

## C H A P T E R    V I I

## RELIGION

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After a detailed review of the mythology of the Br. P., we now pass to the examination of the various other aspects of religion. This chapter contains the following important topics, viz. types of worship, Sacrifice, Śrāddha, Penance, Pilgrimage, Vratas, Dāna, Samskāras, Religious beliefs, Karmans and rewards, sins and vetribution and Heaven and Hell.

Worship

Worship springs from the inward feeling of dependence upon other powers, from the awe caused in man's mind by the perception of supernatural agents which influence his or other's welfare. The desire to gain their favour or propitiate them, to call forth their

sympathy, to appease or inflame their wrath, <sup>has</sup> ~~He's~~ led men to invent that instrument of rite and spell which is thought to ensure and even to enforce their assistance. Rite and spell form the centre of primitive belief and of institutions of religious or social character in ancient times.<sup>1</sup>

The Br. P. also deals at length with the worship of Kṛṣṇa, Balarāma and Subhadrā, Nṛsimha, Puruṣottama, Nārāyaṇa, Mahādeva, and Sun and Vata.

(i) Worship of lord kṛṣṇa, Balarāma and Subhadrā

The Brahma-purāṇa describes in details the worship of lord kṛṣṇa, Balarāma and Subhadrā in Orissa. It states that in Bhāratavarṣa, there is a country called Ondra situated on the shores of the southern ocean, which extends northwards from the sea upto Viraja Mandala (28.1-2). In that country there is a holy place which destroys sins, bestows liberation, is surrounded on all the sides by sand and is ten yojanas in extent (42.13-14). On account of the grace of the all-pervading lord Jagannātha, the holy shrine of lord Puruṣottama is situated in the country of Utkala (42.35-37). Men who reside in Utkala are holy since the lord Puruṣottama resides there. Chapters 43 and 44

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1 ERE., Vol. 12, PP.795-96.

narrate the story how the images of lord kṛṣṇa, Balarāma and Subhadra came to be established in Jagannāthapurī. It states that there was a pious and learned king Indradyumna who ruled at Avanti in Mālavā. He read the vedas, śāstras, epics, purāṇas and Dharmasāstras and came to the conclusion that Vāsudeva was the highest deity and started from his capital Ujjayinī with a vast army, servants, priests and artisans and came to the shores of the southern sea. He saw the kṣetra of Vāsudeva, ten yojanas in breadth and five yojanas in length and encamped there. Formerly there was a vata tree on the shores of the southern sea, near which there was an image of Puruṣottama or Jagannātha made of sapphire (45.71, 78.3) which was covered up by sand and was concealed by creepers and plants. King Indradyumna performed Asvamedha there, erected a great temple and was anxious to establish a suitable image of Vāsudeva in the temple. In a dream, the king saw Vāsudeva who told him to go alone to the shore in the morning and cut the vata tree growing just on the water line with an axe. The king did so in the morning and then two brahmins, who were really Viṣṇu and Viśvakarma, appeared. Viṣṇu told the king that his associate will manufacture the image. Three images of kṛṣṇa, Balarāma and Subhadra were made and were given to the king. The king then established the three images in

the temple built by them.<sup>2</sup>

The Br. P., further, relates the mode of worshipping lord kṛṣṇa, Balarāma and Subhadrā. A pilgrim who bows to the image of Garuda situated in front of that of kṛṣṇa gets freedom from sins and goes to Viṣṇuloka. One should thrice circumambulate the temple of Jagannātha. Then he should worship lord Balarāma with the mantra noted below.<sup>3</sup> After that one should worship kṛṣṇa with the twelve-lettered mantra.<sup>4</sup> It is said that one who worships lord kṛṣṇa with the above mantra gets liberation (57.30). After that one should praise lord kṛṣṇa and the Br. P. further states that on seeing the lord kṛṣṇa one gets various rewards like the merit of thousand Asvamedhas, the merit of snāna and dāna at all the tīrthas, that of the performance of all the sacrifices, that of the observance of the regularities of all the four āśramas and by worshipping Kṛṣṇa finally one gets liberation (57.41-51). After that one should worship the goddess Subhadrā with the mantra noted below.<sup>5</sup>

2 Hunter gives a somewhat different account based on Kapila-saṃhitā, vide his 'Orissa' Vol. I, PP. 89-94; also cf. Nārāyaṇa P., Uttarārdha, 52.41-93, 53-57, 58.1-21, 60-4; vide also 'Jagannāthapurī and Orissa' in Gujarātī by Dr. B.G. Sandesara.

3 Namaste Haladhrugrāma namaste Musalāyudha ।  
namaste revatīkānta namaste bhaktavatsala ॥  
namaste Balīnām śreṣṭha namaste dharaṇīdhara ।  
Pralambare nāmaṣṭu trāhi mām kṛṣṇapūrvajā ॥ (57.22-23).

4 Om namo Bhagavate Vāsudevāya.

5 Namaste Sarvage devi namaste śubhasaukhyade ।  
Trāhi mām Padmapatrākṣī kātyāyanī namoṣtu te ॥ 57.58.

The temple of lord kṛṣṇa, Balarāma and Subhadrā is bright like heated gold. It is decorated by jewels and banners. It is surrounded by palaces and has four doors. It is surrounded by seven cities. The first is that of gold, the second is of Marakata, the third of sapphire, the fourth of Mahānila, the fifth of Padmarāga, the sixth of Vajra and the seventh of Vaidūrya (68.38-42). On the pūrṇimā in the nakṣatra Jyesthā of the month of Jyestha, the bath ceremony of lord kṛṣṇa, Balarāma and Subhadrā takes place. It was considered to be a great festival and the Br. P. relates how it was celebrated. A high platform was constructed and it was decorated with clothes, flowers, Dhūpa and a white cloth was spread over it. Musical instruments were played and the vedas and the mantras were recited, cāmaras were waved and the divine beings prayed in the sky. Amid all these festivals, the bath ceremony took place (A.65). Ward<sup>6</sup> describes the rites of the snāna-yātrā or the ceremonial bathing of the lord and the ratha-yātrā or car procession. In the first held in the month of Jyestha, Brahmins, in the midst of an immense concourse of spectators bathe the god by pouring water on his head, while incantations are recited. The worshippers prostrate themselves before the image, and depart after

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6 Hindoos, ii. 164 ff.

being assured by the priests that they shall not be subject to rebirth, but be admitted to heaven after the death of the body. About 17 days after this rite, the ratha-yātrā is performed. The idol after being worshipped is placed in an enormous car. Jagannātha here is accompanied by his brother, Balarāma, and his sister, Subhadrā. As these idols are moved, an attendant fans them with a tail of Tibetan cow. The object of the procession is that the triple deity should visit the temple of the god Rādhāvallabha. The visit lasts eight days and the gods then return to their own temple. The rite is said to commemorate the sports of kṛṣṇa with the gopīs.

Rajendralal Mitra<sup>7</sup> thinks that Purī was probably a place of Buddhist sanctuaries and that the three crude wooden images of kṛṣṇa, Subhadrā and Balarāma correspond to the three peculiarities of Buddhism, viz. Buddha, Dharma and Saṅgha. Whereas Sewell<sup>8</sup> thinks that the celebrated image of Jagannātha was originally one of the Trisūlas or developed Tauras symbols.

Rajendralal Mitra<sup>9</sup> notes that the oldest temple

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7 Antiquities of Orissa, Vol.II., PP.122-126; cf.also Cunningham's Ancient Geography of India, PP.510-511.

8 Sewell, J.R.A.S., Vol. 18 at P.402 (New series).

9 Antiquities of Orissa, Vol. II. P.112.

in Purī is that of Alābūkeśvara built by Lalatendu Kesari (623-677 A.D.), the builder of the tower of Bhuvaneśvara, the next oldest is Mārkaṇḍeśvara and next comes the great temple of Jagannātha. Manmohan Chakravarti<sup>10</sup> quotes two verses from the Gangavamsa copper plates of Orissa which state that Gangeśvara alias Codaganḡa built the great temple of Purusottama. As Codaganḡa's coronation took place in śaka 999 (i.e. 1078 A.D.), he comes to the conclusion that the temple of Jagannātha was built about 1085-1090 A.D. Dr. D.C. Sinker<sup>11</sup> points out that the celebrated Oriya Chronical Mādalā Pūñji attributes the construction of Purusottama Jagannātha not to Codaganḡa but to his great grandson Anaṅga-bhīma II, who also installed an image of Purusottama in a temple at Vārānaśī-kāṭaka which was decorated by Sultan Firozshah. These Gaṅga kings built magnificent temples at Bhuvaneśvara (ancient Ekāmra), konārka, and Purī, which are the finest surviving specimens of North Indian Hindu architecture. Mitra<sup>12</sup> and Hunter<sup>13</sup> note that Anaṅgabhīma wanted to eclipse the grand tower of Bhuvaneśvara and renovated the temple of Jagannātha in śaka 119 i.e. 1198 A.D. Kane P.V. holds that the holy place of

10 Paper on the date of Jagannātha temple in Purī (J.A.S.B. Vol. 67 for 1898, Part I, PP. 328-331.

11 God Purusottama at Purī, J.O.R. Madras, Vol. 17, PP. 209-215.

12 Antiquities of Orissa, Vol. II, PP. 109-110.

13 Orissa, Vol. I, PP. 100-102.

Purusottama was called nīlācala in very ancient times, that kṛṣṇa worship was introduced from northern India at that place, and that three images of wood were established in comparatively early times.<sup>14</sup> In the Maitrāyaṇī Up. I. 4, a king Indradyumna is named among a host of cakravartins.

#### Purusottama Worship

The Br. P. states that one should visit the twelve holy places situated in the Utkala Pradesh. On the completion of the twelve pilgrimages one should go to a holy stream on the 11th day of the bright half of the month Jyestha and should take a bath with a restrained mind and should perform the tarpana to gods, sages, pitrs and other beings and should mutter Gayatrī for 108 times and other Sūrya mantras and then he should bow down to lord Sun (67.11-18).

After observing silence, one should wash the hands and feet and should sip the water. After that one should worship the lord Purusottama according to the proper rites. First, the lord should be bathed with ghee, then one should pour milk, honey, fragrant objects and water and

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<sup>14</sup> His. of Dh. S., Vol. IV.



then fragrant candana and water of holy tīrthas should be used in the bath. After that the lord should be covered with two clothes and the anointments candana, agaru, karpūra and kesara should be applied to him<sup>and</sup> lotuses and mallikā flowers should be offered. After that one should light the fragrant dhupa of agaru, guggula and other fragrant objects and should light the lamps of ghee and oil and also should light other twelve lamps. After that the naivedā<sup>y</sup> consisting of milk-preparations, pudding, śaṣkūlī, vātaka, sugar-balls, fruits and sugar should be offered. After this the Pañcopacāṇa should be done and after that one should worship lord Puruṣottama for 108 times with a mantra noted below.<sup>15</sup>

After that one should worship the teacher and should offer flowers to lord Vasudeva and should wake for the whole night. On the next day, he should invite twelve good brahmins and after worshipping lord Puruṣottama he should worship them and should give them cows, umbrellas, shoes, money and clothes in dana, and then the priest also should be given the dakṣiṇā and a pot, After that he should thrice circumambulate the brahmins and should bid them farewell and should go with them upto the boundary of the village. Then he should give a dinner to other relatives and beggars. Before this one should recite the mantra

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15 Om namaḥ Puruṣottamāya (67.20-31).

noted below.<sup>16</sup> One who worship, lord Puruṣottama in this way gets the merit of 1,000 Asvamedhas and hundred Rājasyās and he goes to Viṣṇuloka in a bright aeroplane (67.32-57).

### Nṛsimha-Worship

The Brahma-purāṇa (A.58) describes at length the worship of lord Nṛsimha in the Utkala Pradesh. It states that it is very difficult to describe all the qualities of lord Nṛsimha. One who wants to worship lord Nṛsimha should take either milk or vegetables, barley, fruits, roots, pinyaka and saktuka. He should wear Kaupīna and should worship lord Nṛsimha either in forest, or in desolate places or on mountain or near the confluence of rivers or in a Siddhakṣetra or in a desert or in the temple of lord Nṛsimha or he himself might establish the image of lord Nṛsimha and worship him.

First one should circumambulate lord Nṛsimha and should offer him fragrant objects, like camphor, candana, dhūpa and flowers (58.13). By doing so one gets success and his lustre becomes unbearable. Then one should utter the Nṛsimha-kavaca, which if recited once, protects one from all the troubles, if recited twice, protects from gods, demons, gandharvas, kinnaras, yaksas, vidyādhara, uragas,

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16 Sarvavyāpī Jagannāthaḥ Saṅkhaśakragadādharaḥ |  
anādinidhano devaḥ Priyatām Puruṣottamaḥ || 67.48.

Bhūtas, Pisācas and Rākṣasas; if recited thrice, it protects from gods as well as demons. Lord Nṛsimha should be worshipped by enlightening fire with Palāśa wood. After enjoying in the Pātāla by the grace of lord Nṛsimha, one may come back with the deer-skin, Gutikā, Kamandalu, aksasubha, a stick and Siddhavidyā (58.24-47). By worshipping lord Nṛsimha one gets freedom from diseases like leucoderma, epilepsy, gaṇḍa and piṇḍa.

If the Nṛsimha kavaca is tied to the neck of the child, he is always protected on being afflicted with diseases, if one offers samīdḥ, ghee and milk in honour of lord Nṛsimha thrice a day for one month, he gets freedom from all the diseases (58.48,49). One should prepare an idol of lord Nṛsimha from the clay collected from seven Vālmīkas, cemetery and the place where the four roads meet. That clay should be mixed with red candana and milk of the cow and from it the idol of lord Nṛsimha should be prepared. It should be six inches high. Then one should mutter the 108 names and thereby one gets all the powers (58.50-55). One who injures the idol of lord Nṛsimha perishes together with his family (58.57). One who mutters the name of lord Nṛsimha for twenty lakh times on the twelfth day of the bright half becomes free from all the grave sins

and lesser sins and gets liberation (58.22,23). One who remembers lord Nṛsimha at the time of battle, or when one is afflicted by the troubles of thieves, animals, poison, fire, water, fear from the king, ocean, diseases or constellations, gets freedom from all these troubles (58.65,67). The Brahmins, kṣatriyas, vaiśyas, śūdras, women and antyajās get freedom from sins and troubles by worshipping lord Nṛsimha (58.59,60). One gets all the desired objects, gets the merit of performing ten asvamedhas, saves 21 ancestors, and goes to Viṣṇuloka. After enjoying there with gandharvas and apsarasas, he comes back to the world on completion of his merits, gets a birth as a brahmin well-versed in the four vedas, learns the Vaiṣṇava Yoga and gets liberation (58.69-77).

#### Nārāyaṇa-Worship

The Brahma-purāṇa describes in detail the mode of Nārāyaṇa-worship. As lord Nārāyaṇa is the abode of waters, he should be remembered at the time of taking a bath (60.34) and the recitation of the eight-lettered mantra constitutes the chief part of Nārāyaṇa-worship.<sup>17</sup>

Then follows the rites of performing the nyāsa. One should make the nyāsa of 'Om' in the left foot, of 'na'

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17 'Om namo Nārāyaṇāya' 60.23.

in the right foot, of 'mṛ', in the left part of the waist, of 'nā' in the right part of the waist, of 'rā' in the region of navel, of 'ya' in the left hand, of 'nā' in the right hand, and of 'ya' on the head. It is also said that one should perform the nyāsa of 'om' and 'na' in the thumbs of both the hands and of remaining fingers and on hands (60.36-39).

Then one should recite the kavaca in the following way. May Govinda in the east, Madhusūdana in the south, Śrīda in the west, Keśava in the north, Viṣṇu in Āgneya, Mādhava in the Nairṛtya, Hṛṣīkeśa in the Vāyavya, Vāmana in Isāna, Varāha on earth and Trivikrama in the heaven protect me (60.41-42).

Then one should recite the mantra noted below.<sup>18</sup> After that one should take a bath, recite the vaidic mantras, dip thrice in the waters and recite the aghamarsana mantra. After that one should do prāṇāyāma, ācamana, sandhyopāsana and then should worship lord Sūrya (60.46-50). Then one should utter the Gāyatrī mantra for one hundred and eight times and also utter the other mantras related to

18 Tvamagnirdvipadām nātha retodhāḥ kāmādīpanaḥ ।  
Pradhānaḥ sarvabhūtānām jīvanām prabharavyayah ॥  
Amṛtasyāraṇītvam hi devayonirapām pate ।  
Vrjinam hara me sarvam tirtharājā namo'stu te ॥  
60.44,45.

Sūrya. Then one should perform the tarpana of gods, sages, divine beings and pitrs. (60.51-54).

After that on the shore of the ocean one should make a four-sided mandala having four doors and in it one should prepare a figure of eight-petalled lotus. Then one should recite the eight-lettered mantra in the honour of lord Nārāyaṇa (61.1-3).

After that follows the rites that purify the body. One should meditate on 'a' with its round line. It destroys all the sins. After that one should meditate on 'ra'<sup>19</sup> in head. On thinking that 'rā' is situated in the middle portion of the candramandala, is of white colour and besmears the world with nectar, one gets freedom from sins and gets a divine body. After that beginning with the left foot one should make the nyāsa of the eight-lettered mantra in all the limbs of the body (61.4-6).

After that follows the rites of purification of hand. With the help of the thumb, one should do the nyāsa of the eight-lettered mantra in his eight fingers. First the nyāsa should be done in the left hand and then it should be done in the right hand. In the left foot the nyāsa of white-coloured earth together with Omkāra, the colour 'na'

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19 Instead of 'ra' the ms. 'ka' reads 'va'.

is black and its deity is Sambhu. Its nyāsa is in the left foot. 'Mo' is of the nature of kāla and its nyāsa is in the left part of the waist. 'Rā' is of the nature of brilliance and its region is that of navel. The deity of 'ya' is Vāyu and its nyāsa is in the left shoulder. 'Nā' is all-pervading and its position is in the right shoulder. The position of 'ya' is in the head (61.8-12).

Then follows the Vaisnavapañcāṅganyāsa<sup>20</sup> and the Caturvyāhanyāsa.<sup>21</sup> Then one should meditate on lord Nārāyaṇa in the following way. "Before me resides lord Viṣṇu and behind me resides lord Keśava, on the right side resides Govinda and on the left Madhusūdana, in the above portion lord Vaikuntha and in the lower portion lord Varāha. In the middle portion resides lord Mahādeva. While moving, standing, waking and sleeping lord Nṛsiṃha protects me and lord Vāsudeva constitutes my nature."

Then the lord should be worshipped with the

20 "Om Viṣṇave namaḥ śirah, om jvalanāya namaḥ śikhā, om viṣṇave namaḥ kavacam, om viṣṇave namaḥ sphuraṇam diśoVandhāya, om Hum Phat astraṃ." (61.13).

21 Om śirasi suklo vāsudeva iti, om am lalāte raktaḥ saṅkarsaṇaḥ garutmaṇ vahnisteja āditya iti, om am grīvāyām pitāḥ Praṇiyumnaḥ Vāyumedha iti, om am hrdaye kṛṣṇoniruddhaḥ sarvaśaktisamanvita iti (61.13).

twelve-lettered mantra (61.22) and recite the *avāhana-* mantra,<sup>22</sup> the *sthāpana* mantra<sup>23</sup>, the *arghya* mantra,<sup>24</sup> the *pādya* mantra,<sup>25</sup> the *madhuparka* mantra,<sup>26</sup> the *acṣamanīya* mantra,<sup>27</sup> the *snāna* mantra,<sup>28</sup> the *vastra* mantra,<sup>29</sup> the *vilepana* mantra,<sup>30</sup> the *upvīta* mantra,<sup>31</sup> the *alamkāra* mantra,<sup>32</sup> the *dhūpa* mantra,<sup>33</sup> the *dīpa* mantra,<sup>34</sup> and the *naivedya* mantra.<sup>35</sup>

- 22 *Mīnarupo varāhasa nerasimhotha vāmana |*  
*āyātu devo varado mama nārāyaṇagrataḥ ||*  
*Om namo nārāyaṇāya namaḥ | (61.24).*
- 23 *Kārikāyām supīṭhetra padmakalpita māsanam |*  
*Sarvasattvāhitārthāya tiṣṭha tvam madhusūdana ||*  
*Om namo nārāyaṇāya namaḥ | (61.25).*
- 24 *Om trailokyapatiṇām pataye devadevāya Hr̥ṣīkeśāya |*  
*viṣṇave namaḥ | Om namo nārāyaṇāya namaḥ | (61.26).*
- 25 *Om pādyaṃ pādēyordeva padmanābha sanātana | Viṣṇo*  
*kamalapatrākṣa gr̥hāṇa Madhusūdana | Om namo nārāyaṇāya*  
*namaḥ | (61.27).*
- 26 *Madhuparkaṃ Mahādeva Brahmādyaiḥ Kalpitaṃ tava | Mayā*  
*niveditaṃ bhaktiā Gr̥hāṇa Puruṣottama | Om Namo nārāyaṇāya*  
*namaḥ | (61.28).*
- 27 *Mandākinīyāḥ sitaṃ vāri Sarvapāpaharam sivaṃ | Gr̥hāṇācama-*  
*nīyaṃ tvam mayā bhaktiā niveditaṃ || (61.29).*
- 28 *Tvamāpaḥ Prthivī caiva Jyotistvaṃ vāyureva ca |*  
*Lokeśa vṛttimātreṇa vāriṇā śāpayaṃyamaḥ → (61.30) mayāham ||*
- 29 *Devasattvasamāyukta yajñāvarṇasamanvita |*  
*Svarṇavarṇāprabhe deva vāsasī tava keśava || 61.31.*
- 30 *Sārīram te na jānāmi ceṣṭāṃ caiva ca keśava |*  
*mayā nivedito gandhaḥ pratigr̥hya vilipyatām || 61.32.*
- 31 *R̥gyajahsāmamantrena trivṛtaṃ padmayoninā |*  
*sāvitrīgranthīsam̐yuktam̐upavītaṃ tavārpaye || 61.33.*
- 32 *Divyaratnāsamāyukta vahnibhānusamāprabhe |*  
*gātrāṇi tava sobhantu sālankārāṇi Mādhava || 61.34.*
- 33 *Vanaspatirasō divyo gandhādhyāḥ surabhis'ca te |*  
*mayā nivedito bhaktiā dhūpyaṃ pratigr̥hyatām || 61.36.*
- 34 *Sūryacandrasamō Jyotirvidyadagnyostāpahaiva ca |*  
*Tvameva jyotiṣāṃ deva dipyaṃ pratigr̥hyatām || 61.37.*
- 35 *Annam̐ caturvidham̐ caiva rasaiḥ śadbhiḥ samanvitaṃ |*  
*mayā niveditaṃ bhaktiā naivedyaṃ tava keśava || 61.38.*



Then one should perform the nyāsa of Vāsudeva in the eastern petal of the eight-peralled lotus, that of Saṁkarsana in the southern petal, that of Pradyumna in the western petal, that of Aniruddha in the northern petal, that of Varāha in the Agni direction, of Narasimha in the Nairṛtya, of Mādhava in the ~~Vya~~ vāyavya, and of Trivikram in the Isāna. One should establish Garuḍa near the eight-lettered god. Similarly to his left should be established cakṛa and gadā, to his right śaṅkha and the Śaṅga bow, to the right the two divine weapons, and śrīdevī and to his right khadga and puṣṭidevī. Then one should worship with tāntric mantras lord Indra, Agni, Vāyu, Yama, Nirṛti, Varuṇa, Vāyu, Kubera, Isāna, Ananta, and Brahmā. Then one should mutter the mūlamantra either 108 or 128 or 8 times. Then one should perform the eight mudrās, viz. Padma, Śaṅkha, Śrīvatsa ~~(61.39.55)~~, Gadā, Garuḍa, Cakṛa, Khadga and Śaṅga (61.39.55). Incidentally this type of worship mentions the caturvyuha theory, some of the incarnations of lord Viṣṇu and shows tāntric influence. Then one should recite the Visarjanamantra.<sup>36</sup> Those who do not know the mantras should worship lord Vāsudeva with the mūlamantra (61.57).

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36 Gaccha gaccha Param sthānam Purāṇapurusaṭṭama |  
Yatra brahmādayo devā vindanti Paramam Padam ॥ 61.56.

### Mahadeva-Worship

Dr. A. P. Karmarkar has studied the aspect of līṅga worship fully and has come to the conclusion that the cult of līṅga and yoni as symbolising the generative and reproductive aspects of nature had come into vogue during the proto-Indian period and moreover, both these elements were identified with the supreme being Śiva and Ammā, the mother goddess.<sup>37</sup> The Brahmā-purāṇa relates the account of Līṅgodbhava of Śiva, when actually a quarrel for supremacy had arisen between Viṣṇu and Brahmā. This story is invented just to show and enhance the importance of Śiva, and much more so, that of the līṅga (A.135).

The important places of līṅga-worship referred to by the Brahma-purāṇa are Rāmesvara in the Utkalapradesh (A.28), the Mahākāla līṅga in Avanti (A.43), a līṅga on the bank of the river Godāvarī near the Kārtikeyatīrtha (A.128) and at the vāṇīsaṃgamatīrtha (A.135), kīśkindhātīrtha, (A.157), the līṅga known as Siddhesvara at the pūrnatīrtha (A.122).

It seems that during the time when the Brahma-purāṇa was composed, the līṅga-worship was widely prevalent as it refers to many līṅgas. The climax of devotion is

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<sup>37</sup> Karmarkar A.P., The religious of India, Vol.1, P.85.

shown when a hunter committed suicide on seeing the līṅga of lord Śiva plunged in blood (A.169).

The Brahma-purāṇa, further, states the mode of worship as follows: After taking a bath, one should observe a vow of silence and the senses should be kept under control. After that one should go thrice round the temple. Then one should bathe lord Śiva with ghee and milk and should anoint him with fragrant candana and kesara. Then various flowers, bilvapatras, and lotuses should be offered to him. Then follows a recitation of vaidic and tāntric mantras, and the mūlamantras consisting of more names. After that one should offer dhūpa and light and naivedya and play the musical instruments. It is said that one who worships lord Śiva in this way goes to Śivaloka. The region covering a distance of two and a half yojanas surrounding lord Śiva is considered as bestowing pleasure and liberation. In the Ekāṁrakakṣetra, lord Śiva resides by the name of Bhāskareśvara and by worshipping lord Śiva there, one gets the knowledge of the highest type of Yoga from lord Śiva. Lord Śiva being a yogin par excellence, his capacity to teach Yoga is emphasized here (41.55-86).

Elsewhere the Brahma-purāṇa provides the mantras to be recited at the time of worshipping lord Śiva. It states

(Note page No 685 in bound after page no. 686)

senses, and offers worship to Śiva with flowers, dhūpa, lamps and stotras gets the fruit of 1,000 Asvamedhas (43.65-70). By reciting the words 'Namah Śivāya' the anger, fear, infatuation, ignorance, desire, poverty and unhappiness disappear (177.1-17). He is worshipped by offering Pañcāmṛta and various types of food (122.195-206). The devotees invoke him by the śamans lōke 'Hāyi Hāyi Hare Hāyi Huvā Hāva' (40.44). One who worships him begets sons (124.133). Lord Śiva is worshipped at all the tīrthas situated on the banks of the river Gautamī (As.170-175). This worship also shows tantric influence.

#### Sūrya-Worship

Among the orthodox Hindus, the Sun has fallen from the high estate which he secured in vedic times and has now become a mere godling or a minor god. He is, however, still worshipped especially in Bihar and among the non-Aryan tribes of the southern people.<sup>42</sup>

The Gayatrī or sacred verse, which each brahmin must recite daily, is dedicated to him. Sunday is sacred to him and the Sundays of the month Kārtika are specially set aside for his worship in Bihar and parts of Bengal. The

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<sup>42</sup> ERE., Vol. II, PP. 483..

that one should go to the Markandeya stream situated in the Utkala pradesh, dip his head thrice, face north, recite the mantra,<sup>38</sup> perform tarpana, go to the temple of Śiva, worship him with the mūlamantra<sup>39</sup> or the aghoramantra<sup>40</sup> and mutter a paurāṇic mantra.<sup>41</sup> Here too it is mentioned that by worshipping the lord in this way, one gets the merit of performing the ten Asvamedhas, becomes free from all the sins and goes to Śivaloka (58.2-25).

In Aundradesa, on the southern ocean of the sea, lord Śiva resides by the name of Rāmesvara. One who worships him with flowers, lamps, naivedya, pranāma, songs, and stotras gets the merit of Asvamedha and Rājasūya and he gets the highest success (24.56-59). In Avanti, he is known as Mahākāla. One who takes a bath at Śivakunda according to proper rites and offers oblations to gods and pitrs and goes round lord Śiva thrice with a restrained mind and controlled

38 Samsārasāgare magnam pāpagrastamacetanam ।  
Trāhi mām bhaganetrāghna Tripurāre namo'stu te ।  
namah śivāya śāntāya sarvapāpaharāya ca ।  
snānam karoti devaśa mama nasyatu pātakaṁ ॥

39 Mārkaṇḍesvarāya namaḥ or om namaḥ śivāya ।

40 The tīrthacintāmaṇi of Vācaspati (P.88) states that the aghora mantra is 'Om aghorebhyo ghorebhyo ghoratarebhyah, sarvebhyah sarvegarvebhyah namaste'stu rudrarūpebhyah ।

41 Trilocana namaste'stu namaste Śaśibhūṣaṇa ।  
Trāhi mām tvam virūpākṣa mahādeva namo'stue te ॥  
57.7-8, also cf. Nāradya (Uttara) 55.18-19.

great festival in his honour, known as Chhatpūjā, is held on the sixth day of the bright half of Kārtika and after libations to the setting Sun the ceremony on the following morning is repeated. "They also make offerings of white flowers, sandal paste, betel-nut, rice, milk, plantains, etc. Brahmin priests are not employed, but an elderly member of the family, usually a female, conducts the worship."<sup>43</sup>

The Brahma-purāṇa describes in details the Sun-worship. It states that in Aundrā<sup>44</sup>deśa, on the northern shore of the ocean lavana, there is the famous shrine of lord Sun by the name Konāditya (28.11,18). For the Sūrya-worship, one should observe a fast on the seventh day of the bright half of the month Māgha with a restrained mind. After taking a bath in the ocean, one should remember the Sun and should perform the purificatory ceremonies of the morning. Then one should offer tarpana to the deities, men and pitrs. Then one should wear clean clothes after coming out of the waters. One should take ācamana and at the time of sunrise should sit, facing the eastern direction on the shore of the ocean. With red candana and water, one should make a figure of lotus with eight petals in a vessel of copper, round in shape and filled up with copper. The

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<sup>43</sup> Gait, Censos Report, 1901, i. 188.

petals should rise at the front side. Then one should keep sesame, rice, water, red candana, red flowers and kusa grass in that vessel. If one does not have a copper vessel, then the sesame and other things should be kept in the leaf-pot of the arka leaves. The vessel should be covered by another vessel. After performing the āṅganyāsa and the karanyāsa, one should meditate on the Sun with heart and limbs. Then in the middle of that eight-petaled lotus, and in the petals of Agni, Nairṛtya, Vāyavya directions and again in the middle one should offer worship to Sūrya which is pure and the highest. Then the Sun should be invoked and <sup>one</sup> should perform the various modes like sumukha, sampuṭa, etc. and then one should bathe the deity and meditate with a concentrated mind (28.19-30). After seeing the lord Sun of the saffron-colour in the morning, one should take the arghyapātra, touch it with one's head, sit on the knees and observe silence with a concentrated mind. Then one should offer an arghya to Sūrya muttering the three-lettered mantra, As the lord Sūrya can be attained by devotion alone, one should offer an arghya to him by taking his name. In the directions Agni, Nairṛtya, Vāyavya, Isāna, Madhya and east one should worship heart, head, head-tail, kavaca, eyes and weapons. Then one should offer arghya, fragrant objects, dhūpa, light, naivedya, and should perform the japa,

namaskāra, stuti and mudrās and should do the visarjana of the deities. Those who resort to the lord Sun, the bestower of light to the three worlds get the pleasure. As long as one does not offer arghya to the lord Sūrya according to the proper rites, one should not worship Visnu, Siva and Indra. Therefore, everyday after becoming pure, one should offer arghya to the lord Sun with flowers and candana. Thus one who offers an arghya to the lord Sun with a concentrated mind gets the desired fruits (28.32-44, 45-48).

The Brahma-purāṇa mentions the following results of the Sūrya worship. One who offers an arghya to the lord Sun on the seventh day of the month of Māgha with a concentrated mind gets the desired fruits. The diseased person gets freedom from diseases, the wealth-desiring gets wealth, the knowledge-seeking gets knowledge and one desirous of a son gets a son (28.42,43). After worshipping the Sun, one gets the fruit of ten asvamedhas and becoming free from sins, one gets the divine worlds. He saves the seven generations above him and below him and goes to the Sūryaloka in an aeroplane of his choice. There he enjoys for one kalpa and when the merit of his holy deeds is exhausted, he comes back again in this world, gets a birth in the great family of yogins, becomes well-versed in the four vedas and taking up the Yoga of lord Sun, attains liberation (28.37).



Going round lord Sun is considered as equal to going round the earth. With its seven islands (29.20) one who offers worship to Sūrya and eats once only on either the sixth or the seventh day, or offers śrāddha to pitrs on the Vijayāsaptamī day and performs sacrifices in honour of lord Sun can never have poverty or disease in his family and by mounting the temple of lord with either yellow, red or white <sup>cl</sup>ay, the desired results are obtained and worshipping lord Sun with ghee or oil removes blindness (29.24, 26, 33-36, 44-45). By performing the ādityavrata, i.e. muttering a mantra or a stotra facing the Sun from the time of its rising to the time of its setting, one gets freedom from grave sins (29.45). The offering of kṛsara, milk, pudding, fruits, roots, ghee and rice in honour of lord Sun leads to the fulfilment of all the desires (29.54, 55) and by offering umbrella and banners in honour of lord Sun, one gets success (39.58). People of all the classes and the women who offer arghya to lord Sun get the highest status (28.37). The arghya to lord Sun should be offered in fire, water, sky, holy land, to the idol or on the altar (29.48).

#### Vata-Pūjā

Tree worship was once common in Greece, France, Poland, Assyria and many other countries. It has continually

prevailed among uncultivated tribes in Africa, America and Polynesia. In Persia travellers occasionally come across trees hung with offerings of rags and garments and throughout the greater part of Asia a belief in a kind of divinity inherent in certain trees has always been a recognized element of the popular creed.<sup>44</sup>

The Indians believe in the law of continuity and in their creed the life of gods is connected with that of demons, the life of demons with that of men, that of men with that of animals, that of animals with that of plants, that of plants with a supposed life in rocks and stones, and the divine soul is thought to permeate all. Thus plant-worship follows as a necessary consequence of animal worship.<sup>45</sup> According to the Hindu theory of metempsychosis all trees and plants are conscious beings, having as distinct personalities and souls of their own as gods, demons, men and animals.<sup>46</sup>

For the divine Pārijāta tree, a great war was waged between Indra and kṛṣṇa (As.202-204). Hindus worship Tulsī, Pippala, Bilva, Vata and Āśoka tree. The Brahma-

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<sup>44</sup> Monier Williams, Religious thought and life in India, PP.330-331.

<sup>45</sup> Ibid.

<sup>46</sup> Manu I.49.

purāṇa considers the trees Vata (A.57) and Asoka (A.35) to be sacred.

The Vata tree, identified with lord kṛṣṇa, is a famous place of pilgrimage in the Puruṣottamakṣetra. The Brahma-purāṇa states that after a bath in the Mārkaṇḍeya's pool and a visit to the temple of lord Śiva, one should repair to the sacred vata, circumambulate it thrice and worship it with the mantra noted below.<sup>47</sup> The Vata tree is identified with the Kalpavṛkṣa and it is said that one who circumambulates it gets freedom from sins and one who resorts to its shade becomes free from such grave sins as brahmin-murder. The Vata tree is lord Viṣṇu himself and it consists of the brilliance of the highest Brahman. By worshipping it, one gets the rewards of performing the Rājasūya and the Asvamedha and getting freedom from sins goes to the world of Viṣṇu (57.12-18). There are different names of the Vata tree in different Yugas, viz. Vata, Vateśvara, kṛṣṇa and Purāṇapurusa. In the Satyayuga, the area of the tree is one yojana, in Tretā it is 3/4th yojana, in Dvāpara, it is half a yojana and in Kaliyuga it is 1/4th yojana (60.14-18).

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47 Om namo vyaktarūpāya Mahāpralaya-kāriṇe ।  
 Mahadrāsopaviṣṭāya nyagrodhāya namo'stu te "  
 Amaratvam sadā kalpe hareścāyatanam vata ।  
 nyagrodha hara me pāpam kalpavṛkṣa namo'stu te "  
 Brahma 57.13-14, Nāradiya (uttara) 55.24-25.

## SACRIFICE

Sacrifice (Lat. *Sacrificium*; sacer, 'holy', and facere, 'to make') may be defined generally as a rite in the course of which something is forefeited or destroyed, its object being to establish relations between a source of spiritual strength and one in need of such strength, for the benefit of the latter.<sup>48</sup>

The *Brahma-purāṇa* deals with the latter aspect. Hindu writers divide the various kinds of sacrifices into two principal classes: *nitya* (regular) and *naimittika* (occasional or special) *karmāṇi*, one following the course of the year or the duties ~~xi~~ imposed upon man during the life, the other comprising incidental offerings occasioned by special wishes of the sacrificer.<sup>49</sup>

The Br. P. deals with various types of sacrifices, the kings who performed them, the rites to be performed in them, the priests to be employed therein and the merit that was entailed by them.

The following is the information that can be attained regarding sacrifices from the *Brahma-purāṇa*. A

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48 ERE., Vol. XI, P. 1.

49 ERE., Vol. XII, P. 796.

sacrifice lasting twelve years was performed, and many people gathered together to witness it (I.10). There was another sacrifice called Satrayāga in which a Śamitāra was appointed and an animal was offered. It was believed that without offering an animal, a man did not get immortality. The vessels etc, were prepared for the sacrifice and it lasted for an year (116.49). There is another reference to the Sāmvatsarika sacrifice which the sage Agastya performed in the company of the other sages (118.7-10). All these are the periodical sacrifices.

There are references to the performance of Rājasūya sacrifices also. The Rājasūya is a most complex ceremony extending over a very long period (more than two years) and comprising a number of separate īstis (like the one to Anumati) Soma sacrifice (like pavitra) and animal sacrifices.<sup>50</sup> The Br. P. gives the following references. King Pṛthu was the first amongst those to be anointed at the Rājasūya sacrifice (II.24). The Moon performed a Rājasūya sacrifice and dakṣiṇā of lakhs of things were given. In this sacrifice, nine goddesses attended the Moon. After the avabhṛtha bath at the end of the sacrifice all the gods and the deities offered worship to him (IX.13-17). The king Śamika too is said to have performed the Rājasūya sacrifice (14.33).

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50 Kane P.V., HDS., Vol. II.2, P.1214.

There are references to the performance of Asvamedha sacrifices also. The Asvamedha sacrifice is one of the most ancient sacrifices. It was performed with various motives. It was performed to expiate the sin of brahmin-murder (12.44,45). It was considered to be highly meritorious. Thus one who with deep faith fasts in those tīrthas, takes a bath with a restrained mind and according to the rites offers tarpana to gods, sages, men and pitrs and worships gods and lives there for three nights gets distinct rewards of Asvamedha from each tīrtha (25.83-85). It had the capacity to destroy sins. Thus it is said that like the Asvamedha sacrifice, aghamarṣana destroys all the sins (60.48). In Hayamedha, sixteen rtvigs and one Purohita were employed (168.2). A horse was sent in all the directions at the time of the performance of the sacrifice (8.52). The Asvamedha was considered to be a difficult sacrifice and Rāma was credited with having completed ten sacrifices without any obstruction (213.144). King Purūravā is said to have performed the Agnihotra sacrifice (10.1,2). Jahnu is said to have performed a sarpanedha sacrifice and it was considered to be a great sacrifice (10.15). The gods performed goyajña on the bank of Godāvarī in order to have the cows (91.10). There is a reference to the

performance of Naramedha. The altar, maṇḍapa, kanda, yūpa, horse, etc. were created beforehand. In fire, Vasā, loma, meat and skin-tvag were offered and the the mantras were recited. The human being was generally offered in it but at times, he was only tied there and ultimately was not offered (104.68). Another sacrifice called Śirayajña was performed by the farmers. The mountain-dwelling people should perform Giriyajña or Goyajña (187.50). The mountains also were worshipped. Various types of materials were offered in it and many Brahmins were given a dōnner. Then cows and bulls were worshipped and all the people went round the mountain. Kṛṣṇa manifested his real form to the cow-herds on the Govardhana mountain and merged again in it (187.51-54). From a description of lord Viṣṇu in his Varāha form, the idea regarding the things to be used in the sacrifice can be gathered. There lord Viṣṇu is called Havana, Savana, Hotā, Havya, Yajñapātra, Pavitraka, Vedī, Dikṣā, Samidh, Sruvā, Sruk, Soma, Sūpā, Mūsāla, Prokṣaṇī, Dakṣiṇāyana, Adhvaryu, Sāṅga, brāhmaṇa, Sadasya, Sadana, Sabhā, Yūpa, Cakra, Dhruvā, Darvī, Caru, Ulūkhala, Prāgvamśa, Yajñabhūmi. the expiation, the arghya, the sthandila, Kuśa, Mantra, Agnideva and Udāyudha (213.14-18).

According to the Brahma-purāṇa, the following rites should be performed in the sacrifice. In a sacrifice,

the Purohitas were appointed. The Vedī, mandapa, kuṇḍa, yūpa, asva etc. were prepared beforehand. The water was sprinkled and the havi was offered to various gods, in various ways. The mantras were recited (104.68), a purodāśa was prepared from the agniṣomīya and Aindrāgna (133.3). In the sacrifice of Brahmā, at first the animal sitting on kuśa grass was anointed. After the whole world emerged from puruṣa, yūpa, praṇita, kuśa, Rtvik, yajña, srava, puruṣa and pāśa - all these things were offered in the sacrifice. Then Brahmā offered oblations in the Gārhapatya, Dakṣiṇāgni and Āhavanīyāgni. In each of them, he meditated on puruṣa, the cause of the world. The lord of the world took a white form and manifested himself in the Āhavanīya, in a black form in the dakṣiṇāgni and in a yellow form in the gārhapatya (161.54-57).

Regarding the material to be employed in the sacrifice, the Brahma purāṇa provides the following information. The yūpas, the yajñapātras and the eatables were used in the sacrifice (34.60-68). From the description of the sacrifice performed by Brahmā an idea can be had regarding the things to be employed in the performance of the sacrifice. In his sacrifice, Vasanta was ghee, the season Grīṣma the fuel, Śarada the haviṣya, Varsā the kuśa,



the seven metres the seven paridhis, kalā, Kāsthā and nimesa were samidhā, patra and kuśa, the beginningless and endless kāla the yūpa and the sattva and other guṇas the rope to tie the animal (161.35-49, 51-53).

The Br. P. refers to many kings and priests who performed the sacrifice. The kings Satyakarna (13.126), Maruṭa (13.144-145), Uśadgu (15.2), Devāvr̥dha (15.35), Dakṣa (34.3), Dhanvantari (122.3), Vasiṣṭha and Atri (168.1), performed sacrifices and gave much dakṣiṇā. The sacrifices of Akrūra are well-known and he gave much dakṣiṇā (17.27). The king Sahasrārjuna performed 700 sacrifices (13.188-199). The gods performed a sacrifice on the bank of Godāvarī and lord Gaṇeśa threw obstructions in it (144.1-4). The demons also threw obstructions in the performance of the sacrifice by the sages (A.116). King Samīka performed a Rājasūya sacrifice. Prajāpati Dakṣa performed a hayamedha which was destroyed by Śiva (39.1). Kings Indradyumnā (43.108), Sagara (78.10-12), Ilā (108-116), Arṣṭisena (127.5-7) are the noted performers of Hayamedha and they gave much dakṣiṇā. The sage Sukra acted as a Purohita in the sacrifice of Bali (73.23-25), Yājñavalkya in that of king Janaka (88.21), Vasiṣṭha in those of Priyavrata (103.4-7) and Dakṣa (109.13-21). The sacrifice of Dakṣa was protected by Indra and Vasus. It resounded with the

Rk., Yajus, Sāmāns and Svāhāśabda. It was decorated by the goddesses and divine cows. It was protected by the gods. Lord Śiva destroyed it with the help of Vīrabhadra and Bhadrakālī (109.13-21). In order to expiate his sins, lord Paraśurāma performed an asvamedha and in it, he gave the whole earth to the sage Kāśyapa in dakṣiṇā together with many chariots, elephants, horses and cows (213.116-122).

The sacrifices were celebrated with great pomp. Sages gathered together in the hermitages and people from various parts came to witness it (1.10-12). In the sacrifice performed by Sahasrārjuna, the golden pillars were erected and the gods and the gandharvas came to attend it (13.188-189). In the sacrifice of Dakṣa, Indra and all the deities gathered together, the Ādityas, Vasus, Rudras, Sādhyas, and Maruts came to participate in the sacrifice with Viṣṇu. The deities like Ūṣmapā, Dhūmapā, Ājyapā and Somapā too were present with the Asvinīkumāras and the gods were present with their wives (13.18-26).

The king Marutta gave his daughter Samyatā in dakṣiṇā to Samvarta (13.144-145). Sahasrārjuna performed 700 sacrifices and in each of them he gave a dakṣiṇā of one lakh coins (13.188-192). In the sacrifice of Indradyumna, many eatables were given in dakṣiṇā to Brahmins (48.90-91).

Sometimes the sacrifices were performed with a view to obtain children (II.8).

About sacrifice in general, it is said that without a sacrifice nothing can be obtained (129.50), neither this world nor the other can have any existence (79.9). It is the Sanātana Dharma (133.9). It is Viṣṇu (161.15-17) and it confirms the śruti 'Yajñe vai Viṣṇuḥ'. The lord makes gārhapatya, āhavanīya, anvāhārya, samidh, śrāvā, avabhṛtya, avākpani, havyabhāga, havyāda, kavyāda. He brought the vessels, caru, ulūkhala, yūpa, samidh, sruva, soma, pavitrā, paridhi, the sacrificial material, camasa, sadasya, yajamāna, kratu and other things (179.29-33).

From the description of Varāṇa incarnation of lord Viṣṇu, one can get an idea of the following objects of sacrifice, It is said that the four vedas are his feet and the yūpa is his jaw, Yajña his teeth, the cities his mouth, the fire his tongue, kuśa his pores, Brahmā his head, veda his body, śrutis his ornaments, haviṣya his nose, sruvā his belly, sānaveda his voice, expiation his nail, beasts his knees, yajña his nature, udgātā his intestine, homa his līṅga, oṣadhi his seed, vādi his <sup>antarātman</sup> blood, veda his back, haviṣya his smell, havya and kavya his speed, the house of yajamāna his body, dakṣiṇā his heart, vedasvādhyāya his

necklace, pravarga his ornament, chhanda his path and upaniṣads his seat (213.32-42).

### Śrāddha and Ancestor Worship

The Brahma purāṇa defines śrāddha as follows:  
 "Whatever is given with faith to Brāhmaṇa, intending it to be for the (benefit of) pitrs at a proper time, in a proper place, to deserving persons and in accordance with the prescribed procedure is called śrāddha."<sup>51</sup> Though this verse is ascribed to the Brahma purāṇa<sup>52</sup> it is not found in the present Brahma purāṇa. It appears probable that the worship of ancestors by means of śrāddhas was a very ancient institution and that the doctrines of punarjanma and karma-vipaka were comparatively later ones and that Hinduism being all-embracing retained the institution of śrāddhas while adopting also the doctrine of metempsychosis.<sup>53</sup>

The Brahmāṇḍa purāṇa<sup>54</sup> speaks of Manu as the promulgator of śrāddha rites and the Brahma purāṇa (6.8), Viṣṇu purāṇa (III.1-30), Vāyu P. (44.38) and Bhāgavata P. (III.1.22) designate Manu as the śrāddhadeva. The Brahma purāṇa also states that lord Viṣṇu in his boar incarnation

<sup>51</sup> Kane P.V., Hist. of Dharmaśāstra, Vol.4, P.334.

<sup>52</sup> Brahmapurāṇa quoted by śrāddhaprakāśa P. 3 and 6, Śrāddhakalpalatā P.3, and Parāśaramādhaviya 1.2. P.299

<sup>53</sup> Kane P.V., Op.Cit., P.339.

<sup>54</sup> Upodghātāpāda 9.15 & 10.99, cf. also Āp.Dh.s. II.7.16. 1-3.

established the institution of 'srāddha by offering oblation to pitrs after relieving them from the river kokā (A.219). The Śāntiparva<sup>55</sup> and the Viṣṇu Dharmattara (I.139.14-16) corroborate it. MM.Kane<sup>56</sup> derives an important conclusion that it was believed even several centuries before christ that the institution of 'srāddha had a heavy antiquity behind it and that it was as old as Manu, the father of mankind according to Rv.<sup>57</sup>

The worship of ancestors lies at the root of all the funeral rites. The object of them is to provide the departed spirit with a kind of intermediate body interposed, as it were parenthetically between the terrestrial gross body which has just been destroyed by fire and the new terrestrial body which it is compelled ultimately to assume.<sup>58</sup> This orthodox conception of the 'srāddha - that is intended to provide an intermediate body for the departed soul - is a later development. The 'srāddha was really evolved from the custom of feeding the dead, a rite common among all savage and semi-savage races 'Like the habit of dressing the

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<sup>55</sup> 345. 14-21, quoted by Śrāddhaprakāśa

<sup>56</sup> HDS., Vol. IV, P. 249.

<sup>57</sup> VIII 63.1, VIII 30.3.

<sup>58</sup> Monier Williams, Brahmanism and Hinduism, 277.

dead in his best clothes, it probably originated in the selfish but not unkindly desire to induce the perturbed spirit to rest in the grave and not come plaguing the living ~~the~~ for food and raiment.<sup>59</sup>

The Brahma purāṇa states that śrāddha is to be treated under five heads, viz. 'how, where, when, by whom and materials.' But before discussing in details about śrāddhas, it is necessary to understand the significance of the word 'Pitarah' to whom the śrāddhas are offered.

In the earliest vedic period the worship paid to the manes was distinct from that of the natural phenomena. The general theory seems to be that though they are divine and possessed of many godlike powers, still they are distinct from the gods and are never confounded with them.<sup>60</sup> In Av. we get the doctrine of the elevation of gods and the pitrs. In Epics we find a progressive identification of gods and pitrs.<sup>61</sup> It is in the purāṇic period that we find them mixed up with vedic gods and a host of other objects of devotion, like the bird Garuḍa and the world-snake Śeṣa. But throughout this progressive development the pitrs are never regarded as independent divine beings;

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59 Frazer JAI XV, 74 f.

60 Hopkins, Religions of India, P. 143, 145.

61 Mbh. I. 7.7.

on the contrary, they always depend on their friends on earth for continuous aid and maintenance and that their advancement to a higher stage is impossible without the due performance of rites done by their pious descendants.

The word 'pitarah' is used in two senses, viz. (i) a man's three immediate deceased ancestors, (ii) the early or ancient ancestors of the human race that were supposed to inhabit a separate world by themselves.<sup>62</sup> The Brahma purāṇa uses it in both the senses. It states that after the sapindikarāṇasrāddha the deceased persons become free from the pretabhāva and get the frōm of pitrs.

The Brahma purāṇa relates a story about the second class of pitrs, viz. the ancient ancestors of the human race that had their separate world. The pitrs lived on the mountain Meru with the Visvedevas but as they grew passionate for urjā or svadhā; the daughter of Soma, the Visvedevas left them and went to heaven. Soma was very enraged on seeing that the pitrs had accepted his daughter without asking his permission and he cursed his daughter urjā who was then called Kokā to become a river and the pitrs stayed on the bank of the river Kokā for ten thousand

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62 Kane P.V., Op.Cit., P.340.

years. When the demons came to trouble them, and threw a slab of stone over them, the river Kokā covered them with her water. In order to get freedom, the pitrs worshipped lord Viṣṇu who in his Varāha incarnation brought them out, offered them oblations and blessed them that they would regain their original position, that Kokā would take a birth as a daughter of Dakṣa and that they would be able to join her again (A.219). The Śatapatha Brāhmaṇa (II.4.2.2) also connects pitrs with Svadhā and Moon. It states that Prajāpati said to them 'You will have food at (the end of) each month (in the amāvāsyā), your Svadhā (cordial) will be swift<sup>63</sup> of thought and the Moon will be your light!'. The Viṣṇudharmottara<sup>64</sup> also states that with the utterance of the word 'Svadhā' the departed spirit enjoys in the world of pitrs the g food offered in śrāddha.

The first kind of pitrs are divided into various categories.<sup>65</sup> In Śatapatha smṛti (VI.5,6) twelve groups of pitrs are mentioned: viz. Piṇḍabhājah (three) Lepabhājah (three), Nandimukhas (three) and Aśrumukhas (three).<sup>66</sup> The Brahma purāṇa states that after the sapindīkaraṇasrāddha,

<sup>63</sup> Kane P.V., Hist.of Dh.S., Vol.IV., P.315.

<sup>64</sup> 20.34-36; also cf. Mārķ. 27.49-51, venk.ed.

<sup>65</sup> Rv. X.15.4 & 11; Tai.Br.I.6.9.5; Kāthaka saṃhitā IX.6.17; Manu III.199

<sup>66</sup> Kane P.V., Op.Cit., P.344.



the great grandfathers of the father go into the category of the Lepabhāgabhuḥ pitṛs. They are deprived of the right of having the oblations offered to the pitṛs. Before the sapindīkaraṇasrāddha the four ancestors above the great grandfather too were having the right of oblations offered to them as pitṛs but after the performance of the sapindīkaraṇasrāddha they are deprived of that right and get the food which is without any relation to anyone. The sages say that seven persons have close relationship. The first three are father, grandfather and great grandfather who have a right to pinda, the other three are those above the great grandfather who have a right to lepabhāga and the seventh is Yajamāna. The ancestors above the Lepabhāgabhuḥ are called Pūrvajas (220.82-87).

The Brahma purāṇa further divided the pitṛs into two categories: Formless (amūrta) and those having forms (mūrta). Further it alludes to three types, viz. the Nāṇḍimukha pitṛs are formless and the pitṛs of the pārvaṇasrāddha are having forms and those of the ekoddiṣṭasrāddha are called pretas.<sup>67</sup>

As regards the tarpaṇa to pitṛs, it is said that

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<sup>67</sup> 220.66,67; also cf. Vāyu 72-1 & 73.60; Brahmāṇḍa (upodghāt 9.53), Padma V. 9.2-3, Viṣṇudharmottara I. 138.2-3.

after the offering of the tarpana to pitrs the gods get a right to have a tarpana. In śrāddha and sacrifice, the things should be offered with one hand but in tarpana the things should be offered with both the hands. One should utter the name and gotra and after uttering the word 'Trpyatām' one should offer the tarpana. The tils (signs of sesame) that are on one's body should not be offered to gods and pitrs. One who does so incurs sins. One should not offer water to the pitrs while standing in the waters but as the pitrs are born on earth, live on earth and expire on earth, therefore, the gods should be invoked by the kuśa grass with the first half part and the pitrs should be invoked by the kuśas with the yamyagra (60.52-65).

The Brahma purāṇa has ample material to furnish the data for the institution of śrāddha. The śrāddha-kalpalatā quotes verses from the Brahma purāṇa many of which are found in Ch. 220 of the printed text (Ān.ed.).

### Śrāddhādhikārin

First comes the question as to who are entitled to offer śrāddha. There is a good deal of differences as to the persons so entitled. For example, Gautama (Dh.S.15. 13-14) states 'on failure of sons the sapindas (e.g.brother, brother's son), the sapindas of the mother (e.g.maternal

uncle or his son), and pupils may perform śrāddha for the deceased; in default of these the family priest and the ācārya'.<sup>68</sup> Śaṅkha says 'The offering of pinḍa and water should be done by the son for the father; in default (i.e. absence or death) of the son, the wife (of the deceased) should offer, but in default of her, the full brother.'<sup>69</sup> The Viṣṇu purāṇa says 'The son, grandson, great grandson (of the deceased), the offspring of the brother (of the deceased), the offspring of the sapinḍa becomes entitled to offer (pinḍa)'.<sup>70</sup> The Brahmapurāṇa<sup>71</sup> provides, 'On failure of sons, sapinḍas<sup>72</sup>, on failure of them the sahodakas,<sup>73</sup> a daughter's son should perform (if the man dies sonless), the putrikāputra should perform them for his maternal grandfather.

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68 Kane P.V., Op.Cit., Vol. IV. P. 256.

69 Ibid.

70 Ibid,

71 220.76-80; cf. Mārkaṇḍeya P. 30.19-21; 27.19-23 of the venk. ed.

72 According to Yājñavalkya (I.53), Sapinḍa relationship ceases after the fifth on the mother's side and after the 7th on the father's side. Whereas according to the Dāyabhāga School, the persons starting from paternal-great-grand-father upto grandsons and full brothers constitute the sapinḍa relationship. cf. Baudhayana Dh.S. I.5, 113-115 & Manu IX. 186-189.

73 The Sahodakas comprise the 7th ascendants of a person after the great grandfather's great-grand-father, the 13th descendants of these seven ascendants, the seventh descendants after the 6th descendant of his 6 male ancestors from his own father, and descendants of himself from the 7th to the 13th. For details vide Kane P.V., Op.Cit., Vol.III, P. 752-753).

Those who are called Dvyāmuṣyāyana<sup>74</sup> can perform the rites in the Naimittika śrāddhas in honour of paternal as well as maternal grand-fathers. In default of all these, women should perform these rites for their husbands but without vedic mantras, in default of wife the king should get all the rites performed by someone who does not belong to the family of the deceased or by persons of his caste since king is the relative of all the varnas. Manu (IX.189) and Brhaspati<sup>75</sup> say that when the king takes by escheat heirless property he has to set apart a portion of 1/8 the wealth of the deceased for the maintenance of his concubines and servants and for the performance of his funeral rites and śrāddha as stated by Kātyāyana.<sup>76</sup>

In reply to the query as to ~~the~~ how a śrāddha be performed when the father is living but the grandfather and great grandfather have expired, the Br. P. states that neither vedic nor laukika rule is violated if the son performs

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74 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 Dvyāmuṣyāyana. Vide Kane P.V., Vol.III, P. 685.

75 Smṛti of Brhaspati (S.B.E. Vol.33, P.380 verse 67).

76 Kātyāyana as quoted by Mitākṣarā on Yājñavalkya II.135; Parāśaramadhyāya III. P.535, Vyavahāramayūkha P.139.

the śrāddhas of all the deceased whose śrāddhas the father performs (220.205,206). Elsewhere it is stated that the Brahmins, Kṣatrāyas, and Vaiśyas should perform the śrāddha according to the customs of their families and the performance should be accompanied with the recitation of mantras but the women and the Sūdras should perform the śrāddha according to the instructions of brahmins and their performance should not be accompanied by the recitation of the mantras (220.3-4, 222.14).

#### Time to Perform Śrāddha

The next question is about the times when śrāddha is to be performed. Śrāddha originally meant a sacrifice performed for the fathers on Amāvāsyā.<sup>77</sup> The Br. P. also follows the ancient tradition <sup>and</sup> states that the proper time to perform śrāddhas is the Amāvāsyā of every month (220.10). ~~At the same~~ The Br. P.<sup>78</sup> says that the afternoon is preferable to the forenoon for the performance of śrāddhas as the afternoon is liked more by the pitṛs. The Brahma purāṇa<sup>79</sup> sums up in one place the times for performing śrāddhas:

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77 Gautama-Dharma-Sūtra 15.1-2.

78 ॐ (220.120). cf. Āp.Dh.Sū. (II.7.16.4-7) and Manu (III.276-278).

79 220.51-58, also cf. Anuśāsanaparva 87.18; Manu III.276; Yāj. 1.217-218, Kūrma II.20.2-8, Mārkaṇḍeya 28.20 ff; Varāha 13.33-35.

Aṣṭakā days,<sup>80</sup> Manvantara days<sup>81</sup> and Anvaṣṭakā days,<sup>82</sup> (on these days the śrāddhas begin with the family on mother's side), eclipses of the Sun and the Moon, the astrological conjunctions called Vyatipātā,<sup>83</sup> the conjunction of Moon and Sun in one rāśī (according to 'ga' on the day of the possession of new corn or nine types of corn), janmanakṣatra, grahapīḍā (Pārvaṇaśrāddha is performed on these days), the two ayanas (the two days on which the Sun appears to start towards the south or north i.e. solstices), the two equinoctial points or viśuva days (i.e. the Sun's apparent entrance into Aries and Balance), the days on which the Sun passes into one rāśī from another, third and ninth

80 Aṣṭakā means the 8th tithi in any month after the full Moon day (vide Sat.Br.VI.4.2.10). But generally the 8th tithis of the dark half of the months pauṣa, māgha, phālguna and caitra are considered to be the aṣṭakā days, but the views differ for details vide Kane P.V.Hist.of Dh.S. Vol.IV, P.353.

81 Matsya 17.6-8, Agni P.117.61-64, 209.16-18, Saura P.51.33-36, Padma (śrīṣṭi 9.132-135) mention the first tithis of the 14 Manus (Manvantaras) as follows: 9th of the bright half of Āśvina, 12th of the bright half of Kārtika, the third of the bright of caitra, and of Bhādrapadā, the amāvāsyā of Phālguna, the 11th of the bright half of Pauṣa, 10th of bright half of Āṣāḍha and the 7th of the bright half of Māgha, the 8th of the dark half of Śrāvaṇa, the Full Moon of Āṣāḍha, Kārtika, Phālguna, Caitra and Jyēṣṭha.

82 The four ninth days following the aṣṭakā days are called Anvaṣṭakā tithis.

83 It is explained in two ways: When Amāvāsyā occurs on a Sunday and the Moon is on that day either in Śrāvaṇa nakṣatra or in Āśvinī, Dhanīṣṭhā, Ārdrā or the first quarter of Āśleṣā that is a conjunction called Vyatipāt. cf. Vṛddhamanu quoted by Aparārka P.426 and Agni P.209.13 or when on the 12th of the bright half of the Moon is in Hasta nakṣatra, the Sun in Meṣa and Jupiter and Mars in Lion, then the conjunction is called Vyatipāt.

days of the bright halves of Vaisākha and Kārtika respectively, the 13th day of Bhādrapada and Amāvāsyā of Māgha (on these days the śrāddha should be performed with the preparation of milk).

The Br. P., further, states what rewards a man gets if he performs śrāddhas on each of the days from the first to the 15th of the dark half.<sup>84</sup> First tithi gives money, second children, third a son, the fourth destroys enemies and the fifth gives money. The sixth makes the adorable, the seventh bestows the overlordship of ganas, the eighth the highest intelligence, the ninth a wife, the tenth fulfills desires, the eleventh gives the knowledge of vedas, the twelfth victory, the 13th gives children, animals, intelligence, independence, money, long life and prosperity. The śrāddha of those pitrs who have died young and who were killed by weapons should be performed on the 14th day and the śrāddha performed on the Amāvāsyā fulfills all the desires and bestows heaven.

The Br. P. further mentions what rewards follow

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84 220.15-21, also cf. Āp.Dh.S. II.7.16.8-22, Anuśāsana 87, Vāyu 89, 10-19, Yaj. I. 262-263, Viṣṇu Dh.s. 78. 36-50, Kūrma II.20.17-22, Brahmandā III.10.22.

from performance of śrāddhas on the nakṣatras from Kṛttikā to Bharanī.<sup>85</sup> Thus śrāddha performed on Kṛttikā yields heaven, that on Rohinī children, that on Mṛgaśīrṣa brilliance, that on Ārdrā eminence, that on Punarvasu wife, that on Puṣya inexhaustible wealth, that on āśleṣā longevity, that on Maghā children and strength, that on Pūrvafālgunī good luck, that on uttarāfālgunī children and best position, that on Hasta proficiency in śāstras, that on chitrā beauty, brilliance and progeny, that on svātī profit in merchandise, that on Viśākhā son, that on anurādhā sovereignty, that on jyesthā eminence, that on mūla best health, that on pūrvāśādhā fame, that on uttarāśādhā removal of sorrow, that on śrāvaṇa good world, that on Dhaniṣṭha wealth, that on Abhijit proficiency in vedas, that on Śatabhiṣā success in medicine, that on pūrvābhādrapadā goats, that on uttarābhādrapadā cows, that on Revatī copper, that on Āśvinī horses and that on Bharanī long life.

The Br. P. states that the śrāddha performed on the day when the Sun is in Kanyāraśī fulfills all the desires, satisfies the pitrs, bestows the reward of the performance of the sacrifices Rājasūya and Āsvamedha. Śrāddha performed

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85 220.33-42; also cf. Viṣṇu Dh.S. 78.8-15, Yāj.I.265-268; Vāyu ch.82, Mārka. 30.8-16; Kūrma II.20.9-15; Brahmāṇḍa (upodghātapāda 13.1 ff.).



on the days of the nakṣatras uttarāṣāḍha and Hasta bestow heaven. The city of pitrs is vacated by Yama's order when the Sun is in the Vṛścika rāśī but if the śrāddha is not performed until that period is over, the pitrs curse men and go back to their own place (220.42-51).

Places enjoined and discarded for the performance of the śrāddhas

Manu (III.206, 207), Yājñavalkya (I.207), Śaṅkh,<sup>86</sup> Kūrma (II.22-17), Viṣṇu Dharmasūtra (ch.85) led with the places where the śrāddhas should be performed. The Vāyu (ch.77) and the Matsya (ch.22) contain long lists of sacred places, countries, mountains in relation to śrāddhas. The Brahma-purāṇa also specifies river confluences, holy rivers, lakes, mountain tops, seven oceans, clean houses, divine trees, sacrificial halls, and sacred spots like Puṣkara as proper places for śrāddha (220.5-7).

The Viṣṇudharmasūtra (ch.84) and Mark.<sup>87</sup> specify some ~~xxx~~ places where the śrāddha should not be performed. The Br. P. also specifies that the following countries

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<sup>86</sup> quoted by Parāśaramādhyāya I.2 P.303, Śrāddhaprakāśa P. 140.

<sup>87</sup> 29.19.9 by Śrāddhaprakāśa, P. 139.

should be avoided for śrāddhas, viz. the Kirāta, country, Kalinga, Konkana, Krmi, Daśārṇa, Kumārya, Taṅgaṇa, Kratha, the northern banks of the Sindhu river and the southern bank of Narmada and the east of the Karatoya.

Persons to be invited and not to be invited

The next important question is about the qualifications of the Brāhmanas that were to be invited to dinner on a śrāddha day. Only brahmins are entitled to be invited to the dinner for śrāddha. Various works<sup>88</sup> deal with the qualification of the Brāhmanas that are to be invited at the time of śrāddha. The Brahma-purāṇa also gives long list of paṅkti-pāvana Brāhmanas.<sup>89</sup> Manu (33.183) declares that paṅktipāvana brāhmanas<sup>an</sup> all those that sanctify a row of diners among whom sit some who are tainted by blemishes that make them unfit to be among the diners. Thus the Br.P. (220.101-104) states that a performer of a śrāddha should invite one who is a Trināciketa, who has studied the three vedic verses in which the word 'Madhu'<sup>90</sup> occurs, who

88 Āsv. Gr. IV.7.2, Śāṅ. Gr. IV.1.2; Āp. Gr. VIII.21.2, Āp. Dh. S. II.7.17.4, Hiranyakeśigṛhya sūtra II.10.2, Baud. Gr. II.10.5-6, II.8.2-3, Gaut. 15.9.

89 220.101-104; also cf. Anusāsanaparva 90.25-31; Kūrma II.21.1-14; Matsya 16.7-13; Vāyu 79.56-59; 83.52-55; Skanda VI.217. 21-25.

90 (Rg. I. 90.6-8; Vāj. S. 13-27-29, Tai. S. IV.2-9-3).

has studied the Trisuparna, who is a knower of all the six āṅgas of veda, who is a devotee of parents and who is dear to his wife, who is proficient in the Sāmaveda, who is a Rtvik or a Purohita or an ācārya or an upādhyāya or who is a maternal uncle or a father-in-law or a brother-in-law, a relative, who can read Drona, who has studied the maṇḍala-brāhmaṇa, who has studied the purāṇas, who has no desires, who is contented and who does not take back the things given by him.

The Brahma-purāṇa lays special stress on inviting ascetics or yogins at a śrāddha dinner.<sup>91</sup> It states that a wise man should always feed yogins at a śrāddha, since the pitrs rely for support on yoga. If amongst thousand brahmīns there is one yogin, he saves the performer and the other dīṇers as a boat saves men in water. If a Yati comes for Bhikṣā he should be fed with proper respect. Then (220.113-115). it quotes stanzas sung by the pitrs to king Aila. The smrtis laid down some strict rules which were to be observed by the brahmīns invited for śrāddha and by the performer himself. Thus the Br.P. says that the paṅkti-pāvana-brāhmaṇas would be invited on the day before the performance of the śrāddha, because the important condition is that the

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91 220.109-112; cf. also Viṣṇu Dh.S. 83.19-20; Varāha P. 14.50; Mārkaṇḍeya P. 29.29; Vāyu 76.28; Brahmāṇḍa III.9.70.

pañktipāvanas and the performer of śrāddha who are invited for the śrāddha-dinner should remain chaste, of restraint and should shun intercourse with their wives on the day of śrāddha. Therefore, they should invite the Brahmins just on the day before the śrāddha and if such Brahmins are not available on the previous day, they should be invited on the very day of the śrāddha but one should never invite those Brahmins who have approached their wives on that day otherwise it leads to the fatal result of giving a bed of semen-virile ~~of~~ to the pitrs for one month.<sup>92</sup> The dāna of śrāddha should be given to those brahmins who are restrained, and learned, who perform the Agnihotra and who have a noble-character (220.100,101). The brahmins who are invited for the śrāddha should be respectfully propitiated. After giving them the ācamana with clean hands, they should be given a seat. After performing the śrāddha according to the proper rites, they should be given a dinner. One should bow down to them and should bid them farewell with sweet speech and should go upto the door with them (220.121-123).

#### Persons not to be invited

Brāhmanas were declared as defiling a row of

92 220.105-109; cf. also Śrāddhasūtra of Kātyāyana; <sup>usānas</sup> ~~Anusānas~~ (Jiv.vol.1, PP.526-527), Mārka.(28.31-35), Anusāsana (125-24), Vāyu (79.60-61).

diners at śrāddha on various grounds such as bodily and mental defects and diseases, pursuit of certain avocations, moral lapses, being guilty of crimes, being followers of unorthodox systems, being inhabitants of certain countries.<sup>93</sup>

A very long list of persons unfit to be invited at śrāddha is given by the Br. P.<sup>94</sup> as follows: (i) a betrayer of friend, (ii) one with deformed nails, (iii) an impotent, (iv) one suffering from consumption, (v) an epileptic (vi) one <sup>not</sup>substing on trade (Vanikpathah), (vii) one whose teeth are black (viii) Khalvāta - a bald person (ix) a squint-eyed or one eyed man, (x) one who is blind, (xi) one who is deaf (xii) one who is inactive, (xiii) one who is dumb, (xiv) one who is lame, (xv) Kuni: having a crooked or withered arm or an arm without a hand or finger, (xvi) one who is aeun<sup>g</sup>ach. (xvii) one who is afflicted with a skin disease, (xviii) one who is deficient in one limb (vyāṅga), (xix) Kekara - squint-eyed. (xx) Kuṣṭhī - One who

93 Kane P.V., Hist.of Dh.S., Vol.IV., P.391.

94 220.127-135), also cf. Āp.Dh.S. II.7.17.21; Vas. Dh.S. XI.19, Gaut.,XV. 16-19; Manu III.150-166; Yāj.1.222-224; Viṣṇu Dh.S. 82.3-29, Atri (verses 345-359, 385-388), Brāhad Yama III.34-38, Brhat-parāśara PP.149-150, Vṛddha-Gautama PP.580-581, Vāyu P. 83.6M.70, Anusāsana pārva 90.6-11, Matsya 16.14-17, Kūrma II.21.23-47, Skanda VII.1.205.58-72, VI. 207.11-20, Varāha 14.4-6, Brahmānda (upodghāta 15.39-44, 19.30-41; Mārkaṇḍeya 28.26-30, Viṣṇu III.15.5-8, Nārada P.(Pūrvārdha 28.11-18), Saura purāna (19.7-9).

has leprosy, (xxi) One who has red eyes, (xxii) Kubja - hump-backed or crooked, (xxiii) One who is very short. (xxiv) one who is terrible, (xxv) a lazy person, (xxvi) a foe of a friend, (xxvii) one who is not born in a good family, (xxviii) one subsisting on cattle, (xxix) one who neglects the five (daily) sacrifices - Nirākṛtiḥ;<sup>95</sup> (30) Parivitti - an elder brother who marries or kindles sacred fires after his younger brother, (31) Parivettā - a younger brother who marries or kindles fire before his elder brother, (32) One who is the son of Parivedanikā - woman who has married before the elder sister, (33) a husband of vṛsalī,<sup>96</sup> (34) a son of vṛsalī, (35) one who instructs a son of vṛsalī, (36) one who is unmarried, (37) a husband of a Didhīṣū,<sup>97</sup> (38) one who teaches for hire, (39) one

95 It is explained in two ways: (i) one who does not perform the daily five Mahāyajnas (ii) one who after learning the veda forgets it.

96 Vṛsalī is explained in various ways by Skanda-purāṇa VII.1.205-77-80 as meaning a śūdra woman, as one who abandoning her husband cohabits with another, as a girl who is not married though she has reached the age of puberty, as a prostitute, as one who is sterile, or one of whose all the children are dead, - vide P.V.Kane, Vol. IV.P. 394, f.n. 881.

97 When a younger sister gets married before the elder sister, the elder sister is called Didhīṣū. According to Amaraśa, Didhīṣūpati means the husband of a re-married woman. Manu III.173 explains Didhīṣūpati as one who lasciviously dallies with the widow of his deceased brother, though she be appointed (to bear a son by him) according to the sacred law, vide Kane P.V., Ibid.

who is taught by a hired teacher, (40) One who maintains himself on food obtained from sūṭaka, (41) Mrgāyāh - A huntsman, (42) A seller of Somarasa, (43) Abhisāsta - blamed or defamed or caluminated, (44) A thief, (45) A patita, (46) one who maintains himself by taking vyāja - a usurer?, (47) one who is cunning, (48) one who enjoys ~~xxx~~ scandal<sup>e</sup>, (49) Dānāgnityāganīsthurāh, (50) the purohita of a king, (51) a servant<sup>s</sup>, (52) one who has no vidyā, (53) one who is envious, (54) one who has enmity with elderly people, (55) one who is invincible, (56) one who is cruel, (57) one who is foolish, (58) one subsisting on the income of a temple, (59) one subsisting by the practice of astrology, (60) a manufacturer of bows and arrows, (61) one who gets his sacrifices performed by unworthy brahmins, (62) one who is condemned by others.

#### Number of Invitees

There were several opinions about the number of brāhmaṇas to be invited at a śrāddha. The Āś.Gr. S. (IV. 7.2-3) states that at the pārvana śrāddha, the ābyudayaika śrāddha, the Ekoddiṣṭa or kāmya śrāddha, the larger the number of Brāhmaṇas the greater is the reward, that in no case should a person ~~x~~ invite only one brahmin at a śrāddha meant for all pitrs or he may optionally invite only one

Brahmana except at the first śrāddham, that he may invite one, two or three brahmins for each of the three paternal ancestors. The śaṅ. Gr. (IV.1.2) and Kauṣītaki Gr. (III.14.1.2) Prescribe that one should invite an uneven number of Brāhmanas.

The Br. P.<sup>98</sup> provides that one must feed two brahmins at the rite for the gods and three for the manes or <sup>one</sup> only/for each of the two purposes. Therefore, it seems that the number of Brāhmanas to be invited did not depend so much upon the means of the inviter, but upon the point whether the inviter would be able to honour them all properly and with ease.<sup>99</sup>

#### Materials to be employed

Elaborate provisions are made from ancient times about the substances and utensils proper for ~~very~~ being used at śrāddha and about those that should not be used therein.

The Br. P. remarks that following things should be offered to pitrs in śrāddha. Yava, Vrihi, tila, māṣa, wheat, canaka, mudga, syāmaka, sarsapadrava, nivāra, hasti, ~~syāmaka~~,

<sup>98</sup> 220.60,61; also cf. Vas.XI.27; Manu III.125, Baud.Dh.S. II.8.29, Māj. I.228, Matsya 17.13-14, Viṣṇu III.15.14, Padma (Śrīkṛṣṇa khaṇḍa), 9.98 & 141.

<sup>99</sup> Kane, P.V., HDS., Vol.IV., P.403.



Priyaṅgu, Prasānika, Satulika, āmra (mango), āmrātaka, bilva, pomegranate, bījāpūraka, Prācīnāmalaka, kṣīra, coconut, nārikela, Parusaka, Nārāṅga, kharjāra, drākṣa (grapes), nīlakapitthaka, paṭola, priyāla, karkandhū, vadara, vikantaka, vatsaka, kustā, kastvāruvāraka.<sup>100</sup> Elsewhere it is said that the pitṛs should be offered food consisting of milk, alpaśāka, Bahuphala, śaḍrasa, mixed with honey and ghee (219.65-68). Again it is said that the jaggery, sugar, Matsyaṇḍī, Urmūra, phāṇita, cow's milk, curds, ghee, sesame oil, salt, salt from ocean or stream, fragrant materials, candana, agaru, kumkum, vegetables of all the seasons, tandulika, vāstūka, mūlaka and Āranyaka vegetables should be offered (220.159-161). Moreover, the Hīṅga, ugragandha, phaṇiśa, Bhūnīm̐ba, nimbarājika, kustumburu, kaliṅgottha, dādima, Māgadhī, nāgarārdra, tittidī, āmrātaka, jīvaka, tumburu, milk, śālmālī, mudga, modaka, pānaka, rasāla, and cow's milk should be offered in śrāddha (220.178-182). In the māgha nakṣatra, milk mixed with ghee and honey was offered (220.113-117). The water mixed with sesame should be offered first to the pitṛs and then to the gods (217.66-79).

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To kill a animal for the performance of śrāddha  
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100 Kane P.V., Ibid., P.412.

101 (220.154-158); cf. Śaṅkha 14.22-23; Vāyu 82-3; Viṣṇu P. III. 16.5-6; Viṣṇu Dh.S. 80.1, Brahmāṇḍa II.7.143-152, III.14.

was not considered to be a sin. Meat was offered in śrāddha. The Br. P.<sup>102</sup> states at length the periods of time for which gratified by the flesh of certain animals being served at a śrāddha. Thus the pitrs get satisfied for one month by Havisyāṇna, for two months by the flesh of mātṣya, for three months by the flesh of deer, for four months by the flesh of a hare, for five months by that of a bird, for six months by that of a ~~sukray~~ sūkara, for seven months by that of a chāgala, for eight months by that of Aineya, for nine months by that of Ruru, for ten months by that of a cow, for eleven months by that of urabhra, and for one year by the milk of cow, meat of vādhṛīnasa, kālaśāka, honey, meat of Rohita. The meat of deer and hare too were offered (7.50-51). Elsewhere it is said that the meat of chāga, vārtika, Tittira, Śasaka, Śivāla, āvaka, rājīva, vādhṛīnasa, raktasiva, loha, śalka, simhatunda, khaṇḍa, should be offered in śrāddha. It is also said that the good of gods consisted of slightly sweet, oily, salty and tasteful things (220.125-126).

The following flowers were used in śrāddha: Jāti, campaka, Lodhra, Mallikā, Bāna, Baroari, Vṛnta, Āśoka,

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102 (220.23-29), cf. also Manu III. 262-272, Yāj.1.258-260, Viṣṇu Dh.S. 86.1, Anuśāsana Ch.88, Kūrma II.20.40-42, 29.2-8, Vāyu 83.3-9, Matsya.17.31-35, Viṣṇu III.16.1-3, Padma (srstikhanda 9.158-164), Viṣṇudharmottara I.141.42-47.

Ātaruṣa, Tulasī, Tilaka, Śatapatra, Śephālikā, Kubjaka, Tagara, Aranyaketakī, Yuthikā, Atimukta, Kamala, Kumuda, Padma, Puṇḍarika, Indīvara, Kokanada, Kalhāra (220.162-168).

The dhūpa of Guggula, Candana and Agaru was offered to pitrs (220.167-168).

The Br.P. mentions Kuṣṭha, Māmsī, Vālaka, Kukkuṭi, Jātipatraka, Nalikośīra, Granthiparnī and Sundarī as proper perfumed articles to be used at śrāddhas (220.165-166).

#### Materials not to be employed

About milk several rules are stated in the smrtis.<sup>103</sup> The Brahma P. forbids the use in a śrāddha of the milk of a she-buffalo, of a camarī or female deer, or sheep or ewes, of she-camels, of human females and of all animals with one hoof and the use of the curds and clarified butter prepared from such milk.<sup>104</sup>

Several kinds of corn and cereal, fruits, and roots, vegetables and meat were condemned for the use of śrāddha. Thus the Br.P. states that the cereals Rājamāṣa, Canaka, Masūra, koradūsaka, vipruṣa, Markata, kodrava, the fruits Tāla, Varuṇa, Kākola, Bahuputra, Arjunīphala, Jambīra, Rakta-bilva, and śāla; the meat of Matsya, Śūkara, Kārma, cow, Mrga,

103 Gaut.17.22-26; Āp.Dh.S. I.5, 17.22-24, Vas.Dh.S.14. 34-35, Baud.Dh.S.1.5.156-158, Manu V.8-9, Viṣṇu Dh.S. 51.38-41, Yāj. I.170

104 (220.169), also cf. Vāyu 78.17, Mārka.32.17-19, Viṣṇu III.16.11.

things like Padmacandana, Kāleyaka, Ugragandha, Turuṣka, Palāṅka, Kumārī, Kirāta, Piṇḍamālaka, Gr̥ṇjana, Cukrikā, Cakra, Varuṇā, Caṇapatrikā, Śatapuspā, Nālikā, Gandhaśūkrā, Halabhr̥tya, Sarsapa, Palāṇḍu, Lasūna, Mānakanda, Viśakanda, Vajrakanda, Gaḍāsthika, Puruṣālva, Sapindālu, Alābu, tiktaparna, Kuśmāṇḍa, Katukatraya, Vartāka, Śivajēta, Lomaśa, Vata, Kālīya, Raktabāṇa, Balākā, Lakuca, Vibhītaka-phala, Āraṇāla, Śukta, Śirṇa, Paryuṣita, Ugragandha, Kovidāra, Kaśigruka and the things which are very sour, very oily, very sūkṣma, stale things having a ~~bad~~ taste and the smell of wine, should not be used in śrāddha (220.168-177).

Elsewhere it is said that those who eat the flesh of Rohita, Śūkara, Kūrma, Godhāhamśa, Cakravāka, Maḍgu, Śalkahina, Matsyaka, Kurara, Nīrasthi, Vāsaḥāta, Kukkuṭā, Kalavinka, Mayūra, Bhāradvāja, Śārngaka, Nakula, Ulūka, Mārjā-ra, lopa, tiṭṭibha, Jambūka, Vyāghra, Rkṣa and Tarakṣu fall in hell. It is also said that kusumbhaśāka, Jambīra, Siḡruka, Kovidāraka, Piṇyāka, Vipruṣa, Maśūra, Gr̥ṇjana, Śaṇa, Kādrava, Kokilākṣa, Cukra, Kambukapadmaka, Cakora, Śyena, Vartula, Alābu, Tālinī, Tāla should not be used for śrāddha purposes (220.190-197) as they are fit for asuras.

If the prohibited things are eaten unknowingly,

one should expiate with fruits, herbs, milk, curds, takra, gomūtra and yavaka for seven days (220.200-201).

### Classification of Śrāddhas

Śrāddhas have been variously classified. One classification is that into nitya, naimittika, and kām̐ya.

An observance is called nitya when it is laid down that it must be performed on a certain or fixed occasion (such as on every 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 when one desires a certain reward or fruit is called kām̐ya, e.g. the performance of a śrāddha on kṛttikā or Rohinī by one who desires heaven or progeny.<sup>105</sup> The Br. P. states that the Nitya, Naimittika and kām̐ya śrāddhas should be performed every year, and in nitya śrāddhas, the Visvedevas are not worshipped, whereas in the naimittika śrāddhas, they are worshipped (220.11,12).

Another classification is that into Ekoddishṭa and and pārvana. The pārvana śrāddha is performed on the

<sup>105</sup> Kane P.V., HDS., Vol. IV., P.369.

amāvāsyā of a month or in the dark half of Bhādrapada or on sankrānti and in it the three paternal ancestors are principally invoked.<sup>106</sup> It is the pattern or norm of the other śrāddhas.

The Br. P. provides the following information regarding the pārvana śrāddha: -

The pitrs of pārvana śrāddha are those who have a form (220.66). It should be performed when there is an eclipse, Vyatipāta, conjunction of the Sun and <sup>the</sup> Moon in one rāśī, Janmanakṣatra and grāh<sup>ha</sup>īdā (220.53), and also when materials worthy for the śrāddha are obtained (220.57,58). It should be performed after the sapindikarāṇa śrāddha and after its performance the dead get freedom from the form of pretas and get the form of pitrs (220.63-66). In the pārvana śrāddha, first the Viśvedevas are invoked (220.60). If the father is dead and the grandfather is living, the pārvana śrāddha is not performed (220.209).

The Ekoddiṣṭa śrāddha is that in which only one deceased person is intended to be invoked or benefitted.<sup>108</sup>

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106 Kane P.V., Ibid., Vol. IV., P. 380.

107 Ibid., P. 426

108 Kane P.V., Vol. IV., P.516.

The Br. P. provides the following information regarding the Ekoddīṣṭa śrāddha. When a man gets free from Sūtaka, he should perform the Ekoddīṣṭa śrāddha. He should perform it either on the 12th day, or at the end of a month or at the end of one and a half months and at the end of every year (220.64). After the cessation of Āśāṣṭea, the Ekoddīṣṭa śrāddha should be ~~given and~~ performed and then the tarpana should be given and Agnihotra should be performed, the gifts should be given to brahmins ( 220.159). In the absence of a son, a sapinda should perform it, in the absence of a Sahoḍaka, a dauhitra should perform it (220.75,76). He should perform the Ekoddīṣṭa śrāddha of the elder brother and paternal uncle if they have no sons (220.59). The pitrs to whom the Ekoddīṣṭa śrāddha are offered get the name preta (220.67). In it first the Visvedevas are worshipped. For women, the same type of Ekoddīṣṭa śrāddha is performed as that for the men (220.74).

The sapindikarāṇa is the reception of a deceased person into the community of pitrs to whom the pinḍas are offered.<sup>109</sup> Several times were prescribed for the performance of this śrāddha by the ancient works. The Br. P. states that it should be performed at the end of every year (220.65). The procedure of sapindikarāṇa is

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109 Kane P.V., Vol. IV., P. 520.

described in numerous works.<sup>110</sup> The Br. P. (220.69-73) states that this śrāddha does not include the worship of Viśveḍevas. Only one arghya is offered and one pavitraka is enjoined. The rites of Agnikarana and āvāhana too are not to be performed. A number of ayugma brahmins are to be invited. Four vessels for arghya should be got ready and filled with sandalwood paste, water and sesam<sup>u</sup> grains, one being for the deceased and three for his paternal ancestors. Arghya is to be offered to the brāhmaṇa representing the preta with the mantras 'Ye Samāhāṇ' and then the water is released in the water of the pitrs. The remaining rites are performed according to the other śrāddhas, when the sapindīkarana rite is completed, then the preta ceases to be so and himself becomes a pitr (220.66). The status of being a preta involves the experiencing of great torments due to hunger and thirst and becoming a pitr means being brought in contact with the śrāddha devatās called Vasu, Rudra and Āditya.<sup>111</sup> The result of one sapindīkarana is that the great grandfather of the deceased whose sapindīkarana is performed drops out from the list of pitrs entitled to pinda and ~~becomes~~ becomes

<sup>110</sup> Śān. gr. V, 9, Kauṣītaki Gr. IV., 2; Baud. Pitrmedha sūtra III.12.12, Kātyāyana's śrāddhasūtra kandikā 5, Yāj.1.253-254, Viṣṇu III.13.27, Viṣṇu Dh.Ś.21.12-23, Paṇḍa (sr̥ṣṭi 10.22-23).

<sup>111</sup> Kane P.V., Vol.IV, P.523.



One called lepabha (entitled to only wipings of the hand) and the former preta becomes one of the pitrs ~~and~~ entitled to participate in the pindas offered at a pārvana śrāddha thereafter (220.82-87).

#### Classification of Śrāddhas

In the absence of a son, the sapindīkarana śrāddha is not performed.<sup>112</sup> It is also not performed in the case when the father is dead and the grandfather is living (220.209).

Abhyudayika Śrāddha:- According to most of the sūtras<sup>113</sup> this śrāddha is performed when there is a lucky event such as the birth of a son, or his caula, upanayana or marriage or there is commencement of a charitable act. The Br. P. states that it should be performed on the Aṣṭakā, manvantarā and Anvaṣṭakā tithis and it starts with the Matr class, i.e. in it first the mother, grandmother and the great grandmother are invoked and then great grandfather are invoked (220.52).

Vṛddhi Śrāddha:- When Yājñavalkya (I.25) says that the Nāndīmukha Pitrs should be worshipped with pindas

<sup>112</sup> (220.74); cf. Mārka. 28.18.

<sup>113</sup> Āsv. Gr. II.5.13-15, Śān. gr. III.12.2-5, Gobhila gr. IV. 3.35-37, Kausiki gr. IV.4, Baud. gr. III.12.2-5.

when there is vṛddhi (a lucky or auspicious event), he indicates same thing . According to Br. P. (220.13-14) it should be performed in the Jātakarmasamskāras. It should be performed in the dark half when the Sun occupies the Kanyarāśī. It starts with the recitation of mantras and two Brahmins are invited.

### Daksina

Several<sup>114</sup> works provide us with the information about the gifts to be given to the Brahmins at the time of śrāddha. The Br. P. (219.83) states that the daksina to Brahmins should be given in silver coins. The food with corn should be given (219.81). The dāna of food mixed with jaggery, sesame and honey entails endless merit (220.30,31). The clothes that are to be given should be well-washed, white and two angulas long (219.77). The dāna of silk, cotton or uncut cloth in śrāddha gives the highest enjoyment (220.138). The cloth of sāna also can be given (220.146,147), but the dāna of wool or paṭavastra should not be given. One should not give cloth which has a border because the pitrs are not satisfied by it (220.146-147).

The topic of vṛsotsarga or the letting loose of

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<sup>114</sup> Skanda (Vi.218.12-14), Āśramavāsikaparva (14.3-4), Vāyu ch.80, Śāntiparva ch. 42.7, Āśvamedhikaparva (62.2-5), Anusāsanaparva (ch.96).

a bull has been dealt with by several sūtra works.<sup>115</sup> The Br. P. states that if one of the descendants goes to Gayā or betrothes a daughter or releases a blue bull, it gives complete satisfaction to pitrs and one gets the highest status(220.32,33).

#### Sraddha Ceremony

Numerous procedures are laid down by various works for various śrāddhas. The Br. P. gives the following details regarding the procedure of the performance of śrāddha. A śrāddha should be performed with the help of a brāhmin well-versed in the vedas(220.59). The food was first offered to the pitrs. Then the five mantras, viz. Trimadhu, Trisuparna, Brhadāraṇyaka, Saurasūkta and Puruṣasūkta were recited. Then food was given to the Brahmins. After taking the dinner, the brahmins should break the vow of silence observed by them during the dinner. After that the vessel of pinda was given to Chāyā. The food was divided into two parts and each part was again divided into three parts. Then the Varāhabhūmi was made clean and kuśa grass was spread on it. Then a pinda of fragrant flowers, sesame, herbs and kuśa grass should be offered with devotion

<sup>115</sup> Śaṅ. Gr. III.11, Kauṣītaki gr. III.11, Kāṭhaka gr. 59,1; Pārāskara gr., III.9; Viṣṇu Dh. Sū. - Ch.86. 1-20.

to grandfather. The food remaining after the pinḍas should be given to lep̥bhuk̥s. Then clothes which are white, clean and two inches long should be given in dāna. Then the water mixed with sesame should be offered first to pitrs and then to the gods. After that the aghamarṣana sūkta should be muttered ~~twice~~ thrice. After releasing the pavitraka, the oblation consisting of milk, honey, sesame, etc. should be offered and then the dakṣiṇā in silver should be given to brahmins after bowing down to them (219.65-91). Further, it is said that the offering of kuśa grass should be given on the ground outside and near water to one who had died recently and the rites of collecting the bones and others should be done on the third day after death (220.61,62). After giving dinner to Brahmins, the nitya karmans should be performed and the dinner should be served to the guests. Some suggests that this ceremony is performed in honour of the pitrs, whereas some say that it has no connection with the pitrs. Some say that a separate pāka should be prepared for the pitrs, while some people say that all the rites should be performed with the pāka prepared first, and that there is no necessity to prepare a separate pāka (220.121-126). Just as out of many cows, the calf finds out its mother, similarly, the ga food given to Brahmins in śrāddhas reaches the Jīva. The deceased get the satisfaction through śrāddha which

cannot be had by name, gotra, etc. The following mantra<sup>116</sup> should be recited at the beginning and end of every śrāddha. It should be recited with concentration at the time of pindaḍāna also (220.140-145). Elsewhere it is said that in the case of one whose father is dead but the grandfather is living, one should offer the pinḍa<sup>4</sup> to the father. The grandfather should be given a dinner and then a pinḍa should be offered to the great grandfather. It is prescribed that the pinḍa should be offered to the dead and the dinner should be given to the living. In these conditions, the sapinḍikarāna and the pārvana śrāddha are not performed (220.207-209). If among the sapindas, after the death of one, if another death occurs immediately, then the impurification of the second one ceases together with that of the first and therefore the śrāddha of both the persons should be performed within the remaining days of the impurification of the first (221.154-156).

#### Rewards of Śrāddha

The Br. P. shows different ways of offering pinḍas to different people in order to attain various aims. In order to get enjoyment, the pinḍa should be thrown in fire after śrāddha. One desirous of a son

<sup>116</sup> Devatābhyasca Pitrbhyasca Mahayonibhyasca eva ca  
namah svāhāyai svādhāyai nityameva namo namah ॥

should first invoke the grandfather and then give the pinda to his wife who should afterwards eat it. One who wants brilliance should offer it to cows. One desiring intelligence and fame should throw the pinda in water. One wishing long life should give the pinda to crows. One who wants to have a kumārasālā should offer the pinda to the kukkutas (220.149-151).

One acting according to the prescribed rites of śrāddha gets long life, wealth and sons. Those who study this adhyāya related to pitṛmedha satisfy the pitṛs for three yugas. It destroys sins and increases merit. The adhyāya related to pitṛmedha should be read with a concentrated mind at the time of performing a śrāddha (220.210, 211). The ~~xxxx~~ ~~xx~~ ~~x~~ ancestors who have fallen in the yoni of birds or beasts or who live in the form of guests get satisfaction by the śrāddha performed according to proper rites. By spreading food on the ground, the ancestors who have fallen in the piśācayoni get satisfaction. The ancestors who have fallen in the yoni of trees get satisfaction by the water from the wet cloth after a bath. The water falling from the body satisfies those pitṛs who have obtained the devabhāva. The water falling at the time of taking up the pindas satisfies those pitṛs who have fallen in the yoni of birds or beasts. The child who has died before getting teeth and who therefore has no right of

burning is satisfied by the water of sammājana. The water of ācamana taken by the Brahmins satisfies all the pitrs. The money earned through injustice satisfies those pitrs who have attained the cāṇḍālayoni (220.82-98). The pitrs satisfied in the śraddha give the blessedness of Vasu, Rudra, Āditya, nakṣatra, graha and the stars. They give long life, progeny, wealth, knowledge, heaven, liberation, happiness and kingdom (220.117-118).

#### Penance

In India ascetic practices have been widely prevalent from ancient times. The mortification of the body and the self-inflicted penances were carried to lengths beyond anything familiar to other people. Tradition and legend have united to glorify the ascetic, whether human or divine, religion, as elsewhere, has sanctioned and encouraged his devotion; and the highest rewards of place and power have been a form sufficiently protracted and severe. The thought that essentially underlies the Indian conception of asceticism, and promotes the adoption of the ascetic life, is the desire to escape from the saṃsāra, the never-ending cycle or round of successive existences, in which all created beings are involved, and which brings in its train the suffering and misery to which all such beings are subject.<sup>117</sup>

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117 ERE., Vol. II, PP. 87-96; vide also Ghurye G.S. Indian Sādhus.

The Hindu and Sanskrit term is *tapas* from the root *tap* 'to be hot', 'to burn'. *Tapas* signifies, therefore in the first instance 'warmth' or 'heat'. Then the feelings or sensations, usually painful, experienced in consequence of heat; and thus pain or suffering in general, especially the pain which is voluntary and self-inflicted from a religious motive.

In the earliest Sanskrit literature, the hymns of the RV., neither the word *tapas* nor the conception and thought occur. The practice of *tapas*, also was, in great part at least, adopted from the aboriginal or other tribes among whom the new comers settled. The purpose and subject-matter of *Sāmaveda* and *yajurveda* almost preclude a reference to *tapas*; and the incantations of the *Atharvaveda* aim rather at inflicting harm upon another, or securing personal immunity, than at exhibiting endurance or attaining the desired end by actual self-inflicted tortures. In the *Brāhmaṇa* literature also there was little occasion to refer to *tapas*. In the *Upaniṣads*, the theory and duty of *tapas* are completely assumed. It is in the law-book of *Manu* (ch. VI) that the formal conditions and rules of the ascetic life are set forth; and these are in a large part respected, quoted or amplified in the later *Dharmasūtras*.



Tapas in the sense of the abnegation of selfish desires and the sacrifice of selfish inclination and love of ease in the case of right and devotion to the supreme god is propagated in the Bhagavadgītā. The epic poems add little to the general conception of tapas, although they offer many examples of its practice, and contain narratives more or less marvelous of ascetics who proved in their own experience its virtue and power. In purāṇas, the ascetics are glorified to a very great extent and the essential principles, viz. renunciation of worldly possessions and the voluntary endurance of bodily pain are means for the deliverance from the saṃsāra and the acquisition of supernatural powers - ~~are~~<sup>is</sup> overlaid with a mass of extravagant fancy and repellent detail about the stones and the lives of the ascetics and the descriptions of their self-inflicted tortures.

The Br. P. lays great stress on practising penance. It states that there are various types of penances and they lead to various results. The period of practising penance are also laid down.

There are various types of penances e.g. the sage Atri practised penance named Anuttara for 3,000 divine years and became stronger thereafter (9,2,3). When the

daityas and the dānavas defeated the gods, Aditi, the mother of gods prayed lord Sun with a concentrated mind observing strict regulations and without eating anything (32.11). Ekaparnā practised penance eating only one leaf as her name suggests, Ekapātālā did the same eating only one pātala and Aparnā practised penance without eating anything (34.81-89). The sage Kaṇḍu practised penance in his hermitage observing vratas, fasts, niyama, silence and restraint. In the summer he suffered the heat of five fires, in rainy season he slept on the open altar and in the Hemanta season he practised penance with wet clothes (78.11-12).

Different people practise penance for different purposes. Thus Sailendra practised penance in order to get a child and eventually Umā was born to him (34.76). Many kings and queens practised penance in order to get a son. Thus king Kuśika practised penance for a thousand years to get a son as powerful as Indra and eventually Indra himself came to him in the form of his son Gādhi; (10.23-25). King Devavṛdha practised severe penance to get a son and maintained himself on the water of the river Parnāśā during the period of penance and finally he got the son Babhru by the river Parnāśā who came to him in the form of a maiden (15.35-36). Similarly Dhūmini, the

devoted wife of a king Ajamīdha performed vratas, offered oblations, slept on kusa grass and practised penance for 10,000 years and eventually she got the son Rkṣa (13.103-105). Svāhā, the wife of Agni (128.4) and Śaibyā, the wife of king Jyāmagha (15.20) practised penance to get a son. King Uttānapāda practised penance for 3,000 divine years in order to get fame (II.10). Lord Parasurāma performed an Asvamedha and practised penance in order to expiate his sins and it is believed that he is even now practising penance on the mountain Mahendra (213.118-122). Śatarūpā practised penance for ten thousand years to get a good husband (II.2). Arjuna, son of Kṛtavīrya, practised penance for 10,000 years, worshipped lord Dattātreya and obtained a thousand hands (13.160-161). The Ṣracetas practised penance and attained great powers (II.32). To practise penance on the Gaṅgāsāgarasamgama is highly meritorious (122.7).

Various rewards can be obtained by the practice of penance. The Br. P. states that by penance one gets power ~~or knowledge~~ and there is nothing which cannot be obtained by the power of penance (129.49). Thus by the power of penance, the Moon was made a king of seeds, herbs, water and Brahmins (19.12). Yayāti and his wife attained heaven (12.47,48). Rāvaṇa, Vibhīṣaṇa and Kumbhakarna got boons from lord Brahmā (98.8) but once it is stated that

though the Angirasas practised severe penance, as they had not asked the permission of their mother before practising it, their penance did not entail any merit (158.7).

This, in short, is the supremacy of the aspect of penance as treated in the Brahma purāṇa. It shows how great was the importance of penance in those days. There is, however, at the present day a new spirit brooding over the land, inimical to sādhuism and the ideals which it represents and fosters. Western notions of activities, and the conceptions of duty and aim which the west has introduced, and which are acting as a strong ferment in the life and society of India, must in the long run be fatal to the ascetic, to the world-renouncing spirit. It is hardly possible that the sādhu should accommodate himself to an age that prizes merchandise and gold above all. He must vanish before the pressure of modern forces but with him will go one of the most picturesque if not the most lovable figures that Indian history or life has to show. And it is permissible to doubt, whether the new spirit and influence that is driving him from the world's stage will be on the whole more conducive to India's real welfare and happiness than has been throughout the long centuries.<sup>118</sup>

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<sup>118</sup> ERE., Vol. II, PP. 87-96.

Pilgrimage

All religions laid great emphasis on the sacredness of certain localities and enjoin pilgrimages to them. It is considered to be one of the dharmas to be practised by man in his life.<sup>119</sup> To gaze upon the scenes amid which the deity has dwelt, to bathe in the rivers that once loved his mystical incarnate frame, to halt at noonday under hoary trees beneath which the divine presence has reposed, to pray upon the mountain hallowed by his lonely communings, and to behold in the everlasting rock the foot prints of god, are longings which have, at one period or another, filled the imagination and stirred the innermost heart of all noble races.<sup>120</sup> The grandeur and sublimity of snow-capped mountains, of large life-sustaining rivers and of great forests easily impress the minds of almost all people and induce them to think that the supreme being is partially revealed in such surroundings.<sup>121</sup>

In the R̥gveda, the rivers are considered as holy and are deified but pilgrimage in its modern sense

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119 Visnu Dharma Sūtra II. 16-17.

120 Hunter, Orissa, Vol. I, P.136.

121 Kane P.V., Hist. of Dh.S. Vol. IV, P. 561.

is not referred to, and even in the Brāhmaṇas while a particular sanctity attaches to river fords and certain privileged regions, like the banks of Saraswatī, there is no knowledge either of pilgrimages or holy places.<sup>122</sup> The germ of the idea of pilgrimage is found in the words of Indra to Hariscandra, "There is no happiness for him who does not travel; living in the society of men, the best man often becomes a sinner, for Indra is the friend of traveller, therefore, wander."<sup>123</sup> In the sūtras and ancient smṛtis like those of Manu<sup>124</sup> and Yājñavalkya, tīrthas do not occupy a very prominent position. Gautama<sup>125</sup> however declares, ~~that~~ "all mountains, all rivers, holy lakes, places of pilgrimage, the dwelling of Rsis, cow-pens, and temples of gods are the places which destroy sin." In the Mahābhārata and the purāṇas, they are highly landed. The origin of the modern practice may be traced to the revival of Brahmanism and its absorption of local cults. Every place where a local spirit was propitiated or worshipped soon came under the control of a body of local priests, interested in attracting

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122 A. Barth, Religions of India.

123 Aitareya Brāhmaṇa vii.15.

124 viii. 92.

125 XIX. 14 (SBE ii (1879) 276).

visitors because their offerings formed their means of livelihood.<sup>126</sup>

Literature on tīrthas is very extensive. The Brahma purāṇa devotes about 6,700 verses, i.e. nearly half of its total extent of 13783 verses to tīrthas. The Brahma purāṇa lays the greatest emphasis on the cultivation of high moral and spiritual qualities if the full reward of pilgrimages is to be reaped. It says, 'He whose hands, feet and mind are well controlled and who possesses knowledge, austerities and a good reputation derives the full reward of pilgrimages.'<sup>127</sup> Further, it states "A heart that is wicked is not purified by baths at holy places, just as a vessel in which liquor was carried remains impure even after being washed with water hundreds of times, that tīrthas, gifts, vratas or residence in hermitages do not purify a man whose heart is wicked, who resorts to hypocrisy and whose senses run away. Wherever a man who has his senses under control may dwell, there are present Kuruksetra, Prayāga and Puṣkara".(25.4-6).

Since ancient times numberless tīrthas have been

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126 ERE., Vol. 8, P. 24-26.

127 25.2; Vanaparva 92.11, 93.20-23, Vāyu 110.4-5, Śaṅkhasmṛti 8.15, Agni 109.1-2, Skanda I.2.2.5-6.

mentioned. The Brahma purāṇa says that the number of tīrthas and shrines is so large that they cannot be enumerated in detail even in hundreds of years (175.83, 25.7-8). The Brahma purāṇa classifies the tīrthas into four divisions, viz. daiva (created by gods), āsura (those associated with such Asuras as Gaya), ārṣa (those established by sages) such as prabhāsa and Nārāyaṇa and Maṇuṣa (created by kings like Ambarīṣa, Manu and Kuru), and provides that each preceding one is superior to each succeeding one. It enumerates six rivers to the south of the Vindhya and six rivers having their source in the Himālayas as most holy and as devatīrthas, viz. Godāvarī, Bhīmarathī, Tungabhadra, Venikā, Tapī, Payoṣnī, Bhāgīrathī, Narmadā, Yamunā, Sarasvatī, Visokā and Vitastā. Similarly, the tīrthas surrounded by Gaya, Kollā, Vṛtra, Tripura, Andhaka, Hayamurdhā, Lavaṇa, Namuci, Śṛṅgaḥ, Yama, Pātālaketu, Maya and Puṣkara are the Āsuratīrthas. The tīrthas associated with the sages Prabhāsa, Bhārgava, Agastī, Nara, Nārāyaṇa, Vasiṣṭha, Bharadvāja, Gautama, Kasyapa, Manu etc. are called the Ṛṣitīrthas and the tīrthas constructed by kings like Ambarīṣa, Hariscandra, Mādhātā, Manu, Kuru, Kanakhala, Bhadrāsva, Sagara, Asvayūpa, Naciketā, and Vṛṣākapi are called the Maṇusatīrthas.<sup>128</sup> Elsewhere the Brahma purāṇa

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128 70. 16-19, 33-40.



assigns daiva, āsura, ārsa and mānusa tīrthas respectively to the Kṛta, Treta, Dvāpara and kaliyuga.

The digests quote certain verses of the Brahma purāṇa about the rites to be performed when a person decides to start on a pilgrimage but they are not found in the Brahma-purāṇa available at present. The Brahma-purāṇa provides Nāṇḍimukha śrāddha, purification of body, dinner to brahmins, remaining celibate and not talking with patita people when one is on a pilgrimage to Godāvarī (76.18-19).

The Brahma-purāṇa deals extensively with the Puruṣottamatīrtha. It devotes about 1600 verses to this tīrtha. As regards the anecdote related to this tīrtha, see the section 'worship' of this chapter. At present the sacred enclosure of Jagannātha includes 120 temples containing various forms of god, ~~is~~ being temples of Śiva, some more of Pārvatī and a temple of the Sun. Almost every faith of Hindu faith is represented here and the Brahma-purāṇa also expresses the tolerant view that all the wranglings between saivas and devotees of Viṣṇu should be forbidden and that Śiva and Viṣṇu are really speaking one and the same (56.64-66, 69-70). The Brahma-purāṇa further states that those who give up their body in Puruṣottamakṣetra

Further the Brahma-purāṇa states that the Puruṣottamakṣetra is the greatest and the highest tīrtha. In the Puruṣottamakṣetra, there are five important tīrthas, viz. the pool of Mārkaṇḍeya, the vāṭa tree, Balarāma, the sea and the Indradyumna pool and it describes them at length (60.11).

The name of Jagannātha still draws the faithful devotees from hundred provinces of India.<sup>129</sup> One who goes for the Guḍivā yātrā which lasts for one week, which is held on the bank of the Indradyumna stream and where lord Kṛṣṇa, Balarāma and Subhadrā are worshipped, gets all the desired objects and attains liberation (A.66). It appears that Guḍivā is the summer house of Jagannātha about two miles from the great temple. The word is probably derived from Guṇḍi, which means a thick log of wood in Bengālī and Mriyā and has reference to the legend of a log of wood, that king Indradyumna found floating in the sea.<sup>130</sup>

The Brahma-purāṇa highly eulogises all the tīrthas situated on the bank of the river Godāvarī. Once it is said that the ocean is the best among all the tīrthas (62.16-21). Some of the tīrthas take their names after some incidents. The Brahma purāṇa states that the place where lord Tryambaka manifested himself before the sage

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<sup>129</sup> Hunter, Orissa, Vol. 1, P.137.

<sup>130</sup> Kane R.V., HDS., Vol. IV, P.701.

Gautama is called Tryambaka-tīrtha (79.6). The place where Śakra obtained the Mṛtasamjīvanīvidyā from lord Mahādeva, the place is called Śakratīrtha (95.31). The place where the gods became free from sins is called the Pāpapranaśanatīrtha (110.215). The place where the cows are purified is called Gotīrtha (110.216). The place where Indra befriended the Maruts is called Mitratīrtha and where he regained his Lakṣmī is called Kamalātīrtha (124.137-139).

The Brahma-purāṇa states that one who goes for the pilgrimage of the Bindusaras on the eighth day of the dark half of the month Mārgaśīrṣa in the Viśuva Yoga with restrained senses and offers tarpaṇa of sesame and water by reciting the names and gotras in honour of gods, sages, men and pitrs gets the merit of performing Asvamedha. The dāna given to Brahmins at Bindusaras on the days of grahaṇa, viśuvayoga, saṁkrānti, ayanārambha and eighty six yugādi tithis entails hundredfold merits (41.55,56).

The Brahma-purāṇa specifies some holy pilgrimages going for which one attains special rewards. Thus one who goes for a pilgrimage known as Damanmañjikā in the honour of lord Konāditya in the bright half of the month Caitra gets liberation. One who goes in for this pilgrimage at the

time of the rising and setting of the Sun, on the day of Samkrānti, in the viṣuva yoga, at the beginning of uttarāyana and dakṣiṇāyana, on Sunday, on the 7th day or on some auspicious day, goes to the world of Sun in a bright aeroplane (28.53-56).

### Vrata

The aspect of 'Vrata' has been treated at great length by MM. P.V.Kane.<sup>131</sup> The Brahma-purāṇa states that in the performance of a Vrata, all the rites regarding the sacrifice, dāna, tapas, homa, dhyāna, ācamana and fast were to be observed (46.29). Similarly, it was considered to be the most holy thing to perform the Vratas on some special days like the tenth day of the bright half of the month Jyestha (A.30). The Brahma-purāṇa states that the pregnant woman should observe vratas.

The Brahma-purāṇa deals with the following vratas:-

(i) Arkasaptamīvrata:- One who eating once on the sixth day worships Sun gets the merit of Asvamedha on the seventh day. One who after observing a fast on the seventh day of the black worships Sun with controlled senses goes to

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131 Kane P.V., HDS., Vol. V, I.

Sūryaloka in a vehicle as lustrous as a lotus. The seventh day of the bright half is called Arkasaptamī and it is the day for the worship of lord Sun. It is also called Vijayasaptamī and on that day one has to observe fast, and she should worship Sun with white things, one is to drink from a cup made of the leaves of arka plant. This vrata lasts for two years. This saptamī fulfills all the desires. The snāna, dāna, tapas, homa and fast performed on that day destroy grave sins. The śrāddha performed on this day bestows desires. Those who perform all ~~on~~ the actions in honour of Sun do not get either disease or poverty. One who worships the Sun with g fragrant flowers and anoints the temple either with red or white or yellow clay gets the desired rewards. A giver of light gets fortune and beauty. One who offers to the Sun red flowers mixed with red candana at the time of its rising gets the desired results. At the time of rising and setting, one should recite a mantra or a stotra and it is said that this Ādityavrata destroys grave sins.<sup>132</sup> Elsewhere it is said that one should worship Sun on the seventh day of the bright half of the month of Māgha. The details regarding his worship have already been given under the section 'Worship' of this chapter.

132 29.29-45; cf. also Hemadri's Vratakhanda, Vol. I, 738-739. Padma P. 75.86-106; Ādityavrata is mentioned in Hemadri's vratakhanda II.539.

(ii) Guḍivā Yātrā:- It consists of seven days. One who goes for this pilgrimage on the bank of the stream in the Utkala Pradesh and one who worships there Kṛṣṇa, Balarama and Subhadra with fragrant flowers, dhūpa, lights and naivedya, various types of upahāra, jayasabda, stotras, music and songs gets the desired things. One who has no son gets a son, a poor man gets wealth, a diseased man gets cured. One gets long life, fame, intelligence, strength, knowledge, ~~and~~ forbearance, animals, beauty, prosperity, youth and progeny. This yātrā should be performed in the bright half of the month Āśāḍha. One gets the merit of fifteen Āśvamedhas, saves his upper seven families and lower seven families, goes to Viṣṇupura in an aeroplane and at the end of his meritorious deeds, he comes back in the world, becomes a Caturvedī brahmin, takes Vaiṣṇavayoga and attains liberation.<sup>133</sup> Elsewhere it is stated that the twelve yātrās should be performed in the month Jyestha (67.5).

(iii) Damanmañjikā:- One who goes in for this pilgrimage in the bright half of the month Caitra and one who goes in for this pilgrimage on Sunday at the auspicious

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133 Br. P. A.66; cf. also Gadādhara-paddhati, Kālasāra portion, 186.

time of either the sunrise or sunset and in the Saṃkrānti in the viṣuvāyā<sup>ana</sup> goes to the Sūryaloka in an aeroplane.<sup>134</sup>

(iv) Vṛṣotasarga:- One who <sup>loose</sup> gets a blue bull in kṛttikā nakṣatra after offering worship to pitṛs goes to heaven.<sup>135</sup>

The Brahma-purāṇa also states that the vratas like kṛcchra and cāndrāyana were performed in order to get success (241.19, 32.33).

The vratas mentioned by Mahāmahopādhyāya Kane,<sup>136</sup> as obtained from Brahma-purāṇa, viz. Gaurīcaturthīvrata,<sup>137</sup> Tārātrirātravrata,<sup>138</sup> Devayātrotsava,<sup>139</sup> Drākṣabhokṣaṇa-vrata,<sup>140</sup> Putrakāmavrata,<sup>141</sup> Putrotpattivrata,<sup>142</sup>

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134 28.53-56; Kūlaviveka of Jimūtavāhana 469; Varṣakriyā-kaumudī, 531.

135 220.33; Hemādri's Vratakhanda II. 983-997, Smṛtikaustubha 290-405, Kane P.V., Vol.IV, P.539-542.

136 HDS., Vol. V.

137 Ibid., P. 296.

138 Ibid., P. 305.

139 Ibid., P. 316.

140 Ibid., P. 317.

141 Ibid., P. 343.

142 Ibid., P. 345.

Bhadrakālīvrata,<sup>143</sup> Matsyadvādasī,<sup>144</sup> Madantrayodasī,<sup>145</sup>  
 Vitastāpūjā,<sup>146</sup> Śasyotsava,<sup>147</sup> Himapūjā,<sup>148</sup> are not  
 given in the present Brahma-purāṇa (Ān. ed.)

### Samskāras

Samskāra is defined as a religious ceremony or act regarded as outward and visible sign of inward and spiritual grace. It is derived from the Sanskrit root samkr̥ghāṇ and is used in a variety of ways. The Mimāṃsakas mean by it the ceremonious purification of sacrificial materials.<sup>149</sup> The Advaita Vedāntists regard it as the false attribution of physical action to the soul.<sup>150</sup> The Naiyāyikas use it in the sense of self-reproductive quality or faculty of impression recognised by the Vaiśeṣikas as one of the twentyfour guṇas. It is used in a very wide sense in the classical Sanskrit literature - in the sense of education, cultivation, training,<sup>151</sup> refinement,

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143 Ibid. P.359

144 Ibid., P.368

145 Ibid., P.368

146 Ibid., P.407

147 Ibid., P.445

148 Ibid., P.462

149 Prokṣaṇādi janyasamskāro Yajñāṅgapurodāśeṣviti

dravyadharmatā - Vācaspatyabrhadābhīdhānā

150 Ibid. - Snānācamanādi janyāḥ Samskārarādeho

utpaḍyamānāpi tadabhimāni jīve kalpyante

151 Raghuvamśa V. iii. 35.



perfection and grammatic purity,<sup>152</sup> making perfect, refining, polishing,<sup>153</sup> embellishment, decoration and ornament,<sup>154</sup> impression, form, mould, operation, influence,<sup>155</sup> the faculty of recollection, impression on the memory,<sup>156</sup> a purificatory rite, a sacred rite or ceremony<sup>157</sup> consecration, sanctification and hallowing, idea, notion and conception, effect of work, merit of action, etc.<sup>158</sup>

The Rgveda contains incidental references which throw light on the Śaṃskāras but it does not contain positive rules about them. The Sāmaveda follows the same train. The Yajurveda represents an advanced stage but the Atharaveda is ~~xxxx~~ rich in information about popular religion, rites and ceremonies. The Brāhmanas supply some data for constructing the history of the Śaṃskāras. The Āranyakas and the Upaniṣads are mainly concerned with philosophical subjects and do not condescend to deal with rituals. In the Upaniṣads, we have many references relating to the

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152 Kumārasambhava, I. 28.

153 Raghuvamśa V. iii. 18.

154 Śākuntala vii. 23.

155 Hitopadesa, I. 8.

156 Tarkasaṃgraha

157 Manu smṛti II- 26.

158 Raghuvamśa V. x 1.

upanayana saṃskāra. But the Śrautasūtras, the Grhyasūtras should be considered as the literature giving proper information regarding the rituals. The Dharmasūtras and the Smṛtis are concerned more with the social conduct of men rather than ritual. The epic literature was utilized by the Brāhmanas for propagation of their culture and religion.

The purāṇas are a very important for the study of the Saṃskāras. Even the earliest Dharmasūtras bear witness to the popularity of the purāṇas which they often quote. They are in many ways connected with the Smṛtis. The Āpastamba-Dharmasūtra refers specially to the Bhaviṣya purāṇa. Caland traced close relation between the Mārkaṇḍeya-purāṇa and the Gautama smṛti, the Viṣṇudharmottara purāṇa and the Viṣṇusmṛti, the Caturviṃśatipurāṇa and the Mānava śrāddha kalpa, the Kūrma purāṇa and the Uśanas smṛti and the Brahma purāṇa and the rites of kāthas. The purāṇas also served as an abrogative agency and came to rescue the Hindu society in the middle ages. Many old customs and usages that had become obsolete or obnoxious to the society were tabooed under Kalivarjya by the Brahma and the Āditya Purāṇas.<sup>159</sup>

The Brahma-purāṇa does not deal with Saṃskāras at length but makes stray references to some Saṃskāras. For

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<sup>159</sup> Pandey R.B., Hindu Saṃskāras, PP.16-17.

example the Śimantonnayana ceremony was performed (100.26). It was the third saṃskāra of the embryo and it was called simanta because in it the hair of a pregnant woman were parted. The purpose of this saṃskāra was partly superstitious and partly practised. People believed that a woman in her pregnancy was subject to evil spirits and some rite was performed to ward them off.<sup>160</sup> There is also reference to the performance of the Jātakarma saṃskāras of a child (8.41). As the birth of a child was considered to be wonderful, it was attributed to some superhuman agency. In the Grhya-sūtras this saṃskāra is fully described. It was performed before the severing of the navel<sup>161</sup>. The purpose of the performance of the Jātakarma saṃskāras was Medhāyanana, Āyusya and procreating strength.

The Nāmakarana ceremony was also performed. The Hindus very early realized the importance of naming persons and converted the system of naming into a religious ceremony.<sup>162</sup> The name is given either according to nakṣatra, or month-deity, or family-deity or some popular name was given. The Brahma-purāṇa states that the sage Garga performed the Nāmakarana ceremony of Kṛṣṇa and Balarāma (184.29-30).

<sup>160</sup> Pandey R.B., Op.Cit., PP. 112-115

<sup>161</sup> Pandey R.B., Op.Cit., PP. 116-129.

<sup>162</sup> Brhaspati quoted in Vīra-Mitrodaya saṃskāra-Prakāśha.

The Brahma-purāṇa also refers to the cūdā-karma or tonsure ceremony (111.8).

Chopping the hair by means of an iron instrument was a new and exciting scene. People knew that it would clean the head, but at the same time they were afraid that it may injure the person whose hair was cut. Necessity and fear both mingled together and gave rise to cūdākarana ceremonies .163

The Brahma-purāṇa refers to the upanayana saṃskāra (107.5). Ceremonies performed in connection with youth are universally prevalent. Their object is to prepare the young men for entering on the active duties of citizenship.<sup>164</sup> Among the brahmins, the upanayana ceremony is even now compulsory. The Br. P. also refers to the saṃskāras of marriage of Śiva performed by Brahmā (36.129-133).

The Brahma-purāṇa refers to the Antyesthi saṃskāras and states that Arjuna performed the Antyesthi saṃskāras of the family of Yādavas after kṛṣṇa's death (212.1,2). The last sacrament in the life of a Hindu is the Antyesthi or the Funeral with which he closes the concluding chapter

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163 Pandey R.B., Op.Cit., PP. 158-171.

164 Pandey R.B., Op.Cit., PP. 186 ff.

of his worldly career . . . While living, a Hindu consecrates his worldly life by performing various rites and ceremonies at the different stages of his progress. At his departure from this world, his survivors consecrate his death for his future felicity in the next world. This samskāra is very important because for a Hindu the value of the next world is higher than that of the present one.<sup>165</sup>

There are various types of beliefs which when garbed under religious conceptions become popular. Thus the Brahma-purāṇa states that one who hears the story of creation as told by the sage Lomaharsana goes to heaven and gets progeny (1.32). One who knows the story of Dakṣa becomes great in heaven (2-57). One who hears the story of Prthu gets merit (4.27), One who reads the genealogy of Sun goes to the Sun-god (8.94-96), one who hears the story of Rājā never meets bad conditions (11.26), one who hears the story of Yayāti's life becomes healthy, gets fame and happiness (12.51), one who hears about the genealogy of Vasudeva never gets anartha (14.34), one who hears the story of Kṛṣṇa with a pure and restrained mind on holy days becomes happy, ~~and~~ (14.57), one who hears about the Kukura dynasty

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<sup>165</sup> Pandey R.B., Op. Cit., PP. 408 f.

gets good progeny (15.62), one who hears the story of a false guilt attached to kṛṣṇa about the Syamantaka jewel becomes free from all such false blames attached to him (16.58-59). The rewards of meritorious deeds can be obtained only in the Bharatavarsa (27.71-80). The knowledge of purāṇas should not be given to an atheist (62.16). One who goes round a cow who is in the process of giving birth to a calf, it becomes equal to going round the earth (87.26,27). One who kills a ksatriya running away from a battle, who keeps confidence in him, and ~~does~~ shows his back in the battle, whom one does not know properly, and who says that <sup>he</sup> was afraid, gets the sin of a brahmin-murder (14.30,31). One who speaks lovely words outwardly and bites at the back, thinks one thing in mind and tells another thing by speech, who takes an oath by the names of teachers, who is envious, abuses brahmins, makes just a show of politeness, is a brahmin-murderer. One who abuses gods, veda, adhyātamaśāstra, <sup>and</sup> dharma, is equal to a brahmin-murderer (164.33,35).

### Dāna

Gifts, especially religious gifts form an important subject with the early legislators of India, and according to the Sanskrit law books the receipt of gifts constitutes one of the principal sources of income of a brahmin and the

Sanskrit treatises deal at great length on the subject of dāna.<sup>166</sup>

The Brahma purāṇa also gives stray references about the subject of dāna. It deals mainly with the dāna of gold, food and cows. It is stated that the king Indradyumna gave gold, jewels, elephants and horses in dāna (44.6) and it was believed that one who gives the dāna of gold gets a son (124.130). Annadāna is the highest type of dāna and it is considered to be greater than bhūmi-dāna (83.21). The dāna of a cow is also considered to be better than the dāna of the land (91.12, 155.12). One who gives a cow to a brahmin in the kotitīrtha gets koti fruits (A.148).

There are references to various sorts of gifts. the ground on which the crop has grown is the mother and one who gives the dāna of such land near the river Gaṅgā gets the desired results. One who gives such land, cow and herbs in dāna to a Brahmin in the honour of Brahmā, Viṣṇu and Śiva gets the desired objects. One who after knowing that the herbs are loved by Soma and that the Soma was the husband of herbs gives ausadhis in dāna to a Brahmin gets

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166 Mahamahopādhyāya Kane P.V. has extensively dealt with this subject in HDS., Vol. II. II

the desired objects, and gets himself established in the Brahmaloṅka. Those who give herbs in dāna are saved by Soma and as havya, kavya, amṛta and the things useful in food are its parts, One who gives the dāna of such food should be saved by Soma (120.4-13). The dāna of hundred cows, hundred daughters, hundred golden coins, land, food, water, sesame-cow, elephant, horse, chariots, golden horns, Jala-dhenu, Ghr̥tadhenu and cāndrayana cīrṇa was given (65.69-73). The dāna of money, clothes, gold, govastra, umbrella and kāṇsyapātra is also mentioned (67.41-43). It was believed that the dāna given of sesame, cows, money and corn given on the bank of Gāṅgā entails great rewards (83.26). It is also said that the dāna given in honour of the pitṛs on the bank of the river Gautamī and especially at the koṭitīrtha entails endless merits (A.148). One who gives the light of dāna always shines by the light of knowledge and as the wick of light always rises on the upper side, Similarly, one who gives the dāna of light never falls in the tṛyag yoni (29.40).

For Dāna and its rewards, see the section 'Karmans and Rewards' of this chapter.

#### Karmans and Rewards

Cause and effect are inseparably linked in the



moral sphere. A good action has its reward and a bad act leads to retribution. If the bad actions do not yield their consequences at once or in this life, the soul begins another existence and in the new environment undergoes suffering for its past deeds. The theory of Karma and the theory of transmigration of souls are inextricably mixed up in Indian thought from at least the ancient times of upanisads. The general rule is that karman, whether good or evil, cannot be got rid of, except by enjoying or undergoing its consequences.<sup>167</sup>

The current of 'karma' good or bad affects the individual soul through unlimited ages and puts it in different forms according to the nature of karman accumulated. If the past 'Karma' is good, the individual will have the happiness, and in the case of evil karma he will suffer from pain and sorrow. To avoid the pain and miseries of life - the fruit of evil and antisocial actions of the past, the ancient Rsis whose all activities were in the interest of humanity analysed the various causes of miseries and found out the ways and means of removing them and thus tried to ameliorate the condition of people. There are actions which though perfectly legal in the eyes of a Government, are

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<sup>167</sup> Kane P.V., HDS., Vol. IV, P. 39.

morally greatly harmful to the public and they can be stopped only by showing convincingly that the bad actions will affect oneself, if not now some other day, and that if one desires to free oneself from the future miseries, one will have to undergo a great ordeal sometimes.<sup>168</sup>

The Brahma purāṇa lays great stress on the performance of various types of karmans and gives details of the rewards obtained through their performance.

According to Brāhma purāṇa, one should know all the details of the rites that one performs, and it also lays stress on the performance of the rites in the company of one's wife, and that is the reason why it says that a religious rite performed without knowing its vidhi gives one-fold fruit, but the same done after knowing its proper vidhi entails hundred-fold merits and the same rite done in the company of one's wife gives the complete fruit (129.61).

Dāna was considered to be of great importance in one's life as one attained many things through it. The dana given on auspicious days and on the banks of river was considered to be specially meritorious. Thus it is said that one who gives dāna to brahmins on the holy days like grahana, samkrānti, ayanārambha, viṣuva yoga, the tithis & like yuga

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168 Nambiyar M.R., Introduction to the edition of Madana-mahārṇava of Śrī Viśvesvara Bhatta, G.O.S.No.CXVII.

and others vyatipāta, tithikṣaya or on the auspicious days in the months of Āṣāḍha, Kārtika and māgha gets thousand-fold merits (62.10-11). It is also said that the dāna given at the Puruṣottamatīrtha between the tenth day of the sukla pakṣa of the month Jyestha and the Purnimā of the same month gives endless merits as all the tīrthas of the world come and reside there during that period (63.13,16). Elsewhere it is said that on seeing the lord Puruṣottama one gets the reward of giving a dāna of hundred cows, hundred daughters, hundred coins, thousand cows, land, food, a bull, a sesame-cow, elephants, horses, chariots, ghee-cow, golden-horned cow, water-cow, of offering an arghya to a guest, of giving water to the thirsty in summer, of the vrataś cāndrāyana and cīrṇa and of fasts observed for one month (57.56-59). The dāna of sesame, cow, wealth and corn given on the bank of the river Godāvarī bears endless fruits (83.26).

The performance of sacrifice also gives the highest fruit. Thus one who sacrifices for an year or a month near the Puruṣottamakṣetra goes to the highest abode of lord Hari and finally attains liberation (70.5-8).

The offering of oblations to pitṛs at some special tīrthas gives them inexhaustible satisfaction.

Thus the offering of oblations to pitrs at Rāmatīrtha relieves them from hell (123.207-211), that given at Yamatīrtha increases their affection (131.7), and that offered at Virajaksetra (42.9), on the shore of the ocean (62.12,13), and at Varāhatīrtha (79.21,22) brings them satisfaction.

The practice of penance also gives various types of merits. Thus one who practices penance standing on one foot with controlled senses and without eating anything and controlling the senses and anger to worship lord Puruṣottama on Śukla dvādaśī of the month Jyestha get higher fruits (51.63,64). The Tapastīrtha increases the power of pitrs (126.1).

A visit to holy places bestowed great merit. The pilgrimage to Puruṣottamatīrtha on the day of the Mahājyāi-  
sthī Purnimā at the time of the conjunction of rāśī and  
nakṣatra and worshipping lord kṛṣṇa, Balarāma and Subhadra  
gets the fruit of twelve pilgrimages (64.1,2). One who  
goes for a pilgrimage of Gudivā and sees kṛṣṇa, Rāma and  
Subhadra gets more fruits than those of ten Asvamedhas. He  
~~should~~ saves the seven higher and lower generations and goes  
in an aeroplane of his own liking to Viṣṇupura (66.15-23).  
A restrained person who goes for twelve pilgrimages and  
establishes lord kṛṣṇa according to the proper rites enjoys  
various pleasures and attains mokṣa at the end (67.1-8).

To take a bath in holy rivers was considered to be very meritorious. It gives various rewards. One who takes a bath in Svetagangā and sees Svetamādhava and Matsyamādhava goes to Svetadvīpa (59.1-3). A bath in the ocean destroys all the sins (62.14). A bath in the river Ganges gives the reward that is entailed by Candragrahana, Sūryagrahana, ayanārambha, Visuvayoga, Samkrānti and Vaidhrtiyoga. Even though one might be a great sinner still if he gives up his body within ten yojanas of the bank of the river Godāvarī, he gets liberation (75.36-44). By taking a bath at Candratīrtha (86.1-2) and at Revatīgāṅga-saṅgama (121.24) becomes great in Viṣṇuloka. A bath in the river Godāvarī gives bliss (122.1). A bath at the Āpastambatīrtha uproots the anādiavidyā (130.33,34).

Tree-worship constitutes one of the important factors of Indian religion. One who bows down to the tree Nyagrodha gets fruit higher than those of Rājasūya and Asvamedha (57.18). One who worships the tree Asvattha on Saturday gets success (118.28-32).

Bhagavadādarśana entails rewards of various pilgrimages to the holy tīrthas like Puṣkara, Amarakaṇṭaka, Naimiṣa and others (65.94-96) and one who sees lord kṛṣṇa gets son, wealth, freedom from diseases, good husband, long

life, fame, intelligence, strength, knowledge, patience, youth, healthy progeny and animals (66.15,16). One who sees lord krsna, Balarama and Subhadra on the Prabodhini Ekadasi, on the Purnima of Phalguna and in the Visuva yoga at Gudiva, he goes to Visnuloka (67.1-8). One who meditates on lord krsna at the time of waking enters lord krsna after giving up the body (177.5-21). The religious rites performed <sup>on</sup> some special holy days entail meritorious results. One who fasts on the Sukla Ekadasi and takes a bath at the ganika-samgamatirtha gets aksayapada (86.1-2). One who worships lord Sanideva on the early morning of Saturday becomes free from the troubles of grahas (118.28-32).

One who worships lord Nrsimha becomes free from sins, gets desired things, attains the status of a god or a Gandharva or a Yakṣa or a Vidyādhara and gets heaven and liberation and he gets the fruit of ten Asvamedhas. He goes to Viṣṇuloka in a divine aeroplane and is entertained by Gandharvas and saves the 21 families. He comes back to the world, is born as a brahmin well-versed in four vedas, attains vaiṣṇavayoga and gets liberation (58.60-77).

Reading holy books and holy stories also give various rewards. One who reads the purāṇa after having good progeny goes to heaven, (I.32). The story of Umā

and Siva destroys sins and gives all the pleasures (34.35). One who either reads or hears the prayer of gods in honour of lord Śiva gets the power to go in all the three worlds and is worshipped by all the gods (37.29,30). One who remembers or reads the story of Śiva's Kamaṇḍalu given to Brahmā gets all the desired objects and freedom from sins (72.31,34). One who reads the story of a prostitute going to heaven gets freedom from all the sins and long life (86.48-50). One who reads the Suryopākhyāna remembers lord Siva gets a long life and finally attains lord Siva (110.226-229). Similarly, who reads the story of Mātṛtīrtha (112.27,28) gets long life and one who reads the story of the sage Kanḍu becomes free from sins and goes to heaven (178.194).

Recitation of various stotras and prayers also led to various rewards. One who worships lord Śiva by the prayer composed by Dakṣa gets fame, heaven, prosperity, wealth, victory, education, etc. One who has diseases, who is unhappy, who is oppressed by fear or is engaged in political complications gets freedom from all of them by reciting this stotra. The Yakṣas, Piśācas, Nāgas and Vināyaka never bring any obstruction in his house if lord Śiva is worshipped by this stotra. He gets freedom from sins and is worshipped

by gods after death (40.121-131). One who mutters the stotra composed by the king Indradyumna in honour of lord kṛṣṇa gets the four puruṣārthas and attains Viṣṇu. It gives freedom from sins and bestows enjoyment and liberation (49.62-63). One who worships the goddess Kṣudhā with the stotra composed by Kanva shall never be afflicted by poverty and unhappiness. It destroys the sins and increases the happiness of pitṛs (85.20-24). Those who worship lord Gaṇeśa with the stotra composed by gods will never suffer from poverty (114.23). If the Nṛsimhakavaca is recited once, it protects one from all the troubles. If it is recited twice, it protects one from gods and demons and if it is recited <sup>thrice</sup>, he is incapable of being destroyed (58.28-31).

Some karmans lead to freedom from sins. Thus a bath in the river Vaitaraṇī (42.4), seeing the lord kṛṣṇa (65.83), and Ananta (59.1), and pilgrimage to various tīrthas like Koṭitīrtha (148.1,2), Paisācanāśanatīrtha (150.22,23), Nirmabhedatīrtha (151.2), Vañjarāsaṅgamatīrtha (159.47-49), Devāyāmatīrtha (160.1), Kusatarpanatīrtha (161.1), Manyutīrtha (162.1), Patatritīrtha (166.12,13), Bhānutīrtha (168.1), Govardhanatīrtha (91.1), Pāpaprāṇāśanatīrtha (92.49), Svetatīrtha (94.1) gives one freedom from sins. A bath in the river Gautamī relieves one from



the sin of approaching the wife of a teacher (81.20-22). A pilgrimage to the Ilatīrtha (108.1), Cakratīrtha (109.1) and Papapranāsanatīrtha (110.215) frees one from the sin of brahmin-murder, that to the Rāmatīrtha destroys the sin of Bhrāṇahatya (123.1).

Various types of rewards are obtained by various kṛttikatīrtha (82.1), and by taking a bath at somatīrtha (119.1), one gets the fruit of Somapāna. The pilgrimage of Pulastyatīrtha (96.1), Dhanyatīrtha (A.120), Ātreyatīrtha (140.1) gives back the lost kingdom. The snāna and dāna at the Rnapramocanatīrtha frees one from ~~śrauta~~ śrauta and smārta mās (99.12). The Matrīrtha frees one from diseases (112.1). The Avighnatīrtha removes all the obstructions (114.1). The Putratīrtha bestows a son to a barren woman and makes a <sup>free</sup> ~~unfree~~ child from his natural defects (125.45-49). The Apsaroyugatīrtha (147.1-3) and the Yayatatīrtha (146.42-45) destroy the old age. One who goes round vedadvīpa gets the fruit of going round the earth and becomes well-versed in vedas (151.2,22,24). One who remembers the creation of Manu gets victory and is never defeated (162.32,33). The dāna and bath, japa, tūpas, homa etc. done on the peak of a mountain, on the bank of a river, on the shore of the ocean, in the temple of Viṣṇu

and Siva or on some holy sangama become aksaya (122.5,6). One who goes round lord Brahmā in the Brahmatīrtha with its seven islands and one who gives money in dana to a brahmin gets the fruit ~~mg~~ of going round the world (131.40.51). The Paisācatīrtha (88.18,20), Kṣudhātīrtha (85.1), and Ahalyāsam-gamatīrtha (87.70) bestow the desired objects. One who remembers that on pippalesvaratīrtha, lord Mahadeva is worshi-  
pped by two names Cakresvara and Pippalesvara gets the desired objects (110.226-229). Similarly, a pilgrimage to Maha Mahānalatīrtha (116.25), Ātmatīrtha (117.1), Siddhatīrtha (143.1), Nanditatatīrtha (152.40,41), Bhavatīrtha (A.153), Sahasrakundatīrtha (A.154), Kiskindhātīrtha (A.157), Sankha-  
hrdatīrtha (A.156), Vyāsātīrtha (A.158), Sarasvatātīrtha (163.1,2), Bhadratīrtha (165.1), Vipratīrtha (167.33), Caksusatīrtha (170.89), Bhanutīrtha (168.36-38), Urvasītīrtha (171.48) ~~gives~~ fulfills the desires.

Some religious rites lead to the attainment of higher statuses in the <sup>life</sup> and hereafter. Thus ~~wa~~ one who gives up one's life near Citrakūta after observing religious rites there becomes a Mahaganapati (35.28; missing in 'kha'). Similarly, one who worships lord Siva with the stotra of Dakṣa (40.121-131) and who reads the story of lord siva behaving like a child gets the lordship of Ganas (35.64).

One who gives dana and takes a bath on the rivers Nr̥tyā, Gītā and Saubhāgā gets the status of Indra (108.115).

One who observes a fast on the eleventh day and sees lord Puruṣottama on the 15th day of the month Jyesthā goes to the highest abode from where he does not return (63.8,9).

Sacrifices formed an integral part of the lives of Hindus in ancient India. According to the Mimāṃsakas, sacrifices create an 'apurva' which helps men in enjoying the things hereafter. Thus the merit emanating from sacrifices was of high value. One who offers oblations to pitrs, gods, sages and others in the Indradyumnasaras (63.5), at daśāsvamedhatīrtha (83.29), gets the fruit of ten Asvamedhas, by worshipping lord Śiva one gets the fruit of thousand Asvamedhas (43.70), a pilgrimage to suparnāsamgamatīrtha (100.31) and Markandeyatīrtha (145.1). Nāgatīrtha (111.86) gives the fruit of all the sacrifices and that to the tīrthas Viśvāmitra, Hariscandra, Sunahsepa, Rohita, Varuna, Brahma, Agneya, Aindra, Aindava, Maitra, Vaisnava, Yāmya, Asvina, Ausana, gives the fruit of Naramēdha (104.89) that to the Gobīrtha gives the fruit of Gomēdha (110.216). These facts further lead to interesting conclusions that human beings and cows were offered in sacrifices. It is also said that one who recites the Agnistotra on the southern bank of the river Gautamī gets long life and one who keeps it in a written form

in one's house has no fear of fire and he gets the fruit of Agnistoma (125.51-53). The Pulastyatīrtha gives success in all the fields of life (96.1).

The Hindus believe that there are various worlds belonging to various gods and after death a holy man is entitled to one of them. Thus one who worships lord Sakra, Mats and other gods in Avanti (43.83,84) and one who sprinkles the water of the river Svetagangā with a blade of grass (59.84,85) goes to heaven. One who after taking a bath in the ocean worships lord Hari and the goddess Varāhi goes to the abode of gods (42.11). One who worships lord kṛṣṇa, Balarāma and Subhadra between the tenth and 15th days of Sukla Jyesthā (63.16), On the third day of the kṛṣṇa pakṣa of the month Vaisākha and on the 15th day - Pūrṇimā - in the Jyesthā nakṣatra of the month Jyestha (63.16-18) and at the beginning of uttarāyana (63.17), who performs the religious rites on the bank of the stream Indradyumna (63.5-9) and who offers oblations to pitṛs in the river Sīprā (43.75-82), who worships lord Hari in the form of Krodā (42.5) and who meditates on earth (60.2-5) gets freedom from sins, saves his 21 generations, becomes as bright as a Sun and goes to Viṣṇuloka in a divine aeroplane being entertained by Gandharvas and Apsarasas, enjoys along with the Moon and Stars, comes back on earth gets a birth in the family of

yogins, becomes well-versed in all the sāstras and vedas and taking up Viṣṇuyoga attains liberation. Similarly, one who goes for a pilgrimage to the tīrthas Kapila, Gograha, Soma, Alābu, Mr̥tyuñjaya, Kroda, Vāsaka, Siddhesvara and Viraja and takes a bath with proper rites goes to Brahmaloḥa (42.6-8). Similarly, it is stated that if one dies near the hermitage Citrakūṭa goes to Brahmaloḥa (35.27, missing in 'kha'). A brahmin who recites the stotra composed by Dakṣa in honour of lord Śiva (40.121-131), who worships lord Śiva (43.94. 110.166), who takes a bath in the Kapila-tīrtha (41.89-93) and worships the lord Virupākṣa and the goddess Varadā together with the gods Candā, Kārtikeya, Gaṇeśa, Vṛṣabha, Kalpadrūma, and Sāvitrī (41.89- 93) goes to Sivaloka. One who takes a bath at the - Ekāmrakakṣetra, in the ocean Indradyumna ( 49.61) ,who does at Virajakṣetra (42.10), or in the cemetery (177.24), who recites the stotra composed by king Indradyumna in the honour of lord kṛṣṇa (49.61), or who worships lord kṛṣṇa with the twelve-lettered mantra (57.29), gets liberation.

### Sins and their retribution

Sin is an act which is regarded as a Wilful rebellion against or disobedience of some law supposed to be laid down by God or Revelation, it is opposition to the Will of God manifested in an automatic work or at least failure to abide by the regulations contained therein.<sup>169</sup>

The smṛtis had evolved the doctrine that if a sinner did not undergo Prāyasātta, he had to suffer torments in hell, thereafter he became born as some insect or lower animal or a tree on account of some remnants of his sins and that he has born as a human being afflicted with certain diseases or defects.<sup>170</sup> The word karmavipāka was known to Yājñavalkya (3.131) and the Br. P.<sup>171</sup> refers to it frequently. According to the Yogasūtra<sup>172</sup>, Karmaṇipāka, i.e. reopening of evil actions takes three forms, viz. Jāti, Āyuh and Ohoga. The Br. P. x illustrates both Jāti and Āyuh (217.40).

As against the most common interpretation of the doctrine of transmigration, viz. a system of reward for the good acts and retribution for the evil acts of an individual, the Br. P. suggests, at some places, the idea of evolutionary rebirth.

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<sup>169</sup> Kane, P.V. HDS Vol. IV, 1.

<sup>170</sup> Satatapaṇi. 1-4

<sup>171</sup> 224. 41, 225 43 & 49, also of Matrya 115.14

<sup>172</sup> Sati Mūle tadvipāko Jātyāyurbhogah. Yogasūtra II . 13

The basis of the division of sins into 'The Grave' and 'The Lesser' seems to have been followed by most of the Purāṇic as well as Smṛti writers. Killing a Brahmin, drinking wine, Stealing Gold, committing adultery and keeping company of any of the above four are considered as 'Grave' sins. All others, moral, religious and social are regarded as 'Lesser' sins and the Purāṇas as also the Smṛtis describe how for committing these a person is punished. Generally the punishment takes two forms; viz. sufferings in hell and vegetative, animal and low human births on earth.<sup>173</sup>

As against the sin of killing a brahmin violence of any sort towards any other being came to be regarded as a lesser sin. The Brahma Purāṇa<sup>174</sup> states killing an unarmed person results in a man's birth as a donkey, then as a deer, a fish, a wild dog, an elephant and as a human being. Stealing Gold was considered as a grave sin, stealing any other article was considered as a lesser one and the Br.P. describes in details the stealing of different articles and the resulting low births. Thus it says,<sup>175</sup> one who steals

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173 Mrs. Pandit B.C. The origin and Development of the Doctrine of Transmigration in the Sanskrit literature of the Hindus; a thesis submitted for the Ph.D. degree in Sanskrit to the University of Bombay, 1957.

174. 217. 100-104; also of Garuda P. Pūrva Khanda, A-225 V.23, also of Mbh. 13.111. 112-116 (Bom.ed.)

175. 217. 87-99; (cf. Garuda P. Pūrva Khanda. A. 104, 1-9; of 225).

cards, becomes a (baka) crane, unconsecrated fish becomes a frog (or a monkey) †Plava' honey; a biting insect, flower, root or padding an ant, 'Nispāva' a rat; milk-preparation a biting insect; milk-preparation, a tittira bird, pudding formed from a flour a kambholūka; water a crow; bronze a Hārīta bird; a silver vessel a pigeon; a golden vessel an insect, a silken garment an osprey; a silk worm (while in the cocoon-kosakāra) a dancer; a silken garment, a parrot, a Dukūla a swan; a cotton garment a heron; the thief of Patta, Avika and Kesuma (silken and woolen garments) is born as a hare; of aromatic powder (chūrna) as a bird with variegated colours (a peacock); or red garments as Jivaka<sup>u</sup> Jivakah (a bird); of cosmetics as a mask rat (ch<sup>u</sup>chunder) of milk (or water) as a Balaka and oil as a bird named vadava gula (Tallapayi). Further it is said that the thief of a musical instrument is born as lomosa, of food mixed with Pin-yaka as a terrible mouse with tawny hair of ghee as crow and madga or an aquatic bird, of meat of fish as a crow of salt as a cirikaka and one who takes up the thing that are given to him just for protection is born in the yoni of matsya and then he is born as a human being. Elsewhere (217-64-65) it is said that a thief of corn like yava, sesa<sup>e</sup>ne, masa, kulitna, sarsapa and canz kata<sup>a</sup>ga, mudga, godhe<sup>u</sup>ma and atast<sup>i</sup>, is born as a rat, sukara, dog.



Adultery with the wife of a teacher was considered as a grave sin whereas adultery with the wife of another person was placed in the list of lesser sins. The Br. P. 176 states that it leads to a series of low births such as those of a wolf, a dog, a Jackal, a Vultura, a Vyala, a Kāṁika and a crane. Adulterous relations with the wife of a brother according to Br.P. 177 resulted in a man's birth as a male cuckoo.

The Br. P. (217-68-71) mentions the births of a boar, a crane, an ant, an insect (Kita) a moth. (kāmī) ~~these are~~ and a human being as a punishment for those who indulge into adultery with the wife of a friend, a teacher or a king. The Br. P. inflicts severe punishment to a <sup>d</sup> sūtra who indulges into adultery with a brahmin woman (217- 77-80) mentions the births of an insect, sukara, dog, a human being a rat, for such a sūtra.

According to the Br. P. the mental sin of coveting the wife of a teacher, is referred to as bringing about a man's birth as a dog and an insect. (217. 45-47).

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\*176 (217- 105-109) also of Garuda P. Pūrva Khanda

177 Br.P. 217. 66 of. also Garuda P. Pūrva Khanda, <sup>A</sup>Acara-  
khanda A. 225. V.18 Sk.P. Maheswara Khanda A.51. V.30  
Yaj. 3.5 212, Manu 12.60

178 217. 67 also of Garuda P. Pūrva Khanda <sup>A</sup>acara kanda  
A 225. 19 (a).

<sup>dis</sup>  
 To obey the elders was considered to be a sin.  
 Thus the Br. P. 179 says 'one who hates his parents is born as an ass and a kumbhira and with whom parents are angry is born as an ass and a cat; if one shouts at his parents he is born as a parrot; if he beats them, he is born as a ~~parrot~~ tortoise, a thorn (Satyaka) and a cruel animal. one who insults an elder brother is born as a heron and a Jivaka 180.

Violation of religious rites also led to low births. Thus Br. P. states that one who does not offer food to Gods and manes is born as a crow, a cock and a cruel animal (217. 74-75). Not only committing sins, but contact with sinners was also threatened with punishment in the form of low births. If a learned brahmin accepts something from a sinner he has to pass through a chain of low births. The Br. P. mentions the births of a donkey, an ox, a Brahmarakṣas, and finally as a man (217. 37-39) if he officiates the sacrifice of a sinner, he has to pass through the births of insect, an ass, a boar, a cock, a fox, a dog, and then a man again (217. 40-44).

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179 217 49-54. also of Gar. P. Purva Khanda Acāra A. 225  
 15, 16. Padma P. Kh. a A 63, V. 4b- 13

180 217 76. also of Br Garuda P. Purva, Acāra Khanda  
 225-21.

Jealousy results in a man's birth as an animal with horns. <sup>181</sup> one who commits a breach of trust is born as a fish, a deer, a goat, a worm and then man again (217-59-61). One who beats his pupil without any reason is born as a cruel animal (217. 98). Not being true to one's words with reference to giving one's daughter in marriage led to birth as an insect. (217. 71- 72).

The main object <sup>of</sup> writing on the evolutionary rebirth, theory of Karmavipāka, the ideas of Heaven and hell seems to be to create a ~~x~~ loathsome feeling toward the transmigration-ory existence and proposed the doctrine of grace or Devotion which liberate the unhappy souls, in the universe, tossed to and <sup>for</sup> as a result of their good and evil actions. It is with this motive that dismal pictures of sufferings in hells or by entanglement in an endless round of rebirths, as a result of evil actions, are drawn often and often. <sup>182</sup>

The great smṛti writers like manu and others have shown various expiations in the form of penances for the sins <sup>m</sup> committed by men. Out of <sup>all</sup> any of them the remembrance of the Lord Nārāyaṇa is the best one in the opinion of the Br. P. (220. ~~32-32~~ 38-39).

181. 217. 59; also of Nārādiya P. Parva Kh. 15-61

182 Mrs. Pandit Bindu, Op. Cit, P. 168.

Heaven and Hell

Let me begin by quoting from "Alice in Wonderland" And here "Alice began to get rather sleepy, and went on saying to herself in a dreaming sort of way, do cats eat bats ? Do cats eat bats ? and sometimes, "Do bats eat cats" ? for, you see, as she could'nt answer either question, it did'nt much matter which way she put it."

We too may ask what is hell, and, correspondingly, what is heaven? What purpose have they served ? Do they exist, and if so, in what sense ? If they are merely beliefs, can they and should they exist, and if not, do we need and can we have adequate substitutes for them ? I shall argue that like God, the concepts of heaven and hell are also anthropomorphic in character, and God, Karma, Rebirth, Heaven and Hell all form part of the same Grand Design of providing in some measure simultaneously, an explanation, justification, compensation, escape, direction, restraint and objective to the current order of things. I shall argue that in some respects, the conditions in which these beliefs could be held, or serve any useful purpose, do not any longer obtain, but on the other hand, there are some other factors which require such beliefs, particularly, because no adequate substitutes for these beliefs have been found yet.

Religion has both a social and spiritual significance, and despite its basic unity of purpose, like the God of the Gītā, it must come to various individuals and social strata in different forms. To the individual as well as to society, it must give on the one hand cohesion and integrity and on the other lest those alone may arrest development and growth by making both self satisfied and self complacent it must also retain dynamism, striving curiosity, and shape a sense of growth in a direction. The religion of old, thus, not only integrated the differing objectives, of individuals but also unified the individual and society. It had to accept develop and direct the ethical moral and spiritual sense of individuals, and society. It had to make men aware of the gulf between the desirable state of affairs and the actual order of things. It had to provide a justification for such actual order, and explain its place in the scheme of things vis-a-vis the desirable state of affairs. It had to place restraint upon those who controlled such actual order of things, and to give direction to the forces of growth, striving and dynamism which attempted a change. As a measure of inducing the people with such awakened ethical moral and spiritual sense, to tolerate the actuality, it had to afford a

mechanism of compensation or escape from such actuality.

Such were the demands made upon Religion, and to a differing extent and in various forms, all universal religions have contrived to meet them. As Julian Huxley has stated in one place, the concept of God is only a hypothesis and supernatural powers were created by man to carry the burden of religion. From diffuse magician to personal spirits; from spirits to Gods; from Gods to God so crudely speaking, the evolution has gone. In an age when the temporal power was at once arbitrary and not universal, it was necessary that the justice meted out to men should be supplemented by justice which would be meted out in the hereafter. The role of heaven and hell therefore is as follows. Firstly, it supplements the rewards and punishments of this world, and in supplementing completes them. The princes of this world are therefore only in the nature of lower courts and they have to restrain themselves by the censure and further punishment meted out in the higher courts. The society learns to accept the lot in the world, for this lot, nor this world mark the end of the story. Since rewards and punishments are different for the persons, hell and heaven also differ considerably.

Heaven means the unalloyed enjoyment of pleasure and hell means the unmitigated endurance of pain. In the world, such is its nature, pleasure and pain are but two aspects, inseparable in essence, of the same experience of the senses. Every drinking revelry is followed by a hangover. So the concepts of heaven and hell can purify these imperfections also. The heaven and hell are thus both retributory and compensatory in character. But they are not uniform either. Socrates looks forward to a heaven where he can converse freely with fellow philosophers. "Or what would you not give to converse with orphans and Musacus and Hesiod and Homer ? I am willing to die many times, if this be true..... And, above all, I could spend my time in examining those who are there, as I examine men here and in finding out which of them is wise and which of them thinks himself wise, when he is not wise. It would be an infinite happiness to converse with them and to live with them, and to examine them. Assuredly they do not put the men to death for doing that" (Socrates Apology). Assuredly the heaven of Socrates could not have many tenants. For the Hindu, the Christian and the Moslem heavens and hells are full of compensations and punishments which are nicely adjusted to the current social mores. The

gradation among the pleasures and pains inflicted is infinitely various and detailed. It is clear, however, that the hells are only extensions of the temporal jails, prisonhouses and chambers of torture, while pleasures are very much of a type which an average man denied of most of the good things of life would dream about barring the limitations placed upon the enjoyment by physical capacity and social restraint. Apart from the supplementary and retributive character of heaven and hell, however, the idea at least among the Hindus has been to treat both as a purgatory for further experience. Not only this life and world, not only heaven and hell, but various lokas are believed in by the Hindus, Not being unique abodes of happiness or chambers of torture, heaven and hell are not held in particular esteem or awe by the Hindus. The final object is a release, salvation Moksha, until then the world of mutation has to be endured as a training ground and mutation includes all states which are subject of change, which includes heaven and hell also. This approach & restricts the high consideration paid to heaven and hell only to the lower strata of society which will not be moved by much else. Plato in his Republic scorns the religious teachers who describe the righteous dead" as reclining on couches at a banquet of the pious



and with garlands on their heads, spending all eternity in wine bibbing, the fullest reward of virtue being in their estimate in an everlasting carousal". At the earlier stages the ideas of the moral government of the world began with those of retribution and belief in the systematic distribution of rewards and punishments after death for deeds done in this life they because <sup>m</sup>current in India and assumed crude and questionable forms. The heavens and hells described in Mythology and Brahma Purana follow the familiar features of a just reward for good behaviour and <sup>to</sup>obedience to the patron gods and the highly graphic and vivid accounts presented of them are not only the flights of poetic fancy but support and buttress the superstitious beliefs of men and women; so that the effect of a vivid experience of prospective happiness or misery resulting from one's <sup>e</sup>deeds may be an adequate inducement or deterrant. It is only at a later stage that the doctrine of Karma is connected with these beliefs, so that heaven and hell are states of the self and not places of resort. With this also develops the concept that heaven and hell are not eternal states.

The Devas are only men in a state of promotion sometime as in the case of yayati and Trisanku on

probation. <sup>5</sup> "krine Punye Mettyalokam Visanti" the Asuras are only the fallen Angels, but man returns to this Karmabhumi after enjoying a holiday of happiness in heaven or a deserved spell of punishment in hell.

"Even the most ghastly Inferno comes to an end one day. An eternity of torment is inconsistent with God of love. Virtue is heaven, selfsufficiency, and health of the soul and vice hell, suffering and disease of the soul. Goodness is its own reward and evil doing carries its own penalty with it. It is not a question of the expediency or profitableness of virtue "Radhakrishnas Idealist view of life).

When heaven and hell become states of mind rather than places of resort, they are capable of being found in this life and in this world itself. This was well understood in the Upanishads which set little store by these carrot and stick concepts of heaven and hell. But it was always accepted at least by the Hindus, that what was <sup>a</sup> ~~surface~~ <sup>surface</sup> for the philosophical goose was not for the laymen gander. In Europe the ideas of eternal damnation & had so possessed the minds of men, that hell and heaven are only states of mind is a relatively later belief. The fact that not only hell and heaven can be as variagated as the states of mind, but what is heaven

to one can be hell to another, was inadequately realised. As late as in "Man and Superman" Shaw gives a concept of Hell which is as refreshing as it is witty. There are literally many heavens and hells, and it is quite evident that Don Juan, Anna, the Statue cannot find the heavens of one another but hellish. It does not require much imagination to experience that most stock brokers will find coexistence with Socrates in a common heaven a tormenting experience. "The truly damned are those who are happy in hell." For to the thinking sensitive being the traditional heavens can be bearable only if they are temporary. (Gilbert in Gama) "On don't the days seem lank and long. When all goes - right and nothing goes wrong. And is not your life extremely flat, when nothing at all to grumble at?"

An English hymn describes heaven as a place "where congregations ne'er break up and sabbaths never end " As Aristotle says "Endless duration makes good no better nor white any whiter." We may now examine whether the conditions requiring the belief in heaven or hell exist. It must be admitted that the belief that one's lot in this world is governed by supernatural forces is weakening. There is very little that cannot be managed better with reason functioning fully. Machinery has

widened the frontiers of production to limitless horizons. Armaments have removed the dangers that previous limited communities enjoying prosperity always apprehended, of being swamped by barbarous hordes. Birth Control has made it possible to regulate the numbers of the people turning up for dinner according to the size of the meal, and to give a fair share to all who will play the game according to rules. With an economy of plenty rather than of scarcity, morality has also completely altered its content, Sexual faithfulness, thrift discipline and hard work, are not socially purposive, Adultery is a matter of personal eccentricity where marriage itself is increasingly a matter of convenience. Waste cannot be penalised when extravagance itself is not economically tabooed. Virtues cease to be negative, and the social objective of the concepts of heaven and hell itself is much weakened, when human laws increasingly scrap the various crimes from its law books, heavenly courts cannot take cognizance of them. We are witnessing a process in which God is being dethroned, and man crowns himself as king, Heaven and Hell, which can be ~~believed~~ believed in only as places of resort, and which are justified only when human world needs something to explain and to complete its imperfections, are abolished as effective concepts in a

world in which heaven is for all, and there is sufficient of hell to make the damned ones happy. Hell, as the poet says, is a city much like sairille.

But are there heaven and hell, even as states of mind or consciousness ? They definitely are; and here, let me build a bridge of psychology and psychiatry to connect with eschatology. The composition of the human self and its mutation under various organised experiences has thrown up sufficient data to make one feel cocksure about the be all and end all of this existence. Buddha held a middle position between the view that the self is an unchanging essence and the view that it is absolutely different each moment and held that the self arises through the past as its cause "It is a connected whole whose parts work together." The self is not a collection of mental states but is characterised by organisation. The organisation, of self, however, is a matter of degree. The emergent view of the self makes the hypothesis of rebirth a reasonable one. If everything in nature arises from something continuous with it, the self need not be an exception to the general schemes. If the general plan of consecutiveness is not to be violated, the human selves must continue after death. Continuity here cannot be of the same type as in the sub-human stages (Radhakrishnan)

Aldous Huxley in a recent book "Doors of Perception" and "Heaven and Hell" describes interestingly and vividly of the heightened powers of vision in certain states of consciousness preter natural light and colour are common to all visionary experiences. And along with light ~~light~~ and colour there goes, in every case, a recognition of heightened significance. Preternatural light, preternatural intensity of colouring, preternatural significance these are characteristics of all other worlds and golden ages. Thus in the ~~xxx~~ Greco Roman tradition we find the lonely Garden of Hesperides the Elyian Plain and the fair island of Lankā to which Achilles was translated. "The land of Uttarkuru" we read the Rāmāyana, "is watered by lakes with golden lotuses. There are rivers by thousands, full of leaves of the colour of ~~xxx~~ sapphire and lapis-lazuli, and the lakes, resplendant like the morning sun, are adorned by golden beds of red lotus. The country all around is covered by jewels and precious stones, with gay beds of blue lotus, golden pettalled. Instead of sand, pearls gems and gold ~~from~~ the banks of the rivers, which are overhung with trees of ferbright gold."

"It is worth remarking, that many of the punishments described in the various accounts of hell are

punishments of pressure and constriction. Dantes' sinners are buried in mud, shut up in the trunks of trees, frozen solid in the blocks of ice, crushed beneath stones. The Inference is psychologically true" (Huxley 'Doors of Perception' and 'Heaven and Hell').

While economic progress and social equality may render many causes for which heaven and hell were established as an extension of the temporal systems of justice state, while sin was necessary to supplement and complete the concept of crime which could be imperfectly enforced, there are other factors which require the belief in heaven and hell. Paradises will always be required and some persons in their pursuit are likely to take the wrong turning and enter their hells also. America and Sweden which have the highest standard of living and should have no need of an outsidehell or external heaven have the largest numbers of schizophrenic mentally unbalanced, disintegrated personalities. As we grow richer the variety and complexity of our blissful transportations and tormenting experiences are bound to increase. Hell and heaven are but complementary to this world; all the three are experiences at different levels of consciousness. No adequate substitutes have been found. The confession before the priest, the atonement before the spiritual teacher are

being substituted by the psychiatrists couch, but the latter as not substitute. That is why with such advance in every field, the appeal of Roman Catholic Church has not diminished. If anything, many persons of high achievements and culture have turned to the comforts of the colour and pag<sup>an</sup><sub>11</sub> tary of the rituals. Even if we turn away from God, and the orthodox concepts of reward and punishments, the substitutes suggested are not likely to be adequate or will serve the purpose fully, and we may find it necessary, after all, by a willing suspension of disbelief, to restore Heaven and Hell as being more effective for being orthodox, more effective for being a shared faith by millions rather than an act of individual belief, just as the rulers of the Brave New World had to deliberately impose a number of myths for the general health and happiness of mankind.

The idea of svarga is clear from the Rgvedic times.<sup>183</sup> The Av.<sup>184</sup>, Tai. Br. (III.10.11) and Sat. Br.(XI.1.8.6) also refer to the idea of Heaven. The Ups.<sup>185</sup> also refer to heaven. Heaven was supposed to be a place of delights. The Kauś. up.<sup>186</sup> speaks of several worlds of the gods such as those

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183 I. 35.6, 125.5, VIII. 5-8, 41.9, IX.113.9, X.107.2  
14.8, 154.1.3.

184 Av. IV. 34.2.5.6;

185 Brhadaranyaka IV. 3.33, Tai. up. II.8, Kathopaniṣad I.12, Chāṇ. up. V.10.7.

186 I.3, also cf. Br. up. III.6, 15.16; Kauś.up.I.4.



of Agni, Vāyu, Varuna, Āditya, Indra, Prajāpati and Brahmā. The Br. P. promises various pleasures in the Nandana Park (225.5-6). It sets out numerous actions whereby a ~~man~~ man attains heaven.<sup>187</sup> The Br. P. assures us that a generous donor goes to heaven where he enjoys the best pleasures in the company of nymphs and in the heavenly garden called Nandana and when he falls down from heaven he is born as a mortal in a rich and noble family.

The Br. P. states that by performing the following actions, one goes to heaven. One who is good-charactered, merciful, who controls the senses and does not kill the animals, who never takes the wealth of others; considers other woman to be his sister, mother or daughter, who loves only his own wife and approaches her at the proper time, who acts righteously, does not speak lie, who does not touch the wealth even though obtained from a desolate place, who is not attracted towards women even on seeing them quite

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187 A. 224; also cf. Anuśāsana (23.84-102), Śānti (99.4.5); (192.8); 191.13, 193.27, Matsya 276.17.

alone, who considers friend and enemy as equal, studies the śāstras, who is friendly to all goes to heaven (A.224).

Elsewhere the Br. P. states that svarga is what causes happiness to the mind, that Naraka ~~is~~ is the opposite of it and that meritorious deeds and wicked deeds are designated as svarga and naraka respectively and that svarga and naraka are really states of the mind characterised by happiness and pain respectively.<sup>188</sup>

For the conception of the various types of divine worlds, vide the section 'krama-mukti' of Ch. VIII on 'Philosophy'.

From the teachings of various authorities,<sup>189</sup> one can come to the conclusion that when the sins are not expiated by penances or by state punishments, they lead to hell and that then, owing to some remnant of evil deeds, they lead to birth as lower animals and then as decrepit or

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188 22.44,47; also cf. Visnu II. 6-46.

189 Yāj. III. 221, Manu XI, XII, Visnu Dh. S. 45.1.

or diseased human beings.

In R̥gveda there are hardly any clear reference to hell. The Av. (XII.4.36) mentions Narakaloka. The Śat. Br. (XI.6.1.4) refers to the torments of hell. The Tai.Ā. (I.19) refers to the four Narakas called Visarpin, Avisarpin, Viṣādin and Avisaḍin. The Kathopanīṣad (II.5,6) refers to Yama but does not say anything about the torments of hell. Manu<sup>190</sup> derives the word putra from the hell put. In vedāntasūtra (III.1.15), the narakas are said to be seven. The Viṣṇu purāṇa (I.6.41) mentions the seven narakas. Other works enumerate 21 Narakas.<sup>191</sup> The Brahma purāṇa<sup>192</sup> speaks of 22 narakas and contain harrowing descriptions of the horrible torments of hell. Elsewhere, (ch.22) the Br. P. names 25 hells and states what sinners fall into which of them. The Bhāgavata (V.26.6) states that there are 28 narakas. The Padma Purāṇa (Uttara Ch.27) states that there are 140 hells and Agnipurāṇa (203 & 371) states that the hells are said to be 144. The craze for multiplying Narakas went so far that the Brahma purāṇa and others

<sup>190</sup> IX. 138, also cf. Ādiparva 229.14, Viṣṇu Dharma Sūtra, 15.44.

<sup>191</sup> Manu IV.88-90, Yāj. III.222-224, Viṣṇu Dh.S. 43.2-22, Agni P.371.20-22, Nārada (Prakīrṇaka 44).

<sup>192</sup> 214.14-17, 51.203; 215.83.

declared that there were thousands, lakhs and crores of Narakas.<sup>193</sup>

For a list of hells and the torments described in them, vide Appendix X. The Br. P. denotes various reasons in general which lead to hell. Those who act contrary to the rules of caste and Āsrama by either mind, speech or action go to hell. In hell, they are troubled with their face downward, the gods see them in that condition and thereby the sinners get disgust for sin and faith for righteousness (22.29,30). The servants of Yama pierce the tongue of one who speaks lie and one who sees the wife of others with a bad intention gets his eye pierced (215.96-99). It states that hell is the result of violation of proper actions.<sup>194</sup> Elsewhere it is said that the men having tāmāsa nature go to hell (240.46).

For a list of hells and their description, vide the Appendix No. XI.

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193 215.82-83, also cf. Viṣṇu Dharmottara quoted in Smṛtimuktāphala P.859, Garuḍa P. Pretakhanda, Ch.3.3

194 Narakam Karmanām lppat thalamahurmaharsayah | 233.26.