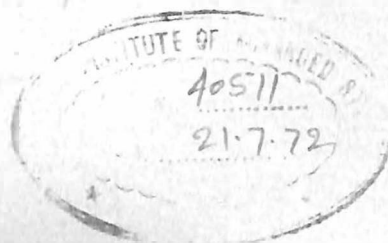


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THE VAṬAKANIKĀ OF VARĀHAMIHIRA*

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The following works of the famous astronomer and astrologer Varāhamihira are known to students of Sanskrit literature on astrology and astronomy :

- (1) *Brhajjātaka*. Printed several times with Utpala's commentary.
- (2) *Laghujātaka*. Edited by H. Jacobi. A Ms. with Utpala's commentary is in the Bhadkamkar collection of Mss. in the Bombay University Library.
- (3) *Brhatsamhitā*. (a) Text edited by H. Kern. (b) Text with the exhaustive commentary of Utpala edited in two volumes by Mm. Sudhakara Dvivedi.
- (4) *Samāsasamhitā*. No edition, but quotations therefrom occur in Utpala's commentaries, in *Adbhutasāgara* of Ballālasena (p. 14) etc.
- (5) *Pañcasiddhāntikā* (A *Karṇa* summarizing the elements of five astronomical works called Siddhāntas). Edited by Thibaut and Sudhakara Dvivedi.
- (6) *Yogayātrā*. (a) Published by Jagadish Lal in 1944 from a defective Ms. (b) Published in *Indische Studien*, X. 161-212, XIV. 312-358, XV. 167-84, transliterated text of nine chapters with German translation and notes by H. Kern. (c) Mss. in the Bhau Daji collection with Utpala's commentary. 16 chapters in about 467 verses.
- (7) *Brhad-yogayātrā*. Ms. in the Bhau Daji Collection in the library of the Asiatic Society, Bombay, with the commentary of Utpala. 34 chapters in about 520 verses on *yātrā*.
- (8) *Tikkāṇikā*, a small work on *yātrā*, in 9 chapters, in about 100 verses. Edited by V. R. Pandit in the *Journal of the Bombay University*, XX. ii. (1951) 40-63.

It will appear from the following discussion that Varāhamihira wrote another work called *Vaṭakanikā* on portents, prognostications, dreams, *śāntis* etc. King Ballālasena composed five works called *Sāgara*

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on *Ācārā, Pratiṣṭhā, Vrata, Dāna* and *Adbhuta*. The last was printed in 1905. The *Adbhutasāgara* was commenced in Śaka 1090 (1168 A.D.) and was completed by his son Lakṣmaṇasena. The *Dānasāgara* has been recently published in the *Bib. Ind.* series in four parts by Dr. Bhabatosh Bhattacharya. The other three are known from quotations alone.

The *Adbhutasāgara* (on p. 570) cites the following verse of Varāha from the *Vaṭakanikā* stating that prognostications should not be derived from birds when they are diseased, terrified etc.

वटकणिकायां वराहः—

द्वन्द्वार्तरोगार्दितभीतमत्तवैरार्तयुद्धामिषकाङ्क्षिणा च ।

सीमान्तनद्यन्तरिताश्च सर्वे न चिन्तनीया सदसत्फलेषु ॥

Utpala on *Brhatsamhitā* 85.25,

द्वन्द्वरोगार्दितव्रस्ताः कलहामिषकाङ्क्षिणः ।

आपगान्तरिता मत्ता न ग्राह्याः शकुनाः क्वचित् ॥

says : उक्तं च— द्वन्द्वार्तरो.....फलेषु ॥

On p. 5 the *Adbhutasāgara* quotes a verse from *Vaṭakanikā* without adding the author's name :

वटकणिकायम्—

प्रकृतिविपर्यासः प्रायः संक्षेपतः स उत्पातः ।

क्षितिगगनदिव्यजातो यथोत्तरं गुरुतरो भवति ॥

On the same page the *Adbhutasāgara* first sets out its own verse :

उद्वेगकारि मर्त्यानां यदधीतिविवर्धनम् ।

अहितत्वादिनिष्ठत्वाच्छब्दाः पर्यायवाचकाः ॥

Then it explains—अतोऽन्यान्यप्यशुभसूचकान्युत्पातेषु अन्तर्भवन्ति । अत एव 'यः प्रकृति-विपर्यासः प्रायः संक्षेपतः' इह (इति ?) वटकणिकायां वराहेण प्रायःशब्दः प्रयुक्त इति ।

This verse first quoted above from *Vaṭakanikā* and another quoted below establish that *Vaṭakanikā* was a work of Varāhamihira and that on the same topic (what birds are not to be employed for *śakunas*) we have three almost identical verses from the three works of Varāha, viz., *Brhatsamhitā*, *Samāsasamhitā* and *Vaṭakanikā*. On *Brhatsamhitā* 45.5. Utpala quotes the following verse from *Samāsasamhitā* :

यः प्रकृतिविपर्यासः सर्वः संक्षेपतः स उत्पातः ।

क्षितिगगनदिव्यजातो यथोत्तरं गुरुतरो भवति ॥

It would be noted that the verse from the *Samāsasamhitā* is the same as that from the *Vaṭakanikā*, except that the former employs the word *sarvaḥ* for the word *prāyaḥ* in the latter. It is therefore clear that the *Samāsasamhitā* is a different work from the *Vaṭakanikā* and the author of both is Varāhamihira.

About 120 verses are cited in the *Adbhutasāgara* from the *Vaṭakaṇikā*, most of which are *āryās*, about a dozen in *Upajāti* or *Indravajrā*, a few in *Vasantatilakā* and a few in *Anuṣṭubh*. Another noteworthy feature is that the *Adbhutasāgara* in several places cites the same verses as occurring in both *Vaṭakaṇikā* and *Bṛhatsaṃhitā* (vide pp. 368 where a verse in *Mālinī* metre is so quoted immediately followed by a verse from *Vaṭakaṇikā* alone, p. 716, where three verses in *Upajāti* are quoted from both works). The *Samāsasaṃhitā* is very rarely quoted in the *Adbhutasāgara*. Utpala on *Bṛhatsaṃhitā* quotes about 125 verses from *Samāsasaṃhitā*, but I have not been able to find any verse from *Vaṭakaṇikā* quoted in Utpala's commentary on *Bṛhatsaṃhitā*. The commentaries of Utpala on all other works of Varāhamihira must be carefully studied, for they might yield further information on *Vaṭakaṇikā*.

