MISCELLANEOUS
CHAPTER XX

MISCELLANEOUS

SYMBOLIC TIME

Although man cannot actually control or revert time, he can do so symbolically through ritual. Such a time created is thus symbolic or artificial. This can be observed during the performance of the Agnihotra ritual. If the Āhavanīya fire is not taken out before the sun has set, then one has to indirectly create day by binding a piece of gold to the Darbha grass and then take out the Āhavanīya fire. Here the piece of gold stands for the sun and the sun is the representative of the day. So though the sun has set, mystically it is still day and so it is proper time for the rite (ŚB XII.4.4.6; cp. JB I.62). This is also seen in the case of the Āhavanīya which has not been taken out even when the sun has risen. Here one has to indirectly create night by binding a piece of silver to the Darbha grass and then take out the Āhavanīya fire. The piece of silver stands for the moon and moon represents the night. So though the sun has risen, mystically it is still night. Thus is the rite performed at the proper time (ŚB XII.4.4.7; cp. JB I.63).

In the Agnicayana ritual too a gold plate is used which symbolises the sun. The Adhvaryu lays Agni on the gold plate (ŚB VII.4.1.17). Thus mystically, the sun is incorporated in the ritual.
Also in the Agnicayana rite, the end is made the same as the beginning (ŚB IX.5.1.44). This attempt of making the end the same as the beginning is an attempt to revive the old time.

As a part of the preparatory rites for a Soma sacrifice, the Vasati Varī water is to be collected. This water is to be collected before the sunset. If the sun were to set before the water is taken out, then the sacrificer will not be able to take a firm hold over the sacrifice. In that case water should be taken out either in some other light (such as holding a fire) or having put a piece of gold in the pot (TS VI.4.2.1f ; MS IV.5.1). Here the light or gold both symbolise the day.

In a Soma sacrifice the sacrificer in whose case the sun does not rise at the time of the recitation of the Āśvina Śastra, should offer a he-goat of many colours to Aditi. Thereby one causes the sun to come up. Also the many colours of the he-goat symbolise the rays of the sun (MS II.5.11).

In the Atirātra sacrifice, the recitation concludes at sunrise. If however the sun is not visible due to clouds, the rite is concluded considering clouds as auspicious. This is done with the help of the discretionary power of the Hotṛ himself. In such a case, the libation should be offered to the sun when it cannot be discerned (ŚāṅB XVIII.4f).

Thus we observe that punctuality is important but if it is not possible, then the ritualists recommend creation of time artificially for maintaining
punctuality. Thus here the spirit of performing the ritual is more important than merely sticking to the letter.¹

MISTAKE IN TIME

If the proper time for a ritual is transgressed then it is considered to be a mistake for which at times expiation is necessary.

In the context of New and Full moon sacrifices ŚB (XI.1.54f) says that in case there is a mistake in identifying the New moon day, then one has to perform an offering consisting of three chief oblations. This is an expiatory rite which is essential, as, to make mistakes in timings is considered to be at par with deviating from the right path of sacrifice.

In the context of the Agnihotra ritual, one goes to the end of the sacrifice if the sun rises while the fire is not lifted as a part of the Agnihotra rite (TB I.4.4.6f). If the Agnihotra offering is made in the morning after the sun has risen, it would be like bringing something to a guest who has gone away. It is like bringing some thing to an empty house (TB II.1.2.12). In case the sun rises while the Agnihotra is not yet offered then the seed which has been placed will not be born in the form of an offspring (TB II.1.9.2f). KS (VI.8) says that if the proper time of the evening Agnihotra is transgressed then one should make a libation with 'doṣāvastōḥ svāhā'. If this happens in the morning then one should make a libation with 'dīvāvastōḥ svāhā'.

¹ See G.U.THITE, Sacrifice in the Brāhmaṇa-texts, p.280 etc.
As a part of the preliminary rites for a Soma sacrifice, the consecrated sacrificer has to follow certain rules. He should not let the sun set on him while abiding elsewhere than the hall; nor let the sun rise on him while asleep. If the sun were to set on him while abiding elsewhere then the sun would cut him off from the night and were the sun to rise on him while asleep then the sun would cut him off from the day. As there is no atonement for this therefore the sacrificer must by all means, avoid committing this mistake (ŚB III.2.2.27).

According to JB (I.188) the Nārmedha Sāman is a form of the day and night as it belongs to Indra and Agni. Indra is identical with day and Agni with night. One who will go away from this Sāman in an Atirātra sacrifice will go away from day and night. Therefore one should not go away from this.

AB (V.24) advises the performers of Dvādaśāha not to utter speech by day or by night on the tenth day. If they were to utter speech by day then they would leave the day over to a rival. So also is the case with the night. If they were to utter speech by night then they would leave the night over to a rival.

Also doing something before its proper time is also incorrect. TMB (XXI.15.4) says that the performers of a sacrificial session, who undertake the Mahāvrata rite before the end of the year do an unheard-of-deed.

BodhāGS (IV.11.1) says that if the timings of the evening and morning offerings are transgressed then one has to perform an expiation.
According to SatyāGS (I.16.14f) if the sun rises whilst the student is sleeping then he should fast on that and stand silent during that day. The same should be done during the night if the sun sets whilst he sleeps.

From this we may infer that committing a mistake in connection with time leads to a loss for the sacrificer or the performers. Therefore in the first place a mistake in all cases should be avoided and if it does occur then an expiatory rite must be performed. Ultimately the punctuality in respect of time is essential in the performance of vedic rituals.

TIME AND FATHERS

Certain time factors are connected with the fathers. Thus the months are identical with the ancestors who are sitting on the sacred grass and the half-months are identical with the ancestors who have been cremated (burnt) in the fire (TB I.6.8.3). According to ŚB (II.1.3.1) the autumn, winter and dewy seasons represent the fathers. Also the half-moon which decreases represents the fathers. The night represents the fathers and so does the afternoon. ŚB (II.1.3.3) says that when the sun moves southwards then he is among the fathers and guards the fathers. The Dakṣīṇāyana is closely connected with the fathers (BhārGS I.12).

In the Pīṇḍapitṛyajña the sacrificer presents food to the fathers in the afternoon as the afternoon belongs to the fathers (ŚB II.4.2.8).

As a part of the Cāturmāṣya sacrifices is performed the Sākamedha ritual. In it a sacrifice for the fathers is performed. This is done in the
afternoon as the fathers resort to the afternoon. Also the offerings to the fathers are made in the first fortnight. Even though the fathers belong to the second half of the month, still because they are considered to be gods, here offerings are made to them in the first half of the month. In that fore-offerings and after-offerings are offered. They are six because the seasons are six and the fathers are the seasons. Thus it serves to attain the fathers (GB II.1.24). According to TB (I.4.10.8) too the seasons are identical with the ancestors. By performing the sacrifice in honour of the ancestors in the Cāturmāya sacrifices one gets association with the seasons.

In the context of the Piṇḍapitryajña one makes three offerings of three rice balls. This makes six. There are six seasons and the seasons are identical with the fathers. Thereby one pleases the seasons and the fathers (TB I.3.10.4f).

ŚB (XIII.8.1.3) in the context of the Pitṛmedha, says that it may be done in uneven years since uneven belongs to the fathers or it may be done under a single asterism\(^2\), since a single asterism belongs to the fathers. ŚB (XIII.8.1.4) further adds that the Pitṛmedha be done in autumn for the autumn is svadhā and the svadhā is the food of the fathers. The sacrificer thus places him along with food, the svadhā. Or he may do it in the month of Māgha thinking "Lest (mā) sin (agha) be in us." Or he may do it in summer (nidāgha) thinking "May there be removed (nidhā) our sin (agha)." Thus the

\(^2\) i.e. asterism which has a single star e.g. Citrā, Puṣya.
connection between Māgha and fathers and summer and fathers is shown through the pun of words.

According to ĀpasGS (I.1.7) the ceremonies belonging to the fathers are performed in the second fortnight of the month. SatyāGS (II.10.1) says that the monthly Śrāddha is performed on the new moon day in the afternoon or on days with an odd number in the dark fortnight. According to ĀśvaGS (II.4.3) offerings to the manes should be made on the day before the Aṣṭakā. ĀśvaGS (II.5.10) also says that the offering to the fathers should be made every month, observing uneven numbers (i.e. selecting a day with an odd number, inviting an odd number of Brahmins, etc.). ŚāṅGS (IV.1.1) too prescribes the offering of the Śrāddha oblations every month to the fathers. KGS (LXX.1) says that a sacrificial bread should be offered to the ancestors on the Phālguna full moon day.

The Sapiṇḍikarana (i.e. the reception of a dead person into the community of Pinda offerings with the other manes) is done when one year has elapsed or three and a half months have elapsed or on a day when something good happens (ŚāṅGS IV.3.1f).

The Ābhuyadika (i.e. Śrāddha ceremony refering to good luck) is performed in the fortnight of the increasing moon on an auspicious day (ŚāṅGS IV.4.1f).

The fathers too have their share in ritual and they must get their share at a proper time. Some time units are therefore mystically connected with the ancestral ritual.
SPECIFIC TIME

There are certain rituals which are to be performed at a specific time and such a time cannot be categorised into any of the earlier mentioned divisions.

TB (III.3.9.12) indicates the importance of proper time as follows: 
*tam käle kāla āgate yajate* (One performs the sacrifice at the proper time and when the proper time has come). ŚaṅB (I.6.3) mentions the opinion of Uddālaka Āruṇi regarding the importance of performing the sacrifice at the right or specific time. Uddālaka Āruṇi says, "I should sacrifice at the right time for myself and at the right time for another because I am rejoiced at the failure of the sacrifice and because I am rejoiced at its success."

The sacrificer, who desires that his rituals like Agnihotra etc. should be performed regularly, should observe the following vow. He should eat the food which remains after the servants and guests have eaten and he should approach his wife at the proper time (SVB I.3.5).

ŚB (XI.2.1.1) while giving importance to the time when the desire arises says that when the man is inclined to perform a sacrifice he is mystically born again as it were. TB (I.1.2.8) too says that when one feels like sacrificing one should establish fires. That is his prosperity.

KauŚ (LX.1–4) says that one who is going to establish fires or is to perform the Sava sacrifices should kindle fire for cooking a rice dish which
is to be offered to Brahmans. He has to do this for a period of a year. Or he may do this optionally for as long as he likes. Here the duration may depend on the desire of the performer.

GB (I.3.12) mentions a particular ritual detail at a specific time to belong to a particular deity. Thus if the Agnihotra milk is spoilt at the time of milking the cow then it belongs to Rudra; at the time of invoking near the cow it belongs to Manu; at the time of joining the cow with the calf it belongs to Vāyu; when the calf is being separated from the cow it belongs to Virāj; when the calf has been separated it belongs to the Jagatī metre; when being milked it belongs to the Aśvins and so on.

As a part of the vow of abstinence in the New and Full moon sacrifices the sacrificer sleeps on the Upavasatha night in the house of the Āhavaniya fire or the Gārpapatya fire. For he, who enters on the vow, approaches the gods whom he approaches (ŚB I.1.1.11). Here the specific night is important. ŚB (XI.1.8.4) says that during the night which precedes the New and Full moon sacrifices, the Yajamāna has to pass the night in a restrained manner as a part of the vow because, one redeems oneself by means of performing the sacrifice for the gods as it were, and before the actual performance of the sacrifice, the sacrificer is the oblation material of the gods as it were. Therefore he has to pass a restrained night. Here the specific time which means the time preceding the main sacrifice is important. Also in the Darśapūrṇamāsa sacrifices the Adhvaryu makes two first oblations to mind and speech. These are made in the Āhavaniya fire just when it has been kindled (ŚB I.4.4.1). Here that precise moment is
important. According to TS (II.2.2.1) if the sacrificer, who being a sacrificer at the full and new moon, passes over the offering either at new or full moon, then he wanders from a path on a trackless way. So he should offer a sacrificial bread on eight potsherds to Agni Pathikṛt (maker of paths). Then verily he has recourse to Agni with his own share and verily Agni leads him to the path from the trackless way. Here this is to be done only if the above mentioned mistake occurs and so amends are to be made. One who does not perform the specific ritual at the specific time is said to be the one who goes away from the path. Here the specific time is in the form of the specific occasion. In the new moon offering, an offering is made to ancestors on the day before (the ritual proper) because Indra was first found by the ancestors (TS II.5.3.6). When the sacrificial offering material has been taken out for the New moon sacrifice and the moon rises in the east, then an expiation is to be performed (GB II.1.9).

In the rains when the millet harvest has come, the sacrificer gives orders to pluck millet. The new moon day which coincides with rain, on it he should perform the New moon sacrifice and then offer Āgrayaṇeṣṭi or on the full moon day coinciding with rain he should perform the Āgrayaṇeṣṭi and then Full moon sacrifice (ŚāhB IV.12). Here the specific time coinciding with millet harvest and then rain coinciding with new moon day or full moon day is important. Also, when spring has come and the bamboo seeds are ripe, the sacrificer gives orders to pluck the bamboo seeds. On the new moon day which coincides with spring the sacrificer should perform the New moon sacrifice and then Āgrayaṇeṣṭi or on the full moon day.
coinciding with spring should he perform the Āgrayaṇeṣṭi and then the Full moon sacrifice (ŚāṅB IV.13). Here also the specific time in spring coinciding with the ripening of bamboo seeds and then the spring coinciding with new or full moon day is important. Similarly when the rice harvest or barley harvest has come the sacrificer gives orders to pluck the grains. He should perform the New moon sacrifice on the new moon day coinciding with the time of the rice or barley harvest and then perform Āgrayaṇeṣṭi or he should perform first the Āgrayaṇeṣṭi and then the Full moon sacrifice on the full moon day coinciding with the rice or barley harvest (ŚāṅB IV.14). Here too the specific time of rice or barley harvest coinciding with the new or full moon day is important.

The fourth month after the Vaiśvadeva is important from the point of view of the Varuṇapraghāsa offerings which form a part of the Cāturmāṣya sacrifices. When the sacrificer performs the Varuṇapraghāsa offerings in the fourth month after the Vaiśvadeva, he does so either because thereby Varuṇa does not seize his offspring or because the gods performed the same offering at that time. Also both, the children that have been born to him and those that are yet unborn, he thereby delivers from Varuṇa's noose and his children are born without disease and blemish. This is the reason why these offerings are made in the fourth month after the Vaiśvadeva (ŚB II.5.2.4). ŚB (II.6.3.10) says that by offering the Seasonal sacrifices three times a year the sacrificer obtains the whole year. He may therefore offer the Śunāsirīya at any time. Here any time means that he may perform the Śunāsirīya either
immediately after the Sākamedha or at any time within the four months after that Seasonal sacrifice (see commentary on Kātyā. V.11.3).

According to some ritualists the consecrated sacrificer, who maintains silence, must break his silence on seeing the first star. TS (VI.1.4.3f) says that the consecrated sacrificer should not release his speech before the Nakṣatras appear. If he were to do so then he would divide the sacrifice. So only when the Nakṣatras have arisen does he release his speech. In case he does it earlier, he should recite a verse in honour of Viṣṇu and thereby he obtains dawn as it were. Here the word 'Nakṣatra' merely stands for the stars. ŚB (III.2.2.5) however is of the opinion that it should not be done so, for what would become of them if it were cloudy. ŚB therefore opines that he may break the silence as soon as he thinks the sun has set. Here even the belief that the sun has set is enough a specific time for breaking the silence.

For the one whose Gharma (-pot), used in the Pravargya rite, is broken, there is an expiatory rite. In this rite, a pot is made and is placed on the fire. When the pot is placed on the fire, then it is spring, when it is burning hot then it is summer, when it is flowing over then it is the rainy season (ŚB XIV.3.2.22). Here different seasons are identified with different stages of the pot which is being heated.

In the context of Agniṣṭoma TB (I.5.3.1) says that from the time after the morning but before the milking of the cow, the gods created Agniṣṭoma and therefore it is powerless. The time of milking the cows is auspicious and full of lustre and therefore at that time the cattle come together. GB (II.4.10) says that he who knows the Agniṣṭoma, the one to be finished in a day, he
attains unity with and identity of the world with the Agniṣṭoma, the one to be finished in a day. Here the specific period of the Agniṣṭoma is important.

In a Soma sacrifice, just at the time of morning pressing, a sacrificial bread on eight potsherds should be offered to Agni and Viṣṇu (TS II.2.9.5). Then just at the time of midday pressing, a sacrificial bread on eleven potsherds should be offered to Agni and Viṣṇu (TS II.2.9.6). And then just at the time of the third pressing a sacrificial bread on twelve potsherds should be offered to Agni and Viṣṇu (TS II.2.9.6). Along with the sacrificial bread to Agni and Viṣṇu, Sarasvatī should have a share of the ghee and Brhaspati too should be offered an oblation. Thereby the sacrificer obtains the three pressings (TS II.2.9.5f). The Āditya cup is offered after the completion of the midday pressing and previous to the third pressing (ŚB IV.3.5.2). Here this precise time is important.

In the Śoḍaśī sacrifice, the Ādhvaryu bespeaks the Udgātṛ to chant the Śoḍaśī Stotra before the setting of the sun and after the sunset the Hotṛ follows it up by reciting the Śastra (ŚB IV.5.3.11). Here too doing the deeds at the specific time is of importance.

In the Prṣṭhya Śaḍaha, on the fourth day is the Śoḍaśī sacrifice performed when the Śoḍaśī Stotra and Śastra is employed. The gods by the first day of the Śaḍaha collected the thunderbolt of Indra, by the second day they dipped it, by the third day they presented it and Indra hurled it on the fourth day. Therefore on the fourth day is the Śoḍaśī to be recited. The Śoḍaśī is a thunderbolt, as it were and in that on the fourth day when the
Sódaśin is recited verily it is like hurling the thunderbolt at the rivals (AB IV.1).

In the context of a sacrificial session called Mitrāvaruṇayorayanam (i.e. the course of Mitra and Varuṇa) a bull is to be released in a hundred cows. When the number of cattle becomes one thousand, then the session is to be completed (TMB XXV.10.19). Here we find a peculiar and specific way of determining the duration of the session.

ŚB (XI.5.4.6ff) mentions the specific time when the teacher should teach the Brahmācarin the Sāvitrī verse. It may be done at the end of the year after the Upanayana has been performed or after six months or after twenty-four days or after twelve days or after six days or after three days or on the same day as the Upanayana. Here the period is counted with respect to the day of the Upanayana and is therefore specific.

The bath signifying the end of studentship is taken by the student during the northern course of the sun, in the time of the increasing moon, under Rohiṇī or Mrgaśīrṣa or Tiśya or Uttarā Phalgunī or Hasta or Citrā or the two Viśākhās (SatyāGS I.9.3). Thus when the Uttarāyaṇa, bright fortnight and the above mentioned asterism match only then is the time suitable for the bath.

Various view are expressed about the celibacy of a householder and one of the views is that ifhe practises intercourse with his wife only in her specific period (ṛtu) then it is as good as practiseing celibacy (BodhāGS I.1.7).
The Puṁsavana is to be performed in the third month of pregnancy during the bright fortnight under an auspicious asterism (SatyāGS II.2.2). The Simanttonnayana (or parting of the pregnant wife's hair) is performed in the fourth month of her first pregnancy (ĀpasGS VI.4.1; cf. SatyāGS II.1.12). Here the time is counted from the time the wife got pregnant and only in connection with the first pregnancy.

On the third (tīthī) of the third bright fortnight after the birth of the child, the father should have the child bathed in the morning and after sunset he should holding up his joined hands towards the auspicious directions of the horizon, worship the moon (KhādGS II.3.1). The Annaprāśana is done when the child is six months old during the time of the increasing moon and under an auspicious asterism (SatyāGS II.5.1). The Cūḍākarma is done when the child is three years old during the bright fortnight under an auspicious asterism (SatyāGS II.6.1).

SatyāGS (I.19.3) says "Whatever he intends to do (for instance, taking a wife), he should do on an auspicious day only, during one of the following five spaces of time viz. in the morning, in the afternoon or in the evening." BodhāGS (I.1.14) prescribes the marriage to be performed in the Uttarāyaṇa, in a bright fortnight and under an auspicious asterism (cp. PārasGS I.4.5). ĀśvaGS (I.4.2) however says that according to some teachers marriage may be celebrated at any time (cp. KauS LXXV.2f).

The fourth night after the wedding towards morning, the husband establishes the fire within the house, assigns his seat, places a pot of water,
cooks a mess of sacrificial food and makes the Ājya oblation (PārasGS I.11.1).

If a householder will have a house built, he should do it during the Uttarāyana, in the period of the bright fortnight under Uttarā Phalgunī, Uttarā Aśādhā or Uttarā Proṣṭhapadā (SatyāGS I.27.1).

The Śūlagava sacrifice is performed in the fortnight of the increasing moon, under an auspicious asterism (SatyāGS II.8.2).

The ceremony of letting loose of the bull (vrṣotsarga) is to be performed optionally on the day on which the moon stands in conjunction with Revati in the Āśvayuja month (PārasGS III.9.3).

The ritual of Śatābhiṣeka is done at the end of one thousand months or hundred years. This is performed under an auspicious asterism, in the bright fortnight during the period when the sun is in the northern hemisphere (ĀgniGS p.65).

In the festival of Aṣṭakā, on the day before the Aṣṭakā, under the Anurādhā asterism, in the afternoon are some rites performed (SatyāGS II.14.1ff).

The ritual of gathering of bones of the dead is to be performed after the tenth day from the death, on an odd date of the dark fortnight under a single asterism (ĀśvaGS IV.5.1). The monthly Śrāddha is performed on the new moon day, in the afternoon or on days with an odd number in the dark fortnight (SatyāGS II.10.1).
XX. Miscellaneous

A performer desirous of prosperity has to drink a mixture of curds and honey after having performed an offering with AV V.2.7. This ritual is to be performed after the sun has set on a new moon day (KauS XXI.23).

In the ritual to be performed for getting a husband for a sister the brother has to make an offering to Aryaman with AV VI.60 before the crows fly (KauS XXXIV.21f).

Since some time factors are such as cannot be categorised in the earlier mentioned divisions of time and are very specific in nature, they have been mentioned seperately. Here the precise moment is of importance. For example the time when the desire arises or the time when the barley harvest has come or the time which is in conjunction with two or more time factors. This time is indeed very specific. The different examples of specific time are also connected with certain results such as having children who are free from disease, destruction of the foes, attaining unity with the world, gaining some time factor, etc.

TODAY AND TOMORROW

The two libations (pūrvāhuti and ullaṭāhuti) offered in the Agnihotra rite form a duad. This duad is identical with today and tomorrow and also past and future. It is further said that today is the self for certain is what is today and certain is the self. The tomorrow is progeny for uncertain is tomorrow and uncertain is also the progeny (ŚB II.3.1.24, II.3.1.28).
TS (III.1.7.2) identifies today with the Rathantara Sāman and tomorrow with the Bṛhat Sāman (adya vāva rathantaramī śvo brhad). Verily the sacrificer of Soma sacrifice cuts his rivals off from today and tomorrow.

MS (I.5.12) narrates how tomorrow came into existence. It says that when Yama died, to every question asked by the gods, Yamī replied that he died only today. Then the gods created night and then tomorrow came into existence. She could then tolerate the pain.

In order to get tomorrow is the sacrificial session performed (śvastanaṁ no'sad iti vai sattram āsate, JB III.17). Further it is said that progeny is tomorrow, cattle is tomorrow and heaven is tomorrow (prajā vai śvastanaṁ paśava śvastanaṁ svargo loka śvastanaṁ, JB III.18). Thereby are these obtained by tomorrow.

It may be that the speculators on vedic ritual have attached a specific significance to the concepts of today and tomorrow. It seems that no specific significance is attached to "yesterday".

**PAST AND FUTURE**

In JB (II.431) a question is asked as to whether the past is bigger or the future. The reply is that the past is bigger. As these worlds, fire, wind, sun, Indra, moon are the past and they control over the past and the future therefore the past is bigger than the future (bhūtam eva bhūyo bhavisyata iti brūyat).
In the Agnihotra sacrifice are made the two libations, the pūrvāhuti and the uttarāhuti, which form a duad and are identical with the past and the future and also with the today and tomorrow which are duads (ŚB II.3.1.24).

TS (III.1.7.2f) identifies the past with the Rathantara Sāman and the future with the Brhat Sāman (bhūtam vāva rathantaram bhaviṣyadbrhad). Verily the sacrificer of a Soma sacrifice thus cuts his rivals off from the past and future.

In the Daśapeya sacrifice which is a part of the Rājasūya, a wreath consisting of twelve lotuses is given to the Udgāṭr as Dakṣiṇā (TMB XVIII.9.4). Also the sacrificer wears a garland of twelve lotuses (TMB XVIII.9.7). In both these instances the number twelve indicates the months in a year. By giving the wreath as a gift one causes the past as well as the future to prosper as in the year are contained the past and the future.

Such are the mystic thoughts of vedic ritualists on the past and future.

PLANETS

In the BodhāGŚS (I.17.1ff) is a description of the worship of planets. ĀgniGS (p.76) too refers to the worship of planets. It says that the worship of planets is to be done at the time of the lunar or solar eclipse for the sake of the fulfillment of all desires. In later astronomy planets play an important role. The vedic astronomy does not mention the planets but it is only later
texts like these that refer to planets. This is thus significant from the point of view of the history of religion and the history of astronomy.

**DAYS OF THE WEEK**

The ĀgniGS (p.112f) refers to the days of the week. It says that a householder should not practise intercourse on an inauspicious day and if he does so inadvertently then he should mutter a verse addressed to Viṣṇu. The inauspicious days according to ĀgniGS are as follows: Sunday, Monday, Tuesday and Saturday. It is only in the later period that the week and the days of the week have gained importance. The vedic period neither refers to the week nor to the days of the week. It is only in a very late text as the ĀgniGS where the days of the week are taken into account.

**TIME AND ITS KNOWLEDGE**

There are many references where certain sacrifices where certain sacrifices are to be performed at a prescribed time and knowing this leads to some positive results.

JB (II.60) says that one should know that oneself is identical with the year and year is established in oneself. Having known this is the year born from and established on the knower.\(^3\)

According to ŚB (XII.2.2.23) the mystic import of the year is that the whole year is just day after day. ŠB further says that one who knows this

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\(^3\) cf. J.Gonda, *Prajāpati and the Year*, p.60.
XX. Miscellaneous

grows more prosperous, he becomes possessed of a new body, he becomes the year and in the shape of the year he joins the gods. JB (II.56) too says that one who knows the mystic significance of the year reaches the end of the year in a safe and secure manner.

GB (I.4.11) declares that he who knows the establishment of the year in respect of the deity and in respect of the body, becomes established with progeny and cattle. Thus here we see that knowledge of time helps to obtain cattle and progeny.

GB (I.5.6) explains the uniformity of the year and says that he who knows this uniformity of the year, he having possessed of the same (new) body and being the sharer of the same world, goes to the gods.

GB (II.4.10) emphasizes the knowledge of the sun too. It says that the sun never sets or rises and he who knows this attains union with the sun and identity of the world.

GB (I.5.7) mentions the order in which numerous sacrifices are to be performed and remarks that one who knows this order goes to the gods.

According to TB (I.5.2.2) Prajāpati's hands are Hasta asterism, his head is Citrā, his heart is Svātī, his thighs are the Viṣākhās and his feet are Anurādhā. TB adds that one who knows this becomes famous. Thus fame is obtained through the above mentioned knowledge about the asterisms. Also the asterisms are said to be the houses of gods and one who knows this becomes a possessor of a house (TB I.5.2.6). Reaching a normal term of life and becoming wealthier is the immortality of man according to TMB
and he knows this reaches the normal term of life and becomes wealthier (see also TMB XXIII.12.3f).

ŚB (X.4.3.1) says that the year doubtless is the same as the death, for Prajāpati by means of the day and night destroys the life of mortal beings and then they die. ŚB therefore says that whosoever knows this year to be death, his life is not destroyed by the year, by the day and night before old age and he attains his full extent of life.

According to ŚB (XI.2.7.1) the sacrifice is the year and verily the sacrifice is offered at the end of the year of him whoso knows that the sacrifice is the year. He then also gains, secures and wins all that is done in the year.

In the context of the Agnihotra sacrifice ŚB (II.3.1.13) says that all other sacrifices come to an end but the Agnihotra does not come to an end. One who has offered Agnihotra in the evening knows he will offer in the morning and he who offers in the morning knows he will offer in the evening. According to ŚB (XI.1.7.4) all the nights of the waxing moon concentrate in the night of the full moon and all the nights of the waning moon concentrate in the night of the new moon. And verily he who knowing this offers Agnihotra himself on the day of the entrance on the fast, for him the offering is as if made by himself (i.e. if on other nights the agnihotra is performed by a proxy it is still counted as performed by himself).

TS (II.5.6.1) says that the new and full moons are the limbs and joints of the year and he who knows this offers the New and Full moon sacrifices thus unites the limbs and the joints of the year. Thus this knowledge has a
macrocasmic effect too. Also the new and full moon are said to be the eyes of the year and he who knowing this offers the New and Full moon sacrifices thus sees with them along the world of heaven.

In the context of the Darśapūrṇamāsa sacrifices ŚB (XI.2.7.3) says that the oblations are the months and sacrifice is offered at the end of the months of him who so knows that the oblations are the months and all that is done in the months comes to be gained, secured and won for him. ŚB (XI.2.7.5) says that the day and night are the two attendents and similarly the sacrifice is offered at the end of the day for him who so knows this and all that is done in the day and night comes to be gained, secured and won for him. TS (I.6.11.5) says that the fore-offerings are the seasons. The seasons are delighted by the recitation of verses and the seasons being delighted place themselves in order for the sacrificer who knows thus.

The new moon day is said to be as big as the Atirātra sacrifice. Therefore when one knowing this makes the new moon offering, one obtains as much as one may obtain after having performed the Atirātra sacrifice. Also the full moon day is as big as the Utkthya sacrifice and therefore when one knowing this makes the full moon offering, one gets as much as one may get after having performed the Utkthya sacrifice (TS I.6.9.1f).

GB (II.4.10) says that he who knows the Agniṣṭoma, the one to be finished in a day, he attains unity with and identity of the world with the Agniṣṭoma, the one to be finished in a day.

In the Abhyāsaṅgya Pañcarātra sacrifice, it is said that the year obtained the power and the food of the demons and one who knows this also
obtains the year, power and food of the enemy (TMB XXI.13.4f). Here this knowledge of time along with its characteristics is useful from the point of view of Abhicāra (black-magic).

Gods created the different days of the one-year-long-sacrificial-session and one who knows these details prospers, becomes a year and then goes to the gods (ŚB XII.1.2.2f). GB (I.4.9) too says that the gods created the different rites in a year-long-session and that was the birth of the year. According to ŚB (XII.3.5.11) all the sacrifices are mystically included in the year-long-sacrificial-session and one who knows this gets a share in the heaven.

AB (IV.14) says that one who knows the mystic significance of the Mahāvrata ceremony which is performed as a part of the one-year-long-sacrificial-session, he attains in safety the other side of the year. AB also says that the Introductory Atirātra is this side and the Concluding Atirātra is the other side and one who knows this attains in safety the other side of the year. Also the Introductory Atirātra is the descent and expiration of the year and the Concluding Atirātra is the ascent and the ending breath of the year. One who knows these details too is said to reach the other side of the year.

From the above examples we see that often even the knowledge of a time is becoming identical with that time and thereby gaining that time.