CHAPTER VII

Visóva Devas in the Puráñas

The Puráñas comprise a vast literature. According to the Hindu Dharmaśāstra, the religious injunctions are based on Śruti, Smṛti and Puráṇa. The general definition of a Puráṇa-text is that it is constituted by five elements cosmogony, secondary creation of the world, lineage, the various periods of Manu's reigns, and the histories of ruling dynasties.(1) In some of these topics the Puráṇakāra, traditionally said to be Vyāsa, has taken the liberty of paying his attention to certain minor topics pertaining to the knowledge in general and to certain aspects of religious practices in particular. Consequently, there are in the Puráñas certain references to the VD particularly in the fields with which they are traditionally associated. The date of composition of each Puráṇa is not fixed. Certain Puráñas are comparatively of a later date. Certain Puráñas are considered to be old, and some others are comparatively of a later date. The first group is generally considered to have been composed before the fifth century A.D. and the latter round about the tenth century A.D.

As we have already seen the creation of the world is one of the themes of in the Puráñas. In that connection, one comes across the names of certain gods created by Śvayambhú, Brahman or some other supreme deity. The VD are included among them (Viṣṇup. i.9.70; (2) vi.3.22). The Viṣṇudharmottara P. (i.32.4 (3)) refers to twelve khaṇḍayugas. There the VD are the deity of the seventh Khaṇḍayuga. The same Puráṇa (i.132.5 (4)) mentions the Rṣis and Deities created in the seventh Manvan-
tara. Here ten VD are said to have been created. We shall speak about this number ten later on.

In a number of places we come across the VD mentioned together with other group of gods, particularly Vasus, Rudras, Ādityas, Maruts and Sādhyas. The contexts are different, these are not of particular importance for us. In the Puṣkaropākhyāna of the Viṣṇudharmottarapurāṇa (ii.104.72(5)). There is a description of the bath taken by the Dikpālas. The VD and other gods are said to have procured jars filled with water. In Brahmacandrap. (3.20.46(6)) certain gods had assembled to approach the goddess Lalitā for some purpose. The VD are among them. In the same Purāṇa, certain gods including the VD are said to have resided in the Bhuvarloka. The days of the lunar calendar (tithis) are assigned to certain gods (Bhavip. 1.102.73(7)). Here the Ekādaśī is assigned to the VD. The VD are mentioned in connection with the Sarkarāśaṃtāivrata (Bhavip.4.49.5(3)). They are said to have guarded the directions with reference to the Rathasaptāivrata (Bhavip.1.53.6(9)). The ocean was churned out by gods and demons at the request made by gods to Viṣṇu for the purpose of obtaining nectar. The request was made by the gods including the VD because they were defeated by the demons (Viṣṇup. 1.9.63-65(10)). In the Kṛta-yuga goddess is performed a sacrifice at Puṣkara. Many gods including the VD were present on that occasion (PadmP.5.13.22(11)). King soma performed the Rājasūya sacrifice at which various gods officiated as priests. The VD were the ten Camasādhvanya (MatsyaP.23.22(12)). Many gods including the VD accompanied Viṣṇu (Nīlap.150(13)) also. When Viṣṇu entered the sacrificial place, the gods including the VD stood up in his
honour. (Vāmana P.4.32(14)) Bhāg P.2.3.4(15) prescribed certain sacrifices for the fulfilment of one's desires. Thus one desirous of a kingdom should perform a sacrifice for the VD.

About the birth of the VD, the Purāṇas supply their own information. Dharma had ten wives. One of them, Viśvā gave birth to the VD. (16) (Viṣṇu P.1.5.106; Matsya P.171.48; 203.12; Kūrma P.1.16; Viṣṇudha P.1.119; 12; Śiva P.5.31.20; Pādm P.5.6.17; 37.95; Agni P.15.32; Skand P.1.2.14.14; Nāra P.5.42). The Hiraṇyakesi Saṃskāraratnamālā (p.1068(17)) quotes a passage in the Māsiśādādhapayoga. It supplies the following information: "Viśvā was a daughter of Dakṣa. Her husband's name was Dharma. Viśvā gave birth to the VD who were great and strong gods. In company with Indra, they won the Rākṣasas in the battle. Demons run away even at the listening of the VD's name. They carry bow and arrows, have two hands, wear white garments, wear ear-ornaments, (Keyūra and Kundale). They wear a crown on their head and wear a ring round their arms. They are courageous and charming. Furnished with celestial garland and ointment. They are the followers and guardians of Indra." The original source of this citation is not traced so far.

Reference has already been made to ten VD. Their names are given in the BrahmandaP. (2.3.30(13)) as follows:
1) Kratu 2) Dakṣa 3) Sṛava 4) Saṭya 5) Kāla 6) Kama 7) Muni 8) Pururavas 9) Ādṛavā (the text reads Adrivas) and 10) Rocaṁa.
ViṣṇudhāP. (2.22.42(19)) also gives the list in which it has the third name as Vasu and 8 and 9 respectively as Kuravaṭ and Manuja. The list in BhaviP. (1.125.11(20)) reads the names as follows: 1) Kratu 2) Dakṣa 3) Vasu 4) Saṭya 5) Kāla 6) Kama 7) Dhṛti 8) Kuru 9) Sāṅku-matra 10) Vāmana.
It seems that certain names in these versions are corrupt. The third name Vasu seems to be correct, the corresponding Srava in the Brahmandp. may be corrupt. The seventh to tenth may be Dhuri, Pururavas, and Locana. The Markp. (7(21)) and Devibhagp. 4.22.40(22) say that Draupadi’s five sons were the incarnations of the VD. (see also Mahabharata i,61.88)

Now let us turn to the Vaisvadeva and Sraddha rites which being the usual practices, have found place in the Puranas. The Markp. (29(23)) lays down the Vaisvadeva rite in which a Bali for the VD is prescribed to be offered in the midst of the residence (verse 17(24)). Similarly the VishnuP. (3.11.49(25)) prescribes Balis for the VD, Visvabhuta, Visvapati, Pitrs and Yakas.

The Sraddha-rite together with its various types has been prescribed in the AgniP. 117; VishnuP. 3.13-16; BrahmandP. 2.11-15; MatsyaP. 16-22; BrMaraP. 26; SivaP. 6.12.36-79; Mark P. 31, SaurP. 19; VishnuDhaP. 1.138; PadmaP. 5.9; and the SkandaP. 3.1.36; 6.206.44-118. Thus most of the Puranas deal in full details with the different types of Sraddha. The Sraddha in the Sivapurana is prescribed as a part of the Samnyasaavidhi. The SkandaP. 3.1.36 has prescribed the Mahalaya and 6.206.44.118 the Gayasraddha. In connection with the Gayasraddha, the Purana records a story which indicates the place of the VD in a Sraddha: Indra desired to perform a Sraddha at Gaya in honour of the god-warriors who were dead in a battle. He invited the VD and Brahmanas for the Sraddha and set out for Gaya. In the meanwhile Brahman arrived at Gaya and invoked the VD at the Sraddha. Accordingly the VD attended it. After reaching
Gayā, Indra also invoked the VD, but the latter were already present at the Brahman's Śrāddha. Indra awaited the VD when Nārada came and told Indra that the VD had already gone for the Brahman's Śrāddha. Indra became angry, performed the Śrāddha in the absence of the VD and issued an order to perform Śrāddha at Gayā ignoring the VD. Meanwhile the VD came to Indra as soon as the Śrāddha begun by the Brahman was over and asked Indra to commence the Śrāddha rite since he had invited them. Indra became angry and said, hence forward all human beings will perform Ekoddiṣṭa Śrāddha by ignoring you. I shall protect the Śrāddha-libations against the attack of all evil spirits.” The VD were very much grieved at this insult and tears came out of their eyes. Innumerable eggs were created out of those hot tears, and fierce demons came out of those eggs. The demons asked the VD to give them food. Being perplexed, the VD approached Brahman for a remedy. Accompanied by the VD and the Kūṃmāndas, Brahman went to Indra, and said, "Being first invoked by me, the VD had come to my Śrāddha. A Śrāddha cannot be fruitful without the VD. By driving away the VD from Śrāddha, you have set aside my order and have challenged the authority of the Vedas and Smṛtis. You may therefore take back your curse. "Indra beseeched Brahman to find out a solution so that his (Indra's) position may also be saved. Brahman said, "The Ekoddiṣṭa Śrāddha, the Śrāddha performed on the fourteenth day of the dark half of a month. The Śrāddha of a person who died in a battle, a Śrāddha performed by a Nāgara brāhmaṇ on a lost Tithi (Kṣayāhan) shall be devoid of the VD. All other Śrāddhas shall be performed in the presence of the VD. "The VD then requested Indra to favour the demons who were created out of the hot tears of the VD and
who were without food. The Brahman assigns to those demons that śrāddhā in which the meals of the brahmans representing the VD and the Pitṛs would not be surrounded with ash (bhasman).

This long story supports the function of the VD, as related in the Manusmṛti, as protectors of the śrāddhā offered to Pitṛs. This tradition which continues even at present goes back to the period when the institution of śrāddhā was introduced in the period of the Kalpasūtras and probably even before that.

Conclusion: The creation of the world which is one of the principal topics of the Purāṇas is described in a typical manner. The process of creation begins with the creation of gods among whom the VD are included. This shows that the VD had assumed a definite form as a group of gods. In the later Gṛhyaśūtras and in the Purāṇas. The word VD is often employed as a single term with a - ending. This also indicates their definite character. The various groups of gods like the Vasus, Rudras, Ādityas, Maruts, Sādhyas and even Pitṛs are often mentioned together in the Purāṇas in different contexts. The VD are included among these. The Purāṇas proceed in their own way to develop the individuality of this group of gods. They say that Dharma had ten wives one of whom was Viśvā. This wife Viśvā gave birth to the VD. In one passage they are described as heroes and the followers of Indra. The group of the VD has been described as consisting of different numbers. We saw that in the Mahābhārata they are sixty two and in Hari-vaṁśa twelve. In the Purāṇas they are said to be ten in number. Their names mentioned in different Purāṇas vary to a certain extent. The main point however is that the names of the VD
mentioned by pair in the context of different types of Śrāddhas are generally included among these. Two domestic rites namely the daily Vaiśvadeva rite and the Śrāddha with its different types have an important place in the Purāṇas. With reference to the Śrāddha to be performed at Gayā, the Skandapurāṇa has related a story which sheds important light on the function of the VD as the guardians of the Śrāddha to be offered to the Pitṛs who save the Śrāddha - libations from the attacks of evil spirits and demons.
Notes

1) सर्वदा यात्रासंगति करो मनचतुराणि न।

बंशानुयोजनं ज्ञाति पुणरं पञ्चलघणम् VāyuP. i.4.10

2) ...तेवं ब्रह्मा तेवं पिनाकध्रुवं।

...कस्वनो महत: साध्या किंविरेकणां: भवान्।

योद्धं नताग्रतो देव समाये प्रद्यागणः॥

मे कर्मेन जगत्वर्गं यतं स्वर्गशि भवान् VīṅguP. i.9.70

पिरण्डानवेन्द्रक्रेश्वरादित्याधिवमुधिः:

पावनकक्षुसुमि: साध्याकिंविरेकाविश्रिति: सुरे:॥

...सतिः प्रक्षाणुपार्थें ब्रह्मोऽहं

भगवान् क्रिंतिनी विण्युनं ... VīṅguP. vi.8.22

3) खण्डयुगानीः हामसेश्वकानी श्रृंगते।...

तेर्मां तव प्रवक्ष्यागमिः देवं गोस्तु। खण्डुपुष्करः।

सप्तमस्य खण्डयुगस्य देवं विचित्रदेवः VīṅguDhaP. i.82.4

4) मनोवेश्वरस्य समवेत्ततम् ... एकोपपथाभासान्तः ... हरिविदिने

विहिरिश्च विहिरिविद्वास्या कत्वा VīṅguDha P. i.182.5

5) वाणिकपपयसर्वस्य सुनयित्व भजयित्व ज्ञान तत्तवपरके ज्ञानविद्वास्या।...

...वनस्पतिः समायु हामसायम्योत्कृष्यते हार्थनिनान्।

...संध्येनो धर्मात्मानसाध्यत्वक्रमसद्वशः।

विमिर्द्वास्यादित्या वस्त्रों भुनयित्वा VīṅguDhaP. ii.104.72

6) अद्विताय काशीसिद्धे वििशयपितुष्टामागनाः।...

शिवाभिमानाय भाष्यिते विमिर्द्वास्यायापे।

विधिकार्य नाय्यिय मातरकाय बलीनान्ती: BrahmrṣP.iii.20.46
7) अर्केचन कन्नकूमे दिनं दनं महाभाषाः

... विष्णुप्रवाहाय देवेश्वरो दत्ता वैष्णवसारी सदा ||13||

एकाशस्यां युक्तिश्च विद्योऽविद्या: सुपर्णिता: |

प्रजा परमः धनं धान्यं प्रघन्धानि महें तथा ||127|| Bhavi P. 102. 13. 29

8) क्षणेऽद्भुतसंभूमेः ते शक्तिपापसंयुतम् ।...

सुवर्णीस्वसा जयानि तेजः जयानि पुजयेन |

विष्णुदेवस्या वस्मादेववादीः पद्याः Bhavi P. iv. 49. 5

9) वैराग्यांमानवलागनिन्यातां दिशामु |

विद्यामु दिशामु पावनं विष्णुदेवो वदु: Bhavi P. i. 53. 6

10) एष श्रुता सहास्मिष्टि: सहस्त्रः त्रिविकटत्वः ...

स्वातिकस्या: समय भ्रष्टा पावकोऽवर सहास्मिष्टि: |

शास्त्रीयो वस्मादायम् सर्वेचं पृथ्वी मात्रकणा: |

साधया विष्णु तथा देवा वैष्णवधारमिः चर: |

--- शास्त्राणि स्वभावितो नामस्व देवस्याः: Viṣṇup. i. q. 63-65

11) यज्ञेः पुष्करे तस्य देवस्य परमदिता: ...

विष्णुदेवस्या शास्त्रायास्तस्य आर्यमण्य: स्विता: |

श्रेष्ठान्तु महाकामा वनस्पतिमुखा भविः: स्विता: Padma P. v. 18. 22

12) धानाध्यायकान्तेऽविष्णु देवा देवस्य हु:।

नैदृष्टिकर्षे दश्यानि तेन तन्त्रिग्रह: प्रातिपादितम Matsya P. 23. 22

13) गुण-मूलकः हरि: प्रायां प्रत्यष्टिः पवित्रसा |

... यमोक्षनिश्चितो धारु: कुसीदे निमित्तिनिश्चिताः |

आदिश्चिम वस्मो तस्या विष्णुदेवस्य महम्माणा: Nīla P. 150

14) यज्ञायं प्रविष्टं तु वीरभद्रं गणेन्तरम्।

देवा: उनस्यु: ... विष्णुदेवाः Vāma P. 4. 32
15) अनुयायकाम्श्च विशेषस्वामेवः: मुनाम्

16) ध्यास्यापलमेवं सुरिवो समजायत।

17) विषयार्थ विषयायां धम्मिन्त्या शरी: शुद्धी: महार्म:।

18) विषयार्थ विषयार्थ जाता धम्मिन्त्याय:।

19) काम्यां काम्यां तेष्वय कर्मकार्यां महाभि:।

20) कुलुकम्या कुलुकम्या कुलुकम्या कुलुकम्या कुलुकम्या कुलुकम्या।

21) आनन्दकावः प्राय्यानु विशेषस्वामेव।

22) सुराम्यसुरणानं श्रेयस्तर्थ भवेन विषयं।

23) तानहं संप्रवेश्याम् संसापेश...
प्राचीन वस्त्रणांतः श्रीपदी नरसंहारा
श्रीपदीतनः: पञ्च विन्दुवेदांशणः: संतानः: देविभाषप्र,४.२२.४०

23) प्राचीन श्राकाय याम्याभ्यो यम्य बलिमाहरजः
प्राचीन वस्त्रणाथ्य सीमायोत्तरसा बालिमः
द्यादनेव विधाने न बलिद सेरे महाय दुः
अर्य्मणीय वर्दिराह्रुवेय वस्त्रणाय समन्ततः

नस्नवेदासर्वश्रीमयो वालिमावासाय सेनः
पिन्नां निविषेवतु दस्यनामिभुवंस्येवतः
श्रृवहस्तस्ततः शुल्का शुमनाथितमानसः
ततस्तोयमुदः दय तेश्वाचंचमनाय वः
स्थानेषु निक्षेपतु प्राजसातात उदिष्ठ्य देवतः

एवं श्रुतां स्वतः श्रृवणः श्रृवतां: बुजां:।
आर्य्यायनाय श्रृवणान् शुद्धांत्सर्वमारात
श्रुस्मरदश्य श्रव्यम्यथ वंशिलाख्यवृद्धवः
बौद्धदेविं हि नाममेव सायं प्रत्यक्षदर्तके Mark P, 29.18-24

24) प्रा ध्वन्तिरं शृवस्त्रणः तु विवेचित्वेयं एव य

dन्दनाति शुमविद्य श्रायुक्तंबं बोलिन्यं विशेषत् Mark P, 29.17

25) विवेचित्वेयं विवेचित्वेयं विवेचित्वेयं

बोलिन्यं न शुमविद्य बोलिन्यं दयान्तरेचवर Vd. P, iii, 11.49

26) कत्यायनो मुलशिवेत्र वथा श्रायेः तथा वदे

गमदी आद्वा कुर्णि संहृंगान्यादि विशेषतः।
कते वापरस्ये न यथा श्रुत्याः उद्भवः

सम्पादे न बदरव वुर्लियुक्त निमंत्रणे।
भानी शुमविद्याध्वरूत्र वा संमानांच्चुणिविवान विविधानं।
अनबध्यान् कमीविषाण् क्रियान्त्यान्तरसंयुतान्
जीवोपित्सीलकुष्यातीन गृहीयान्त्यान्तरतत्त्वतः
ञायाना-शुपात्त्व दानान्त्र प्राप्तवान्त्र देवकणिः
उपवेषित्व ग्रीन् विज्ञानीन्त्यकुकुम्मवन ता।
एवं भाताध्यस्य शाकेः रात्रि स कारयेत्

terqṣṣa ṇraṇapari śayākṣa-rūlaṇe mūru
smāssāmnaḥ-nāmadhāvāya abhāvādhyastāḥ vāgyatāḥ
śarīrī pāthoddhāvānā uṣhān prāya tathāsane
dṛmaṇāsārey śrīyuganā pīnā devādikāvarṇe
viṣṇu-devaṇa-adhiśaya śrū-ṣṇu-daśādhiśayatāte
viṣṇu-devāt kāva śrīkāvādhi tva uṣhānātvā samākṣedān

tilanā śrīkāvādhi apādāt yeśātvādhi śrīkāvā yeśātvā

yāvādāt yeśātvādhi śrīkāvā yeśātvā

śuṣṭaśātvārnamāt sāmānnavā tāmāvā

tilānā śrīkāvādhi apādāt yeśātvādhi śrīkāvā yeśātvā

smābāvāe nāvāśīka śāhāne devārāmte tāvāṅā

yāvādāt yeśātvādhi śrīkāvā yeśātvā

śuṣṭaśātvārnamāt sāmānnavā tāmāvā

pranāḥsā: tākā: śvādyā śūṭṭiru lākonā śriyārhe n: śvāda: śati

śriye śātvā teśāḥ pūraṇa pānā rāmaṛasya rājati

ōmaḥkare vā śrādha vā pāñca vṛna pravaśa pham

devanām pātāḥ kru śūṭṭiru śvādārya pravaram

yāvādāt yeśātvādhi śrīkāvā yeśātvā

śuṣṭaśātvārnamāt sāmānnavā tāmāvā

yāvādāt yeśātvādhi śrīkāvā yeśātvā

śuṣṭaśātvārnamāt sāmānnavā tāmāvā

pranāḥsā: tākā: śvādyā śūṭṭiru lākonā śriyārhe n: śvāda: śati

śriye śātvā teśāḥ pūraṇa pānā rāmaṛasya rājati

ōmaḥkare vā śrādha vā pāñca vṛna pravaśa pham

devanām pātāḥ kru śūṭṭiru śvādārya pravaram

yāvādāt yeśātvādhi śrīkāvā yeśātvā

śuṣṭaśātvārnamāt sāmānnavā tāmāvā

yāvādāt yeśātvādhi śrīkāvā yeśātvā

śuṣṭaśātvārnamāt sāmānnavā tāmāvā

pranāḥsā: tākā: śvādyā śūṭṭiru lākonā śriyārhe n: śvāda: śati

śriye śātvā teśāḥ pūraṇa pānā rāmaṛasya rājati

ōmaḥkare vā śrādha vā pāñca vṛna pravaśa pham

devanām pātāḥ kru śūṭṭiru śvādārya pravaram

yāvādāt yeśātvādhi śrīkāvā yeśātvā

śuṣṭaśātvārnamāt sāmānnavā tāmāvā

yāvādāt yeśātvādhi śrīkāvā yeśātvā

śuṣṭaśātvārnamāt sāmānnavā tāmāvā

pranāḥsā: tākā: śvādyā śūṭṭiru lākonā śriyārhe n: śvāda: śati

śriye śātvā teśāḥ pūraṇa pānā rāmaṛasya rājati

ōmaḥkare vā śrādha vā pāñca vṛna pravaśa pham

devanām pātāḥ kru śūṭṭiru śvādārya pravaram

yāvādāt yeśātvādhi śrīkāvā yeśātvā

śuṣṭaśātvārnamāt sāmānnavā tāmāvā

yāvādāt yeśātvādhi śrīkāvā yeśātvā

śuṣṭaśātvārnamāt sāmānnavā tāmāvā

pranāḥsā: tākā: śvādyā śūṭṭiru lākonā śriyārhe n: śvāda: śati

śriye śātvā teśāḥ pūraṇa pānā rāmaṛasya rājati

ōmaḥkare vā śrādha vā pāñca vṛna pravaśa pham

devanām pātāḥ kru śūṭṭiru śvādārya pravaram

yāvādāt yeśātvādhi śrīkāvā yeśātvā

śuṣṭaśात्त्वार्णात्सामान्त्वात्स्त्रात्त्वात् स्त्रात्त्वात् स्त्रात्त्वात् स्त्रात्त्वात्
हिरण्यवर्णी याज्ञवल्क्यानां न आपः कृषिवा संस्कृतोः सुहृत्वा भवन्तु||
विच्छे देवा एक वैद्यवं स्वाहा न विपिनेश ते||
स्वाहिवें पितायसः संक्रामकां प्रयासे प्रेमसे||
पितृभूत या जानसंगीते पुनः पाणे कर्तिवर्धाः||
अनन्त गन्धुपुष्पपदीयार्द्धाश्रद्थानन्दवाः||
हृदाकोमलममुख्य दृश्यभयों न करिबे ते||
कुशपूर्वकययनुशाली जुड्यात्म मात्रिकोनन्ते||
अनायामः पितृहसे सपाइने तु मन्नतः||
अनन्ते काद्वानाम ज्योतिः ज्योतिः प्रयाहुताः||
समायम पितृमतिदय यमायाःर्के परे||
इत्याशोष चाननपाने दत्ता पांवं समालमेनाः||
पुराणं च पालन्याश्च पदाचादनाम ब्राह्मणस्य युक्ते अस्त्रशैलयमण्डलशोभिते स्वाहाः
समाये नापैदं किर्तिविलयने ग्रिनाबुर्कुणिवशोबणे||
अपलोढी च तिलानु बिकियविनाम प्रदाप्येनाः||
गुणाध्वारिनी वीक्षियाम गायामाथार्थ तलसे नवेलुः||
देवनाथ्यः पितृवेधाय महायोगीयाः नाव च नामः
स्वाहिवें प्रवाहिनी नित्यमेव भवन्तु नैैः
हृदाकोमलममुख्य दृश्यभयां विकर्षणेश देवानां सम्यक्यं समक्यं
गायानन्त पुर्ववत्पत्ती मधु माधविनिते वें नवेलुः||
तृस्ता स्या शते संस्कृतं तृस्ता सम शते वे विदेनाः
शौषधमण्डनुसाध्य सविमण्डनस्मृतकाः
उल्लभीक्षुष्ण वाक्य्यु तृस्ता वैवचिक्षणमपि
देवानां कुशीपु श्रीनु विपिनाततानिनेशु परे अयुः||
आचार्यमुखरे पुष्पाय सनातने प्रदायमेत्।
असुयोदकमेव आशिष्यः प्रायौऽधिनः॥

अद्वैतः पिताः सन्तु गौरवे तीव्रतां सदा।
शतान्तो नैशीमेव नेवः अंगसमेव गृहः।
श्राब्दां न ह्वादत्यं बुद्धियां नीरङ्कल्यातः।
अनन्तः की नू हर्सदिनलिः इमेसः॥

आचार्यमुखरे न न्यान्तु मा त शाक्तिः कृपानी।
स्वाधीनसनीयाः कुशुकान्नीयाः सपिन्द्रकाण्डस।
स्वस्तः वाणिज्यमेव पुरुषेद्वृद्धस्तत्तथा वाच्यतामः।
पिन्न्यमः पितामहेऽयः प्राणमनमहसुरभ्यक्षः॥
स्वधीनसनीयां स्वधा उद्भवनेत्रपेण थः।
अप्रां विशेषस्युपरानु भानु कृत्यां दानिः॥
स्याशाश्रमः प्रदेशः ते भौ नैरैव वाच्यतेऽत॥
विम्बो देवा : प्रीतिनार्जुः वाणे वने विसमेत॥
आभाराजस्यैवनुभ्रम्य कृत्यां बिनाग्रां प्रदासिषणमः।
गृहेऽविशेषद्वावस्या मानी मानी परेषाः॥
एकीद्वितीयं प्रवह्यामि आश्रं प्रवविश्वाशेत्॥
एकं पवित्रमेकार्यं एकं पिण्डप्रदायमेत॥
नावाहानगात्करणं विद्ये देवा न प्राण हि॥
प्रेमित्वमेव स्वदिमिति कवेत सुस्वदितं हिँ:॥
उपालितमाहिताय विज्ञो भाये मयमेवतमः॥
अभिद्वतः समं इत्यरे श्रीवेय प्रवविश्वाशेत॥
सारिण्डीकरणं वक्ष्यां अल्लानी सहिताय प्रवविश्वाशेत॥
पिण्डाणं श्री वाणा पाणां एकं प्रैतिष्य पाणकम्॥
सपाकोशाणी चतवारी तेलवपण्युक्तानि या
गन्धोदकेन युक्तानि पुराणित्वाभिषेकाते
प्रेतपान्वं गिर्यांने येसमाना ज्ञाते हयानां
पूर्ववर्त्त मिश्रवाणादे प्रेताना पेटल भवेत

AgniP. II.7.1-37