

**VARAHAMIHIRA'S**

# **BRHAT SAMHITĀ**

**PART-II**



**M. RAMAKRISHNA BHAT**

# Brhat Samhita Of Varahamihira Part Ii

**A. K. Bag**



## **Brhat Samhita Of Varahamihira Part Ii:**

**Varāhamihira's Brhat Samhitā** Varāhamihira, M. Ramakrishna Bhat, 1981 **Brhat Samhita of Varahamihira** Varāhamihira, M. Ramakrishna Bhat, 1996-12-31 This work is an encyclopaedia of astrological and other subjects of human interest. Whatever subjects the author takes up for delineation, whether it is eclipse, planetary movements, rainfall, cloud architecture, water divination or some other topic, he discusses the same with thoroughness and mastery based on the knowledge of ancient sastras. *History of Technology in India: From antiquity to c. 1200 A.D.* A. K. Bag, 1997. Contributed articles. **Early Brahmanical Cults and Associated Iconography** Richa Sikri, 2002. The present work attempts to study the development of Brahmanical cults and associated iconography c. 400 B.C. to A.D. 600. In this connection and in depth study of the sources, both literary as well as archaeological, have been made. The development of the Brahmanical cults have been traced in chronological order for the first time, which goes to show how the cults reached from their formative stages to the climax in 600 A.D. It also discusses the iconographic treatise written for making the perfect images of cult deities. It discusses Vaisnava, Saiva, Mother Goddess and others, including Yaksas, Nagas, Kinnaras, Gandharvas. In detailed form, besides throwing light on the concept of rituals, puja and temples, contents: Chapter 1: Introduction; Chapter 2: Sources; Chapter 3: Development of the Brahmanical cults I: c. 4th century and 2nd century B.C. II: c. 2nd century to the beginning of Christian era; III: c. 1st century to 3rd century A.D. IV: c. 3rd century to 6th century A.D. Chapter 4: Iconographic forms in ancient texts; Chapter 5: Iconography of the Brahmanical deities I: Vaisnava images; II: Saiva images; III: Mother Goddesses; IV: Other deities, Yaksas, Naga, Gandharvas and Kinnaras; Chapter 6: Conclusion. **Catalogue of the Library of the India Office: pt. 1. Sanskrit books [by] R. Rost. 1897** Great Britain. India Office. Library, 1888. The Theory of Citrasutras in Indian Painting Isabella Nardi, 2007-01-24. Filling a distinct gap in Indian scholarship, this original account presents a critical re-examination of the key Indian concepts of painting as described in the Sanskrit treatises. Drawing on the experiences of significant painters, Nardi suggests a new way of reading and understanding these concepts. **Catalogue of the Library of the India Office: pt. 1. Sanskrit books, by P. Natha and J.B. Chaudhuri. section 1. A-G. section 2. H** Great Britain. India Office. Library, 1938. *A Social History of Early India* Brajadulal Chattopadhyaya, 2009. Contributed seminar papers. **The Positive Background of Hindu Sociology** Benoy Kumar Sarkar, 1914. *Studies on the Transmission of Medieval Mathematical Astronomy* Raymond Mercier, 2024-12-11. Studies on the transmission of Medieval Mathematical Astronomy opens with a new survey of the transmission of Hellenistic astronomy followed by two studies on how the notion of precession was treated by Babylonian, Greek, Indian, Arabic and Latin hands. Next is a survey of the astronomical tables that appeared in Latin during the 12th century, drawn mainly from Arabic and to some extent from Hebrew, as well as a special study of the Latin tables for London and Pisa drawn originally from the 10th century Islamic astronomer al-Sufi. For the Sanskrit texts, the focus is on the demonstration that the systems were founded on

observations made in India even though much of the theory was Greek in origin On Byzantine material there are studies of the Persian Syntaxis whose source lay in the Persian Zij i Ilkhani and of the diverse materials drawn on by Gemistus Plethon Mercier s work shows that there is a unity in medieval astronomy in spite of the great diversity in cultural settings which included South and Central Asia the Middle East Byzantium and Europe The texts were recorded in all the major languages of this great region from Sanskrit to Latin over a period of time stretching from the late classical world to late medieval Europe Yet these astronomical texts have much in common drawn from the whole apparatus of Ptolemaic or rather more inclusively Greek astronomy Transmission is demonstrated partly by the continuity of technical terms and partly by the conservation and development of numerical parameters

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