

used to keep paddy in a big basket. Yellow salty rice was prepared from this paddy on some future date after pounding it. Now due to change in times, rice is kept in the 'Tha:l' and the 'TahAr' is prepared out of it on the day of the festival.

The final farewell to the winter season is given on this date and preparations are made for the coming spring season. Many people, generally the young couples, children and the youth go for an outing on this occasion. The festivals of 'Ti:Il A:Tham' and 'Sonth' seem peculiar to the valley of Kashmir alone. The settlement of the Aryans in the valley seems to be the main reason for both the celebration as festivals of joy and happiness.

### 55. Navreh Ma:vas -

#### The Concluding Day of the Year.

It is one of the auspicious days which was celebrated at Vicharnag, Srinagar, commonly called 'Vyatsa:r Na:g' on the fifteenth day of the dark half of the moth of Chaitr by the people of the valley till recently. There is a mention in the *Nilmnat Purana* of celebrating this day. It is said that during earlier times the kings of Kashmir would ask all the astrologers and astronomers to assemble at this place and discuss their individual astrological calculations in detail among themselves and thus they arrive at a consensus and unanimous decision for preparing a general or a common calendar, *Panchang*, 'Jantari:' or 'NyachipAtlr'. The almanac is called 'NyachipAtlr' in the common Kashmiri language, which includes a record of the coming year. Hence the deliberations made on the occasion are termed as 'Vichar' in Sanskrit language, hence, probably the place took the name of 'Vichar Na:g' or 'Vyatsa:r Nag'.

This day is still celebrated at the said place though the old importance and the grandeur have vanished partly due to the end of the Hindu rule in the valley and partly due to the exodus of the Hindus from Kashmir.

There are two springs at the *Asthanan*. The small one is five -six feet deep and is known as 'Do>dl Po>khlr' for its water is white like milk. The word 'Po>khar' is a Sanskrit word and means a small tank of water. This small spring of sweet water is approximately 8'x 8' in area at the water level. The bigger tank known as the 'NagIbal', is situated to its west. It has a flight of steps to its south and west sides made of big stone boulder slabs. The standing walls to its east and north are of the same big blocks of stone and a few portions of the smaller black stone slabs are engraved with beautiful figures. To its north is a small recently built temple and to its west is an old stone temple, known as 'Buhlri' Mandar' which has a small stream flowing at its backside. The banks of the stream are flanked by a number of old ruins and stone slabs which stand a witness to its glorious ancient past. Nearly two hundred meters away, to the north of the temple, is a cluster of ruins on the bank of the stream called, 'Wo>khal Van'. It appears that it is a changed form of the old Sanskrit word 'Utpal van' as the great scholar and Shaiva philosopher, 'Utpal Dev' of Kashmir (900-950 A.D.) is reported to have been a resident of this place. To the south of 'NagIbal' is one more 'Po>khlr' named 'Mo>khlr Po>khlr' some 200 meters away. A cluster of old ruins surrounds this area also. It appears to be a changed name from 'Mukhtamulaknaga' or 'pokhar' as mentioned in the 'Ti:rtha Sangraha:' of Shrivara.<sup>1</sup> There is a mosque in the vicinity of this spring now.

The west and the south sides of the main spring, 'NagIbal' contain the steps made of very big lime stone boulder slabs measuring more than six feet long and four by four feet in breadth and height. These continue up to the depth of nearly 50 feet after every four feet forming a

<sup>1</sup> Kalhana, *Rajatarangini*, Trans. by Stein M.A., Vol. II. Rep 1979 P 457.

stair made of these big standing slabs continue up to the bottom of the spring. At its bed there appears a single big slab and in its center is a *Shiva lingam*, known locally as the '*Vyatsar SA:b*' measuring nearly two feet in high., on a pedestal known as '*Bhadrapitha*' nearly three feet high. There are a number of big, small and very small pieces of beautiful sculptures over a raised platform on the east side of the spring but no body dares to take them out for installation in the temple, as such an act has been prohibited by the deity himself as is believed by the local populace. Water comes gushing out from the north and east side of the spring when it is drained out for cleaning the pond. It is after great persuasion of the social reformers and preaching of the local *Mahant* of the *Asthan* that the visitors who visit this place on the day of the pilgrimage or on other general occasions that they pay their reverence to the deity at both the temples now.

A few decades earlier there was no availability of the modern facilities of transport and the devotees visited the famous shrines of *Tulamula* and *Hara Mukata Ganga* on foot. *Vicharnag* was considered as the first meeting and resting place and the people would rest here for the night and chalk out the programme for further advancement of the journey especially in the case of the *Hara Mukata Ganga* journey.

Till recently thousands of people visited this place on this date and took a bath in the springs for making their new year more joyful. In the evening, a '*Thal*' of rice and all those accessories as mentioned on the eve of '*Navreh*' are kept on it along with a new copy of '*Panchang*' or almanac for the new year. On the next day morning known as '*Navreh*', a look at all these things early in the morning, is considered to be a good omen for the coming new year.

## Chapter Twelve

### Auspicious Days Connected with Farming.

After leaving the lap of mother, the first support was accorded to man by the earth on which he planted his feet and spent his life. In the first instance he spent it in playing and when he grew up, he started thinking and acting on the footsteps of his forefathers. He was grown up now. All his child-hood companions were lost. He lost his grand parents and then parents. Now there was no one to keep him busy, to feed him and to look after his whims and wishes. His eyes turned towards the earth, water and air all around him-so vast, fascinating, charming, changing and still ever lasting. He could hunt on it. He could make his dwelling on it. He could produce from it his eatables, cereals, fruit and all those things required for his day-to-day survival. Thus the development of the sense of respect and reverence began to sprout in his mind for the environment around him and the earth was one of the most important elements of it, which caught his attention first. He started adoring it because he knew that his life was incomplete without his environment. He thought about its origin, its changing phases from time to time and the reasons behind all these changes. In this way he attributed the cause of such changes to some deities like *Indra*, *Agni*, *Varuna*, etc. which, he thought, were the main cause for making such changes in every thing surrounding him. Thus he consecrated some days of the year for the worship of different deities who brought about one change or the other on the surface of the earth and its atmosphere from time to time. He distributed the twelve months of the year into four main seasons like, the spring, '*Sonth*', the summer, '*Grishim*', the autumn, '*Harud*' and the winter, '*Wandl*'. Not being satisfied with these divisions, he re-organised the year into six seasons as follows: -

No	Season	Months
----	--------	--------

- |    |  |                      |
|----|--|----------------------|
| 1. | <i>Basant Ritu</i> , From: <i>Chaitr</i> | To <i>Baisa:kh</i> . |
| 2. | <i>Grishem</i> ,, ,, <i>Je'sht</i>       | ,, <i>Ashad</i> .    |
| 3. | <i>Varsha:</i> ,, ,, <i>Shra:van</i>     | ,, <i>Bha:du:n</i> . |
| 4. | <i>Sharad</i> ,, ,, <i>Asu:j</i>         | ,, <i>Kattak</i> .   |
| 5  | <i>He'mant</i> ,, ,, <i>Maghar</i>       | ,, <i>Po&gt;h</i> .  |
| 6  | <i>Shishar</i> ,, ,, <i>Ma&gt;gh</i>     | ,, <i>Pha:lgun</i> . |

All his festivals connected with the environment and the soil revolved round all the seasons listed above. A brief description of some of such festivals, which the early man celebrated, is given below.

### 1 *Basant PA:ntsam* - The Birthday of the Earth.

The birthday of the earth is celebrated on the fifth day of the bright half of the month of *Ma:gh* commonly called '*Basant Panchami*.' Astrologers are of the view that the 'Earth' came into being on this date and also that life started conceiving on it from this date. It is a general belief that it snows in the valley up to the first half of the month of '*Ma:gh*' and from the second fortnight it starts raining, which indicates that the cold season starts receding from this date onwards. The winter rains, considered as the sign of life for the atmosphere around us start from this day. The devotees adore the soil in the form of '*Mother Earth*' and visit various temples. Houses are cleaned and the peasants visit their fields and perform '*Bhumi Pu:jan*' on this day, before starting any work in the fields..

### 2. *Bumsin Ka:h*- Beginning of Life on Earth

This day is celebrated on the eleventh day of the bright half of the month of '*Ma:gh*' and is commonly called '*Bhimsen Ekadashi*'. The people of Kashmir have divided the period of two months and ten days of the severe winter into three phases. The first phase is named as '*Chilai Kala:n*' spread over a period of forty days, '*Chill Kho>rd*' of twenty days and '*Chill Bachi*' extending over the concluding ten days. The '*Bumsin Ka:h*' is held when the first phase of the cold season has just ended or is at the verge of its closure, hence a feeling of joy on the expiry of the period of the longest and the intense spell of cold. There are other folk stories connected with this festival. One among them goes like this.

It is said that, '*Bhimsen*', the third among the *Pandavas* was very fond of eating. The *Mahabharata* is full of stories of humorous incidents about his gluttony. One day his mother, '*Kunti*' asked him to observe fasts on the tenth, eleventh and the twelfth day of '*Magha Shukla*'. *Bhima* agreed and on the eleventh day he had to go without any meals according to the set tradition. At the dead of night he felt pangs of hunger un-bearable. But his mother would not give him anything to eat until it was at least daybreak. So he hit upon a plan. The marshland at a considerable distance from the house was full of wild grass. *Bhima* left his house and put the grass on fire. The light of the fire spread all over and he immediately asked his mother to wake up. The mother, not knowing the reality, felt that it was daybreak and she allowed *Bhimsena* to go and break his fast if he so liked. He immediately went to a milkman's house and drank as

much milk as he could to satisfy his hunger. This fact is also contained in the below cited folk song: -

*Bumlsinas bo>chi lAji' KA:shi hlzi rA:tsly,*  
*GAtshith tl dyutnay nambale' na:r,*  
*Gatshith tl gori hlndi do>d chonl yAtsly,*  
*Bhagwa:nl cha:ni gAts chu namaska:r.*

Translation:

*Bhimsena* felt the pangs of hunger at the dead of night on 'Ekadashi' fast.

He went to marshy land and set its grass on fire,  
 He went to the milkman's house and drank milk to his content

Oh God, all your ways are worth adoration.

Without going into the details whether the folk story is based on facts or not, one thing is clearly indicated that from this date the earth begins to warm up and the 'putting the grass of the marshy land on fire' is an assertion of this idea. It is a general belief among the farmers that the 'jymbhr', 'spark' falls on the earth on this date. The illiterate and those living in far off places call it as, 'Jambhr'. If we take its root from the Sanskrit word 'Jam', it means 'to conceive' which again indicates the idea of fertility of the earth.

Another story relates that from this date the earthworms get new life after the long spell of winter and they start moving about. This too is an affirmation of the above thought and this much is sure that some changes do take place in the environment from this date. People connected with farming further say that after a pause of ten days from this day, the air and the atmosphere begin to warm-up and after a passage of further ten days more, the water too starts getting warmer and the season begins to change.

All these facts indicate that farming activity begins after ten days from 'Bumlsin Ka:h'. Thus, in this way we are just a few days ahead of 'South' or the beginning of the spring season. It is a period of hectic but

pleasant time of activities for the farmer. He starts sowing of seeds after preparing and ploughing fields and gardens. It is the right season for the horticulturists for grafting and planting saplings of different fruit trees. All these activities involve very little labour but timely action. That is why there is a saying in Kashmiri that 'South chu tsaluk tA Harud chu baluk,' meaning, 'the spring evolves tricks and the autumn is the time of labour and hard work'.

### 3. A:dIr - The Wet Season.

'Ardra' is a Sanskrit word and means 'Wetness'. It is also the sixth constellation of Lunar Mansions. When the sun enters this 'Nakshetra' while passing through Gemini order (on the seventh day approximately), it is called A:dIr and phenomenal change in season take place. No plantation, grafting or sowing of any kind of seeds is considered feasible after this date in the valley. The sun enters the 'Dakshinayana'<sup>1</sup> from the date of its entrance into Gemini. No vegetables are watered during this period. If one does so, the whole plantation rots. Bright sunshine is considered better for farming during this period.

### 4. VAhra:th - Onset of the Rainy Season.

On the first of *Shra:van*, the sun enters Cancer sign and in the common Kashmiri language it is known as 'VAhra:th' or the setting in of the rainy season. The first day of every solar month is known as 'Sankranti', and

<sup>1</sup> The two positions of sun during of a particular year are:- (1) *Uttarayana* The six months' period from 22<sup>nd</sup> December to 21<sup>st</sup> June next year, when the sun proceeds towards the North of Equator also called the 'Summer Solstice', and (2) *Dakshinayana*, the period of six months from June 21<sup>st</sup> to December 22<sup>nd</sup>, when the sun moves to the south of Equator, called, the 'Winter Solstice'.

considered of four types and each type is presumed to have its different climatic effects during the month of its occurrence as per details given below: -

1. *KinA:ri*: - Mixed season of rain and sunlight.
2. *PahA:ri*: - Totally dry climate.
3. *Samandri*: - Totally wet season.
4. *DArIyA:yi*: - Mixed season of rain and sunlight

The occurrence of all these types of *Sankrantis* are determined on the basis of astrological calculations made according to the Zodiac and Lunar position of stars. The strength of the climatic changes including that of the position of rains/sunshine, etc., during a particular month are determined after assessing the type of '*Sankranti*:' falling on the date of a particular month.

### 5. *Shra:vnI Punim* - The Birth of the Cold Season.

The fifteenth day of the bright half of the month of *Shravan* is considered to be the day of the advent of the cold. We celebrate the *Raksha Bandhan* festival and the famous *Amarnath Ji* pilgrimage also is performed on this day. It is a common belief among the people of the valley that the devotees bring cold along with them on their return from the *Amarnath ji* pilgrimage

### 6. *Zarml Satam* - Janam AshTami The Cold Attains Youth

The eighth day of the dark half of the month of *Bhadra* is known as '*Zarml Satam*' or '*Janam AshTami*'. Besides being celebrated as the birthday of Lord *Krishna*, it is believed that the cold season attains its youth in the valley from this day onwards.

### 7. *Harud* - Harvesting

On the first of the month of *Asu:ji*, the sun enters the sign *Virgo* of the Zodiac and the season that begins on this day is known as '*Harud*,' in the common Kashmiri language. It is a word derived from the root Sanskrit word '*Sharad*'. On this date yellow salty rice is prepared and taken to the fields full of paddy crops. Here a portion of the *TahAr* is kept on the boundary of the field and the remaining is distributed among all those present there. It is a general belief that the plants, which have grown to their full size till then, bear abundant and ripe grain otherwise not.

### 8. *Ka:mbIr* - The Fortnight of Manes

Seven days period on the entrance of the sun into the sign *Virgo* of the Zodiac, are considered as the days of '*Mi:za:n*'. During these days the plants, which have flowered, can bear grain. The '*Ka:mbIrI Pach*', or the '*Shra:dh*' fortnight, is generally called '*Ka:mbIr*' by the farmers that starts from the first day of the dark fortnight of '*Ashwin*'. The farmers are of the view that the effect of (*Ka:mbIr* and *Harud*) is considerable on the paddy crop of a particular year. It is a common belief among them that if "*Ka:mbIr*' comes prior to '*Harud*', the production of the crop will be low and if '*Harud*' comes prior to '*Ka:mbIr*', the yield of the crop will be high. It may be recalled that setting in of the *Harud* is based on the solar calendar whereas the setting in of *KambIr* is based on the lunar calendar. Hence there exists a difference in the occurrence of the two phenomena. The peasants believe that there was once a conversation between the '*Harud*' and the '*Ka:mbIr*'. *Ka:mbIr* said to *Harud*, 'If I come first I shall take a handful of paddy-

grass measure from one 'Lo<ve' ( as much corn-grass as can be caught between the extended middle fingers and the thumb of the two hands joined together) from the crop of paddy. *Harud* replied that if he came first, he would add that much to the measure of a 'Lo<ve'. This again confirms that the occurrence of *Ka:mblr* prior to the inset of *Harud* is not considered good for the paddy crop.

### 9. *Manjho>r TAhAr* - Oblation for a Good Crop.

Every farmer spends the full month of *Kartika* in harvesting the crop and then cleaning and storing it properly. During the next month he pounds as much as is required by him for the winter that extends over a period of more than four months. He has also to make provision for his cattle and other animal for all this period. By the end of the month of *Maghar* he is completely free from all this labour. On the concluding day of *Maghar* or on the first of *Po>h* he prepares with utmost care and piety the yellow salty cooked rice so as to pay oblation to the deity associated with the fields where he worked and he named this oblation as, *Manjho>r TAhAr*. The selection for placing the oblation for the deity differs according to ones individual rites and rituals. Generally the devotees rise up early in the morning and make a present of such an oblation to his deity at a place commonly known as 'Ra:zbal' or the cremation ground. After paying his salutations to the deity, he visits his fields along with his family and offers the share of oblation to the fields by placing a part of it on its boundary or terrace. The remaining portion is offered to all those who are present at the field at that time including his family members.

### 10. *Chill* - Period of Extreme Cold.

The eighth of *Po>h*, the ninth month of the *Vikram* era, is considered the first of 'Chill'. It is believed to be the middle of the winter season there is a common belief with the farmers that the sun enters into a pitcher on the eighth of *Po>h* and remains confined to it till the eighteenth of *Phalgun*. i.e. a period of seventy days. This is a period of snow, ice and chill. This period of two months and ten days has been divided into the following three phases by our ancestors: -

1. *Chilai Kala:n* - (the longest cold spell). The word '*Kala:n*' is a Persian word and it means 'the longest/biggest one'. It is the period from the eighth of *Po>h* and it continues up to the eighteenth of *Ma:gh*, i.e. for a period of forty days. It is the longest and the coldest period of the winter season.

2. *Chill Kho>rId* - (Medium cold spell). *Kho>rId* too is originally a Persian word and means the 'younger/shorter'. It covers the period of the winter from the nineteenth of *Ma:gh* up to the eighth of *Phalgun*, a period of 20 days. This period is less severe than the first one.

3. *Chill Bachi* (the shortest winter spell) . It is the fag end of winter and it extends over a period of ten days from the ninth of *Phalgun* up to the eighteenth of *Phalgun*. With the end of this specified period, the main winter season generally comes to an end. But at some occasions it has been witnessed that these last ten days prove to be more arduous than the rest and thus make us to remember the words of '*Chill Bachi*, who is believed to have said, 'Had I been named as *Chalia Kala:sn*, I would have taught the man a good lesson.?'

## 11. *PhrA:vi Punim*- Purifying the Atmosphere.

It is one of the oldest practice in Kashmir celebrated on the fifteenth day of the bright half of the month of *Phalgun*. On this day children and even adults come out in the evening into the open places of the village with bundles of grass tied to long sticks to put these on fire. They run along with these torches for long distances and present a charming look when watched from a considerable distance. Till recently, it was not confined to a specific village or areas but the whole valley participated in it and during late hours of night it looked as if torch bearing men are trying to keep away the darkness of the valley. People would go to elevated places to have a look of this beautiful scene.

It may be recalled that people celebrated this festival just to do away with the unusable stored dry grass or hay. It appears that besides the scientific reasons, the following social and historical facts also appear behind these celebrations: -

1. The *Yakshas* and the *Pishachas* had been pushed back into the deep forests on the day of '*Ti:II A:Tham*' eighth day of the bright half of *Phalgun* according to the agreement reached with the Nil Naga. Hence the area was lit up to express joy.

2.. The wet season and rise in the temperature necessarily becomes a breeding place for all fungus, germs including mosquitoes etc. In order to disinfect and make the atmosphere clean, this practice appears to have been adopted by our ancestors to keep the surroundings more clean by the burning of all leftover and unusable grass, etc., accumulated during the winter season.

It may be added here that the festival of *Zaina Shah Sahab* at Aishmuqam, on the Anantnag, Pahalgam road, also concludes with the process of lighting such torches in the vicinity of that area.

## Chapter Thirteen

### *Sa:th TI Tauhum-*

#### Auspicious Moments and Superstitions.

##### (a) Auspicious Moments

The word '*Sa:th*' is a derivation from the Sanskrit word, '*Satwik*,' meaning, among other things, goodness, honest, sincere, virtuous or pious. Its Persian origin '*Sat*' meaning '*occasion*' also denotes the same shades of meaning. In the whole sub-continent we have the word '*Mahurta*' for it. It is used even in our scriptures and it means a division of time, a lucky moment or a period of one hour and forty-eight minutes. Some consider it a period of 2 *Gharis*, i.e. 48 minutes<sup>1</sup> only. It is a kind of specific timing after taking into consideration the position of all the Planets, Lunar mansions and their entry into a particular Zodiac sign, *Nakshetra*, etc. The Hindus of Kashmir, like their counterparts in the sub-continent, adhere to the '*Sa:th*' very strictly. They wait for months together for undertaking all the auspicious works on the pre-determined auspicious days. Even the *Bhagwad Gita* has laid stress on initiation all the good and important deeds on the auspicious moment of time.<sup>2</sup>

##### 1. *Sa:th* - Lucky Moments.

Before taking up any work as ordinary as purchasing of some of the things of daily use for the household or as big a function as performing the *Yagnyopavita* or the marriage, the knowledge of the lucky moments/days for initiating such jobs is a pre-requisite. Purchasing of cloth/clothes, oil, utensils or any

<sup>1</sup> *Vijayshwar Panchang*, No. 319 (2003-04), Ed. Shastri, O.N. , P. 233.

<sup>2</sup> *Shrimad Bhagwad Gita*, Gita Press Gorakhpur, 73<sup>rd</sup> Ed., year 2002 Adh. 16. 23-24.

other item of considerable importance like a car, fridge or a TV. etc., require a 'lucky moment' for its purchase. Every lucky moment depends on the following four things: -

1. *Ne'chtur'* (*Nakshetra*) , Lunar mansion,
2. *Wa:r* , The day of the week,
3. *Grhldi* (*Griha*) , Position of Planets, and
4. *RA:shi* (*Rashi*) , Lunar/Zodiac signs.

## 2. *Ne'chtIri'* (*Nakshetras*- Lunar Mansions.

There are twenty-seven constellations through which the moon moves to make a Lunar month. The moon stays for more than twenty four hours, (24.3 hours) in each constellation and it is called '*Tithi*'. Some times the '*Tithi*' extends over two days, i.e., two consequent sunrises take place during this approximate period of 24.3 hours, and thus extending the number of days in a Lunar month exceptionally to more than 30 days. In case the '*Nakshetra*' is spread over a period of two sunrises, it is either called *Traspak* or the addition of a day. Occasionally two *Nakshetra* make their entry in a single day, it is known as, *Traha* , diminution or loss of a day. A list of '*Nakshatras*' is as follows :-

- |                                 |                           |       |                        |                        |   |
|---------------------------------|---------------------------|-------|------------------------|------------------------|---|
| 10. <i>Mag</i>                  | <i>Magha</i>              | --    | The 10 <sup>th</sup> . | "                      | "   |
| 11. <i>Pur:Pha:l-gun</i>        | <i>Purva Phalgun</i>      | --    | The 11 <sup>th</sup> . | "                      | "   |
| 12. <i>Uttar-Phalgun.</i>       | <i>Uttar Phalgun</i>      | --    | The 12 <sup>th</sup> . | "                      | "   |
| 13. <i>Tsithr</i>               | <i>Chitra</i>             | Gourd | --                     | The 13 <sup>th</sup> . | " ; An Illusion of a number of stars                          |
| 14. <i>ZishTa</i>               | <i>JishTa</i>             | --    | --                     | The 14 <sup>th</sup> . | "   |
| 15. <i>Swat</i>                 | <i>Swati</i>              | --    | --                     | The 15 <sup>th</sup> . | " ; A bright galaxy of many stars.                            |
| 16. <i>Vaishakh</i>             | <i>Vishakha</i>           | --    | The 16 <sup>th</sup> . | "                      | " ; A single bright star.                                     |
| 17. <i>Antra:d</i>              | <i>Anuradha</i>           | --    | The 17 <sup>th</sup> . | "                      | "   |
| 18. <i>Mu:l</i>                 | <i>Mula</i>               | --    | The 18 <sup>th</sup> . | "                      | "   |
| 19. <i>Ho&gt;st.</i>            | <i>Hasta</i>              | --    | The 19 <sup>th</sup> . | "                      | " ; A cluster of stars representing the trunk of an elephant. |
| 20. <i>Puru:sha:D</i>           | <i>Purvashada</i>         | --    | The 20 <sup>th</sup> . | "                      | " ; Lunar Mansion.  |
| 21. <i>Vo&gt;tra:sha:D</i>      | <i>Uttarashada</i>        | --    | The 21 <sup>st</sup> . | "                      | "   |
| 22. <i>Shravan</i>              | <i>Shravana</i>           | --    | The 22 <sup>nd</sup> . | "                      | "   |
| 23. <i>DanishTh</i>             | <i>Dhanishta</i>          | --    | The 23 <sup>rd</sup> . | "                      | " ; The Dolphin comprising of 5 stars.                        |
| 24. <i>Shatbhi:shak</i>         | <i>Shrivishta</i>         | --    | The 24 <sup>th</sup> . | "                      | "   |
| 25. <i>Puru: Bha:-drapada</i>   | <i>Purva Bhadr-pada.</i>  | --    | The 25 <sup>th</sup> . | "                      | "   |
| 26. <i>Uttara Bha:dr:l-pad:</i> | <i>Uttar Bhadrarapada</i> | --    | The 26 <sup>th</sup> . | "                      | "   |
| 27. <i>Ri:vath</i>              | <i>Revati</i>             | --    | The 27 <sup>th</sup> . | "                      | " ; A combination 32 stars.                                   |

Out of these twenty seven <sup>1</sup> Lunar Mansions the, 4<sup>th</sup>, 5<sup>th</sup>, 7<sup>th</sup>, 9<sup>th</sup>, 11<sup>th</sup>, 12<sup>th</sup>, 13<sup>th</sup>, 14<sup>th</sup>, 17<sup>th</sup>, 19<sup>th</sup>, and 27<sup>th</sup> are considered as favourable Mansions and good for initiating any kind of auspicious work in the family or outside.

According to the Indian astronomy, the path of the moon spreads over all the twenty-seven constellations. That is why; called as the king of the lunar mansions. The orbital moment of moon in every *Nakshetra* is spread as such that it completes its one circumambulation in a

<sup>1</sup> Some astrologers are of the view that there is one more *Nakshetra* named, '*Abhijita*' raising the total number of the constellations to 28.

No.	Name of the Nakshetra		Description if any.
	Kashmiri	Sanskrit	English.
1. <i>Ashan</i>	<i>Ashwani</i>		Dioscuri The 1 <sup>st</sup> . Lunar Mansion consisting of three stars.
2. <i>Bharan</i>	<i>Bharni</i>	--	The 2 <sup>nd</sup> . Lunar Mansion.
3. <i>Kratsh</i>	<i>Kratika</i>	Pleiades	The 3 <sup>rd</sup> . ,, consisting of 6 stars.
4. <i>Ru:hyan</i>	<i>Rohini</i>	--	The 4 <sup>th</sup> . ,, considered a lightning like cluster of stars.
5. <i>Mragysho&gt;r</i>	<i>Mrigshira</i>	Orion	The 5 <sup>th</sup> . Lunar Mansion.
6. <i>A:dlr</i>	<i>Ardra</i>	--	The 6 <sup>th</sup> . ,, "
7. <i>Po&gt;narvas</i>	<i>Punarvasu</i>	--	The 7 <sup>th</sup> . ,, " ; A lunar asterism.
8. <i>Ashli:sh</i>	<i>Ashlish</i>	--	The 8 <sup>th</sup> . ,, " ; consisting of 5 stars.
9. <i>Tyash</i>	<i>Tishy</i>	--	The 9 <sup>th</sup> . ,, "



month of 30/31 days. These constellations are sub-divided into three categories known as *Dev* (Heavenly), *Manush* (Human) and *Rakshas* (Demon like). This is further clarified as per details given below:-

Category (Jati)                      Lunar Mansion.

1. *Dev* (Heavenly,) *Anuradha*, *Mrigishira*, *Shravana*, *Purnvasu*, *Revati*, *Swati*, *Hasta*, *Tishaya*, and *Ashwani*.
2. *Manush* (Human) *Puru Phalgun*, *Puru Bhadrpad*, *Uttar-Bhadrapada* *Uttar-Phalgun*, *Puruashada*, *Rohini*, *Bharni*, *Ardra*, and *Uttarashada*.
3. *Rakshas* (Demon-like) *Magha*, *Ashlisha*, *Dhanishta*, *Kritika*, *Jishta*, *Shatbhishak*, *Mu:la*, *Chitra*, and *Vishakha*

**(b). Tauhum - Superstitions**

There are certain lunar mansions, which are considered inauspicious for doing any work or initiating some new job when the moon passes through them. These moments can be categorised under the superstitious beliefs known as, 'Tauhum'. A short account of such clusters is given in the proceeding accounts.

**i): DraThIpa:tsuk - (Panchak).  
Five Ominous Lunar Mansions.**

It is a combination of five lunar mansions beginning from the second half of *Dhanisht* continuing through *Shatbhshak*, *Puru-Bhadrapad*, *Uttar-Bhadrapa* and *Revati Nakshetras*. This period begins when the moon enters the 11<sup>th</sup> Zodiac sign, i.e. *Kumbha*, (Aquarius). The period comes to an end when the moon enters the *Mi:n* (Pisces/ Fish) Zodiac sign after the end of nearly five days. This period known as 'Panchak', is considered

inauspicious for performing the last rites of a dead body, washing/cleaning after the death of a family member, proceeding towards south-ward journey, purchasing of pots, utensils, fire wood/timber, oil, iron, clay, cloth/clothes, washing/cleaning of a bride's hair as a pre-marriage ritual known as 'Mas muts'Irun'. This period is considered auspicious for all other functions like *Yagnyopavita* or marriage of a son or a daughter.

**ii). KarI PA:ntsuk - Kara Panchak -  
The Five Auspicious Mansions.**

When the moon passes through the five lunar mansions like, *Hasta*, *Chitra*, *Swati*, *Vishakha*, and *Anuradha*, it is known as 'KarI PA:ntsuk' or 'Kara Panchak' and these moments are considered as most auspicious for starting any sort of work or function.

**iii). Mu:l (Mu:la) -  
The most inauspicious Lunar Mansion.**

Out of all the twenty-seven mansions this is considered as most inauspicious *Nakshetra*. It generally starts when the moon enters the ninth Zodiac sign *Dhanu* (Sagittarius) and the *Nakshetra* is *Mu:la*. If a baby is born on this occasion, the parents are not advised to keep it. A baby born on this *Nakshetra* can be inauspicious in a number of ways depending on the time of birth and the part, 'Pa:d' of this *Nakshetra*: at that time.

The moon passes through this constellation once in a month. The first 48 minutes and the last 48 minutes are considered out side the inauspicious effect of *Mu:la*. The effect of *Mu:la* is thus reduced to 22 hours and 40 minutes approximately which is further subdivided into four *Pa:das* of 5 hours and 40 minutes each. If the baby is born within any of the said four *Pa:das*, it is considered

to be inauspicious, according to the astrological calculations as per details given below: -

1. The first *Pa:da* is inauspicious for the father,
2. The second *Pa:da* is inauspicious for the mother,
3. The third *Pa:da* is inauspicious for the prosperity of the family, and
4. The baby born on the fourth *Pa:da* is considered auspicious in all respects.

It may be noted that if the first *Papda* is during the night, it is not considered inauspicious for the father and if the second *Pada* is that of the day time then it is not considered inauspicious for the mother.

#### iv). *GanDa:nt and Ashili:sh* – Inauspicious Lunar Mansions.

**'GanDa:nt'** : It is a group of five *Nakshetra*:s namely, *Revati*, *Ashlish*, *Jishita*, *Anuradha*, and *Tishya*. The baby born during these lunar mansions is called as one born on *GanD Mu:l*. The modes of the timings and that of the *Pa:das* are the same as already discussed above.

**'Mu:la Nakshetra'**: The babies born on such inauspicious occasions are to be purified by a special ritual and herbal bath which is to be given to the baby on the same date of the month and on the same *Nakshetra* so as to ward off the bad and inauspicious shadow of this *Nakshetra*.

### 3. *Gruhun* - Eclipses .

The word '*Grahan*' means to 'seize' or 'a conjunction of planets. Before giving the scientific explanation of this conjunction, a mention of a story as contained in the *Vishnu Puran*, needs to be kept in mind. The main story revolves round the distribution of Nectar, which had emerged from churning of the *Maha Sagar*, also known as the '*Kshir Sagar*', by the gods (*Devas*) and the demons (*Asuras*). *Vishnu* took the form of an enchantress, '*Mohini*' so as to deprive the *Rakshasas* from taking any Nectar and thus becoming immortal. One of the '*Danvas*' disguised himself as a god and took the Nectar. The sun and the moon, considered as the two eyes of the gods, came to know about the trick of the demon. They informed *Vishnu*, who wanted to kill the *Rakshas* by cutting off his head with his disk. In view of the fact that the *Rakshas* had already swallowed the Nectar, he had attained immortality. The upper part of the body of this demon is called '*Rahu*' who swore to seize the sun and the moon, for having informed *Vishnu*. Thus the sun and the moon became life-long enemies of *Rahu*. The lower part of the body of the demon attained the form of a comet, called '*Ketu*'. Thus, the sun and the moon are seized by the demon a number of times in a year. This phenomenon has been named as the '*Grahan*,' or '*Gruhun*' in the common Kashmiri language.

Scientifically, it is simply a phenomenon in which the planets, the sun, the moon and the earth come in a straight line while orbiting the sun that causes shadows. This phenomenon is given the name of eclipse in the scientific terminology. The eclipses are of two kinds: -

1. The solar eclipse, and
2. The lunar eclipse.

#### a). *Siryi Gruhun* - The solar eclipse

When the moon comes in between the earth and the sun a portion of the sun or the whole of it is covered by the shadow of the moon. With the result the rays of the sun or part of it do not reach the earth or a particular part of it. It is called the solar eclipse or '*Siryi Gruhun*'. It always takes place on the fifteenth day of the dark half of a month, known as, '*Amawasya*'.

#### b). *TsandramI Gruhun* - The lunar eclipse

When the earth comes in between the sun and the moon, the earth stops the rays of the sun to reach the moon. As such, this part of the moon or the whole of it becomes dark. It is called the lunar eclipse or, '*TsandramI Gruhun*'. It always takes place on the fifteenth day of the bright half of a month, called '*Pu:ranma:shi*'.

The eclipses do not take place on all the bright or the dark fifteenth fortnightlies of the year as the orbital path of moon and the earth is not one and the same i.e., they move on two different paths while revolving round the sun and hence only seldom fall in a line.

It is scientifically admitted that an eclipse causes a few changes in the atmosphere such as, a very slight change in the gravitational pull, tides, and other environmental changes, etc., take place during this period. The early man must have taken these changes in the planetary system more seriously with the result our scriptures contain strong warnings to observe to the following codes of conduct on the occurrence of an eclipse: -

1. To stop eating and drinking at least nine hours prior to the start of the eclipse. This period is known as '*Su:tak*', meaning impurity due to the birth. The

scriptures contain it to be the rebirth of the sun or the moon, as the case may be after passing away the eclipse periods. We consider both the planets as the members of our family whose re-birth after the '*Grahan*', is considered as an impurity for that period.

2. To keep a knot of '*Kusha*:' or '*Darbha*:' in all eatables like, oil, ghee, milk, curd etc., so that these are saved from becoming impure. It is a conception that '*Darbha*:' grass-knots save all these eatables from the bad effect of '*Grahan*'.
3. Pregnant ladies are advised to maintain complete calm and motionless postures during the eclipse periods lest their actions during this period may reflect in the form of deformity in the body- parts of the baby that is in their womb.
4. Every-body has been asked to remain in a meditative mood during the period of the eclipse and attend to the daily routine work only after taking a bath on the expiry of the eclipse. Every body has been asked to give alms to the needy and the deserving on the occasion

It is because of this very fact that pilgrimages are held at a few places like, *Martand*, (Mattan, Anantnag), *Zyawan*, (Pampore), Kashmir, *Purmanaal*, Jammu, *Kurukshetra*, (Pb.) and *Haridwar*, (H.P.) and other places where offerings are made to the manes soon after the expiry of the eclipse.

#### 4. *Bunyl* - Earthquake

It is a vibration or tremor on the surface of the earth or oin a part of it that generally brings about structural changes on it. This vibration is some times so severe that great damages are caused on the earth's surface besides destructing the human life and property. Because all these changes are beyond the control of man,

he always has taken a very serious note of all the major earthquakes and tremors that have taken place till date. In this way superstitions have developed in the human mind about these earthquakes. A few such superstitions are listed below: -

- a) A person is advised not to run about during an earthquake lest he/she may develop fits. This is not generally done, because every body runs to save his/her life on the occasion.
- b). If a man is standing, he is asked to sit down at the time of the quack lest he/she should tumble down and develop fits. But this has not been scientifically proved.
- c). When the quack passes peacefully, the residents of the house are advised to sprinkle a little water and a few grains of rice at the front main entrance of the house. It is thought that the manes remain disturbed due to the quack until these offerings are made to them.

### 5. Mallmas, Bha:numa:s (Ma:sa:dhik) Addition of a Month

According to the astronomical calculations the difference between the solar and the lunar calendar is nearly 10 days in a year and these accumulate to one month, which is added to the lunar year after the expiry of every three years to synchronize it with the solar year. It is known as the additional month or 'Ma:sa:dhik.' This makes the lunar calendar to coincide with the solar calendar. Besides, non-occurrence of 'Sankranti' in a period of two fortnights of a lunar month makes such an addition necessary. The first 30 days of such addition is called 'Mallma:s' and the latter period of 30 days is called as 'Bha:numa:s'. We can say that it is the 'Leap Year' of the 'Safarshi Samvat', or the Hindu Lunar

Calendar. In fact the people of the valley were divided into two traditional sects. One such sect was known as 'Mullma:si:' or 'Mallma:si:', the aboriginals who had not fled during the period of political turbulences. The others were named as 'Bha:numasi:' or 'Ba:nIma:si:' the people who had returned from the land of the sun i.e. India, after the times in the valley became conducive to their return. The festivals and the celebrations falling during this period were observed according to the calendar adopted by the particular sect of people. That is why the Hindus of the valley observed some of their festivals on two different days or occasionally in two different months. However, with the advent and development of new ideas in the society and due to the preaching of the religious leaders and social workers, this division in the society is now considered meaningless, more so after the exodus of the Hindus from the valley of Kashmir.

The full month of 'Ma:sa:dhik' is consecrated to the manes and the scriptures direct us to perform the *Shra:dh* ceremony of the manes at the famous 'Surya Tirtha', Mattan, or 'Ma:rtand,' at Anantnag, Kashmir. The name of the word 'Ma:rtand' suggest to an old Pauranic legend of 'Mritand' or the life-less thirteenth son of Aditi, the wife of Kashyapa as contained in the 'Tirtha Sangraha' and the 'Martand Mahatamya'. With the boon from Kashyapa, the life-less mass took the form of sun. When there is the non-occurrence of Sankranti during a lunar month, the additional thirteenth month of the year is consecrated to the thirteenth son of Aditi also called 'Bhanu'. As such the said leap month is called 'Bha:numa:s' It is because of this Pauranic legend that thousands of Hindus from all parts of the continent perform pilgrimage to this Tirtha during this period, especially on Sundays, called 'Raviwar,' the day attributed to the sun.

This period of one month is considered inauspicious for taking up any new assignment including

functions like, marriage, *Yagnyopavita* and all major purchases like a car, land, a house or the establishment of any new business/venture.

## 6. *Wa: r* - The Days of a Week.

The seven days of a week are:-

1. *TsAndlrwa:r* - *Somwar* - Monday,
2. *Bomwa:r* - *Mangalwar* - Tuesday,
3. *Bo>dwa:r* - *Budhwar* - Wednesday,
4. *Braswa:r* - *Guruwar* - Thursday,
5. *Sho>kurwa:r* - *Bharghwar* - Friday,
6. *BaTlwa:r* - *Shaniwar* - Saturday, and
7. *a:thaw:r* - *Raviwar* - Sunday.

Out of all the seven days, the second and the sixth one are considered inauspicious for initiating certain activities whereas the first, third, fifth are considered as the most auspicious days. The fourth and the seventh are considered as partly auspicious days. A short sketch of all these days is given below: -

### 1. *TAnsdlrwa:r* (*Somwar*) - Monday.

The prefix in all the above three nomenclatures refer to the 'moon', holding the position of a 'Minister' in the kingdom of planets according to the astrologers. This day is dedicated to the 'moon'. As the character and impact of moon is considered to be cool, the jobs, which require full sunshine like sowing of seeds or harvesting, are not, generally, taken up on this date. If Monday falls on fifteenth day of the dark half of a month, the day is called, '*Sumri: Ma:vas*', '*Soma Amawasi*' or '*Somwati Amawasya*' and according to the scriptures it is considered one of the most auspicious days dedicated to the worship of Lord *Shiva* bearing the crescent in his

tress. People perform the pilgrimage to a number of places like, *Su:mya:r* (Srinagar), *Purmandal*, (Jammu.), *Haridwar*, (H.P.) etc. and get the blessings of the deities after paying their reverence to them.

### 2. *Bomwa:r*, (*Mangalwar*) - Tuesday.

Mars is called '*Bhom*' or '*Mangal*'. Mars is the planet closest to the earth. It is also known as the red planet. Tuesday is attributed to this planet. Mars is considered as the "Commander-in-chief" of all the heavenly bodies as believed by the astrologers. It is also considered malefic in nature. Initiation of any new job on this day is avoided. Some devotees attribute the day to *Hanumana* and visit the temples of this deity on this day to get his blessings. To wave off the evil effect, if any, of this planet in the Zodiac configuration in the horoscope of a person, yellow salty rice is made on this day and fed to birds and animals early in the morning.

### 3. *Bo>dwa:r*, (*Budhwar*) - Wednesday.

This day is attributed to the Mercury, considered the Finance Minister of the heavenly kingdom as believed by the astrologers. It is the most auspicious day of the week for undertaking all types of jobs. When it falls on the fifteenth day of the bright half of a month it is known as '*Buddha Purnima*' and when the eighth day of bright half of a month falls on Wednesday, it is called as the '*Buddha Ashtami*' and is revered as the most auspicious day dedicated to the worship of Mother goddess. People go to various places of pilgrimages on these days and receive the blessings of their deities

#### 4. *Braswa:r*, (*Guruwar*) - Thursday.

The astrologers consider Jupiter to be the *Guru* or teacher of gods. Besides calling him '*Guru*', he is also known by the names of '*Brihaspati*', '*Brihaspath*' and '*Zi:va*'. Hence the day dedicated to him is known as *Guruwa:r*, *Braswa:r*, *Birwa:r*, or *Vi:rwa:r*. The scriptures consider it as an auspicious day but the '*Ladies Dharma Shastra*:' known as '*Zna:ni ShastIr*'<sup>1</sup> has made this day partly ominous though there is no scriptural or documentary proof for such a belief. Thus the initiation of any new function is not undertaken on this day. A special mention of '*Brihaspati*' is contained in our folk songs that are sung on the special occasions of '*Yagnyopavita*' and marriages.

#### 5. *Sho>kurwa:r*, (*Shukrawar*) - Friday.

Venus, '*Shukracharya*' is considered to be the *Guru* or teacher of the '*Asuras*' as contained in the astrological studies. In the scriptures his name is given as '*Shukra*', the one eyed, evil-minded companion of the heavenly bodies. He is considered to be an enemy of gods but a friend of the human beings. This day is considered as one among the most auspicious days of the week so all new jobs are undertaken. Some people observe fast on this day and abstain from taking any salt and sour things so as to please this heavenly body and some devotees dedicate the day to '*Sain Baba*'.

#### 6. *BaTIwa:r*, (*Shanashcharwa:r*/*Shaniwa:r*)- Saturday.

This day is attributed to the planet Saturn, considered as the 'prince' ('*Ra:j Kumar*') of the heavenly bodies according to the astrologers. The day is considered auspicious for giving alms especially oil to the needy. People cook yellow salty rice and offer the same to birds and deities and take oblation. No fresh work or purchase of items like iron, steel or oils, etc., is made on this day.

#### 7. *a:thaw:r*, (*Raviwar*) - Sunday.

This day is attributed to the Sun, the king of all planets in the solar system according to the astrological studies. Till recently it was revered as an auspicious day and eating of meat, cutting of nails/hair and even shaving was avoided on this day out of reverence. Now beliefs have changed and so have changed customs. It is now treated like any other day of the week. It is considered as the most auspicious day for initiating any new jobs etc., in case the day is free from the influence of any other inauspicious lunar mansions. The horal moments like, '*Vijay Saptami*' generally take place on Sundays whereas the ritual like '*Vinayak tso>ram*' falling on a Sunday, is considered as the most auspicious day for celebrating the ritual of preparing the sweet puddings, known as *RoTh*.

<sup>1</sup> The beliefs based on long traditions and superstitions with out having any written proof but commonly followed and patterned by the women folk of the valley is known in the common language as '*Ladies Dharma Sha:stra*'. It is believed as the '*fifth Veda*' due to its strong grip on the society of Kashmiri Pandits.

*Mahu:rat* or *Sa:th* means a division of time, 'Hora'; a period of one hour and forty eight minutes or a lucky moment. Before initiating any work of considerable importance, the 'Mahu:rat' or 'Sa:th' for initiating the work is got determined through an astrologer. It is because of this very fact that the 'Mahu:rat' is a synonym for an astrologer. The auspicious moment is determined after taking into consideration the day, the position of the lunar mansions and the position of the sun, the moon, and other planets in the Zodiac signs.

### 1. *GrIhIdi, (Griha) -* Planets in our Solar System.

The great preponders of Indian astrology have defined the earth as 'Bhugol.' The very nomenclature of the word perceives that our scholars have been of the view that the earth is round and that this fact they knew from the very beginning. Perhaps there is not such a name given to the earth in any of the world languages. The earth has been described as 'Bhu' in the *Rgveda*, the most ancient and authentic written document of India. Even our 'Gayatri Mantra', the soul of the Indian ethos, starts with the words 'Om Bhu'. The word 'gol' has the root word 'Go' in Sanskrit, which means 'move'<sup>1</sup> or 'moving'. Thus the word, 'Bhugol' means 'a moving ball' which is the accurate and appropriate definition of the 'Earth'. This is a confirmation that this idea about the earth was given to the world by the East.<sup>2</sup>

<sup>1</sup> 'Gachati iti, 'Go' Anything which is moving (Nirukhta)

<sup>2</sup> Shastri, Swami Ramanand, *Trikal Jyotish* (Ed. By. Jyotshi Hira Lal Pandit.) Aligrah, 1931, P.3.

Some ancient astrologers considered that the earth is stationary and the sun revolves round it while others were of the view that the number of planets in our galaxy is unlimited.<sup>1</sup> However, the confirmed list of main planets excluding earth, is six. The moon is considered to be as a satellite of the earth circumambulating round it, and both revolving round the sun as well. In addition to these, two known nodes or shadow-planets (*Rahu*: and *Ketu*:), as they are called, raise this list to nine excluding the earth, when added as per details given below: -

S. No.	Name of the planet	Position	Distance from sun
1.	<i>Surya</i>	Sun King	--
2.	<i>TsAndramil Chandrama</i>	Moon Minister	9.72 crore miles
3.	<i>Bom Mangal</i>	Mars Army Chief.	13.02 " "
4.	<i>Bo&gt;d Buddha</i>	Mercury Finance.	3.69 " "
5.	<i>Brihaspat Brihaspati</i>	Jupiter Priest of gods	27.06 " "
6.	<i>Sho&gt;kur Shukra</i>	Venus Priest of <i>Asuras</i>	9.06 " "
7.	<i>Shanashchar Shani</i>	Saturn Prince	78.02 " "
8.	<i>Ra:h Rahu</i>	Uranus Low cast star	--
9.	<i>Ki:th Ketu</i>	Neptune A Comet	--

The planets have neither good nor bad effects. It is with their configuration with the zodiac signs that they have their impact, whether good or bad, on various aspects of the earth. The zodiac signs are twelve in number and are differentiated as '*LagIn*' as per calculations based on the position of sun in a particular solar month and the '*Ra:shi*' is determined on the calculations based on the position of moon in a particular *Nakshetra*. *Lagan* or '*LagIn*' actually means the rising zodiac sign above the horizon or the entrance of sun into the zodiac sign at a particular time. The position of

sun at a particular time in a particular zodiac sign is called the '*LagIn*' of that moment. The position of the moon in the zodiac signs at a particular time is called the *Ra:shi* of that particular moment. Thus are calculated the *Lagan* and the *Rashi* of a child at the time of his/her birth. The twelve zodiac signs are as follows: -

S. No	Name of the Rashi <sup>1</sup>	No:	Sign.	Lagan	Relation/Particulars
1.	<i>Mesha</i> Aries	Ist.	Ram.	1.	Self, grand parents.
2.	<i>Vresha</i> Taurus	2 <sup>nd</sup>	Bull	2.	Property, in-laws.
3.	<i>Mithuna</i> Gemini	3 <sup>rd</sup>	Twins	3.	Fame, Bros., sisters.
4.	<i>Karkata</i> Cancer	4 <sup>th</sup>	Crab	4.	Wealth, Prop, mother.
5.	<i>Singha</i> Leo	5 <sup>th</sup>	Lion	5.	Education/progeny.
6.	<i>Kanya</i> Virgo	6 <sup>th</sup>	Virgin	6.	Health, enemy, uncles and aunts.
7.	<i>Tula</i> Libra	7 <sup>th</sup>	A balance	7.	Wife, Bros. Sisters/Progeny.
8.	<i>Vrishchak</i> Scorpio	8 <sup>th</sup>	Scorpion	8.	Servants & in-laws
9.	<i>Dhanu</i> Sagittarius	9 <sup>th</sup>	Archer	9.	Fate & grand children.
10.	<i>Makar</i> Capricornus	10 <sup>th</sup>	Goat	10.	Father, office.
11.	<i>Kumbha</i> Aquarius	11 <sup>th</sup>	Water bearer	11.	Sons/daughters-in-law
12.	<i>Mina</i> Pisces	12 <sup>th</sup>	Fish	12.	Grand mother, brothers

<sup>1</sup> Shastri, Swami Ramanand, *Trikala Jyotish* (Ed. By Jyotshi Hira Lal Pandit,) Aligrah, 1931, P.5.

<sup>1</sup> The Kashmiri versions of all the Ra:shis is :- 1. *Mi:sh*, 2. *Vre'sh*, 3. *Me'than*. 4. *KarkaT*, 5. *Siham*, 6. *Kani'*, 7. *To<l*, 8. *vre'chak*, 9. *Dhan*, 10. *Makar*, 11. *Ko>mbh*, and 12. *Min*.



## 2. The Planets and their effect in various Zodiac positions.

### 1. *Surya* (Su:raj) 'Siryi' - the Sun.

The sun is called the king of the solar system according to the astrologers. It revolves round on its own axis in 25 days. It is 1.55 million km away from the earth and its diameter is 1.44 million km. It is 13.80 hundred thousand times bigger than the earth and is 3.30 hundred thousand times heavier in weight than it. The light of the sun reaches the earth in 8 minutes, approximately. Its circumference is 100 times more than that of the earth. It drifts away 32 km from its axis in a second, which is an indication that this too is revolving round some other heavenly body. It is the source of life for all the living and non-living things on this earth. That is why people have adored it from times immemorial. It has a great impact on all the living and non-living things on this earth.

The 2<sup>nd</sup>, 3<sup>rd</sup>, 5<sup>th</sup>, 6<sup>th</sup>, 11<sup>th</sup>, and 12<sup>th</sup> positions of the sun in the zodiac table are considered auspicious. It remains in a zodiac sign for a period of one month and in this way it completes its journey in all the 12 zodiac signs in one year.

### 1. *Tsandraml/Tsandlr, Zu:n* - Chandrama, The Moon.

The astrologers consider Moon as the Minister in our solar kingdom. Its diameter is 3,600 km and its circumference is 11,300 km. It is 3.98 hundred thousand km. away from the earth and 1.55 hundred million km away from the sun. It moves at a speed of 3,633 km per hour on its orbit round the earth. It completes one orbit round the earth in 27 days 8 hours and 48 minutes and, as

such, it is also called the satellite of the earth. Astrologers are of the view that it controls the mind of all the living beings on this earth because the very first sight of it fills the mind with joy and happiness.

The 2<sup>nd</sup>, 3<sup>rd</sup>, 4<sup>th</sup>, 5<sup>th</sup>, 7<sup>th</sup>, 9<sup>th</sup>, 10<sup>th</sup>, and 11<sup>th</sup>, positions of the moon in the zodiac table are considered good and auspicious. It remains in a zodiac sign for 2.5 days approximately and in this way it completes all the twelve zodiac signs in one month.

### 3. *Bom, Mangal* - Mars.

It has two satellites and is nearly 2.37 hundred million km away from the sun. Its diameter is 7050 km. Its circumference is 1.73 Million km and it completes one rotation on its axis in 24.30 hours i.e. nearly equal to that of the earth. It completes one revolution round the sun in 687 days. It revolves at a speed of 25 km per second. It is also called the son of the earth and as the Chief of the Army staff of the gods according to the astrologers. It is considered as a malefic planet.

The 1<sup>st</sup>, 3<sup>rd</sup>, 6<sup>h</sup>, 9<sup>th</sup> and 10<sup>th</sup>, Mars in the zodiac chart is considered auspicious. A person having Mars in the first, fourth, seventh eighth and twelfth positions of the birth chart, is considered as 'Mangli'. The seventh position of the Mars in the birth chart is considered as 'Mangli' of the first order. A boy having such positions of the Mars in his birth-chart should have a matching zodiac position of Mars in the chart of the girl for deciding/finalizing the marriage of the two. No doubt, there are certain exceptions after considering the positions of other stars in the birth-charts of such couples.

#### 4. *Bo>d, Buddha* - Mercury.

It is closer to the sun than the earth and is having a diameter of 5000 km and is 60 million km away from the sun. That is why we cannot see it during night. It is the smallest known planet in our solar system. It completes its one circulation round the sun in 88 days. The nights and days of this planet resemble to that of the nights and days of the earth. It revolves on its axis in 24 hours and five minutes at a speed of 50 km per second. It is a planet of dual-character. When it is in conjunction with Jupiter and Moon in a zodiac chart, it is considered auspicious, when it comes into contact with the Sun and Mars, it is considered cruel in character and when it accompanies Saturn, *Ra:hu* or *Ke'tu*, it becomes inauspicious. According to the astrologers it is considered in charge of the financial matters among the heavenly bodies.

Mercury in the 6<sup>th</sup> position of the Zodiac chart is considered inauspicious.

#### 5. *Brihaspat (Jiva/Zi:va:)* Brihaspati, Jupiter.

This planet is considered as the priest of gods. Its diameter is 1.48 million km and is 805 million km away from the sun. Due to its distance from the sun and its long orbit it completes one round of the sun in twelve years and completes all the twelve zodiac signs during this period, i.e., it stays in one zodiac sign for one year. It completes one full round on its axis in nearly 10 hours. It is the largest known planet and approximately 830 million km away from the earth. It has twelve satellites. Ancient Indian astronomers are of the view that it completes its one orbit of the sun not in 12 but in 13 years and in this way it stays in one zodiac sign for 13 months due to its forward and retrograde motions during various intervals.

The 2<sup>nd</sup>, 3<sup>rd</sup>, 6<sup>th</sup>, and 8<sup>th</sup> positions of Jupiter in the zodiac table are considered inauspicious.

#### 6. *Sho>kur, Shukra,* - Venus.

Its diameter is 12,800 km and it is 112 million km away from the sun. It comes very close to the earth once in a year and at that time it is only 3.67 million km away from the earth. It completes one revolution on its axis in 18.75 days and completes its one revolution round the sun in 225 days through all the zodiac signs. It is the most brilliant planet of our galaxy without any satellites. The astrologers consider it as the priest of the *Asuras* (Demons).

It is considered auspicious in each zodiac sign of the birth-chart.

#### 7. *Shanashchar, Shani* - Saturn.

The diameter of this planet is 120 hundred thousand km and it is two thousand forty eight hundred million km away from the sun. It is considered as the slowest planet, that is why it is called '*Shanashchar*', (slow going). It takes thirty years to make one round of the sun and all the 12 zodiac signs. It completes one round on its axis in 36 hours. It has 10 satellites, but ancient Indian scholars were of the opinion that only eight satellites revolved round it. It is considered as the Prince (*Ra:j Putra*) among the heavenly bodies.

The 3<sup>rd</sup>, 6<sup>th</sup>, 7<sup>th</sup>, 10<sup>th</sup>, and 11<sup>th</sup>. Saturn is considered auspicious in the birth chart.

#### 8. *Ra:h, Rahu,* - Dragon's Head, and

#### 9. *Ki:th, Ketu,* - Dragon's Tail

Astrologers consider them as shadowy planets. According to them they form the North and the South

nodes of the earth. Both of these travel in the opposite directions of one another and complete the zodiac path in 19 years and thus remain in each zodiac sign for a period of 19 months. Of the two *Ra:hu* is considered as the main planet. The astrologers consider it as the mythological dragon's head, which devours the sun and the moon at the time of their eclipse, whereas *Ketu* is considered a meteor or a blazing star.

Astrologers are also of the view that *Ra:hu* protects its own sign in the zodiac table i.e. it saves the zodiac sign in which it is stationed but strikes the opposite zodiac sign or the planet stationed in that sign. If it is in an ominous house it changes it into auspicious one and if it is in an auspicious house, it changes it into an ominous position.

The 6<sup>th</sup>, 9<sup>th</sup>, and 11<sup>th</sup> positions of *Ra:hu*, in the zodiac table in a birth-chart are considered auspicious positions.

*Ketu* is reported to be the killer of its own sign in the zodiac chart but it is considered as the savior of the signs and the planets, which fall on its opposite side. If it is at a favourable place in the zodiac chart, it turns to be evil and if there is a planet in opposition, which is ominous, it changes it into an auspicious one.

The 9<sup>th</sup>, 10<sup>th</sup>, 11<sup>th</sup> and 12<sup>th</sup>, positions of *Ketu* in the zodiac table are considered auspicious.

#### 10. *Pre'thivi*; *Zameen*, *Bhu*: - Earth.

The mass of the earth is five thousand nine hundred and seventy four trillion tones. The surface area of the earth is five hundred nine million three hundred and ten thousand square kilometers. The surface of the earth mainly comprises water and landmass. 29 % of it, i.e., 148 million sq. km., comprises the landmass whereas 71 % of it, i.e., 362 million sq. km., comprises water. It is 1.55 hundred million km. away from the sun. Its diameter

is 13,333 km. and its circumference is measured at 41,667 km. It completes its revolution round the sun in 365 days. The scriptures consider that the moment of earth is totally governed by the sun and, as such, seen from this point of view, the sun remains in each of its zodiac sign for a period of 30.40 days and thus are formed the 12 months of a solar year on earth and it completes one revolution round the sun within this period. It rotates on its axis in approximately 24 hours making a day and a night.

## Chapter Fifteen

### (A) *Nishi:d Sa:th , Ko>sa:th* – Ominous Moments.

'*Nishi:d*' is a word from the Sanskrit language and means, 'forbidden' 'prohibited', etc. Inauspicious planetary positions in the zodiac chart, un-favourable days of the week and forbidden lunar mansions collectively make a particular fraction of time as an inauspicious occasion for doing a particular job. Besides, the lunar mansions falling under the '*DraThIpA:ntsuk*', or '*MalIma:s/Banuma:s*', cancellation or setting in of a planet, called '*Asf*', entrance of the sun into the 'Leo' zodiac sign known as '*Syangl*', the mansions like, '*mu:l*' and '*GanDa:nt*', some of the months of the year, like, '*JeyshTha*', the fifteen days of '*Pitri Paksha*' the month of '*Paush*' the dark half of the month of '*Chaitra*' and some of the days of the fortnightly like '*Amawasya*' or '*Sankranti*', '*Ma:sa:nt*', the first and the last days of a month and '*Traha*', are considered ominous for taking up any new job. The details are as follows:-

#### 1. *ZyuTh, Je'shta (Je'Th)* - First Born and Born in Je'shta.

*Je'Th, Zisht* and *ZyuTh* mean the 'elder' or to be more accurate, the first born (son or daughter), besides it depicts the third month of *Vikram* era in the Sanskrit and Kashmiri languages. The marriage of a boy and a girl, born in the month of *Je'shta*, on the '*Zisht Nakshetra*' and being the first issues of their parents, cannot be celebrated in the month of *Je'th*, the third month of *Vikram* era, because that would mean the assemblage of three '*ZiThi*' or 'elders' which is considered inauspicious astrologically. The number should not exceed two out of the three configurations. However, this theory is not

applicable in case of the *Yagnyopavita* where boy/s can be invested with the Holy Thread collectively in the month of '*Je'shta*' and on *Jishtha Nakshetra* even though they are the first born of three separate parents like the three cousins, essentially from the same '*Gotra*.'

## 2. *Traha*: and *Traspak* – Diminution or addition of a Day.

When an intercalary lunar mansion begins and ends prior to the rising of the sun, it is named as '*Traha*:' and the loss or absorption of the '*Tithi*' takes place.

In case a lunar mansion continues for two days i.e. from one sunrise beyond the other sunrise, a day (*Tithi*) is added to the lunar fortnight. It is called the '*Traspak*' or addition of a day. According to our astrological accounts, if the 'addition' of a lunar day is associated with any of the inauspicious days, like a Sunday, Tuesday or a Saturday, the initiation of any important and fresh work on such days is avoided. In case it is combined with the auspicious days, like Monday, Wednesday, Thursday or Friday, it is considered as most auspicious. No fresh work of any considerable importance is taken up in case of 'absorption' of a '*Tithi*', called, '*Traha*.'

## 3. *Ma:sa:nt* - The Last Day of a Solar Month,

## 4. *SA:nkra:th*, *Sankranti* - The First Day of a Solar month.

The last day of a Solar month is called *Ma:sa:nt* and the first day is called the '*Sankranti*'. Both these last for complete 24 hours each. Initiation of any new important work is strictly forbidden, especially on the occasion of '*Ma:sa:nt*'.

## 5. *Sa:DI SAti*', (*Shani Dasha*:) - The Stay of Saturn in a Zodiac Sign.

Saturn is one of the farthest planets from the sun and its orbit is considerably long. It travels from one zodiac sign to the other in a period of 30 months. In this way it completes its one revolution around the sun in thirty years. During its passage its influence is on three houses of the birth chart, one is the moon sign in which it is stationed, the second is the sign from where it has moved into the present sign and the third is the sign in which it is going to move after a laps of 30 months. In this way the sum of the time spent by it and its impact on a particular sign works out to seven and a half years, which in the astrological language is called '*Sa:DI SAti*', or '*Shani Dasha*.' The time span of two and a half years counted or added three times are also called the three steps of this ominous planet. On the whole this period is considered to be an inauspicious period though it contains some short intervals from time to time when this planet comes into contact with some other favourable planetary influences and proves auspicious for those short periods.

## 6. *Daya*: - Impact of Saturn on other Zodiac signs of the table.

The impact of Saturn remains on a zodiac signs for a period of seven and a half years as already discussed under the title '*Shani Dasha*.'. This period of seven and a half years extends over three zodiac signs for a period of two and a half years each. This period of thirty months in a particular moon sign where the Saturn is stationed influence 4<sup>th</sup>, 8<sup>th</sup>, and 10<sup>th</sup> house of the birth chart and it is called '*Daya*.'. The word '*Daya*.' is derived from the word '*Dayi*' meaning two and a half. This period of thirty

months (two and a half years) is having both auspicious and inauspicious effect on a person having 'Daya:' according to the impact and influence of other planetary positions. But on the whole it is considered as the most ominous time for the persons whose zodiac signs falls under this influence.

### 7. *Gruhun* - *Grahan*, Eclipse.

There are two types of eclipses '*Grahan*'. One is that of the moon and the other is of the sun. Every year at least two such occasions come when the sun and the moon get eclipsed. The solar eclipse takes place on the last day of the dark half of a lunar month called, '*Amawasya*'. The lunar eclipse takes place on the fifteenth day of the bright half of the lunar month called, '*Purnima*'. It is a planetary phenomenon in which total or partial disappearance of a heavenly bodies take place by interposition of another planet between the sun and the moon or earth as the case may be and the sun or the moon pass into its shadow. In the case of the solar eclipse, the earth comes in between the sun and the moon. This causes a shadow on the earth because the moon hides a portion of the sun causing solar eclipse. Contrary to this when the earth comes in between the sun and the moon, the rays of the sun do not reach to the moon and as such a shadow of the earth falls on the moon making it either wholly or partly dark. It is known as the lunar eclipse. Generally the eclipses can be classified under the following three categories: -

1. *Kha-gra:s* - Total solar or lunar eclipse,
2. *Khand gra:s*- Partial solar or lunar eclipse,.
3. *Kank-gra:s* - Ring formation of solar/lunar eclipse.

Our scriptures give much importance to this phenomenon. People go to the *Surya Tirthas* like, Mattan

(Martand), Anantnag, and Zyawan (near Pampore), Srinagar (Kashmir) and take bath in the holy springs and make offerings to their manes after the expiry of the solar eclipse. A great pilgrimage to the famous '*Surya Tirtha*' located at 'Kurukshetra' is held on the eve of the solar eclipse. People keep a fast on this day. The scriptures do not allow any person to eat any thing during the period of the eclipse. People stop all kind of eating and drinking much earlier than the actual time of the eclipse called the '*Sutak*'. It is a conception that all the cooked /baked/fried eatables become impure due to the influence of the eclipse. Actually the Indian thinkers and astrologers considered the sun and the moon as the planets of our galaxy and hence the members of our environment/family. We consider it as rebirth of both these planets after they are devoured by the demon called '*Ra:hu*'. A knot of '*Darbha*:' grass is kept in the containers containing eatables like milk, oil, ghee, curd, etc., so as to save all these things from becoming impure due to the effect of the eclipse. Scientific experiments have established the fact that this special type of grass is highly germicidal but still the effect of its use on the eve of an eclipse, as contained in the scriptures, calls for a thorough and careful investigation and research. A lot of care is taken of the pregnant ladies whose time of delivery is near. They are forbidden to do any physical activity or family chores during the period of the eclipse. They are advised by the senior ladies of the house to maintain calm during this period other wise the marks of their actions shall be borne by the baby in their womb. For instance, it is a superstitious belief that if a pregnant lady takes up besmearing or sweeping of the rooms during the eclipse, the child bears the mark in the form of a dark spot on its face. Or if a lady, in the advanced state of pregnancy, cleans vegetables, etc., at the time of the eclipse, the feet of her baby are turned inwards. These are all superstitious beliefs and these may not have any scientific basis.

However, this thing cannot be denied that some changes do take place in and around our environment. For instance the scientists strictly forbid looking at the sun with naked eyes when there is an eclipse and this fact corroborates with the facts stated in our scriptures. It is a fact that during the past, the eclipse was seen as a reflection in water but scientists says that the observation through any such reflection also is not very safe when compared to some of the modern gadgets invented for watching an eclipse.

#### (B). Important Items of Work to be undertaken on Auspicious Occasions.

As already discussed, all auspicious items of work are undertaken on an auspicious hour and day. But there are certain items of work, which require the service of an astrologer for determining the right and auspicious occasions '*Mahu:rita*' for doing such jobs. A list of these is given below: -

1. Performing the eleventh day celebrations/rituals of a newborn, known as '*Kaha Ne 'thlr*'.
2. First hair cutting or tonsure of a baby known as '*ZarI Ka:say*', or '*Mundan*'.
3. Cleaning and decorating the house for marriage or *Yagnyopavita* ceremonies, known as '*GarI Na: vay*'.
4. To invoke the deities and gods prior to the marriage or *Yagnyopavita* ceremonies, known as *Divgo>n*.
5. *Yagnyopavita*, and marriage ceremonies.
6. Changing of *Yagnyopavita* after the marriage or *Yagnyopavita Sanskars*.
7. The ceremony of the exchange of promises prior to the marriage, called '*Kasam Drly*'.
8. Holding the betrothal ceremony.
9. Unlocking the hair of a bride, called *Mas Mutstrun*.

10. Laying the foundation of the house.
11. Entering a new house.
12. First school admission of a child.
13. Putting up a new oven or the fireplace.
14. Offering of the sweet bread to the deity, '*Pan dyun*'.
15. Celebrating the onset of the first winter for a newborn child or a new bride, called '*Shishur*'.
16. Wearing of new clothes.
17. Construction of the roof or the putting the central beam of the roof.
18. Offering of oil to the manes.
19. Changing of rooms or houses, etc.,
20. Establishing a new business, joining any new service, or taking up any new venture.
21. Making new purchases and sales.
22. Going for medical checkup and taking of medicines.
23. Reaping of new crop and using the new food grains.
24. Going on a journey.

A journey can be of two types. The first is departure from the home and the other is the return journey. The auspicious days for undertaking a journey are determined on the basis of the direction in which a person has to go. The scriptures have specified different days for different directions as per details given below: -

- a) Sunday, Tuesday, Wednesday, Thursday and Friday are considered good for travel towards the east.
- b) Monday, Wednesday, Thursday and Saturday are good for travel towards the west.
- c) Monday, Tuesday, Wednesday, Friday and Saturday are good for southward journey.
- d) Monday, Friday, Saturday and Sunday are good for journey towards the north.

The rising zodiac signs, the position of the planets in the zodiac, the lunar mansions and the position of the moon in a particular sign, are other considerations for determining an auspicious moment or time for a journey or determining the horal moment, '*Mahu:rita*'. However,

in case the journey at a particular hour and day is most essential and the day and other requirements for determining the journey as an auspicious one, do not exist, the scriptures have made a provision of making 'Prastha:n', i.e., taking out a bag of clothes, shoes or any other item of the accompanying luggage at the auspicious hour and date and keep the same at a place in the direction in which one has to proceed on the scheduled date. By doing so it is presumed that the journey is undertaken at the auspicious hour and day of the 'Prastha:n'.

## Chapter Sixteen

### I. *Tauhum*, - Superstitions

Myth is a human need to explain what could have been before his coming into existence and what could be there after his death. The fear of death and the measures to be undertaken to make life look more sweet and charming after death, are some of the reasons for which a man has to spin myths and have superstitions. These beliefs based on ignorance, are spun by human society of its own everywhere in the world. How could the Kashmiri Pandit society remain unaffected from these myths, beliefs and superstitions? An account of a few such superstitious/ beliefs is given below:

- 1 'Po>nd' (Chink) - Sneezing.
2. 'Zang'- Somebody coming from the opposite right direction on ones departure from the house/residence.
3. 'Hu:ni wungun',-Wailing of a dog.
4. 'Buth wuchun' - Looking of someone's face in the morning.
5. 'Po>t a:lav' - A call from behind.
6. 'So>pun' - Dreams.

#### I. *Po>nd (Chi:nk)* - Sneezing.

Scientifically, sneezing occasionally is good for health because the sudden and uncomfortable out-burst of breath through the nose and mouth simultaneously, is believed to clear all the obstructions in the respiratory system of a man. But in our daily life, its occurrence at the time of initiation of certain fresh jobs is not considered good omen in our social set up. Thus sneezing is categorized into two different categories, the good one and the ominous one. Sneezing is considered as a bad omen on the following occasions: -



1. At the time of the departure for some work of importance, like going to office, departure for daily work, or taking up a new assignment. If the person has just left and some one sneezes, he will return to his house, have a short rest and restart after eating a sweet thing.
2. At the time of the departure of a bride or a bridegroom from the house/room/ for marriage or at the time of coming to the 'Vyu:g' (the circular figure decorated with colours for the reception of the bride and the groom), sneezing is considered ominous.
3. At the time of taking the dead for cremation, burial, or an activity connected with making any offerings to the manes.
4. At the beginning of any new assignment or enterprise.
5. At the time of leaving for school, office or for the examination/interview, etc., and
6. At the time of leaving one's bed in the morning.

On a few occasions sneezing is considered as a good omen. These are all such types of jobs/actions, which a person would like to repeat every time and every day. Such as: -

1. At the time of preparing, distributing and taking food,
2. At the time of starting any work of religiosity as a *Hawan*, etc., and
3. At the time of going to the bed if any body sneezes, it is said that some guest might come or some one might have to leave for a nights stay, the next day.

Besides, if the sneezing at night or at bedtime, gives a scratching sensation, it is believed that some body has suffered at our hands, and he has cursed us. If the sneezing is comforting and has very low intensity, it is said that some body has remembered out of love. At the time of sneezing, the words, '*Sath Sada: Shiva*' are spoken every time – meaning 'Only *Shiva*, God Almighty, is the Ultimate Truth.'

## 2. Zang :

**Coming of a person from the opposite right direction on one's departure from the house.**

At the time of departure, all youngsters wish their elders and inform them of their departure and seek their blessings. They wish them in return and pray for the blessings of Mother goddess and ask them to leave after observing the '*RIts Zang*' at the time of their departure. In this way the word '*Zang*' is characterized into: -

- a). *RIts Zang* - The auspicious one, and
- b). *Khara:b Zang* - The inauspicious one.

### a). *RIts Zang* - The auspicious one.

According to the scriptures the following persons/ things/ items coming from or falling to the right side of the path of an out going person, are considered as '*RItsh Zang*': -

Two *Brahmins*,<sup>1</sup> fruit, horse, cereals, milk and curd, cow, washed and clean clothes, musical instruments, burning/bright fire, meat, weapons, mirror, mother and child, an animal with a collar, flowers, a girl with a basket of soil or with a pitcher of water, ghee, sugar-cane, jewels, ornaments, turban, white oxen, white cloth, wine, a dead body taken for a burial or cremation not accompanied with wailing or weeping sounds, a flag, an

<sup>1</sup> On the departure, if the first person coming from the opposite right direction, is a *Brahmin* or a cow, it is considered as most auspicious according to the scriptures. The cause of their becoming inauspicious is due to the fact that the *Brahmin* and the cow are considered most pious and are revered by all. The *Dharama Shashtra* doesn't allow any person to curse the two and thus open the doors of hell for himself. If a person leaves the house with the '*Zang*' of any of the two, and he does not achieve the desired results or the work does not materialise, he would automatically curse the person by whose '*Zang*' he started in the morning. To avoid this cursing, considered as most sinful in case of a *Brahmin* or a cow, people avoid their '*Zang*'.

arrow, a washer man, or a jackal, a lion, a horse an elephant.

#### b). *Khara:b Zang* - The inauspicious one.

According to the scriptures if the following persons/things/items coming from or falling to the right side of the path/direction at the time of departure from the residence, are considered to be as '*Khara:b Zang*'. They are:-

Hair, bones, a snake, salt, a barren woman, smokeless fire, a eunuch, stools or urine, oil, a mad man, medicine, an enemy, a hermit, a sick man, grass, a naked man, a disabled person, a hungry man, blood, sneezing, fighting oxen, red cloth, sugar, butter-milk, an insect, black cereals, black beans, black gram, wool, or a cat. All these are categorized as '*Khara:b Zang*' or bad omens.

### 3. *Hu:ni Wungun* - Wailing of a Dog.

A dog is considered to be the most faithful animal and a companion of man. It is also believed that the vision of a dog is clear and it can see or feel the coming events in anticipation. It, thus, informs his most favourite companion 'man' with various actions of its body, by barking or by baying. In order to foretell the coming bad events, it expresses itself with a wailing sound, which is commonly known as '*Wungun*'. It is considered as most ominous. As soon as the dog starts crying in this manner, the mistress of the house speaks out the following riddle, which it is believed stops the dog from such wailing: -

*Dīrī dīrī honyo, yati kyo yatī kya:h,*  
*Yati chi: Devlta:h, Halmāḥ yAgnya:h,*  
*Achin su:r dandan syakh, payyiyi honaya:h,*  
*Du:r tsal Kutta:h.*

Translation: -

Go away; go away dog, what is here? Who is here?  
 Here are the gods; here we perform a *Yajnya* of god Ganesha,

Oh dog! Let ashes be in your eyes and sand be under your teeth,

Oh dog go away - go away.

It is a general belief that if a dog cries untimely and that too during the night hours, it is feared that some body from the family or from the neighbourhood may pass away soon. The un-timely crying of the dog is considered ominous for the country as a whole and is thought to be a warning of the coming disasters.

### 4. *Buth Wuchun* - The First Look of a Person in the Morning

On rising from the bed in the morning, a man looks at the palms of his own hands instantly, believing it to be auspicious. He kisses them with reverence, because hands are for his own protection and earning his livelihood. After his first salutations to the hands, he holds both his hands together and pays his reverence to the Almighty and to his gods and goddesses. It is after doing all this that he steps out of his room to meet other members of his family and outsiders. It is a superstitious belief that the first look of the face of a person, is thought to be of two kinds, One is considered as an auspicious one and the other is believed as an ominous one, as per the details given below: -

#### A) *Rut Buth* - An auspicious Face.

Early in the morning or on leaving our bedroom, we do see someone first. If the day passes in joy and happiness without any mishaps, the face of such a

person, that we had seen in the morning, is considered as an auspicious, 'Face' otherwise not. We wish for such an occurrence every morning.

#### B) *Khara:b Buth* - An inauspicious Face.

If on some day we feel that our time has passed very miserably throughout the day, we consider to have seen the face of a wicked person in the morning. In this way a notion develops in the family and the society that such and such person has got, '*Rut Buth*', 'auspicious face' and such and such person has got '*Khara:b buth*' 'ominous face'. We also try to look at the face of the auspicious person in the morning whereas we keep away from a man who is supposed to have an ominous face.

### 5. *Po>t a:lav* - A Call From Behind

When a person leaves his residence for his/her office, school, and journey or for whatever kind of work he is doing, giving him a call from the behind is considered ominous. It is a superstitious belief that the call given from the behind is the main cause for failure in the implementation of ones plans and attainment of the desired goal. Hence such an action is avoided by all intentionally.

### 6. *So>pun* - Dreams.

*Grahisutras* clearly forbid keeping ones head towards the north or the west while sleeping at night. The *Shatpath Brahman* says that while sleeping at night, keeping our feet towards the east is to dishonour the gods. The night is meant for sleeping and during the night all the lunar mansions travel from the west towards the east. Therefore, the east is considered as the place of

gods. It is admitted scientifically that the air currents travel from the north to the south during the night and while sleeping, keeping our head towards the north may cause harm to the minute cells of the human brain and thus become the cause of the disturbed state of sleep. Such an act may also deprive us from the fresh air coming from the north. It is, perhaps, because of this very fact that we keep the head of our dead towards the west when we lay him/her on the besmeared ground after death

A sound mind only can experience good dreams. The deeper the sleep, the more purposeful shall be the dream. A dream dreamt in deep slumber definitely bears its fruit sooner or later. An indisposed man or a person, who overeats himself, can experience very bad dreams. Such dreams are meaningless and don't bear any fruit whatsoever. There can even be nightmares, which depict an indisposed state of mind of an ailing man, and his dreams, if any, don't have any meaning.

According to the *Dharma Shastra*, if a healthy man dreams a dream in his sound sleep in the first quarter of the night, it bears fruit within a period of one year. If it is dreamt in the second quarter of the night, it bears fruit within eight months. A dream dreamt in the third quarter of the night is said to bear fruit within three months time and the dream during the last quarter of the night comes true within one month. According to the scriptures, if a person has a bad dream in any part of the night then he should try to sleep again and if he has a good or auspicious dream later, he/she should meditate for the rest of the night and remember the Almighty. Dreams tell about the future and that is why there used to be some experts who could interpret dreams. In our society there were till recently a number of persons known as the professional dream or '*So>pnl Phal*', interpreters.

## Chapter Seventeen

### Daily Rituals - *Do>hI Dishiki RasIm* -

#### (A). Rituals for Men.

A man has to follow numberless rituals and customs in his daily life. For some these are like a challenge and they face them happily while for others these are like a burden and they bear them with pain. While living in a society one has to observe them. It is up to ones own self either to enjoy and observe them happily or do so weeping and wailing. These daily rituals begin with the start of our day. Our religious scriptures and society direct us to observe these rituals and rites. All these can be discussed under the following headings: -

1. *Nue'ndri Wo>thun* - Waking up.
2. *Zal Mal Tra:wun.* - Relieving our selves.
3. *AthI Buth Challun* - Washing and cleaning.
4. *Yoni Chalun* - Washing of the *Yagnyopavita*.
5. *Shra:n Karun* - Bathing.
6. *Sasndhya KarIni* - Offering of water to the deities.
7. *Tarpan Dyun* - Offering of water to the manes.
8. *BatI Khyo>n* - Eating food.

#### 1. *Nye'ndri Wo>thun* - Waking Up.

According to our scriptures a man should rise up from the bed in the last quarter of the night also called the '*Brahmi Mahurat*', 'the auspicious time of gods.' Because after relieving, cleaning and bathing one gets ample time to spend in remembering the Almighty. We have been advised to have a look of our hands first and after kissing both the hands, we are at liberty to leave our bedroom for attending other jobs.

## 2. *Zal Mal Tra:wun* Relieving one self

The scriptures contain that our first and foremost duty is to attend to the call of nature after we get up in the morning. Our scriptures restrain us against defecating or urinating in the open and on the naked soil. In case there is no alternative we have been directed to do so on the grassy land. Preference has been given to pit like places for such purposes, if latrines/bath rooms and urinals are not available. We have further been asked to keep quiet during relieving ourselves and keep the *yagnyopavita* on the right ear. A *Brahman* has been asked to wash thoroughly the excreting parts of the body with his left hand and clean the left hand with brown soil ten times and both the hands seven times. It should not be wet soil or the soil used by any other person. The scriptures have also forbidden the use of a soil dug out by rats or ants for such cleaning. We have also been forbidden to use the soil extracted from a wall of a house or a boundary wall. We can, however, use the fresh ashes for such a purpose. That is, perhaps, the reason that the people of Kshmir till recently used to dry wash the utensils with fresh ashes. The scriptures contain a vivid description regarding place, side directions for relieving and the cleaning codes, etc.<sup>1</sup>

Needless to say that soap has taken the place of all other cleaning materials in modern homes. Besides, the construction of modern toilets and bathrooms has added to the comforts of our daily life and we have done away with old procedures. It can not, however, be denied that our elders still insist to stick to the old praxis.

<sup>1</sup> Pt. Keshav Bhatt, *Mekhala Pustak*, 'Upayanam', 1925, P. 71-72.

## 3. *AthI Buth Chalun* - Washing and Cleaning.

After urination and defecation a person has been advised not to touch his head or its parts until he/she has cleaned his/her hands and the concerned parts of the body<sup>1</sup>. Stress has been laid on washing the concerned parts of the body once after urination and three times after defecation. The left hand is to be washed ten times and both the hands are to be washed seven times after defecation with brown soil for *Brahmins*, red soil for *Kshatriyas*, blue soil for *Vaishas* and black soil for the women and all other castes. This sort of cleaning has been advised for a family man. The *Brahamcharis* and *Samnyasis* have to complete these formalities three times and an ascetic four times<sup>2</sup>. After doing all this, we are advised to first wash the face and then take a bath.

## 4. *Yoni Chalun* - Washing of the *Yagnyopavita*.

We have been advised to wash the holy Thread daily with fresh and clean water. Placing the *Yagnyopavita* in the thumbs of the two hands we have been advised to wash it three times reciting the Vedic hymn '*Gayatray Mantra*'. We have been directed to wear it again while reciting the same, the Vedic hymn, '*Mantra*', for casting the '*Yagnyopavita*'.

<sup>1</sup> Bhat, Pandit Keshov, *Mekhala Pustak*, 'Upayanam' 1925, P. 72.  
<sup>2</sup> *Ibid.*, P. 72.

### 5. *Shra:n Karun - Bathing.*

After wearing the Holy Thread, we are advised to take a bath. First we are advised to wash our left foot and then the right one. A woman has been advised to wash her right foot first and then the left one. At least three dips have been advised if the bath is taken in a stream or in a pond, etc. Great importance has been given to bathing in our scriptures. It is said that the life of a person begins with bathing and it ends with the 'final' bath.

### 6. *Sandhya KarIni'* - Offering of water to the deities.

The word 'Sandhya' means 'day and night', but for a Kashmiri Pandit, besides the bathing code, it specifically means twilight. It can be morning time when the daybreak starts and the darkness ends commonly known as the '*Brahmi Mhah:rt*' or in the evening time when the day comes to an end and the night begins. It is named as the '*Sandhya:a Ka:l*'. We have been advised to hold this ritual in our daily life, two times in a day. Besides being a water-spot ritual, it involves physical and mental exercises and the '*Pranayama*' as well. This can be performed on the bank of a river/ pond/stream or at an ordinary water tap. It may be pointed that stress has been laid on using fresh running water for the purpose. At the same time, it has been clarified that after lifting and throwing back the stored water in a vessel three times, makes the water in the vessel free from all impurities and also as good as the fresh water. This type of concession is provided where running water is not available. Before offering water to the deities and gods, a number of exercises concerning our respiration, called '*Pranayam*', have been advised so as to purify the inner self of a

person, which is necessary for the union of the Self with the Universal Soul through meditation. Scientifically too all these actions are considered to act as stimulants to good health. At the time of offering water to the deities and gods, we have been advised to keep the Holy Thread under our right arm. First of all offerings are made to the sun three times while chanting the hymns from the scriptures prescribed for the purpose.

### 7. *Tarpan Dyun* - Offering of water to the manes.

While keeping the Holy Thread under the left arm, water is offered to the dead who are in their heavenly abode now. It is known as '*Div Pe'tlr*, offering water to the manes, Rishis and gods, etc.' After reciting the date and the day according to the lunar calendar and the '*Gotra*' of the diseased, for three generations on the father's and three generations on the mother's/grand mother's (paternal) side, three grand -father's from the mother's side and three grand mother's from the mother's (maternal) side, thus making a total of twelve such ancestors, besides, the other manes who were in our relation and are now in the heaven. In addition to this water is also offered to the *Rishis* by keeping the Holy Thread around the two thumbs of our hands. The scriptures say that gods are offered water and other offerings over the fingertips of the right hand with the Holy Thread being kept under the right arm. The offerings are to be made to the *Rishis* over the right palm of the hand while keeping the '*Yagnyopavita*' between the two thumbs and the first finger of the hands and offerings for the manes are offered through the gap in between the thumb and the first finger while keeping the Holy Thread under the left arm.<sup>1</sup>

<sup>1</sup> Jyotshi , Kesho Pandit, *Karma Kaandi, Part II* . 1933 , Ps. 7, 8, and 16.

## 8. *Batl Khyo>n* - Eating Foods.

The scriptures have defined five kinds of fires, known as '*Panchagni*'. These are: -

1. *Preteksha Diva* - The eternal fire or the sun,
2. *Agni Deva*- The ritual/non ritual *Agni*, or the fire god.
3. *Da:va:gni* -The fire caused in the air (in the charge of god *Indra*), like the thunder-bolt, etc.,
4. *VaDva:gni* -The fire existing in water/seas (in the charge of *Varun*).
5. *JaThra:gni* - The fire of the stomach, which helps digestion.

In order to subside the fire arising from hunger, we require food. Our scriptures have clearly mentioned that taking of food is as good as making offerings to the Sacred Fire. Therefore, the food we eat must be pure, clean and natural, because taking food is like performing a '*Hawan*'- offerings made to the Sacred Fire - *JaThra:gni* - the fire of the stomach. As soon as the plate containing the food comes, the scriptures have advised that we should first offer our salutations to it. When it is laid before us, we should take five or at least three handful from it known as '*Panch Kawal*' or five morsels of cooked food commonly known as '*Hu:ni Mechi*'<sup>1</sup> and place them outside the plate. After keeping the five morsels outside the plate, we have been advised to take a little water in the hollow of the palm and rinse our mouth with it. In the scriptures it is known as '*a:tsIman*'<sup>2</sup> in the

<sup>1</sup> The actual word seems '*Hawan MyAt / Mechi*', the five morsels of cooked food kept apart for a dog, a sinner, a leper, a sick man and for the crow, according to the scriptures. '*Hawan*' means offerings made to the sacrificial fire.

<sup>2</sup> Taking a little water to rinse the mouth and throat., scientifically a sound

common man's language. The scriptures have also advised us to take food quietly and without making any sounds or indulging in un-necessary conversations.

On the whole our scriptures lay five types of responsibilities or duties on a person while supporting his family under the *Grahasht Ashram*. These are called the '*Pancha Maha Yajnyas*', the five essential duties that a householder has to perform daily. These are also called the five great sacrifices or the five daily ceremonies for the devotees. These are: -

- 1 '*Braham Yajnya*', which includes the studying of the religious scriptures and the *Vedas*. This has been marked as the first duty of a Hindu and is known as '*Adhyapana*'.
2. Offering sacrifices to gods through the Holy Fire, known as the '*Deva Yajnya*'.
3. Hospitable treatment of guests, known as the '*Atithi Yajnya*' it is also called '*Nara Yajnya*' for we offer food and drink to the needy when they are thirsty and hungry. This, however, should include ones own self and the family, which he feeds daily.
4. Serving of water to the manes is called the '*Pitri Yajnya*'. Without offering water to the manes, a householder is not advised to break even his fast.
5. Serving a small portion of the grains to insects and birds is known as '*Bhuta Yajnya*'.

Besides we have been directed to take sufficient amount of rest and sleep at night so as to keep our body, soul and mind in proper order and healthy for the night has been earmarked for taking complete rest and this is true for all living beings.

**(B). Rituals For a Woman.**

The day-to-day chores of a common Kashmiri Hindu lady can be classified as under: -

1. '*Bra:nd Fash Dyun*' - Besmearing the front portion of the main door,
2. '*Athl Buth Chalun*' - Washing and bathing,
3. '*Sani Va:ri Barni*' - Washing and filling of the prosperity pots,
4. '*Batl Ramun*' - Cooking of food,
5. '*Sandhya: Tso<ng Za:lun*' - Kindling of the evening lamp.

**1. *Bra:nd Fash Dyun* -****Besmearing the Front of the Main Door.**

Every Hindu lady, whether she is a daughter, a daughter-in-law or the mistress of the house, has been advised to wake up early in the morning, clean the front or the main door of the house and the courtyard. She has also been asked to besmear this portion of the house with clay and water. This directive has been elucidated very clearly in the following lines of a folk song: -

*BaTI kori hund suli vo>thun,*

*Suli vathith bra:nd fash dyun,*

*Thath chi watha:n ne'ndri mandinyan*

*BaTI ku:ri: sharImda:r ban.*

Translation: -

A Hindu lady should rise up early in the morning,  
After waking up early she should besmear the front courtyard,  
Instead they get up from the bed at midday,

Oh! Hindu lady, you be ashamed of yourself (for this act.)

The daily chores of a Hindu lady should start with the besmearing of the courtyard and the front portion of the main entrance of the house. At present all this may appear to us just an ordinary act of cleaning the house but if we ponder a little deeper and consider its socio-economic aspects, we can easily visualize the life style of our forefathers who had just small huts of one or two rooms to live in. There were no lofty buildings like those we have now nor was cement concrete used then in the construction of such small houses. All the houses were made of mud and thatch. Hence the members of the family used the courtyard and the space to the right and to the left of the main door as a sitting place. This was also the meeting place for the guests, friends and neighbours. The besmeared place was a mark that all the family members living in the house were hale and hearty. During the period under review, besmearing of the place was an essential requirement for welcoming visitors but with the passage of time it took the shape of a ritual with the result that in spite of the fact that we have very lofty buildings having large accommodations when compared to the early days under review, a Kashmiri housewife washes the cemented courtyard and the front portion of her house early in the morning on all days and in all seasons even today. In those days of scarcity, the besmearing, besides being a means to indicate the well being of the members of that family, clearly indicated that the people of Kashmir loved entertaining guests and had a great sense of hospitality. It may be pointed out that on the birthday of a family member, the besmearing of the said place is not done whereas it is done on the anniversaries and all other auspicious days of the year very earnestly.



## 2. *Athl Buth Chalun* Washing and Bathing.

After cleaning the outer portions of the house, a housewife is directed to wash and clean herself by washing her face, hands and feet and then take a bath. There is no difference in the washing and bathing ritual between males and females except that the female are directed to start washing their limbs beginning from her right ones. Besides, during the days gone, they were at liberty to use any kind of soil for cleaning their body while bathing. Modern ways of bathing have further minimized this difference as every body now uses toilet soaps and hence the use of any soil for the purpose does not arise. After taking a bath she would keep herself ready for the preparation of breakfast and meals, etc., for the whole family.

## 3. *Sani Va:ri Barni* - Washing and cleaning of Prosperity Pots.

It is a common practice to have two small toy pots earthen, copper or bronze in almost all Kashmiri Pandit kitchens. The housewife, while getting up early in the morning, would clean the toy pots and wash them with fresh water after taking a bath herself. She would fill them with fresh water. Reaching the door, she would sprinkle a little water on the upper portion of the door from these pots and then enter the house. It may be recalled that when the '*Shra:dh*' ceremony of the manes is celebrated we sprinkle water from these toy pots on the door in the middle of the '*Shra:dh*' ceremony. Both

these pots are kept close to each other on a shelf in a very clean corner of the kitchen. A little of food and vegetables, cooked for the family, are first served to these toy pots every day and then only it is served to other family member of the house.

It was considered a superstition and meaningless practice and ritual till recently. But the excavations at the *Harwan*, *Mohenjo-daro* and *Harapa* have thrown some light on the use of these pots because these were found at all the three places and in abundance. In view of the fact that the excavations in question involved more than one civilization, scholars and historians were compelled to think and ponder more deeply on the origin, purpose and use of these tiny pots by the people of those civilizations.

It is generally believed that these two pots represent the two unmarried girls who, besides being revered as the '*Ganga/Jamuna*' and the '*Saraswati*', are considered to be in charge of the wealth and prosperity in a family. The sprinkling of water at the main door hints to this belief. It is also said that the word '*Sani Va:ri*' is a corrupt form of the Sanskrit word '*Smridi Var:i*' meaning pots bringing prosperity.

## 4. *Batl Ranun* - Cooking of Food.

In earlier times a lady had to bring water from a well, a spring or a river. Then she would bring firewood etc., for kindling the fire at the selected place in the kitchen. There were joint families in those days and the pots for preparing vegetables and rice too used to be large when compared to the modern nuclear families. At the time of putting rice into the pot, the lady cooking meals, would take a hand full of rice three times and throw it into the burning fire as an oblation made to the fire god. It was considered a necessary practice so as to

please the fire god. There is a saying in Kashmiri, 'if we deceive or curtail our own share on the dining table, we get reborn as a bitch but if we curtail the due share of the fire (god), we are not reborn ever.'<sup>1</sup> This clearly indicates that a housewife who cooks meals for the whole family and does not care to keep, among others, her own share of the meals, she is reborn as a bitch and if she does not offer a small portion of rice to the fire-god as an ablation, she deprives herself even from this mean rebirth. Meaning that she is sure to get lost in the deep hell. With the change of the times the cooking patterns have changed. We neither need any firewood nor are there those big pots for cooking meals in the present two-member families. Every thing is done mechanically and in pressure cookers. Hence all this appears as if the things of the past.

After the food is prepared and the meals are ready to be served to the members of the family, a very small portion of it is partly offered to the small toy pots, a little of it is put on the boundary wall of the house or on an outer shelf of the house/room for the birds and insects and a little is offered to the house deity and the manes as an oblation. The remaining food is served to the members of the family. Our scriptures have laid great stress on preparing simple, nutritious, and pure food, which promotes longevity, vitality, energy, health and happiness. The scriptures have forbid us from taking foods, which promote passion, lethargy and evil tendencies<sup>2</sup>. We believe in 'We are what we eat' theory.

<sup>1</sup> The riddle in common Kashmiri language reads: 'Pa:n vu:ntsith honi zanlm, tl Da:n vu:ntsith nl titi'.

<sup>2</sup> *Shrimad Bhagwad Gita*, iii., 13, ix, 26, and xvii, .6.

### 5. Sandya Tso<ng Za:lun - Kindling of the Evening Lamp.

An earthen lamp is lit on a window of the house facing to the East just before the nightfall. It is lit before it is twilight and is kept burning for a short while. Presently it seems to be a meaningless practice, but it must have been a matter of great importance in those days when the streets would get dark with the arrival of the evening. A small lamp at the window corner would prove to be a boon for the latecomers to their respective homes. No doubt the use of electricity has changed the life pattern of a common man and all these things appear to be things of the past, but still most of the Kashmiri Pandit ladies stick to this old practice even today.

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ERRATA ET ADDENDA

Page	Line			
vi	11	For	through	Read thorough
vi	30	For	behavior	Read behaviour.
xiii	16	For	never-breaking	Read nerve-breaking
xiv	31	For	Pasndit	Read Pandit.
1	19/21	For	Kashapa	Read Kashyapa
5	14	Add	"Kshemendra"	
16	31	For	Clod	Read Cold
28	3	For	on	Read at
29	1	For	is	Read was
39	4	For	flavored	Read flavoured.
40	7	For	is	Read are
41	32	For	is	Read are
41	32	For	this lineage	Read these lines
44	22	For	could	Read can
	23	For	unless	Read until
47	3	For	precedence	Read Practice
	8	For	is	Read are
52	8	Delete	"as a residue".	
56	36	For	Na:v:s	Read Na:v
60	30	For	Yatu:thay	Read Hyatu:thay.
69	11	For	analyze	Read analyse.
74	24	For	Creature	Read Creator.
84	2	For	traveling	Read travelling.
125	5	For	NnA:rivan	Read NA:rivan
128	11	For	It now being	Read It is now
167	16	For	sulations	Read salutations.
187	25	For	lost	Read last.
208	3	For	give	Read given.
208	4	For	selection	Read selection.
210	20	For	dies	Read dais.
210	After line 26 add. "In case of the marriage of two sisters at the same venue, date and timing, the groom of the elder daughter and his <i>Baratis</i> have to enter the venue first to be followed by the groom of the younger one. Entering of two grooms at one and the same time is avoided lest they may look at each others face before <i>Kanyada:n</i> ritual, which is considered as ominous.			
219	22	For	centaury	Read century.
267	7/9/10	For	ones	Read one's.
284	14	For	bods	Read body.

Page	Line				
287	After line 6	Add after Holy Scriptures-, " <i>Kshentah yoni anaradha. Shiva Shiva Shabbho Shree Mahadeva Shambho.</i> "			
288	17	<i>For</i>	byre	<i>Read</i>	ovre.
292	9	<i>For</i>	Klshmiri	<i>Read</i>	Kashmiri.
299	25	<i>For</i>	Kashmir	<i>Read</i>	Kashmiri.
348	17	<i>For</i>	prostrate	<i>Read</i>	portrait.
351	32	<i>For</i>	fro	<i>Read</i>	for.
356	29	<i>For</i>	brings	<i>Read</i>	bring.
359	24	<i>For</i>	cossets	<i>Read</i>	cassettes.
360 (fn. 2)	2	<i>For</i>	he	<i>Read</i>	the.
361	27	<i>For</i>	is	<i>Read</i>	in.
(fn.2)	1	<i>For</i>	thr	<i>Read</i>	the.
366	19	<i>For</i>	moth	<i>Read</i>	month.
373 (fn. 1)	4	<i>For</i>	islo	<i>Read</i>	also.
387	25	<i>For</i>	(H.P)	<i>Read</i>	(Utranchal.)
	30	<i>For</i>	oin	<i>Read</i>	on.
391	3	<i>For</i>	(H.P)	<i>Read</i>	(Utranchal.)
403	2	<i>For</i>	365 days	<i>Read</i>	365.014 days.
410	7	<i>For</i>	days	<i>Read</i>	say.
422	21	<i>For</i>	Kshmir	<i>Read</i>	Kashmir.
433	13	<i>For</i>	pas	<i>Read</i>	past.