7 The Vāyu supplies the detail. Maṇḍukeya, or, as one copy writes, Mārkaṇḍeya, taught the Samhitā to his son Satyaśravas; he to his son Satyaḥita; and he to his son Satyaśrī. The latter had three pupils, Sākalya, also called Devamitra (sic in MS.), Rathāntara, and another Bāshkali, called also Bharadvāja. The Vāyu has a legend of Sākalya’s death, in consequence of his being defeated by Yājnavalkya in a disputation at a sacrifice celebrated by Janaka.

8 These names in the Vāyu are Mudgala, Golaka, Khāliya, Mātasya, Saiśīreya.

9 The commentator, who is here followed by Colebrooke, states that he was a pupil of Indrapramati; but from the Vāyu it appears that Sākapūrṇi was another name of Rathāntara, the pupil of Satyaśrī, the author of three Samhitās and a Nirukta, or glossary; whence Colebrooke supposes him the same with Yāska. As. Res. VIII., 375. It is highly probable that the text of the Vāyu may be made to correct that of the Vishnū in this place, which is inaccurate, notwithstanding the copies agree: they read, सस्हितातिं चः शावकृष्णरं शाक्पुर्णि रथान्तरं निश्चक्षकरोत्तद्वद्यं सुनिश्चलस्। Here Sākapūrṇir-atha-itaram is the necessary construction; but quere if it should not be Sākapūrṇi Rathāntara. The parallel passage in the Vāyu is, प्रोख्यं सत्तं शात्तेकिर स्वपुर्णिर रथान्तरः।
Samhitás were given to his three pupils, Krauncha, Vaítalaki, and Valáka; and a fourth, (thence named) Nirukta, had the glossary.

In this way branch sprang from branch. Another Bāshkali composed three other Samhitás, which he taught to his disciples Káláyani, Gārgya, and Kathájava. These are they by whom the principal

10 In the Vāyu the four pupils of Sákapúrṇi are called Kenava Dálaki, Sataválaka, and Naigama.

11 This Bāshkali 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 Bāshkali, a fellow-pupil of Sákapúrṇi. The Vāyu makes him a disciple of Satyaśri the fellow-pupil of Sákalya and Rathantara, and adds the name or title Bháradvája.

12 In the Vāyu they are called Nándáyanīya, Pannagári, and Árjíjava.


CHAPTER V

पराशर उवाच।

यजुवर्धनेऽशाखा: सप्तविशाखामहामतिः।

वेसमपायननामासौ व्यासशिक्षकारे वे।

शिष्येश्वर: प्रदर्शी ताश्च जगुह्रस्तो वषयनुक्मात्।

वाजवल्लस्तु तत् ब्रह्मरतस्तु शिष्य द्विजः।

शिष्य: परमसंस्थिरो गुस्तितिपरः सदा।

ऋषियोजरमहामेरो: समाजे नागमिश्रयति।

तस्य वे सप्तरात्रातु ज्ञापहस्या भविष्यति।

पूर्व भेनें मुनिनगणः समस्मार्वृत्तृ कुतो द्विजः।

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, Yājnavalkya, 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 Vishnu and Vāyu Purānas omit two other principal divisions of the Rik, those of Aśvalāyana and Sāṅkhyāyana or the Kauśitakī. As. Res. VIII. 375. There is no specification of the aggregate number of Samhitās 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 Kūrama Purāṇa states the number at twenty-one; but treatises on the study of the Vedas reduce the Sākhās of the Rik to five.

1 The Vāyu divides these into three classes, containing each nine, and discriminated as northern, middle, and eastern: उत्तरवर्षस्मृतानु सर्वा ब्रह्मार्क्ष्या सप्तविशाखा। Of these, the chiefs were severally Śyāmāyani, Aruni, and Ānalavi, or Ālamba. With some inconsistency, however, the same authority states that Vaiśampāyana composed and gave to his disciples eighty-six Samhitās.

2 The paralleled passage in the Vāyu rather implies that the agreement was to meet within seven nights: तत्स्तै सर्वं समुदाये वेसमपायनबोधिता:।

प्रवृत्तु: सम्मालेश यज सन्निधि: कुतौभवति।
वेशाम्पायण एकस्तुं तं व्यतिकान्त्वांस्तदा।
स्वस्तीयं बालकं सोऽयं पदास्त्रुष्मात्तत्त। ॥१॥
शिष्यानाहं स भोऽः शिष्या! ब्रह्महस्त्यापहं ब्रतम्।
वर्धवं मल्लते सर्वं न विचार्यमिदं तथा ॥६॥
अयाहं याजवल्प्यस्तु किमेकिम्भावन्! हि। ॥७॥
क्रीतितीस्तेजोस्मिर्यश्रृष्टमिदं ब्रतम् ॥८॥
तत् कसो गुहं प्राह याजवल्प्ययं महामति।
गुणाष्टं यतं ल्यायाधीतं मत्तस्तं विप्रायमानक ॥९॥
नित्तेजसो वद्येनानन् यस्तं ब्रा०णापुज्यवान्।
तेन शिष्येण नार्योदिति ममाजाभिज्ञकारिणा ॥१०॥
याजवल्प्यस्ततः प्राहं भल्लेतंतं भयोदितम्।
ममाजाभं ल्यायाधीतं यन्मया तदंदं हि। ॥११॥
इत्युक्तो भविभास्तति सर्पणां यजूर्वि सः।
छद्विष्ट्वा ददी तस्मे यजूर्वि स स्वेच्छाया मुनि। ॥१२॥
यजूर्वि विस्मृताणि याजवल्प्येन वं हि।
जगृहुस्तितिरा भुतवा तैत्तिरियास्तु ते ततः। ॥१३॥

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 Anukramaṇi 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
by Tittiri: 'विद्यार्थी गुरुस्वयम्' || पाणिनि, 4. 3. 102. The legend, then, appears to be nothing more than a Paurānik 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 eclaircir ces malentendus;" but was willfully 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 प्रोक्त' चरकः. Charaka has no necessary connexion with Chara, 'to go.' The Vāyu states they were also called Chatakas, from Chat (ष), 'to divide,' because they shared amongst them their master's guilt. Those pupils of Vaisampāyana were called Chatakas by whom the crime of Brahmanicide was shared; and Charakas from its departure: 'प्राचीन चरकम् चरकम् चरकम्' चरकः समुदाहतः: व्रजावधाशोधीर्या समर्थ चरकः समुदाहतः: ।
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 Pitris 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 Brahma, 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 Surya, to Bhaskara, to Vivasvat, to Aditya, to the
first-born of gods or demons. I adore the eye of the universe, borne
in a golden car, whose banners scatter ambrosia."

Thus eulogized by Yajnavalkya, the sun, in the form of a horse,
appeared to him, and said, "Demand what you desire." To which
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 Vaisampáyana: and because these were revealed by the sun in the form of a horse, the Brahmins who study this portion of the Yajush are called Vájis (horses). Fifteen branches of this school sprang from Kańva and other pupils of Yájnavalkya. 6

CHAPTER VI

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

5 The Váyu names the fifteen teachers of these schools, Kańva, Vaidheya, Sálin, Madhyandina, Sapeyin, Vidagda, Uddálin, Támráyani, Vátsyya, Gálaya, Sájáširi, Átavya, Párña, Vrana, and Sampárayana, who were the founders of no fewer than 101 branches of the Vájasaneyi, or white Yajush. Celébroke 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.
compilation of a thousand hymns, &c.), which he taught to two disciples. Hiranyanābha, also named Kauśalya (or of Kośala), and Paushyinji.\footnote{3} Fifteen disciples of the latter were the authors of as many Samhitās: they were called the northern chanters of the Sāman. As many more, also the disciples Hiranyanābha, were termed the eastern chanters of the Sāman, founding an equal number of schools. Lokākshi, Kuthumi, Kushidī, and Lāngalī were the pupils of Paushyinji; and by them and their disciples many other branches were formed. Whilst another scholar of Hiranyanābha, named Kṛti, taught twenty-four Samhitās to as many pupils; and by them, again, was the Sāma-veda divided into numerous branches.\footnote{3}

I will now give you an account of the Samhitās 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 Vāyu 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 is prohibited.

3 The Vāyu specifies many more names than the Vishnu, but the list is rather confused. Amongst the descendants of those named in the text, Rāyānaniya (or Rānayaniya), the son of Lokākshi, is the author of a Samhitā still extant: Saumitri his son was the author of three Samhitās: Parāśara, the son of Kuthumi, compiled and taught six Samhitās; and Sāligotra, a son of Lāngalī, established also six schools. Kṛti was of royal descent: Hirayannābha Kṛti: śṛṇgha rūpātmak: he and Paushyinji were the two most eminent teachers of the Sāma-veda.
Maudga, Brahmabali, Saulkāyani, and Pippalāda. Pathya had three pupils, Jājali, Kumudādi, and Saunaka; and by all these were separate branches instituted. Saunaka having divided his Saṁhitā into two, gave one to Babhrū, and the other to Saindhavāyana; and from them sprang to schools, the Saindhavas and Munjakesas. The principal subjects of difference in the Saṁhitās of the Atharva-veda are the five Kalpas or ceremonial: the Nakshatra Kalpa, or rules for worshipping the planets; the Vaiṣṇava Kalpa, or rules for oblations, according to the Vedas generally; the Saṁhitā Kalpa, or rules for sacrifices, according to different schools; the Āṅgirasa Kalpa, incantations and prayers for the destruction of foes and the like; and the Sānti Kalpa, or prayers for averting evil.

Accomplished in the purport of the Purāṇas, Vyāsa compiled a Paurānik Saṁhitā, consisting of historical and legendary traditions.

4 According to the commentator, Munjakesa is another name for Babhrū; but the Vāyu seems to consider him as the pupil of Saindhava, but the text is corrupt: सैन्यवो मुजके शाय (भिन्ता बाहा द्विच्छ द्वन:).

5 The Vāyu 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 Vyāsa, 12000: of which the Vājasaneeyi contains 1900 Richas, and 7600 Brahmanas; the Charaka portion contains 6026 stanzas: and consequently the whole exceeds 12000 verses. The stanzas of the Sāman 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.
prayers and hymns, and sacred chronology. He had a distinguished disciple, Sūta, also termed Romaharshaṇa, and to him the great Muni communicated the Purāṇas. Sūta had six scholars, Sumati, Agnivar- chas, Mitrayu, Sāmśapāyaṇa, Akṛtavrāṇa, who is also called Kāṣyapa, and Sāvarṇi. The three last composed three fundamental Samhitās; and Romaharshaṇa himself compiled a fourth, called Romaharshanika. The substance of which four Samhitās is collected into this (Vishnou) Purāṇa.

The first of all the Purāṇas is entitled the Brāhma. Those who are acquainted with the Purāṇas enumerate eighteen, or the Brāhma, Pádma, Vaishnava, Śaiva, Bhágavata, Náradíya, Märkaṇḍeya, Āgenya, Bhavishyat, Brahma Vaivartta, Lainga, Váraha, Skánda, Vámana, Kaurama, Mātyṣya, Gāruḍa, Brahmānda. 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, Bhágavad-gītā, &c.; and accounts of the periods called Kalpas, as the Brāhma Kalpa, Váraha Kalpa, &c.
The four Vedas, the six Angas (or subsidiary portions of the Vedas, viz. Śīkṣā, rules of reciting the prayers, the accents and tones to be observed; Kalpa, ritual; Vyākaraṇa, grammar; Nirukta, glossarial comment; Chhandas, metre; and Jyotiṣa, (astronomy), with Mīmāṃśa (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 Ayur-veda, medical science (as taught by Dhanvantari); Dhanur-veda, the science of archery or arms, taught by Bṛhgu; Gāndharva-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.

There are three kinds of Rṣhis, or inspired sages; royal Rṣhis, or princes who have adopted a life of devotion, as Visvamitra; divine Rṣhis, or sages who are demigods also, as Nārada; and Brahman Rṣhis, or sages who are the sons of Bhṛmā, or Brahmans as Vāsishtha and others.

7 For remarks upon this enumeration see Introduction.

8 A similar enumeration is given in the Vāyu, with some additions. Rṣhi is derived from Rṣh, ‘to go to’ or ‘approach.’ The Brahmārṣhis, it is said, are descendants of the five patriarchs, who were the founders.
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).

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 Kasyapa, Vasishtha, Angiras, Atri, and Bhrigu. The Devarshis are Nara and Narayana, the sons of Dharma; the Balakhilyas, who sprung from Kratu; Kardama, the son of Pulaha; Kuvera, the son of Pulastya; Achala, the son of Pratyusha; Narada and Parvata, the sons of Kasyapa. Rajarshis are Ikshvakus and other princes. The Brahmashis dwell in the sphere of Brahma; the Devarshis in the region of the gods; and the Rajarshis in the heaven of Indra.

9 No notice is taken here of a curious legend which is given in the Mahabharata, in the Gada Parvan. It is there said, that during a great drought the Brahmanas, engrossed by the care of subsistence, neglected the study of the sacred books, and the Vedas were lost. The Rshi Sarasvata alone, being fed with fish by his mother Sarasvati, the personified river so named, kept up his studies, and preserved the Hindu scriptures. At the end of the famine the Brahmanas repaired to him to be taught, and sixty thousand disciples again acquired a knowledge of the Vedas from Sarasvata. This legend appears to indicate the revival, or more probably the introduction, of the Hindu ritual by the race of Brahmanas, or the people called Sarasvata; for, according to the Hindu geographers, it was the name of a nation, as it still is the appellation of a class of Brahmanas who chiefly inhabit the Panjab. (As. Res. VII. 219, 338, 341.) The Sarasvata Brahmanas are met with in many parts of India, and are usually fair-complexioned, tall, and handsome men. They are classed in the Jati mallas, or popular lists of castes, amongst the five Gauda Brahmanas, 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 Jati malla, printed in Price's Hindi Selections, II. 280:) circumstances in harmony with the purport of the legend, and confirmatory of the Sarasvatias 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 Sarasvati river: see Bk. II. Ch. IV. n. 7.
CHAPTER VII

Maitreyya Uvāca.

Yathāvartam kāṣṭhita sātvat yatārūpyasmi maya dvija!
Srotāmimadhayyamh tuvekam tad bhavānu prabhābītum me ||11||
Satt tvayānaṁ patañal-vīyagriḥ sūmśaṁjne!
Satt lokeva yeśvarśa brahmanāmcyasya sarvata: ||21||

Svāho! sauptiśatvayā sūdhmat sarvame sūkṣmatā sāveśa vayasya sarvata:.
Svāho! Svāho! svāho! vairgānirīgāṁ bhūvānāṁ vātākārāvasya tucchām ||31||
Abhūtvā brāhmañcānāmpy na sarvāsti muṇiṣtaṁ!
Na sarvāṁ prājñino yathā karyavaiṣṇavamāhām! ||41||

Svāho! svāho! svāho! sarvāṁ vācyānti yasyām yamasya bhavat! kītya!
Aayaśvātāṁ tathā vācyānti vāyāmantaraścāhobhāvata: ||51||
Vāyāmantāṁ: piramāṇaṁ devaśāmāksham yonishu!

Jñāṇaṁ parivartante śaśrānaṁśeṣe nīrāṁya: ||61||
Saratvāmāṁ tarchhātvam yamasya kāśvathānta:.
Na pravatām nara yeṇa tathā karma kauśyāmālaṁ! ||71||

Maitereya.—You have indeed related to me, most excellent Brahmān, 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 Brahmā—is everywhere 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 Sāstras 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?

Parāśara Uvāca.

Ayaṁev mune! Prabhāi nekūlēn mahātmanā.

Parāśara.—This question, excellent Muni, was once asked by
Nakula of his grandfather Bhishma; and I will repeat to you the reply made by the latter.

Bhishma乌乌

पुरा समागतो वत्स! सला कालिङ्गको हिजः।
स मामुवाच पृष्णो वे मया जातिस्मरो मुनि:॥९॥
तेनाश्यात्मिद्वयो द्वितौ भविष्यति।
तथा च तदभूद्व वत्स! यथोत्ते तेन बीमता ॥१०॥
स पृष्णु मया मूर्यः षड्यानवला दिजः।
यदु यदाह न तदु दद्रमनयथा हि मया कवचित् ॥११॥

Bhishma 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.

कः तु मया पृष्णेऽदेतः भवतोदितम्।
प्राह कालिङ्गको चित्रः स्तुत्वा तस्य मुनेर्वचः॥१॥२॥
जातिस्मरेण कवितो रहस्यः परमो मम।
यम-कृत्येन्योयोश्चूति संवादस्तं ब्रजीमि ते ॥१॥३॥

"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.

स्पुष्पन्मन्नितक्ष्य पाश्चत्तं बदति यमः कृतं तस्य कर्ष्मुने।
परिहर सम्भुदनप्रपन्नान् श्रुत्यमन्नूनां न वेद्यावाताय ॥१॥४॥

"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 Bhishma: 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.
sūdana. I am the lord of all men, the Vaishnavas 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 Vishnu is the 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.}

‘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 Vishnu, 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 Vishnu. Know him to be a devout worshipper of Hari, who has placed anārddana in his pure mind, which has been freed from fascination,
Jnd 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 en 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 Vasudeva ever present in his heart. As the young Sátree 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, 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 (Brahmácharya), and disinterestedness or non-acceptance of gifts (Aparigraha). Under Niyama are comprehended purity (Saucha), contentment (Santosha), devotion (Tapas), study of the Vedas (Svádhyáya), and adoration of the supreme (Iśwara-pranidhána).
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. Janáddana 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 Vishnu, 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 Vásudeva. Do you proceed afar off from those in whose hearts Ananta is enshrined; from him whose sanctified understanding conceives the supreme male and ruler, Vásudeva, as one with his votary, and with all this world. Avoid those holy persons who are constantly invoking the lotus-eyed Vásudeva, Vishnu, 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 Vishnu).
“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’ (Bhīṣma). 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 Vishnu; 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.”

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

CHAPTER VIII

Maitreyo Uvāca

भगवनू भगवानू देवं संसारविजीर्णभिः
मामाध्याहि जगनाथो विष्णुराराध्यते यथा

आराध्यतां गोविन्दाराध्यायते तेन यथा

Maitreya.—Inform me, venerable teacher, how the supreme deity, the lord of the universe, Vishnu, 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 gitā.
Parashar Uavach ś

Yat pariṇāmaṁ bhavaṁ tat sagarṇa mahātmnaḥ!

Aūrvā: prabhū yathā pariṇāmayam kathayati: bhūriḥ.

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

Sagarṇa: praniyāydmārṇaṁ pariṇāya bhāravam.

Viṣṇo-rākṣasādhipāpaśavabhdṛ mahātmnaḥ.

Padaśāraśādhīte viṣṇo yat pariṇāmaśājayaḥ.

S ca bhūriḥ prabhū yate uśaśāyaśājīte bhūriḥ.

Bhūmaṇaḥ māṇorāśaṁ śvarūpaṁ varṇaṁ tathāparam.

Pramoṣṭhāraśādhīte viṣṇu nipaśā emancipate chotam.

Yad yādīcchātvaśa vācaḥ padaśaśādhīte chūtyaḥ.

Tat tva śāstva śāstva jñānāntaraṁ bhūriḥ satvamātāṁ vā.

Yat pariṇāyaḥ bhūmāḥ kathākāryāyate hiṁ saḥ.

Tadāṁ sakalam tumāṁ kathāyamāṁ nīvodbhī naḥ.

Sagara having bowed down before Aurva, the descendant of Bhrigu, asked him what were the best means of pleasing Viṣṇu, and what would be the consequence of obtaining his favour. Aurva replied, “He who pleases Viṣṇu 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 Viṣṇu is

I Sagara, as we shall see, was a king of the solar race. Aurva was a sage, the grandson of Bhrigu. When the sons of king Kṛtaśrīya persecuted and slew the children of Bhrigu, to recover the wealth which their father haś lavished upon them, they destroyed even the children in the womb. One of the women of the race of Bhrigu, 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 Agneyāstram, or fiery weapon, with which he conquered the tribes of barbarians, who had invaded his patrimonial possessions Mahābh. Adi Parvan, Dāna Dharma P., Hari Vamsa,
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. Janardana 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 Vishnu. 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
Aurva having thus spoken, Sagara said to him, “Tell me then, venerable Brahman, what are the duties of caste and condition: 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 Śūdra. 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
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.

"Brahma, 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.
VISHṆU PURĀṆA

3 The Pākayajna, or sacrifice in which food is offered, implies either the worship of the Viṣvadevas, 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 Śūdra 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 Śūdra 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 Śūdras, without formula. on the twelfth day'ः शूराराजमेवेत्रत्र कालम् हाराशेषितः। The Vāyu P. directs the performance of the five great sacrifices by Śūdras, only omitting the-Mantras: शृणु वापि प्रज्ञान्या च बैठे मन्त्रविधितात्।। It may be suspected that the Purāṇas relaxed in some degree from the original rigour; for it may be inferred that the great ceremonies were altogether withheld from Śūdras 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 Śūdras, performing sacrifices for them, or taking gifts from them X 109. 110, 111. Yājnavalkya, however, allows them to perform five great rites with the Namaskāra, or the simple salutation: नमस्त्रासेवन मन्त्रेऽ च पच वहारापायेत्। which Gotama confirms. Some restrict the sense of Mantra, also, to the prayers of the Vedas, and allow the Śūdras to use those of the Purāṇas; as Sulapāni: न वेदविवर्तकारो शृणुस्त्रि विचारे पुराणस्वंवर्तकारः। and the Tītthī Tattva is cited in the Śūdra Kamalākāra as allowing them any Mantras except those of the Vedas: वैदिकसेवनकारों शृण्मचारिकारः।
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.

"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 Sūdra, if it be possible to avoid them*; and if that be not possible, they must at least shun the functions of the mixed castes. I will now, Rājā, relate to you the duties of the several Aśramas 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 Sūdra. X. 98.
CHAPTER IX

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 Sandhya 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.

गृहीतप्रायविधख्यतदोषुन्ध्रामवाच ्च ।
गाहात्स्वामयसीतात्त्री निष्प्रगुरुनिष्कृति: ॥२॥

“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.
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बिधिनाभासदारस्तु धनं प्राप्य स्वकर्मण।
गृहस्थकार्मशिलों कुद्रत् भुपाल! शक्तिः: ॥१॥
निवासेन पितृनर्वेद यज्ञवांशवालातिथी।
अन्नेमुनिण्य स्वास्थ्ययेरपयेन प्रजापतिम् ॥९॥
बलिकर्मणा भूतानि वाक्सत्येनाषिलं ज्ञात्।
प्राप्तोति लोकान् पृथ्वो निजकर्मसर्विता ॥१०॥
भिषाभुजाश्र ये केचित्त परिब्राह्मणाचारिणः।
तेद्यपि एव प्रतिहते गाढः च तेन व धर्मः ॥११॥
वेदाहरणकार्यों तीर्थानाय च प्रभो।
अतिमवसुधारम् विप्रां: पृथिवीदशानाय च ॥१२॥
अनितेता हनाहरा यत्रतायं गृहाः च।
तेषां गृहाः सर्वेषां प्रतिष्ठा योनिरेक्ष च ॥१३॥
तेषां ज्ञातदानादि वक्तव्य सुधुरं तुप।
गृहागतानां द्वाच शायनसन्धोजेन्नू ॥१४॥

completed, and he has received dismissal from his Guru, let the regenerative 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; 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. 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: Brahma-yajna, sacred study; Pitri-yajna, 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.
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. 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.

"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. 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 Kāśa 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.
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. 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
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, 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

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 Dvijáti, 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.—गतिस्वरूपमें नासित ब्रह्मजीवजयेन: किंचिद्। तुस्म्याधिमें गति: भोगा 
मुखजानां स्वप्नस्यमेति दत्तां सोऽक्। ब्राह्मण: प्रज्ञेदृढार्दितिः यम हेतु भोगायतनवचनां॥
‘Entrance into the fourth order is never for the Kshatariya and Vaiśya. Entrance into the fourth order is for Brahmans, according to Svayambhu. So says Dattatreya: “Let the Brahman proceed from his dwelling is also the expression of Yama, Samvartha, 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.
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

1 To the Nándímukhas. The Pitřs, 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 Prája-patyā 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 rejoicing or an accession of prosperity, this being termed the Abhyudaya or Vṛddhi Śrāddha. As. Res. VII. 270.
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 Dāsa are best fitted for the names of Vaiśyas and Śūdras. 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, the purified youth is to acquire religious knowledge, in the mode that has been described, in the dwelling of his spiritual guide.

"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."

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

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

6 Or the vow or pledge he has taken, that he will follow for life
If he marry, he must select a maiden who is of a third of his age; 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. Let not a wise and

the observances of the student or ascetic; both of which are enumerated in the Nirmaya Sindhu. as acts prohibited in the Kali age; a man is not to continue a student or Brahmāchāri, i.e. a ṣānōbīte, 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 Yāvyāṣī, '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.
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.

"The forms of marriage are eight, the Brāhma, Daiva, the Ārsha, Prājāpatya, Asūra, Gāndharba, Rakṣasa, and Paśācha; which last is the worst: 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

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.
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 Sādhus (saints) are they who are free from all defects; and the term Sat means the same, or Sādhu: those practices or observances (Āchāras) which they follow are therefore called Sadāchāras, 'the institution or observances of the pious.' 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 cenured by the world.  

1 Jones renders Achāra (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: क्रमवृत्त, त्यो च साध्यम्। आचारा नामस्य शर्माच्छन्नं। आचारा means the use of blankets or bark, &c. for dress. Sādhus are pious or just men.' Āchāras 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
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.
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. 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.

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
VISHNU PURĀNA


“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. 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 Rshis; 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 patrilateral 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, Agraḥāyaṇa, Chaitra, and Aśvin.

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 ablation, without the actual bath.
his mother's mother and grandmother, to the wife of his preceptor, to his preceptor, his maternal uncle, and other relations, 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, Rakshasas, Gandharbas, Pisachas, Guhyakas, Siddhas, Kushumandas, 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 sesame, 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 (sesame 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.
काम्योदकप्रदायते समीतत कवितं नुप !
यदृ दत्ता प्रीणययतेन्तमनुष्यः सकलं जगतु ॥ ३ दृ ॥
जगदायायनोदृतुं पुण्यमापनोति चाचव !
दत्ता काम्योदक सम्मोहः श्रद्धायाचितः ॥ ३८ ॥

Inflictions, wheresoever they may be! ² 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 द्वात् सूर्याः सालिलाजङ्गम्
नमो विवस्वते ब्रह्मण् भास्वते विष्णुतेजसे ।
जगतसचिवं श्रुचं सचिवं कर्मदायिने ॥ ३९ ॥
ततो गुहार्थने कुर्याद्वीयसुर्पुजनम् ।
जलापितवामुख्यां पुराणां वृहदेशः निवेदने: ॥ ४० ॥
अपूर्वमिहोत्पत्सु गुणात् प्राप्तं ब्रह्मणं नूप ।
प्रजापति समुद्धिः द्वात्तापद्मारात् ॥ ४१ ॥
गुहास्यः काय्यपायाय ततोनुस्मत् कस्मात् ॥ 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 Vivasvata, 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 Brahmā. Having invoked Prajāpati, let him pour oblations reverently to his household gods, to Kāśyapa and to Anumati, in succession. The

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

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

9 Kāśyapa, the son of Kāśyapa, 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.
residue of the oblation let him offer to the earth, to water, and to rain, in a pitcher at hand; and to Dātri and Vindātri at the doors of his house, and in the middle of it to Brahmā. Let the wise man also offer the Bali, consisting of the residue of the oblations, to Indra, Yama, Varuna, 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. 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 Vāyu (wind); then, in all directions, to the points of the horizon, Brahmā, to the atmosphere, and to the sun; to all the gods, to all beings, to the lords of beings, to the Pitr̮s, to twilight. Then taking other rice, 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, 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.
The householder is then to remain at eventide in his courtyard as long as it takes to milk a cow, or longer if he pleases, to await

12 This prayer is said by Colebrooke to be taken from the Purāṇas (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 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, 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.

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 Muhurtta, or one-thirtieth of the day and night, would be twelve minutes.
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.  

"A householder should also at the perpetual Śrāddha 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 handfuls of food, set apart with the exclamation Hānta; and he is to give to a mendicant religious student three handfuls 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.
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
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
good of its kind; and it must not be stale, except in the case of fruit or meat; not must it be of dry vegetable substances, other than jujubes or preparations of molasses; but never must a man eat of that of which the juices have been extracted. 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 Yajnavalkya: शामार्थं वज्रयेत्।

‘Let him avoid flesh killed in vain:’ or that which is not the residue of an offering to the gods, &c. देवार्थविमश्त्ति। So also Manu, V. 7.

17 By dried vegetables, &c. (शुष्कशाकादिर्क) is to be understood unboiled vegetables, or potherbs dressed without being sprinkled with water: जलोपजितं विना पकं। Instead of वर्णिके पय्: ‘jujubes,’ the reading is sometimes हरितके पय्: ‘myrobalans:’ the other term, शुष्ककं, is explained ‘sweet-meats.’ The construction here, however, is somewhat obscure.

18 As oil-cake, or the sediment of any thing after expression.
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 Vishnu, 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 Vishnu is the eater and the food and the nutriment: and through this belief may that which I have eaten be digested.’

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

"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-
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, 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

20 So Manu, IV. 128.
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

Aūrvā Uvača

Deva-góbrāhmanānāṃ siddhă-vuddhācharāṁ sāncharātyaḥ 111
Khālaṃ nāmetu sanātana-puruṣa-vratasya 112
Sadānupūtṛḥ varṇe prasādākṣaraḥ tābhīṣhena 113
Gāruḍāni c rākṣani vidhmāyaḥ bhūtvā nare 114
Pratipatākāla-kālaḥ svarahīrākṣa-vādakukku 115
Sīrāḥ suṣumṇo hṛdaya vidhmavacc naṃ sāna 116
Kīkhiṃ tu jānātāḥ n hāreṇ-ānayamātānāyānābhīṣayāt 117
Pṛiyāṇaḥ nānātṛtāṃ brahmaṇān-yānātyeṣu 118
Nānāśītyaṁ tathā vaiṁ rocayet śrūṣa-rāmaḥ 119
N ca duṣaṃ yānāmāraḥoḥ kūṭāḥcāyaḥ na śāntiḥ 115
Vidhmāy-āsrātoṣmānām bhūta-veṇaṛatīkātākā 116
Vañāṇā-saṃsthāṣṭrahā-āṣatāṃ saḥ 116
Tathālīkātī saṃānātṛtāḥ pariśvārataḥ 117

Aūrva 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,
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, 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. Let him not travel alone through a forest, nor sleep by himself in an empty house. 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.
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.
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 Virásana (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; 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.

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.
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.

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

"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." 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."  

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
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 Śrāddha 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 Brahmins 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.

1 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 Vāyu and Matsya Purāṇas and Hari Vāmśa, to be of more moment than the worship of the gods: देवकाय्यादिक सदा पितृकाय्यां विषये. 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 Śrāddhas: 1. The Nitya, or perpetual; daily offerings to ancestors in general: 2. The Naimittika, or occasional; as the Ekoddiṣṭa, or obsequial offerings on account of a kinsman recently deceased: 3. The Kāmya, voluntary; performed for the accomplishment of a special design: 4. The Vṛddhi; performed on occasions of rejoicing or prosperity: 5. The Sapinda; offerings to all individual and to general ancestors: 6. The Pārvaṇa Śrāddha; 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 Gosṭhī; for the advantage of a number of learned persons, or of an assembly of Brahmins, invited for the purpose: 8. The Šuddhi; one performed to purify a person from some defilement: an atiantary Śrāddha: 9. The Karmāṇa; one forming part of the initiatory ceremonies, or Sanskāras, observed at conception, birth, tonsure, &c.: 10. The Daiva; to which the gods are invited: 11.
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 Prajápati, balls of food, with curds, unbruised grain, and jujubes; and should perform, on every accession of good fortune, the rite by which the class of progenitors termed Nándímukha is propitiated. A

Yátra Śráddha ; held by a person going a journey : and 12. The Puṣhti Śráddha ; 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 पार्ववैशारदी उद्दिस्सिकारायणसं नवर्षकेतिष्ठेत सुखविय निर्मा. Nirñaya 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. Kullüka Bhaṭṭa explains, however, the oblation to consist partly of Anna ( अन्न ) food, or bold rice. The latter is the article of which the balls chiefly consist. Yájnavalkya directs them to be made of rice and sesamum-seeds. The Váyu 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 Hemádrī in the Śráddha 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 Śráddhas; 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 Śráddha. 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 Nándímukhas amongst the Pitrás (see Bk. III. Ch. X): the verse is, नान्देशुमुख पितृगणः: बेल ब्राह्मण पार्षदिः। प्रयत्ने तत्र कल्याणं पुरस्वे सर्वव्रीडिनि॥ and the same Gaṇa or class is presently again named : नान्देशु मुख पितृगणः पुष्चेति प्रयत्ने गुर्दी॥ The Mantra of the Vṛddhi or festival Śráddha is also said, in the Nirñaya Sindhu, to be नान्दोमुक्तेश्वरम्: पितृगण: साह साहा॥ According to the authorities, however, which are cited in that work, there seems to be some uncertainty about the character of the Nándímukhas: and they are addressed both as Pitrás and gods: being in the former case either the ancestors prior to the great grandfather, ancestors collectively, or a
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.

"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.’ 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 food 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 Urddhavaktra. The term Nāndimukha is also applied to the rite itself, or to the Vṛddhi Śrāddha, and to one addressed to maternal ancestors. Nīrṇaya 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, यह यह स्थितानै तद्युक्तायेति 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,
The offerings include rice, without flesh, to be eaten daily. Brahmins 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 day 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. 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. Nirñaya Sindhū, 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. Nirñaya Sindhū, 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.
(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 days; 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 Vaisya, half a month; and a whole month for a Sudra.

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 Shraddha which crowns the whole of the funeral rites is to be performed, and when Brahmans are to be invited. Nirnaya Sindhu, p. 437.

9 The number of Pindas, however, is for each case the same, or ten. Nirnaya Sindhu, p. 429.
"The Śrāddha enjoined for an individual is to be repeated on the day of his death (in each month for a year), 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.

एकोध्रस्त्रयो धर्मं इत्यया वस्तरातु स्वतः।
समीक्षेरां तस्मन काले प्रजेन्द्र। तत्भूष ॥
एकोध्रास्त्रविधानेन कार्यं तदर्थि पार्थिव।
(संबत्तेशया धोषे वा मासे वा द्राक्षेशुहितं तत्)
तिलम्बोद्भविषयं तत्र तत्र पात्रचर्च्युष। ॥
पावं श्रेष्ठं तर्कं वेत्रं पात्रत्रं तथा।
सेवयेतु पितुपाश्रेष्ठं प्रत्यपात्रं तत्रतिस्तु। ॥
तत्तः पितृलमाप्यन्ते तस्मिन्न प्रते महोपते।
आदर्शस्त्रेष्येतु ततू पूर्वनिर्ययेतु पितृस। ॥

"This is the Śrāddha called Ekoddishta, 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 Sapindana 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 Kulluka 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.’
whom worship is to be addressed with all the ceremonies of the Šrāddha. 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.

"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 Šrāddhas called Ekoddishta, which are offered every month; and the subsequent rites are those which follow the Sapindikarana, 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,
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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

Aurvá Uvāca

brahmeṇaḥ śāstra-nāsāya-vyādhiṇi-vaśu-mārṣṭaḥ

viṣvadevaḥ pīṭrāṇanaḥ vyaṁsi maṇḍūkānāṁ pashūṁ

sarīrāṇaḥ śaśāyaṇaḥ yachānānāṁ tāṁśiśitāṁ

ādevā śāstra-nīṭhaḥ kurvāṁ priyasyvālo jñānaḥ

Aurvá proceeded.—"Let the devout performer of an ancestral oblation¹ propitiate Brahmá, Indra, Rudra, the Aśvins, the sun, fire, the Vāsus, 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 Pitrāḥ; 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 Sāpiṇḍikaraṇa, has been duly performed. The Pitrāḥ collectively, therefore, include a man's ancestors; but the principal members of this order of beings are of a different origin. The Vāyu, Matsya, and Padma Purāṇas, and Hari Vaṃśa, profess to give an account of the original Pitrāḥ. The account is much the same, and for the most part in the same words, in all. They agree in distinguishing the Pitrāḥ into seven classes; three of which are without form (adhanāy: ), or composed of intellectual, not elementary substance, and assuming what forms they please; and four are corporal (samāy: ). When they come to the enumeration of the particular classes they somewhat differ, and the accounts in all the works are singularly imperfect. According
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.

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 Vámsa, the first Pitrs 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 Pitrs.  

So the Matsya has मन्नतेन छायेते पितरोप्याकं यम्बेवः प्रतिवेषता: ||

'When Pitrs are born in the Manvantaras as the sons of the gods.' The Hari Vámsa makes the sons assume the character of fathers, addressing them, 'Depart, children.' गम्यता पुत्रकायेष्य पुत्रेन सः ||

Again; the Váyu P. declares the seven orders of Pitrs 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 सांतानिका नाम यह तिन्न्नित भास्कराः ||

Again; in the same work we have the incorporeal Pitrs called Vairájas, from being the Prajápati Viraja: अन्यूष्यविन्यासनां छल्ल्यातुः समृद्धिः ||

The Matsya agrees with this latter statement, and adds that the gods worship them: अन्नलेखः विन्यास सर्जनस्य प्रमाणते: ||

The Hari Vámsa has the same statement, but more precisely distinguishes the Vairájas as one class only of the incorporeal Pitrs. The commentator states the same, calling the three incorporeal Pitrs, Vairájas, Agnishváttas, and Varhishads; and the four corporeal orders, Sukálas, Angirásas, Susvadhas, and Somapás. The Vairájas are described as the fathers of Mená, the mother of Umá. Their abode is variously termed the Sánténika, Sanátnana, and Soma loka. As the posterity of Viraja, they are the Somasads of Manu. The other classes of Pitrs the three Puránas 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:

Agnishváttas—sons of Marichi, and Pitrs of the gods (Manu-Matsya. Padma): living in Soma-loka, and parents of Achchódá
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 Pītrī 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-lōka, sons of Pulastya, Pītrī of the demigods and demons, and parents of Pīvari; omitting the next order of Pītrī, to whom these cir, cumstances more accurately refer. The commentator on the Hari V. derives the name from Agnishu (अग्निः), ‘in or by oblations to fire,’ and Ātā (आता: ), ‘obtained,’ ‘invoked.’


These three are the formless or incorporeal Pītrī.

Somapās—descendants of Bhṛgu, or sons of Kavi by Svadhā, the daughter of Agni; and Pītrī of the Brahmanas (Manu and Vāyu P.). The Padma calls them Uṣmapās. The Hari V. calls the Somapās. to whom it ascribes the same descent as the Vāyu, the Pītrī of the Śūdras; and the Sukālas the Pītrī of the Brahmanas.

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

Ājyapās—sons of Kardama. Pītrī of the Vaiśyas, in the Kāmaduhaloka (Manu, &c.); but the lawgiver calls them the sons of Pulastya. The Pītrī of the Vaiśyas are called Kāvyas in the Nandi Upapurāṇa; and in the Hari Vamśa and its comment they are termed Susvadhas, sons of Kardama, descended from Pulaha.

Sukālins—sons of Vaśishṭha, and Pītrī 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 Pītrī: अन्तरिति: पितरो वासिष्ठ्य बुधकालिनः। नामं ते मानस सबं ते धम्मनुमूलयः।

It may be suspected that the passage is corrupt. The Hari Vamśa makes the Sukālas sons of Vaśishṭha, the Pītrī of the Brahmanas; and gives the title of Somapās to the Pītrī 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 Pītrī or progenitors, other heavenly beings are sometimes made to adopt a similar character: thus Manu says, “The wise
when the star of the conjunction is Anurádbhá, Višákhá, or Sváti; and for twelve years when it is Pushya, Ádrá, or Punarvasu. It is not easy for a man to effect his object, who is desirous of worshipping the Pítrás or the gods on a day of new moon when the stars are those of Dhanishthá, Purvabhádrapádá, or Satá-bhusáhá. Hear also an account of another class of Sráddhas, which afford especial contentment to progenitors, as explained by Sanatkumára, the son of Brahmá, to the magnanimous Purúravas, when full of faith and devotion to the Pítrás he inquired how he might please them. The third lunar day of the month Vaiśákhá (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, Adityas; 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 Upapurána for a different practice, and directs Vishnu 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, Sankarshaṇa, and Vásudeva as the three ancestors. Again, they are identified with Varúna, Prájápatya, and Agni; or, again, with months, seasons, and years. Nirnaya 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 chiet 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.
Nabhasthamasya ch krunapakse trayodashi pashadhi ch maaye

Etata yugada: kalyta: puraragnar nantaprayasthitayagratam.

Upashre chandramasre sveradya triyugyanasthayanaye ch

Paniyamphya tilmadhimstha pittussya: parytya manuyya.

Aadhram kartena tene samaha: sahasre rahsrmetaatu pitaro vedata

Mahaasrita pashadhi kadaacch dureta yo ya vaahine.

Roshan kalya: s par: pittusana na hryapunitaupal! rastamateasau.

Kalya dhanashya yadi nama tattmayu bhavayta shupala! tada pittusaya.

Dhara jagannand raddarita tusc itvarshyata tatu kurujaabamnurde.

Tanev vedd bhajapadasastu prava: kalya yashavalkamsthe pittusaya.

Aadhram paraan rtrasimyeshya tene yuna samah pitaro swayatta.

August), and the fifteenth of Margha (January, February), in the
dark fortnight; are called by ancient teachers the anniversaries of the
first day of a Yuga, or age (Yugadhy), 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
Agrahayana, Magha, and Phalguna (December—February); on the
two days commencing the solstices, when the nights and days alter-
nately 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
Sraddha at these seasons contents the Pitsrs for a thousand years;
such is the secret which they have imparted. The fifteenth day of
the dark half of the month Magha, when united with the conjunction
of the asterism over which Varuna presides (Satabhishaya), 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 Dhanishthaya is combined with the day of
new moon, content the Pitsrs for ten thousand years; whilst they
repose for a whole age when satisfied by offerings made on the day of
new moon when Ardra is the lunar mansion.

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

Ganapanta ati pripasa saralata nanamgobati va.

Tavangadharmamadreyakulapitarahurtitapriyayanti.

Ganapanta chaila pitarah kada nu varshaadvarttmabaya.
VISHNU PURĀNA

गाधासितान्ते शुभतीर्थतोये यासामि तृष्णि तनयादित्ते ||१२९||

वित्तश्री वित्तश्री नूजां बिश्रुद्ध शस्त्रः कालः कथितो विदिश्रा

पारं यथोत्त परमा च भक्तिमृणां प्रयज्जित्वयिववीर्णितानि ||२०१||

पितृगीताियस्य स्थोकासांतः स्वप्नः में

श्रुत्वा तथैव भवता भावं तत्राहातत्त्वमा ||२११||

अपि वन्यः कुले जायादस्मांक महिमाभरः

अनुरन्न वित्तश्राब्दः यः पिण्डान्तो निष्कपिश्यति २२

रलं वस्त्रं मही यानं सर्वभोगादिकं वसु ।

विभवे सति विप्रेम्यो योज्मनानुसिविः दायति " २३

अन्ने वा योषास्त्या कालेवस्मिन भक्तिनमंद्रीः ।

भोजिष्यति विप्रायाचार्यस्मात्विभवो नरः ||२४१

असमर्थोजनन्दनस्य धान्याम विधितति ।

प्रदायस्यति हिजाम् रेम्यः स्वप्मायाः वापि दक्षिणामूलः २५

तत्तायासामथर्युतः कराग्रायासितासितिलानु ।

प्रणय दिशुमुखाय करमीचिद्भूप । दायति ||२६१

तिले: सप्ताहिर्विपि समेवतं जलाविजिलम् ।

भक्तिमः समुद्रिः भुज्यस्मांक प्रदायति ||२७४

यतः कुतश्र्वितः समस्याय गोस्यो वापि गवालिकम् ।

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 Pitrō 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 enlighten-
ed 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
CHAPTER XV

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;* one who is

1 The Brahmins here particularized are termed Triṇāchiketa, Tri-
madhu, and Trisuparna; 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 Brahmanavam 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 Trisuparna, a part of the Rik, and the
Brahman who is acquainted with it. The Nārāyaṇa Sīndhu explains the
terms in a like manner, but calls the Trisuparna, as well as the Triṇā-
chiketa prayers, portions of the Yajush. The Trimadhu it assigns to the
Rik. Other explanations are also given to the terms Triṇāchiketa and
acquainted with the six supplementary sciences of the Vedas; one who understands the Vedas; one who practises the duties they enjoin; one who exercises penance; a chanter of the principal Sáma-veda, 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 Brahmins first specified in the principal obsequial rite; and the others (commencing with the ministering priest) in the subsidiary ceremonies instituted to gratify his ancestors.

“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 Pîrs termed Somapás. These explanations are however considered less correct than the preceding, and which are thus given in the authority cited: लिङ्धसंकोलसिमुशी ब्युङ्बेदैशि तद्वायि। लिङ्धुः स्कन्ददेशि तद्वियायि॥

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

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

4 Portions of the Sáman contained in the Áranyaka are called the Jyeshtha, ‘elder’ or ‘principal’ Sáman.
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. On the first day let a judicious man invite eminent teachers of the Vedas, and other Brahmins; and according to their directions determine what is to be dedicated to the gods, and what to the Pitrás. Associated with the Brahmins, let the institutor of an obsequial rite abstain from anger and incontinence. He who having eaten himself in a Srāddha, and fed Brahmins, and appointed them to their sacred offices, is guilty of incontinence, thereby sentences his progenitors to shameful suffering. In the first place, the Brahmins 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 Brahmins 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.

5 Manu, 111. 150, &c.

6 As two or five at a ceremony dedicated to the gods; three at the worship of the Pitrás. Nirñaya Sindhu, p. 311.
Then let the householder, inspired by religious faith, offer oblations to the maternal grandfather, along with the worship of the Viśvadevas, or the ceremony called Va śvadeva, 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 Kuṣa 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. 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 Pitrās, as a reward for religious austerities practised by them upon Hima lāsya. 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. Kullākā 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 Aṣṭ. Res. VII. 265, 271, &c.

8 The text is तत्रुस्स्थ ‘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
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 Pitṛs, placed upon his left; and with the consent of the Brahmins, 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 sesameum. He will then, with the permission of the Brahmins, 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.³ 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.

¹⁹

"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!" but: सत्यकर्त नयने विप्र दिव्यावधारिति। देवनाथविष्णुविषयमितिमिती वाचुदीर्तिवेने। भ्राचार्यप्रभुजानाती विश्वक्रेव स भ्राग्जत: विश्ववृद्धाभ्रातिमिति संलग्नं प्रेक्षते।

³ This notion occurs more than once in the Vāyu, in nearly the same words: विद्याहि विषयेऽपि वर्णित वृत्तिभीतिमाम। तत्कालितिभिषयायत्मकं-भिगस्यं हृताः जिः।
fire, ten times, with the consent of the assistant Brahmans; exclaiming first, 'To fire, the vehicle of the oblations; to the manes Swhá!'' 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 Brahmans; 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 Brahmans 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.

Having next recited the prayer of the discomfiture of malignant spirits, and scattered sesamum-seeds upon the ground, the Brahmans 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 Brahmans, 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 Viśvedevas.
11 The Rakshogha Mantra: the extinguishing of a lamp, lighted to keep off evil spirits, which is accompanied by a Mantra, or prayer. As Res. VII. 274.
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पिता पितामहस्वचेव तथेव प्रपितामहः।

तृप्ति प्रयात्नसंके भजया ममस्मेतब्रह्मकालम्।॥ ३३॥

मातामहस्तृप्तिमुपेन तस्य तता पिता तस्य पिता तथाच्छ।।॥ ३४॥

विश्वे च देवा: परमां प्रयात्नु तृप्ति प्रणावयनतु च यातृधाना:।॥ ३५॥

यशोऽवरो हृदयस्मस्तक्षेप्य भोक्ताव्यायत्ता हरिरीवरोडः।

ततः विश्वत्वानावरा न सत्यो रक्षसयोजष्ठायमुराश्च सवः।॥ ३६॥

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.


tृप्तिवेदस्य विकिरियसन्त्रे विस्त्रेषु भूतले।

द्वादशमानार्थाय तेम्येव वारि सकलं सष्टमुल।॥ ३७॥

सुहृदेवंगृहन्सुं: सर्ववन्यां भूतले।

सति-लेन ततः गिर्दाणं सम्मु द्वाणं समाहितं।॥ ३८॥

पितृ-पितृतेन सति-लायं द्वादश जलालिनू।

मातामहेंस्तेन विपि गिर्दाण-गिर्दाण निर्जीपेत्।॥ ३९॥

दाक्षिण्यायामः चैव प्रयात्न नोपपाद्यतेन।

अवकाशोऽस्य चैव चैव जलालिनू चैव हि।॥ ३०॥

दाक्षिण्यायामः दर्शोऽपि पुण्डरिकपिबूजितम्।

स्वपिष्ठि प्रथम पिर्ष्टि द्वारात्रित्व्यस्निन्दौ।॥ ४०॥

ments, along with sesame-seeds. With the part of his hand sacred to the manes he must offer sesame-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, diligence make presents (to the manes and the Brahmins). Upon Kusa 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: अवकाशोऽस्य चैव चैव जलालिनू हि। It is omitted in the MSS. in the Bengali character.
mean, 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. 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 benedicitions, accompanied with the exclamation ‘Swadhá!’ 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.
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.

"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; and the gift, or naming, or sight of silver is also

15 We have here the words of Manu; श्रीविष्णुपुराण चतुर्थ मूल दानिष्ठा श्रीविष्णुपुराण चतुर्थ मूल दानिष्ठा श्रीविष्णुपुराण चतुर्थ मूल दानिष्ठा श्रीविष्णुपुराण चतुर्थ मूल दानिष्ठा श्रीविष्णुपुराण चतुर्थ मूल दानिष्ठा

Three things are held pure at 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 Bhatṭa of this and the verse preceding: श्रीविष्णुपुराण चतुर्थ मूल दानिष्ठा श्रीविष्णुपुराण चतुर्थ मूल दानिष्ठा श्रीविष्णुपुराण चतुर्थ मूल दानिष्ठा श्रीविष्णुपुराण चतुर्थ मूल दानिष्ठा श्रीविष्णुपुराण चतुर्थ मूल दानिष्ठा

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 Ashṭama Muhūrtta, 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 Nīrṇaya Sindhū, p. 302; and, upon the authority of the Matsya P., Kutapa is said to mean eight things, which equally consume (Tapā) all sin (Ku), or noon, a vesel of rhinoceros' horn, a nepal blanket, silver, holy grass sesamum, kine, and a daughter's son; मानव लोकशाह : मानव लोकशाह : मानव लोकशाह : मानव लोकशाह : मानव लोकशाह : मानव लोकशाह : मानव लोकशाह : मानव लोकशाह : मानव लोकशाह : मानव लोकशाह : मानव लोकशाह : मानव लोकशाह : मानव लोकशाह : मानव लोकशाह : मानव लोकशाह : मानव लोकशाह : मानव लोकशाह :
The person offering a śrāddha should avoid anger, walking about, and hurry; these three things are very objectionable. The Vīśvadevas, and paternal and maternal ancestors, and the living members of a man’s family are all nourished by the offerer of ancestral oblations.

"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."
"The hare, of birds, of the hog, the goat, the antelope, the deer, the gayal, 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 Kālaśāka 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: मांसमःपाणांमांसमेवतन्ये। 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 Sraiddha. 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: स्वत्ंत्र तु गव्यं पयः पायेन च। 'A whole year with the milk of cows, and food made of that milk.' III. 271.
season; nor the pulse called Rājāmāsha, nor millet, nor lentils, nor
gourds, nor garlic, 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 commen-
dable; nor is water fit to be offered at a Śrāddha 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, 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 en-
closed. 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 Śrāddha by looking upon it.
The Vāyu contains the same prohibition: नमाद्ये न पर्ययुः।
4 Nīla vrsha; but this animal is not altogether or always black. In the Brāhma 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 Śrāddha occur in almost all the Purāṇas, especially in the Vāyu, Kūrma, Mārkaṇḍeya, Vāmana, and Garuda. The Matsya and Padma (Srishti Khaṇḍa) contain descriptions which are much the same as that of the Vāyu. The accounts of the Brāhma, Agni, and Varāha 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 Śrāddha Mayūkha and the Nirṇaya Sindhu should be consulted.
CHAPTER XVII

पराशर उवाच।
इत्याह्भगवानोर्भः सगराय महात्मने।
सदाचारानू पुरा सम्यक्ष्मैं श्रेयं। परिपुरुषं। ॥ १ ॥
मयायेतद्वेषप्रेषणा कथितं भवते द्विजः।
समुल्लब्ध्य सदाचारं कथितनामोति शोभनम्। ॥ २ ॥

Parasara—Thus, in former days, spake the holy Aūrva to the illustrious monarch Sāgara, 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.

श्रेयं उवाच।
पाण्डापविद्धप्रमुखा विदिता भगवन। मया।
उद्ग्यायाश्र्ये सर्वं नाममिच्छाम वेदितम्। ॥ ३ ॥
को नामः कि समाचारो नामास्त्रानं नरो न्येतु।
नामस्वरूपमिच्छामि यथावद् गर्भित लया।
(श्रोतुं धर्मेऽपूर्तात् श्रेष्ठ! न हास्यविनिविदित 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।
ऋग्वेदः सामांश्च त्रैये वर्णावृत्तिमिद्विजः।
एतामुज्ज्वलः यो मोहात् स नम: पातकी स्मृतः। ॥ ५ ॥
त्रैयी समस्तवर्णां ढिजः संवरणं यतः।
नमो भवत्युज्ज्वलितायामस्तस्त्यां न संवरः। ॥ ६ ॥

Parāśara.—The Rik, Yajur, and Sāma 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 Vāyu P.: सत्यभामेऽपूर्तानां त्रैयी संवरणं स्मृताः। परिवर्तिते वेष मोहात् सुनामायेऽजना। ॥ 'The three Vedas are the covering of all beings, and they who throw it off through delusion are called Nāg纳斯, naked.' The notion is probably original with neither of the Purāṇas, and the metaphorical sense of the
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 Hrāda. The discomfited deities fled to the northern shore of the milky ocean, where engaging in religious penance they thus prayed to Vishnu: "May the first of beings, the divine Vishnu, 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 Baudhā 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 Vāyu P. extends the word to all ascetics, including naked Brahmans, who practise austerities fruitlessly, that is, heretically or hypocritically; िथा दृष्टान् िथा मुख्य िथा नाम यो द्विजः । िथा बतो िथा ज्ञापि इे के ज्ञानो यो जना: । 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).
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 demons, 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, Janárddana, who art that piety which is the instrument of recomposing 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
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 Rishis, 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, Janardana, who art man, the agent in developing the results of that activity which proceeds from the quality of fowlness. 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. 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
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, not bulk, nor any predicables 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 Vásudeva, 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."

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
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.'

When the mighty Vishnu 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

Parásara Uváca

तपस्यभिरतान् सोऽय मायामोहि महासुरान्।
मैन्येय ! द्वहे गत्वा नर्मदातीसंत्रितान् ॥४७॥

Parásara.—After this, the great delusion, having proceeded to earth, beheld the Daityas engaged in ascetic penances upon the banks of the
Narmadá 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 same 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 Baudhada observances, at least of an ancient date.
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; and they were called
Arhatas, from the phrase he had employed of "Ye are worthy
(Arhatas) of this great doctrine"; that is, of the false doctrines
which he persuaded them to embrace.

The foes of the gods being thus induced to apostatize from the
religion of Vedas, by the delusive person sent by Vishnu, 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 Syadvadis, 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
Saptavadis and Saptabhangis, assertors and oppugners of seven proposi-
tions As Res. XVII. 271; and Trans. Royal As. Soc. 1. 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.
were still further disseminated, the Vedas were in a short time desertsed by most of the Dātṛya 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 Dātṛyas were induced by the arch deceiver to deviate from their religious duties (and become Bauddhas), by his repeated arguments and variously urged persuasions. When they had abandoned their own faith, they persuaded others to do the same, and the heresy spread, and many desertsed 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.
The delusions of the false teacher paused not with the conversion of the Daityas to the Jaina and Baudhā 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-
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." By such and similar lessons the Daityas were perverted, so that not one of them admitted the authority of the Vedas.

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.

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

It is related that there was formerly a king named Satadhanu, whose wife Sai vyá was a woman of great virtue. She was devoted to her husband, benevolent, sincere, pure, adorned with every female
excellence, with humility, and discretion. The Rájá and his wife daily worshipped the god of gods, Janárdana, 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.

In consequence of the fault committed by Sáradhanu, 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
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 Vaidiśā 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 Rājā
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,
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 Rája, 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 Rája 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.
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 Kāśi 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 Śatadhanu 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 Kāśi 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 Śatadhanu ruled over the country of Videha. He offered many sacrifices, and gave away many gifts.
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 The legend is peculiar to the Vishnu Purāṇa, although the doctrine it inculcates is to be found elsewhere.
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, and hypocrites. Intercourse with such iniquitous wretches, even at a distance, all association with schismatics, defiles; let a man therefore carefully avoid them.

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 Baudhāyas, 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.