

बौध्यादिभ्यो ददौ तास्तु शिष्येभ्यः स महामुनिः ॥१७
 बौध्याग्निमाठरौ तद्वद् याज्ञवल्क्यपराशरौ ।
 प्रतिशाखास्तु शाखायास्तस्यास्तं जगृहुमुने ॥१८॥
 इन्द्रप्रमतिरेकान्तु संहितां स्वसुतं ततः ।
 माण्डूकेयं महात्मानं मैत्रयाध्यापयत् तदा ॥१९॥
 तस्य शिष्यप्रशिष्येभ्यः पुत्रशिष्यान् क्रमाद् ययौ ।
 वेदमित्रस्तु शाकल्यः संहितां तामधीतवान् ॥२०॥
 चकार संहिताः पञ्च शिष्येभ्यः प्रददौ च ताः ।
 तस्य शिष्यास्तु ये पञ्च तेषां नामानि मे श्रृणु ॥२१॥
 मुद्गलो गोमुखश्चैव वात्स्यः शालीय एव च ।
 शिशिरः पञ्चमश्चासोन्मन्त्रेय ! सुमहामुनिः ॥२२॥

disciples Baudhya, Agnimáthara, Yajnavalkya, and Parásara ; and they taught these secondary shoots from the primitive branch, Indrapramati imparted his Samhitá to his son Maṇḍukeya, and it thence descended through successive generations, as well as disciples'. Vedamitra, called also Sákalya, studied the same Samhitá, but he divided it into five Samhitás, which he distributed amongst as many disciples, named severally Mudgala, Goswalu, Vátsya, Sálíya and Síśira*, Sákapūrṇi made a different division of the original Samhitá into three portions, and added a glossary (Nirukta), constituting a fourth*. The three

7 The Váyu supplies the detail. Maṇḍukeya, or, as one copy writes, Márkaṇḍeya, taught the Samhitá to his son Satyaśravas ; he to his son Satyaśrī ; and he to his son Satyaśrī. The latter had three pupils, Sákalya, also called Devamitra (sic in MS.), Rathántara, and another Báshkali, called also Bharadvája. The Váyu has a legend of Sákalya's death, in consequence of his being defeated by Yajnavalkya in a disputation at a sacrifice celebrated by Janaka.

8 These names in the Váyu are Mudgala, Golaka, Kháliya, Mátsya, Śaiśireya.

9 The commentator, who is here followed by Colebrooke, states that he was a pupil of Indrapramati ; but from the Váyu it appears that Sákapūrṇi was another name of Rathántara, the pupil of Satyaśrī, the author of three Samhitás and a Nirukta, or glossary ; whence Colebrooke supposes him the same with Yáska. *As. Res.* VIII, 375. It is highly probable that the text of the Váyu may be made to correct that of the Vishṇu in this place, which is inaccurate, notwithstanding the copies agree : they read, संहितात्रितयं चक्रे शाकपूरिश्चैतरं निरुक्तमकरोत्तद्वचतुर्यं मुनिसत्तम । Here Sákapūrṇi-atha-itaram is the necessary construction ; but quere if it should not be Sákapūrṇi Rathántara The parallel passage in the Váyu is, प्रोवाच संहितात्रिस्रः शाकपूरि रथान्तरः ।

संहितात्रितयं चक्रं शाकपूर्णिरथंतरम् ।

निरुक्तमकरोत् तद्वच्चतुर्थं मुनिसत्तम ॥२३॥

क्रौञ्चो वैतालिकस्तद्वद् बलाकश्च महामतिः ।

निरुक्तकृच्चतुर्थोऽभूद् वेदवेदाङ्गपारगः ॥२४॥

इत्येताः प्रतिशाखाभ्योऽप्यनुशाखा द्विजोत्तम !

बास्कलिश्चापरास्त्रिः संहिताः कृतवान् द्विज ॥२५॥

शिष्यः कालायनिर्गार्ग्यस्तृतीयश्च कथाजवः ।

Samhitás were given to his three pupils, Krauncha, Vaitálaki, and Valáka ; and a fourth, (thence named) Niruktakṛt, had the glossary¹⁰. In this way branch sprang from branch. Another Báshkali¹¹ composed three other Samhitás, which he taught to his disciples Káláyani, Gārgya, and Kathájava¹². These are they by whom the principal

निरुक्तं च पुनश्चक्रे चतुर्थं द्विजसत्तमाः ॥ Now in describing the pupils of Satyaśrí, Rathántara was named clearly enough : शाकल्पः प्रथमस्तेषां तस्मान्-न्योरथान्तरः । बाष्कलिश्च भरद्वाज इति शाखाप्रवर्त्तकः । In another passage it would seem to be implied that this Báshkali was the author of the Samhitás, and Rathántara of the Nirukta only : बाष्कलिश्च भरद्वाजस्त्रिः प्रोवाच संहिताः ।

रथान्तरो निरुक्तं च पुनश्चक्रे चतुर्थं ॥ However this may be, his being the author of the Nirukta identifies him with Śákapūrṇi, and makes it likely that the two names should come in juxtaposition in our text, as well as in the Váyu. It must be admitted, however, that there are some rather inexplicable repetitions in the part of the Váyu where this account occurs, although two copies agree in the reading. That a portion of the Vedas goes by the name of Rathantara we have seen (Bk. I. Ch. V.) ; but as far as is yet known, the name is confined to different prayers or hymns of the Uhya Gána of the Sáma-veda. The text of the Vishṇu also admits of a different explanation regarding the work of Śákapūrṇi, and instead of a threefold division of the original, the passage may mean that he composed a third Samhitá. So Colebrooke says "the Vishṇu P. omits the Śákhás of Aśvaláyana and Sánkhyáyana, and intimates that Śákapūrṇi gave the third varied edition from that of Indrapramati." The Váyu, however, is clear in ascribing three Samhitás or Śákhás to Śákapūrṇi.

10 In the Váyu the four pupils of Śákapūrṇi are called Kenava Dálaki, Satavaláka, and Naigama.

11 This Báshkali may either be, according to the commentator, the pupil of Paila, who, in addition to the four Samhitás previously noticed, compiled three others ; or he may be another Báshkali, a fellow-pupil of Śákapūrṇi. The Váyu makes him a disciple of Satyaśrí the fellow-pupil of Sákalya and Rathantara, and adds the name or title Bháradvája.

12 In the Váyu they are called Nandáyaniya, Pannagári, and Ārjiava.

इत्येते बहुधा प्रोक्ताः संहिता येः प्रवर्तिताः ॥२६॥

divisions of the Rik have been promulgated¹³.

CHAPTER V

पराशर उवाच ।

यजुर्वेदतरोः शाखाः सप्तविंशन्महामतिः ।

वैशम्पायननामासौ व्यासशिष्यश्चकार वै ॥१॥

शिष्येभ्यः प्रददौ ताश्च जगूहस्तेऽप्यनुक्रमात् ।

यान्नवल्क्यस्तु तत्राभूद् ब्रह्मरातसुतो द्विजः ॥२॥

शिष्यः परमधर्मज्ञो गुरुवृत्तिपरः सदा ।

ऋषिर्योऽद्य महामेरोः समाजे नागमिष्यति ॥३॥

तस्य वै सप्तरात्रात्तु ब्रह्महत्या भविष्यति ।

पूर्वमेवं मुनिगणैः समयोऽभूत् कृतो द्विज ।४॥

Parāśara:—Of the tree of the Yajur-veda there are twenty-seven branches, which Vaiśampāyana, the pupil of Vyāsa, compiled, and taught to as many disciples.¹ Amongst these, Yājñavalkya, the son of Brahmarāta, was distinguished for piety and obedience to his preceptor.

It had been formerly agreed by the Munis, that any one of them who, at a certain time, did not join an assembly held on mount Meru should incur the guilt of killing a Brahman, within a period of seven nights.² Vaiśampāyana alone failed to keep the appointment, and

13 Both the Vishṇu and Vāyu Purāṇas omit two other principal divisions of the Rik, those of Aśvalāyana and Śāṅkhyāyana or the Kauśītakī. *As. Res.* VIII. 375. There is no specification of the aggregate number of Saṃhitās of the Rik in our text, or in the Vāyu; but they describe eighteen, including the Nirukta; or as Colebrooke states, sixteen (*As. Res.* VIII. 374); that is, omitting the two portions of the original, as divided by Paila. The Kūrma Purāṇa states the number at twenty-one; but treatises on the study of the Vedas reduce the Śākhās of the Rik to five.

1 The Vāyu divides these into three classes, containing each nine, and discriminated as northern, middle, and eastern: उदीच्या मध्यदेशाश्च प्राच्याश्चैव पृथग्विधाः । Of these, the chiefs were severally Śyāmāyani, Āruṇi, and Ānalavi, or Ālambi. With some inconsistency, however, the same authority states that Vaiśampāyana composed and gave to his disciples eighty-six Saṃhitās.

2 The paralld passage in the Vāyu rather implies that the agreement was to meet within seven nights: ततस्ते सगणा सर्वे वैशम्पायनवर्जिताः प्रयुः सप्तरात्रेण यत्र सन्धिः कृतोऽभवत् ॥

वेशम्पायन एकस्तु तं व्यतिक्रान्तवांस्तदा ।
 स्वस्त्रीयं बालकं सोऽथ पदास्पृष्टमघातयत् ॥५॥
 शिष्यानाह स भोः शिष्या ! ब्रह्महत्यापहं व्रतम् ।
 चरध्वं मत्कृते सर्वे न विचार्यमिदं तथा ॥६॥
 अथाह याज्ञवल्क्यस्त् किमेभिर्भगवन् ! द्विजैः ।
 क्लेशितैरल्पतेजोभिश्चरिष्येऽहमिदं व्रतम् ॥७॥
 ततः क्रुद्धो गुरुः प्राह याज्ञवल्क्यं महामतिः ।
 मुच्यतां यत् त्वयाघातं मत्तो विप्रावमानक ॥८॥
 निस्तेजसो वदस्येनान् यस्त्वं ब्राह्मणपुङ्गवान् ।
 तेन शिष्येण नार्थोऽस्ति ममाज्ञाभङ्गकारिणा ॥९॥
 याज्ञवल्क्यस्ततः प्राह भक्त्यैतत्ते मयोदितम् ।
 ममाप्यलं त्वयाधीतं यन्मया तदिदं द्विज ॥१०॥
 इत्युक्तो रुधिराक्तानि सरूपाणि यजूषि सः ।
 छर्दयित्वा ददौ तस्मै ययौ स स्वेच्छया मुनिः ॥११॥
 यजूष्यथ विसृष्टानि याज्ञवल्क्येन वै द्विज !
 जगृह्स्तित्तिरा भूत्वा तैत्तिरीयास्तु ते ततः ॥१२॥

consequently killed, by an accidental kick with his foot, the child of his sister. He then addressed his scholars, and desired them to perform the penance expiatory of Brahmanic on his behalf. Without any hesitation Yājñavalkya refused, and said, "How shall I engage in penance with these miserable and inefficient Brahmans ?" On which his Guru, being incensed, commanded him to relinquish all that he had learnt from him. "You speak contemptuously," he observed, "of these young Brahmans, but of what use is a disciple who disobeys my commands ?" "I spoke," replied Yājñavalkya, "in perfect faith ; but as to what I have read from you, I have had enough: it is no more than this—" (acting as if he would eject it from his stomach) ; when he brought up the texts of the Yajush in substance stained with blood. He then departed. The other scholars of Vaiśampāyana, transforming themselves to partridges (Tittiri), picked up the texts which he had disgorged, and which from that circumstance were called Taittirīya ;³ and the disciples were called

³ Also called the black Yajush. No notice of this legend, as Colebrooke observes (*As. Res.* VIII. 376), occurs in the Veda itself ; and the term Taittirīya is more rationally accounted for in the Anukramaṇī or index of the black Yajush. It is there said that Vaiśampāyana taught it to Yaska, who taught it to Tittiri, who also became a teacher ; whence the term Taittirīya, for a grammatical rule explains it to mean, 'The Taittirīyas are those who read what was said or repeated

ब्रह्महत्याघ्नं चीर्णं गुरुणा चोदितेस्तु येः ।

चरकाध्वर्यवस्ते तु चरणान्मुनिसत्तम ॥१३॥

the Charaka professors the Yajush, from Charaṇa, 'going through' or 'performing' the expiatory rites enjoined by their master.⁴

याज्ञवल्क्योऽपि मैत्रेय ! प्राणायामपरायणः ।

तुष्टाव प्रयतः सूर्यं यजूष्यभिलषंस्ततः ॥१४॥

नमः सवित्रे द्वाराय विमुक्तः सिततेजसे ।

ऋग्यजुःसामभूताय त्रयीधामवते नमः ॥१५॥

नमोऽग्नीषोमभूताय जगतः कारणात्मने ।

भास्कराय परं तेजः सौषुम्नमुरु बिभ्रते ॥१६॥

Yājñavalkya, who was perfect in ascetic practices, addressed himself strenuously to the sun, being anxious to recover possession of the texts of the Yajush. "Glory to the sun," he exclaimed, "the gate of liberation, the fountain of bright radiance, the triple source of splendour, as the Rik, the Yajur, and the Sāma Vedas. Glory to him, who, as fire and the moon, is one with the cause of the universe: to the sun, that is charged with radiant heat, and with the Sushumna ray (by which the moon is fed with light): to him who is one with

by Tittiri : ' तित्तिरिणा प्राक्कमधीयते । तैत्तिरीयाः ॥ Pāṇini, 4. 3. 102. The legend, then, appears to be nothing more than a Paurāṇik invention, suggested by the equivocal sense of Tittiri, a proper name or a partridge. Much of the mythos of the Hindus, and obviously of that of the Greeks and Romans, originates in this source. It was not confined, at least amongst the former, to the case that Creuzer specifies : "Telle ou telle expression cessa d'être comprise, et l'on inventa des mythes pour éclaircir ces malentendus ;" but was wilfully perpetrated, even where the word was understood, when it afforded a favourable opportunity for a fable. It may be suspected in the present instance that the legend is posterior, not only to the Veda, but to the grammatical rule, or it would have furnished Pāṇini with a different etymology.

4 This is another specimen of the sort of Paronomasia explained in the preceding note. The Charakas are the students of a Sākhā, so denominated from its teacher Charaka. (As. Res. VIII. 377.) So, again, Pāṇini, 4. 3. 107 : 'The readers of that which is said by Charaka are Charakas : ' चरकेन प्रोक्तं चरकाः । Charaka has no necessary connexion with Chara, 'to go.' The Vāyu states they were also called Chaṭakas, from Chat (चट), 'to divide,' because they shared amongst them their master's guilt. 'Those pupils of Vaiśampāyana were called Chaṭakas by whom the crime of Brahmanicide was shared ; and Charakas from its departure : ' वैशम्पायनशिष्यास्ते चरका समुदाहृतः ब्रह्महत्यातुयैषीर्या चरकाश्च चरका स्मृताः ।

कलाकाष्ठानिमेषादिकालज्ञानात्मने नमः ।
 ध्येयाय विष्णुरूपाय परमाक्षररूपिणे ॥१७॥
 बिभर्त्ति यः सुरगणानाप्याय्येन्दुं स्वरश्मिभिः ।
 सुधामृतेन च पितृस्तस्मै तृप्तात्मने नमः ॥१८॥
 हिमाम्बुधर्मवृष्टीनां कर्ता हर्ता च यः प्रभुः ।
 तस्मै त्रिकालरूपाय नमः सूर्याय वेधसे ॥१९॥
 यो हन्ति तिमिराण्येको जगतोऽस्य जगत्पतिः ।
 सत्त्वधामधरो देवो नमस्तस्मै विवस्वते ॥२०॥
 सत्कर्मयोग्यो न जनो नैवापः शौचकारणम् ।
 यस्मिन्ननुदिते तस्मै नमो देवाय वेधसे ॥२१॥
 स्पृष्टो यदंशुभिलोकः क्रियायोग्योऽभिजायते ।
 पवित्रताकारणाय तस्मै शुद्धात्मने नमः ॥२२॥
 नमः सत्रित्रे सूर्याय भास्कराय विवस्वते ।
 आदित्यायादिभूताय देवादीनां नमो नमः ॥२३॥
 हिरण्मयं रथं यस्य केतवोऽमृतधायिनः ।
 वहन्ति भुवनाञ्जोकिचक्षुषं तं नमाम्यहम् ॥२४॥

the notion of time, and all its divisions of hours, minutes, and seconds: to him who is to be meditated upon as the visible form of Vishnu, as the impersonation of the mystic Om: to him who nourishes the troops of the gods, having filled the moon with his rays; who feeds the Pitrs with nectar and ambrosia, and who nourishes mankind with rain; who pours down or absorbs the waters in the time of the rains, of cold, and of heat. Glory be to Brahmá, the sun, in the form of the three seasons: he who alone is the dispeller of the darkness of this earth, of which he is the sovereign lord: to the god who is clad in the raiment of purity be adoration. Glory to the sun, until whose rising man is incapable of devout acts, and water does not purify, and touched by whose rays the world is fitted for religious rites: to him who is the centre and source of purification. Glory to Savitri, to Sūrya, to Bháskara, to Vivasvat, to Āditya, to the first-born of gods or demons. I adore the eye of the universe, borne in a golden car, whose banners scatter ambrosia."

इत्येवमादिभिस्तेन स्तूयमानः सत्वे रविः ।

वाजिरूपधरः प्राह त्रियतामिति वाच्छिस्तम् ॥२५॥

Thus eulogized by Yájnavalkya, the sun, in the form of a horse, appeared to him, and said, "Demand what you desire." To which

याज्ञवल्क्यस्तदा प्राह प्रणिपत्य दिवाकरम् ।
 यजूंषि तानि मे देहि यानि सन्ति न मे गुरौ ॥२६॥
 एवमुक्तो ददौ तस्मै यजूंषि भगवान् रविः ।
 अयातयामसंज्ञानि यानि वेत्ति न तद्गुरुः ॥२७॥
 यजूंषि यैरधीतानि तानि विप्रैर्द्विजोत्तम !
 वाजिनस्ते समाख्याताः सूर्याश्वः सोऽभवद् यतः ॥२८॥
 शाखाभेदास्तु तेषां वै दश पञ्च च वाजिनाम् ।
 काण्वाद्यास्तु महाभाग ! याज्ञवल्क्या-प्रवर्तिताः ॥२९॥

the sage, having prostrated himself before the lord of day, replied, "Give me a knowledge of those texts of the Yajush with which even my preceptor is unacquainted." Accordingly the sun imparted to him the texts of the Yajush called *Ayátayáma* (unstudied), which were unknown to *Vaiśampáyana*: and because these were revealed by the sun in the form of a horse, the Brahmans who study this portion of the Yajush are called *Vájis* (horses). Fifteen branches of this school sprang from *Kaṇva* and other pupils of *Yájnavaalkya*.⁵

CHAPTER VI

सामवेदतरोः शाखा व्यासाशिष्यः स जैमिनिः ।
 क्रमेण येन मैत्रेय ! विभेद शृणु तन्मम ॥१॥
 सुमन्तुस्तस्य पुत्रोऽभूत् सुकर्मास्याप्यभूत् सुतः ।
 अधीतवन्तावेकैकां संहितां तौ महामुनी ॥२॥
 साहस्रं संहिताभेदं सुकर्मा तत्सुतस्ततः ।
 चकार तच्च तच्छिष्यौ जगृहते महामती ॥३॥

You shall now hear, *Maitreya*, how *Jaimini*, the pupil of *Vyása*, divided the branches of the *Sáma-yeda*. The son of *Jaimini* was *Sumantu*, and his son was *Sukarman*, who both studied the same *Samhitá* under *Jaimini*.⁴ The latter composed the *Sáhasra Samhitá* for

5 The *Váyu* names the fifteen teachers of these schools, *Kaṇva*, *Vaidheya*, *Śálin*, *Madhyandina*, *Sapeyin*, *Vidagdha*, *Uddálin*, *Támráyani*, *Vátsya*, *Gálava*, *Śaiśiri*, *Āṭavya*, *Paṇa*, *Vīraṇa*, and *Sampárayana*, who were the founders of no fewer than 101 branches of the *Vájasaneyi*, or white Yajush. *Celèbroke* specifies several of these, as the *Jábálas*, *Baudháyanas*, *Tápaníyas*, &c. *As. Res.* VIII. 376.

1 The *Váyu* makes *Sukarman* the grandson of *Sumantu*, his son being called *Sunvat*.

हिरण्यनाभः कौशल्यः पौष्पिञ्जिश्च द्विजोत्तम !
 उदीच्यसामगाः शिष्यास्तेभ्यः पञ्चदश स्मृताः ॥४॥
 हिरण्यनाभात् तावत्यः संहिता यैर्द्विजोत्तमैः ।
 गृहीतास्तेऽपि चोच्यन्ते पण्डितैः प्राच्यसामगाः ॥५॥
 लोकाक्षिः कुथमिश्चैव कुसीदिर्लाङ्गलिस्तथा ।
 पौष्पिञ्जिशिष्यास्तद्भेदेः संहिता बहूलीकृताः ॥६॥
 हिरण्यनाभशिष्यश्च क्षत्रुविशंतिसंहिताः ।
 प्रोवाच कृतिनामासौ शिष्येभ्यः स महामतिः ॥७॥

compilation of a thousand hymns, &c.), which he taught to two disciples. Hiranyanábha, also named Kauśalya (or of Kōśala), and Paushyinji.² Fifteen disciples of the latter were the authors of as many Samhitás: they were called the northern chanters of the Sáman. As many more, also the disciples Hiranyanábha, were termed the eastern chanters of the Sáman, founding an equal number of schools. Lokákshi, Kuthumi, Kushídí, and Lángali were the pupils of Paushyinji; and by them and their disciples many other branches were formed. Whilst another scholar of Hiranyanábha, named Kṛti, taught twenty-four Samhitás to as many pupils; and by them, again, was the Sáma-veda divided into numerous branches.³

तेश्चापि सामवेदोऽसौ शाखाभिर्बहूलीकृतः ।
 अथर्वनामथो वक्ष्ये संहितानां समुच्चयम् ॥८॥
 शिष्यमध्यापयामास कबन्धं सोऽपि तं द्विधा ।
 कृत्वा तु देवदर्शाय तथा पथ्याय दत्तवान् ॥९॥

I will now give you an account of the Samhitás of the Atharva-veda. The illustrious Muni Sumantu taught this Veda to his pupil Kabandha, who made it twofold, and communicated the two portions to Devadarśa and to Pathva. The disciples of Devadarśa were

2 Some copies read Paushpinji. The Váyu agrees with our text, but alludes to a legend of Sukarman having first taught a thousand disciples, but they were all killed by Indra, for reading on an unlawful day, or one when sacred study is prohibited.

3 The Váyu specifies many more names than the Vishnu, but the list is rather confused. Amongst the descendants of those named in the text, Ráyánaniya (or Ránáyaniya), the son of Lokákshi, is the author of a Samhitá still extant: Saumitri his son was the author of three Samhitás; Parásara, the son of Kuthumi, compiled and taught six Samhitás; and Śáligotra, a son of Lángali, established also six schools. Kṛti was of royal descent: हिरण्यनाभस्य कृतिः शिष्य नृपात्मजः । he and Paushyinji were the two most eminent teachers of the Sáma-veda.

अथर्ववेदं स मुनिः सुमन्तुरमितद्युतिः ।
 देवदर्शस्य शिष्यास्तु मौद्गो ब्रह्मबलिस्तथा ।
 शौक्तायनिः पिप्पलादस्तथान्यो मुनिसत्तम ॥१०॥
 पथ्यस्यापि त्रयः शिष्याः कृता यैर्द्विज ! संहिताः ।
 जाजालिः कुमुदादिश्च तृतीयः शौनको द्विज ॥११॥
 शौनकस्तु द्विधा कृत्वा ददावेकन्तु बभ्रवे ।
 द्वितीयां संहितां प्रादात् सन्धवायनसंज्ञिने ॥१२॥
 सन्धवा मृञ्जिकेशश्च द्विधा भिन्नास्त्रिधा पुनः ।
 नक्षत्रकल्पो वेदानां संहितानां तथैव च ॥१३॥
 चतुर्थः स्यादाङ्गिरसः शान्तिकल्पश्च पञ्चमः ।
 श्रेष्ठास्त्वथर्वणामेते संहितानां विकल्पकाः ॥१४॥

Maudga, Brahmabali, Saulkáyani, and Pippaláda. Pathya had three pupils, Jájali, Kumudádi, and Saunaka ; and by all these were separate branches instituted. Saunaka having divided his Samhitá into two, gave one to Babhru, and the other to Saindhaváyana ; and from them sprang to schools, the Saindhavas and Munjakeśas⁴. The principal subjects of difference in the Samhitás of the Atharva-veda are the five Kalpas or ceremonials: the Nakshatra Kalpa, or rules for worshipping the planets ; the Vaitána Kalpa, or rules for oblations, according to the Vedas generally ; the Samhitá Kalpa, or rules for sacrifices, according to different schools ; the Āngirasa Kalpa, incantations and prayers for the destruction of foes and the like ; and the Sánti Kalpa, or prayers for averting evil⁵.

आख्यानैश्चाप्युपाख्यानैर्गाथाभिः कल्पसिद्धिभिः ।

पुराणसंहितां चक्रे पुराणार्थविशारदः ॥१५॥

Accomplished in the purport of the Purānas, Vyása compiled a Pauránik Samhitá, consisting of historical and legendary traditions,

4 According to the commentator, Munjakeśa is another name for Babhru ; but the Váyu seems to consider him as the pupil of Saindhava, but the text is corrupt : सैन्धवो मुंजके शाय (भिन्नां चास्य द्विधा पुनः).

5 The Váyu has an enumeration of the verses contained in the different Vedas, but it is very indistinctly given in many respects, especially as regards the Yajush. The Rik is said to comprise 8600 Richas. The Yajush, as originally compiled by Vyása, 12000 : of which the Vájasaneyi contains 1900 Richas, and 7600 Brahmanas ; the Charaka portion contains 6026 stanzas ; and consequently the whole exceeds 12000 verses. The stanzas of the Sáman are said to be 8014 ; and those of the Atharvan 5980. Colebrooke states the verses of the whole Yajush to be 1987 ; of the Satapatha Brahmana of the same Veda 7624 ; and of the Atharvan 6015.

प्रख्यातो व्यासशिष्योऽभूत् सूतो वै रोमहर्षणः ।
 पुराणसंहितां तस्मै ददौ व्यासो महामुनिः ॥१६॥
 सुमतिश्चामिवर्चाश्च मित्रायुः शांशपायनः ।
 अकृतव्रणः सार्वणिः षट् शिष्यास्तस्य चाभवन् ॥१७॥
 काश्यपः संहिताकर्ता सार्वणिः शांशपायनः ।
 रोमहर्षणिका चान्या तिसृणां मूलसंहिताः ॥१८॥
 चतुष्टयेनाप्येतेन संहितानामिदं मुने !
 आद्यं सर्वपुराणानां पुराणां ब्राह्ममुच्यते ॥१९॥

prayers and hymns, and sacred chronology⁶. He had a distinguished
 disciple, Sūta, also termed Romaharshana, and to him the great Muni
 communicated the Purāṇas. Sūta had six scholars, Sumati, Agnivar-
 chas, Mitrayu, Śaṁśapāyana, Akṛtavraṇa, who is also called Kāśyapa,
 and Śarvaṇi. The three last composed three fundamental Saṁhitās ;
 and Romaharshana himself compiled a fourth, called Romaharshāṅika.
 The substance of which—four Saṁhitās is collected into this (Vishṇu)
 Purāṇa.

अष्टादश पुराणानि पुराणज्ञाः प्रचक्षते ।
 ब्राह्मं पाद्मं वेष्णवञ्च शैवं भागवतं तथा ॥२०॥
 अथान्यन्नारदीयञ्च मार्कण्डेयञ्च सप्तमम् ।
 आम्रयमष्टमञ्चैव भविष्यं नवमं तथा ॥२१॥
 दशमं ब्रह्मवैवर्तं लैङ्गमेकादशं स्मृतम् ।
 वाराहं द्वादशञ्चैव स्कान्दञ्चात्र त्रयोदशम् ॥२२॥
 चतुर्दशं वामनञ्च कौर्मं पञ्चदशं स्मृतम् ।
 मातृस्यञ्च गारुडञ्चैव ब्रह्माण्डञ्च ततः परम् ॥२३॥
 तथा चोपपुराणानि मुनिभिः कथितानि च ।
 महापुराणान्येतानि ह्यष्टादश महामुने ॥२४॥

The first of all the Purāṇas is entitled the Brāhma. Those who are
 acquainted with the Purāṇas enumerate eighteen, or the Brāhma,
 Pādma, Vaishṇava, Śaiva, Bhāgavata, Nārādīya, Mārkaṇḍeya, Āgenya,
 Bhaviṣyat, Brahma Vaivartta, Lainga, Vārāha, Skānda, Vāmana,
 Kaurmma, Mātsya, Gāruḍa, Brahmāṇḍa. The creation of the world,
 and its successive reproductions, the genealogies of the patriarchs and
 kings, the periods of the Manus. and the transactions of the royal

⁶ Or of stories (Ākhyānas) and minor stories or tales (Upākhyānas);
 of portions dedicated to some particular divinity, as the Śiva gītā,
 Bhagavad-gītā, &c. ; and accounts of the periods called Kalpas, as the
 Brāhma Kalpa, Vārāha Kalpa, &c.

सर्गश्च प्रतिसर्गश्च वंशो मन्वन्तराणि च ।

सर्वेष्वेतेषु कथ्यन्ते वंशानुचरितञ्च यत् ॥२५॥

यदेतत् तव मेत्रेय ! पुराणं कथ्यते मया ।

एतद् वैष्णवसंज्ञं वै पाद्मस्य समनन्तरम् ॥२६॥

सर्गे च प्रतिसर्गे च वंशमन्वन्तरादिषु ।

कथ्यते भगवान् विष्णुरशेषेष्वेव सत्तम ॥२७॥

dynasties, are narrated in all these Purāṇas. This Purāṇa which I have repeated to you, Maitreya, is called the Vaishṇava, and is next in the series to the Pādma; and in every part of it, in its narratives of primary and subsidiary creation, of families, and of periods, the mighty Vishnu is declared in this Purāṇa⁷.

अङ्गानि चतुरो वेदा मीमांसा न्यायविस्तरः ।

पुराणं धर्मशास्त्रञ्च विद्या ह्येताश्चतुर्दश ॥२८॥

आयुर्वेदो धनुर्वेदो गान्धर्वश्चैव ते त्रयः ।

अर्थशास्त्र चतुर्थन्तु विद्या ह्यष्टादशैव ताः ॥२९॥

The four Vedas, the six Angas (or subsidiary portions of the Vedas, viz. Śikshā, rules of reciting the prayers, the accents and tones to be observed; Kalpa, ritual; Vyākaraṇa, grammar; Nirukta, glossarial comment; Chhandas, metre; and Jyotish, (astronomy), with Mīmāṃsā (theology), Nyāya (logic), Dharma (the institutes of law), and the Purāṇas, constitute the fourteen principal branches of knowledge: or they are considered as eighteen, with the addition of these four; the Āyur-veda, medical science (as taught by Dhanvantari); Dhanur-veda, the science of archery or arms, taught by Bhṛgu; Gāndharba-veda, or the drama, and the arts of music, dancing, &c., of which the Muni Bharata, was the author; and the Artha śāstram, or science of government, as laid down first by Vṛhaspati.

ज्ञेया ब्रह्मर्षयः पूर्वं तेभ्यो देवर्षयः पुनः ।

राजर्षयः पुनस्तेभ्य ऋषिप्रकृतयस्त्रयः ॥३०॥

There are three kinds of Ṛshis, or inspired sages; royal Ṛshis, or princes who have adopted a life of devotion, as Visvamitra; divine Ṛshis, or sages who are demigods also, as Nārada; and Brahman Ṛshis, or sages who are the sons of Brahmā, or Brahmans as Vaśiṣṭha and others⁸.

7 For remarks upon this enumeration see Introduction.

8 A similar enumeration is given in the Vāyu, with some additions. Ṛshi is derived from Rsh, 'to go to' or 'approach.' The Brahmarshis, it is said, are descendants of the five patriarchs, who were the founders

इति शाखाः प्रसंख्याताः शाखाभदास्तथैव च ।
 कर्तारश्चैव शाखानां भेदेहेतुस्तथोदितः ॥३१॥
 सर्वमन्वन्तरेष्वेव शाखाभेदाः समाः स्मृताः ।
 प्राजापत्या श्रुतिनित्या तद्विकल्पास्त्वमे द्विज ॥३२॥

I have thus described to you the branches of the Vedas, and their subdivisions ; the persons by whom they were made ; and the reason why they were made (or the limited capacities of mankind). The same branches are instituted in the different Manvantaras. The primitive Veda, that of the progenitor of all things, is eternal : these branches are but its modifications (or Vikalpas).

एतत् तवोदितं सर्वं यत् पृष्टोऽहमिह त्वया ।
 मैत्रेय ! वेदसम्बद्धं किमन्यत् कथयामि ते ॥३३॥

I have thus related to you, Maitreya, the circumstances relating to the Vedas, which you desired to hear. Of what else do you wish to be informed?

of races or Gotras of Brahmans, or Kaśyapa, Vaśishṭha, Angiras, Atri, and Bṛgu. The Devarshis are Nara and Nárāyaṇa, the sons of Dharmā; the Bálakhilya, who sprung from Kratu ; Kardama, the son of Pulaha ; Kuvera, the son of Pulastya ; Achala, the son of Pratyūsha ; Nárada and Parvata, the sons of Kaśyapa. Rájarshis are Ikshváku and other princes. The Brahmārshis dwell in the sphere of Brahmá ; the Devarshis in the region of the gods ; and the Rájarshis in the heaven of Indra.

9 No notice is taken here of a curious legend which is given in the Mahábhárata, in the Gadá Parvan. It is there said, that during a great drought the Brahmans, engrossed by the care of subsistence, neglected the study of the sacred books, and the Vedas were lost. The Rshi Sárasvata alone, being fed with fish by his mother Sarasvatí, the personified river so named, kept up his studies, and preserved the Hindu scriptures. At the end of the famine the Brahmans repaired to him to be taught, and sixty thousand disciples again acquired a knowledge of the Vedas from Sárasvata. This legend appears to indicate the revival, or more probably the introduction, of the Hindu ritual by the race of Brahmans, or the *people* called Sárasvata ; for, according to the Hindu geographers, it was the name of a nation, as it still is the appellation of a class of Brahmans who chiefly inhabit the Panjab. (*As. Res.* VII. 219, 338, 341.) The Sárasvata Brahmans are met with in many parts of India, and are usually fair-complexioned, tall, and handsome men. They are classed in the Jāti málás, or popular lists of castes, amongst the five Gauda Brahmans, and are divided into ten tribes : they are said also to be especially the Purohitas or family priests of the Kshatriya or military castes : (see the Jāti málá, printed in Price's Hindi Selections, II. 280 ;) circumstances in harmony with the purport of the legend, and confirmatory of the Sárasvatas of the Panjab having been prominent agents in the establishment of the Hindu religion in India. The holy land of the Hindus, or the primary seat, perhaps, of Brahmanism, has for one of its boundaries the Sarasvatí river : see Bk. II. Ch. IV. n. 7.

CHAPTER VII

मेत्रेय उवाच ।

यथावत् कथित सर्वं यत् पृष्टोऽसि मया द्विज !
 श्रोतुमिच्छाम्यहं त्वेकं तद् भवान् प्रब्रवीतु मे ॥१॥
 सप्त द्वीपानि पाताल-वीथ्यश्च सुमहामुने !
 सप्त लोका येऽन्तरस्था ब्रह्माण्डस्यास्य सर्वतः ॥२॥
 स्थूलः सूक्ष्मैस्तथा सूक्ष्मात् सूक्ष्मैः सूक्ष्मतरैस्तथा ।
 स्थूलेः स्थूलतरैश्चैव सर्वप्राणिभिरावृतम् ॥३॥
 अङ्गुलस्याष्टभागोऽपि न सोऽस्ति मुनिसत्तम !
 न सन्ति प्राणिनो यत्र कर्मबन्धनिबन्धनाः ॥४॥
 सर्वे चैते वशं यान्ति यमस्य भगवन् ! किल ।
 आयुषोऽन्ते तथा यान्ति यातनास्तत्प्रचोदिताः ॥५॥
 यातनाभ्यः परिभ्रष्टा देवाद्यास्वथ योनिषु ।
 जन्तवः परिवर्तन्ते शास्त्राणामेष निर्णयः ॥६॥
 सोऽहमिच्छामि तच्छ्रोतुं यमस्य वशवर्तिनः ।
 न भवन्ति नरा येन तत् कर्म कथयामलम् ॥७॥

Maitereya.—You have indeed related to me, most excellent Brahman, all that I asked of you ; but I am desirous to hear one thing which you have not touched on. This universe, composed of seven zones, with its seven subterrestrial regions, and seven spheres—this whole egg of Brahmá—is every where swarming with living creatures, large or small, with smaller and smallest, and larger and largest ; so that there is not the eighth part of an inch in which they do not abound. Now all these are captives in the chains of acts, and at the end of their existence become slaves to the power of Yama, by whom they are sentenced to painful punishments. Released from these inflictions, they are again born in the condition of gods, men, or the like : and thus living beings, as the Sástras apprise us, perpetually revolve. Now the question I have to ask, and which you are so well able to answer, is, by what acts men may free themselves from subjection to Yama ?

पराशर उवाच ।

अयमेव मुने ! प्रश्नो नकुलेन महात्मना ।

Parásara.—This question, excellent Muni, was once asked by

पृष्टः पितामहः प्राह भीष्मो यत् तच्छृणुष्व मे ॥८

Nakula¹ of his grandfather Bhīshma ; and I will repeat to you the reply made by the latter.

भीष्म उवाच ।

पुरा समागतो वत्स ! सखा कालिङ्गको द्विजः ।

स मामुवाच पृष्टो वै मया जातिस्मरो मुनिः ॥९॥

तेनाख्यातमिदञ्च दमित्थञ्चैतद् भविष्यति ।

तथा च तदभूद् वत्स ! यथोक्तं तेन धीमता ॥१०॥

स पृष्टश्च मया भूयः श्रद्धानवता द्विजः ।

यद् यदाह न तद् दृष्टमन्यथा हि मया क्वचित् ॥११॥

Bhīshma said to the prince, "There formerly came on a visit to me a friend of mine, a Brahman, from the Kalinga country, who told me that he had once proposed this question to a holy Muni, who retained the recollection of his former births, by whom what was, and what will be, was accurately told. Being importuned by me, who placed implicit faith in his words, to repeat what that pious personage had imparted to him, he at last communicated it to me ; and what he related I have never met with elsewhere.

एकदा तु मया पृष्टं यदेतद् भवतोदितम् ।

प्राह कालिङ्गको विप्रः स्मृत्वा तस्य मुनेर्वचः ॥१२॥

जातिस्मरेण कथितो रहस्यः परमो मम ।

यम-किङ्करयोर्योऽभूत् संवादस्तं ब्रवीमि ते ॥१३॥

"Having, then, on one occasion, put to him the same question which you have asked, the Kalinga Brahman recalled the story that had been told him by the Muni—the great mystery that had been revealed to him by the pious sage, who remembered his former existence—a dialogue that occurred between Yama and one of his ministers.

स्वपुरुषमभिवीक्ष्य पाशहस्तं वदति यमः किल तस्य कर्णमूले ।

प्ररिहर मधुसूदनप्रपन्नान् प्रभुरहमन्यनृणां न वैष्णवानाम् ॥१४॥

"Yama beholding one of his servants with his noose in his hand, whispered to him, and said, 'Keep clear of the worshippers of Madhu-

1 Nakula is one of the Pāṇḍava princes, and consequently grand-nephew, not grandson, of Bhīshma : he is great grandson of Parāśara ; and it is rather an anomaly for the latter to cite a conversation in which Nakula formerly bore a part.

अहममरणार्चितेन धात्रा यम इति लोकहिताहिते नियुक्तः ।
हरिगृह्वशगोऽस्मि न स्वतन्त्रः प्रभवति संयमने ममापि विष्णुः ॥१५॥
कटकमुकुटकारिकादिभेदैः कनकमभेदमपीष्यते यथैकम् ।
सुरपशुमनुजादिकल्पनाभिर्हरिरखिलाभिरुदीर्यते तथैकः ॥१६॥
क्षितिजलपरमाणवोऽनिलान्ते पुनरपि याज्जि यथैकतां धरित्र्याः
सुरपशुमनुजादयस्तथान्ते गुणकलुषेण सनातनेन तेन ॥१७॥
हरिममरणार्चिताञ्छ्रिपद्मं प्रणमति यः परमार्थतो हि मर्त्यः ।
तमपगतसमस्तपापबन्धं ब्रज परिहृत्य यथाग्निमाज्यसिक्तम् ॥१८॥

sūdana. I am the lord of all men, the Vaishṇavas excepted. I was appointed by Brahmā, who is revered by all the immortals, to restrain mankind, and regulate the consequences of good and evil in the universe. But he who obeys Hari, as his spiritual guide, is here independent of me ; for Vishṇu is of power to govern and control me. As gold is one substance still, however diversified as bracelets, tiaras, or earrings, so Hari is one and the same, although modified in the forms of gods, animals, and man. As the drops of water, raised by wind from the earth, sink into the earth again when the wind subsides, so the varieties of gods, men, and animals, which have been detached by the agitation of the qualities, are reunited, when that disturbance ceases, with the eternal. He who through holy knowledge diligently adores the lotus foot of that Hari, who is revered by the gods, is released from all the bonds of sin ; and you must avoid him as you would avoid fire fed with oil.'

इति यमवचनं निशम्य पाशी कथय मम विभो ! समस्तघातु
यमपुरुषस्तमुवाच धर्मराजम् । भवति हरेः खलु यादृशोऽस्य भक्तः ॥१९॥
न चलति निजवर्गाधर्मतो यः सममतिरात्मसुहृद्वापक्षपक्षे
न हरति न च हन्ति किञ्चिदुच्चैः सितमनसं तमवेहि विष्णभक्तम् ॥२०॥
कलिकलुषमलेन यस्य नात्मा विमलमतेर्मलिनीकृतोऽस्तमोहे ।
मनसि कृतजनार्दनं मनुष्यं सततमवेहि हररतोव भक्तम् ॥२१॥

'Having heard these injunctions of Yama, the messenger addressed the lord of righteousness, and said, 'Tell me, master, how am I to distinguish the worshipper of Hari, who is the protector of all beings ?' Yama replied, 'You are to consider the worshipper of Vishṇu, him who never deviates from the duties prescribed to his caste ; who looks with equal indifference upon friend or enemy ; who takes nothing (that is not his own), nor injures any being. Know that person of unblemished mind to be a worshipper of Vishṇu. Know him to be a devout worshipper of Hari, who has placed anárddana in his pure mind, which has been freed from fascination,

कनकमपि रहस्यवेक्ष्य बुद्ध्या तृणामिव यः समवेति वै परस्वम् ।
 भवति च भगवत्यनन्यचेताः पुरुषवरं तमवेहि विष्णुभक्तम् ॥२२॥
 स्फटिकगिरिशिलामलः क्व विष्णुर्मनसि नृणां क्व च मत्सरादिदोषः ।
 न हि तुहिनमयूखरश्मिपुञ्जं भवति हुताशनदीसिजः प्रतापः ॥२३॥
 विमलमतिविमत्सरः प्रशान्तः शुचिचरितोऽखिलसत्त्वमित्रभूतः ।
 प्रियहितवचनोऽस्तमानमायो वसति सदा हृदि तस्य वासुदेवः ॥२४॥
 वसति हृदि सनातने च तस्मिन् भवति पुमान् जगतोऽस्य सौम्यरूपः ।
 क्षितिरसमतिरम्यमात्मनोऽन्तः कथयति चास्तयैव शालपोतः ॥२५॥
 यमनियमविधूतकल्मषाणां मनुदिनमच्युतसक्तमानसानाम् ।
 अपगतमद-मान-मत्सराणां त्यज भट ! दूरतरेण मानवानाम् ॥२६॥
 हृदि यदि भगवाननादिरास्ते हरिरसि शङ्खगदाधरोऽव्ययात्मा ।
 तदधमघविघातकर्तृभिन्नं भवति कथं सति चान्धकारमर्कं ॥२७॥

And whose soul is undefiled by the soil of the Kali age. Know that excellent man to be a worshipper of Vishnu, who, looking upon gold in secret, holds that which is another's wealth but as grass, and devotes all his thoughts to the lord. Pure is he as a mountain of clear crystal ; for how can Vishnu abide in the hearts of men with malice and envy, and other evil passions ? the glowing heat of fire abides not in a cluster of the cooling rays of the moon. He who lives pure in thought, free from malice, contented, leading a holy life, feeling tenderness for all creatures, speaking wisely and kindly, humble and sincere, has Vāsudeva ever present in his heart. As the young Sāl-tree by its beauty declares the excellence of the juices which it has imbibed from the earth, so when the eternal has taken up his abode in the bosom of any one, that man is lovely amidst the beings of this world. Depart, my servant, quickly from those men whose sins have been dispersed by moral and religious merit,² whose minds are daily dedicated to the imperceptible deity, and who are exempt from pride, uncharitableness, and malice. In the heart in which the divine Hari, who is without beginning or end, abides, armed with a sword, a shell,

2 Or Yama and Niyama. The duties intended by these terms are variously enumerated. The commentator on the text specifies under the first head, absence of violence or cruelty to other beings (Ahimsá), honesty (Asteya), truth (Satya), chastity (Brahmáchariyya), and disinterestedness or non acceptance of gifts (Aparigraha). Under Niyama are comprehended purity (Śauca), contentment (Santosha), devotion (Tapas), study of the Vedas (Svādhyáya), and adoration of the supreme (Íśvara-pranidhána).

हरति परधनं निहन्ति जन्तून् वदति तथानृतनिष्ठुराणि यश्च ।
 अशुभजनितद्रुमदस्य पु सः कलुषमतेर्हृदि तस्य नास्त्यनन्तः ॥२८॥
 न सहति परसम्पदं विनिन्दां कलुषमतिः कुरुते सतामसाधुः ।
 न यजति न ददाति यश्च सन्तं मनसि न तस्य जनार्दनोऽधमस्य ॥२९॥
 परमसुहृदि बान्धवे कलत्रे सुततनयापितृमातृभृत्यवर्गे ।
 शठमतिरुपयाति योऽर्थतृष्णां तमधमचेष्टमर्वेहि नास्य भक्तम् ॥३०॥
 अशुभमतिरसत्प्रवृत्तिसक्तः सततमनार्य्यविशालसङ्गमत्तः ।
 अनुदिनकृतपापबन्धयत्नः पुरुषपशुर्नेहि वासुदेवभक्तः ॥३१॥
 सकलमिदमहञ्च वासुदेवः परमपुमान् परमेश्वरः स एकः ।
 इति मतिरचला भवत्यनन्ते हृदयगते ब्रज तान् विहाय दूरात् ॥३२॥
 कमलनयन वासुदेव विष्णो धरणिधराच्युत शङ्खचक्रपाणे !
 भव शरणमितीरयन्ति ये वै त्यज भट दूरतरेण तानपापान् ॥३३॥
 वसति मनसि यस्य सोऽव्ययात्मा पुरुषवरस्य न तस्य दृष्टिपाते ।
 तव गतिरथवा ममास्ति चक्र प्रतिहतवीर्य्यबलस्य सोऽन्यलोक्यः ॥३४॥

and a mace, sin cannot remain ; for it cannot coexist with that which destroys it, as darkness cannot continue in the world when the sun is shining. The eternal makes not his abode in the heart of that man who covets another's wealth, who injures living creatures, who speaks harshness and untruth, who is proud of his iniquity, and whose mind is evil. Janārdana occupies not his thoughts who envies another's prosperity, who calumniates the virtuous, who never sacrifices nor bestows gifts upon the pious, who is blinded by the property of darkness. That vile wretch is no worshipper of Vishṇu, who through avarice is unkind to his nearest friends and relations, to his wife, children, parents, and dependants. The brute-like man whose thoughts are evil, who is addicted to unrighteous acts, who ever seeks the society of the wicked, and suffers no day to pass without the perpetration of crime, is no worshipper of Vāsudeva. Do you proceed afar off from those in whose hearts Ananta is enshrined ; from him whose sanctified understanding conceives the supreme male and ruler, Vāsudeva, as one with his votary, and with all this world. Avoid those holy persons who are constantly invoking the lotus-eyed Vāsudeva, Vishṇu, the supporter of the earth, the immortal wielder of the discus and the shell, the asylum of the world. Come not into the sight of him in whose heart the imperishable soul resides, for he is defended from my power by the discus of his deity : he is designed for another world (for the heaven of Vishṇu).

इति निजभटशासनाय देवो रवितनयः स किलाह धर्मराजः ।
मम कथितमिदञ्च तेन तुभ्यं कुरुवर ! सम्यगिदं मयापि चोक्तम् ॥३५॥

नकुलैतन्ममाख्यातं पूर्वं तेन द्विजन्मना ।
कलिङ्गदेशादभ्येत्य प्रीयता सुमहात्मना ॥३६॥
मयाप्येतद् यथान्यायं सम्यग् वत्स ! तवोदितम् ।
यथा विष्णुमृते नान्यत् त्राणं संसारसागरे ॥३७॥
किञ्चुरा पाशदण्डाञ्च न यमो न च यातनाः ।
समर्थास्तिस्य यस्यात्मा केशवालम्बनः सदा ॥३८॥

“Such,” said the Kalinga Brahman, “were the instructions communicated by the deity of justice, the son of the sun, to his servants, as they were repeated to me by that holy personage, and as I have related them to you, chief of the house of Kuru’ (Bhīshma). So also, Nakula, I have faithfully communicated to you all I heard from my pious friend, when he came from his country of Kalinga to visit me. I have thus explained to you, as was fitting, that there is no protection in the ocean of the world except Vishṇu ; and that the servants and ministers of Yama, the king of the dead himself, and his tortures, are all unavailing against one who places his reliance on that divinity.”

पराशर उवाच ।

एतन्मुने तवाख्यातं गीतं वैवस्वतेन यत् ।
तत्रस्नानुगतं सम्यक् किमन्यच्छ्रोतुमिच्छसि ॥३९॥

I have thus, resumed Parāśara, related to you what you wished to hear, and what was said by the son of Vivasvat.³ What else do you wish to hear ?

CHAPTER VIII

मैत्रेय उवाच ।

भगवन् भगवान् देवः संसारविजिगीषुभिः
मामाख्याहि जगन्नाथो विष्णुराराध्यते यथा ॥१॥
आराधिताच्च गोविन्दादाराधनपरैर्नरैः ।
यत् प्राप्यते फलं श्रोतुं तवेच्छामि महामुने ॥२॥

Maitreya.—Inform me, venerable teacher, how the supreme deity, the lord of the universe, Vishṇu, is worshipped by those who are desirous of overcoming the world ; and what advantages are reaped by men, assiduous in his adoration, from the propitiated Govinda.

3 Or Vaivasvhta. This section is called the Yama gīta.

पराशर उवाच ।

यत् पृच्छति भवानेतत् सगरेण महात्मना !

और्वः प्राह यथा पृष्टस्तन्मे कथयतः शृणु ॥३॥

Parasara.—The question you have asked was formerly put by Sagara to Aurva.¹ I will repeat to you his reply.

सगरः प्रणिपत्येदमौर्वं पप्रच्छ भार्गवम् ।

विष्णोराराधनोपायसम्बद्धं मुनिसत्तम ॥४॥

फलञ्चाराधिते विष्णौ यत् पुंसामभिजायते ।

स चाह पृष्टो यत्नेन तन्मेत्रेयाखिलं शृणु ॥५॥

भौमान् मनोरथान् स्वर्गान् स्वर्गिबन्धं तथास्पदम् ॥

प्राप्तोत्याराधिते विष्णौ निर्वाणमपि चोत्तमम् ॥६॥

यद् यदिच्छति यावच्च फलमाराधितेऽच्युते ।

तत् तदाप्नोति राजेन्द्र ! भूरि स्वल्पमथापि वा ॥७॥

यत्तु पृच्छसि भूपाल ! कथमाराध्यते हि सः ।

तदहं सकलं तुभ्यं कथयामि निबोध मे ॥८॥

Sagara having bowed down before Aurva, the descendant of Bhṛgu, asked him what were the best means of pleasing Vishṇu, and what would be the consequence of obtaining his favour. Aurva replied, "He who pleases Vishṇu obtains all terrestrial enjoyments ; heaven and a place in heaven ; and what is best of all, final liberation: whatever he wishes, and to whatever extent, whether much or little, he receives it, when Achyuta is content with him. In what manner his favour is to be secured, that also I will, oh king, impart to you, agreeably to your desire. The supreme Vishṇu is

1 Sagara, as we shall see, was a king of the solar race. Aurva was a sage, the grandson of Bhṛgu. When the sons of king Kṛtavīrya persecuted and slew the children of Bhṛgu, to recover the wealth which their father had lavished upon them, they destroyed even the children in the womb. One of the women of the race of Bhṛgu, in order to preserve her embryo, secreted it in her thigh (Uru), whence the child on his birth was named Aurva: from his wrath proceeded a flame, that threatened to destroy the world ; but at the persuasion of his ancestors he cast it into the ocean, where it abode with the face of a horse. Aurva was afterwards religious preceptor to Sagara, and bestowed upon him the Āgneyāstram, or fiery weapon, with which he conquered the tribes of barbarians, who had invaded his patrimonial possessions. Mahābh. Ādi Parvan, Dāna Dharma P., Hari Vamśa,

वर्णाश्रमाचारवता पुरुषेण परः पुमान् ।
 विष्णुराराध्यते पन्था नान्यत् ततोषकारणम् ॥९
 यजन् यज्ञान् यजत्येनं जपत्येनं जपन् नृप !
 प्रस्तथान्यां हिनस्त्येनं सर्वभूतो यतो हरिः ॥१०
 तस्मात् सदाचारवता पुरुषेण जनार्दनः ।
 आराध्यते स्ववर्णोक्त-धर्मानुष्ठानकारिणा ॥११॥
 ब्राह्मणः क्षत्रियो वैश्यः शूद्रश्च धरणीपते !
 स्वधर्मतत्परो विष्णुमाराधयति नान्यथा ॥१२॥
 परापवादं पैशुन्यमनृतञ्च न भाषते ।
 अन्योद्ध गकरञ्चापि तोष्यते तेन केशवः ॥१३॥
 परपत्नी-परद्रव्य-परहिंसासु यो मतिम् ।
 न करोति पुमान् भूप ! तोष्यते तेन केशवः ॥१४॥
 न ताडयति नो हन्ति प्राणिनोऽन्यांश्च देहिनः ।
 यो मनुष्यो मनुष्येन्द्र ! तोष्यते तेन केशवः ॥१५॥
 देव-द्विज-गुरूणां यः शुश्रूषास सदोद्यतः ।
 तोष्यते तेन गोविन्दः पुरुषेणै नरेश्वर ॥१६॥
 यथात्मनि च पुत्रे च सर्वभूतेषु यस्तथा ।
 हितकामो हरिस्तेन सर्वदा तोष्यते सुखम् ॥१७॥
 यस्य रागादिदोषेण न दुष्टं नृप ! मानसम् ।
 विशुद्धचेतसा विष्णुस्तोष्यते तेन सर्वदा ॥१८॥

propitiated by a man who observes the institutions of caste, order, and purificatory practices: no other path is the way to please him. He who offers sacrifices, sacrifices to him; he who murmurs prayer, prays to him; he who injures living creatures, injures him; for Hari is all beings. Janārdana therefore is propitiated by him who is attentive to established observances, and follows the duties prescribed for his caste. The Brahman, the Kshatriya, the Vaiśya, and the Śūdra, who attends to the rules enjoined by his caste, best worships Vishṇu. Keśava is most pleased with him who does good to others; who never utters abuse, calumny, or untruth; who never covets another's wife or another's wealth, and who bears ill-will towards none; who neither beats nor slays any animate or inanimate thing; who is ever diligent in the service of the gods, of the Brahmans, and of his spiritual preceptor; who is always desirous of the welfare of all creatures, of his children, and of his own soul: in whose pure

वर्णाश्रमेषु ये धर्माः शास्त्रोक्ता नृपसत्तम !

तेषु तिष्ठन् नरो विष्णुमाराधयति नान्यथा ॥१९॥

heart no pleasure is derived from the imperfections of love and hatred. The man, oh monarch, who conforms to the duties enjoined by scriptural authority for every caste and condition of life, is he who best worships Vishṇu: there is no other mode."

तदहं श्रोतुमिच्छामि वर्णाधर्मानशेषतः ।

तथैवाश्रमधर्मांश्च द्विजवर्य ! ब्रवीहि तान् ॥२०॥

ब्राह्मण-क्षत्रिय-विशां शूद्राणाञ्च यथाक्रमम् ।

त्वमेकाग्रमना भूत्वा शृणु धर्मान् मयोदितान् ॥२१॥

दानं दद्याद् यजेद् देवान् यज्ञैः स्वाध्यायतत्परः ।

नित्योदकी भवेद् विप्रः कुर्याच्चाग्निपरिग्रहम् ॥२२॥

वृत्त्यर्थं याजयेच्चान्यानन्यानध्यापयेत् तथा ।

कुर्यात् प्रतिग्रहादानं गुर्वर्थं न्यायतो द्विजः ॥२३॥

सर्वभूतहितं कुर्यान्नाहितं कस्यचिद् द्विजः ।

मैत्री समस्तभूतेषु ब्राह्मणस्योत्तमं धनम् ॥२४॥

Aurva having thus spoken, Sagara said to him, "Tell me then, venerable Brahman, what are the duties of caste and condition :² I am desirous of knowing them." To which Aurva answered and said, "Attentively listen to the duties which I shall describe as those severally of the Brahman, the Kshatriya, the Vaiśya, and the Sūdra. The Brahman should make gifts, should worship the gods with sacrifices, should be assiduous in studying the Vedas, should perform ablutions and libations with water, and should preserve the sacred flame. For the sake of subsistence he may offer sacrifices on behalf of others, and may instruct them in the Śāstras; and he may accept presents of a liberal description in a becoming manner (or from respectable persons, and at an appropriate season). He must ever seek to promote the good of others, and do evil unto none; for the

2 Most of the Purānas, especially the Kūrma, Padma, Vāmana, Agni, and Garuḍa, contain chapters or sections more or less in detail upon the moral and ceremonial duties of the Hindus; and a considerable portion of the Mahābhārata, especially in the Moksha Dharma Parvan, is devoted to the same subject. No other Paurānik work, however, contains a series of chapters exactly analogous to those which follow, and which contain a compendious and systematic description of the Āchāras, or personal and social obligations of the Hindus. The tenor of the whole is conformable to the institutes of Manu, and many passages are the same.

ग्रावे रत्ने च पारक्ये समबुद्धिर्भवेद् द्विजः ।

ऋतावभिगमः पत्न्यां शस्यते चास्य पार्थिव ॥२५॥

best riches of a Brahman are universal benevolence. He should look upon the jewels of another person as if they were pebbles ; and should, at proper periods, procreate offspring by his wife. These are the duties of a Brahman.

दानानि दद्यादिच्छातो द्विजेभ्यः क्षत्रियोऽपि हि ।

यजेच्च विविधैर्यज्ञै रधीयीत च पार्थिव ॥२६॥

शस्त्राजीवो महीरक्षा प्रवरा तस्य जीविका ।

तस्यापि प्रथमे कल्पे पृथिवीपरिपालनम् ॥२७॥

धरित्रीपालनेनेव कृतकृत्या नराधिपाः ।

भवन्ति नृपतेरंशा यतो यज्ञादिकर्मणाम् ॥२८॥

दुष्टानां त्रासनाद् राजा शिष्टानां परिपालनात् ।

प्राप्तोत्यभिमतौल्लोकाम् वर्णसंस्थाकरो नृपः ॥२९॥

“The man of the warrior tribe should cheerfully give presents to Brahmins, perform various sacrifices, and study the scriptures. His especial sources of maintenance are arms and the protection of the earth. The guardianship of the earth is indeed his especial province : by the discharge of this duty a king attains his objects, and realizes a share of the merit of all sacrificial rites. By intimidating the bad, and cherishing the good, the monarch who maintains the discipline of the different castes secures whatever region he desires.

पाशुपाल्यञ्च वाणिज्यं कृषिञ्च मनुजेश्वर !

वेश्याय जीविकां ब्रह्मा ददौ लोकपितामहः ॥३०

तस्याप्यध्ययनं यज्ञो दानं धर्मश्च शस्यते ।

नित्यनैमित्तिकादीनामनुष्ठानञ्च कर्मणाम् ॥३१॥

“Brahmá, the great parent of creation, gave to the Vaisya the occupations of commerce and agriculture, and the feeding of flocks and herds, for his means of livelihood ; and sacred study, sacrifice, and donation are also his duties, as is the observance of fixed and occasional rites.

द्विजातिसंश्रयं कर्म तादर्थ्यं तेन पोषणम् ।

क्रयविक्रयजैर्वापि धनेः कारुद्भवेन वा ॥३२॥

बन्धनीमध्यगतः श्लोको न सार्वत्रिकः । स क्वचि-

देवोपलभ्यते । श्रीधरेणापि तस्याव्याख्यानात् सोऽयं बन्धन्यां

स्थापितः ।

शूद्रस्य सन्नतिः शौचं सेवा स्वामिन्यमायया ।

अमन्त्रयज्ञो ह्यस्तेयं सत्सङ्गो विप्ररक्षणम् ॥३३॥

दानञ्च दद्याच्छूद्रोऽपि पाकयज्ञैर्यजेत च ।

पितृयादिकञ्च तत्सर्वं शूद्रः कुर्वीत तेन वै ॥३४॥

“Attendance upon the three regenerate castes is the province of the Sūdra, and by that he is to subsist, or by the profits of trade, or the earnings of mechanical labour. He is also to make gifts ; and he may offer the sacrifices in which food is presented, as well as obsequial offerings.”

भृत्यादिभरणार्थाय सर्वेषाञ्च परिग्रहः ।

ऋतुकालेऽभिगमनं स्वदारेषु महीपते ॥३५॥

“Besides these their respective obligations, there are duties equally

3 The Pākayajna, or sacrifice in which food is offered, implies either the worship of the Viśvadevas, the rites of hospitality, or occasional oblations, on building a house, the birth of a child, or any occasion of rejoicing. It is to be understood, however, that this injunction intends his performing these ceremonies through the agency of a

Brahman, as a Sūdra cannot repeat the Mantras or prayers that accompany them ; and it might be a question how far he might be present, for he ought not even to hear such prayers repeated. The performance of funeral rites involves some personal share, and the Sūdra must present the cakes, but it must be done without Mantras ; as the Mitākshara ; ‘This rite (the presentation of cakes) must be performed by the Sūdras, without formulæ, on the twelfth day’ : शूद्राणामप्येतत्कर्म

कर्तव्यं द्वादशेदि । The Vāyu P. directs the performance of the five great sacrifices by Sūdras, only omitting the Mantras : शूद्रेणापि प्रकृत्वन्वा पंचैते मन्त्रवर्जिताः । It may be suspected that the Purānas relaxed in some

degree from the original rigour ; for it may be inferred that the great ceremonies were altogether withheld from Sūdras in the time of Manu, who declares that none have any right or part (Adhikāra) in his code except those who perform rites with Mantras, or the three regenerate castes (II. 16) ; and denounces as heinous sins teaching the Vedas to Sūdras, performing sacrifices for them, or taking gifts from them X 109. 110, 111. Yājñavalkya, however, allows them to perform five great rites with the Namaskāra, or the simple salutation : नमस्कारेण मन्त्रैश्च पंच यज्ञान्महापयेत् । which Gotama confirms. Some restrict the sense of

Mantra, also, to the prayers of the Vedas, and allow the Sūdras to use those of the Purānas ; as Sulapāni : न वेदेष्वधिकारो शूद्रस्य विचरते पुराणेष्वधिकारः । and the Tithhī Tattva is cited in the Śudra Kamalākāra as allowing them any Mantras except those of the Vedas : वैदिकेतरमन्त्रपाठे शूद्रस्त्वाधिकारः ।

दया समस्तभूतेषु तितिक्षानभिमानिता ।
 सत्यं शौचमनायासो मङ्गल्यं प्रियवादिता ॥३६॥
 मैत्रस्पृहा तथा तद्वदकार्पण्यं नरेश्वर ।
 अनसूया च सामान्या वर्णानां कथिता गुणाः ॥३७॥

incumbent upon all the four castes. These are, the acquisition of property, for the support of their families ; cohabitation with their wives, for the sake of progeny ; tenderness towards all creatures, patience, humility, truth, purity, contentment, decency of decoration, gentleness of speech, friendliness ; and freedom from envy and repining, from avarice, and from detraction. These also are the duties of every condition of life.

आश्रमाणाञ्च सर्वेषामेते सामान्यलक्षणाः ।
 गुणांस्तथापद्धर्मांश्च विप्रादीनामिमाञ्छृणु ॥३८॥
 क्षात्रं कर्म द्विजस्योक्तं वैश्यं कर्म तथापदि ।
 राजन्यस्य च वैश्योक्तं शूद्रकर्म न वे तयोः ॥३९॥
 सामर्थ्ये सति तत्त्याज्यमुभाभ्यामपि पार्थिव ।
 तदेवापदि कर्तव्यं न कुर्यात् कर्मसङ्करम् ॥४०॥
 इत्येते कथिता राजन् वर्णधर्मा मया तव ।
 धर्ममाश्रमिणां सम्यग् सम्यग्ब्रुवतो मे निशामय ॥४१॥

"In times of distress the peculiar functions of the castes may be modified, as you shall hear. A Brahman may follow the occupations of a Kshatriya or a Vaiśya: the Kshatriya may adopt those of the Vaiśya; and the Vaiśya those of the Kshatriya: but these two last should never descend to the functions of the Śūdra, if it be possible to avoid them⁴; and if that be not possible, they must at least shun the functions of the mined castes. I will now, Rājā, relate to you the duties of the several Āśramas or conditions of life."

4 This last clause reconciles what would else appear to be an incompatibility with Manu, who permits the Vaiśya in time of distress to descend to the servile acts of a Śūdra. X. 98.

CHAPTER IX

और्व उवाच ।

बालः कृतोपनयनो वेदाहरणतत्परः ।
 गुरुगृहे वसेद् भूप ब्रह्मचारी समाहितः ॥१॥
 शौचाचारवता तत्र कार्यं शुश्रूषणं गुरोः ।
 व्रतानि चरता ग्राह्यो वेदश्च कृतबुद्धिना ॥२॥
 उभे सन्ध्ये रविं भूप ! तथैवाग्निं समाहितः ।
 उपतिष्ठेत्तदा कुर्याद् गुरोरप्यभिवादनम् ॥३॥
 स्थिते तिष्ठेद् व्रजेद् याते नीचैरासीत् तथासति ।
 शिष्यो गुरौ नृपश्रेष्ठ ! प्रतिकूलं न सम्भजेत् ॥४॥
 तेनैवोक्तः पठेद् वेदं नान्यचित्तः पुरः स्थितः ।
 अनुज्ञातश्च भिक्षान्नमश्नीयाद् गुरुणा ततः ॥५॥
 अवगाहेदपः पूर्वमाचार्येणावगाहिताः ।
 समिञ्जलादिकञ्चास्य कल्यं कल्यमुपानयेत् ॥६॥

Aurva continued,—“When the youth has been invested with the thread of his caste, let him diligently prosecute the study of the Vedas, in the house of his preceptor, with an attentive spirit, and leading a life of continence. He is to wait upon his Guru, assiduously observant of purificatory practices, and the Veda is to be acquired by him, whilst he is regular in the performance of religious rites. In the morning Sandhyā he is first to salute the sun; in the evening, fire, and then to address his preceptor with respect. He must stand when his master is standing; move when he is walking; and sit beneath him when he is seated: he must never sit, nor walk, nor stand when his teacher does the reverse. When desired by him, let him read the Veda attentively, placed before his preceptor; and let him eat the food he has collected as alms, when permitted by his teacher.¹ Let him bathe in water which has first been used for his preceptor's ablutions; and every morning bring fuel and water, and whatsoever else may be required.

गृहीतग्राह्यवेदश्च ततोऽनुज्ञामवाप्य च ।

गार्हस्थ्यमावसेत्प्राज्ञो निष्पन्नगुरुनिष्कृतिः ॥७

“When the scriptural studies appropriate to the student have been

¹ These directions are the same as those prescribed by Manu, though not precisely in the same words. II. 175, et seq.

विधिनावासदारस्तु धनं प्राप्य स्वकर्मणा ।
 गृहस्थकार्यमखिलं कुर्याद् भूपाल ! शक्तितः ॥८॥
 निवापेन पितृनर्चेद् यज्ञैर्देवांस्तथातिथीन् ।
 अन्नेर्मुनींश्च स्वाध्यायैरपत्येन प्रजापतिम् ॥९॥
 बलिकर्मणा भूतानि वाक्सत्येनाखिलं जगत् ।
 प्राप्नोति लोकान् पुरुषो निजकर्मसमर्जितान् ॥१०॥
 भिक्षाभुजश्च ये केचित् परिव्राड्ब्रह्मचारिणः ।
 तेऽप्यत्रैव प्रतिष्ठन्ते गार्हस्थ्यं तेन वै परम् ॥११॥
 वेदाहरणकार्याय तीर्थस्नानाय च प्रभो !
 अटान्त वसुधां विप्राः पृथिवीदर्शनाय च ॥१२॥
 अनिकेता ह्यनाहारा यत्रसायंगृहाश्च ये ।
 तेषां गृहस्थः सर्वेषां प्रतिष्ठा योनिरेव च ॥१३॥
 तेषां स्वागतदानादि वक्तव्यं मधुरं नृप !
 गृहागतानां दद्याच्च शयनासनभोजनम् ॥१४॥

completed, and he has received dismissal from his Guru, let the regenerate man enter into the order of the householder; and taking unto himself, with lawful ceremonies, house, wife, and wealth, discharge to the best of his ability the duties of his station;² satisfying the manes with funeral cakes; the gods with oblations; guests with hospitality; the sages with holy study; the progenitors of mankind with progeny, the spirits with the residue of oblations; and all the world with words of truth.³ A householder secures heaven by the faithful discharge of these obligations. There are those who subsist upon alms, and lead an erratic life of self-denial, at the end of the term during which they have kept house. They wander over the world to see the earth, and perform their ablutions, with rites enjoined by the Vedas, at sacred shrines: houseless, and without food, and resting for the night at the dwelling at which they arrive in the evening. The householder is to them a constant refuge and parent: it is his duty to give them a welcome, and to address them with kindness; and to provide

2 So Manu, III. 4, &c.

3 The great obligations, or, as Jones terms them, sacraments, the Mahāyajnas, or great sacrifices, are, according to Manu, but five; Brahmajajna, sacred study; Pitriyajna, libations to the manes; Devayajna, burnt-offerings to the gods; Baliyajna, offerings to all creatures; and Nriyajna, hospitality. III. 70. 71 The Prajāpatiyajna, or propagation of offspring, and Satyayajna, observance of truth, are apparently later additions.

अतिथिर्यस्य भग्नाशो गृहात् प्रतिनिवर्तते ।
 स दत्त्वा दुष्कृतं तस्मै पुण्यमादाय गच्छति ॥१५॥
 अवज्ञानमहङ्कारो दम्भश्चैव गृहे सतः ।
 परितापोपघातौ च पारुष्यञ्च न शस्यते ॥१६॥
 यस्तु सम्यक् करोत्येवं गृहस्थः परमं विधिम् ।
 सर्वबन्धविनिर्मुक्तो लोकानाप्नोत्यनुत्तमान् ॥१७॥

them, whenever they come to his house, with a bed, a seat, and food. A guest disappointed by a householder, who turns away from his door, transfers to the latter all his own misdeeds, and bears away his religious merit.⁴ In the house of a good man, contumely, arrogance, hypocrisy, repining, contradiction, and violence are annihilated: and the householder who fully performs this his chief duty of hospitality is released from every kind of bondage, and obtains the highest of stations after death.

वयःपरिणतौ राजन् ! कृतकृत्यो गृहाश्रमी ।
 पुत्रेषु भार्यां निक्षिप्य वनं गच्छेत् सहैव वा ॥१८॥
 पर्णा-मूल-फलाहारः केशश्मश्रुजटाधरः ।
 भूमिशायी भवेत्तत्र मुनिः सर्वातिथिर्नृप ॥१९॥
 चर्मकाशकुशः कुर्यात् परिधानोत्तरीयके ।
 तद्वत् त्रिसवनं स्नानं शस्तमस्य नरेश्वर ॥२०॥
 देवताभ्यर्चनं होमः सर्वाभ्यागतपूजनम् ।
 भिक्षा बलिप्रदानञ्च शस्तमस्य नरेश्वर ॥२१॥
 वन्यस्नेहेन गात्राणामभ्यङ्गश्चास्य शस्यते ।
 तपश्च तस्य राजेन्द्र ! शीतोष्णादिसहिष्णुता ॥२२॥

“When the householder, after performing the acts incumbent on his condition, arrives at the decline of life, let him consign his wife to the care of his sons, and go himself to the forests.⁵ Let him there subsist upon leaves, roots, and fruit; and suffer his hair and beard to grow, and braid the former upon his brows; and sleep upon the ground: his dress must be made of skin or of Kása or Kuśa grasses; and he must bathe thrice a day; and he must offer oblations to the gods and to fire, and treat all that come to him with hospitality: he must beg alms, and present food to all creatures: he must anoint himself with such unguents as the woods afford; and in his devotional

4 This is also the doctrine of Manu, III. 100.

5 Manu, VI. 3, &c.

यस्त्वेतां निहितश्चर्या वानप्रस्थश्चरेन्मुनिः ।

स दहत्यग्निवद्दोषान् जयेल्लोकांश्च शाश्वतान् ॥२३॥
exercises he must be enduring of heat and cold. The sage who diligently follows these rules, and leads the life of the hermit (or Vānaprastha), consumes, like fire, all imperfections, and conquers for himself the mansions of eternity.

चतुर्थश्चाश्रमो भिक्षोः प्रोच्यते यो मनीषिभिः ।

तस्य स्वरूपं गदतो मम श्रोतुं नृपार्हसि ॥२४॥

पुत्रद्रव्यकलत्रेषु त्यक्तस्नेहो नराधिप !

चतुर्थमाश्रमं स्थानं गच्छेन्नृधूतमत्सरः ॥२५॥

त्रैवर्गिकांस्त्यजेत् सर्वानारम्भानवनोपते !

मित्रादिषु समो मैत्रः समस्तेष्वेव जन्तुषु ॥२६॥

जरायुजाण्डजादीनां वाङ्-मनः-कायकर्मभिः ।

युक्तः कुर्वीत न द्रोहं सर्वसङ्गांश्च वजंयेत् ॥२७॥

एकरात्रस्थितिग्रामि पञ्चरात्रस्थितिः पुरे ।

तथा तिष्ठेद् यथा प्रीतिर्द्वेषो वा नास्य जायते ॥२८॥

प्राणयात्रानिमित्तञ्च व्यङ्गारे भुक्तवज्जने ।

काले प्रशस्तवर्णानां भिक्षार्थं पर्यटेद् गृहान् ॥२९॥

कामः क्रोधस्तथा दर्पमोहलोभादयश्च ये ।

तांस्तु दोषान् परित्यज्यपरिव्राड्-निर्ममो भवेत् ॥३०॥

“The fourth order of men is called that of the mendicant; the circumstances of which it is fit, oh king, that you should hear from me. Let the unimpassioned man, relinquishing all affection for wife, children, and possessions, enter the fourth order.⁶ Let him forego the three objects of human existence (pleasure, wealth, and virtue), whether secular or religious, and, indifferent to friends, be the friend of all living beings. Let him, occupied with devotion, abstain from wrong, in act, word, or thought, to all creatures, human or brute; and equally avoid attachment to any. Let him reside but for one night in a village, and not more than five nights at a time in a city; and let him so abide, that good-will, and not animosity, may be engendered. Let him, for the support of existence, apply for alms at the houses of the three first castes, at the time when the fires have been extinguished and people have eaten. Let the wandering mendicant call nothing

अभयं सर्वभूतेभ्यो दत्त्वा यश्चरते मुनिः ।

तस्यापि सर्वभूतेभ्यो न भयं विद्यते क्वचित् ॥३१॥

कृत्वाग्निहोत्रं स्वशरीरसंस्थं शारीरमग्निं स्वमुखे जुहोति ।

विप्रस्तु भैक्ष्योपगतैर्हविर्भिश्चिताग्निना स व्रजति स्म लोकान् ॥३२॥

मोक्षाश्रमं यश्चरते यथोक्तं शुचिः स्वसङ्कल्पितबुद्धियुक्तः

अनिन्दनं ज्योतिरिव प्रशान्तः स ब्रह्मलोकं जयति द्विजातिः ॥३३॥

his own, and suppress desire, anger, covetousness, pride, and folly. The sage who gives no cause for alarm to living beings need never apprehend any danger from them. Having deposited the sacrificial fire in his own person, the Brahman feeds the vital flame, with the butter that is collected as alms, through the altar of his mouth; and by means of his spiritual fire he proceeds to his own proper abode. But the twice-born man,⁷ who seeks for liberation, and is pure of heart, and whose mind is perfected by self-investigation, secures the sphere of Brahmá, which is tranquil, and is as a bright flame that emits not smoke."

CHAPTER X

कथितं चातुराश्रम्यं चातुर्वर्ण्यक्रियास्तथा ।

पुंसः क्रियामहं श्रोतुमिच्छामि द्विजसत्तम ॥१॥

नित्यां नेमित्तिकीं काम्यां क्रियां पुंसामशेषतः ।

समाख्याहि भृगुश्रेष्ठ सर्वज्ञो ह्यसि मे मतः ॥२॥

Sagara then addressed Aurva, and said, "You have described to me, venerable Brahman, the duties of the four orders and of the four castes. I am now desirous to hear from you the religious institutes which men should individually observe, whether they be invariable, occasional, or voluntary. Describe these to me ; for all things are

7 The text uses the term Dvijāti, which designates a man of the three first castes. The commentator cites various authorities to prove that its sense should be Brahman only, who alone is permitted to enter the fourth order.—गतस्तुर्य्याश्रमे नास्ति बाहुजोरुजयोः क्वचित् । तुर्य्याश्रमे गतिः प्रोक्ता मुखजानां स्वयम्भुवेति दत्तात्रेयोक्तेः । ब्राह्मणः प्रव्रजेद्द्रुहादिति यम हंवत्तर्बोधायनवचनाच्च ॥ 'Entrance into the fourth order is never for the Kshatriya and Vaiśya. Entrance into the fourth order is for Brahmans, according to Svayambhu. So says Dattátreya: "Let the Brahman proceed from his dwelling is also the expression of Yama, Samvartta, and Baudháyana." But this is not the general understanding of the law, nor was it originally so restricted apparently. Manu does not so limit it.

यदेतद्भुक्तं भवता नित्यनैमित्तिकाश्रितम् ।

तदहं कथयिष्यामि शृणुष्वैकमना नृप ॥३॥

known, chief of Bṛghu's race, unto you." To this Aurva replied, "I will communicate to you, oh king, that which you have asked, the invariable and occasional rites which men should perform: do you attend.

जातस्य जातकमादिक्रियाकारण्डमशषतः ।

पुत्रस्य कुर्वीत पिता श्राद्धञ्चाभ्युदयात्मकम् ॥४॥

युग्मांस्तु प्राङ्मुखान् विप्रा भोजयेन्मनुजेश्वर !

यथा वृत्तिस्तथा कुर्याद्द्वैवं पित्र्यं द्विजन्मनाम् ॥५॥

दध्ना यवैः सवदरैर्मिश्रान् पिरण्डान् मुदा युतः ।

नान्दीमुखेभ्यस्तीर्थेन दद्याद् देवेन पार्थिव ॥६॥

प्राजापत्येन वा सर्वमुपचारं प्रदक्षिणम् ।

कुर्वीत तत्तथाशेषवृद्धिकालेषु भूपते ॥७॥

"When a son is born, let his father perform for him the ceremonies proper on the birth of a child, and all other initiatory rites, as well as a Śrāddha, which is a source of prosperity. Let him feed a couple of Brahmans, seated with their faces to the east; and according to his means offer sacrifices to the gods and progenitors. Let him present to the manes¹ balls of meat mixed with curds, barley, and jujubes, with the part of his hand sacred to the gods, or with that sacred to Prajāpati.² Let a Brahman perform such a Śrāddha, with all its offerings and circumambulations, on every occasion of good fortune.³

ततश्च नाम कुर्वीत पितैव दशमेऽहनि ।

देवपूर्वं नराख्यं हि शर्मवर्मादिसंयुतम् ॥८॥

"Next, upon the tenth day after birth, let the father give a name to his child; the first term of which shall be the appellation of a god,

1 To the Nāndimukhas. The Pitṛs, or progenitors, are so termed here from words occurring in the prayer used on the occasion of a festive Śrāddha. *As. Res. VII. 270.*

2 With the Daiva tīrtha, the tips of the fingers; or with the Prājapātya tīrtha, the part of the hand at the root of the little finger. *Manu, II. 58, 59.* The second is called by *Manu* the Kāya tīrtha, from *Ka*, a synonym of Prajāpati.

3 The Śrāddha is commonly an obsequial or funeral sacrifice, but it implies offerings to the progenitors of an individual and of mankind, and always forms part of a religious ceremony on an occasion of re-joicing or an accession of prosperity, this being termed the *Abhyudaya* or *Vṛddhi Śrāddha*. *As. Res. VII. 270.*

शर्मति ब्राह्मणस्योक्तं वर्मेति क्षत्रसंश्रयम् ।

गुप्तदासात्मकं नाम प्रशस्तं वैश्य-शूद्रयोः ॥९॥

नार्थहीनं न चाशस्तं नापशब्दयुतं तथा ।

नामङ्गल्यं जुगुप्स्यं वा नाम कुर्यात् समाक्षरम् ॥१०॥

नातिदीर्घं नातिह्रस्वं नातिगुर्वक्षरान्वितम् ।

सुखोच्चार्यन्तु तन्नाम कुर्याद् यत् प्रवणाक्षरम् ॥११॥

ततोऽनन्तरसंस्कारसंस्कृतो गुरुवेश्मनि ।

यथोक्तविधिमाश्रित्य कुर्याद् विद्यापरिग्रहम् ॥१२॥

the second of a man, as Sarman or Varman; the former being the appropriate designation of a Brahman, the latter of a warrior; whilst Gupta and Dása are best fitted for the names of Vaiśyas and Śūdras.⁴ A name should not be void of meaning; it should not be indecent, nor absurd, nor ill-omened, nor fearful; it should consist of an even number of syllables; it should not be too long nor too short, nor too full of long vowels; but contain a due proportion of short vowels, and be easily articulated. After this and the succeeding initiatory rites,⁵ the purified youth is to acquire religious knowledge, in the mode that has been described, in the dwelling of his spiritual guide.

गृहीतविद्यो गुरवे दत्त्वा च गुरुदक्षिणाम् ।

गार्हस्थ्यमिच्छन् भूपाल ! कुर्याद् दारपरिग्रहम् ॥१३॥

ब्रह्मचर्येण वा कालं कुर्यात् संकल्पपूर्वकम् ।

गुरोः शुश्रूषणं कुर्यात् तत्पुत्रादेरथापि वा ॥१४॥

वंखानसो वापि भवेत् प्रव्रजेद् वा यथेच्छया

पूर्वसङ्कल्पितं यादृक् तादृक् कुर्यान्नराधिप ॥१५॥

“When he has finished his studies, and given the parting donation to his preceptor, the man who wishes to lead the life of a householder must take a wife. If he does not propose to enter into the married state, he may remain as a student with his teacher, first making a vow to that effect, and employ himself in the service of his preceptor and of that preceptor’s descendants; or he may at once become a hermit. or adopt the order of the religious mendicant, according to his original determination.”⁶

4 So Manu, II. 30, 31, 32. The examples given in the comment are, Somaśarman, Indravarman, Chandragupta, and Śivadása, respectively appropriate appellations of men of the four castes.

5 Or Sanskáras; initiatory ceremonies, purificatory of the individual at various stages.

6 Or the vow or pledge he has taken, that he will follow for life

वर्षैरेकगुणां भार्यामुद्वहेत् त्रिगुणः स्वयम् ।
 नातिकेशामकेशां वा नातिकृष्णां न पिङ्गलाम् ॥१६॥
 निसर्गतो विकलाङ्गीमधिकाङ्गीञ्च नोद्वहेत् ।
 नाविशुद्धां सरोगां वाऽकुलजा वातिरोगिणीम् ॥१७॥
 न दुष्टां दुष्टवाचाटां व्यङ्गिनीं पितृ-मातृतः ।
 न श्मश्रुव्यञ्जनवतीं न चैव पुरुषाकृतिम् ॥१८॥
 न घर्घरस्वरां क्षाम-वाक्यां काकस्वरां न च ।
 नानिवद्धेक्षणां तद्वद् वृत्ताक्षीं नोद्वहेद् बुधः ॥१९॥
 यस्याश्च रोमशे जङ्घे गुल्फौ यस्यास्तथोन्नतौ ।
 गण्डयोः कूपकौ यस्या हसन्त्यास्तां न चोद्वहेत् ॥२०॥

"If he marry, he must select a maiden who is of a third of his age;⁷ one who has not too much hair, but is not without any; one who is not very black nor yellow complexioned, and who is not from birth a cripple or deformed. He must not marry a girl who is vicious or unhealthy, of low origin, or labouring under disease; one who has been ill brought up; one who talks improperly; one who inherits some malady from father or mother; one who has a beard, or who is of a masculine appearance; one who speaks thick or thin, or croaks like a raven; one who keeps her eyes shut, or has the eyes very prominent; one who has hairy legs, or thick ankles; or one who has dimples in her cheeks when she laughs.⁸ Let not a wise and

the observances of the student or ascetic; both of which are enumerated in the Nirṇaya Sindhu, as acts prohibited in the Kali age; a man is not to continue a student or Brahmāchāri, i.e. a cænobite, for life; nor is he to become a mendicant without previously passing through the order of householder. In practice, however, the prohibition is not infrequently disregarded.

7 By this is to be understood, according to the commentator, merely a young girl, but at the same time one not immature; for otherwise, he observes, a man of thirty, by which age he completes his sacred studies, would espouse a girl of but ten years age. According to Manu, however, the period of religious study does not terminate until thirty-six; and in the East a girl of twelve would be marriageable. The text of Yājñavalkya has merely the word Yavīyasī, 'a very young woman.' It is worthy of remark here, that neither that text, nor the text of Manu, nor the interpretation of our text, authorizes the present practice of the nuptials of children. The obligation imposed upon a man of a life of perfect continence until he is more than thirty is singularly Malthusian.

8 For the credit of Hindu taste it is to be noticed that the commentator observes the hemistich in which this last clause occurs is not found in all copies of the text.

नोद्वहेत् तादृशीं कन्यां प्राज्ञः कार्यविशारदः ।
 नातिरूक्षच्छ्रवि पाण्डु करजामरुोक्षणाम् ॥२१॥
 आपीनहस्तपादाञ्च न कन्यामुद्वहेद् बृधः ।
 न वामनां नातिदीर्घां नोद्वहेत् संहतश्रुवम् ॥२२॥
 न चातिच्छिद्रदशनां न करालमुखीं नरः ।
 पञ्चमीं मातृपक्षाच्च पितृपक्षाच्च सप्तमीम् ॥२३॥
 गृहस्थश्चोद्वहेत् कन्यां न्यायेन विधिना नृप !
 ब्राह्मो देवस्तथैवार्पः प्राजापत्यस्तथामुरः ॥२४॥

prudent man marry a girl of such a description: nor let a considerate man wed a girl of a harsh skin; or one with white nails; or one with red eyes, or with very fat hands and feet; or one who is a dwarf, or who is very tall; or one whose eyebrows meet, or whose teeth are far apart, and resemble tusks. Let a householder marry a maiden who is in kin at least five degrees remote from his mother, and seven from his father, with the ceremonies enjoined by law.⁹

गान्धर्वराक्षसौ चान्यौ पैशाचश्चाष्टमोऽधमः ॥२५॥
 एतेषां यस्य यो धर्मो वर्णस्योक्तो महर्षिभिः ।
 कुर्वीत दाराहरणम् तेनान्त्यं परिवर्जयेत् ॥२६॥
 सधर्मचारिणीं प्राप्य गार्हस्थ्यं सहितस्तया ।
 समुद्वहेद् ददात्येषा सम्यगूढा महाफलम् ॥२७॥

"The forms of marriage are eight, the Bráhma, Daiva, the Ārsha, Prájápatya, Asūra, Gándharba, Rákshasa, and Paísácha; which last is the worst:¹⁰ but the caste to which either form has been enjoined as lawful by inspired sages should avoid any other mode of taking a wife. The householder who espouses a female connected with him by similarity of religious and civil obligations, and along with her discharges the duties of his condition, derives from such a wife great benefits."

CHAPTER XI

गृहस्थस्य सदाचारं श्रोतुमिच्छाम्यहं मुने !
 लोकादस्मात् परस्माच्च यमातिष्ठन्न हीयते ॥१॥

Sagara again said to Aurva, "Relate to me, Muni, the fixed observances of the householder, by attending to which he will never be rejected from this world or the next."

9 See Manu, III. 5, &c.

10 These different modes of marriage are described by Manu, III. 27, &c.

श्रूयतां पृथिवीपाल ! सदाचारस्य लक्षणम् ।
 सदाचारवता पुंसा जितौ लोकावुभावपि ॥२॥
 साधवः क्षीणदोषास्तु सच्छब्दः साधुवाचकः ।
 तेषामाचरणं यत् सदाचारः स उच्यते ॥३॥
 सप्तर्षयोऽथ मनवः प्रजानां पतयस्तथा ।
 सदाचारस्य वक्तारः कर्तारश्च महीपते ॥४॥
 ब्राह्मे मुहूर्ते सुस्थे च मानसे मतिमान् नृप !
 विबुद्धश्चिन्तयेद् धर्ममर्थञ्चास्याविरोधिनम् ॥५॥
 अपीडया तयोः काममुभयोरपि चिन्तयेत् ।
 दृष्टादृष्टविनाशाय त्रिवर्गे समदर्शिता ॥६॥
 परित्यजेदर्थकामौ धर्मपीडाकरौ नृप !
 धर्ममप्यसुखोदकं लोकविद्विष्टमेव च ॥७॥

Aurva replied to him thus: "Listen, prince, to an account of those perpetual observances, by adhering to which both worlds are subdued. Those who are called Sádhus (saints) are they who are free from all defects; and the term Sat means the same, or Sádhu: those practices or observances (Ācháras) which they follow are therefore called Sadácháras, 'the institution or observances of the pious.'¹ The seven Rshis, the Manus, the patriarchs, are they who have enjoined and who have practised these observances. Let the wise man awake in the Muhūrta of Brahmá (or in the third Muhūrta, about two hours before sunrise), and with a composed mind meditate on two of the objects of life (virtue and wealth), and on topics not incompatible with them. Let him also think upon desire, as not conflicting with the other two; and thus contemplate with equal indifference the three ends of life, for the purpose of counteracting the unseen consequences of good or evil acts. Let him avoid wealth and desire, if they give uneasiness to virtue; and abstain from virtuous or religious acts if they involve misery, or are censured by the world.²

1 Jones renders Achára (आचार), 'the immemorial customs of good men' (Manu, II. 6): following the explanation of Kullūka Bhaṭṭa, which is much the same as that of our text: कम्बलवल्कलाद्याचरन्त्यः साधूनां धार्मिकानां । 'Āchára means the use of blankets or bark, &c. for dress. Sádhus are pious or just men.' Ācháras are, in fact, all ceremonial and purificatory observances or practices, not expiatory, which are enjoined either by the Vedas or the codes of law

2 That is, he may omit prescribed rites, if they are attended with difficulty or danger: he may forego ablutions, if they disagree with his

ततः कल्यं समुत्थाय कुर्यान्मैत्रं नरेस्वर !
 नैर्ऋत्यामिषुविक्षेपमतीत्याभ्यधिकं भुवः ॥८॥
 दूरादावसथान्मूत्रं पुरीषञ्च विसर्जयेत् ।
 पादावसेचनोच्छिष्टे प्रक्षिपेन्न गृहाङ्गणे ॥९॥
 आत्मच्छायां तरुच्छायां गोसूर्याग्न्यनिलांस्तथा ।
 गुरुद्विजातींस्तु बुधो न मेहेत कदाचन ॥१०॥
 न कृष्टे शस्यमध्ये वा गोव्रजे जनसंसदि ।
 न वर्त्मनि न नद्यादितीर्थेषु पुरुषर्षभ ॥११॥
 नाप्सु नैवाम्भसस्तूरे श्मशाने न समाचरेत् ।
 उत्सर्गं वै पुरीषस्य मूत्रस्य च विसर्जनम् ॥१२॥
 उदङ्मुखो दिवा मूत्रं विपरीतमुखो निशि ।
 कुर्वीतानापदि प्राज्ञो मूत्रोत्सर्गञ्च पार्थिव ॥१३॥
 तृणैरास्तीर्य वसुधां बस्त्रप्रावृतमस्तकः ।
 तिष्ठेन्नातिचिरं तत्र नैव किञ्चिदुदीरयेत् ॥१४॥
 वल्मीकमूषिकोत्खातां मृदमन्तर्जलां तथा ।
 शौचावशिष्टां गेहाच्च नादद्याल्लेपसम्भवाम् ॥१५॥

Having risen, he must offer adoration to the sun ; and then, in the south-east quarter, at the distance of a bowshot or more, or any where remote from the village, void the impurities of nature. The water that remains after washing his feet he must throw away into the courtyard of the house. A wise man will never void urine on his own shadow, nor on the shadow of a tree, nor on a cow, nor against the sun, nor on fire, nor against the wind, nor on his Guru, nor men of the three first castes ; nor will he pass either excrement in a ploughed field, or pasturage, or in the company of men, or on a high road, or in rivers and the like, which are holy, or on the bank of a stream, or in a place where bodies are burnt ; or any where quickly. By day let him void them with his face to the north, and by night with his face to the south, when he is not in trouble. Let him perform these actions in silence, and without delay ; covering his head with a cloth, and the ground with grass. Let him not take, for the purposes of cleanliness, earth from an ant-hill, nor a rat-hole, nor from water, nor from the residue of what has been so used, nor

health ; and he may omit pilgrimage to holy shrines, if the way to them is infested by robbers. Again, it is enjoined in certain ceremonies to eat meat, or drink wine ; but these practices are generally reprehended by pious persons, and a man may therefore disregard the injunction.

अन्तःप्राणयवपन्नां च हलोत्खाताञ्च पार्थिव !
 परित्यजेन्मृदो ह्येताः सकलाः शौचकर्मणि ॥१६॥
 एका लिङ्गे गुदे तिस्रस्तथा वामकरे दश ।
 हस्तद्वये च सप्त स्युर्मृदः शौचोपपादिकाः ॥१७॥
 अच्छेनागन्धफेनेन जलेनाबुद्बूदेन च ।
 आचामेच्च मृदं भूयस्तथा दद्यात् समाहितः ॥१८॥
 निष्पादितांड्घ्निशौचस्तु पादावभ्युक्ष्य वै पुनः ।
 त्रिः पिबेत् सलिलं तेन तथा द्विः परिमार्जयेत् ॥१९॥
 शीर्षण्यानि ततः खानि मूर्द्धानञ्च समालभेत् ।
 बाहू नाभिञ्च तोयेन हृदयञ्चापि संस्पृशेत् ॥२०॥
 आचान्तस्तु ततः कुर्यात् पुमान् केशप्रसाधनम् ।
 आदर्शाञ्जनमाङ्गल्यं दूर्बाद्यालम्भनानि च ॥२१॥
 ततः स्ववर्णधर्मेण वृत्त्यर्थञ्च धनार्जनम् ।
 कुर्वीत श्रद्धासम्पन्नो यजेच्च पृथिवीपते ॥२२॥
 सोमसंस्था हविःसंस्थाः पाकसंस्थाश्च संस्थिताः ।
 धने यतो मनुष्याणां यतेतातो धनार्जने ॥२३॥

soil that has been employed to plaster a cottage, nor such as has been thrown up by insects, or turned over by the plough. All such kinds of earth let him avoid, as means of purification. One handful is sufficient after voiding urine ; three after passing ordure : then ten handfulls are to be rubbed over the left hand, and seven over both hands. Let him then rinse his mouth with water that is pure, neither fetid, nor frothy, nor full of bubbles ; and again use earth to cleanse his feet, washing them well with water. He is to drink water then three times, and twice wash his face with it ; and next touch with it his head, the cavities of the eyes, ears, and nostrils, the forehead, the navel, and the heart.³ Having finally washed his mouth, a man is to clean and dress his hair, and to decorate his person, before a glass, with unguents, garlands, and perfumes. He is then, according to the custom of his caste, to acquire wealth, for the sake of subsistence ; and with a lively faith worship the gods. Sacrifices with the acid juice, those with clarified butter, and those with offerings of food, are comprehended in wealth : wherefore let men exert themselves to acquire wealth for these purposes.⁴

3 Many of these directions are given by Manu, IV, 45, &c.

4 That is, wealth is essential to the performance of religious rites, and it is also the consequence of performing them. A householder

नदी-नद-तडागेषु देवखातजलेषु च ।
 नित्यक्रियार्थं स्नायीत गिरिप्रस्रवणेषु च ॥२४॥
 कूपेषूद्धृततोयेन स्नानं कुर्वीत वा भुवि ।
 गृहेषूद्धृततोयेन ह्यथवा भुव्यसम्भवे ॥२५॥
 शुचिवस्त्रधरः स्नातो देवर्षितृत्तर्पणम् ।
 तेषामेव हि तीर्थेन कुर्वीत सुसमाहितः ॥२६॥
 त्रिरपः प्रीणनार्थाय देवानामपवर्जयेत् ।
 ऋषीणाञ्च यथान्यायं सकृच्चापि प्रजापतेः ॥२७॥
 पितृणां प्रीणनार्थाय त्रिरपः पृथिवीपते !
 पितामहेभ्यश्च तथा प्रीणयेत्प्रपितामहान् ॥२८॥
 मातामहाय तत्पित्रे तत्पित्रे च समाहितः ।
 दद्यात् पेत्रेण तीर्थेन काम्यञ्चन्यच्छृणुष्व मे ॥२९॥

"As preparatory to all established rites of devotion the householder should bathe in the water of a river, a pond, a natural channel, or a mountain torrent ; or he may bathe upon dry ground, with water drawn from a well, or taken from a river, or other source, where there is any objection to bathing on the spot.⁵ When bathed, and clad in clean clothes, let him devoutly offer libations to the gods, sages, and progenitors, with the parts of the hand severally sacred to each. He must scatter water thrice, to gratify the gods ; as many times, to please the R̥shis ; and once, to propitiate Prajāpati: he must also make three libations, to satisfy the progenitors. He must then present, with the part of the hand sacred to manes, water to his paternal grandfather and great-grandfather, to his maternal grandfather, great-grandfather, and his father ; and at pleasure to his own mother and

should therefore diligently celebrate them, that he may acquire property, and thus be enabled to continue to sacrifice. According to Gautama there are seven kinds of each of the three sorts of sacrificial rites particularized in the text, or those in which the Soma juice, oiled butter, or food are presented. Of the latter, according to Manu, there are four varieties, the offering of food to the Viśvadevas, to spirits, to deceased ancestors, and to guests. II, 86. The seven of Gautama are, offerings to progenitors on certain eighth days of the fortnight, at the full and change, at Śrāddhas generally, and to the manes on the full moon of four different months, or Śrāvan, Agrahāyana, Chaitra, and Āśvin.

5 A person may perform his ablutions in his own house, if the weather or occupation prevent his going to the water. If he be sick, he may use warm water ; and if bathing be altogether injurious, he may perform the Mantra snāna, or repeat the prayers used at ablution, without the actual bath.

मात्रे प्रमात्रे तन्मात्रे गुरूपत्यै तथा नृप !
 गुरवे मातुलादीनां स्निग्धमित्राय भूभुजे ॥३०
 इदञ्चापि जपेदम्बु दद्यादात्मेच्छया नृप !
 उपकाराय भूतानां कृतदेवादितर्पणः ॥३१॥
 देवासुरास्तथा यक्षा नागगन्धर्वराक्षसाः ।
 पिशाचा गुह्यकाः सिद्धाः कुष्माण्डास्तरवः खगतः ॥३२
 जलेचरा भूनिलया वाय्वाहाराश्च जन्तवः !
 तृप्तिमेतेन यान्त्वाशु महत्तेनाम्बुनाखिलाः ॥३३॥
 नरकेषु समस्तेषु यातनासु च ये स्थिताः ।
 तेषामाप्यायनायेतद्दीयते सलिलं मया ॥३४॥
 येऽबान्धवा बान्धवा वा येऽन्यजन्मनि बान्धवाः ।
 ते सर्वे तृप्तिमयान्तु ये चास्मत्तोयकाङ्क्षिणः ।३५
 यत्र क्वचन संस्नानां क्षुत्तृष्णोपहतात्मनाम् ।
 इदमप्यक्षयञ्चास्तु मया दत्तं तिलोदकम् ॥३६॥

his mother's mother and grandmother, to the wife of his preceptor, to his preceptor, his maternal uncle, and other relations,⁶ to a dear friend, and to the king. Let him also, after libations have been made to the gods and the rest, present others at pleasure for the benefit of all beings, reciting inaudibly this prayer ; 'May the gods, demons, Yakshas, serpents, Rākshasas, Gandharbas, Piśāchas, Guhyakas, Siddhas, Kushmāndas, trees, birds, fish, all that people the waters, or the earth, or the air, be propitiated by the water I have presented to them. This water is given by me for the alleviation of the pains of all those who are suffering in the realms of hell. May all those who are my kindred, and not my kindred, and who were my relations in a former life, all who desire libations from me, receive satisfaction from this water ! May this water and sesamum, presented by me, relieve the hunger and thirst of all who are suffering from those

6 The whole series is thus given by Colebrooke ; *As. Res.* V. 367. Triple libations of tila (sesamum seeds) and water are to be given to the father, paternal grand-father and great grand-father, ; to the mother, maternal grand-father, great grand-father, and great great grand-father : and single libations are to be offered to the paternal and maternal grand-mother and great grand mother, to the paternal uncle, brother, son, grandson, daughter's son, son-in-law, maternal uncle, sister's son, father's sister's son, mother's sister, and other relatives. With the exception of those, however, offered to his own immediate ancestors, which are obligatory, these libations are optional, and are rarely made.

काम्योदकप्रदानन्ते मयैतत् कथितं नृप !
यद् दत्त्वा प्रीणयत्येतन्मनुष्यः सकलं जगत् ॥३७॥
जगदाप्यायनोद्भूतं पुण्यमाप्नोति चानघ !
दत्त्वा काम्योदकं सम्यगेतेभ्यः श्रद्धयान्वितः ॥३८

inflictions, wheresoever they may be !' Presentations of water, given in the manner, oh king, which I have described, yield gratification to all the world : and the sinless man, who in the sincerity of faith pours out these voluntary libations, obtains the merit that results from affording nutriment to all creatures.

आचम्य च ततो दद्यात् सूर्याय सलिलाञ्जलिम्
नमो विवस्वते ब्रह्मन् भास्वते विष्णुतेजसे ।
जगत्सवित्रे शुचये सवित्रे कर्मदायिने ॥३९॥
ततो गृहार्चनं कुर्यादभीष्टसुरपूजनम् ।
जलाभिषेक-पुष्पाणां घृपादेश्च निवेदनैः ॥ ४० ॥
अपूर्वमग्निहोत्रञ्च कुर्यात् प्राग् ब्रह्मणे नृप ।
प्रजापतिं समुद्दिश्य दद्यादाहुतिमादरात् ॥४१॥
गृह्येभ्यः कश्यपायाथ ततोऽनुमतये क्रमात् ॥४२॥

“Having then rinsed his mouth, he is to offer water to the sun, touching his forehead with his hands joined, and with this prayer ; ‘Salutation to Vivasvat, the radiant, the glory of Vishnu ; to the pure illuminator of the world ; to Savitri, the granter of the fruit of acts.’ He is then to perform the worship of the house, presenting to his tutelary deity water, flowers, and incense. He is next to offer oblations with fire, not preceded by any other rite, to Brahmá.⁸ Having invoked Prajapati, let him pour oblations reverently to his household gods, to Kásyapa and to Anumati,⁹ in succession. The

7 The first part of this prayer is from the Sāma-veda, and is given by Colebrooke. *As Res.* V, 367.

8 The rite is not addressed to Brahmá specially, but he is to be invoked to preside over the oblations offered to the gods and sages subsequently particularized.

9 Kásyapa, the son of Kaśyapa, is Āditya, or the sun. Anumati is the personified moon, wanting a digit of full. The objects and order of the ceremony here succinctly described differ from those of which Colebrooke gives an account (*As. Res.* VII. 236), and from the form of oblations given by Ward (*Account of the Hindus.* II. 447); but, as observed by Colebrooke, “oblations are made with such ceremonies, and in such form, as are adapted to the religious rite which is intended to be subsequently performed.” *As. Res.* VII, 237.

तच्छेषं मणिकेऽद्भ्योऽथ पर्जन्यायः क्षिपेत्ततः ।
 द्वारे धातुविधातुश्च मध्ये च ब्राह्मणः क्षिपेत् ।
 गृहस्य पुरुषव्याघ्र ! दिग्देवानपि मे शृणु ॥४३॥
 इन्द्राय धर्मराजाय वरुणाय तथेन्दवे ।
 प्राच्यादिषु बुधो दद्याद्घृतशेषात्मक बलिम् ४४॥
 प्रागुत्तरे च दिग्भागे धन्वन्तरिबलि बुधः ।
 निर्वपेद् वैश्वदेवञ्च कर्म कुर्यादतः परम् ॥४५॥
 वायव्ये वायवे दिक्षु समस्तासु ततो दिशाम् ।
 ब्रह्मणे चान्तरिक्षाय भानवे च क्षिपेद् बलिम् ॥४६॥
 विश्वेदेवान् विश्वभूतानथ विश्वपतीन् पितॄन् ।
 यक्षाणाञ्च समुद्दिश्य बलिं दद्यान्नरेश्वर ॥४७॥
 ततोऽन्यदन्नमादाय भूमिभागे शुचौ बुधः ॥
 दद्यादशेषभूतेभ्यः स्वेच्छया तत् समाहितः ॥४८॥

देवा मनुष्याः पशवो वयांसि सिद्धाः सयक्षोरगदेत्यसङ्घाः
 प्रेताः पिशाचास्तरवः समस्ता यं चान्मिच्छन्ति मया प्रदत्तम् ॥४९॥
 पिपीलिकाः कीटपतङ्गकाद्या बुभुक्षिताः कर्मनिबन्धबद्धाः ।
 प्रयान्तु ते तृप्तिमिदं मयान्नं तेभ्यो विसृष्टं सुखिनो भवन्तु ॥५०॥

residue of the oblation let him offer to the earth, to water, and to rain, in a pitcher at hand ; and to Dhátri and Vidhátri at the doors of his house, and in the middle of it to Brahmá. Let the wise man also offer the Bali, consisting of the residue of the oblations, to Indra, Yama, Varuṇa, and Soma, at the four cardinal points of his dwelling, the east and the rest ; and in the north-east quarter he will present it to Dhanvantari.¹⁰ After having thus worshipped the domestic deities, he will next offer part of the residue to all the gods (the Viśvadevas) ; then, in the north-west quarter, to Váyu (wind) ; then, in all directions, to the points of the horizon, Brahmá, to the atmosphere, and to the sun ; to all the gods, to all beings, to the lords of beings, to the Pitṛs, to twilight. Then taking other rice,¹¹ let the householder at pleasure cast it upon a clean spot of ground, as an offering to all beings, repeating with collected mind this prayer ; 'May gods, men, animals, birds, saints, Yakshas, serpents, demons, ghosts, goblins, trees, all that desire food given by me ; may ants, bees, moths, and other insects, hungered and bound in the bonds

10 See also Manu, III. 84. &c. and the *As. Res.* VII. 275.

11 Or this ceremony may be practised instead of the preceding.

येषां न माता न पिता न बन्धुर्नैवान्नसिद्धिर्न तथान्नमस्ति ।
 तत्तृप्तयेऽन्नं भुवि दत्तमेतत् ते यान्तु तृप्तिं मुदिता भवन्तु ॥५१॥
 भूतानि सर्वाणि तथान्नमेतदहञ्च विष्णुर्न यतोऽन्यदस्ति ।
 तस्मादहं भूतनिकायभूतमन्नं प्रयच्छामि भवाय तेषाम् ॥५२॥
 चतुर्दशो भूतगणो य एष तत्र स्थिता येऽखिलभूतसङ्घाः ।
 तृप्त्यर्थमन्नं हि मया विसृष्टं तेषामिदं ते मुदिता भवन्तु ॥५३॥

इत्युचार्यं नरोच दद्यादन्नं श्रद्धासमन्वितः ।

भुवि सर्वोपकाराय गृही सर्वोश्रयो यतः ॥५४॥

श्वचाण्डालविहङ्गानां भुवि दद्यान्तरेश्वर !

ये चान्ये पतिताः केचिदपूत्राः सन्ति मानवाः ॥५५॥

of acts ; may all obtain satisfaction from the food left them by me, and enjoy happiness. May they who have neither mother, nor father, nor relations, nor food, nor the means of preparing it, be satisfied and pleased with the food presented for their contentment.¹² Inasmuch as all beings, and this food, and I, and Vishnu are not different, I therefore give for their sustenance the food that is one with the body of all creatures. May all beings, that are comprehended in the fourteen orders of existent things,¹³ be satisfied with the food bestowed by me for their gratification, and be delighted.' Having uttered this prayer, let the devout believer cast the food upon the ground, for the nourishment of all kinds of beings ; for the householder is thence the supporter of them all. Let him scatter food upon the ground for dogs, outcasts, birds, and all fallen and degraded persons.

ततो गोदोहमात्रं वै कालं तिष्ठेद् गृहाङ्गणे ।

अतिथिग्रहणार्थं तदूद्धं वा यथेच्छया ॥५६॥

"The householder is then to remain at eventide in his courtyard as long as it takes to milk a cow,¹⁴ or longer if he pleases, to await

12 This prayer is said by Colebrooke to be taken from the Purānas (*As. Res.* VII. 275): he translates the last clause, 'May they who have neither food, nor means of obtaining it.' In our text the phrase is येषां—नैवान्नसिद्धिर्नतथान्नमस्ति । which the commentator explains by येषामन्नं नास्ति येषां च सत्यन्नं नात्र सिद्धिः पाकसाधनं नास्तीत्यर्थः । understanding Anna-siddhi to mean 'means of dressing food,' Pāka sādhana. The following passages of the prayer are evidently peculiar to the Vishnu Purāna.

13 Either fourteen classes of Bhūtas or spirits, or the same number of living beings, or eight species of divine, one of human, and five of animal creatures.

14 This, according to the commentator, is equal to the fourth part of Ghaṭikā which, considering the latter synonymous with Muhurta, or one-thirtieth of the day and night, would be twelve minutes.

अतिथिं तत्र सम्प्राप्तं पूजयेत् स्वागतादिना ।
 तथासनप्रदानेन पादप्रक्षालनेन च ॥५७॥
 श्रद्धया चान्नदानेन प्रियप्रश्नोत्तरेण च ।
 गच्छतश्चानुवानेन प्रीतिमुत्पादयेद् गृही ॥५८॥
 अज्ञातकुलनामानमन्यदेशादुपागतम् ।
 पूजयेदतिथिं सम्यङ् नैकग्रामनिवासिनम् ॥५९॥
 अकिञ्चनमसम्बन्धमज्ञातकुलशीलिनम् ।
 असम्पूज्यातिथिं भुञ्जन् भक्तुकामं व्रजत्यधः ॥६०॥

the arrival of a guest. Should such a one arrive, he is to be received with a hospitable welcome; a seat is to be offered to him, and his feet are to be washed, and food is to be given him with liberality, and he is to be civilly and kindly spoken to; and when he departs, to be sent away by his host with friendly wishes. A householder should ever pay attention to a guest who is not an inhabitant of the same village, but who comes from another place, and whose name and lineage are unknown. He who feeds himself, and neglects the poor and friendless stranger in want of hospitality, goes to hell. Let a householder who has a knowledge of Brahmá reverence a guest, without inquiring his studies, his school, his practices, or his race.¹⁵

पित्रर्थञ्चापरं विप्रमेकमप्याशयेन्तृप ! ॥६१॥
 तद्देश्यं विदिताचारसम्भूतिं पञ्चयज्ञियम् ॥६२॥
 अन्नाग्रञ्च समुद्धृत्य हन्तकारोपकल्पितम् ।
 निवापभूतं भूपाल ! श्रोत्रियायोपकल्पयेत् ॥६३॥
 दद्याच्च भिक्षान्नितयं परिव्राड् ब्रह्मचारिणाम् ।
 इच्छया च बुधो दद्याद् विभवे सत्यवारितम् ॥६४॥

"A householdér should also at the perpetual Sráddha entertain another Brahman, who is of his own country, whose family and observances are known, and who performs the five sacramental rites. He is likewise to present to a Brahman learned in the Vedas four handfulls of food, set apart with the exclamation Hanta; and he is to give to a mendicant religious student three handfulls of rice, or according to his pleasure when he has ample means. These, with the addition of the

15 These precepts, and those which follow, are of the same tenor as those given by Manu on the subject of hospitality (III. 99, &c.), but more detailed.

इत्येतेऽतिथयः प्रोक्ताः प्रागुक्ता भिक्षवश्च ये ।
 चतुरः पूजयन्नेतान् नृयज्ञर्णात् प्रमुच्यते ॥६५॥
 अतिथिर्यस्य भग्नाशो गृहात् प्रतिनिवर्तते ।
 स तस्मै दुष्कृतं दत्त्वा पुण्यमादाय गच्छति ॥६६॥
 धाता प्रजापतिः शक्रो वह्निर्वसूगणोऽर्यमा ।
 प्रविश्यातिथिमेवैते भुञ्जतेऽन्नं नरेश्वर ॥६७॥
 तस्मादतिथिपूजायां यतेत सततं नरः ।
 स केवलमघं भुङ्क्ते यो भुङ्क्ते ह्यतिथिं विना ॥६८॥

mendicant before described, are to be considered as guests; and he who treats these four descriptions of persons with hospitality acquires himself of the debt due to his fellow men. The guest who departs disappointed from any house, and proceeds elsewhere, transfers his sins to the owner of that mansion, and takes away with him such a householder's merits. Brahmá, Prajapati, Indra, fire, the Vasus, the sun, are present in the person of a guest, and partake of the food that is given to him. Let a man therefore be assiduous in discharging the duties of hospitality; for he who eats his food without bestowing any upon a guest feeds only upon iniquity.

ततः सुवासिनीदुःखिर्गर्भिणीवृद्धबालकान् ।
 भोजयेत् संस्कृतान्नेन प्रथमं चरमं गृही ॥६९॥
 अभुक्तवत्सु चैतेषु भुञ्जन् भुङ्क्ते हि दुष्कृतम् ।
 मृतश्च नरकं गत्वा श्लेष्मभुग्ं जायते नरः ॥७०॥
 अस्नाताशी मलं भुङ्क्ते ह्यजपी पूयशोणितम् ।
 असंस्कृतान्नभुङ् मूत्रं बालादिप्रथमं शकृत् ॥७१॥
 (अहोमी च कृमीन् भुङ्क्ते अदत्त्वा विषमश्नुते ।)
 तस्माच्छृणुष्व राजेन्द्र ! यथा भुञ्जीत वै गृही ।
 भुञ्जतश्च तथा पुंसः पापबन्धो न जायते ॥७२॥

“In the next place the householder must provide food for a married damsel, remaining in her father's dwelling; for any one who is ill; for a pregnant woman; for the aged and the infants of his house; and then he may eat himself. He who eats whilst these are yet unfed is guilty of sin in this life, and when he dies is condemned in hell to feed upon phlegm. So he who eats without performing ablutions is fed in hell with filth; and he who repeats not his prayers, with matter and blood: he who eats unconsecrated food, with urine; and he who eats before the children and the rest are fed is stuffed in Tartarus with ordure. Hear therefore, oh king of kings, how a householder should

इह चारोग्यमतुलं बलवृद्धिस्तथा नृप !
 भवत्यनिष्टशान्तिश्च वैरिपक्षाभिचारिका ॥७३॥
 स्नातो यथावत् कृत्वा च देवर्षिपितृतर्पणम् ।
 प्रशस्तरत्नपाणिस्तु भुञ्जीत प्रयतो गृहो ॥७४॥
 कृतजाप्यो हुते वत्सौ शुद्धवस्त्रधरो नृप !
 दत्त्वातिथिम्यो विप्रभ्यो गुरुभ्यः संश्रिताय च ७५॥
 पुण्यगन्धधरः शस्तमाल्यधारी नरेश्वर ॥
 नैकवस्त्रधरोऽथार्द्रपाणिपादो महीपते ॥७६॥
 विशुद्धवदनः प्रीतो भुञ्जीत न बिदिङ्मुखः ।
 प्राङ्मुखोदङ्मुखो वापि न चैवान्यमना नृप ॥७७॥
 अन्नं प्रशस्तं पथ्यं च प्रोक्षितं प्रोक्षणोदकैः ।
 न कुत्सिताहृतं नैव जुगुप्सावदसंस्कृतम् ॥७८॥
 दत्त्वा तु भुक्तं शिष्येभ्यः क्षुधितेभ्यस्तथा गृही ।
 प्रशस्तशुद्धपात्रेषु भुञ्जीताकुपितो नृप ॥७९॥
 नासन्दीसंस्थिते पात्रे नादेशे च नरेश्वर !
 नाकाले नातिसङ्कीर्णं दत्त्वाग्रञ्च नरोऽग्रये ॥८०॥
 मन्त्राभिमन्त्रितं शस्तं न च पर्युषितं नृप !
 अन्यत्र फलमांसेभ्यः शुष्कशाकादिकात्तथा ॥८१॥

feed, so that in eating no sin may be incurred, that invariable health and increased vigour may be secured, and all evils and hostile machinations may be averted. Let the householder, having bathed, and offered libations to the gods and manes, and decorated his hand with jewels, proceed to take his meal, after having repeated the introductory prayers, and offered oblations with fire, and having given food to guests, to Brahmans, to his elders, and to his family. He must

not eat with a single garment on, nor with wet hands and feet, but dressed in clean clothes, perfumed, and wearing garlands of flowers: he must not eat with his face to any intermediate point of the horizon, but fronting the east or the north: and thus, with a smiling countenance, happy and attentive, let him partake of food, of good quality, wholesome, boiled with clean water, procured from no vile person nor by improper means, nor improperly cooked. Having given a portion to his hungry companions, let him take his food without reproach out of a clean handsome vessel, which must not be placed upon a low stool or bed. He must not eat in an unfit place or out of season, nor in an incommodious attitude; nor must he first cast any of his meal into the fire. Let his food be made holy with suitable texts; let it be

तद्वद्धरीतकेभ्यश्च गुडपक्वेभ्य एव च ।
 भुञ्जीतोद्धृतसाराणि न कदापि नरेश्वर ॥८२॥
 नाशेषं पुरुषोऽश्नीयादन्यत्र जगतीपते !
 मध्वम्बुदधिसर्पिर्भ्यः सक्तुभ्यश्च विवेकवान् ॥८३॥
 अश्नीयात्तन्मना भूत्वा पूर्वन्तु मधुरं रसम् ।
 लवणाम्लौ तथा मध्ये कटुतिक्तादिकं ततः ॥८४॥
 प्रागूद्रवं पुरुषोऽश्नीयान्मध्ये कठिनभोजनः ।
 अन्ते पुनर्द्रवाशी तु बलारोग्ये न मुञ्चति ॥८५॥
 अन्निन्धं भक्षयेदित्थं वाग्यतोऽन्नमकुत्सयन् ।
 पञ्च ग्रासान् महामौनं प्राणाद्याप्यायनाय च ॥८६॥

good of its kind; and it must not be stale, except in the case of fruit or meat;¹⁶ nor must it be of dry vegetable substances, other than jujubes¹⁷ or preparations of molasses; but never must a man eat of that of which the juices have been extracted.¹⁸ Nor must a man eat so as to leave no residue of his meal, except in the case of flour, cakes, honey, water, curds, and butter. Let him, with an attentive mind, first taste that which has a sweet flavour: he may take salt and sour things in the middle course, and finish with those which are pungent and bitter. The man who commences his meal with fluids, then partakes of solid food, and finishes with fluids again, will ever be strong and healthy. In this manner let him feed without fault, silent, and contented with his food; taking, without uttering a word, to the extent of five handfulls, for the nutriment of the vital principle.

16 By stale, as applied to meat, is intended in this place probably meat which has been previously dressed as part of an offering to the gods or manes : meat which is dressed in the first instance for an individual being prohibited ; as by Yājñavalkya : *वृथामांसं वज्जयेत्* । 'Let him avoid flesh killed in vain ;' or that which is not the residue of an offering to the gods, &c. *देवाद्यर्चावशिष्टं यन्नभवति* । So also Manu, V. 7.

17 By dried vegetables, &c. (*शूकशाकादिकं*) is to be understood un-boiled vegetables, or potherbs dressed without being sprinkled with water : *जलोपसेकं विना पक्कं* । Instead of *वदरिकेभ्यः* 'jujubes,' the reading is sometimes *हरितकेभ्यः* 'myrobalans :' the other term, *गुडपक्वेभ्यः*, is explained 'sweet-meats.' The construction here, however, is somewhat obscure.

18 As oil-cake, or the sediment of any thing after expression.

भुक्त्वा सम्यगथाचम्य प्राङ्मुखोदङ्मुखोऽपि वा ।
 यथावत् पुनराचामेत् पाणी प्रक्षाल्य मूलतः ॥८७॥
 स्वस्थः प्रशान्तचित्तस्तु कृतासनपरिग्रहः ।
 अभीष्टदेवतानान्तु कुर्वीत स्मरणं नरः ॥८८॥
 अग्निराप्याययत्वन्नं पार्थिवं पवनेरितः ।
 दत्तावकाशं नभसा जरयत्वस्तु मे सुखम् ॥८९॥
 अन्नं बलाय मे भूमेरपामग्न्यनिलस्य च ।
 भवत्वेतत्परिणतौ ममास्त्वव्याहृतं सुखम् ॥९०॥
 प्राणापानसमानानामुदानव्यानयोस्तथा ।
 अन्नं पुष्टिकरञ्चास्तु ममाप्यव्याहृतं सुखम् ॥९१॥
 अगस्तिरग्निर्बडवानलश्च भुक्तं मयान्नं जरयत्वशेषम् ।
 सुखञ्च मे तत्परिणामसम्भवं यच्छ्रुत्वरोगी मम चास्तु देहे ॥९२॥
 विष्णुः समस्तेन्द्रियदेहदेही प्रधानभूतो भगवान् यथैकः ।
 सत्येन तेनान्मशेषमेतदारोग्यदं मे परिणाममेतु ॥९३॥
 विष्णुरत्ता तथेवान्नं परिणामश्च वै तथा ।
 सत्येन तेन वै भुक्तं जीर्यत्वन्नमिदं तथा ॥९४॥

Having eaten sufficiently, the householder is then to rinse his mouth, with his face turned towards the east or the north; and having again sipped water, he is to wash his hands from the wrist downwards. With a pleased and tranquil spirit he is then to take a seat, and call to memory his tutelary deity; and then he is thus to pray: 'May fire, excited by air, convert this food into the earthly elements of this frame, and in the space afforded by the ethereal atmosphere cause it to digest, and yield me satisfaction! May this food, in its assimilation, contribute to the vigour of the earth, water, fire, and air of my body, and afford unmixed gratification! May Agasti, Agni, and submarine fire effect the digestion of the food of which I have eaten; may they grant me the happiness which its conversion into nutriment engenders; and may health ever animate my form! May Vishṇu, who is the chief principle of all invested with bodily structure and the organs of sense, be propitiated by my faith in him, and influence the assimilation of the invigorating food which I have eaten! For verily Vishṇu is the eater and the food and the nutriment: and through this belief may that which I have eaten be digested.'

इत्युच्चार्य स्वहस्तेन परिमृष्य तथोदरम् ।

अनायासप्रदायीनि कुर्यात् कर्माण्यतन्द्रितः ॥९५॥

"Having repeated this prayer, the householder should rub his stomach with his hand, and without indolence perform such rites as

सच्छास्त्रादिविनोदेन सन्मार्गाद्यविरोधिना ।
 दिनं नयेत्ततः सन्ध्यामुपतिष्ठेत् समाहितः ॥९६॥
 दिनान्तसन्ध्यां सूर्येण पूर्वामृक्षैर्युतां बुधः ।
 उपतिष्ठेद् यथान्यायं सम्यगाचम्य पार्थिव ॥९७॥
 सर्वकालमुपस्थानं सन्ध्ययोः पार्थिवेष्यते ।
 अन्यत्र सूतकाशौचविभ्रमातुरभीतितः ॥९८॥
 सुर्येणाम्युदितो यश्च त्यक्तः सूर्येण वा स्वप्न् ।
 अन्यत्रातुरभावात्तु प्रायश्चित्ती भवेन्नरः ॥९९॥
 तस्मादनुदिते सूर्ये समुत्थाय महीपते ।
 उपतिष्ठेन्नरः सन्ध्यामखण्डंश्च दिनान्तजाम् ॥१००॥
 उपतिष्ठन्ति वै सन्ध्यां ये न पूर्वां न पश्चिमाम् ।
 व्रजन्ति ते दुरात्मानस्तामिस्रं नरकं नृप ॥१०१॥
 पुनः पाकमुपादाय सायप्यवनीपते ।
 वैश्वदेवनिमित्तं वै पत्न्यमन्त्रं बलिं हरेत् ॥१०२॥
 प्राग्द्रवं पुरुषोऽश्नीयान्मध्ये कठिनभोजनः ।
 अतिथिं चागतं तत्र स्वशक्त्या पूजयेद् बुधः ॥१०३॥
 पादशौचासनप्रह्वस्वागतोक्त्या च पूजनम् ।

confer repose, passing the day in such amusements as are authorized by holy writings, and are not incompatible with the practices of the righteous; until the Sandhyā, when he must engage in pious meditation. At the Sandhyā at the close of the day he must perform the usual rites before the sun has quite set; and in the morning he must perform them before the stars have disappeared.¹⁹ The morning and evening rites must never be neglected, except at seasons of impurity, anxiety, sickness, or alarm. He who is preceded by the sun in rising, or sleeps when the sun is setting, unless it proceed from illness and the like, incurs guilt which requires atonement; and therefore let a man rise before the sun in the morning, and sleep not until after he has set. They who sinfully omit both the morning and the evening service go after death to the hell of darkness. In the evening, then, having again dressed food, let the wife of the householder, in order to obtain the fruit of the Vaiśvadeva rite, give food, without prayers, to outcasts and unclean spirits. Let the householder himself, according to his means, again show hospitality to any guest who may arrive, welcoming him with the salutation of evening, water for his feet, a seat,

ततश्चान्नप्रदानेन शयनेन च पार्थिव ॥१०४॥
 दिवातिथौ तु विमुखे गते यत् पातकं नृप ।
 तदेवाष्टगुणं पुंसां सूर्योढे विमुखे गते ॥१०५॥
 तस्मात् स्वशक्त्वा राजेन्द्र सूर्योढमतिथि नरः ।
 पूजयेत्पूजिते तस्मिन्पूजिताः सर्वदेवताः ॥१०६॥
 अन्नशाकाम्बुदानेन स्वशक्त्या प्रीणयेत्पुमान् ।
 शयनप्रस्तरमहीप्रदानैरथवापि तम् ॥१०७॥

a supper, and a bed. The sin of want of hospitality to a guest who comes after sunset is eight times greater than that of turning away one who arrives by day. A man should therefore most especially show respect to one who comes to him in the evening for shelter, as the attentions that gratify him will give pleasure to all the gods. Let the householder, then, according to his ability, afford a guest food, potherbs, water, a bed, a mat, or, if he can do no more, ground on which to lie.

कृतपादादिशौचस्तु भुक्त्वा साय ततो गृही ।
 गच्छेच्छय्यामस्फुटितामपि दारुमयीं नृप ॥१०८॥
 नाविशालां न वै भग्नां नासमां मलिनां न च ।
 न च जन्तुमयीं शय्यामधितिष्ठेदनास्तृताम् ॥१०९॥
 प्राच्यां दिशि शिरः शस्तं याम्यायामथ वा नृप !
 सदैव स्वपतः पुंसो विपरीतान्तु रोगदम् ॥११०॥
 ऋतावुपगमः शस्तः स्वपत्यामवनीपते !
 पुन्नामर्क्षे शुभे काले ज्येष्ठायुग्मासु रात्रिषु ॥१११॥
 नास्नातान्तु स्त्रियं गच्छेन्नातुरां न रजस्वलाम् ।
 नानिष्टां न प्रकुपितां नाप्रशस्तां न च गर्भिणीम् ॥११२॥
 नादक्षिणां नान्यकामां नाकामां नान्ययोषितम् ।
 क्षुत्क्षामां नातिभुक्तां वा स्वयञ्चैर्भिर्गुरोर्युतः ॥११३॥

“After eating his evening meal, and having washed his feet, the householder is to go to rest. His bed is to be entire, and made of wood: it is not to be scanty, nor cracked, nor uneven, nor dirty, nor infested by insects, nor without a bedding: and he is to sleep with his head either to the east or to the south; any other position is unhealthy. In due season a man should approach his wife, when a fortunate asterism prevails, in an auspicious moment, and on even nights, if she is not unbathed, sick, unwell, averse, angry, pregnant, hungry, or over-fed. He should be also free from similar imperfec-

स्नातः स्रग् गन्धधृक् प्रीतो न ध्यातः क्षुभितोऽपि वा ।

सकामः सानुरागश्च व्यवायं पुरुषो ब्रजेत् ॥११४॥

चतुर्दश्यष्टमी चैव अमावस्याथ पूर्णिमा ।

पर्वाग्येतानि राजेन्द्र ! रविसंक्रान्तिरेव च ॥११५॥

तैलस्त्रीभांससम्भोगी पर्वण्वेतेषु वै पुमान् ।

विष्मूत्रभोजनं नाम प्रयाति नरकं नृप ॥११६॥

अशेषपर्वस्वेतेषु तस्मात् संयमिभिर्बुधैः ।

भाव्यं सच्छास्त्रदेवेज्याध्यानजप्यपरैर्नरैः ॥११७॥

[नान्ययोनावयोनौ वा नोपयुक्तौषधस्तथा ।

देवद्विजगुरूणाञ्च व्यवायी नाश्रमे भवेत् ॥११८॥

चत्यचत्वरतीर्थेषु नैव गोष्ठे चतुष्पथे ।

नैव श्मशानोपवने सलिलेषु महीपते ॥११९॥

गोक्तपर्वस्वशेषेषु नैव भूपाल ! सन्ध्ययोः ।

गच्छेद् व्यवायं मतिमान् न मूत्रोच्चारपीडितः ॥१२०॥

पर्वस्वभिगमोऽधन्यो दिवा पापप्रदो नृप !

भुवि रोगावहो नृणामप्रशस्तो जलाशये ॥१२१॥]

परदारान् न गच्छेच्च मनसापि कदाचन ।

किमु वाचास्थिबन्धोऽपि नास्ति तेषु व्यवायिनाम् ॥१२२॥

मृतो नरकमभ्येति हीयतेऽत्रापि चायुषः ।

परदारगतिः पु सामुभयत्रापि भोतिदा ॥१२३॥

tions, should be neatly attired and adorned, and animated by tenderness and affection. There are certain days on which unguents, flesh, and women are unlawful, as the eighth and fourteenth lunar days, new moon and full moon,²⁰ and the entrance of the sun into a new sign. On these occasions the wise will restrain their appetites, and occupy themselves in the worship of the gods, as enjoined by holy writ, in meditation, and in prayer ; and he who behaves differently will fall into a hell where ordure will be his food. Let not a man stimulate his desires by medicines, nor gratify them with unnatural objects, or in public or holy places. Let him not think incontinently of another's wife, much less address her to that end ; for such a man will be born in future life as a creeping insect. He who commits adultery is punished both here and hereafter ; for his days in this

इति मत्वा स्वदारेषु ऋतुमत्सु बुधो व्रजेत् ।
यथोक्तदोषहीनेषु सकामेष्वनृतावपि ॥१२४॥

world are cut short. and when dead he falls into hell. Thus considering, let a man approach his own wife in the proper season, or even at other times."

CHAPTER XII

और्व उवाच ।

देवगोब्राह्मणान् सिद्ध-वृद्धाचार्यांस्तथार्चयेत् ।
द्विकालञ्च नमेत् सन्ध्यामग्नीनुपचरेत्तथा ॥१॥
सदानुपहते वस्त्रे प्रशस्ताश्च तथौषधीः ।
गारुड़ानि च रत्नानि बिभृयात् प्रयतो नरः ॥२॥
प्रस्निग्धामलकेशश्च सुगन्धिश्चारुवेषधृक् ।
सिताः सुमन्सो हृद्या बिभृयाच्च नरः सदा ॥३॥
किञ्चित् परस्वं न हरेन्नाल्पमप्यप्रिय वदेत् ।
प्रियञ्च नानृतं ब्रूयान्नान्यदोषानुदीरयेत् ॥४॥
नान्यश्रियं तथा वैरं रोचयेत् पुरुषर्षभ !
न दुष्टं यानमारोहेत् कूलच्छाया न संश्रयेत् ॥५॥
विद्विष्टपत्नितोन्मत्तबहुवैरातिकीटकैः ।
बन्धकी-बन्धकीभर्तृ-क्षुद्रानृतकथैः सह ॥६॥
तथातिव्ययशीलैश्च परिवादरतैः शठैः ।
बुधो मैत्रीं न कुर्वीत नैकः पन्थानमाश्रयेत् ॥७॥

Aurva continued.—“Let a respectable householder ever venerate the gods, kine, Brahmans, saints, aged persons, and holy teachers. Let him observe the two daily Sandhyās, and offer oblations to fire. Let him dress in untorn garments, use delicate herbs and flowers, wear emeralds and other precious stones, keep his hair smooth and neat; scent his person with agreeable perfumes, and always go handsomely attired, decorated with garlands of white flowers. Let him never appropriate another's property, no address him with the least unkindness. Let him always speak amiably and with truth, and never make public another's faults. Let him not desire another's prosperity, nor seek his enmity. Let him not mount upon a crazy vehicle, nor take shelter under the bank of a river (which may fall upon him). A wise man will not form a friendship nor walk in the same path with one who is disesteemed, who is a sinner or a drunkard,

नावगाहेज्जलौघस्य वेगमग्ने नरेश्वर !
 प्रदीप्तं वेश्म न विशेन्नारोहेच्छिखरं तरोः ॥८॥
 न कुर्याद्दन्तसङ्घर्षं कुष्णीयाच्च न नासिकाम् ।
 नासंवृतमुखो जृम्भेच्छ्वासकासौ च वर्जयेत् ॥९॥
 नोच्चैर्हसेत् सशब्दञ्च न मुञ्चेत् पवनं बुधः ।
 न खान्त्वा द्वादयेच्छिन्द्यान् तृणां न महीं लिखेत् ११०
 न श्मश्रु भक्षयेल्लोष्टं न मृद्नीयाद् विचक्षणः ।
 ज्यौतींष्यमेध्यशस्तानि नाभिवीक्षेत च प्रभो ॥११॥
 नग्नां परस्त्रियञ्चैव सूर्यं चास्तमयोदये ।
 न हुङ्कुर्याच्छ्वेदञ्चैव शवगन्धो हि सोमजः ॥१२॥
 चतुष्पथांश्चैत्यतरून् श्मशानोपवनानि च ।
 दुष्टस्त्रीसन्निकर्षञ्च वर्जयेन्निशि सर्वदा ॥१३॥
 पूज्यदेवध्वजज्योतिश्छायां नातिक्रमेद् बुधः ।
 नेकः शून्याटवीं गच्छेन्न च शून्यगृहे वसेत् ॥१४॥
 केशास्थिकण्टकामेध्यवह्निभस्मतुषांस्तथा ।
 स्नानार्द्रं धरणीञ्चैव दूरतः परिवर्जयेत् ॥१५॥

who has many enemies, or who is lousy, with a harlot or her gallant, with a pauper or a liar, with a prodigal, a slanderer, or a knave. Let not a man bathe against the strength of a rapid stream, nor enter a house on fire, nor climb to the top of a tree ; nor (in company) clean his teeth or blow his nose, nor gape without covering his mouth, nor clear his throat, nor cough, nor laugh loudly, nor emit wind with noise, nor bite his nails, nor cut grass, nor scratch the ground,¹ nor put his beard into his mouth, nor crumble a clod of clay ; nor look upon the chief planetary bodies when he is unclean. Let him not express disgust at a corpse, for the odour of a dead body is the produce of the moon. Let a decent man ever avoid by night the place where four roads meet, the village tree, the grove adjacent to the place where bodies are burnt, and a loose woman. Let him not pass across the shadow of a venerable person, of an image, of a deity, of a flag, of a heavenly luminary.² Let him not travel alone through a forest, nor sleep by himself in an empty house.³ Let him keep remote from hair, bones, thorns, filth, remnants of offerings, ashes,

1 Manu, IV. 71. "He who breaks clay, or cuts grass, or bites his nails, will speedily fall to ruin."

2 Manu, IV. 130.

3 Manu, IV. 57.

नानार्यानाश्रयेत् कांश्चिन्न जिह्वां रोचयेद् बुधः ।
 उपसर्पेत न व्यालं चिरं तिष्ठन्न चोत्थितः ॥१६॥
 अतीव जागरस्वप्ने तद्वत्सनानासने बुधः ।
 न सेवेत तथा शय्यां व्यायामञ्च नरेश्वर ॥१७॥
 दंष्ट्रिण शृङ्गिणश्चैव प्राज्ञो दूरेण वर्जयेत् ।
 अवश्यायञ्च राजेन्द्र ! पुरोवातातपौ तथा ॥१८॥
 न स्नायान्नं स्वपेन्नग्नौ न चैवोपस्पृशेद् बुधः ।
 मुक्तकच्छश्च नाचामेद् देवाभ्यर्चाञ्च वर्जयेत् ॥१९॥
 होमदेवार्चनाद्यासु क्रियास्वाचमने तथा ।
 नैकवस्त्रः प्रवर्तंत द्विजवाचनिके जपे ॥२०॥
 नासमञ्जसशीलेस्तु सहासीत कदाचन ।
 सद्वृत्तसन्निकर्षो हि क्षणाद्धर्मपि शस्यते ॥२१॥
 विरोधं नोत्तमैर्गच्छेन्नाघमैश्च सदा बुधः ।
 विवाहश्च विवादश्च तुल्यशीलेनृपेष्यते ॥२२॥
 नारभेत कलिं प्राज्ञः शुष्कवैरञ्च वर्जयेत् ।
 अप्यल्पहानिः सोढव्या वैरेणार्थागमं त्यजेत् ॥२३॥

chaff, and earth⁴ wet with water in which another has bathed. Let him not receive the protection of the unworthy, nor attach himself to the dishonest. Let him not approach a beast of prey ; and let him not tarry long when he has risen from sleep. Let him not lie in bed when he is awake, nor encounter fatigue when it is time to rest. A prudent man will avoid, even at a distance, animals with tusks and horns ; and he will shun exposure to frost, to wind, and to sunshine. A man must neither bathe, nor sleep, nor rinse his mouth whilst he is naked :⁵ he must not wash his mouth, or perform any sacred rite, with his waistband unfastened : and he must not offer oblations to fire, nor sacrifice to the gods, nor wash his mouth, nor salute a Brahman, nor utter a prayer, with only one garment on. Let him never associate with immoral persons : half an instant is the limit for the intercourse of the righteous with them. A wise man will never engage in a dispute with either his superiors or inferiors : controversy and marriage are to be permitted only between equals. Let not a prudent man enter into contention : let him avoid unprofitable enmity. A small loss may be endured ; but he should shun the wealth that is acquired by hostility.

स्नातो नाङ्गानि निम्मर्जित् स्नानशास्त्र्या न पाणिना ।
 न च निर्धूनयेत् केशान् नाचामेन्नेव चोत्थितः ॥२४॥
 पादेन नाक्रमेत् पादं न पूज्याभिमुखं नयेत् ।
 वीरासनं गुरोरग्रं त्यजेत् विनयान्वितः ॥२५॥
 अपसव्यं न गच्छेच्च देवागारचतुष्पथान् ।
 मङ्गल्यपूज्यांश्च तथा विपरीतान् दक्षिणान् ॥२६॥
 सोमामन्यर्काम्बुवायूनां पूज्यानाञ्च न सम्मुखम् ।
 कुर्यात् धीवनविष्मूत्रसमुत्सर्गञ्च पण्डितः ॥२७॥
 तिष्ठन्न मूत्रयेत् तद्वत् पन्थानं नावमूत्रयेत् ।
 श्लेष्मविष्मूत्ररक्तानि सर्वदेव न लङ्घयेत् ॥२८॥
 श्लेष्मसिंहानकोत्सर्गो नान्नकाले प्रशस्यते ।
 बलिमङ्गलजप्यादौ न होमे न महाजने ॥२९॥

"When a man has bathed, he must not wipe his limbs with a towel nor with his hands, nor shake his hair, nor rinse his mouth before he has risen. Let him not (when sitting) put one foot over another, nor stretch forth his foot, in the presence of a superior, but sit with modesty in the posture called *Vīrasana* (or on his knees). He must never pass round a temple upon his left hand, nor perform the ceremony of circumambulating any venerable object in the reverse direction. A decent man will not spit, nor eject any impurity, in front of the moon, fire, the sun, water, wind, or any respectable person ;⁶ nor will he void urine standing, nor upon the highway : he will never step over phlegm, ordure, urine, or blood ; nor is the expectoration of the mucus of the throat allowable at the time of eating, offering sacrifices or oblations, or repeating prayers, or in the presence of a respectable person.

योषितो नावमन्येत न चासां विश्वसेद् बुधः ।
 न चैवेषु भवेत्ताश्च नाधिकुर्यात् कदाचन ॥३०॥
 माङ्गल्यपुष्परत्नाज्यपूज्याननभिवाद्य च ।
 न निष्क्रामेद् ग्रहात् प्राज्ञ सदाचारपरो नरः ॥३१॥

"Let not a man treat women with disrespect, nor let him put entire faith in them. Let him not deal impatiently with them, nor set them over matters of importance. A man who is attentive to the duties of his station will not go forth from his house without saluting the chaplets, flowers, gems, clarified butter, and venerable persons

चतुष्पथान् नमस्कुर्यात् काले होमपरो भवेत् ।
दीनानम्युद्धरेत् साधूनुपासीत बहुश्रुतान् ॥३२॥
देवर्षिपूजकः सम्यक् पितृपिण्डोदकप्रदः ।
सत्कर्ता चातिथीनां यः स लोकानुत्तमान् व्रजेत् ॥३३॥
हितं मितं प्रियं काले वश्यात्मा योऽभिभाषते ।
स याति लोकानाह्लादहेतुभूतान् नृपाक्षयान् ॥३४॥
धीमान् ह्रीमान् क्षमायुक्त आस्तिको विनयान्वितः ।
विद्याभिजनवृद्धानां याति लोकाननुत्तमान् ॥३५॥

in it. At proper seasons he will salute respectfully the places where four roads meet, when engaged in offering oblations with fire. Let him liberally relieve the virtuous who are poor, and reverence those who are learned in the Vedas. He who is a worshipper of the gods and sages, who gives cakes and water to the manes, and who exercises hospitality, obtains the highest regions after death. He who speaks wisely, moderately, and kindly, goes to those worlds which are the inexhaustible sources of happiness. He who is intelligent, modest, devout, and who reverences wisdom, his superiors, and the aged, goes to heaven.

अकालगर्जितादौ च पर्वस्वाशौचकादिषु ।
अनध्यायं बुधः कुर्यादुपरागादिके तथा ॥३६॥
शमं नयति यः क्रुद्धान् सर्वबन्धुरमत्सरी ।
भीताश्रासनकृत् साधुः स्वर्गस्तस्याल्पकं फलम् ॥३७॥
वर्षातपादिके च्छत्री दण्डी राद्यटवीषु च ।
शरीरत्राणकामो वै सोपानत्कः सदा व्रजेत् ॥३८॥

“On the days called Parvas, on periods of impurity, upon unseasonable thunder, and the occurrence of eclipses or atmospheric portents, a wise man must desist from the study of the Vedas.” The pious man who suppresses anger and envy, who is benevolent to all, and allays the fears of others, secures, as the least of his rewards, enjoyment in Svarga. A man should carry an umbrella, as a defence against sun and rain ; he should bear a staff when he goes by night, or through a wood ; and he should walk in shoes, if he desires to keep his body from harm. As he goes along he should not look up,

7 Manu, IV. 101, &c. The legislator is much more copious on this subject than the author of the Purāna.

नोद्धुं न तिर्यग् दूरं वा निरीक्षन् पर्यटेद् बुधः ।

युगमात्रं महीपृष्ठं नरो गच्छेद् विलोकयन् ॥३९॥

nor about him, nor afar off, but keep his eyes upon the ground to the extent of a couple of yards.

दोषहेतूनशेषांस्तु वश्यात्मा यो निरस्यति ।

तस्य धर्मार्थकामानां हानिर्नाल्पापि जायते ॥४०॥

(सदाचाररतः प्राज्ञो विद्याविनयशिक्षितः ।)

पापेऽप्यपापः परुषेऽप्यभिघ्नते प्रियाणि यः ।

मैत्रीद्रवान्तःकरणस्तस्य मुक्तिः करे स्थिता ॥४१॥

ये कामक्रोधलोभानां वीतरागा न गोचरे ।

सदाचारस्थितास्तेषामनुभावेर्धृता मही ॥४२॥

तस्मात्सत्यं वदेत् प्राज्ञो यत् परप्रीतिकारणम् ।

सत्यं यत् परदुःखाय तत्र मौनपरो भवेत् ॥४३॥

प्रियं युक्तं हितं नैतदिति मत्वा न तद्वदेत् ।

श्रेयस्तत्र हितं वाक्यं यद्यप्यत्यन्तमप्रियम् ॥४४॥

प्राणिनामुपकाराय यथैवेह परत्र च ।

कर्मणा मनसा वाचा तदेव मतिमान् भजेत् ॥४५॥

“The householder who expels all sources of imperfection is in a great degree acquitted of the three ordinary objects of existence, desire, wealth, and virtue ; sinless amongst the sinful ; speaking amicably to all men ; his whole soul melting with benevolence ; final felicity is in his grasp. The earth is upheld by the veracity of those who have subdued their passions, and, following righteous practices, are never contaminated by desire, covetousness, and wrath. Let therefore a wise man ever speak the truth when it is agreeable, and when the truth would inflict pain let him hold his peace. Let him not utter that which, though acceptable, would be detrimental ; for it were better to speak that which would be salutary, although it should give exceeding offence.⁸ A considerate man will always cultivate, in act, thought, and speech, that which is good for living beings, both in this world and in the next.”⁹

8 So Manu, IV. 138. “Let him say what is true, but let him say what is pleasing. Let him speak no disagreeable truth, nor let him speak agreeable falsehood. This is a primeval rule.”

9 That the preceding chapter agrees in many respects very closely with the contents of the fourth book of the Institutes of Manu, on

CHAPTER XIII

और्व उवाच

सचेलस्य पितुः स्नानं जाते पुत्रे विधीयते ।
जातकर्म तदा कुर्याच्छ्राद्धमभ्युदये च यत् ॥१॥

युग्मान् देवांश्च पित्र्यांश्च सम्यक् स्व्यक्रमाद् द्विजान् ।
पूजयेद् भोजयेच्चैव तन्मना नान्यमानसः ॥२॥

Aurva continued.—“The bathing of a father without disrobing is enjoined when a son is born; and he is to celebrate the ceremony proper for the event, which is the Śráddha offered upon joyous occasions.¹ With composed mind, and thinking on nothing else, the Brahman should offer worship to both the gods and progenitors, and should respectfully circumambulate, keeping Brahmans on his left

economics and private morals, will be evident from the instances cited of some of the parallel passages. Several others might have been adduced.

i The offerings of the Hindus to the Pitṛs partake of the character of those of the Romans to the lares and manes, but bear a more conspicuous part in their ritual. They are said indeed by Manu (III. 203), in words repeated in the Váyu and Matsya Purāṇas and Hari Vamśa, to be of more moment than the worship of the gods : देवकार्यैर्दपि सदा पितृकार्यं विशिष्यते । These ceremonies are not to be regarded as merely obsequial; for independently of the rites addressed to a recently deceased relative, and in connexion with him to remote ancestors and to the progenitors of all beings, which are of a strictly obsequial or funereal description, offerings to deceased ancestors, and the Pitṛs in general, form an essential ceremony on a great variety of festive and domestic occasions. The Nirṇaya Sindhu, in a passage referred to by Colebrooke (*As. Res.* VII.), specifies the following Śráddhas : 1. The Nitya, or perpetual ; daily offerings to ancestors in general : 2. The Naimittika, or occasional ; as the Ekoddishṭa, or obsequial offerings on account of a kinsman recently deceased : 3. The Kámya, voluntary ; performed for the accomplishment of a special design (अभिप्रेतसिद्धये) : 4. The Vṛddhi ; performed on occasions of rejoicing or prosperity : 5. The Sapiṇḍana ; offerings to all individual and to general ancestors : 6. The Párvaṇa Śráddha ; offerings to the manes on certain lunar days called Parvas, or day of full moon and new moon, and the eighth and fourteenth days of the lunar fortnight : 7. The Goshṭhi ; for the advantage of a number of learned persons, or of an assembly of Brahmans, invited for the purpose : 8. The Śuddhi ; one performed to purify a person from some defilement ; an expiatory Śráddha : 9. The Karmānga ; one forming part of the initiatory ceremonies, or Sanskáras, observed at conception, birth, tonsure, &c. : 10. The Daiva ; to which the gods are invited : 11. The

दध्यक्षतेः सबदरेः प्राङ्मुखोदङ्मुखोऽपि वा ।

देवतीर्थेन वै पिण्डान् दद्यात् कायेन वा नृप ॥३॥

नान्दीमुखः पितृगणस्तेन श्राद्धेन पार्थिव !

प्रीयते तत्तु कर्त्तव्यं पुरुषैः सर्ववृद्धिषु ॥४॥

hand, and give them food. Standing with his face to the east, he should present, with the parts of the hand sacred to the gods and to Prajāpati, balls of food,² with curds, unbruised grain, and jujubes; and should perform, on every accession of good fortune, the rite by which the class of progenitors termed Nāndīmukha is propitiated.³ A

Yātrā Śrāddha ; held by a person going a journey : and 12. The Pushti Śrāddha ; one performed to promote health and wealth. Of these, the four which are considered the most solemn are the rite performed for a parent, or near relative, lately deceased ; that which is performed for kindred collectively ; that observed on certain lunar days ; and that celebrated on occasions of rejoicing : अन्न पाव्वैरौकोद्विष्ट वृद्धिसपिरह्नौकरणात्मकं चतुर्विधेनैव मुख्यं । *Nirṇaya Sindhu*, p. 271,

2 Manu directs the balls to be made from the remainder of the clarified butter constituting the previous oblation to the gods. III. 215. Kullūka Bhaṭṭa explains, however, the oblation to consist partly of Anna (अन्न) food, or boiled rice. The latter is the article of which the balls chiefly consist. Yājñavalkya directs them to be made of rice and sesamum-seeds. The Vāyu P. adds to these two ingredients, honey and butter : but various kinds of fruit, of pulse, and of grain, and water, frankincense, sugar, and milk, are also mixed up in the Piṇḍas. Their size also differs ; and according to Angiras, as quoted by Hemādri in the Śrāddha Mayūkha, they may be of the dimension of the fruit of the jujube, or of the hogplum, of the fruit of the Bel, or of the wood-apple or of a fowl's egg. Some authorities direct Piṇḍas of a different size for different Śrāddhas ; prescribing them no larger than the wood-apple at the first or pure funereal ceremony, and as big as a cocoa-nut at the monthly and annual Śrāddha. In practice the Piṇḍa is usually of such a magnitude that it may be conveniently held by the hand.

3 We have here the authority of the text for classing the Nāndīmukhas amongst the Pitṛs (see Bk. III. Ch. X) : the verse is, नान्दीमुखः पितृगणः येन श्राद्धेन पार्थिव । प्रीयते तत्तु कर्त्तव्यं पुरुषैः सर्ववृद्धिषु ॥ and the same Gaṇa or class is presently again named : नान्दी मुखं पितृगणं पूजयेत् प्रयतो गृही । The Mantra of the Vṛddhi or festival Śrāddha is also said, in the *Nirṇaya Sindhu*, to be नारणोमुख्येभ्यः पितृभ्यः स्वाहा ॥ According to the authorities, however, which are cited in that work, there seems to be some uncertainty about the character of the Nāndīmukhas ; and they are addressed both as Pitṛs and gods : being in the former case either the ancestors prior to the great grandfather, ancestors collectively, or a

कन्यापुत्रविवाहेषु प्रवेशे नववेश्मनः ।
 नामकर्मणि बालानां चूडाकर्मादिके तथा ॥५॥
 सीमन्तोन्नयने चैव पुत्रादिमुखदर्शने ।
 नान्दीमुखं पितृगणं पूजयेत् प्रयतो गृही ॥६॥
 पितृपूजाविधिः प्रोक्तो वृद्धावेष समासतः ।
 श्रूयतामवनीपाल ! प्रेतकर्मक्रियाविधिः ॥७॥

householder should diligently worship the Pitṛs so named, at the marriage of a son or daughter, on entering a new dwelling, on giving a name to a child, on performing his tonsure and other purificatory ceremonies, at the binding of the mother's hair during gestation, or on first seeing the face of a son, or the like. The Śrāddha on such occasions, however, has been briefly alluded to. Hear now, oh king, the rules for the performance of obsequial rites.

प्रेतदेहं शुभैः स्नानेः स्नापितं स्रग्विभूषितम् ।
 दग्ध्वा ग्रामाद् बहिः स्नातवा सचेलाः सलिलाशये ॥८॥
 यत्र यत्र स्थितायैतदमुकायेतिवादिनः ।
 दक्षिणाभिमुखा दद्युर्बन्धवाः सलिलाञ्जलिम् ॥९॥
 प्रविष्टाश्च समं गोभिर्ग्रामं नक्षत्रदर्शने ।
 कटधर्मांस्ततः कुर्युर्भूमौ प्रस्तरशायिनः ॥१०॥
 दातव्योऽनुदिनं पिण्डः प्रेताय भुवि पार्थिव ।

“Having washed the corpse with holy water, decorated it with garlands, and burnt it without the village, the kinsmen, having bathed with their clothes on, are to stand with their faces to the south, and offer libations to the deceased, addressing him by name, and adding, ‘wherever thou mayest be.’⁴ They then return, along with the cattle coming from pasture, to the village; and upon the appearance of the stars retire to rest, sleeping on mats spread upon the earth. Every day (whilst the mourning lasts) a cake or ball of food⁵ is to be placed on the

certain class of them ; and in the latter, being identified with the Viśva-devas, or a class of them called also Urdhavaktra. The term Nāndī-mukha is also applied to the rite itself, or to the Vṛddhi Śrāddha, and to one addressed to maternal ancestors. *Nirṇaya Sindhu*, p. 268, &c.

4 “An oblation of water must be next presented from the joined palms of the hand, naming the deceased and the family from which he sprang, and saying, ‘May this oblation reach thee.’” *As. Res.* VII. 244. The text has, यत्र यत्र स्थितायैतदमुकायेति वादिनः ।

5 The proper period of mourning is ten days, on each of which offerings of cakes, and libations of water, are to be made to the deceased,

दिवा च भक्तं भोक्तव्यममांसं मनुजर्षभ ॥११॥

दिनादि तावदिच्छातः कर्तव्यं विप्रभोजनम् !

प्रोतस्तृप्तिं तथा याति बन्धुवर्गेण भुङ्गता ॥१२॥

प्रथमेऽह्नि तृतीये च सप्तमे नवमे तथा ।

वस्त्रत्यागं बहिः स्नानं कृत्वा दद्यात् तिलोदकम् ॥१३॥

ततोऽनु बन्धुवर्गस्तु भुविदद्यात् तिलोदकम् ।

चतुर्थेऽह्नि च कर्तव्यं भस्मास्थिचयनं नृप ।

तद्दूढ्वं मङ्गसंस्पर्शश्च सपिण्डानामपीष्यते ॥१४॥

योग्याः सर्वक्रियाणान्तु समानसलिलास्तथा ।

अनुलेपनपुष्पादिभोगादन्यत्र पार्थिव ॥१५॥

शय्यासनोपभोगश्च सपिण्डानामपीष्यते ।

भस्मास्थिचयनाद्दूढ्वं संयोगो न तु योषिता ॥१६॥

ground, as an offering to the deceased; and rice, without flesh, is to be daily eaten. Brahmans are to be fed for as many days as the mourner pleases, for the soul of the defunct derives satisfaction accordingly as his relatives are content with their entertainment. On the first day, or the third, or seventh, or ninth (after the death of a person), his kinsmen should change their raiment, and bathe out of doors, and offer a libation of water, with (tila) sesamum-seeds. On the fourth day⁶ the ashes and bones should be collected: after which the body of one connected with the deceased by offerings of funeral cakes may be touched (by an indifferent person), without thereby incurring impurity; and those who are related only by presentation of water are qualified for any occupation.⁷ The former class of relatives may use beds, but they must still refrain from unguents and flowers, and must observe continence, after the ashes and bones have been collected

augmenting the number of cakes each day, so that on the last day ten cakes are presented. When the period is shorter, the same number of ten cakes must be distributed amongst the several days, or they may be presented on one day. *Nirṇaya Sindhu*, p. 429.

6 It should be, more correctly, on that day on which the mourning ceases, or as previously mentioned, the first, third, seventh, or ninth; but the authorities vary, and, besides these, the second and fourth days, and certain days of the fortnight or month, are specified. *Nirṇaya Sindhu*, p. 432.

7 They are no longer unclean. The Sapiṇḍas, or those connected by offerings of cakes to common ancestors, extend to seven degrees, ascending or descending. The Samānodakas, or those similarly connected by presentations of water, to fourteen degrees.

बाले देशान्तरस्थे च पतिते च मुनौ मृते ।
 सद्यःशौचं तथेच्छातो जलाग्न्युद्बन्धनादिषु ॥१७
 मृतबन्धोर्दशाहानि कुलस्यान्नं न भुज्यते ।
 दानं प्रतिग्रहौ यज्ञः स्वाध्यायश्च निवर्तते ॥१८॥
 विप्रस्येतद् द्वादशाहं राजन्यस्याप्यशौचकम् ।
 अर्द्धमासश्च वैश्यस्य मासं शूद्रस्यं शुद्धये ॥१९॥
 अयुजो भोजयेत् कामं द्विजानाञ्च ततो दिने ।
 दद्याद् दर्भेषु पिण्डञ्च प्रेतायोच्छिष्टसन्निधौ ॥२०॥
 वायायुधप्रतीदास्तु दण्डश्च द्विजभोजनात् ।
 स्पृष्टव्योऽनन्तरं वर्णैः शुद्ध्येरंस्ते ततः क्रमात् ॥२१
 ततः स्ववर्णधर्मा ये विप्रादीनामुदाहृताः ।
 तान् कुर्वन्त पुमान् जीवेन्निजधर्मार्जनैस्तथा ॥२२॥

(until the mourning is over). When the deceased is a child, or one who is abroad, or who has been degraded, or a spiritual preceptor, the period of uncleanness is but brief, and the ceremonies with fire and water are discretionary. The food of a family in which a kinsman is deceased is not to be partaken of for ten days⁸; and during that period, gifts, acceptance, sacrifice, and sacred study are suspended. The term of impurity for a Brahman is ten days; for a Kshatriya, twelve; for a Vaiśya, half a month; and a whole month for a Sūdra.⁹ On the first day after uncleanness ceases, the nearest relation of the deceased should feed Brahmans at his pleasure, but in uneven numbers and offer to the deceased a ball of rice upon holy grass placed near the residue of the food that has been eaten. After the guests have been fed, the mourner, according to his caste, is to touch water, a weapon, a goad, or a staff, as he is purified by such contact. He may then resume the duties prescribed for his caste, and follow the avocation ordinarily pursued by its members.

8 That is, a mere guest or stranger is not to partake of it. The food directed to be given to Brahmans is given in general only to the relatives of the deceased, who are already unclean. In this respect our text and the modern practice seem to differ from the primitive system, as described by Manu, III. 187. The eleventh or twelfth day is the term on which the Śrāddha which crowns the whole of the funeral rites is to be performed, and when Brahmans are to be invited. *Nirṇaya Sindhu*, p. 437.

9 The number of Piṇḍas, however, is for each case the same, or ten. *Nirṇaya Sindhu*, p. 429.

मृताहनि च कर्तव्यमेकोद्दिष्टमतः परम् !
 आह्वानादिक्रियादैव-नियोगरहितं हि तत् ॥२३॥
 एकोऽर्घस्तत्र दातव्यस्तथैवैकपवित्रकम् ।
 प्रेताय पिण्डो दातव्यो भुक्तवत्सु द्विजातिषु ॥२४॥
 प्रश्नश्च तत्राभिरतिर्यजमानैर्द्विजन्मनाम् ।
 अक्षय्यममुकस्येति वक्तव्यं विरतौ तथा ॥२५॥

“The Śrāddha enjoined for an individual is to be repeated on the day of his death (in each month for a year),¹⁰ but without the prayers and rites performed on the first occasion, and without offerings to the Viśvadevas. A single ball of food is to be offered to the deceased, as the purification of one person, and Brahmans are to be fed. The Brahmans are to be asked by the sacrificer if they are satisfied; and upon their assent, the prayer, ‘May this ever satisfy such a one’ (the deceased) is to be recited.

एकोद्दिष्टमयो धर्म इत्थमा वत्सरात् स्मृतः ।
 सपिण्डीकरणं तस्मिन् काले राजेन्द्र ! तच्छृणु २६
 एकोद्दिष्टविधानेन कार्यं तदपि पार्थिव !
 (संवत्सरेऽथ षष्ठे वा मासे वा द्वादशेऽह्नि तत्)
 तिलगन्धोदकैर्युक्तं तत्र पात्रचतुष्टयम् ॥२७॥
 पात्रं प्रेतस्य तत्रैकं पैत्रं पात्रत्रयं तथा ।
 सेचयेत् पितृपात्रेषु प्रेतपात्रं ततस्त्रिषु ॥२८॥
 ततः पितृत्वमापन्नं तस्मिन् प्रेते महीपते !
 श्राद्धधर्मरक्षेष्टु तत् पूर्वानर्चयेत् पितृन् ॥२९॥

“This is the Śrāddha called Ekoddishṭa, which is to be performed monthly to the end of a twelvemonth from the death of a person; at the expiration of which the ceremony called Sapīṇḍana is to be observed. The practices of this rite are the same as those of the monthly obsequies, but a lustration is to be made with four vessels of water, perfumes, and sesamum: one of these vessels is considered as dedicated to the deceased, the other three to the progenitors in general; and the contents of the former are to be transferred to the other three, by which the deceased becomes included in the class of ancestors, to

10 So Manu, III. 251. It may be doubted if the monthly Śrāddha was part of the ancient system, although Kullūka Bhaṭṭa supposes it to be referred to (v. 248), and supplies the fancied omission of the text.

11 Pūrva, ‘first ;’ Madhyama, ‘middle ;’ and Uttara, ‘last.’

पुत्रः पौत्रः प्रपौत्रो वा भ्राता वा भ्रातृसन्ततिः ।

सपिण्डसन्ततिर्वापि क्रियार्हो नृप ! जायते ॥३०

तेषामभावे सर्वेषां समानोदकसन्ततिः ।

मातृपक्षसपिण्डेन सम्बद्धा ये जलेन वा ॥३१॥

कुलद्वयेऽपि चोच्छिन्ने स्त्रीभिः कार्याः क्रिया नृप !

सङ्घातान्तर्गतैर्वापि कार्याः प्रेतस्य च क्रियाः ।

उत्सन्नबन्धुरिकथानां कारयेदवनीपतिः ॥३२

whom worship is to be addressed with all the ceremonies of the Śrāddha. The persons who are competent to perform the obsequies of relations connected by the offering of the cake are the son, grandson, great grandson, a kinsman of the deceased, the descendants of a brother, or the posterity of one allied by funeral offerings. In absence of all these, the ceremony may be instituted by those related by presentations of water only, or those connected by offerings of cakes or water to maternal ancestors. Should both families in the male line be extinct, the last obsequies may be performed by women, or by the associates of the deceased in religious or social institutions, or by any one who becomes possessed of the property of a deceased kinsman.

पूर्वाः क्रिया मध्यमाश्च तथा चैवोत्तराः क्रियाः ।

त्रिप्रकाराः क्रियाः सर्वास्तासां भेदं शृणुष्व मे ॥३३॥

आदाह-वार्यायुधादिस्पर्शाद्यन्तास्तु याः क्रियाः

ताः पूर्वा मध्यमा मासि मास्येकोद्दिष्टसंज्ञिताः ॥३४

प्रते पितृत्वमापन्ने सपिण्डीकरणादनु ।

क्रियन्ते याः क्रियाः पित्र्याः प्रोच्यन्ते ता नृपोत्तराः ॥३५॥

पितृमातृसपिण्डैस्तु समानसलिलैस्तथा ।

तत् सङ्घान्तर्गतैर्वापि राज्ञा तद्धनहारिणा ॥३६॥

पूर्वाः क्रियाश्च कर्तव्याः पुत्राद्यैरेव चोत्तराः ।

“Obsequial rites are of three descriptions, initiative, intermediate, and subsequent. The first are those which are observed after the burning of the corpse until the touching of water, weapons, &c. (or until the cessation of uncleanness). The intermediate ceremonies are the Śrāddhas called Ekoddishṭa, which are offered every month: and the subsequent rites are those which follow the Sapindikaraṇa, when the deceased is admitted amongst the ancestors of his race; and the ceremonies are thenceforth general or ancestral. The first set of rites (as essential) are to be performed by the kindred of the father or mother, whether connected by the offering of the cake or of water,

दौहित्रेर्वा नृपश्रेष्ठ ! कार्यास्तत्तनयेस्तथा ॥३७॥

मृताहनि च कर्तव्याः स्त्रीणामप्युत्तराः क्रियाः ।

प्रतिसंवत्सरं राजन्नेकोद्दिष्टविधानतः ॥३८॥

तस्मादुत्तरसंज्ञा याः क्रियास्ताः शृणु पार्थिव !

यदा यदा च कर्तव्या विधिना येन वानघ ॥३९॥

by the associates of the deceased, or by the prince who inherits his property. The first and the last rites are both to be performed by sons and other relations, and by daughter's sons, and their sons ; and so are the sacrifices on the day of the person's death. The last class, or ancestral rites, are to be performed annually, with the same ceremonies as are enjoined for the monthly obsequies ; and they may be also performed by females. As the ancestral rights are therefore most universal, I will describe to you, oh king, at what seasons, and in what manner, they should be celebrated."

CHAPTER XIV

और्व उवाच

ब्रह्मन्द्र-रुद्र-नासत्य-सूर्याग्नि-वसु-मारुतान् ।

विश्वेदेवान् पितृगणान् वयांसि मनुजान् पशून् ॥१॥

सरीसृपान् नृषिगणान् यच्चान्त-द्भूतसंज्ञितम् ।

श्राद्धं श्रद्धान्वितः कुर्वन् प्रीणयत्यखिलं जगत् ॥२॥

Aurva proceeded.—“Let the devout performer of an ancestral oblation¹ propitiate Brahmá, Indra, Rudra, the Āśvins, the sun, fire, the Vasus, the winds, the Viśvadevas, the sages, birds, men, animals, reptiles, progenitors, and all existent things, by offering adoration to

1 We may here take the opportunity of inquiring who are meant by the Pitṛs ; and, generally speaking, they may be called a race of divine beings, inhabiting celestial regions of their own, and receiving into their society the spirits of those mortals for whom the rite of fellowship in obsequial cakes with them, the Sapiṇḍikaraṇa, has been duly performed. The Pitṛs collectively, therefore, include a man's ancestors ; but the principal members of this order of beings are of a different origin. The Váyu, Matsya, and Padma Purāṇas, and Hari Vaṃśa, profess to give an account of the original Pitṛs. The account is much the same, and for the most part in the same words, in all. They agree in distinguishing the Pitṛs into seven classes ; three of which are without form (अमूर्तयः), or composed of intellectual, not elementary substance, and assuming what forms they please ; and four are corporal (समूर्तयः). When they come to the enumeration of the particular classes they somewhat differ, and the accounts in all the works are singularly imperfect. According

मासि मास्यसिते पक्षे पञ्चदश्यां नरेश्वर ।
तथाष्टकासु कुर्वीत काम्यान् कालाञ्छृणुष्व मे ॥३॥

them monthly, on the fifteenth day of the moon's wane (or dark fortnight), or on the eighth day of the same period in certain months, or at particular seasons, as I will explain.

श्राद्धार्हमागतं द्रव्यं विशिष्टमथवा द्विजम् ।

श्राद्धं कुर्वीत विज्ञाय व्यतीपातेऽप्यने तथा ॥४॥

“When a householder finds that any circumstance has occurred, or a distinguished guest has arrived, on which account ancestral

to a legend given by the Váyu and the Hari Vamśa, the first Pitṛs were the sons of the gods. The gods having offended Brahmá, by neglecting to worship him, were cursed by him to become fools ; but upon their repentance he directed them to apply to their sons for instruction. Being taught accordingly the rites of expiation and penance by their sons, they addressed them as fathers ; whence the son of the gods were the first Pitṛs. ते पुत्रानब्रुवन् प्रीता लब्धसंज्ञा दिवोकसः । यूयं वै पितरोऽस्माकं यैर्वयं प्रतिबोधिताः ॥ So the Matsya has मन्वन्तरेषु जायन्ते पितरो देवसूनुवः । ‘The Pitṛs are born in the Manvantaras as the sons of the gods.’ The Hari Vamśa makes the sons assume the character of fathers, addressing them, ‘Depart, children :’ गम्यतां पुत्रकाश्चेति पुल्लैरुक्ताः । Again ; the Váyu P. declares the seven orders of Pitṛs to have been originally the first gods, the Vairájas, whom Brahmá, with the eye of Yoga, beheld in the eternal spheres, and who are the gods of the gods : लोका सान्तानिका नाम यत्र तिष्ठन्ति भास्वराः । ते वैराजा इति ख्याता देवानां दिवि देवताः । आदि देवा इति ख्याता— । तेषां सप्त समाख्याता गणास्ते लोकपूजिताः । अमूर्त्यस्तयस्तेषां चत्वारस्तु समूर्त्यः ॥ Again ; in the same work we have the incorporeal Pitṛs called Vairájas, from being the Prajapati Viraja : अमूर्त्यः पितृगणाः पुत्रास्ते वै प्रजापतेः । विरजस्य द्विजाः श्रेष्ठा वैराजा इति विश्रुताः ॥ The Matsya agrees with this latter statement, and adds that the gods worship them : अमूर्त्यः पितृगणा विराजस्य प्रजापतेः ; यजन्ति यान् देवगणा वैराजा इति विश्रुताः ॥ The Hari Vamśa has the same statement, but more precisely distinguishes the Vairájas as one class only of the incorporeal Pitṛs. The commentator states the same, calling the three incorporeal Pitṛs, Vairájas, Agnishvátas, and Varhishads ; and the four corporeal orders, Sukálas, Āngirasas, Susvahas, and Somapás. The Vairájas are described as the fathers of Mená, the mother of Umá. Their abode is variously termed the Sántánika, Sanátana, and Soma loka. As the posterity of Viraja, they are the Somasads of Manu. The other classes of Pitṛs the three Purānas agree with Manu in representing as the sons of the patriarchs, and in general assign to them the same offices and posterity. They are the following :

Agnishvátas—sons of Maríchi, and Pitṛs of the gods (Manu-Matsya. Padma) : living in Soma-loka. and parents of Achchodá

विषुवे चापि सम्प्राप्ते ग्रहणे शशि-सूर्ययोः ।

समस्तेष्वेव भूपाल ! राशिष्वर्के च गच्छति ॥५॥

नक्षत्रग्रहपीडासु दुष्टस्वप्नावलोकने ।

इच्छाश्राद्धानि कुर्वीत नवशस्यागमे तथा ॥६॥

ceremonies are appropriate, he should celebrate them. He should offer a voluntary sacrifice upon any atmospheric portent, at the equinoctial and solstitial periods, at eclipses of the sun and moon, on the sun's entrance into a zodiacal sign, upon unpropitious aspects of the planets and asterisms, on dreaming unlucky dreams, and on eating the grain of the year's harvest. The Pitṛs derive satisfaction for eight years from ancestral offerings upon the day of new moon

(Matsya, Padma, Hari Vamśa). The Vāyu makes them residents of Viraja-loka, sons of Pulastya, Pitṛs of the demigods and demons, and parents of Pívarī ; omitting the next order of Pitṛs, to whom these circumstances more accurately refer. The commentator on the Hari V. derives the name from Agnishu (अग्निषु), 'in or by oblations to fire,' and Ātta (आत्ताः), 'obtained,' 'invoked.'

Varhishads—sons of Atri, and Pitṛs of the demons (Manu) : sons of Pulastya, Pitṛs of the demons, residents in Vaibhrāja, fathers of Pívarī (Matsya, Padma, Hari V.).

These three are the formless or incorporeal Pitṛs.

Somapás—descendants of Bhṛgu, or sons of Kavi by Svadhá, the daughter of Agni ; and Pitṛs of the Brahmans (Manu and Vāyu P.). The Padma calls them Ushmapás. The Hari V. calls the Somapás, to whom it ascribes the same descent as the Vāyu, the Pitṛs of the Śūdras ; and the Sukálas the Pitṛs of the Brahmans.

Havishmantas—in the solar sphere, sons of Angiras, and Pitṛs of the Kshatriyas (Manu, Vāyu, Matsya, Padma, Hari Vamśa).

Ājyapás—sons of Kardama, Pitṛs of the Vaiśyas, in the Kámaduhalo-ka (Manu, &c.) ; but the lawgiver calls them the sons of Pulastya. The Pitṛs of the Vaiśyas are called Kávyas in the Nandi Upapurāṇa ; and in the Hari Vamśa and its comment they are termed Susvadhás, sons of Kardama, descended from Pulaha.

Sukálinś—sons of Vaśishṭha, and Pitṛs of the Śūdras (Manu and Vāyu P.). They are not mentioned in the Padma. The Matsya inserts the name and descent, but specifies them as amongst the incorporeal Pitṛs : अमूर्तिमन्तः पितरो वशिष्ठस्य सुकालिनः । नाम्ना ते मानसा सर्वे ते धर्ममूर्त्ययः ॥

It may be suspected that the passage is corrupt. The Hari Vamśa makes the Sukálas sons of Vaśishṭha, the Pitṛs of the Brahmans ; and gives the title of Somapás to the Pitṛs of the Śūdras. In general this work follows the Vāyu ; but with omissions and transpositions, as if it had carelessly mutilated its original.

Besides these Pitṛs or progenitors, other heavenly beings are sometimes made to adopt a similar character : thus Manu says, "The wise

अमावास्या यदा मंत्रविशाखास्वातियोगिनी ।
 श्राद्धैः पितृगणस्तृप्तिं तथाप्नोत्यष्टवार्षिकीम् ॥७॥
 अमावास्या यदा पुष्ये रौद्रे चर्क्षे पुनर्वसौ ।
 द्वादशाब्दं तदा तृप्तिं प्रयान्ति पितरोऽर्चिताः ॥८॥
 वासवाजैकपादक्षे पितृणां तृप्तिमिच्छताम् ।
 वारुणे चाप्यमावास्या देवानामपि दुर्लभा ॥९॥
 नवस्वृक्षेष्वमावास्या यदेतेष्ववनीपते !
 तदा तृप्तिप्रदं श्राद्धं पितृणां शृणु चापरम् ॥१०॥
 गीतं सनत्कुमारेण यथेलाय महात्मने ।
 पृच्छते पितृभक्ताय प्रश्रयावनताय च ॥११॥
 वैशाखमासस्य च या तृतीया नवम्यसौ कार्तिकशुक्लपक्षे ।

when the star of the conjunction² is Anurádhá, Viśákhá, or Sváti ; and for twelve years when it is Pushya, Ārdrá, or Punarvasu. It is not easy for a man to effect his object, who is desirous of worshipping the Pitṛs or the gods on a day of new moon when the stars are those of Dhanishṭhá, Purvabhádrapadá, or Satá-bhishá. Hear also an account of another class of Śráddhas, which afford especial contentment to progenitors, as explained by Sanat Kumára, the son of Brahmá, to the magnanimous Purúravas, when full of faith and devotion to the Pitṛs he inquired how he might please them. The third lunar day of the month Vaiśákha (April, May), and the ninth of Kártika (October, November), in the light fortnight ; the thirteenth of Nabha (July,

call our fathers Vasus ; our paternal grandfathers, Rudras ; our paternal great grandfathers, Ādityas ; agreeably to a text of the Vedas : " that is, these divine beings are to be meditated upon along with, and as not distinct from, progenitors. Hemádri quotes the Nandi Upapurāna for a different practice, and directs Vishṇu to be identified with the father, Brahmá with the grandfather, and Śiva with the great grandfather. This, however, is Śaiva innovation. The Vaishnavas direct Aniruddha to be regarded as one's-self, and Pradyumna, Sankarshana, and Vásudeva as the three ancestors. Again, they are identified with Varuna, Prájápatya, and Agni ; or, again, with months, seasons, and years. *Nirṇaya Sindhu*, p. 284. It may be doubted how far any of these correctly represent the original notions inculcated by the texts of the Vedas, from which, in the most essential particulars, they are derived.

2 When the Yogatára, or principal star seen, is the chief star or stars of these asterisms or lunar mansions respectively, see the table given by Colebrooke : *As. Res.* IX. p. 346. The first three named in the text are stars in Scorpio, Libra, and Arcturus : the second three are stars in Cancer, Gemini, and Orion : and the third are stars in the Dolphin, Pegasus, and Aquarius.

नभस्यमासस्य च कृष्णपक्षे त्रयोदशी पञ्चदशी च माघे ॥१२॥
 एता युगाद्याः कथिताः पुराणै रनन्तपुण्यास्तिथयश्चतस्रः ।
 उपप्लवे चन्द्रमसो रवेश्च त्रिष्वष्टकास्वप्ययनद्वये च ॥१३॥
 पानीयमप्यत्र तिलैर्विमिश्रं दद्यात् पितृभ्यः प्रयतो मनुष्यः ।
 श्राद्धं कृतं तेन समाः सहस्रं रहस्यमेतत् पितरो वदन्ति ॥१४॥
 माघासिते पञ्चदशी कदाचि दुपैति योगं यदि वारुणेन ।
 ऋक्षेण कालः स परः पितॄणां न ह्यल्पपुराणैर्नृप ! लभ्यतेऽसौ ॥१५॥
 काले धनिष्ठा यदि नाम तस्मिन् भवन्ति भूपाल ! तदा पितृभ्यः ।
 दत्तं जलान्नं प्रददाति तस्मिन् वर्षायुतं तत् कुलजैर्मनुष्यैः ॥१६॥
 तत्रैव चेद् भाद्रपदास्तु पूर्वाः काले यथावत्क्रियते पितृभ्यः ।
 श्राद्धं परां तस्मिन्पुत्रेण तेन युगं समग्रं पितरः स्वपन्ति ॥१७॥

August), and the fifteenth of Māgha (January, February), in the dark fortnight ; are called by ancient teachers the anniversaries of the first day of a Yuga, or age (Yugādya), and are esteemed most sacred. On these days, water mixed with sesamum-seeds should be regularly presented to the progenitors of mankind ; as well as on every solar and lunar eclipse ; on the eighth lunations of the dark fortnights of Agrahāyana, Māgha, and Phālguna (December—February) ; on the two days commencing the solstices, when the nights and days alternately begin to diminish ; on those days which are the anniversaries of the beginning of the Manvantaras ; when the sun is in the path of the goat ; and on all occurrences of meteoric phenomena. A Śrāddha at these seasons contents the Pitrs for a thousand years : such is the secret which they have imparted. The fifteenth day of the dark half of the month Māgha, when united with the conjunction of the asterism over which Varuṇa presides (Śatābhishá), is a season of no little sanctity, when offerings are especially grateful to the progenitors. Food and water presented by men who are of respectable families, when the asterism Dhanishṭhá is combined with the day of new moon, content the Pitrs for ten thousand years ; whilst they repose for a whole age when satisfied by offerings made on the day of new moon when Ārdra is the lunar mansion.

गङ्गां शतद्रू यमुनां विपाशां सरस्वतीं नैमिषगोमतीं वा ।

तत्रावगाह्यार्चनमादरेण कृत्वा पितॄणां दुरितानि हन्ति ॥१८॥

गायन्ति चैतत् पितरः कदा नु वर्षामघातृप्तिमवाप्य भूयः ।

"He who, after having offered food and libations to the Pitrs, bathes in the Ganges, Sutlej, Vipásá (Beyah), Sarasvatí, or the Gomatí at Naimisha, expiates all his sins. The Pitrs also say, 'After having received satisfaction for a twelvemonth, we shall further derive

माघासितान्ते शुभतीर्थतोये र्यास्यामि तृप्तिं तनयादिदत्तैः ॥१९॥

चित्तञ्च वित्तञ्च नृणां विशुद्धं शस्तश्च कालः कथितो विधिश्च ।
पात्रं यथोक्तं परमा च भक्तिर्नृणां प्रयच्छन्त्यभिवाञ्छितानि ॥२०॥

पितृगीतास्तथैवात्र श्लोकास्तांश्च शृणुष्व मे
श्रुत्वा तथैव भवता भाव्यं तत्राहतात्मना ॥२१॥

अपि धन्यः कुले जायादस्माकं मतिमान्नरः ।

अकुर्वन् वित्तशाठ्यं यः पिण्डान्तो निर्वपिष्यति २२
रत्नं वस्त्रं मही यानं सर्वभोगादिकं वसु ।

विभवे सति विप्रेभ्यो योऽस्मानुद्दिश्य दास्यति ॥ २३

अन्नेन वा यथाशक्त्या कालेऽस्मिन् भक्तिमन्मधीः ।

भोजयिष्यति विप्राग्रचांस्तन्मात्रविभवो नरः ॥२४॥

असमर्थोऽन्नदानस्य धान्यामं स्वशक्तितः ।

प्रदास्यति द्विजाग्र्येभ्यः स्वल्पाल्पां वापि दक्षिणाम् ॥२५

तत्राप्यसामर्थ्ययुतः कराग्राग्रस्थितांस्तिलान् ।

प्रणम्य द्विजमुख्याय कस्मैचिद् भूप ! दास्यति ॥२६॥

तिलैः सप्ताष्टभिर्वापि समवेतं जलाञ्जलिम् ।

भक्तिमन्ः समुद्दिश्य भुव्यस्माकं प्रदास्यति ॥२७॥

यतः कुतश्चित् सम्प्राप्य गोभ्यो वापि गवाह्निकम् ।

gratification by libations offered by our descendants at some place of pilgrimage, at the end of the dark fortnight of Māgha.' The songs of the Pitrs confer purity of heart, integrity of wealth, prosperous seasons, perfect rites, and devout faith ; all that men can desire.

Hear the verses that constitute those songs, by listening to which all those advantages will be secured, oh prince, by you. 'That enlightened individual who begrudges not his wealth, but presents us with cakes, shall be born in a distinguished family. Prosperous and affluent shall that man ever be, who in honour of us gives to the Brahmans, if he is wealthy, jewels, clothes, land, conveyances, wealth, or any valuable presents ; or who, with faith and humility, entertains them with food, according to his means, at proper seasons. If he cannot afford to give them dressed food, he must, in proportion to his ability, present them with unboiled grain, or such gifts, however trifling, as he can bestow. Should he be utterly unable even to do this, he must give to some eminent Brahman, bowing at the same time before him, sesamum-seeds adhering to the tips of his fingers, and sprinkle water to us, from the palms of his hands, upon the ground ; or he must

अभावे प्रीणयन्नस्माच्छ्रद्धायुक्तः प्रदास्यति ॥२८॥
 सर्वाभावे वनं गत्वा कक्षामूलप्रदर्शकः ।
 सूर्यादिलोकपालानामिदमुच्चैर्वद्विष्यति ॥२९॥
 न मेऽस्ति वित्तं न धनं न चान्यच्छ्रद्धोपयोग्यं स्वपितृन्नतोऽस्मि ।
 तृप्यन्तु भक्त्या पितरो मयेतौ कृतौ भुजौ वर्त्मनि मारुतस्य ॥३०॥
 इत्येतत् पितृभिर्गीतं भावाभावप्रयोजनम् ।

यः करोति कृतं तेन श्रद्धां भवति पार्थिव ॥३१॥

gather, as he may, todder for a day, and give it to a cow ; by which he will, if firm in faith, yield us satisfaction. If nothing of this kind is practicable, he must go to a forest, and lift up his arms to the sun and other regents of the spheres, and say aloud—I have no money, nor property, nor grain, nor any thing whatever fit for an ancestral offering. Bowing therefore to my ancestors, I hope the progenitors will be satisfied with these arms tossed up in the air in devotion.' These are the words of the Pitṛs themselves ; and he who endeavours, with such means as he may possess, to fulfil their wishes, performs the ancestral rite called a Śrāddha,"

CHAPTER XV

औव उवाच ।

ब्राह्मणान् भोजयेच्छ्रद्धे यद्गुणांस्तान्निबोध मे ।

त्रिणाचिकेतस्त्रिमधुस्त्रिसुपर्णः षडङ्गवित् ॥१॥

Aurva proceeded.—“Hear next, oh prince, what description of Brahman should be fed at ancestral ceremonies. He should be one studied in various triplets of the Rik and Yajur Vedas ;¹ one who is

1 The Brahman here particularized are termed Triṇāchiketa, Tri-madhu, and Trisuparṇa ; and are so denominated, according to the commentator, from particular parts of the Vedas. The first is so called from studying or reciting three Anuvākas of the Kāthaka branch of the Yajur-veda, commencing with the term Triṇāchiketa ; the second, from three Anuvākas of the same Veda, beginning Madhuvāta, &c. ; and the third, from a similar portion, commencing Brahmavan namāmi. The first and third terms occur in Manu, III. 185 ; and Kullūka Bhatta explains Triṇāchiketa to mean a portion of the Yajur-veda, and the Brahman who studies it ; and Trisuparṇa, a part of the Rik, and the Brahman who is acquainted with it. The *Nirṇaya Sindhu* explains the terms in a like manner, but calls the Trisuparṇa, as well as the Triṇāchiketa prayers, portions of the Yajush. The Trimadhu it assigns to the Rik. Other explanations are also given to the terms Triṇāchiketa and

वेदविच्छ्रोत्रियो योगी तथा वे ज्येष्ठसामगः ।
 ऋत्विक् स्वस्त्रेय-दौहित्र-जामातृ-श्वशुरास्तथा ॥२॥
 मातुलोऽथ तपोनिष्ठः पञ्चाग्न्यभिरतस्तथा ।
 शिष्याः सम्बन्धिनश्चैव मातापितृरतश्च यः ॥३॥
 एतान् नियोजयेच्छ्राद्धे पूर्वोक्तान् प्रथमं नृप !
 ब्राह्मणान् पितृपुण्ड्र्यर्थमनुकल्पेष्वनन्तरान् ॥४॥

acquainted with the six supplementary sciences of the Vedas;² one who understands the Vedas; one who practises the duties they enjoin;³ one who exercises penance; a chanter of the principal Sāma-veda,⁴ an officiating priest, a sister's son, a daughter's son, a son-in-law, a father-in-law, a maternal uncle, an ascetic, a Brahman who maintains the five fires, a pupil, a kinsman; one who reverences his parents. A man should first employ the Brahmans first specified in the principal obsequial rite; and the others (commencing with the ministering priest) in the subsidiary ceremonies instituted to gratify his ancestors.

मित्रधुक् कुनखी क्लीबः श्यावदन्तस्तथा द्विजः ।
 कन्यादूषयिता वह्निवेदोज्झः सोमविक्रयी ॥५॥
 अभिशस्तस्तथा स्तेनः पिशुनो ग्रामयाजकः ।
 भृतकाध्यापकस्तद्वद् भृतकाध्यापितश्च यः ॥६॥
 परपूर्वापतिश्चैव मातापित्रोस्तथोज्झकः ।

“A false friend, a man with ugly nails or black teeth, a ravisher, a Brahman who neglects the service of fire and sacred study, a vendor of the Soma plant, a man accused of any crime, a thief, a calumniator, a Brahman who conducts religious ceremonies for the vulgar; one who instructs his servant in holy writ, or is instructed in it by his servant; the husband of a woman who has been formerly betrothed to another;

Trisuparna : the first being explained a Brahman who thrice performs the ceremony called Chayana ; and the last, one who, after the seven ascending generations, worships the Pitṛs termed Somapás. These explanations are however considered less correct than the preceding, and which are thus given in the authority cited : त्रिणाचिकेतस्त्रिपुपर्णो यजुर्वेदकदेशो तद्वृतेन तदध्यायिनौ । त्रिमधुः ऋग्वेदकदेशः तदध्यायी ॥

2 For the six Angas, see Bk III. Ch. VI.

3 So the commentator distinguishes the Vedavit, the Brahman who understands the meaning of the text of the Vedas, from the Śrotriya, who practises the rites he studies.

4 Portions of the Sāman contained in the Āraṇyaka are called the Jyeshtha, 'elder' or 'principal' Sāman.

वृषलीसूतिपोष्टा च वृषलीपतिरेव च ॥७॥
 तथा देवलकश्चैव श्राद्धे नार्हन्ति केतनम् ॥८॥
 प्रथमेऽह्नि बुधः शस्ताञ्छ्रोत्रियादीन् निमन्त्रयेत् ।
 कथयेच्च तथैवेषां नियोगान् पेय्यदेविकान् ॥९॥
 ततः क्रोधव्यवायादीनायासं तैर्द्विजैः सह ।
 यजमानो न कुर्वीत दोषस्तत्र महानयम् ॥१०॥
 श्राद्धे नियुक्तो भुक्त्वा वा भोजयित्वा नियुज्य च ।
 व्यवायी रेतसो गर्ते मज्जयत्यात्मनः पितॄन् ॥११॥
 तस्मात् प्रथममत्रोक्तं द्विजाग्रचाणां निमन्त्रणम् ।
 अनिमन्त्र्य द्विजान् गेहमागतान् भोजयेद् यतीन् ॥१२॥
 पादशौचादिना गेहमागतान् पूजयेद् द्विजान् ।
 पवित्रपाणिराचान्तानासनेषूपवेशयेत् ॥१३॥
 पितॄणामयुजो युग्मान् देवानामिच्छया द्विजान् ।
 देवानामेकमेकं वा पितॄणाञ्च नियोजयेत् ॥१४॥

a man who is undutiful to his parents; the protector of the husband of a woman of the servile caste, or the husband of a woman of the servile caste; and a Brahman who ministers to idols—are not proper persons to be invited to an ancestral offering.⁵ On the first day let a judicious man invite eminent teachers of the Vedas, and other Brahmans; and according to their directions determine what is to be dedicated to the gods, and what to the Pitrs. Associated with the Brahmans, let the institutor of an obsequial rite abstain from anger and incontinence. He who having eaten himself in a Śrāddha, and fed Brahmans, and appointed them to their sacred offices, is guilty of incontinence, thereby sentences his progenitors to shameful suffering. In the first place, the Brahmans before described are to be invited; but those holy men who come to the house without an invitation are also to be entertained. The guests are to be reverently received with water for their feet, and the like; and the entertainer, holding holy grass in his hand, is to place them, after they have rinsed their mouths, upon seats. An uneven number of Brahmans is to be invited in sacrifices to the manes; an even or uneven number in those presented to the gods; or one only on each occasion.⁶

5 Manu, III. 150, &c.

6 As two or five at a ceremony dedicated to the gods; three at the worship of the Pitrs. *Nirṇaya Sindhu*, p. 311.

तथा मातामहश्चाद्धं वैश्वदेवसमन्वितम् ।
 कुर्वीत भक्तिसम्पन्नस्तन्त्रं वा वैश्वदैविकम् ॥१५॥
 प्राङ्मुखान् भोजयेद् विप्रान् देवानामुभयात्मकान् ।
 पितृमातामहानाञ्च भोजयेच्चाप्युदङ्मुखान् ॥१६॥
 पृथक् तयोः केचिदाहुः श्राद्धस्य करणं नृप !
 एकत्रैकेन पाकेन वदन्त्यन्ये महर्षयः ॥१७॥
 विष्टरार्थं कुशान् दत्त्वा सम्पूज्यार्घ्यविधानतः ।
 कुर्यादावाहनं प्राज्ञो देवानां तदनुज्ञया ॥१८॥

"Then let the householder, inspired by religious faith, offer oblations to the maternal grandfather, along with the worship of the Viśvadevas,⁷ or the ceremony called Vaiśvadeva, which comprehends offerings to both paternal and maternal ancestors, and to ancestors in general. Let him feed the Brahmans who are appropriated to the gods, and to maternal ancestors, with their faces to the north; and those set apart for the paternal ancestors, and ancestors in general, with their faces to the east. Some say that the viands of the Śrāddha should be kept distinct for these two sets of ancestors, but others maintain that they are to be fed with the same food, at the same time. Having spread Kuśa grass for seats, and offered libations according to rule, let the sensible man invoke the deities, with the concurrence of the Brahmans who are present.⁸ Let the man who is acquainted with the

7 The worship of the Viśvadevas (see Bk. III. Ch. XIV.) forms a part of the general Śrāddhas, and of the daily sacrifices of the householder. According to the Vāyu this was a privilege conferred upon them by Brahmā and the Pitṛs, as a reward for religious austerities practised by them upon Himālaya. Their introduction as a specific class seems to have originated in the custom of sacrificing to the gods collectively, or to all the gods, as the name Viśvadevas implies. They appear, however, as a distinct class in the Vedas, and their assumption of this character is therefore of ancient date. The daily offering to them is noticed by Manu, III. 90, 172; and offerings to 'the gods' are also enjoined at the beginning and end of a Śrāddha. Kullūka Bhaṭṭa understands here the Viśvadevas, and it probably is so; but in another verse different divinities are specified: "First having satisfied Agni, Soma, Yama, with clarified butter, let him proceed to satisfy the manes of his progenitors." v. 211. Manu also directs them to be worshipped first and last in order. See *Aṣ. Res.* VII. 265, 271, &c.

8 The text is तदनुज्ञया 'with their assent;' but no noun occurs in the sentence with which the relative is connected. It must mean the Brahmans, however, as in this passage of Vṛddha Parāśara; 'Let the sacrificer place his left hand on the Brahman's right knee, and say, "Shall I invoke the Viśvadevas?"' and being desired to invoke them, let him

यवाम्बुना च देवानां दद्यादर्घ्यं विधानवित् ।
 स्रग्-गन्ध-धूप-दीपांश्च तेभ्यो दद्याद् यथाविधि ॥१९॥
 पितृणामपसव्यं तत् सर्वमेवोपकल्पयेत् ।
 अनुज्ञाञ्च ततः प्राप्य दत्त्वा दर्भान् द्विधाकृतान् ॥२०॥
 मन्त्रपूर्वं पितृणान्तु कुर्याच्चावाहनं बुधः ।
 तिलाम्बुना चापसव्यं दद्यादर्घ्यादिकं नृप ॥२१॥
 काले तत्रातिथिं प्राप्तमन्नकामं नृपाध्वगम् ।
 ब्राह्मणैरभ्यनुज्ञातः कामं तमपि भोजयेत् ॥२२॥
 योगिनो विविधै रूपैर्नराणामुपकारिणः ।
 भ्रमन्ति पृथिवीमेतामविज्ञातस्वरूपिणः ॥२३॥
 तस्मादभ्यर्चयेत् प्राप्तं श्राद्धकालेऽतिथि बुधः ।
 श्राद्धक्रियाफलं हन्ति नरेन्द्रापूजितोऽतिथिः ॥२४॥

ritual offer a libation to the gods with water and barley, having presented to them flowers, perfumes, and incense. Let him offer the same to the Pitrs, placed upon his left; and with the consent of the Brahmans, having first provided seats of Kuśa grass doubled, let him invoke with the usual prayers the manes to the ceremony, offering a libation, on his left hand, of water and sesamum. He will then, with the permission of the Brahmans, give food to any guest who arrives at the time, or who is desirous of victuals, or who is passing along the road; for holy saints and ascetics, benefactors of mankind, are traversing this earth, disguised in various shapes.⁹ On this account let a prudent man welcome a person who arrives at such a season; for inattention to a guest frustrates the consequences of an ancestral offering.

जुहुयाद् व्यञ्जनक्षारवर्जमन्नं ततोऽनले ।

अनुज्ञातो द्विजैस्तैस्तु त्रिकृत्वः पुरुषर्षभ ॥२५॥

“The sacrificer is then to offer food, without salt or seasoning, to

address them with the two Mantras, “Viśvadevas, he is come ! Viśvadevas, hear him !” ततः सव्यकरं न्यस्य विप्र दक्षिणजानुनि । देवानावाहयिष्येऽहमिति वाचमुदीरयेत् ॥ आवाहयेत्यनुज्ञातो विश्वेदेवा स आगतः विश्वेदेवा श्यणुतेममिति मंत्रद्वयं पठेत् ॥

9 This notion occurs more than once in the Vāyu, in nearly the same words : सिद्धा हि विप्ररूपेण चरन्ति पृथिवीभिमाम् । तस्मादतिथिमायान्तमभिगच्छेत् कृताञ्जलिः ॥

अग्नये कव्यवाहाय स्वाहेत्यादौ नृपाहुतिः ।
 सोमाय वै पितृमते दातव्या तदनन्तरम् ॥२६॥
 वैवस्वताय चैवान्या तृतीया दीयते ततः ।
 हुतावशिष्टमल्पाल्पं पितृपात्रेषु निर्वपेत् ॥२७॥
 ततोऽत्र मिष्टमत्यर्थमभीष्टमतिसंस्कृतम् ।
 दत्त्वा जुषध्वमिच्छातो वाच्यमेतदनिष्ठुरम् ॥२८॥
 भोक्तव्यं तैश्च तच्चित्तैर्मौनिभिः सुमुखैः सुखम् ।
 अक्रुध्यता चात्वरता देयं तेनापि भक्तितः ॥२९॥

fire,¹⁰ three several times, with the consent of the assistant Brahmins ; exclaiming first, 'To fire, the vehicle of the oblations ; to the manes Swáhá !' Next addressing the oblation to Soma, the lord of the progenitors ; and giving the third to Vaivasvata. He is then to place a very little of the residue of the oblation in the dishes of the Brahmins ; and next, presenting them with choice viands, well dressed and seasoned, and abundant, he is to request them civilly to partake of it at their pleasure. The Brahmins are to eat of such food attentively, in silence, with cheerful countenances, and at their ease. The sacrificer is to give it to them, not churlishly, nor hurriedly, but with devout faith.

रक्षोघ्नमन्त्रपठनं भूमेरास्तरणं तिलैः ।
 कृत्वा ध्ययाः स्वपितरस्त एव द्विजसत्तमाः ॥३०॥
 पिता पितामहश्चैव तथैव प्रपितामहः ।
 मम तृप्तिं प्रयान्त्वग्निहोमाप्यायितमूर्तयः ॥३१॥
 पिता पितामहश्चैव तथैव प्रपितामहः ।
 तृप्तिं प्रयान्तु पिण्डेन मया दत्तेन भूतले ॥३२॥

"Having next recited the prayer of the discomfiture of malignant spirits,¹¹ and scattered sesamum-seeds upon the ground, the Brahmins who have been fed are to be addressed, in common with the ancestors of the sacrificer, in this manner: 'May my father, grandfather, and great grandfather, in this persons of these Brahmins, receive satisfaction ! May my father, grandfather, and great grandfather derive nutriment from these oblations to fire ! May my father,

10 This places the initiatory oblations noticed by Manu (see *Supra* note 7) subsequent to the offerings to the Viśvadevas.

11 The Rakshoghna Mantra : the extinguishing of a lamp, lighted to keep off evil spirits, which is accompanied by a Mantra, or prayer. *Aṣ Res. VII. 274.*

पिता पितामहश्चैव तथैव प्रपितामहः ।

तृप्तिं प्रयान्तु मे भक्त्या मन्मयैतदिहाकृतम् ॥३३

मातामहस्तृप्तिमुपेतु तस्य तथा पिता तस्य पिता तथान्यः ।

विश्वे च देवाः परमां प्रयान्तु तृप्तिं प्रणश्यन्तु च यातुधानाः ॥३४॥

यज्ञेश्वरो हव्यसमस्तकव्य भोक्ताव्ययात्सा हरिरीश्वरोऽत्र ।

तत्सन्निधानादपयान्तु सद्यो रक्षांस्यशेषाप्यसुराश्च सर्वे ॥३५॥

grandfather, and great grandfather derive satisfaction from the balls of food placed by me upon the ground ! May my father, grandfather, and great grandfather be pleased with what I have this day offered them in faith ! May my maternal grandfather, his father, and his father, also enjoy contentment from my offerings ! May all the gods experience gratification, and all evil beings perish ! May the lord of sacrifice, the imperishable deity Hari, be the acceptor of all oblations made to the manes or the gods ! and may all malignant spirits, and enemies of the deities, depart from the rite.'

तृप्तिष्वेतेषु विकिरेदन्नं विप्रेषु भूतले ।

दद्यादाचमनार्थाय तेभ्यो वाग्निं सकृत् सकृत् ॥३६॥

सुतृप्तेस्तेरनुज्ञातः सर्वेणान्नेन भूतले ।

सतिलेन ततः पिण्डान् सम्यग् दद्यात् समाहितः ॥३७

पितृतीर्थेन सतिलान् दद्यादथ जलाञ्जलीन् ।

मातामहेभ्यस्तेनैव पिण्डांस्तीर्थेन निर्वपेत् ॥३८॥

दाक्षिणाप्रवणञ्चैव प्रयत्नेनोपपादयेत् ।

अवकाशेषु चोक्षेषु जलतीरेषु चैव हि ॥३९॥

दक्षिणाग्रेषु दर्भेषु पुष्पधूपादिपूजितम् ।

स्वपित्रे प्रथमं पिराडं दद्यादुच्छिष्टसन्निधौ ॥४०॥

ments, along with sesamum-seeds. With the part of his hand sacred to the manes he must offer sesamum-seeds, and water from his joined palms ; and with the same part of his hand he must present cakes to his maternal ancestors. He should in lonely places, naturally beautiful, and by the side of sacred streams, diligently make presents (to the manes and the Brahmans).¹² Upon Kuśa grass, the tips of which are pointed to the south, and lying near the fragments of the

12 Part of this passage is in the words of Manu, III. 207 : अवकारोदु चोक्षेषु जलतीरेषु चैव हि । It is omitted in the MSS. in the Bengali character.

पितामहाय चैवान्यत् तत्पित्रे च तथापरम् ।
 दर्भभूले लेपभुजः प्रीणयेल्लेपघर्षणैः ॥४१॥
 पिण्डमर्तामहांस्तद्वद् गन्धमाल्यादिसंयुतैः ।
 पूजयित्वा द्विजाग्रचाणां दद्याच्चाचमनं ततः ॥४२॥
 पितृभ्यः प्रथमं भक्त्या तन्मनस्को नरेश्वर !
 सुस्वधेत्याशिषा युक्तां दद्याच्छक्त्या च दक्षिणाम् ॥४३॥
 दत्त्वा च दक्षिणां तेभ्यो वाचयेद्वैश्वदेविकान् ।
 प्रीयन्तामिह ये विश्वेदेवास्तेन इतीरयेत् ॥४४॥
 तथेति चोक्ते तैर्विप्रैः प्रार्थनीयास्तथाशिषः ।
 पञ्चाद्विसर्जयेद् देवान् पूर्वं पैत्र्यान्महीपते ॥४५॥
 मातामहानामप्येवं सह देवैः क्रमः स्मृतः ।
 भोजने च स्वशक्त्या च दाने तद्वद् विसर्जने ॥४६॥
 आपादशौचनात् पूर्वं कुर्याद् देवद्विजन्मसु ।
 विसर्जन्तु प्रथमं पैत्रमातामहेषु वै ॥४७॥

meac, let the householder present the first ball of food, consecrated with flowers and incense, to his father ; the second to his grandfather ; and the third to his great grandfather ; and let him satisfy those who are contented with the wipings of his hand, by wiping it with the roots of Kuśa grass.¹³ After presenting balls of food to his maternal ancestors in the same manner, accompanied by perfumes and incense, he is to give to the principal Brahmans water to rinse their mouths ; and then, with attention and piety, he is to give the Brahmans gifts, according to his power, soliciting their benedictions, accompanied with the exclamation 'Swadhá !'¹⁴ Having made presents to the Brahmans, he is to address himself to the gods, saying, 'May they who are the Viśvadevas be pleased with this oblation !' Having thus said, and the blessings to be solicited having been granted by the Brahmans, he is to dismiss first the paternal ancestors and then the gods. The order is the same with the maternal ancestors and the gods in respect to food, donation, and dismissal. Commencing with the washing of the feet, until the dismissing of the gods and Brahmans, the ceremonies are to be performed first for paternal

13 Manu, III. 216.

14 "Then let the Brahmans address him, saying, 'Swadhá !' for in all ceremonies relating to deceased ancestors, the world Swadhá is the highest benison." Manu, III. 252.

विसर्जयेत् प्रीतिवचः सम्मानाभ्यर्चितांस्ततः ।

निवर्त्तताभ्यनुज्ञात आ द्वारान्तादनुव्रजेत् ॥४८॥

ततस्तु वैश्वदेवाख्यां कुर्यान्नित्यक्रियां बुधः ।

भुञ्जीयाच्च समं पूज्य-भृत्य-बन्धुभिरात्मनः ४९॥

ancestors, and then for ancestors on the mother's side. Let him dismiss the Brahmans with kindly speeches and profound respect, and attend upon them at the end of the Śrāddha, until permitted by them to return. The wise man will then perform the invariable worship of the Visvadevas, and take is own meal along with his friends, his kinsmen, and his dependants.

एवं श्राद्धं बुधः कुर्यात् पैत्र्यं मातामहं तथा ।

श्राद्धैराप्यायिता दद्याुः सर्वान् कामान् पितामहाः॥५०

त्रीणि श्राद्धे पवित्राणि दौहित्रः कुतपस्तिलाः ।

रजतस्य तथादानं कथासङ्कीर्तनादिकम् ॥५१॥

“In this manner an enlightened householder will celebrate the obsequial worship of his paternal and maternal ancestors, who, satisfied by his offerings, will grant him all his desires. Three things are held pure at obsequies, a daughter's son, a Nepal blanket, and sesamum-seeds ;¹⁵ and the gift, or naming, or sight of silver is also

15 We have here the words of Manu ; त्रीणि श्राद्धे पवित्राणि दौहित्तं कुतपस्तिलाः । III. 235. ‘Three things are held pure at such obsequies, the daughter's son, the Nepal blanket, and sesamum-seed.’ Sir Wm. Jones's translation of these terms rests upon the explanation of Kullūka Bhaṭṭa of this and the verse preceding ; व्रतस्थमपि दौहित्तं श्राद्धे यत्नेन भोजयेत् । कुतपं चासने दद्यात् । ‘Let him give his daughter's son, though a religious student, food at a Śrāddha, and the blanket for a seat.’ The commentator on our text says that some understand by Dauhitra, clarified butter made from the milk of a cow fed with grass gathered on the day of new moon ; and some explain it a plate or dish of buffalo horn. Kutapa he interprets by Aṣṭama Muhūrta, the eighth hour of the day, or a little after noon, although he admits that some render it a blanket made of goats' wool. These explanations are also noticed in the *Nirṇaya Sindhu*, p. 302 ; and, upon the authority of the *Matsya P.*, Kutapa is said to mean eight things, which equally consume (Tapa) all sin (Ku), or noon, a vessel of rhinocers' horn, a nepal blanket, silver, holy grass sesamum, kine, and a daughter's son : मय्याहः खद्रूपालं च तथा नेपालकम्बलः । रीप्यं दर्भास्तिला गावो दौहित्तश्चाष्टमः स्मृतः । पापं कुत्तितमित्याहुस्तस्य सन्तापकारिणः । अष्टावेते यतस्तस्मात् कुतपा इति विश्रुताः ।

वर्ज्यानि कुर्वता श्राद्धं कोपोऽध्वगमनं त्वरा ।
 भोक्तुरप्यत्र राजेन्द्र ! त्रयमेतन्न शस्यते ॥५२॥
 विश्वेदेवाः सपितरस्तथा मातामहा नृप !
 कुलञ्चाप्यायते पुंसां सर्वं श्राद्धं प्रकुर्वताम् ॥५३॥

propitious.¹⁶ The person offering a Śráddha should avoid anger, walking about, and hurry ; these three things are very objectionable. The Vísvadevas, and paternal and maternal ancestors, and the living members of a man's family are all nourished by the offerer of ancestral oblations.

सोमाधारः पितृगणो यागाधारस्तु चन्द्रमाः ।
 श्रेष्ठयोगिनियोगस्तु तस्माद् भूपाल ! शस्यते ॥५४॥
 सहस्रस्यार्पि विप्राणां यौगी चेत् पुरतः स्थितः ।
 सर्वान् भोक्तृस्तारयति यजमानं तथा नृप ॥५५॥

“The class of Pitris derives support from the moon, and the moon is sustained by acts of austere devotion. Hence the appointment of one who practises austerities is most desirable. A Yogi set before a thousand Brahmans enables the institutor of obsequial rites to enjoy all his desires.”¹⁷

CHAPTER XVI

हविष्य-मत्स्य-मांसैस्तु शशस्य शकुनस्य च ।

शौकरच्छ्यागलैरैरौरवैर्गवयेन च ॥१॥

Aurva continued.—“Ancestors are satisfied for a month with offerings of rice or other grain, with clarified butter,¹ with fish, or the flesh of

16 So the Matsya P. has ‘the gift, sight, and name of silver are desired :’ रजतस्य तथा दानं दर्शनं नाम चेच्यते । The notion originates with Manu, III. 202.

17 The same doctrine is inculcated by the Váyu P. ; but it appears to be a Paurānik innovation, for Manu places the Brahman intent on scriptural knowledge and on austere devotion on a level, and makes no mention of the Yogi. III. 134.

1 See Manu, III. 266, &c. The articles are much the same ; the periods of satisfaction somewhat vary.

औरभ्रगव्यैश्च तथा मासवृद्ध्या पितामहाः ।
 प्रयान्ति तृप्तिं मांसैस्तु नित्यं वाध्रीणसामिषैः ॥ २
 खड्गमांसमतीवात्र कालशाकं तथा मधु ।
 शस्तानि कर्मण्यत्यन्त-तृप्तिदानि नरेश्वर ॥ ३ ॥
 गयामुपेत्य यः श्राद्धं करोति पृथिवीपते ।
 सफलं तस्य तज्जन्म जायते पितृतृष्टिदम् ॥ ४ ॥
 प्रशान्तिकाः सनीवाराः श्यामाका द्विविधास्तथा ।
 वनौषधीप्रधानास्तु श्राद्धार्हाः पुरुषर्षभ ॥ ५ ॥
 यवाः प्रियङ्गवो मुद्गा गोधूमा व्रीह्यस्तिलाः ।
 निष्पावाः कोविदाराश्च सर्षपाश्चात्र शोभनाः ॥ ६ ॥
 अकृताग्रयणं यच्च धान्यजातं नरेश्वर !
 राजमाषानणूंश्चैव मसूरांश्च विवर्जयेत् ॥ ७ ॥

the hare, of birds, of the hog, the goat, the antelope, the deer, the gyal, or the sheep, or with the milk of the cow, and its products.*

They are for ever satisfied with flesh (in general), and with that of the long-eared white goat in particular. The flesh of the rhinoceros, the Kálašáka potherb, and honey, are also especial sources of satisfaction to those worshipped at ancestral ceremonies. The birth of that man is the occasion of satisfaction to his progenitors who performs at the due time their obsequial rites at Gaya. Grains that spring up spontaneously, rice growing wild, Panic of both species (white or black), vegetables that grow in forests, are fit for ancestral oblations ; as are barley, wheat, rice, sesamum, various kinds of pulse, and mustard. On the other hand, a householder must not offer any kind of grain that is not consecrated by religious ceremonies on its first coming into

2 The expression Gavya (गव्य) implies all that is derived from a cow, but in the text it is associated with 'flesh ;' and, as the commentator observes, some consider the flesh of the cow to be here intended : मांसमध्यपाठान्मांसमेवेत्यन्ये । but this, he adds, relates to other ages. In the Kali or present age it implies milk and preparations of milk. The sacrifice of a cow or calf formed part of the ancient Śráddha. It then became typical, or a bull was turned loose, instead of being slaughtered; and this is still practised on some occasions. In Manu, the term Gavya is coupled with others, which limit its application : संवत्सर' तु गव्येन पयसा पायसेन च । 'A whole year with the milk of cows, and food made of that milk.' III. 271.

अलाबुं गृञ्जनञ्चैव पलाण्डं पिण्डमूलकम् ।
 गान्धारकं करम्भाणि लवणान्यौषराणि च ॥८॥
 आरक्ताश्चैव निर्यासाः प्रत्यक्षलवणानि च ।
 वर्ज्यान्येतानि वै श्राद्धे यच्च वाचा न शस्यते ॥९॥
 नक्ताहृतं न चोत्सृष्टं तृप्यते न च यत्र गौः ।
 दुर्गन्धि फेनिलञ्चाम्बु श्राद्धयोग्यं न पार्थिव ॥१०॥
 क्षीरमेकशफानां यदौष्ट्रमाविकमेव च ।
 मार्गञ्च माहिषञ्चैव वर्जयेच्छ्राद्धकर्मणि ॥११॥
 षण्ढापविद्धचारण्डालपाषण्डोन्मत्तरोगिभिः ।
 कृकवाकु-श्व-नग्नैश्च वानर-ग्रामशूकरैः ॥१२॥
 उदक्यासूतकाशौचिमृतहारैश्च वीक्षिते ।
 श्राद्धे सुरा न पितरो भुञ्जते पुरुषर्षभ ॥१३॥
 तस्मात् परिश्रिते कुर्याच्छ्राद्धं श्रद्धासमन्वितः ।
 उर्व्याञ्च तिलंविक्षेपाद् यातुधानान् निवारयेत् ॥१४॥
 न पूति नैवोपपन्नं केशकीटादिभिर्नृप !
 न चैवाभिषवैर्मिश्रमन्नं पर्युषितं तथा ॥१५॥

season ; nor the pulse called Rájamásha, nor millet, nor lentils, nor gourds, nor garlick, nor onions, nor nightshade, nor camels' thorn, nor salt, nor the efflorescence of salt deserts, nor red vegetable extracts, nor any thing that looks like salt, nor any thing that is not commendable ; nor is water fit to be offered at a Śráddha that has been brought by night, or has been abandoned, or, is so little as not to satisfy a cow, or smells badly, or is covered with froth. The milk of animals with undivided hoofs, of a camel, a ewe, a deer, or a buffalo, is unfit for ancestral oblations. If an obsequial rite is looked at by a eunuch, a man ejected from society, an outcast, a heretic, a drunken man, or one diseased, by a cock, a naked ascetic,³ a monkey, a village hag, by a woman in her courses or pregnant, by an unclean person, or by a carrier of corpses, neither gods nor progenitors will partake of the food. The ceremony should therefore be performed in a spot carefully enclosed. Let the performer cast sesamum on the ground, and drive away malignant spirits. Let him not give food that is fetid, or vitiated by hairs or insects, or mixed with acid gruel, or stale. Whatever

3 Nagna is literally 'naked,' but, as explained in the following chapter, means a Jain mendicant. No such person is included by Manu (III. 239, &c.) amongst those who defile a Śráddha by looking upon it. The Váyu contains the same prohibition : नग्रादक्षे न परयेयुः ।

श्रद्धासमन्वितैर्दत्तं पितृभ्यो नामगोत्रतः ।
 यदाहारास्तु ते जातास्तदाहारत्वमेति तत् ॥१६॥
 श्रूयन्ते चापि पितृभिर्गीता गाथा महीपते !
 ईक्ष्वाकोर्मनुपुत्रस्य कलापोपवने पुरा ॥१७॥
 अपि नस्ते भविष्यन्ति कुले सन्मार्गगामिनः ।
 गयामुपेत्य ये पिण्डान् दास्यन्त्यस्माकमादरात् ॥१८॥
 अपि नः स्वकुले जायाद् यो नो दद्यात् त्रयोदशीम् ।
 पायसं मधुसर्पिर्मर्यां वर्षासु च मघासु च ॥१९॥
 गौरीं वाप्युद्धहेत् कन्यां नीलं वा वृषमुत्सृजेत् ।
 यजेत वाश्वमेधेन विधिवद्दक्षिणावता ॥२०॥

suitable food is presented with pure faith, and with the enunciation of name and race, to ancestors, at an obsequial oblation, becomes food to them (or gives them nourishment). In former times, O king of the earth ! this song of the Pitṛs was heard by Ikshwáku, the son of Manu, in the groves of Kalápa (on the skirts of the Himálaya mountains) : 'Those of our descendants shall follow a righteous path who shall reverently present us with cakes at Gaya. May he be born in our race who shall give us, on the thirteenth of Bhádrapada and Mággha, milk, honey, and clarified butter ; or when he marries a maiden, or liberates a black bull,⁴ or performs any domestic ceremony agreeable to rule, accompanied by donations to the Brahmans!''⁵

4 Níla vṛsha ; but this animal is not altogether or always black. In the Bráhma P., as quoted in the *Nirṇaya Sindhu*, it is said to be of a red colour, with light face and tail, and white hoofs and horns ; or a white bull, with black face, &c. ; or a black bull, with white face, tail, and feet.

5 Very full descriptions of the Śráddha occur in almost all the Purānas, especially in the Váyu, Kūrma, Márkaṇḍeya, Vámana, and Garuḍa. The Matsya and Padma (Śrīshṭhi Khaṇḍa) contain descriptions which are much the same as that of the Váyu. The accounts of the Bráhma, Agni, and Varáha are less full and regular than in some of the others ; and in none of them is the subject so fully and perspicuously treated as in our text. For satisfactory information, however, the *Śráddha Mayūkha* and the *Nirṇaya Sindhu* should be consulted.

CHAPTER XVII

पराशर उवाच ।

इत्याह भगवानौर्वः सगराय महात्मने ।

सदाचारान् पुरा सम्यङ् मंत्रेय ! परिपृच्छते ॥१॥

मयाप्येतदशेषेण कथितं भवते द्विज !

समुल्लङ्घ्य सदाचारं कश्चिन्नाप्नोति शोभनम् ॥२॥

Parasara.—Thus, in former days, spake the holy Aurva to the illustrious monarch Sagara, when he inquired concerning the usages proper to be practised by mankind ; and thus I have explained to you the whole of those observances against which no one ought to transgress.

मंत्रेय उवाच ।

षण्ढापविद्धप्रमुखा विदिता भगवन । मया ।

उदक्याद्याश्च ये सर्वे नममिच्छाम वेदितुम् ॥३॥

को नमः किं समाचारो नमसंज्ञां नरो लभेत् ।

नमस्वरूपमिच्छामि यथावद् गदितं त्वया ।

(श्रोतुं धर्मभृतां श्रेष्ठ ! न ह्यस्त्यविदितं तव) ॥४॥

Maitreya.—You have told me, venerable sir, that an ancestral rite is not to be looked upon by certain persons, amongst whom you mentioned such as were apostates. I am desirous to learn whom you intended by that appellation ; what practices bestow such a title upon a man ; and what is the character of the individual to whom you alluded.

पराशर उवाच ।

ऋग्यजुःसामराज्ञेयं त्रयी वर्णावृत्तिर्द्विज !

एतामुज्झति यो मोहात् स नमः पातकी स्मृतः ॥५॥

त्रयी समस्तवर्णानां द्विज ! संवरणं यतः ।

नमो भवत्युज्झितायामतस्तस्यां न संशयः ॥६॥

Parásara.—The Rik, Yajur, and Sáma Vedas constitute the triple covering of the several castes, and the sinner who throws this off is said to be naked (or apostate). The three Vedas are the raiment of all the orders of men, and when that is discarded they are left bare.¹

1 This idea is expressed in nearly the same terms in the Váyu P. : सव्यषामेष भूतानां त्रयी संवरणं स्मृता । परित्यजन्ति ये मोहात्ते वै नम्रादयो जनाः ॥ 'The three Vedas are the covering of all beings, and they who throw it off through delusion are called Nagnas, naked.' The notion is probably original with neither of the Purānas, and the metaphorical sense of the

इदञ्च श्रूयतामन्यद् भीष्माय सुमहात्मने ।

कथयामास धर्मज्ञो वसिष्ठोऽस्मत्पितामहः ॥७॥

On this subject hear what I heard my grandfather, the pious Vasiṣṭha, relate to the magnanimous Bhīṣma :

मयापि तस्य गदतः श्रुतमेतन्महात्मनः ।

नम्रसम्बन्धि मैत्रेय ! यत् पृष्टोऽहमिह त्वया ।

देवासुरमभूद् युद्धं दिव्यमब्दं पुरा द्विज !

तस्मिन् पराजिता देवा दैत्यैर्हृदिपुरोगमैः ॥९॥

क्षीरोदस्योत्तरं कूलं गत्वातप्यन्त वै तपः ।

विष्णोराराधनार्थाय जगुरुश्चेमं स्तवं तदा ॥१०॥

आराधनाय लोकानां विष्णोरीशस्य यां गिरम् ।

वक्ष्यामो भगवानाद्यस्तया विष्णुः प्रसीदतु ॥११॥

यतो भूतान्यशेषाणि प्रसूतानि महात्मनः ।

यस्मिंश्च लयमेष्यन्ति कस्तं स्तोतुमिहेश्वरः ॥१२॥

तथाप्यरातिविध्वंसध्वस्तवीर्या भवार्थिनः ।

There was formerly a battle between the gods and demons, for the period of a divine year, in which the gods were defeated by the demons under the command of Hráda.² The discomfited deities fled to the northern shore of the milky ocean, where engaging in religious penance they thus prayed to Vishṇu: "May the first of beings, the divine Vishṇu, be pleased with the words that we are about to address to him, in order to propitiate the lord of all worlds; from which mighty cause all created things have originated, and into whom they shall again dissolve! Who is able to declare his praise? We, who have been put to shame by the triumph of our foes, will glorify thee al-

term is not that in which it was first employed ; ascetics, whether of the Bauddha or of the Digambara order of Jains, being literally Nagnas, or going naked. The qualified application of it, however, was rendered necessary by the same practice being familiar to ascetics of the orthodox faith. To go naked was not necessarily a sign of a heretic, and therefore his nudity was understood to be, rejecting the raiment of holy writ. Thus the Váyu P. extends the word to all ascetics, including naked Brahmans, who practise austerities fruitlessly, that is, heretically or hypocritically ; वृथा दरङ्गी वृथा मुरङ्गी वृथा नम्रश्च यो द्विजः । वृथा व्रतो वृथा जापो ते वै नम्रादयो जनाः ॥ 'The Brahman who unprofitably bears a staff, shaves his head, goes naked, makes a vow, or mutters prayers, all such persons are called Nagnas and the like.'

2 A son of Hiranyakaśipu (Bk. I. ch. XV).

त्वां स्तोष्यामस्तवोक्तीनां याथार्थ्यं नेव गोचरे ॥१३
 त्वमुर्वी सलिलं वह्निर्वायुराकाशमेव च ।
 समस्तमन्तःकरणं प्रधानं तत्परः पुमान् ॥१४॥
 एकं तवैतद् भूतात्मन् ! मूर्त्तामूर्त्तमयं वपुः ।
 आब्रह्मस्तम्बपर्यन्तं स्थानकालविभेदवत् ॥१५॥
 तत्रेश ! तव यत्पूर्वं त्वन्नाभिकमलोद्भवम् ।
 रूपं विश्वोपकाराय तस्मै ब्रह्मात्मने नमः ॥१६॥
 शक्रार्क-रुद्र-वस्वशिव-मरुत्सोमादिभेदवत् ।
 वयमेयत् स्वरूपं यत् तस्मै देवात्मने नमः ॥१७॥
 दम्भप्रायमसम्बोधि तितिक्षा-दमवर्जितम् ।
 यद्रूपं तव गोविन्द ! तस्मै दैत्यात्मने नमः ॥१८॥
 नातिज्ञानवहा यस्मिन् नाड्यः स्तिमिततेजसि ।
 शब्दादिलोभि यत्तस्मै तुम्यं यक्षात्मने नमः ॥१९॥
 क्रौर्यमायामयं घोरं यच्च रूपं तवासितम् ।
 निशाचरात्मने तस्मै नमस्ते पुरुषोत्तम ॥२०॥
 स्वर्गस्थधर्मिसद्धर्म-फलोपकरणं तव ।
 धर्माख्यञ्च तथा रूपं नमस्तस्मै जनार्दन ॥२१॥
 हर्षप्रायमसंसर्गि गतिमद् गमनादिषु ।
 सिद्धाख्यं तव यद्रूपं तस्मै सिद्धात्मने नमः ॥२२॥

though thy true power and might be not within the reach of words. Thou art earth, water, fire, air, ether, mind, crude matter, and primeval soul: all this elementary creation, with or without visible form, is thy body; all, from Brahmá to a stock, diversified by place and time. Glory to thee, who art Brahmá, thy first form, evolved from the lotus springing from the navel, for the purpose of creation. Glory to thee, who art Indra, the sun, Rudra, the Vasus, fire, the winds, and even also ourselves. Glory to thee, Govinda, who art all demóns, whose essence is arrogance and want of discrimination, unchecked by patience or self-control. Glory to thee, who art the Yakshas, whose nature is charmed with sounds, and whose frivolous hearts perfect knowledge cannot pervade. Glory to thee, who art all fiends, that walk by night, sprung from the quality of darkness, fierce, fraudulent, and cruel. Glory to thee, Janárdana, who art that piety which is the instrument of recompensing the virtues of those who abide in heaven. Glory to thee, who art one with the saints, whose perfect nature is ever blessed, and traverses unobstructed all permeable

अतितिक्षाधनं क्रूरमुपभोगमयं हरे !
 द्विजिह्वं तव यद्रूपं तस्मै नागात्मने नमः ॥२३॥
 अवबोधि च यच्छान्तमदोषमपकल्मषम् ।
 ऋषिरूपात्मने तस्मै विष्णो रूपाय ! ते नमः ॥२४॥
 भक्षयत्यथ कल्पान्ते भूतानि यदवारितम् ।
 त्वद्रूपं पुण्डरीकाक्ष ! तस्मै कालात्मने नमः ॥२५॥
 सम्भक्ष्य सर्वभूतानि देवादीन्यविशेषतः ।
 नृत्यत्यन्ते च यद्रूपं तस्मै रुद्रात्मने नमः ॥२६॥
 प्रवृत्त्या रजसो यच्च कर्मणां कारकात्मकम् ।
 जनार्दन ! नमस्तस्मै त्वद्रूपाय नरात्मने ॥२७॥
 अष्टाविंशद्वधोपेतं यद्रूपं तामसं तव ।
 उन्मार्गगामि सर्वात्मन् तस्मै ! पश्चात्तस्मै नमः ॥२८॥
 यज्ञाङ्गभूतं यद्रूपं जगतः सिद्धिसाधनम् ।
 वृक्षाग्निद्भेदि तस्मै मुख्यात्मने नमः ॥२९॥
 तिर्यङ्मानुषदेवादि व्योमशब्दादिकञ्च यत् ।
 रूपं तवादेः सर्वस्य तस्मै सर्वात्मने नमः ॥३०॥

elements. Glory to thee, who art one with the serpent race, double-tongued, impetuous, cruel, insatiate of enjoyment, and abounding with wealth. Glory to thee, who art one with the Rshis, whose nature is free from sin or defect, and is identified with wisdom and tranquillity. Glory to thee, oh lotus-eyed, who art one with time, the form that devours, without remorse, all created things at the termination of the Kalpa. Glory to thee, who art Rudra, the being that dances with delight after he has swallowed up all things, the gods and the rest, without distinction. Glory to thee, Janārdana, who art man, the agent in developing the results of that activity which proceeds from the quality of foulness. Glory to thee, who art brute animals, universal spirit that tends to perversity, which proceeds from the quality of darkness, and is encumbered with the twenty-eight kinds of obstructions.³ Glory to thee, who art that chief spirit which is diversified in the vegetable world, and which, as the essence of sacrifice, is the instrument of accomplishing the perfection of the universe. Glory to thee, who art every thing, and whose primeval form is the objects of perception, and heaven, and animals, and men, and gods. Glory to thee, who art every thing, and whose primeval form is the objects of perception, and heaven, and animals, and men, and gods. Glory to thee, who art the cause of causes, the supreme spirit; who art distinct

प्रधानबुद्ध्यादिमयादशेषाद् यदन्यदस्मात् परमं परात्मन् !

रूपं तवाद्यं न यदन्यतुल्यं तस्मै नमः कारणकारणाय ॥३१॥

शुक्लादिदीर्घादिघनादिहीनमगोचरे यच्च विशेषणानाम् ।

शुद्धातिशुद्धं परमर्षिदृश्यं रूपाय तस्मै भगवन् ! नताः स्मः ॥३२

यन्नः शरीरेषु यदन्यदेहेष्वशेषजन्तुष्वजमव्ययं यत् ।

यस्माच्च नान्यद्व्यतिरिक्तमस्ति ब्रह्मस्वरूपाय नताः स्म तस्मै ॥३३॥

सकलमिदमजस्य यस्य रूपं परमपदात्मवतः सनातनस्य ।

तमनिघनमशेषबीजभूतं प्रभुममलं प्रणताः स्म वासुदेवम् ॥३४॥

from us and all beings composed of intelligence and matter and the like, and with whose primeval nature there is nothing that can be compared. We bow to thee. O lord, who hast neither colour, nor extension, nor bulk, nor any predicable qualities; and whose essence, purest of the pure, is appreciable only by holy sages. We bow to thee, in the nature of Brahma, uncreated, undecaying; who art in our bodies, and in all other bodies, and in all living creatures; and besides whom there is nothing else. We glorify that Vāsudeva, the sovereign lord of all, who is without soil, the seed of all things, exempt from dissolution. unborn, eternal, being in essence the supreme condition of spirit, and in substance the whole of this universe."

स्तोत्रस्यास्यावसाने ते ददृशुः परमेश्वरम् ।

शङ्खचक्रगदापाणिं गरुडस्थं सुरा हरिम् ॥३५॥

तमूचुः सकला देवाः प्रणिपातपुरःसरम् ।

प्रसीद देव ! दैत्येभ्यस्नाहीति शरणार्थिनः ॥३६॥

त्रेलोक्यं यज्ञभागाश्च दैत्यैर्हृदिपुरोगमैः ।

हृतं नो ब्रह्माणोऽप्याज्ञामुल्लङ्घ्य परमेश्वर ॥३७॥

यद्यप्यशेषभूतस्य वयं ते च तवांशकाः ।

तथाप्यविद्याभेदेन भिन्नं पश्यामहे जगत् ॥३८॥

Upon the conclusion of their prayers, the gods beheld the sovereign deity Hari, armed with the shell, the discus, and the mace, riding on Garuḍa. Prostrating themselves before him, they addressed him, and said, "Have compassion upon us, O lord, and protect us, who have come to thee for succour from the Daityas. They have seized upon the three worlds, and appropriated the offerings which are our portion, taking care not to transgress the precepts of the Veda. Although we, as well as they, are parts of thee, of whom all beings consist, yet we behold the world impressed by the ignorance of unity, with the belief of its separate existence. Engaged in the duties of their respective

स्ववर्णधर्माभिरता वेदमार्गानुसारिणः ।
 न शक्यास्तेऽरयो हन्तुमस्माभिस्तपसान्विताः ॥३९॥
 तमुपायममेयात्मन्नस्माकं दातुमर्हसि ।

येन तानसुरान् हन्तुं भवेम भगवन् ! क्षमाः ॥४०॥

orders, and following the paths prescribed by holy writ, practising also religious penance, it is impossible, for us to destroy them. Do thou, whose wisdom is immeasurable, instruct us in some device by which we may be able to exterminate the enemies of the gods."

इत्युक्तो भगवांस्तेभ्यो मायामोहं शरीरतः ।

तमुत्पाद्य ददौ विष्णुः प्राह चेदं सुरोत्तमान् ॥४१॥

मायामोहोऽयमखिलान् दैत्यांस्तान्मोहयिष्यति ।

ततो वध्या भविष्यन्ति वेदमार्गबहिष्कृताः ॥४२॥

स्थितौ स्थितस्य मे वध्या यावन्तः परिपन्थिनः ।

ब्रह्मणो येऽधिकारस्य देवदैत्यादिकाः सुराः ॥४३॥

तद्गच्छन्त न भीः कार्या मायामोहोऽयमग्रतः ।

गच्छन्त्वद्योपकाराय भवता भवतां सुराः ॥४४॥

इत्युक्ताः प्रणिपत्यैनं ययुर्देवा यथागतम् ।

मायामोहोऽपि तैः सार्द्धं ययौ यत्र महासुराः ॥४५॥

When the mighty Vishṇu heard their request, he emitted from his body an illusory form, which he gave to the gods, and thus spake: "This deceptive vision shall wholly beguile the Daityas, so that, being led astray from the path of the Vedas, they may be put to death; for all gods, demons, or others, who shall be opposed to the authority of the Veda, shall perish by my might, whilst exercised for the preservation of the world. Go then, and fear not: let this delusive vision precede you; it shall this day be of great service unto you, oh gods!"

CHAPTER XVIII

पराशर उवाच ।

तपस्यभिरतान् सोऽथ मायामोहो महासुरान् ।

मैत्रेय ! ददृशे गत्वा नर्मदातीरसंश्रितान् ॥१॥

Parásara.—After this, the great delusion, having proceeded to earth, beheld the Daityas engaged in ascetic penances upon the banks of the

ततो दिगम्बरो मुण्डो बर्हिपत्रधरो द्विज !
 मायामोहोऽसुरान् श्लक्ष्णामिदं वचनमब्रवीत् ॥२॥
 हे दैत्यपतयो ! ब्रूत यदर्थं तप्यते तपः ।
 ऐहिकं वाथ पारत्र्यं तपसः फलमिच्छथ ॥३॥
 पारत्र्यफललाभाय तपश्चर्या महामते !
 अस्माभिरियमारब्धा किं वा तेऽत्र विवक्षितम् ॥४॥
 कुरुष्वं मम वाक्यानि यदि मुक्तिमभीप्सथ ।
 अर्हध्वमेनं धर्मञ्च मुक्तिद्वारमसंवृतम् ॥५॥
 धर्मो विमुक्तेरहोऽयं नैतदस्मात् परः परः ।
 अत्रैव संस्थिताः स्वर्गं विमुक्तिं वा गमिष्यथ ।
 अर्हध्वं धर्ममेतच्च सर्वे यूयं महाबलाः ॥६॥
 एवं प्रकारैर्बहुभिर्युक्तिदर्शनवर्द्धितैः ।

मायामोहन ते दैत्या वेदमार्गादिपाकृताः ॥७॥

Narmadā river ;¹ and approaching them in the semblance of a naked mendicant, with his head shaven, and carrying a bunch of a peacock's feathers,² he thus addressed them in gentle accents: "Ho, lords of the Daitya race ! wherefore is it that you practise these acts of penance ? is it with a view to recompense in this world, or in another ?" "Sage," replied the Daityas, "we pursue these devotions to obtain a reward hereafter ; why should you make such an inquiry?" "If you are desirous of final emancipation," answered the seeming ascetic, "attend to my words, for you are worthy of a revelation which is the door to ultimate felicity. The duties that I will teach you are the secret path to liberation ; there are none beyond or superior to them : by following them you shall obtain either heaven or exemption from future existence. You, mighty beings, are deserving of such lofty doctrine." By such persuasions, and by many specious arguments, did this delusive being mislead the Daityas from the tenets of the Vedas ; teaching that the same

1 The situation chosen for the first appearance of the heresy agrees well enough with the great prevalence of the Jain faith in the west of India in the eleventh and twelfth centuries (*As. Res.* XVI. 318), or perhaps a century earlier, and is a circumstance of some weight in investigating the date of the Vishnu Purāṇa.

2 A bunch of peacock's feathers is still an ordinary accompaniment of a Jain mendicant. According to the Hindi poem, the *Prithu Rai Charitra*, it was borne by the Buddhist Amara Sinha ; but that work is not, perhaps, very good authority for Bauddha observances, at least of an ancient date.

धमयितेदधर्माय सदेतन्न सदित्यपि ।
 विमुक्तये त्विदं नैतद् विमुक्तिं सम्प्रयच्छात ॥८॥
 परमार्थोऽयमत्यर्थं परमार्थो न चाप्ययम्
 कार्यमेतदकार्यञ्च नैतदेवं स्फुटं त्विदम् ।
 दिग्वाससामयं धर्मो धर्मोऽयं बहुवाससाम् ॥९॥
 इत्यनेकान्तवाद्दञ्च मायामोहेन नैकधा ।
 तेन दर्शयता दैत्याः स्वधर्मांस्त्याजिता द्विज ॥१०॥
 अर्हतेमं महाधर्मं मायामोहेन ते यतः ।
 प्रोक्तास्तमाश्रिता धर्ममार्हतास्तेन तेऽभवन् ॥११॥

thing might be for the sake of virtue and of vice ; might be, and might not be ; might or might not contribute to liberation ; might be the supreme object, and not the supreme object ; might be effect, and not be effect ; might be manifest, or not be manifest , might be the duty of those who go naked, or who go clothed in much raiment : and so the Daityas were seduced from their proper duties by the repeated lessons of their illusory preceptor, maintaining the equal truth of contradictory tenets ;³ and they were called Arhatas,⁴ from the phrase he had employed of "Ye are worthy (Arhatha) of this great doctrine ;" that is, of the false doctrines which he persuaded them to embrace.

त्रयीधर्मसमुत्सर्गं मायामोहेन तेऽसुराः ।

कारितास्तन्मया ह्यासंस्ततोऽन्ये तत्प्रबोधिताः ॥१२॥

तैरप्यन्ये परे तैश्च तैरप्यन्ये परे च तैः ।

The foes of the gods being thus induced to apostatize from the religion of Vedas, by the delusive person sent by Vishṇu, became in their turn teachers of the same heresies, and perverted others ; and these, again, communicating their principles to others, by whom they

3 In this and the preceding contradictions it is probable that the writer refers, although not with much precision, to the sceptical tenets of the Jains, whence they are called commonly Syádvádis, assertors of probabilities, or of what may be. These usually form seven categories, or, 1. a thing is ; 2. it is not ; 3. it is, and it is not ; 4. it is not definable ;

5. it is, but is not definable ; 6. it is not, neither is it definable ; 7. it is, and it is not, and is not definable. Hence the Jains are also termed Saptavádis and Saptabhangís, assertors and oppugners of seven propositions *As Res.* XVII. 271 ; and *Trans. Royal As. Soc.* I. 555.

4 Here is further confirmation of the Jains being intended by our text, as the term Arhat is more particularly applied to them, although it is also used by the Buddhists.

अल्पैरहोभिः सन्त्यक्ता तेर्देत्यैः प्रायशस्त्रयी ॥१३॥
 पुनश्च रक्ताम्बरधृङ् मायामोहोऽजितेक्षिणः ।
 अन्यानाहासुरान् गत्वा मृद्वल्पमधुराक्षरम् ॥१४॥
 स्वगार्थं यदि वो वाञ्छा निर्वाणार्थमथासुराः ।
 तदलं पशुघातादिदुष्टधर्मेर्निबोधत ॥१५॥
 विज्ञानमयमेवैतदशेषमवगच्छत ।
 बुध्यध्वं मे वचः सम्यग् बुधैरेवमुदीरितम् ॥१६॥
 जगदेतदनाधारं भ्रान्तिज्ञानार्थतत्परम् ।
 रागादिदुष्टमत्यर्थं भ्राम्यते भवसङ्कटे ॥१७॥
 एवं बुध्यत बुध्यध्वं बुध्यतेवमितीरयन् ।
 मायामोहः स दैतेयान् धर्ममत्याजयन्निजम् ॥१८॥
 नानाप्रकारवचनं स तेषां युक्तियोजितम् ।
 तथा तथा च तद्धर्मं तत्यजुस्ते यथा यथा ॥१९॥
 तेऽप्यन्येषां तथैवोच्चुरन्यैरन्ये तथोदिताः ।
 मैत्रेय ! तत्यजुर्धर्मं वेदस्मृत्युदितं परम् ॥२०॥

were still further disseminated, the Vedas were in a short time deserted by most of the Daitya race. Then the same deluder, putting on garments of a red colour, assuming a benevolent aspect, and speaking in soft and agreeable tones, addressed others of the same family, and said to them, "If, mighty demons, you cherish a desire either for heaven or for final repose, desist from the iniquitous massacre of animals (for sacrifice), and hear from me what you should do. Know that all that exists is composed of discriminative knowledge. Understand my words, for they have been uttered by the wise. This world subsists without support, and engaged in the pursuit of error, which it mistakes for knowledge, as well as vitiated by passion and the rest, revolves in the straits of existence." In this manner, exclaiming to them, "Know !" (Budhyadwam), and they replying, "It is known" (Budhyate), these Daityas were induced by the arch deceiver to deviate from their religious duties (and become Bauddhas), by his repeated arguments and variously urged persuasions.⁵ When they had abandoned their own faith, they persuaded others to do the same, and the heresy spread, and many deserted the practices enjoined by the Vedas and the laws.

5 We have therefore the Bauddhas noticed as a distinct sect. If the author wrote from a personal knowledge of Buddhists in India, he could not have written much later than the 10th or 11th century.

अन्यानप्यन्यपाषण्डप्रकारैर्बहुभिर्द्विज !
 दैतेयान् मोहयामास मायामोहोऽतिमोहकृत् ॥२१॥
 स्वल्पेनैव हि कालेन मायामोहेन तेऽसुराः ।
 मोहितास्तत्यजुः सर्वा त्रयीमार्गाश्रितां कथाम् ॥२२॥
 केचिद्विनिन्दां वेदानां देवानामपरे द्विज ।
 यज्ञकर्मकलापस्य तथान्ये च द्विजन्मनाम् ॥२३॥
 नैतद्युक्तिसहं वाक्यं हिंसा धर्माय नेष्यते ।
 हवींष्यनलदग्धानि फलायेत्यर्भकोदितम् ॥२४॥
 यज्ञरनेकैर्देवत्वमवाप्येन्द्रेण भुज्यते ।
 शम्यादि यदि चेत्काष्ठं तद्वरं पत्रभुक् पशु ॥२५॥
 निहतस्य पशोर्यज्ञे स्वर्गप्राप्तिर्यदीष्यते ।
 स्वपिता यजमानेन किन्तु तस्मान्न हन्यते ॥२६॥
 तृप्तये जायते पुंसो भुक्तमन्येन चेत्ततः ।
 कुर्याच्छ्राद्धं श्रद्धयान्नं न वह्युः प्रवासिनः ॥२७॥

The delusions of the false teacher paused not with the conversion of the Daityas to the Jaina and Bauddha heresies, but with various erroneous tenets he prevailed upon others to apostatize, until the whole were led astray, and deserted the doctrines and observances inculcated by the three Vedas. Some then spake evil of the sacred books; some blasphemed the gods; some treated sacrifices and other devotional ceremonies with scorn; and others calumniated the Brahmans. "The precepts," they cried, "that lead to the injury of animal life (as in sacrifices) are highly reprehensible. To say that casting butter into flame is productive of reward, is mere childishness. If Indra, after having obtained godhead by multiplied rites, is fed upon the wood used as fuel in holy fire, he is lower than a brute, which feeds at least upon leaves. If an animal slaughtered in religious worship is thereby raised to heaven, would it not be expedient for a man who institutes a sacrifice to kill his own father for a victim? If that which is eaten by one at a Śrāddha gives satisfaction to another, it must be unnecessary for one who resides at a distance to bring food for presentation in person."* "First, then, let it be determined what may be (ration-

6 That is, according to the commentator, a Śrāddha may be performed for a man who is abroad by any of his kinsmen who are tarrying at home; it will be of equal benefit to him as if he offered it himself; he will equally eat of the consecrated food.

जनश्रद्धेयमित्येतदवगम्य ततो वचः ।

उपेक्ष्य श्रेयसे वाक्यं रोचतां यन्मयेरितम् ॥२८॥

न ह्याप्तवादा नभसो निपतन्ति महासुराः ।

युक्तिमद् वचनं ग्राह्यं मयान्यैश्च भवद्विधैः ॥२९॥

मायामोहेन ते दैत्याः प्रकारैर्बहुभिस्तथा ।

व्युत्थापिता यथा नैषां त्रयीं कश्चिदरोचयत् ॥३०॥

all) believed by mankind, and then," said their preceptor, "you will find that felicity may be expected from my instructions. The words of authority do not, mighty Asuras, fall from heaven: the text that has reason is alone to be acknowledged by me, and by such as you are."⁷ By such and similar lessons the Daityas were perverted, so that not one of them admitted the authority of the Vedas.

इत्थमुन्मार्गयातेषु तेषु दैत्येषु तेऽमराः ।

उद्योगं परमं कृत्वा युद्धाय समुपस्थिताः ॥३१॥

ततो देवासुरं युद्धं पुनरेवाभवद् द्विज !

हताश्च तेऽसुरा देवैः सन्मार्गपरिपन्थिनः ॥३२॥

स्वधर्मकवचस्तेषामभूद् यः प्रथमं द्विज !

तेन रक्षाभवत् पूर्वं नेशुर्नष्टे च तत्र ते ॥३३॥

When the Daityas had thus declined from the path of the holy writings, the deities took courage, and gathered together for battle. Hostilities accordingly were renewed, but the demons were now defeated and slain by the gods, who had adhered to the righteous path. The armour of religion, which had formerly protected the Daityas, had been discarded by them, and upon its abandonment followed their destruction.⁸

ततो मैत्रेय ! तन्मार्गवर्त्तिनो येऽभवञ्जनाः ।

नमास्ते तैर्यतस्त्यक्तं त्रयीसंवरणं वृथा ॥३४॥

Thus, Maitreya, you are to understand that those who have seceded from their original belief are said to be naked, because they have

7 We have in these passages, no doubt, allusion to the Vārhospatyas, or followers of Vṛhaspati, who seem to have been numerous and bold at some period anterior to the 14th century. *As. Res.* XVI. 5.

8 We may have in this conflict of the orthodox divinities and heretical Daityas some covert allusion to political troubles, growing out of religious differences, and the final predominance of Brahmanism. Such occurrences seem to have preceded the invasions of India by the Moham-medans, and prepared the way for their victories.

ब्रह्मचारी गृहस्थश्च वानप्रस्थस्तथाश्रमाः ।
 परिव्राड् वा चतुर्थोऽत्र पञ्चमो नोपपद्यते ॥३५॥
 यस्तु सन्त्यज्य गार्हस्थ्यं वानप्रस्थो न जायते ।
 परिव्राड् वापि मेत्रेय ! स नमः पापकृन्नरः ॥३६॥
 नित्यानां कर्मणां विप्र ! तस्य हानिरहर्निशम् ।
 अकुर्वन् विहितं कर्म शक्तः पतति तद्दिने ॥३७॥
 प्रायश्चित्तेन महता शुद्धिमाप्नोत्यनापदि ।
 पक्षं नित्यक्रियाहानेः कर्ता मेत्रेय ! मानवः ॥३८॥
 संवत्सरं क्रियाहानिर्यस्य पुंसोऽभिजायते ।
 तस्यावलोकनात् सूर्यो निरीक्ष्यः साधुभिः सदा ॥३९॥
 स्पृष्टे स्नानं सचेलस्य शुद्धेर्हेतुर्महामते !
 पुंसो भवति तस्योक्ता न शुद्धिः पापकर्मणः ॥४०॥
 देवर्षिपितृभूतानि यस्य निःश्वस्य वेश्मनि ।
 प्रयान्त्यनर्चितान्यत्र लोके तस्मान्न पापकृत् ॥४१॥
 देवादिनिःश्वासहतं शरीरं यस्य वेश्म च ।
 न तेन सङ्करं कुर्याद् गृहासनपरिच्छदेः ॥४२॥
 सम्भाषणानुप्रश्नादि सहास्यां चैव कुर्वतः ।
 जायते तुल्यता तस्य तेनैव द्विज ! वत्सरम् ॥४३॥

thrown off the garment of the Vedas. According to the law there are four conditions or orders of men (of the three first castes), the religious student, the householder, the hermit, and the mendicant. There is no fifth state; and the unrighteous man who relinquishes the order of the householder, and does not become either an anchorite or a mendicant, is also a naked (seceder). The man who neglects his permanent observances for one day and night, being able to perform them, incurs thereby sin for one day; and should he omit them, not being in trouble, for a fortnight, he can be purified only by arduous expiation. The virtuous must stop to gaze upon the sun after looking upon a person who has allowed a year to elapse without the observance of the perpetual ceremonies; and they must bathe with their clothes on should they have touched him: but for the individual himself no expiation has been declared. There is no sinner upon earth more culpable than one in whose dwelling the gods, progenitors, and spirits, are left to sigh unworshipped. Let not a man associate, in residence, sitting, or society, with him whose person or whose house has been blasted by the sighs of the gods, progenitors, and spirits. Conversation, interchange of civilities, or association with a man who for a

अथ भुङ्क्ते गृहे तस्य करोत्यास्यां तथासने ।
 शेते चाप्येकशयने स सद्यस्तत्समो भवेत् ॥४४॥
 देवतापितृभूतानि तथानभ्यर्च्य योऽतिथीन् ।
 भुङ्क्ते स पातकं भुङ्क्ते निष्कृतिस्तस्य कीदृशी ॥४५॥
 ब्राह्मणाद्यास्तु ये वर्णाः स्वधर्मादन्यतोमुखम् ।
 यान्ति ते नम्रसंज्ञां तु हीनकर्मस्वस्थिताः ॥४६॥
 चतुराणां यत्र वर्णानां मैत्रेयात्यन्तसङ्करः ।
 तत्रास्या साधु वृत्तीनामुपघाताय जायते ॥४७॥
 अनभ्यर्च्य ऋषीन् देवान् पितॄन् भूतातिथींस्तथा ।
 यो भुङ्क्ते तस्य सम्भाषात् पतन्ति नरके नराः ॥४८॥
 तस्मादेतान्नरो नम्रांस्त्रयीसन्त्यागदूषितान् ।
 सर्वदा वर्जयेत् प्राज्ञ आलापस्पशेनादिषु ॥४९॥
 श्रद्धावद्भिः कृतं यत्नाद्देवान् पितृपितामहान् ।
 न प्रीणयति तच्छ्राद्धं यदेभिरवलोकितम् ॥५०॥

twelvemonth has not discharged his religious duties, is productive of equality of guilt ; and the person who eats in the house of such a man, or sits down with him, or sleeps on the same couch with him, becomes like him instantaneously. Again ; he who takes his food without showing reverence to the gods, progenitors, spirits, and guests, commits sin. How great is his sin ! The Brahmans, and men of the other castes, who turn their faces away from their proper duties, become heretics, and are classed with those who relinquish pious works. Remaining in a place where there is too great an intermixture of the four castes is detrimental to the character of the righteous. Men fall into hell who converse with one who takes his food without offering a portion to the gods, the sages, the manes, spirits, and guests. Let therefore a prudent person carefully avoid the conversation, or the contact, and the like, of those heretics who are rendered impure by their desertion of the three Vedas. The ancestral rite, although performed with zeal and faith, pleases neither gods nor progenitors if it be looked upon by apostates.

श्रूयते च पुरा ख्यातो राजा शतधनुर्भुवि ।
 पत्नी च शैव्या तस्याभूदतिधर्मपरायणा ॥५१॥
 पतिव्रता महाभागा सत्यशौचदयान्विता ।

It is related that there was formerly a king named Śatadhānu, whose wife Śaivyā was a woman of great virtue. She was devoted to her husband, benevolent, sincere, pure, adorned with every female

सर्वलक्षणसम्पन्ना विनयेन नयेन च ॥५२॥
 स तु राजा तथा साद्धं देवदेवं जनादेनम् ।
 आराधयामास विभुं परमेण समाधिना ॥५३॥
 होमैर्जपैस्तथा दानैरुपवासैश्च भक्तितः ॥ ५४॥
 पूजाभिश्चानुदिवसं तन्मना नान्यमानसः ॥५५॥
 एकदा तु समं स्नातौ तौ तु भार्यापती जले ।
 भागीरथ्याः समुत्तीर्णौ कार्तिक्यां समुपोषितौ ।
 पाषण्डिनमपश्येतामायान्तं सम्मुखं द्विज ॥५६॥
 चापाचार्यस्य तस्यासौ सखा राज्ञो महात्मनः ।
 अतस्तद्गौरवात्तेन सहालापमथाकरोत् ॥५७॥
 न तु सा वागयता देवी तस्य पत्नी पतिव्रता ।
 उपोषितास्मीति रविं तस्मिन् दृष्टे ददर्श च ॥५८॥
 समागम्य यथान्यायं दम्पती तौ यथाविधि ।
 विष्णोः पूजादिकं सर्वं कृतवन्तौ द्विजोत्तम ॥५९॥

excellence, with humility, and discretion. The Rájá and his wife daily worshipped the god of gods, Janárddana, with pious meditations, oblations to fire, prayers, gifts, fasting, and every other mark of entire faith, and exclusive devotion. On one occasion, when they had fasted on the full moon of Kártika, and had bathed in the Bhagirathí, they beheld, as they came up from the water, a heretic approach them, who was the friend of the Rájá's military preceptor. The Rájá, out of respect to the latter, entered into conversation with the heretic; but not so did the princess; reflecting that she was observing a fast, she turned from him, and cast her eyes up to the sun. On their arrival at home, the husband and wife, as usual, performed the worship of Vishnu, agreeably to the ritual. After a time the Rájá, triumphant over his enemies, died; and the princess ascended the funeral pile of her husband.

कालेन गच्छता राजा ममारासौ सपलजित् ।
 अन्वारुरोह तं देवी चित्तास्थं भूपतिं पतिम् ॥६०॥
 स त् तेनापचारेण श्वा जज्ञे वसुधाधिपः ।
 उपोषितेन पाषण्डसंलापी यः कृतोऽभवत् ॥६१॥
 सा तु जातिस्मरा जज्ञे काशीराजसुता शुभा ।

In consequence of the fault committed by Satadhanu, by speaking to an infidel when he was engaged in a solemn fast, he was born again as a dog. His wife was born as the daughter of the Rájá of Kási, with a knowledge of the events of her pre-existence, accomplished in every

सर्वविज्ञानमम्पूर्णा सर्वलक्षणपूजिता ॥६२॥
 तां पिता दातुकामोऽभूत् वराय विनिवारितः ।
 तयैव तन्व्या विरतो विवाहारम्भतो नृपः ॥६३॥
 ततः सा दिव्यया दृष्ट्वा दृष्ट्वा श्वानं निजं पतिम् ।
 विदिशाख्यं पुरं गत्वा तदवस्थं ददर्श तम् ॥६४॥
 तं दृष्ट्वा महाभागं श्वभूतन्तु पतिं तथा ।
 ददौ तस्मै वराहार सत्कारप्रवणं शुभम् ॥६५॥
 भुञ्जन् दत्तं तथा सोऽन्नमतिमृष्टमभीप्सितम् ।
 श्वजातिललितं कुर्वन् बहु चाटु चकार वै ॥६६॥
 अतीव व्रीडिता बाला कुर्वता चाटु तेन सा ।
 प्रणामपूर्वमाहेदं दयितं तं कुयोनिजम् ॥६७॥
 स्मर्यतां तन्महाराज ! दाक्षिण्यललितं त्वया ।
 येन श्वयोनिमापन्नो मम चाटुकरो भवान् ॥६८॥
 पाषण्डिनं समाभाष्य तीर्थज्ञानादनन्तरम् ।
 प्राप्तोऽसि कुत्सितां योनिं किं न स्मरसि तत्प्रभो । ॥६९॥
 तयैव स्मारिते तस्मिन् पूर्वजातिकृते तदा ।
 दध्यौ चिरमथावाप निर्वेदमतिदुर्लभम् ॥७०॥

science, and endowed with every virtue. Her father was anxious to give her in marriage to some suitable husband, but she constantly opposed his design, and the king was prevented by her from accomplishing her nuptials. With the eye of divine intelligence she knew that her own husband has been regenerate as a dog, and going once to the city of Vaidiśá she saw the dog, and recognised her former lord in him. Knowing that the animal was her husband, she placed upon his neck the bridal garland, accompanying it with the marriage rites and prayers : but he, eating the delicate food presented to him, expressed his delight after the fashion of his species ; at which she was much ashamed, and, bowing reverently to him, thus spake to her degraded spouse : "Recall to memory, illustrious prince, the ill-timed politeness on account of which you have been born as a dog, and are now fawning upon me. In consequence of speaking to a heretic, after bathing in a sacred river, you have been condemned to this abject birth. Do you not remember it ?" Thus reminded, the Rájá recollected his former condition, and was lost in thought, and felt deep humiliation. With a broken spirit he went forth from the city, and falling dead in the desert, was born anew as a jackal. In the course of the following year the princess knew what had happened,

निर्विण्णचित्तः स ततो निगम्य नगराद् बहिः ।
 मरुप्रपतनं कृत्वा शार्गालीं योनिमागतः ॥७१॥
 सापि द्वितीये सम्प्राप्ते वर्षे दिव्येन चक्षुषा ।
 ज्ञात्वा शृगालं तं द्रष्टुं ययौ कोलाहलं गिरिम् ॥७२॥
 तत्रापि दृष्ट्वा तं प्राह शार्गालीं योनिमागतम् ।
 भर्तारमतिचार्वङ्गी तनया पृथितीपतेः ॥७३॥
 अपि स्मरसि राजेन्द्र ! श्र्वयोनिस्थस्य यन्मया ।
 प्रोक्तं ते पूर्वचरितं पषण्डालापसंश्रयम् ॥७४॥
 पुनस्तयोक्तस्तज्ज्ञात्वा सत्यं सत्यवतां वरः ।
 कालेन स निराहारस्तत्याज स्वं कलेवरम् ॥७५॥
 भूयस्ततो वृकं जातं गत्वा तं निर्जने वने ।
 स्मारयामास भर्तारं पूर्ववृत्तमनिन्दिता ॥७६॥
 न त्वं वृको महभाग ! राजा शतधनुर्भवान् ।
 श्वा भूत्वा त्वं शृगालोऽभूवृकत्वं साम्प्रतं गतः ॥७७॥
 स्मारितेन यदा त्यक्तस्तेनात्मा गृध्रतां गतः ।
 अवाप सा पुनश्चैनं बोधयामास भाविनी ॥७८॥
 नरेन्द्र ! स्मर्यतामात्मा ह्यलं ते गृध्रचेष्टया ।
 पाषण्डालापजातोऽयं दोषो यद्गृध्रतां गतः ॥७९॥

and went to the mountain Koláhala to seek for her husband. Finding him there, the lovely daughter of the king of the earth said to her lord, thus disguised as a jackal, "Dost thou not remember, oh king, the circumstance of conversing with a heretic, which I called to thy recollection when thou wast a dog?" The Rájá, thus addressed, knew that what the princess had spoken was true, and thereupon desisted from food, and died. He then became a wolf; but his blameless wife knew it, and came to him in the lonely forest, and awakened his remembrance of his original state. "No wolf art thou," she said, "but the illustrious sovereign Satadhanu. Thou wast then a dog, then a jackal, and art now a wolf." Upon this, recollecting himself, the prince abandoned his life, and became a vulture; in which form his lovely queen still found him, and aroused him to a knowledge of the past. "Prince," she exclaimed, "recollect yourself: away with this uncouth form, to which the sin of conversing with a heretic has condemned you!" The Rájá was next born as a crow;

9 There is a play upon the word Bali, which means 'tribute,' or 'fragments of a meal scattered abroad to the birds,' &c.

ततः काकत्वमापन्नं समनन्तरजन्मति ।
 उवाच तन्वी भर्तारमुपलभ्यात्मयोगतः ॥८०॥
 अशेषा भूमृतः पूर्वं वश्या यस्मै बलिं ददुः ।
 स त्वं काकत्वमापन्नो जातोऽद्य बलिभृक् प्रभो ॥८१॥
 एवमेव च काकत्वे स्मारितः स पुरातनम् ।
 तत्याज भूपतिः प्राणान् मयूरत्वमवाप च ॥८२॥
 मयूरत्वं ततः सा वै चकारानुगतिं शुभा ।
 दत्तेः प्रतिक्रमं हृद्ये स्तृप्तं तज्जातिभोजनेः ॥८३॥
 ततस्तु जनको राजा वाजिमेघं महाक्रतुम् !
 चकार तस्यावभृथे स्नापयामास तं तदा ॥८४॥
 सन्नौ स्वयं च तन्वङ्गी स्मारयामास चापि तम् ।
 यथासौ श्वश्रृगालाद्या योनीर्जग्राह पार्थिवः ॥८५॥
 स्मृतजन्मक्रमः सोऽथ तत्याज स्वं कलेवरम् ।
 जज्ञे स जनकस्यैव पुत्रोऽसौ सुमहात्मनः ॥८६॥
 ततः सा पितरं तन्वी विवहार्थमचोदयत् ।
 स चापि कारयामास तस्या राजा स्वयवरम् ॥८७॥
 स्वयंवरे कृते सा तं सम्प्राप्तं पतिमात्मनः ।
 वरयामास भूयोऽपि भर्तृभावेन भामिनी ॥८८॥

when the princess, who through her mystical powers was aware of it, said to him, "Thou art now thyself the eater of tributary grain, to whom, in a prior existence, all the kings of the earth paid tribute." Having abandoned his body, in consequence of the recollections excited by these words, the king next became a peacock, which the princess took to herself, and petted, and fed constantly with such food as is agreeable to birds of its class. The king of Káśí instituted at that time the solemn sacrifice of a horse. In the ablutions with which it terminated the princess caused her peacock to be bathed, bathing also herself; and she then reminded Satadhanu how he had been successively born as various animals. On recollecting this, he resigned his life. He was then born as the son of a person of distinction; and the princess now assenting to the wishes of her father to see her wedded, the king of Káśí caused it to be made known that she would elect a bridegroom from those who should present themselves as suitors for her hand. When the election took place, the princess made choice of her former lord, who appeared amongst the candidates, and again invested him with the character of her husband. They lived happily together, and upon her father's decease Satadhanu ruled over the country of Videha. He offered many sacrifices, and gave away many gifts.

बुभुजे च तया साद्धं सम्भोगान्नुपनन्दनः ।
 पितर्युपरते राज्यं विदेहेषु चकार सः ॥८९॥
 इयाज यज्ञान् सुबहून् ददौ दानानि चार्थिनाम् ।
 पुत्रानुत्पादयामास युयुधे च सहारिभिः ॥९०॥
 राज्यं भुक्त्वा यथान्यायं पालयित्वा वसुन्धराम् ।
 तत्याज स प्रियान् प्राणान् संग्रामे धर्मतो नृपः ॥९१॥
 ततश्चितास्थं तं भूयो भर्तारं सा शुभेक्षणा ।
 अन्वारुरोहं विधिवद् यथापूर्वं मुदा सती ॥९२॥
 ततोऽवाप तया साद्धं राजपुत्र्या स पार्थिवः ।
 ऐन्द्रानतीत्य वै लोकान् लोकान् कामदुहोऽक्षयान् ॥९३॥
 स्वर्गाक्षयत्वमतुलं दाम्पत्यमतिदुर्लभम् ।
 प्राप्तं पुण्यफलं प्राप्य संशुद्धिं तां द्विजोत्तम ॥९४॥

and begot sons, and subdued his enemies in war; and having duly exercised the sovereign power, and cherished benignantly the earth, he died, as became his warrior birth, in battle. His queen again followed him in death, and, conformably to sacred precepts, once more mounted cheerfully his funeral pile. The king then, along with his princess, ascended beyond the sphere of Indra to the regions where all desires are for ever gratified, obtaining ever-during and unequalled happiness in heaven, the perfect felicity that is the rarely realised reward of conjugal fidelity.¹⁰

एष पाषण्डसम्भाषाद्दोषः प्रोक्तो मया द्विज !
 तथाश्रमेधावभृथस्नानमाहात्म्यमेव च ॥९५॥
 तस्मात् पाषण्डिभिः पापैरालापस्पर्शनं त्यजेत् ।
 विशेषतः क्रियाकाले यज्ञादौ चापि दीक्षितः ॥९६॥
 क्रियाहानिर्गृहे यस्य मासमेकं प्रजायते ।

Such, Maitreya, is the sin of conversing with a heretic, and such are the expiatory effects of bathing after the solemn sacrifice of a horse, as I have narrated them to you. Let therefore a man carefully avoid the discourse or contact of an unbeliever, especially at seasons of devotion, and when engaged in the performance of religious rites preparatory to a sacrifice. If it be necessary that a wise man should

10 The legend is peculiar to the Vishnu Purāna, although the doctrine it inculcates is to be found elsewhere.

तस्यावलोकनात् सूर्यं पश्येत मतिमान् नरः ॥९७॥

किं पुनर्येस्तु सत्यक्ता त्रयी सवोत्मना द्विज !

परान्नभोजिभिः पापैर्वेदवादविरोधिभिः ॥९८॥

सहालापस्तु संसर्गः सहास्या चातिपापिनी ।

पाषण्डिभिर्दुराचारेस्तस्मात्ताः परिवर्जयेत् ॥९९॥

पाषण्डिनो विकर्मस्थान् वैडालन्नतिकाञ्छठान् ।

हेतुकान् वकवृत्तींश्च वाङ्मात्रेणापि नार्चयेत् ॥१००॥

look at the sun, after beholding one who has neglected his domestic ceremonies for a month, how much greater need must there be of expiation after encountering one who has wholly abandoned the Vedas? one who is supported by infidels, or who disputes the doctrines of holy writ? Let not a person treat with even the civility of speech, heretics, those who do forbidden acts, pretended saints, scoundrels, sceptics,¹¹ and hypocrites. Intercourse with such iniquitous wretches, even at a distance, all association with schismatics, defiles; let a man therefore carefully avoid them.

दूरादपास्तः सम्पर्कः सहस्यापि च पापिभिः ।

पाषण्डिभिर्दुराचारेस्तस्मात्ताः परिवर्जयेत् ॥१०१॥

एते नग्नास्तवाख्याता दृष्ट्या श्राद्धोपघातकाः ।

येषां सम्भाषणान् पुंसां दिनपुण्यं प्रणश्यति ॥१०२॥

एते पाषण्डिनः पापा न ह्येतानालपेद् बुधः ।

पुण्यं नश्यति सम्भाषादेतेषां तद्दिनोद्भवम् ॥१०३॥

पुंसां जटाधरणमौण्ड्यवतां वृथैव । मोघाशिनामखिलशौचनिराकृतानाम् ।

तोयप्रदानपितृपिराडबहिष्कृतानां सम्भाषणादपि नरा नरकं प्रयान्ति १०४॥

These, Maitreya, are the persons called naked, the meaning of which term you desired to have explained. Their very looks vitiate the performance of an ancestral oblation; speaking to them destroys religious merit for a whole day. These are the unrighteous heretics to whom a man must not give shelter, and speaking to whom effaces whatever merit he may that day have obtained. Men, indeed, fall into hell as the consequence of only conversing with those who unprofitably assume the twisted hair, and shaven crown; with those who feed without offering food to gods, spirits, and guests; and those who are excluded from the presentation of cakes, and libations of water, to the manes.

11 Haitukas, 'causalists'; either the followers of the Nyāya or 'logical' philosophy, or Bauddhas, those who take nothing upon authority, and admit nothing that cannot be proved; or it is explained, those who by argument cast a doubt upon the efficacy of acts of devotion.