

HINDOO NAKSHATRAS AND HINDOO MONTH NAMES, AND CHINESE SIEU WITH ANIMAL AND CYCLE NAMES. . 247 pdf

1: Hindu units of time - WikiVisually

The number of nakshatras reflects the number of days in a sidereal month (modern value: days), the width of a nakshatra traversed by the Moon in about one day. Each nakshatra is further subdivided into four quarters (or padas).

A question may be asked at this juncture. Unless there is Rnaanubandha, bond of karma of previous life binding two souls in holy wedlock, there cannot be true marriage. On the other hand, if the karmic bond between two persons partners is not sufficiently strong and lasting, it might break in the middle. To get over all such hurdles and troubles, parents of girls and boys seek the help of learned and devoted astrologers to know about the compatibility of the two horoscopes in respect to Gana, Dina, and others, ten or twelve in all, as well as health, longevity, issue, financial positions etc. Essentials of Horary Astrology, page As you will see, as we press on there are many main supportive accounts taken into consideration, keeping our objectivity, and yet unbiased overall view. However, contrary to modern day deistic propagandist or Judaeo-Christian missionary theorists, the Vedic culture has been successfully functioning and influencing others in one form or another all over the world for many thousands of years P. A Study of Motives, pages Those who are from other cultures as I was, and who have done some research will know that the whole Vedic system of religious culture is designed to invoke remembrance and dependence on Lord Sri Krishna, Vasudeva the Supreme Personality of Godhead, and His pure devotees, who just for reference, also followed this system. It was and for many still is a proven science accepted by all the great authorities of yore. This is not only peculiar to the Indian subcontinent, and certainly not to any particular sect or caste. Among the Kurubha tribes of Southern India , the father of the bridegroom observes certain marks on the head of the proposed bride before selection. The marks or curls are cautiously observed. Some of these marks or curls forebode prosperity while others only misery to the family Edgar Thurston, Castes and Tribes of Southern India, IV, page The Marathas of Bombay take utmost care in tallying the horoscope of both the bride and the bridegroom before marriage. Similarly the Agarwalas of North Western Provinces of India, compare the horoscope of both the bride and the bridegroom before settling a marriage W. In East Anglia, England, once it was the practiced that if a woman married a man with the surname beginning with the same letter as her own, bad luck would dog their steps from the moment solemnisation of marriage George Ryley Scott, Curious customs of Sex and Marriage, page Likewise in China marriage is prohibited between pairs of the same surname Kenneth Scott Latourette, The Chinese - their history and culture, page The Ho tribes of Singhbhum district keenly observe the omens at the time of negotiation D. Majumder, The Affairs of a Tribe, page Chanchal Kumar Chatterjee, Studies in the rites and rituals of Hindu marriage in ancient India, page Our authority Srila A. Bhaktivedanta Swami Prabhupada says, Srimad Bhagavatam 3: Srila Prabhupada specifically makes what I feel to be a very profound statement as to why we should use these facilities at hand to help everyone find the best arrangement. If according to astrological calculation the combination is perfect, then the marriage takes place. Sometimes, however, there is a mistake, and family life becomes frustrating" SB 4: One could well then ask what about marriages that come about of some random agreement! This will be explained herein. There are so many quotations that can be referred to, on both astrology and compatibility, but to keep this direct and to the point of synastry, compatibility and to keep your attention to these few pages we will try to condense as much as possible. There are many ways he suggests to do this, primarily they are all directed at absorption in the science of Krishna consciousness, of which Lord Sri Krishna is the central focus. Since all such Vedic arts and sciences are ultimately intended to be used to render devotional service to the Supreme Personality of Godhead, Keshava, saintly persons in the renounced order of life should never blaspheme such apparently mundane literatures; because such literatures are indirectly connected with the Supreme Lord, one may go to hell for blaspheming these secondary literatures. The first type of faith is a firm conviction that all the statements of the multifarious Vedic literatures are true. In other words, the understanding that Vedic knowledge in general is infallible is called Sraddha, or faith. A second type of faith is the belief that one must

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personally carry out a particular injunction of the Vedic literature in order to achieve his goal in life. A devotee of the Supreme Lord should thus apply the first type of faith to the various kala vidyas, or Vedic material arts and sciences, but he should not accept such scriptures as pointing out his personal goal in life. Nor should he carry out any Vedic injunctions that is contradictory to the injunctions of Vaisnava scriptures such as the Pancharatra. Even for Lord Brahma, as well as for other creatures, down to the insignificant unmoving species such as trees and stones, blasphemy of any Vedic literature causes one to merge into the darkness of ignorance. Any other vision of Vedic literatures is to be considered an illusion. We can see directly the result of the process in a practical manner, as devotees remember the Lord in every facet of their existence. Personally in our family, Without labouring this point too much, some present that all is required is to chant the Holy Name of the Lord. However these can be easily removed when one understands the purpose, and reason for such activities and how they work. We have heard accusations of them being a leaning towards smarta-dom; thinking them totally unnecessary, or at best festive. It may be agreeable, we hope, that while at least in the conditioned stage of our development, we follow guidelines as laid down in scripture, Srila Baladeva Vidyabhusana elaborates more on this in his Govinda Bhasya, " When ordinary men see that these material benefits are actually attained by performing Vedic Rituals, they become attracted to study the Vedas. By studying the Vedas they are able to discriminate between what is temporary and what is eternal. In this way they gradually become averse to the temporary things of this world and they come to hanker after brahman. In this way it may be understood that all the parts of the Vedas describe the Supreme Personality of Godhead. If the performer is materially desireless, then he does not gain a material result, but rather the result he obtains is purification of the heart and the manifestation of spiritual knowledge. In the same way the purpose of Vedic astrology is not meant for the trap that many fall into going to astrologers who often turn their whole life upside down, causing more trouble than was there to being with. For this reason the Olde Testament figure, Isiah said, "Astrology may in the wrong hand lead away from God", the same Olde Testament said, "God said let there be lights in the heavens, and let them give us signs. Unfortunately, how astrology had been viewed was often toward that of prying into the future, where we have no business - St Augustine - believed it improper to pry into the mind of God "profaning what is truly Holy". From the other side, some astrologers used the science as a business, and also to manipulate their clientele to further business. Such astrology obviously caused disturbances rather than helped society. This science, and the practitioners of this science should be careful to assist in a professional manner clients who come for help. I humbly suggest that if considerations are taken up by mature astrologers, and priests the bad reputation that astrology has in some quarters due to it misuse can be turned around. After all this is a genuine science, and it is rather silly to continuously go through life throwing out one baby with the bath water after another. Such predictions are written out or printed and kept ready as ready made garments to fit in any one and every one. Selection is made from a set of printed predictions and the only data taken into consideration is the radical Moon. I am constrained to remark that such methods are not only unscientific but bring ill repute and disgrace to the Science of Astrology. A cautious and wise student of astrology should make predictions only after careful analysis of Natal, progressed horoscope and transit directions. Such predictions will always be correct and bring fame and fair name to the astrologer and the Science. Jupiter in the 5th house would restrict the number of issues. He is a malefic for people born in Taurus. Thus his malefic influence is two fold in the 5th. He is aspected by Saturn and Mars from the 11th house. Thus Jupiter and the 5th house have heavy affliction. The lord of the 5th Mercury is associated with the Sun and posited in the 7th house aspected by Rahu. Thus the lord of the 5th also suffers heavy affliction. From the Natal chart, we understand that there is little possibility of the native having a child in his life. The horoscope of the wife of the native who is born in Virgo has Jupiter in Capricorn, debilitated in the 5th house. Thus sterility in both the cases is evident. Yet the astrologer made an assertive statement that the native would get a son in , perhaps based on the transit of Jupiter in the 5th from Radical Moon and because the Main period of Jupiter who is the planet occupying the 5th house and the sub-period of the lord of 5th was in progress. How could birth of children be predicted for

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people who are sterile? The fact of the matter remains that astrology as a science has been around for many thousands of years. So many people are looking for answers and direction from above. Thus it has failed to attract people to its doors. Astrology is an ancient belief and practice for re-affirming human significance and values where in a modern scientific world it would be otherwise atheistic, cold and unfeeling. Access Community Radio AM. Bhaktivedanta Swami Prabhupada writes, "According to the Vedic system, the parents would consider the horoscopes of the boy and girl who were to be married. If according to astrological calculations the boy and the girl were compatible in every respect, the match was called yojaka and the marriage would be accepted. Even fifty years ago, this system was current in Hindu society. Regardless of the affluence of the boy or the personal beauty of the girl, without this astrological compatibility the marriage would not take place. A person is born in one of three categories, known as deva-gana, manushya-gana, and rakshasa-gana. In different parts of the universe there are demigods and demons, and in human society also some people resemble demigods whereas others resemble demons. If according to astrological calculations there was conflict between a godly and a demoniac nature, the marriage would not take place. Similarly, there were calculations of pratiloma and anuloma. The central idea is that if the boy and the girl were on an equal level the marriage would be happy, whereas inequality would lead to unhappiness. Because care is no longer taken in marriage, we now find many divorces. Now, of course, this is no longer possible, for human society has fallen to the level of animal society. Marriage now takes place simply by agreement. But when the Vedic system is not rigidly observed, marriage frequently ends in divorce" Srimad Bhagavatam 9: Formerly, boys and girls of similar dispositions were married; the similar natures of the boy and the girl were united in order to make them happy. These considerations are very important. Nowadays marriage takes place without such consultation, and therefore, soon after marriage, there is divorce and separation! The couple is right and the time is right. Astrology - Advanced Information on Relationship Dynamics. Despite centuries of ridicule by mainstream science, in recent decades astrology has regained a measure of respectability and acknowledged practicality in the West.

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2: Zodiac - Encyclopedia Britannica - Bible Encyclopedia

Entry for 'Zodiac' - Encyclopedia Britannica - One of 8 Bible encyclopedias freely available, this resource contained over 40 million words in nearly 40, articles written by 1, respected authors.

Dr Faustus depicted in seventeenth-century literature 2. Notebook of the early eighteenth-century Yorkshire cunning-man Timothy Crowther, containing a mix of conjurations, axioms, weather-signs and astrological calculations 4. Edition of Le Petit Albert, title page 5. List of devils and spirits from Le dragon rouge early nineteenth-century edition 8. A nineteenth-century Danish divination manual Hansen, Kloge Folk Copenhagen, , vol. See Plate 9 in this book. A magician at work. From the Conjurors Magazine 3 Title page of Gamle Richards Swartkonst-bok Karlshamn, A single sheet sold separately from his books. Purported portrait of Charles W. Roback looking suspiciously like a seventeenth-century astrologer Talismans from an early twentieth-century pulp edition of the Sixth and Seventh Books of Moses Delaurence advertisement in The Daily Gleaner, 30 August Seals from an early-twentieth-century pulp edition of the Sixth and Seventh Books of Moses 49 51 58 99 x List of Illustrations Coptic papyrus magical handbook, containing recipes for sexual problems 2. The magician Zoroaster conjuring up two demons. King Solomon reading the Torah c. Conjuring demons to bring treasure. Cotton MS Tiberius fourteenth century 6. Elizabethan grimoire that borrows from the Key of Solomon, and which purports to contain the magic of Roger Bacon 8. Manuscript of Bartie Patersoune, a Scottish cunning-man executed in 9. The defendants in the murder of Nelson D. Rehmeier and images from the Sixth and Seventh books of Moses Pulp grimoires for sale Book display in the Hindu Mysterious Store, Harlem, photographed in The Hindu Mysterious Store in Harlem photographed in Johann Kruse, the German campaigner against magical practitioners and grimoires The original was publicly burned in Bayonne in Some might nominate the founding texts of our major religions, which through misinterpretation and manipulation have led to the suffering of millions over the centuries. Fiction can also gravely offend public sensibilities, as we have seen in recent decades with book burnings of the Satanic Verses and Harry Potter novels. But for many down the millennia and across the globe no books have been more feared than grimoires: Put simply, then, grimoires are books of conjurations and charms, providing instructions on how to make magical objects such as protective amulets and talismans. They are repositories of knowledge that arm people against evil spirits and witches, heal their illnesses, fulfill their sexual desires, divine and alter their destiny, and much else besides. Grimoires are books of magic, then, but not all books of magic are grimoires, for as we shall see, some magic texts were concerned with discovering and using the secrets of the natural world rather than being based on the conjuration of spirits, the power of words, or the ritual creation of magical objects. By the eighteenth century it was being widely used in France to refer to magic books, perhaps because many of them continued to circulate in Latin manuscripts at a time when most other publications were in French. For all the time, paper, and intellectual energy spent on trying to do so, there is no overarching answer. Any useful understanding must be tied to the cultures of the people being studied in specific periods and places. This will become clear in the next chapter. There are numerous charms, spells, and rituals that were passed down orally through many generations, and were only recorded in writing by folklorists and antiquarians in the nineteenth century. Furthermore, women have always been as important as men in the recorded history of magical practice, yet because of their restricted access to literacy, they play only a minor role in the story of grimoires until the sixteenth century. Grimoires exist because of the desire to create a physical record of magical knowledge, reflecting concerns regarding the uncontrollable and corruptible nature of the oral transmission of valuable secret or sacred information. This urge to provide a tangible magical archive dates right back to the ancient civilization of Babylonia in the second millennium bce. But grimoires also exist because the very act of writing itself was imbued with occult or hidden power. It is important to understand their meaning and social significance, and to consider the endless attempts by religious and secular authorities to censor and suppress them. In this sense, grimoires represent much more

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than magic. To understand their past is to understand the spread of Christianity and Islam, the development of early science, the cultural influence of print, the growth of literacy, the social impact of slavery and colonialism, and the expansion of Western cultures across the oceans. This story concerns the spread of written magic from the ancient Middle East, through Europe and then across the Atlantic, but it is important to highlight that other venerable literary cultures also enshrined their magical knowledge in writing and considered writing magical. The various Batak ethnic groups of Sumatra, for instance, have long had a semi-literate culture, perhaps for a millennium and more. Their alphabet is based on the Brahmi script, the earliest examples of which have been found in Southern India, dating to the third century bce. Writing was primarily a tool of magic for the Batak, preserving their magical tradition more faithfully than oral transmission. The art of writing was largely the preserve of the datu or priest-magician, who recorded it in magic books poestaha Introduction 3 inscribed on the inner bark of the alim tree and folded like an accordion. Magic squares consisting of a grid of numbers of astrological, metaphysical, or mystical significance are thought to have spread westwards from China in the late First millennium thanks to Persian and Arab traders. The magic square also became an integral element of Indian magic, perhaps around the same time as papermaking was introduced there from China in the eighth century. One of the earliest surviving Indian expositions of the art was a book of mathematics written in Other elements of astrological magic also filtered from India into the writings of Islamic Arab and Persian scientists and magicians. In the past, uneducated people identified certain physical attributes of books, such as large size, venerable appearance, and contents full of unfamiliar signs, figures, and languages as indicative of magical purpose. Practitioners of magic sometimes displayed books which matched these characteristics in their consulting rooms to give the impression that they were adepts in the occult arts, even though the texts had nothing to do with magic. Some books were also used as protective talismans. It was also used in popular divination. The Bible was obviously not a grimoire, but the power of the words, stories, psalms, and prayers it contained, as well as its holiness as an object, made it the most widely used magic resource across the social and cultural spectrum over the past thousand years. Passages written on scraps of paper were used as healing charms, and the psalms were read for magical effect. So as we shall see, in the Christian world the Bible has always been thought a necessary companion of the grimoire, and both were required to make magic. It is no wonder, then, that as Christianity spread across the European colonies natives wondered whether the Bible was the occult source of power of the white colonizers. Amongst the peoples of parts of Africa, South America, the Caribbean, and the South Pacific, anthropologists have found a widespread notion that the white man deliberately withheld the full power of Christianity in order to keep them in a state of subjugation. This was not necessarily achieved by restricting literacy, but by deliberately withholding some of the true Bible and therefore the complete key to wisdom, knowledge, and consequently power. The notion that sacred knowledge has been withheld was not just a product of colonial tensions. The Bible, as we know it, is the result of a highly selective and political process of compilation. The elements that make up the Bible were chosen from a diverse range of biblical texts. Yet the Church never managed to suppress those apocryphal biblical gospels, histories, stories, and events dismissed and excluded from the official Bible story. This alternative literary biblical tradition became the source of numerous magical traditions that continue today. A grimoire is defined by the writing it contains, but the act of writing can itself be magic and certain words can have active properties independent of the holy or magical text in which they are written. Their power could be stimulated by the ritual use of specific inks and blood. Across the world from antiquity to the present we find the notion, for example, that the writing in sacred texts was imbued with physical divine power that could be utilized by eating or drinking it. In Numbers 5 in the Old Testament it is instructed that a woman suspected of adultery could be brought to a priest who would make her undergo the ordeal of bitter water: And he shall cause the woman to drink the bitter water that causeth the curse. The ingestion of holy writing was normally employed for healing purposes. In medieval Europe sacred words were written on bread or cheese to be swallowed by the sick. Some medieval religious manuscripts bear the signs of having been rinsed with water so that some of the ink washed off and

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could therefore be drunk. The seventh-century Book of Durrow, an illuminated manuscript of the Gospels, is a good example. In the seventeenth century it was dunked in water by Irish farmers to produce a sacred medicine for curing sick cattle. In parts of Islamic West Africa passages of the Koran written out in ink are similarly washed and drunk to cure disease and witchcraft. Amongst the Berti of northern Darfur, the fakis Koranic teachers and healers write certain verses from the Koran on a wooden slate, using a pen made from a millet stalk and ink made from a mix of soot and gum Arabic. The water is then washed into a small bowl or bottle for clients to drink either at once or in small doses throughout the day. As part of their graduation ceremony the Batak datu made his students inscribe an incantation, dictated by him, on bamboo held over a heap of boiled rice. Magicians had no personal influence over the creation of print grimoires, could not imbue them with power through the ritual use of materials. The printed book was not integral to the magic, rather a record of it. Magicians were merely purchasers of a product. The importance of print was its role in democratizing literary magic. While print drained power from the grimoire in terms of its magical integrity, it also empowered it through growing access and social influence. Furthermore, print did not usurp the role of manuscript; the magic latent in the words contained in print grimoires could be reactivated through transcription. Neither did print cheapen the aura of grimoires. It is true that the power of literary magic was in part invested in the restricted access to literacy, which is one reason why the history of grimoires needs to be sensitive to gender inequalities. Until the twentieth century the literacy rates of women lagged far behind men. Yet, as we shall see, even in the age of mass-produced grimoires and near universal education there was a widespread perception that the ability to read was not the only requirement for using them. The qualities of the magician remained important. Whether by birth right, geography, or piety only certain people were thought to have the innate power to possess and perform grimoire magic on the behalf of others. So even when grimoires were available to everyone not everyone could use them safely and effectively.

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3: Barcelona - Spain

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Marco does not allude to the fact that almanacs were published by the Government, as they were then and still are. In the accounts of the year , it appears that no less than 3,, copies were printed in three different sizes at different prices, besides a separate almanac for the Hweiâ€™Hwei or Mahomedans. Had Polo not omitted to touch on the issue of almanacs by Government he could scarcely have failed to enter on the subject of printing, on which he has kept a silence so singular and unaccountable. It must do everything in its power, not only to point out to its numerous subjects the distribution of the seasons,, By this means the Government keeps the people within the limits of humble obedience; it is for this reason that the Emperors of China established the Academy of Astronomy. The acceptance of the Imperial Almanac by a foreign Prince is considered an acknowledgment of vassalage to the Emperor. It is a penal offence to issue a pirated or counterfeit edition of the Government Almanac. No one ventures to be without one, lest he become liable to the greatest misfortunes by undertaking the important measures on black-balled days. The first, Wan-nien-shu, the Calendar of Ten Thousand Years, is an abridgment of the Calendar, comprising years, viz. The second and more complete Calendar is the Annual Calendar, which, under the preceding dynasties, was named Li-je, Order of Days, and is now called Shih-hsien-shu, Book of Constant Conformity with the Heavens. This name was given by the Emperor Shun-chih, in the first year of his reign , on being presented by Father John Schall Tang Jo-wang with a new Calendar, calculated on the principles of European science. This Annual Calendar gives the following indications: Hoang, Chinese Calendar, pp. Regarding the Observatory, see note at p. And I am indebted yet again to the generous zeal of Mr. The opinion was given very strongly that no instrument of the kind, so perfect in theory and in execution, could have been even imagined in those days, and that nothing of such scientific quality could have been made except by the Jesuits. In fact it was asserted or implied that these instruments must have been made about the year , and were therefore not earlier in age than those which stand on the terraced roof of the Observatory, and are well known to most of us from the representation in Duhalde and in many popular works. The only authority that I could lay hand on was Lecomte, and what he says was not conclusive. I extract the most pertinent passages: But Father Verbiest, the Director of the Observatory, considering them useless for astronomical observation, persuaded the Emperor to let them be removed, to make way for several instruments of his own construction. The instruments set aside by the European astronomers are still in a hall adjoining the tower, buried in dust and oblivion; and we saw them only through a grated window. They appeared to us to be very large and well cast, in form approaching our astronomical circles; that is all that we could make out. There was, however, thrown into a back yard by itself, a celestial globe of bronze, of about 3 feet in diameter. Of this we were able to take a nearer view. Its form was somewhat oval; the divisions by no means exact, and the whole work coarse enough. This observatory, not worthy of much consideration for its ancient instruments, much less for its situation, its form, or its construction, is now enriched by several bronze instruments which Father Verbiest has placed there. He then proceeds to describe them: Armillary Zodiacal Sphere of 6 feet diameter. This sphere reposes on the heads of four dragons, the bodies of which after various convolutions come to rest upon the extremities of two brazen beams forming a cross, and thus bear the entire weight of the instrument. Four lion-cubs of the same material bear the ends of the cross beams, and the heads of these are raised or depressed by means of attached screws, according to what is required. The circles are divided on both exterior and interior surface into degrees; each degree into 60 minutes by transverse lines, and the minutes into sections of 10 seconds each by the sight-edge 2 applied to them. As Lecomte gives no details of the old instruments which he saw through a grating, and as the description of this zodiacal sphere No. Wylie for information, as I had received the photographs from him, and knew that he had been Mr. I will mention one thing which is quite decisive as to the Jesuits. The Jesuits always used the sexagesimal division. Lecomte speaks of the imperfection of the division on the Jesuit-made

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instruments; but those on the Mongol instruments are immeasurably coarser. It contains a representation of an armillary sphere, which appears to me to be much the same as the sphere in question. There is a solid horizon fixed to a graduated outer circle. Inside the latter is a meridian circle, at right angles to which is a graduated colure; then the equator, apparently a double ring, and the ecliptic; also two diametric bars. The cut is rudely executed, but it certainly shows that some one imagined something more perfect. The instrument stands on a cross frame, with 4 dragon supporters and a prop in the centre. From the age of the Yuen till the arrival of the Jesuits, we hear nothing of any new instruments having been made; and it is well known that astronomy was never in a lower condition than under the Ming. Wylie then draws attention to the account given by Trigault of the instruments that Matteo Ricci saw at Nanking, when he went in the year to pay a visit to some of the literati of that city. He transcribes the account from the French Hist. But as I have the Latin, which is the original and is more lucid, by me, I will translate from that. They have little talent and less learning, and do nothing beyond the preparation of the almanacs on the rules of calculation made by the ancients; and when it chances that events do not agree with their calculation they assert that what they had calculated was the regular course of things, but that the aberrant conduct of the stars was a prognostic from heaven of something going to happen on the earth. This something they make out according to their fancy, and so spread a veil over their own blunders. These gentlemen did not much trust Father Matteo, fearing, no doubt, lest he should put them to shame; but when at last they were freed from this apprehension they came and amicably visited the Father in hope of learning something from him. And when he went to return their visit he saw something that really was new and beyond his expectation. On the top of the hill there is an ample terrace, capitally adapted for astronomical observation, and surrounded by magnificent buildings which form the residence of the Professors. On this terrace are to be seen astronomical instruments of cast-metal, well worthy of inspection whether for size or for beauty; and we certainly have never seen or read of anything in Europe like them. For nearly years they have stood thus exposed to the rain, the snow, and all other atmospheric inclemencies, and yet they have lost absolutely nothing of their original lustre. And lest I should be accused of raising expectations which I do not justify, I will do my best in a digression, probably not unwelcome, to bring them before the eyes of my readers. First we inspected a great globe [A], graduated with meridians and parallels; we estimated that three men would hardly be able to embrace its girth. A second instrument was a great sphere [B], not less in diameter than that measure of the outstretched arms which is commonly called a geometric pace. It had a horizon and poles; instead of circles it was provided with certain double hoops armillae, the void space between the pair serving the purpose of the circles of our spheres. All these were divided into degrees and some odd minutes. There was no globe to represent the earth in the centre, but there was a certain tube, bored like a gun-barrel, which could readily be turned about and fixed to any azimuth or any altitude so as to observe any particular star through the tube, just as we do with our vane-sights; 8 “ not at all a despicable device! The third machine was a gnomon [C], the height of which was twice the diameter of the former instrument, erected on a very large and long slab of marble, on the northern side of the terrace. The stone slab had a channel cut round the margin, to be filled with water in order to determine whether the slab was level or not, and the style was set vertical as in hour-dials. The fourth and last instrument, and the largest of all, was one consisting as it were of three or four huge astrolabes in juxtaposition [D]; each of them having a diameter of such a geometrical pace as I have specified. The fiducial line, or Alhidada, as it is called, was not lacking, nor yet the Dioptra. Moreover all these were graduated, and the degrees marked by prominent studs of iron, so that in the night the graduation could be read by the touch without a light. All this compound astrolabe instrument was erected on a level marble platform with channels round it for levelling. On each of these instruments explanations of everything were given in Chinese characters; and there were also engraved the 24 zodiacal constellations which answer to our 12 signs, 2 to each. Now there can be no question about the fact that the city of Nanking lies in lat. Observatory Instruments of the Jesuits. And indeed it is known that they were cast at the period when the Tartars were dominant in China; and we may without rashness conjecture that they were the work of some foreigner acquainted with our studies. But it is time to have done with these

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instruments. In this interesting description it will be seen that the Armillary Sphere [B] agrees entirely with that represented in illustration facing p. And the second of his photographs in my possession, but not, I believe, yet published, answers perfectly to the curious description of the 4th instrument [D]. Indeed, I should scarcely have been able to translate that description intelligibly but for the aid of the photograph before me. It shows the three astrolabes or graduated circles with travelling indexes arranged exactly as described, and pivoted on a complex frame of bronze; 1 circle in the plane of the equator for measuring right ascensions; 2 circle with its axis vertical to the plane of the last, for measuring declinations: The Gnomon [A] was seen by Mr. Wylie in one of the lower rooms of the Observatory see below. Of the Globe we do not now hear; and that mentioned by Lecomte among the ancient instruments was inferior to what Ricci describes at Peking. I now transcribe Mr. In the centre was the Tze-wei 13 Palace, inside of which were a pair of scrolls, and a cross inscription, by the imperial hand. These were placed in the Observatory, and to the present day are respectfully used. The old instruments were at the same time removed, and deposited at the foot of the stage. All these were placed on the Observatory stage. Ricci speaks of their age as nearly years in ; Verbiest as nearly years in . But these estimates evidently point to the termination of the Mongol Dynasty , to which the Chinese would naturally refer their oral chronology. In fact, it being once established that the instruments existed when the Jesuits entered China, all the objections fall to the ground. We may observe that the number of the ancient instruments mentioned in the popular Chinese account agrees with the number of important instruments described by Ricci, and the titles of three at least out of the four seem to indicate the same instruments. The catalogue of the new instruments of or given in the native work also agrees exactly with that given by Lecomte. The instruments represented by Lecomte are all still on the terrace, only their positions have been somewhat altered to make room for the two added in last century. But my kind correspondent was unable to travel beyond the books on his own shelves. Nor was it needful. It will have been seen that, beautiful as the art and casting of these instruments is, it would be a mistake to suppose that they are entitled to equally high rank in scientific accuracy. Wylie mentioned the question that had been started to Freiherr von Gumpach, who was for some years Professor of Astronomy in the Peking College. Petersburg, which was reprinted at Shanghai in in Chinese Researches. Some of the astronomical instruments have been removed to Potsdam by the Germans since the siege of the foreign Legations at Peking in . These co-efficient epithets are found in four different forms: Wood, Fire, Earth, Metal, Water, attaching to each a masculine and feminine attribute so as to make ten epithets. Blue, Red, Yellow, White, Black, similarly treated. East, South, Middle, West, North. Thus was the first year of a year cycle: And then a new cycle commences just as before.

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4: Grimoires - A History of Magic Books - www.enganchecubano.com

The safest general conclusions regarding this disputed subject appear to be that the sieu, distinctively and unvaryingly Chinese, cannot properly be described as divisions of a lunar zodiac, that the nakshatras, though of purely Indian origin, became modified by the successive adoption of Greek and Chinese rectifications and supposed.

To which is added a Biographical Memoir of the late Dr. Languages of the Parsi Scriptures. The Zend-Avesta, or the Scripture of the Parsis. The Zoronstrian Keligion, as to its Origin and Development. Martin Hang, edited by Dr. The author intended, on his return from India, to expand the materials contained in this work into a comprehensive account of the Zoroastrian religion, but the design was frustrated by his untimely death. We have, however, in a concise and readable form, a history of the researches into the sacred writings and religion of the Parsis from the earliest times down to the present " a dissertation on the languages of the Parsi Scriptures, a translation of the Zend-Avesta, or the Scripture of the Parsis, and a dissertation on the Zoroastrian religion, with especial reference to its origin and development. Post 8vo, cloth, pp. Translated from the Chinese by S. Beal, consists of thirty-nine sections. It contains authentic texts gathered from ancient canonical books, and generally connected with some incident in the history of Buddha. Their great interest, however, consists in the light which they throw upon everyday life in India at the remote period at which they were written, and upon the method of teaching adopted by the founder of the religion. The method employed was principally parable, and the simplicity of the tales and the excellence of the morals inculcated, as well as the strange hold which they have retained upon the minds of millions of people, make them a very remarkable study. Beal, by making it accessible in an English dress, has added to the great services he has already rendered to the comparative study of religious history. Second Edition, post 8vo, cloth, pp. Inspector of Schools in India, writes: I used to long for such a book when I was teaching in Calcutta. Hindu students are intensely interested in the history of Sanskrit literature, and this volume will supply them with all they want on the subject. At their first appearance they were by far the most learned and able treatment of their subject ; and with their recent additions they still maintain decidedly the same rank. The essays contained in the volume were originally delivered as academic lectures, and at the time of their first publication were acknowledged to be by far the most learned and able treatment of the subject. They have now been brought up to date by the addition of all the most important results of recent research " " Times. The Author has attempted to fill up a vacuum, the inconvenience of which pressed itself on his notice. Much had been written about the languages of the East Indies, but the extent of our present knowledge had not even been brought to a focus. It occurred to him that it might be of use to others to publish in an arranged form the notes which he had collected for his own edification. It passes under review a vast number of languages, and it gives, or professes to give, in every case the sum and substance of the opinions and judgments of the best-informed writers. Second Corrected Edition, post 8vo, pp. Few translations deserve a second edition better. Post 8vo, with View of Mecca, pp. Has been long esteemed in this country as the compilation of one of the greatest Arabic scholars of the time, the late Mr. Poole is both a generous and a learned biographer. Poole tells us the facts Third Edition, revised and augmented by considerable Additions, with Illustrations and a Map. He not only deserves the thanks of every Englishman for this able contribution to the study of Modern India " a subject with which we should be specially familiar " but he deserves the thanks of every Indian, Parsee or Hindu, Buddhist and Moslem, for his clear exposition of their manners, their creeds, and their necessities. An agreeable introduction to Hindu poetry. A volume which may be taken as a fair illustration alike of the religions and moral sentiments and of the legendary lore of the best Sanskrit writers. Second Edition, post 8vo, pp. The Gulistan is a typical Persian verse-book of the highest order. In Two Volumes, post 8vo, pp. Vocabulary of the Dialects of the Kiranti Language. Grammatical Analysis of the Vayu Language. Analysis of the Bahing Dialect of the Kiranti Language. The Bahing Gram mar. On tue Kiranti Tribe of the Central Himalaya. Third Edition, Two Vols. It deserves most careful study from all interested in the history of the religions of the world, and expressly of

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those who are concerned in the propagation of Christianity. Edkins notices in terms of just condemnation the exaggerated praise bestowed upon Buddhism by recent English writers. The result of thirty-five years of inquiry, reflection, and speculation, and that on subjects as full of fascination as of food for thought. The Oldest Collection of Folk-lore Extant: They are probably the nearest representatives of the original Aryan stories from which sprang the folk-lore of Europe as well as India. The introduction contains a most interesting disquisition on the migrations of these fables, tracing their reappearance in the various groups of folk-lore legends. His well-established reputation as a Pali scholar is a sufficient guarantee for the fidelity of his version, and the style of his translations is deserving of high praise. In the Jataka book we have, then, a priceless record of the earliest imaginative literature of our race ; and With Notes and Copious Indexes. Hershon is a very competent scholar. Contains samples of the good, bad, and indifferent, and especially extracts that throw light upon the Scriptures. The author has manifestly devoted much labour to the task of studying the poetical literature of the Japanese, and rendering characteristic specimens into English verse. It is to the classical poetry of Old Japan that we must turn for indigenous Japanese thought, and in the volume before us we have a selection from that poetry rendered into graceful English verse. Chamberlain set himself a difficult task when he undertook to reproduce Japanese poetry in an English form. But he has evidently laboured *con amore*, and his efforts are successful to a degree. It does not pretend to popularise studies which are yet in their infancy. Its primary object is to translate, but it does not assume to be more than tentative, and it offers both to the professed Assyriologist and to the ordinary non-Assyriological Semitic scholar the means of controlling its results. They are not, it is to be feared, a very numerous class. But the more thanks are due to him on that account for the way in which he has acquitted himself in his laborious task. Edwin Arnold does good service by illustrating, through the medium of his musical English melodies, the power of Indian poetry to stir European emotions. Arnold will have introduced it among popular English poems. Arnold has done in his splendid *para phrases* of language contained in these mighty epics. Faber is already well known in the field of Chinese studies by his digest of the doctrines of Confucius. The value of this work will be perceived when it is remembered that at no time since relations commenced between China and the West has the former been so powerful " we had almost said aggressive " as now. For those who will give it careful study, Mr. Translated from the French with the authority and assistance of the Author. The author has, at the request of the publishers, considerably enlarged the work for the translator, and has added the literature of the subject to date ; the translation may, therefore, be looked upon as an equivalent of a new and improved edition of the original. Barth has drawn with a master-hand. The system of Kapila contains nearly all that India has produced in the department of pure philosophy. Davies a patient and learned guide who leads him into the intricacies of the philosophy of India, and supplies him with a clue, that he may not be lost in them. The system of Kapila, which is here given in a translation from the Sankhya Kai ika. Presents many points of deep interest to the student of comparative philosophy, and without Mr. The design of this little work is to provide for missionaries, and for others who, like them, have little leisure for original research, an accurate summary of the doctrines of the Vedanta. So copious, indeed, are these, and so much collateral matter do they bring to bear on the subject, that the diligent student will rise from their perusal with a fairly adequate view of Hindu philosophy generally. It is, in fact, a most valuable contribution to the comparative study of religion and mythology. Accounts of their religion and mythology were scattered about in various books ; these have been carefully collected by Dr. Hahn and printed in his second chapter, enriched and improved by what he has been able to collect himself. Max Muller in the Nineteenth.

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5: Full text of "Religion And Folklore Of Northern India ()"

The zodiac, or, as the Chinese called it, the Yellow Way, was thus divided into twenty-eight parts, which were called Nakshatras (mansions, or hotels), because the moon remains in each of them for a period of twenty-four hours.

Moon – The Moon is an astronomical body that orbits planet Earth, being Earth's only permanent natural satellite. It is the fifth-largest natural satellite in the Solar System, following Jupiter's satellite Io, the Moon is second-densest satellite among those whose densities are known. The average distance of the Moon from the Earth is 384,400 km, the Moon is thought to have formed about 4.5 billion years ago. It is the second-brightest regularly visible celestial object in Earth's sky, after the Sun and its surface is actually dark, although compared to the night sky it appears very bright, with a reflectance just slightly higher than that of worn asphalt. Its prominence in the sky and its cycle of phases have made the Moon an important cultural influence since ancient times on language, calendars, art. The Moon's gravitational influence produces the ocean tides, body tides, and this matching of apparent visual size will not continue in the far future. The Moon's linear distance from Earth is currently increasing at a rate of 3.8 cm per year. Occasionally, the name Luna is used, in literature, especially science fiction, Luna is used to distinguish it from other moons, while in poetry, the name has been used to denote personification of our moon. The principal modern English adjective pertaining to the Moon is lunar, a less common adjective is selenic, derived from the Ancient Greek Selene, from which is derived the prefix seleno-. Both the Greek Selene and the Roman goddess Diana were alternatively called Cynthia, the names Luna, Cynthia, and Selene are reflected in terminology for lunar orbits in words such as apolune, pericyynthion, and selenocentric. The name Diana is connected to dies meaning day, several mechanisms have been proposed for the Moon's formation. These hypotheses also cannot account for the angular momentum of the Earth-Moon system. This hypothesis, although not perfect, perhaps best explains the evidence, eighteen months prior to an October conference on lunar origins, Bill Hartmann, Roger Phillips, and Jeff Taylor challenged fellow lunar scientists, You have eighteen months. Go back to your Apollo data, go back to computer, do whatever you have to. Don't come to our conference unless you have something to say about the Moon's birth, at the conference at Kona, Hawaii, the giant impact hypothesis emerged as the most popular. Afterward there were only two groups, the giant impact camp and the agnostics. Giant impacts are thought to have been common in the early Solar System, computer simulations of a giant impact have produced results that are consistent with the mass of the lunar core and the present angular momentum of the Earth-Moon system.

2. Earth – Earth, otherwise known as the World, or the Globe, is the third planet from the Sun and the only object in the Universe known to harbor life. It is the densest planet in the Solar System and the largest of the four terrestrial planets, according to radiometric dating and other sources of evidence, Earth formed about 4.5 billion years ago. Earth's gravity interacts with objects in space, especially the Sun. During one orbit around the Sun, Earth rotates about its axis over 365.25 times, thus, Earth's axis of rotation is tilted, producing seasonal variations on the planet's surface. The gravitational interaction between the Earth and Moon causes ocean tides, stabilizes the Earth's orientation on its axis, Earth's lithosphere is divided into several rigid tectonic plates that migrate across the surface over periods of many millions of years. The majority of Earth's polar regions are covered in ice, including the Antarctic ice sheet, Earth's interior remains active with a solid iron inner core, a liquid outer core that generates the Earth's magnetic field, and a convecting mantle that drives plate tectonics. Within the first billion years of Earth's history, life appeared in the oceans and began to affect the Earth's atmosphere and surface, some geological evidence indicates that life may have arisen as much as 4 billion years ago. Since then, the combination of Earth's distance from the Sun, physical properties, in the history of the Earth, biodiversity has gone through long periods of expansion, occasionally punctuated by mass extinction events. Estimates of the number of species on Earth today vary widely, over 8.6 million. By early Modern English, many nouns were capitalized, and Earth became the Earth. More recently, the name is simply given as Earth. House styles now vary, Oxford spelling recognizes the lowercase form as the most common, another convention capitalizes Earth when appearing as a

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name but writes it in lowercase when preceded by the. It almost always appears in lowercase in colloquial expressions such as what on earth are you doing, the oldest material found in the Solar System is dated to 4. Calendar – A calendar is a system of organizing days for social, religious, commercial or administrative purposes. This is done by giving names to periods of time, typically days, weeks, months, a date is the designation of a single, specific day within such a system. A calendar is also a record of such a system. A calendar can also mean a list of planned events, such as a calendar or a partly or fully chronological list of documents. Periods in a calendar are usually, though not necessarily, synchronized with the cycle of the sun or the moon. The most common type of calendar was the lunisolar calendar. Latin *calendarium* meant account book, register, the Latin term was adopted in Old French as *calendrier* and from there in Middle English as *calender* by the 13th century. The course of the Sun and the Moon are the most evident forms of timekeeping, nevertheless, the Roman calendar contained very ancient remnants of a pre-Etruscan month solar year. The first recorded calendars date to the Bronze Age, dependent on the development of writing in the Ancient Near East, a larger number of calendar systems of the Ancient Near East becomes accessible in the Iron Age, based on the Babylonian calendar. This includes the calendar of the Persian Empire, which in turn gave rise to the Zoroastrian calendar as well as the Hebrew calendar, calendars in antiquity were lunisolar, depending on the introduction of intercalary months to align the solar and the lunar years. This was mostly based on observation, but there may have been attempts to model the pattern of intercalation algorithmically. The Roman calendar was reformed by Julius Caesar in 45 BC, the Julian calendar was no longer dependent on the observation of the new moon but simply followed an algorithm of introducing a leap day every four years. This created a dissociation of the month from the lunation. The Islamic calendar is based on the prohibition of intercalation by Muhammad and this resulted in an observationally based lunar calendar that shifts relative to the seasons of the solar year. The first calendar reform of the modern era was the Gregorian calendar. Such ideas are mooted from time to time but have failed to gain traction because of the loss of continuity, massive upheaval in implementation, a full calendar system has a different calendar date for every day. Thus the week cycle is by not a full calendar system. The simplest calendar system just counts time periods from a reference date and this applies for the Julian day or Unix Time 4. Zodiac – The zodiac is an area of the sky centered upon the ecliptic, the apparent path of the Sun across the celestial sphere over the course of the year. The construction of the zodiac is described in Ptolemy's vast 2nd century AD work, the term zodiac may also refer to the region of the celestial sphere encompassing the paths of the planets corresponding to the band of about eight arc degrees above and below the ecliptic. The zodiac of a planet is the band that contains the path of that particular body, e. By extension, the zodiac of the comets may refer to the band encompassing most short-period comets, the division of the ecliptic into the zodiacal signs originates in Babylonian astronomy during the first half of the 1st millennium BC. The zodiac draws on stars in earlier Babylonian star catalogues, such as the MUL.APIN catalogue, around the end of the 5th century BC, Babylonian astronomers divided the ecliptic into twelve equal signs, by analogy to twelve schematic months of thirty days each. Each sign contained thirty degrees of longitude, thus creating the first known celestial coordinate system. For daily ephemerides, the positions of a planet were not as important as the astrologically significant dates when the planet crossed from one zodiacal sign to the next. The Babylonian star catalogs entered Greek astronomy in the 4th century BC, Babylonia or Chaldea in the Hellenistic world came to be so identified with astrology that Chaldean wisdom became among Greeks and Romans the synonym of divination through the planets and stars. Hellenistic astrology derived in part from Babylonian and Egyptian astrology, horoscopic astrology first appeared in Ptolemaic Egypt. The Dendera zodiac, a dating to ca. The earliest extant Greek text using the Babylonian division of the zodiac into 12 signs of 30 equal degrees each is the *Anaphoricus* of Hysicles of Alexandria. Particularly important in the development of Western horoscopic astrology was the astrologer and astronomer Ptolemy, whose work *Tetrabiblos* laid the basis of the Western astrological tradition. Under the Greeks, and Ptolemy in particular, the planets, Houses, Ptolemy lived in the 2nd century AD, three centuries after the discovery of the precession of the equinoxes by Hipparchus around BC 5. Astrology – Astrology is

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the study of the movements and relative positions of celestial objects as a means for divining information about human affairs and terrestrial events. Throughout most of its history astrology was considered a tradition and was common in academic circles, often in close relation with astronomy, alchemy, meteorology. It was present in political circles, and is mentioned in works of literature, from Dante Alighieri and Geoffrey Chaucer to William Shakespeare, Lope de Vega. Astrology thus lost its academic and theoretical standing, and common belief in it has largely declined, Astrology is now recognized to be pseudoscience. Many cultures have attached importance to astronomical events, and the Indians, Chinese, the majority of professional astrologers rely on such systems. Astrology has been dated to at least the 2nd millennium BCE, with roots in systems used to predict seasonal shifts. A form of astrology was practised in the first dynasty of Mesopotamia, Chinese astrology was elaborated in the Zhou dynasty. In Rome, astrology was associated with Chaldean wisdom, after the conquest of Alexandria in the 7th century, astrology was taken up by Islamic scholars, and Hellenistic texts were translated into Arabic and Persian. In the 12th century, Arabic texts were imported to Europe, major astronomers including Tycho Brahe, Johannes Kepler and Galileo practised as court astrologers. Astrological references appear in literature in the works of such as Dante Alighieri and Geoffrey Chaucer. Throughout most of its history, astrology was considered a scholarly tradition and it was accepted in political and academic contexts, and was connected with other studies, such as astronomy, alchemy, meteorology, and medicine. At the end of the 17th century, new concepts in astronomy. Astrology thus lost its academic and theoretical standing, and common belief in astrology has largely declined, Astrology, in its broadest sense, is the search for meaning in the sky. This was a first step towards recording the Moons influence upon tides and rivers, by the 3rd millennium BCE, civilisations had sophisticated awareness of celestial cycles, and may have oriented temples in alignment with heliacal risings of the stars. Scattered evidence suggests that the oldest known references are copies of texts made in the ancient world. The Venus tablet of Ammisaduqa thought to be compiled in Babylon around BCE, a scroll documenting an early use of electional astrology is doubtfully ascribed to the reign of the Sumerian ruler Gudea of Lagash 6. Hindu

Hindu refers to any person who regards themselves as culturally, ethnically, or religiously adhering to aspects of Hinduism. It has historically used as a geographical, cultural, or religious identifier for people indigenous to South Asia. The historical meaning of the term Hindu has evolved with time, by the 16th century, the term began to refer to residents of India who were not Turks or Muslims. The historical development of Hindu self-identity within the Indian population, in a religious or cultural sense, is unclear, competing theories state that Hindu identity developed in the British colonial era, or that it developed post-8th century CE after the Islamic invasion and medieval Hindu-Muslim wars. A sense of Hindu identity and the term Hindu appears in texts dated between the 13th and 18th century in Sanskrit and regional languages. The 14th- and 18th-century Indian poets such as Vidyapati, Kabir and Eknath used the phrase Hindu dharma, the Christian friar Sebastiao Manrique used the term Hindu in religious context in In the 18th century, the European merchants and colonists began to refer to the followers of Indian religions collectively as Hindus, in contrast to Mohamedans for Mughals, scholars state that the custom of distinguishing between Hindus, Buddhists, Jains and Sikhs is a modern phenomenon. Hindoo is a spelling variant, whose use today may be considered derogatory. At more than 1. The vast majority of Hindus, approximately million, live in India, according to Indias census. It was used as the name of the Indus river and also referred to its tributaries, the Punjab region, called Sapta Sindhava in the Vedas, is called Hapta Hindu in Zend Avesta. The term Hindu in these ancient records is an ethno-geographical term, the Arabic equivalent Al-Hind likewise referred to the country of India. Among the earliest known records of Hindu with connotations of religion may be in the 7th-century CE Chinese text Record of the Western Regions by the Buddhist scholar Xuanzang, Xuanzang uses the transliterated term In-tu whose connotation overflows in the religious according to Arvind Sharma. The Hindu community occurs as the amorphous Other of the Muslim community in the court chronicles, wilfred Cantwell Smith notes that Hindu retained its geographical reference initially, Indian, indigenous, local, virtually native. Slowly, the Indian groups themselves started using the term, differentiating themselves, the poet Vidyapatis poem Kirtilata

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contrasts the cultures of Hindus and Turks in a city and concludes The Hindus and the Turks live close together, Each makes fun of the others religion 7. Chinese astronomy Astronomy in China has a very long history, with historians indicating that the Chinese were the most persistent and accurate observers of celestial phenomena anywhere in the world before the Arabs. Detailed records of observations began during the Warring States period. The telescope was introduced in the seventeenth century, in , the Peking observatory was completely redesigned and refitted under the direction of Ferdinand Verbiest. Today, China continues to be active in astronomy, with many observatories, one of the main functions was for the purpose of timekeeping. The Chinese used a calendar, but, because the cycles of the sun. The Chinese calendar was considered to be a symbol of a dynasty, as dynasties would rise and fall, astronomers and astrologers of each period would often prepare a new calendar to be made, with observations for that purpose.

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6: Nakshatra | Revolv

The cycle of creation and destruction continues forever, manifested in the Hindu deity Shiva, Lord of the Dance, who holds the drum that sounds the universe's creation in his right hand and the flame that, billions of years later, will destroy the universe in his left.

Lunar mansion Save A lunar mansion is a segment of the ecliptic often called a station or house through which the Moon passes in its orbit around Earth , often used by ancient cultures as part of their calendar system. In general, though not always, the zodiac is divided into 27 or 28 segments relative to the fixed stars " one for each day of the lunar month. A sidereal month lasts about Various cultures have used sets of lunar mansions astrologically ; for example, the Jyotisha astrological Nakshatras of Hindu culture, the Arabic manzils manazil al-qamar , the 28 mansions of Chinese astronomy , and the 36 decans of Egyptian astronomy. Western astrology does not use mansions, but each zodiac sign covers 2 or 3 mansions. The Chinese system groups mansions into four groups related to the seasons. The concept of the lunar mansions are considered to be Babylonian in origin. Tester believes that though they were known in Vedic India , all lists "seem to betray" transmission through Greek sources. Though pointing out that the Babylonians had well established lunar groupings by the 6th century BC , he also notes that the mansion "scheme was derived via Egyptian magic by the linking of the lists of lucky and unlucky days of the lunar month with the hemerologies and with the zodiac. They can be considered as the equivalent to the Western zodiac , although the 28 Mansions reflect the movement of the Moon through a sidereal month rather than the Sun in a solar year. In their final form, they embodied the astral forms of the Four Symbols: They usually number 27 but sometimes 28 and their names are related to the most prominent constellations in each sector. They start from a point on the ecliptic precisely opposite the star Spica Sanskrit: In classical Hindu mythology , the creation of the nakshatras is attributed to Daksha. They were wives of Chandra , the moon god. The first astronomical text that lists them is the Vedanga Jyotisha. The mansions are important parts of Indian astrology. Arabic mansions In the traditional Arabic astrological system , which was derived from the Indian nakshatra system,[5] the moon was seen to move through 28 distinct manazil singular: One or more manazil were then grouped into a nawaa plural anwaa which were tied to a given weather pattern. In other words, the yearly pattern was divided in the following manner: These stars and constellations were sometimes, but not always, connected in some way to constellations in the Zodiac. The following table is a breakdown of the anwaa and their position on the Gregorian calendar.

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7: Catalogue of the Library of the Linnean Society of London - www.enganchecubano.com

states that the months were year B.C. with Aswina. by which they determined that in years and one month the Solstice fell back 3 20' in respect of the fixed In consequence of these observations.C. "Durga.) it was 20' of at the beginning of that and the Vernal Equinox was at a point 10 constellation.

Constructing Hindu Myth Consider this: The alternative is to face eternal suffering in hell. This religion has no need for the concept of evil because every event is a reaction to past events. This religion holds that the cosmos is multilayered and populated by a variety of beings, and believes that time is cyclical, with events repeating themselves again and again and again. It would be foolish to try to understand one religion in terms of the other. Hence, to understand Hindu mythology—its sacred narratives, art, and ritual—a paradigm shift is required. These concepts evolved to satisfy the needs of the Occident, and they presently form the bedrock, in some form or other, of Judaism, Christianity, and Islam. In India a different worldview evolved over four thousand years, with the concepts responding to various sociocultural phenomena and transforming with the words of wise men to satisfy the needs of the local population. European scholars who were deeply influenced by biblical thought defined this worldview as a religion. For the native practitioners it was simply a way of life into which one was born. European colonial powers were confronted with the Hindu way of life when mercantile and later imperial ambitions brought them to South Asia in the sixteenth century. By the middle of the nineteenth century the Indian subcontinent had become part of the British Raj. India had been under foreign rule before: Persians, Greeks, Huns, Turks, and Mongols all governed the land. They knew that the secret of political control lay in a sound knowledge of the subjects. The British, and to some extent the French and Portuguese, soon realized that understanding the dominant religion of India was nothing short of solving a conundrum. There was no historical founder or prophet like Jesus or Muhammad, no well-defined god like Jehovah or Allah, no sacred book like the Bible or the Koran. The translations of sacred texts revealed no clear sense of history or geography. The traditions were varied. There was no clear difference between the sacred and the secular, no consistency between philosophy and practice. The Persians and later the Arabs had used the word Hind or Hindostan to describe the land around and beyond the river that was known to the Greeks as the Indus and to the local population as the Sindhu. In the sixteenth century, Sanskrit and Bengali texts used the word Hindu to refer to locals who were not Yavana, or Muslim. When the British came to India, they used the word Hindoo or Hindu rather loosely, applying it to all who spoke the Hindi language in North India. Later the word was used specifically for that segment of Indian population who did not identify themselves as Muslim, Sikh, Jain, or Christian. In the early part of the nineteenth century Hinduism became an umbrella term for a number of distinct South Asian sects and regional religions that shared certain fundamental beliefs, ritual practices, and cultural symbols. More specifically, in scholars used the term for the religion of high-caste brahmanas, which in academic circles is now termed Brahmanism and is viewed as a dominantly pervasive subset of Hinduism. Brahmanism was the only coherent religious system that the British could identify within the Hindu framework. This system was common to the entire subcontinent and had its own literature, written in Sanskrit, a language that European philologists were convinced was the root of all modern European languages. But nineteenth-century Europe was a formidable imperial force and was in the throes of the Enlightenment. Scientific methodology demanded documented evidence, coherent translations, and objective analysis. The Brahmanical texts were classified into two groups: The Veda captured lofty philosophies and leaned toward logic and monotheism. The Shastra, on the other hand, supported social customs including idol worship condemned in the Bible and the caste hierarchy distasteful in view of the liberal political philosophies emerging in Europe. Thus, like Al Beruni, a tenth-century Arab scholar, the Europeans soon recognized the wide gap between the ideas found in classical texts and the beliefs of the ordinary people. They seemed more like witchcraft to the European mind. Unfortunately, the colonial discourse has played a significant role in reconstructing Hindu mythology for Hindus themselves. It has

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generated deep prejudices against Hindu art, ritual, and narrative. If one seeks to unravel the mysteries of Hindu mythology, coming to terms with this problem is essential. Hindu Constructing Hindu Myth 5 mythology was not the creation of Brahmanical bards; the stories were spawned in the collective imagination that captured the worldview of a people. These were appropriated over time and codified by the socially dominant brahmanas as well as their opponents, the Buddhists and the Jains. The first Indians to be exposed to the Western system of education happened to be brahmanas from affluent and influential families. When confronted with the reconstructed vision of their religion that contrasted with the egalitarian political systems that evolved in nineteenth-century Europe, the brahmanas became defensive or apologetic. They led the Hindu Renaissance that would ultimately redefine Hinduism using biblical vocabulary heaven, hell, god, demon, angel, sinner, prophet, evil, redemption, salvation in a manner that met the approval of the West. In an attempt to align Hinduism to European and Christian ways, some social reformers went to the extent of establishing Hindu churches. Sacred Hindu narratives remain spellbound by European prejudices. The battle of the gods and demons is still viewed as the battle of good and evilâ€”never mind the fact that all scriptures describe the demons as half-brothers of the gods and, very often, morally superior to the gods. Why is my beloved Radha fair? The nakedness of goddesses arouses shame and outrage. The worship of plants and animals are reduced to remnants of a 6 Introduction prelogical past. It seeks to unravel the mysteries of Hindu mythology on its own terms, in the process demonstrating how Hindu narratives, ritual, and art capture the Hindu worldview. In this case, Hindu refers to the dominant and common elements of mainstream Indian traditions. The book is divided into four chapters: It explains how the various narratives, symbols, and rituals generate for Hindus a paradigm that defines perfection in this world and offers possibilities in the hereafter. Comparing Myth, compares and contrasts Hindu myths with the myths of other cultures. Transforming Myth, discusses how Hindu myth evolved over time, gathering layers of meaning in response to history. Interpreting Myth, explores the various ways in which narratives, symbols, and rituals can be interpreted. I hope this book appeals to the scholar and the general reader, to the Hindu and the non-Hindu. By throwing new light on old material, I seek to help everyone appreciate yet another system of ideas that was created by humans to help them come to terms with life. Studying Myth I n this chapter we shall see how myth emerges from the fight, flight, and freeze reactions of a community to establish paradigms of perfection and possibility for a culture. These paradigms are then expressed through narratives, symbols, and rituals. The symbols, stories, and rituals surrounding Vishnu, God of Preservation, provide a good example of mythology in action. He has four hands. In one he holds a conch trumpet, in another a discus-shaped boomerang. The other two hold a lotus and a mace. He reclines on the coils of a serpent or rides an eagle. Hindus call him Vishnu, the preserver of earthly order. His image in temples is adorned with silks, gold, pearls, perfumes, sandal paste, peacock feathers, and bright flowers. His rituals are associated with beautiful music, communal dance, and sweet food cooked in clarified butter. She wept, showed him her broken back, and complained of sore udders. Brahma directed her to Vishnu. You will refresh yourself with the blood of kings who milk you in greed. The earth was pleased. The Vaishnavas believe Vishnu to be the embodiment of the supreme divine principle. His blue color represents the ether that pervades all space. The serpent he rests on represents time, coiling and uncoiling itself with unflinching regularity. His eagle is the sun itself. Thus Vishnu is the master of space and time and the lord of light. With his trumpet he blows the breath of life and warns wrongdoers to return to the path of dharma, or orderly conduct. With his mace he strikes those who do not listen. The rest are given the bright, fragrant, and dew-drenched lotus of material joy. Vishnu not only sustains life; he makes life worth living. When dharma is under threat Vishnu descends from his celes- Mythology: Studying Myth 9 tial abode in various forms to set things right. In one of his incarnations, as Krishna, Vishnu is the divine cowherd called Go-vinda or Go-pala see Fig. The cow is the earth itself, whose milk sustains life. In exchange she has to be taken care of. Vishnu institutes dharma so that the relationship of humans with earth or culture with nature is harmonious. The practice of cow worship, the taboo against beef, and, eventually, the vegetarianism that is characteristic of Vaishnava Hinduism probably have roots in these beliefs. As the Vishnu mythology demonstrates, every

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spiritual experience, every religious practice, every holy vision is grounded in a very special vocabulary that is indifferent to rationality. This is the vocabulary of the sacred, and it is expressed in and shared through stories, images, and rituals. They nourish the day-to-day existence of the believer. The nonbeliever finds it difficult to accept this vocabulary as real or reasonable. Tales of virgin births, of creation within seven days, of blissful heavens and fiery hells, of gods who bring fame and fortune, of demons who cause disease and death, cannot be qualified as fact. The image of a woman with four hands seated on a lotus, or a man with the head of an elephant, cannot be taken literally. Customs such as cutting the foreskin to commune with a supernatural force or making offerings in fire altars to appease unseen spirits do not appeal to logic. First, it is a sacred idea that is inherited over generations. Second, it is absurd, irrational, and fantastic concepts about the world that appeal to unsophisticated 10 Mythology: The two meanings are two sides of the same coin. If one believes that only rational ideas are real then sacred ideas are bound to be unreal, because the concept of sacrednessâ€”and, by extension, divinityâ€”defies logic.

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8: Lunar mansion - WikiVisually

lunar years. two after 5 years months added and four months lunar which it may will be deduced that months there are The month is lunar. and again. and thus the cycle of five years consists of lunar days or INychthemera. a month solar months.

It is bounded by two circles equidistant from the ecliptic, about eighteen degrees apart; and it is divided into twelve signs, and marked by twelve constellations. The whole series accordingly shifts westward through the effect of precession by about one degree in seventy-two years. The constellations bearing the same names coincided approximately in position, when Hipparchus observed them at Rhodes, with the divisions they designate. The twelvefold division of the zodiac was evidently suggested by the occurrence of twelve full moons in successive parts of it in the course of each year. This approximate relation was first systematically developed by the early inhabitants of Mesopotamia, and formed the starting-point for all their divisions of time. As the year separated, as it were of itself, into twelve months, so the day was divided into twelve "double hours," and the great cosmical period of 43, years into twelve "sars. We owe to its realization by them the constitution and nomenclature of the twelve signs of the zodiac. Assyrian cylinders and inscriptions indicate for the familiar series of our text-books an antiquity of some four thousand years. Ages before Asurbanipal reigned at Nineveh the eighth month Marchesvan was known as "the month of the star of the Scorpion," the tenth Tebet belonged to the "star of the Goat," the twelfth Adar to the "star of the Fish of Hea. The attributes of the deities appointed to preside over the months and signs were to some extent influential. Two of them, indeed, took direct possession of their respective portions of the sky. The zodiacal Virgo is held to represent the Assyrian Venus, Ishtar, the ruling divinity of the sixth month, and Sagittarius the archer-god Nergal, to whom the ninth month was dedicated. But no uniform system of selection was pursued ; or rather perhaps the results of several, adopted at various epochs, and under the influence of varying currents of ideas, became amalgamated in the final series. This, there is reason to believe, was the upshot of a prehistoric reform. So far as positive records go, Aries was always the first sign. But the arrangement is, on the face of it, a comparatively modern one. None of the brighter stars of the constellation could be said even roughly to mark the equinox much before B. And we shall see presently that the Pleiades, not only were originally, but continued to be until well within historical memory, the first asterism of the lunar zodiac. In the Chaldaean signs fragments of several distinct strata of thought appear to be embedded. From one point of view, they shadow out the great epic of the destinies of the human race; again, the universal solar myth claims a share in them; hoary traditions were brought into ex post facto connexion with them; or they served to commemorate simple meteorological and astronomical facts. The first Babylonian month Nisan, dedicated to Ann and Bel, was that of "sacrifice" ; and its association with the Ram as the chief primitive object of sacrifice is thus intelligible. An antique persuasion, that the grand cycle of creation opened under the first sign, has been transmitted to modern cognizance by Dante Inf. The human race, on the other hand, was supposed to have come into being under Taurus. The solar interpretation of the sign goes back to the far-off time when the year began with Taurus, and the sun was conceived of as a bull entering upon the great furrow of heaven as he ploughed his way among the stars. The appropriate symbol was at first indifferently a pile of bricks or two male children, always on early monuments placed feet to feet. The retrograde movement of a crab typified, by an easy association of ideas, the retreat of the sun from his farthest northern excursion, and Cancer was constituted the sign of the summer solstice. The Lion, as the symbol of fire, represented the culmination of the solar heat. In the sixth month, the descent of Ishtar to Hades in search of her lost husband Tammuz was celebrated, and the sign of the Virgin had thus a purely mythological signification. The history of the seventh sign is somewhat complicated. The Balance, obviously indicating the equality of day and night, is first mentioned as the sign of the autumnal equinox by Geminus and Varro, and obtained, through Sosigenes of Alexandria, official recognition in the Julian calendar. Libra was not of Greek invention. An ancient Chinese

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law, moreover, prescribed the regularization of weights and measures at the spring equinox. Both Libra and the sign it eventually superseded thus owned a Chaldaean birthplace. The struggle of rival systems of nomenclature, from which our zodiacal series resulted, is plainly visible in their alternations; and the claims of the competing signs were long sought to be conciliated by representing the Balance as held between the claws of the Scorpion. Sagittarius, figured later as a Centaur, stood for the Babylonian Mars. Capricornus, the sign of the winter solstice, is plausibly connected with the caprine nurse of the young solar god in Oriental legends, of which that of Zeus and Amalthea is a variant. The eleventh month was known in Euphratean regions as that of "want and rain. It was represented in zodiacal symbolism by the god Ramman, crowned with a tiara and pouring water from a vase, or more generally by the vase and water without the god. The resumption of agricultural labours after the deluge was commemorated in the twelfth month, and a mystical association of the fishes, which were its sign, with the life after death is evident in a monument of Assyrian origin described by M. Clermont-Ganneau, showing a corpse guarded by a pair of fish-gods. To the double month corresponded the double sign of the "Fishes of Hea. It is curiously reflected in the adventures of the Babylonian Hercules, the solar hero Izdubar. The eleventh tablet narrates the deluge; the twelfth associates the apotheosis of Heabani the Babylonian Chiron with the zodiacal emblems of the resurrection. In the formation of the constellations of the zodiac very little regard was paid to stellar configurations. The Chaldaeans chose three stars in each sign to be the "councillor gods" of the planets. The college of the decans was conceived as moving, by their annual risings and settings, in an "eternal circuit" between the infernal and supernal regions. Our modern asterisms first appear in the Phaenomena of Eudoxus about B. But Eudoxus, there is reason to believe, consulted, not the heavens, but a celestial globe of an anterior epoch, on which the stars and the signs were forced into unnatural agreement. The representation thus handed down to us in the verses of Aratus has been thought to tally best with the state of the sky about B. Lynn has pointed out,¹³ to refer to the time when a Draconis stood near the pole. The data afforded by Eudoxus, however, are far too vague to serve as the basis of any chronological conclusion. The Egyptians adopted from the Greeks, with considerable. Aries became the Fleece; two Sprouting Plants, typifying equality or resemblance, stood for Gemini; Cancer was re-named Scarabaeus; Leo was converted, from the axe-like configuration of its chief stars, into the Knife; Libra into the Mountain of the Sun, a reminiscence, apparently, of the Euphratean association of the seventh month with a "holy mound," designating the Biblical tower of Babel. Abstractions in other cases replaced concrete objects, with the general result of effacing the distinctive character of the Greek zodiac as a "circle of living things. The knowledge of the solar zodiac thus turned to account for dualistic purposes was undoubtedly derived from the Greeks. By them, too, it was introduced into Hindustan. They were transmitted from India by Buddhist missionaries to China, but remained in abeyance until the Jesuit reform of Chinese astronomy in the 17th century. The native zodiacal system was of unexampled complexity. Besides divisions into twenty-eight and twenty-four parts, it included two distinct duodenary series. The tse or "stations" were referred by Biot to the date B. Measured from the winter solstice of that epoch, they corresponded, in conformity with the Chinese method of observation by intervals of what we now call right ascension, to equal portions of the celestial equator. They became virtually merged in the European series, stamped with official recognition upwards of two centuries ago. The twenty-four tsieki or demi-tse were probably invented to mark the course of weather changes throughout the year. Their appellations are purely meteorological. The opening sign corresponds to our Aquarius, and it is remarkable that the rat is, in the far East, frequently used as an ideograph for "water. For the Chinese series has the strange peculiarity of proceeding in a retrograde, direction or against the course of the sun. Thus, the second sign of the Ox occupies the position of Capricorn, the third that of Sagittarius, and so on. The explanation of this seeming anomaly is to be found in the primitive destination of the "animals" to the purposes of an "horary zodiac. Tradition ascribes their invention to Tajao, minister of the emperor Hwang-te, who reigned c. It is denominated by Humboldt⁴ the "zodiac of hunters and shepherds," and he adds that the presence in it of a tiger gives it an exclusively Asiatic character. It appears never to have been designed for astronomical employment. From the first it served to characterize the divisions of time. The

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nomenclature not only of the hours of the day and of their minutest intervals was supplied by it, but of the months of the year, of the years in the Oriental sixty-year cycle, and of the days in the "little cycle" of twelve days. Nor has it yet fallen into desuetude. A large detachment of the "cyclical animals" even found its way to the New World. Seven of the twenty days constituting the Aztec month bore names evidently borrowed from those of the Chinese horary signs. Of the zodiac in its true sense of a partitioned belt of the sphere there was no aboriginal knowledge on the American continent. Mexican acquaintance with the signs related only to their secondary function as dies so to speak with which to stamp-recurring intervals of time. The synodical revolution of the moon laid down the lines of the solar, its sidereal revolution those of the lunar zodiac. The first was a circlet of "full moons"; the second marked the diurnal stages of the lunar progress round the sky, from and back again to any selected star. The moon was the earliest "measurer" both of time and space; but its services can scarcely have been rendered available until stellar "milestones" were established at suitable points along its path. Such were the Hindu nakshatras, a word originally signifying stars in general, but appropriated to designate certain small stellar groups marking the divisions of the lunar track. They exhibit in an exaggerated form the irregularities of distribution visible in our zodiacal constellations, and present the further anomaly of being frequently reckoned as twenty-eight in number, while the ecliptical arcs they characterize are invariably twenty-seven. The superfluous asterism, named Abhijit, included the bright star α Lyrae, under whose influence the gods had vanquished the Asuras. Its invocation with the other nakshatras, remoteness from the ecliptic notwithstanding was thus due according to Prof. Acquaintance with foreign systems of twenty-eight lunar divisions tended doubtless to fix its position, which remained, nevertheless, always equivocal. The notion of a twenty-seven-fold division of the zodiac was deeply rooted in Hindu tradition. The number and the name were in early times almost synonymous. Everything points to a native origin for the system of nakshatras. Some were named after exclusively Vedic deities; they formed the basis of the sacrificial calendar of the Brahmans; the old Indian names of the months were derived from them; their existence was presupposed in the entire structure of Hindu ritual and science. The arrangement would have been correct about B. For purposes of ritual, however, the Pleiades, with Agni or "Fire" as their presiding deity, continued to be the first sign. Here the "signs" and the "constellations" of the lunar zodiac form two essentially distinct systems. Their successful identification by Colebrooke had a purely archaeological interest. The modern nakshatras are, twenty-seven equal ecliptical divisions, the origin of which shifts, like that of the solar signs, with the vernal equinox. The mean place of the moon in them, published in all Hindu almanacs, is found to serve unexceptionally the ends of astral vaticination. Belief in the power of the nakshatras evidently inspired the invocations of them in the Atharva-Veda. One was propitious to marriage, another to entrance upon school-life, a third to the first ploughing, a fourth to laying the foundation of a house. Festivals for the dead were appointed to be held under those that included but one star.

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9: The Travels of Marco Polo, by Marco Polo : CHAPTER XXXIII.

A lunar mansion is a segment of the ecliptic (often called a station or house) through which the Moon passes in its orbit around Earth, often used by ancient cultures as part of their calendar system.

Bharani This day time cycle has been taken to mean a particular group of stars. The relationship to the stars really has to do with the periodicity with which the Moon travels over time and through space past the field of the specific stars called nakshatras. Hence, the stars are more like numbers on a clock through which the hands of time pass the moon. This concept was discovered by Dr. Jessie Mercay in her research on Surya Siddhanta. The nakshatra system predates the Hellenistic astronomy which became prevalent from about the 2nd century CE. In Hindu astronomy, there was an older tradition of 28 Nakshatras which were used as celestial markers in the heavens. When these were mapped into equal divisions of the ecliptic, a division of 27 portions was adopted since that resulted in a cleaner definition of each portion. In the process, the Nakshatra Abhijit was left out without a portion. But the 28 Nakshatra were chosen at a time when the Vedic month was recognised as having exactly 30 days. In India and China the original 28 lunar mansions were not equal. Hindu texts note there were; 16 Nakshatras of 30 Muhurtas, 6 of 45 Muhurtas, 5 of 15 Muhurtas and one of 6 Muhurtas. The 28 mansions of the degree lunar zodiac total Muhurtas or This is then described as an inaccurate estimate of our modern sidereal period of But using the ancient Indian calendar with Vedic months of 30 days and a daily movement of the Moon of 13 degrees this early designation of a sidereal month of Muhurtas or The exact figure should be nearer Later some Indian savants dropped the Nakshatra named Abhijit to reduce the number of divisions to 27, but the Chinese retained all of their original 28 lunar mansions. These were grouped into four equal quarters which would have been fundamentally disrupted if it had been decided to reduce the number of divisions to Irrespective of the reason why ancient early Indian astronomers followed a Vedic calendar of exactly 12 months of 30 days it was this calendar and not a modern calendar of days that they used for the astronomical calculations for the number of days taken for the Moon to complete one sidereal cycle of degrees. This is why initially they named 28 Nakshatras on their lunar zodiac. The following list of nakshatras gives the corresponding regions of sky, following Basham.

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