

sesame; donate three metals (gold, silver, copper); Vi. Dh III. 201. 1-5.

Satya-nārāyanavrata—very popular in Bengal and Mahārāṣṭra: described in Bhavisya (Pratisargaparva) chap. 24-29; M. M. Hara Prasad Shastri in cat. of mss in the Asiatic Society's Library, Calcutta, vol. V. preface p. LXV says that the worship of Satyanārāyana (ms. No. 3370) has a Mahomedan origin. It was originally (and even now in many places) called 'Satyapīrer pūjā'. It occurs in the Revākhanda of the Skandapurāna (Vangavāsī ed) but does not occur in the Venk. Press edition. Vide also JBORS vol. XVI. at p. 328 where the same scholar says that the Mahomedan custom of offering 'Sirni' to Satyapīr was adopted by Bengal Hindus as worship of Satyanārāyana. This is a vrata very popular among lower middle-class people and women. Vide I. A. vol. 3 pp. 83-85 for stories current in Bengal about this vrata. It is said that Nārada was told about this vrata by Visnu himself. On any day a man worships Satyanārāyana and offers naivedya of 1½ quantity (such as 1½ *ser* or *maund*) of plantains, ghee, milk and wheat flour (or rice flour), jaggery or sugar; all these to be mixed up for naivedya; performer should listen to the stories and partake of the *prasāda*; jāgara with songs, music, dance; then people go to their houses; this yields all desired objects; stories about a brāhmaṇa who performed this vrata every month, of a vendor of wood, of a trader named Sādhu with a ship full of merchandise and costly things and his daughter Kalāvati. In these stories Satyanārāyana is represented as very jealous and vindictive. The stories are said to have been taken from Skandapurāna, Revākhanda.

Sadāvatā—otherwise called 'annadānamāhātmya'. HV II. 469-475 quoting Bhav. U. wherein Kṛṣṇa narrates to Yudhiṣṭhira the importance of giving food to others and refers to the words of Rāma to Lakṣmaṇa that they suffered exile in a forest because of not feeding brāhmaṇas, that king Śveta suffered pangs of hunger even when in heaven and was told by Brahmā that his plight was due to his not having fed hungry persons. The word literally means 'vrata (i. e. giving food) always'. In modern times it is often pronounced and written as 'Sadāvarta' or 'Sadābarta' or 'Sadāvarat', vide *Mus arj*: v. *Nenba*: I. L. R. 17. Bom. 351 for a bequest of rents for establishing a 'sadāvarat'. HV II.