

bad omens for the Kurus reported by Vyāsa to Dhṛtarāṣṭra one was related to Rāhu's swallowing the sun 6. 3. 11; this event is again referred to by Vyāsa as occurring at an improper time, i. e. on the thirteenth day of the month and in which Rāhu swallowed both Candra and Sūrya together; this meant destruction of the subjects 6. 3. 28-29 (for citation and Nī.'s commentary see Sūrya below); also cf. 14. 76. 15; 2. 71. 26; 9. 55. 10; the same was also noted by Karna and reported to Kṛṣṇa (*rāhur arkam upaiśyati*) 5. 141. 10 (Nī. on Bom. Ed. 5. 143. 11 : *ayam kartariyogaḥ somavamaṣṭyānām sūryavamaṣṭyānām ca rājñām kṣayakara ity arthaḥ*); (reference to Rāhu implied in 6. 73. 10 : *prajāsamharane sūryaḥ krūrair iva mahāgrahaḥ (parivṛtaḥ)*); (2) Among the omens noticed by Vyāsa there was also another according to which a black planet (= Rāhu) blazing, and full of smoke and fire had gone over to Jyesthā and remained there (*śyāmo grahaḥ prajvalitaḥ sadhū-maḥ sahapāvakaḥ [... jyesthām ākrāmya tiṣṭhati*) 6. 3. 15 (Nī. on Bom. Ed. 6. 3. 16 reads *śveto grahaḥ* in place of *śyāmo grahaḥ* and explains it as Ketu : *śveto dvitīya upagrahaḥ ketusaṁjñāḥ*); (3) Vyāsa had also noticed that the two Grahas (Rāhu and Ketu?) having copper-red and ruddy crests (respy.?) appear blazing in the sky and cover up the lustre of the seven sages (i. e. the constellation Ursa Major) (*grahau tāmrārūṇaśikhau prajvalantāu iva sthitau / saptarṣiṇām udārāṇām samavachādya vai prabhām*) 6. 3. 24; (4) Kṛṣṇa observed that the *amāvāsyā* had already set in on the thirteenth day of the dark half of the month and that Rāhu had turned the fourteenth day into the fifteenth

(which was looked upon as bad); he told the Yādavas that such an event had happened only once before at the time of the Bhārata war (a reference to 6. 3. 28-29 above) and that it had now occurred again to foretell the destruction of the Yādavas (*trayo-daśyām amāvāsyā tām dṛṣṭvā prābravīd idam || caturdaśī pañcadaśī krteyam rāhuṇā punaḥ / tadā ca bhārata yuddhe prāptā cādya kṣayāya naḥ ||*) 16. 3. 16-17 (Nī. on Bom. Ed. 16. 2. 19, notices a hint of a solar eclipse in this statement : *evam saty agrimapakṣe vṛddhyā bhāvyaṁ tan na jātam praty uta ekā tithiḥ kṣiṇā tatra grahaṇam ca jātam*). [See Dhūmaketu; for Rāhu, also see Section 1. 7]

Revatī f. : Name of a constellation.

A. Placement in the Śākadvīpa : In the Śākadvīpa, the constellation Revatī has been permanently stationed in the sky by an arrangement made by Pitāmaha (Brahman) (*revatī divi nakṣatram (nityam) pitāmaha-kṛto vidhiḥ*) 6. 12. 16 (Nī. on Bom. Ed. 6. 11. 18 : *revatī jyotirmanḍalairūpeṇa divi vibhramyamāṇāpi divyena rūpeṇa atrāpi vartate evam vidhir maryādā pitāmahena kṛtā*). B. Auspicious constellation : Kṛṣṇa started for Hāstinapura on his peace mission under the constellation Revatī (*revatyām*) 5. 81. 7. C. Religious rites : (1) *dāna* : Nārada told Devaki (13. 63. 2-4) that if one gave as a gift a milch cow together with a milk-pail made of white copper under Revatī, the cow waited upon the giver in his next life and fulfilled his wishes (*kāmsyopadohanām dhenuṁ revatyām yo prayacchati / sā pretya kāmān ādāya dātāram upatiṣṭhati*) 13. 63. 33; (2) *śrāddha* : Yama told Śaśabindu (13. 89. 1) that by offering a *kāmya śrāddha* under the Revatī one