HISTORY OF DHARMAŚĀSTRA

(ANCIENT AND MEDIÆVAL RELIGIOUS
AND CIVIL LAW IN INDIA)

BY

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(VRATAS, UTHAVAS 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 Kṛṣṇa-janmāṣṭami, Durgotsava, Diwāli, Saṅkrānti, Mahāśivarātrī, Holikā, 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; nakṣatras 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 Karṇa; 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; Purvamimāṃsā and other darśanas in relation to Dharmaśāstra; cosmology; the theory of punarjanma; 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.
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 ‘vṛ’ ‘to proceed’ and, though he admitted that the form vrata from ‘vṛ’ 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’, ‘satc’ 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 ‘vṛt’, boldly asserted that the derivation of the word from ‘vṛ’ to choose or ‘vṛ’ 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 ‘vṛt’ 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 ‘vṛt’. I further hold that passages in which ‘vṛt’ occurs with upasargas such as abhi, ā, ni, pari, pra or vi, would not be helpful in determining the original meaning of ‘vṛt’ by itself, since upasargas often totally change the meaning of the root, that it is doubtful whether the root ‘vṛt’ standing by itself means in the Rgveda ‘to proceed’ (as Whitney thought) and I deny that ‘vṛt’ occurring by itself without upasargas in the Rgveda ever means ‘to turn round, move on’ (as Prof. Apte asserts). In my opinion the root ‘vṛt’ by itself (and not used in a causal or frequentative sense) means simply ‘to be, to remain, to abide’. Occurrences of the root ‘vṛt’ 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 Rāhu) that remained below the sky?’ (Rg. V. 40. 6); ‘the wheel does not affect (jolt) your chariot (O Aśvins!) 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 ‘vṛt’

1. उपस्पर्श धातुणों बशायस्यात्मा नीत्यो। नीतिशासकाशस्त्रविद्विश्वाश्वाश्वात्।

2. सर्वानां यज्ञ यज्ञायं माया अथो द्वियो धातमाया अमाहाद्। प्र. V. 40. 6; एवं वामवर्गश्च गुणाः कल्याण्यसद। न चक्रमभिः भावेन। प्र. VIII. 5. 34; नीतिः कर्त्तव्य उपरि स्वर्णवर्गश्चादनाः हस्तविन्त्य सहस्राणां। प्र. X. 34. 9.
occurs without an upasarga and means ‘to remain or abide’. Even with an upasarga like ‘sam’ vr̥t means simply ‘to be or to abide’ and not ‘revolve or turn’ or ‘move on’. Vide Rg. VI. 41. 2, X. 90. 14, X. 121. 1 and 7, X. 129. 4, in which ‘sam-vartatām’ or ‘samavartata’ simply means ‘let it remain’ or ‘it was or existed’. Simply because ‘vr̥t’ with ‘abhi’ means ‘to turn towards or attack’ (as in Rg. IV. 43. 5 or V. 31. 5) or with ‘ni’ means ‘come down or return’ (as in Rg. X. 19. 1, 3, 5, X. 95. 17) or with ‘part’ means ‘roam over or round’ (as in Rg. I. 164. 11 and IV. 36.1), or with ‘pra’ means ‘to proceed’ (as in Rg. V. 30. 8 or X. 89. 12), or with vi 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 ‘vr̥t’ 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 vr̥ta 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 vr̥tas 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 pratyama 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 ‘ṛta’ 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.3-5) that ‘ṛta’ 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 Ādityas reachesṛta in Rg. I. 41. 43 or the statement in Rg. I. 164. 11 ‘the wheel ofṛta, that has twelve spokes (12 constellations or months), continually goes round the sky without being worn out’ are only illustrations of the first meaning ofṛta. But this meaning ofṛta by itself sheds hardly any light on the meaning of vr̥ta. Ṛta and vr̥ta are
not synonyms and it is difficult to see how, conceding for argument that 'ṛta' is the belt of the Zodiac, vṛata means, as Prof. Apte obviously thinks, the same thing. Ṛta is an Indo-European word but so far as I know 'vṛata' 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 'vṛata' 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 'vṛata'. Prof. Apte arranges (pp. 414-415) the so-called divine phase of the meaning of vṛata 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 marshall over sixty English equivalents for the meaning of the word 'vṛata', which occurs in the Rgveda 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)¹ that no passage in the Rgveda 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 vṛata 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) vṛata either means 'ethical or religious code of practices of the three classes of Aryans' or 'beneficent sway or devotion'.

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¹. 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 'vr' with suffix '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 'vr'). 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. शेषस्वतंत्रेर्वर्तपृष्ठिवज्ञानविद्वादिपीत, पृष्ठिक्रृत क्रति. शब्दता निपाताय। पृष्ठिक्रृत क्रति. शब्दता निपाताय।
6. आपविधवश्च अर्यता भेदी: पश्चाप नरक्षति: पारि शेषवलक्ष्य, पृष्ठिक्रृत क्रति. पृष्ठिक्रृत क्रति. पृष्ठिक्रृत क्रति.
the root 'vṛaj', it is not on all fours with vṛata derived from 'vṛt'. Whitney probably derived 'vraja' from 'vṛj'. But the meaning of 'vraja' (cowpen) can hardly arise from the root 'vṛj' (to give up, abandon). The word 'trada' occurs only once in the Rgveda (VIII. 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 'trṣ' to injure or pierce. The word 'ṭḍilāḥ' (crushing) is applied to the stones (grāvāṇaḥ) which crush soma stalks (Rg. X. 94. 11). Whitney says he knows only one word 'marta' derived from 'mṛ' (to die) with the affix 'ta' which is analogous to vṛata if the latter be derived from 'vṛ'. 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 'gart'a (cavity or seat in a war chariot) (in Rg. II. 33. 11, V. 62. 5 and 8, VI. 20. 9, VII. 64. 4), vāṭa (wind) from 'vā' (Rg. V. 31. 10, X. 168. 1 &c.), dhūtra and several others.

Prof. Apte cites the word vartani (which means 'way' in Rg. I. 23. 9, V. 61. 9, VII. 8. 16, VIII. 23. 19, VIII. 63. 8) as analogous to vṛata (from vṛt). But that word lends very little help. In 'vartani' there is ghora (vṛt becomes vart); besides vartani cannot be derived from 'vṛt' 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 'vartani' has practically only one meaning in the Rgveda, while vṛata has to be paraphrased by sixty different words in English by Prof. Apte.

Prof. Apte following Whitney relies on the fact (p. 409) that vṛata is frequently employed in the Rgveda with verbs of motion such as anu-i, anu-car, anu-gā, anu-vṛt. 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. तशिणि शो जनानां च वाजस्य योगताः। समानसू पं शंसिन्यः॥ कृ. VIII. 45. 28।
शोगताः। वाजस्य च वर्णं वर्णम् इत्यादिक। योगताः। वाजस्य च वर्णम्।

8. दुबिला अतुबिलासो अलूकोभ्रमण्णा अध्यपिता अनुप्रस्व। कृ. 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 brahmaçāri (Rg. X. 109. 5) and vratacārīnāḥ (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 'saṣc' and 'sac' 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 'saṣc') and IV. 12. 2., VII. 85. 5, VIII. 4. 9, IX. 95. 4 (for forms of 'sac').

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, Soma, Uṣas, Savitṛ and Ādityas but also in relation to Varuṇa (in Rg. I. 25. 1, III. 54. 18, V. 69. 4, VII. 83. 9), Bṛhaspati (in II. 23. 6), Indra and Brahmaṇāspatī (II. 24. 12), Aditi (I. 144. 12, VII. 87. 9), Parjanya (V. 83. 5) and Aśvins (I. 183. 3). Conceding for a moment that by some stretch of imagination or some linguistic acrobatics one can speak of the vrata of Agni, Ādityas, Mitra, Indra, Savitṛ and Uṣas as referring to the tracks of luminaries in the heavens, the mid regions and on the earth, one should like to know whether Aditi, Aśvins, Varuṇa, Bṛhaspati or Brahmaṇāspatī 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 Varuṇa or the Aśvins 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 Aśvins, 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

9. परि पृष्णु चारति सिन्धुः इति इत्येको पुनर्परमन्त्यां। क्र. I. 52. 6; नवि
ग्रृहि विवेचनी अर्थर्थविरेण कामो म हृद्धार्थि प्राणान्त्र। क्र. III. 54. 2; श्रीने वर्णाचिति
ब्रह्मायिः किंसिद्धार्थां किंन च गतिं नेच। क्र. VI. 9. 6.
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 vratas 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. 442) 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 ‘samarāj’ 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’ (samarājī). Varuṇa, Mitra, Indra, Agni, Viśve-devāḥ and Ādityas are called kings (rājan) and emperors (samarāj) in Rg. II. 41. 6, III. 10. 1, III. 54. 10, V. 85. 1, VII. 38. 4, VIII. 27. 22, X. 63. 5. Varuṇa (who is praised in about 12 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, Varuṇa, Agni and assumed several forms (Rg. I. 164. 46, VI. 47. 18, X. 121. 1, X. 129. 1–2). Vratas are spoken of as dhruva (immutably fixed) as in II. 5. 4, III. 56. 1, V. 69. 4 and as adabdha (unharmed, unassailable) as in I. 24. 10, II. 9. 1, III. 54. 18, VII. 66. 6 and daisy (divine) as in Rg. I. 70. 1, I. 92. 12, 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 vratas of the god whom the sage for the moment praises are not violated by other gods. Some striking examples11

10. क्रमिति: सम्राज्ञै द्विति द्वारे न तद्भो अस्त धूसरो देवस्य। क्र. VII. 58. 4,

11. क्रमिति: सम्राज्ञु द्विति द्वारे न तद्भो अस्त धूसरो देवस्य। क्र. VII. 58. 4,
may, be given here: Rg. III. 7. 7 'the gods observe the vratas of gods' (devā devānām-anu hi vrata guh); II. 38. 9 'I invoke for my welfare with salutations god Savitṛ whose vrata is not violated by Indra, Varuṇa, Mitra, Aryaman, or Rudra 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 mountains are not there for being bent down'; VIII. 42. 1 'the all-knowing and powerful (Varuṇa) 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 Varuṇa'. 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 Ṛgveda 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, 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. 48. 9.

(Continued from last page)

वश्यतय तन्त्रम् 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 interpretation 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 (नविनरूप तन्त्र संविद्विदिनः सत्येन च) and accepts that meaning in that verse, but on II. 38. 9 (p. 468) his obsession about the original meaning being 'tracks' leads him to say "that in that verse the word vrata means 'Savitṛ's fixed movements in the heavens.'"

12. पर्वताः पर्वताः ते विक्रो यथा य देव कथा संत मिनामासि प्वरिया व. त. I. 25. 1–2; उन प्रवर्तः सत्यम् ते माहे मित्रासि प्रत्ययां X. 25. 3. At the end of all verses in X. 23 and X. 25 and in X. 24. 1–3 the word विस्तारसे occurs and is explained as समवयां बण्वः सि सावप. But this is unsatisfactory. वि यो मत् उस विस्तारां से 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 'mi' occur. For the correct understanding of these passages the exact meaning of the root 'mi' is very important. The Nighaṇṭu (II. 19) includes 'mināti' among verbs meaning 'vadha' (killing or harming). In the Dhātupātha the meaning of the root 'mi' is himsa' (killing, annihilating, breaking). Vide Pāṇini VII. 3. 81. (mināter-nigame). The forms of 'mi' or 'mi' with or without the preposition 'ā' or 'pra' occur more than 50 times in the Rigveda and often in connection with vrata. Whitney felt that the occurrences of the forms of 'mi' or 'mi' 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 'mi' is a verb of motion and has the primary sense of 'miss, 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 'mi' cannot at all be construed in the sense of 'miss' or 'deviate' in the Rigveda. Rg. I. 71. 10 'old age destroys me as (the dark or clouded) sky destroys (distinctness of) forms' (nabho na rūpam jarimā mināti'); I. 124. 213 '(the dawn) which does not violate divine laws but destroys the spans of human life'; I. 179. 1 (Lopāmudrā says to Agastya) 'old age destroys the beauty of limbs' (mināti śriyam jarimā tanūnām); VII. 84. 4. (Varuṇa) 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 'mi' 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 Aśvins miss or deviate from the wiles of the demon or that Varuṇa misses falsehood (or false men). Prof. Apte relies (p. 411)

13. अतिन्ती दैव्यानि ब्रतानि म निन्ती मधुर्या दुगानि। त्र. I. 124. 2; प च आदिर्यो अतिन्तिन्ती निन्तिन्ती दैव्यो दुगानि। VII. 84. 4. One may compare with I. 124. 2, मार्गस्य खेंि जायण्यातोऽऽ: in त्र. I. 92. 10. The contrast between अतिन्ती दैव्यानि ब्रतानि and मार्गस्य मधुर्या दुगानि is most striking and places the sense of 'mi' in a clear light and beyond dispute.
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 r̥ta (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 Rgvedic 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 Vīśve-devas) that are good donors make the sun rise in heaven and spread about the Ārya vratas 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 vratast and other vratast 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} एषा दिव्ये कुष्ठिता प्रत्यपद्यं व्याविलं ज्ञातं समना पुरस्तात्। स्तन्त्र परिवर्धिति सापुः प्रजातिवृद्धि न विद्वा मिनालव। प्र. I. 124. 3. The meaning of the last quarter is that Uṣas 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 this the dawn simply follows the law laid down for her in the order of nature (r̥tasya 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 यो ज्ञात्यपलिन मन्दुक्तः यः सम्बरे योः अहृत विध्वंसतः; while I. 101. 3 is यदि दातापुष्पी याप्रेय सहव धर्मरते केस्योऽस्मि यादन्तं। पश्चेष्टरुप सिर्द्धवः: सङ्क्तिति ब्रह्म &c.
said to have killed Pipru who was avrata and in the very next
verse it is said that Varuṇa 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 'rakṣati vrataṁ' in IX.73.3
(both being verses about Soma).

There are seven passages in the Rgveda where the word
‘ivrāta’ occurs. In six of them ‘ivrāta’ 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 ‘ivrāta’ 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 ‘ivrāta’ occurs as an adjective of
‘jyotih’ is difficult to construe and Prof. Apte has not succeeded
in satisfactorily explaining it.

In several passages of the Rgveda phrases like ‘tava vrāte’
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 vrāte’ as ‘abiding in thy ordinance’
(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 vrāte’ are Rg.
VI. 54. 9, IX. 102. 5, X. 36. 13, X. 57. 6. In my opinion ‘tava
vrāte’ 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 vrāte’ 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 सतः सुर्यसर्वस्य विघ्ने मित्रत्र स्रीमुखप्रति ष्टेन ष्टेन देवेऽ। \ ते सौभगिः \ श्रीमोलुमश्रीग
dपत्तर्म ज्ञानं ज्ञातानि ज्ञातज्ञाति। ऋ. X. 36. 13.

17. अथ वयमाहिष्ठिः ष्टेन ततान्यात्ते अदितिष्ठे रष्टम \ ऋ. I. 24.15, वाज. सं. 12.12,
अधिष्ठे VII. 83 (68). 3.
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. 1.83.3 (‘vrate te kṣet’, ‘abides in thy vrat’), II. 27. 13 (‘ya adityānām bhavati pranītau’, ‘who is within or under the lead of Adityas’); X. 14. 6¹⁸ ‘may we be in the good will of them (the pita) that deserve to have sacrifices offered to them and also in their beneficent grace’. Vide also Rg. III. 1. 21 and III. 59. 4, VI. 47. 13, X. 131. 7 (tasya vayam sumatau...syāma).

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 trial, track or sphere’ (p. 421). He says ‘suci’ is derived from ‘suc’ (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 ‘manisā, stoma, mati or gīrah’. 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 ‘sucivrata’ 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-vipraḥ’ and ‘suciḥ’ and ‘kaviḥ’. The word ‘suci’ occurs in that verse four times out of which ‘suci’ as applied to ‘viprā’ and ‘kavi’ can only mean ‘pure or holy’. Vide II. 27. 13, where the yajamāna (sacrificer) is called ‘suci’, I. 142. 9 where the three goddesses Bhārati, Iśā and Sarasvatī are said to be ‘suci’. Conceding for argument that the root ‘suc’ 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 sucivrata), I. 181. 2 (where the horses of the Áśvins are styled ‘sucivrata’), II. 33. 13 (where the herbs or drugs of Maruts are spoken of as sucivrata), VII. 49. 2 and 3 where waters are called ‘suci’ and

¹⁸. तेनां वर्ण सुमति पश्चायानामनि चेति सैमनसेन स्वामाः। क्र. X. 14. 6.

¹⁹. झुच्छि वो हयच्च मयाः ḥprotein झुच्छि हिनोपजातरें छुँखियोः। झूटसंरस्वस्तस्सम
आपेयप्रजवलः । हयच्च: पानका: । क्र. VII. 56. 12. The word ्हुच्छि thrice applied to the Maruts may mean ‘pure’ or ‘brilliant.’ आपि: ्हुच्छिवस्तमः ्हुच्छिविन्यः ्हुच्छि: करिः। झूच्छि सोर्वत आहित: । VIII. 44. 21.
VII. 89. 3 (where Varuna is addressed as 'śuci'). 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 maniṣā, stoma, mati and girah 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 'śucivrata' as applied to gods meaning 'whose ordinances are pure or holy'. In I. 15. 11 and I. 182. 1 the word 'śucivrata' is an attribute of the Aśvins, 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 'śucikranda' (the loud laud addressed to whom is pure) applied to Brahaspati 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 'mahāmāhivrata' 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 Rgveda, in all of which 'mahī' stands for 'mahat' and qualifies words like 'śravas' (food or fame), kṣattra ('prowess' as in I. 54. 8 and 11), namah, śarma (in I. 93. 8), dātra ('gift', as in I. 116. 6), enas (in II. 12. 10), karma (II. 22. 1), Mahitvana (in II. 23. 4), varūtha, dravina (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 Rgveda (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 'puruvrata' occurs once only in Rg. 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 Rg. V. 58. 2 and V. 87.1) and is applied to Marut or the band of Maruts. Prof. Apte (p. 435
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. 420 (section 29) he renders Rg. VIII. 94. 2 as 'she (Prśni) 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 Viśve-devāh', but 'Sūryāmāsā' is in the objective case in relation to 'drśe', the proper translation being 'in the lap of whom (i.e. of Prśni, 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. 94.2 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 'ksitith' 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. स्वयं इवा उपस्थे जन्ता हिन्दा प्राप्तये। सूर्यामासा इस्ते कष्टम प्राप्तम् ॥ VIII. 94. 2.
Compare अव: प्रणीत भजन भवन तने दुः सम। उपरिक च चर्च इस्ते॥ I. 23, 21 (=X. 9. 7), इस्ते स्वयं प्राप्तम् इस्ते in I. 50. 1, भिन्नेन स्वर्ये इस्ते in X. 60. 5. In all these cases स्वर्ये is the object of इस्ते and in VIII. 94. 2 the dual सूर्यामासा is used with इस्ते.
&c.) and of ‘Srṣṭim’ (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’⁴² madhu’ (madhuṣcutā) 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 ‘dhṛtavrata’ which occurs eighteen times in the Rgveda. Out of these Varuṇa is certainly called dhṛtavrata in seven passages viz. in I. 25. 8 and 10, I. 44. 14, I. 141. 9, II. 1. 4,²² VIII. 27. 3 and X. 66. 5. Both Mitra and Varuṇa are styled ‘dhṛtavrata’ in I. 15. 6, VIII. 25. 2 and 8 (and also ‘ksatriya’ in verse 8), Indra and Varuṇa are said to be dhṛtavrata in VI. 68. 10, Indra alone in VI. 19. 5 and VIII. 97. 11, the Adityas in II. 29. 1, Viśvedevah in X. 66. 8 (and also ‘ksatriyāh’), Agni in VIII. 44. 25 and Savitṛ in IV. 53. 4. Prof. Apte (p. 430 para 37) avers that Varuṇa is pre-eminently called dhṛtavrata (this is not quite accurate as more than half the passages in which the word ‘dhṛtavrata’ occurs refer to gods other than Varuṇa), 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 ‘dhṛtavrata’ passages are of no help in settling the original meanings of vrata. They can all be well construed by taking ‘dhṛtavrata’ 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 Varuṇa it is quite arguable that what is mainly aimed at in calling Varuṇa ‘dhṛtavrata’ is the high moral level Varuṇa is held by the Rgvedic sages to maintain by punishing sinners, by looking into the truth and falsehood of men (VII. 49. 3 ‘satyāṁte avapaśyaṁ janānām’), by the fact that he is styled ‘ksatriya’, ‘rājan’ and ‘samarj’ (who exacts obedience to his laws) as shown above. Therefore, the view that vrata means ordinances in connection with Varuṇa is far more appropriate than the theory about his seeing that the luminaries follow their tracks. In this connection the word ‘dhṛtavrata’²³ in I. 25. 6

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²¹. तथु नो दानाद्वितीयी निमित्तता मुहुःध्वम मुहुःध्वय मुहुःध्वे मुहुःध्वे। कृ. VI. 70. 5.
²². तमसे रमः राशिं धार्तत्वतन्त्र विषयो भवसि दृष्टम इङ्क। कृ. II. 1. 4.
²³. तद्विसमावावशाले वेनिष्ठा न प्र युम्भक्त। भूतभरत दाशुः। कृ. I. 25. 6.
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 ‘dhārtavrata’ 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 ‘dhārtavrataya dāsuse’, mean ‘donor who makes a gift to (Varuna) that is dhārtavrata.’ This construction is objectionable for several reasons. There are two deities referred to in the principal sentence (the verb is ‘āśāta), while dhārtavrataya, 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 ‘dhārtavrataya dāsuse’ and containing an adjective of the word ‘dāsuse’ are found in other Rgveda passages. For example, in I. 142.1 we have 24 ‘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 ‘sudevāya dāsuse’ mean ‘to or for the worshipper (or donor) who worships god’ (or for donor to whom gods are beneficient). These several considerations make it highly probable that ‘dhārtavrataya’ is an attribute of a human being in I. 25.6 and not necessarily of Varuna. If that be so, vrata in ‘dhārtavrata’ must mean ‘ordinances or mode of religious worship’ and not ‘tracks of luminaries’. We have the word ‘dhārtadakṣa’ (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 Satapatha Br. in explaining 25 ‘niṣasāda dhārtavrato Varunāḥ’ in Rg. I. 25.10 (= Vaj. S. X. 27) remarks that the king and a brahmaṇa deeply learned in the Veda are both ‘dhārtavrata’. It is probable that even in the times of the Rgveda people had come to assign the same meaning to the word ‘dhārtavrata’ that the Sat. Br. ascribes to it. Conceding for argument that dhārtavrataya in I. 25.6 refers to Varuna, that does not at all solve the problem of the derivation and meaning of vrata. The word ‘vratanth’ occurs only once in Rgveda X.

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24. विविधां तं त्वम् श्रावेः तत्तवतमस्य नादयाम् ।
I. 142.1; सा इवेसेच्छ इन्द्रवेयं स्वदीर्घदृष्टिर्यातिर्यातः ।

25. निविषयं पुत्रात् इति पुत्राश्व वै राजा...एव यो निविषयादि स्त्री नायकेण पुत्रात्।
ज्ञानेच्छ य. 4. 4.5; हि लोके पुत्राश्व राजा बाध्यामहं पण्डुः । वि. य. श्रेष्ठ. VIII. 1.
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 ‘vratapā’ 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 up to this day.

There is one more word viz. vṛṣavrata, which is analogous to ‘dṛṣṭavrata’ 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. ब्राह्मणे अनुभूतु अनुपैपैयन ब्रह्मार्थे ब्रह्मते वर्ष चरितपालीवाक्यं द्वेयानि भवति। तै. सं. I. 6. 7. 2; अध्यात्म ब्रह्मते ब्रह्मचारिविव तदाकार्न तमम राखित। तै. सं. I. 6. 6. 3.

27. संविक्षर्ताद्वायानाः ब्राह्मणा ब्रह्मचारिणः। वाचे पर्यन्तिकरितां स भूस्वय अनावश्यकः॥ रूप. VII. 103. 1. Vide निर्देशक इ. 6 which explains this verse. Persons engaged in solemn sacrifices like the Sāṁvatsarikasatras had to observe certain strict rules such as not speaking with non-Aryan, subsisting on milk &c. Vide नी. रूप. III. 3. 4 (पं. संविक्षर्ता वर्ष चरिति), दानान्याभ्रामण XI. 5. 1. 1 and आंस. भृतृ. भृतृ. XII. 8. 1, 3, 7, 29, (or Uttarāṣṭaka VI).

28. एव युग्म दृष्टकः पवित्रानां अवासिः। कब्जार्थे ब्रह्मेऽ॥ IX 62. 11; दृष्टां सोम पुराण असि इव दृष्ट दृष्टकः॥ दृष्ट 'पवित्रानां दृष्टिः॥ IX. 64. 1.

29. Vide comment. on कार्यायनानौत्तर्दुर्घ्रव VIII. 4. 28 for the uparavas.
for ‘uparavas’): This is described as the bellowing of Soma, when Soma is called a vṛṣa (bull) or vṛṣabha. 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 (grāvan) 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 ‘vṛṣavrata’ 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’. Vṛṣavrata 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 ‘vṛt’ and his long scheme of meanings is not proved and that the derivation from the root ‘vr’ expressly stated by Yāska 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 ‘vṛt’ would be challenged, but I dispute that meaning also.

There are three passages of the Rgveda in which the words ‘vṛttam na cakram’ (like a round wheel) occur, viz I. 155. 6 (addressed to Viśnu), 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 ‘vṛt’. 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 ‘kṛta’ in Rgveda X. 43. 5 (kṛtam na śvaghnī vi cinoti devane). ‘Vṛtta’ cannot mean revolving even if vṛt meant ‘to revolve’, it is vartamāna that might have that meaning if ‘vṛt’ 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 ṛṭa, vrata and dharman. The meanings (three)

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30. Only one verse need be quoted to illustrate the above. Rg. II, 16. 6 is छुा ते वक्र उष ते छुा रघो ब्राह्मण एरि ब्राह्मणपामाया। ब्राह्मणो महवस त्वमीखिषिष हर्षम् सोमसय ब्राह्मण व्राह्मणं तुरंकांि।
of 'ṛta' 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 Rgveda the word is dharman and not dharma. For a brief discussion of dharman vide H. of Dh. vol. I. p. 1. In the Rgveda 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 (tve dharmāṇa āsatē) the word is masculine. In other cases it is obviously in the neuter gender as in I. 22. 18 (ato dharmāṇi dhārayaṃ), 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 dharmans. Vide also 'prathamā dharmaṃ' in Rg. III. 17. 1 and 'sanatā dharmāṇi' in Rg. III. 3. 1. 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. 5\(^1\) the sage says 'when we destroy (or violate) your dharmans through heedlessness (or infatuation), do not harm us, O Varuṇa, on account of that sin', which is just the same as Rg. I. 25. 1, where we have 'vratam' for dharmanī. In VI. 70. 1\(^2\) it is said 'heaven and earth, never decaying and endowed with plenty of seed, are held firmly apart by the dharman of Varuṇa.' In VIII. 42. 1 (cited above) making the Heaven firmly fixed is described as one of the vratas of Varuṇa.

Though in this way in some passages even of the Rgveda 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 dharman. All three words occur in Rg. V. 63. 7\(^3\) 'O wise Mitra and Varuṇa! You naturally (or according to your fixed rule of conduct) guard your ordinances with the wonderful power of an asura; you rule over (or shine over) the whole world according to the principle of cosmic order, you establish in the heaven the Sun that is (like) a brilliant

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\(^1\) अन्तिकी धार्मिक धर्मम् उद्वेपम् वा नलस्वाभ्यांनि तो गिते सेिस्:। ऋ. VII. 89. 5.

\(^2\) धार्मिकी वर्तः परं सूर्यवर्तः विप्रेभिं अः सूर्यितां। ऋ. VI. 70. 1.

\(^3\) धर्मेन विवेकमाणाः विविधतां ब्रह्म स्वयं असुरस्य मायण। ऋत्विन विवेकं शुभं वि राज्यं शुभं धर्मो विभिः विविधं रघुवं। ऋ. V. 63. 7.
chariot'. Vrata and dharman occur in V. 72. 2 and VI. 70. 3; rta and vrata occur in I. 65. 2, II. 27. 8, 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.
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 ‘vṛata’ from the passages of the Rgveda in which the word occurs, it is now time to turn to the other Vedic Samhitās and the Brāhmaṇas for finding out how that word is dealt with in them. Some of the Rgvedic verses occur in other Vedic Samhitās. In several such passages vṛata appears to mean ‘divine ordinances’ or ‘ethical patterns of conduct’. For example, the verse 35 Rg. 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, Vāj. S. VI. 4; Rg. VIII. 11. 136 ‘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, Vāj. S. IV. 16, T. S. I. 1. 14. 4-5 and I. 2. 3. 1; Rg. I. 24. 15 is found in Vāj. S. XII. 12 and Atharva VII. 83 (88) 3 and XVIII. 4. 69; Rg. X. 191. 3 is almost the same as Atharva 37 VI. 64. 2, the latter substituting the word ‘vratam’ for ‘manaḥ’ in the former and thereby indicating that ‘vṛata’ means ‘resolve to undertake a religious observance’; Rg. 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 brāhmaṇas observing a religious vow, occurs in the Atharvaveda IV. 15. 13; Rg. X. 12. 5 is the same as Atharva XVIII. 1. 33; Rg. X. 2. 4 is almost the same as Atharva XIX. 59. 2; Rg. I. 84. 12 is equal to Atharva XX. 109. 3; in all of which the words vratam and vratāṇi occur. Agni is frequently called ‘vratapāḥ’ in the Rgveda (V. 2. 8, VI. 8. 2, VIII. 11. 1, X. 32. 6) and also Sūrya is so called (Rg. I. 83. 5.). In the other Samhitās Agni is styled ‘vratapāḥ’ as well as ‘vratapati’ (protector or lord of vratas). Atharva XX. 25. 5 (Sūryo vratapāḥ) is the same as Rg. I. 83. 5, Atharva XIX. 59. 1 (tvam-Agne vratapā asi) is same as

35. सिष्य: कर्मांनि पद्धत सतो वत्ता विपद्धते। इत्यवर्ते दुःख: सखा। क्र. I. 22. 19.

36. मन्मधे व्रतम् आकारे त्वं आ मरण्याः। तं पद्धारित्येकः। क्र. VIII. 11. 1. The post-past reads त्वेऽ; but it is possible to read the word as त्वेऽ (meaning त्वेऽ)।

37. समाने नवन: समिति: समानी समाने व्रतं सह चित्रमेवायः। अर्थं VI. 64. 2.
Rg. VIII. 11. 1; Vāj. S. I. 5.38 says ‘O Agni, lord of vratas! 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 Atharva VII. 40 (41). 1, VII. 68 (70). 1 (‘Sarasvati vratesu te’). But in many places in all the Samhitās (other than the Rgveda) and in the Brāhmaṇas 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, yaṅgaṭu (barley gruel) or the mixture of hot milk and curds (called āmikṣo). Both meanings of vrata are given by Yāska in his Nirukta39. A few passages from the Samhitās and Brāhmaṇas are cited below to illustrate both meanings. For the first meaning, vide the following: T. S. II. 5. 5. 6 ‘this40 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 Agnicayana 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. बन्धुप्रेषन्त्व ब्रजाद्रि बनपते बले चरित्यामीति। नै. सं. I. 6. 7. 2; अग्ने बनपते बले चरित्यामीम तन्च्चक्के तमै राख्यताद। इदुमहामृत्तस्यस्यापैसि। वाज. सं. I. 5; अग्ने बनपते बल्मचारिं तद्वशक तमेश्रायिवमाद य एवासिस सोदि। वाज. सं. II. 28; अग्ने बनपते ले बलान्य बन्यापतिसि। नै. सं. I. 3 4. 3; ब्रतेत ले बनपते समफो विपाहा हमाना दीविही। अर्थं VII. 74 (73). 4; vide तत्वपथ I. 1. 1. 2 which quotes वाज. सं. I. 5 and II. 28.

39. बन्धुमिति करमानं निरूपितां वारर्यातीति सत:। इदुमहीततरक्षेत्रमेलस्याच्छुन्यापीति सत:। अखमायः बन्हुपते। यवापुर्णोति श्रीरय। निद्धरु II. 14.

40. त्रैसौक्रत बनपते। नानातं बनेत्या मानसमीन्याय्य खिण्यापेयायायर्य पण्योपनेन वासः पण्यः एवं शेषेतेन। बृवृवेन सनेत्त्रद्विः वेवा:। सवं न कुर्यः। नै. सं. II. 5, 5. 6.

41. वच्य शारिरेण प्रविष्टविद्व भक्तविश्रीति। तनेनान्तरात्मा तानिवांतिवासवेव वस्तः चतुर्वस्तः वि द्वं नाति। नै. सं. V. 7. 6. 1.
for vrata does not extend beyond a year’. The Śāṅkhāyana\(^{42}\) 
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. Ā. 
I. 26. 6 states ‘this is the vrata for him (for him who has per-
formed Āruṇaketukacayana), viz. he should not run while it is 
raining, should not urinate or void orde 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 Bṛhadāraṇyakopaniṣad (I. 5. 21–23) remarks ‘now 
begins the consideration about vrata; Prajāpati indeed created 
the organs, which when created, vied with each other; speech 
stood fast (by the view) ‘I shall only speak’ (and do nothing 
else)’.\(^{43}\) ...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’.\(^{44}\) 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.’\(^{44}\) In the Chāndogyopaniṣad (adhyāya II, khaṇḍas 13–21) 
the words ‘tad vrataṃ’ occur several times in relation to the 
injunctions when one is engaged in the upāsanā of several 
Sāmans not to complain about the hot sun, raining cloud, 
seasons, lokaś (worlds), domestic animals, brāhmaṇas 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-

\(^{42}\) तत्र तत्सहस्यादात्मेन नेत्रिनालालयं यस्तं चेति। भास. भा. VI. 6. 3. IV. 1. 3 refers 
to this text and Sabara remarks that these are भाजपतिब्रह्म, that they are 
वृक्षारं and not कल्पितं and that this text lays down a restriction that one 
should make a resolve not to see the rising or setting sun. आप. च. द. I. 11. 31. 
२० (उदात्तमेव यत्र चाविरं चुजने वर्णितं), महू ४. ३७, वसलिनमृगुम स ते 
१२-१० make this and other rules applicable to all सनातकः.

\(^{43}\) अधातो तत्सहानिं। भाजपतिब्रह्ममिसिः सर्वत्र तत्सहानिमिनिमितम अयस्तं 
तत्सहानिमिनितम अयस्तं...तथाऽस्यादात्मेन यस्तं वसलिनमृगुम स ते 
वसलिनमृगुम स ते सनातकः। वसलिनमृगुम स ते । भास. भा. I. 5. 21–23. This passage is the basis of 
वसलिनमृगुम स ते III. 3. 43.

\(^{44}\) अर्णे न निन्यात। तदृ वत्त। ...अर्णे वत्तु सुखमित तदुद्वत्त। ... अर्णे वत्तु 
सुखमिती पराभवीत। तदृ वत्त। तस्मात्वा कथापि न चिन्धा बल्लस्म यथावत्। तत् उ. III. (तत्सहानिः)। 
७–१०.
tioned above. The T. S. (VI. 2. 5. 1.) remarks\(^{45}\) ‘he (dīkṣīta) observes the vrata taking the milk from one udder, then from two udders, then from three, then from four; this is called *ksurapavi* (razor-edge) vrata; barley gruel is the vrata of a ksatriya (when dīkṣīta), ānikṣa (hot milk and curds mixed) of a vaiśya.’ The Śatapatha Br. provides\(^{46}\) that a dīkṣīta (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 *vrata*’ (i.e. the food or milk). The Ait. Br. also provides\(^{47}\) that the dīkṣīta first takes (the milk) from four udders as vrata on the Upasad days, then from three &c. Vide T. Ā. II. 8\(^{48}\) ‘milk is the vrata of a brahmāna (sacrificer); *yāvāgū* of a ksatriya and ānikṣa of a vaiśya.

It appears that in the times of the Brahmānas 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 Gārhapatyā 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 ‘brahmānaparīmarah’) 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 lie 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;

\(^{45}\) अयं कर्तनं मन्तबुद्धिर्यथ भयं च चानाधि चतुर्दशीं सुरपवि नाम व्रतं...यावागु, राजस्योऽर्थ... आस्मान वै मन्त्र स्थितं पयो भाग्यरथ सतितं...ते सं. VI. 2. 3. 1-3. सुरपवि occurs in अयंके XII. 5. 20 and 55.

\(^{46}\) अयंत्यं पयोवतालय्य। पयोवतात् धिलितं स्वालल। धेतं धोम मः सूरपवि यस्मात् अयंके व्रतं अवगतं...अयानं व्रतं पवत्ति। धेतं III. 2. 10 and 16.

\(^{47}\) चतुर्दशीं सतंतवदुर्पैस्वस्तु... चुवः स्तं, भ्रमरणं, पवत्ति।...ऐ. म. ए. 25. 4.

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.

\(^{48}\) पयो भाग्यरथ सतं यवागु, राजस्योऽर्थमित्र वै मन्त्र। ते. आ. II. 8. This passage is the subject matter of *Jaimini* IV. 3. 8-9 and VI. 8. 28. The sentence preceding *पयो भ्रमरतं &c.* is ‘अ मांसमस्यायत्व *सुरपवि वै* मन्त्रं मित्र अवगः लाभात्’। Compare ते. सं. VI. 2. 5. 2-3.

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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 *pramara*) quickly overthrows him.\(^{49}\)

The other secondary meaning of *vrama* seems to be *upavása* (i.e., Yajmāna's passing the night in the Darśa-isti and the Pūrṇamāsa-isti near the Gāhapatya and other fires, or reducing his intake of food or fasting): “that he performs *upavása* in Darśa and Pūrṇamāsa āstis is so because the gods do not partake of the offering made by one who has not undergone *vrama*; therefore he undergoes *upavása* with the thought ‘the gods may partake of my offering’” (Ait. Br. VII. 2)\(^{50}\)

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

\(^{49}\) tan ca hataḥ. nā hiṃsāt. pūrṇāt upāśithāt vāniśītāt samyakātyāt vā nāhiṃsā. pūrṇāt sarvārayāt jāiyāt samyakātyāt jāthiśāhayāt sandhyāṣūnām vāniśītāt dharmāt hṛdaya. \(\text{E. } \text{Va. VIII. 28.}\)

\(^{50}\) tattvāntāh pūrṇāmāsamahayeṇaḥ kṣamotarati nāḥ pāt śāntiḥ sarvāh kṣamotarati. \(\text{E. } \text{Va. VII. 11 (or 32. 9). The }\text{ Śra. } \text{Va. III. 1 has the same words. The }\text{ Bh. I. G. 7. 3 appears to refer to both these significances of upavása ‘upasaṃsthānaḥ yathāmaṇe dveṣaḥ bhaktiḥ yā evaḥ śāntiḥ sa sarvāh kṣamotarati. ... sarvāh śāntiḥ sarvāh kṣamotarati. Sāryaḥ explains on }\text{ E. } \text{Va. ‘Sarvāh kṣamotaratiṁ yey vaśaṁ sa upaśaṁ. Yey yah sarvāh śāntiṁ yey samīyamāṇamāṣīyāḥ kṣamotarati. ... yadā śāntiḥ sarvāh śāntiḥ sarvāh kṣamotarati. Tadā tabhāsyaṁ tathā tathā yasyāṁ śṛiṣṭiḥ ṣāntiḥ. ... Anābāhāt is m. nom. sing. of ānābāhā (one who has not eaten, one who is fasting).}\)

\(^{51}\) A few of these passages may be set out here: durlabhah śāntiḥ śāntiḥ ca bhūtyābhayaḥ sarvāh kṣamotarati. Ahaṁ upāsyaḥ prāṇaḥ bhūtyābhayaḥ śāntiḥ. Ahaṁ sarvāh bhūtyābhayaḥ sarvāh kṣamotarati. Bhūtyābhayaḥ sarvāh kṣamotarati sāyāh. \(\text{Ahaṁ. } \text{Śra. IV. 3. 1–2; }\) ahaṁ sarvāh kṣamotarati nāmatābhavaḥ bhūtyābhayaḥ śāntiḥ sarvāh bhūtyābhayaḥ sarvāh kṣamotarati. \(\text{Ahaṁ. } \text{Śra. V. 7. 6 and 16; }\) ahaṁ sarvāh bhūtyābhayaḥ sarvāh bhūtyābhayaḥ sarvāh kṣamotarati. \(\text{Ahaṁ. } \text{Śra. II. 2. 7; }\) ahaṁ sarvāh kṣamotarati sarvāh bhūtyābhayaḥ sarvāh bhūtyābhayaḥ sarvāh kṣamotarati. \(\text{Śra. } \text{Śra. II. 3. 26.}\)

As to the second meaning of *vṛata* (food, milk & c.) vide Ahaṁ. \(\text{Śra. X. 17. 6 }\) āhārāh pradāyakarahaḥ prāṇaḥ bhūtyābhayaḥ sarvāh bhūtyābhayaḥ sarvāh kṣamotarati. \(\text{Ahaṁ.Śra. XI. 15. 6.}\)
&c.; the Pār. Gr. II. 8 says that the snātaka has to follow for three days after sanāvaratani certain observances such as not eating flesh, not using earthen vessels for drinking water, not seeing women, sūdras, corpses and crows, not speaking with sūdras, 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). Gautama (VIII. 15), Sānkhayana-grhyas (II. 11-12), Gobhila-grhyas (III. I. 26-31) and others mention certain vrata (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-vratān). Pāṇini has a special sūtra ‘vrata’ (III. 2. 80) for explaining the formation of words from vrata with the affix in (nini) preceded by a substantive such as ‘sthāndilaśayin’ and ‘aśrāddha-bhoji’ (one who has taken the vow of not partaking of śrāddha food). Pāṇini (III. 1. 21) also teaches the formation of a denominative verb from vrata in the sense of ‘doing’ (vrata-yati vrataṃ karoti). It is the Kāśika that adds a vṛtika (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 vrata in Manu (XI. 117, 170, 176, 181), Yājñavalkya (III. 251, 252, 254, 258), Śaṅkha (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 Vanaprava 296. 3, Udyoga 39. 71-72, Śānti 35. 39, Anuśāsana 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 Sahāparva 58. 16 Yudhiṣṭhira says that it has been his constant vow that he would not refuse dice-play when he was challenged to it. Apart from

52 पाणिक्षण्डपार्थि गुहेष्ठिनंश्रवंतम्। कालप्रभोजनम्। अधुस्तिक्षासु। पर्यत्चोभ-प्रेमवतस्। अप. य. श. II. 1. 1-4.
53. दुष्प्रभक्षणश्रवश्वश्रवयुपबधिक्षुपुष्टयो चिथ्रो। पा. III. 1. 21: व्रतान्ते जन-विषिदति च। पशी बधायिती युपाधिष्ठयति। काशिका.
54. आद्यंतें न निवर्ते कवाचित्तचारितं साम्यते वे ब्रज ते। सभायर्थ 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 _prāyaścittas_) or obligatory (such as the vratas of a brahmačārin or śnātaka 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 Prāyaścittas. The vratas of a brahmačārin, of śnātaka 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 23. 25, Acts 21. 23. The Jainas have five great vows and the Buddhists have the pañca-śīlas.

A great deal of discussion is found in the medieval digests on a comprehensive definition of vrata. Śabarā 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’. Medhātithi on Manu IV. 13 seems to accept this. The Agnipurāṇa provides ‘a restrictive rule declared by the śāstras 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 _niyama_ since there—in one has to restrain the several organs of sense”. Manu II. 3

55. _तत्त्वभावति प्रकृत्य मानसानि कार्यप्रियतानि तद्वरतानि_ 

56. _शास्त्रविवेच्यात भावनारिपूर्वन्तः_ 

2–3. The first verse is also _वस्त्रादाय_ I. 128. 1.
declares resolve is the root of desires, of sacrifices, of vrata and the characteristics called yamas—all are known to spring from resolve’. But every saṅkalpa entertained by any person whatever is not and cannot be called vrata. It may be noted that the Amarakośa holds that the words ‘niyama’ and ‘vrata’ are synonyms and that the latter consists of fast and the like that produce merit (puṇya), while the Āp. Dh. S. I. 2, 57 remarks that the word tapas is applied to the rules of conduct prescribed for a brahmaśārīn (niyanemśu tapahśabdah’). The Mitākṣara 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 Mit.) 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 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 saṅkalpa is the principal matter in a vrata, if a man of weak intellect or an ignorant man observes a fast without saṅkalpa, it would be simply so

57. सक्षुप्रेद्वृत्तः कामे त्रेयः सक्षुप्रसम्भवः। व्रताः संप्रभबंशं सम्भवेः सक्षुप्रयसः। रूपः। म० भ. 31. या. III. 312-313 mention ten yamas (भ्रमरचयः, सुषं, अहिः, दम &c.) and ten niyamas (such as ज्ञान, मीन, उपाय, सोच &c.), while the पौराणः mentions only five yamas (अहिःसात्सत्ततेऽव्राहंयायपनिः, यमः) and five niyamas (दैवत्सत्ततेऽव्रायसुयोगमानया निमित्ताः)। म० IV. 204 and Atrverse 47 provide that one must observe yamas always (i.e. they are paramount duties), while niyamas are not so. The वायुपुराण (16. 17-19) enumerates a large number of niyamas (and includes अहिः, अलेय and भ्रमरचयं under them). The एकादशीत्व after quoting म० II. 3 explains ‘आनेत कर्मणि इत्यर्थेऽ वर्तते इत्येव यज्ञः सक्षुप्रसम्भवः।’

58. निमित्तसमेककै तद्विपायवाचर्य पुष्पककृति। अमरकोशः।

59. एवं अतिमारणां कर्त्तात्वविशेषावर्गां युस्तःथर्य नानादीर्थः भावरिवात्व-कर्त्तात्वानि विद्यमानित्यानां कार्यमेव नानासद्यकुलस्यणि स्नातकान्तान्तः। न स्वाधीनः। मित्रा। या. I. 129.

60. सक्षुप्रेद्वृत्तः निमित्त सक्षुप्रेद्वृत्तः। स द्वितियिः भावविषयः। तथा इति साक्षुप्रेद्वृत्तः। इति मनः समयन्तताः। समयन्तताः। समयन्तताः। समयन्तताः। समयन्तताः। समयन्तताः। समयन्तताः। समयन्तताः। समयन्तताः। समयन्तताः। समयन्तताः। समयन्तताः। समयन्तताः। समयन्तताः। समयन्तताः। समयन्तताः।
much physical hardship but no vrata. The Krtyaratnākara mentions several definitions of vrata given by its predecessors, one of which by Devesvara was that ‘a vrata is that which is included in the vratakāṇḍa’. This last is a desperate effort at definition and leaves the inquirer hardly wiser than before. That sāṅkalpa is closely connected with vrata cannot be gainsaid and follows from a verse of Laghu-Visnu ‘the choosing of ṛtviks is the starting point of a sacrifice, sāṅkalpa that of vrata and of a japa of mantras (in honour of a deity)’. Śūlapāṇi defined vrata on almost the same lines as Śrīdatta. Laksmdhara in his Krtyakalpataru on vrata does not define vrata but begins his treatment of vrata with vrataprasādās. Prof. K. V. Rangaswami Aiyangar in his Introduction to the Vratakāṇḍa of the Krtyakalpataru remarks (p. XXIII) ‘Raghunandana in his Vrata-tattva also avoids any attempt to define vrata’. Prof. Aiyangar did not notice that Raghunandana discusses the question of the definition of vrata in his Ekādaśītattva (Jiv. vol. II. p. 7) and therefore he did not repeat the definition in the Vratatattva. Raghunandana mentions the definitions of vrata given by Nārāyana and Śrīdatta, does not agree that vrata is a sāṅkalpa but holds that vrata means various rites about which a resolve is made and also that vrata is a niyama (a restrictive rule) enjoined by the śāstra, characterised by upāṇa and the like and not every niyama such as ‘ṛtukālābhīgam syāt’ (Yaj. I. 79, Manu III. 45). The Vrata-prakāśa (a part of Viramitrodaya) defines vrata as ‘a special sāṅkalpa concerning what is well known to the learned as vrata,’ just as mantras are those that are well-known among the learned as mantras. The Dharmasindhu (p. 9) defines vrata as a kind...

61. चेन्नर्थनाथर्थिपालिकारिणस्तु बत्तकाण्डपरिच्छेदनमेव बतमित्रविचारे। छ. ७. p. 633.
The बतान् (folio 1) appears to have held the same view.

62. शासनेऽवरणं यशे सहूलयो बततायणं। नास्तिश्चासकं विवाहावत आदूष पाकपरिच्छिया। वृहिकिण्य q. by यदि. पा. p. 423, श्रव्यस्मार p. 17, बत्तकाऩविचक p. 9.

63. दीर्घकालापन्नियतपुर्वविद्वीकरकस्तपायविविधतत्त्वबुध्विविषयं बतमित्र बतमित्रविचारम्। बत्तकालविचिक (in) I. H. Q. vol. 17 No. 4. p. 6; दीर्घकालापन्नीयसे सहूलायं बतमित्र नास्तिश्चासकप्रयथयार्थं सर्वसं। एकाशीलम (p. 7) of रथुर्मचनम्; न सहूलायं बतं किंतु सहूलायविविधतत्त्त्वम् बतमित्रविचारम्। एकाशीलम p. 7; निवर्तिनिवाचनी बतमित्रविचारम् तथा उपयोगविविधतत्त्त्वमि। स्वाभाविक तथा उपयोगविविधतत्त्त्वमि। स्वाभाविक तथा उपयोगविविधतत्त्त्वमि। एकाशीलम p. 8.

64. तत्त बतं नाम अभियुक्तमत्साधिपिविविषयः सहूलायविविषयः। अभियुक्तमत्साधिपिविविषयः। बत्तकाला folio 9a; the अभियुक्तमत्साधिपिविविषयस्य (folio 75 b) appears to borrow this 'बतं नामाभियुक्तमत्साधिपिविविषयस्य' (folio 75 b).
of religious rite consisting of pūjā 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 Dharma-sindhu properly represent the popular meaning of vrata. A vrata comprehends several items such as snāna (bath), the morning prayer (prātaḥ-sandhyā), sāṅkalpa, homa, pūjā of the deity or deities in whose honour or for securing whose favour the vrata is undertaken, upavāsa, 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-śrāddha must be performed. The Agnipurāṇa (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 Vṛatakālāviveka says that before sāṅkalpa, there

65. ब्रतायामें बृहद्भाष्यम् कार्ये तबाह शालातपः। नाभिः तु पितृन आद्यकरम्
किविसमाभिर्। ब्रतात् फोलो 6; पवाह ब्रह्मः। ब्रतोपसन्निधिम्। शशीरेत्यान दूषः।
ब्रतव्रथीच स्तान्यज्ञानयोगसूत्रपुप्पोपसाधिः। द्वेतन ब्रतव्रथीदिशायानां धार्मिकानां साधारणं
खूनित्रां हेमाध्रि (सत्काल) 1. प. 6。

66. निघन्नारी निर्दारो शुचवेदप्रार्थकः। शा शीर्षे च लघुं गुरुमुसलिन्ति दर्जनेतु॥
अस्त्रि 175.12 (q. by निघन्नारी पितृण 26 with the remark that the पुषिरवाचस्य quotes it). There is no agreement about the meaning of ksāra and lavana. Vide II. of Dh. vol. II. 304 note 723 for the several meanings and अस्त्रि।
175.13-14; 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. अवृक्तम् पालताराम् स्तान्यालोकम् समाहितं। शुचवेदार्था रघुराज्य निधी जलमगरदेव।
ब्रह्म यु. ब्र. की. p. 65, नि. सिं. p. 24, ब्रह्मात्तल प. 151, ब्रकालालिक प. 7
which explains ‘अवृक्तम् पालतारामस्य स्तान्यालोकम् समाहितं। नाभिः तु पितृण धार्मिकानां साधारणां’
‘सकृतस्य पृथ्वी नारायणमस्य-ननक्ष्ठार्थे सिद्धिते। नथोषीणां च धार्मिकानां साधारणां’।
This is श्रियंगितास्वलय VII. 33 ‘धार्मिकानां साधारणां निधी आदिमुदं च कहत। एस।
should be remembrance of Nārāyaṇa and namaskāra to him, as laid down by Yogiyājñavalkya. There is difference of opinion about the worship of Ganesā. The Vratakālaviveka quotes the Padmapurāṇa for the order in which the several deities are to be worshipped and honoured after saṅkalpa and refutes the idea that the worship of Ganesā should always precede the worship of other deities. Though the general rule is that the saṅkalpa of a vrata is to be made in the morning, still there are some passages to the contrary. For example, the Bhavisyapurāṇa (Uttara 11. 6–8) provides that on the evening of Asāḍha Full Moon one should declare a resolve as follows ‘from tomorrow for one month in Śrāvaṇa, I shall take a bath, observe brahmacarya, 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 śūdras. Though theoretically the three varnas were entitled to perform homa with Vedic mantras some learned brāhmaṇas held the view that in the Kaliyuga no proper ksatriyas and vaiśyas existed. Even as to Śūdra some writers like Kamalākarabhaṭṭa went so far that a śūdra could not read and study even purāṇas but should only listen to their

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68. तद्नन्तरसार्वभूतिविद्येत्तत्सप्टतं पद्मपुराणम्। आदिवै गणनां च देवीं कङ्क्रमयम्। नातायनं विभुशणेयते च कुलवैसकः। केचिदुः ... आदी मण्डपणेन पञ्चानां तत्त्वं। कममिन्नथ्यक्षपुराणार्थसाहित्यम्। ग्रंथावलीकरणम् प. ६। The श्रवण (p. 152) quotes the verse आदिवै &c. and remarks that मण्डपणेन comes first where the worship of the sun is not concerned.

69. तसांगुप्तपर्यं आचारको तिथियम् वानरीव आत्मांव। चतु ति विनीते तद्रः प्रकाशतात्सु स्वर्गस्मिः। ध्यानं भाषितमस्त्रैः ध्यानं वैहित्यक्ष्वरत्कारस्यस्तात्...इत्येकं भक्तान्तरं राज्य सूक्त्यविविधम्। श्रवण. ७. प्प. ५५–५६।

70. आयामान्धुविनिः तु सत्त्वाकारेयं धारणिः। सूक्त्यविविधास्मेकं आचारेः आः पुरुषाथ्व। ध्यानं करिष्ये भ्रमणं ब्रह्मचयं सिद्धं सति। भोयसाति नरम् सुसहस्वं करिष्ये वापिन्ते ब्रह्मचयं। इति सूक्त्यस्य पुरुषोऽवर्ती विश्वासिविनिः। धारणानि ततः मातं सर्वं सामाधिःस्तु। भविष्य (उत्तर ११. ६–८)।

71. Vide the discussion in the H. of Dh. vol. II. pp 380–382 about the existence of ksatriyas and vaiśyas in modern times.

72. अथैतिशिवं। वैश्विन्तर्जनो विवरणं, पारम्परिः श्रुतः: उद्धी: ...पारम्परितविहारः। गीता आदिययं। ततः किरणं विभूषणं धारणं हुस्तवा तु सिद्धं। इति कौम उद्भनिधित्वम बुद्धृगु प्राप्तस्यस्य अपर्याप्तं भास्मणेत कृत्येऽवर्तित्र श्रवणं च। आत्माययं दुर्गणं नात्मे-तयं कार्यं। ...तस्मानवेदीनां विंयं न आत्मर्थं क्रमस्वेतित तत्त्वं दुर्गणाधिकारे भविष्य:। केशव। अिं. लिं. p. 392। The भविष्य passage is in भागाय १. ७१–७२ ‘आत्माययं दुर्गणं नात्मे-तयं कार्यं कार्यं।’
recital by brāhmaṇas. The result was that most people performed only pūjā 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 vyāhṛti-homa. It is stated by the Agnipurāṇa that there is japa, homa and also gifts at the end of all vratas in general and the Viṣṇudharmottara observes that those who perform upavāsavrata should inaudibly 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. Purvamimāṃsā 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 yāga nāma devatāpūjā).

Manu II. 176 and Yaj. I. 99, 100, 102 show that Devapūjā is different from homa and was performed after the latter according to Marici and Hārīta quoted in the Śrāvastinī, Śrāvastī-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 Vyāhṛtis would be: सू: स्वाम, यु: स्वाम, स्व: स्वाम, सूयु: स्वाम with ओषप prefixed to each.

74. अव: होल्यव समायथमतात्ते व्रतस्वेत च। अधिपु. 175 60; विश्वम्भर:। तत्रप्य- ज्ञपने स्वाम तत्कथायत्वादिक। तत्रादिने च तत्कथायत्वादिक।। उपवासस्वतंत्रे स्वाम:। मोक्ष स्वामित्वम्। ॥ भ. सि. p 24; भ. का. वि. p. 11 quotes a similar verse from ब्रेनीपुराण: ‘तत्कथायत्वादिक। उपवासस्वतंत्रम्।। स्वामित्वम्।’

75. तत्रुदा भवनास्तनुस्सत्रस्त्रस्त्र्यात सर्वसंस्त्राय:। भ. IV. 2.28, on which भाव remarks:

76. तत्र हारीत:। कुरुतित्व वेदकृताज्ञो जयपराजात्तरस्त्र।। भाष्यके शास्त्रमन्य एवं यथावधिक:।। विषय शास्त्रमन्य एवं यथावधिक:।। विषय शास्त्रमन्य एवं यथावधिक:।

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phala and other digests. Certain matters connected with devapūjā such as the questions whether images of gods were worshipped in the times of the Rgveda and the Samhitās, whether the worship of images arose spontaneously among the Vedic Aryans or whether it was derived from some other race or sectarian or from śūdras and Dravidian tribes, have already been dealt with at some length in H. of Dh. vol. II. pp. 705–712. Similarly, descriptions of devapūjā and the several items and stages in the procedure of devapūjā have been set out in H. of Dh. vol. 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 that ordinarily there are 16 upacāras77 (items of showing honour) in the procedure of devapūjā, but they may be increased to 36 or 38 or reduced to 14, 12, 10 or 5 and there is no complete unanimity on the question of the names of the 16 upacāras and their order. The Brahmadevaivartapārāṇa sets out what the sixteen, twelve and five upacāras are. The Vratārka quotes verses enumerating 38, 16, 10 or 5 upacāras. If a person is unable to offer even five upacāras then he should offer two, viz. sandalwood paste and flowers and if he cannot do even that, then he may offer only devotion. So says the Kālikāpurāṇa quoted in Varṣakriya-kaumudī p. 157. From Śabara’s bhāṣya on Jai. V. 1. 4 it follows that long before his day (not later than 4th century A.D.) the order (krāma) of the upacāras had been settled.78 Medieval works like the Vratārka (folio 23 b ff) and V. K. K. pp. 200–201

77. For 38 upacāras vide prastāra p. 44. 36 upacāras are enumerated in ēkaśāntasāla p. 58 quoting from ādhyātmaikānanda. They are not set out here for reasons of space. The 16 upacāras quoted from prajñāsāra by v. k. k. p. 156 and ṣ. t. p. 59 are: Āsātān śaṅkara pāṇḍarṇaśaḥ saṃhitāni-pāda ṣāntānāṁ. saṃhitāsāraṃ-hṛdayamānārṇaḥ ṣaṃhitām.  

78. Yajna viyagatā Divyayanaḥ kathāḥ bhāgah—dēyaḥ pūjāḥ ṣvaḥ—puṣṭānāṃ parāsānāṃ pañcānāṃ kālākāraḥ—puṣṭānāṃ nāmaḥ saṃhitām.  V. k. k. p. 156 notes that there is slight difference in the order in which some upacāras are offered 'अन्तः 

(quoting Nrisimhapurāṇa 62. 8-14) prescribe for all vratas in general the recital of each of the sixteen verses of the Puruṣasūkta (Rg. X. 90) with each of the sixteen upacāras in order (viz. ávāhana, āsana, pādyā, arghyā, ācāmaniśyaka, snāna, vastra, yajñopavita, anulepana (or gandha), puspa, dhūpa, dipa, naivedya, tāmbūla, daksinā, pradaksinā); while some works associate with each of these one or more Paurāṇika mantras also. It should not be supposed that these upacāras (particularly puspa, gandha, dhūpa, dipa and naivedya) were absent in the Vedic age and came into prominence at a very late stage by being borrowed from non-Aryan people. The Āśvins are described as wearing wreaths of blue lotuses (puṣkarasrajā) 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).79 The gods are even asked to eat apūpa, purodāsa, dhānā, 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 naivedya to an image. In the Śatapatha Br.80 the word upacāra appears to have been used in the sense of ‘honour’ or ‘mode of showing honour.’ In the Tai. A. X. 4081 occurs a mantra called ‘Medhā-janana’ which was recited in the ear of a child in the jātakarma ‘may god Savitṛ, goddess Sarasvatī and the gods Āśvins wearing wreaths of blue lotuses produce in you intelligence’. There is evidence that long before the time of the ghṛyasūtras several of the sixteen upacāras were well-known. The Nighaṇṭu (III. 14) enumerates 44 verbs that have the sense of ‘worship’ among which ‘pūjayati’ is

79. सिन्ध्रो जयामायायति... सिन्ध्रो हर्षो पूढवज्जोलत। क्र. III. 59. 1; अपूर्वमित्रः सवप्नो मध्यः सेनो सिन्ध्रो हर्षो पूढवज्जोलत। क्र. III. 52. 7; पुरोहितां च नो पसो छोपायसे निर्सव न। क्र. III. 22. 3; तऊ धनवर सवनवर सवनवर आयसे आ भे विषय वेदवाद्यो वेदवाद्यो। क्र. IV. 36. 2. This last is a precursor of the idea of जैव, which word should be derived from जैव (what is presented or offered) on the analogy of words like बालुक्यं and बालोक्य (from जस + लोक). The कुलापतिश्च (ullāśa 17. 80) derives it in this way ‘सिन्द्राणांस्विनिभिरविधियो नयुक्तादेशस्त।’

80. अवस्थानितिव हि अपेक्ष उपाचारः। शारण I. 1. 1. 11 ‘from below as it were (i.e. from a lower level) honour is to be shown to one who is superior’.

81. कर्मशेषनिनिनां मेघाणमस्य जयाति। मेघा ते वेगः सविता मेघा वेगः सत्सवी। मेघा ते अविना भेजवाध्यतं पुष्करणजालितम्। आलं, क्र. I. 15. 2. This mantra is Tai. A. X. 40. 1.
included. The Nirukta in explaining the word ‘supāniḥ’ occurring in Rg. III. 33. 6 states that the word ‘pānī’ 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 Nighaṇṭu treated ‘pūjayaṭi’ 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\(^{83}\) 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 Puṇāris of those images and not to images made for sale. Vide also Mahābhāṣya on Pāṇini I. 1. 25. The Āṣv. Gr.\(^{84}\) provides that when madhuparka is to be offered to a rtvik, an acārya, a bride-groom, 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\(^{85}\) 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, pūṣpa &c.) even in the times of Dharmaśūtras (vide Āp. Dh. S. I. 4. 14. 9, ‘nityā ca pūjā yathopadeśam’). Yāj. (I. 229 ff) mentions in śrāddha Ṓvāhana, arghya, gandha, mālya, dhūpa, dipa &c. When the worship of images became common, the

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\(^{82}\) एवम्: पणायते: पूजाकर्मण:। मद्ध्या पांचै देवाँ पूजयति। निक्रय II. 26; it may be noted that the Nighaṇṭu III. 5 enumerates ten verbs meaning ‘paricaraṇa’ (waiting upon) one of which is सपर्याति, while 44 verbs of which पूजयति is one are separately enumerated as meaning ‘अश्रयति’.

\(^{83}\) जीविकाये ब्राह्मणे। पा. V. 3. 99; वैविहित्याधिकविश्वाय: नकलप्तता:। भवेश्वरू न स्वात। पालते: संपति पूजार्थसाहु भविष्यति। महामाय:। The Mauryas greedy of gold or wealth manufactured images of Śiva, Skanda for sale; those images would be called ‘Sivaka &c.’ but those that were set up for worship and became the means of livelihood to Puṇāris (priests) were called ‘Śiva, Skanda’ &c. On pā. I. 1. 25 the Mahānāyak says ‘कार्यप्रवर्त्ये पूजार्थे’.

\(^{84}\) विद्यां: पाण्डपमाचार्ययी यं पुरुषों गौरिभमेऽथ विशिष्टकै वेद्ययते। आय: यु. I. 24. 7. Note the word वेद्यते here.

\(^{85}\) एवासिनकाले गन्धमालयपूपप्रायस्यार्यानां महान्य। आय: यु. IV. 8.1.
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 'pācu', 'pāsu' 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 (II. 13. 7 'puspīnāh' and X. 97. 3 'puspavatiḥ'). There is no sound reason to assume that 'pācu' (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.86

Some works on vratas 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 vrata) vol. I. pp. 49-51, Kṛtyaratnākara pp. 70-71, 77-79, Varsakriyākaumudi pp. 156-181. For reasons of space it is not possible to treat of these matters here. Besides, H. of Dh. vol. II. (pp. 731-734) deals at some length with the unguents, the flowers, the lamps, the naivedya to be offered in the ordinary devapūjā. A few matters not mentioned there are set out here for the sake of completeness of treatment. The Śm. C. l. p. 201 quotes the Padmapurāṇa87 to the effect that sandalwood is holy among unguents (gandha), agaru (Agalochum)

86. नत्र बुजः नाम ब्रजतोड़िकिति पुजवद्यागमालकवाच्याय एव। पुजामकाशः। प. 1, following Sabara quoted above on p. 33 note 75.

87. पश्चादुपलेषि। गणेशस्तव्यां पूर्यं चतुर्वार्त्तं। पुज्यागममलं। भेम्भ। बुजः हु ततो रथस्य। स्वच्छितः। I. p. 201.
is better than sandalwood, dark agaru is still better and saffron is preferable to dark agaru. Hemādri (on vrata vol. I, pp. 43–44) quotes passages from several purāṇas defining 88 catuḥsama as tvak i.e. cinnamon, patraka (cassia leaf), lavaṅga 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, uṣira (fragrant roots of a plant), mustā, lāmajja (root of fragrant grass), camphor and the three perfumed things viz. tvak, cardamom and patraka and Yakṣakardama as camphor, agaru, musk, sandalwood and kakkola. The Agnipurāṇa (chap. 202.1) first states that Hari is pleased by the offerings of flowers, perfumes, incense, lamps and naivedya 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 Bhavisyapurāṇa (Brāhmaparva 197.1–11) for stating the consequences of using various flowers in worship, viz. worship with mālati flowers leads the worshipper in the presence of god, worship with karavira flowers confers health and incomparable prosperity, by the flowers of Mallikā the worshipper becomes endowed with all pleasures, with puṇḍarika (lotuses) he secures bliss and lasting wealth, with flowers of the fragrant kubjaka he secures highest prosperity, with lotuses (white and blue) he secures spotless fame, with various mukurakas (Jasminium zambac) he is freed from disease, worship with Mandāra flowers destroys all kinds of leprosy, and with bīlyā 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 Kīṁsuka flowers does away with trouble, with Agastya flowers the deity gives success and worship with lotuses gives a beautiful wife, with vanamālā the worshipper becomes free from tiredness; the worshipper of the Sun with Aśoka flowers makes no mistakes, and the Sun worshipped with japū (china rose) flowers frees the worshipper from trouble. About dhūpa (incense burnt in worship) a good deal is said in the digests. The Kalpataru

88. तिरुपुराणे। आयणे क्षीरे मधु तथा मकुरतव्रम्भये। तः प्रकाराल्पणे केषराच च चतुःसम्भवद्वये। गवदुराणे। कस्तुतिकिया दृष्टिः भागो चलाराख्युप्तसा च। कुकुमसर्वचेत। धारिता: स्पष्टत्तत्समथः। बुद्रामणेः। कुकुमं चन्द्रनवींसरं मुखः। समाधेसरः। कृतरे विद्वृत्तम्भे च सर्व्रामणेः। पक्षीतित। लमेदापत्रकेतस्यविशेषणं। पक्षीतित।। मकुरमणेः। कुकुमसर्वचेत। कस्तूतिकियां च चन्द्रनवीं तथा। कक्कोते च अभेद्विः: पन्निन्यायस्कर्मणः। हेमाद्रि इन व्रतः vol. I. pp. 43–44, वत्सला p. 16. तिरु is cinnamon and प्रकारेल्पणे is Laurus cassin, तां तिरु clove.
(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. silhaka) and confers health, wealth and the highest bliss; a man secures blessedness by using kundaka (the exudation of sallaki) 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 āśā tree). Bāna in the Kādambarī (pūrvārdha, para 56) refers to the practice of burning guggulu in the temple of Candikā. Kalpataru (on vrata pp. 6–7), Hemādri (on vrata) vol. I. pp. 50–51, Kṛṣṇaratnākara p. 78 quote several verses from the Bhavisyapurāṇa defining dhūpas called ‘āmṛta’, ‘ananta’, yaksāṅga, mahāṅga. The Bhavisyapurāṇa remarks: the jāti 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 Aviyoga-vrata, both the Kalpataru (on vrata p. 75) and Hemādri quote a long passage from the Kālikapurāṇa 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. अग्राई चन्द्रेण शुल्ता सिःहके चुम्बन्त तथा। सममायेन तु कर्मेन पुरोपयाद्विताद्रयः॥ भीष्माः प्रत्यासितमत्रं सिःहके तथा। शुल्तां तपेक्षः सूतेः शार्कराः न वृद्धद्योगः॥ (वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7, 8 वे. 6, 7,
the deaf.\textsuperscript{92} Vide also Kalpataru (on vrata) p. 390 (on Hari-vrata), p. 391 (on Pātravrata), p. 397 (Mahāvrata), Hemādri and Kṛtyaratnakara p. 481 on Sivārātrivrata, Kṛtyaratnakara p. 461 (on Mitrasaptami). The Bhavisya (Uttara, 22. 33–34)\textsuperscript{93} 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\textsuperscript{94} of śrāddha, 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 Bhavisyottara\textsuperscript{95} on Ubhayadvādaśivrata states ‘the performer of Ubhayadvādaśivrata being solely devoted to Kṛṣṇa should not be tricky (spend less) in spending wealth’. In respect of Āvīyogavrata the Kālikā-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\textsuperscript{96} of ten virtues that

\textsuperscript{92} स्नानामांश्चिरादीना तदन्ति पानिवर्तितम्। कल्पेरुपस्यानं च समुदायं इच्छयमानम्। हेमाद्रि (भ 1. 443), हुप्त. १. p. 455. ‘प्रवसन्य भोजयेन्द्रकथा भ्रात्रिन्म्हि दिजः सति। कल्पेरुपस्यानं अथे सर्वकेतलपस्य नोक्तिर्कुलम्।’ स्नानामांश्चिरादीना तदन्ति पानिवर्तितम्। हेमाद्रि (भ 1. 382 (भ 1. 455.)।

\textsuperscript{93} मथास्तानां कृतसन्धानां च प्रेमयुश्यां। कल्पेरुपस्यानं च सस्त्राधिकारितम्। हेमाद्रि मथास्तानां कृतसन्धानेनयुज्यायाम्। कल्पेरुपस्यानं च चन्दांचनाधिकारितम्। भविष्य (उत्तर 22. 33).

\textsuperscript{94} Vide H. of Dh. vol. IV, p. 404 notes 908a and 909 for the emphasis on lavish expenditure on śrāddhas in general and particularly on śrāddhas at Gayā. कर्तर्व्या: यात्रिनां बेद्वा विपर्योगप्रदेशानां। विचारणायेन कृपया व्यवहार्येन केशव:। मश्य 100. 36.

\textsuperscript{95} उभयाभिश्वेतीप्रसाधिनां नरस्तान। विचारण न कृप्यो विज्ञानात्मानस:। भविष्योत्तर Q. by हेतु (भ 1. I. 1021; उभयाभिश्वेतीप्रसाधिनाः विज्ञानात्मानस:। विचारण न कृप्यो विज्ञानात्मानस:। अतशी कयस्त्रय पूर्वस्थानाशिलविज्ञानविशिष्ट:। कादिकार्यायुनि Q. by हेतु (भ 1. I. 443.): नरस्तान्य्ये मश्य न कृप्यो विचारणायेन केशवपत्रित:। उत्तरायुनि Q. by हेतु (भ 1. I. 443.): मश्य 95. 32। नवायु नवार्थेन न कृप्यो विचारणायेन केशवपत्रित:। मश्य 62. 34।

\textsuperscript{96} अष्टादशवच्छन्दः । विचारण न कृप्यो विज्ञानात्मानस:। विचारण न कृप्यो विज्ञानात्मानस:। नवायु नवार्थेन न कृप्यो विचारणायेन केशवपत्रित:। मश्य 62. 34। अष्टादशवच्छन्दः।

(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: ‘brahmaçarya (celibacy), purity, truthfulness and giving up of flesh-eating—these four are the highest (virtues) in vratas. Brahmaçarya 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 remarks97 ‘brahmaçarya is prescribed for being observed in all vratas and it is declared that generally sacrificial food is eaten’. Havisya,nn is variously defined. Manu98 says ‘the food proper for hermits (such as nīvarā), milk, juice of soma plant, flesh that has not become putrid, and aksāralavāṇa (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 Yāj. 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 Kṛtyaratnā-kara39 quotes a long passage from the Samayapradīpa on what food should be partaken in vratas viz. ‘first come yavas (barley), on failure of them vṛihi (rice), on failure of this, other food except māsa (black beans), kōdraṇa, gram, māsura (a kind of pulse), cīna and kapittha’. There are somewhat conflicting passages in the several Purāṇas about the foods that are acceptable or

(Continued from last page)

4 a, हेमान्ति (ब्रह्म) I. p. 330, भ. र. p. 416, कालिचिकोष जीवनमाल p. 454. The फळ्युपुरण, पूर्व 84. 22 is समा...निम्यात: साम्यते सामायो राम्यते। वेजः । ब्रह्मचर्य तथा शैव सत्यमालिकायमनू। ब्रह्मतःप्राची कारार्थिकः निम्यव:। श्रीमान् हूँ दीपशावतार्थात्: सहृदयनात्म्या। निःश्वरते ब्रह्मचर्ये व दृष्ट्वरुतुसंक्रमनम् ॥ q. by अपराध वृत्त p. 199, जिसमें p. 27: अपराध निम्यान् ‘श्रीमान् त्राकीर्तिन दीपशावता ब्रह्मचर्ये व दृष्ट्वरुतुसंक्रमनम् ॥’

97. विशेषतः सर्वसंह ब्रह्मचर्य विनमिते। भोजने हूँ विहिष्टवऽ सामायो उदात्तस्व। ब्रह्मचर्य पूर्व 110. 48.

98. श्रुण्यिकान्ति पाय: सोमो मांसं यात्रायद्वस्तृतम्। अरात्तवऽ चौय प्रदर्शय हविष्यते॥ मन्त्र III. 257 (कहते को संहीताय अपराधः पूर्व पुरुषः विविधाविविध सोमो मांसं।)

99. सामायो अयो:। पथम यात्रायद्वाच श्रीप्रकाशवनमानसंस्कर्षनात् ब्रह्मचर्ये विनमिते सोमो मांससंस्कर्षनात् हविष्यते। भ. र. p. 400. H. D. 6
should be rejected. For example, the Agnipurāṇa\(^{100}\) (in 175. 12) first states that kṣāra, lavaṇa, honey and flesh should be eschewed in vrata, then (in 175. 13–14) includes among kṣāra all cereals in pods except sesame and mudga, and among corn wheat and kodravas and several others are included in kṣāra group (i.e. they are to be eschewed in vrata) and proceeds (175. 14–15) ‘rice, saśṭika (corn that ripens in sixty days from the date of sowing), mudga, kalāya (peas), sesame and yava, śyāmaka (millet), nivāra (wild rice grains), wheat and others are beneficial (i.e. allowed) in vratas, while one should give up (in vrata) kusmānda (pumpkin gourd), alābu (bottle gourd), vārtāka (egg plant), pālaṇki (a kind of vegetable) and pūtikā. The Padmapurāṇa\(^{101}\) provides that one who is observing nakta-vrata must observe six things, viz. havīṣya meals, bath, truthfulness, small quantity of food, worship of Agni and sleeping on the ground (not on a cot). The Bhujabala\(^{102}\) says: all should avoid while observing vrata the use of bell metal (vessel), flesh, masūra, gram, kodrava, vegetables, honey and the food cooked in another’s house. Hārīta lays\(^{103}\) 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 sectarians and atheists and speaking what is untrue and obscene. The Śāntiparva says ‘one engaged in vrata should not converse with women, śūdras and patita’. The Brhadyaogi-Yājñavalkyasmiti\(^{104}\) observes: one

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100. अग्निपुराण 175. 12–17 are stated by the लिपि, लिपि, p. 26 to have been quoted in the पुराणमिल्लद्वे, the verses (14–17) ब्रह्मवैशिष्ट्यविक्रमवादम्...यितिमूर्तिः are quoted from the अग्निपुराण by मे (ब्रह्म). I. p. 332.

101. श्रीविष्णुवेदं गन्त्याणि सत्यमार्थार्थकारणं। अनियतं विश्वासं नानाभोजी संसारानाम्। P. q. by मे (ब्रह्म). I. p. 333, which explains ‘अनियतं विश्वासं महा-स्थविरतं’मैयायाम्। The verse is quoted from वेदपुराण by श्री, श्री, की. p. 66.

102. कार्यं नासं मद्वर्णं च च्वर्डं कोज्वं तथा। शारकं मद्वर्णं च ब्राह्मणं विन्यस्तेत्॥ ॥ ज्ञानं (D. C. transcript p. 331). The same verse is quoted from गद्धपुराण by श्री, की. की. p. 62 (reads परास्यं च ब्रज्ञपवस्तवं भिषय)॥

103. ब्रह्मचर्यम् नम्ब्रपावम् हरितिः। पतितपावित्रशक्तिमानसामार्थादाधातुसामार्थानिदिकण-पासवित्रम् बहुतिः। म. का. लिपि. p. 10; श्री, श्री, पतितं पावित्र नामाविवेकं ब्रह्मचर्यम्। शारिरिकं 35. 39.

104. श्रीराजसविनिति क्षेत्रियं गद्धपवस्तवं ज्ञानं। ज्ञानं नासं भवेत श्रीमानकिर्तिवर्णं।। पदेण ब्रवयंपस्मं श्रीपुराणिभिर्मेत्रम्। कार्येदाराणि स्त्रां सर्वं ज्ञानमित्वपवस्तवं॥ ब्रह्मचर्यम्। VII. 147–148. The first is quoted in श्री, लिपि (आद्विक) p. 315. ब्रह्मचर्य (collected by Aiyangar) has a similar verse ‘ब्रज्ञपवस्तवं परास्यं च ज्ञानम्।। ज्ञानमित्वपवस्तवं॥, ब्रह्मचर्यम्। VII. 148 is q. by सूतिच्च. I. p. 150, परा. मा. I. p. 306, श्री, लिपि (आद्विक) p. 316, श्री, की. p. 49.
should not talk at the time of japa or vrita or homa and the like to women, śūdras, patita, 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 smṛtis 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 schisms 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. kukkuṭi-markaṭi-vrata in Bhavisyottara 46. 1–43, Sitalavrata (Vratārka folio 111 b–113 b, N. S. p. 123). The Brahmapurāṇa105 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 brāhmaṇas to whom the fees stated in the texts are paid’. The Padmapurāṇa106 extols Jayantivrata by saying that in the body of the man who performs it all holy places and deities reside. The Garudapurāṇa107 quoted by Hemādri states that the Kāṇcanapurivrata described by it is more purifying than even the Ganges, Kurukṣetra, Kāśi and Puṣkara. The Bhavisya-purāṇa (Uttāra 7. 1) provides that a man crosses easily the deep ocean of hells by means of the boat of vratas, vpavāsas

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105. एकाःनायां पञ्चाः पञ्चोद्वेजः सार्वेयो वल्मिके तत्कथादृश्येऽविकार भाद्रापद 29. 61.

106. ततो वर्णाणि तीर्थाणि हेतु तत्पत्ति वेष्वतः। करोति यो नरः मक्का जयस्ति क्रुष्णं वज्रास्यम्। पथम. III. 4. 27; विश्वासे समाध्या गति भौरे विरात्कियम्। अत्तेवलंकारिनयनं गौतमां श्रवणे। भिज्ञस्य शुक्लम्। अविभाय (उत्तर 7. 1).

107. न बुद्धन न कुक्षसेतु न नकास्य न च पुष्करर्य। पवित्रनायां महाध्वजः पवेष्य अभवथं। गद्यम् q. by हे. (on प्रत) II p. 869.
and *niyamas*. In the Mahābhārata108 (and the Padmapurāṇa VI. 53. 4–6) it is stated that the Vedic rites and rites prescribed by 
Manu cannot be performed in Kaliyuga and that therefore it 
declares to Yudhishthira 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 Purāṇas, viz. one 
should not eat on the Ekādaśi of both fortnights; he who does 
not eat food on Ekādaśi does not go to hell. About the Ubbaya-
dvādaśi vrata described in the Bhavisyapurāṇa it is said that 
Prabhāṣa,109 Gayā, Puṣkara, Vārāṇasi, Prayāga or holy places to 
the east or west thereof, or to the north are not superior or equal 
to the Kārtika vrata. The Amuṣāsana-paraṇya110 proclaims that 
there is no higher *tapas* than upavāsa (fasting) or even equal to 
it and that poor men can secure the rewards of sacrifices by 
resorting to the upavāsa described. Hemādri quotes two verses 
on Arkavrata from the Bhavisyapurāṇa stating that if a man 
oberves for a year *nakta* on the 6th and 7th tithis in each fort-
night he obtains the merit secured by those who perform the 
Vedic sacrifices called *satiras* or who observe the vow of speaking 
the truth.

In the Varahapurāṇa the question111 asked is ‘how can a 
poor man reach God’ and the reply is that he can do so by *vratas* 

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108. खुशाले मानवा धर्म वैविकाक्ष त्यता मया। कली दुरो न जायो ते तै कर्त्ते 
मनविध। सूर्यपापमाण्डलमुष्कुडः महाकस्तम। 
पुराणानां च सर्वं सहस्रं हृदामि ते॥ 
एकादशं न जीवना दानहर्षमहर्षयते। ...एकादशं न सुखिना न ते यात्रा समाधयत। पद \ IV. 53. 4 ff; these are quoted from महाभाषात् by हेमाद्रि (वार I. p. 1089).

109. प्रभाषा नाधिके पार्थ न गया न च उपकरस। 
वारणसी न च तद्भु यथासमथापि 
च। स्वीपृिति च ततः पूर्व पान्दसा चतुर्थ। 
सर्वाणि द्वारे च उपवसा-दिगोत्त्वामालि च। 
र समानिन महाभाषाय जतनें कालिकर च। हेई (वार) I. p. 1021 quoting भविष्योत्तर.

110. नातिवेद्वर्ते स्वाभाव नातिनि मानुसमि सुहः। न परमावर्तरो दानां तथां नालानान्यार्थाः 
श्राण्यं: परं नातिन पावर्त विदि सेव च। 
उपवासस्त्रयं हर्षरथ्य तथां कर्म न विद्यें॥ उपवास 
विद्वन्नवा व्यवहितव वक्तव्यं। 
ईपर्याय परं सिंहिनुण्डासंरडासं \। अनुक्रमवतान 106. 65–67. 
The first verse is quoted by हेमाद्रि (वार) I. p. 317 from the महाभाषात् and the 
2nd from Padmapurāṇa. The two ms. of वैश्वास्तम (on वार) pp. 1–2 appear 
to have had these verses, 
इदुर्विर्मुः पार्थ गातः यज्ञाकाः यथा। 
उपवासस्त्रयो, व्यथमा 
वच्चेन्द्र परमां कलियः॥ \। अनुक्रमवतान 107, 41–42.

111. अथवेन कर्म भ्रेत्रर मानवो नालान्यार्थाः। 
विस्तित च किना स्त्रां दुरो न जाये॥ अनुक्रमवतान (अनुक्रमवतानिः) तथापि यण वैसः समानानाः। 
तत्त्व विशिष्टता भी वहि स्वेच्छां दुनां भूतं। 
प्राप्तव्यां 39. 17–18; the reply is contained in काल 39. 23–24 
‘अनुक्रमवतान’ 
विशेष केवल नारायण रुपिणैः। उपवासस्त्रयों विनप्रहो अधिकृतं। 
कालिन महता तथा: यथाः पद्मसो 
व्यवहाराः। ।; अनुक्रमवतानिः विविधवर्त्तामिः एकं विद्यें। 
वनवासस्त्रयविवैनन्दिवसं \। इलाहाजेन्द्र सुभवितव्य 
व्यवस्त्रयासनै लिप्ये विक्रियापति। विविधवर्त्तामिः एकं विद्यें 
रामासूङ्ग 16. 12–14.
and fasts. The Lingapurāṇa (pūrvārdha 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 brahmaṇas who have no sacred fires (śrauta or smārta) 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 Keśava a man obtains the same rewards that one got in krta-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 Kārtika with devotion' or 'Viṣṇuvrata is the highest, a hundred solemn Vedic sacrifices are not equal to it'. The Skandapurāṇa112 (quoted by Hemādri on vrata vol. I. pp. 318–321) contains a long eulogy of vrata, 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 brahma-cārin (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

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112. ब्रजवं ब्रजेत: भगवान नियममनोक्षमिते। तत्रास्वप्न जाहुरिष्ये नियमामुख ज्ञेषुये।
स्वयं q. by हे. (on हे.) I. p. 320, ग. म. folio 9 a.
vratas (in the medieval sense) existed even in the first centuries before and after the Christian era follows from the Āp. Dh. S. and from the dramas of Kālidāsa, from the Mṛchakatika and the Ratnāvali. The Āp. Dh. S. II. 8. 18 prescribes a vrata for one year which is equal in its merit to brahmacārvrata for 48 years and Āp. Dh. S. II. 8. 18–19 to Āp. Dh. S. II. 8. 20 prescribe two modes of a vrata to be begun on Tisya (Pusya) nakṣatra to be observed by a person desirous of prosperity. Vide S. B. E. vol. II. pp. 145–148. Hemāḍri (vrata II. p. 628 quotes Āp. Dh. S. II. 8. 20. 3–9), explains the sūtras and calls this Āpastambokta Pusyavrata.

In the Śākuntala (Act II) the dowager queen (mother of Duṣyanta) sends a message that on the 4th day from the date of the message her fast (vrata) would end.113 The Vikramorvaśīya (III) appears to refer to a vrata called in later times Rohinīcandraśayana-vrata (vide Hemāḍri vol. II. pp. 599–600). It may be noted that in the above works royal ladies are described as observing vratas. In the Rāghuvamśa Kālidāsa alludes to an Āsidhāra-vrata (XIII. 67). The Mṛchakatika (Act I) speaks of an upavāsa (a vrata) called Abhirūpapati which appears to have been somewhat like the Bhartṛprāptivrata described by Hemāḍri (vol. I. pp. 1199–1200). The Ratnāvali (Act I at end) describes Madanamahotsava which reminds us of the same described in Hemāḍri (vol. II. pp. 21–24). It appears, however, that the number of vratas in the first centuries of the Christian era was not very large. Gradually, however, the number of vratas 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 titthi and astrological matters in relation to Dharmaśāstra is the Rājamārtanda of king Bhoja (1st half of 11th century A. D.). It mentions only a few vratas (about 24). The next important extant work is the Kṛtyakalpataru of Laksmidhara (1st half of 12th century A. D.) who mentions in the vratakāñḍa 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 vratas, mentions only 11 vratas. Hemāḍri’s is the largest published work on vratas, containing as it does

113. आयुष्मिनि चतुर्दशिस्य महावर्णो मे उपवासे भविष्यति &c. शास्त्र इत्यदृश्य II

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 Āstakā-śrāddhas and Anvaśatākā-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 Mārgaśīrṣa, 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 2/3 lines from Matsya). Hemādri (vrata II. pp. 748–52, 757 and so on) describes Ekabhaktva 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 Ekabhaktva 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. Chāgaleya declares115 ‘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 some śāntis, utsavas and snānas also are described in works on vratas.

115. यहीमतिलकोके छामेलेख: 1 यो युखीता व्रत मोहामानाचरकामानाहित: 2 जीवनभवि चाष्ट्यावस्था च: चैत्य जागरण: 3 मद्द. पा. p. 784, श. का. लि. p. 9, महत्त्व p. 153 (quoting from माय. विषय), नि. सि. p. 26 (quoting from महसूल and reading पूर्वे व्रत युखीता थो न चेत). कल्याणम् (on व्रत) p. 4 has पूर्वे व्रत युखीता या न नाथेता. &c. कोधात्मकाविश्वाससत्ता व्रतमाहे वर्णितो. विन्यास स युखीत गुणज्ञ सिरसंय पुष्करम् अदि 175. 40–41 q. by युखीतावं चतुर्य acc. to नि. सि. 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. is to be treated as) a cāndāla 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 Nirñayasindhu, the whole of it acc. to Sūlapāṇi). The Varāhapuruṣa 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. Āṅgiras\(^{116}\) 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 vratas, sacrifices, marriages, in śrāddha, homa, worship (of an image), in japa, impurity does not affect after they are begun, but it affects before they are begun (i.e. an obstacle to beginning these after impurity). Yāj. III. 28–39 are similar verses. It is laid down in the sāstras\(^{118}\) that danger (to the

\(^{116}\) यो यथार्थ जैसे राज्यमूलसाधनं द्वैत पदि। स तत्त्वप्रवर्तनं नाम भावोत्तिः महारज्योति ॥

\(^{117}\) य राज्य राजकर्मिणी न द्रविणां केवल न सविनां सहे। विनिः परमात्म 22. 49;

\(^{118}\) सर्वज्ञानस्य यथापि । अवज्ञानस्य पययते सर्वेष्यवन्यः यशाः ॥
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 Satyavrata 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) water, (partaking of) roots, fruits and milk and sacrificial offering, the desire (or command) of a brāhmaṇa, 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 vrata should eschew all this, viz. anointing the body or the head with oil, chewing tāmbūla, applying sandalwood paste and whatever else would increase physical strength or passion.

What actions do not detract from the observance of upavāsa 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 āhuti (offering) into fire is to be of

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119. चतु सत्यमन:-पारम्पर्यसत्ततां नारीयां चरूं भवें। न तत्तथि वर्तप पायुधरेण: कथ्यनेवधः-तत्वानिस्विधानसह कार्येतिवेधमत्तपरम। तत्रुके मदनरस्व मात्ये—अन्तराल हु रजौर्योऽरुजैम्यम् कार्येतिवेधमत्तपरम। तिः सिः p. 29; गाम्बिणी तृतिका नर्जे कुमारी च रजस्तल। प्रवाहुः तत्तास्य तास्यात् कार्येति किष्टे सदा II मत्तपराण Q. by त्र. का. वि. p. 10, व्रताश p. 152; अन्द्रो (175. 39-40) has the same verse but reads कार्येति किष्टे: सदा। The printed मत्त 62. 34 reads गाम्बिणी ... कुमारी च पाठ रेणिणी। प्रवाहुः ... कार्येति सत्यपराण। The मत्तपराण I. 128.18 is: पारम्पर्यसत्ततां ब्रीणां ज्ञनोऽसाखिके सर्पमेव न। त्त्र. का. वि. त्रहति असुर्याः पुजार्धिके कार्येति। कार्यकुणावासाधिके सदा चुःशय असुर्याः वा सर्पमेव किष्टे।

120. अतिर तात्तिकानाति आपय सूर्य पटे पुराणे। हिन्दुभाषकाव्यम् न च तर्पेश्चन मीमांस। उदयपर्ष्य 39. 71-72, अर्थात् 175. 43, सत्याः (acc. to हे. त्रत I. p. 333) and विकुलेश्वर्म (acc. to हे. त्रतपर्ष्य II. p. 771). 'पूज:पाण्डुर्जिनात्तनावस्तु त्रीशः' रयत्नप्रत्यितिभविषयम्। हे. (त्रत) I. p. 333; त्त्र. का. वि. p. 10 ascribes it to श्रीचारण.

121. गाजार्या हिरीमित्ता तास्युः चाहुः चाहुः प्रतिपद्धतिः कृष्णदेव सर्वाभासरामदेव। q. by हे. (on त्रत) vol. I. p. 1009, त्त्र. का. वि. p. 10 (from the मितास्त्रास).
clarified butter (Karmapradipa of Gobhila I. 113). The number of āhutis may be 108, 28 or 8 or as many as are expressly specified. The Samayapradipa (folio 4 b) has a long discussion about the fire in which homa is to be made. One who is an āhitāgni (who has established the sacred Vedic fires) should employ the fire established by him when he was married, as laid down by Yāj. (I. 97). According to some, the rule of Yāj. applies only to grhya rites that are laid down in the Grhyasūtras and that even an āhitāgni should employ ordinary fire for his vratas. One who has no smārta fire should also perform vrata homas in ordinary fire by himself or through a priest.

122. होमो यहाँसिद्धान्तं शतमहाधिकं भवेत्। अद्यापिन्दितिधिते वा यथामाति विभीषते॥

वर्षेन्द्र q. by वर्षेन्द्र (acc. to शि. शि. 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 vratadhikarinaḥ (persons entitled to engage in a vrata). Persons of all castes including śūdras 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 purāṇas and digests prescribe several vratas for women alone. Manu, Viṣṇu Dh. S. and several purāṇas 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 Viṣṇu Dh. S. (25. 16) 125 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. 126 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. ब्रोधवाससिद्धम्: शरीरोत्सापनमिति। वर्णः: सर्वेऽपि चुरङ्गे पात्रमेवं न संस्यः: ॥

ब्रौज्य q. by हे. (बन) I. p. 326, वर्तकः folio 4a.

124. नाति ब्रीणं दृष्टद्विः न ब्रौज्य नालोकपेतयाम्। पाति चुरङ्गे तेन तेन सर्वम् महीयते॥

महृ. V. 155, विश्वामित्रसूच 25. 15. The markaṇḍeṇvaraṇa reads the 2nd half as 'अर्थः

चुरङ्गं विश्वामित्राय विषयाय भ्रमिति हि' and आविष्कारण as 'पाति चुरङ्गे तेन तेन सर्वम्

महीयते'॥'. Vide हे. (on बन) I. p. 326 and त्र. का. का. p. 11.

125. पयां जीवितं या याचिकुवारसं ब्रौज्य चरणं। आदु: सा हरेन महृदेववं चैव मच्छिति॥

विश्वामित्रसूच 25. 16. वर्तकः folio 5 quotes it and explains 'जीवितं विश्वामित्राय भ्रमितां परम्॥'. अधिकरं (v.40) is almost the same.

126. नानां स्वाभाविकमाः पिता भर्तः चलनं या। विभलं सदृशसमा पक्षोस्थापिनं

देविकम्॥ आविष्कारण p. by हे. (on बन) I. p. 327, द्र. द्र. p. 22, त्र. म. p. 113

(ascrives to कालायन)। हेमासि explains 'विभुति कर्माते भविति सौभाग्यसमाः श्रेष्ठि

वैश्नवीकायम्॥'.
could perform an independent vrata for herself. The digests are supported in this view by the sūtra of Śaṅkha–Likhita\(^{127}\) 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 Liṅgapuruṣa\(^{128}\) 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,\(^{129}\) vide Manu II, 66, IX. 18 and Yāj. I. 13. The Vyavahāramayūkha following Parāśara held that a śudra could get the homa in adoption\(^{130}\) 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 Śuddhīvīka) and Vācaspati held that a woman and a śudra have no right to perform homa with Vedic mantras. The Nīrāyasindhu\(^{131}\) supports the Vyavahāramayūkha on the question of homa in a vrata to be observed by a woman. But it appears that Nila-kaṇṭha, author of the Vyavahāramayūkha, was of a different opinion when composing the Prāyaścitamayūkha.\(^{132}\) 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

\(^{127}\) ब्रह्मोद्यीता परिवो जीवनयो भूवृद्धया रत्नादिपयं जातिपरस् करोतुष्वया भूवृद्धया ब्रह्मोद्यीता निमित्तेव परशुद्धिनामाङ्गुः: श्रीधरं इति श्रीशिक्षातिकितसमंज्ञा। स्मृतिच. II. p. 391, सम्प- प्रवीणः तत्त्वज्जयमेव योऽन्त:। श्रीमप्रवीणः प्रवीणः। विचार... (but read निमित्तेन श्रीनासमाचीतरंमयांशः).

\(^{128}\) नियोगाकेव तत्कार्यं भूवृद्धयां हिजसस्नम।। जर्जर वारः तथ। सम्यक्तनात् खतं। श्रीम:। लक्ष्मी (पूर्वपिर) 84. 16.

\(^{129}\) नातिश्रीणा किरणा गत्रैरिति पथं व्यवस्थितः। मद्य IX. 18.

\(^{130}\) सम्मथेकोमात्र तेम (सूदेरेन) विश्रामिता कार्यं। उपवासो ब्रह्मोद्यीताधिवृत्तकार्यं। श्रीम: सम्यक्तनां वरस सम्यक्णः तथातत्त्वं—इति पराशारः। सांततिविहितान्यथेवः। उपवासो ब्रह्मोद्ये... पराशार VI. 63–64. The श्रीम (pp. 29–30) holds that in parāśa there is no question of employing a brāhmaṇa as an agent or substitute, but all that Parāśara means is that a religious action when carried out by brāhmaṇas yields the fullest rewards.

\(^{131}\) श्रीमति मेधातिसिंहिनः भार्तीयकालसम्प्रद्यूरस्त्वं सुतरक्रमं होमसाधयाः क्षिप्राक्षिप्र होमाः सम्यक्तनात् ब्राह्मविवेकायां श्रीमाद्वितीयादिहितं हरिनाचारः। सम्बन्धतिनेवाद्... श्रीम (पूर्वच. p. 249.

\(^{132}\) श्रीमातः हासियोराम एव न भवत् तत्वेत् मुक्तवाद:। तिमिकितद्र भवतेव। स च स्म सिद्धिरिति कैफळः। उपवासो ब्रह्मोद्यीता गत्रैरिति पराशारः। तत्त्व... एतम् हमार्ह्यसम्प्रद्यूरस्त्वं श्रीमाद्वितीयादिहितं हरिनाचारः। सम्मथेकोमात्र तेम (ed. by Gharpure).
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. 121-123).

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 pratinidhi (a representative). Certain rules were laid down about this. It is stated in the Satyasadharaсутra133 'there is no pratinidhi (representative or substitute) in the case of the owner (the Yajamāna), 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 nimitta 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 for further details. The Trikānda-mandana134 has the following rules about pratinidhi in these three kinds of acts. 'No pratinidhi (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 (Gārhapatya, Āhavantya or Dakṣināgni), a kriyā (such as prayāja) or īśvara (the svāmin or yajamāna); some say that a substitute is not allowed in the case of (a prescribed) place or time. An agnihotrin 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

133. न स्मालिलकम् भारापात्: दृष्ट्रेप्रस्तव कात्यमह्यातिवा: कर्मण: स्माने य भारापातिनिधियाचैः संपर्वाण्डानात् III. 1. Compare आप. आ. 24, 4, 1 and ज. VI. 3. 18-21 for similar rules, particularly VI. 3. 18 and 21 'न देवताप्रियाक्ष्यक्रियांग्याः संपर्वाणात्' तथा त्वामिन: फलसमवायात् फलस्य कर्मध्यास्तवात्'।

134. कार्ये पतिनिधिनस्त निस्येतेन नामिनिधिये हि सः। कार्येयुपथानुसारसंसारपर्यं पतिनिधि विदुः। न यो पतिनिधिनेन कृतपदिये कर्मविहोते। न च पतिनिधिनिधिनांक्षाक्षेरितप्रयोगे।।... सोपिनं तुषापली वा द्वितात्मावदिप्रतिहितिः।।... पुत्रः पतिनिधिनं कृतं द्वितु मेघ समाचारसे। विकाशमयन II. 2-3 and 8. सामाजस्त्रूत् III. 10 states that when Rāma performed solemn sacrifices he had by his side the golden image of Sītā, Vide Aparārka pp. 114-115 and Sm. C. I. p. 167 for discussion whether an image of gold or kuśas can be a proper substitute for absent or dead wife. नि. नि. p. 30 and ज्ञान p. 13 quote the above verses of विकाशमयन somewhat differently. The first verse is quoted by तिथित्वस p. 71 (reads last pāda as 'कृतिपिठकित सत्वा:)'.
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, purohita (for daksinā) and a friend. Paitināsī states that a wife might carry on the vrata undertaken by the husband and the husband may 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 states:—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 Ekapāda in place of his maternal grand-father and the like they and their representative each obtain the full fruit thereof. These rules about pratinidhi apply to men of all varṇas.

It is somewhat remarkable that the Vraṭārka quotes from Hemādri a passage of the Devipurāṇa 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, Kirātas, Gāndhāras, Činas, Śabaras, Barbaras, Śakas, 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 Bhaviṣya-purāṇa states that the Haihayas, Tālaṅkhas, Turks, Yavanas and Śakas desiring to reach the status of brāhmaṇas observed fasts on the first tithi (pratipad).

135. भएप्यान्तिनिधिकथां मिलविषयम् वेदमात्र विश्वासवन्द्यम्

136. कायायान: पितृचिन्तामणि पितृकाविशेष्यम् व विशेषरत:।

137. दुई व सर्वक्रियानां विशेषरत:। विस्मित श्रवणम्

138. उपवन्तिनिठ्ठानामोपविधाय वेदमात्र विश्वासवन्द्यम्

139. एवं प्रतिपदं देवो विश्वासवन्द्यम

[Sec. I, Ch. III]
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.  

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 (punya), 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 on vrata says that vrata is the highest means of securing the several lokas (such as Brahmaloka, Śivaloka, Vaikunṭha) and the enjoyment of pleasures and triumph; that in Kṛta, Tretā, Dvāpāra and Kali ages respectively kings Sujaya, Rāma, Dhanañjaya and Vikrama became lords of the whole world by means of vratas, that Śaṅkara declared to Hari in various treatises that vrata is the one (supreme) observance for man, that though many observances are laid down in each yuga they do not come up even to...
the 16th part of the observance of vratas, that the virtuous daughter of Vikrāma named Vasundhārā, residing in the country of Daśāraṇa, attained mokṣa through vratas and that gods, sages, siddhas and others attained highest perfection by means of upavāsas (fasts).

**Classification of vratas:** As the vratas to be treated of in this section are almost all self-imposed or voluntary, they may be divided into three classes. The Padmapurāṇa\(^\text{142}\) observes: ‘ahimsā (abstaining from causing injury), truthfulness, not depriving a person of his property by wrongfully taking it, brāhma-caryā (continence), freedom from crookedness or hypocrisy—these are mental vratas that lead to the satisfaction (or favour) of Hari; eating once only in the day, naktā (eating only once after sunset), fast (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—(the name of) Viṣṇu, speaking the truth, freedom from backbiting these are vratas 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 (pākṣa), a month, season, āyana (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 tithis occupies a very large place in works on dharmaśāstra and will have to be discussed. The subject of Kāla and muhūrta will be dealt with in the next section. Though tithis properly pertain to that section, they will be dealt with here, since tithis are the most important topic in relation to the various observances that are to be performed throughout a year as their basis. The largest number of vratas are tithi-vratas. It is therefore that Hemādri begins his treatment of individual vratas with tithi-vratas (from part I, p. 335 to part II p. 519) and passes on

\(^{142}\) अहिंसा सत्समितियो नाजुकायंसमितित्व। पति राजसत्यहो भगवान्यसमिति हरिप्रवृत्ति।
एकपक्षं तथा नाभायंसमितित्व। हृदये कार्यं पुत्रां प्रतिक्रिया नतेवर। वेदस्यायं शरीरं विभिन्न।
कृत्यन्त सत्समितित्व। अनुभवादेव राजय धार्मिक्र सत्यां बतात। सत्यां बतात्।
पाण्ड IV. 84, 42-44, यशा 37. 4-6 (with slight variation); हेमाद्रि (on व्रत) I. p. 321 quotes the first two verses from वायुपुराण and reads अकल्क्ता for अकल्क्ता and उपवासाण्डि च वष्टिः in the 2nd verse. अकल्क्ता is explained as अकुण्डित्वा by the सिता. on व्रत, III. 312 and as दुःपरिः by अग्रसेन.
in order to vāravratas (part II pp. 520–592), nakṣatravratas (part II pp. 593–706), Yogavratas (part II pp. 707–717), Karaṇavratas (part II pp. 718–726), Sāṅkrāntivratas (part II pp. 727–743), māsavratas (part II pp. 800–857), rtuvratas (part II pp. 858–861), saṁvatsaravratas (part II pp. 862–867), prakīrṇaka (miscellaneous) vratas (part II pp. 867–1002). The Kṛtyakaipa-taru (on vrata) on the other hand begins with vāravratas (pp. 8–34), then deals with tithivratas (pp. 35–398), nakṣatravratas (pp. 399–417), māsavratas (pp. 418–430), sāṅkrāntivratas (pp. 431–434), saṁvatsaravratas (pp. 434–451) and prakīrṇa-vratas (pp. 452–459). Most of the works on vrata\textsuperscript{142a} after dealing with some general matters begin their treatment of vrata with tithivratas. The Samayapradipa has a different mode of treatment, viz. that it begins with Ganaśavratas (i.e. vrata in which Gaṅeśa is the deity), then with vrata in which the Sun is the deity, then Śivavratas, Viṣṇuvratas and so on. Some vrata are performed not only on a certain tithi, but also require the existence of a certain month or weekday or nakṣastra or all of these. Another classification may be based on the persons competent to perform vrata; most vrata are meant for all men and women; some like Haritālikā and Vaṭāśāvitri 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 vaiṣyas.

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

\textsuperscript{142a} अथ सम्बस्तरुपये निर्देशणे भाष्यः कर्मचिकित्सणस्व विविधाना विभीषणां पावम्भायत। पदमथान तात्त्विकाध्या कार्यदुर्दामानां निर्देशावेचं। ए. नि. कौ. प. 2.

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several observances which some people may regard as purely utsavas and not vratas at all.

The topic of vratas is rather inextricably mixed up with discussions on Kāla and tithi. The nibandhas (commentaries and digests) on vratas are numerous. In this section I shall mention works that deal with vratas alone or with vratas in relation to tithis, but not works on kāla in general and muhūrta. This is rather an arbitrary arrangement and it is possible that there would be some repetition and overlapping. A verse in the Kālaviveka of Jīmūtavāhana names seven predecessors that had expounded kāla in relation to religious rites, viz. Jitendriya, Śāṅkhadhara, Andhūka, Sambhrama, Harivaṃśa and Yogloka. Some of these writers must have been earlier than the first half of the 11th century A.D. as in the Malamāsatattva Raghumandana states that Andhūkabhaṭṭa mentions in his work how in śāke 955 (1033–34 A.D.) there was on Amavāsyā Tulaśaṅkrānti and the Vṛśekasankrānti on the pratipad and again on Amavāsyā Dhanus-sankrānti. This establishes that Andhūkabhaṭṭa 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 Dhārā143 dealt among other matters with kāla and vratas (in the 2nd quarter of the 11th century). One of them, the Rājamārtanda, is available in Mss and, besides expounding the astrological significance of tithis, week days, nakṣatras, Yogas, deals (in verses 1136–1292 and 1327–1405) with several vratas and the proper times for them—viz. Ekādaśī, Saptamīarkavruta, Agastyārghyadāna, Śravaṇa-dvādaśī, Rohinyāṣṭami, Haritāḷ-caturthi, Durgoṇa, Kaujā-gara, Pretacaturdasa, Sukharātri, Bhṛṛiti-dvitiyā, Dipadāna, Kārtikākasāna, Māghasāna, Maghāsaptami, Bhīmaṣṭami, Puṣyadvādaśi, Aṣokāṣṭami, Cāḷrāvalī, Sāvitrivrata, Pāṣaṇacaturthi, Aranyāṣṭha, Daśāharā, Saṅkrānti. The Rājamārtanda has not so far as I know yet been published, though hundreds of verses therefrom are quoted in the medieval digests. It is at present the earliest extant work of a nibandha form treating of vratas. Another work dealing with vratas and ascribed to Bhoja is the one cited as Bhūpāla-samuccaya or Bhūpāla-kṛtyasamuccaya, or Kṛtyasamuccaya on vratas, dānas &c. This

last work has not yet been unearthed and is found quoted in such medieval digests as the Ḍṛtyaratnākara.

Apart from the Vedic Literature, sūtras, epics, Purāṇas and Rājamārtanda, I mainly rely in this section on vratas 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): Ḍṛtyakalpataru (portion on vratas) of Lakṣmidhara; Kālaviveka of Jimitavāhana; Hemādri's Caturvargacintāmaṇi (on vrata); Samayapradīpa of Śrīdatta (ms.); Ṇṛtyaratnākara of Caṇḍesvara; Kalādāra of Ādityasūri (ms.); Kalanīrṇaya or Kāla-madhava and Kālanīrṇayakārikā; Tithiviveka, Vratakālaviveka and Durgotsavaviveka of Śūlapāṇi; Nīrṇayaṁṛta of Allādanātha; Varsakriyākaumudi of Govindananda; Kalāsāra of Gadādhara; the Tithitattva, Ekādaśītattva, Janmāśamitattva, Durgācanapaddhati, Ḍṛtyatattva and Vratatattva of Raghunandana, Vrataprakāśa (part of Vīramitrodaya) of Mitramiśra (ms. from Anūpa Sanskrit Library) and Samayaprapkāśa (part of Vīramitrodaya); Samayamayukha or Kālamayukha of Nīlakaṇṭha; Vratārka of Śaṅkarabhaṭṭa (ms.); Tithyarka of Divākara; Daśanīrṇaya of Hārita Vaiṅkatanātha; Vratodyāpana-kaumudi of Śaṅkara-bhaṭṭa Ghāre; Vratarāja of Viśvanātha; Puruśārthatcintāmaṇi of Viṣṇubhaṭṭa; Ahalyā-kāmādhenu (ms. in Scindia Oriental Institute, 1767–1771 A.D.); Dharmasindhu of Kāśinātha. Of these the most important for vratas are Ḍṛtyakalpataru (from which even Hemādri, and Ḍṛtyaratnākara borrow many passages), Hemādri on vrata, Kālanīrṇaya of Mādhava, Ḍṛtyaratnākara, Varsakriyākaumudi, the works of Raghunandana and the Nīrṇaya-sindhu. Works like Vratārka and Vratarāja, though exhaustive, borrow verbatim long passages from Hemādri and others. The treatment of vratas in several of the above-mentioned works is often uneven; for example, the Varsakriyākaumudi disposes of the observances of the 1st, 2nd and 3rd tithis in two pages (28–30), while it devotes twenty-two pages to Ekādaśī (pp. 42–64).

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

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144. This was edited in 1902 samvats in Grantha characters at Mysore. The ten निर्धारितें are on भीकुण्ठजनमही, भविष्यजीवोत्सन, उपासकं, नन्देश, सामान्यका, विवाहकारण, स्वातांपि, भद्रास्वम, उस्म, प्रकाशी.
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 vrata 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 vrata rites in Bengal’ contributed by Mr. S. R. Das145 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 ceremonial’, R. C. Mukerji’s ‘Ancient Indian fasts and feasts’, Mr. Rigvedi’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 vrata that have to be performed on certain fixed tithis or times, elaborate provisions are made that vrata 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

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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 Lakṣmī in Rg. X. 71. 2 (viz. beauty) is not acceptable to me. I hold that ‘Lakṣmī’ there also is the opposite of alakṣmī as the word ‘bhadrā’ applied to Lakṣmī suggests and as in Rg. X. 155. 1 the idea of alakṣmī 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 अब्र ब्राह्म: 
सक्षोष्पित भूकृष्ण न्यर्मीन्दिराध्याथा पार्थ || क्र. X. 71. 2; असति कार्ये किञ्चे निरिर वक्ष्य श्रद्धावे। तिरिमित्रतय कर्मज्ञोपविवेचा चात्त्यागमि || क्र. X. 155 1. The निब्बक (VI. 30) explains this verse at length and states that Bhāradvāja destroyed Alakṣmī and the Brahd-devatā (VIII. 60) says that Rg. X. 71 removes Alakṣmī.
here by way of sample. Gārgya\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 bāla and vṛddha and in an intercalary month one should not begin a vrata nor perform its udyāpana (the rite of closing a vrata).’ The childhood of Jupiter and Venus is a certain period after they set and senility (vṛddhatva or 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 bāla for ten days when it rises in the west, but is bāla for three days after rising in the east; Venus is vṛddha for one pakṣa (15 days) when it rises in the east, but is vṛddha for five days before it sets in the west. Gārgya observes: Venus and Jupiter are (held to be bāla) in the Vindhya scheme 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 Vaṅga (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} अस्न च युरी च खुदे च बल्थे मल्लिकुँडे। उद्यापननावपारने द्वाराने नैं करापूः॥

\textsuperscript{147} रूपनिव पृद्दते समस्ते जीवे सिद्धसंहरे यदी तथा। अस्तमभी तथा च कबे बल्थे तथा च द्वारे च। नायं विनायं व विषा पार्थिवावर्तमानम्॥... सर्वा नैं डुरीं ज्ञाते सर्ण महते॥

\textsuperscript{148} कालिति क्षण रूपनिव पृद्दते करापूः॥ रूपनिव निवारवर्तेण द्वारावामास उचयते॥

\textsuperscript{150} इस ascribed to बलिव in उद्यापन प. 272–273 verse 1230.

\textsuperscript{151} भविष्यः च खुदे च बल्थे नैं खुदे बल्थे नैं खुदे बल्थे नैं खुदे बल्थे।
condemned when done in what is called Guryāditya (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 nakṣatra Pūrvā-phalguni).

The Ratnamālā 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. Bhujabala 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, āyana (the Sun’s apparent motion in the two regions of the celestial sphere), rītas (seasons), māsa (month), pāksa (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 dharmāstāra.

The word tithi by itself does not occur in the Rgveda and the other Vedic Šāhitiśas. But the idea must have been there even in the Rgveda. Amavāsyā is explained in later works as being of two kinds, viz. Sinivāli (day on which amavāsyā is mixed with the 14th tithi) and Kuhū (when amavāsyā is mixed with the first tithi of the next fortnight). Similarly, Paurṇamaśi is of two kinds, Anumati (mixed with the 14th tithi) and Rakā (mixed with the Pratipad of the next pāksa). In the Rgveda Sinivāli 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 Sinivāli and the Āśvins to implant an

152. सामवृमणुस्रवणीयाः: सर्ववाक्षु भवति सिद्धिः: । उत्तरमालिन्यासर्पयु च योगमय सङ्कु कर्म सिद्धांतर: रत्नमला III. 15 quoted by नि. सि. p. 23, ब्र. राज p. 4; सुजवल p. 10) quotes from भैरवारक a similar verse, सख्याकुत्तसुन्नानां दारा: सन्त्र सिद्धिः: । द्वारातीर्थसाहस्राय शस्त्र: शोभसु कर्मसु ॥

153. व्यक्तिमित्तस्य रसाद्व सर्वमृदुल्कमणि:। क्रोधधयुष्मुखः पालस्य श्रुतिनन्दन: ॥ सुजवल p. 209.

154. सिरिकाति प्रस्फुटे या देशानामसे सत्सा:। ज्ञान ज्ञानमाचुरं मनं देवि द्विबिधि इ ॥ ॥ या ए बाहुः: स्वरुपं:। बहुरुपेऽतः विष्णुः।। सिरिकाये ज्ञातन दए. II. 32. 6-7: अध. VII. 46. 1-2. The first is also वाज. सं. 34. 10.
embryo in the wife. Rākā also\textsuperscript{155} 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, Varuna and Bṛhaspati. The Vāj. S. prays\textsuperscript{156} ‘May Anumati approve to-day of our sacrifice’. It should be noted that the Nirukta (XI. 29) holds\textsuperscript{157} a discussion on Anumati and Rākā, viz., the Nairuktas (etymologists) say that Anumati and Rākā are goddesses (wives of gods), while the Yājñikas hold that they are two kinds of Paurnamāsī; it is known (in Śruti) that the first Paurnamāsī is Anumati and the later is Rākā. Similarly, the Nirukta holds a discussion on Sinivāli and Kuhū (XI. 31). The Atharvaveda (VI. 11. 3) mentions Prajāpati, Anumati and Sinivāli 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. 8. 1 and Śat. Br. IX. 5. 1. 38 mention is made of these four, viz., of Anumati, Rākā, Sinivāli 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 kuhā ‘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 Sinivāli defy attempts at any plausible etymology. Eminent philologists, instead of

\textsuperscript{155} राकामें सुहवं सुहवी हेवे श्रुणोद न: सुभागा वीवदतु लम्न। सेर्वितप्रमणेः सुरुक्षतिवधामारण वदवदु वीवव वन्दवदसुह्वस्वत्वः \textsuperscript{155} म. III. 32. 4 q. by निरक्त XI. 31; कुहुः देवीं सुहवं सुहवाय विभ्रीणामसमर्याः सुहवा वीववदतु लम्न। सा नो राय विभ्रीणाय विव वदवदु वीवव वन्दवदसुह्वस्वत्वः अर्थाः VII. 47. 1. The first half occurs in भैरवपूर्णसहिता IV. 12. 6 (reads कुहुमां और सुहवाय) and the निरक्त XI. 33 quotes the whole of the भैरवपूर्णसहिता verse.

\textsuperscript{156} अधि भैरवपूर्णसहिताः देवेऽथु मण्डयताः। जाज. सं. 34. 9; अनिद्रुतर्वते लं मण्डयताः हो च नकपुरसि। पूर्ण तौककयो नो बुधः प प आहादिति तारियः। काठकसहिता 13. 16, quoted and explained by the निरक्त (XI. 30).

\textsuperscript{157} अनुसीति राका हिति देवपति हिति नैबिता: पौर्णमासैि हिति यज्ञिका:। या पूर्ण देवपतः सा अनुसीति:। या उत्तरः सा राका हिति देवपति। अनुसीति: अनुमननादिति निरक्त XI. 29. It may be noted that the words या पूर्णाः...राका occur in the भैरवपूर्णसहिता IV. 3. 5 and in the भ. म. 32. 9 which latter is quoted in note \textsuperscript{165}.
admitting ignorance, are not wanting, who following the traditions of the very ancient etymologist Yāska (who says in Nirukta II. 1 ‘na tveva na nirbrāyā’), suggest that the word Sinivālī 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 (84) 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 ‘vas’ (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 Āp. 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

158. Vide ‘Bhāratakaumudi’ (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 ‘Sin’ (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 Sinivālī.

159. आहैमास्वच्छतायावस्थार्थं मा मा वस्तिः सुखं मयीम्। मविब्रेष्य उधरे साप्ताहकृत्यं
वेयताः। सामविभुत्यं सवै॥ अथवा VII. 79 (84). 2.

160. यह वे सोमी राजा वेऒनामकं यज्ञवल्ल: स प्रेतं राज्ञि न दुःस्वाद् न यधार्द।
इस्यं तवथा तत्वं विक्षांगिणधिति स इहनाप्योपजीयनिर्धाति स वै देवानां वसल्य रूपं तथेष्य तत्तथा व्यावहार्यां नाम। शास्त्राय I. 6. 4. 5. Vide also VI. 2, 2, 16. अरिष्नात्तामिन्नाद्या यत्तम: चुस्मामानो। अर्थादियं दुर्लभं तो च चह तहहं उपस्ते॥ शास्त्र
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 Aṣṭāka (8th tithi after the full moon in any month, but particularly in Māgha) on which offerings were made to the pîtrîs (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. 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 Śat. Br. ‘the joints of Prajāpati, while he was engaged in creating beings, became loose (or collapsed); the samvatsara is indeed Prajāpati and the joints of it (of samvatsara) are the two junctions of day and night, Paurnamāśi, Amāvāṣyā and the beginnings (first days) of the seasons’. The words Paurnamāśi and Amāvāṣyā occur very frequently in the Atharvaveda, the Tai. S. and other Vedic texts, though the two words do not occur in the Rgveda. The Atharvaveda says that Paurnamāśi was the first among days and nights and was worthy of sacrifice. The Ait. Br. has an interesting passage: “they


162. चन्द्रमा वै पक्षसः। एव हि पचन्द्रमामयक्षीयते। पचन्द्रमामपुर्यते। तै. भा. I. 5. 10. 5.

163. मन्दारोऽहे वै मजः। सल्या-जनस्य पयाणिः विसंगः। स वै संसुगत एव मन्दारलियः
सातनि पर्व्यत्तोश्रावतः। सर्वः पौर्णमाषिः ज्ञामावार्य सदृष्यान्य। तै. भा. I. 6. 3. 35.

164. पौर्णमाषी मध्यम पल्लवासीषः। राष्टिरामामलिनारः। अर्थावलित 70. 4.

165. तदाव्यंतिवर्षमासीखोपसतं न त ॥ अवश्यं देवा हर्षिन्यन्ति तत्समुपवे
सल्युन्न वै काश अमुच्चिन्नति। पूर्णाः पौर्णमानीसयामेववताति पैि-पैि-पैि-पैि
कृतिकं य यूर्वाः पौर्णमाषी सातुमतियत्वं तत् सा तत्। या पूर्वाप्राया या सिन्नाणिही योज्यता सा कुइः। या
पर्व्यत्तयात्रायपुर्यत्तिः सा तिवे। ऐ. भा. 32. 9. It may be remembered that Sāyaṇa 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 Devala gives expression in the following two verses: या तिवेद समुपवे
अर्त सात लिवकः। ति सात: तन्त्र तन्त्र बाणखण्डः॥ या तिवेद समुपवे बाण
पाती भास्तः। ताद्यथ: सक्ताः प्रेया दानायमनकमेव॥ quoted by अवपाकक 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 Paṅgi is that the sacrificer should stay near his sacrificial fires (or fast) on the previous Paurnamāśī (i.e., Paurnamāśī mixed with 14th), while the opinion of Kaustitaki is that he should do so on the later one (i.e., the Paurnamāśī mixed with pratīpad).

The previous Paurnamāśī is called Anumati, the later one is called Rākā, while the previous Amavāsyā is called Sinvālī and the latter 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 Ait. 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 āṣṭi on New Moon (darśēṣṭi) does certain acts that are done on the day previous to amavāsyā 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 pavāṣa twig; and taking some husked rice, he thinks, 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 nirvāpa 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 amavāsyā). It is then prescribed that he has to perform an expiatory rite called Abhyuditeṣṭi. Vide Tai. S. II. 5. 1–2 and Śat. Br. XI. 1. 4. 1–2 quoted below.

(Continued from last page)

In त् यकोऽक्रिया p. 215 and त् कांचिद्धि p. 233 the second half of both verses is the same viz. त् यकोऽक्रिया....त्यकोऽक्रिया... The त्यकोऽक्रिया. II. p. 351 reverses the order and reads त् यकोऽक्रिया....त्यकोऽक्रिया.... त्यकोऽक्रिया.... As observed by त् यकोऽक्रिया Devāla means that in स्वाम, द्रव and द्रव त्यकोऽक्रिया at sunrise is to be preferred.

166. चांड साधकान्त पुरानान्त अध्यक्षति शेषा तत्त्वान्त विभाजन ॥ तथां तद्विषयतां तद्विषयतां तद्विषयतां तद्विषयतां तद्विषयतां तद्विषयतां तद्विषयतां तद्विषयतां तद्विषयतां तद्विषयतां तद्विषयतां तद्विषयतां तद्विषयतां तद्विषयतां तद्विषयतां तद्विषयतां तद्विषयतां तद्विषयतां तद्विषयतां तद्विषयतां तद्विषयतां तद्विषयतां तद्विषयतां तद्विषयतां तद्विषयतां तद्विषयतां ॥

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

The Gobhila gṛhya-sūtra 167 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-gṛhya (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 168 while deriving the word atiḥi 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’. Pāṇini furnishes no sūtra relating to the word tīthi, but it is possible to argue that the suffix tītha which he mentions in explaining words like ‘bahutitha’ 169 was a relic of the word tithi. Patañjali expressly mentioned Paurṇamāsī tithi. Vide ‘India Antiqua’, the volume of studies presented to Dr. J. Ph. Vogel pp. 109–112 for Prof. Edgerton’s paper on affix ‘titha’. 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. Br.) three thousand years.

(Continued from last page)

167. तथा तिथिवर्ग्‌पृक्षमावषे। गोपिनित्याः I. 1. 13; अथ जुष्ठोति ज्वातपतिः तिथिष्ठे मकराये वैतथा यथि। बैतातिकिति तिथि मकरं च द्वेष्ये। गोपिनित्याः II. 8. 12 and 20.

168. अतिथि: अयस्वतिः ग्रहान्तः अर्यः। अर्थेति तिथिष्ठे प्रकृतानि हैति तथा तिथि। विष्णु IV. 5. Here अर्थेति is supposed to stand for the root अर्थ (or हर्). Compare मह. III. 112 about अर्थेति. The word तिथि is derived from 'tan' to spread by many medieval writers.

169. बन्धुप्रणाणस्वरूप तिथुस्क। पा. V. 2. 52.
ago and that the word *tīthi* itself must be held to have been in use about 800 B.C., if not earlier still.\footnote{170}

Tīthi is defined as the time or period required by the moon to gain twelve degrees on the sun. As the Sūryasiddhānta states ‘tīthi is the lunar day in which the moon leaving the sun (at the last moment of Amāvasyā), traverses twelve degrees (bhoṣas) towards the east every day.’\footnote{171} 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 tīthi, but often a unit day has two tīthis i.e. in the morning it may be the 6th tīthi, 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 tīthis e.g. on Monday morning there may be only two ghatikās left of the 6th tīthi, then the 7th tīthi 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 tīthi may touch three days. For example, the last two ghatikās of Monday may be the first two ghatikās of the 6th tīthi, then the 60 ghatikās of Tuesday may be occupied by the 6th tīthi and two more ghatikās (the last) of the 6th tīthi may spread on to Wednesday morning. A unit day which spreads over three tīthis is declared by the Rājamārtanda to be very holy\footnote{172} (or auspicious); while on the other hand a tīthi 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

\footnote{170} पूर्णमासीद्वारा । तांत्रिक २ (on para. IV. 2. 35) on which महाभाष्य says पूर्णमासीद्वारा इत्ययः । पूर्णमासी तत्तदंशिन्न कालोऽपूर्णमासी तिथि। It appears from this that both कालायणन and पहलौति are speaking of पूर्णमासी months.

\footnote{171} असकालितः । महाभाष्य वर्णने । इत्यादि । भगवान्धवमिश्रितोऽपूर्णमासीद्वारा स्वाधिश्रायन्तर्व्रतम् विवर्ण । सूत्रसारसूत्रवर्ष । by व. श्रिभ. क्री. । p. 2, विचित्रता p. 2; विचित्रता (p. 100) quotes सूत्रसारसूत्रवर्षा अथवा अर्थादि । तदावस्था नामनामितेक्षः संयोग्य नामावलिते । विवर्णार्थम् तथा राजस्वला उपयोगिते । आदिका स्वाधिश्रायन्त्र भगवान्धवमिश्रितोऽपूर्णमासी यथा । च्युतमाणा । स्वाधिश्रायन्तर्व्रतम् शास्त्र विभिन्न विचित्रता प्रमाणार्थमेति । विवर्णमार्गार्थ I. 72. 11-12 q. by कालायणन p. 101, विचित्रता p. 2, य. वि. p. 32.

\footnote{172} विषयं । एकसमस्याके काळोऽपूर्णमासी तिथि विचित्रता यथा । तदा विनिमयः । महेन्द्रसानं साहित्यको पदार्थभरी । तत् t. p. 119; उपहृतमृदान्त महाभाष्यम् । स्वयं । विचित्रता । संस्कृतीदीर्घाण्डु । एफॅसेस । उपेक्षकृत राजमार्गार्थ folio 81 a, verse 1431 q by छालिकायिते. p. 214; अशुश्चिनं अवमे राजस्व विनिमयं सकलं विचित्र अन्ये व्रतंकार नामावली साथि इति । इति on काल p. 261 (quoting विचित्रता).
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, dvitiyā 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 pañcāṅga (almanac) and there is tithi-ksāya. As a tithi is normally shorter than the civil day ksāya occurs more frequently than vṛddhi.

From the words of the Gobhilagṛhya 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 tithipatis (lords of tithis) is that in the Brhatasamhitā of Varāhamihira (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 Kārtikeya, 7th Indra, 8th Vasu, 9th Nāgas, 10th Dharma, 11th Śiva, 12th Savitr, 13th Madana, 14th Kali, 15th Viśvedevas and of Amāvāsyā the pitrīs. He further says that one should do on those the acts that are appropriate to the lords of those tithis. It appears that other writers differed somewhat from Varāhamihira, e.g. the Ratnamāla sets out the lords of tithis according to the Purāṇas as follows: 1st Agni, 2nd Brahmā, 3rd Girijā, 4th Gaṇeśa, 5th Nāga, 6th Viśākhā (Skanda), 7th the Sun, 8th Śiva, 9th Durgā, 10th Yama, 11th Viṣṇu, 12th Hari, 13th Madana, 14th Śiva, 15th the Moon. The Skandapurāṇa (I. 1. 33. 73–82)

173. विनायकानन्दुभित्तिकर्षणं सति न कार्यं तिबिनिहसिद्ध। छूद्विवेदिका q. by छूद्वीकृ। p. 212.

174. कमलजयाधिपतिरमणाश्वकुश्वकुशकांकृतिमण। चम्फळन्त्रादित्वधकाण्यो वन्ये च तिष्ठताय। गिरिराजववस्थाय संज्ञानुसाराद्भ तत्: किया: कार्या। कृहस्मं। 98. 1–2 (99. 1–2 in Kern’s ed.).

175. विनायकानन्दुभित्तिकर्षणं सति न कार्यं तिबिनिहसिद्ध। छूद्विवेदिका q. by छूद्वीकृ। p. 212.
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, Vijayā or Jaya, Riktā and Purnā 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 karaṇas
and mukhurtas. The result is Nandā tithis are 1st, 6th, 11th;
Bhadrās are 2nd, 7th, 12th; Vijayās 3rd, 8th, 13th; Riktās are
4th, 9th and 14th; Purnās are 5th, 10th, 15th. This is also
brought out in the Ātharvaṇa 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, Riktā on
Saturday, and Pūrṇa on Thursday.

The Tithitattva (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 Nirṇayasindhu (p. 32)
quotes verses from Muhūrtā-dipikā and Bhūpāla177 (i.e. Bhoja)
which specify the edibles and certain actions that are respectiv-
ely to be given up on the tithis from the first to the 15th and
on amāvasyā. On the other hand, Bhavisyapurāṇa (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 pratipad (the first) viz. milk, flowers (on 2nd), anything

176. नन्दा भद्रा भविष्य रिक्ता पूर्ण च लक्ष्मिनिधि:। चायम्य नन्दा नन्दवम्य हरिधरणसु भविष्य
नन्दवर्षे। करणसुतैलयां नत सिद्धिकबे ज्वलसदसचया। बुधसहिता 98. 2–3; नन्दा भद्रा
विजयाग्राम रिसात। पूर्णांचिता: फलमेवं विद्धू:। बुधवयोगवचा (तत्तदो) III. 1.
ज्ञानमात्रा (II. 7–9) enumerates the actions that should be done on the five kinds
of tithis (नन्दा, भद्रा &c.). शाब्दविज्ञानपतिपायवंशितस्तम्भ मचुयादितिस्तिमतिर्दिखार्य सार्यव।
निर्णयावेद्ध p. 44; नन्दा भविष्य सोमांखि व पुर्णां भोग जयं शुभान्ते च रिक्तम्। पूर्णां खरी
पञ्चसु पक्ष एवं जपवक्षम:। मनुष्यवस्तम्य नारदववव, आयानागौङ्गवत (शिलाभिस्तं, 12th verse).

177. स्त्रयादि:। कुमाराः स्त्रयाः आव मुलां पनसं फलाः। धान्याय लिर्य: कपालांग्य नन्दाः
चम्पानिधितां च। श्रस्माकाशनासेवां महिमाचक्ति भवेदेत। वि. सि. p. 32. धान्याय means आमलीकाय,
लिर्यः नारिकीयाः, कपालीयं अदाय, अतिरि वोलसिद्ध, नन्दा भविष्याः, चल्लीयं सर्वित्ती। The
निर्णयावेद्ध (pp. 27–28) details the results of what follows from eating the
forbidden fruits &c. on the respective tithis specified,
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, yoras, water in which kuśas have been dipped. The Vāmanapurāṇa\(^{178}\) (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 Nakṣatras system being borrowed from the Chinese (Biot) 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 Ekaḍaśi in both pakṣas’, (2) those that dissuade a person from doing something as in ‘one should not eat food on Ekaḍaśi’. Tithis are thus an aṅga of the two kinds of injunctions. According to Garga,\(^{179}\) tithi, nakṣatra and vāra (week day) are a means of puṇya (merit) and pāpa (demerit, sin) by being subsidiary to the principal rite prescribed, but they are not able to produce the above result independently.\(^{180}\)

Tithi is of two kinds,\(^{181}\) pūrṇā (complete or full) and sakhaṇḍā. When a single tithi covers the whole day from sun-
rise for sixty nāḍikās (or ghaṭīkās) the tithi is pūrṇā, i.e. the
tithi begins exactly at sunrise and ends with the next sunrise
and is exactly 60 ghaṭīkās in extent. All others than this are
sakhaṇḍa; these latter again are of two kinds sūdhā and viddha
(pierced by or intermixed with another). 182 A sūdhā tithi is one
that extends from sunrise to sunset or (in the case of some tithis
like śivarātri) up till midnight; other sakhaṇḍa tithis are called
viddha. Vedha is of two kinds, morning vedha and evening
vedha; the former generally occurs when after six ghaṭīkās 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 ghaṭīkās before sunset. In the case of certain
tithi the period prescribed may exceed six ghaṭīkās.

When the tithi in question is 60 ghaṭīkās in extent and
begins with sunrise (i.e. when it is pūrṇā) there is no difficulty
at all. When a tithi is sūdhā in the sense given by the
Dharmasindhu then also there is generally no difficulty. Some
general rules have to be kept in mind. Śruti says 183 'forenoon
is for the gods, midday for men and afternoon for pitās'. Manu
(IV. 152) says: one should carry out morning duties, decorating
the body, bath, brushing the teeth, applying collyrium to the
eyes and worship of gods in forenoon alone'. Therefore all
religious acts prescribed for being performed by day on certain
tithi 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 even 184 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 muhūrtas (i.e. six nāḍis or
ghaṭīkās). 185 Some tithis produce vedha by a larger number of

182. आदित्योद्घययो आराध्य गर्हितान्तर्दित्य: I तिथिका सा सि छुद्रा स्थानांतित्यो
द्वारं विधि: हि नाभिमण्डलीयोपां बुधसर्वदीप:। सा सि छुद्रा सैयं छुद्रा नाभिमण्डलः। सि. त.
प्र. 87-88; नवपादमनवः परिवह बरवे हु या तिथि:। विदिते सा वल्कण्ड्य नवपादमन चेतु प्रण
सम्भिनिता ॥ नववीर्य 1. 56. 154.

183. ह्रदार्णो भै केरानगर मणिप्रद्वो मनुगणाणारम्भः विष्णाम्। जलप ए II. 4. 2. 8.

184. आदित्योद्घययो आराध्य: पुर्ण नामांश्च प्रविष्टाः। कर्मधार्यायं निधिः। नाभिमण्डलयायं हु राजस्यायं विष्णूष्ट्या
ज् नासारित q. by v. निर्म. कौनी p. 5. निर्विष्ट्या p. 5.

185. पवित्रवेइति तिथिविरितिः पूर्णः तौषेद्यायः। निर्मित्वाष्ट्टितिविरितिः समानायोद्यायः विधिः
भून: || लैक्षणिकः q. in लिन. लिस. p. 17; नों नाभिमण्डलायं विष्णूष्ट्या। छुद्रसविधा
नाभिमण्डलायं चेतु प्रणविष्ट्या विधिः || ज्ञानपुरण छ. by लिस. लिस. p. 18. In the system of
expressing numerals by words नाम, विकृता, दूत represent five, ten and fourteen
respectively. The verse नामो... तिथिभिः is राजराविण फिलो 70 a, verse 1130
All religious acts to be done at right time

ghatikās e.g. the 5th makes sasthi 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 śāmarta 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 nimittā (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 dārśa-pūrṇamāsa rites transgresses the time of full Moon or New Moon'. Hemādri strongly emphasizes the performance of rites

186. आत्म स्वर्ण व्र वर्णे या काश्यपस्म नेपिक्षा। अनिष्टिनां तिथिः न तिथिः स्वत्तुतिति

187. क्रमं कालं व यो: कालसत्रात्यायिनीं चिठम। तत्तम आभी धृतं कालसूत्रीं

188. Vide जैनलि VI. 2. 23–26 for the proposition that all religious acts such as agnihotra must be performed at the time prescribed. धार

189. गुरुनारयणान्ये कालं: काले तिथिः देवताः। वर्ते लक्षादिके काले भागाते

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on the proper time and states that a gaṇapāka is resorted to for escaping from the censure of śītas 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 'yuṅmavākyā' to be cited below. 190 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 ghaṭikās after noon and ends on the next day one or two ghaṭikās before noon, then the decision as to which tithi (whether pūrva-viddhā or para-viddhā) is proper for the act would have to be decided as a general rule by the Yuṅmavākyā. The Yuṅmavākyā 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 pūrva-viddhā) and is also combined with the 3rd on the next day (i.e. it is para-viddhā). 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 tithis 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 12th and

190. चतुर्वेद तिथिर्दिनयेषु कर्मयोग्यया विशेषतः लम्बवेत न वा लम्बवेत तदा कस्य कार्मादनन्मति संरक्षणे युग्मवाक्यायेव यथायथाय शुभायति। हि। कृ। पृ. 3। सयंप्रत्ये विशेषतः विनिहयेषु कर्मयोग्ययों भवति। अपवाती, तदेकेदानय स्माष्टायदिन युग्मवाक्याय परिविद्ययश संयोगाय। पवित्रिकुलय वा सिद्धान्तवादय। भारानसिद्ध पृ. 8।
13th, of 13th and 14th, of Pūrṇimā with the first and of Amāvāsyā with 14th are generally excluded as improper.\textsuperscript{191}

It may be stated here that the rules laid down in the above verses (of yogmavākya) 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), Nirnayasindhu (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 yogmavākya (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.’\textsuperscript{192} Another important rule is that where there are express texts prescribing a particular combination of vidhā tithus as more appropriate for a vrata or other

\textsuperscript{191} युग्माद्वृत्तानां शुम्कुटकृतुरुपसेव:। स्वयं व्रतस्त्र सुकाचपुर्वइत्य श्रूमाणम्।।
पश्चाद्यथायमासास्त्राय तित्तिम्येकत्र सहायत।।
एतद्व ग्यते महार्क्ष्ये हस्ति पुर्वये पुरा कुतम्॥
These are quoted by हे. (on काल p. 67). In the system of expressing numerals by words युग्म, अहि, गुण, चतु, मनि, वस्त, राम and नंद stand respectively for 2, 3, 4, 5, 7, 8, 9, 11. These verses are ascribed to different sources in the medieval digests. The सूतिलिच्छ. II. p. 350 and Aparārka (pp. 214, 216), मिन. सिं. p. 18 call it nīgama (vedic text); while कालविवेक p. 475, न. न. न. (p. 214), ब. क्र. को. (p. 3) ascribe it to शुद्धपरिविद्या and लिथितक p. 3 calls it विनाम and शुद्धपरिविद्या. These verses are चौपुरुषाण 175. 36-37 and महान I. 128. 16-17. The कालविवेक (folio 9 a) ascribes the verses to पौराणिकी. They are the same as राजाग्निलिच्छ folio 69 b and 70 a, verses 1123-24 (ABORI vol. 36 p. 309). The सूतिलिच्छ (folio 7 b) explains these verses at great length and remarks ‘अर्घ स्युग्नादिरिवधिरेष्वराजसामायोपयुक्तिकृतिलिथित्वं सति सत्य पौरुषः। देवंज्ञानाय देवीहृ दिष्टस्य विनामसर्वज्ञात्मकम् सति। यह ते कलिम पदेक्षेत विनामसर्वज्ञात्मकम्। तदनात्र न कर्म न हु स्युग्नादिरिवधिरेष्वराजसामायोपयुक्तिकृतिलिथित्वं।।
The कालविवेक of जीवंतनाथन discusses these verses at great length (pp. 475-502) and concludes ‘यद शुद्धपरिविद्याय तस्मात्तद्विद्याभाष्यायाम्।।
' The कालविवेक कृष्णसुदर्भी न कर्मण।—सद्युग्मविभिन्नरूपोऽसै।—तस्मातुत्यविभिन्नरूपोऽसै।—

\textsuperscript{192} तथा च मार्क्षेन्द्र।। श्रुतपीत तित्तिम्येकत्र यथमानुसरितो श्रवः।।
कुञ्जपीत तित्तिम्येकत्र यथमानुसरितो श्रवः।।
Q. by हे. (on काल) p. 93, मिन. p. 231, मिन. p. 501
(\textit{where it is said that संस्कृत had quoted it}).
religious rite, that express rule prevails and not the rule derived from this yugmavākyya.\textsuperscript{193} 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.\textsuperscript{194} The application of special considerations may be further illustrated by the following. The same tithi may be preferred if pūraviddhā in one vrata and as para-viddhā in other cases owing to the difference in the deities of the vratas. For example, Skandaśaṣṭhi is preferred as pūraviddhā, but Mandāraśaṣṭhi is preferred as para-viddhā (because the deity is Mandāra and not Skanda). Sometimes, although the devata is the same, it will have to be pūraviddhā and sometimes para-viddhā 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 pratipad will be preferred if pūraviddhā, but kṛṣṇa pratipad will be preferred as uttaraviddhā. The rites for pitrā are not governed by yugma-vākyya. The grhya-pariśīṭa provides that the pitrās attend on that tithi which exists at the time when the sun sets; that tithi and afternoon are assigned for the pitrās by Brahmā himself.\textsuperscript{195} Sometimes even a combination not approved by yugmavākyya has to be accepted for the performance of a rite e.g. when āstami with Rohini nakṣatra exists (in Kṛṣṇajanmanvra) the fast should be observed on that āstami, though it may be combined with 7th tithi (and not on 9th as yugmavākyya.

\textsuperscript{193} युगम्याः ब्रह्मद्विजं सतानं पार्शविमया। संविकालिकाः न ततः तत्तिम्युतमति॥ देवी-पुराणः च ० ब्र. क्रि. कौ २४९, व. र. २४८। This verse expressly says that in the case of Yugādi tithi, 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 Yugma-vākyya or not.

\textsuperscript{194} तथा युगम्यान्। ब्रह्मद्विजयमास्या हृणयंते तथे दिशी॥ एताः परिवर्तः। पूर्वः। पश्चा। पूर्ववधाष्ट्रा। का. व. ४७६, व. क्रि. कौ. ४।

\textsuperscript{195} यथार्थं सविनयं यति विनयसमाप्तं। सति। नेष्योपरमहो धि स्वयं दुः।

स्वप्नखण्डः दुःस्तापरिषिष्टः ० ब्र. क्रि. कौ. १६, ब्र. का. व. ६६, तिमिनिज्ञ २३२।
requires). Sometimes, even though a tithi be pūrṇā, it is passed over in favour of a viddhā one. Suppose there is Ekādaśī in the bright half from sunrise to sunrise on a certain day and there is Ekādaśī on the next day for two ghaṭikās, then there is Dvādaśī for 59 ghaṭikās in extent; thus trayoḍaśī commences the day after just one ghaṭikā after sunrise. According to this verse of Pracetās there is to be no upavāsa on the Ekādaśī, though it is pūrṇā, but the fast will be observed on Dvādaśī, and the pāraṇā in order to be celebrated on dvādaśī will have to be during the first ghaṭikā of the third day from ekādaśī or earlier. But if the Dvādaśī in this case be only for 55 ghaṭikās, trayoḍaśī will begin three ghaṭikās before sunrise; if pāraṇā be done at sunrise it will be on the 13th and not on the 13th. In this latter case, according to Pracetās, the Upavāsa will have to be on the pūrṇā Ekādaśī 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 yugmavākyya, 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 ghaṭikās and extends over three days or is only 55 ghaṭikās and extends over two days only. For explaining the words ‘ekādaśyām nirāhāraḥ’ from Varāha-purāṇa (39.32) the Ekādaśitattva (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 Ekādaśī falls and it applies the reasoning contained in Jai. VI. 2.19–20 (called Kalanīḍhikaranā). 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

196. सचारसु कठिन श्यामलिथपि प्रहणम्। यथा भविष्ये। कार्यों किन्तु सत्या रोहिणीसत्यलिथादिः। तद्राप्यासं कुर्वति लिठिमाने च पार्थवच ॥ लिठिमाने च पार्थवचिति नक्तमाः रोहिणीसत्यप्रहणलिथिः ॥ य. कात. चिन. प. 89, य. चिन. की. प. 10.

197. सचारसु कठिन पूर्णांगा अवि तथे। परवर्तयाः। यथा प्रबोधः।। पूर्णांकीकार्यी लिथाः व्रतिः श्रद्धां च यति। वारसां पराशालाम पूर्णां परिपक्षे। ॥ य. कात. चिन. प. 90, य. चिन. की. प. 13.

198. तद्राज्ञानादात्रेः सुद्धांगम्यः। निमित्तं कालामात्रम् पूर्णोपपतितिविशेषयोः।। किंसि। पूर्णोपपतिः तत् निबधः। कालामात्रेः। निपन्नं पूर्णया नाम कर्माकारणते।।। विभेदत् निपन्नं पूर्णयान्य कालमात्रमेतेऽविवर्णनम्।। लिठिमान प. 6, य. कात. चिन. प. 234, य. चिन. की. प. 14 (first verse only and ascribes to शूपवलिथिः), का. चिन. प. 4।। लिठिमान explains ‘पूर्णम्: पालनम्।। कर्माकारणते। कर्माकारणे।’ (p. 6). These verses are quoted from कालनिर्णय p. 103.
the yugmavākyā 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 ghaṭikā is declared by some texts to be sakalā (pūrṇā) for purposes of both gifts and vrataś.

The Kalādārāśa 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 ghaṭikās), darpa (more extensive than 60 ghaṭikās) and hīnśrā or hīnsā (of lesser extent than 60 ghaṭikās). The Rājamārtanda 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 viddha) one should prefer the former (i.e. the day on which the proper tithi is joined to an earlier one). The Varṣa-

199. वन सार्थसहस्त्थेन्द्रब्रज न समाप्ते तत्र कृष्णो विकसोपवयुजयते । अत एव देवेत । यान तिथिः समुद्रायण उद्यम यति भक्तिः । सा तिथिः सकल लेख नानानासन्देशितव ॥

200. दृश्यमाता सत्यार्थमूलयोत्सनासिद्धान निर्देशितमात्र निर्दिष्टमण्डितव ।

201. कव्ववर्तीं परम कव्वर्वर्तीं हिंदीं पुरुष पुरुषपद्ध ॥ राजमार्गिय पोलिसा 70 ॥ वस्त्रमार्गिय वस्त्रमार्गिय वस्त्रमार्गिय वस्त्रमार्गिय ॥

202. कव्ववर्तीं परम कव्वर्वर्तीं हिंदीं पुरुष पुरुषपद्ध ॥ राजमार्गिय पोलिसा 70 ॥

203. कव्ववर्तीं परम कव्वर्वर्तीं हिंदीं पुरुष पुरुषपद्ध ॥ राजमार्गिय पोलिसा 70 ॥

204. कव्ववर्तीं परम कव्वर्वर्तीं हिंदीं पुरुष पुरुषपद्ध ॥ राजमार्गिय पोलिसा 70 ॥
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 Chandogaparisiṣṭa (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 tithi has the word mahā prefixed to it. For example, the Paurnimā of Kārtika would be called Mahākārtikī if the Moon and Jupiter are both in the Kṛttikās (Pleiades) on that tithi. The Rājamārtanda and Bhavisyapurāṇa provide that a bath on the Mahācāritī and (on the remaining eleven paurnimās with prefix mahā) in certain holy places yields great rewards, viz. bath at Prayāga on Mahāmāghī, on Mahāphālgunī in the Naimisha forest, on Mahācāritā at Śalagrama, on Mahāvaiśākha at Mahādvāra, on Mahājyaśīthī at Puruṣottama, on Mahāśadīhī at Kanakhala, on Mahāśrayani at Kedāra, on Mahābhadra at Badari, on Mahāśvinī at Kubjāmara, on Mahākārtikī at Puṣkara, on Mahāmārgasirṣī at Kanyakubja, on Mahāpausī at Ayodhya.203

There are long lists of actions forbidden on certain tithis. A few passages may be cited here. Devala204 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 Nāradya provides

203. मात्रस्येव मद्य अस्व चन्द्रः सम्पूर्णमन्धरः। दुर्गरस पाती संवेगं स तितिन्धकर.hit śnūta॥ कालविवेक p. 347 (quotes from भारत) and शह्दपतिता q. by व. कि. को. p. 77. This verse is quoted by सिंह त. p. 133 from राजमार्फ्त (folio 81 a, verse 1388). महाभाष्य प्रयामे तु नैमिन्ये फाल्युषी तथा। शाल्यामेव महायज्ञी एता: दुर्गतम:। सम्पूर्णमन्धरः। महादार्ये च वैसाकी उपेक्षी तु दुर्गेश्तते।। आयाद्ये वै कस्मते केतदद्भतुषी तथा।। महाभाष्यं भव्यं तु कुच्चयं च महादद्भतुषी।। दुर्गन्ते कालिकी कपालकुमे मार्गी सदा सुहृत।। अयोध्यायां महापौषी एता: सु: समाहतिम:। खर्ण ते तेकृस तां श्रवणे:। पुरिकालिनः।। राजमार्फ्त folio 81 a, verses 1389–1392 (vide ABORI. vol. 36 p. 334). These verses are quoted from the भविष्यपुराण by व. कि. को. p. 80 where गुहयाने is read for महादारे, कुच्चप्रे for कुच्चप्रे. है. (on काल) p. 642 quotes these verses.

204. पात्मकरे चतुर्दशमासह्यं व विशेषत:। तैले मांसं-म्बाययं च दुर्गे क्रुः कालिकः।। वेदत q. by क. र. p. 547, व. कि. को. p. 86. Vide विभुतिलल III. 11. 118–119 for similar provisions and दुर्गा पात्रितम वर्ष 57–58 (q. by क. र. 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 amāvāśya (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 205 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 206 also says 'without taking food (the previous night), after taking a bath and having performed acamana (ceremonial sipping of water) and after having declared before the Sun and other devatalas (his intent) a person should perform a vrata.' The Varahapuranam 207 sets out the formula of saṅkalpa 'after passing the 11th tithi without any food, I shall partake of food the next day, O lotus-eyed one (Visnù), O Acyuta, be thou my refuge'. The saṅkalpa is to be generally made in the case of a fast 208 or vrata in the morning; the first fifth part of a day comprising three ghatikas is called morning. Even when a tithi does not

205. युहिलोकस्मय पात्रा नरिपुत्रसूदुब्रव:। उपवासं तु युहिलोकस्मय सूदुब्रवः॥
ब्रवात्तरं तत्रतिस्मादिनैतत्तथापि सिद्धिति। अवयवं तु दुहा महान: क्रियान्ति स्वार्यस्तव॥
पुरविनस्ज् q. by कार्तिकेयं p. 456 and the first verse by कल्याणम् (on भ्रम p 4), कृ. र. p. 54, श्र. कृ. p. 61. यहं... वृषिः: is variously explained. The कृ. र. states 'तत्र कल्याणम्। द्वन्द्रा अनस्त्रिस्तिधिकम्। पाणिजतस्तु येघस्यन्मुन सूदुर्यस्तवस्य कल्याणिः कर्मविमलताः।' कार्तिकेयं reads 'यथा सूदुर्यस्तवः।' In the अहृतस्तवम् 426.20 the verse is पुरविनस्ज् «संस्युद्रवः उद्युवः। उपं... यथा सूदुर्यस्तवः भ्रमः। विन. 7. p. 110 quotes from ब्रह्मसुरारण 'युहिला... यथा वार्ते धार्मिकं।' ।

206. भवताः। अवृक्कला मातराहारं स्तालावस्य समाहित:। सूपमान सूपास्य निधीवा भवतामानस:।
q. by कल्याणम् (on भ्रम p. 4), स. म. (folio 1 b), कृ. र. p. 54.

207. एकादशं निराहारं दूसरा चैत परेर्जनस:। अवस्थेन सूपास्य शरयं भवनिवा ॥
स्त्रायुवम् तथा विलान, सूपास्य जगितमधाप्यते। ब्रह्मसुरारण 39. 32 q. by कार्तिकेयं 268 (from तस्य), प. कृ. कृ. pp. 60-61, ति. ति. p. 110. Vide भारतीय 1. 23. 15 for a very similar verse.

208. अतत्त्वम् सूदुर्यस्तवः कार्यं। तदर्शीं उपेक्षायिनिमयमयमवावेदिः सूदुर्यस्तवम्।
नवात्मक सम्बंधम् p. 33: अपाराजितास्तवसतिपतिपतिविद्या पितीवितिसत्यम् अतत्त्वम्। ब्रह्मसुरारण कार्यं। तद्रथ: सूदुर्यस्तवः दूसरोपविनतादुब्रवः। इत्यत् मायायोपवनामात्।
स्मृतिकालिन. (on श्रीम. p. 12: अनं मात्रः काले तत्चार्यवपने विनन्यानुजस्वावसत्तमः।
श्रीरामाज्ञोजनकः तरस्त मातरामार्भारात्तु। विनयपाणि p. 3.

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begin in the morning (but begins in the afternoon) the saṅkalpa
has to be made in the morning provided a vrata is to be perform-
ed on that tithi though it be viddha. If no saṅkalpa is made
the person secures very little benefit from the vrata\(^{209}\) 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 Caitra, shall take the
month as ending with amāvāsyā (amānta) and set out from
Caitra 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 Caitra, the first tithi is observed with some pomp
and religious ceremony. Most of the medieval digests such as
Kalpataru (Naiyātakāla pp. 377–382), Hemādri (on vrata vol. I,
pp. 360–365), Kṛtyaratnākara (pp. 103–110), Vrataṛāja (pp. 49–53)
quote from the Brahmapurāṇa the rites of the beginning of the
year on the first tithi of Caitra bright half. That Purāṇa\(^{210}\)
states that Brahmā created the world on the first day of the
bright half of Caitra 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 namo Brahmam te bhūyam), to all divisions of time
from the minutest to yugas and to daughters of Dakṣa and
lastly to Viṣṇu, then honour brāhmaṇas with food and fees, give
presents to relatives and servants, homa should be offered to
Agni called Yaviṣṭha, special food should be prepared and a
great festival should be celebrated. The Bhāvīṣyapurāṇa says

\(^{209}\) सुकुल्पकरणे फलसहित्यामहाभविषयपुराणे। सुकुल्पकरणे विना राजव वालिकिशिकुधि
नर। फल चालास्वकं तथ सरस्यामास्वमय्यो भवेत्। कुलपत्ति p. 424.

\(^{210}\) चौत्र मासिक जग्न्व बद्धं सततः प्रमैमशहत्त। दुःखयो समयं ह तदा सूक्ष्मये सति।
प्रवत्तयमास तथा कालय सामान्यम्। ... तत्र कार्यं महायमिति: सर्वकल्याणाः। सर्वकल्याणाः
प्राप्तिमयः कल्याणानामि। &c. कल्पतत्त्व (नैतिक p. 377), हन्मत (ब्रह्म I. p. 360),
हन्मत R p. 103.
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 nimba tree (that are bitter) and should hear from the reciter of the calendar the name of the year (saka or saṃvat), 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 nimba leaves. This latter is done even in Saurāṣṭra, 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 purva-viddha should be chosen. For example, if there is amāvasyā for four ghaṭikās after sunrise, then there is pratipad for 56 ghaṭikās and one ghaṭikā more on the next day, then the pratipad though affected by amāvasyā will have to be chosen for the beginning of the year and not the pratipad intermixed with second tithi the next day. If Caitra be an intercalary month then212 the opinion of many writers is that the pratipad of the intercalary month should be held to be the beginning of the year. The Samayamayukha holds that when Caitra is an intercalary month the year and spring commence with it, but the ceremonial bath with oil and listening to the recital of the saka year should

211. चैत्रधुव्यवधातिपिच्छो वचः स देवस्वत:। नारायणपुराण I. 56. 1; निगमसे मेवर वस्माइं ब्रह्मणा संहारायत। मतिपावित्रता पदे पूर्वं मतिपमेव कथयेः॥ भविष्यव, ब्रह्मपर 16. 44 q. by हे, (तत्र I. p. 336), (स. तिर. क्रि. p. 28.

212. चैत्रं तयां सत्तानसों वैतस्यदुःशक्रक्षचाववपित्त्वं हुआ एव कार्यव। पदर्थि दृष्टान्तं सक्रमवतात्। प्रतिस्तित्त्वात् तयां पति तत्त्वकृत्त:। ब्रह्मणा दृष्टान्तों सत्यसंगीत: कविरो ब्रह्मनार्य:॥ शौर्यं परिलक्षणं कर्तव्यं उच्चरे क्रिया—हृति वचनं दुरुक्षोभवं एव कार्यव।। स. म. p. 13. The दृष्टि. p. 57 combats this view. The (स. तिर. क्रि. p. 227) reads पूर्वनिमि परिलक्षण उपचारं व कार्यवते; वे वर्णां दृष्टि अवरंगे सक्रमात् सत्यसंगीत और दृष्टि. क्रि. p. 139 as from वैति: शास्त्र:.
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 nimba leaves, listen-
ing to the recital of the almanac should be done in the pure
month. In popular belief caitra-suddhapatipad is one of the 3½
most important muhurtas (auspicious days) of the year. The
Sāmrāja-lakṣmlīṭhikā (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 zamindar owning several villages.

The next important tithi in Caiutra is the 9th in the
bright half on which is observed the Rāmanavamivra and the
celebration of the birth of Rāma, 7th avatāra of Viṣṇu. The
principal works on which reliance is placed in Hemādri (on
vrata vol. I. pp. 941–946), V. K. K. (pp. 523–529), Tithitattva
(pp. 59–62), Nirnayaśindhu (pp. 83–86) and other digests are the
Agastyasamhīta and Rāmārcanacandrikā of Anandavanayati,
pupil of Mukundavanayati. It is somewhat remarkable that the
Kṛtyakalpaturu 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, Nārāyaṇa, Kṛṣṇa,
Vāsudeva, Devakinandana and Dāmodara as synonyms, it does
not mention Rāma (Dāsarathī), but mentions Rāma only as a
synonym of Haladhara. Here only a brief treatment of Rāma-
navami can be attempted. The Rāmārcanacandrikā and Vratārka
(folio 173a) expressly provide that all persons including even
candālas can observe Rāmanavamivra (they have adhikāra).

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

213. चैत्रेय महामाले बल्लराममभिमित्तकं तेत्रपुष्पास्तुरैसुधूरतरामसम्भवीर्यामध्ये ज महामालसम्भवीषय सुरोजनवसात्रामकीर्तितमः

214. चैत्रेय नवमां महाप्रयोगं ब्रह्मवर्तिः वृषि पुष्पवर्ष केवल रामस्कन्द।

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 navami is spread over two days, then if there is navami at noon only on the earlier of the two days, the vrata should be performed on that day. If there is navami at noon on both days, or if there is no navami at noon on any day, then the vrata should be performed on navami mixed with daśami (and not on navami mixed with aṣṭami). If the 9th tithi is conjoined to Purarvasu asterism that day, that tithi is most holy. Even when there is conjunction of aṣṭami, navami and Purarvasu, still the vrata should be on the next day (i.e. on navami with daśami). There are further minute rules and differences on this which are passed over here.

It is stated that the Rāmanavamivrata 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, *muktī* or release from *samsāra*). The Agastya-samhīta remarks ‘This (vrata) is a course prescribed for all and it is the sole means of worldly happiness and *muktī*. 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 Kumbhipaka. If a man fasts on a single Rāmanavami all his objects are fulfilled and he is released from all sins’. The Agastya-samhīta 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 ‘sada’ (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. नवमी चारमार्गत्र राहन्या विश्वपालकः। उपोष्यो नखस्यां च तस्मां चैव पारवया। अस्तःसौंहित्या द्वल्फः । भविष्यो न वर्जयस्ती। (वल्को यहिः प्रति ।)

216. सत्यासामहिः भवेतु शुचिकृतस्यकारणः। अशुचिविवृति परिष्ठः। शुचिः भवेतु शुचितस्य कारणः। पदयाः श्यामः सत्यासामहिः। (वल्को यहिः प्रति ।)
kāmya. The conclusion of many works (like the Nirñayasindhu and the Tithitattva) is that this vrata is both kāmya and nitya according to the Mimāṃsā maxim of 'samyogapṛthaktva.' 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 dadhi is both nitya and kāmya.

The procedure of Rāmanavamivrata as set out in H. V. I. pp. 941–946. N. S. pp. 83–86. T. T. pp. 59–62, K. T. V. pp, 96–98, Vratarāja pp. 319–329, Vratārka (folios 172–182), may be briefly described as follows:—The devotee should take a bath on the 8th tithi in the bright half of Caitra, perform his sandhyā prayer and should invite a brāhmaṇa learned in the Veda and sāstras 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 ācārya 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 ācārya 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) Garuda, bow and arrows, the western one with mace, sword and armlets and the north with lotuses, svastika 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

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217. एकस्य हुमयुले संपोष्येनवस्त्रवस्त्रस्म। शेष हिति चेत। नार्त्यचक्षुल। झ्ल। IV. 3. 5–7: 'अतिषोद्भूते शुष्कन वधन जुलोहरितिः। इन्द्रेशु कसदमस्मात्मः जुलो वादिति। ... तस्मादेते नैशिविकं तवेत्र निषिद्धमिथिष्टते।' सारः। तस्मादप्रभुरकं हसयागुहायणं वैद्यते स्मार्यस्त। भाष्करीपितकः। एकस्योभवायेः संपोष्येन संपुत्यात् तार्किकः शेषपेतुनेति केलसस्य वाक्यस्य पुष्पक्षी नानां तत्त्वां दिल्लित्वस्तीति तश्चेत्त्वादिवादिकः। मूर्तिदलिकाः भाष्करीपितकः। अन्यत्र निषिद्धमिथिष्टते। इन्द्रेशु कसदमस्मात्मः जुलो वादिति। एकस्योभवायेः संपोष्येन संपुत्यात् तार्किकः शेषपेतुनेति केलसस्य वाक्यस्य पुष्पक्षी नानां तत्त्वां दिल्लित्वस्तीति तश्चेत्त्वादिवादिकः। मूर्तिदलिकाः भाष्करीपितकः। अन्यत्र निषिद्धमिथिष्टते। इन्द्रेशु कसदमस्मात्मः जुलो वादिति,'
he should make a sankalpa ‘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 Jänakī should be seated on the left thigh of (Rama) image, which should be bathed with pañcāṃśa, then mulamantra then 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-Rāmahadraṇyā namah pādu pūJayāmi and so on), offer homa on the altar or in a kunda with the mulamantra and then in the ordinary fire offer 108 oblations of clarified butter or pāyasas (rice cooked in milk with sugar), then he should honour the ācārya 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 dakṣinā (fee) to the ācārya and to other brāhmaṇas gold, cow, a pair of clothes, corn, according to his ability and then have dinner along with the brāhmaṇas. By doing so he becomes free from even mortal sins like brāhmaṇa-murder. There is no need to say more. The man who performs this vrata has muktī in his hand (as it were) and he acquires the same merit that one secures by the dāna called Tulāpuruṣa in

218. Images of gods are bathed with पञ्चाम्श 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 Mulamantra is either of six letters, viz. श्रीस्वातम्यमेथि or of thirteen letters, viz. श्रीस्वातम्यमल्लवित्वाधिति. In these days the priest sometimes repeats Rg. X. 3. 3 as the Vedic mulamantra ‘भद्रो भद्रया सचमान आगात ससारं जाते अभयेत पश्चात्. छुयते गुणस्वरूपिणिः प्रसादिनिवैस्वरो रामस्वयम्’. Here the word राम occurs, though in a different sense. Śaṅkara explains ‘राम कृष्ण ज्ञाते तस्मा’.

220. For the Mahādāna called Tulāpuruṣa, vide H. of Dh. vol. II. p. 870.
Kurukṣetra on a solar eclipse. Hemādri is comparatively brief, but the Tithitattva (pp. 61–62), Nīrṇayāsindhu (p. 85), Vrataṅka add further details from Agastyasamhitā. They say that images of Bharata and Śatrughna (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)221. The Rāmārcana-candrikā adds further details about the worship of ten and five āvaranas to which even the Nīrṇayāsindhu refers by name alone.

Rāmanavami is not to be celebrated in the intercalary Caitra month (mālamāsa). The same rule applies to Janmāśāṭami and other vratas.

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 kirtan with music and bhajan on the birth of Rāma. At the end there is distribution of sweets or ‘Suṇṭhavada’ (dried ginger with sugar or jaggery) in the Deccan. In some places such as Nasik, Tirupati, Ayodhyā and Rāmeśvara 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 Vaiśākha is the third of the bright half. It is called Aksāyya-tritiya. The earliest reference to it is probably in the Visnu-dharmasūtra 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), Nārādiya I. 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 tritiya has Kṛttikā asterism

221. वैसप्यायनकर्त्तव्यत् रामराज जननी वासिस्लाभानिन्द्रा जगत्। अत्तत्वं चार्याविष्णुं लोकानत्मक्षेत्रं न।। नमो दुर्गापाये दुर्गापायीस्ते तत्रात्। अश्रु दुर्गाप्रत्योग्रामास्तिक्षुजतु। अश्रु ज्ञेपं। स्व. स्प. प. 55, हित. त. प. 61, क. त. 464 (has वैसप्यायनकर्त्तव्यत्.)
then it is specially commended. The Bhavisyottara-purāṇa (chap. 30. 1–19) deals at some length with it. It says: ‘this tithi is one of the Yugādi tithis because the Kṛta age began on it; whatever is done on it, such as bath, gifts, muttering of sacred texts (jupa), 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 brāhmaṇas) 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 it. The Lār plates of Govindacandra of Kanauj recite that the king after bathing in the Ganges on the occasion of the Aksayya-tṛtiyā festival on Monday in saṁvatsara 1202 (i.e. 15th April 1146 A. D.) made the grant of a village to one Śrīdhara Thakkura (E. 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 śrāddha performed on the tithis called Yugādi gives inexhaustible gratification to the pīṭhas. But no piṇḍas (rice-balls) are to be offered in Yugādi-śrāddha. Aksayya-tṛtiyā is one of the 3½ days popularly believed to be most auspicious in the year (it is itself ¾).

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

222. न्यानां द्वारा जनस्थो श्वासयोऽपि तिमुनर्वपलयो। पवित्रस्य किष्टे किंचित् हर्षा स्वामवशा। अतिकृतुक्तत्रे युगाधिवृत्तल कर्मपते। अस्य सियां धर्मवृत्तल हुले न बल्ले तेनावणा च मुनिभि कथिता तुस्मीया। अविप्योषा 30. 2–3 and 19. Vide H. of Dh. vol. IV, p. 374 and note 841 for Yugādi-tithis and छ. r. pp. 541–542 for divergence of views about Yugādi in the Purāṇas. A late work, the पुष्पवर्तिनित्यमणिः, resolves the contradiction as follows: अव कालसिद्धिकुए मानवस दैत्यवः कालिकुणाविति कालिकविधवकालपापमिति कलभेण प्राचर्यम् । (p. 87). The निर्माणसूत्र p. 36 gives the same explanation.

223. वेदोपाध्यायायणमपति एवति तैरिवेदेन्ममययं ताजेव हुला दृष्टा च लघुपरापे: युन्नो भवनि। वर्ष कालसिद्धिम प्रशस्तात तदस्त्रमामामिति। निवन्धमधृष 90. 16–17.

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

E. D. 12
(watch) of the night (‘sūryāstottaram trimuhūrtah pradosah,’ Dharmasindhu p. 9). It is stated in the Skanda and Bhavisya purānas that Viṣṇu was born from Renuki on the third of the bright half of Vaśākha when the nakṣatra was Purnavasu and in the first watch of the night and when six planets were ucca (in exaltation) and Rahu was in the zodiacal sign Mithuna (Gemini). The image of Paraśurāma is to be worshipped and arghya is to be offered to it with the mantra quoted below. If the third tithi is suddha (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 viddha, 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 Paraśurāma, particularly in the Konkaṇa such as the one near Chipuln in which Paraśurāma-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 Paraśurāma. But Paraśurāma-jayanti is not observed in several parts of India (such as Saurāṣṭra), though observed in South India.

In the month of Jyeṣṭha there is a vrata called Daśaharā on the 10th tithi of the bright half. The Brahmapurāṇa (63, 15) states that the 10th of Jyeṣṭha bright half is called Daśaharā, because it destroys ten sins. Ten sins (divided into three

(Continued from last page)

e. g. in Ādhyātya 2. 3 ff, 130. 62, सध 14. 2, जन 116. 14, 117 9, ज्योति 178. 62, ज्योति 70, कर्ण 42. 3–9, श्री 49. 7–10. The Purāṇas also devote much space to legends about him. Vide भगवा 213. 113–123, भगवा 91. 67–86, भगवा III. 21–47 and 57–58 (for saving मोदन and दूकर्ण), शिवमोदसित 1. 35 ff. Some of these legends must be over 2000 years old. The रुपेश (VI. 42, XI. 64–91) refers to some of the Paraśurāma legends.

225. तदुपके भार्तवर्षदिविनिपकायं स्वामन्धमादिषयं।

226. जस्यवर्षाय धमः शर्यपालकः प्रभो।

227. प्रजनयाम्य तस्माद येज्ञं नास्ति ज्ञेयं चेत।
classes, of the body, of speech and of the mind) are enumerated in Manu XII. 5-7. The Rājamārtanda (verses 1397-1405) speaks of this vrata. The N. S. (p. 98) and some other digests put forward another basis, viz. Jyeṣṭha su. 10 on Tuesday (acc. to Varāha) or Wednesday (acc. to Skanda), on Hasta-naksatra, Vyatipāta, Gara (karana), Ānanda-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 Ānandayoga. 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 Daśāśvamedha, of worship and gifts. Then it was extended to a bath in any big river and offering of arghya, sesame and water. Vide Kāśikhandā, 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, Prayāga, Haridvāra, Nasik the utsava is celebrated on a large scale. If there be an intercalary Jyeṣṭha, 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 Vatasavitrivrata. The story of Sāvitrī whose memory has been cherished for ages by all Indian women as an ideal of a pativrata, of wifely devotion to the husband unto death (and even thereafter) is very popular and is described at great length in the Mahābhārata (Vanaprasta chap. 293-299) and in the Purāṇas (such as in Matsya, chap. 208-214, Skandapurāṇa, Prabhāsakhaṇḍa chap. 166, Viṣṇudharmottara, II chap. 36-41). It


229. वासवे दर्शनं दर्शनं दर्शनं दर्शनं दर्शनं दर्शनं दर्शनं दर्शनं दर्शनं दर्शनं। अवशीष्टं च भवन्ति। अवशीष्टं च भवन्ति। अवशीष्टं च भवन्ति। अवशीष्टं च भवन्ति। अवशीष्टं च भवन्ति। अवशीष्टं च भवन्ति। अवशीष्टं च भवन्ति। अवशीष्टं च भवन्ति। अवशीष्टं च भवन्ति। अवशीष्टं च भवन्ति। अवशीष्टं च भवन्ति। अवशीष्टं च भवन्ति। अवशीष्टं च भवन्ति। अवशीष्टं च भवन्ति। अवशीष्टं च भवन्ति। अवशीष्टं च भवन्ति। अवशीष्टं च भवन्ति। अवशीष्टं च भवन्ति। अवशीष्टं च भवन्ति। अवशीष्टं च भवन्ति। अवशीष्टं च भवन्ति। अवशीष्टं च भवन्ति। अवशीष्टं च भवन्ति। अवशीष्टं च भवन्ति। अवशीष्टं च भवन्ति। अवशीष्टं च भवन्ति। अवशीष्टं च भवन्ति। अवशीष्टं च भवन्ति। अवशीष्टं च भवन्ति। अवशी�्टं च भवन्ति। अवशीष्टं च भवन्ति। अवशीष्टं च भवन्ति। अवशी�्टं च भवन्ति। अवशीष्टं च भवन्ति। अवशीष्टं च भवन्ति। अवशीष्टं च भवन्ति। अवशीष्टं च भवन्ति। अवशीष्टं च भवन्ति। अवशीष्टं च भवन्ति। अवशीष्टं च भवन्ति। अवशीष्टं च भवन्ति। अवशीष्टं च भवन्ति। अवशीष्टं च भवन्ति। अवशीष्टं च भवन्ति। अवशीष्टं च भवन्ति। अवशीष्टं च भवन्ति। अवशीष्टं च भवन्ति। अवशीष्टं च भवन्ति। अवशीष्टं च भवन्ति। अवशीष्टं च भवन्ति। अवशीष्टं च भवन्ति। अवशीष्टं च भवन्ति। अवशीष्टं च भवन्ति। अवशीष्टं च भवन्ति। अवशीष्टं च भवन्ति। अवशीष्टं च भवन्ति। अवशीष्टं च भवन्ति। अवशीष्टं च भवन्ति। अवशीṣ्

Vide विश्वेष्टिस्तु and विश्वेष्टिस्तत pp. 62-64. The s. s. p. 56 quotes 'दशमीथूऽ ... वस्त्रम पुष्टात' from śrṣṭu.
is narrated\(^{230}\) that she married Satyavat 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 Kṛtyaratnākara (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 Vātasāvitrivrata from Skanda. But the first was performed for three days from the 13th tithi to Full Moon in Bhādrapada month and not in Jyeṣṭha, while the 2nd was to be performed on Jyeṣṭha Full Moon by a woman whose husband was living or even by a sonless widow. This last is called Mahā- sāvitrivrata by the Vratakālaviveka (p. 20 of I. H. Q. vol. 17 No. 4 supplement).

The Nirṇayasindhu refers to the vrata in Bhādrapada mentioned by Hemādri and remarks\(^{231}\) that it was not in vogue in its day. The Vrataprakāśa 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\(^{232}\) a vrata that in

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\(^{230}\) चतुर्दशि मन्त्रः तथा साधनः हस्तः। षड्युगमांगुजः तदा राजामाति सा। चेष्टे विराहम मर्यादा पाशं तत्सीतन्त्र दिये। वाष्पुष्पकलाहरी सत्वार्तसु यथो वनस्प। महाय 208. 17–18; वाष्पुष्पम जगाराध वथामुतामर्यादा। कतः समाप्यामास तत्कालमिय तथा शिष्य। महाय 214. 14–15. The वनस्पं 296. 3 has छतुर्दशि मन्त्रादण्डमलित विष्णुवत्वादित्व भालिनी। 296 विष्णुवलिः हिवात् शिराभासद ||

\(^{231}\) 296 विष्णुवलिः हिवात् शिराभासद। अमायां च तथा उपेक्षे बद्दुः महासति। विष्णुवलिः नारी विधिनागते पृज्जयेत। एवं हेमाद्रिसमयोव्यासलिङ्गम भायपथ- पुणिमांतस्य ततु नेत्रायाम प्रक्षैत। सं. सं. p. 100.

\(^{232}\) एवं हेमाद्रिसमयोव्यासलिङ्गम भायपथ-पुणिमांतस्य तत्तु नेत्रायाम प्रक्षैत।
essentials is the same as the modern Vaṭāsāvitrivrata. The Rājamārtanda says 'on the 14th of the bright half of Jyeṣṭha women full of faith perform the Sāvitrivrata for being free from widowhood'. This is followed by people in the Deccan. The Nīrṇayāmṛta following the Bhavisya held that this vrata was to be performed on Amāvāsyā, while the Kṛyatattva (p. 430), and T. T. p. 121 say that Sāvitrivrata is to be observed on dark 14th after the Full Moon of Jyeṣṭha.

If the Paurnimā is spread over two days, then the vrata is to be performed on Caturdaśī (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 caturdaśī is of the extent of 18 ghatikās and then Paurnimā supervenes, then caturdaśī 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 Vṛatārka (folios 312–320) and other late medieval works is briefly as follows:—The woman should make a sāṅkalpa 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 (vājana) 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 Vaṭāsāvitrivrata, but there is Sāvitrīcaturdaśi on the 14th of the dark half of Jyeṣṭha to secure blessed wifehood in later lives. It is continued for 14 years.

233. अन्तःप्राथिः कर्मचित्त श्रवण: अन्तःप्राथिः राजामार्गाः फोलिया 81 a, verse 1304 q. by हूँ र p. 192, क. क. कौ. p. 260, निर्देशन p. 121 (quotes राजः with variations). Vide ABORI, vol. 36 p. 335 for this verse.

234. वद्धासावित्रव्रत सत्यप्राप्तव वद्धासावित्रव्रत सत्यप्राप्तव. Vide सत्यप्राप्तव धृति देवता मा स्वाच्छेत (by है. (on नत vol. II. p. 265).
If a woman was unable to fast for three days, she was
allowed to have nakta on the 13th, to eat on the 14th whatever
came to her without her asking for it and fast on the 15th.²³⁵

In JAOS. vol. 21 part 2 pp. 53–66 Allen has compared
Sāvitrivrata as described in the Mahābhārata and the purāṇas
and in Hemādri and Vratārka.

I have not generally tried to speculate about the remote
origins, if any, of even the most important vratas. 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 vratas. The late Mr. B. A. Gupte
endeavoured to explain 'the symbolism of the Sāvitrivrata' 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 Sāvitrī-vrata. 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 Sāvitrī-vrata 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 Sāvitrivrata 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 unedu-
cated simple women in small towns and villages.).

²³⁵. बिराप्त निस्मां कुष्ठारुपावसं भक्ति:। अधार्या वेदवेद्योद्धरं तत्कुष्ठामिते
निश्चिता। अयांवित्ते चतुर्दश्य परमासाहारापश्चाय। भविष्योपत रू. by हे (on ब्रह्म vol. II,
p. 269). For महाबाक्साधिकार, vide हे. II. 269–272 in which Sāvitrī, the wife of
Brahmā, was to be worshipped as Vedamātā and as holding a lute and
book in her hands.
CHAPTER V

EKĀDAŚI

The most important tithi in the month of Ḍādha is Ekādaśī. A voluminous literature has grown round Ekādaśī in the Purāṇas and medieval digestes. There are separate treatises on Ekādaśī written by medieval writers, such as the Ekādaśīviveka of Śūlapāṇi and the Ekādaśitattva of Raghunandana. Besides, such medieval digestes as Kālāviveka (pp. 425–451), Hemādri on Kāla pp. 145–288, Kālanirnaya of Mādhava (pp. 233–275), Vṛatarāja pp. 361–475, Kālā-tattvaviveca (pp. 98–172) devote hundreds of pages to discussions on Ekādaśī. Endeavour would be made to write about most of the numerous matters relating to Ekādaśī, 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 Ekādaśī), while others lay down the observance of Ekādaśīvratra. A few specimens of the first kind may be cited. The Nāradīya states 236 “all sins whatever and sins equal to brāhmaṇa-murder take resort to food on the day of Hari; one who partakes of food on Ekādaśī 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 vṛata 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

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236. यात्रि कालि च पपाति ब्राह्मणयासमालि च। अन्यमानित्रय त्रिक्तिः संघाटे हरियासृरे॥ ततः पपातयासमालि हुजानो हरियासृरे॥ सन्नीहू पपाति भूष्यो भूष्यो शरानवे॥ न भोजयन न भोजयथ संघाते हरियासृरे॥ नादीयः q. by ह्र (लाल) p. 153, कालिजि p. 235. Vide नारायण (Uttara) 24. 4 and 23. 24 for almost the same words and compare ब्रह्मणयास, केशानामध्यस्त, chap. 26. 23 ‘सन्यास सर्वकृषि पपाति ब्राह्मणयासनिवासि च। सन्यासोन्मानित्रय भूष्यो भूष्यो शरानवे॥’ एकादशीतस्व (p. 16) ascribes the verse रक्तीहे to सत्य। The verse ‘यात्रि कालि...हरियासृरे’ is नादीयः पूर्णार्थ 23. 4 (reads ताती कालि विष हरियासृरे) q. by ह्र (on बलि) 1. 995.
Jaimini IV. 1. 3–6 and VI. 2. 20. Vide n. 42 above. For example, it is said by the Matsya and Bhavisya ‘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 ‘upavāsa’ and those that prescribe rewards (of observing ekādaśi) 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 ekādaśi may be construed as merely intended to commend the vrata and not to contain a prohibition, following the Mīmāṃsā 237 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 Ekādaśi obligatory (nītya) 228 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 ekādaśi in each pakṣa (fortnight)’. A passage laying down a kāmya-vidhi about Ekādaśi is contained in 239 Kātyāyana ‘a person who looks on Visnu as highest goal and who desires to cross the ocean of saṁsūra or to secure prosperity, offspring, heaven, mokṣa or whatever else, should not partake of food on ekādaśi in both fortnights’. The result is that ekādaśi is both nītya and kāmya and the maxim of saṁyoga-prthaktva cited above (p. 86) under Rāmanavami applies. Ekādaśivrata on the ekādaśis of both fortnights is nītya only for persons other than householders; the vrata is obligatory for householders (grhastha) only on the ekādaśi of the bright half, but not on the ekādaśi of the dark half, since Devala says ‘one should not eat (cooked) food on ekādaśi in both pakṣas (fortnights); this is the rule of conduct for forest hermits and ascetics, but a householder should


228. Tāvārāvārād: nīdya nīdya kāmya kāmya. Pārāt vāpi tātātisvā. Śr. II. 4. 21.

always observe only the Ekādaśī of the bright half. 240 There are conflicting texts on this subject. The Padma says 241 ‘a householder should observe a fast on only the dark ekādaśīs between Śayani (Āśālha śu. 11) and Bodhini (Kartika śu. 11) and on no other ekādaśī of the dark half’. There is a precept of Nārada 242 ‘a householder having a son should not observe a fast on a Saṅkranti 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 ekādaśīs occurring in the dark half between Śayani and Bodhini, but if he has a son he should not observe a fast even on those ekādaśīs that occur between Śayani and Bodhini. A widow 243 is to be treated on the same level as a yati and a woman whose living is should fast only on the ekādaśī of the bright half. It has to be further noted that these restrictions 244 do not apply to professed devotees of Viṣṇu (technically called Vaiṣṇava). To them the verse quoted in note 238 above applies and they have to observe a fast on all ekādaśīs. Hemadri (on vrata vol. I. p. 999) held the view that all persons have adhikāra for fasting on ekādaśīs in both pākṣas.

On pp. 43–45 above the exaggerated importance attached to vratas in general has already been dealt with. Upavāsa as a prāyaścitta (expiration for sins) has been described in vol. IV.

240. एकादशां न शुक्रीय पक्षयेदयैपिं। वस्त्रययलयाभौं खरक्तेव सदा युः।

241. इत्यादिरित्याभस्य या कुण्डकादशां भवति। सैंस्कृतत्व यहस्तेन नात्यम् कुण्डम् कर्मचन्द्र।

242. संकाल्यायुक्तसं च कुण्डकादशितिवर्ते। चन्द्रयुगशादेव न कुण्डा कुर्ष्यवाद युः।

243. यथा धिश्यम् प्रस्ताविती कार्यम्। ... एवं च सत्वत्व यहस्तेन खुल्लाकायस्य विदितां।

244. वस्तुसङ्गतः। भेदतारासं यहस्तेन खुल्लाकायस्य समेः। कुण्डां नियम इत्यादिरित्याभस्यं खरक्तेव सदा युः।

H. D. 13
pp. 52–54. Extremely exaggerated praise of the efficacy of fasting on Ekādaśī has been indulged in by many Purāṇas and digestes. In the Nārada-purāṇa there is a long passage on the greatness (māhātmya) of Ekādaśī (quoted in Hemādri on Kāla p. 146 and Kālanirnaya pp. 273–274). A few of the verses may be cited here; ‘by the fire arising from (the observance of) ekādaśī, fuel in the form of sins committed in hundreds of past lives is reduced to ashes. Thousands of Āsvamedha sacrifices and hundreds of Vājapeya sacrifices do not reach even up to the 16th part (of the merit) of the fast on ekādaśī. This ekādaśī bestows heaven and mokṣa, confers a kingdom and sons (on a man) and a good spouse and the health of the body. The Ganges, Gaya, Kāśi, Puskara, Kuruksetra, the Narmadā, the Devikā, the Yamunā, the Candrabhāgā are none of them equal to the day of Hari’. Similar verses occur in the Padmapurāṇa.245 The Anuśasanaparva246 pronounces on Upāvāsa an exaggerated eulogy. The Padma247 declares ‘on hearing the word ekādaśī, the messengers of Yama become afraid; having fasted on ekādaśī which is the best among all vratas, one should keep awake (in the night) for propitiating Viṣṇu and should sumptuously decorate (the temple or maṇḍapa of) Viṣṇu. The man who worships Hari with basil leaves secures by each single leaf the reward of a crore of sacrifices’.248 The Varāhapurāṇa (chap. 30) declares that Brahmā gave Ekādaśī 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 fast249 (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 ekādaśi is more holy and superior. The ekādaśi in Āsāḍha śukla is called mahā-ekādaśi 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 ekādaśi 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 ekādaśi through foolishness.' Katyāyana has a similar verse. These two establish that every human being of whatever caste or āśrama can observe ekādaśi provided he fulfils 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 ekādaśi. The Nārād purāṇa252 says 'roots, fruits, milk and water may be partaken of (on ekādaśi) by great sages, but no sages have said that on ekādaśi cooked food may be taken.' The Vāyu purāṇa253 provided 'partaking of havisya food at night, food other than boiled rice, fruits, sesame, milk, water, ghee, pañca-gavya, air—each succeeding one is here (i.e. in ekādaśi) more commendable (than each preceding one)'. Baudhāyana254 declares that those who are unable to observe a

250. एकका: प्रवेददेषनसंकल्प: हतिविवरत:। कन्तकवा महापुर्ण: इयेम्येकासिः वरा।।

251. एकका: प्रवेददेषनसंकल्प: हतिविवरत:। कन्तकवा महापुर्ण: इयेम्येकासिः वरा।।

252. एकका: प्रवेददेषनसंकल्प: हतिविवरत:। कन्तकवा महापुर्ण: इयेम्येकासिः वरा।।

253. एकका: प्रवेददेषनसंकल्प: हतिविवरत:। कन्तकवा महापुर्ण: इयेम्येकासिः वरा।।
complete fast (on ekādaśī) or who are over 80 years of age should resort to ekabhakta and the other (alternatives). The Matsya provides 254 that those who are unable to fast (on ek daśi) should prefer to take food by the nakta 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 pratīnīthīs in the case of a vrata has already been described above (pp. 53–54).

It is said by Mārkandeya 255 that one may observe the methods of ekabhakta, nakta, ayācīta, 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 256 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, nakta and ayācīta 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. Madhyānā means the 3rd part of the day divided into five parts (i.e. from the 13th ghaṭī after sunrise up to the 18th of a day of 30 ghaṭīs). Hemādri (on kāla p. 109) holds that madhyānā 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’ (dinārdhasamayastēte), 257 while the gauna-kāla is up to


255. Akṣaraṁ naktīṁ tāṇyāpanaṁ bhūṣaṇaṁ. Utpaṇnaṁ Ṛrātrāṁ nītīmbhaṁśeṁ abhāvati. II Maṅgalāyamaprasyaṁ q. by Ṣr. on kālī p. 176, Ṣr. on Ṛpaṇa p. 1010, Ṣr. limb. p. 261, Ṣr. limb. p. 430 (reads Utpaṇṇaṁ bhāṣeṣaṁ); the Maṅgalāyamaprasya I. 136. 2–3 has Akṣaraṁ ... II Utpaṇṇaṁ bhāṣeṣaṁ nītīmbhaṁśeṁ abhāvati. II.

256. Maṅgalaḥ kṛśīrya sūdaśaṁ paryāhaṁ bhavati. N样式pārṣaṁ kṛśīrya bhūṣāmpāhaṁ paryāhaṁ bhavath. II Maṅgala XI. 30 = Śaṁśīvaraḥ 165.17. Maṅgala XI. 28 has the same rule in other words.

257. Dvārakaṁparasāṁtye bharate dvasaṁnyamaḥ. I evamapāraṁ śaṁskritadarpāśaṁ paryāhaḥ hi. II Kṛśīryā q. by Ṣr. (on kālī) p. 108, Maṅgalāyamaprasya p. 14, Ṣr. limb. p. 92, Ṣr. limb. p. 43. Deṅeṣaḥ has the same verse except that the last quarter is utte sāraḥbhavati. The word Maṅgalaḥ refers to the observance of celibacy and the like. Acc. to a well known verse Śaṁśīvaraḥ Ṛpaṇaṁ parasāṁtye bharate dvasaṁnyamaḥ. I (q. by Ṣr. Śaṁśīvaraḥ 165.17, the person observing is not more than 32 or 28 morsels even if he is a householder. Aṁ Ṛpaṇaṁparasāṁtye bharate dvasaṁnyamaḥ. II Ṛpaṇaṁparasāṁtye bharate dvasaṁnyamaḥ. II (q. by Ṣr. Śaṁśīvaraḥ 165.17, the person observing is not more than 32 or 28 morsels even if he is a householder. Aṁ Ṛpaṇaṁparasāṁtye bharate dvasaṁnyamaḥ. II (q. by Ṣr. Śaṁśīvaraḥ 165.17, the person observing is not more than 32 or 28 morsels even if he is a householder. Aṁ Ṛpaṇaṁparasāṁtye bharate dvasaṁnyamaḥ. II (q. by Ṣr. Śaṁśīvaraḥ 165.17, the person observing is not more than 32 or 28 morsels even if he is a householder. Aṁ Ṛpaṇaṁparasāṁtye bharate dvasaṁnyamaḥ. II (q. by Ṣr. Śaṁśīvaraḥ 165.17, the person observing is not more than 32 or 28 morsels even if he is a householder. Aṁ Ṛpaṇaṁparasāṁtye bharate dvasaṁnyamaḥ. II (q. by Ṣr. Śaṁśīvaraḥ 165.17, the person observing is not more than 32 or 28 morsels even if he is a householder. Aṁ Ṛpaṇaṁparasāṁtye bharate dvasaṁnyamaḥ. II (q. by Ṣr. Śaṁśīvaraḥ 165.17, the person observing is not more than 32 or 28 morsels even if he is a householder. Aṁ Ṛpaṇaṁparasāṁtye bharate dvasaṁnyamaḥ. II (q. by Ṣr. Śaṁśīvaraḥ 165.17, the person observing is not more than 32 or 28 morsels even if he is a householder. Aṁ Ṛpaṇaṁparasāṁtye bharate dvasaṁnyamaḥ. II (q. by Ṣr. Śaṁśīvaraḥ 165.17, the person observing is not more than 32 or 28 morsels even if he is a householder. Aṁ Ṛpaṇaṁparasāṁtye bharate dvasaṁnyamaḥ. II (q. by Ṣr. Śaṁśīvaraḥ 165.17, the person observing is not more than 32 or 28 morsels even if he is a householder. Aṁ Ṛpaṇaṁparasāṁtye bharate dvasaṁnyamaḥ. II (q. by Ṣr. Śaṁśīvaraḥ 165.17, the person observing is not more than 32 or 28 morsels even if he is a householder. Aṁ Ṛpaṇaṁparasāṁtye bharate dvasaṁnyamaḥ. II (q. by Ṣr. Śaṁśīvaraḥ 165.17, the person observing is not more than 32 or 28 morsels even if he is a householder. Aṁ Ṛpaṇaṁparasāṁtye bharate dvasaṁnyamaḥ. II (q. by Ṣr. Śaṁśīvaraḥ 165.17, the person observing is not more than 32 or 28 morsels even if he is a householder. Aṁ Ṛpaṇaṁparasāṁtye bharate dvasaṁnyamaḥ. II (q. by Ṣr. Śaṁśīvaraḥ 165.17, the person observing is not more than 32 or 28 morsels even if he is a householder. Aṁ Ṛpaṇaṁparasāṁtye bharate dvasaṁnyamaḥ. II (q. by Ṣr. Śaṁśīvaraḥ 165.17, the person observing is not more than 32 or 28 morsels even if he is a householder. Aṁ Ṛpaṇaṁparasāṁtye bharate dvasaṁnyamaḥ. II (q. by Ṣr. Śaṁśīvaraḥ 165.17, the person observing is not more than 32 or 28 morsels even if he is a householder. Aṁ Ṛpaṇaṁparasāṁtye bharate dvasaṁnyamaḥ. II (q. by Ṣr. Śaṁśīvaraḥ 165.17, the person observing is not more than 32 or 28 morsels even if he is a householder. Aṁ Ṛpaṇaṁparasāṁtye bharate dvasaṁnyamaḥ. II (q. by Ṣr. Śaṁśīvaraḥ 165.17, the person observing is not more than 32 or 28 morsels even if he is a householder. Aṁ Ṛpaṇaṁparasāṁtye bharate dvasaṁnyamaḥ. II (q. by Ṣr. Śaṁśīvaraḥ 165.17, the person observing is not more than 32 or 28 morsels even if he is a householder. Aṁ Ṛpaṇaṁparasāṁtye bharate dvasaṁnyamaḥ. II (q. by Ṣr. Śaṁśīvaraḥ 165.17, the person observing is not more than 32 or 28 morsels even if he is a householder. Aṁ Ṛpaṇaṁparasāṁtye bharate dvasaṁnyamaḥ. II (q. by Ṣr. Śaṁśīvaraḥ 165.17, the person observing is not more than 32 or 28 morsels even if he is a householder. Aṁ Ṛpaṇaṁparasāṁtye bharate dvasaṁnyamaḥ. II (q. by Ṣr. Śaṁśīvaraḥ 165.17, the person observing is not more than 32 or 28 morsels even if he is a householder. Aṁ Ṛpaṇaṁparasāṁtye bharate dva...
sunset. Works like the Nīrṇayāṁrta, 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 ghaṭī of the day (of 30 ghaṭīs). When ekabhakta is merely an alternative to strict upavāsa on ekādaśī, food must be taken on the tithi on which the fast would have been observed if the performer were able to undergo it. The same rule applies to nakta as a substitute for upavāsa.

Ekabhakta is also a vrata independently performed (without reference to ekādaśī). The Anuśūsanaparva (chap. 106 verses 17–30) declares the rewards secured by observing ekabhakta in each month from Mārgaśīrṣa to Kārtika and Anuśūsanaparva (chap. 107. 13–126) 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 Anuśūsanaparva 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 Anuśūsana 106. 17–30 about ekabhakta in different months at different places.

Nakta—Two verses about nakta occurring in the Liṅga, Nārada: and other pūrāṇas are: alms collected by begging are superior to fasting, food obtained without requesting anyone for it (i.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.
into fire, and sleeping on the ground, these six should always be observed by one who takes a meal only at naktâ. There is divergence of views about the time that should be called naktâ. Hemâdrî261 (on Kâla pp. 112-115) discusses at length what is naktakâla. The first rule is that in a naktavrata the tithî (if viddhâ) to be accepted is the one that exists at the time of pradosa. Pradosa is the period of six ghatîkâs after sunset (acc. to Skandapurâna), while Viśvâdarâ holds that it is a period of three ghatîkâs after sunset. P.C. (p. 46) explains the latter quotation as meaning that three ghatîkâs after sunset is commended as the most proper time of pradosa. The Bhavisyapurâna states:262 some men desire that naktâ should be the time when the stars begin to appear, some wise men say that naktâ is the time when only one muhûrta (two ghatîkâs) of the day remains, while I hold that naktâ is the time when the stars begin to appear. From this it appears263 that the proper time (mukhya kâla) for naktâ is after the stars are seen, other times being gâuna. Naktâ has two meanings, one primary viz. period of time and the other figurative or secondary viz. taking food at naktâ time.

There is a special naktavrata apart from upavâsa. Vide list for a brief description.

Ayâcita means ‘subsisting on food not obtained by begging or requesting any one’. The sânkalpa in this case264 is ‘during this day and night I shall not eat food obtained by begging or requesting any one’. No particular time can be specified about ayâcita vrata, since food may be brought by some one at any time. But when such food is brought he has to partake of it only once. In the word ‘ayâcita’ not only265 is there

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261. विभूतिः पदोऽं शाखवत्सन गते सति। सक्त्रप और हुः। (काल प. 112), विवादोऽं तु-प्रजापतिमायूढः चदिकावययुथम्। हुः। (काल प. 112).

262. नक्षत्रवर्षाकाळं कैथित्तिल्लि मानवम्। सुतुत्रोऽस्मि जीवनं कैथित्तिल्लि मनोविषाणि। नक्षत्रदर्शनाकालं मनोविषाणि। भविष्यम्। और हुः। (काल प. 3), कु. र. प. 57.

263. नक्षत्रदर्शनाकाळं नक्षत्रप सुखय: कालम्। अहं मनो इति धर्मनासं। इत्यते गौण। परमस्मानेकर्षणं। हुः। (काल प. 114).

264. अत एव सहुपोपी ‘अस्मिनकाले यायितमस्मि न भोजये।’ इत्यते सहुपो: यतोषय:। का. शि. प. 138.

265. न विभूति यायितं यायितं भोजये न तद्यथायितं। मने कालोपयायसादानानं दिशा रात्रिः वा सहुदिवये।... यायितं तत्। कं तद्यथायितं यायितं हुः। (स्नातां स्नातयोंधानः पञ्चसया वा तदः।) भोजये तदां यायितं तत्। भोजये तदार्थं। भोजये भोजये नायितं। मिता। on या. III. 318.
a prohibition against begging for food belonging to another, but one is prohibited from requesting his wife or servant to serve food belonging to himself. Therefore, if a man's wife or servant without being directed by him bring cooked food to him he may partake of it, but not otherwise.

These terms ekabhakta, naktā, ayācita were used in ancient times in connection with prāyasācittas like Kṛcchra and were taken over into the lore of fasts when the latter became common in the times of the Purāṇas. Vide Āp. Dh. S. I. 9. 27. 7, Gaut. 26. 1-5, Yāj. III. 318 and H. of Dh. vol. IV. p. 132 under Kṛcchra.

Padma (Uttarakhaṇḍa, chap. 36) gives a fanciful story of the birth of ekādaśī.

Leaving aside the exaggerations and bizzare statements of some of the Purāṇas the underlying conception of a fast on ekādaśī is spiritual; it is a discipline of the mind, the idea being that fasting undertaken cheerfully purges man's spirit of the lower animal passions and brings him to a mental level at which he becomes fit to receive God's grace. The Bhagavadgītā emphasizes that in the case of a man who takes no food the objects of sense may leave him for the time being but that the relish for those still remains and vanishes only when he has a vision of the Highest. The Br. Up. states that 'brāhmaṇas desire to know that Great Soul by the study of the Veda, by sacrifices, by gifts and by austerities consisting of abstention from food'. This idea of the efficacy of fasting undertaken cheerfully is common to several religions. For example, Matthew VI. 16-18 says 'Moreover when ye fast, be not, as the hypocrites, of a sad countenance......but thou, when thou fastest, anoint thine head and wash thy face, that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly'.

The fast on ekādaśī is of two kinds; one consists in carrying out (or adhering to) the prohibition of eating cooked food;

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266. निषेष्या विनिवृत्तं निराहारस्य दृष्टिः। रसवर्ज रसायनप्रप्य परं द्रष्ट निवन्ते ॥ भगवद्गीता II. 59.

267. स व एव महानाज आलमा । तहस्तं बंदोवत्सनेन बाढ़वणाः विनिवृत्तं पद्मेन वर्जित । तस्मात्माश्चके । बुधोः उप. IV. 4. 22.

268. (Continued on next page)
the other is of the nature of a vrata. As regards the first all persons including householders having a son have *adhiṣṭhāna* 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 ekādāśī of the dark half; they should not make a saṅkalpa, they should simply give up cooked food but should observe the *niyamas* of celibacy and the like. As to ekādāśī of the dark half between the Śayāni 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 kāmyavṛata on ekādāśī of both *pakṣas*. Vaiṣṇava householders should always fast even on ekādāśī of the dark half. The ekādāśivṛata is obligatory on all including devotees of Śiva, Viṣṇu and the Sun. *Upavāsa* in the nature of vrata is again of two kinds, *niyita* and *kāmya*. These are briefly the rules laid down in the Nīrṇayāsindha and Dharmasindha (p.16). The main difference between mere *upavāsa* and *upavāsavrata* is that in the former there is no saṅkalpa that the person is undertaking an upavāsvrata and he simply abstains from taking food because the śīstra says that on ekādāśi one should not eat cooked food, while in the latter there is saṅkalpa and there are also several other matters to be observed.

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

(Continued from last page)

...*तत्रस्यस्यं ब्रह्मवेशः*। भवे हरिभवे समयभवेशं नियमेः नितिः। दशमास्तुपावसास्तु प्रक्ष्यांशः
*वैष्णवं ब्रह्मं*॥ इति। इति। इति। इति। इति। इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥ इति॥

Vide also हें (on कर्त) pp 172-173 for almost the same words. कूर्च्छ and सुकर्त are not here mean tortoise and boar, but they are certain bulbous roots respectively called in Marathi कुण्ठ and कुण्ठक. The verse नहें is quoted from कूर्च्छ and विभुपदमॉर्त by हें. (बन्ध) I. p 993. It occurs in नरेष, (उत्तर, chap 24. 3-4 and 25. 12).
and repeat the mantra 269 'after remaining without food on the ekādaśi 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 Viṣṇu image, keep awake engaged in songs, music and dances relating to Viṣṇu and listen to stories about Viṣṇu 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 Kesava! 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 brāhmaṇas and give them dakṣiṇā (gifts or fees) according to his ability. After that he should perform his daily five sacrifices (brahmayajña, pītṛtarpana, vaśvaveda, 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 upavāsāvrata, a person should never look at cāndālas, 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 vrāṣṭi, 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 brāhmaṇas or those who are fond of eating at others' houses and adulterers. One who is engaged in upavāsāvrata should be pure (in body and mind), should control himself and should be intent on doing good to all. For the meaning of vrāṣṭi, 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 śrāddha.

269. एकादश्यं निराहारं परेरवृणि। मेघेष्यं शुष्करिकाष्ठ शरणे न मवास्यत॥ नारद (पृ. 23, 15) ते श्र. (on भव) I. p. 1000 (reads तारां श्रे) ; the same verse occurs in नारायण (पृ. 39, 32) (reads शूला श्रेष्ठपरे) and is quoted from वराह (by काठि. व. p. 456, वैधि. शृ. p. 60); काठि. वि. p. 268 quotes it from विधि (probably meaning वराह) and adds 'इत्युत्तराये शरणे शुष्करिकाष्ठाकलितामपेत्'। श्र. (on काठि) p. 196 quotes the verse from श्रेष्ठपरे and reads 'मलिकिते मवास्यत्'।

270. अज्ञाततिलिपिः प्रतेतयानं केताज। मसायद्युक्तं श्रूवतामहलिपिः भव नारायण (पृ. 23, 20) ते श्र. (मेघेष्यं) p. 20, हे. (उपर) I. p. 1007. It is possible that the original words were मसायद्युक्तं श्रूवतामहलिपिः। The काठि. वि. p. 269 quotes an almost identical mantra from कायरमन 'अज्ञात...केताज। मसायद्युक्तं नाथ...भव॥'

H. D. 14
It will be noticed that the main matters in the vrata are upavāsa, worship of Visnu image, jāgara at night with songs and music, pāraṇā on 12th and certain restrictions about looking at some persons or speaking to them and restraint of the senses. The Brahma-vaivarta (IV. 26. 1-93) also contains the procedure of ekādaśi-vrata. It will be noticed that in the procedure of ekādaśi there is no homa, though in some other vratas there is a homa.

Accretions gathered round this simple procedure. It was laid down early enough that one engaged in upavāsavrata 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 13th he should miss one meal. The general rule is that the sankalpa for vratas is to be made in the morning, but as regards ekādaśi-vrata exceptions have been made in the digests. For example, it is said that the sankalpa about niyamas is to be made on the night of the 10th tithi. If ekādaśi is mixed up with 10th, then sankalpa about fast is to be made at night if dasami.
extends beyond midnight and the ekādaśī becomes mixed with it, sankalpa is to be made the next day after noon. Hemādri (on vṛata vol. I. p. 1006) and Kālanirnaya (p. 268) provide that the image of Viṣnu should be worshipped in a maṇḍapa 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 naivedyam mixed with Tulasī (basil) leaves, since that destroys (the sins of) crores of murders.

Numerous medieval digests set out the procedure of ekādaśī vrata. It is impossible for reasons of space to refer to them. For the sake of comparison with the Nāradapurīna procedure, I shall set out the procedure of Ekādaśīvrata from the Dharmasindhu (p. 19), almost the latest authoritative work on Dharmaśāstra.

Now (is set out) the procedure of (ekādaśī) vrata. On the day previous to the fast, the person, after performing all his daily duties in the morning, should make a saṅkalpa 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, masūra pulse, sleeping by day, over-eating, drinking too much water, eating food again (after the midday meal), sexual intercourse, telling falsehood, honey, gram, kodrava, 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 ekādaśī 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 darbha grass, turn his face to the north, take a copper vessel full of water and make a saṅkalpa as follows: 'after remaining without food on the ekādaśī 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 saṅkalpa according to

276. एतत्र पर्वं तुस्मनिः कुशादिपूर्वम्।। सक्तविषुः।। दृश्य वैष्णववर्ते इव पूर्वनाविता ग्राज्ञ्यं।। नैति तुस्मनिः हर्षामकोनितिविनायास्माद्।। हृदि।। (७)।। I. p. 1006॥

का. रिप. 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 saṅkalpa with Rudra Gāyatri;²⁷⁷ Sun-worshippers should make the saṅkalpa with the usual Gāyatri (Rg. III. 62. 10 'tatsavitur' &c.) or by taking the name of the Sun. This saṅkalpa should be made by śmārtas on the night of the ekādaśī tithi, if there is 10th tithi after sunrise (mixed up with ekādaśī); if 10th tithi exists beyond midnight on daśamī day all (whether śmārtas or vaiśṇavas) should make the saṅkalpa after midday. He should drink the water used for saṅkalpa. On making the saṅkalpa he should pronounce over it thrice the mantra of eight syllables (such as 'om namo Nārāyaṇāya'). 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 naivedya, 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 ekādaśīs of the twelve months of the lunar year and for the two ekādaśīs 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 śūkla ekādaśī and ending with phālguna dark half ekādaśī are given in the note below.²⁷⁸ There is some divergence about the names, but

²⁷⁷. The श्रृणापति is: तत्पुरुषाय विषयेः महावेषय धीमाह। तथो चतुः: मच्चुरपार॥ मै. सं. II. 9.

²⁷⁸. The 24 names from चेत्रहक्र इन order are कामदुः, वर्षिनी; माहिनी, अपरा; विजेता, चंद्रिका; जयमी, कालिका ओर कामदुः; श्रवः, अजा; पत्तिनी, इत्यदि; पालिका, रा; प्रियधिनी (ो शोधिनी), उत्त्यति; मोहनाः, सफला; दुधरा, दुदलिता; जया, विजया; आमलकी (ो आमलकी), पापमेच्छी। The एवपुरुष (VI. chapters 41–65) contains over a thousand verses on these and the legends connected with them. The Āhalyākāmādhenu (Ms. in Scindia 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 ekādaśīs in an intercalary month, Padma VI. 64 and 65 say that कामदुः and कामदुः are the names of dark and bright half ekādaśīs, while the अहज्ञाकामाधेजु (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 Purāṇas the month is
pūrṇimānta, while in others the month is amānta and what is
Bhādrakṛṣṇa in Pūrṇimānta reckoning is Śrāvaṇa-krīṣṇa in
Amānta reckoning.

The ekādāśi on Jyeṣṭha bright half is called nirjala because
the vrata consists in not using or drinking water except at the
time of bathing or at ācārama. 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 Jyeṣṭha it
must have been a great trial to go without water for a day
and therefore it was specially commended. Viṣṇu was supposed
to sleep for four months from Āśādha bright ekādāśi at night and
to rise from his sleep on Kārtika bright ekādāśi by day and hence
these two ekādāśis are respectively called Sayani (connected
with the sayana i.e. sleeping of Viṣṇu) and Prabhodhini\(^{279}\) or
Prabodhini (connected with the prabhodha i.e. awakening of
Viṣṇu). What the legend of Viṣṇu’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 move-
ments from one place to another distant place came almost to a
stand-still in ancient times; so probably mythology became
busy and suggested that Viṣṇu 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 Āryans 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 Viṣṇu 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 Bhādrapada sukla eleven. And
therefore that ekādāśi in Bhādrapada was called Parivartini.
This matter was still further elaborated and it was asserted that

\(^{279}\) gives the names as कृष्णव्रत निर्जलिकृष्णव्रत
कृष्णेदेवतास्थवर स्वयंबरांस्य सिनित। महाभारतां नाम सर्वपल्लिग्य पर।' अ. का. चे.
(folio 809 a); 'समाविष्कर्त मास्स्तम कृष्णा चौक्रिषण्टि दुहम। कृष्णदेवताकृष्ण
विष्णुता श्रोतात्तित्ति परस्परवार।' अ. का. चे. (folio 811 a). Both are said to be taken from
भक्तिवृत्ति.

279. Vide Varāha, chap. 211, for प्रमोदस्वत्तमेश्वरान्तम.
all the great gods and goddesses went to sleep like Visnu on different dates, as stated in the Rajamārtanda quoted below. Then, further differences arose, some works saying Visnu went to sleep on the 11th, some that Visnu slept on 12th, while a third set said that Visnu slept on the 15th of Āśāḍha bright half. The Vanaparva (203. 12) declares that Visnu sleeps on the hoods of Śesa. Kālidāsa in the Meghadūta refers to both the sleeping of Visnu on his snake couch and his rising from it (sāpānto me bhujagasyanād utthite śārīgappānau). Most scholars hold that Kālidāsa flourished between 350-450 A.D. In the Gangadhar Stone Inscription of Visvavarmān in the Kṛta year 480 there is a clear reference to the rising from sleep of Visnu in Kartika (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 Visnu’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 Visnu) 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

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280. यथा राजमार्तंदे। षड्या स्थलितं नै विष्णुविनिर्मितं न प्रतिवृष्टं। षड्यांपत्रम् कर्त्तव्यं पापंहोणों न कारणं। तथा तत्रेव भगवान् षड्यांश्रीतिकृतं क्रमेण देवानां विष्णुविभागे विष्णुत्रूप्तवं वधनसारस। यथा। दशं: स्मिर्देह्वधर्मो भक्तितितिश्रीर्मेति भक्तिरेण वासु: पवित्र-कन्यकं वसुमनी तोपाध्याय: केशरः। भ्राज्ञा: चेव भक्तिरेण धार्यति: सर्वपरमं भक्तेऽविद्यमना क्रमेण विपुत्ता: चेव से दिने पूविता:। प्र. क्रि. कृ. कृ. पृ. 208-208 The original ms. of the Rajamārtand (D. C. No. 342 of 1779–1880) has some variant readings. The 2nd half of the first verse quoted is ‘षड्यांश्री कालसप्तग्रामान्त पापंहोणों न कारणं’ and in the 2nd verse the ms. reads भक्तिरेतिश्रीर्मेति भक्तिरेण वासु। पवित्र-कन्यकं वसुमनी तोपाध्याय: केशरः। भ्राज्ञा: चेव भक्तिरेण धार्यति: सर्वपरमं भक्तेऽविद्यमना क्रमेण विपुत्ता:। The reference to पापंहोणं arises in this way. The Bhāṣya says that Visnu sleeps in the first quarter of Āśāḍha, turns on another side in the middle of Sāvana nakṣatra and wakes up in the last quarter of Revati. Mātrīndradeśe स्थलितं विष्णुविनिर्मितं नै प्रतिवृष्टं। पीवण्यासने च सुरासिन्ना विपुष्याते मासवधारणे। भाष्य q. by हे. on काल p. 897 (ascribes to मार्त्यं), कृ. कृ.प. 175, व. क्रि. कृ. पृ. 283, विशिष्ट p. 112. This is the Rajamārtand verse 1175 (folio 72a). Vide ABORI vol. 36 p. 314 The Rajamārtand says that this restriction as to the quarters of nakṣatra need not be observed. The two verses quoted above in the beginning of this note are Rajamārtand 1179 (folio 72a), 1175. The Samudānārtham also has the verse हे (1532).

281. तथा वामनपुराणमि। ...एकादशं जमस्मिनिहृष्यं परिकर्ष्येदत्। श्रैशिक-भोगपर्यं ठूला सम्प्रमण केदरं। ...अष्टमं ब्राह्मणयोऽविद्यमानं विनतं सिरिशं। तदः पौराणिकं स्थलितं नै शास्त्रमण कालं। &c. All verses of ब्राह्मण 16, 6–16 are q. by हे. pp. 206–207; while some of them are quoted by व. क्रि. कृ. p. 286, श्रावण 436. The printed ब्राह्मण reads ‘स्मामि धर्मं परिकर्ष्येदि’ and ‘पौराणिकं स्थलितं नै समास्मणं’ These would change the sense a good deal.
be summarised here; 'a person should arrange a couch in the form of the hoods of the snake Śesā for the lord of the world (Viṣṇu) 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 Yaksas on 14th, Śiva on the 15th (i.e. Pūrṇimā) on a bed of tiger-skin, then Brahmā, Viśvakarmā, Pārvatī, Ganeśa, Yama, Skanda, the Sun, Kātyāyanī, Lakṣmī, Lord of snakes, Śādyas respectively go to sleep on the tithis of the dark half from 1st to 11th. The K. V. (p. 225) and Hemādi (on Kāla pp. 888–889) quote certain verses according to which Kubera, Lakṣmī, Bhavānī, Ganeśa, Soma, Guha, Bhāskara, Durgā, the Mātris, Vāsuki, sages, Viṣṇu, Kāma, Śiva are the lords of tithis from 1st to 14th for pavitra ropana (i.e. giving the sacred upavita to the gods) and for śayana.

One important rule has to be remembered, viz. whatever nakṣatra 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 nakṣatra. Some celebrate the śayana of a god relying on the tithi, others rely on the nakṣatra. But the trouble is that one tithi has several lords, according to various authorities. For example, pratipāda has three lords, Agni, Brahmā and Kubera (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 Viṣṇu. The Samayamayükha (p. 79), K. T. V. p. 172 and Vrataprakāśa (part of Viramitrodaya) espouse the view of Āśādha eleventh (of bright half) relying on the Brahmapurāṇa. Many digestṣ favour the 12th as the tithi of śayana and prabodha of Viṣṇu relying on the several verses in the Varāha, Viṣṇudharmottara and other Purāṇas. Vide Kālaviveka p. 175 (ff), V. K. K. 286–288, Kṛtyatattva p. 436, K. R. p. 209. In an

282. तद्रास्त्रे मयं पप्पुराण। यथा यथा तु देवस्य यज्ञस्य तिथिः पदी। तद्रास्त्रे देवस्य तेषां दुर्जयाम् द्रास्तकोः। कैलिकाविशेषतः कैलिकाविशेषते सत्वां द्रास्तकोकथावाद्यतिथि। हेतुः (वै वेद) p. 904. The verse is q. by का वि. p. 225 (ascrives to वदिपुराण), सू. म. p. 58.

283. एकादश्ये तु दुर्जयाम् एवं भववात्। दुर्जयाम् एवं एवं भववात्। तदा तत्तिथिः कार्यां संमूलकम्याठुः। ... एकादश्ये तु दुर्जयाम् कार्यां कैलिकाम् माति कैलिकाम्। भववात् चाचमेवाचमेव आदिप्रकाश्यतमतिथि। हेतुः वैद्यवक्ता p. 287, हेतुः r. 224; ब्रजमणका (४३२) remarks (folio 104 b) 'अन्तः ब्रजपुराणकायाद्वित्तिकापीपेक्षेपयति श्रवणपथयति'.
inscription referred to in I. A. vol. 25 p. 290 we have the words ‘punyā utthānadvādaśī’ (the holy 13th tithi on which Viṣṇu gets up from his couch), the inscription being dated in śaka 1462 (1540 A. D.). In some works Āṣādha Full moon is advocated for the śayana of Viṣṇu. Vide K. R. p. 208, K. V. p. 188, Krtyatattva p. 436. These works provide how śayana and prabodha are to be celebrated. On the śayana 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 Nārāyaṇāya’ and then puts Viṣṇu to sleep and repeats two verses, one of which is quoted below. On the day of prabodha the image of Viṣṇu is given an elaborate bath and a full worship is done and several mantras from Varāha-purāṇa are recited and a Vedic verse (idam viṣṇur, Rg. I. 22. 17) also is recited.

Persons having adhikāra for ekādaśī-vrata may be divided into two classes, viz. Vaiṣṇavas and Śaṅkaras. The word vaiṣṇava is defined in some of the Purāṇas such as the Padma III. 1. 21–32, 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 digests. A Vaiṣṇava is really one who has received dikṣā (initiation) according to the Vaiṣṇava āgamas of the Vaṅkhaṇasa, Pañcarātra and other schools. The Skanda defines a Vaiṣṇava: that man is a Vaiṣṇava who does not forsake (fast on) ēkādaśī, whether he

284. विष्णुसन्तानेऽर्मः कालिवेयः। आषादशुकुपसाले भगवन्मुचुदनः। भोगिनिश्रावनी मायव योगिनिवल्लभसत्रेषु। इत्यतुष्ट बहुध बसस्त्रयबालवद वाणिः॥... तथा यतः। श्रीराधो महेशतरं आदित्यं संविदेशकाशः। निन्त्यम् वन्यम् कालिताश्च तयोऽस्मिन् पुजयते॥ अर्थं च कालपोषणे एव कैलाकाष्ठः। का. श. p. 188: वस्तमकारा (folio 104 b) says: श्रीनाधययुतु आषादशुकुपः कालशीर्षणभुत्य सार्वसार्वसार्व-सुप-रायनायम्।

285. शुस्त लवणि जनाष्ट्रे जगात्सु समेवदिरः। उदयहै लवणि बुधवेत जमल्लवं चर्चारः। इत्यस्य पुजयेत। वक्तव्यो p. 436–437. Vide परमसंहित्व प. 53 for श्रीवास्तव and pp. 111–112 for महंकीर्ष and नि.सं. p. 102 and p. 205 respectively for the same two. उत्तिथितिः महाविद्वाच वज्जताः जगत्ताः। लवणि चार्थेयमासने उत्थिताः स्थनन्तरम्॥ is the last mantra q. by K. T. p. 454, N. S. p. 205.

286. पर्यास्तु सुत्रे दर्शन: हुद्वे विष्णु: सनातन:। उद्रे विष्णुकृते स भक्तारसि कैलासः॥ परं IV. 10. 66; द्वितीयं कैलासं अक्षे भगवामण्यं तथा। श्रीश्चरमाभिपूज्यवल्लभान्ति अद्य-गुणः॥ परं VI. 252. 74; विष्णुमायस्तितासि वैवववल्लभमादिविहीनं मातृं वैष्णवः। अत् एव गृहस्तपुण्यम् कैलासंस्तनरमहिन्ां। पारस्याधाराय स्नित्यवृद्धिं परं दृष्टितं कैलासं॥ समाकाल सर्वासुभि: जनान्तराविशिष्टः। विष्णुपालिकासारः स द्वे कैलासं उत्पत्तिः॥ हृति। का नि. p. 244; विष्णुभूति द्वे परान्ये देवता वैष्णव: सुहासः। quoted by Prof. De in his work 'Vaiṣṇava faith &c.' p. 365; विष्णुपदेवति। न च धरति विष्णुपदेवति। स्नित्यवृद्धिं परं दृष्टितं कैलासं॥ हृति। का. नि. p. 244. This is विष्णुपदेवति III. 7. 20.
be reduced to the direct misery or whether great bliss might have come to him, who has been given the dīkṣā of a Vaiṣṇava, who behaves equally towards all living beings, who does not swerve from the duties of his class (varṇa), who is equal to his own friends of his class (varṇa), 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 'Vaiṣṇava faith and movement' pp. 364–366 and p. 413 where the author gives an analysis of the characteristics of the Vaiṣṇava devotee drawn from the Haribhaktivilāsa of Gopālakhaṭṭa (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 Vaiṣṇavas, still in all parts of India and by all śīṣṭas it is admitted that those are Vaiṣṇavas who are traditionally known by that appellation. The question on what tithi upavāsa should be practised when ekādaśī 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 Vaiṣṇava or a Śāṅkara. 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 Hemādri on Kāla pp. 206–288, Kālanirṇaya pp. 233–256, Tithitattva pp. 104–108, Samayaprakāśa pp. 66–74, Nirṇayasindhu pp. 37–44, Smṛtimuktāphala (on Kāla) pp. 839–844, Dharmasindhu (pp. 16–19).

Ekādaśī, like all other tithis, is of two kinds, viz. sampūrṇā and viddhā or khanda. The general definition of the sampūrṇā tithi is that when a tithi has the extent of 60 ghātikās commencing from the time of sunrise it is called sampūrṇa. To this ekādaśī was stated by the Skandapurāṇa to be an exception. In the case of Ekādaśī the Garudapurāṇa and Bhavisya

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287. यददिरि विचित्रविशालत्वीयाँ तन्त्राद्वारे। केवलत्व न तु दुमाब्लथत्वि त्वापायम्।

288. आध्यात्मिकोपनिषदात्मरूपं चित्तविद्या॥ चति तिथि: सा तु समपूर्णां कालिता

289. लिपिकिर्त्वादः सर्वं तद्वद्विदार्थविधेः। समपूर्णां इति विद्यात्र हरिपरमार्थं॥

290. सारविधर्मो तिथिविशेषं ज्ञातविषयं। तद्वद्विदार्थविधेः। समस्यां

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

The Nārada and other purāṇas condemn fast on ekādāṣī
mixed with daśamī. Nāradapurāṇa (pūrvādha, chap. 29. 39-40)
says 'the sixth tithi mixed with the 5th, the seventh mixed with
the 9th and ekādāṣī mixed with daśamī—a fast should never be
observed on these; all should accept (for fast) ekādāṣī free from
daśamī; daśamī joined to ekādāṣī destroys spiritual merit
acquired in three past lives'. This aversion to daśamī was
probably due to the fact that daśamī finds no place in the famous
yuṣmavākyā and the pair that is commended is that of ekādāṣī
and dvādaśī (and not of ekādāṣī and daśamī). One well-known
verse is: Gāndhārī observed a fast on ekādāṣī mixed with
daśamī; her one hundred sons (the Kauravas) perished (in the
Bhārata war); therefore one should give up that kind of ekādāṣī
for a fast.291 The Nāradapurāṇa (pūrvādha, chap. 29) devotes
15 verses to the discussion of Ekādāṣī and Dvādaśī.

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

291. वाङ्गप्रकाशभविष्यता गान्धार्यं समयोढिता। तस्या: पुष्पतं नाम तस्मादा विरि-
वर्षिते। शदत 1. 125. 2. q. by क्र. 1. p. 635 (who regards this as merely
a ग्रन्थालय), राजमालिका folio 71, verse 1154 (vide ABORI vol, 36 p. 312).
is on the day which is wholly covered by dvādaśī and the pāraṇā is on the next day when dvādaśī ends. In any cases other than those specified above ekādaśī is the fast day and dvādaśī is the pāraṇā day. Nāradapurāṇa (pūrva-dharma, chap. 29 verse 45) prescribes that if there are two ekādaśīs, whether in the bright half or dark half, a householder should fast on the earlier of the two and ascetics (yatis) on the later. Sannyāsins and widows are governed by the rules for Vaiṣṇavas. Śmārtas (all those who are not Vaiṣṇavas) are not affected by the doctrine of arunodayavedha but only by śuryodayavedha i.e. if there is daśami before sunrise and an ekādaśī follows from sunrise, śmārtas have to observe a fast on the ekādaśī. There are many texts that are apparently in conflict, but the Kalanirṇaya (pp. 251–256) and Nīrṇayasindhu (pp. 37–44) introduce order by showing that some texts refer to Vaiṣṇavas alone, some to Śmārtas alone and some to both. The Ekādaśītattva (p. 55) brings together many of the conclusions about the fast tithi and the pāraṇātithi.

There are cases where the texts sometimes allow fast on ekādaśī even though mixed with daśami. This occurs when dvādaśī does not exist even for a short time on the 13th tithi. But this is allowable only to Śmārtas and not to Vaiṣṇavas. Certain restrictions as to food and physical and mental activities had to be observed from the time sankalpa was made to the final ceremonies (pāraṇā) in ekādaśīvrata.292 It may be noted that even when a person is in mourning he has to observe ekādaśīvrata.293 Certain observances were laid down as common to all vrata-s (including ekādaśī) viz. forbearance, truthfulness, compassion, charity, purity, restraint of senses, worship of god, homa, contentment and not misappropriating another’s wealth.294 There were separate rules to be observed on daśami, ekādaśī and dvādaśī (10th tithi to 12th). They are somewhat overlapping. The observances prescribed for daśami are: vegetables, flesh, māṣūra pulse, eating again (after ekabhakta), sexual intercourse,

292. एवं इत्यभिमात्रं पारणां सम्बन्धिनी नियत्वस्थिः वत्स निरंतरतया। हे. (on brāh I. p. 1008).

293. भध्यक्ष वा वर्णकालिक सर्वनंतर-गृहस्तिः। तत्र भवद्यतमादेष्ट। परमप्रापर-सम्बन्धी-ववं परा-िष्टिः। इति। हे. (on kālī) p. 192.

294. अध्ययनं द्वारा द्वारा भौतिकसत्तागत्रिपटिराय। भवद्यतमादेष्ट। सम्बन्धिनी सर्वस्वतीति। सर्वोत्तमयां धमः समागमं तस्यां स्वतः। भविष्यम् q. by ज्ञातकाम। (on brāh) p. 5, प. कि. कि. p. 66, का. कि. p. 454, हे. on brāh I. p. 1008 (from भवद्यतमादेष्ट, with variations); compare भवद्यतमादेष्ट (पुरस्क) 84. 22. This verse is भवद्यतमादेष्ट I. 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, masūra pulse—one should omit these twelve (on daśami).

The restrictions on the day of fast are many, but a few are stated here: Hārīta 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 Kurma Purāṇa provides: on the day of vrata one should not touch nor speak nor look at persons that are antyajes (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 ekādaśi should not be guilty of telling a lie, gambling, sleeping by day and sexual intercourse. Hemādri (on vrata vol. I. p. 331) quoting Matsya forbids a bath with oil on ekādaśi. A fast is vitiated by drinking water often, by eating tāmbula, by sleep in day time and by sexual intercourse. When Vyāsā says that flowers,
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 Visnu 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 Brhmndapurana by Hemadri (on Kala p. 203) as containing the restrictions about dvdasti.

The result of the insistence by Vaisnavas on observing a fast on ekdaasi mixed with dvdaasti was often this that in order to be able to observe para on dvdaasti 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 Nara and Skanda puranas quoted below. A smriti text goes so far as to prescribe 'on seeing that dvdaasti exists only for half a kal at niitha, a (Vaisnava) person should perform all acts proper to be performed up till midday following, because Sankara has so ordered'. Kala as a measure of time has been variously defined. Matsya (142.4) and Vayu (100. 217-218) say that 30 kalas are equal to a muhurta (i.e. two ghatikas); on the other hand, the Amarakosa holds that 360 kalas constitute a muhurta and the Kalaninya

300. बुद्धस्तिरिव। विभानिष्ठा पराः क वुनांगजनोमेरूः। शौिे कांस्यानिष्ठव तैरेश श्यामाराज। तवमेव। हे। (on Kala) p. 203.

301. तद्वृऽ नारायणे। अल्पपाथा विभिन्न द्रव्यस्मानमकरोपे। न्यासानिष्ठक्षणम्। कार्यां श्यामाराजसिद्धृतं। एतत्स्मकारणार्थे। पलोहे न्यासानामार्चिते। नित्यरूपाज्ज्योतिः कलयं द्रव्यं च द्वारस्यी। कलयं च स्ततुरारुपी। यदा भूततीविवाल्य द्रव्यस्यी पारणामवर्तु|ै। उक्तः काले ब्रह्म प्रातोध्यायितः। कतः (सा. निः p. 242, हे। (on Kala) pp. 280-281.

302. कलानिष्ठ द्वारस्य द्वारणा निश्चितादृढ़मिति हि। अस्तमवहरः। किया। सर्वस्म। कालान्तरः। वर्षालान्तरादृश्येकि। सुविदि quotes by सा. निः p. 111. It explains निश्चितादृढः as 'सार्वजनिक-वर्षापूर्वी' i.e. after 3½ praharas of the night. But निश्चित ordinarily means अस्तमवहर and therefore निश्चितादृढः would mean any time after midnight. निश्चित is also explained as 'महानिष्ठा हे वदि रात्रीमेधम्या' महानिष्ठा is defined as the two praharas of the night (excluding the 1st and 4th or last). Vide हे। on Kala p. 708, सा. निः p. 343, निः सि p. 130 for several definitions of महानिष्ठा. कालान्तर [वा. निः p. 370] says that महानिष्ठा is the period of eight ghatikas after the first prahara of night. 'बलदिकाया अवस्थितमः भागः कला' कर. सि p. 216, quoting अमरकोश 'अवदास किंवेश्यु काला। निस्सा सावधानीपरे।' तद्ध विश्लेषाय! दः बहुताह्र द्रव्यस्यीपरे।
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 dyādaṇi and the pāraṇā should be observed on the 13th.\textsuperscript{303} The rank and file of Vaiṣṇavas 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 śmārtas generally observe a fast both on the Ekādaśi and the Śivarātri (particularly the Mahāśivarātri i.e. on Māgha dark 14th). There have been great wrangles and hatreds among Vaiṣṇavas and Śaiyas. The Brahmapurāṇa expressly\textsuperscript{304} states that in the holy Purusottamaksetra a temple of Śiva was erected in order to put a stop to the wranglings between Śaiyas and Bhāgavatas (devotees of Viṣṇu). The higher Hindu thought including even the Purāṇa excursions in philosophy always held that there\textsuperscript{305} 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 Viṣṇu.\textsuperscript{306} Vide Vanaparva 39. 76-77.

\textsuperscript{303} ब्रह्मांदलिगितेन सहास्य जापते यदा। द्रासी तव गाईा चोदयोरं तु पाणस्य सहस्य ब्रह्मांदलिगितेन चार्दशी सहास्य। एकार्दशी परत्यायं। तु सहास्य।

\textsuperscript{304} शैवभारतानां च वायुर्विविभेयकृ। असिन्यक्रेये पुरे नित्ये उद्योगाये। शिवस्य स्तरं देवः करारी परमे शाक्त। ब्रह्मपुराण 56. 64-65.

\textsuperscript{305} विस्मयपञ्चानि निन्दर्यादारीयिना। इपारकाणां कार्यार्थ ब्रह्मणो रुपकल्पना। जर्नेक्षित क्षुरे पिना पिना। इपारकाणां रुपकल्पना। ब्रह्मपुराण 11।

\textsuperscript{306} शिवाय विश्वाय शिवाय सिवाय। इस्वस्य विनायका निरुपमा। नाम: 39. 76-77; यदहान्त वेति। स मात्र वेति। वर्णोपन्यास स मात्र। सार्वोर्तको विन्योगमा ते। वृद्धु ब्रह्मपुराण 343. 131; ब्रह्म विश्वाय विनायका निरुपमा। कल्पनानिरुपमाति। भ्रान्त 192. 51 न का लिख। विनायका। 5. 18. 50; भ्रान्त विश्वाय। सिवेति एक एव। विनायकाये। ...एकम् ब्रह्म व्यायामविनायकामिभेत। विनायकायनहुष्टितायदिच्छिन्नमेव। भ्रान्तुर्वह 130. 11-11; चो भैरवे कुडःस्यास्त्राया परमाये विन्यासम। स पारस्कारो ब्रह्माण्यन प्रकृति। सम्पादनादाय। बरह 70. 27; सम्पादनादाय। सिद्ध एव। नार्तक (पुराणे) 2. 32.
Eight kinds of Dvādaśis

Brahmapurāṇa 130. 10-11, 192. 51-53, Vāmana 67. 27-28, Varāha 70. 27, Viṣṇupurāṇa V. 18. 50, Brahmānda III. 43. 47-51, Nārādiya I. 2. 32. Some purāṇas307 put forward the notion that health is secured from (the worship of God as) the Sun, wealth from Agni, (true) knowledge from Śaṅkara, and mokṣa from Viśṇu.

Some of the purāṇas (such as Brahmavaivarta) specially mention eight kinds of dvādaśis viz. Umilani, Vañjuli, Trisṛṣṭa, Pakṣavardhini, Jayā, Vijaya, Jayantī and Pāpanāśini. Vide Hemādri on Kala 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,308 Vijaya, Jayantī and Pāpanāśini are dvādaśis respectively having Punarvasu, Śravaṇa, Rohini, Pusya nakṣatras. Trisṛṣṭa is309 dvādaśi 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 fast 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 Ekādaśīvrata.

On the 10th the performer has a meal at midday (ekābhakta), 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 saṅkalpa in the morning as described above (pp. 105-106). The saṅkalpa has to be made at night or in the noon if ekādaśī is viddhā. Then he recites thrice the mantra of eight syllables (om namo Nārāyaṇa) on the water in the copper vessel in his hands and drinks water therefrom. On the 11th he prepares a

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307. आर्योद्व भास्करादिविष्ठेदेनसंविकर्तृतानात्। ज्ञाने च शास्त्रादिविष्ठेद्यस्थितिस्य।
308. तद्विष्ठेदमिन्नमस्य। ज्ञाते यथा। शास्त्रादिविष्ठेद्यस्यात्।
309. अष्टादश आदि रात्रिक द्वारा भविष्यति सकलं बिनं। अतं जयोधयां मात्रांसिद्धस्त।
manḍapa of flowers, worships the Viṣṇu image therein and offers the several upacārās. He fasts that day. He recites hymns of praise to Viṣṇu 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 (Ajñānatimīrāndhāsya &c. cited above p. 105) and performs the pāraṇā. This is the general outline of kāmya ekādaśivrata. 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 ekādaśi (as described above such as not drinking water more than once, not sleeping by day &c). The rules for the followers of Caitanya about ekādaśi 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 udyāpana (carrying out) or pāraṇa or pāraṇā. The word pāraṇa or pāraṇā is derived by some from the root ‘pāra’ meaning310 ‘to finish an action or rite’. The word occurs in the drama Śakuntalā referred to above on p. 46 and in Raghuvamśa II. 70 ‘prātār-yathoktavrata-pāraṇānte’. Vide for pāraṇa also Raghuvamśa II. 39 and 55. According to the Kūrma-purāṇa, one should fast on the ekādaśi and pāraṇā is to be on the 12th but pāraṇā should not be done on 13th tithi, since that would destroy (the merit) of twelve dvādaśīs.311 In spite of this, pāraṇa on the 13th312 tithi had to be allowed under certain circumstances e.g. if ekādaśi is mixed with daśāmi 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 pāraṇā may be on the 13th tithi. The Viṣṇudharmottara313

310. पार्तीकरणसमापि — क्षर्षमाहुर्वनावेत् पार्श्राद्वः। पर्यावप्ती समासितात्र-मभविधाती तथापूर्वसमासारे संसाराना। तथा च प्रायोजितस्वीकारस्य व्रताभासोऽहानिक: । तथा च प्रयोगबोधवासस्य व्रताभासोऽहानिक:। कार. मि. प. 225; अत्र केवलहु: पार्कनप्रत्य वर्तन्त्र संसर्ग तथा अवधारस्य। तथा च पार्तीकरणसमासारे व्रताभासोऽहानिक:। चार. मि. प. 127; चार. मि. की. प. 62.

311. तत्र कर्षग्रुपारो: एकादशस्यायोविधा व्रताभासां पार्श्राद्व: स्वप्तव:। चारोविधां न तत् कर्षां व्रताभासस्वेत्तिकारः। हे। (On काळ) प. 280.

312. तत्र कर्षग्रुपारो: एकादशस्यायोविधा व्रताभासां पार्श्राद्व: स्वप्तव:। कार. मि. प. 273: पर्वतिः पूर्वारे ब्रह्माण्ड उवशिष्याः इष्टप्रेमिः चादासया शालीव्रताभासाः। तदात्तरोपोविणी व्रताभासां पार्श्राद्व: परिवृन्ते ब्रह्माण्डां कर्षग्रुपारोऽहानिक:। ए. त. प. 55.

313. पार्कनप्रत्य स्वरं श्रेण्य ब्रताघ्नो विभोजनाः। असमासे श्रेण्य पूर्व नैव कर्षां व्रताभासाः। विभोजनोऽर्थां च ना विभोजितस्य। कार. मि. प. 463, हे। (On काळ) प. 294, कार. मि. प. 226 (ascribes to आदिविषुद्धारण).
prescribes ‘a vrata ends with pāraṇā and at the end of a vrata, brāhmaṇas 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 brāhmaṇa alone are sufficient to complete a vrata; but if a man receives the blessed words of brāhmaṇas without giving a dakṣīṇā (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 ekādaśi and also on dvādaśi owing to another vrata already undertaken. Pāraṇā involves bhojana (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.
CHAPTER VI

CĀTURMĀSYA

On Āśāḍha-śukla ekādaśi or dvādaśi or paurnima 317 or on the day when the Sun enters the Zodiacal sign Cancer, cāturmāsya-vrata is to be observed. Whenever it may be begun it is to be finished on Kārtika-śukla 12. The performer should observe a fast that day, worship Viṣṇu (image) and pray as follows: (Garudapurāṇa 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 Śrāvaṇa, curds in Bhādrapada, milk in Āśvin 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 brāhmaṇas, announces to them what restrictions he had undertaken, feeds them, gives them dakṣiṇa, and recites the prayer 'O Lord! this vrata was undertaken by me in order to please you; O Janārdana! 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, Vrataprabhāsa (folio 105a) and other medieval digests quote long passages from the Matsya, Bhāvismottara (I. 6–9) and other purāṇas about the results of giving up certain things in the Cāturmāsya vrata. 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. चातुर्मासिकव्रतभ्रष्टी कालाधुरपरः। आषाढी पीर्यांसायी शुद्धा एकादशी द्वादशी कर्त्तिसंकालितः। वा. वि. p. 332, हे. (on वर) II. p. 806, दिङ्गितं p. 111 (quoting वर); गद्भ I 121 1 mentions एकादशी and आषाढी पीर्यांसायी for चातुर्मासिकस्य।
dishes, by giving up curds and milk he goes to the world of cows."  

In the Vedic period there were sacrifices called Cāturṁāyasyas (seasonal sacrifices) that were performed on the Full Moon days of Phālguna (or Caitra), of Āśādha and Kārtika and were respectively called Vaisvadeva, Varunaprāghāsa and Sākamedha (the fourth called Śunāśtriya need not detain us). Vide H. of Dh. vol. II. pp. 1091-1106. It was expressly stated by Apastamba Śrauta VIII. 4. 13 that Vaisvadeva (param of Cāturṁāyasya) was to be offered in vasanta and Varunaprāghāsa 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, avoiding meat, honey, salt, sexual intercourse and bodily decorations, which closely resemble the restrictions laid on the person observing Ekādaśīvrata. The Yajñavalkya-smṛti(I. 125) makes it obligatory on a person of means to offer a Soma sacrifice every year, a paśubandha in each ayana, the Āgrayaṇeṣṭī (performed when new crops are ready) and the cāturṁāyasyas. The cāturṁāyasyas meant here are the Vedic ones mentioned above and not the Paurāṇika vratas of cāturṁāyasya.

The Yajñavalkya-smṛti employs the word vrata in the sense of prāyaścitta in III. 251, 252, 254, 266, 269, 282, 298, 300, in the sense of 'brahmacarya' 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 tithi or week day or nakṣatra as in the purāṇas. This at least indicates that the vratas mentioned in the purāṇas had not attained prominence in the time of the Yajñavalkya-smṛti, which, in spite of its containing over 1000 verses, hardly ever refers to any vrata in the sense of the purāṇas.

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318. चतुर्दश मासाद्वेष्यत्स्वस्तदात्मोत्स्वानवधि। मधुरसो भगवित्यं नरो यथयज्ञवादाद्।

319. पौर्णिमासेनेवद्र चादुरप्रमासवात्ययाद। कैलासमित्रत्यति। भविष्यन वस्यति।

320. परित्यथायज्ञवेष्यत्स्वस्तदात्मोत्स्वानवधि। मधुरसो भगवित्यं नरो यथयज्ञवादाद्।
CHAPTER VII

Vratas called Nāgapañcamī, Manasāpujā, Rakṣābandhana, Kṛṣṇajanmāṣṭami

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 Aksayatīrīya, Nāgapañcamī is the one half auspicious day out of 3½ most auspicious days in the year. The Bhavisyapurāṇa, Brāhma-parva (chapter 32 verses 1-39), expatiates on Nāgapañcamī. Kṛtyakalpataru (on vrat) pp. 87-90 and Hemādri (on vrat vol. I. pp. 557-560) quote several verses from the Bhavisyapurāṇa. Briefly, the Bhavisya says: when men on the 5th bathe with milk the nāgas called Vāsuki, Taksaka, Kāliya, Manibhadra, Airāvata, Dhṛtarāṣṭra, Karkotaka and Dhanañjaya, these give abhaya (freedom from danger) to their families. A legend is told (in Bhavisya I. 32) that Kadrū, mother of nāgas, laid a bet with her sister Vinatā about the colour of the tail of Indra's horse called Ucchāḥ-śrāvas, Kadrū asserting that the tail was black though the horse was white and Vinatā 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, Kadrū 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 brāhmaṇas with ghee, pāyas 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

321. यात्रुकिता कक्षाकृष्ण कालिकेच मनिभुक्तः। ऐश्रुतो भूतोराशिः कक्षाकोभक्षणवधी।
एवेदावर्तपीयतु मानियां मानवीविवाह। भविष्योऽस्माल 32, 2-3 (with slight variations)
q. by कु. वि. p. 413. In other purāṇas twelve nāgas are named e. g. ग्रहतल p. 437 and विष्णुपीत p. 33 quote from गद्द्वै 'अनन्ते वाहयाको शष्णे एवं क्षमन्यवेदस्मां' तथा क्षमन्यति गगन भूतोराशि एवं शष्ठ्रयुक्ते। कालिकेद श्रवणी विष्णु विष्णुपीत मनिभुक्तः। यज्ञात्सि-सितावग्नें वनासि श्रवणीव बन्धुस्ते।' भविष्योऽस्माल 36. 48-49 and Bhavisya I. 32. 50-51
also set out twelve names of Nāgas, each one being the object of worship in each of the twelve months of the year.
of his door with cowdung figures of serpents which should be worshipped with curds, dūrva tendrils, kuśas 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 Nāgapaṇcami is observed in Śrāvana dark half.

It appears that in Bengal and south India (but not in Mahārāstrā) there is worship of Manasādevi in one's own courtyard on a branch of the snuhi plant on the 5th of Śrāvana dark half. The Rājamārtanda has four verses, one of which is quoted below. Samayaprādipa and Kṛtyaratnākara refer to the worship of Manasādevi. The Tīhitattva322 (p. 33) contains the dhyāna of Manasādevi taken from Padmapurāṇa. First, there is a sāṅkalpa322 about the worship of Manasādevi in order to get rid of the danger from snake-bite, then one offers gandha, flowers, incense, lamp and naivedya and then Ananta and other nāgas are offered worship, the principal item being naivedyam of milk and ghee. Nīma 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 Manasādevi, her pūjā and stotra (praise) &c. Dr. Sukumar Sen has edited in the B. I. series Viprādāsa's 'Manasāvijaya'.

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. छोटे जनाईं कृष्णभ्रष्टे भवनाभ्रष्टे। पूजस्य नास्ति देही स्वरीवित्त्ववित्त्वादि
विदुम्भार्लोक प्राणिस्य त्रायस्य ज्वलनं। स्वैं चाचिं तद्वर्तावाले भावधारणानां यथेऽकते।
नास्ति देही स्वज्ञिहरै स्वही सिद्धामाथा। तिथिमित्र पप. 33–34, कृत्यत्तत p. 537, क. 6. भ.
p. 414. स्त्री is a plant from the bark of which oozes a sticky substance. Its botanical name is Euforbia nerifolia, according to Prof. Golokendranath Bhattacharya of Berhampore Kṛṣṇanath College in West Bengal. शास्त्राध्यायमादन-नमांलके पालवित्त्वात् ज्ञानी तय। उत्तरेण ज्यानापथिः मित्रमाली कष्टे पालवित्त्वात् राजस्मालिङ्गः, folio 72b verse 1191 (vide ABORI vol. 36 p. 316). समयप्रसीं (folio 36a) adds 'अन्तर सिद्धकेशस्यापाणार्धार्धार्ध' अस्मभावमन्यर्थमस्यकरणम�क्षणातप्रसारितोः.'

323. The pahar is Astaśīvāṇe मातिः कृष्णेऽपि पङ्क्तय तिथिः अहितकोषभि—अहितकोषभि अहितकोषायामिकास्मत्स्वेच्छ्यूपाणामार्ति कारिष्के इति सहस्रौपः श्रीस्वरूप धृष्टरघुपे- साधनाश्च द्वेष्टे जले च। कृत्यत्तत p. 437.
If pañcami is mixed with the 4th and 6th tithis, that mixed with the 6th is to be preferred. The Vratakalaviveka speaks of Manasāvrata on Jyeṣṭha-sukla 10th with Hasta-nakṣatra or without it and remarks that when this vrata is performed Manasā 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 ahi (a serpent) in Rg. II. 30. 1, II. 19. 3 and the slaughter of ahi is frequently mentioned as in Rg. I. 165. 6, III. 47. 4. That ahi meant a serpent with a hood is clear from Rg. VI. 75. 14 (ahiriva bhogaiḥ 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 (ahir na jūrṇamati sarpati tvacam) also. But in many passages of the Rgveda (such as I. 32. 11) ahi 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 Vāj. 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 Takṣaka and Dhṛtarāṣṭra are named. The Kāthaka S. V. 6 enumerates the pitṛs, sarpaś, gandharvas, waters and herbs as pañcajana, and the Ait. Br. XIII. 7 asserts that gods, men, gandharvas, apsaras, snakes and pitṛs were pañcajana. This cannot be the meaning of ‘pañcajanāḥ’ in Rg. X. 53. 4. The above passages show that sarpaś had come to be a clan like gandharvas in late vedic times.

In the Āśv. gr. II. 1. 1–15, the Pāraskara-grhyā II. 14 and other grhyā sūtras a rite called ‘sarpabali’ (offering to serpents) was performed on the Full Moon day of Śrāvana. Vide H. of Dh. vol. II. pp. 821–823 for a description. The nāgas figure frequently in the Mahābhārata. Vide Ādi. chap. 35 enumerating the names of many nāgas beginning with Śeṣa and chap. 123. 71, Udyoga 103. 9–16 (naming numerous nāgas). Arjuna while engaged in his twelve years’ vow of brahmacarya came to

324. पपा कुर्यकांमधेः पुरो भास: | उपरेश्वरुपययः न हि द्वस्तः महालंकारिती ||
कर्मयपास्यमस्ती द्विपी जानति मनसा स्वयम्।
सर्वा तस्मात् बुद्धशेषात् तस्मात् विभाषितः।
अनन्तायाय-नामं श्रीमुखे नियमतत्वम्।...
हत्तन्त्रमंत्रशुभर्मयं दृष्टेदिवेशयोऽनिधि:।
केवलोपास्यायामि-परस्यः। सत्कालविशेषः (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 Ulāpi, a Nāga princess who was smitten by love. Babhruvahana, son of Citrāṅgadā, fought with Arjuna who had come to Manipura for protecting the Aśvamedha horse, was killed by Babhruvahana and restored to life with the help of a Sañjīvana jewel (Aśvamedhikaparva chap. 79–81). Serpents came to be associated with both Viśṇu and Śiva. Viśṇu is said to sleep on the hoods of Śeṣa-nāga (Vanaparva 203. 12 and 272, 38–39) and Śiva wears serpents on his body like yajñopavīta (Anuśāsana 14, 55). In the Bhagavadgitā 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 Rājatarangini. 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 10000 people die of snake-bite every year in India, while persons killed by all wild animals are hardly 3000. Why the titi 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 Fergusson’s ‘Tree and Serpent worship’ pp. 1–75 and Plate XV which reproduces the sculptures on the eastern gateway of Sanchi, where occurs the figure of five-headed Nāga. Stone images of serpents under sacred trees like pippala are common in the Dravidian country and a few temples dedicated to nāgas exist such as the one at Battis Shirān in Satara District and at Bhom-parānden in Hyderabad.

On the Full Moon of Śrāvana there is in the afternoon a ceremony called Rakṣābandhana (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 tarpāṇa to gods, sages and pīṭās, get prepared a protective packet (or amulet) containing whole rice grains and mustard and deco-

325. नागयाज्ञांसीति च नागयाज्ञांससरस्वच्छः। अदुःश्च 14. 55. Rudra is so described. सहस्राक्षों दृष्टः समुदायस्वस्तविनियृरः। ्वातात्त्वदात्त्वाकारनो रेषय यथेऽपि बाल्यम्। जनवर 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, brāhmaṇas 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 on happily for a year. Hemadri 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 pratīpad. 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 brāhmaṇas when he says that it is a day of blackmail by the priests. Women in Gujarat and some other places tie silk amulets round the wrists of their brothers and give and receive presents.

On the Full Moon day of Śrāvaṇa 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 Śrāvaṇa and the coconut is offered to the sea god (Varuṇa) in order that he may make sea voyage for vessels of merchandise safe.

In Śrāvaṇa on the 8th of the dark half is celebrated the Kṛṣṇa-janmāṣṭamī or Janmāṣṭamī vrata and festival, which is probably the most important vrata and utsava celebrated throughout the whole of India.

326. इत्यज्ञातिस्ततं सुधरीर्पर्वं समप्रेचेता प्रभवम्। तदवरुपेण द्रुपे: सत्रं 
ब्राह्मिनं मनोवेण।। तेन बद्ध्रो तत्र राजा जयावेन्द्रो महाशृङ्ख।। तेन 
स्माताप्रभावलामी रक्षे न च चल 
मा चतुर्विधगीतमी 137. 19-20. q. by है. on इत vol. II. p. 195 (with some 
variations which are probably copyist’s mistakes).
In some Purāṇa passages it is declared that Janmāṣṭami is celebrated on the 8th of the dark half of Bhādrapada. 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 Kṛṣṇajanmāṣṭami.

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-upaniṣad (III. 17. 6) to Kṛṣṇa Devakiputra receiving instruction from Ghora Āṅgiras. 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 Āṅgiras. Jain tradition regards Kṛṣṇa as contemporaneous with Nemi, the 22nd Tīrthaṅkara, 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, Droṇa 146. 67-68, Karṇa 87. 74, Vanapravas 49. 20, Bhīma 21. 13-15). There are most sublime praises of Kṛṣṇa put in the mouths of Yudhīṣṭhira (Droṇa 149. 16-33), Draupadi (Vanapravas 363. 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. विक्रमेंति। रेखिनिसहितं कृष्णं मालिकं भाद्रपदस्त्रयं। सत्यांरीकरं कहों यदा भवेदू॥ तत्र जातो जन्माष्टमं कौसुम्भी हरिरीवर॥। तमोनेणलेकाटि कृष्णस्त्रयं ज्ञातनस्॥ इति। कृष्णस्त्रयं कृष्णस्त्रयंविनिवास्य कपोलपदे भवति। सैवाण्डी कृष्णस्त्रयिः मासविवाहस्य आयोः भवति। कां। मिल। p. 216; भागपान्नोपाध्यायों विवेचनार्थं तत्कालस्वभक्तिमूलस्य मूर्तिप्रक्षेत्रं भागपत्नयं कृष्णस्त्रयिः भवति। तिथितथं p. 41; vide समपालकर p. 47 also.

328. न हि केश्वरे न निरक्षितं जातयां न च आयनम्। कथ्यवृत्तं। विवेचनं। कृष्णे दुर्घर् भयासुत्तम। ... यतः हेतु सं मां हेतु यतस्त चाहु स मानव। ज्ञान 79. 26-27 and 33. Vide Udyoga 91. 28 पस्तान्त। हेतु सं मां हेतु पस्तान्त चाहु स मानव। ऐसात्मन्त मां गतं विविधं पाद्यवेत्त्यं वातिरीति। ह।

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 Krśṇa. On Vārtika 6 to Pān. III. 1. 26 the Mahābhāṣya gives two examples ‘Kāmsam ghātayati’ (meaning ‘he tells the story of the slaughter of Kāṁsa’) and ‘Bālim bhandhayati’ (meaning ‘he narrates the story of the imprisonment of Bāli’). In Vārtika 2 to Pān. III. 1. 138 the word ‘Govinda’ is derived (from go + vinda). On Vārtika 2 to Pān. III. 2. 111 Patañjali gives the example ‘Jagāhāna Kāmsam kila Vāsudevah’ (Vāsudeva, they say, killed Kāṁsa) 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 Upendravajrā or Upajāti verse. Patañjali names Satyabhāmā with its shortened form Bhāmā (Kielhorn, vol. I. p. 111), the words ‘Vāsudevavargyah’ and ‘Akrāvargyah’ occur (on Vārtika 11 on Pān. IV. 2. 104). On Pān. IV. 1. 114 (ṛṣyandhakā-vṛṣṇi-kurubhyaś-ca) under vārtika 7 Patañjali mentions Ugrasena as a secon of the Andhakas and Vāsudeva and Bāladeva of the Vṛṣṇis. Patañjali quotes half of an Anuṣṭubbh verse ‘Saṅkarsana-dvitiyasya balam Krśṇasya vardhatam’ (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 Krśṇa’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 Krśṇa in the Mahābhāṣya and I. A. vol. XIV pp. 326 ff, for verse quotations in the Mahābhāṣya collected by Kielhorn. In the Ādiparva (chap. 1. 256)\(^{331}\) and in Sābhā 33. 10-11 Krśṇa is identified with Vāsudeva and is said to be the Highest Brahma

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\(^{329}\) वासुदेवाजयिनाम द्वर। पाण. IV. 3. 98 on which the महाभाष्य remarks ‘अपना वैष्ठ सूतियाण्या संज्ञा तत्त्वमतः’। वासुदेवः भक्ति: (सत्य:;) पद्य स वासुदेवैकः। It may be noted that the compound word वासुदेवाजयिनाम appears in सासिकार्य 4.31.

\(^{330}\) The passage about the killing of Kāṁsa is interesting: इति हूँ कथां कर्तरास्मात् कस्य पत्ययति विलित्र वन्ययीति धिरात्मे कस्म विशम्ये च बली। (महाभाष्य ed. by Kielhorn, vol. II. p. 36). This shows that in the time of the महाभाष्य the killing of Kāṁsa (by Krśṇa) was supposed to have taken place in hoary antiquity. Patañjali states further on that Kamsavadha was represented dramatically, that pictures were painted about it and lastly that works had been composed narrating that event.

\(^{331}\) भगवानुदेश्वरस्थ कीर्तितेऽस्त्र सन्नात्र:। स हि सत्यसुलोक पवित्रं दुःष्ठयेव च। श्राक्षरं वधं परस्यः। आदि chap. I. 256.
and the source of the universe. The Ghosundil inscription of 2nd or 1st century B.C. mentions the hall of worship of Saṅkar-
cave inscriptions of about 200 B.C. mention both (A. S. W. I. vol. V pp. 60-74). The Besnagar column (Garuda-dhvaja) 
Vaiśnava inscription 332 where the Bhāgavata Heliōdorus, son
of Diya, hailing from Takṣaśila and Yavana ambassador of
king Antalikita (Antalkidas) 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 'Vaiśnavism, 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 Kṛṣṇajannāstami are mostly borrowed from
the Bhaviśya, Bhaviśyottara, Skanda, Viṣṇudharmottara,
Nārada and Brahmanda-varta purāṇas, but hardly ever from
the Bhāgavata-purāṇa which is the Veda of the Vaiśnavas
of later medieval and modern times. The description of Kṛṣṇa's
birth in the Bhāgavata is vague and commonplace. All that 332
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 Bhaviśyottara (44. 1-69) Kṛṣṇa himself is represented
as narrating to Yudhiṣṭhira the incidents of Janmāstami-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

332. For Besnagar Inscription, vide JRAS 1909 pp. 1053-56, 1087-
1092, and JBBRAS vol. 23 pp. 104-105.

333. अथ सर्ववित्वानां वर्धयां न यस्तममत्यस्मार्काम ।
विविभक्तमिन्नित्तत्वस्यासुस्मितां विदु ।
... यथौ वा: सुरस्वते गृहवेश्वरते: चाबिच:।
... नित्यमेव तत ज्ञातस्मान ज्ञातविनि।
वेतवं वेतस्वप्ति किंचित्त: सर्वाधकास्यः।
भागवता X. 3. 1-2, 4, 8. अजनानजानमलां यस्तममत्यस्मार्काम ते
न विद्यते जन: जन्म च वर्ष स अजनमः (प्रजापति,
who is also called अस्मात्व: or सर्वमत्य: ) and अजनानजानमलां
seems to be taken to
mean whose जन्माश्रयमां is रीतियो: of which प्रजापति (अजनम) is the presiding deity.
Verses 2 and 4 appear to echo the words of रुपेश्य III. 14 'विद्य: सर्वस्वतोर्वेदो
पु: चः: '.
Moon was in the sign of the Bull (Taurus) and there was Rohini naksatra 1 (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 Janmâstami, but when Rohini is joined to dark 8th of Sravana it is Jayanti. The RajamÂrtha has two verses on this.334

The important question is whether the Janmâstami-vrata and Jayanti-vrata are really only one vrata or whether they are two separate vratas. The Kâlanirnaya,335 after a long discussion in which Mîmâmsa principles contained in Jai. II. 2. 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. Janmâstami-vrata and Jayantivrata), their occasions (nîmita) are different (the first depends only on dark Aṣṭami, while the latter exists only if there is Rohini on 8th of dark half of Sravana) and their characteristics are different in that in Janmâstamivrata śâstra requires only a fast, while in Jayantivrata the śâstra requires a fast and also gifts and the like. Besides, Janmâstamivrata is obligatory (nîtya), since the texts only speak of the incurring of sin if it be not performed, while Jayantivrata is both nîtya and kâmya in that the śastras connect it with special rewards in addition to the incurring of sin by its non-observance. Further, the two are separately

334. श्रीभिरपूर्वं प्रदे छुवे पलसुधारं ब्रह्मसंसारं। जयनी नाम सा मोक्षा सर्वपवहर निधि।।
यद् वहने प्रत्य जीवने पूवने बनाचे पर्यं। नातीहुं वाणे पाणे हसिं तोपिता निधि॥
विभुवालिंकरं ग्रंं. (on kâla p. 129) and हे। (on prak. vol. I. p. 911). पाठापनेन सांकुचा अवस्थी तु पदा। अवेत॥
आते बहुते सा हृ त्वांपीपापमाणिन्। जयं पूरं च कुरुः जयनी तेन तत्तितः॥
सन् ॥, ग्रंं. (on kâla p. 130); ब्रह्मसंसारं IV. 8. 52 is जयं पूरं
च कुरुः जयनी तेन संस्कृतः। अवस्थी छुवेकारं रोपितं-कामसंस्कृतं। अवेतनेपदेन मारि
जयनी नाम सा कृपा। जयपदे प्रसारं छुवे कृपा भवेकथेदिनिः। तथ जयनीपदेन पाले
नातीहुं पूवने॥। राजमार्हथं folio 74b verses 1231–32 (vide ABORI vol. 30 at p. 320).
These are quoted as from the incurring of sin by व. अनि. की. p. 299.

335. केरलमानालिकैं तस्मिन्न जयने देवमं। शतांत्रामृतमपापस्मयस्मे नाव संस्कृतः॥
इति। वरिष्ठोंतरं 55. 20; तस्मातनामाचविशेषप्रायस्मातम् सक्षम। यदि मित्रतवतानि
जातापापाविद्यक्षुद्विधितं, असुविदानु नाम। अनि. श्रृं: पुपुपिलेवेश्व प्रतिपोषितसमानानु।
शाणेन तु मामायपापमाणात्। जयनीपदं तु दानाविद्यक उपसंस्कृत:। सक्षम। तद्भवेकथे
केवल शाशुचि तत्वाभिप्रायत॥। तथा च वहेरस्य। तुह्येन्द्रीयुक्तिप्राधिनीतिः षेणानु
कात्याय विद्वतानि भक्तः भक्तानुजेष्ठः॥ का. अनि. p. 209; जयनीपियो फस्त आग्रहीं
quotes the first half.
mentioned in the same verses. Hemāḍri, Madanaratna, the Nirnayasingh, and several works hold the view that the two are different. But the N. S. notes that in its day people observed only Janmāṣṭami-vrata and not Jayanti-vrata. On the other hand the Jayantinirnaya (p. 25) states that people generally celebrate Jayanti only (and not Janmāṣṭami). 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 Samayamayukha and Purusaḥtacintāmani (p. 117) very severely criticize the views of Mādhava set out above from the Kalanirnaya, one of the principal arguments in these last being that the Mārānāśa rules relied upon by Mādhava apply to rites, but Jayanti is the name of a tithi i.e. the 8th of dark half when conjoined to Rohini. The Jayantinirnaya of Harita Venkaṭanātha 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 Janmāṣṭamivrata tithi is the principal matter while in Jayanti it is the nakṣatra (Rohini) that is principal.

Two discordant notes are struck by the Varāha-purāṇa and by the Harivamśa. The former says that Kṛṣṇa was born on 12th of Āṣāḍha bright half. According to the Harivamśa q. by Hemāḍri and Jīmuṭavāhana, the nakṣatra was Abhijit when Kṛṣṇa was born and the muhurta was vijaya. It is quite

336. निक्रेन्द्रभेदमुच्छुमुखाये हुदयते | जन्माष्टमी जयति च निर्माणखलसैव च ।
पूर्वसिद्धौ कर्नाय सिद्धिभाने च पारशुराम ॥ इति। का. नि. p. 212.

337. वर्ष हु सूत्र च वर्षभद्र: | उपासना जन्माष्टमीस्वातितिं दीर्घाद्वामाये च वर्षभद्र हा नामावर्ष च योहिनीसहितामी।
यदा कृष्ण जन्माष्टमिसाता स जन्माष्टमी अधिकारिता। भावणे हेण भवते न महावर्षाये भावणे तत्त्वात्तिरं भवते साक्षरिताय अतरं विद्वाने भवते।
विद्वाने हि। p. 126; तत्त्वात्तिरं तत्त्वातिरं विद्वानेः। है। (वा काल p. 144).

338. कर्नामाधे भेदः हि स्वाल्लभविभुः। न हु जयति जयति सहः कर्नानाम किं कु रोहिनीसहिताया अष्टम्य। स. म. p. 51.

339. विभाजनादेश चुकयायं या नारी सह क्रियाया। उपासकाय भवद्रेशु तत्त्व गयेन भवमाहेश्वर: ... ।
एतत् च हुदायाय गता चुकयाये महाजना। पुढे चे स खुदायाय देवता च स्विये हेता। काल 46. 12 and 14.

340. अभिज्ञासाम नक्षत्र जयति नाम श्रवणी। चुकयायेच विजयो नाम यथा जनाधि:।
सोपसासि हरे: पूजा जयत्र क्रिया न सीद्धिः। ब्रह्माण्ड ग. हे। (का भा p. 135), का. नि. p. 494. का. नि. recommends that अभिज्ञास is to be taken in its root meaning (from हि to conquer) 'सीद्धिबन्धा सुभाष्यते एव भवते: रोहिनीस्वतान्त्र बनियान: कार्यभवान्ति देवी: जयत्वमाहात्मयाभिज्ञासाः निजनामात्रेऽनीत्यः।' The verse अभिज्ञासः जयमहेश्वरः: हेरेये ॥ (विबुधानम्) 4. 16-17. An earlier verse (13-14) says तुलकाराः च गाभिणाय यादीा देवता तथृः। देवथयुन्यं नित्यं यादीा तः सुवाप्पुर्वते।
कु द्दित्तिताय च यादीा साप्ततन्याय विद्वाने। It will be noted that no month is mentioned in this passage. The verse अभिज्ञासः occurs in गाथा 95. 201 also.
possible that these two represent some older traditions about the date of the birth of Krṣṇa.

Another important point very much canvassed in the medieval digests is about the exact tithi and time when the Janmāśātmāvrata is to be celebrated. The K. N. (pp. 215–224), Kṛtyatattva pp. 438–444, Tīthitattva pp. 47–51, Samayamayūkha 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 Janmāśātma that the principal time for the celebration of the birth of Krṣṇa is the midnight 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 Kālanirnaya of Mādhava (pp. 218–224), the Nirṛayasindhu (pp. 128–130), the Dharmasindhu (pp. 64–67) and other digests set out several possible alternative combinations. The Nirṛpayāmṛta (pp. 56–58) mentions as many as 18 kinds, eight of the sūdha tithi, 8 of the viddha 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 Tīthitattva are given 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. अपरातस्व मुखकावलयुक्तेः वसिदवसतितापवः। अद्य रोहिणीद्रका निकार्यं 
इववेच योऽसि। मुखकावल हिति क्रमानुसारा जाती हस्तिऽस्य। 
बुद्धि। हिति। ज्ञोत्र. न. 215; पूजा 
च स्मरणाते। मुखकावल्युक्ते रोहिणीद्रकानां हस्ति। हिति गायत्राद। ...। विभिन्नस्त्र. 42;
अद्यमकेंद्रस्युक्त्य। राजपूर्वी का ख़िवद्रवे। शास्त्र इति। \(\text{विधित्व} \) 
IV. 8, 51. कं मात्रापति, who is the lord of रोहिणी।

342. यज्ञायुक्ते जातिनिलाभस्त्राविकुपवः। उभयदिनेन चक्षुदत्त पश्चिमेऽ 
जातिसङ्गले 
वेदोप्युक्तकावलयाः। उभयदिनेन संहिरिणीपुकारविकुप्तेऽ च। 
रोहिणीसङ्क्याः भु निस्संधि- 
समस्रयमादवर्गः। उभयदिनेन सिद्धस्वाभवे तदस्यभवं वा पश्चिमे। \(\text{विधित्व} \) 
P. 54.
If Jayanti fast occurs on Wednesday or Monday there are far greater results and such a fast is superior to crores of other vratas and the man who observes a fast on Jayanti conjoined to Wednesday or Monday would not be born again.\(^\text{343}\)

The main items in Janmāśātami vrata are fast, worship of Kṛṣṇa, īṣṭagāra (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. 53–56), Vratarāja (pp. 274–277), Dharmasindhu (pp. 68–69) contain a lengthy procedure of Janmāśātami vrata based principally on Bhaviṣyottara 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.\(^\text{344}\) 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 Kṛṣṇa vrata, for securing a certain reward or for the removal of my sins’. He then repeats four mantras addressed to Vāsudeva, one of which is quoted below.\(^\text{345}\) After repeating the mantras he should discharge the water in the vessel. He should construct a delivery hall for Devakī having auspicious jars full of water and mango leaves, garlands of flowers, fragrant with burnt aguru and

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\(^{343}\) तथा जयमीनाशमनासविदे यदि सोमवारो धुतासरो वा भवति तद्रा फलाविकं भवति। ...विषयपदार्थस्य अद्य तथा चिनितां राहण सहिता यदा। तथा कुकुलितां किम कुणिलकोलिदिम्। का। लि। pp. 224–225; बुधसमसमातुका जयमीनाशमनास्य यदि कस्य लघु। ता कुकुलितां किम कुणिलकोलिदिम्। का। लि। pp. 106–107.

\(^{344}\) चर्चा: सोचो यमः कालः सन्तरे सूरतमहः श्रापः। ऋषभं विज्ञातिनितिनितिकां। संवादमध्य:। बाहुं श्रावामध्यवर्तय कल्याणमिह संजीविनिः। q. by s. m. p. 52 (reads खचरा नरः), l.t. t. p. 45.

\(^{345}\) आज्ञाग्रंथं यज्ञभाष्यं खुशकुं खुलम। कल्याणाय मोक्षाय मतिं खुलि। q. in s. m. p. 52, l.t. t. p. 42, परमसिद्ध प. 68.
decked with auspicious things and Śaṭṭhi-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, Devaki, Nanda, Yaśodā, gopīś, Kansa’s guards, the river Yamunā 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 noon in the water of a river or the like and at midnight make the sāṅkalpa, ‘I shall perform the worship of Kṛṣṇa with his attendants’; he should make an image of Kṛṣṇa of gold or silver &c., touch the cheeks of the image and vitalize the image (prāṇa-pratiṣṭha) with mantras. He should contemplate upon Devaki (with a mantra) and on Śrīkṛṣṇa lying as an infant on the bed and offer worship to Laksṇi, to Vasudeva and Devaki, Nanda and Yaśodā, Baladeva and Caṇḍikā with appropriate mantras for bath, for incense, naivedya &c.; he then briefly performs symbolically the ceremonies of Jātakarma, cutting the navel chord, Śaṭṭhi-ṣūpas and nāmakarana. Then at time of moonrise (at or a little after midnight) he should offer arghya on an altar or to (image of) the moon with Rohipī with water from a conch mixed with flowers, kuśas and sandalwood paste with a mantra, should bow to the moon and prostrate 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 gold, cow, clothes with the words ‘May Kṛṣṇa be pleased with me’. He should then repeat the mantra346 ‘salutation to him who is Brahma, who is Vasudeva of blessed birth and beneficent to cows and brāhmaṇas and whom Devaki gave birth

346. One of the Mantras at the time of falling prostrate is: सर्वात्मार्थमतिन्द्रे | ज्ञातं द्विद्वाष्टिं ज्ञातं प्रतिविर्यम् | सं. म. प. 54 and ति. त. प. 45.
Two of the प्रायम्यानाम तथा are: ज्ञाति मां सुनिष्ठे भवथ शेषसृष्टिकारणवस्त्रे. दुर्गमृत्तिकेषु विपयो वे स्वसिदिः सहः सहः कर्जु. सोयः देवारंदुहृत्षिष्ठावति मां शोकसामग्रात। वृक्कराख निदिग्रोह मायाविद्वानसन्ते। ibid.

347. च देवो देवी देवी वसुदेवारकान्तं। भोगसस्य भज्जणं यत्वे भ्रातासने समः ।
हुजननवश्वाभाय गोमायणाहिताय च। शासितसु शिवं चालसु इत्यक्तस्य भविष्यये॥
भविष्यये 55, 60-61, quoted by सं. म. प. 55, ति. त. 43 (which explains भोगस्य as गृहिष्यसमाधिनं). The first verse is quoted from gṛhastha by श. क्रि. की. p. 313.
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 Kṛṣṇa, donate it to a brāhmaṇa and bring the vrata to a close after performing pāraṇā.

The procedure in the Dharmaśāstra (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 Dharmaśāstra provides that the stories 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 varṇas, 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 Dharmaśāstra is: what is the principal matter in Janaṃśaṭamivrata. Some held that both fast (upavāsa) and worship (pūjā) are principal and they rely on a Bhavisyapurāṇa 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 (pūjā) is the principal thing. On the other hand the Tithitattva relying on the verse of the

348. तथा च वैदिकसूक्तिकारणात्रिविषिष्ठः परमेश्वरवित्तिषिष्ठो वेदसूक्तिकारणात्रिविषिष्ठः परमेश्वरवित्तिषिष्ठो।

349. अर्थतः तु रूपाक्षं यदा कुण्डली भवेत्। तत्रायम्बवर्चं शोभितत्म पार्य विजयमयम्

350. अत्र धौलिप्रायं विभाष्यनकाक्रियाविद्यानवप्रे अवार्त्तय युनलमष्यम्

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Bhavisya opening the description of the vrata ‘On that day one should accept the restrictions of upavāsa’ and also Mīmāṃsā doctrines holds that upavāsa is the principal matter and pujā is an aṅga (auxiliary matter). The Jayantinirnaya contained in the Daśanirnaya of Harita Venkatanaṇṭha 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 pāraṇa as the last item, that pāraṇa 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 pāraṇa of Janmāṣṭami fast and Jayantī fast. A few dicta of the purāṇas may be first noted. The Brahmacāvarta 351 states ‘one should never perform pāraṇa while aṣṭamī tithi is running or Rohinī naksatra is still there on the Aṣṭamī; (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 pāraṇa (of Janmāṣṭami) at the end of the tithi and naksatra’. The Nāradapurāṇa 352 remarks ‘when a fast has to be observed on the conjunction of a tithi and naksatra, pāraṇa should not be done until at least one of the two has ended; when a vrata falls on a conjunction (of tithi and naksatra), pāraṇa should be done only when one of the two is separated (i. e. ends)’. The Vahni-purāṇa provides ‘pāraṇa is commended at the end of the naksatra or at the end of the tithi’. Both the Tīṭhītattva and the Krtya-tattva 353 arrive on interpreting these and other verses at the following conclusions. ‘Pāraṇa is to be observed on the day after the fast, but after the end of the tithi (aṣṭamī) and the naksatra (Rohinī); but when one of

351. तिथिः किस्मत स्थायिः या श्रृव्यादि पारणं नान्तरतत् प्रतिविधिः। 
अन्तःगतम् रोहिणीयां 
न कुण्ठितर्वम् किंचिद। 
हर्षायुद्धतं कर्म उपवासाजितं फलम् 
सति:निष्ठितम् एव नस्सराच च च ब्रह्मचारिणं। 
(कौशलम्) अथ में प. 226; हेतु. (व. काठ) प. 137 quotes these verses and seems to hold a different view. They are q. by सि. t. p. 51 and are interpreted as noted below. क अन्तःगतम्

352. सतीनिष्ठितत्वम्: \(\text{सति:निष्ठितम्:} \) श्रव्यादि पारणं नान्तर\(t\) किं। \(\text{न कुण्ठितर्वम्:} \) किंचिद। \(\text{हर्षायुद्धतं:} \) कर्म उपवासाजितं फलम्। \(\text{सति:निष्ठितम्:} \) एव नस्सराच च च ब्रह्मचारिणं। \(\text{सति:निष्ठितम्:} \) श्रव्यादि पारणं नान्तरतत् प्रतिविधिः। 
(कौशलम्) अथ में प. 227; हेतु. (व. काठ) प. 52। केशवलिखितं मात्रे अथापनिष्ठितम् एव नस्सराच च कुण्ठितर्वम् पारणं बधिरि:। 
(भाषण-विषयम्) में प. 137।

353. उपवासाद्वारा सतीनिष्ठितम्: 
(कौशलम्) अथ में प. 54, कौशलम् प. 44। (व. काठ) प. 67 (for similar rules). महानिष्ठिः is variously defined. Vide p. 117, note 302 above.
the two ends before mahānīśā and the other during mahānīśā or after it, pāraṇa should be observed at the end of one of the two; when both exist during the period of mahānīśā then one should perform pāraṇa in the morning at the end of the festival. At the end of the pāraṇa 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' The above statement shows that in certain cases the pāraṇa of Janmāṣṭami vrata may be at night, particularly for vaiśnava who perform the vrata as a duty and not for any reward.

There is a difference of meaning between udyāpana and pāraṇa. Some vratas like Ekādaśi and Janmāṣṭami are performed throughout a man's life; in such cases there is only pāraṇa 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 Mahārāṣṭra, 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 Bhagavata 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 'Gopālakāla in Mahārāṣṭra. But this is not observed in other parts of India such as Saurāṣṭra. Surprisingly enough the Kṛṣṇajanmāṣṭami festival does not, like the Rāmanavami festival, figure in the Kṛṣṭya-kalpataru on vrata. One cannot account for this omission.

354. पारणन्तरे हृ-अो चूरताच चूरेष्ठराय चूरपते चूरसम्भवाय पोपन्वित्वाय नमो नमः—

355. अतः प्रविष्टसिंहिरहे राजवत्रिप परारणविशिष्टहे राज नगां वैवीर्यार्थां च चुरांगां निपतात्तनायां।

356. शोकलोकस्थलोकात्वां स्पपत्नोऽपि च महाराजाः सर्वविशिष्टत्त्वाः पंक्त्यरे च विषयविषय। तथा विषयवतः। विषयाचे। त्रि०. ५४४।

357. भर्तृस्वरूपस्तु भविष्यस्तु विषयाचे। त्रि०. ५४५।

358. भर्तृस्वरूपस्तु भविष्यस्तु विषयाचे। त्रि०. ५४५।

359. भर्तृस्वरूपस्तु भविष्यस्तु विषयाचे। त्रि०. ५४५।

360. भर्तृस्वरूपस्तु भविष्यस्तु विषयाचे। त्रि०. ५४५।

The verse of the bhāṣya (X. 5. 14) is: गोपा: परारं बुधा विषयविषया। त्रि०. ५४५।

361. भर्तृस्वरूपस्तु भविष्यस्तु विषयाचे। त्रि०. ५४५।
But in the Naiyatakala section\textsuperscript{357} of the same work, a brief procedure of Krṣṇajanmāśṭamī (which is word for word the same in the Kṛtyaratnakara) 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 Bhādrapada was born in Kaliyuga in the 28th (kalpa?), Krṣṇa, son of Devakī, for removing the burden (of the earth) and the reduction of kṣatriyas. He (his image) should therefore be worshiped 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 devotee should keep awake with songs and dances. Then on the 9th about the time of arunodaya (4 ghaṭi-kās before sunrise) women dressed in red clothes and decked with garlands of flowers should carry the images of these (Krṣṇa, 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 Janmāśṭamī 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 Krṣṇajanmāśṭamī’ 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 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 Krṣṇāśṭamī festival was something transferred from outside of India, that the description in the ritual of Krṣṇa’s image as suckling at the mother’s (Devakī’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 suckling child (Christ).

\textsuperscript{357} अथ नायरपदः माति कृष्णाश्च च कलत्ते उनि। अया विषादिते जाते कृष्णांस्वी देवकी-प्रसंगः।... तस्मात् तत्र संप्रज्ञं यथोऽवः देवकी तथा। गम्यात्मे रूपं परमेवत्मरूपसंभवे॥

समस्यको मायाद्वैध: फलेयं विबिधितसि। स्त्रीरोत्सवम् कारसं चुरूणारितमसंवुलि। अस्तु ध्वनि-वेदनाः नरम्यं न च तत्। खित:। रत्नस्वागतः सर्वा: पुरुषार्जनंत्वेऽञ्ज नवनिति मद्या श्रेष्ठोऽयोऽग्रीवसमवना:। नामोत्तर्ते दूरे स्वपन्नो स वास्तव:॥ तत् चात्म युग्मविनतं स्रावःपदार्थ च नास्तं।। उ: प्राति च यत्र महावर्ष मुखः च तत्। व्यवस्थितविकरूपं मतस्वामित्वम:। चत:।

कृष्णकर्णः (नैवत्काल) pp. 395–396, कृ. २. २५७ (ascribes to मद्यपुरुषः)। The कृ. २. (p. 258) remarks ‘अद्रुस्सारांत्यांविकरूपेऽव गठनमहारुपमेव सुधार्थका विद्वानै।... इदम् चार्मी शेषिणीकनत्मकप्रयोगवेंद्रनात्मकम् नयत्व कृष्णकर्णः’।
Weber's theory about Janmāśtami

&c. 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 Kṛṣṇajanmāśtami 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. Rajendralal Mitra, in I. A. vol. IX. pp. 236–229. 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 Pāṇini, 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.
The first is that in the ritual of Kṛṣṇa-ṭami contained in some digests (that said that they borrowed the passage from Bhavisyottara) the image of Kṛṣṇa was to be shown as suckling at the breast of Devaki, that this is a unique direction, that in the Rāmanavami festival which is similar to Janmāṣṭami the image of Rāma is not required to be suckling at the breast of Kausalyā, 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 Madonna 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 Rāma is also described as lying on the lap of the mother Kausalyā. Further, all purāṇas do not provide that the image of Kṛṣṇa was to be suckling at the breast. Hemādri, in describing the Jayantivrata from the Purāṇas, shows that the image was to be on the lap of the mother Devaki. Was the Hindu imagination so poor that when they could describe the image of Rāma or Kṛṣṇa 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 Nārada is represented as having brought from Śveta-dvīpa (white land) the doctrine of salvation by faith. Weber holds that Śvētādvīpa was Alexandria, while Lassen holds that it was Parthia. If we read the description of Śvētādvīpa in the Śāntiparva (chapters

358. तत्तथ 'मां चापि बाल्र हुं पर्वें लसनापिन्यः। श्रीवस्तव-प्राणाद्वीरीणोद्भविवे'। इति भविष्योधरीप्रथम्यां ज्ञाता। सन्निहित p. 46; the half verse मां... पापिन्यः occurs in मि. सि. p. 131; प्रभुस्तु यु. p. 68 says 'पर्वेण पद्मावेदकः। नलिनिन्धित्तिक्षणामिति निधर्षा।' The व. सि. कि. p. 308 quoting from भविष्योत्त रेदां मां चापि बाल्र हुं मदुः लसनापिन्यः।' This verse is भविष्योत्त 55. 30.

359. भारातुगालं रामकिर्तीनीतसममयः। पञ्चायवत्जानांपूर्व संप्रयोगविविधनास्वतः। मि. सि. p. 85.

360. चे लां पुष्पादिकिर्तक: पुजाराध्यत्ति नामस्वतः। स्वब्रमांसप्रस्तात्सु व्यवस्थिताम॥ हे। (on भ्रम vol. I. p. 813).
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336-339) and in such Purāṇas361 as Vāmana (chap. 25.16 and 60.56) and Kurma (I. 49) it would be clear that Svetadvipa 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.

The third important point according to Weber was that certain incidents in Kṛṣṇa's life such as Kaliya-mardana are similar to those in Christianity. Weber himself says that victory over Kaliya is a travesty of the christian tradition of the serpent. It appears to me that there is nothing common between the two except the word serpent.

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361. शाक्तिपर्य समाहित्य क्षितादानेन सतेन: स्वतत:। श्रेयस्तिष्ठन्त च समाहित्य नारायणपरारणे:।
तस्मिन्न जनपदं नानाशैलसंसारिता:। श्रेयस्तिष्ठ नरा नित्य ज्ञाते निश्चेतत्वर।।
नापनो न्यायस्तार्जुनमुक्तर्य न च।। नारायणसमा: सर्व नारायणपरारणे:।
... नारायणसमा: सर्व नारायणपरारणे:। नापनो न्यायस्तार्जुनमुक्तर्य न च।।
... नारायणसमा: सर्व नारायणपरारणे:।... नान्न्हन्ति तत्वरं
बध्ष्ठ वामेद्वं सनातनम्। एकादित्तिनी नित्यात्मान्म महाभागताः परे।
पद्वति तत्वरं बध्ष्ठ महाभागताः। परे। सर्वं चतुर्दशकारम्: श्रुण्वंकुश्वायप:।। दुर्गे I. 49. 40-47.
CHAPTER VIII

Vratas of Haritālikā, Gañēsacaturthī, Rṣipaṅcamī, Anantacaturdaśī.

On the 3rd tithi of the bright half of Bhādrapada occurs the Haritālikāvṛata for women alone. This vṛata is not found in the Kṛtyakalpataru on vṛata or in Hemādri. It is described only in the later medieval digests like the Nīrṇayasindhu (p.133), Vratārka (folios 44 b–49 b), Vratarāja (pp. 103–110) and Ahalyākamadhenu (folios 282-295). It may, however, be noted that the Rājamārtanda of Bhoja (first half of 11th century A.D.) devotes four verses to Haritālicaturthī on Bhādrapada 4th of bright half and says it is dear to Pārvatī (two of them are quoted below in note).\textsuperscript{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 saṅkalpa as noted below.\textsuperscript{363} She should bow to Umā and Śiva; she should offer worship to Umā by means of the 16 upacārās 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 Umā from the feet in the form ‘bow to Umā, I worship her feet’ to the head. Then she should offer incense, lamp, naivedya, ācamaniya, fragrant substances like camphor and sandalwood for rubbing on the hands, betelnut, tāmbūla, dakṣinā, ornaments, nirājana (waving of a lamp). She should then offer worship to the several names of Umā (such as Gauri, Pārvatī &c.) and the several names of Śiva (such as Hara, Mahādeva, Śambhu &c.) and present a handful of flowers, and go round (pradakṣinā) the images of Umā and Maheśvara, make with an appropriate mantra in each

\textsuperscript{362} हस्तचित्रात्तरस् तहरो शर्मय चतुर्थिका। हरितालिका तिधि: प्रवण पर्वतीपीतिवा सदा॥ लात्रे स्वाति वायी चतुर्थी हरितालिका। भाद्रे मार्गे सिते पक्षे तिथिनासुतमा स्थुता॥ राजमार्त्तं फॉलिया ७५ि, वर्षेऽ १२५७-१२५८; \textit{vide ABORI} vol. 36 p. 323.

\textsuperscript{363} सम समलकायपथस्यपुर्वतंसत्तमस्माघ्निभासप्लाभि पद्मार्दिचुहर्ये उमामेंवर्षीये इरितालिकाग्रंथिर्मात्र करिज्ये। तजावे गणपतिपुज्यजन करिज्ये। भस्माज p. 103.
case an obeisance\textsuperscript{364} 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\textsuperscript{365} 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 ghaṭīkās) 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\textsuperscript{366} (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 Gaurī with Śiva.

On the 4th of the bright half of Bhādrapada is observed the festival of Ganeśacaturthī in many parts of India (though not in Bengal or Gujarat). According to the Samayamayūkha,\textsuperscript{367} Ganeśacaturthi is also called Varadacaturthī. The proper time for the performance is mid-day, as said by Brhaspati\textsuperscript{368} quoted in the Kālānirṇaya. When Caturthi-tithi is mixed up with the

\textsuperscript{364} The नमस्कारसङ्ग्रह is ‘अग्नि शत क्षण नाशि कदाचि शत् क्षण मा। तस्मात्कारणप्रभुमेव शास्त्रम परमभावै॥.’ The वर्तनाम सङ्ग्रह is ‘पुजारूक वेदी प्रेम वेदी सौभाग्य वेदी सुखाम्। अन्य अति करुणान्त्रे वेदी सौभाग्य सोऽस्मैम्॥’ (Give me sons, wealth, blessed wifehood and all other desires &c.). The मार्गसार is ‘सीभायांगाराराज्यवाम सर्पंसंतुसंद्रे।’ गौरीमार्गसारसूत्रवाच बायम् ते बुधाम्याहम्॥’ (I make this present for pleasing Gaurī and Śiva in order that I may secure happy wifehood, health, the abundance of all kinds of wealth &c.).

\textsuperscript{365} कृताङ्गमार्गसौरे हनुमान गंगाजलेन प्रेक्षितं। का. नि. कारिका। श्रीदास हनुमान-स्वामाचारी गंगाजलेन परेशेवारतिविद्वातः। अतो गंगाजलेन परेशेवारतिविद्वातः। का. नि. p. 176.

\textsuperscript{366} अद्वितीय स्वामाचारी हरिसारिका। अनात्र p. 108. It is possible to suggest that the image of Pārvati was coloured yellow by means of हरिसाल (orpiment) and so it was called हरिसारिका.

\textsuperscript{367} गणेशचतुर्थी दुर्गाचतुर्थीलोकावस्थे। स. म. p. 39.

\textsuperscript{368} तदायु हस्यम्। चतुर्थी गणनाधिष्ठानाविना महाविश्वासमेव प्रकटवते। मध्याकालापविदी चेतुर्या शयात परत्वनवदेवातिविद्॥ हरित। का. नि. p. 181, नि. सि. 133.

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3rd tithi and also with 5th, then, if at midday there is caturthi, the one mixed with the 3rd is to be preferred. If at midday there is no caturthi, but on the next day there is caturthi at midday mixed with pañcami, then parariddhā (i.e. mixed with the following 5th) is to be preferred. Briefly, the procedure is as follows. In modern times a clay image of Gaṇeśa beautifully painted is brought, and prāṇapratisthā is effected and worship is offered to Viṇāyaka with 16 upacāras; two dārvā tendrils with sandalwood paste are offered with each of ten names quoted below (i.e. in all 20 dārvā tendrils) and after reciting all the ten names together the remaining one dārvā (21st) is offered. 21 modakas are got ready and placed before the image; one is offered as naivedya, ten are donated to brāhmanas, ten are eaten by the performer himself (or his family). The P. C. p. 94 and Vrata-rāja (pp. 144–151) give a more elaborate procedure. If Bhādrapada 4th of bright half falls on a Sunday or Tuesday this caturthi is called great (mahātī). The important vedic mantra in the worship of Gaṇeśa is Rg. II. 23. 1 = Tai. S. II. 3.14. 3 (Gaṇānām tvā Gaṇapatīm havāmahe) which is really addressed to Brahmanspati, but in medieval and modern conceptions Gaṇeśa takes over the characteristics of that Vedic god. The number 21 is important in Gaṇeśacaturthi.

The form of Gaṇeśa to be contemplated upon is described as follows: ‘one should contemplate on God Siddhiviṇāyaka who has only one tusk; whose ears are wide like a winnowing basket, who has nāga (snake) worn in the way of yajnopavita and wields in his hands a snare and goad.’

In medieval times and also in modern times the popular belief was and is that if one happens to see the moon on Gaṇeśa-

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369. यद्रा पूर्णिमानागहर्ष्यापिनी तिथिभवति तदा श्रुतयवे.जकरराव विद्यानावलात गात्र विद्वद्व्युल्लमस्तज्ञावास ता यावत्। ताहेती विशे. परेशुः सत्यावपि मध्यद्व्यापिन्यां ता त्यांग्याः।
परेशे परेशु यद्रा मध्यद्व्यापिनी तदा मात्रविद्वद्व्युल्लमिनिपिदि मध्यावपिकहातासारण परिविघ्न ग्रावत्। का. नि. p. 181.

370. The ten names (with dative) are गणापिद्याय, उमादुजाय, आवासायाय, विनासकाय, ईश्वराय, स्वसाधियाक, एकदिनाय, ईमाकाय, मुरुक्कायाय, कुमारायत्।

371. इति इति वनानाममन्दीनेयेर्ये द्विय साधवीहकदामका द्वियसुकुमदासामभि: साधविणेः।
इति इति इति इति भवति इति इति इति इति स्वसंज्ञाति संस्कारः।
भक्तिविद्या p. 72.

372. भाषे श्रुततुर्कि या भौमनकंक या हुता। माति साति विद्वेदलिङ्गेवलेक्षा हवेश्च:॥
स. म. p. 39, नि. सि. p. 133, प. चि. p. 94 quoting मानवविद्या from नि.पायविद्या।

373. तत्र गणेशभयं क्षत्रवेशं। एकदिने शुष्ककरि नागाभापौरिभिः। भाराभुकाष्ठे द्वें व्यापेसिद्धानिवांतप्रकरः॥
caturthi evening one is falsely charged with the commission of a theft or the like. If one sees the moon on that date by mistake, in order to escape the consequence of a false charge, one should repeat the Paurānika verse addressed by a child's nurse to it: 'A lion killed Prasenajit, the lion was killed by Jāmbavat; don't cry, O Sukumāraka (or tender boy)! this is your Syamantaka jewel.'

The story is referred to in Mausalaparva 3.23 and is narrated in several Purāṇas. Vide Vāyu 96.20–52, Agni 175.40–44, Matsya chap. 45, Viṣṇu-purāṇa IV.13.3–18, Bhāgavata X Uttarārdha, Padma V.13.78–93 and VI.276.56,5–37, Brahma 16.12–45. The Sun is said to have given to Prasena’s brother, Satrājīt, the highly refugent Syamantaka jewel that produced eight bharas of gold every day (Bhāgavata X.56.11); Kṛṣṇa hankered after it but could not secure it. Prasena decked with the jewel went hunting and was killed by a lion, the latter in its turn was killed by the bear leader Jāmbavat, who took the jewel and entered his own lair with it. Satrājīt and the Yadavas suspected Kṛṣṇa as having brought about the death of Prasena for the sake of the jewel. Kṛṣṇa, unable to bear the calumny, ultimately traced the corpses of Prasena and of the lion and entered the cave of Jāmbavat on hearing the above verse addressed by the nurse from inside the cave. Kṛṣṇa fought inside the cave a duel with Jāmbavat and when Kṛṣṇa did not come out for days the Yadava followers of Kṛṣṇa returned to Dvārakā and reported that Kṛṣṇa was killed. Jāmbavat was defeated after 21 days (28 acc. to Bhāgavata X.58.24), made peace with Kṛṣṇa by giving in marriage his daughter Jāmbavatī to Kṛṣṇa and the Syamantaka jewel as a dowry. Kṛṣṇa on returning to Dvārakā handed over the jewel to Satrājīt, brother of Prasena, and cleared himself of the false charge. Some Purāṇas like Vāyu 96.52 and Matsya 45.34 state that who-

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374. अर्थां चतुर्दशैवं न कर्तूष्यम् । अत एवोऽन्तः मार्क्षेत्रभिः । सिद्धार्थिणेऽहैः छुक्सपै । चतुर्दशौ चतुर्दशूस्मिः । विश्वाभुदुप्युण्य कुमालस्यस्यादेशेः स तदा । हृति । परात्सा नामतादि । कपालिनेऽयं छुक्सपै । छुक्सपै छुक्सपै । छुक्सपै छुक्सपै । छुक्सपै छुक्सपै ।

375. इम्म विश्वाभुदुप्युण्य न च कुमालस्यस्यादेशः । वेद विभाषायते अस्मातः स्योपस्यातः । केतरितः ॥ महाय । 45.34 । इम्म विश्वाभुदुप्युण्य कुमालस्यस्यादेशः । वेद विभाषायते । स मामिलस्यति कर्षितः । वायु 96.52.
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 Bhādra (śukla) 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 Gaṇeṣa is worshipped on Bhādra 4th of bright half, that tithi is called, according to Bhavishya, Śīvā, when Gaṇeṣa is honoured on Māgha-śukla 4 it is called Sāntā, and when on the 4th of the bright half the weekday is Tuesday that caturthi is called Sukhā. The three are respectively described in Hemādri (vrata) vol. I pp. 512–513, pp. 513–514 and pp. 515–519.

In modern times the worship of Gaṇeṣa lasts for one day and a half, for two days, 5 days, 7 days or till Anantacaturdasa (14th of bright half of Bhādra), 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 Gauripūja on 7th and 8th of Bhādrapada-śukla and immerse Gauri (represented by a sheaf of plants) and Gaṇeṣa image on the same day and at the same time on 9th.

Gaṇeṣa 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 Gaṇeṣa worship and of images of Gaṇeṣa 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 Brahmavaivarta-purāṇa has a section called Gaṇeṣa-khaṇḍa (in 46 chapters), wherein several legends about Gaṇeṣa are dwelt upon. The Gaṇapatyatharvasira imitating the

376. सिंहः प्रेमेन ... स्यमानकः। अनेकन मन्त्रेणाभिमुक्तं जातं पैयमाचारात् स्यमानकी-पाश्चायन च भोजवत्। तिमितत् p. 32.

377. शान्ता सुखा राजसू बुधसू विविध सता। मासि भाद्रे दुधा शिक्षा देनेकस्य पुजिता। तस्यं ब्राह्म तथा दुग्धपं सवत्स अपरापरः। देवाये अस्तल पञ्चाकालीनी सुखी भविषयं, शाल्पर्व 31 1 and 6-10 for शान्ता and सुखा, q. by हे। (on त्रत vol. I. pp. 512–513).

378. अं नमस्ते गणपते। तर्केन प्रवचन तत्वमसि। तर्केन केवलं कर्तारसि। तर्केन केवलं भासि। तर्केन वै स्मृतिं बहासि। तै सकाशात्मासि नित्यं। The opening words of Ganaśatvamātrī (Anand, ed.).
style of such ancient Upanisads as the Taittirīya, Brhadāraṇyaka and Chāndogya, identifies Gaṇapati with the Highest Brahman. The Aḥalyākāmadhenu quotes passages from Bhavīṣyottāra-pūrāṇa on Gaṇeṣacaturthi. In I. A. vol. 35 p. 60 an archaeological and mystic explanation is offered about the mouse being the conveyance of Gaṇeṣa and his elephant head, which is fantastic and hardly convincing. Several legends are told about Gaṇeṣa, 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 Viṇāyakas.

The Kṛtykalpataru (on vrat) pp. 84–87 quotes a passage from the Narasimha-pūrāṇa379 (chap. 26. 2–20) about Gaṇeṣa-caturthi-vrata, which also occurs among several vrata about Gaṇeṣa set out in Hemādri (on vrata vol. I pp. 510–512). It differs considerably from the celebration of Gaṇeṣacaturthi described above. A few important points are stated here. Gaṇeṣa is described as having one, two or four tusks and as having four arms. It is further stated that Gaṇeṣa causes obstacles (vighna) if not worshipped at the beginning of every undertaking. Gaṇeṣa assumed the form of an elephant for effecting the purposes of gods and thereby frightened all dānavas.

On the 5th tithi of the bright half of Bhādrapada occurs the Rṣipañcamī-vrata. It was meant for men of all varṇas but is now mostly practised by women. Hemādri (on vrata, vol. I. pp. 568–572) describes the vrata at length quoting from the Brahmāṇḍa-pūrāṇa. One should, after bathing in a river or the like and after performing his daily duties, repair to his āgnihotra shed, should bathe with Pañcāmṛta 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 yajñopavitas and sumptuous naivedya and offer

379. एकपदं हिंदुर्गं च वाद्वंतं बलिहारसं च रत्नेर्वं सर्वद्रुः।
...अनलिङ्गो महामकः सर्वकार्यक्षो दोष तुप्रयम।
...नाध পুরুষে সর্বভা দেবানাং কার্পিস্ত্রে।

नाधनं समास्थाय ब्राह्मि:। सर्वावस्मान:।।
नाधिलं:। 26. 6, 8, 13 q. by Kṛṣṇakṛṣṇ. (বল
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 Vratārāja (folio 90), Vratarāja (pp. 200–206) add details and a story from Bhavisyottara narrated to Yudhisthira by Kṛṣṇa. The sin of Brahmahatyā (brāhmaṇa-murder), of which Indra became guilty by killing Vṛtra, son of Tvaṣṭr, 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 sāṅkalpa 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 nīvāras or śyāmāka 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 Kāśyapa), Rg. V. 78. 4 (for Atri), Rg. VI. 25.9

380. अर्पितां। कन्योपयोगितां विष्णुविस्मितो गौतमं। जनाधिविस्मितो विवाहितो गौतम। जात्रायः। सन्धयं। युह्तकारणं त्रिसंव त्र्यीष भवति। सन्धयं। q. by हे. (on भव., vol. I p. 571), सन्धयं। 217, भववर्त 200. The भृहस्पतिः of वर्त (13. 5–6) recounts the seven sages (beginning from the east) as महीच, वसिद, अम्ब्रिय, ॐत्र, गुहय, पुष्यत, कृत्व और 13.6 says सामी अनन्ति is near बिष्ट्र.

381. तीन दुःखां आयातां, आयातिकां और आयातिकां
'आयातिकालः मेतेव ज्ञाता साबुधं भूतं।' उपविश्वाभास्यं: मामोत्वादमित्रं लघुम्।' विष्णुपुरण VI. 5. 1. आयातिकां दुःखां are physical (diseases &c.) and mental (sorrow, jealousy &c.), आयातिकां (caused by birds, beasts, men, goblins &c.); आयातिकां दुःखां are those caused by snowfall, wind, rain &c.

381 a. त्रिसंव त्र्यीष भवति। जात्रायः। सन्धयं। जात्रायः। विष्णुपुरण VI. 5. 1. आयातिकां दुःखां are physical (diseases &c.) and mental (sorrow, jealousy &c.); आयातिकां (caused by birds, beasts, men, goblins &c.); आयातिकां दुःखां are those caused by snowfall, wind, rain &c.

382. शाकाहार्यत वर्तयेऽन्तरे नीवाति: द्राक्षास्त्रये। कन्येपिण्यो फलेऽन्तःश्रुतः न भक्तयेऽ। भक्तिपति। q. by भववर्त p. 203. Vide वर्त कर्तवेत ि folio 92 b that has the verse शाकाहार्यत वर्तयेऽन्तरे: द्राक्षास्त्रये। नीवाति। नीवारः वर्तयेऽन्तरे: फलेऽन्तःश्रुतः न भक्तयेऽ। फलेऽन्तः means 'ripening after ploughing'. Vide पाणिनि III. 1. 114 for कर्तवेऽन्तरे: कन्येपिण्यो फलेऽन्तःश्रुतः न भक्तयेऽ। अति लििै
(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 Vasiṣṭha). The mantra for Arundhati 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 brāhmaṇas 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 brāhmaṇa and the others were to be given kalaśas with clothes and dakṣinā.

If pañcamī is mixed up with the 4th tithi and the 6th tithi, one must perform the Rṣipāñcamī vrata on the 5th mixed with the 4th (pūrvaviddhā) and not on 5th mixed with 6th, in accordance with the Yugmavākya quoted above (n. 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 pīṭṭhas). 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 pūrvaviddhā is to be accepted. Hence there is divergence of view among the great writers.

It appears that originally the Rṣipāñcamī-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 Anantacaturdasa-vrata. It does not appear in the Kṛtya-kalpataru (on vrata).

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

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383. अवस्ये यत्रुद्धया स्वायत्तसिद्धास्याप्यकचन्ति। कौशिकर्म यथा सती तथा नाममिः
भारित॥ यही है सर्व तथा आपातानि आपि नामता।

384. हरितेन परिवर्तिताय यतिविद्यतात्। चतुर्थिसिद्धता कार्यं प्राणी परथा न हु।
बैर कर्ममेव विद्ये च युक्तेऽवतर्तितिः॥ इति। का. नि. p. 186.

385. सा (अनविधानी) स्थायायायान्यान्या। प्रजास्वेषु ...लिथिः- हि यथा प्रवृत्ते
हरिते च। इति विद्यते तथ। ... सर्वान् पुराणां। नामिन्यां प्राणी पूर्वाकः।
तुष्टावश्यपायिन्यानुस्नुनन्। अनविधानी च। बैरिवचनिन्यानुस्ता विद्यताः। इति। यथा।
निः। एव। का. नि. (p. 134), का. नि. (p. 132) has the verse 'प्रजास्वेषु सर्वान् स्थायायायान्यान्यान् 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 puja and not a festival of a socio-religious character. The Agnipuran (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 bramhana 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 samsara 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 Antavrata becomes happy. If Hari is Ananta, then fourteen knots may be deemed to symbolize the fourteen worlds created by Hari.

Hemadri (on vrata vol. II. pp. 26–36) has an elaborate description of Antavrata together with the story of Kaundinya and his wife Sila told by Karna to Yudhisthira. Karna states that Ananta is one of his forms and identifies himself with Kala (Time) that is called Ananta. Ananta should be worshipped with the upacaras 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 Narayana 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 Anantapuja together with stories taken

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386. अनन्तसंसारकालमुखे मगात्समस्यद्वर यथायेन । अनन्तकोष विनियोजकत्वम् अनन्त- श्वाय नामे नामस्य् II अभ्यः 192.9, quoted as पुजादिकालमुखे by क. र. p. 294 and लि. त. p. 123, which remarks "पुजादीकालमुखमात्रेयमधुरस्करणीयामत् अनन्तः". It is not clear from the अभ्युतारण what month is intended. The verses immediately preceding refer to कार्तिक.
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 Vratārka (folio 277a–285a) describes this vrata at great length.

Briefly it is this: first  sāṅkāla, then making  a sarvato-bhadra  mandala  and placing a jar thereon, on which is placed a nāga  with seven hoods made of darbhās and in front of it a doraka  with 14 knots, worshipping the doraka on the jar with 16 upa-cāras with the Puruṣasukta (Rg. X. 90) and Paurāṇika mantras; 14 devatās of the knots from Viṣṇu to Vasus are invoked, then there is worship of the limbs from the feet upwards in such mantras as ‘Anantāya namaḥ pādau pūjāyāmi,’ 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 387 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 Paurāṇa). Mādhava 388 holds that mid-day is not the karmākāla in this vrata, but that tithi which exists at sunrise for three mūhūrtas is the most suitable one for Ananta-vrata. The Nirṛayasindhu holds 389 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, that the Anantavrata is not mentioned in other purāṇas and also in other digests and that the passages of the Bhaviṣya and Skanda quoted by others are baseless and unauthoritative.

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

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387. 387. कुलानिर्देश सम्पूर्णपर्याणः पंक्ति च।  शुद्धता स्वस्तमन्नेन वयोर्तिष्ठ द्यैतकयुगः। अन्ये च  मरण माये गोदेवानिथुपुर हुँकार। हृद (on this vol. II. p. 35).

388. वर  भास्करशुद्ध-वघुदिवसमन्नतावर्य भविषयार्जुरेभिः स्वतं पुरुषोग्या  परिवेशणा वा माध्यम-प्रयाणी यात्रोपति केवलाः। … अतः न मध्यायुः कर्नकालः। तथा यथा  घानियोऽणि यात्रा-हृदि वचनेन हुल्लाहार्तिभिद्योपयाणी  प्राप्ता। सा च तित्तमास्त्रयुः बिहुप्तेऽसि सुनयः कर्यः। बिहुप्तेऽसि सुनयः। कर्ष. मि. p. 279.

389. तत्त्वं … पूर्णं परं वा मध्यायुः  प्रतिष्ठेऽहुः। शास्त्रसुलभ सामस्तग्राहिकपरं ज्ञाते भाषयः। अनन्ततत्त्वयु हुल्लाहार्तिभिद्योपयाणी वचनेन निरूपायेतः। निः मि. p. 142.

H. D. 20
CHAPTER IX

Navarātra or Durgotsava

From the 1st of Āsvina bright half to the 9th is celebrated the Durgāpūja festival, otherwise called Navarātra, observed all over India in some form or other. Some of the works\(^{390}\) provide that Durgotsava must be celebrated in both Sarad (Āsvina-sukla) and Vasanta (in Caitra-sukla). But it is the Durgotsava\(^{390}\) of Āsvina that is celebrated in a grand style, particularly in Bengal, Bihar and Kāmarupa.

If a person is unable to celebrate the festival\(^{392}\) for nine days, he should do so for three days beginning from the 7th tithi of Āsvina-sukla. In fact, the Tithitattva\(^{393}\) puts forward several alternative periods for Durgāpūja as follows: (1) from the 9th tithi of the preceding dark half of Pūrṇimānta Āsvina to the 9th tithi of Āsvina-sukla; (2) from the first tithi of Āsvina sukla to 9th; (3) from the 6th to the 9th; (4) from the 7th to the 9th; (5) from the Mahāṣṭami to the 9th, (6) only on the Mahāṣṭami; (7) only on the Mahānavami. Most of these alternatives find support in the Kalîka and other Purānas.

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390. राजसननयोस्तुल्य एवं दुर्गोत्सवं: कार्यः। नित्यायावत् p. 56, स. म. p. 15.

391. अश्वकल्लकः महापुरुषः किन्तु या च याविकी। कालकेश्वरः 89.11 q. by नि. सि. p. 80, स. म. p. 15 याविकी means वर्षरामसङ्केतिच्च। In the नित्यायावत (pp. 64–65) शून्यत्वन्यान interprets याविकी as an adjective of महापुरुषा meaning yearly; but वर्षरामसङ्केतिच्च in his com. on सत्तली (कालकेश्वर 89.11) explains शून्यत्वन्यान याविकी तालविक; तनं चेत्रायुंकदिपनित्वमानवं जिज्ञासुण इत्यः: (folio 50 a of the ms. in the Bombay University Library described in Prof. Devasthali’s Cat No. 1358).

392. आयुष्ये नासिः तुकः कृत्येऽरात्रकः। मातिप्रविध्वंसेऽया याविक नवमी भवेत्। ब्राह्मणेऽवापि कर्त्तव्यं सत्तली यथाक्रमं। हतिः। धौर्य q. by हे; on धौर्य vol. I, pp. 907–908, by हे. नि. p. 60, का. त. नि. p. 271.

393. एवं च तेजस्ते मयाज्जात्सत्रुप्तो युग्मनिवाचित्रेऽनात्सल्लाल्यो-चतुर्विद्यो-चतुर्विद्यो-सत्तली: प्राप्तेऽनात्सल्लाल्यो-चतुर्विद्यो-केशलमालार्क्षेत्रम्- नात्सल्लाल्यो-चतुर्विद्यो। कलुणा उष्णः। नि. ति. p. 67; नवरात्रायेद्विज्ञातिसंबंधैः चेकलत्रकः। ब्राह्मणेऽवापि प्राप्तेऽनात्सल्लाल्यो-चतुर्विद्यो। हे। नि. ति. p. 173, quoting नात्सल्लाल्यो-चतुर्विद्यो। As to महात्मनी and महानवमी, the कालिका-पुराण says ‘अविथितव तु हृदयं भवेत् अन्तिम तिथिः। महात्मनीति सा मेहता तेषाः: श्रीसिद्धिम् परा। ततु तु नवमी च सत्तली महानवमी सूर्यः।’ chap. 62.2–3; vide also चेकलत्रकः q. by हे; (on धौर्य vol. I, pp. 900). कर्त्तमयम् युग्मनिवाचित्रेऽनात्सल्लाल्यो- धौर्यभिन्निक गीतालोकसनंसे। कालिका 62.17, q. by हे. नि. p. 511 (from महानवमीपुराण); हे. त. p. 362. This supports the first alternative; केशलामालार्क्षेत्र- नात्सल्लाल्यो-चतुर्विद्यो कालिका-पुराणः। चेकलत्रकः मात्रा नवमीयाः धौर्यभिन्निक गीतालोकसनंसे। हे। नि. ति. p. 88.
There is a voluminous literature on Durgotsava. Every digest on vratas, tithis and pūjā devotes considerable space to this subject. Moreover, there are special treatises on Durgotsava or Navarātra, such as the Durgotsavaviveka of Śūlapāni, the Durgāpūjā-prayogatattva (published by the Sanskrit Sahity Parishad, 1924) of which the Durgācanapaddhati of Raghunandana (published by Jivananda, vol. II) is a part, Durgābhaktitarangini of Vidyāpati, the Navarātra-pradipa of Vināyaka alias Nanda-panḍita, 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 Saptaśati or Caṇḍi) in which are described the appearance of Devi from the accumulated tejas of Viṣṇu, Śaṅkara, Agni 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 Devanāgarī 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 Saptaśati (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. Nāgojibhāṣṭa in his com. on the 77 or 78 verses of the 1st chapter (िष्मात्रिति) are made into 104 mantras viz.

उष्णमञ्जरि: 14, अर्धमञ्जरि: 24, श्रीकमञ्जरि: 66. The svadhyāya is treated as if it were a Vedic hymn or verse with kṛṣṇī, metres, pādanavartī, and śīnavā (for japa). 'अर्थ अभिसवस्तिसमन्य स्मरित्वर्जनमेते नालुक्षेत्र-विशा प्रक्रिया:। मार्गशीर्षोवत्तह चतुर्विद्वाचसवा भयंकरी:।' Besides, some verses are described as kavaca (armour), others as amal (bolt for fastening) and still others as कीठ (-, the inner syllables of a mantra); पञ्चिवा कवच चाणवे अग्नि कीठवे तथा। जीवसानामेव पण्डी क्रम एव चिलोकित:। These three (कवच, अग्नि and कीठ) are outside the वेश्मा. श्रीकमञ्जरि: in भाग्यपूर्ण 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 Māhiṣasura.
great demon Mahisāsura, and of the demons Canḍa and Munḍa, Sumbha and Niśumbha. The Kālikāpurāṇa, the Bṛhadnandikāśvara-purāṇa^{397} and the Devipurāṇa also devote considerable space to Durgā and her pūjā. I have used, though not much, the English work on Durgā-pūjā 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 pūjā is nitya as well as kämya;^{398} it is the first because the Kālikāpurāṇa (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 Devi; it is also kämya because rewards are promised when one celebrates Durgotsava ‘all should always perform the worship of Devi in order to secure incomparable eminence which confers the purusārthas, viz. Dharma, Artha, Kāma and Mokṣa’ and ‘one should worship Bhavāni for pleasing her, for happiness in that year, for the destruction of evil spirits and goblins and for delight’ (Tithitattva p. 65). The original purposes and objects of this festival were high and noble as stated in the Devipurāṇa^{399} ‘This is a great and holy vrata conferring great siddhis, vanquishing all enemies, conferring benefits on all people, especially in great floods; this should be performed by brahmānas for solemn sacrifices and by kṣatriyas for the protection of the people, by vaśyas for cattle wealth, by śudras desirous of sons and happiness, by women for blessed wifehood and by rich men who hanker for more wealth; this was performed by Saṅkara and others’. But in course of time, the objects were brought down to the ordinary level as stated in the Devimāhātmya^{400} ‘by listening

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{397} I could not secure a copy of the Nandikāśvara-purāṇa. The Devipurāṇa was published in the Vaṅgavāsi series in Calcutta in śaka 1832 (2nd ed.).

{398} नारदीये लाहकैन नित्यकाम्यं महाभाष्यं। यावजीवि गरं स्वेतं ब्रह्मणं। कृष्णे चायुक्तादि सूक्ष्मं संक्रियं च विद्यति॥ यावजीवविषयात्तस्य अवस्मात्तमकामं। यावजीवनित्यमतिः।

{399} महायोगस्वयं भगवं सर्वाच्छन्निर्लक्षणं। सत्त्वज्ञानयोगस्वयं निष्पादितिनिर्लक्षणं।

{400} शास्त्रानां महायोगम कित्यं यतं महत्वम्। तत्त्वं शोभाचारायणम् शुचं महतं संमस्तं॥ सर्वाच्छन्निनिर्लक्षणं कर्मवाचारसमस्तं। शत्यों शुचसादनं भविष्यति न संस्कारं॥ शास्त्रान्वें चैव वर्णमालायं महतं संमस्तं॥ महायोगमयम् चैव वर्णो च विद्यति॥ कृष्णेन।
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 dakṣinā are not equal even to one hundred-thousandth part of the worship of Caṇḍikā.’

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 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 pratilomas) and by women'. In another place the Bhavisya states ‘Durgā is worshipped by various groups of mlecchas, by all dāsya (thievish tribes or outcaste Hindus), by people from Aṅga, Vaiṅga and Kaliṅga, by kinnaras, Barbaras (non-Aryans) and Śakas’. Later medieval writers were careful to point out that mlecchas had no adhikāra to perform japa or homa or pūjā with mantras through a brāhmaṇa as śudras had, but they could only mentally resolve to offer in honour of Devī animals as offerings and wine also and do so.

401. अन्तिष्ठित्रान्त्रिकमात्रां बैद्यजान: सदलिपिः। चालिकाचार्यस्यस्यते तुयांशचरित्रीना नो सम:। भविष्य q. by पुजामकाय p. 309.

402. एवं च विष्णवसत्वो नवरात्रीप्राचारः। ...पुजामकाय जयद्विवेः स्थाने स्थाने पुरे पुरे। शुद्धे शुद्धे चालिकाचार्य ग्रामे ग्रामे ग्रामे। ग्रामे: मुनिवेशेंद्रवेशम्: क्षरिपेशु:। ...बैद्ये: शुद्धगौतितेंद्रवेशम्: स्वामीः। अन्तिष्ठित्रान्त्रिकमात्रां बैद्यजान:। भविष्य q. by हे, on दत्त I. p. 910, लिं. त. p. 68, भी. सिं. p. 164, सूतको. p. 201, कात. त. सिं. p. 267.

403. एवं नानास्वरूपायेऽव: पुजाये सर्वदयुम्बे। अन्तिष्ठित्रान्त्रिकमात्रां बैद्यजान:। भविष्य q. by हे, p. 357, लिं. सिं. p. 114, लिं. त. p. 68, सूतकोः (१६७८ यैव त्वालिक) p. 410.

404. अतो एकलाशेषायानं न सूतवेश ब्राह्मणशाश्वापि जगे होने समस्तसंस्कृताम माचिकार: किंतू तत्तदूपवर्षणान् सुरायपरास्तहितास्ते प्रभावतः शुचोऽस्मातः एकलाशेषायानं विशेषार्था तिस्वद्रः। सूतकोः p. 291.
It is stated in the Skanda and Bhavisya\footnote{History of Dharmaśāstra [Sec. I, Ch. IX} purāṇas that the worship of Caṇḍikā in autumn (Āśvina) is of a threefold character; viz. sāttvikī, rājasī and tāmasī; the sāttvikī worship is effected by japa, by offering naivedya in which there is no meat; and japa consists in reciting the texts of the purāṇas in which the greatness of Devī is described; rājasī worship is effected by offering a bāli and with naivedya which contains flesh; that is tāmasī worship which is effected by the offerings of wine and meat and from which japa is absent and which is without mantras; this last is approved among Kīrtas (i.e. forest tribes and the like). Raghunandana adds\footnote{Raghunandana adds in his Prāyaścitattvā that the offering of wine in Durgāpūjā relates to ages other than the Kali age (i.e. other than the present age.)} in his Prāyaścitattvā that the offering of wine in Durgāpūjā 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 pratipad (1st) of Āṣādha-śukla to the 15th. Therein Durgā is said to go to sleep on the 8th of the bright half of Āṣādha. Therefore, in Āśvina she would be asleep. Hence the texts provide for the rousing (bodhana) of Devī from sleep. As usual there are conflicting views. The Tithitattvā\footnote{It notes 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 Āśvina 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 Āśvina). 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 Āśvina). If the performer begins on the 9th of the dark half the sāñkalpa will be as noted below.} 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 Āśvina 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 Āśvina).

\footnote{Raghunandana observes that the bodhana of the 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 Āśvina). If the performer begins on the 9th of the dark half the sāñkalpa will be as noted below.}

He may, however, begin on the first

\footnote{History of Dharmaśāstra [Sec. I, Ch. IX} p. 520 (Jiv. vol. I.)

\footnote{Raghunandana observes that the bodhana of the 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 Āśvina). If the performer begins on the 9th of the dark half the sāñkalpa will be as noted below.}
tithi of Āśvina bright half and then the bodhana will be on the 6th of the bright half. If he begins on the pratipad the saṅkalpa will be as noted below.⁴⁰⁹ Then he should recite Ṛg. VII. 16. 11 'God⁴¹⁰ Drāvinodas 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 ghaṭa* (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 thereon and worship Durgā with the 16 or 5 upacāras. Then he should offer materials such as sandal-wood paste, myrobalan for purifying the hair and also a comb.⁴¹² On the 2nd tithi he should offer a silken ribbon for keeping the hair in position, on the third alaktaka (red lac) 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 madhiparka (to the goddess), a silver piece having the shape of a tilaka (for the forehead) and collyrium as decoration for the eyes; on the 5th tithi he should offer sandalwood paste, unguents and ornaments according to his means.

⁴⁰⁹. अधानिने माति दुःधारे परे अलिपायि निधित्वारथ दुःधारणी यशवुत भव्यभुव अधुक्षतापलिलीसुद्धे श्रुत्यवङ्गतासनस्यासुपद्धाराधनासुबितंक्रि:कर्मभोजमामपीङ्कवस्तुंभवः। 

⁴¹⁰. 'दत्ते ये दुर्बिनोद: पुरात्त विस्वसाचय।' उद्द एक्षमश्वाप व गुणस्माहिविविव देव ओदते॥ च. VII. 16. 11. Vide निर्धारणार्थ, whether he is Indra or Agni. No vedic mantra could be recited according to Dharmaśāstra works by a śūdra, who was simply to utter 'namah' (salutation) after contemplating on the deity (here Durgā); vide सो. X. 60 'अद्वातीक्ष स्मरिती कारण पञ्च ग्रजस तिरयेद'।

* God may be worshipped without an image by means of the ghaṭa alone.

⁴¹¹. केवलसंक्षरणाणि प्रत्यादित्वमिवद्वै। पद्भौताः (बोधाम्।) हिवरोचयां केवलां। 

⁴¹². केत्रिकापाहुणाः प्रक्षेपणाः केवलाः।
If he starts Durgāpūjā-utsava from the 6th tithi either conjoint with Jyeṣṭhā-nakṣatra or without it he should go in the morning near a bilva tree, should utter the sāṅkalpa noted below,⁴¹² repeat Rg. VII. 16. 11, establish a ghaṭa, should worship the bilva tree as Durgā. If he has already started the utsava on pratipaḍ, then he should go near a bilva tree in the evening conjoint with Jyeṣṭhā or without it (and even if ṣaṣṭhī has expired before evening, then in the evening without saṣṭhī) and rouse Devī with the mantra⁴¹³ '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 Āsvīna.' After thus awakening Devī he should invite the bilva tree with the words 'O bilva tree! born on the top of Śrīśaila and the abode of Lākṣmi, 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 holy⁴¹⁴ residence for Devī are; earth or clay, sandalwood paste, pebbles, coriander, dūrva grass, flowers, fruits, curds, ghee, svastika, vermilion, conch-shell, collyrium, rocanā (yellow pigment), mustard seeds.

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412. अः अः आभिषे भक्ति दुर्गापुजा प्रर्थ्यात्राय वधकार्यस्य भक्तिः प्रर्थ्यात्राय, अनुन्नतोः ... (as in note 409 above) वायव्य-सर्वकालीन-दुर्गापुजामाहें करिष्ये।

413. असिद्धांत्रेण पद्धां विश्वाकाविविद्धनं कार्यम्। तथा हिंदुरुपाने। हें साधनम् श्वेतः हि साधनं रामसहस्रवाह च। अनकार्यों भवते। नोंदी देवाच्यो महतः पुरा। अमरवार्गिने। षड्यां सार्थां योगमायतः। श्रीलोकालिनः जात श्रीसांक कस्मिन्ते। नेत्रभोदीः मया श्रद्धा पुर्वो गुरुस्वमय। हें। उपनिषतं 1. ः। 306-307, दु. म. त.। pp. 69-70। The āryavartaṁ ज्‌ति (p. 664) has the passage from 'हें ... लक्ष्मिनरी' but adds before the verse 'श्रीरामलोकालिनः' one verse viz. मेधादिवर्तकासहिमविद्धिकेन निरो। जातं। श्रीलोकालिनः तमोऽविस्थानः। स्वाभिः। तत्र। The कालिकायुः 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 Āsvīna-śukla (chap. 62. 28). Vide दु. म. त.। pp. 19-20 for a passage from कालिकायुः similar to the one from हिंदुरुपाने।

414. तनो मही गृहिणाः तस्यमात्रे गृहिणी वा पद्धला अन्यथा मही अहाँ भक्तवां दुर्गामय्या। भुविश्रावनमात्रे इष्टादित्वा विनिर्घेष्ये। तत्र श्रवणिः। मही गृहिणोऽन्प्रे। जितां प्रायवे 3. तुष्म हृदी फलं हृदी। तुष्म चारं भक्तवां श्रवणेऽप्रे। जिताः। कालिकायुः। सूच्य तस्य चात्रादद्यपं। तीथं। महात्मार्शम् व विनिर्घेष्ये। दुर्गांश्चेत्रुः। 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, praśastipātra (a broad-plate). Then he should repair to the pandal erected for Durgā-puṣṭa, perform ācamana, should bind together with Aparājīta creeper twigs or leaves of nine plants 415 so as to form one bundle or sheaf, viz. plantain, pomegranate, coriander, turmeric, Arum Indicum, Arum colocacasia, bilva, aśoka and jayanti. 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 Devī abide in the bilva tree with sandalwood (and other substances mentioned above). The rousing (bodhana) of the Devī and the invitation to the bilva tree are separate and are done with separate mantras (Tīrthāttra 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 Śaṅkara; 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.416 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. कदर्दी वासिनि धार्यं हरित्र नारंकं कस्तुः। विलोकितो यज्ञी च विश्रेष्ठ नवप्रतिकाः। ति. ति. प. 77 and दुर्गोपनि p. 664: श्रमा कर्ती हरित्र च यज्ञी विलोकितो। एकोको मनूसध्र धार्याधिक नवप्रतिकाः। ति. ति. ति. p. 173 quoting त्रयोत्सवम्; the same is quoted from अद्वित्य by ति. ति. कृपा p. 372 (reads श्रमा कर्ती...मनूसध्र); पृ. भ. ति. p. 31 ‘कदर्दी वासिनि धार्यं हरित्रामानकञ्चुः। विलोकितो यज्ञी च विश्रेष्ठ नवप्रतिकाः।’

416. ओ दिलिधि चिन्मित्य फद्ध फद्ध फद्ध स्लाहः—हरिदेयन भेत्तै। दुर्गोपनि p. 665, ति. ति. कृपा p. 401.
throws them with two mantras and effects the driving away of goblins, evil spirits, rāksasas, Vināyakas that cause obstacles, takes up an offering of boiled rice and māsa 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 himself 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 Aparajitā creeper and the bilva branch. He worships the latter with ‘salutation to the bilva branch’ and honours Cāmundā on the bilva branch and the clay image with the words ‘this is pādyā (water for washing the feet), salutation to Cāmundā’ and addresses the bilva branch with the mantra quoted in n. 413 above. Then he utters the mantra ‘O Cāmundā!’ 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 devatās, 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) Devī and performs the prāṇa-pratiṣṭhā (vivifying or endowing with life) of the image of the Devī and of Ganesā and other deities in the manner provided in the Durgācanapaddhati (p. 666) and Tithitattva (pp. 77–78), Then he should, after taking in his hand husked rice-grains and flowers, contemplate upon the form of Devī. Then the Durgācanapaddhati (pp. 666–667) quotes a long but finely worded passage from the Matsya; the corresponding passage from the Kālikāpurāṇa may be briefly rendered as follows:418

417. The तिष्ठति on माणामिति is quoted in the मि. मि. p. 338. वृत्तिः in his इवमिति (pp. 506–507) describes at length माणामिति of gods in images, basing himself on the 23rd पदल of शाखातिलिंक. Vide my notes (p. 112) to the edition of the वधवारमयुष्य where a long passage from शाखातिलिंक is quoted.

418. ज्ञातुर्मणांकांतोभेदशुद्धिकारणस्तु । लोचनवस्तुमूलं पदोदसृजस्वलनां ॥

वस्ताचितायामां मुपितां सुसहनामस्त । न्यायोजनस्वयं सत्तवेयतनुभवताद ।

सुचाचार्यवि तत्त्वायां अन्नोत्तरत्मापस्त । ज्ञातुर्मणावस्तायां अग्रविचारमाभिनीस्त ॥

सूर्वाला (अणाला!) पतंगसेराजसुलसमनन्त्तमार । बिरूतुन् बलिष्ठे वेणे खाई चक्क नामाकाधु ।

लोचनवस्तु तथा शानि वाहुस्तु हुदुराह सहजात । सेवकं पूणर्चाचं च पासो चोकुशस्तु ॥

वन्यं च पर्युं चापि वानेश्वरं अलंकारपक्ष । अवस्थां भविष्यं तद्निर्दिष्टं स्वहरूर्त ॥

सिश्वेद्योतां भवेणं वस्तु वाकतनामनमात । वृहि स्वेतान्त त्विकालार्थि विश्वविश्वांस्त ॥

स्तत्रतिकुलां च राविविश्विताकारमात । वैटित नामावास्तु मुक्तिविभित्तिनास्त ॥

सप्ताहारस्वस तुकात्रस्व च बुरुक्तं । वन्यसिद्धिवस्वस्तु च वेदेः सत्विः यदयाभेद ।

द्वादश द्विष्ठें पारं समं सिन्दुपरि रिसितम । किष्किष्कं (दुष्टं?) तथा यथास्बृहुं महिषोपरि । कालिकापरि (Continued on next page)
Devi 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 Mahiṣa, 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 bell 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 Devi), 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 Devi's lion; the right foot of Devi (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 (āvāhana) with two mantras to Durgā to be present in the bilva branch and establish her with the prayer to bestow long life, health and prosperity. He offers to the Devi the several upacāras of āsana, pādyā, 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 Devi in the ghāta (jar) with ten or five upacāras.

(Continued from last page)

61, 11–20. The मलयुराण (260, 56–66) has almost the same verses (with a few variations) that are quoted by दु. भ. न. pp. 4–5 and 75–76, व. श्र. की. pp. 413–414, दुर्गामूर्ति pp. 666–67, and by का. न. वि. p. 285. For तिथिराम, मलय reads तहि and मलयवेदन्त reads तेषी; मलय and का. न. वि. read यातिक यातिकोपि निजेधित्वं; मलय and दुर्गालिङ्ग read मलयवेदन्तविविधानस्य तिथिवर्गम्. तिथिराम—probably refers to स्वादिः which was held to be a sign of beauty among women or it means that the figure of Devi should be shown as bent in three parts of the body. दु. भ. न. (pp. 5–6) quotes कालिकापुराण also for description of नागकाली with 16 arms. On p. 6 (दु. भ. न.) नागकाली is described as विषलिपपुष्पि.
or with flowers and sandalwood paste with separate mantras for each of the nine plants (mentioned in note 415) in the form ‘Hrim, om, kadalīsthāyai brahmānyai namah’ and so on (Durgārcana-paddhati 419 p. 669). Then he should worship Durgā with pādyā and other upacāras 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 Durgāpūjā. Only a few points can be dealt with here. The Kalikā-purāṇa enumerates the following animals as fit for sacrifice in honour of Durgā and Bhairava 422 ‘birds, tortoises, crocodiles, fish, deer of nine kinds, buffalo, gavāya (Gaiyal), 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 bāli and the person who did so would go to hell. This was probably a concession to placate Devī who might have a soft corner for a bāli

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

420. The sixteen upacāras in the worship of Durgā are slightly different from the usual upacāras noted above. (p. 34 note 77); 420 of course, although the Karikās of the Mahābhārata contain references to various sacrifices performed in honour of Devī. For example, in the Visvānāthapuruśa-purāṇa, the great sage, who is considered to be a manifestation of Devī, is depicted as being worshipped by various animals and beings, including birds, tortoises, crocodiles, fish, deer of nine kinds, buffalo, gavāya (Gaiyal), 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 bāli and the person who did so would go to hell. This was probably a concession to placate Devī who might have a soft corner for a bāli.

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

422. 422. The sixteen upacāras in the worship of Durgā are slightly different from the usual upacāras noted above. (p. 34 note 77); 420 of course, although the Karikās of the Mahābhārata contain references to various sacrifices performed in honour of Devī. For example, in the Visvānāthapuruśa-purāṇa, the great sage, who is considered to be a manifestation of Devī, is depicted as being worshipped by various animals and beings, including birds, tortoises, crocodiles, fish, deer of nine kinds, buffalo, gavāya (Gaiyal), 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 bāli and the person who did so would go to hell. This was probably a concession to placate Devī who might have a soft corner for a bāli.
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 Vindhya 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-krīyā-kaumudi 424 quotes "one should never offer to the great Devi a horse or elephant; if a brāhmaṇa offers a lion, a tiger or a human being (as bali) 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 brāhmaṇa) offers his own blood, he would be guilty of suicide. If a brāhmaṇa offered wine he would lose his status as a brāhmaṇa. When wine is laid down as a necessary offering he should offer cocoanut 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 Kālīkāpurāṇa '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 Kālīkāpurāṇa 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 तथा विद्याज्ञानेन पुष्पयुक्तविलयस्याद्। यथा सन्तुष्योऽधैर्यिक्ष्यविचारसिनिः।
q. by हे. on िा vol I p. 509.

424. न कहुँ चाचिमान्तः परिवर्लप्तसितः। सिद्धविद् यतासकी आहस्वर्णिः।
तस्मय दृष्टस्य दृष्टान्तस्य आवृत्तिः।

425. कालिकापुराणे। अजाथ महिष्कृत्र णाथभक्त्य यथा ज्ञात्वा।
वातमनोर्जस्यस्यापिभच्चोति

426. गोष्ठिणतन्त्र्युक्तः श्रीर्यादृश्युक्तः तस्मात् पुजने दुरुपयोगे।
श्रीर्यादृश्युक्तः तस्मात्।

v. by क. िा. vol III p. 53.

This last verse is q. by िा. क. p. 515 as िात्त्त्तिक्यस्तो, by िा. क. p. 86 (from िात्त्त्तिक्य),

v. िा. p. 22 (from कालिकापुराणे); v. िा. p. 53 quotes the verse 'गोष्ठिणतन्त्र्युक्तः श्रीर्यादृश्युक्तः

श्रीर्यादृश्युक्तः तस्मात्।'
should offer flesh rarely (if at all) except blood and the head, which (two) become nectar." The Kalikapurana further states that Siva (Durga) partakes of the head as well as the flesh of the victim, that one should offer in pujà the blood and head of the victim, but the wise (devotee) should employ flesh in edibles and in homa. The Durgacanapaddhati (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 sadhaka (devotee) faces the north and repeats certain mantras one of which is Vaiś. S. 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. Vayu (wind God) was the animal &c.; the Sun was the animal &c.' Another mantra is Manu V. 39 (=Vispute dharmasutra 51. 61 = Kalika 71.39) viz. 'animals were created by Brahma 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 kusas over the bali and then worships the sword with the mantra 'you are the tongue of Chandika and you accomplish heaven (for the worshipper); Hrim, Shrim, O sword!'. The performer contemplates on the sword as described in Tithitattva (p. 81) and Durgacana-paddhati (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 'Aim, 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 Devi and offers it with the words 'this is the blood of the goat; Om, O Jayanti!' and says 'Aim, Hrim, Shrim, O Kausiki! 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

427. यथा स्वप्नुस्ताराभिमुखः स्वतं पूजाभिरं बाँटि नुषा-ओ अभाय फुड इवपलोष्य

'ओ, भद्रः पुरुसारीतृ तेनाभजति स एत लोकमाय्यास्मिनिन्द्र: स ने लोको भविभाषि ते

जेप्पसिनिविरितम् अघः। वायुः पुरुसारीः...विजुभावः स ते...अघः। स्वर्यः पुरुसारीतेनाभजति

शिवसिनिन्द्रः...अघः। इति कुलोक्कोः संगीयाः ओऽ जाग्यर्थहि नम इति गधाविभेदप्रवचः। दुर्गाविधि

p. 669. The samsā is bāj. sū. 23.17 and is explained in śāstra XIII.2.7.13 ff.
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 *bali* 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 Candikà, 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 Devî was deemed to be her gratification and favour for a hundred years. Then he performs japa of a mantra (quoted in note)\(^{428}\) and also certain verses of laudation and asks for certain benefits (Durgârâna, p. 672).\(^{429}\)

The Kâlikâpûrâna in a long passage\(^{430}\) provides gradually rising periods of times for which Durgâ becomes gratified by the offering of the blood of various animals. A few might be cited here: Durgâ 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 Devi 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 Devi is gratified for a thousand years and by a human being as a *bali* for a thousand years." There was a revulsion of feeling against blood sacrifices in some hearts and so even the Kâlikâ provides\(^{31}\) that the offerings of kâśmânda (pumpkin-gourd) and sugarcane stalks, intoxicants and aśavas (spirits distilled from molasses, flowers or herbs) are like (animal) victims and gratification

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\(^{428}\) Vide *Durgârâna* p. 671: 'इन्द्रकुला खुशुमधिविराज्ञां—ओं यं यं सुखार्षिता पावेन यं यं पश्चायी चाचुरा। संसा मे षड्यमं गायं गायी षड्यमं अभेन। ओं ऐं ऐं ऐं षड्यमं गायं गायी षड्यमं अभेन।' दुं. भ. त. p. 56 cites: राजा वे राजुवं वा दिनों वा वस्त्राकसा। संसा तस्य वशे वश्य खुशुमधिविराज्ञां।

\(^{429}\) Vide Kâlikâpûrâna 71. 6–18, भ. लिखि कौ. pp. 395–6, भ. लिखि. p. 83 for the periods.

\(^{430}\) Vide Kâlikâpûrâna 71. 23–24 by दुं. भ. 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 Bhaṭṭācāryas of Bhatpara in West Bengal sacrifice fruits and vegetables in lieu of animals. The Ahalyakāma-dhenu⁴³² says that some Vaiṣṇavas 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 kuṣmāṇḍa and the like or flour images of animals or simple ghee should be offered. As to other castes also it has been declared that Kuṣmāṇḍa, 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 pīṭras went to heaven. Rg. I. 162.21⁴³³ (= Vaiṣ. S. 23. 16) and Manu V. 42 say so. Hemādri quotes verses saying that all the animals such as the buffalo that are employed for (gratifying), Devi go to heaven and those that kill them incur no sin.⁴³⁴

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 Mahāśaṭāmi conjoined to Pūrṇāgadhā-nakṣatra or without it, the devotee after taking a bath and sipping water, should face the east or north, sit on a seat of darbhas, perform purification of himself and the body which is made up of five elements by repeating separately the mystic letters ‘yam, ram, lam, vam’ in the manner set out on p. 673 of Durgācanaapaddhati; then he performs praṇāyāma, 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. च-प्रामाण्य महिषी: कुमाराधिष्ठि भावते। कुला पद्मयापीति बदिता तो समयेद्।
नारिकेलिङ्ग्युर्बृजोत्सवमहिषी कुमाराधिष्ठि:। महाभाषरेण्येन न कस्मयं ता निश्चया न नींद्वु। इत्युत्त्ततः
... तव नारिकेलः पद्मयापीति बदिता तो वनवधिर्योपविनामध्याधिष्ठि। केक्तं बाह्याधिष्ठि-वैन्योत्तित्वे च।
तथा अवश्यसि। ता निश्चया तत्र चिदिश्यसि। बाह्याधिष्ठि कुमाराधिष्ठि। बृजाधिष्ठि। इति।
तुफका शोधिकले रहस्याविद्धु। बाह्याधिष्ठि शोधिते। तत्त्वं विष्णु:। कस्मयं। कुला धूमशिवे संहृं नर व्यायमचाहिष्यं।
अतिष्ठा बलिः परे दोष्यामेवतः युवम्। अति वा। कुला धूमशिवे संहृं नर व्यायमचाहिष्यं।
अति वा। कुला धूमशिवे संहृं नर व्यायमचाहिष्यं।

⁴³³. न वा उ प्रामाण्यं न धूमशिवे इत्यतः इत्यतः युवमेवतः। अति। कुला धूमशिवे संहृं
नर व्यायमचाहिष्यं। नर व्यायमचाहिष्यं। अति। कुला धूमशिवे संहृं नर व्यायमचाहिष्यं।

⁴³⁴. तर्के ये हुएकुपस्य यातिः प्रभावः। सर्वं ते स्वाजान्ति याति। चन्तां पा नु
विचारः॥ ॥ हे. on बन vol. I. p. 909.
and the like and over which he mutters eight times the mantra ‘Hrim, Om Durgāyai namah’, he contemplates on Durgā as described on p. 163 and note 418 above, places a flower on his head, mentally offers upacāras (to Devi), again contemplates on Devi’s form and then offers the upacāras from āsana (seat) to pranāma (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 Devi with brief mantras and to the Mātris435 (64 are enumerated in Durgārcanāca. 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 Mātris Brahmani &c. Then there is aṅgupājā (worship of Devi’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 pūja of each of these, as laid down in Durgārcanapaddhati pp. 678–681, in the Nīrṇayasindhu pp. 179–181 (which quotes them from Viṣṇudhamottara) 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 māsa pulse and boiled rice.

On the day on which there is Mahāstamīpūja the performer observes a fast. But a householder436 who has a son should not observe a fast on the Mahāstami. He should follow one of the alternatives specified above in note 252 (naktam hāvisyāṇam &c). Whatever procedure about food he may follow, he, keeping himself pure and observing the rules of conduct for vrata, should worship Devi; he should offer worship on the Mahāstami and on the 9th with balis; he should take leave (of Devi) on the 10th with

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435. The Mātris are eight, Mahābhīṣṭi, Māheśvarī, Kāmārī, Bṛjāṇi, Gārī, Hrṣī, Mahāraja, Māhāstami. Vide Durgāchāna p. 677. D. δ. t. p 46 gives the names somewhat differently. This whole procedure of the 8th tithi is very lengthy and tiresome to read. It has been very much shortened in the above.


H. D. 22
Sravana-naksatra after performing the Śābara 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\(^{437}\) positively asserts that a fast is to be observed on the same day on which Mahāṣṭami-pūjā is performed.

On this 8th tithi the performer has to honour maidens, feed them and brāhmaṇas 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 Devipurāṇa\(^{438}\) 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 daksīṇā 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 Devipurāṇa provides that if no virgin is available, one may honour even a married girl who has had no menstruation.\(^{439}\) The Skanda provides that maidens from two years to ten should be honoured under the following names respectively, viz. Kumārika (two years old), Trimūrti (three years old), Kalyāṇī, Rohini, Kāli, Candikā, Śāmbhavi, 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 āvāhanamāmontra for all in the morning after the performer has

\(^{437}\) एवं च परिस्थिति विने महादशमीपूजा तार्थिनित्वम् एवोत्पवसः। न ह सत्मुष्माहिनि।

\(^{438}\) न तथा दुष्प्रति शिवा होमाज्ञापाविना। कुमारीपूज्याय तथा देवी शविभवति।

\(^{439}\) चैतन्यस्य ग्रन्थानुसारः कास्पो न भवातृव्यञ्जनम्। तालापूज्यन्वेत्ते कृप्या राशिकृम्य न हृदयते। स. म. p. 22.
taken a ceremonial bath with oil is noted below. In this way he is to honour virgins with bodice, clothes, sandalwood paste, flowers and aksatas, with different kinds of edibles and dishes and feed them with pāyaśa (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 brāhmaṇa maiden in all acts, a kṣatriya maiden for victory, one belonging to untouchable castes in acts of terrible nature. After the maidens are fed, brāhmaṇas 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 (Vedapārayāna) and that beginning with the first tithi up to the 9th he should himself mutter Caṇḍipātha (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 Devipurāṇa provides for pūja, japa and homa and the mantras therefore by saying that the worship of Devi is to be performed by casting into the fire sesame and with curds, milk and ghee. The Devi-mantra is either what is called the Jayantimantra (quoted in note) or the mantra of nine syllables (quoted in the note). The Dvaitanirnaya–siddhāntasangrahā states that the mantra is either one that a man’s guru has taught him, or the Vedic verse ‘Jātavedase sunavāma’ (Ṛg. I. 99.1) or one with nine letters or the one ‘nāmo devayai mahādevayai’ or the ślokas in the Saptasati. The Tithitattva quotes (pp. 69–71) a long passage.

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440. मन्त्राध्यसंधार्यां लक्ष्यां मानुषां सत्यमस्तिकां साक्षात् केशवमायमां प्रामाण्याः।

441. जयाम्भोजानेनमन्मत्तत्त्वे देवीपुराणे। पूजावेत्ताविवेकेशु विवेकविवेकोपाध्याय:। कुर्वल' देवगणस्तु मन्त्रो इतवभिधयाः, जयाम्बो शरणां काली अमरकाली कपालिनी। तुम्हारी श्रीमान्री धारी स्वाक्षर निश्चय नभोजानेत्तरा। अन्नान् तु मन्त्रो जयाम्बो तु कालकर्माः। तत् भित्तिक प्राप्ताः। विदे। भा. सं. 9 for the same मन्त्रः। सा (प्रज्ञा) च जयाम्बीमात्रेयो नवास्थेन वा काल्प्यः।

442. तस्मानस्मृतिकृतवेदकर्मां ह्यस्तात्विन्द्रूपिणी हयस्तात्विन्द्रान्तः, अपि श्रीमान्री धारीणार्थमेव दुष्प्राप्तेः।
from the Vārāhi-tantra about the result of reciting Devimāhātmya several times. A few verses are cited for sample. "When some great danger threatens, one should recite (Devimāhātmya) 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 Lakṣmī comes to a man of her own accord. As Aśvamedha is the prince among sacrifices, as Hari (is superior) among gods, so the laud called Saptāsati is the highest among all lauds." The Tāthāgata further provides that one should recite before the reading of the 'prathamacarita' the ṛṣi (sage), the metre &c. of it and also when repeating the Madhyamacarita and the Uttaracarita. Very great importance was attached in ancient and medieval times to the recitation of mantras and even modern man 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 'hrim') 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 Japa-yajña as the highest among yajñas such as those of dṛavya (materials or money), tapoyajña (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 Saptāsati or engage a person to read it to him who was called pāthaka or vācaka as in T. T. p. 72, Durgārcana, p. 661. Some very orthodox writers went so far as to lay down that a śūdra could only listen to the Mahabhārata or Saptāsati but could not read it himself. Raghavendra like Kamalākara appears to have held this view. One

\[\text{\textsuperscript{443}}\text{. यथाभवेत्: भृतादृश: देवनां च यथा हृति:। सत्तमामि संभां तथा सत्तमतीनां। अथवा वन्नमाईन सिद्धाकाण्डेः पापायने। चक्रेयः: सत्त्वान्द्रापाताद: सत्त्व: सिद्धान्त सिद्ध०। q. by ब्रह्म. p. 70.}

\[\text{\textsuperscript{444}}\text{. तत्थोऽस्मिन् विद्याविद्यार्थार्काकारणपातार्गाधी अद्वितेयान्वितः पदेः। तथेऽध: मध्यावितरं बङ्ग: अर्थिर्हाकाली देवता गायत्री छन्दः। नवां शक्ति:। रक्षकं लक्षकं श्रीमान्तौ सहस्राधीनः छन्दः। धम्मावितरं देवता विद्यार्थार्काकारणपातार्गाधी अनुवर्तमान छन्दः। भारत्तीकी शास्त्रिकाण्डां श्रीनि चार्यः दुर्गतिप्रथम महातथीप्रथमां छन्दः। अनविषाधमां। उसस्वाधीतक्र सह श्रीनि:। सत्त्वान्द्रापाताद: सत्त्वान्द्रापाताद: सह श्रीनि:। चन्द्रागान्त सत्त्वान्द्रापाताद: सह श्रीनि। ब्रह्म. p. 72. For मध्यावितरं &c. vide note 396 above.}

\[\text{\textsuperscript{445}}\text{. अध्यात्मविवेचनमहाशिवास्मिन्। ब्रह्मानि पातालवने। चुंबक्ष अवदेशप्रथमाः। ब्रह्म. p. 70; vide H. of Dh. vol. II. pp. 155-156 for the views of Kamalākara-bhaṭṭa and others on this point.} \]
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 mulamantra a hundred thousand times and is called Jāpaka. The Nīrṇayaśindhu (pp. 185–186) gives elaborate descriptions of Śatacaṇḍī-pāṭha and Sahasracanḍī. In the first, ten well-conducted brāhmaṇas including the uคārya 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 Sahasracanḍī one hundred brāhmaṇas are to be chosen and they are to repeat Saptasati for four days as in Śatacaṇḍī-pāṭha. A thousand brāhmaṇas are to be fed and one hundred cows are to be donated. The Nīrṇayaśindhu 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 Mahāstāmi described above (viz. pūjā, honouring maidens, homa &c.) are finished the rest of the tīthi should be spent by the devotee in dance, songs\(^{447}\) and music.

\(^{446}\) Vide चित्र. त. p. 99 for the names of the fires employed in religious rites; ‘द्वे च दुर्गा-पुजनयां पौषादिवसं परिक्षितकम्भुस्तुति सद्यत्रोधृष्टे बलृधाद्यामित्रिते’ ति. त. p. 99.

\(^{447}\) भवनादिकस्यां वेदाचारोऽश्च. दुर्गपीयीर्म दुर्गार्त्ये समुद्रविस्तिते जागरं नारायणिषिव्रोजिषिव्रोजिषिव्रोजिषिषि. नारायण = 51. 68.
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(jāgara). It appears that in the Devī and Kālikā 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 balis were to be sacrificed. 'When the Sun is in the sign of Kanyā (Virgīn or Virgo) and in the month of Īśa (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 Purvāsādhā; 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 Mahāṣṭamī and the first ghatikā of navami, was called 'sandhi'. During that period of two ghatikas a pūjā of Devī together with Yoginis 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 Mahāṣṭamī, but the balli is to be offered at and after the Mahānavami begins 450 and not during the last ghatikā of Mahāṣṭamī.

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

448. कालपादसंह रत्नाकरे छुजादास्वरः पुरुषेऽये। सूपरसाते निषादेऽपि व महाविवधिवसये।

449. आहंकारीमसा स्मृतिका तृप्तस्व कृत तस्यः। तत सप्तवा द्वारे पूजनीयाः। तत सप्तवा द्वारे पूजनीयाः।

450. अर्थान्यमिः। तत तत्प्रताधिकारस्व प्राप्तेर। कालिकापूर्वये। कालिकापूर्वये। कालिकापूर्वये। कालिकापूर्वये।

451. ततुपवः ब्राह्मणस्व प्रभुवेदे समाप्तेरे। तत्र च तर्युपवः ब्राह्मणस्व प्रभुवेदे समाप्तेरे।
only difference being that a larger number of balis (goats etc.) may be sacrificed on it than on the 8th tithi. A ball is to be offered as it is obligatory to do so on the 9th. 452 Then the worshipper should perform homa, if able to do so. If he be unable to perform homa on both days, he should perform it on Mahāśarma. The offerings in the fire are to be 108. If a person cannot perform a homa in person he should choose a brāhmaṇa to do it, while a śūdra must always get the homa performed through a brāhmaṇa. Lamps should be waved before the Devī (mārjana) 452a from her head down to her feet. Dakṣinā (fee) to the priest for the whole of the autumnal pūjā is to be given on the 9th tithi and Raghunandana expressly 453 says that the Durgā-bhakti-taraṅgini is wrong in saying that dakṣinā is to be paid after taking leave (visarjana) of Devī. The sankalpa at the time of giving dakṣinā is given in the note. 454 If no dakṣinā 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 brāhmaṇa 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 brāhmaṇas. It is the practice in many families to embrace each other and sing the praise of Durgā 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. नवम्या चतुर्वप्तकस्त्राय बलिदानलय: । स्त्रि. त. प. 87.

452 a. This नीराजन is mentioned in कालिका: 'शरकाले महालाम्यां बुद्धापः परिपूजननुष। नीराजनं इस्ट्मयं दु दुर्गाहृद कल्याणे '। 88,9.

453. दाम्या: प्रुजामया नवम्यामेव दुर्गिणामे प्रेय। स्त्रियः सत्यायणे। नवम्या दुर्गीतम् कल्याणे यत्तिष्ठितता। दुर्गिणाः प्रजायुगं च आचार्यवे लिखितं दु दु वैयक्तिकमिश्रणातः दुर्गिणि दुर्गा-प्रतिष्ठाता दुर्गास्वामी (दु. प. 101); दु. भ. त. (P. 126) साय: अधा प्रभ्विनि दुर्गिणी तिथिमेवं अखलितकालीनकुलर्गानामितियोगसंन्यासकालसमानायुद्धाद्वायुमिच्छिन्नाभावमतः नायामनीय: ब्राह्मणाय दुर्गिणाः ब्राह्मणां सत्यसे। दुस्ति दुर्गिणा दुस्ति।

454. अर्थः अन्य अन्येर तत्त्व दुस्ते पहो महानवम्यां तिथी अद्वैतमेत्य: भीष्मवर्गेभिः कक्षिकाकर्तातीन्द्रुप्यादपारां: बलिदानमिव कामां तनुष्यां ब्रह्मणेऽव: विनायकायु आदनमाहिमानं ब्राह्मणां दुस्ते दुस्ते। दुस्ते: प. 682; चक्रितारथे वामेष ब्राह्मणार्थं संस्कारः । दु. भ. त. प. 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. Rajantiprakāśa (pp. 439-444) quotes a long passage from the Devi-purāṇa about the worship of Devī on 9th of Āsv. śu.

On the 10th tithi after bathing and sipping water he should offer worship with sixteen upacāras or with as many as possible, should praise Devī with these words ‘Om Durgā Śivāṁ’ &c. (on p. 672 of Durgārcanapaddhati), should prostrate himself before her and make request to Devī with the mantra ‘Mahisaghnī mahāmāyē &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 c ‘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 śabarotsava. 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 Durgāpūjā) on the 10th tithi after the immersion

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454 a. सर्वनामप्रभृतिः सर्वप्रभृतिः। दयये व्यस्मके मौर्यी नारायणी नमस्तु। मार्ककेश्वर 88.9 q. by द्वारकाजीन् p. 682; in द्वेशीभामवं VII. 30.66 नारायणी is said to be a वेण्ड on हुरावं।

454 b. तथा सत्यं। अतः त्वः (तै?) दिवशामेव अवनण च यदा भवेत्। तवां संप्रथं देशाय ब्राह्मणां शास्त्रीयम्। शास्त्रवेत् इत्य पद्मायामहर्षेषु प्रभृति भाष्यताधिरो हृदय दृष्टि शास्त्रीयथापि। कृ. सं. p. 514. The द्व. भ. त. p. 21, श्र. कृ. कृ. p. 377 quote the verse as from कातिकाकादुर्रुषा; but the latter reads शास्त्रीयम्: probably because it could not make out what शास्त्रीयम् meant or did not like the idea, but the former explains ‘शास्त्रीयम्: शास्त्रवेत्तिः गृहमायुक्तमेवमधुरस्तिपृष्ठिः।’

454 c. कुमारीकारिनी (p. 126) quotes केशवादुरुण as follows ‘कुमारीकारिनी जमल्ला: सर्वसाधारण गच्छृती। संसारालोकोऽयं दुः पुनरामानं याद। इत्यां यथा सन्तां तदं यथा शक्यवर्णार्थं वाद। सार्थं लोक समाजाय बज श्रद्धाभूतसमारं।’ हृदयाँ जले वायायेद्ये। भ. सं. p. 189. The same occur in कुमारीकारिनी p. 683. In the famous Victoria Museum in Calcutta, there is a painting of the visarjana of Durgā in a boat made by Thomas Daniel in 1780 A. D,
of the image of Devī. The Kālaviveka quotes Satya to the effect that leave is taken of Devī on the last pāda of Śravaṇa-nākṣattra in the day and śābarotsava 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 visarjana (sending away) of Devī 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 Devī 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 śābarotsava was probably made for emphasizing that before the Devī the highest and the lowest were of equal status and every one must join in the frolics on the 10th tithi 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 Devī was to be contemplated upon can be seen from p. 163, note 418 above. That shows that only the image of Devī with the lion and the demon Mahiśāsura was to be constructed. In the Mārk. purāṇa it is stated that Devī 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 Devī is placed in a structure of wickerwork and there are images of Lakṣmī and Ganesa on

455. विसर्जने इत्यादि तु कुर्यादि शार्येऽस्ये: | पूर्विकाकुमाराय: कीडाकार्तिकोऽस्ये: | भगवतिकामिनीयज्ञो भगवतिकृत्तांत्याक्षे: | भगवतिकात्यायाहाय: कीडायेदृश्याश्रयाय: | परमायेश्वरे प्रसिद्ध: परे नाफर्यासराय: | कुः भावते तत्र वर्ण वेशाकृत्यास्याय: कालिकापुराण प. 456. एवधुतस्य सहस्त्राय साप्तना ते महाहुरुः। पांड्यानास्य कोण्डे च वृजेनामवत्तावभ्यः। | तथा महासिन्धु व्रेणा विश्रन्दितस्य निपरसितोऽस्ये: कालिकात् 50. 38 and 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 pranapratistha 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 Mahisasura and Devi (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 Devi. For Durgapuja it is not absolutely necessary that there should be an image. Devi may be worshipped in a linga, on an altar or in a book, in her paḍukas (wooden or stone feet), in image, in a picture or a trident or sword or in water. Some of the puranas like Garuda and Bhavishya⁴⁵⁹ state that on the i' th or 8th tithi 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 cloth and deer-skin should be prepared, whereon Durga (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 Devi. The Varaha-purana (95.41) speaks of 20 arms of Devi and mentions the twenty weapons she carries (95.42–43). In the Devibhagavata V. 8.44 she is said to have 18 arms. Hemadri (on vrata, vol. I. pp. 953–924) quotes verses in which Devi is said to have eight arms and ten arms respectively. Vidya-pati⁴⁶⁰ quotes passages for

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⁴⁵⁷ The kalaratnavatsantra (edited by Arthur Avalon, 1917) 19th pdd has 'kame ca krtikca devi dhrta gnanajnati ca.' verse 6. On p. 666 of duramchakapusti (Jiv. II) rujumavan morey says 'evamneva ganasajnana dharma.'


⁴⁵⁹ abhisheko nityamante bhagyam. sastra nevajnana dhrunajna navani ca. eva va visambhavan karyaekasyasamhita. duramchakapusti bhashyakosha. tatha vaidikas kavyam bhuta karya samasamhita. sarvam sikhishana shri ca karmabhisneswara. tatha var as pratihnya sarvotkaryarupa. jijisrtya sarvamadhyamasastra nirnaya. sri. p. 173. abhraya tva gana shakayapeksham va. tisitarukaya prakrtvam dhrum-vi mate. rajnavarya ca. jale ca jaleca va pade va maha sahajya. gundura 21. 9–8. compare dr. m. t. p. 5 'dvitirvivekam abhraya tva... gnanina ca. eva va visambhavan karyaekasyasamhita'.

⁴⁶⁰ bhrupurushya. karyaekasamhita. visambha sri kasyanyasa. dhru. m. t. p. 4; bhrupurushya. eva jala vini dhrutam karyaekasyasamhita. dhru. m. t. p. 7; nirlodakalasamhita chandmahajna sahmavrutsamanavita. kahara ca chaturvahasa ca bhutvah pujyata. sri. ca varam ca parahi ca aham dhrutam. dhru. m. t. 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, Vidyāpati in describing the form of Kāli or Cāmunda speaks of her as having four arms. In the Virāṭaparva (chap. 6) where Yudhīṣṭhira praises Durgā, she is described (in verse 8) as having four arms.

There are varying views about the word 'navarātra'. Some hold that navarātra means 'nine days and nights'; it signifies only the time for a vrata (i.e. it is a gunavidhi), not the name of a rite (karma), while others contend that navarātra is the name of a rite or vrata, which may last for eight days (if there is tithikāya) or ten days (if there is vṛddhi of a tithī from the first tithī to the 9th). The first view is held by works like the Kalatattvavivecana (pp. 270–272), while the 2nd is held by the Nirṛyasindhu (p. 165), the Puruṣārthacintāmani (p. 61) and others. As the discussion is scholastic and hardly of any practical importance it is passed over here.

The principal matters in Navarātra or Durgāpūja, though it may be spread over three days (from 7th tithī) or nine days (from 1st to 9th), are four as laid down by the Lingapurāna viz. snāpana (bathing the image), pūjā, the offering of a victim (bali) and homa. For want of space snāpana has not been dwelt upon in the above. The Durgācanapaddhati (p. 674), the Vṛatarāja (p. 340) and other digests state at length how the image of Durgā may be bathed with scented water, with milk, curds, ghee, pañcagavya of a kapilā cow, sugarcane juice and what rewards are reaped by particular kinds of baths. One example is given here for a sample. The man who even for

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461. 462. 463. 

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a day bathes Cāndikā with pañcagavya to the accompaniment of Cāndigāyatī goes near Viṣṇu. If the image is made of some material (like clay) that cannot bear a water bath, the bright sword placed near Devi's image may be bathed or a mirror, as stated by the Kalikāpurāṇa. The three other three out of the four principal items in Durgāpūjā have been dealt with above. Out of the four, pūjā is the most important and a fast is only an aṅga (ancillary matter).

Then the question arises as to when pūjā is to be performed. Here there are varying views. The Samaya-mayukha⁴⁶⁴ (p. 14) quoting Devi-purāṇa appears to hold that the pūjā should be in the morning, while the Nirnayasindhu (p. 165) holds that it should be at night. It appears from the Devi-purāṇa and Kalikāpurāṇa that pūjā in the morning, mid-day and at night is intended⁴⁶⁵. 'When the sun is in sign Virgo, the devotee should follow the method of ayañcita or nakta or take food only once or subsist only on water beginning from the nandikā 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 Śīvā three times a day.' The Kālatexvaviveka⁴⁶⁶ resolves this conflict by saying that morning and midday pūjās are brief, the principal and elaborate pūjā is at night only. There is some confusion caused by the texts laying down the nakṣatras, tithis or both on which different items in the Durgāpūjā were to be performed. The Kālaviveka quotes Vyāsa as follows: 'one should awaken Devi on Ādrānakṣatra, make her enter (the devotee's house) on Mūla, and

⁴⁶⁴. शस्त्रवाहिके महापूजा किर्पने पा च वार्षिकी। सा कार्त्तिकाप्रवशिपर्यायं न लविचत्र गुणत्। बेलीपुराणम् q. by स. म. p. 15. का. त. वि. p. 277 (from निर्मित्यकस्मिकारायणम् it appears); तत् पुजनं रात्रिकार्यः। आयस्यन्ति मस्ति मेलाने महिसासुरमदिनीयं। निर्माण पूज्येः सोपानां विविधम्: क्रान्ति। इति बेलीपुराणात्। वि. सि. p. 165. This verse is q. by का. त. वि. p. 279.

⁴⁶⁵. कर्यार्थस्य चतुर्सा वस्तु दिक्षामत्यः निर्दिश्वरः। अपारिवित्तानि नक्षत्राय एकार्यश्च वृक्षः। (स वाम्यः)। मात्रार्थस्य जितवार्थानि शीत-पूजनः। कालिकाः 62. 6 q. by व. न. को. p. 365. दृ. भ. म. 16. सा. म. p. 16. (reads वाम्यः), वि. सि. 164, (reads शाक्तः)।। दृ. र. p. 359 (reads वृक्षः). The reading शाक्तः adopted by दृ. भ. म. would mean शाक्तपूजनः. These are quoted as from बेलीपुराणम्. By का. वि. 513 (reads शाक्तार्था चापवैधकृतः), by स. म., वि. सि. निर्दिश्वर in here महिसासु acc. to मैथिल writers, 6th acc. to मैथिल writers (says वि. सि. p. 164.). Tithis first, sixth eleventh are called Nandā or Nandikā; vide p. 70 note 176 above.

⁴⁶⁶. यथाविति च बेलीपुराणे कर्तव्येऽपि पूजनसंहः—विवाहां धुमार्याहेऽि जव्यापात्समपायण:—
इति तपायि मानसंहः विशेषपूजनं न भवत्वः शास्त्रेऽवेति महापूजः।
का. त. वि. p. 280.
having worshipped her on Uttarāsādha should take leave of her on Śravana'.\textsuperscript{467} 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, pūja and jāgara are to be observed, the bali is offered on 9th, and on the 10th nirājana and discharging the Devī take place. Some texts combine the tithi and nakṣatra for the several parts of Durgāpūja. For example, the Rājamārtanda verse (q. in n. 426 above) says 'one should, after propitiating with faith (Devi) by the head, flesh and blood of several kinds of animals, take leave of her on Śravana-nakṣatra and 10th tithi'. The Devīpurāṇa provides\textsuperscript{468} 'The bilva tree should be addressed with a mantra on 6th tithi joined to Jyeṣṭha, (the sheaf of). plants should be brought into the house on the 7th joined to Māla, fast, pūja 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

\textsuperscript{467} आह व्यासः। आदर्शाः कोष्पैदेयो मूलन तु प्रेक्षयेत्। उपरस्थार्जन कृत्वा अश्वेन विस्वयेत्। वा। निकृष्ट सब। कौस। प। 511, निकृष्ट सब। कौस। प। 375 (ascribes to निकृष्ट सब and reads पूर्वोत्तरार्थम् संस्कृतम्)। The निकृष्ट सब (30.6) has 'आदर्शाः कोष्पैदेयो मूलनेव अश्वेन प्रेक्षयेत्। पूर्वोत्तरार्थम् संस्कृतम् अश्वेन विस्वयेत्॥। The बोधन on आदर्शाः refers to the 9th tithi of the dark half preceding the navarātra, Mūla 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.

\textsuperscript{468} उपदेशनशब्दवचाराय पड़वः बिलासविकर्त्तराय। सत्यां मूलप्रकाशं परिवाराय। प्रेक्षयेत्। वृत्तांगेविनुसारं चूजनोऽग्रीवातीलावनासाराय। उपरस्थार्जन सम्मयः तु प्रेक्षयो विस्वयेत्। बेदीपुराण द्व। का। त। कौस। प। 268 and 273, निकृष्ट सब। कौस। प। 267 (first verse), सा। म। प। 23 (first half); दु। म। त। प। 22 quotes साधारणम् 'सत्यां मूलप्रकाशं प्रकाशदिहीतां परिवाराय। आदर्शाः कोष्पैदेयो आदर्शाः कोष्पैदेयो आदर्शाः कोष्पैदेयो आदर्शाः कोष्पैदेयो आदर्शाः कोष्पैदेयो। नानातीर्थायाते निधितस्ति नवमि तैद्वाति। विवेका सा प्रवी बैंकावलीगतेः कलंकित्वाच सरस्वतिः। वर्षी 18, वेदी: 'प्राचीनतमर्यादा चालौ अश्वेत् वा करोति।। तत्र निराधिकारः। उपदेशनशब्दवचाराय पड़वः बिलासविकर्त्तराय। दु। म। त। 24.
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rewards.' The second rule was that tithi was superior⁴⁶⁹ 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 Durgāpūjā. Devala and Lalla⁴⁷⁰ 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 amāvāsyā or dvitiyā. There are very lengthy discussions in the Nīrṇayasindhu, Kālatattvavivecana, Puruṣārtha-cintāmāni and other works. Some quote passages from the Devi and other purāṇas condemning the beginning of navarātra on pratipad mixed with amāvāsyā. Devi is made⁴⁷¹ to say ‘in my worship pratipad which is joined to amāvāsyā should not be accepted; pratipad existing only for a muhūrtā (two ghatikās) at sunrise and then joined to the 2nd tithi should be accepted (for commencing Navarātra festival).’ On the other hand there⁴⁷¹a are texts like the following: if one were to accept for the (beginning of the) worship of Caṇḍikā 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 Sama-yamayūkha 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 amāvāsyā 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 amāvāsyā 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 muhūrtas,

⁴⁶⁹. दु. भ. त. प. 23 says ‘तत्र कालिकपिलेकः कालिकपिलेकः; सति सम्भवे योम एवाश्रयीस्य भाषायिकाः। ब्रह्मतिथिकदावस्तु तिथिरङ्गविद्रोहे न नक्षत्रं तिथयो माध्यमाः।’ यत्राद् उपयोगिताप्रयतः कर्मणि। तिथिः शारीरं विनेश्युतः नैव च कर्मसिद्धिः। … ब्रह्मलोकम्। तिथिनिर्देशयोथियुतं द्वारांग्नाठामपि। योगान्तरे तिथियोश्यां कैयम्। ज्योतिःकर्माणि। एवं तत्त्वंतत्त्वाद्वारांबिनंकालानि रूपसार्यायाम नक्षत्रयोगस्तु भाषायिकाः। तथा च दृष्टिकृत्यम्। नूतनाभवसि समस्मृति केवलायं अवज्ञयत्। तथा तव चित्तान्ति चतुर्वेदेशु च दृष्टिकृत्य।’ स्त्र. त. प. 74, थ. उत्त. को. p. 368, का. त. वि. p. 374.

⁴⁷⁰. तत्स तिथिः कर्मणि तिथियोश्यां कार्यं तिथिः मासामु तिथिकार्यो साधनाम्।’ ज्योतिः स. वि. p. 163. Vide n. 469 above.

⁴⁷¹. ब्राह्मलोकाः द्राम्यतिथिः च द्राह्मलोकः। अवधुतका न कर्त्त्या प्रतिपदः च सम। यथा नागताः तत्त्याः द्राह्मलोकादिव्यायामिति। स्त्र. स्त्र. p. 162, थ. वि. p. 62, है. तिथि. संस. p. 2.

⁴⁷¹a द्राह्मलोकां द्राम्यतिथिः प्रतिपदाङ्कारभवे। भोजायोपवेद्यां स्त्रे द्राह्मलोकाः।’ ज्योतिः स. वि. p. 15.
then the full pratipad has to be accepted for beginning navarātra. If at first there is amāvāsyā for one mūhūrta, then pratipad follows and then spreads over the next day up to less than three mūhūrta, then this latter, that is, pratipad mixed with dvitiyā 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 kalasha or ghata. A full kalasha has been a symbol of holiness and prosperity from early Vedic times (compare Rg. III. 32.15 ‘āpūrṇa asya kalaśah’). This is a rite which is performed in the Deccan, Gujarāt and Saurāṣṭra even though the elaborate Durgāpujā of Bengal finds no place there. The procedure given in Durgābhaktitarangini p. 3, Nirṛayasindhu (p. 767), Vratarāja (pp. 62–66), Puruṣārthab-cintāmanī (pp. 66–67) and other works is elaborate. Ghata-sthāpana is spoken of in Durgācanapaddhati (p. 663) and has to be performed by day and not at night. One should make an altar with holy clay and sow yava 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 Gaṅge &c.), and cast in the jar sandal-wood paste, sarvausaṭdhi, dūrvā 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 Varuna 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 kūṃsānda &c. In the Deccan the main items in the Navarātra are the establishment of ghata, offering a garland of flowers on every tithi up to the 9th, a strict

472. भविष्यप्रयोगः कलान्तु समावाय हेमार्शशस्मविताद्। वक्षातिन्द्रप्रदेशं स्वार्ध-लत्तावृत्तिताद्। आलिष्यति च मन्त्रेण कलान्तुस्तिष्यविवेदद्। विशुष्मचिंगिरष्य चतुरः कल-शान्तस्य इवमेवेवरेन न तद्। चतुः सहजुक्तया स सु दुर्दस्य सहस्रध्वनी। ॥ भ. भ. भ. p. 3. 'आलिष्य कलात्' is a śatrā in वाज. सं. VIII. 42, वै. शं. VII. 1. 6.6.

473. अर्थात् pp. 64–65, on या. I. 277 gives two lists of सार्वसाधना. इत्यै मांसी एवं कुट्ठ वेषेऽयं रसीद्धवयं। सार्वाश्चात्त्वकाः स्याः सार्वाशविवेद्य:। स्यूः॥ तथा च विषेष।। वास्तवां शास्त्रवस्तो च कुरु वेषं व्यञ्जनं तथा। नगरपरिवर्त्य एवं सार्वाश्चात्त्वकाः। भूयं॥ इt explains some of these. हे. on ब्रह्म. वो. I. 49 gives a somewhat different list 'कुरु मांसी वर्षिदे हे दुरा तेजेष्वचन्द्रम्। वेषं चाह्यक्ष्यते च सार्वाशच्च भवत:॥
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 conjunction 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 (sarratobhadra) 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 Vrata, vol. I. p. 906) quotes Devīpurāṇa for honouring horses.475 The Durgāpūjā 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 Śvāti-nakṣatra up to 9th tithi. The Durgābhaṅktiṭarāgini devotes several pages to this nirājana of horses from Śālihotra, Bhoja, Varāhāmihira and other authorities (pp. 56-63 and 67-69). Kings were advised to perform Lohābhisārīka rite about horses from Āśvinīkla first to Mahānavami (H. V. I. 910-916, N. S. 178, R. N. P. 414-416). For Lohābhisārīka or Nirājana rite, vide H. of Dh. Vol. III. p. 230 notes 309-311 and p. 910 note 1773. Although the Krtyakalpataru (on vrata) does not speak of Durgotsava on the lines stated above, the Naiyatakālikika section of that work (pp. 408-410) quotes a long passage from the Bhavisyapurāṇa 476 which states that Mahīsa 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

474, तवोरायुक्तपुत्रकै रेत भविष्यापि जिन कतनिपुष्पाय सह || स्वरूपि. यह है: निर्देशों में सं. p. 3. लेख यह है कि विज्ञापन के अनुसार रों ने कतनिपुष्पाय सह भविष्यापि कार्यों के लिए यह प्रस्तुति. q ibid p. 4.

475, अथ वारदेश नृत्य-पुश्करने देवीपुराणे। अत्रसुक्रक्राक्क्रियारूपों द्वारा बिना। दुर्भोला: अवा माय वर्षम भिक्षयलय तस्ताऽसीतः नृत्यसी अत्यन्त सह। पुजीयते युद्धो नवंगी विवेक हि है: (तत्त्व) I p. 906, तवों मित्र p. 169; तवों प. 29 quotes भविष्यविद: अथ नृत्यसुक्रक्राक्क्रियों द्वारा विस्मितों द्वारा। पुजा: अवा माय वर्षम भिक्षयलय तस्ताऽसीतः पुज्यस्यों अत्यन्त सह।।

476, भविष्यपुराणे। इत्यादि नवान्तर नवान्तर उपमानो भे: सची: स्पष्टता। जगत सिद्धियुक्तकाल्पनिक वैविकविवेक:। इत्यादिसम्बन्ध विवेकविवेक तत्त्व। पुज्यस्य के तथा संपूर्ण नवान्तर कालिका इत्य:। नृत्यकल्लिकाकालों pp. 408-409. The whole of the passage in the तुज्यकालों (कैय) also occurs in प. p. 356-357.
devotee's own blood and flesh and of he-buffaloes, goats and rams. It specifies the periods for which gratification is felt by the Devi by the offering of various balis and avers that all dasus and various mleccha tribes, the Angas, Vangas, Kalingas, Kinnarbas, Barbaras and Sakas worship her.

The Krtyakalpataru on Vrata does contain a vrata called Durgāstamāvratā derived from the Devipūṇa (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 Kalikāpurāṇa. In the first place there is no reference in it to the killing of Mahiṣāsura. 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 Tāi.477 S., but in the times of the Tāi Ār. X. 18 Śiva is said to be the husband of Ambikā or Umā. In the Vana-pārva chap. 6 (where there is a long laud of Durgā478 by Yudhīśthira), she is described as the daughter of Yaśodā and Nanda and as the sister of Vāsudeva, is addressed as Kāli, 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 Mahiṣāsura. When Arjuna (in Bhīṣma 23) offers a Durgāstotra at the bidding of Krṣṇa, he gives her several names, among which are Kumārī, Kāli, Kapāli, Kapilā, Bhadrakāli, Mahākāli, Caṇḍi, Kātyāyani, 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. आमुः भक्ति महात्मानोद्भावे न्यासिः मन्त्रितं दत्तं मार्गम् स्तवम्।

478. बुद्धाचार्यसभा दुर्गा तर लं दुर्गा स्वर्गा जगें। विष्णु 40 Pāṇini (IV. 1. 49) mentions Bhavāni the wife of Bhava (i.e. Rudra). Why अभिहिता is called वधिकी is stated in महाभारत chap. 82. 43 'शरीरकेर्कवात्स्यत् याग्यार्जय नि:दुर्गासहितं कोंक्षिप्तीचन्ति समस्तेदु ततो लोके ततो गीते॥'

H. D. 24
coins supply some firm data about the antiquity of the Durgā cult. In the Raghuvamśa chap. II a lion is said to have been appointed a guard to protect a devārū (pine) tree planted by Pārvati. Pārvati is called Gaurī in Rāghu. II, 26 and in Kumārasambhava. VII, 95 and Bhavāni in Kumārao (VII. 84), Caṇḍi in Meghadūta (I. 33). Similarly, in the Kumārasambhava the Ardhanārīśvara form of Śiva is mentioned. The mātṛs are referred to in the same work (VII. 30, 38) and also Kālī with skulls as ornaments (ibid. VII. 39). In the Mālati-mādhava (Act V) the offering of human victims to Cāmūnda in the city of Padmāvatī is mentioned. In the Mṛcchakatika VI. 27 the legend of the killing of Śumbha and Nīśumbha by Durgā occurs. If we hold that Kālīdāsa 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 simhavāhī goddess is seen on the reverse of the coins of Candragupta I of the Guptā dynasty (about 305–325 A.D.). On a coin of the late Kusāna king Kaneshkho 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 Lākṣmī. This would take us to the first or 2nd century A. D.

Why two Navarātras were recognized (in Caitra and Āśvina) is a matter of conjecture. It is possible that these two pūjas 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 ‘Durgāpūja’ (p. XVI ff.) tries to establish that the Vedic idea of Dawn (Uṣas) 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 Kālikā-purāṇa are altogether wanting and as there is a gap of many centuries between the disappearance of Uṣas from the ancient pantheon and popular worship and the emergence of Durgā. There may be some astrological connec-

479. तथा हु तत्परवर्तीरिभाजा पक्षाक्रान्त: सिवविज्ञानविवोधि | कुमारस्मिन्वय VII. 28.
tion between Durgā (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 Mahānavami and a saṅkalpa for victory and ends with the description of horses marching on daśāmi to victory and avers that this work indicates that Durgāpūjā was originally a military rite and was later on transformed into a religious festival. He relies upon the description in the Raghuvamśa (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 Āśvanirājana and also on the Brhatasaṁhitā, chap. 44 (Kern’s ed.) where occurs an elaborate description of the nirājana of horses, elephants and fighters on the 8th, 12th, or 15th of the bright half of Āśvina or Kārtika. 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 Rāmalilā festival for ten days is associated with Navarātra days. But Navarātra and Rāmalilā 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 nirājana, 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 Āśvina with nirājana (illustration), 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 nirājana in Āśvina-sukla 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 purānas did not exist in the 4th, 5th and 6th centuries A. D. when Kālidāsa 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 Divāli

The 10th tithi of Āśvina-śukla is called Vijayā-daśamī. It is elaborately described in Hemādri (on vrata, vol. I pp. 970–973), Nirnayasāndhu (pp. 69–70), Purusārtha-cintāmāni (pp. 145–148), Vratarāja (pp. 359–361) and Kalatattva-vivecana (pp. 309–312), Dharmasāndhu (p. 96). As Daśamī (10th tithi) is not mentioned in the Yugmavākyā 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.482 Hemādri proposed (on vrata vol. I p. 973) two simple rules (when 10th is viddhā) that that tithi on which Śravaṇa-nakṣatra 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-nakṣatra on the next. The Skanda says: Aparājitā-devī should be worshipped by men on the 10th towards the north-east and in the afternoon, when the 10th is mixed with 9th. Aparājitā should be worshipped on that day for welfare and victory. Another verse482a is ‘A person should offer worship on the 10th tithi in Āśvina bright half and should not perform the worship of Aparājitā on Ekādaśī.’ It must be remembered that the proper time for Vijayā-daśamī rites is aparāhna (afternoon) and pradosa482b is gaunakāla (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. तथा न मार्केषयेत्। शुक्लपदे लिपिमाला वस्त्राभावशिशितो रशि:। शुक्लपदे लिपिमाला गांधा वस्त्राभावशिशितो रशिः। इति। "तत्तवौक्तरस्त्रबक्षरयोद्देश्योऽपि। परस्मीवेऽवप्रस्थाश्चढ्रणै।" का। नि। pp. 231–233.

482 a. आयिजने शुक्लपदे तृ वस्त्राभाव पूज्येत्।। एकादशा न कुर्किष्ण मृयान्न चापसारजितम्।। हे।(on vrata vol. I p. 973) quoting Puraṇasūkhaṇḍa, नि। नि। p. 189.

482 b. भर्गोरोत्तरम् जिज्ञासुर्म् घीम्य।। धर्मसङ्क्षरः। p. 9.
Janmāṣṭami is not. If on both days the tenth tithi does not exist at the time of aparāḥna 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 aparāḥna 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. Hemādri and following him Nirnayasindhu (p. 189) quote Kaśyapa to the following effect: ‘if daśami exists for some time at sunrise and if there is then ekādaśī for the rest of that day and there is Śravaṇa-naksatra at aparāḥna on that day, that tithi is called Vijayā; 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 Āsvina) 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 muhurta (on a day of 15 muhurtas) is called Vijaya; all desirous of victory should march out at that time.’ These verses explain why this tithi is called Vijayā-daśami. 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 Caiṭra-sukla first tithi and Kārtika-sukla 1st). Therefore in India children begin to learn the alphabet on this day (i.e. perform Sarasvatipujana), people start new undertakings on this day, even when the moon and the like are not astrologically favourable and if the

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483. तद्वृत्तेऽक्रमीन | उदये दशमी किंचित्स्वार्याकार्यत। अवसरः यद्रव प्रतिस्यु तस्मां का विविधनविशिष्टम्। अन्यायं द पूर्णयां ग्राह्यम्। महिम्बः येव। उदयपुष्पेऽस्मिन तत्काल्यं तत्समां विविधताः व विषयं।

484. खिस्त्रेः च नाचः। ईवस्वद्ध्यामितिकान्तः किंचिदुष्किकः तस्मां किंचित्स्वार्याकार्यः। बिजययेऽ नाम कार्यनयां सर्वनामार्थां दिनन्त्यां तस्मां किंचित्स्वार्याकार्यः।

485. एकादशी दृष्टिपर्व निर्जनः। परिचालित। तस्मां सर्वर्यामितिस्वायम बिजयकार्यां। द्वितीयं योगम्। स महें। श्रवण्णम्। नामम्। द्वितीययेऽ नामम्। स মহেন। শ্রাবণ্ণম্। নীম।

486. अपवार्गिणि कर्माणि मासविशयविश्लेषणं यद्वादशाहुक्रांभोजनः। नामा विशेषविशिष्टलिङ्गं। च चर्चानविशेषविशिष्टलिङ्गानि। नुषाणः। पर्यायः। पर्यायः।

86. अपवार्गिणि कर्माणि मासविशयविश्लेषणं यद्वादशाहुक्रांभोजनः। नामा विशेषविशिष्टलिङ्गं। च चर्चानविशेषविशिष्टलिङ्गानि। नुषाणः। पर्यायः। पर्यायः।

96-97: द्वितीययेऽ निर्यम्। अवश्यात। श्रवण्णम। नुषाणः। धार्मिक। अपवार्गिणि।
king marches against his foes on this tithi when there is Sravana-naksatra it is very auspicious and brings to him victory and peace.

On this day the principal acts are the worship of Aparajita, the worship of Sami, 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, niraṇa of the horses, elephants, soldiers and marching out.

Dasara or Vijayādaśami is a great day for people of all castes, but it is specially a day for the kṣatriyas, the nobles and kings.

The procedure of the worship of Aparajita (invincible) Devi is briefly as follows (from Dharmasindhū 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 Aparajita in the midst of that figure with the words 'salutations to Aparajita' and also invoke Jayā and Vijayā to the right and left of Aparajita respectively with the words 'salutation to Kriyāsakti' and 'salutation to Uma', respectively. He should then offer worship with sixteen upacāras to Aparajita, Jayā and Vijayā with the mantras 'Aparajitayai namah, Jayayai namah, Vijayaśai namah' and offer the prayer 'O Devi! accepting this puja 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 Aparajita 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 Devi! &c.' Then all people should go out of the village to Sami (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 Sami. Some provide that the images of Rāma and Sītā should be worshipped on Vijayādaśami, since Rāma conquered Lankā on this day (A. K. folio 218a)."
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 Śāmī tree with Paurāṇika mantra 488 ‘I take refuge with the blessed and auspicious Śāmī 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 brāhmaṇas, 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 Viṣṇu he would secure no victory for a year in his kingdom. The Tithi-tattva quotes Rājamārtanda 491 to the effect that if for any reason the king cannot march out in person on Viṣṇu he should send out his umbrella or favourite weapon for a victorious march. The Nṛṣayásindhū, Dharmasindhu and other

488. अम्बालानां ज्ञानी ज्ञानी कुशलस्च च। दुःखमानीप्रभावं परमेयं हरिम्।

489. Compare बुद्धसंहिता 41.21 ‘सांति रामभविन्धेऽवै कुला भूपोभिविचारः।

490. बुद्धानां च शरादनुवर्त महायानं कुरते चन। सत्य संवसंर शास्ये न कार्य विजयीं

491. असुकौमल्याययामान ब्रजमार्गं। कार्यकालातु समयमाने वृहतः शेषिष्ठा-

late medieval works add some verses about Śami and other
details. 492 ‘Śami destroys sin, Śami has reddish thorns, it held
(concealed) the arrows of Arjuna and it appealed lovingly to
Rāma. O Śami worshipped by Rāma! May you remove obstacles
on the march that I am to undertake according to my convenience
and ease’. If a Śami tree is not available, then the aśmantaka
tree 493 should be worshipped with a mantra (given in note below).
Taking up a little wet clay from the root of the Śami tree
together with aśatas 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. 494

In modern times on Vijayādaśami there is šāmipūja in
many parts of India. But śami is a rare tree. In Maḥārāṣṭra
and Koṅkana, twigs of a tree called Aptā 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 Aptā 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 Maḥārāṣṭra) cut off twigs of śami and take them to
their houses but that this has no śāstra basis. 495 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

492. तथा भविष्ये। इसीम शमये पावण शमी लोहितकण्ठका। प्राणिवृञ्जनानां राष्ट्रसप
निवासिनी। कार्यवायुपाययां व्यवासारं सुखं समा। तत्र निविलिपत्रीं न्यं भव अहिमसूरिते।
इति। लि। स्त्र। प। 190, पृ। स्त्र। प। 147, वि। स्त्र। प। 96। इत्यादिस्य। चौपायार्च स प्राणिवृञ्जनानां राष्ट्रसप
निवासिनी। कार्यवायुपाययां व्यवासारं सुखं समा। तत्र निविलिपत्रीं न्यं भव अहिमसूरिते।
इति। लि। स्त्र। प। 190, पृ। चित। प। 147, वि। स्त्र। प। 96।

493. अद्यतनक मद्यस्व माहान्यविलासरण। इत्यादिस्य इसीम शमये पावण शमी च विनायनम्।
इति। चार्जैल। प्रभृतिस्व। प। 96, पृ। चित। प। 147।

494. युवाला सत्करारायं शमीमुहुत्तमां मुद्य। गोविन्दिकाविद्विद्वेदनयत्वां पदी।
ततो युवात्सवाहे। चार्जैल। चार्जैल। प। 190, पृ। चित। प। 147, प्रभृतिस्व। 96।

495. प्राणिना। शमीप्रबाहिकालययत्वम् तिरीण्यः। प्रभृतिस्व। 46।
durbars were held on Vijayādaśami (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. Kālidāsa mentions that when śraad came Raghu performed the sāntī rite called vājinirajana (Raghuvaṁśa IV. 24–25). In his Brhatsamhitā (chap. 44. ed. by Kern) Varāha describes at length lustration rites for horses, elephants and men. The Nirvāsaśindhu 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 khañjana bird in the vicinity of water or cowpens and address it with the mantra 496 ‘O khañjarita bird! 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 khañjarita (wagtail) is seen and from the directions in which it is seen. The Brhatsamhitā has a chapter (45) on the auguries to be drawn from the sight of the khañjana bird, almost the whole of which is quoted by the Kṛtyaratnakara (pp. 366–373) and a few verses of which are quoted by Varsakriyākaumudi pp. 450–51. In Manu V. 14 and Yaj. I. 174 among the birds whose flesh is forbidden for eating is khañjara (probably because it was such a valuable bird for prognostications).

In some parts of Northern India Rāmalīlā 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 hosta.

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 Vijayādaśami which are passed over here for reasons of space.

496. कुला नीराजनं राजा वत्तुत्वे यथावल्लवं। शर्मतं क्षतं प्रवेशं जलसथिभिः।
भीतमीय बुधायरं सर्वकामसन्धः। रुतिप्रभमालोत्सिः शर्मकरित नमोऽत्।।
तित. त. प. 103, तित. सित. 190 (first verse), व. क्रि. को. प. 150 (quotes from संस्कृतस्वार्थी द्वेबे etc.).
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 Dasavā 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 (aragōs) from an Āsvattha tree growing inside a Śamī were employed in producing fire by attrition for Vedic sacrifices. Fire symbolizes 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 Āsvattha tree rides Śamī’. The Tai. Br. I.2.1.16 refers to Agni being produced from Āsvattha that is ‘Śamigarbha’ and Tai. Br. I.2.1.7 connects Śamī with sānti (the removal of adverse signs). In the Tai. A. (VI.9.2.) we read ‘O Śamī! remove from us (destroy) sins and enmities’ (śamī śamayāsmad-aghā dveśāṃsī). It had some affinity with Navarātra also, as the latter celebrates the military exploit of Dēvi against Mahiśāsura, and was therefore celebrated immediately after Navarātra. The word ‘Dasara’ is derived from ‘daśa’ meaning 10 and ‘ahan’ (a day).

Divāli: 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 Kṛṣṇaṇaṃśtami or the Navarātra is. It is spread over four or five days and contains several independent items. The days of Dipāvalī properly so called are three. It is called Dipāvalī (row of lamps) in many works, but also Dipālikā (in colophon to chap. 140 of Bhaviśyottara). When emphasis is laid only on one item in this festival of several days it is also designated Sukharātri in Rājamārtanda (verses 1346-1348, vide ABORI vol.36
p. 329) and in Kālaviveka (pp. 232, 403-4), Yakṣarātri in Vātsyāyana's Kāmasūtra, Sukhasuptikā (in Vrataprákāsa, folio 204 and Hemādri 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 498 '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 Kālatattvavivecana (p. 315) hold that the three days viz. 14th, amāvāsyā and Kārtika first, constitute the Kaumudi festival.499

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 Visṇu’s victory over Narakāsura, worship of Lakṣmī, victory of Visṇu 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 five days from the 13th of the dark half of Āśvina. 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 Nirñayāmṛta provides for lighting lamps at the advent of night on Kārtika dark

497. यशस्वाद्विषोऽनुलोकितं संवत्सर सर्वस्य अभिन्यः प्रत्येकः कालः कालं अवब्रह्म तृणं त्रिवेदोऽनुलोकितं संवत्सर सर्वस्य अभिन्यः प्रत्येकः कालः कालं अवब्रह्म तृणं

498 उपयोगितां प्रचारणां प्रचारितां प्रचारणां रत्नां प्रचारणां । रामायणां शुभं श्रीविषं हरयो दुर्गितं 140. 71. The first half contains three phrases applicable both to श्रीविषं and रामायणं. उपयोगिता: नेत्रानां नास्ति: श्रीविषं (with रामायणं), उपयोगिता: नेत्रानां श्रीविषं (with रामायणं), प्रचारितां श्रीविषं (with रामायणं), प्रचारितां प्रचारणां रत्नां: श्रीविषं (with रामायणं), प्रचारितां श्रीविषं (with रामायणं)

499 हृदयसंस्कारां च चित्रितां । चित्रां च मात्रां चित्रितां । श्रीष्ठांसंस्कारां । चित्रां च मात्रां चित्रितां । श्रीष्ठांसंस्कारां । चित्रां च मात्रां चित्रितां । श्रीष्ठांसंस्कारां ।
13th outside the house in honour of Yama in order to avoid accidental death.\textsuperscript{500}

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 Āśvina\textsuperscript{501} (or of Kārtika in the pūrṇimānta reckoning) persons afraid of Hell should take an oil bath at the time of daybreak, should whirl over their heads the twigs of Apāmārga tree together with cloths of ploughed land and the thorns (of the twigs). The mantra to be repeated is noted below.\textsuperscript{502} Then the purāṇa provides for tarpāṇa (satiation with anjalis of water &c. mixed with sesame) to Yama and mentions seven names of Yama.\textsuperscript{503} Then the purāṇa 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 Brahmapī, Vīṣṇu, Śiva and others, in mathas (monasteries), in rooms for implements, on caityas (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, Cāmuṇḍā, Bhiravā, in isolated stables for horses and elephants (verses 15–17). Other texts provide that on this day

\footnotesize
\begin{itemize}
\item \textsuperscript{500} कालिकचालिति पशो ब्रह्मवर्द्धविनिर्वचनस्यि।
\item \textsuperscript{501} कालिकिकेषु कृष्णो च चन्द्रदास्य सन्तोषं धनरसादमपि।
\item \textsuperscript{502} कालिकिकेषु कृष्णो च चन्द्रदास्य सन्तोषं सत्यस्य विवेचनः।
\item \textsuperscript{503} कालिकिकेषु कृष्णो च चन्द्रदास्य सन्तोषं सत्यस्य विवेचनः।
\end{itemize}
in the midst of the bath one should whirl over one's body twigs and leaves of apāmārga or of gourd or of prapūnnāta (called Takā in Marathi) for the removal of hell and that one should light a lamp with four wicks in memory of Narakāsura. It was believed\textsuperscript{501} that Lakṣmī came to dwell in oil and the Gangā came to all waters on the 14th in Dīpāvali 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 Karīt, which probably represents Narakāsura. 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 Narakacaturdaśī because Yama was to be propitiated for fear of Hell. Later on the legend about the killing by Kṛṣṇa of Narakāsura, king of Prāgjyotiśa city (Kāmarūpa), 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-adays remember only Narakāsura on this day and hardly any one performs Yamatarpaṇa.\textsuperscript{506} The depredations of Narakāsura 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, Varūṇa 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.

\textsuperscript{504} Tālā: tālā nātā nātā vādā ānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānातक in V. 124. q. by निव. सिन. p. 127, by पु. सिन. pp. 242–243 (from मण्डपेण्डु); ताले "दीपमलितिवा सरस्वते। अज्ञातसिद्धांतिकोभिसारश्चानमतिते। नारायणसन्तति q. by का. दिन. p. 315.

505. अनि किसिमूनाषी मुखभवतिपाणी वायुराष्ट्रविनायकदेविकाली खप्पादंपत्रस्वरुपः कलेवः। पु. जिव. p. 241; वेदवांशितिव p. 104 for the same.

506. The yama is to be in the form 'गया नमः गयं तर्पणम्' and then turning to the south one offers three aijals of water mixed with sesame with the sacred cord in the savya or apasavya form according as the person's father is living or is dead.

507. कर्तव्य बुद्धि जयाम भक्तय परित्यागम्... एकलीके गोधिनः: कामेतानान्न समलनः। जयाम बिष्टिर्हापि पुष्पमेव धर्मतः। योद्धक्षेत्रस्वरूपः ज्ञानकेत तत्तदिक्षातः। ताबलिका चक्कर कामयन भविष्मण मुद्रिकः। विष्णुपराण V. 29. 15–18. The भावम् X. 59. 33 states that the women were 16000.
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 Nirñayāmṛta and recommends that this should be followed.\(^{508}\)

Several works such as the Varsakriyā-kaumudi and the Dharmasindhū prescribe that\(^{509}\) 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 pītris (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 (pītris) who, leaving the world of Yama, came for the Mahālāya śrūddhas (in the dark half of Bhādrapada or Āśvina acc. to pūrṇimāṇa reckoning) find their way by the brilliant light (of the firebrands) and reach (their own worlds).

The medieval texts prescribe on 14th of Āśvina\(^{510}\) dark half the performance of the following acts, viz. oil bath, tarpana of Yama, lighting lamp for Naraka, illuminations at night, holding firebrands, worship of Śiva, worship of Mahārātri, taking food at night only. Out of these only three (viz. oil bath, lighting a lamp for Naraka and night illumination) are now-adays 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 Nirñayasindhū (p. 197), P. C. (p. 241), Dharmasindhū (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.

\(^{508}\) अष्टाचाराः प्रत्येक धर्माकर्मणि च कर्मादाय। अत्र निपन्धायसूचकम्। ओर्तं केसुकं वासनावृतोऽऽसुण्ड्रणं च दूसरे तिथिः। तिथिवर्त्तप्र् पृ. 124 एवं शृवत्तिप् पृ. 450-451।

\(^{509}\) अष्टाचाराः प्रत्येक धर्माकर्मणि च कर्मादाय। अत्र निपन्धायसूचकम्। ओर्तं केसुकं वासनावृतोऽऽसुण्ड्रणं च दूसरे तिथिः। तिथिवर्त्तप्र् पृ. 124 एवं शृवत्तिप् पृ. 450-451।

\(^{510}\) अष्टाचाराः प्रत्येक धर्माकर्मणि च कर्मादाय। अत्र निपन्धायसूचकम्। ओर्तं केसुकं वासनावृतोऽऽसुण्ड्रणं च दूसरे तिथिः। तिथिवर्त्तप्र् पृ. 124 एवं शृवत्तिप् पृ. 450-451।
Narakacaturdasa is also called Bhutacaturdasi in Kryatattva (p. 450).

On all the three days, viz. 14th of dark half of Aśvina, amavasya, and the first of Kartika-sukla an oil bath in the morning is prescribed for him who desires wealth and prosperity.

Aśvina amavasya is a very important day. One should take an oil bath in the morning and perform the worship of Lakṣmi for the removal of alakṣmi (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 14–29) describes the celebrations on amavasya at some length. Briefly it comes to this. In the morning one should take (an oil) bath, worship gods and pitrs and perform the marriages with curds, milk, ghee and feed Brahmanas 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 tambula 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 (nirajana) 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 alakṣmi (ill luck) from the courtyards of their houses. Hemadri (on vrata vol. II. pp. 348–349) quotes from Bhavishya certain additional items: ‘no one except children or ailing persons should take a meal by day, one should worship Lakṣmi 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

511. इत्येकं तद्वर्ष दद्धौ च वर्तितक्षमधं दिनो। मानतो महं वर्तनांपि तैर स्वर्ण प्रस्तुते।
नादवर्दिनि q. by यु. स्व. p. 241; स्व. स्व. p. 199 has the first half.

512. The five trees are Abhacak, Drupad, Dhr, Avak, Cvet.
brāhmaṇas and hungry persons in places surrounded by lamps and take dinner dressed in white garments and decked with ornaments. The Nilamata-purāṇa calls this amāvāsyā night ‘Sukh-suptika’ and describes it (verses 505–510) in the same way as Hemādri’s quotation does.513 In Bengal Kālī is worshipped on this day, who it is said is both Lakṣmi and Sarasvati. 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 tāmālā and some sweets. Old accounts are closed and new ones opened. There is a popular legend that Brahmap gave to brāhmaṇas raksābandhana (Śrāvana Full Moon day) as their festival, Dasarā to ksatriyas, Divāli to traders and Holikā to Śūdras. The night of the worship of Lakṣmi514 is called Sukhārātrī, 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 Sukhārātrī 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 Kṛtyatattva 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 Sukhārātrikā” and then gives an elaborate procedure of the worship of Lakṣmi. Some works such as the Varsākriyā-kaumudi, Kṛtyatattva (p. 452) and Dharmasindhu (p. 107).

provides that on this Sukharatri not only Laksmi but also Kubera is to be worshipped.

The first of Kārtika-sukla is regarded as one of the three most auspicious days of the year. The Dharmasindhu remarks that though the three days from the 14th tithi are designated Dipavali yet that day which has Svāti-nakṣatra is most commended. It may be stated that Bali pratipada is often conjoined to Svāti-nakṣatra. On this day also an oil bath is obligatory. The most important item on this tithi is the worship of Bali. The Bhavishyottara (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 Vindhyāvali (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 ‘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 kṣatriyas. 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. भविष्यो भविष्यो भविष्यो भविष्यो भविष्यो भविष्यो भविष्यो भविष्यो भविष्यो भविष्यो भविष्यो भविष्यो भविष्यो भविष्यो भविष्यो भविष्यो भविष्यो

516. चतुर्दशिके, चतुर्दशितिष्ठति चतुर्दशिके, चतुर्दशितिष्ठति चतुर्दशितिष्ठति चतुर्दशितिष्ठति चतुर्दशितिष्ठति चतुर्दशितिष्ठति चतुर्दशितिष्ठति चतुर्दशितिष्ठति चतुर्दशितिष्ठति चतुर्दशितिष्ठति चतुर्दशितिष्ठति चतुर्दशितिष्ठति

517. The mantra is: भविष्यो भविष्यो भविष्यो भविष्यो भविष्यो भविष्यो भविष्यो भविष्यो भविष्यो भविष्यो भविष्यो भविष्यो भविष्यो भविष्यो भविष्यो

518. भविष्यो भविष्यो भविष्यो भविष्यो भविष्यो भविष्यो भविष्यो भविष्यो भविष्यो भविष्यो भविष्यो भविष्यो भविष्यो भविष्यो भविष्यो भविष्यो
on this day become inexhaustible and bring delight to Viṣṇu. The Krtyatattra (p. 453) provides that three aṇjalis of flowers should be offered to Bali. The Bhavishyottara adds ‘this tithi increases the dominion of Bali; baths and gifts made on this tithi in Kārtika yield a hundredfold reward.’

If the pratipad is mixed with amāvāsyā or dvitiyā, the worship of Bali, the proper time of which is night, should be performed on pratipad mixed with amāvāsyā, since Hemādri quotes from Padma ‘Śivarātri 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-rākṣya. Mādhava also is of the same opinion.

Bali was the son of Virocana and grandson of Prahlāda, a great devotee of Viṣṇu. In the Vanaparva (28.2) Bali asks his grandfather Prahlāda the question ‘which is better, kṣamā (forbearance) or tejas (vigorous action). In the Śantipurāṇa 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, Kūrma I. 17, Vāmana chap. 77 and 92, Matsya chap. 245–246 and Bhavishyottara 140. Bali began an Aśvamedha. Viṣṇu assumed the form of a dwarf brahmaṇa student and begged for land that would be measured by his three steps. Though warned by Śukra that the dwarf was really Viṣṇu, 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. Viṣṇu being pleased with

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519. The reference in the words पूर्व्युपस्करणे is to p. 123 (क्र. लि.) where Mādhavacārya quotes a text that Sṛṣṭi for a fast or vrata must be made in the morning though just at the time of Sṛṣṭi the tithi may be amāvāsyā while the vrata is for pratipad, which follows some time after, and quotes देवत् in support ‘वा स तथिं समस्मयं अर्थं चातिर्थि दिववकरस्’।तद्विं सा सकला ध्रुवा द्वाराकास्यवधिष्टमस्य।। इति। अत्र द्वाराकायस्यपवधिसाधिन्यं निकिततास्यपोषणंपर्यावर्त्यप्रविष्ट्ययस्मादिति तद्वाच सनिविष्ट्य॥ क्र. लि. p. 123.

520. तु स ग्रहान्तिस्वयं विष्णुः: भवति: समस्मस्मेवस्तराद्। स्रावणंतिस्वयं च भागे चैवः प्रस्तुतः॥ ब्रह्मपुराणं 73.54–55: तुतस्व नाम पातालं लमासाय भोजरस्य। वस्त्राचर्म समाधिकृतं पन्नः पश्चात्प्रायोगिकम्॥ मस्त्रय 246. 75.
Bali's adherence to his plighted word conferred on Bali the overlordship of pāṭāla and the position of the future Indra. This story is an ancient one. The Mahābhāṣya 521 on Pāṇini III. 1. 26 states that when a person recites the story of Bali's imprisonment (in pāṭāla by Viṣṇu) or represents it on the stage people use such phraseology as 'Bālim 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 Vīrapratipadā 522 in the Vāmana-purāṇa. It is also called Dyātapratipad (Krtyatattva p. 452). The purāṇas 523 say that on that day Śiva was defeated in dice-play by Pārvati, 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 Pārvati 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 वासिक 6 of पा. III. 1. 26 the महाभाष्य says 'काव्यवधारणे काव्ये पात्यसंग्रह बाली बन्धयति'; then on वासिक 15, the महाभाष्य says 'हे हृ काव्ये वासिकाकामर्गम'. Vide note 330 for this sentence. 'अजमरी युक्ता। काव्या। पे मायाँध कोणाशाला नामात्र प्रयासंग्रहे काव्ये पात्यसंग्रहे च बाली बन्धयती।' कोणाशाला: means actors in a dramatic representation.

522. वामनपुराणे बाली पात्य स्वाधिकार उपाय। धीर्यनिष्ठा नाम तत्व भावी महोत्सव। तत्व लां नरसाङ्ख्य तत्त्व हुया: वासिकाकाम। दुष्पूपूपमानन्त अभिविश्वास्य सूक्ष्मत्। q. by हे. on काल p. 617, भ. र. p. 412, काल. त. हिं. p. 321 (with slight variations), हिं. स. p. 27. The printed वामन (chap. 92. 56–57) reads 'दीपवज्ञानानामस्तं तत्व भावी महोत्सव।' 'दुष्पूपूपमानन्त इति।' etc. It is likely that the true reading is धीर धीरयें वामनाय as in काल. त. हिं. p. 321 (धीर being addressed to बाली).

523. दुष्पूपमान: कालिके दुष्पूपमः हुया दुष्पूपमानिस सत्यवादि। जितवः कालिके जितवः हुया दुष्पूपमः कालिके जितवः। तत्त्वादि हुया पात्यसंग्रहे मन्त्र तत्व भावी। कालिके धीर नाम तत्व संस्कृतः: 'भुव्वः- पराशुराम विभाष स्वामिन्द्र तत्त्वादि धीर नाम।' q. by हे. (on काल p. 616), भ. र. p. 411–12, हिं. हिं. p. 202 (from हिं.मैरी), हिं. स. p. 27: vide स्वायम 1. 1. 34 for dice play between धीर and पात्यसंग्रह. ...
On this day also there should be illuminations. It is said 'by lighting lamps during (the day of) Bali's domination Lakṣmi becomes stable; this is called Dipāvali because there is waving of lights in this festival. Having reached (the day of) Bali's domination how will lamps be burning in the houses of those who do not observe the festival of the rows of lamps?'

The Dharmasindhu furnishes a long list of the observances on this pratipad 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 Mārgapāli (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 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 Kārtika pratipad. 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 pratipad is mixed with amāvasyā. Devala prescribes this and remarks that by the worship of cows three prosper, viz. people, cows and the king. As regards Govardhana-pūjā, those who are in the vicinity of Govar-

524. बलिराज्यं दीपाणासनक्त तस्मिं सिर्या भोजु। श्रीनारायणानावर सैणा दीपापदी स्वस्ता। बलिराज्यं समालाव चेष्टा दीपापदी हुता। ततं नेष्टं कथं दीपाप प्राणिलिपमिन्ते केतकव ॥

525. अथवा तत्तार्थि बलिराज्यं दीपाणासनक्तं मकाकं भोजदीपाणासनक्तं केतिकत्र कर्त्तवं नन्दवासिंधवरणांपदासन्तोमुः नारीकाकं भीजराजं मकाकालिणिका चेतियामदीनि हुताति ॥

526. अतिलोहितांगे त्रीडां तु गवां ममनं परिवधृतं व: कुरुक्कुर्वानारामकयं। या कुछ: मलिनिपश्चा न गत: पुज्येत्तेव। इन्द्रेण चर्चे वर्षों ना गवा महापति। इति वेष्टवचनायुः ॥

(140. 1–2) reads 'इङ्गाय इन्द्राय राज्यं ... दैत्यलोहितांगसमारूढः पुज्येत्॥'
dhana (a hill near Mathurā) should go to it and worship in the morning, while others not near it should prepare a Govardhana with cow dung or with heaps of cooked food or draw it in a picture and worship it along with Gopāla (Kṛṣṇa) and offer all the 16 upācāras to Govardhana and Gopāla (Kṛṣṇa) with mantras which pointedly refer to Kṛṣṇa's giving protection to the settlement of cowherds (Gokula) against the heavy downpour of rain to the discomfort of Indra. The sāṅkalarpa is given in the note. The naivedya is to be on a grand scale. Therefore, the Smṛtikaustubha (p. 174) states that Govardhana-pūjā is called Annakūṭa (heap or hill of food) in Padmapurāṇa. Vide Var. 164 for Govardhana and Annakūṭaparikrama. The Dharmasindhu provides that a homa should be performed with the two verses 'ā gāvo agman' (Rg. VI. 28. 1) and 'praite vadantu' (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 Kartika 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 (Kartika-sukla) the tying of Mārgapāli takes place. A rope of kuśas or kāśas (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. [The text is not fully visible or legible.]

528. For Govardhana, vide H. of Dh. vol. IV. pp. 691 and 754. The story of Kṛṣṇa 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 Viṣṇupurāṇa V. 11, 15-25, Varāha 164.

529. The Bhārata is 140. 46-47 are—śaṅkarpāli मधुमा शयानस्यभरतव्रतं पाप्ये।

कुक्कुलकारिणी विद्या सम्भवे च भूमिभूताय।—सामपालोत्तेजत्वं हयामायासि मना दुष्टः। राजानी श्रीजः

इवाय स्त्रास्मािर्यात्मेषु स्त्रास्मािनि श्रीजः। नामपाली सत्सन्तुष्पूष्प चर्चा सन्तान वर्षा व। The same

occur in Patac. VI. 124, 44-45. śaṅkarpāli नमसे ज्ञात सर्वोकालकालाये। निषेधे: दुःखवर्जीः दुःखरीः

बलम् मे। q. by वि. वि. p. 202, भर्मसिन्धु p. 108. The first half is Patac. VI. 124. 44.
way underneath the rope. In the same way a strong rope of kāsas 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 caste. 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.\textsuperscript{530} The Nirājana ceremony by women should be performed in the morning (if the pratipad is mixed with dvitiya) and the Mangalamālika (a series of auspicious rites or auspicious garlands) should be performed in the evening on the 2nd tithi (if pratipad exists only for a short time and is followed by dvitiya).\textsuperscript{531}

As shown above, the three days from Āsvina-krṣṇa 14th are spoken of as days of Kaumudimahotsava.\textsuperscript{532} The Bhavisyottara and Padma derive the word Kaumudi from 'ku' (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 Bali in this festival.

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

\textsuperscript{530}  कुशकाश्यामिनी कुष्टिदीपिका हुड़क नवायुः। तासमको राज्यान्वा हीनक्षणास्थायत।
युहिलाव कथेयुळां वधानस्वरूप सुधिदुः। जयेदव हीनज्ञातिनं जनो राज्यान्व स्वरूप। आदिवुययाण
q. by लिखि. p. 202; vide यान यान p. 74 which furnishes more details.

\textsuperscript{531} कालिक लुहुः तु विधामित्वम् हि तत्तुः। नारिनीराजस्य भास: सार्वेन कुष्टिमालिका।
अष्टोऽयोगोत्ययत नारिनीराजस्य भास्व:। द्विषः पराणः तुरा कुष्टिः सार्वेन कुष्टिमालिकाय:

\textsuperscript{532} कुशकवेण स्वरूप ज्ञेन स्वरूप हृदय नयः। पारसुरममवग्रहलये लेखणा कौशिका स्तुताः।
को महोद्वे जना पर्यं तातामण्य: परस्वाः। हृदयालये: सुखावतस्वेतीये कौशिका स्तुताः।
कुशकवे चन्द्रयामिनीयामेव विनंनिर:। अभ्यं पर्यं युहो च तातामण्या कौशिका स्तुताः।
भविष्योत्तर 140. 61–64. भक्ति 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 (dipapradāh svarga-loke dipamāleva rājate, 98.51). Some writers regard these as a reference to the Divalī. But it is not so clear as to place the matter beyond doubt. In I. A. vol. 32 pp. 237–239 Mr. B. A. Guptē contributed a paper on 'Divalī folklore'. He refers to the several legends and characteristics connected with the Divalī, viz. the killing of Narakāsura, depriving Bali of his empire, the crowning of Rāma and Vikrama in these days of Divalī 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 Bhārātvātikiyā or Yamadvitiyā. The Bhaviṣya 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 Yamadvitiyā; 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. कालीके खुड़पक्षस्य हिन्नियाण्यं युविधिरु। यमी यमुनया पूर्व भोजित: स्वयं हि स्वयं।
534. यमं च यमुनो जैव चित्राशुथं च गूँज्येत । अर्थसारस पदातिपं यमयां सहजये॥

Almost the same verses occur in पत्र VI. 124. 88–93 and in सन्धि acc. to प. विष. p. 82.

534. यमं च यमुनो जैव चित्राशुथं च गूँज्येत । अर्थसारस पदातिपं यमयां सहजये॥

q. by हे. (on अत. vol. 1. pp. 384–385), का. तिथि p. 405, खर. r. 413, वि. विष. को. pp. 477–478, लिङ्ग. t. p. 29, लिङ्ग. स. p. 203, खरसत्पत्र p. 453. All these contain almost the same verses with some variations, तिथि. t. p. 29 quotes some of these from सन्धिभाव.
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 is355 ‘Come, come, O Yama, son of the Sun; you that carry in your hand a noose; accept this worship offered on Bhrātrdvitiyā and also arghya; salutation to you!’ Then two more mantras may be addressed.356 ‘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 Vrataśāstra (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 note357). The second is that the sister is to worship images of Yama and of eight mythological personages (Mārkaṇḍeśya, Bali and others) supposed to be immortal for the increase of her brother’s life.358 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.

535. अर्घयमन्त्रं । एकोहि सत्त्वेन वादावलं यमास्तकलोकसत्त्वमेव । आपविद्यापः ।

536. परोपकारं नमस्ते सर्वस्मेव सुपर्पुजस्ते सो । पाहि सि किंचि: साप्य दर्पणा नमोदलते ॥

537. यमसे नित्यता नित्यमत्तरो गौरस्तो द्रव्यस्य ताट । युज्यनिषयो विलिततात्तकारी

538. भूतसंभवं द्रव्यस्य भूतनिश्चयमयस्य दै। पुज्यनिषय: प्रसन्नेन महत्माय विषयात: ।

539. अनात्तात एटे स्त्रयो नित्यकालं निष्कालम् । चित्रितिक्षु यथा संहि तथा में आर्ये दुः ॥

This festival of Bhrāṭṛdvitiyā is really an independent one, but it was probably tacked 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–Yami 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. 10.1059 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 Yami. 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. 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 Nahuṣa had six sons born of pitrkanyā, Virajā, the word pitrkanyā means ‘sister’ and Nahuṣa married his ‘sister or half sister’.

539. आ च ता मन्त्रानां मृणालः कुप्स्य ज्ञायते: क्रमावधानपि। ग्र. X. 10. 10.
'Those later ages might come when sisters might do what is not sister-like.'

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and that union between brother and sister was not unknown as \textit{Rgveda X. 10} about Yama and Yami 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 ‘svasṛ’, when he pays no heed to the fact that in many places in \textit{Vāyu (72. 5, 73. 1–2, 26, 36, 40, 45, 77. 74)} Menā, Acchodā, Pivari, Gauḥ, Yaśodā, Virajā herself, Narmadā and Gandhakāli are spoken of as ‘pitrām mānasī kanyā’, that \textit{Vāyu (72)}, \textit{Matsya (13. 2–9)} and other Purāṇas speak of seven groups of pitrā and set out how from the mind-born daughters of pitrā several scions were born. Virajā (described as pitṛkanyā in \textit{Vāyu 93. 12} which Pargiter naively renders as father’s daughter i. e. sister) is spoken of in the same Purāṇa (\textit{Vāyu 73. 45}) as the ‘mind-born daughter’ of these (i. e. of Pitrā) 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 \textit{Bhaviṣyottara} 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 Yamunā through affection secures wealth and the best of foods’.

In Vedic times and in early smṛtis like those of \textit{Manu (II. 11)} and \textit{Yāj. (1. 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 Bhṛāṭdvitiyā owes its origin to this idea or practice.
CHAPTER XI

Makarasāṅkrānti and Mahāśīvarātrī

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 Pauṣa. Saṅkrānti means 'the (apparent) passage of the sun from one rāśi (sign of the Zodiac) to the next following' and hence the rāśi in which the Sun enters is designated as the Saṅkrānti of that name.540 When the Sun leaves the rāśi called Dhanus and enters the Makara-rāśi that is called Makarasāṅkrānti. The rāśis are twelve and the Saṅkrānti names with their western equivalents are given in the note.541 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 Saṅkrāntī-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.542 The person should offer to a self-restrained brāhmaṇa 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 Śaṅkara (Śiva) who pervades

540. रः: संक्रान्ति राशी संक्रान्तिरिति कहते। ज्ञानङ्गानंपः आज्ञाशोमावित्वं महाशिवं। नामप्रवर्णम् q. by हें. on काल p. 410: मेघावित्वं द्वावरावित्वं कर्मण सांकरं: च योगम् पुरोहिताशाशराश्राष्ट्रेष्ठानं संक्रान्ति: संक्रान्ति:। अपूर्वालस्यसमूहः स्वर्य सा संक्रान्तिधर्म: पवित्र:। कः भो: p. 331.

541. रेश (Aries, Ram), गुरु (Taurus, Bull), सिंहु (Gemini, Twins), कर्क (Cancer, Crab), सिंह (Leo, Lion), कन्या (Virgo, Virgin), सिंह (Libra, Balance), शृङ्खल (Scorpio, Scorpion), चक्र (Sagittarius, Archer), मकर (Capricornus, Goat), कुंभ (Aquarius, water-carrier), मीन (Pisces, Fishes). More details will be given in the next section.

542. The whole of chap. 98 of मल्ल is quoted in यमकल्लल (on मल्ल 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 brāhmaṇa; 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 vrata. Great merit was attached to a bath in the Ganges on a saṅkrānti, 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 (nitya) on every saṅkrānti, since the Devi-purāṇa 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 priests by men on sankranti 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 nakṣatra or rāśi was deemed to be a holy time. Hemādri (on Kāla p. 437) and the Kālanirnaya (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 ghaṭikās before and after the moment of the Sankrānti; for the moon it is one ghaṭi and thirteen pala on both sides, for Mars four ghaṭikās and one pala, for Mercury three ghaṭikās and 14 pala, for Jupiter four

543. यथा ने म न पद्मामि शिवविष्णुवमधुजनानि। तथा मामाति निष्णाति विश्वाषः। श्रूणम्। संहान ॥ महान 98. 17. The 2nd word श्रूणम् means श्रूणम् कर्मम्, ज्ञाति.

544. संक्रान्तिस्य पवयोर्तिताद्विभ्रमयति। ग्रहवचनोऽत्तः नृत्य कामावः श्रवणे संहाने॥ श्रवणेण। q. by v. क्ल. को. p. 514.

545. शतसंक्रान्ति गुणवेन स जायासत्स मानवः। सत्तंसंक्रान्तिः संक्रान्तिः निर्धरयोक्तायामः। संक्रान्तिः गुणवेन इत्यात्तिः हर्षकवयात्तिः मानवः। ताति नित्यं हर्षकृतिः। गुणवेनानि जागरणे॥ श्रवणेण। q. by v. क्ल. p. 380, क्ल. क्ल. p. 333 (ascribes to श्रवणः), व. क्ल. को. (pp. 214, 212) quotes the first verse from राजमाणिनं. Both verses occur in पत्. फोलो 81 b verses 1406-7; wide Annals of BORI, vol. XXXVI., p. 336.

546. न के त्रामधीत्रिवसंख्यने पुनर्वक्। कि दु संबंधायं महाद्विभ्रम| संक्रमेन पुनर्वक्।। कित। को. p. 345.

547. से. on Kāla p. 437 quotes the verses from जीविनं, while का. को. quotes from simply ज्ञाति:श्रवणे॥

548. There is a unique grant on Jupiter’s entrance into व्रजर्षिन् (Taurus) in the Lucknow Museum plate of Kirtipāla in Vikrama year 1167 (11th February 1111 A. D.) in E. I. VII. p. 93. There are many grants (Continued on next page)
gḥatikās and 37 palas, for Venus four gḥatikās and one pala, for Saturn 82 gḥatikās and 7 palas.

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

The twelve Saṅkrāntis in the year are grouped into four classes, viz. there are two ayana sāṅkrāntis (that is Makara-sāṅkrānti from which udagayana starts and Karkaṭa-sāṅkrānti from which Dākṣiṇāyana starts), two Visuva sāṅkrāntis (that is, Meṣa and Tula sāṅkrāntis when the day and night are equal in length), the four sāṅkrāntis called Sādāsiti or Sādāsiti-mukha (i.e., Mithuna, Kanyā, Dhanus and Mīna) and Viṣṇupadi or Viṣṇupada (that is, Viṣṇabha, Simha, Viśeṣika and Kumbha)\(^{550}\)

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

(Continued from last page)

made on the Sun's sāṅkrāntis. For example, vide E. I, vol. VII. p. 85 (Kablia plate of Kalacuri Soḍhadeva, grant being made on 24th December 1077 A. D.), E. I, XII p. 142 (Nilgunda plates of western Cāḷukya king Vikramādiya VI in 1087 A. D.), both on uttarasīkṣaṃśakṣi, E. I, XIV. p. 324 (grant of village in honour of Buddha on Viṣuva sāṅkrānti to a brāhmaṇa by Mahipāla I king of Bengal).

549. सम्प्रदायां मदयनस्तक्रमवाचैर्वर्णि सांक्रांतिश्रेष्ठ प्रक्रियांः। पुष्पकालस्य भोक्षेऽक्ष्या रविसंक्रांतकमायित्व। स्निंकिः। p. 531. सांक्रांति-क्रिया: is a verse of Jāmāla (q. by Ṛ. p. 614, य. क्रि. कौ. p. 95, from भ्रातवित).

550. परमस्वादुलिता III. 23-24 (p. 9) defines these 'नमदिलहो विमुद्दर जधीतिः तुलाविद्वित्त निग्नम्यग्रस्तस्य प्रसिद्धिः। महानिर्ज्ञानोत्तरलोकः च। हरिति निग्रहो निग्रहस्य कर्मकालीनः॥' तुला आदिप्रकाशः सा तुलाविद्धः कर्मः। हरितेऽवस्त्रेषां द्विनाम नामां में दृश्यः। एक विश्वेत्वान्नाम धातीमित्रस्य तथा॥ विषुवे च तुर्ते च अथे हे दृश्योद्वृत्तः। कुमालिसागरिणु विश्वेत्वान विन्यति भीष्माक्षर: मूलनिमित्ते महानिर्ज्ञातिः। अवैधम सौम्यमान्तः हिंदूशास्त्रधारा प्रसीद्यते हे विश्वेत्वान तुर्तातिनः। स्निंकिः। भ्रातविते q. by हे. on काठ p. 407. Some words require explanation, अनि = दृश्य, भो = दृश्य, हरि = सिद्ध, को = कर्म, चाप = प्रेर, श्रापिपानि = प्रकाशयेः = कर्मकाले, सौम्यमान्त = उत्तरायण, प्रायव = ब्रह्मायण (यस्मि तर्युर्युरि दक्षिण), अनि = संयुक्त, अज = मेत, तैली (of holding a balance) = हुलाः। Similar verses are quoted by हे. (on काठ p. 408) from विद्वित, which are quoted as from दृश्यविद्याय का. त्रि. p. 332. Some of these verses of विद्याय are the same in आन्ताराज as quoted by य. क्रि. कौ. p. 204. The राजसमार (Annals BORI, vol. XXXVI, p. 338 verse 275) defines विद्विति and विन्यति. For mention of Saḍāsitiṃukha-sāṅkrānti in an epigraphic record, vide Canarrese Ins. of Devagiri Yādava king Mahādeva in śaka 1185 (= 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).\textsuperscript{551} Even one act done at that time (of Sāṅkrānti) yields results multiplied crores 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) Visuva (Mēṣa and Tulā) sāṅkrāntis and at the ayana (Makara and Karkaṭa sāṅkrāntis) becomes inexhaustible; the same holds good about Viśuṣpada and Śaḍaśiti-mukha.'

The exact moment of time when the sun leaves one rāśi and enters the next following rāśi is impossible of being marked by the eyes of flesh (ordinary human eyes). Therefore thirty ghaṭikās before and after the moment of Sāṅkrānti are said to be the time.\textsuperscript{552}

In order to convey how infinitesimally small is the time of the Sun's entrance into a rāśi after leaving another the Devi-purāṇa has\textsuperscript{553} the following: "thirtieth part of the time taken by the throb of the eye of a man sitting happily at ease is called 'tatpara'; one hundredth part of 'tatpara' is called 'truṭi'; one hundredth part of 'truṭi' is the (duration of) time of the sun's

\textsuperscript{551} समायुक्तमहाशास्त्रांगतिमेति हु। स्वयंस्वविकीर्ति ब्रजैर सर्वेऽकाले भिन्नों।...

\textsuperscript{552} तत्रहै वेषः। संक्षकेन समय: सुभों हुःचर्य: पिशिलकेषी। तद्ववाद्यवयस्पयोऽविष्काशः। पिशिलकेषी। हुः। ब्रजैर सर्वेऽकाले भिन्नों।

\textsuperscript{553} सबः सबसाहि सत्यवस्तु दोषनक्षम्। स्तुः विष्काशः भवस्तत्वः। परिदीन्ति:। तत्तत्तत्तबो भवस्तत्वविविधपति:। वृः. सदाभनो या स कालो सर्वसाहि:।
passage (from one rāsi into another). As it is not possible to perform on such an infinitesimally small point of time the rites prescribed for performance on saṅkrānti, one has to accept periods of time near this moment as the proper time. The first rule is that the nearer the ghaṭīkās are to the time of actual entrance the holier they are. Therefore it is laid down that in saṅkrāntis the puṇyatama-kāla (holiest time) is sevenfold; viz. three, four, five, seven, eight, nine or twelve ghaṭīkās; during those periods real merit is accumulated. If one cannot perform the prescribed rites within these limits thirty ghaṭīkās are permitted as the highest limit in the texts for the puṇyakāla (holy time) for all saṅkrāntis except Śadaśiti (in which the maximum puṇyakāla is 60 ghaṭīkās) and Viṣṇupadī (where it is 16 ghaṭīkās before and after).

Each of these twelve saṅkrāntis 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: Mandā, Mandākini, Dhvāṅkṣi, Ghora, Mahodari, Rākṣasi, and Miśrito. A saṅkrānti (such as Mēsa or Karka or Makara) is called Ghora if it occurs on Sunday, Dhvāṅkṣi on Monday, Mahodari on Tuesday, Mandākini on Wednesday, Mandā on Thursday, Miśrito on Friday and Rākṣasi on Saturday. Again, a saṅkrānti (like Mēsa or Karka and so on) is called respectively Mandā, Mandākini, Dhvāṅkṣi Ghora, Mahodari, Rākṣasi, Miśrito according as it commences respectively on nakṣatras called dhruva, mṛdu, kṣipra, ugra,

554. या या समक्षितह नाक्षत्रस्थान: पुण्यस्थान: स्वता:। शतावधि q. by हे. on काल p. 420. का. लि. p. 334 (ascribes to वेष्टल), का. त. p. 144 (ascribes to वेष्टल); स. म. p. 137 (शतावधि).

555. विषयतःप्रसातनाद्वायुस्व एव च क्रमन्तिपिंद्रका होतालंखुपं पारस्मार्थिकम्। वेष्टिपुरयुं q. by हे. on काल p. 409, कृ. र. p. 613, का. लि. p. 341 (reads विषयतः), का. का. का. p. 208, विषयतिपिंद्रका होतालंखुपं पारस्मार्थिकम् means 'undoubtedly,' or दुर्योगम मात्रे अर्थकत्वम् explains in न्यायान्तर p. 360.

556. केनापि निमित्तं सन्तिदिव्यान्तिकादुद्वायन्तिकास्बम्ब्रित्य सिद्धार्थिक: परमावधिवेणा-

557. सत्यता सत्य योजना एविश्वास रथः ध्रुवः। मद्वा मद्वालिकी महाभासी गोरा येष

558. केनापि निमित्तं सन्तिदिव्यान्तिकादुद्वायन्तिकास्बम्ब्रित्य सिद्धार्थिक: परमावधिवेणा-

559. सत्यता सत्य योजना एविश्वास रथः ध्रुवः। मद्वा मद्वालिकी महाभासी गोरा येष

560. केनापि निमित्तं सन्तिदिव्यान्तिकादुद्वायन्तिकास्बम्ब्रित्य सिद्धार्थिक: परमावधिवेणा-

561. सत्यता सत्य योजना एविश्वास रथः ध्रुवः। मद्वा मद्वालिकी महाभासी गोरा येष
cara, krūra, miśrita. Vide note below for the nakṣatras 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 saṅkrānti i.e. two or three ghatikās is the holiest time in Manda saṅkrānti, four ghatikās in Mandakini saṅkrānti and so on. It is laid down that Manda saṅkrānti is beneficial to brāhmaṇas, Mandakini to ksātriyaśas, Dhvāṅkṣṭi to vaiśyas, Ghorā to śūdras, Mahodari to thieves, Rakaśī brings success to vendors of liquor and Miśrita increases the (profit of the) avocations of Cāḍalas, Pukkasas, of those whose business is of a terrible nature and of all craftsmen (vide Hemādri on Kāla pp. 409–410 and Vāsakriyā-kaumudi p. 210 quoting Devipurāṇa).

There is some conflict on the question of the general rule about the extent of pūryakāla on a saṅkrānti. Saṭātapa, Jābala and Marici prescribe the sixteen ghatikās before and after the moment of Sankrānti as the pūryakāla for the performance of the religious acts prescribed on Saṅkrānti. On the other hand, the Devipurāṇa and Vasiṣṭha lay down fifteen ghatikās each before and after saṅkrānti as the pūryakāla. This conflict is removed in various ways. One is to hold that the Devipurāṇa is not restrictive but what it means is only this that lesser limits are meant to indicate that greater merit results by

558. The 27 or 28 nakṣatras are arranged in 7 groups as follows:—

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their observance. Another explanation was to hold that the limit of 16 ghatikās applied to sankrāntis called Viṣṇupadī.

A sankrānti may take place by day or at night. If Saṅkrānti occurs by day that whole day is puṇyakāla. If Saṅkrānti occurs by night, lengthy and complicated discussions occur in Hemādī, Mādhava and others. One rule evolved is that in ten sankrāntis excluding Makara and Karkata sankrāntis the puṇyakāla is by day when those sankrāntis occur by night.

Several exceptions are engrafted on the general rule about 15 or 16 ghatikās before and after a saṅkrānti being the puṇyakāla. Therefore, several works like the Tīhitattva (pp. 144–145) and Dharmasindhū (pp. 2–3) give brief final conclusions on this topic. I summarize560a the conclusions of the latter work. On the Sun’s passage in Mēṣa and Tulā the puṇyakāla is fifteen ghatikās before and after S (some say ten ghatikās); in Vṛśabha, Śimha, Vṛśčika, Kumbha S, P is sixteen gh. before S; in Mithuna S, Kanyā, Dhanus and Mīna 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 Sankrānti occurs by day when a period of two ghatikās or less only remains before the close of the day then in the case of Mithuna, Kanyā, Dhanus, Mīna and also Makara sankrāntis 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 Vṛśabha, Śimha, Vṛśčika, 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 ghatikās 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 puṇyakāla 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

560a. In this summary S, stands for Saṅkrānti or Saṅkrāntis, gh. for ghaṭikās, P, for puṇyakāla.
bath is not to be taken and a gift is not to be made at night. Parāśara 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 Viṣṇudharmasūtra says the same. But several exceptions were recognized. The Bhaviṣyapurāṇa 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, sāṅkrānti, pilgrimage, on death, on the birth of a child and at (before sitting down for) hearing ītilāsa (Mahābhārata)'. Gobhila provides 'people may bathe and make gifts at night in eclipses, sāṅkrāntis, 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 sāṅkrānti and particularly in Makara-sāṅkrānti. There are special recommendations about gifts in Hemādri on Kāla (pp. 414–419) which are taken by him from Viśvāmitra and which are borrowed by Nīrṇayasindhu (pp. 4–5), Samayamayūkha (pp. 143–144) and others and which are as follows: gift of ram on Meṣa, of cows on Vṛṣabha, of clothes, food and drinks on Mithuna, of ghṛtadhenu 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, on Vṛṣcika of clothes and houses, on Dhanus of clothes and conveyances, on Makara.

561. विपक्षकर्वः पूर्ते विषय ज्ञानं वस्त्रयाते। अभासं निषिद्ध ज्ञानं राहस्यमयं वर्त्तनात।* पराशर XII. 20 q. by सुतिष्ठच. J. p. 120 which remarks; राहस्यमयं वहनं-संक्रान्तस्यस्य-रत्नयुज्मेऽवात्सर्वम्। 'न राशि राहस्यमयार्जुं।' निविधमानस्तु 64. 6.

562. राशि ज्ञानं न कृत्यं वश्यं जैत्यं नवेष्टस्। जैत्यादिकं कृत्यं ज्ञानं दृश्यं राशिः। वृषभश्चेष्टन हस्तिनास्तरं स्यात्रेदेशु। अत: जैत्यादिकं राशिः राशिः दृश्यं श्रद्धालयं। भविष्यकर्त्तव्राय q. by हे. on काल p. 433, काल. नि. p. 339, which adds one more verse 'कष्टे विध्या यात्रायं तथा पुस्तकावचने। द्रानाथेनालं हस्तानि राशि दृष्टायं तथा॥'।

563. गोभिरः। राहस्यमयं संक्रान्तिविवाहार्यस्यस्य। 'ज्ञानवादानिबंकुण्डितिः कामक्षेत्रेऽभुविः।' हे. on काल p. 433, नि. नि. p. 7; this is ascribed to देवेन् in सुतिष्ठच. I. p. 120, क्र. 5. pp. 616, 625, व. नि. क्री. pp 93, 210; it is strange that काल. नि. (p. 339) ascribes it to 'याज्ञवल्क्य', but it is not found in the printed याज्ञवल्क्यसांतिः; probably काल. नि. had in view a very similar verse of योगायाज्ञ-वाप्य 'श्रवणा-संक्रान्तियवाचार्यस्यस्य। ज्ञानं जैत्यादिकं राशिः दृश्यं श्रद्धालयं॥ q. by सुतिष्ठच. I. p. 120.

564. For 'ghṛtadhenu', vide H. of Dh. vol. II p. 880. As regards gift on Simha there are various readings; N. S. reads 'gift of chatra' (umbrella), while S. M. reads 'gift of pātra' (vessel). For 'tiladhenu' 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 Makarasāṅkrānti. The Skanda says ‘He who donates tiladhenu on Uttarāṣayana (i.e. Makarasāṅkrānti) secures all objects and obtains the highest happiness.’ The Viṣṇudharmottara provides ‘the gift of garments on Uttarāṣayana 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-sāṅkrānti 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; tarpana of gods and pitrs should be made with water in which sesame have been put; sesame should be given to brāhmaṇas on Uttarāṣayana sāṅkrānti; 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 Kālik-purāṇa (q. by Hemādri on Kāla p. 413 and Kṛtyakalpa, Naiyāta, 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 Uttarāṣayana on the top of the linga gold one karsa or half karsa 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 dakṣiṇā’.

565. ścauḥ । पेँढ़ु तिलपमी राजां द्राक्षां द्वारां रघुराघरणे । सर्वाः कामानामातौ वित्वैः परसं जस्वदेः । विष्णुप्रमीं विशुध्दते।। उत्सरे तयं विवो नवां शतां श्राद वहरां । तिलपूर्वका मानन्त दला रामेः। मस्य स्वायः। भन्तरस्य: । पुरा मुकतस्कारं शुद्धौ गोस्वां दृढः । तिलपुर्ववृद्धासम पुनः सर्वविबिनासा । तसमात्स्य तत्तुः। स्वायं सार्वो चौङ्टवृं बुधः।। केतादिनां विनृग्नां च शौर्यक्षेत्रविले: । तिल्ला देवत्स्य विंत्यवा: सर्वविवृत्ताणां। तिलोऽस्मि महकेर्वृहाथ रत्नाः हर्षत्यथा तथा तिल: । तस्याः स्वायं तिलोऽस्मि देवान्तित ह्रीवोपलानाः।। तिल्ले ते तिराते गोस्वां दृढः। । विल्लेति जयः देवाः: सिरबृहा: द्राक्षाः:। सिरहेत्तत्रहृदेत्तत्रुपुजयुधिविभ्रमु विहत:।। हे. on काल pp. 415–416 q. by वि. सम. p. 218. गोस्वामि was one of the 16 Mahādānas, Vide H. of Dh. vol II. pp. 869 and 874. With चिठ्ठियो ते तिराजते, compare य. न. 107. 2 'उद्भा हि विशिष्यत्वो अस्तुवदेः अभिनवा सदा ते दृष्टि । ।

566. Karsa is a weight of gold or silver equal to 16 māṣas = 80 raktikās i.e. about 176 graivas.
A person should also observe a fast for three days or one day in honour of Makara-saṅkṛānti. 567. ‘A man who fasts for three days and after a bath offers worship to the Sun on ayana (i.e. start of Sun’s apparent passage to the north or south), on Viśuva day and on the eclipse of the sun or the moon secures the fulfilment of all his desires’. Āpastamba says ‘A man who after a bath fasts the whole day on ayana, Viśuva and an eclipse of the sun or moon becomes free from all sins. But a householder that has a son living was not to observe a fast on a Sunday, on saṅkṛānti and on the Sun’s and Moon’s eclipse’.

The great merit collected by gifts on saṅkṛāntis is set forth by the Rājamārtanda 568 in two verses ‘The reward (of gifts) on ayana-saṅkṛānti is a crore of times (as much as of the same gift on an ordinary day) and on Viśuva-padi a hundred thousand times; it is declared to be 86000 times on Śaḍāśīti. Gift on the eclipse of the moon is a hundredfold (in merit) and a thousandfold on sun’s eclipse, one hundred thousand times on Viśuva days, and of endless duration on the Full Moon days of Āśāha, Kārtika, Māga and Vaishākha. The Bhavisya highly praises a bath in the Ganges on ayana and Viśuva saṅkṛāntis. ‘He who bathes in the waters of the Ganges on ayana and Viśuva secures the fruit of bathing in the Ganges for half a year’. Vide VI, Dh. III. 319. 38–45 about the gifts to be made on the several saṅkṛāntis and the rewards of such gifts (q. by Dāna-sāgara pp. 646–647) and C. I. I. vol. IV. Nos. 28, 23, 22 for grants on Meṣa, Karka and Tula saṅkṛāntis.

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567. बुधवासिः। अपने विषुREAMै च विषु च विषु प्राणितिविदूः। स्नाता एव गीते भादूः सर्वा कामात्तलं हभे। आपलभाः। अपने विषुREAMै च विषु प्राणितिविदूः। अहोराष्टितिविदूः। स्नाता सर्वा सवे महुँसे। एवं बुधवासवस्य तिरितिविदूः। आदिपार्थिवं संकात्ता सर्वा चक्षुषुर्यै॥ वपवासीं न कर्भुः। गृहिणा गृहिणा तवया॥ इव गृहिणी गृहीत्वं तथों पवासितिविदू॥

568. संकात्तन्ते ब्राह्मण राजामत्ति॥ अपने काटियिवात्र तथा विषु प्राणितिविदू॥ बुधवासिः। अपने काटियिवात्र तथा विषु प्राणितिविदू॥ बुधवासिः। अपने काटियिवात्र तथा विषु प्राणितिविदू॥ बुधवासिः। अपने काटियिवात्र तथा विषु प्राणितिविदू॥
Some prescribe that śrāddha should be performed on Saṅkrānti. The Viṣṇudharmasūtra\textsuperscript{569} provides: ‘the passage of the sun (from one rāśi into another), the two Viṣuva days, and specially the ayaṇa days, Vyatipāta (yoga), the naksatra of one’s birth and auspicious occasions (such as a marriage, birth of a son); Prajāpati declares that these are times for śrāddha that are kāmya (i.e. they fulfil the desires one may entertain and are optional); śrāddha performed on these days tends to produce inexhaustible gratification (to the pīṭras)’. Here again there was conflict. Śulapāṇi held that the śrāddha on saṅkrānti included pinaḍāna while the Nīrṇayasindhu (p. 6) holds that the śrāddha should be of the pārvana type but without pinaḍas. Just as some acts such as a bath, fast and gifts were specially commended, so certain acts were forbidden on the days of saṅkrāntis. The Viṣṇupurāṇa\textsuperscript{570} provides: The 14th tithi, 8th tithi, amāvāsyā and pūrṇimā and the Sun’s passage (from one rāśi to another), these are called parvan. The man who has sexual intercourse and partakes of oil and flesh on these parvan days goes to a hell called ‘Viṃmūtra-bhojana’ (where the food is excreta and urine). The Brahmapurāṇa\textsuperscript{571} also says ‘one should give up sexual intercourse, oil and meat on the 8th tithi, the last tithis of the two fortinights, on the day of the sun’s saṅkrānti and on the penultimate day (14th tithi) in each pakṣa (half of a month)’.

Hemādri (on Vrata, vol. II, pp. 727–743) mentions fifteen saṅkrānti vrata such as the Sujanmāvāpti-vrata from Viṣṇudharmottara, Devipurāṇa and Skandapurāṇa, which would be mentioned in the list of vrata added later on.

In modern times Makarasāṅkrānti is more a social festival than a religious one. No fast is observed and hardly anyone performs śrāddha, though many people bathe in the sea or in tirthas like the Ganges at Prayāga and elsewhere. Sesame are very much in evidence, particularly in the Deccan and people

\textsuperscript{569} आचर्य्यांवधिक विंतुवधिच्विनिश्चेष्यानवधित्यपिद्यो जन्मसंवधित्व। एवां पूजार्थमप्नुतः क्रममित्यो वनवधिवधित्व व च।

\textsuperscript{570} वाच्यसंवधिक चैव आनमायावधिपरिमाँ। विनिश्चेष्यानत्मं सर्वसंवधित्व न्युतो। विंतुवधित्व नयोर्जनानुवधित्व नस्तस्तसंवधित्व ॥ विंतुवधित्व ॥

\textsuperscript{571} आप्ने एव नवनवधित्व सर्वसंवधित्ववधित्व परिश्रितोऽवधित्व व वनवधित्व।
greet each other by giving articles from simples 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 Makarasaṅkrānti, 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 Makarasāṅkrānti 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 solstice 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 Makarasāṅkrānti owing to the precession of the equinoxes. This fact was recognized even in the medieval Dharmāśāstra works. For example, Hemādri

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572. तिलोच्चरी तिलस्वारी दुधिहृणियति तिलोदकी। होता दुला च नोका च पश्चिमी नायकीति॥ शाबनात्त. सा. ब्य. व. प. 34.4, क्र. डि. प. 540 (without name), व. क्रि. क्ष. प. 560 (reads तिलपारी तिलपदः। तिलस्वारा तिलोकका।)

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

574. अपरानात्कल्लेव कालेगैल सुहं भेतुः। सुगकालोक्षेत हर्य यायोद्वन्दने सतिः। तथा संकल्पितकरता: स्वर्णमा विषुघाद्वभोः। अपरात्थे। ... ब्यवहारसर्वस्तुतिर्मातु तत्वा दुर्गण भोगकालेन भाविना विषुघाद्वसिद्धान्तु शुद्धिर्मातु तत्व द्वीप्यसंत्यांसङ्ग्रंधि तिर्मातु। तत्क भाविना। संकल्पनावद्विभविने भवति भवति तत्सत। संकल्पितस्तिश्चितमुद्रा (Continued on next page)
says that twelve days before the (popular) day of a saṅkrānti, the real punyakāla occurs and therefore gifts and the like prescribed on the occasion of saṅkrānti should also be performed on the day twelve days prior to the popular saṅkrānti day.

The origin of the observances of Makarasāṅkrānti cannot be very ancient. The Sun’s apparent northward march for six months has been mentioned in Brāhmaṇa and Upaniṣad texts at least a thousand years before Christ. For example, the Śatapatha 575 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-Upaniṣad 576 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 Ṛgveda III 33. 7 (āyannāpo ayanam-icchamānāh) ‘the waters seeking a passage went rushing.’ Here ‘ayana’ has the etymological sense of ‘passage’ or ‘place.’ But in the grhyasūtras the word ‘udaga-yana’ in the sense of the sun’s northward passage occurs. The

(Continued from last page)

575. य एवाप्रत्येक्षाम: स देव योप्रक्रियः स चित्ती स्थूलः पुनरः पूर्वः देव अपराधः: पिताः। ... स यज्ञावतः सँस्कृतः तद्री भवति अति ज्ञानादिकृतोऽयोऽतिभि।

576. अर्थेऽपि एवाप्रत्येक्षाय ग्रहावदोपप्रवत्नसः प्रत्येकः सँस्कृतः तद्री भवति। एवाप्रत्येकः सँस्कृतः पिताः।
Aśvalāyana-grhya 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, cauḷa (child's tonsure), upanayana, godīna 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 rāsi 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, Grhya or Dharmasūtras mentions any rāsi or prescribes any auspicious or inauspicious times concerned with rāsi but only times in relation to nakṣatras. Some people try to interpret the words 'susthe indau' (when the moon is well placed i.e. auspicious) in Yāj. I. 80 as referring to rāsi, but they forget or ignore the fact that the earliest extant commentator of Yājñavalkya, Viśvarūpa, explains those words as referring to nakṣatras and not to rāsi. The subject about the introduction of rāsis will be briefly discussed in the next section on Kāla and Muhūrta. As udagayana had already been regarded for many centuries as an auspicious period, naturally Makarasāṅkrānti from which the northward passage of the Sun starts became a very sacred day, when the rāsi system was introduced. Why so much importance was attached to sesame on this Makarasāṅkrānti day it is difficult to say. Probably in view of the cold prevailing at the time of the beginning of uttarāyaṇa an oily substance like sesame easily available and of great food value was selected. In any case the observances and festival of Makarasāṅkrānti do not appear to be much older than the beginning of the Christian era.

In modern pañcāṅgas, Makarasāṅkrānti, being deemed to be a deity, several curious matters are added, viz. saṅkrānti rides on some vāhana (principal vehicle or draught animal such as an elephant) and an upāvāhana (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),

577. उदगयन आपूर्त्तमाध्यमम् कल्याणे नक्षत्रे चैव अपूर्त्तमाध्यममान्तिविवाहाः। सार्व-कालोद्भवं विवाहम्। आध्. यू. I. 4. 1-2. The अधिशास्त्रिक्षिप्त I. 5, is almost the same 'उदगयन आपूर्तमाध्यमम् क्रमांके कुमारीं पाति युग्मवाही तक्षश्यामष्ट्रा वहत।' उदगयन-पूर्वमपसङ्घ:पुष्पाश्चु दैवति स्वतिज्ञानयाध्यक्षेण प्रजायाः। ये. VI. 8. 23. The अध्. यू. I. 1. 2 is almost the same 'उदगयनपूर्वमपसङ्घ:पुष्पाश्चु कायोपपो।'
she applies a *tilaka* of some substance (like *lac*, *gorocana*), 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 nakṣatras on which saṅkṛāṇti 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 Saṅkṛānti 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.

**Mahāśivarātrī**: The 14th tithi of the dark half of a month is called Śivarātrī, but the 14th of the dark half in Māgha (or in Phālgunī according to the pūrṇimāṇa reckoning) is the Śiva-rātrī *par excellence* and is often designated Mahāśivarātrī.

The Garudapurāṇa I. 124, Skanda I. 1. 33, Padma VI. 240, Agni 193 contain the Mahātmya of the Śivarātrī on the 14th of the dark half of Māgha. Though some details differ, in all these the main outlines are the same.

All these praise Śivarātrī-vrata highly. When after 578 observing a fast on that day, Śiva is worshipped with *bilva* leaves and *jūgara* for the whole night is observed, Śiva saves the man from hell and bestows enjoyment of happiness and mokṣa 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 Śivarātrī.

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

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578. मारात्मकारुणार्धाराष्णिकमेकुम्भाय एव च बुद्धिश्री। तर्यं जागरणामुख: पुजितस्य पुजितां

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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 Śivalīṅga 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 liṅga 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 liṅga and one of his arrows fell down from his hands on the liṅga through inadvertence which he took from the liṅga by falling on his knees before the liṅga. In this way he unconsciously bathed the liṅga, 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 full knowledge (what the niśāda did without knowing) the merit is inexhaustible. The Agnipurāṇa expressly mentions the hunter Sundarasena. The whole chapter of Garuḍa is quoted in the Varsakriyā-kaumudi pp. 512–513. The story in the Skanda is more elaborate. There it is a wicked Kirāta named Caṇḍa 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 liṅga at the bottom of the bilva tree. He also rinsed his mouth with water from the quiver, that fell on the liṅga. In this way he worshipped Śiva in all ways, viz. he bathed (snapana) the liṅga with water, he worshipped liṅga 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

579. एवंज्ञानतः पुर्णम् ज्ञातास्वप्नम् धातास्वप्नः। गद्गः १. १२४. ११।
580. हुत्सकः मासपद्यम् पपी हुत्सकः॥ अद्रिष्यः १९३. ६।
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 amāväṣā) 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. 240. 32 ff) weaves, as the Skanda does, its story round a niśāda.

There is a conflict of views about what the chief thing is in Śivarāтри is. The Tīhitattva holds that a fast is the principal thing in Śivarāтри and relies on the words of Śaṅkara. ‘On that tithi (Śivarāтри) 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’.581 On the other hand, Hemādri and Mādhava hold that Śivarāтри means fast, worship and jāgaraṇa582 and all the three are apprehended as principal and quote passages from the Skandapurāṇa and Nāgarakhaṇḍa in support.583 ‘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 niśāda, 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. अश्वामपि: प्रातानुप; न समाने न बल्लेन न बुधेन न चार्चेया। तुयज्ञानि न तथा पुरीर्थ्या नमोपासात: || १४ || स्त्री. त. प. १२५।

582. उपजितकारायणंक्षुर्वं बलसूक्यं जितिपर्यं, उपवासी जातर्य एमता || ... वैभाक्षुर्वं बलसूक्यं जितिपर्यं एमता: || क्र. तिः. प. २९०-२९१. Vide हे. on काल p. ३०२ ‘पश्चात् एमत: विश्वामित्यिन्याश्च एमत: ’ and हे. तिः. p. २५३. वैभाक्षुर्वं occurs in छाव्योग्य IV. ११-२३, which forms the basis of वैभाक्षुर्वं I. २. २४-३२।

583. तथा च स्त्रीविधवा:। एवं हाद्वसा वर्णाणि शिस्रावक्षुर्व: || सो मो जातर्ये शर्मि मद्य:। स्त्रीविधवा:। हे जातर्य च प्रेम: || ... घेण्य:। काल:। वैभाक्षुर्वं च स्त्रीविधवा:। स्त्रीविधवा:। हे. (on काल) pp. ३०९-३१०. The verse ‘हे जातर्ये ... काल:’ is q. by क्र. तिः. p. २८९, स. म. p. १०१।
In the Kalanirnaya there is a lengthy discussion on the question whether the word Śivarātri 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 yogarūḍha sense i.e. etymological cum conventional like the word paṅkaja (a lotus). The conclusion established is that the word Śivarātri is yogarūḍha like the word paṅkaja (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 rūdhī or convention) and does not apply to a frog.

Śivarātrivrata is both nitya (obligatory) and kāmya (optional). It is nitya because there are passages which lay down that sin follows if a man does not perform it, 'the being that does not worship with devotion Rudra who is the lord of three worlds wanderers 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 Śivarātri'. 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 saṅgīrta-prāhukta.

This vrata according to the Īsānasamhitā can be performed by all human beings. 'The Śivarātrivrata destroys all

584. तत्रेति विचिन्तये। जिमं सिवारात्रिभवत्स्य रजः, किं प्रयोजनं। अल्कवया योगमहाद्विविधादि इति। किं तत्रासमायते। रजः इति। कुतः। तिथिविधिः सिवारात्रिभवतस्य संज्ञा इति। तिथिविधिः। जिमं सिवारात्रिभवत्स्य रजः। अल्कवया योगमहाद्विविधादि। इति। किं तत्रासमायते। तत्रेति। तिथिविधिः। जिमं सिवारात्रिभवत्स्य रजः। अल्कवया योगमहाद्विविधादि। इति। किं तत्रासमायते।

585. न नृजयति भक्तं इति। जिमं सिवारात्रिभवत्स्य रजः। अस्तु यस्मिन्नेत्रात्। जिमं सिवारात्रिभवत्स्य रजः। अल्कवया योगमहाद्विविधादि। इति। किं तत्रासमायते।

586. वर्ष वर्ष गहनिति नरो नरी पतिता। जिमं सिवारात्रिभवत्स्य रजः। अस्तु यस्मिन्नेत्रात्। जिमं सिवारात्रिभवत्स्य रजः। अल्कवया योगमहाद्विविधादि। इति। किं तत्रासमायते।

587. नियमकाकुलपर्यायं। इत्यं साधारणरूपकालिकान्तरसाधिताः। जिमं सिवारात्रिभवत्स्य रजः। अल्कवया योगमहाद्विविधादि। इति। किं तत्रासमायते। जिमं सिवारात्रिभवत्स्य रजः। अल्कवया योगमहाद्विविधादि। इति। किं तत्रासमायते। जिमं सिवारात्रिभवत्स्य रजः। अल्कवया योगमहाद्विविधादि। इति। किं तत्रासमायते।
sins and confers enjoyment of happiness and mokṣa (final liberation) on all human beings including candrālas'.

The Īṣānasamhitā 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 niṣītha (i.e. that exists at that time); that tithi is the best and leads to companionship with Śiva'. Hemādri quotes Nāgarakhandā 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 Īṣānasamhitā it is said 'The first God (Śiva) appeared in the form of Śivalinga, whose refugence was equal to that of a crore of suns, on the 14th of Māgha dark half. The tithi to be accepted for the Śivarātri

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588. अन्यां मर्यादार्थे बख्त्रार्थे वृद्धि उपमा। शाल्कलमा कोधनि निष्ठा तपस्वी ब्रह्मणम् (लोम) समै देवमिवः देवि कुसुमपावणि यदि। अस्त्या भी दुबारीयः स तथा नरके नवेद। कर्त. त्रि. प. 290.

589. अत एव सिद्धान्तिभवन्तः राज्यावासस्थलस्य स्थानवर्गम्। निन्दित अभिन्नति वृत्ति यस्य क्रमः। शुरुव्रततः। अतलस्वाय चतुर्दशाम मार्गिण्यां सतार्या चतुर्दशा भ्रमणः। हे. on काल प. 304; vide कर्त. त्रि. प. 298.

590. निशाचीतयता च तु कृपयास्वेच्छाति। उपोष्या सा तिथि: वेशा सिद्धायुगस्त:। कार्तिक 1 1.33.82. Vide note 302 for निशाची and महानिभास.

591. मायान्तरम् कृपयास्वेच्छाति कुंदालाम। अद्य पानिम् चुड़ियेत चारों नीच बीमा। स्वर्गस्वर्गित्वाय च। संज्ञानवापूर्वकम् च। त्यस्मात् एते प्रेमार्थे। कामी दर्शिताम्। कमरोद्ध म备考 विपाल्वा स भविष्यति। मायार्याम् q. by हे. (on काल प. 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} Hemādri also quotes a verse like this ‘The 14th tithi called Śivarātri that covers pradoṣa should be accepted (for vrata); one should observe a fast on that tithi since there has to be a jāgara (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 Hemādri on Kāla (pp. 298–308), Kālanirñaya (pp. 297 ff), Tithitattva (pp. 125–126), Nirnayasidhhu (pp. 222–224), Purusārthacintāmaṇi (pp. 248–253) and other works. Some works like the Nirnayāmṛta\textsuperscript{594} put emphasis on the word pradoṣa (in note 593) above, while others emphasize the word niśtha and ardharātra. The conclusions drawn by Mādhava (the prince of nirnayakāras) are stated here. If caturdāśi covers both pradoṣa and niśtha, then the vrata should be observed on that day. If caturdāśi spreads over two days (i.e. it is mixed with 13th and also with amāvāsyā) and 14th exists at the time of niśtha on both days, or if it does not so exist on any of the two days, then covering pradoṣa is the determining factor; where 14th covers pradoṣa on two days or does not cover pradoṣa on any of the two days, then existing at niśtha is the determining factor; if caturdāśi having extended over two days covers only one out of the two (pradoṣa and niśtha) on each day then conjunction with Jayā (i.e. 13th tithi) is the decisive factor.\textsuperscript{595}

A brief description of how Śivarātrivrata was performed in ancient times may be gathered from Garuḍapurāṇa I. 124. 11–23. After honouring Śiva 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

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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 moksa.' The person observing the vrata should approach a teacher and should bathe (the linga) with pañcaágavya and with pañcámrta. 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 pūrṇāhuti (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 inaudibly repeated the mulamantra (om namaḥ 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 jágara (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 Tithitattva (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, Īśanāya namaḥ,’ ‘hṛim Agnirāya namaḥ,’ ‘hṛim Vāmadevāya namaḥ’ and ‘hṛim Sadyojaṭāya namaḥ.’ The mantra at the time of offering arghya 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 Varṣakriyākaumudi (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 Māgha-krṣṇa 14th falls on a Sunday or Tuesday, that is most
commendable for this vrata.596

Later medieval digests such as the Tīhitattva (pp. 126 ff.),
the Kālatattvavivecana (pp. 197–203), Purusārthacintāmani
(pp. 255–258), Dharmasindhu (p. 127) provide an elaborate
description of the procedure of Śivarātri vrata. The K. T. V.
remarks597 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 tīthi 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 sānkalpa 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 per-
former be a brahmana, he should recite the two ṛk verses598
‘rātram prapadye’ and cast water. In the evening (of 14th)
he should take a bath with black sesame, should apply the
tripūndra mark599 with ashes to his forehead and also hold a
rosary of rudrākṣa (berry of Elaeocarpus Ganiṟus), should go
to a temple of Śiva at the beginning of night, should wash his
feet, should take ācamana (should sip water) and should make
a sānkalpa ‘I shall perform the pūjā 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 (Vāmadeva)

596. मापक्रृतावतईस्वयं जतिराय परमपि. मौलो मापि बहुवा मिट कर्जियम् ब्रह्मसमाधि।

597. विवर्षाभिनिद्वासंधानस्तु यथापि प्रतयेकं नानाचिंत्य तथापि विवर्षांसमाधी
सेवादिनी संक्षिप्तान्वितम्। क्रि. वि. p. 167.

598. The vers are verses 3 and 4 of the रावणेश्वर, which is a विवर्षां after चन्द्रेश्वर X. 127, viz. चन्द्रेश्वर जनमा and वर्षेश्वरी संक्षिप्तम्.

599. Tripūndra—is triple sectarian mark consisting of three lines on
the forehead.
of the Śiva mantra of five letters (Śivāya namaḥ), the metre (Anuṣṭup), the Devata (Sadāśiva) and it is to be employed for nyāsa, pūjā and japa. Then he should bow to the sage, metre and Sadāśiva and perform nyāsa on the several parts of the body from the heart with appropriate mystic letters and mantras (such as ‘om nāmas-tat-puruṣāya namaḥ hṛdaye’ to the last ‘om yam astrāya phat’); then he should worship the jar (kalaśa) and contemplate on Śiva as portrayed in the verse quoted below. He should then establish a linga by performing the prānapratisthā and touch it and should invoke Śiva with four mantras and pray Śiva to be present in the linga till the end of the pūjā. Then he should offer an aṇjali of flowers. If the linga is already permanently fixed or if the linga, though not fixed, has already been established with the necessary samskaras, he should omit the details from prānapratisthā to āvāhana. Then he should perform the remaining upacāras (out of 16) from āsana to the last. As regards snāna it is provided that the linga is to be bathed with pañcāmṛta (vide note 218), with the mūlamantra (Śivāya namaḥ) and the mantras ‘āpyāyasva’ (Rg. I. 91. 16 ff) and should wash it with pure water with the three verses ‘āpo hi śthā’ (Rg. X. 9. 1–3). Then he should perform abhiṣeka (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 Puruṣasuktta (Rg. X. 90). At the end of snāna (of the linga) the performer should give ācamana water (to the linga) and perform tarpāṇa with water mixed with akṣatas for Śiva with eight names (Bhava &c.) and the wives of these eight. After flowers the performer should offer 1008 or 108

600. प्राणप्रतिष्ठां मेघेः स्तनमिनिं वाचचंद्रालंसंद्र एकात्मदेववतां परिधुम्ब- वरभिःतःसत्यं मदाय। प्राणायं समन्तात्मसुतमार्गश्रीवा महाकुर्ति बसायं सिद्धायं सिद्धवायं निशिक्षभवनं परशुरस्वति विनेश्येः। q. by धर्मसिद्धः p. 127.

601. औं च चुः चुः सामस्तसांहिरियायामि, औं चुः चुः चुः चुः... पाणि, औं चुः चुः... पाणि, औं चुः चुः... पाणि। धर्मसिद्धः p. 127.

602. Rudra means the eleven anvākas of the Tai. S., IV. 5. 1–11 beginning with ‘nāmas-te Rudra Manyave’.

603. The eight names are Bhava, Sarva, Īśāna, Paśupati, Ugra, Rudra, Bhīma, Mahādeva. The form will be ‘om Bhavam devam tarpayāmi’ &c. And as to the wives, ‘Bhavasya devasya patinīm tarpayāmi’. For eight names of Rudra almost identical with these, vide Sāṅkhya-yāna Brāhmaṇa VI. 2–9.
bilva leaves with the thousand names of Śiva or with mūla-
mantra. After naivedya he should offer ācamana and fruits with
mūlamantra. After āmbara he should wave a lamp (before the
liṅga) with the mūlamantra and Vedic mantras, offer mantra-
puspa with the mantra ‘om namah Sivāya’ and offer eight
namaskāras to the eight names ‘Bhava’ &c. (quoted in note 603)
and to their wives. Then he should offer twelve anjalis of
flowers with the twelve names (noted below), perform pradak-
śiṇā and namaskāras with mūlamantra, repeat inaudibly
the mūlamantra 108 times, should pray for forgiveness and should
declare (before liṅga) ‘May Samba Sadāśiva be pleased with
this pūja’.

If a man undertook a vrata to observe Śivarātri for 24 or
14 years or 12 years he has to perform the udāpana thereof at
the end of that period. An elaborate procedure is prescribed
in some works such as the Puruṣārthacintāmani (pp. 258–259),
Vratarāja pp. 586–587. It is passed over here.

As regards the pāraṇā on a single Śivarātri on Māgha-
kṛṣṇa the texts, as noted by Nirmayasindhu, are in conflict.
Two of them from the Skanda may be set out here. ‘Kiṣṇa-
ста, Skandasaṅghiti and Śivarātri, when these are mixed with
the preceding and following tithis, the one mixed with the preceding
tithi should be accepted for the prescribed rite and the pāraṇā
should be performed at the end of the tithi prescribed; fast on
14th and pāraṇā on the 14th itself — such an occurrence may
be had only if one has lakhs of good deeds to one’s credit.’
The conclusions established by the Dharmasindhu p. 126 are;

604. अयुक्तासन (17.31–153) gives the 1008 names of Śiva and शास्तिक्य
(285. 74 ff) mentions most of the 1008 names.

605. The 12 names are लिंग, श्री, पद्मपति, नीलकण्ठ, मद्वेष्ठ, हरिकेश, निबन्धीकृत,
निरुपातक, श्रावणेस, शुणित, महादेव.

606. एवं द्वादश वर्षावर्षी हिरावत्विकासः। यो मां जागरते राज्य सः \text{ महुः: स्थानमस्वत:।}
स्थित q. by हे. (on कात्य p. 309)। चतुरौषिविविधानानि विषयः चतुरौषिविविधानानि
चतुरौषिविविधानानि चतुरौषिविविधानानि चतुरौषिविविधानानि
चतुरौषिविविधानानि चतुरौषिविविधानानि चतुरौषिविविधानानि
चतुरौषिविविधानानि चतुरौषिविविधानानि
q. by हे. चित्र p. 358; चतुरौषिविविधानानि कर्तव्यं मिसारिक्षितं स्वभाव हे। एकमथी ज्योश्योधर्
चतुरौषिविविधानानि q. by हे. चित्र p. 588.

607. अथ वार्तािचिन्तामणि: हिरावत्विकासः तो हिरावत्विकासः इधृतः। स्कान्ते। श्रुणाम
रत्नी स्वरूपरत्नी हिरावत्विकासः इधृतः। एवं: पूर्वः। कर्मोऽस्मातः पारणं भावतु। \ldots \text{तिथिमण्डी}
पारणं स्कान्ते उच्चस। उपोवसं हस्तेश्वरः हस्तेश्वरः। हुः स्तुतादशेक तम्यते तद्भ
वा न वा। नि. नि. p 224; the first is q. by हे. (on कात्य p. 298), the 2nd is q. by
भास्मिन्य p. 126.
'If caturdaśi tithi ends before three watches of the night end, then the pāraṇā should be at the end of the (14th) tithi; if caturdaśi (tithi) extends beyond the three watches of the night, then at daybreak the pāraṇā takes place in the midst of the 14th; these are the views of Mādhava and others; the opinion of the Nārāyasindhu is that even when the caturdaśi tithi ends before the three watches of the night the pāraṇā must be observed in the midst of the caturdaśi and not at the end of caturdaśi.

In modern times very few, if at all, go through the procedure prescribed even in the Dharmasindhu. A fast is observed and Śiva is worshipped and people may listen to stories of Śiva's exploits. Common people in some parts drink a beverage called bhāṅg prepared by pouring water on crushed hemp leaves with the addition of almonds, rose leaves, opium seeds &c. It is supposed to be dear to Śaṅkara. In many temples of Śiva, water is made to drip on the linga incessantly.

Mr. Gupte (pp. 208–215) after detailing the story of a hunter and a doe, her mate buck and two young ones connects the Śivarātri observances with the constellation of Mrgaśīra together with Sirius (the Hunter), but he is at a loss to explain why the 14th of Māgha-kṛṣṇa should have been selected for a fast. Mr. Mukerji (pp. 33–37) contents himself by referring to the Śivarātrīmāhātmya in Śāntiparva. The constellation of Mrgaśīra and the brightest star Sirius had attracted the minds of ancient Indians. The Ait. Br. (XIII. 9) narrates how Prajāpati seeking his own daughter for intercourse sinned, how he assumed the form of an antelope and how the gods brought together their terrible forms, which became Rudra whom they asked to pierce the antelope. When Rudra pierced the antelope, the latter fled up into the sky. People call it Mrga (Mrgaśīra) and Rudra became the hunter (Mrgavyādha), the daughter became Rohini and the arrow (with its three parts) became the three arrow-like stars.

In the Lingapuruṣa as quoted in the Vṛataraja (pp. 573–586) there is the story of a hunter (niśada) who when bent on killing a doe, her mate and children unknowingly performed all the characteristic actions of Śivarātrīvratā and

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608. तम्म्ययासायाविध्वंस्त विन्दु उध्य उद्धृण्यतः, संभवं धन्यं ज्ञापयते य एवं धर्मवा च एव य य रोहिणी रोहिणियां एवंवेशिकायाः सों एवंवेशिकायाः। वे. व्र. XIII. 9.
who and the family of the buck ultimately became transformed into the \textit{Mr̥gaśīrṣa} nakṣatra with the star of the hunter (Sirius) behind.\textsuperscript{609}


There are other Śivarātrivrata as in H. V. II. 71–87 (which are different from the one described in Skanda I. I. 33), or in H. V. II. 87–92, or in H. V. II. 114–122, or in H. V. II. 122–130 (from Bhav. U.). These are all passed over for want of space.
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 Koṅkan 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 cocoanuts 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 Holākā and from references in the bhāśya of Śabara on the Pūrvamāṁsā-sūtra (I. 3.15–23) it appears that it was in ancient times a usage very prevalent in the eastern parts of Bhārata. But Jaimini and Śabara appear to hold that

610. *विषयोऽधिकारः स्मार्यते जीवनीयमानम्। अर्तिः तत्सः विकृत्यः पर्वपक्षेः। तत्सः विकृत्यः पर्वपक्षेः। जी. I. 3.15–16; vide H. of Dh. vol. III, pp. 831–833 and note 1648. The Sūtrāṅgaṇī of Āčārya Bhāskaracārya explains the word *होलिकाविवेचनम्* as 'होलिकाविवेचनम्' because the first example in Śabara's bhāśya refers to the practice of Holikā.
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 kṛiḍas found in the whole of Bhrārata and also restricted to certain provinces only and mentioned by Vātsyāyana in his Kāmasūtra (I. 4. 42) is Holākā which is explained by the commentary Jayamāngalā 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 Holikā-pūrṇima is called ‘Hutāsani’ (as in modern times). Hemādri further quotes a verse from Līṅgapurāṇa “the Phālguna Full-moon day is said to be known as ‘Phālgunika’, as full of boyish pranks and tending to the prosperity of people” and another verse from Varāhapurāṇa where it is qualified as ‘paṭavāsaviṣāinti’ (i.e. containing pranks with powder). Hemādri (on vrata, II. 184–190) quotes a long passage from the Bhav. U. (chap. 132. 1–51) in which Yudhisthira is represented as asking Krṣṇa 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.’ Krṣṇa tells him a legend about king Raghu whom the citizens approached with the complaint that a certain rāksasi (ogress)

611. Raka ṣaḥākā. Kāṭakagṛhya 73.1 on which Dr. Caland's ed. comments ‘हल्ला कर्मविविषयः सोमायाय स्रीणा मातारुक्ति येते. तत्र हल्ला हका देवता. पाले राके सुमतय हल्लादि’

612. युक्ताच्छिन्नाहीला, अधिनिःस्तः.. नवनिःस्तः होलाक्षा वातावरणा माहिनायः वेदविद्यात्राहिष्ठिता समुद्रं क्रीणा। कालः 1. 4. 42, on which Jyotijāla comments ‘होलाक्षा व्यासपौर्णिमायां सुप्रकाश द्वेंद्रिय जिन्हाकोभिष्कुलप्रमाणं रामायणसदर्प्रकाशिक्रियास्य लिखेत’

613. हुतास्यां भारती दुर्भवनी दृढ़े च हुतास्यां। औरविंद्रा तु कल्लेसा लक्ष्यावधिकरश्च युक्ताच्छिन्नाही। हे, on काल p. 106

614. लिङ्गपुराणे। फल्गुने पौर्णिमायि च सदा विश्वासिष्ठिनि। जेत्रा विश्वासिकृतां सा च जेवा तीखन्तप्रयृते॥ वायुर्णपुराणे। फल्गुने पौर्णिमायि च पवित्रविश्वासिष्ठिनि। जेत्रा सा फल्गुने तो जानन्ति काले काले लोकसम्पदां॥ हे, on काल p. 642; the first is q. by की. वि. p. 352 (explains वातवसितासिस्यास्यामिष्ठिनि).
called Dhondha troubled boys by day and night. The king consulted his purohitā who told him that she was a rakṣast, daughter of Mālin, 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 Phālguna 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 Rāksogha 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 homa615 the ogress would die. When the king got all this done, the rakṣast expired and the day came to be called ‘Aḍāḍa’ and Holika. Then it is further stated that on the next day which is the first tithi of the month of Caitra (on the purnimāna reckoning) people should salute the ashes of the bonfire with the mantra quoted below,616 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 brahmānas, 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 Holikā, Bengal celebrates it by the Doleyātra. Śūlapāṇi composed thereon a short work called

615. सर्वजनपो होम: सर्वोपयोपुसिस्ति: || किषंतेऽत्सव हिजेः पर्य तेन सा होलिका मता || भविष्योत्तर 132.31 q. by हे. on ब्रह्म at p. 187. This derives होलिका from होम.

616. बन्धुवितानि सुरंजने व भद्रणा सहस्त्रेण च। अतत्त्व वाहि नो देवी निषेधे सूतिष्वा भव || हे. on ब्रह्म p. 188, वि. चि. p. 81.
Dolayātrā-viveka. The festival should be carried on for five or three days. Before the Full moon of Phālguna, 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 pañcāṁṛta 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 Dolayātrā is to be performed. Briefly, the conclusion is that Dolayātrā must be performed when the Full Moon tithi is running, whether there is Uttarā-phalguni-nakṣatra or not.

The Kālatattvavivecana very succinctly puts down the characteristics of Holikotsava as set forth in the Bhavisyottara. The Nirnayasindhu (227), Smṛti-kaustubha (516–519), Purusārtha-cintāmaṇi (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 Kāthakagṛhya, 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

617. It is edited by Shri Sureshchandra Banerji in the volume of papers presented to the author at pp. 56–62.

618. शूल्वाणि quotes a verse of जुमलतितिविण (on p. 61): उत्तरान ममभुधानम् शयने वातोमनस्योत्सवे कर्परंग दिनि-श्योकिताविद्विभवेवः पर्शारे। मन्द्रेषु समन्ताः यदि तिथिदेवस्म संगम्ये समुदैर्य तिथिडेवस् द्वन्द्वः। माहेष्वरीन्द्रायः॥

619. यथा बालवर्गमार्गाय गर्त्याय शूल्कालसायमहर्ष्यस्मातैर्भुक्तगुरुप्रेमीन दीपनां किलकोलतातिसारवर्त्तय तस्मात् विविलयि: परिशुদ्धि वि-शुल्कालसायमहर्ष्यस्मातैर्भुक्तगुरुप्रेमीन। हर्षमाणाय भास्माय परस्परे बालवर्गाय तस्मात् शूल्कालसायमहर्ष्यस्मातैर्भुक्तगुरुप्रेमीन। आसन्नमाणाय विमुखाय तस्मात् शूल्कालसायमहर्ष्यस्मातैर्भुक्तगुरुप्रेमीन। हर्षमाणाय भास्माय परस्परे बालवर्गाय।—इति सन्त्रेषु वालवर्गायो भोजनं शूल्कालसायमहर्ष्यस्मातैर्भुक्तगुरुप्रेमीन्युवाच काश्यो भव्याकाच्याय॥ कार. त. सि. p. 327.
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 Holikā, while in the Deccan it is indulged in on the 5th day (popularly called Raṅga-pañcamī) after Holikā bonfire. Though the Holikā 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 Holikā 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.

Grahaṇa (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 Hemādri on Kāla 379–394, Kalaviveka 521–543, Kṛtyaratnākara 625–631, Kālanirnaya 346–358, Varsakriyākaumudi 90–117, Tīthitattva 150–162, Kṛtyatattva 432–434, Niṃayasindhu 61–76, SmK 69–80, Dharmasindhu 32–35, Gāḍāharapaddhati (Kālasāra) 588–599. A total eclipse of the Sun is referred to even in the Rgveda V. 40,5, 6, 8 ‘O Sun! when Svarbhānu, the son of an asura, struck you with darkness. O Indra! when you struck down the wiles of Svarbhānu 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’ &c. It is stated in the Śaṅkhāyana Brāhmaṇa

620. वर्षाकृत्त्वपदपेक्ष ओपं 301 quotes the following verses ‘भासै नय तांत जाते भागे मसै च कारसेत। सवाङ्गे च ठारे च जीवितया विशालं। सिन्हं तु कुयुक्तमैव भूलिमि पूर्वसन्तरक्षत। गीते च वायुं च कुचिक्रोहययंपत्तम्। माधुर्णे। शांतबलमेवं शुरुभयमश्च जीवितम्।। प्रवीण च सत्तं सत्तं कालसुधृत्या च सर्ववित्ति।’

621. यतस्सु शुरु परराजसमारसिः वर्षायति। ... सर्वनां कोष्ठिष्ठ सर्वं अवभावं।। सुइं शुरुं सत्तं सत्तं तत्त्वं तत्त्वं कालसुधृत्यं।। प्रायस्यो महां उदयजनः (Continued on next page)

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(24.3) that the Atris performed the Saptadāsa-stoma three days before Viṣuvat and thereby smote the demon Svarbhānu 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 Viṣuvat (equinox).

It appears from the Brhat-samhitā that the real cause of eclipses was known to Indian astronomers several centuries before Varahamihira (1st half of 6th century A. D.) who remarks622 '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) ācāryas 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. Varahamihira makes an effort623 to square Śruti, Śmṛti, 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

(Continued from last page)

622. ूपुष्यां श्रवणे भ्रमरस्त्रकृपाये भविष्यितं: ... ईश्वराः काराः कारणाः सायायाः: श्रवणमिलितं: श्रवणसङ्केतः: बृहस्पतिः: V. 8 and 13.

623. वैस्तवायुर राहुस्तप सहो ब्रह्माः परामाणमाचार:: आदिपालस्तरे इति वर्णाशाष्ट्रेन ते भविता: तत्सिद्धां साधित्यसप्त तेनोपचयं राहुः: बृहस्पतिः 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 grahaṇa. If a man 626 does not take a bath at the time of eclipse, at the passage (of the sun) from one rātī 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 Godāvarī or at Prayāga, then in any one 627 of the big rivers such as the six rivers connected with Himavat mountain and the six south of the Vindhyās mentioned in the Brahmāpurāṇa, 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

624. स्थानात्। इन्द्रौपेक्षायां मार्गं रथवेष्यायां स्वमसाय। ग्रहो तयं समाधे इत्यद्वि। कोडी शेषेद्वस॥ हे। (on काल) 384, करा. वि. 521, वि. सि. 64।

625. सर्वदायिने क्षार्यानं सूर्यं राह च्युतानि। स्नायां कर्मणि कुर्ष्यं शतनां शिवजविषेद॥ यथा। निःसर्गाद q. by करा. वि. 533; हे। (on काल) p. 390 reads सर्वं ... राहुवक्ते। सर्वं तु मेवेश्चारं शृङ्खलां च बज्जनं॥ अतः निःसर्गादिता। स्नायां सर्वार्थानं। पुण्यवत्तति॥ निःसर्गाद q. by हे। (on काल) 383, वि. किर. कौ. 91 (ascribes to शास्तरप)। करा. वि. 388 (ascribes to आपस्मय)।

626. ग्रहं संक्रं चैव न घ्रायायतु मान:। सतजमसु कुली स्थागु खङ्कभागी न संक्रं:॥ स। मा. 130। चन्द्रं या गायय या घर्णं देष राही महायमे। अक्षयं कथितं घर्णं तवार्थं दुष्टसंपत॥ ज्ञानेश्वरपु। q. by हे। (on काल) p. 384।

627. सर्वं ग्रहसं तयं सर्वं घ्रायसना विहिता। सर्वं नेवलसं द्रासं घ्रासं घर्णाचार्यो।॥ ज्ञाजयान p. 348, वि. किर. कौ. 111, करा. वि. 348, स। मा. 130 (from स्थान)। मायवर्षी। भीमरची तुंकुंत्रदा च बोधितिता॥ तपोप्रेयविनिः प्रविष्टं तु स्तवदीतिता॥। तपोप्रेयविनिः वितलः च विवतवाङ्गा। ॥ एता नाम: इस्तस्मात् बैनिसमावेशस्मायारोताः। ज्ञाजयान 70. 33-35।

628. ग्रहमाने भवेलानां घर्णो होमो स्वागिते। सुचिकाने भवेलाने घर्णे स्वाने स्वागिते॥ ज्ञाजयान p. 347 verse 1513, q. by K. N. 353, हे। on काल 390; श्रेयं स्वाधिकरे। स्तानं सम्य होमं: सुरस्वयं ब्राह्मणं च।। सुचिकाने घर्णे होमे स्वागितित किमः॥।। पवं जन्मोत्सवयान्यानां सलिलोत्सवयान्यानां स्वायां पुर्ववाणां॥ तत्परादसंस्माये वज्यहेतुप्रकार। ज्ञाजयान 70. 32-35।
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 Gauḍa writers), but the Madanaratna and the Nṛṇyasindhu refute this view and hold that in an eclipse even one who is in āśauca can take a bath, perform śrāddha and purāścarana. 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 Kālanirnaya (p. 350) especially commends the Godāvari for a bath in a lunar eclipse and one in the Narmadā for a solar eclipse. The Kṛtyakalpataru (Naiyataka), Hemārdi on Kala and the Kālaviveka quote a long passage from the Devipurāṇa, some verses of which may be rendered here: ‘an eclipse in Kārtika is the highest (in merit) at the confluence of the Gaṅga and Yamunā, in Mārgaśīra on Devikā, in Paśa 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 Sanyabhet (Sannihīta of ancient times).

The general rule is that one should not take a bath, make a gift or perform a śrāddha at night. Āpastamba 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. Yājñavalkya enumerates eclipses among the proper times for śrāddha.

629. तत्र जननमरणाति प्रतिनामा द्वारा आर्जित च स कर्तव्यम्। कृ. त. प. 433; अन्वयवर्धनपर्व जानान्याति द्वितीयम्। दूसरे हेतु यान न दोषान्तरहुदुर्जीवी। तस्येव भेदविनिर्विव्यक्तिः कस् किं स्वल्पः। इत्यतः दृष्ट्वेत् इत्यवस्थितम्। …येव च तत्र दृष्टिकोणमन्मेतोऽवितिनिर्विव्यक्तिः कस् किं स्वल्पः। मन्त्रनलोके नन्द। निः सिं. 66.

630. कालिको ग्रहणं अघोऽर्थं महादृष्टिकोणम्। मानं तु ग्रहणं अघोऽर्थं दृष्टिकोणं महादृष्टिकोणं। पोषे तु नन्दमुखुः युध् मानि सत्यहितां चुभा। देवहरिण गीता (गैयास) 370-71. गै. (on काल) 385-86. का इ. 224. Vide H. of D. vol. IV p. 560 n. 1.260 for the passage from देवहरिण.

631. सन्तवाचारमहानस प्रज्ञेयत । अवलम्बिते स स्नाय्य। आप. च. कृ. I. 11. 32. 8; राजो आदं स कुप्तिन्तरास्माति कीर्तितादि सि। सिद्धन्तयोगयोऽब्रह्म स्रुव्यो च चावचिरविदित। महा III. 280

632. द्वीपीपातो गजचछर्या ग्रहणं जनमुखुस्तम्। आदं सति दृष्ट्वेत् आदमुखाल्पकालादेव। प्रकाशितादि॥ पाद्या. I. 218.
It is stated by Śatātapa that gifts, baths, tapas and śrāddha at the time of eclipses yield inexhaustible (rewards or merit); the night is a rāksasī elsewhere (at times other than those of eclipses); therefore one should avoid it (in other matters). A passage is quoted from the Mahābhārata on ayaṇa and Viṣu days and on the occasion of the eclipses of the sun and the moon, one should make a gift of land together with dākṣīṇā to a deserving brāhmaṇa. Yājñavalkya 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 (vidyā 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 śake 534 expired) the grant of a village to a brāhmaṇa of Tagara by the great king Satyāśraya Pulikeśi II on Bhādrapada amāvāśya; E. I. Vol. III. pp. 1–7 the Pattadakal pillar inscription of Western Calukya Kirtivarman II recording a grant of fields on a total eclipse of the sun in Śrāvaṇa (Fleet calculates that it was 25th June 754 A. D.), E. I. Vol. III. pp. 103–110 Paithan Plates of Rastrakūṭa Govindarāja (III) recording the grant of a village after the king bathed in the Godāvari on a total solar eclipse in Vaiśākha of śaka year 716 (4th May 794 A. D.); E. I. VII. pp. 202–208 Sirur inscription of the time of Rāstrakūṭa Amoghavarsa I on a solar eclipse in Jyeṣṭha, of śaka year 788 (expired) on a Sunday (16th June 866 A. D.); E. I. IX. pp. 98–102 grant of a village by Western Calukya king Vikramāditya I on a solar eclipse in Śrāvaṇa in his 6th regnal year (Monday, 13th July 660 A. D. acc. to Kielhorn), E. I. Vol. XIV. pp. 156–163 the Naithati grant of the Bengal king Ballālasena of a village as a dākṣīṇā 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. B. R. A. S. vol. 20 pp. 131 ff Nausiri plate of the Gujarat Rāstrakūṭa king Karka I in śake

633. Śatātapa. śrāvan varṇa tva: abhājmanantā raatvādyaṁ. āhāri śrāvasya tathā tattvāntā prakritṛjñeyam. (on kāla) p. 387, kar. śi. 527 (ascribes to ṣaṃ), śrutikī. 71 (śatātapa).


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 prājāpatya expiation is prescribed for partaking of food during an eclipse.635 It is therefore provided in some smṛtis and digests that the śrāddha performed should be the āmaśrāddha or hemāśrāddha636. 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 expiation and is generally looked down upon. The Mitākṣaraṇa on Yāj. I. 217–218 quotes the first quarter of a verse ‘one should not eat during a solar or lunar eclipse’.637 Therefore a good brāhmaṇa cannot be easily secured and the performance of śrāddha with details is well-nigh impossible, even though Śātātapa 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, prāṇa-

635. चन्द्रचुर्स्पष्टे बुक्ता मात्रादपेयन दुःखशति | शतिष्टस्नमस्त q. by हे. on काल p. 382.

636. सर्वस्वनाथै तत्त्वे भाज्ये श्रावणी | अकुलप्पवतः तत्त्वे भाज्ये प्रणे शारिरिनिन्न ॥ शतातपः q. by काल. वि. 526, क्र. 1, 625, वि. श्र. p. 154, वि. श्र. p. 65 (reads ‘नातिसत्त्बर्षिने’); शतातपः। आमाध्यप्ते हि यानुच्छृष्टं तथा। आमाध्यप्ते हि ह्या च प्राप्तास्नाते विः हि इति। काविन्द्रतापरमेव प्रवेशे। आमाध्यप्ते ह्युरुपिते ह्यंश्यामेव। मयाधिनि ना, हे. on काल p. 387. Vide H. of Db. vol. IV. pp. 514–515.

637. “यथा च चन्द्रचुर्स्पष्टे नागाधिकारणाः” इति यथार्थे भोजननिवेश्तपाय्यम् भोजनदस्यम्। वानरपुष्पः। मिता. on याज्ञ. I, 217–218. The verse is चन्द्रचुर्स्पष्टे नागाधिकारणाः। इति यथार्थे। अमरशिवसूत्यम्योगावष्ट राहुयां पदेः| हे. (on काल) p. 379 ascribes the same (with slight variations) to मयाधिनि।
yāma, tarpana, japa of Gāyatri, homa in fire with sesame with the vyāhrtis and the mantras for the planets as in Yaj. I, 300–301, then āmaśrāddha, 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 Gāyatri 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 Puṇyaκālā (the holy period) in the case of eclipses lasts only as long as the eclipse is visible to the eye. Jābala says: ‘In the case of sāṅkṛānti the puṇyaκālā 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 placed on the words ‘yāvad-darsāna-go-carāḥ’ and ‘rāhudarsāne’ occurring in several verses (quoted in the notes, 633, 639 &c.). The Kṛtyakalpataru (Naiyātakālā) argues that in those passages ‘darsāna’ (being visible) is declared to be the cause or occasion of the several acts (snāṇa, 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. सुभेत्रिकोषण्यात्वतवहकुर्यामपात्केषु। न ज्ञापाः च भूवेत ज्ञांता भूवेत युक्तोऽ। हिरण्यकोष य. by हे. (on काल p 389). Vide ति. त. p. 156 for the सुप्रस्तुत्. ‘अयोध्येन राहुगः निशाचः अयुगस्तः; भूवेत बहुवर्त्तराहु कालयुगेन तत्र युक्तोऽ। हिरण्यकोष य. by हे. (on काल p 389). Vide ति. त. p. 156 for the सुप्रस्तुत्. ‘अयोध्येन राहुगः निशाचः अयुगस्तः; भूवेत बहुवर्त्तराहु कालयुगेन तत्र युक्तोऽ। हिरण्यकोष य. by हे. (on काल p 389). Vide ति. त. p. 156 for the सुप्रस्तुत्. ‘अयोध्येन राहुगः निशाचः अयुगस्तः; भूवेत बहुवर्त्तराहु कालयुगेन तत्र युक्तोऽ। हिरण्यकोष य. by हे. (on काल p 389). Vide ति. त. p. 156 for the

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therefore when the sun or moon is screened from view by clouds one need not enter upon a bath and the like prescribed in the case of an eclipse. 640 Hemâdri on Kâla 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 śiṣṭas do observe bath &c. even if they do not actually see the eclipse. Therefore, he proposes that punyakâla exists so long as the eclipse is deduced to last from the śastra (of astronomy). The Kṛtyaratnâkara 611 (pp. 625-26) discusses the question, remarks that snana 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 Kalaviveka 612 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 Śrītikauṣṭubha and Samayaprakâśa 643 therefore lay down that what is meant by ‘darśana-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 Sarivatsara-pradīpa is quite explicit ‘that is said to be an eclipse which can be observed by the eye; one

640. जानाति। संकाले। ‘‘दर्शनमीचरः’’ इति। चन्द्रसूक्तिपरिमाणयं निमित्ततः
प्रतिपादनात् ज्ञातस्येव च निमित्तस्यात् ज्ञानमाहे मात्रे ‘‘वायुदर्शनमीचरः’’ इति ‘‘राहुक्रीयः’’
इति वनाय बायुर्युक्तावृत्तिपरश्च निमित्तता। चालुक्यानां दर्शनपद्यं युक्तपालाय। तेन
न नेयाविनिष्ठस्य ज्ञानादिक कित्वात्। ज्योतिषम नैतिकता 368.

641, यवदर्शनोपयोगं उपरमो वक्ते तस्माद्रिनामात् ज्ञानादि किर्। कृ. r. p. 526.

642. सतानाभेज मनित्तवः दिवा चन्द्रमहादश्य रात्रि सूर्यमहादश्य निमित्त्वातिरेते।
काति। वि. 529.

643. चालुक्यविनिष्ठस्य वर्णितस्य दर्शनमीचरस्य ज्ञानवृत्तिस्य समालक्षणपित्तारितं
लक्षणयो बले। कृतितमो। 70; सामाने देशे चालुक्यविनिष्ठस्य ज्ञानाती ज्ञाता तत्कालै
ज्ञानं कुत्तान। 126; तथा च ज्ञानवृत्तिस्य। चालुक्य दर्शने राहुक्रीयं ग्रहणं श्रुयथे।
तत्र मण्डमिधुति कुत्तान मण्डामाण्डलो न नू। q. by वि. t. 155.
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 Cādāmāṇi and it was laid down that a Cādāmāṇi eclipse yields one crore of times as much merit as an eclipse on other week days.644

Some held that on the day previous to an eclipse one should observe a fast; but Hemādri provided that a fast was to be observed on the day of the eclipse.645 A householder however who had a son living was not to observe a fast as laid down in a text.646

About partaking of food before, during and after an eclipse elaborate rules were laid down from comparatively early times. The Viśudharmasūtra647 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 mahāniṣṭā; when the sun or moon sets before being free from eclipse, one should see them rising the next day, bathe and then partake of food'.

644. सूर्ययह: सूर्यसोर सोमे सामाहत्याः। सूदालमवयेव योगमत्त्यान्तःस्तुमात ।

645. अहानिषमो भाग श्राद्धे च निर्गामित्वानुरज्ज्ञाशय॥

646. तथा च असिस्वः। आधिपत्यान्ती भाग श्राद्धयोऽर्गमवद्योऽपरस्य च 
                                             रायवतः प्रयासः \ वै 

647. बन्धुवस्तुप्रमेणान्तालिन्यासिद्धांकपोरस्तुमालोक्यभवः। ज्ञाता पर्याप्तः। विशुद्धमिर्शु।

The first verse occurs in मुक्तचल p. 346. The two verses are मुक्तमिर्शु, उत्तरांश 19. 15-16.
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 praharas (9 hours or 22½ ghāṭikās) 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 Krtyatattva (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 brāhmanas and ksatriyas, but if the opposite was the case, then there would be prosperity. The same purāṇa says that persons born on the naksatra 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. 392–93) quotes several verses from Garga about the prognostications derived from eclipses of the sun and moon when they are in certain naksatras. Atri provides: ‘When the moon and the sun are eclipsed in the naksatra 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. ब्रह्मशरीरम् || सूर्यन्तः स्तु नासीतः तु पामचं चक्तिरपम्. \[ चन्द्रधार्येतु गामांक्रिविना || \]
649. एकसन्नम् भागे स्याहु रहणं चन्द्रधार्येति. \[ ब्रह्मान्वितादाय विपरीते बिद्विचारे || \]
650. आह चाहि. \[ यथा झल्कस्तवः मर्यादयेते ऋग्विष्णीकरि. \]

\[ शास्त्रोपजितः \] \[ ibid 1. 85. 33-34. \]

\[ का. वि. 543. \]
CHAPTER XIII

List of Abbreviations used in the following
List of Vrataṣ

AK = Ahalyākāmadhenu (ms).
BB = Bhujabanibandha of Bhoja (ms).
BHP = Bhāgavatapurāṇa.
BHAV = Bhaviṣyapurāṇa.
BHAVU = Bhaviṣyottarapurāṇa.
BR = Brahmāṇḍa-purāṇa.
BRAH = Brahmapurāṇa.
BRV = Brahmaśaivarta.
Br. S. = Brhat-saṃhitā of Varāhamihira.
DE = Devipurāṇa.
DNS = Dvaitanirṇaya-siddhānta-saṅgraha.
DS = Dharmasindhu.
DT = Durgotsavatattva.
DV = Durgotsavaviveka of Śūlapāṇi.
ET = Ekādaśītattva.
GAR = Garudapurāṇa.
GK = Gadādharpaddhati (Kālasāra portion).
HK = Hemādri’s Caturvarga-cintāmani on Kāla.
HV = Hemādri’s Vratakhanda vol. I and II.
KAL = Kālikāpurāṇa.
KKN = Naiyatkālika Kāṇḍa of Kṛtyakalpataru.
KKV = Vratakāṇḍa of Kṛtyakalpataru.
KN = Kālanirṇaya of Mādhava.
KNK = Kālanirṇaya-kārikā.
KR = Kṛtyaratnakara.
KSS = Kṛtyasāra-samuccaya.
KT = Kṛtyatattva of Raghunandana.
KTV = Kālatattva-vivecana.
KÜR = Kūrmapurāṇa.
KV = Kālaviveka of Jīmūtavāhana.
Lin = Lingapurāṇa.
MAR = Märkaṇḍeya-purāṇa.
\[
\begin{array}{ll}
\text{MAT} & = \text{Matsyapurāṇa.} \\
\text{MB} & = \text{Mahābhārata.} \\
\text{M. Bh.} & = \text{Mahābhāsyā.} \\
\text{NA} & = \text{Nirnayāmṛta.} \\
\text{Nār} & = \text{Nāradapurāṇa.} \\
\text{NM} & = \text{Nilamatapurāṇa.} \\
\text{Nṛs} & = \text{Nṛsimha-purāṇa.} \\
\text{NS} & = \text{Nṛṇayasindhu.} \\
\text{Pad} & = \text{Padmapurāṇa.} \\
\text{PC} & = \text{Puruṣārtha–cintāmani.} \\
\text{RM} & = \text{Rājamārtanda of Bhoja (ms).} \\
\text{RNP} & = \text{Rājantiprakāśa (part of Viramitrodaya).} \\
\text{SM} & = \text{Samayamayūkha.} \\
\text{SMK or SmK} & = \text{Śrūṭikāustubha (on Tithi and Saṁvatsara).} \\
\text{SP} & = \text{Samayaprakāśa, part of Viramitrodaya.} \\
\text{SPR or SpR} & = \text{Samayapradīpa of Śrīdatta (ms)} \\
\text{TT} & = \text{Tithitattva.} \\
\text{TV} & = \text{Tithiviveka of Śūlapāṇi.} \\
\text{Vā} & = \text{Vāmanapurāṇa.} \\
\text{Var} & = \text{Varāhapurāṇa.} \\
\text{Vāyu} & = \text{Vāyupurāṇa.} \\
\text{V. Dh.} & = \text{Viṣṇu-dharmsūtra.} \\
\text{Vi. Dh.} & = \text{Viṣṇudarmottara-purāṇa.} \\
\text{Viṣ} & = \text{Viṣṇupurāṇa.} \\
\text{VK} & = \text{Vrata–kośa.} \\
\text{VKD} & = \text{Vārakṛṣṭya-dīpaka.} \\
\text{VKK} & = \text{Vārakṛṣṭya-kaumudi.} \\
\text{VKR} & = \text{Vārakṛṣṭya of Rudradrāha.} \\
\text{VKV} & = \text{Vratakālaviveka.} \\
\text{VP} & = \text{Vrataprakāśa (part of Viramitrodaya) ms.} \\
\text{VR} & = \text{Vratarāja.} \\
\text{VRK} & = \text{Vratodyāpana-kaumudi.} \\
\text{VT} & = \text{Vratatattva.}
\end{array}
\]
LIST OF VRATAS 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 Dharmaśindhu 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 Caitra 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, sañvatśara- vrata or a nakṣatavrata or a prakīrnaka 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 p. 55–56
above, and as they are often too numerous to specify and also
for reasons of space. Similarly, tithis that are Yugādi or
Yugāntya or Manyādi 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
Paurānic quotations to their sources, but I regret that I have
not been quite successful owing to several causes such as the
vast extent of Purāṇas, owing to several recensions of the same
purāṇa and owing to my inadvertence 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 vratas are said to have been declared by divi-
nities like Śiva to Pārvati, by Kṛṣṇa to Yudhiṣṭhira, by great
sages like Mārkandeya, Nārada, Dhaumya, Yājñavalkya,
Vasiṣṭha and it is often added that the Vrata is a great secret
not narrated or known even to gods and goddesses e. g. Śiva-
ratrīvrata (in HV II, 88).

It may not be out of place to point out here what should be
done about the numerous vratas and utsavas, described so far
and to be mentioned in the long list that follows. Many of the
vratas 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 vratas and utsavas even in the latter half of
the 20th century. Some seasonal vratas and festivals should be
kept up as in the case of Divālī and Holikā, but they should be
shorn of extravagances like gambling on Balipratipada or the
obscenities and dirt-throwing indulged in by some people in
Holikā. Other vratas and utsavas like the Ramanavami, Vijayā-
daśami, Kṛṣṇa-janmāstami should also be celebrated in order to
remind the present generation of the great heroes and avatāras
of the past and the supreme values they exemplified in their
lives and a few new ones such as the Jayantīs of Shivaji, Guru-
Govind Singh, Tagore, Tilak and Gandhi may be added. Besides,
such vratas as Vatā-sāvitrī and Haritālikā may still be empha-
sized for observance by women and lastly such nice observances
redolent of disinterested regard and affection as Raksiabandhana
and Bhrātrdvitiyā deserve to be preserved.
List of vratas

It should be remembered that several vratas depend conjointly upon month, tithi and nakṣatra 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 tīthivrata, the word tithi is not mentioned where the vṛata has reference to a tithi alone and to no other particular (such as month or week-day &c.). The word vṛata has been generally omitted after the names, except where I felt that doubt or confusion is likely to be caused. The word ‘purāṇa’ is not added to the names of purāṇas such as Agni, Vāmana &c. Except in the case of purāṇas references to medieval digests and commentaries are generally arranged in chronological order. The following abbreviations are used for months and half months: Cai. = Caitra, Vai. = Vaiśākha, Jy. = Jyeṣṭha, Āś. = Āsāḍha, Śr. = Śrāvana, Bh. = Bhādrapada, Āśv. = Āśvina, K. = Kārtika, Mārg. = Māgasīrṣa, P. = Pauṣa, M. = Māgha, Phā. = Phālguna; Śu.or śu. = Śukla, Kr. or kr. = Krṣṇa (paksā).

Aksayācaturthī—Caturthī with Tuesday yields special rewards for vratas like upavāsa. GK 72.

Aksayaphalāśīptī—Vai. śu. 3; tithī; Viṣṇupūjā. HV I. 499 (special merit if Kṛttikā occurs on that tithī); NS 92–94.

Aksayyaṭṭiyā—Vide p. 88–89 above.

Aksayyanarāmī—K. Śu. 9; tithī; a dāitya called Kūṃśāṇḍa was killed by Viṣṇu this day: VR 347. Vide yugādi.

Akhyaṇḍadvādaśi—(1) Ās. śu. 11 (beginning); (fast on that day) and on 12th Viṣṇupūjā; tithi-vrata for one year; what is incomplete in rites becomes complete; KKV 344–347 and HV I. 1103–1105; (2) Mārg. śu. 12; removes vaikalya in yajña, upavāsa and vrata; HV I. 1117–1124 (from Vi. Dh.), Vā. 17. 11–25; Agni (chap. 190); Gar. I. 118, Bhav U. 79.

Agastyadārśana-pūjane (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.

Agasthyārghyadāna—(offering arghya to Agastya, Canopus, a star of the first magnitude). Mat. chap. 61 for Agastyoṭpatti; 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 ghatikās before Sun enters Virgo); vide RM. (verses 1206–1228 in ABORI. vol. 36 pp. 317–320), KKN 448–451, HV II. 893–904, KR 294–299, VKK 340–343; RM (verses 1219–20) quote Rg. I. 179. 6 as mantra for arghya by dujas and for others the mantra 'kaśapuspaprātikāsā vahnimārutasambhavaṇā' Mitrāvarṇayoḥ putra Kumbhayone namostu te' cited in Mat. 61. 50, Gar. I. 119. 5. SPr (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 Pāraka, that in Garbhādhāna is Māruta; vide TT 99 quoting Grhyasaṅgraha (I. 2–12).

Agnivrata—Phā. Kr. 4 (fast); one year; Vāsudevapūjā; Vi. Dh. III. 143. 1–7 q. by HV I. 506 (a caturmūrtivrata).

Aghoracaturdaśi—Bh. Kr. 14 (fast that day); Śiva; vide GK 157, VKK 315, TT 122; KT 443.

Aṅgāraka-caturthi—4th tithi on a Tuesday; eight times or four times or for life; pūjā of Mars; mantra is 'Agnirmūrdhā' (Rg. VIII. 44. 16) and for śūdras only to remember Mars. Mat 72. 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 (80–81) and HV I. 518–519 (quote from Bhav.), the latter calling it Sukhavrata. The dhyāna in A. K. (folio 354a) is 'Avanti-samuttham sumeṣāsanastham dharānandananam raktavastram samāde'.

Aṅgāraka-caturdaśi—GK 610; if there be 4th tithi or 14th on a Tuesday that yields more results than a hundred sun eclipses.

Aṅgirā-vrata—dark 10th, one year; worship of ten gods named; Vi. Dh. III. 177. 1–3.

Acalasaptami—M. śu. 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 Yudhiṣṭhira the story of a penitent prostitute Indumati who performed it, Vratārka.
List of vratas

folio 120b-122a, VR. 253-255, NA. 53 (says it is also called Jayanti); Bhāskaradhyāna on this day.

Acyutavrata—P. Kr 1; tithi; Acyuta-puṣā and homa with sesame and ghee with 'Om namo Vāsudevāya'; thirty brāhmanas with their wives to be fed; AK. folio 230.

Ativijayakādaśī—on śukla Ekādaśī with Punarvasu-nakṣatra, for a year (gift of a prasīha of sesame); Hari; HV. I.1147 (from Vi. Dḥ.)

Adāridya-ṣaṭṭhi—On ṣaṭṭhi (either fast or ekabhakta &c.); for one year; Bhāskarapuṣā; 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.

Adbhimāsa—(intercalary month); its nirvayya and kṛtya; HK 26-66, KV 113-168, NS 9-15, SmK 520-529, PC 12-31, VKK 231-236, KR 536-539.

Adukkha-nawami—for all, but specially for women; Bh. śu. 9; Parvati; VR 332-337 (from Skanda). In Bengal women perform this for avarādhavya.

Anagḥaṣṭṭi—Mārg. dark 8; tithi; worship of Anagha and Anagha image made with darbhas to be identified with Vāsudeva and Lakṣmi with 'ato devā' (Rg. I. 22. 16) or namaskāra by śūdras; Bhav U. 58. 1 ff (q. by HV I. 813-14 and AK folio 547c).

Anañgratrayodashi—(1) Mārg. śu. 13; tithi; one year; Śambhu-pūjā and bath with pānchāmṛta; every month Anāṅga (identified with Śambhu) to be worshipped under a different name (such as Smara in Māgha) and with different flowers and naivedya; HV II. 1-8 (from Bhav U), KN 278, GK 153; pūrvaviddhā 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 Kālottara), PC 223, NS 88.

Anañgadānnavrata—Sunday with Hasta, Puṣya or Punarvasu; for Veṣyās; worship of Viṣṇu and Kāma (God of love); thirteen months; Veṣyā to offer herself to a brāhmaṇa on Sunday who repeats mantra 'ka idam kasmā adāt Kāmaḥ &c.' Vide Atharva III. 29. 7, Tai. Br. II. 2. 5. 5-6, Āp. Śr. V. 13 for Kāmastutī; Mat. chap. 70 =Pad. V. 23. 74-146 (with some additions); KKV 27-31 (calls it Veṣyādityāṅgadānava-
vratā), HV II. 544–548 (from Pad.); KR 605–608 (from Mat.)

Anāṅga-pavitrāropana—Sr. su. 13; HV II. 442, PC 238.

Anantratvadāsi—See above pp. 151–153.


Anantadvādaśi—Bh. su. 12; tithi; for one year; Hari-pūjā. Vi. Dh. III. 219. 1–5, HV I. 1200–1201 (from Viṣṇurahasya).

Anantapāṇcamī—Pā. su. 5; tithi; no deity mentioned; HV I. 564 (from Skanda, Prabhāsakhaṇḍa).

Anantapahalasaptami—Bh. su. 7; tithi; one year; worship of Sun; HV I. 741 (from Bhav. Brāhmaṇaparva 110.1–8), KKV 148–149.

Anantarātiyā-vratā—vide Anantaryā-vrata below.

Anantavrata—(1) Begin on Mārg. on that day that has Mrgaśīra-nakṣatra; one year; in each month different nakṣatra (in P. Pusya, in M. Magha and so on); Viṣṇupūjā; HV. II. pp. 667–671 (from Vi. Dh. I. 173. 1–30). It is putrada. (2) Vi. Dh. III. 150. 1–5; Another variety from 2nd tithi; one year; worship of Ananta (as Viṣṇu); a caturmūrtivrata.

Ananda-navami—Pā. su. 9; tithi; one year; Devipūjā; KKV 299–301 (calls it Ānandā), HV I. 948–950.

Anarakvrata—begins Mārg. su. 1; ṛtuvrata; for two seasons, hemanta and śisira: Keśavapūjā; 108 times japa of ‘Om namaḥ Keśavāya’; dvādaśi has special rites; HV II. pp. 839–42 (from Viṣṇu-rahasya).


Anodanāsaptami—Begin with fast on Cai. su. 6 and worship Sun on 7th; tithi; HV I. 702–705 (from Bhav.), KKV 205–208, KR 121–123. Odanā comprises bhakṣya, bhojya and lehya (to be licked), but water is not odana and may be drunk that day.

Annadāna-māhātmya—See ‘Sadāvarta’.

Aparājita-saptami—Bh. su. 7; tithi; one year; Sun worship; KKV 132–135, HV I. 667–668 (from Bhav., Brāhma 98. 1–19), PC 104; Bh. su. 7 is called Aparājīta. Begin ekabhaktā on 4th, have nakta on 5th, fast on 6th and pāraṇā on 7th.
List of vratas

Aparājita-dasamī—Āsv. śu. 1–10; specially for a king; tithi; once a year; Devīpūja; HV I, pp. 968–973 (quoting Gopatha Br., Skanda and others); KR 365–366 (says it is based on śiṣṭācāra); PC 145–146, SMK 352; HV and SMK say that Rāma started on invasion this day when there was Śravaṇa-nakṣatra.

Aparādha-śatā-vrata—Begin from Mārg. 12th, amāvasyā 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.

Apāpasāṅkrānti-vrata—begins on a sankrānti; a year; Sun is devatā; white sesame to be offered; HV II. 739–740.

Abhirūpapati-vrata—A fast is so called, whereby is secured a husband that is learned or handsome; m. in the drama Mṛchakatika I (prelude) and Čārudatta p. 4 (TSS. 1914).

Abhistatārīyā—begins Mārg. śu. 3; tithi; Gaurī worshipped; Skanda, Kāśi-khaṇḍa 83. 1–18.

Abhisṭasaptamī—7th tithi of any month; worship of the oceans, continents (dvipa), pātaḷas and the earth; HV I. 791 (from Vi. Dh. only one verse).

Amāvasyā—derivation of, HK 311–315; HK 643–644, KV 343–44, TT 163, bhāṣya on Gobhila-grhyā I. 5. 5, PC 314–345; VKK 9–10 quote passages from MB and Purāṇas stating that Amāvasyā falling on Monday, Tuesday or Thursday is specially holy, so also if it occurs on certain nakṣatras such as Anurādhā, Viśākha, Śvātī; HV II. 246–257. Vide KN 309 ff for several derivations of the word and legends connected therewith from the Brāhmaṇas and Purāṇas. Amāvasyā mixed with 1st tithi to be preferred to one mixed with 14th except in Savitrivrata. Vide Vratārka. folios 334a–356b for amāvasyā-vratas.

Amāvasyā-kṛṣṭya—Vide SMK 281, KSS 21–23, VKK 81–82.


Amāvasyāpayovrata—subsisting on milk alone on each amāvasyā; tithi; one year; Viṣṇupūja; HV II. 254 (from Pad.).

Amāvasyāvrata—(1) HV II. 257 (from Kūr.); offering something to a brāhmaṇa intending it for Śaṅkara; (2) HV II. 257
(one verse from Kūr.), honouring three brāhmaṇas intending to please Brahmā.

_Amāvasyā-vratāni_—HV II. 246–257, TT 163 ff., Vratārka (folios 344a–356b).

_Amuktābharaṇa-saptami_—Bh. śu. 7; worship of Śaṅkara and Uma; HV I. pp. 632–638, SMK 222–228 (almost same passages as in HV). Vide Nār. I. 116. 32–33.

_Ambuvāci_—the time in solar Āśādha when the Sun is in the first quarter of Āḍrā-nakṣatra; VKK 283 quoting RM (catvāriṁśat-liptā &c.), KT 434 (three days and 20 ghaṭis from the week day on which the Sun enters sign of Gemini, during which no sowing of seeds, nor Vedic study to be done). Mother earth and rivers are deemed unclean during these days in Bengal (in Jy. or Ās. Kr. 10 to 13th.). Vide HK 701, 703.

_Ayanavratas_—Ayana depends on the motion (apparent) of the Sun. There are two Ayanas. Daksināyana begins when the Sun enters Zodiacal sign Karkaṭaka (Cancer). KNK 14 says: ‘Daksīna and Uttara ayanas respectively are appropriate to fierce and quiet rites and its com. (Vivarana) provides that images of the Mātṛs, Bhairava, Varāha, Narasimha, Vāmana and Durgā are to be established in Daksināyana. KR 218, HK 16, SM 173, SP 13.

_Ayācitavratā_—subsisting on food not obtained by begging from another. KN 138–139, NA 19, KTV 214–218, PC 49.

_Araṇya-dvādaśi_—begun by bath on morning of Mārg. śu. 11 or in K., M., Cai. or Śr.; tithi; for one year; Govinda deity; sumptuous feast on 12th in a forest to 12 dvijas, yatis or householders and their wives; HV I. 1091–1094 (from Bhav U.); some mss. read ‘Aparā–dvādaśi.’

_Aravanaśaṣṭhi_—Jy. śu. 6; RM verse 1396 states that women with fans and arrows (v. l. ‘with fans alone in one hand’) wander in forests. GK p. 83 says it is same as Skandaśaṣṭhi; tithi-vrata; Vindhyavāsinī and Skanda worshipped; KR 185 (quotes RM), VKK 279, K. T. 430–431; observers subsist on lotus stalks, bulbous roots and fruits hoping for the health of their children.

_Arāndhanāṣṭami_—Vide VK, No. 470.

_Arunodaya_—The last half quarter (prahara) of night. HK 259, 272; KN 241 (quoting Skanda and Nārādīya) says ‘four ghaṭikās before sunrise.’
List of vrata

Arundhatīvrata—for women only; for freedom from widowhood, for sons &c.; fast for three nights; 3rd tithi in the beginning of Vasanta (spring); worship of Arundhatī; HV II. 312-315, VR 89-93.

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. 788-789 (from Brah.). Vide Pad. V. 75. 86-106 which state that vrata to be begun in Uttarāyana on a Sunday in śukla pākṣa; on 5th ekāhakta, on 6th nakta, on 7th fast and on 8th pāraṇā.

 Arkasampatrasaptami—Begin on Phā. śu. 7; tithi; for a year; Sun worshipped; Bhav. I. 210. 2-81 (q. by KKV 191-198, HV I. 690-696).

 Arkāṣtami—On Sunday on 8th śu.; worship of Umā and Śiva in whose eye the Sun rests; HV I. 835-837.

 Arghya—See H. of Dh. vol. II. pp. 318, 543. Later medieval digests made it elaborate. VKK 142 says 'arghya for all deities consists of sandalwood paste, flowers, whole grains of yava, tips of kuśa grass, sesame, mustard and dūrvā.' Vide HV I. 48, KR 296, VR 16 (for eight ingredients of).

 Ardhāsrāvanika-vrata—begin on 1st of Śr. śu.; one month; worship of Pārvatī called Ardhasrāvanī; worshipper to observe ekahakta 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 amāvasyā with Śravana-naksatra and Vyatiṣṭita-yoga, that is called Ardhodaya and Vratārka (folios 349a-350b) states that according to Prayāga-setu of Bhaṭṭa Nārāyaṇa it takes place in Pauṣa when amānta reckoning is used and in Māgha when Pūrṇimānta 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 349a 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 (Pauśa or Māgha Amāvatya, Vyātipāta, Śravaṇa-nakṣatra, 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 Maheśvara 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 Viṣṇur' (Rg. I 22. 17) for Viṣṇu, 'Tryambakam yajāmahe' (Rg. VII. 59. 12) for Maheśvara. At the end gifts of cow or money are made. In I. A. vol. 25 p. 345 there is mention of Ardhodaya in śake 1352, Pauśa, 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 Chunghang (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.

Alakṣmināśaka-smāna—On full moon of P. when there is Pusya nakṣatra, persons should bathe after anointing their bodies with white mustard and drive off alakṣmi (misfortune or poverty) and worship images of Nārāyaṇa, Indra, Moon, Bṛhaspati and Pusya by bathing them with water in which sarvasaadhis are put and with homa. Vide SMK 344-345, PC 307, GK 178.

Alavanatśtiyā—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; Gaurī worshipped; it may be for life; KKV 48-51, HV I. 474-477, S. Pr. folio 32v. Vide Bhav., Brahma-parva 21. 1-22 for this.

Avatāras—Tithis of the appearance of (they are called Jayantis), cited in NS 81-82 and KSS 13 as follows: Matsya-Cai. śu. 3; Kūrma-Vai. pūrṇimā; Varāha-Bh. śu. 3; Narasimha-Vai. śu. 14; Vāmana-Bh. śu. 12, Paraśurāma-Vai. śu. 3; Rāma Cai. śu. 9; Balarāma-Bh. śu. 2; Krṣṇa-Śr. kr. 8; Buddha-Jy. śu. 2. Some works say Kalkin is yet to appear while others give Śr. śu 6 as Kalkijayanti. Some works differ as to the tithis e. g. some say Matsya appeared on Cai. 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-saṅgamatantra I. See under Vaiśākha. The Eran Inscription of Toramāna refers to Varāhāvatāra (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 Ratnāmāla (“Yatraikāḥ śrṣate tithidvaya-vasānam vāras-ced-avamadinam taduktam-āryaiḥ”). This is to be avoided when beginning a vrata for the first time, as there is kṣaya of a tithi here.

Avighnavināyaka or Avighnavrata—(1) begin on Phā. 4th; tithi; four months; Gaṇeśa worshopped. HV I 524–525, KKV 82–83, both quoting from Varāha 59. 1–10; (2) 4th tithi on both fortighths; three years; Gaṇeśa deity; NA 43 (from Bhav U).

Aviyogadvādaśī—Bh. śu. 12; tithi; worship of Śiva and Gauri, Brahmā and Savitri, Visnu and Laksṇa, the sun and his consort Nikśubhā. HV I. 1177–1180.

Aviyogavrata or Aviyogatṛīyā—For women; begin on Mārg. śu. 2 with partaking rice boiled in milk and sugar on 3rd; worship of Gauri and Sambhu; 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.

Avaidhārvyaśuklaikādaśī—Cai. śu. 11; HV I. 1151 (only one verse from Vi. Dh.).

Avyaṅgasaptami—Śr. śu. 7; tithi; to be performed every year; ‘AVYANGA’ to be offered to the sun; ‘Avyaṅga’ 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 Kusti worn by modern Parsis. Vide Bhav. (Brahma-parva) 111. 1–8 q. by KKV 149–151 and HV I. 741–743, also V. P (folio 116, which mentions the story of Śamba in Bhav.). The printed Bhav. uses the word ‘abhyaṅga’. In Bhav. (Brahma) 142. 1–29 we have the legend of Apyaṅgotpatti. In verse
18 occurs the word 'sārasanaḥ' which reminds one of 'Saracen'. Vide Nār. I. 116. 29–31 for AVYĀNGĀKHYA–VRATA, the 7th titi being destroyer of sins if it is conjoined to Hasta–nakṣatra. Avyanga appears to be a Sanskrit adaptation of the Avestan 'Aivyaŋghana' (meaning 'girdle'). In the 16 ślokas addressed to the prince Jadi Rāṇā by the Parsis emigrating to India occurs this 'who put on the waist a woollen kushti 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 Savitṛ should be Magas i.e. Maga or Ṣākadvipīya brāhmaṇas for whom vide I. A. vol. VII. 328 and Weber’s edition of Magavyakti of Krishnadas Mishra.

Asūnyaśayanavrata or Asūnyaśayanadvitiyā—on dark 2nd titi of four months from Śr.; titi; Lakṣmī and Hari worshipped; occurs in Vi. Dh I. 145. 6–20 and III. 132. 1–12, Vā. 16. 16–29, Āgni 177. 3–12, Bhav. I. 20. 4–28, KKV 41–44 (q. from Bhav U) and 44–46 (from Mat. 71. 2–20=Paḍ, V. 24, 1–19). The Matsya contains a somewhat different mode; HV I. 366–371 (from Bhav.) and 371–377 (from Bhav U); KR 225–228 (quotes Bhav I. 20. 4–28). This vrata secured avaidhavya to women and aviyoga (absence of the loss of wife) to men. Vide S. Pr. (folio 22b) and SmK 146–148. One of the mantras that occur in both KKV 43 and HV I. 373 is 'Lakṣmyā na sūnyam varada yathā te śayanaṁ sadaiva sayyā mamāpyaśūnyāsttu tathātra Madhusūdana' II. KR (p. 228) remarks that when it is said that the vrata begins in Śr. Kr., the month is pūrṇimānta according to the usage. Mentioned in 'Corpus of Inscriptions in the Telingana Districts of Nizam’s Dominions' by Dr. Srinivasacar No. 50 pp. 140–142 of šake 1198 Māgha su. 10 (1276 A. D.) where Kuppambikā wife of a Kakatiya General is said to have performed it.

Asūnyaśavrata—on dark 2nd titi of four months from Śr., in which arghya with curds, whole grains of rice and fruits are offered to the moon; if the second titi is mixed with (viddhā) the third titi on a certain day the vrata should be performed on that day; P C 83.
Ašokakalikābhaksana—Vide Ašokaśātami.

Ašokatrityātra—For three nights from the 13th tithi of Jy., Bh. or Mārg. śu; for one year; Aśoka tree of silver to be worshipped and image of Brahmā and Sāvitrī on first day, of Umā and Mahēśvara on 2nd and of Lākṣmī 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 folios 261b-264; mostly for women, but men desirous of prosperity of sons may also perform it.

Ašokadvādaśi—same as Viśokadvādaśi. Begin in Āsv.; for a year; on 10th take light meal, on 11th fast and on 12th pāraṇā; 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.)

Ašokapūrṇimā—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 Medini 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.

Ašokapratipadā—Āsv. śu. 1; tithi; worship of Ašoka tree or its golden or silver image or its picture; only for women; HV I. 351-52 (from Bhav U. chap. 9).

Ašokaśūṣṭhi—Vide VK No. 52.

Ašoka-saṅkrānti—Vratārka folio 388b-389a; to be performed on ayanasāṅkrānti or Viśvasaṅkrānti when there is Vyatipāta; ekabhakta; Sun to be worshipped; gifts of sesame.

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Aśvadikṣā—When the moon is in Svāti in Aśv. śu., worship Ucchāś–śravas and one’s own horses may be honoured if there be 9th tithi; Śānti rites and threads coloured in four colours to be tied round horses’ necks; NM p. 77 verses 943–947.

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Ahimsāvrata—not to eat flesh for a year and then donate a cow and a golden deer; saṃvatsarāvrata; KKV 444, HV II. 865 (quoting Pad. = Mat. 101. 35).

Ahirbradh纳斯āna—HV II. pp. 654–635 (from Vi. Dh.). On a day on which there is Pūrvabhādrapādā-naksatra performer to bathe in water from two jars in which are put udumbara leaves, pañcagavya, water with kuśas, sandalwood paste &c; worship of Ahirbradha, the Sun, Varuṇa, the moon, Rudra, and Viṣṇu. Ahirbudhnya was the presiding deity of Uttarabhādrapādā 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 naksatras. This secured thousands of cows and highest prosperity. Ahirbudhnya is the correct and ancient form. In about ten passages of the Rgveda 'Ahirbudhnyāḥ' 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.

**Ākāśadipa**—Lighting lamps fed with ghee or oil in K. intending them for some deity or in a temple or where four roads meet. Aparārka 370–372 (for dipadāna), Manu IV. 29, RM 1351–57 (vide BORI vol. 36 p. 330), NS. 195.

**Agneyavrata**—once on any 9th tithi; worship Vindhyavāsinī with flowers &c. (five upacāras), HV I 958–59 (quoting Bhav U.)

**Ājñāsaṅkrānti**—A Saṅkrāntivrata; begin on a holy saṅkrānti day; Sun deity; at end gift of golden image of Sun with Aruṇa, chariot and seven horses; reward unquestioned sway everywhere; HV II. 738 (quoting Skanda).

**Ājayakambala-vidhi**—One of the 14 yātrās of Bhuvarnasvara; when Sun enters Makara-rāsi; GK 191.

**Ādityavāra**—has various names (12 in all) when conjoined with certain tithis, nakṣatras and months; it is Nanda in M. śu. 6, when nakta and anointing Sun image with ghee and offering flowers of Agastī tree and white sandalwood paste and guggulu-dhūpa and naivedya of apūpa; HV II 522–23, KKV 10–12; it is Bhadra when Bh. śu. has Sunday; one may observe nakta or fast on that day, offer in the noon mālati flowers, white candana paste, vijaya incense; HV II 523–24, KKV 12–13; in the same way Saumya (Sunday with Rohini nakṣatra); Kāmada (Sunday on Mārg. śu. 6); Jaya (Sunday in Daksināyana); Jayanta (Sunday in Uttarāyana); Vijaya (Sunday on śu. 7 with Rohini); Putrada (Sunday with Rohini or Hasta, fast and śrādha with pindas); Ādityābhimukha (Sunday on Māgha dark 7, ekabhakta, japa of Mahāśvetā mantra from morning till sunset); Hṛdaya (Sunday with saṅkrānti when observance of nakta, facing the Sun in a Sun temple and japa of Ādityahṛdaya mantra 108 times); Rogaha (Sunday on Purvaphalgunt, worship with arka flowers collected in a bowl of arka leaves); Mahāśvetāpriya (Sunday and solar eclipse, fast, japa of Mahāśvetā); Mahāśvetā mantra is ‘ḥrim hrim sa iti’ (vide HV II. 521). For the last ten, vide KKV 12–23, HV II. 524–528 (with variations in both works).

**Ādityamanḍala-vidhi**—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).
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and worship of; Sun thereon with red flowers; HV I. 753-754 (quoting Bhav U 44. 1-9) AK (folio 462b ff).

Adityavrāṇaṇakta-vrata—observe ekabhakta on Sunday, nakta on following Sunday or on Sunday with Hasta nakṣatra; Vāravrata; Sun deity; one year; Mat. 97. 2-19 q. by KKV 31-34, HV II. 538-541, KR 608-610.

Adityavravatara—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. Vīṣṇu and fruit bijapūra and so on. Vratārka, folios 375b-377a. It removes all diseases including leprosy.

Adityavravatāni—HV II. 520-577, KKV 8 ff, Vratārka folios 3754b-3794b.

Adityavrata—(1) for men and specially for women; begin on Āsv. Sunday; for one year; Sun deity; Vratārka (folio 378a) narrates from Skanda how Sāmba was cursed by Kṛṣṇa to become a leper and was cured of leprosy by this vrata; (2) Sunday and 14th tithi and Revati, or Sunday, 8th tithi and Maghā; worship of Śiva; sesame to be eaten; HV II. 589.

Adityaśayana—On 7th tithi with Sunday and Hasta-nakṣatras or when there is Saṅkrānti 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. 2-33 q. by KKV 404-408 and Pad. V. 24. 64-96 (q. by HV II. 680-684).

Adityaśāntvavrata—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.)

Adityahṛdayavidhi—Adityahṛdaya is a mantra to be repeated 108 times in a Sun temple on Sunday when there is saṅkrānti and observe nakta; HV II. 526 (from Bhav.). In the Rāmāyana (Yuddhakānda 107) Agastya comes to Rāma and advises him to mutter a sublime praise of the Sun (called Adityahṛdaya) in verse to secure victory in the final stage of the battle with Rāvanā; KKV (19-20) mentions this but holds that if there is saṅkrānti on a Sunday, the latter is called Hṛdaya or Adityahṛdaya.
Adityābhimukhavidhi—Vide KKV 18–19, HV II. pp. 525–26, KR 494–495 (last two quoting from Bhav.); after morning bath one should stand with face towards the sun till sunset, repeat reclining against a pillar the Mahāsvetā and worship the sun with gandha, flowers &c.; to give daksīna and then take his meal.

Anantaryavrata—begin on Märg. śu. 3; nakta on 2nd and fast on 3rd of each fortnight; for a year; Umā worshipped under different names on each 3rd, the naivedya 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. HV I. 405–413.

Anandanavanamī—begin on Phā. śu. 9; for one year; ekabhakta on 5th, nakta on 6th, ayācita on 7th, fast on 8th and 9th; worship of Devī; year divided into three parts; flowers, naivedya, the name of Devī &c. differ in each period of four months; KKV 299–301, HV I. 948–950 (reads ‘ananda’).

Anandapaścami—5th tithi is dear to Nāgas; worship of nāgas (images) by bathing them with milk; they bestow freedom from fear; HV I pp. 557–560; for names of nāgas vide under Nāgapāścami p. 124 and note 321.

Anandavrata—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 520, KR 85, Mat. 101. 31–32.

Anandasaphalasaptami—On Bh. śu. 7; for one year; fast; Bhav. (I. 110. 1–8), KKV 148–149, HV I. 741. In some mss. written as ‘Anantaphala’.


Andolanavrata—on Cai. śu. 3; worship of Pārvati and Śiva (images) and swinging them in a doḷā; HV II. 745–748, SmK. 90–91, PC 85; HV prescribes Rg. X. 81. 3 (Viśvataścaksur-uta) as the mantra.

Amardakāvrata—On 12th śu. of any month, specially of Phā.; Āmardaki = Dhātri (myrobalan); one year; 12th with various nakṣatras is given various names e. g. Vijaya (with Śravana), Jayanti (with Rohini), Pāpanaśani (with Puṣya); fast on this last is equal to one thousand Ekādaśīs; one
should perform jāgara (keeping awake) in Viṣṇu worship under Āmardaka tree; story of birth of Āmardaka tree; HV I. 1214–1222.

Āmalakṣeykādaśi—On Pā. śu. 11; worship of Hari at the root of āmalaka tree, in which he and Lakṣmī 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.

Āmrupāpabhakṣāna—Cai. Śu. 1; eating the blossom of mango trees as part of Madana worship; SMK 519, VVK 516–517.

Āyudhavrata—(1) for four months from Śr.; worship of conch, wheel, mace and lotus (identified with Vāsudeva, Saṅkarsana, Pradyumna and Aniruddha); Vi. Dh. III. 148. 1–6 q. by HV II 831; (2) Vi. Dh. III. 155. 1–7.

Āyuravrata—(1) Applying sandalwood paste to Śambhu and Keśava; for one year; at end gift of cow with jar of water; KKV 442 (12th among saṣṭīvrata); (2) on Full Moon day; worship of Lakṣmī and Viṣṇu; fast and gifts to brāhmaṇas and to young married ladies; HV II. 227–229 (from Gar).

Āyuḥsaṅkrāntivrata—On Saṅkrānti day; worship of the Sun; gifts of bell-metal vessel, milk, ghee and gold; udyāpana as in Dhānyasaṅkrānti; HV II 737, Vratārka (folio 389).

Āranyakāṣṭhī—Vide Āranyakāṣṭhī above.

Ārogyadvitīyī—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.

Ārogyapratisūrya—begin on first tīthi at the end of a year; one year; worship of printed image of Sun on every pratipad; reward same as above. HV I. 341–42 (quoting Vi. Dh.), Vratārka (folio 28), VR 53.

Ārogyavrata—(1) from pratipad after Bh. Full Moon up to Āśv. Full Moon; worship of Aniruddha by day with lotuses and jāti flowers; homa, 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 daśamivrata; fast on 9th and worship of Lakṣmī and Hari on 10th; HV I 963–965 (from Gar).
Ārogyasaptami—On M. su. 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.

Ārdṛādarsana or Ārdṛābhiṣeka—on full moon of Mārg.; people flock for darśana of Naṭarāja (the dancing Śiva) and at Chidambaram in south India a great festival is held for this.

Ārdṛānandakari-tritiyā—begin on Śu. 3 when it has either Uttarāṣādha nakṣatra, Pūrvāṣādha or Abhijit or Hasta or Mūla; for one year divided into three periods; worship of Bhavāni and Śiva; salutations to the feet and other limbs of Devī up to her mukūṭa; Mat. 64. 1-28 (same as Pad. q. by HV I 471-474), KKV 51-55, Bhav. 27.

Ālekhyasarpapāṇamī—Bh. su. 5; tithi-vrata; Nāgas drawn with coloured powders and worshipped; result—no danger from snakes; Bhav. (Brāhmaṇaparva 37. 1-3) q. by KKV 94-95, HV I. 567, S. Pr. folio 26a.

Āśādāsāmi—begin on any su. 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 (āśā means ‘directions’ and also ‘hope’ or ‘desire’); HV I. 977-981, VR 356-7; if viḍḍhā, perform on that day when daśāmi exists in the forenoon.

Āśāditya-vrata—Begin on a Sunday in Āśv.; for one year; worship of Sun with 12 different names; HV II. 533-37 (from Skanda), Vratārka folio 379b; Śamba became free from leprosy by means of this.

Āśrama-vrata—begin on Cā. Su. 4; for a year divided into three periods of four months; Vāsudeva, Śaṅkarāṇa, Pradyumna and Aniruddha to be worshipped one after another in each period. Vi. Dh. III. 142. 1-7 q. by HV I 505, VP (folio 59).

Āśvinakṣṭya—Vide KR 301-397, VKK 343-458, NS 144-192, SMK 287-373, 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 Āśvins and becomes handsome and by feeding brahmānas with cow’s milk (and its products) he secures a kingdom. On su. 1 there is mother’s father’s śrāddha by a grandson whose father is alive (vide H. of Dh. vol. IV p. 533); on that day also begins
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Aśokakalikābhakṣaṇa—Vide Aśokāṣṭami.

Aśokatirirātra—For three nights from the 13th tithi of Jy., Bh. or Mārg. śu; for one year; Aśoka tree of silver to be worshipped and image of Brahmā and Sāvitrī on first day, of Umā and Mahēśvara on 2nd and of Laksṇī 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.

Aśokadvādāsi—same as Viśokadvādaśi. Begin in Āsv.; for a year; on 10th take light meal, on 11th fast and on 12th pāraṇā; 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.)

Aśokapūrṇimā—On Phā. pūrṇimā; tithi; for a year; the earth is to be called Aśokā 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 Medinī and in last four as Vasundhāra. Keśava is to be worshipped at the end of each group of 4 months; Agni 194. 1, HV II. 162–164.

Aśokapratīpad—Āsv. śu. 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).

Aśokaśaṣṭhi—Vide VK No. 52.

Aśoka-vaṇkrānti—Vratārka folio 388b-389a; to be performed on ayanasaṇkrānti or Viṣuvasaṇkrānti when there is Vyatipāta; ekabhakta; Sun to be worshipped; gifts of sesame.

Aśokāṣṭami—(1) Cai. śu. 8 and if there be Wednesday and Punarvasu-nakṣatra 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 harābhīṣṭam madhumā-saumudbhavam pibamī soksasapta mām-aśokam sadā kuru’. KV 422 (quotes mantra from Linga), HK 626 (from Viśṇu), HV I 862–63 (from Linga) and 875–76 (from Ādityapurāṇa but no mantra); KR 126–127; R. M (1379–80) has the mantra ‘tvām-aśoka harābhīṣṭa’ and the verse ‘Aśoka-kalikās- caṣṭau’ and BB 1734–35, both of which verses are Gar. I

H. D. 34
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Aśvadiṅkṣā—When the moon is in Svāti in Āsv. su., worship Uccaṅ-śravasā and one's own horses may be honoured if there be 9th tithi; Śānti rites and threads coloured in four colours to be tied round horses' necks; NM p. 77 verses 943-947.

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Asidhāravrata—begin on Ās. su. 15; five days or ten days after Ās. 15, K.15 or for 4 months from Ās., 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 japa and homa to Hari. Different rewards acc. 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 Janārdana. Vi. Dī. III. 218. 1-25 q. by HV II. 825-827. The word means the vrata is as sharp or difficult as treading on the edge of a sword. The Raghuvamśa 13. 67 in referring to Bharata's abstention from enjoying regal splendour out of regard for the exiled Rāma calls it ugra 'iyanti varṣāṇī tayā sahogram-ābhyaśatīva vrataṃ-āsidhāram'.

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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 1½ 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 saṅgave prātarahno) three of the five parts of a day viz. prātaḥ, saṅgava and madhyāndina are expressly mentioned. Eight divisions of the day are mentioned by Kautilya (I. 19), Daksā (chap. 2) and Kātyāyana. Kālidāsa in Vikramorvāsīya II. 1 (śaste bhāge) appears to know this. There are fifteen muhūrtas of the day and fifteen of the night. Vide Bhādyogayātṛa 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 prātaḥkāla 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, VKK 18–19, KTV 6, 367.

Ahiṃsāavrata—not to eat flesh for a year and then donate a cow and a golden deer; samvatsaravrata; KKVV 444, HV II. 365 (quoting Pad. = Mat. 101. 35).

Ahiṁbradhnaśnāna—HV II. pp. 654–655 (from Vi. Dh.). On a day on which there is Pūrvabhādrapādā-naksatras performer to bathe in water from two jars in which are put udumbara leaves, paṅcagavya, water with kuśas, sandalwood paste &c; worship of Ahiṁbradhna, the Sun, Varuṇa, the moon, Rudra, and Viṣṇu. Ahiṁbrudhya was the presiding deity of Uttarabhādrapādā 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 naksatras. This secured thousands of cows and highest prosperity. Ahiṁbrudhya is the correct and ancient form. In about ten passages of the Rgveda ‘Ahiṁbrudhyāh’ 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.

Akāśadipa—Lighting lamps fed with ghee or oil in K. intending them for some deity or in a temple or where four roads meet. Aparārka 370–372 (for dipadāna), Manu IV. 29, RM 1351–57 (vide BORI vol. 36 p. 330), NS. 195.

Agneyavrata—once on any 9th tithi; worship Vindhyavāsini with flowers &c. (five upacāras), HV I 958–59 (quoting Bhav U.);

Ajñasākṛāṇti—A Saṅkrāntivrata; begin on a holy saṅkrānti day; Sun deity; at end gift of golden image of Sun with Aruṇa, chariot and seven horses; reward unquestioned sway everywhere; HV II. 738 (quoting Skanda).

Ajyakambala-vidhi—One of the 14 yātrās of Bhuvaneśvara; when Sun enters Makara-rāṣi; GK 191.

Ādityavāra—has various names (12 in all) when conjoined with certain tithis, nakṣatras and months; it is Nanda in M. śu. 6, when nakta and anointing Sun image with ghee and offering flowers of Agastī tree and white sandalwood paste and guggulu-dhūpa and naivedya of apūpa; HV II 522–23, KKV 10–12; it is Bhadra when Bh. śu. has Sunday; one may observe nakta or fast on that day, offer in the noon mālatī flowers, white candana paste, vijaya incense; HV II 523–24, KKV 12–13; in the same way Saumya (Sunday with Rohiṇī nakṣatra); Kamada (Sunday on Mārg. śu. 6); Jaya (Sunday in Daksināyana); Jayanta (Sunday in Uttarāyana); Vijaya (Sunday on śu. 7 with Rohiṇī); Putrada (Sunday with Rohiṇī or Hasta, fast and śrāddha with pindas); Adityabhimukha (Sunday on Māgha dark 7, ekabhakta, japa of Mahāśvetā mantra from morning till sunset); Hṛdaya (Sunday with saṅkrānti when observance of nakta, facing the Sun in a Sun temple and japa of Ādityahṛdaya mantra 108 times); Rogaha (Sunday on Purvāphalguni, worship with arka flowers collected in a bowl of arka leaves); Mahāśvetāpriya (Sunday and solar eclipse, fast, japa of Mahāśvetā); Mahāśvetā mantra is ‘hrim hrim sa iti’ (vide HV II. 521). For the last ten, vide KKV 12–23, HV II. 524–528 (with variations in both works).

Ādityamandala-vidhi—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).

\textit{\textit{A\text{\textv{d}}itya}v\textit{\textv{a}}\textit{r\textv{a}}-n\textit{\textv{a}}k\textit{\textv{a}}\textit{v\textv{r\textv{a}}t\textit{\textv{a}}}}—observe ekabhakta on Sunday, nakta on following Sunday or on Sunday with Hasta nakṣattra; Vāravṛata; Sun deity; one year; Mat. 97. 2–19 q. by KKV 31–34, HV II. 538–541, KR 608–610.

\textit{\textit{A\text{\textv{d}}itya}v\textit{\textv{a}}\textit{r\textv{a}}\textit{v\textv{r\textv{a}}t\textit{\textv{a}}}}—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. Vīśnu and fruit bijapurā and so on. Vratārka, folios 375b–377a. It removes all diseases including leprosy.

\textit{\textit{A\text{\textv{d}}itya}v\textit{\textv{a}}\textit{r\textv{a}}\textit{v\textv{r\textv{a}}t\textit{\textv{a}}\text{\textv{ā}}\textit{\textv{n\textv{ī}}}}}—HV II. 520–577, KKV 8 ff, Vratārka folios 3754b–3794b.

\textit{\textit{A\text{\textv{d}}itya}\textit{\textv{v\textv{r\textv{a}}}t\textit{\textv{a}}}}—(1) for men and specially for women; begin on Āsv. Sunday; for one year; Sun deity; Vratārka (folio 378a) narrates from Skanda how Sāmba was cursed by Krṣṇa to become a leper and was cured of leprosy by this vrata; (2) Sunday and 14th tithi and Revati, or Sunday, 8th tithi and Magha; worship of Śiva; sesame to be eaten; HV II. 589.

\textit{\textit{A\text{\textv{d}}itya\text{\textv{s\textv{ā}}\textit{\textv{a}}\textit{\textv{y\textv{a}}}n\textit{\textv{a}}}n\textit{\textv{a}}}}—On 7th tithi with Sunday and Hasta-nakṣattra or when there is Saṃkrānti 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. 2–33 q. by KKV 404–408 and Pad. V. 24. 64–96 (q. by HV II. 680–684).

\textit{\textit{A\text{\textv{d}}itya\text{\textv{s\textv{ā}}\textit{\textv{ā}n\textit{\textv{i}}}v\textit{\textv{r\textv{a}}}t\textit{\textv{a}}}}}—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.)

\textit{\textit{A\text{\textv{d}}itya\text{\textv{h\textv{r\textv{d}}}\textv{a}}y\text{\textv{a}}\text{\textv{v\textv{a}}}d\textit{\textv{i}}}d\textit{\textv{h}}}—\textit{A\text{\textv{d}}itya\text{\textv{h\textv{r\textv{d}}}\textv{a}y\text{\textv{a}}}d\textit{\textv{y\textv{a}}}d\textit{\textv{a}}} is a mantra to be repeated 108 times in a Sun temple on Sunday when there is saṃkrānti and observe nakta; HV II. 526 (from Bhav.). In the Rāmāyana (Yuddhakānda 107) Agastya comes to Rāma and advises him to mutter a sublime praise of the Sun (called \textit{A\text{\textv{d}}itya\text{\textv{h\textv{r\textv{d}}}\textv{a}y\text{\textv{a}}}d\textit{\textv{y\textv{a}}}d\textit{\textv{a}}}) 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 saṃkrānti on a Sunday, the latter is called Hṛdaya or \textit{A\text{\textv{d}}itya\text{\textv{h\textv{r\textv{d}}}\textv{a}y\text{\textv{a}}}d\textit{\textv{y\textv{a}}}d\textit{\textv{a}}}.
Adityābhīmukhavidhi—Vide KKV 18–19, HV II. pp. 525–26, KR 494–495 (last two quoting from Bhav.); after morning bath one should stand with face towards the sun till sunset, repeat reclining against a pillar the Mahāśvetā and worship the sun with gandhī, flowers &c.; to give dakṣinā and then take his meal.

Anantaryaavrata—begin on Mārg. ā. 3; nakta on 2nd and fast on 3rd of each fortnight; for a year; Umā worshipped under different names on each 3rd, the naivedyā 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. HV I. 405–413.

Anandanavami—begin on Phā. ā. 9; for one year; ekabhakta on 5th, nakta on 6th, ayācita on 7th, fast on 8th and 9th; worship of Devi; year divided into three parts; flowers, naivedya, the name of Devi &c. differ in each period of four months; KKV 299–301, HV I. 948–950 (reads 'anandā').

Anandapaṇcamī—5th tithi is dear to Nāgas; worship of nāgas (images) by bathing them with milk; they bestow freedom from fear; HV I pp. 557–560; for names of nāgas vide under Nāgapāṇcamī p. 124 and note 321.

Anandavrata—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 520, KR 85, Mat. 101. 31–32.

Ānandasphalasaptami—On Bh. ā. 7; for one year; fast; Bhav. (I. 110. 1–8), KKV 148–149, HV I. 741. In some mss. written as 'Anantaphala'.

Andolaka—mahotsava—in Vasanta; Bhav U. 133. 24.

Andolanavrata—on Cai. ā. 3; worship of Pārvatī and Śiva (images) and swinging them in a dolā; HV II. 745–748, SmK. 90–91, PC 85; HV prescribes Rg. X. 81. 3 (Viśvataś—caksur-ūta) as the mantra.

Āmardakirrata—On 12th ā. of any month, specially of Phā.; Āmardaki = Dhātri (myrobalan); one year; 12th with various nakṣatras is given various names e.g. Vijaya (with Śravana), Jayanti (with Rohini), Pāpanaśaṇi (with Puṣya); fast on this last is equal to one thousand Ekādaśis; one
should perform jāgara (keeping awake) in Viṣṇu worship under Āmardaki tree; story of birth of Āmardaka tree; HV I. 1214–1222.

Āmalakyekātaśi—On Phā. śu. 11; worship of Hari at the root of āmalaka tree, in which he and Lakṣmī are deemed to reside; Pad. VI. 47. 33 ff. and HV I. 1155–56 (from Skanda, Prabhāsakhaṇḍa), SMK 516. SmK (364–366) gives an elaborate description of the worship of Dāmodara and Rādhā under the Āmalaki tree on K. pūrnīmā or any day in K.

Āmrapuṣpabhāksaṇa—Cai. Śu. I; eating the blossom of mango trees as part of Madana worship; SMK 519, VVK 516–517.

Āyudhavratā—(1) for four months from Sr.; worship of conch, wheel, mace and lotus (identified with Vāsudeva, Sankarśana, Pradyumna and Aniruddha); Vi. Dh. III. 148. 1–6 q. by HV II 831; (2) Vi. Dh. III. 155. 1–7.

Āyurvedvratā—(1) Applying sandalwood paste to Śambhu and Keśava; for one year; at end gift of cow with jar of water; KKV 442 (12th among ṭaṭṭivratas); (2) on Full Moon day; worship of Lakṣmī and Viṣṇu; fast and gifts to brāhmaṇas and to young married ladies; HV II. 227–229 (from Gar).

Āyuḥsāṅkrāntivrata—On Śaṅkrānti day; worship of the Sun; gifts of bell-metal vessel, milk, ghee and gold; udyāpāna as in Dhānyasāṅkrānti; HV II 737, Vratārka (folio 389).

Āranyakaśaṣṭhi—Vide Aranyasaṣṭhi above.

Ārogyaditiyā—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.

Ārogyapratipad—begin on first tithi at the end of a year; one year; worship of printed image of Sun on every pratipad; reward same as above. HV I. 341–42 (quoting Vi. Dh.), Vratārka (folio 28), VR 53.

Ārogyavrata—(1) from pratipad after Bh. Full Moon up to Āśv. Full Moon; worship of Aniruddha by day with lotuses and jāti flowers; homa, 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 daśamivrata; fast on 9th and worship of Lakṣmī and Hari on 10th; HV I 963–965 (from Gar).
Ārogyasaptami—On M. śu. 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.

Ādrādarśana or Ādrābhīṣeka—on full moon of Mārg.; people flock for darśana of Nātarāja (the dancing Śiva) and at Chidambaram in south India a great festival is held for this.

Ādṛānandakarī-tṛtiyā—begin on Śu. 3 when it has either Uttarāśadāḥ naksatra, Purvāśadāḥ or Abhijit or Īṣṭa or Mula; for one year divided into three periods; worship of Bhavānī and Śiva; salutations to the feet and other limbs of Devī up to her mukūṭa; Mat. 64. 1-28 (same as Pad. q. by HV I 471-474), KKV 51-55, BhavU. 27.

Ālekhyasarpapāncaṃi—Bh. śu. 5; tithi-vrata; Nāgas drawn with coloured powders and worshipped; result—no danger from snakes; Bhav. (Brāhmaṇa 37. 1-3) q. by KKV 94-95, HV I 567, S. Pr. folio 26a.

Āsātasami—begin on any śu. 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 (ūśa means ‘directions’ and also ‘hope’ or ‘desire’); HV I. 977-981, VR 356-7; if viddhai, perform on that day when dasami exists in the forenoon.

Āśādītya-vrata—Begin on a Sunday in Āśv.; for one year; worship of Sun with 12 different names; HV II. 533-37 (from Skanda), Vratārka folio 379b; Samba became free from leprosy by means of this.

Āśrama-vrata—begin on Āsth. 4; for a year divided into three periods of four months; Vāsudeva, Sankarāṇa, Pradyumna and Aniruddha to be worshipped one after another in each period. Vi. Dh. III. 142. 1-7 q. by HV I 505, VP (folio 59).

Āśvinakṛtya—Vide KR 301-397, VKK 343-458, NS 144-192, SMK 287-373, 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 Āśvins and becomes handsome and by feeding brāhmaṇas with cow’s milk (and its products) he secures a kingdom. On śu. 1 there is mother’s father’s śrāddha by a grandson whose father is alive (vide H. of Dh. vol. IV p. 533); on that day also begins
Navarātra; on śu. 4 worship of Sati (Parvati 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 348); on śu. 5 nāgas made of kuśa grass and Indraṇī are to be worshipped (NA 47, KR 348); in bright half on a titthi with an auspicious nakṣatra and muhūrta 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 Svāti Uccāśravas (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 śu. pakṣa on Mula one should invite Sarasvatī, establish her on Purvāśadhā in books, offer oblations to her on Uttarāśadhā and take leaf of her on Śravaṇa 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 Āsvi śu. 9; Tulāmāsā (Āsv.) is sacred for bath in Kāverī river; and on Amāvāsyā there is a special bath in Kāverī river.

Āṣāḍha-kṛtya—KR 196-218, KT 434-437, VrK 283-292, NS 101-109; SMK 137-148. Some of the smaller observances of Āṣāḍha are mentioned here. Ekaḥakta 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 Āṣāḍha; on śu. 2. if there is Puṣya nakṣatra, Rathotsava of Kṛṣṇa, Balarāma and Subhadrā (TT 29, NS 101, SMK 137); on śu. 7 (fast on 6th and) worship of Sun called Vivasvat who appeared on Purvāśadhā that day (KKN 390, SmK 138); on 8th image of Devī that killed Mahiśāsura should be bathed with turmeric water and camphor 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 Ubbhayānavami; on tenth Varalakṣmīvrata (very important in Tamil country) and worship on a kalaśa; 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 Viṣve-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
ascetics to shave and perform Vyāsapūjā (NS 109, SMK 144–146); on dark 8 Vināyakapūjā (KKN 390, KR 198); Āś. Kr. 8 is Manvāḍi tithi.

Induvarata—58th of the 60 śarivasāras-vratas m. in KKV 451 (one verse which is Mat. 101. 80 and is quoted from Pad. by HV II. 883). One has to honour a householder and his wife three times a day and give a cow at end of the year.

Indraḍhvajotthānotsava—(festival of the raising of Indra’s banner). On Bh. śu. 8 the pole for the banner was to be brought or made of sugarcane and was to be worshipped with attendant deities and was to be taken down and cast in deep water. It was raised on Śravaṇa, Dhanisthā or Uttarāsadhā nakṣatra and taken down on Bhaṛaṇi at night. It is elaborately described in Varāha’s Brhatśaṁhitā, chap. 43, Kālikāpurāṇa (90), R M verses 1260–1292 (vide BORI vol. 36 pp. 323–327), HV II 401–419, TT. 115–117, VKK 322–323, KV 294–299, KR 292–293. It was recommended for observance by king. It is mentioned in Buddhacarita (SBE 49 part I. p. 113), Raghuvamśa IV 3, Ṣrivasatākṣita X. 7, in the 1st book of Manimekhalai and 5th of Śilappadhikārām, 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 Kālikāpurāṇa 90, in Krishnakalpataru (on Rājadharmā) pp 184–190 (from Devāpurāṇa), in RNP pp 421–423, and is mentioned in Nāgānanda I. Vide H. of Dh. II pp.825–826 for description. RNP (pp 430–433) quotes several Paurāṇika āśūrvāda mantras and prārhana-mantras from the Viṣṇudharmottara.

Indravarata—47th of the 60 śarivasāras-vratas 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.

Indrapaurṇamāsi—HV II. 196 (one verse from BhavU). Fast on Bh. Full Moon and Honouring thirty householders with their wives with ornaments; secures mokṣa. Vide GK 176.

Īstājātyavāpti—VI. Dh. III. 200. 1–5; begin in Cai. and in K.; worship Hari with Rg. X. 90 1–16 and the 16 upacāras and at end gift of a cow.

Īśānavarata—Fast on śu. 14 and on Full Moon day when it is a Thursday; worship of Liṅga with Viṣṇu to the left and Khākhohka (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
List of vrata

4 at the end of 4th and five at the end of 5th; KKV 383-385, HV II. 179-180 (from Kālikā).

Īśvaragauagaurivrata—18 days from Cai. Kr.; 1 to Cai. śu. 3; this is meant only for women whose husbands are alive; worship of Gaurī and Śiva; well-known in Mālava (Mālwa); AK folio 237.

Īśvara-vrata—On dark 14th; worship of Śiva; HV II. 148 (from Bhav., 4/3 verses).

Ugra-nakṣatras—are the three Pūrvas (Pūrvāsadā, Pūrvabhadrāpādā, Pūrvapāhgalunt), Maghā and Bharaṇī. Vide under Nakṣatra and Br. S. 97. 8.

Uttamabhartṛprāpti—on 12th of śu. of Vasantā; Viṣṇu is deity; Var. 54. 1-19.

Uttarāyāna—Gifts are recommended at the beginning of each ayaṇa (vide Śatatapa in KV 536 and VKK 292) and gifts made at the beginning of an ayaṇa 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 Caḷukya king Mangọ—yuvarāja on the occasion of Uttarāyāna—saṅkrānti.

Uttāpanailakādaśi—on K. śu. 11; GK 188, KSS 42 (has three mantras for Viṣṇūtthāpana).

Utpattyekādaśi—Vide VK No. 694.

Utsarjana—Vide H. of Dh. vol. II 815-818, NS 120-121, SmK 164-167.

Utsavas—Numerous utsavas are mentioned in the Purāṇas and works on vrata. Some of these such as Holikā, Durgotsava 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. 102. 1 and is derived from the root su in the sense of ‘urging or inspiring’ by Śāyana. Vide ‘India Antiqua’ (a volume presented to Dr. J. Ph. Vogel) pp 146-153 where Prof. Gonda derives it from root ‘su’ (rather unconvincingly).

Udakasaptami—drinking only a handful of water on 7th tithi gives happiness; KKV 184, HV I. 726 (from Bhav).

Udasevikā—same as Bhūtamātr-utsava. This utsava followed immediately after the Indradhvaja was taken down (i.e. it took place on Bh. śu. 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 Bhairava 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 pīrs 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 pūrṇimānta reckoning).

_Uddālakavrata—_Vide Vas. Dh. S. XI. 76–77; it was prescribed for one who was patitasāvitrīka. See H. of Dh. vol. II pp. 376–377. In HV II p. 932 (from Brah.), it is described as subsisting on āmikās 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 vratas like Kṛṣṇajanmāstami to be observed throughout one's life there is no udyāpana.


_Upacāras—_ (items in worship of images). Vide pp. 34–37 above.

_Upavāsavrata—_See under Ekādaśī 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 nakṣatras and I. 59. 15–20 for fasts on tithis 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.

_Upāṅgalalitā—_Āsv. 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).

_Upāhayadvādasi—_Begin on Mārg. Kr. 12, then P. śu. 12 and so on for one year on all 24 dvādaśīs; tithi; the 24 forms of
Viṣṇu viz. Keśava, Nārāyaṇa and others are to be worshipped; HV I. 1013-1021.

Ubbayana navami—Begin on P. śu. 9; one year; Cāmunda 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.

Ubbayasaptami—begin on śu. 7; tithi; one year in each paksā; Sun deity; KKV 159-160, HV I. 748-753 (both from Bhav. I. 165. 1-45); (2) begin on M. śu. 7; for one year; every month a different name of the Sun to be worshipped; Bhav, U. 47. 1-25.

Ubbayaikādaśī—Begin on 11th in Mārg.; tithi; one year (in each paksā); Viṣṇu; different names (such as Keśava, Nārāyaṇa) in dark half and other names of Kṛṣṇa in śu. paksā. Vraṭārka folios 233b-237a. It notes that among Gurjaras it is called 'Ubbaya' simply.

Umācaturthi—M. śu. 4; tithi; Umā; KKN 437-438, SP (folio 47b), KR 503; Men and specially women should worship with kunda flowers and should observe fast.

Umāmaheśvarawrata—(1) Begin on Bh. pūrṇimā; saṅkalpa on 14th; tithi; worship of golden or silver images of Umā and Śiva; Vraṭārka folios 336a-343b (from Śivarahasya); well-known in Karnātaka; (2) begin on pūrṇimā, amāvāsyā, 14th or 8th tithi; one year; Umā and Śiva to be worshipped; nakta with havisyaṁna on those tithis; HV II. 395 (from Śivadharma); (3) on 8th and 14th tithis; 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; Liṅga, purvārdha 84. 23-72; (5) Begin on Mārg. śu. 3; tithi; one year; same deities as above; Bhav U. 23. 1-28, Liṅga, purvārdha 84; (6) HV. II. 691-693 (from Devipurāṇa), KKV 414-416.

Umādipūjā—Cai. śu. 2; tithi; worship of Umā, Śiva and Agni; SmK 8, PC 83.

Ulkānavami—9th tithi of Āśv. śu.; tithi; one year; worship of Mahiṣāsura-mardini with mantra 'Mahisagnihī Mahāmāye' HV I. 895 (from Bhav U.). Another variety is; HV I. 897-9 and VP folio 187a (from Saurapurāṇa);
mantra is the same as in first variety. The vrata is so called because the man appears to his enemies like ulkā (fire-brand) and the woman performer to her co-wives just like ulkā.

Usāhklā—The period of five ghāṭis before sunrise, or 55 ghāṭis after the preceding sunrise is so called 'Pañca-pañca usāhklāḥ saaptapāṇacāraṇodayah | aṣṭapaṇca bhavet prātaḥ | śeṣah sūryodayo mataḥ ||' KSS 52 (from Devībhāgavata).

Rtvrata—HV II. 858-861; mentions five seasonal vratas which are entered at the proper places in this list; vide also VKK 237-240, SmK pp. 548-552.

Ṛṣipāṇcamī—Vide pp. 149-151 above.

Ekānāṅgāpūjā—on K. śu. 4th, 8th, 9th or 14th; on the last women worship Ekānāṅga 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; KR 413-414 (from Brah).

Aīśvaryatītiyā—on 3rd tīthi worship Brahmai, Viṣṇu or Śiva and the three worlds with mantras addressed to them separately; secures great prosperity; HV I. 498 (from Vi. Dh.).

Kajjali—Bh.Kr. 3 (by pūrṇimānta reckoning); tithi; Viṣṇupūjā; NS 123, AK (folio 274a, says it is on Śr. Kr. 3). NS says it is well-known in Madhyadeśa.

Katādāṅotsava—This festival was performed on Bh. śu. 11 and 12 or 15 when Viṣṇu was supposed to change the side on which he slept for two months; HV II. 813, SmK 153.

Kadalivrata—on 14th of Bh. śu.; tithi; plantain plant to be worshipped for health, beauty, progeny &c.; HV II 132-133 (from Bhav U.). Vratarika says that among Gurjaras it is performed on the Full moon of K, M or Vai. and all upacāras are offered with Paurānic mantras and Udyāpāṇa is performed on the same tithi in those months or in any sacred month. If no kadali available, worship golden image (folio 292a-296a). Vide also AK (folio 611a).

Kapardīśvara—Vināyakavrata—4th tithi of Śr. śu.; tithi; worship of Ganeśa; Vratarika folios 78b-84a (from Skanda), VR 160-168; both refer to Vikramārkapura and say Vikramāditya performed it.
**List of vrata**

*Kapilāśaṣṭhi-vrata*—on Bh. Kr. (by amānta reckoning) or Āsvina kr by (pūrṇimānta) 6th; conjoined to Tuesday, Vyati-pāta-yoga, Rohini-nakṣatra acc. to HV I 578 (Prośhpa-pādāsite pakṣe saṣṭhi Bhaumena saṁyutāḥ Vyatipātena Rohinyāḥ sā saṭṭhisā kapilā śmṛtāḥ). If in addition to the above the Sun is in Hasta nakṣatra then the results are greater still; worship of Bhāskara; gift of a kapilā cow. HV I 577-78 (from Skanda), NS 152, PC 102, VR 221-231. Some works refer it to Āsv.; 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 Kapilāśaṣṭhi, vide I. A. vol. 25 p. 345 where a Canarese inscription of Vijayanagar king Krśnarāya (in Bh. Kr. 6 of śake 1435 corresponding to Tuesday, 20-9-1513) refers to it.

*Kamalāśaṣṭhi*—Maṛg. śu. 5-7; tithi; one year; Brahmā is devatā; begin niyamas on 5th, fast on 6th and gift of lotus made of gold and sugar to a brāhmaṇa; on 7th morning honouring brāhmaṇa and feeding him kṣīra; 12 different names of Brahmā in 12 months; Bhav U. 39.

*Kamalasaptami*—begin on Cai. śu. 7; tithi; one year; Divākara (Sun) is devatā; 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 vidmahe saptāśvāya dhīmahi tān me bhānuḥ pracadayāt’ in imitation of the famous Gāyatrī (Rg. III. 62. 10).

*Karakacaturthi*—for women only; on K. Kr. 4; tithi; worship of picture of Gaurī accompanied by Śiva, Gaṇeśa and Skanda drawn under a vata tree with all upacāras; gift of ten karakas (vessels) to brāhmaṇas and arghya to Moon after moonrise. NS 196, Vratārka folio 84a-86a, VR 172 ff (mentions month as Āsv. by amānta reckoning), SmK. 367 (quoting Vā), PC 95 (which says it is same as Daśarathacaturthi).

*Karakāśṭami*—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 Maharāstra).
Karanaavrata—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 Brahmanḍa and other puranās), SmK 564-565.

Karavirapratipad-vrata—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 kṛṣṇena’ (Rg. I. 35. 2). It is observed in Tamil country but on Vai. śu. 1.

Karivrata—miscellaneous vrata (prakīrṇaka); 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.

Kalaśa—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 aṅgulas, base 12 angulas and mouth 8 angulas. HV (I. 608) derives the word (‘Kalām kalām gṛhiṭvā ca devānām Viśvakarmaṇā nimitoyam surair yasmāt-kalaśastena ucyate’); vide HV I. 65-66 for kalaśotpatti and its measurements. A pūrṇa kalaśa is mentioned in Rg. III. 32. 15.

Kalkinivādaśi—12th of Bh. śu.; tithi; Kalkin devatā; Var. 48-1-24, some of which are q. by KKV 332-333 and HV I. 1038-39. Vide ‘avatāras’ above.

Kalpaivrākṣa-vrata—Samvatsarvrata; one of the ṣaṣṭivratas in Mat. 101, q. by KKV 446; HV II. 910-911 (quotes from Pad. same verses).

Kalpaḍi—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 82, SmK. 5-6 and H. of Dh. IV. 374. They are śrāddha tithis. Hemāḍri mentions 30 tithis as Kalpādi from Nāgarakhandā. The Mat. (chap. 290. 3-11) names thirty Kalpas somewhat different from those in the Nāgarakhandā.

Kalpanta—See Vi. Dh. I. 77 for description.

Kalyānasaptami—begin on śu. 7th tithi on a Sunday. That tithi is called Kalyāṇini or Vijayā; one year; Sun worship; in 13th month gift 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. Śrṣṭi-khandā 21. 216-235).
**List of vrata**

**Kaṅcanagaurī**—Bh. śu. 3; tithi; Gauripūja; NA 39, GK 72.

**Kaṅcanapuriṇivrata**—A miscellaneous vrata (prakīrṇaka); on Śu. 3, Kṛ. 11, Pūrṇimā, Amāvāsyā, 8th tithi or Saṅkrānti; gift of golden puri (town) with walls of gold, silver or lead, pillars of gold, silver &c.; in most of the manufactured town, images of Viṣṇu and Laksṇī; HV II. 868–876 (from Gar.), Bhav U. 147; practised by Gaurī and Śīva, Rāma and Sītā, Damayanti and Nala, Kṛṣṇa and Pāṇḍavas. Confers everything and frees from all sins.

**Kātyāyanivrata**—Bhagavata X. 22. 1–7. The story is that maidens in Nandavraja worshipped in Mārgaśīrṣa the image of Kātyāyani for a month for securing Kṛṣṇa as husband.

**Kāntoradipadānavidhi**—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, Rudra, Dāmodara; KKN 452–456 (from Mat.), KR 382–386 (quoting some verses from Brah.); KR 382–386; ‘kāntūro durgamaṁ vartma’ KR 386. This rite was principally meant for the benefit of pretas (disembodied spirits) and pīṭras (manes).

**Kāntivrata**—(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 Āśāḍha; at end of year gift of a silver image of Moon to a brāhmaṇa; KKV 47–48 (from Var. 57. 1–18); HV I. 378–379 (from Var.); (2) in Vai.; Sarvatsaravrata; giving up in whole of Vai. salt and flowers, KKV 445.

**Kāmatrayodaśi**—on 13th; tithi; worship of Kāma (god of love); HV II. 25 (from Bhav.), VKK 70.

**Kāmatrivrata**—worship of several goddesses such as Umā, Medhā, Bhadrakāli, Kātyāyanī, Anasūyā, Varuṇa-patni; result is accomplishment of desired objects; HV I 575–576 (from Vi. Dh.).

**Kāmadavidhi**—worship of Sun on the Sunday that occurs on Mārg. śu 6 with Karavīra flowers smeared with red sandalwood paste; KKV 14.

**Kāmadāsaptami**—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

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naivedya; KKV 169-172, HV I. 728-731 (both quote from Bhav. I. 105. 1-29).

*Kāmadevapūjā*—on Cāi. 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.

*Kāmadevara*—begin on Vai. śu. 13; tithi; for one year; worship of Kāmadeva; Vi. Dh. III. 183 q. by HV II. 18, VP (folio 86a).

*Kāmadhenuvratā*—for five days from K. Kṛ. 11; tithi; Śrī and Viṣṇu devata; 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 Ekādaśī and bathing Viṣṇu image with cow's milk or ghee, for four days; giving of a *dāna* called Kāmadhenu; HV II. 344-348 (from Vahnipurāṇa). This serves also as a prāyaścitta for all sins. Vide H. of Dh. vol. II. pp 874-875 for description of Kāmadhenu *dāna*.

*Kāmadevatrayodaśī*—(or Madana-trayodaśī) Cāi. śu. 13; tithi; worship of Damana plant as identical with Madana; GK 152-153 (quoting Bhav.) and KT 465; vide Anaṅga-trayodaśī.

*Kāmadevadvādaśī*—begin on Mārg. śu. 12; on each 12th thereafter for one year; worship of Kāmadeva; SmK 114 (quoting Vi. Dh. I. 158).

*Kāmamahotsava*—on 14th of Cāi. 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 prahara (three hours); VKK 529-532 which quotes two verses (on p. 530) from RM. This is also called 'Caitrāvali' and 'Madanabhājī' in Śaiva-gama. Vide KV 190 'Caitravihita- Aśokāstami- Madanatrayodaśī- Caitrāvali- Madanabhājikā- Caturdāśi-prabhdīn' and RM. (folio 81a verses 1381-1384 ABORI 36 p. 333-34), 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 Sun; Ḫemādri calls it stri-putra-kāmāvāptivrata; (2) begin on 13th of P. śu.; observe nakta on each 13th and in Cāi. donate a golden Aśoka tree and sugarcane stalks ten finger-breaths 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 Suvarcalā, the Sun’s wife; secures all desired objects; HV I. 790 (quoting Vi. Dh. one verse only); (4) begin on 5th of P. śu.; tithi; worship of Viṣṇu in the form of Kārtikeya; nakta on 5th, on 6th only one fruit to be eaten; on 7th pāraṇā; one year; gift of golden image of Kārtikeya 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 ‘Kāmāśaśṭī’.

Kāmāśaśṭī—Vide the immediately preceding vrata (4).

Kāmavāptivrata—on Kr. 14; tithi; worship of Mahākāla (Śiva); secures desired objects. HV II. 155 (one verse from Vi. Dh.)

Kāmikāvraṭa—Mārg. Kr. 2; tithi; golden or silver image with cakra (discus) to be worshipped and donated. AK (folio 251a).

Kārtika—For vratas in K., vide HV II 769−784, KR 397−442, VKK 453−481, 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, Vaiśnavorakhaṇḍa. chap. 9, Nār. (uttarārdha) chap. 22, Pad. VI. 92.

Kārtikasmānāvraṭa—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 (haviṣya) 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. 330−31). 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. 58 avers that a man becomes a cāndāla by eating flesh in K. Vide under Bakapaṇcaka.

Lighting lamps and making illuminations in K. in the temples of Śiva, Caṇḍi, the Sun and other gods is highly
eulogised. Vide Pad. III. 3. 13 ff, HV. II. 763–768, KR 403–404, KV 326, SmK. 358–59; worship of Keśava with flowers called muni (i.e. Agastya) for the whole month of K. excluding other flowers secures reward of Aśvamedha; TT. 147.

Kārtiṇa śu. 1. Vide above under Divālī for the rites on this titthi; on śu. 2 worship of Yama (NS 203, PC 83, SmK. 377) and Bhātrādvitiyā (vide pp. 207–208 above); on śu. 3 worship of Satidevi (AK folio 295–296); śu. 4 Nāgacaturthi (GK 81); śu. 6 is called Mahāśaṣṭhi on which there is Vahnumahotsava (SmK 378, PC 102); special importance if it falls on Tuesday; śu. 8 worship of Bhagavati (KKN 424–425, KR 413); śu. 9 is yugādi titthi (sāddha without pindaś may be performed) and Bhagavatipūjā (KKN 424–25, KR 413); śu. 10 partake of curds and eat only in the evening (KV 425, KR 420); śu. 11 is Bodhanti or Prabodhini or utthāna-Ekadaśi when Viṣṇu rises from sleep (KKN 392, NS 205); this is specially sacred to Śrī-Vaiṣṇavas; on this titthi there is the marriage of Tulasī to Viṣṇu (SmK 366, 378, VR 384–86), vide also Bhismapaṇcaka vrata; there is Tulasivivāha in Tamil and some other lands on 12th titthi; some observe Bodhana also on the 12th (KR 426); vide under Yogeśvara-dvādaśi; there is worship of Varāhā āyatāra (Var. 123, 8–11 q. by KKN 426) on this titthi; śu. 13, vide Lingārcaṇavṛata; śu. 14. on this there is Vaikuntha-Caturdaśi, 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); Kārtiṇa Pūrṇimā was called Mahā-Kārtikī, if the Moon and Jupiter on that titthi are both in the Kṛtīti (Pleidades) nakṣatra or there is Rohini nakṣatra on it; KKN 372, VKK 481, SmK. 406; HV II. 181 (quotes Bhav U) to the effect that if in addition to the above the pūrṇimā falls on a Monday it is a very holy day, which occurs rarely (idrī bahubhir varṣair bahunyena labhyate); In the Sunaṇ plate of Saṅgama-simha (in 292 of the Kalacūrī era i.e. 541 A. D.) there is mention of a grant to several brāhmaṇas of Bharukaccha (modern Broach) made on this day (E. I. X. p. 72), also C. I. I. Vol. IV Nos. 9, 11, 16, 17, 30 (five grants made on Kārtikī Pūrṇimā); vide HK 641, KR 430–431, NS 207 (for Mahākārtikī); on K. Full Moon also some celebrate Tulasīvivāha (vide SmK 366); on K. Pūrṇimā the Rathayātrā of Brahmati was celebrated (Pad. V. 17. 217–253); on the Full moon
Bhav. prescribes the letting loose of a bull (SmK 390–406); on this pûrñimā was celebrated Triputrotsava 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 Karakāṣṭamī; K. Kr. 13 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 pûrñimānta reckoning) vide under Narakacaturdāsī and Lakṣmī–pūjana above pp. 198–200 and KKV 423–424. On K. amāvāsyā one who had not performed or could not perform pârvana–śrāddha in pitṛ–pakṣa (Bh. dark fortnight) could perform it on K. amāvāsyā.

Kārtikāvāra—HV II. 762–763 (from Vahi–purāṇa); offer food full of ghee and honey to gods, pitṛs and men; worship of Hari and lighting lamps there remove sins and the performer goes to heaven.

Kārtiki—pûrñimāvāra—K. śu. 15; tithi; the full Moon tithis in Vai., 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. Varānasī. Gifts were to be made on these days not only to brāhmaṇas, 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 Vai., 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 gataḥ’ occur in Ayodhyākānda 75.


Kārtyeya–saṣṭhi—on Mārg. śu. 6; tithi; worship of golden, silver, clay or wooden image of Kārtikeya; HV I. 596–600 (from Bhav U. 42.1–29).

Kālabhairavāṣṭamī—Mārg. kr. 8; tithi; Kālabhairava is deity; VK 316–317, VKD 106.

Kālātrāvīvāra—on Āsv. śu. 8; pakṣa vāra; for all varpas 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 Gaṇeśa, Mātris, Skanda and Śiva and then homa which was to be in a kuṇḍa by a brāhmaṇa who had taken initiation as a Sāiva or by persons belonging to avyāṅga (Maga brāhmaṇas or Parsi?) families; eight maidens to be fed and eight brāhmaṇas to be invited; HV II. 326–332 (from Kālikāpurāṇa).

Kālāśṭamīvrata—on Bh. kr. 8 with Mrgaśīras naksatra; tithi-vrata; one year; Vā. 16. 30–66 q. by KKV 258–263 and by HV I. 849–853, KN 196; Śiva is supposed to stay in liṅgas on this day unaccompanied by bull or Gaṇeśa. The performer bathes with different things, offers different flowers and employs different names of Śaṅkara in each month.

Kālīvrata—The same as Kālarātrivrata above. So called in KKV 263–269. The editor of KKV (G. O. S.) did not notice that this was identical with the vrata in HV II. 326–332.

Kmicchakavṛtta— Märkandeya-purāṇa 122.8, 17, 20 (Venk. ed.). It consists in asking an atīthi 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 ‘śṛṇvantu merthinaḥ sarve prabhijñā-śānam mayā tadā kmicchathādadāmyeṣa kriyamāṇe kmicchake’ (Märk. 122.20)

Kirtivrata— Saṁvatsaravrata; the performer salutes Aśvattha 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. 863–864 (from Pad.). The verses are also Mat. 101.23–24. It is the 13th Ṣaṣṭīvrata.

Kirtisaṅkrāntivrata—on the day of a saṅkrānti, 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.

Kukkuti-marcaṭivrata—on Bh. śu. 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. 1-43; TT 37 (calls it Kukkuṭī-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 purschita who became a markatī (the monkey) and kukkuṭī (hen) because they forgot to wear the doraka is narrated by Kṛṣṇa to Yudhiṣṭhira; VKK 319 (quoting Bhav.), GK 85.

Kundachaturthi—on M. śu. 4; tīthi; Devīpūjā; gift of flowers of kunda plant, vegetables, salt, sugar made from jaggery, jiraks &c. to maidens; fast on 4th; KKV 283-284, HV I. 525-526 (from Devīpurāṇa), S. Pr 27b, VP (folio 284b). It is also called Gaurīcaturthi; chief matter is fast on 4th and the gifts only confer saubhāgya.

Kuberavrata—on 3rd tīthi; worship of Kubera; HV I. 478-479 (from Bhav.), KN 176.

Kumāragaśṭhi—begin on Cai. śu. 6; tīthi; 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 (Vṛṣabha), 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 pradaksinās 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 Makaraśaṅkraṇti, the 2nd (the chief one and called Pūrṇakumbha) is amāvāsyā and 3rd is Vasantapaṇcami. In 1954 A.D. the three dates were 14th January, 3rd February and 7th February. Some hold that the three days are Makaraśaṅkraṇti, Pausa Pūrṇimā and Amāvāsyā. There are other Kumbha-yogas viz. at Haridvāra when Jupiter is in Kumbharāśi and Sun enters Meṣa, at Nasik when Jupiter is in Simha and Sun and Moon in Karkaṭa, at Ujjain when Sun is in Tula and Jupiter in Vṛścika.

Kumbhikārana—on K. śu. 11; tīthi; Viṣṇu deity; HV I. 1105-8, VP (folio 211); both quote Skanda.

Kūrmadvādaśi—on P. śu. 12; tīthi; Nārāyaṇa; 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.

Kuśmāṇḍa-dāsami—on Āśv. śu. 10 up to the 4th tithi following; tithi; worship of Śiva, Daśaratha, Lakṣmī with kuśmāṇḍa flowers; arghya to Moon; GK pp. 125–126 (from Śambapurāṇa).

Krcehravṛata—On Mārg. Śu. 4; tithi; four years; Gaṇeśa deity; HV I 501–504 (from Skanda); in the first year he subsists by ekabhakta on 4th, in the 2nd by nakta, on 3rd by ayācita way and in 4th he fasts on 4th tithi.

Krcehravṛaltāni—several krcehras, such as Somāyana, Tapta-krcehra, krcehrātikrcehra, Śāntapana (that are really prāyaścittas) 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 krcehras are described here; Paitāmaha krcehra from K. kr. 7 (on four days partake only of water, milk, curds and ghee respectively), on 11th fast and worship Hari; Vaiṣṇava-krcehra consists in partaking of munyanma (such as nīrāras) for three days, yāvaka for three days and fast for three days and fast for three days.

Krṭṭikāvṛata—begin on Mahā-kārtikī as defined above or on any K. Full Moon; bath in some holy place like Kuruksetra, Prayāga, Puṣkara, Naimiśa, Mūlasthāna, Gokarna or in any city or village; six krṭṭikā 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.).

Krṭṭikāṣmāṇa—fast on Bhaṇṭ-naksatra; on Krṭṭikā snaypana 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, Varuṇa; HV II 597–598 (from Vi. Dīh.).

Krṣṇacaturḍaśi—(1) on Phā. kr. 14; tithi; Śiva is devatā; 14 names of Śiva to be repeated; for 14 years; HV II. 65–71 (from Kālottara); (2) for women alone; fast on kr. 14; tithi; Śiva; for one year; HV II. 154; (3) on 14th of M. Kr.; worship of Śiva with bilva leaves; HV. II. 156 (from Saurapurāṇa... (4) on 14 of Kr. burning guggulu before Śiva image; HV 156 (from Saura).

Krṣṇajanmāśṭami—Vide pp. 128–140 above.
Krśnadolotsava—on 11th of Cai. śu. 11; tithi; the image of Krśna (with that of Lakṣmī) to be placed in a swing, worshipped with damanaka leaves and jāgara at night; SMK 101.

Krśnadvādāsi—on 12th of Ās. kr.; tithi; fast on 12th and worship of Vasudeva; HV I. 1036–37 (quoting Var. 46. 1–7 and calling it Vāsudeva-dvādaśi ), KKV 329–331. Vide Var. 46. 1–15.

Krśnavrata—on 11th; tithi; Krśna; KKV 447 (quoting Mat. 101. 58 ), HV I. 1161 (quoting same verse from Pad. ).

Krśnasasāthi—(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 paksas for one year; nakta on it and arghya to Kārtikeya; Bhav. Brähmaparva, 39. 1–13 and Agni 181. 2.

Krśnāśṭamaśrāta—(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 245–248, HV I. 816–817; (3) Śivapūjā 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 Ādityapurāṇa); (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 Tindukāṣṭamī); (6) begin Cai. kr. 8; tithi; one year; Krśṇa deity; HV I. 819–821 (from Vi. Dh.) for progeny; (7) begin on 8th of dark half of Āsv. or M. or Cai. or Śr.; deity is Mangala Devī; ekabhakta, nakta, ayācita 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.

Krśnaikādaśi—on Phā. kr. 11; tithi; Cāndi devatā; HV I. 150, Vratārka (folios 232–33 ).

Kedāragaurivrata—on K. amāvāsyā; tithi; worship of Gaure and Kedāra; AK (folios 1062b–1067b). AK says it is well-known among dākṣinātīyas; AK quotes a story from Padma.
Kokitāvrata—Mostly for women. On the Full moon of Āś, in the evening a sankalpa; for one month after Āśadhā Full Moon (in pūrṇimānta reckoning); worship of Gaurī in the form of Kokilā 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 Bhav. U. chap. 11), NS 108-109. The Vrāṭārka (folios 329-334) notes that in Gurjara country this vrata is performed in the intercalary Āśadhā by usage but there is no śāstra authority. It is said that Gaurī was cursed to be kokilā 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 Navagrahahoma is called Ayutahoma since the āhūtis therein number ten thousand, another variety being Lakṣahoma and a third being Kotihoma. Navagraha-maṅkha is a śānti for averting evil omens or planetary influences. Mat. 93. describes all the three. Vide Nṛṣimha-purāṇa 35, Br. S. 45. 6 (which prescribes Kotihoma against dīnya utpātas) and Harṣacarita V. where it is referred to as being performed when Prabhākaravardhana was on his death-bed.

Kotīśvarivrata—on Bh. śu. 3: tithi; for four years; fast on that day; one lakk of rice-grains or sesame should be cast into milk and with the thick paste image of Devī (Parvati) to be made and worshipped; result no poverty, eight sons, eminent husband; also called Lakṣēṣvarī; HV I. 459-461 (from Skanda), Vratārka (folios 52b-53b), VP (folio 124).

Kojāgara or Kaumudi-mahotsava—on Āśv. Pūrṇimā; tithi; worship of Lakṣmī and Indra riding Airāvata; lighting of lamps fed with ghee or sesame oil on a large scale (one lakk 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 brāhmaṇas; Linga-purāṇa states that beneficent Lakṣmī 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, V KK 453-54
List of vratas

(both quote same two verses from Linga), TT 135–137, KT 445–447, NS 191, PC 302–303; words 'ko jāgārī' try to explain the name Kojāgara. This is also called Kaumudi (Skanda q. by Vratārka) and Kojāgara is probably an abbreviation of Kaumudi-jāgara. For Kaumudi-mahotsava vide Kṛtyakalpataru (on Rājadharma) pp. 182–183 (from Skanda) and RNP p. 419–421.

Kaumudi-vrata—Begin on Āśv. Śu. 11 with a fast and jāgara; on 12th worship of Vāsudeva with various kinds of lotuses; Yātrotṣava on 13th by Vaiṣṇavas; fast on 14th and on pūrnimā 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 Dūrvā, barley sprouts, vālaka, mango leaves, two kinds of harīḍrā (turmeric), mustard, peacock feathers, serpent’s slough; they are to be tied on kaṅkanā in marriage &c. HV I.49, VR 16. The Raghuvaṃśa VIII.1 mentions vivāhakautuka.

Kramapūjā—KR 141–144 (quoting Devi-purāṇa) deals with worship of Durgā in months from Cai. on particular tithis and nakṣatras and the rewards thereof.

Kṣiradhārāvratas—on the 1st and 5th tithis of two months one should subsist only on milk; secures the reward of Āśvamedha; Liṅ. 83.6.

Kṣira-pratipad—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 Vasiśṭha-dharmasūtra 28.10–15, Śāṅkhasūtri chap. V.

Kṣema-vrata—worship of Yaksas and rākṣasas on 14th; tithi; HV II.154 (one verse only from Vi. Dh.).

Khaṇjanadarśana—(seeing the Khaṇjana bird). See above p. 193.

Khaḍgadhārā-vrata—See Asidhārā-vrata p. 265 and Vi. Dh. III. 218. 23–25.

Gaṅgāsaptami—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 Āśv. kr. 13, of Maghā-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. Śātātapa (q. by HK 386 ) says when there is a solar eclipse, that is also Gajacchāyā and śrāddha at that time becomes inexhaustible.


Gajapājāvidhi—On Full Moon of Āś. ; by those who desire prosperity or wealth. HV II. 222–225.

Gauragaurīvrata—on Cai. śu. 3; tithi; worship of Gaurī to be performed particularly by women whose husbands are alive; Some call it Giri-Gaurīvrata; AK (folio 257); well-known in Madhyadesa.

Ganapaticaturthi—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; HV I 519–520 (two verses from Bhav.).

Gañesacaturthi—Vide pp. 145–149 above.

Gañesacaturthīvrata—Begin Bh. śu. 4; tithi; for one year; worship of Gañesā; KKV 84–87, HV I 510–512 (both quote Narasimhapurāṇa 26. 2–20); (2) HV I. 510 (from Bhav.) on 4th; worship of Gañesā; procedure like Vaiśvānaratapratipad-vrata.

Gandhavrata—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. HV II. 241.

Gandhāṣṭaka—mixture of eight fragrant substances slightly varying according to the deities (such as Śakti, Viṣṇu, Śiva, Gañesā) to whom they are to be offered. The eight for Śakti worship are sandalwood, agallochum, camphor, saffron, rocanā, Jatāmānsi (valerian), cora and kapi (last two are some kinds of grass); AK (folio 98a).

Galatākāraṇa—pouring a stream of water on the image of Śiva in summer from jars full of holy water; secures Brahmapada; HV II. 861 (only one verse).

Gāyatrīvrata—on śu. 14th; worship of Sun; japa of Gāyatrī (Rg. III. 62. 10) for 100, 1000, 10000 times; removes

Giritanayāvrata—begin on Bh. or Vai. or Mārg. śu. 3; one year; worship of Gaurī or Lalitā; different flowers and different names of Gaurī in each of 12 months; Mat. 62, Pad. V. 22. 61–104, q. by HV I. 422–426 (from Pad.).

Gṛuḍārṇīyā—on Bh. śu. 3; tithi; Pārvatī offerings of cakes (pūpa) with guda (jaggery) or pāyasa; HV I. 497–98 (from Bhav.), VP (folio 125 a).

Gṛṇḍicā-vyatrā—Vide H. of Dh. vol. IV. pp 700–701. On Ās. śu.-2 with or without Puṣya-nakṣatra; GK 186.

Gṛṇḍicāptivrata—begin on Phā. śu. 1; for one year; Śiva; on four days worship of images of Āditya, Agni, Varuṇa 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).

Guruvrata—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.).

Guhyakadvedaśi—on 12th; one should fast on it and worship Guhyakas (Yakṣas) with aksatas and ground sesame and donate gold to a brāhmaṇa; removes all sins; HV I. 1204 (from Bhav. U.).

Gurvaśṭamivrata—Bh. śu. 8 with Thursday; worship of golden or silver images of Guru (planet Jupiter); HV I. 882–886 (from Bhav.)

Gṛhapācacin—on 5th; worship of Brahmā and gift of grinding stones, mortar, stone, winnowing basket and cooking pot (as the 5th home gear) and a jar of water; HV I 574, KR 98 (provides seven, by adding a culī (oven) and containing jar of water.)

Gṛhadevi-pūjā—vide NM p. 79 verses 961–63. Offerings at the beginning of the year in one’s own house and not on a tree.

Go-upacāra—A cow is honoured on the tithis called Yurgā and Yurgāntya, Śaḍasiti-mukha, Uttarāyaṇa, Dakṣiṇāyaṇa,
(first day of) two Visuva days (of equal day and night),
all saṅkrāntis, pūrṇīmā, the 14th, 5th and 9th in every
month, eclipses of Sun and Moon; KR 433-434, SmK
275-276.

Gotrīrātravrata——(1) Begin on Āsv. kr. 13; for three days;
Govinda deity; in a cowpen or a cottage prepare a vedī on
which in a maṇḍala the image of Krṣṇa to be placed with
four queens on right and four on left; homa on 4th day;
arghya and pūjā to cows; HV II. 288-293 (from Skanda).
This conduces to increase of progeny. (2) begin on Bh. śu.
12 or K. śu. 13; fast for three days; worship of Lakṣmī,
Nārāyana and Kāma-dhenu, for saubhāgya and wealth; HV
II. 293-303, VP (folios 158-160); (3) begin on Bh. śu. 13;
three days; worship of Kāma-dhenu and Lakṣmī-Nārāyana:
HV II. 303-308 (from Bhav. U.), VP (folio 161)

Goddūma——production of —on 9th tithi in Kṛta-yuga by Janār-
dana (Viśṇu), Durgā, Kubera, Varuna and Vanaspati; these
five to be worshipped with food made from wheat; KR 285
(from Brah.) and 286 (from Vī. Dh).

Gopadātrirātra or Gopadātrirātra——Begin on Bh. śu. 3 or 4 or
in K.; worship of cows and of Lakṣmī-Nārāyana 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); Hemādri quotes
the verse ‘Mātā rudrāṇām’ (Rg. VIII 101. 15).

Gopāmavrata——Begin on Full Moon of Ās. or 8th, 11th or 12th
of Ās. and carry on for 4 months till that tithi of K. on
which it was begun in Ās. 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 Viśṇu or Siva or near
Tulasī plant; 33 figures to be drawn every day; five years;
Viśnu is devatā; then udyāpana; gift of cow at end; SmK.
418-424, VR 604-608.

Gopāpuṭjā——Smk 386

Gopālanavami——on 9th; bath in a river falling into the sea;
worship of Krṣṇa; HV I. 939-941 (from Gar.), Smk 418. 423.

Gopāṣṭami——on 8th of K. śu.; worship of cows; NA 77 (from
Kūrma).
List of vratas

Gopūjā—mantras of, in HV I, 593-594, II. 324.

Gomagādisaptami—on 7th of Cai. śu.; 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 (quot ing Bhav. Brahmāparva 209. 1-14).

Goyugmavrata—on Rohini or Mṛgaśīra 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 Devīpurāṇa). The performer never loses his wife or son.

Goratnavrata—KKV 410-411, HV II. 694-95 (both quote same two verses). HV splits the two verses in two vrata, Goyugma and Goratna, but also says that it may be that the verse (yo vā ratnasamāyuktam) is an alternative method of Goyugma-vrata.

Govatsadvādaśī—(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.

Govindadvādaśī—on 12th of Phā. śu.; 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 ksūra and lavana; HV I. 1096-97 (from Viṣṇurahasya): KV 468 (adds that there should be Puṣya-nakṣatra on 12th); GK 607 (from Gar.), VKK 514, TT 117.

Govindaprabodha—on 11th of K. śu.; in some the 12th is said to be the tithi; HV II. 814-817 for Paurāṇika mantras and ‘idam Viṣṇur’ (Rg. I. 22. 17).

Govindaśayanavrata—on 11th of Āś. śu.; image of Viṣṇu placed on a bed; some niyamas observed for four months; cāturmāṣya vrata begins on this; after this for four months all auspicious rites such as upanayana, marriage, Cādā, first entrance into a house are stopped. Vide pp. 109-112 above and HV II. 801-813.

Goṣpadatrīrātra—Vide Goṣpadatrīrātra above.
Gosthastami—K. su. 8; worship of cows, giving grass to them, going round them and following them; TT 55 (quoting a verse from Bhima-parakrama); VKK 478-479, GK 115.

Gauriganesacaturthi—on any 4th tithi worship of Gauri and Gañesā; secures saubhāgya and success. GK 73 (from Liṅga).

Gauricaturthi—on 4th of M. su. 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.

Gaurīnapovarata—for women only; on Mārg. amāvāsyā; Mahādeva to be worshipped at midday in a Śiva temple and Pārvatī also; for 16 years; then udyāpana on Mārg. pūrṇimā; Vratārka (folios 344a-346a); also called Mahāvrata.

Gaurī-trīṣṭi-vrata—on 3rd of Cai. su, Bh. su. or M. su.; worship of Gauri and Śiva; her eight names are Pārvatī, Lalitā, Gauri, Gāyatrī, Śāṅkari, Śivā, Umā, Satī. SM 36, PC 85; observed in Deccan but not in North India.

Gaurinivāha—on 3rd, 4th or 5th of Cai.; images of 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).

Gaurivrata—(1) for four months from Ās., 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.), k KV 440; (3) for women alone; on 3rd of su. and kr. from Cai.; 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. 21.1 ff; they should give up salt and fast on that day; specially holy in Val., Bh., M.; for life; D. S. 13; (5) on 4th of Jyeṣṭha; worship of Umā, as she was born on that day; PC 91 (from Brah.)

Grahayāga—Vide Navagrahāyāga in the section on Śānti below; HV II. 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
Sunday and in conjunction with Puṣya nakṣatra then Skandayāga should be performed, which leads to the fulfilment of all desires. About a dozen yāgas are mentioned in HV. Vide SmK 455-479 for three kinds of Grahyayānas that are different from those in HV II, 590-592.


Ghṛtakambala—on 14th of M. śu. fast and on 15th a thick blanket-like plaster of ghee on Śivalīṅga 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, Vratārka (folio 390b). It is also a śānti, where performer is wrapped with cloth and is sprinkled with ghee. Vide Ātharvāṇa-pariśīṣṭa XXXIII pp. 204-212 and RNP pp. 459-464.

Ghṛtābhājana-vrata—On Full Moon day: Śivalingapūjā; dinner to brāhmaṇas with ghee and honey, gift of one prastha ( = ¼ of an ādhaka ) of sesame and two prasthas of husked rice HV II. 240-241.

Ghṛtāsāpana-viḍhī—on Visuva day, on eclipse or on holy days, in Pausa; Śiva; continuous stream of ghee on Śivalīṅga the whole day and night; jāgara with songs and dance; HV I. 911-12.

Ghṛtāvekṣaya-vidhī—Prakīrṇaka (miscellaneous). HV II. 192-93 (from Gopathabrahmana). It is a śānti for king’s victory. Vide Ātharvāṇa-pariśīṣṭa No. VIII.

Ghṛtakapatcāmi—On Āsv. kr. 5; tithi; it is prescribed for kings; it is a śānti for the increase (or good health) of horses; GK 50 (from Devipūrṇa)

Cakṣurvṛata—Same as Netravrata; 2nd tithi of Cai. śu; worship of Āsvins (divine physicians popularly identified with Sun and Moon) for one year or 12 years; performer to subsist on that date on curds and ghee; performer has good eyes and if performed for 12 years he becomes a king; VI. Dh. III. 130. 1-7 q. by HV I. 392-393.

Cāndikāvrata—on 8th and 9th tithis of both fortnights; tithi; one year; worship of Cāndikā; no food to be eaten; KKV 388, HV II. 510 (from Bhav. U.)

Cāndipātha—Vide under Durgotsava above pp. 171-173

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Caturthi-vratas—vide KKV 77-87, HV I. 501-536, KN 177-186, VKK 30-34, PC 91-95, VR 120-191. Except in Gaṅeṣa-caturthi, Gauri 4th, Nāga 4th, Kunda 4th and Bahulā 4th, the tithi mixed with 5th is to be accepted; about 25 vratas 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. Śivā, Sāntā and Sukhā. Vide Bhav. I. 31. 1-10; they are respectively on Śu. of Bh., M. and 4th with a Tuesday; vide HV I. 514, VKK 31.

Caturdaśijāgaraṇa-vrata—on K. śu. 14; tithi; for five or twelve years; worship of Śiva by bathing linga with ghee and the like from a number of kalasas up to one hundred and with other upacāras and jāgaras; performer enjoys divine pleasures and secures mokṣa; HV II. 149-151 (from Kālikā).

Caturdaśivratas—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 Caturdaśi vratas. KKV speaks of one only viz. Śiva-caturdaśi.

Caturdaśyaśṭami—on 14th and 8th of both fortnights; only eating by nakta method; for one year; Śivapūjā; Līṇ. 83. 4 and HV II. 158-159 (from Bhav U.).

Caturmūrtivratas—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 Tisya (Kali); one year; subsist on milk alone, HV II. 503-504 quoting some verses from Vi. Dh. III. 144.1-7.

Catus-sama—vide p. 38 n 88 above.

Candradasana-niṣedha—See under Gaṅeṣa-caturthi pp. 147-148 above.

Candranakṣatra-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, homa in name of Moon with ghee and sesame with 28 or 108 fuel sticks of palāśa; HV II. 557-58 (from Bhav. U.).

Candrarohiniśayana—Vide Rohini-candra-śayana; HV II 175-179 (from Pad.).
List of vratas

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; nakta-bhovāna on that day; gets the reward of 1000 Aśvamedhas and one hundred Rājasūyas; HV II. 244-245 (from Var); (4) performance of cāndrāyana and the gift of golden image of Moon; HV II. 884 (one verse from Pad. = Mat. 101. 75), KKV 450 (from Mat.).

Candraśaṭṭhi—on 6th of Bh. kr.; same as Kapilāśaṭṭhi according to some; fast on it; NA 50, NS 153. Acc. to AK folio 411a it is wrong to identify it with Kapilāśaṭṭhi.

Candrārghyadāna—when there is Rohini in conjunction with the Moon’s crescent on the 1st tithi specially of K. offering of arghya to the Moon yields great reward; GK 602 (from Agni).

Campakacaturdaśi—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 ABORL vol. 36 p. 335).

Campakadvādaśi—on Jy. śu. 12; tithi; worship of Govinda with Campaka flowers; GK 147.

Campāsaṭṭhi—6th tithi on Bh. śu.; 6th when joined to Vaidhṛti-yoga, Tuesday and Viśākhā-naksatra is called Campa; 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 Vaidhṛtiyoga). SmK 430 and AK (folio 425 b) give both dates and add that according to Madanaratna it occurs on Mārg. śu. 6, Sunday, when the moon is in Śatabhisak naksatra. It occurs once in about thirty years with Vaidhṛti, Tuesday and Viśākhā and the digests provide that one should see Viśvesvara on this or at least some Śivalinga. NS (p. 209) says that Mārg. śu. 6th is known as Campāsaṭṭhi in Mahārāstra.

Cāndrāyanaivrata—begin on pūrṇimā; for a month; tarpāna, homa every day; HV II. 787-789 (from Brahm.). Vide H. of Dh. vol. IV pp. 134-138 for cāndrāyana as prāyascttī.

Citrabhūnapadaivayavrata—Ayanavrata from the beginning to end of Uttarāyana; worship of Sun; Bhav., Brāhma-parva 107. 7-25, KKV 431-432.
Cāturmāsya-vrata—Vide above pp. 122–123 and SM. 150–152; various niyamas (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 Cāturmāsya in the popular sense).

Cāndravrata—begin on Mārg. śu. 1 with Mūlanākṣatra; nyāsa of the nakṣatras on the various limbs of the moon image; Anuśāsana 110.

Citrabhānuvṛata—on 7th of śu.; tithi; worship of Sun with red fragrant flowers, with streams of ghee &c.; reward of health: HV I 787 (Bhav.).

Cūḍāmaṇi—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 kalpādi (SmK 87); Jaladāna for four months (KR 85); touching a śvatapāca (a cāḍāla) and then bath (KKN 423, S. Pr. folio 50a from Pad.); on śu. 2, worship of Umā, Śiva and Agnī; śu. 3 is Manvādī–tīthi and Matsya–jayantī (NS 80–81); śu. 4, worship of Ganesa with Laddūkas (PC 91); śu. 5 worship of Lākṣmī (KR 127, SmK 92) and nāgas (SmK 93); śu. 6, see Skanda–śaṣṭhi; śu. 7, worship of Sun with damanaka (SmK 94); śu. 8 Bhavānti–yātrā (SmK 94) and bath in Brahmaputra river (KR 126); śu. 9 Bhadrakāli–pūjā (KR 127); śu. 10 Dharmarājapūjā 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 pañcagavya in all directions in the evening; KR 129 (from Brah.); 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 Nṛṣimhadolotsava, worship of Ekaprāṇa and Bhairava and of Śiva with damanaka (SmK 104); Purnima–Manvāḍi and Hanumāj–jayantī and Vaiṣākhasnānārambha (SmK 106); kr. 13 Vāraṇyogha (KT 463, NS 89, SmK 107): If Cai. kr. 13 falls on Saturday and has Śatābhīṣak nakṣatra it is called Mahāvārūṇī; NS 89, KSS 2–3.

Caitrāvalī—See p. 232 under Kāmamahotsava.
List of vratas

Caitri-pūrṇimā—vide Cinfra praṣasti of Sāraṇgadharā (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. Caḷ. 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.

Janmatithi-kṛtṛya—one should worship after bath every year on the tithi of birth Guru, gods, Agni, brāhmaṇas, parents and Prajāpati and the nakṣatra of birth; he should honour also Aśvatthāman, Bali, Vyāsa, Hanūmat, Bibhīsaṇa, Kṛpa, Parasurāma, Mārkaṇḍeya (all deemed ciraṅgivinaḥ) and pray to Mārkaṇḍeya ‘Mārkaṇḍeya mahābhāga saptakalpantajivana ciraṅgya yathā tvam bho bhaviṣyami tathā mune’; one should eat sweet food, avoid flesh, be celibate that day and drink water mixed with sesame. KKN 447, SPf. folio 50 b, KR 540–41 (quoting Brah.), VKK 553–564, TT 20–26, SM 175.

Janmāṣṭami—Vide Kṛṣṇajanmāṣṭami pp. 138–143 above.

Jaya—term applied to Itihāsa, Purāṇa, Mahābhārata, Rāmāyaṇa &c. Vide KR 30 (quoting Bhav.), TT 71, SmK 300. These are called Jaya because by following their teachings a man rises superior to saṃsāra (jayaty-anena saṃsāram, as TT says on p. 71).

Jayādāsaptami—Jayā or Vijayā is śu. 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).

Jayantavidhi—on Uttarāyaṇa Sunday; worship of Sun; KKV 16–17, HV II. 525 (from Bhav. U). Hemādri reads ‘Jayanta uttararke adityagana’, while KKV reads ‘Jayantetyuttare jūyeyo ayane gaṇa’.

Jayādādaśi—Phā. śu. 12th with Pusya nakṣatra is so called; gifts and tapas on it yield merit crores of times; KKV 349, HV I. 1146 (from Adityapurāṇa).

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.
Jayantidvādaśi—When on śu. 12 there is Rohiṇī nakṣatra, GK 143.

Jayantivrata—(1) Vide Kṛṣṇajanmāṅgi vrata; (2) on M. śu. 7; one year; Sun; months arranged in four groups, in each of which different flowers, unguents, dhūpa and naivedya are employed. HV I. 664–667 (from Bhav.), KR 505–508.

Jayantisaptami—Same as Jayantivrata (2).

Jayantyaśṭami—on P. 8th with Bharani nakṣatra; bath, gift, japa, homa, tarpana; this yields a crore of times of merit; HK 627, PC 138–139.

Jayapaurṇamāsi—on each Full Moon for a year; worship of the Moon drawn along with nakṣatras; HV II. 160–162 (from Bhav. U).

Jayavidhi—on Daksināyana Sunday; Vāravrata; fast, nakta, ekabhakta 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.

Jayāṭiti—3rd, 8th and 13th are so called; NA 39 (quoting Ratnamalā) says undertakings useful in battle and in giving strength become successful on these.


Jayāpurvavrata—begin on Āṣ. śu. 13 and finish on 3rd tithi; worship of UmA and Mahēśyāra; 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; Vratārka, folios 251–253.

Jayāvāpti—After Āsv. Full Moon from 1st tithi 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-ukṣaṇam’ for ‘dadyād-bhaksanam’ of HV.

Jayāsaptami—(1) when on śu. 7 there is a nakṣatra with five stars (i.e. Rohiṇī, Āśleṣā, Maghā 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 vrata

124–127, HV I. 660–663 (from Bhav.); (2) śu. 7 with Sunday; fast; Sun; VKK 35.

Jayākādaśi—Vide VK No. 910 p. 205.

Jalakroccha-vrata—on K. kr. 14; a kṛchra-vrata; worship of Viṣṇu and fast on that day while remaining in water; reward is Viṣṇuloka; HV II. 769 (from Viṣṇurahasya).

Jalāśayana-vrata—said to have been performed by Kuppāmbikā, wife of a Kākatiya general. Vide No. 50. pp. 140–142 dated śaka 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 Jalakroccha.

Jāgrad-Gaurīpañcamī—on 5th of Śr. śu.; keep awake at night for fear of snakes; Gaurī is deity; GK 78.

Jāṭitirirātra-vrata—three days from 13th of Jy. śu.; ekabhakta on 12th and fast for three days from 13th; worship of images of Brahmā, Viṣṇu, Śiva and their consorts with flowers, fruits; homa of yavaś mixed with sesame and rice; Anaśyā performed it and so three gods were born as her sons; HV II. 320–22 (from Bhav. U.); VP folio 99.

Jāmadagnyadrādaśi—on 12 of Vai. śu.; tithi; worship of golden image of Viṣṇu in the form of Jāmadagnya (i.e. Parasurāma); the mantra is ‘priyātām madhusūdano Jāmadagnyārūpi’; king Virasena got Nala by this vrata; Var. 44. 1–21 of which about 17 verses q. by KKV. 325–327 and HV I. 1032–34.

Jitāśṭami—Vide VK No. 469 p. 111.

Jivat-patikāśṭami—on 8th of Āśv. kr.; worship of Jīmatavāhana, son of king Śalivāhana, by women for securing sons and saubhāgya (blessed wedlock); KSS 19 (from Bhav.).

Jivantikāvrata—on amāyasā of K. worship of Jivantikādevī drawn on a wall with saffron, chiefly by women; AK folio 1062.

Jānāvāptiavrata—for one month after Cāi. pūrṇimā; every day worship of Nṛṣimha and homa with mustard every day and dinner consisting of honey, ghee and sugar to brahmans; fast for three days before Cāi. pūrṇimā and on Full moon gifts of gold; this increases intelligence; HV II. 749–50 (from Vi. Dh.).
Jyeṣṭha-kṛtya—Vide HV II. 750-51, KR 179-195, VKK 259-283, NS 98-101, Smk 117-137, PC 6, GK 23. Jy. śu. 1-Karavira-pratipad-vrata (see p. 280), beginning of Daśaharā-shāna (AK folio 153 a); śu. 3 Rambhāvrata (which see); śu. 4 worship of Umā by women for saubhāgya (KKN 389-90, KR 185); 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 pūrṇimā if on Jyeṣṭha-nakṣatra gift of umbrella and sandals to a brāhmaṇa (V. Dh. 90. 14); for Jy. Pūrṇimā-vrata see Pad. V. 7. 10-28; called Mahāyēṣṭha if there is Jyeṣṭha-nakṣatra and also Jupiter and the Sun is in Rohini (HK 641, KV 348-49, VKK 78, NS 161); Jy. pūrṇimā is Manvādi; worship of Vedas on Full Moon as they appeared in the world on this day (KKN 390, KR 192); vide Vāṭasāvitrivrata 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 Vāṭasāvitr (KKS 6) and circumambulate the Vāṭa tree.

Jyeṣṭhāvrata—(1) on Bh. śu. 8 if it is in conjunction with Jyeṣṭhā nakṣatra; nakṣatravrata; worship of Jyeṣṭhā (identified with Lakṣmi and Umā) for removal of alakṣmi (poverty or ill-luck); also called Nīlajyeṣṭhā if there is Sunday in addition to above; HV II. 630-638, NS 135-136, Smk 230-231, PC 132-134, VR 292-296; (2) on the tithi in Bh. śu. when there is Jyeṣṭhā nakṣatra; every year for 12 years or for life; worship of image of Jyeṣṭhā-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.

Dhunḍirāja-pūjā—on M. śu. 4; the performer should offer naivedya of sesame lāgāṣus to Ganeśa and should himself eat them and homa with sesame and ghee; vide Skanda, Kāṣṭhādā 57. 33 for derivation of the word Dhunḍhi and PC 95; vide Tila-caturthi.

Tapas—This word is applied to such expiatory rites as Kṛechra and cāṇḍāyāṇa and also to restrictive rules of conduct for brahma-cārins and others. Vide Āp. Dh. S. I. 2. 5. 1 (niyamesu tapaś-sabdah). Manu XI. 233-244, V. Dh. 95., Vi. Dh. III. 266 contain long eulogies of tapas. Devala (in KR 16)
defines tapas as mortification (lit. heating and burning) of the body by vratas, fasts and restrictive rules. The Anuśāsanaparva 103. 3 says that there is no higher tapas than fasting. Vide H. of Dh. vol. IV pp. 42-43 for further details.

Tapaśkarāṇīrvṛata—begin on 7th of Mārg. Kṛ.; tithi; for a year; Sun; HV I. 630-632 (from Bhav. U.)

Tapovrata—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.).

Taptamudrādāraya—Making on the body on the 11th of Āṣ. śu. or K. śu. marks of conch, discus (which are held by Viṣṇu) with heated copper or the like by Vaiśṇavas of Mādhva and other sects. SM (pp. 86-57) says the practice is without textual authority; but NS 107-108, DS 55 say that one’s family custom should be followed.

Tambūla-sańkrānti—for women only; for one year; performer makes brāhmaṇas eat tambūla every day and at end of year donates golden lotus and all utensils for tambūla to a brāhmaṇa and his wife and gives a sumptuous dinner; secures saubhāgya and lives happily with husband and sons, &c.; HV II. 740-41 (from Skanda); Vrātārka folio 388a and b.

Tārakādṛadaśi—begin on Mārg. śu. 12th for a year; the Sun and stars; in each month brāhmaṇas 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.).

Tārāvirātraivrātā—on 14th of M. kr.; tithi; Hari and stars to be worshipped. KR 496-497 (from Brah.).

Tālānārāmi—on 9th of Bh. śu.; worship of Durgā; VKK 320.

Tithiyugāvarata—on the two aṣṭamis and two caturdaśis of a month, on amāväśyā and paurnāmāśi, the two saptamis and two dvādaśis of each month one should not eat at all; for one year; HV II. 397 (from Yamasmrṭi); KKV 387 (from Atri) is slightly different.

Tīndukāśṭami—8th kr. from Jy.; one year; worship of Hari with lotuses for 4 months from Jy., with dhatūrā flowers from
Āsv. to P.; with śatapatras (day lotuses) from M. to Vai.; HV I. 840-41 (from Bhav.).

Tilakavrata—on 1st of Cai. śu.; tithi; one year; worship of Sainvatsara drawn with perfumed powder; the performer has to apply on his forehead a tilāka with white sandalwood paste; HV I. 348-350 (from Bhav. U. S. 1-25), SP 11, VR 54-56, PC 9.

Tilacaturthi—on M. śu. 4; this is same as Kundacaturthi; NS 219, DS 124, VKD 110-111 and 237 (it is the same as Dhundirājacaturthi); nakta vrata, worship of Dhundirāja with naivedya of sesame lañjaṃs.

Tiladāhiwra—on P. kr. 11th; tithi; Viṣṇu deity; fast on that day and homa to be performed with dried cow dung mixed with sesame collected on Pusya-nakṣatra; gives beauty, fulfills all objects; HV I. 1131-35 (from Skanda).

Tiladvādasī—(1) on 12th tithi of kr. after Full Moon of M. when joined with Śravaṇa-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; Vāsudeva worshipped with Rg. I. 22. 20 and Puruṣasūkta (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 ‘tilodvarti... şaṭṭili pāpanāsāni’); (2) on M. kr. 12 when joined to Ās. or Mūlanakṣatra; tithi; Kṛṣṇa; KKN 436, HK 635-36; HV I. 1108-10 (from Vi. Dh.), KR 496.

Tisyavrata—begin on Tisyā (Pusya) nakṣatra in bright half and Udagayana; for one year every month on each Tisyā; fast on the first Tisyā only; Vaiśravaṇa (Kubera) to be worshipped; for puṣṭi (prosperity); Āp. Dh. S. II. 8. 20. 3-9.

Tvurvavrata—to stay in Kāśi after shattering one's feet, so that one cannot go elsewhere. HV II. 917.

Turagasaptami—on Cai. śu. 7; tithi; fast and worship of the Sun, Aruṇa, Nikumbha, Yama, Yamunā, Saturn, and Sun’s queen Chāyā, seven metres, Dhātā, Aryamā and other deities; gift of horse at end of vrata; HV I. 777-778 (from Vi. Dh.)

Tūrāyana—From Anuśāsana 103, 34 it appears that Bhagiratha performed it for 30 years. Pāṇini V. I. 72 has ‘Pārāyaṇa-tūrāyana—cāndrāyaṇam vartayati’; SK. explains Tūrāyana as some Yajña. Āp. Śr. S. II. 14 dilates on Tūrāya-
List of vratas

vesti and Manu VI. 10 refers to it as a vedic iṣṭi along with Cāturmāya and Āgrayana.

Tulasītrīrātra—begin on K. śu. 9; vrata for three days, thereafter worship of Viṣṇu and Laksmi in a garden of Tulasī plants; Pad. VI. 26. Tulasīmahātmya—vide Pad., Pāṭalākhaṇḍa, 94. 4–11.

Tulasī-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.

Tulasī-vivāha—on K. śu. 12; on 9th performer prepares golden image of Hari and Tulasī and worships for three days and then marries them; he secures the puṇya 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 Vṛndā.

Tuṣṭiprāptivrata—on 3rd tithi of Śr. Kṛ. (by pūrṇimānta reckoning) with Śravaṇa nakṣatra; worship of Govinda with mantras beginning with om and ending with namah; highest satisfaction is reward; HV I. 499 (from VI. Dh.)

Trīyā-vratas—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 vratas except Rambhāvṛata 3rd mixed with 4th is to be accepted (KN 174, TT 30–31, PC 84–85.)

Tejāsankrānti-vrata—on each Saṅkrānti day; for a year; Sun worshipped; HV II. 734–35.

Trayodasa-paddhatavārjana-saptami—begin vrata 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, Mṛgasīrṣa, Punarvasu, Mūla, Śravaṇa (but vide H. of Dh. vol. II. p. 219 n. 512 for different views); one year; worship of Sun; omitting thirteen things such as vṛbhi, 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).

_Trayodaśi-vratas_—Agni 191, HV II. 1-25 (about 14), KKV 369 (only one), KN 277, KV 469, VKK 70, SM 95-96, PC 222-31.

_Trayaḍāṣṭi-vratas_—on 13th of any month; performer to place a lump of cow’s butter as big as a kapitha fruit in a vessel of gold, silver, copper or clay and make with flowers or aksatas and prepare a lotus thereon with heaps of flowers and invoke Viṣṇu and Laksṇa 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. ṛtu. 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).

_Trīgatiṣaptami_—begin on Phā. ṛtu. 7; one year; worship of the Sun under the name Heli (Greek ‘Helios’ the Sun); in Phā. to Jy. Sun to be worshipped as Hamisa, in Ās. to Āsv. 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 Śūryaloka (these are three gatis); Bhav., Brahmāparva 104. 2-24 q. by KKV 141-145, HV I. 736-38, KR 524-526); the 2nd verse is ‘japan heliti devasya nāma bhaktyā punah punah.’

_Tritayapradāṇa-saptami_—on 7th of M. ṛtu. with Hasta naksatra; tithi 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. Brāhma 112. 10-16), KR 458-460. HV calls it Nayanapradasaptaṃ.

_Trīdīnasprk_—where one tithi touches three week days, it is so called. HK 677, NS 154.

_Trīpurasūdana-vrata_—on Sunday with Uttarā naksatra: 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 vratas

.tripurolsava—on the evening of Full Moon of K.; lamps should be lighted in temple of Siva; NS 207, SmK 427.

.trimùr∪hura—Honey, ghee and sugar are so called. Vi. Dh. III. 127. 10 and III. 136. 2-3, HV I. 43 and II. 750.

.trimùrtíavrata—on Jy. śu. 3; tithi; three years; worship of Viṣṇu as Vāyu, Moon, Sun; Vi. Dh. III. 136.

.trimùrtavrata—performed by Śāvitrī. Vide Vanaparva 296. 3 ff. Vide pp. 92-94 above.

.trilocana-yātrā—(1) on 3rd of Vai. śu.; worship of Śivalinga; SM. 36 (quoting Kāśikhaṇḍa); (2) visiting on 13th at pradoṣa Kāmeśa in Kāśi, particularly on Saturday, bath in Kāmakunda; PC 230.

.trisugandha—is formed by tvak (cinnamon), cardamom and patraka in equal quantities; HV I. 44.

.trisṛṣā—one of the 8 kinds of Dvādaśis when Ekādaśi exists for a short time at aruṇodaya, then follows dvādaśi and towards the end of that day before the next morning there is trayodaśi, that is trisṛṣā (HK 251). Vide Pad. VI. 35.

.triṣṭikrama-triṣṭāavrata—begin on 9th of Margaś. śu.; every month two triṣṭāvratas; in four years and two intercalary months i. e. in all 50 months one hundred triṣṭātras 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.

.triṣṭikrama-triṣṭīyā—(1) begin on 3rd of śu. of any month; three years or 12 years; worship of Triṣṭikrama and Lakṣṇī; homa with mantra Rg. I. 22. 20, or ‘Triṣṭikramāya namaḥ’ for women and śūdras; HV I. 453-54 (from Vi. Dh. III. 133. 1-13); (2) begin on 3rd of Jy. śu.; fast on 2nd and on morning of 3rd worship of Agni and of Sun in evening and then nakta on that day and of Viṣṇu’s three steps; for one year; HV I 455-456 (from Vi. Dh. III. 134. 1-12); (3) begin on Jy. śu. 3; one year; worship of the earth, mid regions and heaven in each period of three months; Vi. Dh. III. 135.

.triṣṭikramaavrata—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.

.triśrī—milk, curds and ghee in equal parts are so called (vaikha-nasa-smārta-sūtra III. 10).
Trisama—clove and cinnamon bark and patraka are so called HV I. 43.

Tryahah-sprk—Vi. Dh. I. 60. 14; when these tithis are touched in one day and night that day is so called and is very sacred. Vide p. 68 above and note 172.

Trayambaka or Trayambaka-vrata—one 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.

Dattātreyajanma—on Mārg. paurṇamāsī; Atri's wife Anasāyā called him Datta (because god gave himself up to him as son) and as he was Atri's son he is called Dattātreyā; NS 210, SmK 430, VKD 107-108; Dattabhakti is prevalent mostly in Mahārāstra and places associated with Datta viz. Audumbara, Gānaḍāpura, Narsobā-wādi are in Mahārāstra; Dattātreyā conferred boons on Kartavirya (Vanaparva 115, 12, Brah. 13. 160-185, Mat. 43. 15-16 ), was an avatāra of Viṣṇu and propounded Yoga to Alarka (Brah. 213. 106-112, Mārkandeyā 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 Mārkandeyā 16. 132-34. From Tamil calendars it appears that Dattātreyā-jayanti is celebrated in Tamil land also.

Dadhivrata—on 12th of Śr. śu.; NS 111; one has to give up curds on this day.

Dadhisaṅkrāntivrata—begin on Uttarāyana-saṅkrānti and carry on at each Saṅkrānti for one year; worship of image of Nārāyaṇa with Lakṣmi by bathing it with curds, the mantra being either Rg. I. 22. 20 or 'om namo Nārāyanāya'; VKK 218-223.

Damanakapūjā—on 13th of Cai. śu. worship of Kāma, as damanaka plant is Madana himself; TT 120-121; VKK 529-531.

Damanabhānī—14th of Cai. śu. is so-called; pūjā of Kāma with all parts (roots, trunk and foliage) of damanaka plant (Artemisia Indika); KV 469, VKK 531. Vide E. I. vol. 23 p. 186 for the erection of a shrine to Vindhyēsvara Śiva on Damanakacaturdaśi in saṅvat 1294 (Thursday, 12th March 1237).

Damanakamaṇotsava—on 14th of Cai. śu.; tithi; pūjā of Viṣṇu with Damanaka; SmK 101-103; Pad. VI. 86. 14; 'tatpuru-
**List of vrātas**

śāya vidmahe Kāmadevāya dhimahi | tannośnaṅgah praco-dayāt | it is Kāmagayatī).

*Damanakṣetara*—on 14th of Cai. šu. worship of damanaka plant in a garden; invocation of Śiva (who is Time himself) at the root of Aśoka tree; see Ṛśanagurudevapaddhati, 22nd paṭala (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 Vasanta and Madana they would secure all their objects. The Anaṅga-gāyatī to be recited in this is ‘om cīm Manmathāya vidmahe Kāmadevāya dhimahi | tan-no gandharvah praco-dayāt |’; 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. Umap, Śiva and Agni on 1st, on 2nd Brahmā, on 3rd Devi and Śaṅkara, from 4th to 15th respectively Ganeśa, Nāgas, Skanda, Bhāskara, Mātrṣ, Mahisamardini, Dharma, Reis, Viṣṇu, Kāma, Śiva, Indra with Śaci; HV II. 453–55, KR 31–95, SM 84–86.


*Daśaratracaturthi*—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-caturthi), NS 196.

*Daśarathalilātirata*—on 10th of Āśv. šu.; tithi; ten days; pūjā of golden image of Lalitā-devī with silver images of Moon and Rohinī in front of Devi 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).

*Daśaharī*—see pp. 90–91 above.

*Daśādityavrata*—on 10th of šu. with Sunday; pūjā of Bhāskara (Sun) in the form of a doraka with ten knots; removes durdaśā (distress, ill-luck) caused by ten acts; worship of image of Durdaśā in ten forms and of Lākṣmī in ten forms; HV II. 549–552 (from Br.)
Dasāphalacrata—on 8th of Śr. kr. (amānta reckoning); for ten years; Gopālakṛṣṇa is devatā; 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 Hari; 10 puṣis to each of 10 brāhmaṇas; Vratārka (folios 129a–132a from Bhavisyottara), VR 265–269.


Dasāvarārarātrata—(1) begin on 12th of Mārg. Śu; Viṣṇu appeared as Matsya that day; on every śu. 12th up to Bh. worship of Viṣṇu in the ten avatāras in each month in order; HV I. 1158–1161 (from Viṣṇupūrāṇa); (2) begin on Bh. śu. 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 Bhārgava, Rāma, Kṛṣṇa, Baudhā and Kalkin; VR 358–359 (from Bhav.), SmK 239.

Dasōdḍharāra-puṣcami or nāgadaśto—on 5th of Bh. śu.; 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 90–93, 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. Garuḍa I. 129 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-kāṇḍa in 1941) and the Dānasāgara of Ballālasena composed in śāke 1019 (1169 A. D.) in the B. I. series (ed. by Mr. Bhabatosh Bhattacharya) in three parts). What dānas are to be made on the several nakṣatras from Kṛttikā to Bharani are described in Anuśāsana 64 which the Dānasāgara pp. 638–638 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 vratas

Dūṇīphalavrata—from the last day of Āsv. śu. up to 7th of M. śu.; worship of Nārāyana; for 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).

Dāmpatyāśṭāmi—on 8th of K. kr.; tithi; for one year divided into four periods; worship of Umā and Maheśvara 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 dakṣinā to be donated; gets son, learning, goes to Śivaloka and even mokṣa if desired. KKV 254–258, HV I. 841–844 (from Bhav.).

Dāridryaharasaṣṭhi—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 Vasīṣṭha) 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.

Divākaravrata—begin on a Sunday with Hasta nakṣatra; this to be on seven Sundays; vāravrata; Sun to be worshipped in a lotus with twelve petals drawn on the ground and twelve Ādityas are to be assigned separately to each of 12 petals in order viz. Sūrya, Divākara, Vivasvat, Bhaga, Varuṇa, Indra, Āditya, Savitr, Arka, Mārtanda, Ravi, Bhāskara, and Vedic and other mantras to be repeated; KKV 23–25, HV II. 523–533 (from Bhav.)

Dīpadānavrata—To light lamps fed with ghee or sesame oil at every punyakāla (such as) Sankṛanti, eclipse, ekādaśī and particularly for one month from Āsvina puraṇāmāśi to K. puraṇāmāśi with Vedic mantras (like Rg. VIII. 11. 7, Vāj. S. 26. 6 and 33. 92) in temples, rivers, wells, trees, cowpens, roads, where four roads meet, in houses; yields great merit. Vide Anuśāsana 98. 45–54, Agni 200, Aparārka pp. 370–372, HV II. 476–482 (from Bhav. U), KR 403–405 and Dānasāgara pp. 458–462.

Dīpalakṣaṇa—Br. S. (83. 1–2) deals with the prognostications from the flames of lamps.

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Dipavrata—Begin on Ekādaśī of Mārg. śu.; worship of Lakṣmī and Nārāyaṇa with bath of Pañcāmṛta and Vedic mantras and salutations; lamp to be lighted before images of the two; Pad. VI. 31. 1–122.

Dipapratīṣṭhāvṛata—M. in Br. III. 47–61 as declared by Viśṇu and performed by the earth.

Dipānvinīmācasya—KT 451; same as the amāvāsyā in Dipāvalli.

Diptivrata—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 saṁvatsaravrata; KKV 445 = HV II. 866 (from Pad.).

Dugdhavrata—on 12th tithi of Bh. omitting milk altogether; NS 141 discusses several views whether pāyasa or curds should be taken though milk was to be avoided; vide VKD 77, SmK 254.


Durgānavami—begin on 9th of Āśv.; for a year; the flowers, the incense, nāivedya and the name of the goddess are different in each group of four months from Āśv.; Durgā (also called Maṅgalyā and Caṇḍikā); 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 Bhadrakāli was made mistress over all Yogins; PC 140.


Durgāvrata—begin on 8th of Śr. śu.; one year; different names of Devī employed in the twelve months; performer covers himself with mud from different places in 12 months; the nāivedya is different (including flesh of deer and goat on Āśv. 8); HV I. 856–862; KR 238–244 (both quote Devipurāṇa); same in KKV 225–233 (but called Durgāśāthāṁ).

Durgāśāthāṁ—Vide the preceding entry.


Dvī—8th of Bh. śu. is so called; NA 61, SM 56–57.

Dvārāgavanapatiyabrata—(1) on 4th of Śr. or K. śu. for two years or three; worship of Gaṇeśa image with red flowers and with
leaves of bilva, apāmārga, śāmi, dūrvā and tulasi and other upacāras; mantra containing ten names of Gaṇapati; HV I. 520–523, VR 127–129 (from Saurapurāṇa, where Śiva tells Skanda that Pārvatī performed it!!); (2) begin on any 4th śu. falling on Sunday; for six months; śīstās practise it from Śr. śu. 4 to M. śu. 4; worship of Gaṇapati; VR 141–143 (from Skanda), Vṛatārka (folios 66–67); (3) worship of Gaṇapati for 21 days from Śr. śu. 5 to Śr. kr. 10 with 16 upacāras and 21 kinds of leaves such as dūrvā, bilva, apāmārga &c.; VR 129–141.

Dūrvātrītrātravrata—for women; begin on Bh. śu. 13; three days up to Full Moon; fast on all three days; worship of image of Umā and Mahēśvara, Dharma, Śāvitrī placed among dūrvās; jāgara with dance and music; recital of Śāvitrī’s story; homa on 1st with sesame, ghee, and fuel sticks; confers happiness, wealth and sons; HV II. 315–318 (from Pad.); dūrvā is said to have sprung from Viṣṇu’s hair and some drops of amṛta fell on it.

Dūrvāṣṭami—(1) fast on 7th of Bh. śu; worship of Śaṅkara on 8th with gandha, puspa, dhūpa &c. and specially with dūrvā and śāmi; HV I. 873–875, KK V 239–241 (both from Bhav.); HK 107 (not to be performed after Agastya becomes visible or when Sun is in Kanyā-rāśi; 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 brāhmaṇas, relatives and friends of ground sesame and preparations of wheat flour; this is specially obligatory on women and one should not perform it, if Jyesthā or Mūla nakṣatra occurs on 8th of Bh. śu. 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.

Drīhavrata—giving up application of sandalwood paste in Cai.; gift of a conch shell full of ungueants and two garments; Mat. 101. 44 q. by KK V 445, KR 183; same verses in Pad. V. 20. 91–92.

Devamūrtivrata—From 1st of Cai. śu.; worship of four images, viz. of Śiva, Agni, Virūpākṣa and Vāyu, on four days in order in every month for a year and homa with curds, sesame, yavas and ghee; this is a Caturmūrtivrata; HV II. 504–505 (from Vi. Dh.).
Devayātrotasava—Vide NM pp. 83-84 verses 1013-1017. In the temples of gods the Yātrotasava should be performed on certain tithis viz. on 4th in Viṇāyaka 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 Brah.) provides for this for six months every year from Viśākha in the temples of gods, viz. on 1st for Brahmā, on 2nd for gods, on 3rd for Ganges and so on.

Devavrata—(1) When on 14th tithi there is conjunction of Maghānaksatra and Jupiter one should fast on it and worship Mahēśvara; increases life, wealth and fame; HV II. 64 (from Kālottara); (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’; Śaṅvatsara vrata; removes even grave sins; HV II. 862 (from Pad.); (3) worship of Rgveda (gotra Āreya and presiding deity Moon), of Yajurveda (gotra Kāśyapa and deity Rudra who is terrific), of Śāmaveda (gotra Bhāradvāja, deity Indra); then their physiognomy is described and also of Atharvaveda; HV II. 915-16 (from Devipurāṇa). Is it Vedavrata?

Devayānottāna-mahotsava or vidhi—HV II. 800-817; vide above pp. 108-110 for the days on which Viṣṇu is supposed to sleep and to rise.

Devipūjā—on Āsv. su. 9; every year; RNP 439-44 (from Devipurāṇa). Vide pp. 160 ff. above.

Devivrata—(1) in K; performer to subsist on milk and take vegetables alone at night; worship of Devī (Durgā); homa with sesamoe; japa of the mantra ‘Jayanti Maṅgalā Kāl Bhadrakāli Kapālinī; Durgā Kṣamā Śīvā Dhätrī Sva dhā Svāhā namostu te u’; reward freedom from all sins, diseases and fears; HV II 775-776 (from Devipurāṇa); (2) Miscellaneous vrata (prakirṇaka); worship of images of Gaurī and Śambhu, 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 subsisting 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 vratas

Devyāndolana—on Cai. su. 3; worship of image of Umā and Śaṅkara with saffron and the like and specially with damana plant; swinging the images in a swing and jagara; PC 85.

Devyāh-rathayātrā—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; HV II, 420-424 (from Devipuraṇa).

Dolayātrā—Vide p. 240 above under Holikā; TT 140, PC 308, GK 179.

Dolayātrā—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 pūrṇimā and 1st is prescribed for three or five days and on seeing once Krṣṇa 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 Viṣṇu. On Cai. su. 3 was Dolotsava of Gaurī (PC 85, VR 84) and of Rāma (SM 35); Dolotsava of Krṣṇa on Cai. su. 11 (Pad. VI. 85) and the mantra repeated as Gāyatrī was ‘Om dolārūḍhāya vidmahe Madhavāya ca dhīmahi tan-no devaḥ pracoḍayāt u ibid. verse 5). At Mathurā-Vṛndāvana, Ayodhya, Dwārakā, Dakor and a few other places the Dolotsava of Krṣṇa is still celebrated.

Dauhirapratipad—Āsv. su. 1; VR 61. This is a śrāddha. Vide H. of Dh., vol. IV p. 533.

Dyūtapratipad—on K. su. 1; vide above ‘Balipratipad’ under ‘Dīvalī’.

Drākṣābhaṅkaṇa—(partaking of first grapes). In Āsv.; KR (p. 303-304) quotes Brahm. 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.

_Dvādaśamāsarkṣaurata_-_begin vrata on the Full Moon of K. when it falls on ṛṣṭikā; worship of Narasimha, gift of sandalwood and _tagara_ flowers to a brāhmaṇa; on Mārg. Full Moon with Mrgāśiras-naksatra worship of Rāma; on P. Full Moon with Pusya worship of Balarāma; on Māghi and Maghā Varāha to be worshipped. On Phalguni and Phālgunī (naksatras) Nara and Nārāyaṇa and so on up to Śrāvaṇa Full Moon; Vi. Dh. III. 214. 1-26.

_Dvādaśa-saptamīvratas_-_begin on Cai. su. 7; for twelve months on each 7th tithi of śu. worship of the Sun under a different name; with the six letter mantra ‘om namaḥ sūryāya’; freedom from various diseases (like leprosy, dropsy, dysentery) and secures health; HV I. 792-304 (from Āditya-purāṇa).

_Dvādaśāditya-vrata_-_begin on 12th of Mārg. su.; worship of 12 Ādityas (Dhātā, Mitra, Aryaman, Puṣan, Śakra, Varuna, Bhaga, Tvaśtri, Vivasvat, Savitṛ and Visu); at end gift of gold; reaches world of Savitṛ; HV I. 1173, AK (folio 851); both quoting Vi. Dh. III. 182. 1-3, which call it Kāma-devavrata.

_Dvādaśāhayajña-phaḻavāpti-tśitiyā_-_on each 3rd tithi (of śu.? for one year; worship of the 12 semi-divine beings called Sādhyas (names mentioned); HV I. 498 (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, Nārāyaṇa, Mādhava &c.; the performer secures the same reward as an Āsvamedha, Vājapeya and other solemn vedic sacrifices confer.

_Dvādaśāhasaptami_-_begin on 7th of M. su.; for one year; fast on 7th and Sun to be worshipped under different names on each 7th, Varuna in M., Tapana in Phā, Vedāṃśu in Cai., in Vai. Dhātṛ and so on; brāhmaṇas to be fed on following 8th; on 7th of dark half also fast &c.; HV I. 720-724 (from Bhav.).

_Dvādaśīvrata_-_For reward of fast on Dvādaśīs of śu. pākṣa from Mārg, vide Vi. Dh. I. 159. 1-21 and on kr. Dvādaśī vide Vi. Dh. I. 160. There are about 50 Dvādaśī vrata. Vide KKV 310-369 (describes 26 dvādaśīvratas), HV I. 1162-
List of vrātas

1222; HK 289-298, KN 275-277, TT 114-117, SM 92-95, PC 213-222, VR 475-495. The Var., chapters 39-49 deal with ten dvādāśis named after ten avatāras from Matsya to Kalkin and also Padmanābha-dvādāśi. Most of these would be dealt with under their proper names. Agni 188 mentions many Dvādaśivrātas. Eight kinds of Dvādāśis from Brahmavasistha have been mentioned by HK 260-263; vide p. 119 above. The rewards of making gifts on dvādāśis of the twelve months in conjunction with certain naksatras are treated in HK 634-637, KR 129-131. Dvādaśi mixed with ekādaśi is to be preferred acc. to Yugmavākyya (KN 275).

Dvādaśivrāta—begin from Mārg. śu.; one year or for life; fast on 11th and worship of Vāsudeva on 12th with the upacāras from flowers &c.; if performed for one year, one becomes purified from sins; if for life he reaches Śvetadvīpa; if he performs vrata on dvādaśis both in śu. and kr. he secures heaven, and if for life he goes to Vīṣṇuloka. V. Dh. 49-1-8, q. by KKV 310; Anuśāsana chap. 109 dwells on worship of Vīṣṇu on dvādaśis from Mārg.

Dvitiyāvrātas—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. Puspadvitiyā, Aṣūnyaśayana (two varieties), Kāntivrata, while HV speaks of eleven. NA speaks of only two viz. Aṣūnyaśayana and Yamadvitiyā 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 dvitiyās of Śr., Bh., Āsv. and K. are respectively called Kaluṣā, Nirmalā, Pretasanācārā and Yami. The general rule is that the second tithi of śu. mixed with third is to be preferred as the Yugmavākyya indicates; KTV 30.

Dvītalavrāta—in K.; avoid taking any kind of dvīdala dhānya such as tūr, rājikā, māṣa, mudga, masūra, gram, kūlittha; NS 104-105.

Dvitiyābhadrāvrāta—This is a vrata on the Karana called Viṣṭi; begin on Mārg. śu. 4; for a year; worship of Bhadrā-devī and repeat the mantra ‘Bhadre bhadrāya bhadram hi carisyevrātam-eva te Niṃbhīrnam kuru me devi kāryaśiddhīm ca bhāvaya n’; honour a brāhmaṇa; 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 Bhadrā succeed. HV II, 724–726 (from Bhav. U.), PC 52. Bhadrā or Viṣṭi is looked upon in most cases as a horror and inauspicious; vide SmK 565–566.

Dvīrāśāḍha—Viṣṇu is deemed to sleep on Āś. ś. 11; if two amāvāsyās end during the period when the Sun is in the sign of Mithuna, then there are two Āśāḥna (lunar) months, there is an adhimāsa and Viṣṇu goes to sleep only after the 2nd amāvāsyā (i.e. in Karkata or Śr.); KV 169–173, NS 192, Sm 83.

Dvipavrata—begin on Cā. śu. and for seven days in each month, one should worship in order the seven dvīpas viz. Jambu, Śāka, Kuśa, Krauṅca, Śālmani, Gomeda and Puṣkara 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.).

Dhanatrayodaśi—13th of Āśv. kr. Vide p.195 above under 'Divāḷi'.

Dhanadapūjā—(worship of Kubera) on the pradāgga of Āśv. pūrṇimā; TT 136–137.

Dhanadavrata—begin on 11th of Mārg. śu. with nakta; for one year; Kubera; vrata yields wealth; KKV 310, HV I. 1161–1162 (both quote Var.).

Dhanavrata—begin on Phā. śu. 13th with a fast; one year; worship of Kubera (called Mahārāja) with the upacāras 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).

Dhanasaṅkrānti-vrata—begin on a day of Saṅkrānti; Saṅkrānti-vrata; one year; Sun as deity; every month a jar 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).

Dhanāväptivrata—(1) begin on 1st tithi after Śr. pūrṇimā; for a month; worship of Viṣṇu and Saṅkarṣaṇa with blue lotuses, 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. 210 1–5); (2) worship of Vaiśravaṇa (Kubera) for a year; reward plentiful wealth; HV 155 (from Vi. Dh.);
(3) begin on Cai. šu. 1; worship of images of Viṣṇu, 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.

*Dhanyakvratu or Dhanyapratipad-vrata*—Mārg. šu. 1; nakta on that day and worship of Viṣṇu image (identified with Agni) on night; homa in a kuṇḍa placed before it; then partake of Yavaka 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 Dhanyakpratipad), HV I. 355-356, both quoting Var. 56. 1-16.

*Dharanīvratu*—begin fast on K. šu. 11; worship of image of Nārāyaṇa; 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 daksinā 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 Yogiśvara-dvādaśī).

*Dharāvratu*—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 saṁvatsarāvrata, while HV puts it under miscellaneous.

*Dharmaghaṭa-dāna*—From Cai. šu. 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; PC 57-58; SmK 89-90.

*Dharmaprūpti-vrata*—begin on 1st tithi after Ās. Full Moon; worship of Viṣṇu 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.

*Dharmanājapāja*—Worship of Dharma with damanaka. Vide Damanakapūjāvidhi above and SmK 101.

H. D. 41
Dharmavrata—begin on 10th of Mārg. śu.; fast on that day and worship of Dharma; homa with ghee; even in dark half; for one year; at end gift of a milch cow; vrata confers health, long life, fame and destroys sins; HV I. 967-968 quoting Vi. Dh. III. 178. 1-8.

Dharmasāṣṭhi—on Āsv. kr. 6; worship of Dharmarāja; AK 419a.

Dharmāvāptivrata—begin on first tithi after Ās. Full Moon; for one month; worship of Hari in the form of Dharma; it secures all objects; HV II. 758 (from Vi. Dh.).

Dhātrivrata—bath on Ekādaśi in both fortnights with Dhāтри (Amalaka) fruit; Pad. V. 58. 1-11. Dhāтри fruit is dear to Vāsudeva; 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.

Dhānyasaṅkrānti-vrata—begin on ayana day or viśuva 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 prastha of corn to a brāhmaṇa (hence called Dhānyasaṅkrānti); every month this to be repeated; HV II. 730-32 (from Skanda).

Dhānyasaptaka—Seven kinds of corn are; yava, wheat, dhānya (coriander), sesame, kangu (Panic seed), sāmaka and cinaka (Panicum Miliaceum); HV I. 48 (from Śa-Śrīmānmaṇa); KR 70 (notes that some read ‘devadhānya’ in place of ‘cinaka.’) Gobhīlasamrūti 3.107 names the seven somewhat differently; Viśuṇpurāṇa I. 6. 21-22, Vāyu 8. 150-152 and Mārkandeya 46. 67-69 (Veṅk. ed.) name 17 dhānyas and VR p. 17 names 18.

Dhānyasaptami—on śu. 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.).

Dhāmatriratāvrata—HV II. 322 quoting Pad; the same as Dhāmavrata below.

Dhāmavrata—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 KK V. 450-51, HV II. 322. The Sun is the deity here; dhāman means a ‘house’. Vide Gar. I. 137. 3.
List of vratas

Dhāranapūraṇa-vratodayāpana—begin on 11th in Cāturmāsya or in the first month thereof or in the last month; upavāsa (dhāraṇa) in one month and pāraṇa (bhojana) in the next; worship of images of Lakṣmi and Nārāyaṇa placed on a jar full of water at night with paṅcāmrta, flowers, Tulasi leaves, japa of mantra ‘om namo Nārāyaṇāya’ 108 times; arghya; 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, Vatārka 365a–366b.

Dhārāvṛata—From beginning of Cai while drinking water one should let fall a stream of water (in the mouth?) 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, Yakṣadhūpa, Vijayadhūpa, Prājāpatya, while it speaks also of a dhūpa of ten parts. KKV 13 gives the eight ingredients of a dhūpa called Vijaya. Bhav. I. 68. 28–29 state that Vijaya is the best of dhūpas, jāti the best of flowers, saffron the best of scents, red sandalwood paste is the best of unguments, 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 Bāṇa (first part, para 52) mentions that in the temple of Caṇḍikā dhūpa consisting of plentiful guggulu was being burnt.

Dhūlīvandana—bowing before the ashes the morning after the Holikā bonfire; PC 81, SmK 518 and p. 241 above.

Dhrītrivrata—bathing image (or linga) of Śiva with paṅcāmrta (curds, milk, ghee, honey and sugarcane or its juice) every day for a year; at end of year gift of a cow with paṅcāmrta and of conch-shell; saṅvatsarasvārata; Śiva deity; reaches the place of Śāṅkara; Mat. 101. 33–34 q. by KKV 444, HV II. 865 (from Viṣṇupurāṇa) which makes a change in reading viz. bathing of the image of (Viṣṇu 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.
Dhva janavami—P. 9; this tithi is called Šambari (Šābari?); worship of Cāndika, who rides a lion, and is a kumārī, with banners, mālati flowers and other upacāras and sacrifice of animals; the king should raise a banner in a temple of Devi, should feed maidens, should observe a fast or eka-bhakta; HV I. 891–894 (from Bhav. U.).

Dhvajavrata—Garudā (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 deer are the banners respectively of Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha; the colours of their garments and flags are respectively yellow, blue, white and red; in Ca., Vai., Jy., and Ās. 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 sāyujya with Viṣṇu; this is a Caturmūrtivrata in Vi. Dh. III. 146. 1–14 and HV II. pp. 829–831.

Nakta caturthi—begin on Mārg. 4; Vināyaka deity; performer to subsist on nakta food and pāraṇa with food mixed with sesame; one year; HV I. 522–536 (from Skanda).

Nakta vrata—This is a divārirātrivrata and therefore has to be performed on a tithi that covers both day and night (NA 16–17). For the meaning of nakta vide pp. 101–102 above. It consists in eating nothing by day and taking food only at night. Nakta vrata may extend over a month, or four months or a year. Vide KR pp. 222, 255, 301–303, 406, 445, 477, 491–492 for Nakta vrata on the months from Śr. to M; Ālinga (I. 83, 3–54) for nakta vrata for one year. Vide also Nār. II. 43. 11–23.

Naksatratithi-vāra-graha-yoga-vratāni—HV II. 588–590 (from Kālottara) deals summarily with certain (about 16) special pūjās to be performed on the conjunction of certain naksatras with certain tithis and week-days. A few examples are given here: when on a Sunday there is 14th tithi and Revati naksatra or when Aṣṭami and Magha-naksatra are joined, one should worship Śiva and partake of sesame 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 Aśṭamī 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 Aśṭamī and Puṣya are joined, that is Guruvrata, on which one should subsist on the milk of a kapilā cow mixed with the fluid extracted from Brāhma plants; the person becomes master of speech. The Viṣṇudharmaṣṭra (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. 622–626, where V. Dh. is quoted and explained.

Nakṣatrapuruṣavrata—begin in Cai.; worship of the image of Vāsudeva; several nakṣatras such as Mūla, Rohini, Aśvini 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 Aśleṣā, Jyeṣṭhā, Śravaṇa, Puṣya, Svātī and so on; at end of vrata golden image of Hārī placed in a jar filled with jaggery is to be donated to a worthy brahmaṇa as also bed-stead 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-pūjā-vidhi—worship of gods as lords of nakṣatras with the fruits reaped, such as of Aśvins, Yama, Agni (as lords of Aśvini, Bharani, 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.

Nakṣatraniśeṣe padārthaniśeṣa-niśedhāḥ—(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 Śravaṇa, shaving on Viśākhā and Abhijit, flesh on Mūla, Mrgaśīras and Bhādrapada, sexual intercourse on Maghā, Krūtikā and Uttara'. This is Vā. 14. 50–51 (with some variations).

*Nakṣatradhī-vrata*—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 nakṣatra he fasts and at end of that nakṣatra there is pārāṇa; he offers different food to the brāhmaṇas on each nakṣatra; the flowers and naïvedya offered to the deity are different on each nakṣatra; the reward is beauty and saubhāgya; KKV 411–414, HV II. 696–698 (from Devipurāṇa).

*Nakṣatradhratāni*—Agni 196, KKV 399–417, HV II. 593–706. KKV deals with only ten, while HV speaks of 33. Vratas connected with the nakṣatras 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 nakṣatra. The rule is that the nakṣatra 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 nakṣatra 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.

*Nakṣatrahomavidhi*—HV (II. 684–688) quotes Garga in prose for the procedure of offering worship and homa to 27 nakṣatras from Aśvini to Revati detailing how many days an illness or danger will last, the deity to be worshipped, the flowers, naïvedya, 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, Prajāpati is devata, the naïvedya 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 brahmane' (Tai. Ār. II. 13, quoted in H. of Dh. II. p. 703 n. 681); all dhānyas may be offered in fire. The ṛhutis are to be 108; the reward is ārogya (health).

*Nakṣatrārthavrata*—same as Nakṣatradhī-vrata above.
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Naditrirātravāra—When a river is full of flood in Āś., 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 &c. and pray to Govinda; this vrata for three years; then donate cow etc.; he secures progeny and saubhāgya. Pad. VI. 71.

Nadīravāra—(1) begin on Cāi. śu.; for seven days he should subsist in the nakta method and worship the seven rivers Hrādini (or Nalini, v. l.), Hlādini, Pāvani, Sītā, 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.


Nandavrātra—Vi. Dh., III. 184. 1–3 q. by HV II. pp. 18–19. Same as Dhanavrātra above p. 320.

Nandā—(tithis) 1st, 6th and 11th tithis are so called.

Nandādīvidhi—Sunday has twelve names viz. Nanda, Bhadra &c.; the Sunday that falls on 6th of M. śu. is called Nanda; observe nakta that day and bathe Sun image in ghee and offer Agasti flowers; feast to brāhmaṇa with wheat apūpa; KKV 10–12, HV II. 522–23 (both quote Bhav.).

Nandādvratavidhi—worship of Sun always on a Sunday; one should on the day of solar eclipse fast and mutter Mahāsvetā 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.

Nandānavāmiavrātra—the 9th of Bh. kr. 9 (acc. to KKV) and śu. 9 (acc. to HV) is called Nandā. Worship of Durgā for a year in three periods; ekabhakta on 7th, fast on 8th and worship of Śiva with Jātī 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 Nandāyai namaḥ); on morning of 9th worship of Candikā and dinner to maidens; KKV 303-305, HV II. 952-954 (from Bhav.).

Nandāpadadvaya-vratu—worship of golden pādukās of Durgā with mango leaves, dūrvā, aksatās, bilva leaves; for a month; gift of pādukās to a devotee of Devi or to maidens; he becomes free from all sins; KKV 429, HV II. 885-86 (from Pad.).

Nandāvrata—begin in Śr. on 3rd, 4th, 5th, 6th, 8th, 9th, 11th or pūrṇimā; for one year; performer to subsist by naktā method; worship of Devi with different flowers and naivedya under twelve different names in the twelve months; japa of mantra (‘om Nande Nandini sarvārthasādhini namaḥ’) 100 or 1000 times; performer is freed from sins and becomes a king; KKV 424-429, HV II. 832-836 (from Devipurāṇa), KR 288-293.

Nandāsaptami—Begin on 7th of Mārg. su.; 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 I36-137, HV I. 669-671 (from Bhav. Brāhmaparva, 100. 1-16 ).

Nandininavamīvrata—on 9th of Mārg. su.; 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 Tritayapradānasaptami above p. 308.


Narakapūrṇamā—begin on every Full Moon or on Full moon of Mārg.; one year; he should fast that day and worship Viṣṇu 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 dakṣinā 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 Vi. Dh.).

Narasimhacaturdāśi—on 14th of Vai. su.; tithi; if there be Svāti nakṣatra, Saturday, Siddhi Yoga and Vaiṣṇava–karana the reward is a crore of times; Narasimha (avatāra) is deity;
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HV II. 41-49 (from Narasimhapurāṇa); PC 237-238 (It is called Nṛsimhajayanti 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 Paicāṅgas also. Nṛsimha appeared on Vai. śu. 14 in the evening when there was Svātinakṣatra.

Narasimhatrayodaśi—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 Narasimhapurāṇa).

Narasimhaudvālaśi—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 suklapakṣa, whereas in HV I. 1029 the krṣṇapakṣa is mentioned.

Narasimhaśṭami or Narasimhatvratā—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 Śrīvṛkṣa (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 Vaināśika; 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 kuṣas are dipped and in which the dung and urine of a white bull and white cow’s milk are mixed;
HV II. 688-691 (from Vi. Dh.); it may be noted that the Vaikhānasa-grhya-sūtra IV 14, Vi. Dh. II. 166, Nār. I. 56. 358-59 and Yogayātrā of Varāhamihira 9. 1-2 differ about what nakṣatras from birth bear the above names.

Navanutadhemudāna—on K. amāvāsyā; worship of Brahmā and Sāvitrī; gift of dhenu of butter with various fruits, gold and garments; PC 315. Vide H. of Dh. vol. II. p. 883 for Navanita-dhenu and Dhenus of other materials.

Navamīrathavrata—fast on Āsv. kr. 9th and worship of Durgā; worship of the car (of Devī) decked with cloth, banners, chowtries, mirrors, garlands, and paintings of lions; place in the car a golden image of Durgā with her trident on the demon Mahiṣa; taking the car by the public road bring it to the Durgā temple; jāgara with torches, theatricals, dancers; the next morning bathe the image and dinner to devotees of Devī; rewards of offering to Durgā bedstead, a bull, a cow &c; KR 314-315 (from Bhav.).

Navamlivratas—KKV 273-308, HV I. 887-962, KN 229-230, TT 59-103, PC 139-142, VR 319-352; Navamī mixed with 8th is to be preferred, TT 59, DS 15. On Cai. Śu. 9 Bhdrakāli was crowned queen over all Yoginis; therefore on all navamīs one should fast and worship her; KKN 383, KR 127-128.

Navamyādi-upavāsavrata—fast on 8th, 9th, 14th and pūrṇimā; the person becomes lord of Śiva’s gaṇas; HV II. 509 (from Mat.).

Navarātravrata—Vide above under Durgāpūjā.

Navavyūhārcana—observe fast on any 11th of Āṣ. or of Āṣ. or Phā. or on a saṁkrānti or eclipse and offer a sacrifice to Viṣṇu after constructing a maṇḍapa on a plot of land inclined towards north-east; maṇḍapa to have doors and in its midst the figure of a lotus; the eight weapons of the lords of eight quarters to be drawn viz. vajra, śakti, club (of Yama), sword, noose (of Varuṇa), banner, mace (of Kubera), śūla (of Śiva); drawings of Vāsudeva, Sankṛṣṭa, Nārāyaṇa, Vāmana that are the forms (vyūhas of Viṣṇu); homa; HV I. 1125-1131 (from Vi. Dh.).

Navāṇṇabhākṣaṇa—(partaking of the fresh crops) in Mārga before the Sun reaches the 14th degree of the zodical sign Scorpion; KSS 27; the NM (p. 72, verses 880-988) des-
cribes the ceremony; song and music were employed and Vedic texts loudly recited and Brahmā, Ananta (snake), guardians of quarters were worshipped.

Nāgacaturthi—on K. śu. 4; PC 95.

Nāgadaśoddharaṇa vrata—same as Daśoddharaṇa vrata p. 312 above.

Nāgapāṇcami—Vide pp. 124 ff above.

Nāgapūjā—(worship of snakes) on Mārg. śu. 5; SmK 429 (says: it is well-known among dāśinātyas).

Nāgamaitriṃpāṇcami—one should give up (katu 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. śu.; fast on this; worship of Śesā, Saṅkhapāla 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 Kūrma), KN 184-185, PC 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.).

Nāmatriyā—begin on Mārg. śu. 3; tithivrata; one year; every month worship of Gauri with one of twelve names, viz. Gaurī, Kālī, Umā, Bhadrā, Durgā, Kānti, Sarasvatī, Mangalā, Vaiṣṇavī, Lakṣmati, Sīvā, Nārāyanī; he would go to heaven; or worship the Ardhanārīśvara form of Maheśvara; he would suffer no separation from his wife; or worship an image of Harihara with one name each month out of the twelve from Keśava to Dāmodara; HV I. 477-478 (from Bhav.), KKV 55-56.

Nāmadvādaśī—begin on Mārg. śu. 12; fast on that day; tithivrata; he should take one of the twelve names of Viṣṇu, viz. Nārāyanā 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 brāhmaṇas; goes to Viṣṇuloka; HV I. 1097-1101, KKV 347 (in prose and less elaborate).

Nāmanavāndi—begin on Āsv. śu. 9; for a year; worship of Durgā under different names, different flowers in each month; Brāhmaṇa maidens to be feasted; at end, gift of cow and
sumptuous dinner to brāhmaṇa devotees of Durgā: becomes free from all sins, reaches Durgā-loka; KK V 283–298, HV I. 928–933 (from Bhav.).

Namaśaptami—(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 cāndala, 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. ṣu. 7; worship sun for a year under different names in each month (such as Dhāśa, Aryaman, Mitra in Cai., Vai., Jy.); feed on each 7th Bhojakas (Magas) with ghee and donate red clothes; in KK V 121–123, HV I. 726–728; KR 124–136 (all from Bhav., Brāhmaṇaparva 65. 1–7 and 19–34).

Nāraḷi or Nāralipūrṇimā—on Śrāvaṇa ṣu. 15. Vide above p. 128.

Nāsatyapūjācakṣur-ṣrāta—Vide ‘Netravrata’.

Nikumbhāpūjā—(1) on Cai. ṣu. 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 noon 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 Ādiyā-purāṇa); NM (p. 64 verses 781–790) calls this ‘Caitrapiśāca-varṇanam’; (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, Śkanda, Nandiśvara, Revanta; worship of Nikumbha with sesame, rice grains and mūgas; 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 prattle obscene words; in the afternoon they should bathe; if a person does not indulge in this saturnalia he is
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affected by piśācas; KKN 411–413, KR 375–378 (both quote Brah.); (3) on Cai. kr. 14; worship of Śambhu and Nikumbha who is accompanied by piśācas; on that night people to protect their children from piśācas and to see the dance of veśyās; KKN 446, KR 534–536.

Nikṣubhārka catustayavrata—Nikṣubhā is wife of the Sun; fast on kr. 7th; tithivrata; for a year; worship of image of Sun and his wife; woman observer would go to Suryaloka 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.).

Nikṣubhārka asaptami—begin on 6th or 7th tithi or on Saṅkrānti 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 Bhojakas; reward is that performer secures all desired objects, goes to Suryaloka and various other worlds; KKV 153–156, HV I, 674–676 (from Bhav. Brahmaparva 166); AK (folio 457a–459b) notes that there are several varieties of this vrata; (1) from Saurasamhitā; for one year from M. śu. 7; (2) from Bhav.; (3) from M. kr. 7; (4) from Bhaviṣyottara.

Nimbasaptami—begin on 7th tithi of Vai. śu.; for one year; worship of Sun; draw a figure of lotus and Sun called Khakholka to be established thereon; the Mūlamantra is 'om Khakholkāya namaḥ'; twelve Ādityas, Jaya, Vijaya, Seṣa, Vāsuki, Vināyaka, Mahāśveta and queen Suvarcalā 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.

Nirjalai kādaṣi—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 ācamana (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 dvādasīs and reaches Viṣṇuloka; HV I. 1089–91 (from M. B.); SmK 122–123, and p. 109 above.
Niṣiddha—Forbidden matters and actions on certain months, tithis, week-days, Sankrāntis and vratas 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 innumerable; 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 digests; others will write about the rest.’

Nirājana-dvādaśi—on K. ā. 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, Śiva, 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 veśyā should wave lamps thrice over the king’s head; this is a great śānti (propitiatory rite) and drives diseases and brings in plenty; it was first introduced by king Ajāpāla and should be performed every year; HV I. 1190–1194 (from Bhav. U. ).

Nirājananavamī—on kr. 9th tithi (ofĀśv.?); worship of Durgā and of arms at night; next day at sunrise this nirājana-śānti be performed, NM (p. 76 verses 931–933).

Nirājanavidhī—From K. kr. 12 to K. ā. 1 (by purnimānta reckoning); performed in the case of a king; the king to erect to the north-east of the capital a large pavilion with banners &c. and three toraṇas (arched gates); worship of deities and homa; the rites begin when the Sun passes from Citrā-naksatra to Svātī and continue till Sun is in Svātī; jars full of water and decked with leaves and threads of five colours; to the west of toraṇa 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 Svātī, 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
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doctor should always be in the pavilion; on the day when the sun leaves Svāti 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 toranā and accompanied by his army and citizens march to the palace, honour the people and take leave of them; this rite is a śānti 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. chap. 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. Nirājana is a śānti; vide RNP pp. 433–437 (quoting Viṣṇudharmottara).

Nilajyeṣṭhā—on 8th of Śr. when there is Sunday and Jyeṣṭhā nakṣatra; sun deity; here the weekday is the most important thing, next comes nakṣatra; KN 198 (quoting Skanda).

Nilavṛṣa-dāna—on Full Moon in K. or Āsv. Vide H. of Dh. vol. IV pp. 539–542 for the letting loose of a nīla bull; Anuśasanaparva 125. 73–74, V. Dh. 85. 67, Mat. 207. 40, Vāyu 83. 11–12, Vi. Dh. I. 144. 3 and i. 146. 58, PC 305 ff, SmK 405–406.

Nilavrata—eating only by nakta method on every other day for a year; saṁvatsaravrata; 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 śaṣṭīvrata), HV II. 865 (same verses from Pad. V. 20. 47–48). Mat. calls it Lilāvrata.

Nṛsimha-jayantī—Vide Narasimha-caturdāsi above and GK 155.
Nṛsimha-dvādaśi—Same as Narasimha-dvādaśi.
Nṛsimhavrata—on śu. 8th, KN 196; vide Narasimhāṣṭamī above.
Netravrata—on 2nd tithi of Cai. śu.; same as Cakṣur-vrata above.

Pakṣa—the two halves of a month, respectively called śukla and kṛṣṇa 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
III. 278–9), SM 145, PC 31–32. Further details will be added in the next section on ‘Kāla’.

Paksavardhini-ekādaśī—when pūrṇimā or amāvasyā extends over the following pratipad, it is paksavardhini; similarly 11th tithi is so called when it extends over (on to 12th tithi); worship of golden Viṣṇu image; Jāgara with dance and music; Pad. VI. 38.

Pakṣasandhivrata—(lit. vrata on the joint between two paksas); (1) subsisting by ekabhakta method on pratipad; for one year; at end of year donate a kapilī cow; reaches world of Vaśvānara; 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 Trirātra sacrifice; HV I. 357 (from Pad.).

Pañcaghaṭa-pūrṇimā—worship of image of pūrṇimā-devī; on five Full Moon days follow ekabhakta; at end donate five jars respectively filled with milk, curds, ghee, honey and white sugar; he secures all desired objects; HV II. 195–96 (quoting Bhav. U.).

Pañcapindikī-gaurivrata—on Bh. śu. 3; fast on that day; at advent of night four images of Gaurī 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, dhūpa, camphor, lamp fed with ghee, flowers and naivedya and arghya; in the following three praharas different mantras, dhūpa, naivedya, flowers &c.; next morning honour a brāhmaṇa and his wife; and the four images of Gaurī 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. Nāgarakhaṇḍa).

Pañcabhaṅgadala—the leaves of the five trees, mango, aśvattha, vata, plakṣa and udumbara (Krṣyakalpataru on Śanti, folio 7a).

Pañcamahāpāpanāśanadvādaśī—In the beginning of Śr.; on 12th and on Full Moon of Śr. one should perform worship of twelve forms of Kṛṣṇa (such as Jagannātha, Devakīsuta) and on amāvasyā offer a meal of sesame, mudga, jaggery and rice; five ratnas (see below) to be donated; one becomes free from the results of five grave sins, as Indra, Ahalyā, Soma and Bali became free; HV I. 1201–1202 from (Bhav.).
Pañcamahābhūta-vrata—begin on Cai. śu. 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).

Pañcamīvrata—on Mārg. śu. 5th at sunrise undertake the restrictions about vrata; an image of Lākṣmī made of gold, silver, brass, copper or wood prepared or Lākṣmī be painted on strip of cloth; worship with flowers &c. from feet to head of Lākṣmī, 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 Śri be pleased;’ for a year with different names of Lākṣmī in each month; donate the image to brāhmaṇa; Bhav. U. 37. 38–58.

Pañcamīvratas—KKV 87–97 (7 vratas), HV I. 537–576 (28 vratas), KN 186–188, TT 32–34, PC 95–100, VR 192–220. The fifth mixed with 4th tithi is to be preferred for all pañcami upavāsas and vrata except Nāgapañcami and Skanda-upavāsa; KN 188, NA 44–45, PC 96.

Pañcamūrti vrata—begin on 5th tithi of Cai. śu.; 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).

Pañcaratnas—acc. to KKN 366, HK 413 and KR 493 (all quoting Kalīka) the five jewels are gold, diamond (hīraka), sapphire, Padmarāga (ruby), and pearl; while HV I. 47 quoting Ādityapurāṇa says they are gold, silver, pearl, coral and rājāvarta (Lapis Lazuli).

Pañca-tāṅgala-vrata—mentioned in the plate of Śilāhāra king Gaṇḍaraditya (dated sāke 1032, 1110 A.D.) made on Moon eclipse in Vaiṣākha; JBBRAS vol. 13. p. 33. Mat. chap. 283 describes it at length; on a holy tithi or eclipse or yugādi 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—Sārvivatsaravrata; 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

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lime of pearls; she never has ill-luck or evil mouth odour. HV II. 864 (from Bhav. U.).


Padaḍvayavrata—Vide Nandāpadadvayavrata above p. 328.

Padaṛthavrata—begin on 10th of Mārg. śu.; 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 Viśākhā-naksatras and the Moon is in Krāttikā, that is Padmakayoga; HK 679 (from Śaṅkhā), KV 390 (from Pad. and Viṣṇupurāṇa), KR 430, SmK 400; KV explains that Sun must be in third pāda of Viśākhā and Moon in first pāda of Krāttikā.

Padmanābhadvādāsī—on 12th of Āsv. śu.; a jar should be established in which a golden image of Padmanābha (Viṣṇu) 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 Var. 49. 1-8 and a few more verses).

Payovrata—(1) subsisting on milk alone for a dīkṣita. Vide Śatapatha Br. IX. 5. 1. 1; (2) on each amāvāsyā subsist on milk; for one year; at year’s end perform śrāddha and donate five cows, garments and jars of water; HV II. 254 (from Pad.); (3) from Phā. śu. 1 to 12 subsist on milk for pleasing Govinda; SmK 513-514 quoting Bhāgavata VIII. 16. 22-62.

Paraśurāmājayaṇti—Vide under Aksayya-tīṭhiyā above pp. 88-89 and PC 89.

Paraśurāmīyāṣṭami—on Āṣ. śu. 8; one of the 14 yātrās at Purusottama-kṣetra; GK 193.

Parvatāṣṭami-vrata—worship on 9th the mountains Hīmavat, Hemakūṭa, Nīsadha, Nila, Śveta, Śrīgavat, Meru, Mālyavat, Gandhamādāna and also the vṛgasi of Kimpurusā, Uttara-kuru; fast on 9th from Cai. śu.; for a year; gift of silver at year’s end; Vi. Dh. III. 174. 1-7.

Parvanaktavrata—observe nakta method on each 15th of a month for one year; miscellaneous vrata; Śiva deity; at
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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 H. of Dh. vol. III. p. 737 n. 1425.

Parvābhūbājana-vrata—one should take his food served on bare earth on parva days; Śiva deity; reaps the fruit of Ātirāтра-sacrifice; HV II. 906 (one verse from Pād.).

Pallavas—the five auspicious pallavas are those of mango, aśvattha, vata, plakṣa and udumbara, acc. to Durgābhakti-śaraṅgini p. 27; HV I. 47 (quoting Bhav.) says they are also called 'pañcabhaṅgāh'.

Pavana-vrata—(one of the Śaṅcivratas) 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). Magha is a very cold month.

Pavitra-ropāṇa-vrata—(investing the image of a deity with a sacred cord), HV II. 440–453, HK 881–890; Īśānaśivaguru-devapaddhati, 21st paṭalā, SM 81–90, PC 235–239 deal at great length with this. Pavitra-ropāṇa is supposed to make good all defects and mistakes committed in all pūjās and he who does not perform this every year does not secure what he desires and meets with obstacles; the putting on of pavitra 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. ṣu. when the Sun is in Karkaṭaka (Crab sign) or on the 12th when the Sun is in Simha (Leo) or Kanya (Virgo) but not when Sun is in Tula (Libra or Balance). The several tithis for Pavitra-ropāṇa in the case of gods are: 1st for Kubera, 2nd—three gods, 3rd Bhavāṇī, 4th ganeśa, 5th Moon, 6th Kārtikeya, 7th Sun, 8th Durgā, 9th Mātrā, 10th Vāsuki, 11th sages, 12th Viṣṇu, 13th Kāmadeva, 14th Śiva, 15th (pūrṇimā) Brahmā; vide HV II. p. 442 and PC p. 238. If one puts on a pavitra on Śiva every day, it may be made of the leaves of certain trees or flowers or kuśas but the fixed yearly pavitra for Śiva is on the 8th or 14th of any of the pakṣas of Āṣ. (the best), Śr. (middling), Bh. (lowest), but only those who desire mokṣa should do this in dark fortnight, others only in bright one. The pavitra 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 brähmana maidens (best), or kṣatriya or vaiṣya maidens
(middling), or by śūdra ones (lowest). The pavitra should have from 100 knots (best) up to eight. Pavitra means Yajñopavita and is applied to any string or garland like it put on images of gods. In Mahārāṣṭra it is called ‘Pomvateri’.

Pāṭalavrata—begin on Cai. kr. 1; for a year; worship of seven Pāṭalas (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).

Pāṭravrata—M. śu. 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; jāgara 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 naïvedya, return home and gratify the ācārya; sumptuous dinner to ācārya, the blind and poor; KKV 390-91, HV II. 381-82 (from Narasimhapurāṇa).

Pādodakasnaṇa—fast on Uttarāṣadhā-nakṣatra, bathe the feet of the image of Hari on Śravaṇa-nakṣatra and prepare four jars of gold, silver, copper or clay; similarly bathe the feet of the images of Saṅkarṣana, 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.).

Pāpanāśini-dvādaśi—When śu. 12th has Pusya-nakṣatra, it is very holy and is so called; GK 143.

Pāpanāśini-saptami—when śu. 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., Brāhmaṇarva 106. 4-14. This yoga occurs in Śr. dark half (says HV.).

Pāpanāśinēkādaśi—in Phā, when ekādaśī has Pusya nakṣatra and Jupiter and when Sun is in Kumbha or Mina or when ekādaśī is conjoined with Pusya-nakṣatra, that tithi is pāpanāśini; GK 607 (quoting Vāyu and Var.).

Pāpamocana-vrata—one who stays under a Bilva tree for twelve days without food is freed from the sin of bhrūṇahatyā.
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Śiva deity; HV II. 396 (from Saurapurāṇa). For bhrūpahatya, vide II. of Dh. vol. II, p. 148, n. 334 and vol III. p. 612 n. 1161.

Pāraṇā or Pāraṇa—Vide above pp. 130–121.

Pālicaturdasa-vrata—on 14th tithi of Bh. śu.; tithi; Varuṇa is the deity; draw picture of Varuṇa in a manḍala; all varnas and women may offer arghya, worship with fruits, flowers, all corns, curds &c. in the noon; performer becomes free from all sins and secures prosperity; HV II. 130–132 (from Bhav. U.).

Pāśā—is 12th tithi; VKK 242, SmK 114.

Pāṣupatavrata—(1) Begin on Cai., make a small liṅga and bathe it with sandalwood water; make a golden lotus and place the liṅga 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. liṅgas may be respectively made of diamond, emerald, pearl, sapphire, ruby, gomeda (a gem brought from the Himalaya and Indus), coral (in K. and Mārg.), Suryakānta (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 ‘sa 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 Liṅga); (2) on Cai. Full Moon; on preceding 13th honour a worthy ācārya, make a sankalpa about Pāṣupatavrata 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 “Agniśīti bhāsma” &c. (Atharvaśiras Up. 5); HV II. 212–222 (from Vāyu-samhitā); (3) on 12th of kr. the performer subsists by ekabhakta method, on 13th by ayācīta method, on 14th by nakta and on amāväṣyā fast, gift of golden bull on 1st tithi after amāväṣyā; HV II. 455–457 (from Vahnipurāṇa).

Pāṣaṇacaturdása—on śu. 14 when the Sun is in Scorpion (Zodiacal sign); Gauri to be propitiated by taking as food after evening lumps of flour resembling stones; KV 470, VKK 483, TT 124 (from Bhav.).

Pithori Amāväṣyā—Sr. kr. 30.
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Pitrūrata—(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 Viṣṇuloka; KKV 443 (16th Śaṣṭīvrata from Mat. 101, 29–30); (2) from Cai. kr. pratipaḍ; for seven days worship of seven groups of pīṭras called Agniṣvātta, Barhiṣadāḥ &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 pīṭras; for a year; HV II. 255 from Viṣṇupurāṇa); (5) on amāvāsyā offering to pīṭras of sesame and water in which kuśas are dipped and fast for performer; HV II. 253 (from Var.); (6) worship of pīṭras with pīṇḍas; homa with streams of ghee and fuel-sticks and curds, milk, food &c.; pīṭras confer progeny, wealth, long life &c.; HV II. 254 (from Bhav.).

Pīṭaka-dvādaśi—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; dakṣiṇā of gold; so named after a brāhmaṇa called Pīṭaka; VKV 19–20, VKK 252–258, TT 114.

Pisāca-caturdāśi—on Cai. kr. 14th; worship of Śaṅkara and utsava at night; Nikumbha worships Śaṅkara on that day, therefore Nikumbha should be honoured and balī (offering) should be made to pīṣācas in cowpens, rivers, roads, peaks &c.; NM 55–56, verses 674–681.

Pisāca–mocana—(1) on Mārg. śu. 14, bath near Kapardīśvara in Kāśi and worship; distribution of food there; every year; performer becomes free from liability to become a pīṣāca; 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 pīṣāca.

Pīṭākanavrata—on every 9th tithi to subsist only on flour; begin on Mahānavami; for nine years; Gaurī deity; secures all desires; TT 59, VKK 40–41.

Punjārikayajñaprāpti—worship Varuṇa, lord of waters, on 13th; he secures fruit of Punjārika sacrifice; HV I. 1204 (only one verse). Vanaparva 30. 117 shows it was a great yajña
like Aśvamedha and Rājasūya. Vide Āśvalāyana Śrautasūtra (uttarāśaṭka IV. 4) for Puṇḍarikāyāga.

Puṇyakāvatā—described in Harivamsa II. 77-79, Brahmvatvarta III. chap. 3 and 4; begin on M. śu. 13; for one year; worship of Hari.

Putrakāmavrata—(1) on Bh. pūrṇimā; a sonless man should after performing putreṣṭi sacrifice in his house enter a cavern where Rudra is supposed to have dwelt, should offer homa to Rudra, Pārvati, Nandi and worship and observe fast; feed his helpers and then himself and his wife, and circumambulate 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 prādesa in length (the distance between the thumb and forefinger fully stretched), worship it, heat it in fire, place it in vessel and perform abhiṣeka over it with a prastha of milk and make his wife drink that milk; KKV 374-376 (from Brahm.), HV II. 171-72 (same verses from Pad.); (2) on Jy. paurṇamāsi; tithivrata; a jar filled with white rice grains, covered with white cloth, marked with white sandalwood 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 worshipped with gandha &c.; next morning donate the jar to a brāhmaṇa; brāhmaṇas 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 Putrakāmyavrata), HV II. 173-74 (same verses from Padma), KR 193-195 (from Pad.). For ghrādhenu, vide H. of Dh. vol. II p. 880.

Putradavidhi—Sunday when it falls on Rohini or Hasta nakṣatra is called Putrada; fast on that day; worship of the Sun with flowers &c.; performer to sleep in front of Sun’s image; he should mutter Mahāśvetā mantra (Hrīṁ Kṛīṁ saḥ); next day he should offer arghya with karavira flowers and red candana to the Sun and to Sunday and perform pārvana śrāddha and should eat the middle pīḍa (out of
three); KKV 15–16, HV II. 524 (calls it Purā-putrada-vidhi). In HV it is not so elaborate as in KKV.

Putraprāptivrata—(a) on 6th of Vai. ū. worship of Skanda after fast on 5th; tithi; for a year; Skanda has four forms (or names) viz. Skanda, Kumāra, Viśakha and Guha; one desirous of son, wealth or health secures his desire; HV I. 628 (from Vi. Dh.); (2) on Śr. Purnima; tithi; Śāṅkari (Durgā) is devatā; one desirous of sons, learning, kingdom, fame should perform this; manufacture a sword or pādakās or image of Devī of gold or silver and on an auspicious nakṣatra place it on a vedī (altar) on which barley shoots have grown and homa has been performed; various fruits and flowers be offered to her; Vidyāmantra set out in HV II. 232; HV II. 230–233 (from Devipūrāṇa).

Putrvrata—(1) same as 'Putra-kāmavrata' (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. ū. and kr.; worship of the Sun on both saptamis after fast on 6th and homa; one year; secures son, wealth, fame and health; KKV 166–67, HV I. 738–739 (both quote Ādityapurāṇa), VR 255; (2) on Bh. ū. and kr. 7; saṅkalpa on 6th and fast on 7th; worship of Viśṇu with mantras containing name of Viśṇu; on 8th worship of Viśṇu with Gopāl mantras and homa with sesam; one year; at year's end donate a pair of dark cows; secures son and freedom from all sins; KKV 224–223, 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 image of Govinda in one prasāha of ghee, then with honey, curds, milk one after another and bathe it with water mixed with sarvausadhi; then apply to the image unguents such as sandalwood paste, saffron, camphor; worship image with flowers and other upacāras; homa with Puruṣasūkta (Bṛg. 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. 1–12).

Putriya-saptami—on 7th of Mārg. ū.; worship of Sun; he should subsist on haviṣya food that day; on next day worship Sun
with upacāras from gandha and follow nakta that day; for one year; HV I. 789-90 (from Vi. Dh.). Putriya means ‘that confers a son’.

Putriyānantavrata—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 dakṣinā to brāhmaṇa; he secures his desire such as for son, wealth, means of subsistence &c.; Vi. Dh. I. 173.

Putrottpattivrata—This is a nakṣatra vrata; bath in Yamunā on each Śravana-nakṣatra for a year; this confers a son as Parāśara, son of Śakti and grandson of Vasiṣṭha, got; KKV 409 (from Brahm.), HV II. 649-50 (same verses from Ādityapurāṇa).

Puraścarana-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 gandha &c.; drinking of pañcagavya; 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, Nāgarakhaṇḍa). Puraścarana contains five elements, viz. japa, worship and homa, tarpana (satiating with water), abhiseka (sprinkling or pouring water) and honouring brāhmaṇas; vide Smk 74.

Purāṇaśravanavidhi—HV II. 997-1002.

Puruṣottamayātrā—The twelve yātrās of Puruṣottama at Jagannāthapuri are described in GK pp. 183-190, viz. Snāna, Guṇḍicā, Hariśayana, Daksināyana, Pārvaparivartana, Uthāpanakaḍāsi, Prāvanotsava, Pusyaḥbiṣeka, Uttarāyana, Dolāyātrā, Damanakacaturdasi, Aksayaḥatṛṭiyā.

Pulika-bandhana—Puṣkara fair on K. śu. 15; KSS 7.

Puṣpadvitiyā—Begin on 2nd tithi of K. śu; tithivrata; for a year; Aśvins 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).

Puspāṭami—on 8th of Śr. śu.; tithivrata; Śiva deity; for a year; in each month different flowers, different naivedya and different names of Śiva; KKV 235-238, HV I. 837-839 (both from Bhav.).

Pusyaavrata—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 sthālipāka (dish of barley or rice cooked in milk) and worship Kubera (the god of riches) and should give a dinner to a brāhmaṇa from the remnants of the boiled food mixed with clarified butter and should induce the brāhmaṇa 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 brāhmaṇas on the 2nd, 3rd and 4th coming of Pusya; this increase (in the number of brāhmaṇas 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 śūtras 10-22 lay down certain restrictive rules of conduct. This is q. and explained by KKV 399-400, HV II. 628.

Pusyasāṇa—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 Puṣya most powerful of all nakṣatras and all undertakings begun on it succeed even though the moon be unfavourable.

Pusyadvāḍaśī—When Puṣya nakṣatra occurs on Dvāḍaśī, 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 Vāsudeva alone. RM verses 1375-1377, folio 80b (vide ABORI vol. 36 p. 333 for these).

Pusyaābhiseka—is one of the twelve yātrās of Purusottama performed every year when in P. the Full Moon tithi has Puṣya nakṣatra; GK 189.

Pusyārkadrāḍaśī—when the Sun is in Puṣya-nakṣatra on a dvāḍaśī, worship Janārdana; this removes all sins; even if Puṣya-nakṣatra is not there on 12th tithi, the procedure should be followed; fast on 11th and donate a vessel full
of ghee on 12th; KKV 351, HV I. 1176-77, S. Pr folio 22a (all quotes Devipurāṇa).

Pūrṇāhuti—to be offered standing (and never sitting) with the mantra ‘Mūrdhānam divo’ (Rg. VI. 701, V. S. 7.24, Tai. S. I. 4. 13. 1). Vide TT 100 and Kṛtyakalpata (on Süntika, folio 8a).

Pūjā—vide above pp. 34–36 for the upacāras; in most vratas five upacāras are enjoined viz. gandha, puspa, dhūpa, dipa and naivedya. There are many rules about certain flowers &c. not being employed in the worship of certain gods and goddesses such as no dūrvara in worship of Durgā, no bilva 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.

Pūrṇimāvrata—(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 vṛata 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 Sr. Full Moon one should fast, control senses and go through a hundred prāṇāyāmas; 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 Viṣṇudharma). ‘Pūrṇimā’ is derived by Kṣi-rasvāmin as ‘pūrṇam pūrṇih, pūrṇim mīmite pūrṇimā.’ Vide HK 311 quoting Mat. and Br. for derivation.

Pūrṇimāvratas—Vide under Pauṇamāśivratas.

Pūrvāna—Vide p. 267 under ‘ahan’ for what should be done on it and Manu IV. 152, Anuśāsana 104. 23 (almost same as Manu), Viṣṇupurāṇa III. 11. 22.

Pṛthūvivrata—worship of Earth as goddess; HV. I. 574 (only one verse).

Paurāṇdaravrata—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 kupā 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.).

Pauruṣapratipada-vrata—begin on Cai. su. 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 pākṣas; HV I. 344 (from Vi. Dh. III. 128. 1-7).

Paurṇamāśi—Many grants on the Full Moon days of M., K., Jy., and Ās; vide E. I. vol. VII, Appendix Nos. 26-28, 30, 32, 33, 36 from śake 608 to 635 (686 to 723 A. D.). The word ‘paurṇamāśi’ is derived as ‘pūrṇo māḥ (‘māṣ’ means ‘moon’) pūrṇamāḥ, tatra bhavā paurṇamāśi (tithiḥ)’ or ‘pūrṇo māso varītate asyām-iti paurṇamāśi’; HV II. 160 says ‘pūrṇamāśo bhaved yasyām pūrṇamāśī tataḥ smṛtā’ (quoting Bhav. U.). Vide above p. 66 (pūrṇamāśad-ān &c.). When the Moon and Jupiter are seen together (in the same nakṣatra) on a Full Moon day, that Paurṇamāśī is called great (Mahā), gifts and fasts on such a paurṇamāśi 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 paurṇamāśi is called mahā-caitri, mahā-kārttiκ, mahā-pauṣṭi &c. Vide Citra praśasti of Sāraṅgadeva (of 20-1-1287 A.D.) for provision made for festival of Caitra full Moon and Bhaḍrapada Full Moon, in E. I. vol. I. p. 271 at p. 279. When Paurṇamāśī or Amāvāsyā is viddhā the tithi mixed with 1st tithi is to be accepted except in case of Vātāsvitri; KN 300-301, KTV 59-61, PC 281.


Paurṇamāśī-vrata—Vide Agni 194, KKV 374-385 (only five), HV II. 160-245 (about 38), SmK 432-439, PC 211-314, VR 587-645. Some unimportant matters about Full Moon tithi are mentioned here. On Ās. pūrṇimā, aśeṭicos (yatis) are to shave their heads and not to shave during cāturmāśya, they are to stay in one place for four or two months from Āśādi and perform Vyāsṇṣa (PC 384); on Śr. pūrṇimā Upākarma; on Bh. Full Moon śrāddha to be performed for Nānūnūkha pītris; on M. pūrṇimā donate sesame; in Phā. theft of firewood allowed to boys from su. 5th to 15th and fire is to be set to such wood on 15th (PC 309); V. Dh. (90.
List of vratas

3-5) provides that if on Full Moon of P. there is Puṣya-nakṣatra and a man bathes Vāsudeva image in ghee and himself applies white mustard paste to his body and bathes with water mixed with sarvaussadhi and fragrant things and worships the image with mantras of Viṣṇu, Indra and Brhaspati he prospers (q. by KR 484).

Pauṣavṛatras—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 (liṅga) 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. śu. 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 paksas 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.).

Pauṣṭiṇka—Br. S. 2 enumerates among the qualifications of the saināvatara (astrologer) that he should be well-versed in the śāntika and pauṣṭike rites. The difference between the two is: Pauṣṭika 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 forebodied 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 Dharmāśāstra).

Prakṛtaṇaka—(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.

Praktipuruṣa-ṛata—on Cai. śu. 1 fast, on 2nd worship of Agni with Puruṣaśākta (Rg. X. 90) with gandha &c; Puruṣa and Prakti 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. 391-92 (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 Śābara 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
prāṇa and the night the food of Prajāpati and those who have
sexual intercourse by day attack prāṇa 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.

Pratipada-vratas—Agni 176 (only two vratas), KKV 35-40,
HV I. 335-365; KN 140-149, PC 56-81, VR 49-78, ḌK 614
(quoting Bhav.) say the 1st tithis of Cai, K, and Āśv. are
the holiest (also HV II. 350). If Pratipad is vidhāṇa all
dānas should be performed on 1st mixed with 2nd (KN 140).

Pratimāvṛata—begin on 14th of K. śū; tithi; for one year; Umā
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).

Prathamāśṭani—This is the first of the 14 yātrās of Bhuvane-
śvara; on Mārg. kr. 8; for increase of the life of the first
child; Gaṇeśa and Ṛavaṇa are worshipped and then bowing
to Bhuvanesvara; GK 115-116, 191.

Pradīpanavāni—on 9th of Āśv. śū; tithivrata; for a year;
worship Devi with mantra of 16 syllables (om mahā-
bhagavatyai Mahīśāsuramardiniyai 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 fire-
brand, only one cubit in length held between the thumb and
forefinger being lighted, does not go out; HV I. 899-900
(from Devipuraṇa).

Pradosa—Vide p. 102 above on Nakta.

Pradosāvratani—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).

Prapādānīna—begin on Cai. Śu. 1; distribute to all for four
months water; pītras become satiated; PC 57, SnK 89
(quoting Aparārka).

Prabodha—rising of Viṣṇu and other gods from sleep in K.
Vide pp. 109-111 above.
List of vratas

Prabhā-vrata—one who fasts for a half month and then donates two Kapilī cows goes to Brahmāloka and is honoured by gods; Mat. 101. 54 q. by KKV 447, HV II. 884–85 (from Pad.). This is 33rd Śaṅṭivrata in KKV.

Prālah-sūnā—(bath in early morning) BB (p. 350 verse 1530) and RM (verse 1361, ABORI vol. 36 p. 33) state that one should always bathe early morning when the Sun is in Tula (Balance), Makara (Capricorn) and Meṣa (Ram). This is quoted by KR 149 from RM and by VKK 240 (from Bhav.); V. Dh. 64. 8 directs that one who undertakes prālah-sūnā must bathe when he sees eastern quarter suffused with the rays of Aruṇa.

Prūjapātyavrata—one who at the end of Kr̥chra penance donates a cow and feeds brāhmaṇas acc. to ability goes to the place of Śaṅkara; Mat. 101. 66 q. by KKV 448, HV II. 883 (from Pad.). This is 44th Śaṅṭivrata in KKV.

Prāptivrata—one who follows ekabhakta 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 417 (34th Śaṅṭivrata); HV II. 866 (from Pad.).

Pravaraṇaśaṣṭhī—on Mārg. śu. 6, one should offer to gods and brahmaṇas some thing (such as a blanket) as protection against cold; GK 84.

Pravaranotsava—one of the twelve yātraś of Puruṣottama on Mārg. śu. 6; GK 189.

Prītiavrata—one who omits taking oil bath for four months from Āśādha and then donates food with condiments goes to Viṣṇuloka; Mat. 101. 6 q. by KKV 40.

Pretacaturdashi—on 14 of K. kr., the vrata is begun to be performed at night; if in addition there is Tuesday and Chitā nakṣatra, the merit is far greater; Śiva is deity; if 14th is viddhā, the day on which 14th exists at night is to be preferred; fast on 14th and worship of Śiva and dinner to devotees of Śiva and gifts; by bath in Ganges on this tithi, 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 Brahmā, Viṣṇu and Śiva, houses where four roads meet; the performer reaches Śivaloka together with 21 generations of his family; on this tithi
firebrands are lighted for persons of the family that died by wounds from arms and for others on amāvasyā; the performer listens to the story called Pretopākhyaṇa (of five pretas which a brāhmaṇa met in a desert) set out from Sainvatsarapradipa (in VKK 461–467) which was narrated by Bhīma to Yudhīsthira 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 Krtyacintāmani set out in Introduction (p. XIII) to Vivāda-cintāmāni (G.O.S.); RM 1338–1345, ABORI vol. 36 pp. 328–329, VKK 459–467 (which quotes on p. 460 two verses viz. 1343–1344 from RM), KT 474, SM 100, SmK 371, PC 242–243, TT p. 124 and KT 45, set out the fourteen vegetables. This was probably named Pretacaturdasaṭ because Pretopākhyaṇa was to be recited on it.

_Phalaṭṭiyā:_ begin on 3rd tithi of śu.; for one year; Devi (Durgā) is deity: for all, but mostly for women; donate fruits, while performer gives up fruits and follows nakta 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. Prabhāsakhaṇḍa).

_Phalaṭṭyāga-vrata:_ Begin in Mārg. śu. 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 kūşmānda, mango, badara, banana), 16 silver ones of other smaller ones (such as āmalaka, udumbara, cardamom); 16 copper ones of other fruits (such as tamarind, inguda); should place on a heap of dhānya 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, KKV 436–439.)

_Phalaṭṭrāṭa:_ (1) give up partaking of big fruits (like jack fruit and kūşmānda) 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 Sastivrata) 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 brāhmaṇa.

Phalasasthiyvrata—begin observing niyamas on 5th of Marg. 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).

Phalasanaṅkrāntivrata—on a saṅkrānti day worship after bath the Sun with flowers &c. and donate to a brāhmaṇa 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, cocanaut fruits and mātuluṅga 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, ekabhakta 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 naivedyam of fruits, feed brāhmaṇas 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 nāgakesara 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 brähmanaḥs 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. śu. 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 brähmanaḥ 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 brähmaṇa 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.743-44 (from Pad. V. 21. 249-262).

Phalāhāraharpriyavrata—Vi. Dh. III. 149. 1-10 (This is a caturmūrtivrata); begin fast for three days on Viṣuva day in Vasanta and worship Vasudeva; for three months Vasudevapūjā every day; then for three months subsist on fruits; then in šarad Viṣuva fast for three months, and Pradyumna worship; subsist on yāvaka; at end of year gifts to brāhmaṇas; goes to Viṣṇuloka.

Phalguna-kṛṣṭya—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 Phalguna.

A few minor matters are noted here; On Phā. śu. 8 worship of Lakṣmī and Sitā with gandha &c. (KKN 441-443, KR 527, quoting Brah.) On Phā. pūrṇimā if there be Phalguni-nakṣatra 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 Aditi and Kaśyapa and the Moon from Atri and Anasūyā on Phā. pūrṇimā, both the Sun and Moon should be worshipped at moonrise and songs, dance and music should be indulged in; KR 530, quoting Brah. and KKN 443; on this pūrṇimā a temple festival is held in South India called Uttira.

Phalgunāsṛavanaḍvāḍaśī—when Dvādaśi has śravaṇa-naksatra, fast and worship Hari; NM p. 52, verses 626-627.
List of vrata

Bakapañcaka—The five days from K. śu. 11 when Viṣṇu rises from sleep up to K. pūrṇimā 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 425, VKK 479, KT 454.

Bakulāmāvāśyā—on P. amāvāsyā, the pitrs are to be satiated with bakula flowers and milk boiled with rice grains and sugar; GK 446.

Balipratipad—vide pp. 201–204 above. The Junagad Inscription of Skanda-gupta refers to Viṣṇu’s bringing back Lakṣmi for Indra from Bali (vide Gupta Inscriptions pp. 59,62).

Balipratipad-rathayātra-vrata—on K. śu. 1; fast on preceding amāvāsyā, 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 Śāvitrī; car should be stopped at different places and waving of lights should be done; all those who take part in this yātā, who draw the car, who light lamps, who look at it with devotion—all reach the highest place; K. śu. 1 is Balipratipad and so this rathayātra is so called; HV I. 345–347 (from Bhav.)

Bastatrītra-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; this 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 honoured and one should partake of cooked yavas; NS 123, VKD 67.

Bālavrata—giving a bull and kūṣmāṇḍa, 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 kūṣmāṇḍa with garments and a bull with gold.

Bālenduvrata or Bālendudvitiyā-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 naivedya 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 380-82 (quoting Vi. Dh. III. 131. 1-7), SmK 90.

*Bilvatīrātavrata*—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 Maheśvara 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 Umā, Lakṣmī, Śaci, Sāvitrī and Sītā respectively secured as husbands Śīva, Krṣṇa, Indra, Brahmā and Rāma; HV II. 308-312 (from Skanda), SmK 123-124 (simply copies HV).

*Bilvaroṭaka-vrata*—see Roṭakavrata.

*Bilvalakṣaṇavrata*—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 Śīva in a temple or on the Ganges or in cowpen or near a brāhmaṇa; a *lakh* or crore of wicks may be prepared; all may be burnt in a single day if possible; *Udyāpana* on a pūrṇimā; VKD 398-403.

*Bilvaśākhāpūjā*—on Āsv. śu. 7; SM 23 and VR 248; vide p. 160 under Durgotsava.

*Buddhajananmamahotsava*—on Vai. śu. when the Moon is in Pusya-naksatra an image should be established with texts uttered by Śākya and the temple should be white-washed; for three days *naivedya* 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 Viṣṇu in Kaliyuga. Buddha’s Parinirvāṇa took place in Kārtika according Sarvāstivādins and in Vaisākha according to Ceylonese tradition. Vide Bajaur casket inscription of Menander’s reign in E. I. vol. 24 p. 6.
List of vratas

Buddhāḍvāḍaśi—in Śr. śu. 12; tīthi; worship of golden image of Buddha with gandha &c.; donate it to a brāhmaṇa; Śuddhodana did this vrata and so Viśṇu himself was born to him as Buddha; KKV 331–332, HV I. 1037–1038 (as a Dharma-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 Ārga. In Var. 55.37 reference is made to āvatāras from Nṛsiṁha to Rāma and it proceeds ‘namostu te Buddhā Kaṅkīn vareṣā’. Vide Buddhāpurṇimā Vai. śu. 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; HV II. 578 (from Bhav. U.).

Budhāṣṭami—Begin when there is Wednesday on śu. 8; follow ekabhakta way and donate on eight aṣṭamīs respectively eight jars full of water with a gold piece inside and with different edibles at each aṣṭami; 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 aṣṭami. VKK (39–40) quotes three verses from RM on this vrata which are also quoted in Vratatattva p. 151. VR (256–265) deals with this vrata and its udyāpana.

Buddhyaavāpti—begin on the day after Cai. pūrṇimā; one month; worship of Nṛsiṁha; homa with mustard every day; dinner to brāhmaṇas containing trimadhura and gift of gold on Vai. pūrṇimā; Vi. Dh. III. 206. 1–5.

Bṛhattapo-vrata—begin on Mārg. śu. 1 called Bṛhattapā; Śiva deity; for one year or 16 years; destroys sin even of brāhmaṇa murder; HK 105–106, PC 80; vide Bhav. U. 12 for details.

Bṛhad-gaurivrata—on Bh. kr. 3 (amānta reckoning) to be performed when moon rises; only for women; a plant called Dorli or Rīṅgāṇī (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 Varuṇa in a jar and
then Gaurī with various upacāras; a thread should be put round one's neck in the name of Gaurī; five years; VR 111-114 (from Bhav. U.), Vratārka folio 53b-56a (from Bhavisyottara. Both say it is well-known in Karṇaṭaka.

Brahmakāracvārata—(1) on K. kr. 14; fast and drink pañcagavya, 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 pañcagavya and then subsist on hanaṣya 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.).

Brahmapāyātrie-candrarohini-vrata—KKV 417, HV II. 694 (from Pad.). No details.

Brahmaḍvādaśī—begin from P. śu. 12 when there is Jyeṣṭhā-nakṣatra; tithi; Viṣṇu 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. 220. 1-6.

Brahmaputrasnāna—bath in the Brahmaputra river (also called Lauhitya) on Ca. śu. 8; removes all sins, as, on that day all holy rivers and the sea are supposed to be present in that river. VKK 522 (quoting Kālikā and Bhav. U. 77. 58-59.)

Brahmaśāvitrī-vrata—(1) on any auspicious day; it is prakṛtīnaka; make a golden image of the brahmāṇḍa (universe); for three days one should donate sesam; worship Agni and make a gift of the image and sesam to a householder and his wife; performer reaches the world of Brahmā and is not born again; KKV 445-446 (27th Saṣṭivrata) = HV II. 886 (from Pad.). Mat. 101. 46-48 has the same verses; (2) on 2nd honour Vedic student (brahmacārin) with a dinner; make an image of Brahmā and place it on a lotus leaf and offer worship with gandha &c.; homa with ghee and fuel-sticks; HV I. 377 (from Bhav.).

Brahma-sāvitrī-vrata—on Bh. śu. 13th one should make a resolve to observe fast for three days; if unable, observe nakta on 13th, ayūcita on 14th and fast on Paurṇamāsi; worship golden, silver or clay images of Brahmā and Śāvitrī; jāgara and utsava at night on pūrṇimā; donate next morning
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images with daksinā of gold; HV II. 258-272 (from Bhav.U.); it is just like the Vaṭasāvitrivrata except the date and the story of Sāvitri is set out at length here in HV.

Brahmāvāpti—begin on 10th of śu. in any month; tithivrata; fast on it and worship of ten gods (named) called Āṅgirasaḥ; for a year; HV I. 966 (from Vi. Dh.).

Brāhmaṇyāprāpti—begin on 1st to 4th tithis of Cai. śu.; worship in order of tithis images of four gods, Indra, Yama, Varuṇa and Kubera who are four forms of Vāsudeva with gandha &c.; homa; the garments to be offered on the four days should be red, yellow, dark and white; one year; performer secures heaven till end of world; HV II. 500-501 (from Vi. Dh.). It is a caturmūrti vrata.

Brāhmaṇyāvāpti—on Jy. purṇamāsī give dinner to brāhmaṇa and his wife and donate garments and honour them with gandha &c.; performer secures birth in brāhmaṇa-varṇa for seven lives; HV II. 245 (from Prabhāsakhaṇḍa); KR 278-279.

Brāhmipratipād-tāha-vrata—begin on Cai. śu. 1; fast thereon; make a lotus of eight petals with coloured powders; on pericarp worship image of Brahmā; on the four main quarters from the east place the Rigveda and the other Vedas; on the four intermediate points from south-east place the Āṅgas, Dharma-sāstras, Purāṇas 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 Brahma-loka; Vi. Dh. III. 136. 1-12 of which verses 6-12 are q. by HV I. p. 343. The arrangement of works reminds one of Yaj. I. 3.

Bhadraṅkālinavami—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.

Bhadraṅkālipūjā—prescribed in RNP p. 438 for a king; the same as Bhadrakālivrata (2).

Bhadraṅkālivrata—(1) begin on 9th of K. śu.; fast on that day; Bhadrakāli (or Bhavānī) 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.
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. 1–8), KR 350, VR 337–338. Vide Brah. 181. 46–53 for Bhadrakāli and offerings of wine and meat to her.

_Bhadiracatuṣṭayavrata_-there are four Bhadras viz. three months (called Tripūṣkara or Tripūṣpa) from 2nd of Phā. śu., three months (called Tri-puṣpaka) from 2nd of Jy. śu., three months from Bh. śu. (called Triṛāma) and three from 1st of Mārg. śu. (called Visuṇupada); on first tithi he should eat by nakta way, on 2nd he should after bath offer tarpāṇa to gods, pītras and human beings and should not laugh nor talk till the moon rises and repeat the names Kṛṣṇa, Acyuta, Ananta, Hṛṣikeśa 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 (jātismara); HV II. 383–392 (from Bhav. U. 13. 1–100).

_Bhadravidhi_-Sunday if on Bh. śu. 6th is called Bhadra; observe nakta on that tithi or fast; mālati flowers to be offered and white sandal-wood, Vijaya-dhūpa, and pāyasa as naivedya in worship of the Sun at noon; it is a vārarvata; then dakṣīṇā to brāhmaṇa; performer goes to Bhānu-loka; KKV 12–13, HV II. 523–524 (calls it Bhadravidhi from Bhav.), KR 278.

_Bhadrāvrata_-on 3rd of K. śu. a person should subsist by nakta 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.

_Bhadrāṣṭami_-GK 116.

_Bhadrāsapāli_-when on 7th śu. there is Hasta-nakṣatra, that tithi becomes Bhadrā; tithivrata; Sun deity; a person should follow from 4th to 7th tithis respectively ekabhakta, nakta, ayācita 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.

_Bhadropavāsāvratā_—the same as Bhadra–catustayavrata.

_Bhartṛdvādaśivrata_—on Cai. śu. 12; fast on 11th and worship of Viṣṇu on 12; every month different name of Viṣṇu out of 12 from Keśava to Dāmodara to be taken; one year; KR 131-134 (from Var.), KKV 339-340.

_Bhartṛprāpti-vrāṭa_—Nārada told this to a bevy of Apsarases who desired Nārāyaṇa should be their husband; on 12th of Vasanta śu.; fast thereon and worship of Hari and Lakṣmī; silver images of both and nyūṣa 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.).

_Bhavāniyātra_—on Cai. śu. 8; 108 pradaksinās; jāgara; next day worship of Bhavāṇī; SmK 94, PC 109, VKD 43.

_Bhavānivrata_—(1) on 3rd a person should apply unguents in Pārvati temple to the image of Pārvati; 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 paurṇamāsi and amāväṣyā and at year’s end donates an image of Pārvati with all fragrant things, he secures the world of Bhavāṇī; HV II. 397 (from Liṅg.); (3) nakta in temple of Pārvati on 3rd; for a year; at end gift of cow; KKV 450 (from Mat. 101. 77.). Mat. reads ‘vitānakam’ (canopy).

_Bhāgyarkṣadadvāsi_—on 12th tithi with Pūrvaḥalguni-nakṣatra a man should worship image of Harihara, half of the image represents Hara (Śiva) and the other half Hari; the result is same even if the tithi is dvādaśī or saptami and nakṣatra may be Pūrvaḥalguni, Revati or Dhanisthā; he secures sons, kingdom &c.; KKV 352-354, HV I. 1175-76 (from Devipurāṇa); Pūrvaḥalguni is called Bhagya, as Bhaga is its presiding deity; ‘ṛksa’ means ‘nakṣatra’.


_Bhānuvrata_—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.).

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Bhānusaptami—when 7th tithi falls on a Sunday it is so called; GK 610.

Bhārabhūteśvara-yātrā—on Ās. pūrṇimā; worship of Bhārabhūteśvara in Kāśi; PC 284.

Bhāskarapūjā—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 maṇḍala 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, PC 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 Sūrya, one characteristic being that the body from the feet to chest should not be shown but covered with a jacket.

Bhāskaraprīyā-saptami—when the sun passes from one Zodiacal sign into another on 7th, then it is called mahājāyā, is very dear to the Sun and bath, gifts, tapas, homa, worship of gods and pīṭras performed on that tithi yield merit a crore of times; KV 416, VKK 35 (from Bhav.), TT 145 (from Brah.).

Bhāskaravrata—fast on 6th (of kr. ?) and on 7th śrāddha with the words 'may the Sun be pleased'; tithivrata; Sun deity; performer freed from diseases and goes to heaven; HV I. 788 (from Bhav.).

Bhimadvādaśi—(1) It was first imparted to Bhima, one of the Pāṇḍavas, by Vāsudeva and came to be known by his name; this was formerly called Kalyāṇī. 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. 7th 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 (Kṛṣṇa, Damodara &c.), worship of Garuḍa, of Śiva, Ganeśa; total fast on 11th; on 12th bathe in a river and raise maṇḍapa 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 Yajurvedins and sūmans to be sung by Sāmadevins; 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 Viṣṇu is the heart of Śiva and Śiva is the heart of Viṣṇu’; should listen to stīhāsa 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 Vājapeya and Aṭirātra &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 Viṣṇu; Mat. 101. 51 q. by KKV 446, HV II. 884 (from Pad.).

Bhimaikādaśi—M. śu. 11th joined with Pusya or without it is very sacred and dear to Viṣṇu. Dhaumya describes to Bhima in Pad. VI. 239. 28 ff.

Bhismapāṇcaka—for five days from 11th tithi of K. śu.; performer bathes three times applying pāncāmṛta, pāncagavya and water mixed with sandalwood paste; tarpana of pīters 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 Viṣṇave’; this procedure to be followed for five days; on the 1st to 5th day the feet, knees, navel, shoulders and head of Hari should respectively be worshipped with lotuses, bilva leaves, bhṛgūraka, (on 4th day) bāṇa, bilva 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 Nār. and Bhav. U., the first saying that Bhisma learnt it from Kṛṣṇa, while the latter makes Kṛṣṇa declare that he learnt it from Bhīma 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 Bhīma by men of all varṇas and the tarpana mantra is note-worthy ‘Vaiyāghra-padya-gotrāya Sāṅkhyapraṇavarāya ca Gaṅgā-puṭrāya Bhīṣmāya pradāśyeyham tilodakam II apuṭrāya dadāmyetat salīlam Bhīṣmavarmanai’. 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 628. By doing this a man becomes free from sins. Vide Agni 205, 1-9, Gar. I. 123, 3-11, Pad. VI. 125, 29-82 that contain a very elaborate description of this vrata.

_Bhismpātami_—on M. su. 8; offer water and śrāddha every year to Bhīṣma who died a bachelor; he who does so becomes free from sins committed in one year and secures progeny; HK 628-29, VKK 503, TT 58, NS 221, SM 61. One whose father is alive also can offer water to Bhīṣma (SM 61). This tithi is probably based on Anuśāsanaparva 167. 28 (Māgahayam samanuprāpto...tribhāgaśeṣah pakṣoyam śuklo bhavitumarhati). With great respect to Prof. P. C. SenGupta I must say that his interpretation of ‘samanuprāpta’ as ‘samanupravista’ is quite wrong and unwarranted and it is not possible to accept his conclusion that Bhīṣma 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 Bhujabalanibandha p. 364 has two verses, which are quoted in TT, NS and other works ‘भृष्टाचार्यं तु मायाय द्वादशो भिमायो च जलम्। संक्षरकं पाॅ तत्क्षणादेभन्त्यिति || वैष्णवप्रहोजानां संस्कृतिप्रवर्तया च। अनुजाय ददाम्यतसदिति भीमप्रमणे II’. Even brāhmaṇas were called upon to offer water to the noble kṣatriya warrior Bhīṣma.

_Bhuvanesvara-gātrās_—The fourteen gātrās of Bhuvanesvara are enumerated and described (such as Prathamāstami, Prāvarasaṣṭhī, Puṣyasnāna, Ājayakambala) in GK 190-194.

_Bhūtacaturdaśī_—Same as Pretacaturdaśī pp. 351-52 above; vide KT 450-451.

_Bhūtamahotsava_—The same as Udasevikā pp. 275-76 above; HV II. 359-365 (from Skanda).

_Bhūtamātryutsava_—From 1st to pūrṇimā of Jy.; HV II. 365-370. Same as Udasevikā. The Sarasvatikaṇṭhābhāraṇa of Bhoja (V. 94) on Poetics mentions it among kṛiḍās. Bhṛtrbhaṇḍā, Bhūtamātā and Udasevikā are three names of one utsava (HV II. 367).

_Bhūbhājanavrata_—It is a sāṁvatsara 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. 687 (from Pad.).

_Bhūmivrata_—on śu. 14th; worship of Sun acc. to procedure of Lingavrata and fast in honour of Śiva; offer saffron,
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).

Bṛghu vrata—begin on Mārg. kr. 12; tithi; worship of twelve gods called Bṛghus 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.

Bhaimi-ekādaśi—when on M. śu. 11 there is Moon in Mrgaśīrṣa-naksatra, one should observe fast and on 13th the performer should be saśiti 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 ‘Bhimatithi’ he reaches Viṣṇuloka; Ekādaśitattva p. 101, TT 113–114, VKK 504.

Bhairava-jayanti—K. kr. 8 is known as Kālaśṭami; 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.

Bhogasaṅkrāntivrata—on Saṅkrānti 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 saṅkrānti 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).

Bhogāvāptivrata—worship Hari for three days from the 1st tithi after Jy. pūrṇimā and donate a bedstead; performer enjoys pleasures and goes to heaven; Vi. Dh. III. 212. 1–3 q. by HV II. 752.

Bhaumavāravṛata—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.

Bhaumavṛata—(1) when Tuesday has Svāti-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 naivedya and donate to a brāhmaṇa householder with a mantra ‘though you are Kujamanī still the wise call you Maṅgala’. There is a pun on Kujamanī 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 Maṅgala, Kuja, Lohita, favouring Sāmadevīns, Yama); draw a triangular figure with a hole in the middle and draw three names (Āra, Vakra, Kuja) with saffron and red sandalwood paste on each angle; Mars was born in Ujjayinī in a Bhāradvāja family and rides a ram; if a man performs this vrata throughout life he becomes prosperous, has sons and grandsons and reaches the world of the planets; HV II. 568-574 (from Pad.); VKD 443-451 has a far more elaborate procedure of Bhaumavāra-vratapūja.

Bhrātvitīyā—on K. śu. 2; it is also called Yamadvitīyā because in ancient times Yamunā treated her brother Yama to a dinner on this day; some works like KT 453, Vratārka, 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.

Maṅgala—Acc. to Ātharvaṇaparīṣṭa q. by HV II. 626 brāhmaṇa, cow, fire, land, mustard, clarified butter, śami, grains of rice and barley are eight auspicious things. Dronaparva 127. 14 speaks of eight maṅgalas; Droṇa 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. dūrvā, clarified butter, curds, jar full of water, cow with calf, bull, gold, clay, cowdung, svastika, akṣata grains, oil, honey, brāhmaṇa maidens, white flowers, śami, fire, Sun’s disc, sandalwood and aśvattha tree (q. by Sm. C. I. p. 168) Vide Parāśara XII. 47, Viṣṇudharmottara II. 163. 18 ff. for other lists of maṅgala objects.

Maṅgala-caṇḍikāpūjā—VKK (552-558) gives an elaborate procedure; Maṅgalacāṇḍikā is called Lalitakānta; the mantra (i.e. Lalitā-gāyatri) for her worship is: Nārāyaṇyai vidmahe tvām Caṇḍikāyai tu dhimahi 1 tan-no Lalitakānteti tataḥ paścat pracadayāt 1); worship on 8th and 9th tithis; she may be worshipped on a piece of cloth or as an
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image or on a jar; whoever worships her on Tuesday secures desired objects. Vide TT 41 also.

Maṅgalacandī—on Tuesday; worship of Candī who was first worshipped by Śiva, then by Mars, by king Maṅgala and by beautiful women on Tuesday and then by all men desiring good fortune; Brahmavaivarta, Prakṛti-khaṇḍa 44. 1–41 (specially 32, 37–38).

Maṅgalavrata—begin on kr. 8th of Ṛṣya, M., Cai., or Śr. and carry it on till next śu. 8th; on 8th ekabhakta, dinner to maidens and devotees of Devī, nakta on 9th, ayācita on 10th, fast on 11th; repeat this; every day gifts, homa, japa, pūja and dinner to maidens; sacrificing a paśu; jāgara with dance and drama; japa of 18 names of her; HV II. 332–335 (from Devī-purāṇa).

Maṅgalāgaurivrata—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 suvāsinīs are required; nirājana of Devī with 16 lamps; jāgara; Gaurī is deity; prayer to Maṅgala for freedom from widowhood, for sons and for fulfilment of all desires; leave is taken of Gaurī next morning; VR 787–795 (from Bhav.)

Maṅgalāstaka—The eight substances to be distributed to women when invited in a vrata like Saubhāgyasundarī are saffron, salt, jaggery, cocoanut, tāmbūla leaf, durée, vermillion, collyrium; VR p. 119.

Maṅgalāsaptami or Maṅgalavṛata—on 7th; on square maṇḍala Hari and Lakṣmī 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 dakṣīṇā and in their presence performer should pray to Hari for 'maṅgalaya' (auspicious life); then the women should be dismissed; on the 8th again worship Hari and pāraṇā 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.).

Matsyajayanti—on Cai. śu. 5; image of Viṣṇu in the Fish avatāra to be worshipped; AK folio 360 b. It is also called Hayapaṅcami.
Matsya-māṇa-bhaksanaviṣedha—Vide above under Kārtika and Bakapañcaaka and TT 146, GK 32

Matsyadvādaśi—on Marg. śu. 10 take up the niyamas, on 11th fast, on 12th he should bring some clay with a mantra, present it to Āditya, apply it to his body and bathe; tithi vrata; worship Narāyaṇa; 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 Viṣṇu as Fish and offer worship; jāgara; donate the four jars to brāhmaṇas; even grave sins are destroyed; KKV 311–317, HV I. 1022–26 (both from Var. chap. 39. 26–77), KR 462–466 (same verses from Brah.)

Mathurā-pradakṣiṇā—(circumambulating Mathurā, one of the seven holy cities of Bhārata)—on K. śu. 9; SmK 378 (from Var.).

Madanacaturdāsi—also called Madanabhaṇji—on Cai. śu. 14; tithi; worship of Madana (god of love) with songs and music and utterance of lascivious words for pleasing him. KT 466, TT 133.

Madanatrāyodaśi—vide Anāṅgarāyodaśi and Kāmadevatrayodaśi above pp. 257, 282. KR 137 quotes Brah. that on all 13th tithis Kāma should be worshipped by people.

Madanadvādaśi—on Cai. śu. 12; tithivrata; 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 Kāma and Rati his wife, place food in front of them and sing songs and love music; bathe image of Hari calling it Kāma and worship it; donate the jar next morning and feed brāhmaṇas and performer should take food without salt and utter after giving dākṣiṇā the mantra 'May god Janārdana in the form of Kāma who is the joy in the hearts of all be pleased'; fast on 13th tithi and worship Viṣṇu and sleep on bare ground after eating a single fruit on 12th; 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.

Madanapūjā—Vide Anāṅgarāyodaśi p. 257 above.

Madanabhāṇji—Same as Damanabhaṇji p. 310 above.
List of vratas

Madanamahotsava—on Cai. śu. 13; tithivrata; worship image or painting of God of love at mid-day with the mantra ‘namah Kāmāyā devāya devadevāya mūrtaye! Brahma-Viṣṇu-suresānām manah-ksobha-karāya vai hi’; sweet edibles to be placed before the figure of Kāma; donate a pair of cows; wife should worship her husband thinking ‘this (husband) is Kāma’; at night jāgara 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 Madana by Śiva and his re-birth on this tithi.).

Madanotsava—is called Suvasantaka in Kāmasūtra I. 4. 42.

Madhusravā—Śr. śu. 3; NS 111, VR 96 (both say it is well-known in Gurjaradeśa).

Madhusravantī—KSS p. 10. Śr. śu. 3 is so called.

Madhusudananūjā—on Vai. śu. 12; worship of Viṣṇu; performer secures the fruit of Agniśṭoma and goes to Moon’s world; SmK 114.

Madhuratraya—(three things called ‘Madhura’) —Vide Trimadhura (p. 309); VR 16 says that ghee, milk and honey are called ‘Madhuratraya’.

Madhukaurata—on Phā. śu. 3; fast by women on that day and next day worship of Gaurī on Madhukā tree and prayer to her to confer saubhāgya, sons, freedom from widowhood; honour brāhmaṇa 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 Madhukārtyā, places it on 3rd of dark half of Phā and is somewhat different in details, though some verses are identical with those in HV. Madhukā is a tree from the blossoms and seeds of which an intoxicating drink is distilled.

Manasāvrata—on Jy. śu. 9 with Hasta nakṣatra or on even 10th without Hasta; Manasādevī is to be worshipped on a twig of suhlī plant; vide above p. 125 for worship of Manasā in Śr. (KR 233 and KT 437). HK 621 (quotes Bhav.) says that Manasā is to be worshipped on Āś. kr. 5. Vide A. C. Sen’s ‘Bengali Language and Literature’ pp. 257–276 for story of Manasādevī and Manasā-māṅgala, Manasā being worshipped on 11th tithi of dark half of Śrāvaṇa.
Manorathatīyā—on Cai. 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, apāmārga, khadira) for brushing the teeth, to employ certain unguents only or yakṣakardma, certain flowers (such as Mallikā, Karavira, Ketaki) 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, Kāśikhaṇḍa 80. 1-73 q. by VR 84-88.

Manorathadvādaśī—fast on Phā. śu. 11, then on 13th worship Harī, homa to Harī 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; daksinā to be given every month; at end golden image of Viṣṇu to be donated, twelve brāhmanas to be feasted, twelve jars to be given; HV I, 1072-1075 (from Pad.).

Manorathadvitiyā—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 Krūtikā and Rohinī; in Mārg. with Mrga-śiras and Ardā and so on (but in Phā., Śr. and Bh. the Moon to be in conjunction with one or more of these); honour women whose husbands are living; at end of year donate seats coloured with kusumbha (safflower); performer secures beauty, blessedness, wealth and goes to heaven; HV II. 233-235 (from Vi. Dh.).

Manorathasaṅkrānti—on each Saṅkrānti 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).

Manthānaṣṭhi—on Bh. śu. 6; vide VK No. 397.

Mandāraṣṭhi—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
List of vratas

(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 pericarp; for a year in each month on 7th śu. 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 Pārijitaka, Santāna, Kalpavrksa and Haricandana.

Mandārasaptami—on 7th of M. śu.; 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. 1–13 are the same as Pad.

Manvādi—there are fourteen Manvantaras; the four Yugas make one Mahayuga 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; Viṣṇupurāṇa III. 2. 50–51, Mat. 144. 102–3, 145. 1, Brah. chap. 5; Nār. (I.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.

Marica-saptami—on Cai. śu. 7 worship the Sun, feed brāhmaṇas and make them partake of 100 maricas (pepper) with the mantra ‘om khaholkāya svāhā’; the performer has not to undergo separation from those dear to him; Rama and Sitā, Nala and Damayanti performed this vrata; HV I. 696 (from Bhav. I. 214. 40–47.)

Marud-vrata—on Cai. śu. 7; fast on 6th, worship of seasons 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 Ekajyotiḥ to Saptajyotiḥ; different names in each of the seven rows; 49 lamps to be lighted; homa of ghee 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 (saptam eva saptakā), Tai. S. II. 2. 11. 1 (saptagārā vai marutah).

Mālamāsakṛtya—for actions to be done in intercalary month and forbidden therein, vide ‘adhimāsa’ and the next section on Kālā &c.

Malladvādaśi—on Mārg. su. 12; on the banks of Yamunā Kṛṣṇa sported at the foot of Bhāndiravāta 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 Arānyadvādaśī since cowherds and wrestlers gave edibles to each other in a forest; reward is health, strength, prosperity and Viṣṇuloka; ḪY I. 1115-1117 from Bhav. U.

Mallārimahotsava—on Mārg. su. 6; the wife of Mallārī is Māhālasā (probably a corrupt form of Mādālasā); in worship of Mallārī the principal ingredient is turmeric powder, which is called Bhaṃḍārā in Mahārāṣṭra; the worship is either on each Sunday or Saturday or on each 6th; the procedure of the worship is taken from Brahmāṇḍa, Mallārī-mahātmyā of Kṣentrakaṇḍa; ĀK folio 421.

Mahattamavrata—on Bh. su. 1; tithi; 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 pañcāmṛta, offering flowers &c.; performer to observe silence; 16 fruits to be offered; at end gift of cow; performer secures long life, kingdom &c.; SmK p. 201 (quoting Skanda from Madana-ratna); NA calls it Maunvrata, but that is wrong.

Mahākārtiki—See p. 284 under Kārtika. Vide I. A. vol. III. 305 and vol. VI. 363 (inscription of the 12th year of Cālukya king Maṅgalaśvara in Śaka 500, 578 A. D.) that mention that the king made a Mahāṅga dhiṇa described in KKV 172, ḪV I 730 (quoting Bhav. I. 105) and to be employed in Kāmādā saptāmī; Mahāāṇā to brāhmaṇas on Mahākārtika-paurṇamāsī.

Mahāsvatthi—Bh. su. 4 falling on a Sunday or Tuesday, is so called; by worshipping Ganeśa, on it, man secures his desires; SmK 210.
List of vrata

Mahācitri—Cai. Pūrṇimā with Jupiter in conjunction with Moon and Citrā-nakṣatra; PC 313, GK 599.

Mahājayāsaptami—When the Sun enters a Zodiacal sign on 7th that tithi is called Mahājayāsaptami; 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 Śuryaloka; 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 Brahma.; TT 145 does the same.

Mahāyaiṣṭhī—If Jy. Pūrṇimā has Jyestha-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.

Mahātapovratāni—numerous little actions are dealt with under this head in several works on vrata. They are not separately entered in this list. Vide KKV 453-469, Hv II. 917-931, KR 540 ff, VKK 533 ff.

Mahātrīyā—on 3rd tithi in M. or Cai.; Gauri is deity; one should offer guḍadhenu and himself abstain from eating jaggery; it causes great happiness and leads to Gauri-loka; Hv I. 484 (from Pad.). For a detailed description of Guḍadhenu, vide Mat. 82 and H. of Dh. vol. II. 880.

Mahādvādaśi—the 12th tithi of Bh. 7th with Śrāvana-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. 7th 12 falls on a Wednesday and has Śrāvana nakṣatra, it is ‘atiyanta-mahāti’ (greater than great). Vi. Dh. I. 163 (1-71) dilates upon the māhātya of Śrāvana-dvādaśi. Besides this there are eight very holy dvādaśis for which see p. 119 above.

Mahānandānavami—9th of M. 7th is called Mahānandā-tithi-vrata; for a year; Durgā is deity; year divided into three periods of four months; in each period flowers, dhūpa, naivedya and the names of the goddess are different; performer secures all desires and Brahma-loka; KKV. 306-307, Hv I. 955-56 (from Bhav.).

Mahānayami—(1.) This is the same as Durgapūja-utsava, for which see pp. 174-175 above and Kṛṣṇa-kalpataru (on Rāja-dharma) pp. 191-195 and RNP pp. 439-444 (both quoting
Devipurāṇa), HV I. 903–920, NS 131–185, 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 (calls it Durgānavami and quotes Bhav.), PC 134; HK p. 107 quotes Skanda, Prabhāskhanda, that Mahānavami is 8th tithi in Āśv. śu. with Mūlanāksatra or the same tithi with Mūla when the Sun is in the sign of Kanyā (Virgo) and Gar. I. chap. 133. 3–13 and chap. 134; Kālikāpurāṇa (chap. 62) speaks of Mahānavami and pūjā thereof; and also Gar. I. 133. 3–18 and chap. 134.; E. I. p. 260 mentions a grant by Pulakeśi Mahārāja of 800 nivartanas of land on Kārtika-Mahānavamī on Thursday.

**Mahaniśī**—Vide p. 117 n. 302 above for the meaning.

**Mahāpaurṇamāśi-vrata**—on all paurṇamāsīs with the prefix Mahā; worship Hari for a year; even a small gift on it yields great reward; HV II. 196–197 (from Bhav.).

**Mahāpauṣi**—GK 600. Vide explanation of Mahākārttikī under Kārtika.

**Mahāphaladvādaśī**—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 dvādaśī each month one out of the several things in order, such as ghī, sesame, rice; on death reaches Viṣṇuloka; HV I. 1095–96 (from Viṣṇurahasya).

**Mahāphala-vrata**—for a pāka, four months or a year; the performer has to subsist on certain things only from the first to the 15th tithi in the following order; milk, flowers, all food except salt, sesame, milk, flowers, vegetables, bilva fruit, flour, uncooked food, fast, ghī, milk boiled with rice grains and sugar, yavas, cow’s urine and water in which kuṣas are dipped. On all these days a certain procedure has to be followed; on day previous to vrata three times bath, fast, japa of Vedic hymns and of Gāyatrī &c.; various rewards promised and ultimately he goes to Sārya-loka; HV II. 392–394 (from Bhav.).

**Mahāphala-saptami**—When on Sunday there is 7th tithi and Revati-nakṣatra worship Durgā with Aśoka buds and eat the latter; PC 105.
List of vrulas

Mahāphālguni—Vide rule under Kārtika about prefixing ‘Mahā’; GK 599, PC 314.

Mahābhadrāśṭamī—P. su. 8 when falling on Wednesday is called Mahābhadrā and is very holy; Śiva deity; SmK 438, GK 605–606, PC 138.

Mahābhārādri—Vide under Kārtika for rule about ‘Mahā’.

Mahāmāgghī—When the Sun is in Śravana nakṣatra and the Moon in Maghā it is called Mahāmāghi, acc. to R. M. 1366 (vide ABORI. vol. 36 p. 331 for three verses on Māghīśnāna) and it adds that in Māgha waters exclaim when the Sun is just risen ‘what great sinner, whether a drinker of surā 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 Meṣa (Ram), the Moon and Jupiter in Simha (Lion) and the Sun is in Śravana-nakṣatra then it is Mahāmāghi. Vide NS 221 for other views. This verse emphasizes the importance of Māghasāna 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 Māghasāna. In Tamil country ‘Makha’ is an annual temple festival and Mahāmakkha occurs once in twelve years, when a great meḷā is held at Kumbhakonam for a bath in a tank there called mahāmagnha tank, the meḷā being comparable to the Kumbhamelā at Prayāga. This festival is popularly known as ‘Mamangam’ and takes place when the Full Moon is in Maghānakṣatra and Jupiter is in Maghā 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 Harṣa used to hold once every five years a great meḷā at Prayāga on the great sandy plain to the west of the saṅgam on the site where the Kumbhamelā is held in modern times and distributed the accumulations in his treasury.

Mahāmārgaśirṣi—Vide above under Kārtika for prefixing ‘Mahā’.
Mahārajavrata—When 14th tithi (of śu. or kr.) falls on Ārdra-naksatras or when it is joined to Pūrvabhadrapadā and Uttarabhadrapadā or both, that tithi gives pleasure to Śiva; saṅkalpa on preceding 13th, on 14th bath one after another with sesame, cow’s urine and dung, clay, paṅcagavya and then with pure water; then japa 1000 times of Śivasanakalpa mantra (‘Yaj–jāgrato dūram’, Śivasanakalpanapisad, 8) for three varnas and ‘om namaḥ Śivāya’ for śūdras; bath of images of Śiva and Umā with paṅcāmṛta, paṅcagavya, sugarcane juice and applying to the images unguents like musk, saffron &c.; rows of lamps; homa with thousands of bilva leaves while repeating Śivasanakalpa or the mantra ‘Tryambakam yajāmahe’ (Ṛg. VII. 59. 12, T. S. I. 8. 6 2); arghya to Śiva with mantras (set out); jagara whole night; gift of five or two cows or one; after partaking of paṅcagavya the performer should dine in silence; all obstacles are removed and he reaches highest goal; ṢV. II. 1039–1047 (from Śkanda).

Mahālakṣmipūjā—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 Āś. kr. 8 (by Purānimānta reckoning) and that it is to last for 16 days, on each of which Mahālakṣmi 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 doṣas, viz. there should not be avamadina, the tithi should not be tryahāsprk, should not be mixed with 9th tithi, nor should the Sun be in the half of Hasta naksatra. In Mahārastra the pūja of Mahālakṣmi is performed on Āś. śu. 8th by young married women at noon and at night all married women join in worship and hold big empty jars in their hands, breathe into them and bend their bodies in various ways; P.C. (pp. 129–132) has a long discussion on this. According to it, this vrata is for both men and women.

Mahālakṣmivrata—begin on Bh. śu. 8 before the Sun passes into Kanyā sign (Virgo) the worship of Mahālakṣmi 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 Jyeṣṭhā-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
doraka with 16 threads and 16 knots; Lakṣmī never leaves the performer for three lives, he secures long life, health &c.; HV II. 495-499, NS 153-154, SmK 231-239, PC 129-132, VR 300-315.

Mahālaya—latter half (dark half) of Bh. is so called and pārvara śrāddha is to be performed on all or one of these tithis; TT 166, VKD 80; vide H. of Dh. IV p. 532.

Mahāvaiśākhi—Vide under Kārtika for rule about 'Mahā' being prefixed to a tithi. The Khanapur plate of Mādhavarman records the grant of villages in Satara District on Mahāvaiśākhi; vide E.L. vol. 27 p. 312 (Prof. Mirashi infers that it was between 510-560 A.D.).

Mahāvrata— (1) In M. or Cai. a person may donate guḍadhenu and should subsist only on jaggery on 3rd tithi; he reaches goloka; Mat. 101. 53 q. by KKV 446 (32nd Śaṣṭīvrata), KR 118; for Guḍadhenu vide Mat. 82 and H. of Dh. II. 880; (2) begin with fast on 14th or 8th śu., when in conjunction with Śravāna-naksatra; tithivrata; Śiva deity; to be performed by kings; HV I. 864-865 (from Kālottara); (3) on K. amāvaisā or pūrṇīmā a person should take up niyamas, eat by nakta way pāyasa with ghee, use sandalwood and sugarcane juice; on following pratīpad he should fast and invite eight or sixteen Śaiva brāhmaṇas (for dinner); Śiva deity; should bathe Śiva image with paṅcagavya, ghee, honey and other things and lastly with warm water; offer naivedya, donate to ācārya and brāhmaṇas with their wives gold, garments &c.; this vrata to be performed for 16 years with some different arrangements of nakta and upavāsas on different tithis acc. to the year; it confers long life, beauty, saubhāgya on male or female performer; HV II. 377-391 (from Kālikā-purāṇa); (4) fast on each paṇḍramāstī and worship Hari as sakala Brahma and on amāvaisā as niskalā (partless) Brahma; for one year; all sins are destroyed and he reaches heaven; if performed for 12 years, reaches Viṣṇuloka; VI. Dh. III. 198. 1-7, q. by HV II. 461; 'Sakala' means 'śāvayava' (with parta) i.e. in an anthropomorphic form (such as Viṣṇu, with four arms), while 'niskala' Brahma would be without parts as described in Mūḍakopaniṣad 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 Liṅ.).

H. D. 48
Mahāśvetāpriyavidhi—on a Sunday if there is a solar eclipse, one should worship Mahāśvetā (and the Sun) after observing ekabhakta or nakta or fast; he reaches the highest place; KKV 21–23, HV II. 527–528. Mahāśvetā is the mantra ‘Hrim Hrim saḥ’ (KKV 9 and HV II. 521.)

Mahāśaṣṭhi—When on K. śu. 6 the Sun is in Vṛścika (Scorpion) and there is Tuesday that is called Mahāśaṣṭhi; 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 102.

Mahāśṭami—Āsv. śu. 8 in Navarātra is so called; vide VKK p. 428 ff, NS 178, SM 59.

Mahāsaptami—on M. śu. 5 ekabhakta, on 6th nakta and on 7th fast; worship Sun with Karavira 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 naivedya, different dhūpa; at end gift of a chariot; HV I. 659–660 (from Bhav. I. 51. 1–16).

Mahīṣaghnipūjā—on Āś. śu. 8; tithī; Durgā deity; bathe the image of Durgā that killed Mahīṣāsura with water mixed with turmeric powder, apply sandalwood paste and camphor, feed maidens and brāhmaṇas and give dakṣinā; illuminations; all one’s desires are fulfilled; PC 109–110, SmK 138.

Mahendra-kṛcchra—from K. śu. 6 subsisting on milk alone and worship of Dāmodara; HV II. 769–770.

Mahēśvaravrata—(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 Pauḍdarika sacrifice; if he performs for a year this vrata on the two caturdāsīs of every month, he secures all desires; HV II. 152; (2) one should offer to Dakṣinā-mūrti every day for a year pāyasa and ghee; at end a fast, jāgara, gift of land, cow and bedstead; performer attains the position of Nandin (the Bull of Śiva); HV I. 867 (from Skanda). Dakṣināmūrti is a form of Śiva and there is a Dakṣinā-mūrtistotra ascribed to Śaṅkarācārya in 19 verses.

Mahēśvarāṣṭami—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 Āsvamedha and goes to Śivaloka; HV I. 747–748 (from Vi. Dh.).
List of vratas

Mahotsavarātra—on 14th of Cal. śu. 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; naivedya of various edibles; drums to be beaten; rathayātra of Śiva; performer should say ‘may Śiva be pleased’ and observe naktī; HV II. 148-149 (from Skanda).

Mahodadhi-amāvāsyā—by bathing anywhere in the sea on Mārg. amāvāsyā mixed with 14th one reaps rewards of Aśvamedha; GK 603.

Mākari-saptami—7th tithi, while sun is in the Makara-rāsi; VKK 500-501, VK p. 203, No. 902.

Māgha-krtya—KR 487-514, VKK 490-514, NS 213-221, SmK 439-513, GK 37-41. There are several important vratas in Māgha such as Tilacaturthi, Rathasaptami, Bhismāṭani which would be separately mentioned in this list. A few small matters may be briefly disposed off here. M. śu. 4 is called Umācaturthi because Gaurī is to be worshipped by men and specially by women with Kunda and other flowers, with offerings of jaggery, salt, yāvaka and one should honour women who are not widows, brāhmaṇas and cows (KKN 437-38, KR 503); on M. kr. 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. śu. 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 arka plant; then offer arghya to the Sun with water mixed with seven badara fruit, arka leaves, rice, sesame, dūrvā, akṣatas and sandalwood, bow to Saptami as Devī, then to the Sun. Some held that this snāna and Māghasāna were not separate, while others held that the two were quite separate; KR 509, VKK 499-502, KT 459, RM (ABORI vol. 36 p. 332, three verses).

Māghasāna—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. śu. or on P. pūrṇimā (according to the pūrṇimānta reckoning) and the vrata (for one month) is to be finished on the 12th of M. śu. or pūrṇimā; some bring it in line with the Saura reckoning by providing that bath 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-śnāna is at the confluence of the Gaṅgā and Yamunā. Vide for details, Pad. VI (in which about 2800 verses are devoted from chap. 219 to 250 to the māhātmya of Māghaśnāna), HV II 789–794, VKK 490–91, RM 1368 (ABORI vol. 36 p. 332), 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 niyamas. V. Dh. 90 last verse eulogises morning bath in M. and Phā. Vide I. A. vol. XI p. 88 on ‘Māgha-śnāna’.

Mātrvāta—(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 Vai.); (2) on Āśv. 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. śu. 1; vide p. 205 above.

Mārgaśīrṣa sakrtya—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 Gītā (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 Kṛṣṇayuga 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. śu. 12—a person should fast on the 12th tithi on each dvādaśi for a year from Mārg. to K. and should on each dvādaśi dwell on one of the twelve names of Viṣṇu from Keśava to Dāmodara and offer worship; he becomes jātismara (one
List of vratas

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. pūrṇima 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 Dattāreyajayantī on Mārg. Full Moon, vide above p. 310.

Mārtandaśaptami—begin on P. 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.

Māsavatara—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, laddukas 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 Devi-purāṇa), KR 442–443.


Māsopavāsavrata—This is the greatest among all vratas. This is a very ancient vrata. Inscriptions in Nāneghāt mention that queen Nāyanika (Nāganikā) 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 Vaiṣṇava vratas (such as dvādāśī), take the permission of his guru; considering his own strength should begin on 11th of Āsv. śu. and make a saṅkalpa to carry it on for 30 days; a forest hermit or a yati 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 niyamas; he should stay in a temple for 30 days; on the 12th after 30 days he should feed brāhmaṇas, give them daksīṇā and perform pāraṇa by inviting thirteen brāhmaṇas, donate pairs of garments, āśana (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 brāhmaṇas does not nullify the vrata; vide HV II. 776–783 (from Viṣṇurahasya).

Māsarkṣapaurva-nāsī-vrata—Begin on K. śu. 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 Kṛttika and Rohini, in Mārg. with Mrgaśīraś and Ādṛā 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 haviya food; at end he should donate garment coloured with gold; Vi. Dh. III. 192. 1–15, NM p. 47 (verses 573–579).

Mirasaptami—the 7th of Mārg. śu. is so called; tithivrata; Mitra (Sun) deity; on 6th image of Mitra should be bathed in the way in which Viṣṇu is bathed on K. śu. 11th; fast on 7th (fruits may be eaten); jāgara at night; worship of Sun with various flowers, edibles of flour; feed brāhmaṇas, 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, PC 104.

Muktābhara-nāravarta—On Bh. śu. 7th; tithivrata; Śiva and Umā deities; place a doraka (string of threads) before Śiva image; worship Śiva with 16 upacāras from āvāhana; the seat is to be of gold studded with pearls and precious stones; after upacāras tie the doraka on the wrist; donate 1100 maṇḍakas (Marathi ‘mānde’) and veṣṭakas (Marathi ‘jilebi’); secures long-lived sons; NS 134, VR 241–247.

Muktidvāra-saptami—When 7th tithi has Hasta nakṣatra on it or Puṣya 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 pārāṇa and he should donate a kapīḷa cow; this leads on to mokṣa; HV II 780–86.

Mukhavrata—giving up tāmbūla (mukhavāsa) for a year; at year’s end donate a cow; he becomes lord of Yakṣas; HV II 865 (from Pad. )

Mūlagaurivrata—on Cai. 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 Cai. śu. 3; Agni 178. 1–20.

Mr̥gasirṣavrata—on Śrāvana kr. 1 Śiva pierced the three mouths of the yajña that had assumed the form of a deer by an arrow with three prongs; the performer should prepare a clay Mr̥gasirṣa in the form of the deer and should worship it with different kinds of naivedya of vegetables and of flour mixed with linseed. HV I. 358–59, SmK 146.

Meghpāliṭṭiyā—On Āsv. śu. 3 men and women should worship the creeper called Meghapāli, that has leaves like betelnut 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; HV I. 416–417 (from Bhav. U. 17. 1–14 ).

Maunavrata—(1) after Śrāvana ends (acc. to pūrṇimānta reckoning) from Bh. 1st for 16 days; performer should take Dūrvā 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 naivedya therefrom and at time of eating; worship of Śiva by bathing image or liṅga 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 hīṃsā in thought, word and deed; when the vrata 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 brahmaṇas; 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).

Yaksakardama—(an unguent dear to yaksas) is constituted by five fragrant substances; vide p. 38, note 88 above.

Yajñasaptami—on śu. 7th when there is an eclipse and specially when there is sankrāntī, the performer should eat once haviśya food, bow to Varuṇa, 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 Śūrya, on Cai. 7th to Āmśumālin (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 brahmaṇas 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 ācārya; 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. 1-42). HV explains that Varuna means the Sun here.

Yumacaturthi—Worship Yama on 4th tithi falling on Saturday and Bharaṇi nakṣatra; frees from sins of seven lives; HV I. 523-24, PC 95 (from Kūrma). Yama is the lord of Bharaṇi-nakṣatra.
List of vrātas

Yamatarpana—offering anjalis (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.

Yamadipadāna—on 13th of K. kr., lighting lamps outside the house at night-fall; this prevents accidental death; PC 231, SmK 368.

Yamadvitiyā—Vide above pp. 207-208.

Yamadvitiyāyātrā—one of the 14 Yātrās of Bhuvaṇeśvara; GK 193.

Yamavrata—(1) He who fasts on 5th, 6th, 8th or 14th of śū 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 anjalis of water mixed with sesame to each of the names of Yama (viz. Yama, Dharmarāja, Mṛtyu, Antaka, Vaivasvata, Kala and Sarvabhūtakṣaya); 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 anjalis 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 Bhaṛaṇi-ṇakṣatra, donate a he-buffalo and gold for securing Yama’s favour; AK folio 357 (from Kūrma).

Yamādarsana-trayodāṣī—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 364.

Yamunāśnāna—tarpana—with three handfuls of water mixed with sesame tarpana of Yama under different names standing in the waters of the Yamunā; GK 601.

Yātrā (festive procession or festival)—Vide under Dola-yātrā and Rathayātrā. Yātrās of gods were famous from ancient times.
The Mahāvīrācarita of Bhavabhūti was brought on the stage on the occasion of the Yātrā of Kālapriyanātha. Vide ‘Yatrātattva’ ascribed to Raghunandana, published in the Sanskrit Sahitya Parishat series (in Bengali script) which describes the twelve festivals of Viṣṇu. The Anargharāghava of Murāri was presented on the stage in the Yātrā of Purusottama (Act. I prastāvānā). Vide Karamdānḍā Inscription of the time of Kumāragupta in Gupta sanvat 117 (436 A.D.) for reference to Devadroni (image procession) of Mahādeva Pṛthviśvara in E. I. vol. X p. 70. Vide Kṛtyakalpataru (on Rājadharmā) pp. 178–181 (from Brahmapurāṇa) on Devayātrā-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 Brahmana (lords of the tithis) were to be worshipped; RNP pp. 416–419.


**Yugādivrata**—The four yugas Kṛta, Tretā, Dvāpara and Kali started respectively on Vai. śu. 3, K. śu. 9, Bh. kr. 13 and M. amāvāsyā; fast, gifts, tapas, japa and homa on these produces results a crore of times more than ordinarily; on Vai. śu. 3 worship Nārāyaṇa and Lakṣmi and donate lavana-dhenu; on K. śu. 9th worship Śiva and Umā and tilādhenu be donated; on Bh. kr. 13 honour the pitrīs; on M. amāvāsyā worship Brahma with Gāyatri and donate navanītā-dhenu; all one's sins in thought, word and deed are rendered nugatory; HV II. 514–517 (from Bhav. U.).

**Yugāntya-śrāddha**—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 Vṛścika saṅkrānti, Dvāpara ends in Viṣa saṅkrānti and Kaliyuga in Kumbha-saṅkrānti. HK 656, KR 542–543, KKN 372.

**Yugāvatāravrata**—on Bh. kr. 13th when Dvāpara-yuga began, one should apply cow's urine, cow dung, dūrvar 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 Viṣṇu with ghee, milk and pure water; he goes to the world of Viṣṇu; HV II 518–519 (from Bhav.) Some say that Tretāyuga began on that day.
List of vratas

Yogavrata—The Yogas like Vişkambha, Vyatīpāta will be described in the next section on Kāla; vide HV II. 707–717, SmK 563–564, PC 52.

Yogēśvaravrata or Yogēśvaradvādaśī—on K. śu. 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 Yogēśvara) should be placed and worshipped; jāgara; next day the four jars should be donated to four brāhmaṇas and the golden image to a 5th brāhmaṇa and they should be fed and dākṣinā be paid; this is called also Dharaṇīvrata; he is freed from sins and goes to the world of Viṣṇu; KKV 336–339 = HV I. 1041–44 (from Var. 50. 4–29), KR 427–430.

Raktasaptami—on Mārg. 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 vaqā) and krśara (dish of rice, peas and spices) and donate at end a pair of red garments; Vi. Dh. III. 170. 1–3.

Rakṣāpañcamī—on Bh. Kṛ. 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. paurṇamāsī; vide pp. 127–128 above.

Raṅgapañcamī—on Ph. kr. 5. See above p. 241.

Raṭanti-caturdaśī—on M. kr. 14; tithi; Yama; one should bathe while it is aruṇodaya and offer tarpāṇa to Yama under fourteen names (m. in KT 450); VKK 497, KT 457, GK 157–158; vide Pretacaturdaśī above pp. 351–52.

Ratnasāṣṭhi—m. in Mṛcchakaṭṭika Act III. and in Cārudatta Act III. p. 65 (attributed to Bhāsa) where we have the words 'nanu śaṣṭhim-upvasāmi'. But it is difficult to say whether it is Ratnasāṣṭhi or any other.

Ratnāṇi—(jewels or precious things)—for five ratnas vide under 'pañcaratnas' p. 337 above. VR15 (quoting Vi. Dh.) mentions nine viz. pearls, gold, vaidūrya (cat's eye gem), padmarāga (ruby), puspārāga (topaz), gomeda (gem brought from Himālaya), sapphire, gārutmātā (emerald) and coral.
Rathanavami—on 9th tithi of Āsv. 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 Devipurāṇa) 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 Pujāprakāśa 293–307; the twelve rathayātras of Puruṣottama 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 rathayātrotsava of the Sun and state (p. 425) that the latter is equal to Indradhvajotsava and that both the festivals are carried on every year in several countries for averting evil (sāntihetoḥ), 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 Sambapuradeva in Mathurā. In Bhav. U. 134. 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 saṅkalpa and submitting to niyamas; 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 Yudhīśṭhira the story of king Yaśodharma of Kāmboja
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 begin-
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
Samangad plate of Rastrakūta king Dantidurga dated śaka
675 (753–54 A. D.) where the phrase ‘Māghamāsa-rath-
asaptamim’ occurs. For Rathasaptami–māhātmya, vide
Bhav. I. 50.

Rathāṅkasaptami—on 6th of M. śu. fast and worship of Sun with
gandha, flowers &c.; sleep before sun image that day; on 7th
worship the Sun and give bṛāhmaṇa 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

Rathāṅgasaptami—on M. śu. 5th, 6th and 7th observe respectively
ekabhakta, nakta, and fast; some hold that fast on 6th and
pāraṇā 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.

Rathotsava—on 2nd of Ās. śu.; when it is joined to Pusya, car
festival of Krṣṇa, Balarāma and Subhadrā; the utsava
should be performed even if there is no Pusya nakṣatra;
TT 29, NS 107, SmK 137.

Rambhāṇtiyā—(1) on Jy. śu. 3rd; one was to sit facing the east
in the midst of five fires viz. Gārhapatya, Dakṣināgni,
Sabhya and Āhavanīya and the Sun above; face Brahmā
and Devī identified with Mahākāli, Mahālakṣmi, Mahāmāyā,
Sarasvatī; homa in all directions by brāhmaṇas; worship of
Devi and eight substances called Saubhāgyāstaka be placed
before Devī; in the evening Rudrāṇi 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 sūrpa (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. śu. 3rd; tithi; Pārvatī deity; for a year; every month Devī to be worshipped under a different name (e.g. Pārvatī 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 'Tṛtiyāvratas' above p. 307.

Rambhātrirātra-vrata—begin on Jy. śu. 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, aṣṭādaśa on 14th and fast on 15th; water the same plant for a year; worship also Umā and Śiva and Kṛṣṇa and Rukmiṇī; homa with 13, 14, 15 ahūtis 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 'kadalī' (plantain plant) and hence the name.

Ravitāvrata—nakta or fast on Sunday, japa of Ādityaḥ ārdaya or Mahāśvetā mantra; they secure their desires; Vāravrata; Sun deity; SmK. 556–557, VKD (423–436) gives a very elaborate procedure.

Ravitāra—(1) worship of the Sun thrice a day in M.; secures merit (puṇya) 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.

Ravīṣaṭhi—fast on 6th and worship Sun on 7th; performer secures wealth and freedom from disease; KN 190 (from Linga).

Rasakalyāṇī—begin on M. śu. 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 Kumuda, Madhavi, 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, tavaraja (milk?), honey, pānaka (spicy beverage), jiraka, milk, curds, ghee, marjikā (Rasālā or Śikharinī), 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. 63. 1-29). Rasālā was prepared from curds and was somewhat like ‘śrīkhanda’ of modern Mahārāṣṭra (from the quotations in KR 501).

Rākhi-pūrṇimā—on Sr. śu. 15. See above pp. 127-128 on rakṣā-bandhana.

Rāghavadvādaśi—on Jy. śu. 12th; golden images of Rāma and Lakṣmaṇa to be worshipped; worship of limbs from feet to head with different names in each case (e.g. om namas- Trivikramāyeti kāṭim); a jar filled with ghee to be donated in the morning after worship of Rāma and Lakṣmaṇa; 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).

Rājarājeśvaravārata—fast on 8th tīthi when it has Svāti nakṣatra and falls on Wednesday; worship of Śiva with many edibles full of sweet-meats as naivedya; donate before image of Śiva to the ācārya neck ornament, crown, girdle, 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 Rājarājeśvara may mean Śiva or Kubera who is himself lord (of Yakṣas).

Rājāsnāpāna—on Cai. kr. 8; the land of Kāśmīra is deemed to be raśasvaśā 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 brāhmaṇas with water in which sarvaśauṣadhis 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 amōnta reckoning).

Rājyadvādaśi-vrata—on Mārg. śu. 10 make saṅkalpa; on 11th fast and worship Viṣṇu; homa with best food, the mantra
being (‘tad-Viśṇoḥ paramam’ Rg. I. 22. 20) for dvijas and for śudras the mantra of twelve syllables (‘om namo bhagavate Vasudevāya’); jāgara, song and dance; this should be done for a year; on all dvādasīs silence should be completely observed; the same procedure to be followed on dvādasīs 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 vrata would make the performer a king in a mountain valley; in three years a Maṃḍaleśvara (provincial governor) and in 12 years a king; HV I. 1060–1063 (from Vi. Dh.)

Rājyavrata—on Jy. su. 3 one should worship the three viz. 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.).

Rājyāptidasamī—begin on K. su. 10; worship of Kośava in the form of the ten Viśve-devas (viz. Kratu, Dakṣa &c.) in maṃḍalas or images (of gold or silver); at end (of year) donate gold; he secures the world of Viśnu and then becomes a king or best of brāhmaṇas; HV I. 935–66 (from Vi. Dh.). For the names of the ten Viśve-devas, vide H. of Dh. vol. IV p. 457 note 1018.

Rādhāśṭami—on Bh. 8 in both fortnums; Rādhā was born on Bh. su. 7; worship of Rādhā on 8th destroys many grave sins; Pad. III. 4. 43, III. 7. 21–23.

Rāmacandrudolotavā—on Cai. su. 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; SmK 91.

Rāmanavami or Rāmajayanti—Vide pp. 84–88 above.

Rāmanāmalekhaṇa-vrata—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 Rāma-nāma destroys mahāpātaka (ekaikam-akṣaram purnsām mahāpātaka-nāśanam); worship of Rāmanāma with 16 upacāras; VR 330–332. Magic virtue came to be attached to Rāmanāma and 108 names and one thousand names of Rāma came to be coined.
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Râšivrata—to be performed on each paurnamâst in months from Kârtika; on K. pûrûnîmâ one should observe nakta way and donate a golden ram; on Mârg. pûrûnîmâ 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.).

Rukminiâstamî—on Mârg. kr. 8th; in the first year the performer (a woman) should prepare a house of clay with one door in which she should cast all household gear, paddy, ghee and should make toy images of Kârûnâ, Rukmini, Balarâmâ and his wife, Pradyumna and his wife, Aniruddha and Usâ, Devaki and Vasudevâ; worship these images and at sunrise offer arghya 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, sandal, mirror, mortar and pestle, vessels &c. and one should worship golden images of Kârûnâ, Rukmini and Pradyumna with fast and jagara and next morning donate the last house and a cow to a brâhmaṇa 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).

Rudralakṣavarti-vrata—offering a lakh of lamps with cotton wicks dipped in ghee from cow’s milk before a Śivalinga; before the vrata is begun liṅga is to be worshipped with 16 upacâras; 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.

Rudravrata—(1) on Jy. 8th and 14th tithis of both pâkṣas (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 Pad.), KK V 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 ekabhaktâ method for a year and donate at end a golden bull and tilâdhenu; it is a saṁvatsara-vrata; Śaṅkara deity; this destroys sins and sorrow and performer reaches Śivaloka; HV II. 866 (from H. D. 50
Pad.) = KKV 439; this is Mat. 101. 4; (3) begin from K. śu. 3rd; subsist for one year on cow urine and yāvaka 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).

Rūpanavami—begin on Mārg. 9th; tithivrata; Caṇḍikā 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 Śvāhā; he stays in Candraloka 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 Mātrīs.

Rūpasāṅkrānti—on the day of Sāṅkrānti 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 sāṅkrāntivrata; reward is the same as a thousand Āsva-medhas and beauty, youth, long life, health and wealth, heaven; HV II. 734 (from Skanda).

Rūpasattra—on 8th of the dark half after Phā. pūrṇimā when joined with Mūla naksatrap one should begin the vrata; worship naksatrap, 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 naksatras; the sattra is finished at the end of Cai. śu.; 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 Nārāyaṇa and naksatra.

Rūpavrāpti—(1) by worshipping the ten Viṣve-devas on 5th tithi one reaches heaven; HV I. 574–75 (from Vi. Dh.); for ten Viṣvedevas, vide H. of Dh. vol IV p. 457 note 1018; (2) This is a Māsavrata; from the 1st tithi after Phā. pūrṇimā
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up to Cai. pūrṇimā; one should worship the image of Keśava reclining on the hoods of Śeṣa, 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); HV II. 744 (from Vi. Dh. III. 202, 1-5).

Rogamukti—by worshipping the attendants of Skanda, Rudra and Yama one secures freedom from disease; HV I. 628 (from Vi. Dh.).

Rogahavidhi—when on Sunday there is Pūrvapāgraphuni-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, HV II. 525-527 (from Bhav. U.), KR 600-601.

Rōca—name of several vrataś such as Māsopavāsa, Brāhma-roca, Kālaroca; to be begun on Cai. su. 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).

Rōtaka—begin on first Monday in Śr. su.; for 3½ months; fast on 14th of K. and worship with bilva leaves; five rōtakas (wheat bread or cake toasted on an iron or earthen dish) to be made, one for naivedya, two for brāhmaṇa and two for performer; worship of Śiva; perform for five years; on finishing vrata two rotakas of gold or siver to be donated; Vratārka, folios 30b-32b. Also called Bilvarōtaka-vrata.

Rohiniśandra-sayana—Mat. 57 describes it at great length (verses 1-28) and Pad. (IV. 24. 101-130) has also almost the same verses; here Viśnu 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 paṅcagavya and mustard and should recite 108 times the mantra ‘āpāyāsava’ (Rg. I. 91. 16 addressed to Soma) and a śūdra should say ‘bow to Soma, bow to Viśnu’; he should worship Viśnu 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 Kṛṣṇa! 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.

Rohīṇīdevādaśī—on 11th of Śr. kr. people (male or female) prepare a mandala with cowdung near a tank or the like and draw a picture of the Moon and Rohiṇī and worship them, offer naivedya and give it to a brahmana, then enter reservoir of water and contemplate upon Candra and Rohiṇī and while still in water eat one hundred pellets of powdered māsa and five modakas with ghee, then coming out give dinner and clothes to a brahmana; this should be done every year; HV I. 1113–14 (from Bhav. U.).

Rohiṇīivrata—A nakṣatraivrata; one should establish a copper or golden image of Rohiṇī decked with five ratnas and worship it with two garments, flowers, fruits and naivedya; performer to subsist by naktā way that day; next day donate image to a learned brahmana householder. Rohiṇī is the nakṣatra of birth of Lord Kṛṣṇa; HV II. 598–99 (from Skanda).

Rohiṇīśrīnā—at kṣatraivrata; performer and his priest to fast on Kṛttikā and on Rohiṇī 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, priyaṅgu and sandalwood paste; he should worship Viṣṇu, Moon, Varuna, Rohiṇī and Prajāpati; homa 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. Dāh.)

Rohiṇīyāṣṭami—the 8th of Bh. kr. when joined to Rohiṇī nakṣatra is called Jayanti; when 8th tithi extends at least a kalā before and after midnight that is the most holy time on which Lord Hari himself was born; fast on Jayanti
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and worship of Hari destroy the performer's sins for a hundred past lives; this Rohini vrata is superior to a hundred Ekadasivrata; RM 1231–1255 (ABORI vol. 36 pp. 320–322), KR 258, VKK 298–304.

Raudravināyakayāga—When on Thursday there is ekādaśi and Pusya-nakṣatra or when Saturday occurs on ekādaśi with Rohini, this yāga should be performed and it yields sons and blessedness; HV. II. 591.

Lakṣanamaskāravrata-saṅkalpa—on 11th of Āś. śū. to offer one hundred thousand namaskāras to Viṣṇu; to be finished on K. pūrṇimā; worship of image of Viṣṇu by the hymn 'ato devā' (Rg I. 22. 16–21), SmK 407–408.

Lakṣapradaṅkāsināvrata (one hundred thousand circumambulations)—begin on the start of cāturmāṣya and finish on K. pūrṇimā; Viṣṇu deity; SmK 406–407.

Lakṣavartivrata—begin in K., Vai., M., the best month being Vai. and finish in three months on a pūrṇimā; every day waving lights before Viṣṇu and Lakṣmi, 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; Nṛsinhapurāṇa, chap. 35, SmK 475–479.

Lakṣmādravrata—When on Bh. kr. 8th there is Ādrā-nakṣatra, 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 &c. containing five rasas (curds, milk, ghee, honey and sugar) and modukas; donate the golden images and edibles to a learned brāhmaṇa; secures removal of sins, charm, wealth, long life, fame; HV I. 826–829 (from Mat.).

Lakṣeṣvarī-vrata.—same as Koṭiṣvarivrata above.


Lakṣmīnāryaṇavrata—on Phā. Pūrṇimā; tithi; worship of Nārāyaṇa and Lakṣmi, for one year, divided into three periods of four months each on every pūrṇimā; in four months from Āś. 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. pañcagavya,
water with kuśas, water heated with Sun's rays; HV II.
664-666 (from Vi. Dh.).

Lakṣmipradāvrata—It is one of the Krchhravratas in HV II.
769-771; on K. kr. 7th tithi to 10th one should subsist
respectively on milk, bilva leaves, lotuses, and morsels of
lotus fibres and on 11th fast; worship Keśava on these days;
secure Visṇuloka; HV II. 770.

Lakṣmivrata—(1) on every 5th tithi observe fast and worship
Lakṣmi; one year; at end donate a golden lotus and a cow;
he secures wealth in each life and reaches Visṇuloka; HV
I. 568 (from Yamapuraṇa), KR 118 (2) on Cai. śu. 3
subsist on ghee and boiled rice, on 4th bathe 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
bathe the same and donate gold; one year; Vi. Dh.

Lalitakāntādevi-vrata—the same as Maṅgala-caṇḍikā above.
TT p. 41 quotes Kalikāpurāṇa to the effect that Maṅgala-
caṇḍikā is called Lalitakāntādevi, that has two arms, is fair,
is seated on a red lotus and so on.

Lalitāvrata—on M. śu. 3rd; bath in a river at midday with
sesame and amalaka, worship Devī with flowers &c.; a copper
vessel containing water, a piece of gold and akṣatas 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 con-
template Devī; 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 Devī were to be
employed in worship (such as Īśāni in 1st, Lalitā in 8th
and Gaurī in 12th) and in the 12 months she fasts on śu.
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. 418-421 (from Bhav.
U.). Agni (178.1-2) speaks of Lalitā-trītiya and remarks
that on Cai. śu. 3 Gaurī was married by Sīva. Mat. 60.
14-15 say the same and Mat. 60. 11 says that Sati is called
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Lalitā because she is supreme in all worlds and excels them in beauty. At the end of Brahmāndaprāṇa there is a section of 44 chapters on the Lalitā cult.

Lalitāsaṣṭhi—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; jāgarā on that night with female friends without closing the eyes: on 7th give all naivedya to a brāhmaṇa and feed maidens 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 220–21 (remarks that it is well-known in Gurjaradeśa).

Lalitāsaptami—m. in VKV 13 (Saptami mixed with Śaṣṭhi to be preferred).

Lavanadāna—on Mṛg. pūrṇimā when it has Mrgasiras-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 306.

Lavanasaṅkrāntivrata—on day of saṅkrānti 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 saṅkrāntivrata; HV II. 732–33 (from Skanda).

Lāvanyagaurivrata—on Cai. śu. 5; observed by Tamil people as shown in the pañcāṅga (almanac).

Lāvanyavrata—From the 1st tithi after K. pūrṇimā, worship picture of Pradyumna on a piece of cloth or as an image, observe nakta way; when Mrg. 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 māsa-vrata; confers beauty and heaven; HV. II. 785 (from Vi. Dh. III. 203. 1–7).

Lāvanyāvāptivrata—HV II. 785 calls it so; same as above.

Līṅgavratas—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 ratni (distance from elbow to end of closed
fist); cast over Linga a prastha of sesame; on Mārg. su. 14 smear linga with saffron paste; in this way every month for a year different substance for smearing, different dhūpa, naivedya &c.; even one guilty of grave sins reaches Rudraloka; HV II. 50-56 (from Kālottara). A linga may be made with holy ashes, dry cowdung balls, from sand or crystal, the best being from clay on the mountains whence Narmadā flows.

Lāṅgārcanavrata—on K. su. 13 with Saturday; one hundred names of Śiva to be repeated; bath of linga with pañcāmṛta and worship of Śiva in the form of linga at the time of pravṛṣa; Skanda (I. 17. 59-91) describes this; verses 75-89 set out the one hundred names.

Lilāavrata—Same as Nilavrata above p. 335.

Lokavrata—Begin from Cai. su. and subsist for seven days respectively on cow’s urine, cow’s dung, milk, curds, ghee and water in which kuśas are dipped and fast (on 7th); homa of sesame accompanied by mahā-vyāḥṛtis (bhūḥ, bhuvah, svāḥ &c.); at end of year donate garment, bell-metal, cows; he becomes an emperor; HV II. 463 (quoting Vi. Dh. III. 16². 1-7).

Lohābhīṣārikiṣṭya—also written as Lohābhibhīrika or Lauhābhiśārika—From Āśv. su. 1st to 8th tithi a king desirous of conquest should perform this rite; NS 178-179, SmK 332-336, RNP 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. Lohābhīṣāra means putting forth or brandishing iron or steel weapons (‘Lohābhīhārostrabhr- tām rājām nirājano vidhiḥ’ Amarakośa). 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 Lohābhīṣārika-karma. In Udyogaparva 160. 93 we read ‘Lohābhīṣāro nirvṛttah’ &c. Nilakaṇṭha explains that it comprises waving of lights before weapons and invoking deities.

Vañjulivrata—Vañjuli is one of the eight great dvādaśis enumerated above on p. 119; Vañjuli 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 pārāṇā not on the next tithi but on dvādaśī itself; worship of golden image of Nārāyaṇa; in merit it is superior to thousands of Rājasūya sacrifices; NS 48, SmK 252–253.

Vatasāvitrivrata—Vide above pp. 91–94.

Vatsarādh髋ipapūjā—(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 87, PC 56.

Vatsadvādaśī—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 māṣa; 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.

Varacaturthi—begin on Mārg. śu. 4th; tithivrata; every month worship Gānēśa and observe ekabhakta on that day but without ksāra and lavaṇa; continue for 4 years, but with nakta in 2nd year, ayācita in 3rd and fast in 4th; HV I. 530–31 (from Skandā), KR 504 (in M.), KV 190 (in M.), VKK 498.

Varadacaturthi—on M. śu. 4th; tithivrata; 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 Varacaturthi is confined to 4th and worship on 5th with kunda flowers is Śrīpaṅcamī and that ‘vara’ means ‘Vināyaka’.

Varadācaturthi—on M. śu. 4th; tithi; Gaurī deity; specially for women; GK 77; HV I. 531 has Gaurī-caturthi (from Brahm.) which appears to be the same. NS 133 says Bh. śu. 4 is Varadacaturthi, while PC 95 says that Mārg. śu. 4th is so called.

Varanavami—on each 9th tithi subsist for nine years on flour; tithi; Devi 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’.

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Varalakṣṭmivrata—on Śr. Pūrṇimā, when Venus shines in the east; erect a mandapa to the north-east of one's house, establish a kalaśa therein, on which Varalakṣmi should be invoked and worshipped to the accompaniment of Śrisūkta; vide pp. 147-149 of the transcript of Sāmrājyalakṣmipīṭhika (transcript No. 43 of 1925-26 in B. O. R. I. Poona).

Varavrata—(1) Vide 'Varanavam' above; (2) one fasting for seven days and donating a jar of ghee to a brāhmaṇa reaches Brahmaloka; Saṅvatsara-vrata; Brahmā deity; KKV 449 (Mat. 101. 68 calling it Gṛ̱ta-vrata), HV II. 886 (from Pad.).

Varāṭkāsaptami—on any 7th tithi; a person should subsist on only such food as he can purchase with three varāṭikās (cowries), whether it is proper for him to eat it or not; Sun deity; reward not stated; KKV 184, HV I. 726 (from Bhav.).

Varahadyādaśi—on M. śu. 12: tithivrata: Varaha form of Viṣṇu is deity; saṅkalpa and worship on 11th; golden image of Varaha to be placed on a jar in which pieces of gold, silver or copper and all seed had been cast and worship thereof and ājāra in maṇḍapa of flowers; next morning donate the image to a learned and well-conducted brāhmaṇa; reward is saubhāgya, wealth, beauty, honour and sons in this very life; KKV 319-321, HV I. 1027-29 (both quoting Var. 41. 1-10), GK pp. 151-152.

Varunavrata—If a man standing a whole night in water donates a cow the next morning, he secures Varuṇa-loka; KKV 450 (52nd Śaṅtiivrata), HV II. 905 (from Pad.); the verse is Mat. 101. 74); (2) Vi. Dh. (III. 195. 1-3) is somewhat different; worship of Varuṇa from the beginning of Bh. to the Full Moon thereof; at end donate jaladhenu together with umbrella, sandals and two garments. The word jaladhenu occurs in Anuśāsana 71. 41 and in Mat. 53. 13; vide H. of Dh. vol. II. p. 880.

Varnavrata—This is a Caturmūrtivrata extending over four months from Cai. śu.; in Cai., Vai., Jy., Āṣ., the performer observes a fast and worships Vāsudeva, Sankarśana, Pradyumna and Aniruddha and donates respectively materials useful for sacrifice by a brāhmaṇa, war materials to a ksatriya, merchandise to a vaiśya and materials for manual work to a śūdra; performer secures Indraloka; HV II. 828 (from Vi. Dh.).
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Vardhāpanavidhi—(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, Mādhavi, Gauri, Rudrāṇi, 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 (havis) was made to Indra and the Lokāpālas and Vedic verses such as Rg. VI. 47. 11, X. 161. 4 were recited; HV II. 889–893 (from Ātharvaṇa-gopatḥabrāhmaṇa and Skanda).

Varṣāvrata—begin on 9th of Cai. śu.; tithivrata; worship of the great mountains Himavat, Hemakūṭa, Śrīngavat, Meru, Mālyavat, 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, Hemakūṭa and others are styled varṣaparvatas in Brah. 18. 16, Mat. 113. 10–12, Vāyu 1.85.

Vallabhotsava—festival in honour of the great Vaiṣṇava teacher Vallabha said to have been born in 1497 A.D., who wrote many works, emphatically taught a non-ascetic view of religion and rested his doctrines on the Bhāgavata. It is held on Cai. kr. 11.

Vasantapaṇčami—on 5th tithi of M. śu.; tithivrata; worship of Viṣṇu; VR 220.

Vasantotsava—(festival of spring). There is a poetic and detailed description of the advent of spring in Vā. 6. 10–21; the Mālavikāgniṃitra and Ratnāvali were both brought on the stage in Vasantotsava as expressly stated in the prastāvanā 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 Cañ. kr. 1 (by pūrṇimāṇa reckoning), while PC 100 places it on M. su. 5 (following NA). The first Act of a drama Pārijatamañjari-nāṭikā is called Vasantotsava in Cañtra-parva; vide E. I. vol. VIII pp. 96 ff where two Acts of the drama by Madana, upādhyāya of Arjunavarma of Dhāra, are published from a stone.


Vasuvrata—(1) worship of the eight Vasus that are really forms of Vāsudeva on the 8th tithi with fast from Cañ. su, drawn in a circle or as images; at end donate a cow; secures wealth and crops and Vasuloka. The eight Vasus are Dhara, Dhuva, Soma, Āpaḥ, Anila, Anala, Pratyuṣa and Prabhāsa. Vide Anuśāsana 150. 16-17, Mat. 5. 21, Brahmaṇḍa III. 3. 21 for these. HV I. 848-49 (from Vi. 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 'ubhayatomukhi') vide H. of Dh. vol. II. p. 879.

Vastutrīrātra—see 'Bastatrīrātra' above p. 355.

Vahnavrata—(1) by worship of Agni one secures the reward of Agniśṭoma; HV I. 791 from Vi. Dh.; (2) begin on Amāvāsyā of Cañ.; tithivrata; worship of Agni and homa with sesamum on every amāvāsyā for a year; at end donate gold; HV II. 255-256; this is Vi. Dh. III. 190. 1-3, but HV quotes same verses from Viṣṇupurāṇa.

Vānijyalābhavrata—fast on Mūla nakṣatra and on Pūrvaśādhā; the performer with face to east is to be bathed with water from four fresh jars in which conch-shell, pearl, roots of reed plants and gold are cast and then he is to worship Viṣṇu, Varuṇa 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 Vi. Dh.)

Vāmanajayanti—on Bh. su. 12th; Vāmana (avatāra of Viṣṇu) is said to have been born at mid-day on this tithi when there was Śravaṇa-nakṣatra; fast on this day; removes all sins; GK pp. 147-148, Vṛataṅka folio 244a to 247a (from Bhav.
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U.). Vide Bhāgavata VIII. chapters 17–23. In chap. 18. 5–6 it is said that Vāmana appeared in month of Śr. on 12th tithi when the nakṣatra was Śravaṇa, the muhūrta was Abhijit and this tithi is called Vijayādvādaśī. Vide HV I, pp. 1138–1145 (from Bhaviṣyottara) much of which is quoted by Vrātārka.

Vāmanadvādaśī—On Cai. 12; tīthivrata; Viṣṇu deity; fast on that day; worship of the limbs from the feet to the head connecting each with a different name (such as ‘Vāmanā-yeti vai pādam’); establish a golden image of Vāmana in a jar with white yajñopavīta, umbrella, sandals, rosary near it and donate them next morning with the words ‘May Viṣṇu in the form of a dwarf be pleased’ after taking the twelve names (Keśava, Nārāyana &c.) with the months respectively from Mārg.; result-less 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.

Vāyuvrata—(1) by worship of Vāyu, performer secures the highest goal; HV I. 791 (half a verse); (2) begin on 14th tithi of Jy. śū; tīthivrata; Vāyu deity; for a year; fast on each śū 14th: at end of vrata gift of two garments; HV II. 152 (from Vi. Dh. III. 185. 1–3).


Vāralakṣmīvrata—on a Friday nearest to Śr. pūrṇimā or on 14th of Śr. śū; vāravrata; Lakṣmī deity; Vrātārka 358b–362b, from Bhav. U.

Vārivrata—a māsavrata; Brahmā seems to be the deity; one should subsist in ayācita way in the four months of Cai., Jy., Āṣ. 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.).

Vāruṇi—The 13th of Cai. kr. if it falls on Śatabhiṣak nakṣatra (of which Varuṇa is the presiding deity) is called Vāruṇi and is equal to a crore of solar eclipses; if in
addition it falls on Saturday it is called Mahā-vārunī; if in addition to all these there is a subha-yoga, then it is mahā-mahā-Vārunī; VKK 518-519, KT 463, SmK 107, GK 611 (from Skanda), KTV 189-190.

Vāsudevalvādaśī—on Āś. sv. 12; tithi; Vāsudeva is deity; worship of the limbs of Vāsudeva from feet to head with different names of Vāsudeva and his vyūhas; 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 vrata is said to have been imparted by Nārada to Vāsudeva and Devaki; 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).

Vighna-vināyaka-vrata—For four months from Phā; AK folio 356.

Vijaya—(1) on 10th of Āśv. sv. 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 muhūrta of the day divided into 15 muhūrta; SmK 353.

Vijaya-dhūpa—described in HV II. 51 (from Bhav. I. 68, 3-4).

Vijayadvādaśī—(1) Saṅkalpa on 11th; fast on dvādaśī on which there is Śravaṇa-naksatra; a golden image of Viśṇu clad in yellow robes to be made and to be worshipped with arghya; jāgaraṇa at night; next day at sunrise donate image; dvādaśī with Śravaṇa when the Sun is in Lion and the Moon in Śravaṇa is not possible except in Bh.; HV I. 1136-38 (from Agni), KR 287-288; (2) same in HV I. 1138-1140; (3) Phā. sv. 11th or 12th if joined to Pusya-naksatra is called Vijaya; (4) Bh. sv. or kr. 11th or 12th if joined to Wednesday and Śravaṇa-naksatra is called Vijaya; vrata in sv. leads to heaven and in kr. to destruction of sins; Viśṇu deity; HV I. 1152-1155 (from Brahmavaivarta). Some of these occur in KK 348-50 (from Ādityapurāṇa).

Vijayavidhi—a vāravṛata; on Sunday falling on sv. 7 with Prājāpatya (Rohini) naksatra; Sun deity; KK 17-18.

Vijayavṛata—worship of (image) of Airavata (Indra’s elephant) with a strap in his mouth and Uccaiḥśravaḥ (horse of Indra); secures victory; HV I. 576 (from Vi. Dh.).
Vijayā—the name is given to several tithis e. g. śu. 7 falling on
Sunday is so called (Bhav. U. 43. 2, VKK 9, HK 625, PC
105); vide also entry Vijayavidhi; the Garuda (I. 136. 1–2)
notes that dvādaśi or ekādaśi joined to Śravaṇa-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, Torkhele grant of
Rāstrakūta king Govinda, dated in saka 735 current
(813 A.D.) Pauṣa. VKK 36 states that if Vijayā-saptami has
the Sun in Hasta it is called ‘mahā-mahā’; śu. Ekādaśi
when it has Punarvasu naksatra is called Vijayā; HK 633
quoting Vi. Dh.

Vijayāsaptami—(1) on 7th of śu. 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. śu. 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, māśa, yava, saśīka, bell-metal vessel, food ground on
stones, honey, sexual intercourse, meat, wine, oil bath,
collyrum and sesame.

Vijayāyajñasaptami—on M. śu. 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. ).

Vitastāpujā—At the end of Bh. from the 10th of śu. 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 Śatī (Pārvatī);
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. ).

Vidyāpratiband-vrata—on the first tithi of a month, person desiring
learning and wealth should worship images of Viṣṇu
and Laksṇamā on a square figure made with husked rice
grains with full blown lotuses (1000 or less in number) and with
milk or pāgasa, and of Sarasvatī 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 ).
Vidyāvāptivrata—from 1st tithi of M. after P. pūrṇima for one month; worship of Hāyagrīva with sesame, homa with sesame and fast for first three days; this is māsavrata; 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 Lākṣmi with lotus in her hand and the latter's eight saktis (such as Sarasvatī, Bati, Maitrī, Vidyā), these to be placed on the petals; salutations to these latter in the form ‘om Sarasvatyaai namaḥ’; draw several deities (named) as lords of four quarters and four intermediate quarters; place four (Vyāsa, Kratu, Manu, Dakṣa) as gurus and Vasistha and others on the maṇḍala; worship all these with various flowers; repeat Śrīsūktā (one of the Khilasūktas beginning with 'Hiranyavarnām hari'nin '), the Puruṣasūktā (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 Ca. described at length; they are also given separate names such as Marica-saptami, Phala-saptami, Anōdā-saptami; in all these Sun is deity; mantra is ‘om namaḥ Śūrīya ’; HV I. 792–804 (from Āditya-pūrṇa).

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, marica, water, fruit, mūla (radish), naktā way, fast, ekabhakta, milk, taking in air, ghee; KV 419, VKK 37–38, TT 36–37, KT 459–460; VKK 38 distinguishes this from Ravivrata (which is to be observed on Sunday beginning from the first Sunday in M.).

Vināyakacaturthi—(1) Vide Ganeśa-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
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years; KKV 79 (quoting Bhav. I 22. 1-2), HV I. 519-520 (quotes same verses and calls it Gaṇapati-caturthi).

Vināyakavrata—begin on Phā. śu. 4; tithi; Gaṇeṣa deity; four months, on every śu. 4 the performer observes naktas, makes homa with sesame, donates sesame; at end in the 5th month donates a golden image of Gaṇeṣa with four copper vessels filled with pājasa and a 5th one with sesame; freedom from all obstacles; Bhav. U. 33. 1-13.

Vināyakasnapana-caturthī—in Bhav. U. 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. or Āṣ., performer should undertake the nīyamas (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 namaḥ pādau viśoṣayeti jānunt’; 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 Dattātreya and Vyāsa, together with a blue lotus on dvādaśī; after finishing twelve dvādaśis he should donate to the guru or ācārya a lavanācala, a bedstead with all appurtenances, a cow, a village (by kingly performer) or a field (the village chief) and to other brāhmaṇas cows and garments; this procedure may be followed for three years; he becomes free from sins, saves a hundred pītrs &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 Lavānācala, vide H. of Dh. II. p. 882, Mat. 84. 1-9.

Virūpākṣapravara—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. 186. 1-3).

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Višokadvādaśi—saṅkalpa on 10th night of Āsv. śu. ‘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 maṇḍala should be made and thereon a four-cornered altar; place on altar a winnowing basket in which an image of Lakṣmi called Višokā (that frees from sorrow) is kept and the prayer ‘May Višokā destroy sorrow, confer wealth and all success’; on all nights worshipper to drink water in which darbhas are dipped; dance and song all night; honour pairs of brāhmaṇas; this procedure every month; at end donate bedstead and guḍadhenu and the śūrpa (basket) together with Lakṣmi image; KKVV 350–354, HV I. 1075–1078 (from Pad. V. 21. 22–80.); Mat. 81 describes this and 82 describes Gudadhenu which is only a subsidiary part (aṅga) in this vrata. Vide H. of Dh. vol. II. pp. 880–81 for guḍadhenu.

Viśokasāṭhi—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 kapilā cow; HV I. 600–602 (from Bhav. U. 38. 1–7.); KKVV (211–212) gives these very verses as Viśokasaptami.

Viśokasankṛānti—When on an Ayana day or Viśuva day there is Vyātipātayoga the performer should bathe in water mixed with tilas and observe ekabhakta; he should bathe a golden image of the Sun with paṇcagavya 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 kapilā cows or one cow if poor; secures long life, health and prosperity; this is a sāṅkrānti vrata; HV II. 742–743 (from Skanda.)

Viśokasaptami—HV I. 746–47 quotes from Bhav. thirteen verses on this which are the same as Mat. 75. 1–13 (=Pad. V. 21. 235–248) and which are the same as the verses under Viśokasāṭhi.
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Viṣvarūpavrata—on śu. 8th or 14th when it falls on Saturday and Revatī naksatra: Śiva is deity; the linga should be bathed in mahāśānā; camphor as unguent, white lotuses and many ornaments to be placed on linga, burn camphor as incense, naivedya of pāyasā and ghee; gift to ācārya of a horse or elephant; performer gets whatever he desires (son, kingdom, pleasures &c.), hence vrata is called Viṣva-rūpa (lit. having all forms); drink at night water mixed with kuṣas and observe jāgara; HV I. 865–866 (from Kalottara).

Viṣavrata—(1) Ekabhakta on 10th of every month; tithivrata: 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, HV I. 983 (from Pad.); Mat. 101. 83 mentions this;(2) Viṣvedevas to be worshipped on ekādaśī; images of them to be placed on lotus petals; tithivrata; Viṣvedevas deity; offer stream of ghee and fuel sticks, curds, milk, honey; HV I. 1148 (from Bhav.). This vrata is like Viśvānara-pratipad.

Viṣvedeva-daśami-pūjā—from K. śu. 10; tithi; ten Viṣvedevas enumerated in Vi. Dh. III. 176. 1 that are manifestations of Keśava are deity; worship them in maṇḍalas or as images; one year; at end donate gold; reaches Viṣvedevaloka. Vi. Dh. III. 176. 1–5.

Viṣṭīvrata or Viṣṭibhadra—The karaṇas will be described in the section on Kāla. They are of two classes, cara (moveable) and sthira (fixed). The first are seven of which Viṣṭī is one. Vide Br. S. 99. 1. Viṣṭī is half of a tīthi. The works on astrology raised it to the status of an ill-formed malignant demoness. Viṣṭī comprised 30 ghaṭikās which were distributed unevenly in her mouth, throat, heart, navel, waist and tail (respectively 5, 1, 11, 4, 6, 3 ghaṭikās); HV 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. Viṣṭī 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 Viṣṭī; but if Viṣṭī occurs at night then ekabhakta may be resorted to on two days; worship gods and pitṛs and then image of Viṣṭī made of darbhas with flowers &c.; naivedya is of krṣara
(dish of rice and peas and spices, Marathi khichaḍi); gift of
dark garment, dark cow and dark blanket. Vișṭi and
Bhadrā mean the same thing. Vide HV II. 719–724, KN
330, SmK 565–566.

Viṣṇu—Vi. Dh. III. 123 lays down what names of Viṣṇu should
be taken on certain occasions, such as crossing a river
(when one is to remember Matsya, Kūrma and Varāha),
or when the planets or nakṣatras are unfavourable or when
one is in danger from robbers and tigers &c. (remember
name Nṛṣimha); Vi. Dh. III. 124 sets out the names of
Viṣṇu to be uttered in months from Cai., or on weekdays,
nakṣatras, tithis; chap. 125 deals with the names to be taken
when visiting certain holy places, countries &c.

Viṣṇutrimārtivrata—Viṣṇu 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 vāla, pitta
(bile) and kapha (phlegm); in this way Viṣṇu has three
palpable forms; worship Him on Jy. ṣu. 3 observing a fast;
in early morning worship Vāyu, offer at midday homa in
Agni with yavas and sesame, at sunset worship the Moon
in water; for a year (on each 3rd of ṣu.); worshipper reaches
heaven; if he performs for three years, he is in heaven for
5000 years; Vi. Dh. III. 136. 1–26.

Viṣṇutirātraivrata—on K. ṣu. 9th; make a golden image of Hari
and of Tulasī and worship for three days and celebrate
marriage of Tulasī with Hari; NS 204.

Viṣṇudevakivrata—begin on 1st tithi of K.; for a year; bathe
with paṇcagavya 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 Viṣṇu; 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. 636–638 (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.

Viṣṇupaṇcaka—the last five days of K. are so called; worship
Hari and Rādhā during those five days with five upacāras
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viz. gandha &c.; all sins being destroyed he goes to Viṣṇu-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 paṇcagavya in evening, or worship Hari with Tulasī leaves; Pad. III. 23. 1–33.

Viṣṇupada or Viṣṇupadi—name of the four zodiacal signs of Viṣabhā, Simha, Viścika and Kumbha; vide KN 332 and under Saṅkrānti above p. 213.

Viṣṇupadavrata—begin on Purvāṣādha-nakṣatra in Āṣādha; worship the three steps of Viṣṇu placed in milk or ghee; performer to subsist on sacrificial food (haṃṣya) at night alone; in Śrāvana on Uttarāṣādha worship of Govinda and Viṣṇu’s three steps, gift and food being different; in Bh. on Purvāṣādha, in Phā. on Purvāphalguni and in Cai. on Uttarāphalguni similar worship; performer secures health, prosperity and goes to Viṣṇuloka; HV II. 665–667 (from Vi. Dh.).


Viṣṇuprāptivrata—fast on dvādaśī, arghya to the Sun with the words ‘Nama Nāraśaṇaṇa’; worship of Viṣṇu 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 Viṣṇu be pleased with me’; he should subsist on sāmakā (millet) or corn that ripens in sixty days from sowing with condiments, rice or barley or nīvāra (wild rice); then pāraṇā; performer reaches Viṣṇu-loka; KKV 343–344, HV I. 1203–4 (from Bhav.).

Viṣṇulakṣavartivrata—cleanse cotton of dust and pieces of grass &c. on an auspicious tithi and laṅga and spin threads therefrom four finger-breadth 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 Viṣṇu 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 Viṣṇu; finish the vrata on pūrṇimā of one of the above three months; then udyāpana; nowadays this is done in the Deccan by women only; VKD 383–398.
Viṣṇuvrata—(1) worship of Viṣṇu image drawn on a lotus; this vrata has the same procedure as Vaishnavarvrata; HV I. 1177 (from Bhav.); (2) fast on twelve dvādaśīs (in a year) and gift of cow, calf and gold; performer secures highest goal; HV I. 1202 (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, vacā (plant with aromatic root) and sarvausadhis; the names to be worshipped on those four days are respectively Kṛṣṇa, Acyuta, Hrṣikeśa and Keśava; arghya to be offered to the crescent of the moon on the four tithis respectively as Śaśin, Candra, Śaśānka and Niśāpati; performer to eat once at night while moonlight lasts; dakṣiṇā to be given on 5th; this was performed by ancient kings (Dilipa, Duṣyanta), sages (Marici, Cyavana) and high-born ladies (Devaki, Śāvitri, 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. pūrṇimā of a cow and dinner to brāhmaṇas; reaches Viṣṇuloka; KKV 444 (quoting Mat. 101. 37), KR 219; (5) on Cai. śu. 4th observe fast and worship the several groups of four forms in which Hari appears, viz. Nara, Nārāyaṇa, Haya and Harīsa; or as Mitra, Varuṇa, Indra and Viṣṇu, the first two being Śādhyas and the latter two Siddhas; perform for twelve years; he finds the way to mokṣa and becomes equal to the Highest; Vi. Dh. III. 151. 1–8.

Viṣṇuśaṅkaravrata—This is to follow the procedure of Umāmaheśvaravrata (p. 277 above). It is to be performed in Bh. or Āśv. on Mrgaśīraś, Ādṛā, Pūrvaphalguni, Anurādhā or Jyeṣṭhā; the only differences are that garments for Viṣṇu image should be yellow, the daksiṇās for Viṣṇu and Śaṅkara were respectively to be gold and pearls; HV II. 593–594 (calls it Śaṅkara–Nārāyaṇa–vrata), KR 282–283 (both quote Devipurāṇa).

Viṣṇukayanotsava—The festival on the sleeping of Viṣṇu either on the 11th or 12th of Āś. śu.; NS 102; vide above pp. 109–110 for Viṣṇuśayana. This is not to be performed in intercalary month.

Viṣṇuśrādhakalayoga—when dvādaśī is mixed up with ekādaśī and dvādaśī has also Śravana-nakṣatra on it, it is called
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Viṣṇuśṛṅkhala; by fasting thereon one’s sins are wiped out and one secures sāyujya (absorption) into Viṣṇu; HV 295, KV 464, PC 216–219.

Virapratipadā—same as Balipratipadā above p. 201–203.

Virāvṛata—on 9th tithi a person should observe ekabhaktā, 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 subduted 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, HV I, 958 (from Pad.), VKK 41.

Virāsana—a posture required in all Kṛcchras; HV I. 322 (quoting Gar.) and II. 932 and also in Aghamārtanavṛata (Śaṅkhasmṛti 18. 2). It removes all sins. Vide H. of Dh. IV. p. 148 note 342. For another meaning (in Yoga system), vide H. of Dh. vol. II. p. 957 note 2127a.

Vṛksotsavaavidhi—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 sarvausaḍhi water, decked with fragrant powder and flowers and cloth should be wound round them; the trees should be pierced with a golden needle (imitating karnaśedha) 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, Lokapālas and Vanaśpati; a milk 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 brāhmaṇas with a dinner full of milk for four days; homa with yavas, black sesame and mustard and palāsa 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.'

Vṛntāka-tyāga-vidhi—it involves the abstention from eating
vṛntāka (fruit of egg-plant) for a life-time or a year or six
or three months; fast on Bharaṇī or Maghā nakṣatra for one
night; invoke the presence of Yama, Kāla, Citragupta,
Mṛtyu and Prajāpati on an altar and worship with gandha
&c.; homa with sesame and ghee with svāhā to Yama, Nila,
Nilakantha, Yamarāja, Citragupta, Vaivasvata; 108 āhūtis;
gift of a vṛntāka 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 vṛntāka for life goes to Viṣṇu-
loka; one who performs this for a year or a month even
does not see the city of Yama; it is a prakīrṇaka vrata;
HV II. 909–910 (from Bhav. U.).

Vṛndāvanadvādaśī—on K. śu. 12 observed in Tamil lands.

Vṛṣabhavātra—(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. 882 (from
Bhav. U.); (2) worship of bulls on Jy. Amāvāsyā; manu-
facture 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 vṛṣa as in Manu VIII. 16 (= Śāntiparva 90.15.

Vṛṣāvarṇa—(1) the same as Viṣṇuvrata (2) above; KKV 448
quoting Mat. 101. 64; (3) on K. pūrṇimā 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 pūrṇimā of Cai. or K. once
in three years on Revati 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 II. 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 Cai. one should
worship Rgveda and should subsist by nakta way and listen
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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 vrata, in Āś, K. and Mārg. Sāmaveda vrata 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 Viṣṇuloka; HV II. 827–28 (from VI. Dh. III. 141. 1–7).

Veṣyāvrata—HV II. pp. 541–548 (quoting Bhav. U.) deals with this vrata and contains the startling story narrated by Kṛṣṇa to Yudhisthīra 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 Apsaras who proudly did not bow to him that they would have Nārāyaṇa as their husband but that ultimately they would be kidnapped by robbers and become Veṣyās (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 sarvasūdhi water when on a Sunday there is Hasta, Puṣya or Pūrvaśana nakṣatra and offer worship to Kāmadeva from the feet to the head, that they should worship Cupid as Viṣṇu, honour a brāhmaṇa learned in the Veda with gift of a prastha 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 vrata for all Veṣyās; this is vārāvrata; Ananga (god of love) is devatā; KKV (27–31) has this vrata and calls it Veṣyādītyavārānaṅgadāna-vrata.

Vaiṅgṭhacaturdaśi—(1) K. śu. 14 is called Vaiṅgṭha; 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 Viṣveśvara himself is said to have bathed in Manikarnikā at Banaras, performed Pāṇḍapatvāra and together with Umā worshipped Viṣveśvara and established Viṣveśvara; NS 206, SmK 388–389, PC 246–247.

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Vaitaranîvrata—Marg. kr. 11th tithi is called Vaitaranî; one should undertake niyamas (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 Paurânika mantras; since one crosses the Vaitaranî river of the nether world by means of a cow, so this ekādaśi 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 pârśava is offered respectively in 4 months from Mārg., 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 drona of iron; HV I. 1110–1112 (from Bhav. U.), Vratârka 230a–231b (notes that it is well-known in Gurjara-deśa). Pad. (VI. 68. 28 ff) describes this but says that Mārg. kr. 12th is Vaitaranî.

Vainyaka-vrata—on every 4th tithi practise nakta for a year; at end of year donate an elephant; tithivrata; Ganeśa deity; leads to Śivaloka; Mat. 101. 61 quoted (with variations) by KKV 448 and HV I. 532 (from Pad.).

Vaiśākha-kritya—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 Aksayatītyā 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 ‘Tulāmakara’ &c.), KR 149 (quoting ‘Tulāmakaramaṇaḥ prabhāsnānam vidhiyate), KV 423–424, SmK 106, 108. The prabhāsnāna may be begun on Caitra Full Moon or on the ekādaśi or Full Moon of Vaiśākha (NS 90); for māhātmya of Vaiśākha-snāna, vide Pad. IV. 85. 41–70 saying that early morning bath in Vai. is equal to Āsvamedha; on śu. 7 the worship of the Ganges, as it was let off on this tithi from his right ear by Jahnū who drank it up in anger (KKN 387, Pad. IV. 85. 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 Puṣya
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naksatra (KKN 388, KR 160). On śū. 8 worship of Durgā called Aparājītā after bathing image with water containing camphor and Jaṭāmāśī and the performer himself should bathe with the juice of mangoes (NA 56, SmK 113); on Vai. pūrṇimā, 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-gāmaṇī (about 100–77 B. C.); vide ‘Buddhism in Ceylon’ by Walpola Rāhula (Colombo, 1956) p. 80.

Vaiśvānara-vrata—(1) On 1st tithi 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 svāhā’ (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 brähmana in the four seasons beginning from the rainy season and at end to donate ghṛta-dhenu is Vaiśvānara-vrata destroying all sins; this is nīru-vrata; Mat. 101. 57 q. by KKV 447, HV II. 360 (from Pad.).

Vaiṣṇava-vrata—In this a person takes an early morning bath every day for four months from Āṣ.; at end feeds a brähmana and donates a cow and a jar of ghee; māsavrata; Viṣṇu deity; HV II. 818 (from Pad.)

Vyatipātavrata—Vyatipāta is one of the 27 Yogas (Viskambha, Priti &c.) enumerated in Bhujabalā p. 37 verses 136–138. It is variously defined. Vide H. of Dh. II. p. 852 note 2010 for one definition and VKK 242 for another. More will be said under Kāla.

For Vyatipātavratas, vide HV II. 708–717, Vratārka folios 391a–395a. On Vyatipāta day one should bathe with pañcagavya in a great river; a golden figure of Vyatipāta 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 Vyatipāta udgāpana; hundred āhūtis of ghee, milk and sesame with fuel sticks of trees that exude milky juice with the words ‘Vyatipātāya svāhā’. Vyatipāta is said to be the son of the Sun and Moon. Vide I. A. vol. 23 p. 117.
No. 27 Inscription dated śake 1193 (1277 A. D.), where there is a mention of ‘Vyatipāta-puṇya’ (language is Canarese). Vide I. A. 20 pp. 292–293 for several meanings of Vyatipāta.

Vyāsapūjā—on Ās. pūrṇimā; particularly by ascetics (sannyāsins); SmK 144–145, PC 284. In Tamil country it is done on Jy. śu. 15 (Mithuna).

Vyāhṛtivrata—beginning from Cai. śu. 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 kuṣas dipped therein and fast; every day homa of sesame to the accompaniment of the Mahāvyāhṛtis (bhūḥ, bhuvah, svaḥ, mahah, janaḥ, tapaḥ, satya); every month this be done for a year; at end donate dakṣinā, unused garment, gold, bell-metal vessel, milk cow; the performer becomes an emperor; VI. Dh. III. 162. 1–7. For Vyāhṛtis and Mahāvyāhṛtis, vide II. of Dh. vol. II. 301 note 713.

Vyōmaavrata—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, aguru, white sandalwood and catuḥsama respectively and red sandalwood in the middle; the mantra is ‘Khakholkāya namaḥ’; Sun deity; HV II. 904–5 (from Bhav.).

Vyomaśaṣṭhi—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 prastos of rice grains; worship of the Sun in the evening of the tithi; reaches Sūryaloka; HV I. 616–17 (from Bhav.).

Vratarājātyāivrata—on śu. 3rd tithi draw on two pieces of cloth figures of Umā and Śiva with rocana, 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 women; HV I. 484–85 (from Devipurāṇa).

Vratasaṣṭhi—Mat. 101 and Pad. V. 20. 43–144 set out 60 vratas (almost in identical words) all of which find place in KKV pp. 439–451.
List of vratas

Śakradhvajamahotsava—Same as Indradhvajothānotsava above p. 274. Vide VI. Dh. II. 154–157 for detailed description. Sarasvatikaṃṭhabharaṇa of Bhoja (on Poetics) V. 95 mentions Śakrārca festival.

Śakravrata—(1) from Āsv. śu. 5; HV I. 1204; (2) on Āsv. pūrṇīmā fast and worship Indra, his wife Śacī, Airāvana, Vajra (thunderbolt), Mātulinga (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. 686 (from Pad.).

Śaṅkara—nārāyana—vrata—same as Viṣṇu—Śaṅkara—vrata above p. 414; KKV 416–17, HV II. 693–94 (from Devipurāṇa).

Śaṅkarārkavrata—on 8th falling on Sunday; worship of the Sun who is the right eye of Śaṅkara; 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 Śaṅkara; tithivrata; Arka (Sun) as Śaṅkara’s eye is deity; KKV 271–72, HV I. 831–32 (from Kalikā). If no ruby available use gold.

Śaṅkarācārya—jayanti—on Cai. śu. 5 in Southern India, but on Vai. śu. 10 in Mahārāstrā.

Śatabhiṣāsāna—on Dhanisthā—naksatra 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, Śatabhisak naksatra (the presiding deity of which is Varuna) with gandha &c.; donate to ācārya liquids, cow, jar and gold and daksīnā to other brāhmaṇas; he should wear a jewel surrounded by three coverings of śaṁi and śālmali (silk-cotton) leaves and tips of bamboo; all diseases vanish; naksatra-avrata; Viṣṇu, Varuna deities; HV II. 653–54 (from VI. Dh.).

Śatrunāṣana—vrata—worship Vāsudeva with saffron, white flowers, guggulu dhūpa, lamp fed with ghee, red garment; homa; naksatравrata; this destroys enemies; HV II. 597 (from VI. Dh.).

Śanipradoṣavrata—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 225–229, Vratārka, folios 265a–269b.

Śanivāraratras—on each Saturday in Śrāvana bathe an iron image of Saturn with pañcāmṛta, offer flowers, fruits &c., and recite the names of Saturn as ‘Konāsta, Pingala, Bahhrū, Kṛṣṇa, Raudra, 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 māṣa pulse boiled together, pāyasa, ambīli (gruel prepared with rice flour and butter-milk) and pūrīka (wheat cake); SmK 555–56 (contains a stotra of Śanaiscara from Skanda).

Śanivāra—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 devirabhīṣṭaye’—Rg. X. 9.4 and for others several Paurāṇika mantras in praise of Śani (called also Koṇa, probably from a Greek word); this averts all trouble caused by Saturn; HV II. 580–586 (from Bhav. U.), SmK 555.


Śambhuvarata—person that burns in fire two thousand palas of ghee from buffalo milk for a year reaches the position of Nandī; sanivatsaravrata; Śiva deity; HV II. 866–67 (from Pad.).


Śayyūdāna—gift of bedstead. This is required in several vratas as in Māsapāvasavrata, Śarkarā-saptami. Vide SmK 417–418.

Śarkara-saptami—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
List of vratas

brahmanas with sugar, ghee and pāyasa and himself partake 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 nīkas; when Sun drank amṛta some drops fell down from which sprang rice, mudga and sugarcane (from which sugar is produced); tīthivrata; Sun 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.

Śāka—(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 Kṣirasvāmī on Amarakośa), VR 17.

Śākasaptami—begin on K. 7th; every month for one year divided into three periods of four months; on 5th ekabhakta, on 6th nakta and fast on 7th; offer to brāhmaṇas food with well spiced vegetables and should himself eat at night; tīthivrata; Sun deity; in each period of four months different flowers (Agasti, fragrant flowers, Karavīra), unguents (saffron, white sandalwood, red sandalwood), dhūpas (Aparājita, aguru, guggulu), naivedyas (pāyasa, jaggery cake, boiled rice-grains); dinner to brāhmaṇas at year's end and listening to Pūrāṇas read by a reader; Bhav. I. 47. 47-72, q. by KKV 103-107, HV 760-763, KR 417-419.

Śaṅtā-caturthī—4th tithi of M. 7th is called Śaṅtā; fast on it and worship Ganesa; tīthivrata; Ganeśa; home; 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).

Śaṃti-pañcami—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 Indrāṇī; 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).

Śaṃtivrata—(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 tarpasa and japa. 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 Hari sleeping on Śeṣa and with one foot on lap of Lakṣmi; 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; this vrata makes for freedom from danger of snake bite; KV 96–97 and HV I. 556–557 (both quote from Var. 60. 1–8).

Śambhārayanivrata—a nakṣatravrata; Acyuta deity; for seven years; twelve nakṣatras viz. Kṛttikā, Mṛgaśīra, Pūṣya and so on give names to the twelve months of the year, viz. Kārtika, Mārgaśīra, Pauṣa &c.; begin in K. and the naivedya for four months from K. is krśara (Marathi Khicādi), Samyāva in four months from Pāh.; and pāyasa in four months from As.; brāhmaṇas are to be fed with the same food that is offered as naivedya; a silver image of the brāhmaṇi women Śambhārayāṇi (who was asked by Bhṛṣpati about Indra’s predecessors was to be established); Kṛṣṇa tells the story of this venerable woman; HV II. 659–665 from Bhav. U.).

Śikhivrata—on 1st tithi in both pakṣas in each month subsist by ekabhāta way; for one year; at end donate a kapilā cow; reaches Vaiśāvānaloka; Agni 176. 6–7; VKK 29 (quotes same from Mat. 101. 92, which calls it Śivavrata as printed).

Śīrovrata—m. in Muṇḍakopanisad III. 2. 10 and Vas. Dh. 26. 12. Śāṅkarācārya explains that it consists of carrying fire on the head.

Śātāvrrata—on 4th tithi a person should eat in ekabhāta way and donate once to a house owner and distribute among seven houses salt, coriander, jiraka, marica, asafoetida, dry ginger and turmeric with manaḥśilā; this confers prosperity; HV I. 531–33 (from Bhav. U.), KR 97–98.
Śivakṛṣṇāstami—on 8th of Mārg. kr.; tithivrata; 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 q. by V P folios 141b–143a.

Śvacaturasātvratam—on Mārg. śu. 13th (by amanta reckoning) observe ekabhakta and pray to Śiva; fast on 14th; worship Śaṅkara and Umā 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 Śaṅkara 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, Mandāra, Mālati &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 brähmana; reward same as that of a thousand Aśvamedhas and 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 nilavṛga vide H. of Dh. vol. IV. p. 540 note 1215.

Śvanakarvrata—(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 ekabhakta, food being served on the ground; for a year; KKV 386-387.

Śivanakṣatrā-prusāvatrata—When there is Hasta naksatra on Phā. śu., then this vrata may be resolved upon by one unable to fast; this is a naksatravrata; 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 naksatras; subsist by nakta method but without oil and salt and make gifts on each nakta day of a prastha of rice grains with a vessel full of ghee; in pāraṇā donate golden images of Śiva and Umā and a bedstead with all appurtenances: HV II. 703–706 (from Vi. Dh.)

Śivayogayukta śivarātrivrata—on M. kr. 14th with Śivayoga; tithivrata; Śiva deity; story of king who in a former life
was a merchant with thieving propensity; HV II. 87-92 (from Skanda).

Śvarathavrata—ekabhakta in Hemaṅta (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 īṅga 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 ṛtuvrata; present the chariot to Śiva; HV II. 859-60 (from Vi. Dh.).

Śvarāṭrivrata—Vide above under Mahāśivarātri.

Śivaliṅgavrata—apply white sandalwood paste to īṅga, worship with white full-blown lotuses and bow to it; a small īṅga of the size of the thumb be placed in white lotus filaments near Daksīṇāmūrti 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).

Śivavrata—(1) For four months from Āś. pūrṇīmā give up paring of nails and egg-fruit; donate on K. pūrṇīmā 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 pine 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 Āśv.), 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 Kālottara); (3) on 14th or 8th of both pākṣas or on pūrṇīmā from month of P. to Mārg. special worship to be offered viz. as naivedya a prastha of yāvaka, candid sugar with milk and ghee, an image of kapilā cow made of barley flour of the height of one vitasti with a bull and feed eleven brāhmaṇas, flour rhinoceros in M., ruddy goose in Phā,
Śiva image of flour in Cai., and so on different articles made of flour in the other months; one year; HV II. 398-400 (from Kālottara); (4) on 8th and 14th of both pakṣas fast and worship of Śiva in afternoon; japa and homa; honour guru; drink three calukas (hollowed hand) of pañcagavya; the next day subsist on havīsya food; observe for whole of life; three male ancestors dwell in Śivaloka; HV II. 343 (from Kālottara); (5) begin on P. and subsist by naktaway on wheat, rice and milk only; on 8th of both pakṣas fast and sleep on the ground and bathe Rudra with ghee and on pūrṇimā; this be carried on for a year up to Mārg. with different food in each month and different offering to Rudra; Liṅgapurāṇa 83. 13-54; (6) from one ayana to another (i.e. for six months) give flowers and ghee; at end donate flowers and feed brāhmaṇa with pāyasa and ghee and donate ghṛtadhenu; confers wealth and health; KR 219 (from Agni); (7) give up paring of nails from Ās. pūrṇimā to K. pūrṇimā and at end donate a jar of honey and ghee with gold; performer goes to Rudraloka; KR 219-220, VKK 292.

Śivavrātesu pūjā—VR (pp. 57-61) gives the procedure of worship in all pūjās of Śiva.

Śivaśaktimahotsava-vrata—a great festival when aṣṭamī and navamī tithis are mixed up may be held in honour of Śiva and Śakti or in Śivakṣetra such as Kāśi or Śrīśaila; KN 197.

Śivacaturthi—Bh. śu. 4th tithi is called Śivā; bath, gifts, fast and japa on that day yield a hundredfold reward; tithivrata; Gaṇeśa deity; HV I. 512-513 (from Bhav. I. 31. 1-5).

Śivopāsanavrata—on 8th and 14th tithis of both pakṣas, 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 Śaivopavāsavatara). For Sattra, vide H. of Dh. vol. II. p. 1239.

Śvapavitra-vrata—on Ās. pūrṇimā worship of Śiva, giving sacred thread to Śiva and dinner to Śiva devotees; again on K. pūrṇimā worship Śiva, give to ascetics garments and dakṣinā; HV II. 843 (from Śivadharmottara).

Śitalāvraṭa—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.; Vṛatārka folio 111–113, AK folios 438b–440b. Some perform it on Śr. śu. 7. It is for women alone. The naivedya is food mixed with ghee and curds.

Śitalāśṭami—on Cai. 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 uṣira (fragrant roots of a plant); donate an ass, broma, and winnowing basket separately; KT 462; AK folio 558a–561a; ass is the vāhana of Śitalā, she is represented as naked, has a broma and jar in her hands and a winnowing basket on her head. Vide Forbes Rasmala, vol. II. pp. 322–325 about Śitalādevī and A.C. Sen’s ‘Bengali language and Literature’ for Śitalā-maṅgala (poems in honour of Śitalā) pp. 365–367.

Śitalāsaptami—on 7th of Śr. kr.; VR 237–241.

Śilavrata—(1) same as Śivavrata (No. 6); KKV 444–445 (quoting Mat. 101. 38–39; (2) on 3rd eat food not cooked on or in fire; (probably) for a year; tithivrata; Śiva deity; at end donate cow; the performer is not born again; KKV 449 = HV I. 484 (from Pad.); Mat. 101. 70 calls it Śreyo-vrata; Silavrata, acc. to Mat. 101. 38, is different.

Śūkarāhvavrata—worship for a month after Āgраhāyaṇī pūrṇimā (i.e. Mārg. pūrṇimā) of Varāha (incarnation of Viṣṇu); bathe the image of Varāha with ghee and offer ghee in Āgni, make ghee as naivedya and donate gṛṛta; on P. pūrṇimā and two days prior to it observe fast and honour a bṛāhmaṇa with gift of a vessel full of ghee and gold; performer secures śīla (character, moral conduct); VI. Dh. III. 268. 1–5 q. by HV II. 786–787.

Śukravrata—When Friday and Jyeṣṭhā-nakṣatra coincide, one should observe nakta; 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 pāyasa and ghee and donate these and image with a prayer that Venus may remove all evil planetary influence and confer health and long life; vārvrata; Venus deity; HV II. 579–80 (from Bhav. U.); vide also Āgni 195. 5.
Śuddhivrata—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, rocana (yellow pigment), milk, urine, curds and ghee; from cowdung was produced bilva tree named śrīvṛksa 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 Viśṇuloka and even his pitṛs who might be in hell go to heaven; he should donate a cow and the gifts called jaladhenu, ghṛtadhenu, madhudhenu; he is freed from all sins; HV I. 1156–58 (from Vahnipurāna).

Śuklādiēkādaśī—same as Śubhadvādaśī immediately below.

Śubhadvādaśī—begin on 1st of Mārg. śu., observe ekabhakta from 1st to 9th tithi; on 10th after bath worship Keśava at mid-day; on 12th of both paksas donate sesame and gold in four months from Mārg.; in 4 months from Cai. donate vessels full of groats and gold; similarly worship Govinda in Śrāvaṇa and following three months; on 12th of K. he should prepare a golden model of the earth with seven pāṭulas and mountains and place it before (image of) Hari; worship Hari; jāgara; next morning donate to each of 21 brāhmaṇas a cow, a bull, a pair of garments, ring, golden wrisstlet 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 Viśṇuloka; KKV 340–343, HV I. 1101–1103 (quoting about twentyone verses from Var. 55. 1–59).

Śubhasaptami—on 7th of Āśv. śu. worship kapilā 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.

Śūlapradānavrata—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 ahiṃsā, celibacy, sleeping on ground &c.; HV II. 252–53 (from Śivadharmā).
Śaiva-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 kulaparvatas viz. Mahendra, Malaya, Sahya, Śuktimat, Rksa, Vindhya and Pāriyātra; 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.

Śaivasat rises in Phā. śu.; subsist by nakta method but avoid oil and salt; worship Śiva associating each of his limbs from feet to head separately with the nakṣatras from Hasta in the form ‘Śivāyeti ca Hastena pādau sampūjayed-vibhoḥ’; donate on all nakta days a prastha of rice grains with a vessel of ghee; on pāraṇā donate images of Śiva and Umā, a bedstead fully furnished, a cow; nakṣatrarātra; Śiva deity; HV II. 703–706 (from Vi. Dh.).

Śaivahāvēvata—(1) Begin from P. 8th; subsist in nakta way throughout but on 8th of both pāksas fast; worship Śiva thrice in the day, offer homa, sleep on ground; on P. pūrṇimā offer Mahāpūjā with ghee &c.; offer dinner to eight brahmaṇas 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.; māsa-vratā; 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).

Śarvapavāsa-vratā—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.).

Śauryavratā—saṅkalpa on Āsv. śu. 7, on 8th fast, on 9th eat flour and worship Durgā and give dinner to brahmaṇas; this procedure to be followed for one year; tithivratā; 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.
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Śyenāgrāsanavidhi—on 4th, 8th, 9th, or 14th of K. śu.; for women; in Krta age women gave a morsel to a hawk with the request to carry it to Devī; 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. 641-43 (from Ādityapurāṇa).

Śrāddhavrata—apply sandalwood paste to Śiva image in the presence of Keśava image and donate jaladhenu and ghṛta-dhenu; performer is freed from all sins and goes to Śivaloka; saṁvatasaravrata; Śīva deity; HV II. 863 (from Pad.), Śravanadvāḍasi—(1) in Bh. śu. 12 with śravaṇa-nakṣatra; fast on 11th; donate on 12th an earthen vessel full of boiled rice and curds washed clean with water from the confluence (of Gaṅgā and Yamunā); KKV 348 (from Vā.); (2) fast on dvāḍasi with śravaṇa-nakṣatra and worship of Janārdana; it is in its reward equal to twelve dvāḍasis; if śravaṇa-dvāḍasī falls on Wednesday, it is regarded as extremely great; tithivrata; Viṣṇu 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 vrat.


There are several important vratas in Śrāvana such as Nāgapañcami, Asūnyasayanavrata, Krṣṇajanmāṣṭami, 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 rajasvāla (‘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 ‘nādī’ (rivers) but they are merely holes or canals (gartā). Vide Gobhiśmrī I. 141-142 (Māsadvyayin Śrāvanādi &c.), NS 109-110; vide H. of Dh. vol. IV. 590 note 1337 for the length of dhanus (as 4 hastas). In Śr. the several deities had on different
tithis the *pavitrāropāyavṛata* (for which vide pp. 339-340 above); on Mondays in Śr. one should either fast or take only one meal at night (SmK 139); on 9th of both fortights worship Durgā under the name of Kaumārī (Kr 244, SmK 200); on Śr. kr. 1 all Vaidika brāhmaṇas have to engage in japa of Gāyatrī for 1008 times in Tamil lands as their almanac shows. Śrāvana amāvāsyā is called *kuśotpātini* as kuśas are gathered then (Kr 316, SmK 252). On this amāvāsyā childless women or women whose children die in infancy perform a vrata for getting a child viz. they observe fast, establish eight *kalaśas* (jars) for images of Brahmāṇī and other Mother Goddesses.

Śrāvani kārata—on 8th and 14th of Mārg. śu.; after bath at mid-day performer should invite several maidens or one maiden (if he be poor) or chaste brāhmaṇā sagotra women and one learned and well-conducted brāhmaṇa, wash the latter's feet and give *arghya* and honour with gandha &c. and a sumptuous dinner; he should place twelve water vessels covered with threads and garlands before the maidens 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 *pilīs*, gods and men; the women should reply 'so be it'; tithivrata; deities are goddesses called Śrāvanyaḥ who report to Brahmā whatever good or evil a man utters; HV II. 134-139 (from Bhav. U.).

Śripaṇcamī—(1) on 5th of Mārg. śu. one should make a golden, silver, copper, wooden or clay image of Lakṣmī 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 Lakṣmī be pleased with me'; this should be carried on for a year taking a different name of Lakṣmī in each month; at end worship Lakṣmī image in a maṇḍapa and donate it and a cow and pray to Śri to give him success; result-prosperity for 21 generations; HV I. 537-543 (from Bhav. U. chap. 37. 1-58 with some variations); (2) Another vrata for success to be begun on śu. 5th with Śravana-naksatra or with Uttarāphalgunī and Monday; on 4th ekabhakta; next day worship of bilva tree, under which eight *kalaśas* to be arranged in eight directions; holy
water, ratnas, dūrva, 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 Visnu’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 SmK 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, SmK 92.

Srīprāptivrata—(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.; homa with whole rice grains and bilva (fruit); feed brāhmaṇas with milk and its products; fast for three days in Jyeṣṭha; donate gold and two garments; HV II. 751 (quoting Vi. Dh. III. 211. 1-5).

Srīvṛkṣa-navaṁi—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).

Srīvrata—(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 Śrisūkta of lotus and its petals and bilva leaves; dinner to brāhmaṇas with plenty of milk and ghee; eat haviṣya food;
for a year; secures strength, beauty and health; HV II, 466-468 (from Vi. Dh. III. 154. 1-15.)

Saṭ-tīlā-dvādasī—on Phā. kr. 12th when there is Śravaṇa-naksatra worship gods with sesame, perform homa with sesame, light lamps with sesame oil in temples, donate sesame, offer water mixed with sesame to pîtras and eat sesame; Viṣṇu is said to have observed fast on this tithi and offered sesame and pîḍas to his ancestors; KR 519.

Saṭ-tili—one who fasts on 11th of M. śu. when the Moon is in Mrgaśiras 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 pîtras water mixed with sesame and eating sesame; compare KR 519.

Saḍakṣara-mantra—Mahāśvetā mantra has six letters (HV II. 521); another is ‘Khakholkāya namah’ KKV 9.

Saṃmūrtiwaća—Begin worship of six seasons on śu. 6 of Cal.; Rtuvrata; seasons deities: the six r̥tus are to be honoured respectively with fruits and flowers, astringent things (in Grīṣma), sweet ones in (rains), food and salt in Śarad, bitter and sour (in Hemanta), pungent things in (Śīśira); on each śu. 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).

Saṭṭhivratas—Sixty vrata occur in Mat. 101. 1-83 (q. by KKV 439-451). All these are said to have been narrated by Rudra to his spouse.

Saṭṭhibeśi—BRV II (chap. 43.3-72) says that Saṭṭhi, Maṅgala-candī and Manasā are portions of Prakṛti, that Saṭṭhi is the presiding goddess over children, that she is called Devasenā among Mātrs, 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 Sātīkā-ṣaṭṭhi, vide KT 471-475, where Bhoja in quoted on p. 473.

Saṭṭhvratā—(1) fast on 5th tithi; worship of the Sun on 6th or 7th; performer gets the same fruit as Aśvamedha; HV I. 627 (from Brah.); (2) on 6th tithi of śu. when it falls on Tuesday; perform vrata on different months; reaps inexhaustible merit; HV 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 vrata and fasts sixth mixed with the 7th is to be chosen except in the case of Skandasaśṭi where sixth mixed with 5th is to be preferred (KN 190, NA 48, SM 42, PC 100–101); the sixth tithi is dear to Kārtikeya (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, chowries and mirror; Kārtikeya is specially to be always worshipped by kings with campaka flowers and no other god (KR 276); 6th of Mārg. śū. is called Mahāsaśṭi (HK 623–624). Vide Nār. I. 45. 1–51 for Saśthivrata in the twelve months of the year.

Saṁvatsaravrata—begin on 5th of Cai. śū. in the year called Saṁvatsara and go on for five days. Agni, the Sun, Soma, Prajāpati and Mahēśvara are identified with the five years of a Yuga viz. Saṁvatsara, Parivatsara, Ištāpūtra (Idāvat-sara?), Anuvatsara and Udvatsara; they should be established in a maṇḍala 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 nakla; at end donate five suṣṭhanas; this is a pañcamuṛṭivrata; 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. 55.3, Tai. S. V. 5. 7. 2–3, Tai. Br. I. 4. 10. 1.

Saṁvatsaravrata—Vi. Dh. I. 82. 8–20 (gives the names of the sixty years, Prabhava, Vibhava &c.), KKV 435–451, HV II. 862–867.


Saṅkaṣṭacaturthi—on Śr. kr. 4th on moonrise (i.e. about eight ghatikās after sunset) worship Gaṇeśa 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 ācārya, dinner to 21 brāhmaṇas; SmK 171-177, VR 120-127, 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.

Saṅkaṣṭahara-ganapativrata—on M. kr. 4; tīthivrata at moonrise; Gaṇeśa deity; VR (176-188) sets out a very elaborate procedure, in which RG. X. 63. 3, IV. 50. 6, the Puruṣasūkta (RG. X. 90), Nār. and numerous Paurāṇika mantras are relied upon and 16 upacāras offered; Gaṇeśa is worshipped with 21 names and the same number of dūrva tendrils, leaves of plants (such as Bhṛṣygarāja, bilva, badari, dhāttuṇa, śami and flowers (red); there is also worship with 108 names of Gaṇapati; at end five modakas to be offered to the priest and dakṣiṇā; it is said that Vyāsa narrated this vrata to Yudhiṣṭhira. Saṅkaṣṭa appears to mean distress or calamity. ‘Kastra’ means ‘kleśa’ and the prefixing of ‘sam’ makes it a little more emphatic.


Saṅkrāntisnāna—Vide under Saṅkrānti above pp. 211-13 for bath on a sankrānti and HV II. 728-730 (from Devipurāṇa for results of bathing on the twelve sankrāntis with certain substances put in water for bath.

Saṅghaṭaka-vrata—to be begun on K. śu. 1st; ekabhakta on that day, fast on 2nd tithi and also on 3rd; pārayā on 4th; tithi-vrata; Śiva deity; worship in this way for 7½ months if performed only in each bright half, or 3½ months if in both pākas which make up 7; two golden images of a male and female to be placed on bedstead and bathed with pāncāmṛta &c.; jāgara, sleeping on ground; gift of images to ācārya; the woman performer never suffers separation from husband or son; Pārvatī secured Śiva as husband by this vrata; HV II. 370-375 (from Var.).

Satkulaśiptivrata—begin on Mārg. śu. 1st; worship of Viṣṇu with three flowers of three different colours, three unguents; offering of trimadhura, three lamps, homa with yava and
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sesame; donate three metals (gold, silver, copper); Vi. Dh III, 201, 1–5.

Satya-nārāyaṇavrata—very popular in Bengal and Mahārāṣṭra; 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. LXV says that the worship of Satyanārāyaṇa (ms. No. 3370) has a Mahomedan origin. It was originally (and even now in many places) called ‘Satyapīrer 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 ‘Sīrī’ 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 Viṣṇu himself. On any day a man worships Satyanārāyaṇa and offers naivedya of 1½ quantity (such as 1½ šēr 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; jāgara 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 Sadhu with a ship full of merchandise and costly things and his daughter Kalāvati. In these stories Satyanārāyaṇa is represented as very jealous and vindictive. The stories are said to have been taken from Skandapurāṇa, Revā-khanda.

Sadāvrata—otherwise called ‘annadānamāhātmaya’. HV II. 469–475 quoting Bhav. U. wherein Kṛṣṇa narrates to Yudhishṭhira 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 Sveta 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 ‘Sadāvara’ or ‘Sadābāra’ or ‘Sadāvarat'; vide Murarji v. Nembai I. L. R. 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 Tai. Up. I. 11. 2; vide also Atharva IX 6 ff and Kathopanisad I. 1. 7.

Santānadvrata—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.).

Santānāśtami—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 bathes image of Kṛṣṇa with ghee and donate ghee; HV I. 846-47 (quoting ten verses out of Vi. Dh. III. 217. 1-11).

Sanīḥyā (twilight)—is the period of three ghatīkās (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; Upalaka on Brhaj-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.

Saptadvipavrata—begin on Cai. šu. 1st and worship for seven days in order the seven dvipas (continents), viz. Jambū, Śaka (of the Śakas), Kuśa, Krauṇca, Śālma, Gomeda and Puṣkara; homa with ghee and donate seven dhānyas; observe nakta 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-nirnaya—If 7th is mixed with 6th and 8th tithis a vrata 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 193-194, TT 35-36, PC 103-104.

Saptamīlokaavrata—worship seven lokas on 7th tithi; one would secure great intellect and unequalled position. HV I. 792 (one verse from Vi. Dh.)

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Saptamisnapana—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 śu., 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 palāśa and 108 āhutis of yava, dark sesame, and ghee; four jars in four corner directions and a fifth in their midst; and various things (five ratnas, sarvasadhis, 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 ācārya (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.

Saptarṣi-vrata—(1) worship of seven sages makes one reach them and confers sagehood; HV I. 791 (from Vi. Dh.); (2) begin from Cai. śu. and for 7 days thereafter worship each of the seven sages viz. Marici, Atri, Āṅgiras, Pulastya, Pulaha, Kratu and Vasiṣṭha, with fruits, flowers and cow’s milk; subsist in nakta way on those days; homa with sesame and with Mahāvyāhṛtis; for one year; at end donate a black deer hide to an Agnihotrin; performer secures the way to mokṣa; HV II. 508 (from Vi. Dh. III. 165. 1–7).

Saptavāra-vrata—(vrata of the seven week-days); KKV 25–27, HV II. 520–592, KR 593–604.


Saptasaptamikalpa—to be undertaken on a Sunday in bright half after the Sun starts on his (apparent) northward passage and on a naksatra with male name; he should observe celibacy and subsist in nakta way on all the seven saptamis
called Arkasamputa, Marica, Nimba, Phala, Anodana, Vijaya, Kamik; 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 Suryaloka; 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 Cai. 1st; worship Suprabha, Kāśicākṣa, Viśāla, Mānasodbhāva, Meghanāda, Suveṇu and Vimalodakā for seven days in order; homa 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 Sārasvata 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 Sārasvatī.

Saptasundaraka-vrata—worship of Pārvatī under seven names, viz. Kumudā, Mādhavī, Gauri, 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 gandha &c. and tāmbūla, vermilion and coconut; 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 Cai. 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 havīṣya food; homa with ghee; for a year; at end donate a milk 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,
viz. of salt, sugarcane juice, wine, milk, ghee, curds and fresh water.

Samudra-snāna—one should bathe in the sea on parran 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 (Rāmeśvara); D. S. 36.

Sampad-gaurī-vrata—on M. śu. 1st (mentioned in Tamil calendars) for all married women and maidens in Kumbhamāsa.

Sampad-vrata—on 5th tithi worship Lakṣmi 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 șașṭi-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 brāhmaṇas say, brāhmaṇas have all the gods in them; their word would not come out to be untrue’; HV. II. 876-879 (from Bhav. U.).

Samprāpti-dīdaśi—on 12th of P. kr.; worship of Acyuta (Krṣṇa); not to speak with atheists and the like; two periods of six months each; in the first six months from P. worship as Puḍdarikākṣa, then as Madhava, as Viśvarūpa (in Phā.), Purusottama (in Cai.), Acyuta (in Vai.) and as Jaya (in Jy.); sesame to be employed at bath and dinner in the first six months and in the six months from Aṣāḍha pañcagavya; worship in the second half from Aś. with same names as in the first half year; performer to observe fast on ekadaśi and to observe nakta or ekabhakta way on 12th; at year’s end
donate a cow, garment, gold, corn, food, seat and bedstead with the words 'May Keśava be pleased'; the performer secures all desired objects and so this vrata is called 'samprāpti' (attainment); HV I. 1094-95 (from Vi. Dh.)

Sambhova-vrata—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.)

Sarasvatīpūjā-vidhi—in Āsv. śu. invoke Sarasvatī on Mūla-naksatras, worship her every day and take leave of her on Śravana (which is the 4th naksatra from Mūla), 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.

Sarasvatīsthāpana—on 9th tithi of Āsv. śu, Sarasvatī is established on books. VKD 92-93 and 268-269. In Tamil lands special Sarasvatīpūjā is done by bringing together books and mss. 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 ayudhapūjā (worship of the tools of their trade) is done.

Sārid-vrata—worship the river one desires; one reaps merit; HV I. 790 (from Vi. Dh.), which groups it under Saptami-vratas.

Sarpapaṅcaṁi—one should observe payourata on 5th tithi and donate a golden snake to a brāhmaṇa; one would have no danger from snakes; HV I. 567 (from Bhav.).

Sarpabali—Vide SmK 170-171 and H. of Dh. vol. II. pp. 821-824.

Sarpaviśāpaha-paṅcaṁi—one of 5th of Śr. 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 dūrvā 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, Prabhāsa-khaṇḍa). KKV 94 mentions a 'Sarpābhaya paṅcami' and cites three verses from Bhav. (I. 32. 62-64) two of which occur in HV I. 564 along with others.
List of vratas

Sarvakāmanavrata—(1) on M. kr. 14th tithi worship the group of pīthis; the performer reaps the fruit of a yaṣā; HV II. 155 (from Vi. Dh.); (2) on Mārg. 11th fast and worship the Moon and also eleven deities such as Mars, Sun, Nīrūti (goddess of death and calamity), the lord of rivers (Varuṇa), Agni, Rudra, Mītyu, Durgā; for one year; at year's end donate a cow; he reaches Rudraloka; HV I. 1151 (from Vi. Dh.).

Sarvakāmūr̥kāptivrata—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 Āśv., one has to fast on the nakṣatra 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 gifts made at year's end are different; these yield all desires, remove sins and lead to heaven; HV II. 655-659 (from Vi. Dh.).

Sarvagandha—(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.

Sarvaphalatyāga—begin on 3rd, 8th, 12th or 14th of Mārg. āu. or of other months; dinner of pūjaya 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, cocoanut) and bulbous roots (like sūrana-kanda); place two jars full of water on a heap of ghānas, 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.

Sarvamaṅgala-trayodāsī—every month on āu. 13th one should subsist by ekabhakta or nakta or observe a fast and worship three viz. Kṛṣṇa, Balabhadrā and Maṅgala (Durgā) goddess known as 'Aṅkāvāṅka'; 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 Yudhisṭhira that when his guru Sāndipani asked him to restore to life his dead son as the daksinā 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 šu. falling on Saturday and fast thereon; man becomes free from grave sins (like brähmaṇa-murder); HV II. 24.

Sarvāpti-vrata—This is a Caturmārtītvrata; for a year divided into three periods of 4 months; Višṇu has four forms, bala (strength), knowledge, aiśvarya (supremacy) and sakti (energy); Vasudeva, Saṅkṣarṣaṇa, Rudra and Aniruddha 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 brähmaṇa 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 Mārg.; he secures heaven and Indraloka and Sālokya with Kṛṣṇa; HV II. 502-503 (from VI. Dh. III. 140. 1-13).

Sarvāptisaptami—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 Mārtanda, Arka, Citrabhānu, Viḥāvasu, Bhaga and Haṁsa; in the 2nd period of 6 months paṅcagavya 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).

Sarvausahaanhi—(all herbs)—They are; Murā, Māṁsi, vacā, kuṣṭha, sailaja, two Haridrās, śunṭhi (dry ginger), campaka and mustā; Agni 177. 17, Madanaratna (on Śānti, 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.

Sarṣapasaptami—tithi-vrata; sun deity; on seven saptami tithis the performer sitting facing the Sun should place paṅcagavya
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 japa; secures sons, wealth and desires; HV I. 686–87; Bhav. (I. 68. 29–42) describes it; KKV 187–188.

*Sasyotsava*—(festival of ready crops)—to be performed in śu. on an auspicious tithi, nakṣatra and muhūrtā 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 pitṛs 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 Brahm.)

*Sahasrabhojanavidhi*—(Procedure of giving dinner to one thousand brāhmaṇas) SmK pp. 454–455 quoting Baudhāyanaśūtra. It should be done in one's own house or in a temple; homa with cooked food and subsidiary āhūtis with clarified butter in twelve names Keśava, Nārāyaṇa &c.; various gifts.

*Sāgaravrata*—This is a Caturmūrtivrata; māsvrata; for four months from Śr.; worship of four jars filled with water as symbols of the four oceans, that are Hari with his four forms (God Vāsudeva, Saṅkarsana &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. Dī. III. 145. 1–6).

*Sādhanaśāmivrata*—performed on the 10th tithi in śu. as well as in kr.; it is an ṛṣaṇa (subsidiary observance) of Ekadasī; AK folio 640.

*Sādhyaivrata*—on Mārg. śu. 12th; tīthivrata; Sādhyaśa deities; for a year; Sādhyaśas are a group of twelve semi-divine beings; HV I. 1173 (quoting Vi. Dī. III. 181. 1–3). Vi. Dī. names the twelve.

*Sāmavrata*—It is a sarvatsaravrata; bathe images of Śiva and Keśava in a circle made with cowdung for a year; at end donate a golden jar with tiladhenu to a brāhmaṇa who sings sāmans; KKV 442–43 (from Mat. 101. 25–26), HV II. 864 (almost same verses from Pad.).

*Sūrasvatavrata*—(1) This is a Sāmivratarvrata described in Mat. 66. 3–18 quoted by KKV 435–36, HV I. 553–55; begin in śu.
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 surásinís ( 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
Sārasvata world; KKV 441, HV II. 863 ( quoting Pad. ) ; this
occurs in Mat. 101. 17-18; ( 3 ) begin from Cai. śu. 1, go on
for seven days worshipping Suprabha, Kāñcanakṣī, Viśalā,
the Manasa lake, Trināḍā, Suveṣu, Vimalodakā ( all branches
or names of Sarasvati river ); every day homa with curds,
dinner mixed with curds to brāhmaṇas; he should take only
one meal at night of boiled rice with ghee; for one year;
at the end i. e. in kr. of Phā. he should donate ( from one to )
seven garments in order during last seven days; Vi. Dh.
III. 164. 1-7.

Śārvabhaumaṁvratā—begin on 10th tithi of K. śu., observe nakta
day with curds and cooked food and offer worship to the
ten quarters with holy food; honour brāhmaṇas 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 420,
Vi. Dh. III. 164. 1-7.

Śāvitrivratā—Vide above pp. 91-94.

Śimhastha-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 Malamaśatātīva
p. 828 quoting two verses from Bhimaparākrama which are
BB ( p. 274 ) and Śuddhi-kaumudi p. 223. 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 Śimhastha-Guru; some hold
that marriage and other auspicious rites are prohibited only
when Jupiter is in Magha-naksatra ( 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 Sirhastha-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 Haridvāra, then at Prayāga, then at Ujjain and then at Trimbakesvāra near Nasik.

Sītāsaptami—on 7th tithi of Mārg. śu. 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.).

Sītāsaptami—one of the 14 yātrās at Bhuvaneśvara; on M. śu. 7; GK 191.

Siddha—Friday, 1st tithi, 6th, 11th and 13th and the nakṣatras, Pūrvā Phalguni (of which Bhaga is the presiding deity), Uttarāṣādha, Hasta, Śravāṇa and Revati are so called; all auspicious rites should be performed on these; NA 30.

Siddharthakādisaptami—on M. or Mārg. śu. 7 or if one is ill then on any 7th tithi of any month; brushing the teeth half a prahara (about four ghatikās) before sunrise with the twigs of certain trees, each of which is represented as securing some object (e.g. Madhvā gives sons, Arjuna makes fortune firm, Nimba confers prosperity, Āśvattha gives fame &c.); prognostications from the way in which the used brush falls when thrown away; seven saptami 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 Gāyatrī (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 mandāra, success with Agastya flowers &c.), dinner and gifts to brāhmaṇas of coloured garments, scents, flowers, havīṣya 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.

Siddhivināyakarātrā—on śu. 4th tithi worship Ganeśa or when a devout impulse takes hold of a man; bath with water
mixed with sesame; worship of golden or silver image of Gaṇeśa; bathe image with pāñcāṃra and offer gandha, flowers, incense, lamp and naivedya with the names Gaṇaḍhyaśa, Vināyaka, Umāsuta, Rudrapriya, Vighnanaśa; twenty-one dūrva tendrils to be offered and 21 modakas to be placed before image, one to Gaṇeśa, ten to the priest and ten to be eaten by the performer; leads to success (siddhi) in learning, wealth, war; HV I. 525–529 (from Skanda), SmK 210–216, PC 95, VR 143–151. Vide above p. 147 for story about Syamantaka jewel.

Sins (ten)—Vide pp. 90–91 above under Daśahara and KR 188 (quoting Bhav.).

Sitalasasthi—on M. śu. 6 in Bengal; Sitalasaptami in Gujarat on Śrāvana kr. 8; Sitalaśaṭṭa in North India on Phā. kr. 8.

Sitāpūja—(1) Sitā means ‘cultivated land’ as in Kauṭilya 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 pīṭḍa desire śrīdha on that day with apūpas; (2) worship of Sitā, wife of Rāma, who was born on Phā. śu. 8; KR 526–528 and 518; vide above p. 354 under Phalgunakṛtya.


Sukalatraprāptivrata—for maidens, women with husbands living and widows; nakṣatraprāta; Narayana deity; a maiden should worship Jagannātha on three nakṣatras, viz. Uttarā, Uttarāśaḍāḥ and Uttarā-bhadrapadā and should recite the name (Mādhava), should offer Priyāṅgu and red flowers and use saffron as unguent; homa with honey and clarified butter with the words ‘salutation to Mādhava’; she secures a fine husband. HV II. 628–630 (from Vi. Dh.); Śiva informs Pārvatī about this vratā.

Sukulatirātavrātī—begin in Mārg. on a day which is Tryahaspṛk, fast for three days, worship of Trivikrama (Viṣṇu) with white, yellow and red flowers, three uguents and incense consisting of guggulū, kutuṣka (katukā) and resin (Pinus Longifolius); offer trimadhura, light three lamps, homa with barley, sesame and mustard; donate trilohita (i.e. gold, silver and copper); HV II. 322–323 quoting Vi. Dh. Vide pp. 309, 310 for trimadhura and Tryahaspṛk.
List of vrata

Sukṛta-trīyā-vrata—on Śr. śu. 3 with Hasta-naksatra; tithivrata: worship of Nārāyaṇa and Lakṣmi; for three years; Mantras are 'Viṣṇor nu kam' (Rg. I. 154. 1) and 'Saktumiva' (Rg. X. 71. 2); VR 101-103 (Krṣṇa tells his proud sister Subhadra to perform it).

Sukṛtaṇādāsī—tithivrata; Viṣṇu deity; fast on Phā. śu. 11 and worship of Viṣṇu on 12th; repeat day and night on 11th the words 'namo Nārāyaṇāya'; performer should give up anger, jealousy, greed, deceit, &c.; should revolve in mind the idea that saṃsāra 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.).

Sukharātri or Sukharātrīkā—Lakṣmipūjana day (Āśv. amāvasya) in Divaṭi is called Sukharātrīkā; 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 caturthis; 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, aśvattha, śami and cow; homa to Mars with 108 āhutis; 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 șaṣṭi- vrata in Mat. 101. 73 (one verse only q. by KKV 450); not clear.

Sukhasuptikā—Same as Sukharātri; HV II, 348-349 (from Adityapurāṇa); KKN 421-422.

Sukhacaturthi—when the 4th tithi in śu. falls on a Tuesday it is called Sukhacaturthi or Sukhadacaturthi. Vide HV I. 514 (quoting Bhav. I. 31. 16.), KR 271, VKK 31 (quoting the same verse from Devipurāṇa).

Sugatidvāḍaśi—begin on Phā. śu. 11th; tithivrata; Krṣṇa deity; fast on that day, worship of Krṣṇa and reciting the
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 is 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. 4–22).

Sugatipauṣamāṣikalpa (paurnamāsi?)—on Phā. śu. 15th tithi; tīthivrata; Viṣṇu deity; performer to subsist by naka way giving up oil and salt; for one year divided into three periods of four months; worship of Keśava accompanied by Laksṇī; on that day he is not to speak with heretics, atheists, those guilty of grave sins and cāndālas; Hari and Laksṇī are to be looked upon as the moon and night. Vide Vi. Dh. III. 216. 1–17.

Sugativrata—(1) by the worship of lord of gods one secures the best position (or world); HV I. 792 (from Vi. Dh. only a half verse); (2) one should partake food by naka method on all 8th tithis for a year and at end donate a cow and one reaches position of Indra; tīthivrata; Indra deity; HV I. 881 (from Pad.); this is Mat. 101. 56; AK folio 561 b (calls it Sugatyaṣṭāmi).

Sujanmadvādaśi—begin on 12th of Ph. śu. when it falls on Jyeṣṭha-nakṣatra; tīthivrata; 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 yajas, water, grain boiled, umbrella, pāyasa, sugarcane juice, sandalwood, garments and should in order partake of one of the twelve things, viz cow’s urine, water, ghee, uncooked vegetables, dūrā, 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.).

Sujanmāvāptivrata—This is a saṅkrāntivrata; begin from the day when the Sun enters sign Meṣa (Ram) and go on through all the twelve saṅkrāntis in the year with fast on each day of the saṅkrānti, and respectively worship the images of the Sun, of Bhārgava Rāma (Paraśurāma), Krṣṇa, Viṣṇu, Varāha (incarnation), Narasimha, Rāma Dāsarathi,
List of vratas

Rāma (Balarāma), Matsya (incarnation of Viṣṇu); these may also be painted on a piece of cloth for worship; homa with appropriate name on each saṅkrānti; 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 dipamāḷā (rows of lights); reward—the performer is not born among lower animals or Mlecchas; HV II. 727-728 (from Vi. Dh.), PC 12; note that worship in Tulā and the following two signs is not mentioned by HV. But in Vi. Dh. III. 199 it is said that Vāmana, Trivikrama and Aśvaśiras (Hayaśiras) are to be worshipped when the sun respectively enters Tulā (Balance), Viśeika (Scorpion) and Dhanus (Archer).

Sudarśanaśaṣṭi—A king or ksatriya was to perform this; fast on 6th after drawing a maṇḍala with a lotus on the navel of a wheel, establish Sudarśana (discus of Viṣṇu) 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 Viṣṇu's bow (Sārīga), mace &c. and of Garuḍa (Viṣṇu'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 Garuḍa-purāṇa).

Suḍebajamāvāpti—practically same as Sujaṃmāvāptivrata; Vi. Dh. III. 199. 1-10.

Suṇāmadvādaṣi—begin on 12th tithi of Mārg. śu.; ekabhakta on 10th; fast on 11th and worship Sun first and then Viṣṇu; tithivrata; Viṣṇu 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 Keśava's golden image therein; the same procedure to be repeated on the dvādaśis of P., M., and the following months with different names of Viṣṇu such as Nārāyaṇa, Mādhava and so on; for a year; donate the twelve jars with images therein to brāhmaṇas 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 Nāmadvādaṣi.
Surūparādasi—In P. kr. 12th if it has Pusya naksatra; 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 tilas is placed; the naivedya is to be food mixed with sesame; offering of sesame in fire with mantras from Puruṣaśākta (Rg. X. 90); Vaisnava śrīdha after homa; jāgara on that night; donate jar and image; reward is freedom from ugliness; HV I. 1205-1213 (Śiva imparts this to Umā and states how Satyabhāma benefited from it); Vrataikā, folio 247a (says it is practised among Gurjaras).

Suvarata—From Cai. su. 8th worship the eight Vasus (named) that are forms of Vasudeva with ganda, flowers &c.; for a year; at end donate a cow; secures all objects and goes to Vasuloka; Vi. Dh. III. 172. 1-7.

Śūryanaktavrata—This is a vāravrata; Sun deity; one should always practise nakta on Sunday; ekabhakta when Sunday has Hasta naksatra and from that day nakta on every Sunday; draw a lotus with twelve petals on sunset with red sandalwood paste and make a nyāsa in eight directions from the east with different names (such as Śūrya, Divākara); nyāsa of sun’s horses to the east of pericarp; arghya with the first verses of Rg. and Sāmaveda and the first four words of Tai. S.; for one year; performer is freed from diseases, has progeny, wealth and goes to Śūryaloka; HV. II. 538-541 (from Mat.).

Śūryapūjāpraśaṁsā—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 nakta 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 Śūrya and what rewards follow by offering them.

Śūryarathayātra-mahātmya—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 śudra was not to climb upon the car of the Sun. The pūrūmās of Aś., K., and M. are the holiest times for this yātā. It may also be held on the 6th or 7th tithi falling on a Sunday.

Śūryavrata—(1) fast on 6th tithi and worship of the Sun on 7th with the words 'may Bhāskara be pleased'; becomes free
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from all diseases; KKV 388-389; (2) bath at dawn in M. and honouring a householder and his wife with flowers, garments, 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; tithivrata; Śiva deity; special bath for Śivalinga, rocanā being applied to it as unguent and worship with red flowers; naivedya of milk and ghee of kapilā cow; gift to a brahmaṇa 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 performer 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 Sūryaloka; HV I. 779-780 (from Vi. Dh.); (5) fast on Cai. 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 āhūtis 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 Sūryaloka; if performed for twelve years the performer secures sāguyja; 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 gods worshipped (such as Mitra in Mārg., Visu in P., Varuna in M. &c.), the naivedya 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 vārarvata; (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.)

Sūryaśaṣṭhi—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 elaborata ūdāyāpana is described; HV I. 608-615 (from Bhav. U.), NS 134.

Sūryāṣṭami—Vide Arkāṣṭami p. 261 above.
Somavatī-āmāvāsyā—Amāvāsyā on Monday is very holy; vide KV 492 (from Bhav.); HK 643, VKK 9; on this day persons (specially women in the Deccan) go to a aśvattha tree, worship Viṣṇu and circumambulate the tree 103 times; Vratārka folios 350b–356, DS. 23, the former remarking that this is not mentioned in the great religious digests (nibandhas) but is based upon usage.

Somavāravatīs—HV II. 557–566 (only two), Vratārka 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.

Somavratā—(1) when the 8th in any pākṣa 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 pañcāṁṛta, apply sandalwood and camphor to right side and to the left saffron, aguru, uṣira; nirājana with 25 lights of the God and the Devī; dinner to brāhmaṇas with their wives; for a year or five years; KKV 269–271, HV I. 829–831 (from Kālikā); (2) on Vai. pūrṇimā fill a copper vessel with water, put image of Śaṅkara 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 353, HV II. 174–175, KR 166–167 (all quoting Bhav.); (3) on śu. 2nd tithi one should donate vessel containing salt to a brāhmaṇa; for a year; at end donate a cow; goes to Śivaloka; KKV 451 (59th Saṣṭivrata from Mat. 101. 81), HV I. 389 (from Pad.); (4) when 8th tithi falls on Rohini naksatra, perform this; bathe Śiva with pañcāṁṛta 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; jāgara; yields long life, fame etc.; HV I. 863 (from Kālottara); (5) fast on M. śu. 14th and on 15th apply (to the līṅga) a blanket of ghee from top to the vedī; donate a pair of dark cows; jāgara 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
List of vrata

sandalwood paste (to image or liṅga), offer naivedya; homa;
rewards of performance of nakta on Monday in the months
from Mārg. described; HV II. 558–566 (from Skanda);
(7) on each Monday eight brīhmanas 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-
puṣṭya vidmahe’ (Maitrā. S. II. 9. 1, Tai. Ār. X. 46);
Pad. IV. 108. 82–90.

Somāyanā-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.
Mārkaṇḍeya q. by Mit. on Yāj. III. 324.

Somāṣṭama-vrata—tīthivrata; Śiva and Umā are deities; on 9th
tithi with Monday worship of Śiva and Umā at night;
bathing image with paṅcagavya; worship Śiva under the
names Vāmadeva and others; apply sandalwood paste and
camphor to the right side of image and saffron and Turuṣka
(olībanum) to the left; place sapphire on Devi’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); Vāmadeva, Sadyojāta, Aghora,
Tatpūrūṣa, Īśāna are the five faces (or forms) of Śiva.
Vide Tai. Ār. X. 43–47.

Saṃkhyavrata—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.).

Saṃgandhyavrata—this is a rūtvrata; Śiva and Keśava deities;
give up use of flowers in Hemanta and Śiśira and of three
kinds of patras (fragrant substances) on Phā. pūrṇimā and
donate some gold with the words ‘May Śiva and Keśava
be pleased’; HV II. 360.

Saṃbhāgyatīṭīyavrata—(1) on 3rd tithi of Phā. śu. observe nakta
and worship Hari with Lakṣmī or Rudra with Umā (as both
are declared in śāstras 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. śu. 3 he should make golden images of Rudra and Gauri or of Hari 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 522–524.

Saubhāgyavrata—(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 Abhijit) and on the leaves worship the tīthis and their lords (set out by name); at end of vrata donate two garments; fast or nakta 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; tithivrata; Gauri deity; KKV 441 (which is Mat. 101. 15–16), HV I. 483 (from Gar.), VKK 29–30 (reads ‘śayanam’ 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.).

Saubhāgyasayana-vrata—on Cai. śu. 3rd tithi worship Gauri and Śiva images (as Gauri was married on that day) after bathing the images with pāncagavya and scented water; salutations to the limbs of Devi 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 saubhāigyaja, health, beauty, long life; Mat. 60 1–49; KKV 56–60 (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. 222–227 and also in Bhav. U. 25. 1–42.

Saubhāgyasāṅkrānti—This is a sāṅkrāntivrata; on the Ayana or Viśuva day having Vyatipāta or on a sāṅkrānti day one
should follow ekabhaktta, worship the sun and donate two garments and saubhāgyāṣṭaka to a brāhmaṇa and his wife; for one year; dinner to brāhmaṇas and donate lavana-parvata, golden lotus and golden sun image; HV II. 735–36 (from Skanda); for gift of substances called parvatadānas, vide H. of Dh. vol. II. 882.

Saubhāgyasundari—on the 3rd tithi of Mārg. or M. kr.; tithivrata; 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; Vratārka folios 56a–60b, VR 114–120 (quotng Bhav. U.). It is to be performed on 3rd mixed with 4th (and not on 3rd mixed with 2nd).

Saubhāgyārāptivrata—This is a māsvrata; Kṛṣṇa deity; begin on the 1st tithi after Māgha pūrṇimā (by pūrṇimānta reckoning); worship image of Kṛṣṇa or his picture on a strip of cloth; performer to bathe with water scented with priyaṅgu (panic seed or Italian millet), offer caru (boiled rice) mixed with priyaṅgu and homa with the same; for a month; on Phā. pūrṇimā 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).

Saubhāgyāṣṭaka—Mat. (60. 8–9) provides that eight things are so called, viz. sugarcane, mercury, nispāva (wheat preparation in which milk and ghee are used), ajījī (cumín 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 'tavarājā' (white ground sugar) and VR reads 'tarurājā' (palmyra); Pad. V. 24. 251 enumerates somewhat differently, reads 'tarurāja, kusuma (v. l. kustumburu) and jiraka' (panicum miliaceum); vide Bhav. U. 25. 9 also for the eight things.

Saumyavidhi—When Sunday has Rohini nakṣatra, it is called Saumya; bath, gifts, japa, homa, tarpaka of pīts and gods on this day become inexhaustible; observe nakta and worship the sun on this day with red lotuses, red sandalwood paste, sugandha dhūpa and pāyasa (as naivedya); performer is freed from sins; KKV 13–14, HV II. 534.

Saumyavrata—Give up flowers in Hemanta and Śiśira seasons and on Phā. pūrṇimā donate three flowers of gold in the

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afternoon with the words ‘May Śiva and Keśava be pleased’; Mat. 101. 13–14 (quoted in KKV 441).

**Sauratrivikrama-vrata**—This is a māśavrata; Sun deity; for three months or three years; in month of K. worship Jagannātha or the Sun and observe ekabhākta and donate the second meal to a brāhmaṇa; same procedure in Mārg. and P. and Sun to be worshipped as Vibhākara and Divākara; 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. 556 (from Bhav. U.).

**Sauranakta-vrata**—This is a vāravrata; Sun deity; to be performed on Sunday with Hasta nakṣatra; honour brāhmaṇas on it; performer is freed from diseases; HV II. 521 (from Nrisimhapurāna).

**Sauravrata**—This is Mat. 101. 63 (a šaṣṭivrata) which occurs in KKV 448, HV I. 787 (from Pad.); 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 Śūryaloka.

**Skandaśaṣṭhi**—6th tithi in Āṣ. ā. is so called; worship Kumāra (Kārtikeya) on it after observing a fast the previous day; NA 49, PC 101, SmK 138. NA adds that on seeing (the idol of) Kārtikeya in Dakṣināpatha on Bh. ā. 6 one becomes free from even grave sins like brāhmaṇa murder; vide also KR 275–277. In Tamil lands Skandaśaṣṭhi is important, is shown in the calendar as in (solar) Vyāsika-māsa (K. ā. 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 ama?vasya and appeared on Cai. ā. 6, was made Commander-in-Chief of gods and vanquished demon Tāraka, hence he was to be worshipped with lamps, garments, decoration, cocks (as a plaything) &c., or he may be worshipped on all ā. 6th tithis by those that desire health for their children. Vide TT 35 (saying that 6th of Cai. is called Skandaśaṣṭhi), SmK 93.

**Skandaśaṣṭhirātaka**—on K. ā. 6 subsist on fruits, turning to the south give arghya to Kārtikeya 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
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Strāputrakāṁāvāplivrata—this is a māsavrata; Sun deity; the woman passing K. by ekabhakta and observing the rules of conduct such as aṁśa, who offers to the sun naivedya of boiled rice mixed with jaggery and fasts on 6th or 7th tithi, 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. 821–824 (from Bhav.), KR 406.

Snāpanasaptamivrata—for a woman whose child or children die in infancy; Bhav. U. 52. 1–40.

Snuḥi-vitape manasā-pājā—on Śr. kr. 5th worship Manasā-devī that removes (danger of) snake poison on a twig of Snuḥ plant in one's court-yard; TT 33. Vide above p. 125.

Sneḥavrata—This is a māsavrata; God (Viṣṇu?) deity; person should give up oil bath for four months from Ās, he should subsist on pāyasa and ghee; at end he should donate a jar full of sesame oil; this secures people's affection (sneha); HV II. 818 (from Pad.).

Syamantaka (jewel)—story in Harivaṃśa I. 38; vide pp. 147–148 above under Gaṇeśacaturthi. The verse ‘sīmhaḥ Prasenam-avadhīt’ is Harivaṃśa I. 38.36.

Svargagaurivrata—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 udyāpana 16 wickerwork vessels are filled with sixteen edibles and covered with cloth and donated to brāhmaṇa householders and their wives; Vratārka 41a–44b, VR 96–97 (notes that it is prevalent in Karnāṭaka country and is based on usage).

Svastikavrata—from Ās, 11th or 15th for 4 months; for both men and women; said to be well-known in Karnāṭaka; draw svastikas in five colours (blue &c.), and they are to be presented to Viṣṇu; worship of Viṣṇu in temple or on land; Vratārka folios 356b–358 from Bhav. U (questions its authoritativeness)

Hamsavrata—bathe with recitation of Puruṣasūkta; tarpāṇa and japa with same; worship Janārdana called Hamsa in
midst of a picture of a lotus having eight petals with flowers &c. to the accompaniment of Rg. X. 90, then homa; donate a cow; for a year; he secures all desires; Vi. Dh. III. 225. 1–9.

Hanūnat-jayanti—on Cai. śu. 15.

Hayapañcamī or Hayapājārava—on Cai. 5th Uccaiḥśravas (Indra’s horse) rose from the ocean and so he should be worshipped along with gandharvas (such as Citraratha, Citrasena) who are its bandhus with songs, sweetmeats, pōlikas (Marathi, pōli), curds, jaggery, milk, rice flour; reward-strength, long life, health non-defeat in battle; HV I. 573 (quoting Sālihotra), SmK. 92. This is also called Matsyajayanti; AK folio 360b.

Harakālivrata—on M. śu. 3; tithivrata; Devi is deity; for women; performer should pass the whole night contemplating Umā on green barley sprouts; next day bath and worship of Devi and then dinner; in each of 12 months different names of Devi to be taken and 12 different substances to be partaken of; at year’s end honour a brāhmaṇa and his wife; reward—freedom from disease, no widowhood for seven births, son, beauty &c.; Śaṅkara asks Pārvatī what vrata she performed to secure the position of sharing half his body.

Haratītiyā- vrata—on M. śu. 3; tithivrata; Umā and Maheśvara deity; in a mandapa draw a lotus with eight leaves; in eight directions nyūṣa of the eight names of Umā viz. Gaurī, Lalitā, Umā, Svadhā, Vāmadevi &c.; place Umā-Maheśvara in the middle; worship with gandha and flowers; place a jar filled with rice grains; homa with four āhūtis of ghee and one hundred of sesame; in each of the eight praḥaras perform bath and homa; next day honour a brahmaṇa and his wife; this to be followed for four years; then udāpana; golden image of Umā and Maheśvara to be donated to ācārya; gives saubhāgya and health; HV I. 480–482.

Haratirāṭravrata—one fasting for three days at the root of a bilva tree and reciting a lakh of times the name of Hara destroys the sin even of bhrūnahatyā; HV II. 312 (from Saurapurāṇa). Vide H. of Dh. vol. II. p. 148n and vol. III. p. 612 note 1161 for explanations of bhrūga.
Haravrata—on 8th tithi draw an image of lotus leaf and worship Hara and perform homa with streams of ghee and fuel-sticks; HV I. 881 (from Bhav.).

Harikāḍīvrata—on 3rd tithi of Bh. śu, worship of Kāli 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 Kāli 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 Kāli became Kātyāyani, who helped gods in their undertakings. The gods bestowed on her the boon that those men or women who would worship Kāli 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. Kāli who was once brown or tawny and not fair).

Harikriḍāśayana or Harikriḍāyana—on K. or Vai. 12th; tithivrata; Hari deity; place in a copper vessel filled with honey a golden image of Nṛsiṁha 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 Nṛsiṁhapurāṇa).

Haritālikāvrata—Vide above pp. 144–45.

Harinakta—see NS 21.

Haritithi—is 12th, acc. to SmK. 29.

Hariprabodhotsara—celebrating the supposed awakening of Viṣṇu in K. Vide pp. 109–111 above.

Harivāsara—The day of Hari. There is a divergence of views on this point; VKK 14 holds that Ekādaśi is really the day of Hari and not dvādaśi. Gar. I. 127. 12 and Nāradapurāṇa II. 24. 6 and 9 call Ekādaśi Hariyāsara; KSS 43 quotes Mat. to the effect that if Ās. śu. 12th falls on Wednesday and has Anurādhā nakṣatra and if Bh. śu. 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 Dvādaśī is Haritithi.

Harivāra—(1) a person should practise ekabhakta on Pūrṇimā and Amāvāsyā; he does not go to Hell; on those tithis he should worship Hari with 'punyāhavācana' 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 punyāhavācana, 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.).

Harisayana—the sleeping of Viṣṇu in As.; vide above pp. 109–111.

Halaśaṣṭhi—Bh. kr. 6 is so called; NS 123.

Harisya—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.

Hastagaurivrata—on Bh. śu. 3; told by Krṣṇa to Kuntī for recovering a kingdom endowed with wealth and grain, Vratārka, folios 50b–52b, AK 280b; contemplation of Gauri, Hara and Heramba (Gaṇeṣa) for 13 years and udyāpana in 14th year.

Himapūjā—worship the Moon, the left eye of Viṣṇu 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 Himalaya, then one should offer to pīṭrīs 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-devi worshipped, fresh wine should be drunk by those used to drinking; KR 471–72 (from Brah.)

Hṛdayavidhi—Vide KKV 19–20, HV II. 526; vide above p. 268 under ‘Ādityavārā’.


SECTION II

KĀLA, MUHŪRTA, the influence of Astrology on DHARMAŚĀTRA and CALENDAR

CHAPTER XIV

Conception of Kāla

Among the first of the great problems of philosophy is that of the nature of Space (dīk) 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 kṛta (highest stake) at the (proper) time' (Rg. X. 42. 9, 'Kṛtam yac śvaghnī vicinoti kālo'). 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 कन्तर्गत अर्द्धश्चिमिनी उपवे (Rg. X. 43. 5 (= Arth. XX. 17.5) with K. X. 42. 9 (= Arth. VII. 50. 6 and XX. 89. 9 Kṛtam अर्द्धश्चिमिनी उपवे, vide also अर्द्धश्चिमिनी उपवे Jāg. II. 12. 4); Rg. X. 43. 5 is explained by Chāṇḍ. Up IV. 1. 4 'यथा ज्योतिः भजनितापनेताय वनपातिः' (as the lower throws of dice all go to the highest throw, to the winner').

652. का भो कर्नति सत्ताति सहस्त्रो अनन्तरह्रित: तमा रोहिनि कश्चैरे विपरितात्मन: चक्काद्वृत्तानि विभासन्तः सौर्य च ज्योतिः च इत्यभि सत्ताति सहस्त्रो अनन्तरह्रित: तमा रोहिनि कश्चैरे विपरितात्मन: चक्काद्वृत्तानि विभासन्तः सौर्य च ज्योतिः च इत्यभि सत्ताति सहस्त्रो अनन्तरह्रित: तमा रोहिनि कश्चैरे विपरितात्मन: चक्काद्वृत्तानि विभासन्तः सौर्य च ज्योतिः च इत्यभि सत्ताति सहस्त्रो अनन्तरह्रित: तमा रोहिनि कश्चैरे विपरितात्मन: चक्काद्वृत्तानि विभासन्तः सौर्य च ज्योतिः च इत्यभि सत्ताति सहस्त्रो अनन्तरह्रित: तमा रोहिनि कश्चैरे विपरितात्मन: चक्काद्वृत्तानि विभासन्तः सौर्य च ज्योतिः च इत्यभि सत्ताति सहस्त्रो अनन्तरह्रित: तमा रोहिनि कश्चैरे विपरितात्मन: चक्काद्वृत्तानि विभासन्तः सौर्य च ज्योतिः च इत्यभि सत्ताति सहस्त्रो अनन्तरह्रित: तमा रोहिनि कश्चैरे विपरितात्मन: चक्काद्वृत्तानि विभासन्तः सौर्य च ज्योतिः च इत्यभि S

So probably कष्ट्यप here is the same as वज्रपति. In Arth. VIII. 5. 14 कष्ट्यप is said to have created the 'amulet jewel' कष्ट्यपवधात कष्ट्यपवधा समेतपथुः. विपुलित probably means here 'boundaries separating the worlds'.

652. का भो कर्नति सत्ताति सहस्त्रो अनन्तरह्रित: तमा रोहिनि कश्चैरे विपरितात्मन: चक्काद्वृत्तानि विभासन्तः सौर्य च ज्योतिः च इत्यभि सत्ताति सहस्त्रो अनन्तरह्रित: तमा रोहिनि कश्चैरे विपरितात्मन: चक्काद्वृत्तानि विभासन्तः सौर्य च ज्योतिः च इत्यभि S

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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) Prajāpati; 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 rk (verses) and the yujus (sacrificial formulas) were born from time (54.3); this world and the highest world, holy worlds and holy vidhūtis 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, viz. 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 (Rudra angry because he was excluded from a share in offerings) flew up towards the north at the time when swift offering was to be made’ (I. 7. 3. 3); Prajāpati (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. 2. 4).

A few passages from some of the Upaniṣads regarded as ancient by most scholars may be cited here; the Chān. Up. II.654 31.1 (while speaking of Vāmadeva Sāman and its parts) uses the word Kāla as equal to ‘end’ or ‘finish’. The Bṛ.655 Up. I. 2.4

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653. स आपततवेयंस्त उपदेश्ये एव सिद्धवतः कालः। शत. वा. I. 7 3 3 ;
पद्येण गृहं काल च लभावे पदिः काले गद्यनाकालेऽधेयवाक्यम्। II. 4. 2.4.

654. कालं मच्छि तत्सर्वेऽपि परं मच्छि तत्सर्वमेतद्रस्यं समुच्छे मोऽतयः। छा. उप. II. 13 1.

655. सोऽद्धारमयं ह्रिीयो म अत्तमा जापिते न दुः सत: संकल्पसः आस तत्सर्वातः कालामविभ। यथागतसंस्कृतः। तत्सर्वातः कालस्य परस्त्यद्वृत्तः। भूत. उप. I. 2.4; भूत दुः कालान्त यान् जापिते न दुः कालान्तु यान्ति जापिते। भूत. II. 1. 20 एव 21; शो एव सर्वं नारं भयं युः कालान्तु यान्ति। कौः-उप. IV. 12 एव 13.
Kāla in the Upaniṣads

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... 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 Ajātaśatru in the same Upaniṣad Gārgya put forward several objects which he reverenced (upāśana) as brahma when the king replied as to those cases in these words: 'Prāṇa (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 Kauśitaki Br. that corresponds to Br. Up. II. 1.10 and 12 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 Śvetāśvatara Up. 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 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 Śvetāśvatara Up. 'He (God) is the beginning, the efficient cause of (all) combinations, He is beyond the three times and is also without parts'. The Māndūkyopaniṣad avers that Omkāra is beyond the threefold time viz. past, present and future.

The Maitri Upaniṣad has a long but somewhat rambling disquisition on time (VI.14-16). It first says "Then it has been

656. कुर्न्त्र द्रास्तः सर्वेऽन्त: सर्वेऽन्तियान: के न च संभवः। ॥ कालः सर्वस्मिन् निपतितपद्वय सर्वात्मि योऽि युः सर्वः इति विष्णुमय। अथैः ुप। खम. उप. I. 1-2; ग्रामादेके कालो सर्वात द्रास्तः कालिन्ती काल समाप्तः परि-समाप्तः । अथैः द्रास्ते VI. 1. The द्रास्तिन्निहिता of वराह appears to refer to this last when it says (in I. 7) 'काले कारणामेवं सर्वात्मानेवं पैंं ज्ञातं कर्म' ।

657. येनामुत्ते निन्दास्मिनि हि सर्वऽि योऽि कालकारो सुधी मवतिषिकानिः। अथैः द्रास्ते VI. 2; अक्ष: स संयोगमाननिः स्थतद्रास्तिन्निहित मवकालानुभिहि इति। अथैः द्रास्ते VI. 5; compare माकककणप । 'येनामुत्ते निन्दास्मिनि सर्वात्मिती द्रास्तिते स येनामुत्ते द्रास्तिते । 

658. अन्थनाध्यायः-अर्थ वा अर्थ सर्वात्मिति कालाध्यायः सुधी मवतिषिकानि धर्मस्य कालः। क्योऽि कालः स्वरूपाणविर्याविद्यानां कालानां । क्योऽि कालः स्वरूपाणविर्याविद्यानां कालानां 

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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 Prajāpati, 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 the experience of Time as due to the actions or movements of the Sun, and refers to Time in the same terms in which the Tai. Up. (III. 1) speaks of brahma. It is unnecessary to set out passages from other Upaniṣads such as the Mahānārāyaṇa (XI. 14 ahām-eva kālo nāham kālasya) where Kāla is identified with God (Nārāyaṇa).

The Mahābhārata recours to the theme of Kāla time and again. In the Adi Parva it is said ‘Kāla creates beings and Kāla destroys people; Kāla extinguishes Kāla that is engaged in destroying people; Kāla brings about good or evil states (or things); Kāla reduces all people and again sends them forth; Kāla is (the only one) awake when all are asleep (i.e. dead or

(Continued from last page)
Kāla in Mahābhārata

livered); for Kāla is invincible'. The Striparva has the following 'Kāla cooks all beings and Kāla destroys people; Kāla is invincible'. The Śāntiparva 660 in chapters 224 and 227 contains a long disquisition on the formidable influence of Kāla on all including gods like Indra. In the Śāntiparva it is asserted 'beyond the mind is the Great Intelligence and beyond the latter, is the Great Time; beyond Time is the adorable Viṣṇu to whom belongs the whole world'. In another place the Śāntiparva, after detailing nineteen guṇas the last being dvandvayoga (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 Āśvamedhika-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 Śāntiparva 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. Patañjali on Pāṇini III. 3, 167 (Kālasamayavelasu 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 Patañjali as a well-known verse. In another place Patañjali while explaining Vārtikā 2 on Pāṇini (II. 2. 5) states a very important theory about Kāla.

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660. मनसे महती बुद्धिः सार्वर्गो विद्युर्वर्षर्वस्य सर्वः महती जयः। कालत स भगवान् विद्वृढ़ेर्वस्य सर्वः महती दुर्जयः। शास्त्रिकाः 206.13. ( = cr. ed. 199. 11); उच्चो चक्षुसंविपल्लव काली नामानि परमेयः। इतीवर्षव विन्दुव विनिधाय दृष्टानि समवेच्यवहः। शास्त्रिकाः 320.108–109; स व भागार्थो भूरता हरिरिताः परस्परा। महान्नामाण्डवेण्यम भर्मों धाता यज्ञोऽनुवः। पारिक्षमणे यस्य काल: सं शास्त्रिकी वि:। कालवर्ष 12. 21–22; कालत: कहुपतवमहः। शीतः X. 30 (here the word काल is derived from the root कङ्गः 10th conj. to compute, to grasp).
He says \(^{661}\) "People speak of that as Kāla whereby the increases (or growths) and decreases in solid bodies are observed and the same (time) is called day and night when conjoined 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 Kāla 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 Manusmr̥ti the Supreme \(^{662}\) Lord is said to have created time and its divisions (I. 24 Kālam kālavibhaktiśca) 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 Kāla as a separate tattva in its twenty-five tattvas. But Kāla was not altogether forgotten in that system. The Sāṅkhyakārikā \(^{663}\) states that the karuṇus are thirteen, three being ādhyatmā (internal i.e. inside the body) and ten being bāhya; the latter are concerned with the present, while the former are concerned with the three times (past, present and future).

The Vaiśeṣika-sūtra treats \(^{664}\) Kāla as included in the nine dravyas (substances, I. 5) and states that the indications of the

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\(^{661}\) "People speak of that as Kāla whereby the increases (or growths) and decreases in solid bodies are observed and the same (time) is called day and night when conjoined 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" (Translated by T. W. Rhys Davids, *A Sanskrit-English Dictionary*).

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\(^{664}\) The Vaiśeṣika-sūtra treats Kāla as included in the nine dravyas (substances, I. 5) and states that the indications of the
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 nīlīya, 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 ap.ru.

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 Nyāyamaṇjarī of Jayantabhaṭṭa (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 &c. and that

(Continued from last page)

665. अपि आह नासिस वर्तमानः काल हृदि। अवि चाँच श्रेकालद्धरति। "अपि आह। अति वर्तमानः: काल हृदि। आदिकर्तनितिकेताप्तस्य। महाभाष्य मा वार्तिक ४ (सति च कालविभागः।) २५ प्रा. III. २ २३ कालमाणी तद्।"

666. अभिवर्धयितः। काले सति वैकालांत्यस्तिस्य। स स वृक्षपूर्वः। तत्तद्विषये कालैः वर्तमानानि विभागः निष्ठूपतः। न तत्तद्विषये कालैः प्रत्येकः घरास्तिः। विशिष्टविविधीवर्गीकृतिः कालमानसाचार्यः।।। "सति लेको विभूतिन्यः। काले द्वितीयो च। अत्तितस्वाभावः।।। विख्यातिः सति रोहयस्य सत्यकालालयं कैलास्य स्मरन। विशेषत्वतः कार्यं प्रयं यथाभासमार्यः।। क्रेमण उपासितिः क्षितस्तुतिसीमित स्वयं।।। अनुस्य से काल।।। अप्रयासकलावै न च कालस्य नासिसः।।। उच्चैः प्राक्कल्पनाय च जगत्तं भवतिः।।। उच्चतत्त्वो संप्रेक्षीयते च।।। काल।।। तत्तत्त्वकालिकः: कालः किसाध्वाद्विनिभिः ॥ न्यायसूत्री (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 Vaiśeṣikas 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 nitya, 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. kriyā (activity). When we speak of a man as cooking 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 (kriyās) 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 'Padārtha-nirūpana' (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.

connected with the (constant) flow 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 draya 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 (viṣesana or upādhi), 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 Vārtikālankāra of Prajñākara-gupta (about 700 A.D.) combats the view of the Vaiśesikasūtra and Praśastapāda (quoted above) and holds that there is no separate entity like Kāla, that it is not possible to have the ideas 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 pārārthas viz. jiva, dharma, adharma, ākāśa, 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 Vaiśesika 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. अन्तर्दिनिकमन्तायकम्यं निमथितः । विद्यामित्युद्रिनां गाम्भ: काले यद्दश्चमे ॥ verse 35: विद्यामित्युद्री नैतिकी निमथितः यथाभिक्रियाः । चिन्तन्तितिविद्यां हि दिनिकमन्तायकम् ॥ ४०, pp. 476–497 of यमण्याल्पिकामयम् ed. by Rāhuśa Sūkṛtyāyana (1953).

670. अधिविलक्यं धर्मधर्मकातप्रदृश्योऽकाश: कालं च सोऽधिकस्ममयं । तत्तत्त्वद्युतं उमासार्थाय इति ज्ञानपित्य जैन-ग्रन्थाला.
Some of the Purāṇas contain disquisitions on Kāla. The nature of Time is described in the Kūrmapurāṇa 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 Brahmas, Rudras and Nārāyaṇas 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 Brahma, Nārāyaṇa and Īśa (Siva) are said to undergo pūrkiṣa disappearance by the power of Kāla and also spring again therefrom as highest Brahma, the elements, Vasudeva and Saṅkara. Therefore the whole world has its soul in Kāla. He alone is the highest Lord.’ The Viṣṇudharmottara 672 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 Saṅkara); 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 subtlest. Its ‘subtileness cannot be understood even by Yogins. 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 subtileness of Kāla. But though Kāla is very very subtile, it is also great and measurement of it can be computed because of the motions of planets.’ The Vāyu and Kūrma both say ‘Time creates beings and again destroys them; all are under the rule of Time, while Time is not under the dominance of

671. अनादिरिथः महाकालाः कालोत्पन्नोज्जरोज्जर्सः। सर्वचालका स्वतंत्रवचाला सर्वात्मानाः

672. अनाविदिनः कालो हि सज्जर्णः सक्तः। कालात्तुस्तात्तर स कालः

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any one.’ The Visṇupurāṇa\textsuperscript{673} holds that Brahma which is one, unborn, permanent, ageless appears in the form of Kāla, which is without beginning or end. The Bhāgavatapurāṇa\textsuperscript{674} 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 Śūryasiddhānta states \textsuperscript{675}

‘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 mūrtta (physically apprehensible) and amūrta (not so apprehended); (the divisions of) time called prāṇa (respiration) and the like are mūrta, while trūti and the like are amūrta.’ The Caraka-samhitā\textsuperscript{676} includes Kāla among nine dravyas and holds that it is acetana (non-sentient). Thus it agrees with the Vaiṣeṣika view. In the Suśrutasamhitā 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 heap together (beings by leading beings to death) or drives them together. Of that adorable Kāla which assumes the character of the year, the divine Sun produces by his special movements the divisions called twinkling of the eye, kaśṭha &c.

\textsuperscript{673} तदुपर्यः परस्य निर्मातनकरणमवचनपदः। Τत्र देव मस्मिनितिः। श्यामप्रजनकानमपाली।

\textsuperscript{674} एव कालोपदेशमेति: सौजन्य: शाखायेचर्च: सतम। संस्थापनमुक्त: भगवानको श्यामामूलमेति:। स काल: परमाः परमाः परमाः। ततोपदेशमुपद्ध: स काल:। परमाः परमाः श्यामरोपस्य: श्यामः। जाटाकर्षणमाथः।

\textsuperscript{675} लोकानामकस्तकाः। कालोऽक: कालारक:। स द्विषा। शुद्धद्विमानश्वरेष्युक्त:। उपयोऽक:। मानांकि:। कालोऽक:। सुकालदीपोऽकप्रसंस्करः। प्रशुभिः। रागोदिनही सताद्वाभुवा नाबिका सुकुता। नाबिकश्च तु नास्ति कालकालेन नास्तिकतित्वम्। संसिद्धार्थाः।

\textsuperscript{676} साहीमाया मस्कारः। कालोऽक: विशेषः। कृष्ण प्रसंस्करः। चरकः। द्रुष्याधानः। काले वद नाम सत्कारमुक्ताभिमानिषिद्यते। तत्र समवाचस्मत्ति जीवितमात्रेष्ये च मद्विषायमानवभये। च देशस्मातः। काले न होतत्त तत्र काल: सत्कार्य अर्थायते वा भूतविन्यासायते। तत्र संस्कारादिको: भावानाहैदयाः। गतिविदिशाविदिशाविदिशेकुलवत्ताद्विघमात्रविदिशेकुलवत्तायन्त्रिकाः। कालोऽक:। तदुपर्यः। उपरावत्ताधिकारिको:। प्रशुभिः। कालधायिकाः। कालोऽक:। विधायते। कालारमानः। विसंस्कृत्तमहाराष्ट्रस्य। पञ्चाविद्याराजाः। पश्चातः। द्रुष्यः।
Similarly, philosophical grammarians like Bhartṛhari (author of the Vākyapadiya) holds that Kāla 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 Bhaṭṭācārya 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 Burgelin’s ‘L’Homme et Le Temps’ (1945), Bergson’s ‘Time and Freewill’, 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 Mahānārāyaṇa Upaniṣad 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 nimesas, mukhūrtas, days, and nights, half months, months, seasons, and years stand apart
The Mahānārāyana Upaniṣad' (I, 8-9) mentions as units of time 'Nimesas, Kalā, muhūrta, kāsthā, ahorātra, half months, months, rūtas, year.' Manu I, 64 provides that 18 nimesas are equal to kāsthā, 30 kāsthās to kalā, 30 kalās to muhūrtas, 30 muhūrtas are equal to one day and night. Early and very exhaustive enumeration of the several units of time from subllest to the highest are contained in Brhat-samhitā of Varāha and in the bhāsyā of Praśastapāda on Vaiśeṣikasūtra 680 viz. 'Kāla is the cause of the popular usage about the units being kṣatu, lava, nimesa, kāsthā, kalā, muhūrtā, yama (prahara or 8th of a day), ahorātra (day and night), ardhamāsa (half month), māsa (month), rūt (season), ayana, saṁvatsara (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, Kūrma 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 Viṣṇudhamottara 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 = muhūrtā, 30 muhūrtas = ahorātra (day and night). The Arthaśāstra 681 of Kautilya provides: 2 truṭas (i?) = lava, 2 lavas = nimesa, five nimesas = kāsthā, 30 kāsthās = kalā, 40 kalās = nāḍikā, 2 nāḍikās = muhūrtā, 30 muhūrtas = ahorātra. Some of the purāṇas contain the same 682 verse on the names and relations of small units of time.

680. (स काल) क्षणसमय-काल-कला-मुहूर्त-यया-प्रायंसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायंसेनसे-प्रायं
Units of Kāla

15 nimesas = kāṣṭhā, 30 kāṣṭhās = kālā, 40 kālās = nādiśa,
2 nādiśas = muhūrta, 30 muhūrtaśas = day and night together.
It should be noticed that here the relation of nimesas to kāṣṭhā
is different from that in Manu and Kauṭilya. The Ārthaśāstra,683
of Kauṭilya does not stand alone in speaking of truṭa ( ? i) as
the smallest unit of time. The Śūryasindhānta ( quoted above )
provides that truti is the smallest unit of time, that it is amūrta
(not apprehended physically ), that the prāṇa is the first mūrta
(physically apprehended) unit of time, that 6 prāṇas are equal
to a vināḍi, that 60 vināḍis are equal to a nādiśa, 60 nādis are
equal to an ahorātra. Utpala684 on Br. S. quotes verses from
Pauliśa-siddhānta and Brāhmaśruti-siddhānta to the effect that
six prāṇas are equal to a vināḍi, 60 vināḍikās are equal to a
nādiśa or ghatikā and 60 ghatikās are equal to a day ( i.e.
ahorātra ). A śṛṃtti quoted in the Tīṭhitattva states that two
trūtis make a lava, 2 lavas make a nimesa, so that truti is equal
to 1/7th of nimesa. Hemādri on Kāla ( p. 7 ) quotes a verse that
truti is equal to two nimesas and 10 trūtis are equal to prāṇa.
The Amarakośa follows Manu as to eighteen nimesas being
equal to kāṣṭhā, but it introduces a unit called kṣana between
kālā and muhūrta, so that its scheme is: 18 nimesas = kāṣṭhā,
30 kāṣṭhās = kālā, 30 kālās = kṣana, 12 kṣanas = muhūrta,
30 muhūrtaśas = ahorātra. The Bhāgavata-purāṇa ( III. 11. 3-10 )
puts forward a far more elaborate scheme: two atoms ( of
Time ) = anu, 3 anuśas = trasareṇu, 3 trasareṇus = truti, 100
trutiśas = vedha, 3 vedhas = lava, 3 lavas = nimesa, 3 nimesas =
kṣana, 5 kṣanas = kāṣṭhā, 15 kāṣṭhās = laghu, 15 laghus =
nādiśa, 2 nādiśas = muhūrta, 30 muhūrtaśas = ahorātra. In the
Ātharvāṇa-jyotiśa the table is: 12 nimesaśa = lava, 30 lavas = kālā,
30 kālās = truti, 30 trutiśas = muhūrta.

Before proceeding further clarification is required on certain
points. At least several centuries before Christ Jyotiśa had
attained the position of being one of the six aṅgas ( auxiliary

683. ह्री मोहनो महाभाष य गणो प्राध्यंति: स्मृति: विज्ञानीकाएं द्वय माणस्ततः: पञ्चवन्धिकाः
मतत् विज्ञानविधाता I. 73. 2-3 q. by हे. ( on काल ) p. 7.

684. तथा च पौलों: प्रदानमार्णादि विनाशीतयुष्मा नाथिका विनस्त प्राहा: प्रसन्नो
विद्वानमालसेवकसमाजयः: उवाच on भूह. सं. II. p. 24. प्राक्तत ( III. 11. 5 )
remarks that वर्षरहि is visible ( while परमाशु and अशु are not ) and is the
speck that is seen floating in the air when a pencil of the sun's rays comes
through a window ( जलाकोटीस्मयम्: अनेकाध्यत्तमावः ).
studied) of the Veda. The Mundaka Upanishad states that the aparā vidyā (inferior esoteric knowledge) comprises Rigveda, Yajurveda, Sāmaveda, Atharvaveda, Śikṣā (phonetics), Kalpa (ritual texts), Vyākaraṇa (grammar), Nirukta (etymology), Chandas (metrics) and Jyotisa (astronomy and mathematics). The Āpastamba-dharmasūtra enumerates the same six āṅgas of the Veda. In the Pāṇiniya Śikṣā the science of the movements of heavenly bodies is said to be the eye of the Veda. The Jyotisa which is Vedāṅga (of the Rigveda and Yajurveda) was concerned with purely astronomical matters. In the Vedāṅga-Jyotisa it is remarked: 'the Vedas arose for the purpose of sacrifices; 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 a peacock or a jewel in the heads of cobras, so ganita (astronomical calculations) stand at the head of all the sciences that are (spoken of as) Vedāṅgas'. This shows that the words Jyotisa and ganita are used as synonyms in the Vedāṅga-jyotisa. The Vṛddha-vāsiṣṭhasiddhānta (Benares S. Series) says 'this āstra is indeed the eye of the Veda; therefore, among the āṅgas (limbs, subsidiary lores of Veda) it has got preeminence; 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 (skandhas) viz. the determination of the motions of planets by means of calculations which was called Tantras, the second called horā that deals with horoscopes and (was also called jātaka) and the third called Śakhā which was an extensive branch and included many topics of divination which are summarised

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of (वधें, योगृहिन्दुर्वचन) in Pandit Siddheshvara Dwivedi's ed. (1906, Prabhākari Press).
in Br. S. chap. II. A work embodying complete presentation of the three branches was called samhitā 688 and he who well knew the three branches, viz. Gaṇita, Horā and Śākhā was called, as Garga says, ‘Samhitāpāraka’ (master of samhitā).

Varāhamihira 689 himself tells us in the Brähajātaka, that, for the benefit of astrologers, he compiled a comprehensive work on Jyotisā in its three branches. The word Samhitā appears to have been used in two senses, the first 690 (a wider sense) referring to a complete presentation of Gaṇita, Horā and Śākhā, while the second (a narrower sense) refers only to the Śākhā part. Why the third branch was called śākhā 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 Agastya (Canopus) and suptarśīs (Ursa Major), the conjunctions and oppositions of planets, haloes, meteors, earthquakes, l ore about the movements and cries of birds, nirāța, removal of the evil effects of utpātas. In this sense samhitā was what is called natural astrology. Horā again had three sub-sections, viz. jātaka or janna (judicial astrology, predictions from the situations of the zodiacal signs and planets at a person’s birth), Yatrā or Yātrika (Brähajātaka 28.4–5) that dealt with prognostications on starting on a journey or on a king’s marching

688. उपोतिष्ठ:शाखामेकोशेण स्कन्धवांविखितं तत्काल्पोष्णस्य नाम सूतिङ्गी. संस्कृत: संहिता। स्कन्धसिद्धांगिण्य गणितेन या प्रशसितत्त्वाभिमानात्तमो होगतस्यार्थानि सङ्क्ष्रियते। स्कन्धसिद्धांगिण्योऽस्मि। श्रुति. सं. I. 9; गणितं जातकं शाखां ये वेदि ब्रह्मचुत्रः। ब्रह्मचुत्र ब्रह्मचुत्र.

689. विविधकाल: करणं ग्रहणां चेतु कुष्ठगुच्छ नाम शाखा। विविधसमभाविता संस्कृतं सम्बोधिते, श्रृङ्खला अरु. II ब्रह्मचुत्र 28.6. विविधकाल: गणिते ब्रह्मचुत्रत्वे, करणे ते शाखात्तत्त्वस्य शाखा, उस्तस्यान्वेदि. पदल means section or chapter of a work (as in the ब्रह्मचुत्रत्व अरु. अरु. च. ब्रह्मचुत्र).

690. Vide (n. 688) the verse उपोतिष्ठ:शाखा etc.; for the second sense, vide the qualifications of the Sāṁvatsāra (the king’s astrologer in ब्रह्मचुत्रत्व chap. II prose), one of which was ‘who had mastered the works on the computations of planetary movements, Samhitā and Horā’ (विविधानिताहारासाध्यात्मकार्य्येन) and also chap. II verse 21 ‘पत्तु सम्पत्तिविद्याय समस्यानिताहारासाध्यात्मकार्य्येन।’
against an enemy derived from the tithi, nakṣatra, the week-day, the muhūrta, the moon’s position, dreams, throbbing of limbs, the cries of birds, and rivāḥa i.e. examining the horoscopes of the parties to a marriage (called Vivāhakāla or Vivāhapatāla).

The usual practice of the Gṛhyasūtras and Dharmaśāstra works was to take their astronomical requirements and knowledge from astronomers. The Gobhila-gṛhyasūtra691 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 Jyotiṣa, viz. Horā (astrology) and Śakha 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 ‘ekabhatkā-vrata’ on 7th tithi. The sankaipa 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 Yugmavākya (vide p. 75 note 191 above) 7th mixed with 6th is to be preferred for the vrata and the sankaipa 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 vratas, to be regarded as covering the whole day if the Sun sets during the

691. प्रथमेवतस्य ज्ञानस्पद्यायो भवति, अथवीतत तत्त्वदेवाप्य व पव आयमेवत I, गोविन्दश्रयः I. 5. 13. अभ्यायो प्रथ्य: उपमिताधिकम्; हे. on काठ p. 378 quotes गोविन्दश्रयः.
Western Scholars on Indian Astronomy

period\(^{692}\) of that tithi. Vide Krtyaratnakara p. 299 and Smrti-
kaustubha (on tithi p. 12\(^{2}\)) for other examples.

About Astronomy and Astrology as developed in India
Western scholars such as Weber, Whitney, Thibaut have pro-
pounded 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\(^{693}\) 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
Brahmanas 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 arriv-
ing 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

\(^{692}\) एकमात्रार्द्धात्रोऽसः सङ्कृतः प्राप्त: सङ्कृतः प्रेषिद्धावपस्तवताताद्विख्यं हृति वचनादनात्र पातः
काले उत्थिते: सङ्कृतायमात्साधिनिधित्वसन्नात: भवेत् च तिथि च तिथिमात्रायाधिकारसः
वञ्जमायिताधिष्ठितस्मायार्थमात्रायद्विख्यं धातु-काल एव कर्तव्:। ० ० ०।
\(^{693}\) यद्यपि अबाद्ने भवेत्तत्रेकां कालां
सत्त्वात्माणिविभिन्नः - हृदाभिधावय उपोयितायःस्वपनमाँचार्यं धम्मालाम्य ततो शिथलां श्रेष्ठः
प्राणायात्मकस्ते नेत्रं वप्पार्थ्यं। ० ० ।

\(^{699}\) Vide Prof. Neugebauer in 'Exact Sciences in Antiquity' (1951) p. 56.

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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, Glanvil 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. 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. LIV. 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.
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. Siddhânta) was translated into Arabic in the reign of Mansur (754–775 A. D.).

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 Brahmanas from the mists of antiquity to about 800 B.C. The second is represented by the Vedāṅgajyotiṣa, the Śrauta, Grhyā and Dharmaśātras, Manu and Yajñavalkya, Garga and Jain works like the Sūryaprajñāpī 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 Varahamihira (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 485

CHAPTER XV

Units of Kāla

We shall now turn to the units of time from yuga backwards to muhūrta, leaving aside Manvantara, 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 Mamata, became old in the 10th Yuga, he became brahmā 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, Vaiśvānara (Agni) is kindled by the Kuśikas in each yuga’; vide Rg. III. 55.18. In the Vedaṅgajyotisa (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 ‘Saṁvatsarīṇa’ 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

699. दीर्घतः भवति राजा महाकुशिनः। अपाल्यां स्तवन्ताः। कृत्वा ययां। कर्मसंसा विवचयस्य।।
क्र्या. I. 158.6. अध्यो न कष्टावलिम्। सत्विधये वैवंताः। कुस्तिकिभिः युनो।। क्र्या. III. 26.3. साग्य श्रृंखल मृत्युः। अति स्तवन्ताः।
विदे. वृहदेष्ठत. IV. 24 ff. for the story of दीर्घतमाः।

700. भरतो तु स्वयं जनाः। युज्यो यो स्वयं विनुयस्य ज्ञेयस्।। योहुः पुजा एवं योहुः पुजया। महेश्वरमहेश्वरस्मेकः।। क्र्या. III. 55. 18. Here भरतस् refers to Indra and the 2nd half means ‘groups of five years bring him in six ways’ i.e. groups of five years (युज्यो) each divided into six seasons.

701. परस्परसम्बन्धम उत्तराच्येऽवत्तमनी। वेदांकृत्योतिषै। वराहस्य ग्रंथम, वर्ण. 1; मायुज्योर्वचनम्। पौष्कुण्डिनमर्माथिनः।। युपस्य एवं ध्रुवस्य काल्याणं मन्त्रस्य।। ibid. verse 5.

702. संस्कृतिः एव उत्तरायतस्य महाकृत्यमाथिनः। द्वारः।। क्र्या. X. 87. 17. (=अभिशेष्व VIII. 3. 17). Probably there is double entendre here, one meaning being ‘May no magician prevent us from having all cows’ milk that would be ours for a year (after the cow is calved)’; the other is ‘may not a demon

(Continued on next page)
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 ‘parivatsariya’. Samvatsara and Parivatsara are two of the five names bestowed on the five years of a yuga in the other samhitas. 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, Āditya, Candramas 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 cāturmāsas, viz. Vaiśvadeva, Varuna-praghāsa, Sākamedha and Śunāsiriya. Thus even in the Samhitas 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 Grundriss (p. 9) hammers on the fact that sometimes only two or three or four out of these 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 Kauṭilya 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.

(Continued from last page)

hold up the water that falls down after a year’. उच्चिया means a cow and may also mean a cloud. Vide क्र. III. 55. 13 where a cloud is referred to as cow or its udder. पापियालि (V. 1. 91–92) has two sūtras to explain संवतस्रीण and परिवतस्रीण ‘सत्समवतस्यामासा: संपरिपूविताः च ।’.

703. अङ्गिकम् संवतस्रीण । आङ्गिक: परिवतस्रीण । चतुर्मासा इदावतस्रीण । दाशु: पुनरादि-
वस्तर: । यद्यन्त्येवेन यद्यत्म: । यद्यन्त्येवेन यद्यत्म: । तथादेवन्त्येवेन नन्यामान्य: संवतस्रीणाय
सत्समवतस्यां इदावतस्रीण: । दाशु: पुनरादि-वस्तर: । आङ्गिक: परिवतस्रीण । ... वस्ततारत:–
चन्द्रमानेव चद्वातस्रीण: । चन्द्रमानेव चद्वातस्रीण: । अथ अथ अथ अथ अथ अथ अथ अथ अथ
वातुधातुसहस्राणानासुधि: । वातुधातुसहस्राणानासुधि: । वातुधातुसहस्राणानासुधि: । वातुधातुसहस्राणानासुधि: । वातुधातुसहस्राणानासुधि: । वातुधातुसहस्राणानासुधि: । वातुधातुसहस्राणानासुधि: ।
तैं, बार. I. 4.10.1–3.

704. आङ्गिकम् युगानि । ... एवर्गुयुक्तसुण्यामासाणाध्यायेष वद्धनात्स्यकाराय युगानि। तीर्थे जनयत: पूर्बे
पापियालि च पापियालि। अणिकार आङ्गिक: II. chap. 20 (वेद्याग्रहान्त) p. 109.
The Mahâbhârata knows of the yuga of five years\(^{705}\) (in Sabhâparva 11. 38). The Pitâmahasiddhânta,\(^{7,6}\) which is not extant now, stated, according to the Pañcasiddhântika of Varâhamihira, 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\(^{707}\) of \(\pi\eta\) 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 i.e. year) are placed together three hundred and sixty very unstable nails' (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 \(\pi\eta\) means the zodiacal belt.

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705. श्रण तया शुद्धस्च दिनाराजिस्तथापेल च। अर्थमारोध तस्साधकोऽवलोकनं। सम्पूर्णतया पूजनामहेरोशतपतिः। संभ. 11. 37–38.

706. रविनामानस: पत्र युगं वर्षो विदानाहांविदानी। अपिनामिकातिविदानमो दिवसयुगं तु। पारसि. XII. I. Acc. to Babr, the सैतांतिस्त्रान्तै एको शान्ति 2 (80 A.D.) as its epoch i.e. a new yuga began with सा को 2 (elaps). It is therefore probable that it was composed about 80 A.D.

707. ह्रादसारं नाहि तन्त्राय वर्तित चक्रं पर सानातपत्र। आ पुष्यां अन्येष सिद्धान्तेऽवस अन्य सत द्वारा विनाशित तस्मृत॥ पञ्चपार विषम ह्रादसारितिविद आहूः। अंगे अंगे पूर्शिन्गढः। अथवेन अथ उपर विवचारण समुच्चय रश्च आर्यानितं॥ पञ्चारं चक्रं परस्परमात्रे पातिका तस्मातुः। प्रियं। ह्रादस्तथायण्यामेको विनाशी तस्मातुः। तस्मातिस्त्राको विशेषत्व श्रुत्वनुजितिः। प्राकोन्ययाः। पक्षां चताचलासः॥ रग. I. 164. 11, 12, 13, 48. The whole hymn Rg. I. 164 is full of riddles. In Rg I. 164. 2 it is said that seven horses are yoked to a chariot (the Sun) that has only one wheel but three naves. The wheel means the year, three naves would be three seasons, summer, rains, winter. The wheel is also said in verses 12 and 13 to have six spokes or five spokes; the twelve spokes or rims of wheel (pradhi) represent months. Vide निर्देश IV. 27 for explanations of these verses; compare अद्वितीযं 3, 60 for a verse similar to Rg I. 164. 11–13.
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 Atharvaveda V. 35. 4 708 also states that sarvatsara 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 709 same. We have also to recognize that the Vedic samhitās and Brāhmaṇas speak of a 13th month that was intercalated. About Varuna the Rgveda says 710 ‘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 Kauṣitaki Br. 19. 2 speaks of the 13th month. The Tai. S. (I. 14. 4, VI. 5. 3. 4) expressly mentions the 13th month called ‘Saṁsarpa or Amhāspatya’. It is called Amhāspati in Vāj. S. (VII. 30 and XXII. 31) and Saṁsarpa in Maitrāyani S. III. 12. 13. The Kauṣitaki Brāhmaṇa connects the 13th month with the Śunāsiriya sacrifice. 711 The Maitrāyani Samhitā (I. 10. 8) draws a distinction between a ṛtuṣṭi and cūrtusmāsa-yājī, the former being one who offers sacrifice thinking ‘now Vasanta has started, rainy season has started, sarad has started while the

708. यस्मामासाः निर्निर्मालिकाः शतास्तरीयो यस्माशिस्मितो हादासाः। अद्वयं V. 35. 4.

709. श्रीणि च शतानि पदिक्षेत्राधिनां पृष्ठालम्येः। श्रीणि च हे शतानि पदिक्षेत्र संवस्तरस्यालाः। तत्वांस्वतस्तर: संवस्तरः प्रज्ञाप्ति: प्रज्ञापस्विध्वः। ...सस च हे शतानि पदिक्षेत्र संवस्तरस्यालाः। ई. भा. VII. 7; तदादृ: कथगैत्यवधनस्यः कथसर्वभागमालिन्ये कथ संवस्तरस्यालाः। संवस्तरस्यालाः महायुधम्। पदिक्षेत्र हे श्रीणि च शतान्तरस्यालामिल विक्रमधु पालिकाः। ततो यान्ति पदिक्षेत्र श्रीणि च शतानि तत्वांस्वतस्यालाः संवस्तरस्यालाः तत्वांस्वतस्यालाः। अथ यान्ति पदिक्षेत्र श्रीणि च शतानि पदिक्षेत्र संवस्तरस्यालाः संवस्तरस्यालाः महायुधमालिन्ये। अथ यान्ति पदिक्षेत्र श्रीणि च शतानि पदिक्षेत्र संवस्तरस्यालाः संवस्तरस्यालाः महायुधमालिन्ये। अथ यान्ति पदिक्षेत्र श्रीणि च शतानि पदिक्षेत्र संवस्तरस्यालाः संवस्तरस्यालाः महायुधमालिन्ये। अथ यान्ति पदिक्षेत्र श्रीणि च शतानि पदिक्षेत्र संवस्तरस्यालाः संवस्तरस्यालाः महायुधमालिन्ये। अथ यान्ति पदिक्षेत्र श्रीणि च शतानि पदिक्षेत्र संवस्तरस्यालाः संवस्तरस्यालाः महायुधमालिन्ये। अथ यान्ति पदिक्षेत्र श्रीणि च शतानि पदिक्षेत्र संवस्तरस्यालाः संवस्तरस्यालाः महायुधमालिन्ये। अथ यान्ति पदिक्षेत्र श्रीणि च शतानि पदिक्षेत्र संवस्तरस्यालाः संवस्तरस्यालाः महायुधमालिन्ये। अथ यान्ति पदिक्षेत्र श्रीणि च शतानि पदिक्षेत्र संवस्तरस्यालाः संवस्तरस्यालाः महायुधमालिन्ये। अथ यान्ति पदिक्षेत्र श्रीणि च शतानि पदिक्षेत्र संवस्तरस्यालाः संवस्तरस्यालाः महायुधमालिन्ये। अथ यान्ति पदिक्षेत्र श्रीणि च शतानि पदिक्षेत्र संवस्तरस्यालाः संवस्तरस्यालाः महायुधमालिन्ये। अथ यान्ति पदिक्षेत्र श्रीणि च शतानि पदिक्षेत्र संवस्तरस्यालाः संवस्तरस्यालाः महायुधमालिन्ये। अथ यान्ति पदिक्षेत्र श्रीणि च शतानि पदिक्षेत्र संवस्तरस्यालाः संवस्तरस्यालाः महायुधमालिन्ये।

710. वेद मासो पूर्वबोद्धा घाशा घजात:। वेदा य उपजायते॥ भा. I. 25. 8.

711. चुऽपद्विकः या तत्र समासंहोतः प्रज्ञानसारिपुण्य प्रजात एतानां संवस्तरो चवेष चवेषे-देवो माससिद्धेः सात: संवस्तराय आतो भवति॥ को. भा. V. 8.

H. D. 62
Cāturṃśya-yātī is one who offers sacrifice in view of the 13th month.\textsuperscript{711}a How and when the month was inserted in the Ṛgveda times or the times of the Tai. S. is not clear. What is clear is that one whole month was added. Therefore, Thibaut overstates the case when he asserts emphatically (Grundriss 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\textsuperscript{712} had an official 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 300 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

\textsuperscript{711}a सत्रवार्यसि वा अन्यायातपार्यसयायनोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽय0

Length of months in Vedic times

lengths for later times is vouchsafed by the Arthasastra p. 108 (Sham Shastri's ed. of 1919). A year of 360 days was in later times in India called a Savana one (from 'savana' 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 Sātrapatra Brāhmaṇa (II. 1. 3. 2.) 713 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 (āyan-n-āpo ayanam-icchamānąh, Rg. III. 33. 7). Uttarāyana and Dakṣiṇāyana 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. 2. 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 Sātrapatra and elsewhere Vasanta, Grīṣma and Varsa 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 vyapadeśāḥ bhavanti). Vasanta and Grīṣma are important parts

713. स यन्त्रायणायस्ते हस्ते तलहे भवति। यत्र दक्षिणायस्ते पिन्युद्र तलहे भवति। लक्षण 2. 2. 3.

714. स य न्यायसांवायसांपत्यसांक्रक्तस्ययंस्यहंतन्ये वसन्नितः। स यण्यादेकादेवकीलामिथाः। दक्षिणायस्यपत्यस्ये वसन्नितं पेतुतोयनात्त्र। काव्यलक्षणं 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 amavasyā of Māgha.
of Uttarāyana; therefore, by association with these two and for the sake of symmetry vārṣā is also held to be a ṛtu for the gods.

As regards the seasons, there are varying statements. In Rg. I. 15 the word 'ṛtuṇā' occurs several times, but once we have 'ṛtūn' 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 Rtvaya hymns. The Rgveda itself names five seasons, viz. Vasanta (X. 161. 4, X. 90. 6), Grīṣma (X. 90. 6), Prārvī (VII. 103. 3 and 9), Śarad (over 25 times, as in II. 12, 11, VII. 66.11, X. 161. 4), Hemanta (X. 161. 4), but the Rg. does not expressly mention Śiśira. Three seasons are metaphorically meant in Rg. I. 164. 48 and six in Rg. I. 164. 15. The Atharvaveda 214 (VI. 55.2) mentions all the six, but not in the usual order. The Ait. Br. says that the year has five ṛtus 215 by putting together Hemanta and Śiśira. The Maitrāyanī Samh. in I. 7. 3 speaks of Sānvatsara 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. 8.2.33 the ṛtus are said to be three viz. Grīṣma, Vārṣā 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 Atharva (V. 6.4). Thibaut 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 (Grundris p. 11). Thibaut 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 correctly registering what was current in the then society. In Tai. S. 216 IV. 4.11.1 the six ṛtus with two months for each are mentioned. Vasanta is mentioned as the first of ṛtus (mukham va etad-ṛtunām yad-vasantāḥ) in Tai. Br. I. 1.2.6. The Śatapatha 217 provides that Vasanta, Grīṣma

714a. बीर्गो हेमन्त: हिसिरो वसन्तः शाहस्वातः सितेऽनो द्रवयः। अथवः VI. 55.2.

715. पञ्चः संवसरस्य हेमन्तादिवर्षाः सामान्यः। ऐत. भ. I. 1., often quoted as पञ्चः...समानेन.

716. मधुवं मधुवं हस्तिकाबुद्धु दुःभक्ति दुधिवच द्रेम्म्भुतो नमस्तप नरस्तपम शांकिन- 

216. नमुना मधुवं हस्तिकाबुद्धु दुःभक्ति दुधिवच द्रेम्म्भुतो नमस्तप नरस्तपम शांकिन- 

IV. 4.11.1. Pāṇini (IV. 3. 18–21) appears to have this passage in view.

717. वसन्तो बीर्गो यथा: ते त्रेन ज्ञतवः। मधुव्रम्भः हिसिरोपि य एवापवितर्मि- 

मानसः स वेनं भौतिकमपि स भित्तसाधवेऽवेणु सार्वः मित्र: पुनः मधुव्रम्भः हिसिरो अपराहो 

यितरः। ते वा एत अततः।...मधुव्रम्भो वसन्तः आद्यैतः। शतपथ II. 1.3.1–5.
and Varṣā are the seasons of gods, Śarad, Hemanta and Śiśira are seasons of the pitrs; 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 pitrs and it winds up with the prescription that a brāhmaṇa should consecrate the sacred fires in Vasantā, a ksatriya in Grisma and a vaiśya in Śarad. 718 At least as early as the edicts of Aśoka the words 'varṣā' (which etymologically means 'rains') and 'sāṃvatsara' are both used in the same sense viz. a year in the Brahmagiri inscription (vide C. I. I. I. 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. Renou’s article on ‘Vedic rūtus’ in ‘Indian Culture,’ vol. 15 pp. 21-26, where he endeavours to establish that rūt in the Ṛgveda has no restricted sense but means simply time or suitable time for sacrifice or sometimes ‘rule or usage’, and that ‘rūtunā’ or ‘rūtbhīḥ’ in the Ṛg. means ‘according to the division or distribution.’ I demur to this conclusion. In some passages the meaning of rūt would have to be ‘season,’; for example in Rg. I. 49,3 ‘O fair Uṣas’! 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)’ (वचविषये पतविषयं विस्पषणपद्धारिः। उषनविशालिः बियो अलोमविशारिः)। Similarly, in Rg. I. 95. 3 ‘कहद!’ would have no connection with distribution or division.
is that the cult of the worship of planets that we find well developed in Yāj. I. 295–308 had not yet arisen in Vedic times. At least Brhaspati (Jupiter) appears to be clearly meant in two Vedic verses. ‘Brhaspati,\(^{719}\) first appearing in the highest heaven of the great Luminary (the Sun), destroyed darkness &c; ‘Brhaspati, when first appearing, rose in front of Tisya (Puṣya) constellation’. ‘The seven\(^{720}\) priests guard the dear and fixed seat of the bird (Agni) along with the five adhivaryus; oxen, 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\(^{721}\) (Rg.X.55.3); ‘these five oxen that stand in the midst of the great heaven’ (Rg.I.105.10). Vena\(^{722}\) may betaken to be the brilliant Venus in Rg. X.

\footnote{719} Brhaspati: द्वितीय जापमाणो महो व्ययितः परसे श्येमद्र। सतारस्थितिविजाति स्वेषं वि सतारस्थितिविजाति \(\text{Rg. IV. 50.4} = \text{वर्ग 20.88.4}; \) Brhaspati: द्वितीय जापमाणस्य नक्षत्रमित्रमहायुगः। अष्टो देवानं उत्तनाः भिष्णु: विक्षोऽर्थसा अभयं तो अभु \(\text{र्ग. III. 1.1.5}; \) तिष्य विस्थितम् युगम् विस्थितम् \(\text{र्ग. III. 1.1.5}; \) even in such later works as गोमिदिव्यः III. 3.14 तेष्व विस्थितम् विस्थितम् (पौर्वमाशी), तिष्य विस्थितम् \(\text{र्ग. V. 54.13}; \) Treasure that does not fail as तिष्य does not form the heavens. \(\text{and X. 64.8} \) ‘we invoke the three times seven flowing rivers, the great waters, Kṛṣṇu, Tisya and Rudra’. सायण paraphrases the first as आन्तिक and the second as नक्षत्र. Vide Fleet’s interpretation of Rg. V. 54.13 in JRAS for 1911 at page 516 which differs.


\footnote{721} आ रोक्ती: अवृत्तीहृदयं मध्ये पञ्चादेवे अनुसूची: \(\text{र्ग. X. 55.3}; \) The verse is rather enigmatic. It is in praise of Indra. The five gods are the planets that do not appear at once but according to their respective seasons (अनुसूची). The 34 lights are the Sun, Moon, the five planets and 27 nakṣatras. Ludwig and Oldenberg accept this interpretation. No other satisfactory explanation of 34 has been given by any one.

\footnote{722} अथात् जातुपञ्चादेवयास्यो धोरणं बिल्लितोपरमे त्योधनं। चरित्रस्य चरित्रस्य विश: सन्निहिते हिरण्ये स सन्निहिते हिरण्ये \(\text{र्ग. X. 123.5}; \) In the first verse of this hymn Vena is described as उदयिनिशेषाः i.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’.

(Continued on next page)
123. 1 and 5 the latter of which may be translated as follows: 'The young lady (Uṣas 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. 18. 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 &c.), X. 184. 3. ‘Mās’ (the measurer) also means the Moon, as in Rg. VII. 94. 2, X. 12. 7 (‘sūrye jyotir-adadbur-māsyaktun,’ 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.

Nakṣatras have been a matter of serious discussions in numerous works. The word ‘Nakṣatra’ 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 saṁhitās. It may be that the zodiacal belt was divided into 27 equal parts called nakṣatras, but the easier, more natural and probably the earlier way was to mark some conspicuous star groups like Kṛttikās, Mrgaśirās and to refer to them as nakṣatras. The word ‘nakṣatra’ occurs frequently in the Rgveda and the other Samhitās and Brāhmaṇas; ‘the nakṣatras like thieves go away along with

(Continued from last page)

For example, in भागी सं. IX. 7 ‘कली दा मनो दा गम्भीरः’ सति सति: ‘ते अर्द्धयुगः-कलिदिकालमाधृः’ II, the nakṣatras and the 27 (नक्षत्रs) are separately mentioned. In भागी सं. 18. 40 we have ‘सुधुष्ण: स्वर्गिदिकालामणि नाभ्य: नाम नाभ्यस्तिस्तर: नदियापादस्तो भेकुन्ने नाम’ which is explained in भागी सं. IX. 4. 1. 9. In अभ्य ड़ II. 2. 5 the Apsaras are called ‘wives of Gandharvas.’ In ते सं. III. 4. 7. 1-3f नक्षत्र is metaphorically identified with उज्ज्वल, यज्ञ, सुर्य, काम and so on and अस्तर is identified with दशिण, विश्व, मन्त्र, आदि respectively and so on. It is therefore rather difficult to say what नक्षत्रs primarily meant in the early Vedic age, but when ब्रह्म is called नक्षत्रेण and उद्योग is called अस्तरेण in आ. X. 123. 5 it would not be altogether wrong to hold that the morning star Venus is called नक्षत्रेण देवन and उद्योग is called अस्तरेण.
nights (to make room) for the Sun that sees the world”\(^{723}\) (Rg. I. 50. 2); ‘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 big 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 Ādityas 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 pitṛs adorned the heavens with nakṣatras)\(^{723a}\) nakṣatra appears to mean the 27 well-known asterisms. So also when the Satapatha 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. 2. 5, II. 34. 2, IV. 7. 3, VI. 49. 3 and 12) and is often connected with deck ing the sky. The word ‘ṛkṣa’ in the sense of ‘star’ occurs in Rg.\(^{724}\) I. 24. 10 ‘these ṛkṣas 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 Satapatha states that the seven sages were formerly called ‘ṛkṣāh’ (note 727 below). In Rg. V. 56. 3, VIII. 24. 27, VIII. 68. 15 the word ṛkṣa 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

\(^{723}\) अप रघु तारणो यथा नक्षत्राः यज्ञवल्क्ष्मः: | सृष्टि विभवमवसे || क्र. I. 50. 2.

\(^{723a}\) Compare अभिवचायां न कुञ्जनेहित्वं नस्त्रेिधिम्: विराः सामांवित्वा || क्र. X. 68. 11 with क्र. I. 68. 5 विपिदा नाक स्तुतिः: हृदन्त नक्षत्रे नक्षत्राः. क्र. I. 107. 2.

\(^{724}\) अभी ये क्रमा निषिद्धार उभा नद्धे क्रमेश कुरुक्षेत्र विहितं: || क्र. I. 24. 10; compare उभा विद्वेदास्ते अख्यायेऽपि सह ते हृदन्त तभेत || क्र. I. 107. 2.
Apart from that the Rgveda mentions the nakṣatras Tisya (as above) and Aghā and Arjunī (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 Arjunī) 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 Müller'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 Arjunī which it is agreed are two of the 27 nakṣatras, it is probable that the Rgveda refers to Mrgaśīras, Punarvasu, Śabarhīṣak and one or two more by name. The Nakṣatras are 27 or 28 (adding Abhijit after Uttarā-

725. For a myth about the disappearance of Abhijit from the list of nakṣatras, vide Vanaparva 230 2-11. There it is said that Abhijit, the younger sister of Rohini, coveted the position of eldership and went to a forest for practising ṭapas. Skanda was approached by the wives of sages, says Markandeya, and he said that he would consult Brahmā. Then Brahmā arranged that time began with Dhanisthā and the Kṛttikās 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 Kṛttikās before the time of Yudhīṣṭhira and that Abhijit was accepted as one of the nakṣatras. Vide J. of Ganganatha Jha R. I. vol. XIII at pp. 82-84 (by Prof. T. Bhaṭṭāchāryya). 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. शूराया वहतु: भगवासविन्ता यमवासुजन्तः। अवसु हंस्यं गावोनः सुर्योऽपि परस्कारातः। ॥
बृ. X. 85. 13 = अभिद्वैत IV. 1. 13 (शूराया......सुर्योऽपि परस्कारातः)। Rg. X. 85 is a marriage hymn, referring to the myth of the marriage of Sūrya, daughter of Savitṛ, to Soma. In this verse reference is made to the sending of presents (chiefly of cows, it seems) on Aḥā i.e., Maghā nakṣatra and the taking away of the bride after marriage on Arjunī (i.e. Pūrva or Uttarā Phalgunī) the next day or after one day more. The śatapatha (II. 1. 2. 10-11) asserts that Phalgunīyah is the recondite name of Arjunīyah. हंस्यं in Rg. X. 85. 13 does not mean 'are killed' but 'are beaten' or 'driven' (from the house of Sūrya's father to the house of the bridegroom). The Marathi equivalent 'हुण' means 'to beat or drive'. Vide Ayā. पृ. I. 3. 1-2 'भगवासविन्ता यमवासुजन्तः। फल्गुनीयां परस्कारातः। रोहिणी भुजगपिरुपः फल्गुनी स्नातितिविवाहः नक्षत्राणि। वैष. पृ. I. 1. 20.

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sādhā and before Śrāvana in ancient authorities). In the Vedic literature, Vedāṅgajyotiṣa and even in Yājñavalkya-sūrti they are enumerated from Krutīkā to Apabharaṇī (or Bharavi) while in works from the 3rd or 4th century A.D. and in modern times they are enumerated from Aśvini 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. 4.10. 1–3, Tai. Br. I. 5 and III. 1, Atharvaveda XIX. 7. 2–5, Kāthaka Samhitā 39.13, Mātrāyānī Samhitā II. 13.20 and Vedāṅga–Jyotiṣa. 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, Punarvasū and Pusya nakṣatras in Rg. X. 119. 1–3\textsuperscript{728}; and Rg. X. 86.22 appears to refer\textsuperscript{729}, as Tilak says in 'Orion' p. 166 ff., to the Mṛgaśiras nakṣatra; 'Vṛṣākapi! 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 (Sirius) is referred to, and that twelve days were added at the end of the year during which the Ṛbhus slept or took rest or enjoyed the hospitality of the Sun.\textsuperscript{730} In Rg. I. 124.9 'śatam te

\textsuperscript{727} Ṛṣabha-gīti: \textit{I. 3. 4;} \textit{Gandharva Veda} I. 3: \textit{References to Śvetāmbara.}

\textsuperscript{728} Nārāyaṇa Gaṇapati: \textit{I. 3. 4;} \textit{Gandharva Veda} I. 3: \textit{References to Śvetāmbara.}

\textsuperscript{729} Viśvāmitra: \textit{I. 3. 4;} \textit{Gandharva Veda} I. 3: \textit{References to Śvetāmbara.}

\textsuperscript{730} Ātha: \textit{I. 3. 4;} \textit{Gandharva Veda} I. 3: \textit{References to Śvetāmbara.}

\textit{(Continued on next page)}
Some remarks on the nakṣatras in general and on individual nakṣatras would not be out of place. In the Ātharvāṇa Nakṣātrakalpa (the first of the Ātharvaparāśītas edited by Bolling and Neugebin) in chapter 4, verses 1–8 the devatās (deities) 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 Bṛhat-samhitā Varāhamihira (chap. 97. 4–5) specifies the deities of the nakṣatras from Asvini to Revati (including Abhijit) as noted below. The Bṛhat-samhitā (96. 1–3), the Ātharvāṇa-nakṣātra-kalpa (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, Abhijīta, and Maghā. Vide JASBS. vol. 62 part 1 p. 14 where Hoernle gives a table, from a ms. of Puṣkara's work, of nakṣatras, the stars in each, the mūhūrtas, the gotra, devatā 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. 1. 4. 1 specifies the names of seven Kṛttikās as Ambā, Dūla &c. Pāṇini refers to Kṛttikā as Bahulā (in IV. 3. 34). J. C. Hickey in 'Introducing the universe' (pp. 119–120) says that persons of unusually keen vision under favourable atmospheric conditions can see even eleven. Mrgaśīrṣa—Tai. Br. III. 1. 4. 3 mentions both names viz. Mrgaśīrṣa and Invakā. Pūnarvasū—In the Kathaka and Mai. S. this is masculine singular; Pāṇini states (I. 2. 61) that in the Veda the word 'Pūnarvasu' 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 'Orion' (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.
sometimes in the dual, sometimes in the singular). Kālidāsa employs the
dual Punarvasū in Raghuvamśa XI. 36 'gām gatāviva divah Punarvasū.'

Tiśya—Pāṇini uses the word Tiśya in I. 2. 63 and 3. 34 and the words
Puṣya and Sidhyā in the sense of 'on which undertakings prosper or
succeed.'

Phalguni—Pāṇini provides that the words Phalguni and Prōṣṭhapadā as
nakṣatras are optionally used in the dual or plural.

Niśṭyā—Mai. S. shows that this is neuter singular. Niśṭyā in Rg. VI,
75. 19, VIII. 1. 13, X. 133. 5 appears to mean 'outsider or outcaste'.

Viśākha—Pāṇini (I. 2. 62) provides that in the Veda 'Viśākha' is
sometimes used in the singular, sometimes in the dual, while in his day it
was used in the dual.

Anurādhā—The mantra in Tai. Br. III. 1, 2, 1 appears to use it as
masculine plural.

Rohini—Jyeṣṭhā is called Rohini in Tai. S. and Tai. Br. (1. 5). Jyeṣṭhā
is styled Jyeṣṭhaghnī in Atharva VI. 110. 2. Vide note 753 below.

Mūla—In Tai. S. Viśrtau is used for Mūla. The Atharvaveda brings
together Viśrtau and Jyeṣṭhaghnī in VI. 110. 2–3 and has 'Viśrtau nāma
tārake' in II. 8. 1 and VI. 121. 3. In Rg. X. 87. 10 (tridhā mūlam yatudhā-
nasya vrca) Mūla means 'root, foot'. The word 'Mūlabarhāṇa' occurs in
Atharva VI. 110. 2 and Mūlabarhāṇi in Tai. Br. I. 5. 1. 4.

Abhijit—not mentioned in Tai. S. and Kāṭhaka, though mentioned in
Tai. Br., Atharva and Mai. S. It is sometimes mentioned in later works
e.g. the Anuśasanaparva (64. 5–35) mentions the consequences of gifts to
brāhmaṇas on 28 nakṣatras from Kṛttikā to Bharani.

Śrōṇā—Atharva calls it Śravaṇa and Kāṭhaka speaks of it as Āsvattha.
In Pāṇini IV. 2. 22 Āsvattha is mentioned as a nakṣatra. The word Śrōṇā in
Rg. I. 112. 8 means 'lame or cripple'.

Prōṣṭhapadā—Atharvaveda speaks of 'dvāy Āsvattha'.

It would be noticed that some of the names of nakṣatras
differ such as Invakā (in Tai. Br. I. 5.1 and Kāṭhaka) for Mrga-
sīrṣa, Bāhū for Ārdra (in Tai. Br. I. 5.1, Kāṭhaka S. and Maitrā-
yāṇi S.), Tiśya for Puṣya, Niśṭyā for Svāti (in Tai. Br.),
Rohini (in Tai. Br. I. 5.4 and Tai. S.) for Jyeṣṭhā, Viśrtau in
Tai. S. for Mūla (in other Vedic texts), Śrōṇā (in Tai. S., Tai.
Br. and Mai. S.) and Āsvattha in Kāṭhaka S. for Śravaṇa (in
Atharva.), Śravisthā for (medieval and modern) Dhanisthā,
Apabharaṇi for Bharapi (in Atharva., Mai. S. and modern
times.). The deities also differ, the most striking being the change of place between Bhaga and Aryaman as presiding
deities of Āṣāḍhās in the Kāṭhaka, Vedāṅgajyotisa, Śaṅgī,
and Indra as deity of Citrā in Tai. S. and Tvāṣṭṛ in Tai. Br.
List of nakṣatras in the Vedic Saṃhitās, 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. IV, 4.10. 1-3</th>
<th>Tai, Br. I, 5</th>
<th>Tai, Br. III, 1.4-5</th>
<th>Atharva-veda XIX, 7.2-5</th>
<th>Kāṭhaka Sam. 39.13</th>
<th>Maitrāyani S. 11, 13. 20</th>
<th>Vedāṅga Jyotিṣa verses 25-26, (Rg), 36, 40 (Yajurveda) sets out only deities</th>
<th>Gender</th>
<th>Number of stars</th>
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<td>Kṛttikā</td>
<td>Kṛttikā</td>
<td>Agni</td>
<td>Kṛttikā</td>
<td>Kṛttikā</td>
<td>mentions no deity for any nakṣatra</td>
<td>Kṛttikā</td>
<td>Kṛttikā</td>
<td>Agni</td>
<td>F. Tai, Br. III, 1.4.1 specifies the seven names as Ambā, dūla &amp;c.</td>
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<td>2</td>
<td>Rohini</td>
<td>Rohini</td>
<td>Prajāpati</td>
<td>Rohini</td>
<td>Rohini</td>
<td>Rohini</td>
<td>Rohini</td>
<td>Rohini</td>
<td>Prajāpati</td>
<td>F. one</td>
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<td>3</td>
<td>Mṛga-śirṣa</td>
<td>Mṛga-śirṣa</td>
<td>Soma</td>
<td>Invakā</td>
<td>Mṛga-śirṣa</td>
<td>Mṛga-śirṣa or Invakā</td>
<td>Invakā (deity Maruts)</td>
<td>Invakā Maruts</td>
<td>Soma</td>
<td>N. one</td>
<td>F. Plural in Tai, Br. 1.5, Kāṭhaka, Mai.</td>
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<td>4</td>
<td>Ādrā</td>
<td>Ādrā</td>
<td>Rudra</td>
<td>Bāhu</td>
<td>Ādrā</td>
<td>Ādrā</td>
<td>Bāhu</td>
<td>Bāhu</td>
<td>Rudra</td>
<td>F. Two in Tai, Br. I, 5 and one in Tai S., Kāṭhaka and Mai (and M.)</td>
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<td>5</td>
<td>Punarvasū</td>
<td>Punarvasū</td>
<td>Aditi</td>
<td>Punarvasū</td>
<td>Punarvasū</td>
<td>Punarvasū</td>
<td>Punarvasū</td>
<td>Punarvasū</td>
<td>Aditi</td>
<td>M. two</td>
<td>M. one in Kāṭhaka and Mai.</td>
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<tr>
<td>No.</td>
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<td>Gender</td>
<td>Alternative Names</td>
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<tr>
<td>6</td>
<td>Tisya</td>
<td>M. one</td>
<td>Brhaspati, Tisya, Tisya, Pusya</td>
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<td>Åšesa</td>
<td>F. Plural</td>
<td>Sarpah, Åšesa, Åšesa, Åšesa, Åšesa, Åšesa, Sarpah</td>
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<td>9</td>
<td>Phalguni</td>
<td>F. Plural; dual in Atharva, Tai. Br. I.5 and III.1 and singular in Tai. S.</td>
<td>Purvā (Phalguni), Aryaman, Phalguni, Purvā (Phalguni), Phalguni (Bhaga deity), Phalguni (Bhaga deity)</td>
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<td>Phalguni</td>
<td>F. one; dual in Tai. Br. I.5 and III.1.4.10</td>
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<td>11</td>
<td>Hasta</td>
<td>M. singular; dual in Kāthaka</td>
<td>Hasta, Savitṛ, Hasta, Hasta, Hasta, Savitṛ</td>
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<td>12</td>
<td>Citrā</td>
<td>F. one</td>
<td>Indra, Citrā, Citrā deity Tvaṣṭr, Citrā (Tvaṣṭr), Citrā (Tvaṣṭr)</td>
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<td>13</td>
<td>Svātī</td>
<td>F. one</td>
<td>Vāyu, Svātī (Vāyu), Nīstyā (Vāyu), Svātī Nīstyā (Vāyu), Nīstyam (Vāyu), Vāyu, N. in Mai.</td>
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<td>Modern name</td>
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<td>Tai. Sam. IV, 4, 10, 1-3</td>
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<td>14 Viśākhā</td>
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<td>Mūlam (Nirṛti)</td>
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<td>M or F two (when viṣṭau)</td>
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<td>M or F.</td>
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<td>Satabhisak</td>
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<td>Aja Ekapad</td>
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<td>27</td>
<td>Aśvayaujuau</td>
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<td>Aśvayaujuau</td>
<td>Aśvayaujuau</td>
<td>M.</td>
<td>Aśvayaujuau</td>
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<td>Yama</td>
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<td>Apabharanī</td>
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<td>Apabharanī</td>
<td>Apabharanī</td>
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<td>Apabharanī</td>
<td>Apabharanī</td>
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and Kāthaka S., Pitaraḥ as deity for Mūla in Tai. S. but Nirṛti in almost all other texts; Indra as deity of Satabhisak in Tai. S. and Mai. S. but Varuna in Tai. Br. (III. 1.) and Kāthaka. Further, it was also specified whether a nakṣatra 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 nakṣatras, 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 nakṣatra—iṣṭī in which oblations are offered to 28 nakṣatras (including Abhijit) and their deities (one nakṣatra being dealt with on each day from Kṛttikās) together with puronuvaḥya (invitatory verses) and yāyās (oblation verses) which are different for each nakṣatra. The first fourteen nakṣatras from Kṛttikā (up to and including Viśākhā) are called Devanakṣatras and the fourteen nakṣatras from Anūrādha to Apabharanī or Bharanī are called Yamanakṣatras. After Viśākhā, the Tai. Br. (Nakṣatraṣṭī) inserts Paurnamās with appropriate puronuvaḥya and yāyā verses and after apabharanī an offering to Amāvasyā with a puronuvaḥya (which is the verse 'Nivesanī sāngamani vasūnāṃ' Tai. S. III. 5.1.1) and a yāyā (which is the verse 'yat te devā adadhur', 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 nakṣatra on which he was born (i.e. if

732, नक्षत्रेष्ठात्रोत्तरा पुनत्येवत्त्वकामिनि। यज्ञमार्गेन्द्रोहिन्ना नक्षत्रजः स्सूतसः। वेदांज्ञयोत्तरं वर्ष 28. Western scholars usually ascribe the Vedāṅga Jyotiṣa to about 400 B.C. For example, 'L. Inde classique' edited by Prof. L. Renou and others, Tome II. para 1711 assigns, after saying that the date is undetermined, 400 B.C. as its probable date. I should like to place it not later than 8th century B.C. for several reasons. If the observation referred to above (p.496) about kṛttikās were made about 12th century B.C. (14th century B.C. as some scholars hold) and if 400 or 300 B.C., was accepted as the date of the Vedāṅga Jyotiṣa, it would have to be supposed that the writer of it either did not notice (or purposely ignored) the fact that winter solstice had shifted about 11 or 12 degrees from the originally observed position. This is rather difficult to believe A difference of four or five degrees may not be dwelt

(Continued on next page)
born on Kṛttikā, then some name like Agnimitra &c., if on Pusya, Brhaspatimitra &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 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 Nakṣatraṣṭi in the Tai. Br. (III.1) 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 Nakṣatraṣṭi, but they were of prime importance in the basic śrauta rite, viz. consecration of the sacred fires (Agnyādhāna). 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 Agnyādhāna (viz. Kṛttikā, Rohini, Mrgaśīrṣa, Pūrvā Phalguna, Uttarā Phalguna, Hasta, Citrā). The Tai. Br. recommends spring, summer and śarad for Agnyādheya in the case of

(Continued from last page)

upon. Besides, the facts that the Baudhāyana-śrauta-sūtra has a similar passage, that Kauṭilya follows the five year cycle and says that there is an intercalary month at the end of 2½ 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 (Virāṭaparva 52.3-5) speaks of adding two intercalary months every five years rather suggest an earlier date for the Vedāṅga-Jyotisa. Vide Swamikanu Pillai’s ‘Indian Ephemeris’ vol. I part I, p. 448 ff for discussion on the probability of the antiquity of the वेदांग-समाधान.
brāhmaṇa, ksatriya or vaiśya sacrificer respectively. The Satapatha appears to condemn setting up of sacred fires in relation to naksatra alone and recommends that Agnyādheya 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 Satapatha 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 recondite allusion in Rg. I. 164. 33 (atra pitā duhitur–garbham–ādhat) and X. 61. 7 (pitā yat svām duhitaramadhiskan) are developed into a myth, a lengthy account of which is given in the Ait. Br. XIII. 10 and Satapatha I. 6. 2. 1–4 (Prajāpati 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. Prajāpati 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 Rṣajayāksma (Tai. S. II. 3. 5. 1).

Why the naksatras 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. तपस्यां नक्षत्र आदि पितृः || योः सैन्धश्यामालवस्य तस्यामाकृति सा साहित्या च नास्थ्य || सताधौ || XI. 1. 1. 3 and 7.

733. एवं है वैविविध्यात्प्रस्तुताः क्षणश्च न वन्यविः || कृत्तिकाश्चन्तर्भविताः || तस्मात् कृत्तिकासाधारणेः || इत्यत || इत्या मध्ये क्षणे न वन्यविः साहित्या च न वन्यविः || कृत्तिकासाधारणेः मध्ये दिक्षेत्रद्वैधे || सताधौ || II. 1. 2. 2–3. It should be noted that the present tense (cycrante) 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 Maitrāyaṇi 5 I. 6.9 and Tai. Br. III 1 4. 1.

734. प्रजनान्तर्क्षणं दुहितन् आदि || तत: || साहित्या श्राप्रदेशादि || ततः साहित्या हरिषि इत्यत || तत्त्वसं. II. 3. 5. 1; प्रजापतिः साहित्या श्राप्रदेशादि तत: || साहित्या हरिषि इत्यत || काठकस. XI. 3. 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 Aśvini, 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 I. A. vol. 24 at p. 100 ) had to admit that the beginning of the nakṣatras seriously affects Max Müller's assignment of 1500 B.C. to 800 B.C. to the Vedic period. In the Tai. S. VII. 4. 8 there is a discussion about the time for undergoing the dikṣā in a Śāṃvat-sara-satra'.

It is proposed there that the dikṣā may be performed on the Full Moon in Phalgunī because that is the beginning of the year; then an objection is raised against this and it is proposed that the dikṣā 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 Siddhántas 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 Sieu had at first only 24 and then it became one.

735. फल्यन्यार्पणांसे दीक्षेत ज्यो न एतच संवतसरस्य यद्त्याग्नार्पणेणां सुखव एव संवतसरस्य बोलने। तत्त्वतः नियो तस्यात्मस्य ( एकादश ? ) वित्तान्तनिस्सूक्ते विचारणार्पणांसे दीक्षेत ज्यो न एतसंवतसरस्य संवतसरस्यां बोलने। तत्त्व न काचन नियो निर्मित। प्र. सं. VII. 4 8. नियो appears to mean ' defect '. 
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, Phālguna, Caitra &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 Šāmhitās. It is at least clear that long before the Taittirya Šāmhitā 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, Ādrā means 'wet' and the nakṣatra was called Ādrā 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; Āśresā or Āśleṣā, because the grown-up plants of paddy or barley grow high enough to embrace each other; Maghā, because the paddy or other plants are putting forth the standing crop which is wealth in itself; Kṛttikā, 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 nakṣatras 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 nakṣatra 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. 61-95) and of Prof. Jacobi have at least made this clear that the Kṛttikā series is not the oldest arrangement of the nakṣatras known to Indians, but that the Indians had once an older arrangement, which placed Mrgaśiṣṭa 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 (Bühler’s note on Jacobi’s theory and Tilak’s Orion, I. A. pp. 85-100 (Thibaut on ‘antiquity of Vedic civilization’) and pp. 361-369 (Whitney), I. A. 48 pp. 95-97. The word ‘nakṣatra’ is derived by Yāska from the root ‘naks’ meaning ‘to go’, while the Śatapatha Br. (II. 1. 2. 17-18) and Tai. Br. II. 7. 18 derive it as from na plus kṣatra and Pāṇini (VI. 3. 75) accepts this derivation. The word ‘nakṣatra’ (m) is applied even to the Sun in Rg. VI. 67. 6. Tai. Br. teaches how one is to mark the nakṣatra 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 nakṣatra appears and when the sun appears the nakṣatra 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 Yajñesu and Śatadyumna by this method (Tai. Br. I. 5. 2. 1.).

Even so early as the Alt. Br. 737 Vedic Indians had arrived at the conclusion that the Sun was one and never sets. ‘This Sun

736. अर्थां स्तुतिः-इति नक्षत्राणां। नक्षत्राणि नक्षयेति तिर्यकः। नेमाति नक्षत्राणि-इति च बाहुः। निहत्य ती. III. 20. The first derivation is supported by ते. ब्र. I. 5.2.10 ‘यथा वा इस पूजनी अतुं दोङ्गे नक्षत्राणि नक्षत्राणि’

737. स वा एकं न कदाचनास्तेव नोलोकै। तं यज्ञस्वरूपीयति नरस्यवेद्य एव तद्व्यणं मित्रार्थवाः विपर्यवस्य राजस्वावासात्तुकृतेऽर्जुनीपसारस्यानुवाहीं। परस्तात्। अथ यद्वेऽन्त्रानास्तेवेद्य नयते (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 Suryaprajnapti 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. 42.)

In the Brahmana period Indians had\textsuperscript{737a} found out the day called Visuvat or Viṣuva (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 half (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.

\textit{(Continued from last page)}
not only in astronomy, but generally. To take only one or two instances. Thibaut (Grundriss 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 coadjuutor, 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. 12). 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 Pūrvāchārya 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, Tilak 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 Greece. 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 (Arcturus) 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.
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onomy 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. 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 a little later on, but a few words may be said here about the supposed influence of Greek astronomy on the Indian Siddhāntas and later works. In the

738 a. Vide Rawlinson in 'Five monarchies of the Ancient World,' vol. II, p. 574; also Breasted in 'Ancient Times' p. 214 for the passing of the observations of Nabunassar 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 Nabunassar (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 1930, 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 appears to have done the same before him. Sarton (in JAOS vol. 75 No. 3 p. 169) supports Prof. Neugebauer, though he admits that some of the Babylonian observations made it easier for Hipparchus to discover precession of equinoxes.

739. पाद्धरसेनकालावस्थासंपूर्णात्मक ज्यामितीय प्रवर्तको लघुसारणी संहिता स्म, पाद्धरसेन कालावस्थासंपूर्णात्मक ज्यामितीय प्रवर्तको लघुसारणी संहिता स्म, पाद्धरसेन कालावस्थासंपूर्णात्मक ज्यामितीय प्रवर्तको लघुसारणी संहिता स्म. It is said here that पाद्धरसेन and शेखल ये were commented upon by लघुसारणी, that the Sūryasiddhānta is most accurate, Pauliśa is accurate and Romāka approaches it in accuracy and that Vāsiṣṭha and Pitāmaha are far from accurate. Thibaut (in Intro. to पाद्धरसेनकालावस्थासंपूर्णात्मक pp. XLIX-L) holds that Pauliśa-siddhānta known to Utpala (about 966 A.D.) was different from the one known to Varāhamihira, that both Romāka and Pauliśa known to Varāha could not be placed later than 400 A.D. (Intro. p. XXXIII).
first place no Indian work of the Siddhānta 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 Pañcasiddhāntikā 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 Siddhāntas the characteristics of which are summarised by Varahamihira in his Karanā⁷⁴⁰ called Pañca-siddhāntikā 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 Siddhāntas (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 Siddhāntas. 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 Romaka.⁷⁴¹ 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 ahargani according to Romaka give results for the meridian of Yavanapura (and not for that of Ujjayint). It did not occur to any Western scholar so far that the Romaka-siddhānta being in Sanskrit was most probably composed by some Greek⁷⁴² 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 sāṃhitās: यज्ञात्मकाति नागार्जुनकां यात्रां कार्याधिकारिणां स्थतमुपकारं प्रमाणप्राप्तेः। यस्य रोमाके ते स्वतिभाषी वेदांकारस्य व्यवस्थां में व्यक्तस्य इ. 13 quoted by S. B. Dikshit in I. A vol. 19 pp. 133–142, where Mr. Dikshit contends that the Romaka summarised in the Pañcasiddhāntikā is different from the Romaka of Śrīseṇa 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 karana, just as in his famous work on Astrology, the Brhajjātaka, he mentions the views of the Yavanas and frequently differs from them. Further Varāha is generous in his appreciation of Greek astrology.243 ‘Yavanas are indeed Mlechas and this śāstra is well cultivated (or established) among them; even they (the Yavanas) are honoured as if they were sages. What need it be said about a brāhmaṇa well-versed in Astrology (he will be honoured much more).’ The word ‘śāstra’ in this verse when read along with ‘daivavid’ in the 2nd half must be taken in the sense

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to Br. S. p. 49) rebukes Weber for proceeding to this conclusion on the slender ground of the identity of name, but Kern himself feels that Paulīda was a Greek. D. E. Smith in ‘History of Mathematics’ (ed. of 1922; vol. I. p. 143) avers that Greek scholars settled in India after Alexander’s time. In my paper on ‘Yavanēsvara and Upata’ contributed to the J. B. B. R. A. S. vol. 30 parts 1 and 2 pp. 1–8 I refer to two extensive works on astrology in several thousands of fine Upajjāt and Indrajvajā verses composed by Sphujidhvaja and Minaṇāra, both of whom claim to be the overlords of Yavanas. The Benasagar column Vaisnava inscription on the Gaurjadhvaja in honour of Vāsudeva by Heliodora, a devotee of Vāsudeva and son of Diya and hailng from Takṣasāḷa (Taxila) who was a Yona (Yavana) ambassador of king Antalikita (Antalkidas) to the court of king Bhāgabhadra shows how even high-placed Greeks became devotees of Vāsudeva, settled in India and got the inscription engraved not in Greek nor in bilingual characters, but in the Indian language and lipti. Vide W. W. Tarn in ‘Greeks in Bactria and India’ pp. 313–14, 380–81, 390–91 for Greeks knowing Indian languages, for many Greeks becoming Indianized and J. R. A. S. for 1909 pp. 1053–1056, 1087–1094, J. B. B. R. A. S. vol. 23 p. 104 and I. H. Q. vol. VIII (for 1932) p. 611 for the Benasagar Inscription.

743. स्केन्धा यि यवनास्येतु सम्प्रयु शाशस्मिंचिखितय: न यक्षितस्य पुनर्यथो फँक्षि विद्वत् दिंज्ञ: "युपसयिन्ति" II. 15(Kern). Alberuni (Schau, vol. I.p. 23) refers to this verse. In पाणिनि IV. 1.49 twelve words (हस्तमुक्तयान्यणासाधकः) are mentioned to most of which the affix आनि is added in the sense of ‘Wife’. The word यवन is an exact reproduction of the word Ionion, which was originally a strip of mountainous coast in Asia Minor about 20 to 30 miles broad. There is nothing to show, as Western writers are fond of saying, that Pāṇini refers to Alexander and the Greeks that came with and after him. Miletus was in the 6th century B. C. the richest city in the Greek world. In Pāṇini’s days यवनानि meant the wife of a yavana while in Kātyāyana’s days यवनानि meant only the yavana alphabet. Later on all Greeks came to be called Ionians. Vide Will Durant in ‘Life of Greece’ (1939) p. 134, Sarton in ‘A History of Science’ p. 162.
of 'hora-sāstra'. 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 Puliśa 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 Pulastya,744 Pulaha, Paulastya (for Kubera) which contain most of the elements of the word Puliśa and are very similar to it. Even in these days Hindus bear such names as Nabobsingh. The siddhāntas are called Paitāmaha and Pauliśa because they were deemed to have been composed by Pita-maha and Puliśa. Alberuni, Thibaut says, traces the name Puliśa 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 Pauliśa siddhānta is related to the work of the Greek astrologer Paulus. Pauliśa-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 has744a no doubt that the original impetus to scientific Hindu

744. Pulastya is quoted about a dozen times by Aparārka (first half of 12th century A.D.) and about three dozen times by the Smṛticandrika (first half of 13th century A.D.) as a writer on Smṛti and Pulaha also is quoted as a Smṛti writer by the latter work. Manu I. 35 speaks of Pulastya and Pulaha as two of the ten sons of Prajāpati. Pulastya 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 (Srīyasa-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

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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 Panini’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 Pratiṣākhyas and Śikṣas 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 Cajori’s ‘A History of Elementary Mathematics’ pp. 93–101), if they invented the decimal place value system 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 Filliozat 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 $1 \times 10^2 + 2 \times 10 + 3$ 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 Vedāṅga-Jyotiṣa\(^7\) says ‘The sun and the moon start towards the north in the month of Māgha at the beginning of Śrāvīśṭhā (i.e. Dhanisṭhā) and the Sun starts towards the south in the middle of Āśleṣā in the month of Śrāvana’ i.e. winter solstice was in the beginning of Dhanisṭhā. In the Brhadāraṇiḥītā Varāhamihira tells us that in his day the two ayanas of the Sun took place at the beginning of Karkaṭaka and of Makara respectively, that indeed at some time in the past Uttarāyana began at the beginning of Dhanisṭhā and daksināyana commenced in the middle of Āśleṣā and that therefore it was so declared in former śāstras. This shows that, between about 505 A.D. when Varāha planned and probably wrote his Pañca-siddhāntikā and the observation contained in the Vedāṅga-Jyotisa, the commencement of Dakṣināyana had shifted from the middle of Āśleṣā to the last quarter of Funarvasu i.e. in all about 23 degrees and 20 minutes. Varāhamihira 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 Varāha and the date of the observation in Vedāṅga Jyotisa would be about 1673 and deducting 505 years (the time of Varāha’s epoch for a siddhānta calculation) the observation would refer itself to about 1168 B.C. If Varāha 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. पपवेते अविदायी सुरांस्मरसामायकः। सार्थेशु दक्षिणाक्षरूप याचार्याः। सदा प्रेमकार्यम् (of अविदाय), verse 6 (and 7 of वेदाङ्गम्योतिष, 1 अविदाय, दक्षिणतत्त्वमन संवेदिन्द्रयाः। दौर्यद्विवेदिकायनोऽवेशानवीषु। सांपत्तिकम् सर्वत्रु: कर्मसंराय यूराचर्यान्वयनं।) वर्षसंहिता श्री 1-2। सार्थेशु याचार्याः, of which the presiding deity is serpents. दौर्यद्विवेशानवीषु refers to वेदाङ्गम्योतिष and similar works. The अविदायमणिक (II. 21 p. 9) refers to this: अविदायमणिकीयाः निःवृत्त:। दौर्यद्विवेशानयनं। अहवत्तिकम् तद्वादासाः। सांपत्तिकम् सर्वत्रु:। वर्षसंहिता 1-2। We find in the श्री. दौर्यद्विवेशानयनं। जनविदायपीठेनभिः। भाषामतः अविदायमणिक याचार्याः। अविदायमणिकीयाः। The words मायांसूर्यम् form a half अक्षुण्यम् verse.
equinoxes, since precession is said to have been discovered by Hipparchus, and was adopted by Ptolemy.745a

This consideration has special force in view of the fact that Varāha believed that the constellation of the Saptarṣis (Ursa Major) was in the Maṅgar at the time when Yudhīṣṭhira ruled, 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.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

745 a. Vide ‘Greek Astronomy’ by Heath p. 611 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 Varāhamihira who is apparently not aware of it. Prof. K. V. Abhyankar (in Dhrupa commemoration vol. III. pp. 155-164) 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.

746. आँलाम्यात्मु सुमन्त: भासति ्षुष्णी ्षुष्णिये सुष्निये। भुज्किरकाय भाजजुत: शक्काल-सतया राजाचः॥ एकाकालिन्दुबृद्धे जाति जाते भृगुन्ति भर्गोनाय।॥ Several purāṇa mention that the Saptarṣis were in Maṅga at the time of Parīkṣit and that they are in one nakṣatra for a hundred years. Vide बालु 99. 421-23, मद्व 273. 42-44; on भृ च 13. 3-4, जन्म भृत quotes a verse of Vṛddha Garga who is earlier by some centuries than Parīkṣit “कालाघायस्यो दु: धिशति दितिबृशतम्। भुज्किर धर्मानिसतः। प्रजास्म पावनेष्म स्वम्।॥” विशु: are the deity of स्व. In the विेन्द्र पुराण IV. 33. 34 it is said that at the time of king Parīkṣit the Saptarṣis were in Maṅga nakṣatra. In ब्रह्मसं. 13. 2 Parīkṣit promises that he would follow the doctrines of वृष्णिम about the motion of Saptarṣis (Ursa Major). According to the Salyaparva of the Mahābhārata (chap. 37. 14-15) Vṛddha-Garga was an adept in the computation of time and in auspicious and inauspicious phenomena and a holy place on the Sarasvati river was named Gargasrotas, which Balārama is said to have visited. 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 Varāha-mihira's works and Utpala's quotations in his commentaries on the Br. S. and Brahma-jātaka. Modern Western writers would do well to observe at least for the present a non-committal attitude instead of repeating ad nauseam 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 understood 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 livers of the sheep killed in sacrifices to gods in Babylon and Rome.

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748. Vide Breasted in 'Ancient Times' p. 175, Cambridge Ancient History vol. I. p. 409. This lore called 'Hepatoscopy' does not appear to

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The first thing that we notice is that even in the Rgveda we have frequent references to 'auspiciousness of days' (sudinatve ahnām) in Rg. III. 8.5, III. 23.4, VII. 88.4, X. 70.1, ('sudinatvam-ahnām' in Rg. II. 21.6 and 'sudinesvahnām' 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. 8.5);

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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 dipping 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, pestilence, 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 astrological 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 'Religion of Babylon and Assyria' p. 370 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 *uttaravedi*), the place of worship and for libation, securing luckiness of day; may you shine opulently on the (river) Drṣadvatī, 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. 7, 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 Rgvedic 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 Arjuni (or Phalguni) nakṣatra. In accordance with this the nakṣatras on which marriage should be celebrated are enumerated in the Baud. gr. as Rohini, Mrgaśīra, Uttarā-Phalguni and Svāti. 

It has already been shown above (on p. 506) how Agnyādheya (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 *varṇa* (class) of the performer (vide Kāthaka S. 8.1, Śat. Br. II. 1.2, Tai. Br. I. 1.2.6-7). 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

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749. पौष्प रीपणासिद्धि तद्रूतः स्मारन्ते वाचः प्रविन्तमव्रहम् II अर. II. 21. 6; जातं जापिते चुबिन्तते अद्भुता समर्य आ विद्वेषे वर्तमानं। अर. III. 8. 5; नि ला व्रेते वर आ इविष्णु इलवापरस्वदे सुविन्तते अद्भुतम्। द्वारस्या मात्रं अपययं सरस्तयं स्वेदवं विद्वेषेहि II अर. III. 23. 4.

749 a. The Greeks held the waxing moon lucky and the waning moon unlucky. Hesiodic system (which is at least several centuries later than the Rgveda) furnishes the earliest evidence for lucky and unlucky days, though Hesiod admits that there was divergence of opinion on that point. Hesiod 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 अथो इन्द्र यद्वैैं यद्य उपनवेत्वताधिति। सैवर्त्तिकः। तैः ब्र. I. 1. 2. 8; सैमेन यजा इति तव अधिग्नाचये यस्मिन कालश्रद्धाला आद्वाच्य सैमेन यद्वप्ययं। काठक 8 1.
individual astrology. For example, in the Tai. Br.\textsuperscript{751} it is provided that people plough their fields on Anurādhā naksātra, 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 Jyeṣṭhā naksātra of which Indra is the presiding deity (and rains are in the hands of Indra). On the other hand, the same Brāhmaṇa\textsuperscript{752} (Taittirīya) 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 Nīṣṭyā (Svātī) naksātra and that if he does so his daughter becomes dear to her husband and never comes back to her father’s house. The naksātras from Kṛttikā to Viśākhā have been declared to be Devanaksātras and whatever rites are performed on them are declared to have been performed on a holy day (punyāha). Even as early as the Atharvaveda\textsuperscript{753} it appears to have been believed that a boy born on Jyeṣṭhā or on Viścṛt (i.e. Mula naksātra) or on a day called tiger-like (on an evil or terrible naksātra) might himself die or bring about the death of his father or mother. The two verses may be translated as follows: ‘(the boy) is born on Jyeṣṭhaghni (i.e. Jyeṣṭhā) or on Viścṛt 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 naksātra; may he not, while he grows, kill his father or his mother that gave him birth.’

Thus it appears that some naksātras were called punya (auspicious or holy) as in Tai. Br. I. 5. 2. 1 or III. 1. 2. 8, while

\textsuperscript{751} Nāgaraṇya 437. T. Br. I. 8. 4. 2; Puṇṇāhī tāntarāyaṇaṁ jñāṇa-veṇḍaṃ eṣaḥ Jn. 13.

\textsuperscript{752} Pārakaṇḍa Sūtra. T. Br. I. 5. 2. This very passage is quoted in the Āraṇ. Chh. I. 3. 5-5 (Pārakaṇḍa...tāntarāyaṇaṁ jñāṇa-veṇḍaṃ eṣaḥ); and in Prāṇāyaṁ 12.

\textsuperscript{753} Jñāṇadeva 222. Bānīḍhottamāya naksātraṁ ṣaṁsāraṁ 2-3. Bānīḍhottamāya naksātraṁ 2-3. Vide Upaniṣados 3. 7. 1; compare also Jn. III. 7. 4 and 6. 121. 3. The Kaṇḍāsūtra (46. 25) prescribes aṣṭāma (VI. 110) as a hymn to be repeated in a Śānti rite for one born on an evil naksātra.
some others (like Jyeṣṭhā, Mūla) were held to be pāpa (evil) nakṣatras.

From a passage in the 754 Br. Up. it appears that certain nakṣatras 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 nakṣatra &c."

From the above examples it will be apparent that prognostications were based in very early Vedic times on the nakṣatras either of birth or on nakṣatras deemed auspicious or inauspicious. Pusya appears to have been regarded as a very auspicious nakṣatra long before Pāṇini, 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 nakṣatras or about horoscopes with planets in nakṣatras or rāgis (signs of the zodiac) or in certain 'houses'. In those days prognostications were confined mainly to nakṣatras, days and natural phenomena and bodily marks. For example, Pāṇini I. 4. 39 (राहस्यद्विनिश्चितिः विप्रत्रः') provides a rule for a diviner considering the good or bad luck of a person. The कालिका explains 'विनिष्ठ: प्रश्न: विप्रत्रः स कस्य वृत्तिः यस्मि यमाधृतम् पञ्चमम्। देवदत्तो राध्यतः ईश्वरो बा नंत्रितकः प्रश्नः सन्तः देवदत्स: ईश्वरो प्रयोजनति।'. In Pāṇini IV. 3. 73 अरण्यमध्यस्थः it is provided that the affix कुष (and not कूक) is applied in the sense of तत्र महः or 'तत्र अथवान' to the words in the क्रुद्धमयम्, which contains among others the words अक्षुर्य, उत्तात and निर्मित (i.e. नैपत्तिक and औपयोगिक would mean 'one who expounds the future consequences indicated by उत्तात i.e. earthquake &c. and निःित throbbing &c.). Under Pāṇini III. 2.53 the कालिका gives the examples जायाधिनिविकालः पतिती वारीकेश (line on the palm).

We find from certain verses of the Rgveda that the cries of such birds as kapīṇjala were deemed even in those ancient times

754. स य: कामपेत महतातुर्यामित्युपनीये आदिंक्षामिकस्य शुभवाये श्रद्धावशेषस्य चुक्तिः कुषः'' समकर्षण मध्ये संनीये उल्लोक्तिः। इत्या। उ. VI. 3.1; compare a similar passage in छाडः उ. V. 2. 4-9 and कौशी. उ. II. 3. In later times there was some difference of opinion as to male nakṣatras: मातुरुषु on विनिस्थितिर्वकः 1. 1.5 says 'अध्ययुक्त दुर्मुखश्च लिङ्गोऽहस्तः शालिकः मोहद्वाद्रा हस्तः ईश्वरस्यान्यानि महामाति,' while श्रमनस्कर. I. p. 17 quotes from श्रमकेशः 'हस्तः सुल्क अवय: दुर्मुखश्चलिङ्गमाति कुषः। इत्यादित्वो कार्यन्त होतानि श्रममाति विवाहादि ॥'
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. S. 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-yātrā of Varāhamihira (chap. 14) and Adbhutasāgara pp. 569-582 deal at length with ṣakuna (prognostications from the sight, flight or cries of birds and other animals). Yogayātrā (14. 2 and 26) provides that certain birds and animals when they are to the right or southerrn 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 'nakṣatra-vidyā' arose. When Nārada approached the great teacher Sanatkumāra for knowledge, the latter questioned him as to what he already know and then Nārada enumerated a long list of lores (including 756 the four Vedas, Itihāsa-purāṇa), one of which is 'nakṣatravidyā' ('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. कामिक्रूणाः श्रवणं इति वाचमसितं नान्यु | समवृत्तन शकुनेन भवासि मा ला कामिक्रूणां निवासिताः ॥ अर कथं दुस्तिनाति शुद्धाः सुमृतको भवावसि शकुनेते। मा ते स्तों ईश्टं मायदानों शुद्धद्वृत्तं विद्यं सुनीिणः ॥ स०. II. 42, 1 and 3. The first verse is explained in the निचूः IX. 4. The अभिष. यू. III. 10. 9 prescribes that one on hearing the unpleasant cries of birds should recite audibly the two hymns Rg. II. 42 and 43. The word अभिषित occurs only once in the क्रेयद; compare 'मो नो लो विवृद्धिभभा मो असतिनां नो लो विवृद्धिभभा मो क्रेयद्भा मो'। अध्वी. I. 20. 1, V. 3 6.

756. स होत्वचरणेत्रम भाषोऽधिष्ठाति युद्धं सामवेदमार्थवेण द्रव्योऽधिष्ठातिसम्भारणं पञ्चमे वेदभाष्यम् यदि "तत्राविभ्यं सर्वस्यविभाषानिसम्भारेण भाष. उ. VII. 1. 2; also भाष. उ. VII. 7. 1.
like. One of the earliest references to this prejudice against star-gazers in Sanskrit literature is found in the Tai. Br. III. 4. 4 and Vaiṣ. S. 30. 10 and 20, where the\textsuperscript{757} 'nakṣatradāsa' (star-gazer) is made over as a victim to prajñāna and the 'gaṇaka' (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 brāhmaṇas that should not be invited for religious rites in honour of gods or in śrāddha, Manu (III. 162) includes one who maintains himself by the practice of astrology (nakṣatrārghyaśca jivati) and in (VI. 50) Manu prohibits ascetics from desiring to secure alms by foretelling the results of portents (like earth-quakes) or of bodily\textsuperscript{758} movements (such as the throbbing of the eye or arm) or by nakṣatravidyā (astrology) or uṇga vidyā (palmistry) or by casuistry or by telling what the śāstra ordains on a (disputed) point. The ancient sūtras of Hārīta and of Śaṅkhālīkhita declare that a nakṣatrājīvin (one who lives by practising astrology) and a 'nakṣatra-deśavṛtī' (who makes his livelihood by conveying the message of nakṣatra-sūtras) respectively are unfit to sit in a row with other brāhmaṇas (q. by Kṛtyakalpataru on śrāddha p. 88). Similarly, Sumantu (in a prose passage q. on śrāddha by Kṛtyakalpataru p. 91) states the same about a 'mūyasāṃvatsarika' (who practises astrology for money). The Viṣṇudharma-sūtra (chap. 82. 7) includes those who maintain themselves by astrology (nakṣatra-jivīnāḥ) among those who are not to be invited for śrāddha rites. Similarly, the Tevijasutta (S. B. E. vol. XI. pp. 196–197) and Mahāśīla 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\textsuperscript{759} Kauṭilya enumerates

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many such matters as passion of love, anger, timidity and desire to find out an auspicious tithi and naksatra' 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 naksatra astrology, but it is not to be supposed that he ignored prognostications altogether. About the king's puṣroha (priest) he lays down the following 760 '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 aṅgas, 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.' Yāj. (I. 313), who is later than Kautilya by some centuries, also lays down in almost identical words that 'the king should appoint as puṣroha one who is proficient in astrology, endowed with all requirements declared in śāstras, 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 naksatras, 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 Vaikhānasasmārtasūtra (IV. 14) refers to naksatras called Janma, Karma, Sāṅghāti, Sāmundayika and Vaināśīka and these terms are explained in the Yogayātrā of Varāha and in the

760. पुषरिण्यां विद्वत्ते निधि धनं ज्ञान विद्वते।
तत्तद्यथा विद्वत् विशिष्टसिद्धां धनं ज्ञानं विद्वते।
अथवा निधि धनं ज्ञानं विद्वते। 9. 15-16; compare याज. सूति 1. 313, 'पुषरिण्यां प्रवृत्तिं वैश्वास्वयं तित्तियं विद्वते।' 761. The date of the Vaikhānasasmārtasūtra is a difficult problem, but it lies probably between 200 B.C. to 200 A.D.
The Yogayātra remarks, the naksatra on which a man is born is called ādyā (first), the tenth from it (from ādyā) is called karmā, the 16th naksatra from the ādyā is called ‘sāṅghātīka’ (pertaining to a group or a collection of human beings), the 18th (from ādyā) is called Sāmundāya (collection) and the 23rd (from ādyā) is called Vaināsīka (literally pertaining to death or destruction), the 25th (from ādyā) is called mūnasā (pertaining to the mind); in this way all persons are concerned with six naksatras (1st, 10th, 16th, 18th, 23rd and 25th); they say that the king is concerned with nine naksatras, the three additional ones being those connected with his jāti (caste), his country and with the naksatra on the day of his coronation. The Yogayātra and Viśnudharmottara (I. 75, 14–16) further provide ‘when the naksatra 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 naksatra called karmā is affected then one’s undertakings do not succeed; if the Sāṅghātīka (16th) is affected then there is treachery; when the Sāmundāya (18th) is affected there is loss of accumulated wealth; when the Vaināsīka (23rd) is affected, one’s desired objects perish; when Mūnasā (25th) is affected, there is anxiety and unhappiness. The Nāradapurāṇa, after defining the above, remarks that one should not commence any auspicious act on these. When the (six) naksatras 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 naksatras are affected he


perishes 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 Pūrvas (Phalguni, Purvāśādhā and Purvābhādrapadā) and Krāttikā are nakṣatras of the king of the brāhmaṇa class; the three Uttarās (Uttarā Phalguni, Uttarāśādhā and Uttarābhādrapadā) and Puṣya are nakṣatras for a king of the ksātriya caste; Revati, Anurādhā, Maghā and Rohini, of agricultural class; Punarvasu, Hasta, Abhijit and Āsvini are nakṣatras of the vanik (trader) class. The countries governed by the nakṣatras are set out in chap. 14 of the Brhat-samhīta. Herein Varāha differs from Ptolemy in two respects: (1) Varāha does not mention countries governed by rāsis, 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 Madhyadeśa and the regions in the eight quarters from the East to the North-east, each part being under groups of three nakṣatras from Krāttikā onwards. Vide also Viṣṇudharmottara 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 Mārkaṇḍeya-purāṇa (chap. 58. 10–54 in B. I. edition, chap. 55 in Veṅkaṭeśvara Press edition) also specifies the countries in the nine groups, but the names differ to some extent. There is some divergence

764. पीठविते चामिचकहेः राजयंहः विनिविद्धा। देशविते पीठविते पीठविते देशविते च पुर्वव च ॥ पीठविते जातिविद्धेः राजू विधिविद्धेः ॥ विनिविद्धकामार I. 87. 17–18.

765. The युहस्ताहिता (15. 28–30 = योगमयांक IX. 5–7) specifies the nakṣatras of brāhmaṇa, ksatriya, agriculturists, traders &c. Two may be quoted here: पुर्वविते सामस्यमविद्धेः राजा तु पुर्ववेश सहोदरांस्य। सपोषणविते सपोषणविद्धेः च प्राप्तवेने च अरतिविद्धेः॥ आदियतात्स्थितिमाविद्धेः विद्धेः विद्धेः विद्धेः विद्धे। सृजनिविद्धेन्निविद्धेन्निविद्धेन्निविद्धेस्वस्यानां। विनिविद्धे। च; परिवर्तनस्य विद्धेः ॥; compare विनिविद्धकामार I. 87. 11–14 for verses similar to those in योगमयांक. Vide also अररस्ताक्षर p. 464 which quotes युहस्ताहिता verses on जन्मश्रेणि and the other नक्ष्याः.
about the nomenclature also. According to Parāśara and the Viśnudharmottara (I. 87, 7) the 4th nakṣatra from the nakṣatra of birth is called Mānasā. A nakṣatra 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 Viśnudharmottara (I. 89, 1–13), Yogāyātra IX. 13–18, and Parāśara (quoted by the Abhuta-sāgara pp. 271–274) prescribe certain śaṅti rites for averting the evil effects of the above noted nine nakṣatras being affected.

It should be noted that in the astrology depending on twelve rūsis and twelve bhāvas (places or houses) karma is the name given to the 10th house from the first (just as in the case of nakṣatra astrology) and mṛtyu (i.e. vināśa) is the name of the 8th bhāva.

The Mahābhārata and the Rāmāyaṇa contain numerous passages where the planets in relation to certain nakṣatras 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 ‘Mercury stood covering the Rohini nakṣatra 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 nakṣatra Viśākhā in the sky, which is presided over by Indra and Agni and which is the nakṣatra of the Kosalas’. In the Mahābhārata numerous statements are made about the position of the planets, the nakṣatras and tithis, which it is almost

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766. शनिविविद्विभवत्यविना स्थितिविविद्विभवत्यविना। यद्यपि नियम-सुझावपूर्वविना। तत्र नियमसंहारततामी।

767. In the Mālavikāgīnimitra of Kālidāsa the Vidūṣaka says to the king in the 4th Act ‘astrologers declare that your nakṣatra is afflicted and (therefore) you should release all persons confined in jails’.

768. भृगुस्तर्वरः स नक्षत्रं | तत्र मया सत्यमति । योगा (VII. 44) 103, 30 and 33. The Gāṇeśa (5. 5–6) states that the country of Kosala was situated on the Sarayu and Ayodhyā was its capital. रक्षो, the ancestor of Rāma, is called कोलेसेल्पर in रुस्वस IV. 70; vide also रुस्वस VII. 34. Acc. to बुधसंहिता 14. 8–10, कोलेस is the first country in the south-east, of which आद्रेशा, मया and पूर्वी are presiding nakṣatras.
impossible to reconcile. Vide H. of Dh. vol. III, pp. 903–923 for consideration of the astronomical data in the Mahâbhârata. Here we are concerned only with the beliefs about certain omens and portents. In the Bhîṣma-parva we read ‘a white celestial body stands traversing Cîtrâ naksatras; one sees therein specially the destruction of the Kurus; a very frightful comet stands covering Pusya-naksatra; this great graha will bring about terrible evil to both armies. A white blazing graha resembling fire emitting smoke stands covering the bright Jyeṣṭhâ-naksatra whose presiding deity is Indra; a cruel comet standing between Cîtrâ and Śvâti afflicts Rohîṇī 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 Jyeṣṭhâ seeks (to reach or afflict?) Anurâdhâ presided over by Mitra, as if bringing death’; while Bhîṣma-parva remarks ‘Mars is retrograde in Maghâ and Jupiter is in Śrâvaṇa and Saturn afflicts the naksatras presided over by Bhaga (i.e. Purvâ Phalguni). About Saturn several statements are made: a refugent and malignant planet, Saturn, afflicts the naksatras (ruled over by Pajāpâti i.e. Rohîṇī) and will afflict people more; Saturn stands afflicting Rohîṇī; ‘Jupiter and Saturn are near Viśakâhā.’

One very remarkable feature of the Mahâbhârata passages is that while they put forward dozens of times the positions of the Sun, the Moon and planets in reference to naksatras, not a single passage gives the position of the planets in relation to rûṣis, the signs of the Zodiac, or week-days (such as Tuesday, Sunday &c.).

The Ātharvâṇa Jyotîśa furnishes a somewhat different scheme of naksatra astrology. It says: the 10th naksatra from

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769. अते काहले चित्वा समतित्रयम तित्ति:। अन्यां हि विसे वणु मुखण्य तत्र पदयति। भूमनैतर्मित्यो: दयुः चाकम्य तित्ति। समयोपतिर्यं यों साक्ष्यम् महाशयः॥ "..."ते: मह: प्रसतिः सदृश मुख पावकः। ऐसवर्तहित सश्रवं ज्योतिसीमेश्वरी। रोहिष्ठी भीष्मवाचे दुर्घट च दीप्तिमरणकरी॥ भीमवर्षे 3. 12, 13, 16, 17.

770. कहले भाषणमी चक्ष्यामां मुखमुखं। अन्यां युह गाम्यते जागः सदृशानश्वमुख॥

उधोगर्भ 143. 9: मत्सरास्वरको दश: ब्रह्म: च बुधस्वतः। भगव नागमारय सुरुवाण पीडिते॥ भीम 3. 14.

771. भाषायस्य हि नक्षत्र यहानिन्यां महाशयः। जागः भीमवर्षे भीमवर्ष मानोरोऽधिक। उधोगर्भ 143. 8: रोहिष्ठी भीमवर्षे श्वान्तो शहव जागः भाषायसें। भीमवर्षे 2. 32: संसर्गवापरां च भृगु विज्ञानितमां। विज्ञानांभव गमनोपवासी॥ भीमवर्षे 3. 27.

772. ग्रहः नाममानवृषभेः। (द्विपश्चोऽ) पत्र: सापकलकः नैतिथनी निस्मरवम परो भृग एव च। आध्यायान्यपोतिषः, नक्षत्र नक्षत्रं, वर्षे 4: it appears that these very names are
the ṇakṣatra of a man’s birth is called karma, the 19th (from janma-ṇakṣatra) is called garbhādhānaṇa (ṇakṣatra of conception), the 2nd, 11th and 20th constitute the group called sampātkara (bringer about prosperity), the 3rd, 12th and 21st (from janmanakṣatra) constitute the group of vipatkara (bringer about ill-luck or distress), the 4th, 13th and 22nd are called kṣemya (causing prosperity), the 5th, 14th and 23rd are called ‘pratvāra (pratyari?)’, 6th, 15th and 24th constitute (the group called) sādhaka (that accomplish), the 7th, 16th and 25th are called naidhana (relating to death), the 8th, 17th and 26th are maitra (friendly), the 9th, 18th and 27th constitute a highly friend 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 bhāvas773 viz. janma (which corresponds in name and import to tanu or lagna), sampat (corresponds to the 2nd bhāva called dhana), karma (is same as 10th bhāva), naidhana (corresponds to 8th bhāva called vināṣa or mṛtyu), maitra (corresponds to the 4th bhāva called suhṛt), kṣemya (corresponds to the name of the 11th bhāva called āya or labha). The Atharvaṇa-Jyotiṣa 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 &c.) occur also in Brhad-yogayātrā

(Continued from last page)

mentioned in दृष्टिकोण p.203 ‘जन्मसम्बन्धशास्त्रम प्रवरी: साप्तको’ यथा: मेध एव यमाद्रेच च जगमार्बन्धिनि युन: युन:। मया: एष त्यस्माद् तिर्थसम्बन्धम्। 10.1-11) provides what should be undertaken or avoided on the nakṣatras called जनम, आद्यान, मैथिर एव. The योगवाचक II. 34 (MS in Bhau Daji Collection Bombay Asiatic Society, II. 35 in Mr. Jagadish Lal’s Edition) provides that the king should get himself shaved on every fifth day but he should avoid the nakṣatra of birth and the third, fifth and seventh nakṣatra from that of birth. राजा: कार्तिकेय एवयें एवयें यथार्थो यथार्थो भिन्न तश्चरोपेत च। तयान्तरता: सत्यार्थविवृत्ता यात्रावते तैतेय व च च च च यानं । ॥ योगवाचक II. 34. उवाच तस्तत्त्वाति नावो (यानं यानं यानं यानं यानं)। तत्त्वाति बिपरितका पूर्वस्थात मया: जन्मतारा। एवतत्त्वार्थविवृत्ता विहाय अपवाह सप्तकस्मसाधकोज्ज्वली- मैथिर एव। मया: सत्तत्त्वाति तस्तत्त्वाति। यथासम्भवे। ॥ तस्ताति तस्ताति तस्ताति तस्ताति। यथा जन्मस्मिताति। यथा जन्मस्मिताति। यथा जन्मस्मिताति। ॥

773. The twelve names of the bhāvas in a horoscope are enumerated in लब्धतात्त्व I. 15 as follows: तद्वचन-सहज-सूक्त-स्त्रियां-अपां-पुष्य-कार्तिकगुरुक्षेत्रवचनोऽन्य ॥
(folio 5 b, IV. 17), in Viṣṇudharmottara II. 166 at end and in the Tantrika work Śāradātilaka 774.

It should be noted that the Āṭharvaṇa-Jyotiṣa gives at least five names that are the same as the corresponding bāvas in extant Jātaka works. It is difficult to state the date when the extant Āṭharvaṇa Jyotisa might have been composed. It mentions week-days but does not enumerate the twelve zodiacal signs, it refers to the doctrine of Bhṛgu (9.1.). Verses 1-4 of Āṭharvaṇa Jyotisa (chapter 13) are the same as Manu III. 46-49; similarly, Āṭharvaṇa Jyotisa 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 Āṭharvaṇa Jyotisa 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 Āṭharvaṇa Jyotisa only collects together the ideas then current and therefore the five names (janma, sampat, naidhana, mitra and karma) could very well have been current centuries before the present Āṭharvaṇa Jyotisa text. Similarly, it is difficult to assign an exact date to the Viṣṇu-dharmottara-purāṇa. It is in the nature of an encyclopaedia of the then knowledge of several lores 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 grhya 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 Āśvalāyana (I. 13. 1), Āpastamba (VI. 14. 9), Baudhāyana (I. 10. 1) and Pārāśara (I. 14) and other grhyasūtras provide that the rite of Puṇeśvāna (that would produce male issue) was to be performed in the third month after conception on Tīṣya (Pusya) nakṣatra or on a day on which the moon would be in

774. तस्मिनवै युद्धवर्य जनम तबस्माय तन्मािकाष्ठिय इस्मे तत्सादिविभक्तम- ज्ञातविविचित विश्वामति। तत्त सर्वसंक्षेपसंधिकेरित्वादि सर्वविभ ज्ञातविविचित। वस्मे च ।
विश्वयमेत्र इस्मे II. 166 at end (in prose); जनमेढ (जनमेढ) कामत्वादिविहितवेति समये विशिष्टकेशम्। प्रत्येकसमक्षेत्रसाध्विनिमित्तमै० व। शुद्ध्योगस्यायत्र। folio 5b, IV. 17;
जन्मसमयान्यकेंद्र परदर्षः साधकस्ततः । तिष्ठे परस्तिस्तः च जगमाहि इति पुत्र: ॥ शारदः॥
II. 125-126.
a male naksatra.<sup>774a</sup> The Bhāradvājgrhyā expressly mentions Tīṣya, Hasta, Anurādhā, Uttarā Bhādrapadā as the proper naksatras for punimavatana. As regards caula (tonsure) Āpastamba-grhyā (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 ‘pāpanaksatra’ (in 46. 25) and punimnakṣatra (lucky naksatra) in 35. 2. There are varying provisions about marriage. The Āp. gr. says that all seasons are proper for marriage, excepting the two months of Śiśira (viz. Māgha and Phālguna) and excepting the last month (Āśādha) of summer, and all naksatras declared to be auspicious.<sup>775</sup> The śūtra 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-grhyā provides a simple rule that it should be performed on an auspicious (punya) naksatra, while the Pāraskara<sup>776</sup> 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, Cītra, Uttarāsādha, Śrāvana, Dhanistha, Uttarā-bhādarpadā, Revatt, Āsvini, Svātī, Mrgaśīra and Rohini naksatras. The Baudhāyana-grhyā<sup>777</sup> declares: all months are proper for marriage; some (sages) say that the months of Āśādha, Māgha and Phālguna are to be avoided; the naksatras for marriage are Rohini, Mrgaśīra, Uttarā-Phalguni and Svātī; while for other auspicious rites the naksatras are

<sup>774a</sup> तृतीये मानसामा लिखितोऽपेक्षिताय: "" ""आयु: तु. I. 13. 1; अथ पूर्णमां "" मासे हिन्तीये हस्तीये वा पद्ध: दुःखा नक्षत्रेण चन्द्रमा हुयन्ते तदाशिर्वायः """" पारस्करसम्र. I. 14: अथ पूर्णमाण तृतीये मासहि चतुर्योधी वा विवेयः हि हस्तेन वा अखरापायस्याः शोभायेः।" भावाज्ञातये। इ. 21. Vide note 754 for male naksatras.

775. सर्व भक्तो विवाहयां शैलसे भारती परिहारयोत्तरे न स्वाधये। सर्वां गुणमाणति नक्षत्राणि। """"हस्तकाम: मधुयम्ये ते वेदः अतिनिवित्या। आयु: तु. I. 2. 12-13 and 16. The last is a gāthā quoted by the sūtrakāra as said by the commentator Haradatta. इत्यादि are the stars resembling an arrow with which Rudra pierced the running Mrga in the heavens. In the legend the arrow succeeded in piercing the Mrga.

776. युग्रे नक्षत्रे द्वारा द्वन्दरु। गोभिरायसम्भवा II. 1. 1; उद्वगद्य आर्यामण्यस्य इत्युः। कुमारे पाणि रुद्रयात् विश्वविद्वहरु स्नाती दुःखितसि रोहिणिः वा। पारस्कर- द्वारा I. 4.

777. सर्व दीप्ति यथाये। विवाहयां विवाहयांजित्रिते। रोहिणी गुम्तियाः चक्षुसे नारायणसी चतुर्योधाः। इ. 1. 18-22.
Punarvasu, Tiśya, Hasta, Śrōṇā (Śravāṇa) and Revati. The Āśvalāyana-ghṛṣya generalises the auspicious times for several important saṁskāras as follows: ‘the rites for caula, upanayana, godāna and marriage are to be performed in the northward passage of the sun, in the fortnight of the waxing moon and on an auspicious naksatra; 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 Purvatimānsā-sūtra which provides ‘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 naksatra 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 tithi was rarely mentioned, the week-day was not mentioned nor the name of any rāśi (zodiacal 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 naksatra for the celebration of a marriage or other domestic rites or for engaging in any undertaking was said in medieval Sanskrit works to be a search for an auspicious **muhūrta**. It is therefore necessary to hold a discussion on the meaning and history of the word **muhūrta**.

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778. उदयपन्न आपूर्तसाधनार्थः कार्यान्नि नाश्ने चौऽयम्बुष्यपःनमङ्गोज्ज्ञनिवाहः। सार्य- कालान्तः कीवाहुः। आभ. यु. I. 4, 1–2. गोज्जान इतिम्ये नाचाति तथा कालान्तः कीवाहुः। इतिम्ये जैसा तथा कालान्तः कीवाहुः। इतिम्येन सार्य- कालान्तः कीवाहुः। इतिम्ये जैसा तथा कालान्तः कीवाहुः।

779. उदयपन्नतथावाहवाहः पुनाप्रायेतुः तैवाचि स्तंबितयान्तर्ध्विनान्तः। पूर्वान्तद्वारः VI. 8. 23. The *आपूर्तसाधनवाहः* begins ‘अमः कहान्वाचार्याम्यामेके श्राहने। उदयपन्न- पुनाप्रायेतुः कार्यान्नि।’ It would be noted that *आपूर्तसाधन* 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 Sutudri (modern Sutlaj) and the Vipās (modern Beas) occurs the following 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 dhārayitvā) and II. 3. 2. 5 (atha prātaḥ anaśītā muhūrtam sabhāyām-āśītvāpi) 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 muhūrtas of the day and fifteen of the night (i.e. 30 in ahorātra) and that in a year there are 10800 muhūrtas (30 × 360).

780. रमणे न वच्चे सोमप्रा महाबारिकृपया सुहुतेनः। ब्र. III. 33. 5. This is paraphrased in the Nirukta (II. 23) as follows: उपरस्मये म वच्चे सोमप्रा सोम-समाधिने महाबारि:। महाकृपयाः। 'सुहुत्यं एवः' अयते: अस्वाभवः। 'सुहुतः सुहुतः भ्रमः। अतोः महाकृपयाः। श्वुतः सुहुतः इव कालः।' सुहुतेः here means ‘for a short time, for a moment’. The निरुक्त derives it from सुहुतः and भ्रमः (time that passes quickly).

781. स्वायं नवं भोज्यते माया: कुञ्जवनस्तवं परि स्वाधः। तिरिवर्हतः परि सुहुते। मानसलब्धं भावं रिस्तवः। त्वम्. III. 53. 8. There are three savanas (soma pressings in the day) viz. पातः-वान, मायनविनसर्व तवहितवसव. Vide H. of Dh vol. II. p. 981 for references to the three savanas in the Rgveda itself.

782. स पक्ष्यातो स्नायुपदर्पणस्मात शुद्धः लोकमृणा: प्रजास्वाय प्रावेश्य-स्तुत्वापने तस्मािथुते:। इत्यत्य X. 4. 2. 18: 'इत्यत्याः सहस्रायथा तत्स्तमति संसर्गस्य महुताः। सुहुत्यं भवन्ति सत्यत्स्ववति प्रजास्वायथ:। भिमाणि वायस्य भिमाणि सावधि:। भारवेयस्य पतांनम्यि |। इत्यत्याः XII. 3. 2. 5. शुद्धिः are so called because 'they straight-way save'.

H. D. 68
Here the word *muhūṛta* means 15th part of the day (i.e. in a general way about two nāḍikās or ghaṭikās). *Rg.* X. 189. 3 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 laud is offered to the bird (the sun).’ The fifteen names (viz. citra, ketu &c.) of the muhūṛtas of the day and 15 muhūṛtas of the night occur in *Tai*. Br. III. 784 10. 1. 1–3. The Vedāṅga-Jyotisa states that two nāḍikās are equal to a muhūṛta (verse 7 of Vedāṅga-Jyotiṣa of *Rg.*) and that there is a difference of six muhūṛtas (i.e. 12 ghaṭikās) between the longest and shortest day. 785 *Manu* I. 64, Kauṭilya (quoted in note 681) and several purāṇas (quoted in note 682) state that day and night are together equal to thirty muhūṛtas. Therefore, the second meaning of muhūṛta from early Brāhmaṇa times at least was ‘a period of two ghaṭikās’. The Kauṭitaki-upaniṣad speaks of muhūṛtas called Yeṣṭihas. 786

It appears that some centuries before the Christian era the 15 muhūṛtas of the day had received names different from those in the *Tai*. Br. The Baudhāyana-dharma-sūtra (II. 10. 26), *Manu* IV. 92 and Yāj. I. 115 prescribe 787 that a householder should get up from his bed in the Brāhma-muhūṛta (the last half watch of the night). The Brāhmaṇamuhūṛta is mentioned in

783. विषाद्यां वि राजस्ति वाक्यवस्त्राय धीर्यते। पति वस्त्रोदश शुभं॥ क्र. X. 189. 3.
The same is *Aṣṭādhyāyī* VI. 31 9 with different readings ‘विषाज्यां विराजस्ति वाक्यवस्त्राय अतिसहिष्ठं। पति वस्त्रोदशशुभं॥’. *Sarvan and Geldner take the words विषाद्यां as referring to 30 सुहृद्व of day and night.

784. विज्ञ. केतु, प्रभात, आर्यात्म, संधिय, योगितमाव, तेजस्वर, आलास, सप, अलतिव, रेव, संधिम, शोभाम, शोभायम, कल्याण। I. 3. Br. III. 10 1. These are 15 सुहृद्वs of the day. The 15 सुहृद्वs of the night are: द्राता, प्रभुत, आलम्ब, मोद, प्रसीत, आवेदन, निवेदन, संवेदन, संवेदन, शान्त, आभास, मन्त्र, संवेदन, संवेदन, चुन.

785. यथा हुश्वर्यं पश्चः क्षणद्रास्तं उदयमौ। दुः दोही ते विवर्तसि पृणुयुत्त्वन तु॥
वेष्यातपणोनित्स त्त्त्विवर्तसि 7वर्त समेतासातु योगी और 8वर्तावरं। The longest and shortest days would be 36 and 24 ghaṭikās and this would be approximately true for the extreme North-West of India about 32 degrees of north latitude and some miles north or north-west of Taxila.

786. नस ह वा एस्तै महास्त्रेववस्त्राय भूकः। सुहृद्व वेणवहि। विज्ञा नदी॥ &c. कौषीतकि उप. I. 3.

787. अथ बालों मुहुर्त्यं उदयम् कालत्व प्रभातेऽस्मां हस्तस्ती॥ भृ. प. II. 10. 26, बालों मुहुर्त्यं द्वितीयम् ब्राह्मणो ! ब्रह्म IV. 92; बालों मुहुर्त्यं चोदयाय विषयं वेणिज्ञानादी विषय। भृ. I. 115, मार्क्शेत्र 31. 17 (Veṅk. ed.). *Sūtra* explains ‘बालों मुहूर्त्यं चोदयाय पहिवेगोप्यमर्य महुर्त्य।'
Dronaparva (80.23). In the Raghuvamśa (V. 36) Kālidāsa says that Aja was born on the Brāhma muhūrtā (i.e. Abhijit of which Brahmā is the presiding deity) and in the Kumārasambhava (VII. 6) he says that the female relatives of Pārvatī decked her in readiness for her marriage on Maitra muhūrtā and when the Moon was in Uttarā–Phalgunt–naksatras. tithī (5th). Besides, in several places auspicious tithis, naksatras and muhūrtas are mentioned in general (e.g. Sābhā 2. 15 and 25. 4, Vana 253. 28). The Ātharvana Jyotisā (1. 6–11) names the 15 muhūrtas of the day as noted below. 788 The Muhūrtadarśana (or Vidyā-mādhavīya) gives almost the same 15 names (except Gāndharva for Viśvāvasu), inserts Śakra before Vārūṇa and omits Saumya and states that seven of these are auspicious viz. 789 Abhijit, Vairāja, Śveta, Śavitra, Maitra, Bala and Vijaya. The Ādiparva (123. 6) states that Yudhiṣṭhira was born when the moon was in the naksatra presided over by Indra (i.e. Jyeṣṭhā), on the 8th muhūrtā 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 Pusya-yoga 790 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 tithī, muhūrtā and naksatras. 791 It would be proper to assume that the auspicious muhūrtas intended by Manu are the same as the seven mentioned in the Vidyāmādhavīya. The

788. The 15 विषुत्स रौज, अन्ट, नैत्र, सारभ, सावित्र, वैराज, विष्णुव, आभिजित (सम्बाद्वे), रोहिण, बल, विजय, नैवैत्र, वार्ष, संध, भग: आध्यात्मिकतितिस 1. 6–11.

789. संज्ञा: पुराणग्रन्थिता रौजः: भेतलधा मेन्टु:। आरभास: सावित्रो वैराजमात्रम प्राक्षरे।।
। आभिजित रोहिणशती विजयालयो मेन्तान:। साभाः:। वार्षमवाैवैवाळिति विजया विब्या:। सुध्वली-थियः। आभिजितसर्वसाम्भव: । भेत: सावित्राश्रयविज्ञरेः।।
। भुष्कार्षितिजनकाः:। सा योक्ता:। पुराणोऽि:। विजयावणधरणी:।
। चप्प 4. pp. 277–80. उद्भव व वृत्तिः 98, 3 quotes a long prose passage from पुराण, in which occur some of the names of विषुत्स, such as: अन्ट, नैत्र, सारभ, रोहिणी (रोहिण!), आत्मसाहित्य, अभिजित, बल, विजय, संध रगरवे.

790. स भास्वू पुष्यभाग्यसंज्ञा पुष्यमं सत्यं।। कौरवेयायायाव्यायं कौरवेष्यायायपरिशुध्ये।।
। उपोत्साहम 6. 17–18.

791. नामययं मुलययं द्वारययं वास्तवं कारयैः।। पुष्ये विषयो निषुस्ते कनेव वा हृतमिते।। मद्व 30.
Vāyupurāṇa enumerates the names of the 15 muhūrtaś in the day somewhat differently and also of the night.\textsuperscript{792} The Matsyapaṇa (in chap. 22. 2) refers to two muhūrtas, Abhijit and Rauhinī and mentions eight muhūrtaś as auspicious on which to begin the construction of a new house.\textsuperscript{793} It also speaks of Kutapa as the 8th muhūrtā (22. 84) and states that Kutapa and the following four muhūrtaś are the home of svadāḥ (i. e. śrāddha must be begun on kutapa and completed before the 12th muhūrtā ends). It would be seen from the above that the names of muhūrtaś were given at least twice, first in the Taś Br. and then in the Ātharvāṇa Jyotisa and the Purāṇaś. 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 muhūrtaś of day and night remained and the muhūrtaś came to be known by the names of the deities. Though Varāhamihira refers to the muhūrtaś of day and night in Brhat-saṁhitā 42. 12 and 98. 3, he does not set out their names in that work, but in his Brhad- Yogyāstrā he sets out the 30 names of the deities presiding over the muhūrtaś of day and night as quoted in the note below.\textsuperscript{794} Varāha remarks: what-

\textsuperscript{792} \textit{svadāḥ} (अवधि) \textit{स्वाद} वास्य एव \ च। \textit{aapoḍha} \textit{वैप्रेष्याय} 

\textsuperscript{793} \textit{svadāḥ} (अवधि) \textit{स्वाद} वास्य एव \ च। \textit{aapoḍha} \textit{वैप्रेष्याय} 

\textsuperscript{794} \textit{svadāḥ} (अवधि) \textit{स्वाद} वास्य एव \ च। \textit{aapoḍha} \textit{वैप्रेष्याय}
ever has been stated as proper for being done on certain nakṣatras, may be done on tithis presided over by the deities of those nakṣatras and also on kṛṣṇaḥ and on mūhūrtas; that leads to success as the deity is the same.\(^795\) For example, if a certain thing is recommended for being done on Āḍrā nakṣatra, then it may be done also on the mūhūrtā of Śiva (i.e. the first mūhūrtā of the day) as the deitiy of both (the nakṣatra Āḍrā and the first mūhūrtā) is the same (viz. Rudra). The Ātharvāṇa Jyotiṣa (2.1-11) and (3.1-6) dilates upon what should be done on the 15 mūhūrtas of the day. Some examples may be cited here: on Raudra may be done whatever is of a terrific nature; on Mastra should be done whatever is affectionate or friendly; on Śarabhaṭa 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 ṣaṅkṛiti rites; on Bhaga-mūhūrtā one should choose a brāhmaṇa maiden for marriage and such a one married on Bhaga does not turn unchaste. It may be noticed that Patañjali (on Vārtika on Pāṇini V.1.80) refers to the fact of a person being engaged for a month to teach one mūhūrtā every day.\(^796\)

After the vernal equinox, days become gradually longer than the night and after the autumnal equinox nights are gradually longer and longer than the day. As there are only thirty mūhūrtas from one sunrise to the next sunrise it is proper to say that a mūhūrtā is equal to two ghaṭiṣṭis (i.e. 48 minutes). But it is also said that there are 15 mūhūrtas of the day. The longest day in India of the Vedāṅga-jyotiṣa locality was of 36 ghaṭiṣṭs and therefore if one insisted on the number 15 each mūhūrtā on that day would be 2,\(^\frac{1}{2}\) ghaṭiṣṭis, while as the shortest day was 24 ghaṭiṣṭis in length each mūhūrtā of that day would be only 1,\(^\frac{1}{2}\) ghaṭiṣṭis. This difference in length in the case of mūhūrtas is noted by the Viṣṇudharmottara (I.73.6-8) and by the Brahmāṇḍapurāṇa (I.2.21.122-123). The Viṣṇudharmottara (I.83.67-73) sets out the names of the deities of the 30 mūhūrtas. It appears that in ancient times it was understood that the longest day gained and was of 18 mūhūrtas, while the short night of

\(^795\) Yoga Yoga Nandadeva Tattvāvatī Tattvāyatā. Karmanāt mahāvyāpyaḥ tattvāyo bhūyasa bhaktiḥ. 98.3.

\(^796\) The Vārtika is अधिष्ठाता जयोऽविद्येऽपि जयोऽविद्येऽपि न दायं तत्तत्सात्साताया न दायं तत्तत्सात्साताया. (On śaṅkṛiti), 80, on which Patañjali explains 'न वहि तत्तत्सात्साताया'.
that day had only 12 muhūrtas i.e. 6 muhūrtas got attached to the day sometimes and 6 muhūrtas got attached to the night sometimes when it was longest. Patañjali\textsuperscript{797} in his bhāṣya on Vārtika 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 Jyotisa 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-jyotisa shows that water clocks were then used. Even illiterate people in the villages of Bombay State know 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-Jyotiṣa 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 Takṣaṣila (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 Saṁdha, Taṁsa and Saṯārya as meaning a person whose ancestors lived in or who himself stayed in Sindhu or in Takṣaṣila or in Saṯāra (Pān. IV. 3. 89-90 and 93-94). Later writers call Pāṇini Saṯārya (vide Bhāmaṇa VI 62-63). To suppose that a learned Indian who was writing a work on Jyotisa 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 ghaṭīkās 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'.

\textsuperscript{797} अनन्यत्वपोषणका तद्भवं नित्यम्। बल्यद्वारसर:।। ते काव्यवन्यविनिर्विन्यवित्तिम। कवाचात्रात्मृ। नुस्तते। अहरिता:। साधितयता:। इति। नैतिततिः।। गतमध्यवृत्तेत्तितिस्वास्।। महाभाष्य ०० वालिक २ ० पा. II. १. २९.
North Lat.; one who is to the north of Gāndhāra may quite naturally say that the ratio is about 3 to 2. Vide C. R. C. Report p. 225. Further in Journal of Near Eastern Studies, vol. 8 (pp. 6–26), Prof. Waarden 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 ‘muhūrta’ had two meanings in the ancient Vedic times, viz. ‘for a short time’ and ‘a part equal to two ghaṭikās.’ As some muhūrtas of the day (of the duration of two ghaṭikās) 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’⁷⁹⁸. It would be shown later on how the medieval Dharmāśāstra works are full of muhūrtas in this sense.

In order to thoroughly understand the requirements about muhūrta in this third sense some knowledge of the planets, the twelve bhūras (houses or places in a horoscope) and the rāsis 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 ḍanaka 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 Gautamadharmsūtra⁷⁹⁹ 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

⁷⁹⁸ काल: श्रमकिरियोपयो दूरूदि इति कथयेत। श्रुतेत्सर्वन्ति रितिमाध्यमेऽः।
⁷⁹⁹ मार्गमण्डो पुरोधितेऽद्वितीयान्यावलोकत्वंसिद्धम्पत्यम्पिद्यते। तत्स्वरूपः कर्माणि कुष्टिति। यथाति च द्वितीयावलोकत्वविद्ययेति। तत्त्वभौतिकं वेशेऽन्ति पौराणिकों विकल्पार्थिवाः। मोतियाःवर्तमणि XI. 12–13, 15–16. For the various meanings of वेषविद्या, vide H. of Dh. vol. III, pp. 588–589. वेषविद्या द्वितीयो का एक अधिकारक मस्तिष्क। तद्विद्यका एक जो मस्तिष्क मस्तिष्क मस्तिष्क। 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).
thought to astrology and the lore of omens and portents announce (as required to be done), because some āryas (teachers) assert that the welfare (of the country or king) depends upon that (upon doing what astrologers and experts in portents declare).’ This trend of thought gradually gathered greater and greater strength till at last even the great smṛtikāra Yājñavalkya categorically\(^{800}\) declared in the first centuries of the Christian era ‘one should sedulously worship that planet that is badly affected (in a person’s horoscope).’ Brahmā conferred a boon on them (planets) ‘when worshipped you should honour the worshipper’ (with favours).\(^{801}\) The rise and fall of kings is dependent on the planets, as also the emergence and the disappearance of the world; therefore planets are to be worshipped most’. Yājñavalkya no doubt declares\(^{801}\) that ‘success in undertakings is dependent upon dāiva (luck) and human effort; out of these, daiva is really human effort of previous lives made manifest (in this life). Just as a chariot cannot be set in motion on one wheel, so luck does not succeed unless there is human effort (also)’. Discussion of the relative importance of dāiva (luck or destiny) and human effort are frequent in Dharmaśāstra works, particularly in the Mahābhārata, there being three

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\(^{800}\) यदाः प्रणयं यदा दुःखः स तं यज्ञेन पुजयेत्। ब्रज्याणां वरो इत्यः पुजितता: पुजाविपयथः। याज्ञवल्क्य: न भग्नानासुपुष्पाः। पतनाति च। भवाभवितो च जनपदसमुपपुष्पमम धार्यः। याज्ञवल्क्य:।

\(^{801}\) वदेह पुजयेत्। वदेह पुजयेत्। वदेह पुजयेत्।

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\(^{801}\) वदेह पुजयेत्। वदेह पुजयेत्। वदेह पुजयेत्।
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-yogayātra (20 verses) and also of the Yogayātra (22 verses) deal with daiva (Luck, Fate) and puruṣakāra. 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 horāśāstra or jātaka. By the time of Varahamihira even learned men had forgotten the origin of the word horā. The Brhajātaka says "according to some the word horā is obtained from ahorātra by dropping the first and last syllables, that horāśāstra well manifests what the fruition of acts, good or bad, done in previous lives is going to be'. It should be noticed that the Brhajātaka 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 śāstra 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 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 in his Udvāhatattva (p. 125) agrees with the Dipikā 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. श्रीरस्यहाराजसङ्कल्पेनक्रान्ति पूर्णिष्टार्कोपादि। कर्मभित्तीं दुरंभवे सदाभि
पनस्य परिप्रमिष्ठयुक्ते॥ श्रुतानुवाटको 1.3: युपुर्णिष्टार्कोपादि ह्रासायु सत्य कर्मणां
पक्षादि व्याख्यातानि तत्सं सत्यार्कोपादि विद्यव इव॥ श्रुतानुवाटको 1.3 अ. द्वितीय वण श्रुतानुवाटको 1.3.

803. अष एव ह्यथावथायं यथा: सिद्धिर्चुष्यसि।—ह्रासायु ध्यानो द्वितीयोत्पत्तिभूतपर्याप्त
समिति न तु पापजनकल्पोऽ। तथा च मस्तिस्य पुरुषार्थसः। पुरा कृत्तननि पापानि फल्यशसित्प्योष्णा:।
रूपोद्भवस्य ईव तथा ईव सदा कल्याणकारकैः॥ श्रुतानुवाटको p. 125.

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as said in the Šat. Br. and Tai. Br. 804 The Babylonians 805 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 Varāhamihira and those who came after him. The Babylonians and Greeks had no (generally believed) doctrines of karma and punarjanma. 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 Sārāvali of Kalyāṇa-varman follows this and adds 806 that what is known among the people as Jātaka is called horā in this sāstra or the word (horā) may indeed be taken to be a synonym for ‘consideration of what the destiny would be’. The word ‘horā’ 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 rāsi (Brhapsātka I. 9). Extravagant claims were made for the importance and utility of astrology and astrologers. The Sārāvali declares: 807 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. Varāhamihira boasts 808 ‘Even those who have resorted to a forest (i.e.}

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804. नक्षेत्रम्: स्वललितः। नक्षत्राणि वै सब्यां देवतानामयतनम्। शालपा XIV. 3.2.12; वेष्यृहा वै नक्षत्राणि। य एवं वेष्यृहे वर्णितः। सैं. भ्र. I. 2. 5. 11. Vide Matsyapurāṇa 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. 313; J. L. Stocks on 'Time, Cause, Eternity' p. 23.

806. आचार्यानि दैविकोपाराशुश्च भवत्सप्तापाराशु (v. I. शालपा)। "...जातकानिधि महिरि पत्तिनें यहोरके नविन्दे कीर्तिये दृष्टा। अधवा दैविकोपाराशुणयं। सदत्यं यहां�। बालान्ति प्रवल: II. 2 and 4.

807. अपरिजिन्ने सरय:। दैविकोपाराशुणयं। योत:।। बालान्तिः मन्त्री जातकानिधि नास्त्यः।। सरयान्तिः II. 5.

808. वन समाधिलो देवि निर्मित्या निषिधितः। अदि वे परिश्चलिता व्यापिताः महिरि-भविष्युपगुरु अमरंसिष्या। राज्जितानुविचर यथा महः।। तथा सम्बल्प्रे राजा भवतन्य इत्यादिनः।। (Continued on next page)
Importance of astrologers

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, suspicious times, *tithis*, nakṣatras, 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 Rājamārtanda provides 809 '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 Varāhamihira 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 Bhaj-jātaka 810 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*). In VI. 11 Br. J. says 811 'the moon in conjun-

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809. पुरोहित गणको मर्त्य देवताधि चतुर्थक:। ये राजा सदा पोषय: छन्दोऽगरि खियो

810. न लग्नमिंढः च सूर्यनिर्दिष्टे न च श्यामशुदा शविणा समर्थतः। सप्तपकोजोकेण सूर्यन- चायती परेण जान प्रवृत्तिः निष्क्रयायात॥ ब्रजानातक V. 6. लघुजातक IV. 4 is very similar.

811. नृमाणत्वादन्तस्तरायूरूपंविभूतश्वभूतस्य श्रवणा शितसिद्धः। ब्रजानातक VI. 11. It may be noted that I found it necessary to qualify the doctrine and statement of Varaha.
ction with a malefic planet in the 1st, 5th, 7th, 8th, 9th or 13th 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 Brähajñáataka XlV. 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 (karoti or kuryā &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 E. 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 apostrophize 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 Bouché-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. 98 that the Moon must be kṣīna (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 813 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. Berossus 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


813. Vide E. J. Webb in ‘The names of the stars’ (1952) p. 189 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 omen 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. Diodorus816 Siculus (a contemporary of Augustus of Rome) describes the theory and method of the Chaldeans in casting horoscopes. Horace817 (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 astrology820 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 indi-

815. Vide Colson on 'Weekday' p. 66; Lewis' 'Historical Survey of the Astronomy of the Ancients' p. 298.

816. For Diodorus of Sicily (i.e. Siculus), vide Prof. Farrington in 'Science and Politics in the Ancient World' (1939) pp. 201-202.


lines 17-24.


819. Vide Juvenal's Satires—English translation by J. D. Lewis (1873) Satire VI. p. 81.

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 Del' V. 5 pp. 183-184 (translated by M. Dods, 1872), 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 822 (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 25000 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. C. 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 horāśāstra 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

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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 Bouche-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.'
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\(^{825a}\) 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 fore-warned is fore-armed. 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. He distinguishes between universal or general astrology (treated of in Books I–II) which relates to whole countries, races, cities and large bodies of men and particular or genethliological astrology treated of in books III–IV.

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825a. Utpala on Laghujñātaka IV. 1 states similarly that one (the astrologer) should specify the form (or appearance) of a person after knowing his caste, since śvapākas (cāndālas) and niṣādas 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 Karnātaka are dark, people from Videha (i.e., Mithilā, part of present Bihar State) are dark—brown and from Kashmir fair. लघुज्ञातक IV. 1 is: सर्वं रजस्वी वा विशालाय परं भास्करसादादेषु। कतिपयः सदैव मृत्युदीप्तिः वा जातिकुलदेशात्। जातिः उदयम सूतिलिङ्गसः, यत्। कस्मस्म निविदाय जातिः एव कुण्डः महतः। वेदः एव निविदाय। कस्मस्मकस्मेऽवज्ञायी गीतराज्यं कुण्डामुः। कस्मस्मकस्मेऽवज्ञायी जातं, यत: कर्मराज्यं: सर्वं एव कुण्डः। वेदः। तद्दलम्: कार्याद्वितीय: घृस्तं। folio 15b of commentary on लघुज्ञातक IV. 1 (Ms. in Bhadkamkar collection of the Bombay University). For śvapāka vide p. 97 of H. of Db. vol. II and for niṣāda pp. 43, 46, 86–87 of the same.
Indian works also require the astrologer to consider the customs of the country and of the people. The Rājamārtanda 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 Śākhā or Sāṁhitā 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 dinabali and niśabali) planets (I. 7), (I. 12) masculine and feminine rāsīs (signs), the aspects of the signs (I. 13) viz. opposition (180 degrees), trine (120°), quartile (90°) and sextile (60°), of the houses (svarāśas 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, Gedrosia, 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.

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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 muhūṛta (auspicious time for undertaking anything) is extensive. Almost all works on Kāla mentioned above such as Hemādri on Kāla, the Kāla-mādhava, Kalatattva-viveçana, Nirnayasindhu are in a way works on muhūṛta, since they discuss the proper times for performing the sāmskāras and religious rites. Among the works the names of which begin with the word muhūṛta are: Muhūṛtakalpadruma (published by Nirn. Press, Bombay) composed by Vițṭhala Dikṣita in 1628 A.D.; Muhūṛta-ganapatī composed in 1685 A.D. by Ganapati Raval, son of Harishankar; Muhūṛta-cintāmaṇi composed at Benares in śake 1522 (1601 A. D.) by Rāma, son of Ananta, with a commentary called Piyuṣa-dhārā composed in śake 1525 (1604 A.D.) by Govinda, son of Nilakaṇṭha elder brother of Rāma (published in 1945 by the Nirn. press); Muhūṛtatattva by Ganeśa, son of Keśava (ms. in Bhaub Daji collection of Bombay Asiatic Society); Muhūṛtaradāśana (also called Vidyāmādhaviya) by Vidyāmādhava with a commentary called Muhūṛta-dipikā (about 1363 A.D.) by his son Viṣṇu, edited by Dr. Shamsastri (published

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date and horoscope of the foundation of the city of Ahmedabad in śake 1314, samvat 1449, Vaiśākha śu. 5, Thursday, 15 ghads (ghaṭīs) and 35 pails.

THE HOROSCOPE

\[ \begin{array}{|c|c|}
\hline
5 & 3 \\
\hline
4 & Moon \\
\hline
10 & Mars \\
\hline
12 & Saturn \\
\hline
\end{array} \]

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 Hejira (equal to 888-889 A. D.) by a Persian astronomer and astrologer, the 2nd part of which describes a horoscope of the accession of Khosrovo to the throne on a date corresponding to 18-8-531 A. D. (p. 129).
by Mysore University, 1923–1926, in three parts); Muhūrta-dipaka by Nāgadeva (a short work in 9 folios, ms. in Bhau Daji collection); the Muhūrta-mārtanda, composed in śaṅka 1493, Māgha (1572 A. D.), by Nārāyaṇa, son of Ananta, of Ţāpara village to the north of the temple of Śiva which is to the north of Devagiri, with his own commentary called Mārtanda-vallabha (published by Nirm. Press, 1925); Muhūrtamālā by Raghunātha (ms. in Bhau Daji 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-darśana, Muhūrta-cintāmaṇi and Muhūrta-mārtanda. The rest are ms. (in Bombay Asiatic Society’s Library). In this section on muhūrta reliance has been placed mainly on the three printed works along with the Jyotiśaratnamalā of Śripati (about 1039 A. D.), the Rājamārtanda of Bhoja (ms in B. O. R. I., Poona) and the other works on Kāla. Among the works described as especially dealing with muhūrta, the most elaborate are the Muhūrta-cintāmaṇi (containing about 480 verses with a very exhaustive commentary) and the Muhūrtadarśana (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 yogas, what tithis, nakṣatras, months and conditions of the family and of the mind should be avoided in the case of śubha (auspicious) actions; the proper times for sāṃskāras, such as garbhādhāna, puṇaśavana, jātakarma, 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 (gṛhyāgni); 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 sākunas (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 (anadhvāya) 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 pūṇyakāla of
Sāṅkṛāntis. 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, śakunās 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 śakunās Varāha-mihira puts forward the principle that it is the fruition of actions, good or evil, done in previous lives by men, that is manifested by śakunās for those who start on a journey or invasion.\footnote{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 Muhūrta-muktāvali, viz. the act of thieving succeeds when done on the nakṣatras Āślesā, Mrgaśīras, Bharaṇi, Svātī, Dhaniṣṭhā, Citrā and Amṛādhā, on a Saturday or a Tuesday and on a riktā tithī (4th, 9th and 14th).\footnote{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 rāśis, the planets and the bhāvas (houses or places) in a horoscope. For these reliance will be mainly placed on the Brhadāmarhaṇita and Brhaj-jātaka of Varāhamihira, the Sārāvali, Jyotisaratnamalā of Śripati, the Rājamārtanda, Jātakālankara of Ganeśa (composed in sāke 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 devatā of a nakṣatra is often employed to indicate the nakṣatra or the tithi itself also. Here the classification of nakṣatras will be first discussed. From a passage of the

\footnote{827. अग्रवप्रतितर्कतुं पृशिक कर्म छुभादश्चक्षु। चतुर्य जातकः पांक निवेदिति ग्रंथाय। सूर्यास्मायणं 23.1।}

\footnote{828. सार्वेंद्रवन्यक्षाती (सार्वेंद्रवन्यक?) भविष्या शाक्तेन्त्रमहत् (मैं?)। श्रीमानं भोग (मैं?) रितार्यं चौर्यमध्यमं प्रसिद्धार्य। बुधग्रहकात्री वर्षे 42 (ms. in the Bombay Asiatic Society).}
Bhadāranyaka 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 Vedāṇga-jotisa (Yājusā) gives a classification of nakṣatras into ugra and krūra.829 The nakṣatras are further classified in the Brhat-samhitā (chap. 97. 6–11) into dhrūva (or sthīra = fixed), tīkṣṇa (or dāruṇa), ugra (or krūra), kṣipra (or laghu), mṛdu (or maitra), mṛdutīkṣṇa (or sādhāraṇa or miśra), cara (or cala).830

The Br. S. (97. 6–11) states that on Dhrūva 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 tīkṣṇa 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, incendiaryism, 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-tīkṣṇa (or sādhāraṇa) nakṣatras produce mixed results (on which mild or fierce acts may be done); the cara nakṣatras are beneficial in doing fleeting actions. The Muhūrta-mārtanda 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 Jyotisāratanamālā (III. 9) and the Muhūrta-cintāmani (II. 2–8) hold that Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, Saturday are respectively dhrūva, cara, ugra, miśra, laghu, mṛdu, and tīkṣṇa and that actions that are appropriate for nakṣatras of those groups are appropriately performed on the respective week days.831

The Brhaj-jātaka devotes fourteen verses for the characteristics of persons born on the 27 nakṣatras from Aśvini. Two

829. उद्यानपारां च विह्वचा च विभाषकः अविषया प्रमुखः । कृतानि तु मया शाती स्वेता
830. For classifications of nakṣatras, vide note 558 above.
831. संज्ञानप्रमिह्याचरणल द्विपिघोरी वाच्यं हि संस्तिनुष्ठे। छ. मा. II. 3.
verses are translated for sample: 832 a person born on Āśvinīs 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 Kṛttikās 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, Bhujabala and M. C. 22–23 divide 28 nakṣatras (including Abhijit) into four groups 833 of seven each, called ‘andhakāśa’ (blind), ‘mandakāśa’ (of dim sight), ‘madhyākāśa’ (of medium sight) and ‘svakāśa’ (of good sight) and state that property stolen on ‘andhakāśa’ nakṣatras may be recovered quickly, stolen on ‘mandakāśa’ nakṣatras after effort, stolen on ‘madhyākāśa’ (there is no recovery but) the owner may hear that it has been taken to a distant place by the thief; stolen on ‘svakāśa’ or ‘sulocana’ the owner would not recover it nor even hear about its whereabouts. The Brhat-samhitā (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 Kṛttikās are white flowers, those who have consecrated the Vedic fires, those who know Vedic mantras, sūtras and bhāṣyas (commentaries), officers over mines (or stores), barbers, brāhmaṇas, purohitas, astrologers, potters.

The Brhat-samhitā (104.1–5) declares what nakṣatras (out of 27) form part of Time looked upon as a puruṣa (Person). This is

832. विषयमुद्रः चुक्तः: समस्म इत्संसद्विनं मतिमार्गः। हृदितिष्ठित्यसत्त्वाकर्णसः हृदितिष्ठितः। 

833. The chandu (pp. 253–254) arranges the 23 nakṣatras counting from होटिनि into the four groups (of seven each) and calls them अन्न, मन्वाश्च, मन्वावश्च and होटिनव्यूँ viz. होटिनि, भूमि, आदि्ग्, अवृट्वम् are अन्न, मन्वाश्च, मन्वावश्च, होटिनव्यूँ respectively, then वृष, आद्, भूमि, आदि्ग् are the same four अन्न &c.; and so on.

834. अन्तःप्रे सिवकुद्रामाहेश्वरामाहेश्वरासः ज्ञातामाहेश्वरासः। अन्तःप्रे सिवकुद्रामाहेश्वरामाहेश्वरासः।
an extension of a very old conception. The Tai. Br. says:

‘Prajāpati has Hasta-nakṣatra as his hand, Citrā as his head, Nīṣṭyā (i.e. Svāti) as his heart, the two stars of Viśākhā as the thighs, Anurādhā as his stability (or support). This is indeed Prajāpati in the form of groups of nakṣatras’.

From the above it would be noticed that a nakṣatra astrology apart from the rāṣi astrology had been thoroughly developed in India while Ptolemy is hardly concerned with the nakṣatras, but concentrates only on rāṣis.

The twelve rāṣis are to be found in the Zodiacal belt (or circle); each extends over $\frac{1}{2}$ nakṣatras i.e. Meṣa extends over Āśvinī, Bharani and $\frac{1}{4}$ of Kṛttikā, Vṛṣabha extends over $\frac{3}{4}$ of Kṛttikā, whole of Rohini and half of Mrgasīrṣa and so on. These twelve rāṣis from Meṣa are identified respectively with the following limbs of the Kālapurusa viz. the head (Meṣa), mouth (Vṛṣabha), 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 rāṣi, kṣetra, grha, rksa, bha and bhavana are used as synonyms in Jātaka. The purpose of the identification of rāṣis with the limbs of Kāla put forward by astrological works is that if a malefic planet occupies in a person’s horoscope a certain rāṣi, he is adversely affected in that limb of his body to which the rāṣi corresponds among the limbs of Kāla, but if a beneficent planet occupies at birth a rāṣi, then the person prospers as to the corresponding limb. This is succinctly put by the Sāravali (III. 5–6). The twelve rāṣis with
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>Mēsa</td>
<td>Aja, chāga, kriya</td>
</tr>
<tr>
<td>Bull</td>
<td>Taurus</td>
<td>Vṛṣabha</td>
<td>Ukṣan, vṛṣa, go, gopati, tāvuri (or Tavuru)</td>
</tr>
<tr>
<td>Twins</td>
<td>Gemini</td>
<td>Mithuna</td>
<td>Yuguna, nṛyuga, jituma, jutuma or jītma.</td>
</tr>
<tr>
<td>Crab</td>
<td>Cancer</td>
<td>Karka</td>
<td>Karkin, karkata, kālira</td>
</tr>
<tr>
<td>Lion</td>
<td>Leo</td>
<td>Simha</td>
<td>Hari, Mrgendra, leya</td>
</tr>
<tr>
<td>Virgin</td>
<td>Virgo</td>
<td>Kanyā</td>
<td>Aṅganā, yuvati, pramāda, kumāri, Pūthana (Pūthena?)</td>
</tr>
<tr>
<td>Balance, Scales.</td>
<td>Libra</td>
<td>Tulā</td>
<td>Tauli, dhāta, vaṇij, tulādbhara, jūka</td>
</tr>
<tr>
<td>Scorpion</td>
<td>Scorpio</td>
<td>Vṛścika</td>
<td>Ali, kīta, kaurpya or kaurpi</td>
</tr>
<tr>
<td>Archer</td>
<td>Sagittarius</td>
<td>Dhanus</td>
<td>Čapa, kārmuka, dhanvin, hayāṅga, Tauṣṭika (or Tauṣṭa)</td>
</tr>
<tr>
<td>Goat</td>
<td>Capricorn</td>
<td>Makara</td>
<td>Mṛgasya, mṛga, Akokera</td>
</tr>
<tr>
<td>Water-carrier</td>
<td>Aquarius</td>
<td>Kumbha</td>
<td>Ghaṭa, kumbhadhara, ḫdroga</td>
</tr>
<tr>
<td>Fishes</td>
<td>Pisces</td>
<td>Mina</td>
<td>Mātsya, jhāsa, animiṣa, Ittha (or Cētha?)</td>
</tr>
</tbody>
</table>

The words in this list that are put in italics are mentioned in a separate verse by Varāha (Bṛha-jātaka I. 8).\(^\text{836}\)

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\(^{836}\) कृतप्राणिविविधयुक्तोत्तरस्वयमर्मवानवत्सलानिर्दोहिताः। यौलिकं आकाशेऽर्गमभार्यन्ती च। भृहजातक १. ८। The words अष्टवर्णे चेतयम् create a difficulty; Utpala takes them to mean 'and the last sign, in this way'. 'Antyabha' is a pure Sanskrit word and not Greek and there is on this interpretation no Greek word corresponding to Mina (Pisces). Another commentator Guṇā- (Continued on next page)
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, Māgaraja 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 rāsis. Pāthona should be Pāthena to correspond with the Greek word. There is no reason why kulira 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 Kulira in Ptolemy. The word Karka or Karkin appears to mean 'white' and occurs as early as in Atharvaveda 1V. 38. 6-7. All that the Brhaj-jātaka (I. 8) means is that there are other words like kriya used for the twelve rāsis in other works. Varāhamihira frequently refers to the views of the Yavanas and sometimes differs from them. It has been shown by me in my paper on 'Yavanaśvara and Upala' (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 Minarāja who styles himself the overlord of Yavanas. I cannot agree with Prof. Sen-Gupta ('Ancient Indian Chronology' p. 99) that words like Mesā and Vṛṣabha in verses like Rg. I. 51.1 (abhi tyam mesam) refer to rāsis, 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 rāsi is called 'cettha' (vide Subrahmanya Sastri's translation of Brhajjātaka p. 8). The T. S. S. edition of Bhujjātaka has 'इइर्थथि: क्रमि: i.e. the last rāsi is called 'irthasi'. The Bhujjātaka has 'इइर्थथि: संज्ञानि: क्रिययोग्यकुज्ञातमः कोिंि: कुलीरतर्था इइर्थथि: प्रकृतित्विशिष्टिकाथा कथिता: पायोनकतातुदः: 1.9. Ptolemy employs a Greek word for Pisces (Loeb Classical Library pp. 52, 314, 328 &c.), to which 'ittha' or 'ikthasi' or 'irthasi' would correspond rather than 'cettha'. The Sāravali (III. 7) reads संज्ञातु जूक्त-कोिंिकतात्कोक्तकेसित्ययोग्यात्. That shows that it had no Greek word for 'mina' before it. It may be noted that the Sāravali expressly says that as Varāha's work is brief it (Sāravali) took essential matters from the extensive sāstras composed by Yavanāarendra and others. I have not been able to find the word ittha or a similar Sanskrit adaptation for Mina in the Brhajjātaka. 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 rāsis is briefly described by the Brhajjātaka\textsuperscript{837} I. 5 and explained by Utpala as follows: (The sign Mina i. e. 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 Sphujidhvaja (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 rāsis. Several verses of Kaśyapa are quoted by Utpala on Br. S. 40 that deal with the materials or things that are under the influence of the several rāsis. For example, Mēsa is the lord of garments, woollens, cloth made of the hair of a young goat, of Māṣūra pulse, wheat, resin, barley, gold and plants that grow on dry land.\textsuperscript{838} The Vāmanapurāṇa\textsuperscript{838a} (chap. 5.45–60) describes the appearance of the rāsis and the places and objects they reside in or dominate and the verses closely resemble the wording employed in the two Yavanajātakas of Sphujidhvaja and Minarāja. Some verses are quoted below by way of illustration. From Varāha’s description it appears that Mēsa, Vṛṣabha, Karkaṭa, Siṁha, Śrīcīka, Makara and Mina are figures of animals (either four-legged or

\textsuperscript{837} मकरो च जनित्युन समां स्त्रीय च चातुरीर्वचनो मकरो च सुमार्यः। तीर्थी सस्त्रपूज्यता हस्ता च कन्या च श्रेष्ठ। स्तनामसत्त्वा जयधर्मः सर्वेऽऽकृतमण्डलम् ।

\textsuperscript{838} व्यामुक्तकृतः (न) पान् महेंद्रयुज्यधर्मवनात्। षडभन्तुम्भवाधीनः कन्कर्मच जनकिन्तु मे।

\textsuperscript{838a} कृतद्रमुक्त्युन् नित्यं श्रीपारमपरिवर्तकम्। श्रीपारायणयुज्य् नित्यं श्रीकृतद्रमुक्तण्य।

\textsuperscript{838} स्रीपारमपरिवर्तकम्। नित्यं श्रीपारायणयुज्य् नित्यं श्रीकृतद्रमुक्तण्य।

\textsuperscript{838a} कृतद्रमुक्त्युन् नित्यं श्रीपारमपरिवर्तकम्। श्रीपारायणयुज्य् नित्यं श्रीकृतद्रमुक्तण्य।

\textsuperscript{838} स्रीपारमपरिवर्तकम्। नित्यं श्रीपारायणयुज्य् नित्यं श्रीकृतद्रमुक्तण्य।

\textsuperscript{838a} कृतद्रमुक्त्युन् नित्यं श्रीपारमपरिवर्तकम्। श्रीपारायणयुज्य् नित्यं श्रीकृतद्रमुक्तण्य।
insects) and the remaining five resemble human beings with special characteristics in each case. These rāsi names have more or less the same meanings in Babylonia, 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 rāsis are rat, ox, tiger, hare, dragon, serpent, horse, sheep, monkey, hen, dog and pig (Encyclopædia Americana, vol. 29 under the word 'zodiac' and New Funk and Wagnall's Encyclopædia vol. 36 under 'Zodiac')

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. The origin of the names assigned to Zodiacal signs is unknown. The zodiacal signs named Mēsa, Vṛṣabha &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 wain' (waggon drawn by horses). The twelve Zodiacal signs are clearly absent from the sacred astronomy of Egypt and the Egyptians knew nothing of the Zodiac before the

839. Vide Campbell Thompson's Intro. to 'Reports of the Magicians &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—Leclerq (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.

841. 'Legacy of Egypt' (ed. by Clanville) p. 162; 'The names of the stars' by E. J. Webb p. 96.
Alexandrian age and very few Zodiaca are older than the Roman times. Since Assyriologists began to reveal the astronomica; 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 rule out 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 Bouché-Leclercq, p. 53 ('L'Astrologie Grecque'); p. XVI of the Intro. to Heath's 'Greek Astronomy'; Alexander Moret 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. 189 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 Fortheringham), ibid vol. 41 (pp. 70-85) 'Cleostratus Redivivus' 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. 54-63 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 universe' 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 Babylonia. 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 rāsiṣ are variously classified as male and female, cara (movable) and sthīra (fixed or lasting) and

<table>
<thead>
<tr>
<th>Rāṣ</th>
<th>Lord of</th>
<th>Male or Female</th>
<th>Cara or Sthīra</th>
<th>dinabhā or nisāblā</th>
<th>saumya or krūra</th>
<th>Prāhodaya or Siridaya</th>
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<tbody>
<tr>
<td>Meṣa</td>
<td>east</td>
<td>male</td>
<td>cara</td>
<td>n. krūra</td>
<td>p.</td>
<td></td>
</tr>
<tr>
<td>Vṛṣabha</td>
<td>south</td>
<td>female</td>
<td>sthīra</td>
<td>n. saumya</td>
<td>p.</td>
<td></td>
</tr>
<tr>
<td>Mithuna</td>
<td>west</td>
<td>male</td>
<td>dvisvabhāva</td>
<td>n. krūra</td>
<td>s.</td>
<td></td>
</tr>
<tr>
<td>Karka</td>
<td>north</td>
<td>female</td>
<td>cara</td>
<td>n. saumya</td>
<td>p.</td>
<td></td>
</tr>
<tr>
<td>Siṃha</td>
<td>east</td>
<td>male</td>
<td>sthīra</td>
<td>d. krūra</td>
<td>s.</td>
<td></td>
</tr>
<tr>
<td>Kanyā</td>
<td>south</td>
<td>female</td>
<td>dvisvabhāva</td>
<td>d. Saumya</td>
<td>s.</td>
<td></td>
</tr>
<tr>
<td>Tulā</td>
<td>west</td>
<td>male</td>
<td>cara</td>
<td>d. krūra</td>
<td>s.</td>
<td></td>
</tr>
<tr>
<td>Vṛṣeika</td>
<td>north</td>
<td>female</td>
<td>sthīra</td>
<td>d. saumya</td>
<td>s.</td>
<td></td>
</tr>
<tr>
<td>Dhanus</td>
<td>east</td>
<td>male</td>
<td>dvisvabhāva</td>
<td>n. krūra</td>
<td>p.</td>
<td></td>
</tr>
<tr>
<td>Makara</td>
<td>south</td>
<td>female</td>
<td>cara</td>
<td>n. saumya</td>
<td>p.</td>
<td></td>
</tr>
<tr>
<td>Kumbha</td>
<td>west</td>
<td>male</td>
<td>sthīra</td>
<td>d. krūra</td>
<td>s.</td>
<td></td>
</tr>
<tr>
<td>Mina</td>
<td>north</td>
<td>female</td>
<td>dvisvabhāva</td>
<td>d. saumya</td>
<td>both p. and s.</td>
<td></td>
</tr>
</tbody>
</table>

846. गोजाभिकाक्कितिमिस्य: समुच्छ निसायाः पृष्ठोवर्त विविधान: कपिताल पव शीवान्धति हिन्दुव्याप्त मन्वति क्षेत्र। तत स्वेष्मुपयतः पृष्ठोवर्तुप्पलाः व्रह: तोष: पुष्चविनेते ते चालुक्तिदेविः: प्रामान्येष्: किंपुन्नपुञ्जकोट: सत्वकोणा। पृष्ठाजलक त. 10-11. Separate चालुक्तिदेविः: as चच + अष (अष्टर or स्वह) + वदेश (= हिस्माश) चालुक्तिदेविः is the 5th or 9th rāsi from a specified rāsi (Bṛhaj-jātaka 1. 11). There is another meaning of चालुक्तिदेविः (which Ulalatu calls मूल-चालुक्तिदेविः) in पृष्ठाजलक त. 14 viz, लिङ, श्रृङ्ग, नेता, कप, प्रभु, तीदि, कुंभ are चालुक्तिदेविः of the Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn.
dvīsvabhāva (of both characters), as saumya (mild) and krāra (fierce or malignant), as dinabala (powerful by day), niśābala (powerful by night), as prsthodaya (rising from the hind part), śirsodaya (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 niśābala, d. for dinabala, p. for prsthodaya and ś. for śirsodaya.

The Brhajjātaka compresses these details in I. 10–11 and Utpala explains the purpose of some of these technical terms. Yātrā (invasion) undertaken on śirsodaya rāsīs yields the desired result but if undertaken on prsthodaya rāsīs there is failure and one’s army is routed. Those born on krāra signs are of cruel nature and those born on saumya signs are mild by nature, while those born on male signs are energetic and those born on female signs are mild. Those born on cara signs are unsteady by nature, those born on sthira signs are of a fixed nature and those born on dvīsvabhāva 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 (sthira) and Gemini, Virgo, Sagittarius, Pisces as bi-corporeal (divideha or dvīsvabhāva), and in I. 12 there is agreement with Brhajjātaka as to the masculine and feminine signs but there is disagreement as to diurnal (dinabala) and nocturnal signs (niśābala), since Ptolemy holds that Aries and other signs are alternately diurnal or nocturnal, while Varāha holds Aries and the next three and also Sagittarius and Capricornus as nocturnal and the rest diurnal. It does not appear that the Brhajjātaka 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 Laghujātaka I. 6 assign the following colours to the twelve rāsīs from Meṣa onwards viz. red, white, green (like a parrot’s body), dark-red (pink), whitish like smoke, speckled, dark, golden, yellowish, variegated, deep brown (like ichneumon), white. There is hardly anything corresponding to this in the Tetrabiblos. The rāsīs are also divided into four classes viz. anthropomorphic (Mithuna, Kanyā, Tula, Dhanus forepart, Kumbha), quadruped (Meṣa, Vṛṣa, Simha, Dhanus latter portion, Makara forepart), aquatic (Karkaṭa, Mina, Makara
latter part), insect (Scorpion). Vide Tetrabiblos IV. 4 pp. 389 and 391 for slightly varying enumeration.

Br. J. (chap. 17. 1–12) sets out the characteristics of persons born when the Moon was in Meṣa and the following rāsis and remarks at the end (in verse 13) that the results described will come out fully if the moon, the rāsi it occupies and the lord of that rāsi are powerful. In Br. J. 1.19 it is said that two-footed rāsis (mithuna, kanya, tulā, kumbha and forepart of dhanus) are powerful by day if they be in kendra; four-footed rāsis (mesa, vṛṣa, simha, makara forepart and dhanus latter part) are powerful at night in kendra position and the rest i.e. watery signs and insect signs (kulira, vṛśčika, mina 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 meṣa or any one of the other rāsis.

Planets, their relations to the rāsis and their conjoint influence will now be briefly indicated. We saw above (pp. 493–495) that in the Vedic Śamhitās 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 Rg. 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. The Maitrāyaṇī Upaniṣad mentions Śani, Rāhu (ascending node) and Ketu (descending node). 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 Karnaparva to rise in the sky for (i.e. portending) the destruction of the world. Kauṭilya offers the curious information that a foreknowledge of rainfall can be had from the position, the motion and the garbhādhāna of Jupiter, from the rising, setting and motion of Venus and from the natural and unnatural

847. अन्य हन्त्रोपाय निधिपत वर्ष कृति इन यहोक्ताः यात्रा भूता जायेनन्यम तत्त्वभाषि। धर्मोपायः पौरोष. VIII. 13.

848. शान्ताःयुक्तेऽस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताःस्तृताः
aspects 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). 850 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 Brhadajataka (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 1921–1901. 851 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. 852 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. 853 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. तस्योपत्तिः श्रवणमाग्निष्ठानेन: । स्थानगतगतार्थानेः । धुधात गयत्वा खि भवति श्रवणामि: । धुधात सर्वानां तत्कारिता । धुधात गयताः । अध्याय II. 24th अभ्याय p. 116 (Sham shastri’s ed. of 1919). For द्वारिष्य as to rainfall, vide द्वारिष्य chapter 22. Aratus (270 B. C.) and Theophratus (322 B. C.) say that the disappearance of the constellation corresponding to our Pusya was reckoned by the ancients as a sure presage of rain. Vide Dr. Fleet in J. R. A. S. for 1911 at p. 516.


852. M. Jastrow in ‘the Religion of Babylonia and Assyria’ (1898) p. 460.

different times.  

In modern times there are three more planets, viz. Uranus, Neptune and Pluto discovered respectively in 1781, 1846 and 1930. D.  

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), Sārāvali (IV. 10–11) and Rājamārtanda (verses 8–15) set out the various names for the sun, the moon and the other seven planets. They are specified in the note.

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851. C. V. Maclean on 'Babylonian Astrology and its relation to the Old Testament' (United Church Publishing House, Toronto) p. 27, Prof. Neugebauer in E. A. 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. 162 Prof. Neugebauer 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 ghāṭīkā system of India. We saw above that horā in Indian astrology has three meanings, viz. jītaka, 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 1/25th 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. Neugebauer, 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 (Sacchau, vol. I. p. 343) states that nobody in India uses the hours except the astrologers, for they speak of the dominants of the hours. The 30 muhārtas of ahorātra are much older than the Śatapatha Br. and it was easy to divide a mūhūrtā into two naṣīs or ghaṭīkās as the Arthaśāstra does (I. 19 p. 37 'Nālikābhāraraśadhā rātrim ca vibhajet) 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: दूर, रंग, भाद, हे, आदि, सभ, भस्कर, अर, विस्फ, विस्फ, सप्त, सद्यां, भस्कर, उपार, उपार, उपार, मात्र, विनाश, विनाश, हंसि.  

(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 Jiva is a Greek word or adaptation of a Greek word. The word Jiva 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 Upanishad VI, 3.2 it means ‘individual soul’. When Brhaspati 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. ‘Jivo jñāna-sukham’) he came to be regarded as the very life of beings and was called Jiva. The Sārāvali (X. 116) says that Brhaspati is the life of men (Brhaspatir-nṛṇām jivah). 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 (brahmana, ksatriya &c.) dominated by each and whether they are beneficent or malefic.

(Continued from last page)

2 The moon—विं, द्रु, चन्द्र, चन्द्रमय, शीताण, सोम, नग्न, निशाचर, शीताण, शिवाचर, श्रीविनय, श्रीविनय, श्रीविचय, श्रीविचय, नक्षत्रपति.
3 Mars—अनुपवक, चुं, भूमि, सूर्य, सूर्य, महागुप, अवनेव, लोहितां, विनिविल, कर्त्ता, माहेष, चंद्र, बक, आर.
4 Mercury—दुष्प, ज्व, विष, बोध, बिबुध, कुमार, राजपुत्र, सौत्त, चन्द्रसुत, तारापुत्र, लोहितां, हिंसराजस्म, हिंसां (or हिंसा).
5 Jupiter—सूर्य, इव, इव, अवज्जित, द्वारयु, द्वारयु, द्वारयु, द्वारयु, द्वारयु, द्वारयु, द्वारयु, द्वारयु.
6 Venus—इश्वर, ताम, भृज, सित, भर्ण, तां, उदास, द्वारमित, द्वारमित, द्वारमित, द्वारमित.
7 Saturn—ग्रहेश, सौत्त, द्वारसुत, मन्य, अलित, अलित, अलित, अलित, अलित, अलित, अलित, अलित.
8 Rāhu—राहु, तम, अति, अति, अति, सिद्धिकास्थ, दानव, राहु, राहु, राहु, राहु, राहु, राहु.
9 Ketu—केतु, तिष्ठत, ब्रजपत, द्वारपाल, द्वारपाल. 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 Heliā in Devipurāṇa quoted by Hemādri on vrata, vol. II. p. 434 and frequently in Bhavisypurāṇa as in I. 104. 2 ‘सा द्राक्षयो है फलमनस्येव प्रसवम्। जयस्मिन्ति वेदस्य सन्तनम् दुपः पुनः पु. 1’

837. द्रु कुर्वित यत्र: सर्व वर्ष केस्मे भुजस्वति। महावर्णस्याः सिद्धिकास्थ हुष्टे। भुजस्य 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>Kṣatriya</td>
<td>Malefic</td>
<td></td>
</tr>
<tr>
<td>Moon</td>
<td>White</td>
<td>Water</td>
<td>N. W.</td>
<td></td>
<td>Vaiśya</td>
<td>Waning Moon</td>
<td>Malefic</td>
</tr>
<tr>
<td>Mars</td>
<td>Very Red</td>
<td>Kārtikeya</td>
<td>South</td>
<td>Fire</td>
<td>Sāmadeva</td>
<td>Kṣatriya</td>
<td>Malefic</td>
</tr>
<tr>
<td>Mercury</td>
<td>Green</td>
<td>Viṣṇu</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>Rgveda</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>
<td>Beneficent</td>
</tr>
<tr>
<td>Saturn</td>
<td>Dark</td>
<td>Prajāpati</td>
<td>West</td>
<td>Air</td>
<td></td>
<td>Cāṇḍāla</td>
<td>Malefic</td>
</tr>
<tr>
<td>Rāhu</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

858. Utpala on Br. J. II. 5 explains ‘कुष्ठादेवपदस्यकुष्ठादेवपर्य वायुः कृष्णकर्णवः।...कुष्ठादेवपदस्यकुष्ठादेवपर्य वायुः चत्रः। सीम्यः। वथः पाप्तिद्वारः सौद्य पदः।’ Tetrabiblos I. 5 regards Jupiter, Venus and Moon as beneficent and places the Sun on the same footing as Mercury. Utpala notes that Yavanesvara holds that Moon is never malefic and quotes two verses from him, which are found in the Nepal Durbar ms. of Yavanajātaka of Sphujidhvaja.
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, Nirṛti, Varuṇa, 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 grhapājā; 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-guṇa, Mercury and Venus of rajo-guṇa, Mars and saturn of tamoguṇa. Utpala points out that Varaha differs from Yavanēśvara, who regards the Sun, Mars and Jupiter as Śāttvika, the Moon and Venus as full of rajo-guṇa, Saturn as having tamoguṇa and Mercury taking on the character of the planet with which it is in conjunction.858a 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 Laghujātaka 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) ‘Jupiter859 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 but curling hair on his head.’ Another table based on Br. J. II. 11, 12, 14 and Sārāvali IV. 15–16 about the parts of the human body

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858a. अन्तरालस्य युवनन्यप्रेयं सह मतमेवं। तेन भृमं। सार्वब उकं। तथा च तद्द्वयं। सत्यांभिका भाग्यमरम्बीजीविः बुध्यावयो राजासिकं। चाची च। इन्द्रभृतं सार्वब संपूर्णति इत्महमावते विशेषायं। उत्तम ओन II. 7. The verse occurs on folio 6 of वदनजातक (Nepl ms.)

859. युहोन्य विशेषत्वप्रदेयेऽयुहस्ति। प्रेमवच्चस्ति। कपालकं। भृष्य। भृष्यं। कपालकं। सुप्यवनं। कपालिकासिद्धिक्षुप्रेयं। वृह्द्याजातक II. 10; compare the similar descriptions in वृह्द्यास्त, 8, 53.
Table of parts of human body and planets

<table>
<thead>
<tr>
<th>Planet</th>
<th>bodily part</th>
<th>habitat</th>
<th>cloth</th>
<th>metals &amp; jewels</th>
<th>rasa</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 from loom</td>
<td>jewels</td>
<td>salt</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 much worn</td>
<td>silver</td>
<td>sweet</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. 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 (nāpuṇāsaka). Here Tetrabiblos differs (I. 6), as it regards Saturn as masculine. Acc. to Br. J. II. 21 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.

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.

861. अधाओऽि तस्मानमधीनयः वक्चपलोऽि सर्वायः हेम जीर्णिः प्रमेयं एवं प्राप्तम् उपलब्धं। वक्चपल यत्र वक्चपलम् स्वर्णानि वक्चपलम् हेम जीर्णिः। राज्यजातक quoted by Utpat on ब्रह्माण्ड. II. 12. The relation between 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 rāśi from the ucca is said to be nica 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 rāśi 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>Svartha</th>
<th>Sign of Exaltation</th>
<th>Sign of Depression</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sun</td>
<td>Shinha</td>
<td>Mesa 10</td>
<td>Tulā 10</td>
</tr>
<tr>
<td>Moon</td>
<td>Karkata</td>
<td>Vṛśabha 3</td>
<td>Vṛścika 3</td>
</tr>
<tr>
<td>Mars</td>
<td>Mesa and Vṛścika</td>
<td>Makara 28</td>
<td>Karkata 28</td>
</tr>
<tr>
<td>Mercury</td>
<td>Mithuna and Kanyā</td>
<td>Kanyā 15</td>
<td>Mīna 15</td>
</tr>
<tr>
<td>Jupiter</td>
<td>Dhanus and Mīna</td>
<td>Karkata 5</td>
<td>Makara 5</td>
</tr>
<tr>
<td>Venus</td>
<td>Vṛśabha and Tulā</td>
<td>Mīna 27</td>
<td>Kanyā 27</td>
</tr>
<tr>
<td>Saturn</td>
<td>Makara and Kumbha</td>
<td>Tulā 20</td>
<td>Mesa 20</td>
</tr>
</tbody>
</table>

The figures under signs of exaltation and depression are the aṁśas (degrees) respectively of paramocca and paramanica. The explanation offered by Yavanajātaka of Sphujidhvasa and the Vṛddhayavana-jātaka of Mīnarāja 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, Tulā, Vṛścika, 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 rāśīs of Mithuna, Vṛśabha, Mesa, Mīna and Kumbha. Vide my paper on 'Yavanesvara and Utpala' in J. B. B. R. A. S. vol. 30 on p. 5.
for the verses of Minaraja and p. 7 for translation). Tetrabiblos I. 17 practically gives a similar explanation about houses (svagrhas) and I. 19 agrees with Br. J. I. 13 about the exaltation and depression signs. Ptolemy does not give the degrees (of paramocca and paramanica).

That rāśi that is occupied by its own lord or has an aspect (drṣṭi) 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, Tulā, 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 (Mesa, Vṛsa, 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.

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862. तपस्य भागे द्वारे सूर्ये समस्य जीवस्य दुः पञ्चमेः स्वात। सूर्यस्य कित्वा लघुस्मयं च विचारेः भूमि। पञ्चमेः पञ्चमेः (परेक्षय)। "विजयेऽपि सिंहस्योह्य विचारेः। सूर्यस्य उनमाजस्य। नीचें विचारस्य पञ्चमेऽ समानसंस्करणः। पंक्तिः 4 of palm-leaf Nepal ms. of यदैं गच्छति तत् स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्। स्वविशेषितम्।
1st house — horā, tanu, kalpa, śakti, mūrti, lagna, deha, aṅga, udaya, vapus, ādyā, vilagna.

2nd — dhana, sva, kutumbha, artha, koṣa.

3rd — sahottha, vikrama, paurusa, sahaja, duścikya.

4th — bandhu, grha, suhrt, pātāla, hikuka, veśma, sukha, caturasra, ambu, jala, ambā, yāna, vāhana.

5th — suta, dhī, putra, pratibhā, vidyā, vāk-sthāna, trikona.

6th — ari, ripu, ksata, vraṇa.

7th — jāyā, jāmitra, dyūna, dyūta, patni, stri, cīttottha, astabhavana, kāma, smara, madana.

8th — maraṇa, randhra, mṛtyu, vināsa, caturasra, chidra, vivara, laya, yāmya.

9th — śuḥha, guru, dharma, punya, tritrikona, trikona, tapas.

10th — āspada, māna, karma, mesūraṇa, ājñā, kha, gagana, tāta, vyāpāra.

11th — aya, bhava, labha, āgama, prāpti.

12th — vyaya, riḥpha (or riśpha), 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, duścikya, mesūraṇa, riḥpha, caturasra; the second class of these appellations conveys the special functions of the houses, such as tanu (body), sva (wealth) or kutumbha (family), sahaja (brothers).

There are certain appellations that apply to a number of houses. The 1st, 4th, 7th and 10th houses are all called kaṇṭaka, kendra, catustaya, the houses beyond the kendra are called panaṇṭhara (2nd, 5th, 8th and 11th), the 3rd, 6th, 9th and 12th houses are called Āpokīma, 6th, 8th and 12th 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 
foibles 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 Vedāngajyotisa 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 Āiharvāṇa Jyotisa, the Vaikhānasasūtra, 
Visnudharmottara 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, goa. 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, 7th, 10th and 12th bhāvas and for groups of a few bhāvas (such as kendra, pana-phara 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 kutumbha and sva (family, wealth) while Firmicus calls it ‘licrum’ (how one shall earn one’s living); the 11th bhāva is called āya (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 ‘suhr’ (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 12th 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 rāsi. 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 some865 (of

865. कैथित यदारो मध्यम भवारस्य चन्द्र्यस्य द्वाराध्यक्षो नीतिनि। द्विकाणासंज्ञायां वर्णपल्लि म्वुद्ददेवकादाराध्यायामस्य। बुधजातक 1. 12: उदय प्रेप रहोए क्रमिकः मल्यवल्लेहस्तिया। स्वाधीनकादाराध्यायामाः द्विकाणासंज्ञाम्। कृत्स्नस्मृतिराध्यायाम्। इत्यभि। द्विकाणत्रको श्चुर्ज्ञिन्देशं खरात्वर्द्धित तद्यस्मात्। यदाः न अस्वात्मक व्यवहाराय एव। उदय प्रेप बुधजातक 1 तद्यस्मात्। श्चुर्ज्ञिन्देशं खरात्वर्द्धिताद। द्विकाणत्रको श्चुर्ज्ञिन्देशं खरात्वर्द्धिताद। तस्मात् द्विकाणत्रको श्चुर्ज्ञिन्देशं खरात्वर्द्धिताद। तस्मात् द्विकाणत्रको श्चुर्ज्ञिन्देशं खरात्वर्द्धिताद। तस्मात् द्विकाणत्रको श्चुर्ज्ञिन्देशं खरात्वर्द्धिताद। तस्मात् द्विकाणत्रको श्चुर्ज्ञिन्देशं खरात्वर्द्धिताद। तस्मात् द्विकाणत्रको श्चुर्ज्ञिन्देशं खरात्वर्द्धिताद। तस्मात् द्विकाणत्रको श्चुर्ज्ञिन्देशं खरात्वर्द्धिताद। तस्मात् द्विकाणत्रको श्चुर्ज्ञिन्देशं खरात्वर्द्धिताद। तस्मात् द्विकाणत्रको श्चुर्ज्ञिन्देशं खरात्वर्द्धिताद। तस्मात् द्विकाणत्रको श्चुर्ज्ञिन्देशं खरात्वर्द्धिताद। तस्मात् द्विकाणत्रको श्चुर्ज्ञिन्देशं खरात्वर्द्धिताद। तस्मात् द्विकाणत्रको श्चुर्ज्ञिन्देशं खरात्वर्द्धिताद। तस्मात् द्विकाणत्रको श्चुर्ज्ञिन्देशं खरात्वर्द्धिताद। तस्मात् द्विकाणत्रको श्चुर्ज्ञिन्देशं खरात्वर्द्धिताद। तस्मात् द्विकाणत्रको श्चुर्ज्ञिन्देशं खरात्वर्द्धिताद। तस्मात् द्विकाणत्रको श्चुर्ज्ञिन्देशं खरात्ब

It would be noticed that one yad is the same in both बुधज्ञात्रक and यदायस्तात्रक. In the यदायस्तात्रक of श्चुर्ज्ञिन्देश (Nepal ms.) 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 ‘एवत्स्तृ होराय व्यवहाराय स्वतःस्य कालविनियत्यास्यशुद्धदुर्बलाभावथाः (?)’ (folio 9.)
Yavaneśvara, according to Utpala) that the lord of the first hora is the same as the lord of the rāśī and the lord of the second hora 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 rāśī (of 30 degrees) is divided into three parts, each of 10 degrees, called dreskāna or drekkāna or drkāna or drgāna (in Br. J. III. 5, probably for the sake of the metre). The lords of the three parts of each rāśī are respectively the lord of the rāśī itself (of the first part), the lord of the 5th rāśī (of the 2nd part) and the lord of the 9th rāśī (of the 3rd part). For example, in the case of Vṛsabha (of which the lord is Venus), the lords of the 1st, 2nd and 3rd parts are respectively Venus, Mercury (lord of 5th from Vṛsabha) and Saturn (lord of 9th from Vṛsabha). And so on for the other rāśis.

A few words must be said about dreskāna. Weber and others think that it represents the Greek word 'decanoi'. The 'dekanas' were a legacy from ancient Egypt, which had originally no zodiacal signs. Bouché-Leclercq has discussed the question of decans at great length in his 'L' Astrologie Grecque' pp. 215–240. The decanal system can be traced as far back as the third dynasty of Egypt (about 2500 B.C.) and may be older still. Originally, the decans 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 decans were originally the divinities (or genii) that presided over the 36 decades of the Egyptian year. Each period of ten days was marked by the rising of the next decan on the eastern horizon at sunset. Bouché-Leclercq points out that in the Egyptian language a specific name (like the Greek word 'decanos') is not met with and that the decans are designated by a number of synonyms. When the Zodiacal signs were introduced in Egypt by the


867. 'L' Astrologie Grecque' p. 220 note 2. Vide 'The royal art of Astrology' by Eisel 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 Leclercq avers (p. 53) that it has been proved beyond doubt that the Egyptian Zodiaca (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 Brhajñātaka has a special chapter 27 (in 36 verses) called dreṣkānadhyāya in which the 36 presiding deities of dreṣkānas are described. This chapter appears to conserve the ancient Egyptian conception of the decans as guardian divinities. 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) Varāha expressly says that he only sets out what the Yavanas have said.


869. Vide for ‘Dreṣkāna’ Colebrooke’s Miscellaneous essays, vol. II. pp. 364-373. Colebrooke (on pp. 370-71) states that Manilius employs the word Decania, that Firmicus differs in the names and does not allow the complete degrees to each decanus. This would show that the Br. J. could not have followed about dreṣkāna Firmicus in astrology as Jacobi supposed but some other more ancient author. Nor can it be said that the Br J. follows Manilius. The description of the middle dreṣkāna of Meṣa rather resembles the rotund figure in Plate 10 in Prof. Neugebauer’s book ‘Exact 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 Waerden 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 Zodiacaal 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 drēśkāṇa of Meṣa 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 drēśkāṇa of Tūlā (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 Tetrabiblos 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 Sārāvalli in chap. 49 devotes thirty-six verses to the description of 36 drēśkāṇas, but the description differs from that of the Br. J. as the note below will show. The Sārāvalli had probably before it a Sanskrit yavana 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, drēśkāṇa, navarāśa, dvādaśānśa and triśānśa of the rāsi are each called the varga or Sad-varga of that planet (Br. J. I. 9). The first navarāśa of Meṣa, Karki, Tūlā and Makara (that are cara signs)

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869 a. Compare 'रक्तार्थव्रुणक्षप्तालिसा कुमाकृतिकिलिप्ती तुपालि। एकेन पादेन च मेषमधे ब्रेखकाणपयो हालोपालिप्तुभयः' (वृहस्पति. 27. 2) with 'श्रीचं बलो शिरारी शिकारिणी शिकारियो मनसी स्तम्भ। मिथायेरात्मक हस्यः प्रक्रितिचिन्हानीयो च व' सरसवति 49. 2; in the Nepal ms. of यवनजानक the मेषजीविवर्णकाण्ड is described as follows: गोत्रं महारी रिद्वर्णशालं शुक्रामोरं बलरुपकुण्ड्रृं बलरुपकुण्ड्रृं बलरुपकुण्ड्रृं हेरते देहितियों हालोमालाकुं। (वात्सल्यम् (!) वातस्तार्विवर्ण अन्ये हितियों हालोमालाकुं) फolio 9. This indicates that the यवनजानक had a third tradition about ब्रेखकाण्ड. It is expressly stated that the three parts of a rāsi are known among the Yavanas as drēśkāṇas 'वद्धद्रुणणाः (?) शास्तिजीविवर्ण ब्रेखकाणसंज्ञा यवनरूपया चे' फolio 9.
is called Vargottama, so also the 5th navāṁśa of Vṛṣabha, Simha, Vṛṣṇika and Kumbha (that are sthira), and the 9th navāṁśa of Mithuna, Kanyā, Dhanus, Mīna (that are devśvabhūva) are called Vargottama (Br. J. I. 14) and they yield beneficent results. The vargottama--navāṁśas of all rāsīs bear the same names as the rāsīs themselves. The Yoga called Sunaphā 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 Kema–druma 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 Sunaphā 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-Yavanajātaka of Minarāja has 30 verses on Anaphā, 30 verses on Sunaphā, 172 verses on Durudhārā. The rāśī which is 2nd from the rāśi occupied by the Sun in a horoscope is called 'Vesi' (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 'harija' occurring in Br. J. V.17 means 'horizon' and Kern says it is adapted from Greek (Preface to Br. S. 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, Jītuma, Kulīra, Leya, Pāthena, Jīkha, Karpya, Tauksika, Akokera, Ḥdrōga, Ittha (?); Heli, Ara, Himna, Jiva, Āspuhjīt, Kona; horā, dreskāna, kendra, trikona, panaphara, āpoklima, mesūraṇa, duścikya, hibuka, jāmitra, dyūna, riḥpha, anaphā, sunaphā, durudhārā, kemadruma, vesi, lipta, harija. I dispute the derivation of kulīra 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. वर्गोत्तमम्ब्रह्मायायाधिवर्धनम्मवर्धपत्तिनम्सात: भुक्तंसर्वभागसंध्याः । बुधजातकः ॥ ।
उपलेख्ये वर्गोत्तमस्मात् उत्सम्यः ॥ 'तथा च यवनेवशः । से से श्रेयशु स्वरूपांकः । वर्गोत्तमम्म यात्नीतिसांकः ॥. This occurs in यवनजातकः ॥ Bhūjītakam folio 4.

870 a. उपलेख्ये बुधजातकः V. 17 paraphrases हरिज as उद्धवात्से and quotes a Sanskrit half verse defining it. ‘वचकारास्तिपुर्या सह संसकं समस्तात् इत्यपि मद्यविज्ञानुसे। उपलेख्ये बुधजातकः. This is probably a quotation from यवनजातकः.
agrees with Sanskrit Dyaus and not with Jiva and Zeus is an Indo-European word meaning ‘Heaven’ or ‘sky’. The different forms of the word dreskāna or ‘dyūtam’ for ‘dyūnam’ should not be separately counted. The word horā 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 rāsīs and six of the planets, some names of the bhāvas like hibuka, jāmitra, dyūna 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 bhāvas has two Sanskrit synonyms ‘kāntaka’ and ‘catusṭaya’, 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 Anaphā, Sunaphā 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’ Astrologie Grecque’ 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, Laghujataka II. 10-12, Sāravatī 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 (udāsina 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</td>
<td>Sun, Moon, Mars</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.871

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 rāsi or in 5th, 6th, 7th, 8th or

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871. Vide उपयुक्त on शृङ्खलाकार II. 15 'अथ च तेषां श्रुतिमित्रयवहार श्रवणो नोदौनिनपत्तारसत्साहित्यं दोषेत्य श्रवणित्वं के किंवदापनेवरताओऽः। तथा च पञ्चकारः। श्वेतज्ञमरमात्मायां शरीरसु भौम परिधाय सभेऽः। चार्द्वेषांकूल भूषणबुद्धिः तर्कशुद्धं शुद्धं प्रियद्रव्यं भोगमयस्य गुण:। शिष्यविज्ञविशेष हस्तं इत्यर्थं इत्यशोषणं विविधात्। सौरस्य भिन्नावपकस्य अनुसूचयं:। शेषां विशेष विनिश्चित्वं दर्शाण: च तदर्तः॥. These occur on folio 6 of Nepal ms. of शृङ्खलाकार.
Four kinds of power of planets

8th 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 (cestā), 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 trākṣa or navāma. This is sthānabala. 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 digbala. The Sun and Moon are powerful in the northern ayana (i.e. in the six rāsīs 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 Abhutāsāgara says that grahāyudhā (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 cestābala. The Moon, Mars and Saturn are powerful at night, Mercury is powerful both by day and night, and others are powerful by day; krūra 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 horā or in

872. उद्यानं रविज्ञातमुखी वक्षसमागमनं: परिवर्त्या । विद्युक्तम् युधि चोत्सरसङ्गमे-शोभितकृपितः परिकर्ष्या ॥ बुधजातक II. 20. This is explained by the following verse of विद्युध्रुङ्गः: विद्युक्तगणेनादित: समागम: शोभितसरसंसवितानागः। कुशलादियः उद्रङ्ग निर्मलस्वनिवल्प्नुक्तानाम॥ q. by उद्यान on बु. जार. 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). यस्यां चादनां रोपनेन चैव रसिम्हईलवल्पण च। अपसर्य श्राद्धां च चतुर्थां उद्र- हुःचे अब्रहत्तानां यथा प. 207. The अ. सा. (p. 208) quotes वराहर 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 अ. सा. is quoted in ज्ञानिकामलकार (D. C. ms. No. 306 of 1884–87) folio 81a.
the month of which he is the lord. This is kūlabhā.873 Yavanesvāra says1 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 śukla 11th to krṣṇa 5th) Moon’s power is highest and in the last ten days (from krṣṇa 6th to amārāśyā) 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 Sāravallī to have nine vicissitudes,874 dipta (blazing, when it is in exaltation), slastha (at ease when it is in its svagṛha), mudita (glad, when it is in a friend’s svagṛha), śūnta (quiet, when it is in an auspicious varga), śakti (capable, when it is shining brightly), nipūḍita (oppressed, when it is overwhelmed by another planet), bhūta (frightened, when it is in depression), vikala (impaired when its light is lost is Sun’s light), khala (evil, when it is in the midst of evil company). The Sāravallī (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 Yogayātra of Varāhamihira: ‘The Sun was born in Aṅga (Bengal), the Moon among Vayanas, Mars in Avanti (Ujjayini), Mercury in Magadha, Jupiter in Sindhu, Venus in Bhojakata, Saturn in Surastra (Kathiawar), 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.875

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873. सरस्वतेश्वरः। मासं तु छात्रपतिपद्विदुः। पूरं शाली मध्यस्य दशाहेः। भोजी विन्याशलचित्रणी राष्ट्रपति इतिवर्णये। सल्लोल्यातो दृश्यते। उत्तर देशम्। II. 21. This verse occurs in the Nepal ms. of Yavanajātaka folio 5; Sāravallī has probably this verse in view ‘छात्रपतिपद्विदुः मध्यस्य कौरवे समस्ता।।’ Sāravallī V. 16.

874. ततोऽसः सरस्वते सुदेवः स्वातः। शाली निविष्टिः भीतः। निविष्टः सल्लोल्यकतो नयते क्रियान्। सरस्वते V. 2.

A very important doctrine of Indian astrology is that of drṣṭi (lit. glance, i.e. aspect). The Br. J. II. 13, Laghujaṭaka II. 8, Sārāvalī IV. 32-33, Muhūrtadarṣana I. 27 lay down the following rules. All planets have a full aspect (pūrṇa-drṣṭi) on the 7th house from the one which each occupies. Besides, Saturn has full aspect on the 3rd and 10th rāṣṭi 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 rāṣṭi from the one it occupies and also on the planet that is 5th or 9th from itself; Mars has full drṣṭi on the 4th and 8th rāṣṭis and the planet in the same. So the Sun, Moon, Mercury and Venus have full drṣṭi only on the 7th rāṣṭi from the one each of them occupies and on the planet that is 7th from them. Besides, all planets have 1/4th drṣṭi on the 3rd and 10th, half drṣṭi on 5th and 9th, 1/3 drṣṭi on 4th and 9th. There is no aspect of any planet on any rāṣṭi or sthāna except the seven expressly mentioned (viz. 3rd, 4th, 5th, 7th, 8th, 9th and 10th) and in the case of partial drṣṭis the fruit also is partial (i.e. 1/3, 1/4 or 1/5). The Tetrabiblos (I. 13 and 20) treats of four aspects viz. opposition (7th house of Varāha), trine (5th and 9th houses), quartile (4th and 10th), sextile (difference of 60 degrees and two signs) and does not distinguish between fractions of drṣṭis as Varāha does. So in the matter of aspects also there is substantial difference between Ptolemy and Varāha-mihira.

Another important doctrine is that of gocara. It means the consideration about the auspicious or inauspicious positions of planets at any particular period in question in places either
declared auspicious or inauspicious judging from the rāśi of birth. The Muhūrta-cintāmaṇi 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. This 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. XXII and Sāravali\textsuperscript{876} VI. and VII. deal with it. As many planets as occupy their own grha or ucca or Mūlatri-kona 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, Tulā, Meṣa and Karkaṭa respectively), they are all kārakas of each other. Many more rules are given in this matter in Br. J. XXII. and Sāravali VI. The Sāravali gives (VII. 7-13) 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, dharmas, rites for prosperity, greatness, education, orders, cities and nations, vehicles, seats, beds, gold, corn, dwelling house and sons.

Then there is the doctrine of duśās and antardaśās of the seven planets. In the Viṁsottari system man's maximum life is supposed to be 120 years and in Aṣṭottari it is supposed to be 108 and those are distributed among the planets in varying numbers of years and it is said that daśas have further

\textsuperscript{876} b. साधुतेत्तरुपकिर्मिक्राणम् कण्ठकेतु पवन्त आभिता। सर्व यथा तेनप्रयणिकारकः कमऽमन्त तेषां विपरि। वृहद्दार्श अनं पांच। काविकुलकथा वर्गीकृताः कृताङ्कुल कृताग्राम ग्रामविहारणं। भूमिनार्थाधिकारिणिर्मिवन्दनमुद्धि। साधुतेत्तरुपकिर्मिक्राणम्। शास्त्राणि विधानम् अंग। यानांसाधनविवरणार्थबधायनकण्ठकेतु। जीि। सर्वाष्ट्रीय VII. 8 and 11.
divisions of antardāsas. This doctrine is elaborated in the 8th chapter of the Brhajjātaka and Utpala quotes numerous verses from Yavanaśvara on this. The theory of Aṣṭākavarga is set out by Varāha 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 Brhaj-jātaka, and the two works on Yāṭrā, Varāhamihira mentions a host of his predecessors in astrology. In my paper on 'Varāhamihira and Utpala' (JBBRAS, N. S. vol. 24–25, 1948–49, pp. 1–31) I brought together the names of all the predecessors of Varāhamihira 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 utpālas for which Garga gave him instruction, or who was the disciple of Garga); Bādarāyana (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 śakunās); Bhāradvāja (mentioned in Br. S. 85. 2 as an author on whose treatise king Dravyavardhana of Ujjayini based his own work on śakunās); Bṛgu (Br. S. 85. 43); Cyavana (Br. Y. 29. 3); Devala (mentioned in Br. S. 7. 15 for the four motions of Mercury such as straight, retrograde and on Yogayātri IX. 12); Devasvāmin (mentioned in Br. J. VII. 7); Dravyavardhana (mentioned as king of Ujjayini and as an author on śakunās); Garga (over three hundred verses of Garga are quoted by Utpala in his commentary on Br. S. alone, a work called Mayūracitraka is ascribed to him by Utpala on Br. S 35. 3 and on Br. S. I. 5 Utpala quotes three verses of Garga about Vedāṅgajyotisa, about his deriving astronomy from it and about other sages.

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877. युगाएवभागमेति: युगान्तरासाधमि कर्त्ते लघुः। जातस्य शिष्योऽर्थभवति कथयति।
878. । शिष्यवाक्योऽनुसरणम् सत्यः। विभूषणोऽनुसरणम् भवः: ॥ ततः कालपति
   । विवरणोऽर्थमिति:। उपत्ति: युगारथः प्रेमितः।।

obtaining it from him), Vṛddhagarga\(^{878a}\) (twenty-five verses of his are quoted by Utpala on Br. S. I. 11, in one of which the rāśis are expressly referred to); Gārgi (usually styled ‘bhagavān’ by Utpala who quotes about 60 verses of his on Br. J. alone); Gautama (in Br. Y. 29, 3); Jīvaśārman (named in Br. J. VII. 9, XI. 1 and Utpala on XIII. 3 quotes him for the words Sunaphā, Anaphā, Durudharā and Kemadrumā); Kaśyapa (in Br. Y. XIX. 1); Kaśyapa\(^{879}\) (Utpala quotes about 260 Aṇustubh verses from him in his commentary on Br. S., some of which show his acquaintance with all the rāśis); 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); Maniṭṭha (mentioned in Br. J. VII. 1 along with Maya, Yavana, and Parāsara on āyurdāya, and in Br. J. XI. 9, while Utpala quotes 13 Āryā and 2 Aṇustubh 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, Maniṭṭha and Parāsara on the topic of length of life, on Br. J. VII. 13 an āryā verse of Maya is quoted by Utpala and to Maya king of dānavaś the science of Jyotisa was imparted by the Sun, as stated in the last chapter of the extant 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 JBBAS, N. S. vol. 24-25 pp. 6-8. Whether Gārgi 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 Rāśi system; स पद्म सोवनमाधिरो मित्रभे स्वयंहरि वा। स्वितिः समववहेतः स दृष्टि तिर्यक्षमयवहम्। तर्कः कर्मादिको गोभिरामाचिनिकास्य। Kern states that the incomplete ms. of मातिरिषिगत which he had secured had almost the same titles for its chapters as Br. S. has.

879. तथा च कादनेऽमेव सुपर्यायविद्या गोधुमाजाविद्या च। ग्रहमीलाभं सिद्धचित्तं ग्राह्यमस्यमुपर्ययां सेवनं भवेत। उपत्ति च ब्रह्मस्थितं भवेत। 40. 2.

880. From Utpala’s com. on Br. J. VII. 9, it appears that Maniṭṭha in his Ḫorākṣastra refers to Parāsara ‘विद्वते पोषित विद्वानः काश्यदेव-वीरोधायमृत्युगमन्ययोहोरविद्यास्वित्रीत्वेऽस्विति। मणिभ्य may be an Indian name also like विद्वते which occurs in the महाभाष्य on वालिक 5 on पापिय व. 1. 119. There were two Maniṭṭhas, one a contemporary of Berossus, who wrote a history of Egypt, the other, author of Apotelesmata an astrological poem in Hexameters. The मणिभ्य whose उपत्ति quotes composed his work in Sanskrit verses and is probably an Indian double, if at all, of the Greek Maniṭṭha. Vide Kern’s Preface p. 52 for मणिभ्य.
11.5 as holding the view that Ketu was one though assuming various forms, Br. S. 24.2 mentions that Narada learnt from Bhraspati on Meru the results of the conjunctions of the Moon with Rohini on which he composed a work on which Br. S. draws; Parâśara (a Parâśaratrantra is named in Br. S. VII. 8 on Buddhacara, Br. S. XI. mentions Parâśara’s treatment of Ketucâra along with that of Garga and of Asita-Devala, Br. S. XVII.3 mentions Parâśara’s disquisition on four kinds of pihayuddha, Br. S. XXI.2 mentions him on prognostications about rainfall along with the works of Garga, Kâsyapa and Vajra, Br. J. VII. 1 refers to the work of Parâśara on length of life along with those of Maya, Yavana, Maniththa from whom Utpala on Br. J. VII. 9 quotes a verse in which Parâśara is named, Br. J. XII. 2 mentions Parâśara as having spoken of two Yogas called Srak and Sarpa); Paulisa (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; Pitâmaha (reputed author of one of the five siddhântas, from Br. S. 1.4 it appears that Pitâmaha regarded Tuesday as inauspicious); Ratnavali (mentioned in Brhadyoga-yâtra I.1); Rejiputra (Br. S. 48. 85 names him and then Br. S. quotes 15 verses from him, Utpala quotes about 20 Anûstubha verses from him on different verses of Br. S. and a long prose passage on Br. S. 85. 15 and several Anûstubh verses on Yogayâtra I.15, one peculiarity being that he quotes the views of over a dozen authors such as Garga, Gautama, Devala, Parâśara, Bhraspati); Satya (very frequently named in Br. J. such as on VII. 3, 9–11, 13, XII. 2, XX. 10, and in Brhadyogayâtra XI. 34, about 90 āryās being quoted by Utpala on Br. J. alone, in Br. J. VII. 11 Varaha refers to him as ‘Bhadatta’ according to Utpala, which may be really ‘Bhadanta’); Sârasvata (named in Br. S. 53. 99 as a writer on ‘dakâryâla’, over 20 Anûstubh verses being quoted by Utpala); Siddhasena (Br. J. VII. 7 names him along with Devasvâmin and Visnugupta on the length of life); Uûnas (named by Varaha in Yogayâtra V. 3 for the view that no month should be made on Svâti or Magha); Vajra (named by Br. S. 21.2 along with Garga, Parâśara and Kâsyapa about prognostications of rainfall and on Ketucâra in Br. S. XI. 1 with Garga, Parâśara and Asita-Devala); Vasiśtha mentioned in Br. S. 51. 8, in Brhad-Yogayâtri II. 3, VIII. 6 where his view is opposed to that of Satya, IX. 2 (about Horā and Drekkanâ), XI. 9 (which mentions that Vasiśtha and Maniththa held the same view); Visnugupta (mentioned in Br. J. VII. 7 as holding the same view as Devasvâmin and Siddhasena
about the length of life to be judged from a horoscope, in Br. J. XXI. 3 where Viṣṇugupta is opposed to the views of Yavana that the Kumbhadvāḍaśāmśa in the Lagna is inauspicious and Utpala quotes two āryās from him, mentioned in Brhad-yogayātra 22. 4, whether identical with Cāṇakya discussed in the paper on 'Varāhamihira and Utpala' p. 19; Yavana (generally mentioned by Varaha in the plural as in Br. J. VII. 1, VIII. 9, XI. 1, XXI. 3, XXVII. 19 and 21, Laghujaṭaka IX. 6 about Veṣi, Utpala on VIII. 9 refers to Purāṇayavana-mata and Sāravali 21. 11 mentions pūrvayavanendras; vide paper on 'Varāhamihira and Utpala' pp. 19–21 and on 'Yavaneśvara 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 Varāhamihira 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 rāsi 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 rāsi 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 Berossus.

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

881. Vide Meissner 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. 160 points out that Crab and Scales are only 19 and 17½ degrees in extent respectively, while Virgo and Fishes 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\textsuperscript{882} 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 (\textit{Kudurr} 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 12th 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 Archer.\textsuperscript{883} Hooke remarks that several constellations are

\textsuperscript{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 Waerden 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.

\textsuperscript{883} The same figure occurs in Rawlinson's 'Five great monarchies of the ancient world' (ed. of 1889) 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 or vulture. 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 Baladan 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 (I. 24.8 and I. 164.11) there is a reference to the Zodiacal belt, ‘King Varuṇa made a wide path in order that the Sun may follow it’; ‘the wheel of ṛa 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 sings 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, dove, winged lion, a ziggurat (tower). One can also detect therein a bull and a goat with fishes’ tail. Waerden in Journal of Near Eastern Studies, vol. 8 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. उष्ण हि रज्जा वर्षकार दुर्ख्याय पुराणमाख्लेत्ता॥ क्र. I. 24. 8. वाज. सं. VIII 23, ते. सं. 1. 4. 45. 1.; द्वावे नाहं काज्ञाय वाक्षि चावि चावि पार्थ द्वावितरस्य। क्र. I. 164. 11, अयर्ज्य 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, Twins, 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.
Antiquity of Mesopotamian horoscopes

Pierpont 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., 231 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 'horoscopos' was coined very late in Greece, that it is used by Manilius (first century A.D.) and Clement of Alexandria (150–220 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 Brhajyastaka (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 bhāva 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


892. Vide above pp. 523–525 notes 751–754. Hemadri on ‘vrata’ (vol. II. pp. 645–648) contains a dialogue between Garga and Bhargava, wherein Garga says to the questioner that if a child be born on Mula first quarter, it causes the father's death, if in 2nd quarter mother's death, if in the 3rd quarter loss of property and birth in the 4th quarter is beneficial and then provides that in case of birth in 1st quarter the child may be pierced and blood allowed to flow, in the 2nd quarter it may be handed to a stranger, in the case of birth in the other two quarters a Śānti rite may be performed.
medieval astrology, viz. that a person's future is determined at the time of his 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 naksatra 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. 90-92 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 43a to j, which resemble the signs from Vṛṣa to Tula, Dhanus 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 Paulus 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 893 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. 894 The Bogozkeui Inscription of about 1400 B.C. recording treaties between the king of Hittites 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 1 Kings chap. X. 11-29, 2 Chronicles IX. 21 and 'Early commerce of Babylon with India' JRAS for 1898 pp. 241-273.
MESĀ  VṛṢABHA  MITHUNA

SIMḤA  KANYĀ  TULĀ

DHANUS  MINA or MAKARA (?)

_Courtesy:_ Department of Archaeology, Government of India, New Delhi.
Vedic gods Indra, Varuṇa, Mitra and Nāsatya in their pantheon. The archives of Bogozkuoi 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 Bāveru-jātaka refers to the trade by sea between Babylon and India. Greek ambassadors such as Megasthenes from Seleucus to Chandragupta Maurya, Deimachus to Bindusāra (son of Chandragupta) 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 Ptolemaic courts many years before Aśoka sent his missionaries. Aśoka'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 1947) pp. 251-253 by Dr. P. E. Dumont, Gurney on 'The Hittites' (Pelican series) pp. 104-105, Sarton in 'A History of Science' p. 85. Hrozný tentatively puts the date at 1360 B.C. A. H. Sayce in Pavry commemoration vol. pp. 399-402 draws attention to the fact that Hittite numerals like aika, tere, panz, satta, nāwa are Sanskrit and also words like aikawartanna (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 E. H. Sturtevent 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 Bogazköy documents. It is stated there that the works on horses composed by Kikkulis of Mitanni contain several technical terms that include Indian numerals, that a treaty between the Hittite king Suppiluliumas and Mathivaza 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. 'Jātakas' tr. by Francis and Neil, vol. III. p. 83 (Jātaka No. 339) about a crow and a peacock carried in a ship to Bāveru, where the peacock was the Buddha in a former life.

898. Vide 'House of Seleucus' vol. I. p. 297 by E. R. Bevan (London 1902). Strabo (15. 1. 4 and 15. 1. 73) states that an embassy from a king Pandion (Pândya) 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 sopist from Baroga (? Barygaza or Broach). The Junagadh Inscription of Rudradāman (2nd century A.D.) mentions a yavana-rāja Tuṣaspha, a provincial governor of Aśoka in Kathiawar (E. I. vol. VIII p. 36).
Antiyoga (Antiochus of Syria), Turamaya (Ptolemy II of Egypt), Antikina (Antigonus of Macedonia), Magā (Maga of Cyrene) and Alikasundara\(^{899}\) (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 rāśi astrology in their own way. Varāhamihira expressly says about dreskānas 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 ‘Mlecchā 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

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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 Priaux in JRAS 1860, pp. 70–105 (p. 78 for Babylonians 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 Babylonians 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. III 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 Meṣa and others, switched over from the reckoning with the Kṛttikās 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 Uttarābhādrapāda nakṣatra group. It is difficult to trace and describe the early efforts of Indian astrologers in the centuries preceding the Christian era on the system of rāśis, since the excellent work of Varāha, the Bṛhatāṭaka, 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 Śūrya-siddhānta is based on Greek eccentric 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 rāśi), 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 sāttvika, while Br. J. (II. 7) held Mars to be tāmasika; (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. 18); (6) Yavanas spoke of Vaijayoga, but Br. J. (XII. 3 and 6) held that such a yoga was impossible; (7) Yavanas held that only the Kumbhā- dvādāśaṃsā was inauspicious, the Br. J. (XXI. 3) found fault with this.

902. Vide Prof. Neugebauer in E. S. A., p. 93. Prof. Waerdên (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 22). It has been shown above in note 869 that the Br. J. differs from Firmicus as to dṛṣṭaṅgas and about bhāvas (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. 903

Horoscopes are cast not only for individuals, but also for companies, ships, animals, 903a 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. 904 For casting the horoscope of an individual one must know the year, month, day, hour or ghaṭikā 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.

903. Vide e. g. pp. 568, 575, 583, 589.
903a. 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).
904. There are two well-known works dealing with astrology connected with the time of questions, viz. Saṭ-paṇcaśikā of Pṛthuyāsaś, son of Varāhamihira, and the Aṅgayāpati of Utpala (printed by Nirm. Press, Bombay). Two verses (5 and 35) from the first book may be quoted here: 

होरासिष्ट: पुरुणस्तु: शालाद्वारा जीवन हदमे पवित्र स्वतं 

वीरगतामरमने सुहयदसहजसस्मिताहे हे कहासाता। 

सत्येन्द्रस्वाति तथा प्रभा तथा स्मिरनकालमात्राः। 

लगममु तस्मिनस्माताः। लगातृत्वमे वर्षमेव विनयसुः।' 

Verse 35 means the lagna at the time the question is asked. Verse 55 of the same is also referred to in the Br. J. chap. 27, 'material stolen is inferred from the navāṁsa of the lagna at the time of the question, the characteristics of the thieves from dṛṣṭaṅgas 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'.

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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 Mahārāṣṭra would be as follows where the figures 6, 2 and 4 would represent the 2nd, 10th and 12th bhāvas (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 Ātharvāṇa905 Jyotisa says that a wise man should perform an act or rite with the concurrence of all the four, viz. tithi, nāksaṭra, karaṇa and muhūrta, 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 muhūrta alone; but if there be necessity to hurry and none of the four can be secured, then with the loud declaration by (learned) brahmans 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 bālya and old age or the fact of Jupiter being in Lion sign, or of daksīṇāyana or there being an intercalary month, as for example, in the rites from pūrṇārāṇa up to annaprāṣana. The Rājamārtanda906 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 Bṛgu’. 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 Upanayana.907

905. चतुर्भी: कार्यकर्म सिद्धिहेतुर्विचारण:।। तिथियात्मकरण्युत्तेनेति निष्ठय:।।
इतरत्वसंयुतापित्य किं च वातिता वः।। हिजुपथपालोपेति हुति स्थाससम्बन्धस्।।
अयोर्जने ज्योतिष्वः VII. 12 and 16.

906. यहवसायनसुद्धा भार्ते कार्यमेल्ये। सर्वसेविते स्त्रियाशिवाय भगवानपुरुषः।।
राजपालया folio 25a, verse 388.

907. सोमययमुद्धुकावसर: सर्वकार्य भवति सिद्धिः।। भान्सामश्लेषातिरस्त्या स
मृत्युस्वाभिः सर्वसेविते भगवानपुरुषः।। रत्नमाला III. 15; आयार्यसेवीकाव्याणां वाहः ।।
सर्वसेविते भगवानपुरुषः।। नारदीयपुराण I. 56. 359-60.
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.  

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 samskaras it is best to begin with Jātakarma (rites at the birth of a child). The Ratnamālā provides that the rites on the birth of a son should be performed on a mṛdu, dhruva, kṣipra or a caṇa nakṣatra and the good recommend the giving of a name when Jupiter or Venus is in catustaya (i.e. in the 1st, 4th, 7th or 10th bhava in the infant’s horoscope). As regards birth some writers (e.g. M. M. IV. 19) speak of Gaṇḍānta which is inauspicious in birth, marriage and starting on a journey or invasion, viz. the conjunction of 15th titthi with pratipad for two ghaṭikās, similarly half a ghaṭikā when Cancer and Lion or Scorpion and Archer or Fish and Ram join and the four ghaṭikās of the junction of Revati and Āśvini, Āślesā and Magha, Jyesthā and Mūla. These Gaṇḍānta conjunctions produce evil for the child’s father or mother &c. Similar results are predicted for birth on certain parts of Āślesa and Mūla. About naming a child Manu provides that it should be performed on the 10th or 12th day from birth or on an auspicious titthi or on a mūhartta or nakṣatras possessed of auspicious characteristics. About caula or cūḍākarma (tonsure) Āṣvalayana-grhya (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 Āśv. 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 nakṣatra. The Āp. gr. (16. 3) states that it may be performed

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908. चण्डुप्रस्थिताशयन्ते तदनि प्रभुवशुचिते। यद्यवताधिराजायांगिर सत्यां: मार्गवित। यत्र । मही. II. 44.

909. चण्डुप्रस्थिताशयन्ते तदनि प्रभुवशुचिते। यद्यवताधिराजायांगिर सत्यां: मार्गवित। यत्र । मही. II. 44.

910. चण्डुप्रस्थिताशयन्ते तदनि प्रभुवशुचिते। यद्यवताधिराजायांगिर सत्यां: मार्गवित। यत्र । मही. II. 30.
in the 3rd year after birth on Punarvasu nakṣatra. But medieval writers have added numerous astrological details. For example, the Rājamatanda devotes thirty-two verses to cunda (folios 16 to 18), one remarkable provision being that the Yavanas regarded cunda as auspicious.91 Vyāsa quoted by Sm. C. says 'instance should be performed on Āśvini, Śravana, Svātī, Cītrā, Pusya, Punarvasu, Dhanisthā, Revati, Jyeṣṭhā, Mrgaśīra and Hasta and should not be performed on the person's nakṣatra of birth, nor on Pūrvaśādīpada, Uttarā śādīpada and Kṛttikā; one should avoid for instance the first tithi (after amāvasyā), rīkṣā tithi (4th, 9th and 14th), Vīśā, Sunday, Tuesday, Saturday and night.92

Similar rules are laid down for ordinary shaving in the case of grown-up men.92a Some verses may be quoted here: 'the following nakṣatras are beneficial in the matter of shaving, viz. the nakṣatras, Hasta,93 Cītrā, Svātī, Mrgaśīra, Śravana, Dhanisthā, Śatābhīsak, Revati, Āśvini, Jyeṣṭhā, Pusya and Punarvasu or when any nakṣatra is at the time of its rise in conjunction with the moon provided there is also tātēkala (as defined below). Shaving is commended when the rising sign is Makara, Dhanu, Kanya, Mithuna or Vrṣa; 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 brahmaṇa's consent, at the time of marriage, on the advent of impurity due to death, on the release of an imprisoned person and in dikṣā (consecration rites) on a solemn Vedic sacrifice'.

We now turn to Upanayana, one of the two most important saṁskāras. Āśvalāyana-grhya (I. 4. 1) as noted above (p. 603)

911 उपस्थानमिनि संविदं अवधारणयेषु जयः: दुष्क्षया! श: मा. ग्र. folio 16b, verse 255. This proves that the Greek author had become thoroughly Hinduised.

912. ज्ञास: अवधारणमि अवधारणमि विषाय गुप्तपत्रं। निर्देशं वेधया ज्ञाता कृत्यं कार्यं ॥ न न श्रमाताः कार्यं न श्रमाताः कार्यं न श्रमाताः कार्यं न श्रमाताः कार्यं ॥ तत्रणां ज्ञातादिरिष्टमादित्वं राशीमेव ॥ स्तुतिम्। I. p. 23, अपराधी p. 29 तथा. I. 11-12.

912a. A proverbial line quoted as early as 4th century A.D. by Ausonius (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. हस्ताक्षरं सुमानं: अवण्तय: व बोधयते अवण्तय: पुने च। तस्मै दुः कुत्तेष सवात्ववाति च दुः कुत्तेष सवात्ववाति दोषतां:। तस्मै व्यस्तं दुः कुत्तेषमेव। (Continued on next page)
Muhūrtas for upanayana

laid down one simple rule for the proper time of four sāṁskāras. Ap. Dh. 94 laid down two further rules providing that the upanayana of a brāhmaṇa, ksatriya or vaśya 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 smārtis of Manu and Yājñavalkya say a word about the position of planets or rāśis or week-days or month. Gradually such rules were heaped up. The Rājamārtanda devotes 70 verses (from 304 to 373 on folios 20a 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 Jyeṣṭha); while Vṛddha-Gārgya quoted in Kālādāśa 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 nakṣatras, 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 Jyeṣṭha.’ 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

(Continued from last page)

914. वसले माहस्याल्प स्याम्योऽनुविधानं सोमेष्य ज्ञातवर्गः ब्रज्यमस्य भाग्यमेव भाग्यं भर्गोकल्यातुष्टं राजाणि ब्रज्याल्पस्य ब्रज्यमेव. आय. 1. 1. 19. Sabara in his bhāṣya on Jaimini VI. 1. 33 quotes the words vasantā bājāyaḥḥ –bṛgyamḥ apparently as a Vedic text. उपनयाननामानुसारं हिंदू धर्मम् भाग्यमेव वाक्ये। न कथयते वर्ष शास्त्रितविकल्पनास्य हास्ये। राजसम्बन्धं वर्ष 310.

915. तथा च योगीश्वारस्य मायाविषयं हृ मालेवो मैयी यथा हस्तस्य वाक्ये। सन्ति. 1. p. 278, ति. सि. p. 262 (quotes it from ह्रेष्मान्दः काल p. 747); कालाइयां ह्रेष्मान्दः। गायातिसामज्यं तु भेकोलाभ्यं कालम्। ति. सि. p. 262.

916. जन्मतस्मात न च जन्मे तथा वै व्रज्याद्वितीयकाश्ये। आयामस्युपुष्ठिः क्षुद्रस्य। अथ अथवास्य म तु जाति ज्ञातवर्गः। राजसम्बन्धं आयामा XVI. 5 क्षुद्रास्य। भौव्यतिकं q. by com. on ह्रेष्मान्दः चित्तविकल्पितं V. 45. This prohibition about Jyeṣṭha has no basis beyond the fact that the same word is applied to the month and to the eldest son or daughter.
avoided, Atri says ten days and Bhāguri 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 aṁśa (degree) of a rāsi and on days which were declared to be unfit for vedic study and on galagrahā. Certain tithis and times were called galagrahā (as stated in the note). If Jupiter be in the 2nd, 5th, 7th, 9th or 11th rāsi from the rāsi of birth, then Jupiter is very auspicious; if Jupiter be in the 1st, 3rd, 6th or 10th rāsi from the rāsi of birth he becomes auspicious after a sāntī rite; if Jupiter be in the 4th, 8th or 12th rāsi 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 sāntis) or by wearing certain precious stones and metals and by various other means enumerated in the Ratnamālā. '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 rājāvarta (a kind of inferior gem) for the other two (Rāhu and Ketu). The Ratnamālā provides that planets may not possibly afflict a man if he engages in prostrations before images of gods and before brāhmaṇas, if he carries out the advice of elders, by holding daily conversations with the good, by listening to the

917. जाति दिनं द्वारा वासिष्ठि ग्राहो च गार्ग्याः निमं दुशास्त्र:। जातस्य परसं च माह्यार्थ शेषा: पत्रसाय: ज्वत्र अस्त्मात्रसाय:॥ राजनामाला ४।। by वि. वि. p. 263.

918. नं कर्त्तवृऽप्रवेदलोके प्रवेशस्ते मनोंसा न विनकितेन। विषयमापनयः नामधयः गत्वे।" quoted by अपराध p. 32 and स्मृतिचित्र I. p. 27, हेमाञ्चि का कान्) p. 751 (from राजनोदर्शन).

919. अयस्ती समानित्रयत् रुपेऽदेशशः चतुर्वेदः। मातिषावि हिर्सीयो च महास्त्रम उद्धारः॥ रुपेऽदेशशः चतुर्वेदः समानित्रयत् दिनजः॥ वर्षा चक्षु: रेसको अवशेषेन गल्वत्॥ राजनामाला folio 23a and b, verses 363 and 365; हेमाञ्चि का कान्) p. 751 for रुपेऽदेशशः चतुर्वेदः समानित्रयत् &c.

920. बुधकुष्यान्तराजाब्लूक्तिकोषिकाहिदिस्समः। अदेहो उस्कृ श्रवणवेदः पूजयात्रृ निषिद्धः॥ सूक्तिविनामाला V. 46.

921 धार्य पृथ्वी निमां भान्मास्मयः रोद्यो श्रुत्त्वरो श्रीनंदनाय। मुक्ता खृष्टोद्वर्कन्

 त्यश्य सतास्मात: (राजान:!) कार्ये॥ राजनामाला X. 15 quoted in कम. पृष्ठ ५८ ए. वि. IV. 11 (धार्य लाजवत्क राजे करे)। देवलावाणिजयानुसारः समानान्तरास्मयः सभूतेनाभिषेकेऽवश्यकान्तः॥ होमादेशवेदनांनिर्विन्यासोऽवश्यकान्तः माहुजापाद: तदन्ते न हृिमित्त काव्योद्वृत्तां इवरणवेदः॥ पीनसः॥ राजनामाला X. 29; श्रवणवेदनांमभावविविधानि विवधविविधानयः कालिज्ञानिहितवाकश्यकान्तः। भुजालेखाणीमयोऽनायकानि योगित्व चतुर्वेदः॥ बुधसंहिता 103. 48.
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 Br̄hatsamhitā has a similar verse. Ratnamālā X. 16 and Muhūrtacintāmani 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), Vaidūrya (cat's eye gem) for Ketu (N. W.), puşyarāga (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 Br̄haspati, 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 rāsi 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 samāvartana of dvijas viz. on the naksatras Hasta, Citrā, Svātī, Puṣya, Dhanisṭhā, Revatī, Aśvini, Mrgaśirṣa, Punарvasu and Śravaṇa; 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

922. अष्टाश्वास्त्रकालान्तिकरण युवकानुग, भानुमानसिंधुमूड़ै शास्त्रव्य श्रवण्यार्थः कार्यन नू श्रवणकालान्तिकरण्। निविष्कालय कतोपस्बादः। धार्मिकव ग p 201.

923. रात्रं शुभयुवकालिकाष्ट्र भौगोलिकशास्त्रव्याख्यातिश्रवण्यार्थः। कर्त्तव्यो भौगोलिको इत्यायं हृदयान्त श्रवण्यार्थः। श्रवण्यार्थः मान p 749, मा. (folio 20 b verse 316) quoted by अश्वाकर्मम् p. 32 (without name).

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the proper times for four saimkāras 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 Āṣāḍha, Māgha and Phālguna are to be avoided and that the auspicious naksatras for marriage are Rohini, Mrgaśīrṣa, Uttarā-Phālguna and Svaṭī (vide notes 726 and 777 above). The Ap. gr. (I. 2. 12–13) is to the same effect as to months (vide note 775). The Kauśikāsūtra.224 (75. 2–4) approaches medieval and modern practice as it prescribes that marriage should be celebrated after the Full Moon of Kārtika up to the Full moon of Vaiśākha 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 Pauṣa.225 But works like the Dharmasindhu say that the months of Māgha, Phālguna, Vaiśākha and Jyeṣṭha are auspicious, Mārgaśīrṣa is middling and in some works Āṣāḍha and Kārtika are allowed and that usages of the country should be followed.

Then consideration is to be given to the naksatras, 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 Bhujaśila composed in the first half of the 11th century A. D. The Rājamārtanda226 says "when

924. उर्च्च वास्तवाय आ वैशाल्यायः। याधामानी मथ। स्वियापांशं तु बजविषय। कौशिकसूत्र 75. 2–4.

925. मुख्येऽय विवाहेऽय कर्पासंवस्तऽय च। दुःशास्त्रः मा दानः पैरामोचविचित्रः। राजसमुत्तं फळो 29a वर्ष 480 q. यथा दानकः प. 124, उपवेतादिध प. 604, यथा सी. प. 307. रज्ञाय दिति चतुष्टये विवाहो भो पोषे न च मुख्रस्थिते विचेषः। XVI. 3.

926. राज्या भ्रात्वर्णा दूल्धे मिचुर्णा मायात्सर्ये। अविभूषणं तु या कर्म न तु कार। प्रत्यावर्ते। अविभूषणं तु या कर्म न तु प्रधानप्रेरितो। अविभूषणं तु सा देवा तस्मात् भ्रात्वर्णस्य तीव्रा। राजसमुत्तं (फलो 24b और वर्ण 397–398) q. यथा दानकः प. 124 (वर्ण मुख्येऽय न्वाच बाह्य तपतो और ज्ञात्प्रथमृत्तं दूल्धे), यथा विस. प. 303 (वर्ण मुख्येऽय दूल्धे।) संस्कृ (वर्ण 67) लाइद द गर कर महि वही वे महि भ्रात्वर्णस्य च कर्म। संस्कृत स्वादो स्वादं परतरु ज्ञात्प्रथमृत्तं। So some stigma atta-

(Continued on next page)
Auspicious times considered when

( 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 Bhujabala (or Bhujabalabhima) provides 'the sages declare that in the case of maidens the auspiciousness of planets and of the year, the month, ayana, season and day is to be considered only before maidens reach the age of ten years'.

There is some difference of opinion about the auspicious nakṣatras for marriage, but all are agreed as to Rohini, Mrgaśīraśa, Magha, Uttarā-Phalgunt, Uttarāsadhā, Uttarābhādāpada, Hasta, Svāti, Mula, Amrādha, Revati (vide Br. S. 100. 1). Others like Haradatta add four more viz. Aśvini, Cittā, Śravana, 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 middleing. According to a verse quoted in Jyotistattva weekdays have no force at night and particularly Tuesday, Saturday and Sunday. Among tithis amavasyā is forbidden; rikītī 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 middleing.

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)

ches to the grown-up girl also. The Bhujabala says 'द्रव्यव्यपतिकालता कर्या युक्ति-विविधिनिर्देशं। नामागममुद्रापि द्रव्य-कालिकानिया अर्थादृशयेवनि।' p. 152. Therefore the राजमाती employs the word अविनाश्य. The udhārakātta softens the rule by saying that all that should be considered is the moon and the lagna at the time of the marriage of a grown-up girl.

927. शास्त्रसुधारकः शास्त्रीर द्रव्यार्थं कालिकानिया अर्थादृश्येवनि। कथानितिः कथाकालोः। सुधारकः १ प. by udhārakātta p. 124, व्रतितहस्य p. 655.

928. शास्त्रसुधारकः शास्त्रीविनिश्चयेन न वार्षिकः। अविनाश्येपि द्रव्य- कालिकानिया। कथानितिः कथानित कथानितः। शास्त्रसुधारकः २ प. 596.

929. शास्त्रबोधायने कालिकानि समस्येनुष्ठानविविधेयोऽहं वनव- विनिश्चयेन विनिश्चयेन। निश्चयेनाभ्यं कालिकायां विनिश्चयेन विनिश्चयेन। i.e. 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 rāśi of birth he is auspicious to the maiden; if in 1st, 3rd, 6th or 10th place therefrom, he becomes beneficent by performing a śānti rite; if he is 4th, 8th or 12th he is inauspicious: but if Jupiter is (at the time of marriage) in Karka, Dhanus or Mina, he ceases to be inauspicious even though he may be in the 4th, 8th or 12th place (from rāśi of birth); in a time of pressing difficulty Jupiter though in the 4th or 12th becomes auspicious after performing two śāntis (Bṛhaspati homas) and though in the 8th after three śāntis. In the case of the bridegroom the Sun in the 3rd, 6th, 10th or 11th rāśi from the bridegroom’s rāśi at birth is auspicious; if in other rāśis 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 rāśi of birth marriage should be brought about after three śāntis.

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.

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930. उच्चस्थः: सन्ती सुहृत्वनमो वाच्यसतिमिथः: पुरान्तूसविविधार्पात्तवजनको जन्मान्तरो वा भवेत्। नीचवर्षीयायिही द्विवारदन्यन्यायानामि सदा इत्यविभक्तो दुवाति निमात्व वेदशृवदाप्रयो। राजाबल्यं फोलिया 27a वर्ष 434।

931. ह्रिपदस्तवद्वादस्यो युध्यः कन्यायः सुभांः: जन्माचरणोपदेशस्यानी वृजाः होभायमपाश्चा सुभां। ब्रह्मादस्यादस्यानिएसः हुष्ठकार्यादिपदेशसः न युध्यः। सन्ती कन्यायादवाद्यो विविधप्रकाराननारी होभायमपाश्चायिही सुभाः। घर्गीयसु P. 248। कन्याः इस उच्च (exaltation) of Jupiter and Dhanus and Mina are his svagrhhas.

932. रजस्लायाः: नेताय उद्धुंदो न विस्पयेत्। अपनेपि मक्तयामो विवाहसिद्धायानां: नाय। तदौ गृहु तिसु पिनु p. 304.
A good deal is said in the medieval works on Simhastha Guru and the rules laid down on this topic are even now observed by most people. The Rajamārtanda 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. Parāśara provided that no marriage should be performed in the countries between the Ganges and the Godāvari, when Jupiter was in Lion sign and that when Jupiter was in Maghā nakṣatra (the first of the 2½ nakṣatras of Sinha) and when the Sun was in Mina 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 Godāvari’.933

On account of the complicated nature of the muhūrtā for marriage, a short cut was hit upon called Godhūli or Gorajās (literally, dust raised by cows) muhūrtā. The Rajamārtanda devotes ten verses to it (folios 34b and 35a, verses 550–559). Three of them are set out here.934 ‘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 Godhūlika, which gives rise to wealth and crops and prosperity. In this muhūrtā the planets, the tithis, Viśṭi or stars or constellations do not create an obstacle; this unimpeded yoga was

933. यात्रा विवाहो व्रतकथयं च प्रेमसागरं च हरसिद्धिः। अनुष्ठानं योगेन च योजनेषु दोषोऽविदितां स्वरूपं च हुज्जः॥ पुज्यतं प. 275; कुर्याद हर्षितं न विवहस्यहरसिद्धिकल्पदास्मया हरसिद्धिः। राजमार्गम् फौलो 67a वर्ष 1057; परासरः। गोदामधीये नीमः। विरहे दुहृः। सापार्थे स्वविद्यैहु तथा मीनगाते रात्॥ बसिलोम।। विवाही द्वारिणे कुटे गोत्मया नेतरस। भगीरथुतरि कुटे गोत्मया द्वारिणे तथा॥ विवाही व्रतस्य सिद्धरूपे यो विद्यति॥ लिङ्ग. सिंह. प. 305।

934. यात्रा विवाहो व्रतकथयं च प्रेमसागरं च हरसिद्धिः। अनुष्ठानं योगेन च योजनेषु दोषोऽविदितां स्वरूपं च हुज्जः॥ अत्यादृश्यं शरायामविलयिताः। नम: वान्हस्य: सा वैला जननायांगुणः जनानी गोपुराणकालं सर्वं॥ नालिकेशाः न तिधियो न च विविधां रामायणेण नै जनयति कङ्कः । न विविधः। अध्यायः। स्तु स्तु नामस् (सत्तमेन)।। विवाहकाले यात्राः वायुस्थितो भूमेश्वर्ये गोमे॥ लस्य वदा नाति विविधतमगुणं गोपुराणः सातु वदाविधिति।। सो विदेषं सति बौद्धवेशे गोपुराणकाले नै दृष्टं विद्यते॥ राजमार्गम् फौलो 34b और 35a, वर्ष 551, 556, 559।

The last two are quoted by Upamitades (without name) pp. 610–611 (and one more viz. 555). Compare बुधस्य. 102. 13। 'गोपेयाद्वा हरसागरं गोपुराणितत्त्वा इति।। न्यूरविनामे विवहस्यहरसिद्धिकल्पना भवति॥ नालिकेशाः च च नचीर्यं न च न्यविहेकेन नै वदा न योगः।। गोमे: हुज्जस्य हरसिद्धिं विद्यति तुरिताद्विद्धिं श्रीरस्य।।'
declared by Bhārgava 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 sūdras, but that in times of great difficulty when the girl has reached puberty it may be auspicious also for brāhmaṇas and persons of other varṇas. In these days also this Gorajas muhūrta is sometimes resorted to by all varṇas.

There are other complicated astrological matters for consideration in marriage such as Daśayogacakra (R. M. folio 35b-36b), Saptaśalākācakra (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 guṇas (marks) on the comparison of eight matters concerning the naksatras and rāşi on which the intending bride and bridegroom were born. This is designated ‘vadhū- varamelakavicāra’ or ‘ghaṭitaguṇavicāra’. The eight matters (kūṭas as they are called) are varṇa, vaśya, tārā, yoni, grahamaitri, gaṇamaitri, rāśikūṭa and nādi.  

935. varṇa carrying one mark, each succeeding one having one more mark (in all 36) than the ones 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. gaṇa 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. 1-12) and Muhūrta-cintāmani (VI. 21-35), Sāṃskāraprakāśa (part of Viramitrodaya) pp. 773ff. and Sāṃskāra-ratna-mālā pp. 519ff. One 936. rule made matters easy in some cases, viz. when the rāşi 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 rāşi were

935.  
936.  

936. रासिद्रष्ट्रे च एव द्रष्ट्रुपद द्रष्ट्रुपदेष्ठि द्रष्ट्रुपदेष्ठि द्रष्ट्रुपदेष्ठि द्रष्ट्रुपदेष्ठि द्रष्ट्रुपदेष्ठि द्रष्ट्रुपदेष्ठि द्रष्ट्रुपदेष्ठि द्रष्ट्रुपदेष्ठि द्रष्ट्रुपदेष्ठि द्रष्ट्रुपदेष्ठि द्रष्ट्रुपदेष्ठि

936. रासिद्रष्ट्रे च एव द्रष्ट्रुपद द्रष्ट्रुपदेष्ठि द्रष्ट्रुपदेष्ठि द्रष्ट्रुपदेष्ठि द्रष्ट्रुपदेष्ठि

Meṣa and Vṛṣabha but the naksatras would be the same.
different, then no consideration need be paid to gana and nādi and the like and if the nakṣatra of both is one and the same it would be auspicious if they were born on different quarters of the same nakṣatra. 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 Ratnamāla 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 candrabala and tārābala were required. As stated in note 772 above the 3rd, 5th and 7th nakṣatras from the nakṣatra 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 nakṣatras 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 tārā is pre-eminent. Some authors regarded even the nakṣatra of birth as one to be avoided in certain rites, though acceptable in others. The 'evil tārā called 'vipad', 'pratyari' and 'vadha' were to be placated respectively by gifts to brāhmanas of jaggery, salt, and gold with sesame.

937. श्रवणं ज्ञानपतिः सोमपुष्पः केन्द्रस्य दृश्यनामविशेषः । इत्येकत्र विवेकपुर्ववर्तमानस्य ईश्वरः स्वयं । श्रवणं ज्ञानपतिः सोमपुष्पः केन्द्रोत्सर्वाः । रत्नमालापुष्पः ईश्वरः स्वयं ।

938. अपनार्यो दृष्टिकोणां विश्वासविन्यासस्य विशेषः । किं परिवर्तिनिः न कालु पुछुपपो शीतलाः । परिवर्तिनिः विश्वासविन्यासस्य विशेषः । रत्नमालापुष्पः ईश्वरः स्वयं ।

When gana and nādi not considered 615
In relation to marriage the Rājamārtanda\textsuperscript{939} says: tithi is declared to have a single value while weekday is four times as good, nakṣatra 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, mūhūrtas for coronation are of purely academic interest and therefore they are not set out here. Those interested may refer to Ratnamāla XIV. 1–8, Muhūrtamārtanda VIII. 1, Muhūrtaa-cintāmaṇi X. 1–4, Rajaṇitiratnakara pp. 82–84 (ed. by K. P. Jayaswal).

One very important astrological subject was Yātrā, which has two meanings, viz. starting on a journey for going to tīrthas or for earning wealth and marching out for victory by kings. The first kind of yātrā is common to persons of all varnas, while the second is concerned only with kṣatriyas or the king.\textsuperscript{940} It appears that not only professed works on astrology but also the Smṛtis, the Arthaśāstra of Kautilya and Purāṇas attached great importance to this subject. The Āśramavāsikaparva\textsuperscript{941} 7. 12–18, Manu VII. 181–212, Matsya 210–243, Agni 233–235, Viśnu-dharmottara 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 Yāna or Yātrā. The subjects of Yātrā are summarised in the Brhat-saṁhitā as follows:\textsuperscript{942} Under Yātrā are included knowledge of proper

\textsuperscript{939} तिथिविशेषत्वम् गेत्रकार्यं चतुर्दश:। सर्वं ग्रंथकाराभियोगमेवथाति:॥ सहस्रसा: यथा: ग्रंथकारां लक्षणावर्तिक:। वर्णविवेचना चतुर्दश: सर्वं समस्ताःप्रभावलक्षणस्य ॥ राज-मार्गशीर्षा फोलिया 39a, versess 611–612. These are quoted in ज्योतिषलेखा p. 590 but not from उ. श.

\textsuperscript{940} किंविन्काराभिवृद्धिः वेत्रास्तरार्गमनं यात्राः। सा च संस्करणे दिविस्थां एका समार- विज्ञानं अपरं सामार्ग्यं यात्राः। तत्र सडुन्तस्ता च वै विज्ञानोऽध्यात्मात्कोज्ज्ञपुराणं- लोकेऽपि गायनम् च यात्राः सा समार्ग्यं यात्राः॥ \textsuperscript{941} विध्याजोत्तरायं वात्सनीकाराभिवृद्धिः वेत्रास्तरार्गमनं। विहिताभिवृद्धिः ग्रंथकारां वेत्रास्तरार्गमनं। अतः तत्त्वादं ग्रंथकारस्य वेत्रास्तरार्गमनं। आयूष्मानविवेचना विवेचना विवेचना। विवेचना विवेचना। विवेचना 9. 1. 15–16.

\textsuperscript{941} यात्रां सन्नेत्रेऽदेशको राजासे संख्या: परस्परं। कुलम् देशकोणमिति जीवनमुक्तिपातस्य ॥ \textsuperscript{942} यात्रां स परियोजनाकरणसर्वसुविद्याविद्याविद्याक्षामणि- वर्णसिद्धांतोपन्यासम् पद्मावंतोपन्यासम्। क्षत्रियविद्याचारं सर्वसाधारणस्मृतिकारोपन्यासम्। \textsuperscript{942} दीर्घ-पादपमण्डली पंः। एका यथाविवेचना विवेचना विवेचना। पद्मावंतोपन्यासम्। एका यथाविवेचना विवेचना। एका यथाविवेचना विवेचना। एका यथाविवेचना विवेचना। एका यथाविवेचना विवेचना। एका यथाविवेचना विवेचना। एका यथाविवेचना विवेचना। एका यथाविवेचना विवेचना। एका यथाविवेचना विवेचना। एका यथाविवेचना विवेचना। एका यथाविवेचना विवेचना। एका यथाविवेचना विवेचना। एका यथाविवेचना विवेचना। एका यथाविवेचना विवेचना। एका यथाविवेचना विवेचना। एका यथाविवेचना विवेचना। एका यथाविवेचना विवेचना। एका यथाविवेचना विवेचना। एका यथाविवेचना विवेचना। एका यथाविवेचना विवेचना। एका यथाविवेचना विवेचना। एका यथाविवेचना विवेचना। एका यथाविवेचना विवेचना। एका यथाविवेचना विवेचना।
Topics falling under Yātrā 617
tithis, week days, karaṇas, nakṣatras, muhūrtas, the vilagna (the lagna at the time of starting), the (different) yogas (conjunctions of planets, nakṣatras, rāsīs &c.), the throbings 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 guṇas (sāndhi, viyraha, yīna, āśama, devādhiḥbhāva, āśraya) according to the strength of planets, auspicious and inauspicious things and sights, the four upīyas (sāma, dāna, danda, bheda), ṣakunās (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 Bṛhat samhitā (such as 43-50, 88-96) to matters falling under ‘Yātrā’ composed three works on it, viz. the Bṛhad yogayātrā, the Yogayātrā and Tikkanīkā. Apart from the verses in the Bṛhat samhitā, Varāhamihira devotes over 1100 verses to Yātrā. Yātrā is dealt with in several other works also such as the Ratnavālā (XV. 1-74), Rājamaṃḍāṇa (folios 42a-50a, verses 653-795), the Muhūrtacintāmaṇi (XI. 1-109). The reason why the work is

943. I have not been able to find any printed edition of Bṛhad-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 Kern in the Indische Studien vol. X. pp. 161-212, vol. XIV pp. 312-358, 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 Bṛhad yogayātrā ms. has 34 chapters and about 520 verses i.e. the latter is slightly larger than the former. The Tikkanīkā 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 JJBRS vol. 24-25 (new series) pp. 2-4 and 27. The word is variously written in the ms. and by Utpala as विकल्पिक, विकल्प, विकल्पिक, विकल्पिकयाना.

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called Yogayātrā is as follows: When a war is impending, to look out and wait for auspicious tithis, week-days, nakṣatra 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 Yogayātrā 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 saktinas, brāhmanas act on the efficacy of nakṣatras, others (than these) secure their objects on the strength of muhūrtas.

In Brhaj-jātaka (28.3) Varāha declares that he will enumerate the topics concerning Yāṭrā and verses 4-5 specify the topics, which agree in the main as to names of titles and their order with those in the Brhad-yogayātṛa chapters II-XX and not with those of the Yogayātṛa. All these works cover a very wide field and deal with many subjects that are not strictly astronomical (as the quotation from the Brhatasmhīta cited above in note 942 will show). Even the purely astrological material runs into hundreds of verses and all that can be commented 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 Yāṭrā may be used for astrological purposes. If such a lagna is either Mēṣa, Karka, Tulā or Makara and is occupied by auspicious

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944. साधारणयात्रा तु कर्मचंदुरयात्राधरणी। तत्र बहुया वहुन। कालेन बहुःशोषहारेऽबहुः स्वयंपदानं चोदितम्। विलयी समस्तविनयादयो राजामेव। तत्र योगयात्रा समस्तविनयायपोषयी। उपरिश्रेतुः पुः प्राणभांडुःचंदुरयात्राधरणीं तत्रतिमायाचानुपहावै। ""अत एव् योगनः वाचा सङ्ग-वाचे सदाधरणां विशेषां भाषितमाय। योगो नाम किरतां बहुः नियतस्थानविशिष्टताम्। पर्‌दुर्गायात्रा com. on सा. सि. XI, 54.

945. योगां चतुर्विंशं सिद्धेऽत: श्रूकैन्तलकरणालवियाः। नक्षत्रश्रीलिंगायाः श्रीक्रियां विनासां जनेयोभाक्ष्या। शमीयोविषयां व्रजश्रीलिंगाया। नक्षत्रश्रीलिंगाया। किरतां संकुलं न सुनाधमां यथा च विपत्तया। गच्छतुं यथा इत्यस्त। नक्षत्रश्रीलिंगायां मुदुस्तरी गतिः सः फलं यथासेवकससुवर्णयोगस्वरूप्तम्। योगायात्रा IV, अ-5; यथसः योगायात्रासुतापते नियम विशेष नस्लिन सर्पया समाय। तथा विहार सर्पदनो अंचलाः। फलं यथसंकुलं दु: योगसंभावम्। रत्नाकार of भ्रमरति XV, 29; compare सा. सि. XI, 54 with पौराणिक IV, 4.

946. नेत्रा योगां जातकम् ""अम्बूमेंतताविभक्तम्। चामित्तिकाः। पद्मासमस्य च। "" चावृं मन्त्रं विधिः। चूँकि श्रीमानामाथ चापादो सिद्धिकारणेत्र तुहेरे वपु च। आत्मायं श्रुक्खलयां वाक्यस्मात:। स्नातितिह:। मान:। यहो वाक्यास्मात् नियमसः क्रमावान्तं द्वित:। श्रुक्खल- द्वेषः II बृहजातक 28.3-5. 
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). 947 The week-days were regarded as not of much importance in Yātrā. The 6th, 8th, 12th tithi, Full Moon tithi, amāvāsyā, rikta tithi (4th, 9th, 14th) and the first of the bright half were not commended for Yātrā (the rest were commended) and yātrā was commended on nine nakṣatras, viz. on Asvini, Punarvasu, Anurādhā, Mrgaśīrṣa, Pushya, Revatī, Hasta, Śravaṇa and Dhanisthā. The Yogayātrā IV, Rājamārtanda (verses 695-732), Ratnamālā XV verses 1-74, Muhūrtacintāmanī 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 respectively 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 948; (the king is victorious) if Jupiter is in the lagna and the other planets are in the 2nd and 11th places; 949 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; 950 when Venus occupies either the 4th, 3rd or 11th house, if he has an aspect with Jupiter that is in a kendra (1st, 4th, 7th or 10th house) and the malefic planets are in places other than the 7th, 8th or 9th place such a conjunction procures for the king heaps of wealth (and victory). 951

Certain other astrological matters may be alluded to here. Rainfall in the four months from Pauṣa is called unseasonable;

947. Vide सूतिरीच्छिन्तमालिणी XI. 4-5.
948. तयां यक्षेऽपि भ्रमन विद्वेदर्थेऽपि वसे कुयाक्षेतर्य विनक्तं दुःसृष्टे। वस्तुनिष्ठ सरय द्रव्यं भवति भयानये तप्यात्माविभाजकितदलातिसंह द्वारसं। योक्पादिन न. 6; compare स. वि. XI. 55.
949. विद्वेदर्थेऽपि वसे कुयाक्षेतर्य विनक्तं दुःसृष्टे। वस्तुनिष्ठ सरय द्रव्यं भवति भयानये तप्यात्माविभाजकितदलातिसंह द्वारसं। योक्पादिन न. 6; compare स. वि. XI. 58.
950. विद्वेदर्थेऽपि वसे कुयाक्षेतर्य विनक्तं दुःसृष्टे। वस्तुनिष्ठ सरय द्रव्यं भवति भयानये तप्यात्माविभाजकितदलातिसंह द्वारसं। योक्पादिन न. 6; compare स. वि. XI. 60 almost in the same words.
951. अनुभविकारावनाहंद्रायस्वयम्भुर्गुरुद्वलाभयुक्तः। कविविर्धो अनुभविकारायस्वयम्भुर्गुरुद्वलाभ। वस्तुनिष्ठ भद्रानुह्वसंहद्रक्षेत्राय वार्षिकः। सन्तु योक्पादिन। स. वि. XI. 67; योक्पादिन न. 20 is almost in the same words.
one should avoid vrata and yātra 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.⁹⁵² The Muḥūrtacintāmani says⁹⁵³ ‘one (the king) should not start as long as the periods of upanayana rite, the establishment of an image, marriage, festivals (like holikā) 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.⁹⁵⁴

One should avoid starting in such a way as to face Venus. This belief is very old as the Śāntiparva and Kālidāsa refer to it.⁹⁵⁵ 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 should⁹⁵⁶ send out a sacred thread, (a kṣatriya) a weapon, vaiśya should send honey and a sūdra should send out a pure fruit (like cocoanut) or anyone of whatever varna may send whatever is dear to his heart. The sages differed as to the distance one should proceed

⁹⁵². पंचादिवच्चतुयो माससमथो मरदा हदयंकारय; वर्ण पायादेहां तत्व वज्रसल्ल वासरय। दृष्टि:। कयोकी दोषं तावसातसामं समव राजय।। यमक्ष भवति गमने नरपुखवरणाश्वेता पशुय।। रा. मा. folios 23b and 24a, verses 368, 372, both quoted in हरिजनमहादेवी p. 315.

⁹⁵³. बतन्त्वनृवृत्तनिष्ठकािकीसकवनवहीकासामान। सरणदिनते तसरामसमय।। स्र. चि. XI. 76; सौदामिनिषष्ठण्णार्जितेः नागदामेसु अस्तवरणेः।। आ सरणाय धुसुत्तुदु विश्वानाशिलितेः चातुः रसमाला XV. 59.

⁹⁵⁴. प्रेशानिकसन्तमसततसद वछेदे नामसे तिघ।। नामशिर्य तथा वेने कुमात्कातद्यम।। स्र. चि. XI. 79.

⁹⁵⁵. यीले गामुरसे: उसा यत: धुक्तले जायं;।। दूरि पुरे यथा एवां सकिपाणे दुक्तऽह।। जालपृष्ट 100. 20; इंदिरां वरिष्ठ तथय कामं;।। दुर्: धुक्तले प्रथाये।। कुमात्कस्थिर III. 43.


⁹⁵⁶. पत्रांगाप्राप्तादिनां ज्वलान्तमाधुयः। महास्तमसतंपत्ते पत्तसं हथिराः।। रा. मा. folio 49b, verse 771; कारणप्रिय महनय चौदंडाय भूङ्गवादभिष्पानितायुः।। कौदे भास्मात्तमाला चाठोपयं तर्भं भवति चक्षे हलिम्यं च।। स्र. चि. XI. 89.
for prasthāna and then return. Gārgya 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, Bharadvāja provides that one may go as far as an arrow may be discharged and Vasiṣṭha 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 muhūrtā.

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 Yogayātā XIII. 3 provides that a king when starting on an expedition should see, hear and touch māngalas 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 'puṇyāha' (it is a holy day) and of the Purāṇas, Dharmaśastras, Arthaśastras, the Mahābhārata and the Rāmāyāna; the auspicious chirpings of cranes, cāsi, peacocks, swans and jīvajīvika (partridge); crows sitting on the backs of tortoises marked with mud; auspicious objects are the bīva tree, chowries, sandalwood, cow with calf, a goat, priyāṅgu creeper, fried grains, a chariot filled with men; banners, sarvāṅgadhī, svastika sign, vessels filled with presents; horse, undried ginger, cowdung, mustard, mirror, a bull bound with ropes, meat, a jar 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

957. श्रृङ्खलानां गार्भं सीम्नं सीमानां चूँकि। कर्क्रेत्रो भद्रायं बलिठं नवत्रमः।
हसि। सा मा, folio 49b verse 769: सू. स्व. XI. 90 is almost in the same words.

958. बसेष्च चैत्यं बश्क्त विश्रीरो बिभान्यथो मान्य: च भाष्यते। य: याहुन: सोऽि न
पार्श्वं भूतं यथा यतं: प्रकृतिः। रत्नसत्का XV. 56; vide सू. स्व. XI 92 for a
similar verse.
be arranged for or they may present themselves spontaneously. The Agnipurāṇa chap. 243, Ratnamālā XV. 97–98, Muhūrtamārtanda VII. 15–16, 20 and several others contain similar long lists of auspicious matters on a king’s yāträ. 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 Rṣabha, Bhāguri, Devala, Bhāradvāja and authors on yāträ like Garga dealing with śakunās of all kinds, including barking of dogs, chirping of birds and crows), the Brhadyogayātṛa chapters 21–28 dealing with omens derived from the movements of elephants, horses, the cries of sha-jackals, crows &c., the Yogayātṛa XIII. 14, Muhūrtacintāmaṇi XI. 99–100, Muhūrtamārtanda VII. 17–19, Rajanitiprakāṣa pp. 335–360 and other works. As an illustration only one verse from the Yogayātṛa is translated here. The following are inauspicious (on Yāträ): 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, 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 grihya 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-gṛhya simply provides that the construction of a house should be begun on an auspicious day. The Hiranyakesīgṛhya is more specific and says that a sled 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 Rohini or the three Uttarās, viz.

959. कार्यावृत्तेऽपूर्ववृत्तेऽपूर्ववृत्तेऽपूर्ववृत्तेऽपूर्ववृत्तेऽपूर्ववृत्तेऽपूर्ववृत्ते केसारितनी। वानिगितित्वताक्षरकालसत्त्वस्याः सुदाप्रापिताक्रमांपच्च्यतितिति: कार्यावृत्तेऽपूर्ववृत्तेऽपूर्ववृत्तेऽपूर्ववृत्तेऽपूर्ववृत्तेऽपूर्ववृत्तेऽपूर्ववृत्तेऽपूर्ववृत्ते।

960. अधाताः शास्त्राक्षरायः यूपवहे शालां कार्येत। पारस्करसूत्रा III. 4. 1–2. शालां तारभवन्तु॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ्
Times for construction of a house

Uttarā Phalguni, Uttarāśadhā and Uttarābhādrapadā. The Matsyapurāṇa chap. 253, Ratnamālā chap. 17, Rājamārtanda verses 805-884 (folio 51b-55b), Hemādri on Kāla pp. 817-829, Muhūrtadarśana IX, Jyotistattva pp. 662-670, Muhūrtacintamani XII, 1-29, Nīrṇayasindhu p. 364 deal with the construction of a house. Matsya (253. 2-4) names eighteen teachers of Vāstuśāstra. A few astrological details are set out here. Matsya (253. 1-5) states the results of beginning the construction of a house in the twelve months from Cātra respectively as disease, fine cows, death, good servants and plenty of cattle (in Āsādha), servants, loss, wife's death, wealth and crops (in Kārtika), rice, danger from thieves, various benefits, gold and son (in Phālguna).

The auspicious nakṣatras for commencing a house are Aśvini, Rohini, Mūla, the three Uttarā, Mṛgaśīrṣa, Svātī, Hasta and Anurādha 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 Punarvasu, Pusya, Rohini, Mṛgaśīrṣa, Cītra, Dhanisṭhā, Uttarā (three of them), Revati, Śravaṇa, Satabhisak, Anurādha, Svātī endowed with auspicious tārās, on Monday, Wednesday, Thursday or Friday, on an auspicious Yoga, on a tīthi other than rikta (i.e. 4th, 9th, 14th) and on a day when there is no Viśṭi; 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 rāśi of the owner is auspicious, and when any of the athira nakṣatras are rising, one should commence a house or make the first entrance into it. The Ratnamālā says that the construction of a house should not be begun on cara 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 āya, vyaya and Rāhumukhacakra that are passed over here.

961. आदिरूप्रतिप्रादेशिकम् इतिकथ्यतेत्र च पौराणिक स्त्रियां रामसम्यूः।

संप्रदानं द्वितीस्य पपिँकरते यथे विशिष्यतिः विविधप्रतिक न हुः तत्र इति

कृतायं वस्त्रमृतस्य नातिवर्गस्य

परमात्मानम् वस्त्रमृतस्य कृतायं वस्त्रमृतस्य नातिवर्गस्य

समारम्भमेवर्गितं वस्त्रमृतस्य नातिवर्गस्य

संप्रदातविष्णुस्श्रवणे यथेष्ठ वस्त्रमृतस्य नातिवर्गस्य

संप्रदातविष्णुस्श्रवणे यथेष्ठ वस्त्रमृतस्य नातिवर्गस्य
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, Jyotistattva pp. 670-71, Muhurtacintāmani XIII, Nirñayasindhu p. 366 for rules about grha-pravesā (first entrance into house). The Rājamārtanda says that first entrance into a newly built house should be made on the nakṣatras Revati, Dhanisthā, Śatabhisak, Rohini, the three Uttarās, on an auspicious week-day, when the moon is not weak, on a tithi other than riktā. 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 Bṛhadāraṇītā 60, 20-21, Matsya-purāṇa (264), Visnudharmottara III, 96, Rājamārtanda (folios 57b-59b, verses 909-943), Hemādri on Kāla pp. 830-847, Jyotistattva pp. 666-667 and 672-73, Nirñayasindhu pp. 334-335, Dharmasindhu p. 318. The Bṛhadāraṇītā 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 virya of Jupiter, when the lagna is a sthira rāsi and the navamāṇa rāsi 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 ahrvya

962. पोष्यमुनिद्वसनथव वाणेण स्याममः नियुक्तो चोक्तयस्य। अक्षण्यदश दुम्बार्णेषु तिथिवरिक्ते च दुःस्थे। ॥ भूतिभास्य शुद्धरूपव तौपौर्णिको वामसीर्यभवितम्। गच्छदुस्वत्वमविभि- नामं सत्तुरणामितिविवहुतयं विशेषस्य। ॥ राजसमालख (folio 57, verses 900 and 907), last q. by प्रेमधर्मारान्त ॥ यस्य च ॥ XIII. 7.

963. उद्वयने नित्यचे विद्यामभस्ती च शीर्षपरं। द्वये निर्जीरे निर्जीशो सौंभवीर्यक- केतेन्द्रस्। ॥ पापवचयसमर्पनंसुहुवात्सतृतिवाचारदेशेष्ठ। निर्जीशं निर्जीशक्ति त्र्यान्य स्यामिन इत्यादिः। ॥ उद्वयनभास्य 60, 20-21 (Kern's ed. and chap. 59 in Dvivedi's edition). The word has been defined in ब्रह्मजातक I, 9; जीवक इत्यभुजं च यों मनो राज्यम्, its हंसा, देश्च्या, दशभाग, नवमभाग, दशभाग, विकल्पमान: स्यामस्य word would mean तुभ, सिंह, बुध.
or *mrdu* or on Śravaṇa, Puṣya or Svāti nakṣatras, on a favourable week day (other than Tuesday) the establishment of the images of gods is commended'. The Mātsya states (264. 3-12) that the establishment (*pratīṣṭhā*) of the images of all gods leads to beneficent results when done in the months of Caītra, Vaiśākha, Jyeṣṭha, Māgha or Phālguna, 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 Bharaṇi, Kṛṣṭikā, Āḍra, Pūrṇavasu, Āśleṣa, Magha, Pūrva-phālguna, Cīrā, Viśākha, Dhaniṣṭha, 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 brāhma muhūrta.

The Ratnamālā 964 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 Śravaṇa nakṣatra. In the case of the images of the Mātra, Bhairava, the Varāha, Narasimha and Trivikrama incarnations and of Devi, the killer of Maḥiṣāsura, establishment may be made even in Daksināyana. For the establishment of Linga special rules are provided for which Nirṇayasindhu (pp. 335-336) may be consulted.

The Rājamārtanda 965 provides that the 2nd, 3rd, 10th, 13th and 15th tithis are always commended for the 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 Calukya king Maṅgaliṣā dated *saka* 500 (578-79 A. D.) recording the grant of a village named Lāṅjiṣvara on the auspicious occasion of the establishment of an image of god Viṣṇu. 965a

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964. राहस्यमाला/महामार्गिकाः/साक्षातकारानि/वाच्यमाली/निर्णयासिद्धान्तं/महामार्गिकाः/वाच्यमाली/साक्षातकारानि/वाच्यमाली/निर्णयासिद्धान्तं/महामार्गिकाः/वाच्यमाली।

965. राहस्यमाला/महामार्गिकाः/साक्षातकारानि/वाच्यमाली/निर्णयासिद्धान्तं/महामार्गिकाः/वाच्यमाली/साक्षातकारानि/वाच्यमाली/निर्णयासिद्धान्तं/महामार्गिकाः/वाच्यमाली।

965a. आगम्यमार्गिकाः/साक्षातकारानि/वाच्यमाली/निर्णयासिद्धान्तं/महामार्गिकाः/वाच्यमाली।
Auspicious times were prescribed for wearing new garments for the first time. The Nṛṇayāsindhu quotes two verses.

'It is desirable to put on new garments for the first time on nakṣatras of Āsvini, the three Uttarās, Punarvasu, Puṣya, Revati, Dhanisṭhā. 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 Rohiṇī, Puṣya, Punarvasu, Uttarā-Phalguni and takes a bath on Śatatarākā nakṣatra does not stay with her husband (i.e. she leaves him). If a woman wears for the first time a garment dyed with Kusumbha (safflower) or ornaments of gold, precious stones, coral, glass, conch-shell on Revati, Aśvini, Dhanisṭhā, Hasta, Cittā, Svāti, Viśākhā, Anurādhā, that leads to male progeny, wealth and happiness, but if she puts on these on Rohiṇī, the three Uttarās, Punarvasu and Puṣya, that leads to the unhappiness of the husband.

Muhūrtas are prescribed for beginning to take medicine in Rājamārtanda (folio 62a, verses 973 ff.), Jyotistattva pp. 678 ff., Nṛṇayāsindhu p. 362. Only one verse is cited here; 'If one begins to take medicine on the nakṣatras Mūla, Anurādha, Mrigaśiras, Puṣya, Punarvasu, Revati, Aśvini, Śravana, Jyeṣṭhā, Hasta, Cittā, Svāti, and on Monday, Thursday or Friday, that would benefit the patient. Medieval works like the Rājamārtanda, Bhujabala, Muhūrta-mārtanda, Jyotistattva, Nṛṇayāsindhu 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 myrobalans &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.

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966. श्रवणीयाभिषेकाय श्वेतारज सुपन्नात्।
śravāniya bhāṣātāḥ śvetāraṇaṁ su-pannam āt
drīgunaḥ pr internāmnīṣaṁ stūtāsmi

967. भुजाबला मुहूर्तमार्तं ज्योतिसत्तव्या त्रिविषयीकृतं रक्षणमोचनम्।

Vide p. 671 for other verses on the same subject.
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 Matsyapurana 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 Ratnamala 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 avatāras and heroes. Some Mss. of the Rāmāyanam contain a few details of the horoscope of Rāma, the principal ones being that the lagna was Karkata, in which the Moon and Jupiter were in conjunction and that five planets were in exaltation (ucca). As the Moon was in Cancer, that planet was not in exaltation, since Taurus (Bull) is exaltation of the Moon. As Rāma was born on Cāitra bright half 9th the Sun was in Mēsa (Aries, Ram), which is also the ucca of the Sun. Therefore,
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 enemy. The _Rāmāyāna_ does not mention Rāhu and Ketu at all. So the horoscope of Rāma would be as follows:

![Horoscope Diagram]

Vide Pillai's 'Indian Ephemeris' Vol. I Part I pp. 112-123 for discussion on Rāma's horoscope. Kālidāsa in the _Raghuvaṃśa_ (III.13) states that Raghu, 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 Paraśurāma, the _Nirṇayasindhu_ quotes the _Bhārgavārcanadipikā_ to the effect that Viṣṇu himself was born as the son of Renukā on _Vaiśākha_ bright half, 3rd tithi, on _Punarvasu_ nakṣatra in the first quarter of the night, when six planets were in exaltation and Rāhu was in _Mithuna_ (Gemini, Twins). The Moon being in _Punarvasu_, that is either in _Mithuna_ or _Karkaṭa_, none of which is Moon's _ucca_ all the remaining six planets must be held to be in exaltation. Therefore, Paraśurāma's horoscope must be supposed to be somewhat like this:

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972. Vide my paper in the _Journal of Oriental Institute, Baroda_, vol. I. pp. 5-7关于 the horoscopes of Rāma and his three brothers stated in the _Rāmāyāna_.

973. 具体的文献、注释以及上下文需要进一步参考原始文献。
This horoscope cannot be right. The *ucca* signs of the Sun and Mercury are *Mēsa* (Aries) and *Kanyā* (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, Banabhaṭṭa\(^{974}\) in the Harsacarita (4th Ucchvāsa) tells us that Harsa was born on the 12th of the dark half of the month of Jyeṣṭha, on *Kr̥ttikā* nakṣatra, at nightfall when all the planets were in exaltation. But Bāṇa is delightfully vague about the name of the *lagna* and it is not clear what he means by ‘all planets’ being in exaltation. At the end of Jyeṣṭha the Sun cannot be in *Mēsa*, which is the *ucca* of the Sun, but may be in *Vṛṣabha* or Mithuna.

The commentary Sudhāvidyotini\(^{975}\) on the Saundaryalahari, a work attributed to the great philosopher Śaṅkarācārya, furnishes a horoscope of Śaṅkarācārya, viz. the *lagna* was *Śīrhā* (Lion), Jupiter in Fishes, Sun in Ram, Mercury was in Mithuna, Venus in Fishes, Saturn in Aquarius, Mars in Capricornus, Moon swallowed by Rāhu (there was an eclipse) and in Hasta or Cītrā (either in Kanyā or Tulā). This horoscope also seems to be a fancy one, since Mercury cannot be in Mithuna when the Sun is in *Mēsa*.

\(^{974}\) तत्कथा याज्ञवल्क्ये माति बलराम बलरामाधिवर्गे यथ्विति योषिकमेव समानवक्षितिः क्रियाकरे... मान्यता कित्विगतिः यथ्वितादिविद्वयोगिश्वत्वेतिप्राप्ति सांकेतः

\(^{975}\) Vide Journal of Indian History, vol. 4 p. 39.
Kalhana\textsuperscript{76} in the Rājatarāṅgīṇī says that king Harṣa of Kashmir (born 1059 A.D., ruled 1089–1101 A.D.) was born on the Karkata\textit{ laghu} 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 conjunction at his birth indicated and as the authors of Sāṃhitās 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 Harṣa's death.

Some inscriptions show that kings rewarded men for astrological devices. For example, the Kadaba plates of the Rāṣṭrakūta king Prabhūtavarṣa Govindaśāra III granted in śaka 735 to a Jain Muni the village of Jālamāṅgala for having warded off the evil influence of Saturn from Vimalāḍītya, one of his governors.\textsuperscript{77}

Some of the previous volumes of this History of Dharmaśāstra 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 Dharmaśāstra.

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 \textit{a priori} arguments and do not appear to have studied

\textsuperscript{76} शास्मुण्डन इति स्पर्शंसस्यसिद्धान्ताः। सोभूजातमवेयसे विशिष्टता। शास्मुण्डनस्यप्रणालिकाः।

\textsuperscript{77} वी. I. vol. VI, pp. 332–349 at p. 340.
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. The matter to be considered is whether the principles laid down in such astrological works as the Brhajjataka can stand rational analysis and tests. The author may state here that in his boyhood there was an astrologer called Mahâdkar Jyotishi 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 sanad (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 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 sâstras 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, Mārgaśīrṣa 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 sīrpeñch (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 Āślesā or Jyeṣṭhā naksatra or on what is called Gandā 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 Prayogapārijāta\textsuperscript{980} prescribes ‘a child born on Gaṇḍānta by day causes the father's death, one born in the night on Gaṇḍānta causes the mother's death and one born at twilight causes its own death; no Gaṇḍa is safe (free from danger). Abandonment of children born on Gaṇḍa is laid down or (the father) should avoid seeing it or hearing its cry for six months’. Bhallāṭa\textsuperscript{981} provides ‘a child born during the period of the last ghaṭikā of Jyeṣṭhā and the first two ghaṭikās of Mūla 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 Mūla) the father dies, if born in the second quarter of Mūla the mother dies, if born in the third quarter there is loss of wealth and (birth in ) the 4th quarter (of Mūla) is auspicious; the same results follow in the case of birth on Āśleṣā 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 Mūla 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,

\textsuperscript{980} Pṛyोगपारिजाते गर्भः। पितृभ्रमद्विबा जातो राजश्राजवदग्मा मातुरा॥ आलम्बोऽक्षय सम्पद्योजातो मातिस रेखा निर्माणः।। श्रेष्ठोऽक्षयात्तनो परिवारो विचित्रवेदः।। वज्ञावद वर्गोऽनाच अप्त तत्त्व यान्यात्त्विं अनंते॥ शास्त्रकालाकारः (D.C. No. 306 of 1884–1887) folio 28. The verse संचारोऽभितृत् is q. by निषेधयस्य also p. 244.

\textsuperscript{981} मातुरा॥ असम्पूर्णत्वात् परिवेठु बालकरः। समाहकः पिताद्वा न तद्भवी निरोधते्।। तदनुवाचाः वित्त तिर्थंकरं जन्मद्रवः।। घनस्यस्माते स्वीकरः जन्मद्रवः।। भूमिस्यन्यायतः फलेत तव सम्बन्ध॥ अखंडस्मृति वाल इत्यभासः॥ उपेन्द्रवे विद्या वेदं सम्पूर्णै पद्यकालायः।। असंभूतसम्परवा कथन सम्यक् स्थिरं स्वयं मनोजने॥ निषेधयस्य p. 244. The great Hindi poet and saint Tulsidas (born in saṁvat 1589 i. e. 1532 A.D ) was an abandoned child and was abandoned by his parents and was brought up by a śādhu. 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 Bṛguśamhitā in Sanskrit
which is supposed to contain numberless horoscopes with
descriptions of persons born on the twelve rāśis from Meṣa
wards, 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 Bṛguśamhitā 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 ms. in
the Bombay University called Bṛguśamhitā said to have been
imparted to Śukra by his father Bṛgu on mount Gandhamā-
dana which contain about 600 horoscopes each of the four lagnas, Meṣa, Vṛṣabha, 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 Bhṛgusāṁhitā can be accommodated even in a big library if it contains descriptions of all possible horoscopes in 15 or 20 verses each. There are twelve rāśis as lagnas, 9 planets (including Rāhu and Ketu) and twelve bhāvas. 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 Bhṛgusāṁhitā is often a fraud.

In Indian Astrology the most important matters are the rāśis, the planets and the twelve bhāvas (or places). Take the rāśis first. What is the reason for naming certain groups of stars or constellations as Meṣa or Vṛṣabha &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 imaginary analogies in naming the so-called rāśis. Once named, the rāśis are classified in various ways and predictions are based on the class to which a rāśi 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 Vṛṣabha and Vṛśčika be classed as female? There is no explanation except this that the twelve rāśis 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 cara (mobile), while Simha and Vṛśčika are classified as sthira (firm immobile). The Sun (the giver of all light and support of the world) is called krūra 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). Besides, 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 ācārya 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 ‘Śaśāṅka’. 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 svagrha and uccas (exaltations of planets). There are twelve rāsis and seven planets; five must be given two rāsis as svagrha and the other two only one rāsi each as svagrha. The Br. J. assigns only one rāsi as svagrha to the Sun and Moon, viz. Simha (Lion) and Karka (Crab) respectively, while two rāsis are assigned to each of the other five planets. There is absolutely no logical or satisfactory explanation of this. Moreover, in assigning two rāsis as svagrhas the only principle that seems to have been followed is that of sequence, viz. one rāsi beyond Simha and one beyond Karka i.e. Kanyā and Mithuna to Mercury and in the same way to the remaining planets in the order of distance. The result is that Vṛṣabha and Tulā (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, Kanyā, Karka, Mina and Tulā should be the uccas of the Sun, the Moon, Mars, Mercury, Jupiter, Venus and Saturn respectively. The naming and arrangement of the twelve bhāvas 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 tanu (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 tanu, the bhāva about death should be the 12th, the last, but in the Brhaj-jātaka and other works, it is the 8th bhāva that is called mṛtyu (death). Some of the bhāvas 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\(^{982}\) (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 drṣṭi (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 drṣṭis of planets has hardly any meaning. Every planet and star really

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\(^{982}\) The idea of ब्रह्मदर्ज is very old as the ब्रह्मसंहिता 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 ब्रह्मदर्ज to specific countries, kings, and people. Three verses are quoted here. अस्तक्रमोनामाधिकोत्साहायत्वस्य:। दुस्यो चदः नाभाय पराशरपैठभिधर्मस्॥ भेष सूक्तिनाशो भेष: ख्यादानो महाकुलान्तः च । उत्तेषे श्रवणं मन्त्रयोध: विश्वाविश्वासः। अभिविश्वाय दुस्यानी पुरां तन्त्र: भाषक्षुद्ववस्याहः।। दुस्येचः चाध्यायनेन मन्त्रिनि दुस्यानी यथानाम् ॥ ब्रह्मसंहितारू 17. 3-5 q. by अन्नुसारपर p. 208. भेष, उत्तेषे, अभिविश्वाय and अस्तक्रमो correspond to the words तात्त्व, श्रव्य, रसिनाम् and अपसिर्स of which quoted above in note 872.
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 \( \frac{3}{4} \)ths aspect (i.e., at various angles).

When an astrologer says that a planet (say Venus) is in
its svagrha (own house) i.e. Vṛśabha (Bull) with the Moon let
us understand what it means. The rāsi Vṛśabha 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 crores of
miles from it and Aldebaran billions of billions of miles away.
They appear to be near only on account of the effect of perspec-
tive. 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 rāsi astronomy were probably established
in India in the three centuries preceding the Christian era. The
predecessors of Varāhamihira and Varāhamihira himself saw
Meṣa, Vṛśabha and other rāsis 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 Meṣa and the other rāsis (in chap. 17 of the
Br. J.) and also of persons born on Meṣa and the other rāsis,
when the Sun, Mars and the other planets occupied those signs
( *ibid.* chap. 18). The zodiacal section where Vṛśabha stood
about two thousand years ago is now occupied by the constel-
lations comprising Meṣa (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 Zodiacal 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 Dharmasåstrå 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 men 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 gṛhya-
sūtras and the Manusmrñi (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 Rājamāranda 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 gṛhyasūtras and Manu.
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 gṛhyasūtra of his own
Veda or sākha and that when one observes those provisions he
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 sākhās, though not
mentioned in his own sākha, provided the former details are not

983. श्रुति या स्वप्रायो यस्य कर्म प्रकृतिलयः। तस्य तापतिः शाश्वरं ज्ञते सर्वः। कुलो
मनाति॥ कार्त्तिकेq. by अपराधः p. 8, स्वालिता 1. p. 5.
in direct conflict with the details in his own śākhā. These people follow what is called the 'sarvaśākhā-pratyayanyāya' of the Pūrvamīmāṃsā. Both these view-points have been explained at great length by the author in H. of Dh. vol. III p. 870 and vol. IV pp. 852-855. In these 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 Dharmāśāstra to advise people how far they should accept or discard astrology in general.

984. यज्ञामाते स्वामायां पारस्तमविरोधि यत्। विद्विषिष्ठव्युपमतिः प्राच्यविं मथा। शोभिलसूति I. 35 q. by अपराज  p. 8, हेमाद्रि on आदिः p. 756, आचारावर्ध of श्रीदत्त folio 115a (of ms. D. C. No, 194 of 1884-87).
CHAPTER XVIII

Calendar, eras, various reckonings about years, months &c.

In order to be able to perform vratas and celebrate utsaras 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 Suryasiddhānta and some on those of the Āryasiddhānta, while others follow comparatively later manuals like the Grahalāghava; some begin the year with Cailtra śukla pratipad (or pratipeṭa), others with Kārtika śukla pratipad and there are small tracts like the Halar\(^{985}\) prānt (in Kathiawad) where the year begins with the 1st day of the bright half of Āṣāḍha. Gujarat and North India except Bengal use the Vikrama era, while the Deccan and South India generally employ the Šaka year, but Kashmir follows the Laukika reckoning. In some parts (North India and Telāṅgaṇa) and communities the months are pūrṇimānta (i.e. end with Full Moon), while other parts (Bengal, Mahārāstra 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 Ekaḍāṣi and Śivarāṭri fasts and the celebrations of the birth of Śrīkrṣṇa 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 Āṣvina dark half, the same month

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985. Vide Mrs. Stevenson’s ‘Rites of the twice-born’ p. 301 n; also I. A. vol. 18 p. 93, where it is said that the Halari year used in Halari prānt of Kathiawad and also at Amreli and Jetpur begins on Āṣāḍha śukla pratipad instead of Kārtika śukla and there is also another beginning on amānta Āṣāḍha krṣṇa 2.
may be called Bhadrapada 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 Drkpratītya based on the data of the Nautical Almanac in order that such happenings as eclipses predicted in the pañcāṅga 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 pañcāṅgas (calendars). In Tamilnad there are two kinds of pañcāṅgas, one is based on drk-ganita, the other is based on the Vākya method (that follows medieval calculations based on Āryabhaṭa which produce less accurate results). There is the Pudukkoṭṭai pañcāṅga (a Vākya one) issued under the authority of the rājas of the principlality of that name. The Śrīraṅgam pañcāṅga (a Vākya one) is used by the Śrivaisnava, while followers of another Vaisnava sect, the Mādhvas, have a pañcāṅga of their own. The Kanjanur pañcāṅga is the most common Vākya pañcāṅga used by the śārtras who do not use the drk-ganita pañcāṅga issued under the authority of the Śaṅkarācārya. The Telugus follow the Siddhānta-candra 986 pañcāṅga based on the Grahalāghava of Gaṇeśa composed in śaka 1442 (1520 A.D.). In Malabar the people have a drk-pañcāṅga, but it is based on a revision of the old Malabar system called Parahita and is not the drk-pañcāṅga followed by the Tamils. The Telugus follow the Candra reckoning and begin their year called Yugādi from Caitra śukla, while the Tamils follow the Saura reckoning, start their Caitra with Meṣa Vīṣu, 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 (relied on in Travancore, Malabar, and by the Mādhvas in Karṇaṭaka and in Tamil Districts of Madras State) and the Brāhma-siddhānta (followed in Gujerat and Rajputana). The last, however, is losing ground in favour of the first. In the Siddhāntas calculations are made from the epoch of the

986. Warren's Kālaśākālita (pp. 65–68) publishes a skeleton of the Siddhāntacandra pañcāṅga for the 4924th lunar-solar year of the Kaliyuga current (i.e. śaka 1745, A.D. 1822) for the Meridian and Latitude of Madras which is mainly based on Telugu Pañcāṅga, but furnishes Tamil data also.
mahāyuga and are so elaborate that pañcāṅgas can hardly be made from them direct. Therefore, works called karaṇas based on the Siddhāntas are used to prepare pañcāṅgas, such as Makaranda in Bengal and the Grahalāghavā of Gaṇeśa; the tables of the latter called Tithicintāmaṇi are used in the Deccan, Central India and some other parts of India. There are two important points of difference between the Siddhāntas among themselves viz. the length of the year (but the difference is only of a few vipalas) and the second is the number of revolutions of the Moon and the planets in the Kalpa or Mahāyuga or Yuga. The Siddhāntāśiromāni (L 6) specifies the matters with which a siddhānta must deal, the very first of which is the enumeration of the units of time from truti 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 Suryasiddhanta 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 'Bhāratiya Jyotisāstra' (in Marathi a masterly work); Sewell and Diksit'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 I being general and the rest being Tables); V. B. Ketkar's Jyotirganitam, Ketaki, Vaijayanti, Grahaganita and 'Indian and foreign chronology' (Extra Number LXXV-A of the JBBRAS); Jacobi's papers in Epigraphia Indica vol. I. pp. 403-460 (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. 100-221 (on Ārya-siddhānta and Tables), vol. 17 pp. 17 ff. (on first Ārya-siddhānta), pp. 173 ff. (on Brāhmasthānta 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); Kāraṇa-kalpalata (in Sanskrit) and Bhāratiyajyotiḥśastra-nirikṣaṇa (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

seasons). 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. 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 $29\frac{1}{2}$ days, while the tropical year is a little less than $365\frac{1}{4}$ 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 25,800 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 Pen 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 Vedāṅgajyotisa988 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. 179) 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 Jyotirvidābharana (which is a later fabrication, though it professes that it was finished in gatakali 3068 i.e. 33 years before the Christian era) mentions the names of six persons as the founders of eras in Kaliyuga, viz. Yudhiṣṭhira, Vikrama, Śālivāhana, Vijayabhinandana, Nāgarjuna, 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-garh and the 5th pillar edict at Rāmpurā, C.I.I. vol. I pp. 147, 151, were engraved in the 26th year of his kingship). Kauṭilya also, when setting forth the business of the collector

989. यूपिकोर्सु विज्ञानालक्षिणान् वत्सव्याकड़े विज्ञानालक्षिणान्:। इमे इ ज्ञानज्ञान- मोदिनीदीर्घकाकः क्रमादित्य एकः। ज्ञानकारक: कल्ली। Some read कल्ली पढ़ते for कल्ली। &c Vide Z. D. M. G. vol. 22 p. 717 verse 110, Fleet in JRAS for 1911 p. 694 for variant readings in this verse, Poona Orientalist vol. V pp. 205-209 on 'Jyotirvidābharana and the Nine Jewels' by K. Madhava Krishna Sarma for other readings and date.

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. राजवर्षां मात्रा: पक्षो दिवसाश्च धर्म अवहिमस्तवश्चात्मामाः द्रतीयस्यां ब्रम्हान्ताः। पक्षा: शेषाः। पूर्णा: प्रयामित्वमाकर्ष्टि कालः। Arthaśāstra II. 6 p. 60. This passage is variously interpreted by Fleet, Sham Sastri and others. The difficulty is due to the word 'vyuṣṭa', which literally means 'daybreak or light' and here means 'the first day of the year which is deemed to be very auspicious.' Vide 'त्रब च दीपते कार्य भवति। भवान्त्यन्ययोऽपि' पा V. 1 96-97. To the author it appears that this passage means 'the royal (or regnal) year, month, fortnight, day, the auspicious (first day of the year), the third and seventh fortinights of the three seasons viz. rain, winter, summer have one day less (than thirty), the other fortinights are full (i.e. months have full 30 days each), an intercalary is a separate (period of time) - these are the times (the collector of revenue has to note). In ancient times, the year had six seasons, twelve months and 30 days in each month. The Arthaśāstra here says that there were six fortinights of 29 days each and so the (lunar year was of 354 days. In order to bring it in line with the solar year an intercalary month had to be resorted to.
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 Sātavāhanas; vide Lüder's list in E.I. X, No. 22, 32 for Kaniṣṭha, No. 1024 (Kanheri cave Inscription of Gotamiputra-sāmi-Siriyāṇa Sātakāpi), No. 1100 and 1122 (Karle and Nasik cave inscriptions of Vāsithiputra Siri-Pulumāvi). The Kalinga king Khāravela (generally assigned to the 2nd century B. C.) uses only regnal years and no era (vide E. I. vol. 20 p. 71 at pp. 79-80).

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 Swamikannu 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 (Sachau vol. II. p. 5) names five eras, viz of Śri Harsha, Vikramādiṭya, 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 started and what event the Kaliyuga 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 Yudhiṣṭhira ascended the throne; (2) it is 36

992. Vide JRAS for 1911 pp. 479-96 and 675-698 (Dr. Fleet), H. of Dh. vol. III pp. 896-902 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. 252-254 for Kaliyuga era. It may be noted that Janamejaya, son of Pariśīt, is mentioned as the performer of an Āśvamedha 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.
years later when Yudhishthira crowned as king Pariksit, the grandson of Arjuna; (3) according to the Purāṇas Kaliyuga started when Kṛṣṇa passed away (vide Viṣṇupurāṇa IV. 24. 108 to 113); (4) According to 999a to Varāhamihira, 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 994 556 śaka year with 3735 Kaliyuga year (past). One of the earliest references to the Kaliyuga era is that by Āryabhata 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. 689–694 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 mere fiction (vide p. 253 of the C. R. C. Report). It is rather difficult to hold that this was all pure imagination on the part

993. यस्मिन् कृष्णे द्विते यात्रास्थं तद्दाशि न मात्रे: पुराविवः। भागवत XII 2.33; compare वधु 99. 428–429, महाय 273. 49–50, विश्वं. IV. 24. 110, द्वाग्राम III. 74.21 for similar verses.

993a. आत्मा युगान्तरस्य श्रीकाराकास्य राज्यः॥ तु तीन संवतः 13.3 quoted in note 746. This is followed by कल्याण in his राजस्तराण्िी I. 51 । शिवहरु पहुँच सार्वेदुप विपिनाक्षु च भूतम् । कल्याणामहामुक्तयुगान्तरस्य करुणाभवः ॥

994. विल्हलयु विसहरु भारदाराहासिद: । समायनकुलकुलेशु गतत्वेशु पाक्ष । पल्हालकुल कालो: करोऽरु पहुँच पल्हालतासु: च । समायु समस्ततासु शुरुकामापि भुवागभु । E. I. vol. VI at p. 7. Apparently here कल्याण is deemed to have started immediately after the Bhārata War. Later astronomical works hold that the śaka era began when 3179 years of Kali era had expired; vide यात्रा: ध्वनि रहितयु गुप्ति भगितायु प्रमाणित्वेशु नन्दानीन्द्रसिद्धाय शुरुकामापि कल्याणसिद्धाय शिवमविनियोगिः ॥ ॥ ॥ संस्कारात: शिवमविनियोगिः I. 28. नन्दानीन्द्रसिद्धाय: is equal to 3179 (नन्दान: 9, आदि: 7, इन्द्र: 1, शुरु: 3).

995. वस्त्रयुगान्तरस्य वृत्तात्मानां वृत्तात्मानां युगाद: । वधानका विश्वस्तरस्यस्मात: जनमयोऽस्मातः । आयायंसी, कालिनां गद्यः verse 10 (ed. Kera).

995a. नन्दानीन्द्रसिद्धाय नमुनोस्तरस्य महानन्दानीन्द्रसिद्धाय नन्दानीन्द्रसिद्धाय: । गतिसिद्धान्तसिद्धाय महानन्दानीन्द्रसिद्धाय: । गुलामान्तरस्य महानन्दानीन्द्रसिद्धाय: । एकाकारात्र सम्भवा विद्वेरस्य ॥ महानन्दानीन्द्रसिद्धाय I. 4.

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of the ancient Siddhānta writers; it is more probable that they had a persistent tradition of long standing before them. 995b.

In the Saṅkalpa (declaratory formula) for every religious ceremony the performer has to mention the grand divisions and sub-divisions of time beginning with Śvetavārāhakalpa, such as Valvasvata manvantara, Kaliyuga and its first quarter together with the geographical position of the place of performance in Bharatavarṣa, 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 (paṇcāṅga) 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 śaka era. 997. Doubts have been expressed as to whether there was any king called

995b. Vide E. I. vol. VIII p. 261. In E. I. vol. 28 p. 63 there are plates of Arkeśvara-deva dated in yuṅāda 4248 (i.e. in Kaliyuga era), corresponding to 6th February 1148 A. D. Vide also a paper contributed to 'Annals of Science', vol. 8 No. 3 (1952) pp. 221-228 by Prof. Neugebauer and Dr. O. Schmidt on 'Hindu Astronomy at Newminster in 1428', in which reference is made to an anonymous treatise composed in England at Newminster containing astronomical calculations for the year 1428 and for the latitude of Newminster. That treatise quotes several Arabic authorities, among which is one 'Omer' (or Umar, who died about 815 A. D.) and the treatise remarks that Alfonso began the year of the Flood on February 16, 3102 years before the Incarnation, a date which is obviously identical with the beginning of the Kaliyuga era (employed by Indian astronomers).

996. ब्राह्मण: । मानसपत्तिविद्या च लिंगविद्यानां च सर्वेषा: । सजुहेकरसुकुर्वणो न तथ फलभागवेदमहीति । शास्त्रिज्ञानं पूः प. २।

Vikramādiṭṭa about 57 B. C. the supposed starting point being \(^{998}\) Nov. 58 B. C. in Gujarat where the year begins with Kārtika śukla pratipad and April 58 B. C. in Northern India where the year begins with Caitra kṛṣṇa pratipad. 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 Nandya Yūpa Inscription the Kṛta year 282 is mentioned and in three Mauskhari Inscriptions on yūṣṇa (sacrificial posts) the year 295 Kṛta is found.\(^{999}\) The Bijayagad pillar Inscription is dated in Kṛta 428, the Mandasor Inscription in Kṛta 461 and the Gangadhār Inscription in Kṛta 480.\(^{1000}\) 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.\(^{1001}\)

\(^{998}\) 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 Nāhapaṇa–Sakendra in 58 B. C. and belonged to the Sātavāhana family.

\(^{999}\) Vide E. I. vol. 23 pp. 42–52 for three Mauskhari Inscriptions dated the 5th day of Phālguna śukla in Kṛta year 295 (i. e. 239 A. D.) by Dr. A. S. Altekar. For Nandya Yūpa Ins. of Kṛta 232, vide E. I. vol. 27 pp. 252–267 (ed. by Dr. A. S. Altekar).

\(^{1000}\) For the Gangadhār Inscription dated in 480 of the Kṛta year (i. e 423–424 A. D.) and the Bijayagad stone pillar 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 Kātha 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 Mālava-γaṇa 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 Mahābharata 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 therefore 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 Mahābharata, Vanaprava 190. 90–91 (of the Bombay edition) and 188 87 (of the critical BORI edition) and is differently read in the Sāradā Codex and several Kāśmir Mss. viz. as वच्च वच्चस्त्र सुपंचत तथा लिंगत्वाहस्ती। करतरे च सत्यवत्ति परस्परति दृश्यन त्वां कविता and not एकाराति as he reads. Therefore this verse is hardly of use for chronological purposes. Besides Vāyu 99. 413 also reads ekarātre (only one Ms. reads 'ekarāsau'). Some Purāṇas like Viṣṇu IV. 24. 102, (Continued on next page)
Some inscriptions are also dated in the era of the Mālava-gaṇa (Malava tribe), as e. g. the Mandasor\textsuperscript{1002} inscription of Naravarman. The Kṛta and Mālava 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 Mālava era has yet been found that is dated so early. It is possible that Kṛta is the earlier name and when the Mālavas adopted the same era it came to be called ‘Mālava-gaṇāmnāta’ or ‘Mālava-gaṇa-sthiti.’ But it may be remarked that if Kṛta and Mālava 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

\textit{(Continued from last page)}

\textbf{Brahmanda} III 74, 225 no doubt read एकस्त्रैलिः. The three Mātṣya-puṛṇa verses he quotes are not from the same chapter. The first verse simply says that Viṣṇu created \textit{yāvas} on 3rd tithi of Vaiśākha bright half and that he started Kṛtyaṇga on that tithi. It is impossible to draw any definite date from this verse by itself. The other two verses are Mātṣya 65, 2–3. They describe a vrata and fast on 3rd tithi of the bright half of Vaiśākha, which yield inexhaustible fruits to the performer, equal to all good deeds. If on that tithi when joined to Kṛṭṭikā 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 Kṛtyaṇga and the first says nothing about Kṛṭṭikā. 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.

\textbf{1002.} Vide I, A. vol. 42 (1913) p. 161–163 for Mandasor Inscription of Naravarman which is dated the 5th of the bright half of Āśvoja of the Mālava year 461 (404 A. D.) as traditionally handed down by the Mālava tribe (Mālavāgamāṇāta). The important verse is: श्रीमात्स्यगणानाते सबसैं कुल-संज्ञिते। एकस्त्रैलिके यथे समाधित्वसद्वे। In the Mandasor Pillar Inscription of Yasodharman occur the words ‘मात्स्यवागमानिस्थि विश्रामकालवानां जियिकेशु’ (year 589 of Mālava era); vide Gupta Ins. No. 35 at p. 154). On मात्स्यवागमानिस्थितृ, vide Prof. Shembavnekar in J. I. H. vol. X pp. 143–155, where (on p. 145) he holds that 'गणास्थिति' is equal to 'गणनापद्धति.' His arguments though plausible are not correct. There should be contemporary authority (of the 5th or 6th century A. D.) for 'गणा' meaning 'गणना.' In the Bijaygadh stone Ins. (Gupta Ins. No. 58 p. 251) we come across the words ‘योधिष्णुवर्गशस्त्रस्तो महत्तत्तज्ञमहसेनापति्: &c.’. Therefore 'Mālava-gaṇasthiti' should really mean 'the usage of the Mālavagana' and मात्स्यवागमानन्त: should mean 'as traditionally handed down among the Mālavagana.' Besides a 'Mālavagana-viṣaya' mentioned in the Nandsa Yūpa inscription edited in E. I., vol. 27, p. 252 at p. 259 makes it almost certain that 'Mālavagana' means 'Mālava tribe' and nothing else.
480 and also the Mālava era year 461. The author does not think it possible that the word Kṛta was applied to the era because it was believed at its foundation that the Kṛta-yuga had started. It is possible that Kṛta 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. Inth. Besides, the Vikrama era has hardly ever been employed in Sanskrit astronomical works and it is generally designated saṅvat to distinguish it from the śaka era. The Yeḍarāve Inscription of Cālukya Vikramāditya VI shows that that king superseded the śaka era and started a Cālukya Vikrama 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 šakakāla 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 Kuśāna 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 Śaka king. Varāhamihira speaks of it as Śakakāla (in the Paṇca-siddhāntikā and Brhat-saṅhitā 13.3) and as Śakendrakāla

1002 a. Vide I. A. vol. 12 p. 155 the Dhunikī Grant of King Jāïkadeva of Saurāṣṭra of the Vikrama year 794 (737 A. D.) ‘विक्रमस्वत्वातिकेव सतातुण्ववधिकेव अख्रुः: ६३५ कालिकर्मसापपपसे आगामार्शापमयी आविवर्तते भेदहार्क्ते रवि- श्राद्भुषणवाणि &c.

1003. ‘शकस्वतिराज्याधिकारकंस्वते स्वतित्वाम्प्रियोपौष्पमार्शापमयीप: रघु महाकालिकर्मसाप्पमार्शापमयीप: &c.’ in I. A. vol. III p. 305 and VI. 363; Kielhorn’s list No. 3 in E. I. VII. Appendix.

1004. समाविश्विवसंख्य शकस्वतिरप्यथा चैत्रशुद्धावो। अर्धश्च भाग्मी पचसीवर्षो। सोमशिवायलोककालिक 1.8, which means ‘deducting śaka year 427 (from the śaka year for which ahargaṇa is required) at the beginning of the bright half of caityra when the sun has half set in Yavanapura at the beginning of Monday.’ Since Varāha employs in his several works the words śakakāla, śakendrakāla and śakakāla as synonyms it cannot be gainsaid that to him at least Sakakāla has something to do with śaka kings. One regrets that

(Continued on next page)
or Śakabhūpakāla (in Brhat-saṁhitā VII, 20–21). Utpala (about 966 A.D.) while commenting on Brhat-saṁhitā (VIII, 20) remarks that the Śaka era started from the time when the Śaka king was killed by Vikramāditya. Its years begin with Caitra 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 Ksatrapa 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 (Lüder’s list Nos. 963, 963, 962). Emperor Kaniśka (of the Kusaṇa 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 Pañcasiddhāntikā (XII, 2) takes the 2nd year of the śaka era as the epoch of the Pitāmaha-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 ‘अस्यम्... राजाः’ in note 746 does not stand by itself and has to to be taken along with the other verses in the same work (as in Br. VIII, 20–21) and लोकोन्नद्वादश in एकधर्मद्वादशिका (vide note 1008); the verse ‘अस्यम् &c.’ says that śaka years when added to by 2526 (or 2566) represent the time of Yudhiṣṭhirā. The suggestion made by some that śakakāla simply means method of reckoning cannot be accepted in view of the words Śakendrakāla 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.


1006. Vide Prof. A. L. Basham’s interesting paper on ‘Śaka-Kusāṇa’ 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, Kusāṇas, Vikramāditya &c.

1007. Vide Mysore Arch. Report for 1922 p. 23 quoted on p. 5 of E. I. 27 ‘सन्तते हु द्रवृशि कार्तिकि: सिद्धवर्गः। अश्रित्यय हस्तकारानां (v. 1. हस्तकारानां) सिद्धम्-लच्छन्तचरे य।’
century of the śaka era. In later medieval and modern times (as also in the Jyotirvidabharana) 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 Yādava 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. I. VII. It is possible that the name Śatavahana (mentioned in Harṣa-carīta as the composer of the Gāthāsaptāthī) was changed into Śālivāhana, then into Śālivāhana and this conjecture is supported by the fact that in the Gāthāsaptāthī (V. 67) king Sālāhana (a Prakrit form of Sātavahana) is mentioned; ‘only two knew how to raise high distressed families (by śreṣṭa, the family of Aparna), viz. Siva beloved of the heart of Gauri or the king Sālāhana (Sātavahana).’ Vide C. R. C. 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 Saptarṣi era, also called Laukika era. According to the Rājatarangini the Laukika year 24 was equal to śaka 1070 (expired). 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 Caitra-śukla. Vide Cunningham’s ‘Indian eras’ pp. 6–17 and Stein’s Introduction to translation of the Rājatarangini pp. 58 ff. The Brhatasamhitā notes a tradition that the Saptarṣis (Ursa Major) occupy each naksatra for a hundred years and that they occupied the constellation of Maghā when king Yudhiṣṭhira reigned. Probably this is the...

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1008. द्रवुं इच्छान्तकां पञ्चाभिमित्रः पुरुषः वेष्वर्गायम्। शुन्यं माधवमिताये कुयां शुन्यं तंदरसुद्यादि॥ पञ्चाभिमित्रातिकाः XII. 2.


1009 a. लौकिकव्यां च महावर्ष इच्छान्तकां सत्यस्याः। सत्यवान्या यात्रां सहस्रं परिवर्तसया॥ राजसतारापणोऽन्तः 1. 52.

1010. आत्मसम्बन्धगः राजायः॥ एकाकामेवतर्कं शर्तं ज्ञातं ते प्रतिष्ठन्ति वर्गायम्॥ वृहस्पतिः 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 Saptarśi era.

Several other eras such as the Vardhamāna and Buddha-nirvāṇa eras, Gupta, Cedi, Harsa, Laksamanapā-sena (in Bengal), Kollam or Paraśurāma era (prevailent 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 nirvāṇa era, vide I. A. vol. 25 p. 346 where the year 2493 after the nirvāṇa of Vardhamāna is said to be equal to Vikrama year 1888 and śaka year 1752 (1830 A. D.) and Buddha-nirvāṇa era in JRAS for 1875 at p. 358 (a Ceylonese Inscription of Sāhasa-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 nirvāṇa 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. 293 ff and J. I. H. special number of March and April 1941 pp. 71–84). For Harsa era, vide E. I. 19 p. 52 and Nos. 1385–1421 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 JHQ vol. 27 pp. 321 ff, vol. 28 p. 280 ff (by R. C. Majumdar) and vol. 29 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, varṣa. In the Nārada-saṁhitā it is said that there are nine kinds of

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1011. भ्रमण वे भुवन्य च प्रियं सौरे च सावन्त । चार्युदासी युद्धोमान्नमिति मानानि वै
नव । एवं तु नवमन्य व्याहसादे संवधिः । तेषां पृथक्क पृथक्क कारणे बन्यवतः ॥ नारद-
संहिता III. 1–2. (Chowkhamba S. Series). क्लू (to be explained later) is a day of Brahmac (Śrīyasthidhānta I. 20); one human year was supposed to be a day of the gods (एवं वा एवत्र देवनामहे परस्परसः । तै. रा. III. 9, 22, 1); one human month was held to be the anahāra of pitrs (सूत्र. I. 66). नारद्वामन is विन्यास (mixed) because men employ four reckonings (माना). for different purposes as stated in the सि.सि. I 30–31 (श्रेणि विन्यास तु मान्यवमान भावात्मल्लिक्यत्वहारस्थे ।
वर्षांकोपदिगुरू भोजभोज तारोपान्नस्मासाय तिथिपद्धतियोऽस्मात् । यत्सत्सोऽपि किरिक्षितमिति
वाकानां तत्त्वान्वनमाच विकारिकादिकम्यादात् ॥). But the सि.सि. further on (I. 32) says that computations about planets are to be made by human reckoning (ग्रहाद्यु सांप्य भृजे: स्मानात्).
reckonings of time, viz. Brāhma (of Brahmā), Daiva (of the gods), Mānasa (human), pitrīya (of the Pitṛs), Saura, Sāvana, Cāndra, Nāksatra and Bāhraspatya, but that in ordinary worldly matters only five of these are employed. The Vedaṅga-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 Kāla, p. 9) dwells on only three of these year reckonings, viz. cāndra, saura, and sāvana, while Mādhava (in Kālanirnayaka-kārikās 11-12) speaks of two more, viz. Nāksatra and Bāhraspatya. The Viṣṇudharmottara speaks of four (not mentioning Bāhraspatya). The three mentioned by Hemādri are those most employed in religious and civil matters, and dharmaśastra 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 amāvasyā (New Moon) to the next amāvasyā 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. [Footnotes are not provided in the text.]

1013. The Vedāṅga-jyotisa (which is in two recensions, attached to Rgveda and Yajurveda respectively) summarizes the several items of the saura year as follows:—Vedāṅga-jyotisa 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 rītras (seasons) and two ayanas, 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

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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 is in the night, the next day is the first day of the month. The time of entry of the sun into a rāsi 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 ayanāṃśas and the difference in the length of the year, the Dṛk, Vakya and Siddhānta almanacs may differ about the first day of the year, about Poṇgal and other festivals. A Śāvana 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 Bṛhaspatya 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. Kauṭilya 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 amāvāsyā or pūrṇimā. The Brāhmaṇasūtaśiddhānta quoted by Utpala on Brḥat-saṁhitā II. 4 p. 40 provides that from the saura reckoning one derives the extent of Yuga, the year, Viṣuvat, Ayana, seasons, the increase and decrease in the length of the day and night; from the cāndra the details about tithis,

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priest having some knowledge of elementary arithmetic but not knowing astronomy to determine a required tithi (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, चित्ताविश्वासः पक्षमासः। सार्वत्सितः। (सार्वत: सीतः?)। अर्धक्रमावर्गमासः। सर्वनिविश्वासश्रमसः। ब्रह्मविश्वासमासः। पञ्चविश्वासमासः। ब्रह्मविश्वासमासः। ब्रह्मविश्वासमासः। अर्धक्रमावर्गमासः। भ्रमणं 2 on पत्र. IV. 2. 21 mentions a पुलक्षमास (month of hired service), which seems to be the same as पक्षमास.
karanas, intercalary month or ksaya month, all acts to be performed at night; from sāvana 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\textsuperscript{1015} passages show that the reckoning was pūrṇimānta, that the year began after the Full moon of Phālguna and that Vasanta was the first season of the year. It is due to this that Mādhava says in his Kāla-nirnaya p. 63 (Calcutta ed.) that Śruti (Veda) is insistent on the pūrṇimānta month (pairṇamasyantaye śruteḥ katākṣo bhūyān). The Sm. C. (on śraddha p. 377) notes that the amānta reckoning is followed in Deccan the (Daksīṇa-patha) and pūrṇimānta in North India (Uttarā-patha). Vide Mundakhede plate of Śendraka Jayāśakti on 10th of Phālguna dark half of year 602 (must be śaka) for indicating that in north Mahārāṣṭra there was amānta reckoning then (E. I. vol. 29 part V pp. 116–117). The Vedāṅga-jyotisā\textsuperscript{1016} says that the first year of the cycle of five years began in Māghaśukla i.e. at the winter solstice. Alberuni (Sachau II. pp. 8–9) mentions that the year began in Caitra, Bhādrapada, Kārtika, Mārgaśīrśa in different parts of India. Kauṭilya\textsuperscript{1017} provided that the year for work in the Government office of Accounts was a cāndra one and ended on the Full Moon of Āṣāḍha. From Vanarapa\textsuperscript{1018} it appears that the year began in Caitra. It is

1015. न प्रस्तुते: फल्योपोत्तितमात्रीत। प्रयो: वै चर्मसाधित: संवरसरं वषोपो फल्यनि।

1016. मधुरहि...कालकिन्तु विगते॥ चेदनकोपोतित I. 5 q. above.

1017. िश्रतं पिुप्तमात्राभवित्तातिश्राविभुतं कसंसंस्ताः। तमापापिरववानपुरः पुर्णी व वाप्पुत। तर्णमितिंथितमितिंथितानन्तरयुक्तः। अभेदात्म II. 6 p. 63.

1018. न शान्त: सत्यं साठी यज्ञं सह पवनाः। संतोत्तमां त स्थितं ववर्तीत। अश्विन्त तरसी सधवेऽवज्जे माती विनातिनूँ। यज्ञीयो यज्ञः सन्तवः ववर्तीत। वनवेऽ १३०. १४। १६.
possible to suggest that the year began with Mārgaśīrṣa because Anuśāsana (106. 17–30) deals with the results of practising etabhaṭṭa varṇa from Mārgaśīrṣa to Kārtika. The Kṛtyarattākara (p. 452) quoting Brahma purāṇa says that the year began with the prati, a of Mārgaśīrṣa in Kṛtyayuga. From Gītā X. 35 (māśīnam mārgaśīraḥ) 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 Pāṇḍavas Arjuna is mentioned, not as first but as the best. Only a few such as akṣara or Dvandva are the first of their respective categories. The Varsakriyā-kaumudi and Nīrṇayasindhu p. 79 say that the Brahmapurāṇa generally accepts the pūrṇimānta reckoning and that it (N. S.) would deal with tithi-nirnaya by generally following Brahmapurāṇa. The Bhavisyapurāṇa when speaking of Holikā festival on Phālguna Full Moon states that it was the end of Phālguna (Uttara-parva 132. 1). Matsya 159. 3–6 say that Skanda and Viśākha 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 Bārhaspatya (Jovian). The Viṣṇu-dharmottara says that the first year called Prabhava of the sixty year cycle began on Māghaśukla when the sun and the moon occupied the nakṣatra Dhanistha and were in conjunction with Jupiter. In Brhat-samhitā 8. 27–52 the phalās of the 60 years from Prabhava to Kṣaya are described, as also in Agnipurāṇa chap. 139, while the Viṣṇudharmottara I. 82. 9 ff and Bhaviṣya quoted in Jyotistattva pp. 692–697 enumerate all the 60 by name with their phalās. Each year of the Bārhaspatya cycle has the word ‘Saṁvatsara’ added to it. As yuga means five years, the sixty saṁvatsaras of Jupiter are twelve times five and are so described in Br. S. 8. 23–26 and in Viṣṇudharmottara I. 92. 9 and later writers suppose that the saṁvatsaras are affiliated to the lunar

1019. पौर्णमासिकम्वन्मस्यन्त्र बाद्धपुराणार्थि तिथिप्रवर्त्त सम्परिश्राव । व. क्रि. जी० प. 499.

1020. मामयाचिन्ते समारथ चन्द्राको वासविनी। जीवको यद्य स्थानो चतुर्विंशिः। स्यत: प्रत्येकम्बद्धगामिन्यो भवेत् यथा पालवर्यं च । पद्यप्रदुर्ज: समनिः स नामत श्रवण्यं शुद्धिसिद्धान्तं ॥ श्रवणसिद्धिः 8. 27.
year alone. 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 Vijaya 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 83 Jovian (or samvatsara) years and therefore there is the suppression (kṣaya) 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. Ketkar's work on 'Indian and foreign chronology' pp. 73-82, L. A. vol. 18 pp. 193-209 (Kielhorn) and pp. 221-224 (Fleet) and Gupta Inscriptions, Introduction pp. 169-176 (a note on 12 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. 8. 35 puts Nata after Subhānu and then brings in Tārana and omits Pārthiva):

2. Vibhava 17. Subhānu 32. Vilambin 47. Pramādin
4. Pramoda 19. Pārthiva 34. Śārvarin (or Śar)
7. Śrīmukha 22. Sarvadhārin 37. Śobhakṛt 52. Kālayukta
14. Vikrama 29. Manmatha 44. Śādharana 59. Krodhana

1021. चाण्ड्रणां प्रभवौंन पत्रकेष पत्रकेष हुये। समपरिवर्तितयोगकालसवर्गपुस्तकासंस्करणम्।
इति माधवोदेव मालालम्। सक्षातेद्योज्यासदसंस्कृतादि एव माधवचन्द्राध्यविषयः एव
प्रभवौंनां त्रितीयमुद्धिमादत्तयोगानिधीम् न द वसस्त्रादिसंस्कृतिः इति जाहरितम।
सुविहारिः p. 530
(संवतसन्धिचित्र)। चाण्ड्रणां...वस्त्राः is कालान्तित्यक्तिका of माधव verse 13.
The names of the Bārhaspatya years occur rather early in Inscriptions. Among the earliest references are two, one to Siddhārtha-saṅvatsara in the 5th year of the reign of the Calukya king Maṅgaleśa (I. A. 19 p. 1 ff at p. 18) and the other is to Saumya-saṅvatsara in the Alas plate of Rāṣṭrakūṭa king Govinda in Śake 692 (E. I. vol. VI p. 209). How the saṅvatsara names were supposed to indicate different consequences for the years concerned can be illustrated by citing two verses from the Brhat samhitā (8. 28–29) ‘when the saṅvatsara 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 saṅvatsaras 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 kṣaya 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 32 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 Vedāṅga-Jyotisā it appears that in a cycle of five years there were two intercalary

1022. दुबल्कुल द्वितिम्भमेते स्त्रे श्रां द्वितिम्भमेते स्त्रे सतीर्ष्य सप्तक्रमः ।
वदुभयाद्वयाचेतेत मस्तेच्ये चाचि-माससः || ग्रामराजशाख्यः 10.35 (ed. by Sudhakar Dwivedi, Prabhakari Press, Benares, 1906.): एवमर्याद्वद्विनाममवानमविमासादः। श्रीमेंजनमत: पूर्वे परशुहारानु: व पदिःप्राप्तः। अन्तःशाखा 11.20 p. 109, quoted in काटलवे. p. 113 from ज्योति:शाखा.
months, one being a 2nd Ashādha at the end of 2½ years and the other a second Pausa at the end of the yuga of five years. Kautilya’s Arthasastra merely echoes this. The Pitamahasaiddhanta provided that an intercalary month was to be added after thirty months. In the Vīrṣaṭaparva it is said that the period of 13 years (12 years in exile and one year incognito) was more than completed by the Pāṇḍavas if the ānдра reckoning were followed, as two months were to be added in five years. The purāṇas and other works give varying periods after which an intercalary month occurs. A few examples may be cited. Viṣṇudharmottara states that the solar year has eleven days more than the lunar one and that after two years eight months, sixteen days and four ghaṭis a month has to be added. This is not to be taken literally, otherwise it would have to be held that after four ghaṭikās 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 Kāthakagṛhya says that in the lunar month in which there is no saṅkranti or there are two saṅkranti 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 Nirṇayamṛta declared that a month is added between thirty and thirtysix months. This too is only approximate. A more definite rule is that the lunar month in which no saṅkranti occurs is called adhika (intercalary) and bears the same name as that of the

1023. रविलक्षिणोऽपि पशुन वर्णणं विलामधोपदिशानि। अधिमानसंख्यस्मांतिरस्वयम्। दिवसमूहं दू। पशुसंतिमात्राकायम्।

1024. कृष्णं पुरवहन्ते स्वसु मासासुपजयय:। एकानाथविका मासा: पशु च हाद्वाः। क्रापोद्वानां वर्णाशिलमिति वेवते महतः। विनातपर्य 52. 3-4.

1025. सौरसंवरसर्वातेन मानन्त सारिजेन तु। एकादशातिरिष्यन्ते द्विनाथि युनसम्बन्धम्। सुमाते सावनसे दिव्योद्विकालपि। नारीचचुतुष्पाणे हु नमामासासातिरिष्यन्ते। स चाविन्दमासकः। पीक्ष: कामकर्तव्य गात्त:। विश्वप्रभासमिह 1. 72. 21-23 q. by हेमत्रि (काल pp. 27-28); a similar verse is quoted from वसीतिसंविजयत् by हेमत्रि on काल p. 27 and by स्वसूचितः (on भ. p. 371) 'विवटिकातिरिष्यमासांद्। बोधायस्मथा:। पटिकानां च चुरुक्षेण पतरायविकालसकः।'

1026. अति एव च एव तथाक्रुद्ध:। विनिविस्त्रास्य में संकांतिः। च संकानित्वाश्च तथा। नमास्यम्। स विजेन्यापि मासे विज्ञतविन्याससे भवेत्। 'इति च स सम्प्रविविधयम् न तु विप्रयाम्। स्वसूचितः p. 521 (संवरहस्पिति), हेमत्रि on (काल p. 28) refers to it and स्वसूचितः (on भ. p. 370) quotes it. समयकाल p. 140 reads 'विजेन्यापि मासे: स्पाहु च बोधोः।'

1027. विवाहसमालोचनां दण्डं पद्विवाहासात्त्वां तथापि धर्माधिकारियो मासो भवतीति लिपम् हृति निर्मयायुपोक्तं च चन्द्रय:। स्वसूचितः p. 521 (संवस्तर).
next lunar month which is called śuddha or uja or prākṛta to distinguish it from the intercalary month or if in one solar month two āmaśāyās1028 end then there is an adhikamāsa or malamāsa. 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 kṣaya māsa). This means that a kṣaya māsa occurs when there are two sankrāntis in a month. That lunar month in which the sun enters Mēṣa 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 kṣaya months may be mentioned. The seven months from Phālguna to Āśvina can become only adhika but never kṣaya. Kārtika and Mārgaśīrṣa may become both Adhika and Kṣaya, but rarely; Māgha can become adhika but it has never been adhika or kṣaya (vide Ketkar’s work p. 40). But the Śuddhikaumudi says that Māgha was a kṣaya month in śaka 1397; 1030 and the Malamāsatattva quotes a text to the effect that Māgha may be an intercalary month, but Pauṣa never, About Pauṣa, Mr. V. B. Ketkar (in ‘Indian and foreign chronology’ p. 40) says that Pauṣa has almost no chance of becoming adhika, but has greater chance of becoming kṣaya than Mārgaśīrṣa’ (but see a little below). A kṣaya month is generally preceded and followed, though not immediately, by an adhika month, so that there are two adhika months when a kṣaya month occurs in some years. The Śiddhānta-siromani states that one out of the three months only viz. Kārtika, Mārgaśīrṣa and Pauṣa can be kṣayamāsa and that when a kṣaya

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1028. एकादशीमेव ज्योतिर्मण्डलो तथा ज्योतिर्मण्डलस्य

1029. नेपालकौमुदीत दक्षिणात् एव मेषस्य व्याख्यानम: ज्योतिर्मण्डलस्य

1030. कार्तिकाभिधव्यं हतिः पालकर्मिनां सत्तकृत्यथस्यविद्यासाधकम् मायद्वृत्ता। ज्योतिः कौमुदिकौमुदीत

1031. नेपालकौमुदीत दक्षिणात् एव मेषस्य व्याख्यानम: ज्योतिर्मण्डलस्य
mäsā occurs there is an adhikamāsa before and after it within three months (Grahaganīta, Madhyamādhikāra, 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-śiromani mentions some śaka years in which ksaya-māsa occurred or would occur, viz. in śaka year 974 (expired) occurred a ksaya month and a ksaya month will occur in śaka 1115, śaka 1256, śaka 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 samvats 34, probably of Harṣa era); for a reference to 2nd Āṣādhīha see Sohawal plate of Sarvanātha in year 191 (probably Gupta) in E. I. vol. 19 at p. 130: for 2nd Pausa Jesar plate of Silāditya 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 Śāntiparva refers to the ksaya of samvatsaras, months, pakṣas and divasas (tithis). When there is a ksayamāsa, the adhikamāsa before it is like all ordinary māsas 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 Mesa saṅkrānti on Caitra amavasyā, that from the first tithi following the amavasyā to the next amavasyā (which is Vaiśākha) there

1031. गदेशकृत्यमन्विताः साक्षात्काली तिथिनिःश्रिवर्णपथामासाः।।

1032. नेवादिः सक्षीति या यो मास: मृण्युते चालनः।।

1033. क्षयं संक्रान्ति च मासां च क्षयं तथा।।

H. D. 84
is no sankrânti and then Vṛṣabha sankrânti occurs on the 1st
tithī thereafter; the month that had no sankrânti would be
adhika Vaiśākha and the month on which Vṛṣabha sankrânti
takes place would be the śuddha (proper) Vaiśākha. Now as to
ksaya māsa; suppose that there is Kanyakā sankrânti on Bhâdrâ-
pada amāvâsyā, then there is adhika Āśvina followed by
Śuddha Āśvina, on the first tithī of which there is Tulā
sankrânti, then on Kārtika-ṣūkla 1st there is Vṛścika sankrânti,
then on Mārgaśīrṣa-ṣūkla pratipad there is Dhanus sankrânti
and in the same month on amāvâsyā there is Makara sankrânti.
Then that month having two sankrântis (Dhanus and Makara)
would be called ksayamāsa and so there would be one month
Pauṣa (constituted by two months, Mārgaśīrṣa and Pauṣa).
Then on Māgha amâvâsyā there is Kumbha sankrânti, then
Phalgunâ would be adhika māsa and there would be Mina-
sankrânti on śuddha Phalguna-ṣūkla pratipad. Thus in the year
in which there is a ksayamāsa, there are still 13 months and the
days of the year amount to some days less then 390.

The four kinds of months, Cāndra, Saura, Sāvana and
Nâkestrā have already been described (p. 657) when speaking
of the Cāndra and other years. As observed by the Kṛtyaratnā-
karā (p. 80) the nâkṣatra month is not required in Dharma-
śāstra, but is known only in Jyotiśa-śāstra. Pañcâṅgas are
generally prepared for each year. They contain separate pages for the two pakṣas (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 tithī, week day,
nâkṣatra, yoga and karâṇa. The Muhūrtadarṣāna says that

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1034. महासत्र सापन: सौराष्ट्री नाक्षत्र इथपि:। इसाभूत: पूर्णिस्तातो वा चाब्रह्मशैवी
विशेषयमः। "सौरो राज्ञ: सूर्यन स्वेत व्यौतिकितकरसः। कालनिर्माणकारिका 16-17;
आयुर्वैदिकवर्पो नाक्षत्र इथपि:।

1034a. The accompanying printed page is from the reformed calendar
prepared according to the Karanakalpalata and used by some people in
Mahārāṣṭra. It may be compared with an extract of one fortnight from a
pañcâṅga 223 years earlier than the one for śaka 1875. It will be found
that the fundamental contents are the same in both.

1035. न च तिथिन्यंत्रां गर्नित्राणान्तु पञ्चमः-योगिनां निर्मयं छुल्ला तदन्तः-याती
श्रावीया-माण्डलीयम् गारु: कुत उपलित इति श्रावीयम्। अहोरात्रपरिपजन्तनं वासे सवैदा-
भावातः। कालनिर्माण p. 331.

1036. नाक्षत्रान्तिन्यं: करणिण्योगिः पञ्चमंत्रेषु रागिण्यं षड्युगः। समासित:-
निकिते षड्युगममत्वां तिज्ञिते भवने वयोः। कालनिर्माण I. 44.
An old Pañcarāga of Śaka 1665 (Madhu = Caitra month)
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<th>2 भूष.</th>
<th>3 मृतयु</th>
<th>4 खंड.</th>
<th>5 मामला</th>
<th>6 भवन</th>
<th>7 मेधा</th>
<th>8 विजयसिंह</th>
<th>9 भवानी</th>
<th>10 मेधापति</th>
<th>11 विषय</th>
<th>12 मेधार्ज</th>
<th>13 विजयसिंह</th>
<th>14 मेधापति</th>
<th>15 पराक्रम</th>
<th>16 विजयसिंह</th>
<th>17 मेधापति</th>
<th>18 पराक्रम</th>
<th>19 विजयसिंह</th>
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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 week days. A great deal has already been said about tithis and nakṣatrās. What remains to be said about these, if at all, and the treatment of Yoga and Karāṇa will be dealt with later on. We must revert to the topic of nakṣatrās.

The names of the twelve solar months distributed two each among six seasons are very ancient. They occur in the Taittiriya-saṁhitā IV. 3. 11.1, Vaiś. S. 13. 25. They are Madhu, Madhava, Śukra, Śuci, Nabhas, Nabhasya, Iṣa, Īṛja, Sahas, Sahasya, Tapas and Tapasya1037. In the Brāhmaṇas we meet with months (lunar) named from nakṣatrās. It is therefore that some works speak of rītus (seasons) as of two kinds, viz. Saura and Cāndra. The former begin either with Mīnarāśi or Mosārāśi, while the latter are called Caitra and the rest.1038 The name of the nakṣatra is often formed into a derivative and joined to the word Paurnamāsi, Pūrṇamāsa or Amāvāsyā and sometimes the names of the months such as Phālguna and Caitra occur in the Brāhmaṇas (vide note 1015 above).1039

Pañini derives the names of the months like Caitra from Paurnamāsi and expressly names the Āgrahāyaṇi (IV. 2. 22), Phālguna, Śravaṇa, Karttikā and Caitra (IV. 2. 23). ‘Paurnamāsi’ itself is derived from Pūrṇamāsa by the Vārtika 2 on Pañini IV. 2. 35. The Full Moon tithi which has Pusya nakṣatra is called Pausti by the sūtras (Pān. IV. 2. 3 and IV. 2. 21). Thus there were three stages; first the 27 nakṣatrās were distinguished and named in the very ancient Vedic saṁhitās, then the Full Moon day was called Caitra Paurnamāsi (and so on) because on that tithi the Moon was in Citrā nakṣatra and so on; then

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1037. वारुद्राणः (chap. 50, verse 202) enumerates these twelve months. The grhyasūtras employ the saura month names; vide p. 610 above about the months for marriage. They occur in inscriptions also as the month ‘Sahasya’ and ‘Tapasya’ in the Mandasor Inscription of 493 and 529 of the Mālava era (Gupta Inscriptions p. 79 ff.).

1038. वस्तनायात्राय देवाः चान्व: सौराश्च चान्वः:। वैविवधा युध: भीमाश्च भैवध:।

1039. नक्षेर्युष्मन: कालः। पा. IV. 2. 3; सासिन्धौर्मयमात्रीति। पा. IV. 2. 21; पूर्णमासाणः। वार्तिक 2 on पा. IV. 2. 35. The Mahābhārata explains ‘पूर्णमासी वतवति | सिस्मा काले पौर्णमासी सिः.’
the months were called Caitra, Vaiśākha &c. because they had Caitrī or Vaiśākhi Paureṇamāṣī in it. All this occurred long before Pāṇini. Later the saura names Madhu, Mādhava &c. came to be identified with lunar months Caitra, Vaiśākha &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 Kalidīsa, who in his Meghadūta first speaks of Āśāṣa and then refers to the next month Śrāvaṇa as Nabhas. Often on the Full Moon day the Moon might not actually be in or very near Citrā or Śrāvaṇa naksatra but that did not matter; the month would still be called Caitra or Śrāvaṇa as the case may be.\(^{1040}\)

It has already been shown that in ancient Brāhmaṇa times the months ended with the Full Moon (i.e. were pūrṇimānta). When foreigners like Kaniska and Huviska ruled over Northern India they stuck to the Pūrṇimānta Indian months in their records, though here and there they employ Macedonian month names. For example, the Greek month Gurpyia is used in Huviska's reign (28th year) in the Mathurā Brāhma Inscription and the Greek month\(^ {1041}\) Artemisios also occurs. In the Zeda Inscription the month must be held to be pūrṇimānta as the naksatra Uttarāphalguni is there said to have occurred on the 20th day of Āśāṣa.\(^ {1042}\) The Tekkali plates of Devendravarman record a grant on the occasion of a lunar eclipse on the 30th day of Māgha.\(^ {1043}\) Similarly, in the Lohīda plates of Śivagupta

\(^{1040}\) सपादिष्ठे सवितरि थे यो दर्शि प्रकटस्। चाण्टमस्तासतल्लक्ष्यतद्विक्षिता द्रव्यम्। \(Q\) परम परम परम परम परम (15.1) who explains 'तदविष्णुसंहिर्वितरि या अमायाणि तदन्त्र भास्वित भासियमासियो भयु भयु सुतु।' Mr. Tarakesvara Bhattacharya in his paper on 'History of ancient Indian Astronomy' in J. of Ganganatha Jha Research Institute, vol. XI–XII (1953–55) at p. 17 quotes as from अमरसिंह the verse 'पुर्णिमवका पार्घमासि पौषी मासे ह यत सा। नार्मनस स पार्घी माघायन्तेकमाहिकापरीते।'. It appears that शीरसालमी does not accept this verse as the original verse of Amara, but only as a variant reading. Mr. Bhattacharya seems to be unaware of this. The महामाघा on वालिक 5 on p. IV. 2.3 says 'पुर्णिमवका चाण्टमसि बकारो भयुः पुर्णमाला यमामाहिकये।'.

\(^{1041}\) 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 'Arthamisiya' on the Wardak vase of the year 51.

\(^{1042}\) E. I, vol. 19 p. 1 at p. 15 = C. I, I vol. II, p. 145 'Saṃ 10 1 Ashādasa Massa 20, Uttarāphalguṇa.'

Bālājrūna of Kośala (i.e. Chhattisgarh region) published in E. I. vol. 27 p. 319 the date ‘Sambatsare sapta pañcāsattame Kārtikaporṇāmasyām anikena saṁvat 57, Kārtika-dina 30’ (p. 325) shows that the month was pūrṇimānta. The Rājatarāṃgīti\textsuperscript{1044} says that king Harirāja came to the throne at the beginning of Āśādha in the 4th year (of the Laukika era), who ruled only for twenty-two days and died on 8th of the bright half of Suci (i.e. Āśādha) and thereby shows that the month was pūrṇimānta in Kāshmir then as now.

Though inscriptions before the Christian era rarely mentioned the names of months (such as Kārtika 14th in the Kharoṣṭhī Inscription of the Greek king Menander,\textsuperscript{1045} 2nd century B. C.), the usual mode is to mention the rūṭu (season), then the number of the month (and not name) in the season and then divasa, e.g. vide the seven Inscriptions from\textsuperscript{1046} Mathurā and the Sarnath Inscription of Mahārāja Kanīśka.\textsuperscript{1047} In some inscriptions only the rūṭu (season), the number of the pākṣa and the day occur; vide Nāgārjunikondā\textsuperscript{1048} Ins. (3rd century A. D.), the Omgudū grant of Vijayaskandavarman (E. I. 15 p. 252 ‘Hemantapakse tītīye trayodāsāyām’), the Nāga image Ins. of Kanīśka’s time (E. I. 17 p. 11) in sa. (Samvat) 8, gri. 4, di (divasa) 5. Vide also Lüder’s list No. 922 and No. 1202 (the latter of Mādhārīputa Purisadata, samvahchare 20, Vāsāpakhram 8, divasam 10). Sometimes the month is mentioned but no pākṣa and the days are counted continuously from 1 to 30 e.g. Khoh plates of Mahārāja Jayanātha (in year 177 and 22nd day of Caitra) and Khoh plate of Śārvanātha in year 193 month Caitra day 10th without the mention of the fortnight (vide Gupta Inscriptions pp. 121 and 123), E. I. vol. 20 p. 59 at p. 63 (sain. 159, apparently of the Gupta era, Māgha di. 7), E. I. 19 p. 96 (the Mathurā pedestal Ins. of Kushāna year 14 in Pauṣamāsa

\textsuperscript{1044} स च चतुर्थमनागाःपाराप्ते महीति। हरिराजाभिषेकपुत्रमहर्षिसप्ताहलमाप्य:। द्वारकासत्तमर्गाः स स्थिता वर्ण्यति। कर्तव ययो लघुप्रभु। लघुप्रभुआद्यति। राज-


tarasūrya VII verses 127 and 131.

\textsuperscript{1045} Vide E. I. vol. 24 pp. 1–8, for the Bajaur casket Inscription of Minadra,

\textsuperscript{1046} E. I. vol. 19 p. 65 (seven Ins from Mathurā) at p. 66 ‘सं १२ च्यूं

्दि २०।’

\textsuperscript{1047} E. I. vol. 8 at p. 176. ‘सं १२ हृ ३ दि २२’ (Sarnath Ins. of Kanīśka).

\textsuperscript{1048} E. I. vol. 20 p. 16 रंगो तिरियीपुत्रासक्तम् सम ६ वा प ६ दिवस १०; ibid.

at p. 21 संवतस्त्रां अद्यां सं १०० हेमन्तपित्रं छठे ६ दिवसं पार्थम।
divasa 10), Gupta Ins. of Gupta year 129 in Jyeṣṭha-māsa di. 18
(Gupta Inscriptions p. 45 at p. 46). The non-mention of the
pakṣa and the continuous counting of days from 1 to 30 continued
even in the 9th century, vide Kota Inscription of Sāmanta
Devadatta (I. A. 14 p. 351) of saṅvat 879 (923 A. D.) Māgha
śu. 20. It may be noted that here the month is pūrṇimānta.
In modern times people use such abbreviations as su di or va di
or vādyā. The first is abridged from śukla dīna (or divasa) or
śrīdha dīna and the latter from bṛhula-dīna or divasa (va and ba
being often interchangeable). For ‘bṛhula’, vide E. I. vol. 16,
p. 236 at p. 238 (inscription of Rudrasena in the year 127 held
to be of the saka era), Rrudradaman’s Jujnagdi inscription in
the year 72 (150 A. D.) of Mārgaśīrṣa, bṛhula-pratipad (Lüder’s
list No. 965 and E. I. vol. VIII. p. 36 at p. 40), Udayagiri cave
inscription in Gupta era 106 (425-26 A. D.) ‘bṛhulādine’
(Gupta inscriptions p. 258). For śrūla, vide Gupta Inscriptions
pp. 95, 102, 114 and for śrūdha, vide the Nāsil cave inscription
in the year 42 of the reign of Usavādāna, son-in-law of Nahapāṇa,
where we have ‘Kāṭikasaḷde’ (in E. I. VIII at p. 82) and
Parīḍ plates of Dahrasena in Kalauri year 207 (i.e. 455-56
A. D.) in C. I. I. vol. IV pp. 22, 24 (Vaiśākha-śrūdha-traya-
daśyaṃ); for su di, vide E. I. 17 p. 110 (of the Valabhi year
106, 525-26 A. D.). For ‘ba di’ vide JBBRS (New Series)
vol. I. p. 66 ‘Bhāḍrapada ba 13’ in Valabhi year 210 and E. I.
19 p. 126 plate of Dhruvasena (in Valabhi year 210 Bhāḍrapa-
dha ba 9). It may be noted that ‘sūḍha’ and ‘vaḍti’ are
treated as indeclinables (aryāya) and included in the ‘svarā-
digama’ (‘svarādinipātāsmyāyam’ Pañ. I. 1. 37) by later gram-
matical writers. The Kāśikā, however, does not include these
two in the ‘svarādi-gama’ which is an ākṛti-gama and therefore
liable to be added to. ‘Vādyā’ is inexplicable except as an
attempt to have some word with some assonance of sound
parallel to śrūdha and related to ‘va di’. It is not clear why
the word ‘pakṣa’ is not used in many inscriptions before and
after the Christian era even though the word pakṣa occurs in
such ancient works as the Brāhmaṇas1049 and Upaniṣads. The
Chāndogya-Upaniṣad (IV. 15. 5 and V. 10. 1), the Brhad-
āraṇyaka-Upaniṣad VI. 2. 15-16 employ the words ‘āpūya-
māṇa-pakṣa’ (also ‘pūrvapakṣa’ and ‘apara-pakṣa’ in Br Up.

1049. तत्तत्ता पूर्वदेशां शुद्ध श्वप्पचते। सार्वमहाभावम् V. 9. 14; तसं पूर्वदेशाः पाषाणेऽदेश
कर्तिप्रभाव भवति। यें कार्येऽव पाषाणेऽवाभिहिति सम्पर्यस्य पाषाणेऽदेश। पाषाणेऽवाभिहिति। तस्मा-
स्वर्गश्रीधरप्रकाशान्त कर्तिप्रभाव तत्ततत॥ सै. ब्र. II. 2. 3. 1.
III. 1. 5) and ‘apakṣṭiyamāṇapakṣa’ (and also ‘aparapakṣa’ for ‘bahula’ or ‘krṣṇa’). Pāṇini derives the word ‘pakṣati’ (meaning the first tithi of a pakṣa) from the word ‘pakṣa’ (V. 2. 25 ‘pakṣat-tiḥ’).

In South India months are known by the rāśi names (such as Mina-māsa, Mesa-māsa). That practice prevailed in the Pāṇḍya country long ago. Vide E. I. vol. 25 p. 35 where a solar eclipse is said to have occurred in the month of Mithuna in the 12th year of a Pāṇḍya king (about 959 A. D.).

The intercalary month is called adhimāsa, malamāsa, malimluca, sarīsarpa, amhāspati or amhāspatī, puruṣottamamāsa. These words require some brief explanation. In the first place, it may be noted that from very ancient times the 13th month was condemned. For example, the Alt. Br. says that the gods purchased soma plant from the 13th month and that one who sells soma plant is sinful, that the 13th month does not exist as a favourable period.1053 In Tai. S. the 13th month is called ‘sarīsarpa’ and ‘amhāspati’ (I. 4. 14. 1 and VI. 5. 3. 4). ‘Amhāspati’ means ‘sin’ in the Rgveda. Vide H. of Dh. vol. IV. p. 6. It is called adhimāsa because it is an1053 additional (adhiṅka) month. It is named malamāsa because this month is as it were the dirt or refuse of time.1052 The word malimluca is found in the Atharvaveda VIII. 6.2 but its meaning is doubtful. It is also found in the Kāthakarṇāhītī. In later literature ‘malimluca’ means1053 ‘a thief’. In Rgveda X. 136.2 (‘munayo váṭarasanaḥ piṣāṅga vasate mala’, sages sons of Váṭaraśana, cover themselves with brown dirty clothes), the word mala

1050. त यवोद्धत्त्रामसायानार्थमात्रायेव योऽसी मासो नाहुतियते न य औसिकस्यादिव्रहणे पापो वा सोमविव्रहणीति। हेतु मा. III. 1 q. by मल्लमासस्त्र p. 783 and explained ‘तत्तोत्तमयाः सोमविव्रहणी अतोदयो इत्कारणमात्रायेव विषमानोपि कर्मानात्तिवद्दुपरिव्रहणे।’ and सर्वे explains ‘नाभुत्तवते हृदकर्मसंचुको नाशति।’

1051. चैत्रावधिनमकारान्वयसः प्रस्ताविताचावधिकालावध्यमासः। com. तस्मि on कालनिर्धारिकाः 18.

1052. मास वहनति कालस्य मासः कालविवेकिणैव। एकात्मतः विशेषचयमात्रायेवविद्या कर्मेऽव (v. I. दहे।) सुधारपरितिः q. by सुधारपरितिः। (on श्र. p. 371)। हेतु on काल p. 28’ छ. कौ. pp. 274. 278, करणिः. p. 129.

1053. मलिम्लूको दिनामसि च यवोद्धत्त्राय मासे इत्यस्य दिनामसि। कारक 38.14 (161); मल्लमासशः p. 768 qualities नाहुतियते ‘तत्त्वविक्रमस्य शत्रुरेषाः’ गर्भनक्षत्रविक्रमस्। आयो मलिम्लूको दिने द्वितीय: मधुनात्र सुऽसुऽसुऽसुऽस। and adds ‘माति सन्नमानिष्ठ स्वतःसत्तिय मलिम्लूको।’ मलिम्लूकोसि सतया इत्यसात्मचारायकाः। हेतु. श्र. VI. 12. 15, explained in the भाष्य as ‘मलिम्लूकोसि चेतसाचिन्द्रा मश्नेयात्मचारायकाः।’
appears to mean ‘soiled or dirty clothes’. The word ‘malimałaka’ occurs in Vāj. S. 22, 30, Śānkhāyana-śrautasūtra VI. 12. 15. The Malamāṣatattva derives the word as follows: ‘being mali (soiled) it passes on’. The words ‘samsarpā’ and ‘āṁhasaspāti’ occur in Vāj. S. 22, 30 and 31 respectively, and ‘āṁhaṃaspāti’ in Vāj. S. 7, 31 after the mantras referring to the twelve ēva months, Madhu, Madhava &c. The Tait. S. (I. 4. 14. 1 and VI. 5. 3. 4) has the formula ‘sainsarpasyahám-spateya tvā’, 1054 ‘Āṁhasaspāti’ literally means ‘the lord of sins or evil’ (i.e. a condemned month). Later medieval writers make a distinction1056 between ‘samsarpā’ and ‘āṁhaṃaspāti’. When there are in one year two adhimāsaas and a keṣaṇa māsa, the first of the two adhimāsaas is called ‘samsarpā’ 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 ‘nāmakaraṇa’). The name āṁhasaspāti is confined to keṣaṇamāsa. The intercalary month is called Puruṣottama-māsa (Viṣṇu being called Puruṣottama) in some of the Purānas as in Padma VI. 64, probably with the purpose of reducing the opprobrium that attached to an intercalary month.

In the Dharmaśāstra Literature considerable space is devoted to the intercalary month e.g. in the Agnipurāṇa 175. 29-30, the Rājamārtanda (folios 68a-69, verses 1078-1115), Kālavivake of Jīmūtatvaḥana pp. 113-168, Hemādri on Kāla pp. 26-66, Kālanirṇaya of Mādhava, Madanapārijāta pp. 544-550, Śuddhiśaumudi pp. 265-296, Malamāṣatattva (Jīvananda ed.) pp. 730-856, Samayaprakāśa pp. 140-155 (part of Vīramitrodaya), Narayanisindhu pp. 9-17, Śrītiśaustubha (sainvatsaradidhiti) pp. 520-529, Dharmaśindhu pp. 4-7, Puruṣārthacintāmani pp. 17-31. A brief treatment is all that can be attempted here.

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1054. उपयामगुहीतिक्ष्यस्यत्रेवस्य द्वाः। वाज. सं. VII. 30; श्रीवि स्ताव मालवत्यस्य स्तावं॥
1055. उपयामगुहीतिक्ष्यस्यत्रेवस्य लेभवाणं। अलिति वाप्रोदस्त्रो मार्क्ष्याहुस्मेत्य तत्
1056. यस्मिन्नासे न संकल्पति: संकास्तियाहमेव वा। संस्कृतेऽपि मासाविधिमाथ निगत्व:॥
1057. यस्मिन्नासे न संकल्पति: संकास्तियाहमेव वा। संस्कृतेऽपि मासाविधिमाथ निगत्व:॥

References:

- The text continues with various scholarly references.
- The text includes a series of references to verses from different works, including verses from the Taittiriya Sūtra, the Agnipurāṇa, and other Vedic texts.
- The text discusses the concept of intercalary months in the context of Hindu religious practices and their implications for various religious ceremonies.
- The text also touches upon the distinction between different types of intercalary months and their significance in the context of Hindu calendrical systems.
- The text provides a brief treatment of the topic, indicating that a more in-depth discussion is beyond the scope of the given text.

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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 nyāmas such as mahānāṁ, the letting loose of a bull (after sapindana), tonsure of a child, upanayanā, rites such as the samśkarās of nāmakaraṇa, 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 Hemādri on Kāla pp. 36–66, Nirmayasindhu pp. 10–15, Dharmaśindhu 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 Mahāyajñās (such as Brahmâyajña, Vaiśvadeva), the offering into fire (as an agnihotra) and must take a bath if there is an eclipse (in adhimāsa), although this is naimitītka; 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 naimitītka). But an obligatory rite should not be performed in adhimāsa if sāstra 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 Prājāpatya penance for twelve days or a cāndrāyana penance for a month) it may be continued even in adhimāsa. If there is drought and one desires to perform the Kāriri ṭa for bringing down rain, this may be done even in adhimāsa, since to wait might defeat the

1057. अन्नायचे मलिका च यज्ञदानवलानि च। वेदवत्तपत्याः स्मृ ताकरणमेकातः।
मागुत्तपमिते पक्ष माणसे विवजयेँ। अधिपुरुष 175, 29–30 (reads वेदवत्तपत्य) q. by छ। क्र।
p. 283 (without name). This is cited by हे. (on काल) p. 40 as occurring in हुङ्गम, बुधसति, पालिनि
and ज्योतिःपार्श्व and by क्र. वि. p. 129 and समयपकास p. 149 from क्योतिःपार्श्व.

1058. बुधसति: नित्यसमितिक चुर्यायमरेन: सत्य माणसे च। तीमेवनां जान्धायां
पदार्पणं तवैव च। स्वर्यभरं च। अन्नपतिः परिवर्त्य चुर्यायमितिक तथ। हे. on काल pp.
45–46. The first verse occurs in सुज्ञम p. 349 and is q. by क्र. वि. p. 140, महामाणस p. 788, समयपकास p. 144. For जान्धायां vide H. of Dh. vol. IV.
p. 371 n. The समयपकास explains that जान्धायां here means आनु performed in
the shadow of an elephant.

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desired object. These provisions are neatly summarised in the Kālanirnaya-kārikās quoted below.\textsuperscript{1059}

Certain matters were to be done only in malamāsa such as the gift\textsuperscript{1060} of 33 āṇḍas (cakes) every day to brahmānas or at least once in the intercalary month; certain acts were not to be done in adhimāsa, but only in the śuddha\textsuperscript{1066a} month, such as the sinking of wells, construction of tanks, solemn sacrifices, the mahādānas and vratas. Certain matters can be done in adhimāsa as well as in śuddha-māsa\textsuperscript{1061} e.g., rites on a pregnancy (such as puṇṇasavaṇa), taking interest on money lent, wages of workmen for fixed periods, monthly śrāddha (on amāvasyā), daily gifts, bath at a holy place, japa (muttering mantras), homa with barley grains or rice or sesame, rites on the birth of a child, funeral rites, nava-śrādhas, śrāddha on 13th tithi with Maghā-naksatra, the sixteen śrāddhas, bath and śrāddha and gifts and japa on lunar or solar eclipse, obligatory and naiṃittika acts; these may be done in malamāsa also. A great deal of discussion is held on śrāddhas in malamāsa by Hemādri on Kāla (pp. 56–63), Malamāsatattva (pp. 841–856), Nirnayasindhu.

\textsuperscript{1059} Kāsamārṣeṃ kāsamārṣiṃ mādasāre vikaraṇyada. \textsuperscript{1060} Vaiṣṇavādikāīṃ tāt. \textsuperscript{1066a} Kāsamārṣeṃ kāsamārṣiṃ mādasāre vikaraṇyada. \textsuperscript{1061} Kāsamārṣeṃ kāsamārṣiṃ mādasāre vikaraṇyada.

\textsuperscript{1060} The Śrīmatkālaśāstra (p. 524) quotes Hemādri, i.e., Hemādri Pārāśeṣe vikaraṇyada. \textsuperscript{1061a} The Śrīmatkālaśāstra (p. 524) quotes Hemādri, i.e., Hemādri Pārāśeṣe vikaraṇyada. \textsuperscript{1061b} The Śrīmatkālaśāstra (p. 524) quotes Hemādri, i.e., Hemādri Pārāśeṣe vikaraṇyada. 

\textsuperscript{1060a} Vaiṣṇavādikāīṃ tāt. \textsuperscript{1061a} Vaiṣṇavādikāīṃ tāt. \textsuperscript{1061b} Vaiṣṇavādikāīṃ tāt.

\textsuperscript{1060} a. Vaiṣṇavādikāīṃ tāt. \textsuperscript{1061a} Vaiṣṇavādikāīṃ tāt. \textsuperscript{1061b} Vaiṣṇavādikāīṃ tāt.

\textsuperscript{1060} a. Vaiṣṇavādikāīṃ tāt. \textsuperscript{1061a} Vaiṣṇavādikāīṃ tāt. \textsuperscript{1061b} Vaiṣṇavādikāīṃ tāt.

\textsuperscript{1060} a. Vaiṣṇavādikāīṃ tāt. \textsuperscript{1061a} Vaiṣṇavādikāīṃ tāt. \textsuperscript{1061b} Vaiṣṇavādikāīṃ tāt.

\textsuperscript{1060} a. Vaiṣṇavādikāīṃ tāt. \textsuperscript{1061a} Vaiṣṇavādikāīṃ tāt. \textsuperscript{1061b} Vaiṣṇavādikāīṃ tāt.

\textsuperscript{1060} a. Vaiṣṇavādikāīṃ tāt. \textsuperscript{1061a} Vaiṣṇavādikāīṃ tāt. \textsuperscript{1061b} Vaiṣṇavādikāīṃ tāt.

\textsuperscript{1060} a. Vaiṣṇavādikāīṃ tāt. \textsuperscript{1061a} Vaiṣṇavādikāīṃ tāt. \textsuperscript{1061b} Vaiṣṇavādikāīṃ tāt.

\textsuperscript{1060} a. Vaiṣṇavādikāīṃ tāt. \textsuperscript{1061a} Vaiṣṇavādikāīṃ tāt. \textsuperscript{1061b} Vaiṣṇavādikāīṃ tāt.
Srāddha of persons dying in adhikamāsa

(pp. 11–15), Samayaprakāśa pp. 151–155. This is passed over for reasons of space. For some remarks on the srāddha 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 aṅgas in the Indian pañcāṅgas is the weekday. 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 tithi 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 ‘ahaḥ’ 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 ‘ahan’ and the word ‘dīna’ is very frequently used in compounds like ‘sudinatva’, ‘sudina’ ‘madhyandina’; ‘ahorātra’ (day and night) occurs only once in the Rg. X. 190.2. The word ‘pūrvāhna’ (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 prātaḥ, saṅgava and madhyandina (mid-day). These are three out of the five parts of the day, the other two being aparāhna and astamaya, astagamana or sāyāhna, which five are mentioned in the Śatapatha Br. II. 3.2.9. Both ‘prātaḥ’ (morning) and ‘sāyam’ (evening) occur in Rg. V. 77.2 and ‘sāyam’ alone in Rg. VIII. 2.20, X. 146.3 and 40. The day and night were also divided into eight parts by Kautūlya (I. 19) and by Daksā and Katyāyana. 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


1063. अहक्ष क्रुण्मस्तर्चां च वि वैते रजस्य नेधायिणि। कर. VI. 9. 1.

1064. उत्त चालं सज्ज्हे पालन्त्वो मध्यक्ष्मम उज्ज्वलता सुर्यपच। कर. 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 Brāhmaśphuta-siddhānta XI. 33), but they were not unaware of different beginnings of the day. The Pañcasiddhāntikā remarks that Āryabhaṭa declared that the day began at midnight in Laṅkā and again he said that it began with sunrise and that sunrise in Laṅkā 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 it 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. लङ्कार्याणि जनमािर्यात् चार्यानि। सून्दर स्वरूपः सुरूपः स्वरूपः स्वरूपः। उंक्तः ये लङ्कायानि सांकुचाय: सब्तुतुष्य सिज्जुष्ये। मानवहो यमकोकवार रुमि कंविषेयेत् परमात:। सः न्यायसः। 15. 20 and 23 Laṅkā here is not Ceylon but an imaginary island to the south of India. The location of Sījja and Yama is not known; रोमा यें seems to be Alexandria. In अय्यम्मित्विस् (मोप्लाद) ) the 13th verse is उंक्तः ये लङ्कायानि सांकुचाय: सब्तुतुष्य सिज्जुष्ये। मानवहो यमकोकवार रुमि कंविषेयेत् परमातः। This corresponds to न्यायसः। 15. 23. Vide दूरविस्द्धान्ता, दूरविस्द्धान्ता, verses 38-40 for the four cities mentioned in the अय्यम्म्यहिती being in the four directions.

Week days

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 specific 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 captured1067 a by Pompey in 63 B.C. owing to the reverence of the Jews for Saturday (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

1067 a. 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.
Christian era. The names of six week days as we find them now have been found scrawled on a wall in the city of Pompeii which was engulfed in lava in 79 A.D. This points to the fact that present weekday names were known in Italy before 79 A.D. Colson finds it difficult to explain how the planetary week got ascendancy in the Roman Empire, since there is complete silence as to official enforcement of the week among Romans or even as to the recognition of the planetary week. He is perplexed by the week day names among the Teutonic nations such as Wednesday and Thursday. Sarton (in a 'History of Science') thinks that the Jewish Sabbath, the story of creation with Egyptian hours and Chaldean astrology produced the present week (pp. 76–77). Sarton thus thinks that Greece had nothing to do with the introduction of the planetary week, but only Egypt and Babylon developed it. The modern European hours are derived from the Babylonian nychthemeron for their equality and from the Egyptian Calendar for their number. Sarton remarks that the gradual spread of the seven day week throughout the world is the most remarkable instance of cultural diffusion next to the decimal notation system, since it was planned or enforced by nobody. As shown above the continuous seven day week with specific names for the days was unknown to the New Testament, which does not name the day of Christ's Crucifixion or Ascension. It is difficult to point out any certain piece of evidence which can establish that the names and arrangement of the present week days were prevalent in Greece or any other European or Near East country before the 2nd century B.C. Ptolemy in his Tetrabiblos does not appear to make any astrological use of the week days. The present order of week days appears to be planetary, but if we look to the mere names the planets are arranged as Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn. Rāvivāra is the first day in the week for various reasons, one of which is that creation is believed to have begun on that day (vide note 995a). That order apparently takes no account of the distance of the planets or of their mass, light or importance. Yaj. I. 295 arranges the nine grahas as the Sun, the Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rāhu and Ketu. The Viṣṇupurāṇa (I. 12. 92) has the same order. The Vāyupurāṇa says that the Sun is beyond one lākha of yojanas from the earth and the moon is beyond the sun by a thousand yojanas, the nakṣatras are 100000 yojanas beyond the Moon and each of the other planets are beyond the nakṣatras, the order being Mercury, Venus, Mars,
Jupiter and Saturn, each succeeding one being beyond each preceding one. If the planets be arranged in the order of distance from the earth they would stand as Saturn (the most distant planet for ancient times), Jupiter, Mars, Sun, Venus, Mercury, Moon. The same order is set out in the Aryabhaṭīya. Suppose we start from Saturn, then the 4th from it (but including it) would be the Sun and therefore Saturday is followed by Sunday. If we start from the Sun, then the 4th from it, would be the Moon and so Monday is the weekday after Sunday and this may be further carried on. It is argued that the order of weekdays was suggested by the Egyptian system of 24 parts for the day, each part being ruled by one planet in order. On Sunday, the first part is ruled by the Sun and after 21 parts the 22nd is again ruled by the Sun, 23rd by Venus, 24th by Mercury and the next day (25th hour) would be Monday. If this arrangement of weekdays is due to the system of 24 hours and rulers of hours, the same order can be arrived at but only in the reverse way if, instead of 24 parts, the day is divided into 60 parts (the ghatikās). Suppose if we begin with the Moon, each ghati being assigned to one planet, 57th would be the Moon's, 58th Mercury's, 59th of Venus, 60th of the Sun and so the next day after Monday would be Tuesday.

It appears that the continuous seven day week did not form part of the religious life of any nation in antiquity and even now it is no part of the religious life of many peoples. Great controversies have raged round the origin and spread of weekdays. It is said by many scholars that the Indian weekdays are not indigenous, but have been borrowed from the Chaldeans or the Greeks. An effort will first be made to present the Indian literary and inscriptive evidence to indicate how far backwards the occurrence of the weekdays in India can be carried. The oldest inscriptional evidence so far available is that of the Era stone Pillar Inscription of Budhagupta in the

1068. भानामधा: लावेशरुरुपाः मीमांकसरुकुलकुव्यस्या। तेवामध्यश चूमि-मेंक्सुता स-मथस्या॥ आपाडे, बालकिश्यप एक्ष. 15; vide also सेवसिद्धान, chap. on सूर्योदेश verse 79.

1069. Fleet in JRAS for 1912 p. 1039 suggests that the Jewish Calendar of week days found its way into India after Europe received it i. e. in 3rd century A.D. Jayaswal (in I. A. vol. 47 p. 112) says that if weekdays were received from outside India, it must have been from Syria direct and not via Europe. Dikshit in his monumental work appears to hold that India received weekdays from the Chaldeans.
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Gupta year\textsuperscript{1070} 165 (i.e. A.D. 484), which mentions Thursday and the 13th tithi of the bright half of Āsādha. Supposing for argument that weekdavs 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 Gupta.

Let us now turn to the literary evidence. The Āryabhatīya (Daśagitikā, verse 3) mentions Thursday.\textsuperscript{1071} In Bhattacharji\textsuperscript{107} occurs this ‘when Pitāmaha declared that the week-
day 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 śāstra ) composed by a
divine author and that by a human author (like myself)?’ It has
been seen above (p.458) 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
Bhattacharji in chapter 103 (verses 61-63) sets out what
actions are proper to be done on the weekdays from Sunday to
Saturday and Utpala quotes eighteen Anuṣṭabh verses in all
from the ancient astronomer Garga on the same topic.\textsuperscript{1072a}

\textsuperscript{1070} शते पञ्चसिद्धांतरं वर्णते च इबादल। अवधातस्य-खुद-दासवर्ष सुद-
होस्यद्विगुः॥ Gupta Inscriptions (ed. by Fleet) No. 19 p. 59. Vide V. B.
Ketkar’s ‘ Indian and Foreign chronology ’ pp. 50-51 where he establishes
that this day corresponds to June 21, A.D. 484.

\textsuperscript{1071} कालस मुदुम दुर्ब सतारे च मुदुम दुर्बु च। कल्याणमुदुमापा ग च हस
-दिवसाप्तथ भरतस्युत्तुमुः॥ इन्द्रियिकासपथ वर्षे 3. The, com. explains : रज्ञां च चारं दिव-
हिराजीनामाशी। शुद्धिः। भारतवर्षिद्विः॥ द्वारासलोकसात द्विष्ठ्वः। तमिन्दु विसेद
सुधितिराप्तः। सत्तामुदुमापाप द्वारासलोक सत्तामुदुमापाप द्वारासलोक
रश्य गता मन्दायुर इत्यतः।। This verse means ‘ There are 14 Manus in a day
of Brahmā and 72 yugas make up the period of a Manu; since the
beginning of this katpa up to the Thursday of the Bhārata battle six Manus, 27 yugas,
3 yugapādas have elapsed.’ कालाः मम मम ब्याप्त आह् दिवसः। in the
system of अष्टम 72; शुद्धिः 70 and शुद्धिः 2; द्वारासलोक 27 (६ being
= 7 and ल or ल 20); ग = 3. ब्याप्त मम in विश्वपति सिद्धेऽलक्षण एकधीरूति एकधीरूति एकधीरूति XI. 11-12 criti-
cizes अर्थात for his views mentioned in note 1065 above.

\textsuperscript{1072a} विश्वमतिवर्गवेत्रवर्ग न दुम्मधुकृतिविवेदालम्बे ॥ कुजितिर्मीडब्बि विवेदालम्बे (v. I. कहते)॥ इबिलसा । I. 4.

\textsuperscript{1072} The Bhagavadta 7.5 says ‘ उपसिद्धांतरं साधारं चतुर्वर्षिद्विगुः॥
पञ्चि भवत संयुक्त्वा वृशीर्यादिबन्धवनीते॥’ This is said of मम (who is said in verse 7
to have been the आचार्य of the Yadas).
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 brähmanas, 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 Vaikhānasas-mārta-sūtra (I. 4) and Baudhāyanadharma-sūtra (II. 5, 23) tarpāṇa (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 Aṣv. gr. III. 4. 1-5, the Kauśitaki gr. (IV. 9-10), the Hir. gr. II. 19-20, Bhāradvāja gr. III. 9-11 contain no tarpāṇa to the weekdays or their deities. The Ātharvāṇa-Vedāṅga Jyotisā 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 sample). The Gāthāsaptāṭīti of Hāla (a prākrit 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 grāvas and provides for a sacrifice to nine grahas (I. 295-308). The Nāradapurāṇa (I. 51. 80) also does the same. The Matsya (chap. 93. 7 ff) provides for a more elaborate sacrifice to planets. The Viṣṇudharmasūtra (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. शुभानिषकश्च शुभानिषिणां शुभाः कारण तुदृष्टन ्न || यथानिषिकयो च विद्विषो वृक्षो त्रिशंसिकयो ग्राहस्तुमयः || स्वायत्तयो च कर्म क्रृतिभीम दृष्टी शुभादिबो ग्राहिनयो बहो || श्रामिकविशिस्ती नारे पुरे दे शरनश्रे नविनिन्तिपि महास्तुमयः || आयुर्वीर्यविविभयातिस्य, वासरकरण vers 2 and 8.

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weekdays. The Nārādiya 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 Kurmapurāṇa (Uttarārādh 20. 16–17) provides that śraddhas 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 aśvattha tree on Saturday. The Vāmana (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 kṣrīya or ṭya. 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 sexagesimally and that Ptolemy in his manual Tables divides the whole day into equinoctial hours reckoned from noon in Alexandria and subdivided these sexagesimally. This shows that two systems

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1074. इन्द्र जीविवशुकाणां वासरा शंकमुख फलद्विकितिन्त्र कर्मविकाविशारदाः।
नारदेय I. 56 161. Compare ग्रहसापा III. 15 quoted above in note 152. समुपदुः
नारदे सुमिन्ध श्रेणी चूराए च श्लोकं सामाजयते कर्णपीत सदेव कुष्तिं। बामसन्द्राण 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 Āsvamedhikā-parva\textsuperscript{1075} 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. 598-60\textsuperscript{3} 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 India\textsuperscript{1076}

\textsuperscript{1075} अहः: पूःमे ततो शास्त्रमानस: छुङ्गारय: सखुता: अश्वायटनि अक्षणि अस्तकः: त्रिक्षिराध्यः: # आच्चादनकर्त्य 44. 2.

\textsuperscript{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, Matsya, chap. 257-263, Viṣṇudharmottara III. 60-69 and Bhavisya I. 131 for temples and images, Br. S. 57 (verses 46-48) describes the appearance of the Sun image and Viṣṇudharmottara 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 Modhera in North Gujerat and that of Kopaṅka 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 'truta' to yuga and states that two nāḍikās are equal to a muhūrta and an ahorātra (day and night) has 30 muhūrtas (vide note 681 above). From this it follows that Kautilya knew only the division of the day into 60 nāḍis and that a nāḍī was the same as ghaṭī. The Āryabhaṭiya gives the following table: 60 cināḍis are equal to a nāḍī, 60 nāḍis are equal to a day (Kālakriyāpāda, verse 1). Another way of citing the measures of time is: Time taken for repeating ten long letters is praṇa, 6 praṇas are equal to pala, 60 palas are equal to a daṇḍa, ghaṭī or nāḍī (Sūryasiddhānta I. 11, Jyotist-attva p. 562). Pāṇini derives the word 'nāḍindhama' from nāḍī. Nāḍī is a very ancient word. It occurs in the Rgveda and appears to mean some cylindrical instrument like a flute. It appears that the word nāḍī came to mean a period of time when a conch or a trumpet or similar instrument was blown to announce the lapse of one nāḍī (60th part of the day) as there were no clocks then. Hence division into 60 nāḍis or ghaṭis (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 Sūryasiddhānta, chap 13. 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 week-days in India cannot be said to have been borrowed from a foreign source. Even Patañjali refers to the words nāḍī and ghaṭī as long in use before his time. Therefore, the division of the day

1077. नादीसाहित्यानुप्रमोऽपि, III, 2. 30; on the previous sūtra there are two vārtikas and the mahābhāṣya states 'अयस्यप्रकरममे। नासिका-नादी-मुद्रित-पदी-खारभिलि वकवत्स्य। नासिका। नासिकस्थल: नासिकस्थलः। नाधी। नाधिन्य: नाधिन्य:।' ए।

1078. The word 'nāḍī' and 'nāḍikā' have several meanings, viz. flute, tube or pipe, vein or artery, one half muhūrta. 'Nāḍindhama' means a goldsmith (because he makes the fire flame up by blowing on it from a tube). From Kāṭhakasambhita 23. 4 (Saiśa vanaspatisu vāg-vadati yā nādyām yā tūṣave) it appears that nāḍī was a musical instrument that produced sounds (a trumpet or the like).

1079. इनमथ प्रभुते नादीरथं गीतिः: परिवके: | द्र. X. 135. 7; the meaning is 'here is blown the nāḍī for him (Yama) who is decked with songs of praise.'
Division of day into nādis

into nādis or ghaṭīs must be held to be long anterior to 300 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 ghaṭīs 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 Vedic 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 ‘āva savata kapā’ (yāvat saṁvaratākalpam) and ‘āva kapam’ in the 5th Rock Edict at Shahabazgarhi and Mansera. 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. VI. pp. 211–212) assigns as many as ten meanings to the

1080. सूचाच चतुःसन्तसी धाता यथापूषेमकल्पयत। दिवं च पृथिवीं चतुरतिलक्षणो सः॥

1081. Vide Inscriptins of Asoka in C. I. I. vol. I. pp. 6, 30 (text of 4th edict), and pp. 55, 74 (text of 5th edict). In the Vanaparva 188, 69 it is said that fire called Saṁvartaḍa will assail the world while the Brahmapurāṇa (232, 39) says that terrible clouds called ‘Saṁvartaṇa’ will rise, when final dissolution (śrālaya) will follow. Therefore, ‘āva saṁvata kapā’ means ‘up to the end of Kalpa when destructive fire called saṁvartaṇa will arise’ (or when terrible clouds called saṁvartaṇa will arise). It may be noted that the Amara-kosa regards संवत, मय, कल्प, क्षय and कल्पात्म as synonyms.
word. One cannot agree with him in all that he says. For example, he appears to be wrong when he says that in Śākuntala IV (yugāntaram ārūdhha savita) yuga means 4th of a day; yuga does not, so far as I know, mean 4th anywhere, it means 'four' in some cases. In Śākuntala 'yugāntara &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 kalpaś has been elaborated at great length. The four yugas are named Kṛta, Treta, Dvāpara and Tisya 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 Kītayuga as a cycle of great virtues (as in the Bilsad stone pillar Inscription of Kumāragupta in Gupta Sainvat 96 in 'Gupta Inscriptions' p. 44, the Channak 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 (Vana-parva, chapters 149, 188 and Śāntiparva, chap. 69 and 231-232), Manu I. 61-74, 79-86, Viṣṇudharmasūtra chap. 20. 1-21, Viṣṇupurāṇa 1.3, 6.3, Brahmāpurāṇa 5. 229-232, Matsya 142-145, Vāyu chap. 21, 22, 57, 58, 100, Kurma I. chap. 51 and 53, Brahmanda II. 6 and 31-36, III. 1, Mārkandeya 58 64, 66-70, 71-97 (has the

1081a. चतुर्विंशति भारते बच्छु युगानि हुनयो विषुः। कृतै द्रोणाः द्रष्टे च लिखितं चेति चतुर्दशम् काहुः 24. 1. 45. 137 (reads कामो for हुनयो and कलिधेति चतृधम्), 57. 22; मल्ल 142. 17-18 'चतुर्विंशति भारते बच्छु युगानि हुनयो च्यापम्। कृतै द्रोणाः द्रष्टे च कलिधेति चतृधम्' पूर्वुः कृतुष्ण नाम तत्तत्तानामितिते। द्रष्टे च कलिधेति युगानि परिकल्प्येत् ॥\) Vide ब्रह्म 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 saṁghyā between Dvāpara and Kali (Ādi. 2,13). Similarly, ब्रह्म 60. 25 (यवं कलिधयुते विद्वित्र), बनारस I. 143. 38 say that Kaliyuga was very near when the Bhārata war was about to be fought (तत्तत्त्तितुयुत्त नामान्तरायामिति). On the other hand, many of the Purāṇas say that Kaliyuga began the very day Kṛṣṇa finished his avatāra and went to heaven; ब्रह्म 99. 428-29, ब्रह्मण्य III. 74. 241, मल्ल 273. 49-50, ब्रह्म IV. 24. 110, भागवत XII. 2. 33; ब्रह्म 212. 8 has the same idea in different words. Vide note 993 for quotations from some of these Purāṇas. The Mahasalaparva 1.13 and 2.20 state that Kṛṣṇa passed away 36 years after the Bhārata war. In any case ब्रह्म 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 Āryabhaṭa, Sūryasiddhānta, Brahmagupta, Siddhāntaśiromāni. None of these works enables us to furnish a satisfactory explanation about the rise of this system of Kalpas, Manvantaras and Yugas. Pargiter (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 Bhāratavarṣa as stated in several Purāṇas. All these works contain the same general features but there are many divergences in details. As the Manusmṛti contains one of the oldest accounts, a summary of its remarks will be first set out. First, seven Manus are enumerated viz. Svāyambhuva, Svārociṣa, Uttama, Tāmasa, Raivata, Cākṣusa and Vaivasvata. Then divisions of time from nimesa are specified (18 nimesa = Kaśṭha, 30 Kaśṭhas = Kalā, 30 Kalās = Muhūrta, 30 Muhūrtas = aborātra); it is then said that the human month is the day and night of pita, the human year is divine aborātra. Kṛta-yuga extends over 4000 years, sanvihyā (twilight) before it is 400 years, sandhyāṁśa after it is 400 years. The three other yugas Treta, Dwāpara and Kali have respectively 3000, 2000, 1000 years and sandhyās and sandhyāṁsas together of respectively 600, 400 and 200 years. The four yugas thus come to 12000 years (4500 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 Brahmā and the same is the extent of the night of Brahmā. 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, Vāyu 57. 23-24 and Matsya 142. 19-20. Manu I. 69 is same as Vanaprava 188. 22-23.

1083. It was said by Manu (I. 81-82) 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 increase in proportion. Then Manu further avers (I. 83-86) that the length of human life in the four ages is respectively 400, 350, 200 and 100 years, that the set of duties differ in the four ages. Dharma is said to be four-footed because Manu VIII 16 identifies dharma with vṛṣa (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 Manusmrতी e.g. Viṣṇupurāṇa (V1.3.11–12) fourteen Manvantaras are said to constitute a Kalpa, which is a day of Brahmā. As a day of the gods is equal to a man year, the 12000 years that constitute a divine caturyuga are equal to 432000 human years\textsuperscript{(1083a)} (12000 \times 360) i.e. this is the human (māṇḍuṣa) 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\textsuperscript{(1084)} says that there are 10800 muhūrtas in a year (in one ahorātra 30 \times 360), that Prajāpati arranged the Rgveda in such a way that the number of syllables it contains is equal to 12000 Brhati (each Brhati having 36 syllables) i.e. 432000 syllables and it is further stated that the Rgveda also contains 10800 pañktis (each pañkti 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 and eighty times (that is 80 \times 10:00 = 864000 syllables), that mūhūrtas by mūhūrtas he gained eighty syllables (as there are 10800 mūhūrtas in a sacrificial year of 360 days). Dr. Jean Filliozat, Professor at the Collège de France, Paris, puts forward the theory in a recent article (in the Bulletin...
of L’Ecole Francaise D’Extreme-Orient, Tome XLIV, Fas. 2, pp. 538-546) that the number of years in Kaliyuga (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-brāhmaṇa 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. Filliozat 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 Brahmā is equal to a Kalpa i. e. 4320000 × 1000 i. e. 432,000,000,0. In order to find out how many years of the one hundred years of Brahmā’s life we shall have to multiply 432,000,000 by 2, then by 360 and then by 100. That is, the day and night of Brahmā come to 864000000 human years; the year of Brahmā would then be equal to 31104000000 human years (taking 360 days as a year); one hundred years of Brahmā thus come to 311040000000000 years. Alberuni (Sachau, vol. I p. 332) also mentions this colossal figure about the life of Brahmā. Some said that the extent of Brahma’s life was 108 years. Brahmā 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 Vārāha Kalpa and Vaivasvata-manvantara (7th) that

1085. A mantrantar would mean ‘अन्य: मनुः’ or सन्तानामश्रवक्षयावाचार्यानि as श्रीरसामी explains. If 1000 महायुग्म are divided by 14, each manantar is equal to 71 महायुग्म plus a little more (i. e. six महायुग्म divided by 14). Therefore, the विष्णुपुराण says’ चतुर्मात्राय द्वैतपर्यं सध्यपता साध्यता साध्यता साध्यतं व्रतं चतुर्मात्राय सर्वसम्मति। मन्त्रान्तरं मनोऽवत्तम/Kaṭṭaḥ सुराहृत्यं च वत्तम। I. 3.18; vide also ब्रह्माः II. 6.19 and II. 35.173. चतुर्मात्राय सहस्त्रं कष्टादनामगामीशयिं। कुि II. 45.49: चतुर्मात्राय सत्त्र तु कष्ट्याय महायुगाः धिनम् II स कष्ट्याय सत्त्र मनवधानोंदेश महायुगे। तदन्त्वे वै वै मनोऽवत्तम। मन्त्रान्तरं॥ विष्णुपुराण VI. 3.11-12.

1086. एकमात्र याधिनां तु वर्षोऽवत्तमनुं नृत्तिः ह्रष्टानिह विष्णुस्य द्रव्यविधिविविधवि द्रव्यविधिः परार्थवृणि चतुर्मात्राय। वाराह इति काश्यपे प्रयम्: परिकल्पितम्॥ विष्णुपुराण I. 3. 27-28.

1087. The word मनु frequently occurs in the Ṛgveda 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: याति महायुगातिः पिता नस्ता हि च यों यथस्य भवन्ति वः संह. II. 33. 13; स न: पथ: विष्णुमात्वाधुपेण पूर्वानैः परस्य: || संह. VIII. 30. 3; सि: नो रस्मा भवति मात्य-ग्रंथवेयः अऽऽ नो अतो दृष्टां द्वियोऽथा द्वियोऽथा || (Continued on next page)
are going on. The past six Manus are Svāyambhuva, Svārociṣa, Uttama, Tamasa, Raivata, Cākṣuṣa and the present is Vaivasvata, the 7th Manu (Brahma 5. 4–5, Kūrma I. 51. 4–5, Viṣṇu III. 1. 6–7). The remaining seven Manus are differently named in several Purāṇas e.g. Viṣṇu (III. 2. 14 ff.) and Narasimhapurāṇa 24. 17–35 mention the future Manu as Sāvārṇī, Dakṣa Sāvārṇī, Brahmaśāvārṇī, Dharmasāvārṇikā, Rudra-sāvārṇī, Ruci and Bhauma; while Brahma (5. 5–6) mentions four of the future seven as Sāvārṇī, Raibhya, Raucya, Merusāvārṇī. Kūrma (I. 53. 30–31) names the future four in the same way as Viṣṇu (only substituting Savarṇa for Sāvārṇī wherever it occurs and the last two as Raucya and Bhautyā). 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 Viṣṇudharmottara, Viṣṇupurāṇa and other sources. Sāvārṇya 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, Brahmā, Indra and guardians for the proper regulation of dharma and for the protection of the people (Brahma 5. 39, Viṣṇupurāṇa III. chapters 1–2). In the Viṣṇupurāṇa it is said that some gods remain for four yugas, some for a manvantara and some stay for a kalpa. The Viṣṇudharmasūtra (chap. XX. 1–15) has the same account of Manvantaras and Kālpas as Manu’s but it adds one detail viz. that the whole age of Brahmā is equal to a day of Purusa (Viṣṇu) and the night of Purusa is also as long. It is remarkable that the same view is attributed by Alberuni (Sachau vol. I. p. 332) to the Puliśasiddhānta. It is not known whether those European scholars who regard Puliśa 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)

| प्र. IV. 54. 1; यद्य ति च महाबलस्क्रीयीयम्। वै. सं. II. 2. 10. 2, कालकर्मा। XI. 5. | प्र. IX. 2. 11. | कहाँकर्मा। IX. 1. 9, 4–6 वै. 12. 9. | प्र. III. 54. 1; यद्य ति च महाबलस्क्रीयीयम्। वै. सं. II. 2. 10. 2, कालकर्मा। XI. 5. |
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| In the Brahmapurāṇa (1. 8. 1. 1) occurs the famous story of Manu and the deluge. Another story is that of Manu and his son Nābbhānedīśa in वै. सं. III. 1. 9, 4–6 and वै. 12. 9. Vide H. of Dh. vol. III. p. 543. |  

1088. सहस्याद्र द्राराणीत्रिंत्वमः द्राराणीत्रिंत्वमः द्राराणीत्रिंत्वमः। सहस्याद्रित्रिंत्वमः।  

1088 a. के भैरवर्षेपुरुष सत्यके जयमान्त्यस्तत्र सुरः। तिहिति भैरववर्षेन भयावहः। 

1088 b. के भैरवर्षेवर्षेपुरुष सत्यके जयमान्त्यस्तत्र सुरः। तिहिति भैरववर्षेन भयावहः। अस्मात् कल्याणःत्वस्य हत्र: विष्णुपूज्यते।
except this that 12000 years are called Yuga\textsuperscript{1089} simply and not caturyuga (as in Manu I. 71). The Mārkandeya has a long story about Svaśrocīsa in chapters 58–65, devotes to Uttama chap. 66–70, chapter 71 to Tāmasa, chap. 72 to Raivata, chap. 73 to Cāksusa, chap. 74–76 to Vaivasvata, chap. 77 to Sāvrni, chap. 78–90 to Devi, chap. 91–95 to Raucya or Ruci, chap. 96–97 to Bhaurya. 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 Anukramaṇi, however, ascribes Rg. VII. 27–31 to Vaivasvata Manu as the rṣi and in one of the Vālakhilya hymns (Rg. X. 52. 1) occurs the following verse ‘O Indra! just as you drank the soma extracted in (the sacrifice of) Manu Vaivasvata, just as you frequently accept the hymn of praise in (sacrifice of) Tīra, so may you simultaneously delight in (the soma and praise) of Āyu.’\textsuperscript{1090} It may be noted that the Manusmṛti names only the seven Manus (I. 61–63) and states that each Manus 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 (Paramesṛthin) 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), Vāyu (59. 34), Agni (150. 21), Viśnu (I. 3 and VI. 3) state\textsuperscript{1092} that Manu and the seven sages in each Manvantara (i.e. where there is a change of Manus) who are the sīṣṭas that then exist are devoted to dharma, being ordered by Brahmā for the purpose of continuing the worlds, declare the truth and promulgate the Vedas. Some modern

\textsuperscript{1089} सुमप्रयाससमाहर्षायुनाय निद्रा:। राय युगसहस्रानां एड्स्क्रीवाचर्त्रो अनन्:॥ शास्ति. 23. 31 and मित्र VIII. 17. The word युग is often used to denote the 12000 years of divine measure as in युगपत्र 188. 38 ‘एवाम द्वादसाहस्री युगसहस्रा परितित्तम्’।

\textsuperscript{1090} यथा मन्न विवस्ति सोमें शक्तारिव सुसहस्र:। यथा जिते छद्द ह कठ्ठुः दुस्होपस्यायेः माइश्च सचा॥ श्र. VIII. 52. 1 (4th वाक्विष्ठावर्ता)।

\textsuperscript{1090 a.} अष्टारणामात्र ग्रह: परिक्षिततम्:। ’संस्थानं साधिताः सर्वविद्वाराव सर्वाः। कल्याणे मितिहुते सुचने वंदना सह। एते यथासहस्रात्ते विश्वविद्वारात् एता:। मस्त्र. 9. 37–39; मन्नसहस्रात् त्वरिंद्रात्ते त्वरिंद्रात्ते पुषणे:। मस्त्र. 59. 34; मन्नसहस्रात् त्वरिंद्रात्ते त्वरिंद्रात्ते पुषणे:। मस्त्र. 150. 21; the Mahābhārata (142. 29–32) calculates the numbers of years in a Manvantar as follows: ‘एवं च दृष्टिनामयो दृष्टिनामयो दृष्टिनामयो’।

\textsuperscript{1092} अष्टार्याः जयाः समाधिराहस्यायेः मानवतरयं संवेद्या मात्रयेष्य निबध्या। एवाम तस्मात् कृतयव: संवेद्या संवेद्या हि विन्दुः। कथा जयाः समाधिरा्य दृष्टिराजाः। तु मन्नसहस्रात् मन्नसहस्रात् मन्नसहस्रात् मन्नसहस्रात्। अष्टार्याः त्राविष्तालाग्यायेः मात्रयेष्य निबध्या। मन्नसहस्रात् मात्रयेष्य मन्नसहस्रात् मन्नसहस्रात्। vide ब्रह्मण (II. 35. 164–165) which differs slightly from this.
writers (like Dr. Daftari) think that in ancient times there was an Indian institution of public functionaries called Manu and the Saptarshi, whose function was to legislate and promulgate the Vedas. With great respect to the erudite scholar, I disagree with him. The extant Purâna passages are less than 2000 years old, while the present Vaivavasata Manusyntara 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 Brahmâ, if one is to rely on the Paurânik accounts. How could a tradition of the several Manus survive such pralaya? A rationalistic interpretation requires that all this that is stated in the Purânas 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 Purânas. The Manusmrti (II. 19) appears to assign the function of the regulation of the conduct of all men in the world to the learned brähmanas born in Brahmarsîdeśa (i.e. Kuruksetra, the countries of Matsya, Pañcalâ and Śûrâsen or Mathurâ) at least after his own code was promulgated.

Pessimistic and dismal accounts of what will happen in Kaliyuga (which extends according to the Purânas over 432000 years and of which only about 5057 years have gone by this time in 1956) are set forth in the Vanaprasya, chap. 188, 190, Sûntiparva 69. 80–97, the Harivamśa (Bhavisyaparva, chap. 3–5 ff.), Brahmapûraṇa chap. 229–230, Vâyu chap. 58 and 99 verses 391–428, Matsya 144. 32–47, Kûrma I. 30, Viṣṇupûraṇa VI. 1, Bhâgavata XII. 1–2, Brahmânda II. 31 and in several other purânas. The description in Vanaprasya 188 is summarised in H. of Dh. vol. III pp. 893–895. The names of 33 Kalpas are given in Vâyu, chap. 21–23 and Hämâdri on Kâla (pp. 670–671) sets out from Nâgarakhaṇḍa the names of 33 Kalpas and the tithis on which they start; Matsya 290 enumerates thirty names of Kalpas; the Brahmânda II. 31. 119 states that there are 35 Kalpas and neither more nor less.

In the purânas pralaya is said to be of four sorts, viz. nîtya (the every day deaths of those that are born), naimîtikâ

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1090. Vide 'The rationalistic and realistic interpretation of the Upanishads' (pp. 2 and 3) published at Nagpur in 1958.

1091. बुद्धविचरस्तु पतियो निर्मो य: भागिनां लयः। सब्जा विनाशो जातानो माहो । निमितिको लयः॥ बुद्धविचरस्तु पतियो माहः। प्रहलादी लयः। लय आत्यान्तिको ज्ञानावलमः॥

(Continued on next page)
(when a day of Brahmā ends, then there is a dissolution of the world), prakṛtika (when everything dissolves itself into prakṛti, primordial substance) and ātyantika pralaya is Mokṣa (liberation of the soul due to correct knowledge of Reality and absorption into the Supreme Spirit). Harrowing descriptions of the naimittika and prakṛtika pralayas are given in several purāṇas. A lengthy description of the naimittika dissolution is contained in Kūrma 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, yakṣas, serpents and rakṣasas and not only the earth but the worlds called ‘bhuvala’ and ‘mahaḥ’ 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 all becomes one ocean of water and then god Brahmā resorts to Yogic sleep. Vanaprav (chap. 27, 32–48) also contains a brief description of naimittika pralaya.

The Kūrma I. 46 and Viṣṇu VI. 4, 12–49 furnish a description of the prakṛtika pralaya which takes Sānkhyā terminology for granted,¹⁰⁹² and is briefly as follows: when all the worlds

(Continued from last page)

¹⁰⁹². For the सांख्यसंहिता, vide सांख्यकौरभ 3 ‘मूलप्रकृतिविविध्यमेवाय: प्रकृतिविविध्य: सत्। येहकाल विवारयो न प्रकृतिनेव विवारितो: युक्त:॥ तदसि, अहंतुर and (Continued on next 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. rasa-tanmātra is destroyed and nothing but fire remains and the whole world is filled with flames, then Vāyu absorbs fire and rūpa-tanmātra vanishes; Vāyu shakes the ten quarters; ākāśa absorbs the sparśa-guna of Vāyu and only ākāśa remains as a void and śabda-tanmātra is gone and in this way the seven prakṛtis including mahat and abhaṅkāra are absorbed in order; even Prakṛti and Puruṣa are dissolved in Paramātman (named Viṣṇu). The day of Viṣṇu is said to be two Parārdhas of human years.

Some works like the Harivamśa (Bhavisyaparva chap. 10. 12-68) provide that at the end of Kalpa the sage Mārkaṇḍeya alone remains and lies at the time of the pralaya (or kalpa) in the side of Lord Viṣṇu and then comes out of His mouth. The Brahmāpuraṇa (52.1-19 and 53.55) says that Mārkaṇḍeya sees a rata tree at the end of Kalpa and a jewelled bed on which he sees a boy lying down (i.e. Viṣṇu 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, appears 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

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एकातन्त्राः are of a double nature i.e. both पक्ति and निपक्ति. The sixteen (which are merely products and not causes) are five कर्मनिद्राः, five ज्ञाननिद्राः, five mahābhūtas (व्रत्यपवेजनवय्यकास) and मन्.
construct a perfect society. These ideas are at the bottom of what Manu\(^{1093}\) and others say ‘Tapas was the highest goal (deemed to yield great results) in Kṛtayuga, knowledge (of the self) was the highest in Treta, 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 Medhātithi expressly says so.\(^{1093a}\) 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 Caturyuga 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. 227). 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. Āryabhaṭa 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 yugapālas and 3600 years had elapsed (vide Kalakriyāpāda 10 quoted in note 995 above). Brahmagupta (I. 9) says\(^{1094}\) that, though Āryabhaṭa declared that the four pādas of yugas, viz Kṛta

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\(^{1093}\) The part of Kṛta is briefly described. Dr. Speller\(^{1094}\) in a detailed analysis of Āryabhaṭa’s description of the yugas places the delineation of the yuga by Āryabhaṭa on the line of sages who are held to have predicted divine years.


and the others, were equal, not one of them was equal to what the smārtis declare them to be. There is another discrepancy also. Āryabhata in his Daśagitikā verse 3 states that Manu is a period of 72 yugas, while all the smārtis and purāṇas declare that a manvantara is equal to 71 yugas. Āryabhata appears to have held that the day of Brahmā is equal to 1008 caṭuryugas and Brahmagupta (I. 12) refers to this view. The celebrated scientific astronomer Bhāskarācārya (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 Rgveda numerals from 1 to 10 are frequently used. ‘Sahasra’ (thousand) and ‘ayuta’ (ten thousand) occur in Rg. IV. 26, 7, VIII. 1. 5, VIII. 21. 18. One of these says ārya ‘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 Rg. 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 Rg. I. 53. 9 Indra is said to have struck down sixty thousand and 99 enemies. Vide Rg. I. 126. 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 Rg. 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 Rgvedic times. In Tai. S. IV. 4. 11. 3-4 reference is made to bricks in numbers from one, one hundred, thousand, ayuta (ten thousand), niyuta, prayuta, arbuda, nyarbuda, samudra, madhya, anta and parārdha, while in Tai. S. VII. 2. 11-19 various numbers from one to one

1095. तथा सत्मननयः कर्मायुपर्यः गते सार्वश्चेदकः केतिधीरुपः। अवलामगः कोणि
नास्पर्योपो यहा वर्तमानवात्सात् प्रसाध्यः॥ सर. सर. I. 26.

1096. शैल च न लाम्ब्रिवः परा छुर्कायेत मेवादः। न सहस्राय नादुलाय भाजिवो न ग्वाय
ग्रामायणः॥ क्र. VIII. 1. 5; यहि सहस्रायुष्यायात्सात्वश्चाद्वद्वा निरालि शतः। वहा इत्यादिनाः
शता इतः द्वादशायणः द्वा गते सहस्र। क्र. VIII. 46. 22.
thousand are mentioned and in VII. 2. 20 numbers from śata, sahasra up to parārdha as in IV. 4. 11. 3-4 are expressed. In Vāj. S. 17. 2 bricks from one, ten, hundred up to parārdha (which is the 13th order therein ) are referred to as in Tai. S. IV. 4. 11. 3-4.

Kāthaka 17. 10 is the same as Tai. S. IV. 4. 11. 3-4 (from 'Sahasrasya pramaś āśi' to 'istākā dhenavah santu'). These references show that names for astronomical numbers of years had been settled at least more than a thousand years before Christ. One should like to know the names of numbers in Greece corresponding to the words from aruba onwards. The Nirukta (III. 10) gives the derivation of eka, dvi, tri, catur, asta, nava, daśa, viṁśati, śata, sahasra, ayuta, niyuta, prayuta, aruba. Pāṇini (V.1.59) mentions pākki (ten), viṁśati, trimśat, catvarīṁśat, paṇcāśat, sasti, saptati, aśti, navati and śata and the Mahābhāṣya on the 4th vārtika on that sātra mentions sahasra, ayuta and aruba among numbers.

In Sādhaparva 1097 numbers from ayuta to parārdha are mentioned as noted below. Aryabhaṭa mentions 1098 only ten orders from eka to aruba. (hundred million) and vṛnda (thousand million).

Thē Vāyupurāṇa (101. 93-102) mentions the 18 orders of numbers from one to parārdha in a slightly confused manner. It may be noted that the ancient Greeks had no single word for million.

The Vāyupurāṇa 1099 states that parārdha is 18th order of numbers from one, each order being ten times as much as its predecessor. The 18 orders or units of reckoning as employed for many centuries in India are set out here. 1100

1097. Ayuta paras chamān rvadhā paryathā. 

1098. Eka dvi tri catur asta nava daśa viṁśati sātra 

1099. Sādhaparva dvanmasamkṣa. 

1100. Vāyuparāśa, "parārdha, airb, niyuta, prayuta, aruba, eka, dvi, tri, catur, asta, nava, daśa, viṁśati, śata, sahasra, ayuta, niyuta, prayuta, aruba, pākki, viṁśati, trimśat, catvarīṁśat, paṇcāśat, sasti, saptati, aśti, navati, śata, Mahābhāṣya on the 4th vārtika on that sātra mentions sahasra, ayuta and aruba among numbers.

The Vāyupurāṇa 1099 states that parārdha is 18th order of numbers from one, each order being ten times as much as its predecessor. The 18 orders or units of reckoning as employed for many centuries in India are set out here. 1100
1. Eka  
2. Daśa  
3. Śata  
4. Sahasra  
5. Ayuta  
6. Lakṣa  
7. Prayuta  
8. Koti  
9. Arbuda  
10. Abja or Padma.  
14. Śaṅku.  
15. Jaladhi or Samudra.  
17. Madhya.  
18. Parārdha.

Alberuni (Sachau, vol. I, p. 175) mentions ‘nyarbuda’ in place of ‘arbuda’ and changes the sequence of the last three as ‘madhya, antya, parārdha’. Herein he appears to have followed the Vāyu and other purāṇas. Aparāraka p. 413 notes verses about the 18 sthānas in which ‘niyuta’ occurs for ten lakṣas (and not prayuta), Vṛnda for ‘Abja’ or ‘Padma’; ‘Śankha’ and ‘Padma’ for ‘Mahāpadma’ and ‘Śaṅku’.

That the decimal system itself goes back thousands of years from the present follows from the references in the Śaṁhitās. But the question whether the decimal positional or place value system prevailed in Vedic times is rather a different and difficult one. It is generally admitted that the place value decimal system that now prevails in Europe and all modern countries was Indian in origin and was introduced about the 12th century A.D. in Europe by the Arabs who borrowed it from India. The decimal place value notation is said to be one of the most fertile inven-

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1101. Vide Colebrooke’s Miscellaneous Essays, vol. II, pp. 504-517 (references to Indian Astronomer visiting Al Mansur’s court in 773 A. D.); Alberuni’s ‘India’ (tr. by Sachau, vol. II, pp. 312-313) and Preface pp. XXXII-XXXVI; ‘A History of Mathematics’ by Cajori (1913) pp. 88 and 100. Mr. G. R. Kaye, who in many of his writings assumes the role of doubter and iconoclast, claims (in J. A. S. B. N. S. vol. III, pp. 475-505) that he has proved that this idea about India being the originator of the place value notation now prevalent in Europe is not well founded and must be re-opened and re-examined. In spite of him Prof. Neugebauer in E.S.A. says that the Hindu–Arabic numerals were introduced in Europe in the 12th century A.D. (p 4) and Prof. Filliozat on ‘Scientific thought in Ancient India’ in East and West, vol. VI. No. 4, pp. 285-292 says at p. 291 that Europeans owe to India the popularisation of the decimal system and also the trigonometric sine. Vide also I. H. Q., vol. III, pp. 97-120 and 356-375 on ‘Orizen and development of numerals’ by Sukumar Ranjan Das, Bulletin of the Calcutta Mathematical Society, vol. XVII pp. 195-202 by Saradakant Ganguly on ‘Āryabhata’s alphabet and Greeks’, Bhāratakaumudi vol. I, pp. 253-258, ‘Hindu Arabic numerals’ by W. E. Clark, pp. 217-236 in Lanman Presentation volume and ‘Hindu Arabic numerals’ by Smith and Carspinki (1911).
tions of man. 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 infinitude 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 vedânga. Pingala's sūtra on metres makes use of zero (śūnya) in VIII. 28–31. Even the Śatapatha Br. (XI. 4. 3 : 0) seems to be aware of Vedângas. 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' (Glanville 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 avers 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 European. 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.
mentioned as Chandoviciti in the Āpastamba-dharmasūtra.\textsuperscript{1103} Śābara\textsuperscript{1104} (about 200 A. D. and not later than 400 A. D.) speaks of Pingala's work as on the same level with Pāṇini's sūtra. It is unnecessary to offer further proofs of the antiquity of Pingala's sūtra.

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 kṛta\textsuperscript{1} is used in the Taittirīya\textsuperscript{1105} Brāhmaṇa 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. 1763.) 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\textsuperscript{1106} may be employed to indicate the same number. Vide the lists in Alberuni (Sachau, vol. I, pp. 174–179) and Bühler's 'Indian Paleography' (I. A. vol. 33; appendix pp. 83–86).

\textsuperscript{1103} पद्माय बादः:। उपन्यासको व्याकरणं चयोतिष्ण निवालं जीवा उन्मादिविवितिति। आप. भ. 4. II. 10–11.

\textsuperscript{1104} न इस तृज्ञाद्वेद अपांतेत्तवन्देशां आद्वेशाः। नस्ति नित्यं पावित्रमतिमतिमतिमतिमतिमति। तथा महकारणंप्रत्ये न सर्वप्राच्य:। पश्चाति नित्यं पावित्रमतिमतिमतिमतिमतिमति। ज्ञाय भाषा on पूर्वांमातार्थीय। 1. 5. p. 54.

\textsuperscript{1105} ये वे चतुरः। तोमा:। छूँते तत्। ते. भ. 5. I. 5. 11. 1.

\textsuperscript{1106} रूपयंमिश्रपत्र कहिनीमा:। संहिता:। व्यासक:। महाभाषा I. 25 (MS in Bhan Daji Collection of the Bombay Asiatic Society). For example, it may be noted that the Amarakoṣa gives twenty-five synonyms for कर्तव्रत्कोष्ठ्य in one place, besides नाम and काव्य mentioned elsewhere as divine beings. This work (in I. 17–25) gives a list of the important word numerals as follows: अध्यायान्त्र बास्मो गातिः। 17 गं गुप्तपुन्दर्क्य द्वाविपक्षानिधिमयाः। ग्रन्थ:। कामशास्त्राय॥

(Continued on next page)
Zero—śūnya, kha, ambara (sky), gagana, abhra, ākāsa, bindu, pūrna.\textsuperscript{1107}

One—eka, bhūmi (earth), indu (the moon), rūpa, adi, Viṣṇu.

Two—dvi, aksī or locana (eye), pakṣa, Āśvin, dasa, dos or doṣan (arm), bhūja, yama or yamala (twins).

Three—trī, 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 (gārhapatiya, āhavanīya and dakṣināgni).

Four—Catur, abhi (ocean), kṛta, yuga, veda, śruti, varṇa (brähmana etc.)

Five—pañcan, īṣu or śara (arrows of Madana), vāyu (prāṇa, apāna &c.), bhūta (prīthi, waters, tejas, air, ākāsa), aksa (sense organ), indriya, Pāṇḍava or Pāṇdu-suta.

Six—Sat, rasa (sweet, acid, salt &c.), anga (the six auxiliary sciences of the Veda), r̥tu (seasons), tarka (logical categories from draṣṭya to samavāya), dārsana (six systems of philosophy).

Seven—Saptan, r̥ṣi or muni (the seven sages), svara (niṣāda, rṣabha &c. in music), aśva (seven horses of the Sun, who is called 'saptāśva' in Rg. V. 45. 9), giri, parvata (Mahendra, Malayā, Sahya &c.), dhātū (elements of the body, viz. skin, blood &c.).

Eight—astan, vasu, sarpa (vide note 321 for eight nāgas), mangala, mātaṅgaja (elephants of eight quarters), siddhi (animā, laghīma &c. in yoga).

\textit{(Continued from last page)}
Nine—navan, sankhya (from 1 to 9), Nanda (nine Nanda kings), randhra or chidra, nidhi (treasure, mahapadma, sankha, makara &c.), anka (numerals one to nine), go or graha or nabhascara (planets).

Ten—daśan, paṅkti, 1107a āśa or diśa (directions including ārākṣa and āraha), avatāra, Rāvana-sīras.

Eleven—Ekadāsa-n, Maheśvara, Rudra.

Twelve—dvādaśan, āditya, arka, sūrya, māsa.

Thirteen—trayodasa, Viśve (viśve-devaḥ).

Fourteen—caturdaśan, Manu, Indra, bhuvana (worlds, bhū &c. seven, and seven pātālas).

Fifteen—pañcadaśan, tīthi.

Sixteen—sadaśan, kalā (digits of the Moon), nrpa or rājan 1108 (kings), aṣṭi.

Seventeen—saptadaśan, atyaṣṭi.

Eighteen—astādaśan, dhrti.

Nineteen—ekonavimśatī, atidhriti.

Twenty—vimśatī, krīti, nakha (nails), anguli (fingers of the hands and feet together).

Twentyone—ekavimśatī, prakṛti, mūrchanā (in music).

Twentytwo—dvāvimśatī, jāti, ākṛti.

Twentyfour—catuvimśatī, Jina or siddha (24 Jain tirthaṅkaras).

Twentyfive—pañcaviṃśatī, tattva (25 Sankhya principles, vide note 1092).

Twentyseven—saptaviṃśatī, bha, naksatra.

Thirtytwo—dvātramśat, daśana or dvija (both mean ‘teeth’).

Thirtythree—trayastramśat, sura (gods).

Fortynine—ekonapancaśat, 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 Varāhamihira in his Pañcasiddhāntikā (e.g. I. 8 in note 1004 above, VIII. 1).

1107 a. ‘भक्तिविविधमतिविकायक्तारिक्यम् भास्तुपदितसंस्कृतगीतिजातम्यूषम्’ पाठ: VI. 1.

1108. There is a ‘बोधसाधारकीय’ section in र्यूणारं chap. 55–71 (16 ancient kings named Marutta, Subhuta, Paurava &c.). Aṣṭi is a Vedic metre, each of its four pādas having 16 letters as in Rg. II. 22.1; Atyaṣṭi is another Vedic metre with 68 letters in four pādas; Dhrti, Atidhriti, Kṛti, Prakṛti, and Ākṛti have respectively 72, 76, 80, 84, 88 letters in all pādas. The Rk-prātīśākhya (16. 83–90) says उससा डालिते बढ़िते: तलोद्वायकरितापदम्: प्राप्ति: पूणा हिमसंसिद्धि: प्रह्य्यलिताविद्युती: प्रह्यः प्रक्षिप्ताचारितान्तिकता: संक्रमितालस्य वर्जयाः चाक्षिकशिल्पम् समस्वतुन्निस्त्रित्यायस्मृतिशिस्तिवाचि: 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 'saptāśvi-veda-sāṅkhyam' becomes 4:7 (by the rule 'ānkanām vāmato gatiḥ').

Another method for expressing numbers is elaborated by Āryabhaṭa in his Daśagītikāpāda 1109 (verse 3) where the letters from k (kā also) to m have the values of 1 to 25, while y, r, ṛ, la, va, śa, sa, sa and ha stand for 30, 40, 50, 60, 70, 80, 90 and 100 and so on towards more complicated matters.

The fourth aṅga in a pāṇcāṅga 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 Vīskambha 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 Ratnāmalā IV. 1–3 and are as follows:

<table>
<thead>
<tr>
<th>Name</th>
<th>Deity</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. Āyuṣmat — Candra.</td>
<td>17. Vyatipāta — Śiva.</td>
</tr>
<tr>
<td>6. Atiganda — Candra.</td>
<td>20. Śiva — Mitra.</td>
</tr>
<tr>
<td>8. Dhṛti — Apāḥ.</td>
<td>22. Śādhyā — Sāvitrī.</td>
</tr>
<tr>
<td>9. Śūla — Sarpa.</td>
<td>23. Śubha — Kamalā.</td>
</tr>
</tbody>
</table>

1109. How neatly huge numbers can be indicated by words may be illustrated by the सि., शि. I. 28 गोविन्दविहारिणामहस्तानामसनमात्रम्: प्रकटायन्तित्वा: ततो संख्यिताः: प्रत्याख्यातान्त शुद्धश्चत्तरात् गतः: ।।। These come to 1972947179 days.

1110. The Daśagītikā verse 3 has been differently interpreted by different scholars. Vide Fleet in JRAS in 1911 pp. 109–128 for Āryabhaṭa'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 Muhūrtadarsana states that among these 27 yogas nine are condemned, viz. Parigha, Vyātipāta, Vajra, Vyāghāta, Vaidhrīti, Viskambha, Śūla, Ganda and Atiganda. The Ratnamāla provides that Vyātipāta and Vaidhrīti 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 ghatikas in Viskambha and Vajra, nine ghatis in Vyāghāta, five in Śūla, six in Ganda and Atiganda. The Agnipurāṇa (127. 1–2) has similar verses. The Kalanirnaya-kārikā 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 ghatis) after sunrise and for śrāddha the day on which the Yoga extends over the time required for the śrāddha rite should be accepted.

The system of Yogas must be held to be ancient. The Yajña-valkyamśtri (I. 218) when specifying the times for the performance of śrāddhas includes Vyātipāta among them. In the Harṣacarita of Bāṇa it is said (Ucchvāsa IV) that Harṣa was born on a day free from the taint of all defects such as Vyātipāta (vyātipātādi-savadosābhisānga-rahitechani). There would generally be 13 vyātipātas in a year (sometimes 14) and, among the 96 śrāddhas, śrāddhas on these thirteen vyātipātas are

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1111. निम्नलिङ्गे नियमोऽभावे नव परिचयः नवयातीपातवर्षे यथार्थो वैभुवित्व मध्यम-परिवृत्ता: शूलगणातिविन्दयः | शूलगणातिविन्दयः II. 16.

1112. विश्वसंज्ञा इत्ये च योगायायामनिः: भरु पाद आदिः | सैरूप्तिन्तु यथापत्याभावाय: संबंधवादित्व: | परिचयः चारणम् | नियमम् यथार्थो नवयातीपातवर्षे नव पादः इत्यादि | यथार्थो नवयातीपातवर्षे च वर्षनाधीन सत्यम् | यथार्थो नवयातीपातवर्षे नवयातीपातवर्षे च यथार्थम् | जीवनो नाभिन्द्रया भेदविभिन्न | परिवृत्तम् | नवयातीपातवर्षे च चारणम् | (II. 127. 1-2).

1113. विश्वसंज्ञा इत्येकालिनः: शूलेण पादं विन्ययेत | षड्यं गणेनुतित्वे च नव यथार्थम् | परिचयः च यथार्थम् वर्षपर्यन्ति चतुर्दशसन्य̄म | च विभिन्नो नाभिन्द्रया भेदविभिन्न | अन्वितं | II. 127. 1-2.

1114. पूर्वेन: सर्योऽभावतादासहस्त्रेण दशतानामोऽ: | योगा: अर्धेषु कर्मकाल्यांपरिलोकेषु भवति | कालनिर्नय्यकाराकेशु 108-109: | योगे दु: कर्पसूचिफः सूत्रायायामग्राहयायांसि प्रयोज्यकल्यायांकालिन्यानुविन्ययेताः। | पयधि योगा: पूर्वायामिश्रीमाणां प्रयोज्यकल्यानुविन्ययेताः। | तत्तत्त्वार्थकमयानां सूत्रायामग्राहयायांसि | योगे पूर्वायामिश्रीमाणां प्रयोज्यकल्यानुविन्ययेताः। | कालनिर्नय्यकाराकेशु 108-109: | योगे दु: कर्पसूचिफः सूत्रायामग्राहयायांसि प्रयोज्यकल्यायांकालिन्यानुविन्ययेताः। | तत्तत्त्वार्थकमयानां सूत्रायामग्राहयायांसि | कालनिर्नय्यकाराकेशु 108-109: | योगे दु: कर्पसूचिफः सूत्रायामग्राहयायांसि प्रयोज्यकल्यायांकालिन्यानुविन्ययेताः। | कालनिर्नय्यकाराकेशु 108-109: | योगे दु: कर्पसूचिफः सूत्रायामग्राहयायांसि प्रयोज्यकल्यायांकालिन्यानुविन्ययेताः। |

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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 with certain tithis and nakṣatras or when certain planets occupy certain rāṣis on certain tithis and nakṣatras. For Kapilaśaṣṭhiyoga and Ardhadaya, 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 Śravāṇa, Aśvini, Dhanisthā, Ārdrā and Āsleṣṭā 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 those 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 Sūryasiddhānta (XI. 1–2) gives an explanation of Vyatipāta and Vaidhṛti (or Vaidhṛti)– 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 Vaidhṛti. 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. अन्तराभिनिधित्वादि-नामवैतत्तल्लके। प्रमाण रतिपारे ध्यायीपते: स उच्चिते।

1116. प्रकाशानाथो दक्षिणवृक्सी कंपे रति: स्वायति चुंबन्ते। पालाभिधाना कर्मेन दुधुक्ति तिथिपारे।

1117. शताब्रजयेस द्वार मधु द्विभाषे। विज्ञे कर्तव्रतेण ध्यायीपते तन्त्रक्षेत्र।

1118. आश्चर्यो गोपुर्विति प्रस्तुतानेन सवेव प्रभावो पापस्य। दुर्योधन्य: पापानेन तत्कालपिपिययथे देवर्षे।

1119. एकायनोपवते दक्षिण चुंबन्त्वमो च। तन्त्रि मष्ठे कार्योवोध्यलेव वैस्तुलगुजितम।
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 Vaidhrīti was just like Vyatiṃśa in all respects. Bharadvāja says that the merit of gifts made on Vyatiṃśa and Vaidhrīti is endless.

In the pañcāṅgas several Yogas (that have nothing to do with the 27 yogas) like Amṛtasiddhi, Yamaghaṇṭa, Dagdhayoga, Mrtyuyoga, Ghabāda 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 Hasta, on Monday Mrgaśīrṣa, on Tuesday Āśvini, on Wednesday Anurādhā, on Thursday Tisya (i.e. Pusya), on Friday Revati and on Saturday Rohini, all these are Amṛtasiddhiyogas (fortunate ones). Avoid Anurādhā on Sunday, Uttarāśādha on Monday, Saṭātrākā on Tuesday, Āśvini on Wednesday, Mrgaśīrṣa on Thursday, Āslesā on Friday and Hasta on Saturday—these are seven Mrtyuyogas (inauspicious). If the weekdays from Sunday to Saturday occur on the tithis, 12th, 11th, 10th, 3rd, 6th, 2nd, 7th respectively, these are Dagdhayogas (inauspicious yogas).

The fifth item in a pañcāṅga is Karaṇa. Half of a tithi is Karana and thus there are two Karana in a tithi and 60 Karanas in a lunar month. Karana are of two kinds, viz. cara (moving) and sthira (immovable). The seven cara Karanas with their presiding deities according to Bṛhatamsāhitā, chap. 99. 1-2 are: 1. Bava—Indra; 2. Bālava—Brahma; 3. Kaulava—Mitra; 4. Taitilla—Aryaman; 5. Gara (or Garaja)—Earth; 6. Vanija—Śri; 7. Viṣṭi—Yama. The four sthira Karanas with their deities are: 1. Śakuni—Kali; 2. Catuspada—Vṛṣa; 3. Nāga—snake; 4. Kiṃstughna—Vāyu. Some works transpose the two, Catuspada and Nāga. This division of a tithi into two halves resembles the division of a rāṣṭi into two hoṛas (Bṛhatājata 1.9). 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 sthira karanas occur only once in a month i.e. on the latter half of

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1120. हल्ले रत्न हज़ारों च धुरोत्तमां धोमेदिनी दुर्गाः पे तथा ज्ञानपर्वती। लिङ्धों हृदे पुरुषलिपि च तीव्रविध्वंशयं शोकितायुक्तेन हृदयजितयमः। न सर्वमाला VIII 8 (ms.); वज्झ चम्किताधित्य विभ्रमितं च सामे श्रद्धिनाम भोने चतुर्मथे चाचिर्यन। दशमोपादी श्रीवें च चुरें श्वसुलक्षणे हल्ले ज्ञानोपलक्ष सत्स द्रुपदलिपि p. 31 verse 126; अविवेकवाचकाविग्नस्य ज्ञातां तिलयः क्रमाद। द्रुपदलिपि p. 28 verse 114.
14th tithi of dark half occurs Śakuni: Catuspada and Nāga occupy the two halves of amāvāsyā and Kimsutghna occurs on the first half of Pratipad i.e. if the 30 tithis of an amānta month are divided into 60 halves, Śakuni, Catuspada and Nāga occupy the 58th, 59th and 60th parts and Kimsutghna 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 Viśti. In the pañcāṅgas, two karaṇas should properly be shown under each tithi, but in pañcāṅgas only that Karaṇa is shown against a tithi whose ending moment is 30 ghaṭikās or less from sunrise. The ending times of Karaṇas 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 Karaṇas are got in the manner described by Pillai in his 'Indian Ephemeris', vol. I, part 1 p. 37, paragraphs 106–107.

The word Karaṇa is derived from the root 'kr' (to do) and is said to have been so named because it divides a tithi in two parts.\footnote{1121} The names of most of the Karaṇas are somewhat strange and inexplicable. The word 'Taitila-kadrū' occurs in Pāṇini VI. 2. 42 (with regard to accent) but the Kāśikā explains that Taitila means 'a descendant or pupil or Titillin'. If a mere conjecture were to be offered, the Karaṇa Taitila might have been first named after a man so called. The Karaṇas are only of astrological use and must have been named many centuries before 400 A. D. The Nāradapurāṇa\footnote{1122} mentions both kinds of Karaṇas. The Brhat-samhitā lays down what should be done or not done on the several Karaṇas\footnote{1123} as follows: one

\footnote{1121} तिथि द्वितिया करारीति करार्यित्येयसंज्ञानाद् तिथिया करार्यिति विज्ञावते।

\footnote{1122} श्रेष्ठ च यो धान्तः कालवेदीतित्तो योः।

\footnote{1123} धुनाति समिटीपारपोपीन्द्राय धर्मक्रियाप्रतिपादित्यानि च बलसंघेष्यन्। संगीतिः

1121. तिथि द्वितिया करारीति करार्यित्येयसंज्ञानाद् तिथिया करार्यिति विज्ञावते। com. द्विपिता on शु. द. 1. 41.

1122. श्रेष्ठ च यो धान्तः कालवेदीतित्तो योः।

1123. धुनाति समिटीपारपोपीन्द्राय धर्मक्रियाप्रतिपादित्यानि च बलसंघेष्यन्। संगीतिः
should perform on Bava all auspicious (religious) rites, all acts that bring about physical health: on Bala, religious acts and acts beneficial to brahmanas; on Kaulava acts leading to good relations and friendship and choosing a bride; on Taitila 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 incendiaryism 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 brahmanas and one’s ancestors and king’s business should be done; on Nagas, acts relating to immoveable property, cruel acts, depriving (a man of his wealth or wife) and acts that lead to hatred among people; on Kinstughna, auspicious (religious) acts, Vedic sacrifices (called iṣṭis) and acts leading to physical prosperity and maṅgala acts (marriage &c.) and other acts that bring success in these matters.

One very noticeable feature is that the 7th mobile Karana called Viśti 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 amānta 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></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>Bava</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>Bālava</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>Kaulava</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>Taitila</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>Gara</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>Vanija</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 Nāga, 1 (pratipad first half of next month) Kinstughna.
In the dark half, 1124 Viṣṭi 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 Viṣṭi will occur in the latter half of the 4th and 11th tithis and the first half of the 8th and 15th (i.e., Paurnamāsī) tithis. The Rājāmārtanda 1125 states "Some regard Viṣṭi 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 Viṣṭi are respectively of five, one, eleven, four, six and three ghaṭikās. Great sages declare that it (Viṣṭi) does not confer fortunate results, therefore a good man should avoid these except the tail" (on last three ghaṭikās of Viṣṭi auspicious acts may be performed). Viṣṭi is also euphemistically called Bhadrā or Kalyāṇī (it is really abhadṛā). The terrible nature of Viṣṭi is described in two verses of Bhima-parākrama quoted in Bhujabala-nibandha p. 30 (vide pp. 95–96 of my paper on 'Bhoja and his works &c.' in Journal of Oriental Research, Madras, vol. XXIII for 1953–54) which also occur in Rājāmārtanda, verses 1021–22.

The whole scheme of Kāraṇas is itself fanciful. But to draw a lurid picture of one of them, Viṣṭi (which occurs eight times in a month), and say that it is like a cobra or an ogre is the height of imagination dominated by astrological considerations.

Having described at some length the five aṅgas in a pāṃcāṅga, 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. दुर्गीयास्वलीलीय तथा आषाढः पूर्णाम:। कृष्णे विंशिते उपवन्ताठर्यं परिवीणां॥
\[ḥūnāyā Śivāyā \text{p. 207}; \text{a similar verse is quoted by श्री. सि. p. 23}\]
संगीतेऽरुपीर्यामीतर्यस्तो सताशुमृद्धस्य:। दुर्गीये वेदेश्यार्यामं भद्दा मया वस्तुपर्यन्ती॥।
Vide दु. सि. I. 43.

1125. विंशिते भुजेन्द्रनारायणे केचित्रिज्ज्वलनं दुर्गण्य:। भुजगमण्य स्वेते भीतिनि तु पुष्टे
कत्वन।। आस्ये तयय भयते पदिका: पञ्च दृशेऽत्तेशं वर्षे राज्यार्कसी निगद्दता नातीभिग्नितः
सस:। दुर्गास्वल: कतिपयते तथा यत्र च दृशेऽहुनायादेशश्च न दुर्गणास्वल: कतिपये वृत्तास्तः॥
राजामार्तनं दु. बुस्तिकोहुदी p. 208. These are verses 1015–16 of the ms. of राजामार्तनं described by me in Journal of Oriental research, Madras, vol. XXIII, (1953–54) at pp. 108–112. The com. on उपवन्ताठर्यम् I. 44 quotes a verse from कतिपयेश्च for the evil consequences of beginning an auspicious rite (maṅgala) on the different parts of Viṣṭi (except its tail): कतिपयामिः भुजेश्वरे वस्तुपि निगद्दता। कतिपयामिः भुजेश्वरे नामुः भूष्टि: पुष्टे धृशे जय:।\(अर्थ: \) च भद्दाद्रविभवो नातीण्यं विश्वाते:। विश्वाते न्युनार्ककथे ते वैष्णवक्षे सुप्ताविनामः निवामः ज्ञातमः। com.
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 request1126 whatever in this work comes to be unscientific while it is being used or on account of defects in the mss, 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 Sūrya-siddhānta (and is called Saurapakṣa), (2) the second follows the Brahma-siddhānta (and is called Brāhma-pakṣa), (3) the third follows the Āryasiddhānta (and is styled Āryapakṣa). 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 vipulās (a vipula being 1/20th part of a vāla, which again is 1/20th of a ghatikā that is equal to 24 minutes). The length of the year according to the Sūryasiddhānta is 365 days 15 ghaṭis, 31.523 1/99, 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 ghaṭis and 31.972 palas and the correct sidereal (nāksatra) year is 365 days, 15 ghaṭis, 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 Sūryasiddhānta, 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 ayanāṃśa.

1126 ब्रह्मारत्व विद्यांतंत्र स्त्रियाः विद्यांतंत्र श्रमाधिकारस्वामी। यहा भगव एकदम्याधिकृत वा कथा तद्भव किरुष्य परिहर्व शास्त्रम्। जानात्सद्ध वृहत्तविहितम् 103. 5, ब्रह्मारत्वम् 28.8.
As the longitudes of heavenly bodies reckoned from the equinox include these āyūrāṃśas they are called sūyana (ṣa + āyana). The places of heavenly bodies obtained by the methods of the Sūryasiddhānta and medieval Sanskrit works are distinguished by being called nirayana (devoid of taking into account precession). At present according to most almanacs that employ the Sūryasiddhānta values Makarasaṅkrānti (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 Makarasaṅkrānti falls on 9th January i.e. our Makarasaṅkrānti 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 nakṣatra (in which the vernal equinox is deemed to have occurred about śaka 444), although the vernal equinox point has receded to the Uttarāśādrápada group of stars (which should now be treated as the first nakṣatra). 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 almanacs; but they have met with little response. The late Lokamāṇya 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 vilātis a year (as determined by modern astronomical observations), that the Yogatāra1128 of Rovatī (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 Hemādri is quoted as saying that the real Makarasaṅkrānti takes place 12 days before the saṅkrānti in the almanacs and that the holy time of Makarasaṅkrānti is really twelve days earlier than the one on which people celebrate it and religious gifts should really be made at that time.

1128. सुतासुराणमणे (सतातारा?) तु त्रां तारा दीतिमत्तरा। दोन्ताततेयति सा दीक्षा नवराष्ट्रां दुसरां नृत्यं व: quoted by उपदेश बुद्धसंहिताः 24. 34 and by अन्य नावाय p. 44 (which reads तृं नेत्र व दीतिमत्तरा).
Zodiacal belt (rāṣicakrārambhasthāna) and that the ayanāṁśas 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 śaka year. Dr. K. L. Daftari prepared a Karana-grantha called Karaṇakalpalata in Sanskrit which was published in 1924. Almanacs based on its data have been published and are sometimes known as ‘Tilak Paṅcāṅga.’ 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 paṅcāṅgas 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 tithi. 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 ghatikas. 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 Kṛṣṇajanmāśṭami or Dussera) may be celebrated on two successive days in the same city.

Besides, it must not be forgotten that a paṅcāṅga 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 paṅcāṅga 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 paṅcāṅga for every town or every place not more than 10 or 15 miles from places like Bombay or Poona where paṅcāṅgas 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. That
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.\(^\text{1129}\) 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 pañcāṅga.

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 A.D.

(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:

<table>
<thead>
<tr>
<th>Caitra</th>
<th>30 days (31 days in a leap year)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vaiśākha</td>
<td>31 days</td>
</tr>
<tr>
<td>Jyeṣṭha</td>
<td>31 days</td>
</tr>
<tr>
<td>Aṣādha</td>
<td>31 days</td>
</tr>
<tr>
<td>Śrāvaṇa</td>
<td>31 days</td>
</tr>
<tr>
<td>Bhādrapada</td>
<td>31 days</td>
</tr>
<tr>
<td>Aśvina</td>
<td>30 days</td>
</tr>
<tr>
<td>Kārtika</td>
<td>30 days</td>
</tr>
<tr>
<td>Mārgaśīrṣa</td>
<td>30 days</td>
</tr>
<tr>
<td>Pausa</td>
<td>30 days</td>
</tr>
<tr>
<td>Māgha</td>
<td>30 days</td>
</tr>
<tr>
<td>Phālguna</td>
<td>30 days</td>
</tr>
</tbody>
</table>

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 22 in a common year and 21 in a leap year.</td>
</tr>
<tr>
<td>Vaiśākha 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>Śrāvana 1</td>
<td>July 23.</td>
</tr>
<tr>
<td>Bhādrapada 1</td>
<td>August 23.</td>
</tr>
<tr>
<td>Āśvina 1</td>
<td>September 23.</td>
</tr>
<tr>
<td>Kārtika 1</td>
<td>October 23.</td>
</tr>
<tr>
<td>Mārgaśirṣa 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>Phālguna 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:**

| Griṣma — Vaiśākha and (summer) | Hemanta — Kārtika and (late autumn) |
| Varṣa — Āśādha and (rains)    | Śiśira — Pauṣa and Māgha. (winter) |
| Śarad — Bhādrapada and (Autumn) | Vasanta — Phālguna and (Spring) Caitra. |

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 Chittirai (or Caitra) 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 śaka year and is made payable four months after the śaka 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 Vaiśākhā commences when the sun has the longitude of 23° 15', Saura Jyeṣṭha 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 Vālidāsa and Varāhmihiira. 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 adhika or mala māsa and the lunar month beginning from the moment of the second new moon is the śudāha or nija māsa as usual.

(7) The moment of the moon’s exit from a naksatra 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 increases 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 Viṣuva-saṅkṛanti, Uttarāyaṇa-saṅkṛanti and Dakṣiṇāyana-saṅkṛanti 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 ayanaṁsa, 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° 3' 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) Chaitra 1, 1879, Śaka 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.)