CHAPTER IV

RELIGIOUS AND SUPERSTITIOUS BELIEFS

The brahmanical religion with its fountain-head in the Vedas and Smṛtis stamped as holy scriptures, permeated Dānīn's society. Following the great religious renaissance of the Gupta period, the Vedic sacrifices regained their earlier importance in this age.

The Atharvan system of ritual (kalpa) was predominant, for it contained formulae of charms and imprecations that would fulfil the wishes—whether good or bad—of the sacrificers who were mostly rich people or kings. Various sacrifices or rituals referred to are gosava (an ekāha ceremony), svarjit (a sacrifice for winning heaven), abhijit (a soma sacrifice forming a part of the great ritual, gavām ayana), visvajit or sarvavedasa (a soma sacrifice performed after quarter-conquest), trivṛtstoma (three-fold stoma in which Ṛgveda IX. 11 is recited), agniṣṭūt (the first day of agniṣṭoma) and saptatantu (a soma sacrifice consisting of seven parts). These rituals and ceremonies indicate the great prevalence of the soma sacrifices.

1. ASK. pp. 2; 105; 197; ASKS. VIII. 40; DKC. pp. 75; 117.
2. ASK. pp. 13; 43; 73; 75; 175; 211; also cp. purohita, ib. pp. 60; 95; 137; DKC. p. 116; cp. above also.
3. DKC. pp. 102; 117; ASK. p. 60; cp. Ragh. I.59; Kāman. IV. 32; Yājñ. I. 313; for kalpa, cp. ASK. p. 17; DKC. p. 87.
4. ASK. p. 231; for saptatantu, cp. ib. p. 9; cp. Manu XI.74; cp. sarvavedasa, ASK. p. 172; also p. 95; cp. Ragh. IV. 86.
5. Also cp. ASK. pp. 61; 95; 194; 235; cp. Hoar. p. 79; Kād. intro. v. 11; Manu XI.7.
There is also a reference to *advamedha* (horse sacrifice) and *avabhrthasnana* (the ritual of ablution performed at its completion); the sacrifice, however, seems to have gone into disuse in this age. Besides, there were various ceremonies performed on the days of new moon and full moon as also on the occasion of seasonal festivals. Animals were sacrificed in certain rites, while human sacrifice prevailed among wild tribes. There is a reference to an interesting vow called *mürkhavrata* observed by a woman in order to ward off the evil, if any, of being married to a fool in next birth.

Daily sacrifices, namely, *japa* or *samādhyā* (muttering prayers), *homa* (fire sacrifice), *bhūtabali* (offering of food etc. to all created beings), *brāhmaṇaarcana* (worship of *brāhmaṇas*) and *pitṛsaṃtapana* (offering of water to the *Manes*), also called *ahuta*, *huta*, *prahuta*, *brahmahuta* and *prādita* respectively, were performed by devout householders who regarded them as means of warding off the five sins accidentally caused by five things in a house, viz., hearth, grinding slab, broom, pestle-mortar and waterpot. There were also householders

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9. *ASK*. p. 132; also cp. above, sect. III; op. a similar vow called abhirūpapati in *Nṛcch.* I. 8 ff.
who regularly maintained the five sacred fires, viz., daksīna (southern fire of the altar), gārhapātya (traditional), āha-vanīya (eastern fire), sabhya (public fire) and āvasathya (domestic fire), of which the first three kept ever burning have been mentioned as tretāgni.

The offering of water to the Manes was a popular religious institution. The monthly ceremony called anvāhārya was performed in dark fortnight on days like new-moon day (excepting the fourteenth). Rich articles of food including meat were offered to the deceased ancestors, and pious brāhmaṇas as also certain relatives were sumptuously fed. Debt that a man owed to his progenitors was deemed repaid when he begot a son.

Learned brāhmaṇas received rich gifts on different occasions from devout householders and particularly from the kings who also granted lands and villages (agrhāra) to them. Three objects of human pursuit, namely, righteousness, wealth and pleasure, were duly recognised. Though the first was generally declining in practice if not in theory, its various components

10. ASK, p. 195; Manu III. 68-74; cp. samāhīya, ASK. pp. 17; 76; Dāk. pp. 73; 137; 192; fire-sacrifice, ASK. pp. 12; 17; 28; 133; 137; 139; 156; 173; 185; 255; 245 etc.; Dāk. p. 193; salilānjali, KA. II. 251; see below also.
11. ASK. p. 196; cp. Kullūka on Manu III. 185; cp. three fires, ASK. p. 93; cp. Ṛṣh. XIII. 37.
12. ASK. pp. 196; also pp. 126; 228; cp. Manu III. 267-72; cp. 7 pitṛs, ASK. p. 212; Manu III. 194 ff.
14. ASK. p. 195 (cp. ASKS. IV. 121-2).
15. ASK. pp. 60-2; 95; 178; 235; Dāk. pp. 82; 183; 193; for
like good character, bounteouness, respeating guests and elders and abandonment of six inner enemies, namely, desire, anger, greed, self-gratification, lust and self-conceit, were empha-
sed. Mokṣa or apavarga was conceived as the attainment of the highest bliss or the eternal emancipation of soul from migration, while heaven, which was distinguished from it, was regarded as Indra's paradise to which virtuous souls are transferred for a definite period. The conception of trans-
migration of soul or the cycle of birth and death predominated the religious view of the people who tried to propitiate their 'next world' along with their present life. The doctrine was based on the sound principle of karman (action) which must bear fruit in due course. The unforeseen fruit of one's actions was termed bhāgya or Providence in which people believed and to which they weekly submitted, though the fact did not

agrahāra, op. above, chap. II, fn. 13.

16. ASK, pp. 39; 209; DKC, pp. 69; 163; ASKJ. V. 146; VIII. 28; op. caturvarga in KA. I. 15.


18. DKC, pp. 65; 144; 161; 193; ASK. pp. 40; 44; 141; 145; 195-7.

19. DKC, pp. 68; 168; ASK, pp. 19; 134; 189.

20. DKC. pp. 63; 183; ASK. pp. 19; 43; 73; 75; 134; 137; 191 etc.

21. ASK, pp. 40; 41; 55; 140; 145; 166; 190; 191; DKC, pp. 30; 128; 164; 188; also op. ASK. pp. 62; 126; 142; 135; 227; DKC. pp. 65; 164; 189; 197 etc.

22. ASK, pp. 55; 145; 171; 190; 203; etc.; KA. II. 172.
prevent them from exercising human endeavour. Both divine fortune and human action were deemed necessary for the accomplishment of desired ends; as the writer observes, no harvest can be reaped on rocks even if rain falls in time, and if there is no rain, there can be no crops even in fertile land. The theory of sin also appears in developed form. There was elaborate conception of sins and their effects as also the various atonements for them. Daṇḍin elaborates after Manu the five great sins as also the numerous lesser sins. Various expiatory fasts and vows referred to in this context are śāṭapana (a kind of vow of two or seven days), prājāpatya (a fast lasting twelve days) and cāndrayāna (fast in which quantity of food is regulated by the waning and waxing of the moon). Allied to it was the conception of hells which Daṇḍin describes in detail.

People also believed in the theory of incarnation of gods as also their partial incarnation. Importance of holy places has been stressed, and the pilgrims’ periodical visits to them for dissociation from, or atonement of, sins have been frequently referred to. Prominent places of pilgrimage

23. ASK. p. 171; also cp. pp. 10; 50; 51; 114; 131; 164; 191; 198; DKC. pp. 89; 127; 155.
24. ASK. p. 208; also cp. Daṇḍin’s characters, above, sect. III.
25. ASK. p. 231; & 233-4; cp. Manu XI. 54; also ASK. p. 183; DKC. pp. 121; 191.
26. ASK. pp. 231 ff; 234-5; cp. Manu XI. 55-8; 72 ff; esp. 105 ff; Yājñ. III. 314 ff.
27. ASK. pp. 227; 233; 234; also DKC. Pp. 75; 174.
mentioned are Prayāga (the confluence of Gaṅgā and Yamunā), Aṅgasyatirtha and Kāsyapatīrtha in the South and Manikarnikāghat at Vārānasī. The temples or places of worship were in abundance. Caityas (dais round holy trees) also existed and there were plentiful monasteries or retired huts for ascetics. Big temples (mahāprāsādas) with idols of various gods, installed collectively or separately, were the beauty of the great cities and towns of the day.

Dāṇḍin's was a pantheistic society. Among the various deities referred to, Indra was worshipped at a special festival called indrajotsava, where, it seems, Indra's banner was installed seven days before the Ādvina full-moon day. The three gods, Brahman, Viṣṇu and Mahēśa, forming the famous Trinity, were conceived as the three manifestations of one

28. Cp. (a) ASK. pp. 125; 211; (b) ib. pp. 20; 154; 161; 166; DKO. p. 187.
29. ASK. pp. 10; 55; 95; 107; 139; 143; 144; 180; 193; 245; ASKS. IV. 168; DKO. pp. 66; 147.
30. ASK. pp. 95; 83; 195 and DKO. p. 123 respectively.
31. ASK. pp. 62; 140; 141; ASKS. VI. 98; VII. 1.
32. ASK. p. 62; (caitya); cp. Rām. ll. 25. 4 etc.; cp. S.N. Vyasā; Rāsāsa. pp. 247-8; for maṭhikās, cp. DKO. pp. 102; 105; 205; 206.
34. Cp. ASK. pp. 5; 9; 13; 38; 138; 143; 155; 156; DKJ. pp. 91; 133; 154; also cp. V. S. Agrawal: KSA. p. 240 fmr.
35. ASK. p. 156; also p. 98; cp. Ragh. IV. 3; Ep. zliii, for
Gradual decline of the Brahman worship in the age is evident, while Viṣṇu under different appellations like Acyuta, Nārāyaṇa, Mukunda, Hari and Devakīśūnu enjoyed prominence. We also come across his Narasiṇha form. Śiva worship also occupied an equally important place. The god who was conceived as possessing eight forms, like the sun, moon, wind etc., was invoked with different attributives like Maṇa, Iśāna, Candrasekharā, Tribhuvanēśvara and Āmardaka. Other gods referred to are (1) Kārttikeya (a god/war, son of Śiva and Umā), also called Subrahmanya or Śvāmin, (2) Ganarāyaka (Vāgneśa, the elephant-mouthed god, capable of both causing and removing obstacles, and worshipped, therefore at the commencement of all undertakings), (3) Sūrya (the sun-god, adored with red lotuses), (4) Čandraśāka (the moon-god, worshipped along with planets, lunar mansions and stars) and (5) Śiva's phallus, installed in the Mahākāla temple of Ujjain as also at other places. The gods Varuṇa, Yama and Kubera were also

36. of the festival; cp. S.N. Vyasa: RSāms. pp. 97-8; Keith SDr. p. 41.
37. ASK. p. 1 (beneficent stanza); KA. III. 145; also III. 184; op. Kum. II. 4; B.S. Upadhyaya: KB. II, pp. 146-7.
38. Of course, he has been referred to along with Viṣṇu and Śiva (cp. ASK. pp. 1; 98; 151; DKC. pp. 75; 184), but he rarely finds a separate mention.
39. ASK. pp. 9; 13 ff; 17; KA. III. 28; cp. Acyuta, ib. pp. 15; 156; 189; Nārāyaṇa, ib. p. 185; Mukunda, ib. p. 151; Hari, ib. pp. 1; 98; DKC. p. 75; Devakīśūnu, ASK. p. 28. For other names, cp. ib. pp. 17; 154; 222; DKC. p. 184 etc.
invoked, and blessing were received from them. Among goddesses, Candika or Vindhyavasini who was Durga in her fierce form, with eight arms, was the favourite deity of the forest people who propitiated her with human sacrifice. She was widely adored in this period and her shrine was considered to be one of the most sacred places. Various modes of worship of gods included invocation, offering of seat, felicitation, presenting of flowers, arghya etc., burning of lamp and incense, fire-sacrifice, waving of light (nirajana) and circumambulation.

40. ASK, pp. 14; 148; 151; 154; 155-6; 245 etc.; DK. pp. 123; 125; 142-3; esp. op. ASK, pp. 10 (mahasalva said of Bharavi) and I (paramamahesvara, said of Devasarman); op. Hoar. p. 100.

41. Op. Mara, ASK, p. 98; DK. p. 75; Isana, ASK, p. 1; Candradekhara, ib. op. 151; 155-6; DK. p. 184; Ivara, ib. pp. 142-3; Amardaka, ASK, pp. 38; 39; 113; 209; op. Hoar. p. 153; For other names, op. DK. pp. 123; 125; ASK. pp. 209-10; 245 etc.; for his eight forms, op. KA. II. 278; op. Sak. I. 1; Vas. p. 100.

42. Op. (1) ASK, pp. 38; 156-5; 160; 182; op. temple of Gumba, ib. pp. 156-7 (op. ASK. III. 37); op. Ka. para 236 etc.; also op. Patañjali on Pāñ. V. 3. 99; M.S. Upadnyaya: KB. II. p. 147; op. Subrahmanya and Svasmin, ASK. p. 131; ASK. IV. 40; 50; (2) ASK. pp. 155-6; 215; DK. pp. 111-2; (3) ASK. op. 28; 52; 54; 150-1; 181; op. Hoar. p. 123; Kād. para 35 etc.; esp.; op. ASK. pp. 28 and 222; op. S.S. Upadnyaya: KB. II. pp. 128-30; (4) ASK. pp. 111-2; 155-6; (5) op. Mahakala, one of the 12 jyotirlingas, in ASK. p. 154; also p. 226; op. MW (Linga).

43. ASK. p. 98.

44. ASK. pp. 39; 127; 135; 159; 167; 174; 179; 200; 214; DK. pp. 142-3; 206-7; for her eight arms, op. ASK. p. 159.

45. Op. above refs., esp. op. ASK. pp. 33; 125; 200; DK. pp. 142-3; 149-50; 206-7; op. Vas. pp. 93-4; Kād. gāras. 56; 215 etc.
Performance of penances of various kinds also formed a part of the religious life of the day. Ascetics lived in lonely groves, often with their wives, studied holy scriptures and observed difficult penances and vows like living only on vegetables or ripe fruit, having food cleansed for one day only (sadyahpraksālana), bruising grain with a stone (aṃmakutiṭana), eating unground grain (dantolūkha), lying on bare ground or at the root of a tree or on stone-slabs, lying in water, facing the sun, doing the five-fire penance (pañcagnikatā), having the face or head downwards, practising of silence, having the arms lifted up, standing on a single foot etc. The effect and efficacy of penance was recognised; it imparted, it was believed, divine eye. Various purposes for observing penance were, besides winning religious merit, the attainment of higher worlds or Indra's realm or getting knowledge or son or victory over enemy. Tāpasaparīṣadās (the Councils of Ascetics) discussed various metaphysical problems relating to God, men

46. AŚK. pp. 16; 133; 143; 155-6; 186; 189; 222; 245; DKG. pp. 69; 164; cp. nīrājana, AŚK. p. 25 (in the context of military consecration).

47. AŚK, pp. 140-2; also p. 152; DKG. p. 179 (sthaṅḍilasāyin 'one lying on bare ground', cp. Ṛg. IV. 2. 15); cp. Manu Vi. 3-18; Rām. III. 6. 2-6; for five-fire penance, with fire on all sides and the sun above, cp. AŚK. p. 146; Kum. V. 20; Kād. paras 34; 131; cp. V. S. Agrawal, AŚK. p. 106; KSA. p. 48; for vow of silence, cp. Saṅr. p. 172; also Ṛg. III. 2. 40; cp. the word 'muni' (> mauna) also in AŚK. pp. 19; 141; 189.

48. DKG. pp. 64; 100-1; AŚK. pp. 150-1; 176; 178; AŚKŚ. VIII. 5; Cp. Saṅr. VIII. 78; Kād. para 40.

49. DKG. p. 164; AŚK. pp. 182-3; 155-7; 132; 203 (cp. AŚKŚ. V.8).
and universe. The ascetics led a simple life in woods; they wore braided and knotted hair resembling the cowrie shell (kaparda) or twisted locks of hair (jaṭā). They put on bark of certain trees or black antelope-hide as garments and girdles of muñja and other grass, and used a wooden slipper (pādukā) on their feet, as also held a gourd or wooden vessel for water and carried a staff of palash wood. They turned rosary of beads especially of Eleocarpus seeds. The Pāṣunātās were a special rosary of beads called Audrākṣaṇa atāvaya. The ancient tradition of saints and seers survived though in diminishing form, and there is mention of ṛṣis (sages), mahārṣis (great sages), brahmārṣis (brahmans sages), rājarṣis (sages of royal descent) and śrutarṣis (seers skilled in Vedic lore).

Various classes of ascetics mentioned are Vaiktāmaṇasas

50. ASK. pp. 144 (paścādvala 'surrounded by a council of ascetics', said of Vāmadeva; cp. Śāṅ. V. 2. 112); 145 (munisāhā); 146 (ṛṣiparipāṣad); 155 (tāpasparipāṣad); 161 (parirājjasanājā); cp. Kād. para 40; 41.


52. Cp. vālikā, ASK. pp. 142; 143; 152; 215; kṛṣṇājina, ib. pp. 142; 178; mekhāla, ib. p. 219; pādukā, ib. p. 38; kasaṇḍalā, ib. pp. 38; 152; triśanda, ib. p. 38; āśādha, ib. p. 219; cp. nīcar. pp. 38; 101-2; 235.

53. Cp. aksāvalaya, ASK. pp. 38; 151-4; 226; Kād. para 34 etc.


55. Cp. (a) ASK. pp. 144; 219; (b) ib. pp. 143; 150; 163; 206; (c) ib. pp. 150; 183; 211; (d) ib. pp. 155; 239; (e) DKC. p. 125; also cp. seven seers, ASK. p. 152; cp. ŚBR. XIV. 5. 2. 6. for their names.
(Vaishnava ascetics), maskarins (mendicants carrying a maskara or bamboo cane, of the Pādmapāta sect) and kāpālikas or mahāvratins (anchorites of a particular Śaiva sect moving with a skull in their hands for alms). Horrible and occult practices like entering chasms for various purposes and selling of human flesh were prevalent among the kāpālikas who generally inhabited cemeteries for accomplishing their difficult penances.

Women also took to asceticism, but their role as nuns does not seem to be commendable one, as we have seen above. Jain and Buddhist sects have been referred to as heretical paths and their followers as atheists and hypocrites. The nirgranth-thikas 'having no knots', i.e. clothes were the Jain monks of digambara class. When a man became a Jain recluse, he got his hair pulled out as part of the initiatory rite, and as a monk he was forbidden to attend to bodily comforts or even to cleanliness. The Jain ascetics were also called kaapanakas,

56. Cp. (1) ASK. pp. 139; 186; 223 (cp. ASKJ. V. 39); cp. srijamuni of Har. p. 39; (b) ASK. pp. 38; 180; cp. Har. p. 42; 101 etc.; cp. Pāñ. VI. 1. 154 and Patañjali thereon; (c) DKC. pp. 203; 204; 205; cp. for these sects, V.S. Agrawal: PB. pp. 329; 376; ŚSA. pp. 59; 109; 191; K3, pp. 89-90.


58. Cp. pākhanda-patthā, DāC. pp. 75; 190; ASK. pp. 196; nāstikyavāda, ib. p. 150; also cp. p. 196; DKC. pp. 184; 210; also referred to as opposed to the Vedic path, ASKJ. VIII. 40; DKC. p. 75; aslo ASK. p. 197.

59. DāC. pp. 87; 168.
though the term generally denoted Buddhist monks. The term 
drahamana included originally all non-brāhmaṇical orders, but in 62
our author, it signifies a Jain monk only. There is a refer-
ence also to Jain monasteries which might have been in plenitude 63
in Dandin's age. Buddhism also finds a mention in the writer.
There seems to be a good number of Jain and Buddhist nuns in 64
the society which, however, did not accord them an honourable
place. There is a reference to ājīvikas ('following special
rules with regard to livelihood') also who were the Paṇḍuri
monks belonging to the sect founded by Vasāla (Makkhaliputra).

Superstitious beliefs. Religion deteriorates into
superstition, when people take an irrational view of it, as they
often do, and the members of Dandin's society did nothing sur-
prising when they gave faith to a number of superstitious things.
Thus they believed in the supernatural power of charms and
imprecations and especially of those contained in the Atharvan

60. DKG, p. 75; cp. Hocar, p. 236; V.S. Agrawal; HSA, pp. 109;110.
61. DKG, pp. 73;87; ASK, p. 73; ASKS, VIII, 35; cp. Hocar, pp.
42;48;152; Kādi, para 28; Mūdrā, IV; cp. V.S. Agrawal;
HSA, pp. 88-9; 107.
62. DKG, p. 168 ( drahamanikā as synonymous with nirgranthikā ).
63. DKG, pp. 73;75; ASKS, VIII, 35.
64. Op. Sākyamuni, ASK, p. 73; also cp. p. 200 (op. ASKS, IV.
179; 183); DKG, pp. 85; 158 ( bhiṅgu, a Buddhist monk ).
65. DKG, pp. 67; 85; 168-9; 17); ASKS, IV, 183; cp. Kām. S. V.
4, 40; Op. H.C. Chakladar,pp. 134-5; also cp. above, 
chap. III, fn. 69.
66. ASK, p. 238; for their connection with maskarins, cp. V.V.
hymns, which, they thought, could transform their bodies, supply them with untold riches or progeny or divine form when asked for, bring for them maidens from a far, enable them to enter into other bodies and accomplish other difficult or rather impossible tasks, though they grumbled when confronted with the truth. There was also belief in the jewels of magic virtue, the charms that nullified the effect of serpent poison and in the herbs, collyriums, wicks and powders of mystical property.

Agrawal: HSA. op. 107; 191; 224; EB. pp. 329; 376.
67. Ch. divine power, DKG. pp. 57; 141; 203; ASK. pp. 37; 114; 153; 159.
68. Cp. abhigāra 'incantation', ASK. pp. 101; 200; also cp. 1b. p. 121; DKG. pp. 82; 200; ASK. pp. 173; 187 etc.
69. DKG. pp. 118 ff.; 179 ff.; ASK. 114; 124.
70. DKG. pp. 64 ff.; 200 etc.
71. DKG. pp. 149; 168.
72. ASK. p. 242 (cp. ASKS. V. 91); also ASK. p. 16; ASK. 1. 55-6.
73. DKG. p. 173; also ASK. p. 187.
74. ASK. pp. 183; ASKS. IV. 59 ff.
75. ASK. p. 121.
76. DKG. p. 118 (ASK. pp. 61-2; also pp. 99; 185.
77. DKG. pp. 79; 118; 130; 132; 168; 172; 178; 179; ASK. p. 227; ASKS. VII. 4; also cp. mudrā, a particular shape given to the forehead by intertwining the fingers at the time of worshipping a deity and tantra or magical formulae in DKG. p. 79; cp. Kale: DKJ., notes.
78. DKG. pp. 118; 130; ASK. p. 227.
Those credited with the possession of miraculous powers were held in high esteem and their prophecies were relied upon. Not only the common folk, but even kings and ministers fell a prey to false superstitions. Weird ascetics employed spells for malevolent purposes and propitiated fire with blood and flesh. In order to attain superhuman power they took recourse to such abhorrent practices as selling of human flesh or entering into chasms.

Other superstitions included belief in (1) the voice from the air, (2) dreams and the grace done by a god in visions and especially in one visualised towards the close of night (3) manifestation and disappearance of gods and semi-divine beings, (4) existence of various superhuman entities such as (a) presiding deities of cities, forests etc., (b) divine mothers like Brähmi etc., conceived as personified energies of varied gods, (c) ghosts and spirits, (d) sorcerers, (e) pisāces (a class of fiends), (f) sākinīs (witches), (g) vetālas (vampires, 79. DKG. p. 153; also ASKS. VI. 48-50; Pp. pp. 36-7; 53; cp. Kauṭ. XIV. 3; 7; 13.
80. DKG. p. 77; cp. Mṛcoh. III. 18; Muddā. II. 15f.
81. DKG. pp. 64-5; 172; 179.
82. DKG. pp. 117; 178.
83. DKG. pp. 172-3; also p. 118.
84. Op. (a) ASK. p. 38; cp. Hcar. pp. 103; 153; etc.; (b) DKG. pp. 64; 200; ASK. p. 39; 216; Hcar. pp. 42; 97; 103 etc.; op. V.S. Agramī: HSA. pp. 29; 58.
There is a detailed reference to bad omens and portents in Dandin. As ill presages, a bad dream and throbbing of the right eye of a woman find a mention. Among various portents, we have reference to (1) falling of stars, (2) thunderclouds, raining blood, (3) appearance of ill-boding planets and stars and varied astronomical conjunctions, (4) earthquake, (5) great convulsion of ocean waters, (6) tumbling down of mountain peaks, (7) simultaneous setting in of all the seasons, (8) storm, (9) crawling of black snakes in the sleeping chamber of kings, (10) besiegement of cities by tigers etc., (11) appearance of a reddish fat woman in royal courts, (12) manifestation of limbs dreadful ghosts having/less or more in number, (13) elephants and horses shedding tears, (14) non-blowing of kettle-drums and conches, (15) weeping or laughing of idols of gods, (16) hovering of bees round regal umbrellas, (17) non-reflection of faces of kings on mirrors, (18) falling/one's shadow towards the sun, (19) swords spontaneously coming out of their shields, (20) appearance of rut on the temples of female elephants, (21) turning back of vehicles of those set out on journey, (22) royal flags and umbrellas drooping low, (23) wreckage of royal chariots or carts etc., (24) appearance of tears on forehead, (25) slow and swift horses exchanging their speed, (26) humped bulls running towards the troops, (27) flying of birds on the left side, (28) running about of wild beasts on the right side, (29) terrible and constant cawing of crows, (30) the hooves of horses scratching.

97. Ask. p. 160; op. Kād. paras. 64-5;
the earth and sticking with it, (31) manifestation of dreadful scenes of headless trunks and cut-off hands etc., (32) burning of quarters, (33) imaginary towns of the sky moving to and fro, (34) appearance of rain-bow at night, (35) jackals making horrible sound and emitting fire from mouth, (36) screening of quarters with comets, (37) covering of the sky with shooting stars, (38) solar and lunar eclipses, (39) burning of meteors, (40) falling down of lightning, (41) raining of flesh and blood and (42) river streams flowing upward.

In order to ward off the evil presages, various pacificatory rites were performed by Atharvan priests, which included oblation to Nrirtis, the Goddess of Death and invocation to various other gods. While marching for battle, the kings observed auspicious ceremonies including adoration of various gods, fire-sacrifice, chanting of pacificatory and victorious hymns, wearing protection-jewel, putting on clothes of good weapons, offering of rich gifts to the brahmapas, invocation of/
and shields and circumambulation of fire with the recitation of victory hymns and apratiratha stanzas. In order to evade a mishap that may be caused by domestic fire, the worship of hearth was performed, as is observed in many places even today.

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101. DKG. p. 193; ASK. pp. 60; 173-4 (op. ASKS. III, 98; 111); 193; 242.

102. ASK. pp. 63; 98; 221-2; ASK3. V. 33; also op. ASK. p. 218; op. Hear. pp. 56-7; 202; Kad. paras 232-3; 236; for rākṣa-śaṇi, (ASK. pp. 98; 135), op. Sāk. VII.; Kad. paras 56; 170; it is modern tābīj or amulet; op. V.J. A.rawal; KSA. pp. 71; 155.

103. DKG. p. 162; cp. Kale's notes.