. 313 above.

*Nāgapāñcamī*—Vide pp 124 ff above.

*Nāgapūjā*—(worship of snakes) on Mārg. ṣu. 5; SmK 429 (says:
it is well-known among dāksinātayas).

*Nāgamaṭripañcamī*—one should give up (kalu pungent or bitter) and sour things and should bathe Nāga images with milk; he thus makes friends with nāgas. Pad V. 26, 56–57 q. by KKV 96, HV I. 566 (same verses from Bhav.).

*Nāgavrata*—(1) on 4th of K. ṣu.; fast on this; worship of Śesā, Śankhapala and other nāgas with flowers, sandalwood paste and satiating them with milk in the morning and noon; result—snakes do not harm him; HV. I. 530 (from Kṛma), KN 184–185, PO 95; (2) worship of Nāga image on 5th tithi on lotus leaves with mantras, flowers &c. and streams of ghee, milk, curds, honey, homa; freedom from poison and secures son, wife and prosperity; HV I. 572 (from Bhav.).

*Nāmaṇīṣṭyūḥ*—begin on Mārg. ṣu. 3; tithi-vrata; one year; every month worship of Gaurī with one of twelve names, viz. Gaurī, Kāli, Umā, Bhadrā, Durgā, Kānti, Sarasvatī, Mangalā, Vaisnavī, Lakṣmī, Śiva, Nārāyaṇi; he would go to heaven; or worship the Ardhanārīśvara form of Mahēśvara; he would suffer no separation from his wife; or worship an image of Harihara with one name each month out of the twelve from Kēṣava to Dāmodara; HV I. 477–478 (from Bhav.), KKV 55–56.

*Nāmadvādaśi*—begin on Mārg. ṣu. 12; fast on that day; tithi-vrata; he should take one of the twelve names of Viṣṇu, viz. Nārāyaṇa in Mārg and P., Mādhava in M and so on up to Dāmodara in K.; donate at year's end a cow with calf, sandals, garments &c to twelve brahmans; goes to Viṣṇuloka, HV I. 1097–1101, KKV 347 (in prose and less elaborate).

*Nāmanavaṃśi*—begin on Āsv ṣu. 9; for a year, worship of Durgā under different names, different flowers in each month; Brahmans maidens to be feasted; at end, gift of cow and
sumptuous dinner to brāhmaṇas devotees of Durgā; becomes free from all sins, reaches Durgā-loka, KKV 283-298, HV I, 928-933 (from Bhav).

Nāmasāptami—(1) on 7th tithi a devotee should contemplate on the Sun and observe certain restrictions viz., not touching oil, not wearing dark-blue garment, no bath with āmalaka fruit, nor quarrel with any one, not to drink wine, not to speak with a cāndāla, nor with a woman in her monthly illness, not to gamble, not to shed tears, nor to eat kanda, mūla, fruits, flowers and leaves; (2) from Cai. śu. 7; worship sun for a year under different names in each month (such as Dhātā, Aryanā, Mitra in Cai., Vai., Jy.); feed on each 7th Bhūqakas (Magas) with ghee and donate red clothes, in KKV 121-123, HV I, 726-728; KR 124-126 (all from Bhav., Brāhmaṇarava 65. 1-7 and 19-34).

Nāralī or Nāralīpūrṇamā—on Śrāvana śu 15, Vide above p. 128.

Nāsatya-pūjācaksur-urata—Vide ‘Netravrata’.

Nikumbhā-pūjā—(1) on Cai. śu. 14 fast and on pūrṇimā worship of Hari; Nikumbha goes out to fight with piśācas; a clay or grass effigy should be made and worship should be offered to piśācas in the moon in each house with flowers, naivedya &c. and with drums and lutes; worship again at moonrise; and then dismiss; the performer should observe a great festival with song and music and the din of people; people should play with a serpent made of grass surrounded by sticks and it should be cut up into pieces after three or four days and pieces kept for one year; HV II, 241-242 (from Āditya-purāṇa), NM (p 64 verses 781-790) calls this ‘Caitrāpuṣṭa-varnamam’; (2) on Āśv. pūrṇimā; people (except women, children or old men) should not take food by day and keep Agni near the house door and worship it and so also Full Moon, Rudra and Umā, Skanda, Nandīvara, Revanta; worship of Nikumbha with sesame, ricegrains and mūrans, brāhmaṇas to be fed at night and people should take food (but no meat); music, dance and songs that night; next day they should take easy and in the morning after that they should besmear themselves with mud and play like piśācas without feeling shame, smear their friends with mud and employ lascivious words and pratīṭī obscene words; in the afternoon they should bathe; if a person does not indulge in this sattrauti he is
affected by pisācas; KKN 411–413, KR 375–378 (both quote Brah.); (3) on Cai. kr. 14; worship of Śambhu and Nikumbha who is accompanied by pisācas; on that night people to protect their children from pisācas and to see the dance of veśyās; KKN 446, KR 534–536.

Nikṣubhārkaracatuṣṭayavrata—Nikṣubhā is wife of the Sun; fast on kr. 7th; titihvratā; for a year; worship of image of Sun and his wife, woman observer would go to Śūryaloka and secures a king as husband, male also goes to Sun’s world; a reader of Mahābhārata should be engaged for a year and honoured at the end with gift of the golden image of Sun and Nikṣubhā and with ornaments (for reader’s wife) and garments &c.; KKV 156–159, HV I. 676–679 (from Bhav.).

Nikṣubhārkarasaptami—begin on 6th or 7th tithi or on Sankranti or on Sunday; one year; golden or silver or wooden image of Sun and Nikṣubhā (Sun’s wife) to be bathed with ghee &c.; fast and homa; dinner to devotees of Sun and Bhokajas; reward is that performer secures all desired objects, goes to Śūryaloka and various other worlds; KKV 153–156, HV I. 674–676 (from Bhav. Brāhmaṇarva 166); AK (folio 457a–459b) notes that there are several varieties of this vrata; (1) from Saurusamhitā; for one year from M. šu. 7; (2) from Bhav.; (3) from M. kr. 7; (4) from Bhavisyottara.

Nimbasaṣṭami—begin on 7th tithi of Va. śu.; for one year; worship of Sun; draw a figure of lotus and Sun called Khakhrolka to be established thereon; the Mūlamāntra is ‘om Khakhollkaya namah’; twelve Adityas, Jaya, Vijaya, Śesa, Vāsuki, Viṇāyaka, Mahāsveta and queen Suvarcāla to be placed in front of Sun image and also several other deities; eating of nimba leaves on 7th and sleeping before Sun image; on 8th again worship Sun; performer freed from all diseases; KKV 198–203, HV I. 697–701 (from Bhav.), NA 52.

Mūrapalakāḍaṇi—on Jy. śu. 11; fast from morning of one day to next day morning; no water to be drunk the whole day except what one may take in for obligatory śaṃcana (such as in sandhyā adoration); next day donate jar full of water and sugar and some gold and break the fast; reaps reward of twelve dvaḍaśis and reaches Viṃkuloka; HV I. 1089–91 (from M. B.); SmK 122–123, and p. 109 above.
Historical Practice—Forbidden matters and actions on certain months, tithis, week-days, Sankrāntis and vrātas are numberless. KV (pp 333-345) sets out a very long list, but ultimately (on p 345) has to say ‘Actions forbidden by those who know the Vedas, smṛtis and purāṇas at several times and occasions are imnumerable, how can I, a single man, speak about all of them unless I live a thousand years; therefore I have said what I understood from a few texts in authoritative works and contained in digestes; others will write about the rest.’

Nirājanā-udvādaśi—on K. śu 12; to be performed at beginning of night when Viṣṇu rises from sleep, waving lamps before image of Viṣṇu and several deities such as Sun, Śīva, Gauri, one’s parents, cows, horses, elephants, the king should also worship all symbols of royalty collected in the court of his palace; a chaste woman or a handsome vēṣyā should wave lamps thrice over the king’s head, thus is a great śānti (propitiatory rite) and drives diseases and brings in plenty, it was first introduced by king Ajaspāla and should be performed every year, RV I. 1190-1194 (from Bhav. U.)

Nirājananavanam—on kr 9th tithi (of Aśv.?), worship of Durgā and of arms at night, next day at sunrise this nirājanā-sānti be performed, NM (p 76 verses 931-933)

Nirājanavāndu—From K. kr. 12 to K. śu 1 (by pūrṇimānta reckoning); performed in the case of a king, the king to erect to the north-east of the capital a large pavilion with bannners &c and three toranas (arched gates), worship of deities and homa; the rites begin when the Sun passes from Cītra-naksātra to Śvāti and continue till Sun is in Śvāti; jars full of water and decked with leaves and threads of five colours; to the west of torana elephants were to be bathed to the accompaniment of mantras and horses also, and food to be offered to elephant by the purohita; if elephant joyfully accepted it, it foretold victory; if he rejected it great danger foreboded; various forebodings from other actions of the elephant; worship of arms and royal symbols such as umbrella and banner, till Sun is in Śvāti, horses and elephants should be honoured; no harsh words to be addressed to them nor should they be beaten, the pavilion to be guarded by armed men and the astrologer, purohita and the ‘chief veterinary doctor and elephant
doctor should always be in the pavilion; on the day when
the sun leaves Śvātī and enters Viśākhā, horses and
elephants to be decked and on them, on sword, umbrella,
drum &c. mantras to be recited; the king to ride his horse
first and then mount his elephant and should come out from
under the torana and accompanied by his army and citizens
march to the palace, honour the people and take leave of
them, this rite is a sānti and should be performed by kings
for prosperity and welfare of horses and elephants; HV II.
675-680 (from VI Dh. II 159) Vide H of Dh vol. III,
pp. 230-231 for further details gathered from Kautilya, Br.
S ohap 44, Agni 268 16-31 and other sources and also RM
(folio 79a and verses 1333-1335 in ABORI vol 36 p. 328),
KR 333-336, SmK 334-341 Nīrājana is a sānti; vide
RNP pp 433-437 (quoting Visnudharmottara).

Nilayajesthā—on 8th of Śr. when there is Sunday and Jyesthā
naksatra; sun deity; here the weekday is the most import­
ant thing, next comes naksatra; KN 198 (quoting Skanda).

Nilāmra-dāna—on Full Moon in K. or Āsv. Vide H of Dh. vol.
IV pp 539-542 for the letting loose of a nila bull; Amu­
śasanaparva 125.73-74, V. Dh. 35. 67, Mat 207. 40, Vāyu
83. 11-12, Vi. Dh. I 144. 3 and I. 146. 58, PO 305 ff,
SmK 405-406.

Nilāvata—eating only by nakta method on every other day for
a year; samvatsaravrata; at end donate a golden blue lotus
with a vessel full of sugar and a bull; performer reaches the
world of Viṣṇu; Mat. 101. 5 q by KKV 440 (3rd sastīvrata),
HV II 365 (same verses from Pad. V. 20. 47-48). Mat.
calls it Mrīlarvata.

Nṛsimha-jayantī—Vide Narasimha-saturdāstī above and GK 155.
Nṛsimha-dvādaśī—Same as Narasimha-dvādaśī.

Nṛsimhavatā—on Šū. 8th, KN 196; vide Narasimhāstami above.
Netravrata—on 2nd tithi of Cai. Šū; same as Caksur-vrata
above.

Paksa—the two halves of a month, respectively called śukla and
krṣna and also pūrva and apara. The general rule is that
the śukla pakṣa is recommended for rites in honour of gods
and rites for prosperity; while the dark half is recommended
for rites for deceased ancestors and for magic rites meant
for a malevolent purpose. VKK 236-237 (quoting Manu
Paksavaradhini—ekadasi—when purnima or amavasya extends over the following pratipad, it is paksavaradhini; similarly 11th tithi is so called when it extends over (on to 12th tithi); worship of golden Visnu image; Jagara with dance and music; Pad. VI. 38.

Paksasandhivrata—(lit. vrata on the joint between two paksas); (1) subsisting by ekabhakta method on pratipad, for one year; at end of year donate a kapda cow; reaches world of Vaishvanara; HV I 355-57; Mat 101. 82 calls it Sikhivrata and VKK 29 quotes Mat.; (2) eating food served on bare earth on 1st tithi; reaps reward of Triratra sacrifice; HV I. 357 (from Pad.).

Paciaghata—purnima—worship of image of purnima-devi; on five Full Moon days follow ekabhakta; at end donate five jars respectively filled with milk, urda, ghee, honey and white sugar; he secures all desired objects; HV II. 195-96 (quoting Bhav. U.).

Paciapndikā—gaurivrata—on Bh. 3; fast on that day; at advent of night four images of Gauri to be made of wet clay and an additional one with five lumps of clay; at each prahara worship of the images with a mantra, dīkṣpa, camphor, lamp fed with ghee, flowers and naivedya and arghya; in the following three praharas different mantras, dīśpa, naivedya, flowers &c.; next morning honour a brāhmane and his wife; and the four images of Gauri are carried on the back of a she-elephant or a mare, cast into a river, tank or well; HV I. 485-497 (from Pad Nāgara-kanda).

Pacinabhangadala—the leaves of the five trees, mango, aśvattha, vata, plaksa and udumbara (Krtyakalpataru on Śanti, folio 7a).

Pacinamahāpāpanāmadvādasi—In the beginning of Śr.; on 12th and on Full Moon of Śr one should perform worship of twelve forms of Krsna (such as Jagannātha, Devakisuta) and on amavasya offer a meal of sesame, mūdga, jaggery and rice; five ratnas (see below) to be donated; one becomes free from the results of five grave sins, as Indra, Abhayā, Soma and Bali became free; HV I. 1201-1202 from (Bhav.).
Pan̄camaṁśṭi-bhūta-vrata—begin on Cāl, šu. 5; fast and worship of Hari in the form of the five bhūtas viz. the earth, water, fire, wind and ākāśa; one year; at year's end gifts of garments; HV I, 552-553 (from Vi. Dh. III. 152. 1-11).

Pan̄cami-vrata—on Mārg. šu. 5th at sunrise undertake the restrictions about vrata; an image of Laksāmi made of gold, silver, brass, copper or wood prepared or Lakṣāmi be painted on strip of cloth; worship with flowers &c. from feet to head of Laksāmi, honour women (whose husbands are alive) with flowers, saffron and sweet dishes; donate a prastha of rice and vessel full of ghee with 'may the heart of Śrī be pleased;' for a year with different names of Laksāmi in each month; donate the image to brahmans; Bhav. U. 37. 38-58.

Pan̄camāṁśi-vrata—KKV 87-97 (7 vratas), HV I 537-576 (28 vratas), KN 186-188, TT 32-34, PO 95-100, VR 192-220. The fifth mixed with 4th tithi is to be preferred for all pāncami upavāsas and vrata except Nāgapaṇcami and Skand-upavāsa; KN 188, NA 44-45, PO 96.

Pan̄camāṁśi-vrata—begin on 5th tithi of Cāl. šu.; fast on that day and worship of conch, discus, mace, lotus and the earth drawn in a circle with sandalwood paste; homa; for a year on 5th every month; five garments of different colours to be donated at year's end; same reward as Rājasūya; HV II, 466-67 (from Vi. Dh. III. 155. 1-7).

Pan̄caraṇīnas—acc. to KKN 366, HK 413 and KR 493 (all quoting Kalikā) the five jewels are gold, diamond (hirakā), sapphire, Padmarāga (ruby), and pearl; while HV I. 47 quoting Ādityapurāṇa says they are gold, silver, pearl, coral and rājāvarta (Lapis Lazuli).

Pan̄ca-lāṅgala-vrata—mentioned in the plate of Śilāhāra king Gandarāditya (dated saka 1032, 1110 A.D.) made on Moon eclipse in Vaiśākhā; JBBRAS vol. 13. p 33. Mat. chap. 283 describes it at length; on a holy tithi or eclipse or yugadi tithi gift of land along with five ploughs made of hard wood and five golden ploughs and ten bulls—all these are to be donated.

Patravrata—Samvatsaravrata, for a year a woman should give every day betel leaf with betel-nut and lime to a woman or a man; at year's end gift of a golden or silver betel leaf and
lime of pearls; she never has ill-luck or evil mouth odour.

HV II. 864 (from Bhav. U.)


Padadvayavata—Vide Nandāpadadvayavatā above p. 328

Padūriivatā—begin on 10th of Mārga śū; fast on that day and worship of the ten quarters and guardians; one year; at end donate a cow; secures desired object; HV I 967 (from Vi. Dh.).

Padmakayoga—(1) if Sunday falls on 6th tithi mixed with 7th, it is Padmakayoga equal to one thousand solar eclipses; PC 105, VR 249; (2) when the Sun is in Visākhā-nakṣatra and the Moon is in Kṛttikā, that is Padmakayoga; HK 679 (from Śankha), KV 390 (from Pad. and Viśnupurāṇa), KR 430, SmK 400; KV explains that Sun must be in third pāda of Viśākhā and Moon in first pāda of Kṛttikā.

Padmanābhaadvāḍāṣi—on 13th of Āsv. śū; a jar should be established in which a golden image of Padmanābha (Viṣnu) should be cast; worship of that image with sandalwood paste, flowers &c.; donate next day to brāhmaṇa; KKV 333-335, HV I. 1039-41; KR 373-375 (all quote Vi. 49. 1-8 and a few more verses).

Pāyōruvata—(1) subsisting on milk alone for a dikṣāta. Vide Śatapatha Br. IX. 5. 1. 1; (2) on each amāvāsyā subsist on milk; for one year, at year's end perform śraddhā and donate five cows, garments and jars of water, HV II. 254 (from Pad.); (3) from Pañc. śū. 1 to 12 subsist on milk for pleasing Govinda; SmK 513-514 quoting Bhāgavata VIII. 16 22-62.

Paraśurāmāvatā—Vide under Aksayya-sṛtyā above pp. 88-89 and PC 89.

Paraśurāmāyīṣṭamī—on Āś. śū. 8; one of the 14 yātras at Purusottama-ksetra, GK 193.

Paraśurāmīṣṭamī-vrata—worship on 9th the mountains Himavat, Hemakūta, Nisadhika, Nila, Śveta, Srngavat, Meru, Mahāvats, Gandhamādana and also the verses of Kimpurusa, Uttara-kuru, fast on 9th from Cañča śū, for a year; gift of silver at year's end; Vi. Dh. III 174 1-7.

Parvānātha-vrata—observe nakta method on each 15th of a mouth for one year; miscellaneous vrata; Śiva deity; at
year's end give dinner to Śiva devotees with the words ‘May the Lord be pleased’; reaches Śiva-loka and never again becomes a human being; HV II, pp 905–6 (from Bhav.). For parvan, vide II. of Dh. vol. III, p. 737 n. 1425.

Parvabhūbāja-vrata—one should take his food served on bare earth on parva days; Śiva deity; reaps the fruit of Atirātra-sacrifice; HV II. 908 (one verse from Pad.).

Pallavas—the five auspicious pallavas are those of mango, sāvattha, vata, plakṣa and udumbara, acc. to Durgābhakti-terangini p 27, HV I.47 (quoting Bhav.) says they are also called ‘pañcabhangā’.

Pavanavrata—(one of the Sastīvrata) on 8th of M. one should wear wet garments whole day and donate a cow; goes to heaven for a kalpa and then becomes a king. KKV 450 (from Mat. 101.78). Māgha is a very cold month.

Pavītrāropana-vrata—(investing the image of a deity with a sacred cord), HV II 440–453, HK 881–890; Īśānavāgūrī-devapaddhatī, 21st patala, SM 81–90, PO 235–239 deal at great length with this. Pavītrāropana is supposed to make good all defects and mistakes committed in all pūjas and he who does not perform this every year does not secure what he desires and meets with obstacles; the putting on of pavītra in the case of the several gods is done on different tithis. In the case of Vāsudeva it may be done on the 12th of Śr. āsu when the Sun is in Karkataka (Crab sign) or on the 12th when the Sun is in Simha (Leo) or Kanṣa (Virgo) but not when Sun is in Tula (Libra or Balance). The several tithis for Pavītrāropana in the case of gods are: 1st for Kubera, 2nd–three gods, 3rd Bhavānī, 4th ganeśa, 5th Moon, 6th Kārtikeya, 7th Sun, 8th Durgā, 9th Mātrī, 10th Vāsuki, 11th sages, 12th Vīśnu, 13th Kāmaḍevas, 14th Śiva, 15th (pūrttīm) Brahmana; vide HV II p. 442 and PO p. 238.

If one puts on a pavītra on Śiva every day, it may be made of the leaves of certain trees or flowers or kuśas but the fixed yearly pavītra for Śiva is on the 8th or 14th of any of the paksas of Ās. (the best), Śr. (middling), Bh. (lowest), but only those who desire mokṣa should do this in dark fortnight, others only in bright one The pavītra may be made of gold, silver, copper or silk, of lotus threads or with kuśas or cotton; the threads should be spun and cut by brahmana maidens (best), or kṣatriya or vāsya maidens
(middling), or by śūdra ones (lowest). The pavitra should have from 100 knots (best) up to eight. Pavitra means Yajnopavita and is applied to any string or garland like it put on images of gods. In Mahārāṣṭra it is called "Pomvatem".

Pūrṇa—begin on Caī. kr. 1; for a year; worship of seven Pūtālas (nether regions) in order one after another; taking food by nakta method; at end of year light lamps in brāhmaṇa houses and donate white garments; HV II 506–507 (quoting Vi. Dh. III. 158. 1–7)

Pātra—M. ṣu 11 and 15, fast on 11th; on 15th place in a pure spot a golden vessel full of ghee on which a pair of new garments is put; pāgara with music and song; take the vessel to a Viṣṇu temple in the morning; bathe Viṣṇu image with milk &c., worship the image, offer the vessel and utter 'may Viṣṇu be pleased', offer substantial nāve-dya, return home and gratify the ācārya; sumptuous dinner to ācārya, the blind and poor; KKV 390–91, HV II 331–33 (from Narasimhapurāṇa).

Pādodakāśa—fast on Uttarāsādha-nakṣatra, bathe the feet of the image of Hari on Śravana-nakṣatra and prepare four jars of gold, silver, copper or clay; similarly bathe the feet of the images of Sankarsana, Pradyumna and Aniruddha, repeat mantras over the four jars filled with water from a well, a spring, a tank, a river and bathe with it; removes ill-luck, all obstacles, diseases and gives fame and progeny; HV II. 650–653 (from Vi Dh.).

Pāpanāthi-uvādasi—When ṣu. 12th has Pusya-nakṣatra, it is very holy and is so called; GK 143.

Pāpanāthi-saptamī—when ṣu. 7th falls on the Hasta nakṣatra, that is a very holy saptami; worship the Sun on that day; performer is freed from all sins and goes to Devaloka; KKV 145–146, HV I. 740–41 quoting Bhav., Brāhmaṇaparva 106. 4–14. This yoga occurs in Śr. dark half (says HV.).

Pāpanāthi-śāśadāsī—in Phā. when ekādaśi has Pusya nakṣatra and Jupiter and when Sun is in Kumbha or Mīna or when ekādaśi is conjoined with Pusya-nakṣatra, that tīthi is pāpanāthi; GK 607 (quoting Vāyu and Var.).

Pāpamocana-uvāra—one who stays under a Bilva tree for twelve days without food is freed from the sin of bhrūnahāṣṭya.
Śiva deity; HV II. 396 (from Saurapurāṇa). For bhūnabhyāsā, vide H. of Dh. vol. II. p. 148, n. 334 and vol III. p. 612 n. 1161.

Pāramā or Pārama—Vide above pp. 120-121.

Pālicaturdasa-vrata—on 14th tithi of Bh. šu.; tithi; Varuna is the deity; draw picture of Varuna in a mandala; all varnas and women may offer arghya, worship with fruits, flowers, all corns, cards &c. in the moon, performer becomes free from all sins and secures prosperity; HV II. 130-132 (from Bhav. U.).

Pāśā—is 12th tithi; VKK 242, SmK 114.

Paśupatavrata—(1) Begin on Cai., make a small linga and bathe it with sandalwood water; make a golden lotus and place the linga thereon and worship with bilva leaves; lotus flowers (white, red, blue) and other upacāras, this Śivalingavrata to be observed in all months from Cai., but in months from Vai. lingas may be respectively made of diamond, emerald, pearl, sapphire, ruby, gomeda (a gem brought from the Himalaya and Indus), coral (in K. and Mārg.), Sāryakānta (Sun-stone), crystal; at end of year gift of a cow and the letting loose of a bull; or it may be performed only for a month, if performer poor; many verses (pp. 202-211 in HV) ending with ‘śa me pāpam vyapohatu’ or ‘vyapohantu malam mama’ or ‘Devī pāpamāśu vyapohatu’ (may he or she remove my sin), addressed to several forms of Śiva, Skanda and others; HV II. 197-212 (from Linga); (2) on Cai. Full Moon; on preceding 13th honour a worthy ācārya, make a sankalpa about Paśupatavrata for life, 12 years, 6, 3 or one year or for one month or 12 days; homa with ghee and fuel sticks; fast on 14th; on 15th homa; then apply holy ashes to body with six mantras “Agniriti bhasma” &c (Atharvaśiras Up. 5); HV II. 212-222 (from Vaiyu-samhitā), (3) on 12th of kr. the performer subsists by ekabhakta method, on 13th by ātyācita method, on 14th by nakta and on amāvāsyā fast, gift of golden bull on 1st tithi after amāvāsyā; HV II. 455-457 (from Vahnipurāṇa).

Pāśānacaturdasa—on šu 14 when the Sun is in Scorpion (Zodiacal sign); Gaurī to be propitiated by taking as food after evening lumps of flour resembling stones; KV 470, VKK 483, TT 124 (from Bhav.).

Pithori Amāvāsyā—Sx. kr. 30.
Pitrabrata—(1) on each amāvāsyā for a year; performer subsists on milk alone, performs at end of year śrāddha and donates five cows or garments with jars full of water; saves 100 ancestors and goes to Vīśnu-loka; KKV 443 (16th Sastivrata from Māt. 101. 29-30), (2) from Cai kr. pratipad; for seven days worship of seven groups of pitras called Agnivātta, Barhisadah &c; for a year or 12 years; HV II. 505-506 (from Vi Dh III. 157 1-7, which is a Saptamūrtivrata); (3) Vi. Dh. III. 189. 1-5; (4) from Cai kr. 15, fast and śrāddha of seven groups of pitras for a year, HV II. 255 from Vismurāna; (5) on amāvāsyā offering to pitras of sesame and water in which kuṇās are dipped and fast for performer; HV II. 253 (from Var.); (6) worship of pitras with pindas; homa with streams of ghee and fuel-sticks and curds, milk, food &c; pitras confer progeny, wealth, long life &c, HV II. 254 (from Bhav.

Pipitala-dvādaśī—on Vai. śu. 12; image of Keśava should be bathed in cold water and worship with upacāras of gandha, flowers &c.; gift of four jars filled with water in the first year, of eight jars in the 2nd, of 12 jars in the 3rd year and of 16 jars in the 4th; daksinā of gold; so named after a brāhmaṇa called Pipitaka; VKV 19-30, VKK 252-258, TT 114.

Pāpacaturdāśī—on Cai kr. 14th; worship of Śankara and utsava at night; Nikumbha worships Śankara on that day, therefore Nikumbha should be honoured and bali (offering) should be made to pīśācas in cowpens, rivers, roads, peaks &c; NM 55-56, verses 674-681.

Pīśāca-mocana—(1) on Mārg. śu. 14, bath near Kapardīvāra in Kāśi and worship; distribution of food there; every year; performer becomes free from liability to become a pīśāca, PC 247-48. (2) SmK 108; on bathing in the Ganges and giving dinner to brāhmaṇas on Cai. śu. 14th, when it falls on Tuesday, person is freed from being a pīśāca.

Pāturīśanamātā—on every 9th tithi to subsist only on flour; begin on Mahānasvamā; for nine years, Gaurī deity; secures all desires; TT 59, VKK 40-41.

Pundarīkavajñopraśā—worship Varuna, lord of waters, on 12th; he secures fruit of Pundarika sacrifice; HV I. 1204 (only one verse). Vanapravva 30. 117 shows it was a great yajña.
like Aśvamedha and Rājasūya. Vide Aśvalāyana Śrauta-
sūtra (uttarasatka IV. 4) for Pundarikakṣaṅga.

Puṇyakauṇaṭa—described in Harivamsa II. 77–79, Brahmavai-
varta III chap. 3 and 4; begin on M. ṣu. 13; for one year:
worship of Hari.

Puṭrakāmavyaṭa—(1) on Bh. pūrṇima; a sonless man should after
performing putresti sacrifice in his house enter a cavern
where Rudra is supposed to have dwelt, should offer homa to
Rudra, Pārvatī, Nandi and worship and observe fast; feed
his helpers and then himself and his wife, and circumambu-
late the cave and make his wife listen to divine legends
(about Rudra), should make his wife subsist for three days
on rice and milk; even a barren wife may then get a son; he
should then prepare a golden, silver or iron image of Śiva,
about a prādeśa in length (the distance between the thumb
and forefinger fully stretched), worship it, heat it in fire, place
it in vessel and perform abhisêka over it with a prastha of
milk and make his wife drink that milk; KKV 374–376
(from Brah.), EV II. 171–72 (same verses from Pad.); (2)
on Jy. paurnamās, tīṭhivṛata; a jar filled with white rice
grains, covered with white cloth, marked with white sandal.
wood paste and with gold inside should be established; on it
a copper vessel with jaggery should be placed; on the vessel
image of Brahmā and Śāvitrī should be placed and wor-
shipped with gandhā &c.; next morning donate the jar to a
brahmāna, brahmānas should be fed and he himself may
take food but without salt, this should be done every
month for a year; in the 13th month donate ghrādhenu
with bedstead and golden and silver images of Brahmā and
Śāvitrī respectively; homa with white sesame and repeat
names of Brahmā; the performer (man or woman) becomes
free from sins, secures excellent sons; KKV 376–378 (calls
it Puṭrakāmavyaṭa), EV II. 173–74 (same verses from
Padma). KB 193–195 (from Pad.). For ghrādhenu, vide
H. of Dh. vol II. p. 880.

Puṭradvāḍaḥ—Sunday when it falls on Rohini or Hasta
naksatra is called Puṭradvāḍa; fast on that day; worship of the
Sun with flowers &c.; performer to sleep in front of Sun’s
image; he should mutter Mahāsvēta mantra (Hṛim Kṛim
saḥ); next day he should offer arghya with karavīra flowers
and red candana to the Sun and to Sunday and perform
pūrnā śrāddha and should eat the middle pindā (out of
three); KKV 15-16, HV II 524 (calls it Purã-putrada-vidhi). In HV it is not so elaborate as in KKV.

Putraprãptivrata—(a) on 6th of Val. ñu worship of Skanda after fast on 5th; tithi, for a year; Skanda has four forms (or names) viz. Skanda, Kumãra, Viśākha and Guha; one desirous of son, wealth or health secures his desire; HV I 628 (from Vi. Dh.), (2) on Sr. Pûrûnma; tithi; Sänkarî (Durgã) is devatã; one desirous of sons, learning, kingdom, fame should perform this; manufacture a sword or pûdûkûs or image of Devî of gold or silver and on an auspicious nakṣatra place it on a vedi (altar) on which barley shoots have grown and homa has been performed; various fruits and flowers be offered to her; Vidyãmantra set out in HV II 232; HV II 230-233 (from Devipurãna).

Putraavrata—(1) same as ‘Putra-kãmavrata’ (1); HV II 171-72; (2) after bath in the morning twilight, touch a pippala tree and donate a vessel full of sesame, destroys all sins; HV II 883 (from Bhav. U.)

Putrasaptami—(1) on 7th of M. ñu. and kr.; worship of the Sun on both saptamís after fast on 6th and home; one year; secures son, wealth, fame and health; KKV 165-67, HV I 788-739 (both quote Adityapurãna), VR 255, (2) on Bh. ñu. and kr. 7; sankalpa on 6th and fast on 7th; worship of Visnu with mantras containing name of Visnu; on 8th worship of Visnu with Gopãla mantras and home with sesame; one year, at year’s end donate a pair of dark cows; secures son and freedom from all sins; KKV 224-225, HV I 724-25 (same verses from Var. 63 1-7).

Putriyavrata—on 8th tithi of kr. after Bh. Full Moon, fast on that day; bathe the image of Govindã in one prastha of ghee, then with honey, curds, milk one after another and bathe it with water mixed with sarvausadha, then apply to the image unguents such as sandalwood paste, saffron, camphor; worship image with flowers and other upacãras; home with Purusasãkti (Kr. X. 90); then one who wants a son or a daughter should make a meal of fruits denoted by words in the masculine or feminine gender respectively; for one year; performer secures all objects, HV I 844-45 (from Vi. Dh. II 55. 1-13).

Putriya-saptami—on 7th of Mårg. ñu., worship of Sun, he should subsist on havisea food that day; on next day worship Sun
with upacāras from gandhā and follow nakta that day, for one year; HV I. 789-90 (from Vi. Dh.). Putriya means ‘that confers a son’.

**Putriyānananta-vrata**—begin in Mārg.; for a year in each month on the nakṣatra which gives a name to the month, the performer should fast and worship Viṣṇu, specially his twelve limbs one after another in twelve months e.g. left knee in Mārg., left side of waist in P. and so on; in each group of four months flowers of different colours and bath with cow urine, milk and curds in the three periods of four months from Mārg.; japa of the name of Ananta in all months and same name in homa, at end dinner and daksīna to brāhmaṇa; he secures his desire such as for son, wealth, means of subsistence &c.; Vi. Dh. I. 173.

**Putrotapati-vrata**—This is a nakṣatra vrata; bath in Yamunā on each Śrāvana-nakṣatra for a year, this confers a son as Parāśara, son of Śakti and grandson of Vasistha, got; KKV 409 (from Brah.), HV II. 649-50 (same verses from Adityapurāṇa).

**Purāścarana-saptami**—on M. śu. 7, when there is Sunday and the Sun is in Makara (Capricorn); worship of Sun's image with red flowers, arghya and gandhā &c.; drinking of paścicavya; for one year; in each month, flowers, dhūpa and naivedya different; he becomes free from the effects of all sins; HV I. 805-810 (from Skanda, Nāgarakhandha). Purāścarana contains five elements, viz. japa, worship and homa, tarpana (satiating with water), abhiseka (sprinkling or pouring water) and honouring brāhmaṇas, vide Smk 74.

**Pūrāṇavayana-vadhā**—HV II. 997-1002.

**Purusottamayātrā**—The twelve yātrās of Purusottama at Jagannāthapurī are described in GK pp. 183-190, viz. Snāna, Gundīca, Hariśayana, Daksināyana, Pārvapari-vartana, Utthāpanaikādaśi, Prāvaranotsava, Pusyābhiseka, Uttarāyana, Doliyātrā, DamanaKalacaturdaśi, Aksayatītiyā.

**Pūlska-bandhana**—Pūlska fair on K śu. 15; KSS 7.

**Puspadantiyā**—Begin on 2nd tithi of K śu.; tithivrata; for a year; Āśvins are deity; one should subsist on flowers fit for divine worship on each 2nd śu. tithi, at end donate flowers made of gold and a cow; performer enjoys happiness with...
wife and sons; KKV 40-41, HV I. 381-82 (both quote Bhav. I. 19. 81-89).

**Pusapūtami**—on 8th of Sr. 8u.; tithivrata; Śiva deity; for a year; in each month different flowers, different naivedya and different names of Śiva, KKV 235-238, HV I. 897-899 (both from Bhav).

**Pusyavārata**—It is a nakṣatravrata; in the northern passage of the Sun in a bright fortnight a person desiring prosperity should fast at least one night and should cook a sthālpūka (dish of barley or rice cooked in milk) and worship Kubera (the god of riches) and should give a dinner to a bṛahmana from the remnants of the boiled food mixed with clarified butter and should induce the brahmana to pronounce a benediction 'May there be prosperity'; this should be repeated every day till the next coming of the pusya-nakṣatra; he should feed two, three and four brahmans on the 2nd, 3rd and 4th coming of Pusya; this increase (in the number of brahmans to be fed in each month) should be carried on for a year; the performer should fast on the first Pusya and not on every recurring Pusya; the result is that the performer is endowed with great prosperity, Āp. Dh. S. II. 8. 20. 3-9 and sūtras 10-22 lay down certain restrictive rules of conduct. This is q. and explained by KKV 399-400, HV II. 638.

**Pusyayāmāna**—is a śānti described in HV II. 600-628, Br. S. 47. 1-87, Kālikāpurāṇa 89. The Ratnamāla (VI. 70) says 'As the lion is the most powerful among quadrupeds, so is Pusya most powerful of all nakṣatras and all undertakings begun on it succeed even though the moon be unfavourable.

**Pusyadvādaśī**—When Pusya nakṣatra occurs on Ṣvādaśī, the moon and Jupiter are in conjunction and the Sun is in the sign of Kumbha (Aquarius), one should offer worship to Brahmā, Hari and Śiva or Vasudeva alone RM verses 1975-1977, folio 80b (vide ABORI vol. 36 p 338 for these).

**Pusyābhijānu**—is one of the twelve yātrās of Purussottama performed every year when in P the Full Moon tithi has Pusya nakṣatra, GK 189.

**Pusyārkaḍādaśī**—when the Sun is in Pusya-nakṣatra on a dvādaśī, worship Janārdana, this removes all sins, even if Pusya-nakṣatra is not there on 12th tithi, the procedure should be followed; fast on 11th and donate a vessel full
of ghee on 13th; KKV 351, HV I. 1176-77, S. Pr. folio 33a
(all quote Devipurana).

Pūrnāhuts—to be offered standing (and never sitting) with the
mantra 'Mūrdhānam dīva' (Rg. VI. 701, V. S. 7.24, Tai. S.
I 4. 13. 1). Vide TT 100 and Kṛtyakalpataru (on Śāntika,
folio 8a).

Pūjā—vide above pp. 34-36 for the upacāras; in most vratas five
upacāras are enjoined viz gandha, puspa, dhūpa, dīpa and
naivedya. There are many rules about certain flowers &c.
not being employed in the worship of certain gods and
goddesses such as no dārvā in worship of Durgā, no bīlva
leaves for the Sun. In mahābhiseka water should be poured
with a conch except in the worship of Śiva and Sūrya. For
general pūjāvidhi common to all vratas, vide VR 47-49.

Pūrnāmāvatara—(1) all pūrṇimās should be honoured with
flowers, sandalwood paste, dhūpa &c. and the house-wife
should take a meal only at night; if unable to observe the
vrata on all pūrṇimās, it should be done at least on K. śu.
15th: Umā to be worshipped, HV II 243 (from VI. Dh.);
(2) on Śr. Full Moon one should fast, control senses and
go through a hundred prānāyāmas; one becomes free from
all sins, HV II. 244, (3) on K. Full Moon a woman should
draw on the house or park wall Umā and Śiva, worship of
these two with gandha &c. and offer particularly sugarcane
or products of sugarcane juice, she should eat in nakta way
without sesame oil; she would enjoy saubhāgya; HV II. 244
(from Visnudharma). 'Pūrṇimā' is derived by Kes-
ravāmin as 'pūrṇanam pūrṇih, pūrṇim mimite pūrṇimā.'
Vide HK 311 quoting Mat and Br. for derivation.

Pūrṇamāvataras—Vide under Pūrṇamāvatara

Pūrvāhna—Vide p. 267 under 'ahān' for what should be done on
it and Manu IV. 152, Anuśāsana 104. 23 (almost same as
Manu ), Visnupurāṇa III. 11. 22.

Prthivivarata—worship of Earth as goddess; HV. I. 574 (only one
verse).

Paurandaravrata—on 5th a person should make the figure of an
elephant from sesame cake, deck it with gold and also a
rider with a goad, cover elephant with red garments and
rest its tusk on a copper vessel or kunda and donate it to a
brāhmaṇa and his wife with garlands and ornaments, ear-
rings and unsullied garments; the person would long dwell in Indraloka; HV 567-568 (from Bhav. U)

Pauna-putapad-vrata—begin on Āsu 1st tithi, tithi-vrata; the performer standing in holy water should contemplate on Viṣṇu, should offer worship with gandha and the rest and recite Purussasūkta (Rg X. 90 1-16), for a year on both paksas; HV I. 344 (from Vi Dh. III. 128. 1-7).

Paurnamāśi—Many grants on the Full Moon days of M., K., Jy , and Ās ; vide E I vol VII, Appendix Nos 26-26, 30, 32, 33, 36 from śaše 608 to 635 (686 to 723 A.D.). The word 'paurnamāśi' is derived as 'pūrno māḥ ('māḥ means 'moon') pūrnamāśi, tatra bhavā paurnamāśi (tithih)’ or 'pūrno māśo varāte asyām-iti paurnamāśi’; HV II 160 says 'pūrnamāśo bhaved yasyām pūrnamāśi tataḥ sūrī' (quoting Bhav. U.) Vide above p 66 (pūrnamāśad-an &c.). When the Moon and Jupiter are seen together (in the same naksatra) on a Full Moon day, that Paurnamāśi is called great (Mahā), gifts and fasts on such a paurnamāśi yield inexhaustible merit (V. Dh. 49, 9-10 q by KR pp. 430-431 and KKN 373); vide KV 346-347, HK 640, VKK 77 and Vi Dh I. 60. 21 for a similar verse. Such a paurnamāśi is called mahā-caitri, mahā-kārttikī, mahā-pauna &c vide Chitra prāśasti of Sārangadeva (of 1201-1287 A.D.) for provision made for festival of Caitra full Moon and Bhadrapada Full Moon, in E I vol I p. 271 at p. 279. When Paurnamāśi or Amāvāśya is uddhā the tithi mixed with 1st tithi is to be accepted except in case of Vatśāvartī; KN 300-301, KTV 59-61, PC 281.


Paurnamāśi-vatās—Vide Agni 194, KKV 374-385 (only five), HV II. 160-245 (about 38), SmK 432-439, PC 211-214, VR 587-645. Some unimportant matters about Full Moon tithi are mentioned here. On Ās pūrṇīmā, ascetics (yatās) are to shave their heads and not to shave during cātaurāṣṭrapīya, they are to stay in one place for four or two months from Asāḍhī and perform Vyāsāpūya (PC 284), on Śr. pūrṇīmā Upākṣa ma, on Bh. Full Moon śraddha to be performed for Nānḍīśūkha pītra, on M pūrṇīmā donate sesame, in Phā. theft of firewood allowed to boys from āśu 5th to 15th and fire is to be set to such wood on 15th (PC 309). V. Dh. (90.


Last of vratas

3-5) provides that if on Full Moon of P. there is Pushyanakṣatra and a man bathes Vāsudeva image in ghee and himself applies white mustard paste to his body and bathes with water mixed with sarvausadha and fragrant things and worships the image with mantras of Viṣṇu, Indra and Brhaspati he prospers (q by KR 484).

Pausavratas—KR 474-486, VKK 487-490, NS 211-12, SmK 432-439; some matters are briefly mentioned here Stream of clarified butter in P. on Śiva (linga) from a vessel with song, dance and instrumental music and with illuminations makes the performer free from all sins and takes him to Śivaloka (KR 478), on P. 8th with Wednesday, bath, japa, homa, feeding brāhmaṇas in worship of Śiva yields merit thousands of times (NS 211); fast on P. 9th of both pākṣas and worship of Durgā thrice in the day, nakta for whole month and bathing Durgā image in ghee, feeding eight maidens and worship of Durgā image made of flour, lead a man to Durgā-loka (KR 477 from Bhav.).

Paustika—Br S. 2 enumerates among the qualifications of the śāṁvatsara (astrologer) that he should be well-versed in the śāntika and paustika rites. The difference between the two is: Paustika rites are homa and the like performed for longevity, while Śāntika rites are homa and the like performed for averting threatened evil influence of planets and danger foreboded by unusual occurrences like comets, meteor showers &c; NA 48, KKN 254 states that Śānti means the removal of worldly calamities by means of acts in accordance with Dharma (or Dharmasāstra).

Prakṛtirnaka—(miscellaneous) vratas—Vide KKV 452-468, H V II. 868-1002, KR 540-593, KN 326-358, VKK 533-564. Most of these will be dealt with separately.

Prakṛtipurusa-vrata—on Cai. 8u 1 fast, on 2nd worship of Agni with Purusāṅkta (Rg X. 90) with gandha &c; Purusa and Prakṛti are identical with Agni and Soma and the same are Vāsudeva and Lakṣmi, worship Lakṣmi with Śrīsūkta, gifts of gold, silver and copper, performer to subsist on milk and ghee; for a year, secures all desires and the road to mokṣa; HV I pp. 391-93 (from Vi. Dh. III, 129. 1-6).

Prajāpativrata—in the Śāṅkhāyana Br VI. 6 it is said ‘he should not see the Sun rising or setting’. These rules are called Prajāpativrata by Śabara on Jai IV. I. 3 and he
declares that they are 'purusārtha' and not 'kratvartha';

(2) In the Praśnopanisad I, 13 and 15 it is said 'day is the prāna and the night the food of Prajāpati and those who have sexual intercourse by day attack prāna while those that have it by night are observing brahmacarya, that those who observe the Prajāpati-vrata produce children (a son and a daughter).’ In Praśna I 15 Prajāpativrata means indulging in sexual intercourse only at night; this meaning is different from that given by Śabara.

Pratupād-vratas—Agni 176 (only two vratas), KKV 35-40, HV I 335-365, KN 140-149, PC 56-81, VR 49-78, HK 614 (quoting Bhav.) say the 1st tithis of Cai, K, and Āsv are the holiest (also HV II 350). If Pratupād is maddhā all dānas should be performed on 1st mixed with 2nd (KN 140).

Pratimāväta—begin on 14th of K. 7u; tithi, for one year, Uma and Śiva deities; images should be made of rice flour; hundreds of lighted lamps, saffron to be applied to the images, dhūpa to be guggulu; 108 offerings of milk and ghee; HV II. 57-58 (from Kālottara).

Prathamāstamī—This is the first of the 14 yātras of Bhuvaṇeśvara; on Mārg. kr. 8, for increase of the life of the first child, Ganeśa and Varana are worshipped and then bowing to Bhuvaṇeśvara; GK 115-116, 191.

Pradiptamāsamī—on 9th of Āsv. 7u, tithivrata, for a year, worship Devī with mantra of 16 syllables (om mahā-bhagavatya Mahīśāsuramardinyai hum phat) and worship Śiva by offering in fire a lump of guggulu, one should take on that day as much food as can be eaten while a grass firebrand, only one cubit in length held between the thumb and forefinger being lighted, does not go out; HV I 899-900 (from Devipurāṇa).

Pradosa—Vide p. 103 above on Nakta

Pradosāsvatra—in the first quarter of the night of 13th tithi, he who sees (image of) Śiva with an offering (or present) becomes free from all sins. HV II. 19 (from Bhav, one verse).

Prāpadāna—begin on Cai. 7u. 1, distribute to all for four months water, pītras become satiated, PC 57, SmK 89 (quoting Aparārka).

Prabodha—rising of Viśnu and other gods from sleep in K. Vide pp. 109-111 above.
Prabhā-vrata—one who fasts for a half month and then donates two Kapilā cows goes to Brahmaloka and is honoured by gods, Mat. 101. 54 q. by KKV 447, HV II. 884-85 (from Pad.). This is 33rd Śaśṭravṛata in KKV.

Prātah-sūna—(bath in early morning) BB (p 350 verse 1530) and RM (verse 1381, ABORI vol. 36 p. 33) state that one should always bathe early morning when the Sun is in Tula (Balance), Makara (Capricorn) and Maṣa (Ram). This is quoted by KR 149 from RM and by VKK 240 (from Bhav.); V. Dh. 64. 8 directs that one who undertakes prātaḥ-sūna must bathe when he sees eastern quarter suffused with the rays of Aruna.

Prājapatyavrata—one who at the end of Kṛoḍhra penance donates a cow and feeds brahmanas acc. to ability goes to the place of Śāṅkara; Mat. 101. 66 q. by KKV 448, HV II. 883 (from Pad.) This is 44th Śaśṭravṛata in KKV.

Prājapatravrata—one who follows ekabhākta way for a year and then donates a jar full of water and food goes to Śivaloka for the period of a Kalpa, Mat. 101. 55 q. by KKV 447 (34th Śaśṭravṛata); HV II. 866 (from Pad.).

Prāsaranasasthi—on Mārg. śu. 6, one should offer to gods and brahmanas some thing (such as a blanket) as protection against cold, GK 84.

Prāvaranotsau—a of the twelve yātras of Purusottama on Mārg. śu. 6; GK 189.

Prātvrata—one who omits taking oil bath for four months from Asāḍha and then donates food with condiments goes to Vīsmuloka; Mat. 101. 6 q. by KKV 40.

Pretacaturdāsi—on 14 of K. kr., the vrata is begun to be performed at night; if in addition there is Tuesday and Citrā nakṣatra, the merit is far greater; Śīva is deity; if 14th is viddha, the day on which 14th exists at night is to be preferred; fast on 14th and worship of Śīva and dinner to devotees of Śīva and gifts; by bath in Ganges on this tīthi, one becomes free from all sins, one should whirl over one's head a twig of apāmārga plant and engage in tarpāna of Yama uttering his names (14 in all), one should light rows of lamps on a river, in temples of Brahma, Vīśnu and Śīva, houses where four roads meet; the performer reaches Śīvaloka together with 21 generations of his family; on this tīthi
firebrands are lighted for persons of the family that died by wounds from arms and for others on amāvāsā, the performer listens to the story called Pretopākhyāna (of five pretas which a brāhmaṇa met in a desert) set out from Śamvatsarapradīpa (in VKK 461–467) which was narrated by Bhīṣma to Yuddhisthira about the actions by which a man is reduced to the condition of a preta (a disembodied spirit, a ghost), and the actions which relieve him from that condition; the performer should also partake of 14 vegetables that are enumerated in Kṛtyacintāmanī set out in Introduction (p. XIII) to Vivāda-cintāmanī (G. O. S); BM 1338–1345, ABORI vol 36 pp. 328–329, VKK 455–467 (which quotes on p. 460 two verses viz. 1343–1344 from RM, KT 474, SM 100, SmK 371, PC 842–843, TT p 124 and KT 45, set out the fourteen vegetables This was probably named Pretacaturdāśī because Pretopākhyāna was to be recited on it.

**Phalakṛtyā—**begin on 3rd tithi of śū; for one year, Devi (Durgā) is deity for all, but mostly for women; donate fruits, while performer gives up fruits and follows naktā method and mostly partakes of wheat and several kinds of pulse (such as gram, mudga, māsa, &c.), result no lack of wealth and foodgrains and no ill-luck, HV I 500 (from Pad. Prabhāskanda)

**Phalakṛtya-vata—**Begin in Mārg. śū. on 3rd, 8th, 12th, or 14th tithi for a year, Śiva deity; performer to avoid taking all fruits a year except 18 dhānyas, should prepare golden image of Rudra with his bull and of Dharmarāja; should make golden replicas of 16 kinds of fruits (such as kīśmānda, mango, badara, banana), 16 silver ones of other smaller ones (such as śalāka, udumbara, cardamom), 16 copper ones of other fruits (such as tamarind, mugga); should place on a heap of dhānyas two jars full of water covered with cloth and prepare a bed-stead, all these together with a cow should be donated to a brāhmaṇa and his wife at year’s end, if unable to give all he may donate only the metal fruits, the jars and golden images of Śiva and Dharma, performer remains in Rudraloka for thousands of yugas, Mat. 96. 1–25 (q. by HV II. 906–909, KK V 436–439)

**Phalavata—** (1) give up partaking of big fruits (like jack fruit and kīśmānda) for four months from ās and donate in K. same fruits made of gold with a pair of cows, Sun
deity; performer is honoured in the world of Sun; Mat 101. 62 (one of the Sastivratas) q. by KKV 448, HV II. 818 (from Pad., one half verse being different from Mat.)(2) KN 140 quotes Brah (2½ verses); on Bh. śu. 1 the performer observing silence should cook three kinds of fruits (16 in each group) and offer them to god and donate to a brahmana.

Phalasasthivrata—begin observing niyamas on 5th of Mārg. śu.; on 6th prepare a golden lotus and one golden fruit, on 6th at midday he should place the lotus and fruit with sugar on a vessel of clay or copper and offer worship with flowers &c. and observe fast; on 7th all these should be donated with the words ‘May the Sun be pleased with me’; he should give up one fruit till the next 5th of dark half, this should be repeated for a year (viz. gift of golden lotus and fruit and giving up one fruit till kr. 5th); in each month on 7th one of twelve names of the Sun to be repeated; performer is freed from all sins and is honoured in Sun’s world; HV I. 602–604 (from Bhav. U. 39. 1–12).

Phalasastikitivrata—on a sankrānti day worship after bath the Sun with flowers &c. and donate to a brahmana a vessel filled with sugar and eight fruits; then worship a golden image of the Sun placed on a jar with flowers &c.; HV II. 736 (from Skanda).

Phalasaptami—(1) on Bh. śu. 7th fast and worship of the Sun; on 8th morning worship the Sun and donate to brāhmaṇas dates, cocoanut fruits and mātulūga fruits and say ‘May the sun be pleased’, performer to eat (on 8th) one small fruit with the mantra ‘May all my desires be fulfilled’ and he may eat only fruits to his heart’s content but nothing else; this to be done for a year; the vrata endows performer with sons and grandsons; KKV 204–205, HV I. 701–702 (both quote Bhav. I. 215. 24–27), (2) on Bh. śu. 4th, 5th and 6th the performer should respectively observe ayācita, ekabhaṅka and fast, worship Sun with gandha &c. and should sleep at night in front of the altar on which sun image is placed; on 7th after sun worship offer naivedya of fruits, feed brahmanas and eat food himself; if unable to procure fruits he should cook flour of rice or wheat mixed with ghee and jaggery and nutmeg bark and nāgakeśara as naivedya; this to be carried on for a year; at end he may,
if able, donate golden fruits, a cow with calf, a field, a
mansion, clothes, copper vessel and coral; if poor feed
brahmanas on fruits and powdered sesame and donate silver
fruits; performer is freed from poverty and hardship and
goes to world of Sun; KKV 117-121, HV I, 731-734 (from
Bhav. I, 64. 36-61; (3) on Mārg ṣu. 5 observe niyamas, on
6th fast, donate a golden lotus and a fruit with sugar with
‘may the Sun be pleased with me’; on 7th feed brahmanas
on meal with milk; he should give one kind of fruit from
this day to kr. 5th, do this for a year using different names
of Sun in each month; at year’s end honour a brahmana and
his wife with clothes, jar, sugar, golden lotus and fruit,
performer becomes free from sins and goes to sūryaloka, Mat.
76. 1-13 q in KKV 213-214 (without name), HV I 749-44
(from Pad. V. 21. 249-262)

Phārührāha spyāmatī—Vi. Dh III. 149. 1-10 (This is a
caturmūrtivrata); begin fast for three days on Visuva day
in Vasanta and worship Vāsudeva; for three months Vāsu-
devapūjā every day; then for three months subsist on fruits;
then in sara Vāsuvā fast for three months, and Pradyumna
worship; subsist on yāvaka, at end of year gifts to brah-
manas; goes to Vismuloka

Phālguna-kṛtya—HV II. 797-799, KR 515-531; VKK 506-517;
NS 222-229, SmK 513-519.

It may be noted that generally all the grand annual festivals
in big and small temples in South India are celebrated in
Phālguna.

A few minor matters are noted here; On Phā. ṣu. 8 worship
of Lakṣmi and Sītā with gandha &c. (KKN 441-443, KR 527,
quoting Brah.) On Phā pūrṇimā if there be Phalgunt-naksatra
one should donate a bedstead with good coverlets and thereby
one secures a beautiful wife that brings a fortune (V. Dh. 90.),
as Aryaman was born of Atri and Kaśyapa and the Moon from
Atri and Anasyā on Phā pūrṇimā, both the Sun and Moon
should be worshipped at moomrise and songs, dance and music
should be indulged in, KR 530, quoting Brah. and KKN 445;
on this pūrṇimā a temple festival is held in South India called
Uttira.

Phālgunaśravanaḥtūdaśi—when Dwādaśi has śravana-naksatra,
fast and worship Hari; NM p. 52, verses 626-627.
**List of vratas**

**Bakṣapattaka**—The five days from Kṣu 11 when Viṣṇu rises from sleep up to Kṛ. pūrnimā are so called and it is stated that even a crane would not eat a fish in these days; therefore men should abstain from meat-eating during these days; KV 338, KR 435, VKK 479, KT 454.

**Bakuḷāmāvāṣyā**—on P. amāvāṣyā, the pīṭras are to be satiated with bakula flowers and milk boiled with rice grains and sugar; GK 446.

**Bali-pratīpad**—vide pp 201–204 above. The Junagad Inscription of Skanda-gupta refers to Viṣṇu's bringing back Lākṣmī for Indra from Bali (vide Gupta Inscriptions pp 59, 62).

**Bali-pratīpad-rathayāstrā-vrata**—on K. śu 1; fast on preceding amāvāṣyā, Agni and Brahmā are the deities; on a ratha (car) Agni should be worshipped, the ratha should be drawn by learned brāhmaṇas at the instance of a brāhmaṇa performer and should be taken round the town; to the right side of Brahmā image of Sāvītṛ; car should be stopped at different places and waving of lights should be done; all those who take part in this yātra, who draw the car, who light lamps, who look at it with devotion—all reach the highest place; K. śu 1 is Bali-pratīpad and so this rathayāstrā is so called; HV I 345–347 (from Bhav.).

**Bastatrātra-vrata**—In Cai offer to the sun for three days three white lotuses on each day and observe nakta every day for three days; donate five milk-yielding she-goats with some gold to a brāhmaṇa; thus removes all diseases and the performer is not born again; HV II 323 (from Bhav. U.).

**Bahula**—Bh. kr. 4 is so called in Central India; cows to be hed and one should partake of cooked yavas; NS 123, VKD 67.

**Bhūlavāra**—giving a bull and kūśmāṇḍa, gold and garment; Pad. III 5 14 and 31–32; man or woman that killed a child in a former life or did not save a child though able becomes childless and should donate a kūśmāṇḍa with garments and a bull with gold.

**Būlendu-vrata** or **Būlendudutiya-vrata**—on Cai. śu. 2; bath in evening in a river, draw a figure to represent the moon's crescent, worship it with white flowers and nāivedya of best food and products of sugarcane juice; after worship performer himself to eat food; he should give up food fried in oil; one
year; he secures blessedness and goes to heaven; HV I 380–83 (quoting Ví. Dh. III. 131. 1–7), SmK 90.

Bhātrātriṇavatā—on Jy. pūrṇimā with Jyesthā-naksatra one should bathe with water mixed with mustard seeds, then sprinkle water on bilva tree and worship it with gandha &c.; for one year one should subsist by ekabhakta way; at year's end one should approach bilva tree with bamboo vessel full of sand or full of barley, rice, sesame &c and worship images of Umā and Mahēśvara with flowers &c., address bilva tree with a mantra praying for absence of widowhood and for wealth, health, sons &c; homa with a thousand bilva leaves, make a bilva tree of silver with golden fruits, jāgara for three days from 13th to pūrṇimā with fast; bath next morning and honouring the ācārya with garments, ornaments &c and feeding 16, 8 or 4 householders with their wives; by this vrata Uma, Lakṣmi, Śaci, Sāvitrī and Sītā respectively secured as husbands Śiva, Kṛṣṇa, Indra, Brāhma and Rāma; HV II. 308–312 (from Skanda), SmK 123–124 (simply copies HV).

Bilvarotaka-vratā—see Rotakavrata.

Bilvalaksauratā—a man or a woman may begin in Śr., Vai., M. or K. and burn every day three thousand bilva wicks (wicks of cotton thread spun by the woman herself and dipped in ghee or sesame oil) placed in a copper vessel in honour of Śiva in a temple or on the Ganges or in cowpen or near a brāhmaṇa; a loka or crore of wicks may be prepared; all may be burnt in a single day if possible; Udyāpana on a pūrṇimā; VKD 398–403.

Bilvaśākhāpūya—on Āśv. śu. 7; SM 23 and VR 248; vide p. 160 under Durgotsava

Buddhajanamamahotsava—on Vai śu when the Moon is in Pushya-naksatra an image should be established with texts uttered by Śākya and the temple should be white-washed; for three days namedha and gifts to poor people, NM pp 66–67, verses 809–816. It should be noted that in NM also Buddha is declared to be an avatāra of Vīṣṇu in Kālīyuga. Buddha's Parinirvāṇa took place in Kārtika according Saṁśāstādins and in Vaiśākha according to Ceylonese tradition. Vide Bajaur casket inscription of Menander's reign in K I vol. 24 p. 6.
Buddhadvādaśi—in Śr. su 12; tithi; worship of golden image of Buddha with gandha &c.; donate it to a brāhmaṇa; Śuddhodana did this vrata and so Viṣṇu himself was born to him as Buddha; KKV 331–332, HV I, 1037–1038 (as a Dharant-vrata from Var.), KR 247–248. The printed Var. (47.1–24) which contains only the first half verse occurring in KKV and HV narrates the story of Niṛga. In Var. 55. 37 reference is made to avatāras from Nṛsimha to Rāma and it proceeds ‘namostu te Buddha Kalki varesa.’ Vide Buddhapūrṇimā Vai. su. 15 and Br. S. 57. 44 for directions as to image of Buddha.

Budhavrata—When planet Budha (Mercury) comes to Viśākhā nakṣatra one should observe for seven days nakta way; a golden image of Budha should be placed in a bell metal vessel with white garlands and gandha &c. and donated to a brāhmaṇa; Budha sharpens intellect and conveys real knowledge; RV n. 578 (from Bhav. U.)

Buddhāstami—Begin when there is Wednesday on su. 8; follow ekabhakta way and donate on eight astamīs respectively eight jars full of water with a gold piece inside and with different edibles at each astami; then at end donate a golden image of Budha; HV I, 866–873 (from Bhav. U. 54. 1–59); stories of Aila Purūravas and of Mithi and his daughter Urmilā were to be heard at the time of each astami. VKK (39–40) quotes three verses from RM on this vrata which are also quoted in Vratātattva p. 151. VR (256–265) deals with this vrata and its udāpyana.

Buddhavātipīta—begin on the day after Cai. pūrṇimā; one month; worship of Nṛsimha; homa with mustard every day; dinner to brāhmaṇas containing trimadhuṇa and gift of gold on Vai. pūrṇimā; Vi. Dh. III. 206. 1–5.

Brhattapō-vrata—begin on Mārg. su 1 called Brhattapā; Śiva deity; for one year or 16 years; destroys sin even of brāhmaṇa murder; HK 105–106, PO 80; vide Bhav. U. 12 for details.

Brhad-gaurivrata—on Bh. kr. 3 (amānta reckoning) to be performed when moon rises; only for women; a plant called Dorli or Ringant (in Marathi) should be brought together with its roots, water should be sprinkled over it when placed on an altar of sand; on seeing the moon rise the woman performer should bathe, should worship Varuna in a jar and
then Gauri with various upacāras; a thread should be put round one's neck in the name of Gauri; five years, VR 111-114 (from Bhav. U.), Vṛtārka folio 53b–56a (from Bhavisyottara. Both say it is well-known in Karnatakā.

Brahmaṁ caṇun caṇa-ata—(1) on K. kr. 14; fast and drink paśca-gavya, the five ingredients of which (urine, dung, milk, curds, ghee) are to be taken from cows of different colours, on next day worship gods and brāhmaṇas and then take food; all sins destroyed, HV II. 147 (from Bhav. U.); (2) fast on 14th and drink on pūrṇima paśca-gavya and then subsist on hamsya food; for a year every month; HV II. 238 (from Vi Dh.); (3) the same as No 2 but twice every month on amāvāsyā and pūrṇima; HV II. 937 (from Brah.)

Brahmapūjyati-candaḥaroṁi-vata—KKV 417, HV II. 694 (from Pad.). No details.

Brahmadvadāsati—begin from P. śu. 13 when there is Jyesthā-naksatra; tithī; Viśnu deity; for one year every month worship Viṣṇu and observe fast on that day; in each month gift of different things such as ghee, rice and barley. Vi. Dh. III. 280. 1-6.

Brahmapūtraśanāna—bath in the Brahmapūtra river (also called Lauhitya) on Cai śu. 8, removes all sins, as, on that day all holy rivers and the sea are supposed to be present in that river. VKK 532 (quoting Kālika and Bhav. U. 77 58–59.)

Brahmaṇa-ata—(1) on any auspicious day, it is prakṛtinsaka; make a golden image of the brahmaṇḍa (universe); for three days one should donate sesame; worship Agni and make a gift of the image and sesame to a householder and his wife; performer reaches the world of Brahma and is not born again; KKV 445–446 (27th Sastivrata) = HV II. 386 (from Pad.) Mat. 101. 46-48 has the same verses; (2) on 2nd honour Vedic student (brahmacārin) with a dinner; make an image of Brahma and place it on a lotus leaf and offer worship with gandha &c.; home with ghee and fuel-sticks; HV I 377 (from Bhav.)

Brahma-sāvetri-vata—on Bh. śu. 18th one should make a resolve to observe fast for three days; if unable, observe nakta on 18th, ayācta on 14th and fast on Paurnamāś; worship golden, silver or clay images of Brahma and Savitri; ṣaṅgava and uṣasva at night on pūrṇima; donate next morning
images with daksinā of gold; HV II 258–272 (from Bhav U.); it is just like the Vatasāvitrivrata except the date and the story of Śāvitrī is set out at length here in HV.

**Brahmuṇḍaḥ**—begin on 10th of śu. in any month; tithivrata; fast on it and worship of ten gods (named) called Angirasah; for a year; HV I 966 (from Vi. Dh.).

**Brāhmaṇyāprāptaḥ**—begin on 1st to 4th tithis of Cai. śu; worship in order of tithis Images of four gods, Indra, Yama, Varuna and Kubera who are four forms of Vāsudeva with gandha &c; home; the garments to be offered on the four days should be red, yellow, dark and white; one year; performer securest heaven till end of world; HV II. 500-501 (from Vi Dh.). It is a caturmūrti vrata

**Brāhmaṇyāvāptaḥ**—on Jy. paurnamāṣṭi give dinner to brāhmaṇa and his wife and donate garments and honour them with gandha &c; performer secures birth in brāhmaṇa-varna for seven lives; HV II. 245 (from Prabhāsakhaṇḍa); KR 278-279.

**Brāhmiprātipad-tābha-vrata**—begin on Cai. śu 1; fast thereon; make a lotus of eight petals with coloured powders; on pericarp worship image of Brahma; on the four main quarters from the east place the Rgveda and the other Vedas; on the four intermediate points from south-east place the Angas, Dharma-sāstras, Purānas and Nyāyavistara; he should worship these on 1st tithi of every month for a year and donate at end a cow; performer would be learned in Veda and if he performs for 12 years he would reach Brahmā-loka; Vi Dh. III. 126. 1–12 of which verses 6–12 are q. by HV I p 343. The arrangement of works reminds one of Yaj. I. 3.

**Bhadraṇītīrṇamamī**—fast on Cai. śu 9 and worship BhADRakāli with flowers &c, or on all 9th tithis of all months BhADRakāli may be worshipped; NM 63, verses 762–63.

**Bhadraṇītīrṇapūjā**—prescribed in RNP p. 438 for a king; the same as BhADRakālīvrata (2).

**Bhadraṇītīrṇa-vrata**—(1) begin on 9th of K. śu; fast on that day; BhADRkāli (or Bhavānt) deity; worship her every month on 9th for a year, at year’s end donate two garments to a brāhmaṇa; performer obtains what he desires such as freedom from disease, sons, fame; HV I. 960 (from Vi. Dh.
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III. 175. 1-5); (2) on 9th of Āśv. śu.; draw Bhadrakāli on the wall of a mansion or on a piece of cloth; worship her and her weapons and shield; observe fast on 9th and worship Bhadrakāli; one secures great prosperity and success, HV I. 960-62 (from VI. Dh. II. 158. 1-3), KR 350, VR 337–338. Vide Brah. 181. 46–53 for Bhadrakāli and offerings of wine and meat to her.

Bhadra-catuṣṭayavrata—there are four Bhadras viz. three months (called Tripuskara or Trīpuspa) from 2nd of Phā. śū, three months (called Tri-puspaka) from 2nd of Jy. śū, three months from Bh śū. (called Trirāma) and three from 1st of Mārg. śū (called Vīnapupada), on first tithi he should eat by naktā way, on 2nd he should after bath offer tarpāna to gods, pāras and human beings and should not laugh nor talk till the moon rises and repeat the names Kṛṣṇa, Acyuta, Ananta, Hṛṣīkeśa on the four tithis respectively from 2nd to 5th; in evening offer arghya to moon, take his meal on bare ground or on a stone; for one year for all varnas and women also; the performer secures fame, success and remembers his former births (jātaśman). HV II. 388-392 (from Bhav. U. 13. 1-100).

Bhadra-vadhi—Sunday if on Bh. śū. 6th is called Bhadra; observe naktā on that tithi or fast; malati flowers to be offered and white sandal-wood, Viśva-dhāpa, and pāyasam as namāya in worship of the Sun at noon; it is a vārāvāta, then daksīṇā to brahmaṇana, performer goes to Bhūm-loka; KKV 12–13, HV II. 523–524 (calls it Bhadravidhi from Bhav.), KR 278.

Bhadra-vara—on 3rd of K. śū. a person should subsist by naktā method after taking in cow urine and yāvaka (food prepared from barley), this should be continued for a year every month, at end donate a cow; he will dwell in world of Gaurī for a kalpa; HV I. 483 (from Pad.), KN 330.

Bhadra-tatam—GK 116.

Bhadra-saptami—when on 7th śū. there is Hasta–naksatra, that tithi becomes Bhadrā; tithiyavata; Sun deity, a person should follow from 4th to 7th tithis respectively ekabhakta, naktā, ayādita and fast; one should bathe the image with ghee, milk and sugarcane juice and offer upacāras and arrange near image various precious stones in the several directions; the performer goes to Sun’s world and then to
the world of Brahmā; KKV 138–141, HV I. 671–673 (from Bhav.), HK 625, PC 105.

**Bhadrapaṣaṇa-vrata**—the same as Bhadra-catuṣṭayavrata

**Bhartrīdvādaśivrata**—on Caī. śu. 13; fast on 11th and worship of Visnu on 12; every month different name of Visnu out of 12 from Keśava to Dāmodara to be taken; one year; KR 131–134 (from Var.), KKV 339–340.

**Bhartrīprāpu-uṭa**—Nārada told this to a bevy of Apsaras who desired Nārāyana should be their husband; on 12th of Vasanta śu.; fast thereon and worship of Hari and Laks̄mi; silver images of both and nyāsa of the god of love under different names on the several limbs of the image; next day gift of the images to brāhmaṇa; HV I. 1198–1200 (from Bhav.).

**Bhavānīyātra**—on Caī. śu. 8; 108 pradaksinās; jāgara; next day worship of Bhavānī; SmK 94, PC 109, VKD 43.

**Bhavānīvrata**—(1) on 3rd a person should apply unguents in Pārvatī temple to the image of Pārvatī; for a year; at end donate a cow; HV I. 483 (from Pad.); (2) when for a year a man (or woman) observes a fast on each paurāṇa and amāvāsyā and at year's end donates an image of Pārvatī with all fragrant things, he secures the world of Bhavānī; HV II. 397 (from Līn.); (3) nakta in temple of Pārvatī on 3rd; for a year; at end gift of cow; KKV 450 (from Mat. 101. 77). Mat reads 'vīśānakam' (canopy).

**Bhāgya-kā śadādāśi**—on 12th tithi with Pārvāphalguni-nakṣatra a man should worship image of Harīhara, half of the image represents Hara (Śiva) and the other half Hari; the result is same even if the tithi is dvādaśi or septamī and nakṣatra may be Pārvāphalguni, Revati or Dhanisthā; he secures sons, kingdom &c.; KKV 352–354, HV I. 1175–76 (from Devīpurāṇa); Pārvāphalguni is called Bhāgya, as Bhaga is its presiding deity; 'ṛksa' means 'nakṣatra'.


**Bhānu vrata**—begin on 7th tithi; subsist by nakta that day; Sun deity; for one year; at end donate cow and gold; goes to sūryaloka; KKV 448 (quoting Mat. 101. 60), HV I. 786 (same verse from Pad.).
Bhūnusaptami—when 7th tithi falls on a Sunday it is so called; GK 610.

Bhūrabhūtastvara-pūrṇā—on As. pūrṇimā; worship of Bhūrabhūtastvara in Kāśi; PO 284.

Bhūskaraśaṭa—It is said that the sun should be worshipped as a form of Viṣṇu and that the sun is the right eye of Viṣṇu, that the sun should be worshipped in a mandala resembling a chariot wheel and that the flowers offered to a sun image and later removed should not be worn by a person on his own body; TT 36, PO 104; Br. S. (57. 31-57) gives directions as to how the images of certain gods were to be made and verses 46-48 describe the image of Śūrya, one characteristic being that the body from the feet to chest should not be shown but covered with a jacket.

Bhūskaraśaṭa—when the sun passes from one Zodiacoal sign into another on śū, 7, then it is called mahājaya, is very dear to the Sun and bath, gifts, tapas, homa, worship of gods and pūjā performed on that tithi yield merit a crore of times; KV 416, VKK 35 (from Bhav.), TT 145 (from Brah.).

Bhūskaraśaṭa—fast on 6th (of kr. ?) and on 7th śraddha with the words 'may the Sun be pleased'; tīthvratā, Sun deity; performer freed from diseases and goes to heaven; HV 1. 786 (from Bhav.).

Bhirakarpurāṇa—(1) It was first imparted to Bhumā, one of the Pāṇḍavas, by Vaiśudeva and came to be known by his name; this was formerly called Kalyāṇini. It is elaborately described in Mat. 69. 19-65 (which also occur in Pad. V. 23), most of which are q by KKV 354-359 (from Mat.) and HV I. 1044-1049 (from Pad.); on 10th of M śū bath with ghee applied to the body and worship of Viṣṇu with the words (namo Nārāyanāya), the various limbs of Viṣṇu being honoured with different names (Kreṇa, Dāmodara &c.), worship of Garuda, of Śiva, Ganeśa; total fast on 11th; on 12th bath in a river and raise mandapa in front of house, hang a jar full of water from a torana with a small hole at the bottom and take the drops on one's hand the whole night; homa through four priests learned in Rgveda, Rudra-japa by four Yajurvedus and sāmanas to be sung by Śaṅkeduis; these twelve priests to be honoured with rings, garments &c., on next tithi donate 13 cows;
after priests go he should say 'May Keśava be pleased, and
Visnu is the heart of Śiva and Śiva is the heart of Visnu';
should listen to śiśuṣa and purāṇa; vide Gar. I, 127 for
this, (2) on M. śu. 12; this was imparted by Pulastya to
Bhima, king of Vidarbha and father of Damayanti wife of
Nala; arrangements as in the preceding; performer freed
from all sins; this vrata is superior to Vajapeya and
Ātirātra &c. HV. 1049-1056 (from Bhav. U.).

Bhimavrata—one who having fasted for a month donates at end
a fine cow reaches the world of Visnu; Mat. 101. 51 q by
KKV 446, HV II. 884 (from Pad).

Bhimaśāda—M. śu. 11th joined with Pusya or without it is
very sacred and dear to Visnu. Dhaumya describes to
Bhima in Pad. VI 239 28 ff.

Bhismapaṇcaka—for five days from 11th tithi of K. śu.; per-
former bathes three times applying pāścāmṛta, pāścagavya
and water mixed with sandalwood paste; tarpāṇa of pitra
with yava, rice and sesame; 108 times repeat the mantra
‘om namo Vāsudevāya’ at worship and when performing
homa offer sesame, yava and rice mixed with ghee with
mantra of six letters ‘om namo Visnave’; this procedure
to be followed for five days, on the 1st to 5th day the feet,
knees, navel, shoulders and head of Hari should respectivly
be worshipped with lotuses, bilva leaves, bhṛṅgāraka, (on
4th day) bāna, bīva and Jayā, Mālati; on 11th to 14th
he should respectively partake of cow-dung, cow urine,
milk and curds for purifying the body; then on 5th day
performer to feast brāhmaṇas and give gifts; the performer’s
sins are all wiped out; HV II. 336-341 (from Nr. and Bhav.
U., the first saying that Bhismah learnt it from Kṛṣṇa, while
the latter makes Kṛṣṇa declare that he learnt it from Bhismah
when the veteran hero was lying on his bed of arrows);,
Bhav. U. allows the performer to eat vegetables and the food
of ascetics KV 324 cites the last verse occurring in HV
II. 34 from Bhav. U. Later medieval works like NS 204,
SM 158-159, SmK 386 add (from Pad.) that arghya and
water should be offered to Bhismah by men of all varnas
and the tarpāṇa mantra is note-worthy ‘Vaiyāghra-padya-
gotraṇya Sāṅkṛtyapravarāya ca; Gaṅgā-puṭrāya Bhismāya
pradāṣyeham tidodakam it aputraṇya dadāmyetat sallam
Bhismayarmane’! These occur in BB p. 364 verses 1714–15
and the verse ‘Vaiyāghra’ occurs in RM (vide ABORI
vol. 36 p. 332) and in HK 629. By doing this a man becomes free from sins. Vide Agni 205 1-9, Gar I 123, 3-11, Pad. VI. 135 29-32 that contain a very elaborate description of this vrata.

Bhismāstamī—on M. 8u. 8; offer water and śraddha every year to Bhismā who died a bachelor, he who does so becomes free from sins committed in one year and secures progeny; HK 628-29, Vkk 508, TT 58, NS 221, SM 61. One whose father is alive also can offer water to Bhismā (SM 61). This titithi is probably based on Anuśasanaparva 167. 28 (Māgha- yam samanūpṛṣṭo... tribhāgasvāḥ paksavām śuklo bhavi- tumarahāti). With great respect to Prof. P. C. SenGupta I must say that his interpretation of ‘samanūpṛṣṭa’ as ‘samanuapravista’ is quite wrong and unwarranted and it is not possible to accept his conclusion that Bhismā died on 8th of dark half of Māgha and not on 8th of bright half. Vide his paper in JASB vol. XX No. 1 (Letters) pp 39-41 (1954). The Bhujabalaṃbandha p 364 has two verses, which are quoted in TT, NS and other works ‘महायाम मासवशास्य देश बौद्ध पुरुष यो जरमन। संवतस्कारं पार्वं तत्स्तुतं जन्मति नैर्यामाता- गोद्य वांछित तत्र निविदित्वातिः।’. Even brāhmaṇas were called upon to offer water to the noble ksatriya warrior Bhismā.

Bhuvanesvara-yātrās—The fourteen yātrās of Bhuvanesvāra are enumerated and described (such as Prathamāṣṭamī, Prāvasarasasti, Puṣyasāna, Ājyakambala) in GK 190-194.


Bhūtānāhatotsava—The same as Udassvīkā pp 275-76 above; HV II. 359-365 (from Skanda).

Bhūkamaṇḍiyutsava—From 1st to pūrṇimā of Jy, HV II. 365-370. Same as Udassvīkā. The Sarasvatikanthābhārana of Bhaja (V. 94) on poetics mentions it among kriḍās Bhrāṭahṛdayā. Bhūtānāhāt and Udassvīkā are three names of one uttāsa (HV II. 367).

Bhūhāyanavratā—It is a sāṃvatsara vrata; the man who for one year takes his food on bare ground (not in a plate or on a leaf like that of plantain) after presenting it to pīṭras becomes sole ruler of earth, HV II. 657 (from Pad.)

Bhūnamavratā—on 8th 14th; worship of Sun acc. to procedure of Lingavratā and fast in honour of Śrīva; offer saffron,
List of vrata

flowers, pāyasa with ghee and gifts of land to a devotee of Śiva; performer secures position of king; this vrata should be performed by a king; HV II. 63-64 (from Kālottara).

Bṛgyuvrata—begin on Mārg kr. 12; tithi; worship of twelve gods called Bṛgus to whom yajña is offered (names set out are somewhat peculiar and unusual), for one year (on each kr. 12); at end donate a cow; Vi. Dh. III. 180. 1-5 q. by HV I. 1172.

Bhairavayānasi—when on M. śu. 11 there is Moon in Mrgaśīrṣa-naksatras, one should observe fast and on 12th the performer should be satīti i.e., he should bathe with water mixed with sesame, rub sesame paste on his body, offer sesame in fire, drink water mixed with sesame, make gift of sesame and eat them; if a person fasts on this ekādaśi called ‘Bhima-tithi’ he reaches Viśnuloka; Ekādašitattva p. 101, TT 113-114, V.KK 504.

Bhāramavayanti—K. kr. 8 is known as Kālāstami; fast on that tithi and jāgara; worship of Bhairava for four praharas of the night and jāgara in listening to and narrating legends about Śiva; the performer becomes free from sins and becomes a good devotee of Śiva, this is obligatory on persons dwelling in Kāśi; SM 60-61, SMK 427-429, PC 138.

Bhogasankeratvata—on Sankrānti day call together women and give them saffron, lampblack collyrium, vermilion, flowers, scents, tāmbūla and camphor, fruits and also to their husbands; feed them and present pair of garments; on each sankrānti for one year, at end worship the Sun and donate a cow to brāhmaṇa who has a wife; performer secures happiness; HV II. 733 (from Skanda).

Bhogāpātravrata—worship Hari for three days from the 1st tithi after Jy. pūrṇima and donate a bedstead; performer enjoys pleasures and goes to heaven; Vi. Dh. III. 212. 1-3 q. by HV II. 752.

Bhaumavātravrata—Mars is the son of the Earth and fine in appearance; on each Tuesday one should donate a copper vessel filled with jaggery for one year; at end donate a cow; performer secures beauty and wealth; HV II. 567.

Bhaumavātra—(1) when Tuesday has Svātt-naksatra a man should eat by nakta way; this is to be repeated seven times; he should place in a copper vessel golden image of Mars covered
with red cloth and saffron used as unguent; offer flowers and naivodya and donate to a brähmana householder with a mantra 'though you are Kujanmä still the wise call you Mangala'. There is a pun on Kujanmä that has two senses (1) 'born on an inauspicious day', (2) 'born of the earth'. As Mars is red in appearance, copper, red cloth and saffron are used to match his colour; HV II. 567 (from Bhav. U.); (2) worship Mars on Tuesday; repeat in the morning the several names of Mars (21 in all, such as Mangala, Kuja, Lohita, favouring Śiśnavedins, Yama); draw a triangular figure with a hole in the middle and draw three names (Ara, Vakra, Kuja) with saffron and red sandalwood paste on each angle; Mars was born in Upayinta in a Bhradväja family and rides a ram, if a man performs this vṛata throughout life he becomes prosperous, has sons and grandsons and reaches the world of the planets; HV II. 568-574 (from Pad.); VKD 449-451 has a far more elaborate procedure of Bhaumavāra-vratapūjā

Bhrūrdvitiyā—on K. ś. 2; it is also called Yamadvitiyā because in ancient times Yamunā treated her brother Yama to a dinner on this day; some works like KT 453, Vrataka, VR 98-101 combine the two viz. worship of Yama and dining at one's sister's house. Vide pp 209-210 above for the latter.

Mangala—Acc to Aśhavasaparistata q by HV II. 626 brähmana, cow, fire, land, mustard, clarified butter, śāmil, grains of rice and barley are eight auspicious things Dronaparva 127. 14 speaks of eight mangalas; Drona 82, 20-22 contains a much longer list. Vā 14 36-37 enumerate several things as auspicious which should be touched when going out of one's house viz. dūrva, clarified butter, curds, yar full of water, cow with calf, bull, gold, clay, cow dung, svastika, aksata grains, oil, honey, brähmana maidens, white flowers, śāmil, fire, Sun's disc, sandalwood and aśvattha tree (q by Sm G. I. p. 163) Vide Parāśara XII 47, Vismudhamottara II. 163. 18 ff. for other lists of mangala objects.

Mangala-candikāpūjā—VKK (552-558) gives an elaborate procedure; Mangalacandika is called Lalitkānta; the mantra (i.e Lalitā-gīyakṛ) for her worship is Nārāyanyayā \vıḍmahe tvām Candikāyā tu dūrmanī 'tan-no Lalitakāntatī tatah paścāt pracoḍāyaśi ||'; worship on 8th and 9th tithis; she may be worshipped on a piece of cloth or as an
image or on a jar; whoever worships her on Tuesday secures desired objects. Vide TT 41 also.

**Mangalacandi**—on Tuesday; worship of Candi who was first worshipped by Siva, then by Mars, by king Mangala and by beautiful women on Tuesday and then by all men desiring good fortune; Brahmaavarta, Prakriti-khand 44. 1-41 (specially 32, 37-38).

**Mangalavrata**—begin on kr. 8th of Ašv., M., Cai., or Śr. and carry it on till next ēu. 8th; on 8th ekabhaktā, dinner to maidens and devotees of Devī nakta on 9th, ayācita on 10th, fast on 11th; repeat this; every day gifts, homa, japa, puṣṭā and dinner to maidens; sacrificing a paśu; jāgara with dance and drama; japa of 18 names of her; RV II. 332-335 (from Devī-purāṇa).

**Mangalāgaurivrata**—on all Tuesdays in Śr. by married girls for five years after marriage; prevalent in Mahārāstra; the worshipping women take noon dinner silently; 16 kinds of flowers; 16 svāsinīs are required; nīrājana of Devī with 16 lamps; jāgara; Gaurī is deity; prayer to Mangala for freedom from widowhood, for sons and for fulfillment of all desires; leave is taken of Gaurī next morning; VR 787-795 (from Bhav).

**Mangalāstaka**—The eight substances to be distributed to women when invited in a vrata like Saubhāgyasundari are saffron, salt, jaggery, cocoanut, tambūla leaf, dūrvā, vermilion, collyrium; VR p. 119.

**Mangalyasaptami or Mangalā-vrata**—on 7th; on square mandala Hari and Laksmi should be invoked and worshipped with flowers &c; four vessels of clay, copper, silver and gold should be got ready and four clay jars covered with cloth and full of salt, sesame, turmeric powder; eight young chaste women whose husbands are alive and who have sons should be honoured and given daksinā and in their presence performer should pray to Hari for ‘mangalya’ (auspicious life); then the women should be dismissed; on the 8th again worship Hari and pūrana with honouring eight young women and feeding brāhmaṇas; every one, male or female, prince or peasant, secures his desired objects; HV I. 768-770 (from Gar.).

**Matsyayantī**—on Cal. śu 5; image of Viṣṇu in the Fish avatāra to be worshipped; AK folio 360 b. It is also called Hayapaśicami.
Matyaja-mûhva-bhaksam-udgedha—Vide above under Kârtika and Bakapâsâkâ and TT 146, GK 32

Matyoddhâda—on Mihr sû. 10 take up the niyamas, on 11th fast, on 13th he should bring some clay with a mantra, present it to Âditya, apply it to his body and bathe; tithi vrata; worship Nûrâyana; four jars filled with water and flowers and covered over with plates of sesame to be looked on as four oceans; make a golden image of Visnu as Thîsh and offer worship, jûqa; donate the four jars to brâhmans; even grave sins are destroyed; KKV 311–317, HV I. 1022–26 (both from Var chap. 39. 26–77), HR 462–466 (same verses from Brah.)

Mâthurâ-pradaksinâ—(circumambulating Mâthurâ, one of the seven holy cities of Bhûrata)—on K. sû. 9; SmK 378 (from Var.).

Madanãtârâda—also called Madanabhañjî—on Cai sû. 14; tithi; worship of Madana (god of love) with songs and music and utterance of lascivious words for pleasing him. KT 466, TT 133.

Madanatrayodaśi—vide Anangatrayodaśi and Kâmâdevatrayodaśi above pp 257, 282. KR 137 quotes Brah that on all 13th tithis Kâma should be worshipped by people.

Madanadûda—on Cai sû. 12; tithi; draw on a copper plate full of jaggery and edibles and gold placed on a jar containing water with white rice grains and fruits, the figure of Kâma and Ratî his wife, place food in front of them and sing songs and love music; bathe image of Hari calling it Kâma and worship it; donate the jar next morning and feed brâhmans and performer should take food without salt and utter after giving daksînâ the mantra ‘May god Janârdana in the form of Kâma who is the joy in the hearts of all be pleased’, fast on 13th tithi and worship Visnu and sleep on bare ground after eating a single fruit on 13th; go on for a year; at end donate a cow and garments and perform homa with white sesame; performer becomes free from sins, gets sons and prosperity and becomes one with Hari; KKV 367–368, HV I. 1194–98 (from Mat.), KR 135–136.

Madanabhâñjî—Vide Anangatrayodaśi p. 257 above.

Madanabhañjî—Same as Damânabhâñjî p. 310 above.
List of vratas

Madanamahotsava—on Cai. šu. 13; tithivrata; worship image or painting of God of love at mid-day with the mantra ‘namaha Kânâya devâya devadêvâya mûrtaye; Brahma–Visnu–sureshãñam manah–ksobha–karâya vai ||’; sweet edibles to be placed before the figure of Kâma; donate a pair of cows; wife should worship her husband thinking ‘this (husband) is Kâma’; at night jâgara and dance festivals, illuminations and theatricals; this to be repeated every year; the performer becomes free from sorrow and disease and secures welfare, fame and wealth; HV II. 21–24 (from Bhav. U. which contains the story of the burning of Mâdana by Śiva and his re-birth on this tithi.).

Madanotsava—is called Suvasantaka in Kâmasûtra I. 4. 42.

Madhuraavati—Sr. šu. 3, NS 111, VR 96 (both say it is well-known in Gurjaradesâ).

Madhusûradanapûja—on Vai. šu. 12, worship of Visnu; performer secures the fruit of Agnistoma and goes to Moon’s world; SmK 114.

Madhuratrâya—(three things called ‘Madhura’) —Vide Trimadhura (p. 309); VR. 16 says that ghee, milk and honey are called ‘Madhuratrâya’.

Madhuikârata—on Phâ. šu. 3; fast by women on that day and next day worship of Gaurî on Madhuika tree and prayer to her to confer saubhûtiya, sons, freedom from widowhood; honour brâhmaṇa women whose husbands are alive with flowers, fragrant substances, garments and edibles; confers health, beauty; HV I. 413–415 (from Bhav. U.). The printed Bhav. U. (16. 1–16) calls it Madhuikatrâtya, places it on 3rd of dark half of Phâ. and is somewhat different in details, though some verses are identical with those in HV. Madhuika is a tree from the blossoms and seeds of which an intoxicating drink is distilled.

Manasâvrita—on Jy. šu. 9 with Hasta naksatra or on even 10th without Hasta; Manasâdevî is to be worshipped on a twig of snûhi plant; vide above p. 125 for worship of Manasa in Šr. (KR 233 and KT 437) HK 621 (quotes Bhav.) says that Manasa is to be worshipped on Âś kr. 5. Vide A. C. Sen’s ‘Bengali Language and Literature’ pp. 257–276 for story of Manasâdevî and Manasa–mangala, Manasa being worshipped on 11th tithi of dark half of Śrâvana.
Manorathatriyū—on Caš. śu. 3rd; worship of Gaurī as possessing twenty arms; for one year; the performer has to use the twigs of certain trees only (like jambū, apāmarga, khadira) for brushing the teeth, to employ certain unguents only or yaksākardma, certain flowers (such as Mallikā, Karavira, Ketakī) and the naivedya also as specified; at end he donates a bedstead with pillows, mirror &c to the ācārya; four boys and twelve maidens are to be honoured and fed; a person secures whatever object he longs for, Skanda, Kāśikhanda 80. 1–73 q. by VR 84–88.

Manorathadāḍaśī—fast on Phā śu. 11, then on 13th worship Hari, homa to Hari and then prayer ‘May Vāsudeva yield my desires’; one year divided into three periods of four months; in each period different flowers, different kinds of incenses, different naivedya; daksīna to be given every month; at end golden image of Viṣṇu to be donated, twelve brāhmaṇas to be feasted, twelve jars to be given, HV I, 1072–1075 (from Pač.).

Manorathaduṭṭyā—on śu 2nd; worship of Vāsudeva by day, arghya to Moon’s crescent and partaking of food by nakta method before the moon sets; VKK 14, TT 29

Manorathapūrṇimā—begin on K. pūrṇimā, for a year on each pūrṇimā worship the rising Moon and subsist by nakta way, the Moon should be worshipped on a circle made of salt (from a mine or lake); in K the Full Moon must be in conjunction with Kṛttikā and Rohini; in Mārg with Mrgāsiras and Ārdrā and so on (but in Phā, Śr. and Bh the Moon to be in conjunction with one or more of three); honour women whose husbands are living, at end of year, donate seats coloured with kusumbe (safflower), performer secures beauty, blessedness, wealth and goes to heaven; HV II, 233–235 (from Vi. Dh).

Mano atthasaka ānt—on each Sankrāntī day for a year donate a jar full of water with jaggery and garments to a householder; the Sun is deity; the performer secures his desired objects, becomes free from sins and goes to Sūryaloka; HV II, 731 (from Skanda)

Manthānasasthi—on Bh. śu 6; vide VK No. 397.

Mandārasasthi—on 6th of M. śu., on 5th the performer takes a light meal; on 6th he fasts and makes a prayer to the Mandāra tree; next day he should apply saffron to Mandāra
(The coral tree) and prepare a lotus of eight petals on a copper vessel with dark sesame, and worship the sun with Mandāra flowers in the eight directions from the east under different names and worship Hari in the paricarp; for a year in each month on 7th su. same procedure; at end donate a jar on which a golden image is placed; HV I. 606-608 (from Bhav U. 40.1-15). Mandāra is one of the five trees of paradise, the others being Pārijataka, Santāna, Kalavrikṣa and Haricandana

Mandārasaptami—on 7th of M. 7u; on 5th light meal, on 6th fast; on night eat Mandāra flowers; next day make brāhmaṇas partake of eight Mandāra flowers; Sun deity; the rest as in the preceding vrata; HV I 650-652 (from Pad. V. 21. 292-306), KKV 219-221; Mat. 79. 1-15 are the same as Pad

Manvādi—there are fourteen Manvantaras; the four Yugas make one Mahāyuga of 4320000 years; one thousand Mahāyugas are equal to a kalpa which is a day of Brahmā and the night of Brahmā is also of the same duration. As there are 14 Manvantaras in a Kalpa, each Manvantara is a little over 71 Mahāyugas; Vismupurāṇa III. 2. 50-51, Mat. 144. 102-3, 145. 1, Brah chap 5; Nār. (L.56.149-152) sets out the tithis on which each Manvantara started and that are therefore called Manvādi-tithis; these tithis are sacred and śrāddhas are to be offered on them. Vide H of Dh. vol. IV. p. 375 for the Manvādi tithis and Vi Dh. I. chap. 176-189 for names and descriptions of the 14 Manvantaras.

Marcasaptami—on Cai 7u. 7 worship the Sun, feed brāhmaṇas and make them partake of 100 maricas (pepper) with the mantra "ōm khakholkāya svāhā"; the performer has not to undergo separation from those dear to him; Rāma and Śita, Nala and Damayanti performed this vrata; HV I. 696. (from Bhav I. 214 40-47.)

Marud-vrata—on Cai 7u. 7; fast on 6th, worship of sessions on 7th; performer should arrange seven rows, each row to have seven mandalas drawn with sandalwood paste; in the first row he should put down seven names from Eka-jyotih to Sa押jyotih; different names in each of the seven rows; 49 lamps to be lighted; homa of ghes and feeding of brāhmaṇas for one year; at end gift of new garment and cow; this vrata gives health, wealth, sons, learning and heaven; HV
I 775–777 from Vi. Dh (III 166 1–22) The Maruts are said to be seven or seven times seven Vide Rg V 52 17 (sapta me sapta sākina), Tai S II 2 11.1 (saptaganā vai marutah).

Malamāsārīya—for actions to be done in intercalary month and forbidden therein, vide ‘adhumāsa’ and the next section on Kāla &c.

Malladvādasi—on Mārg ṣu 13, on the banks of Yamunā Kṛṣṇa sported at the foot of Bhandiravāta on Govardhana hill in the midst of cowherds (who were wrestlers) and Gopīs, the wrestlers worshipped him with flowers, with milk, curds and edibles; for one year on each 12th, the mantra is ‘may Kṛṣṇa be pleased with me’; this was also called Aranyadvādasi since cowherds and wrestlers gave edibles to each other in a forest; reward is health, strength, prosperity and Viṣṇuloka; HV I 1115–1117 from Bhav. U.

Mallārmahotsara—on Mārg. ṣu 6; the wife of Mallāri is Mbaḷasā (probably a corrupt form of Madālasa), in worship of Mallāri the principal ingredient is turmeric powder, which is called Ḵhaṇḍīrū in Maharāṣṭra, the worship is either on each Sunday or Saturday or on each 6th. the procedure of the worship is taken from Brahmānda, Mallāri-mahāĀmya of Kṣetrankhaṇa, AK folio 481.

Mahāttamamārvata—on Bh. ṣu 1, tīthi, worship of golden or silver image of Śiva with three eyes, matted hair and five faces by placing it on a jar; bathing it with pañcāmrta, offering flowers &c.; performer to observe silence; 16 fruits to be offered at and gift of cow, performer secures long life, kingdom &c., SmK p 201 (quoting Skanda from Madana-ratna), NA calls it Maunivrata, but that is wrong.

Mahākārtti—See p. 234 under Kārtika Vide I.A. vol. III 305 and VI 363 (inscription of the 12th year of Cāhuṇya king Mangalesvara in Salka 500, 578 A.D.) that mention that the king made a Mahāṅga dhūpa described in KKV 172, HV I 730 (quoting Bhav I. 105) and to be employed in Kāmadā saptamī, Mahādēna to brāhmaṇas on Mahākarṇa-paurnamāśī.

Mahācaturthi—Bh. ṣu 4 falling on a Sunday or Tuesday is so called; by worshipping Gāṇeṣa on it, man secures his desires, SmK 310.
List of vratas

Mahācāturi—Cal. Pūrṇimā with Jupiter in conjunction with Moon and Cītra-nakṣatra, PC 313, GK 599.

Mahājayaśaptami—When the Sun enters a Zodiacal sign on 7th that tithi is called Mahājayaśaptami, bath, japa, homa, worship of gods and Manes yield rewards a crore of times, if the image of the sun is bathed on that tithi with ghee or milk, the man goes to Śūryaloka, if a man fasts on it he goes to heaven; KKV 135-136 = HV I. 669 (from Bhav. I. 199. 1-7) KKV is, as often, silent about the source HK 414 quotes all these from Brah.; TT 145 does the same.

Mahājyāsthi—If Jy Pūrṇimā has Jyesthā-nakṣatra and the Moon and Jupiter are in conjunction and the Sun is in Rohini it is so called and dāna, japa &c. yield great reward; PC 313, GK 600.

Mahātapon atānu—numerous little actions are dealt with under this head in several works on vratas. They are not separately entered in this list. Vide KKV 453-469, HV II. 917-931, KR 540 ff., VKK 533 ff.

Mahārtiyā—on 3rd tithi in M. or Cal.; Gaurī is deity: one should offer guḍadhenu and himself abstain from eating jaggery; it causes great happiness and leads to Gaurī-loka; HV I. 484 (from Pad.). For a detailed description of Guḍadhenu, vide Mat. 82 and H. of Dh. vol. II. 880.

Mahādevadāsī—the 12th tithi of Bh. śu with Śravaṇa-nakṣatra is so called; fast on it and worship of Viṣṇu leads to great rewards; KR 286-287. Vide Vi. Dh I. 161. 1-8 in one verse of which it is stated that if Bh. śu. 12 falls on a Wednesday and has Śravaṇa nakṣatra, it is ‘atyanta-mahātī’ (greater than great) Vi. Dh I. 162 (1-71) dilates upon the mahāṁnya of Śravaṇa-dvādaśī. Besides this there are eight very holy dvādaśīs for which see p. 119 above.

Mahānandānavamsī—9th of M. śu is called Mahānandā; tithi-vrata, for a year, Durga is deity; year divided into three periods of four months; in each period flowers, dhūpa, naivadya and the names of the goddess are different; performer secures all desires and Brahma-loka; KKV 306-307, HV I. 955-56 (from Bhav.).

Mahānava—(1) This is the same as Durgapūjā-nteṣava, for which see pp. 174-175 above and Kṛtya-kalpaṭaru (on Rājадharma) pp. 191-195 and RNP pp. 439-444 (both quoting
Devipurāna), HV I. 903-920, NS 161-185, KR 349-364,
(2) begin on 9th of Āśv śu or K śu, or Mārg śu, tīthi-
vrata, Durgā deity; for one year; flowers, dhūpa, material
for bath different in several months, dinner to maidens;
performer goes to Deviloka, KKV 296-299, HV I. 937-939
(oalls it Durgānavami and quotes Bhav.), PO 134, HK
p 107 quotes Skanda, Prabhākhaṇḍa, that Mahānāvami is
8th tīthi in Āśv śu with Mūlanakṣatra or the same tīthi
with Mūla when the Sun is in the sign of Kanya (Vṛgo)
and Gar. I chap 133 3-18 and chap 134, Kālikāpurāṇa
(chap 62) speaks of Mahānāvami and pūjā thereof; and
also Gar I 133 3-18 and chap 134, E I p 260 mentions a
grant by Pulakesi Mahārāja of 300 mīvatānas of land on
Kārtika-Mahānāvami on Thursday.

Mahānāvami—Vide p 117 n. 302 above for the meaning

Mahāpauranamūdrata—on all pūrṇamāsas with the profit
Mahā; worship Hari for a year; even a small gift on it
yields great reward; HV II. 196-197 (from Bhav)

Mahāpaurana—GK 600. Vide explanation of Mahākārtika under
Kārtika.

Mahāphaladvādaśa—On P. kr. 11th with Viṣṇu-nakṣatra;
Viṣṇu deity; for a year, use certain things for purification
of the body—in the several months and donate on dvādaśa
each month one out of the several things in order, such as
ghee, sesame, rice; on death reaches Viṣniloka, HV I. 1095-96 (from Viṣṇurāhasya).

Mahāphalavrata—for a pañca, four months or a year; the
performer has to subsist on certain things only from the first
to the 15th tīthi in the following order, milk, flowers, all
food except salt, sesame, milk, flowers, vegetables, bīva fruit,
sour, uncooked food, fast, ghee, milk boiled with rice grains
and sugar, yuvas, cow’s urine and water in which kuśas are
dipped. On all these days a certain procedure has to be
followed, on day previous to vrata three times bath, fast,
praise of Vedas hymns and of Gāyatrī &c; various rewards
promised and ultimately he goes to Sūryavāloka, HV II.
392-394 (from Bhav.)

Mahāphala-septam—When on Sunday there is 7th tīthi and
Revati-nakṣatra worship Durgā with Aśoka buds and eat
the latter; PC 105.
List of vratas

Mahāphālagni—Vide rule under Kārtika about prefixing 'Mahā'; GK 599, PC 314.

Mahābhadrāstami—P. 8 when falling on Wednesday is called Mahābhadrā and is very holy; Śiva deity; SmK 438, GK 605-606, PC 138.

Mahābhādrī—Vide under Kārtika for rule about 'Mahā'.

Mahāmāghī—When the Sun is in Śrāvana naksatra and the Moon in Māgha it is called Mahāmāghī, acc to R. M. 1366 (vide ABORL vol. 36 p 331 for three verses on Māghasnāna) and it adds that in Māgha waters exclaim when the Sun is just risen 'what great sinner, whether a drinker of surū or murderer of a brāhmaṇa, shall we purify'. This verse is q by VKK 490 from Bhav and by SmK 439 (from Pad), PC (313-314) says that when Saturn is in Mēṣa (Ram), the Moon and Jupiter in Simha (Lion) and the Sun is in Śrāvana-naksatra then it is Mahāmāghī, Vide NS 231 for other views. This verse emphasizes the importance of Māghasnāna at Prayāga and other holy rivers and in holy tanks in early morning for the removal of sins. Vide H. of Dh vol IV p 617 for Māghasnāna In Tamil country 'Makha' is an annual temple festival and Mahāmakha occurs once in twelve years, when a great melā is held at Kumbhakonam for a bath in a tank there called mahāmaga tank, the melā being comparable to the Kumbhamelā at Prayāga. This festival is popularly known as 'Mamangam' and takes place when the Full Moon is in Magiṅnakṣatra and Jupiter is in Magha or in the sign of Lion. It fell on 25th February in 1955 according to south Indian Almanacs. It is reported that about a million people took a bath this year in eight to ten hours from 2 A. M. in the Mahāmakham tank at Kumbhakonam from which muddy water was pumped out and in which fresh water from the Kāveri river was made to flow.

It is surprising that hardly any medieval digest refers either to the Mahāmakham festival or the Kumbhamelā. The great emperor Harsa used to hold once every five years a great melā at Prayāga on the great sandy plain to the west of the sangam on the site where the Kumbhamelā is held in modern times and distributed the accumulations in his treasury.

Mahāmārgasirsi—Vide above under Kārtika for prefixing 'Mahā'.

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Mahāmārgasirsi—Vide above under Kārtika for prefixing 'Mahā'.
Makāraṇavrata—When 14th tithi (of su. or kr) falls on Ardṛakārtā or when it is joined to Pūrvabhādrapadā and Uttarābhādrapadā or both, that tithi gives pleasure to Śiva; sankalpa on preceding 13th, on 14th bath one after another with sesame, cow’s urine and dung, clay, pañcagavya and then with pure water; then japa 1000 times of Śivasankalpa mantra (‘Yaj-yagrato dūram’; Śivasankalpa-panisad, 8) for three varnas and ‘om namah Śivāya’ for śūdras; bath of images of Śiva and Umā with pañcāmṛta, pañcagavya, sugarcane juice and applying to the images unguents like musk, saffron &c., rows of lamps; homa with thousands of bīlva leaves while repeating Śivasankalpa or the mantra ‘Tryambakam Yajñamābe’ (Rg VIII 59 12, T. S. I. 8 6 2), arghya to Śiva with mantras (set out), jāgara whole night; gift of five or two cows or one, after partaking of pañcagavya the performer should dine in silence; all obstacles are removed and he reaches highest goal; HV II 1039-1047 (from Skanda).

Mahālakṣmīśrīṣṭi—There are varying views about this vrata. KSS p.19 and A. K (folio 535b-539b) say—begin on Bh. śu 8 and finish on Ās kr. 8 (by Purnimānta reckoning) and that it is to last for 16 days, on each of which Mahālakṣmī was to be worshipped and stories about her were to be listened to Vide N S pp 153-154, where a similar period is prescribed but it is said that one should, if beginning this vrata for the first time, avoid four dosas, viz., there should not be avamadina, the tithi should not be tryahasprk, should not be mixed with 9th tithi, nor should the Sun be in the half of Hasta naksatra In Māhrāstra the pūja of Mahālakṣmī is performed on Ās śu 8th by young married women at noon and at night all married woman join in worship and hold big empty jars in their hands, breathe into them and bend their bodies in various ways, P C (pp 129-133) has a long discussion on this. According to it, this vrata is for both men and women.

Mahālakṣmīivrata—begin on Bh śu. 8 before the Sun passes into Kanyā sign (Virgo) the worship of Mahālakṣmī and finish it on 8th tithi (following) while the Sun is in the first half of Kanyā (i.e. in 16 days), begin if possible when the Moon is in Jyesthā–naksatra; for 16 years, for men and women number 16 is predominant here as to flowers and fruits &c; the performer should wear on his right hand a
LiBt of
'JTataB
doral£a
with 16 threads and 16 knots: Labml never leaves the performer for three lives, he secures long life, health &c.; HV II 495-499, NS 153-154, SmK 231-239, PO 129-132, VR 300-315.

Mahâlaya—latter half (dark half) of Bh. is so called and pârvana śrâddha is to be performed on all or one of these tithis; TT 166, VKD 80; vide H. of Dh. IV p. 532.

Mahâvaîśakî—Vide under Kârtika for rule about ‘Mahâ’ being prefixed to a tithi. The Khanapur plate of Mâdhavavarman records the grant of villages in Satara District on Mahâvaîśakî; vide EI vol 27 p. 312 (Prof. Mirashi infers that it was between 510-560 A.D.).

Mahâvratâ—(1) In M. or Cañ. a person may donate gûḍadhenu and should subsist only on jaggery on 3rd tithi; he reaches goloka; Mat.101. 58 q by KKV 446 (32nd Sastivrata), KR 118; for Gûḍadhenu vide Mat. 83 and H. of Dh. II 880; (2) begin with fast on 14th or 8th ū., when in conjunction with Śrâvana-nâksatram; tithivrata, Śiva deity; to be performed by kings; HV I. 964-965 (from Kaîettara); (3) on K. amâvâsyâ or pûrûnima a person should take up niyama, eat by naktâ way pâyasa with ghee, use sandalwood and sugarcane juice; on following pratipad he should fast and invoke eight or sixteen Śaiva brâhmaṇas (for dinner); Śiva deity, should bathe Śiva image with pānecagavya, ghee, honey and other things and lastly with warm water; offer naivedya, donate to ācārya and brâhmaṇas with their wives gold, garments &c.; this vrata to be performed for 16 years with some different arrangements of nakta and upavâsa on different tithis acc. to the year, it confers long life, beauty, saubhâgya on male or female performer; HV II. 377-391 (from Kaîikâ-purâna); (4) fast on each pûrnâmasi and worship Hari as sakâla Brahma and on amâvâsyâ as mskala (partless) Brahma; for one year; all sins are destroyed and he reaches heaven, if performed for 12 years, reaches Vîsnuloka; Vi. Dh III. 198 1-7, q by HV II 461, ‘Sakâla’ means ‘sâvâyava’ (with parts) i.e. in an anthropomorphic form (such as Vîsnu with four arms), while ‘mskala’ Brahma would be without parts as described in Mundakopanisad II 2 9; (5) on 8th or 14th tithi in both fortnights observe nakta way and worship Śiva; one year; reaches the highest goal, HV II. 398 (from Lin.).
Mahāśvetāprāyavādaḥ—on a Sunday if there is a solar eclipse, one should worship Mahāśvetā (and the Sun) after observing akabhaṅka or nakti or fast; he reaches the highest place; KKV 21–23, HV II. 527–528 Mahāśvetā is the mantra ‘Hrim Hrim sah’ (KKV 9 and HV II 521).

Mahāśasthi—When on K śu 6 the Sun is in Vṛśāka (Scorpion) and there is Tuesday that is called Mahāśasthi, a person should fast the previous day, worship Agni on 6th and celebrate mahotsava of Agni and feed brāhmaṇas; all sins are destroyed, SMK 378, PC 108.

Mahāśtami—Āś śu 8 in Navarātra is so called, vide VKK p. 428 ff, NS 178, SM 59.

Mahāśaṃkṣipti—on M. śu 5 akabhaṅka, on 6th nakti and on 7th fast; worship Sun with Karavtra flowers and red sandalwood paste; for one year divided into three groups of four months from Māgha; in each group flowers of different colours, different nafvedya, different dhāraṇā; at end gift of a chariot, HV I. 659–660 (from Bhav I. 51. 1–16).

Mahāśaṅkṣipti—on Āś śu 8; tithi; Durgā devī, bathe the image of Durgā that killed Mahiṣaśura with water mixed with turmeric powder, apply sandalwood paste and camphor, feed maidens and brāhmaṇas and give daksīṇā, illuminations, all one’s desires are fulfilled, PC 109–110, SMK 138.

Mahendra-līḷchāra—from K śu 6 subsisting on milk alone and worship of Dāmodara; HV II. 766–770.

Mahāśivarātrī—(1) begin on Phā śu 14, fast on that day and worship of Śiva; at end of vrata donate a cow, if carried on for a year he gets the fruit of Paundraṅka sacrifice, if he performs for a year this vrata on the two cāturdāsī of every month, he secures all desires; HV II 152, (2) one should offer to Daksinā-mūrti every day for a year pāyasa and ghee, at end a fast, jūgara, gift of land, cow and bedstead, performer attains the position of Nandin (the Bull of Śiva); HV I 867 (from Skanda) Daksināmūrti is a form of Śiva and there is a Daksinā-mūrtistotra ascribed to Śankarasārya in 19 verses.

Mahāśivarātrī—begin from Mārg. śu 8.; worship Śiva in Linga form or image or on lotus and bathe it with ghee and milk; give cow at end, if done for a year he secures the same rewards as an Āśvamedha and goes to Śivaloka; HV I. 747–748 (from VI Dh.)
Mahotsavurata—on 14th of Cañ. ēva every year worship Śiva by bathing image with milk &c. and applying unguents, offering damanaka, bilva leaves; wave before image lighted lamps made of rice flour; nāvedya of various edibles; drums to be beaten, rathayātra of Śiva, performer should say ‘may Śiva be pleased’ and observe nakta; HV II. 148–149 (from Skanda).

Mahodadh-āmāvāsyā—by bathing anywhere in the sea on Mārg, amāvāsyā mixed with 14th one reaps rewards of Aśvamedha; GK 603.

Māka i-saptami—7th tithi, while sun is in the Makara-rāśi; VKK 500–501, VK p. 203, No. 902.

Māgha-kṛtya—KR 487–514, VKK 490–514, NS 213–221, SmK 439–513, GK 37–41 There are several important vrata in Māgha such as Tilacaturthi, Rathasaptami, Bhīmāstamī which would be separately mentioned in this list. A few small matters may be briefly disposed off here. M. ēva 4 is called Umācuturthī because Gaurī is to be worshipped by men and specially by women with Kunda and other flowers, with offerings of jaggery, salt, yānaka and one should honour women who are not widows, brāhmanas and cows (KKN 437–38, KR 503); on M. kṛ 12th Yama produced sesame and Daśaratha brought them to the earth and sowed them and Viṣṇu was made lord of sesame by the gods, hence one should fast on that day and worship Hari with sesame, offer homa with sesame, donate them and eat them (V. Dh. 90 19, KKN 435–6, KR 495–96); on M. amāvāsyā, if it is present on Monday morning, men and particularly women in Tamil country circumbulate the aśvattha tree and make gifts

Māghasaptami—on M. ēva 7; one should bathe at arunodaya in a river or other running water after placing on his head seven leaves of the badara tree and seven of the aśka plant, then offer arghya to the Sun with water mixed with seven badara fruit, aśka leaves, rice, sesame, dūrvā, aksatas and sandalwood, bow to Saptami as Devī, then to the Sun. Some held that this asana and Māghasamāna were not separate, while others held that the two were quite separate; KR 509, VKK 499–502, KT 459, RM (ABORI vol 36 p 333, three verses).

Māghasamāna—bath in Māgha in the Ganges or in any other fine stream in the early morning is highly eulogised from
early times. The best time is dawn when the nakṣatras are still visible, next best is the time when stars are visible but the Sun is not actually risen and the inferior time is after the Sun rises. The beginning for the month's bathing should be made on the 11th of P. șu or on P. pūrṇima (according to the pūrṇimāṇa reckoning) and the vrata (for one month) is to be finished on the 13th of M. șu or pūrṇima; some bring it in line with the Saura reckoning by providing that bathing when the Sun is in Makara (Capricorn) in Māgha in the morning leads sinners to heaven (VKK 491 quoting Pad.), all men and women are entitled to engage in it. The most meritorious Māgha-maṇī is at the confluence of the Ganga and Yamuna. Vide for details, Pad VI (in which about 2800 verses are devoted from chap 219 to 250 to the māhātwoya of Māghaṃaṇīa), HV II 789–794, VKK 490–91, RM 1368 (ABORI vol 36 p. 333), NS 213–216, SmK 439–441 and H of Dh vol IV 617; Pad VI, 237 49–59 and KT 455–57 describe the procedure of the gifts and nityās. V Dh 90 last verse eulogises morning bath in M and Pha. Vide I.A. vol XI p. 88 on ‘Māgha-maṇī’.

Mātrurāta— (1) on 8th, tithi; Mātrās (mother goddesses) are the deity, one should fast on this day and ask their pardon with devotion; they bestow welfare and health, HV I 876 (from Vat.), (2) on Aśv. 9th a king and members of all castes should worship the Mātrās (many enumerated) and attain success; a woman whose children don’t live or who has a single child is blessed with progeny, HV I 951–52.

Mārgapāli-bandhana—on K șu. 1, vide p 205 above.

Mārgaśīrṣakṛtya—Vide KR 442–474, VKK 482–487, NS 209–211, SmK 427–432. The whole of the month is held sacred in the Tamil country and bhajan parties go round the whole morning, the Gīta (X 35) avers that Mārg. is the best among months and identifies it with Lord Kṛṣṇa. Some of the less important matters may be noted here. In Kṛṣyuga the gods began the year on the first tithi of Mārg. and the sage Kāśyapa created the beautiful Kāśmīra country, therefore celebration should be held on it (KR 452); Mārg. șu 12—a person should fast on the 12th tithi on each dvādaśī for a year from Mārg to K and should on each dvādaśī dwell on one of the twelve names of Viṣṇu from Kṛṣava to Dāmodara and offer worship; he becomes jāhsmara (one
who recollects actions of previous lives) and reaches that place from which there is no return to this mortal world (Anuśāsana, chap. 109, Br. S. 104. 14-16); on Mārg pūrṇimā the Moon should be specially worshipped as the Moon was sprinkled with nectar on that day, cows should be given salt, one's mother, sister, daughter and female relatives in one's family should be honoured with a pair of new garments, a festival with dance and songs should be held, those who drink wine should taste fresh wine that day; KKN 432-33, KR 471-72 For Dattatreyajayanti on Mārg Full Moon, vide above p. 310.

Mārtandasaptami—begin on P śu. 7; fast on that day, worship of the Sun and muttering the word 'Mārtanda'; performer to partake for purifying himself of cow's urine or dung or curds or milk; on next day worship of the Sun under the name 'Ravi'; in this way for a year he should proceed for two days each month and give grass and the like for feeding a cow one day; he reaches the world of the Sun; Bhav. I. 109. 1-13 q by HV I 754-55, KKN 147-148.

Māsavrata—during the 12 months from Mārg. to K. the performer should respectively donate the following: salt, ghee, sesame, seven dhānyas, coloured or charming garments, wheat, jar full of water, sandalwood paste with camphor, butter, umbrella, lañḍukas enriched with sugar or jaggery, lamps, at end of year donate a cow and worship Durgā, Brahmā, the Sun, or Viṣṇu, HV II 853-54 (from Devipurāṇa), KR 442-443.


Mūsapuṇāsvatā—This is the greatest among all vrata. This is a very ancient vratas. Inscriptions in Nāneghat mention that queen Nāyanika (Nāganīkā) in the 2nd century B C had performed it, vide ASWI, vol. V p 60. This is described by Agni (204 1-18 ), Gar. ( I. 122. 1-7), Pad VI 121 15-54. Agni being the briefest is summarised here The performer should have performed all Viṣṇu vrata (such as dvādāśā), take the permission of his guru; considering his own strength should begin on 11th of Āsv. śu. and make a samkalpa to carry it on for 30 days; a forest hermit or a yāti or a widow should enter upon it (but not a householder); he should offer worship to Viṣṇu thrice in the day with flowers &c.; should sing hymns of praise of Viṣṇu and
contemplate on Viṣṇu, should avoid all idle talk, give up
desire for wealth, should not touch any one who does not
observe nyāmas, he should stay in a temple for 30 days;
on the 13th after 30 days he should feed brahmanas, give
them daksīṇa and perform pūrṇa by inviting thirteen
brahmanas, donate pairs of garments, āśama (seat), vessels,
umbrella, pair of sandals, worship golden image of Viṣṇu
on a bed and his own image should be given garments &c.,
donate the bedstead to his guru, the spot where the performer
stays becomes holy; he takes himself and members of his
family to Viṣṇuloka; if the performer faints during the
vrata, he should be made to drink milk, clarified butter
and fruit juice, the partaking of these with the consent of
brahmanas does not nullify the vrata; vide ṢV II. 776-783
(from Viṣṇurāhasya).

Mūśa kaśapaṁraṇaṁvatamata—Begin on K. su 15th, performer
to subsist by nakta way, on a circle made with salt and
pasted with sandalwood paste, he should worship the Moon
along with ten nakṣatras i.e. in K when combined with
Kṛttiku and Rohini, in Mārg with Mrgaśīras and Ardha
and so on up to Āsv., women whose husbands are alive
should be honoured by giving them jaggery, rich food, ghee,
milk &c.; then he should himself eat ṣaṅgalya food, and he
should donate garment coloured with gold; Vi Dh. III. 192 1-15, NM p 47 (verses 573-579).

Mitraśaṁtami—the 7th of Mārg. su. is so called, tithivrata.
Mitra (Sun) daily, on 6th image of Mitra should be bathed
in the way in which Viṣṇu is bathed on K. su. 11th; fast
on 7th (fruits may be eaten), āśama at night, worship of
Sun with various flowers, edibles of flour, feed brahmanas,
the poor and helpless, on 8th distribute money among
dancers and actors; NM pp 46-47 (verses 564-569), KR
460-461, KKN 432, VKK 483, PO 104

Mūḍābhahānapraṇa—on Bh. su 7th; tithivrata, Śiva and Umā
deities; place a doraka (string of threads) before Śiva
image; worship Śiva with 16 upacāras from avāhana, the
seat is to be of gold studded with pearls and precious stones.
after upacāras tie the doraka on the wrist; donate 1100
mandakas (Marathi ‘mānda’) and vestakas (Marathi
‘pālevi’); secures long-lived sons; NS 134, VR 241-247.

Muktadvāra-aptaṁ—When 7th titthi has Hasta nakṣatra on it
or Pusiya nakṣatra, this vrata should be undertaken; he
should brush his teeth with a twig of Arka plant with 'salutation to Arka'; offer homa; draw in his courtyard swept with cowdung with red sandalwood paste a lotus with 16 petals on each of which he should assign several deities from the eastern one onwards, then engage in the upacāras from āvāhana onwards; he should fast on that day, he should partake only one of the six rasas (sweet, salt, sour, pungent, astringent, and bitter) for two months in rotation for one year; in the 13th month there is to be pārāsa and he should donate a kapāḍa cow; this leads on to mokṣa, ṚV II. 780–86.

Mukhaurata—giving up tāmbūla (mukhavāsa) for a year, at year's end donate a cow; he becomes lord of Yaksas; ṚV II. 865 (from Pad)

Mūlagaurīturata—on Āśv. śu 3; bath with sesame and water; worship of Śiva and Gaurī with golden fruits and from feet to head; different flowers to be offered in the twelve months, different substances to be drunk or eaten by performer in the twelve months and different names of Gaurī also, he should give up one fruit; donate at end bedstead, a golden bull and cow, Śiva married Gaurī on Āśv. śu 3; Agni 178. 1–20

Mrgaśiraavrata—on Śrāvana kr. 1 Śiva pierced the three mouths of the yagā that had assumed the form of a deer by an arrow with three prongs; the performer should prepare a clay Mrgaśīra in the form of the deer and should worship it with different kinds of nanedya of vegetables and of flour mixed with linseed ṚV I 358–59, SmK 146

Meghapūlitṛiyā—On Āśv. śu 3 men and women should worship the creeper called Meghapālī, that has leaves like betel-nut plant and that grows in gardens, hills and rural paths, with fruits of various kinds and the sprouts of seven dhānyas; destroys all sins, particularly of traders with false weights and measures; ṚV I 416–417 (from Bhav. U. 17. 1–14).

Maunavata—(1) after Śrāvana ends (acc to pūrṇimāanta reckoning) from Bh. 1st for 16 days; performer should take Dārśā tendrils made into 16 knots and place on the right hand (on left hand of women); on 16th day silence to be observed in bringing water, grinding wheat, preparing nanedya therefrom and at time of eating; worship of Śiva by bathing image or īṅga with water, milk, curds, ghee and
honey, sugar; then offer flowers &c and say ‘May Śiva be pleased’; bestows progeny and all desires; HV II 482-492, NA 26–27; (2) to be practised for 8, 6 or 3 months or for one month, for half a month or for 12, 6 or 3 days or one day; the vow of silence is said to be capable of securing all objects (‘maunam sarvārthasādhakam ’p 880); the performer should not even make the sound ‘hum’ while eating, he should give up hamsa in thought, word and deed; when the yatra ends he should make a linga of sandalwood and offer worship to it with gandha and other upacāras and offer golden bell and bell-metal bells in different directions of the temple; offer rich food to devotees of Śiva and brahmānas; placing on his head a copper vessel in which the linga is deposited he should silently go by the public road to Śiva temple and place the linga to the right of the temple image and worship it again and again; the performer reaches Śivaloka; HV II 879–883 (from Śivadharma).

Yaśaśaktama—(an unguent dear to yakṣas) is constituted by five fragrant substances; vide p 38, note 88 above.

Yaśasaptami—on Su. 7th when there is an eclipse and specially when there is sankrānti, the performer should eat once hamsa food, bow to Varuna, should lie down on a bed of darbha grass on the ground, in the morning next day he should in the beginning as well as at the end sacrifice to Varuna. An elaborate procedure is prescribed; on M. 7th the sacrifice is addressed to Varuna, on Phā 7th to Sārya, on Cai. 7th to Amśumālin (a name of the Sun) and so on under different names of the Sun till Pauṣa, at end of a year a golden chariot to which seven horses are yoked and in the midst of which a golden image of the Sun is placed and is surrounded by twelve brahmānas representing the twelve names of the Sun in the twelve months is to be honoured and present of the chariot and a cow to be given to ṛcārya; a poor man should make a copper chariot; the performer becomes a king of wide regions, KKV 107–112, HV I 757–760 (from Bhav I 50. 1–43). HV explains that Varuna means the Sun here.

Yamaśaturthi—Worship Yama on 4th tithi falling on Saturday and Bharani nakṣatra; frees from sins of seven lives; HV I 533–34, PC 95 (from Kūrma). Yama is the lord of Bharani-nakṣatra.
Yamatarpāna—offering añjalīs (handfuls) of water mixed with sesame thrice to each of the names of Yama (such as Yama, Dharmarāja, Antaka); sin committed in one year is destroyed at once.

Yamadīpadāna—on 13th of K. kr., lighting lamps outside the house at night-fall; this prevents accidental death; FC 231, SmK 368.

Yamadūtīyā—Vide above pp. 207–208.

Yamadūtīyāyātrā—one of the 14 Yāstras of Bhuvanesvara; GK 193.

Yamavrata—(1) He who fasts on 5th, 6th, 8th or 14th of ūṣa and gives dinner to brāhmaṇas becomes free from disease and secures handsome form; KKV 389 = HV II. 377 (from MB.); (2) fasting on 14th tithi of Kr. one may give seven añjalīs of water mixed with sesame to each of the names of Yama (viz. Yama, Dharmarāja, Mrtyu, Antaka, Vaivasvata, Kila, and Sarvabhūtaksaya); one is freed from all sins; HV II. 151 (from Kūrma); (3) bath on 14th of dark half of K. and tarpana to Yama; offer añjalīs of water to Yama’s names (given under 2) with the addition of a few more (such as Citra, Citragupta) and donate a vessel full of sesame and gold to a brāhmaṇa; the performer would not have to lament over death; HV II. 151; (4) If king Yama is worshipped on 10th tithi, that removes all diseases; HV I 982 (from Bhav.); (5) when the 4th tithi falls on Saturday and is joined to Bharani-naksatra, donate a he-buffalo and gold for securing Yama’s favour, AK folio 357 (from Kūrma).

Yanadārśana—trayodasi—on 13th of Mārg. when it falls on an auspicious weekday (except Sunday and Tuesday) in the forenoon thirteen brāhmaṇas were to be invited, and given sesame oil to rub their bodies with and bathed with warm water and treated to a sumptuous dinner; this should be done for a year every month; performer never sees the face of Yama; HV II. 9–14 (from Bhav. U.), AK folio 864.

Yamunāsanā—tarpana—with three handfuls of water mixed with sesame tarpana of Yama under different names standing in the waters of the Yamuna; GK 601.

Yātra (festive procession or festival)—Vide under Dolastrā and Rathaystrā. Yāstras of gods were famous from ancient times.
The Mahāvīracarita of Bhavabhūti was brought on the stage on the occasion of the Yāstrā of Kālapriyanātha. Vide 'Yāstrātattva' ascribed to Raghunandana, published in the Sanskrit Sahitya Parishat series (in Bengali script) which describes the twelve festivals of Visnu. The Anarghārāghava of Murārī was presented on the stage in the yāstrā of Purusottama (Act. I prastāvāna). Vide Karamāndā. Inscripton of the time of Kumāragupta in Gupta samvat 117 (436 AD) for reference to Devadroni (image procession) of Mahādeva Prthviśvara in I vol. X p. 70. Vide Kṛtyakaḷpaṇa (on Rajadharma) pp 178-181 (from Brahma-purāṇa) on Devayāstrā-vidhi which was to be celebrated every year in the six months from Vaśākha and on the tithis from 1st to 15th different gods such as Brahma (lords of the tithis) were to be worshipped, RNP pp. 416-419.


Yugādāsura—The four yugas Kṛta, Tretā, Dvāpara and Kali started respectively on Vaś 3, K. śu. 9, Bh. kr. 13 and M. amāvāsyā, fast, gifts, tapas, japa and homa on these produces a crore of times more than ordinarIy; on Vaś. śu. 3 worship Nārāyana and Lakṣmi and donate lavana-dhenu; on K śu 9th worship Śiva and Umā and triadhanu be donated; on Bh. kr. 13 honour the pūtra; on M amāvāsyā worship Brahmā with Gāyatri and donate navanita-dhenu; all one's sins in thought, word and deed are rendered nugatory, HV II. 514-517 (from Bhav U)

Yugāntya-trāddha—is to be performed on these days, the four yugas respectively end on the following, Kṛta in the sun's passage in sign Simha (Lion), Tretā ends in Vṛśāka sankrānti, Dvāpara ends in Vrṣa sankrānti and Kaliyuga in Kumbha-sankrānti. HK 656, KR 542-543, KKN 372.

Yugāvata avrata—on Bh kr. 13th when Dvāpara-yuga began, one shoud apply cow's urine, cow dung, dūrva and clay to his body and bathe in a deep sheet of water or a tank; he had as if performed śrāddha at Gaya, he should bathe an image of Visnu with ghee, milk and pure water, he goes to the world of Visnu; HV II 518-519 (from Bhav.) Some say that Tretāyuga began on that day.
List of vratas

Yogamata—The Yogas like Viskambha, Vyastipata will be described in the next section on Kala, vide HV II. 707-717, SmK 563-564, PC 52.

Yogesaravrata or Yogesaradvadasi—on K. su. 11 fast; four jars full of water having ratnas inside and marked with white sandalwood paste and having round them white cloth should be covered with copper vessels full of sesame and gold, they being deemed to be four oceans; in the midst of that vessel an image of Hari (who is Yogesvara) should be placed and worshipped, yagara; next day the four jars should be donated to four brahmanas and the golden image to a 5th brahmana and they should be fed and daksiná be paid; this is called also DharaIVrata; he is freed from sins and goes to the world of Visnu; KKV 336-339 = HV I. 1041-44 (from Var. 50. 4-29), KR 427-430.

Raktasaptami—on Mârg. kr. 7; tithi; worship of Sun with red lotuses or of an image of Sun with white flowers and red sandalwood paste and with round cake of pulse (vataka, Marathi vaqül) and krsara (dish of rice, peas and spices) and donate at end a pair of red garments; Vi Dh. III. 170. 1-3.

Rakṣapaṇcami—on Bh. Kr. 5; draw figures of snakes with dark colours and worship; snakes are pleased and then there is no fear to his descendants; GK 78-79.

Rakṣābandhana—on Śr. paurnamāśi; vide pp. 127-128 above.

Ratnapaṇcami—on Ph. kr. 5. See above p 241.

Rakti-caturdaśi—on M. kr. 14; tithi; Yama; one should bathe while it is arunodaya and offer tarpāna to Yama under fourteen names (m. in KT 450); VKK 497, KT 457, GK 157-158, vide Pretacaturdasi above pp. 351-52.

Ratnasasthi—in Mrohakatika Act III. and in Gārudatta Act III. p. 65 (attributed to Bhāsa) where we have the words ‘nanu sasthim-upvasāmi’. But it is difficult to say whether it is Ratnasasthi or any other.

Ratnāni—(jewels or precious things)—for five ratnas vide under ‘paṇcaratnas’ p.337 above. VE 15 (quoting Vi. Dh) mentions nine visi pearls, gold, vaidūrya (cat's eye gem), padmarāga (ruby), pusparāga (topaz), gomeda (gem brought from Himalayas), sapphire, gārutmata (emerald) and coral.
Rathanavami—on 9th tithi of śv. śu. (acc. to KKV) or kr. (acc. to HV); tithi; Durgā; fast on that day and worship of Durgā; on a car decked with mirrors, chowries, clothes, umbrella, garlands from flagstaffs place a golden image of Durgā seated on a buffalo; the car to be drawn over the public road and taken to a temple of Durgā, illuminations; jāgara with dance and drama; next morning the image is to be bathed and the car to be presented to Devī, rewards of presenting a fine bedstead, a bull, a cow about to deliver; KKV 294-298 = HV I 946-948 (from Bhav.).

Rathayātrā—(car procession of a deity)—HV II 420-424 (quoting Devipurāna) describes the Rathayātrā of Durgā accompanied by crowds of men and women; KR (259-264) describes the same from a different source, Bhav. (I 18. 3-17) deals with the Rathayātrā of Brahmā which is quoted by KR 438-439 and Pūrāṇa 293-307; the twelve rathayātrās of Purusottama and fourteen of Bhuvanesvara are respectively described in GK pp 183-190 and 190-194; HV II 424-440 (quoting Bhav.) describe at length the ratha-yātrās of the Sun and state (p 425) that the latter is equal to Indrāyātrā and that both the festivals are carried on every year in several countries for averting evil (šāntiheto), for the happiness and health of the people and that it should be begun on Mārg. śu. Vide Var. 177 55-56 for Rathayātrā of Sambapurādeva in Mathurā in Bhav. U. 154. 40-71 there is a description as to how a car is to be made, how procession is to be arranged and how images are to be placed on the car.

Rathasaptami—on M. śu. 7; tithi; Sun is deity; on night of 6th sankalpa and submitting to nyāmas, on 7th fast; performer to prepare a golden or silver car with horses and charioteer; to recite a hymn to the Sun, and at midday he should place that car in a mandapa surrounded by (or made of) cloth, worship the car with saffron, flowers &c. and place in the car an image (golden or otherwise) of the Sun; worship the Sun together with the car and charioteer and address mantras to the Sun and in his prayer state the desired object; jāgara at night with songs and music, and performer should not close his eyes that night; after bath the next morning he should make gifts, donate the car to the guru; HV I 652-658 (quoting Bhav. U.) Here Kṛṣṇa tells Yudhishthira the story of king Yaśodharma of Kāṁbhoja
country that had in his old age a son suffering from all
diseases who became free from all diseases and a cakravartin
(emperor) by performing this vrata. KV 101 and HK 624
quote Mat to the effect that as on this tithi in the beginn­
ing of Manvantara Sun secured a chariot this tithi is called
Rathasaptami. The same quotation from Mat in HK 624
shows that it was also called Mahāsaptami Vide TT 39,
PC 104-105, VR 249-253. Vide I. A. vol XI at p 112 the
Śamangad plate of Rāstrakūṭa king Dantidurga dated śaka
675 (753-54 A. D.) where the phrase ‘Maţhamāsa-ratha­
saptamī’ occurs. For Rathasaptami–māhātmya, vide
Bhav. I. 50

Rathāṅgasaptami—on 6th of M. 6t fast and worship of Sun with
\textit{gandha}, flowers &c.; sleep before sun image that day; on 7th
worship the Sun and give brāhmaṇas a sumptuous meal;
carry this on in all months and at end of year have car
procession of the Sun. HV I. 656 (from Bhav.); HV I.
pp. 657-658 dilate upon a variation of the above procedure.
This is called Rathasaptami by KKV 114-117 and also in

Rathottāvasaptami—on M. 6t, 5th, 6th and 7th observe respectively
ekabhakta, nakta, and fast; some hold that fast on 6th and
pāramā on 7th; this is called Mahāsaptami (for which see
above) by HV I. 659-660 and the printed Bhav. (I. 51. 1-16)
also calls it so.

Rāthotsava—on 2nd of As. 6t.; when it is joined to Pusya, car
festival of Kṛṣṇa, Balarāma and Subhadrā, the utsava
should be performed even if there is no Pusya naksatra;
TT 29, NS 107, SmK 137.

Rambhāteyī—(1) on Jy. 6t. 3rd, one was to sit facing the east
in the midst of five fires viz Gārpapatya, Daksīṇāgni,
Sabhya and Āhavanīya and the Sun above; face Brhmā
and Devi identified with Mahākāli, Mahālaksmi, Mahāmāyā,
Sarasvatī, homa in all directions by brāhmaṇas; worship of
Devi and eight substances called Saubbhāgyāstakā be placed
before Devī; in the evening Rudrātī should be addressed
with prayer for a charming home; then performer (male or
female) should honour a householder and his wife and
naivedya placed in ārpa (winnowing basket) should be
presented to women whose husbands are alive: HV I. 426-430
(from Bhav. U. 18. 1-36), KN 176, TT 30-31; this vrata is
meant mostly for women; (2) This was so called because
Rambhā formerly performed it for blessed womanhood; on Mārg. su. 3rd; tithi; Pārvati deity, for a year, every month Devi to be worshipped under a different name (e.g. Pārvati in Mārg., Girijā in P. &c.) and different gifts to be made, different substances to be eaten; HV I pp 430-435 (from Bhav. U 24. 1-36); Gar. I 120 also describes this vrata. If 3rd is mixed with 2nd and 4th tithis, this vrata has to be performed on 3rd mixed with 2nd (KN 174), vide under ‘Trityāvrata’ above p 307.

Rambhātrī utra-vrata—begin on Jy. su. 13th, tithi; for three days; first after bath a woman should pour plenty of water at the root of plantain plant and surround it with threads, make a silver image of the plant with golden fruit and worship it, observe nakta on 13th, ayūdha on 14th and fast on 15th, water the same plant for a year, worship also Umā and Śiva and Kṛṣṇa and Būkmini; home with 13, 14, 15 śhūtis respectively on the three days from 13th; this vrata confers sons, beauty, freedom from widowhood &c.; HV II. 283-288 (from Skanda), VKK 11; Rambhā also means ‘kadal’ (plantain plant) and hence the name.

Ramōtisutara—nakta or fast on Sunday, japa of Adityahṛdaya or Mahāśvetā mantra; they secure their desires; Vāravrata; Sun deity; SmK 556-557, VKD (423-435) gives a very elaborate procedure.

Ramavrata—(1) worship of the Sun thrice a day in M.; secures merit (punya) of six months in one month; HV II. 796; (2) begin on Sunday in M. and worship Sun on every Sunday for a year and subsist on certain specified things in order or abstain from partaking of certain things; VKK 37-38.

Ramśasthi—fast on 6th and worship Sun on 7th, performer secures wealth and freedom from disease; KN 190 (from Linga).

Rasakalīśamnī—begin on M. su. 3; tithi, Durgā deity; bathe image of Durgā with honey and sandalwood paste and worship the right side of the image first and then left side; salute her limbs from feet to her crown, associating each with a different name, worship Devī with a different name (out of 12, such as Kūmuda, Mādhavi, Gaurī) respectively in 12 months from M.; from M. to K. each month the performer should abstain from one out of 12 things in order
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viz. salt, jaggery, tavarāja (milk?), honey, pānaka (spicy beverage), jīraka, milk, curds, ghee, mariṣkā (Rasālā or Śikharini), dhāmyaka (coriander), sugar; at end of each month donate a vessel full of the thing left off in that month and one of the edibles specified; at end of year donate a golden image of Gaurī (as big as the thumb) studded with ratnas; reward is freedom from sins and sorrow and disease; KKV 66-69, HV II 461-465 (from Pad V. 22. 105-135), KR 499-503 ( same verses from Mat. 83. 1-29). Rasālā was prepared from curds and was somewhat like 'śrīkhandā' of modern Mahārāṣtra (from the quotations in KR 501).

Rākṣī-पुर्णमाण—on Śr. śu. 15. See above pp. 127-128 on raksā-bandhana.

Rāghatiśadati—on Jy. śu. 13th; golden images of Rāma and Lakṣmana to be worshipped; worship of limbs from feet to head with different names in each case (e.g. om nāmes-Trīvikramāyeta katim); a jar filled with ghee to be donated in the morning after worship of Rāma and Lakṣmana; performer dwells in heaven for ages, his sins being destroyed and if he has no desires, he secures mokṣa; KKV 127-129, HV I 1034-35, KR 190-191 (all quote Var. 45 1-10).

Rājarājasvaravarta—fast on 8th tithi when it has Śvātī naksatra and falls on Wednesday, worship of Śiva with many edibles full of sweet-meats as naivedya; donate before image of Śiva the śārīya neck ornament, crown, ārdha-ear-ring, two finger rings, an elephant or horse; performer attains the position of Kubera for countless years; HV I 864 (from Kalottara). Rājarāja means Kubera, the friend of Śiva and Rājarājasvarā may mean Śiva or Kubera who is himself lord (of Yaksas).

Rājītiśapana—on Cai. kr 8; the land of Kāśmiṃtra is deemed to be ra'asata for three days from Cai. kr. 5th; it is washed by women (whose husbands are living) in each home with flowers and sandalwood paste and then by brāhmanas with water in which sarrausadhīs are put; then people should listen to music of lutes; the earth is the queen of the Sun; therefore this vrata is so called; KR 532-533 (from Brah.), NM p 54 ( verses 651-660 ) puts it down for Phā. kr. 5th to 8th (probably the amīnta reckoning).

Rājaadūdati-vrata—on Mārg. śu. 10 make saṅkalpa; on 11th fast and worship Viṣṇu; homa with best food, the mantra
boing ('tad-Visnun paramam' Rg. I 22, 20) for dvijas and for śūdras the mantra of twelve syllables ('om namo bhagavate Vasudevaya'); jāgara, song and dance; this should be done for a year; on all dvādasis silence should be completely observed; the same procedure to be followed on dvādasis of dark half except that worship of god is to be done after wearing red garments, lamps to be fed with oil (and not ghee); this vṛata would make the performer a king in a mountain valley; in three years a Mandalesvāra (provincial governor) and in 12 years a king, HV I 1060-1068 (from Vi Dh).

Rājyaavata—on Jy. ū. 3 one should worship the three vis Vāyu, the Sun and the Moon, in early morning worship Vāyu on a pure spot, at midday worship Sun in fire and at sunset worship Moon in water, for one year; he secures heaven; if performed for three years, performer stays in heaven for five thousand years, if performed for twelve years, then he goes to heaven for a lakh of years; HV I 457-479 (from Vi Dh).

Rājāptadasum—begin on K. ū. 10; worship of Kṛṣṇa in the form of the ten Viśve-devas (viz. Kṛṣṇa, Dakṣa &c.) in mandalas or images (of gold or silver); at end (of year) donate gold; he secures the world of Viṣṇu and then becomes a king or host of brāhmaṇas, HV I 965-66 (from Vi Dh.). For the names of the ten Viśve-devas, vide H. of Dh. vol IV p. 457 note 1018.

Rādhāśani—on Bh 8 in both fortnights; Rādhā was born on Bh. ū. 7; worship of Rādhā on 8th destroys many grave sins, Pad. III 4. 48, III 7. 21-23.

Rāmacandrulotasa—on Cai. ū. 3; the image of Rāmacandra should be put in a swing on this day and rocked for a month; those who see the image being swung become free from a thousand sins, Śmb 91.

Rāmanavami or Rāmajayanti—Vide pp 84-88 above.

Rāmanāmcakhaṇa-vaṭa—this should be begun on Rāmanavami or at any time. Rāma’s name should be written a lakh of times or a crore of times, even a single letter of Rāmanāma destroys maḥāpātaka (ekaikam-aksaram pumsam maḥāpātaka-niśanam); worship of Rāmanāma with 16 upacāras; VR 330-332. Magico virtue came to be attached to Rāmanāma and 108 names and one thousand names of Rāma came to be coined.
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Bāti?vrata—to be performed on each paurnamāsī in months from Kārttika, on K. pūrṇimā one should observe nakta way and donate a golden ram; on Mārg. pūrṇimā he should see the king and donate a pair (of bulls ?) and at the end donate a female slave; this vrata destroys the evil influence of planets, fulfills all desires and leads to Somaloka; HV II. 238–239 (from Bhav.).

Rukmīyasākamī—on Mārg kr. 8th; in the first year the performer (a woman) should prepare a house of ola yat with one door in which she should cast all household gear, paddy, ghee and should make toy images of Kṛṣṇa, Rukmini, Balarama and his wife, Pradyumna and his wife, Aniruddha and Uṣā, Devaki and Vasudeva; worship these images and at sunrise offer āghya to the moon; next morning donate that house to a maiden, in the 2nd, 3rd and 4th years performer should construct additional wings and donate them to maidens; in the 5th year a house with five doors and in 6th year a house with six doors should be donated to a maiden; in 7th year a house be built with seven doors and white-washed containing bedstead, sandals, mirror, mortar and pestle, vessels &c. and one should worship golden images of Kṛṣṇa, Rukmini and Pradyumna with fast and jāgara and next morning donate the last house and a cow to a brāhmaṇa and his wife; after this vrata a male performer would know no sorrow and a woman would know no grief for a son; HV I. 853–855 (from Skanda.).

Rudralakṣaṇa-ti-ivrarta—offering a lakh of lamps with cotton wicks dipped in ghee from cow's milk before a Śivalinga; before the vrata is begun linga is to be worshipped with 16 upacāras; vrata is to be begun in K. or M., Vai. or Śr. and finished in the same months; the performer gets wealth, sons and whatever he or she desires; SmK 411–414.

Rudramata—(1) on Jy. 8th and 14th tithis of both pākas (i. e. in all 4 days) one should perform tapas with five fires and donate on the 4th day in the evening golden cow; Rudra deity; HV II. 394 (from Pād.), KKV 450 (reads 'on 6th and 13th'), this is Mat. 101. 76. For five fires, vide H. of Dh vol. II, p 679; (2) one should subsist by ekabhakta method for a year and donate at end a golden bull and tiladhenu it is a samataeara-ivrata, Śankara deity; this destroys sins and sorrow and performer reaches Śivaloka; HV II. 866 (from
Pad.) = KKV 439; this is Mat 101. 4; (3) begin from K. su. 3rd; subsist for one year on cow urine and yavana by nakta way, samvatsara vrata; Gaurī and Rudra deities; at year’s end donate a cow, stays in Gaurī-loka for a Kalpa; KKV 445 (two verses which are Mat. 101. 42-43)

Rūpanamā—begin on Mārg. 9th; tithivrata, Candikā deity, the performer should observe a fast or nakta or ekabhakta on 9th, make a trident of flour and a silver lotus with a golden pericarp and present them to Durgā, who destroys all sins; in P. and the following months different artificial animals are prepared and placed in different vessels and presented (such as a golden elephant with four tusks placed in a golden vessel, golden ram in a golden vessel) to Svāhā; he stays in Candra-loka for numberless years and then becomes a handsome king, KKV 288-294 = HV I. 933-937 (from Bhav.). Rūpa means ‘manufactured article or figure resembling an animal.’ The deities mentioned are either forms of Durgā or of Mātras.

Rūpasankṛanti—on the day of Sankṛanti the performer takes oil bath, places in a golden vessel ghee along with some gold and presents it to a brāhmaṇa, observes ekabhakta that day, a sankṛanti vrata; reward is the same as a thousand Śrīvṛtis and beauty, youth, long life, health and wealth, heaven, HV II. 734 (from Skanda).

Rūposaltrata—on 8th of the dark half after Phā. pūrṇimā when joined with Mūla nakṣatra one should begin the vrata, worship nakṣatra, its lord, Varuṇa and the Moon and Viṣṇu; homa, honour guru, next day fast, he should worship Keśava and assign to the several limbs of Keśava from the feet upwards to the head and hair thereon different nakṣatras, the sattā is finished at the end of Cai. 5th.; at end of vrata worship Viṣṇu with flowers, dhūpa &c., homa with mantra (Rg. I. 22. 20.), gift to guru, dinner to brāhmaṇas, goes to heaven and when he returns becomes a king &c., HV II. 671-675 (from VI. Dh.), vide Br. S. 104. 6-13 for same vrata on Cai. kr 8, with fast and worship of Narāyaṇa and nakṣatra.

Rūpūṇā特朗—(1) by worshipping the ten Viśve-devas on 5th tithi one reaches heaven; HV I. 574-75 (from VI Dh.), for ten Viśvedevas, vide H of Dh vol. IV p 457 note 1018; (2) This is a Māsavrata, from the 1st tithi after Phā. pūrṇimā
up to Cai. pūrṇimā; one should worship the image of Keśava reclining on the hoods of Śesa, subsist by ekabhakta way, sleep on the ground (not on a cot); fast for three days and then perform worship on Cai. pūrṇimā and donate silver and a pair of garments; this confers beauty (rūpa); H V II. 744 (from VI. Dh. III. 202. 1-5).

Rogamukt—by worshipping the attendants of Skanda, Rudra and Yama one secures freedom from disease; H V I. 628 (from VI. Dh.).

Rogahandha—when on Sunday there is Pūrvāphalguni-naksatra worship Sun image; the performer becomes free from diseases and reaches sūryaloka; at night worship the sun with flowers of arka plant, eat arka flowers and pāyasa, lies at night on the ground; becomes free from all diseases and goes to sūryaloka; this is a vāravrata; sun deity; KKV 20-21, H V II. 525-527 (from Bhav. U.), KR 600-601.

Rocā—name of several vrata such as Māsopavāsa, Brāhma-roca, Kālaroca; to be begun on Cai. 1 and continued for a month or a year; VI Dh. (III. 222-223) describes them; chap 224 dilates upon the uncertain character of women, but winds up ‘women are the root of evils and also the means of securing dharma, artha and kāma; one should not trust them, but they should be guarded like a gem’ (verses 25-26).

Rotaka—begin on first Monday in Śr. ā.; for 3½ months; fast on 14th of K. and worship with bilva leaves; five rotakas (wheat bread or cake toasted on an iron or earthen dish) to be made, one for naivedya., two for brähmana and two for performer, worship of Śiva, perform for five years, on finishing vrata two rotakas of gold or silver to be donated; Vratārka, folios 30b-32b. Also called Bilvarotaka-vrata.

Rohini-āatra-sayana—Mat. 57 describes it at great length (verses 1-28) and Pad (IV. 24. 101-130) has also almost the same verses, here Viṣṇu is worshipped under the names of the moon; when on a pūrṇimā there is Monday or on pūrṇimā there is Rohini-naksatra, one should bathe with pānagavya and mustard and should recite 108 times the mantra ‘āṇyāayasva’ (Rg. 1. 91 16 addressed to Soma) and a śūdra should say ‘bow to Soma, bow to Viṣṇu’; he should worship Viṣṇu with flowers and fruits and recite the names of Soma and address Rohini, dear wife of Soma; he should
drink cow’s urine, take food but no flesh, take 28 morsels and offer various flowers to the moon; this should be done for a year, at end donate a bedstead and golden images of Rohini and the moon; should pray ‘O Krsna! just as Rohini does not go away, leaving you that are Soma, so let me not be separated from prosperity’, this confers beauty, health, long life and performer reaches candraloka; KKV 378-382 (quoting Mat.), HV II 175-179 (same verses from Pad V. 24 101-130); KKV and HV call it candrarohini-sayana. Bhav. U. (206 1-30) also describes it just like Mat.

Rohiniavāda—on 11th of Sr. kr, people (male or female) prepare a mandala with cowdung near a tank or the like and draw a picture of the Moon and Rohini and worship them, offer naivedya and give it to a brähmana, then enter reservoir of water and contemplate upon Candra and Rohini and while still in water eat one hundred pellets of powdered mäsa and five modakas with ghee, then coming out give dinner and clothes to a brähmana; this should be done every year; HV I 1113-14 (from Bhav. U.).

Rohinivrata—A nakṣatravrata; one should establish a copper or golden image of Rohini decked with five ratnas and worship it with two garments, flowers, fruits and naivedya; performer to subsist by nakta way that day, next day donate image to a learned brähmana householder. Rohini is the nakṣatra of birth of Lord Krsna; HV II 598-99 (from Skanda).

Rohinīśmāna—a nakṣatravrata; performer and his priest to fast on Krțikā and on Rohini the performer is to be bathed with five jars of water while standing on a heap of rice decked with sprigs of trees exuding milky juice, white flowers, priyangu and sandalwood paste; he should worship Viṣṇu, Moon, Varuna, Rohini and Prajāpati, homes to all these deities with ghee and all seeds, he should wear a precious stone set in a horn in three parts made of clay, horse’s hair and its hoof; secures sons, prosperity and fame; HV II 599-600 (from Vi. Dh.).

Rohinyastami—the 8th of Bh. kr, when joined to Rohini nakṣatra is called Jayantī, when 8th tithi extends at least a ādhyā before and after midnight that is the most holy time on which Lord Hari himself was born, fast on Jayantī
and worship of Hari destroy the performer's sins for a hundred past lives; this Rohini-vrata is superior to a hundred Ekādaśīvratas; RM 1231-1255 (ABORI vol. 36 pp. 320-322), KR 258, VKK 298-304.

Raudrāvānyakayāga—When on Thursday there is ekādaśī and Puṣya-naksatra or when Saturday occurs on ekādaśī with Rohini, this yāga should be performed and it yields sons and blessedness; HV II. 591.

Laksanamaskāravrata-sāṅkalpa—on 11th of Ās. 5u. to offer one hundred thousand namaskāras to Viṣṇu; to be finished on K. pūrṇimā; worship of image of Viṣṇu by the hymn ‘ato deva’ (Ṛg I. 22. 16-21), SmK 407-408.

Laksapradaṃsvitrāta (one hundred thousand circumambulations)—begin on the start of cāturmāsya and finish on K. pūrṇimā; Viṣṇu deity; SmK 406-407.

Laksavarīvrata—begin in K., Vai., M., the best month being Vai. and finish in three months on a āpūrṇimā; every day waving lights before Viṣṇu and Lakaṃī, Brahma and Sāvitrī, Śiva and Umā with a thousand wicks, SmK 410-411, Vratārka, folios 399-403b (from Vāyu).

Lakṣahoma—is a śānti, for which see the section on śānti; Nṛsimhapurāṇa, chap. 35, SmK 475-479.

Lakṣṇārdrāvātra—When on Bh kr. 8th there is Ārdrā-naksatra, begin this; worship of golden image of Umā and Śiva by bathing it with pañcāmṛta, then with gandha, flowers etc., with mantras mentioning several names of both; arghya, dhūpa, naivedya with 32 edibles of wheat flour marked with figures of fish etc. containing five rasas (curds, milk, ghee, honey and sugar) and modakas, donate the golden images and edibles to a learned brāhmaṇa; secures removal of sins, charm, wealth, long life, fame; HV I 826-829 (from Maṭ.).

Lakṣ primesvātra—same as Kotisvārī-vrata above.


Lakṣmonḍīṣavitrāra—on Phā. Pūrṇimā; tithi, worship of Nārāyaṇa and Laksīmi, for one year, divided into three periods of four months each on every pūrṇimā, in four months from Ās. employ the name Śrīdhara and Śrī and in 4 months from K. the name Keśava and Bhūti; at night
offer arghya to Moon on each 15th; different substance in each period for purification of the body viz. pañcaagavya, water with kuśas, water heated with Sun’s rays; HV II. 664-666 (from VI Dh.).

Lakṣṇipradvāta—It is one of the Krauṇavrataas in HV II. 769-771; on K. kr. 7th titi to 10th one should subsist respectively on milk, bīva leaves, lotuses, and morsels of lotus fibres and on 11th fast; worship Keśava on these days, secures Visnuloka; HV II. 770.

Lakṣunīvrata—(1) on every 5th titi observe fast and worship Lakṣmi; one year; at end donate a golden lotus and a cow; he secures wealth in each life and reaches Visnuloka; HV I. 568 (from Yamapūrāṇa), KR 118 (2) on Cai. su. 3 subsist on ghee and boiled rice, on 4th bath east outside the house in a tank having lotuses and worship Lakṣmi in a lotus and offer on 5th lotus with the hymn to Śrī; on 5th bath east the same and donate gold; one year; VI. Dh. III. 154.1-15.

Lalitakāntādevi-vrata—the same as Mangala-candikā above. TT p. 41 quotes Kālikāpurāṇa to the effect that Mangala-candikā is called Lalitakāntādevi, that has two arms, is fair, is seated on a red lotus and so on.

Lalitāvrata—on M. su 3rd; bath in a river at midday with sesamo and āmalaka, worship Devi with flowers &c; a copper vessel containing water, a piece of gold and aksatas should be placed before a brāhmaṇa who should sprinkle water from it on the performer with a mantra; the woman performer should donate the gold and drink water in which kuśas are dipped and pass night sleeping on the ground and contemplate Devi, on 2nd day honour brāhmaṇas and a woman whose husband is alive; this vrata is for a year, in each month of which twelve different names of Devi were to be employed in worship (such as Īśā in 1st, Lalī in 8th and Gaurī in 12th) and in the 12 months she fasts on su. 3rd and subsists on one of twelve things in order, viz water made holy with kuśas, milk, ghee &c; at end honour brāhmaṇa and his wife; she secures sons, beauty, health and freedom from widowhood; HV I. 418-481 (from Bhav. U.). Agni (178. 1-2) speaks of Lalita-trīyā and remarks that on Cai. su. 3 Gaurī was married by Śrīva. Mat 60. 14-15. say the same and Mat. 60. 11 says that Sati is called
Lalitā, because she is supreme in all worlds and excels them in beauty. At the end of Brahmāṇḍa-purāṇa there is a section of 44 chapters on the Lalitā cult.

Lālitaśasthi—mostly for women; on Bh. śu. 6 collect sand of a river in a new bamboo vessel, make five balls of that sand and worship Lalitādevī thereon with 28 or 108 flowers of various kinds and fruits and naivedya of several edibles; jāgāra on that night with female friends without closing the eyes on 7th give all naivedya to a brāhmaṇa and feed maidsens and five or ten brāhmaṇa house-wives and dismiss them with the words ‘May Lalitā be pleased with me’; HV I 617–620 (from Bhav. U 41. 1–18), VR 290–21 (remarks that it is well-known in Gurjaradeśa).

Lālitaśaptami—m. in VKV 13 (Saptami mixed with Sasthi to be preferred).

Lavanadāna—on Mārg. pūrṇimā when it has Mṛgasirsa-nakṣatra, donate at moonrise to a brāhmaṇa one prastha of ground salt in a vessel with a golden centre; secures beauty and saubhāgya; V. Dh. 90. 1–2 q. by SmK 430 and PC 308.

Lavanasankrāntivrata—on day of sankrānti after bath draw with saffron paste a lotus with eight petals and pericarp, worship of the picture of Sun, place in front of it a vessel full of salt and jaggery and donate the vessel; this to be carried on for a year; at end make a golden image of Sun and donate it with the vessel of salt &c. and cow; this is a sankrāntivrata; HV II 732–33 (from Skanda).

Lāvanyagaurivrata—on Cai. śu. 5; observed by Tamil people as shown in the pañcaṅga (almanac).

Lāvanyavrata—From the 1st tīthi after K. pūrṇimā, worship picture of Pradyumna on a piece of cloth or as an image, observe nakta way; when Mārg. begins observe three days' fast, worship Pradyumna, offer homa in fire with ghee; dinner to brāhmaṇas with salt prominent; donate a prastha of powdered salt, two garments, gold, bell-metal vessel; for a month; this is a māśa-vrata; confers beauty and heaven; HV. II 785 (from VI. Dh. III. 203 1–7).

Lāvanyayāptivrata—HV II. 785 calls it so; same as above.

Lāṅgavratas—in all these begin from K. śu. 14, worship Śiva; subsist by nakta way; make a linga with flour of rice grains as high as a ūma; (distance from elbow to end of closed
fist); cast over Linga a prastha of sesame; on Märg. śu 14 smear lingas with saffron paste, in this way every month for a year different substance for smearing, different dhupa, natvedya &c; even one guilty of grave sins reaches Rudraloka; HV II. 50-56 (from Kalottara) A linga may be made with holy ashes, dry cowdung balls, from sand or crystal, the best being from clay on the mountains whence Narmada flows.

Lingā canau ata—on K. śu 13 with Saturday; one hundred names of Śiva to be repeated, bath of linga with pañcamta and worship of Śiva in the form of linga at the time of pradosa; Skanda (I, 17. 59-91) describes this; verses 75-99 set out the one hundred names.

Lalāvata—Same as Nilavata above p. 335.

Lokau ata—Begin from Caī. śu. and subsist for seven days there from respectively on cow’s urine, cow’s dung, milk, curds, ghee and water in which κuṣas are dipped and fast (on 7th); home of sesame accompanied by maha-vaśis (bhū, bhuvah, svah &c); at end of year donate garment, bellmetal, cows; he becomes an emperor; HV II. 463 (quoting Vi. Dh. III. 162. 1-7).

Lohabhisārakārta—also written as Lohabhīhārika or Lohabhīsārika—From Āsv. śu. 1st to 8th tithi a king desirous of conquest should perform this rite; NS 178-179, SmK 332-336, RNF 444-446, Sm 28-32, PC 59, 70-72 A golden, silver or clay image of Durgā is to be worshipped, so also the weapons and symbols of royalty with mantras, there is a legend that there was a demon named Loha who was shattered into pieces by the gods and all the iron and steel in the world is produced from his limbs Lohabhīsāra means putting forth or brandishing iron or steel weapons (‘Lohabhīhārostraḥbhūtām rājānām nirāyano vidhiḥ’ Amarośa). When a king started on an invasion the ceremony of sprinkling sacred water on him or waving lights before him was performed and that was called Lohabhīsārika-karma In Udyogaparva 160. 93 we read ‘Lohabhīsāro nirvṛṣṭah’ &c. Nilakantha explains that it comprises waving of lights before weapons and invoking deities.

Lohityasanāna—(bath in waters of Brahmaputra river). Vide under ‘Brahmaputrasanāna’ 358 above.
Vañjulivrata—Vañjul is one of the eight great dvādaśas enumerated above on p. 119; Vañjul is dvādaśī that exists the whole of one civil day (from sunrise to sunrise) and extends over the next day, so that it is possible to fast on dvādaśī and perform pāramā not on the next tithi but on dvādaśī itself; worship of golden image of Nārāyana, in merit it is superior to thousands of Rājasūya sacrifices; NS 48, SmK 252-253.

Vataśāntvivrata—Vide above pp. 91-94.

Vatsarādhapapūja—(worship of the lord of the year). The week-day on which the year begins in Cai. determines the lord of the year; vide p. 83 above and SmK 37, PO 56.

Vatsadvādaśī—K. kr. 12th is so called, deck a cow (with calf) with sandalwood paste and honour it with garlands, with arghya in a copper vessel at its feet and with naivedya of circular cakes made of māsa; on that day he should abstain from food cooked with oil or in a cooking pan and from cow's milk, ghee, curds and buttermilk: SM 91-92.

Vaca caturthī—begin on Mārg. śu. 4th; tīthivrata; every month worship Ganeśa and observe ekabhakta on that day but without kaśāra and lavana; continue for 4 years, but with nākta in 2nd year, ayācīta in 3rd and fast in 4th; HV I 530-31 (from Skanda), KR 504 (in M.), KV 190 (in M.), VKK 498.

Varadacaturthī—on M. śu. 4th; tīthivrata; worship of Varada (i.e. Vināyaka) on 4th and on 5th worship with kunda flowers, S. Pr. (folio 47 b), while KR 504 and VKK 498 say that Varacaturthī is confined to 4th and worship on 5th with kunda flowers is Śrīpancamālī and that 'vara' means 'Vināyaka'.

Varadacaturthī—on M. śu. 4th, tīthi; Gaurī deity; specially for women; GK 77, HV I 531 has Gaurī-caturthī (from Brah.) which appears to be the same. NS 133 says Bh. śu. 4 is Varadacaturthī, while PO 95 says that Mārg. śu. 4th is so called.

Varanasmī—on each 9th tithi subsist for nine years on flour; tīthi; Devī is deity; all desires fulfilled; if performer subsists on food not cooked on fire for life on each navamī he reaps here and in next world endless rewards, KKV 296 = HV I 937 (from Bhav.), latter calling it 'Varavrata'.

H. D. 51
Varalaksminata—on Sr. Pûrûnya, when Venus shines in the east; erect a mandapa to the north-east of one's house, establish a kalasha therein, on which Varalaksni should be invoked and worshipped to the accompaniment of Śrīsūktas, vide pp. 147–149 of the transcript of Śāṅkhyalaksamipithika (transcript No 43 of 1925–26 in B O R I Poona).

Varaniata—(1) Vide ‘Varanavami’ above; (2) one fasting for seven days and donating a jar of ghee to a brahmana reaches Brahmaloka, Sanivatsara-vrata; Brahmā deity, KKV 449 (Mat 101 68 calling it Ghrta-vrata), HV II 886 (from Pad.).

Varūṭikūsaptami—on any 7th tithi; a person should subsist on only such food as he can purchase with three varūṭikīs (courses), whether it is proper for him to eat it or not, Sun deity, reward not stated; KKV 184, HV I 726 (from Bhav.).

Varāhādādasī—on M. śu 12; tithivrata: Varāha form of Viṣṇu is deity, sānkālpa and worship on 11th, golden image of Varāha to be placed on a jar in which pieces of gold, silver or copper and all seed had been cast and worship thereof and jāgara in manḍapa of flowers; next morning donate the image to a learned and well-conducted brahmana; reward is saubhūvyā, wealth, beauty, honour and sons in this very life; KKV 319–321, HV I 1027–29 (both quoting Var 41. 1–10), GKV pp. 151–152.

Varnavrata—If a man standing a whole night in water donates a cow the next morning, he secures Varuna-loka; KKV 450 (52nd Sastivrata), HV II. 905 (from Pad.), the verse is Mat 101 74; (2) Vi Dh. (III 135. 1–3) is somewhat different, worship of Varuna from the beginning of Bh. to the Full Moon thereof, at end donate jāladhenu together with umbrella, sandals and two garments The word jāladhenu occurs in Anuśāsana 71. 41 and in Mat. 53. 13; vide H of Dh vol. II. p. 880.

Varnavrata—This is a Caityamūrtivrata extending over four months from Caś śu.; in Caś, Vai., Jy., Ās., the performer observes a fast and worships Vāsudeva, Sankarsana, Pradyumna and Aniruddha and donates respectively materials useful for sacrifice by a brahmana, war materials to a kṣatriya, merchandise to a vaiśya and materials for manual work to a śūdra, performer secures Indraloka; HV II. 828 (from Vi. Dh.).
Vardhāpanavidhā—(procedure of birthday ceremony and festival).

In the case of a child this was done every month on the tithi of birth and in the case of a king it was done every year; sixteen goddesses (such as Kumudā, Madhavi, Gaurī, Rudrāni, Pārvatī) should be drawn with indigo or saffron with the Sun in the middle of a circle, Vedic verses should be loudly recited and a festival held with loud music and the goddesses should be worshipped after bathing the child and 16 vessels of wicker-work filled with rich materials, edibles, flowers, fruits &c should be donated in honour of each of the sixteen goddesses and gifts should be made to brāhmaṇas and women whose husbands are alive with the prayer ‘May the goddesses Kumudā and others confer on my child health, happiness and increase his life’. The parents may then have dinner along with their relatives; in the case of a king an offering (hans) was made to Indra and the Lokapālas and Vedic verses such as Rg. VI. 47. 11, X.161. 4 were recited; HV II. 889–892 (from Atharvana–gopathabrahmana and Skanda).

Vasuvrata—begin on 9th of Cait. ā.; tithivrata; worship of the great mountains Himavat, Hemakūta, Ārṅgavat, Meru, Mālāyavat, Gandhamādana; fast on that day; at end gift of a silver model of Jambudvīpa, secures all desires and heaven; HV I. 959 (from Vi. Dh ) Himavat, Hemakūta and others are styled varsaparvatas in Brah. 18 16, Mat. 113 10–12, Vāyu 1.85.

Vallabhotsava—festival in honour of the great Vaisnava teacher Vallabha said to have been born in 1497 A. D., who wrote many works, emphatically taught a non-asctrastic view of religion and rested his doctrines on the Bhāgavata. It is held on Cait. kr. 11.

Vasantapancami—on 5th tithi of M. ā.; tithivrata; worship of Viṣṇu; VR 220.

Vasantotsava—(festival of spring). There is a poetic and detailed description of the advent of spring in Vs. 6 10–21; the Mālāvikāgnimitra and Ratnāvali were both brought on the stage in Vasantotsava as expressly stated in the prastācanā to both; the third Act of the former drama shows that in this festival presents of red Aśoka flowers were sent to one’s dear ones and wives in high families used to be seated on a swing with their husbands. NS 229 puts
it on Cal. kr. 1 (by pūrṇimānta reckoning), while PO 100 places it on M. śu 5 (following NA). The first Act of a drama Pārijātāmañjyā-nātiṣa is called Vasantarāva in Cātra-parva; vide E. I, vol. VIII pp 96 ff where two Acts of the drama by Madana, upādhyāya of Arjunavaran of Dhārā, are published from a stone.

\textit{Vasundhāraśūrā—m. in Āsvaghoṣa-nandimukha-avadān.} vide JRAS vol VIII (new series) pp 13-14

\textit{Vasāvāra—(1) worship of the eight Vasus that are really forms of Vasudeva on the 6th tithi with fast from Cal. śu, drawn in a circle or as images; at end donate a cow; secures wealth and crops and Vasuloka. The eight Vasus are Dhāra, Dhrūva, Soma, Āpah, Anila, Anala, Pratyūṣa and Prabhāsa.} vide Anuśāsana 150 16-17, Mat. 5. 21, Brahmanda III, 3 21 for these. HV I, 848-49 (from Vl. Dh); (2) gift of a cow together with plenty of gold when it is about to be delivered and subsisting on milk alone that day; performer reaches the highest goal and is not born again; HV II, 885 (from Pad.) For the high importance of the gift of a cow in that condition (and called 'ubbhayatomukhi') vide E. of Dh. vol. II, p. 679

\textit{Vāstātīrītta—see 'Bastātīrītta' above p. 355.}

\textit{Vahmirā—(1) by worship of Agni one secures the reward of Agnistoma; HV I, 791 from Vl. Dh; (2) begin on Amāväṣāyā of Cal; tīthivrāta; worship of Agni and homa with sesame on every amāväṣāyā for a year, at end donate gold; HV II, 255-256; this is Vl. Dh. III, 190. 1-3, but HV quotes same verses from Viṃṣpurāṇa.}

\textit{Vāṃśādhavātā—fast on Mūla nakṣatra and on Pūrvaśādha; the performer with face to east is to be bathed with water from four fresh jars in which conch-shall, pearl, roots of reed plants and gold are cast and then he is to worship Viṣṇu, Varuna and the moon in his court-yard; homa with ghee in honour of these deities, gifts of blue garments; sandalwood, wine, white flowers; by this the trader secures success and does not fail in sea voyage and agriculture; HV II, 648-649 (from Vl. Dh.)}

\textit{Vāmanasayanti—on Bh śu. 13th; Vāmana (avatāra of Viṣṇu) is said to have been born at mid-day on this tithi when there was Śravana-nakṣatra; fast on this day; removes all sins; GK pp. 147-148, Vṛataṅka folio 244a to 247a (from Bhav.
Vāmanadvātāsī—On Cai. 12; tithivrata; Visnu deity; fast on that day; worship of the limbs from the feet to the head connecting each with a different name (such as 'Vāmana-yeti vai pādam'); establish a golden image of Vāmana in a jar with white vajānopavītta, umbrella, sandals, rosary near it and donate them next morning with the words 'May Visnu in the form of a dwarf be pleased' after taking the twelve names (Keśava, Nārāyaṇa &c.) with the months respectively from Mārg., result-souless man has a son, one desiring wealth gets wealth; Var. 43. 1-16 q. by KKV 323-325 and HV I. 1030-1032, VKK 320-21, NS 140-141, SmK 249-250; some authorities say that Vāmana appeared on 11th; others say that was on 12th. Vide NS. 140 for these views.

Vāyuivrata—(1) by worship of Vāyu, performer secures the highest goal; HV I. 791 (half a verse); (2) begin on 14th tithi of Jy. ṣu.; tithivrata; Vāyu deity; for a year; fast on each 14th, at end of vrata gift of two garments; HV II. 152 (from Vi. Dh. III. 185. 1-3)


Vāralakṣmivrata—on a Friday nearest to Śr. pūrṇimā or on 14th of Śr. ṣu.; vāraivrata; Laksni deity; Vratārka 358b-362b, from Bhav. U.

Vārvrata—a māsvrata; Brahmā seems to be the deity; one should subsist in ayācita way in the four months of Cai., Jy., Ās and M. or P.; at end of vrata donate a pitcher covered with garments, food, vessel containing sesame and gold; he reaches Brahmaloka; HV II 857 (from Pad.).

Vārunī—The 13th of Cai. kr. if it falls on Śatabhīṣak nakṣatra (of which Varuna is the presiding deity) is called Vārunī and is equal to a crone of solar eclipses; if in
addition it falls on Saturday; it is called Mahā-vārunt; if in addition to all these there is a śubha-yoga, then it is mahā-mahā-vārunt; VKK 518-519, KT 463, SmK 107, GK 611 (from Skanda), KTV 189-190

Vāsudeva-vādasi—on As śu. 12; tithi, Vāsudeva is deity; worship of the limbs of Vāsudeva from feet to head with different names of Vāsudeva and his nyāha; a golden image of Vāsudeva to be worshipped which is to be placed in a water jar, covered with two garments and donated; it is worthy of note that this vratā is said to have been imparted by Nārada to Vāsudeva and Devakī; the performer gets a son or kingdom if he has lost it and his sins are destroyed; HV I 1036-37 (several verses are the same as in Var. 46).

Vighnā-viśāyakā-trata—For four months from Phā; AK folio 356.

Vijaya—(1) on 10th of Aśv. śu a little after sunset when the stars are just appearing, being most auspicious time for accomplishing all objects; SmK 353; (2) it is also the name of the 11th mūhūrtā of the day divided into 15 mūhūrta; SmK 353.

Vijaya-dīśpa—described in HV II. 51 (from Bhav. I 68 3-4).

Vijayarādāsa—(1) Sākalpa on 11th; fast on dvādaśī on which there is Śravanas-nākṣatra; a golden image of Viṣṇu clad in yellow robes to be made and to be worshipped with ṛghyā; yūgarāṣṭa at night; next day at sunrise donate image; dvādaśī with Śravanas when the Sun is in Līon and the Moon in Śravanas is not possible except in Bh., HV I. 1136-38 (from Agni), KR 287-288; (2) same in HV I. 1138-1140; (3) Phā śu. 11th or 12th if joined to Pusya-nākṣatra is called Viṣṇyā; (4) Bh. śu. or kr 11th or 12th if joined to Wednesday and Śravanas-nākṣatra is called Viṣṇyā, vratā in śu. leads to heaven and in kr. to destruction of sins; Viṣṇu deity; HV I. 1152-1155 (from Brahmadāvārāṇa). Some of these occur in KKV 348-50 (from Adityapurāṇa)

Viṣṇavātih—a vāravratā; on Sunday falling on su. 7 with Prājapatiya (Rohini) nākṣatra; Sun deity; KKV 17-18.

Viṣṇuvratā—worship of (image) of Airāvata (Indra’s elephant) with a strap in his mouth and Uccaiḥāravas (horse of Indra), secures victory; HV I. 576 (from Vi. Dh.).
Vijayā—the name is given to several tithis e.g. 7 falling on Sunday is so called (Bhav. U. 43 2, VKK 9, HK 635, PO 105); vide also entry Vijayavidhi; the Garuda (I 136. 1-2) notes that śvādaśī or ekādaśī joined to Śravana-naksatra is so called; KKV 349, KR 287-291. Vijayā-saptami occurs in E. I, III. 53-56 and I. A vol. 25 p. 345, Torkhede grant of Rastrakūta king Govinda, dated in śaka 735 current (813 AD) Pausa. VKK 36 states that if Vijayā-saptami has the Sun in Hasta it is called 'mahā-mahā'; 7u. Ekādaśī when it has Punarvasu naksatra is called Vijayā; HK 633 quoting Vī. Dh.

Vijayāsaptami—(1) on 7th of 7u with Sunday; tithi-vrata; Sun deity; KKV 127-129 = HV I. 663-64 (both quote a few verses from Bhav. U. 43 1-30); (2) on M. 7u 7th; tithi; Sun deity; fast on that day and repeating one thousand names of the Sun (set out in HV I. pp. 707-716); for a year; reward—freedom from diseases and sins; HV I 705-717; (3) Garuda (I 130, 7-8) notices another variety of this vrata performed on seven saptamis by fasting and foregoing wheat, māsa, yava, sastika, bell-metal vessel, food ground on stones, honey, sexual intercourse, meat, wine, oil bath, collyrium and sesame.

Vijayāyāsaptami—on M. 7u. 7; tithi; Sun deity; for one year, different name of the Sun being employed in each month; 12 brāhmaṇas to be honoured; at end donate a golden image of the Sun with a golden car and charioteer to the ācārya; HV I. 757-760 (from Bhav.)

Vitastā—At the end of Bh. from the 10th of 7u. for seven days one should see, bathe in, drink water of, worship and contemplate on the river Vitastā (Hydaspes of the Greeks, modern Jhelum), that is an incarnation of Sati (Pārvati); special worship at confluence of Vitastā and Sindhu; festival in honour of the river wherein actors and dancers should be honoured; KR 286 (quoting Brah)

Vidyāpratipad- vrata—on the first tithi of a month, person desiring learning and wealth should worship images of Viṣṇu and Laksmaṇ on a square figure made with husked rice grains with full blown lotuses (1000 or less in number) and with milk or pāyuṣa, and of Sarasvati placed by their side, and of the Moon and honour his guru and fast that day and on 2nd worship Viṣṇu, offer gold to his ācārya and then dine, HV I 338-340 (from Garuda).
Vidyāapītuvrata—from 1st tithi of M. after P. pūrṇimā for one month, worship of Hayagrīva with sesame, home with sesame and fast for first three days; this is pāśavrata; performer becomes learned, HV II 796–97 (from VI. Dh. III. 207. 1–5).

Vidyāvrata—on 2nd tithi of a month, draw square figure with white rice grains and in its midst a figure of a lotus with eight petals on the pericarp of which draw Lākṣṇī with lotus in her hand and the latter’s eight saktis (such as Sarasvatī, Bati, Maitri, Vidyā), these to be placed on the petals; salutations to these latter in the form ‘om Sarasvatī namah’, draw several deities (named) as lords of four quarters and four intermediate quarters; place four (Vyāsa, Kṛṣṇa, Manu, Daksā) as gurus and Vasistha and others on the mandala, worship all these with various flowers, repeat Śrīsūkta (one of the Khilsūktas beginning with ‘Hiranyavarṇām harinīm’), the Purusāsūktā (Rg. X. 90) and hymns to Viṣṇu; donate a cow and a bull and a jar of water to the priests and also five vessels filled with fried rice, sesame and (by a woman performer) turmeric powder, gold to a house-holder and food to the hungry; the pupil should pray to the ācārya to impart learning and the ācārya should impart it in the presence of images; HV I. 386–389 (from Gar.)

Vidhāna-dvādaśa-saptami—Observance of vrata on the 7th tithi in the twelve months from Cal. described at length; they are also given separate names such as Mārīca-saptami, Phala-saptami, Anodana-saptami; in all these Sun is deity; mantra is ‘om namah Sūryāya’, HV I 792–804 (from Āditya-purāṇa)

Vidhānasaptami—tithi vrata; Sun deity; a man should begin on M. śu. 7 and subsist on one of the twelve things alone in order on the 7th tithis of the twelve months from M. viz. the tips of arka flower, pure cowdung, maraṇa, water, fruit, múla (radish), nakti way, fast, ekabhikṣa, milk, taking in air, ghee; KV 419, VKK 37–38, TT 36–37, KT 459–460. VKK 38 distinguishes this from Rāviṃvrata (which is to be observed on Sunday beginning from the first Sunday in M.).

Vināyakacaturthī—(1) Vida Ganēśa-caturthī above pp 145–149.
(2) on each 4th tithi the performer donates sesame food and himself partakes of sesame and water at night; for two
years; KKV 79 (quoting Bhav. I 22. 1-2), HV I, 519-520 (quotes same verses and calls it Ganapati-caturthi).

Vinduyakavata—begin on Phā. śu. 4; tithi, Ganeśa deity; four months, on every śu. 4 the performer observes naktā, makes homa with sesame, donates sesame, at end in the 5th month donates a golden image of Ganeśa with four copper vessels filled with pāyaśa and a 5th one with sesame; freedom from all obstacles; Bhav U. 33. 1-13.

Vinduyakasmapana-catuḥ tīḥ—in Bhav. 32. 1-30 (reproducing several verses of Yāj. I. 271-294). This is really a Śānti and not a vrata and may be dealt with under the section on Śānti.

Vibhūti-dvādaśī—on 10th of śu. in K., Vai., Mārg., Phā. orĀs., performer should undertake the niyamas (restrictions) of this vrata; fast on 11th and worship Janārdana (image); he should offer worship to the several limbs from the feet (of Viṣṇu) to the head in such forms as 'vibhūtide namah pādaṃ vikāśayetī jānum'; he should place in front of Viṣṇu image a golden fish in a jar of water; jāgara with stories (about Viṣṇu) and donate next morning the golden image and jar with prayer 'just as Viṣṇu is never bereft of his great manifestations, may you free me from the mire of all the sorrows of saṃsāra', he should donate every month the image of each of ten avatāras of Viṣṇu and of Daśāraya and Vyāsa, together with a blue lotus on dvādaśī; after finishing twelve dvādaśīs he should donate to the guru or aśārya a lavanācala, a bedstead with all appurtenances, a cow, a village (by kingly performer) or a field (the village chief) and to other brahmānas cows and garments; this procedure may be followed for three years, he becomes free from sins, saves a hundred putras &c; KKV 364-367, HV I. 1057-1060; both quote from Mat. 100. 1-37 (some verses are different), which are also found in Pad. V. 20. 4-42. For the gift called Lavanācala, vide H. of Dh. 11. p. 882, Mat 84. 1-9.

Vṛūpūksawata—begin on 14th of P. śu., worship of Śiva for one year; at end donate all materials to a brāhmaṇa and donate a camel, becomes free from fear of rākṣasas, from diseases and secures all objects; HV II. 153 (from Vi. Dh. III. 188 1-3).

H.D. 52
Visokadādaya—sankalpa on 10th night of Āsv. su. ‘I shall fast on 11th, worship Keśava and shall partake of food the next day (on 12th)’; worship of Keśava from feet to head; a mandala should be made and thereon a four-cornered altar; place on altar a winnowing basket in which an image of Laksmi called Visoka (that frees from sorrow) is kept and the prayer ‘May Visoka destroy sorrow, confer wealth and all success’, on all nights worshipper to drink water in which darbbas are dipped; dance and song all night, honour pairs of brāhmaṇas; this procedure every month, at end donate bedstead and gudadhenu and the sūrpa (basket) together with Laksmi image; KKV 350–364, HV I 1075–1078 (from Pad V 21 22–80); Mat 81 describes this and 82 describes Gudadhenu which is only a subsidiary part (anga) in this vrata Vide H of Dh vol II pp 880–81 for gudadhenu.

Visokasarathi—on M śu 5th bath with black sesame and partake food made up of rice and sesame; then on 6th make a golden lotus and worship it as Sun with red karavira flowers and two red garments and pray for freedom from sorrow (śoka); should drink cow’s urine and then sleep; on 7th donations to guru and brāhmaṇas and partake of food without oil and salt, observe silence and listen to Purāṇa works; this should be done in both fortnights for one year; at end on M śu 7th donate a jar containing a golden lotus, a furnished bedstead and a kapila cow; HV I 600–602 (from Bhav. U. 38. 1–7); KKV (211–212) gives these very verses as Visokasaptami.

Visokasankṛaṇiti—When on an Ayana day or Visvva day there is Vyatipatayoga the performer should bathe in water mixed with tulas and observe ekabhakti; he should bathe a golden image of the Sun with paicagavya and offer gandha and flowers, clothe it in two red garments and place it in a copper vessel and worship the Sun (image) from feet to head with different names of Sun, and offer arghya; one year; at end worship Sun, offer homa with mantras addressed to the Sun, donate twelve kapila cows or one cow if poor; secures long life, health and prosperity; this is a sankṛaṇiti vrata; HV II. 742–743 (from Skanda).  

Visokasaptami—HV I. 746–47 quotes from Bhav. thirteen verses on this which are the same as Mat 75 1–12 (=Pad. V. 21, 235–248) and which are the same as the verses under Visokasarathi.
Viśva ṛṣi-vāra-ṭa—on 8th or 14th when it falls on Saturday and Revati nakṣatra: Śiva is deity; the linga should be bathed in mahāmāna, camphor as unguent, white lotuses and many ornaments to be placed on linga, burn camphor as incense, naivedya of pāyas and ghee; gift to ācārya of a horse or elephant; performer gets whatever he desires (son, kingdom, pleasures &c.), hence vrata is called Viśvarūpe (lit. having an forms); drink at night water mixed with kuśas and observe ājāra; ṢV I. 865–866 (from Kalottara).

Viśva ṛṣi-vāra—(1) Ekabhakta on 10th of every month; tithivṛata: for a year, at end donate ten cows and golden or silver images of the ten directions with a trough full of sesame; performer becomes an emperor and all his sins are destroyed, KKV. 451, ṢV I. 983 (from Pad.); Mat. 101. 83 mentions this; (2) Viśvedevas to be worshipped on ekādaśi; images of them to be placed on lotus petals; tithivṛata; Viśvedevas deity, offer stream of ghee and fuel sticks, curds, milk, honey; ṢV I. 1148 (from Bhav.) This vrata is like Viśvānara-pratipad.

Viśvedeva-daśamī-pūjā—from K. śu. 10, tīthi; ten Viśvedevas enumerated in Vi. Dh. III. 176. 1 that are manifestations of Kesava are deity; worship them in mandalas or as images; one year; at end donate gold; reaches Viśvedevaloka. Vi. Dh. III. 176. 1–5.

Viśvṛata or Viśvābhadā—The kaṇanas will be described in the section on Kāla. They are of two classes, corrī (moveable) and stipā (fixed). The first are seven of which Visti is one. Vide Br. S. 99. 1. Visti is half of a tīthi. The works on astrology raised it to the status of an ill-formed malignant demoness Visti comprised 30 ghatikās which were distributed unevenly in her mouth, throat, heart, navel, waist and tail (respectively 5, 1, 11, 4, 6, 3 ghatikās); ṢV II. 719–724 (from Bhav. U.), KN 330, SmK 565–566 describe her as the daughter of the Sun and sister of Saturn, she has the mouth of an ass, three feet &c. Visti was generally destructive and was to be avoided for any auspicious undertaking, but it was a favourable time for destroying enemies or poisoning them (Br. S 99 4); fast on the day that has Visti; but if Visti occurs at night then ekabhakta may be resorted to on two days; worship gods and pitās and then image of Visti made of daṅghas with flowers &c., naivedya is of krṣṇa
(dish of rice and peas and spices, Marathi khicadi); gift of dark garment, dark cow and dark blanket. Vistha and Bhadrā mean the same thing. Vide HV II 719-724, KN 330, SmK 565-566.

*Visnu*—Vi. Dh III 123 lays down what names of Visnu should be taken on certain occasions, such as crossing a river (when one is to remember Matsya, Kurma and Varaha), or when the planets or nakṣatras are unfavourable or when one is in danger from robbers and tigers &c (remember name Nisumha); Vi. Dh. III. 134 sets out the names of Visnu to be uttered in months from Cañ, or on weekdays, nakṣatras, titus; chap. 125 deals with the names to be taken when visiting certain holy places, countries &c.

*Visnuśrutiyaśatra*—Visnu has three forms or manifestations viz. Vāyu, the Moon and the Sun; these protect all the three worlds; they are also inside the bodies of men as vīla, pāta ( bile) and kapha (phlegm); in this way Visnu has three palpable forms; worship Him on Jy. īśu 3 observing a fast; in early morning worship Vāyu, offer at midday hema in Agni with yaves and sesame, at sunset worship the Moon in water; for a year (on each 3rd of īśu); worshipper reaches heaven; if he performs for three years, he is in heaven for 5000 years; Vi. Dh. III. 135. 1-26

*Visnudasāvatra*—on K. āśu 9th; make a golden image of Hari and of Tulasī and worship for three days and celebrate marriage of Tulasī with Hari, NS 204.

*Visvedeśalīmata*—begin on 1st titiḥ of K.; for a year; bathe with pāṅcagavya and partake of it; worship of Vāsudeva with bāna flowers, sandalwood paste and sumptuous naivedya; resolve to abstain for a month from harming any living being (even animal), from telling an untruth, from theft, flesh and honey; engage in constant thought on Visnu, no reviling of śāstra, sacrifice or devatās; partake of naivedya with silence every day; same procedure in Mārg, P and M. and other months except that flowers, incense and naivedya are different; HV II. 655-635 (from Vi Dh.). It is worthy of note that this vrata was imparted to Devaki, mother of Kṛṣṇa, who wanted a good son and she was asked to worship Vāsudeva who is no other than her own son.

*Visnupośanaka*—the last five days of K. are so called, worship Hari and Rādhā during those five days with five upacāras
List of vrata

viz gandha &c.; all sins being destroyed he goes to Visnu-loka; various ways of service are described viz worship on 11th, drinking cow's urine on 12th, milk on 13th, curds on 14th, worship Keśava on 15th and drink paficagavya in evening, or worship Hari with Tulasī leaves, Pad. III. 23. 1–33.

Vīsnupada or Vīsnupādi—name of the four zodiacal signs of Vṛṣabha, Simha, Vṛścika and Kumbha; vide KN 332 and under Sankrānti above p. 213.

Vīsnupada-vrata—begin on Pūrvaśādha-naksatra in Āśādha; worship the three steps of Visnu placed in milk or ghee; perform to subsist on sacrificial food (hauṣṭya) at night alone, in Śrāvana on Uttarāśadha worship of Govinda and Visnu’s three steps, gift and food being different; in Bh. on Pūrvaśādha, in Phā on Pūrva-phalguni and in Cai. on Uttarāphalguni similar worship; perform secures health, prosperity and goes to Visnu-loka; HV II. 665–667 (from Vi. Dh.).


Vīsnuprayaptavrata—fast on dvādaśī, arghya to the Sun with the words ‘Namo Nārāyanāya’; worship of Visnu image with white flowers with the mantra ‘O, best among gods! O support of earth! having accepted with a gracious mind these flowers may the Lord Visnu be pleased with me’; he should subsist on śyāmāka (millet) or corn that ripens in sixty days from sowing with condiments, rice or barley or nīvāra (wild rice); then pāranā; performer reaches Visnu-loka; KKV 343–344, HV I. 1203–4 (from Bhav.).

Vīsnulaksavartvrata—cleanse cotton of dust and pieces of grass &c. on an auspicious tithi and laṇḍa and spin threads therefrom four finger-breadths in length and five such threads would make a wick; one hundred thousand of such wicks immersed in ghee placed in a vessel of silver or bell-metal should be kindled before Visnu image; the proper time for kindling is either K., M., or Vai, the last being the best; every day a thousand or two thousand lighted wicks should be waved before Visnu; finish the vrata on pūrṇimā of one of the above three months; then uddyāpana; nowadays this is done in the Deccan by women only; VKD 333–398.
Vīṣṇuṣṭara—(1) worship of Viṣṇu image drawn on a lotus; this vrata has the same procedure as Vaiśrānaravrata; HV I 1177 (from Bhav.); (2) fast on twelve dvādaśas (in a year) and gift of cow, calf and gold; performer secures highest goal; HV I. 1302 (from Pad.), VKK 70, (3) begin on 2nd tithi of P. śu.; for a year divided into two periods of six months each; the performer bathes on the four days from 2nd tithi with water respectively mixed with mustard, sesame, lacā (plant with aromatic root) and suva rauṣadiha; the names to be worshipped on those four days are respectively Kṛṣṇa, Acyuta, Hṛṣikeśa and Keśava; arghya to be offered to the crescent of the moon on the four tithis respectively as Śaśin, Candra, Śaṅkara and Nābapati; performer to eat once at night while moonlight lasts; daksīṇa to be given on 5th, this was performed by ancient kings (Dulpa, Dusyanta), sages (Marici, Cysavana) and high-born ladies (Devaki, Śavitri, Subhadra); result-removal of sins and securing desired objects, Agni 177. 15-20, HV II. 458-460 (from Vi. Dh.); (4) early morning bath for four months from Āś, gift on K. pūrṇima of a cow and dinner to bṛhmanas; reaches Viṣṇuloka, KK 444 (quoting Mat. 101 37), KR 319; (5) on Ca. śu 4th observe fast and worship the several groups of four forms in which Hari appears, viz. Nara, Nyāyana, Haya and Hamsa, or as Mitra, Varuna, Indra and Viṣṇu, the first two being Śādyasa and the latter two siddhas; perform for twelve years; he finds the way to mokeś and becomes equal to the Highest, VI. Dh. III. 151. 1-8

Vīṣṇuṣṭaṅka avrata—This is to follow the procedure of Umāmaheśvara vrata (p 277 above). It is to be performed in Bh. or Āsv. on Mrgasīrhas, Ārdra, Purvāphalguni, Amrādha or Jyesthā; the only differences are that garments for Viṣṇu image should be yellow, the daksinās for Viṣṇu and Śaṅkara were respectively to be gold and pearls; HV II. 593-594 (calls it Śaṅkara-Nārāyana-vrata), KR 282-283 (both quote Devipurāṇa).

Vīṣṇuṣayanaśastra—The festival on the sleeping of Viṣṇu either on the 11th or 13th of Ās śu.; NS 108; vide above pp. 109-110 for Viṣṇuṣayana. This is not to be performed in intercalary month.

Vīṣṇuṣrṣaṅkalavogar—when dvādaśi is mixed up with ekādaśi and dvādaśi has also Śravana-naksatra on it, it is called
Vismuḍrṇkhāla; by fasting thereon one's sins are wiped out and one secures sāyuya (absorption) into Viṣṇu; ṢV 295, KV 464, PC 216–219.

Viraprātipadā—same as Balipratipadā above p. 201–203.

Viravṛata—on 9th tithi a person should observe ekabhaṅka, treat to dinner maidens and donate a golden jar, two garments and gold; for a year ( on each 9th dinner to maidens), in each life he becomes handsome and is not subdued by enemies and reaches Śiva's capital, the deity appears to be Śiva or Umā or both; Mat. 101. 27–28 q. by KKV 443, ṢV I. 958 (from Pad.), VKK 41.

Virāsana—a posture required in all Kṛcchras; ṢV I. 322 (quoting Gar.) and II. 932 and also in Aghamsanavṛata (Śankhasmrvti 18. 2) It removes all sins. Vide H. of Dh. IV. p 148 note 348. For another meaning (in Yoga system), vide H. of Dh. vol. II. p. 957 note 2127a.

Vṛksotsavavṛddhi—Great importance was attached to the planting of trees Mat 59 (verses 1–20 same as Pad. V. 24. 192–211) contains the procedure of tree festival. It is briefly as follows:—trees in a garden should be sprinkled with sarvauṣadha; water, decked with fragrant powder and flowers and cloth should be wound round them; the trees should be pierced with a golden needle (imitating karnavedha) and collyrium applied to them with a golden pencil; on the platforms of trees seven or eight golden fruits should be placed, jars containing pieces of gold should be established under the trees homa to be offered to Indra, Lokapalas and Vanaśpati; a milch cow covered with white cloth decked with gold ornaments and having horns tipped with gold should be let loose from the midst of trees; the performer (owner of the trees) should honour all priests with gifts of cows, golden chains, rings, clothes &c. and feed brāhmanas with a dinner full of milk for four days; homa with yavaś, black sesame and mustard and paṭāsa fuel sticks and festival on 4th day; performer reaps all desires Mat 154 512 states that a son is equal to ten deep reservoirs of water and a tree planted is equal to ten sons. It is said by Var. (172 36–37) that just as a good son saves his family, so a tree laden with flowers and fruits saves its owner from falling into hell, and that one who plants five mango trees does not go to Hell; Vi Dh. (III. 297. 13) remarks about trees 'a single tree nurtured by
a man performs what a son would do in that it gratifies gods with its flowers, travellers with its shade, men with its fruits; there is no fall in hell for the planter of a tree.'

Vṛṇīṭkā-tyāga-vadhā—It involves the abstention from eating vṛṇīṭkā (fruit of egg-plant) for a life-time or a year or six or three months; fast on Bharani or Magha nakṣatra for one night, invoke the presence of Yama, Kāla, Oltragupta, Mrtyu and Prajāpati on an altar and worship with gandha &c; homa with sesame and ghee with svāhā to Yama, Nila, Nilakantha, Yamarāja, Oltragupta, Vaivasvata, 108 śukha, gift of a vṛṇīṭkā made of gold, dark cow and bull, finger rings, ear-rings, umbrella, sandals, a pair of dark garments and dark blanket, dinner to brāhmanas who pronounce blessings; he who gives up vṛṇīṭkā for life goes to Viṣṇuloka; one who performs this for a year or a month even does not see the city of Yama, it is a pākarṇaka vrata, HV II 909–910 (from Bhav U.).

Vṛṇīṭkā-anadūdasi—on K śu. 12 observed in Tamil lands.

Vṛṣabhavrata—(1) fast on 7th śu, on 8th gift of a bull covered with two white garments and decked with ornaments (bell &c); tithivrata, Śiva deity, the performer reaches Śivaloka and thereafter becomes king, HV I 883 (from Bhav U); (2) worship of bulls on Jy. Amāvāsyā, manufacture wooden bulls the previous day and establish them in one’s own house and worship with gandha &c, prayer to bulls calling them Dharma. Dharma is often spoken of as vṛsa as in Manu VIII 16 (= Śāntiparva 90 15).

Vṛṣawa’c—a—(1) the same as Viṣṇuvrata (2) above; KKV 448 quoting Mat 101. 64, (3) on K pūrṇmā let loose a bull and observe nakta, tithi; Śiva deity, performer reaches Śivaloka, HV II 242 (from Pad one verse).

Vṛṣotsarga—(letting loose a bull) on pūrṇmā of Ca śl or K one in three years on Revatī nakṣatra, bull to be three years old and accompanied by four or eight cows three years old; KR 432–433 (from Brah.) The most frequent letting loose of a bull takes place on the 11th day after the death of a person. For treatment thereof, vide H of Dh. IV pp 539–542. The same subject is treated at length in HV II 983–997, SmK 390–405.

Vedavrata—This is a Caturmūrtivrata; from Ca śl one should worship Rgveda and should subsist by nakta way and listen
to its recitation and on last day of Jy. donate two garments, gold, cow, bell-metal vessel full of ghee; in Āś, Śr, Bh. he should observe Yajurveda vratas, in Āśv, K. and Mārg. Sāmaveda vratas and in P., M, Phā. for all Vedas; this is really worship of Vāsudeva who is the soul of the Vedas; perform for twelve years; becomes free from all trouble and goes to Visnuloka; HV II. 827–28 (from Vi. Dh. III. 141. 1–7).

Veśyārvata—HV II. pp. 541–548 (quoting Bhav. U.) deals with this vratas and contains the startling story narrated by Kṛṣṇa to Yudhishthira that the former cursed his 16000 wives, when he noticed their erotic emotion roused by the charms of his son Samba, that after his death dasyus would kidnap them and the story of a prior curse pronounced by sage Nārada on Apsarasas who proudly did not bow to him that they would have Nārāyana as their husband but that ultimately they would be kidnapped by robbers and become Veśyās (prostitutes). The long and short of this story is that they were advised to follow the profession in palaces and temples, that they should not love any male who has no wealth, but that they should have as their sole object wealth, whether the man who approached them was handsome or ugly. It is further stated that they should make gifts of cows, fields, gold to brāhmaṇas, should bathe with saumusadhā; water when on a Sunday there is Hasta, Pusya or Punarvasu nakṣatra and offer worship to Kāmadeva from the feet to the head, that they should worship Cupid as Viṣnu, honour a brāhmaṇa learned in the Veda with gift of a prasthā of husked rice grains and render their person to him on Sunday as above for a year and in the 13th month make a gift of bedstead, gold chain and an image of Kāmadeva, this is the vratas for all Viṣyās, this is vāravrata; Ananga (god of love) is devatā. KKV (27–31) has this vratas and calls it Veṣyādityavārānangadāna-vrata.

Vaiṣṇavacaturdāsi—(1) K. śu. 14 is called Vaišnuntha; if worship of Viṣṇu is to be done it should take place at night; NS 206; (2) on K. śu. 14 in the cyclic year Hemalamba at the time of Arunodaya and on Brāhma muhūrtā Lord Viṣṇeśvara himself is said to have bathed in Manikarnikā at Banaras, performed Pāşupatavrata and together with Uma worshipped Viṣṇeśvara and established Viṣṇeśvara; NS 206, SmK 388–389, PC 246–247.
Vaitarani-vrata—Marg. kr 11th tithi is called Vaitaran; one should undertake nyayas (restrictions) for this vrata on that tithi, at night he should worship a dark cow from its front foot to its tail; apply sandalwood paste to its body, wash its feet and horns with water scented with sandalwood paste and worship its limbs with Paurāṇika mantras; since one crosses the Vaitaran river of the nether world by means of a cow, so this ākāśāṃ on which cow is honoured is so called; this vrata is for one year in three periods of four months, in which naivedya of boiled rice, of cooked barley and of payasa is offered respectively in 4 months from Marg, in four months from Cai and in 4 months from Śr., one third of each naivedya is to be given to the cow, to the priest and to the performer, at end of one year gift of bedstead and a golden cow to the priest and one drahi of iron; HV I. 1110-1112 (from Bhav. U.), Vrātaka 230b-231b (notes that it is well-known in Gūjara-deśa). Pad. (VI. 68. 28 ff) describes this but says that Marg. kr. 12th is Vaitarani.

Vaiśāya-vrata—on every 4th tithi practise nakta for a year; at end of year donate an elephant; tithirāta; Ganesa deity; leads to Śivaloka; Mat. 101. 61 quoted (with variations) by KK 448 and HV I. 532 (from Pad).

Vaiśākha-kṛtya—Vide HV II. 748-750, KR 145-179, VKK 240-259, KT 423-430, NS 90-97, SmK 108-117, GK 15-23. Some of the vratas in Vaiśākha, such as Aksayakṛtya have been separately mentioned. Other small matters are briefly dealt with here. In this month morning bath, particularly in holy rivers, is specially commended along with baths when the Sun is in Tula (Balance) or Makara (Capricorn). Vide RM (ABORI vol. 36 p 331 'Tulsamakara' &o), KR 149 (quoting 'Tulasamakaramesacca prātabhūnam vidhyate'), KV 423-424, SmK 106, 108. The prātabhūnam may be begun on Caitra Full Moon or on the ākāśāṃ or Full Moon of Vaiśākha (NS 90); for mahīmya of Vaiśākha-nāma, vide Pad. IV. 95. 41-70 saying that early morning bath in Vai. is equal to Āvamedha; on śu 7 the worship of the Ganges, as it was let off on this tithi from his right ear by Jahnun who drank it up in anger (KKN 387, Pad. IV. 95 41-42, NS 95, SmK 112); on Vai. śu. 7 Buddha was born and his image should be worshipped for three days from that tithi, especially when it has Pusya
nakṣatra (KKN 388, KR 160). On 1st worship of Durgā called Aparañjita after bathing image with water containing camphor and Jatamāti and the performer himself should bathe with the juice of mangoes (NA 56, SmK 113); on Vaiṣṇavaṁśa, white and dark sesame were produced by Brahmā, therefore one should bathe with water mixed with them, offer in fire sesame, donate sesame and madhu (honey) and vessels full of sesame (KKN 388, HV II. 167–171, KR 163–164, SmK 115–116, NS 97); vide V. Dh. 90. 10 for a similar provision. The Vaiśākha-pūja of Buddha was started in Ceylon under Duttha-gamani (about 100–77 B.C.); vide 'Buddhism in Ceylon' by Walpola Rāhula (Colombo; 1956) p. 80.

Vaiśānava-vrata—(1) On 1st tiṭṭhi worship Agni and offer into fire ghee and all kinds of corn; Agni the lord of 1st should be drawn in the midst of a lotus; the main mantras would be 'Om Agnaye namah' in worship and 'om Agnaye svāha' (in homa) with grains anointed with ghee and then with a stream of ghee, fuel sticks &c.; HV I. 354–355 (from Bhav.); (2) to donate fuel sticks to a brāhmaṇa in the four seasons beginning from the rainy season and at end to donate ghṛṭa-dhenu is Vaiśānava-vrata destroying all sins; this is τινο-svārata; Mat. 10L 57 q by KKV 447, HV II. 360 (from Pad.).

Vaisnavavrata—In this a person takes an early morning bath every day for four months from Āsa; at end feeds a brahmāṇa and donates a cow and a jar of ghee; māśavṛata; Visnu deity; HV II. 818 (from Pad.).

Vyasātīpātavrata—Vyasātīpāta is one of the 27 Yogas (Visambha, Priti &c.) enumerated in Bhujabala p. 37 verses 136–138. It is variously defined. Vide H. of Dh II. p. 352 note 2010 for one definition and VKK 242 for another. More will be said under Kāla.

For Vyasātīpātavratas, vide HV II. 708–717, Vratārka folios 391a–395a On Vyasātīpāta day one should bathe with paničagavya in a great river; a golden figure of Vyasātīpāta with 18 arms should be placed on a golden lotus and should be worshipped with gandha &c; fast on that day; one year, on the 13th Vyasātīpāta udyāpana; hundred śhūtis of ghee, milk and sesame with fuel sticks of trees that exude milky juice with the words 'Vyasātīpāta svāha'. Vyasātīpāta is said to be the son of the Sun and Moon Vide I. A. vol. 23 p. 117
No 27 Inscription dated *sula 1199 (1277 A.D.),* where there is a mention of 'Vyatipata-punya' (language is Canarese).

Vide I. A. 20 pp 292-293 for several meanings of Vyatipata.

**Vyāgapūjā**—on Ās pūrnimā; particularly by ascetics (sannyā-śīns); SmK 144-145, PC 284. In Tamil country it is done on Jy su 15 (Mithuna)

**Vyāharītra**—beginning from Cai su 1st, one should, after a bath outside the house (in a river &c.), respectively drink and observe on the seven days cow's urine, cow's dung, milk, curds, clarified butter, water with kūṣas dipped therein and fast; every day home of sesame to the accompaniment of the Mahāvyāhṛtis (bhūh, bhuvah, svāh, mahah, janah, tapah, satya); every month this be done for a year; at end donate daksīma, unused garment, gold, bell-metal vessel, milk cow; the performer becomes an emperor; VI. Dh. III. 162 1-7. For Vyāharīs and Mahāvyāhṛtis, vide H. of Dh. vol. II. 301 note 713.

**Vyomacarita**—the sky should be made with white sandalwood paste of the length of thumb joint and placed before the Sun; worship of the Sun with Karavīra flowers, to the east, south, west and north of the figure of sky apply saffron, auru, white sandalwood and catuḥsama respectively and red sandalwood in the middle; the mantra is 'Khakholkāya namah'; Sun deity, HV II. 904-5 (from Bhav.)

**Vyomagaṣṭi**—worship of the Sun in the sky (and not of an image) and also of the sky (vyoma), offering to the Sun of ghee and honey contained in a vessel of the capacity of a prastha, one prastha of sesame and three prasthas of rice grains; worship of the Sun in the evening of the tithi, reaches Suryaloka; HV I. 616-17 (from Bhav).

**Vratarāyapātrāvata**—on su 3rd tithi draw on two pieces of cloth figures of *Uma and Siva* with rocamā, camphor and indigo and worship them with necklaces of gold and jewels and utter two (Paurāṇika) mantras separately addressed to them; homa; this vrata leads to non-separation from husband, son, brother &c., particularly for woman; HV I. 484-85 (from Devīpūrāṇa)

**Vrataśasti**—Mat 101 and Pad. V 20. 43-144 set out 60 vrataas (almost in identical words) all of which find place in *KKV* pp 439-451.
Śaka adhvajamahotsava—Same as Indradhvajothānotsava above p 274. Vide VI Dh II 154-157 for detailed description. Sarasvatikarṇaḥbharana of Bhoja (on Poetics) V. 95 mentions Śākrārācā festival.

Śaka vara—(1) from Āśv. śu. 5; HV I. 1304; (2) on Āśv. pūrṇimā fast and worship Indra, his wife Śaci, Aīrāvana, Vajra (thunderbolt), Māhulīga (Mātali?) with gandha &c., for a year; at end donate gold; reaches Indra-loka; HV II. 237 (from Vi Dh. III. 196. 1-3); (3) one should eat food in the open; for a year; at end donate a cow; reaches Śakraloka; HV II. 366 (from Pad.).

Śāṅkara-nāyana-vrata—same as Visnu-Śāṅkara-vrata above p. 414, KKV 416-17, HV II. 693-94 (from Devipurāṇa).

Śāṅkara-kauṭra—on 8th falling on Sunday; worship of the Sun who is the right eye of Śāṅkara; in the half moon figure a circular spot be made by applying saffron and red sandalwood paste and in the circular spot place a ruby fixed in gold; this would be eye (Sun) of Śāṅkara; tīṭhivrata; Arka (Sun) as Śāṅkara’s eye is deity; KKV 271-72, HV I. 831-32 (from Kālikā). If no ruby available use gold.

Śāṅkara-cārya-jayantī—on Cāl śu. 5 in Southern India, but on Vaḷ. śu. 10 in Mahārāstra.

Śātābhisānāna—on Dhanisthā-nakṣatra fast for both performer and his priest; performer seated on Bhadrāsana was to be bathed with water from one hundred jars filled with conches and pearls and after bath, he, wearing unused garment, should worship Keśava, Varuna, Candra, Śatābhīṣak nakṣatra (the presiding deity of which is Varuna) with gandha &c.; donate to acārya liquids, cow, jar and gold and daksinā to other brāhmaṇas; he should wear a jewel surrounded by three coverings of śāmic and śālimāli (silk-cotton) leaves and tips of bamboo; all diseases vanish; nakṣatra-vrata; Visnu, Varuna deities; RV II. 653-54 (from Vi Dh.).

Śāt unāsana-vrata—worship Vāsudeva with saffron, white flowers, guggulu dhiṣpa, lamp fed with ghee, red garment; homa; nakṣatrawrata; this destroys enemies, HV II. 597 (from Vi Dh.).

Śāṃspradosavrata—on śu. 13th tithi if falling on Saturday in the months from K.; for one year; for progeny; worship of Śiva
and taking food after sunset; SmK 40–41, PC 225–226, Vrataśrī, folios 265a–269b.

Śamvārāvarta—on each Saturday in Śrāvana bathe an iron image of Saturn with pañcāmṛta, offer flowers, fruits &c, and recite the names of Saturn as ‘Konastha, Pingala, Babhru, Krṣṇa, Raundra, Antaka, Yama, Sauri (son of the Sun), Śanaiscara, Manda (reference to slow motion of Saturn); naivedya on the four Saturdays of Śrāvana are rice and māsa pulse boiled together, pāyasa, ambūli (gruel prepared with rice flour and butter-milk) and pūrī (wheat cake); SmK 555–56 (contains a stotra of Śanaiscara from Śkanda).

Śamvārā—on Saturday take an oil-bath and donate oil to a brāhmaṇa; worship Saturn with dark flowers; for one year; at end donate the iron image of Saturn placed in iron or clay jar filled with oil and accompanied with a pair of dark garments; the mantra for a brāhmaṇa performer is ‘śan no devirabhistaye’—Rg X. 9.4 and for others several Paurāṇika mantras in praise of Śani (called also Kona, probably from a Greek word); this averts all trouble caused by Saturn; HV II, 580–586 (from Bhav. U.), SmK 555.


Śambhūvatrā—person that burns in fire two thousand palas of ghee from buffalo milk for a year reaches the position of Nandi; samvatsaravrata; Śiva deity; HV II 366–67 (from Pad.).


Śāyādāna—gift of bedstead, This is required in several vratas as in Māsa-pāvasavrata, Śarkarā-saptami. Vide SmK 417–418.

Śarkarāsaptamī—on Cai. śu. 7th tithi morning bath with water mixed with white sesame; draw on an altar a lotus and pericarp with saffron and offer on it dhūpa and flowers with words ‘namah Savitre’, place a jar containing a gold piece covered with a plate containing sugar and offer worship with Paurāṇika mantra; drink pañcagavya and lie on the ground near the jar and recite inaudibly Saura hymn (Rg. I. 50); on 8th donate all the above materials and feed
brāhmaṇas with sugar, ghee and pāyassas and himself partakes of food without salt and oil; every month this procedure for a year; at year’s end donate a furnished bedstead with sugar and gold, a cow and a house (if possible) and a golden lotus made with one to 1000 mākas; when Śun drank amṛta some drops fell down from which sprang rice, mudga and sugarcane (from which sugar is produced); tithivrata; Śun deity; this vrata removes sorrow and confers sons, long life and health; Mat. 77. 1-17 q. in KKV 214-217, HV I. 642-43 (from Pad. V. 21. 263-279), KR 157-159 (from Mat.), Bhav. U. 49. 1-18 has almost the same verses as Mat.

śaka—(vegetable) is said to be of ten forms viz. roots, leaves, sprouts, blossom, fruits, stalks, corn that has germinated, bark, flower and mushroom; HV I 47, NS 105 (both quoting Kstraśvāmī on Amarakośa), VR 17.

Śakasaptamī—begin on K. 7th; every month for one year divided into three periods of four months; on 5th ekabhaktka, on 6th nakta and fast on 7th; offer to brāhmaṇas food with well spiced vegetables and should himself eat at night; tithivrata; Śun deity; in each period of four months different flowers (Agasti, fragrant flowers, Karavīra), unguents (saffron, white sandalwood, red sandalwood), dhūpas (Aparājitā, aguru, guggulu), naivedyas (pāyassas, jaggery cake, boiled rice-grains); dinner to brāhmaṇas at year’s end and listening to Purāṇas read by a reader; Bhav. I. 47. 47-72, q. by KKV 108-107, HV 760-763, KR 417-419.

Śānti-caturthī—4th tithi of M. 7th is called Śānti; fast on it and worship Ganeśa; tithivrata; Ganeśa; homa, naivedya of boiled rice full of ghee and jaggery and salt; bath, gifts, offerings made on this yield a thousand times more reward than ordinarily; HV I. 513-514 (from Bhav. I. 31. 6-10).

Śānti-pañcamī—on 5th tithi of Bh. draw with black and other powders figures of snakes and worship with gandha &c., and on 5th tithi of Āśv make figures of snakes with darbhas and worship them and also Indrāni; snakes are pleased with performer; the mantra is ‘Kurukulle hum phat svāhā’; KKV 95 (only the one on 5th of Āśv.), HV I. 563-64 (from Bhav. I. 37. 1-3 and I. 38. 1-5).

Śāntivrata—(1) on 3rd tithi prepare an altar and make a maṇḍala thereon with white rice grains and invoke
Narasimha and establish an image showing all the features of that avatāra and decked with numerous flowers of various kinds and bilva fruit and sesame &c., worship image with various upacāras, dance, songs and music; place in front of image a jar full of water and eight other jars in eight directions, elaborate procedure of homa with sesame, ghee &c. and also taraṇa and yajña. This vrata removes all distress, diseases and all sins; HV I. 465–471 (from Gar);

(2) begin on 5th of K. śu., give up sour things for a year and worship at night image of Hara sleeping on Śesā and with one foot on lap of Laksāmi; worship limbs from feet to head associating each limb with one of the eight nāgas (Ananta &c. mentioned on p. 124 above) and bathe nāgas (images) with milk; homa with sesame and milk, at end donate golden snake, cow, and gold, thus vrata makes for freedom from danger of snake bite; KV 96–97 and HV I. 556–557 (both quote from Var. 60 1–8).

Śāmbharāyānīvrata—a nakṣatraction; Aucyuta deity; for seven years, twelve nakṣatras viz. Kṛttika, Mrgāśīra, Pusya and so on give names to the twelve months of the year, viz. Kṛttika, Mārgaśīra, Pausa &c.; begin in K. and the naivedya for four months from K. is krāśa (Maratī Khancī), Samyāva in four months from Phā; and pāyasa in four months from Ās.; brāhmaṇas are to be fed with the same food that is offered as naivedya, a silver image of the brāhmaṇa woman Śāmbharāyāni (who was asked by Brhaspatī about Indra’s predecessors was to be established); Kṛṣṇa tells the story of this venerable woman; HV II. 659–665 from Bhav. U.)

Śukhrūtra—on 1st tithi in both pakṣas in each month subsist by ekabhakta way; for one year; at end donate a kapāla cow; reaches Vaishvānaloka; Agni 176 6–7, Vāk 29 (quotes same from Mat. 101. 92, which calls it Śivavrata as printed).

Śu Jaurā—m. in Mundakopanishad III. 2 10 and Vas Dī. 26. 12. Śāṅkarācārya explains that it consists of carrying fire on the head.

Śūtāvṛata—on 4th tithi a person should eat in ekabhakta way and donate once to a house owner and distribute among seven houses salt, coriander, pṛakā, marica, asafotida, dry ginger and turmeric with manahāśā; this confers prosperity, HV I. 531–32 (from Bhav. U.), KR 97–98.
śivalaśṭami—on 8th of Mārg. kr.; tithi vrata; Śiva deity; worship of Śivalinga on every 8th tithi for one year; every month different name of Śiva, different substance to be eaten up to K; reward—freedom from all sins. Bhav. U. 75. 1–30 g. by V P folios 141b–143a.

śivacatu daśatīt Saturday—on Mārg. śū. 13th (by amanta reckoning) observe ekabhaṅkta and pray to Śiva; fast on 14th; worship Śankara and Uma with white lotuses, gandha &c and from feet upwards; the same to be done on kr. 14th also and on all 14th tithis: from Mārg for 12 months the salutation to Śankara is under a different name; he has to drink in each month one of 12 substances viz. cow's urine, cow dung, milk, curds, ghee &c and also offer in each month different kinds of flowers, Mālāra, Mālāti &c; for a year or twelve years in K; at end of year he has to let loose a nila bull, donate a bedstead with a jar to a learned and well-conducted brahmana; reward same as that of a thousand Āsāmedhas and all, even grave, sins are destroyed; Mat 95 5–38, q. by KKV 370–374 and HV II. 58–61, KR 466–471, NS 226; for nilaurga vide H. of Dh. vol. IV. p. 540 note 1215.

śvanakāḷavrata—(1) observe nakta on kr. 8th and 14th; secures pleasures in this world and reaches Śivaloka; KKV 386, HV II. 398 (from Bhav ). (2) nakta on each parva for a year, and worship of Śiva for a year; KKV 386 For parvan, vide H. of Dh. vol. III. p 737 note 1425; (3) on 8th, 9th, 13th and 14th, performer takes only ekabhaṅkta, food being served on the ground; for a year; KKV 386–387.

śvanakṣatra-purusavrata—When there is Hasta nakṣatra on Phā śū., then this vrata may be resolved upon by one unable to fast; this is a nakṣatra vrata, Śiva deity; worship of limbs of Śiva from feet to head with different names of Śiva in connection with Hasta (on which vrata begins) and the other 26 nakṣatras; subsist by nakta method but without oil and salt and make gifts on each nakta day of a prasthika of rice grains with a vessel full of ghee; in pāramā donate golden images of Śiva and Uma and a bedstead with all appurtenances. HV II. 703–706 (from Vi. Dh.)

śivayogayulāśivarati vrata—on M. kr. 14th with Śivayoga; tithi vrata; Śiva deity; story of king who in a former life
was a merchant with thieving propensity; HV II. 87-92 (from Skanda).

Śīlaathavata—ekabhakta in Hemanta (Mārg, and P.) and M.; at end of M. make a chariot decked with variegated cloth and having four white bulls yoked; place in chariot a linga made with the flour of an ādhaka of rice; drive chariot at night on the public road and bring to a Śiva temple, jāgara with illuminations and theatricals; next morning dinner to Śiva devotees and to the blind, poor and distressed; this is ṛtuvarata; present the chariot to Śiva; HV II. 889-890 (from Vi Dh.)

Śīlavārūnata—Vide above under Mahāśivarūtri

Śīlalingavatata—apply white sandalwood paste to lingas, worship with white full-blown lotuses and bow to it, a small linga of the size of the thumb be placed in white lotus filaments near Daksinamūrti and worship it with bilva leaves, offer other upacāras of dhūpa &c; performer is freed from all sins and reaches Śivaloka; HV II. 887-889 (from Śiva-dharmottara).

Śīlawatata—(1) For four months from Ās. pūrṇimā give up paring of nails and egg-fruit; donate on K pūrṇimā a golden jar filled with ghee and honey, Mat 101 11-12 q. by KKV 440-441; (2) from Mārg. to K worship Śiva, offer before Śiva and donate in each month in order the following things made of flour, viz horse, elephant, chariot, herd of eleven bulls, a moon-lit (or camphor) house with slaves and slave girls and household gear, seven plates full of paddy, two hundred fruits and guggulu, a mandala with offerings consisting of various edibles and pictures, a vehicle made of flowers, guggulu dhūpa and pīne and bilva seeds and ghee and aguru burnt throughout Bh. month, vessel made of arka leaves filled with milk and ghee (for entire month of Āsv.), a vessel filled with sugarcane juice and covered with cloth, at end of year treat Śiva devotees to food and drink and donate gold and clothes, HV II. 819-821 (from Kalottara); (3) on 14th or 8th of both paksas or on pūrṇimā from month of P. to Mārg special worship to be offered viz. as novēda a pāstha of yāvaka, candid sugar with milk and ghee, an image of kapila cow made of barley flour of the height of one vətast with a bull and feed eleven brāhmaṇas, flour rhinoceros in M., ruddy goose in Pha.,
Siva image of flour in Cal., and so on different articles made of flour in the other months; one year; HV II 398-400 (from Kalottara); (4) on 8th and 14th of both paksas fast and worship of Siva in afternoon; japa and homa; honour gur; drink three cutukas (hollowed hand) of pañcagavya; the next day subsist on hamsya food; observe for whole of life; three male ancestors dwell in Sivaloka; HV II. 343 (from Kalottara); (5) begin on P and subsist by naktav way on wheat, rice and milk only; on 8th of both paksas fast and sleep on the ground and bathe Rudra with ghee and on pūrṇīma; this be carried on for a year up to Mārg. with different food in each month and different offering to Rudra, Lingapurāṇa 83 18-54; (6) from one ayana to another (i.e. for six months) give flowers and ghee; at end donate flowers and feed brahmāna with pāyasas and ghee and donate ghṛṭadhenu; confers wealth and health; KR 219 (from Agni); (7) give up paring of nails from Ās pūrṇīma to K. pūrṇīma and at end donate a jar of honey and ghee with gold, performer goes to Rudraloka, KR 219-220, VKK 292.

Śivamātsau pūjā—VR (pp. 57-61) gives the procedure of worship in all pūjās of Śiva.

Śivasaktimahotsava-vrata—a great festival when astami and navami tithis are mixed up may be held in honour of Śiva and Śakti or in Śivaksetra such as Kāśi or Śrīśaila; KN 197.

Śivacaturthī—Bh 4th tithi is called Śivā; bath, gifts, fast and japa on that day yield a hundredfold reward; tīthavrata; Ganeśa devīty; HV I 512-513 (from Bhav. I. 31. 1-5).

Śvopūsanavrata—on 8th and 14th tithis of both paksas, one should take no food and should worship Śiva; for one year; he reaps the same merit as the performer of sattra does; KKV 385-386, HV II. 397 (calls it Śalvapavāsavrata). For Sattra, vide H. of Dh. vol II. p. 1239.

Śvapavāsavrata—on Ās pūrṇīma worship of Śiva, giving sacred thread to Śiva and dinner to Śiva devotees, again on K. pūrṇīma worship Śiva, give to ascetics garments and daksinā; HV II. 843 (from Śivadharmottara).

Śtālavrata—on Śr. kr. 7th establish one jar and on it worship golden image of Śitalā and feed seven maidens eight or less
years old; confers freedom from widowhood, removal of poverty, happiness of sons &c.; Vrakirka folio 111-113, AK folios 438b-440b. Some perform it on Sr. Sr. 7. It is for women alone. The naivodya is food mixed with ghee and curds.

Śitalaśtami—on Cañ. kr 8th; worship of Śitalā (popularly deemed to be goddess of small-pox) for relief against smallpox; offer to Śitalā eight lamps fed with ghee day and night and sprinkle cow’s milk and cold water made fragrant with usīra (fragrant roots of a plant); donate an ass, broom, and winnowing basket separately; KT 462, AK folio 558a-561a; ass is the vāhāna of Śitalā, she is represented as naked, has a broom and jar in her hands and a winnowing basket on her head Vido Forbes Rasmala, vol II pp. 322-325 about Śitalādevī and A C. Sen’s ‘Bengali language and literature’ for Śitala-mangala (poems in honour of Śitalā) pp. 365-367.

Śitalāsaptami—on 7th of Sr. kr., VR 237-241.

Śilavātā—(1) same as Śivavrata (No 6); KKV 444-45 (quoting Mat. 101. 38-39; (2) on 3rd eat food not cooked on or in fire; (probably) for a year; Ṭathavrata; Śiva deity; at end donate cow; the performer is not born again, KKV 449 = HV I. 484 (from Pad.); Mat. 101. 70 calls it Śrēyavrata; Śilavrata, acc to Mat. 101. 38, is different.

Śīlāūpītavātā—worship for a month after Āgrahāyāni pūrṇimā (i.e. Mārg pūrṇimā) of Varāha (incarnation of Vishnu); batho the image of Varāha with ghee and offer ghee in Agni, make ghee as naivodya and donate ghūta; on P. pūrṇimā and two days prior to it observe fast and honour a brāhmaṇa with gift of a vessel full of ghee and gold, performer secures īla (character, moral conduct); VI. Dh. III 208. 1-5 q. by HV II. 786-787.

Śukravātā—When Friday and Jyesthā-nakṣatra coincide, one should observe naktas, when 7th such Friday is reached, one should place in a silver or bell-metal vessel golden image of Venus and worship it with white garments and sandalwood paste; place before image pūyasā and ghee and donate these and image with a prayer that Venus may remove all evil planetary influence and confer health and long life; vāravrata; Venus deity; HV II. 579-80 (from Bhav. U.); vide also Agni 195. 5.
Śuddhwānas—on last five days at the end of Śarad or on ekādaśī in the twelve months, tithivrata; Hari deity; when ocean was churned five cows rose; from them sprang five holy things, viz. cowdung, rocanā (yellow pigment), milk, urine, curds and ghee, from cowdung was produced bilva tree named ētvṛkṣa as Lakṣmi dwells on it; from gorocana arose all auspicious desires, guggulu from cow-urine, all strength in the world from cow’s milk, all auspicious things from curds, all splendour from ghee; therefore bathe Hari with milk, curds and ghee and worship with guggulu, lamps &c. and Agastī flowers; performer reaches Viṣṇuloka and even his pītras who might be in hell go to heaven; he should donate a cow and the gifts called jaladhenu, ghṛtadhenu, madhudbenu; he is freed from all sins; RV I. 1156-58 (from Vahnipurāṇa).

Śukladvādasī—same as Śubhadvādasī immediately below.

Śubhadvādasī—begin on 1st of Mārg. ā., observe ekabhakta from 1st to 9th tithi, on 10th after bath worship Keśava at mid-day; on 12th of both pāksas donate sesame and gold in four months from Mārg.; in 4 months from Oṣi. donate vessels full of groats and gold; similarly worship Govinda in Śrāvana and following three months; on 13th of K. he should prepare a golden model of the earth with seven pāṭilas and mountains and place it before (image of) Hari; worship Hari; jāgava; next morning donate to each of 21 brāhmanas a cow, a bull, a pair of garments, ring, golden wristlet and ear-ornament, a village (for a royal performer) and on kr. 12 a silver model of the earth and donate it; performer secures all prosperity and Viṣṇuloka; KKV 340–343, HV I. 1101–1103 (quoting about twentyone verses from Var. 55. 1–59).

Śubhasaptamī—on 7th of Āśv. ā., worship kapila cow and donate a prastha of sesame contained in a copper vessel and a golden bull with garments, flowers and jaggery with the words 'may Aryaman be pleased'; tithivrata, Aryaman deity; for a year do the same every month, Mat 80. 1–14 q. by KKV 221-223, HV I. 648–650 (from Pad. V. 21. 307-321); same verses in Bhav U 51. 1–14.

Śūlapradānam ati—fast on each amāvāsyā for a year; tithivrata; at year’s end offer to Śiva a pike made of flour and a golden or silver lotus and place it on one’s head and donate these; he should observe the rules of ahināśa, celibacy, sleeping on ground &c.; HV II, 252–53 (from Śivadharma).
Sauna-vratā—(1) worship of the mountain the performer desires, becomes happy; HV I 796 (from Vi. Dh ); (2) for seven days from Ca. śu. 1 worship every day the seven lalaparātatas viz Mahendra, Malaya, Sahya, Śuktimat, Rkṣa, Vindhya and Puriyātra; homa with yavas; subsist on barley food, for a year; at end donate twenty prasthas of yava; the performer king conquers enemies and rules over the earth, HV I 463-64 (quoting Vi Dh III. 161 1-7) For seven mountains, vide H. of Dh. vol. IV, p 560, note 1260.

Savanakṣatrarāta—begin when Hasta-naksatra occurs in Pha. śu.; subsist by nakta method but avoid oil and salt; worship Śiva associating each of his limbs from feet to head separately with the nakstras from Hasta in the form ‘Śivāyati ca Hastena pūdau sampūjayed-vibhoh’; donate on all nakta days a prastha of rice grains with a vessel of ghee; on pūranā donate images of Śiva and Umā, a bedstead fully furnished, a cow; nakṣatrarāta; Śiva deity; HV II 703-706 (from Vi. Dh ).

Sairamahāvratā—(1) Begin from P. 8th, subsist in nakta way throughout but on 8th of both pūlsas fast; worship Śiva thrice in the day, offer homa, sleep on ground; on P. pūrṇimā offer Mahāpūjā with ghee &c; offer dinner to eight brāhmaṇas and present a pair of cows and a kapila bull; in M. and the following months he is to subsist by nakta on different kinds of food in each month up to Mārg; māsavrata; HV II 843-848. (2) in K subsist by nakta way; at end of month offer oilcake with jaggery and ghee; fast on 8th and 14th, in the months from Mārg different objects connected with Śiva are to be presented to the image of Śiva; māsavrata, Śiva deity; HV II 848-853 (from Śivadharma).

Savopavāsa ṛatā—no food to be taken for a year, on 8th and 14th of both fortnights of a month; Śiva deity; HV II 397 (from Bhav.).

Śayavratā—sankalpa on Āśv. śu. 7, on 8th fast, on 9th eat flour and worship Durgā and give dinner to brāhmaṇas, this procedure to be followed for one year, tithivrata; Durgā deity; at end dinner to maidens and present them with clothes &c and pray ‘may Devi be pleased with me’, one without learning becomes learned, a timid person becomes valorous, one that had lost a kingdom regains it. Var. 64. 1-6 q. by KKV 273, HV I 957-58, KR 364-365.
List of vratas

**Śyāmānāhotsava**—vide p. 317 above under ‘Drākṣa—bhaksana’; HV II. 915 (from Adityapurāṇa), KR 303–304.

**Śyenagiśanavidhi**—on 4th, 8th, 9th, or 14th of K. śu.; for women; in Kṛta age women gave a morsel to a hawk with the request to carry it to Devi; but now no such thing is done but women take food before their husbands on one of these days and husbands dine afterwards; HV II. 641–49 (from Adityapurāṇa).

**Srāddhavārata**—apply sandalwood paste to Śiva image in the presence of Keśava image and donate jāladhenu and ghrta-dhenu; performer is freed from all sins and goes to Śivaloka; samsatasharavrata; Śiva deity; HV II. 863 (from Pad).

**Srāvanadvādiś**—(1) in Bh. śu. 12 with śrāvana-naksatra; fast on 11th; donate on 13th an earthen vessel full of boiled rice and curds washed clean with water from the confluence (of Ganga and Yamunā); KKV 348 (from Va.); (2) fast on dvādaśī with śrāvana-naksatra and worship of Janārdana; it is in its reward equal to twelve dvādaśīs; if śrāvana-dvādaśī falls on Wednesday, it is regarded as extremely great; tīthivrata; Visnu deity; HV I. 1162–1171 (from Vi Dh I 161.1–8); Agni devotes fifteen verses to it. Most digests deal with it at length; vide HK 289–298, KV 459–464, NS 137–140, SmK 240–249 (elaborate procedure). Vide Pad. VI. 70 for this, its māhātmya and story. Vide Gar I chap. 136 also for this vratā.


There are several important vratas in Śrāvana such as Nāgapañcami, Aśūnyaśayanavrata, Kṛṣṇaśayanamāstami, which have already been described or have been included separately in this list. A few small matters are briefly mentioned here. A notion prevailed that all rivers except those that fall directly into the sea are ratasālam; (‘muddy’ or with a pun ‘in monthly course’) when the Sun is in the middle of the signs of Cancer and Lion and therefore one was not to bathe in them for holiness and that streams that are not 1008 dhanus in length are not to be called ‘nadis’ (rivers) but they are merely holes or canals (gartā) Vide Gobhīlasūrti I. 141–142 (Masadvayam Śrāvanadi &c.), NS 109–110; vide H. of Dh. vol. IV. 590 note 1337 for the length of dhanus (as 4 hastas). In Śṛ, the several deities had on different
tithis the *paustroropanavrata* (for which vide pp 339-340 above); on Mondays in Śr. one should either fast or take only one meal at night (ŚmK 139); on 9th of both fortnights worship Durgā under the name of Kaumāri (KR 244, ŚmK 300); on Śr. kr 1 all Vaidika brahmanas have to engage in japa of Gāyatītri for 1008 times in Tamil lands as their almanac shows Strāvana amāvāsyā is called kusotpānī as kuśas are gathered then (KR 316, ŚmK 252). On this amāvāsyā childless women or women whose children die in infancy perform a vrata for getting a child as they observe fast, establish eight kalaśas (yars) for images of Brahmā and other Mother Goddesses

**Śrīnāmākāra**—on 8th and 14th of Mārg. šu., after bath at mid-day performer should invite several maids or one maiden (if he be poor) or chaste brāhmaṇa saṅgītra women and one learned an well-conducted brāhmaṇa, wash the latter’s feet and give anghya and honour with gandha &c. and a sumptuous dinner, he should place twelve water vessels covered with threads and garlands before the maids and should place one vessel on his own head and contemplate on Keśava and pray that he may be freed from all his debts to pātras, gods and men; the women should reply ‘so be it’, tithivrata; deities are goddesses called Strāvanāyaḥ who report to Brahmā whatever good or evil a man utters, HV II 134–139 (from Bhav. U.).

**Śrīpañcamī**—(1) on 5th of Mārg Šu. one should make a golden, silver, copper, wooden or clay image of Laksmī or draw her figure on a piece of cloth and worship it with flowers and offer worship to the limbs from feet to head, chaste married women should be honoured with saffron and flowers and dinner and salutations; donate a prastha of rice grains with a vessel full of ghee with the words ‘may Laksmī be pleased with me’, this should be carried on for a year taking a different name of Laksmī in each month, at end worship Laksmī image in a mandapa and donate it and a cow and pray to Śrī to give him success, result—prosperity for 31 generations, HV I. 537–543 (from Bhav. U. chap 37 1–58 with some variations), (2) Another vrata for success to be begun on Šu. 5th with Strāvanā-naksatra or with Uttarāphalguni and Monday, on 6th ekabhākta, next day worship of bilva tree, under which eight kalaśas to be arranged in eight directions, holy
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water, ratnas, dūrva, white lotuses &c. should be cast in those kalaśas; Lakṣmī to be worshipped and prayed to; invoke Nārāyaṇa in the middle kalaśa and worship Nārāyaṇa image; for one year or as long as success is not effected, HV I. 546–553 (from Gar.); (3) on M. śu. 5, worship Lakṣmī in jar full of water or on Śalagāma stone since she came to this world at Viṣṇu's command on that day, Bhuṣabala-nibandha (p. 363 Ms) says that worship was with kunda flowers; KT 457, 458; PC 93 says Lakṣmī was to be worshipped on M. śu. 5, while SmK 479 provides that Kāma and Rāti (Cupid's wife) were to be worshipped and a great festival (called Vasantaotsavā) was to be held, (4) on Cai. śu. 5 Lakṣmī was to be worshipped; the performer throughout his life is endowed with prosperity; NM p. 63 verses 766–768, SmK 92.

Śrūṭa-prāptvāta—(1) HV I. 575 (quoting one verse from Vi. Dh.) says he who worships Lakṣmī (image) placed in a lotus with flowers reaps the reward of a yājña; (2) begin on the 1st tithi after Vaḷī. pūrṇimā, worship of Nārāyaṇa and Lakṣmī every day for a month with flowers, fruits &c.; homa with whole rice grains and bilva (fruit); feed brāhmaṇas with milk and its products; fast for three days in Jyestha; donate gold and two garments; HV II. 751 (quoting Vi. Dh. III. 211. 1–5).

Śrūtvā-na-vāma—on Bh. śu. 9 worship bilva tree seven times when the Sun has just risen with sesame, food made with flour, wheat and flowers &c., pray to the tree and bow to it; performer to eat that day on bare ground food not cooked by fire (such as curds, fruits &c.) without oil and salt; tithivrata; Bilva as the residence of Lakṣmī is deity; result is freedom from pain and obtaining of wealth; HV I. 867–888 (quoting Bhav. U. 60 1–10).

Śrūtra—(1) by worshipping Lakṣmī on Cai. śu. 5th tithi only once one obtains all results that could be obtained in a year; HV I. 575 (one verse from Vi. Dh.), (2) on Cai. śu 3rd tithi subsist on boiled rice and ghee and sleep on the ground that night; on 4th bathe outside the house (in a river &c.); on 5th worship of Lakṣmī on lotus whether natural or artificial and with lamp fed with ghee; homa in fire with Śrītākṣa of lotus and its petals and bilva leaves; dinner to brāhmaṇas with plenty of milk and ghee; eat havya food.

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for a year; secures strength, beauty and health; RV II, 466-468 (from Vi. Dh. III, 154.1-15)

\textit{Sat-tiśa-dūḍasi}—on Phā kr. 12th when there is Śravana- naksatra worship gods with sesame, perform homa with sesame, light lamps with sesame oil in temples, donate sesame, offer water mixed with sesame to pītās and eat sesame. Vīṣṇu is said to have observed fast on this tīthi and offered sesame and pūṇḍas to his ancestors, KR 519.

\textit{Śat-tii}—one who fasts on 11th of M ṣū when the Moon is in Mrgasiras naksatra and performs on 12th the six actions relating to sesame becomes free from sins; VKK 505, TT 113-114, GK 151 The six actions are rubbing sesame on body, bath in water with sesame, homa with sesame, gift of sesame, offering to pītās water mixed with sesame and eating sesame, compare KR 519.

\textit{Śadakāṇa-mantīra}—Mahāvṛti mantīra has six letters (RV II, 521); another is 'Khakholkāya namah' KKv 9.

\textit{Samaṇa ṭvātra}—Begin worship of six seasons on ṣū. 6 of Čai., Rtvṛata; seasons dates. the six ēritis are to be honoured respectively with fruits and flowers, astringent things (in Grīsma), sweet ones in (rains), food and salt in Śrād, bitter and sour (in Hemanta), pungent things in (Śisira); on each ṣū. 6th he fasts or subsists by nakta way and omits five rases (taking only one appropriate to that season); for one year; RV II, 858-859 (from Vi Dh. III, 156.1-7)

\textit{Sastur̥tatas}—Sixty vrātas occur in Mat 101.1-88 (q by KKv 439-451) All these are said to have been narrated by Rūdra to his spouse

\textit{Śasthīdevi}—BRV II (chap 43 3-72) says that Sasthi, Mangala-candi and Manasū are portions of Prakriti, that Sasthi is the presiding goddess over children, that she is called Devasena among Mātrā, she is wife of Skanda, protects children and gives them long life and narrates a story about worship of that goddess on the 6th day after birth in the lying-in chamber. On the worship of Śātāki—sasthi, vide KT 471-475, where Bhoja in quoted on p 473

\textit{Sastuvara}—(1) fast on 5th tithi; worship of the Sun on 6th or 7th; performer gets the same fruit as Aśvamedha; RV I, 627 (from Brah); (2) on 6th tithi of ṣū. when it falls on Tuesday; perform vrātas on different months; reaps inexhaustible merit; RV I, 627-628 (from Vi Dh.)

When the sixth is mixed up with 5th or 7th the general rule is that in the case of vratus and fasts sixth mixed with the 7th is to be chosen except in the case of Skandasasthi where sixth mixed with 5th is to be preferred (KN 190, NA 48, SM 42, PC 100-101), the sixth tithi is dear to Kārtikṣeya (or Skanda) who was born on it and became the commander-in-chief of the gods on it; Bhav. I. 99. 1-13, HK 622 (quoting Brah.), KKN 382-383.

One or two special matters may be noted. Skanda is the lord of 6th tithi and is to be worshipped on every 6th tithi with fragrant flowers, lamps, garments, crows as toys, bell, chowlies and mirror. Kārtikṣeya is specially to be always worshipped by kings with campaka flowers and no other god (KR 276); 6th of Marg 6u is called Mahāsasthi (HK 623-624). Vide Nār I. 45. 1-51 for Sasthiuvratas in the twelve months of the year.

Samvatsraratras—begin on 5th of Cal. 6u. in the year called Samvatsara and go on for five days. Agni, the Sun, Soma, Prajapati and Mahēśvara are identified with the five years of a Yuga viz. Samvatsara, Parivatsara, Īstāpurā (Īdāvatsara? ), Anuvatsara and Udvatsara; they should be established in a mandala each in order with blue, white, red, white-yellow and dark flowers; worship and homa with sesame, rice, barley, ghee, white mustard respectively; for five days nakta; at end donate five suvarnas, this is a pāncamurtīvrata; HV II 419-420 (from Vi Dh.). The names of the five years that constitute a yuga are variously named in vedic literature; vide Atharva VI 55 8, Tai S V, 5. 7. 2-3, Tai Br. I 4. 10. 1.

Samvatsararathras—Vi. Dh I. 82. 8-20 (gives the names of the sixty years, Prabhava, Vibhava &c.), KKV 435-451, HV II. 862-867.

Samvatsararathrambhāvīdhī—HV I. 360-365. Vide above under Caitra-pratipad pp. 82-84.

Sankastacaturthi—on Śrkr. 4th on moonrise (i.e. about eight ghatikas after sunset) worship Ganeśa image, establish a
Jar, 16 upacāras to be offered, modakas (1008, 108, 28 or 8) to be prepared, fast the whole day or no food to be taken till moon-rise, for life or 21 years or one year; gift to acārya, dinner to 21 brāhmaṇas, SmK 171–177, VR 130–137, VRD 68, D S 74, the vrata may be observed throughout life or for 21 years; it is narrated that even Śiva did it when he wanted to vanquish demon Tāraka.

Sāṅkṣetakāra–ganapatyavatā—on M kr. 4; tīthivarāta at moonrise; Ganesa deity; VR (176–188) sets out a very elaborate procedure, in which Rg X 63 3, IV. 50, 6, the Purusasūkta (Rg X 90), Nār and numerous Paurāṇika mantras are relied upon and 16 upacāras offered, Ganesa is worshipped with 81 names and the same number of dūta tendris, leaves of plants (such as Bhrngavīya, bīka, badari, dhattūra, śāmi and flowers (red), there is also worship with 108 names of Ganapatī; at end five modakas to be offered to the priest and daksinā; it is said that Vyāsa narrated this vrata to Yudhīsthira. Sāṅkṣetaka appears to mean distress or calamity. 'Kastā' means 'kāśa' and the prefixing of 'sam' makes it a little more emphatic.


Sāṅkrāntavānuma—Vide under Sāṅkrānti above pp. 211–12 for bath on a sāṅkrānti and HV II 728–730 (from Devipurāṇa for results of bathing on the twelve sāṅkrāntis with certain substances put in water for bath.

Sāṅghītakā–vratā—to be begun on K śu. 1st, ekabhakta on that day, fast on 2nd tithi and also on 3rd; pārānā on 4th, tīthivarāta, Śiva deity; worship in this way for 7½ months if performed only in each bright half, or 3½ months if in both pākṣas which make up 7, two golden images of a male and female to be placed on bedstead and bathed with paticīmṛta &c., jāgara, sleeping on ground, gift of images to acārya; the woman performer never suffers separation from husband or son. Pārvatī secured Śiva as husband by this vrata, HV II 370–375 (from Var.).

Sāṅkulaṭāpaṇīvata—begin on Mārg. śu. 1st; worship of Viṣṇu with three flowers of three different colours, three unguments; offering of trīmadhūra, three lamps, homa with yava and
sesame; donate three metals (gold, silver, copper); VI. Dh III. 201. 1–5.

**Satya-nārāyanavrata**—very popular in Bengal and Maharashtra: described in Bhavisya (Pratisargaparva) chap. 24–29; M. M. Hara Prasad Shastri in cat. of ms in the Asiatic Society’s Library, Calcutta, vol. V. preface p. LXV says that the worship of Satyanārayana (ms. No. 3370) has a Mahomedan origin. It was originally (and even now in many places) called ‘Satyapirer pūja’. It occurs in the Revā-khanda of the Skandapurāṇa (Vangavāsi ed.) but does not occur in the Venk. Press edition. Vide also JBORS vol. XVI, at p. 328 where the same scholar says that the Mahomedan custom of offering ‘Sirni’ to Satyapir was adopted by Bengal Hindus as worship of Satyanārayana. This is a vṛata very popular among lower middle-class people and women. Vide I. A. vol. 3 pp. 83–85 for stories current in Bengal about this vṛata. It is said that Nārada was told about this vṛata by Viṣṇu himself. On any day a man worships Satyanārayana and offers naivedya of 1½ quantity (such as 1½ šer or maul of plantains, ghee, milk and wheat flour (or rice flour), jaggery or sugar; all these to be mixed up for naivedya; performer should listen to the stories and partake of the prasāda; yāgara with songs, music, dance; then people go to their houses; this yields all desired objects; stories about a brahmaṇa who performed this vṛata every month, of a vendor of wood, of a trader named Śādhu with a ship full of merchandise and costly things and his daughter Kalāvati. In these stories Satyanārayana is represented as very jealous and vindictive. The stories are said to have been taken from Skandapurāṇa, Revā-khanda.

**Sadāvarat**—otherwise called ‘annadānamāhātmya’. HV II. 469–475 quoting Bhav. U. wherein Kṛṣṇa narrates to Yudhisthira the importance of giving food to others and refers to the words of Rāma to Laksmana that they suffered exile in a forest because of not feeding brahmaṇas, that king Śveta suffered pangs of hunger even when in heaven and was told by Brahmā that his plight was due to his not having fed hungry persons. The word literally means ‘vṛata (i.e. giving food) always’. In modern times it is often pronounced and written as ‘Sadāvarta’ or ‘Sadābarta’ or ‘Sadāvarat’, vide Mv art. v. Nenba I. L. R. 17. Bom. 361 for a bequest of rents for establishing a ‘sadāvarat’. HV II.
471 quotes a verse saying that 'food is the very life of beings, it is their vigour, strength and happiness and therefore the donor of food is declared to be the giver of everything'. The importance of giving food is stressed in the *brhadaranyaka* "atithidevo bhava" in *Taittiriya* Up. I 11. 2; vide also Atharva IX 6 ff and *Kathopanishad* I. 1. 7.

*Santānādara*—tithivrata; he gives his or another’s daughter in marriage on K. Full Moon, observes a fast on the confluence of rivers, reaches a happy goal. *HV* II. 233 (from Bhav. U.).

*Santānāstami*—on Cai kr. 8; tithivrata; Kṛṣṇa and Devaki to be worshipped; fast; for a year; at end of each period of four months on kr. 8 bathe image of Kṛṣṇa with ghee and donate ghee; *HV* I. 846–47 (quoting ten verses out of VI. Dh. III. 217. 1–11)

*Sandhyā* (twilight)—is the period of three ghatikās (72 minutes) before sunrise and after sunset and it was provided that one should not engage in four actions in that period, viz eating, sexual intercourse, sleep, Vedic study; *HK* 694–97, PC 46; Utpala on Brhay-jātaka VII 1 quotes Varāha that it is the time after half the sun’s disc has gone down till appearance of stars and morning twilight is from the east having light till half the sun’s disc appears.

*Saptadvipavāra*—begin on Cai. īu. 1st and worship for seven days in order the seven dīpas (continents); viz. Jambū, Śāka (of the Śakas), Kuśa, Kuṇḍa, Śāmali, Gomeda and Puskara; *homa* with ghee and donate seven dānayas; observe naktā and sleep on the ground; one year; donate a figure of dīpas made of silver; goes to heaven till end of Kalpa; *V* I. Dh. III. 159. 1–7.

*Saptami-nīyama*—If 7th is mixed with 6th and 8th tithis a vīrata for 7th tithi is to be performed on that day where 7th is mixed with 6th, but if for any reason 7th mixed with 6th cannot be accepted, the 7th mixed with 8th may be accepted, *KN* 192–194, *TT* 35–36, *PC* 103–104.

*Saptamīlokāmāla*—worship seven lokas on 7th tithi; one would secure great intellect and unequaled position. *HV* I. 792 (one verse from *V* I. Dh.)

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Saptamisapana—Mat. (68 1–42) describes this at length; HV (I. 763–768) quotes from Bhav. U. almost the same verses as those in Mat. It is said to be an antidote against disease, ill-luck or distress or the death of infants. It should be performed in the 7th month after a child is born to a woman who lost an infant child or on a 7th tithi in Su, but tithi of the birth should be avoided; offer to the Sun and Rudra and the Mātris specially oblations of rice with milk, repeat hymn to the Sun (Rg. I. 50) and offer homa to Rudra with Rg I. 43; the fuel sticks are to be of arka and palāsa and 108 shűtis of yava, dark sesame, and ghee; four jars in four corner directions and a fifth in their midst; and various things (five 31nas, sarvasadhik, clay from several places named) were to be cast in all jars; seven married women should sprinkle water over the woman whose child died and invoke the Sun, Moon and the gods to save the child that is born; golden image of Yama to be donated to an Atri (priest). worship of the Sun and the kapila cow; performer to eat remnants of food offered to gods.

Saptamīrth—31as—Vide VI. Dh. III. 157–166.

Saptārśi—31as—(1) worship of seven sages makes one reach them and confers sagehood; HV I. 791 (from Vi. Dh.); (2) begin from Caš. śu, and for 7 days thereafter worship each of the seven sages viz. Marici, Atri, Angiras, Pulastya, Pulaha, Kratu and Vasistha, with fruits, flowers and cow’s milk, subsist in nakta way on those days; homa with sesame and with Mahāvyāhrtis, for one year; at end donate a black deer hide to an Agnīhotrin; performer secures the way to mokṣa; HV II. 508 (from Vi. Dh. III. 165. 1–7)

Saptāūra—31as—of the seven week-days); KKV 25–27, HV II. 520–522, KR 593–604.


Saptasaṃpiṇīkalpa—to be undertaken on a Sunday in bright half after the Sun starts on his (apparent) northward passage and on a nakṣatra with male name; he should observe celibacy and subsist in nakta way on all the seven saptamīs
called Arkasamputa, Marica, Nimba, Phala, Anodana, Vijaya, Kāmiki; observe ekabhaka on 5th and avoid sexual intercourse on 6th and give up honey and meat on that tithi; after writing the seven names on leaves he should cast them in an unused jar and should ask a child (who does not know the meanings of the seven names) to take out one and he observes that particular 7th accordingly; for a year; performer gets all his desired objects and reaches Śūryaloka, KKV 189-191, HV I 687-689 quoting verses (from Bhav I. 208 2-32) Male nakṣatras have been stated above

Saptasāgara-vrata or saptasamudra-vrata—begin from Cañ 1st; worship Suprabhā, Kāñcanakā, Viśālā, Mānasodbhāvā, Meghānādā, Śuvēru and Vimalodakā for seven days in order; home in their names of curds add dinner full of curds to brāhmaṇas, and himself partake at night of boiled rice and ghee; for a year, donate seven garments to a brāhmaṇa at a holy place, this is also called Sārasvatavrata; HV II. 507 (from Vi. Dh.) The above seven appear to be the names or branches of river Sārasvatī and therefore Sārasvatī appears to be the proper name and not 'Saptasāgara-vrata'. Vide Vi. Dh. III. 164 1-7 for these seven rivers and this vrata being called Sārasvatī

Saptasundara-vrata—worship of Pārvatī under seven names, viz. Kumudā, Mādhavī, Gaurī, Bhavānī, Pārvatī, Uma, Ambikā; dinner for seven days for seven maidens (about 8 years old); every day one of the 7 names to be used in the form 'may goddess Kumudā be pleased' and so on for six days; on the 7th all seven to be invoked and honoured with gandha &c and tāmbūla, vermillon and coconunt, after worship a mirror should be presented before each of the seven; this secures beauty, saubhāgya and destroys sins, HV II 886-87 (from Bhav. U.).

Samudra-vrata—begin from Cañ 1st, every day for seven days, worship with salt, milk, ghee, whey, wine mixed with water, sugarcane juice and sweet curds, performer to eat at night kauśya food; home with ghee, for a year; at end donate a milch cow; king becomes supreme on the whole earth; one secures also health, wealth and heaven. HV II. 464-65 (from Vi. Dh III. 160 1-7) The oceans are sometimes said to be seven, as in Vāyu 49.123, Kūrma I 45.4,
water, ratnas, dūrvaḥ, white lotuses &c. should be cast in those kalaśas; Lakṣmī to be worshipped and prayed to; invoke Nārāyana in the middle kalaśa and worship Nārāyana image for one year or as long as success is not effected, HV I. 546-552 (from Gar.); (3) on M. śu. 5, worship Lakṣmī in jar full of water or on Śālagrāma stone since she came to this world at Viṣṇu's command on that day; Bhujabala-nibandha (p. 363 Ms.) says that worship was with kunda flowers; KT 457, 458; PC 98 says Lakṣmī was to be worshipped on M śu 5, while ŚmK 479 provides that Kāma and Rati (Cupid's wife) were to be worshipped and a great festival (called Vasantotsava was to be held; (4) on Cai śu. 5 Lakṣmī was to be worshipped; the performer throughout his life is endowed with prosperity; NM p. 62 verses 766-768, ŚmK 92.

Śrīprāptivrata—(1) HV I. 575 (quoting one verse from Vi. Dh.) says he who worships Lakṣmī (image) placed in a lotus with flowers reaps the reward of a yajña; (2) begin on the 1st tithi after Vai. pūrṇimā; worship of Nārāyana and Lakṣmī every day for a month with flowers, fruits &c.; home with whole rice grains and bilva (fruit); feed brahmaṇas with milk and its products; fast for three days in Jyēṣṭha; donate gold and two garments; HV II. 751 (quoting Vi. Dh. III. 211. 1-5).

Śrīvarṣa-navami—on Bh. śu. 9 worship bilva tree seven times when the Sun has just risen with sesame, food made with flour, wheat and flowers &c.; pray to the tree and bow to it; performer to eat that day on bare ground food not cooked by fire (such as curds, fruits &c.) without oil and salt; tithivrata; Bilva as the residence of Lakṣmī is deity; result is freedom from pain and obtaining of wealth; HV I. 887-888 (quoting Bhav. U. 60 1-10).

Śrīvrata—(1) by worshipping Lakṣmī on Cai. śu. 5th tithi only once one obtains all results that could be obtained in a year; HV I. 575 (one verse from Vi. Dh.), (2) on Cai. śu. 3rd tithi subist on boiled rice and ghee and sleep on the ground that night, on 4th bathe outside the house (in a river &c.); on 5th worship of Lakṣmī on lotus whether natural or artificial and with lamp fed with ghee; home in fire with Śrīsūkta of lotus and its petals and bilva leaves; dinner to brahmaṇas with plenty of milk and ghee; eat hauṣṭa food;

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for a year; secures strength, beauty and health; HV II 466-468 (from Vi Dh. III. 154. 1-15.)

Śat-tīṣṭa-duḍāsī—on Phā. kr. 12th when there is Śravana-naksatras worship gods with sesame, perform homa with sesame, light lamps with sesame oil in temples, donate sesame, offer water mixed with sesame to pitrs and eat sesame; Visnu is said to have observed fast on this tithi and offered sesame and pindas to his ancestors, KR 519.

Śat-tīṣṭa—one who fasts on 11th of Mṣu when the Moon is in Mrgasiras naksatra and performs on 12th the six actions relating to sesame becomes free from sins, VKK 505, TT 113-114, GK 151. The six actions are rubbing sesame on body, bath in water with sesame, homa with sesame, gift of sesame, offering to pitrs water mixed with sesame and eating sesame; compare KR 519.

Saḍaksiṣa-maṇtra—Mahāśvetā mantra has six letters (HV II. 521); another is 'Khakholkāya namah' KKV 9.

Saṃmūrtvata—Begin worship of six seasons on 6th of Cau; Rtuvrata, seasons defines: the six rtus are to be honoured respectively with fruits and flowers, astrigent things (in Grisna), sweet ones in (rains), food and salt in Śraddha, bitter and sour (in Hemanta), pungent things in (Śāra); on each 6th he fasts or subsists by nakta way and omits five rasas (taking only one appropriate to that season); for one year; HV II 858-859 (from Vi. Dh. III. 156 1-7)

Saṅtvaratas—Sixty vratas occur in Mat 101. 1-83 (q by KKV 439-451). All these are said to have been narrated by Rudra to his spouse

Sasthidvō—BRV II (chap. 43 3-72) says that Sasthi, Mangalas-candi and Manasā are portions of Prakṛti, that Sasthi is the presiding goddess over children, that she is called Devasena among Mātras, she is wife of Skanda, protects children and gives them long life and narrates a story about worship of that goddess on the 6th day after birth in the lying-in chamber. On the worship of Śūtika-sasthi, vide KT 471-475, where Bhoga in quoted on p 473

Saṅtvarata—(1) fast on 5th tithi, worship of the Sun on 6th or 7th; performer gets the same fruit as Áśvamedha; HV I. 627 (from Brab.), (2) on 6th tithi of Su when it falls on Tuesday; perform vrata on different months, reaps inexhaustible merit, HV I. 627-628 (from Vi. Dh.)
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When the sixth is mixed up with 5th or 7th the general rule is that in the case of vratas and fasts sixth mixed with the 7th is to be chosen except in the case of Skandasasthi where sixth mixed with 5th is to be preferred (KN 190, NA 48, SM 42, PC 100-101); the sixth tithi is dear to Kartikeya (or Skanda) who was born on it and became the commander-in-chief of the gods on it; Bhav. I 39.1-13, HK 622 (quoting Brah.), KKN 382-383.

One or two special matters may be noted. Skanda is the lord of 6th tithi and is to be worshipped on every 6th tithi with fragrant flowers, lamps, garments, crows as toys, bell, clouries and mirror, Kartikeya is specially to be always worshipped by kings with campaka flowers and no other god (KR 276), 6th of Mārg. śū. is called Mahāsasthi (HK 623-624). Vide Nār I. 45. 1-51 for Sasthivrata in the twelve months of the year.

Samvatsaravrata—begin on 5th of Cā. śū. in the year called Samvatsara and go on for five days. Agni, the Sun, Soma, Prajāpati and Maheśvara are identified with the five years of a Yuga viz. Samvatsara, Parivatsara, Istāpūrta (Idavatsara?), Anuvatsara and Udvatsara; they should be established in a mandala each in order with blue, white, red, white-yellow and dark flowers; worship and homa with sesame, rice, barley, ghee, white mustard respectively; for five days naktā, at end donate five suvnaras, this is a pañcamūrthravrata; HV II. 419-420 (from Vi. Dh.). The names of the five years that constitute a yuga are variously named in vedic literature; vide Atharva VI. 55.8, Tai. S V. 5. 7. 2-3, Tai. Br. I. 4. 10. 1.

Sātmāsvatras—Vi. Dh. I. 82. 8-20 (gives the names of the sixty years, Prabhava, Vīthava &c ), KKV 435-451, HV II. 862-867.

Sātmāsvatra-rambhavidhi—HV I. 360-365. Vide above under Caiṭra-pratipad pp. 82-84.

Sankastacatūraḥ—on Śr. kr. 4th on moonrise (i.e. about eight ghatikās after sunset) worship Ganeṣa image, establish a
jar, 16 upacāras to be offered, modakas (1008, 108, 28 or 8) to be prepared; fast the whole day or no food to be taken till moon-rise, for life or 21 years or one year, gift to Śaṅkara, dinner to 21 brahmanas, SmK 171-177, VR 180-187, VKD 68, D. S 74, the vrata may be observed throughout life or for 21 years, it is narrated that even Śiva did it when he wanted to vanquish demon Tāraka

Śrīkasthara-ganapatīvrata—on M. kr 4, tithivrata at moonrise; Ganesa deity, VR (176-183) sets out a very elaborate procedure, in which Rg. X. 63. 3, IV. 50 6, the Purusasūkta (Rg. X. 90), Nār. and numerous Paurāṇika mantras are relied upon and 16 upacāras offered. Ganesa is worshipped with 21 names and the same number of dūrūḍa tendrils, leaves of plants (such as Bhrngarāya, 'bīva, badari, dhatūra, śāmi and flowers (red), there is also worship with 108 names of Ganapati; at end five modakas to be offered to the priest and daksīna, it is said that Vyāsa narrated this vrata to Yudhisthira. Sankasta appears to mean distress or calamity. 'Kasta' means 'klesa' and the prefixing of 'sam' makes it a little more emphatic.


Sankrāntivas—Vide under Sankrānti above pp. 211-12 for bath on a sankrānti and HV II. 728-730 (from Devipurīna for results of bathing on the twelve sankrāntis with certain substances put in water for bath.

Sanghātaka-vrata—to be begun on K. śu. 1st; ekabhaktas on that day, fast on 2nd tithi and also on 3rd, pūnu on 4th, tithivrata, Śiva deity; worship in this way for 7½ months if performed only in each bright half, or 3½ months if in both pāksas which make up 7, two golden images of a male and female to be placed on bedstead and bathed with pañcāmṛta &c., jāgara, sleeping on ground; gift of images to udārī, the woman performer never suffers separation from husband or son, Pārvati secured Śiva as husband by this vrata; HV II. 370-375 (from Var.).

Satkulūrātpavrata—begin on Mārg. śu. 1st; worship of Vīṣṇu with three flowers of three different colours, three unguents; offering of trimadhura, three lamps, homa with yava and
sesame; donate three metals (gold, silver, copper); VI. Dh. III, 201, 1–5.

Satya-nārāyanaurata—very popular in Bengal and Mahārāstrā: described in Bhavisya (Pratisargaparva) chap. 24–29; M. M. Hara Prasad Shastri in cat. of mss in the Asiatic Society’s Library, Calcutta, vol. V. preface p. LXXV says that the worship of Satyanārāyaṇa (ms. No. 3370) has a Mahomedan origin. It was originally (and even now in many places) called ‘Satyapitrī pūjā’. It occurs in the Revā-khanda of the Skandapurāṇa (Vangavāti ed.) but does not occur in the Venk. Press edition. Vide also JBORS vol. XVI at p. 328 where the same scholar says that the Mahomedan custom of offering ‘Sirni’ to Satyapīr was adopted by Bengal Hindus as worship of Satyanārāyaṇa. This is a vrata very popular among lower middle-class people and women Vide I. A. vol. 3 pp. 83–85 for stories current in Bengal about this vrata. It is said that Nārada was told about this vrata by Visnu himself. On any day a man worships Satyanārāyaṇa and offers naivedya of 1½ quantity (such as 1½ ter or maund) of plantains, ghee, milk and wheat flour (or rice flour), jaggery or sugar; all these to be mixed up for naivedya; performer should listen to the stories and partake of the prasāda; āgara with songs, music, dance; then people go to their houses; this yields all desired objects; stories about a brāhmaṇa who performed this vrata every month, of a vendor of wood, of a trader named Śādhu with a ship full of merchandise and costly things and his daughter Kalavatī. In these stories Satyanārāyaṇa is represented as very jealous and vindictive. The stories are said to have been taken from Skandapurāṇa, Revā-khanda.

Sadāmara—otherwise called ‘anudānamahātmāya’. HV II. 469–475 quoting Bhav. U. wherein Kṛṣṇa narrates to Yudhishthira the importance of giving food to others and refers to the words of Rāma to Laksmana that they suffered exile in a forest because of not feeding brāhmaṇas, that king Śveta suffered pangs of hunger even when in heaven and was told by Brahmā that his plight was due to his not having fed hungry persons. The word literally means ‘vrata (i.e. giving food) always’. In modern times it is often pronounced and written as ‘Sadāvarata’ or ‘Sadābarta’ or ‘Sadāvarat’; vide Munjji v. Nenbai I. L. B. 17. Bom. 351 for a bequest of rents for establishing a ‘sadāvarat’. HV II.
471 quotes a verse saying that 'food is the very life of beings, it is their vigour, strength and happiness and therefore the donor of food is declared to be the giver of every thing'. The importance of giving food is stressed in the exordium 'atithidevo bhava' in Tait. Up I. 11. 2, vide also Atharva IX 6 ff and Kathopanisad I. 17.

_Santänadavara_-tithivrata; he gives his or another's daughter in marriage on K. Full Moon, observes a fast on the confluence of rivers, reaches a happy goal _HV_ II 238 (from Bhav. U.).

_Santänuslamī_-on Cai. kr 8, tithivrata; Kṛṣṇa and Devakī to be worshipped; fast, for a year, at end of each period of four months on kr 8 bathe image of Kṛṣṇa with ghee and donate ghee; _HV_ I. 346-47 (quoting ten verses out of VI. Dh. III. 217. 1-11).

_Sandhyā_-twilight;—is the period of three _ghatakās_ (72 minutes) before sunrise and after sunset and it was provided that one should not engage in four actions in that period, viz eating, sexual intercourse, sleep, Vedic study; _EK_ 694-97, _PC_ 46; Utpala on Brhayāstaka VII 1 quotes Varaha that it is the time after half the sun's disc has gone down till appearance of stars and morning twilights is from the east having light till half the sun's disc appears.

_Saptadvipanā_-begin on Cai. ū. 1st and worship for seven days in order the seven _dvipas_ (continents), viz. Jambū, Śāka (of the Śakas), Kuśa, Kṛṣṇa, Śālma, Gomeda and Puskara; _oma_ with ghee and donate seven _dānayas_ observe naktā and sleep on the ground, one year, donate a figure of _dvipas_ made of silver; goes to heaven till end of Kalpa; _VI Dh_ III. 159. 1-7

_Saptamī-mārṇayu_-If 7th is mixed with 6th and 8th _tīthi_ a _vrata_ for 7th _tīthi_ is to be performed on that day where 7th is mixed with 6th, but if for any reason 7th mixed with 6th cannot be accepted, the 7th mixed with 8th may be accepted; _KN_ 192-194, _TT_ 35-36, _PC_ 103-104.

_Saptamīlokavatā_-worship seven _lokas_ on 7th _tīthi_; one would secure great intellect and unequalled position. _HV_ I. 792 (one verse from _VI Dh_)

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Saptamīśnapana—Mat (68 1–42 ) describes this at length; HV (I.763–768 ) quotes from Bhav. U almost the same verses as those in Mat. It is said to be an antidote against disease, ill-luck or distress or the death of infants. It should be performed in the 7th month after a child is born to a woman who lost an infant child or on a 7th tāthī in su, but tāthī of the birth should be avoided; offer to the Sun and Rudra and the Mātra specially oblations of rice with milk, repeat hyme to the Sun (Rg I.50 ) and offer homa to Rudra with Rg. I.49; the fuel sticks are to be of arka and palas and 108 ahuṭīs of yava, dark sesame, and ghee, four jars in four corner directions and a fifth in their midst; and various things (five rātnas, sarvausadhis, clay from several places named) were to be cast in all jars; seven married women should sprinkle water over the woman whose child died and invoke the Sun, Moon and the gods to save the child that is born; golden image of Yama to be donated to āśārya (priest); worship of the Sun and the kapila cow; performer to eat remnants of food offered to gods.

Saptamūrti-vrata—Vide VI. Dh. III. 157–166.

Saptasū- vrata—(1) worship of seven sages makes one reach them and confers sagehood; HV 1 791 (from VI. Dh.); (2) begin from Cai su and for 7 days therefrom worship each of the seven sages viz Marici, Atri, Angiras, Pulastya, Pulaha, Kratu and Vasistha, with fruits, flowers and cow’s milk, subsist in nakta way on those days; homa with sesame and with Mahāvyāhrtis, for one year; at end donate a black deer hide to an Agnīhotrin; performer secures the way to mokṣa, HV II. 508 (from VI. Dh. III 165. 1–7 )

Saptavāra-vrata—(vrata of the seven week-days); KK V 25–27, HV II. 520–592, KR 593–604.

Saptamyarka-vrata—RM ( verses 1172–73; vide ABORI vol. 36. p 314 ).

Saptasaptamāṇkalpa—to be undertaken on a Sunday in bright half after the Sun starts on his (apparent) northward passage and on a nakṣatras with male name; he should observe celibacy and subsist in nakta way on all the seven saptamis
called Arkasamputa, Marica, Nīma, Phala, Anodana, Vijaya, Kamli; observe ekabhakta on 5th and avoid sexual intercourse on 6th and give up honey and meat on that tithi, after writing the seven names on leaves he should cast them in an unused jar and should ask a child (who does not know the meanings of the seven names) to take out one and he observes that particular 7th accordingly; for a year, performer gets all his desired objects and reaches Śūryaloka, KKV 189-191, HV I.687-689 quoting verses (from Bhav. I. 208. 2-33) Male nakṣatras have been stated above.

Saptasāgara-vrata or saptasamudra-vrata—begin from Cai. śu, 1st; worship Suprabhā, Kāncanakās, Visāla, Mānasodhavā, Meghanāda, Suvenu and Vimalodāka for seven days in order; home in their names of curds add dinner full of curds to brāhmaṇas, and himself partake at night of boiled rice and ghee; for a year, donate seven garments to a brāhmaṇa at a holy place, this is also called Sarasvatavrata; HV II. 507 (from Vi. Dh.). The above seven appear to be the names or branches of river Sarasvatī and therefore Sarasvata appears to be the proper name and not ‘Saptasāgaravrata’. Vide VI. Dh. III 164 1-7 for these seven rivers and this vrata being called Sarasvata.

Saptasundarā-vrata—worship of Pārvatī under seven names, viz. Kumudā, Mādhavī, Gaurī, Bhavānī, Pārvatī, Umā, Ambikā; dinner for seven days for seven maidens (about 8 years old); every day one of the 7 names to be used in the form ‘may goddess Kumudā be pleased’ and so on for six days; on the 7th all seven to be invoked and honoured with gāndha &c and tāmbūla, vermillion and coconunt; after worship a mirror should be presented before each of the seven; this secures beauty, suḥbhāgaya and destroys sins; HV II. 886-87 (from Bhav. U).

Samudra-vrata—begin from Cai. śu 1st, every day for seven days; worship with salt, milk, ghee, whey, wine mixed with water, sugarcane juice and sweet curds; performer to eat at night haura food; home with ghee, for a year, at end donate a milch cow, king becomes supreme on the whole earth, one secures also health, wealth and heaven HV II. 464-65 (from Vi. Dh. III. 160. 1-7). The oceans are sometimes said to be seven, as in Vāyu 49.123, Kūrma I 45.4,
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viz. of salt, sugarcane juice, wine, milk, ghee, curds and fresh water.

Samudra-sandana—one should bathe in the sea on parvan days such as Full Moon and Amāvāsyā, but not on Tuesday or Friday, one should honour the sea and Aśvattha tree, but not touch them; however on Saturday Aśvattha may be touched; there is no restriction as to time in taking a bath at Setu (Rāmēśvara), D. S. 36.

Sampad-gaurī-vrata—on M. 6u. 1st (mentioned in Tamil calendars) for all married women and maidens in Kumbhamāsa.

Sampad-vrata—on 5th tithi worship Laksmi and observe fast; for one year; at year’s end donate a golden jar with gold in it; performer becomes rich in each birth and goes to Viṣṇu-loka; this is a sastī-vrata; KKV 441–42 (same as Mat. 101 19–20), VKK 34 (quoting Mat.).

Samputasaptami—vide Arkasamputasaptami above p. 261.

Sampūrṇa-vrata—This vrata renders perfect every vrata that is rendered defective by some mistake or obstacle or Vighnāvināyakas; one should prepare a golden or silver image of the god worshipped in a vrata that is incomplete; one month from the day on which the craftsman prepares the image a brāhmaṇa should bathe it with milk, curds, ghee, fluids and water and worship with flowers &c and offer arghya in the name of that deity from a jar full of water in which sandalwood paste is cast, and pray that the vrata which was broken may become perfect and make the offering with ‘svāhā’; the officiating priest should say ‘your (broken) vrata has become perfect’. The purāṇa adds ‘gods consent to what brahmaṇas say, brahmaṇas have all the gods in them; their word would not come out to be untrue’; Hī. II, 876–879 (from Bhav U).

Sampo ṣupta-duṇḍaśi—on 12th of P. kr; worship of Acyuta (Kṛṣṇa); not to speak with atheists and the like; two periods of six months each; in the first six months from P. worship as Pundarikākṣa, then as Mādhava, as Viśvarūpa (in Phā.), Purusottama (in Cal.), Acyuta (in Val.) and as Jaya (in Jy.); sesame to be employed at bath and dinner in the first six months and in the six months from Āsādha pāṇcāgavya; worship in the second half from Ās, with same names as in the first half year; performer to observe fast on ekādaśi and to observe nakta or skabhākta way on 12th; at year’s end

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donate a cow, garment, gold, corn, food, seat and bedstead with the words ‘May Kṛṣṇa be pleased’; the performer secures all desired objects and so this vratā is called ‘sampraṇṭī’ (attainment); HV I. 1094–95 (from Vi. Dh.)

Sambhopya-vatā—fast on the two first tithis and the two 5th tithis; one should concentrate his mind on the Sun, give up love and enjoyment though lying alongside his wife; he would be deemed to have performed great tapas for thousands of years; KKV 388, HV II 394 (from Bhav.)

Sarasvatipūjā-vadhi—in Āsv. śu. invoke Sarasvatī on Mula naksatra, worship her every day and take leave of her on Sravana (which is the 4th naksatra from Mula), in all four days generally from Āsv. śu 7th to 10th; VR 248–249, VKD 93 and 268–269, both provide that during these days one should not study nor teach nor write a book.

Sarasvatisthāpana—on 9th tithi of Āsv. śu, Sarasvatī is established on books VKD 93–93 and 268–269. In Tamil lands special Sarasvatipūjā is done by bringing together books and mantras used by elders and youngsters, and girls and married women bring together their music books and Vina, all of which are worshipped as Sarasvatī. Among craftsmen and manual labourers on this 9th tithi śyudhapūjā (worship of the tools of their trade) is done.

Śrī id-vata—worship the river one desires, one reaps merit; HV I. 790 (from Vi Dh.), which groups it under Saptamāvratas.

Sarpapañcami—one should observe pañcavatā on 5th tithi and donate a golden snake to a brāhmaṇa, one would have no danger from snakes; HV I. 567 (from Bhav.).


Sarpasātpaṇa-paṇcami—on 5th of Śṛ śu., one should draw on both sides (of a door) with cowdung the figures of snakes, worship them with wheat, milk and fried grains, with curds and dūrva tendrils and flowers &c., snakes become pleased and he has no fear from snakes up to his 7th descendant, HV I. 564–565 (from Skanda, Prabhāṣa-khaṇḍa) KKV 94 mentions a ‘Sarpābhaya-paṇcami’ and cites three verses from Bhav. (I. 32, 62–64) two of which occur in HV I. 564 along with others.
Śarvakāmāvuraṇa—(1) on M. kr. 14th tithi worship the group of pītrs, the performer reaps the fruit of a yajña; HV II. 155 (from Vi. Dh ); (2) on Mārg. 11th fast and worship the Moon and also eleven deities such as Mars, Sun, Nirṛti (goddess of death and calamity), the lord of rivers (Varuna), Agni, Rudra, Mṛtyu, Durgā; for one year, at year's end donate a cow, he reaches Rudraloka; HV I. 1151 (from Vi. Dh ).

Śarvakāmāvāpsuraṇa—This has twelve series from K.; fast on Kṛttikā falling on K. pūrṇimā and worship Narasimha with gandha, flowers &c. for a year; at year's end donate a white cow with a white calf and silver; he would be free from enemies; from Mārg onwards to Āsv., one has to fast on the nakṣatras after which the pūrṇimās are named and worship Kṛṣṇa and his forms and avatāras under different names (such as Ananta in Mārg., Baladeva in P., Varāha in M. and so on); the gift made at year's end are different; these yield all desires, remove sins and lead to heaven; HV II. 655-659 (from Vi. Db ).

Śarvagandha—(lit. all fragrant substances) They are variously enumerated HV I. 44 gives two prescriptions, viz. (a) camphor, sandalwood, musk and saffRON in equal proportions are sarvagandha, or (b) vide p. 38 and note 88 above.

Śarvaphalatyaṇa—begin on 3rd, 8th, 12th or 14th of Mārg. śu. or of other months; dinner of pīyās to brāhmaṇas; he should give up one out of 18 dhānyas and all fruits and bulbous roots for a year except when medicines are required to be taken; he should get made golden images of Rudra with his bull and of Dharmarāja (Yama); he should make golden, silver and copper sixteen figures, each group representing big fruits (like jack fruit &c.), smaller fruits (like udumbara, coconut) and bulbous roots (like sūrana-kanda); place two jars full of water on a heap of grains, a bedstead should be got ready; all these to be donated with a cow to a householder brāhmaṇa; he should pray 'may I reap inexhaustible rewards'; Mat. 96. 1-25.

Śarvamaṅgala-trayodāsi—every month on śu. 13th one should subsist by ekabhakta or naktā or observe a fast and worship three viz Kṛṣṇa, Balabhadrā and Mangala (Durgā) goddess known as 'Ankāvankā'; one overcomes all difficulties by remembering these three or worshipping the images of these
three and offering flowers, meat and wine; HV II.16–17 (from Bhav. U.). Kṛṣṇa is represented as telling Yudhishṭhira that when his guru Śāndīpani asked him to restore to life his dead son as the daksina for the learning imparted to him, he contemplated on the goddess and restored life to the dead son.

Sarva-vrata—worship Śiva on the 13th tithi of in falling on Saturday and fast thereon, man becomes free from grave sins (like brāhmaṇa-murder), HV II. 24.

Sva vāpti-vrata—This is a Caturmūrtvvrata, for a year divided into three periods of 4 months, Viṣṇu has four forms, bala (strength), knowledge, aśvārya (supremacy) and sākṣa (energy), Vasudeva, Sankarsana, Rudra and Amṛuddha are the four faces in the east, south, west and north representing the four forms of strength, knowledge &c., in the four months from Cai performer should worship the forms east to north and the gifts respectively made to a brāhmaṇa are things useful for domestic purposes in Cai, of warlike materials in Vai, of materials useful for yoking (i.e. agriculture) in Jy. and materials useful in sacrifices in Āś; the same procedure in the other two periods of four months from Śr. and Mṛg.; he secures heaven and Indraloka and Sālokya with Kṛṣṇa; HV II. 502–503 (from VI. Dh. III. 140. 1–13).

Sarvōptisaptami—on 7th of M. kr.; worship intently the Sun; for a year, two divisions of the year; in the first six months sesame are to be used at bath and dinner and the names with which the Sun is to be invoked in the 6 months from M. are Mārmanda, Arka, Cātrabhānu, Viśvāvasu, Bhaga and Hamsa; in the 2nd period of 6 months pañcagavya is to be used at bath and meals; performer to eat at night but exclude oil and salt; he secures all desired objects; KKV 168–169, HV I. 735–36 (from Bhav. I. 108 1–12).

Sarvasaṃsādha—(all herbs)—They are, Murā, Māni, vacā, kustha, śālāja, two Haridrās, sūntī (dry ginger), campaka and mustā, Agni 177. 17, Madanaratna (on Śanti, folio 3a), Kṛtyakalpa (on Śāntika folio 7 b), VKK 212 (ten), P. C. 307 and VR 16 also enumerate ten but slightly differently. Vide p 183, note 473.

Sarasapāsaptami—iti-vrata; sun deity; on seven saptami tithis the performer sitting facing the Sun should place pañcagavya
or other liquids on his palm and one, two up to seven mustard grains in order on first saptami, 2nd saptami up to seventh saptami, should look at it, bring to his mind some desired object and drink at once without allowing the teeth to touch with a mantra addressed to the mustard; homa and papa; secures sons, wealth and desires; HV I 666–67; Bhav. (I. 66. 29–42) describes it; KKV 187–188.

Sasyotsava—(festival of ready crops)—to be performed in āu, on an auspicious tithi, nakṣatra and muhūrta by going to the field with songs and music, making a fire and homa therein, carrying some ripe corn and offering it to gods and pitrās to the recitation of Vedic mantras; the performer partakes of the ripe corn mixed with curds and should celebrate a festival. HV II. 914 (from Brah.)

Sahasrabhayavanṇah—(Procedure of giving dinner to one thousand brāhmaṇas) SmK pp. 454–455 quoting Baudhāyaṇasūtra. It should be done in one's own house or in a temple; homa with cooked food and subsidiary dhūtras with clarified butter in twelve names Keśava, Nārāyana &c.; various gifts.

Sūgaravrata—This is a Caṭurmūrtivrata, māsvrata, for four months from Īr.; worship of four jars filled with water as symbols of the four oceans, that are Hari with his four forms (God Vāsudeva, Sankarsana &c.); bath in a river on all days in those months, homa every day; on last day of K. honour brāhmaṇas and donate sesame oil; reaches heaven; HV II. 829 (from Vi. Dh III. 145. 1–6).

Sādhvanadasaṁivrata—performed on the 10th tithi in āu, as well as in kr.; it is an āṅga (subsidiary observance) of Ekādaśī; AK folio 640.

Śādyavrata—on Mārg. āu. 13th, tīthivrata; Śādhyas deities; for a year; Śādhyas are a group of twelve semi-divine beings; HV I. 1173 (quoting Vi. Dh III. 181. 1–3). Vi. Dh. names the twelve.

Śāmavrata—It is a samvatsaravrata; bathe images of Śiva and Keśava in a circle made with cowdung for a year; at end donate a golden jar with tiltadhenu to a brāhmaṇa who sings sū̃mans; KKV 442–43 (from Mat. 101. 26–36), HV II. 854 (almost same verses from Pad).

Śīrastāvavrata—(1) This is a Samvatsaravrata described in Mat. 66. 3–18 quoted by KKV 435–36, HV I. 553–55; begin in āu.
on a tithi which has one's favourite deity as the lord or on 5th, on a Sunday or any other auspicious week day; silence to be observed at both twilights and while taking one's meal; worship of Sarasvati and honour to suddhāśī (women whose husbands are living), the same verses occur in Pad. V 22. 178-194 and Bhav. U. 35. 3-19, (2) observe silence at twilight every day for a year, at end of year donate a jar full of ghee, two garments, sesame and a bell, goes to the Sarasvata world, KKV 441, HV II. 362 (quoting Pad ); this occurs in Mat. 101. 17-18, (3) begin from Cal. su. 1, go on for seven days worshipping Suprabha, Kañcanaka, Visāla, the Mānasā lake, Trināḍa, Suvṛtu, Vimaladāka (all branches or names of Sarasvati river); every day homa with curds, dinner mixed with curds to brāhmanas; he should take only one meal at night of boiled rice with ghee; for one year; at the end i.e. in kr. of Phās he should donate (from one to) seven garments in order during last seven days; Vi. Dh. III. 164. 1-7.

Sūrvabhaumavrata—begin on 10th tithi of K. su., observe nakta that day with curds and cooked food and offer worship to the ten quarters with holy food; honour brāhmanas with flowers of various colours and with edibles, for a year, the king who performs this becomes victorious and an emperor; KKV 309, HV I. 992-993 (both quoting Var. 65. 1-6), KR 430, Vi. Dh. III. 164. 1-7.

Śāntirūtara—vide above pp. 91-94.

Simhasṭha-guru—When Jupiter enters the sign Simha (Lion or Leo) there is no marching against an enemy, no marriage, no upanayana, no occupying a house (for the first time), no establishment of the images of gods and generally no performance of other auspicious acts; vide Malāmāsatattva p. 328 quoting two verses from Bhimaparākrama which are BB (p. 274) and Śuddhi-kaunudi p. 232. It is believed that all sacred places come to the river Godāvari when Jupiter is in the sign Lion and therefore one should bathe in the Godāvari when Jupiter is in Leo (which is for about one year). There are diverse views about celebrating marriage and upanayana in Simhasṭha-Guru; some hold that marriage and other auspicious rites are prohibited only when Jupiter is in Magha-nakṣatra (i.e. first 13° degrees of Leo). Others hold that in the countries between the Ganges and Godāvari marriage and upanayana
are prohibited through all the days when the Jupiter is in Leo; but other rites may be performed except when Jupiter is in Magha, still others hold that there is no bar of Simhashta-Guru during the time when the Sun is in Mesa (sign Aries or Ram). Vide SmK pp. 557-559 for discussion of these views. It is popularly believed that the jar of nectar that rose from the ocean was placed by the gods first at Haridvra, then at Prayaga, then at Ujjain and then at Trimbakesvara near Nasik.

**Sutasaptami**—on 7th tithi of Mag, su observe fast and worship with lotuses and white flowers the Sun or his image, at end donate white garments; HV I. 778-779 (from VI. Dh.).

**Sutasaptami**—one of the 14 yairus at Bhuvanesvara, on M. su. 7; GK 191.

**Siddha**—Friday, 1st tithi, 6th, 11th and 13th and the nakshatras, Purva Phalguni (of which Bhaga is the presiding deity), Uttarasadha, Hasta, Sravana and Revati are so called; all auspicious rites should be performed on these; NA 30.

**Siddhathakasaptami**—on M. or Mag, su. 7 or if one is ill then on any 7th tithi of any month; brushing the teeth half a prahara (about four ghatikas) before sunrise with the twigs of certain trees, each of which is represented as securing some object (e.g. Madhuka gives sons, Arjuna makes fortune firm, Nimba confers prosperity, Aasvattha gives fame &c.); prognostications from the way in which the used brush falls when thrown away; seven saptamis to be observed, first with mustard grains, 2nd with arka buds, 3rd to 7th respectively with marica, nimba, six fruits, with food excluding boiled rice; japa, homa and worship of the Sun, sleeping before Sun image and recitation (japa) of Gayaati (Rg III. 62. 10); divination from several dreams when sleeping before Sun image; the different rewards of worshipping the Sun with various flowers (e.g. fame with lotuses, removal of all leprosy with mandara, success with Agastya flowers &c.), dinner and gifts to brahmanas of coloured garments, scents, flowers, hamsya food, cow; KKV 172-180, HV I. 679-685 (both from Bhav. I. 193. 2-21, 194. 1-25) and KKV quotes also from Bhav. 197. 1-10.

**Suddhavamasya varala**—on su 4th tithi worship Ganeša or when a devout impulse takes hold of a man; bath with water
mixed with sesame; worship of golden or silver image of Ganesa; bathe image with pañcāmrta and offer gaudha, flowers, incense, lamp and naivedya with the names Gana-
dhyaksa, Vināyaka, Umāsuta, Rudrapriya, Vighnanāta; twenty-one dūrva tendris to be offered and 21 modakas to be placed before image, one to Ganesa, ten to the priest and ten to be eaten by the performer; leads to success (suddha) in learning, wealth, war; HVI 525–529 (from Skanda), SmK 210–216, PO 95, VR 143–151. Vide above p 147 for story about Syamantaka jewel.

**Sims (ten)—** Vide pp 90–91 above under Dakahara and KR 138 (quoting Bhav.).

Sitalāsasthi—on M. śu. 6 in Bengal, Sitalāsaptami in Gujarat on Śrāvana kr. 8; Sitalāsaptami in North India on Phā. kr. 8.

**Sītāpūjā—(1)** Sītā means ‘cultivated land’ as in Kautūliya set out in H of Dh. vol. III p 147 n 186. KR 518 (quoting Brah.) says the earth was measured on Phā. kr 8th by the sons of Dakṣa urged by Nārada; therefore gods and pītra desire śrāddha on that day with apīpas; (2) worship of Sītā, wife of Rama, who was born on Phā śu. 8, KR 526–
528 and 518; vide above p. 354 under Phālagnakṛtya.

Simollanghana—Vide under Vijayādaśami p 190 note 487 and TT 103, PO 145–148.

**Sukalas aprāptavratā—for maidens, women with husbands living and widows; naksatrvrata; Nārāyana deity, a maiden should worship Jagannātha on three naksatras, viz. Utarā, Uttarāśadha and Utrā-bhadrapadā and should recite the name (Mādhava), should offer Priyangu and red flowers and use saffron as unguent, home with honey and clarified butter with the words ‘salutation to Mādhava’; she secures a fine husband. HVI II. 628–630 (from Vi. Dh.); Śrīva informs Pārvati about this vrata.

**Sukulatravratra—**begin in Mārg on a day which is Tryahah-
sprk, fast for three days, worship of Trivikrama (Viśnu) with white, yellow and red flowers, three unguents and incense consisting of guggulu, kutuka (? katuka) and resin (Pinus Longifolia); offer trimadhura, light three lamps, home with barley, sesame and mustard, donate tulas (i.e. gold, silver and copper), HVI II. 322–323 quoting Vi. Dh. Vide pp 309, 310 for trimadhura and Tryahahsprk.
**List of vrata**

*Sukra-tritiya-vrata*—on Śrī śu. 3 with Hasta–nakṣatra; tithi-vrata: worship of Nārāyaṇa and Lākṣmi; for three years; Mantras are ‘Visno nu kam’ (Rg I 154.1) and ‘Saktum-iva’ (Rg. X. 71. 2); VR 101–103 (Kṛṣṇa tells his proud sister Subhadra to perform it).

*Sukraadvādaśi—tithi-vrata; Viṣṇu deity; fast on Phā śu. 11 and worship of Viṣṇu on 12th; repeat day and night on 11th the words ‘namo Nārāyanāya’; performer should give up anger, jealousy, greed, deceit, &c; should revolve in mind the idea that samsūra is worthless; the same on 12th also; repeat every month for a year, at end worship golden image of Hari and donate it with a cow, reward is that the performer does not see HELL; HV I. 1079–1081 (from Vi Dh.)

*Sukharatī or Sukharātri—Lākṣmipūjana day (Āśv. amāvāsyā) in Diwālī is called Sukharātri; vide S. Pr folio 41b, KT 431, VKK 467–469, KV 403–4 and pp 194–95 above.

*Sukhavrata—(1) fast on kr. 7th and nakta on kr 8th; leads to happiness in this world and heaven; HV II. 509 (from Bhav only one verse), KKV 387 (changes the tithis to 6th and 7th); (2) on 14th worship of gods; the rest is not clear; HV II. 155 (from Vi Dh.); (3) by worshipping sages on 8th tithi one secures happiness; HV I. 628 (from Vi. Dh. half verse); (4) when on śu. 4 there is Tuesday, observe nakta; to be observed on four caturthīs; worship of Mars, who is supposed to be the son of Umā; place clay on one’s head, apply it to whole body and then bathe; touch dūrvā, āsvattha, śāmi and cow; home to Mars with 108 āhūtes, place image of Mars in vessel of gold or silver or copper or of sarala wood or of pine or sandalwood and worship, HV I 514–519 (from Bhav), PC 95; (5) a sasti-vrata in Mat 101. 73 (one verse only q. by KKV 450); not clear.

*Sukhasupātrī—Same as Sukharatī; HV II. 348–349 (from Adityapurāṇa); KKN 421–422.

*Sukhācaturthī—when the 4th tithi in śu. falls on a Tuesday it is called Sukhācaturthī or Sukhādacaturthī. Vide HV I 514 (quoting Bhav I 31. 16), KR 271, VKK 31 (quoting the same verse from Devipurāṇa).

*Sugataadvādaśi—begin on Phā. śu. 11th; tīthi-vrata, Kṛṣṇa deity, fast on that day, worship of Kṛṣṇa and reciting the H. D. 57
name ‘Krṣṇa’ 108 times, for one year divided into three periods of four months each; in 4 months from Phā, he should recite the name Krṣṇa and cast three streams of water on the feet (of the image) of Krṣṇa, in 2nd period from Ās. to Āśv. the name to be repeated in Keśava, so that at the time of death he remembers god Keśava; in the third period he should recite the name ‘Viṣṇu’; secures divine pleasures and Viṣṇuloka; HV I.1081–1083 (from Vi. Dh. III. 215. 4–23).

Sugatīpausāṁsaikalpa (paurnamāsti?)—on Phā, śu. 15th titthi, tithivrata, Viṣṇu deity, performer to subsist by nakta way giving up oil and salt, for one year divided into three periods of four months; worship of Keśava accompanied by Laksāṇi; on that day he is not to speak with heretics, atheists, those guilty of grave sins and cāndālas, Hari and Laksāṇi are to be looked upon as the moon and night. Vide Vi. Dh III. 216. 1–17.

Sugatīvrata—(1) by the worship of lord of gods one secures the best position (or world), HV I. 732 (from Vi. Dh. only a half verse); (2) one should partake food by nakta method on all 6th titthis for a year and at end donate a cow and one reaches position of Indra; tithivrata; Indra deity; HV I 881 (from Paḍ); this is Mat. 101 56; AK folio 561 b (calls it Sugatyastami).

Sujaṁmadvādaśī—begin on 18th of P. śu. when it falls on Jyestha-nakṣatra; tithivrata, Viṣṇu deity, worship Viṣṇu every month for a year with fast thereon, donate each month of the year in order ghee, rice, barley, gold, boiled viṣṇas, water, grain boiled, umbrella, pāvana, sugarcane juice, sandalwood, garments and should in order partake of one of the twelve things, viz cow’s urine, water, ghee, uncooked vegetables, dūrva, curds, rice, barley, sesame, water heated by the Sun’s rays, water in which darbhas are dipped, milk; he becomes free from disease, talented and happy and is born in a family endowed with wealth and corn and knowing no sorrow, HV I 1174–75 (from Vi. Dh.).

Sujaṁmahāśēṣtivrata—Thus is a sankṛantivrata, begin from the day when the Sun enters sign Mēṣa (Ram) and go on through all the twelve sankṛantis in the year with fast on each day of the sankṛanti, and respectively worship the images of the Sun, of Bhārgava Rāma (Parāśurāma), Krṣṇa, Viṣṇu, Varāha (incarnation), Narasimha, Rāma Dūṣarathī,
List of vrata

Rama (Balarāma), Matsya (incarnation of Visnu); these may also be painted on a piece of cloth for worship; homa with appropriate name on each sankrānti; for a year; at end gift of jaladhenu with umbrella and sandals and in each month of gold and two garments; worship at night with dipamālī (rows of lights), reward—the performer is not born among lower animals or Mlecha; HV II 727–728 (from Vi. Dh.), PC 12; note that worship in Tula and the following two signs is not mentioned by HV. But in Vi. Dh III 199 it is said that Vāmana, Trivikrama and Ásvaśiras (Hayaśiras) are to be worshipped when the sun respectively enters Tula (Balance), Vṛśīka (Scorpion) and Dhanus (Archer).

Sudarśanaasasthī—A king or ksatriya was to perform this, fast on 6th after drawing a mandala with a lotus on the nave of a wheel, establish Sudarśana (discus of Visnu) on the pericarp and the weapons of lokapālas on the petals and the performer’s own arms in front and worship with red sandalwood paste, mustard, red lotus, red garments &c and offer naivedya of food mixed with jaggery and of cakes and fruits and address mantras to Sudarśana for destroying one’s enemies, for success in war and for protection of his army; worship of Visnu’s bow (Sārnga), mace &c and of Garuda (Visnu’s vehicle); king to be placed on throne and a young woman to wave lights before him; the same procedure when an evil omen arises or on the nakṣatra of one’s birth; HV I 620-324 (from Garuda-purāṇa).

Sudeśyanmāvāpti—practically same as Sujanmāvāptivrata, Vi. Dh. III, 199. 1–10.

Sunāmadvādaśī—begin on 13th tithi of Mārg. su.; ekabhakta on 10th; fast on 11th and worship Sun first and then Visnu; tīthivrata; Visnu deity; performer to be pure in thought, word and deed; place a new jar full of water in which sapphire, pearls and precious stones are cast and covered with cloth and worship Kṛṣṇa’s golden image therein; the same procedure to be repeated on the duṇḍāsī of P., M., and the following months with different names of Visnu such as Nārāyana, Madhava and so on; for a year, donate the twelve jars with images therein to brahmanas and twelve cows, garments or (if poor) one cow and a vessel with some gold, HV I 1063–1072 (from Vahnipurāṇa); Agni 188. 11 refers to Nāmadvādaśī.
Svāpaṇīūḍaṇi—in P. kr. 12th if it has Pushya nakṣatra; on 11th fast and on 12th worship a golden or silver image of Hari cast in a full jar over which a vessel full of tulās is placed; the νατेच्या is to be food mixed with sesame; offering of sesame in fire with mantras from Purvaśūkta (Ṛāg. X. 90); Vaiśeṣika śrāddha after homa; jāgara on that night; donate jar and image, reward is freedom from ugliness; RV I. 1205-1213 (Śiva imparts this to Umā and states how Satyabhāmā benefited from it), Vṛataṭka, folio 247a (says it is practised among Gurjaras)

Suvātā—From ēśa 5th worship the eight Vāsus (named) that are forms of Vāsudeva with gandha, flowers &c.; for a year; at end donate a cow; secures all objects and goes to Vasuṣāla, VI Dh III 173. 1-7.

Sūryanālambatā—This is a νaṇaṣa; Sun deity; one should always practise nakṣatra on Sunday, ekabhakta when Sunday has Hasta nakṣatra and from that day nakṣa on every Sunday; draw a lotus with twelve petals on sunset with red sandalwood paste and make a νaṇaṣa in eight directions from the east with different names (such as Sūrya, Divākara); νaṇaṣa of sun’s horses to the east of pericarp; arghya with the first verses of Ṛg and Śiṃaveda and the first four words of Tai. S, for one year, performer is freed from diseases, has progeny, wealth and goes to Suryaloka, RV. II. 538-541 (from Mat.).

Svāyuṣapūṣṭaṁvāsa—vide VI. Dh III 171. 1-7 that narrate what rewards are secured by worshipping the Sun on all 7th tithis for a year or by observing nakṣa on Sunday for a year or by worshipping the Sun always at sunrise Verses 8-14 of Bhav. I. 68 specify the flowers that are desirable in the worship of Sūrya and what rewards follow by offering them.

Sūnyarathayātrā-māhāṁyam—Bhav I 58. The car procession of the Sun takes place in M. If no procession is held every year then it should be held in the 12th year from the time when it was last held, it should not be held after short breaks in the continuity; a śūdra was not to climb upon the car of the Sun. The pāṇīṇmās of Ās., Ṛ., and M are the holiest times for this yātrā. It may also be held on the 6th or 7th tithi falling on a Sunday.

Sūnyarata—(1) fast on 6th tithi and worship of the Sun on 7th with the words ‘may Bhāskara be pleased’; becomes free
List of vratas

from all diseases, KKV 388-389; (2) bath at dawn in M.
and honouring a householder and his wife with flowers,
containers, ornaments and dinner; attains saubhāgya and
health, HV II. 794 (from Pad.), KKV 444 (which is Mat.
101. 36-37); (3) Begin in Āśv. if there is 14th tithi in śu.
and Sunday, śivarātrī, Śiva deity; special bath for
Śivalinga, rocanā being applied to it as ungunt and worship
with red flowers, naivedya of milk and ghee of kapila cow;
gift to a brāhmaṇa devotee of Śiva; the former should have
dinner mixed with saffron; reward-sons are born to him;
HV II. 64-65 (from Kālottara), (4) on Sunday the per­
former shaves himself and worships the Sun with cakes
mixed with jaggery and salt and observes nakta that day;
all desires are fulfilled and he goes to Śūryaloka; HV I.
779-780 (from Vi. Dh.), (5) fast on Cāl. śu 6th and on 7th
tithi worship the Sun; an altar be made with whitish clay
and a lotus with eight petals be drawn thereon with coloured
powders, place Sun’s image on the pericarp and draw in the
eight quarters from the eastern petal certain demigods,
goddesses and sages, two each being assigned to the six
seasons from spring; homa with 108 ṛtu of ghee to the
Sun, and eight to each of the others, for one year; at end
gift of a cow and some gold, he goes to Śūryaloka; if per­
formed for twelve years the performer secures śūrya.
HV I. 770-774 (from Vi Dh III. 167. 11-15, 168. 1-30; (6)
begin in Mārg. on a Sunday (?) and proceed for 12 months;
draw a lotus with twelve petals with pericarp on a copper
vessel with red sandalwood paste and worship the Sun
thereon; in the several months the names of the god
worshipped (such as Mitra in Mārg., Visnu in P., Varuna
in M. &c.), the navavedya and the special article to be eaten
by the performer are different; it destroys sins and secures
all desired objects, HV II. 552-557 (from Sauradharma);
This is a vārāvraṇa, (7) nakta throughout month of P. and
fast on both 7th tithis; worship of Sun and of Agni thrice
a day in the month of P.; KR 475-76 (from Bhav.)

Śūryasasthi—begin ekabhakta in Bh. śu from 1 to 5th and on
6th fast and worship of Sun’s image; for a year; in each
month different name of Āditya; at end elaborate udgāpana
is described; HV I. 608-615 (from Bhav. U.), NS 134.

Śūryāstami—Vide Arkāstami p. 261 above.
Somāvait-antāti-āsya—Amśāṣaya on Monday is very holy; vide KV 492 (from Bhav.); HK 643, VKK 9; on this day persons (especially women in the Deccan) go to a aśvatītha tree, worship Viṣṇu and circumambulate the tree 108 times; Vṛatārkafolios 350b–356, DS. 25, the former remarking that this is not mentioned in the great religious digests (nibandhas) but is based upon usage.

Somavāravatās—HV II. 557–556 (only two), Vṛatārka folio 379b–382b, SmK 149, VKD 437–443. General rule is; begin on the first Monday of Śr., Vai, K, or Mārg; worship of Śiva and total fast or naktā on that day; VKD gives an elaborate procedure of Somavāravrata and its udyāpana. The Mondays in Śr. are regarded specially holy even now.

Somavāta—(1) when the 8th in any pakṣa falls on a Monday one should worship Śiva, the right side of the idol representing Śiva and left side Hari and the Moon, bathe the līṅga with pañcāmṛta, apply sandalwood and camphor to right side and to the left saffron, aṅkura, uṣīra, nī ṛṣaṇa with 25 lights of the God and the Devī; dinner to brahmans with their wives; for a year or five years, KKV 269–271, HV I. 829–831 (from Kalikā); (2) on Vai, pūrṇimā fill a copper vessel with water, put image of Śakara therein and cover it with cloth and worship with gandha and flowers and donate with the words ‘may Mahādeva, lord of the world, who assumes the form of the Moon, be pleased with me’; KKV 358, HV II 174–175, KR 166–167 (all quoting Bhav.), (3) on śu. 2nd tithi one should donate vessel containing salt to a brahmaṇa; for a year, at end donate a cow; goes to Śivaloka; KKV 451 (59th Sastravrata, from Mat 101. 81.), HV I. 389 (from Paḍ.); (4) when 8th tithi falls on Rohini nakṣatra, perform this; bathe Śiva with pañcāmṛta and apply camphor or sandalwood paste to the līṅga or image and worship with white flowers; offer naivedya of jar of milk mixed with white ground sugar; ṛghara; yields long life, fame etc.; HV I. 363 (from Kalottara); (5) fast on M. śu. 14th and on 15th apply (to the līṅga) a blanket of ghee from top to the vedi; donate a pair of dark cows; ṛghara; with songs and dance; HV II. 239–240 (from Bhav.), (6) on the first Monday in Mārg. śu., or Cai or on any Monday when an intense impulse to worship arises; worship Śiva with white flowers (like Mālati, Kunda &c.), apply
sandalwood paste (to image or linga), offer naivedya; homa; rewards of performance of nakta on Monday in the months from Marg. described, HV II 558-556 (from Skanda); (7) on each Monday eight brahmanas to be treated to dinner for a year; at end a silver image of Śiva to be made and donated; worship of Śiva and Umā with mantra “tat-purusāya vidmahe” (Maitra. S. II 9 1, Tai. Ār. X 46); Pad. IV 108. 32-90.

Somāyana-vrata—for a month; consists in subsisting on the milk of all four udders of a cow for seven days; for seven days on milk of three udders, then seven days more on milk of one udder and fast for the next three days; destroys all sins. Mārkandeya q by Mit. on Yaj. III 324

Somāstami-vrata—tīthivrata; Śiva and Umā are deities, on 9th tithi with Monday worship of Śiva and Umā at night; bathing image with pañcagavya; worship Śiva under the names Vamadeva and others; apply sandalwood paste and camphor to the right side of image and saffron and Turuska (olibanum) to the left, place sapphire on Devī’s head and pearl on Śiva’s head and worship with white and red flowers; homa of sesame with the name Sadyojāta; HV I 833-835 (from Skanda) Bhav. U. 59 describes this vrata almost in the same words (1-23); Vamadeva, Sadyojāta, Aghora, Tatpūrūsa, Īśāna are the five faces (or forms) of Śiva. Vide Tai Ār. X 43-47.

Saukhyavātara—on 8th or 11th or 14th of M. observe ekabhakta and donate white garments, sandals, blanket, umbrella, water and a cup to one who is in want of these; HV II 440 (from Bhav.)

Saugandhyavrata—this is a rtuvrata; Śiva and Keśava deities; give up use of flowers in Hemanta and Śīśira and of three kinds of patiras (fragrant substances) on Phā pūrṇimā and donate some gold with the words ‘May Śiva and Keśava be pleased’; HV II 860.

Saubhāgyatītāvātara—(1) on 3rd tithi of Phā śū, observe nakta and worship Hari with Lakṣmī or Rudra with Umā (as both are declared in sāstras and purāṇas to be the same); homa with honey and ghee and sesame; for a year divided into three periods, in months from Phā to Jy., performer should eat food made from wheat without salt or ghee (or oil) on bare
ground, in months from K. to M. he should eat cooked barley food, on M. su. 3 he should make golden images of Rudra and Gauri or of Harî and Śrī and donate these with six vessels containing honey, ghee, sesame oil, jaggery, salt, cow's milk; he becomes fortunate and handsome for seven births, Var. 58. 1-19 q. in KKV 75-77, HV I 479-80, KR 523-524.

**Saubhāgya-vātaka**—(1) on K pūrṇimā worship the Moon's image on the pericarp of a lotus drawn with 16 petals, on the filaments of the lotus worship 28 nakṣatras (including Abhūt) and on the leaves worship the tithis and their lords (set out by name); at end of vṛata donate two garments, fast or naktas on this day, confers blessedness, beauty, sexual pleasures; HV II 235-36 (from Vi Dh.); (2) give up use of salt on 3rd tithi of Phā and of following months for a year; at end donate a bedstead and house with all paraphernalia and honour a brāhmaṇa and his wife with the words 'May Pārvatī be pleased', he becomes a denizen of Gauriloka, tīthivrata, Gauri dātya; KKV 441 (which is Mat 101. 15-16), HV I. 483 (from Gar.), VKK 39-30 (reads 'sayanam' for 'lavanam') Agni (178 24-25) has almost the same verses; (3) worshipper of the Moon on 5th tithi secures long life, wealth and fame, HV I. 574 (from Vi Dh).

**Saubhāgya-vātaka-dvātaka**—on Cai su 3rd tithi worship Gauri and Śiva images (as Gauri was married on that day) after bathing the images with paśucagavya and scented water; salutations to the limbs of Devī and Śiva from feet to head and hair, place in front of the images Saubhāgyāstaka, next morning the golden images to be donated, on each 3rd this procedure for a year, different substance to be partaken of and different mantra to be repeated in each month from Cai. and different names of Devī also, special flowers employed in each month, performer to give up eating one fruit for a year; at end donate a bedstead with paraphernalia and golden cow and bull; secures saubhāgya, health, beauty, long life; Mat 60 1-49; KKV 50-60 (quotes only Mat 60 14-48), HV I. 444-449 (quotes Mat. 60. 1-48), KR 113-118 (quotes Mat. 60. 1-49). The same verses occur in Pad. V. 24. 232-278 and also in Bhav. U 25 1-42.

**Saubhāgya-saṅkṛānti**—This is a saṅkṛāntivrata; on the Ayana or Vīsusva day having Vyatipāta or on a saṅkṛānti day one
should follow ekabhakta, worship the sun and donate two garments and saubhāgyāstaka to a brāhmaṇa and his wife, for one year; dinner to brāhmaṇas and donate lavanaparvata, golden lotus and golden sun image; HV II. 735-36 (from Skanda); for gift of substances called parvatadānas, vide II of Dh. vol. II. 882

Saubhāgyasundara—on the 3rd tīthi of Mārg. or M. kr.; tīthi-vrata; Umā deity; fast that day, for a year; in each month different name of Umā is used; flowers, fruits and naivedya to be offered are different and also the substance to be eaten by the performer, Vratākara folios 56a-60b, VR 114-120 (quoting Bhav. U.). It is to be performed on 3rd mixed with 4th (and not on 3rd mixed with 2nd).

Saubhāgyāpti-vrata—This is a māsavrata, Kṛṣṇa deity; begin on the 1st tīthi after Māgha pūrṇima (by pūrṇimānta reckoning); worship image of Kṛṣṇa or his picture on a strip of cloth; performer to bathe with water scented with priyāṅgu (panic seed or Italian millet), offer caru (boiled rice) mixed with priyāṅgu and homa with the same; for a month; on Pañcā pūrṇima after three days' fast donate two garments dyed with saffron, a vessel full of honey &c; this confers saubhāgya and beauty; HV II. 799 (from VI. Dh. III. 204 1-5).

Saubhāgyāstaka—Mat (60. 8-9) provides that eight things are so called, viz sugarcane, mercury, nispāva (wheat preparation in which milk and ghee are used), ajīpī (sumūn seed), dhānyaka (coriander), curds from cow's milk, safflower and salt. This is quoted by HV I. 48-49, KR 115, VR 16 (with variant and corrupt readings). KR reads 'tavarsājah' (white ground sugar) and VR reads 'tarurṣājah' (palmrya); Pad V. 24. 251 enumerates somewhat differently, reads 'tarurṣāja, kusuma (v. I. kustumburu) and jīraka' (pamucum miheatum); vide Bhav U 25. 9 also for the eight things.

Saumyaudāla—When Sunday has Rohini nakṣatra, it is called Saumya; bath, gifts, japa, homa, tarpalla of pītṛs and gods on this day become inexhaustible; observe nakta and worship the sun on this day with red lotuses, red sandalwood paste, suganda dhūpa and pīyasa (as naivedya); performer is freed from sins, KKV 13-14, HV II. 524.

Saumyavrata—Give up flowers in Hemanta and Śīśira seasons and on Pañcā pūrṇima donate three flowers of gold in the
afternoon with the words ‘May Śiva and Keśava be pleased’, 
Mat. 101, 13–14 (quoted in KKV 441).

Sauvatatrikāma-ūra—This is a māsavatā; Sun deity, for 
three months or three years; in month of K, worship Jagan-
nātha or the Sun and observe ekabhakta and donate the 
second meal to a brahmāna; same procedure in Mārg, and 
P, and Sun to be worshipped as Vibhakara and Divakara; 
sins committed in youth and middle age and even grave 
sins are destroyed, it is called ‘Trivikrama’ because the 
three names (of the sun) relieve a man in three months or 
three years; HV II. 856 (from Bhav. U.).

Saurakarta-ūra—This is a vāravatā; Sun deity; to be per-
formed on Sunday with Hasta nakṣatra; honour brahmānas 
on it, performer is freed from diseases, HV II. 521 (from 
Nṛsiṃhapurāṇa).

Sauratā—This is Mat. 101, 63 (a sastīrata) which occurs in 
KKV 448, HV I. 787 (from Padd.); fast on 7th tithi; Sun 
deity; for one year; at end donate a golden lotus, cows 
along with some gold and a jar full of food; leads to 
Sūryaloka.

Skandasasthi—6th tithi in Ās. ūṣa is so called; worship Kumāra 
(Kārtikāya) on it after observing a fast the previous day; 
NA 49, PC 101, SmK 138. NA adds that on seeing (the 
idol of) Kārtikāya in Daksināpatha on Bh. ūṣa 6 one becomes 
free from even grave sins like brāhmaṇa murder, vide also 
KR 275–277. In Tamil lands Skandasasthi is important, 
is shown in the calendar as in (solar) Vṛścika māsa (K ūṣa 6) 
and celebrated in temples and also in some houses, HK 622, 
KR 119 quote some verses from Brah. saying that Skanda 
was produced from Agni on anāvasya and appeared on Cai. 
Su 6, was made Commander-in-Chief of gods and 
vanquished demon Tāraka, hence he was to be worshipped 
with lamps, garments, decoration, cooks (as a plaything) 
&c., or he may be worshipped on all ūṣa, 6th tithis by those 
that desire health for their children. Vide TT 85 (saying 
that 6th of Cai. is called Skandasasthi), SmK 93.

Skandasasthiūra—on K. ūṣa. 6 subsist on fruits, turning to the 
south give arghya to Kārtikāya and offer curds, ghee, water 
and flowers and a mantra, the performer should take his 
meal at night from food placed on the bare earth, he secures 
success, prosperity, long life, health, and lost kingdom; one

_Striputrakāmavāpīvratata_—this is a māsavrata; Sun deity; the woman passing K. by ekabhakta and observing the rules of conduct such as _ahūneē_, who offers to the sun _namedya_ of boiled rice mixed with jaggery and fasts on 6th or 7th tīthi, in both fortnights, reaches sūryaloka and when she returns to the world she secures a king or other desired person as husband; special rules about the months from Mārg; HV II. 831–824 (from Bhav.), KR 406.

_SNapanasaptamīvata_—for a woman whose child or children die in infancy; Bhav. U. 52. 1–40.

_Snuhi-_ūtāpe _manasa—pūjā_—on Śr. kr. 5th worship _Manasa—devī_ that removes (of) snake poison on a twig of _Snuhi_ plant in one’s court-yard; TT 33. Vide above p. 125.

_Snelahvratata_—This is a māsavrata; God (Visnu?) deity; person should give up oil bath for four months from Ās, he should subsist on _pāyasa_ and _ghes_; at end he should donate a jar full of _sesame oil_; this secures people’s affection (_sneka_); HV II. 818 (from Pad).

_Syamantaka (jewel)_—story in Harivamśa I. 38; vide pp. 147–148 above under Ganeśacaturthī. The verse “simhaḥ Prasenam-avadvih” is Harivamśa I. 38 36.

_Svarnagaurīvratata_—on Bh. _śu_ 3; _tithivrata_, Gaurī deity; for women only; Gaurī is worshipped with the 16 upacāras; prayer to Devī to bestow sons, health, _saubhāgya_; on _udāyapāna_ 16 wickerwork vessels are filled with sixteen edibles and covered with cloth and donated to brahmaṇa householders and their wives; Vrātārka 41a–44b, VR 96–97 (notes that it is prevalent in Karnataka country and is based on usage).

_Svastikāvratata_—from Ās 11th or 15th for 4 months; for both men and women; said to be well-known in Karnataka; draw svastikas in five colours (blue & co.), and they are to be presented to Viṣnu; worship of Viṣnu in temple or on land; Vrātārka folios 356b–358 from Bhav. U (questions its authoritateness)

_Hamsavrata_—bathes with recitation of Puruṣasūkta, _tarpana_ and _japa_ with same; worship Janārdana called Ḥamsa in
midst of a picture of a lotus having eight petals with flowers &c., to the accompaniment of Rg X 90, then home, donate a cow, for a year, he secures all desires, Vi Dh. III. 225, 1-9.

Hanuman-jayanti—on Cai. su. 15.

Hayapañcamī or Hayapatīyūmata—on Cai. 5th Uccaihṛavas (Indra's horse) rose from the ocean and so he should be worshipped along with gandharvas (such as Ītraratha, Citrasena) who are its bandhus with songs, sweetmeats, polias (Marathi, pol), curds, jaggery, milk, rice flour, reward-strength, long life, health, non-defeat in battle. HV I. 573 (quoting Śālhotra), SmK 92 This is also called Matsya-jayanti; AK folio 360b.

Harakāliyūmata—on M. su 3; tithivrata; Devī is deity; for women, performer should pass the whole night contemplating Umā on green barley sprouts, next day bath and worship of Devī and then dinner, in each of 12 months different names of Devī to be taken and 12 different substances to be partaken of; at year's end honour a brähmana and his wife; reward—freedom from disease, no widowhood for seven births, son, beauty &c.; Śankara asks Pārvati what vrata she performed to secure the position of sharing half his body.

Haratīyūmata—on M. su 3; tithivrata, Umā and Mahēśvara deity; in a manḍapa draw a lotus with eight leaves; in eight directions nyāsa of the eight names of Umā viz. Gaurī, Lalitā, Umā, Svadā, Vāmadevi &c.; place Umā-Mahēśvara in the middle, worship with gandha and flowers; place a jar filled with rice grains; home with four āhūtas of ghee and one hundred of sesame, in each of the eight prahuṣas perform bath and homa; next day honour a brähmana and his wife; this to be followed for four years; then udāpana; golden image of Umā and Mahēśvara to be donated to acārya; gives saubhāgya and health; HV I. 480-482.

Haratru-ultravatā—one fasting for three days at the root of a bāha tree and reciting a lakh of times the name of Hara destroys the sin even of bhṛūnabahyā; HV II. 312 (from Saurapurāṇa). Vide H. of Dh. vol II. p. 148n and vol. III. p. 612 note 1161 for explanations of bhṛūna.
Harauvata—on 8th tithi draw an image of lotus leaf and worship Hara and perform homa with streams of ghee and fuel-sticks; HV I. 381 (from Bhav.).

Hanskālīvrata—on 3rd tithi of Bh. șu, worship of Kālī on the sprouts of seven dhānyas sown in a winnowing basket, it is carried at night by women whose husbands are alive to a reservoir of water and discharged therein; HV I. 435–439 (from Bhav. U. 20 1–28). The story is that Kālī was daughter of Dakṣa, was given in marriage to Mahādeva and was dark in complexion. Once in an assembly of gods Mahādeva called her as dark as collyrium. She was angered, left her complexion on a grassy plot and threw herself into fire. She was born again as Gaurī and became Mahādeva’s wife. The dark complexion laid aside by Kālī became Kātyāyani, who helped gods in their undertakings. The gods bestowed on her the boon that those men or women who would worship Kālī existing in green grass would have happiness, long life and saubhāgya. The printed HV labels it Harikālī, but no question about Hari (meaning Viṣṇu) arises here. Hari here probably simply means ‘tawny’ (i.e. Kālī who was once brown or tawny and not fair).

Harıkṛiḍāsāyana or Harıkṛiḍāyana—on K. or Val. 12th; tithi-vrata, Hari deity; place in a copper vessel filled with honey a golden image of Nṛsīṁha with four arms, with rubies for arms, coral for nails and other precious stones on the chest, ears, eyes and head, and fill the vessel with water; worship and jāgara; the performer has no danger in a forest or battle, secures wealth and long life; KKV 392–393, HV II. 376–377 (from Nṛsīṁhapurāṇa).

Harīkākāvata—Vide above pp. 144–45.

Harīmakta—see NS 21.

Harītithi—is 12th, acc. to SmK 29.

Harīprobodhotsava—celebrating the supposed awakening of Viṣṇu in K. Vide pp. 109–111 above.

Harīvaśa—The day of Hari. There is a divergence of views on this point. VKK 14 holds that Ekādaśī is really the day of Hari and not dvādaśī. Gar. I. 127. 12 and Nāradapurāṇa II. 24. 6 and 9 call Ekādaśī Harīvaśa; KSS 43 quotes Mat. to the effect that if As. șu. 12th falls on Wednesday and has Anurādhā nakṣatra and if Bh. șu. 12 falls on Wednes-
day and has Śrāvana nakṣatra and if K. śu 12 falls on Wednesday and has Revati nakṣatra, these are called Harivāsara. SmK 29 holds that Dvādāśī is Haritītiḥi

**Harvāraṇa**—(1) a person should practise ekabhākta on Purnima and Amāvāsyā; he does not go to Hell; on those tithis he should worship Hari with 'punyatvāsana' and words like 'jaya'; he should feed one brāhmaṇa, bow to him and feed other brāhmaṇas and the blind, helpless and distressed persons; HV II. 373 (from Narasimhapurāṇa), KKV 389–390, for punyatvāsana, vide H of Dh vol II p. 216; (2) a person who gives up food on 12th tithi goes to heaven; HV I. 1172 (from Var).

**Harīṣayana**—the sleeping of Visnu in As.; vide above pp 109–111.

**Halasasthi**—Bh. kr. 6 is so called, NS 123

**Huneyya**—sacrificial substances that can be partaken of on certain vratas; KR 400, TT 109, NS 106 and H of Dh. vol. IV. p 149 note 334.

**Hastagaurīvaratī**—on Bh śu 3; told by Kṛṣṇa to Kuntī for recovering a kingdom endowed with wealth and grain. Vratārka, folios 50b–52b, AK 280b; contemplation of Gaurī, Hara and Heramba (Ganeśa) for 13 years and udyāpana in 14th year.

**Himapātī**—worship the Moon, the left eye of Visnu on Pūrṇimā with flowers, naivedya of milk, give salt to cows, honour one's mother, sister and daughter with new red garments; if one is near Himālaya, then one should offer to pītra ice mixed with honey, sesame and ghee and where there is no ice he should repeat the words 'ice, ice' and should feed brāhmaṇas with māsa food full of ghee, festival with songs and dance should be held and Śyāmā-devī worshipped, fresh wine should be drunk by those used to drinking, KR 471–72 (from Brah.)

**Hṛdaya-vṛddhi**—vide KKV 19–20, HV II. 526, vide above p. 268 under 'Ādityavāra'  


**Holiḥ**—Vide above pp. 327–341.
Among the first of the great problems of philosophy is that of the nature of Space (ākāśa) and Time (kāla).

The questions that arise are: Are Space and Time ultimately real? Is the world we apprehend spaceless and timeless or has the universe a beginning in time? Are Space and Time themselves things or real, attributes or relations of things. Great divergence of views has prevailed on these problems from ancient times to this day. It is therefore advisable to indicate briefly the speculations on Time contained principally in Sanskrit works.

The word Kāla occurs only once in the Rgveda 651 as a gambler collects the kṛita (highest stake) at the (proper) time (Rg. X. 42. 9, ‘Kṛtam yao śvagṛha vicinoti kāla’). The Atharvaveda contains two hymns (XIX. 53 1-10 and XIX. 54. 1-5) embodying a most sublime conception of Kāla. A few striking verses 652 are translated here. ‘Kāla (Time) carries (as) a horse with seven reins, thousand-eyed, ageless, endowed with

651 Compare Kāthu n maññati vipyobihi rusevayo. (Rg. X. 43 5 (= Aṣṭādhyāya XX. 17 5) with स. X. 42 9 (= Aṣṭādhyāya VII 50 6 and XX 89,9 80aṁ maññati पियोती विचययि kāla) vide also ‘वन्देन यो विनिकाक्षकायद’ त्र. II 124, Rg. X. 43 5 is explained by Chāṇḍ. Up IV 1 4 ‘पद्म दुरुपक विषयावर्धाया संप्रभवित’ (as the lower throws of dice all go to the highest throw, to the winner').

652. काले अथवा काले संस्कृतिः सभ्रूतार्तो अथवा दूरविविधः। का दोहनसकत्रो विपलेश्वरस दाता हुनाय्यि विन्या ‘स एव यो अन्तनायभावत य स एव सुचुनायिनि परीदहि। विशा सरवक्षण एवं सरस्वती नायतभवति तेजः। काले मनः काले प्राणः काले भ्रमस्यासि। काले दृषः नन्दः नायत्प्रमाणेन मध्य दुःखः। कालः मनः अनुभवस कालो अथवा मनोविद्यः। सर्पकुले वहक्षरु’ कालावप्रस कालाभावसादः। अर्थः XIX. 53 1, 4, 7, 10, कालो ह तूते मनः य ज्ञान आत्मास्य। कालाभावस सर्पकुलद पारस्याभावसादः। इन्द्र ह तूते परन्तु य तूते मनुष्येऽः रोक्यक्य विस्तृत्तीक्ष्य कृष्णः। तत्र तत्रात्मामितिर्मोहिन मार्गः वाजः स ईंशी पतनो देवस् अर्थः XIX. 54 5. कालखरण is styled a वाजिव in ए. IX, 114,2 and in later mythology the husband of आयुष्ठि who is called mother, father and son in ए. I 89,10; so probably कालखरण here is the same as मनुष्यिः In ए. VIII. 5 14 कालखरण is said to have created the amulet jewel ‘कालखरणमययस्व कालखरणस्तो तामिरहः.’ विस्तृति probably means here ‘boundaries separating the worlds’.
plentiful seed (power); the wise poets mount him (as one mounts a chariot); all worlds are his wheels (53 1); he (Kāla) himself brought together the worlds and he himself went round (all) worlds together, being the father, he became the son of them (worlds); there is indeed no other brilliance that is higher (or beyond) him (53 4); in Time is mind, in Time is breath, in Time is placed name, all these beings are glad by time when it arrives (53 7), Time created beings, in the beginning Kāla (created) Prajāpāti, the self-existent Kaśyapa sprang from Kāla and (so did) tapas spring from Kāla (53.10); Kāla, the son, created past and the future, from Time arose the ṛk (verses) and the yajus (sacrificial formulas) were born from time (54.3), this world and the highest world, holy worlds and holy rudrās having completely conquered these worlds by the brahman Time goes on (abides) as the highest god’ (54 5).

From these passages it appears that the word Kāla was used even in very early Vedic times in two senses, vis time in general (as in modern Sanskrit and modern Indian languages) and Time as identical with the Supreme Being or the source of creation. This latter sense, it will be shown a little later on, is also emphasized in many Sanskrit works (including the Purāṇas).

In the Śatapatha-brāhmaṇa the word Kāla is often used in the sense of ‘time’ or ‘proper time’653 e g. ‘he (Budra angry because he was excluded from a share in offerings) flew up towards the north at the time when amaṭakṛt offering was to be made’ (I.7.3.3); Prajāpāti (when cattle approached him) said ‘whenever you may get anything at the (proper) time or at an improper time you may eat it’ (II.4.24)

A few passages from some of the Upaniṣads regarded as ancient by most scholars may be cited here; the Chāṇḍ, Up. II.654 31.1 (while speaking of Vāmadevya, Sāman and its parts) uses the word Kāla as equal to ‘end’ or ‘finish’ The Br 655 Up I.2.4

653 स भाजवत्तोत्सवम् जयोत्सवम् एव पितास्मु शास्त्रः । कते भा I 7 5 3; पत्रोद युध जन्म च लभाम् पदि काले एव व्यामावस्तेवास्वाभाषी || II. 4. 24.
654 वाली गच्छति तविषय पय गच्छति तस्तिष्यवेद्वाहस्येऽसिद्धे परमेष्टः । तोषः यप II. 13 1.
655. शरीरमयं निर्माणं यो ज्ञातं ज्ञानेव न दुःर्य च तत्र सनस्त अर्थ स्वेतवर्गेऽन्नालास्मिनं पत्तलस्वरः । पल्लववात काँटकृण पवालदुधुः। बुध यप I. 24. नेत्र दुह रक्तस्रावकालस्य ज्ञातिः । 'नै दुह रक्तस्रावकालस्य ज्ञातिः। बुध II. 1 20 and 21, नेत्र एव रक्तस्रावकालस्य ज्ञातिः । 'नै दुह रक्तस्रावकालस्य ज्ञातिः। बुध यप IV. 12 and 13.
Kāla in the Upanisads

says “He desired ‘would that a second self of me were produced’, ‘... He bore him for a time as long as a year; after that long time he brought him forth’.” In the dialogue between Gārgya and king Ājñāstra in the same Upanisad Gārgya put forward several objects which he reverenced (upāsana) as brahma when the king replied as to those cases in these words ‘Prāna (breath) does not leave him before the time’ and ‘death does not come to him before time’. Here the word ‘Kāla’ is used in the sense of ‘proper or appointed time’. In the passage of the Kausitaki Br. that corresponds to Br Up II. 1 10 and 13 the words are ‘neither he himself nor his progeny pass into unconsciousness before the time’ and ‘neither he nor his progeny dies before the time’. In some passages of the Śvetāśvata Upanisad, some thinkers are stated to have put forward Kāla as the cause or source of creation e.g. ‘what is the cause? Is it Brahma? Whence are we born? Whereby do we live? On what are we established (or where are we going?) ... Time or inherent nature or necessity or chance or elements or yoni (prakṛti) or the person, it is to be considered (whether one of these is cause)?’ Some sages discourse upon inherent nature (as the cause) while other deluded persons speak of Time (as the cause).’ Here Kāla is represented as the cause of creation, which is the 2nd meaning of the word Kāla set out from the Atharvaveda. In another passage 657 of the same Up. Kāla is said to have been generated by Him who is intelligent and omniscient. The first meaning of Kāla (time in general) is also found in Śvetāśvata Upanisad. ‘He (God) is the beginning, the efficient cause of (all) combinations. He is beyond the three times and is also without parts’. The Māndūkyopanisad avers that Omkāra is beyond the threefold time viz. past, present, and future.

The Maitrī Upanisad 658 has a long but somewhat rambling disquisition on time (VI. 14–16). It first says ‘Then it has been

656. वह कारण जल्लुलु कि जल्लुलु कि कारण जीवन केवल कि संपरिक्षा । काल सप्तदशी नियमितेन्द्रय शुभलि चोरि हुय दति कितिसप्रयु । के उप II 1 एम रामकाले काल चिन्तित गार्त वधान में परिचयमात्र । के उप VI 1 The शुद्धस्थिरता of ब्राह्मण appears to refer to this last when it says (in I. 7) ‘कालाः कारणसैव एकमनमेव च नाक कार्त ।’

657. चेन्नाहु नियोगि नि सर्व द्र. कालमारे हुयी सर्विधव । के उप. VI. 2, आदि- 

658. अथाथव्याधनुक्तिः अथ अथ नर्वद्योगि कालव्याधनुक्तिः दूरियो योगिः कालव्याध । 

(Continued on next page)
said elsewhere ‘Food is indeed the source of this whole world, and time of food; the Sun is the source of time.’ Then a little later on it proceeds ‘Thus one has said ‘From Time flow beings, from Time they reach growth, and in Time they come to disappear; Time is a form (i.e. has definite shape or limits) and is (also) formless’ Then it propounds ‘There are indeed two forms of brahma, Time and Timeless. That which is prior to the Sun is Timeless (form of Brahma) and it is without parts. But that which begins with the Sun is Time that has parts, year is the form of the Time that has parts. All these beings are produced from the year, through the year these beings when born grow, and they disappear in the year. Therefore the year is Prajapati, is time, is food, is Brahma nest (or abode) and is Atman. And it has been said ‘Time cooks (ripen or digests) all beings in the Great Self, that man knows the (real import of) Veda who knows that in which Time is cooked.’ Here the Maitri Up speaks of Time in its two senses, contains the germ of the later conception of Time as due to the actions or movements of the Sun, and refers to Time in the same terms in which the Tal. Up (III 1) speaks of brahma. It is unnecessary to set out passages from other Upanisads such as the Mahâmrâjya (Xi 14 aham-eva kâlo nâham kâlasya) where Kâla is identified with God (Nârâyana).\(^{659}\)

The Mahâbhârata recurs to the theme of Kâla time and again. In the Aparva it is said ‘Kâla creates beings and Kâla destroys people, Kâla extinguishes Kâla that is engaged in destroying people; Kâla brings about good or evil states (or things); Kâla reduces all people and again sends them forth; Kâla is (the only one) awake when all are asleep (i.e. dead or

\(^{659}\) The Mahâbhârata. 566, 569. The two passages quoted are 248-250, and 108-7. The words kâla... occur in 108. 7.
liberated). for Kāla is invincible'. The Śriparva has the following ‘Kāla cooks all beings and Kāla destroys people; Kāla is invincible’. The Śantiparva in chapters 224 and 227 contains a long disquisition on the formidable influence of Kāla on all including gods like Indra. In the Śantiparva it is asserted ‘beyond the mind is the Great Intelligence and beyond the latter, is the Great Time; beyond Time is the adorable Visnu to whom belongs the whole world’. In another place the Śantiparva, after detailing nineteen guṇas the last being doandāyoga (pairs of opposites such as pleasure and pain), remarks that the 20th guṇa beyond the nineteenth is Kāla and that one should know these twenty to be the source and end of all beings. The Āsvamedhika-parva describes (chap. 45) the wheel of Time in an elaborate metaphorical way (verses 1–9) and remarks that the man who well knows the action of Kāla and its sublation is never deluded and reaches the highest goal. In Vanaparva Kṛṣṇa is identified with Brahma, Rudra, the Sun, the Moon, Dharma, Yama, Kāla &c. Vide for further references Śantiparva 25. 5 ff, 224–225.

In the Bhagavadgītā the word kāla is used in the sense of ‘time in general or proper time’ in several passages (such as IV. 2, VIII 7 and 27, VIII. 23, XVII. 20) and Kāla is identified with Kṛṣṇa as Supreme Lord in one of his super-eminent manifestations in X. 30 and 33 (I am Kāla among those that seize and I am Kāla that is imperishable) and XI. 32 (I am Kāla, that has increased (in strength) and that brings about the destruction of the worlds).

Pāṇini employs the word kāla in his sūtras many times, but in the sense of time in general or the divisions of time or proper time Pātanjali on Pāṇini III. 3. 167 (Kalasamayavālasu tumun) quotes a half verse about Kāla, which is the same as the one quoted above from the Mahābhārata (in note 659) and which appears to have been cited by Pātanjali as a well-known verse. In another place Pātanjali while explaining Vārtika 2 on Pāṇini (II. 2. 5) states a very important theory about Kāla.

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660 नमस्ति भूति इविस्वैः कालो महान स्वतः । कालात् हि भगवद् विविद्वयं सत्कात्

न्युन जानेयुः। शास्त्रविद्या 206 13 (-- or ed 199 11), अर्थ चैत्यिनविविद्यास्य कालो नामार्थपरे सुन्त। ह्याय्यम विद्यम्ब विनाद्वा भगवामयी। शास्त्रा 320. 108–109. स न वरप्रेमो नुतं अनन्तिनेन पनातपः । ब्रह्मसंवर्गीय च भण्या

संस्कृतिः विजयं । संस्कृतविने 21–22. कालं का जन्मवालस्य। पीराः X. 30 (here the word काल is derived from the root काल 10th conj. to compute, to grasp)
He says \(^{661}\) "People speak of that as \(K\alpha l\)a whereby the increases (or growths) and decreases in solid bodies are observed and the same (time) is called day and night when combined with some activity. What is that activity? (the reply is) the motion of the Sun. When that (motion of the Sun) is repeated again and again there is a month and a year." This means that \(K\alpha l\)a does not exist except as a convenient name or word for the manner of measuring change or becoming in what we observe by comparing one series of changes with another.

In the Manusmrти the Supreme \(^{662}\) Lord is said to have created time and its divisions (I 24 Kālam kalavibhātisca) and to have, after He produced the universe, disappeared in Himself again and again, squeezing one period of time by means of another period (I. 51).

Coming to the philosophical systems, it may be noted that the Sāṅkhyā system does not include \(K\alpha l\)a as a separate \(\text{tāttva}\) in its twenty-five \(\text{tāttvas}\). But \(K\alpha l\)a was not altogether forgotten in that system. The Śāṅkhyakārīka \(^{663}\) states that the \(\text{karaṇas}\) are thirteen, three being \(\text{ābhya}\)ntara (internal i.e. inside the body) and ten being \(\text{būhya}\), the latter are concerned with the present, while the former are concerned with the three times (past, present and future).

The Vaiśeṣika-sūtra treats \(^{664}\) \(K\alpha l\)a as included in the nine \(\text{dravyas}\) (substances, I. 5) and states that the indications of the

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661. नेन सूचीनानाश्चात्मकाभाष्यार्थः करण्येक ह कालमाहुः प्रतिव विचारितम्। एकौ धिय स्मार्थितलया युक्तार्थितः च। भविष्यति प्रतिवेक्षितः।।

662. आलम्पदशः चूँकः काल कालेक पदक्षेपः॥ कालम् ॥ 5।।

663. अन्तः करण चिन्तितं सुखं गादी धर्मस्त विद्युत्प्रस्थः। सामाजदाचार्येन विद्युत्सर्वप्रस्थः। साभुताचार्यार्थः करण्येकः॥ साभुताचार्यार्थः 153। The साभुताचार्यार्थः of वास्तवसिद्धः explains अन्तः करण चिन्तितं सुखं गादी धर्मस्त विद्युत्प्रस्थः। 'साभुताचार्यार्थः करण्येकः॥

664. तस्य उत्तमसन्यासः कालेक पदक्षेपः॥ कालम् ॥ 5।।

(Continued on next page)
existence of Kāla are the apprehensions of a thing as posterior or prior, the apprehension of simultaneity of certain things, the apprehension of a thing as lasting long or as being momentary, that it is nīya, one and the (efficient) cause of all things that are created. Praśastapāda gives the instance of an old man and a young man being seen by a person in one place and direction or in different directions, who apprehends after looking at a young man that another man called old differs from a young man as regards a grown-up moustache or beard, wrinkles on the body and baldness and so apprehends that the old man is remote from the young man and therefore apprehends him as beyond (para) while he thinks of the young man as near, posterior and so aparā.

There were certain philosophers who held that Time is either past or future and denied that there is present time (vartamāna). The Nyāyasūtra refutes this view and holds that time is either past, present or future (II.1.39-43). From Patañjali's Mahābhāṣya it appears that even in his day there were philosophers that held that there was no time called present and that those people quoted certain verses in support.

The Nyāyamañjarī of Jayantabhatta (K.S. S. 1936) has a long discussion on Kāla. It first sets out the views of those who deny the very existence of Kāla as a separate entity. These latter say that Kāla is not perceptible like a jar and that

(Continued from last page)

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665 अर्थ यात नातिसंव्यूहस्य कालः ह्वति। अर्थ चाच शौकायङ्गस्य। "अपर आद। अस्तित्वान्वित: कालः ह्वति। आदि-वस्मितविशिष्टविधिम्। महामायम् ोऽविशिष्टिः (सति च कालिस्माणा) ो द। भी III, 2 123 वर्णनम् लत।"

666 अर्थ चाचायङ्गस्य काले सति वैवक्रयत्व चतुर्थिः। ो दः ्तु वृद्धपाहुः। तत्तयावै फक्त कालाभिनात्मानाभि प्रस्तुतिः। न तत्त्त्त्त्तः दाहता कालः। भवरक्षेन चतुविषयः। चिदित्वमादि- नोपोषिको चालमागचारसम्भवः। ो दः देवी दित्तिनिविन दाही मुनाशयी मात्र। अन्तर्निशानादि- लेदुयस्वतिः। ्तु। एवमादिह्द सति। समवात्ववाणिः केवलकालस सत्सतो। विदितकालस्य कार्य- सम्बन्धेन मत्तिस्माणो। ्त्रेण उपविनिष्ठाणिनिविनिणीतीह। ्त्रमा भाषकायनों कार्यव्य- स्माणो। अन्तर्निशानादि- कालः। वेदावद्वाणेण स च कालमाग नाशिता। दुग्धा ृद्धिवस्तुस्य- चतुयस्य पराभवस्य। ्त्रेण आदिवृद्धिवस्तुविशेषः। कालः। चतुदेविकाले कालः। किरणेवाद्वित विनिष्टेन। न्यायसंहारी (K.S.S., 1936) pp. 123-127.
the ideas of quickness or slowness depend merely on the observed effects. The same theorists raise the further objection that if Kāla is a dravya (substance) that is all-pervading and permanent, as the Vaikṣekikas assert, then how is it that Kāla is spoken of as past, present and future. To these objections some reply: Kāla is directly perceived, since it appears to the mind as distinguishing the various perceptions of effects, that the several experiences such as ‘these matters happened simultaneously, this happened after long, this happened quickly’ cannot be perfectly explained if one denies the existence of Kāla and holds that these experiences depend solely on the perceived objects or actions. Others hold that Kāla is really inferred and not directly perceived. They argue merely because Kāla is not directly perceived it does not follow that it does not exist; to infer that Kāla exists is proper as it is proper to infer that the other side of the moon exists though we see only that face of the moon that is below the earth; therefore Kāla exists as a separate entity to which is due the common experience of simultaneity, quickness or slowness &c. The differing observations about persons being young or old cannot be well explained without admitting the existence of Kāla, which like ākāśa is one, all-pervading and permanent. To the objection how, if Kāla is one, all pervading and mūtya, it is spoken of as having three divisions, the reply is: in reality there are no divisions in Kāla, but divisions are imagined in Kāla on account of the upādhi (a limiting or restrictive adjunct) viz. kṛṣṇā (activity). When we speak of a man as cooling rice in the present (odanam pacati), that is due to the distinguishing nature of the result (boiled rice) which is brought about by several activities (kṛyās) beginning with the placing of the cooking pot on the fire up to its being taken down on the ground. Then we use the word ‘present’. But when we bear in mind the series of activities that produced the boiled rice we use the expression ‘he cooked’ (in the past tense) for the activities that have ended. In this way we speak of time also as past on account of the distinguishing characteristic of the activities that have ended.

It may be noted that Raghunātha on ‘Padārthā-nirāpana’ (a work of Navyanyāya school) held the view that Space, Time and God are all one and the same thing and not separate substances 667

667 Vide Prof Ingalls’ ‘Materials for the study of Navyanyāya’ (Harvard) p. 38 n. 36.
In the Yogasūtraabhāsya on III. 51 there is a brief but very interesting and abstruse disquisition on Kāla. The sūtra runs 667a

‘by constraint (ṣamayāma) upon moments (ksanas) and their sequence (or succession) (arises) knowledge due to discrimination’. The bhasya explains, just as an atom is substance or matter (chayā) reaching the limit of minuteness, so a ksana (moment) is time that reaches the highest limit of minuteness, or a ksana (moment) is time taken by an atom in leaving the position in space it occupies or the time taken in reaching the next point in space; krama (sequence) is the non-cessation of the flow of moments; moments and their succession do not form a collection (or combination) of actual (or perceptible) things. Muhurta (30th part of day and night), day and night and others are combinations made by the mind (or by mental conceptions). This time, though devoid of being a real thing by itself, is indeed only a creation of mental conceptions and results from knowledge derived from words (alone) and appears as if it were an actual object to ordinary people whose doctrines are divergent (or confused) But ksana (moment) falling among (i.e., being mixed up with) real perceptible things appears (to the human mind) as dependent on or constituting sequence (or succession). Krama (sequence) is of the nature of uninterrupted succession. This sequence is called Kāla by Yogins who know (the real nature of) time. For, two ksanas cannot exist together (simultaneously) It is impossible that there should be a sequence of two moments that exist simultaneously. When a later moment comes after an earlier one without interruption, that is called krama. In the present there is only one moment and there are no earlier and later moments in the present Therefore there can be no combination of two moments (in reality). But those moments that have passed away and those that are yet to come are to be interpreted or described as

667a क्रांतकालांको संगमांकाश्यों हानान्य। चोरयज्ञं III.52: भाष्य on this is, यथा वाक्यवादीष्णं जयं परमाप्रमयं परमाकार्यपर्यंत तथा क्रांतकालांको संगमांकाश्यों हानान्य। चोरयज्ञं III.52: भाष्य on this is, यथा वाक्यवादीष्णं जयं परमाप्रमयं परमाकार्यपर्यंत तथा क्रांतकालांको संगमांकाश्यों हानान्य। चोरयज्ञं III.52: भाष्य on this is, यथा वाक्यवादीष्णं जयं परमाप्रमयं परमाकार्यपर्यंत तथा क्रांतकालांको संगमांकाश्यों हानान्य। चोरयज्ञं III.52: भाष्य on this is, यथा वाक्यवादीष्णं जयं परमाप्रमयं परमाकार्यपर्यंत तथा क्रांतकालांको संगमांकाश्यों हानान्य।
connected with the (constant) flux of changes (in the world). Therefore the whole world experiences change in each single moment. So all these (external) aspects of the world are dependent on one moment (in the present).

This disquisition shows that the Yogasūtra and its bhāṣya held that time was not a dravya and not a tangible reality, but that it was merely a word, a mental concept inseparable from the perception or experience of physical objects as a characteristic (vīśesana or upādi), that it attaches itself to the changing realities, that we measure it according to the movements of or changes in things and that it was not merely like a hare’s horn.

I have confined myself to Sanskrit works and particularly to works of the Vedic school type. Buddhist and Jaina thinkers had to say a good deal on Kāla. For example, the Pramāṇa-vārtika-bhāṣya or Vārttikālāṅkāra of Prabhakara-gupta (about 700 A.D.) combats the view of the Vaiṣṇavasūtra and Praśastapāda (quoted above) and holds that there is no separate entity like Kāla, that it is not possible to have the idea of distant time and near time if Kāla be without beginning and be endless, that the ideas of being distant or near or quick are not distinct from the activities about which they are predicated. This Buddhist view practically amounts to saying that time is not a thing, but only an idea, only a subjective condition of human sensorial experiences and intuitions and is non-existent in itself, apart from the subject. On the other hand Jaina writers hold that there are six padāthas viz. jiva, dharma, adharma, akāśa, pudgala and kāla i.e. Time has separate existence.

668 It is surprising that in the two volumes of the History of philosophy, Eastern and Western, published under the auspices of the Govt. of India (London, 1952), and compiled by an Editorial Board presided over by such a world-famous philosopher as Dr S. Radhakrishnan, not a word is said about the conception of Time in the Vedic Literature and in the Vaiśēska and other systems and only a meagre account is given of the Buddhist and Jain ideas on the subject (vol I pp 159, 175-76 and p 144).

669. अनादनिशिष्यनामावस्तात्त्वम् सिद्धांतिश्रुतम् । चिन्तकिशिपदेशार्थम् एकात्म धात्रो । पदुक्साइ वर्ष 35 विषसुपि नैसास्विक विकालशीणः । चिन्तित्विनिविन मि चिन्ति-राहुलमेलित । 40, pp. 476-497 of वैभववादिकसम्बन्ध ed by Rāhula Śāṅkṛtyāyana (1955).

670 अतिबनासित धामवन्दोपाद्यायुक्तं । जीववाद धातरो । सोपानसम्बन्ध । । तत्तुतद्वृत्तं उपकेति। ed with हृदय of बुद्धाद्वंदव विश. (1949, Benares) in the जीनापिठ जैन-ग्रन्थांगिरियाः.
Some of the Purāṇas contain disquisitions on Kāla. The nature of Time is described in the Kurmapurāṇa as follows: This adorable Kāla is without beginning and without end, it is ageless and immortal, it is a great Lord because it is all-embracing, it is independent and is the self of all, there may be many Brahmās, Rudras and Nārāyana and other gods. It is declared that the divine Lord is one and is omniscient and is Kāla; they (the gods) are created by Kāla, which again swallows (or makes them disappear), the gods Brahmā, Nārāyana and Īśa (Śiva) are said to undergo prakṛta disappearance by the power of Kāla and also spring again therefrom as highest Brahmā, the elements, Vāsudeva and Śankara. Therefore the whole world has its soul in Kāla. He alone is the highest Lord.

The Viṣṇudharmottara has a similar long disquisition on Kāla the gist of a few verses of which may be set out here. Kāla is without beginning and without end, it is Rudra that seizes all (or it is Śankarsana); it is called Kāla because it carries off or drives all beings. Kāla is great and the highest Lord, because it is beginningless and endless; it is more subtle than the winking of one's eye, very much more subtle than the subtilest. Its subtleness cannot be understood even by Yogsins. When a thousand lotus leaves are pierced by a needle ignorant people think that the piercing of all leaves is at the same time, but really the leaves are pierced at separate units of time. This is the subtleness of Kāla. But though Kāla is very very subtle, it is also great and measurement of it can be computed because of the motions of planets. The Vāyu and Kurma both say 'Time creates beings and again destroys them; all are under the rule of Time, while Time is not under the dominion of...
any one. The Visnupurāṇa holds that Brahma which is one, unborn, permanent, ageless appears in the form of Kāla, which is without beginning or end. The Bhāgavatapurāṇa also regards Kāla as inferred in regard to its minuteness and its grossness is all-pervading, and holds that it is supposed to have units from the subtlest (atom) to the highest.

Among astronomical works the Sūryasiddhānta states, ‘Kāla is the destroyer of worlds; another (kind of time) is of the nature of calculation; Kāla is of two kinds, gross and subtle, which are also called mūrti (physically apprehended) and amūrtī (not so apprehended); (the divisions of) time called prāṇa (respiration) and the like are mūrti, while truti and the like are amūrtī.’ The Caraka-samhitā includes Kāla among nine dārayas and holds that it is acetana (non-sentient). Thus it agrees with the Vaiśeṣika view. In the Śrūtasaṃhitā it is declared ‘Kāla is indeed self-existent, without beginning, middle or end; the poverty or richness of substances that have (one or more of the six) flavours (rasas) and the life and death of human beings are dependent on Kāla. It is called Kāla because it does not remain sticking to even the smallest division or because it heaps together (beings by leading beings to death) or drives them together. Of that desirable Kāla which assumes the character of year, the divine Sun produces by his special movements the divisions called twinkling of the eye, kāśāṭā &c.

673. सर्व ब्रह्म परम निरस्तव भवताभिसम्प्रसादः।
तत्त्र व समस्मैतात् पञ्चमेत्यकलस्य।

tathā vāṃ sankalpe saṃsitvā sāmśeṣaḥ
tānaḥ parasya kālaḥ māyā māyā vinā

674. एवं कालोपपतितं सिद्धं स्तत्र च सचन।
संस्कृतगतमां भगवान्यकृत्युपस्तेऽति।

675. सचानामस्तक्ताकाल भावयो कठिनाकाल।
स स्वथा सन्तुस्तगतां मूलांबाहुसुरक्षेति।

676. सूचीनयम्यान् मनोकालो विद्यायासात्मकाम्।
सभास्य, सूचनयात ४८०, कंठक वि

677. शासीयस्य तत्त्र फाल्तृ बिधाया बधायकम्।
विद्यायास, यवम १, १०-१२।
Similarly, philosophical grammarians like Bhartrhari (author of the Vākyapadīya) holds that Kala is a substance (dravya), all-pervading and permanent apart from activities, that it is the efficient cause of all created things, that it is divided into years, seasons & c. on account of the different activities, just as the same man may be called a carpenter or a blacksmith & c. (on account of his different activities). For reasons of space it is not advisable to pursue the subject of the nature of time from other Sanskrit works of medieval and modern times. For those who desire to make a further study of this subject I would recommend the ‘Kalasiddhānta-darśini’ composed and published by Shri Haranchandra Bhattācārya of Calcutta in 1941, which exhaustively deals with the philosophical conceptions about Kāla held by different sects, schools and Sanskrit writers.

There is a great temptation to compare Indian ancient and medieval conceptions about Time arrived at more than a thousand years ago with similar or corresponding conceptions on the same subject in modern Western philosophical works such as Kant’s ‘Critique of pure reason’, Prof S. Alexander’s ‘Space, Time and Deity’ (1927, London, two volumes), ‘Time and Western Man’ by Wyndham Lewis (London, 1927), Pierre Burgein’s ‘L’ Homme et Le Temps’ (1945), Bergson’s ‘Time and Free Will’, S. G. F. Brandon’s ‘Time and Mankind’ (1953). But as this volume has already grown to large proportions, comparisons with Western philosophical views have to be given up.

From very ancient times minute divisions of time have been mentioned. The Vāj. S. states that all winkings of the eye (and similar units of time) were produced from the (supreme). Person that is brilliant (like lightning). This half verse occurs in the Mahānārāyana Upanisad also. It is stated in the Br. Up. that under the dominion of this imperishable brahma the Sun and the Moon are held apart, as also ānusmāras, mukhyātas, days, and nights, half months, months, seasons, and years stand apart.

677. भाषापरमाणुनीभिन्नतेषु कालोऽद्वितीयेऽपि भवते। स्थितिभित्रोऽस्माद यद्यकालमात्र नापरमाणी। यस्य विभेदं नापरमाण्यादिनित्तिर्यादित्यज्ञातार्थस्थितिभेदं नापरमाण्यादिनित्तिर्यादित्यज्ञातार्थस्थितिभेदं नापरमाण्यादिनित्तिर्यादित्यज्ञातार्थस्थितिभेदं नापरमाण्यादिनित्तिर्यादित्यज्ञातार्थस्थितिभेदं नापरमाण्यादिनित्तिर्यादित्यज्ञातार्थस्थितिभेदं नापरमाण्यादिनित्तिर्यादित्यज्ञातार्थस्थितिभेदं नापरमाण्यादिनित्तिर्यादित्यज्ञातार्थस्थितिभेदं नापरमाण्यादिनित्तिर्यादित्यज्ञातार्थस्थितिभेदं नापरमाण्यादिनित्तिर्यादित्यज्ञातार्थस्थितिभेदं नापरमाण्यादिनित्तिर्यादित्यज्ञातार्थस्थितिभेदं नापरमाण्यादिनित्तिर्यादित्यज्ञातार्थस्थितिभेदं नापरमाण्यादिनित्तिर्यादित्यज्ञातार्थस्थितिभेदं

678. सर्वं निषेध जन्मित्वे विद्युत्तमवाच्यं। भाष. सं. 32. 2, महानारायण-उप. इ. 8.

679. श्रवणं तव अवतर्यम् गमनं गृह्य-चन्द्रवहनस्तीती विकृतो विद्यते। "शतपथं तव अवतर्यम् गमनम् गृह्यं च विद्ययां चूहा अहिरोगाध्यायमाया माता ज्ञाता संसारं र्ग्यते विद्वान् लिङ्गि। वै शूरे उप. इ. 8 9.
The Mahānirvāṇa Upanisad' (I 8-9) mentions as units of time 'Nimesa, Kalā, muhūrtā, kāsthā, ahoṛātra, half months, months, rūtus, year.' Manu I 64 provides that 18 nimesas are equal to kāsthā, 30 kāsthās to kalā, 30 kalās to muhūrta, 30 muhūrtas are equal to one day and night. Early and very exhaustive enumeration of the several units of time from subtlest to the highest are contained in Brhat-samhitā of Varāha and in the bhasya of Prāśastapāda on Vaiśeṣikasūtra60 viz. 'Kala is the cause of the popular usage about the units being Leana, lana, nimesas, kāsthā, kalā, muhūrta, yāma (prahāra or 1/2 of a day), ahoṛātra (day and night), ardhamāsa (half month), māsa (month), rūtus (season), ayana, samvatsara (year), yuga, manvantara, kalpa, pralaya and mahāpralaya. The Purāṇas also dilate upon the units of time from nimesa to pralaya or kalpa. Vide Brahma 231. 6-12, Kṛṣṇa i. 5 6-14, Padma V 3.4-20, Vāyu 57 6-35. Nimesa (lit. winking of the eye) is defined by the Vāyu and Vismudharmottara as the time required for pronouncing a short letter and the latter adds that a smaller unit than it cannot be (physically) apprehended. There is great divergence of views about the number and names of the minute units of time and their mutual relations. A few examples alone can be cited. Manu (I.64) furnishes the following table: 18 nimesas = kāsthā, 30 kāsthās = kalā, 30 kalās = muhūrta, 30 muhūrtas = ahoṛātra (day and night). The Arthaśāstra61 of Kautilya provides. 2 trutas (1?) = lava, 2 lavas = nimesa, five nimesas = kāsthā, 30 kāsthās = kalā, 40 kalās = nādikā, 2 nādikās = muhūrta, 30 muhūrtas = ahoṛātra. Some of the purāṇas contain the same verse on the names and relations of small units of time viz
15 nimesas = kāsthā, 30 kāsthās = kāla, 40 kalās = nādikā, 2 nādikās = muhūrtā, 30 muhūrtās = day and night together. It should be noticed that here the relation of nimesas to kāsthā is different from that in Manu and Kautūlya. The Arthaśāstra of Kautūlya does not stand alone in speaking of īṭa (9) as the smallest unit of time. The Śūryasindhānta (quoted above) provides that īṭa is the smallest unit of time, that it is amūrta (not apprehended physically), that the prāna is the first muhūrtā (physically apprehended) unit of time, that 6 prānas are equal to a vināḍi, that 60 vināḍis are equal to a nādikā, 60 nādis are equal to an ahorātra. Utpala on Br. S. quotes verses from Pauliśa-siddhānta and Brāhmaśphuta-siddhānta to the effect that six prānas are equal to a vināḍi, 60 vināḍis are equal to a nādikā or ghatikā and 60 ghatikās are equal to a day (i.e. ahorātra). A smṛti quoted in the Tīhitatītva states that two īṭas make a lava, 2 lavas make a nimesa, so that īṭi is equal to 1/3 of nimesa. Hemādri on Kāla (p. 7) quotes a verse that īṭi is equal to two nimesas and 10 īṭis are equal to prāna. The Amarakośa follows Manu as to eighteen nimesas being equal to kāsthā, but it introduces a unit called kerner between kāla and muhūrtā, so that its scheme is: 18 nimesas = kāsthā, 30 kāsthās = kāla, 30 kalās = ksana, 12 ksanas = muhūrtā, 30 muhūrtās = ahorātra. The Bhāgavata-purāṇa (III.11.3-10) puts forward a far more elaborate scheme: two atoms (of Time) = ānu, 3 ānus = trasarenu, 3 trasarenus = īṭi, 100 īṭis = vedha, 3 vedhas = lava, 3 lavas = nimesa, 3 nimesas = ksana, 5 ksanas = kāsthā, 15 kāsthās = laghu, 15 laghus = nādikā, 2 nādikās = muhūrtā, 30 muhūrtas = ahorātra. In the Ātharvana-jyotisa the table is: 12 nimesas = lava, 30 lavas = kāla, 30 kalās = īṭi, 30 īṭis = muhūrtā. This agrees with none. Further units of time from ahorātra to pralaya will be dwelt upon a little later.

Before proceeding further clarification is required on certain points. At least several centuries before Christ Jyotisa had attained the position of being one of the six angas (auxiliary...
of the Veda. The Mundakopanisad states that the aparā vidyā (inferior exoteric knowledge) comprises Rigveda, Yajurveda, Samaveda, Atharvaveda, Śīkṣā (Phonetics), Kalpa (ritual texts), Vyākaranā (grammar), Nirukta (Etymology), Chandas (metrics) and Jyotisa (astronomy and mathematics). The Apastamba-dharmaśāstra enumerates the same six angas of the Veda. In the Pāṇiniya Śīkṣā, the science of the movements of heavenly bodies is said to be the eye of the Veda. The Jyotisa which is Vedānga (of the Rigveda and Yajurveda) was concerned with purely astronomical matters. In the Vedāngas-Jyotisa it is remarked the Vedas arose for the purpose of sacrifice; sacrifices are enjoined according to the order of times; therefore he who knows Jyotisa which is the science laying down the (proper) times knows sacrifices. Just as a tuft of hair stands on the head of peacocks or a jewel (in the heads) of cobras, so gama (astronomical calculations) stand at the head of all the sciences that are (spoken of as) Vedāngas. This shows that the words Jyotisa and gama are used as synonyms in the Vedāṅga-Jyotisa. The Vṛddha-Vāsishthasiddhānta says this śāstra is indeed the eye of the Veda, therefore, among the angas (limbs, subsidiary lores of Veda) it has got pre-eminence; a man endowed with all other limbs and therefore appearing to be perfect is worth nothing, if he is devoid of eyes. Gradually, however, Jyotisa came to include three distinct branches (akandhas) viz the determination of the motions of planets by means of calculations which was called Tantra, the second called horā that deals with horoscopes and (was also called jātaka) and the third called Śīkṣā which was an extensive branch and included many topics of divination which are summarised.
in Br. S. chap. II. A work embodying complete presentation of the three branches was called samhita and he who well knew the three branches, viz. Ganita, Horā and Sākhā was called, as Garga says, ‘Samhitāparaga’ (master of samhita). Varāhamihira himself tells us in the Brhaj-jātaka, that, for the benefit of astrologers, he compiled a comprehensive work on Jyotisa in its three branches. The word Samhita appears to have been used in two senses, the first a (a wider sense) referring to a complete presentation of Ganita, Horā and Sākhā, while the second (a narrower sense) refers only to the Sākhā part. Why the third branch was called Sākhā is not satisfactorily explained anywhere. It was so called probably because it had to deal with numerous circumstances, such as the fruits of the simple and retrograde movements of planets; the movements of Agastyā (Canopus) and saptārasa (Ursa Major), the conjunctions and oppositions of planets, haloes, meteora, earthquakes, lore about the movements and cries of birds, nirajana, removal of the evil effects of utpānas. In this sense samhita was what is called natural astrology. Horā again had three sub-sections, viz. jātaka or janma (judicial astrology, predictions from the situations of the zodiacal signs and planets at a person’s birth), Yatrā or Yātrīka (Brhaj-jātaka 28.4-5) that dealt with prognostications on starting on a journey or on a king’s marching...
against an enemy derived from the tithi, naksatra, the week-day; the muhurtas, the moon’s position, dreams, throbbing of limbs, the cries of birds, and vāhā i.e examining the horoscopes of the parties to a marriage (called Vivāhakāla or Vivāhapatala).

The usual practice of the Grhyasūtras and Dharmaśāstra works was to take their astronomical requirements and knowledge from astronomers. The Gobhila-grhyasūtra provides ‘the work on this point is separate; one should study it or should obtain information about (the exact time of) the parvan (New moon and Full moon) from those who know it.’ The astronomical knowledge of ancient and medieval India has been a subject riddled with acute controversies. Somewhat reluctantly I have come to the conclusion that discussions about the theories and practice of astronomy in ancient and medieval India should be omitted from the History of Dharmaśāstra. An adequate treatment of ancient and medieval Indian astronomy and discussion of the theories advanced by Western scholars (some of them quite unwarranted) would require a large volume by itself. Here and there I may have to refer to pure astronomical matters for certain purposes. But the two other branches of Jyotisa, viz. Horā (astrology) and Śakā have exerted a vast influence on Dharmaśāstra and will have to be discussed within limits.

Though Dharmaśāstra writers took their astronomy from astronomers, they did not hold that astronomers had the last word, but they rather held that if there was some conflict or contradiction between strict astronomical theory and Dharmaśāstra, the latter was to prevail. An example may be cited for illustrating this: Suppose that a man has resolved to undertake ‘ekabhākta-vrata’ on 7th tithi. The sankalpa for a vrata is as a general rule to be made in the morning. Suppose that 7th is mixed with 6th and 8th tithis and that 7th commences about 10 A.M. on a certain week-day, then according to Yugmavakya (vide p. 75 note 191 above) 7th mixed with 6th is to be preferred for the vrata and the sankalpa would have to be repeated in the morning when according to correct astronomical calculation the tithi might be only the 6th at that time. Devala declares that a tithi is, for the purposes of religious bath, gifts and vrata, to be regarded as covering the whole day if the Sun sets during the...
period of that tithi. Vide Kṛtyaratnakara p. 299 and Smṛti-kaustubha (on tithi p. 13) for other examples.

About Astronomy and Astrology as developed in India Western scholars such as Weber, Whitney, Thibaut have pronounced many sweeping and unwarranted theories based on flimsy data. Here and there I may have to refer to them. But I must say in one place how and why their conclusions are often unacceptable. In the first place, they do not attach due importance to the fact that a vast literature in Sanskrit has perished beyond recovery (as it is admitted was the case in Greece after Ptolemy composed his Almagest) and what we now have is a mere fraction of what once existed. In the second place, they forget or ignore that much of the literature that survives is religious and not intended to be a historical and full treatment of any topic i.e. most of the references to astronomical matters found in the Vedas and Brāhmaṇas are not made of set purpose but are incidental or casual. They hardly seem to be aware of the rule of caution and common sense that in ancient literature what is expressly stated may be used for drawing inferences, but the non-mention of certain matters cannot necessarily be a valid reason for arriving at the conclusion of non-existence, unless the subject matter was such that if something connected with it existed it should ordinarily have been mentioned. Further, and most important of all, mere similarities in institutions, usages and other matters should not be regarded as evidence of borrowing by one people from another people. Human mind is the same everywhere, its environment and the needs of human beings are often the same and no people, ancient or modern, can be regarded as having had the monopoly of great intellectual powers. Most of those who wrote on Indian literature and subjects in the 19th century were nurtured on the literature of the Greeks and Romans and on the vaunted superiority of the ancient Greeks in Philosophy, Mathematics, arts and other matters and of Egypt. But as ancient cuneiform tablets in Babylonia and the Middle East countries came to be deciphered, things began to be seen in

692. Ṛkāngaśāstra p. 53. Vide Prof. Neugebauer in 'Exact Sciences in Antiquity' (1951) p 56.

693. Vide Prof. Neugebauer in 'Exact Sciences in Antiquity' (1951) p 56.
proper perspective. Modern scholars have, it is refreshing to note, outgrown the stage when all arts were traced to Greek (see ‘Sumerians’ by Sir Leonard Woolley, 1928 p. 193, Glanville in ‘Legacy of Egypt’ p. 160 for the debt the Greeks owed to Egypt). Sir Thomas Heath was obliged to admit that the debt of the Greeks to the Babylonians was much greater than had been imagined. Sarton in ‘A History of Science’ (London, 1953) has to say that it is childish to assume that science began in Greek (Preface p. IX). It has been found that the Greeks were inferior to the Babylonians in several respects, that their vaunted geometric lore was not as great intellectually as supposed, that out of 200 propositions in Euclid’s twelve books only about a dozen are necessary as a preparation for modern mathematics and that the Greeks much developed geometry because they could not easily employ ordinary arithmetical methods owing to their dependence on the abacus. It was further found that the sexagesimal system of degrees, minutes and seconds used by Ptolemy was of Babylonian origin and according to Herodotus (II, 109) the Greeks derived two kinds of sun-dials and the division of the day into 12 parts from the Babylonians. At present such nations as England, France, Germany, U. S. S. R. and U. S. A. are the foremost nations in Science, Technology and Industry but they clung for about 1400 years to the Almagest of Ptolemy as their astronomical Bible, were ignorant of the decimal place value system and the use of a sign for zero till the so-called ‘Arabic numerals’ (borrowed from India) were

694. Vide ‘Greek Astronomy’ (1932) by Sir Thomas L. Heath Intro. p LXIV In ‘Children of the Sun’ by W J. Perry (first published in 1923) on p. 428 (chap. 26) the author, after discussing the possible origin of the archaic civilization of North America, China and India, had the hard-ship to say that no good reason could be found for believing that it developed in any of those areas ... and that it is in Egypt that the archaic civilization came into being, though he generously concedes that every element was not necessarily invented by the Egyptians, but he holds that it took shape in Egypt and was propagated thence.


696 See Heath, ibid Intro p XVII, about the sexagesimal system, sun-dials and twelve parts of the day, Cajori in ‘History of Elementary Mathematics’ pp 28, 84 about Greece borrowing Babylonian sexagesimal system and Sarton in JAOS, vol. 75 No 3 at p. 168.
Galileo and European priesthood

introduced into Europe. The intolerance of ignorant and bigoted priests in Europe went so far as to condemn Galileo, one of the greatest intellects in mechanics and astronomy, to perpetual imprisonment at the age of 70 for no greater offence than holding fast to the Copernican theory. Hardly any parallel to such an attempt to suppress honest difference of opinion as regards heavenly bodies can be found in any non-European country claiming to have a civilization.

There are controversies about the relation of astronomy and astrology. The marvellous spectacle of the sky at night containing thousands of stars of different brightness all apparently in motion round the earth, the Sun’s annual northward and southward passage in the sky, Full Moon and its disappearance for one day and its phases, eclipses of the Sun and the Moon, comets and falling stars—all these must have struck even the most primitive men with wonder and also with fear and forebodings. In course of time arose astronomy and astrology. In ancient times both words had the same meaning. The Cambridge Ancient History (1925, vol. III, pp. 238-239) holds that the whole science of astronomy is due to astrology. On the other hand Prof. Neugebauer and Mr Peter Doig see no evidence for this theory. In my humble opinion if we restrict ourselves to existing literatures of different peoples and eschew mere conjectures and speculation, both astronomy and astrology are equally ancient and must have acted and reacted on one another in very ancient times. In the following pages some evidence will be given from Vedic literature of the simultaneous cultivation in India of both astronomy and astrology (particularly natural). To a modern scientist, the lucubrations of astrologers in their available works appear to be sheer nonsense. But the fundamental principle assumed by astrology that heavenly bodies

697. Vide ‘Arabic thought and its place in world History’ by De Lacy O Leary (London, 1922) pp. 108-109 for an Indian bringing to Baghdad a treatise on Arithmetic and Astronomy and for the introduction of Indian numerals and their being passed on as Arabic numerals, also ‘a history of Elementary Mathematics’ by Dr. Cajori (pp 11–13) for the discovery of the principle of position by the Hindus, the invention and adoption of the zero and for the introduction of the Hindu notation in Europe in the 12th century by the Arabs. Vide Journal of Near Eastern Studies, vol IX p. 119 for the statement that ‘Sindhind’ (i.e Suddhānta) was translated into Arabic in the reign of Mansur (754–775 A D.)

698. Vide ‘Exact Sciences in Antiquity’ (1951) p 161 by Prof. Neugebauer and ‘Concise history of Astronomy’ by Mr. Peter Doig (London, 1950) p. 2
exert predictable influence on terrestrial things and persons is not different from the principles of astronomy or meteorology whereby one can predict tides, eclipses, storms, torrential rains, and the like which affect the world and human beings.

Whether the stars and planets exert some influence on earthly things is not the real question. Probably they do, but the really important question is whether astrological works and astrologers have discovered correct methods and reached correct knowledge about the influence of planets on the human mind and on the day–today activities of human beings.

The astronomical and astrological literature in Sanskrit falls into three slightly overlapping periods. The first period is that of the Vedic Samhitās and the Brāhmaṇas from the mists of antiquity to about 800 B.C. The second is represented by the Vedāṅga-jyotiśa, the Śrauta, Ārṣya and Dharma-sūtras, Manu and Yajñavalkya, Garga and Jain works like the Sūryaprajñāpīti and ended about the 3rd century A.D. The third period begins at the commencement of the Christian era and is represented by the works called Siddhānta and gave rise to the works of Āryabhata (born 476 A.D.), of Varāhamihira (about 475 to 550 A.D.), Brahmagupta (born in 598 A.D.) and so on. Those who want to make a deep study of the History of Hindu Astronomy should carefully read the work in Marathi written by Shankar Balkrishna Dixit in 1896 (2nd edition in 1931 by his son). Even Thibaut who is generally chary of praising any Indian achievement in astronomy was constrained to observe that Dikshit's work is the richest source of Indian astronomical material and that his treatment from Brahmagupta onwards is particularly detailed (Grundriss, p. 3) Dikshit held that the scientific system of Indian astronomy is essentially independent and rests on Indian observations. In my humble opinion this view is far sounder than the view that the scientific astronomy of India was derived from or was greatly influenced by Greek astronomy. I have decided (as stated above p. 480) not to enter into detailed discussions about astronomical matters. Therefore, I shall rest content with mentioning some of the important works and contributions that should be studied by those desirous of intimate knowledge of the History of Indian Astronomy. Davis on 'Astronomical computations of the Hindus' in Asiatic Researches, vol. III, pp. 209–277; Bentley's 'Historical view of Hindu Astronomy' in Asiatic Researches, vol. VI, pp. 537–588; Colebrooke's Miscellaneous Essays (1837) vol. II,
English and other works on Hindu Astronomy

CHAPTER XV

Units of Kāla

We shall now turn to the units of time from yuga backwards to muhūrtā, leaving aside Mānantara, Kalpa and Pralaya for the moment.

The word ‘yuga’ occurs at least 33 times in the Rgveda and appears to have been used in several senses. Vide H. of Dh vol. III. p 886-890. Two senses stand out as prominent, viz a short period or a very long period. For the first sense we may cite Rg. I. 158. 6 (‘Dirghatamas, the son of Maman, became old in the 10th Yuga, he became brahamā high priest and leader of the waters flowing to their goal’). Here yuga cannot mean a period of more than ten years and probably means a period of five years; in Rg III 26. 3 we read ‘like a neighing horse by its mother, Vasăvăna (Agni) is kindled by the Kusikas in each yuga’, vide Rg III 55. 18. In the Vedāngajyotiṣa (verses 1 and 5) yuga is said to comprise five years. There is nothing to prevent us from taking this sense in the two passages cited from the Rgveda. In Rg III. 55. 18 it is possible to recognize a recondite reference to five year units of time each divided into six seasons. In the Rgveda saṁvatsara means a year in several passages such as I. 110. 4, I. 140. 2, I. 161. 13, I 164. 44, VII. 103 1, 7, 9, X. 190. 2. In Rg X. 87. 17 we have the derivative form ‘Samvatsarīṇa’ from saṁvatsara ‘O Agni that observest what men do! May the demon possessing magic devices not partake of the cow’s milk that springs after a year’. In Rg X. 62. 2 we have...
the word *parivatsara* 'those ancestors that shattered Vala by righteousness and forced out the wealth consisting of cows' and in Rg. VII, 103.8 the word *parivatsaritiṣṭa*. *Samvatsara* and *Parivatsara* are two of the five names bestowed on the five years of a yuga in the other samhitās. Just as the word yuga was used in several senses even in the Rgveda it is quite possible that the words *samvatsara* and *parivatsara* meant simply year and also successive years of a cycle of five years. In the Tai. S. (V 5 7.1–3) namaskāra (salutation) is offered to Rudra with *Samvatsara*, to his bow towards the right with *Parivatsara*, to his bow behind with *Idāvatsara*, to the bow towards the north with *Iduvatsara* and to the bow above with *Vatsara*. The Vāj. S. (27.45) names these five separately with *Idāvatsara* in place of *Iduvatsara*; similarly, in Atharva VI 55.3 salutation is offered to *Idāvatsara*, *Parivatsara* and *Samvatsara*. In Tai. Br. (I 4.10.1) Agni, Aditya, Candra and Vāyu are identified with *Samvatsara*, *Parivatsara*, *Idāvatsara* and *Anuvatsara* and it should be noticed that the four names of years are brought in close relation to the four cāturmāsya, viz. Vaiśvadeva, Varna-praghāsa, Śākamedha and Śunāśaṇya. Thus even in the Samhitās names (generally five) are mentioned in a certain fixed order. There is no reason why this should be so unless they formed a fixed series in a cycle. Thibaut in his Grundris (p. 9) hammers on the fact that sometimes only two or three or four out of the five are mentioned and argues (rather obstinately) that knowledge of the five year yuga cannot be assumed for the Vedic times. It should be noted that Kautilya speaks of the yuga of five samvatsaras and of the insertion of two intercalary months, one at the end of 2½ years and the other at the end of five years.

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*(Continued from last page)*

hold up the water that falls down after a year*, जलिता means a cow and may also mean a cloud. Vide कृत्य 135.13 where a cloud is referred to as cow or its udder. पाणिनि (V 1.91–92) has two śūtras to explain सन्तलीन्धि and परितस्तीति 'वस्त्रज्ञेयन्तिमायिनि संतलीन्धिः परितस्तीतिः'.

703. अवग्रेष सन्तलीन्धि, आदिविषः परितस्तीति, चच्चुमा उद्वरिषोऽसानसानसानसानिः रागु यात्राय वस्त्रज्ञेयन्तिमायिनि संतलीन्धिः परितस्तीतिः।

704. चच्चुमा सन्तलीन्धि। फल्गुनी चक्रावर्तमानमालमयिवहः। ग्रीष्मे जलितामुः पद्यावगाने च पाठीम्यूः। अध्यातम II, chap. 20 (वेदाशास्त्र) p. 109.
The Mahabharata knows of the yuga of five years\(^1\) (in Sahitasparva 11. 38). The Pitamahandashtanta,\(^2\) which is not extant now, stated, according to the Pancaasiddhántiká of Varāhamihira, that yuga means five years of the Sun and the Moon and that an intercalary month was added after thirty months.

The next question is: what was the extent of the year in the Vedic age. Some Rk. verses may be cited in this connection. The wheel\(^3\) of rta has twelve spokes, it revolves round the heavens; it does never wear out. O Agni! in this (wheel) seven hundred and twenty sons in pairs abide. Some say that the father (Sun) who sends down water has five feet and twelve forms and remains endowed with fullness in the distant half (part) of heavens while others say that he (the Sun), the all-seeing, is placed in a lower (place) that has seven wheels and six spokes, all the worlds abide in the revolving wheel with five spokes, one wheel and twelve rims (of the wheel) and three naves—who is there that knew these (thoroughly); in that (wheel) a year are placed together three hundred and sixty very unstable nails\(^4\) (Rg I 164. 11-13 and 48). In these passages the sage poses a riddle or puzzle in very metaphorical and mystic language about a year divided into three, five or six seasons, twelve months, 360 days and 720 days and nights (when calculated separately). It is possible to hold that the wheel of rta means the zodiacal belt.

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\(^1\) The Mahabharata knows of the yuga of five years.\(^2\) The Pitamahandashtanta, which is not extant now, stated, according to the Pancaasiddhántiká of Varāhamihira, that yuga means five years of the Sun and the Moon and that an intercalary month was added after thirty months.

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\(^3\) History of Dharmaśutra [Sec. II, Ch. XV]

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\(^4\) No suitable verse in this connection.
Rgveda references to year and its extent 489

divided into twelve parts (dvādaśāra). But it is a very difficult
matter to keep in view the twelve divisions correctly. In Rg.
I. 164. 15 it is said 'They say that the 7th of those that are born
together is born of one; there are only six twin sages born of the
gods'. Here there is a reference to seasons, six of which have
two months each, the 7th has only one (viz. 13th or intercalary
month) and that the 13th month is not fit for religious rites.
The Aṣṭādhyāyī V. 35. 4 705 also states that samvatsara has
twelve spokes and the months have 30 spokes. This explains
Rg. I. 164. 11-13 and 48. In the Brāhmaṇas also the year is said
to have 360 days and 720 days and nights together; Śatapatha
IX. I. 1. 43, Ait. Br. VII. 7 also say the 706 same. We have also
to recognize that the Vedic samhitās and Brāhmaṇas speak of a
13th month that was intercalated. About Varuna the Rgveda
says707 'He knows the twelve months with their progeny (the
days) and also the month that is added.' The Tai. S. (IV. 6. 7.
1-2) refers to a year of twelve months and also of 13 months.
The Kausitaki Br 19. 2 speaks of the 13th month. The Tai. S.
(I. 14. 4, VI. 5. 3 4) expressly mentions the 13th month called
'Samsarpa or Amhaspatya'. It is called Amhasapati in Vai. S.
(VII. 30 and XXII. 31) and Samsarpa in Maitreyaṇi S. III. 13.
13. The Kausitaki Brāhmaṇa connects the 13th month with the
Śunāśāniya sacrifice.708 The Maitreyaṇi Samhitā (I. 10. 8)
draws a distinction between a rāyāṇa and cāturmāṣya-yājñī, the
former being one who offers sacrifice thinking 'now Vasanta
has started, rainy season has started, sarad has started while the

708. भस्मासरस तिरितादिरित्रित्रिया संवस्त्रो पश्चातेऽन्ति हाविद्यां। भवाय V. 35. 4.

709. १०५. चतुर्दशा च समवासा तत्तद्वाचनां भुवासारस | १०६. चतुर्दशां तत्तद्वाचनां भुवासारस

710. १२५. चतुर्दशां च समवासा तत्तद्वाचनां भुवासारस | १२६. चतुर्दशां च समवासा तत्तद्वाचनां भुवासारस

711. ११५. चतुर्दशां च समवासा तत्तद्वाचनां भुवासारस | ११६. चतुर्दशां च समवासा तत्तद्वाचनां भुवासारस

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Caturmäsa-yäj is one who offers sacrifice in view of the 13th month. How and when the month was inserted in the Ṛgveda times or the times of the Taś S is not clear. What is clear is that one whole month was added. Therefore, Thibaut overstates the case when he asserts emphatically (Grundris p 7) that all Vedic texts agree that the year was exclusively of 360 days. A year in which one month was added (i.e., of 390 days) was also well-known to the Ṛgvedic Indians. Therefore, in order to explain the facts we have here probably to postulate two calendars, one a purely sacrificial (or religious) of 360 days (12 months of 30 days) probably inherited by the Vedic Indians from their ancestors about whom we know next to nothing, and another calendar where a month was added in order to bring the year in line with visible astronomical data. It is known that the ancient Egyptians were a calendar of 360 days (12 months of 30 days each) plus five days added at end i.e., of 365 days only and no intercalary day was inserted in a year. The result was that the opening day of this calendar would shift back through the solar year until a whole cycle of that year had been completed in 1456 or 1506 years. This calendar called sliding calendar was in use for about 3000 years in Egypt from proto-dynastic period until the Roman period. There was also another calendar against which this sliding calendar moved. A year of 360 days (divided into 12 months of 30 days each) was not peculiar to ancient Vedic India nor to ancient Egypt, but played an important role also in Mesopotamia, which had a strictly lunar calendar. The co-existence of months of various lengths.

711a अष्टादशी वा अष्टादशवर्षसंख्यापद्धति, यो अष्टादशवर्षसंख्यापद्धति वस्तु स 

काद्याक कर्मार्कारिका मातात् स्वस्थायति वकोड़ मातामित्यति स च जुजानिधयति। नेपाली-

संशोधन 1108 Vide a very informing paper in Acta Orientalia, vol IV (1926) pp 124-133 on 'the 13th month in ancient Hindu chronology' by B Faddegon of Amsterdam, in which the learned writer tries to explain Matriyani Sambhata.

110 8 and certain passages from the Lakyana-danta-sutra and the Nidana-sutra which appear to have puzzled Weber and Thibaut.

Length of months in Vedic times

Lengths for later times is vouched for by the Arthaśāstra p 108 (Sham Shastri’s ed of 1919). A year of 360 days was in later times in India called a Śālana one (from śavana meaning extracting of soma juice in a sacrifice) and a month was added after about 30 months to bring the lunar year (of 354 days) in line with the solar year.

In the Śatapatha Brāhmaṇa (II. 1. 3. 2) the Sun’s apparent passage for six months in the north and for six months in the south is referred to, though the word ayana is not employed in this passage. The word ‘ayana’ occurs in the sense of ‘motion or path’ in the Rgveda (āyaṁ-āpo ayaṇam-lochamānah, Rg. III. 33. 7) Uttarāyana and Dakṣāyana in later literature mean no more than the sun’s (apparent) motion or path in the northern celestial sphere and in the southern sphere respectively. The Sun’s movement in the north for six months and in the south for six months is mentioned in Br. Up VI. 3. 15-16 also. Thibaut (Grundriss p 10 para 6) cites Kausitaki Br. 19. 3 as stating that the Sun stands still after it has gone for six months towards the south in order to turn again to the north and then observes that no one has a right to assume, from this statement in the Kausitaki 714 Br. that for six months the Sun goes north or south, that the halves of the year are to be understood. What Thibaut is driving at is not clear to me. We have in this passage six months passages of the Sun in the north and also in the south. A year has ordinarily only twelve months. Therefore it must be assumed that halves of a year are meant. Thibaut does not explain what part of the year these six months in the north and south correspond to. Thibaut is probably swayed by the fact that in the Śatapatha and elsewhere Vasanta, Grisma and Varṣa are lumped together as the seasons (ṛtus) for the gods but Uttarāyana does not exactly correspond with these three rūtas. That may be so, but the rule or maxim is that names are given on the basis of what is principal or eminent (prādhānyena vyapadeśā bhavanti). Vasanta and Grisma are important parts

713 स प्रविष्यास्वति वेष्यु ताहि भवति। "’पय वकश्यास्वति विनयु ताहि भवति। यत्यच II. 3. 2 3.

714. स कै समस्मवाग्यास्यात्सद्यवर्जनेनवर्जनस्यनुवर्जनस्यनां सवर्जन। "स धन्यासाय-वकश्यास्यास्यात्सद्यवर्जनेनवर्जनस्यनाम। वस्तिर्य वेष्युचेत्तस्य। तीर्थाको वाच 19 3. This shows that the winter solstice, when the sun is farthest from the equator and appears to pause or rest before turning towards the north, occurred on the amaṣṭāyā of Māgha.
of Uttarāyana; therefore, by association with these two and for the sake of symmetry varṣa is also held to be a ṛtu for the gods.

As regards the seasons, there are varying statements. In Rg. I 15 the word ‘ṛtunā’ occurs several times, but once we have ‘ṛtun’ also ‘O Indra, drink soma according to the seasons from the wealth (i.e., the richly filled vessel) of the brāhmaṇa’. Rg. II 36 and 37 are styled Ṛtavya hymns. The Rgveda itself names five seasons, viz. Vasanta (X 161.4, X 90.6), Grīsma (X 90.6), Prāṣna (VII. 103.3 and 9), Āśaradv (over 25 times, as in II. 12, 11, VII. 66.11, X. 161.4), and Hemanta (X 161.4), but the Rg. does not expressly mention Śīrṣa. Three seasons are metaphorically meant in Rg I 164.48 and six in Rg I, 164.15. The Atharvaveda (VI 55.2) mentions all the six, but not in the usual order. The Ait Br. says that the year has five ṛtus by putting together Hemanta and Śīrṣa. The Maitrāyani Sam. m I. 7.3 speaks of Samvatsara as having five ṛtus and again as having six ṛtus and the Śat Br. (II 1.3.16) says that samvatsara comprises six ṛtus. In Śatapatha XII. 2.2.33 the ṛtus are said to be three viz. Grīsma, Vasanta and Hemanta and in the very next passage they are said to be six. There is mention of seven ṛtus in Atharvaveda VI. 61.2. But one should not be puzzled by this. The 7th ṛtu is probably meant to represent the 13th intercalary month as it is expressly mentioned in Atharvaveda (V. 64). Thibault surprisingly asserts that the lists of the names of the seasons are only priestly inventions and the Vedic texts exhibit no practical use for them (Grundriss p. 11). Thibault appears to be obsessed with the influence of priests and offers no good reasons why the names should be regarded as inventions and not as attempts registering what was current in the then society. In Tai S 716 IV 41.1 the six ṛtus with two months for each are mentioned. Vasanta is mentioned as the first of ṛtus (mukham va stād-ṛtunām yaḥ—vasanṭaḥ) in Tai. Br I. 1.3.6. The Śatapatha 717 provides that Vasanta, Grīsma

714a. Jīvottama. śīhirṇi viṣeva. kṣaptaḥ śatamahā. hitiḥ no kṛtah. अचारण: VI 55 2

715. सत्यात्मकः संक्षरितम् हेमवतीस्वादिपप्रस्य समावेशः ऐ प्र. I. 1., often quoted as प्राप्तार्थ. "सत्यात्मकः"

716. मुक्तखान्तवः बालाचारिकाद्वारस हुक्कवां हुक्कव्याहारु. समसत्व. सारसव्या. यात्रा. वाहिकाकार. हृदयं कर्क्कयात्वाद. यथासंख्य उपायम्। गै. सं. IV. 41.1. पांचमी (IV. 3, 18–21) appears to have this passage in view.

717. वसन्ती द्रीप्यो वर्यैः । ते चेव नामवर्म । वातकृत्तम् शिशिदेहे शिष्ये एवयथेविस्रो. मायाम एव येव भविष्यते एव भविष्यते निक्षेपकेव देवस रात्रि निवर्त क्रमाकर्तेः। पर्वतैः देवा अचारणांश्च। शिलसः। ते वा पुत्र नामवर्म। "वातकृत्तम् वसन्त आद्यप्रति। श्लोकः II. 1.3.1–5
and Varsā are the seasons of gods, Šarad, Hemanta and Śīśira are seasons of the pītās; similarly the bright half of a month, the day and the forenoon of a day are the times for gods and the dark half of a month, the night, the afternoon of a day are the times for pītās and it winds up with the prescription that a brahmān should consecrate the sacred fires in Vasanta, a ksātriya in Grīṣma and a vaiśya in Šarad 718. At least as early as the edicts of Aśoka the words ‘varsā’ (which etymologically means ‘rains’) and ‘samvatsara’ are both used in the same sense viz. a year in the Brahmagiri inscription (vide C. I. I. L. p. 175).

There are Western scholars that deny the knowledge of the planets to the Vedic Indians. But Thibaut (Grundriß p. 6) and Kaye (p. 33) both concede that it is inconceivable that the Vedic Indians did not observe and distinguish at least the larger planets in early times, but they contend that the Vedic passages cited as proving knowledge of the planets on the part of Vedic Indians cannot be accepted as evidence of the record of observations about planets and that the mere mention of the number seven or five (about Ādityas in Rg. X. 72. 8-9 or oxen) cannot be relied upon. Both Thibaut and Kaye approach these problems with a peculiar mentality. Their criticism is mainly destructive and has a flavour of special pleading against things and ideas Indian. They hardly ever propose their own explanations of the disputed passages and when they rarely do they do not show how their explanations are more satisfactory than the ones they criticize. One typical case may be cited here. Almost all scholars agree that Kṛttikās are the same as Pleiades; but Kaye (Archaeological survey memoir No 18 p. 24 and I. A. vol. 50, p. 45) appears to doubt this, yet he has not the goodness to say positively what other cluster Kṛttikās stand for and why. The principal reason for the paucity of references to planets probably

718. Vide Prof. Renan’s article on ‘Vedic ēpis’ in ‘Indian Culture,’ vol 13 pp. 21-26, where he endeavour to establish that ēpis in the Rgveda has no restricted sense but means simply time or suitable time for sacrifice or sometimes ‘rule or usage’, and that ‘r浸’ or ‘yūbhīth’ in the Rg means ‘according to the division or distribution.’ I demur to this conclusion. In some passages the meaning of ēpis would have to be ‘season’, for example in Rg I 49.3 ‘O fair Usas!’ winged birds, two-footed (beings) and four-footed (animals) go forth according the several seasons from the ends of the sky for thee (to meet thee)’ (चन्द्रिको वसाक्रियो ब्रम्हयमयोद्भवि च राजः चार्यदृश्यौ निरीक्षणयो प्रियो) Similarly, in Rg I 95.3 ‘शादुः’ would have no connection with distribution or division.
is that the cult of the worship of planets that we find well developed in Yaj I 295-308 had not yet arisen in Vedic times. At least Brhaspati (Jupiter) appears to be clearly meant in two Vedic verses. 'Brhaspati, first appearing in the highest heaven of the great Luminary (the Sun), destroyed darkness &c,' Brhaspati, when first appearing, rose in front of Tisya (Pusya) constellation. 'The seven priests guard the dear and fixed seat of the bird (Agni) along with the five adhvaryus; omen, going eat, ageless, delight in the east, the gods follow the ordinances of gods' (Rg III. 7.7). Here the (five) oxen are taken to be the five planets Similarly, 'He (Indra) filled heaven and earth and the mid-region; he superintends in various ways the five gods, the 49 gods (Maruts) at the proper seasons together with the thirty-four lights similar to his own but each according to the different ordinances governing each' (Rg X. 55. 3), 'these five oxen that stand in the midst of the great heaven' (Rg I. 105. 10) Vena may be taken to be the brilliant Venus in Rg. X.

719. खंडरवति मध्य जान्माने सतो भविष्यति. परस्म प्योर । समिश्रसंस्कृत शब्द वि समारसिश्रपमन्तमानेििे ॥ न्यूर. 90. 4 = अर्थाः 20 88. 4, खंडरवति. मध्य जान्मानस्स्कृत शब्द अपनायतन सम्पूर्ण । भेदी देवयानं इत्यादिनुष्ठित विषयः । शताप्ति अप्ने अस्ति ॥ सै ते ॥ भु. भवा III. 1. 5. 

720. अधि भूति प्रवाहशर्मि सति विमा भिन रक्षणे भिन्नति पद देन ।। पार्थि जान्मानानी अनुमाा देव देवतामान भि तात्र छ ॥ भवा III. 7. 7. The expression सति विमा. occurs frequently in the देव. vide III. 31. 5, IV 2 15, VI 22 2.

721. आ भी प्रर्दी अरुणासन् नाप गता देवे कांहु हर्षसात । धातु क्लबति इत्यं विच च संयोग भविष्यति विशेषं । भवा X. 35 3. The verse is rather enigmatic. It is in praise of Indra. The five gods are the planets that do not appear all at once but according to their respective seasons (कर्तव्य). The 34 lights are the Sun, Moon, the five planets and 27 nakshatras. Ludwig and Oldenberg accept this interpretation. No other satisfactory explanation of 34 has been given by any one.

722. अन्तर्य जान्मानस्स्कृतमिथाया श्रोता शिवविं लिङ्गः क्षतीर्षभण्डे भवेन ॥ भवा X. 123 5. In the first verse of this hymn Vena is described as ज्योतिषिस्नार्द्रुयः । e surrounded by a sack of light as a foetus is surrounded by a sack and as pushing (towards earth) the waters that are in the bosom of the variegated one. Vena is called Randharva situated high in the heaven. Gandharva appears to have meant 'any bright heavenly body'.
133. 1 and 5 the latter of which may be translated as follows: "The young lady (Usas or lightning), approaching with a smile her lover, bears in the highest heaven Vena, the dear one, and she moves about, in the places of the dear (Vena) and sits down with him on a golden wing (a cloud)." This would be a fine description of Venus rising in the east at dawn.

About months a good deal would have to be said later on. The word is either 'mās' or 'māsa'. We have 'mās' in Rg. I. 25. 8, IV 13. 4, X 52. 3 'He (Agni) appears every day and every month' and we have 'māsa' in Rg. III. 31. 9, V. 78. 9 (may the boy lying in the womb of his mother for ten months come out alive etc.), X. 184. 3. 'Mās' (the measurer) also means the Moon, as in Rg. VIII. 94. 2, X 12. 7 ('sūrye yotir-adadhur-māsyaṅkūn, the gods placed light in the Sun and darkness in the Moon'), X. 64. 3, X. 68. 10, X. 92. 12, X. 93. 5. The words 'mās' (moon) and 'māsa' (month) are Indo-European, as variants of the same occur in many languages of the so-called Aryan family of languages.

Naksatras have been a matter of serious discussions in numerous works. The word 'Naksatra' has in all three senses (1) star in general; (2) 27 equal parts of the zodiac; (3) asterism in the zodiacal belt (which may each consist of one or more stars). In my opinion the first and the 3rd are the most frequent meanings of the word in the Vedic samhitās. It may be that the zodiacal belt was divided into 27 equal parts called naksatras, but the easier, more natural and probably the earlier way was to mark some conspicuous star groups like Krtikās, Mrgaśīrās and to refer to them as naksatras. The word 'naksatra' occurs frequently in the Rgveda and the other Samhitās and Brāhmaṇas; 'the naksatras like thieves go away along with

(Continued from last page)
nights (to make room) for the Sun that sees the world' (Rg. I. 50. 3), 'May the earth, the heaven, the waters, the Sun along with the nakṣatras and the wide sky listen to us' (Rg. III. 54. 19); 'he (Varuna) urges on in two ways the high and high heaven (the Sun) and nakṣatras and also spreads the earth' (Rg. VII. 86. 1); 'when he (the Sun) comes up, nakṣatras are not seen in the heavens, no one knows truly (how this happens)' (Rg. X. 111. 7). The Adityas are strong through Soma, the earth is great through Soma and then Soma is placed in the lap of these nakṣatras' (Rg. X. 85. 2) In some passages like Rg. VII. 81. 2 and X. 88. 13, it is difficult to say what 'nakṣatram' stands for. Nakṣatra in most of the above passages means a star in general. But in Rg. X. 85. 2 and in X. 68. 11 (the prātras adorned the heavens with nakṣatras) nakṣatra appears to mean the 27 well-known asterisms. So also when the Śatapatha contrasts the Kṛttikās (that do not swerve from the east) with other nakṣatras (that do swerve), nakṣatra should be taken to mean asterisms in the Zodiacal belt, the 27 (or 28) constellations in the Zodiacal belt in which the moon appears to move. Another word is 'str' (that is an Indo-European word), which always occurs in the instrumental plural in the Rgveda (as in I 68. 5, I. 87. 1, I 166. 11, II. 3 5, II. 34 2, IV. 7. 3, VI. 49. 3 and 12) and is often connected with decking the sky. The word 'rksa' in the sense of 'star' occurs in Rg. 721 I. 24. 10 'these rksas that are established high up (in the sky) are seen at night, but where did they go by day'. This refers to the constellation of the seven sages (Ursa Major). In the Atharvaveda VI. 40. 1, the constellation of the seven sages is expressly mentioned: 'May Heaven and Earth confer on us freedom from danger here, may the Sun and the Moon do the same for us; may the wide mid regions confer on us freedom from danger and may there be abhaya for us on account of the oblation offered to the Seven Sages' The Śatapatha states that the seven sages were formerly called 'rksa' (note 727 below). In Rg. V. 56. 3, VIII. 24. 27, VIII. 68. 15 the word rksa means either 'bear' or something else. It has been pointed out above p. 494 that in Rg. X. 55. 3 there is a reference to twenty-seven
Apart from that the Rgveda mentions the nakṣatras Tisyā (as above) and Aghā and Arjuni\(^726\) (in Rg. X. 85. 13) which two latter correspond to Maghā and Phalgunī according to the Atharvaveda. It is possible to hold either that Aghā and Maghā were names for the same nakṣatra in Rgvedic times or that Aghā was changed to Maghā by the time of the Tai S. and the Atharvaveda hymns. If the latter alternative be accepted, the change in the names of the two nakṣatras (Aghā and Arjuni) could not have taken place in a short time, but would require at least a hundred years between the time of Rg. X. 85 on the one hand and Tai S. and Atharva 19. 7 on the other. This would strongly militate against Max Muller’s assignment of two hundred years to the Samhitās which are purely hypothetical and the minimum dates (vide Intro p XV to the 4th volume of his 4 volume ed of the Rgveda). Apart from Aghā and Arjuni which it is agreed are two of the 27 nakṣatras, it is probable that the Rgveda refers to Mrgaṣṭhas, Punarvasu, Satabhisak and one or two more by name. The Nakṣatras are 27 or 28 (adding Abhijit after Uttara-...)

\(^725\) For a myth about the disappearance of Abhijit from the list of nakṣatras, vide Vanaprastha 230 2-11. There it is said that Abhijit, the younger sister of Rohni, coveted the position of eldership and went to a forest for practising tapas. Skanda was approached by the wives of sages, says Mārlandeṣa, and he said that he would consult Brahmā. Then Brahmā arranged that time began with Dhanisthā and the Kṛtikās went to the heavens. This has been interpreted by modern writers on ancient Indian Astronomy to mean that the vernal equinox happened to be in the Kṛtikās before the time of Yudhishthira and that Abhijit was accepted as one of the nakṣatras vide J of Ganganatha Jha R. I. vol XII at pp. 82-84 (by Prof. T. Bhattacharyya). With the greatest respect for the learned writer, I cannot accept all this. Discussion of his theory has to be given up for reasons of space.

\(^726\) वर्षीय वस्तु भागकालिता यतवाण्यां! अवाहु हुवल्ले भालीसर्वस्रोरले। पुरुषां रे श्री न. X. 85. 13 = अवाहु XIV. 1 13 ('वर्षीय वस्तु भागकालिता यतवाण्यां! अवाहु हुवल्ले भालीसर्वस्रोरले।' रे. X. 85 is a marriage hymn, referring to the myth of the marriage of Sūryā, daughter of Savitr, to Soma. In this verse reference is made to the sending of presents (chiefly of cows, it seems) on Ahaīe Maghā nakṣatra and the taking away of the bride after marriage on Arjuni (i.e. Férvā or Uttarā Phalgunī) the next day or after one day more. The Śraddha (II 1 2. 10-11) asserts that Phalgunīya is the recondite name of Arjunā. The next day in Rg. X. 85, 13 does not mean 'are killed' but 'are beaten' or 'driven' (from the house of Sūryā’s father to the house of the bridegroom). The Marathi equivalent ‘हूण’ means ‘to beat or drive’ vide ❄️. 1, 1, 2-4 ‘माराठीक श्रृंगारकल्पिकां भालीसर्वस्रोरले।’ श्री. म. 1, 20.

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sādhā and before Śravana in ancient authorities) In the Vedic literature, Vedāngajyotisa and even in Yajnavalkya-smṛti they are enumerated from Kṛṣṭīkā to Apabharant (or Bharant) while in works from the 3rd or 4th century A.D. and in modern times they are enumerated from Āsvini to Revati.

It is time now to set out in a list the names of nakṣatras, deities governing them, their gender and the number of stars in each. There is some divergence of views as regards the names and the deities, which will also be pointed out in the appended table: complete lists occur in Tai S IV. 410. 1–3, Tai Br I 5 and III 1, Atharvaveda XIX. 7. 2–5, Kāthaka Samhitā 39 13, Maitrāyani Samhitā II. 13 20 and Vedānga-Jyotisa.

For European equivalents of the Indian nakṣatras, vide Colebrooke in Asiatic Researches vol. IX chart opposite p 322, Dikshit's Marathi work (2nd ed. p 459) and Burgess in J. R. A. S for 1893 p. 756. It is not unlikely that there is a veiled reference to Revati, Punarvasā and Pusya nakṣatras in Rg X. 119. 1–3 281, and Rg X. 86.22 appears to refer729 to Tilak says in 'Orion' p 166 ff., to the Mrgasātra nakṣatra; 'Vṛśākapi 'O Indra' when you dashing upwards came to the house, where was that Mṛga guilty of a good deal of sin, to whom did that Mṛga, that confounds people, go? Indra is superior to all'. From Rg I 161.11 and 13 and IV. 33.7, Atharvaveda IV. 11.11 it appears that the dog-star (Śrītus) is referred to, and that twelve days were added at the end of the year during which the R̄buṣas slept or took rest or enjoyed the hospitality of the Sun.729 In Rg I 124.9 'salam te

727. अन्य, सावधानी कीसत्ता नीलसूर्य नाम नाईवता ह्रीया। अन्यों चषूक्ष्यसूर्याये सन्थपीठे च हृतासत्ता वेदतोष्ण ! वाहिका II 40 1। कामायेव ह स एव अव्रपर पत्त्य आङ्ग! सत्ताः ह एव ह उत्तात्विस्यो गव्यानाः। ज्यायाय II 1 2। द्वारा सदिधकार कृष्णिनयाः। 728 निम्नलिखित वाक्यपदावलियािक रिकी। वासीयी सुन्दरहु अन्ये पारस्य अविज्ञ। निम्नलिखित वाक्यपदावलि द्वारा सिद्धात्माकु त्र सदिधार्मिक निम्नलिखित वाक्यपदावलि। इसस्मान वाक्यपदावलि निम्नलिखित वाक्यपदावलि। कालांन 19. 1 and 3 (addressed to clouds or rain waters). Both Grassmann and Geldner hold that दृश्य सदिधार्मिक निरर्थिताः। दृश्य हुँ लिखित वाक्यपदावलि।

729. दृश्य एक दृश्य एक असमानताएँ। दृश्य एक दृश्य एक असमानताएँ। दृश्य एक दृश्य एक असमानताएँ। दृश्य एक दृश्य एक असमानताएँ। दृश्य एक दृश्य एक असमानताएँ। दृश्य एक दृश्य एक असमानताएँ।

730 दृश्य एक दृश्य एक असमानताएँ। दृश्य एक दृश्य एक असमानताएँ। दृश्य एक दृश्य एक असमानताएँ।

(Continued on next page)
Naksatras in Rgveda

It is possible to see a reference to the Śatadhisaṃk naksatras of which Varuna is said to be the deva in the Tai. Br. III, 1, especially as in the following verse (amī ya ākṣa nibhāsa ucca) there is a special reference to the Great Bear or to naksatras in general.

Some remarks on the nakṣatras in general and on individual nakṣatras would not be out of place. In the Ātharvaveda nakṣatraṇakalpa (the first of the Ātharvaparāṣātras edited by Boling and Ngelem) in chapter 4 verses 1–3 the deva-s (devatas) of the nakṣatras are given and chap. 2 states the number of stars in each nakṣatra. In some Purāṇas also such as the Viṣṇudharmottara (I. 83, 13–21) the presiding deities of nakṣatras are set out. In the Brhat-samhitā Varāhamihira (chap. 97. 4–5) specifies the deities of the nakṣatras from Āśvinī to Revati (including Abhyut) as noted below. The Brhat-samhitā (96 1–3), the Ātharvaveda-nakṣatraṇakalpa (I. 2) and the Viṣṇudharmottara (I. 88 4–7) specify the number of single stars in each nakṣatra (which are from one to six), those having six stars being Kṛttikā, Āḍiṣṭha and Magha. Vide JASB, vol. 62, part 1 p. 14 where Hoernle gives a table, from a ms. of Puṅkarasāri’s work, of nakṣatras, the stars in each, the muḥūtra-s, the gotra-s, deva-s of each. According to Hoernle the work is very old. Some notes are added on individual nakṣatras (mentioned in the Vedic works). Kṛttikā—The Tai. Br. III. I. 4. 1 specifies the names of seven Kṛttikās as Amba, Duṣāc &c Pānini refers to Kṛttikā as Bahula (in IV. 3. 34). J. C. Hickey in ‘Introducing the universe’ (pp. 119–120) says that persons of unusually keen 231 vision under favourable atmospheric conditions can see even eleven. Mrgadīrṣa—Tai. Br. III. I. 4. 3 mentions both names viz. Mrgadīrṣa and Invaka. Punarvasū—In the Kāthaka and Mar S. this is masculine singular; Pānini states (I. 2, 61) that in the Veda the word ‘Punarvasū’ is employed optionally in the singular (I. e.

(Continued from last page)

after having slept you asked this ‘O Agohya (the Sun who cannot be concealed by any one)’, who is here that awakened us? The goat (the Sun) replied that the dog was the awakener at the end of year and that this was announced that day.’ Tilak in ‘Orioch’ (pp. 168 ff) explains at great length the meaning of these verses Though one may not agree with everything that he says, his main contentions seem to be probable.

731. सुग्रीवसिंहसितान्तरायुक्तमादित्वम्। इत्यत् ययुद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्यु�्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युদ्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्यु�्युद्यु�्युद्युद्युद्युद्युद्यु�्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युद्युদ्यु�्युद्युद्युद्युद्युद्युद्युদ्युद्युद्यु�्युद्युद्युद्युद्यु�्युद्युद्युद्यु�्युद्युद्युद्युद्यु�्युद्युद्युद्युद्युद्यु�्युद्युद्युद्युद्यु�्युद्युद्युद्युद्युद्युद्यु�्यु�्युद्यु�्यु�्युद्युद्युद्यु�्यु cud 231

97. 4–5. वीरिस्तिः (सेतुधर्म इत्यादि तद्विविधताय ज्योतिः) द्वारा नामडल्लेन्द्रयोगी विवर्णार्थम्। अन्तरालोक्यत्वार्थे सुभाषितं सारं वेदवैधानिकता निम्नलिखिताम्।
sometimes in the dual, sometimes in the singular) Kāndāsa employs the dual Punarvasū in Raghuvamśa XI 36 'gām gātviva duvah Punarvasū.'

Tisya—Pāṇini uses the word Tisya in I 2 63 and 3, 34 and the words Pusya and Sidhyā in the sense of 'on which undertakings prosper or succeed.'

Pāṇini—Pāṇini provides that the words Pāṇini and Prosthapadē as nakṣatras are optionally used in the dual or plural.

Nistya—Ma. S shows that this is neuter singular. Nistya in Rg. VI, 75, 19, VIII 1, 13, X 133 5 appears to mean 'outsider or outcaste.'

Vāsākhā—Pāṇini (I 2 62) provides that in the Veda 'Vāsākhā' is sometimes used in the singular, sometimes in the dual, while in his day it was used in the dual

Anurādhā—The mantra in Ta. Br III 1 2 1 appears to use it as masculine plural.

Rohini—Jyesthā is called Rohini in Ta. and Ta. Br (I 5) Jyesthā is styled Jyesthaghnī in Atharva VI 110 2 Vide note 763 below.

Mūla—In Ta. S, Vīcrtau is used for Mūla. The Atharvaveda brings together Vīcrtau and Jyesthaghnī in VI 110 2–3 and has 'Vīcrtau nāma tāraka' in II 8. 1 and VI 121 3 In Rg. X, 87 10 (trdha mūlam yūdikā—nasya vrīca) Mūla means 'root, foot.' The word 'Mūlabharana' occurs in Atharva VI 110. 2 and Mūlabharani in Ta. Br. I 5 1 4.

Abhijit—not mentioned in Ta. S. and Kāthaka, though mentioned in Ta. Br., Atharva and Ma. S It is sometimes mentioned in later works e. g. the Anuśāsanaparva (64 5–35) mentions the consequences of gifts to brāhmaṇas on 28 nakṣatras from Kṛttikā to Bhauma.

Śrūṇa—Atharva calls it Śravāṇa and Kāthaka speaks of it as Aśvātha. In Pāṇini IV 2 22 Aśvātha is mentioned as a nakṣatra. The word Śrūṇa in Rg. I, 112 8 means 'lame or cripple.'

Prosthapadē—Atharvaveda speaks of 'dvayā Prosthapadē.'

List of nakṣatras in the Vedic Samhitās, names, deities, &c. with remarks where necessary.

<table>
<thead>
<tr>
<th>No</th>
<th>Vedic name</th>
<th>Modern name</th>
<th>Vedic deity generally</th>
<th>Tai. Sam.</th>
<th>Tai. Br.</th>
<th>Tai. Br.</th>
<th>Atharvaveda</th>
<th>Kāthaka</th>
<th>Mātrayana S II</th>
<th>Vedānga Jyotisa verses 25–26. (Rg), 36, 40 (Yajurveda) sets out only deities</th>
<th>Gender</th>
<th>Number of stars</th>
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<tbody>
<tr>
<td>1</td>
<td>Kṛttika</td>
<td>Kṛttika</td>
<td>Agni</td>
<td>Kṛttika</td>
<td>Kṛttika</td>
<td>Kṛttika</td>
<td>mentions no deity for any nakṣatras</td>
<td>Kṛttika</td>
<td>Kṛttika</td>
<td>Agni</td>
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<td>Tai. Br. III 1.4.1 specifies the seven names as Amba, Ābhā...</td>
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<td>2</td>
<td>Rohini</td>
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<td>3</td>
<td>Mrghaśīrṣa</td>
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<td>Soma</td>
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<td>Mrgaśīrṣa or Invakā</td>
<td>Invakā</td>
<td>Invakā (deity Maruts)</td>
<td>Soma</td>
<td>N. one</td>
<td>F. Plural in Tai. Br. 1.5, Kāthaka, Mai.</td>
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<td>4</td>
<td>Ārdrā</td>
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<td>Rudra</td>
<td>Bāhu</td>
<td>Ārdrā</td>
<td>Bāhu</td>
<td>Bāhu</td>
<td>Rudra</td>
<td>F. Two in Tai. Br. 1.5 and one in Tai. S., Kāthaka and Mai (and M.)</td>
<td>F.</td>
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<td>5</td>
<td>Punarvasū</td>
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<td>M. one in Kāthaka and Mai.</td>
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<td>Sruti</td>
<td>Svarga</td>
<td>Dhihas</td>
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*See II 10, XV*
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<th>Taï. Br. III 1.4-5</th>
<th>Atharvaveda XIX 7.2-5</th>
<th>Kāthaka Sam. 39.13</th>
<th>Malārāyanai S. II 13.20</th>
<th>Vedaṅga Jyotisa verses 25-26 (Rg), 36.40 (Yajurveda) sets out only deities</th>
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<td>Jyesthā</td>
<td>Indra</td>
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<td>N one (Mūla) in Kāt., Taï. Br III 1.5.3</td>
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NaTsars in Sahhitas and Brähmanas

and Kāthaka S., Pitarah as deity for Mūla in Tai S. but Nirṛti in almost all other texts; Indra as deity of Sātabhisak in Tai S. and Mai. S but Varuna in Tai Br (III.1.) and Kāthaka. Further, it was also specified whether a naksatra had only one star or had a cluster of two or three or more. Besides, the important point for consideration is; why does the Tai S. differ from the Tai Br and Tai Br. I 5 from Tai. Br. III.1 in the number of naksatras, in the names and the deities also of some of them. No satisfactory explanation can be given except this that the Tai. S passage is earlier by some centuries than the Tai. Br. section (III 1) or the Tai. S was composed in a country far away from the place where the Tai Br. was composed. This latter does not appear to be probable since one part of Tai. Br. (I 5 ) differs from another part (III.1.). The latter section speaks of a naksatra-isti in which oblations are offered to 28 naksatras (including Abhijit) and their deities (one naksatra being dealt with on each day from Kṛttikās) together with puromuvaśyaś (invitatory verses) and yājayā (oblation verses) which are different for each naksatra. The first fourteen naksatras from Kṛttikā (up to and including Viśākhā) are called Devanaksatras and the fourteen naksatras from Anūrādhā to Apabharanī or Bharanī are called Yamanaksatras. After Viśākhā, the Tai. Br. (Naksatresti) inserts Paurnamis with appropriate puromuvaśyaś and yājayā verses and after apabharanī an offering to Amāvasyā with a puromuvaśyaś (which is the verse ‘Nivesant saugamani vasiṇām’ Tai. S III.5 1.1) and a yājayā (which is the verse ‘yat te devā adāhū’, Tai S. III.4 1.1 ). Besides, it was laid down that the sacrificer had to invoke gods in the sacrifice by a name (to be kept secret) derived from the presiding deity of the naksatra on which he was born

(Continued on next page)
born on Kṛttikā, then some name like Agnimitra &c., if on Pusya, Bṛhaspatimitra &c.).

If the nakṣatras (27 or 28) had been borrowed at one time en bloc from a foreign source the divergences in the names of the nakṣatras, in the presiding deities, and in the gender and number should ordinarily not have arisen to the extent they do. But, if they were an indigenous growth then differences of opinion would naturally have been evolved in the passage of centuries. The only asterisms first specialised and named in Greece and Syria were the Pleiades in Job 38. 31, Homer and Hesiod; Orion in Job 39 31, Homer and Hesiod; Arcturus in Job 9.9 and in 39,32, Homer and Hesiod, the great Bear in Homer and Hesiod, Aldebaran in Homer and Hesiod and three more including Sirius (vide 'Dawn of Astronomy' by Norman Lockyer, 1884 p. 33.) This is several centuries later (if not thousands) than the early Vedic texts wherein the whole scheme of nakṣatras appears.

Further details contained in the Tai Br and Baudhāyana śrauta sūtra (28 3–4) are not set out here. The Naksatrapatī in the Tai. Br (III. I.) has been competently dealt with by Prof. Paul Emile Dumont in the Proceedings of the American Philosophical Society, vol 98, No 3 (1954) with text, English translation and notes. The nakṣatras had been closely observed and many legends arose from imaginary resemblances of star groups to certain familiar animals and also fanciful interpretations of the constellations observed in the sky. The nakṣatras were closely concerned not merely in a religious rite called Naksatrapatī, but they were of prime importance in the basic śrauta rite, viz. consecration of the sacred fire (Agnyādhana). In the Śatapatha Brāhmaṇa (II. 1. 2) reference is made to several nakṣatras from Kṛttikā onwards together with their presiding deities as being fit for Agnyādhana (viz. Kṛttikā, Rohini, Mrgāstrī, Pārvā Phalgunī, Uttāra Phalgunī, Hasta, Cītra). The Tai Br. recommends spring, summer and śarad for Agnyādhaya in the case of

(Continued from last page)

upon Beside, the facts that the Baudhāyana-śrauta-sūtra has a similar passage, that Kautilya follows the five year cycle and says that there is an intercalary month at the end of 22 years and another intercalary month at the end of the cycle of five years (II 2 on p. 109) and the fact that the Mahābhārata (Vṛṣṭaparva 52 3–5) speaks of adding two intercalary months every five years rather suggest an earlier date for the Vedāṅga-jyotisha. Vide Swamikanan Pillar’s ‘Indian Ephemera’ vol I part I p 448 ff for discussion on the probability of the antiquity of the वेण्याध्ययितिप
Naksatras and Agnyādhēya

The Śatapatha appears to condemn setting up of sacred fires in relation to naksatra alone and recommends that Agnyādhēya should be performed on the New Moon of Vaiśākha on which there is Rohini naksatra; but these rules did not apply when a person had resolved upon performing Soma sacrifice and he should not in that case stop to consider the season or naksatra.

Very interesting information and legends are given in the Vedic texts about some of the naksatras. About the Kṛttikās the Śatapatha Brāhmaṇa states other naksatras contain one star, or two or three or four stars, but these Kṛttikās are many, the sacrificer reaches plenty; therefore one should set up sacred fires on the Kṛttikās. These (Kṛttikās) indeed do not swerve from the east, while all other naksatras do swerve from the eastern direction. The reconclite allusion in Rg. I. 164. 33 (atra pīṭa duhitur-garbham-ādhat) and X. 61. 7 (pīṭa yat svām duhitaramadhibakan) are developed into a myth, a lengthy account of which is given in the Ait. Br XIII. 10 and Śatapatha I. 6. 2. 1-4 (Prajápati approached his daughter, some say the heaven and others say it was Usas &c.) and about Rohini, Mrga, the Mrgavyādha (Sirius) and the three stars in the belt of Orion. Prajápati is said to have had 33 daughters which he gave in marriage to king Soma, who was fond of Rohini and on account of that suffered from Rājayaksman (Tai. S. II. 3. 5 1).

Why the naksatra lists begin with the Kṛttikās in the Vedic Literature and why with Aśvini in classical Sanskrit literature can be explained only on astronomical considerations. The ver-

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732 a. तत्साद विभवं अद्वीतिः ’’सौऽ्री वैद्यात्श्रमानमात्रा सत्यानानवीत सा संयोग्या संगवर्जो अलमा है महा परोऽयैहिनी।” सत्यपा XI. 1. 1. 3 and 7

733. एवं है सौऽरी वाहरीति वा अन्याति वन्यावस्यैत व दुर्विचा वा किरिंदरालं वानामेतदुपैति। प्रभुक्तिधिवाचारीति। ’’तत्त्व है महा परोऽयैहिनी किरिंदरालं व अन्याति वन्यावस्यैत मायेन दिशापत्वम्।’’ सत्यपा II. 1. 2. 2-3. It should be noted that the present tense (cyrovante) is used here, whence it follows that this passage was composed when the position of the Kṛttikās on the equator was an observed fact and their declination was nil. From this S B Dikshit deduced the date 3000 B C (I A volume 24 pages 245-257). The Kṛttikās are said to be seven in Maṅtraṇī S I. 6. 9 and Tai Br III. 1 4 1.

734. मन्यास्यस्यस्यस्यस्य कुलिन आसन्त। ता। सोमाय परमः प्रकाशीत। ततः दुर्विचाः किरिंदरालं।’’ सत्यपा XI. 3. 5 1. The number 33 is arrived at by adding 7 Kṛttikās and the remaining 26 naksatras.
nal equinox was in Kṛttikā about 2300 B.C. Instead of admitting this as a probable date for the Vedic works, Fleet boldly asserts that the list of nakṣatras beginning with Kṛttikā has no basis in fact, but belongs entirely to ritual and astrology (JRAS for 1916 p. 570). No detailed arguments are deemed necessary. Fleet does not specify cogent evidence, nor does he assign reasons why priests later on changed the beginning of the list from Kṛttikā to Āsvinī, nor does he vouchsafe how the list of nakṣatras in the Vedic age began in fact for ordinary folk if the Kṛttikā list was a pure priestly invention. Even Thibaut (in IA. vol. 24 at p. 100) had to admit that the beginning of the nakṣatra series with Kṛttikā instead of with Āsvinī seriously affects Max Müller's assignment of 1500 B.C. to 800 B.C. to the Vedic period. In the Tait. S VII 4 3 there is a discussion about the time for undergoing the dīksa in a Śāṃvat-sara-satra. It is proposed there that the dīksa may be performed on the Full Moon in Phalguni because that is the beginning of the year; then an objection is raised against this and it is proposed that the dīksa may be taken on Full Moon in Citrā, because that was the beginning of the year. If the year began with the winter solstice in those days this reference would have to be placed at 4000 or 6000 B.C. This passage probably embodies traditions that the year began in different months in different periods of antiquity.

Great controversies have raged over the question whether the Indian nakṣatras are indigenous or were borrowed from some other people. The great French astronomer Biot held that Indians borrowed the nakṣatra system from the Chinese and Whitney followed Biot. There were others who held that Indians borrowed them either from the Babylonians or the Arabs. I cannot enter here into the merits of these discussions. The Arabs themselves admit that they borrowed their astronomy from Indian Siddhāntas and there is hardly anything to show that they knew the complete nakṣatra system as early as at least 1500 B.C. Therefore, we may leave the Arabs out of account altogether (vide Thibaut in Grundriss p. 14). Great scholars are often blinded by prejudices and shut their eyes to basic facts. The Chinese system of Sīu had at first only 24 and then it became one
of (it is said) 28 at about 1100 B.C. (as said by Thibaut in Grundriss p. 13.) There are no clear traces in the Vedic texts that nakṣatras were held to be 24 during the times of those texts. We should not accept at their face value the assumptions of the antiquity of astronomy in China that are sometimes advanced (vide ‘East and West’, Rome, vol. VI, p. 288.) Besides, neither in Babylonia nor in China were the asterisms thoroughly integrated with the religious system. In Vedic times one was not entitled to perform solemn sacrifices unless he had already set up sacred fires on certain nakṣatras. Further, the months (Māgha, Phāḷguna, Čaitra &c.) were named after certain nakṣatras and exist only in Sanskrit, not in Greek, Latin or Chinese. The deities that were deemed to preside over the nakṣatras from such ancient days as those of the Tai S. and Tai Br. are almost all of them exclusively Vedic and have no counterparts in Babylonia or China. Besides, though thousands of cuneiform tablets have been found in Babylonia no one has, so far as I know, pointed to a single tablet where all the nakṣatras appear in an orderly series of 27 or 28, as we find in Vedic Samhītās. It is at least clear that long before the Taṭṭṭīrya Samhītā the Vedic people had fixed the number of the nakṣatras (at 27 or 28), their names and order and their presiding deities and had made the nakṣatras a most integral part of their sacrificial system. Furthermore, almost all of the Indian names of nakṣatras are significant or have ancient legends connected with them. For example, Āḍrā means ‘wet’ and the nakṣatra was called Āḍrā because when the sun was in it rains set in. Punarvasu was probably so called because the grains of paddy or barley sown in the ground sprout up as new wealth after being buried; Pusya, was so called because the young sprouts grow and become nourished; Ārṣeṣā or Āsleṣa, because the grown-up plants of paddy or barley grow high enough to embrace each other; Magha, because the paddy or other plants are putting forth the standing crop which is wealth in itself; Krittikā, because they (being six or seven), look like the skin of the spotted deer on which a religious student was to sit for Vedic study. In these circumstances the burden to prove borrowing of the nakṣatra system by Indians was very heavy on those who affirmed it. What is the evidence? There is very little evidence except prejudice and speculation. The main tangible evidence they can and do rely on is that the Chinese or Babylonians had also 28 nakṣatras as the Indians had. But these scholars, though very learned and far-seeing in their own way, never stopped to consider how from
China and Babylon the naksatras could reasonably be supposed to have been derived by Indians more than 3500 years ago (on a most modest estimate) and allowed to be the very centre and basis of their religion of sacrifices, what were the means for the communication of the thoughts and ideas underlying the naksatra system and why one may not surmise that the real state of things was the other way about (viz the Babylonians and Chinese derived the system from the ancestors of Indians) or that all systems were derived from a common prehistoric source. Another reason for discounting the theories of Biot, Weber and Whitney may also be advanced viz the researches of Tilak in his 'Orion' (particularly pp. 61-93) and of Prof. Jacobi have at least made this clear that the Kṛtikā series is not the oldest arrangement of the naksatras known to Indians, but that the Indians had once an older arrangement, which placed Mrgadha at the vernal equinox. Those who are interested in these somewhat novel and rather barren controversies raised by Biot, Weber and others may read Weber's 'der vedischen Nachrichten von den Naksatras', two volumes, I A vol 23 pp. 154–159 (Jacobi on the 'date of the Rgveda'), pp. 238–249 (Buhler's note on Jacobi's theory and Tilak's Orion, I A. p. 85–100 (Thibaut on 'antiquity of Vedic civilization') and pp 361–369 (Whitney), I A 43 pp. 95–97. The word 'naksatra' is derived by Yāsaka from the root 'naka' meaning 'to go', while the Satapatha Br. (I 1. 2. 17–18) and Tai Br. I 7 18 derive it as from na plus keṣa and Panini (VI 3 75) accepts this derivation. The word 'naksatra' (m) is applied even to the Sun in Rg VI, 67. 6. Tai. Br teaches how one is to mark the naksatra on which one has to perform a religious act, viz. he should mark about dawn and before the first rays light the sky the part of the sky where the naksatra appears and when the sun appears the naksatra would be to the west of the sun, at which time he should perform what he has to do. It is stated that sage Matsya established into eminence Yajñus and Śatadyumna by this method (Tat. Br. I 5. 2 1.)

Even so early as the Ait. Br. Vedic Indians had arrived at the conclusion that the Sun was one and never sets. 'This Sun

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735. कथान्य सूचि-द्वारा नास्तापादायः परस्मार्थ्य परमेचक्षित्कर्णं। नेमाति शब्दालिङ्गः द्वारा नास्तापादायः निक्रमा III. 20 The first derivation is supported by त्. भ. I. 5.2.10 'वो या हस पनि य इति तस्मात् संस्कारायम् चतुर्वेदः'

737. स व एवं न पद्यवाच्याकृतिः सीढ़िति। त पद्यवाच्याकृतिः समाचारक एव तस्मात् सिद्धान्तायां विपर्ययः राज्यवेलवासाकृतिः प्रस्तादः। अतः चतुर्वेद नास्ताव्याकृतिः मन्यमिति

(Continued on next page)
indeed never sets nor rises. When people think that he (the Sun) sets what happens is he reaches the end of the day, reverses himself, creates night below and day above. When people think that he rises in the morning, that means that having reached the end of the night he reverses himself, makes day below and night above. He indeed never sets. This is in very interesting contrast to the Jaina view in Suryaprajñapti of two suns and two moons or the view of Heraclitus in Greece (6th century B.C.) that a new sun was born and died every day (Eisler p. 43).

In the Brāhmaṇa period Indians had found out the day called Visuvat or Visuva (which is said to be in the middle of the sacrificial year) when the day and night were of equal length: 'As a person fastens the two wings or sloping sides of a hall (or shed) to the bamboo ridge or beam that is in the middle (of the shed), so people use the Divākirtiya day for stretching across the two sides (half years).'

I have purposely devoted some space to the subject of the astronomical knowledge of people in the Vedic age. Several European scholars that have written on the astronomical achievements of ancient and medieval India, have indulged in very disparaging and contemptuous statements about Indians.

(Continued from last page)

The Sun and At. Br. 511
not only in astronomy, but generally. To take only one or two instances Thibaut (Grundris p. 3) is pleased to observe that what Indians knew before Greek influence is not much and is of a primitive character. This is how Whitney, a learned American scholar of Sanskrit, unburdens himself; 'there can be no question that, from what we know in other respects of the character and tendencies of the Hindu mind, we should not at all look to find the Hindus in possession of an astronomical science possessing so much of truth. They have been from the beginning distinguished by a remarkable inaptitude and disinclination to observe, to collect facts, to record, to make inductive investigations' (J. A. O. S vol. VI p. 471). His coadjutor, Mr. Burgess, differed from him even in regard to astronomy (ibid. pp. 477-480).

One is tempted to return Whitney's compliments to Indians in the same coin by saying that for 1400 years from Ptolemy, the ancestors of Whitney and other highbrows hardly ever made any discovery of astronomical importance, stuck unthinkingly and slavishly to the Almagest and were literally in the dark about the true astronomical position during what are often called the Dark Ages of Europe. Even Luther who rebelled against the authority of the Pope denounced Copernicus as a fool, charged the latter with turning upside down the science of astronomy and relied upon the Bible, which, he said, declared that Joshua commanded the Sun to stand still and not the Earth (Joshua 10. 13). This betrays the old mentality that if there is a contradiction between the words of the Bible and Nature, the believers in Scripture must correct their ideas of Nature in accordance with the Bible and not the Bible in accordance with what is found to be Nature. This also reminds one of the maxim of the Purvamimäsa: that there is nothing too heavy for a sacred text.

I should request all Western authors interested in Indology and dazzled by some writings of a few Greeks to ponder deeply over the following words of Sir Norman Lockyer in his 'Dawn of Astronomy' (1894): 'Anaximander told us that the earth was cylindrical in shape and every place that was then known was situated on the flat end of the cylinder, and Plato, on the ground that the cube was the most perfect geometrical figure, imagined the earth to be a cube, the part of the earth known to the Greeks being on the upper surface. In these matters the vaunted Greek mind was little in advance of the predecessors
of the Vedic priests’ (p. 8). If the Greeks forged ahead in one or two branches, there were several other peoples in the world that far surpassed them in other equally important matters. I would also recommend to them to read carefully what Sarton says in his Preface (p. IX) to ‘A history of Science’ where he charges Western writers with unpardonable omissions viz. ignoring the scientific efforts of Egypt, Mesopotamia and other countries and assuming childishly that science began in Greece and secondly hiding the superstitions which surrounded eminent Greeks. Writers at least in the 19th and 20th centuries should have no reason to run down one people and praise to the skies another people, but their endeavour should be to arrive at well-documented, well-balanced, impartial and cautious judgments upon the achievements of ancient peoples of the world.

The chronology of the Vedic age is far from certain. Jacobi, Dikshit, Tulak and some others would put the Vedic age back to 4000 B.C. or even earlier. Winternitz puts it as far back as 2500 B.C., while Max Müller and following him many Western scholars would thrust all Vedic Literature between 1500 to 800 B.C. Even taking these latter timings the Vedic Literature shows a good deal of progress in astronomical matters which Indians could not have owed to the Greeks. There is no extant literature in Greece that can be placed earlier than about 900 or 800 B.C. with certainty. The Homeric poems and the works of Hesiod are the oldest surviving literary writings in Greek. Homer mentions the Sun, the Moon, the morning and evening star, the Pleiades, Hyades, Orion, Great Bear, Sirius (Orion’s Dog), Bootes (Arcurus) and Hesiod mentions practically the same stars as Homer; Hesiod says that spring began sixty days after winter solstice, puts down moon’s period at thirty days, but does not mention equinoxes. It should be noted that Vedic astronomy several centuries (if not thousands of years) earlier than Homer and Hesiod was at least as advanced as that in the two Greek authors. The very ancient peoples (besides Indians and Chinese) are the Egyptians, the Babylonians, the Hittites and Chaldeans. About the Egyptians, the Cambridge Ancient History (vol. II p. 218) states that there is very little trace of the application of Mathematics to Astro-

738. Vide ‘Greek Astronomy’ by T. L. Heath (1932) introduction XI-XII and Sir Norman Lockyer’s ‘Dawn of Astronomy’ (1894) p. 133 for the knowledge of only a few stars exhibited in the Book of Job and by Homer and Hesiod.
History of Dharmaśāstra [Sec. II, Ch. XV]

Astronomy in Egypt and that, though the length of the solar year had been fairly accurately determined, this was done by observation of the heliacal rising of Sirius or Sothis which happened to correspond rather closely with the first rise of the Nile and involved no calculation whatsoever. About Hittites and Chaldeans there is not much to be said as no one asserts that nakṣatras were borrowed from them. Even about 800 B.C., Homer's and Hesiod's knowledge of astronomy was meagre. Even Hipparchus, regarded as the greatest astronomer of antiquity who completed his catalogue about 130 B.C., had access to a continuous series of observations made in Mesopotamia reaching back to 747 B.C.²⁸². Ptolemy wrote about 150 A.D., his Almagest is based on the observations of Hipparchus, and almost all that is known about the predecessors of Ptolemy is derived from the latter's work, as, owing to the very excellence of Ptolemy's work, all writings of his predecessors ceased to be studied and have not been recovered. The theory of Greek influence in astrology will be dealt with later, but a few words may be said here about the supposed influence of Greek astronomy on the Indian Siddhāṇṭas²²⁹ and later works. In the

²³⁸a. Vida Rawlinson in 'Five monarchs of the Ancient World,' vol. I, p. 574, also Breasted in 'Ancient Times,' p. 214 for the passing of the observations of Nabonassar and Kidinnu (who practically discovered the Precession of the Equinoxes) to the Greeks and for the Greek engineer Meton taking the length of the year from the tables of Nabu. A continuous record of dated observations began with the reign of Nabonassar (who began to rule in 747 B.C.), from which date the observations continued till Ptolemy's day. Vide Heath's 'Greek Astronomy' p. XIV and pp. 142-143.

Prof. Neugebauer has recently questioned the claims of Babylonian Kidinnu to have discovered the precession of the equinoxes (in JAOS for 1950, vol. 70 pp. 1-8) and Morris Jastrow (Jr.) in 'Hepatoscopy and Astrology' contributed to Proceedings of American Philosophical Society vol. XLVII at p. 671 to have done the same before him Sarton (in JAOS vol. 73 No 3 pp. 169) supports Prof. Neugebauer, though he admits that some of the Babylonian observations made it easier for Hipparchus to discover precession of equinoxes.

²³⁹. Paulilateromahāvatsabhināśanaśāstra śṛṅgagata. 1. श्रीमानि हस्ताक्षरो: पालकव: दिलित्व; 2. पालिकास्मत् युक्तोत्सरी सत्यसत्तर्थोऽवस्थित। 3-4. It is said here that Īśvēra and Śvetāmbara were commented upon by लालादेव, that the Sarvajñasiddhānta is most accurate, Paulilā is accurate and Romaka approaches it in accuracy and that Vaiśuṣṭha and Patiṣūkha are far from accurate. Thibaut (in Intro to Prāsūtīkālaṇī pp. XLIX-L) holds that Paulilā—siddhānta known to Utpala (about 965 A.D.) was different from the one known to Varāhamihira, that both Romaka and Paulilā known to Varāha could not be placed later than 400 A.D. (Intro p. XXXIII).
Greek influence and Siddhántas

first place no Indian work of the Siddhánta class admits that any Yavana knowledge was at the basis of the Indian astronomy nor do these ancient Sanskrit works on astronomy set out any large number of purely astronomical terms of Greek origin as Varāha does in astrology. The subjects to be dealt with in the Pañcasiddhántika are set out in chap. I, verses 5-7 and there is hardly any word therein that can be said to be originally Greek. Reliance is placed by Weber and others on the fact that two of the five Siddhántas the characteristics of which are summarised by Varahamihira in his Karuṇa246 called Pañcasiddhántika are designated Romaka and Pauliśa and it is argued that this clearly suggests Greek influence. One should like to know the number of purely Greek astronomical words employed in the Siddhántas (older than Varāha) and different from the 36 or 37 Greek words said to have been employed in Sanskrit astrology by Varāha and others Conceding for argument that Romaka stands for the Alexandrian school that does not prove Greek influence on the Siddhántas. There is hardly any evidence to show that any medieval work or calendar in India followed or was based mainly upon the data of the Romaka271. The length of its year is 365 days, 5 hours, 55 minutes and 12 seconds which exactly agrees with the determination of the extent of the year given by Hipparchus and accepted by Ptolemy (Thibaut in Grundriss p. 42) The rules set up by Varāha for akānga according to Romaka give results for the meridian of Yavanapura (and not for that of Ujjayin). It did not occur to any Western scholar so far that the Romaka-siddhānta being in Sanskrit was most probably compiled by some Greek settled in India familiar with

740. Difference is made between a siddhānta work and a karaṇa. The latter is a compendious astronomical work which does not discuss astronomical theories at length (as the siddhāntas do) and furnishes a set of concise and approximately correct rules for the quick performance of the more important astronomical computations.

741. Not only was the Romaka not followed, but a comparatively early writer Brahmagupta (born 598 A.D.) condemns it as beyond the pale of sanṣkṛta: इत्यज्ज्ञाताज्ञाना फलकपरिवर्त्यंकु स्तुतमुक्त:। वल्लासादशस्ती ते वस्तिविवली शेषाकस्तस्माद्। जयादेश्वरमेधास्वितव वराहोऽपि। 13 quoted by S. B. Dwivedi in I. A vol. 19, pp. 133-142, where Mr. Dikshiti contends that the Romaka summarised in the Pañcasiddhāntikā is different from the Romaka of Śrīśeṣṭha and that the former was composed before 150 A.D.

742. The Pauliśa-siddhānta is supposed by Weber to have been borrowed from Paulus Alexandrinus (4th century A.D.) Kern (preface (Continued on next page))
Sanskrit as well as with the Greek or Alexandrian astronomy that preceded Ptolemy and probably even Hipparchus and that therefore Varāha gave a summary of it in his *kauana*, just as in his famous work on Astrology, the Bhājyatāka, he mentions the views of the Yavanas and frequently differs from them. Further Varāha is generous in his appreciation of Greek astrology and he mentions the views of the Yanavas, both of whom claim to be the overlords of Yavanas. The Benagār column Vaisnava inscription on the Garudadhvaḍa in honour of Vāsudeva by Hellodora, a devotee of Vāsudeva and son of Diya and hailing from Takaśāli (Takṣila) who was a Yona (Yavana) ambassador of king Antalkuta (Antalkūta) to the court of king Āparājita shows how even high-placed Greeks became devotees of Vāsudeva, settled in India and got the inscription engraved not in Greek nor in bilingual character, but in the Indian language and *līṭa*: Vide W. W. Tarn in 'Greeks in Bactria and India' pp. 313–14, 390–91 for Greeks knowing Indian languages, for many Greeks becoming Indianized and J. R. A. S. for 1909 pp. 1053–56, 1087–89, J. B. B. R. A S vol. 23 p 104 and I. H. Q. vol. VIII (for 1932) p. 611 for the Benagār inscription.

743. समस्या हिं च जन्मदेवयो ममेषे ज्ञानिवेद स्मिः | स्वते चिन्तित्साः स्वसि नामवाचमित्वां मित्रभिः |
संस्काराः का तिथि विनाशस्त्रीयो जीवनस्त्रीयो जीवनस्त्रीयो
विनाशस्त्रीयो जीवनस्त्रीयो निर्माणस्त्रीयो
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to Br S p 49) rebukes Weher for proceeding to this conclusion on the slender ground of the identity of name, but Kern himself feels that Paulus was a Greek. D. E. Smith in 'History of Mathematics' (ed. of 1922, vol. I p. 145) avers that Greek scholars settled in India after Alexander's time. In my paper on 'Yavanasvarā and Upāca' contributed to the J B B. R. A S vol. 30 pp. 1&2 pp. 1–8 I refer to two extensive works on astrology in several thousands of Yanavas and Indravas verses composed by Śphujidhvaja and Minarāja, both of whom claim to be the overlords of Yavanas. The Benagār column Vaisnava inscription on the Garudadhvaḍa in honour of Vāsudeva by Hellodora, a devotee of Vāsudeva and son of Diya and hailing from Takaśāli (Takṣila) who was a Yona (Yavana) ambassador of king Antalkuta (Antalkūta) to the court of king Āparājita shows how even high-placed Greeks became devotees of Vāsudeva, settled in India and got the inscription engraved not in Greek nor in bilingual character, but in the Indian language and *līṭa*: Vide W. W. Tarn in 'Greeks in Bactria and India' pp. 313–14, 390–91 for Greeks knowing Indian languages, for many Greeks becoming Indianized and J. R. A. S. for 1909 pp. 1053–56, 1087–89, J. B. B. R. A S vol. 23 p 104 and I. H. Q. vol. VIII (for 1932) p. 611 for the Benagār inscription.

743. श्रीकृष्ण रि जन्मदेवला समस्या श्रीकृष्ण रि जीवनस्त्रीयो ब्राह्मणं विनाशस्त्रीयो जीवनस्त्रीयो निर्माणस्त्रीयो! जातकेच्चेति वैपायिकः कि जीवनः
विनाशस्त्रीयो जीवनस्त्रीयो निर्माणस्त्रीयो
Varāha and Yavana Astronomy

of 'horāśāstra'. But Varāha nowhere pays a similar compliment to Yavanas about their proficiency in Astronomy and Mathematics. This would suggest that in Astronomy he did not rate them high or did not think they had anything special to impart to Indians or at least he did not base his astronomical theories on the works of Greek astronomers. He hardly ever employs any Greek words that are not already employed in his work on astrology.

Thibaut (Grundriss, p 42) holds that the name Pulīśa has decidedly a non-Indian appearance. One fails to understand why these learned writers are so positive about a certain name being non-Indian. We have in Sanskrit such ancient names as Pulāstya, Pulaha, Pulāstya (for Kubera) which contain most of the elements of the word Pulīśa and are very similar to it. Even in these days Hindus bear such names as Nabobsingh. The siddhāntas are called Paitāmaha and Pulīśa because they were deemed to have been composed by Pitāmaha and Pulīśa. Alberuni, Thibaut says, traces the name Pulīśa to a Greek author Paulus; but Alberuni who was familiar with both Indian and Greek authors might have committed a mistake, as even such a scholar as Weber, whose vast reading and phenomenal industry are a marvel, was misled by mere similarity in name and one recalls what was said in the drama Śakuntala by the attendant of Śakuntala's little son that the child was misled by the similarity of names. Thibaut himself admits that it cannot be proved that the Pulīśa siddhānta is related to the work of the Greek astrologer Paulus. Pulīśa-siddhānta appears to have restricted itself mostly to astronomical matters. We have seen (p 488) that the Paitāmaha-siddhānta was composed about 80 A.D. Therefore, that Siddhānta could not have borrowed anything from Ptolemy (150 A.D.). Prof. Neugebauer again has no doubt that the original impetus to scientific Hindu

744 Pulāstya is quoted about a dozen times by Aparāṅka (first half of 12th century A.D.) and about three dozen times by the Śrīmatāśāstra (first half of 13th century A.D.) as a writer on Śrīma and Pulaha also is quoted as a Śrīmat writer by the latter work. Mann L 35 speaks of Pulāstya and Pulaha as two of the ten sons of Prajāpati. Pulāstya and Pulaha are two of the seven sages (in Br. S. 13, 11).

744 a. Vide 'Journal of Near Eastern Studies' vol. IV, at p 30 (Prof. Neugebauer on 'History of Ancient Astronomy'). Whitney also (Śūra-siddhānta in J. A. O. S. vol. VI p. 474-75) suggested that it was pre-Ptolemaic astronomy that was transmitted to India and Prof. Neugebauer, relying (Continued on next page)
astronomy came from Hellenistic astronomy, since he thinks that the use of the eccentric-epicyclic model alone is sufficient proof. But he is inclined to hold that the period of reception lies between Hipparchus and Ptolemy and hopes that a systematic study of Hindu astronomical works might reveal information about pre-Ptolemaic Greek astronomy no longer preserved in available Greek sources. It is doubtful whether that hope will ever be fulfilled. If ancient Indians were capable of analysing the elements of the Sanskrit language and raising such a system as Pāṇini's, if they could plumb the depths of the human mind and create a mental discipline like the Yoga, if they carefully noted centuries before Christ the parts of the glottis and other organs in the mouth in the production of the letters of their language and produced the Prātīsākhyaśas and Śīkṣā works, if they could create a fable literature and invent the game of chess and make a gift of these two to the whole of mankind, if their knowledge of Algebra was of a superior order (vide Colebrooke's Essays, vol. II. at p. 446 and Cejror's 'A History of Elementary Mathematics' pp 93–101), if they invented the decimal place value system for numbers and propagated it and the sign for a zero to Europe through the Arabs in the 12th century A. D., there is hardly any compelling reason for saying that it would not have been possible for them to arrive at their own eccentric and epicycle system (of which Prof. Neugebauer makes so much) independently of any other people to explain the

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only on a few translated Sanskrit texts, probably repeats what Whitney suggested without any substantial evidence. Prof. Neugebauer in J. A. O. S. vol. 70 (1950) p. 7 admits that scholars are very far from a real insight into the development of Hellenistic astronomy before Ptolemy. In his review of the work on Indian studies by Professors Renou and Fihocet Prof. Neugebauer seems to hold that the discussion of Greek influence on Hindu astronomy and mathematics is of very little interest, since most of the Greek material was well known in Mesopotamia in the middle of the 2nd millennium B. C. and might have spread from Mesopotamia towards the east (vide 'Archives Internationales d'Histoire des Sciences' for April–June 1955 at p. 170).

744 b. Mesopotamians used 60 as their basic number instead of 10. With them each position counted for 60 and not for ten. 123 in our decimal place value system is equal to \(1 \times 10^2 + 2 \times 10^1 + 3\) plus 3. A similar notation in Mesopotamia would give \(60^2 + 2 \times 60^1 + 3\) = 3723. For numbers below 60 the notation was clumsy as a dividing line had to be used for the tens and integers.
supposed motions of the Sun, the Moon and the planets round the earth.

One more observation must be made here. The Vedânga-Jyotisa\(^{745}\) says ‘The sun and the moon start towards the north in the month of Mâgha at the beginning of Šravisthā (i.e. Dhanisthā) and the Sun starts towards the south in the middle of Âslesa in the month of Šrâvana’ i.e. winter solstice was in the beginning of Dhanisthā. In the Brhatsamhitā Varâhamihira tells us that in his day the two ayanas of the Sun took place at the beginning of Karkataka and of Makara respectively, that indeed at some time in the past Uttarâyana began at the beginning of Dhanisthā and daksinâyana commenced in the middle of Âslesa and that therefore it was so declared in former sástras. This shows that, between about 505 A D. when Varâha planned and probably wrote his Pañca-siddhântikâ and the observation contained in the Vedânga-Jyotisa, the commencement of Daksinâyana had shifted from the middle of Âslesa to the last quarter of Purânasva i.e. in all about 35 degrees and 20 minutes. Varâhamihira makes no effort to explain this. It is therefore quite reasonable to argue that he was probably not aware of the theory of the precession of the equinoxes. Authorities are not in complete agreement as to the yearly extent of precession. Taking it at 50 2 seconds per year, the total number of years between Varâha and the date of the observation in Vedânga Jyotisa would be about 1673 and deducting 505 years (the time of Varâha’s epoch for a siddhânta calculation) the observation would refer itself to about 1168 B.C. If Varâha and his predecessors had borrowed scientific astronomy directly from the Greeks, they should have been quite aware of the precession of

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\(^{745}\) Sástra is the usual term in the sastraic literature for ‘law’ or ‘doctrine’, both in Hindu and Buddhist contexts, and it refers to the Vedas and the various commentaries on them. It is often used interchangeably with the term ‘siddhânta’, which denotes a ‘school of thought’ or a ‘system of beliefs’. In this context, the Vedânga-Jyotisa refers to a particular branch of Hindu astronomy that is part of the Vedic tradition, and the Pañca-siddhântikâ is a collection of five astronomical treatises compiled by Varâha. The passage quoted from the Vedânga-Jyotisa describes the solar and lunar movements during the winter solstice and the beginning of the month of Dhanisthā. The Brhatsamhitā, another important Hindu astronomical text, describes the solar movements during the summer solstice and the beginning of the month of Daksinâyana. The shift in the commencement of these movements reflects the precession of the equinoxes, which is the gradual change in the orientation of the Earth’s axis of rotation. This phenomenon is caused by the gravitational forces exerted by the Moon and the Sun on the Earth’s equatorial bulge. The passage quoted from Varâhamihira’s Brhatsamhitā indicates that the commencement of Daksinâyana had shifted from the middle of Âslesa to the last quarter of Purânasva, a period of about 35 degrees and 20 minutes, by Varâha’s time. The observation in the Vedânga-Jyotisa refers to this shift, and the calculation suggests that the date of observation was about 1168 B.C. If Varâha and his predecessors had borrowed scientific astronomy directly from the Greeks, they should have been aware of the precession of the equinoxes. However, authorities are not in complete agreement regarding the yearly extent of precession, with estimates ranging from 49.2 seconds per year. The calculation based on Varâha’s epoch and the date of observation suggests a period of about 1673 years, after which the observation would refer itself to about 1168 B.C.
equinoxes, since precession is said to have been discovered by Hipparchus, and was adopted by Ptolemy.\textsuperscript{745}

This consideration has special force in view of the fact that Varāha believed that the constellation of the Saptarṣis (Ursa Major) was in the Magha at the time when Yudhishthira ruled, that that star group remains for one hundred years in each of the 27 nakṣatras and that therefore to complete one cycle through all nakṣatras the star group of Saptarṣis required 2700 years.\textsuperscript{746}

There are other serious difficulties also in holding that the Sanskrit scientific astronomical treatises were acquainted with or borrowed from Ptolemy's work. Numerous discrepancies in essential matters exist between Ptolemy's work and Hindu astronomical works such as the assignment of different dimensions to the epicycles of the planets by Ptolemy and by Hindu writers. Therefore, it is altogether improbable that the Hindu works were directly based on Ptolemy's work. Nor is there any direct evidence to show that Hindu works were based on Hipparchus or the works

\textsuperscript{745} a Vide 'Greek Astronomy' by Heath pp 511 and Prof Neugebauer in Journal of Near Eastern Studies, vol IV, p 24. In the Poona Orientalist vol. VIII, pp. 68-80 Mr Raja Rao endeavours to prove that ancient Pravargya legend is based on a knowledge of the precession of the equinoxes. In the first place, too much has to be taken for granted to make that thesis probable and in the 2nd place it would have to be admitted that precession, though known in the Vedic age, was forgotten before the times of Varahamihira who is apparently not aware of it. Prof. K.V. Abhyankar (in Dhruva commemoration vol II pp 153-164) tries to show that 'precession of the equinoxes' had been discovered in India in ancient times, but his arguments are far-fetched and not at all convincing.

\textsuperscript{746} आचार्यव्यायाम ज्योतिष: सातारति पुर्वि० यत्नमिकुर्या दुर्योगम्। सन्धिक्षमत्वपिंदित्त शकावतां

कर्त्तार राज्यम्। स्वयंकालिनिःकृति सर्व हास्य च प्रयत्नं वचनायाम्। Several purāṇas mention that the Saptarṣis were in Magha at the time of Parikṣat and that they are in one nakṣatra for a hundred years. Vide शास्त्र 99 421-23, मन्त्र 273 42-44, on दुर्योग 13 3-4, वर्धन quotes a verse of Vṛddha Garga who is earlier by some centuries than Varahamihira. "प्रकाशितार्थो मिथभाष्याय विवेकेषु। कुमारी धर्मशास्त्रम् जयमान फाल्जे विता।" विवेक श्री भग्न्येव विद्वानस्य चिन्ताक्रिया विवेकोपग्रहते। Several puranas mention that the Saptarṣis were in Magha at the time of Parikṣat and that they are in one nakṣatra for a hundred years. Vide शास्त्र 99 421-23, मन्त्र 273 42-44, on दुर्योग 13 3-4, वर्धन quotes a verse of Vṛddha Garga who is earlier by some centuries than Varahamihira. "काल विद्थानसन्तोऽसः स्वयंकालिनिःसत्त्वाशुसः। विवेकेषु। कुमारी धर्मशास्त्रम् जयमान फाल्जे विता।" विवेक श्री भग्न्येव विद्वानस्य चिन्ताक्रिया विवेकोपग्रहते। Therefore, Vṛddhagarga must have preceded Varāha by many centuries.
of other Greek writers. No such Greek works are now available nor are even Greek elementary manuals of astronomers available which can be said to agree with Hindu scientific works. That an extensive Sanskrit literature on astronomy has perished is clear from Varaha-mihira’s works and Utpala’s quotations in his commentaries on the Br. S. and Brhaj-jātaka. Modern Western writers would do well to observe at least for the present a non-committal attitude instead of repeating ad nauseum that Hindu scientific astronomy was derived from Greeks on slender similarities between the two systems and on obscure and ill-understood passages and extracts in old astronomical works (vide E. Burgess in J. A. O S. vol. VI at p 480).

After having briefly indicated the astronomical knowledge to be gathered from Vedic works, it is now necessary to show that astrological knowledge is also found in the Vedic texts from the oldest times. The human mind is very curious to know the future and is very prone to regard certain days, times and appearances as auspicious or favourable and others as inauspicious. Various means were adopted by ancient peoples to pry into the future. The word astrology is now generally understood747 to mean the predictions about what would befall an individual based on the configurations of the Sun, the moon and the planets at the time of his birth. But this was not the sense or at least the only sense in which the word was used in very ancient times. Astrology known to us from the ancient Assyrians was concerned almost wholly with the interpretation of celestial phenomena and planetary configurations and the predictions about the immediate future in relation to the country, its people, its government or king, in such matters as the crops, floods, storms, invasions or other calamities. The events in the heavens, in the sky and even on the earth were supposed to intimate the thoughts of the gods, and to convey indications about impending happenings. This may be called natural astrology. Horoscopic astrology is a later development. Predictions were also derived by skilled diviners from various other happenings such as dreams, the flight and cries of birds, and the interpretation of the mysterious signs on the livers748 of the sheep killed in sacrifices to gods in Babylon and Rome.

747 Vide Frankfort’s ‘Cylindrical seals’ p. 157, Prof. Neugebauer in E.S.A p 163

748 Vide Breasted in ‘Ancient Times’ p. 175, Cambridge Ancient History vol. I p 409 This lore called ‘Hepatoscopy’ does not appear to

(Continued on next page)
The first thing that we notice is that even in the Rigveda we have frequent references to ‘auspiciousness of days’ (sudinatva ahūm) in Rg III. 85, III. 23.4, VII. 88.4, X. 70.1, (sudinatvam ahūm) in Rg II. 21.6 and ‘sudinesvahūnām’ in Rg. IV. 37.1). A few of these may be translated here. ‘O Indra! establish amongst us abundance of wealth, freedom from injury to our bodies, sweetness of speech and luckiness of days’ (Rg II. 21.6); ‘(The sacrificial post) when planted on an auspicious day goes prospering in the sacrifice attended by many men’ (Rg III. 85),

(Continued from last page)

have been developed in India. Vide ‘Hepatoscopy and Astrology in Babylonia and Assyria’, a paper in the Proceedings of the American Philosophical Society, vol. XLVII, pp. 646-676. Divination is either voluntary or involuntary. In the former marked arrows were used (apparently referred to in Ezekiel 21.21) or birds were sent out and the directions in which they flew were noted and interpreted or such things as dripping buds or flowers in water and placing them at the feet of the images of gods in India and noting whether the flowers on the right or left side fell down first. Involuntary divination depends on all kinds of signs, phenomena and happenings that force themselves on one’s attention such as aspects of the sun, the moon, planets, lightning and clouds, dreams, chirping of birds and falling of lizards on one’s body and the like. The Babylonian and Assyrian priests attached to temples made very extensive collections of omens and portents, but the interpretations almost exclusively concerned general welfare (viz., crops, pestulence, war, famine, plenty &c.) and if an individual was referred to it was only the king. The theory underlying hepatoscopy was that the animal offered was assimilated to the deity and the soul of the animal entered into the inner being of the god. The seat of life and of the soul was supposed to be the liver. The chief parts of the liver were the right and left lower lobes. Among the Romans the heart and lungs also were examined, the right representing the favourable side and left the unfavourable side. The priests did not hesitate to announce to the king unfavourable results and applied their systems consistently. Astrology represented a comparatively more scientific view of the universe. The planets came to be regarded as gods even in the oldest astronomical texts in which the five planets were identified with the chief gods of the Babylonian pantheon, viz. Jupiter with Marduk, Venus with Ishtar, Saturn with Ninib, Mercury with Nebo and Mars with Nergal, Jupiter (=Marduk p 654) being always mentioned first. It was believed that through the planets and stars one can see gods at work. Prognostications varied according to the season or month of the year and the day. The Greek astrology offered a great contrast to the Babylonian, since in the former the individual came to be all in all. The Greek astronomers obtained from the Babylonians the names for the constellations of the ecliptic, which are used even now in Europe. Vide Jastrow’s ‘Religions of Babylon and Assyria’ p. 570 for identification of Marduk, Ishtar and other Babylonian gods with planets, and p. 371 for the fact that Ishtar (Venus) figures most prominently among the preserved astrological texts and ‘Babylonian and Assyrian Religion’ by S. H. Hooke pp. 24-30.
"O Agni! I establish thee on the best place of the earth (the uttara-räg), the place of worship and for libation, securing luckiness of day; may you shine opulently on the (river) Drśadvatī, on the concourse of people, on the river Āpayā and on Sarasvatī (Rg III. 23.4)."

There are several other passages in which a wish is expressed that the days would be auspicious or lucky for sacrificers etc. Vide Rg. IV. 4, V. 60 5, VII. 11, 2, VII. 18, 21, I. 124.2 (May new dawns like the past ones’ shine for us with wealth and lucky days), X. 39 12

It has already been seen above (note 726) that in Rigvedic times cows were driven (by way of dowry) to the bridegroom’s house on Aghās (Maghās) and the bride was carried in a chariot to the bridegroom’s house after the marriage on the Arjuna (or Phalguni) nakṣatras. In accordance with this the nakṣatras on which marriage should be celebrated are enumerated in the Baud. gr. as Rohini, Mrghasīra, Uttarā-Phalguni and Svātī.

It has already been shown above (on p 506) how Agnirddheya (the setting up of the sacred fires) was to be performed on one of seven nakṣatras or in spring, summer and autumn according to the varna (class) of the performer (vide Kāthaka S. 8.1, Śat Br. II. 1.3, Tai Br. I. 126–7). But an exception was recognized in the case of one performing a Soma sacrifice. It was provided that whenever a man had a desire to perform a Soma sacrifice he might establish the sacred fires in any season and that would bring prosperity to him.

In ancient Vedic passages no clear line of demarcation appears between what may be called natural astrology and

749. पौर्व अपि नामतिर्विद तत्त्वां स्थापाते बाचः छविण्नमद्वारः || अत्र. II 21, 6; पाण्डवेऽन ज्ञाते सुभिन्ते अद्वाव सुमन्य ह विद्योः वर्षस्मान् || अत्र. III 8 5, निधि हृद्य पर आ द्रवमा इत्य ज्ञाते सुभिन्ते अद्वाव दा द्रवमा नामुः अपवतारं सत्त्ववेऽ वर्षस्मानं वर्षावेऽ द्विदीधिः || अत्र. III. 23. 4.

749 a. The Greeks held the waxing moon lucky and the waning moon unlucky. Herodotus system (which is at least several centuries later than the Rigveda) furnishes the earliest evidence for lucky and unlucky days, though Herod admits that there was divergence of opinion on that point. Herod puts a special ban on the 5th day of the month, while the 7th day was sacred to Apollo in Greece and was held sacred in Babylon also Vide L. R. arnell in ‘Greece and Babylon’ p 294.

750 अचौ चाँद पौर्णिमैं यद् उपनिलक्षणपदीयः || देवभाषा || है मा. I 1. 2. 8, सौमन्य पञ्च द्रवति या अर्द्रतागते वधिकसेव तार्किकसंगमार्थिताः आदिथीत सौमन्य पञ्चमानाः। काठव 8 1.
individual astrology. For example, in the Tai. Br. it is provided that people plough their fields on Amuradhā naksatra, of which Mitra is the presiding deity. The Pāraksaragrya prescribes in the same strain that a man should put the ploughshare (in his field) on an auspicious day or on Jyesthā naksatra of which Indra is the presiding deity (and rains are in the hands of Indra.) On the other hand, the same Brāhmaṇa (Tattirīya) provides that if a man desires that his daughter should be dear to her husband he should get her married when the moon is in Nistya (Śvāti) naksatra and that if he does so his daughter becomes dear to her husband and never comes back to her father's house. The nakṣatras from Kṛttikā to Vṛsākhā have been declared to be Devanakṣatras and whatever rites are performed on them are declared to have been performed on a holy day (punyāha). Even as early as the Atharvaveda it appears to have been believed that a boy born on Jyesthā or on Viśrṣṭ (i.e. Mula nakṣatra) or on a day called tiger-like (on an evil or terrible nakṣatra) might himself die or bring about the death of his father or mother. The two verses may be translated as follows: 'If the boy is born on Jyeṣṭha (i.e. Jyestha) or on Viśrṣṭ which belongs to Yama; guard him against being uprooted, may (Agni) take him beyond all evil results in order that he may reach the long life of a hundred autumns. This valiant son was born on a tiger-like day and nakṣatra; may he not, while he grows, kill his father or his mother that gave him birth.'

Thus it appears that some nakṣatras were called punyā (auspicious or holy) as in Tai. Br. I. 5. 2. 1 or III. 1. 2. 8, while
some others (like Jyestha, Mula) were held to be pāpa (evil) naksatras.

From a passage in the 754 Br. Up. it appears that certain naksatras were called male “if a man desires ‘May I reach greatness’ he should observe milk diet for twelve days beginning in the northward passage of the Sun, in the bright half of a month and on a favourable day he offers into the fire on a male naksatra &c.”

From the above examples it will be apparent that prognostications were based in very early Vedic times on the naksatras either of birth or on naksatras deemed auspicious or inauspicious. Pusya appears to have been regarded as a very auspicious naksatra long before Pānini, who mentions another name of it as ‘Sidhya’. But in these early times it does not appear that any rules had been arrived at about the influence of planets (except perhaps of Jupiter in Pusya) in certain naksatras or about horoscopes with planets in naksatras or rātis (signs of the zodiac) or in certain ‘houses’. In those days prognostications were confined mainly to naksatras, days and natural phenomena and bodily marks. For example, Pānini I. 4. 39 (‘रातिकोषेन पिन्धीयम्’) provides a rule for a diviner considering the good or bad luck of a person. The काश्यिका explains ‘दिविक्षितं मन्त्रं विवेद्य । न घट्य चतुर्विश्वाय महानर्वनयनम्। वेदविद्या रावणः शेषात् वा नैसितिक: धृतं शुचं वेदशिकं तैंणं निनिपलंति’.

It is provided that the affix तद् (and not तद्) is applied in the sense of ‘तद् नर्’ or ‘तद् थ्रायुष्य’ to the words in the क्रमण्याय, which contains among others the words अग्निकिय, ज्वायन and निनिपल (i.e. नैसितिक and नैसितिक would mean ‘one who expounds the future consequences indicated by ज्वायन i.e. earthquake &c. and निनिपल throbbing &c.’). Under पानिनि III. 2.55 the कार्यक्षेत्र gives the examples जयांकामिनकालक, पल्लियनी कार्यावर (line on the palm).

We find from certain verses of the र्येवद्वे that the cries of such birds as कपिलयाला were deemed even in those ancient times
to indicate coming events, auspicious or otherwise; \(755\) *(the bird) crying again and again and voicing (indicating) coming event sends forth his speech as an oarsman propels a boat; O bird! may you be auspicious to us and may no unfavourable sign reach you from any quarter; O bird! may you that are auspicious and whose cry forebodes good cry to the south of (our) houses; may no thief master us nor may any one declare that we may meet danger.' Br \(8, \text{98. 14}\) provides that birds indicate to a person going on a journey the evil results of actions, good or evil, done by him in former lives. The Yoga-yātra of Varahamihira (chap. 14) and Abhutasagāra pp. 569-582 deal at length with saluca (prognostications from the sight, flight or cries of birds and other animals). Yogayātra (14. 2 and 26) provides that certain birds and animals when they are to the right or southern side of a man starting on a journey indicate auspicious results and that when a cāsa bird with something in its mouth flies to the right side of a man that is an indication of welfare.

The result of the dependence on ideas of lucky and unlucky days and nakṣatras was that some people began to make observations and deduce conclusions and a lore called ‘nakṣatras-vidyā’ arose. When Nārada approached the great teacher Sanatkumāra for knowledge, the latter questioned him as to what he already knew and then Nārada enumerated a long list of lores (including the four Vedas, Itihāsa-purāṇa), one of which is ‘nakṣatras-vidyā’ (‘the science of nakṣatras’ i.e. astronomy and astrology). It can be easily imagined how credulous people in ancient times as even in these days consulted those who professed to know what the stars foretold and were often deceived or felt frustrated. Hence arose even in early times a prejudice against star-gazers, astrologers and the

\[755\) देविकंतं ज्ञानं गुप्तम् द्रुविति वाचनतित्रित नाववा। रुपकृतेन शाक्तेन नमानि भा वा काशिद्विभाष्या विद्याविद्या॥ अन्न काक्ष दुक्षिणीया गुप्तम् रुपाकृतेन भवत्व शाक्तेन। ना शो वेदं हैसतं मायो तो द्रुवितं विले विवेयः सहीता। वर्ग II 42 1 and 3. The first verse is explained in the Nirukta IX 4. The śāstra य III. 10 9 prescribes that one on hearing the unpleasant cries of birds should recite insaudibly the two hymns Rg. II. 42 and 43. The word अथिविन्य occurs only once in the śāstra, compare ‘स न ज्ञिनविन्य भी अस्ति ज्ञिनः न ज्ञिनं त्र्युतिः ह्यतिः वैरतः।’ अथवा I, 20, 1, V 3, 6.

\[756\) ते हो भासानां स्मृतोदितिः पञ्चवंश सामवेदनामार्गं भवेत्तुविद्विदाहुप्रवर्त्यं पञ्चवंश इश्वरं वेदं वेदं। नामार्गं स्मृतिविद्विदाहुप्रवर्त्यं चतुर्वंश इश्वरं वेदं वेदं। द्यो वै VII. 1, 2; also रा व VII. 7, 1.
like. One of the earliest references to this prejudice against star-gazers in Sanskrit literature is found in the Tañ Br. III, 4 4 and Vaj. S. 30. 10 and 20, where the star-gazer is made over as a victim to the 'prajñāna and the 'ganaka' (calculator of the movements of stars and planets) is consigned to aquatic animals along with the headman of the village. Among the long list of bṛhmanas that should not be invited for religious rites in honour of gods or in śrāddhas, Manusmriti (III 162) includes one who maintains himself by the practice of astrology (naksatradarśa-yaśasa) and in (VI. 50) Manu prohibits ascetics desiring to secure alms by foretelling the results of portents (like earth-quakes) or of bodily movements (such as the throbbing of the eye) by naksatradvidya (astrology) or angandajīva (palmistry) or by casual prediction by telling what the sūtra ordains on a (disputed) point. The ancient sūtras of Hārīta and of Śankhālaṅkāṭa declare that a naksatrafīya (one who lives by practising astrology) and a naksatraāchārī (who makes his livelihood by conveying the message of naksatra) respectively are unfit to sit in a row with other bṛhmanas (q by Krtyakalpataru on śrāddha p. 88). Similarly, Sumantu (in a prose passage q on śrāddha by Krtyakalpataru p. 91) states the same about a mūlasyāmvatsarika (who practises astrology for money). The Visnudharmasūtra (chap. 82. 7) includes those who maintain themselves by astrology (naksatrafīvina) among those who are not to be invited for śrāddha rites. Similarly, the Tevijasutta (S. B. E vol. XI pp. 186-187) and Mahāvīla in Dīghanikāya (I. p. 68) condemn for Buddhist monks maintenance by such low arts as guessing at the length of a man's life or by foretelling future events (such as eclipses, falling meteors, victory and defeat &c.) But the mere study of constellations is allowed by Buddha (in S. B. E vol. XX pp. 292-294). Among obstacles to gain Kantilya enumerates

757. मन्यानांद महानार्थवसिष्ठिकारी मकरस्। वाज सं 30. 10 वाहसे जापाणा
गराणां गणवाणिकारकार्यां त्वाण्। वाज सं 30 20।। In the Purusamedha the star-gazer is assigned to 'prajñā' (in order that he may collect thorough knowledge) and the ganaka to aquatic animals (like sharks or crocodiles).

758. न सचिवनाथार्थसर्वसार न पक्षान्तरम्य। नात्सात्साम्रास्यपत्ष्ठिता भिष्ठा कल्याणी
कारामित्र सं VI. 50 = वसिष्ठमण्डको X. 21।। In the 'rgyanāvīgana (Pa IV. 9.73) the vyāśa enumerates abhūtāvara.

759. भाषिकं भाषा कोष साध्व भाषाविविधिकारिकां विभिन्न। भाषाविविधि
पुष्करनां गणवाणिकारिवृः। अथवा कारामित्र विभिन्न विभिन्न साधन मात्रान्तरभाष्यन्
नात्सात्सात्साम्रास्यपत्ष्ठिता अष्ठरी यथाभाष्य। अष्ठरी यथाभाष्यमण्डको।
मृत्यु नारायणानाथ सं 351 (Samskāra bhāṣā ed of 1919).
many such matters as passion of love, anger, timidity and desire to find out an auspicious tithi and nakshatra and winds up with two fine verses characteristic of the great genius that placed Candragupta Maurya on the throne of Magadha. ‘The desired object (or wealth) eludes that childish man that is excessively in search of what the stars portend; for the desired object is (itself) the star that governs (success) in securing it; what will stars do? Men striving (to attain their ends) will secure their objects after hundreds of efforts; wealth is caught by wealth just as elephants are bound by other elephants (opposed to them).’ From the above it is quite clear that several centuries before Christ an astrologer (who maintained himself on money acquired by the practice of astrology) was very much condemned.

What Kautilya regards as reprehensible is extreme reliance on and pursuit of nakshatra astrology, but it is not to be supposed that he ignored prognostications altogether. About the king’s purohita (priest) he lays down the following: ‘the king should appoint as priest a person whose family and character are highly spoken of, who has well studied the Veda together with the six angas, the divine and other portents and the science of the government of people and who can prevent divine and human calamities by means contained in the Atharvaveda, the king should follow him as a pupil does his teacher or a son his father or a servant his master.’ Yaj (I, 313), who is later than Kautilya by some centuries, also lays down in almost identical words that ‘the king should appoint as purohita one who is proficient in astrology, endowed with all requirements declared in sistras, and is proficient in the science of government and the propitiatory and magic rites of the Atharvaveda’.

Another set of texts indicates another stage in the development of astrology based on nakshatras, which seems to have been somewhat on the lines of the later horoscopic system of ‘houses’. Traces of it exist though they are not very ancient. The Vaikhanasasmartastra (IV 14) refers to nakshatras called Janma, Karma, Sanghatika, Samudayika and Vainikika and these terms are explained in the Yogayatri.

760 kandrajastraMahaVidhyakshatras Prajakata Vatsyayanam brahmanjala jaivalyakshatras samuchchayam Dharmakumarasthastarajam ahdhikariccha suhsmatah. puraparichayam ksaMtvam karya bhavantyakula girifalitam janastrayatam evam 9 pp 15-16. compare yaj IV 313 sveditava samatmya. 761 The date of the Vaikhanasasmartastharastra is a difficult problem, but it lies probably between 200 B.C. to 200 A.D.
Nakṣatra Astrology

Visnudharmottara-purāṇa. The Yogayātṛa remarks the nakṣatra on which a man is born is called ādya (first), the tenth from it (from ādya) is called karma, the sixteenth nakṣatra from the ādya is called 'sanghātika' (pertaining to a group or a collection of human beings), the eighteenth (from ādya) is called Samudayika (collection) and the twenty-third (from ādya) is called Vaināśika (pertaining to death or destruction), the twenty-fifth (from ādya) is called mānasā (pertaining to the mind), in this way all persons are concerned with six nakṣatras (1st, 10th, 16th, 18th, 23rd and 25th), they say that the king is concerned with nine nakṣatras, the three additional ones being those connected with his jāti (caste), his country and with the nakṣatra on the day of his coronation. The Yogayātṛa and Visnudharmottara (I. 73, 14–16) further provide 'when the nakṣatra of one's birth is affected by evil (star or aspect) the results are the appearance of disease, loss of money, and disputes; if the nakṣatra called karna is affected then one's undertakings do not succeed; if the Sanghātika (16th) is affected then there is treachery; when the Samudayika (18th) is affected there is loss of accumulated wealth; when the Vaināśika (23rd) is affected, one's desired objects perish; when Mānasā (25th) is affected, there is anxiety and unhappiness. The Nāradapūrāṇa, after defining the above, remarks that one should not commence any auspicious act on these. When the (six) nakṣatras are not affected (by evil stars or aspects) a person is healthy, enjoys happiness, his body is well-nourished and he is endowed with wealth; but if the six nakṣatras are affected he...
parishes and the king also (meets the same fate) if the six along with the extra three are affected. When the nakṣatra on which a king was crowned is affected by evil planets or aspects, one should predict loss of the kingdom, if the nakṣatra of the country is affected trouble to the country and capital is indicated and if the nakṣatra of the king's caste is affected then one should predict king's illness. The nakṣatras according to the caste of the king are as follows: the three Purvās (Phalguni, Purvāsādha and PurvābhādраФpad) and Kṛttikā are nakṣatras of the king of the brāhmaṇa class; the three Uttarās (Uttara Phalguni, Uttarāsādha and UttarābhādраФpad) and Pushya are nakṣatras for a king of the kṣatriya caste; Revati, Anurādha, Magha and Rohini, of agricultural class; Punarvasu, Hasta, Abhijjha and Aśvini are nakṣatras of the vaṇa (trader) class. The countries governed by the nakṣatras are set out in chap. 14 of the Brhat-samhitā. Herein Varāha differs from Ptolemy in two respects: (1) Varāha does not mention countries governed by rājas, but countries governed by nakṣatras; (2) Varāha confines himself to India, while Ptolemy in his Tetrabiblos (II 3 pp. 157-159, Loeb Classical Library) deals with all countries then known. This is an important circumstance against the theory that Varāha's astrology is borrowed from Ptolemy or later Greek writers. If he had known Ptolemy's work he could have easily followed him even as to countries outside India. The whole of India is divided into nine parts, the Madhyadēsa and the regions in the eight quarters from the East to the North-east, each part being under groups of three nakṣatras from Kṛttikā onwards. Vide also Vismudharmottara I 86.1-9. When the group of three nakṣatras in each of nine divisions is affected by the Sun, Mars or Saturn, the countries falling under any of the three nakṣatras of the group suffer calamities. The Maṅkandayapurāṇa (chap 58.10-54 in B. I. edition, chap. 55 in Venkatesvara Press edition) also specifies the countries in the nine groups, but the names differ to some extent. There is some divergence.

764. वीरचन्द्र मानवपाली रायथिकर्षिण सिद्धितिक्रिया । वीरचन्द्र वीरचन्द्र वीरचन्द्र वीरचन्द्र वीरचन्द्र वीरचन्द्र
। वीरचन्द्र मानवपाली रायथिकर्षिण सिद्धितिक्रिया । वीरचन्द्र मानवपाली रायथिकर्षिण सिद्धितिक्रिया । वीरचन्द्र मानवपाली रायथिकर्षिण सिद्धितिक्रिया ।
। वीरचन्द्र मानवपाली रायथिकर्षिण सिद्धितिक्रिया । वीरचन्द्र मानवपाली रायथिकर्षिण सिद्धितिक्रिया ।
। वीरचन्द्र मानवपाली रायथिकर्षिण सिद्धितिक्रिया । वीरचन्द्र मानवपाली रायथिकर्षिण सिद्धितिक्रिया ।

765. वीरचन्द्र मानवपाली रायथिकर्षिण सिद्धितिक्रिया ।
। वीरचन्द्र मानवपाली रायथिकर्षिण सिद्धितिक्रिया ।
। वीरचन्द्र मानवपाली रायथिकर्षिण सिद्धितिक्रिया ।

The śravatsāhīta (15. 28-38 = श्रवात्सा. IX 5-7) specifies the nakṣatras of brāhmaṇa, kṣatriya, agriculturists, traders &c. Two may be quoted here, "......"...\n
Vide also p. 464 which quotes śravatsāhīta verses on जन्मादि and the other जन्मादि.
Astrology based on naksatras

about the nomenclature also. According to Parāśara and the Vēṣṇudharmottara (I. 87 7) the 4th naksatra from the naksatra of birth is called Mānasa. A naksatra is said to be affected ( upahata) when the Sun or Saturn occupies it or when Mars is retrograde in it or occults it or an eclipse (of the Sun or Moon) occurs in it or a meteor strikes it or when the moon continuously affects it (by occulting or occupying its middle or goes to the southern part of it). The Vēṣṇudharmottara (I. 89. 1-13), Yogayātra IX. 13-18, and Parāśara (quoted by the Adbhutasāgara pp 271-274) prescribe certain śānta rites for averting the evil effects of the above noted nine naksatras being affected.

It should be noted that in the astrology depending on twelve rūṣis and twelve bhūlas (places or houses) karma is the name given to the 10th house from the first (just as in the case of naksatra astrology) and mṛtyu (i.e vināśa) is the name of the 8th bhūla.

The Mahābhārata and the Rāmāyaṇa contain numerous passages where the planets in relation to certain naksatras are stated to indicate misfortunes to people in general, to warring armies and to individuals. A few examples may be cited by way of illustration. When in the sanguinary battle between Rāvana and Rāma, the former seemed to be getting the better of Rāma, the Rāmāyaṇa states when Mercury stood covering the Rohini naksatra which is presided over by Prajāpati and which is the favourite of the moon and thereby indicated evil fortune to people. Similarly, it is said ‘Mars stood covering the naksatra Viśākha in the sky, which is presided over by Indra and Agni and which is the naksatra of the Kosalas’. In the Mahābhārata numerous statements are made about the position of the planets, the naksatras and tithis, which it is almost
impossible to reconcile. Vide H of Dh. vol III, pp 903–923 for consideration of the astronomical data in the Mahābhārata. Here we are concerned only with the beliefs about certain omens and portents. In the Bīhma-parva we read a white celestial body stands traversing Čitrā nakṣatra, one sees therein specially the destruction of the Kurus; a very frightful comet stands covering Pusya-nakṣatra; this great graha will bring about terrible evil to both armies. A white blazing graha resembling fire emitting smoke stands covering the bright Jyestha-nakṣatra whose presiding deity is Indra; a cruel comet standing between Čitrā and Śvāti afflicts Rohini and the Sun and the Moon.

There are several statements about Mars that are more or less irreconcilable. For example, the Udyogaparva says ‘Mars having been retrograde in Jyestha seeks (to reach or afflict?) Anurādhā presided over by Mītra, as if bringing death’; while Bhīma-parva remarks ‘Mars is retrograde in Magha and Jupiter is in Śravaṇa and Saturn afflicts the nakṣatra presided over by Bhaga i.e. Purvā Phalguni). About Saturn several statements are made: ‘a refulgent and malignant planet, Saturn, afflicts the nakṣatra (ruled over by Prapāti i.e. Rohini) and will afflict people more’; ‘Saturn stands afflicting Rohini’; ‘Jupiter and Saturn are near Viśākhā’.

One very remarkable feature of the Mahābhārata passages is that while they put forward dozens of times the positions of the Sun, the Moon and planets in reference to nakṣatras, not a single passage gives the position of the planets in relation to āstas, the signs of the Zodiac, or week-days (such as Tuesday, Sunday &c.).

The Ātharvāṇa Jyotisa furnishes a somewhat different scheme of nakṣatra astrology. It says the 10th nakṣatra from

769. मेंदी यजुर्वेद्य चित्र, सानकावाचित्र मित्राय अविचार-धि देवनेत्र दक्षिण मया पन्नि।

770. कुंशा-यजुवेद्य चित्र, दसनाकालमंत्र दक्षिण मवादमंत्र।

771. यजुर्वेद्य चित्र, दक्षिण वक्षिकर मधुमनि-विना। जयवर्गम प्रान श्रीमित्र 8; श्रीमित्र श्रीमित्रक दत्तक दत्तक दत्तक दत्तक दत्तक दत्तक दत्तक दत्तक दत्तक दत्तक दत्तक दत्तक दत्तक दत्तक दत्तक दत्तक दत्तक दत्तक दत्तक दत्तक दत्तक दत्तक दत्तक दत्तक दत्तक दत्तक दत्तक दत्तक दत्तक दत्तक दत्तक दत्तक दत्तक दत्तक दत्तक

772. जयवर्गम प्रान श्रीमित्र दक्षिण मवादमंत्र। जयवर्गम प्रान श्रीमित्र दक्षिण मवादमंत्र।

(Continued on next page)
the nakṣatra of a man's birth is called karma, the 19th (from janmanakṣatra) is called garbha-dhanaka (nakṣatra of conception), the 2nd, 11th and 20th constitute the group called sampatakara (Bringing about prosperity), the 3rd, 12th and 21st (from 'janmanakṣatra) constitute the group of vipatkara (Bringing about ill-luck or distress), the 4th, 13th and 22nd are called kṣemya (causing prosperity), the 5th, 14th and 23rd are called pratvara (pratyal), 6th, 15th and 24th constitute the group called sādha (that accomplish), the 7th, 16th and 25th are called nādha (relating to death), the 8th, 17th and 26th are mātra (friendly), the 9th, 18th and 27th constitute a highly friendly group. These are nine groups (each made up of three nakṣatras from among 27 nakṣatras and each one in each group being separated by the number 9 from the next in the same group). These names make a further approach to the scheme of twelve bhāvas viz. janma (which corresponds in name and import to tattu or lagna), sampat (corresponds to the 2nd bhāva called dhanas), karma (is same as 10th bhāva), nādha (corresponds to 8th bhāva called vināśa or mṛtyu), mātra (corresponds to the 4th bhāva called suhṛt), kṣemya (corresponds to the name of the 11th bhāva called āya or labha). The Atharvana-Jyotisa then provides at some length what should be done or not done on these nine groups and their constituents. The above mentioned words (vipatkara, kṣemya etc.) occur also in Brhad-yogāyānī.

(Continued from last page)

mentioned in यज्ञम् quoted by उक्तिकल्लवी p.203 'नमस्तेविद्वेषम् वाह्यि साधको वषोः। नैन्द्र परमवत्रं जनतविभागिनि हुम हुन । सर्वलोकविधविषयों जिन्हें जन्मतिथियों में स्थायी बन जाता है, यह एक धर्म का कार्य है।' प्रशस्त प्रसन्न ज्योतिषीय पुस्तकों में पाया जा सकता है। यह विषय निम्नलिखित विषयों में सम्पूर्ण रूप से वर्णित है।

1.15 as follows: तद्युर्यत्वं भवति यज्ञम् तद्युर्यत्वं भवति यज्ञम्। तद्युर्यत्वं भवति यज्ञम्।
It should be noted that the Ātharvavāna-Jyotīsā gives at least five names that are the same as the corresponding bhāvās in extant Jñānak works. It is difficult to state the date when the extant Ātharvavāna Jyotīsā might have been composed. It mentions week-days but does not enumerate the twelve zodiacal signs; it refers to the doctrine of Bṛgu (9.1). Verses 1–4 of Ātharvavāna Jyotīsā (chapter 13) are the same as Manu III 46–49; similarly, Ātharvavāna Jyotīsā 12 8–9 are almost the same as Manu IV. 41–42. It is quite possible that the present text is a recast of an older work. In any case the present text of the Ātharvavāna Jyotīsā cannot be placed earlier than the 2nd or 1st century B.C. and may be a little later still. But it appears that the present Ātharvavāna Jyotīsā only collects together the ideas then current and therefore the five names (jāma, sampat, naidhana, mītra and karma) could very well have been current centuries before the present Ātharvavāna Jyotīsā text. Similarly, it is difficult to assign an exact date to the Visuñv-dharmottara-purāṇa. It is in the nature of an encyclopaedia of the then knowledge of several lore and its present text may be assigned to some period between the 4th and sixth century A.D.

From the passage of the Brhadāraṇyaka Upaniṣad (in note 754) it would be seen how auspicious times were prescribed for rites to be performed by an individual. The Brāhmaṇas and Kalpasūtras prescribed the auspicious nakṣatras and seasons for solemn Vedic sacrifices. The grihya and dharma sūtras prescribed for domestic rites auspicious times, which were either the same or similar to those prescribed in the Brāhmaṇas, Br Up. and the Kalpasūtras. A few examples may be cited here. The Aśvalayana (I 13.1), Āpastamba (VI 14.9), Baudhāyana (I 10.1) and Pāraskara (I 14) and other grihya-sūtras provide that the rite of Pumavāna (that would produce male issue) was to be performed in the third month after conception on Śrīya (Pusya) nakṣatra or on a day on which the moon would be in

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774 व नित्यकर्त्तृते बुद्धम जनम तुष्टकं सारवानकशाक्षाय तुष्टम् तत्र एकोनिंहायत्र स्त्रिया नन्दनिः विवेगाः तत्र सम्प्रदायिनां साधनोनारीयां देवीम देवायो देवासयां समरस्वयम् मन्त्रालयं सम्प्रदायिनि नियुक्ते धरतिवेगादिति नियुक्ते धरतिवेगादिति नियुक्ते धरतिवेगादिति नियुक्ते धरतिवेगादिति नियुक्ते धरतिवेगादिति नियुक्ते धरतिवेगादिति नियुक्ते धरतिवेगादिति नियुक्ते धरतिवेगादिति नियुक्ते धरतिवेगादिति नियुक्ते धरतिवेगादिति नियुक्ते धरतिवेगादिति नियुक्ते धरतिवेगादिति नियुक्ते धरतिवेगादिति नियुक्ते धरतिवेगादिति नियुक्ते । वृद्धींपाण्ड्रता folio 5b, IV. 17, जन्मसम्प्रदायिनि पर्वतरि सारवाणि परि । सिद्ध परसात्र च जन्मवकृति यमः दुम ॥ न न न ॥ भारतः II 125–126
The Bharadvajasgrhya expressly mentions Tisya, Hasta, Anuradha, Uttarā Bhadrapaḍā as the proper naksatras for punsavana. As regards the (tonsure) Āpastamba-grhya (VI 16.3) prescribes that it should be performed in the third year after birth on Punarvasu naksatra. The name of the naksatra may be noted, which literally means ‘fresh wealth or new growth.’ The Kauśika-sūtra mentions ‘pañpanaksatra’ (in 46.25) and puntanaksatra (lucky naksatra) in 35.3. There are varying provisions about marriage. The Āp. gr says that all seasons are proper for marriage, excepting the two months of Śīśira (viz. Māgha and Phālguna) and excepting the last month (Āsāḍha) of summer, and all naksatras declared to be auspicious. The sūtra also quotes an ancient gāthā stating that persons for choosing a girl should be sent out on Invakās (i.e., Mrgaśīra) and then they are greeted with success. As regards marriage the Gobhila-grhya provides a simple rule that it should be performed on an auspicious (pumya) naksatra, while the Pāraskara is more elaborate viz. one should take a maiden’s hand in marriage in the northward passage of the sun, in the fortnight of the increasing moon, on an auspicious day and on Uttarā Phalguni, Hasta, Citrā, Uttarāsāḍha, Śravana, Dhanistha, Uttarā-bhadrapaḍā, Revati, Āśvini, Svāti, Mrgaśīra and Rohini naksatras. The Baudhāyana-grhya declares all months are proper for marriage; some (sages) say that the months of Āsāḍha, Māgha and Phālguna are to be avoided; the naksatras for marriage are Rohini, Mrgaśīra, Uttarā Phalguni and Svāti; while for other auspicious rites the naksatras are

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774 a. नूतनमात्रातः सिद्धेन्नोधिताया **' | आन्यः स् 1. 13. 1. अप ईसवर्णं”’
नात्र हिंदीये तुल्ये या यथार्था महाभक्षण चन्द्रमा यून्यत मद्युपास्याय।’’ | पारसरक्रम इ 14: अप ईसवर्णं तुल्ये महाभक्षण चन्द्रमा यून्यत मद्युपास्याय।’’
स्वतः स्वतः नक्षत्राय प्रभुऽप्रसादमात्र धन्याय। सत्संप्रेक्षणः इन्द्रकोषार्थिनः
नक्षत्रायः’’ | नक्षत्रायः प्रभुऽप्रसादमात्र धन्याय। सत्संप्रेक्षणः इन्द्रकोषार्थिनः।’’
आप यः स् 1. 2 12-13 and 16. ’’The last is a gāthā quoted by the sūtra as said by the commentator Haradatta.
नक्षत्राः आप यः 1. 2 12-13 and 16. ’’The last is a gāthā quoted by the sūtra as said by the commentator Haradatta.
नक्षत्राः आप यः 1. 2 12-13 and 16. ’’The last is a gāthā quoted by the sūtra as said by the commentator Haradatta.

775 नूतनमात्रातः सिद्धेन्नोधिताया | आन्यः स् 1. 13. 1. अप ईसवर्णं
नात्र हिंदीये तुल्ये या यथार्था महाभक्षण चन्द्रमा यून्यत मद्युपास्याय।’’
सत्संप्रेक्षणः इन्द्रकोषार्थिनः।’’
आप यः स् 1. 18-22

776 नूतनमात्रातः सिद्धेन्नोधिताया | आन्यः स् 1. 13. 1. अप ईसवर्णं
नात्र हिंदीये तुल्ये या यथार्था महाभक्षण चन्द्रमा यून्यत मद्युपास्याय।’’
सत्संप्रेक्षणः इन्द्रकोषार्थिनः।’’
आप यः स् 1. 18-22

777 स्वस्त मात्र विवेचनाः | नक्षत्राः सिद्धेन्नोधिताया | आन्यः स् 1. 13. 1. अप ईसवर्णं
नात्र हिंदीये तुल्ये या यथार्था महाभक्षण चन्द्रमा यून्यत मद्युपास्याय।’’
सत्संप्रेक्षणः इन्द्रकोषार्थिनः।’’
आप यः स् 1. 18-22
Punarvasu, Tisya, Hasta, Śrōṇa (Śravaṇa) and Revati. The Āśvalayana-grhya generalises the auspicious times for several important sacred acts as follows: 778 the rites for cauḍa, upanayana, godāna and marriage are to be performed in the northward passage of the sun, in the fortnight of the waxing moon and in an auspicious nakṣatra; some (sages) hold that marriage may be performed at all times. Āśv further provides that the maiden after marriage was to observe silence and to begin speaking after seeing the Polestar, Arundhati and the constellation of the Seven Sages. This generalisation is carried further by the Pūrvamāmāśī-sūtra which provides 779 'all rites in honour of the gods are to be performed in the northward passage of the sun, on a day in the bright half of the month and on an auspicious day'.

It will be seen clearly from the above discussion that an auspicious nakṣatra was the sine qua non in almost all Vedic rites and also in ordinary domestic rites in the times of the Brāhmaṇas and sūtras (several centuries before the Christian era), the titthi was rarely mentioned, the week-day was not mentioned nor the name of any rāśi (solar sign) nor is there any reference to the planets Jupiter and Venus in most sūtras even when prescribing proper times for upanayana or marriage.

This requirement of finding out an auspicious day or nakṣatra for the celebration of a marriage or other domestic rites or for engaging in any undertaking was said 'in mediæval Sanskrit works to be a search for an auspicious muḥīta. It is therefore necessary to hold a discussion on the meaning and history of the word muḥīta.

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778 Uḍūgana Acara-pārthavāyayē khaṇḍānaye nāhānī Āṅkikāndanaśramaśāstra. Vartamāna kalpaśāstra. Aṣṭāv Ṛ Ī 1-2. Nīdiram is the same as Kesāṇa and was performed in the 16th year for a brahmana, in 22nd year for a keśāṇya and 24th year for a vaśya (Manu II. 65, 78, I. 36). Nīdirama. Āṅkikāndanaśāstra kāmakalpaśāstra śradhdhā śabdarāpana kāryaśva. Nīdiram on pāhī 1. 36, Āṅkik. III, pp. 402-405 for details.

779 Uḍūgana Acara-pārthava ānyayō ṛṣificā śrutiśāstraśāstraśāstra. Āṅkikāndanaśāstra VI. 8. 23. The ārya Ṛ Ī 1-2 begins 'ārya kāmāṇya-pārthavaśātra śabdarāpana śabdarāpana. Uḍūgana- ānyayō ānyaśāstraśāstra śabdarāpana kāryaśva'. It would be noted that ārya Ṛ and Āṅkikāndanaśāstra use the same words for the auspicious times for rites.
CHAPTER XVI

Muhūrta

The word ‘muhūrta’ occurs twice in the Rg. In the dialogue between the rivers and sage Viśvāmitra that had come to the confluence of the Sutudrl (modern Sutlaj) and the Vipiś (modern Beas) occurs the following 780 ‘for the sake of my words (of your praise) that will be followed by the offering of soma may you, that follow the established order (of nature), stop from flowing for a short while’. In another place the Rgveda says ‘the opulent Indra, employing many tricks, often assumes different forms from off his own body, since he, being invoked by mantras addressed to him and upholder of the cosmic order and drinking soma at (usual and even) unusual times, comes thrice from heaven for a short time.’ In both these passages ‘muhūrta’ means ‘a short time, a few moments’. This meaning of muhūrta is found in the Śat Br. I 8 3.17 (tan muhūrtam dharayitvā) and II 3. 3. 5 (atha prātah anāśītvā muhūrtam sabhāyām-āśītvā) and in classical Sanskrit works like the Raghuvamśa (V. 58).

There is another meaning of the word ‘muhūrta’ in Śat. Br. X. 4. 2 18 and XII 3. 2. 5 where it is said that there are fifteen muhūrtaś of the day and fifteen of the night (i.e 30 in ahorātra) and that in a year there are 10800 muhūrtaś (30 × 360 782).

780. 3. 12. 5 5. Thus is paraphrased in the Nirukta (II 25) as follows - 3. 12. 5 5. Thus is paraphrased in the Nirukta (II 25) as follows - 3. 12. 5 5. Thus is paraphrased in the Nirukta (II 25) as follows - 3. 12. 5 5. Thus is paraphrased in the Nirukta (II 25) as follows -

781. 3. 12. 5 5. Thus is paraphrased in the Nirukta (II 25) as follows - 3. 12. 5 5. Thus is paraphrased in the Nirukta (II 25) as follows - 3. 12. 5 5. Thus is paraphrased in the Nirukta (II 25) as follows - 3. 12. 5 5. Thus is paraphrased in the Nirukta (II 25) as follows -

782. 3. 12. 5 5. Thus is paraphrased in the Nirukta (II 25) as follows - 3. 12. 5 5. Thus is paraphrased in the Nirukta (II 25) as follows - 3. 12. 5 5. Thus is paraphrased in the Nirukta (II 25) as follows -

H. D. 68
Here the word *muhūrta* means 15th part of the day (i.e. in a general way about two ghatikās or ghatiñkas) Rg. X. 189. 8 appears to contain a somewhat recondite allusion to thirty parts of the day and night 'by the rays of the sun thirty locations of the day (and night) shine forth; a lāud is offered to the bird (the sun).’ The fifteen names (viz. citra, ketu &c.) of the *muhūrta* of the day and 15 *muhūrtas* of the night occur in Tai Br. III. 74 10 1-3. The Vedāngā-Jyotisa states that two *nādiķas* are equal to a *muhūrta* (verse 7 of Vedāngā-Jyotisa of Rg.) and that there is a difference of six *muhūrtas* (i.e. 15 *ghatiñkas*) between the longest and shortest day. 755 Manu I. 64, Kautīlya (quoted in note 681) and several purānas (quoted in note 682) state that day and night are together equal to thirty *muhūrtas*. Therefore, the second meaning of *muhūrta* from early Brāhmaṇa times at least was ‘a period of two ghatikās’. The Kaustabhi-upānisasad speaks of *muhūrta* called *Yesthās* 755

It appears that some centuries before the Christian era the 15 *muhūrtas* of the day had received names different from those in the Tai Br. The Bandhāyana-dharma-sūtra (II. 10. 26), Manu IV. 92 and Yaṣ. I. 115 prescribe that a householder should get up from his bed in the Brāhma-muhūrta (the last half watch of the night). The Brāhma-muhūrta is mentioned in

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733 बिन्दास्वान वि शासनि वशस्त्रद्वार धीरे। मति चतोहृ यूक्ति।॥ द्र. X. 189. 3.
The same is अचार्यपुत्र VI 31 9 with different readings 'विन्दास्वान विसृणि वधवाब्द अस्विभाष्य। प्रिय विशिष्टोऽस्मी।' तारण and Geldner take the words बिन्दास्वान as referring to 30 ख्याती of day and night.

744 विषः-कैवः, मन्दस्य, आगाय, सत्साद, ज्योतिस्मान, तस्साद, आगाय, खमप, अभिप्यव, रावण, रावणमाण, होम., होमम, कालपाण ॥ ॥ भा III. 10 1. These are 15 ख्याती of the day. The 15 ख्याती of the night are: धाता, महाता, लालक, नीला, बीज, नगित, अधिनिध, निसिट, निरेश, निन्द, नक्का, भागव, भागव, सोमब, सूरजस, सूरजस, सूरजस, सूरजस, सूरजस, सूरजस, सूरजस.

745 धर्मदूषिष्ठप मध्य लक्षाख्यः जनः। दक्षिणे तौ विपुर्वकृ च एतद्वितयवेन द। ||

786. शर ता एवं भन्त्य भास्तरोपरिये प्रकी ' खद्दृत स्नेक्षयि। तिरण मही॥ ॥

787. अप भागों उद्भीत सुप्रभात काल पुर भाषाधिकीर्ति दूरियि। भै. द्र. II. 10. 26, भागों खद्दृत दुस्तर वर्णादि चारुतिवयि। भै. IV 92. भागों खद्दृत प्रचलित प्रचलितवहकारी हितिप्र. पाणि 1, 115, मार्क्षेत्र 51, 17 (Vaidt. ed.). निमित्त, प्राचीनम् उपाय प्रस्तुति प्रथमानि द्वारा अनुभूति।
Dronapana (80.23). In the Raghuvamśa (V. 36) Kālidāsa says that Aja was born on the Brahma muhūrtā (i.e. Abhijit of which Brahmā is the presiding deity) and in the Kumārā-sambhava (VII. 6) he says that the female relatives of Pārvatī decked her in readiness for her marriage on Maithu muhūrtā and when the Moon was in Uttarā-Phalguni-naksatra tithi (5th). Besides, in several places auspicious tithis, nakṣetras and muhūrtas are mentioned in general (e.g. Sābhā 2. 15 and 23. 4, Vana 253. 28). The Ātharvavānas Jyotisa (1. 6-11) names the 15 muhūrtas of the day as noted below. The Muhūrtadarśana (or Vidyā-mādhaviya) gives almost the same 15 names (except Gāndharva for Viśvāvasu), inserts Śakra before Vāruna and omits Saumya and states that seven of these are auspicious viz. Abhijit, Vairāja, Śvetā, Saśitā, Maithu, Bala and Vijaya. The Ādiparva (123. 6) states that Yudhishthira was born when the moon was in the naksatra presided over by Indra (i.e Jyesthā), on the 8th muhūrta called Abhijit, when the sun was on the meridian by day and on a tithi called pūrṇā (here the 5th). In the Udyogaparva it is stated that a purohita was sent as a dūta of the Pāṇḍavas on Pusyāyoga and Jaya muhūrtā (here Jaya is probably the same as Vijaya). The Manusmṛti says that naming the child should be done on the 10th or 12th day (from birth) on an auspicious tithi, muhūrtā and nakṣatra. It would be proper to assume that the auspicious muhūrtas intended by Manu are the same as the seven mentioned in the Vidyāmādhaviya. The

788. The 15 muhūrtas are Śrīṇ, Ān, Vaiśā, Śātavat, Śaśitā, Viśākha, Abhijit (Arjuna), Śrīha, Vaiśā, Śrīha, Śrīha, Śrīha, Śrīha, Śrīha, Śrīha, Śrīha, Śrīha, Śrīha, Śrīha.

789. The 15 muhūrtas are Śrīṇ, Ān, Vaiśā, Śātavat, Śaśitā, Viśākha, Abhijit (Arjuna), Śrīha, Vaiśā, Śrīha, Śrīha, Śrīha, Śrīha, Śrīha, Śrīha, Śrīha, Śrīha, Śrīha, Śrīha. The Manusmṛti says that naming the child should be done on the 10th or 12th day (from birth) on an auspicious tithi, muhūrtā and nakṣatra. It would be proper to assume that the auspicious muhūrtas intended by Manu are the same as the seven mentioned in the Vidyāmādhaviya. The

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Vâyupurāṇa enumerates the names of the 15 muhūrtas in the day somewhat differently and also of the night. The Matsya-purāṇa (in chap 22 2) refers to two muhūrtas, Abhijit and Ranaḥīna and mentions eight muhūrtas as auspicious on which to begin the construction of a new house. It also speaks of Kutapa as the 8th muhūrta (23 64) and states that Kutapa and the following four muhūrtas are the home of svādhā (i.e. śraddha must be begun on kutapa and completed before the 12th muhūrta ends). It would be seen from the above that the names of muhūrtas were given at least twice, first in the Tait. Br and then in the Atharvavans Jyotisā and the Purānas. A further stage was probably reached when their names receded into the background and practically disappeared from such works as those of Varāhamihira and only the names of the deities presiding over the 30 muhūrtas of day and night remained and the muhūrtas came to be known by the names of the deities. Though Varāhamihira refers to the muhūrtas of day and night in Brhat-samhitā 42. 12 and 98 3, he does not set out their names in that work, but in his Bhad-Yogavyātra he sets out the 30 names of the deities presiding over the muhūrtas of day and night as quoted in the note below. Varāha remarks: what—

792 शास्त्र सार्व (ए?) सत्य नैसर्गिक (गियो?) स्त्रात्र सूचना आचार्यों आचार्यों आचार्यों आचार्यों आचार्यों आचार्यों आचार्यों आचार्यों आचार्यों आचार्यों आचार्यों आचार्यों आचार्यों आचार्यों आचार्यों आचार्यों आचार्यों आचार्यों आचार्यों आचार्यों आचार्यों आचार्यों आचार्यों आचार्यों

793 शास्त्र (स्वते?) सत्य नैसर्गिक (गियो?) स्त्रात्र सूचना आचार्यों आचार्यों आचार्यों आचार्यों आचार्यों आचार्यों आचार्यों आचार्यों आचार्यों आचार्यों आचार्यों आचार्यों आचार्यों आचार्यों आचार्यों आचार्यों आचार्यों आचार्यों आचार्यों आचार्यों आचार्यों आचार्यों आचार्यों आचार्यों

ever has been stated as proper for being done on certain nakṣa-
tras, may be done on tīthi presided over by the deities of those
nakṣastras and also on karana and on muhāṛtas; that leads to
success as the deity is the same.75 For example, if a certain
thing is recommended for being done on Ārdrā nakṣatra, then
it may be done also on the muhāṛta of Śiva (i.e. the first
muhāṛta of the day) as the deities of both (the nakṣatra Ārdrā
and the first muhāṛta) is the same (vī Śiva). The Atharvana
Jyotisa (2.1-11) and (3.1-6) dilates upon what should be done
on the 15 muhūrtas of the day. Some examples may be cited
here: on Raudra may be done whatever is of a terrific nature;
on Maitra should be done whatever is affectionate or friendly;
on Sārabhata black magic may be resorted to against enemies;
Abhijit is proper for all desired objects and gives success in all
undertakings; Vijaya leads to victory if one marches on it, one
may perform auspicious acts on it and sāhā rites, on Bhaga-
muhūrtā one should choose a brāhmaṇa maiden for marriage and
such a one married on Bhaga does not turn out unchaste. It
may be noticed that Patanjali (on Vārtika on Pāṇini V.1.
80) refers to the fact of a person being engaged for a month to
study one muhūrta every day.756

After the vernal equinox, days become gradually longer than
the night and after the autumnal equinox nights are gradually
longer than the day. As there are only thirty
muhūrtas from one sunrise to the next sunrise it is proper to say
that a muhūrta is equal to two ghatikās (i.e. 48 minutes). But
it is also said that there are 15 muhūrtas of the day. The longest
day in India of the Vedic-Jyotisa locality was of 36 ghatikās
and therefore if one insisted on the number 15 each muhūrta on
that day would be $\frac{2}{3}$ ghatikās, while as the shortest day was
24 ghatikās in length each muhūrta of that day would be only
$\frac{1}{3}$ ghatikās. This difference in length in the case of muhūrtas
is noted by the Visnudharmottara (I.73 6-8) and by the
Brahmāndapurāṇa (I.2.21.122-133). The Visnudharmottara
(I.83 67-73) sets out the names of the deities of the 30 muhūrtas.
It appears that in ancient times it was understood that the long-
est day gained and was of 18 muhūrtas, while the short night of

755. पत्रकारी मध्ये श्रावणपाठ तिथिकुदत तरसांग्रह । कारणाकी तुर्विति तद स्त्रिदिनार देवस्व श्रिरुतम् ॥

756. The Visrṣikā 18 सर्वसाधनोपबालिकोस्तिकोवल्लभांतरेऽनावत । (on सर्वसाधनोप स्त्रिदीकोमाण्डलांने)
(व व 180), on which Patanjali explains "त द्रार्तिः मासवच्याचण्डीति (ि
ि साहि) यथेन्द्रसत्त्वयोऽर्थ मास तत्साहन ्लोणिति।"
that day had only 12 muhurtas i.e. 6 muhurtas got attached to the day sometimes and 6 muhurtas got attached to the night sometimes when it was longest. Patanjali in his bhasya on Vartika 2 of Pāṇini II. 1. 29 mentions this. This would be a matter of personal observation which need not extend beyond a few years. But even here Prof. Neugebauer smells Mesopotamian influence ('Exact sciences in Antiquity' p 178). This is a characteristic example of the jaundiced eyes with which most Western writers look at things Indian. If the writer of the Vedāṅga Jyotisā was a native of the extreme north-west of India or had stayed there for some years he would have easily noticed the difference between the longest day and the shortest day as about twelve ghatikās, particularly as that very verse of the Vedāṅga-Jyotisā shows that water clocks were then used. Even illiterate people in the villages of Bombay State knew that the difference between the longest and shortest day in their villages is about six ghatikās (as Bombay is a little over 18 degrees, N Lat.). There is nothing to show that the writer of the Vedāṅga-Jyotisā was not a person who was either born in the extreme north-west of India or stayed there. The North-west of India was a centre of Sanskrit culture at least six centuries preceding the Christian era and Takṣasāva (Taxila) was a great University where princes came to learn (vide Rhys Davids in 'Buddhist India' p 8). Pāṇini hailed from that part, it appears, and teaches the formation of words like Saṃdhava, Takṣasāva and Śalātūriya as meaning a person whose ancestors lived in or who himself stayed in Śindhū or in Takṣasāva or in Śalātūra (Pan. IV. 3. 89-90 and 93-94). Later writers call Pāṇini Śalātūriya (vide Bhāmaha VI 62-63). To suppose that a learned Indian who was writing a work on Jyotisā had to run all the way from India to Mesopotamia a thousand or more miles for finding out the difference between the longest and shortest day in his own country or for saying that the difference between the longest and shortest day in Mesopotamia being 12 ghatikās the same was the difference between them in India or for consulting works written in the Cuneiform characters for that purpose almost borders on the absurd. Besides Prof. Neugebauer is not quite correct. The latitude of Babylon is 32°. 40' North and even there the ratio would not be exactly as 3 to 2. Gāndhāra is 31°. 40'.

797. अमर्यलयांनेंभगयर तहुँब वकयमु प। वप्न्यादांकारण्यर इ वे कपाविष्णवपरस्तिनि संस्कृतिप्रमिदु कुदपपरे। अहवल गांगमा प्रक्षति। नेवलनिसृ | गन्धारायंन तनेवालिस्त्रु इ।' 'संसाराच्य अन्वि विश्व स अन्वि 2 अपा 1. 29
Meaning of ‘Muhūrtā’

North Lat.; one who is to the north of Gândhāra may quite naturally say that the ratio is about 3 to 2. Vide C. R. C. Report p. 285. Further in Journal of Near Eastern Studies, vol 8 (pp. 6-26), Prof. Waerden points out (at p. 18) that even in Babylonia the great omen series started from the primitive ratio 2:1 and that it was only later that the more accurate value 3:2 became known.

It has been shown so far that the word ‘muhūrtā’ had two meanings in the ancient Vedic times, viz ‘for a short time’ and ‘a part equal to two ghatikās’. As some muhūrtas of the day (of the duration of two ghatikās) were declared to be auspicious, gradually a third meaning came to be attached to this word viz. ‘time that is fit for the performance of an auspicious act’. It would be shown later on how the medieval Dharmasastra works are full of muhūrtas in this sense.

In order to thoroughly understand the requirements about muhūrtā in this third sense some knowledge of the planets, the twelve bhūgas (houses or places in a horoscope) and the rāgis would be necessary. Before entering on a discussion of these latter matters reference must be made to the change that came over even the best minds of India from about the 4th century B.C. It has been seen above (p.527) how the star-gazer and the ganaka had come to be condemned and how one who was a professional astrologer (for money) had been looked down upon as an unworthy brāhmaṇa. All the same there was even about 500 or 600 B.C. a small section of people who looked upon the astrologer as all important, particularly to the king. The Gautamadharmaśāstra provides ‘the king should choose as his purohita (palace priest) a brāhmaṇa endowed with learning, good family, eloquence, handsomeness, (middle) age (neither too young nor too old), character, and who is righteous in conduct and austere, the king should perform all (religious) acts as directed by the priest; he should respect (i.e. follow and not discard) what those who have devoted

\[\text{798. Kāta. द्वारकिसप्तोति कृष्णे द्रव्यिति कपाले। हनुमानमयो निर्दौधा ययो विभिन्नोऽत्पति । धर्मभारो अत्यत्तर लोकां प्राप्तिः।}
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\[\text{799. महाभारत च बुद्धशील निवासितस्वरूपो शीतसमये स्वप्नवेद संवत्सितम्।}
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For the various meanings of श्रोत, vide H of Dh vol III pp 588-589 The Gṛhaśāstra II. declares that श्रोतिक is one who is a master of Sambhī (संभितार्थक बृजबन्धुकारी भविष्यति). It may be noted that in Italy the court astrologer was an established officer at the beginning of the 14th century A.D. and from Italy he found his way to the French court (vide ‘Star-crossed Renaissance’ by D. C. Allen, p. 51).
tendencies viz. (firstly) daiva is all powerful, (secondly) human effort is superior, (thirdly) a golden mean between the two. Vide H. of Dh vol III pp 168–169 for discussion and for passages supporting all the three views. The first chapter of Brhad-yogayātrā (20 verses) and also of the Yogayātrā (22 verses) deal with daiva (Luck, Fate) and purusakāra. In spite of this, from the king to the lowliest man, almost everyone was firmly in the grip of astrology and even now astrology has great influence over some highly educated Indians. Astrology based on horoscopes and dealing with individuals was called horāsāstra or jātaka. By the time of Varāhamihira even learned men had forgotten the origin of the word horā. The Brhadājātaka says 802 ‘according to some the word horā is obtained from akorātra by dropping the first and last syllables, that horāsāstra well manifests what the fruition of acts, good or bad, done in previous lives is going to be’. It should be noticed that the Brhadājātaka insists on two matters, viz (1) it links up the horoscopic astrology to the doctrines of karma and punarjanma (re-incarnation to wipe out karma) and (2) the sāstra holds that the horoscope to be only a map or plan, which indicates future trends in a man’s life arising from what he had done in a previous life or in previous lives. It does not here say that the planets in a man’s horoscope will compel him to do this or that, but it says that the horoscope will only intimate in what directions a man’s future might be evolved. These principles were repeated even by late medieval writers. For example, Raghunandana 803 in his Udvāhātattva (p 125) agrees with the Dipkā that the planets only convey that sins were committed in former lives, but they do not themselves produce evil results and quotes the Matsyapurāṇa in support that ‘evil actions done in former lives bear fruit in the present life in the form of diseases, distress and the death of those dear to one’. There was probably a third underlying principle viz. the stars are the temples in which the gods reside,

802. विशेषतः कार्यान्तरालनिलेहैं शायरावति दूर्योगमध्योद्धिवाद। कामाचील दुर्योगमेवसहायः परम्परा पर्वत सर्वभिषिक्षणदिः । बुधज्ञाता च । पूर्वविविधतमविषयमात्रं द्वाराणां सर्व कार्यां परिक्षर्या प्रमाणाय सत्वायेत् तत्त्वं हस्तनल्लोणमिह । विज्ञानीय शाक्तेषु सम्बन्धस्य धार्मिक प्रकृतमेव पवित्र । निश्चितमेव च हस्ताक्षरां दूर्योगमात्र धर्मप्रत्यक्ष । शब्दार्थात दूर्योगमेव पृथ्विद्विनामपविकृतमिथिकिः तु पारमज्ञातालालमुख । धृतमेव महात्मादिबाहु । ।।

803. अत मेव धृतिकारणां-न धार्मिकर्षितमाशरसचालनां दूर्योगमध्योद्धिवादशिष्टमध्योद्धिवादमिथिकिः तु पारमज्ञाताबाल । धृतमेव महात्मादिबाहु। ।।
The Babylonians and Assyrians based their astrology mainly on three assumptions viz. (1) the stars are temples in which the gods reside, (2) the stars reveal to men the intentions of the gods with regard to the future; (3) human history is predetermined at a heavenly council over which Marduk presides. These, except the first, are entirely different from the principles emphasized by Varaha-mihira and those who came after him. The Babylonians and Greeks had no (generally believed) doctrines of kar ma and punar-januma. Therefore, they could not make astrology serve indirectly a higher purpose, viz of inducing people to lead a life of virtue in the present. Instead of the somewhat childish and often immoral legends of ancient times the cult of planetary influence and worship seemed to many minds far more rational and convincing.

The Sarvali of Kalyāṇa-varman follows this and adds that what is known among the people as Jātaka is called hōrā in this śāstra or the word (hōrā) may indeed be taken to be a synonym for ‘consideration of what the destiny would be’. The word ‘hōrā’ has two other meanings in Sanskrit astrology viz. lagna (that sign which is rising on the eastern horizon at a particular moment) and half a lagna (Brāhmaṇa I 9). Extravagant claims were made for the importance and utility of astrology and astrologers. The Sarvali declares there is no one else except astrology that would serve as a helper of men in acquiring wealth, as a boat in the sea of calamities and as a councillor when one starts on a journey or invasion. Varaha-mihira boasts ‘Even those who have resorted to a forest (i.e.

804. वासुदेव, शास्त्री। शास्त्रीभण्ड केतलिया, नेह प्रभण्ड प्रभण्ड यें। त्रिवृ। भ्र. आ 1 2 5 11. Vide Matsyaspurāṇa 127 14–15 for the same idea

805 Compare C. V. Maclean on ‘Babylonian Astrology and its relation to the old Testament’ (United Church Publishing House, Toronto) p. 10. Even Aristotle believed that stars were divine beings endowed with independent volitions; vide Lewis 'Survey of Astronomy' p. 513; J. L. Stocks on 'Time, Cause, Eternity' p. 23.

806 अयातानां गृहारथाय अभायादिष्टायं भवत्र्योगरम्य, व हि कालव। ‘यवातानां मित्रद्विगुणां नालाय प्रदेश। अध्यात्मियोजित प्रकृति अनुप्रयोग कालव। विद्वं भवत्र्योगरम्य धार्मिक ध्वेक्षण। विद्वं धार्मिक ध्वेक्षण। इ 2 4। इ 2 1। इ 2 5।

807 अयातानां गृहारथाय अभायादिष्टायं भवत्र्योगरम्य। व हि कालव। ‘इ 2 4। इ 2 5। इ 2 1। इ 2 5।

808 वह समसमिष्टं बनिस्मिष्टं विनिष्टिभव। अभि से देवस्मिष्ट स्वर्गियं कथितं कथितं कथितं अन्तर्गत। विद्वं धार्मिक ध्वेक्षण। कथितं कथितं कथितं अन्तर्गत। विद्वं धार्मिक ध्वेक्षण। कथितं कथितं कथितं अन्तर्गत। विद्वं धार्मिक ध्वेक्षण। कथितं कथितं कथितं अन्तर्गत। (Continued on next page)
who have become forest hermits), who are free from worldly attachments and are without property, ask questions of one who knows the movements of heavenly luminaries. As the night without a lamp or the sky without the sun, so a king without an astrologer (with him) wanders about (or wavers) as a blind man on a road. If there be no astronomer and astrologer, auspicious times, tithis, naksatras, seasons and the ayanas (northward and southward passages of the sun)—these would all become confused. What a single astrologer knowing the country and time can effect, that even a thousand elephants or four thousand horsemen cannot accomplish.

The Rajamartanda provides the purohita (family or palace priest), an astronomer, a councillor and an astrologer as the fourth; these must always be supported by the king even with great trouble, as in the case of women.

It has, however, to be noted that Varahamihira himself frequently gives up the principle that the horoscope is only a map showing tendencies and talks the language of certainty and of the planets causing this or that state of things. To mention one or two examples. In Brhaj-jataka he says the sages declare that a person is born from a paramour for certain (and not from his reputed father) if in his horoscope Jupiter has no dṛṣṭi (aspect) either on the lagna or on the moon or on the sun and moon that are in conjunction (in his horoscope) or when the moon is in conjunction with the sun and with a malefic planet (Mars or Saturn).

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ction with a malefic planet in the 1st, 5th, 7th, 8th, 9th or 12th house (in a horoscope) causes death (of the new-born child) if it is not also in conjunction with powerful Venus, or Mercury or Jupiter or if it is not in aspect with one of those powerful three.' Again in Brhaj-jataka XIV 1 it is said. If the sun is in conjunction with another planet, he produces the following results, viz. with the moon a man who makes (lethal) machines or works in stones; with Mars a man addicted to evil ways; with Mercury a man who is skilful, intelligent, famous and happy, with Jupiter, a cruel man or one intent on carrying out the objects of others; with Venus a man who makes money by going on the stage (or in a ring for boxing &c.) or by the use of arms, with Saturn a man clever in metals or different kinds of (merchandise or) vessels. The Sārāvalī very frequently says that such and such a position produces (janayati, utpādayati) or causes (karaṇi or kuryat &c.) certain results. Vide chap. 33 48-61.

Before proceeding further I must point out that India was not singular in its firm belief in Astrology. The case was the same throughout Europe and among the Greeks after Alexander the Great. It has been already seen (p. 521) how Babylonian astrologers made reports to the king about the position of the Sun, the Moon and the planets and what they portended for the country, the king and the people. Vide for example, Nos 9, 15, 16, 21, 32, 33, 52, 53, 63, 66, 67, 72, 74, 76, 86, 151, 164 from 'The Reports of the Magicians and Astrologers of Nineveh and Babylon' by R. Campbell Thompson (vol I and II, Luzac and Co. London, 1900). But horoscopic astrology was developed by them later. In the Old Testament, Isaiah (759-710 B.C.) 47 1 and 5 apostrophise Babylon as the daughter of the Chaldeans and in verse 13 we read 'let now the astrologers, the star-gazers, the monthly prognosticators stand up and save thee from these things that shall come upon thee'. In Daniel 4.7 it is said that on Nebuchadnezzar's order 'came in the magicians, the astrologers, the Chaldeans and the soothsayers.' Vide also Daniel 1 20 and 2.2 and 27. The Chaldeans held that the five planets specially controlled men's destinies and five Babylonian deities were identified with them. As Bouche-Leclercq observes (in 'L. Astrologie Grecque', p 572) 'Chaldean astrology had lived on a fund of naive ideas, it began at a time

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from Sārāvalī X. 96 that the Moon must be kṣina (waning, i. e. from 8th of dark half to the 8th of the following fortnight) for the application of this rule.
when the heavens were deemed to be nothing but a cover of the earth, when all the stars were ranged at small distances on the vault and the planets were supposed to move in the midst of stars like shepherds inspecting their flocks. Greek science having extended the world, the influence of stars moved back at enormous distances was not a postulate of common sense' (vide note 748 above). Herodotus 812 (II. 82) refers to a peculiar practice of the Egyptians to regard each month and day as sacred to some deity, and says how from the day of a man's birth they determined his fortune, character and the manner of his death. But this has no reference to horoscopic Astrology. The Egyptians knew nothing about the Zodiac before the Alexandrian age. There is no trace of astrology in early Greek astronomical writers and it appears that the Greeks got it from Babylon 812 after Alexander conquered Babylon, when teachers of astrology began to arrive in Greece. The Hellenistic mind was soon completely captivated by astrology. Before the advent of astrology the Greeks tried to peep into the future by oracles, interpretation of dreams and inspection of the entrails and livers of sacrificed animals, from the flight and cries of birds and from prodigies and unusual occurrences such as eclipses, comets and meteors. Berosus 814, a priest of the god Bel at Babylon, dedicated to his patron Antiochus I Soter (280-261 B.C.) an elaborate work on Babylonian and Chaldean history and it was he who was instrumental in spreading Babylonian astrology in Greece by first introducing it in his school at Cos, an island not far from the south-western corner of Asia Minor. From Greece astrology spread to Rome about the 2nd century B.C. The signs of the Zodiac became house-hold words in Greece and Rome. Stoics like Posidonius

812. Vide Prof Neugebauer in 'Exact Sciences in Antiquity' p. 179

813. Vide E. J. Webb in 'The names of the stars' (1932) p. 169 and in Journal of Hellenistic Studies, vol. 48 p. 66; C. V. Maclean in 'Babylonian astrology and its relation to the Old Testament' p. 7, in J. of Near Eastern Studies vol. IV at p. 26. Prof Neugebauer averred that the Mesopotamian origin of the astrological omens cannot be doubted, but in 'Exact Sciences in Antiquity' p. 164 he appears to modify his position by saying that only the original impetus to horoscopic astrology in Greece came from Babylon and that its actual development must be considered as an important component of Hellenistic Science. In the same journal at p. 15 he does not know how horoscopic astrology in Greece originated from the totally different omens type astrology of the preceding millennium.

helped it by defending it. Cato in 815 his work on agriculture warns a farmer against consulting a Chaldean and in 139 B.C. an Edict was passed for expelling Chaldeans from Italy. Diodorus 816 Siculus (a contemporary of Augustus of Rome) describes the theory and method of the Chaldeans in casting horoscopes. Horace 817 (died in 8 B.C.) in his ode to Maecenas refers to the influence of the signs Libra, Scorpio and Capricornus and of the protective power of Jove and about baleful Saturn in his horoscope. Strabo, 818 who died in 24 A.D., averred (XVI, 1.6) that some Chaldeans were skilled in astronomy and the casting of horoscopes. Petronius (1st century A.D.) describes in his novel Satyricon a dinner in forty pages in which a tray displayed the signs of the zodiac under each of which was placed appropriate food (vide Will Durant in "Caesar and Christ" page 298, (New York 1944). Juvenal, 819 who flourished about the close of the 1st century A.D., strongly inveighs against ladies who have great confidence in Chaldean astrology. It should not, however, be supposed that no dissenting voice was raised against astrology in Rome and medieval Europe. Cicero did not believe in astrology 820 as he said that the planets were too far away (Bouché Leclercq's work p 572). St. Augustine (354-430 A.D.) in his work 'City of God' calls astrology a delusion 821. There were some points of difference between Babylonian astrology and Greek astrology, viz Babylonian astrology originally at least was interested in the State and the royal family, while Greek astrology was interested only in the


816. For Diodorus of Sicily (i.e. Siculus), vide Prof. Farrington in 'Science and Politics in the Ancient World' (1939 pp. 201-202.


820. E. J. Webb in 'The names of the Stars' (1952) p 108, Thorndike's 'A History of magic and experimental Science,' vol. I. pp 272-274 for Cicero's views on astrology and Thorndike's criticisms. But Cicero appears to have condemned the Chaldean form of astrology, though he was so learned in divination that he considered it to be given by God (vide "Star-crossed Renaissance" by Don Cameron Allen (Duke University Press, 1941) p. 47.

821. See 'De Civitate Dei' V. 5 pp. 183-184 (translated by M. Dods, 1874), Thorndike's work (mentioned in n. 820) pp. 513-521 for a statement of the objections of Augustine against astrology and criticism thereof,
vidual and Babylonian astrology was a priestly business while in Greece the astrologers were laymen. Astrology became a study of international importance in Europe and was cultivated in the Universities as a subject of real value throughout Europe by the side of astronomy. Its great vogue among even well educated people was due to its apparent scientific structure with its houses, planets, twelve signs and so forth. Allen (in 'Star-crossed Renaissance' Preface p. VIII) says that everybody in the Renaissance period in the West believed to, some extent in astrology. In 'Stars above us' by Prof. E. Zinner, Tycho Brahe is quoted as saying that he prepared every year an astrological forecast for his king (p. 76). Even Copernicus, Galileo and Kepler practised astrology themselves or countenanced its practice. Bacon was prepared to say that there was no fatal necessity in the stars, but they rather incline than compel. Ptolemy's Tetrabiblos reigned supreme for about 1400 years and is even now a work of great authority for those who believe in astrology. It may interest the reader to know that the great German poet, dramatist and philosopher, Goethe (1749-1832), begins his Memoirs by mentioning the aspects of planets at his birth.

Two circumstances tended to weaken the influence of astrology in Europe, viz. the giving up of the geocentric theory in favour of the heliocentric theory and the vast additions to astronomical knowledge made during the last two centuries. But it should not be supposed that astrology has become defunct in the West or U.S.A. The immense strain and distress caused by the two world wars provided a powerful fillip for the spread and influence of astrology. Even in papers the circulation of which runs into millions there is a regular astrological feature every day or every week, which tells people what the stars portend for twelve groups of the world's population in the week.

822. 'Memoirs of Goethe' (London, 1824, vol 1) 'I was born under fortunate auspices, the Sun was in the sign of the Virgin at the utmost degree of elevation. The aspects of Jupiter and Venus were favourable to the day. Mercury testified no signs of hostility. Saturn and Mars were neutral. The Moon, however, then near the full, was an important obstacle, and the more so as the labour which attended my birth coincided with the hour of her new phase. She retarded my entrance into the world until the moment had elapsed.' Vide 'Stars above us' by Prof. Zinner p. 68 for Goethe's horoscope.
or on the day mentioned. What benefit the people derive from these prognostications it is difficult to understand. Often the prognostications are extremely vague and not of greater extent than three or four short cryptic sentences. There must be millions of people in each of the twelve groups (such as those born from 23rd September to October 23rd, those born from 24th October to 22nd November and so on). It is said that in U.S.A alone there are about 35000 registered astrologers.

Those interested in astrology in general and Greek astrology in particular and those who desire to know how astrology is regarded by many modern scientific minds may read 'L 'Astrologie Grecque' by A. Bouchè-Leclercq' (1899, a masterly work in French on Greek Astrology) pp 570-593 (for arguments against astrology), 'The Royal Art of Astrology' by Robert Eisler (London, 1946), which contains a reasoned and sustained refutation, and Mr. J. O. Gregory's Article on 'Ancient Astrology' in Nature, vol 153 pp. 512-515 (a brief, but instructive and detached survey of astrology from Chaldean times to this day). The number of books in favour of astrology or expounding it is large and I do not propose to mention them. One book arrested my attention, viz. Louis de Wohl's 'Secret service of the sky'. On p 31 he propounds a doctrine very similar to what Varāha-mihira laid down as the scope of horākṣa: viz. that Astrology has nothing whatsoever to do with mere predictions, that it only indicates tendencies and that human will is free. He began well, but he did not observe his own precepts. On p. 235 he predicts 'I do not believe that Mahatma Gandhi will survive the first half of 1939' This prediction turned out to be untrue and it is well-known that Mahatma Gandhi was killed on the 30th of January 1948.

The English language itself bears witness to the great influence of astrology in England, e.g. such words and expressions as 'ill-starred expedition', 'disastrous consequences', temperaments being either jovial, mercurial, or saturnine, 'moon.'

823. The following may be cited as a sample Taurus (April 21-May 20)- 'You realize that a break in one relationship is probably inevitable. This week you will see your way to making it without undue loss. Harden your heart where money is concerned and don't allow friendship to interfere with business.'

824. It is believed that the moon (luna), when full, increased madness; hence a mad man was called lunatic. Vide an article 'Lunar influence on (Continued on next page)
Astrology and the English language

struck (mad) lover'. The word influence (from fluo to flow) itself is due to astrological beliefs and words like 'aspect', 'conjunction', 'ascendant', 'retrograde' are all due to the language of astrology.

In support of Astrology Ptolemy (in Tetrabiblos, 1.2) puts forward certain arguments. The Sun not only affects everything on the earth by the change of season, but by its daily revolutions furnishes heat, moisture, dryness and cold in regular order. The Moon, the nearest heavenly body to the earth, causes the seas to change their tides with its own rising and setting times, and plants and animals wholly or partly wax and wane with the moon. The planets often signify hot, windy and snowy conditions of the air and affect mundane things. The changes of seasons and winds are understood even by very ignorant men and by some dumb animals. Sailors know the special signs of storms and winds that arise periodically by reason of the aspects of the sun, moon and planets. But because sometimes sailors err, no one says that there is no science of navigation. Therefore, a sufficiently observant man wise enough to know accurately the movements of the sun, moon and planets can predict whether the weather will be warmer or wetter. Why can he not, with respect to an individual, perceive the general quality of his temperament from the surroundings at the time of his birth, as for example that he would be such and such in body and mind? Ptolemy then condemns impostors who do not study the science but deceive common and trusting people and fill their pockets. He further points out that the nativity alone is not the sole basis of judging a person's future, that the country of birth, the

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living things' by Prof. George Sarton in Isis vol. 30 (1939) pp. 495-507, where he examines the beliefs about the Moon's connection with lunacy, tides, menstruation, terrestrial magnetism, says that these are matters for experiment, advises scientists to keep an open mind and holds that lunar influence is unproved as to some of them.

825. A short passage from Bouché-Leclercq (p. 574) may be set out here: 'how to justify the ridiculous associations of ideas attached to the purely imaginary forms of the figures of the Zodiac and the reciprocal influence of planets on the signs and of the signs on the planets when these are (one knows this since a long time) at a great distance from the constellations and do not appear to be placed there except by the effect of perspective'?

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race to which he belongs, the customs of the people among whom he is born, the way in which he is reared, the age in which he lives have also to be considered, all which will contribute materially to the proper prediction, other things being equal. In IV.10 he points out that if one looks only at the horoscope without paying attention to nationality, manners and customs and the like he may call an Ethiopian fair \(^{825}\) of complexion and having straight hair and a German a dark-skinned person and endowed with woolly hair or not knowing the peculiar customs say that an Italian whose horoscope is being examined may marry his sister (as ancient Egyptians did) or that the man may marry his mother (as only Persians did) Vide Tetrabiblos IV. 10 p. 439 (Loeb. cl Library). In I.3 Ptolemy argues that astrology is not only possible but is beneficial, because forewarned is forearmed. It is a very far cry to argue from the undoubted influence of the Sun and the Moon on mundane matters, such as heat and cold, rains, storms and droughts that the particular positions and aspects of the Sun, Moon and planets at the time of birth or conception (as some hold) are throughout an individual’s life (it may be for a day or a hundred years) the dominating factor (if not the sole factor as many astrologers say) governing his conduct, character, family affairs and destiny. The reasoning of Ptolemy, though very cleverly put and though with a slight scientific appearance, is rather vague and not at all cogent or convincing. His distinguishes between universal or general astrology (treated of in Books I-11) which relates to whole countries, races, cities and large bodies of men and particular or genethiological astrology treated of in books III-IV.

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825 a. Utpala on Laghujiitaka IV. 1 states similarly that one (the astrologer) should specify the form (or appearance) of a person after knowing his caste, since śvapālas (cāndiśas) and mūṣādas are dark-skinned by caste; similarly, he should consider in what family, whether of fair persons or dark persons, the person (whose horoscope is being examined) was born or in what country, since all people from Kāmbizaka are dark, people from Videha (i.e, Mithilā, part of present Bihar State) are dark-brown and from Kashmir fair. Tukālam IV. 13: svaru rājānām eva nīhāyaṃ pṛthvībhājasā sanātanaś. Vārāha bhātrī, niśīdha, jātakam śūdredyayā ca prabhavatā kāma, bhūta-deva, yā eva samānyam vaśya, bhūteṣu tathā svarūpam ca prabhavatā jātakam śūdredyaya ca. Videhā pāśaśa, supāśaśa smṛtisāraśa, folio 12b of commentary on Laghujiitaka IV, 1 (Ms. in Bhadkamkar collection of the Bombay University). For śvapāla vide p. 97 of R. of Dh. vol. II and for mūṣāda pp. 43, 46, 56-57 of the same.
Indian works also require the astrologer to consider the customs of the country and of the people. The Rajamārtanda says, 'First the usages of people must be considered; whatever is firmly established in the several countries, that alone must be followed; the learned give up what is hateful to the people; therefore an astrologer should proceed along the people's way. A learned man should never go against the inclinations of the family (to which the person belongs) and of the country; and then he gives examples of the astrological requirements as regards planets in the case of marriages in several countries. The general astrology about calamities or occurrences that affect all people spoken of by Ptolemy would fall under Śakha or Ṣamhitā in the narrower sense (vide notes 688 and 690) Some important and interesting conclusions of Ptolemy may be noted here.

Ptolemy speaks of beneficent and malefic planets (I. 5), of masculine and feminine planets (I. 6), of diurnal and nocturnal (in Sanskrit ḍanabhaḥ and niṣaṭaḥ) planets (I. 7), (I. 12) masculine and feminine rāśis (signs), the aspects of the signs (I. 13) viz. opposition (180 degrees), trine (120°), quartile (90°) and sextile (60°), of the houses (svapṛhas in Sanskrit) of the planets. In Book II he divides the inhabited world into quarters equal in number to the triangular formations of the signs of the zodiac and after a disquisition which would be regarded by modern men as casuistical and practically unintelligible, Ptolemy sets forth a list of over seventy countries (then known), assigning to each sign some countries. For example, to Aries he assigns Britain, Gaul, Germania, Bastarnia, Syria, Palestine, Judaea and one more; to Capricorn he assigns India, Ariana, Gadrosia, Thrace, Macedonia, Illyria. The whole of America, almost the whole of Africa (except the northern part), Indonesia and Australia and the other neighbouring lands are not considered by Ptolemy at all, because these were unknown then. He remarks at the end of II. 3 that as to metropolitan cities they should be treated like individuals and their nativity is to be cast by taking the time of the foundation of the city.

825b लोकाचारात्मक विषयों में खेलते हैं या खेल का नया? लोकातिष्ठ परिक्षा भर्तियां देखते हैं या देख का नया? "लोकातिष्ठ" परिक्षा भर्तियां देखते हैं लोकातिष्ठ गदरा। (पी. 34-35 पंडित 143-144)।

826. An interesting Indian example is furnished by the Mīrā-Abūmādī translated by C. N. Seddon which gives (on pp. 248-253 supplement) the

(Continued on next page)
instead of the times of birth, but where the exact time of foundation is not known then the nativity of the founder or of the king is to be taken.

A few important points of agreement and disagreement between Sanskrit astrological works and Ptolemy will be set out later on.

The literature on muhūrtā (auspicious time for undertaking anything) is extensive. Almost all works on Kāla mentioned above such as Hemādri on Kāla, the Kāla-mādhava, Kālatattva-vivecana, Nirnayasindhu are in a way works on muhūrtā, since they discuss the proper times for performing the samskāras and religious rites. Among the works the names of which begin with the word muhūrtā are: Muhūrtakalpadruma (published by Nirm Press, Bombay) composed by Vīthāla Dikṣita in 1628 A.D.; Muhūrtā-ganapatī composed in 1685 A.D. by Ganespati Raval, son of Harishankar; Muhūrtā-cintāmani composed at Benares in 1581 (1601 A.D.) by Rāma, son of Ananta, with a commentary called Piyūsa-dhāra composed in 1525 (1604 A.D.) by Govinda, son of Nilakantha elder brother of Rāma (published in 1945 by the Nirm press); Muhūrtatatīva Compiled by Ganesa, son of Kēśava (in Bhau Daji collection of Bombay Asiatic Society); Muhūrtadarśana (also called Vidyāmādhavīya) by Vidyāmādhava with a commentary called Muhūrta-dīpīka (about 1863 A.D.) by his son Visnu, edited by Dr. Shamsastri (published

(Continued from last page)

A date and horoscope of the foundation of the city of Ahmedabad in śaka 1314, samvat 1449, Vaśākha śa. 5, Thursday, 15 ghāds (ghatis) and 35 pais.

THE HOROSCOPE

[Diagram of a horoscope]

In the Bulletin of the London School of Oriental Studies vol. 9 for 1935-37 there is a paper (pp. 125-139) on some chronological data relating to the Sassanian period in which reference is made to an Arabic book on astrology composed about 275 of the Hijra (equal to 688-689 A. D.) by a Persian astronomer and astrologer, the 2nd part of which describes a horoscope of the accession of Khosro to the throne on a date corresponding to 15-8-531 A. D. (p. 139).
Works on Muhūrta

by Mysore University, 1923–1926, in three parts); Muhūrta-dipaka by Nāgadeva (a short work in 9 folios, ms. in Bhaub Deji collection); the Muhūrta-mārtanda, composed in śaka 1493, Māgha (1572 A.D.), by Nārāyana, son of Ananta, of Tāpara village to the north of the temple of Śiva which is to the north of Devagiri, with his own commentary called Mārtanda-avallabha (published by Nirm. Press, 1925); Muhūrtamālā by Raghunātha (ms in Bhaub Deji collection); Muhūrta-muktāvalī (incomplete ms. with only 45 verses in the same collection). Out of these, three works alone are now available in print viz. Muhūrta-darsana, Muhūrta-cintāmanī and Muhūrta-mārtanda. The rest are ms. (in Bombay Asiatic Society’s Library). In this section on muhūrtas reliance has been placed mainly on the three printed works along with the Jyotisaratnamāla of Śripati (about 1039 A.D.), the Rājamārtanda of Bhoja (ms in B. O. R. L., Poona) and the other works on Kāla. Among the works described as especially dealing with muhūrtas, the most elaborate are the Muhūrta-cintāmanī (containing about 480 verses with a very exhaustive commentary) and the Muhūrta-darsana (with about 600 verses) and also a very elaborate commentary. It would not be possible to deal with all matters contained in these works. The Muhūrtamārtanda (containing 161 verses) follows a middle course. ‘According to it the subjects dealt with in it are briefly as follows:—what positions and aspects of the planets, what yugas, what tithis, nakṣatras, months and conditions of the family and of the mind should be avoided in the case of subha (auspicious) actions; the proper times for samakāras, such as garbhādhāna, pumsavana, jālkarma, piercing the infant’s ear, caula, upanayana, the end of the period of Vedic study; topics connected with marriage (this takes up 55 verses i.e. a little over one-third of the entire work); times for kindling sacred domestic fire (grhyāṅgū); times for construction of a house and for first entrance into it; the proper times for starting on a journey or marching against an enemy king; auspicious and inauspicious śakunās (omens or prognostications), times for king’s coronation, for wearing of rich clothes and ornaments and for agricultural operations, for sale and purchase of animals (such as cattle, horses), for bath with sesame and myrobalan, for finding lost articles, for constructing wells and tanks, times when Vedic study should be stopped (anadhūnya) for long or temporarily; the results of a lizard or chameleon falling on one’s body; what planet is inauspicious or auspicious in which sign from the sign of one’s birth; the punyakāla of
Sankrāntis. It may be mentioned that many of the provisions about auspicious aspects of planets, about upanayana and marriage, construction of and first entrance into a house, sakunas about the fall of lizards and chameleons were observed in the author's boyhood and are still observed by many, though there is gradually an increasing looseness of observance in these matters.

It should be noted that even as to sakunas Varahamihira puts forward the principle that it is the fruition of actions, good or evil, done in previous lives by men, that is manifested by sakunas for those who start on a journey or invasion. 827

How people had become almost crazy with the idea of finding out a muhūrta for everything from shaving, wearing a new garment to such solemn matters as marriage is well illustrated by the provision of a muhūrta for a theft in the Muhārta-muktāvali, viz the act of thefting succeeds when done on the nakṣatras Aślesa, Mrgaśīrṣa, Bharani, Svātī, Dhanaśa, Citra and Amṛādhā, on a Saturday or a Tuesday and on a rūktī tīthi (4th, 9th and 14th). 828

Before entering on a discussion about individual acts or rites, it is necessary, in order that the reader may understand the prescriptions about muhūrtas, to explain some simple details of Jātaka. To discuss in detail all the details of Jātaka works is much beyond the scope of this work and would necessitate the writing of a volume by itself. A middle course has to be followed. Besides nakṣatras, their lords and their classifications, one has to bear in mind the rāsīs, the planets and the bhūvas (houses or places) in a horoscope. For these reliance will be mainly placed on the Brhasāmbhīrā and Brhaṇ-jātaka of Varahamihira, the Sarāvalī, Jyotisaratnamālā of Śripati, the Rājamārtanda, Jātakālankara of Ganesa (composed in śaka 1535, 1613-4 A.D.). The 27 or 28 nakṣatras and their presiding deities have already been enumerated above (pp. 499-504 and note 731). It has to be remembered that the devās of a nakṣatra is often employed to indicate the nakṣatra or the tīthi itself also. Here the classification of nakṣatras will be first discussed. From a passage of the

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827. अन्वयज्ञानार्ग्यर्गं हेला कर्म हुभासालक। यत्रस्य कालं पार्थ लिबद्धपर्व विचारादि पुराणं ग्रहणं 23 ।

828. सार्वज्ञान्नार्ग्यर्गंर्गं हेला लिबद्धपर्वमकर्मणां (के १)। इत्यादि भूपी (के २) सन्धिलप्य चौवयमार्गमार्गं परिचयति। भूपीश्चालकी verse 42 (ms. in the Bombay Asiatic Society).
Classification of nakṣatras

Bṛhadāranyaka Upanisad quoted above (in note 754), it is clear that the nakṣatras had very early (i.e. about 1000 B.C. at least) been classified as punya (auspicious) and pūpa (inauspicious) and into male and female. The Vedāṅgajyotisā (Yājusa) gives a classification of nakṣatras into ugra and krūra. The nakṣatras are further classified in the Brāhatsamhitā (chap. 97. 6-11) into dhruva (or sthira = fixed), tikṣna (or dāruna), ugra (or krūra), kṣipra (or laghu), mṛdu (or maatra), mrdutikṣna (or sādhārana or miśra), cara (or caṇa).

The Br. S. (97. 6-11) states that on dhruva nakṣatras the coronation of a king, sānti (propitiatory rite for averting impending evil or calamity), planting of trees, foundation of a city, charitable acts, sowing seeds, and other permanent acts should be done; on tikṣna nakṣatras succeed attempts to harm, the acquisition of mantra (mystic verse or formula), raising ghosts, arrest (of a person), beating, separating (two friends or) relationships; ugra nakṣatras are to be used for success in extermination, destruction of another's property, cheating, arrest, poisoning, incendiariism, striking with a weapon, killing; kṣipra (or laghu) nakṣatras are declared as leading to success in sales, in making love, in the acquisition of knowledge, decoration, arts, crafts (such as carpentry), medicines, journeys; the mṛdu nakṣatras are beneficial in securing friends, sexual affairs, clothes, ornaments, auspicious ceremonies (marriage, upanayana &c.) and singing; the mṛdu-tikṣna (or sādhārana) nakṣatras produce mixed results (on which mild or fierce acts may be done); the cara nakṣatras are beneficial in doing fleeting actions. The Muhūrtamārtanda provides that wise men engage in actions similar to the names of the groups of nakṣatras for attaining success. It should be noticed that some works like the Jyotisa–ratanamāla (III. 9) and the Muhūrtama–cintāmani (II. 2-8) hold that Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, Saturday are respectively dhruva, cara, ugra, mṛdu, laghu, mrdutikṣna and that actions that are appropriate for nakṣatras of those groups are appropriately performed on the respective week days.

The Bṛjajātaka devotes fourteen verses for the characteristics of persons born on the 27 nakṣatras from Aśvin. Two

829. क्लेशप्राप्ते च विचार च विकाराच अवगीताः पदाः। नूतनिः ह तथा नाती व्यथा पूर्वैः नवनवं च वेदाङ्गज्योतिः (वायुर्वर्णं यववर्णं 42)।
830. For classifications of nakṣatras, vide note 558 above.
831. संज्ञाचन्द्रविद्यावचारविचारधारण धारण्यो कार्यं विकारं लिङ्गिकियोऽहं त्रिमणि (नाम II. 3)।
verses are translated for sample: 832 a person born on Kāviniśa is fond of ornaments, is handsome, has a prepossessing appearance, is clever (in all things) and intelligent; one born on Bharani is of firm resolve, truthful, free from disease, clever and free from worry; one born on Krittika is a heavy eater, fond of other's wives, impatient, famous; one born on Rohini is truthful, pure, of agreeable speech, of resolute intellect and is handsome. The Rājamārtanda in verses 16–40 sets out the synonyms of 27 nakṣatras which include the names of the lords of the nakṣatras and synonyms of the lords of nakṣatras. The Jyotisaratnamalā, Bhūjbalā and M C 2. 23–23 divide 29 nakṣatras (including Abhūti) into four groups 833 of seven each, called 'andhākṣa' (blind), 'mandākṣa' (of dim sight), 'madhyākṣa' (of medium sight) and 'svākṣa' (of good sight) and state that property stolen on 'andhākṣa' nakṣatras may be recovered quickly, stolen on 'mandākṣa' nakṣatras after effort, stolen on 'madhyākṣa' (there is no recovery but) the owner may hear that it has been taken to a distant place by the thief; stolen on 'svākṣa' or 'sulocana' the owner would not recover it nor even hear about its whereabouts. The Brhat-samhīti (chap. 14) has already been referred to (on p. 530) in connection with the provinces of India governed by nine groups of nakṣatras (three nakṣatras in each group) and chapter 15 of the same (1–27) sets out what substances are governed by the 27 nakṣatras from Kṛttikā to Bharani 834. One verse is translated as a specimen: under Krittikā are white flowers, those who have consecrated the Veda fires, those who know Veda mantras, śūtras and bhaṣyas commentary), officers over mines (or stores), barbers, brāhmanas, puruṣottama, astrologers, potters.

832 निपौलत; ह्रश्, दुनी दुर्योधोणिकीति नविनंग्रं। क्षणिकांनवयांनत्वं द्वस्म–
स्वयं परशुरारं सत्यश्रुतो विनिविषयं। एकश्च तयां तीनोऽविनिविषयं। नामस्कारं स्वयं निविषयं। निविषयं। द्वस्मं द्वस्मानं 16. 1–2 The Brhat-samhīta (chap. 160) has the same verses as the 833. The Brhat-samhīta (pp. 253–254) arranges the 28 nakṣatras counting from द्रोही धर्मावर्धकाय मानवान्तर। नामान्तर स्वयं निविषयं। नामस्कारं स्वयं निविषयं। निविषयं। द्वस्मं द्वस्मानं 16. 1–2 The Brhat-samhīta (chap. 160) has the same verses as 834 आयोध्यायां नविनिविषयं। निविषयं। द्वस्मं 15 ।।
an extension of a very old conception. The Tai Br. says: 'Prajapati has Hasta-naksatra as his hand, Citra as his head, Nistya (i.e. Svāti) as his heart, the two stars of Visākha as the thighs, Anurādhā as his stability (or support). This is indeed Prajapati in the form of groups of naksatras.'

From the above it would be noticed that a naksatra astrology apart from the rāsi astrology had been thoroughly developed in India while Ptolemy is hardly concerned with the naksatras, but concentrates only on rāsis.

The twelve rāsis are to be found in the Zodiacal belt (or circle), each extends over 2½ naksatras i.e. Mesa extends over Áśvini, Bharani and ½ of Kṛttikā, Vṛśabhā extends over ½ of Kṛttikā, whole of Rohini and half of Mṛgaśīrṣa and so on. These twelve rāsis from Mesa are identified respectively with the following limbs of the Kālapurusa viz. the head (Mesa), mouth (Vṛśabhā), chest, heart, stomach, waist, the abdomen (between the navel and the private parts), the private parts, the pair of thighs, the pair of knees, the two shanks, the two feet. Varāha adds that the words rāsi, kṣetra, gīrha, vṛksa, bha and bha/vana are used as synonyms in Jātaka. The purpose of the identification of rāsis with the limbs of Kāla put forward by astrological works is that if a malefic planet occupies in a person's horoscope a certain rāsi, he is adversely affected in that limb of his body to which the rāsi corresponds among the limbs of Kāla, but if a beneficent planet occupies at birth a rāsi, then the person prospers as to the corresponding limb. This is succinctly put by the Sārāvalī (III. 5-6). The twelve rāsis with

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835. यह पाराशुष्टि हस्तं। विषय सिहं। निट्टरा इश्पुष्यं। भर सिवालो। शताश एकुं।

835a. कालाधिनये भागदानानन्दसर्कूजळावस्तुले तलिकापनुमद्विषाणुपले अल्ले तलोष्टिर्दिष्टु। नेपालिर्धावानो बलीचरणाशेषसिंहसिंहधार्यो राशिसिंहसिंहसिंहमानी भवन वातें चार्यसार्चरणां। दुर्गासार I. 4 उद्हान्त on this quotes similar verses from पाठरथवं, a predecessor mentioned by वराहविवर्ग प्रवहात सिर मार्शलियासार IV. 39 1. The दुर्गासार I 4 mentions the same limbs and rāsis but in a shorter compass, the चालावर्तमान (chap 5 30-42) holds that Rudra assumed the form of Kāla and identifies the rāsis from Mesa onwards with the head and other limbs of Kāla and the Mārāndeyapūrāṇa (55 75-79) assigns rāsis to the several limbs of Nārāyaṇa. कादनविश्वविद्यामहानां नान्यभेदनवासात् । नान्य</p>
their English and Latin equivalents and their synonyms are set out below:

<table>
<thead>
<tr>
<th>English</th>
<th>Latin</th>
<th>Sanskrit</th>
<th>Synonyms</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ram</td>
<td>Aries</td>
<td>Aja, chāga, kṛṣya</td>
<td></td>
</tr>
<tr>
<td>Bull</td>
<td>Taurus</td>
<td>Uksan, vṛṣa, go, gopati, tūvus (or Tāvura)</td>
<td></td>
</tr>
<tr>
<td>Twins</td>
<td>Gemini</td>
<td>Mithuna</td>
<td>Yugma, nṛyuga, j탈una, j탈uma or j création of this list is discussed by Varaha (Brha-jātaka I 8) 836. Another commentator Gunā- (Continued on next page)</td>
</tr>
</tbody>
</table>
It should be noted that the list of synonyms is not exhaustive; other words with the same meaning are often employed. For example, for Simha, Mrigaraja may be used or for Mina the word prthuroman may be used. The words in italics are deemed by Weber and many others as borrowings from or Sanskrit adaptations of Greek words. It may be admitted that most of them bear a striking resemblance to Greek names of rāsīs. Pāthama should be Pāthena to correspond with the Greek word. There is no reason why kulīra should be regarded as a Greek word. Kern (preface to Br S. p. 29) thinks that it is a pure Sanskrit word. There is no Greek word corresponding to Kultra in Ptolemy. The word Karka or Karkin appears to mean 'white' and occurs as early as in Atharvaveda IV 33. 6-7. All that the Bhājyājātaka (1 8) means is that there are other words like kṣīra used for the twelve rāsīs in other works. Varāhāmiha frequently refers to the views of the Yavanas and sometimes differs from them. It has been shown by me in my paper on 'Yavaneśvara and Utpala' (in J of Bombay Asiatic Society, vol. 30, pp. 1-8) that there is a Sanskrit work on astrology called Yavana-jātaka of about 4000 verses composed by a king of the Yavanas called Sphujidhvaja and another Vṛddhayavanajātaka also in several thousand verses by Minarája who styles himself the overlord of Yavanas. I cannot agree with Prof Sen-Gupta (Ancient Indian Chronology p. 99) that words like Mēsa and Vṛsabha in verses like Rg I 51.1 (abhi tyam mesam) refer to rāsīs, when he himself had to concede that he could not find the other ten in the Rg.

(Continued from last page)

kara says that the last rāśi is called 'cettha' (vide Subrahmanya Sastri's translation of Bhājyājātaka p 8). The T S S. edition of Bṛhadāraṇyaka has 'dvaḥyogastātāt kstha', i.e., the last rāśi is called 'itrthast'. The Suraśāstra has इत्यादि। 'संज्ञानिः स्वधिनतेश्वुजवताम्. कौरिन्य: ज्युरिःतस्वं इद्देशेनस्तीविका धिद्धिः' पारसौमयतायथ (1 9) Ptolemy employs a Greek word for Pisces (Loeb Classical Library pp. 52, 314, 328 & c.), to which 'śitha' or 'ikthas' or 'itrthas' would correspond rather than 'cettha'. The Sārāvali (III 7) reads संज्ञानस्वतः ज्युरि-कौरिन्यस्तानाचाक्षस्वरीपत्यायत्या. That shows that it had no Greek word for 'mina' before it. It may be noted that the Sārāvali expressly says that as Varāha's work is brief (Sārāvali) took essential matters from the extensive śāstras composed by Yavananarendra and others. I have not been able to find the word śitha or a similar Sanskrit adaptation for Mina in the Bhājyājātaka. Vide Indische Studien vol II pp. 254-261 and JRAS for 1893 p. 747 for the Greek and Latin equivalents of the Sanskrit words for the signs of the zodiac, planets &c.
The appearance of the rāsīs is briefly described by the Brhadājītaka I.5 and explained by Utpala as follows: (The sign Mīna is Pisces) appears as two fishes (each facing the tail of the other), Kumbha appears as a man carrying an empty jar placed on his shoulder, the sign of Gemini is represented as a man carrying a mace and a woman holding a lute, the sign of Sagittarius is a man with a bow whose legs are like those of a horse, the sign Capricorn is a crocodile with the face of a deer, sign of Libra is a person holding scales, the sign Virgo is represented by a maiden in a boat with an ear of corn in one hand and fire in the other; the remaining signs are similar (in form) to the objects indicated by their names and all signs reside in places appropriate to their names. For more detailed descriptions, vide the twelve verses quoted from Yavaneśvara by Utpala which I have quoted and translated in my paper in the Journal of the Bombay Asiatic Society vol. 30 parts 1 and 2 pp 1–7 and which are found in the Yavana-jātaka of Sphuṣṭidhvaja (a palm-leaf ms of which exists in the Nepal Durbar Library) and in the Vṛddhayavanajātaka of Minarāja. Those verses also name the special objects and places governed by the different rāsīs. Several verses of Kāśyapa are quoted by Utpala on Br. 8 40 that deal with the materials or things that are under the influence of the several rāsīs. For example, Mesa is the lord of garments, woollens, cloth made of the hair of a young goat, of Māṣṭura pulse, wheat, resin, barley, gold and plants that grow on dry land.

The Vāmanapurāṇa (chap 5 45–60) describes the appearance of the rāsīs and the places and objects they reside in or dominate and the verses closely resemble the wording employed in the two Yavana-jātakas of Sphuṣṭidhvaja and Minarāja. Some verses are quoted below by way of illustration. From Varāha's description it appears that Mesa, Vṛṣabha, Karkata, Śūnya, Vṛṣḍha, Makara and Mīna are figures of animals (either four-footed or

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837 838 839
Raśi names in India, China and elsewhere

Insects) and the remaining five resemble human beings with special characteristics in each case. These raśi names have more or less the same meanings in Babylonia,\(^{839}\) in Europe including Greece and in India. But it should not be supposed that everywhere the several groups of stars were imagined to be identical with the figures of the same animals or of human beings. In China for instance, the twelve raśis are rat, ox, tiger, hare, dragon, serpent, horse, sheep, monkey, hen, dog and pig (Encyclopaedia Americana, vol. 38 under the word ‘zodiac’ and New Funk and Wagnall’s Encyclopaedia vol 36 under ‘Zodiac’).\(^{839a}\) It is further stated that these are still found in some parts of Asia, in Japan and also among the remains of the Aztec race in America. There are many who deny that except for a few signs (like the Scorpion) there is hardly any very striking similarity between the twelve groups of constellations called Aries &c. and the natural appearance of the objects denoted by the twelve names.\(^{839b}\) The origin of the names assigned to Zodiacal signs is unknown. The zodiacal signs named Mesha, Vṛsabha &c. are purely imaginary, are mere subjective configurations of stars which appear to be in one plane and which appear to certain persons to possess somehow the outline of a scorpion or a lion which are, as modern astronomy tells us, situated at enormous distances (light years as they are called) from each other. The same constellation is often given different names; e.g. the constellation called Great Bear was called by Thales ‘the warm’ (waggon drawn by horses). The twelve Zodiacal signs are clearly absent from the sacred astronomy of Egypt,\(^{841}\) and the Egyptians knew nothing of the Zodiac before the

839. Vide Campbell Thompson’s Intro to ‘Reports of the Magoons &c.’ for a table of late Babylonian, Assyrian and modern English names of signs (pp XXIII-XXIV) and Expository Times, vol 30 (for 1918) pp 164-168 on ‘Assyro-Babylonian astrologers and their lore’ by T. G. Pinches. On p.167 the latter says that Europe is indebted to the Babylonians for the names of the signs of the Zodiac except Crab and Archer and sets out the Babylonian names with their meanings and modern names (Ram &c.) These two tables do not agree. Babylonians called Capricorn goat-fish. Bouché—Lederer (on p 57 note 1) gives a list of the twelve Chaldean zodiacal signs, which differs from both the above.

839a Vide ‘The Stars above us’ by Prof. Zinner p 35 and plate III opposite p. 19 showing the Japanese animal sequence from Rat to Pig.

840 Vide ‘Introducing the universe’ by J. C. Hickey p 123.

Alexandrian age and very few Zodiages are older than the Roman times. Since Assyriologists began to reveal the astronomical knowledge in the valley of the Euphrates, the Babylonian origin of the Zodiac has been taken for granted by almost all scholars. The dissenting voice is that of E J. Webb in ‘Names of stars’ who very strenuously argues against the Babylonian origin of the Zodiacal signs and holds that the Zodiac as we know it is a Greek invention and that Cleostratus who according to Pliny was concerned in forming it lived about 520 B.C. In spite of the vehemence of Webb’s arguments, in my humble opinion, he is far from convincing and for the present at least the Babylonian origin of the Zodiacal signs has to be accepted. The passage of Pliny on which Webb relies is differently understood by Prof. J. K. Fortheringham. The latest work of Sarton on ‘History of Science’ (1953) holds that the Zodiac had been distinguished by Babylonian astronomers a thousand years before Cleostratus and all that Cleostratus probably did was to divide those constellations into twelve equal lengths of the ecliptic i.e. the twelve signs of the Zodiac. A somewhat amusing argument has been advanced by Hickey that the fact that there are in the sky no animals (figures) suggestive of Egypt or India such as the hippopotamus and the elephant seems to me out of those countries as sources. Is there any logical necessity that certain animals must be introduced in a system of Zodiacal signs if that system originated in a certain country that may be the home of dozens of wild and tame animals? Are all the principal animals of Mesopotamia or of Greece included in the seven animals that figure as signs, if one of the above two was the origin.

842 Vide Bouche-Leclercq, p 53 (‘L’Astrologie Grecque’), p XVI of the Intro. to Heath’s ‘Greek Astronomy’; Alexander Maret on ‘The Nile and Egyptian civilization’ (1927) p 453 (where he says that the Greek Zodiac was itself derived from Babylonian astronomy).

843 Vide pp. 163-175 and p 169 of ‘Names of Stars’ by E J Webb.

844 Vide Journal of Hellenistic Studies, vol. 39 pp 164-184 and vol. 45 pp 78-83 (both by Forthingham), ibid vol. 41 (pp 70-75) ‘Cleostratus Rediscovered’ by E J Webb (who himself remarks on p 70 that the question when and by whom our constellations were invented is never likely to find its solution) and ibid vol. 48 pp 55-63 on ‘Cleostratus and his work’ by E J. Webb. Vide Prof. Neugebauer in ‘Exact Sciences in Antiquity’ p 67 (note) about the history of Zodiacal and planetary symbols being virtually unknown. But in the Journal of Near Eastern Studies, vol. IV at p 28 Prof. Neugebauer asserts that the predominant influence of Babylonian concepts on the grouping of stars into pictures must be maintained.

845 Vide ‘Introducing the Wheels’ p 103 by J. C. Hickey.
of the present Zodiacal signs? All the seven animals in the Zodiac are found in abundance in India even now, while some of them may not be found in the present day Greece or Babylon. At present I am only concerned to say that out of the three ancient lands, viz. Egypt, Mesopotamia and Greece, Mesopotamia has the greatest claims to be regarded as the source of the Zodiacal signs. The case of India will be dealt with a little later on.

The astrological राशिः are variously classified as male and female, cara (movable) and sthira (fixed or lasting) and

<table>
<thead>
<tr>
<th>Rāśi</th>
<th>Lord of</th>
<th>Male or Female</th>
<th>Cara or Sthira</th>
<th>dīvālā or niśālā</th>
<th>saumya or krūra</th>
<th>prabhodaya or śīlodaaya</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mesa</td>
<td>east</td>
<td>male</td>
<td>cara</td>
<td>n.</td>
<td>krūra</td>
<td>p.</td>
</tr>
<tr>
<td>Vṛṣabha</td>
<td>south</td>
<td>female</td>
<td>sthira</td>
<td>n.</td>
<td>saumya</td>
<td>p.</td>
</tr>
<tr>
<td>Mithuna</td>
<td>west</td>
<td>male</td>
<td>dīvāśvabhāva</td>
<td>n.</td>
<td>krūra</td>
<td>ş.</td>
</tr>
<tr>
<td>Karka</td>
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<td>cara</td>
<td>n.</td>
<td>saumya</td>
<td>p.</td>
</tr>
<tr>
<td>Simha</td>
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<td>male</td>
<td>sthira</td>
<td>d.</td>
<td>krūra</td>
<td>ş.</td>
</tr>
<tr>
<td>Kanyā</td>
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<td>dīvāśvabhāva</td>
<td>d.</td>
<td>Saumya</td>
<td>ş.</td>
</tr>
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<td>Tula</td>
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<td>male</td>
<td>cara</td>
<td>d.</td>
<td>krūra</td>
<td>ş.</td>
</tr>
<tr>
<td>Vṛṣćika</td>
<td>north</td>
<td>female</td>
<td>sthira</td>
<td>d.</td>
<td>saumya</td>
<td>ş.</td>
</tr>
<tr>
<td>Dhanus</td>
<td>east</td>
<td>male</td>
<td>dīvāśvabhāva</td>
<td>n.</td>
<td>krūra</td>
<td>p.</td>
</tr>
<tr>
<td>Makara</td>
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<td>female</td>
<td>cara</td>
<td>n.</td>
<td>saumya</td>
<td>p.</td>
</tr>
<tr>
<td>Kumbha</td>
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<td>sthira</td>
<td>d.</td>
<td>krūra</td>
<td>ş.</td>
</tr>
<tr>
<td>Mina</td>
<td>north</td>
<td>female</td>
<td>dīvāśvabhāva</td>
<td>d.</td>
<td>saumya</td>
<td>both p. and ş.</td>
</tr>
</tbody>
</table>

846 नौवधीकालिनिमिन्तुपर्यं सच्चमया निमायं ग्रहोद्भवः सिमिदुपुरा कलितान्त एवं श्रीपदयो विनाश्याम भविष्यमय धातु नदी कथितमया रङ्गग्रहः। ग्रहेष्मक्ययं। सौभ श्रीपदयो तेजस्वयं निमित्तमयं। निमित्तमयं। श्रीपदयो।

\[\text{Separate चरणपद्धतिः एवं} + \text{अप्र (अप्रत्य या विधि) + विधिले (निस्त्रभ) निमित्त ऋषि कथितसमयं। ग्रहेष्मक्ययं। सौभ श्रीपदयो तेजस्वयं निमित्तमयं। निमित्तमयं। श्रीपदयो।}\]

There is another meaning of निमित्तमयं (which translates as सौभत्रिकोण) in ग्रहेष्मक्ययं। 14 viz., निमित्तमयं, श्रीपदयो, तेजस्वयं, निमित्तमयं, श्रीपदयो, तेजस्वयं, निमित्तमयं, श्रीपदयो, तेजस्वयं. The Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn.
duvisabhāva (of both characters), as saunyā (mild) and kṛṣṇa (fierce or malignant), as danabala (powerful by day), niśābha (powerful by night), as prsthodaya (rising from the hind part), sīrsodaya (rising by their head first) or ubhayodaya, and as lords of the four main directions (east &c.) The above table will show at a glance these classifications, in which n. stands for niśābha, d. for danabala, p. for prsthodaya and s. for sīrsodaya.

The Brhajjñataka compresses these details in I. 10–11 and Utpala explains the purpose of some of these technical terms. Yātra (invasion) undertaken on sīrsodaya rāśis yields the desired result but if undertaken on prsthodaya rāśis there is failure and one's army is routed. Those born on krūra signs are of cruel nature and those born on saunyā signs are mild by nature, while those born on male signs are energetic and those born on female signs are mild. Those born on caiva signs are unsteady by nature, those born on sthūra signs are of a fixed nature and those born on duvisabhāva signs are of mixed character. The knowledge of the signs as lords of quarters is useful in finding out the direction where a person who stole something on a particular sign could be found or the stolen article could be found. Ptolemy's Tetrabiblos I. 11 speaks of Taurus, Leo, Scorpio and Aquarius as solid signs (sthūra) and Gemini, Virgo, Sagittarius, Pisces as bi-corporal (duvedha or duvisabhāva), and in I. 12 there is agreement with Brhajjñataka as to the masculine and feminine signs but there is disagreement as to dinabala (danabala) and nocturnal signs (niśābha), since Ptolemy holds that Aries and other signs are alternately diurnal or nocturnal, while Varaha holds Aries and the next three and also Sagittarius and Capricornus as nocturnal and the rest diurnal. It does not appear that the Brhajjñataka knows of the commanding and obeying signs (Tetrabiblos I. 14) and of signs which behold each other or of disjunct signs (Tetrabiblos I. 15 and 16). The Br. J. (I. 20) and Laghujañatika I. 6 assign the following colours to the twelve rāśis from Mesā onwards viz. red, white, green (like a parrot's body), dark-red (pink), whithish like smoke, speckled, dark, golden, yellowish, variegated, deep brown (like johannem), white. There is hardly anything corresponding to this in the Tetrabiblos. The rāśis are also divided into four classes viz. anthropomorphic (Mithuna, Kanya, Tula, Dhanus forepart, Kumbha), quadruped (Mesā, Vrṣa, Simha, Dhanus latter portion, Makara forepart), aquatic (Karkata, Mina, Makara...
Effects of Moon’s positions

latter part), insect (Scorpion). Vide Tetrabiblos IV. 4 pp. 389 and 391 for slightly varying enumeration

Br J. (chap 17. 1-13) sets out the characteristics of persons born when the Moon was in Mesa and the following rāśis and remarks at the end (in verse 13) that the results described will come out fully if the moon, the rāśi it occupies and the lord of that rāśi are powerful. In Br. J. I 19 it is said that two-footed rāśis (mithuna, kanyā, tula, kumbha and forepart of dhanus) are powerful by day if they be in kendra; four-footed rāśis (mesa, vrṣa, simha, makara forepart and dhanus latter part) are powerful at night in kendra position and the rest i. e. watery signs and insect signs (kūlra, vrṣolka, mīna and latter part of makara) are powerful at twilight, when in kendra position. Br. J. 18. 20 provides that similar results (as in chap 17) follow if a person is born when the lagna at his birth is mesa or any one of the other rāśis.

Planets, their relations to the rāśis and their conjoint influence will now be briefly indicated. We saw above (pp. 493-495) that in the Śvetambara and Brāhmaṇas express references to planets other than Jupiter are almost absent, that in some Vedic verses five planets and Venus (as Vena) appear to be referred to. Svarbhānu, the son of an asura, is said to have struck the sun with darkness (i.e. caused an eclipse) in RV. V. 40. 5, 6, 8, 9. In the Chāndogya Upaniṣad the soul that has acquired true knowledge is said to shake off the body after casting off all evil like a horse (that casts off dust by) shaking his hair (mane and tail) or like the moon becoming free from the mouth of Rāhu. 847 The Mātrikya Upaniṣad mentions Śani, Rāhu (ascending node) and Ketu (descending node) 848 But hardly anything is said about the astrological significance of planets in the ancient Vedic Literature. In the Mahābhārata there are plenty of references to the evil influence of planets, but that is restricted to nakṣatras. Both Rāhu and Ketu are said in Karaparvava to rise in the sky for (i.e. portending) the destruction of the world 849 Kautilya offers the curious information that a foreknowledge of rainfall can be had from the position, the motion and the garbhādhīsena of Jupiter, from the rising, setting and motion of Venus and from the natural and unnatural

847 अधि द्वन्द्र रोगिनि तिथौष्पत् पाप भवन्ति इति यद्वीर्दन्तात्मकस्य धृत्या इतरंतोत्सर्वं ज्ञाताम
एव भूताय परिष्कारिता। भार्तरोपये VIII. 13

848 शान् निराशुन्नात्मानं निबिधं न भाग्याद्वारं भविष्यति। भार्तरोपये VII. 6

849. राहुकोपन वधातः जनात् जनात् द्वयः कर्णपर्व 87-92

H. D. 72
aspect of the sun and that from the sun the sprouting of the seed (can be predicted), from Jupiter the formation of abundant sheaves of corn when the seeds are sown and from the (movements) of Venus rainfall (can be predicted). It will be seen from the above that general or universal (not individual or horoscopic) astrology like the reports made by royal priests in Mesopotamia was prevalent in India many centuries before Christ. The Brhadistaka (II 2–3) enumerates the nine planets, Sun, Moon, Mercury, Mars, Saturn, Jupiter, Venus, Rahu and Ketu and furnishes some synonyms of all these.

Observations of planets by the Babylonians go back to 2nd millennium B.C. Venus was the first to be studied. Tables about Venus based on observations are found from 1921–1901581 B.C., Jupiter and Mars were also observed. Jupiter was held to be normally favourable when he shone brightly or followed the moon, while Mars was the planet of ill-luck, but, if Mars shone weakly or disappeared, its evil influence disappeared. Saturn as its name indicates ('firm standing one') was regarded mostly a planet of good luck. Various favourable prognostications were made about a child, according as the planets like the Moon, Venus or Jupiter were rising or unfavourable prognostications were made if Mars was rising or if Jupiter or Venus were setting. Each planet received a variety of names in the astronomical texts of Babylonia. The teaching that every planet has its exaltation i.e. the strongest pitch of its might and influence when in a particular sign goes back to ancient Babylonia. The arrangements of the order of planets differed at different times. Planet comes from a Greek word meaning 'a wanderer' and the word was applied to the planets because as compared with the stars they appeared to wander in different ways and at

850. तपोपक्षान्तर्यायायां शास्त्रद्वारायां प्रभातेन मुक्तिस्वात्मकसंज्ञायां श्रीनाथसाक्षाताजीविद्यानां


852. M. Jastrow in 'the Religion of Babylonia and Assyria' (1898) p 460.

Planets, their names and arrangement

In modern times there are three more planets, viz. Uranus, Neptune and Pluto discovered respectively in 1781, 1846 and 1930. Bouché-Leclercq mentions that modern astrologers asserted that Chaldeans saw Uranus and Neptune and three other planets (Juno, Vulcan and Pluto), when they had good eyes (p 573 note 2 of 'L' Astrologie Grecque).

The Br. J. (II. 2-3), Saravali (IV. 10-11) and Rajamārtanda (verses 8-15) set out the various names for the sun, the moon and the other seven planets. They are specified in the note.

854. C. V. MacLan on 'Babylonian Astrology and its relation to the Old Testament' (United Church Publishing House, Toronto) p 27, Prof. Nengebauer in E. S. A p 162 (for arrangements of planets in cuneiform texts in Seleucid period and in Greek horoscopes). In the Seleucid period the standard arrangement was Jupiter-Venus-Mercury-Saturn-Mars. Ordinary arrangement in Greek horoscopes is Sun, Moon, Saturn, Jupiter, Mars, Venus, Mercury. For the planetary week the arrangement in Greece is said to be Saturn-Jupiter-Mars-Sun-Venus-Mercury-Moon. On p 163 Prof. Nengebauer thinks that Hindu arrangement of planets is obviously Greek in origin for two reasons, as it is based on the arrangement according to distance from the earth and also on a division of days into 24 hours, which is not Babylonian but Hellenistic and ultimately of Egyptian origin. In this latter he can be said to be wrong, as a similar arrangement of week days can be arrived at by relying on the 60 ghatā system of India. We saw above that hōrā in Indian astrology has three meanings, viz. jāmaka, lagna and half a sign, but the very early Sanskrit astrological texts at least do not appear to employ the word horā in the sense of 'hour' or 1/24th part of the whole day or 1/12th part of the day. Any one who asserts that the arrangement of week days is copied from the Greeks must prove two things, (1) the definite time when the Greeks hit upon the particular arrangement of planets for purposes of week-days and (2) the borrowing people had definitely not arrived at the same arrangement before the Greeks. Prof. Nengebauer, so far as I can see, offers hardly any evidence on any of these two matters beyond mere assertions and conjectures. It has further to be remembered that Alberuni (Saathan, Vol. I. p. 343) states that nobody in India uses the hours except the astrologers, for they speak of the domāntas of the hours. The 30 mahārtas of ahaśtra are much older than the Śatapatha Br. and it was easy to divide a mahātra into two nādis or ghatās as the Arthasastra does (I. 19 p. 37 'Nālikābhīrāhaṣṭadāśī rātām ca vdbhajet) and Purāṇas like Viṣṇu VI, 3. 6-9 do. There is hardly anything in the vast Sanskrit Literature (of ancient or medieval times) to show that common people or writers (not being astronomers or astrologers) employed the method of 24 hours of the day.

855. Vide Prof. Van Pen Bergh in 'Universe in space and time' p 177 and D. S. Evans in 'Frontiers of astronomy' p 41 for tables and data about planets from Mercury to Pluto as regards distance from the Sun, period of revolution, diameter, mass &c.

856. The sun: चन्द्र, रित, मात्र, ििि, भार्म, भार्म, भ्री, भ्री, भ्री, भ्री, भ्री, भ्री, भ्री, भ्री.

(Continued on next page)
below and the names underlined are deemed by Western writers
to have been derived from Greek; but it should be noted that no
Greek name for the moon occurs in these or other works and
I am not convinced that Jīva is a Greek word or adaptation
of a Greek word. The word Jīva occurs in the Rgveda itself in
many places (as in Rg. I 164.30, X 18.37) and means ‘living
being, an individual’ and in Chandogya Upanisad VI.3.2 it
means ‘individual soul’. When Bṛhaspati came to be regarded
as the most prominent of planets and was said to preside over
knowledge and happiness (as in Br. J. II.1 ‘Jīva pāṇa-sukham’)
he came to be regarded as the very life of beings and was called
Jīva. The Sārāvali (X.116) says that Bṛhaspati is the life of men
(Bṛhaspati-urnām jīvah). In Bhujabala it is said ‘what will all
the planets do to him in whose horoscope Jupiter is in kendra
position. A herd of wild elephants is killed by a single lion.’

The Br. J. and Sārāvali provide that further synonyms may be
derived from popular usage.

In the following some characteristics of the planets (based
on Br. J II.5-7) are brought together, viz. the colour ruled by
each, the lords of each, the direction, element, Veda and class
(bṛhmaṇa, ksatriya &c) dominated by each and whether they
are beneficent or malefic.

(Continued from last page)

2 The moon: nīsū, hṛnu, pāruṣa, janama, śīrīṇa, sūrya, suṣumna, nīlakār,
śeṣa, bināya, rāgabhūta, bīma, bīma, sīlāya, nākhavātī
3 Mars: ādāra, hṛnu, sūvya, sūvya, nākhavātī, ābānaya, ābānaya, śrīvīdam, kṛṣṇā, nyāsa, pāthī, nāth, ātā,
4 Mercury: ṣum, nīsū, śīrīṇa, śīrīṇa, ṣum, pāruṣa, pāruṣa, rāma, pāruṣa, pāruṣa, pāruṣa, pāruṣa, pāruṣa,
 śrīvīdam, śrīvīdam (or śrīvīdam)
5 Jupiter: hṛnu, ṣum, pāruṣa, ābānaya, ṣum, ṣum, ṣum, pāruṣa, pāruṣa, pāruṣa
6 Venus: ṣum, ṣum, ṣum, pāruṣa, pāruṣa, pāruṣa, pāruṣa, pāruṣa, pāruṣa, pāruṣa, pāruṣa
7 Saturn: nākhavā, śīrīṇa, ṣum, pāruṣa, pāruṣa, pāruṣa, pāruṣa, pāruṣa, pāruṣa, pāruṣa, pāruṣa
8 Rāhu: pāruṣa, pāruṣa, pāruṣa, pāruṣa, pāruṣa, pāruṣa, pāruṣa, pāruṣa, pāruṣa, pāruṣa, pāruṣa
9 Ketu: pāruṣa, pāruṣa, pāruṣa, pāruṣa, pāruṣa, ketu, pāruṣa, pāruṣa, pāruṣa, pāruṣa, pāruṣa,
Vide Campbell Thompson’s
'Reports of the magicians &c' vol II Introduction p XXIII for the Babylonian
and Assyrian names for Moon (Sin), Sun (Shamash) and so on.
The sun is called Hēm in Devīprāna quoted by Hemādri on vṛta p II
p. 434 and frequently in Bhāvishyapurāṇa as in I 104.2 ‘समस्य जुनये पृथ
कालयुगाय खेताय’ (sāmaya jñāne prāth kālayugāy).

857 अतः श्रवण्यक च श्रवण्यक च केतु: श्रवण्यक च
समस्य जुनये पृथ कालयुगाय!" (सन्तानविषयित
स्वरूपायेन हामरे II)

Hṛnu p. 280 verse 1262.
<table>
<thead>
<tr>
<th>planet</th>
<th>colour dominated by</th>
<th>by whom ruled</th>
<th>direction</th>
<th>element ruled by</th>
<th>Veda</th>
<th>class</th>
<th>beneficent or malefic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sun</td>
<td>red</td>
<td>Fire</td>
<td>East</td>
<td></td>
<td></td>
<td>Ksatriya</td>
<td>malefic</td>
</tr>
<tr>
<td>Moon</td>
<td>white</td>
<td>Water</td>
<td>N. W.</td>
<td></td>
<td></td>
<td>Vaiśya</td>
<td>waning Moon</td>
</tr>
<tr>
<td>Mars</td>
<td>very red</td>
<td>Kartikeya</td>
<td>South</td>
<td>Fire</td>
<td>Sāmaveda</td>
<td>Ksatriya</td>
<td>malefic</td>
</tr>
<tr>
<td>Mercury</td>
<td>green</td>
<td>Visnu</td>
<td>North</td>
<td>Earth</td>
<td>Atharva</td>
<td>Śūdra</td>
<td>malefic when in conjunction with malefic planets</td>
</tr>
<tr>
<td>Jupiter</td>
<td>yellow</td>
<td>Indra</td>
<td>N. E.</td>
<td>Akāśa (ether)</td>
<td>Rigveda</td>
<td>Brāhmaṇa</td>
<td>beneficent</td>
</tr>
<tr>
<td>Venus</td>
<td>variegated</td>
<td>Indrāṇi</td>
<td>S E.</td>
<td>Water</td>
<td>Yajurveda</td>
<td>Brāhmaṇa</td>
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</tr>
<tr>
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<td>dark</td>
<td>Prajāpati</td>
<td>West</td>
<td>Air</td>
<td></td>
<td>Gāndāla</td>
<td>malefic</td>
</tr>
<tr>
<td>Rāhu</td>
<td></td>
<td>Prajāpati</td>
<td>S. W.</td>
<td></td>
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</tbody>
</table>

858. तत्त्वेऽ ओग्नि विभुजु हितो जगान्त कर्मसूत्र। कार्यार्था यह जगान्त कर्मसूत्र पालय चान्ति: स्वामा। तत्त्वेऽ ओग्नि विभुजु हितो जगान्त कर्मसूत्र। कार्यार्था यह जगान्त कर्मसूत्र पालय चान्ति: स्वामा।

Utpala holds that Yavanaśāra holds that Moon is never malefic and quotes two verses from him, which are found in the Nepal Durbar ms. of Yavanajātaka of Śrījñāna.
In the Yogayātra VI.1 a distinction is made between the gods that rule the eight directions and the planets that rule them. Indra, Agni, Yama, Nīrtti, Varuna, Vāyu, Yakṣa (Kubera) and Śiva are the lords of the eight directions from East to North-East, while the same directions are governed by planets as in the above table.

The purpose for these classifications is explained as follows. As regards colours ruled by planets, they are useful in indicating the colour of the thing lost by or stolen from a man and the colour of the flowers with which the planets are to be worshipped, the lords of the planets are to be worshipped along with the planets in garapatya; the direction in which a king should march on an invasion is indicated by planets that rule the directions; according as beneficent or malefic planets are powerful in the horoscope, the character of the person concerned is indicated as good or bad. The Br. J. II.7 further provides that the Moon, the Sun and Jupiter are lords of sattva-guna, Mercury and Venus of rajo-guna, Mars and Saturn of tamoguna.

Utpala points out that Varāha differs from Yavanesvara, who regards the Sun, Mars and Jupiter as Sāttvika, the Moon and Venus as full of rajo-guna, Saturn as having tamoguna and Mercury taking on the character of the planet with which it is in conjunction. Rāhu is the ascending node or the point where the orbit of the moon intersects the ecliptic in passing northwards. Br. J. (II 8–11) and Lalitaśataçhakas II 13–19 describe the form and appearance of the planets from the Sun to Saturn, giving full rein to association of ideas, imagination and to personification of them. For illustration, I translate one verse (10) 'Jupiter has a large body, his hair and eyes are brownish in colour, he has eminent intellect and has a phlegmatic constitution; Venus is given to pleasures, has handsome body and pretty eyes, has wind and phlegm in his constitution and black hair on his head.' Another table based on Br. J. II.11, 12, 14 and Sārvāntiv IV 15–16 about the parts of the human body.
Table of parts of human body and planets

governed by the planets,\footnote{859} about their \textit{habitat} (\textit{sthāna}), about
the kinds of cloth they govern, about the metals, precious stones
and the flavours they rule is given below.

<table>
<thead>
<tr>
<th>Planet</th>
<th>bodily part</th>
<th>habitat</th>
<th>cloth</th>
<th>metals &amp; jewels</th>
<th>\textit{rasa} (flavour)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sun</td>
<td>bones</td>
<td>temple</td>
<td>coarse</td>
<td>copper</td>
<td>pungent</td>
</tr>
<tr>
<td>Moon</td>
<td>blood</td>
<td>watery place</td>
<td>cloth fresh</td>
<td>jewels</td>
<td>salt</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>from loom</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mars</td>
<td>marrow</td>
<td>fire-place</td>
<td>burnt in a part</td>
<td>gold</td>
<td>bitter</td>
</tr>
<tr>
<td>Mercury</td>
<td>skin</td>
<td>play-ground</td>
<td>wet</td>
<td>bronze</td>
<td>mixed (all six together)</td>
</tr>
<tr>
<td>Jupiter</td>
<td>fat</td>
<td>treasury</td>
<td>neither new nor</td>
<td>silver</td>
<td>sweet</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>much worn</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Venus</td>
<td>semen</td>
<td>bedroom</td>
<td>strong</td>
<td>pearl</td>
<td>sour</td>
</tr>
<tr>
<td>Saturn</td>
<td>muscles</td>
<td>dust-hole</td>
<td>tattered</td>
<td>iron</td>
<td>astringent</td>
</tr>
</tbody>
</table>

It was said that if Jupiter was in his own house (i.e. Dhanus or Mina), then Jupiter also ruled over gold.\footnote{861} The
object of assigning these was practical, viz the astrologer could
judge of the place of birth if the planet was powerful or of the
place of the thief or, if a question were put about the food which
one invited to a dinner may be served with, the powerful
planet would suggest the kind of food.

The Br. J. (II. 5) states that the Sun, Mars and Jupiter are
masculine, the Moon and Venus feminine, while Mercury and
Saturn are neuter or common (\textit{napuṇasaka}). Here Tetrabiblos
differs (I. 6), as it regards Saturn as masculine. Acc. to Br. J.
II 31 the Moon, Mars and Saturn are nocturnal (powerful at
night), the Sun, Jupiter and Venus are diurnal (powerful by
day) and Mercury is common (both diurnal and nocturnal).
The Tetrabiblos differs (I. 7) by making Venus nocturnal and
Saturn diurnal.

\footnote{860} Vide Tetrabiblos III 12 pp 319 and 321 for parts of the human
body governed by planets, which description differs from that of the Br. J.

\footnote{861} अर्थात् राशिमणिद्विगुरुत्जमलोकि श्चक्षिकेष तथाकामपूर्वके केष जीवनित् हृद्यां
कृत्य जानितान् नवन्त्यूक्तिः स्वरूपे श्रेष्ठ. The relation between
different planets and the chief metals was, it seems, based on colour similarity.
The theory that different planets governed different areas and limbs of the
body led to the influence of astrology on medicine.
Certain rāsīs are declared to be the houses (svagrha) of planets and certain other rāsīs as their ucca (exaltation) and certain parts or degrees of the ucca are declared to be paramocca; the 7th rāśī from the ucca is said to be nīca i.e. depressed and certain parts (or degrees) of the latter are said to be paramanica. The Sun and the Moon have each only one rāśī as svagrha, while the other five planets have two each. The following diagram will indicate all this at a glance.

<table>
<thead>
<tr>
<th>Planet</th>
<th>Svagrha</th>
<th>sign of Exaltation</th>
<th>sign of Depression</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sun</td>
<td>Simha</td>
<td>Mesa 10</td>
<td>Tula 10</td>
</tr>
<tr>
<td>Moon</td>
<td>Karkata</td>
<td>Vṛṣabha 3</td>
<td>Vṛṣika 3</td>
</tr>
<tr>
<td>Mars</td>
<td>Mesa and Vṛṣika</td>
<td>Makara 28</td>
<td>Karkata 28</td>
</tr>
<tr>
<td>Mercury</td>
<td>Mithuna and Kanyā</td>
<td>Kanyā 15</td>
<td>Mina 15</td>
</tr>
<tr>
<td>Jupiter</td>
<td>Dhanus and Mina</td>
<td>Karkata 5</td>
<td>Makara 5</td>
</tr>
<tr>
<td>Venus</td>
<td>Vṛṣabha and Tula</td>
<td>Mina 27</td>
<td>Kanyā 27</td>
</tr>
<tr>
<td>Saturn</td>
<td>Makara and Kumbha</td>
<td>Tula 20</td>
<td>Mesa 20</td>
</tr>
</tbody>
</table>

The figures under signs of exaltation and depression are the amsas (degrees) respectively of paramocca and paramanica. The explanation offered by Yavanaśataka of Śphujidhvaṇa and the Vṛddhayavana-jātaka of Minaśaya is that the sign of Leo was assigned to the Sun as his house because it is the most powerful sign and Cancer (a watery sign) was assigned to the Moon, and the Sun and the Moon each gave one sign out of the remaining to the other five planets viz. Kanyā, Tula, Vṛṣika, Dhanus and Makara were given by the Sun to Mercury, Venus, Mars, Jupiter and Saturn (arranged according to distance) and the Moon gave to the same five planets one each of the rāsīs of Mithuna, Vṛṣabha, Mesa, Mina and Kumbha (vide my paper on 'Yavanaśvara and Utpala' in J B B. R. A. S. vol. 30 on p. 5.
That rasi that is occupied by its own lord or has an aspect (dristi) of its lord or is occupied by Mercury or Jupiter or has an aspect with them is powerful if it be not occupied by any one or more of the remaining planets or has no aspect with any one of the rest. There is a further provision that Scorpion if it is in the 7th house is powerful, the human signs (Mithuna, Kanyā, Tula, the forepart of Dhanus and Kumbha) are powerful in the lagna, the watery signs (Karkata, Mina, latter half of Makara) are powerful if they occupy the 4th house and the quadrupeds (Mēsa, Vṛśa, Simha, latter half of Dhanus, and the forepart of Makara) are powerful in the 10th house (Br J I. 17.)

The natural powerfulness of planets is in the following order: Saturn, Mars, Mercury, Jupiter, Venus, the Moon, the Sun, each succeeding one is more powerful than each preceding one; if the power of any two or more is equal in other respects, then one has to take into consideration this natural powerfulness for determining which is more powerful.

The astrological houses in a horoscope are twelve and each is expressed by various synonyms, many of which indicate what particular matters are to be judged from the state of that house. They are enumerated in Br. J I. 15-19, Laghujātaka I 15-19, Sāravali III 26-33.
1st house — horā, tanu, kalpa, sakti, mūrti, lagna, deha, anga, udaya, vapusa, ādya, vilagna.

2nd " — dhana, sva, kutumba, artha, kośa

3rd " — sahottha, vikrama, paursa, sahaja, duṣkalya.

4th " — bandhu, grha, suhrt, pātāla, habuka, veśma, sukha, caturasra, ambu, āla, amba, yāna, vāhana

5th " — suta, dhi, putra, pratibhā, vidyā, vāk-sthāna, trikona

6th " — arī, ripu, kṣata, vrana

7th " — jāya, jāmura, dyūna, dyūla, patni, stri, cittoththa, astabhāvanā, kāma, smara, madana.

8th " — marana, randhra, mṛtyu, vināśa, caturasra, chidra, vivara, laya, yāmya

9th " — śubha, guru, dharma, punya, trīṭikona, trikona, tapas

10th " — āśpada, māna, karma, mesūrana, apā, kha, gagana, tāta, vyāpāra.

11th " — āya, bhava, labha, āgama, prāpti.

12th " — vyāaya, rihpha (or rśpha), antya, antima.

It should be noted that the appellations given to these bhāvas are of two classes, (1) those which are used as mere designations, without indicating the special function of the house, such as horā, duṣkalya, mesūrana, rihpha, caturasra, the second class of these appellations conveys the special functions of the houses, such as tanu (body), sva (wealth) or kutumba (family), sahaja (brothers)

There are certain appellations that apply to a number of houses. The 1st, 4th, 7th and 10th houses are all called kantaka, kendra, caustayā, the houses beyond the kendra are called pana phau (2nd, 5th, 8th and 11th), the 3rd, 6th, 9th and 12th houses are called āpakāma, 6th, 8th and 13th houses are called trika, the 3rd, 6th, 10th and 11th houses are called upacaya and the rest are called apacaya. Garga held that the 3rd, 6th, 10th and 11th are called upacaya only if there is no aspect of them with malefic planets or with the enemy of the lord of them. Trikona is claimed to be a Greek word.

From the several names of the bhāvas, it appears that the following were to be predicted from the several bhāvas; from first bhāva, health and the growth of the body, from 2nd the
wealth of one's family; from 3rd brothers (and sisters) and valour; from 4th relatives friends, happiness, house and mother, from 5th sons, intellect, learning; from 6th enemies and wounds; from 7th wife, love affairs, marriage; from 8th death, one's fables and sins; from 9th dharma, elders (including parents), austerities; from 10th actions and dignities or position and father; from 11th acquisition of good qualities and of wealth; from 12th expenditure, debts

Thibaut (in Grundriss p 68) following Jacobi boldly asserts that the doctrine of the twelve astrological houses which is a chief point in the Indian system found developed in Varāhamihira does not occur among Western authorities earlier than Firmicus Maternus (middle of 4th century A.D.) and that Greek astrology entered into India only between Firmicus and Varāhamihira. One is regretfully constrained to say that this is a case of one blind man following another. In the first place the conception of houses (bhāvas) is not totally absent even in Ptolemy's Tetrabiblos, as can be seen in II 8 p 191, III 10 pp 273-275 (Loeb Classical Library), where houses I, VII, IX, X and XI are referred to, though Ptolemy does not pay much attention to the system of bhāvas. Probably this escaped the attention of both Jacobi and Thibaut. In the second place, the system of bhāvas does not occur for the first time in Varāha. Varāha refers to a host of Indian writers before him as will be shown below in whose works the system appears in a fully developed form. It is not possible to believe that all this vast literature was developed in a hundred years or so after Firmicus. Besides, authors like Garga, Parāśara, who are placed between the Vedāṅgajyotisa and the siddhāntas (about 800 B.C to 250 A.D.) knew this system and Garga is assigned to 50 B.C. by Kern (Preface to Br S p 50) Thibaut, a great scholar, proposing to write an encyclopaedic work on Jyotisa is content to rely on Jacobi and does not appear to have cared to see for himself even Ptolemy and examine works like the Ātharvana Jyotisa, the Vaikhānasasūtra, Vismudharmottara which teach astrology based on nakṣatras. This, to say the least, is most surprising. Prof Zinner (in 'Stars above us') p 67 says that the twelve houses denote life, business, brothers, father, sons, health, wife, death, religion, gain, good deeds, goal. In the 3rd place Thibaut takes no account of Sanskrit works written by Yavanas settled in India, to whom Varāha frequently refers, from whom he sometimes differs on vital points of doctrine and from whom Utpala quotes hundreds of verses.
which are found in the ancient Yavanajātaka of Sphujidhvaja. Further, it has been shown above (pp. 533-34) that extant references to astrology based on nakṣatras actually exhibit the names of at least five bhāvas centuries before Firmicus. It is quite possible to argue that Firmicus borrowed his astrology from the predecessors of Varāha, who were Greeks and wrote in Sanskrit, or that even Ptolemy did so as he knows of the bhāvas, but furnishes only a dilettante treatment. It may be further noted that no adaptations of Greek words for all the bhāvas from the first to the twelfth are to be found in Sanskrit works. Such words occur only for some viz. 1st, 3rd, 4th, 5th, 6th and 12th bhāvas and for groups of a few bhāvas (such as kendra, panaphara and apoclima). Besides, the peculiar points to be deduced from the several bhāvas as stated in Br. J do not all agree with what Firmicus says. Varāha designates the 2nd bhāva as kutumba and sva (family, wealth) while Firmicus calls it ‘ūnd̄ram’ (how one shall earn one’s living), the 11th bhāva is called āyā (income) and bhāva by Varāha while Firmicus calls it the house of good deeds; in Firmicus the 4th bhāva is that of father or parents, while Varāha calls it ‘bandhu’ (relatives) and grha in Br. J. and ‘subh’ (friends) in Laghujaṭaka and some later Indian writers say that 4th and 10th bhāvas are respectively of the mother and father. In Firmicus the 6th and 13th bhāvas are respectively wealth and jail, while Varāha holds them to be ‘enmity’ and ‘expenditure’.

Certain technical words have yet to be explained. One meaning of horā is half a rasī. In the case of the rāsis of odd numbers (viz. 1, 3, 5, 7, 9, 11) the lord of the first half is the sun and that of the 2nd half is the moon, while in the case of rāsis of even numbers (2, 4, 6, 8, 10, 12) the lord of the 1st half is the moon and of the 2nd half the sun (Br. J. I. 11). The purpose of this is that those born on sun’s horā are energetic (assertive) by nature and those born on moon’s horā are mild by nature. Br. J. (I. 12) mentions the view of some (of

865 कारुणित द्वरा भवन भवन वर्णमाणां ज्ञानिः लोकोपङ्क्तिसंस्कृतिपीतं। वेदार्थपूर्ववर्त्ती साहित्यसमारोपितं।

This verse occurs in the wordāsa of śukuvardhaka on folio 2.

It would be noticed that one verse is the same in both wordāsa and wordāsa. In the wordāsa of śukuvardhaka (Bengal mas.) the 24 horās of the 12 rāsis are described at length in about 48 rather poetic verses and it winds up the description with the words "उत्कर्षश्रेयश्च वक्ष्यन्ति सति सति विस्मयाः (1)" (folio 9.)
Yavaneśvara, according to Utpala) that the lord of the first horā is the same as the lord of the rāṣṭi and the lord of the second horā is the lord of the 11th house in the horoscope. The result of this view would be that all planets can be lords of horās and not the sun and the moon alone as Varāha, Satya and others say. Each rāṣṭi (of 30 degrees) is divided into three parts, each of 10 degrees, called dreṣkāna or drekkāna or drkāna or dṛgāna (in Br. J. III 5, probably for the sake of the metre). The lords of the three parts of each rāṣṭi are respectively the lord of the rāṣṭi itself (of the first part), the lord of the 5th rāṣṭi (of the 2nd part) and the lord of the 9th rāṣṭi (of the 3rd part). For example, in the case of Vṛśabha (of which the lord is Venus), the lords of the 1st, 2nd and 3rd parts are respectively Venus, Mercury (lord of 5th from Vṛśabha) and Saturn (lord of 9th from Vṛśabha). And so on for the other rāṣṭis.

A few words must be said about dreṣkāna. Weber and others think that it represents the Greek word 'decanoi'. The 'deka-aka' were a legacy from ancient Egypt, which had originally no zodiacal signs. Bouche-Leclercq has discussed the question of decaens at great length in his 'L' Astrologie Grecque' pp 215-240. The decan system can be traced as far back as the third dynasty of Egypt (about 2800 B.C.) and may be older still. Originally, the decaens were conspicuous stars or groups of stars rising at particular hours of the night during 36 successive periods of ten days each that constituted the year in Egypt. The series began with Sirius and they were distributed in a wide equatorial belt. The ancient Egyptians had a fixed idea that each division of time, large or small, must have its protective tutelary deity. Therefore, the decaens were originally the divinities (or gemi) that presided over the 36 decades of the Egyptian year. Each period of ten days was marked by the rising of the next decaen on the eastern horizon at sunset. Bouche Leclercq points out that in the Egyptian language a specific name (like the Greek word 'decanoi') is not met with and that the decaens are designated by a number of synonyms. When the Zodiacal signs were introduced in Egypt by the

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867. 'L' Astrologie Grecque' p 220 note 2. Vide 'The royal art of Astrology' by Eulher p 82 and plate VII facing p. 81 for Egyptian Decan-stars on the lids of a sarcophagus of the 6th Dynasty.
Greeks, the tutelary spirits slipped into or got intertwined with the signs of the Zodiac (each sign of 30 degrees being divided into decans of 10 degrees) and played an important part in astrology. The original division referred to the equator, while the later distribution of 36 decans among the twelve signs refers to the ecliptic. Bouché-Ledercq avers (p 53) that it has been proved beyond doubt that the Egyptian Zodiac (they had four, viz. 2 at Denderah, one at Esneh and one at Akhnum) are all of the Roman epoch and are imitations of the Greek Zodiac.

The Brhapāṭa has a special chapter 27 (in 36 verses) called dreskānāḍhyāya in which the 36 presiding deities of dreskānas are described. This chapter appears to conserve the ancient Egyptian conception of the decans as guardian deities. The language must be regarded as rather metaphorical or symbolic. It is parts of the Zodiac that are being described. Nearly two-thirds of 36 are male and the rest are female. Some composite figures of males and females and quadrupeds or birds or serpents occur. In verses 2, 19 and 21 (of chap 27) Varaha expressly says that he only sets out what the Yavanas have said.


869. Vide for ‘Dreskāna’ Colebrooke’s Miscellaneous essays, vol II pp. 364–373. Colebrooke (on pp 370–71) states that Manilus employs the word Decans, that Firmicus differs in the names and does not allow the complete degrees to each decans. This would show that the Br J could not have followed about dreskāna. Firmicus in astrology as Jacobi supposed but some other more ancient author. Nor can it be said that the Br J follows Manilus. The description of the middle dreskāna of Mesopotamia resembles the round figure in Plate 10 in Prof Neugebauer’s book ‘Exacts Sciences in Antiquity’ p 83, which plate reproduces the representation of the Decan deities on the tomb of Senmut (in Egypt). B L Van Der Waarden in his paper ‘Babylonian Astronomy, thirty-six stars’ in Journal of Near East Studies, vol VIII (pp 6–26) shows how thirty-six stars from old Babylonian times finally became mixed up with the twelve Zodical signs and 36 Egyptian decans. On p 8 he gives lists of 36 constellations, the so-called ‘decans’, which were found on coffin lids of the middle kingdom in Egypt and on ceilings of tombs belonging to kings of the New Kingdom. The risings, culminations and settings of decan constellations were supposed to determine not only the date but also the time of the night. On p 20 he gives a table of Babylonian stars and their modern equivalent stars and their times.
Here I translate two verses (2 and 21) 'the Yavanas have declared the form of the middle dṛṣṭakāṇa of Mars sign (Aries) viz. she is a female clad in red garments, intent on ornaments and food, has the mouth of a horse and has a jar-like (i.e., rotund) form, she is oppressed by thirst and is standing on one leg'; 'the Yavanas have declared the appearance of the last dṛṣṭakāṇa of Tula (Scales) as a male having the form of a monkey, decked with ornaments, frightening deer in a forest, wearing golden armour and quiver, and holding fruits and flesh (in his hands)'. There is nothing in the Terrabiblos of Ptolemy corresponding to this and Varāha probably refers to a Sanskrit work by a Yavana writer much earlier than even Ptolemy and Manilius. Manilius, author of 'Astronomica', a didactic poem on astrology, referred to the decans but he wrote about 9 A.D. and it appears that decans had gone out of vogue in Greece by the time of Ptolemy. Bouché–Leclercq notes (p. 219) that the system of decans is a characteristic of Manilius and that after him one does not hear it spoken of any longer. On p 219 of his work Bouché–Leclercq furnishes a figure of the Decans of Manilius, which is entirely different from the descriptions of decans given by Br. J. Manilius divides each sign into three parts, each of which represents no deity but the signs themselves. For example, Aries is divided into three parts and those three are the same as Aries, Taurus and Gemini. The Śarvaivaly in chap. 49 devotes thirty-six verses to the description of 36 dṛṣṭakāṇas, but the description differs from that of the Br. J. as the note below will show. The Śarvaivaly had probably before it a Sanskrit yaśana work different from the one relied upon by Br. J.

Some other technical words may be mentioned and defined here. The six items, viz. the rāsi of a planet, the horā, dṛṣṭakāṇa, navāmsa, dvādaśamsa and trisāmsa of the rāsi are each called the rāga or Sad–varga of that planet (Br. J. I. 9). The first navāmsa of Mars, Karki, Tula and Makara (that are card signs)

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869 a. Compare 'सर्वायुि धूपाण्डवचित्रा कुमार-हस्तियोऽविनिपा वर्तता । केतुष्य पाडेम च नेपालिए ब्रह्माण्डपपरतोलिदिम ॥' (बुध्य, 27 2) with 'क्रीत्यशोको विनारी धर्मनारी धर्मविवज्ञ मनस्त्य स्वादः। निग्रान्तानां सुप्रथा। तीर्थलक्षिप्तदिव्यों च सारावति ॥' 49. 2, in the Nepal ms of वचनलक्ष्य च वेत्यहर्षद्रव्यव्रत्य एव in the Mānasāsāstān the माःहलियोऽधृतद्रव्यव्रत्य as described as follows: गिन: बजरी रिखावलिता भ्रान्ति रामायणपुराण । वचनलक्ष्य ॥ 1 भारसाधारणोऽणे सब्रियो श्रस्तयार्थाणः ॥ फौलो 9 This indicates that the वचनलक्ष्य had a third tradition about व्रत्यहर्ष. It is expressly stated that the three parts of a rāsi are known among the Yavanas as dṛṣṭakāṇas 'पुराणगाणा ॥ 1 एविनाभारणा श्रुतानांर्ग्या वचनलक्ष्या फौलो 9.'
is called Vargottama, so also the 5th navāṃśa of Vṛśabha, Simha, Vṛścika and Kumbha (that are sthīra), and the 9th navāṃśa of Mithuna, Kanyā, Dhanu, Mina (that are duṣṭabhās) are called Vargottama (Br. J. I. 14) and they yield beneficent results. The vargottama-navāṃśa of all rāśis bear the same names as the rāśis themselves. The Yoga called Sunāphā occurs when some planet other than the sun occupies the 2nd house from that occupied by the Moon; the Yoga Anaphā occurs when some planet other than the sun occupies the 12th house from that occupied by the Moon and Durudhārā occurs when planets occupy the 2nd and 12th houses from that occupied by the Moon. The Yoga called Kama-drūma occurs when the above three don't occur and the Moon is not in kendra position or if kendra is not occupied by any of the planets (except the Sun) Br. J. 13.

4 notices that varieties of Anaphā and Sunāphā are 31 each and the varieties of Durudhārā are 180. The Br. J. does not devote more than 6 verses to all these four yogas but the Vṛddha-Yavānātaka of Minaśīja has 30 verses on Anaphā, 30 verses on Sunāphā, 172 verses on Durudharā. The rāśi which is 2nd from the rāśi occupied by the Sun in a horoscope is called ‘Veṣṭ’ (Br. J. I. 20).

All the above five words are said to be Greek. The word ‘lipta’ meaning ‘60th part of a degree’ is also said to be Greek. The word ‘hariya’ occurring in Br. J. V. 17 means ‘horizon’ and Kern says it is adapted from Greek (Preface to Br. J. 8 p. 29). The Greek word is horos (boundary) All the words used by Varāha and supposed to be Greek by Weber, Kern and others may be brought together in one place here (37 in all), Kriya, Tāvuri, Jītuna, Kultra, Laya, Pāthena, Jūka, Kaurpya, Tausksika, Akokera, Hrdroga, Ittha (?), Heli, Āra, Hīmna, Jīva, Asphujit, Kona; horē, drēskāna, kendra, trikona, panaphara, apoklima, mesūrana, duśukya, lubuka, jāmitra, dyūna, rihipha, anaphā, sunaphā, durudharā, kamadrunga, veṣṭi, lipta, hariya. I dispute the derivation of kūlīra and trikona from Greek and Kern agrees that they are pure Sanskrit words.

I also doubt whether Jiva is an adaptation of Zeus Zeus

870. वर्गोत्तमाः नवांम्साः पुर्वनापरस्तं द्वितीयाः सम्बन्धितां नवांम्सां नवांम्साः। दसपदाः स्वभावविद्या । 14, अवलोक्ये उद्देशये ज्ञाताः। 'तथा च। पवित्रमयं' तो अवलोक्ये द्वितीयाः सम्बन्धितां नवांम्साः। क्रिया तवूरी, जयतुं, कुक्कुला, वल्ले, पाथेना, जुका, कौरप्या, ताषक्षिका, अकोकेरा, ह्रद्रोगा, इत्या (?), हेलि, आरा, हिर्मना, जीवा, अस्पण्डित, कोना; होरी, ड्रेसकान, केंद्रा, त्रीकोना, पानाफ़र्ता, अपोक्लिमा, मेसुराना, दुसर्या, लुबुका, जामीत्रा, द्यूना, रिहिपा, आनाफ़ा, सुनाफ़ा, दूरुधारा, कमाद्रुणा, वेशी, लिप्ता, हरिया।

870 a. उद्देश्यम् तदद्वारा अद्वैताः अनूपस्तेषाः एव वर्गोत्तमाः सम्बन्धिताः द्वितीयाः सम्बन्धिताः।' 'तथा च। पवित्रमयं' तो अवलोक्ये द्वितीयाः सम्बन्धितां नवांम्साः। क्रिया तवूरी, जयतुं, कुक्कुला, वल्ले, पाथेना, जुका, कौरप्या, ताषक्षिका, अकोकेरा, ह्रद्रोगा, इत्या (?), हेलि, आरा, हिर्मना, जीवा, अस्पण्डित, कोना; होरी, ड्रेसकान, केंद्रा, त्रीकोना, पानाफ़र्ता, अपोक्लिमा, मेसुराना, दुसर्या, लुबुका, जामीत्रा, द्यूना, रिहिपा, आनाफ़ा, सुनाफ़ा, दूरुधारा, कमाद्रुणा, वेशी, लिप्ता, हरिया। यहाँ ता। हस्तसारं विस्मयविद्या सम्बन्धितां संदर्भयो एववधिषु।' इत्यादि। उद्देश्यम् तदद्वारा अद्वैताः अनूपस्तेषाः एव वर्गोत्तमाः सम्बन्धिताः द्वितीयाः सम्बन्धिताः।

870 a. उद्देश्यम् तदद्वारा अद्वैताः अनूपस्तेषाः एव वर्गोत्तमाः सम्बन्धिताः द्वितीयाः सम्बन्धिताः।' 'तथा च। पवित्रमयं' तो अवलोक्ये द्वितीयाः सम्बन्धितां नवांम्साः। क्रिया तवूरी, जयतुं, कुक्कुला, वल्ले, पाथेना, जुका, कौरप्या, ताषक्षिका, अकोकेरा, ह्रद्रोगा, इत्या (?), हेलि, आरा, हिर्मना, जीवा, अस्पण्डित, कोना; होरी, ड्रेसकान, केंद्रा, त्रीकोना, पानाफ़र्ता, अपोक्लिमा, मेसुराना, दुसर्या, लुबुका, जामीत्रा, द्यूना, रिहिपा, आनाफ़ा, सुनाफ़ा, दूरुधारा, कमाद्रुणा, वेशी, लिप्ता, हरिया। यहाँ ता। हस्तसारं विस्मयविद्या सम्बन्धितां संदर्भयो एववधिषु।' इत्यादि। उद्देश्यम् तदद्वारा अद्वैताः अनूपस्तेषाः एव वर्गोत्तमाः सम्बन्धिताः द्वितीयाः सम्बन्धिताः।
agrees with Sanskrit Dyaus and not with Jīva and Zeus is an Indo-European word meaning 'Heaven' or 'sky'. The different forms of the word dṛṣṭaṇa or 'dṛṣṭaṇam' for 'dṛṣṭaṇam' should not be separately counted. The word hōra is used in early Indian astrology in three different senses, none of which agrees with the sense of hour. It is possible that even in Greek it is a word borrowed from Egypt or Babylonia, since in the definite sense of an hour, it is much later and it is doubtful whether Hipparchus (140 B.C.) uses it in that sense. If we exclude these four words only 33 words may at the most be argued to have been adapted from Greek. Some of these words such as the 12 names of rāṣis and six of the planets, some names of the bhūyas like hāuka, jāntra, dṛṣṭaṇa and kendra have several synonyms (sometimes by the dozen) in Sanskrit employed in Br. J. and so no emphasis should be laid on them. They were mentioned by Br. J. because they had been employed by ancient Greek authors who wrote in Sanskrit and so Br. J. took cognisance of them for the sake of completeness of treatment. Even kendra meaning 1st, 4th, 7th and 10th houses or bhūyas has two Sanskrit synonyms 'kantaka' and 'catustaya', besides the fact that its meaning is different in Sanskrit astrology from the meaning of the Greek word (kentron, spike). Therefore, barely ten Greek words like Anapha, Sunapha remain which have a very minor role to play in Indian astrology and it is a far cry to argue or assert from the occurrence of these few words that the whole Indian astrology as developed in Varahamihira was borrowed from Greek works. It is extremely doubtful whether any Indians except a few sages or gymnosophists ever went to Greece or lived long in Greece or settled there and returned to India to spread Greek words and astrological knowledge in India; but we have ample evidence that Greeks settled in India, composed inscriptions in Sanskrit and wrote extensive works on astrology in Sanskrit. Vide 'L' Astrolgie Greoque' by Bouche-Grecque p. XIX for the Greek, Latin, French names and astrological symbols of the signs of the zodiac and planets and G. R. Kaye in Memoir No. 18 of the Archaeological Survey of India pp 39-40 (for the Greek twelve names of Zodiacal signs and nine other Greek words occurring in Br. J.) and p. 100 for Greek 'bhāvas' and symbols for signs and planets.

A good deal is said in Br. J. II, 15-17, Laghuṣātaka II. 10-12, Saravalli IV 28-31, Muhūrta-cintāmani (VI 27-28) and other works about the planets being friends, enemies or indifferent.
among themselves. Friends and enemies are of two kinds, natural and incidental (temporary). The following table will show natural friends and enemies among planets.

<table>
<thead>
<tr>
<th>Planet</th>
<th>Friend</th>
<th>Enemy</th>
<th>Indifferent (udāśina or madhya or sama)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sun</td>
<td>Moon, Mars, Jupiter</td>
<td>Venus, Saturn</td>
<td>Mercury</td>
</tr>
<tr>
<td>Moon</td>
<td>Sun, Mercury</td>
<td>none</td>
<td>Mars, Jupiter, Venus, Saturn</td>
</tr>
<tr>
<td>Mars</td>
<td>Sun, Moon, Jupiter</td>
<td>Mercury</td>
<td>Venus, Saturn</td>
</tr>
<tr>
<td>Mercury</td>
<td>Sun, Venus</td>
<td>Moon</td>
<td>Mars, Jupiter, Saturn</td>
</tr>
<tr>
<td>Jupiter</td>
<td>Sun, Moon, Mars</td>
<td>Mercury, Venus</td>
<td>Saturn</td>
</tr>
<tr>
<td>Venus</td>
<td>Mercury, Saturn</td>
<td>Sun, Moon</td>
<td>Mars, Jupiter</td>
</tr>
<tr>
<td>Saturn</td>
<td>Mercury, Venus Sun, Moon, Mars</td>
<td></td>
<td>Jupiter</td>
</tr>
</tbody>
</table>

It may be noticed that there is no reciprocity for these relationships. For example, the Moon has Mercury as one of its friends, while Mercury has the Moon as its enemy; the Moon has no enemy but Venus has the Moon as its enemy. According to the Yavanas no planet is sama (neither friend nor foe) but that planets are either friends or enemies.

As regards temporary friendships and enmities the following rules apply: when planets are in 2nd, 3rd, 4th, 10th, 11th or 12th places from each other they become friends for the occasion (such as marriage, invasion or journey &c.), otherwise they become enemies when in the same rāśi or in 5th, 6th, 7th, 8th or

871. Vide उत्पदेन on चर्मसाहित्य II 15 'अत्र तथा तेषा शापतिष्ठत्वदाय एव चैत्यात्मन्यप्रत्यायनात् ह्यं भिन्नप्रत्यायानि हृदयक्रमोऽर्थातोऽर्थात।' तथा तथा 'भिन्नप्रत्यायानि हृदयक्रमोऽर्थातोऽर्थातै' वाच्यमात्राकै भूतानुपन्त अवस्थायन बह्यमार्शक शाहद महिमा॥ मार्शक शाहिलाय तिनस्त् हृदोदेहाय विनायक स्वयं तत्त्वात। सरस्वति निवासवर्ग लोकता स्वायत् सपना घटना च तवद्वै॥ These occur on folio 6 of Nepal ms of चर्मसाहित्य.
Four kinds of power of planets

3rd from each other. There are differences of opinion here but they are passed over.

The bala (strength) of planets is of four kinds (arises in four ways) viz. place, direction, activity (cesta), time. A planet is powerful in its position when it is in its own house or in exaltation (ucca) or in its friend's house or in its trikona or navamsa. This is sthana bala. Mercury and Jupiter are powerful in the east (i.e., when they are in the lagna), the Sun and Mars in the south (i.e., in the 10th house), Saturn in the West (i.e., 7th house), the Moon and Venus are powerful in the north (i.e., 4th house). This is aspala. The Sun and Moon are powerful in the northern ayana (i.e., in the six rādis from Capricorn); the remaining planets are powerful when they are retrograde or in conjunction with the Moon or when there is a fight (between planets other than the Sun and the Moon), the one to the north being more powerful. Garga quoted in the Adbhutasāgara says that graha yuddha (fight of planets) occurs when one planet occults the other, or when it slightly covers, or when the light of one throws into the background the light of another or when one planet is to the left of the other slightly. This is cesta bala. The Moon, Mars and Saturn are powerful at night; Mercury is powerful both by day and night, and others are powerful by day; kūra and saumya planets are respectively powerful in the dark half and bright half of the month, a planet is powerful in the year of which he is the lord, or on his own week-day or hora or in

872 उद्दामणे विस्तीतत्वातः एकसर्गालम्पथं परिका। वियुक्तव्रतं भवं चोलसर्वत्वा-
वेदित्यायां परिका ॥ श्रीस्वामी II 20. This is explained by the following verse of वियुक्तव्रतं; विनसस्तयानालम्पथं सवामां सवेसलससताभागाय। कुर्मायां अन्यः नव
विनालवेदित्यारुपज्ञानारुपम् ॥ १४, by तवहल on द. 111 II 20. Conjunction of planets is
of three kinds, when any planet is in conjunction with the sun, that is called astamaya (setting), when in conjunction with the moon it is called samagama, when the other planets, Mars &c., are in conjunction with each other that is called yuddha (fight of the planets). (In the case of yuddha) that planet which is to the north of the other is called victorious or powerful (except in the case of Venus that is powerful when to the south of the other) नागे खालक रोधम चें चें राहस्यानुराहतेश्वर। अवस्थन प्रदानम् च चादर्तिरः इत्येव
मुद्रयते॥ आदिक शास्त्राय प २०७. The आ सा (p. 208) quotes वराकर as saying that
there is no real fight between planets, but a sight of them being together or close indicates to people auspicious or inauspicious happenings. The आ सा is quoted in शास्त्रिकमलदीर्प 11 1844-87) folio 81a
the month of which he is the lord. This is kālabata. 573 Yavanesvara says, ‘for ten days from the 1st tithi of the bright half the Moon is of middling power but in the next period of ten days (from sukla 11th to kṛṣṇa) 5th Moon’s power is highest and in the last ten days (from kṛṣṇa 6th to amāśya) the Moon has slight power, but if Moon has an aspect with saumya planets (Jupiter &c.) he is always powerful.

A planet is said by Śrāvaṇa to have nine vicissitudes, 574 dipāt (blazing, when it is in exaltation), saṣṭha (at ease when it is in its svagrha), muḍha (glad, when it is in a friend’s svagrha), śīta (quiet, when it is in an auspicious cārpa), saṅkta (capable, when it is shining brightly), māṭa (oppressed, when it is overwhelmed by another planet), bīla (frightened, when it is in depression), mālaka (impaired when its light is lost is Sun’s light), khaḷa (evil, when it is in the midst of evil company).

The Śrāvaṇa (v. 5-13) describes at length the results of a planet being in these nine conditions.

How even mythological accounts are pressed into service by astrological works may be well illustrated by two verses from the Yogayātā of Vārāhamihira: ‘The Sun was born in Anga (Bengal), the Moon among Yavanas, Mars in Avanti (Upayini), Mercury in Magadha, Jupiter in Sūrabinda, Venus in Bhogakāta, Saturn in Sūrāstra (Kathiarw), Ketu among Mlecchas and Rāhu in Kalinga; if these planets are affected, they cause distress to the countries in which they were born; hence a king should invade the respective countries when any one or more of the planets are affected.

573. चालयतान्त्रिकों 'सतो हुए छाप्ततप्रभुऽन्ते पुरूः शाश्वतो स्वदेशे द्वारे; रेती द्वितीयोंप्रभुऽन्ती शतक्षेत्र हृदय व्याप्तसंस्धि ॥ वस्तु 02 दूधन्या 11 21 This verse occurs in the Nepal ms. of पवनजाला folio 5, सारस्वती has probably this verse in ver ॐ छाप्ततप्रभुऽन्ते माथपन्न नामलीपि मातान्वैः। रेती द्वितीयोंप्रभुऽन्ते साल्यमलयान्नोऽन्ते ॥

574. हृदय स्तवो हृदय ह्यान्त्रां शाश्वतां विनिधन्तो भीति । विकृत शाश्वत कथितो

575. अद्वैतं पुरा वस्तु 02 दूधन्या ज्ञातो भीतो न हय्यान्त्रां माथपन्न सूब्रम्य । शिवेश्वरांस्यमेव दूधन्या हृदय ११। छाप्ततां द्वितीयों भीतो माथपन्न नाम स्वदेशे जातो विकृतान्त्रां विनियो भीतिः ॥ वैयोपाद 1311 19-20, compare सारस्वती VII. 14-15, where छाप्तां 11 is said to have been born in स्यान्त्रां and both दूधन्या and कथितो in ज्ञातो विनियो भीतिः वैद्य चान्नाति प्रवाहसी ॥ where the village Cāmānā is said to be in Bhogakāta (Gupta Inscriptions, No 55 p 237). In Brahmapurāṇa 201.9 Bhogakāta is said to be the capital of (Continued on next page)
A very important doctrine of Indian astrology is that of drsti (int. glance, i.e. aspect). The Br. J. 12, Laghuâjataka II. 8, Sârâvali IV. 32-33, Mûhàrtadarâsana I. 27 lay down the following rules. All planets have a full aspect (pûrṇa drsti) on the 7th house from the one which each occupies. Besides, Saturn has full aspect on the 3rd and 10th râsî from the one which it occupies and on the planet which is 3rd or 10th from its own position. Similarly, Jupiter has full aspect on the 5th and 9th râsî from the one it occupies and also on the planet that is 5th or 9th from itself; Mars has full drsti on the 4th and 8th râsîs and the planet in the same. So the Sun, Moon, Mercury and Venus have full drsti only on the 7th râsî from the one each of them occupies and on the planet that is 7th from them. Besides, all planets have 1/4th drsti on the 3rd and 10th, half drsti on the 5th and 9th, ½ drsti on the 4th and 9th. There is no aspect of any planet on any râsî or sthâna except the seven expressly mentioned (viz 3rd, 4th, 5th, 7th, 8th, 9th and 10th) and in the case of partial drstis the fruit also is partial (i.e. ¼, ½ or ½). The Tetrabiblos (I. 13 and 20) treats of four aspects viz. opposition (7th house of Varâha), trine (5th and 9th houses), quartile (4th and 10th), sextile (difference of 60 degrees and two signs) and does not distinguish between fractions of drstis as Varâha does. So in the matter of aspects also there is substantial difference between Ptolemy and Varâha-mihira.

Another important doctrine is that of yoocara. It means the consideration about the auspicious or inauspicious positions of planets at any particular period in question in places either

(Continued from last page)

Rukmlin, of Vudarbha. Similar verses occur in the Brûtâvavahalak of Mînâpana chap II 9-10 (I O ms folio 4b and Baroda ms No 9183 folio 4b). In the Bûtrakarâ (No. 41.1, 3-5) on gandâh, verses 3-5 are similar but there the sun is said to have been born in kàlptâ, Venus is said to have been born in mûla, and on madhu, rahu on gandâh Vande Indische Studien vol. X p 317. The gandâh describes at length the results to different countries and peoples of gandâha between different planets. The Bûtrakarâ adds ‘patinâdes te hoh jñat sa bhava’ BANDIKA. t daes karta ri dhyâna duâmiksa râjena ya II 13. Thus has been variously interpreted as testified by Utpala.

876 a. सत्र जन्माकारिता भोगिनिवेशवानस्थितातीतरत्स्याद्वेष, भूमाल्लामानिनिर्णयः सेवणदृष्टेति। सूचपारा, com. on 86 वि. IV 1.
declared auspicious or inauspicious judging from the rāśi of birth. The Muhūrta-cintāmanī in five verses (of chap 4) deals with this subject. I shall illustrate the application of the word by some examples. If the Sun is in the 6th place from the rāśi of birth he is auspicious but if at the same time the 12th place from the rāśi of birth is occupied by other planets (except Saturn), then, though auspicious by himself, he becomes inauspicious. Thus result does not arise in case one planet is the father or son of the other (as Saturn is the son of the Sun and Mercury is the son of the Moon). Similarly, if Mercury is in 2nd place from rāśi of birth or in the 4th or 6th or 8th or 10th or 11th and other planets (except the Moon who is the father of Mercury) are respectively in the 5th, 3rd, 9th, 1st, 8th or 12th, Mercury, though originally auspicious, becomes inauspicious for the time being. Kāraka is another word to be explained. It is rather complicated Br. J. XXIII and Sārvalīl VI and VII deal with it. As many planets as occupy their own grha or uccas or Mūlabākona and also are in the 1st, 4th, 7th and 10th places (in the horoscope) they become Kārakas of each other, while the planet that is in the 10th place (in horoscope) is specially kāraka. Suppose the lagna is Karka and the moon occupies it (it is moon's svagrha) and Mars, Saturn, the Sun and Jupiter are in their uccas (i.e., in Makara, Tula, Meṣa and Karkata respectively), they are all kārakas of each other. Many more rules are given in this matter in Br. J. XXII, and Sārvalīl VI. The Sārvalīl gives (VII 7–15) another meaning: Each planet is specially concerned with, rules over or produces several matters or persons &c. I shall quote two verses. The Moon is the lord of poets, flowers, edibles, precious stones, silver, conch, salt, waters, clothes, ornaments, women, ghee, sesame, oils and sleep. Jupiter is the lord of auspicious things, dharma, rites for prosperity, greatness, education, orders, cities and nations, vehicles, seats, beds, gold, corn, dwelling house and sons.

Then there is the doctrine of dasās and antardasās of the seven planets. In the Vimsottari system man's maximum life is supposed to be 120 years and in Astottari it is supposed to be 108 and those are distributed among the planets in varying numbers of years and it is said that dasās have further
divisions of antardaśas. This doctrine is elaborated in the 8th chapter of the Brhajjātaka and Utpala quotes numerous verses from Yavanesvara on this. The theory of Astakavarga is set out by Varaha in chapter 9 of the Brhajjātaka viz that the seven planets and lagna are eight entities and they produce their fullest or auspicious results only when they are in particular houses and at particular periods of a man's life. All this has to be passed over for reasons of space.

In the Brhatsamhitā, the Brhajjātaka, and the two works on Yāstrā, Varahamihira mentions a host of his predecessors in astrology. In my paper on 'Varahamihira and Utpala' (JBBRAS, N S. vol. 24-25, 1948-49, pp. 1-31) I brought together the names of all the predecessors of Varahamihira and gave extensive references to them in his works. That paper may not be available to all readers of this volume of the History of Dharmaśāstra and therefore I propose to give a brief abstract of it here for ready reference. Purely astronomical writers or works have been generally not included in the following list:

- Atri (who acc. to Br. S. 45. 1 wrote a work on upātas for which Garga gave him instruction, or who was the disciple of Garga);
- Bādarāyana877 (named in Br. S 39. 1) from whom about one hundred verses are quoted by Utpala in his several commentaries, in one of which on Br. J. VI 2 the view of Yavanendra on the premature death of a child is cited;
- Bhāguri (Br. S 85. 1 mentions him as an ancient author on sakunās), Bhāradvāja (mentioned in Br. S 85. 2 as an author on whose treatise king Dravyavardhana of Ujjainī based his own work on sakunās);
- Bhrgu (Br. S 85 43); Goya (Br. Y. 29. 3), Devala (mentioned in Br. S. 7 15 for the four motions of Mercury such as straight, retrograde and on Yogayāstrā IX. 12); Devasvāmin (mentioned in Br. J. VII 7); Dravyavardhana (mentioned as king of Ujjainī and as an author on sakunās); Garga878 (over three hundred verses of Garga are quoted by Utpala in his commentary on Br. S alone, a work called Mayurācitra is ascribed to him by Utpala on Br. S 35. 3 and on Br. S I 5 Utpala quotes three verses of Garga about Vedāngajyotisa, about his deriving astronomy from it and about other sages.

877. द्वन्द्वाभासं द्वादशाप्रातिशिति कर्केदे शरे। जातदथ शिवोक्तमर्य सष्ण । कपयतति पत्तकेश्वरं ॥ भाद्रार्थव त्र भट्ट ॥ वृद्धज्ञातका VI 2

878. दिववाला हिंदी गायत्रीक कुलि सिद्धान्त मौर्याणिक्योंन युग्य ॥ तत साक्षा- भगवतपर शास्त्र गुरुगतिति ॥ वृद्धम ॥ वृद्धसं ॥ 11
obtaining it from him), Vṛddhagarga (twenty-five verses of his are quoted by Utpala on Br. S I 11, in one of which the rāṣis are expressly referred to); Gārgī (usually styled ‘bhagavān’ by Utpala who quotes about 60 verses of his on Br. J alone); Gautama (in Br. Y 29 3), Jīvaśārmā (named in Br. J VII 9, XI 1 and Utpala on XIII 3 quotes him for the words Sunāphā, Anāphā, Durudhāra and Kemadruma), Kāsyapa (in Br. Y. XIX. 1); Kāsyapa (Utpala quotes about 260 Anuṣṭubh verses from him in his commentary on Br. S., some of which show his acquaintance with all the rāṣis); Māṇḍavya (named in Br. S. 103. 3 and quoted by Utpala several times on Br. J. VI 6, XI 3 and 5, XIII. 2 and XV. 4); Mānīthā (mentioned in Br. J. VII 1 along with Maya, Yavana, and Pārāśara on ayurāya, and in Br. J. XI. 9, while Utpala quotes 13 Āryās and 2 Anuṣṭubh verses of his on Br. 880 J. alone). Maya (mentioned several times in Br. S 24. 2, 55. 29, 56 8, in Br. J. VII. 1 with Yavana, Māṇīthā and Pārāśara on the topic of length of life, on Br. J. VII. 13 an añyū verse of Maya is quoted by Utpala and to Maya king of dānapras the science of Jyotisa was imparted by the Sun, as stated in the last chapter of the extent Sūryasiddhānta and in a verse quoted by Utpala on Br. S 2.14); Nārada (mentioned in Br S.

878 a Garga and Vṛddha-Garga appear to be different authors and flourished several centuries before Varāhamihira. Vide my paper ‘Varāhamihira and Utpala’ in JBBRAS, N. S vol 24-25 pp. 6-8 Whether Gārgī is another writer than the above two or the same as Garga is discussed in the same paper at p. 9 Vide Kern’s Preface to Br S pp 33-40, where he assigns Garga to 50 B.C. It may be noted that though Garga is not expressly named in Br. J., he is named 15 times in Br. S. and Utpala on Br. S 16 41 cites a verse of Garga which clearly shows his acquaintance with the Rāja system, so that the text of the Kāśyapa may be an Indian name also like kāśyapa which occurs in the Mahābhārata on pārāśara 5 on pārāśara V. 1 119. There were two Māṇīthās, one a contemporary of Berosus, who wrote a history of Egypt, the other, author of Apotelesmata, an astrological poem in Hexameters. The name of whom Utpala quotes composed his work in Sanskrit verses and is probably an Indian double, if at all, of the Greek Māṇīthā. Vide Kern’s Preface p. 52. 40 2.

880. From Utpala’s com on Br. J VII 9, it appears that Māṇīthā in his Horādaśtra refers to Pārāśara ‘विश्व ोष्ठिकर्ण’ as may be the name of one of the two Pārāśaras. Vide Kern’s Preface pp. 33-40. There were two Manittās, one a contemporary of Berosus, who wrote a history of Egypt, the other, author of Apotelesmata, an astrological poem in Hexameters. The name of whom Utpala quotes composed his work in Sanskrit verses and is probably an Indian double, if at all, of the Greek Manittā. Vide Kern’s Preface p. 52.
11.5 as holding the view that Ketu was one though assuming various forms, Br. S. 242 mentions that Narada learnt from Brhaspati on Meru the results of the conjunctions of the Moon with Rohini on which he composed a work on which Br. S. draws); Parāśara (a Parāśaratantra is named in Br. S. VII. 8 on Budhacāra, Br. S. XI. mentions Parāśara’s treatment of Ketucāra along with that of Garga and of Asita-Devala, Br. S XVII. 3 mentions Parāśara’s disquisition on four kinds of grahayuddha, Br. S. XXI 2 mentions him on prognostications about rainfall along with the works of Garga, Kāsyapa and Vajra, Br. J. VII. 1 refers to the work of Parāśara on length of life along with those of Maya, Yavana, Manīthta from whom Utpala on Br J. VII. 9 quotes a verse in which Parāśara is named, Br. J. XII. 2 mentions Parāśara as having spoken of two Yogas called Skrak and Sarpa), Paulīśa (vide pp. 515–517 above), almost all quotations in Utpala are on purely astronomical matters, except that on Br J. II. 20 Utpala quotes half an āryā of astrological character; Pitāmaha (reputed author of one of the five siddhántas, from Br. S. I. 4 it appears that Pitāmaha regarded Tuesday as inauspicious); Rāma-vatī (mentioned in Brhadyoga-yātra II 1), Rāsi-putra (Br. S. 48. 85 names him and then Br. S quotes 15 verses from him, Utpala quotes about 20 Anustubha verses from him on different verses of Br. S and a long prose passage on Br S 85. 15 and several Anustubh verses on Yogayātra I 15, one peculiarity being that he quotes the views of over a dozen authors such as Garga, Gautama, Devala, Parāśara, Brhaspati), Satya (very frequently named in Br J. such as on VII 3, 9–11, 13, XII. 2, XX 10, and in Brhadyogayātra XI 34, about 60 āryās being quoted by Utpala on Br J. alone, in Br. J. VII. 11 Varāha refers to him as ‘Bhadatta’ according to Utpala, which may be really ‘Bhadanta’), Sārasvatī (named in Br. S. 53. 99 as a writer on ‘dakūrgala’, over 20 Anustubha verses being quoted by Utpala), Siddhasena (Br. J VII. 7 names him along with Devasvāmin and Visnugupta on the length of life); Usanas (named by Varāha in Yogayātra V. 3 for the view that no march should be made on Śvāti or Maghā); Vajra (named by Br. S 21.2 along with Garga, Parāśara and Kāsyapa about prognostications of rainfall and on Ketucāra in Br. S. XI 1 with Garga, Parāśara and Asita-Devala), Vasītha mentioned in Br. S. 51 8, in Brhad-Yogayātra II. 3, VIII. 6 where his view is opposed to that of Satya, IX. 2 (about Hora and Drēkkāna), XI 9 (which mentions that Vasītha and Manīthta held the same view), Visnugupta (mentioned in Br. J. VII. 7 as holding the same view as Devasvāmin and Siddhasena

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about the length of life to be judged from a horoscope. In Br. J. XXI, 3 where Visnugupta is opposed to the views of Yavana, that the Kumudhavādasādī in the Lagna is auspicious and Utpala quotes two ṛājas from him, mentioned in Brhad-yogāstra 22.4, whether identical with Čāṇakya discussed in the paper on ‘Varahaṅthira and Utpala’ p 19, Yavana (generally mentioned by Varaha in the plural as in Br. J. VII 1, VII 9, XI 1, XXI 3, XXVII 19 and 21, Laghujātaka IX. 6 about Vasi, Utpala on VIII 9 refers to Puranayavana-mata and Saravali 21. 11 mentions pūrvayavanendras, vide paper on ‘Varahamihira and Utpala’ pp. 19–21 and on ‘Yvanāsvara and Utpala’ JBAS vol for 1957, pp. 1–5).

The vast literature presupposed by these numerous authors cannot be compressed as said above within the brief space of a hundred years or so but requires the lapse of several centuries. From Garga, who is assigned to 50 B.C. by Kern to Varahamihira there is a period of about five centuries which might be held to suffice for the production of this vast astrological literature. Garga himself knew the rāśi system, the system of the exaltation of planets and of drśtis as the quotation in note 879 will show. Ptolemy came at least two hundred years after Garga and Firmicus four hundred years after him. Therefore there is nothing to prove that the rāśi system in India was borrowed from Greek authors. The Greeks themselves got their inspiration for horoscopic astrology from Babylon after the invasion of Alexander in 4th century B.C and particularly after Borossus.

It would be necessary to say something about the signs of the Zodiac. The word Zodiac is derived from a Greek word ‘Zodion’ meaning ‘little animals’ and means literally a ‘circle of animals’. In Herodotus I. 70 it is used in the sense of ‘figure painted or carved’. It was then applied to one of the figures imagined as formed by certain star-groups in the belt of the heavens. The Zodiac is a belt in the sky about 16 degrees broad, divided in two by the ecliptic, in which the Sun, Moon and planets move. The expression ‘signs of the Zodiac’ may be used in two senses, viz. (1) the 12 groups of constellations which

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681 Vide Messmer in ‘Babylonian and Assyrian’ vol II, p 406, Webb in Journal of Hellenistic studies, vol 41 p 72, Sarton in ‘A History of Science’ p. 179 note 2. Webb in ‘Names of stars’ p 166 points out that Crab and Scales are only 19 and 17½ degrees in extent respectively, while Virgo and Pisces are respectively 48 and 41 degrees in extent in the sky.
are found sown in the vicinity of the ecliptic (the path of the Sun) irregular in position, unequal in extent and in brightness, (2) the twelve equal artificial divisions of the belt each extending to 30 degrees of longitude. It is generally held that the first meaning alone can be the earlier of the two. Meissner points out that the most ancient Babylonian observation text belonging to the 37th year of Nebuchadnezzar (567 B.C.) knows only the figures or pictures of the constellations, while the twelve equal divisions occur first of all in a text of the reign of Darius II (about 418 B.C.). Nothing definite is known about the first formation of these picture-signs nor is it known who gave these fanciful names to stars. There is hardly any doubt that the picture names were due to popular fancy and not to men of science. The names were probably given at different times. Meissner states that the picture signs are already mentioned in part in a Hittite text of the 13th century B.C. and are also to be found on boundary stones of the same period.

Schiaparelli in 'Astronomy in the old Testament' (p. 85) observes that in Babylonia upright stones were placed in fields as boundary marks (Kuhtar in Babylonian) or rather as titles of property by way of public notice, of which thirty have been so far discovered on which figures are drawn and on which inscriptions are found containing most terrible curses on those who would remove the stones. On p. 86 he gives the drawing on a Babylonian monument of the 13th century B.C. in which the Moon, the Sun and Venus occupy the central position and round about them there is a crowd of figures, of which one can easily recognize the scorpion, the goat with a fish's tail (Capricornus) and the Aroher. Hooke remarks that several constellations are

882 Vide Webb in Journal of Hellenistic Studies vol 48 (1925) p 59, and Journal of Near East Studies vol 8 pp 6-26 by Waarden on Babylonian Astronomy (at p. 25) in which he refers to an observation text from 6th year of Darius II (420 B.C.) containing such statements as Jupiter and Venus being at the beginning of Gemini and the like and emphasizes that Babylonian signs were of equal length.

883 The same figure occurs in Rawlinson's 'Five Great monarchies of the ancient world' (ed of 1859) vol II, p 574 and that author thinks that there are the Ram, the Bull, the Scorpion, the Serpent, the Dog, the Arrow, the eagle orulture Vide George Smith's 'Assyrian Discoveries' (London, 1875) pp. 235-241 where he gives a figure on a boundary stone of about 1370 B.C. which records the grant of land to one Merodach Baladat and a complete English translation of the inscription. Smith thinks (p. 237)

(Continued on next page)
assigned to Ea in the astrological texts, the two most frequently mentioned being Pisces and Aquarius and that Ea's symbol as represented on boundary stones was either Ram's head or goat-fish. It is stated by Frankfort that of Zodiacal signs in their Babylonian forms only two, Cancer and Sagittarius, do not occur on the seals of the first dynasty of Babylonia.

It is possible to argue that in two verses of the Rgveda (1.24.8 and 1.164.11) there is a reference to the Zodiacal belt 'King Varuna made a wide path in order that the Sun may follow it'; 'the wheel of rta has twelve spokes and it again and again revolves round the sky, but it is not worn out'.

The above references to Babylonian boundary stones and monuments are enough to show that in Babylonia some four or five signs of the Zodiac had been distinguished before 1000 B.C. But the complete list of picture signs of the Zodiac was known in Babylonia at least from about 6th century B.C., as Meissner (referred to above) says. Sarton cautiously suggests the probability of Babylonian influence on other Oriental peoples (Iranian, Indian and Chinese), but he gives up the discussion of this question as a debatable one. Authorities are agreed that the oldest horoscopes are found in Mesopotamia and not in Greece nor in Egypt. Sarton states that the first known horoscope is a cuneiform tablet in the Bodleian referring to the date 29th April 410 B.C., and that the second is another tablet in the

(Continued from last page)

that the figure contains the symbols of the Sun and Moon, a Scorpion, four-winged lion, a ziggurat (tower). One can also detect therein a bull and a goat with fishes' tail. Waarden in Journal of Near Eastern Studies, vol 6 at p 22, holds that symbols on boundary stones are of little help and that the figure of Scorpion might first be an earthly Scorpion considered as a symbol of a god or it might be a zodiacal Scorpion.

885. Vide 'Cylinder seals' (1939) p 156.
886. जब राजा धक्कन काल दुर्योधन राजा धर्मारण द य य व 124.8. राजा श्य. VIII 23, ते. सं. IX. 45 1. 'दावेदार नहीं हम्मोर राजाजी भविष्य तत्काल परि शासकस्य द य य 161 11. अर्थं IX 9. 13.
887. M. Jastrow in 'Aspects of religious life and practice in Babylonia' (1911) pp 230–231, where it is said that, besides the Ram, Taurus, Lion, Crab, Scorpion, Archer, Fishes in Babylonian and Assyrian astrology, in place of the Virgin we have a constellation designated 'plant growth' and instead of the 'bull' a spear.
888. Vide 'A History of Science' p. 78.
plepont Morgan Library referring to April 263 B.C. (in JAOS, vol 75, No. 3 p. 172). F. C. Cramer in 'Astrology in Roman Law and Politics' (Philadelphia, 1954) agrees with this and gives references to horoscopes of 258 B.C., 235 B.C and 142 B.C. (pp. 5–8). Prof. Neugebauer on the other hand remarks that only seven horoscopes are found preserved from Mesopotamia, all written in Seleucid period, the earliest being of 263 B.C. C. V. Maclean refers to a horoscope of 28th February 142 B.C. Sarton says that the very word ‘horoscopes’ was coined very late in Greece, that it is used by Manilius (first century A.D.) and Clement of Alexandria (150–230 A.D.) and that its use cannot be found earlier. The earliest Greek horoscope from Egypt concerns the year 4 B.C. and Prof. Neugebauer says that he knows about 60 horoscopes from 4 B.C. to 500 A.D. The earliest Demotic and Greek horoscopes were written about the beginning of the Christian era and the earliest Demotic horoscope refers to 13 A.D. Prof. Neugebauer holds that the rising times of zodiacal signs mentioned in Brhadārathaka (I. 19) are precisely the same as the rising times of zodiacal signs in the Babylonian system (called A). Vide Journal of Cuneiform Studies, vol. 7 No. 3 pp. 100–102

It has been seen above that not only was general astrology developed in early Vedic times, but individual astrology based on nakṣatras had begun to be studied even as early as the Atharvaveda. That beginnings of a regular terminology resembling the later bhūsha nomenclature had been made and prognostications had been based on the nakṣatra of birth and on the nakṣatras at certain distances from the nakṣatra of birth. Here we have the germ of the basic assumptions of early and


891 Prof. Neugebauer in E. S A p 55 and in ‘Demotic Horoscopes’ in JAOS vol 63 pp 115–124

892 Vide above pp 323–325 notes 751–754 Hemādri on ‘śatā’ (vol. I, pp 645–646) contains a dialogue between Garga and Dhārga, wherein Garga asks the questioner that if a child be born on Mithun first quarter, it causes the father’s death, if in second quarter mother’s death, if in the third quarter loss of property and birth in the fourth quarter is beneficial and then provides that in case of birth in first quarter the child may be pierced and blood allowed to flow, in the second quarter it may be handed to a stranger, in the case of birth in the other two quarters a śatā rite may be performed
medieval astrology, viz. that a person's future is determined at the time of the birth and that his destiny can be inferred from his horoscope. It will be shown immediately that India was in contact with Mesopotamia and the countries of the Near East from very ancient times. This contact became very close after Alexander's invasion of India about 325 B.C., and in the 3rd century B.C. It appears to me probable that Indians who had already the nakṣatra astrology saw the signs of the Zodiac on Babylonian monuments and boundary stones and adapted them to their own astrological purposes just about the time when the Greeks derived their inspiration for individual astrology from Babylonians.

In 'Gayā and Buddha Gayā' (Calcutta, 1934) Dr. B. M. Barua draws attention (pp 90-93 and 121 of vol. II) to the fact that one can detect on the railing pillars at Buddha Gayā some of the motifs representing the rāsi or signs of the Zodiac (vide figures 43 a to j, which resemble the signs from Vṛṣa to Tula, Dhanu and Makara). These figures were drawn in the 1st century B.C. and would go at least some way towards negating the view of Weber and others that the rāsi system was borrowed by Indians from such Greek writers as Firmicus and Paulinus in the 4th century A.D. These Buddha Gayā figures closely resemble the figures drawn on monuments and boundary stones in Babylonia (vide figures opposite.) All the railing pillars are not preserved.

A few words may be said about the intercourse between Babylon and India. A. H. Sayce says that as far back as the 3rd millennium B.C. there was cultural and possibly racial continuity between Babylon and the Punjab and the intercourse was by land and that so far there is no evidence that it was by sea. Peacocks, rice and Indian sandalwood were known in Palestine under their Tamil names in the Hebrew chronicles of Genesis and Kings. The Bogozkeul Inscription of about 1400 B.C. recording treaties between the king of Hiittites and the king of Mitanni shows the dynasts of the latter people had the

893 'On Aryan problem—fifty years later' in Antiquity vol. I (1927) pp 204-215, particularly p 206 and p 210; on p 204 he rebukes the European scholars, and especially Germans for their fondness for treating negative evidence as of great value in putting forward theories which broke down on further search being made.

894. Vide I Kings chap. X 11-29, 2 Chronicles IX. 21 and 'Early commerce of Babylon with India' JRAS for 1898 pp 241-273.
Vedic gods Indra, Varuna Mitra and Nasatya in their pantheon. The archives of Bogozkau contained an elaborate treatise on four tablets on the training of horses by a certain Kikkuli of the land of Mitanni in which are found certain technical terms akin to Sanskrit; and the personal names of the kings and nobles from Mitanni, Nuzi and Syrian documents betray an Indo-European origin. The Bavero-jataka refers to the trade by sea between Babylon and India. Greek ambassadors such as Megasthenes from Seleucus to Candragupta Maurya, Daimachus to Bindusara (son of Candragupta) had been sent to India and it is not too much to hold that there was reciprocity from the Indian side and Indians had gone as envoys to the Seleucid and Ptolemic courts many years before Ashoka sent his missionaries. Asoka's edict No. 13 refers to five kings of the Near East to whom Buddhist missionaries had been sent, viz. to


896. Vide J A O S vol. 67 (for 1917) pp 251-253 by Dr P L Dumont, Gurney on 'The Hittites' (Pelican series) pp. 104-105, Sarion in 'A History of Science' p 85. Hrozny tentatively puts the date at 1360 B.C. H. Sayce in Pavy commemoration vol 399-402 draws attention to the fact that Hittite numerals like aika, tere, panz, satta, nawa are Sanskrit and also words like akawartanna (one turn) and concludes that in Mesopotamia and East Asia Minor lived in 15th century B.C., a people that spoke Sanskrit Vide 'Comparative Grammar of the Hittite Language' by C H Sturtevant and E A Hahn, vol I (1951, Yale University Press) p 4 para 8 about the treatment of the few Indian words that are quoted in the Boghazy documents. It is stated there that the works on horses composed by Kikkuli of Mitanni contain several technical terms that include Indian numerals, that a treaty between the Hittite king Suppiluliumas and Mathvaza of Mitanni contains the names of several Vedic gods, and that these forms are clearly traces of the language of Indian aristocracy in the Hurrian State of Mitanni.

897. 'Jatakas' tr by Francis and Neil, vol III p 83 (Jatakas No 339) about a cow and a peacock carried in a ship to Bavero, where the peacock was the Buddha in a former life.

898. Vide 'House of Seleucus' vol I p 397 by E R Boime (London 1902) Strabo (15 1 1 and 15 1 73) states that an embassy from a king Pandion (Pandya) was received in the west and that an Indian embassy brought to Augustus a letter from its king in Greek written on parchment and a sophist from Baroosa (Bar Mathara or Braha) the Juna gadh inscription of Rudradaman (2nd century A.D.) mentions a parana raja Tushapha, a provincial governor of Asoka in Kathiawar (E I vol VIII p. 36).
Antiyoga (Antiochus of Syria), Turamaya (Ptolemy II of Egypt), Antikina (Antigonus of Macedonia), Maga (Magas of Cyrene) and Alkasundara 899 (of Epirus) The Gospel of Matthew (chap. 2, 1-2) states that at the birth of Christ in Bethlehem wise men from the east came to Jerusalem saying that they had seen in the east the star of the newly born child and had come to worship him. The life of Apollonius of Tyana written by Philostratus 900 (in the first quarter of the 3rd century A.D.) states that it was usual in India to show great hospitality to Babylonians and that the Indian king, Iarchus, presented to Apollonius seven rings named after the seven planets of which he was to wear one on each week day.

The theory that is sought to be propounded here is that the sight of the signs of the Zodiac on such patent objects as monuments and boundary stones in the 4th and 3rd centuries B.C. excited the curiosity of Indians visiting Babylonia, that on knowing their significance they brought the knowledge back to their country and fitted it on to the nakṣatra astrology that already existed in India and developed the rājas astrology in their own way. Varāhānihira expressly says about draksanas that he describes them in accordance with the views of Yavanas. If the whole Indian astrology had been derived from the Yavanas there was nothing to prevent him from saying so. The verse 'Mleochhi hi yavanās &c' (in note 743 above) implies that the Yavana astrological tradition and Indian one were not the same and that the Yavanas had composed Sanskrit works on astrology (as the author's two papers show). Varāha expressly differs from the Yavanas on

899 The latest date at which all these five kings were alive is 258 B.C. Vide Corpus Inscriptionum Indicarum, vol I (ed by Hultsch, 1925) pp 48, 87.

900 Vide a summary of the 'Indian travels of Apollonius' by Osmond De Beauvoir Prath in JRAS 1860, pp 70-103 (p. 78 for Babyloniens and p 99 for seven rings), Loeb Classical Library, vol I p 323. Some scholars hold that the life is a fabrication and that Apollonius never came to India. Supposing for argument that it is a fabrication, the fact remains that in the first quarter of the 3rd century A.D. Philostratus knew that Babyloniens were respected in India, that seven planets were known in India and that planets were supposed to be propitiated by the wearing of rings on appropriate week days. Charpentier wrote a booklet 'Indian travels of Apollonius of Tyana' (Leipzig, 1934) in which he stated that he felt convinced that Apollonius had been in India but did not go further than the altars of Alexander (vide 'Indian Culture' vol XIII, p 241 for a review of Charpentier's booklet).
several substantial points. About 200 B.C. the vernal equinox was at the beginning of the divisional sign Aries, which very closely coincided with the picture sign Aries. The Indian astronomers, when they began to make use of the signs Mesa and others, switched over from the reckoning with the Krttika as the beginning of the series of nakṣatras on to the reckoning from the nakṣatra Aśvini, and counted Aśvini as the first nakṣatra, though the vernal equinoctial point has now receded owing to precession to the Uttarābhādrapada nakṣatra group. It is difficult to trace and describe the early efforts of Indian astronomers in the centuries preceding the Christian era on the system of rāsis, since the excellent work of Varāha, the Bṛhajjītaka, eclipsed all its predecessors and led to their gradual disappearance just as the two works of Ptolemy, Syntaxis (or Almagest) and Tetrabiblos, led to the gradual loss and disappearance of Greek works on astronomy and astrology composed before Ptolemy. Though all scholars maintain that Greek horoscopic astrology was influenced by Babylonian astronomy and astrology, the connecting links have snapped and become obliterated. It is likely that, as both India and Greece were influenced by the Babylonian system of signs and astrology, both show some common characteristics. But it is too wide of the mark to assert that Indian astrology as developed in Varāhamihira was borrowed from Firmicus and Paulus Alexandrinus. Prof. Neugebauer, while asserting that the Sūrya-siddhānta is based on Greek eccentrical and epicyclic devices, holds that they were modified by

901. To mention only a few striking matters of differences of opinion between Varāha and Yavanas. (1) Yavanas favoured the view that all planets could be lords of horā (half of a rāsi), while Br. J. said no to this (I 11-12); (2) Yavanas held that the moon was never a malefic planet, Br. J. (II 5) said it was so in certain cases; (3) Yavanas regarded Mars as śāttvika, while Br. J. (II. 7) held Mars to be tāmashka; (4) Yavanas held that planets could only be friends or enemies among themselves, while Br. J. (II. 15) held that they could also be neither friends nor foes; (5) Yavanas and Varāha differed on the temporary friendship or enmity of planets (Br. J. II. 15); (6) Yavanas spoke of Vajrayoga, but Br. J. (XII 3 and 6) held that such a yoga was impossible, (7) Yavanas held that only the Kumbha-dvādaśīṇa was auspicious, the Br. J. (XXI 3) found fault with this.

902. Vide Prof. Neugebauer in L. S. A., p. 93. Prof. Waerden (in Journal of Near Eastern Studies, vol 8 p. 76) remarks that Hellenistic Astrology is a mixture of Chaldean, Egyptian and Greek elements and that there are more Babylonian elements in this mixture than is generally supposed.
the Indians and that what he means is not that there was copying, but an intelligent modification of the initial impetus (vide Archives Internationales D'Histoire des Sciences’ for April–June 1955 (at p. 171 and note 32). It has been shown above in note 869 that the BR J differs from Firmicus as to dreskānas and about bhūtas (places in the horoscope). My hypothesis is that Indian astrology about rāṣis and bhāvas was developed before even Ptolemy I have pointed out the differences between Ptolemy and Varāha in many places.

Horoscopes are cast not only for individuals, but also for companies, ships, animals,503 foundations of buildings, cities and countries. If a person comes to an astrologer for consultation on any matter, the astrologer notes the sign rising at the time the question is asked, calculates the positions of the planets also for that day and time and then makes his prognostications.504 For casting the horoscope of an individual one must know the year, month, day, hour or ghaṭākū of birth and the place of birth. Almanacs are prepared on the basis of the latitudes and longitudes of cities like Bombay or Poona or Calcutta and they furnish tables by following which one can find the sign rising at the time of the birth of a person. But the almanacs being based on the latitudes and longitudes of certain towns and cities, if a person uses an almanac prepared in Poona for casting the horoscope of a person born in Berar or Central India there is likely to be some inaccuracy in arriving at the proper lagna.

503 Vide e.g. pp. 568, 575, 583, 589

503 a Aldous Huxley in his novel ‘Crome yellow’ (Phoenix Library, 1929) satirizes society ladies who spent their days in casting the horoscopes of horses on which they laid heavy bets (p. 13).

504 There are two well-known works dealing with astrology connected with the time of questions, viz Sat-pāḍcākā of Prthuyāsa, son of Varāhamihira, and the Āryāsaptati of Utpala (printed by Nirm. Press, Bombay). Two verses (5 and 35) from the first book may be quoted here: (verse 35) the lagna at the time of the question is asked. Verse 55 of the same is: ‘The lagna at the time the question is asked. Verse 55 of the same is: ‘The lagna of Yama at the time of the question, the characteristics of the thieves from dreskānas of the lagna (as described in BR J chap. 27), from the rāṣis time, direction and location are learnt and the age and caste of the thief from the lord of the lagna’.

904 There are two well-known astrologers whose works are connected with the time of questions, viz Sat-pacakka of Prthuyasa, son of Varahamihira, and the Aryasaptati of Utpala (printed by Nirm. Press, Bombay). Two verses (5 and 35) from the first book may be quoted here: verse 55 means the lagna at the time the question is asked. Verse 55 of the same is: ‘The lagna at the time the question is asked. Verse 55 of the same is: ‘The lagna of Yama at the time of the question, the characteristics of the thieves from dreskānas of the lagna (as described in BR J chap. 27), from the rāṣis time, direction and location are learnt and the age and caste of the thief from the lord of the lagna’.
Horoscopes are framed either in square figures or in circular figures and even as to square horoscopes, there is some variance in the practice of placing the *lagna* (the sign rising on the horizon at the time of birth). Supposing the lagna is Simha, the square horoscope as usually drawn in Maharāstra would be as follows where the figures 6, 2 and 4 would represent the 2nd, 10th and 12th *bhāyas* (places), while a horoscope cast on the modern European method would be like the one next to it with the same lagna and employs symbols for the signs as for Aries and for planets such as for Mars.
CHAPTER XVII

MUHURTAS FOR RELIGIOUS RITES

We shall now turn to the muhurtas for religious rites and actions of individuals. Only a few of the rites and actions can be briefly dealt with here.

A few general rules may however be first stated. The Atharvaveda905 says that a wise man should perform an act or rite with the concurrence of all the four, viz. tithi, naksatra, karana and muhurtta, if he wants success in it. If a proper tithi cannot be secured then the other three should be availed of, if the first two are not available then the next two, if the first three are not available then secure muhurtta alone; but if there be necessity to hurry and none of the four can be secured, then with the loud declaration by (learned) brahmanas that it is an auspicious day he should do the act and success is secured. Certain religious acts have to be done at stated times and in those cases, one should not consider the conditions of Jupiter and Venus called balya and old age or the fact of Jupiter being in Lion sign, or of daksinayana or there being an intercalary month, as for example, in the rites from pumavatana up to ounapadi. The Rajamārtanda906 states 'the correct astrological position of planets and days is not meant for times of distress, all these (rules about auspicious positions) are to be considered when life is easy (matters are in good condition), so says Brugr'. Monday, Wednesday, Thursday and Friday confer success in all actions (begun on those days), only those actions succeed on Sunday, Tuesday and Saturday, for which those days are expressly laid down as proper. But the Nārada-purāṇa says that Wednesday, Thursday and Friday are the best, Sunday and Monday are middling and the other two, viz. Tuesday and Saturday, are condemned for Upanayana907.

905 Atharvaveda: Siadānta, 5.12.16.
906 Rajamārtanda: folio 25a, verses 383.
907 Nārada-purāṇa: 1.15.1-15; 3.15.1-15; 3.5.35-36.
The general rule is that all undertakings succeed when they are begun while the 3rd, 6th, 10th and 11th places from the lagna are either in conjunction with or have an aspect with an auspicious planet and the lagna is also in conjunction with the two, when the 8th and 12th places are faultless and the Moon is in the 3rd, 6th, 10th or 11th place.908

It should be remembered that the usual tendency of our medieval Dharmaśāstra writers is generally to heap details on what were originally simple ceremonies.

Among the samākāras it is best to begin with Jātakārthana (rites at the birth of a child). The Ratnamāla.909 provides that the rites on the birth of a son should be performed on a mṛdū, dhrvā, kṣaṇa or a cara naksatra and the good recommend the giving of a name when Jupiter or Venus is in caustulay (i.e., in the 1st, 4th, 7th or 10th bhāva in the infant's horoscope). As regards birth some writers (e.g., M. M. IV. 19) speak of Gandānta which is inauspicious in birth, marriage and starting on a journey or invasion, viz. the conjunction of 15th tithi with prātipad for two ghatikās, similarly half a ghatikā when Cancer and Lion or Scorpion and Archer or Fish and Ram join and the four ghatikās of the junction of Revati and Āśvini, Āślesa and Magha, Jyestha and Mula. These Gandānta conjunctions produce evil for the child's father or mother &c. Similar results are predicted for birth on certain parts of Āślesa and Mula. About naming a child Manu provides that it should be performed on the 10th or 12th day from birth or on an auspicious tithi or on a muhūrta or naksatra possessed of auspicious characteristics.910 About caula or cūdākārma (tonsure) Āśvalāyana-gṛhya (I, 17, 1) provides a simple rule that it should be performed in the third year after birth or according to family usage, while Manu (II 35) provides that it may be performed in the first or third year; the Āsv. gr., however, has provided for caula, upanayana, godāna and marriage the proper time of the northward passage of the sun, the fortnight of the waxing moon and an auspicious naksatra. The Āp. gr. (16. 3) states that it may be performed.

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908 भवापद्वारंपरिचायते ददते हुमबहुते। चन्द्रे विन्युदितस्यायं सन्तरुच्यति॥
909. भवपुष्पसम्बन्धं प्रेममुलोदितप्रविष्टं ताहं जावरम्। इति चुनी यथि चावस्यस्यं सर्वसाहसितं च नावेश्यप्य॥ रत्नमाला XIII 2
910 नामवेष्यं वस्माद्यं दद्यदुर्या वार्ष्या अस्मेव। इति तिथि छूलते पि मृत्ये या द्वारायिते॥ भ्रम II. 30.
in the 3rd year after birth on Punarvasu naksatra. But medieval writers have added numerous astrological details. For example, the Rājamārtanda devotes thirty-two verses to cūkta (folios 16 to 18), one remarkable provision being that the Yavanas regarded cūkta asa in the Sun’s northward passage as auspicious. Vyāsa quoted by Sm. C says ‘tonsure should be performed on Āśvini, Śravaṇa, Śvāti, Citrā, Pusya, Punarvasu, Dhanistha, Revati, Jyesta, Mrgaśīra and Hasta and should not be performed on the person’s nakṣatras of birth, nor on Purvābhādrapadā, Uttarābhādrapadā and Kṛttikā, one should avoid for tonsure the first ṛgha (after amavasyā), riṭa tithi (4th, 9th and 14th), Vika, Sunday, Tuesday, Saturday and night.

Similar rules are laid down for ordinary shaving in the case of grown-up men. Some verses may be quoted here: ‘the following nakṣatras are beneficial in the matter of shaving, viz., the nakṣatras, Hasta, Citrā, Śvāti, Mrgaśīra, Śravaṇa, Dhanistha, Satabhisak, Revati, Āśvini, Jyesta, Pusya and Punarvasu or when any nakṣatra is at the time of its rise in conjunction with the moon provided there is also ārūḍha (as defined below). Shaving is commended when the rising sign is Makara, Dhanus, Kanya, Mithuna or Vṛśa; observing this produces prosperity, strength and growth of intelligence, if shaving is done when any of the other signs is rising, that leads to disease and danger. Shaving is allowed on all nakṣatras at the king’s command, with a brāhmaṇa’s consent, at the time of marriage, on the advent of impurity due to death, on the release of an imprisoned person and in dīka (consecration rites) on a solemn Vedic sacrifice.’

We now turn to Upanayana, one of the two most important sanskāras. Āśvālayana-grhya (I. 4. 1) as noted above (p 605)

911 उत्तरवल्लरि सवल्लुकार्य अथ लल्ल पर्वता | रा मा folio 15b, verse 255 | This proves that the Greek author had become thoroughly Hinduized.

912 व्यासः | अश्विनी अवध साक्षावत चित्रा हुप्तपर्वता | यत्सिद्ध सन्दिग्धन्यां सुप्रभाप्ते कारवेत | न्यायवेत किम् कस्मिन् परिवत्तानन्तः | न मोक्षवेत् कविः नैव विपुराय या भास्ति || विश्वविद्या मोक्षाधिव्योगिणा पाठवे व || स्वामिः इ. p 23, अ००४० प 29 सत. I. 12–12.

912 a A proverbial line quoted as early as 4th century A.D. by Anaximenes (310–393 A.D.) in Eclogues p 203 (vide Loeb Classical Library, 1919) runs: ‘cut nails on Tuesday, beard on Wednesday, hair on Friday.’

913 इसास्त्रं तु सूतिकर्म अवधकर्म च पौराण्याभिषिक्तक्षणां बुञ्जः | कोरिये लिङ्ग हिन्दुस्ताननान्ति और दुरालिष्टाना वादि उल्लच्छाओऽ || कौरि गहण्ये सुसयापारे (Continued on next page)
laid down one simple rule for the proper time of four sanskaras. Ap Dh 914 S. laid down two further rules providing that the upanayana of a brāhmaṇa, ksatriya or vaiśya boy should be performed respectively in spring, summer and autumn and the proper ages for these three are respectively the 8th, 11th and 12th from conception. The same ages are prescribed by Manu II 36 and Yāj. I. 14. It may be noted that none of the sūtras nor the smṛtis of Manu and Yājñavalkya say a word about the position of planets or rāsis or week-days or month. Gradually such rules were heaped up. The Rajamārtanda devotes 70 verses (from 304 to 373 on folios 30a to 24a) to upanayana. It states that the years were to be counted from conception or birth. To find proper muhūrtas for upanayana has become a very intricate matter and such muhūrtas are few and far between. Only a few such rules can be indicated here. First as to months. One text lays down ‘Upanayana is commended (for all) when performed in the five months from Māgha (i.e. from Māgha to Jyestha); while Vṛddha-Gārgya quoted in Kālādarśa provides that it may be performed in the six months from Māgha. 915 Another rule provided ‘that no auspicious rites (like upanayana and marriage) should be performed on the nakṣatra, month and week-day on which the person concerned was born and no auspicious rite for the eldest son or eldest daughter should be performed in the month of Jyestha.’ 916 The sages differed about the month of birth. Vasistha said that only the day of birth was to be avoided, Garga says only eight days of the month of birth were to be

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avoided, Abi says ten days and Bhaguri says the fortnight of birth in the month was to be avoided. No upanayana was to be performed when the moon was lost in the rays of the sun, when Venus had set, when the sun was in the first aneu (degree) of a rasi and on days which were declared to be unfit for vedic study and on galiapaha. Certain tithis and times were called galiagraha (as stated in the note). If Jupiter be in the 2nd, 5th, 7th, 9th or 11th rasi from the rasi of birth, then Jupiter is very auspicious; if Jupiter be in the 1st, 3rd, 6th or 10th rasi from the rasi of birth he becomes auspicious after a samsa rite; if Jupiter be in the 4th, 8th or 12th rasi from birth he is inauspicious.

One rather convenient doctrine of the astrologers was that an evil planet may be mollified and the evil consequences of its influence avoided, or, if not altogether avoided, substantially reduced or abated by appropriate rites (called santis) or by wearing certain precious stones and metals and by various other means enumerated in the Ratnamala. One should wear coral for appeasing Mars and the Sun, silver for Venus and the Moon, gold for Mercury, pearl for Jupiter, iron for Saturn and rajwarta (a kind of inferior gem) for the other two (Rahu and Ketu). The Ratnamala provides that planets may not possibly afflict a man if he engages in prostrations before images of gods and before brahmanas, if he carries out the advice of elders, by holding daily conversations with the good, by listening to the...
loud recitation of the Vedas and to the stories about the great, by offering *homa*, by seeing the performance of Vedic sacrifices, by making the mind pure, by *japa* (inaudible repetition of mantras), by making gifts. The Brhatasamhita has a similar verse. Ratnamala X. 16 and Muhurtacintamani IV. 9 provide that one should possess a golden ring divided into nine compartments, one being in the middle in which there is to be a ruby for placating the Sun, and in eight directions from the east onwards should be set in order: a diamond for placating Venus in the east, a fine pearl for the moon (in S. E.), coral for Mars (South), *gomeda* for Rāhu (in S. W.), fine sapphire for Saturn (West), Vaidārya (cat’s eye gem) for Ketu (N. W.), pusyarāgā (topaz) for Jupiter (North), emerald for Mercury (N. E.). Such rings are worn even in these days by some people.

As in ancient times upanayana was meant for conferring on the boy the authority to study Veda and as the planet Jupiter (Guru) was identified with Brhaspati, the guru of the gods and the Lord of Speech, great importance was attached to the position of Jupiter. But exceptions were introduced even when Jupiter was apparently not favourable. One exception was ‘even if Jupiter be in the 8th place from the rāśi of birth or be in the sign of Lion (which is the svagrha of the Sun) or in depression (i.e. in Makara) or in the house of his enemy, upanayana would be auspicious if performed in Caitra when the Sun is in Pisces (which is the svagrha of Jupiter). This exception is due to the fact that the principal time for upanayana is the 8th year from conception or birth and other conditions are of secondary importance, as the Dharmasindhu says.922 Certain naksatras alone were declared to be auspicious for upanayana and *sammāvarana* of dvijas viz on the naksatras Hasta, Citrā, Śvātī, Pusya, Dhanisthā, Revati, Aśvini, Mrgaśīras, Punarvasu and Śrāvana; upanayana was to be performed on a commended tithi when the Moon is powerful (i.e. from 5th of bright half to the 5th of the dark half) 923

Very intricate astrological rules are provided for marriage. The Āsv. gr. S. (I. 4. 1–2) laid down a very simple rule about

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922 अधितिवर्तिनिकाले हुर्यमयाओऽस्मि भीरवाशिक्षितोऽस्मि त्यान्त्र त्य व्रतमथः कार्यं हुर्यमयाविकितं तद्विवाहलक्षणतुः। तत्वमन्दिरमात्र सदावसुस्तरतुः। धर्मसिद्धा p 201.

923 एतलोपि रुपमयिन्योऽस्मि पौर्णिमाविशिष्टविविधाविविधविभावः। परे किंचि चानृ大众 ே कार्यं हुर्यमयाविकितं तद्विवाहलक्षणं। हेमसिद्धि on जाति p. 749, रा. ला (folio 20 b verse 316) quoted by अधितिवर्तिनिकाले p. 32 (without name)
the proper times for four samskaras which has been quoted above (p. 536 note 778). The Baud. gr. (I 1. 18–20) provides that marriage may be celebrated in all months, that according to some, the months of Asadha, Māgha and Phālguna are to be avoided and that the auspicious nakṣatras for marriage are Rohini, Mrgaśīrṣa, Uttarā-Phālguna and Svātī (vide notes 726 and 777 above). The Āp gr. (I 2. 12–13) is to the same effect as to months (vide note 775). The Kauṭīkāsūtra 924 (75. 2–4) approaches medieval and modern practice as it prescribes that marriage should be celebrated after the full moon of Kartiika up to the full moon of Vaśākha or one may do as one likes but one should avoid the month or half month of Caitra. In medieval and modern times there was some difference of opinion. The Rājamārtanda (that devotes over 150 verses to the treatment of marriage) allowed all months for marriage except Caitra and Pausa. 925 But works like the Dharmasindhu say that the months of Māgha, Phālguna, Vaśākha and Jyestha are auspicious, Mrgaśīrṣa is middling and in some works Asadha and Kartiika are allowed and that usages of the country should be followed.

Then consideration is to be given to the nakṣatras, the week days, the positions of the planets, particularly Jupiter, Venus, Sun and Moon. But before doing so I would like to draw the attention of modern sticklers for astrological requirements about the marriage of a girl to the practical advice and wise words of the Rājamārtanda and Bhubalā composed in the first half of the 11th century A. D. The Rājamārtanda 926 says ‘when

924. अर्न दातिक्ष्य आ यैसालम्या | पादावकानी पाय। 
925. ज्व्वपुष्पको विवाहदीय नान्यत्संगीयोऽि | बुद्ध धारिनि वैत्ती विवर्तिताः।
926. राजः महेश्वरम् कुञ्जे गतिक्ष्याम् परर्थतिः। अतिशीः तु या कर्त्त्वा न तु सा जाति।

(Continued on next page)
(an invading) king has seized a country or when war is raging, or when the life of the parents is in danger, a maiden who is very much grown up is not to wait for an (auspicious) time; when a maiden is very much grown up, but does not act against the rules of dharma she should be given in marriage, even though she is impure, without minding whether the Moon and the lagna are powerful. The Bhujalaba (or Bhujabalabhima) provides that the sages declare that in the case of maidens the auspiciousness of planets and of the year, the month, ayana, season and days is to be considered only before maidens reach the age of ten years.

There is some difference of opinion about the auspicious nakshatras for marriage, but all are agreed as to Rohini, Mrigasira, Magha, Uttaraphalguni, Uttarashadha, Uttharabhadrapda, Hasta, Svaati, Mula, Anuradha, Revati (vide Br. S. 100. 1). Others like Haradatta add four more viz. Aesvini, Citra, Sravana, Dhanistha. But if any one of these is in conjunction with a malefic planet, it should be avoided. Among weekdays, Monday, Wednesday, Thursday and Friday are auspicious, the other three are middling. According to a verse quoted in Jyotistattva weekdays have no force at night and particularly Tuesday, Saturday and Sunday. Among tithis amavasya is forbidden; reka tithis (4th, 9th, 14th) yield little good, the other tithis yield much good; the bright half of a month is the best and the dark half of a month up to 13th tithi is middling.

Marriage in the case of maidens should be performed in even years after the 6th year if Jupiter is auspicious; in the case of bridegrooms marriage is auspicious (in uneven years), if the Sun is auspicious; marriage is auspicious to both if the Moon is...

(Continued from last page)

cher to the grown-up girl also. The Bhujalaba says 'बुधेश्वरमन्त्रिकाला कर्म शैविनिजिताः' तत्ततादिरोत्तरादिन्यां खुंती पाणिमयो तता; p. 152. Therefore the राजमार्ग employs the word अविश्वास्य. The उषादावस softens the rule by saying that all that should be considered is the lagna at the time of the marriage of a grown-up girl.

927 शुभादिब्रह्मचारी श्रुतिः नासार्यनुविनसाराय \ अर्जुनवृद्भार्योऽस्माः शुन्यः 

928 रात्रिकेत्रकालमात्रायाः न चास्वयमाः सर्वपदिराष्ट्रीय विनियमयो भौस्लेन्द्रायाः।

929 श्रुतिविज्ञापध्याया धर्मः न नरायणदेवविद्याप्रजाय धर्मः न नरायण कामकाय राजाः।

H. चि. VI. 12.
beneficent. If Jupiter is in exaltation\(^{930}\) or in its own house or in the house of a friendly planet then he confers full life, various kinds of wealth and happiness, but if Jupiter is in the first or 8th or is depressed or in the house of an enemical planet or lost in the brilliance of the Sun he produces widowhood and distress to the issue. As regards the lagna at the time of marriage the Sun in the 3rd, 6th, 8th from it, the Moon in the 2nd, 3rd or 4th place from it, Mars in the 3rd and 6th, Mercury and Jupiter in the 8th and 12th are to be avoided. If Venus is in the lagna or in the 2nd, 4th, 5th, 9th or 10th place from it, Saturn, Rahu and Ketu in 3rd, 6th and 8th from it and every planet in the 11th place from lagna conduces to happiness in marriage. If at the time of marriage Jupiter\(^{931}\) is 2nd, 5th, 7th, 9th, 11th from the rāsi of birth he is auspicious to the maiden; if in 1st, 3rd, 6th or 10th place therefrom, he becomes beneficent by performing a sānti rite; if he is 4th, 8th or 12th he is insuspicious; but if Jupiter is (at the time of marriage) in Karka, Dhanus or Mina, he ceases to be insuspicious even though he may be in the 4th, 8th or 12th place (from rāsi of birth); in a time of pressing difficulty Jupiter though in the 4th or 12th becomes auspicious after performing two sāntis (Bṛhaspati homes) and though in the 8th after three sāntis. In the case of the bridegroom the Sun in the 3rd, 6th, 10th or 11th rāsi from the bridegroom’s rāsi at birth is auspicious; if in other rāsis the Sun becomes auspicious after the performance of a homa.

If a maiden\(^{932}\) has attained the age of puberty then one should not stop to consider whether Jupiter is auspicious; even if Jupiter be 8th from the girl’s rāsi of birth marriage should be brought about after three sāntis.

If Jupiter be in the house of the Sun (i.e. in Simha sign) and the Sun is in the house of Jupiter (i.e. in Mina or Dhanus) that is called Gurvāditya, which is condemned for all rites.

\(^{930}\) व्ययायाम्, क्षयार्थी छहरूस्वनि बाचास्वाविविधः। नूनाःशाबिविविवाहाशीऽर्जनस्य अनवादयो वा भवेत्। नीचार्थाकिऩ्तृति विवाहार्क्रमावधायानि सवसा स्वाज्ञानित्तेषु वैवाहिकानि कवश्च विषयं धैववाहिकापरम्। न्युनास्तांशः कोलो 276 वर्ष 434

\(^{931}\) दिवीशुराक्षकः सङ्गमवाच कः धृतिर्यार्थकम्। भवानादह्यार्रेण सुनाः। नूनाःशाबिविवाहाशीऽर्जनस्य भवानादह्यार्यानि। नीचार्थाकिन्तृति विवाहार्क्रमावधायानि सवसा स्वाज्ञानित्तेषु वैवाहिकापरम्। न्युनार्को 248। कवश्च अनसुमार्गां वेदास्तावाचिन्ता दीर्घाविविवाहाशीऽर्जनस्य। न्युनार्को 248। कवश्च अनसुमार्गां वेदास्तावाचिन्ता दीर्घाविवाहाशीऽर्जनस्य। न्युनार्को 248।

\(^{932}\) व्ययायाम्, क्षयार्थी छहरूस्वनि बाचास्वाविविधः। नूनाःशाबिविवाहाशीऽर्जनस्य अनवादयो वा भवेत्। नीचार्थाकिऩ्तृति विवाहार्क्रमावधायानि सवसा स्वाज्ञानित्तेषु वैवाहिकापरम्। न्युनार्को 276 वर्ष 434.
A good deal is said in the medieval works on Simhasthā Guru and the rules laid down on this topic are even now observed by most people. The Rājamārtanda devotes six verses to it. When Jupiter is in the sign Lion several rites would become insuspicious such as marching on an invasion, marriage, upanayana, first entrance in a newly built house, the establishment of the image of a god. Certain modifications were introduced by sages. Parasāra provided that no marriage should be performed in the countries between the Ganges and the Godāvarī, when Jupiter was in Lion sign and that when Jupiter was in Maghā nakṣatra (the first of the 24 nakṣatras of Simha) and when the Sun was in Mīna no marriage in all the countries (of India) should take place; Vasiṣṭha said ‘marriage and Upanayana are not bad in Simhastha Guru when performed in a country north of the Ganges and to the south of the Godāvarī.’

On account of the complicated nature of the muhūrta for marriage, a short cut was hit upon called Godhulikā or Gorajā (literally, dust raised by cows) muhūrta. The Rājamārtanda devotes ten verses to it (folios 34b and 35a, verses 550-559). Three of them are set out here. ‘While the Sun, though setting, appears like saffron or red sandalwood paste, while the stars in the sky are not seen to sparkle with their light, while the sky is filled with the dust pounded by cows (returning to their pens) with the tips of their hoofs, that time is declared to be Godhulikā, which gives rise to wealth and crops and prosperity. In this muhūrta the planets, the tithis, Viśi or stars or constellations do not create an obstacle; this unimpeded yoga was

933. गोराजिनुहुर्ता स्वसत्वर्धना च महेश्वरानां च हुर्यपिवर्ध! अनैतिक कांडेनु च क्रोमेनु दोपो भगविन्हसेत्रे छुङ्खे। गुरुपद: p. 275, हाते हस्तिये न विजयामहापरिवर्तमाणमाला हुणीता। राजसाखेस सल्ला 67a वर्ष: 1037, पारसर। गोराजिनुहुर्ता स्वसत्वर्धनां च हुर्यपिवर्ध छुङ्खे। धम्माते सदित्वस्ती तथा गीतमाणां ज्ञो:। भविष्योऽस्वा। धम्मातें सुहुङ्खे बुधते गौतममा अत्तरन हृ! मार्गशिरस्तः कृत्तां गौतममा हस्तिये तथा। धम्मातें सत्वत्वस्त्र महेश्वरस्त्रे न दुःक्षितः॥ भ. सू. p. 305.

934. गोराजिनुहुर्ता स्वसत्वर्धनां च महेश्वरानां च हुर्यपिवर्धः। अनैतिक कांडेनु च क्रोमेनु दोपो भगविन्हसेत्रे छुङ्खे। गुरुपद: p. 275, हाते हस्तिये न विजयामहापरिवर्तमाणमाला हुणीता। राजसाखेस सल्ला 67a वर्ष्य: 1037, पारसर। गोराजिनुहुर्ता स्वसत्वर्धनां च हुर्यपिवर्ध छुङ्खे। धम्माते सदित्वस्ती तथा गीतमाणां ज्ञोः। भविष्योऽस्वा। धम्मातें सदित्वस्त्रे बुधते गौतममा अत्तरन हृ! मार्गशिरस्तः कृत्तां गौतममा हस्तिये तथा। धम्मातें सत्वत्वस्त्र महेश्वरस्त्रे न दुःक्षितः॥ भ. सू. p. 305.

The last two are quoted by Vṛṣāṅgīntaka (without name) pp. 610-611 (and one more viz 555). Compare Śukadeva. 102 15 ‘गोराजिनुहुर्ता स्वसत्वर्धनां च महेश्वरानां च हुर्यपिवर्धः। अनैतिक कांडेनु च क्रोमेनु दोपो भगविन्हसेत्रे छुङ्खे। धम्मातें सदित्वस्त्रे बुधते गौतममा अत्तरन हृ! मार्गशिरस्तः कृत्तां गौतममा हस्तिये तथा। धम्मातें सत्वत्वस्त्र महेश्वरस्त्रे न दुःक्षितः॥’
declared by Bhargava as time for marriage and for starting on an invasion. When no other auspicious *lagna* can be found then sages direct that Godhūlikā (muhūrta) is auspicious; but if a lagna which is auspicious and powerful can be found the Godhūlikā muhūrta does not bring about auspicious results. The Dharmasindhu (p. 254) simply quotes the Muhūrta-mārtanda IV. 38, which says that this muhūrta is intended for śūdras, but that in times of great difficulty when the girl has reached puberty it may be auspicious also for brāhmaṇas and persons of other varnas. In these days also this Gorajas muhūrta is sometimes resorted to by all varnas.

There are other complicated astrological matters for consideration in marriage such as Daśayogacakra (R. M. folios 35b–36b), Saptaśālākācakra (R. M. folio 36b–37b), which are passed over here. But there in one matter that is sometimes gone into even now and that must be briefly alluded to, viz the calculation of the *quinas* (marks) on the comparison of eight matters concerning the naksatra and rāsi on which the intending bride and bridegroom were born. This is designated ‘vadhū-varamelakavicāra’ or ‘ghata-tagunavicāra’. The eight matters (kūtas as they are called) are varṇa, vaśya, tārā, yoni, grāhamāitrī, ganamāitrī, rāṣṭikāta and nādi, varṇa carrying one mark, each succeeding one having one more mark (in all 36) than the one immediately preceding. All of them are not described even in the latest works; for example, the Dharmasindhu deals only with the last four. Two of these, viz gana and nādi are attached great importance even now among brāhmaṇas and other classes also. I have described these two in H of Dh. vol II. p 515. All these eight are described at length in Muhūrtamārtanda (IV. I-12) and Muhūrta-oitāmad (VI. 21-35), Samasdraprakāśa (part of Viramitrodaya) pp 773ff and Samskāra-ratna-mālā pp. 519ff. One rule made matters easy in some cases, viz when the rāsi of birth of both bride and bridegroom was the same, but the naksatras of their birth were different or where the naksatra was the same but the rāsi were
When gana and nādi not considered

different, then no consideration need be paid to gana and nādi and the like and if the naksatras of both is one and the same it would be suspicious if they were born on different quarters of the same naksatra. Now that in most educated families the age of the bride and bridegroom is twenty years and beyond and there are also love marriages the rigours of this examination of astrological details have been very much reduced, but they are not completely gone even now. In the author's youth nearly sixty years ago, even if the girl was quite eligible from all other points of view, a marriage among the well-to-do classes was almost impossible if this tallying of marks was not astrologically favourable.

Great importance was attached to the favourable position of Jupiter in the case of marriages. The Ratnamala states 'Mercury that could be seen (being a good deal away from the Sun) and occupying the 1st, 4th or 10th place in the horoscope removes one hundred astrological defects; Venus removes double of such defects and the teacher of the gods (Jupiter) when powerful certainly renders nugatory even one hundred thousand defects.'

In marriages both candrābala and tārābala were required. As stated in note 772 above the 3rd, 5th and 7th naksatras from the naksatra of birth were called respectively 'vipad' (calamity), 'pratyari' (facing enemy) and 'vadha' (destruction) and they yielded results in consonance with their names; therefore they were to be avoided in auspicious rites and particularly in marriage. The naksatras from that of birth were arranged in three groups of nine. In the 2nd group the evil ones would be 12th, 14th and 16th and in the 3rd group 21st, 23rd and 25th. It was laid down that, where the Moon is powerful, the tārābala need not be considered, but where the Moon is weak (as in the dark half), then the strength of tārās is pre-eminent. Some authors regarded even the naksatra of birth as one to be avoided in certain rites, though acceptable in others. The evil tārās called 'vipad', 'pratyari' and 'vadha' were to be placated respectively by gifts to brahmans of jaggery, salt, and gold with sesame.

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937. वीणां शालस्यस्ति सोम्भव्ये: केष्वरभो चुनमप्यवह दज्जयति। इत्रेफ्फथि क्षियमि-
निय इत्यहिष्टिनायथमः भानपति दानमधवस्यदपते। राजन्य सोममवती XVI 26

938. जनाहितं शास्त्रयो विच्छ भेपमतप्रियताकः प्रवेश। मिवांतिने कर्षे कारः-
स्ताधिष्ठाय ए खि धिथीविधय ज प्रव्य हुमवते शीलसि समां क्षिप्तिये दि तार गीणायं-
मधवस्य्। 'अहुः पयो शीलसिन्धियीन पाति न माधायं तारकापात्रुघः। ' 'गामादिलिपिमं भाषिपु दूर संहारतुर्क तत्कां मिधितीय?। राजन्य सोममवती XI 4, 5, 6, 7। हुमने परमी तारा ठुकरे जब बजारवाल दही। जातिसायं भविष्यन विच्छु चन्द्रवादी। राजसङ्क्रमणा folio 385, verse 617.
In relation to marriage the Rājamārtanda says: tithi is declared to have a single value while weekday is four times as good, naksatra is 16 times better, yoga has a hundredfold result, the Sun is a thousandfold efficacious, while the Moon is efficacious one hundred thousand times; therefore leaving aside all other balas (astrological strengths) one should look to the strength of the Moon as (the pre-eminent) strength.

Now that in most countries including India the kingly office has been abolished, muhurtas for coronation are of purely academic interest and therefore they are not set out here. Those interested may refer to Ratnamālas XIV. 1-8, Muhārtamārtanda VIII. 1, Muhūrtas-cintāmāni X 1-4, Rājanītratānakara pp. 83-84 (ed. by K. P. Jayaswal).

One very important astrological subject was Yātra, which has two meanings, viz. starting on a journey for going to tirtha or for earning wealth and marching out for victory by kings. The first kind of yātra is common to persons of all varnas, while the second is concerned only with ksatriyas or the king. It appears that not only professed works on astrology but also the Sūtras, the Arthaśāstra of Kautilya and Purāṇas attached great importance to this subject. The Āraṇāvāsikaparva, Manu VII. 181-212, Matsya 240-243, Agni 233-235, Vismudharmottara II 175-176, the Arthaśāstra in books IX ('the work of one who wants to be an invader') and X (relating to war) deal exhaustively with the subject of Viśa or Yātra. The subjects of Yātra are summarised in the Brhat-samhita as follows. Under Yātra are included knowledge of proper

939. tithi in relation to marriage Rājamārtanda says: tithi is declared to have a single value while weekday is four times as good, naksatra is 16 times better, yoga has a hundredfold result, the Sun is a thousandfold efficacious, while the Moon is efficacious one hundred thousand times; therefore leaving aside all other balas (astrological strengths) one should look to the strength of the Moon as (the pre-eminent) strength.

940. tithi in relation to marriage Rājamārtanda says: tithi in relation to marriage Rājamārtanda says: tithi is declared to have a single value while weekday is four times as good, naksatra is 16 times better, yoga has a hundredfold result, the Sun is a thousandfold efficacious, while the Moon is efficacious one hundred thousand times; therefore leaving aside all other balas (astrological strengths) one should look to the strength of the Moon as (the pre-eminent) strength.

941. tithi in relation to marriage Rājamārtanda says: tithi in relation to marriage Rājamārtanda says: tithi is declared to have a single value while weekday is four times as good, naksatra is 16 times better, yoga has a hundredfold result, the Sun is a thousandfold efficacious, while the Moon is efficacious one hundred thousand times; therefore leaving aside all other balas (astrological strengths) one should look to the strength of the Moon as (the pre-eminent) strength.

942. tithi in relation to marriage Rājamārtanda says: tithi in relation to marriage Rājamārtanda says: tithi is declared to have a single value while weekday is four times as good, naksatra is 16 times better, yoga has a hundredfold result, the Sun is a thousandfold efficacious, while the Moon is efficacious one hundred thousand times; therefore leaving aside all other balas (astrological strengths) one should look to the strength of the Moon as (the pre-eminent) strength.

943. tithi in relation to marriage Rājamārtanda says: tithi in relation to marriage Rājamārtanda says: tithi is declared to have a single value while weekday is four times as good, naksatra is 16 times better, yoga has a hundredfold result, the Sun is a thousandfold efficacious, while the Moon is efficacious one hundred thousand times; therefore leaving aside all other balas (astrological strengths) one should look to the strength of the Moon as (the pre-eminent) strength.

944. tithi in relation to marriage Rājamārtanda says: tithi in relation to marriage Rājamārtanda says: tithi is declared to have a single value while weekday is four times as good, naksatra is 16 times better, yoga has a hundredfold result, the Sun is a thousandfold efficacious, while the Moon is efficacious one hundred thousand times; therefore leaving aside all other balas (astrological strengths) one should look to the strength of the Moon as (the pre-eminent) strength.
Topics falling under Yātrā 617

tīthis, weak days, karaṇas, nakṣatras, muhūrtas, the vilagna (the lagna at the time of starting), the (different) yogas (conjunctions of planets, nakṣatras, rāsīs &c.), the throbbings of the limbs of the body, dreams, baths for victory, sacrifice to the planets, worship of deities in groups (such as Guhyakas), the indications drawn from fire-flames (at the time of homa), the indications derived from the gestures of elephants and horses, the talk of men in the army and its activities, the (nine) planets, the employment of six gunas (sandhi, vigraha, yāna, āsana, dvadhībhāva, āśraya) according to the strength of planets, auspicious and inauspicious things and sights, the four upāyas (śāma, dāna, danda, bheda), śakunas (omens), the ground for army encampment, the colour of the flames of fire, the employment as time may require of ministers, spies, envoys, forest tribes and means of securing the enemy's forts.

Varāhamihira, besides devoting several chapters of the Brhatsamhitā (such as 43-50, 88-96) to matters falling under 'Yātrā' composed three works on it, viz. the Brhadyogayātrā, the Yogayātrā and Tikkanikā.943 Apart from the verses in the Brhatsamhitā, Varāhamihira devotes over 1100 verses to Yātrā. Yātrā is dealt with in several other works also such as the Rātanamālā (XV. 1-74), Ṛṣajmārtanda (folios 42a-50a, verses 653-795), the Muhūrtacintāmani (XI. 1-109). The reason why the work is

943. I have not been able to find any printed edition of Brhad-yogayātrā. I have used a badly written ms. of it in the Bhau Daji collection of the Bombay Asiatic Society. Part of the Yogayātrā (chapters 1-9) was published by Ker in the Indische Studien vol. X pp. 161-212, vol XIV pp 312-353, vol XV pp. 167-184 (with translation in German). Mr. Jagadish Lal of Lahore published the whole of it in 1944, but he had a defective ms. and there are many gaps in the text as printed. There is a ms of the Yogayātrā in the Bhau Daji collection of the Bombay Asiatic Society with the commentary of Utpala. There are 16 chapters of the Yogayātrā with about 467 verses (17 chap. in the Lahore ed.) and the Brhadyogayātrā ms. has 34 chapters and about 520 verses 1 e., the latter is slightly larger than the former. The Tikkanikā is a small work (in nine chapters and about one hundred verses) recently published by Mr. V. R. Pandit (who devotes great industry and acumen in arriving at a tolerable text) in the Journal of the Bombay University, vol. XX part 2 (for 1951) pp. 40-63. Vide my paper on 'Varāhamihira and Utpala' in JBBRAS vol 24-25 (new series) pp. 2-4 and 27. The word is variously written in the ms. and by Utpala as विज्ञानिक, विज्ञानि, विज्ञानिका, विज्ञानिकापता.
called Yogayātra is as follows: When a war is impending, to look out and wait for auspicious tithis, week-days, nakṣatrās would involve a great delay. Therefore, the conjunctions and positions of certain planets in some fixed places (i.e., yoga) is looked upon as the principal astrological matter. The Yogayātra and Ratnamālā say: Just as even a poison may work like nectar when mixed (with other substances like milk) or just as even honey taken with ghee may act like poison, in the same way a planet giving up its own peculiar power yields results due to certain conjunctions. Kings march out on conjunctions, thieves and bards act on sakunās, brāhmaṇas act on the efficacy of nakṣatrās, others (than these) secure their objects on the strength of muhūrtas.

In Bṛhaj-jātaka (38.3) Varāha declares that he will enumerate the topics concerning Yatrā and verses 4-5 specify the topics, which agree in the main as to names of titles and their order with those in the Bṛhad-yogayātra chapters II-XX and not with those of the Yogayātra. All these works cover a very wide field and deal with many subjects that are not strictly astrological (as the quotation from the Brhatasamhitā cited above in note 942 will show) Even the purely astrological material runs into hundreds of verses and all that can be attempted here is to indicate very briefly some of the material.

If a person’s rising sign at birth (lagna) is not known, then the lagna at the time of asking a question about Yatrā may be used for astrological purposes. If such a lagna is either Māsa, Karka, Tula or Makara and is occupied by auspicious

944 सापारणायामा दुर्गृहावस्थायामाँ | सनं भवती भवनया कालेन भवन्तृपतिः भुत-शक्तिमायां चोलतर्दः | विदीर्ययः सरसरविचारित्य विजयाः | तत्र योगयात्रा समासिपिंयोगिकी ||

945. वैद्य विद्यमान विद्यमानाय शाक्तेन्द्रत्वात कार्याः ||

946. नेत्रं योगम् जातकः " अग्निनेत्रायायाः चाविदायाः || विद्यमानायाः विद्यमानायाः चाविदायाः || चाविदायाः चाविदायाः चाविदायाः चाविदायाः ||
planets or has an auspicious aspect with any of them, then the questioner becomes successful in his undertaking; but if
the lagna, whatever it may be, is occupied by Mars and
the Moon or if the Moon is aspected by Saturn or is in
the 7th or 8th place and the Sun is in lagna or if a malefic
planet occupies the lagna or the 4th, 7th or 8th place, then
in all these cases the questioner would be defeated or destroyed
(by his enemies). The week-days were regarded as not of
much importance in Yātrā. The 6th, 6th, 13th tithi, Full Moon
tithi, amāvāsyā, rikṣa tithi (4th, 9th, 14th) and the first of the
bright half were not commended for Yātrā (the rest were com­
mended) and yātrā was commended on nine nakṣatras, viz. on
Aśvini, Punarvasu, Amuṣāda, Mrgaśīra, Puṣya, Revati,
Hasta, Śrāvane and Dhanistha. The Yogayātrā IV, Rāja­
mārtanda (verses 695-752), Ratnamālā XV verses 1-74,
Muhūrtacintāmani XI. 55-74 furnish numerous conjunctions
that would make a king successful. A few are set out here by
way of sample. That king that has at the time of marching on
an expedition Jupiter in the lagna, Mercury and Venus respec­
tively in 4th and 5th places, Mars and Saturn in 6th, the Sun in
the 3rd and the Moon in the 10th secures the complete fruit of what
he desires, (the king is victorious) if Jupiter is in the lagna
and the other planets are in the 2nd and 11th places, when at
the time of marching the king has Venus, Mercury and the Sun
respectively in the 1st, 2nd and 3rd places his enemies fall into
the fire of battle like moths, when Venus occupies either the
4th, 3rd or 11th house, if he has an aspect with Jupiter that is
in a loka (1st, 4th, 7th or 10th house) and the malefic
planets are in places other than the 7th, 8th or 9th place such a con­
junction procures for the king heaps of wealth (and victory).

Certain other astrological matters may be alluded to here.
Rainfall in the four months from Pausa is called unseasonable;

947 Vide Aṣṭādhva-pitāmaḥ XI. 4-5.
948 वानिकेशुपि प्रत्यक्षायम् पति कुमारवतीन्नी विनाशकः पुदीये।
चन्द्रशेखर चन्द्र यदि वरणे वर्णनिभिषेकसंकलितां चुरस्य च देशपन्थ IV 6, compare ह सि XI. 55
949 हनमाल श्लेष्यतुऽऽसा भा परागः। व्यामयाः षेवलमी दुसि ह सि XI. 58.
950 मृदुविचासत्रवेधा वहिता चहुचन्द्रवतिहतमभसपर। चतुष्य चतुष्यायमेव धारणे
सरस यस्ती विद्यम द्वारपर। देशपन्थ IV 11, compare ह सि XI 60 almost in the
same words.
951 अधाबन्ताराजानन्दर्षिनेन समस्तकामास्निति हवयोगसंकलितोऽर्थवलययोगसंकलितोऽर्थवलययोगसंकलितोऽर्थवलय
कियानुजः केतुगीतिः नित्त्वादस्तंतर वाह योग ह सि XI. 67, देशपन्थ IV 20 is almost in the
same words.
one should avoid vrata and yāstra for seven days thereafter; unseasonable rainfall does not create any defects to a king (starting on an invasion) if the ground is not (so muddy as to be) marked with the soiled footprints of men and beasts.\footnote{The Muhūrtacintāmani says ‘one (the king) should not start as long as the periods of upanayana rite, the establishment of an image, marriage, festivals (like holi) and impurity (on birth or death) have not come to an end and for seven days after unseasonable flashes of lightning, clouds, fall of rain or snow’.}

Going out of the house on the 9th tithi from the tithi of entrance, or entering a house on the 9th tithi after the tithi of leaving it and the 9th tithi itself are prohibited and the same applies to week-day and nakṣatra also.\footnote{One should avoid starting in such a way as to face Venus. This belief is very old as the Śāntiparva and Kāhdaśa refer to it. If the king or any one else has decided on a very auspicious day and conjunction for marching out, but some unforeseen or urgent business prevents him from actually going, he should arrange for what is called prasthāna (starting, but returning after going a very short distance or sending forward something on the auspicious day and starting within a certain number of days thereafter) A brāhmaṇa should send out a sacred thread, (a kṣatriya) a weapon, vaṇya should send honey and a śūdra should send out a pure fruit (like coconut) or anyone of whatever varṇa may send whatever is dear to his heart. The sages differed as to the distance one should proceed.}

\footnote{952. यहाँ विद्वानों के माले ली इतिहासकाला। यदि वातावरण तथा भूतपूर्वस पासराम। हि के नीति होंगक साक्षात्कारश्च चाहे। यथा भवन नवन नरस्युत्पत्तिनितिक बहुवा। रा मा folios 23b and 24a, verses 368, 372, both quoted in हृदिकारायी p, 315}

953. वर्तमानविद्वात्वात्मकारप्रदेशस्थितिकाला। न ध्याय परशृष्टपोषायतन- \footnote{वर्तमानविद्वात्वात्मकारप्रदेशस्थितिकाला। न ध्याय परशृष्टपोषायतन- वर्तमानविद्वात्वात्मकारप्रदेशस्थितिकाला। न ध्याय परशृष्टपोषायतन- वर्तमानविद्वात्मकारप्रदेशस्थितिकाला। न ध्याय परशृष्टपोषायतन- वर्तमानविद्वात्मकारप्रदेशस्थितिकाला। न ध्याय परशृष्टपोषायतन- वर्तमानविद्वात्मकारप्रदेशस्थितिकाला। न ध्याय परशृष्टपोषायतन- वर्तमानविद्वात्मकारप्रदेशस्थितिकाला। न ध्याय परशृष्टपोषायतन- वर्तमानविद्वात्मकारप्रदेशस्थितिकाला। न ध्याय परशृष्टपोषायतन- वर्तमानविद्वात्मकारप्रदेशस्थितिकाला। न ध्याय परशृष्टपोषायतन- वर्तमानविद्वात्मकारप्रदेशस्थितिकाला। न ध्याय परशृष्टपोषायतन- वर्तमानविद्वात्मकारप्रदेशस्थितिकाला। न ध्याय परशृष्टपोषायतन- वर्तमानविद्वात्मकारप्रदेशस्थितिकाला। न ध्याय परशृष्टपोषायतन- वर्तमानविद्वात्मकारप्रदेशस्थितिकाला। न ध्याय परशृष्टपोषायतन- वर्तमानविद्वात्मकारप्रदेशस्थितिकाला। न ध्याय परशृष्टपोषायतन- वर्तमानविद्वात्मकारप्रदेशस्थितिकाला। न ध्याय परशृष्टपोषायतन- वर्तमानविद्वात्मकारप्रदेशस्थितिकाला। न ध्याय परशृष्टपोषायतन- वर्तमानविद्वात्मकारप्रदेशस्थितिकाला। न ध्याय परशृष्टपोषायतन- वर्तमानविद्वात्मकारप्रदेशस्थितिकाला। न ध्याय परशृष्टपोषायतन- वर्तमानविद्वात्मकारप्रदेशस्थितिकाला। न ध्याय परशृष्टपोषायतन- वर्तमानविद्वात्मकारप्रदेशस्थितिकाला। न ध्याय परशृष्टपोषायतन- वर्तमानविद्वात्मकारप्रदेशस्थितिकाला। न ध्याय परशृष्टपोषायतन- वर्तमानविद्वात्मकारप्रदेशस्थितिकाला। न ध्याय परशृष्टपोषायतन- वर्तमानविद्वात्मकारप्रदेशस्थितिकाला। न ध्याय परशृष्टपोषायतन- वर्तमानविद्वात्मकारप्रदेशस्थितिकाला। न ध्याय परशृष्टपोषायतन- वर्तमानविद्वात्मकारप्रदेशस्थितिकाला। न ध्याय परशृष्टपोषायतन- वर्तमानविद्वात्मकारप्रदेशस्थितिकाला। न ध्याय परशृष्टपो�े...}
for prasthāna and then return. Gārgya\textsuperscript{957} said that he may proceed from his own house to another house (though very near). Bhṛgu holds that one should leave the boundaries of one's village and stay in another village. Bhaṛadvāja provides that one may go as far as an arrow may be discharged and Vāsistha says he must go out of the city. The prasthāna should be made in the direction in which one intended to proceed. If the king resorts to prasthāna he cannot stay in one place for ten days (i.e., he may stay nine days), a feudatory chief not for seven days and any other ordinary person not for five days and if a person stays beyond these limits he can only start again on a fresh good muhūrta.\textsuperscript{958} Even in modern times some people resort to this method of prasthāna and generally it is a friendly neighbour's house where the bundle of substances (some rice, betelnut, turmeric &c.) is kept and taken away when actually starting on a journey.

The Yogayātṛa XIII, 3 provides that a king when starting on an expedition should see, hear and touch mangalas and enumerates them in verses 4–6, 10–15 at length. A few of them are noted here. Auspicious sounds are those of the recitations of the Veda and the auxiliary lores of the Veda, of conches, drums, of words like 'punyāha' (it is a holy day) and of the Purānas Dharmāstātras, Arthaśāstras, the Mahābhārata and the Rāmāyana; the auspicious chirpings of cranes, cūsa, peacocks, swans and jīvātyvika (partridge), crows sitting on the backs of tortoises marked with mud; auspicious objects are the bilva tree chowries, sandalwood, cow with calf, a goat, prīyaṅgu creeper fried grains, a chariot filled with men; banners, sarvārdaḥ, swastika sign, vessels filled with presents, horse, undried ginger cowdung, mustard, mirror, a bull bound with ropes, meat, a full of water, turban, lute, umbrella, curds, honey, ghee, yellow pigment, maiden, flagstaff, gold, lotus, conch, white ox, flowers fine clothes, fish, well-dressed brāhmaṇas, street walkers, and dancing girls, fire in flames, elephants, wet earth, goad, weapons various precious stones such as emerald, ruby, crystal; a young woman accompanied by her son; these signs and objects should

\textsuperscript{957} Purāṇa IV, 49b verse 769. \textsuperscript{958} Vide XI 92 for similar verse
be arranged for or they may present themselves spontaneously. The Agnipurāṇa chap. 243, Rattanāla XV. 97–98, Mūhūrta-mārtanda VII. 15–16, 20 and several others contain similar long lists of auspicious and inauspicious sights, persons, animals and substances are furnished by the Br. S chapters 86–96 (expressly based upon the works of Reabha, Bhāguri, Devala, Bhāradvāja and authors on yātrā like Garga dealing with ṣākunas of all kinds, including barking of dogs, chirping of birds and crows), the Brahdyogayātra chapters 21–28 dealing with omens derived from the movements of elephants, horses, the cries of she-jackals, crows &c., the Yogayātra XIII. 14, Mūhūrtaśintāmani XI. 99–100, Mūhūrtamārtanda VII. 17–19, Rājaṃtiprakāsa pp 355–360 and other works. As an illustration only one verse from the Yogayātra is translated here. The following are inauspicious (on Yātrā)– cotton, herbs and drugs, black corn, salt, an impotent person, bones, orpiment, fire, serpent, coals, poison, serpent’s slough, excreta, razor, diseased persons, one who has vomited or is mad or paralysed or blind, grass, husk, a famished person, butter milk, an enemy, one whose head is completely shaved, one whose body is anointed with oil, one with hair dishevelled, a sinner, one wearing reddish garments.

The construction of a house (vāstu) is a very important matter even in the grhya and dharma-sūtras. Construction of a house and the first entrance into it have been described in the H. of Dh. vol. II pp. 833–836 but the astrological requirements were not illustrated there. The Pāraskara-grhya simply provides that the construction of a house should be begun on an auspicious day. The Hiranyakesigrhya is more specific and says that a shed or house should be begun after kindling fire in the northward passage of the Sun, in the fortnight of the waxing moon, on the nakṣatras of Rohinti or the three Uttarīṣ, viz.

959 कार्यकारिवाचम् ग्रहित्वादित्यशाख्योऽनुसूचनयेत्। मश्चवाचम् रथशाख्योऽनुसूचनयेत। कार्यकारिवाचम् ग्रहित्वादित्यशाख्योऽनुसूचनयेतः।

960 अधात् छातापन् । ग्रहित्वादि । नवपञ्चमी । मन्त्रकश्यवेदी । शाहीद्वार । कार्यकारिवाचम् ग्रहित्वादि । नवपञ्चमी । नवपञ्चमी । नवपञ्चमी ।
Times for construction of a house


The auspicious nakṣatras for commencing a house are Aśvini, Rohini, Mula, the three Uṭṭarās, Mṛgāśīrṣa, Śvāti, Hasta and Anurādhā and all weekdays (except Sunday and Tuesday) are auspicious (Matsya 253. 6–7). The Rājamārtanda961 puts many of the astrological requirements in two verses as follows:

‘the sages say that the auspicious work of (constructing) a house should be begun on the auspicious nakṣatras of Pūnarvasu, Pusya, Rohini, Mṛgāśīrṣa, Cīrā, Dhanisthā, Uṭṭarā (three of them), Revati, Śrāvana, Śatabhisak, Anurādhā, Śvāti endowed with auspicious tārās, on Monday, Wednesday, Thursday or Friday, on an auspicious Yoga, on a tithi other than rākṣa (i.e. 4th, 9th, 14th) and on a day when there is no Viṣṇi, when beneficent planets occupy the kendra (1st, 4th, 7th and 10th places), the 8th and 12th places, when malefic planets occupy the third, 6th and 11th places, when Jupiter is in the lagna or kendra, or Venus occupies any of these latter and when the rākṣa of the owner is auspicious, and when any of the sthīra nakṣatras are rising, one should commence a house or make the first entrance into it. The Ratnamāla says that the construction of a house should not be begun on cātra rāśis. There are several other complicated calculations and diagrams employed in finding out a proper time for beginning the construction of a house such as jya, vijaya and Bāhumukhaśakra that are passed over here.

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961. अधिवेष्टनमतरोपिकीर्षाकाळाभिधाननिविद्या प्रोक्तं विष्णुवादारथपद्यं प्रकटं दुर्गाविधीयानि ॥

lıklarणा पद्यस्य परप्रेक्ष्यानि पदो विरिकासन्ती विपिनदिपवि बधिसिद्धानि शास्तिदुर्गापाईत्ती हिंयं।

श्रीद्वारालकेशकी भागायुपीपता शास्त्र-indra श्रीरामकिशोर श्रीरामदेव श्रुतिश्री वीर्यपाण्डु श्रीतन पुनर्विष्णु श्रीरामज्ञानिविद्यापद्यादि यथा यथा स्त्रियां विष्णविकैं श्रुतां कार्य स्नेहसाधितं म इ सत्यमार्गम प्राकाश्याल (folios 55b, 56a, verses 886–87), the first g by ज्ञोतिष्यक्ष्म p 666; compare Ratnakirta XVII, 17–18.
It is stated in the Rājamārtanda verse 887 (quoted in note 961) that the same astrological conditions are required in the case of the first entrance in a newly built house as in commencing to build a house. Vide Rājamārtanda (folio 57 verses 900–908), Ratnamāla XVIII, 1–11, Jyotīstātīva pp 670–71, Muhurtaśintāmani XIII, Nirmayasindhu p. 366 for rules about grha-pravesa (first entrance into house). The Rājamārtanda says that first entrance into a newly built house should be made on the nakṣatras Revati, Dhanisthi, Satabhisak, Rohini, the three Uttaras, on an auspicious week-day, when the moon is not weak, on a tithi other than ṛkta. He should enter the house on the floor of which plenty of flowers are strewn, which has good ornamental arches, which is adorned with jars filled with water, in which the gods have been worshipped with sandalwood paste, flowers and offerings and which rings with the recitation of (the Vedas by) brāhmaṇas.

It may be stated here that some of the astrological requirements about the construction of a house and the first entrance into a newly built house are observed even now.

The proper times for the establishment of the images of gods are specified in many works such as Brhaspamhitā 60, 20–21, Matsya-purāṇa (264), Vismudharmottara III, 96, Rājamārtanda (folios 57b–59b, verses 909–943), Hemādri on Kāla pp 830–847, Jyotīstātīva pp 666–667 and 672–73, Nirmayasindhu pp. 334–335, Dharmasindhu p 318 The Brhaspamhitā lays down the general rules for the establishment of the images of all gods.

In the northward passage of the sun, in the bright half, when the moon is in the uṛga of Jupiter, when the lagna is a sthira rāśi and the navamāṃśa rāśi of the lagna is sthira and beneficent planets occupy the kendra places or the 5th and 9th places in the horoscope (of the establisher), when the malefic planets are in the 3rd, 6th, 10th or 11th places, on nakṣatras called dhruva.
or *madu* or on Śrāvana, Pusya or Śvātī nakṣatra, on a favourable week day (other than Tuesday) the establishment of the images of gods is commended. The Matsya states (364. 3–12) that the establishment (*pratīsthā*) of the images of all gods leads to beneficent results when done in the months of Caitra, Vaiśākhā, Jyestha, Māgha or Phalguna, in the bright fortnight after daksināyana ends, on the tithis 2nd, 3rd, 5th, 7th, 10th, Full moon, 13th (this is the best), on sixteen named nakṣatras (excepting Bhārant, Kṛttika, Ārdrā, Punarvasu, Āśleṣa, Magha, Purvā-phalguni, Cittā, Viṣākhā, Dhanistha, Śatārākā), when the *lagna* has an aspect with the three beneficent planets Mercury, Jupiter and Venus, on an auspicious *yoga*, when the *lagna* or nakṣatra (of establisher) is free from malefic planets and on *brahma* muḥūrta.

The Ratnamāla provides different nakṣatras for the establishment of the images of different gods, one interesting provision being that the image of Buddha was to be established on Śrāvana nakṣatra. In the case of the images of the Mātrā, Bhairava, the Varāha, Narasiṃha and Trivikrama incarnations and of Devī, the killer of Mahīṣāsura, establishment may be made even in Daksināyana. For the establishment of Linga special rules are provided for which Nīrṇayasadhu (pp. 335–336) may be consulted.

The Rājamārtanda provides that the 2nd, 3rd, 10th, 13th and 15th tithis are always commended for establishment of images of gods and even the 7th and 6th if the establisher likes.

In the Indian Antiquary vol. VI. p. 363 we find an inscription of Cauṅka king Mangaliśa dated *tane* 500 (578–79 A.D.) recording the grant of a village named Lajājīvara on the auspicious occasion of the establishment of an image of god Vīṣṇu.

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964. राहिलात्तप्रदीपः विद्यति रामायणः ।

965. भगवान्हीनः स्वाभाविकः विद्यति ज्ञानः ।

965a. भीमसेनीपरशुरामनन्यः भयंकरः विद्यति ज्ञानः ।

966. भगवान्हीनः स्वाभाविकः विद्यति ज्ञानः ।
Auspicious times were prescribed for wearing new garments for the first time. The Nirnayasindhu quotes two verses:

'It is desirable to put on new garments for the first time on the naksatras of Asvini, the three Uttarās, Punarvasu, Pushya, Revati, Dhanistha. The following are the consequences of wearing new garments for the first time on the week days from Sunday respectively, viz becoming worn out, constantly wet with water, sorrow, wealth, knowledge, meeting with one's dear ones, becoming dirty; the woman who wears new garments or new ornaments for the first time on Rohini, Pushya, Punarvasu, Uttarā-Phalguni and takes a bath on Śatārakā naksatra does not stay with her husband (i.e. she leaves him). If a woman wears for the first time a garment dyed with Kusaumbha (safflower) or ornaments of gold, precious stones, coral, glass, conch-shell on Revati, Asvini, Dhanistha, Hasta, Citra, Śvāti, Vaiśākhā, Amṛādha, that leads to male progeny, wealth and happiness, but if she puts on these on Rohini, the three Uttarās, Punarvasu and Pushya, that leads to the unhappiness of the husband.

Muhūrtas are prescribed for beginning to take medicine in Rajamārtanda (folio 620, verses 973 ff), Jyotistattva pp 678 ff, Nirnayasindhu p 362. Only one verse is cited here; 'If one begins to take medicine on the naksatras Mula, Amṛādha, Mrgaśiras, Pushya, Punarvasu, Revati, Asvini, Śravaṇa, Jyeṣṭhi, Hasta, Citra, Śvāti, and on Monday, Thursday or Friday, that would benefit the patient Medieval works like the Rajamārtanda, Bhuyabala, Muhūrtamaṛtanda, Jyotistattva, Nirnayasindhu describe the muhūrtas and inauspicious times for all matters under the sun (not necessarily religious) such as for purchase and sale of merchandise and animals, for agricultural operations, for planting trees, for digging tanks and wells, for oil bath, for baths with ground myrobolan &c

The foregoing discussion about the astrological requirements in several religious and secular matters are enough to show how astrology and omens have had a very firm hold on the minds.

966. रोरिषीरू कुराणस्रोधराये स्वरुपमध्ये ज्ञुन्दरया व नातिनिसिद्धे। निर्मलहोल्लौ उक्ते मध्यवस्थनवसिले॥ जीवणं सत्तात्मकस्पर्धायां भवेद इतिहासिन्यं सय्यं अनुमोद्याय। ज्ञानं सत्तात्माये निस्मात्तुस्पन्न पत्नी भवेत नातीकरणानां न्याया:। ज्ञानं सत्तात्मा निवद्धायां नातीकरणानां न्याया:। ज्ञानं सत्तात्माये निस्मात्तुस्पन्न पत्नी भवेत नातीकरणानां न्याया:। ज्ञानं सत्तात्माये निस्मात्तुस्पन्न पत्नी भवेत नातीकरणानां न्याया:।

967. सदभावार्धवार्धजगद्वीपिते तथा वैदिकस्त्राणेव वैदिकस्त्राणेव वैदिकस्त्राणेव। चाँदेवार विषयितृ चंद्रभिकारित्रत्रकालं व संयुक्त्रत्रा।}
of Indians for the last two thousand years or more. With regard to favourable and unfavourable omens Varahamihira himself says 'If all favourable and unfavourable signs were on one side and on the other side there is purity of heart, it is the latter that brings success' or 'on one side all omens, on the other the purity of the mind (it is the mind that counts), in a battle the mind may be suddenly seized with fear and even the wind may be the cause of victory or defeat'. The Matsayapurana after mentioning unusual occurrences and omens in connection with the march of a king on an invasion winds up as follows:

"Auspicious planets are commended, particularly Jupiter (as indicative of future success). Belief in god, faith, honouring those that deserve honour—all these are commended and whatever else may be approved by one's conscience. In this matter (of invasion) the peace of the mind is the highest indication of (coming) success, when all omens are on one side and the mind's peace on the other". A purely astrological work like the Ramanamala of Sripati says the same thing.

Owing to the almost universal belief in astrology, there was always the temptation to fasten fanciful horoscopes on renowned avataaras and heroes. Some MSS. of the Ramayana contain a few details of the horoscope of Rama, the principal ones being that the lagna was Karka, in which the Moon and Jupiter were in conjunction and that five planets were in exaltation. As the Moon was in Cancer, that planet was not in exaltation, since Taurus (Bull) is exaltation of the Moon. Therefore,

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968. शुभार्थावलय स्थापिन निमिताय श्रेष्ठाय। एकत्र स्थ दुम्भिष्ठितः जगत्

969. भक्तोऽभा श्रद्धा शक्ता शांतिसिद्हाः निशितः। आिन्द्रे शुद्धानावर तथा दृष्टाः

970. निमितायानि पर्फां दुम्भायकाः। अयो यत्वाता हृद्दीविक्षिप्तिः।

971. तत्व विद्ये वाने जीवे नानापक्षि नियो। नामपदमयलिप्ते लोकप्रसादेऽपदः।
Mercury must be either in conjunction with the Sun or in Taurus or Pisces. None of these is the *ucca* of Mercury. Probably Mercury should be taken to be with Venus as they are friends, while if Mercury be placed in Vṛśabha (Taurus or Bull) he would be in the house of an enomy. The Rāmāyana does not mention Rāhu and Ketu at all. So the horoscope of Rāma would be as follows: 972

Vide Pillai's 'Indian Ephemeris' vol. I part 1 pp 112-123 for discussion on Rāma's horoscope. Kālidāsa in the Rāghuvamśa (III. 13) states that Rāghu, the ancestor of Rāma, was born when five planets were in exaltation and were not setting (i.e., were a good many degrees away from the Sun) but he does not furnish the *lagna* nor even the month of his birth.

As regards Parasurāma, the Nīmāyasindhu quotes the Bhārgavārcanādipikā973 to the effect that Viṣṇu himself was born as the son of Renukā on Vaisākha, bright half, 3rd tithi, on Pūnarvasu naksatra in the first quarter of the night, when six planets were in exaltation and Rāhu was in Mithuna (Gemini, Twins). The Moon being in Pūnarvasu, that is either in Mithuna or Karkata, none of which is Moon's *ucca*. All the remaining six planets must be held to be in exaltation. Therefore, Parasurāma's horoscope must be supposed to be somewhat like this:


973. श्रवेद भारतर्चाकानचारिकानि क्लासिकाविविधः। वैशालिकु नित्ये पद्मंदेवः सतत्ये हरिः। स्वरूपां वद्यं एवमयेष्ठस्तिः निद्रवे राज्यसर्वाः। राज्यस्थलम् बो वर्यायतातिषोऽहिः। सर्वदा हरिः। नि सि प, 95.
This horoscope cannot be right. The ucca signs of the Sun and Mercury are Mesa (Aries) and Kanya (Virgo) respectively. Mercury cannot be so far away from the Sun. So this is only a fancy horoscope without any reality behind it.

Coming to historical times, Banabhatta in the Harsacarit (4th Uchvāsa) tells us that Harsa was born on the 12th of the dark half of the month of Jyestha, on Kr̥ttikā nakṣatra, at nightfall when all the planets were in exaltation. But Banā delightfully vague about the name of the lagna and it is unclear what he means by ‘all planets’ being in exaltation. At the end of Jyestha the Sun cannot be in Mesa, which is ucca of the Sun, but may be in Vṛśabha or Mithuna.

The commentary Sudhāvidyotini on the Saundaryalahs, a work attributed to the great philosopher Śankarācārya, furnishes a horoscope of Śankarācārya, viz. the lagna was Simha (Lion), Jupiter in Fishes, Sun in Ram, Mercury was in Mithunas, Venus in Fishes, Saturn in Aquarius, Mars in Capricornus, Mars swallowed by Rāhu (there was an eclipse) and in Hasta Ćitā (either in Kanya or Tula). This horoscope also seems to be a fancy one, since Mercury cannot be in Mithuna when Sun is in Mesa.
Kalhana\(^76\) in the \(Rajatarangini\) says that king Harsa of Kashmir (born 1059 A.D., ruled 1089–1101 A.D.) was born on the Karka\(ta\) \(lagna\) when Mars and Saturn were in the 5th house, Jupiter and Mercury in the 6th, Venus and the Sun in the 7th and the Moon in the 10th, that like Duryodhana he caused the extinction of his family as the astrological conjuction at his birth indicated and as the authors of Samhitas declared that Kauravas destroyed their families because in their horoscopes the Moon, Venus and malefic planets were in the 10th, 7th and 5th houses. This horoscope may be true, as Kalhana wrote only about fifty years after Harsa’s death.

Some inscriptions show that kings rewarded men for astrological devices. For example, the Kadaba plates of the \(Rastrakuta\) king Prahlutavarsha Govindaraja III granted in \(803\) to a Jain \(Mun\) the village of Jalamangala for having warded off the evil influence of Saturn from Vimaladitya, one of his governors.\(^77\)

Some of the previous volumes of this \(History of Dharmastra\) have been criticized in two different ways by critics. Some said that the author should have stopped at describing what transformations several of the topics dealt with underwent in the course of centuries and that no personal opinions should have been expressed about what changes should be made in the present or in future. Another set of scholars complained that the author should have expressed his personal views in many matters on which he expresses no definite opinion or does not advance a definite theory of his own. Bearing in mind these criticisms the author proposes to indicate his own personal views on Indian Astrology in relation to Dharmastra.

Modern scientists, philosophers and theologians have generally ignored astrology. Some ridicule it, some have condemned it as superstitious, as ‘a delusion and a snare’. In spite of the condemnation by eminent scientists astrology enjoys great vogue among millions of people in the educated West. Many of those who condemned it in scathing terms appear to have done so on a priori arguments and do not appear to have studied

\(^76\) राजा कृत्तिका युवा संस्कारविविधिविनाश। सौम्यत्त्वक्योगिल भाषित: स्मृतिकारपूर्वतः \(स्वप्नस्वरूपः\) \\
हृदयस्य इतिहासेष्य जीवनभूति श्रुतीसी। विनाशिक्षानिर्युक्तादि वास्तवावलम्बम्। \(जन्म-\\\text{क्षेत्रहरिनाश:} \) \(द्राक्ष: \) सहारार्थिकारः कौशिकसन्तानः \(राजसाहिबी\) \(VII, 1718–1720.\)

\(^77\) विद्याए: ए. ए. वोल. VI. pp 332–349 at प. 340.
How Astrology should have been attacked

astrological works. The more effective method would perhaps have been to study the horoscopes of well-known persons, to examine them by the rules of the astrologers themselves, to show that the application of their own rules leads to contradictions, confusion and absurd results and lastly to exhibit that the principles on which they evolve their rules and make their predictions have hardly any basis in fact and are imaginary.

The fundamental doctrine of astrology that the Sun, the Moon and the planets exert some influence on terrestrial life and things is scientific 978 The matter to be considered is whether the principles laid down in such astrological works as the Brhapatiska can stand rational analysis and tests. The author may state here that in his boyhood there was an astrologer called Mahakkar Jyotish who never took money, who was employed as a bailiff in a civil court in the Bombay State and who correctly stated the lagna and the positions of the planets in the horoscopes of people by looking for a few minutes at their faces, eyes and hands. The percentage of his mistakes in this respect was very low, barely one to five percent. This led many educated people to believe in those days that astrological works may be right so far that the physical features of a man may have some relation to the planets and their positions at his birth. But, when he set about the business of stating important facts about the lives of the persons whose horoscopes he correctly stated he often went wrong. One cannot also ignore the facts that some predictions turn out to be true. Unless one holds that they are all mere inexplicable co-incidences, they require to be carefully considered. There is an astrological Sunad (grant) which records most wonderful and detailed predictions that came out to be true. The grant was made in 1793 A.D. to one Chinto Mahadeo Gole by Govindrao Gaikwad, a scion of the Gaikwad family that ruled in Gujarat at Baroda. It recites 979 that Govindrao Gaikwad had to leave his inheritance at Baroda and stayed near Poona for twenty-five years, that thereafter he consulted Chinto who was a great astrologer, and it was agreed that he should make a prediction after consulting śāstras as to when Govindrao would be able to recover his inheritance and if the prediction proved true Govindrao agreed to donate to Chinto a village yielding five thousand rupees yearly revenue. The grant

further recites that the astrologer gave to Govindrao a closed letter which stated that the Peshwa at Poona would call Govindrao to his presence in the first watch of Friday, 8th tithi, Magha and dark half of śaka 1714 (7th December 1792 A.D.) when the sign ascending would be Dhanus (Archer) and, after taking from Govindrao an agreement to give certain cash and to cede some territory, would restore him to his inheritance and honour him by the present of three śrīpatā (turban ornaments or spray of gems) containing 45 rubies and 14 diamonds (out of which three would be large and eleven small), one pearl crest (containing about 496 pearls), one elephant and one blue horse. It is further recited in that sanad that the letter stated that even after this Govindrao would have to stay for eleven months in Poona out of which he would suffer for eight months great calamities, that thereafter the Peshwa would return to Govindrao the territories he had agreed to cede, that he would then return to Baroda in the month of Māgha. The sanad in the end recites that all this that was contained in the closed letter came to be true to the very letter and therefore as agreed before the village of Ayana was donated. It would be noticed in what details the prediction entered. There is no reason to doubt the solemn words of this grant that everything as predicted came out to be true. How the astrologer pointed out all these details is not at all clear, as no astrological work that I know of, enters into such detailed predictions or gives rules for that purpose.

Just as the Sun and the Moon influence terrestrial phenomena such as the tides, the author feels from the instance of the Mahadkar Jyotishi mentioned above and from the hundreds of horoscopes that he has seen that it might be possible to state the physical characteristics of the persons concerned from their horoscopes. But no such efforts have been made by anybody nor published if made. The author, however, feels also that hardly anything can be said about the mental capacities of a person or the fortunes and vicissitudes of his life from his horoscope. It would not be relevant to enter into further discussion of this matter in this work.

What firm grip astrological considerations had on the minds of people and writers on astrology is demonstrated by certain rules in astrological works about a child's birth on Asleṣṭ or Jyesthā nakṣatra or on what is called Gunḍa or Gandānta and how it was recommended that the innocent and helpless infant born on these supposed very unlucky times should be abandoned.
in spite of what love and pity should dictate. We have seen above that the roots of this belief go back to the Atharvaveda (vide note 753 above). Some verses are translated here. Garga quoted in Prayogaparijata prescribes ‘a child born on Gandanta by day causes the father’s death, one born in the night on Gandanta causes the mother’s death and one born at twilight causes its own death; no Ganda is safe (free from danger). Abandonment of children born on Gandha is laid down or (the father) should avoid seeing it or hearing its cry for six months’. Bhallata provides ‘a child born during the period of the last ghatak of Jyestha and the first two ghatakas of Mula should be abandoned or the father should not see its face for eight years; in the case of a child born on the first quarter (of Mula) the father dies, if born in the second quarter of Mula the mother dies, if born in the third quarter there loss of wealth and (birth in) the 4th quarter (of Mula) is auspicious; the same results follow in the case of birth on Aalesha but in the reverse order from the last quarter of it.’ The author knows the case of his father’s first cousin who was born to his father when the latter was over forty years of age and when he had been long and anxiously waiting for a son, that was born on an unlucky quarter of Mula nakṣatra. The astrologers recommended that the child be abandoned at the foot of a sacred tree. The father absolutely refused to accept the advice, saying that he would rather gladly die than abandon an innocent and anxiously desired son. The author saw the father when he had lived beyond 80, and the son also reached a pretty old age.

Ptolemy subscribed to the geocentric hypothesis and in order to account for the puzzling movements of the planets adopted the theory of eccentric orbits and epicycles. Though his theories viewed in the light of modern astronomical science were wrong,

980. व्रतोपरिचालके गर्ला विद्वंतु खिता जाती यात्रिज्ञा युक्ति मात्रान्। आल्लाङकु सन्यस्यानां पतिता शयो यमन्त्र।। सम्रां मध्यालाल्प परिचालने विरीयते। करणु लदों वियुजतो भाष तन्य पाप्पास्यं भवेदु शास्तिकालास्तमी। (D C. No. 306 of 1884—1887) folio 28. The verse सर्वम् "अवेर इः q. by निर्वाचनिस्यं also p. 244.

981. भवादुः। अंबजसुरसमस्यं परित्यज्यु भाषादुः। संसारं वितांवला च तद्युगं विद्वंतुवरेदु। सम्रांपथावस्थेन विता द्वितैयसं अन्न्यथ।। यदुशस्त्रिपाठी संदेशेक्षेत्रु भ्रमणा।। मात्रीवत्स परिश्वगं फर्तः क्षैर साक्षे।। अंबजसुरसुल्लगु लाभु मलहसिखु।। प्रेमदीप शिरकितै मुलीकै संग्रहिष्य।। एकभूलोकविलासन्तं जाति हिंदु विज्ञेदु निर्वाचनिस्यं p 244. The great Hindi poet and saint Tuladhas (born in साहिब 1589 i.e. 1532 A D) was an अंबजसुरु child and was abandoned by his parents and was brought up by a साधु. Vide Grierson in I. A vol. XXII at p. 263.

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he and his followers could predict eclipses. That suggests that correct inferences may be drawn in certain cases from premises some of which may be wrong. Besides, no one appears to have examined the theory of Varāhamihira and his followers that a horoscope is only like a sketch or plan that indicates only future trends in a man’s life depending on his actions in his previous life or lives. It is not probable that this theory will ever be tested and examined. There are weighty and practical reasons for this. Millions of people are not at all interested in knowing what they did in their past lives nor do many of them believe in metempsychosis or the theory of past and future lives of the individual soul. They are mainly concerned with predictions about their future. The theory of horoscopes being only sketches or maps indicating future tendencies cuts the very ground from under the feet of professional astrologers. They would, if they persisted only in telling their clients mere future tendencies and did not furnish positive predictions, find that their occupation was gone. In the minds of millions not only in India but in many parts of the world astrology is a living faith and it appears that neither scientists nor historians can possibly destroy such a tenaciously held and deep-seated belief. But the belief that planets cause persons to do certain things is likely to have serious consequences. The sense of moral responsibility for all acts done by a person will be impaired by such a belief; and a person guilty of a crime may plead (or may at least believe) that he was helpless before the influence of the heavenly bodies.

Before closing this brief account of Indian astrology I must in a few words advert to a work called Bhṛgusamhitā in Sanskrit which is supposed to contain numberless horoscopes with descriptions of persons born on the twelve rāsis from Mesha onwards, references to the deeds of such persons in previous lives, the horoscope with the positions of the several planets, the important happenings in each person’s present life from the year of his birth to his death. Persons who profess to have in their possession the Bhṛgusamhitā are generally averse to showing the whole work to any one, but read to those who consult them verses from the work said to be in their possession and people feel often amazed at the accounts about themselves which are read out to them. There is much of deception in this. I have examined four Mss. in the Desai Collection of Sanskrit mss in the Bombay University called Bhṛgusamhitā said to have been imparted to Śukra by his father Bhṛgu on mount Gandhāma-
Bhrgusamhitā

dana which contain about 600 horoscopes each of the four
lagnas, Meṣa, Vyāsaṭṭha, Mithuna and Karka, describing in 15 to
20 verses each of the horoscopes in the same lagna but with
different positions of the planets in each case. No Bhrgusamhitā
can be accommodated even in a big library if it contains des-
criptions of all possible horoscopes in 15 or 20 verses each. There
are twelve rāsīs as lagnas, 9 planets (including Rāhu and Ketu)
and twelve bhāgas. By permutations and combinations of these
there would be crores of possible horoscopes and if at least 15
verses were to be assigned to each there would be millions on
millions of verses. Hence describing a horoscope by extracts
from Bhrgusamhitā is often a fraud.

In Indian Astrology the most important matters are the
rāsīs, the planets and the twelve bhāgas (or places). Take the
rāsīs first. What is the reason for naming certain groups of stars
or constellations as Meṣa or Vyāsaṭṭha &c.? There are no Rams
and Bulls in the sky. Some observers on the earth imagined
that certain constellations presented to the eye the appearance
of certain animals, human figures and mythical beings. As shown
above (p. 565) the Chinese and Japanese name them differently.
Therefore, there is a great element of arbitrariness and ima-
ginary analogies in naming the so-called rāsīs. Once named,
the rāsīs are classified in various ways and predictions are based
on the class to which a rāsī belongs. All these classifications are
based on ideas of symmetrical sequence and fancy. Why should
Meṣa and Mithuna (which is represented as 'twins' man and
woman) be called male, while Vyāsaṭṭha and Vṛśčika be classed
as female? There is no explanation except this that the twelve
rāsīs had to be classified in two groups, male and female, and
symmetry required that they be alternately called male and
female. For the same reason of symmetrical order Meṣa and
Karka are grouped as caṛa (mobile), while Simha and Vṛśčika
are classified as sthūra (firm immobile). The Sun (the giver
of all light and support of the world) is called kṛṣṇa or pāpa
(a malefic) planet along with Mars and Saturn, while Jupiter
and Venus are classed as beneficent and the waning Moon is
also held to be malefic. Here association of ideas and analogy
play a great part. Jupiter and Venus are both brilliant and
white or whitish, while Mars is red (the colour of blood). Be-
sides, the first two are supposed to be the preceptors of the gods
and asuras respectively. Therefore, they are beneficent and the
blood-red Mars is malefic. The Sun, Jupiter and Mars are said
to be masculine, the Moon and Venus feminine and Mercury and Saturn neuter for the same reason, viz. association of ideas and analogy. The Moon and Venus are beautiful and mild, therefore they are feminine, while the Sun (that has fierce heat), Mars (with blood red hue) and Jupiter (the Ścārya of the gods) are masculine. Modern astronomy declares that the Moon is dry and waterless and contains the remains of extinct volcanoes; yet if the astrologers be followed we shall have to regard the Moon as feminine. In classical Sanskrit the Moon is called Śaśānka. The Japanese Moon Goddess Gwaten is drawn with a hare. Vide figure opposite p. 18 in Prof. Zinner's 'The stars above us.' Then we may consider the doctrines of svagrhas and uccas (exaltations of planets). There are twelve rāsīs and seven planets; five must be given two rāsīs as svagrha and the other two only one rāśi each as svagrha. The Br J. assigns only one rāśi as svagrha to the Sun and Moon, viz. Simha (Lion) and Karka (Crab) respectively, while two rāsīs are assigned to each of the other five planets. There is absolutely no logical or satisfactory explanation of this. Moreover, in assigning two rāsīs as svagrhas the only principle that seems to have been followed is that of sequence, viz. one rāśi beyond Simha and one beyond Karka i.e. Kanya and Mithuna to Mercury and in the same way to the remaining planets in the order of distance. The result is that Vṛṣabha and Tula (Scales) are the svagrhas of the beautiful and brilliant planet Venus and Dhanus (Archer) and Mina (Fishes) are the svagrhas of Jupiter. If one turns to the doctrine of exaltation, no rational or astronomical explanation is given why Aja (goat), Vṛṣabha (Bull), Makara, Kanya, Karka, Mina and Tula should be the uccas of the Sun, the Moon, Mars, Mercury, Jupiter, Venus and Saturn respectively. The naming and arrangement of the twelve bhāvās hardly follows any rational basis. One may at the most concede that the first bhāva in which the sign rising at a person's birth is placed is plausibly called tānu (body) and that regarding the 7th bhāva therefrom as the one on which love and marriage may be considered has also some plausibility. Birth and death are the two ends of a person's life. If the first bhāva is called tānu, the bhāva about death should be the 12th, the last, but in the Brhej-śataka and other works, it is the 8th bhāva that is called mṛtyu (death). Some of the bhāvās have too many matters crowded into them. For example, the 4th bhāva is supposed to be the one on which a person's relatives, friends, house, happiness and conveyance are to be considered.
The fifth bhāva is concerned with sons, intellect, learning, speech. Supposing that that bhāva is very favourably placed, the prognostications would have to be that the person would have many sons, he would be a learned man and a good speaker. But all these very rarely go together. A man of great intellect has often no sons, while a very learned man is often not a good speaker.

Then there is the question of friendships and enmities among planets. There is no rhyme nor reason in this respect. Why Venus, a beneficent planet in theory, should be the enemy of the Sun, when Jupiter another beneficent planet is a friend, is something which it is difficult to understand or explain. Besides, these relationships are not reciprocal. The Moon has no enemy, but from the point of view of Venus, the Moon is the enemy of Venus. Mercury (mythologically the son of the Moon) is said to be a friend of the Moon, but from the point of view of Mercury the Moon is its enemy. There is a further strange matter to be noticed. As men fight among themselves, it has been supposed that the planets (excepting the Sun and the Moon) fight among themselves (vide note 872 above). Besides there are thousands of minor planets between Mars and Jupiter and ancient and medieval horoscopes took no account of Uranus, Neptune and Pluto among the planets nor of the numerous satellites of Jupiter.

Another important doctrine in Indian astrology is that of dṛṣṭī (glance, aspect) which has been explained above (note 876). That doctrine had some plausibility when the distances between the planets and the stars were not known. But in view of modern astronomical knowledge the doctrine of the dṛṣṭīs of planets has hardly any meaning. Every planet and star really

982. The idea of शहस्त्र is very old as the चुबलसिका chap. 17 (1-27 verses) deals with it at great length and as it expressly states that Parāśara and other sages of old had developed it long before. It deals with the astrological results of शहस्त्र to specific countries, kings, and people. Three verses are quoted here: आसंतकमपोपाद्वात्रोहीचिह्नानन्दनस्य. दुधे चढ़ जानेपरा परे

*Note: The text contains references and notes that are not fully translated or explained within the provided snippet.*
faces every other planet and star in this vast Universe at all times unless there happens to be another celestial object in the line connecting any two of them and it is very difficult to understand how one planet can look at another planet or star at a quarter or a half or 3th aspect (i.e., at various angles)

When an astrologer says that a planet (say Venus) is in its svagrha (own house) i.e., Vrsabha (Bull) with the Moon let us understand what it means. The rasi Vrsabha is constituted by many stars, the most brilliant of which is Rohini (Aldebaran). Light travels at 186000 miles a second and modern astronomy finds that light takes 57 years to reach the earth from Aldebaran. The position then is this that the observer on the earth sees the Moon, Venus and Aldebaran very near each other. According to modern astronomy the Moon is only about two hundred and forty thousands miles from the earth, Venus a few scores of miles from it and Aldebaran billions of billions of miles away. They appear to be near only on account of the effect of perspective. This creates difficulties which the astrologers altogether ignore. When an observer sees Aldebaran to-day the rays he sees today started some 57 years ago, while the rays of Mars are seen within a few minutes of their start and of the Moon almost immediately.

The principles of rasi astronomy were probably established in India in the three centuries preceding the Christian era. The predecessors of Varahamihira and Varahamihira himself saw Mosa, Vrsabha and other rasis occupying certain definite sectors of the Zodiac and propounded certain rules about the physical and mental characteristics and professions of persons born when the Moon was in Mosa and the other rasis (in chap. 17 of the Br. J.) and also of persons born on Mosa and the other rasis, when the Sun, Mars and the other planets occupied those signs (ibid. chap. 18). The zodiacal section where Vrsabha stood about two thousand years ago is now occupied by the constellations comprising Mosa (Ram) owing to precession. How can the astrological consequences of being born on Taurus two thousand years ago be the same now when Taurus does not occupy the Zodiaca1 sector which it occupied then and when that particular sector is occupied now by Aries?

The above discussion is enough to show the flaws in the teachings of Indian astrology and would lead thoughtful persons
to conclude that the rules of astrology should have very little influence in determining the times of their undertakings. It appears that astrological details which were conspicuous by their absence in ancient Dharmaśāstra works have attained so much growth during the last two thousand years that the fundamental religious requirements have been smothered thereby. Those who believe that all events affecting man are necessitated by the planets and stars appear to go wrong in two ways. They thereby deprive God of control and providence in human affairs and they take away man’s free will. The dilemma is that if astrologers cannot stop or foil what the planets indicate, what is the use or benefit of their prescience; if they can stop or frustrate what is deemed to be fated to happen how can they support the thesis that planets compel events?

The question arises then how far religious matters, such as Upanayana and marriage, should be regulated by astrological considerations. It has been already shown above (p 606 and p 610) how the astrological requirements for Upanayana and marriage were very few and simple in the times of the gṛhyaśātras and the Manusmṛti (i.e. several centuries before the Christian era), how later writers went on adding one requirement after another and how even in the 11th century A.D. orthodox works like the Rājāmārtanda advised neglect of all astrological requirements in the case of girls whose marriages had to be postponed very long for some reason or other. Therefore, in respect of religious ceremonies like Upanayana and marriage the author would advise, as a first step towards getting rid of oppressive and meaningless astrological conditions, that people should revert to the simple rules of the gṛhyaśātras and Manus. There are two views on the observance of the rules about the details of religious rites. One is that a person need not go beyond the provisions contained in the gṛhyaśātra of his own Veda or śākhā and that when one observes those provisions one would be deemed to have performed all that the śāstra requires of him. The second view (held by a majority of medieval writers of digests) was that one should include in a religious rite details mentioned in works of other śākhās, though not mentioned in his own śākhā, provided the former details are not
in direct conflict with the details in his own šākha. These people follow what is called the 'sarvasākha-pratyayanyāya' of the Pūrvasūkṣma. Both these view-points have been explained at great length by the author in H. of Dh. vol. III p. 370 and vol. IV pp. 852-855. In those times one may at most follow the astrological rules provided by the sūtras and Manu. Though the author has pointed out great flaws in the whole structure of Indian astrology, he does not think that it is his duty as a mere historian of Dharmāśṭra to advise people how far they should accept or discard astrology in general.
CHAPTER XVIII

Calendar, eras, various reckonings about years, months &c.

In order to be able to perform vrata and celebrate utṣaṇas at the proper times and in order to find out the appropriate times for religious rites like sacrifices, upanayana and marriage people require a calendar or almanac. A calendar is a methodical combination or book about days, months and years for the purpose of registering in advance religious festivals and astronomical or astrological phenomena and for purposes of civil life. In India about thirty calendars are in use by Christians, Parsis, Moslems and Hindus. Confining oneself to Hindus there is a bewildering variety of calendars in use at present. Some are based on the data of the Sūryasiddhānta and some on those of the Aryasiddhānta, while others follow comparatively later manuals like the Grahalaghava; some begin the year with Caṭra śukla pratipad (or pratipadū), others with Kārtika śukla pratipad and there are small tracts like the Ḫalar985 prānt (in Kathiawad) where the year begins with the 1st day of the bright half of Aṣāḍha. Gujarat and North India except Bengal use the Vikrama era, while the Deccan and South India generally employ the Śakya year, but Kashmir follows the Laukaka reckoning. In some parts (North India and Telangana) and communities the months are pūrṇimānta (i.e. end with Full Moon), while other parts (Bengal, Mahārāṣtra and south India) follow the amānta (month ending with amāvāsyā) reckoning. The result is that some fasts and celebrations universally observed throughout India such as the Ekādaśī and Śivarātri fasts and the celebrations of the birth of Śrīkrṣna are observed on two different days in different parts of the country and by different sects and there is a difference of one month between the days of some observances i.e. while on the pūrṇimānta reckoning a certain festival may be observed in Ḫaśi dark half, the same month

985 Vide Mr. Stevenson's 'Rites of the twice-born' p 301 n, also I A, vol. 18 p 93, where it is said that the Ḫalar year used in Ḫalar prant of Kathiawad and also at Amreli and Jetpur begins on Aśāḍha śukla pratipad instead of Kārtika śula and there is also another beginning on amānta Aśāḍha śula 2

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may be called Bhādramāśa dark half (by amānta reckoning) and the same festival may be celebrated one month later. The confusion is worse confounded in modern times by some calendars being what are called Drk or Drkmaṇya based on the data of the Nautical Almanac in order that such happenings as eclipses predicted in the pañcanga may be found to tally exactly with what is actually seen by the people. It appears that in South India there are rather too many pañcangas (calendars). In Tamilnad there are two kinds of pañcangas, one is based on drk-ganita, the other is based on the Vākya method (that follows medieval calculations based on Āryabhata which produce less accurate results) There is the Pudukkottai pañcanga (a Vākya one) issued under the authority of the rūpas of the principlality of that name. The Śrīrangam pañcanga (a Vākya one) is used by the Śrīvaiśnavas, while followers of another Vaiṣṇava sect, the Mādhvas, have a pañcanga of their own. The Kāraṇam pañcanga is the most common Vākya pañcanga used by the smārtas who do not use the drk-ganita pañcanga issued under the authority of the Śankaracārya. The Telugus follow the Siddhānta-candra 986 pañcanga based on the Grahalāghava of Ganeśa composed in śaka 1442 (1520 A.D.). In Malabar the people have a drk-pancanga, but it is based on a revision of the old Malabar system called Parahita and is not the drk-pañcanga followed by the Tamils. The Telugus follow the Candra reckoning and begin their year called Yugadi from Caitra ūkla, while the Tamils follow the Saura reckoning, start their Caitra with Mēsa Viśu, though, their vratas and religious ceremonies being based on tithis, they have to follow the Candra-māna. Bengalis use solar months and lunar days with triennial adjustment by the insertion of an intercalary month.

There are three siddhāntas in use, viz. the Sūryasiddhānta (used throughout India on account of its accuracy), the Āryasiddhānta (re lied on in Travancore, Malabar, and by the Mādhvas in Karnātaka and in Tamil Districts of Madras State) and the Brāhma-siddhānta (followed in Gujerat and Raputana). The last, however, is losing ground in favour of the first. In the Siddhāntas calculations are made from the epoch of the

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986. Warren's Kālaśālikāta (pp 65–68) publishes a skeleton of the Siddhāntacandra pañcanga for the 4924th lunar-solar year of the Kaliyuga current (i.e śaka 1745, A.D. 1832) for the Meridian and Latitude of Madras which is mainly based on Telugu Pañcanga, but furnishes Tamil data also.
Siddhántas and Karanas

maháyuga and are so elaborate that pañcāṅgas can hardly be made from them direct. Therefore, works called karanas based on the Siddhántas are used to prepare pañcāṅgas, such as Makaranda in Bengal and the Grahalaghava of Ganesa; the tables of the latter called Tithicintimani are used in the Deccan, Central India and some other parts of India. There are two important points of difference between the Siddhántas among themselves viz the length of the year (but the difference is only of a few upalas) and the second is the number of revolutions of the Moon and the planets in the Kalpa or Maháyuga or Yuga. The Siddhántaśiromani (I.6) specifies the matters with which a siddhánta must deal, the very first of which is the enumeration of the units of time from truṣṭa up to the end of pralaya.

It should not be supposed that India is singular in this respect. The present European calendar is also very unsatisfactory. Originally it was Julius Caesar who introduced a revised calendar in 46 B.C with the provision that every 4th year was to be a leap year. But his calculations were not very accurate and the result was that by 1582 A.D the spring equinox occurred on 10th March instead of on 21st March. Pope Gregory XIII declared that 4th October 1582 was to be followed by 15th October (i.e. ten days were dropped). He further provided that century years were not to have a leap year unless they could be divided by 400 (so that years 1700, 1800, 1900 of the Christian era have no additional day, but 2000 would have one). Even so, there is still a slight error, but only after more than 33 centuries one day would have to be dropped. The Gregorian year is longer by 26 seconds than the correct length of the year arrived at by modern astronomical calculations. Protestant England did not follow Pope Gregory’s reform till 1750 A.D when Acts were passed whereby 2nd of September 1752 was to be followed not by 3rd September but by 14th September (dropping eleven days) Vide the Calendar New Style Act 1750 (24 Geo. 2, chapter 23) and the Calendar Act 1751 (25 Geo. 2, chapter 30), which changed the year beginning from 25th March to 1st January and embodied the reforms made by Pope Gregory XIII. The European calendar is still very inconvenient. Under it a month may have from 28 to 31 days, the quarters of a year consist of 90 to 92 days, the two halves of the year (January to June and July to December) contain respectively 181 (or 182) and 184 days, working days per month vary from 24 to 27 days and years and months begin on different
week-days Easter, the Queen of feasts, could fall even after 1751 on 35 different dates from 22nd March to 25th April, as Easter is first Sunday after the Full Moon occurring on or after 21st March.

It has been stated above (p. 480) that this work will not deal with pure astronomical questions; therefore, the author proposes to avoid going into details of astronomical computations. But something would have to be said about them as occasion requires. Those who are interested in ancient Indian astronomy and its later ramifications may consult and study the following works and articles; Warren's Kalasankalita; the Suryasiddhānta translated and annotated by Whitney; Indian Metrology by J. B. Jervis, pp 174–259, the Pañca-siddhāntikā of Varāhamihira (text and translation by Thibaut and M. M. Sudhakar Dwivedi), S. B. Dikshit's 'Bhāratīya Jyotisaśāstra' (in Marathi a masterly work); Sewell and Dikshit's 'Indian Calendar' (1896); Sewell's 'Indian Chronography' (1912); Sewell's 'Siddhāntas and Indian Calendar'; 'Vedic Chronology and Vedāṅga-Jyotisa' by B. G. Tilak (1925); Divan Bahadur Swamikannu Pillai's 'Indian Ephemeris', 7 volumes (vol. I part 1 being general and the rest being Tables); V. B. Ketkar's Jyotirganitam, Ketaki, Vaiṣayanti, Graha-ganita and 'Indian and foreign chronology' (Extra Number LXXV–A of the JBBRAS); Jacobi's papers in Epigraphia Indica vol. I pp. 403–480 (on computation of Hindu dates), vol. II. pp. 487–498 (tables for calculating Hindu dates in true local time), vol. XII. pp. 47 ff (for planetary tables), XII pp. 158 ff (special Tables for Hindu dates), Sewell's papers in E. I. vol. 14 pp. 1 ff, 24 ff, vol. 15 pp. 159 ff, vol. 16 pp. 100–231 (on Aryan-siddhānta and Tables), vol. 17 pp. 17 ff (on first Aryan-siddhānta), pp. 173 ff (on Brāhma-siddhānta of Brahmagupta) and pp. 205 ff; Indian Historical Quarterly, vol. IV. pp. 483–511, vol. X pp. 332–336 (for Jain calendar); Nautical Almanac for 1935, explanations by J. K. Fotheringham pp. 754 ff; 'Ancient Indian chronology' by Prof. Sen–Gupta (1947, University of Calcutta); Karana–kalpalata (in Sanskrit) and Bhāratīya–Jyotihāstra–nirikṣana (in Marathi) of Dr. K. L. Daftari, Dr. M. N. Saha's paper on 'Reform of the Indian calendar' in 'Science and culture' (Calcutta), 1952 pp. 57–68, 109–123 and Report of the Calendar Reform Committee (published by the Government of India 1955, a very exhaustive and useful work.)

Among all nations the fundamental periods of time are the same, viz. the day, the month and the year (consisting of
Fundamental periods of time

The years are the constituents of eras that are vital for chronology and history. Though the fundamental periods of time are the same, there are variations in the arrangement of days to form months and years, about the sub-divisions of the day, about the commencement of the day, about the divisions of the year among seasons and months, about the number of days in each month and in the year and about various kinds of months. The great time measurers are the Sun and the Moon. The day is due to the revolution of the earth round its axis. The month is mainly a lunar phenomenon and the year is due to the apparent motion of the Sun (but in reality it is due to the revolution of the earth round the Sun). The tropical year is the time of the passage of the Sun from one vernal equinox to the next. The latter is shorter than the sidereal year (i.e., the time between the two successive arrivals of the Sun at the same fixed star) by about 20 minutes as the vernal equinox point shifts to the west at the rate of about 50 seconds per year.\(^{987}\) A modern calendar mentions the current year (by some era), the month and the day of the month and generally the week-day besides several other matters of religious and social interest. The eras and accurate knowledge of the length of the year and the month came to man rather late. The synodic month is a little over 29½ days, while the tropical year is a little less than 365½ days. These are incommensurable periods. For ordinary life and calendars whole days are required; besides, the starting of the year and the month must be properly defined and must correspond to seasons and some era-must be used. These are the requirements of a calendar which has to be used for civil and religious purposes. The complexity of calendars is due mainly to the incommensurability of the above two astronomical

987 Besides the two motions of the earth (viz. its daily revolution on its own axis and its yearly revolution round the sun) there is a third motion which is not so well-known. The earth is not a sphere, its equatorial diameter being longer than its polar diameter. The result is that there is a mass of matter bulging out at the equator which is in excess of what it would be if the earth were perfectly spherical. The earth's axis has a slight conical wobbling motion like that of a toy top and it describes a cycle in about 23800 years, the yearly shift being about 50′.2 seconds, due to the pull of the sun and the moon on the equatorial bulge. This causes the appearance of the fixed stars and even the pole-star changing their positions from century to century or from period to period. Vide Sir Norman Lockyer's 'Dawn of astronomy' pp. 124–128, Van Flen Bergh in 'Universe in Space and Time' p. 82, Hickey's 'Introducing the Universe' p. 117
periods. The Moslems solved it by ignoring the length of the tropical year and holding fast by the Moon as the measurer of time. They had a purely lunar year. The result was that the Moslems' year was of 354 days and that in about 33 years all their festivals travelled through all the months of the year. On the other hand, the ancient Egyptians ignored the moon as the measurer of time and their year was of 365 days (12 months of 30 days each plus five epagomenal, i.e., additional days). Their priests stuck to this system for 3000 years, they had no leap years or intercalary months. Most ancient peoples including Indians followed a luni-solar calendar and tried to adjust the lunar months to the solar year by the system of intercalary months. It has been seen above (p. 489 note 710) that even the Rgveda speaks of an additional month (in I. 25 8) but how it was arrived at and where in the scheme of months it was introduced we do not know. We know that the Vedangayotisa988 added two months in five years. The people of those ancient times had to solve the problem of adjusting the reckoning of the months by the moon and the years by the sun. People wanted to know in advance when the Full Moon or New Moon on which many ancient festivals were celebrated may be expected, when to expect monsoon or winter, when to prepare ground for sowing and when to sow. Sacrifices had to be in spring and other seasons, as also on New Moon and Full Moon. The lunar year of 354 days was less by about 11 days than the solar year. Therefore, the seasons would shift back if the lunar year alone were observed. Hence intercalary months were introduced by several nations. The Greeks had the 'Octaeteris' (eight years cycle), that contained 99 months of which three were intercalary, viz. in the 3rd, 5th and 8th years. Then was introduced the Metonic cycle of 19 years in which occurred seven intercalary months (19 × 12 plus 7 = 235). Olmstead (in American Journal of Semitic Languages, vol. 55 for 1938) says at p. 116 that the cycle of intercalation in Babylon was of eight years and that it was followed by the Greeks Fotheringham (in Journal of Hellenistic studies, vol 39 p 173) says that intercalation in Babylon was irregular till 528 B.C. and in Greece it was unsystematic in the 5th and 4th centuries B.C. Vide also C. R. C. Report pp. 175–176.

The use of eras in India for calendrical purposes is not much older than about two thousand years. Continuous era reckoning first began to be employed in the records of the Indo-Scythian kings that ruled over modern Afghanistan and North-Western India between about 100 B.C. and 100 A.D. This is not peculiar to India, most of the ancient civilizations such as those of Egypt, Babylon, Greece and Rome did not employ a continuously running era till late in their careers. In the Jyotirviddhābharana (which is a later fabrication, though it professes that it was finished in gatakal 3068 i.e. 38 years before the Christian era) mentions the names of six persons as the founders of eras in Kaliyuga, viz. Yudhishthira, Vikrama, Śālivāhana, Viśāyabhinandana, Nāgārjuna, Kalkin and states that their eras respectively last for 3044, 135, 18000, 10000, 400000, 821 years. In ancient countries no continuous era was used, but only regnal years were employed. In India also Asoka employs only regnal years in his edicts (e.g. the 4th pillar edict at Lauriya-nandana-gārh and the 5th pillar edict at Rām puryā, C.I.I. vol. I pp. 147, 151, were engraved in the 26th year of his kingship).

Kauṭiliya also, when setting forth the business of the collector.

989. Vide Fotheringham in Explanation to Nautical Almanac for 1935 at p. 755 about Egyptians not using a continuous era, but being content to number the years of each reign separately.

990 Vide Fotheringham in Explanation to Nautical Almanac for 1935 at p. 755 about Egyptians not using a continuous era, but being content to number the years of each reign separately.

991. Vide Fotheringham in Explanation to Nautical Almanac for 1935 at p. 755 about Egyptians not using a continuous era, but being content to number the years of each reign separately.

Vide 'Jyotirviddhābharana and the Nine Jewels' by K. Madhava Krishna Sarma for other readings and date.

Vide Fotheringham in Explanation to Nautical Almanac for 1935 at p. 755 about Egyptians not using a continuous era, but being content to number the years of each reign separately.
of revenue specifies the times with which the collector would be concerned as 'the royal year, the month, the fortnight, the day &c.' This practice continued even under the Kusanas and Satavahana; vide Luder's list in E.I. X, No 22, 32 for Kaniska, No. 1024 (Kanheri cave Inscription of Gotamiputa-sāmi-Siriyahā Satakani), No 1100 and 1129 (Kalee and Nasik cave inscriptions of Vāsimputa Sīrī-Pulumāvī) The Kalinga king Khara­vela (generally assigned to the 2nd century B. C.) uses only regnal years and no era (vide E. I. vol. 20 p 71 at pp 78-80).

A variety of eras have been used in India for hundreds of years; this has created a great deal of confusion in chronology and history. For the lists of eras now in use or met with in inscriptions and Sanskrit literature, vide Cunningham on Indian eras, 'Indian Ephemeris' by Swamkanu Pillai vol. I part 1 pp 53-55, V. B. Ketkar's 'Indian and foreign chronology' pp. 171-172; P. C. Sen-Gupta in 'Ancient Indian eras' (pp. 222-238) and Dr Saha's paper in 'Science and Culture' for 1952 (Calcutta) at p 116 that gives a table of eras with the starting year of the eras, their current years, year beginnings (solar and luni-solar), lunar month end, provenance &c. Vide also p. 258 of the C.R.C. Report (Table 27) for a similar long list of eras. In this work only a few eras of importance will be briefly dealt with. Alberuni (Sacbau val n. p. 5) names five eras, viz of Śrī Harsha, Vikramaditya, Śaka, Valabha and Gupta. He gives two different versions about the first and leaves the question undecided.

Differing views were held even in ancient times, as to when the Kaliyuga 992 started and what event the Kahyuga era commemorates. At present the Kaliyuga era is supposed to have started in 3102 B.C and a past Kaliyuga year is to be arrived at by adding 3101 to the A.D. years. There are four principal views about the starting point, viz. (1) the starting point is when Yudhisthira ascended the throne, (2) it is 36

992. Vide JRAS for 1911 pp. 479-96 and 675-688 (Dr Fleet), H of Dh vol. III pp. 856-902 for discussions about the Kaliyuga beginning. In 'Ancient Indian chronology' Prof Sen-Gupta after a lengthy and somewhat vehement argument concludes that the date of the Bhārata battle is 2449 B.C. and that the year 3102 B.C. for it is wrong (p 1-59). Vide C.R.C. Report pp 232-254 for Kaliyuga era. It may be noted that Janamejaya, son of Pandu, is mentioned as the performer of an Ashvamedha sacrifice in Śat Br XIII. 5. 4. Whether he is the same as the Mahābhārata hero is more than one can say, but it is not unlikely that he is the same.
Beginning of Kaliyuga era

years later when Yudhishthira crowned as King Pariksit, the grandson of Arjuna; (3) according to the Purāṇas Kaliyuga started when Kṛṣṇa passed away (vide Viśnupūrāṇa IV. 24, 108 to 113); (4) According to to Varahamihira, 2426 years prior to the starting of Śaka-kāla, Yudhishthira era started i.e. 653 years after the start of Kaliyuga according to the 2nd view. The Aihole inscription appears to follow the 2nd view, since it equates 556 śaka year with 3735 Kaliyuga year (past). One of the earliest references to the Kaliyuga era is by Aryabhata who states that he was twenty-three years old when 3600 years of Kaliyuga had expired (i.e he was born in 476 A.D.). There is an early Cola record dated 4044 of the Kaliyuga era (i.e 943 A.D.) Vide JRAS for 1911 pp. 639–694 for several instances of the employment of Kaliyuga era in inscriptions. Medieval Indian astronomers believed that all planets (including the sun and the moon) were together at sunrise on Sunday of Caitra śukla pratipad at the beginning of Kaliyuga and also of Kalpa. It is suggested by modern writers like Burgess and Dr. Saha that this epoch was arrived at by astronomical calculations carried back-ward at a late period and is a mere fiction (vide p. 253 of the C. R. O. Report). It is rather difficult to hold that this was all pure imagination on the part

993. चलिताः कुण्यो निवृव्य पानलसाधितस्तथाविनि। मातिर्यः काठुरुगमिति याहुः पुराणिः।
माय: एक्कि० भारतवि० वि० 2 33; compare मूल 99. 428–429, तत्व 273. 49–50, विजय वि० 24, 110, विद्याधि III. 74-241 for similar verses.

993a. आस्त्रयकालम् कुणयः।“कालक्षणसंशाल्य सनात। भूतंशुवता 13.3 quoted in note 746. This is followed by काल in his राजसाधितृणि I. 51। “नांदे पद्म सारांश्च विविधेऽः च सृजने। कल्याणेति वर्षैः वर्षैः खुपपर्वताः।”

994. विषादूद्धि नमः।“सताध्याजयेन श्रीमानमाय्दुरुपादित सताध्याजुधुदुपि पवयुः।”
पवात्रास्य काली काठे पद्मस्त सताध्याजाः। दनादिः मन्त्रात्मा शुक्लात्मादिः चुडूगुनया।” वि० E. I. vol. VI at p 7. Apparently here कुणयुत is deemed to have started immediately after the Bhārata War. Later astronomical works had that the śaka era began when 3179 years of Kali era had expired; vide ‘पत्ता: सनाति सुगानि मातिर्यकालशुष्कमं नवासीहसुंधर्यायह सनातुपादामासीहसि कालबुधाय।” विजयान।
मीनीवि० I. 28। नवासीहसुंधयः। is equal to 3179 (तद्द्रव = 9, आदि = 7, इद्रव = 1, शुय = 3).

995. पवात्रास्य कालाणां कालिनां कालिनां कुणयाः। “सारंश्च विशिष्टात्मादिद्वेद नन्
जनमों। वि० क्रि० 10 (ed. Kertz)

995a. हथून्येन पक्षस्याः। मानसाधितस्तरी वर्षकर्म पद्मह।” मिनीवि०। विषादूद्धि। भूतंशुवता 15। वि० 15 (of मानसाधितृणि। वि० 14। वि० 14। वि० 14। वि० 14। वि० 14।

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of the ancient Siddhānta writers; it is more probable that they had a persistent tradition of long standing before them. 995.

In the Sankalpa (declaratory formula) for every religious ceremony the performer has to mention the grand divisions and sub-divisions of time beginning with Śvetavarāhakalpa, such as Vaivasvata manvantara, Kaliyuga and its first quarter together with the geographical position of the place of performance in Bharatavarsa, and the Zodiacal signs occupied by the Sun, Jupiter and other planets, the era, name of year (Jovian), the month, the fortnight, the tithi, nakṣatra, Yoga and Karana. A verse of Devala states that if a man performing a religious rite does not mention the month, the fortnight, the tithi and the occasion (of the rite) he will not reap the merit of the rite. 996. That is the importance of eras, years and its sub-divisions in the religious life of our people. Therefore a calendar (pañcāṅga) is absolutely necessary for every religious Hindu.

The origin and use of the Vikrama era are as much shrouded in doubts and mystery as is the case with the saka era. 997. Doubts have been expressed as to whether there was any king called...
Vikramāditya about 57 B.C. the supposed starting point being Nov. 58 B.C in Gujarat where the year begins with Kārtika śukla pratipada and April 58 B.C in Northern India where the year begins with Caṅdra kṛṣṇa pratipada. The expired Vikrama year is equal to A.D. year plus 57. In certain rather early inscriptions, years are referred to as Kṛta. For example, in Nandaśa Yūpa Inscription the Kṛta year 282 is mentioned and in three Maukhari Inscriptions on yūpas (sacrificial posts) the year 295 Kṛta is found. The Bijayagad pillar Inscription is dated in Kṛta 428, the Mandasor Inscription in Kṛta 461 and the Gangadhar Inscription in Kṛta 480. Scholars are generally agreed that the Kṛta era is a precursor of the Vikrama era. But the name Kṛta applied to the years has not been satisfactorily explained.

998. K. P. Jayaswal (I A vol. 47 p 112 and I. A 46 pp 145-153) holds that Vikrama was historical, ended the rule of Nabapāna-Sakendrā in 58 B.C., and belonged to the Sātavāhana family.

999. Vide E I vol. 23 pp 42-52 for three Maukhari Inscriptions dated the 5th day of Phālguna śukla in Kṛta year 295 (i.e. 239 A.D.) by Dr. A. S. Altekar. For Nandaśa Yūpa Inscription of Kṛta 232, vide E. I vol. 27 pp 252-267 (ed. by Dr. A. S. Altekar).

1000. For the Gangadhar Inscription dated in 480 of the Kṛta-year (i.e. 423-424 A.D.) and the Bijayagadh stone pillor Inscription of Kṛta year 428 (371-72 A.D. expired), vide Gupta Inscriptions edited by Fleet pp. 73-78 and pp. 252-254 respectively.

1001. Vide Bombay University Journal vol. 17 pp 19-25 where Prof. K. B. Vyas puts forward the rather novel theory that the word Kṛta in the ancient Inscriptions refers to the Katha people and J of Indian History vol. 24 (for 1945) pp 105-109, where Prof. D. N. Mookerjee mentions nine Inscriptions in the Kṛta or Mālavā-gana era and contends that Kṛta is the era started by Kalkin who is supposed to have ushered in the Kṛta-yuga in the 5th century B.C. The author does not agree with both these views. Prof. Sen-Gupta in 'Ancient Indian Chronology' pp. 238 ff holds that the Kṛta era started in 63 B.C. His grounds are that certain Mahābhārata and Purāṇic passages set out in a prophetic vein the circumstances when Kṛta-yuga will start and he holds that those conditions were satisfied about 63 B.C. and the era was called Kṛta. In the first place the passages refer to a future date. No one thought in ancient India that the start of the Kṛta age was near. Besides, one of the passages on which he relies is Mahābhārata, Vanaprastha 190, 90-91 (of the Bombay edition) and 188 87 (of the critical BORI edition) and is differently read in the Sārādī Codex and several Kāśmir Mss. viz. as evatsa bhūbhūtā turīyāt eva bhumabhūtāni. Vācaśāmē bhūbhūtir bhūkṣaṇām te bhūkṣaṇām and not evatsaṁ as he reads. Therefore this verse is hardly of use for chronological purposes. Besides Vāyu 99 413 also reads ekatātre (only one Ms. reads 'elahākān') Some Purāṇas like Visn. IV. 24. 102, (Continued on next page)
Some inscriptions are also dated in the era of the Malaya-gana (Malava tribe), as e.g. the Mandasor 1002 Inscription of Naravarman. The Kṛta and Malava era are held to be identical and the inscriptions so far discovered as dated in these two eras are found in eastern Rajasthan and Western Malva. It is further to be noted that, whereas we have inscriptions in 283 and 295 of the Kṛta year, no inscription of the Malava era has yet been found that is dated so early. It is possible that Kṛta is the earlier name and when the Malavas adopted the same era it came to be called ‘Malava-ganāmnāśa’ or ‘Malava-gana-sthiti.’ But it may be remarked that if Kṛta and Malava both refer to what later became the Vikrama era, they were both being used concurrently for at least one hundred years, as we have the Kṛta era

(Continued from last page)

Brahmanda III 74. 223 no doubt read वृक्षारोऽि. The three Matsya-purāṇa verses he quotes are not from the same chapter. The first verse simply says that Visnu created Yavana on 3rd tithi of Varākha bright half and that he started Kṛtyuga on that tithi. It is impossible to draw any definite date from this verse by itself. The other two verses are Matsya 63. 2-3. They describe a vrata and fast on 3rd tithi of the bright half of Varākha, which yield inexhaustible fruits to the performer, equal to all good deeds. If on that tithi when joined to Kṛttika one does special worship, whatever is donated or offered in the fire and whatever mantras are recited become inexhaustible. These two verses contain not a word about Kṛtyuga and the first says nothing about Kṛttikā. It is, to say the least, a strange method to put together verses apart from their context and aver that a particular date has been established.

1002. Vide I A. vol. 42 (1913) p 161-163 for Mandasor Inscription of Naravarman which is dated the 6th of the bright half of Ādoja of the Malava year 461 (404 A. D.) as traditionally handed down by the Malava tribe (Malavaganāmnāśa). The important verses is: श्रीमलयागनाभासी महते सुखासंपलिते। श्रीयाप्रकाशिक यात हनमाहातुदायम्।। In the Mandasor Pillar Inscription of Yasodharman occur the words ‘मलयागनामविष्णुविवाहज्ञानानीतिनिजेऽत्वम्’ (year 589 of Malava era); vide Gupta Ins No. 35 at p 154) On मालयागनाप्रियानि, vide Prof. Shambavnekar in J. I. H. vol. X pp. 143-155, where (on p. 145) he holds that ‘ganastha’ is equal to ‘gananāyaddhatu’. His arguments though plausible are not correct. There should be contemporary authority (of the 5th or 6th century A. D.) for ‘gana’ meaning ‘ganāṇa’. In the Bujaygadh stone Ins (Gupta Ins No. 58 p 251) we come across the words ‘मलयागनामविष्णुविवाहज्ञानानीतिनिजेऽत्वम्’ &c. Therefore ‘Mala-ganastha’ should really mean ‘the usage of the Malavaganas’ and मलयागनामविष्णुvिवाहज्ञानानीति should mean ‘as traditionally handed down among the Malavaganas’. Besides a मलयागनाम-वसय mentioned in the Nandsa Yypa inscription edited in B. I. vol 27, p 252 at p 259 makes it almost certain that ‘Malavaganas’ means ‘Malava tribe’ and nothing else.
The Vikrama era

480 and also the Mālava era year 461. The author does not think it possible that the word Krta was applied to the era because it was believed at its foundation that the Krta-yuga had started. It is possible that Krta has the same meaning as siddha (just as kṛtānta means siddhānta) and it indicates that it was established by agreement among certain people. The Vikrama era is specifically mentioned by name only from about 8th or 9th century A.D. 1002a Besides, the Vikrama era has hardly ever been employed in Sanskrit astronomical works and it is generally designated samat to distinguish it from the saka era. The Yedārāśa Inscription of Cālukya Vīrama Viṣṇumatiya VI shows that that king superseded the saka era and started a Cālukya Vīrama era the first year of which was 1076-77 A.D. Vide Bombay Gazetteer vol. 1 part 2 p 447 and 477 (and I. A. VII pp. 61–66 for reference to 400 sākakāla 1478 A. D.).

Almost all astronomical works in Sanskrit from about 500 A.D employ the Śaka era. Why the Śaka era is so called, whether it was to commemorate the coming of the famous Kusāna king Kaniska to the throne or when and where it came to be first used are among the most difficult and unsolved problems of Indian History and Chronology. In one of the earliest inscriptions expressly dated in the Śaka era, viz that of Cālukya king Mangalesvara in 500 śaka (expired, i.e., 578 A.D.) it is cited as the era of the crowning of the Śaka1003 king. Vaiśābhāmihra speaks of it as Śakakāla (in the Paṇca-siddhāntikā1001 and Brhat-samhitā 13.3) and as Śakendrakāla

1002a. Vide I. A. vol. 12 p 155 the Dhinikī Grant of King Jākadeva of Saurāstra of the Vikrama year 794 (737 A.D.) 'विजयमलया विक्रमसदनं शासनं धीनिकिकाः' śakadāna-विशिष्टकाळमयान्त्रिकमसदनम् शासनं धीनिकिकाः’ in I. A. vol III p 305 and VI. 363, Kielhorn’s list No 3 in E. I. VII, Appendix.

1003. ‘शल्कालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रियकालिनित्यमेवलक्षत्रि
or Śakabhūpakāla (in Brhat-samhitā VIII 20–21) Utpala (about 966 A.D.) while commenting on Brhat-samhitā (VIII. 20) remarks that the Śaka era started from the time when the Śaka king was killed by Vikramāditya. Its years begin with Oaitra for luni-solar reckoning and Mesa for solar reckoning. Its years are generally expired ones and it begins with vernal equinox of 78 A.D. The earliest inscription so far discovered in which the Śaka era is expressly mentioned is that of Cālukya Vallabheśvara dated in 465 śaka (i.e. 543 A.D.)1005. The inscriptions of the Kṣatrapa kings that bear the number of the year but no era are generally ascribed to the śaka era, e.g., those of Rudradāman in 52 and 72, of Rudrasimha in 103, of Rudrasena in 122 (Luder's list Nos 965, 963, 962). Emperor Kaniska (of the Kusāna race) is also connected by some with the foundation of the śaka era.1006 One of the earliest date for the śaka era in literature is mentioned as śaka 380 in the Jain work Loka-vibhāga of Simhasūri.1007 As the Pāṇīcasiddhāntika (XII 2) takes the 2nd year of the śaka era as the epoch of the Pitāmatha-siddhānta, it is not too much to assume that the original siddhānta of which a summary is given by Varāhamihira was composed according to him in the first quarter of the first

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since independence some Indian scholars are bent upon not admitting patent facts of history and put forward novel theories. The verse 'अनुसरणे' in note 746 does not stand by itself and has to be taken along with the other verses in the same work (as in Br. S VIII. 20–21) and Ṛṣeṣuṣamaṇḍala in Āptavijñānakāra (vide note 1008); the verse 'अनुसरणे तथा' says that Śaka years when added to by 2526 (or 2566) represent the time of Yadhvahira. The suggestion made by some that Śakaśāla simply means method of reckoning cannot be accepted in view of the words Śakendraśāla or Śakabhūpakāla. One may raise a dispute as to whether the śaka era was founded by a Śaka king or whether it was founded by an Indian king who defeated the Śakas. But the central fact remains that Śaka-kāla has something to do with the Śakas and a Śaka king.

1005 Vide E. I. vol. 27 pp 4–8 Vide E. I. vol. 16 p 15 at p 23 for Andhau Inscription of Rudradāman in the year 52 'कालनाथहस्त श्लीलम् ॥' 1006 Vide Prof. A. L Basham's interesting paper on 'Śaka-Kusāna' in Bulletin of the London School of Oriental and African Studies, vol 15 pp 80–97, where he brings together much that has been written about Śakas, Kusānas, Vikramāditya &c.,

1007 Vide Mysore Arch. Report for 1922 p 23 quoted on p. 5 of i. 27 'स्तुति पूर्वे द्वारिके कालीका सिंद्रमनागे । अतीस्पदे जाकाला ( न 1 जाकाला) मिन्द्रे-लधत्तापरे म्.'
The Śaka era

In later medieval and modern times (as also in the Jyotirvidābharana) the Śaka era goes by the name of Śālivāhana. But the form Śālivāhana as that of the era occurs only in the inscriptions of the 13th or 14th century A.D. e.g. the two earliest inscriptions so far discovered mentioning the word Śālivāhana are those recorded in the plate of Devagiri Yadava king Kṛṣṇa dated in Śālivāhana era 1172 (1251 A.D.) and the plate of Bukka I dated in Śaka 1276, current (1354 A.D.). Vide No 455 in Kielhorn’s list in E. L. VII. It is possible that the name Śātavāhana (mentioned in Harṣa-carita as the composer of the Gāthāsaptātāsī) was changed into Salavāhana, then into Śālivāhana and this conjecture is supported by the fact that in the Gāthāsaptātāsī (V. 67) king Śālāhana (a Prakrit form of Śātavāhana) is mentioned; ‘only two know how to raise high distressed families (by ślesa, the family of Aparnā), viz. Śiva beloved of the heart of Gaurī or the king Śālāhana (Śātavāhana)’ Vide O. R. O. Report pp. 244–256 for the Śaka era and Ludwig Bachhofer’s paper on ‘Greeks and Śakas in India’ in J. A. O. S. vol 61 (1941) pp. 223–250, where he attacks some of the downright and very emphatic assertions of Dr. W. W. Tarn in ‘the Greeks in Bactria and India’.

Another era, which is current even now in Kashmir, is the Saptarasī era, also called Laukika era. According to the Rājaratnī the Laukika year 24 was equal to Śaka 1070 (exprd.) In the use of that era the centuries are generally omitted. It is a luni-solar era supposed to have begun in April 3076 B.C. on the first day of Cāitra-sukla Vide Cunningham’s ‘Indian eras’ pp. 6–17 and Stein’s Introduction to translation of the Rājaratnī pp. 55 ff The Brhatamritasāra 1010 notes a tradition that the Saptarasī (Ursa Major) occupy each naksatra for a hundred years and that they occupied the constellation of Magha when king Yudhisthira reigned. Probably this is the

1008. वृद्धि विकल्पकालः पञ्चमविनवृत्तिः शेषवर्णानां। पुराणः मात्रासिद्धार्थे नूणास्त्रदृष्ट्याः। अवशेषवृहद्यां। पञ्चसिद्धानिकः XII. 2.

1009 Vide Journal of Oriental Research, Madras, vol 17 pp 92–93 (Dr. Gar’s paper).

1009a. हीर्विकित्रयेष्व चुरुचिन्ती शाकाचार्य सामस्थूर। संताध्यायिनी यो तत्त्वपरे परि विश्वसार। राजांवर्किकाः I. 52.

1010 अलसन्नायूः ‘राजस्थ’ एकुक्षितमन्नान्दे शरद-कर्न स्वरं मद्यधिश। ब्रह्मचरितम 13. 3–4 q above in note 746.
origin of the Kashmir era in cycles of one hundred years. For Inscriptions dated in the Laukika era, vide Bhandarkar's list No. 1431–1443 in E. I. vol. 20 Appendix and No. 1444–45 for Saptarsi era.

Several other eras such as the Vardhamāna and Buddha-nirvāna eras, Gupta, Cedi, Harsa, Laksamana-sena (in Bengal), Kollam or Paraśurāma era (prevailing in Malabar), most of which were once in great vogue (at least in civil life) but are now practically unused, are passed over here, as of only academic interest in these days. For Vardhamāna nirvāna era, vide I. A. vol 25 p 346 where the year 2493 after the nirvāna of Vardhamāna is said to be equal to Vikrama year 1888 and śaka year 1752 (1830 A.D.) and Buddha-nirvāna era in JRAS for 1875 at p 358 (a Ceylonese Inscription of Sābasa-malla’s time about 1191 A.D.), where mention is made that the king was crowned 1743 years, three months and 27 days after the nirvāna of Buddha. Great controversies have raged over the Gupta era (which Fleet holds began in 319 A.D.). There are some who hold that it is really the Vikrama era (J. I. H. vol. 17 p. 283 ff. and J. I. H. special number of March and April 1941 pp 71–84). For Harsa era, vide I. I. 19 p 52 and Nos. 1385–1431 in Bhandarkar’s list in vol. 20 Appendix of E. I. From Alberuni (Sachau vol II, p 5) it appears that Harsa era started in 606 A.D. There has been some conflict of views on this; vide I.HQ vol. 27 pp. 321 ff, vol. 28 p 280 ff (by R. C. Majumdar) and vol 28 pp 72–79 (Dr D. C. Sirkar). The Kollam era is said to have started in 1176 B.C.

It has already been shown how in Vedic works the year was denoted by several synonyms such as samvatsara, samā, varsa. In the Nārada-samhitā it is said that there are nine kinds of
Nine kinds of time reckonings

recongnings of time, viz. Brāhma (of Brahmā), Daiva (of the gods), Manusa (human), pītṛya (of the Pītra), Saura, Sāvana, Cāndra, Nāksatra and Bārhaspatya, but that in ordinary worldly matters only five of these are employed. The Vedāṅga-jyotisa appears to refer to four when it says that in a yuga (of five years) there are 61 sāvana months, 62 lunar months, 67 nāksatra months. Hemādri (on Kālā, p. 9) dwells on only three of these year reckonings, viz. cāndra, saura, and sāvana, while Mādhava (in Kālā-narāyaṇa-kārikās 11–12) speaks of two more, viz. Nāksatra and Bārhaspatya. The Viṣṇudharmottara speaks of four (not mentioning Bārhaspatya). The three mentioned by Hemādri are those most employed in religious and civil matters, and dharmaśastras works are specially concerned with them, while the other two are rarely referred to in the latter. A cāndra month is a time period from the end of one amāvāsya (New Moon) to the next amāvāsya and twelve such months make the cāndra year of 354 days. It is also called a lunation. The length of a cāndra month varies from 29.246 to 29.817 days owing to the eccentricity of the moon’s orbit and other causes and its average period is 29.53059 days. A saura month is the time taken by the sun to move through one sign of the zodiac; twelve such months constitute the solar year, and the first day of a solar year is the

1012. The Vedāṅga-jyotisa (which is in two recensions, attached to Rgveda and Yajurveda respectively) summarizes the several items of the saura year as follows: —विज्ञानेव सूर्यसिद्धान्तम् यदन्त्वते यास द्रव्यविधिमानविद्याम्। तत्त्वसिद्धान्तविद्याम् यदन्त्वते यास द्रव्यविधिमानविद्याम् ॥२॥ The modern Sūrya-siddhānta verse 31 (Sham Shastri, ed.) The Vedāṅga-jyotisa holds that 366 days constitute a year. The modern Sūrya-siddhānta says that there are 365.258756 days in a year. The other siddhāntas slightly vary from this. According to modern astronomy the year consists of 365.242196 days. Vide ‘Indian Culture’ vol VIII. pp. 114–116 for a note on this (by N. C. Lahiri) and Preface p. VIII. and p. 240 of the (C. R. C Report). For the length of Jupiter’s revolution round the sun, vide ‘Frontiers of Astronomy’ p 47 by D S Evans. The meaning of the above verses is: a solar year contains 366 days, it has six yūnas (seasons) and two mn̄nas, twelve months, these multiplied five times make a yuga.' It does not profess to be a treatise on astronomy as then known, but its aim was a thoroughly practical one viz. to enable the Vedic

(Continued on next page)
first day of the Saura month, Mesa. If the entry of the sun into the sign is in the day time then that day is the first day of the month. If the entry in the night, the next day is the first day of the month. The time of entry of the sun into a rāśi differs from almanac to almanac and the result is that the entry may be before sunset in one almanac and after sunset in another. Therefore, there may be the difference of one day as to the first day of the month. Owing to the adoption of different ayanāmśas and the difference in the length of the year, the Drk, Vākya and Śiddhānta almanacs may differ about the first day of the year, about Pongal and other festivals. A Śavana year is of 12 months of 30 days each, the day being counted from one sunrise to the next. A nakṣatra month is the time taken by the moon to pass through the 27 nakṣatras; the Bāhrapatiya year is the time taken by Jupiter to pass through one sign of the zodiac (i.e. about 361 days). According to modern astronomy, Jupiter takes 11.86 years (for its revolution round the sun). All these four or five divisions are not mentioned in early works and even in later days all these four divisions do not appear to have been fully utilised, though mentioned in astronomical and dharmaśāstra works. Kautilya provides that the month for workmen is of thirty days and nights, the Saura month is one half day larger i.e. (30½ days in a month), the lunar month a half day less (i.e. 29½ days), the nakṣatra month is of 27 days, the intercalary month is of 32 days (or occurs in the 32nd month?), the month is of 35 days (for the wages) of those who tend horses and of 40 days for those who are keepers of elephants. The month for workmen was of 30 days, but it need not have coincided with Full Moon or New Moon, while lunar months end with amavāsyā or pūrṇima. The Brāhmaṇaśutasiddhānta quoted by Utpala on Brhat-samhitā II 4 p 40 provides that from the saura reckoning one derives the extent of Yuga, the year, Vīsuvaṭ, Ayana, seasons, the increase and decrease in the length of the day and night, from the candra the details about tithis,

(Continued from last page)

priest having some knowledge of elementary arithmetic but not knowing astronomy to determine a required tithis (age of the moon) and the place (nakṣatra) of the moon and the sun on a particular day in the yuga of five years.

1014 ब्रह्माण्डतात्री ऋग्भूतित्रां श्रवणित्रां (तत्सर्वं सिद्धिः)। अङ्गकृष्णन्त्रामानसः। श्रवणिस्वसनाः द्रविदाण्डकाराः । श्रवणिस्वसनाः प्रवर्तकप्राप्ताः । वर्षास्वसनाः । वर्षास्वसनाः । अक्षयमास II 20 p 108. The सहास्त्रम on चालिक 2 on प. 1V. 2 21 mentions a जुलाईमास (month of hired service), which seems to be the same as श्रवणिस्वसनाः
What ānāma governs what purposes

karana, intercalary month or kṣaya month, all acts to be performed at night; from śaṅkha reckoning sacrifices, the savanas (the three soma libations) the motions of planets, fasts, impurities on birth and death, medical treatment, expiations and other religious rites Vide Viṣṇudharmottara I. 72. 26–27 for similar verses.

At present the year begins either in caitra or kārtika in different parts of India. But in ancient times it began in different months in different countries and for different purposes. Many Vedic passages show that the reckoning was pūrṇimānta, that the year began after the Full moon of Phalguna and that Vasanta was the first season of the year. It is due to this that Mādhava says in his Kāla-nīrṇaya p 63 (Calcutta ed.) that Śruti (Veda) is insistent on the pūrṇimānta month (pāṇāṃsayaṃtavā śrutah kātāks bhūyān.) The Sm C. (on śrāddha p 377) notes that the amānta reckoning is followed in Deccan (the Dakṣinā-patha) and pūrṇimānta in North India (Uttara-patha). Vide Mundakheda plate of Sendraka Jayasakti on 10th of Phalguna dark half of year 602 (must be sake) for indicating that in north Mahārāṣṭra there was amānta reckoning then (E I. vol 29 part V pp 116–117). The Vedāngajyotiscs1016 says that the first year of the cycle of five years began in Magha-sukla i.e. at the winter solstice. Alberuni (Sachau II. pp. 8–9) mentions that the year began in Caitra, Bhadrapada, Kārtika, Mārgasīra in different parts of India. Kautilya1017 provided that the year for work in the Government office of Accounts was a cāṇḍra one and ended on the Full Moon of Āśādha. From Vanaparva1018 it appears that the year began in Caitra. It is

1015. न पूर्वोऽ फल्गुन तिथिनागददति। पुरुषै ज्ञाता राजी सबस्तरस पक्षिः कालसि।

1016 साप्ताहिक—कालहारण महादते। वेदाङ्गज्योतिषम् I 19 above.

1017. विभागेऽ धनप्रयासः अष्टादोक्त्राणं कर्षनंसतमत्र।। तनापायस्यकथायां धृतां पुष्या भवाह।। कर्षनम्पिष्ठितगतियङ्गस्य कुप्पूका।। अर्द्धांग II 6 p 63.

1018 हौसोऽ द्रोहे त गुरुने कि देवेदिव वतः पार्थै।। वाणस्यम च भवति वृहद्य भानाकर्मण।। असि तथाति सत्त्रेऽ चचे मासै विनाकि को।। चत्तन्ते चानका।। सम्प्रदाय परिस्तां खुमार्थे।। नागपुरे 130 14–16
possible to suggest that the year began with Mārgaśīrṣa because Anuśāsana (106.17–30) deals with the results of practising ekābhakti vītā from Mārgaśīrṣa to Kārttika. The Kṛtyaratnākara (p. 452) quoting Brahma Purāṇa says that the year began with the prati pad of Mārgaśīrṣa in Kṛtayuga. From Gītā X. 35 (māśānām mārgaśīrṣaḥ) it does not, I humbly think, follow that Mārgaśīrṣa was the first month of the year, since most of the vibhūtis with which Lord Kṛṣṇa identifies himself are the best in that particular category and as even among Pāndavas Arjuna is mentioned, not as first but as the best. Only a few such as akṣaraḥ or Dvandva are the first of their respective categories. The Varsakṛtya-kaumudi and Nirmayasindhu p. 79 say that the Brahma Purāṇa generally accepts the pūrṇimānta reckoning and that it (N. 8.) would deal with tithi-nirṇaya by generally following Brahma Purāṇa. The Bhavisyapurāṇa when speaking of Holīkā festival on Pālīguna Full Moon states that it was the end of Pālīguna (Uttara-parva 132. 1). Matsya 159 5–6 say that Skanda and Viṣṇū are said to have been born on the 15th of dark half of caitra in a clump of reeds and it is added that the two were made into one by Indra on the 5th of the bright half of caitra and on 6th crowned as commander. It follows that Matsya thinks the month to have been pūrṇimānta.

Something must be said about the 60 year cycle called Bṛhaṣpatya (Jovian). The Vīṣṇudharmottara says that the first year called Prabhava of the sixty year cycle began on Māgha śukla when the sun and the moon occupied the naksātra Dhanisṭhā and were in conjunction with Jupiter. In Brahma samhitā 8. 27–52 the phalas of the 60 years from Prabhava to Kṛṣṇa are described, as also in Agnīpurāṇa chap. 139, while the Vīṣṇudharmottara 1. 82. 9 ff and Bhavisya quoted in Jyotisatīttva pp. 698–697 enumerate all the 60 by name with their phalas. Each year of the Bṛhaṣpatya cycle has the word ‘Samvatsara’ added to it. As yuga means five years, the sixty samvatsaras of Jupiter are twelve times five and are so described in Br. 8. 8. 23–26 and in Vīṣṇudharmottara I. 92. 9 and later writers suppose that the samvatsaras are affiliated to the lunar

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1019. पौर्णमित्तस्मात 78499
1020 भास्कराणि संसारायनं स्वरूपात् 78
In the Deccan now (and in older times also) it appears that at the beginning of each year the Jovian name is changed. But in northern India Viṣaya is the first year instead of Prabhava. The length of Jupiter’s year is 361.9267 days and is shorter than the sidereal year by 4.23 days. The result is that in 85 sidereal years there are 86 Jovian (or samvatsara) years and therefore there is the suppression (ksaya) of one year after 85 years (which is done only in Northern India).

The Jovian cycle must be an ancient one, some Purāṇas and Varāhamihira speak of it as an established institution. Vide Cunningham’s ‘eras’ pp. 11–25 (60 year cycle) and pp. 26–30 (12 year cycle), Warren’s ‘Kālasankalita’ (pp. 199–216), V. B. Kātkar’s work on ‘Indian and foreign chronology’ pp. 73–82, I. A. vol. 18 pp. 193–209 (Kielhorn) and pp. 221–224 (Fleet) and Gupta Inscriptions, Introduction pp. 169–176 (a note on 13 year cycle and 60 year cycle of Jupiter by Sh. B. Dikshit) for origin and information about the Bārhaspatya cycle and tables. In Malabar and Travancore the Jovian cycle is of twelve years, but it is passed over here for reasons of space.

The names of the 60 Bārhaspatya years are (with some differences such as that Br. S. 35 puts Nāṭa after Subhānu and then brings in Tārana and omits Pārthiva):

1. Prabhava
2. Vibhava
3. Śukla
4. Pramoda
5. Prajāpati
6. Angiras
7. Śrīmukha
8. Bhāva
9. Yuvan
10. Dīatr
11. Īsvara
12. Bahu-
dhānya
13. Pramāthin
14. Vikrama
15. Vrṣan
16. Citrābhānu
17. Subhānu
18. Tārana
19. Pārthiva
20. Vyaya
21. Sarvānt
22. Sarvadhirin
23. Virodhin
24. Vīkṛti
25. Khara
26. Nandana
27. Vijaya
28. Jaya
29. Māmtha
30. Durmukha
31. Hemalambin
32. Vilambin
33. Vikārin
34. Śārvarin
35. Plavā
36. Subhakrt
37. Śobhakrt
38. Krodhin
39. Viśvāvasu
40. Parābhava
41. Plavanga
42. Kīlaka
43. Saumya
44. Sidhārana
45. Virodhakrt
46. Paridhāvin
47. Puraśādin
48. Ānanda
49. Rākṣasa
50. Anala
51. Plāgala
52. Kālayukta
( or Śar)
53. Sīddhārtha
54. Raudra
55. Durmati
56. Dundubhi
57. Rudhiragārin
58. Raktākṣa
59. Krodhana
60. Ksaya

1021 तत्त्वं न नराज्यां न यस्योऽपि जये। सम्प्रदायिनिविवेच्यतेनविय स्मरणेत्त. च विजयानि विस्मयानि प्रकाशितां व दुः krodayāntarāntarāntaṁ इत्यवित्तिक्षितः सूचिकृत्वा p. 550 (कर्तव्यवीकरणी): चालनानि...परसोऽ लक्षणः 15 कालिनियांध्रांकिता देखभाग वर्तमान वर्षे 13.
The names of the Bārhaspatya years occur rather early in Inscriptions. Among the earliest references are two, one to Siddhārtha-samvatsara in the 5th year of the reign of the Cālukya king Mangalesa (I. A. 19 p. 1 ff at p. 18) and the other is to Saumya-samvatsara in the Alas plate of Rāstrakūta king Govinda in Śaka 692 (E. I vol VI p. 209). How the samvatsara names were supposed to indicate different consequences for the years concerned can be illustrated by citing two verses from the Brhatsamhitā (8.28–29) ‘when the samvatsara Prabhava starts there are drought, strong winds and destruction by fire and also other calamities (like excessive rain, locusts &c.), there are diseases due to phlegm, but still people are not distressed.’ The consequences in the next four samvatsaras are auspicious, viz. the king rules over a kingdom which is full of paddy, sugarcane and barley and other crops, which is free from dangers, in which there are no hatreds, in which the people are joyous and free from the evil results of kaliyuga (such as adharma, poverty, accidental deaths &c.).

The subject of months is one of the most complicated. Indians followed the luni-solar calendar from very ancient times like the Babylonians, Chaldeans, Jews and the Chinese. All had therefore to resort to the device of intercalary months (adhika-māsa or malamāsa). But Indians had rarely a ṛṣamāna month also which is absent in the systems of the other peoples. This difference arose owing to the different ways of the calculations of the motions and positions of the sun and moon, in which I do not propose to enter for reasons already stated. But a few words to indicate how an additional month arises may be said here. The solar year exceeds the lunar year by a little over eleven tithis. This excess amounts to one lunar month in about 23 solar months. The Babylonians had a cycle of 19 solar years in which there were 7 intercalary months (i.e. in all 235 lunar months). The same cycle was called Metonic cycle after Meton, an Athenian, who introduced it in Greece. This cycle is the foundation of the Jewish and Christian calendars, especially so far as Easter is concerned. From the Vedanga-Jyotisā it appears that in a cycle of five years there were two intercalary
months, one being a 2nd Āśādha at the end of 2½ years and the other a second Pausa at the end of the yuga of five years. Kautilya's Arthashastra merely echoes this. The Pitāmaha-siddhānta provided that an intercalary month was to be added after thirty months. In the Virātaparva it is said that the period of 13 years (12 years in exile and one year incognito) was more than completed by the Pāndavas if the candra reckoning were followed, as two months were to be added in five years. The purānas and other works give varying periods after which an intercalary month occurs. A few examples may be cited. Vīṣṇudharmottara states that the solar year has eleven days more than the lunar one and that after two years eight months, sixteen days and four ghatikas a month has to be added. This is not to be taken literally, otherwise it would have to be held that after four ghatikas on 2nd tithi of the dark half of a month an intercalary month has to be added. All that the passage of the Purāṇa does is to indicate the number of days in the lunar reckoning after which an additional month is possible. Similarly, a passage of the Kathākagṛhya says that in the lunar month in which there is no sankrānti or there are two sankrāntis a month is added after thirty months have expired from a previous intercalary month. This too indicates only a possibility and not a certainty. The Nirnayāṃrta declared that a month is added between thirty and thirty-six months. This too is only approximate. A more definite rule is that the lunar month in which no sankrānti occurs is called adhika (intercalary) and bears the same name as that of the

1023 रविशिष्टिनी, पद्ध युग वर्षीण वितानासीपिदियत्वी. अधिमतासंस्कारान्तिमार्गको दिशेला है। पासिजज्ञानिका XII 1.

1024 दक्षे पद्मी धर्म हर हासपुष्पकावयं। एमायामतिका मात्र: पद्म च व धार्श स्थापया। व्योदशानां वर्षानामिति मे वसति सति। विसादविय 52. 3-4.

1025 शैलसिद्धान्तान्त मानेन शास्त्राणै। एकादशातिरिण्यो विनायी सूचनानुसार। समारूहे साधारणे विनायकविद्वास्ते। नातीच्छुद्रव्यान्ते हर्तलामहातिरिण्यते। स चाहिमासकं मैतरा कामपञ्चमुद्ग गाहित। विक्रमाधववर्ष 172 21-23 q by हेमाध्रि (काल प 27-28), a similar verse is quoted from पटिसिद्धान्त by हेमाध्रि on काल p 27 and by सुनिक (on काल p 371) 'शास्त्रिज्ञनिधिस्यभैरवे नीतिमविद्या। प्रज्ञानां चरणोन्यं पतरशब्दममासकं'।

1026 अत: एव चावधानयो। परिक्षेत्रस्य न संक्रान्तिः संक्रान्तिप्रमेयं च। महानास: स शिश्रेष्ठे मात्रे विकाले मात्रेषु। दृष्ट: च समयानामितं च दु: विद्यते। स्कूर्तिं p 521 (संवर्तकविद्घि), हेमाध्रि on (काल प 28) refers to it and स्कूर्तिः (on काल p 370) quotes it संवर्तकवियां p. 140 reads 'शिश्रेष्ठे मात्र: स्यातु चावधानं'।

1027. विश्वासमन्नासां धर्मां दक्षिणासांसारां धर्मोत्सवी विश्वासविश्वासां विश्वासविषयां विश्वासविषयां। शिश्रेष्ठिः p 521 (दंडसारं)।
next lunar month which is called *sūdha* or *yaṣa* or *prāhāra* to
distinguish it from the intercalary month or if in one solar
month two amāvāsyas end then there is an adhikamāsa or
malāmāsa. That lunar month in which two sankrāntis occur
gets two names of which the first is retained and the second is
suppressed (i.e. this second becomes a *lasya māsa*). This
means that a *ksaya māsa* occurs when there are two sankrāntis
in a month. That lunar month in which the sun enters Mesa
sign is called Caitra, that in which he enters Vṛṣabha is called
Vaiśākha and so on.1029

One or two points more about *adhika* and *ksaya* months
may be mentioned. The seven months from Phālguna to
Āśvina can become only *adhika* but never *ksaya*. Kārki
and Mārgaśīrṣa may become both Adhika and Ksaya, but
rarely; Māgha can become adhika but it has never been
adhika or *ksaya* (vide Ketkar’s work p. 40). But the
Śuddhikaumudi says that Māgha was a *ksaya* month in lāka
1397;1030 and the Mālamātattva quotes a text to the effect
that Māgha may be an intercalary month, but Pausa never.
About Pausa, Mr. V. R. Ketkar (in ‘Indian and foreign
chronology’ p. 40) says that Pausa has almost no chance of
becoming *adhika*, but has greater chance of becoming *ksaya*
than Mārgaśīrṣa’ (but see a little below). A *ksaya* month is
generally preceded and followed, though not immediately, by
an *adhika* month, so that there are two *adhika* months when
a *ksaya* month occurs in some years. The Siddhānta-siromani
states that one out of the three months only viz. Kārki,
Mārgaśīrṣa and Pausa can be *ksaya-māsa* and that when a *ksaya*

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1028. एकदानिष्ठना इत्यदेशं पद्याभिं भवेत। वृषभांशिकसमासं तदव इत्यंशिकसमासं

1029. एकदानिष्ठने इत्यदेशं पद्याभिं भवेत। वृषभांशिकसमासं तदव इत्यंशिकसमासं

1030. एकदानिष्ठने इत्यदेशं पद्याभिं भवेत। वृषभांशिकसमासं तदव इत्यंशिकसमासं
mēsa occurs there is an adhikamāsa before and after it within three months (Grahaganita, Madhyamadhihāra, verse 6, explanation). The curious reader may consult pp. 246–251 of the C. R. C. Report for light on the intercalary months. The Siddhānta-sīromani mentions some saka years in which ksaya-mēsa occurred or would occur, viz. in saka year 974 (expired) occurred a ksaya month and a ksaya month will occur in saka 1115, saka 1256, saka 1378 and a ksaya month generally occurs after 141 years and rarely in 19 years. In No. 1387 in the list of Inscriptions by D. R. Bhandarkar there is a reference to the 2nd tithi of the bright half of the first Pausa (dated Samvat 34, probably of Harsha era), for a reference to 2nd Asādha see Sohawal plate of Śarvanātha in year 191 (probably Gupta) in E. I. vol. 19 at p. 180, for 2nd Pausa Āsur plate of Śilāditya in 357 Valabhi era in E. I. vol. 22 p. 120 may be seen.

The rules about what religious acts should be done or not done in an intercalary month will be dealt with a little later. The Śantiparva refers to the ksaya of samvatsaras, months, paksas and divasas (tithis). When there is a ksayamāsa, the adhikamāsa before it is like all ordinary mēsas i.e. there is no prohibition of doing religious acts in it, but the adhikamāsa that follows a ksayamāsa is the one that is declared unsuitable for religious rites. Adhikamāsa and ksayamāsa may be illustrated by one example for each. Suppose that there was Mēsa sankrānti on Caitra amāvāsyā that from the first tithi following the amāvāsyā to the next amāvāsyā (which is Vaisākha) there would be two sākṣītīls in one lunar month an intercalary month is required and that the intercalary is the latter of the two. There were two methods of naming adhumāsa, one was to give to the adhumāsa the name of the next following month, the second was to give to an adhumāsa the name of the preceding month, in these days it is the first method that is followed. The Ādhumāsāhaṭṭha 18 says 'dārśāvadānīdīnīsaksaṇanī sthānikaṃ vīi tīrthi'. On that p 32 says 'अधिपशीर्षःसम्पर्कपूर्वस्त्रावर्तकमिति' Vide App. to E. I. vol. XIX–XXIII for first Pausa

1031 A. P. by śrāvītīlī p 142

1032. Sāyānibhiṣaya sāktārī yah yah matsyutēḥ śaśāṣṭ接受采访 (editor of śrāvītīlī p 522. This verse is quoted by Bapudevāśāstra, p 49 note) as from Mādhavānnan. The 4th pada says that if there are two sākṣītīls in one lunar month an intercalary month is required and that the intercalary is the latter of the two.

1033. śaśātra sāṃśāraṇe śālaśātraḥ śāśātraṃ tathā. śāstraṃ śātraḥ ṣaṃśāraḥ tathā śaśātraṃ śālaśātraḥ śaśātraṃ. śaśātraṃ 301 46–47
is no sankranti and then Vrsabha sankranti occurs on the 1st
thiti thereafter; the month that had no sankranti would be
adhika Valabha and the month on which Vrsabha sankranti
takes place would be the siddha (proper) Vaisakha. Now as to
Amavasya; suppose that there is Kanya sankranti on Bhadra-
pada amavasya, then there is adhika Asvina followed by
Siddha Asvina, on the first thiti of which there is Tulā
sankranti, then on Kārtika-śukla 1st there is Vrsabha sankranti,
then on Mārgasīrṇa śukla pratipad there is Dhanus sankranti
and in the same month on amavasya there is Makara sankranti.
Then that month having two sankrantis (Dhanus and Makara)
would be called kṣayamāsa and so there would be one month
Pausa (constituted by two months, Mārgasīrṇa and Pausa).
Then on Māgha amavasya there is Kumbha sankranti, then
Phālgunaś would be adhika māsa and there would be Mīnsa-
sankranti on siddha Phālguna śukla pratipad. Thus in the year
in which there is a kṣayamāsa, there are still 13 months and the
days of the year amount to some days less than 360.

The four kinds of months, Candra, Saura, Sāvana and
Nākṣatra\textsuperscript{1034} have already been described (p. 657) when speaking
of the Candra and other years. As observed by the Kṛtyaṅka-
karṣa (p. 80) the nākṣatra month is not required in Dharma-
śastra, but is known only in Jyotisa-śastra. Pañcāṅgas are
generally prepared for each year. They contain separate\textsuperscript{1034a}
pages for the two paksas (fortnights) of each of the twelve
months (or 13 months if there be an intercalary month). The
five important parts of the Indian calendar are\textsuperscript{1035} līlā, week day,
nākṣatra, yoga and krama. The Muhūrtadarśana\textsuperscript{1036} says that

\textsuperscript{1034} Mānasātu tālām tārābhrāśā tāhāṁ prabhā. [Esa. p. 8\circledast]\nPratikṣāktāya tāya bhājana eva 

\textsuperscript{1034a} The accompanying printed page is from the reformed calendar
prepared according to the Karanaalpaṅka and used by some people in Mākt-
ṛāstra. It may be compared with an extract of one fortnight from a pañcāṅga
225 years earlier than the one for 1878. It will be found that the funda-
mental contents are the same in both

\textsuperscript{1035} N ca viśvembarapadatākṣara-paravas-paṅcāṅga-niṣṭhām mañavat tāvata
naḥ pravatam eva badā eva pravatam eva bhrāṅgatam. [Kṣa. p. 331]

\textsuperscript{1036} Māyalāppadāśu. Karṇaḥ kṣitiḥ. Candraśeṣaṁś ca tąrābhṛtāṁ svabhavaṁ
praviśaḥ. [Kṣa. p. 331]
it may have six parts if the signs of the zodiac are given and seven if the positions of the planets are mentioned. Vāra (weekday) is the period of time between one sunrise and the next and not much will have to be said about it except about the origin of weekdays. A great deal has already been said about tithis and nakṣatras What remains to be said about these, if at all, and the treatment of Yoga and Karana will be dealt with later on. We must revert to the topic of nakṣatras.

The names of the twelve solar months distributed two each among six seasons are very ancient. They occur in the Taittīrya-samhitā IV 3 11.1, Vśā S 13 25 They are Madhu, Mādhava, Sukra, Śuc, Nabhas, Nabhasya, Īṣa, Uṛja, Sahas, Sahasya, Tapas and Tapasya. In the Brāhmaṇas we meet with months (lunar) named from nakṣatras. It is therefore that some works speak of rās (seasons) as of two kinds, viz. Saura and Candra. The former begin either with Mīnarāsi or Maṣarāsi, while the latter are called Cātra and the rest The name of the nakṣatra is often formed into a derivative and joined to the word Paurnamāsi, Pūrnamāsa or Amāvāsyā and sometimes the names of the months such as Phālguna and Cātra occur in the Brāhmaṇas (vide note 1015 above).

Pañini derives the names of the months like Cātra from Paurnamāsi and expressly names the Āgraḥyānti (IV. 2. 22), Phālghun, Śravana, Kārttikeya and Cātra (IV 2 23). Paurnamāsi itself is derived from Pūrnamāsa by the Vartika 2 on Panini IV. 2. 35. The Full Moon tithi which has Pusya nakṣatra is called Paut by the sūtras (Pān. IV. 2. 3 and IV. 2 21). Thus there were three stages; first the 27 nakṣatras were distinguished and named in the very ancient Vedic samhitās, then the Full Moon day was called Cātra Paurnamāsi (and so on) because on that tithi the Moon was in Cātra nakṣatra and so on; then

1037. शास्त्रसूत्र (chap 50, verse 202) enumerates these twelve months The grhyasūtras employ the sva month names, vide p 610 above about the months for marriage They occur in inscriptions also as the month 'Sahasra' and 'Tapasya' in the Māndasor inscriptions of 493 and 529 of the Mālava era (Gupta Inscriptions p 79 ff)

1036. पस्तागायुदी क्रिया चांद्रा सूरिकाः चांद्रा मः। व्रजवाह याप भीमाकाय भवापा पा विश्वसम् काळमिङ्गकालिणिः 15

1039. महास्वेत सुकः काळः पा. IV. 2 3 . सातिस्वीच्छामातीति पा. IV. 2 21 । पूर्णाङ्गसावधः। वाजिक 2 on p. IV. 2. 35. The mahābhāṣya explains 'पूर्णामासि शतते स्विम वा काले पौर्णामासि स्विम: ।'
the months were called Caitra, Vaisakha &c., because they had Caitra or Vaisakhi Paurnamasi in it. All this occurred long before Panini. Later the saura names Madhu, Madhava &c. came to be indentified with lunar months Caitra, Vaisakha &c. and became synonyms. When this occurred it is difficult to say. But it is much older than the Christian era. It must be long before Kalidasa, who in his Meghaduta first speaks of Asadha and then refers to the next month Shravana as Nabhas. Often on the Full Moon day the Moon might not actually be in or very near Citra or Shravana nakṣatra but that did not matter; the month would still be called Caitra or Shravana as the case may be.\footnote{1943}

It has already been shown that in ancient Brāhmaṇa times the months ended with the Full Moon (i.e., were pūrmimānta). When foreigners like Kaniska and Huviska ruled over Northern India they struck to the Pūrmimānta Indian months in their records, though here and there they employ Macedonian month names. For example, the Greek month Gurpipyā is used in Huviska's reign (28th year) in the Mathurā Brāhmaṇ Inscription and the Greek month\footnote{1941} Artemision also occurs. In the Zeda Inscription the month must be held to be pūrmimānta as the nakṣatra Uttarāphāḷgūṇa is there said to have occurred on the 20th day of Asadha.\footnote{1942} The Tekkali plates of Devendravarman record a grant on the occasion of a lunar eclipse on the 30th day of Māgha.\footnote{1943} Similarly, in the Lohia plates of Sivagupta

\footnote{1040} Vide E I vol 21 p 56 at p 60 for the first and C I I vol. II p. 170 for the second written as 'Arthanistya' on the Warda case of the year 51

\footnote{1041} Vide E I vol 19 p 1 at p 15 = C I I vol. II p. 145 'Sam 10 1 Asadasa Masa 20, Uttarāphāḷgūṇa'

\footnote{1042} Vide E I vol. II p. 170 at p 15 = C I I vol. II p. 145 "Sam 10 1 Asadasa Masa 20, Uttarāphāḷgūṇa"
Balarjuna of Kośala (i.e., Chhattisgarh region) published in E.I. vol. 27 p. 319 the date 'Sambatsare septa pañcaśattame Kārtika-pornamāṣyām ankena saṁvat 57, Kārtika-dīna 30' (p. 325) shows that the month was pūrṇimānta. The Rājarāngini¹⁰⁴⁴ says that king Hariraja came to the throne at the beginning of Āśābhā in the 4th year (of the Laukika era), who ruled only for twenty-two days and died on 8th of the bright half of Śuci (i.e., Āśābhā) and thereby shows that the month was pūrṇimānta in Kashmir then as now.

Though inscriptions before the Christian era rarely mentioned the names of months (such as Kārtika 14th in the Kharosthi Inscription of the Greek king Menander,¹⁰⁴⁵ 2nd century B.C.), the usual mode is to mention the rū (season), then the number of the month (and not name) in the season and then divasa, e.g. vide the seven inscriptions from Mathurā and the Sarnath Inscription of Mahārāja Kaniska.¹⁰⁴⁷ In some inscriptions only the rū (season), the number of the pakṣa and the day occur; vide Nāgarjunikonda¹⁰⁴⁸ Ins. (3rd century A.D.), the Ongudu grant of Vījayaśakandavarman (E. I. 15 p. 252 'Hemantapakse trītya trayodaśyām'), the Nāga image Ins. of Kaniska's time (E. I. 17. p. 11) in sa. (Samvat) 8, grt. 4, di (divasa) 5. Vide also Luder's list No. 928 and No. 1202 (the latter of Mādhāripuṭa Purisadata, samvachhare 20, Vāsāpakham 8, divasam 10). Sometimes the month is mentioned but no pakṣa and the days are counted continuously from 1 to 30, e.g. Khoḥ plates of Mahārāja Jayanātha (in year 177 and 22nd day of Cātra) and Khoḥ plate of Sārvānūthā in year 193 month Cātra day 10th without the mention of the fortnight (vide Gupta Inscriptions pp 121 and 125), E. I. vol. 20 p. 59 at p. 63 (sam 159, apparently of the Gupta era, Māgha di. 7), E. I. 19 p. 96 (the Mathurā pedestal Ins. of Kushāṇa year 14 in Pauṣāmāṣa

¹⁰⁴⁴ स चतुर्यनमाधसयामता महादिति। हरिराजानि पुरुषविधिवत्सातास्वामपूर्वः। "द्वारिकानिम्नदर्जुः स संभवत हरिराजि ' तथ वि। युगिणया शास्त्रशास्त्रसमिदिति। एवं-

¹⁰⁴５ Vide E I vol 2, pp 1-8, for the Bajaur casket Inscription of Minadera.

¹⁰⁴⁶ E I vol 19 p 65 (seven Ins. from Mathurā) at p 66 'मे = शु 1 वि. २०.

¹⁰⁴⁷ E I vol 8 at p 176 'सं २ = श् २ वि. २२।' (Sarnath Ins of Kaniska).

¹⁰⁴⁸ E I. vol 20 p 16 रची तिरिक्तप्रतिपित्रतन्त्र सत ६ वा व ५ विद १०. Vide

¹⁰⁴⁹ Rājarāngini at p 21 भृगुवर्धान अम्बर में १०० हैसभाषे छह २ विवसे एकमे
divasa 10), Gupta Ins. of Gupta year 129 in Jyestha-māsa dī 18 (Gupta Inscriptions p 45 at p. 46). The non-mention of the pāksa and the continuous counting of days from 1 to 30 continued even in the 9th century, vide Kota Inscription of Sāmantaka Dvārakātta (I. A. 14. p 351) of samvat 879 (923 A. D.) Magha μn. 20. It may be noted that here the month is pūrṇimānta. In modern times people use such abbreviations as su dī or va dī or tadya. The first is abridged from śukla dīna (or divasa) or śuddha dīna and the latter from bahula-dīna or divasa (va and ba being often interchangeable). For 'bahula', vide E. I. vol. 16, p. 236 at p. 238 (inscription of Rudrasena in the year 127 held to be of the saka era), Rudradāman'sJunagadh inscription in the year 72 (150 A. D.) of Mārgastra, bahula-pratipad (Luder's list No. 965 and E I. vol. VIII pp 36 at p. 40), Udayagiri cave inscription in Gupta era 106 (425-26 A. D.) 'bahula-dīna' (Gupta inscriptions p 258). For 'śukla', vide Gupta Inscriptions pp. 95, 102, 114 and for 'suddha', vide the Nasik cave inscription in the year 42 of the reign of Usavādita, son-in-law of Nāhanāna, where we have 'Kālikasuddha' (in E I VIII at p. 82) and Pardi plates of Dahrasena in Kalacuri year 207 (i. e. 455-56 A. D.) in C. I. I. vol IV pp 22, 24 (Vasākha-śuddha-trayodasyām), for su dī, vide E. I 17 p. 110 (of the Valabhi year 106, 525-26 A. D.). For 'bo dī' vide JBBRAS (New Series) vol. I. p. 66 'Bhādrapada ba 13' in Valabhi year 210 and E. I. 19 p. 128 plate of Dhrjavasena in Valabhi year 210 Bhādrapada ba dī 9). It may be noted that 'suddha' and 'tadya' are treated as indeclinables (avyaya) and included in the 'svārdigana' ('svārdmipītvamavyayam' Pāṇ I. 1 37) by later grammatical writers. The Kāśika, however, does not include these two in the 'svārād-gana' which is an ākṛtigana and therefore liable to be added to. 'Vadya' is inexplicable except as an attempt to have some word with some allsonance of sound parallel to śuddha and related to va dī. It is not clear why the word 'pāksa' is not used in many inscriptions before and after the Christian era even though the word pāksa occurs in such ancient works as the Brāhmaṇas104 and Upanisads. The Chāndogya-Upanisad (IV. 15 5 and V. 10. 1.), the Brahadāraṇyaka-Upanisad VI. 3 15-16 employ the words 'śūryamāṇa-pāksa' (also pūrvapāksa' and 'aparakṣa' in Br Up.
appears to mean 'soiled or dirty clothes'. The word 'malimesu' occurs in Vāj. S. 22. 30, Śāṅkhīyana-sūtrasūtra VI. 18.15. The Malamāsatattva derives the word as follows: being mañ (soiled) it passes on. The words 'samsarpa' and 'amhasaspahi' occur in Vāj. S. 22. 30 and 31 respectively, and 'amhasaspahi' in Vāj. S. 7. 31 after the mantras referring to the twelve saura months, Madhu, Madhava &c. The Tal. S. (I 4. 14. 1 and \ I. 5 3. 4) has the formula 'samsarpayamaham-spataye tvā', 1055 'Amhasaspahi' literally means 'the lord of sins or evil' (i.e. a condemned month). Later medieval writers make a distinction1056 between 'samsarpa' and amhasaspahi'. When there are in one year two adhimāsas and a kṣaya māsa, the first of the two adhimāsas is called 'samsarpa' and it is not condemned for all religious matters but only for marriages, such sacrifices as Agnistoma, festivals (that are not obligatory) and auspicious rites of children (such as 'nāmakarana'). The name amhasaspahi is confined to kṣayamāsa. The intercalary month is called Purusottama-māsa (Vishnu being called Purusottama) in some of the Purāṇas as in Padma VI 64, probably with the purposes of reducing the opprobrium that attached to an intercalary month.

In the Dharmāstātra Literature considerable space is devoted to the intercalary month e. g. in the Agnipurāṇa 175 29-30, the Rājamaṅgala (folios 68a-69, verses 1078-1115), Kālaviveka of Jīmūtavāhana pp. 113-168, Hemādi on Kāla pp 26-68, Kālānirnaya of Madhava, Madanapārśāta pp. 54-550, Sudhikauamudi pp. 201-203, Malamāsatattva (Jivananda ed.) pp. 736-836, Samayaprabhāsa pp 140-155 (part of Viramitrodāya), Nīlakaṇṭhaṇa pp. 9-17, Smṛtikaustubha (samanandrādhi) pp. 520-529, Dharmāstātra pp. 4-7, Panaśāhasītanāmani pp. 17-31. A brief treatment is all that can be attempted here.

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1054 उपसनाहुकीत्र्यमेवते शर. वाज म VII 30. नवघे शाह नाधाप भवाय 'ताराय श्वाहदत्तार्ज्जु नाहा' वाज से XXII, 31

1055. उपसनाहुकीत्र्यमेवते लेखाय. अर्थ चतुष्कृतां नाह हर्षाद्वृत्ते तश्नी निधित्ते. वी VI 5 3. 4.

1056 चर्चितमासे नाधापालित सकारात्मकम्। चतुर्थमासे नाधापालितमासम् निधित्ते। पार्श्वस्विनीत्वता व. by हे (on काल) p 30, गमिनाः प. 143 अर्थावलीकोशम् हैं तत्त्वस्य वालिः। वैभवमानी विभेदयताम न प्राप्तिः सर्वस्मागमात्रको नाधापालित्रिः केतु समाने रुद्रे। 3. 4. 19 The remaining comments 'हर्षाद्वृत्ते तरंगयात्रेः नाधापालितम्य नाधापालितम्' केतु समाने रुद्रे। 3. 4. 19, the चुन्नी वैरागी रेखा 'अति एव कालं सत्त्वः महतीसत्त्वमेवात्त्वमेवात्त्वमेव अति वर्तनीयोऽपि' 3. 4. 21; गमिनाः प. 271; वाणिज्य निष्क्रियोऽत्त्वमेवात्त्वमेव शाक्तिः त्रिविभिः। व. by हे (on काल) p 34, प्रभासदधि p 732, गमिनाः प. 144 (reads वाणिज्य)
The Agnipurāṇa provides: one should avoid in an intercalary month the performance of the following acts, viz. of consecration of Vedic fires, the establishment of images, sacrifices, religious gifts, vratas, the recitation of the Veda after undertaking it, observance of certain nyayas such as mahānāma, the letting loose of a bull (after sapindana), tonsure of a child, upanayana, rites such as the samakāras of nāmakarana, inauguration of a king. Long lists of what may or may not be done in an intercalary month occur in many works such as in Hemadri on Kāla pp. 36–66, Nirmayasindhu pp 10–15, Dharmasindhu pp. 5–7. It would be enough if some general provisions are stated. The general rule is that one should perform obligatory acts and acts prescribed on certain occasions even in an intercalary month. For example, one must perform even in an intercalary month daily sandhyā worship, the five daily Mahāyajñas (such as Brahma, Vaiśvadeva), the offering into fire (as an agrahatrii) and must take a bath if there is an eclipse (in adhimāsa), although this is nāmutrkā; so also one must perform the funerary rites after a relative’s death even if the death takes place in an adhimāsa (this also is nāmutrkā). But an obligatory rite should not be performed in adhimāsa if tāstra allows its postponement, e.g. Soma sacrifice. The general rule is that no kāmya rite (not obligatory, but to be performed for securing some object or result) is to be performed in adhimāsa. There are exceptions to this also if a certain religious rite is begun before an adhimāsa falls (such as a Prājāpatya penance for twelve days or a cāndrayana penance for a month) it may be continued even in adhimāsa. If there is drought and one desires to perform the Kāla āsṭā for bringing down rain, this may be done even in adhimāsa, since to wait might defeat the purpose.

1057 अन्न्याचे महिवा च शनानावानि च। नेवद्वितनोत्सर्वप्रृथ्वकारणभेकल। मांस्त्यनियम्येन च महनाे विवर्णेऽयो॥ अग्रिंहु १७५ वृष्टि २९–३० (reads वृष्टि) q दुः द्वै p. 283 (without name). This is cited by हे (on काल) p. 40 as occurring in गृजाः, वृष्टि, दैत्तिक and ज्योति परस्पर and by का हि p. 129 and समन्ध चारा p. 149 from ज्योतिः-परस्पर

1058. दृष्टिः नित्यनमितिचि कृपास्वर्गसन्न महिमस्वर्गो॥ तीर्थस्थानः पञ्चाश्याप शेत्ताराज तात्त्र च॥ सुशुभस्वर्गसन्न महिमस्वर्गो॥ हे्। द्वै काल p. 45–46 The first verse occurs in गृजाः p. 349 and is q by का हि p. 140, महमनस्तत्तल p. 788, समन्धतत्तल p. 144. For पञ्चाश्याप vide H. of Dh. vol. IV. p. 371 n. The समन्धतत्तल explains that गृजाः here means ज्योति performed in the shadow of an elephant.

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desired object. These provisions are neatly summarised in the Kālauñaya-kārikās quoted below.¹⁰⁵⁹

Certain matters were to be done only in malamāṣa such as the gift of 33 apūpas (cakes) every day to brāhmaṇas or at least once in the intercalary month; certain acts were not to be done in adhimāṣa, but only in the śuddha month, such as the sinking of wells, construction of tanks, solemn sacrifices, the mahādānas and vratas. Certain matters can be done in adhimāṣa as well as in śuddha-māṣa.¹⁰⁶¹ a. g. rites on a pregnancy (such as pumāsvāna), taking interest on money lent, wages of workmen for fixed periods, monthly śrāddhas (in aṃvāṣā), daily gifts, bath at a holy place, japa (muttering mantras), homa with barley grains or rice or sesamne, rites on the birth of a child, funeral rites, naa-śrāddhas, śrāddha on 15th tithi with Magha-maksatra, the sixteen śrāddhas, bath and śrāddha and gifts and japa on lunar or solar eclipse, obligatory and nāmuṇta acts; these may be done in malamāṣa also. A great deal of discussion is held on śrāddhas in malamāṣa by Hemākṣi on Kāla (pp. 56–63), Malamāṣa-tattvā (pp. 841–856), Nrsnayāṣindhā.
(pp. 11–15), Samayaprakāśa pp. 151–155 This is passed over for reasons of space. For some remarks on the śrāddha of a person dying in an intercalary month, vide H of Dh. vol IV. pp. 546–547

Just as the 13th month was to be discarded for religious rites, in Western countries number 13 is supposed to be unlucky, particularly in the case of company at a table.

One of the five angas in the Indian pāñcāṅgas is the week-day. A brief discussion on days and week-days has therefore to be held. The interval between two sunrises was considered as the most important unit of time. This is solar and is called the civil day. But titiś is a lunar division of time (as described above) and begins and ends at various spaces in the solar day. The word ‘day’ has two meanings, viz (1) from sunrise to sunset and (2) from sunrise to sunrise. In Rg. the word ‘ahāra’ is applied to both the dark part of it (i.e., ‘rātri’ night) and to the bright part. The word rātri is not so frequently used in the Rgveda as the word ‘ahār’ and the word ‘dina’ is very frequently used in compounds like ‘sudīnapya’ ‘sudīna’ ‘madhyandina’; ‘ahorātra’ (day and night) occurs only once in the Rg. X. 190.2 The word ‘pūrvāhāna’ (first part of the day or forenoon) occurs in the Rgveda X. 34. 11. Three parts of the day also occur in the Rgveda viz prātah, saṅgana and madhyandina. These are three out of the five parts of the day, the other two being aparāhna and astamīya, astagaina or sāvāhna, which five are mentioned in the Śatapatha Br. II. 3 2 9. Both ‘prātah’ (morning) and ‘sāyam’ (evening) occur in Rg. V. 77. 2 and ‘sāyam’ alone in Rg VIII. 2 20, X. 145.3 and 40. The day and night were also divided into eight parts by Kautilya (I. 19) and by Dakṣa and Kātyāyana. The division of the day and night each into 15 muhūrtas has been already dealt with at some length on pp. 537–541.

Great divergence prevailed about the beginning of the day. The Jews placed the beginning of the civil day in the evening (vide Genesis I. 5 ‘The evening and the morning were the first day’ and also I. 13.) The Egyptians divided the day from sunrise to

1062 Vide H of Dh. vol. II pp 644–45, vol III p 242 and vol IV. pp 376–377 for the different ways of dividing the day

1063 अद्वय यूङमयेवत्त्वं च वि वैस रथ्व की नेह्मिति। “स” VI. 9.1

1064 तत्त्व पात साधुः मात्रदीर्घ मध्यविश्व दशिवा दुरुपेय। “स” V 76. 3.
sunset into twelve parts and thus obtained hours whose length depended on the season, while the Babylonians began the day with sunrise and divided day and night into twelve parts, each of which corresponded to two of the equinoctial hours. In Athens and in Greece generally the day commenced in historic times with the evening for the purposes of the calendar (vide Heath’s ‘Aristarchus of Samos’, 1913, p. 284). In Rome the day began with midnight. With Indian writers the day begins with sunrise (as in Bṛahmasphuta-siddhānta XI. 33), but they were not unaware of different beginnings of the day. The Panca-siddhāntikā remarks that Āryabhata declared that the day began at midnight in Lanka and again he said that it began with sunrise and that sunrise in Lanka coincides with sunset in Siddhapura, with mid-day in Yamakotī and with midnight in the Romaka country.

In modern times the civil day begins at midnight.

The seven day week is an artificial man-made arrangement. It corresponds to no astronomical or celestial phenomenon. The Mexicans had a week of five days before the Spanish conquest. The seven days week prevailed among Jews, Babylonians and the Incas of South America. The Romans had a week of eight days in Republican times, while the Egyptians and ancient Athenians had a week of ten days. In the Old testament God is said to have gone on with the work of creation for six days, to have rested on the seventh and to have blessed and sanctified.

1065. Hastings in E. R. E., vol XII, p. 50 says so, but Prof Neugebauer in E. S. A. p. 101 says that Babylonian day began in the evening and the first day of the month was made to depend upon a natural phenomenon, namely, the visible crescent of the Moon. Fotheringham in his Explanations to Nautical Almanac 1935 (at p. 769) states that the Babylonians reckoned day from midnight and mentions Pliny as saying that Hipparchus also did the same.

1066. लक्षापतीके के दिनों में जगद चार्चेस्टर । सूर स एव खरोंस्यागंभरणाय लक्षापास ॥ जब विद्वान सौन्दर्य सदिकिन्द्र सिद्धर्थे। शर्माको सम्बन्धान तेलाकष्टिप्रेम्- । द्वारां रंगि । प्रकाशि 15, 20 and 23 Lankā here is not Ceylon but an imaginary island to the south of India. The location of लक्षापास and तेलाकष्टिप्रेम is not known. तेलाक चतुर्दशिम चौथे चक्र से गोदित खरोंस्यागंभरण द्वारां रंगः । This corresponds to प्रकाशि 15 23 Vide ब्रह्मस्पूतास, तेलाक्षात्, verses 38-40 for the four cities mentioned in the आर्यसौमित्र भनेन्य the four directions.

it (Genesis 2. 1-3). In Exodus 20. 8-11, 23. 12-14 and Deuteronomy 5. 12-15 God is said to have commanded the Jews to labour for six days, take rest on the seventh and to observe it as the Sabbath of the Lord God and to keep it sacred. The Jews gave no special names to the week days except the Sabbath which was the last day of the week and which they observed on Saturday (and not on Sunday).

The Old Testament contains no traces of proper names having been given to week days. It appears that even in the New Testament week days were indicated by numbers. Vide Matthew 28. 1. ‘In the end of the sabbath as it began to dawn towards the first day of the week came Mary Magdalen &c ’; Mark 16. 9. ‘Now when Jesus was risen early the first day of the week he appeared first to Mary Magdalen &c ’; Luke 24. 1. ‘Now upon the first day of the week being early in the morning they came into the sepulchre’. Each of the seven days of the week is designated as the sabbath or holy day by various nationalities and religious communities i.e Monday is the Greek Sabbath, Tuesday the Persian, Wednesday the Assyrian, Thursday the Egyptian, Friday the Moslem, Saturday the Jewish and Sunday the Christian.

On the origin and development of the seven-day cycle the leading work is F. H. Colson’s ‘the week’ (Cambridge University Press, 1926). Some of his arguments may be briefly indicated. Dion Cassius (first quarter of 3rd century A.D.) in his 37th book says that Jerusalem was captured in 63 B.C. owing to the reverence of the Jews for Sabbath (their Sabbath day) and he further makes the statements that planetary week originated in Egypt, that it was of recent growth and that it was in general use in his day; vide Dio’s ‘Roman History’ vol. III pp 129, 131 where two traditional explanations are given as to how the week days were named after planets, the 2nd of which is based on the 24 hours of the day and night. What must be emphasized is that Dio is positive that week days did not originate in Greece, but in Egypt and their introduction was recent. Dio was a Roman and wrote his History between 200 to 222 A.D. Therefore, the introduction of week days in Greece could not have been earlier than the first century of the

1067a Vide Dio’s ‘Roman History’ (Loeb Classical Library) vol III pp 126-127 where it is said that Pompey captured the Jewish defenders of Palestine on the day of Sabbath, because they did not work on that day at all.
Gupta year\textsuperscript{1070} 165 (i.e. A.D. 484), which mentions Thursday and the 12th titli of the bright half of Asadha. Supposing for argument that weekdays were originally borrowed from some foreign country, at least a few hundred years would be necessary before such a borrowed system could become general and could be utilized even in Indian proclamations by a great Indian imperial dynasty like the Guptas.

Let us now turn to the literary evidence. The Āryabhaṭiya (Dasa-gitihikā, verse 3) mentions Thursday.\textsuperscript{1071} In Bhatasamhitā\textsuperscript{1072} occurs this 'when Pitāmaha declared that the weekday Tuesday does not lead to auspicious results or when (I declare) that the day of the son of the earth is inauspicious, what difference is there between (the stātra) composed by a divine author and that by a human author (like myself)? It has been seen above (p 488) that the Pañcasiddhāntikā tells us that a five year cycle started according to Pitāmaha in the second year (expired) of the Śaka era. Therefore it appears that Pitāmaha who probably wrote about 80 A.D. mentioned Tuesday. The Pañcasiddhāntikā (in I. 8) mentions Monday in summarising the features of the Romaka siddhānta (vide note 1004). The Bhratsamhitā in chapter 103 (verses 61-63) sets out what actions are proper to be done on the weekdays from Sunday to Saturday and Upāla quotes eighteen Anustubh verses in all from the ancient astronomer Garga on the same topic.\textsuperscript{1072a} Karn

\textsuperscript{1070} Gupta Inscriptions (ed by Fleet) No. 19 p. 59 Vide V. B. Kelkar's 'Indian and Foreign chronology' pp. 50-51 where he establishes that this day corresponds to June 21, A.D. 484

\textsuperscript{1071} Verse 3. The com explains राज्य वास्ता स्वर्गिष्ठ विद्वानसमास्य सङ्क्रांतिस्वरूपः। द्वारकासंस्कार द्वार्थः। तस्मिन विश्वेस्मेव द्रुपदस्मायन सतापनविद्वानो नायामवान मदा दृष्टि मासिके॥ तस्माद स्वरूपतित श्रवणवासिना॥ रमण गता कामायुष्य ज्ञोनः॥ This verse means 'There are 14 Manus in a day of Brahma and 72 yugas make up the period of a Manus, since the beginning of this \textit{kāhy} up to the Thursday of the Bharata battle on Manus, 27 yugas, 3 yugapādas have elapsed.' काह means काह वर्ष नामान्य आदि हिः in the system of आर्यभर्त्य \textit{\ddash} \textit{11-12} criticises आर्यभर्त्य for his views mentioned in note 1066 above.

1072 a. The Samastha X 7 5 says '\textit{\ddash} अपरिमेयपरिशास्त्र तद्भवमानसर्विविधम्}। ग्रहीत्वपि भवता वेस्म उत्सल्ल पतेव पुरुषः॥ This is said of ग्रह (who is said in verse 7 to have been the आचार्य of the Yadus).
assigns Garga to the 1st Century B.C. This would carry the knowledge of weekdays in India to the first century before Christ. Philostratus in his life of Apollonius of Tyana (who died in 98 A.D.) relates (vide note 900 above) how when Apollonius travelled in India he received from Iarchus, the chief of the brāhmanas, seven rings bearing names of seven planets, each one of which Apollonius was to wear on each of the weekdays. As Philostratus wrote in the first quarter of the 3rd century A.D., this would carry the knowledge of the planetary week in India at least to the 1st century of the Christian era. The above references furnish a terminus ad quem for India's knowledge of the planetary week days (viz. first century B.C. to first century A.D.). The terminus a quo cannot be stated with certainty.

Now some other literary evidence about the dates of which there are likely to be doubts and disputes would be set out. In the Vaikānasasmārta-sūtra (I 4) and Baudhāyanadharmasūtra (II 5. 23) tarpana (satiation with water) is offered to the Sun, the Moon, Mars, Mercury, Jupiter, Venus, Saturn and to Rāhu and Ketu and the former mentions Budhavāra (Wednesday) in II 12. It has to be conceded that other sūtras such as Āśv gr III. 4, 1–5, the Kausitaki gr (IV. 9–10), the Hir. gr. II. 19–20, Bhāradvāja gr. III. 9–11 contain no tarpana to the weekdays or their deities. The Atharva-Vedānga Jyotisa has a section on weekdays (of eight verses) and points out what should be done on each of the seven weekdays from Sunday to Saturday (two of which are quoted below by way of sample1073). The Gāthāsaptasāti of Hāla (a pāthit anthology) mentions Tuesday and Vistī (III. 61). The Yājñavalkya-smṛti (I. 296) enumerates the planets in the modern weekday order from Sunday to Saturday and adds Rāhu and Ketu as grahas and provides for a sacrifice to nine grahas (I 295–303). The Nāradapurāṇa (I. 51. 80) also does the same. The Matsya (chap. 93. 7 ff) provides for a more elaborate sacrifice to planets. The Vismudharmasūtra (78 1–7) refers to śrāddhas performed on the seven weekdays from Sunday to Saturday and the benefits derived from such performance (vide H of Dh vol IV. p 373–374 for details). The Purāṇas contain numerous references to the

1073 दुराभिधिके दुराभिधिप्रायं दुरस्त कार्यं दुपेत्वां च। पदाधिकारे तथिनिदिके
इहेन सामनेमात्रित्विन्प्राच्यं सारस्य। रविदृश्ये व करों क्षुद्रश्वरं यथो यथोष्टो च।
स्मानिशिवाती वैनां युनी च दानिश्रो वर्णिनिन्म प्राप्त्व। आर्यानेवर्णापणियिं, वार्तस्तपः
verses 2 and 8.

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weekdays. The Nāradiya provides that Monday\(^{1074}\), Wednesday, Thursday and Friday are auspicious for all rites and actions, while the other weekdays yield the desired result only in cruel or violent actions. The Matsya provides that all weekdays except Sunday and Tuesday are auspicious \(^{(253 \, 7)}\). The Kūrmapurāṇa (Uttarārdha 20. 16-17) provides that śraddha on weekdays from Sunday to Saturday respectively yield the benefits of health, happiness (or prosperity), success, all desires, desired learning, wealth and long life. The Visnudharmottara (I. 142. 30-32) has similar provisions. The Brahmapurāṇa (118. 30) recommends touching an asvattha tree on Saturday. The Vāmanā (14. 49-50) forbids certain actions on weekdays (such as an oil bath on Sunday or Tuesday). The Matsya specifically refers to Sunday (in chap 55 4, 65. 5, 70. 46), to Monday (in 57. 4), to Tuesday (in 72. 27, 193 8). Though the chronology of all the above works is somewhat uncertain, yet it cannot be gainsaid that at least in the first two centuries of the Christian era planets had become objects of worship and the weekdays had been named and their order as it exists today had been settled. The Mahābhārata, in spite of its vast extent and copious descriptions of Dharmaśāstra matters, is entirely silent about the names of weekdays. The cumulative effect of all the evidence adduced above is to render it extremely probable, if not certain, that the worship of the planets and knowledge of the weekdays presided over by them was known to the Indians at least between 100 B.C. to 100 A.D. One further circumstance is that the names of weekdays in India are purely Sanskrit and there is hardly any reference to a weekday in Sanskrit works under any Greek or other non-Indian name, while in the case of the signs of the zodiac frequent use is made of such foreign words as lunar or lunar Fotheringham (in explanations in Nautical Almanac for 1935 at p 769) states that the mean temporal hour with the length that it had at equinoxes is first found in Hipparchus (140 B.C.), that Ptolemy in the Tables in the Almagest reckoned the day from mean noon of Alexandria and divided the day into sixty equal parts each of which was divided sexagimally and that Ptolemy in his manual Tables divides the whole day into equinoctial hours reckoned from noon in Alexandria and subdivided these sexagimally. This shows that two systems

\(^{1074}\) द्वारकाशास्त्राय स्वरूपाचकश्च कुस्मख्यानं कः कथालितो वर्णे वासुकिपित्रवतिः।

\([\text{Nārada VI. 56 161. Compare Rāmacarita III 13 quoted above in note 152 नारदी}]

\([\text{सम्मचनान्त्र 14. 49-50}}\)
of dividing the day into 60 parts and also into 24 parts were accepted by Ptolemy himself (who wrote only about 150 A.D.). Therefore, Indians could very well have used very early the 60 divisions system for finding out the order of the weekdays instead of 24 divisions system. The Indians did not calculate their day from noon or night but from the morning. The Áśvamedhikaparva1075 expressly says that the day comes first and then night.

It is possible to advance several theories about the origin of the seven day week in India. The five planets (Mercury, Venus, Mars, Jupiter and Saturn) were especially regarded by the ancient Babylonians as the powers controlling the destinies of men and therefore five leading Babylonian divinities were identified with the above five planets. In course of transmission Babylonian names of divinities assumed Roman forms i.e. Ishtar, goddess of love, became Venus, the great god Marduk became Jupiter and so on (vide note 748 above). The five planets together with the Sun and the Moon made a group of seven heavenly bodies. In Chaldean temple worship which spread to Syria, it became the custom to sing the praises of each god on a particular day. The name of the god worshipped on a particular day was transferred to the day itself. The days which were sacred to the Sun and the Moon were called Sunday and Monday. Some Norse words like Wednesday (Woden’s day) and Thursday (Thor’s day) were introduced in England. But weekdays in Europe are ultimately derived from the Babylonian gods. It has already been shown (pp 598–600 above) that India and Babylonia had close commercial and other contacts from very ancient times. Vide the recent work on ‘Hittites’ by O. R. Gurney (in Pelican Books, 1958), pp 104–105 and 124 for technical Sanskrit words in horse breeding Vedic gods and royal names in Sanskrit in the 14th century B.C. It is possible to argue that seeing the temples of planetary gods in which worship was performed on certain days some Indians got the suggestion of a planetary week, as it has been suggested above that the ideas of the Zodiacal signs were derived from Babylonian boundary stones and similar monuments. There were Sun temples in ancient India1076.

1075. अह. पूर्व सातो रात्रिनांसा. डुबाय प्रत्या नृतद भूसां र्यवावति र्मस्तानि र्मवतः । नितिनितवसपि अवतारयानि जातवः.
1076. Vide Gupta Inscriptions, No. 16 at p. 68 (in 146 Gupta era) and No. 18 p.79 for temples of the Sun and Br S chap 57, Matāya, chap 257–263, Visnudharmanottara III 60–69 and Bhaveya I 131 for temples and images. Br S 57 (verses 46–48) describes the appearance of the Sun image and Visnudharmanottara III, 67–69 give directions as to how images of the Sun, the Moon and planets (Mars and others) are to be made.
such as that of Mārtanda in Kashmir, that of Moḍhara in North Gujarāt and that of Konārka in Orissa. Even now in some towns and villages there are temples of Saturn and Rāhu (as at Rāhuri in the Ahmednagar District of the Bombay State, which bears that name after Rāhu). Kautilya mentions the several divisions of time from ‘truti’ to yuga and states that two nāḍīs are equal to a mūhūrta and an ahorātra (day and night) has 30 mūhūrtas (vide note 681 above). From this it follows that Kautilya knew only the division of the day into 60 nāḍīs and that a nāḍī was the same as ghāti. The Añyabhatīya gives the following table: 60 vināḍis are equal to a nāḍi, 60 nāḍīs are equal to a day (Kalākriyāpāda, verse 1) Another way of citing the measures of time is: Time taken for repeating ten long letters is prāṇa, 6 prāṇas are equal to pāla, 60 pālas are equal to a danda, ghāti or nāḍi (Śrīyaśiddhānta I 11, Jyotistattva p. 562). Pāṇini derives the word ‘nāḍindham’ from nāḍi Nāḍi is a very ancient word. It occurs in the Rigveda and appears to mean some cylindrical instrument like a flute. It appears that the word nāḍi came to mean a period of time when a conch or a trumpet or similar instrument was blown to announce the lapse of one nāḍi (60th part of the day) as there were no clocks then. Hence division into 60 nāḍīs or ghātis (both words being mentioned by Patañjali who is generally held to have flourished about 150 B.C.) was the ancient mode of dividing the day in India and if any Sanskrit work (like the Śrīyaśiddhānta, chap 12, 78-79) refers to 24 parts of the day, that work may be regarded as one of later times, but the whole system of time measuring by weekdays in India cannot be said to have been borrowed from a foreign source. Even Patañjali refers to the words nāḍi and ghāti as long in use before his time. Therefore, the division of the day...

1077. नादीप्रत्यक्षम् पा III 2 30; on the previous śūtra there are two vārttakas and the śabdārtha states ‘वार्तर्ल्लनिद्दूषणं। नादिका-नादी-नादी-नादीनिद्दूषणं। नादिका। नादिका। नादिका। नादिका। नादिका। नादिका। नादिका। नादिका। नादिका। नादिका। नादिका। नादिका। नादि का। नादि का। नादि का। नादि का। नादि का। नादि का। नादि का। नादि का। नादि का। नादि का। नादि का। नादि का।

1078. The word ‘नादि’ and ‘नादीका’ have several meanings, viz. flute, tube or pipe, vein or artery, one half mūhūrta. ‘Nāḍindham’ means a goldsmith (because he makes the fire flame up by blowing on it from a tube) From Kāthakasambhīta 23. 4 (Sauś vesaspatau vāg-vedatu yā nāḍidam yā तामर) it appears that nāḍi was a musical instrument that produced sounds (a trumpet or the like).

1079. भवनस्य प्रमाणे सानितिः नींदिः प्रियंतं कर्त्तव्यं K. X. 135 7, the meaning is ‘here is blown the nāḍi for him (Yama) who is decked with songs of praise.'
Division of day into nādis

into nādis or ghatis must be held to be long anterior to 200 B.C. On the whole it would not be far from the truth to say that weekdays were not borrowed by ancient India en bloc from elsewhere. It is arguable that usages in Babylon and Syria might have suggested the arrangement of days into weeks, but there is hardly any cogent evidence beyond similarity and prejudice to show that the origin of the nomenclature and the method of arriving at the order of the weekdays were not indigenous. Vide Cunningham in I A. vol 14 pp. 1 ff. in which he shows by diagrams how the calculation by Indian ghatis results in the same order of weekdays as the European division. Sham Shastri in Annals of Bhandarkar Oriental Research Institute, vol IV pp 1-31 after mentioning some rather hazy and obscure passages from the Veda literature arrives at the conclusion that India was not indebted to the Greeks or Babylonians for week days or for the discovery of planets. It may be mentioned that Alberuni (tr by Sachau, vol. I chap XIX pp. 214–215) illustrates how week-days received names from planets, narrates (p. 215) that it was the custom with Hindus to enumerate the planets in the order of the weekdays and that the Hindus persisted in using these in their astronomical books and declined to use any other order or method even if it was more correct.
CHAPTER XIX

Kalpa, Manvantara, Mahāyuga, Yuga

After dealing with time measures from yuga (of five years) down to weekdays and the day one must now briefly deal with the other measures of time such as Yuga, Mahāyuga, Manvantara and Kalpa. The word Kalpa has its germ in the Rgveda1080 X.190.3, where it is said that the Creator created the Sun and the Moon, the heaven, the earth and mid-region as before.

The earliest datable reference to Kalpa is found in Asoka's edicts e.g. the 4th Rock edict1081 at Girnar and Kalsi have 'śva savata kapā' (yāvat samvartakalpam) and 'śva kapam' in the 5th Rock Edict at Shahabazgarh and Mansara. This establishes that the theories about the vast extent of Kalpa had been promulgated in India long before the third century B.C. The Buddhists also took over the theory of Kalpas as is clear from the Mahāparinibbānasutta III.53 'Vouchsafe, Lord, to remain during the Kalpa. Live on, O Blessed One, through the Kalpa for the good and happiness of the great multitudes &c.'.

The beliefs that in the dim past there was an ideally perfect society followed by a gradual degeneracy and decline in standards of morals, health and length of life and that the cycle of decline would be followed in the far distant future by a golden age of perfection in morals &c. have been dealt with in H. of Dh. vol. III pp. 885 ff. The word 'yuga' has been shown there as having probably several meanings, viz. a short period of time (Rg. III.26.3), a cycle of five years and also a long period and a period of thousands of years. Prof. Mankad in Poona Orientalist (vol. VII, pp. 211-212) assigns as many as ten meanings to the

1080. श्रेष्ठब्रजस्वति भाला यथापूर्वमकालपयत्। जिते ज दुष्किष्ठ दैवतस्विमागी सौः

1081. Vide Inscriptions of Asoka in C.I. I vol. I pp. 5, 50 (text of 4th edict), and pp. 55, 74 (text of 5th edict). In the Vanaparva 188.69 it is said that fire called Samvartaka will assail the world while the Brahmapurāṇa (232.39) says that terrible clouds called 'Samvartaka' will rise, when final dissolution (pralaya) will follow. Therefore, 'śva savata kapā' means 'up to the end of Kalpa when destructive fire called samvartaka will arise' (or when terrible clouds called samvartaka will arise). It may be noted that the Amara-kosa regards सप्तर, महत, कल्प, क्षत्र and कल्पनाः as synonyms.
Meanings of yuga

word One cannot agree with him in all that he says. For example, he appears to be wrong when he says that in Śakuntala IV (yugantaram ārūḍhah savitā) yuga means 4th of a day; yuga does not, so far as I know, mean 4th anywhere, it means 'four' in some cases. In Śakuntala 'yugantara &c' should be taken to mean that the sun has come up in the sky as much as the length of a yoke (from the eastern horizon). That is the sense of 'yuga' in Rg X 60 8, X 101 3 and 4. In the Mahābhārata, in Manu and the Purāṇas the theory of yugas, manvantaras and kalpas has been elaborated at great length. The four yugas are named Kṛta, Tretā, Dvāpara and Tīsya or Kali and concern only Bhārata-varṣa. But it has been shown (at pp 886-890 of the H. of Dh. vol III) that originally these were the names of certain throws of dice in gambling and that from the 4th century B.C. (if not earlier) they came to be the designations of the ages of man. The early Gupta inscriptions refer to Kṛtyuga as a cycle of great virtues (as in the Bilsad stone pillar Inscription of Kumāraguṇa in Gupta Samvat 96 in 'Gupta Inscriptions' p 44, the Chammak copperplate of Vākāṭaka Pravarasena II in 'Gupta Inscriptions' p 237, Pattan plates of Pravarasena II, in E. I, 23 p. 81. The theory of Yugas, Manvantaras and Kalpas is elaborated among ancient works in the Mahābhārata (Vana­parva, chapters 149, 188 and Śāntiparva, chap 69 and 231–232), Manu I, 61–74, 79–86, Vīṣṇudharmasūtra chap. 20, 1–21, Vīṣṇupurāṇa 13, 63, 6, 9, 239–232, Mātṛṣya 142–145, Vayu chap 21, 22, 57, 58, 100, Kūrmā I, chap 51 and 53, Brahmāṇḍa II, 6 and 31–36, III 1, Mārkandeya 58 64, 66–70, 71–97 (has the 1081a. चलारी भारी यहे दृष्टि तुनो विदु । कर्त नाथ नाम च निश्चय चतुरस्य विदु ॥ वारुण 24 1, *5 137 (reads कस्योर यहे दृष्टि तुनो कालिनिः चतुरस्य)। 57. 22. also 142 17–18 'चलारी भारी यहे हृदय हृदय चतुरस्य। कर्त नाथ नाम च कालिनिः चतुरस्य विदु॥ वारुण 27. 64. Tradition gave slightly varying information about the end of the Dvāpara age. It is said that the war between the Kaurava and Pāṇḍava hosts was fought in the period of sandhyā between Dvāpara and Kali (Adi 2.13). Similarly, शाब 60 25 (मार्ग कलिकम विन्दु), वारुण 149 38 say that Kaliyuga was very near when the Bhārata war was about to be fought (पवलायुक्त नानाधिपालावधमति). On the other hand, many of the Purāṇas say that Kaliyuga began the very day Kṛṣṇa finished his avatāra and went to heaven: बारुण 99 428–29, बारुण 113 74 241, 273 49–50, विन्दु IV, 24 110, भागवत XII 2 33, बारुण 212 8 has the same idea in different words. Vide note 993 for quotations from some of these Purāṇas. The Mahābhārata 1 13 and 2 20 state that Kṛṣṇa passed away 36 years after the Bhārata war. In any case हापर came to an end immediately or a few years after the Bhārata war.
longest account of Manvantaras), and by astronomical writers and works such as Aryabhata, Suryasiddhanta, Brahma-gupta, Siddhanta-siromani. None of these works enables us to furnish a satisfactory explanation about the rise of this system of Kalpas, Manvantaras and Yugas. Fargiter (in AIHT p. 175) thinks that the division into four ages had a historical basis. That may or may not be so. But what historical explanation can be offered about manvantaras and kalpas is not stated anywhere. The theory of yugas concerned only Bharatavarsa as stated in several Puranas. All these works contain the same general features but there are many divergences in details. As the Manusmriti contains one of the oldest accounts, a summary of its remarks will be first set out. First, seven Manus are enumerated viz. Svayambhuya, Svarga, Uttama, Tama, Raivata, Csksusa and Vaivasvata. Then divisions of time from names are specified (18 names = Ksth, 30 Kaithas = Ka, 30 Kalas = Muhurtas, 30 Muhurtas = ahoratra); it is then said that the human month is the day and night of prtra, the human year is divine ahoratra. Krita-yuga extends over 4000 years, sandhya (twilight) before it is 400 years, sandhyamasa after it is 400 years. The three other yugas Treta, Dvipara and Kali have respectively 3000, 2000, 1000 years and sandhyas and sandhyamasis together of respectively 600, 400 and 200 years. The four yugas thus come to 12000 years (4800 plus 3600 plus 2400 plus 1200); this is called the yuga of gods (i.e. this is the divya measure) and 1000 of these four come to one day of Brahma and the same is the extent of the night of Brahma. Seventy-one yugas of 12000 divine years each constitute a manvantara and Manu (I, 80) winds up by saying that manvantaras are numberless and so are creations and dissolutions. It should

1082 Manu I 65-67 are the same as Śāntiparva 231 15-17, Manu I 65-66 are the same as Matsya 142, 5-6 (with slight variations), Manu I 69-70 are the same as Śānti 231 20-21, Vīyu 57, 23-24 and Matsya 142, 19-20. Manu I 69 is same as Vanaparva 188 22-23

1083 It was said by Manu (I, 61-62) that Kṛta was an age in which Dharma was four-footed and perfect, that in the other ages dharma declined successively by one foot, that theft, falsehood and fraud increased in proportion. Then Manus furtheravers (I, 83-86) that the length of human life in the four ages is respectively 400, 300, 200 and 100 years, that the set of duties differ in the four ages. Dharma is said to be four-footed because Manus VIII 16 identifies dharma with vrsabha (bull). Both Plato and Aristotle believed that every art and science had many times developed to its apogee and then deteriorated.
be noticed that the word Kalpa does not occur in this long enumeration. But in other works than the Manusmṛti e.g. Visnupurāṇa (VI, 3, 11–12) fourteen Manvantaras are said to constitute a Kalpa, which is a day of Brahmā. As a day of the gods is equal to a human year, the 12000 years that constitute a divine caturyuga are equal to 432000 human years\(^{1083a}\) \((12000 \times 360)\) i.e. this is the human (mānusa) measure of time.

When and how these huge numbers of years for the yugas were suggested remains somewhat enigmatic. It appears that as early as the Śatapatha-brāhmaṇa people had become familiar with huge figures. The Śatapatha\(^{1084}\) says that there are 10800 mūhūrtas in a year (in one ahorātra 30 × 360), that Prajāpati arranged the Rgveda in such a way that the number of syllables it contains is equal to 12000 Brhatas (each Brhata having 36 syllables) i.e. 432000 syllables and it is further stated that the Rgveda also contains 10800 panktis (each pankti having 40 syllables i.e. the syllables are \(10800 \times 40 = 432000\)). Prajāpati is said to have arranged the other two Vedas also and the three Vedas amounted to ten thousand eight hundred eighties (that is \(80 \times 10:00 = 864000\) syllables), that mūhūṛta by mūhūṛta he gained eighty syllables (as there are 10800 mūhūrtas in a sacrificial year of 360 days). Dr. Jean Filliozat, Professor at the College de France, Paris, puts forward the theory in a recent article (in the Bulletin

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1083 a. Many ancient authors among all countries believed that there were different ages with differing levels of virtue and that they themselves lived in the worst age. Vide Herod’s ‘Works and days’ pp. 11–17 (Loeb Classical Library) where Herod’s own age was said to be the worst of five ages. The Babylonians made out 2160000 years for the duration of the world and imagined there were three ages, viz golden, silver and copper. Vide pp. 35–34 of Maclean’s ‘Babylonian astrology in relation to the Old Testament’. Sarton also thinks that the Sumerians originated a golden age of man and speak of huge numbers of years, viz 12,960,000 (pp 69 and 118 of ‘a History of Science’). Berosus gave a list of ten ante-deluvian kings reigning in all for 432000 years (see Cambridge Ancient History, 1923, vol. I page 150). Vide Heath’s ‘Greek astronomy’ (Introduction, p. XIV) re Egyptians’ claim for possessing records of observations of stars for 630,000 years and a similar claim of Babylonians for 1,444,000 years.

1084 स दैवत मन्दातिः। परमाः चाव विद्याण्य सत्यां यथावर्क्तयम् विद्यान् सत्याः यथावर्त्तनिः क्षणविक्रिया द्वितीयं स च क्रोधं ब्लोदुर्वः। दैवत दृश्यतिर्विद्याण्येदातानां दृश्यमियम् च। यथा पतिपदाहितेन दृश्यितम् तस्मात्विद्याण्यं दृश्यातम्यविद्याण्यं दृश्यितम्। क्षणिकों पदातिः दृश्यातम्यविद्याण्यं विद्यातिः आदात्म ज्ञातिः पदातिः। अभिप्रेतो दृश्यं कौन्तिः। भौसुकं। ’स’ यथा च चाव च चाव वेदं। दैवतं च सहस्राण्यं च तस्मात्विद्याण्यं दृश्यमियम्। शास्त्रं X 4 22, 23, 25.

H D. 87
of L'Ecole Francaise D'Extreme-Orient, Tome XLIV, Fac. 2, pp. 538-546) that the number of years in Kalyuga (432000) was suggested by these figures in the Śatapatha, that the high figures in the ancient Indian literature are scientific and not astrological, and that in the opinion of Heraclitus 10800 ordinary human years were equal to one 'great year', that Berossus held that a great astronomical period was of 432000 years and that as the Śatapatha-brāhmāna is far more ancient than both Heraclitus and Berossus, the borrowing, if it exists, must have been by the Greeks from India Vide 'Ancient relations between Indian and foreign astronomical systems' by Dr J Filiozet in JOR, Madras, vol. XXV (for 1957) pp 1-8; also Prof. Zinner (in 'Stars above us' p 59) for theories about the age of the world held by Plato and Berossus. One day of Brabha is equal to a Kalpa i.e. 432000 x 1000 i.e. 432,00,00,000. In order to find out the human years of the one hundred years of Brabha's life we shall have to multiply 432,00,00,000 by 2, then by 360 and then by 100. That is, the day and night of Brabha come to 864000000 human years; the year of Brabha would then be equal to 311040000000 human years (taking 360 days as a year); one hundred years of Brabha thus come to 311040000000000 years. Alberuni (Sachau, vol. I p 332) also mentions this colossal figure about the life of Brabha. Some said that the extent of Brabha's life was 108 years. Brabha is said to have already lived 50 years and it is the second half of his life that is running and at present it is the Vāraha 1086 Kalpa and Vaivasvata-manvantara 1087 (7th) that

1085 A kalantar would mean 'alphabet' or 'alphabetals of the verbs' as Bhāravi explains. If 1000 medhyas are divided by 14, each kalantar is equal to 71 medhyas plus a little more (16 6 mahāyugas divided by 14). Therefore, the निदान्तरण says 'बालकाण्डाया सत्यता साक्षिकाः पृयत्तत्तवित्. संक्षर सर्व-मद्यरूपमपि विस्तारिति भंवर शुद्धीता च सर्वार्थं संस्कृतवेदमिश्रीकरणं। वार्ताः।' उ 45 49, चतुद्वारकाण्डं हुह प्रथमी मद्यरूपी विवेकं स साहस-स्मारक सन्तानवेदवेदमि गहनेति. तत्काल शैव-शक्ति शाक्तिकिल्किति विषयं। निदान्तरण VI 5 11-12.

1086 तमसम्बंधी स्वतंत्रम् हु शुद्धीतामयां विकारणम्। सत्यानात्मका प्रक्ष्या प्रक्ष्यानवस्था। पाराम्ब प्रत्यक्षीक्रमम्। द्वितीयं पदार्थं वक्ष्यानवस्था के हित। वार्ता इसी पल्लोक सम्प्रतिविदं विद्यते। निदान्तरण I 3 27-28.

1087. The word 'मनु' frequently occurs in the Rgveda and other samhitās. Manu is often spoken of as the father of humanity and of the sages and as laying down the proper path for mankind. Vide: यदि मनुसम्बास्तिगम पिता मनु सर्वस्म शुद्धत्व पाषमिं || य II. 33. 15; सव यदि मनुसम्बास्तिगम पिता मनु || य VIII. 30. 3, दि य रा मनु सम्बास्तिगम पिता मनु || य VIII. 30. 3, रि य रा मनु सम्बास्तिगम पिता मनु || य VIII. 30. 3 (Continued on next page)
are going on. The past six Manus are Svāyambhūva, Svārocīsa, Uttāna, Tāmasa, Rāfwata, Cākṣusā and the present is Vaivasvata, the 7th Manu (Brahma 5 4–5, Kūrma I. 51, 4–5, Visnun III 1. 6–7) The remaining seven Manus are Bṛhadya, Brāhmaṇa, Uttāna, Tamasa, Raivata, Chīksusa and the present is Vaivasvata. The 7th Manu (Brahma 5 4–5, Kūrma I. 51, 4–5, Visnun III 1. 6–7) The remaining seven Manus are differently named in several Purāṇas e. g. Visnun (III 2 14ff) and Narasimhapurāṇa 24 17–35 mention the future Manus as Sāvarni, Dakśa Sāvarni, Brahmāsāvarni, Dharmasāvarni, Rudra-sāvarni, Ruci and Bhauma; while Brahma (5. 5–6) mentions four of the future seven as Sāvarni, Raibhya, Raucya, Merunāsvarṇi Kūrma (I. 53 30–31) names the future four in the same way as Visnu (only substituting Sāvarna for Sāvarni wherever it occurs and the last two as Raucya and Bhautya). All the fourteen Manus are enumerated in Nāradapurāṇa I 40 20–23 Alberuni (tr by Sachau, vol I chap. XLIV p 387) gives the names of Manvantaras according to the Visnudharmottara, Visnupurīṇa and other sources Sāvarnya 1088 Manu as a great benefactor and leader of some territory occurs in Rg X 62 11. It is said that each Manvantara had a separate set of sages, sons of Manu, gods, kings, smṛtis, Indra and guardians for the proper regulation of dharma and for the protection of the people (Brahma 5 39, Visnupurīṇa III chapters 1–3) In the Visnupurīṇa it is said that some gods remain for four yugas, some for a manvantara and some stay for a kalpa 1088a. The Visnudharmasūtra (chap. XX 1–15) has the same account of Manvantaras and Kalpas as Manu's but it adds one detail viz that the whole age of Brahma is equal to a day of Purusa (Visnu) and the night of Purusa is also as long. It is remarkable that the same view is attributed by Alberuni (Sachau vol I p. 382) to the Pulīsasiddhānta. It is not known whether those European scholars who regard Pulīsa to be Paulus Alexandrinus have shown that this detail occurs in the work of the Greek Astrologer Paulus. In the Vanaprśa (188 22–29) the same account as in Manu occurs

(Continued from last page)
except this that 12,000 years are called *Yuga* simply and not caturyuga (as in *Mann* I 71). The Mārkandeya has a long story about Svārocisa in chapters 58-65, devotes to Uma chapter 66-70, chapter 71 to Tamasa, chap. 72 to Raivata, chap. 73 to Ėkruka, chap. 74-76 to Vaivasvata, chap. 77 to Suvamini, chap. 78-90 to Devi, chap. 91-95 to Raucoya or Ruci, chap. 96-97 to Bhautiya. The word 'Vaivasvata' (son of Vaivasvata, the Sun) is applied to Yama in several passages of the Rgveda (X 14 1, X 58 1, X 60 10, X 164 2). The Anukramani, however, ascribes Rg. VIII. 27-31 to Vaivasvata Manu as the *ra* and in one of the Vālakhilīya hymns (Rg X 52 1) occurs the following verse: 'O Indra! just as you drank the soma extracted in (the sacrifice of) Manu Vivasvat, just as you frequently accept the hymn of praise in (sacrifice of) Trita, so may you simultaneously delight in (the soma and praise) of Ayu.' It may be noted that the Manusmṛti names only the seven Manus (I 61-63) and states that each Manu during his own time (which extended over thousands of years) created the movable and immovable world and protected it, that Manvantaras are numberless (Manusmṛti I 80) and that the Great God (Paramesthin) brought about the creation and destruction of the world during the Manvantaras. Some of the Purāṇas such as Matsya (9. 37-39, 142. 40, 144. 97-98), Vayu (59. 34), Agni (150. 21), Vīman (I 3 and VI 3) state that Manu and the seven sages in each Manvantara (i.e. where there is a change of Manu) who are the sages that then exist are devoted to dharma, being ordered by Brahma for the purpose of continuing the worlds, declare the truth and promulgate the Vedas. Some modern

1089 सिद्धांतमार्गपर्यन्तः दुष्कालीन विनियोगिकी विद्या । पार्थि इनसमयमेव वेदोपनिषदोऽविदो जना ।

1090 यदा मनी विवस्ति सोने हकारन्विन्नति, हुन्त । यदा विलेते छन्त्र द्रव्य जनोपस्थापितो मात्रपरं प्रचं । सत. VIII 52 1 (4th वार्तालयपुस्तक).

1090 a. अतीतावलमूलकं मनो परिक्रियान्त: । 'सो एवंक्लेतः सर्वविद्वाद्याय सत्त्वो- चतुः'। कर्मनाविन्योगिकी विनियोगिकी विद्यार्थी सर्वत्र। ऐतं हतयत्वतः विद्यार्थी विनियोगिकी विद्यार्थी । सत्य 9 37-39; सत्यं पूर्वयथा सत्यं परम्परायुः पायं। भिन्निं के च सिद्धिः स्वयमतमयैः सत्यं । भिन्निं के च सिद्धिः स्वयमतमयैः सत्यं । भिन्निं के च सिद्धिः स्वयमतमयैः सत्यं । भिन्निं के च सिद्धिः स्वयमतमयैः सत्यं । भिन्निं के च सिद्धिः स्वयमतमयैः सत्यं। भिन्निं के च सिद्धिः स्वयमतमयैः सत्यं। भिन्निं के च सिद्धिः स्वयमतमयैः सत्यं। भिन्निं के च सिद्धिः स्वयमतमयैः सत्यं। भिन्निं के च सिद्धिः स्वयमतमयैः सत्यं। भिन्निं के च सिद्धिः स्वयमतमयैः सत्यं। भिन्निं के च सिद्धिः स्वयमतमयैः सत्यं। भिन्निं के च सिद्धिः स्वयमतमयैः सत्यं। भिन्निं के च सिद्धिः स्वयमतमयैः सत्यं। भिन्निं के च सिद्धिः स्वयमतमयैः सत्यं। भिन्निं के च सिद्धिः स्वयमतमयैः सत्यं। भिन्निं के च सिद्धिः स्वयमतमयैः सत्यं। भिन्निं के च सिद्धिः स्वयमतमयैः सत्यं। भिन्निं के च सिद्धिः स्वयमतमयैः सत्यं। भिन्निं के च सिद्धिः स्वयमतमयैः सत्यं। भिन्निं के च सिद्धिः स्वयमतमयैः सत्यं। भिन्निं के च सिद्धिः स्वयमतमयैः सत्यं। भिन्निं के च सिद्धिः स्वयमतमयैः सत्यं। भिन्निं के च सिद्धिः स्वयमतमयैः सत्यं। भिन्निं के च सिद्धिः स्वयमतमयैः सत्यं। भिन्निं के च सिद्धिः स्वयमतमयैः सत्यं। भिन्निं के च सिद्धिः स्वयमतमयैः सत्यं। भिन्निं के च सिद्धिः स्वयमतमयैः सत्यं। भिन्निं के च सिद्धिः स्वयमतमयैः सत्यं। भिन्निं के च सिद्धिः स्वयमतमयैः सत्यं। भिन्निं के च सिद्धिः स्वयमतमयैः सत्यं।
writers (like Dr. Daftari) think that in ancient times there was an Indian institution of public functionaries called Manu and the Saptarsis, whose function was to legislate and promulgate the Vedas. With great respect to the erudite scholar, I disagree with him. The extant Purāṇa passages are less than 2000 years old, while the present Vaivasvata Manvantara started several millions of years ago and even Kaliyuga in which we are deemed to live started in 3102 B.C. Besides, there is a dissolution of the world at each day of Brahma, if one is to rely on the Paurāṇik accounts. How could a tradition of the several Manus survive such pralaya? A rationalistic interpretation requires that all this that is stated in the Purāṇas is mere conjecture and imagination and that one cannot safely build theories about the governance of society in ancient times on the accounts contained in Purāṇas. The Manusmṛti (II.19) appears to assign the function of the regulation of the conduct of all men in the world to the learned brāhmaṇas born in Brahmarineśa (i.e. Kuruksetra, the countries of Matsya, Pañcaśa and Śūrasena or Mathurā) at least after his own code was promulgated.

Pessimistic and dismal accounts of what will happen in Kaliyuga (which extends according to the Purāṇas over 432000 years and of which only about 5057 years have gone by this time in 1956) are set forth in the Vanaparva, chap 188, 190, Śantiparva 69, 80–97, the Harivamśa (Bhavisyaparva, chap. 3–5 ff.), Brahma Purāṇa chap 229–230, Vāyu chap. 58 and 99 verses 391–428, Matsya 144, 32–47, Kūrma I.30, Visnupurāṇa VI 1, Bhāgavata XII. 1–2, Brahmanda II. 31 and in several other purāṇas. The description in Vanaparva 188 is summarised in H. of Dh. vol. III pp. 893–895. The names of 33 Kalpas are given in Vāyu, chap 21–23 and Hemādri on Kāla (pp. 670–671) sets out from Nāgarakhandha the names of 33 Kalpas and the tithis on which they start; Matsya 290 enumerates thirty names of Kalpas; the Brahmaṇḍa II. 31. 119 states that there are 35 Kalpas and neither more nor less.

In the purāṇas pralaya is said to be of four sorts,1091 viz. nitya (the every day deaths of those that are born), namastītika

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1090 b Vide 'The rationalistic and realistic interpretation of the Upanishads' (pp 2 and 3) published at Nagpur in 1958.

1091 चाहेनिष्ठका ग्रहणो निष्ठो च माणिनां धरणः । सदा विनाशो जातानि भाद्री नैतिको लम्बः ।" "चाहेनिष्ठका ग्रहणो माणिनां धरणः । श्री अस्तास्तिको ज्ञानवासनः" (Continued on next page)
when a day of Brahma ends, then there is a dissolution of the world, prakritika (when everything dissolves itself into prakriti, primordial substance) and atyantika pralaya is Moksa (liberation of the soul due to correct knowledge of Reality and absorption into the Supreme Spirit). Harrowing descriptions of the naimittika and prakritika pralayas are given in several puranas A lengthy description of the naimittika dissolution is contained in Kurma II, 45. 11-59 of which a brief summary is given here. When the one thousand Caturyugas end, there is the absence of rain for a hundred years; the result is that living beings perish and are reduced to earth; the sun’s rays become unbearable, and even the ocean is dried up; the earth is burnt by the fierce heat of the sun together with its mountains, forests and continents. As the sun’s rays fall burning up everything, the whole world presents the appearance of one huge fire. Fire burns everything whether mobile or immovable. The animals in the big seas come out and are reduced to ashes. Then the samvartaka fire growing by the force of the wind burns the whole earth and its flames rise up to a height of thousands of yojanas and the flames burn up gandharvas, goblins, yaksas, serpents and rakshasas and not only the earth but the worlds called ‘bhuva’ and ‘mahas’ are burnt; then huge samvartaka clouds resembling herds of elephants, lit up by lightning, rise in the sky, some looking like blue lotuses, some yellowish, some having the colour of smoke, some like sealing wax and fill the whole sky and then extinguish the fires by sending down heavy showers. When the fires are extinguished, the clouds of destruction cover the whole world with floods, mountains are concealed and the earth is plunged in waters and then god Brahma resorts to Yoga sleep. Vanaparva (chap. 272. 32-48) also contains a brief description of naimittika pralaya.

The Kurma I, 46 and Visnu VI, 13-49 furnish a description of the prakritika pralaya which takes Sankhya terminology for granted, and is briefly as follows. when all the worlds

(Continued from last page)
including all the nether regions are destroyed by absence of rains and all effects from mahat onwards are destroyed, waters first absorb the gandha (the special quality of the earth) and when gandha-tanmātra is destroyed, the earth is reduced to water; the special quality of waters, viz. raso-tanmātra is destroyed and nothing but fire remains and the whole world is filled with flames, then Vāyu absorbs fire and śuṣya-tanmātra vanishes; Vāyu shakes all the ten quarters; ākāṣa absorbs the sparśa-gūṇa of Vāyu and only ākāśa remains as a void and saha-tanmātra is gone and in this way the seven prakṛtis including mahat and ahaṅkāra are absorbed in order; even Prakṛti and Purusa are dissolved in Paramātman (named Visnu). The day of Visnu is said to be two Parārthas of human years.

Some works like the Harivamsa (Bhavisyaparva chap. 10. 13-68) provide that at the end of Kalpa the sage Mārkandeya alone remains and lies at the time of the pralaya (or kalpa) in the side of Lord Visnu and then comes out of His mouth. The Brahmapurāṇa (52, 1-19 and 53 55) says that Mārkandeya sees a rāta tree at the end of Kalpa and a jewelled bed on which he sees a boy lying down (i.e. Visnu himself) and then he enters the side of that boy and later comes out Vide also Matsya 167 (14-66) for the same story in almost the same words. The Bhagavadgītā (VIII 18-19) speaks of the recurrent absorption of all beings at the advent of the night of Brahmā and reappearance of beings when the day of Brahmā starts.

The theory of yugas, manvantaras and kalpas with their fabulous numbers of years and harrowing descriptions of pralaya, appear unreal, bizarre and called up by sheer fancy. But underlying it there is the idea of the timelessness of the universe, though from time to time it evolves, gradually declines and perishes, only to reappear in perfection after a cosmic night. There is also the hankering after Reality and pursuit of different ideals. It enshrines the ideas that humanity embarks on a certain goal, pursues it with great efforts and, after achieving some success, gives up that goal and the way that was thought to lead to it and pursues some other goal for aeons in the hope that at some distant date it will be able to evolve and

(Continued from last page)
construct a perfect society. These ideas are at the bottom of what Manu\textsuperscript{1093} and others say ‘Tapas was the highest goal (deemed to yield great results) in Kṛtayuga, knowledge (of the self) was the highest in Tretā, yajña (sacrifices to God) in Dvāpara, charity alone in Kali’. This further implies that there are different impelling motives in different ages and modern men should not assess the actions and ideals of past ages by the same yardstick that is applied to contemporary actions and ideals. It is implicit in the words of Manu (XI. 301) that the four ages are not water-tight specific periods of time, but that the Ruler or Government can produce conditions of Kṛta age in what is popularly called Kali by appropriate conduct or measures and Medhatithi expressly says so.\textsuperscript{1093a} Prof. Mankad has a novel theory in a paper on the manvantaras in I. H. Q. vol XVIII, pp. 208-230, where he states that the Sahāryuga formula took 40 years for a ruling unit and not for one king’s regnal period and that the manvantara was the regular method of calculating regnal periods of different kings in a dynasty (p. 237). Hardly any scholar has accepted this theory and for reasons of space and relevance, it is not possible to discuss it here.

In the details about the theory of yugas, manvantaras and kalpas there are some divergences. A few may be pointed out: Aryabhata I. appears to hold that the extent of each of the four yugas was the same and not in the traditional proportion of 4, 3, 2, 1, when he says that he was twenty-three years old when three \textit{yugapādas} and 3600 years had elapsed (\textit{vide} Kalakriyāpāda 10 quoted in note 995 above) Brahmagupta (I. 9) says\textsuperscript{1094} that, though Aryabhata declared that the four pādas of yugas, viz. Kṛta, 3

\textsuperscript{1093} Tapa pari kramante cheṣṭāḥ śāṇādariṣṭe. Ṛṣayān̄a dharmaṇirūpaṇaṁnīkṣa karotā guru.\textsuperscript{1093}a ‘Kartā Chanda suhī candha dharmaṃ karotā. Rājaḥ duḥsānaṁ kṛtiṇiḥ pari ṛṣaḥ kṛtaḥ dharmah.\textsuperscript{1094} This shows that 12000 divine years make a yuga of all the \textit{planets}, 1008\textit{times} of planetary yugas are equal to a day of Brahma.’
and the others, were equal, not one of them was equal to what the smrtis declare them to be. There is another discrepancy also. Aryabhata in his Daşagátīkā verse 3 states that Manu is a period of 72 yugas, while all the smrtis and purānas declare that a manvantara is equal to 71 yugas. Aryabhata appears to have held that the day of Brahmā is equal to 1008 catus yugas and Brahmagupta (I 12) refers to this view. The celebrated scientific astronomer Bhāskarācārya\textsuperscript{1095} (born in śaka 1036, 1114 A.D.) impatiently says 'some say that half of the life of Brahmā (i.e. 50 years) has passed away, while others say that half plus eight years has passed away. Whatever the true tradition may be, it is of no use, since planetary positions are to be established from the days that have passed in the current day of Brahmā.'

As incidental to the colossal figures of the years of Kalpas and Yugas, a few words on numerals, their antiquity and the methods of writing numerals would not be out of place. In the Ṛgveda numerals from 1 to 10 are frequently used. 'Sahasra' (thousand) and 'ayuta' (ten thousand) occur in Ṛg. IV. 26. 7, VIII. 1. 5, VIII. 21. 18. One of these says\textsuperscript{1096} 'O wielder of thunderbolt! O immensely rich (Indra)! I shall not give thee away even for a big price, not for a thousand, not for ten thousand, nor for hundreds.' In Ṛg VIII 46. 22 a poet says 'I secured 60000 and several tens of thousands of horses, 20 hundreds of camels, one thousand dark-coloured mares and ten thousands of cows bright in three parts of their bodies.' In Ṛg I. 53. 9 Indra is said to have struck down sixty thousand and 99 enemies. Vide Ṛg. I. 136. 3 (for sixty thousand cows), VIII. 4. 20 and VIII. 46. 29 for 60000 and VI. 63. 10 for one hundred thousand horses. In some of these the larger numbers are mentioned first and the smaller ones next (as in Ṛg I. 53. 9, VIII. 46. 22); in others it is the reverse. No conclusion can therefore be drawn that the smaller numbers come first in the Ṛgvedic times. In Tai. S IV 4. 11. 3–4 reference is made to bricks in numbers from one, one hundred, thousand, ayuta (ten thousand), nyayuta, prayuta, arbuda, nyarbuda, samudra, madhya, anta, and parārđha, while in Tai. S VII 2. 11–19 various numbers from one to one

\textsuperscript{1095} तथा ब्रह्मार्थ्यां कस्माशुपोष्य गत सार्थवांके कै च चिन्ता ॥ भगतास्मां कोवि नारीपथिये भरा वर्तमानम्युषयामयाद वाच ॥ सि ॥ भृगु ॥

\textsuperscript{1096} न घोष च न लाखान्तः परा दक्षायाप्रेमिर न सर्वसत्त नातुमत्य बलिनो न ज्ञात ब्रह्मायाम ॥ यज. VIII 1. 5. पद्म षाहस्रोत्सर्वविस्तारसम्बन्धः विविधति घाता ॥ इति ब्राह्मचर्यां शतानु वस्त्र प्रभृतिपान इति मात्र सहस्रां ॥ यज. VIII. 46. 22

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There is a good deal of literature on this subject which is passed over here as not material for our purpose. One of the latest works on this system is 'From Zero to Infinity' by Constance Reid (Routledge and Kegan Paul, London, 1956). Zero is the first of ten symbols with which one can represent an innumerable of numbers and it is also the first of the numbers. This work says that the zero escaped even the greatest Greeks, Pythagoras, Euclid and Archimedes (p 4) The Egyptians had a decimal system of numerals but no sign for zero and therefore no positional notation, which even the Greeks did not know, ancient Babylonians also had no definite symbol for zero and there is no example of zero signs at the end of numbers even in their latest astronomical writings. It is difficult to say when exactly a symbol or word for zero was employed in India. But it must have been several centuries before the beginning of the Christian era. Pingala's work on metres is a vedāngā. Pingala's sūtra on metres makes use of zero (śūnya) in VIII 28-31. Even the Sātapatha Br. (XI 4 3 20) seems to be aware of Vedāngas. But it may be argued that there is nothing to show that Pingala's work was known to it. It is most probably

1102. Vide 'Legacy of Egypt' (Gianville p 166), E S A by Neugebauer p. 20, Sarton in 'a History of Science' p 69, Prof. Neugebauer in JAOS, vol. 61 pp 213-215 aver that strong arguments exist for the assumption that the Babylonian methods of calculation went, together with Greek Astronomy, to India, and that, sometime in the first centuries of the Christian era, the corresponding decimal place value notation in India, which through the Arabs gave rise to the modern system of Europe. With great respect the author must demur to these assertions. The learned writer endeavours to show that a peculiar sign was used for zero in Mesopotamian cuneiform texts. The important questions that must be answered are, who discovered the symbol for zero now used almost throughout the world, whether the so-called sign for zero which Prof. Neugebauer asserts he has discovered in cuneiform texts was ever used in Europe or for that matter anywhere in the world except in Mesopotamia, what direct relation exists between the Indian zero symbol and the recently discovered zero symbol (which no one had found so far), whether the symbols for 1 to 9 in India bear any resemblance to the Mesopotamian symbols for these numbers, whether the Greeks (who admittedly borrowed many things from Mesopotamia) used the Mesopotamian zero symbol and, if so, when. The 19th century was distinguished by the theories of Western Scholars claiming that science, philosophy and arts began in Greece and that other nations borrowed these from the Greeks. That bubble of Greek primacy in these matters has now been pricked. The twentieth century appears to be heading for giving to Mesopotamia the place once assigned to the Greeks. The Mesopotamian bubble raised by some scholars may be pricked in course of time, particularly as regards others borrowing from them.
There were several methods of writing numerals. One was the place value notation, in which the same numeral has different values according to the place it occupies; for example, the figure two may have the value of only two or twenty or two hundred and so on according as it occupies the units place or tens place or hundreds place. Another way is that of employing words to denote complete numbers. This was a very reliable method when in astronomy huge figures had to be employed and works were not printed but only copied by hand. In ancient times, the writers of mss. might often omit zeros or other figures, but if words with a fixed meaning in relation to numbers were used, they would not be so easily dropped and as many works were metrical, the omission of a word, if any, might have been far more easily detected. It is difficult to say when this system was introduced. But its beginnings are ancient. For example, the word kṛtā is used in the Taïttrīya Brahmana in the sense of ‘four’. Varāhamihira (beginning of the 6th century A.D.) employs these word numerals but in the place value system (vide H of Dh. vol. III p 897 n.1703.) The following is a list of some of the very usual numbers with the corresponding words employed to indicate them. It should be noted that the list is not exhaustive. Any number of synonyms may be employed to indicate the same number. Vide the lists in Alberuni (Sachau, vol. I. pp. 174–179) and Buhler’s ‘Indian Paleography’ (I. A. vol. 33; appendix pp. 83–86)

(Continued on next page)
History of Dharmaśāstra [Sec. II, Ch. XIX]

Zero—śūnya, kha, ambara (sky), gagana, abhra, ākāśa, hindu, pūrṇa.

One—eka, bhūmi (earth), indu (the moon), rūpa, ādi, Viṣṇu.

Two—dvi, aksi or locana (eye), pakṣa, Āśvin, dasa, dos or dosan (arm), bhuya, yama or yamala (twins)

Three—tri, krama (from three steps of Viṣṇu in Rg. I. 22. 18 I. 155. 5), grāma (in music), Rāma, pura (cities burnt by Rudra), loka (earth, heaven and hell), guna (sattva, rajas, tamas), agni (garhapatya, āhavaniya and daksināgni).

Four—Catur, abhīmi (ocean), kṛta, yuga, veda, śruti, varna (brāhmaṇa etc.)

Five—pañcā, ārūḍha (arrows of Madana), vāyu (prāna, apāna &c.), bhūta (prthvī, watarā, tejas, ār, ākāta), āksa (sense organ), indriya, Pāṇḍava or Pāṇḍu-suta.

Six—Sat, rasa (sweet, acid, salt &c.), ānga (the six auxiliary sciences of the Veda), rtu (seasons), tarka (logical categories from dṛṣṭya to samāñya), darsana (six systems of philosophy)

Seven—Saptan, rsi or muni (the seven sages), svara (niśada, rasabha &c. in music), aśva (seven horses of the Sun, who is called 'saptāśva' in Rg. V 45. 9), girī, parvata (Mahendra, Malaya, Sahya &c.), dhātū (elements of the body, viz. skin, blood &c.).

Eight—astan, vasu, sarpa (vide note 321 for eight nāgas), mangala, matangaja (elephants of eight quarters), siddhi (animā, laghāma &c. in yoga).

(Continued from last page)
Numerals indicated by words

Nine—navan, sankhyā (from 1 to 9), Nanda (nine Nanda kings),
randhra or chidra, nidhi (treasure, mahāpadma, sankha, makara &c.), ānka (numerals one to nine), go or graha
or nabhaścara (planets).

Ten—dasa, pañkṣī, āsā or disā (directions including urdhva
and adhara), avatāra, Rāvana-śiras.

Eleven—Ekādaśan, Mahesvara, Rudra.

Twelve—dvādaśan, ēditya, arka sūrya, māsa

Thirteen—trayodaśan, Viśve (Viśve-devāh).

Fourteen—caturdaśan, Manu, Indra, bhuvana (worlds, bhūh &c.
seven, and seven pāṭalas).

Fifteen—pañcadaśan, tīthi.

Sixteen—sodaśan, kalā (digits of the Moon), urpa or rājan
(kings), asti.

Seventeen—saptadaśan, atyasti.

Eighteen—astādaśan, dhrīṭi.

Nineteen—ekonavimsāti, atidhrīṭi.

Twenty—vimśāti, kṛti, nakha (nails), anguli (fingers of the
hands and feet together).

Twentyone—ekavimsāti, prakṛti, mulchani (in music).

Twentytwo—dvāvimśāti, jāti, ākṛti.

Twentyfour—caturvimśāti, Jīna or siddha (24 Jain tirthankaras).

Twentyfive—pañcabvimśāti, tattva (25 Sankhya principles, vide
note 1092).

Twentyseven—saptavimsāti, bha, naksatra.

Thirtythree—trayastrimsāti, dasana or dvīpa (both mean ‘teeth’).

Forty—trayastrimsāti, sura (gods).

Fortyfive—ekonapancāśat, tāna (notes in music).

The above method of employing particular significant
words to denote certain numbers even in decimal place
value system is largely employed by Varahamihira in his
Pañcasiddhāntikā (e.g. I 8 in note 104 above, VIII. 1.)

1107 a. ‘पानविविद्विजयिनिः हराल्पसाद्विद्विद्विजयिनिः ध्रुवः परमसमविद्विद्विजयिनिः ’प‘ VI 1
59.

1108. There is a ‘रक्षावर्गीय’ section in श्रीकृष्ण
cap 55–71 (16 ancient insings named Marotta, Subotra, Faurava &c.). Asti is a Vedic metre,
each of its four pādās having 16 letters as in Rg II 22 1; Atyasti is another
Vedic metre with 68 letters in four pādās, Dhrīṭi, Atidhrīṭi Kṛti, Prakṛti, and
Ākṛti have respectively 72, 76, 80, 84, 88 letters in all pādās, The Rk-
prāśāhyā (16 83–90) says kṛṣṇaśितार्हवपति. 1 ततद्विद्विद्विद्विजयिनिः ।

1. ed by Mangal Deva Shastri, Allahabad (1931).
and in Brhat-samhitā 8. 20 and by all later astronomical writers. The particular matter to be noted is that the first word in a group (denoting a number) is to be assigned to the units place, the next to its left in the tens place, so that a word like 'saptāśvī-veda-sānkhya' becomes 47 (by the rule 'āṅkānām vāmato gathī')

Another method for expressing numbers is elaborated by Āryabhata in his Daśagitikāpāda[1109] (verse 3) where the letters from k (kā also) to m have the values of 1 to 25, while yu, ra, la, va, sa, sa, sa and ha stand for 30, 40, 50, 60, 70, 80, 90 and 100 and so on towards more complicated matters.

The fourth anga in a panchānga is called Yoga. There is no direct astronomical phenomena corresponding to it. It is calculated from the sum of the longitudes of the Sun and the Moon (or it is the time during which the sun and the moon together accomplish 13 degrees and 20 minutes of space). When this amounts to degrees 13 20 the first Yoga called Viskambha ends; when it amounts to 26, 40 the 2nd Yoga Priti ends and so on. The yogas are 27 (that thus make 360 degrees) as stated in the Ratnamālā IV. 1-3 and are as follows —

<table>
<thead>
<tr>
<th>Name</th>
<th>Deity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Viskambha</td>
<td>Yama</td>
</tr>
<tr>
<td>Priti</td>
<td>Visnu</td>
</tr>
<tr>
<td>Aṣuyatṛī</td>
<td>Candra</td>
</tr>
<tr>
<td>Saubhāgya</td>
<td>Brahmā</td>
</tr>
<tr>
<td>Śobhana</td>
<td>Brhaspati</td>
</tr>
<tr>
<td>Atiganda</td>
<td>Candra</td>
</tr>
<tr>
<td>Sukarman</td>
<td>Indra</td>
</tr>
<tr>
<td>Dṛṅtī</td>
<td>Āpah</td>
</tr>
<tr>
<td>Śūla</td>
<td>Sarpa</td>
</tr>
<tr>
<td>Ganda</td>
<td>Agni</td>
</tr>
<tr>
<td>Vṛḍhī</td>
<td>Śūrya</td>
</tr>
<tr>
<td>Dhruva</td>
<td>Prthvī</td>
</tr>
<tr>
<td>Vyāghrāṇa</td>
<td>Pavana</td>
</tr>
<tr>
<td>Harṣana</td>
<td>Rudra</td>
</tr>
<tr>
<td>Vajra</td>
<td>Varuṇa</td>
</tr>
<tr>
<td>Siddhi</td>
<td>Ganeśa</td>
</tr>
<tr>
<td>Vyasipatī</td>
<td>Śiva</td>
</tr>
<tr>
<td>Varīyaśa</td>
<td>Kubera</td>
</tr>
<tr>
<td>Pariṇgha</td>
<td>Viśvakarman</td>
</tr>
<tr>
<td>Śīva</td>
<td>Mitra</td>
</tr>
<tr>
<td>Siddhā</td>
<td>Kārtikeya</td>
</tr>
<tr>
<td>Śāhīya</td>
<td>Śaivitrī</td>
</tr>
<tr>
<td>Śubha</td>
<td>Kamalā</td>
</tr>
<tr>
<td>Śukla</td>
<td>Gaurī</td>
</tr>
<tr>
<td>Brahma</td>
<td>Aśvinī</td>
</tr>
<tr>
<td>Aindra</td>
<td>Pitra</td>
</tr>
<tr>
<td>Vaidhṛti</td>
<td>Ādīṭī</td>
</tr>
</tbody>
</table>

1109. How neatly huge numbers can be indicated by words may be illustrated by the śiśi I 28 योगीन्द्रित्रिकादिहर्वमहत्त्वमात्र श्वामकालिन्येन सर्वसम्पर्कलोन्मतिः विमातविद्रन्य सत्त्वमात्र 17 These come to 1972947179 days

1110. The Daśagitikā verse 3 has been differently interpreted by different scholars. Vide Fleet in JRA in 1911 pp 109-123 for Āryabhata's system and pp 115-125 for explanation of the verse.
These are *nitya* (ever-recurring) Yogas. The Ratnamāla states that they yield good or bad results in keeping with their names. The Muhūrtadarśana states that among these 27 yogas nine are condemned, viz. Parigha, Vyaṭipāta, Vajra, Vyāghāta, Vaidhrti, Viskambha, Śūla, Ganda and Atiganda. The Ratnamāla provides that Vyaṭipāta and Vaidhrti are wholly inauspicious, the first half of Parigha is so and only the first quarter of those Yogas the names of which are odious; and that one should avoid in all auspicious rites the first three ghatikās in Viskambha and Vajra, nine ghatas in Vyāghāta, five in Śūla, six in Ganda and Atiganda. The Agnipurāṇa (127.1-2) has similar verses. The Kālanirnaya-kārika provides that when a Yoga spreads over two days, fasts and the like are to be observed on the first of the two days provided that Yoga exists at sunset on that day, and vratas and religious gifts are to be performed on the latter (of two days) provided the Yoga exists for three *muhūrtas* (i.e. six ghatas) after sunrise and for śraddha the day on which the Yoga extends over the time required for the śraddha rite should be accepted.

The system of Yogas must be held to be ancient. The Yājñavalkyasamṛti (I. 218) when specifying the times for the performance of śraddhas includes Vyaṭipāta among them. In the Harsacarita of Bāna it is said (Uochvāsa IV) that Harsa was born on a day free from the taint of all defects such as Vyaṭipāta (vyaṭipātadi-sarvadosabhisanga-rahiteshani). There would generally be 13 vyaṭipatás in a year (sometimes 14) and, among the 96 śraddhas, śraddhas on these thirteen vyaṭipatás are

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1111. विक्रमस निदर्शन विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमच विक्रमchal}
History of Dhaṃmaṭastra [Sec. II. Ch. XIX]

included (vide H. of Dh vol. IV pp. 382–383 and note 861). Besides these 27 Yogas, there are others that occur when there are special conjunctions of weekdays and certain planets. For Kapilasasthīyoga and Ardho-daya, vide above pp 279 and 261. Vyatipāta itself has two technical senses apart from being 17th out of the 27 Yogas mentioned above viz., (1) When amāvāsyā occurs on a Sunday and the moon is in the first quarter on any one of the nakṣatras. Śravaṇa, Aśvinī, Dhanisthā, Ārdrā and Āśāstā that is Vyatipāta; (2) When on the 12th of the bright half Jupiter and Mars are in the sign Lion, the Sun is in Ram and when that tithi has Hasta nakṣatra on it, it is Vyatipāta Yoga. These two are sometimes called Mahāvyatipāta. Gifts made on these conjunctions are very much commended, gifts on amāvāsyā yield one hundred-fold merit, on the suppression of a tithi a thousand-fold, on Viśuva day ten thousand-fold, but on Vyatipāta endless merit. By gifts of cows, land, gold and clothes made on this the donor becomes free from sin and secures godhead, the position of Indra, health, the rulership of men. The Śṛyasiḍḍhāṇa (XI 1–2) gives an explanation of Vyatipāta and Vaidhrta (or Vaidhrta) when the sun and the moon are on the same side of either solstice and when the sum of their longitudes being a circle they are of equal declination it is styled Vaidhrta. When the moon and the sun are on opposite sides of either solstice and their minutes of declination are the same, it is Vyatipāta, the sum of their

1115. अवगोष्ठीयनिष्ठामणिमणिमणिमणिमणिमणिमणिमणिमणि

1116. पञ्चाननस्वाभावः द्रव्यानिहितो वेषम् स्थायिक श्रृवणे।

1117. अन्यवान गोपस्वर्णविनिक्षमोपावतने सर्वं साधुवाच पापम्।

1118. अत्विद्विधा गोपस्वर्णविनिक्षमः स्वर्णविनिक्षमः स्वर्णविनिक्षमः।

1119. अवगोष्ठीयनिष्ठामणिमणिमणिमणिमणिमणिमणिमणिमणिमणि

1115. vide Dh vol. IV pp. 382–383 and note 861.

1116. vide p. 426, हेमवती (on काल) p. 673, स्वर्णविनिक्षम 11. 341 (without name), कालविनिक्षम 364 (no names). The स्वर्णविनिक्षम holds that स्वर्ण means श्रृवणम, while हेमवती and कालविनिक्षम take it to mean the first quarter and connect it with all the preceding nakṣatras. अवगोष्ठीयनिष्ठामणिमणिमणिमणिमणिमणि 209 13 is almost the same as श्रृवणम.

1117. श्रृवणसाधारणं द्वारा सहस्रं श्रृवणे.

1118. अत्विद्विधा गोपस्वर्णविनिक्षमः स्वर्णविनिक्षमः स्वर्णविनिक्षमः।

1119. अवगोष्ठीयनिष्ठामणिमणिमणिमणिमणिमणिमणिमणि

1115. ""Upp.. vide above p. 426, हेमवती (on काल) p. 673, स्वर्णविनिक्षम 11. 341 (without name), कालविनिक्षम 364 (no names). The स्वर्णविनिक्षम holds that स्वर्ण means श्रृवणम, while हेमवती and कालविनिक्षम take it to mean the first quarter and connect it with all the preceding nakṣatras. अवगोष्ठीयनिष्ठामणिमणिमणिमणि 209 13 is almost the same as श्रृवणम.

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1115. ""Upp.. vide above p. 426, हेमवती (on काल) p. 673, स्वर्णविनिक्षम 11. 341 (without name), कालविनिक्षम 364 (no names). The स्वर्णविनिक्षम holds that स्वर्ण means श्रृवणम, while हेमवती and कालविनिक्षम take it to mean the first quarter and connect it with all the preceding nakṣatras. अवगोष्ठीयनिष्ठामणिमणिमणि 209 13 is almost the same as श्रृवणम.

1117. श्रृवणसाधारणं द्वारा सहस्रं श्रृवणे.

1118. अत्विद्विधा गोपस्वर्णविनिक्षमः स्वर्णविनिक्षमः स्वर्णविनिक्षमः।

1119. अवगोष्ठीयनिष्ठामणिमणिमणिमणिमणिमणिमणि

1115. ""Upp.. vide above p. 426, हेमवती (on काल) p. 673, स्वर्णविनिक्षम 11. 341 (without name), कालविनिक्षम 364 (no names). The स्वर्णविनिक्षम holds that स्वर्ण means श्रृवणम, while हेमवती and कालविनिक्षम take it to mean the first quarter and connect it with all the preceding nakṣatras. अवगोष्ठीयनिष्ठामणिमणिमणि 209 13 is almost the same as श्रृवणम.

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longitudes being a half circle. Why the times mentioned should be looked upon as specially inauspicious or unfortunate is not at all clear and no plausible reason has been assigned. The 27th Yoga called Vaidhrti was just like Vyatipāta in all respects. Bharadvāja says that the merit of gifts made on Vyatipāta and Vaidhrti is endless.

In the pānchāṅgas several Yogas (that have nothing to do with the 27 yogas) like Amrtaśiddhi, Yamaghanta, Dāghdhayoga, Mṛtyuyoga, Ghābāda are mentioned; they are purely astrological and all of them except three are passed over here for reasons of space. When on Sunday there is Hāsta, on Monday Mṛgaśīra, on Tuesday Āśvinī, on Wednesday Anurādhā, on Thursday Tisya (i.e., Pusya), on Friday Revati and on Saturday Rohini, all these are Amrtaśiddhīyogas (fortunate ones). Avoid Anurādhā on Sunday, Uttarāsādhā on Monday, Śatātārakā on Tuesday, Āśvinī on Wednesday, Mṛgaśīra on Thursday, Āślesa on Friday and Hāsta on Saturday—these are seven Mṛtyuyogas (inauspicious). If the weekdays from Sunday to Saturday occur on the tithis, 12th, 11th, 10th, 3rd, 6th, 2nd, 7th respectively, these are Dāghdhayogas (inauspicious yogas).

The fifth item in a pānchāṅga is Karana. Half of a tithi is Karana and thus there are two Karanas in a tithi and 60 Karanas in a lunar month. Karanas are of two kinds, viz. cara (moving) and sthāra (immovable). The seven cara karanas with their presiding deities according to Bṛhatśamhitā, chap 99. 1–2 are: 1. Bava-Indra; 2. Bāla-Brahma; 3. Kaulava-Mitra, 4. Taitila-Aryaman, 5. Gara (or Garaja)-Earth; 6 Vanija-Śrī, 7. Vistī-Yama. The four sthāra karanas with their deities are: 1 Šakuni-Kali; 2. Catuspada-Vṛṣa; 3. Nāga-snake; 4. Kimstugha-Vāyu Some works transpose the two, Catuspada and Nāga. This division of a tithi into two halves resembles the division of a rāśi into two horūs (Bṛhatsamhita I 9). It is likely that one was suggested by the other. The difficulty is to decide which was the earlier. I believe it likely that the division of tithis into two karanas is the earlier of the two. The sthāra karanas occur only once in a month i.e., on the latter half of

1120 इत्यह स्यात् दशार्थे च सुभोज्ञानां मौनिष्ठिनी इष्टादि च तथामार्थाच। तिर्थं हरी "वृषसौतिराच पौण्यनिधिभविष्यं राशिनिधिभविष्यं। सुविधीयोगयम् ग्राहयियोगयम्।" एतत्समाला VIII 8 (क्रम.), त्व द्वितीयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभय�्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभय�्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभ�द्वितिभ�द्वितिभ�द्वितिभ�द्वितिभ�द्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभय�्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभযद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभय�्वितिभयद्वितिभयद्वितिभय�्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्वितिभयद्विति---
14th tithi of dark half occurs Sakuni; Catuspada and Nāga occupy the two halves of amāvāśya and Kimstughna occurs on the first half of Pratipad i.e. if the 30 tithis of an amānta month are divided into 60 halves, Sakuni, Catuspada and Nāga occupy the 58th, 59th and 60th parts and Kimstughna occupies the first half of the pratipad of the next month. Bava occupies the second half of sukla pratipad and the others follow one after another and as they are only seven they are repeated eight times in a month from the 2nd half of pratipad to the first half of the 14th tithi of a dark half, which would be 57th of the sixty halves of the tithis of the month and would be occupied by Vāstu. In the pañcāṅgas, two karanas should properly be shown under each tithi, but in pañcāṅgas only that Karana is shown against a tithi whose ending moment is 30 ghātikās or less from sunrise. The ending times of Karanas which are assigned to the 2nd halves of tithis coincide with those of the tithis themselves and therefore there is no need for their calculation. The ending times of the first halves of tithis which correspond to certain Karanas are got in the manner described by Pillai in his 'Indian Ephemeris', vol. I part 1 p 37, paragraphs 106–107.

The word Karana is derived from the root ‘kr’ (to do) and is said to have been so named because it divides a tithi in two parts.\textsuperscript{1121} The names of most of the Karanas are somewhat strange and inexplicable. The word ‘Taitilla-kadrū’ occurs in Panini VI. 2. 42 (with regard to accent) but the Kasīka explains that Taitilla means ‘a descendant or pupil or Titihān’. If a mere conjecture were to be offered, the Karana Taitilla might have been first named after a man so called. The Karanas are only of astrological use and must have been named many centuries before 400 A.D. The Nāradapurāṇa\textsuperscript{1122} mentions both kinds of Karanas. The Brhat-sambhita lays down what should be done or not done on the several Karanas\textsuperscript{1123} as follows: one

\textsuperscript{1121} Vaiṣṇava 113. 41.
\textsuperscript{1122} Vaiṣṇava I. 54. 126–127
\textsuperscript{1123} Vaiṣṇava 113. 4. 3–5.
What should be done on Karanas.

should perform on Bava all auspicious (religious) rites, all acts that bring about physical health, on Balava religious acts and acts beneficial to brāhmanas, on Kaulava acts leading to good relations and friendship and choosing a bride; on Taitiila acts that lead to popularity with people, to securing the patronage (of some important person) and building a house, on Gara actions pertaining to ploughing, sowing seeds and those that arise in houses; on Vanija, acts of a permanent nature, trading, and meeting with people; whatever is done on Visti does not bring about fortunate results; but actions as regards destruction of enemies, poisoning and incendiariism become successful on it; on Sakuni one should do what leads to physical health and medication, planting roots and eating them and becoming successful in mantras, on Catuspada actions relating to cows (i.e. gifts of them and rearing them), actions regarding brāhmanas and one's ancestors and king's business should be done; on Naga, acts relating to immoveable property, cruel acts, depriving (a man of his wealth or wife) and acts that lead to hatred among people; on Kimstughna, auspicious (religious) acts, Vedic sacrifices (called Āsītis) and acts leading to physical prosperity and mangala acts (marriage &c.) and other acts that bring success in these matters.

One very noticeable feature is that the 7th mobile Karana called Visti appears to have inspired great terror in the minds of medieval writers on Dharmaśāstra. It will be noticed that dividing the lunar month into 60 halves of tithis, and beginning Bava on the second half of the pratipad of an amaṁta month, the Karana Visti will occur eight times in one month as the following diagram of the sixty halves will show:

<table>
<thead>
<tr>
<th>Bava</th>
<th>2</th>
<th>9</th>
<th>16</th>
<th>23</th>
<th>30</th>
<th>37</th>
<th>44</th>
<th>51</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balava</td>
<td>3</td>
<td>10</td>
<td>17</td>
<td>24</td>
<td>31</td>
<td>38</td>
<td>45</td>
<td>52</td>
</tr>
<tr>
<td>Kaulava</td>
<td>4</td>
<td>11</td>
<td>18</td>
<td>25</td>
<td>32</td>
<td>39</td>
<td>46</td>
<td>53</td>
</tr>
<tr>
<td>Taitiila</td>
<td>5</td>
<td>12</td>
<td>19</td>
<td>26</td>
<td>33</td>
<td>40</td>
<td>47</td>
<td>54</td>
</tr>
<tr>
<td>Gara</td>
<td>6</td>
<td>13</td>
<td>20</td>
<td>27</td>
<td>34</td>
<td>41</td>
<td>48</td>
<td>55</td>
</tr>
<tr>
<td>Vanija</td>
<td>7</td>
<td>14</td>
<td>21</td>
<td>28</td>
<td>35</td>
<td>42</td>
<td>49</td>
<td>56</td>
</tr>
<tr>
<td>Visti</td>
<td>8</td>
<td>15</td>
<td>22</td>
<td>29</td>
<td>36</td>
<td>43</td>
<td>50</td>
<td>57</td>
</tr>
</tbody>
</table>

The fixed Karanas will be Sakuni 58, 59 Catuspada, 60 Naga, 1 (pratipad first half of next month) Kimstughna.
In the dark half, Visti will occur in the latter half of the third and 10th tithis and in the first half of the 7th and 14th tithis; in the bright half Visti will occur in the latter half of the 4th and 11th tithis and the first half of the 8th and 15th (i.e., Paurnamasi) tithis. The Rājamārtanda states: Some regard Visti as having the form of a cobra and as terrible; there is danger in the mouth of a snake but not in its tail. The mouth, neck, chest, navel region, waist and tail of Visti are respectively of five, one, eleven, four, six and three ghatakās. Great sages declare that it (Visti) does not confer fortunate results, therefore a good man should avoid these except the tail. (on last three ghatakās of Visti auspicious acts may be performed) Visti is also euphemistically called Bhadrā or Kalyāṇī (it is really abhadā). The terrible nature of Visti is described in two verses of Bhīma-parākrama quoted in Bhujaśālā-nibandha p 50 (vide pp. 95–96 of my paper on Bhoga and his works &c. in Journal of Oriental Research, Madras, vol XXIII for 1953–54) which also occur in Rājamārtanda, verses 1021–22.

The whole scheme of Karanas is itself fanciful. But to draw a lurid picture of one of them, Visti (which occurs eight times in a month), and say that it is like a cobra or an ogress is the height of imagination dominated by astrological considerations.

Having described at some length the five angas in a pāncāṅga, a few words must be said about Hindu calendars, though it has been already declared above that purely astronomical matters will not be elaborated in this work. In the

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1124 उपिचादिलिपियो तस्मा नम्महोऽपि तदनेन विक्षिप्तं निरूपणं पूर्वत च चागणेण विविधे स्नेषिणि सिद्धी विविधे परतीतिकालो शाहसनवरिष्टिकालो q. by शाक्तितेज प 207, a similar verse is quoted by लिङ्ग प 43 'स्तवे घर्तयेन शार्मोऽपि तस्मा नम्महोऽपि तादनेन विक्षिप्तं निरूपणं पूर्वत।'

1125 विद्य वासुदेवाय वेदिका विनिज्ञानोऽपि द्वारकायु वृन्दावनं द भगवान भगवानमें दिय वमचारणं यन्ती विद्यनिदान को ज्ञातं q. by शाक्तितेज प 208. These are verses 1015-16 of the ms of राजमार्तानं described by me in Journal of Oriental research, Madras, vol. XXIII (1953–54) at pp 109–112. The com. on शाहसनवरिष्टिकालो I 44 quotes a verse from कवित्वतिष्वलयं for the evil consequences of beginning an auspicious rite (mangala) on the different parts of Visti (except its tail) जानवरिष्वति यथायां प्रकाश्य निश्चितं। वासुदेवाय नारी वृन्दे वृन्देव वृन्देव वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृन्दे वृ
Numerous pañcāṅgas in India

continent of India there are numerous pañcāṅgas in vogue and there is something like anarchy in this sphere. Hardly any two pañcāṅgas agree completely. Many educated Indians have been demanding that such matters as eclipses, the times of which can be noted by anyone, should be accurately predicted by the almanacs and that our ancient methods of calculating the motions of heavenly bodies should be brought in line with modern accurate calculations based upon observations. This is just what scientific astronomers like Varāhamihira would have done if they were living in modern times. At the end of his two works Varāha makes a very candid but solemn request:\footnote{1126}

'whatever in this work comes to be unscientific while it is being used or on account of defects in the ms, or whatever may have been badly executed by me or insufficiently done or not done at all, that should be corrected by learned men, leaving aside all passion (jealousy), and after acquiring (knowledge) from the lips of well-read men.' Some almanac-makers follow the Nautical Almanac tables as to eclipses and the like and set out other matters according to the old tables. As already stated there are three main schools of astronomers in India, (1) the school that follows the Śūrya-siddhānta (and is called Saurapaksa), (2) the second follows the Brahma-siddhānta (and is called Brāhma-paksa), (3) the third follows the Āryasiddhānta (and is styled Āryapaksa). There are two main points of difference between these, viz. (1) the length of the year, (2) the number of revolutions of the sun, the moon and the planets in a certain period such as a mahāyuga. The difference in the length of the year among the siddhāntas is very small viz. a few vipālas (a vipāla being $\frac{1}{3600}$th part of a pata, which again is $\frac{1}{12}$th of a ghatikā that is equal to 24 minutes). The length of the year according to the Śūryasiddhānta is 365 days 15 ghatīs, 31 523 palas, while the interval in time between two successive returns of the sun to the vernal equinox (called the tropical year) is only 365 days, 14 ghatīs and 31 972 palas and the correct sidereal (nāksaṭa) year is 365 days, 15 ghatīs, 22 palas and 53 vipalas (vide C. R. C. Report p 240 in hours, minutes and seconds and Dikshit's History ed. of 1931 pp. 159, 440). The result is that if one follows the Śūryasiddhānta, the starting point of Hindu astronomers is at present more than 23 degrees to the east of the correct vernal equinox point. This difference is called the ayanāṃsa.
As the longitudes of heavenly bodies reckoned from the equinox include these ajonāthas they are called sūyana (sa + ajanā). The places of heavenly bodies obtained by the methods of the Sūryasiddhānta and medieval Sanskrit works are distinguished by being called vaṣayāna (devoid of taking into account precession). At present according to most almanacs that employ the Sūryasiddhānta values Makarasankrānti (Sun’s entrance into Capricorn) falls generally on 14th January, but according to the most accurate modern calculations, it should fall on 21st December, even in calendars that pride themselves on being śuddha the Makarasankrānti falls on 9th January i.e. our Makarasankrānti is celebrated about 23 or 18 days later than it should be and the same happens to the vernal equinox, autumnal equinox and the summer solstice and many other observances. Āsvini is still reckoned as the first naksatra (in which the vernal equinox is deemed to have occurred about śaka 444), although the vernal equinox point has receded to the Uttara-bhadrapada group of stars (which should now be treated as the first naksatra). Efforts have been made by those familiar with the modern accurate calculations (such as the late Kero L. Chatre) to introduce modern calculations in our almanac; but they have met with little response. The late Lokamānya Tilak (who was a great Vedic scholar and mathematician) held several conferences of Indian astronomers and other interested people at Bombay (1904), Poona (1917) and at Sangli (1919). At the last conference several resolutions were passed which without making a total break with the past were calculated to reform our calendar and to prevent further deterioration. It is unnecessary to set out all the resolutions, but the most important were that the length of the year should be that of the Sūryasiddhānta but subject to necessary corrections, the rate of precession should be accepted at 50.2 vikatās a year (as determined by modern astronomical observations), that the Yogatara of Revati (corresponding to Zeta Piscium of modern astronomers) should be deemed to be the beginning of the

1127. Vide note 574 above, where the encyclopaedist scholar Hemāda is quoted as saying that the real Makarasankrānti takes place 12 days before the sankrānti in the almanac and that the holy time of Makarasankrānti is really twelve days earlier than the one on which people celebrate it and religious gifts should really be made at that time.

1128 विद्वान् यथासर्वस्थितिः (स्वतरः !) हु या तत्त्व धीरजितस्वरः ! चोपानुसयिः स भोजना नवारणाः गुरुव।। quoted by वरम्भ on बुधसविशा 24 54 and by अमृतसरा प 44 (which reads हु भोजना वा धीरजितस्वरः)
Zodiacal belt (raśicala-rāmbhasthāna) and that the ayaṇāmas calculated from the starting point by actual observation should be accepted for the purpose of a new Karana (astronomical manual) to be compiled according to the resolutions. Unfortunately the resolutions did not state where exactly the star Zeta Piscium was in a particular saka year. Dr. K. L. Daftari prepared a Karana-grantha called Karanakalpalatā in Sanskrit which was published in 1924. Almanacs based on its data have been published and are sometimes known as 'Tilak Pañcāṅga'. But it must be confessed that our people in general are so much custom-ridden that the popular response to the reformed calendar is poor. People still follow the pañcāṅgas based on the old siddhāntas. According to the śāstras every religious festival is to be celebrated at the proper time i.e. in the right season and on the proper tithī. The tithi depends upon the correct calculation of the movements of the moon, which are most difficult to reduce to rules that will give accurate results. Many people will not observe the ekādaśi fast if the eleventh tithi is mixed up with the 10th tithi even for a few ghatikās. But what guarantee is there that the 10th tithi has been accurately calculated? The ending moments of tithis do not agree with those given by the Nautical Almanac which are based on modern formula and are verified by actual observation. If tithis be calculated according to different Sanskrit astronomical treatises the moment of a particular tithi may differ by as much as five hours and the same festival (such as Kṛṣṇaṇaṁstami or Duṣseṣṭa) may be celebrated on two successive days in the same city.

Besides, it must not be forgotten that a pañcāṅga prepared on the basis of the latitude and longitude of Poona or Bombay will be slightly wrong even at a distance of 30 or 40 miles to the west or east or north. It would be a great mistake from the religious point of view to employ a pañcāṅga prepared on the basis of the longitude and latitude of Poona or Bombay in a place several hundred miles away (such as in Hyderabad or Aurangabad). From the religious point of view if accuracy is to be preserved there must be a separate pañcāṅga for every town or every place, not more than 10 or 15 miles from places like Bombay or Poona where pañcāṅgas are at present prepared.

In November 1952 the Government of India appointed a committee called the Calendar Reform Committee presided over by Dr. Meghanad Saha to examine all existing calendars being followed at present in India and to submit proposals for an accurate and uniform calendar for the whole of India.
committee submitted a very exhaustive and valuable report in
November 1955. The final recommendations of the Committee
for a civil calendar and for a religious calendar are set out on
pp. 6–8 of the report. They are deserving of the most serious
consideration by all who feel that religious observances must be
done at the proper time and that now at least in independent
India there should not only be one uniform civil calendar, but
also one uniform Hindu religious calendar. It appears that
unless Government makes great efforts for the introduction of a
correct calendar even for religious purposes, it would be futile to
assume that common people will spontaneously adopt a correct
pancanga.

Some of the important recommendations of the Committee
may be set out here for the information of readers.

**Recommendations for civil calendar**

1. The Śaka era should be used in the unified national calendar.
The Śaka year 1876 corresponds to 1954–55 AD.

2. The year should start from the day following the vernal
equinox day.

3. Normal year is to consist of 365 days, while a leap year
would have 366 days. After adding 78 to the Śaka era
year, if the sum is divisible by 4, then it would be a leap
year. But when the sum becomes a multiple of 100, it
would be a leap year only when it is divisible by 400;
otherwise it would be a common year.

4. Caitra (or Chaitra as often written) should be the first
month of the year and the lengths of the different months
should be fixed as follows:

- Caitra — 30 days (31 days in a leap year).
- Vaiśākha — 31 days.
- Jyesṭha — 31 days.
- Āśāđha — 31 days.
- Śrāvana — 31 days.
- Bhādrapada — 31 days.
- Śāḍha — 30 days.
- Kārtika — 30 days.
- Mārgaśīrṣa — 30 days.
- Pausa — 30 days.
- Māgha — 30 days.
- Phālguṇa — 30 days.

1129. Those interested in Indian Calendar Reform should read the Marathi
Preface to Dr. K. L. Daftari’s work in Sanskrit ‘Karana-kālpalakā’ Mr. S M.
Kāramaṅkar’s Marathi work ‘Kharam ḕaṅcāṅga ḍasem misel’ (1950), I. H.
Q. vol. IV pp 483–511 on ‘Hindu Calendar’ by Sākunār Ranjan Das,
Dr. Saha’s papers on ‘Reform of Indian calendar’ in ‘Science and Culture’
Calendar Reform Committee.
The dates of the reformed Indian calendar would thus have a permanent correspondence with the Gregorian calendar. The corresponding dates would be:

<table>
<thead>
<tr>
<th>Hindu</th>
<th>Gregorian</th>
</tr>
</thead>
<tbody>
<tr>
<td>Caitra 1</td>
<td>March 21 in a common year and March 22 in a leap year.</td>
</tr>
<tr>
<td>Vaisākha 1</td>
<td>April 21.</td>
</tr>
<tr>
<td>Jyeṣṭha 1</td>
<td>May 22.</td>
</tr>
<tr>
<td>Āśādha 1</td>
<td>June 22.</td>
</tr>
<tr>
<td>Śrāvaṇa 1</td>
<td>July 23.</td>
</tr>
<tr>
<td>Bhādraṇapada 1</td>
<td>August 23.</td>
</tr>
<tr>
<td>Aśvina 1</td>
<td>September 23.</td>
</tr>
<tr>
<td>Kārtika 1</td>
<td>October 23.</td>
</tr>
<tr>
<td>Mārgaśīra 1</td>
<td>November 22.</td>
</tr>
<tr>
<td>Pauṣa 1</td>
<td>December 22.</td>
</tr>
<tr>
<td>Māgha 1</td>
<td>January 21.</td>
</tr>
<tr>
<td>Phālguṇa 1</td>
<td>February 20.</td>
</tr>
</tbody>
</table>

The Indian seasons would thus be permanently fixed with respect to the reformed Calendar as follows:

**Seasons:**

- **Grīṣaṇa** — Vaiśākha and (summer) Jyeṣṭha.
- **Hemanta** — Kārtika and (late autumn) Mārgaśīra.
- **Vṛṣa** — Āśādha and (rains) Śrāvaṇa.
- **Śarad** — Bhādraṇapada and (Autumn) Aśvina.
- **Vasanta** — Phālguṇa and (Spring) Āśvina.
- **Kṛṣaṇa** — Vaiśākha and (winter) Pauṣa.

The States now having the solar calendars for civil and partly religious purposes which start the year from Vaiśākha (April 14th) will have to begin the year 23 days earlier, but the first month will be Caitra. The effect of this will be that in Bengal, Orissa and Assam solar months start approximately seven days later than now, and in Tamil-nad solar months start approximately 23 days earlier than now, for the month called Vaiśākha (14th April to 14th May) in Bengal and Orissa is called Chaitra (or castra) in Tamil-nad. Those who use the lunar calendar beginning with Caitra also for civil purposes would experience no great difficulty in adopting this unified calendar.

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1130 It may be noted that under the Indian Limitation Act (Act I of 1908) section 25, all instruments shall, for the purposes of the Limitation Act, be deemed to be made with reference to the Gregorian Calendar. This rule is absolute and therefore even if a bond is made on a tithi of a lunar month in a certain sāka year and is made payable four months after the sāka date, the period of limitation applicable to a suit brought on the bond runs from the expiration of four months after the date computed according to the Gregorian Calendar.
as they have at present the beginning of their year on various dates from 15th March to 13th April and the first month is Caitra.

Recommendations for religious calendar.

(5) The calculation for Saura (solar) months necessary for determining the lunar months of the same name will start 23 degrees and 15 minutes (fixed ayanāṃśa) ahead of the vernal equinox point. This tallies with the present practice of most almanac-makers.

The months would thus commence at the moments when the tropical longitude of the sun attains the following values; viz. Saura Vaiśākha commences when the sun has the longitude of 23° 15', Saura Jyestha and the other Saura months up to Caitra will commence when the sun has respectively the longitude of 53° 15', 83° 15', 113° 15', 143° 15', 173° 15', 203° 15', 233° 15', 263° 15', 293° 15', 323° 15', 353° 15'.

This recommendation is to be regarded only as a measure of compromise, so that a violent break with the established practice would be avoided. But this compromise would not make our present seasons in the several months as they were in the days of Kalidasa and Varāhamihira. It is hoped that at not a distant date, further reforms for locating the lunar and solar festivals in the seasons in which they were originally observed will be adopted.

(6) As usual the lunar months for religious purposes would commence from the moment of new moon and would be named after the saura month in which the new moon falls. If there be two new moons during the period of a Saura month, the lunar month beginning from the first new moon is the adhikār or māla māsa and the lunar month beginning from the moment of the second new moon is the sūdha or nīva māsa as usual.

(7) The moment of the moon's exit from a naksātra division of 13° 20' each or sun's entry into it would be calculated with a variable ayanāṃśa (i.e. on the supposition that they are fixed with respect to the stars) The value of this ayanāṃśa would amount to 23° 15' 0" on 21 March 1956. Thereafter it would gradually increase with the annual rate, the mean value of which is about 50.27°.

These arrangements would ensure that the religious observances determined by the sun such as the Vīśāva- sankrānti, Uttarāyana-sankrānti and Daksināyana-sankrānti would follow
astronomically correct seasons, but those determined by the lunar calendar would continue to be observed in times conforming to the present practice and the correction introduced by this report in the length of the year would prevent their further shift in relation to the seasons.

The dates of festivals have already shifted by twenty-three days from the seasons in which they were observed about 1400 years ago as a result of our almanac-makers having ignored the precession of the equinoxes. Although it might appear to some desirable that the entire amount of shifting be wiped out at once, the authors of the Report consider it expedient to maintain this as constant difference and to stop its further increase. As a result there would at present be no deviation from the prevailing custom in the observance of religious festivals.

In the calculation of nakṣatras, however, the Report has adopted a variable ayanāmśa, so that at the time of a particular nakṣatra the moon may be seen in the sky in the star or star-group of that name. This practice has been followed in our country from Vedic times and is perfectly scientific.

(8) The day should be reckoned from midnight to midnight of the central station (82° degrees E Longitude and 23° 11' North Latitude) for civil purposes but for religious purposes the local sunrise system may be followed.

(9) For the purpose of all calculations, the longitudes of the sun and the moon should be obtained by applying the most up-to-date and complete equations of their motions, so that they may tally with their actually observed values.

(10) Steps should be taken to compile an 'Indian Ephemeris and Nautical Almanac' by the Government of India, showing in advance the positions of the sun, the moon, the planets and other heavenly bodies. The Indian calendar, both civil and religious, prepared according to the above recommendations should be included in that publication every year.

One can only express the hope that the above mentioned recommendations of the Committee of distinguished astronomers and Sanskrit scholars will receive a wide and hearty response from the Hindu people and that the present confusion and anarchy in the matter of religious observances in our country will come to an end as soon as possible. The Government of India accepted the principal recommendations of the Committee
by issuing a Press Note on 23rd October 1956 which decided that the Uniform National Calendar should be adopted with effect from March 22, 1957 corresponding to (Solar) Ushastra 1, 1879, Saka Era, for certain official purposes in conjunction with the Gregorian Calendar and laid down the steps to be taken by the Central Government and the States Governments for implementing the decision. To avoid misunderstandings and to encourage the use by the mass of the people of this Solar Calendar, Government has decided to make use of both the Gregorian Calendar and the New Indian Solar Calendar together in some Government business, such as publishing the Indian Government Gazette with both dates, the All India Radio Broadcasting news every day announcing both dates at the beginning. But Government is not going to give up as far as possible the practice of declaring public holidays on religious festivals according to the old Calendars. The Government will publish translations of the Calendar Reform Committee's Report in the principal languages of India. It must be said however that this Calendar does not remove all the defects of the Gregorian Calendar. The years will still commence on different week days and the number of days in each month still varies. It is feared that this will add only one more calendar to the existing ones.

1131 The Gregorian calendar now in general use in Europe and other parts of the world is irregular, unbalanced and inconvenient (vide pp. 643-44 above) For twenty-five years the World Calendar Association founded by Miss Elisabeth Achelis in New York has been dedicating its time and resources to the introduction of the World Calendar in many lands. The outstanding features of this world calendar are: Every year is the same and begins on Sunday, 1st January and ends on Saturday each of its four quarters has 91 days, 13 weeks or three months: January, April, July, and October have 31 days each and the other months have 30 days each, the Calendar is stabilized and made perpetual by ending the year with a 365th day following 30th December each year. This additional day is named W (it is a World Holiday) and equal to 31st December. In a leap year a day is added at the end of the 2nd quarter, is named W, equals 31 June, called Leap year day and is another World Holiday. The United Nations Organization has not yet lent its support to the World Calendar. An interesting work is "Time counts: the story of the Calendar" by Harold Watkins (London, 1954.)