

THE
VISHNU PURANA

BOOK III

TRANSLATED
FROM THE ORIGINAL SANSKRIT,
AND
ILLUSTRATED BY NOTES
DERIVED CHIEFLY FROM OTHER PURANAS,
BY

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CHAP. I.

Account of the several Manus and Manwantaras. Swarochisha the second Manu: the divinities, the Indra, the seven Rishis of his period, and his sons. Similar details of Auttami, Tamasa, Raivata, Chakshusha, and Vaivaswata. The forms of Vishnu, as the preserver, in each Manwantara. The meaning of Vishnu.

MAITREYA. – The disposition of the earth and of the ocean, and the system of the sun and the planets, the creation of the gods and the rest, the origin of the Rishis, the generation of the four castes, the production of brute creatures, and the narratives of Dhruva and Prahlada, have been fully related by thee, my venerable preceptor. I am now desirous to hear from you the series of all the Manwantaras, as well as an account of those who preside over the respective periods, with S'akra, the king of the gods, at their head.

PARAS'ARA. – I will repeat to you, Maitreya, in their order, the different Manwantaras; those which are past, and those which are to come.

The first Manu was Swayambhuva, then came Swarochisha, then Auttami, then Tamasa, then Raivata, then Chakshusha: these six Manus have passed away. The Manu who presides over the seventh Manwantara, which is the present period, is Vaivaswata, the son of the sun.

The period of Swayambhuva Manu, in the beginning of the Kalpa, has already been described by me, together with the gods, Rishis, and other personages, who then flourished [*1]. I will now, therefore, enumerate the presiding gods, Rishis, and sons of the Manu, in the Manwantara of Swarochisha [*2]. The deities of this period (or the second Manwantara) were the classes called Paravatas and Tushitas [*3]; and the king of the gods was the mighty Vipas'chit. The seven Rishis [*4] were Urja, Stambha, Prana, Dattoli, Rishabha, Nis'chara, and Arvarivat; and Chaitra, Kimpurusha, and others, were the Manu's sons [*5].

In the third period, or Manwantara of Auttami [*6], Sus'anti was the Indra, the king of the gods; the orders of whom were the Sudhamas, Satyas, S'ivas, , and Vasavertis [*7]; each of the five orders consisting of twelve divinities. The seven sons of Vas'ishtha were the seven Rishis [*8]; and Aja, Paras'u, Divya, and others, were the sons of the Manu [*9].

The Surupas, Haris, Satyas, and S'udhis [*10] were the classes of gods, each comprising twenty-seven, in the period of Tamasa, the fourth Manu [*11]. S'ivi was the Indra, also designated by his performance of a hundred sacrifices (or named S'atakratu). The seven Rishis were Jyotirdhama, Prithu, Kavya, Chaitra, Agni, Vanaka, and Pivara [*12]. The sons of Tamasa were the mighty kings Nara, Khyati, S'antahaya, Janujangha, and others [*13].

In the fifth interval the Manu was Raivata [*14]: the Indra was Vibhu: the classes of gods, consisting of fourteen each, were the Amitabhas, Abhutarajasas, Vaikunthas, and Sumedhasas [*15]: the seven Rishis were Hiranyaroma, Vedaśri, Urddhabahu, Vedabahu, Sudhaman, Parjanya, and Mahamuni [*16]: the sons of Raivata were Balabandhu, Susambhavya, Satyaka, and other valiant kings.

These four Manus, Swarochisha, Auttami, Tamasa, and Raivata, were all descended from Priyavratā, who, in consequence of propitiating Vishnu by his devotions, obtained these rulers of the Manwantaras for his posterity.

Chakshusha was the Manu of the sixth period [*17]: in which the Indra was Manojava: the five classes of gods were the Adyas, Prastutas, Bhavyas, Prithugas, and the magnanimous Lekhas, eight of each [*18]: Sumedhas, Virajas, Havishmat, Uttama, Madhu, Abhinaman, and Sahishnu were the seven sages [*19]: the kings of the earth, the sons of Chakshusha, were the powerful Uru, Puru, S'atadyumna, and others.

The Manu of the present period is the wise lord of obsequies, the illustrious offspring of the sun: the deities are the Adityas, Vasus, and Rudras; their sovereign is Purandara: Vas'ishtha, Kas'yapa, Atri, Jamadagni, Gautama, Vis'wamitra, and Bharadwaja are the seven Rishis: and the nine pious sons of Vaivaswata Manu are the kings Ikshwaku, Nabhaga, Dhrishta, Sanyati, Narishyanta, Nabhanidishtha, Karusha, Prishadhra, and the celebrated Vasumat [*20].

The unequalled energy of Vishnu combining with the quality of goodness, and effecting the preservation of created things, presides over all the Manwantaras in the form of a divinity. Of a portion of that divinity Yajna was born in the Swayambhuva Manwantara, the will-begotten progeny of Akuti [*21]. When the Swarochisha Manwantara had arrived, that divine Yajna was born as Ajita, along with the Tushita gods, the sons of Tushita. In the third Manwantara, Tushita was again born of Satya, as Satya, along with the class of deities so denominated. In the next period, Satya became Hari, along with the Haris, the children of Hari. The excellent Hari was again born in the Raivata Manwantara, of Sambhuti, as Manasa, along with the gods called Abhutarajasas. In the next period, Vishnu was born of Vikunthi, as Vaikuntha, along with the deities called Vaikunthas. In the present Manwantara, Vishnu was again born as Vamana, the son of Kas'yapa by Aditi. With three paces he subdued the worlds, and gave them, freed from all embarrassment, to Purandara [*22]. These are the seven persons by whom, in the several Manwantaras, created beings have been protected. Because this whole world has been pervaded by the energy of the deity, he is entitled Vishnu, from the root Vis, 'to enter' or 'pervade;' for all the gods, the Manus, the seven Rishis, the sons of the Manus, the Indras the sovereigns of the gods, all are but the impersonated might of Vishnu [*23].

Footnotes

^259:1 The gods were said to be the Yamas (<page 54>); the Rishis were Marichi, Angiras, &c. (<page 49>. n.); and the sons were Priyavrata and Uttanapada (<page 53>). The Vayu adds to the Yamas, the Ajitas, who share with the former, it observes, sacrificial [p. 260] offerings. The Matsya, Padma, Brahma P. and Hari Vans'a substitute for the sons, the grandsons of Swayambhuva, Agnidhra and the rest (<page 162>).

^260:2 This Manu, according to the legend of his birth in the Markandeya P., was the son of Swarochish, so named from the splendour of his appearance when born, and who was the son of the nymph Varuthini by the Gandharba Kali. The text, in another place, makes him a son of Priyavrata.

^260:3 The Vayu gives the names of the individuals of these two classes, consisting each of twelve. It furnishes also the nomenclature of all the classes of divinities, and of the sons of the Manus in each Manwantara. According to the same authority, the Tushitas were the sons of Kratu: the Bhagavata calls them the sons of Tushita by Vedas'iras. The divinities of each period are, according to the Vayu, those to whom offerings of the Soma juice and the like are presented collectively.

^260:4 The Vayu describes the Rishis of each Manwantara as the sons, or in some cases the descendants in a direct line, of the seven sages, Atri, Angiras, Bhrigu, Kas'yapa, Pulaha, Pulastya, and Vas'ishtha; with some inconsistency, for Kas'yapa, at least, did not appear himself until the seventh, Manwantara. In the present series Urja is the son of Vas'ishtha, Stambha springs from Kas'yapa, Prana from Bhrigu, Dattoli is the son of Pulastya, Rishabha descends from Angiras, Nis'chara from Atri, and Arvarivat is the son of Pulaha. The Brahma P. and Hari Vans'a have a rather different list, or Aurva, Stambha, Kas'yapa, Prana, Vrihaspati, Chyavana, and Dattoli; but the origin of part of this difference is nothing more than an imperfect quotation from the Vayu Purana; the two first, Aurva and Stambha, being specified as the son of Vas'ishtha and the descendant of Kas'yapa, and then the parentage of the rest being omitted: to complete the seven, therefore, Kas'yapa becomes one of them. Some other errors of this nature occur in these two works, and from the same cause, a blundering citation of the Vayu, which is named as their authority. A curious peculiarity also occurs in these mistakes. They are confined to the first eight Manwantaras. The Brahma P. omits all details of the last six, and the Hari Vans'a inserts them fully and correctly, agreeably to the authority of the

Vayu. It looks, therefore, as if the compiler of the Hari Vans'a had followed the Brahma, as far as it went, right or wrong; but had had recourse to the original Vayu P. when the Brahma failed him. Dattoli is sometimes written Dattoni and Dattotri; and the latter appears to have been the case with the copy of the Hari Vans'a employed by M. Langlois, who makes one of the Rishis of this Manwantara, "le penitent Atri." He is not without countenance in some such reading, for the Padma P. changes the name to Dattatreya, no doubt suggested by Datta-atri. [p. 261] Dattatreya, however, is the son of Atri; whilst the Vayu calls the person of the text the son of Pulastya. There can be no doubt therefore of the correct reading, for the son of Pulastya is Dattoli. (<page 83>.)

^261:5 The Vayu agrees with the text in these names, adding seven others. The Bhagavata has a different series. The Padma has four other names, Nabha, Nabhasya, Prasriti, Bhavana. The Brahma has ten names, including two of these, and several of the names of the Rishis of the tenth Manwantara. The Matsya has the four names of the Padma for the sons of the Manu, and gives seven others, Havindhra, Sukrita, Murtti, Apas, Jyotir, Aya, Smrita (the names of the Brahma), as the seven Prajapatis of this period, and sons of Vas'ishtha. The sons of Vas'ishtha, however, belong to the third Manwantara, and bear different appellations. There is, no doubt, some blundering here in all the books except the Vayu, and those which agree with it.

^261:6 The name occurs Auttami, Auttama, and Uttama. The Bhagavata and Vayu agree with our text (<page 263>) in making him a descendant from Priyavrata. The Markandeya calls him the son of Uttama, the son of Uttanapada: and this appears to be the correct genealogy, both from our text and the Bhagavata.

^261:7 The Brahma and Hari Vans'a have, in place of these, the Bhanus; but the Vayu and Markandeya concur with the text.

^261:8 All the authorities agree in this; but the Brahma and Hari Vans'a appear to furnish a different series also; or even a third, according to the French translation: 'Dans le troisieme Manwantara parent comme Saptarchis les fils de Vasichtha, de son nom appeles Vasichthas, les fils de Hiranyagarbha et les illustres enfans d'Ourdja.' The text is, &c. The meaning of which is, 'There were (in the first Manwantara) seven celebrated sons of Vas'ishtha, who (in the third Manwantara) were sons of Brahma (i. e. Rishis), the illustrious posterity of Urjja. We have already seen that Urjja was the wife of Vas'ishtha, by whom she had seven sons, Rajas,' &c. (see <page 83>), in the Swayambhuva Manwantara; and these were born again as the Rishis of the third period. The names of these persons, according to the Matsya and Padma, are however very different from those of the sons of Vas'ishtha, given <page 83>, or Kaukundihi, Kurundi, Dalaya, S'ankha, Pravahita, Mita, and Sammita.

^261:9 The Vayu adds ten other names to those of the text. The Brahma gives ten [p. 262] altogether different. The Bhagavata and Padma have each a separate nomenclature.

^262:10 Of these, the Brahma and Hari V notice only the Satyas: the Matsya and Padma have only Sadhyas. The Vayu Bhagavata, Kurma, and Markandeya agree with the text.

^262:11 He is the son of Priyavrata, according to the text, the Vayu, &c. The Markandeya has a legend of his birth by a doe; and from his being begotten in dark, tempestuous weather, he derives his name.

^262:12 Severally, according to the Vayu, the progeny of Bhrigu, Kas'yapa, Angiras, Pulastya, Atri, Vas'ishtha, and Pulaha. There is considerable variety in some of the names. Thus the Matsya has Kavi, Prithu, Agni, Salpa, Dhimat, Kapi, Akapi. The Hari Vans'a has Kavya, Prithu, Agni, Jahnu, Dhatri, Kapivat, Akapivat. For the two last the Vayu reads Gatra and Vanapitha. The son of Pulaha is in his place (<page 83>. n.), Arvarivat or Vanakapivat. Gatra is amongst the sons of Vas'ishtha (<page 83>). The Vayu is therefore probably most correct, although our text, in regard to these two denominations, admits of no doubt.

^262:13 The Vayu, &c. agree with the text; the Vayu naming eleven. The Brahma, Matsya, and Padma have a series of ten names, Sutapas, Tapomula, &c.; of which, seven are the Rishis of the twelfth Manwantara.

^262:14 Raivata, as well as his three predecessors, is regarded usually as a descendant of Priyavrata. The Markandeya has a long legend of his birth, as the son of king Durgama by the nymph Revati, sprung from the constellation Revati, whom Ritavach, a Muni, caused to fall from heaven. Her radiance became a lake on mount Kumuda, thence called Raivataka; and from it appeared the damsel, who was brought up by Pramucha Muni. Upon the marriage of Revati, the Muni, at her request, restored the asterism to its place in the skies.

^262:15 The Brahma inserts of these only the Abhutarajasas, with the remark, that 'they were of like nature (with their name):' i. e. they were exempt from the quality of passion. M. Langlois, in rendering the parallel passage of the Hari Vans'a, has confounded the epithet and the subject: 'dont les dieux furent les Pracritis, depourvu de [p. 263] colere et de passion.' He is also at a loss what to do with the terms Pariplava and Raibhya, in the following passage; asking, 'qu'est ce que Pariplava? qu'est ce que Rebhya?' If he had had the commentary at hand, these questions would have been unnecessary: they are there said to be two classes of divinities.

^263:16 There is less variety in these names than usual. Vedabahu is read Devabahu; Sudhaman, Satyanetra; and Mahamuni, Muni, Yajur, Vas'ishtha, and Yadudhra. According to the Vayu, those of the text are respectively of the lineage of Angiras, Bhrigu, Vas'ishtha, Pulastya, Atri, Pulaha, and Kas'yapa. There is considerable variety in the names of the Manu's sons.

^263:17 Chakshusha, according to the best authorities, descended from Dhruva (see p. 98); but the Markandeya has a legend of his birth as the son of a Kshatriya, named Anamitra; of his being exchanged at his birth for the son of Vis'ranta Raja, and being brought up by the prince as his own; of his revealing the business when a man, and propitiating Brahma by his devotions; in consequence of which he became a Manu. In his former birth he was born from the eye of Brahma; whence his name, from Chakshush, 'the eye.'

^263:18 The authorities agree as to the number, but differ as to the names; reading for Adyas, Aryas and Apyas; for Prastutas, Prabhutas and Prasutas; for Prithugas, Prithukas and Prithusas; and, which is a more wide deviation, Ribhus for Bhavyas. M. Langlois omits the Prasutas, and inserts Divaukasas; but the latter, meaning 'divinities,' is only an epithet. The Hari Vans'a has, -- . The comment adds, .

^263:19 The Vayu reads Sudhaman for the first name; Unnata for Uttama; and Abhimana for Abhinaman. The latter occurs also Abhinamin (Matsya) and Atinaman (Hari V.) The latter reads, no doubt incorrectly, Bhrigu, Nabha, and [p. 264] Vivasvat for Uttama, Madhu, and Havishmat. The sons of Chakshusha are enumerated, <page 98>.

^264:20 There is no great variety of nomenclature in this Manwantara. The Vayu adds to the deities the Sadhyas, Vis'was, Maruts, and gods sprung from Bhrigu and Angiras. The Bhagavata adds the Ribhus: and most include the two Aswins as a class. Of the Maruts, however, the Hari Vans'a remarks that they are born in every Manwantara, seven times seven (or forty-nine); that in each Manwantara four times seven, or twenty-eight, obtain emancipation, but their places are filled up by persons reborn in that character. So the commentator explains the passages and &c. Comment. Comment. It may be suspected, however, that these passages have been derived from the simple statement of the Matsya, that in all the Manwantaras classes of Rishis appear by seven and seven, and having established a code of law and morality, depart to felicity. The Vayu has a rather different list of the seven Rishis; or Vasumat, the son of Vas'ishtha; Vatsara, descended from Kas'yapa; Vis'wamitra, the son of Gadhi, and of the Kus'ika race; Jamadagni, son of Kuru, of the race of Bhrigu; Bharadwaja, son of Vrihaspati; S'aradwat, son of Gautama, of the family of Utatthya; and Brahmakosha or Atri, descended from Brahma. All the other authorities agree with our text.

^264:21 The nominal father being the patriarch Ruchi. (See <page 54>.)

^265:22 There is no further account of this incarnation in the Vishnu Purana. Fuller details occur in the Bhagavata, Kurma, Matsya, and Vamana Puranas. The first of these (b. VIII. c. 15-23) relates the penance and sacrifices of Bali, son of Virochana, by which he had overcome Indra and the gods, and obtained supreme dominion over the three spheres. Vishnu, at the request of the deities, was born as a dwarf, Vamana, the son of Aditi by Kas'yapa; who, applying to Bali for alms, was promised by the prince whatever he might demand, notwithstanding S'ukra, the preceptor of the Daityas, apprised him whom he had to deal with. The dwarf demanded as much space as he could step over at three steps; and upon the assent of Bali, enlarged himself to such dimensions as to stride over the three worlds. Being worshipped however by Bali and his ancestor Prahlada, he conceded to them the sovereignty of Patala.

^265:23 See the same etymology, <page 3>. n. .

CHAP. II.

Of the seven future Manus and Manwantaras. Story of Sanjna and Chhaya, wives of the sun. Savarni, son of Chhaya, the eighth Manu. His successors, with the divinities, &c. of their respective periods. Appearance of in each of the four Yugas.

MAITREYA. – You have recapitulated to me, most excellent Brahman, the particulars of the past Manwantaras; now give me some account of those which are to come.

PARAS'ARA. – Sanjna, the daughter of Vis'wakarman, was the wife of the sun, and bore him three children, the Manu (Vaivaswata), Yama, and the goddess Yami (or the Yamuna river). Unable to endure the fervours of her lord, Sanjna gave him Chhaya [*1] as his handmaid, and repaired to the forests to practise devout exercises. The sun, supposing Chhaya to be his wife Sanjna, begot by her three other children, S'anais'chara (Saturn), another Manu (Savarni), and a daughter Tapati (the Tapti river). Chhaya, upon one occasion, being offended with Yama [*2], the son of Sanjna, denounced an imprecation upon him, and thereby revealed to Yama and to the sun that she was not in truth Sanjna, the mother of the former. Being further informed by Chhaya that his wife had gone to the wilderness, the sun beheld her by the eye of meditation engaged in austerities, in the figure of a mare (in the region of Uttara Kuru). Metamorphosing himself into a horse, he rejoined his wife, and begot three other children, the two Aswins and Revanta, and then brought Sanjna back to his own dwelling. To diminish his intensity, Vis'wakarman placed the luminary on his lathe, to grind off some of his effulgence; and in this manner reduced it an eighth, for more than that was inseparable [*3]. The parts of the divine Vaishnava splendour, residing in the sun, that were filed off by Vis'wakarman, fell blazing down upon the earth, and the artist constructed of them the discus of Vishnu, the trident of S'iva, the weapon [*4] of the god of wealth, the lance of Kartikeya, and the weapons of the other gods: all these Vis'wakarman fabricated from the superfluous rays of the sun [*5].

The son of Chhaya, who was called also a Manu, was denominated Savarni [*6], from being of the same caste (Savarna) as his elder brother, the Manu Vaivaswata. He presides over the ensuing or eighth Manwantara; the particulars of which, and the following, I will now relate. In the period in which Savarni shall be the Manu, the classes of the gods will be Sutapas, Amitabhas, and Mukhyas; twenty-one of each. The seven Rishis will be Diptimat, Galava, Rama, Kripa, Drauni; my son Vyasa will be the sixth, and the seventh will be Rishyasringa [*7]. The Indra will be Bali, the sinless son of Virochana, who through the favour of Vishnu is actually sovereign of part of Patala. The royal progeny of Savarni will be Virajas, Arvarivas, Nirmoha, and others.

The ninth Manu will be Daksha-savarni [*8]. The Paras, Marichigarbhas, and Sudharmas will be the three classes of divinities, each consisting of twelve; their powerful chief will be the Indra Adbhuta. Savana, Dyutimat, Bhavya, Vasu, Medhatithi, Jyotishman, and Satya will be the seven Rishis.

Dhritaketu, Driptiketü, Panchahasta, Mahamaya, Prithus'rava, and others, will be the sons of the Manu.

In the tenth Manwantara the Manu will be Brahma-savarni: the gods will be the Sudhamas, Viruddhas, and S'atasankhyas: the Indra will be the mighty S'anti: the Rishis will be Havishman, Sukriti, Satya, Apammurtti, Nabhaga, Apratimaujas, and Satyaketu: and the ten sons of the Manu will be Sukshetra, Uttarnaujas, Harishena, and others.

In the eleventh Manwantara the Manu will be Dharma-savarni: the principal classes of gods will be the Vihangamas, Kamagamas, and Nirmanaratis, each thirty in number [*9]; of whom Vrisha will be the Indra: the Rishis will be Nis'chara, Agnitejas, Vapushman, Vishnu, Aruni, Havishman, and Anagha: the kings of the earth, and sons of the Manu, will be Savarga, Sarvadharna, Devanika, and others.

In the twelfth Manwantara the son of Rudra, Savarni, will be the Manu: Ritudhama will be the Indra: and the Haritas, Lohitas, Sumanasas, and Sukarmas will be the classes of gods, each comprising fifteen. Tapaswi, Sutapas, Tapomurtti, Taporati, Tapodhriti, Tapodyuti, and Tapodhana will be the Rishis: and Devavan, Upadeva, Devas'reshtha, and others, will be the Manu's sons, and mighty monarchs on the earth.

In the thirteenth Manwantara the Manu will be Rauchya [*10]: the classes of gods, thirty-three in each, will be the Sudhamans, Sudharmans, and Sukarmans; their Indra will be Divaspati: the Rishis will be Nirmoha, Tatwadarsin, Nishprakampa, Nirutsuka, Dhritimat, Avyaya, and Sutapas: and Chitrasena, Vichitra, and others, will be the kings.

In the fourteenth Manwantara, Bhautya will be the Manu [*11]; Suchi, the Indra: the five classes of gods will be the Chakshushas, the Pavitras, Kanishthas, Bhrajiras, and Vavridhdhas: the seven Rishis will be Agnibahu, S'uchi, S'ukra, Magadha, Gridhra, Yukta, and Ajita: and the sons of the Manu will be Uru, Gabhira, Bradhna, and others, who will be kings, and will rule over the earth [*12].

At the end of every four ages there is a disappearance of the Vedas, and it is the province of the seven Rishis to come down upon earth from heaven to give them currency again. In every Krita age the Manu (of the period) is the legislator or author of the body of law, the Smriti: the deities of the different classes receive the sacrifices during the Manwantaras to which they severally belong: and the sons of the Manu them. selves, and their descendants, are the sovereigns of the earth for the whole of the same term. The Manu, the seven Rishis, the gods, the sons of the Manu, who are the kings, and Indra, are the beings who preside over the world during each Manwantara.

An entire Kalpa, oh Brahman, is said to comprise a thousand ages, or fourteen Manwantaras [*13]; and it is succeeded by a night of similar duration; during which, he who wears the form of Brahma, Janarddana, the substance of all things, the lord of all, and creator of all, involved in his own illusions, and having swallowed up the three spheres, sleeps upon the serpent S'esha, amidst the ocean [*14]. Being after that awake, he, who is the universal soul, again creates all things as they were before, in combination with the property of foulness (or activity): and in a portion of his essence, associated with the property of goodness, he, as the Manus, the kings, the gods, and their Indras, as well as the seven Rishis, is the preserver of the world. In what manner Vishnu, who is characterised by the attribute of providence during the four ages, effected their preservation, I will next, Maitreya, explain.

In the Krita age, Vishnu, in the form of Kapila and other inspired teachers, assiduous for the benefit of all creatures, imparts to them true wisdom. In the Treta age he restrains the wicked, in the form of a universal monarch, and protects the three worlds [*15]. In the Dwapara age, in the person of Veda-vyasa, he divides the one Veda into four, and distributes it into innumerable branches: and at the end of the Kali or fourth age he appears as Kalki, and reestablishes the iniquitous in the paths of rectitude. In this manner the universal spirit preserves, creates, and at last destroys, all the world.

Thus, Brahman, I have described to you the true nature of that great being who is all things, and besides whom there is no other existent thing, nor has there been, nor will there be, either here or elsewhere. I have also enumerated to you the Manwantaras, and those who preside over them. What else do you wish to hear?

Footnotes

^{^266:1} That is, her shadow or image. It also means 'shade.' The Bhagavata, however, makes both Sanjna and Chhaya daughters of Vis'wakarma. According to the Matsya, Vivasvat, the son of Kas'yapa and Aditi, had three wives, Rajni, the daughter of Raivata, by whom he had Revanta; Prabha, by whom he had Prabhata; and by Sanjna, the daughter of Twashtri, the Manu and Yama and Yamuna. The story then proceeds much as in the text.

^{^266:2} Yama, provoked at her partiality for her own children, abused Chhaya, and lifted up his foot to kick her. She cursed him to have his leg affected with sores and worms; but his father bestowed upon him a cock, to eat the worms, and remove the discharge; and Yama, afterwards propitiating Mahadeva, obtained the rank of Lokapala, and sovereign of Tartarus.

^{^267:3} The Matsya says he trimmed the sun every where except in the feet, the extent of which he could not discern. Consequently in pictures or images the feet of the sun must never be delineated, under pain of leprosy, &c.

^{^267:4} The term is S'ivika, which properly means 'a litter,' The commentator calls it Astra, 'a weapon.'

^{^267:5} This legend is told, with some variations of no great importance, in the Matsya, Markandeya, and Padma P. (Swarga Khanda), in the Bhagavata, and Hari Vans'a, &c.

^{^267:6} The Markandeya, whilst it admits Savarni to be the son of the sun, has a legend of his former birth, in the Swarochisha Manwantara, as Suratha Raja, who became a Manu by having then propitiated Devi. It was to him that the Durga Mahatmya or Chandi, the popular narrative of Durga's triumphs over various demons, was narrated.

^{^267:7} The Vayu has Jamadagnya or Paras'urama, of the Kus'ika race; Galava, of that of Bhrigu; Dwaipayana (or Vyasa), of the family of Vas'ishtha; Kripa, the son of S'aradwat; Diptimat, descended from Atri; Rishyasringa, from Kas'yapa; and Aswaththaman, the son of Drona, of the Bharadwaja family. The Matsya and Padma have Satananda in place of Diptimat.

^{^268:8} The four following Savarnis are described in the Vayu as the mind-engendered sons of a daughter of Daksha, named either Suvrata (Vayu) or Priya (Brahma) by himself and the three gods, Brahma, Dharma, and Rudra, to whom he presented her on mount Meru; whence they are called also Meru-savarnis. They are termed Savarnis from their being of one family or caste. According to the same authority, followed by the Hari Vans'a, it appears that this Manu is also called Rohita. Most of the details of this and the following Manwantaras are omitted in the Matsya, Brahma, Padma, and Markandeya Puranas. The Bhagavata and Kurma give the same as our text; and the Vayu, which agrees very nearly with it, is followed in most respects by the Hari Vans'a. The Matsya and Padma are peculiar in their series and nomenclature of the Manus themselves, calling the 9th Rauchya, 10th Bhautya, 11th Merusavarni, son of Brahma, 12th Ritu, 13th Ritadhaman, and 14th Viswaksena. The Bhagavata calls the two last Manus, Deva-savarni and Indra-savarni.

^{^268:9} Hence the Vayu identifies the first with days, the second with nights, and the third with hours.

^{^269:10} The son of the Prajapati Ruchi (Vayu, &c.), by the nymph Manini, the daughter of the Ap-saras Pramlocha (Markandeya).

^269:11 Son of Ravi, by the goddess Bhuti, according to the Vayu; but the Markandeya makes Bhuti the son of Angiras, whose pupil S'anti, having suffered the holy fire to go out in his master's absence, prayed to Agni, and so propitiated him, that he not only relighted the flame, but desired S'anti to demand a further boon. S'anti accordingly solicited a son for his Guru; which son was Bhuti, the father of the Manu Bhautya.

^269:12 Although the Puranas which give an account of the Manwantaras agree in some of the principal details, yet in the minor ones they offer many varieties, some of which have been noticed. These chiefly regard the first six and the eighth. Except in a few individual peculiarities, the authorities seem to arrange themselves in two classes; one comprehending the Vishnu, Vayu, Kurma, Bhagavata, and Markandeya; and the other the Matsya, Padma, Brahma, and Hari Vans'a. The Markandeya, although it agrees precisely with the Vishnu in its nomenclature, differs from it, and from all, in devoting a considerable number of its pages to legends of the origin of the Manus, all of which are evidently of comparatively recent invention, and several of which have been no doubt suggested by the etymology of the names of the Manus.

^270:13 A thousand ages of the gods and fourteen Manwantaras are not precisely the same thing, as has been already explained. (See <page 24>. n. .)

^270:14 The order of the text would imply, that as Brahma he sleeps upon S'esha; but if this be intended, it is at variance with the usual legend, that it is as Vishnu or Narayana that the deity sleeps in the intervals of dissolution. The commentator accordingly qualifies the phrase Brahmarupadhara by the term Diva: 'Vishnu wears the form of Brahma by day; by night he sleeps on S'esha, in the person of Narayana.' This however may be suspected to be an innovation upon an older system; for in speaking of the alternations of creation and dissolution, they are always considered as consentaneous with the day and night of Brahma alone.

^270:15 As a Chakravarttin.

CHAP. III.

Division of the Veda into four portions, by a Vyasa, in every Dwapara age. List of the twenty-eight Vyasas of the present Manwantara. Meaning of the word Brahma.

MAITREYA. – I have learnt from you, in due order, how this world is Vishnu; how it is in Vishnu; how it is from Vishnu: nothing further is to be known: but I should desire to hear how the Vedas were divided, in different ages, by that great being, in the form of Veda-vyasa? who were the Vyasas of their respective eras? and what were the branches into which the Vedas were distributed?

PARAS'ARA. – The branches of the great tree of the Vedas are so numerous, Maitreya, that it is impossible to describe them at length. I will give you a summary account of them.

In every Dwapara (or third) age, Vishnu, in the person of Vyasa, in order to promote the good of mankind, divides the Veda, which is properly but one, into many portions: observing the limited perseverance, energy, and application of mortals, he makes the Veda fourfold, to adapt it to their capacities; and the bodily form which he assumes, in order to effect that classification, is known by the name of Veda-vyasa. Of the different Vyasas in the present Manwantara [*1], and the branches which they have taught, you shall have an account.

Twenty-eight times have the Vedas been arranged by the great Rishis in the Vaivaswata Manwantara in the Dwapara age, and consequently eight and twenty Vyasas have passed away; by whom, in their respective periods, the Veda has been divided into four. In the first Dwapara age the distribution was made by Swayambhu (Brahma) himself; in the second, the arranger of the Veda (Veda-vyasa) was Prajapati (or Manu); in the third, Us'anas; in the fourth, Vrihaspati; in the fifth, Savitri; in the sixth, Mrityu (Death, or Yama); in the seventh, Indra; in the eighth, Vas'ishtha; in the ninth, Saraswata; in the tenth, Tridhaman; in the eleventh, Trivrishan; in the twelfth, Bharadwaja; in the

thirteenth, Antariksha; in the fourteenth, Vapra; in the fifteenth, Trayyaruna [*2]; in the sixteenth, Dhananjaya; in the , Kritanjaya; in the eighteenth, Rina; in the nineteenth, Bharadwaja; in the twentieth, Gotama; in the twenty-first, Uttama, also called Haryatma; in the twenty-second, Vena, who is likewise named Rajas'ravas; in the twenty-third, Somas'ushmapana, also Trinavindu; in the twenty-fourth, Riksha, the descendant of Bhrigu, who is known also by the name Valmiki; in the twenty-fifth, my father S'akti was the Vyasa; I was the Vyasa of the twenty-sixth Dwapara, and was succeeded by Jaratkaru; the Vyasa of the twenty-eighth, who followed him, was Krishna Dwaipayana. These are the twenty-eight elder Vyasas, by whom, in the preceding Dwapara ages, the Veda has been divided into four. In the next Dwapara, Drauni (the son of Drona) will be the Vyasa, when my son, the Muni Krishna Dwaipayana, who is the actual Vyasa, shall cease to be (in that character) [*3].

The syllable Om is defined to be the eternal monosyllabic Brahma [*4]. The word Brahma is derived from the root Vriha (to increase), because it is infinite (spirit), and because it is the cause by which the Vedas (and all things) are developed. Glory to Brahma, who is addressed by that mystic word, associated eternally with the triple universe [*5], and who is one with the four Vedas. Glory to Brahma, who, alike in the destruction and renovation of the world, is called the great and mysterious cause of the intellectual principle (Mahat); who is without limit in time or space, and exempt from diminution or decay; in whom (as connected with the property of darkness) originates worldly illusion; and in whom resides the end of soul (fruition or liberation), through the properties of light and of activity (or goodness and foulness). He is the refuge of those who are versed in the Sankhya philosophy; of those who have acquired control over their thoughts and passions. He is the invisible, imperishable Brahma; varying in form, invariable in substance; the chief principle, self-engendered; who is said to illuminate the caverns of the heart; who is indivisible, radiant, undecaying, multiform. To that supreme Brahma be for ever adoration.

That form of Vasudeva, who is the same with supreme spirit, which is Brahma, and which, although diversified as threefold, is identical, is the lord, who is conceived by those that contemplate variety in creation to be distinct in all creatures. He, composed of the Rik, Sauna, and Yajur-Vedas, is at the same time their essence, as he is the soul of all embodied spirits. He, distinguished as consisting of the Vedas, creates the Vedas, and divides them by many subdivisions into branches: he is the author of those branches: he is those aggregated branches; for he, the eternal lord, is the essence of true knowledge [*6].

Footnotes

^272:1 The text has, 'Hear from me an account of the Vyasas of the different Manwantaras;' but this is inconsistent with what follows, in which the enumeration is confined to the Vaivaswata Manwantara.

^273:2 This name occurs as that of one of the kings of the solar dynasty, and is included by Mr. Colebrooke amongst the persons of royal descent, who are mentioned as authors of hymns in the Rig-veda. As. Res. VIII. 383.

^273:3 A similar list of Vyasas is given in the Kurma and Vayu Puranas. Many of the individuals appear as authors of different hymns and prayers in the Vedas; and it is very possible that the greater portion, if not all of them, had a real existence, being the framers or teachers of the religion of the Hindus before a complete ritual was compiled.

^273:4 We have already had occasion to explain the sanctity of this monosyllable (see <page 1>, n.), which ordinarily commences different portions of the Vedas, and which, as the text describes it, is identified with the supreme, undefinable deity, or Brahma. So in the Bhagavad-gita: 'Repeating Om, the monosyllable, which is Brahma, and calling me to mind:' which is not exactly the same idea that is conveyed by Schlegel's version; 'Monosyllabum mysticum Om pronuntiando, numen adorans, mei memor;' where 'numen adorans,' although it may be defended as necessary to the sense, is not

expressed by the words of the text, nor compatible with Hindu notions. In one of the MSS. employed, the transcriber has evidently been afraid of desecrating this sacred monosyllable, and has therefore altered the text, writing it instead of .

^274:5 The daily prayers of the Brahman commence with the formula, Om bhuh, bhuvah, swar: Om earth, sky, heaven: these are the three mystical terms called Vyahritis, and are scarcely of less sanctity than the Pranava itself. Their efficacy, and the order of their repetition preceding the Gayatri, are fully detailed in Manu, II. 76-81. In the Mitakshara they are directed to be twice repeated mentally, with Om prefixed to each; Om bhuh, Om bhuvah, Om swar; the breath being suppressed by closing the lips and nostrils.

^274:6 The form or sensible type of Vasudeva is here considered to be the monosyllable Om, and which is one with the three mystical words, Bhuh, Bhuhvar, Swar, and with the Vedas: consequently the Vyahritis and the Vedas are also forms of Vasudeva, diversified as to their typical character, but essentially one and the same.

CHAP. IV.

Division of the Veda, in the last Dwapara age, by the Vyasa Krishna Dwaipayana. Paila made reader of the Rich; Vais'ampayana of the Yajush; Jaimini of the Shun; and Sumantu of the Atharvan. Suta appointed to teach the historical poems. Origin of the four parts of the Veda. Sanhitas of the Rig-veda.

PARAS'ARA. – The original Veda, in four parts, consisted of one hundred thousand stanzas; and from it sacrifice of ten kinds [*1], the accomplisher of all desires, proceeded. In the twenty-eighth Dwapara age my son Vyasa separated the four portions of the Veda into four Vedas. In the same manner as the Vedas were arranged by him, as Vedavyasa, so were they divided in former periods by all the preceding Vyasas, and by myself: and the branches into which they were subdivided by him were the same into which they had been distributed in every aggregate of the four ages. Know, Maitreya, the Vyasa called Krishna Dwaipayana to be the deity Narayana; for who else on this earth could have composed the Mahabharata [*2]? Into what portions the Vedas were arranged by my magnanimous son, in the Dwapara age, you shall hear.

When Vyasa was enjoined by Brahma to arrange the Vedas in different books, he took four persons, well read in those works, as his disciples. He appointed Paila reader of the Rich [*3]; Vais'ampayana of the Yajush; and Jaimini of the Soma-veda: and Sumantu, who was conversant with the Atharva-veda, was also the disciple of the learned Vyasa. He also took Suta, who was named Lomaharshana, as his pupil in historical and legendary traditions [*4].

There was but one Yajur-veda; but dividing this into four parts, Vyasa instituted the sacrificial rite that is administered by four kinds of priests: in which it was the duty of the Adhwaryu to recite the prayers (Yajush) (or direct the ceremony); of the Hotri, to repeat the hymns (Richas); of the Udgatri, to chaunt other hymns (Sama); and of the Brahman, to pronounce the formulae called Atharva. Then the Muni, having collected together the hymns called Richas, compiled the Rigveda; with the prayers and directions termed Yajushas he formed the Yajur-veda; with those called Sama, Sama-veda; and with the Atharvas he composed the rules of all the ceremonies suited to kings, and the function of the Brahman agreeably to practice [*5].

This vast original tree of the Vedas, having been divided by him into four principal stems, soon branched out into an extensive forest. In the first place, Paila divided the Rig-veda, and gave the two Sanhitas (or collections of hymns) to Indrapramati and to Bashkali. Bashkali [*6] subdivided his Sanhita into four, which he gave to his disciples Baudhya, Agnimathara, Yajnavalka, and Paras'ara; and they taught these secondary shoots from the primitive branch. Indrapramati imparted his Sanhita to his son Mandukeya, and it thence descended through successive generations, as well as disciples [*7]. Vedamitra, called also S'akalya, studied the same Sanhita, but he divided it into five

Sanhitas, which he distributed amongst as many disciples, named severally Mudgala, Goswalu, Vatsya, S'aliya, and S'is'ira [*8]. Sakapurni made a different division of the original Sanhita into three portions, and added a glossary (Nirukta), constituting a fourth [*9]. The three Sanhitas were given to his three pupils, Krauncha, Vaitalaki, and Valaka; and a fourth, (thence named) Nirukta-krit, had the glossary [*10]. In this way branch sprang from branch. Another Bashkali [*11] composed three other Sanhitas, which he taught to his disciples Kalayani, Gargya, and Kathajava [*12]. These are they by whom the principal divisions of the Rich have been promulgated [*13].

Footnotes

^275:1 According to the Grihya portion of the Sama-veda, there are five great sacrificial ceremonies; 1. Agnihotra, burnt-offerings, or libations of clarified butter on sacred fire; 2. Ders'apaurnamasa, sacrifices at new and full moon; 3. Chaturmasya, sacrifices every four months; 4. Pas'u-yajna or As'wamedha, sacrifice of a horse or animal; and 5. Soma-yajna, offerings and libations of the juice of the acid asclepias. These, again, are either Prakrita, 'simple,' or Vaikrita, 'modified;' and being thus doubled, constitute ten.

^275:2 The composition of the Mahabharata is always ascribed to the Vyasa named Krishna Dwaipayana, the cotemporary of the events there described. The allusion in the text establishes the priority of the poem to the Vishnu Purana.

^275:3 Or rather, 'he took Paila as teacher.' The expression is, Rigveda s'ravakam Pailam jagraha. S'ravaka means properly 'he who causes to hear,' 'a lecturer,' 'a preacher;' although, as in the case of its applicability to the laity of the Buddhists and Jinas, it [p. 276] denotes a disciple. The commentator however observes, that the text is sometimes read 'one who had gone through the Rig-veda.' So in the preceding verse it is said, 'he took four persons, well read in the Vedas, as his disciples,' and again it is said, 'Sumantu, conversant with the Atharva-veda, was his disciple.' It is clear, therefore, that the Vedas were known, as distinct works, before Krishna Dwaipayana; and it is difficult to understand how he earned his title of arranger, or Vyasa: at any rate, in undertaking to give order to the prayers and hymns of which the Vedas consist, Paila and the others were rather his coadjutors than disciples; and it seems probable that the tradition records the first establishment of a school, of which the Vyasa was the head, and the other persons named were the teachers.

^276:4 The Itihasa and Puranas; understanding by the former, legendary and traditional narratives. It is usually supposed that by the Itihasa the Mahabharata is especially meant; but although this poem is ascribed to Krishna Dwaipayana, the recitation of it is not attributed to his pupil, Roma or Loma-harshana: it was first narrated by Vais'ampayana, and after him by Sauti, the son of Lomaharshana.

^276:5 From this account, which is repeated in the Vayu P., it appears that the original Veda was the Yajush, or in other words was a miscellaneous body of precepts, formulae, prayers, and hymns, for sacrificial ceremonies; Yajush being derived by the grammarians from Yaj, 'to worship.' The derivation of the Vayu Purana, however, is from Yuj, 'to join,' 'to employ;' the formulae being those especially applied to sacrificial rites, or set apart for that purpose from the general collection: [p. 277] again, The commentator on the text however, citing the former of these passages from the Vayu, reads it, confining the derivation to Yaj, 'to worship.' The concluding passage, relating to the Atharvan, refers, in regard to regal ceremonies, to those of expiation, S'anti, &c. The function of the Brahman is not explained; but from the preceding specification of the four orders of priests who repeat at sacrifices portions of the several Vedas, it relates to the office of the one that is termed specifically the Brahman: so the Vayu has 'He constituted the function of the Brahman at sacrifices with the Atharva-veda.'

^277:6 Both in our text and in that of the Vayu this name occurs both Bashkala and Bashkali. Mr. Colebrooke writes it Bahkala and Bahkali. As. Res. VIII. 374.

^277:7 The Vayu supplies the detail. Mandukeya, or, as one copy writes, Markandeya, taught the Sanhita to his son Satyas'ravas; he to his son Satyahita; and he to his son Satyas'ri. The latter had three pupils, S'akalya, also called Devamitra (sic in MS.), Rathantara, and another Bashkali, called also Bharadwaja. The Vayu has a legend of S'akalya's death, in consequence of his being defeated by Yajnavalkya in a disputation at a sacrifice celebrated by Janaka.

^277:8 These names in the Vayu are Mudgala, Golaka, Khaliya, Matsya, S'ais'ireya.

^277:9 The commentator, who is here followed by Mr. Colebrooke, states that he was a pupil of Indrapramati; but from the Vayu it appears that S'akapurni was another name of Rathantara, the pupil of Satyas'ri, the author of three Sanhitas and a Nirukta, or glossary; whence Mr. Colebrooke supposes him the same with Yaska. As. Res. VIII. 375. It is highly probable that the text of the Vayu may be made to correct that of the Vishnu in this place, which is inaccurate, notwithstanding the copies agree: they read, . [p. 278] Here S'akapurnir-atha-itaram is the necessary construction; but quere if it should not be S'akapurni Rathantara. The parallel passage in the Vayu is, . Now in describing the pupils of Satyas'ri, Rathantara was named clearly enough: . In another passage it would seem to be implied that this Bashkali was the author of the Sanhitas, and Rathantara of the Nirukta only: . However this may be, his being the author of the Nirukta identifies him with S'akapurni, and makes it likely that the two names should come in juxta-position in our text, as well as in the Vayu. It must be admitted, however, that there are some rather inexplicable repetitions in the part of the Vayu where this account occurs, although two copies agree in the reading. That a portion of the Vedas goes by the name of Rathantara we have seen (<page 42>); but as far as is yet known, the name is confined to different prayers or hymns of the Uhya Gana of the Sama-veda. The text of the Vishnu also admits of a different explanation regarding the work of S'akapurni, and instead of a threefold division of the original, the passage may mean that he composed a third Sanhita. So Mr. Colebrooke says "the Vishnu P. omits the S'akhas of As'walayana and Sankhyayana, and intimates that S'akapurni gave the third varied edition from that of Indrapramati." The Vayu, however, is clear in ascribing three Sanhitas or S'akhas to S'akapurni.

^278:10 In the Vayu the four pupils of Sakapurni are called Kenava, Dalaki, S'atavalaka, and Naimagama.

^278:11 This Bashkali may either be, according to the commentator, the pupil of Paila, who, in addition to the four Sanhitas previously noticed, compiled three others; or he may be another Bashkali, a fellow-pupil of S'akapurni. The Vayu makes him a disciple of Satyas'ri, the fellow-pupil of S'akalya and Rathantara, and adds the name or title Bharadwaja.

^278:12 In the Vayu they are called Nandayaniya, Pannagari, and Arjjava.

^278:13 Both the Vishnu and Vayu Puranas omit two other principal divisions of the Rich, those of As'walayana and Sankhyayana or the Kaus'itaki. As. Res. VIII. 375. There is no specification of the aggregate number of Sanhitas of the Rich in our text, or in the Vayu; but they describe eighteen, including the Nirukta; or as Mr. Colebrooke states, sixteen (As. Res. VIII. 374); that is, omitting the two portions of the original, as divided by Paila. The Kurma Purana states the number at twenty-one; but treatises on the study of the Vedas reduce the S'akhas of the Rich to five.

CHAP. V.

Divisions of the Yajur-veda. Story of Yajnavalkya: forced to give up what he has learned: picked up by others, forming the Taittiriya-yajush. Yajnavalkya worships the sun, who communicates to him the Vajasneyi-yajush.

PARAS'ARA. – Of the tree of the Yajur-veda there are twenty-seven branches, which Vais'ampayana, the pupil of Vyasa, compiled, and taught to as many disciples [*1]. Amongst these, Yajnavalkya, the son of Brahmarata, 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]. Vais'ampayana alone failed to keep the appointment, and consequently killed, by an accidental kick with his foot, the child of his sister. He then addressed his scholars, and desired them to perform the penance expiatory of Brahmanicide on his behalf. Without any hesitation Yaj-nawalkya refused, and said, "How shall I engage in penance with these miserable and inefficient Brahmans?" On which his Guru, being incensed, commanded him to relinquish all that he had learnt from him. "You speak contemptuously," he observed, "of these young Brahmans, but of what use is a disciple who disobeys my commands?" "I spoke," replied Yaj-nawalkya, "in perfect faith; but as to what I have read from you, I have had enough: it is no more than this – " (acting as if he would eject it from his stomach); when he brought up the texts of the Yajush in substance stained with blood. He then departed. The other scholars of Vais'ampayana, transforming themselves to partridges (Tit-tiri), picked up the texts which he had disgorged, and which from that circumstance were called Taittiriya [*3]; and the disciples were called the Charaka professors of the Yajush, from Charana, 'going through' or 'performing' the expiatory rites enjoined by their master [*4].

Yaj-nawalkya, who was perfect in ascetic practices, addressed himself strenuously to the sun, being anxious to recover possession of the texts of the Yajush. "Glory to the sun," he exclaimed, "the gate of liberation, the fountain of bright radiance, the triple source of splendour, as the Rig, the Yajur, and the Sama Vedas. Glory to him, who, as fire and the moon, is one with the cause of the universe: to the sun, that is charged with radiant heat, and with the Sushumna ray (by which the moon is fed with light): to him who is one with 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 Vivaswat, 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 Yaj-nawalkya, 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 Ayatayama (unstudied), which were unknown to Vais'ampayana: and because these were revealed by the sun in the form of a horse, the Brahmans who study this portion of the Yajush are called Vajis (horses). Fifteen branches of this school sprang from Kanwa and other pupils of Yaj-nawalkya [*5].

Footnotes

^279:1 The Vayu divides these into three classes, containing each nine, and discriminated, northern, middle, and eastern. Of these, the chiefs were severally S'yamayani, Aruni, and Analavi, or Alambi. With some inconsistency, however, the same authority states that Vais'ampayana composed and gave to his disciples eighty-six Sanhitas.

^279:2 The parallel passage in the Vayu rather implies that the agreement was to meet within seven nights.

^280:3 Also called the black Yajush. No notice of this legend, as Mr. Colebrooke observes (As. Iles. VIII. 376), occurs in the Veda itself; and the term Taittiriya is more rationally accounted for in the Anukramani or index of the black Yajush. It is there said that Vais'ampayana taught it to Yaska,

who taught it to Tittiri, who also became a teacher; whence the term Taittiriya, for a grammatical rule explains it to mean, 'The Taittiriyas are those who read what was said or repeated by Tittiri.' Panini, 4. 3. 102. The legend, then, appears to be nothing more than a Pauranik 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'etre comprise, et l'on inventa des mythes pour eclaircir ces malentendus;" but was wilfully perpetrated, even where the word was understood, when it afforded a favourable opportunity for a fable. It may be suspected in the present instance that the legend is posterior, not only to the Veda, but to the grammatical rule, or it would have furnished Panini with a different etymology.

^280:4 This is another specimen of the sort of Paronomasia explained in the preceding note. The Charakas are the students of a S'akha, so denominated from its teacher Charaka. (As. Res. VIII. 377.) So, again, Panini 4. 3. 107: 'The readers of that which is said by Charaka are Charakas:' Charaka has no necessary connexion with Chara, 'to go.' The Vayu states they were also called Chatakas, from Chat, 'to divide,' because they shared amongst them their master's guilt. 'Those pupils of Vais'ampayana were called Chatakas by whom the crime of Brahmanicide was shared; and Charakas from its departure.'

^281:5 The Vayu names the fifteen teachers of these schools, Kanwa, Vaidheya, S'alini, Madhyandina, Sapeyin, Vidagdha, Uddalin, Tamrayani, Vatsya, Galava, S'ais'iri, Atavya, Parna, Virana, and Samparayana, who were the founders of no fewer than 101 branches of the Vajasaneyi, or white Yajush. Mr. Colebrooke specifies several of these, as the Jabalas, Baudhayanans, Tapaniyas, &c. As. Res. VIII. 376.

CHAP. VI.

Divisions of the Sama-veda: of the Atharva-veda. Four Pauranik Sanhitas. Names of the eighteen Puranas. Branches of knowledge. Classes of Rishis.

YOU shall now hear, Maitreya, how Jaimini, the pupil of Vyasa, divided the branches of the Sama-veda. The son of Jaimini was Sumantu, and his son was Sukarman, who both studied the same Sanhita under Jaimini [*1]. The latter composed the Sahasra Sanhita (or compilation of a thousand hymns, &c.), which he taught to two disciples, Hiranyanabha, also named Kaus'alya (or of Kos'ala), and Paushyinji [*2]. Fifteen disciples of the latter were the authors of as many Sanhitas: they were called the northern chaunters of the Saman. As many more, also the disciples of Hiranyanabha, were termed the eastern chaunters of the Saman, founding an equal number of schools. Lokakshi, Kuthumi, Kushidi, and Langali were the pupils of Paushyinji; and by them and their disciples many other branches were formed. Whilst another scholar of Hiranyanabha, named Kriti, taught twenty-four Sanhitas to as many pupils; and by them, again, was the Sama-veda divided into numerous branches [*3].

I will now give you an account of the Sanhitas 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 Devaders'a and to Pathya. The disciples of Devaders'a were Maudga, Brahmabali, S'aulkayani, and Pippalada. Pathya had three pupils, Jajali, Kumudadi, and S'aunaka; and by all these were separate branches instituted. S'aunaka having divided his Sanhita into two, gave one to Babhru, and the other to Saindhavayana; and from them sprang two schools, the Saindhavas and Munjakes'as [*4]. The principal subjects of difference in the Sanhitas of the Atharva-veda are the five Kalpas or ceremonials: the Nakshatra Kalpa, or rules for worshipping the planets; the Vaitana Kalpa, or rules for oblations, according to the Vedas generally; the Sanhita Kalpa, or rules for sacrifices, according to different schools; the Angirasa Kalpa, incantations and prayers for the destruction of foes and the like; and the Santi Kalpa, or prayers for averting evil [*5].

Accomplished in the purport of the Puranas, Vyasa compiled a Pauranik Sanhita, consisting of historical and legendary traditions, prayers and hymns, and sacred chronology [*6]. He had a distinguished disciple, Suta, also termed Romaharshana, and to him the great Muni communicated the Puranas. Suta had six scholars, Sumati, Agnivarchas, Mitrayu, S'ans'apayana, Akritavrana, who is also called Kas'yapa, and Saverni. The three last composed three fundamental Sanhitas; and Romaharshana himself compiled a fourth, called Romaharshanika. The substance of which four Sanhitas is collected into this (Vishnu) Purana.

The first of all the Puranas is entitled the Brahma. Those who are acquainted with the Puranas enumerate eighteen, or the Brahma, Padma, Vaishnava, S'aiva, Bhagavata, Naradiya, Markandeya, Agneya, Bhavishyat, Brahma Vaivartta, Lainga, Varaha, Skanda, Vamana, Kaumma, Matsya, Garura, Brahmanda. 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 dynasties, are narrated in all these Puranas. This Purana which I have repeated to you, Maitreya, is called the Vaishnava, and is next in the series to the Padma; and in every part of it, in its narratives of primary and subsidiary creation, of families, and of periods, the mighty Vishnu is declared in this Purana [*7].

The four Vedas, the six Angas (or subsidiary portions of the Vedas, viz. S'iksha, rules of reciting the prayers, the accents and tones to be observed; Kalpa, ritual; Vyakarana, grammar; Nirukta, glossarial comment; Chhandas, metre; and Jyotish, (astronomy), with Mimansa (theology), Nyaya (logic), Dharma (the institutes of law), and the Puranas, 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 Dhanwantari); Dhanur-veda, the science of archery or arms, taught by Bhrgu; Gandharba-veda, or the drama, and the arts of music, dancing, &c., of which the Muni Bharata was the author; and the Artha s'astram, or science of government, as laid down first by Vrihaspati.

There are three kinds of Rishis, or inspired sages; royal Rishis, or princes who have adopted a life of devotion, as Viswamitra; divine Rishis, or sages who are demigods also, as Narada; and Brahman Rishis, or sages who are the sons of Brahma, or Brahmans, as Vas'ishtha and others [*8].

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 Manwantaras. 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 [*9]?

Footnotes

^282:1 The Vayu makes Sukarman the grandson of Sumantu, his son being called Sunwat.

^282:2 Some copies read Paushpinji. The Vayu agrees with our text, but alludes to a legend of Sukarman having first taught a thousand disciples, but they were all killed by Indra, for reading on an unlawful day, or one when sacred study is prohibited.

^282:3 The Vayu specifies many more names than the Vishnu, but the list is rather confused. Amongst the descendants of those named in the text, Rayananiya (or Ranayaniya), the son of Lokakshi, is the author of a Sanhita still extant: Saumitri his son was the author of three Sanhitas: Paras'ara, the son of Kuthumi, compiled and taught six Sanhitas: and S'aligotra, a son of Langali, established also six schools. Kriti was of royal descent: he and Paushyinji were the two most eminent teachers of the Sama-veda.

^283:4 According to the commentator, Munjakes'a is another name for Babhru; but the Vayu seems to consider him as the pupil of Saindhava, but the text is corrupt.

^283:5 The Vayu 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 Rich is said to comprise 8600 Richas. The Yajush, as originally compiled by Vyasa, 12000: of which the Vajasaneyi contains 1900 Richas, and 7600 Brahmanas; the Charaka portion contains 6026 stanzas: and consequently the whole exceeds 12000 verses. The stanzas of the Saman are said to be 8014; and those of the Atharvan 5980. Mr. Colebrooke states the verses of the whole Yajush to be 1987; of the Salapalka Brahmana of the same Veda 7624; and of the Atharvan 6015.

^283:6 Or of stories (Akhyanas) and minor stories or tales (Upakhyanas); of portions dedicated to some particular divinity, as the S'iva-gita, Bhagavad-gita, &c.; and accounts of the periods called Kalpas, as the Brahma Kalpa, Varaha Kalpa, &c.

^284:7 For remarks upon this enumeration, see Introduction.

^284:8 A similar enumeration is given in the Vayu, with some additions. Rishi is derived from Rish, 'to go to' or 'approach.' The Brahmarshis, it is said, are descendants of the five patriarchs, who were the founders of races or Gotras of Brahmans, or Kas'yapa, Vas'ishtha, Angiras, Atri, and Bhri-gu. 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; [p. 285] Narada and Parvata, the sons of Kas'yapa. Brahmarshis are Ikshwaku and other princes. The Brahmarshis dwell in the sphere of Brahma; the Devarshis in the region of the gods; and the Rajarshis in the heaven of Indra.

^285:9 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 Brahmans, engrossed by the care of subsistence, neglected the study of the sacred books, and the Vedas were lost. The Rishi Saraswata alone, being fed with fish by his mother Saraswati, the personified river so named, kept up his studies, and preserved the Hindu scriptures. At the end of the famine the Brahmans repaired to him to be taught, and sixty thousand disciples again acquired a knowledge of the Vedas from Saraswata. This legend appears to indicate the revival, or more probably the introduction, of the Hindu ritual by the race of Brahmans, or the people called Saraswata; for, according to the Hindu geographers, it was the name of a nation, as it still is the appellation of a class of Brahmans who chiefly inhabit the Panjab. (As. Res. VII. 219, 338, 341.) The Saraswata Brahmans are met with in many parts of India, and are usually fair-complexioned, tall, and handsome men. They are classed in the Jati malas, or popular lists of castes, amongst the five Gaura Brahmans, and are divided into ten tribes: they are said also to be especially the Purohits or family priests of the Kshatriya or military castes: (see the Jati mala, printed in Price's Hindi Selections, II. 280:) circumstances in harmony with the purport of the legend, and confirmatory of the Saraswatas 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 Saraswati river: see <page 181>, n. .

CHAP. VII.

By what means men are exempted from the authority of Yama, as narrated by Bhishma to Nakula. Dialogue between Yama and one of his attendants. Worshippers of Vishnu not subject to Yama. How they are to be known.

MAITREYA. – You have indeed related to me, most excellent Brahman, all that I asked of you; but I am desirous to hear one thing which you have not touched on. This universe, composed of seven zones, with its seven subterrestrial regions, and seven spheres – this whole egg of Brahma. – is every where swarming with living creatures, large or small, with smaller and smallest, and larger and largest; so that there is not the eighth part of an inch in which they do not abound. Now all these are captives in the chains of acts, and at the end of their existence become slaves to the power of Yama, by whom they are sentenced to painful punishments. Released from these inflictions, they are again born in the condition of gods, men, or the like: and thus living beings, as the S'astras ap-

prise 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?

PARAS'ARA. – This question, excellent Muni, was once asked by Nakula [*1] of his grandfather Bhishma; and I will repeat to you the reply made by the latter.

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, and 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.

"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.

"Yama beholding one of his servants with his noose in his hand, whispered to him, and said, 'Keep clear of the worshippers of Madhusudana. I am the lord of all men, the Vaishnavas excepted. I was appointed by Brahma, 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 of power to govern and control me. As gold is one substance still, however diversified as bracelets, tiaras, or earrings, so Hari is one and the same, although modified in the forms of gods, animals, and man. As the drops of water, raised by wind from the earth, sink into the earth again when the wind subsides, so the varieties of gods, men, and animals, which have been detached by the agitation of the qualities, are reunited, when that disturbance ceases, with the eternal. He who through holy knowledge diligently adores the lotus foot of that Hari, who is revered by the gods, is released from all the bonds of sin; and you must avoid him as you would avoid fire fed with oil.'

"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 Janardana in his pure mind, which has been freed from fascination, and whose soul is undefiled by the soil of the Kali age. Know that excellent man to be a worshipper of Vishnu, who, looking upon gold in secret, holds that which is another's wealth but as grass, and devotes all his thoughts to the lord. Pure is he as a mountain of clear crystal; for how can Vishnu abide in the hearts of men with malice and envy, and other evil passions? the glowing heat of fire abides not in a cluster of the cooling rays of the moon. He who lives pure in thought, free from malice, contented, leading a holy life, feeling tenderness for all creatures, speaking wisely and kindly, humble and sincere, has Vasudeva ever present in his heart. As the young Sal-tree by its beauty declares the excellence of the juices which it has imbibed from the earth, so when the eternal has taken up his abode in the bosom of any one, that man is lovely amidst the beings of this world. Depart, my servant, quickly from those men whose sins have been dispersed by moral and religious merit [*2], whose minds are daily dedicated to the imperceptible deity, and who are exempt from pride, uncharitableness, and malice. In the heart in which the divine Hari, who is without beginning or end, abides, armed with a sword, a shell, 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. Janardana 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 Vasudeva. Do you proceed afar off from those in whose hearts Ananta is enshrined; from him whose sanctified understanding conceives the supreme male and ruler, Vasudeva, as one with his votary, and with all this world. Avoid those holy persons who are constantly invoking the lotus-eyed Vasudeva, 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' (Bhishma). 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 Paras'ara, related to you what you wished to hear, and what was said by the son of Vivaswat [*3]. What else do you wish to hear?

Footnotes

^286:1 Nakula is one of the Pandava princes, and consequently grand-nephew, not grandson, of Bhishma: he is great grandson of Paras'ara; and it is rather an anomaly for the latter to cite a conversation in which Nakula formerly bore a part.

^288:2 Or Yama and Niyama. The duties intended by these terms are variously enumerated. The commentator on the text specifics under the first head, absence of violence or cruelty to other beings (Ahinsa), honesty (Asteya), truth (Satya), chastity (Brahmacharyya), and disinterestedness or non-acceptance of gifts (Aparigraha). Under Niyama are comprehended purity (S'aucha), contentment (Santosh), devotion (Tapas), study of the Vedas (Swadhyaya), and adoration of the supreme (Is'wara-pranidhana).

^289:3 Or Vaivaswata. This section is called the Yama gita.

CHAP. VIII.

How Vishnu is to be worshipped, as related by Aurva to Sagara. Duties of the four castes, severally and in common: also in time of distress.

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.

PARAS'ARA. – The question you have asked was formerly put by Sagara to Aurva [*1]. I will repeat to you his reply.

Sagara having bowed down before Aurva, the descendant of Bhrigu, asked him what were the best means of pleasing Vishnu, and what would be the consequence of obtaining his favour. Aurva replied, "He who pleases Vishnu 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 Vishnu is 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. Janarddana therefore is propitiated by him who is attentive to established observances, and follows the duties prescribed for his caste. The Brahman, the Kshatriya, the Vais'ya, and the S'udra, who attends to the rules enjoined his caste, best worships Vishnu. Kes'ava 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 Brahmins, 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 heart no pleasure is derived from the imperfections of love and hatred. The man, oh monarch, who conforms to the duties enjoined by scriptural authority for every caste and condition of life, is he who best worships Vishnu: there is no other mode."

Aurva having thus spoken, Sagara said to him, "Tell me then, venerable Brahman, what are the duties of caste and condition [*2]: I am desirous of knowing them." To which Aurva answered and said, "Attentively listen to the duties which I shall describe as those severally of the Brahman, the Kshatriya, the Vais'ya, and the S'udra. 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 S'astras; 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 best riches of a Brahman are universal benevolence. He should look upon the jewels of another person as if they were pebbles; and should, at proper periods, procreate offspring by his wife. These are the duties of a Brahman.

"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 Vais'ya 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.

"Attendance upon the three regenerate castes is the province of the S'udra, and by that he is to subsist, or by the profits of trade, or the earnings of mechanical labour. He is also to make gifts; and he may offer the sacrifices in which food is presented, as well as obsequial offerings [*3].

"Besides these their respective obligations, there are duties equally 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 Vais'ya; the Kshatriya may adopt those of the Vais'ya; and the Vais'ya those of the Kshatriya: but these two last should never descend to the functions of the S'udra, if it be possible to avoid them [*4]; and if that be not possible, they must at least shun the functions of the mined castes. I will now, Raja, relate to you the duties of the several Asramas or conditions of life."

Footnotes

^290:1 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 Kritavirya persecuted and slew the children of Bhrigu, to recover the wealth which their father had lavished upon them, they destroyed even the children in the womb. One of the women of the race of 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 Agneyastram, or fiery weapon, with which he conquered the tribes of barbarians, who had invaded his patrimonial possessions. Mahabh. Adi Parvan, Dana Dharma P., Hari .

^291:2 Most of the Puranas, especially the Kurma, Padma, Vamana, Agni, and Garuda, contain chapters or sections more or less in detail upon the moral and ceremonial duties of the Hindus; and a considerable portion of the Mahabharata, especially in the Moksha Dharma Parvan, is devoted to the same subject. No other Pauranik work, however, contains a series of chapters exactly analogous to those which follow, and which contain a compendious and systematic description of the Acharas, or personal and social obligations of the Hindus. The tenor of the whole is conformable to the institutes of Manu, and many passages are the same.

^292:3 The Pakayajna, or sacrifice in which food is offered, implies either the worship of the Vis'wadevas, 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 S'udra 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 S'udra must present the cakes, but it must be done without Mantras; as the Mitakshara; 'This rite (the presentation of cakes) must be performed by the S'udras, without formula:, on the twelfth day.' The Vayu P. directs the performance of the five great sacrifices by S'udras, only omitting the Mantras: It may be suspected that the Puranas relaxed in some degree from the original rigour; for it may be inferred that the great ceremonies were altogether withheld from S'udras in the time of Manu, who declares that none have any right or part (Adhikara) in his code except those who perform rites with Mantras, or the three regenerate castes (II. 16); and denounces as heinous sins teaching the [p. 293] Vedas to S'udras, performing sacrifices for them, or taking gifts from them. X. 309, 110, 111. Yajñawalkya, however, allows them to perform five great rites with the Namaskara, or the simple salutation: which Gotama confirms. Some restrict the sense of Mantra, also, to the prayers of the Vedas, and allow the S'udras to use those of the Puranas; as S'ulapani: and the Tithi Tatwa is cited in the S'udra Kamalakara as allowing them any Mantras except those of the Vedas.

^293:4 This last clause reconciles what would else appear to be an incompatibility with Manu, who permits the Vais'ya in time of distress to descend to the servile acts of a S'udra. X. 98.

CHAP. IX.

Duties of the religious student, householder, hermit, and mendicant.

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.

"When the scriptural studies appropriate to the student have been completed, and he has received dismissal from his Guru, let the regenerate man enter into the order of the householder; and taking unto himself, with lawful ceremonies, house, wife, and wealth, discharge to the best of his ability the duties of his station [*2]; satisfying the manes with funeral cakes; the gods with oblations; guests with hospitality; the sages with holy study; the progenitors of mankind with progeny; the spirits with the residue of oblations; and all the world with words of truth [*3]. A householder secures heaven by the faithful discharge of these obligations. There are those who subsist upon alms, and lead an erratic life of self-denial, at the end of the term during which they have kept house. They wander over the world to see the earth, and perform their ablutions, with rites enjoined by the Vedas, at sacred shrines: houseless, and without food, and resting for the night at the dwelling at which they arrive in the evening. The householder is to them a constant refuge and parent: it is his duty to give them a welcome, and to address them with kindness; and to provide them, whenever they come to his house, with a bed, a seat, and food. A guest disappointed by a householder, who turns away from his door, transfers to the latter all his own misdeeds, and bears away his religious merit [*4]. In the house of a good man, contumely, arrogance, hypocrisy, repining, contradiction, and violence are annihilated: and the householder who fully performs this his chief duty of hospitality is released from every kind of bondage, and obtains the highest of stations after death.

"When the householder, after performing the acts incumbent on his condition, arrives at the decline of life, let him consign his wife to the care of his sons, and go himself to the forests [*5]. Let him there subsist upon leaves, roots, and fruit; and suffer his hair and beard to grow, and braid the former upon his brows; and sleep upon the ground: his dress must be made of skin or of Kas'a or Kus'a 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 exercises he must be endurant of heat and cold. The sage who diligently follows these rules, and leads the life of the hermit (or Vanaprastha), consumes, like fire, all imperfections, and conquers for himself the mansions of eternity.

"The fourth order of men is called that of the mendicant; the circumstances of which it is fit, oh king, that you should hear from me. Let the unimpassioned man, relinquishing all affection for wife, children, and possessions, enter the fourth order [*6]. Let him forego the three objects of human existence (pleasure, wealth, and virtue), whether secular or religious, and, indifferent to friends, be the friend of all living beings. Let him, occupied with devotion, abstain from wrong, in act, word, or thought, to all creatures, human or brute; and equally avoid attachment to any. Let him reside but for one night in a village, and not more than five nights at a time in a city; and let him so abide, that good-will, and not animosity, may be engendered. Let him, for the support of existence, apply for alms at the houses of the three first castes, at the time when the fires have been extinguished, and people have eaten. Let the wandering mendicant call nothing his own, and suppress desire, anger, covetousness, pride, and folly. The sage who gives no cause for alarm to living beings need never apprehend any danger from them. Having deposited the sacrificial fire in his own person, the Brahman feeds the vital flame, with the butter that is collected as alms, through the altar of his mouth; and by means of his spiritual fire he proceeds to his own proper abode. But the twice-born man [*7], who seeks for liberation, and is pure of heart, and whose mind is perfected by self-investigation, secures the sphere of Brahma, which is tranquil, and is as a bright flame that emits not smoke."

Footnotes

^294:1 These directions are the same as those prescribed by Manu, though not precisely in the same words. II. 175, et seq.

^294:2 So Manu, III. 4, &c.

^294:3 The great obligations, or, as Sir Wm. Jones terms them, sacraments, the Mahayajnas, or great sacrifices, are, according to Manu, but five; Brahmajajna, sacred study; Pitriyajna, libations to the manes; Devayajna, burnt-offerings to the gods; Baliyajna, offerings to all creatures; and Nriyajna, hospitality. III. 70, 71. The Prajapatijajna, or propagation of offspring, and Satyajajna, observance of truth, are apparently later additions.

^295:4 This is also the doctrine of Manu, III. 100.

^295:5 Manu, VI. 3, &c.

^296:6 Manu, VI. 33, &c.

^296:7 The text uses the term Dwijati, 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. – 'Entrance into the fourth order is never for the Kshatriya and Vais'ya. Entrance into the fourth order is for Brahmans, according to Swayambhu. So says Dattatreya: "Let the Brahman proceed from his dwelling is also the expression of Yama, Samvartta, and Baudhayana." But this is not the general understanding of the law, nor was it originally so restricted apparently. Manu does not so limit it.

CHAP. X.

Ceremonies to be observed at the birth and naming of a child. Of marrying, or leading a religious life. Choice of a wife. Different modes of marrying.

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

"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 S'raddha, 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 manes [*1] balls of meat mixed with curds, barley, and jujubes, with the part of his hand sacred to the gods, or with that sacred to Prajapati [*2]. Let a Brahman perform such a S'raddha, with all its offerings and circumambulations, on every occasion of good fortune [*3].

"Next, upon the tenth day after birth, let the father give a name to his child; the first term of which shall be the appellation of a god, the second of a man, as S'arman or Varman; the former being the appropriate designation of a Brahman, the latter of a warrior; whilst Gupta and Dasa are best fitted for the names of Vais'yas and S'udras [*4]. A name should not be void of meaning; it should not be indecent, nor absurd, nor ill-omened, nor fearful; it should consist of an even number of syllables; it should not be too long nor too short, nor too full of long vowels; but contain a due proportion of short vowels, and be easily articulated. After this and the succeeding initiatory rites [*5], the purified youth is to acquire religious knowledge, in the mode that has been described, in the dwelling of his spiritual guide.

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

"If he marry, he must select a maiden who is of a third of his age [*7]; one who has not too much hair, but is not without any; one who is not very black nor yellow complexioned, and who is not from birth a cripple or deformed. He must not marry a girl who is vicious or unhealthy, of low origin, or labouring under disease; one who has been ill brought up; one who talks improperly; one who inherits some malady from father or mother; one who has a beard, or who is of a masculine appearance; one who speaks thick or thin, or croaks like a raven; one who keeps her eyes shut, or has the eyes very prominent; one who has hairy legs, or thick ancles; or one who has dimples in her cheeks when she laughs [*8]. Let not a wise and prudent man marry a girl of such a description: nor let a considerate man wed a girl of a harsh skin; or one with white nails; or one with red eyes, or with very fat hands and feet; or one who is a dwarf, or who is very tall; or one whose eyebrows meet, or whose teeth are far apart, and resemble tusks. Let a householder marry a maiden who is in kin at least five degrees remote from his mother, and seven from his father, with the ceremonies enjoined by law [*9].

"The forms of marriage are eight, the Brahma, Daiva, the Arsha, Prajapatya, Asura, Gandharba, Rakshasa, and Pais'acha; which last is the worst [*10]: but the caste to which either form has been enjoined as lawful by inspired sages should avoid any other mode of taking a wife. The householder who espouses a female connected with him by similarity of religious and civil obligations, and along with her discharges the duties of his condition, derives from such a wife great benefits."

Footnotes

^297:1 To the Nandimukhas. The Pitris, or progenitors, are so termed here from words occurring in the prayer used on the occasion of a festive S'raddha. As. Res. VII. 270.

^297:2 With the Daiva tirtha, the tips of the fingers; or with the Prajapatya tirtha, the part of the hand at the root of the little finger. Manu, II. 58, 59. The second is called by Manu the Kaya tirtha, from Ka, a synonyme of Prajapati.

^297:3 The S'raddha 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 Vriddhi S'raddha. As. Res. VII. 270.

^298:4 So Manu, II. 30, 31, 32. The examples given in the comment are, Somas'arman, Indravarman, Chandragupta, and S'ivadasa, respectively appropriate appellations of men of the four castes.

^298:5 Or Sanskaras; initiatory ceremonies, purificatory of the individual at various stages.

^298:6 Or the vow or pledge he has taken, that he will follow for life the observances of the student or ascetic; both of which are enumerated in the Nirnaya Sindhu, as acts prohibited in the Kali age; a man is not to continue a student or Brahmachari, i. e. a caenobite, for life; nor is he to become a mendicant without previously passing through the order of householder. In practice, however, the prohibition is not unfrequently disregarded.

^298:7 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 of 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 Yajñawalkya has merely the word Yaviyasi, '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.

^299:8 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.

^299:9 See Manu, III. 5, &c.

^299:10 These different modes of marriage are described by Manu, III. 27, &c.

CHAP. XI.

Of the Sadacharas, or perpetual obligations of a householder. Daily purifications, ablutions, libations, and oblations: hospitality: obsequial rites: ceremonies to be observed at meals, at morning and evening worship, and on going to rest.

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."

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 Sadhus (saints) are they who are free from all defects; and the term Sat means the same, or Sadhu: those practices or observances (Acharas) which they follow are therefore called Sadacharas, the institutions or observances of the pious [*1]. The seven Rishis, the Manus, the patriarchs, are they who have enjoined and who have practised these observances. Let the wise man awake in the Muhurta of Brahma. (or in the third Muhurta, 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 counter-acting the unseen consequences of good or evil acts. Let him avoid wealth and desire, if they give uneasiness to virtue; and abstain from virtuous or religious acts, if they involve misery, or are censured by the world [*2]. 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 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 handfuls are to be rubbed over the left hand, and seven over both hands. Let him then rinse his mouth with water that is pure, neither fetid, nor frothy, nor full of bubbles; and again use earth to cleanse his feet, washing them well with water. He is to drink water then three times, and twice wash his face with it; and next touch with it his head, the cavities of the eyes, ears, and nostrils, the forehead, the navel, and the heart [*3]. Having finally washed his mouth, a man is to clean and dress his hair, and to decorate his person, before a glass, with unguents, garlands, and perfumes. He is then, according to the custom of his caste, to acquire wealth, for the sake of subsistence; and with a lively faith worship the gods. Sacrifices with the acid juice, those with clarified butter, and those with offerings of food,

are comprehended in wealth: wherefore let men exert themselves to acquire wealth for these purposes [*4].

"As preparatory to all established rites of devotion the householder should bathe in the water of a river, a pond, a natural channel, or a mountain torrent; or he may bathe upon dry ground, with water drawn from a well, or taken from a river, or other source, where there is any objection to bathing on the spot [*5]. When bathed, and clad in clean clothes, let him devoutly offer libations to the gods, sages, and progenitors, with the parts of the hand severally sacred to each. He must scatter water thrice, to gratify the gods; as many times, to please the Rishis; and once, to propitiate Prajapati: he must also make three libations, to satisfy the progenitors. He must then present, with the part of the hand sacred to the manes, water to his paternal grandfather and great-grandfather, to his maternal grandfather, great-grandfather, and his father; and at pleasure to his own mother and his mother's mother and grandmother, to the wife of his preceptor, to his preceptor, his maternal uncle, and other relations [*6], to a dear friend, and to the king. Let him also, after libations have been made to the gods and the rest, present others at pleasure for the benefit of all beings, reciting inaudibly this prayer; 'May the gods, demons, Yakshas, serpents, Rakshasas, Gandharbas, Pisachas, Guhyakas, Siddhas, Kushmandas, trees, birds, fish, all that people the waters, or the earth, or the air, be propitiated by the water I have presented to them. This water is given by me for the alleviation of the pains of all those who are suffering in the realms of hell. May all those who are my kindred, and not my kindred, and who were my relations in a former life, all who desire libations from me, receive satisfaction from this water. May this water and sesamum, presented by me, relieve the hunger and thirst of all who are suffering from those inflictions, wheresoever they may be [*7].' 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.

"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 Vivaswat, 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 Brahma [*8]. Having invoked Prajapati, let him pour oblations reverently to his household gods, to Kas'yapa and to Anumati [*9], in succession. The residue of the oblation let him offer to the earth, to water, and to rain, in a pitcher at hand; and to Dhatri and Vidhatri at the doors of his house, and in the middle of it to Brahma. 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 Dhanwantari [*10]. After having thus worshipped the domestic deities, he will next offer part of the residue to all the gods (the Vis'wadevas); then, in the north-west quarter, to Vayu (wind); then, in all directions, to the points of the horizon, to Brahma, to the atmosphere, and to the sun; to all the gods, to all beings, to the lords of beings, to the Pitris, to twilight. Then taking other rice [*11], let the householder at pleasure cast it upon a clean spot of ground, as an offering to all beings, repeating with collected mind this prayer; 'May gods, men, animals, birds, saints, Yakshas, serpents, demons, ghosts, goblins, trees, all that desire food given by me; may ants, worms, moths, and other insects, hungered and bound in the bonds of acts; may all obtain satisfaction from the food left them by me, and enjoy happiness. May they who have neither mother, nor father, nor relations, nor food, nor the means of preparing it, be satisfied and pleased with the food presented for their contentment [*12]. Inasmuch as all beings, and this food, and I, and Vishnu are not different, I therefore give for their sustenance the food that is one with the body of all creatures. May all beings, that are comprehended in the fourteen orders of existent things [*13], be satisfied with the food bestowed by me for their gratification, and be delighted.' Having uttered this prayer, let the devout believer cast the food upon the ground, for the nourishment of all kinds of beings; for the householder is thence the supporter of them all. Let him scatter food upon the ground for dogs, outcasts, birds, and all fallen and degraded persons.

"The householder is then to remain at eventide in his courtyard as long as it takes to milk a cow [*14], or longer if he pleases, to await 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 Brahma reverence a guest, without inquiring his studies, his school, his practices, or his race [*15].

"A householder should also at the perpetual S'raddha entertain another Brahman, who is of his own country, whose family and observances are known, and who performs the five sacramental rites. He is likewise to present to a Brahman learned in the Vedas four handfulls of food, set apart with the exclamation Hanta; and he is to give to a mendicant religious student three handfulls of rice, or according to his pleasure when he has ample means. These, with the addition of the mendicant before described, are to be considered as guests; and he who treats these four descriptions of persons with hospitality acquits himself of the debt due to his fellow men. The guest who departs disappointed from any house, and proceeds elsewhere, transfers his sins to the owner of that mansion, and takes away with him such a householder's merits. Brahma, Prajapati, Indra, fire, the Vasus, the sun, are present in the person of a guest, and partake of the food that is given to him. Let a man therefore be assiduous in discharging the duties of hospitality; for he who eats his food without bestowing any upon a guest feeds only upon iniquity.

"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 [*16]; nor must it be of dry vegetable substances, other than jujubes [*17] or preparations of molasses; but never must a man eat of that of which the juices have been extracted [*18]. Nor must a man eat so as to leave no residue of his meal, except in the case of flour, cakes, honey, water, curds, and butter. Let him, with an attentive mind, first taste that which has a sweet flavour: he may take salt and sour things in the middle course, and finish with those which are pungent and bitter. The man who commences his meal with fluids, then partakes of solid food, and finishes with fluids again, will ever be strong and healthy. In this manner let him feed without fault, silent, and contented with his food; taking, without uttering a word, to the extent of five handfulls, for the nutriment of the vital principle. 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 Sandhya, when he must engage in pious meditation. At the Sandhya, at the close of the day he must perform the usual rites before the sun has quite set; and in the morning he must perform them before the stars have disappeared [*19]. The morning and evening rites must never be neglected, except at seasons of impurity, anxiety, sickness, or alarm. He who is preceded by the sun in rising, or sleeps when the sun is setting, unless it proceed from illness and the like, incurs guilt which requires atonement; and therefore let a man rise before the sun in the morning, and sleep not until after he has set. They who sinfully omit both the morning and the evening service go after death to the hell of darkness. In the evening, then, having again dressed food, let the wife of the householder, in order to obtain the fruit of the Vais'wadeva rite, give food, without prayers, to outcasts and unclean spirits. Let the householder himself, according to his means, again shew 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 shew 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 imperfections, should be neatly attired and adorned, and animated by tenderness and affection. There are certain days on which unguents, flesh, and women are unlawful, as the eighth and fourteenth. lunar days, new moon and full moon [*20], and the entrance of the sun into a new sign. On these occasions the wise will restrain their appetites, and occupy themselves in the worship of the gods, as enjoined by holy writ, in meditation, and in prayer; and he who behaves differently will fall into a hell where ordure will be his food. Let not a man stimulate his desires by medicines, nor gratify them with unnatural objects, or in public or holy places. Let him not think incontinently of another's wife, much less address her to that end; for such a man will be born in future life as a creeping insect. He who commits adultery is punished both here and hereafter; for his days in this 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."

Footnotes

^300:1 Sir Wm. Jones renders Achara, 'the immemorial customs of good men' (Manu, II. 6); following the explanation of Kulluka Bhatta, which is much the same as that of our text. 'Achara means the use of blankets or bark, &c. for dress. Sadhus are pious or just men.' Acharas are, in fact, all ceremonial and purificatory observances or practices, not expiatory, which are enjoined either by the Vedas or the codes of law.

^300:2 That is, he may omit prescribed rites, if they are attended with difficulty or danger: he may forego ablutions, if they disagree with his 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 [p. 301] are generally reprehended by pious persons, and a man may therefore disregard the injunction.

^301:3 Many of these directions are given by Manu, IV. 45, &c.

^302:4 That is, wealth is essential to the performance of religious rites, and it is also the consequence of performing them. A householder 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 Vis'wadevas, 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 S'raddhas generally, and to the manes on the full moon of four different months, or S'ravan, Agrahayana, Chaitra, and Aswin.

^302:5 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 snana, or repeat the prayers used at ablution, without the actual bath.

^302:6 The whole series is thus given by Mr. Colebrooke; As. Res. V. 367. Triple libations of tila (sesamum seeds) and water are to be given to the father, paternal grandfather, and great grandfather; to the mother, maternal grandfather, great grandfather, and great great grandfather: and single libations are to be offered to the paternal and maternal grandmother and great grandmother, 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 [p. 303] other relatives. With exception of those, however, offered to his own immediate ancestors, which are obligatory, these libations are optional, and are rarely made.

^303:7 The first part of this prayer is from the Sama-veda, and is given by Mr. Colebrooke. As. Res. V. 367.

^303:8 The rite is not addressed to Brahma specially, but he is to be invoked to preside over the oblations offered to the gods and sages subsequently particularized.

^303:9 Kas'yapa, the son of Kas'yapa, is Aditya, 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 Mr. 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 Mr. Colebrooke, "oblations are made with such ceremonies, and in such form, as are [p. 304] adapted to the religious rite which is intended to be subsequently performed." As. Res. VII. 237.

^304:10 See also Manu, III. 84, &c. and the As. Res. VII. 275.

^304:11 Or this ceremony may be practised instead of the preceding.

^304:12 This prayer is said by Mr. Colebrooke to be taken from the Puranas (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 which the commentator explains by understanding Anna siddhi to mean 'means of dressing food,' Paka sadhana. The following passages of the prayer are evidently peculiar to the Vishnu Purana.

^304:13 Either fourteen classes of Bhutas or spirits, or the same number of living beings, or eight species of divine, one of human, and five of animal creatures.

^305:14 This, according to the commentator, is equal to the fourth part of a Ghatika, which, considering the latter synonymous with Muhurta, or one-thirtieth of the day and night, would be twelve minutes.

^305:15 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.

^306:16 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 [p. 307] is dressed in the first instance for an individual being prohibited; as by Yajñawalkya: 'Let him avoid flesh killed in vain;' or that which is not the residue of an offering to the gods, &c. So also Manu, V. 7.

^307:17 By dried vegetables, &c. is to be understood unboiled vegetables, or potherbs dressed without being sprinkled with water: Instead of 'jubes,' the reading is sometimes 'myrobalans:' the other term, , is explained 'sweet-meats.' The construction here, however, is somewhat obscure.

^307:18 As oil-cake, or the sediment of any thing after expression.

^308:19 So Manu, II. 101. and IV. 93.

^309:20 So Manu, IV. 128.

CHAP. XII.

Miscellaneous obligations – purificatory, ceremonial, and moral.

AURVA continued. – "Let a respectable householder ever venerate the gods, kine, Brahmans, saints, aged persons, and holy teachers. Let him observe the two daily Sandhyas, 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, nor 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 [*1], nor put his beard into his mouth, nor crumble a clod of clay; nor look upon the chief planetary bodies when he is unclean. Let him not express disgust at a corpse, for the odour of a dead body is the produce of the moon. Let a decent man ever avoid by night the place where four roads meet, the village tree, the grove adjacent to the place where bodies are burnt, and a loose woman. Let him not pass across the shadow of a venerable person, of an image, of a deity, of a flag, of a heavenly luminary [*2]. Let him not travel alone through a forest, nor sleep by himself in an empty house [*3]. Let him keep remote from hair, bones, thorns, filth, remnants of offerings, ashes, chaff, and earth [*4] 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 Virasana (or on his knees). He must never pass round a temple upon his left hand, nor perform the ceremony of circumambulating any venerable object in the reverse direction. A decent man will not spit, nor eject any impurity, in front of the moon, fire, the sun, water, wind, or any respectable person [*6]; nor will he void urine standing, nor upon the highway: he will never step over phlegm, ordure, urine, or blood; nor is the expectoration of the mucus of the throat allowable at the time of eating, offering sacrifices or oblations, or repeating prayers, or in the presence of a respectable person.

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

"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 [*7]. 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 Swarga. 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, 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 [*8]. A considerate man will always cultivate, in act, thought, and speech, that which is good for living beings, both in this world and in the next [*9]."

Footnotes

^310:1 Manu, IV. 71. "He who breaks clay, or cuts grass, or bites his nails, will speedily fall to ruin."

^310:2 Manu, IV. 130.

^311:3 Manu, IV. 57.

^311:4 Ib. id. 78.

^311:5 Ib. id. 45.

^311:6 Ib. id. 52.

^312:7 Manu, IV. 101, &c. The legislator is much more copious on this subject than the author of the Purana.

^313:8 So Manu, IV. 538. "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."

^313:9 That the preceding chapter agrees in many respects very closely with the contents of the fourth book of the Institutes of Manu, on economics and private morals, will be evident from the instances cited of some of the parallel passages. Several others might have been adduced.

CHAP. XIII.

Of S'raddhas, or rites in honour of ancestors, to be performed on occasions of rejoicing. Obsequial ceremonies. Of the Ekoddishtha or monthly S'raddha, and the Sapindana or annual one. By whom to be performed.

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 S'raddha offered upon joyous occasions [*1]. With composed mind, and thinking on nothing else, the Brahman should offer worship to both the gods and progenitors, and should respectfully circumambulate, keeping Brahmans on his left 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 Prajapati, balls of food [*2], with curds, unbruised grain, and jujubes; and should perform, on every accession of good fortune, the rite by which the class of progenitors termed Nandimukha is propitiated [*3]. A householder should diligently worship the Pitris 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 S'raddha 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 [*4].' They then return, along with the cattle coming from pasture, to the village; and upon the appearance of the stars retire to rest, sleeping on mats spread upon the earth. Every day (whilst the mourning lasts) a cake or ball of food [*5] is to be placed on the ground, as an offering to the deceased; and rice, without flesh, is to be daily eaten. Brahmans are to be fed for as many days as the mourner pleases, for the soul of the defunct derives satisfaction accordingly as his relatives are content with their entertainment. On the first day, or the third, or seventh, or ninth (after the death of a person), his kinsmen should change their raiment, and bathe out of doors, and offer a libation of water, with (tila) sesamum-seeds. On the fourth day [*6] the ashes and bones should be collected: after which the body of one connected with the deceased by offerings of funeral cakes may be touched (by an indifferent person), without thereby incurring impurity; and those who are related only by

presentation of water are qualified for any occupation [*7]. The former class of relatives may use beds, but they must still refrain from unguents and flowers, and must observe continence, after the ashes and bones have been collected (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 [*8]; 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 Vais'ya, half a month; and a whole month for a S'udra [*9]. On the first day after uncleanness ceases, the nearest relation of the deceased should feed Brahmans at his pleasure, but in uneven numbers, and offer to the deceased a ball of rice upon holy grass placed near the residue of the food that has been eaten. After the guests have been fed, the mourner, according to his caste, is to touch water, a weapon, a goad, or a staff, as he is purified by such contact. He may then resume the duties prescribed for his caste, and follow the avocation ordinarily pursued by its members.

"The S'raddha enjoined for an individual is to be repeated on the day of his death (in each month for a year) [*10], but without the prayers and rites performed on the first occasion, and without offerings to the Vis'wadevas. 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.

"This is the S'raddha called Ekoddishta, which is to be performed monthly to the end of a twelve-month 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 whom worship is to be addressed with all the ceremonies of the S'raddha. 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 [*11]. 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 S'raddhas called Ekoddishta, which are offered every month: and the subsequent rites are those which follow the Sapindakarana, 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, 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."

Footnotes

^314:1 The offerings of the Hindus to the Pitris 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 Vayu and Matsya Puranas and Hari Vans'a, to be of more moment than the worship of the gods: 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 Pitris in general, form an essential ceremony on a great variety of festive and domestic occasions. The Nirnaya Sindhu, in a passage referred to by Mr. Colebrooke (As. Res. VII.), specifies the following S'raddhas: 1. The Nitya, or perpetual; daily offerings to ancestors in general: 2. The Naimittika, or occasional; as the Ekoddishtha, or obsequial offerings on account of a kinsman recently deceased: 3. The Kamyā, voluntary; performed for the accomplishment of a special design: 4. The Vriddhi; performed on occasions of rejoicing or prosperity: 5. The Sapindana; offerings to all individual and to general ancestors: 6. The Parvana S'raddha; 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 Goshti; for the advantage of a number of learned persons, or of an assembly of Brahmans, invited for the purpose: 8. The S'uddhi; one performed to purify a person from some defilement; an expiatory S'raddha: 9. The Karmanga; one forming part of the initiatory ceremonies, or Sanskaras, observed at conception, birth, tonsure, &c.: 10. The Daiva; to which the gods are invited: 11. The Yatra S'raddha; held by a person going a journey: and 12. The Pushti S'raddha; one performed to promote health and [p. 315] 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. Nirnaya Sindhu, p. 271.

^315:2 Manu directs the balls to be made from the remainder of the clarified butter constituting the previous oblation to the gods. III. 215. Kulluka Bhatta explains, however, the oblation to consist partly of Anna food, or boiled rice. The latter is the article of which the balls chiefly consist. Yajñawalkya directs them to be made of rice and sesamum-seeds. The Vayu 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 Pindas. Their size also differs; and according to Angiras, as quoted by Hemadri in the S'raddha Mayukha, they may be of the dimension of the fruit of the jujube, or of the hog-plum, of the fruit of the Bel, or of the wood-apple, or of a fowl's egg. Some authorities direct Pindas of a different size for different S'raddhas; 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 S'raddha. In practice the Pinda is usually of such a magnitude that it may be conveniently held by the hand.

^315:3 We have here the authority of the text for classing the Nandimukhas amongst the Pitris (see p. 297): the verse is , and the same Gana or class is presently again named: The Mantra of the Vriddhi or festival S'raddha is also said, in the Nirnaya Sindhu, to be . According to the authorities, however, which are cited in that work, there seems to be some uncertainty about the character of the Nandimukhas; and they are addressed both as Pitris and gods: being in the former case either the ancestors prior to the great grandfather, ancestors collectively, or a certain class of them; and in the latter, being identified with the Vis'wadevas, or a class of them called also Urddhavaktra. The term Nandimukha is also applied to the rite itself, or to the Vriddhi S'raddha, and to one addressed to maternal ancestors. Nirnaya Sindhu, p. 268, &c.

^316:4 "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, .

^316:5 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, 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 all presented on one day. *Nirnaya Sindhu*, p. 429.

^316:6 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. *Nirnaya Sindhu*, p. 432.

^316:7 They are no longer unclean. The Sapindas, or those connected by offerings of cakes to common ancestors, extend to seven degrees, ascending or descending. The Samanodakas, or those similarly connected by presentations of water, to fourteen degrees.

^317:8 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 S'raddha which crowns the whole of the funeral rites is to be performed, and when Brahmans are to be invited. *Nirnaya Sindhu*, p. 437.

^317:9 The number of Pindas, however, is for each case the same, or ten. *Nirnaya Sindhu*, p. 429.

^317:10 So Manu, III. 251. It may be doubted if the monthly S'raddha was part [p. 318] of the ancient system, although Kulluka Bhatta supposes it to be referred to (v. 548), and supplies the fancied omission of the text.

^318:11 Purva, 'first;' Madhyama, 'middle;' and Uttara, 'last.'

CHAP. XIV.

Of occasional S'raddhas, or obsequial ceremonies: when most efficacious, and at what places.

AURVA proceeded. – "Let the devout performer of an ancestral oblation propitiate Brahma, Indra, Rudra, the As'wins, the sun, fire, the Vasus, the winds, the Vis'wadevas, the sages, birds, men, animals, reptiles, progenitors, and all existent things, by offering adoration to 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 ceremonies are appropriate, the 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 Pitris [*1] derive satisfaction for eight years from ancestral offerings upon the day of new moon when the star of the conjunction [*2] is Anuradha, Vis'akha, or Swati; and for twelve years when it is Pushya, Ardra, or Punarvasu. It is not easy for a man to effect his object, who is desirous of worshipping the Pitris or the gods on a day of new moon when the stars are those of Dhanishtha, Purvabhadrapada, or S'atabhisha. Hear also an account of another class of S'raddhas, which afford especial contentment to progenitors, as explained by Sanatkumara, the son of Brahma, to the magnanimous Pururavas, when full of faith and devotion to the Pitris he inquired how he might please them. The third lunar day of the month Vais'akha (April, May), and the ninth of Kartika (October, November), in the light fortnight; the thirteenth of Nabha (July, August), and the fifteenth of Magha (January, February), in the dark fortnight; are called by ancient teachers the anniversaries of the first day of a Yuga, or age (Yugadya), 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 alternately begin to diminish; on those days which are the anniversaries of the beginning of the Manwantaras; when the sun is in the path of the goat; and on all occurrences of meteoric phenomena. A S'raddha at these seasons contents the Pitris 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 (Satabhisha), 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 Dhanishtha is combined with the day of new moon, content the Pitris 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 Pitris, bathes in the Ganges, Satlaj, Vipasa (Beyah), Saraswati, or the Gomati at Naimisha, expiates all his sins. The Pitris also say, 'After having received satisfaction for a twelvemonth, we shall further derive gratification by libations offered by our descendants at some place of pilgrimage, at the end of the dark fortnight of Magha.' The songs of the Pitris confer purity of heart, integrity of wealth, prosperous seasons, perfect rites, and devout faith; all that men can desire. Hear the verses that constitute those songs, by listening to which all those advantages will be secured, oh prince, by you. 'That enlightened individual who begrudges not his wealth, but presents us with cakes, shall be born in a distinguished family. Prosperous and affluent shall that man ever be, who in honour of us gives to the Brahmans, if he is wealthy, jewels, clothes, land, conveyances, wealth, or any valuable presents; or who, with faith and humility, entertains them with food, according to his means, at proper seasons. If he cannot afford to give them dressed food, he must, in proportion to his ability, present them with unboiled grain, or such gifts, however trifling, as he can bestow. Should he be utterly unable even to do this, he must give to some eminent Brahman, bowing at the same time before him, sesamum-seeds adhering to the tips of his fingers, and sprinkle water to us, from the palms of his hands, upon the ground; or he must gather, as he may, fodder for a day, and give it to a cow; by which he will, if firm in faith, yield us satisfaction. If nothing of this kind is practicable, he must go to a forest, and lift up his arms to the sun and other regents of the spheres, and say aloud – I have no money, nor property, nor grain, nor any thing whatever it for an ancestral offering. Bowing therefore to my ancestors, I hope the progenitors will be satisfied with these arms tossed up in the air in devotion.' These are the words of the Pitris themselves; and he who endeavours, with such means as he may possess, to fulfil their wishes, performs the ancestral rite called a S'raddha."

Footnotes

^322:1 [p. 320] We may here take the opportunity of inquiring who are meant by the Pitris; 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 Sapindikarana, has been duly performed. The Pitris collectively, therefore, include a man's ancestors; but the principal members of this order of beings are of a different origin. The Vayu, Matsya, and Padma Puranas, and Hari Vans'a, profess to give an account of the original Pitris. The account is much the same, and for the most part in the same words, in all. They agree in distinguishing the Pitris into seven classes; three of which are without form, or composed of intellectual, not elementary substance, and assuming what forms they please; and four are corporeal. When they come to the enumeration of the particular classes they somewhat differ, and the accounts in all the works are singularly imperfect. According to a legend given by the Vayu and the Hari Vans'a, the first Pitris were the sons of the gods. The gods having offended Brahma, 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 sons of the gods were the first

Pitris. So the has 'The Pitris are born in the Manwantaras as the sons of the gods.' The Hari Vans'a makes the sons assume the character of fathers, addressing them, 'Depart, children.' Again; the Vayu P. declares the seven orders of Pitris to have been originally the first gods, the Vairajas, whom Brahma, with the eye of Yoga, beheld in the eternal spheres, and who are the gods of the gods. Again; in the same work we have the incorporeal Pitris called Vairajas, from being the sons of the Prajapati Viraja. The Matsya agrees with this latter statement, and adds that the gods worship them. The Hari Vans'a has the same statement, but more precisely [p. 321] distinguishes the Vairajas as one class only of the incorporeal Pitris. The commentator states the same, calling the three incorporeal Pitris, Vairajas, Agnishwattas, and Varhishads; and the four corporeal orders, Sukalas, Angirasas, Suswadhas, and Somapas. The Vairajas are described as the fathers of Mena, the mother of Uma. Their abode is variously termed the Santanika, Sanatana, and Soma loka. As the posterity of Viraja, they are the Somasads of Manu. The other classes of Pitris the three Puranas 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: –

Agnishwattas – sons of Marichi, and Pitris of the gods (Manu, Matsya, Padma): living in Soma-loka, and parents of Achchoda (Matsya, Padma, Hari Vans'a). The Vayu makes them residents of Viraja-loka, sons of Pulastya, Pitris of the demigods and demons, and parents of Pivari; omitting the next order of Pitris, to whom these circumstances more accurately refer. The commentator on the Hari V. derives the name from Agnishu, 'in or by oblations to fire,' and Atta, 'obtained,' 'invoked.'

Varhishads – sons of Atri, and Pitris of the demons (Manu): sons of Pulastya, Pitris of the demons, residents in Vaibhrajya, fathers of Pivari (Matsya, Padma, Hari V.).

These three are the formless or incorporeal Pitris.

Somapas – descendants of Bhrigu, or sons of Kavi by Swadha, the daughter of Agni; and Pitris of the Brahmans (Manu and Vayu P.). The Padma calls them Ushmapas. The Hari V. calls the Somapas, to whom it ascribes the same descent as the Vayu, the Pitris of the S'udras; and the Sukalas the Pitris of the Brahmans.

Havishmantas – in the solar sphere, sons of Angiras, and Pitris of the Kshatriyas (Manu, Vayu, Matsya, Padma, Hari Vans'a).

Ajyapas – sons of Kardama, Pitris of the Vais'yas, in the Kamaduha-loka (Manu, &c.); but the law-giver calls them the sons of Pulastya. The Pitris of the Vais'yas are called Kavyas in the Nandi Upapurana; and in the Hari Vans'a and its comment they are termed Suswadhas, sons of Kardama, descended from Pulaha.

Sukalins – sons of Vas'ishtha, and Pitris of the S'udras (Manu and Vayu P.). They are not mentioned in the Padma. The Matsya inserts the name and descent, but specifies them as amongst the incorporeal Pitris. It may be suspected that the passage is corrupt. The Hari Vans'a makes the Sukalas sons of Vas'ishtha, the Pitris of the Brahmans; and gives the title of Somapas to the Pitris of the S'udras. In general this work follows the Vayu; but with omissions and transpositions, as if it had carelessly mutilated its original.

Besides these Pitris or progenitors, other heavenly beings are sometimes made to adopt a similar character: thus Manu says, "The wise call our fathers Vasus; our paternal grandfathers, Rudras; our paternal great grandfathers, Adityas; agreeably [p. 322] to a text of the Vedas:" that is, these divine beings are to be meditated upon along with, and as not distinct from, progenitors. Hemadri quotes the Nandi Upapurana for a different practice, and directs Vishnu to be identified with the father, Brahma with the grandfather, and S'iva with the great grandfather. This, however, is S'aiva innovation. The Vaishnavas direct Aniruddha to be regarded as one's-self, and Pradyumna, Sankarshana, and Vasudeva as the three ancestors. Again, they are identified with Varuna, Prajapatya, 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.

^322:2 When the Yogatara, or principal star seen, is the chief star or stars of these asterisms or lunar mansions respectively, see the table given by Mr. 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.

CHAP. XV.

What Brahmans are to be entertained at S'raddhas. Different prayers to be recited. Offerings of food to be presented to deceased ancestors.

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 Rich and Yajur Vedas [*1]; one who is acquainted with the six supplementary sciences of the Vedas [*2]; one who understands the Vedas; one who practises the duties they enjoin [*3]; one who exercises penance; a chanter of the principal Sama-veda [*4], an officiating priest, a sister's son, a daughter's son, a son-in-law, a father-in-law, a maternal uncle, an ascetic, a Brahman who maintains the five fires, a pupil, a kinsman; one who reverences his parents. A man should first employ the Brahmans first specified in the principal obsequial rite; and the others (commencing with the ministering priest) in the subsidiary ceremonies instituted to gratify his ancestors.

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

"Then let the householder, inspired by religious faith, offer oblations to the maternal grandfather, along with the worship of the Vis'wadevas [*7], or the ceremony called Vais'wadeva, 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 S'raddha 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 Kus'a grass for seats, and offered libations according to rule, let the sensible man invoke the deities, with the concurrence of the Brahmans who are present [*8]. Let the man who is acquainted with the 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 Pitris, placed upon his left; and with the consent of the Brahmans, having first provided seats of Kus'a grass doubled, let him invoke with the usual

prayers the manes to the ceremony, offering a libation, on his left hand, of water and sesamum. He will then, with the permission of the Brahmans, give food to any guest who arrives at the time, or who is desirous of victuals, or who is passing along the road; for holy saints and ascetics, benefactors of mankind, are traversing this earth, disguised in various shapes [*9]. On this account let a prudent man welcome a person who arrives at such a season; for inattention to a guest frustrates the consequences of an ancestral offering.

"The sacrificer is then to offer food, without salt or seasoning, to fire [*10], three several times, with the consent of the assistant Brahmans; exclaiming first, 'To fire, the vehicle of the oblations; to the manes Swaha!' Next addressing the oblation to Soma, the lord of the progenitors; and giving the third to Vaivaswata. 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 for the discomfiture of malignant spirits [*11], 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 the persons of these Brahmans, receive satisfaction! May my father, grandfather, and great grandfather derive nutriment from these oblations to fire! May my father, 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.'

"When the Brahmans have eaten sufficiently, the worshipper must scatter some of the food upon the ground, and present them individually with water to rinse their mouths; then, with their assent, he may place upon the ground balls made up of boiled rice and condiments, along with sesamum-seeds. With the part of his hand sacred to the manes he must offer sesamum-seeds, and water from his joined palms; and with the same part of his hand he must present cakes to his maternal ancestors. He should in lonely places, naturally beautiful, and by the side of sacred streams, diligently make presents (to the manes and the Brahmans) [*12]. Upon Kus'a grass, the tips of which are pointed to the south, and lying near the fragments of the meat, 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 Kus'a grass [*13]. After presenting balls of food to his maternal ancestors in the same manner, accompanied by perfumes and incense, he is to give to the principal Brahmans water to rinse their mouths; and then, with attention and piety, he is to give the Brahmans gifts, according to his power, soliciting their benedictions, accompanied with the exclamation 'Swadha [*14]!' Having made presents to the Brahmans, he is to address himself to the gods, saying, 'May they who are the Vis'wadevas 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 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 S'raddha; until permitted by them to return. The wise man will then perform the invariable worship of the Vis'wadevas, and take' his 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 [*15]; and the gift, or naming, or sight of silver is also propitious [*16]. The person offering a S'raddha should avoid anger, walking about, and hurry; these three things are very objectionable. The Vis'wadevas, 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 [*17]."

Footnotes

^325:1 The Brahmans here particularized are termed Trinachiketa, Trimadhu, 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 Anuvakas of the Kathaka branch of the Yajur-veda, commencing with the term Trinachiketa; the second, from three Anuvakas of the same Veda, beginning Madhuvata, &c.; and the third, from a similar portion, commencing Brahmavan namami. The first and third terms occur in Manu, III. 185; and Kulluka Bhatta explains Trinachiketa to mean a portion of the Yajur-veda, and the Brahman who studies it; and Trisuparna, a part of the Rich, and the Brahman who is acquainted with it. The Nirnaya Sindhu explains the terms in a like manner, but calls the Trisuparna, as well as the Trinachiketa prayers, portions of the Yajush. The Trimadhu it assigns to the Rich. Other explanations are also given to the terms Trinachiketa and 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 Pitris termed Somapas. These explanations are however considered less correct than the preceding, and which are thus given in the authority cited: .

^325:2 For the six Angas, see <page 284>.

^325:3 So the commentator distinguishes the Vedavit, the Brahman who understands the meaning of the text of the Vedas, from the S'rotriya, who practises the rites he studies.

^325:4 Portions of the Saman contained in the Aranyaka are called the Jyeshtha, 'elder' or 'principal' Saman.

^326:5 Manu, III. 150, &c.

^326:6 As two or five at a ceremony dedicated to the gods; three at the worship of the Pitris. Nirnaya Sindhu, p. 311.

^326:7 The worship of the Vis'wadevas (see <page 321>) forms a part of the general S'raddhas, and of the daily sacrifices of the householder. According to the Vayu this was a privilege conferred upon them by Brahma and the Pitris, as a reward for religious austerities practised by them upon Himalaya. Their introduction as a [p. 327] specific class seems to have originated in the custom of sacrificing to the gods collectively, or to all the gods, as the name Vis'wadevas 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 S'raddha. Kulluka Bhatta understands here the Vis'wadevas, 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 As. Res. VII. 265, 271, &c.

^327:8 The text is '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 Vriddha Par tiara; 'Let the sacrificer place his left hand on the Brahman's right knee, and say, "Shall I invoke the Vis'wadevas?" and being desired to invoke them, let him address them with the two Mantras, "Vis'wadevas, he is come! Vis'wadevas, hear him!'"

^328:9 This notion occurs more than once in the Vayu, in nearly the same words.

^328:10 This places the initiatory oblations noticed by Manu (see note [*7]) subsequent to the offerings to the Vis'wadevas.

^328:11 The Rakshoghna Mantra: the extinguishing of a lamp, lighted to keep off evil spirits, which is accompanied by a Mantra, or prayer. As. Res. VII. 274.

^329:12 Part of this passage is in the words of Manu, III. 207. It is omitted in the MSS. in the Bengali character.

^329:13 Manu, III. 296.

^329:14 "Then let the Brahmans address him, saying, 'Swadha!' for in all ceremonies relating to deceased ancestors, the word Swadha is the highest benison." Manu, III. 252.

^330:15 We have here the words of Manu; III. 235. Three things are held pure at such obsequies, the daughter's son, the Nepal blanket, and sesamum-seed.' Sir Wm. Jones's translation of these terms rests upon the explanation of Kulluka Bhatta of this and the verse preceding; 'Let him give his daughter's son, though a religious student, food at a S'raddha, 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 Ashtama Muhurta, 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 Nirnaya Sindhu, p. 302; and, upon the authority of the Matsya P., Kutapa is said to mean eight things; which equally consume (Tapa) all sin (Ku), or noon, a vessel of rhinoceros' horn, a nepal blanket, silver, holy grass, sesamum, kine, and a daughter's son.

^330:16 So the Matsya P. has 'the gift, sight, and name of silver are desired.' The notion originates with Manu, III. 202.

^331:17 The same doctrine is inculcated by the Vayu P.; but it appears to be a Pauranik innovation, for Manu places the Brahman intent on scriptural knowledge and on austere devotion on a level, and makes no mention of the Yogi. III, 134.

CHAP. XVI.

Things proper to be offered as food to deceased ancestors: prohibited things. Circumstances vitiating a S'raddha: how to be avoided. Song of the Pitris, or progenitors, heard by Ikshwaku.

AURVA continued. – "Ancestors are satisfied for a month with offerings of rice or other grain, with clarified butter [*1], with fish, or the flesh of 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 [*2]. 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 Kalas'aka 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 season; nor the pulse called Rajamasha, nor millet, nor lentils, nor gourds, nor garlick, nor onions, nor nightshade, nor camels' thorn, nor salt, nor the efflo-

rescence of salt deserts, nor red vegetable extracts, nor any thing that looks like salt, nor any thing that is not commendable; nor is water fit to be offered at a S'raddha 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 out-cast, a heretic, a drunken man, or one diseased, by a cock, a naked ascetic [*3], a monkey, a village hag, by a woman in her courses or pregnant, by an unclean person, or by a carrier of corpses, neither gods nor progenitors will partake of the food. The ceremony should therefore be performed in a spot carefully enclosed. Let the performer cast sesamum on the ground, and drive away malignant spirits. Let him not give food that is fetid, or vitiated by hairs or insects, or mixed with acid gruel, or stale. Whatever suitable food is presented with pure faith, and with the enunciation of name and race, to ancestors, at an obsequial oblation, becomes food to them (or gives them nourishment). In former times, O king of the earth! this song of the Pitris was heard by Ikshwaku, the son of Manu, in the groves of Kalapa (on the skirts of the Himalaya mountains): 'Those of our descendants shall follow a righteous path who shall reverently present us with cakes at Gaya. May he be born in our race who shall give us, on the thirteenth of Bhadrapada and Magha, milk, honey, and clarified butter; or when he marries a maiden, or liberates a black bull [*4], or performs any domestic ceremony agreeable to rule, accompanied by donations to the Brahmans [*5]!"

Footnotes

^332:1 See Manu, III. 266, &c. The articles are much the same; the periods of satisfaction somewhat vary.

^332:2 The expression Gavya 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: 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 S'raddha. It then became typical, or a bull was turned loose, instead of being slaughtered; and this is still practised on some . In Manu, the term Gavya is coupled with others, which limit its application: 'A whole year with the milk of cows, and food made of that milk.' III. 272.

^333:3 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 S'raddha by looking upon it. The Vayu contains the same prohibition.

^333:4 Nila vrisha; but this animal is not altogether or always black. In the Brahma P., as quoted in the Nirnaya 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.

^333:5 Very full descriptions of the S'raddha occur in almost all the Puranas, especially in the Vayu, Kurma, Markandeya, Vamana, and Garuda. The Matsya and Padma (S'rishthi Khanda) contain descriptions which are much the same as that of the Vayu. The accounts of the Brahma, Agni, and Varaha 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 S'raddha Mayukha and the Nirnaya Sindhu should be consulted.

CHAP. XVII.

Of heretics, or those who reject the authority of the Vedas: their origin, as described by Vas'ishtha to Bhishma: the gods, defeated by the Daityas, praise Vishnu: an illusory being, or Buddha, produced from his body.

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

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.

PARAS'ARA. – The Rig, Yajur, and Sama 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]. On this subject hear what I heard my grandfather, the pious Vas'ishtha, relate to the magnanimous Bhishma:

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 Hrada [*2]. 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, although 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 Brahma to a stock, diversified by place and time. Glory to thee, who art Brahma, thy first form, evolved from the lotus springing from thy 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 they, 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, Janarddana, who art that piety which is the instrument of recompensing the virtues of those who abide in heaven. Glory to thee, who art one with the saints, whose perfect nature is ever blessed, and traverses unobstructed all permeable 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, Janarddana, who art man, the agent in developing the results of that activity which proceeds from the quality of foulness. Glory to thee, who art brute animals, the universal spirit that tends to perversity, which proceeds from the quality of darkness, and is encumbered with the twenty-eight kinds of obstructions [*3]. Glory to thee, who art that chief spirit which is diversified in the vegetable world, and which, as the essence of sacrifice, is the instrument of accomplishing the perfection of the universe. Glory to thee, who art every thing, and whose primeval form is the objects of perception, and heaven, and animals, and men, and gods. Glory to thee, who art 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, nor bulk, nor any predicable qualities; and whose essence, purest of the pure, is appreciable only by holy sages. We bow to thee, in the nature of Brahma, untreated, 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 Vasudeva, 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 Garuda. 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!"

Footnotes

^{^334:1} This idea is expressed in nearly the same terms in the Vayu P.: 'The three Vedas are the covering of all beings, and they who throw it off through delusion are called Nagnas, naked.' The notion is probably original with neither of the Puranas, and the metaphorical sense of the term is not that in which it was first employed; ascetics, whether of the Bauddha or of the Digambara order of Jains, being literally Nagnas, or going naked. The qualified application of it, however, was rendered necessary by the same practice being familiar to ascetics of the orthodox faith. To go naked was not necessarily a sign of a heretic, and therefore his nudity was understood to be, rejecting the raiment of holy writ. Thus the Vayu P. extends the word to all ascetics, including naked Brahmans, who practise austerities fruitlessly, that is, heretically or hypocritically: '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.'

^{^335:2} A son of Hiranyakas'ipu (<page 124>).

^{^336:3} See <page 35>. n. .

CHAP. XVIII.

Buddha goes to the earth, and teaches the Daityas to contemn the Vedas: his sceptical doctrines: his prohibition of animal sacrifices. Meaning of the term Bauddha. Jainas and Bauddhas; their tenets. The Daityas lose their power, and are overcome by the gods. Meaning of the term Nagna. Consequences of neglect of duty. Story of S'atadhanu and his wife S'aivya. Communion with heretics to be shunned.

PARAS'ARA. – After this, the great delusion, having proceeded to earth, beheld the Daityas engaged in ascetic penances upon the banks of the Narmada river [*1]; and approaching them in the semblance of a naked mendicant, with his head shaven, and carrying a bunch of peacock's feathers [*2], he thus addressed them in gentle accents: "Ho, lords of the Daitya race! wherefor 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 be-

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

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

The delusions of the false teacher paused not with the conversion of the Daityas to the Jaina and Bauddha heresies, but with various erroneous tenets he prevailed upon others to apostatize, until the whole were led astray, and deserted the doctrines and observances inculcated by the three Vedas. Some then spake evil of the sacred books; some blasphemed the gods; some treated sacrifices and other devotional ceremonies with scorn; and others calumniated the Brahmans. "The precepts," they cried, "that lead to the injury of animal life (as in sacrifices) are highly reprehensible. To say that casting butter into flame is productive of reward, is mere childishness. If Indra, after having obtained godhead by multiplied rites, is fed upon the wood used as fuel in holy fire, he is lower than a brute, which feeds at least upon leaves. If an animal slaughtered in religious worship is thereby raised to heaven, would it not be expedient for a man who institutes a sacrifice to kill his own father for a victim? If that which is eaten by one at a S'raddha gives satisfaction to another, it must be unnecessary for one who resides at a distance to bring food for presentation in person [*6]." "First, then, let it be determined what may be (rationally) believed by mankind, and then," said their preceptor, "you will find that felicity may be expected from my instructions. The words of authority do not, mighty Asuras, fall from heaven: the text that has reason is alone to be acknowledged by me, and by such as you are [*7]." By such and similar lessons the Daityas were perverted, so that not one of them admitted the authority of the Vedas.

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

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 house-

holder, the hermit, and the mendicant. There is no fifth state; and the unrighteous man who relinquishes the order of the householder, and does not become either an anchorite or a mendicant, is also a naked (seceder). The man who neglects his permanent observances for one day and night, being able to perform them, incurs thereby sin for one day; and should he omit them, not being in trouble, for a fortnight, he can be purified only by arduous expiation. The virtuous must stop to gaze upon the sun after looking upon a person who has allowed a year to elapse without the observance of the perpetual ceremonies; and they must bathe with their clothes on should they have touched him: but for the individual himself no expiation has been declared. There is no sinner upon earth more culpable than one in whose dwelling the gods, progenitors, and spirits, are left to sigh unworshipped. Let not a man associate, in residence, sitting, or society, with him whose person or whose house has been blasted by the sighs of the gods, progenitors, and spirits. Conversation, interchange of civilities, or association with a man who for a 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 shewing 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 S'atadhanu, whose wife S'aivya 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 Raja and his wife daily worshipped the god of gods, Janarddana, 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 Kartika, and had bathed in the Bhagirathi, they beheld, as they came up from the water, a heretic approach them, who was the friend of the Raja's military preceptor. The Raja, 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 Raja, triumphant over his enemies, died; and the princess ascended the funeral pile of her husband.

In consequence of the fault committed by S'atadhanu, 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 Raja of Kas'i, with a knowledge of the events of her preexistence, 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 had been regenerate as a dog, and going once to the city of Vaidis'a 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 Raja 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 Kolahala 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 Raja, 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 S'atadhanu. 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 Raja was next born as a crow; 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 [*9]." 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 Kas'i 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 S'atadhanu 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 Kas'i 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 S'atadhanu 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].

Such, Maitreya, is the sin of conversing with a heretic, and such are the expiatory effects of bathing after the solemn sacrifice of a horse, as I have narrated them to you. Let therefore a man carefully avoid the discourse or contact of an unbeliever, especially at seasons of devotion, and when engaged in the performance of religious rites preparatory to a sacrifice. If it be necessary that a wise man should look at the sun, after beholding one who has neglected his domestic ceremonies for a month, how much greater need must there be of expiation after encountering one who has wholly abandoned the Vedas? one who is supported by infidels, or who disputes the doctrines of holy writ? Let not a person treat with even the civility of speech, heretics, those who do forbidden acts, pretended saints, scoundrels, sceptics [*11], and hypocrites. Intercourse with such iniquitous wretches, even at a distance, all association with schismatics, defiles; let a man therefore carefully avoid them.

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 then 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.

Footnotes

^338:1 The situation chosen for the first appearance of the heresy agrees well enough with the great prevalence of the Jain faith in the west of India in the eleventh and twelfth centuries (As. Res. XVI. 318), or perhaps a century earlier, and is a circumstance of some weight in investigating the date of the Vishnu Purana.

^338:2 A bunch of peacock's feathers is still an ordinary accompaniment of a Jain mendicant. According to the Hindi poem, the Prithu Rai Charitra, it was borne by the Buddhist Amara Sinha; but that work is not, perhaps, very good authority for Bauddha observances, at least of an ancient date.

^339:3 In this and the preceding contradictions it is probable that the writer refers, although not with much precision, to the sceptical tenets of the Jainas, 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 propositions. As. Res. XVII. 271; and Trans. Royal As. Soc. I. 555.

^339:4 Here is farther 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.

^340:5 We have therefore the Bauddhas noticed as a distinct set. 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.

^340:6 That is, according to the commentator, a S'raddha may be performed for a man who is abroad by any of his kinsmen who are tarrying at home; it will be of equal benefit to him as if he offered it himself; he will equally eat of the consecrated food.

^340:7 We have in these passages, no doubt, allusion to the Varhaspatyas, or followers of Vrihaspati, who seem to have been numerous and bold at some period anterior to the 14th century. As. Res. XVI. 5.

^341:8 We may have in this conflict of the orthodox divinities and heretical Daityas some covert allusion to political troubles, growing out of religious differences, and the final predominance of Brahmanism. Such occurrences seem to have preceded the invasion of India by the Mohammedans, and prepared the way for their victories.

^344:9 There is a play upon the word Bali, which means 'tribute,' or 'fragments of a meal scattered abroad to the birds,' &c.

^344:10 The legend is peculiar to the Vishnu Purana, although the doctrine it inculcates is to be found elsewhere.

^345:11 Haitukas, 'causalists;' either the followers of the Nyaya or 'logical' philosophy, or Bauddhas, those who take nothing upon authority, and admit nothing that cannot be proved; or it is explained, those who by argument cast a doubt upon the efficacy of acts of devotion.