

C H A P T E R I I I

RELIGION

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INTRODUCTORY:

Religion is a system of faith and worship. In its widest sense it includes on the one hand the conception which men entertain of the divine or supernatural power and on the other that sense of dependence of human welfare on these powers which finds its expression in various forms of worship.¹ In the MKP much material on religion is available, particularly regarding the Devī, Dattātreyā and Śun. Regarding faith or the special doctrine with reference to the deities concerned very little or no material is

¹ Macdonell A.A., VM, p.1.

available in the MKP. Some material that concerns the nature of the deities etc. has been touched upon in the chapter on Mythology. Regarding worship, however, the MKP offers some data which are discussed in Section I of this chapter.

In Section II the subject of Śrāddha as described in the MKP is treated. This is so because the worship of the dead is a part of Indian religion.

In Section III the material on Yoga is treated. Strictly speaking, Yoga cannot be included under religion because very little of it is necessarily concerned with anything like God. No doubt, in some Yoga-schools meditation on God is prescribed but the majority of the practices and the discipline to be followed are in the way of rigorous self-discipline and self-improvement and have nothing to do with religion as such. We have, however, included this section under religion because in the MKP the material is available in the chapters in the story of Dattatreya and besides the material on Yoga is not sufficient to devote a special chapter to it.

SECTION I

GENERAL:

Before discussing the data of the MKP about the Devī-worship, Sun-worship and Datta-worship, the material of the Purāṇa on different factors constituting the worship has first to be taken into consideration. This is because, as it has been already noted earlier, one of the main aspects of religion possible to be studied from the data of the MKP is that of worship.

The MKP characterises worship in various ways, viz. pūjana (31.75), pūjā (10.54 etc.), arcana (31.27 etc.), arhaṇā (90.7) etc. Further, a few references to different factors constituting the worship such as its method, objects, procedure etc. are available here and there in the Purāṇa. The common method of worship was that of offering prayers to gods, with folded hand, bowing down the head and touching the ground with knees (96.26; 103.55). Further, japa and homa were performed

during worship (106.61 etc.) and bali-offering was also made (89.9-10).

The main objects of worship were water, dīpa, flowers, garlands, fruits, sandal, dhūpa, anulepana etc. (17.2ff etc.). The gift of food was also an important feature of worship (106.61).

During worship fasts were generally to be observed (90.8 etc.).

Temple-worship appears to have been prevalent as there are references to the āyatanas of the Sun-god (106.59) and of the Devī (89.8). There is also a reference to image-worship, of the Devī e.g. King Suratha and Samādhi, a Vaisya, are said to have worshipped an earthen image of the Devī (90.7). The same persons are stated to have offered blood to the Devī (90.8). This reference to the offering blood might have been a remnant of human sacrifice known even to very early Vedic times (for details vide Devī Mythology, Chap. IV, Sec.II).

Over and above the details discussed above no further important data regarding worship are available in the MKP. The details discussed above clearly show that the general mode of worship in the time of the MKP was much the same as has continued in Hindu Religion upto to-day and which is also available in general in the Purāṇa literature as such.

I - DEVĪ - WORSHIP

The MKP contains a brief description of Devī-worship as was celebrated by King Suratha and Vaisya Samādhi. They are said to have practised austerities and worshipped an earthen image of the Goddess (Ambā) with all solemnity on the sandy bank of a river, reciting a hymn to the Goddess¹ and offering flowers, incense, and oblations in fire, and abstaining from food. They also offered her the bali-offering sprinkled with blood drawn from their own limbs.^{1a} Their adoration, intense and selfless, was attended with success. The Goddess actually appeared before them in order to grant their ~~passionate~~ prayer (90.9ff).

1 It is not certain from the Purāṇa as to which hymn is meant. The commentator gives various alternative meanings. It is certain, however, that in that early period there were some special hymns devoted to the Goddess.

1a Nirvinnoti mamatyena rājyāpaharaṇā^{na} ca / jagāma sadṛśaḥ tapase sa ca vaiśya mahāmune // Śāṇḍarsanārtham ambāyā nadipulinasamsthitaḥ / sa ca vaiśyas tapas tepe devī-sūktam paraṁ japan // Tau tasmin puline devyāḥ kṛtvā mūrtiṁ mahīmāyīm / arhaṇāṁ cakratus tasyāḥ puṣpadhūpa-gnitārpanaiḥ // Nirāhārau yatātmanau tan manaskam samāhitau / dadatus tau baliṁ caiva nigagatāsruguṣitam// MKP 90.5-8.

The tradition of offering one's blood to the Goddess is an ancient practice. It is maintained also in the Kālikā-Purāṇa and later tradition; for details vide Karmarkar A.P., The Religions of India, Vol.I, pp.214f.

EULOGY OF DEVĪ-WORSHIP:

The MKP, chapter 89.1-29 also eulogies the Devī-worship. This encomium, which comes from the mouth of the goddess herself, refers to her daily worship and autumnal festival in her honour. In this portion under consideration the goddess appears to have been invoked mainly for protection against ferocious and wild beasts and ghosts. She is believed to be able to protect all from all kinds of danger and to confer on people wealth and prosperity, as well as victory in war.² Moreover, the different good things resulting from the Devī-worship point out in general the popular character of the latter (i.e. Devī-worship). This is quite clear from the following statement of the Devī-māhātmya.:-

For example, she says that whoever, with composed mind, shall praise her with the Stutis with which Brahmā and other gods praised her (78.53ff; 81.2ff; 82.7ff; 88.2ff), she would quiet down his every trouble (89.1); and those

2 The conception of the Devī as a war-goddess is certainly not of very late origin. In Mbh 6.23.4 and 8, Durgā is called 'Siddhasenāni' (generaless of the Siddhas) and 'raṇa-priyā' (fond of war); cf. also MKP chaps. 81ff; Bhaviṣyottara, chap.138, ~~Devī-Purana~~ etc.

who shall celebrate the Madhu-Kaiṭabha-vadha (78.49ff), the Maḥiṣāsura-vadha (chap.80) and Sumbha- (chap.87) and Niṣumbha-vadha (chap.86), or the Devī-māhātmya on the eighth, ninth and fourteenth day of a month, with intent mind, to them shall happen no wrong, nor calamities arising from it, nor poverty, nor separation from their loving ones; nor shall they experience fear from enemies, robbers, Kings, weapon, fire or water-flood (89.2-5).

Further she also praises the Devī-māhātmya as the supreme course of blessings, and also as quelling all the calamities arising from grievous pestilence (mahā-mārī; or "cholera") and the three-fold portent (89.6-7). She also promises that where the Devī-māhātmya is duly read constantly at her abode (āyatana), she would never forsake that place (89.8), and further says that at the bali offering, during worship, in the fire ceremonies, and at a great festival, the full story of her exploits must invariably be recited and listened to (89.9). Moreover, she also pleasingly admits that she would accept with kindliness both the bali-offering

and fire-oblations whether they be offered by one who understands or who does not understand (89.10). Moreover she also declares that a man, who listens the Devī-māhātmya with faith, at the great annual festival in her honour is delivered from every trouble and that he attains riches and grain (89.11-12), and that who hears it and also the accounts of her births and exploits, becomes fearless (89.13); his enemies perish, he attains prosperity and his family rejoices (89.14). Besides, she also asserts that by hearing the Devī-māhātmya at a ceremony for securing tranquility (Śānti-karmaṇi), on seeing an evil-dream and at the evil influence of the stars (grahapīḍāsu cogrāsu), the portents and the evil influence of the stars turn into calm and the evil dream seen by men turn into a good one (89.15-16). She also further emphasises that the Devī-māhātmya produces peace among infants if they are possessed by the demon that seizes them and that it is the best promoter of friendship among men when union is dissolved (89.17), and that it is the most potent diminisher of the power of all men of ill-behaviour; and that by reading it,

the demons goblins and piśācas are destroyed.³ She also affirms that the Devī-māhātmya brings a man near upto her (89.19), and further declares that the favour, which is won by means of offering to her the beasts, flowers, arghya, dhūpa, gandha, dīpa and by giving feasts to Brahmins, by oblations (homa),~~an~~ by sprinkling water day and night, and by various other objects of enjoyment and by yearly gifts,

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- 3 Durvṛuttānam aśeśānam balahānikaram param / rakṣobhūta-piśācānam paṭhanād eva nāśanam // MKP 89.18.

In Mbh 4.6.18 and HV 2.5.52 Devī is said to be followed by ghosts (kṛtānuyātrā bhūtaiḥ); see also HV 2.2.4-6:- Kīrnā bhūtagāṇair ghoraiḥ, and 22.53:- bhūtasamghaniṣe-vitā; cf. Bhaviṣyottara 138.1-2 :- punyamahānavamyastānam1 sānuṣṭheyā....// bhūta-pretapiśācānam priyartham cotsavāya ca //; cf. Devī-Purāṇa 15.17 :- dādyāc ca digbalim sakra sarva-dikṣu samānvitah / bhūta-veṭāla-samghasya mantreṇānena suvrata // Jaya tvam kālī bhūteśi sarvg-bhūta-samāvṛte / rakṣa mām nijabhūtebhyo balim grhṇa siva-priye // and 17.17 :- Pramathalakṣair vṛte..... Candike /

Bhaviṣyottara, chap.136 describes a festival known as Bhūtamātṛutsava (the festival of the mother of evil spirits), which is most probably borrowed from the śarvaras and in which an ugly and hideous-looking female deity called Bhūtamātā, is worshipped for protection of children from the pernicious influence of evil spirits. This Bhūta-mātā, who is clearly of non-Aryan origin, is said to be born of Pārvatī's urine and is thus called a form of Bhagavati herself. (For the description of Bhūtamātṛutsava see Hazra's article on the Bhaviṣyottara-Purāṇa in JOI, Vol.III, 1953-1954, pp.8-27.

is also won from her even by hearing only once the stories of her exploits (89.20-21). She also states that if the stories of her births are heard, they remove sins in men, and confer perfect health and also protect from goblins (89.22); and that if the story of her exploits in battles and of the annihilation of the wicked demons is heard, then there is no fear caused by enmity among men (89.23). She also declares that the hymns sung by the gods, Brahmarṣis and Brahmā bestow splendid course (89.24). She also mentions that he who is surrounded by a raging fire in a forest or in a lonesome road, or who is surrounded by robbers in a desolate spot, or who is captured by enemies, or who is prowled after by a lion or tiger or by wild elephants in a forest, or who is under the command of an enraged King, or who is sentenced to death, or who has fallen into bonds, or who is whirled around by the wind, or who is in a ship in the wide sea, or who is in the most dreadful battle with weapons falling upon him, or who is afflicted with pain amidst all kinds of terrible troubles - such a man on calling to his mind the story of her exploits

is delivered from his strait. Finally she concludes by saying that through her power lions and other beasts, robbers and enemies flee even from a distance from him who calls to mind the story of her exploits.⁴

4 Aranye prāntare vāpi dāvāgniparivāritah / dasyubhir vā vṛtaḥ sūnye gr̥hito vāpi śatrubhiḥ // Simhavyāghrāṅvyāto vā vane vā vanahastibhiḥ / rājñakṛddhenā cājñapto vadhyo bandhagatopi vā // Adhūrnito vā vātena sthitaḥ pote mahārnave / patatsu cāpi śastreṣu sangrāme bhṛśadārune // Sarvabādhāsu ghorāsu vedanābhyarditopi vā / smaran mamaitac caritaṃ naro mūcyeta sankatāt // Mama prabhavāt simhādya dasyavo vairiṇas tathā / dūrādeva paḥayante smṛtaś' caritaṃ mama // MKP 89.25-29. Cf. HV 2.3.7-8: Sarvair varvarais' caiva pulindais' ca supūjitā / mayūra-piccha-dhvajī lokān kramasi sarvasaḥ // Kukūtais' chāgalair meṣaiḥ siṃhair vyāghraiḥ samākule / ghaṇṭa-nināda-bahulā vindhya-vāsinyabhiśrutā //; cf. also Devī-Purāṇa 17.26: Mrgendair gr̥hitam gajendrair vibhinnaṃ...Khagenrair viluptam bhujaṅgais' ca daṣṭam.... Vane cāpi mūdham raṇe hinyamānaṃ....mahāgrahagrastam māteva samrakṣase putraṇ nityam //.

II - SUN-WORSHIP

The MKP narrates in detail the story of King Rājyavardhana, Dama's son, who and his family as well as his subjects were bestowed upon longivity by the Sun when he was worshipped by them ~~King, his wife and subjects~~. The story is given in brief as follows:-

After King Rājyavardhana had reigned for many years, his queen Maninī ~~shed tears when she found~~ ~~noticed over a finding~~ a grey hair in his head. He comforted her and resolved to depart to the forest. His vassals and subjects tried their best to dissuade him but all in vain. They then decided to propitiate the Sun with austerities and beseech him for their King's longivity. Now while they were striving to propitiating the Sun, a Gāndharva called Sudāman came there and informed them about the sacred and beautiful abode (āyatana) of the Sun in a forest named Guru-Viśāla, frequented by the Siddhas, in very mountanous Kāmarūpa (the modern Gauhati in Assam¹). Thereupon they went to the forest

¹ Pargiter F.E., The Mārkaṇḍeya Purāṇa, E.Tr., Introduction, p. xix.

Pargiter remarks that why Kāmarūpa, the modern Gauhati in Assam, which is mentioned as specially appropriate for the Sun-worship, should have been so characterised seems unintelligible unless it was considered to be an Udaya-giri; Ibid, Introduction, p. xvi,

and offered worship to the god there enriched with incense, flowers, oblations, unguents, perfumes, food, lamps and other offerings. At length the Sun appeared to them in person. They besought of the Sun that the King might reign ten thousand years more, and the Sun granted it. But the King, being distressed that the boon did not include all his family and subjects, propitiated the Sun, and gained his desire (chaps. 106-107).

III - DATTA - WORSHIP

The MKP narrates in detail the story of Arjuna Kārtavīrya who offered worship to Dattātreyā and acquired boons from him. Arjuna is connected with Dattātreyā in almost all the Purāṇas.¹ Even in the Mbh, he is twice referred to as a boon bestower to Kārtavīrya.²

The story runs as follows:- Kārtavīrya was the son of Kṛtavīrya. When he came to the throne, he resolved to rule worthily. His minister Garga advised him to worship Dattātreyā who lived in the hermitage in a cave of Sahya mountain. He even narrated how, when the demons had conquered the gods, the latter by Brhaspati's counsel worshipped Dattātreyā who was enjoying with Lakṣmī,^{2a} and also how, when the demons penetrated to Dattātreyā's

1 PP 5-12.118; BP 13.161; ~~AP~~; BrVP. 25.10; MP 43.15; VP 32.10; ViSP 4.11-3; NP 76.3 etc.

2 Appendix I (No.15) after 3.115.8; 12.49.36 and 13.91.44 (Bombay edition); 2.48-1 and 13-257.5 (Kumbhakonam).

2a This is so because Dattātreyā is an incarnation of Viṣṇu (vide Datta-Mythology, Chap. IV, Sec.IV)..

hermitage and seized Lakṣmī, they were destroyed by Dattātreya. Thereupon, Arjuna went there and worshipped him with faith, by kneading his feet and other services and offering an arghya, garlands, sandal and other perfumes, water, fruits, food etc. Being thus worshipped, Dattatreya got pleased with him and asked him to choose a boon, and also said that the men who shall worship him with perfumes, garlands, meat, wine, and food along with Lakṣmī in accompaniment of vocal and instrumental music and also worship the brahmins, he would give supreme gratification, children, wife, wealth and other blessings and he would ward off the violent blows of scorners. Kārtavīrya asked for certain boons. Dattātreya granted four boons viz. (1) Getting 1,000 arms (2) Driving out evil and injustice eventhough done by a great man (3) Sovereignty all over the world through war and its protection by righteousness (4) Death in war by the hands of a superior man. Since then he protected the world with righteousness and became a sovereign ruler. The MKP also informs that the day when^{2b} Arjuna got the boons from Dattātreya was celebrated every year with the performance of Dattātreya sacrifice (Dattātreya yāga).

2b The actual day in the calendar is not mentioned which shows that the story is of very ancient times.

There is one interesting thing that is found in the above account of Dattātreyā, viz. his connection with flesh, wine and woman. But ^{at} the same time it is found, i.e. Dattātreyā, curiously enough, that the so-called guilty/himself declares that he is so. Thus when gods, headed by Indra, asked for his help for the extinction of Jambhū and other demons, he himself is said to have said that he is the drinker of wine and is attached to a woman. Hence it is useless to ask for the help from such a man, who is without any character (16.49ff). But it should also be noted in this connection that it is with the clear intention of avoiding the unnecessary crowd and any kind of attachment that he behaves in such a strange manner (16.8ff). He is not always found in the company of women, and even his fondness for wine is seen when he wants to test a devotee. The MKP tries to give a philosophical explanation for these two. The gods in reply to Dattātreyā's reference to his attachment to wine and woman say: "Oh Lord of the earth. thou art sinless (Anāgaha) and pure-hearted; so thou art not bound or fettered and the mother of all the world with thee -

is also sinless and pure like the rays of the Sun falling upon both a brahmin and a cāṇḍāla (16.150ff). The Purāṇa also gives the illustration of wind which remains pure for ever (16.16^{cd}).

This appears to be a very intelligent attempt to criticise the Vāma-mārga, which is one of the three branches of Tāntrism, and to show that it is not good. Datta follows it only as a ruse to drive away unnecessary obstacles.

SECTION II

SRĀDDHA

INTRODUCTION:

The worship of the dead is in one way or another a universal institution which establishes harmonious relations between the dead and the living and also paves a way to placate the irrate, unsatiated and disappointed souls, if they be, by offering oblations to them¹ and to earn their blissful favour resulting in a happy, mirthful and prosperous life as a consequence of which "among the prescribed rites, that of *śrāddha* is the most important one",² and occupies a significant place in the history of Indian culture.³

1 Kane P.V., HDS, Vol.IV, p.339; Aiyangar K.V. Rangaswami, GOS, CX, Introduction, p.3.

2 Aiyangar K. V. Rangaswami, Ibid., Preface, p. I.

3 ERE, Vol.I, p.450. For comparative and detailed information, vide ERE, Vol.I, pp.425ff.

EULOGIES OF ŚRĀDDHA:

The value of śrāddha is indicated by the blessings which accrue to one who does it. While praising the institution of śrāddha, the MKP says that no one perishes in the family of one who performs the śrāddha (28.19^{ab}). It also provides that the grand-fathers i.e. the Pitr̥s being themselves gratified (by the offerings of food in śrāddha) bestow on men longevity, progeny, wealth, learning, heaven, final emancipation, all happiness and kingdom.⁴

CLASSIFICATION OF ŚRĀDDHA:

There are various classes of śrāddha. The MKP mentions ^{six} seven such classes viz. (I) Nitya (II) Naimittika (III) Abhyudaya (IV) Ekoddiṣṭa (V) Sapindīkarana (VI) Nitya-naimittika or Parva-śrāddha and (VII) Kāmya-śrāddha.

4 Ayuh prajā dhanam vidyāṃ svargamokṣaṃ sukhāni ca /
prayacchanti tathā rājyaṃ pitarah śrāddhatarpiṭah //
MKP 29.38; cf. YS 1.269; MP 19.11-12; A&P 163.41-42.

"An observance is called nitya when it is laid down that it must be performed on a certain or fixed occasion (such as everyday, on an amāvāsyā, or on Aṣṭakā day). What is laid down for being done on an occasion which is uncertain is called naimittika (such as the birth of a son). What is ordained to be done in case one desires a certain reward or fruit is called Kāmya (e.g. the performance of a śrāddha on Kṛttikā or Rohiṇī by one who desires heaven or progeny)".⁵ Nitya-śrāddha is one of the five daily sacraments (pañcayajña) i.e. pitṛ-yajña (27.2^{ab}). The MKP provides that the householder should daily perform a śrāddha with food and water and one or more brahmins are to be fed therein.⁶

5 Vide Kane P.V., Op.Cit., Vol.IV, pp. 369, 380 f.

6 Kuryāc cāhārah^{ah} śrāddham annādyenodakena ca / pitṛn
 uddiśya viprāns' ca bhojayed vipraṃ eva vā // MKP
 26.25; cf. MS 3.82: Kuryādaharahāḥ śrāddham annā-
 dyedakena ca / payomūlaphalānair vāpi pitṛbhyah
 prītimāvahan //

ABHYUDAYIKA:

The MKP describes briefly the procedure of Abhyudayika śrāddha and also the occasions on which it is offered. They are as follows:-

It is offered in moments of approaching festivities or joyful occasions like marriages or after incidents like the birth of a son etc. (27.4.7^{cd}). The pitṛs in this śrāddha are called the Nāṇḍīmukha pitṛs i.e. pitṛs "who are harbingers of joy." ⁷ (27.5^{ab}). Elsewhere, the worship of Mātṛkāś is also laid down ⁸. The performer has to offer the pīṇdas mixed with barley facing northward or eastward with composed mind. The MKP notes that some desire that this śrāddha should not have Vaiśvadeva Brahmins. ⁹ An even number of brahmins are to be fed and

7 Kapadia K.M., Hindu Kinship, p.36.

8 Saṃyak śrāddham adatvā ca tathānabhyarcya mātṛkāḥ / Vivāhitāyāḥ kaṇyāyāḥ harati vyañjanam tathā // MKP 48.106; for details see under Superstitions, Beliefs and Taboos (Chap.II, Sec.V).

9 Vaiśvadevavihīnam tat kecid icchanti mānavāḥ // Mbh 27.6cd.

the rite is to be performed from left to right.¹⁰

EKODDISTA:¹¹

The MKP and the ViSP (3.13.23-26) closely follow the Śrāddha-sūtra of Kātyāyana (Kāṇḍikā 4) and the YS (1.250-251) in describing this śrāddha. It is a type of śrāddha "in which only one deceased person is intended (to be invoked or benefitted)".¹² "This is a modification of Pārvana-śrāddha."¹³ It is performed on the day of the demise of a person. In it only one arghya is offered, there is only one pavitra¹⁴ and only one pinda is offered near the fragments of food, there are no brahmins invited to represent the Viśvadevas, there is no āvāhana

¹⁰ Yugmās' cātra dvijāḥ kāryās te pūjyās' ca pradakṣiṇam // Ibid 27.7ab.

¹¹ Ekah uddiṣṭaḥ yasmin śrāddhe tad ekoddiṣṭam iti karmanāmadhṛyam // Mitākṣarā on YS 1.251. Tatra tripuruṣoddhṛṣeṇa yat kriyate tat pārvanam / ekapuruṣoddhṛṣeṇa kriyamānam ekoddiṣṭam / Mitākṣarā on YS 1.217.

¹² Kane P.V., Op.Cit., Vol.IV, p.516; cf. also the fn.1151 on the same page.

¹³ Kane P.V., Op.Cit., Vol.IV, p.516; cf. also Athetyanenaikoddiṣṭasya pārvanānantaryābhidhānam tayoh prakrtivikrtitvam sūcayati / Śrāddhatattva, p.244 as quoted by Kane P.V., Op.Cit., Vol.IV, p.516, fn.1150.

¹⁴ Pavitra means a ring-like loop of darbhas to be worn in the right hand or in both hands on the finger next to the little finger; Vide Kane P.V., Op.Cit., Vol.II, p.657, fns. 1153, 1154.

and no agnaukarana. The water mixed with sesamum is offered with the recollection of the deceased person's name keeping the sacred thread on the right shoulder. The formula here used is 'akṣayyam amukasya'. When the brahmins are dismissed the words used are 'be satisfied (or delighted) and they would reply' we are delighted'.¹⁵ This is the way in which this śrāddha is to be performed for the deceased every month for one year till the sapindīkarana śrāddha is performed.¹⁶

This śrāddha is performed for women also every year on the day of their death.¹⁷

15 Mrtāhani tu kartavyam ekoddiṣṭam śrṇusva tat / daiva-
hīnam tathāikārggṃ tathāivaika pavitrakam // Avāha-
nam na kartavyam agnaukarana varjitaṃ / pretasya
pindam ekam ca dadyād ucchiṣṭasannidhau // Tīlodakam
cāpasavyam tannāmasmaranānvitaṃ / akṣayyam amuksyeti
sthāne vipra visarjane // Abhīramyatām iti brūyād brūyus
te bhiratāḥ smaha / MKP 27.8.11ab.

16 Pratimāsam bhavedetat, kāryam āvatsarānnaraiḥ // Atha-
samvatṣare purṇe yadvā kriyate naraiḥ / Sapindikarānam
kāryam tasyāpi vidhi rucyate // IB 27.11cd-12; cf.
MS 3.257; YS 1.255.

17 Strīnāmapyevamevaitad ekoddiṣṭam udāhṛtam // IB 27.17cd;
cf. YS 1.253.

SAPINDĪKARANA:

"Sapindīkarana or Sapindana is the reception of a deceased person into the community of pitrs to whom pindās are offered.....Sapindīkarana partakes of the character of both ekoddīṣṭa and pārvana, the first applying to the preta and the second to the three ancestors of the preta so that in it two kinds of śrāddhas are combined."¹⁸ The result of sapindīkarana is that the grand-father of the deceased whose sapindīkarana is performed drops out from the list of pitrs entitled to pindās and becomes one called lepabhāk (entitled to only wipings of the hand).¹⁹

This śrāddha could be performed after the death of the deceased before or at the end of a year.²⁰

In it only one arghya is offered, there is only one pavitra, there are no brahmins invited to represent

18 Kane P.V., Op.Cit., Vol.IV, pp. 520, 523.

19 Sapindīkaraṇādurdhvaṃ pitur yah prapītāmahaḥ /
Sutalepabhujo yāti pralupta-pitr-pindakah // MKP 28.1.

20 Atha samvatsare pūrṇe yadāvā kriyate narah /
sapindīkaraṇaṃ kāryam tasyāpi vidhi rucyate //
Ibid 27.12.

the Visvedevas, there is no aganukarana and no avahana.²¹

It is performed with the sacred thread on the right shoulder and here the number of brahmins invited is uneven.²²

Four vessels are to be prepared and filled with sesamum, perfume and water, one being for the deceased and three for his pitrs. The preta-patra and an arghya are to be dipped into three vessels meant for the pitrs with the mantra "ye samāhā" etc. (VS 19.45-46).²³

This śrāddha also is performed for women, except, of course, ^{when} they are sonless ones.²⁴

21 Taccāpi daivarahitam ekārghyaikapavitrakam / naivāgnaukaranam tatra taccāvāhana varjitam //IBIA 27.13.

22 Apasavayam ca tatrāpi bhojayed ayujo dvijaṁ /IBIA 27.14ab.

23 Tilagandhodakair yuktaṁ kuryāt pātracatuṣṭayam // Kuryāt pitṛṇāṁ tritayam ekam pretasya putraka / pātratrāye pretapātram arghyam caiva prasecayet // ye samāhā iti japan purvavac cheṣamācayet/IBIA 27.15cd - 17ab.

24 Sapindikaranam taṣāṁ putrā'bhāve na vidyate //IBIA 27.18ab; cf. Atra putrā'bhāva ityupalakṣaṇam pati-putrā'bhava ityupāṣa itī draṣṭavyam / Rudradhara śrāddhaviveka, p.113 as quoted by Kane P.V., Op.Cit., Vol.IV, p.524, fn. 1174; cf. also YS 1.253.

NITYA-NAIMITTIKA OR PARVA-SRADDHA:

The parva-sraddha or the parva^a-sraddha²⁵ is the pattern or norm (prakṛti) of the other sraddhas (even including the Aṣṭakas). It is also called Nitya-naimittika sraddha and in the MKP the term Nitya-naimittika is explained by the Nirukta method of explanation, e.g. it is called 'naimittika' because the period called 'darsa' i.e. the period of the waning of the moon is nimitta there, and it is called 'nitya' because the time is 'niyata' or 'fixed'; the word 'niyata' becomes 'nitya' by metathesis.²⁶

25 Pārvaṇa means performed on a parvan day. cf. also "Amavāsyam yat kriyate tat pārvaṇam udāhṛtam / Kriyate vā parvaṇi yat tāt pārvaṇam iti sthitiḥ //" BhP 1.183.15 quoted by Kalpataru p.7, Sraddhatattva, p.192, Sraddhaviveka of Rudradhara, Sraddhakriyakaumudī p.6 (which explains 'parvaṇi anvaṣṭakā māghipaurṇamāsyā-di'). The Parāśara-Mādhaviya 1.2, p.199 says that puruṣatrāyaṇamuddiśya yat kriyate tat pārvaṇam / ekapuruṣoddeśena yat kriyate tad ekoddiṣṭam. The Venkateshwar edition of the BhP reads darśe vā kriyate yattu /; Vide Kane P. V., Op.Cit., Vol.III, p.737, fn. 1425 and Vol. IV, p.380, fn. 855.

26 Darśas tatra nimittam vai kālas candrakṣayātmakah / nityatām niyataḥ kālas tasya saṁsūcayatyatha // MKP 27.25.

In this *śrāddha*, the father, the grand-father and the great-grand-father receive the *pinda* while the further ascendants receive the *lepa* whence their designation as the *lepabhāgins*.²⁷ The performer of the *śrāddha* is the seventh man. Thus the MKP emphasises the *sapta-pauruṣa sambandha* (i.e. to say the *sapindya* relationship is said to extend upto the seven degrees)²⁸ unlike Mitra-misra who evolves the group of ten.²⁹ Here the

27 *Pitā pitāmahas' caiva tathaiva prapitāmahah / pinda-sambandhino hyete vijñeyāḥ puruṣās trayah // Lepasambandhinas' cānye pitāmaha-pitāmahāt / prabhṛtyuktās trayas teṣāṃ yajmanas' ca saptamah // Ibid 28.3-4.*

The early *smṛti*-writers prescribe the wiping off of the *lepa* but do not say anything about the persons for whom it was meant. The MP 18.28,29; pp.5.10,34 and BP 220.85,86 mention the three ancestors beyond the great-grand-father as the recipients of *lepa*; Vide Kapadia K.M., Op.Cit., p.

28 *Pitā pitāmahas' caiva tathaiva prapitāmahah / Pindasambandhino hyete vijñeyāḥ puruṣāstrayah // Lepasambandhinas' cānye pitāmahapitāmahāt / prabhṛtyuktās trayas teṣāṃ yajmanas' ca saptamah // Ityēṣa munibhiḥ proktaḥ sambandhaḥ sapta-pauruṣaḥ / yajmanāt prabhṛtyūrdhvaṃ anulepa-bhujas tathā // Ibid 28.3-5; The BP (220.84-86) has similar verses. Cf. also 'Lepabhājas' caturthādyāḥ pitṛādyāḥ pindabhāginah/ Pindadah saptamas teṣāṃ sapindyaṃ saptapauruṣam // MP 18.27. These very verses occur in pp (srstikhanda 10.34-35) which reads sapindāḥ sapta-puruṣāḥ //; for details vide Kane P.V., Op.Cit., Vol.IV, pp.482f; and fns. 1086 and 1087 on p.483.*

29 Kapadia K.M., Op.Cit., p. 43

maternal ancestors also receive the pindas along with the paternal ones (28.39^{cd}, 41^{ab}, 57). The remoter ancestors who have^{been} among the several births are nourished in the following way:- Those who have become piśācas are satisfied from the food scattered on the ground, those who have become trees are satisfied from the water dripping from the bathing garment on the ground, those who have attained divinity are nourished by the drops of water that fall from the limbs on the ground, those who have become animals are nourished by the food that fall on the ground from the pindas, those infants, who have died of burning and, though capable, are without the performance of sacraments on them, subsist on the scattered food and the water used in scouring, those who have become piśācas and insects are satisfied by the water which is used by the brahmins for rinsing out the mouth after meals and that which is used by them for sprinkling the feet, those who have been born as cāṇḍālas, pukkasas etc. are satisfied with the śrāddha which is performed with the ill-gotten wealth.³⁰

30 MKP 28.6-17.

The MKP also prescribes that a man should perform the *śrāddha* with faith even with vegetables (if nothing else is available).³¹ It emphasises that what is offered at *śrāddhas* with the highest faith to the *pitṛs* according to their name and family (*gotra*) becomes transformed into that kind of food for the use of the *pitṛs* who require food in the new bodies which they might have assumed.³²

The procedure of the *parva-śrāddha* as prescribed by the MKP (28.37ff) is as follows:-

When the invited brahmins come in the afternoon the performer, having a *pavitra* in his hand, should make them sip water and seat them on seats. The brahmins invited should be even in number at the *daiva* rite (i.e. the

32 *Tasmāc ch'śrāddham nara bhaktyā śākairapi yathāvidhi //* *kurvita*..... / *IBIA* 28.18cd -19a. cf. *śrāddhan-vitah śrāddham kurvita śākenāpi / Śrāddha-sutra* of *Kātyāyana*, quoted by Hemadri, p.152 - as referred to by Kane P.V., Op.Cit., Vol.IV, p.352, fn. 798.

32 *Śrāddhayā parayā dattam pitṛnām nāmagotrataḥ / yadāhāras' ca te jātās tadāhāratvameti tat* / *IBIA* 29.27cd -28ab. cf. also *MP*

Vaiśvadevika brahmins should be two, four etc.) and uneven at a (parva) śrāddha for the pitṛs, or they may be one in each case according to one's ability. At the daiva (part of parvaśrāddha when Viśvedevas are to be invoked) the brahmins should be seated facing the east, and in the rite for the pitṛs they should be seated facing the north. The same rule applies to a śrāddha for maternal ancestors.³³ In both the pitṛśrāddha and mātāmahaśrāddha the worship of Viśvedevas may be performed separately or simultaneously. Then having poured water on the hands of the brahmins (meant for the rite in honour of Viśvedevas) and having given kuśa blades for a seat³⁴ (towards their right side on seat already occupied), he should, with the permission of the brahmins, invoke the Viśvedevas with the mantras, and offer them an arghya with water mixed with barley and give to them perfumes, garlands, incense, lamp etc. Then wearing the sacred thread on the right shoulder and under the left

33 MKP 2.40; cf. YS 1.228 etc.

34 Viśtarārthe kuśān datvā..... // MKP 28.41^{cd}. Viśtara means a seat made with twenty-five darbhas, vide Kane P.V., Op.Cit., Vol.II, p.543, fn. 1259.

arm the performer should offer to the pitrs (i.e. the brahmins representing them) double-folded kusas for a seat on the left (i.e. on the seats already occupied kusas should be placed on the left side for a viṣṭara), he should then invoke the pitrs after taking the permission of the brahmins, and offer them an arghya with water mixed with sesamum instead of harṭay. Then being about to perform agnaukarana he should ask the brahmins with the words 'I shall offer into the sacred fire' and when permitted by them with the words 'do so', he should offer the food not mixed with condiments and salt into the fire according to rule, with the three āhutīs, viz. "Agnaye kavyavāhanāya svāhā", "Somāya pitṛmate svāhā" (VS 2.29; SBr. 2.4.2.13; Śāṅkhayanasrauta-sūtra 4.4.1), and "Yamāya pretapataye svāhā".³⁵ Being intent on performing the śrāddha, he should serve the food, that remains after making the offerings in plates of brahmins. After serving the

35 It may be noted here that the MKP has followed its own tradition especially as regards the three formulas of presentation to Agni Kavyavāhana, Soma Pitṛmat and Yama Pretapati which shows its independent character to some extent. Add to this also the fact that the MKP quotes a view that the Ābhyudāyika śrāddha should not have Vaiśvadeva brahmins (vide fn. above).

food in the plates, he should tell them, "partake (of the food) as you please," and the brahmins should eat the food silently. He should serve without anger and bustle, the food that is liked by them the most and allure them appropriately. He should also recite the Rakṣoghna mantras³⁶ and scatter sesamum and mustard on the ground for the protection since the śrāddha is apt to have many obstacles. Then he should ask the brahmins 'are you satisfied?', and they should reply 'we are satisfied', and after obtaining their permission, he should scatter the remaining food on the ground and give them (i.e. to the Brahmins) water to rinse out their mouths. Collecting all cooked food (i.e. portions from each food) with sesamum mixed with it, the performer should offer pindas on the darbhas near the remains of the food (eaten by the brahmins) in honour of the pitrs. He should then offer them with faith the water with the pitr-tīrtha³⁷ recollecting them. To the

36 RV 4.4.1-5; VS 13.9-13; TS 1.2.14.1-2.

37 The part of the hand between the thumb and fore-finger is called the pitr-tīrtha (31.108).

maternal ancestors also the pindas should be offered according to rule together with perfume, garlands etc. Then he should give ~~water~~ to the brahmins dakṣiṇā (fees or presents) according to the ability of the performer, and he should say to the brahmins 'let svadhā be pronounced' to which they should say 'let it be so'. On the brahmins saying so, he should say 'let Visvedevas be pleased' and when the brahmins have responded with ^{the words:} 'let the Visvedevas be pleased' he should request ^{the Brahmins} to pronounce their benedictions. He should then dismiss them addressing them pleasantly and prostrating himself in faith, and follow them as far as the door of his house and return with their permission. Then he should perform the daily duties and also feed the guests. The MKP notes here that some desire here the performance of daily pitṛyajña and others do not desire so and that some think that it should not be done with separate cooked food and others prefer it to be offered with separate cooked food. The performer should then eat that food with his servants and others.

PERSONS ENTITLED TO PERFORM SRĀDDHA:

The order of those who are entitled to offer srāddha to a deceased separated male as given in the MKP is as follows:- Son, Sapindas, Sahodakas, mother's sapindas, mother's sahodakas, daughter's son. In absence of all these relatives, the woman could perform the srāddha for their husbands without the mantras. When women too are wanting, the King should cause the srāddha to be performed by a member of his own family, and the cremation and all the other rites by men of that (deceased man's) caste. The daughter's sons (putrikātanayāḥ)³⁸ had also to perform the srāddha for their maternal grand-father. The sons called 'dvāṃsyāyana'³⁹ had also to perform the srāddha for their paternal and maternal grand-fathers(27.19^{cd}-23).

38 Putrikātanaya (or putra) is of two kinds; (1) a sonless may appoint his daughter as his son (she is then called putrikā and treated as a son); (2) or she may be given to a person in marriage with the stipulation 'I give you in marriage this brotherless girl decked with ornaments; the son born her will be my son'. In this case the son born of the daughter so given becomes the son of his maternal grand-father, vide Kane P.V., Op.Cit., Vol.III, p.64.

39 A dattaka is of two kinds, Kevala (simple or ordinary) and dvāṃsyāyana (the son of two fathers). When a man gives his only son in adoption to another under an agreement that he is to be considered as the son of both the natural father (janaka or janaka-pitr) and of the adoptive father (pālaka), the son so given is called 'dvāṃsyāyana', vide Kane P.V., Op.Cit., Vol.III, p.685; cf. also fn. 1296 on the same page.

TIMES FOR SRADDHAS:

The MKP sums up the times for performing sraddhas as follows:- Amāvāsyā, the Astakā days,⁴⁰ the arrival of the worthy Brahmins, the eclipses of the Sun and the Moon, the two ayanas (the two days on which the Sun appears to start towards the south or north i.e. Solstices), the equinotical points (Viṣuvat, i.e. the Sun's apparent entrance into Aries and Balance), the days on which the Sun passes from one zodiac to another, the astrological conjunctions called Vyatipāta,⁴¹ possession of the appropriate materials for sraddha, when the dreams and evil dream, and when evil

40 Astakā appears to have meant the 8th tithi in any month after the full Moon day, vide SBr., 6.4.2.10 - Days of Astakās were four or three or one only according to various Grhyasūtras, vide for references, Kane P.V., Op.Cit., Vol.IV, pp.354f.

41 Apararka p.426 quotes Vṛddha-Manu for defining Vyatipāta Sravanāśvidhanīsthārdra nāgadaivata mastake / yadyamā ravivāreṇa vyatipāta sa ucyate // When Amāvāsyā occurs on a Sunday and the Moon is on that day either in Sraavana nakṣatra or Asvinī, Dhanīsthā, Ārdra or the first quarter of Āśleṣā, that is a conjunction called Vyatipāta. Some explain 'mastake' as meaning mr̥gasīronakṣatra. Vyatipāta is also defined in another way with reference to Rāsis. Pāṇcananasthau gurubhūmiputrau meṣe raviḥ syād yadi śuklapakṣe / pāsābhidhānā karabhena yuktā tithir vyatipāta itiha yagah // quoted by Śrāddhakalpalatā, pp. 18-19. When on the 12th of the bright half the moon is in Hasta nakṣatra, the Sun in Meṣa (Aries) and Jupiter and Mars in Lion, then the conjunction is called Vyatipāta, vide Kane P.V., Op.Cit., Vol.IV, p.371, fn. 838c.

planets affect the constellations of one's birth
(23.20^{cd} - 23^{ab}).

KĀMYASRĀDDHAKĀLĀH:

The śrāddha performed on each of the fifteen days of the dark half of the month respectively yields the following rewards viz. wealth on the first day of the dark half, men (divipada) on the second day, boons on the third day, destruction of the enemies on the fourth day, prosperity on the fifth day, honourable position on the sixth day, kingship on the seventh day, the highest riches on the eighth day, women on the ninth day, fulfilment of the desires on the tenth day, vedas on the eleventh day, victory, offspring, intellect, cattle, riches, independence and the highest nourishment on the twelfth day, long life and sovereignty on the thirteenth day, satisfaction of the pitrs slain with weapons on the fourteenth day and all the desires and heaven everlastingly on the amāvāsyā (30.1-8^{ab}).

The śrāddha performed on each of the twenty-eight nakṣatras from Kṛttikā to Bharanī yields the following results, viz. heaven on Kṛttikā, offspring on rohinī, lustre on sāmya (i.e. mṛgāśīrṣa), valour and ārdra, land and other things on punarvasu, nourishment on puṣya, noble sons on āśleṣā, pre-eminence among the relatives on maghā, good fortune on purvāphālgunī, offspring on uttarāphālgunī, pre-eminence among good people on hasta, beauty and offspring on citrā, success in trade on svatī, son on viśākhā, sovereignty on anurādhā, lordship on jyeṣṭhā, sound health on mūla, fame on purvāṣādhā, freedom from grief on uttarāṣādhā, the highest worlds on śravaṇa, immense wealth on dhanīṣṭhā, the knowledge of the vedas on abhijit, success in medicine on Vāruṇa, the goats and sheep on proṣṭhapada (i.e. purvabhādrapada), knowledge and cow on uttarabhādrapada, metals on revatī, horses on aśvinī and long life in bharanī.⁴²

⁴² MKP 30.8cd - 16; The ViDS 78.8-15; YS 1.265-268; VP Chap. 82; KP 2.20.9-15; BP 220.33-42; Brahmanḍa-Purāṇa (Upadghāta-pāda 18.1ff) also deal with the same topic, but all these works do not present complete agreement; vide Kane P.V., Op.Cit., Vol. IV, p.374.

QUALIFICATIONS OF THE BRAHMINS:

The brahmins worthy of invitation for the śrāddha-dinner are enumerated in the MKP as follows:-
A distinguished brahmin learned in the Vedas, a Yogin, one who knows the Vedas, one who has mastered the jyeṣṭhasāman,⁴³ a triṇācīketa,⁴⁴ the learned one, one who performs the enjoined vratas, one who knows the verses beginning with Madhu (RV. 1.90.6-8; VS 13.27-29; TS 4.2.9.3), one who knows the trīsuparṇa hymns,⁴⁵ one who knows the six Vedāṅgas; a dauhitra, a ṛtvik, the son-in-law, the sister's son, the father-in-law, one who is skilled in the business of the five sacred fires, one who is eminent in austerities, a maternal uncle, those devoted to their parents, the disciple and kinsmen (28.23^{cd} - 26).

43 cf. Kullūka on MS 3.185: Jyeṣṭhasāmāni āraṇyake gīyante teṣāṃ gātā / (p.125).

44 cf. Kullūka on MS 3.185: Triṇācīketaḥ adhvaryuvedabhāgaḥ tad vrataṃ ca tadyogāt puruṣopī triṇācīketaḥ / (p.125).

45 cf. Kullūka on MS 3.185: Trīsuparṇo bahvrecā vedabhāgaḥ tadvrataṃ ca tadyogāt puruṣopī trīsuparṇaḥ / (p.125).

The MKP lays special emphasis on inviting ascetics or yogins at a śrāddha-dinner; e.g. it provides that a wise man should always feed the yogins at a śrāddha since the pitṛs rely for support on yoga, and that if a yogin is fed by being seated as the first among thousands of brahmins, he saves the performer and the other diners as a boat saves men in water.⁴⁶

PERSONS UNFIT TO BE INVITED:

The persons unfit to be invited at śrāddha are as follows:- One who has broken the vow of chastity (ava-kīrṇī), a sick-man, one having a superfluous or deficient limb, the son of a remarried widow, one-eyed man, a kunda i.e. the son of an adulteress, a gola i.e. the son of a widow, a traitor to his friends, one with deformed nails, one suffering from kuṣṭha, one who has black teeth, one

46 Yoginas' ca sadā śrāddhe bhojaniya vipascitā //
Yogādharā hi pitarah tasmāt tan bhojayet sadā /
brāhmanānam sahasrasya yogi tvagrasaniyadī //
yajmanam ca bhokṛts' ca naurivāmbhasi tarayet /
MKP 29.29cd - 31ab; cf. ViDS 83.19-20; Varāha-
Purāṇa 14.50 which also lay special emphasis on
inviting ascetics or yogins at a śrāddha-dinner.

negligent of his duties, one who is cursed by the father, a thief, a slanderer, a dealer in Soma, the defiler of a maiden, a physician, one who discards the teacher and the father, a hired teacher, a friend, the husband of a previously married woman, one who discards the vedas, one who abandons the sacred fire, a man who has incurred fault due to a child who is Vṛṣala (i.e. one who has married a Vṛṣala or Sudra lady), and those who habitually practise improper acts (28.27-30).

TIME OF INVITATION:

Rules were laid down from very ancient times about the method of inviting the brahmins. The MKP states that the performer should invite the brahmins on the previous day in honour of gods and pitrs.⁴⁷

47 Nimantrayeta pūrvedyuh pūrvoktān dvijasattamān /
daive niyoge pitrye ca tāns tathaivopakalpayet //
MKP 28.31; cf. MS 3-187 which also says that the
invitation should be on the previous day or on the
day of the śrāddha itself.

RULES FOR THE PERFORMER
AND THE INVITEE:

The Smrtis have laid down some strict and elaborate rules which were to be observed by the brahmins invited for śrāddha and by the performer himself. The MKP 28.32-34 also contains some such rules, e.g. it states that if the performer and the brahmins invited for the śrāddha-dinner indulge in sexual inter-course after having offered the śrāddha and eaten the food, their ancestors verily lie down in that semen for a month.⁴⁸ Moreover, he who eats at a śrāddha and he who goes to a śrāddha after inter-course with the wife, - the ancestors of those two men feed on semen and urine for that month.⁴⁹

PROPER PLACES FOR THE ŚRĀDDHAS:

The MKP prescribes that for a śrāddha a place that

6

48 Śrāddham datvā ca bhuktvā ca maithunam yonugacchatī //
pitarastu tayor māṁsam tasmin retasi śerate /
MKP 28.32cd - 33ab; cf. VDS 11.37; MBH 13.125.24;
BP 220.106-108; VP 79.60-61.

49 Gatvā ca yositam śrāddhe yo bhunkte yas tu gacchatī //
retomutrakṛtāhārās tam māṁsam pitaras tayoh /
MKP 28.33cd - 34ab.

is full of insects, that is arid or is burnt by fire, from which proceed sounds that are painful to the ear, that is terrific in its aspect, that emits fetid smell should be avoided (29.19^{cd} - 20^{ab}).

PERSONS AND ANIMALS ETC. TO BE
EJECTED FROM THE PLACE OF SRADDHAS:

It was provided from very early times that certain persons and animals are to be ejected from the place where *śrāddha* is to be performed and are not to be allowed to pollute the *śrāddha* rite by looking at it, or by disturbing it in various other ways. The MKP states that men who disgrace their families or who injure their family by separating themselves from the *śrāddha*, the low person in the family, the brahmin-murderer, sick-man, *antyaajas* (low-caste people), *nagnas* and criminals, a ^ueun^uch and a man repudiated by his relatives, a cock, the village boy and a dog and the demons ruin the *śrāddhas* by their sight. Hence the performer has to offer the *śrāddha* being well secluded and scattering the ground with *śaamam*. What has been touched by a corpse, or by a

recently delivered woman, and by those who have been long ill, by outcastes and by filthy persons does not nourish the pitrs. The performer has to avoid the sight of a woman who is in her courses, and sitting together with bold-pated men and drunken men at a śrāddha.

RECOMMENDED OR PROHIBITED SUBSTANCES
AND UTENSILS AT SRADDHA:

Elaborate provisions were made from ancient times about the substances and utensils recommended or prohibited at śrāddha. The MKP condemns the uses in śrāddha of wealth that is obtained by taking bribes or from a patita (one guilty of a grave sin), that springs from bride-price, or that is declared to be unlawful, or is obtained by saying to another, give me for the sake of a śrāddha to be offered to my father (29.14^{cd} - 15^{ab}). It states that a daughter's son, a Nepal blanket (Kutapa)⁵⁰ and sesamum grains ~~te~~ are considered to be pure in śrāddha; while anger,

50 The word Kutapa has nine meanings according to a Smṛti text quoted by Apararka, p.474, 'Brahmanah kambalo gāvaḥ sūryōgnis tithireva ca / tilā darbhaśca kālas' ca navaite kutapāḥ smṛtāḥ //; Vide Kane P.V., Op.Cit., Vol.IV, p.376, fn. 847 and p.413, fn. 929a.

journeying and haste are asked to be given up.⁵¹

FOOD AND VEGETABLES TO BE USED
OR GIVEN UP AT SRADDHA:

The MKP recommends the use of the five kinds of wild corns viz. *rājasyaṁaka*, *syāṁaka*, *prasātika*, *nīvara* and *paṣkara* and nine kinds (of *grāmya* corns) viz. *Yava*, *Priyaṅga*, *Kodrava* and *Niṣpāva*, *Vrihi*, *Godhūma*, *Tila*, *Mudga* and *Sarṣapa* in *śrāddha*.

It also declares that *rājamāṣa*, *anu*, *viprṣika* *maśura* and *markātaka*⁵² should be forbidden in *śrāddha* (MKP 29.9-11). Further it also forbids the use of food that is infested with hair-lice, gazed by dogs, what is putrid and stale fanned by the wind from cloth, the brinjal (*vartakī*) and ferments (*abhisava*) in *śrāddha* (29.26-27^{ab}).

51 MKP 28.64cd -65ab; cf. MS 3.235ab, VDS 11.35ab. The first half of this verse is quoted in several purāṇas like the ViSP 3.15.52; BhP 1.185.20; SKP, Prabhāsa-khaṇḍa 205.13; pp, Srṣṭi-khaṇḍa 47.278-279. MM. Dr.P.V. Kane remarks that in MS at least, *ḡ Dauhitra* means 'daughter's son'. But in the SKP, Prabhāsa-Khaṇḍa 205.14ff, several meanings of *dauhitra* are given such as 'a vessel made of the horn on the nose of the rhinoceros' or 'clarified butter made from the milk of a cow of variegated colour'; (Op.Cit., Vol.IV.p.413, fn.929a).

52 See under Food and Drinks (Chap.II, Sec.V). for details.

It also condemns the use of *laṣuna* (garlic), *grñjana* (red-garlic), *palāṇḍu* (onion), *pīṇḍamūlaka* (carrots), *karambha* (asparagus), and whatever other vegetables ^{which} are ~~devoid of on account of their~~ taste and colour,⁵³ *gandharika*, *Alābu* (kadus) salts and salted things and reddish juices and additional salt.⁵⁴

WHAT MILK AND WATER TO
BE USED IN SRADDHA:

The MKP provides that if cow's milk or rice cooked therein (called *pāyasa*) is offered in *śrāddha* the pitrs are satisfied for one year.⁵⁵ It forbids the use in a *śrāddha* of the milk of a female deer, of sheep, of she-camels, of one-hoofed animals, of a she-buffalo, of a

53 *Laṣunaṃ grñjanaṃ caiva palāṇḍuḥ pīṇḍamūlakam / Karambhaṃ yaṇi cāyaṇi hiṇaṇi rasavarṇataḥ // MKP 29.12; cf. VP 78.12.*

54 *Gāndhārikamalāmbuṇi lavaṇānyuṣarāṇi ca / ārakṭā ye ca niryaśaḥ pratyakṣalavaṇāṇi ca // varjayettāni vai śrāddhe...../ MKP 29.13-14ab.* The cal.ed. reads 'gāndhārikamalāmbuṇi' (32.13) instead of 'gāndhārikamalāmbuṇi'. F.E.Pargiter says that the text as it stands seems corrupt and he suggests the reading 'gandholikam', which might mean "dry ginger" (The Mārkaṇḍeya-Purāṇa, E.Tr., p.166, note).

55 MKP 29.6^{cd}; cf. MS 3.271; YS 1.258.

camari cow, of a recently delivered cow or that which is obtained by saying "give me for the śrāddha to be offered to my father."⁵⁶

It lays down that the water to be employed in the śrāddha must not be bad smelling, foamy, taken from a puddle or a small reservoir not used by all, or from a trough or the like meant for the beasts.⁵⁷

VESSELS TO BE USED AT ŚRĀDDHA:

The MKP states that in a vessel of silver the pitrs milched svadhā and hence a silver vessel is highly desired by the pitrs and brings delight to them, and hence the silver vessel is commended for śrāddha gifts.⁵⁸

56 MKP 29.17^{cd} - 19^{ab}; cf. ViSP 3.16.11; VP 78.17; BP 220.169.

57 MKP 29.15^{cd} - 17^{ab}; cf. ViSP 3.16-10; VP 78.16.

58 Rajataṃ ca tathā pātraṃ saṣṭaṃ śrāddheṣu putraka //
Rajatasya tathā kāryaṃ darśaṃ dānaṃ eva vā /
rajate hi svadhā dugdhā pitrbhiḥ śṛṇvate mahi //
Tasmāt pitṛnāṃ rajataṃ abhiṣṭaṃ prītiwardhanam //
MKP 28.65^{cd} - 67; cf. VP 74.3.

USE OF FLESH:

The MKP states the following periods of time for which pitrs are gratified by the flesh of certain animals being served at a śrāddha:- The flesh of fish (matsya) for two months, that of deer (hāriṇa) three months, that of hare (śaśa) for four months, that of the birds (śakunā) for five months, that of hog (sūkara) for six months, that of goat (chāgala) for seven months, that of dark-coloured deer (Aina) for eight months, that of a ruru deer for nine months, that of gayal (gavaya) for ten months, that of ram (aurabhra) for eleven months, that of red-goat (vārdhīnasa) for ever.⁵⁹

59 MKP 29.6^{ab}, 7-8; For remarks regarding the use of flesh in relation to śrāddha, vide Kane P.V., Op. Cit., Vol.IV, pp.422f.

SECTION III

YOGA

INTRODUCTORY:

The MKP contains five chapters viz. 36-40 dealing with the subject of Yoga. This material on Yoga can be divided into the following topics¹:- (1) The Nature of Yoga (2) The different Stages of Yoga-Practice, viz. prāṇāyāma (breath-control) etc. (3) The Time and Place for Yoga-practice (4) Dangers resulting from the neglect of rules prescribed for Yoga-practice (5) Important details of practising Yoga (6) The Yogin's life (7) The description of the successful Yogin (8) The sacred syllable "OM" (9) Results of Yoga-practice and (10) Signs of approaching death (Ariṣṭāni) in the case of the Yogin. The following treatment follows this order of the different topics:-

1 This division of topics is taken to a great extent from the treatment of Yoga in the Mokṣa-kāṇḍa of Kṛtyakalpataru written by Lakṣmidhara Bhaṭṭa who has considerably drawn on the MKP wherever necessary (pp.166ff).

(1) THE NATURE OF YOGA:

In the MKP 16.6 Yoga² is described as the remedy for (destroying) man's connection with misery,³ as the means of salvation, unique, indescribable, incapable of designation and through its attainment, it is believed, there is no rebirth.⁴ Elsewhere it is described as a cessation of ignorance (ajñāna) through knowledge, which is, on the one hand, emancipation and unity with Brahman, and, on the other, dissociation from the guṇas of prakṛti.⁵ All sorrows are due to attachment with the cessation of the feeling of identifying all things with oneself (mamatva); and this leads to happiness. By experiencing the fruits of virtues and vices through the performance of duties and other actions, through the

2 The word Yoga occurs in the MKP in different senses such as connection (8.132; 16.6^{cd} etc.), Yogic practices (16.7 etc.) etc. For different meanings of Yoga, vide Dasgupta S.N., A History of Indian Philosophy, pp.226f.

3 Yogaṃ dukkhasamyogabheṣajam // MKP 16.6^{ab}; cf. BG 6.23^{ab} Tam vidyād dukkhasamyogavivṛgyogam yogasamjñitam /.

4 Tataḥ prāpsyasi taṃ yogaṃ dukkhasamyogabheṣajam / mukti-hetum anaupamyam anākhyeyaṃ asaṃjñitam / tat samyogān na te yogo bhūyo bhūtair bhaviṣyati // MKP 16.6.

5 Jñānapūrvō viyogo yojñanena saha yoginah / sāmuktir brahmaṇā caikyam anaiḥ prakṛtair guṇaiḥ / Ibid, 36.1.

exhaustion of certain others, there is the bondage of karma. The emancipation from karma, therefore, can only result from an opposite procedure (36.2ff). The ultimate object of the realisation is the attainment of Brahmanhood⁶ (36.8 etc.).

(2) THE DIFFERENT STAGES OF YOGA-PRACTICE:

The MKP mentions seven stages of Yoga-practice, viz. (1) Vrata (vow) (36.16) (2) Niyama (observance) (36.17) (3) Āsana (posture)⁷ (4) Prāṇāyāma (breath-control) (5) Dhāraṇā (concentration), Pratyāhāra (sense-control) and (7) Dhyāna (meditation) (36.10ff). Six of these are described as follows:-

Vrata (vow):- It is said to be five-fold, viz. (1) honesty (asteya) (2) sanctity (brahmacarya) (3) self-sacrifice (tyāga) (4) uncovetousness (alobha) and (5) harmlessness (ahiṃsā) (39.16).⁸

6 There is no reference in the chapters on Yoga of the MKP to 'Kaivalya'.

7 Three 'āsanas' viz. Padmāsana, Ardhāsana and Svastikāsana are mentioned in the MKP (36.28) but they are not described.

8 According to the Yoga-Sūtra (2.30) of Patañjali the five vows are:- (1) ahiṃsā (2) satya (3) asteya (4) brahmacarya and (5) pratigraha.

Nāyama (observance): It is also said to be of five types viz. (1) freedom from anger (akrodha) (2) reverence towards gurus (gurusuśruṣā) (3) purity (śauca) (4) abstemiousness in food (āhāralāghava) and (5) constant study of the Vedas (nityasvādhyāya) (36.17).⁹

Prāṇāyāma (breath-control):- It is defined as the regulation of breath (36.12^{cd}, 40^{cd}). It is claimed that the evils springing from the sense-organs are corrected by the cultivation of the breath-control.¹⁰ It is three-fold, viz. (1) laghu (short) (2) madhya(ma) (medium) and (3) uttama or uttariya (long). Laghu prāṇāyāma is of twelve mātrās (moras),¹¹ madhya(ma) of twenty-four and uttama or uttariya of thirty-six.¹² The Yogin overcomes springing perspiration (sveda) with the first prāṇāyāma, tremor (vepathu) with the second, and dejection (viṣāda) with the third (36.15).

9 According to the Yoga-Sūtra 2.32 of Patañjali, five observances are: (1) śauca (2) santoṣa (3) tapas (4) svādhyāya, and (5) Īśvaraparidhana.

10 MKP 36.10-11; cf. Amṛtanādopaniṣad, 7-8; MS 6.71-72; VP, pūrvārdha, 10.88.

11 The time of a mātrā is that of the winking and opening of the eyelids once (MKP 36.15^a).

12 MKP 36.13-14; cf. VP, pūrvārdha, 10.73-76. GDS prescribes three prāṇāyāmas but each of them are said to last for fifteen mātrās: cf. prāṇāyāmas trayah pañcadaśamātrah / GDS 1.55.

The prāṇāyāma is said to bring about four kinds of results, viz. (1) dhvasti (2) prāpti (3) samvit and (4) prasāda. Dhvasti means the destruction of the fruits of good and evil actions and the attainment of pellucidity of mind. Prāpti means the destruction of personal sin such as greed, egotism etc. Samvit means the rise of a mystical vision by which one can see past, present and future as well as invincible things. Prasāda means the contentment and pacification of the senses, sense-objects and five Vāyus.¹³

Dhāraṇā (concentration):- It means concentration on an object¹⁴ (36.41ab). It is supposed to destroy the stain.¹⁵ The process of the highest concentration (paramā dhāraṇā) is described as follows:- First in the navel,

13 MKP 30.20-26; cf. VP, pūrvārdha, 11.4-11. In the VP these results are styled as (1) śānti (2) praśānti (3) Dipti and prasāda.

14 Dhāraṇābhis' ca kilbiṣam(dahet)/ MKP 36.10^b; cf. VP pūrvārdha, 10.88^b; MS 6.72^b; Amṛtanādopaniṣad. The commentator explains this line of the Upaniṣad as "Tathā dhāraṇābhis" ca antahkaraṇaḥ atakilbiṣam dahet/ (vide The Yoga-Upaniṣads, p.15).

14 In the MKP 36.36 'dhāraṇā' is said to be two-fold. This may possibly refer to the concentration on an object, internal (like the heart, or forehead) or external, like the Sun; vide Hārīta-smṛti as quoted in the Mokṣa-kāṇḍa of Kṛtyakalpataru (p.174).

then in the heart, chest, throat, mouth, the tip of the nose, eye, the centre between the two eye-brows, and the middle of the head and ~~in~~ what is there-beyond. The concentration is said to enable one to attain unity with Brahman (36.43^{cdff}).

Pratyāhāra (sense-control):- It means the withdrawal of the sense from their objects. Thus through it the influence of external objects is negated (36.41^{cd}-42^{ab}).

Dhyāna (meditation):- It is supposed to destroy the uncontrolled qualities.¹⁶ The various objects of dhyāna are regarded as being the five elements beginning from ^{the} earth, manas and buddha. The Yogin has to take these objects one by one and then to leave them off, so that he may not be attached to any one of them. When he does so and becomes unattached to any one of these seven, he attains Supreme bliss (37.14ff).

16 MKP 36.10^d; cf. VP, pūrvārdha, 10.88^d; MS 6.72^d.

(3) THE TIME AND PLACE FOR
YOGA-PRACTICE:

The Yogin is advised to practice Yoga at the time when it is neither very cold nor warm, when there is no strife and when it is not windy (36.47^{cd}-48^{ab}). He should avoid the place where there is noise, or fire, or water, or a decayed cow-shed, or cross-roads, or a collection of dry leaves or a river, or a cemetery. He should also avoid practising Yoga in a place instead by snakes, or full of fear, on the edge of a well, amid a number of funeral piles or anthills (36.48^{cd}-50^{ab}).¹⁷ Furthermore, he should also avoid the ^{yoga-practice when} ~~time and place~~ he does not feel easy (36.50^{cd}).¹⁸ Moreover, there should be no evil sight during Yoga-practice (36.51^{ab}).

(4) DANGERS IN NEGLECT OF RULES
PRESCRIBED FOR YOGA-PRACTICE:

The improper performance of Yoga entails bodily ailments like deafness, stupidity, failure of memory, dumb-

17 Cf. VP, pūrvārdha 11.32-33.

18 Cf. Ibid, 11.31^{ab}.

ness, blindness etc. Such diseases, ^{which} occur from the neglect of rules prescribed for Yoga-practice may be cured by Yogic processes like prāṇāyāma and others (vide the different stages of Yoga-practice discussed earlier). There are also various other ways of cure. Thus in gastric troubles the Yogin should eat warm rice-gruāl (yavāgū) mixed with ghee. Moreover, in tremor he should fix his mind on a mountain, since it is steady in dumbness on the faculty of speech, and in deafness on the ear. Furthermore, he should concentrate on a cooling thought amidst heat and vice versa. He should place a stake on his head and beat wood with wood for regaining memory, or otherwise he should also think steadily of the wind and fire which pervade heaven and earth. If any demonic spirit enters his body, he should burn it by concentrating on wood and fire (36.46ff).

(5) IMPORTANT DETAILS OF PRACTISING YOGA:

In the description of the way to begin Yogic exercise, great stress is laid on making a strenuous

attempt to realise one's own self (i.e. his mind and body).¹⁹ The process of practising Yoga is begun by sitting in padmāsana, ardhāsana or svastikāsana. The Yogin has to seat balanced on an uneven seat, drawing in both his feet and firmly fixing his thighs in front, and covering his mouth. He is not to touch his private parts with his heels. Further he has to control his senses, raise his head slightly and not press the teeth together and gaze at the tip of his own nose. He has to merge the influence of tamas in rajas and that of the latter (i.e. rajas) in sattva, he has to practice Yoga taking his stand in sattva. He should hold his sense-organs from the sense-objects and also control breath and other faculties and also his mind. He who draws in his desires, as a tortoise draws in all its limbs, and is always delighted in his own self and is settled in the highest

19 Prāgevatmātmanā jeyo / MKP 36.8a. F.E.Pargiter translates this line as: "the Yogin has first to ~~conquer~~ conquer the soul by the soul" (The Mārkaṇḍeya-Purāṇa, E.Tr., p.194), but the term 'Soul' is not very happy, because Soul is beyond limitation according to Indian Philosophy. Here 'Ātman' means one's own-self'. Cf. BG 6.5a: Uddhared ātmanātmanam /.

realises the highest Atman in his ownself. He should purify himself externally and internally right from his navel to his throat and should advance to pratyāhāra (sense-control) (36.28ff). When he is steeped in Yoga and controls his mind and body, all his faults perish away. Then settled in his ownself he is able to discriminate Supreme Brahman from three guṇas of prakṛti as well as the sky, the premordial atoms and the unsullied soul (36.37-38^{ab}).

(6) THE YOGIN'S LIFE:

The salient features of the Yogin's life are as follows:-

Pride (māna) and insult (apamāna), which cause pleasure and pain respectively to an ordinary man, cause the opposite feeling of pain and pleasure respectively to the Yogin (38.3). He is enjoined to plant his foot after it is purified by his eyes, drink water purified by cloth, use speech purified by truth, and meditate on what

is purified by intellect.²¹ He is expected not to become a guest, nor to attend śrāddhas, sacrifices, pilgrimages to the gods, nor festival nor to visit great men for getting any advantage. He is to roam about for alms when the smoke is flung away (from the house), and the charcoal is extinguished and when people have taken their meals. He is not to go to the same people daily for getting alms. He is to seek alms from house-holders, or from sages who do not stay in one definite place (yāyāvara),²² but getting the alms from the former is considered as the best means of his livelihood. He is ever to resort to the modest, faithful, tranquil and high-souled Brahmin house-holders, learned in the Vedas; next to them to uncorrupt and non-outcasted people. The

21 MKP 38.4 = MS 6.46 with the word 'dr̥ṣṭipūtam' in place of 'caksuhpūtam' at the beginning of a. Cf. Kullūka on MS 6.46: "Kesaṣṭhyādiparihāraṇārtham dr̥ṣṭisodhita-bhūmau pādaukṣipet / jaleṣu kṣudrajantvādivāraṇārtham vastraśodhitam jalam pibet ꣳ satyapavitrām vācam vadet / tatas' ca maunena saha satyasya vikalpā / pratiśiddhasamkalpasūnyamanasā sarvadā pavitrātma-syāt (p.219).

22 Cf. Ekatrāṇiyatasthānāḥ (muniviśeṣāḥ) which means is according to the commentary 'Candrakalā' by Śeṣarāja Śaṣṭrī on Bhaṭṭikāvya 2.20 (p.53).

practice of getting alms from outcastes is the last livelihood he should wish for (38.5-10).

He is to eat rice-gruel (yavāgū), butter-milk (takra), milk, barely-gruel (yāvaka), fruits and roots, panic seed (priyaṅgu), oil-cake (pinyāka) and siro (samyāva). Before eating, he should once sip water and offer oblations to the five vital airs viz. prāṇa, apāna, samāna, udāna and vyāṇ^a, and then eat according to his desire. After eating, he should once again drink water, and then touch his heart (38.11ff).

He should devote himself only to the essential knowledge (sārabhūtam upāsīta) which can effect his object (of realisation), since multiplicity of knowledge is a hindrance to Yoga. He who desires that he ought to know this and that way perhaps never gain that knowledge in thousands of ages (38.18-19).

He should discard associations, subdue anger, eat sparingly and control his organs and regulate the gates of his body and then apply himself to profound contemplation (38.20). He has to control speech, action

and mind (38.22-23).

When his intellect is purified, and he considers clod and gold alike²³ he comprehends the supreme, eternal, and immutable to be the supreme condition, he ceases to be born again (38.24). He who is of composed mind intent on Brahman, attentive and pure, who delight is concentrated on one object, and who controls his organs, attains Yoga i.e. unity with the ultimate reality.

(7) THE DESCRIPTION OF THE SUCCESSFUL YOGIN:

Seen from different angles, he who has been successful in Yoga is both a yukta and a mukta; for he is in union with Brahman and is liberated from samsāra. Eloquent descriptions of ~~the~~ his states are given in MKP, 36.63-65. Tranquility, perfect health, gentleness, a pleasant odour, scanty excretions, a fine complexion, benignity and softness of voice are considered the first indications of the successful Yogin.²⁴ Moreover, the

23 MKP 38.24a = BG 6.8d.

24 Alaukya ārogyam anīṣṭhuratvaṃ gandhaḥ śubho mūtra-pūriṣam alpam / kāntiḥ prasādaḥ svarasaumyatā ca yogapravṛtṭeḥ prathamam hi cihnam // MKP 36.63. Cf. SU 2.13: Laghuvam ārogyam aloṭpātvaṃ varṇaprasādam svarasauṣṭhavam ca / gandhaḥ śubho mūtra-pūriṣam alpam yogapravṛtṭiḥ prathamam vadanti //.

chief signs of his Yoga-realisation are that the people love him, and even praise him in his absence and creatures do not fear him. He is not injured by excessive cold or heat and he does not fear other persons.

(8) THE SACRED SYLLABLE "OM":

The subject of Yogin meditation is "OM" which designates Supreme Brahman and through comprehension of it and meditation on it one attains final absorption into Brahman (31.14-16). The MKP explains the composition, meaning and efficacy of the sacred word "OM" as follows²⁵:-

A, U and M are the three instants (mātrās) of "OM". They are characterised by goodness, passion and ignorance respectively. The 'ardhamātrā' on the top of the syllable "OM" is devoid of quality and it can be understood by the Yogins only.

The letter 'A' is designated as the bhurloka

25 MKP chap. 39.

(the terrestrial world), the letter 'U' the bhuvarloka (the atmospheric world) and the letter 'M' along with its nasal mark, the svarloka (the heaven). The first instant is discrete (vyakta) and short (hrasva), the second the indiscrete (avyakta) and long (dīrgha), and the third the intellectual faculty and prolated (pṛṣṭa). The half instant is the highest abode and is beyond expression (39.10-14). It is called 'gāndhārī' as it is to be uttered in the gāndhāra note. Being pronounced it reaches the head, and conveys the feeling of ants moving over the body.

The syllable "OM" consists of three Vedas, three worlds, three fires and three deities viz. Brahṁā, Viṣṇu and Śiva, and the Yogin absorbed in it obtains extinction therein (39.8^{cd}-9).

It is declared that the Yogin engrossed in meditation on "OM" becomes united with Supreme Brahman. Breath is his bow, the soul is his arrow, and the sublime

Brahman, his target. It is to be pierced by the heedful man; he then becomes united with Brahman, as the arrow becomes embedded in the target²⁶ (39.4-8^{ab}).

(9) RESULTS OF YOGA-PRACTICE:

After one has practised Yoga for some time, he begins to feel its beneficial reactions on his health, temperament, mental condition and powers of endurance. The effects are also external, and are seen in the friendly attitude of men and animals to the Yogin (vide the description of the successful Yogin given earlier). These are indications that the Yogin is on the right road (Yoga-pravṛtti-cinhāni).

Super-normal powers are also developed in the adept in Yoga. They are in all eight, viz. animā, mahimā, laghimā, prāpti, prākāmya, īsitva, vaśitva and kāmavasāyitva. The adept can contract or expand his stature or size; become light than air, making it possible

26 MKP 39.7^{cd}-8^{ab} = MU 2.2.4 with 'prāṇam' in place of 'prāṇa' at the beginning of a.

to cover quickly great distances; gain the power of seeing everything, near or distant, hidden or open, and of moving about in space as he desires; gain command over even superhuman agencies; prolong life indefinitely; and lastly subdue to his will any one whose shadow it treads, or enter the minds of distant persons and pass into the bodies of any one.²⁷

P.T.O.

27 MKP 37.30ff; cf. Devala and Yājñavalkya Smṛtis quoted in the Mokṣakāṇḍa of the Kṛtyakalpataṛu, pp. 216-218.

The various other powers of the Yogin acquires are called 'upasargas' and it is urged that the Yogin should always try to keep himself free from the urges of the upasargas (37.1ff). The five varieties of upasargas arising out of sattva, rajas and tamas are called: (1) Prātibha (2) Śrāvana (3) Daiva (4) Bhrama and (5) Āvarta. Prātibha is so-called because the Yogin fully knows the Vedic matters etc. Śrāvana is so-called because the Yogin perceives the meanings of sounds and also hears the sound from afar. Daiva is so-called because like a god the Yogin sees all around and in the eight directions. Bhrama is so-called because the Yogin's mind wanders without support through his own fault, viz. falling away from all the rules of good conduct. Āvarta is so-called because the whirl-pool of knowledge, like the whirl-pool of water, engulps the mind (37.7ff).

It is, however, laid down in 37.14ff that the yogin should get over these upasargas directing his mind towards highest Brahman and meditate upon it.

(10) SIGNS OF APPROACHING DEATH (ARISTAS¹⁸¹):

The MKP says that the yogin should know the approach of his death by various signs so that he may anticipate it and may not get dispirited.²⁸ These signs are set out below in detail:-

The man, who does not see the path of the gods, the pole star, the planet Venus, the Moon's shadow and the Arundhati star, does not live more than a year. The man, who sees the Sun's orb devoid of rays and fire encircled with rays, does not live more than eleven months. He, who, in his dream, clearly perceives gold and silver in his vomit, urine and faeces, lives ten months. He, who sees departed persons, piśācas and others, and the cities of the Gandharvas and golden-coloured bulls, lives for nine months. He, who when stout becomes thin and vice versa, and loses his natural

²⁸ MKP 40.2-39; cf. Mbh, Śānti-Parva, 317.9-17; Devala-Smṛiti quoted in the Mokṣa-kāṇḍa of the Kalpataru (pp.248-250, about 20 verses), VP 19.1-32, Liṅga-Purāṇa (Purvaṛdha, chap.91). In the Jayakhya-Saṃhita (33.60ff) also such signs are described but here the description of his death is entirely different from that in the MKP and VP.

functions, lives for eight months. He, whose foot becomes cracked at the heel or at the toe in dust and mud, lives for seven months. If a vulture, a pigeon, a raven, a crow, a hawk or a black bird alights on one's head, that indicates a life of six months. When a man is assailed by flocks of crows or a shower of dust, or when he sees his shadow unnatural, he lives for four or five months. When he sees lightening flashing in the sould in ~~the~~ a cloudless sky, or sees a rainbow at night, his life will last for two or three months. He who can not see his own body in clarified butter, oil, mirror or water, or who sees it headless, does not live more than a month. When the smell from one's body resembles that of a goat, or the smell from a corpse, his life would be half a month. When one's breast and foot dry up immediately after bathing, and when water does not quench his thirst as he drinks, he lives for ten days. When the wind as it strikes one cuts one's vitals, and when one feels no delight from the touch of drops of water, his death has arrived. Whoever sits on a boar, a monkey or a carriage, and goes singing towards the south in his sleep, for him death brooks no delay. He whom a woman attired in a

red or black raiment, and singing and laughing, carries off to the south in his sleep, he will live no longer. He, who sees a single powerful naked mendicant laughing and leaping in his sleep, may find death impending. The man, who sees himself sunk to the crown of his head in a sea of mud in his sleep, dies at once. He, who sees charcoal amidst the hair of the head, or ashes or a waterless river issuing from a serpent, in his sleep, will die on the eleventh day. He, who, in his sleep, is beaten with stones by formidable and hideous black men who raise aloft their weapons, may die at once. He, in front of whom a she-jackal runs howling at sunrise, whether meeting him or passing him, dies at once. He, who becomes hungry immediately after eating, and whose teeth chatter, has reached the end of his life. He, who does not perceive the smell of a lamp, and who is terrified at day and night and who does not see himself reflected in another's eyes, lives no longer. He who has seen both a rainbow at midnight and all the planets at day, should deem his life consumed away. He whose nose becomes crooked, and whose ears bend down or stick up, and whose left eye waters, has

lost his life. When his face becomes reddish or his tongue black, his death is impending. He, who, in his sleep, journeys to the south ~~on~~ a camel, an ass, or a carriage will die outright. He, who can not hear his own murmuring when he shuts his ears, and who can not see the light with his eyes, lives no longer. He over whom a door is closed after he has fallen into a pit, and who can not rise up from the hole, ⁱⁿ his sleep, his life ends thereat. Sight directed upwards and unsteady, and blood-shot and rolling around, and warmth in the mouth, and dryness at the navel prognosticate a new body for man. He, who, in his sleep, may enter the fire or water and not come out therefrom, his life ends thereat. The man, who is attacked by the evil spirit at night or at day, dies at the end of the seventh night. The death is impending over the man who sees his own clean white clothes red or black. A change in men's mentality and a reversal in nature proclaim that Yama and death are at hand. When a man despises and revils those persons to whom he has been always well-behaved, and whom he has considered the most deserving of reverence, when he does not worship the gods, abuses the aged ones, the teacher and

the brahmins, and when he does not receive warmly his mother, father, son-in-law or Yogins possessed of knowledge, and other high-sould men, that means the end of his life.

These ill omens produce their results day and night at the close of the year. The yogin should ascertain the formidable series of results of ill omens, and fixing that time in his mind, he should resort to a safe place and apply himself to Yoga-practice in just that part of the day, both in the fore-noon and in the afternoon and at mid-day on that day. Or when he has seen that ill-omen during a part of the night, then he should engage in Yoga until that day arrives. Then abandoning all fear, and mastering that time, self-controlled, he should stay in that habitation or wherever he feels his soul firm, and engage in Yoga after overcoming the three qualities, and when his soul grows composed of the Supreme Soul, he should cease even from the use of mind. Thereupon he attains to that sublime absorption into the Supreme Soul which is beyond the senses, which transcends the intellect and which is beyond speech.

Then by various picturesque similes it is indicated how final emancipation is to be attained by Yoga. To quote an example, it is said that just as

the moon-stone does not emit water, if untouched by the rays of the moon; (even so if the Yogin does not engage himself in meditation, he does not attain Brahmaⁿ) (vide 40.47ff).