

*samkhyāvido dakṣiṇam uttaram ca* ) 12. 224. 13; ( 12. 47. 42 ); 13. 16. 46; Nārada told Devamata that the two *ayanas* ( *dakṣiṇa* and *uttara* ) form a pair and between them is fire; Brāhmaṇas knew that that is the highest form of *udāna* ( ? *ubhe caivāyane dvandvaṁ tayor madhye hutāśanaḥ / etad rūpam udānasya paramam brāhmanā viduḥ* ) 14. 24. 15; Vyāsa had told Śuka that the night and the day of the gods was equal to one human year of which the *uttarāyana* formed the day and the *dakṣiṇāyana* the night ( *daive rātryahanī varṣam pravibhāgas tayor punaḥ / ahas tatrodagayanaṁ rātriḥ syād dakṣiṇāyanam* ) 12. 224. 16. C. Effects on the earth : The sun, during its two courses, northern and southern, distributes cold and heat among the people ( *ayanam tasya ṣaṇmāsā uttaram dakṣiṇam tathā / yena samyāti lokeṣu śitoṣṇe viṣjan raviḥ* // ) 12. 218. 36; the sun, having traversed its northern course and having collected with his rays the heated waters, turns for the southern course and enters the earth; there, lying in the earth and sprinkled with the energies of the moon, it produces plants which serve as food for living beings ( *gatvottarāyanam tejorasān uddhṛtya raśmibhiḥ / dakṣiṇāyanam āvṛtto mahīm nivīṣate raviḥ* // ... *niṣiktaś candratejobhiḥ sūyate bhūgato raviḥ / oṣadhyah ṣaḍrasā medhyās tad annam prāṇinām bhuvi* // ) 3. 3. 6, 8 ( Nī. on Bom. Ed. 3. 3. 6 : *tejorasān jalāni* ). D. Importance : Mahādeva ( 13. 16. 13 ) identified with both the Uttara and the Dakṣiṇa ayana 13. 16. 46. E. Considered holy : The night in the Uttarāyana is considered holy and divine; Śacī bowed down to this goddess Rātri so that her wish to see her husband was fulfilled ( *puṇyām cemām*

*aham divyām pravṛttām uttarāyane / devīm rātrim namasyāmi sidhyatām me manorathaḥ* // ) 5. 13. 23; from Dakṣiṇāyana ( which symbolizes darkness ) proceeds Uttarāyana ( which stands for light ); ( hence ) the gift of light is praiseworthy ( *andham tamas tamiśram ca dakṣiṇāyanam eva ca / uttarāyanam etasmāj jyotirdānam praśasyate* // ) 13. 101. 46 ( perhaps what is meant is that giving gifts of light helps the bringing in of the Uttarāyana. Nī. on Bom. Ed. 13. 98. 47 : *tamiśram andhakāraḥ / andhamtamo nāma narakarūpaṁ tathā dakṣiṇāyanam apy andhamtama eva / ata uttarāyane rātrau tamonāśakam jyotir deyaṁ narakanivṛttham*. Editor, Cr. Ed., Vol. 17 ( part II ), p. 1098 on 13. 101. 46, however, : “ Does this suggest the origin of the Dīpāvalī festival? ” ). F. Bhīṣma's death in Uttarāyana : Bhīṣma when he fell on the ground in the war did not give up his life as he wished to wait till the setting in of the Uttarāyana 6. 114. 89; he assured the sages, sent to him by Gaṅgā, when they came to him in the form of swans, that he would sustain his life and go to his original place when the sun had turned towards the north 6. 114. 97; he told them that he would sustain his life longing for the Uttarāyana; established in complete sway ( over his life ), he could control the act of giving up life; he would therefore hold life for some time since he wished to die in the Udagāyana ( *dhārayiṣyāmy aham prāṇān uttarāyana-kāṅkṣayā / aiśvaryabhūtaḥ prāṇānām utsarge niyato hy aham / tasmāt prāṇān dhārayiṣye mumūrṣur udagāyane* // ) 6. 114. 98 ( Nī. on Bom. Ed. 6. 119. 106 : *svasāmarthyena bhūtaḥ prāptaḥ svacchandamṛtyutvāt* ); Bhīṣma's future death in the Uttarāyana alluded to by Yudhiṣṭhira 12.