INTRODUCTORY:

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

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

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

In Section III the material on Yoga is treated. Strictly speaking, Yoga cannot be included under religion because very little of it is necessarily concerned with anything like God. No doubt, in some Yoga-schools meditation on God is prescribed but the majority of the practices and the discipline to be followed are in the way of rigorous self-discipline and self-improvement and have nothing to do with religion as such. We have, however, included this section under religion because in the MKP the material is available in the chapters in the story of Dattatreya and besides the material on Yoga is not sufficient to devote a special chapter to it.
Before discussing the data of the MKP about the Devi-worship, Sun-worship and Datta-worship, the material of the Purāṇa on different factors constituting the worship has first to be taken into consideration. This is because, as it has been already noted earlier, one of the main aspects of religion possible to be studied from the data of the MKP is that of worship.

The MKP characterises worship in various ways, viz. pūjana (31.75), pūja (10.54 etc.), arcana (31.27 etc.), arhaṇa (90.7) etc. Further, a few references to different factors constituting the worship such as its method, objects, procedure etc. are available here and there in the Purāṇa. The common method of worship was that of offering prayers to gods, with folded hand, bowing down the head and touching the ground with knees (96.26; 103.55). Further, japa and homa were performed
The main objects of worship were water, दिपा, flowers, garlands, fruits, sandal, धूप, अनुलेपना etc. (17.2ff etc.). The gift of food was also an important feature of worship (106.61).

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

Temple-worship appears to have been prevalent as there are references to the आयतनास of the Sun-god (106.59) and of the देवी (89.8). There is also a reference to image-worship, of the देवी e.g. King Suratha and समाद्धि, a Vaisya, are said to have worshipped an earthen image of the देवी (90.7). The same persons are stated to have offered blood to the देवी (90.8). This reference to the offering blood might have been a remnant of human sacrifice known even to very early Vedic times (for details vide देवी Mythology, Chap. IV, Sec.II).
Over and above the details discussed above no further important data regarding worship are available in the MKP. The details discussed above clearly show that the general mode of worship in the time of the MKP was much the same as has continued in Hindu Religion upto to-day and which is also available in general in the Purāna literature as such.
The MKP contains a brief description of Devī-worship as was celebrated by King Suratha and Vaiśya Samādhī. They are said to have practised austerities and worshipped an earthen image of the Goddess (Ambā) with all solemnity on the sandy bank of a river, reciting a hymn to the Goddess and offering flowers, incense, and oblations in fire, and abstaining from food. They also offered her the bali-offering sprinkled with blood drawn from their own limbs. Their adoration, intense and selfless, was attended with success. The Goddess actually appeared before them in order to grant their prayer (90.9ff).

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

1a Nirvinnōti mamatyena rājyāpaharanā ca / jagāma sadhyāsp tapaḥ sa ca vaiśya mahāmune // Sāmadāsārtham ambāyā nadipulinasamsthitaḥ / sa ca vaiśyas tapas tepe devī-sūktam param japaḥ // Tau tasmin pulinē devyān kṛtya mūrtim mahīmayim / arhaṇām cakrāt tasyān puṣpadhīgna-gnitarpānaḥ // Nirāhāram yatatmānau tan maṇaskam samāhitaḥ / dadatus tau baliṃ caiva niṣagāhārsṛguksitam// MKP 90.5-8.

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

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

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

2 The conception of the Devī as a war-goddess is certainly not of very late origin. In Mbh 6.23.4 and 8, Durgā is called 'Siddhasenāni' (generaless of the Siddhas) and 'rāṇa-priyā' (fond of war); cf. also MKP chaps. 81ff; Bhaviṣyottara, chap.138, Devī-parāśe etc.
who shall celebrate the Madhu-Kaitabha-vadha (78.49ff),
the Mahiṣāsura-vadha (chap.80) and Sumbha- (chap.87) and
Nīsumbha-vadha (chap.86), or the Devī-māhātmya on the
eighth, ninth and fourteenth day of a month, with intent
mind, to them shall happen no wrong, nor calamities arising
from it, nor poverty, nor separation from their loving
ones; nor shall they experience fear from enemies, robbers,
Kings, weapon, fire or water-flood (89.2-5).

Further she also praises the Devī-māhātmya as the
supreme course of blessings, and also as quelling all the
calamities arising from grievous pestilence (mahā-mārī; or
"cholera") and the three-fold portent (89.6-7). She also
promises that where the Devī-māhātmya is duly read constantly
at her abode (āyatana), she would never forsake that place
(89.8), and further says that at the bali offering, during
worship, in the fire ceremonies, and at a great festival,
the full story of her exploits must invariably be recited and
listened to (89.9). Moreover, she also pleasingly admits
that she would accept with kindliness both the bali-offering
and fire-oblations whether they be offered by one who understands or who does not understand (89.10). Moreover she also declares that a man, who listens the Devī-māhātmya with faith, at the great annual festival in her honour is delivered from every trouble and that he attains riches and grain (89.11-12), and that who hears it and also the accounts of her births and exploits, becomes fearless (89.13); his enemies perish, he attains prosperity and his family rejoices (89.14). Besides, she also asserts that by hearing the Devī-māhātmya at a ceremony for securing tranquility (sānti-karmanī), on seeing an evil-dream and at the evil influence of the stars (grahapidaśu cogrāsu), the portents and the evil influence of the stars turn into calm and the evil dream seen by men turn into a good one (89.15-16). She also further emphasises that the Devī-māhātmya produces peace among infants if they are possessed by the demon that seizes them and that it is the best promoter of friendship among men when union is dissolved (89.17), and that it is the most potent diminisher of the power of all men of ill-behaviour; and that by reading it,
the demons goblins and piśācas are destroyed. She also affirms that the Devī-mahatmya brings a man near unto her (89.19), and further declares that the favour, which is won by means of offering to her the beasts, flowers, arghya, dhūpa, gandha, dipa and by giving feasts to Brahmins, by oblations (homa), and by sprinkling water day and night, and by various other objects of enjoyment and by yearly gifts.

3 Durvijuttanam aśeṣānām balaḥāni karaṇaṁ param / rakṣobhūtapiśācanāṁ pāthanaṇād eva nāsanam // MKP 89.18.

In Mbh 4.6.18 and HV 2.5.52 Devī is said to be followed by ghosts (kṛtānuṣṭrā bhūtaṁ); see also HV 2.2.4-6:- Kīmā bhūtā āṣānāṁ ghoraiḥ, and 22.53:- bhūtaṁ sāṇaḥ ghoraiḥ; cf. Bhavisyottara 138.1-2 :- punyamaṁvamyaṁ ghoraiḥ, sāṇaṁ ghoraiḥ // bhūtaṁ priyārtham cotsavayā ca //; cf. Devī-Purāṇa 15.17 :- dādāya ca digbaliṁ sakra sarva-dīkṣu samanvitaḥ / bhūta-vetāla-samghasya mantreṇānena suvrata // Jaya tvam kāli bhūtesi sarvābhūta-samāvṛte / rakṣa māṁ nijabhūte bhyo balīṁ grīmha diva-priye // and 17.17 :- Pramathalaksair vrte...... Candike /

Bhavisyottara, chap.136 describes a festival known as Bhūtāmatyutsava (the festival of the mother of evil spirits), which is most probably borrowed from the Āryans and in which an ugly and hideous-looking female deity called Bhūtāmatā, is worshipped for protection of children from the pernicious influence of evil spirits. This Bhūtā-matā, who is clearly of non-Aryan origin, is said to be born of Pārvatī's urine and is thus called a form of Bhagavati herself. (For the description of Bhūtāmatyutsava see Hazra's article on the Bhavisyottara-Purāṇa in JOL, Vol.III, 1953-1954, pp.8-27.)
is also won from her even by hearing only once the stories of her exploits (89.20-21). She also states that if the stories of her births are heard, they remove sins in men, and confer perfect health and also protect from goblins (89.22); and that if the story of her exploits in battles and of the annihilation of the wicked demons is heard, then there is no fear caused by enmity among men (89.23). She also declares that the hymns sung by the gods, Brahmarshis and Brahma bestow splendid course (89.24). She also mentions that he who is surrounded by a raging fire in a forest or in a lonesome road, or who is surrounded by robbers in a desolate spot, or who is captured by enemies, or who is prowled after by a lion or tiger or by wild elephants in a forest, or who is under the command of an enraged King, or who is sentenced to death, or who has fallen into bonds, or who is whirled around by the wind, or who is in a ship in the wide sea, or who is in the most dreadful battle with weapons falling upon him, or who is afflicted with pain amidst all kinds of terrible troubles - such a man on calling to his mind the story of her exploits
is delivered from his strait. Finally she concludes by saying that through her power lions and other beasts, robbers and enemies flee even from a distance from him who calls to mind the story of her exploits.\footnote{Aranye præntare vāpi dâvagniparivaritaḥ / dasyubhir vā vrtaḥ śunye grhéto vāpi satrubhiḥ // Simhavyāghrāmyāto vē vane vā vanahastibhiḥ / rājnakṛddhenā cājhapto vadhya bandhagatopi vā // Ādhūrnīto vā vātene sthitāḥ poḍe mahārnavē / patatsu cāpiśastraśu sangrāme bhrṣadāruṇe// Sarvabādhāsū ghorāsū vedānbhyaśarditopi vā / smaran mamaitac caritaṃ naro mūcyeta sankaṭat // Mama prabhavat simhāḍyā dasyavo vairiṇās tathā / dūrēdeva palaśante sābringaś caritaṃ mama // MKP 89.25-29. Cf. HV 2.3.7-8: Sarvair varvarais caiva pulindaś ca supūjitā / mayūrapibha-dhvajā lokān kramaśi sarvasāḥ // Kukutāśī chāgalair meṣaśiśhair vyāghraśiś samākule / ghanṭā-nirṇāda-bahulā vindhya-vāsinyabhisṛtā //; cf. also Devi-Purāṇa 17.26: Mrgeṇḍraś gaṛhitam gajendraś vibhinnam...Khagenraś viluptam bhujangais ca daśaṃ... Vane cāpi mūdham rāne hindyanām...mahāgraḥagraśtaṃ māteva samrakṣaṇe putraṇaḥ nītyām //}
The MKP narrates in detail the story of King Rājyavardhana, Dama's son, who and his family as well as his subjects were bestowed upon longevity by the Sun when he was worshipped by them. The story is given in brief as follows:

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


Pargiter remarks that why Kāmarūpa, the modern Gauhatī in Assam, which is mentioned as specially appropriate for the Sun-worship, should have been so characterised seems unintelligible unless it was considered to be an Udaya-giri; Ibid, Introduction, p. xvi,
and offered worship to the god there enriched with incense, flowers, oblations, unguents, perfumes, food, lamps and other offerings. At length the Sun appeared to them in person. They besought of the Sun that the King might reign ten thousand years more, and the Sun granted it. But the King, being distressed that the boon did not include all his family and subjects, propitiated the Sun, and gained his desire (chaps. 106-107).
The MKP narrates in detail the story of Arjuna Kartavirya who offered worship to Dattatreya and acquired boons from him. Arjuna is connected with Dattatreya in almost all the Purāṇas.1 Even in the Mbh, he is twice referred to as a boon bestower to Kārtavirya.2

The story runs as follows:— Kārtavirya was the son of Kṛtavirya. When he came to the throne, he resolved to rule worthily. His minister Garga advised him to worship Dattatreya who lived in the hermitage in a cave of Sahya mountain. He even narrated how, when the demons had conquered the gods, the latter by Bhavasati's counsel worshipped Dattatreya who was enjoying with Laksñī and also how, when the demons penetrated to Dattatreya's

1 PP 5-12.118; BP 13.161; BRVP. 25.10; MP 43.15; VP 32.10; ViṣP 4.11-3; NF 76.3 etc.

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

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

2b The actual day in the calendar is not mentioned which shows that the story is of very ancient times.
There is one interesting thing that is found in the above account of Dattātreya, viz. his connection with flesh, wine and woman. But it is found, curiously enough, that the so-called guilty himself declares that he is so. Thus when gods, headed by Indra, asked for his help for the extinction of Jambhū and other demons, he himself is said to have said that he is the drinker of wine and is attached to a woman. Hence it is useless to ask for the help from such a man, who is without any character (16.49ff). But it should also be noted in this connection that it is with the clear intention of avoiding the unnecessary crowd and any kind of attachment that he behaves in such a strange manner (16.8ff). He is not always found in the company of women, and even his fondness for wine is seen when he wants to test a devotee. The MKP tries to give a philosophical explanation for these two. The gods in reply to Dattātreya's reference to his attachment to wine and woman say: "Oh Lord of the earth, thou art sinless (Anagha) and pure-hearted; so thou art not bound or fettered and the mother of all the world with thee -
is also sinless and pure like the rays of the Sun falling upon both a brahmin and a cāndāla (16.150ff). The Purāṇa also gives the illustration of wind which remains pure for ever (16.16cd).

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

SRĀDDHA

INTRODUCTION:

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

2 Aiyangar K. V. Rangaswami, Ibid., Preface, p. I.
EULOGIES OF SRĀDDHA:

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

CLASSIFICATION OF SRĀDDHA:

There are various classes of srāddha. The MKP six mentions seven such classes viz. (I) Nitya (II) Naimittika (II) Abhyudaya-(III) Ekoddīṣṭa (IV) Sapindikarana (V) Nitya-naimittika or Parva-srāddha and (VI) Kāmya-srāddha.

4 Ayuḥ prajā dhanam vidyām svargamokṣam sukhāni ca / prayacchenti tathā rājyaṁ pitṛraḥ srāddhatarpitāḥ // MKP 29.38; cf. YS 1.269; MP 19.11-12; AṣṭP 163.41-42.
An observance is called nitya when it is laid down that it must be performed on a certain or fixed occasion (such as everyday, on an amavasyā, or on Aṣṭakā day). What is laid down for being done on an occasion which is uncertain is called naimittika (such as the birth of a son). What is ordained to be done in case one desires a certain reward or fruit is called Kāmya (e.g. the performance of a śrāddha on Kṛttikā or Rohini by one who desires heaven or progeny).5 Nitya-śrāddha is one of the five daily sacraments (pāncayajna) i.e. pītṛ-yañña (27.2ab). The MKP provides that the householder should daily perform a śrāddha with food and water and one or more brahmans are to be fed therein.6


6 Kuryāc cāhārah śrāddhām annādyenodakena ca / pītrn uddisya viprāṃ ca bhajayad viprāṃ eva vā / MKP 26.25; cf. MS 3,82: Kuryādaharahah śrāddhām annādyenodakena ca / payomulaphalemaivāpi pītrbhyaḥ prītimāvahān //
The MKP describes briefly the procedure of Abhyudayika śrāddha and also the occasions on which it is offered. They are as follows:

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

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

8 Śamyak śrāddham aḍatvā ca tathānabhyarcyā mātrkāḥ / Vīvāhitāyāḥ kāntyāyāḥ harati vyanjanām tathā // MKP 48.106; for details see under Superstitions, Beliefs and Taboos (Chap.II, Sec.V).

9 Vaiśvadevavihīnām tat kecid icchanti mānavaḥ // Yād 27.6cd.
the rite is to be performed from left to right.\textsuperscript{10}

\textbf{EKODDISTA:}\textsuperscript{11}

The MKP and the VISP (3.13.23-26) closely follow the Śrāddha-sūtra of Katyāyana (Kāndika 4) and the YS (1.250-251) in describing this śrāddha. It is a type of śrāddha "in which only one deceased person is intended (to be invoked or benefitted)".\textsuperscript{12} "This is a modification of Pārvaṇa-śrāddha."\textsuperscript{13} It is performed on the day of the demise of a person. In it only one arghya is offered, there is only one pavitra\textsuperscript{14} and only one pīṇḍa is offered near the fragments of food, there are no brahmans invited to represent the Viśvadevas, there is no āvahana

\textsuperscript{10} Yuγmāś cātra dvijāḥ kāryās te pūjyāḥ ca pradakṣiṇām // Ibbh 27.7ab.

\textsuperscript{11} Ekah uddiśtaḥ yasmin śrāddhe tad ekoddiśtaṁ iti karmanāmadhyā // Mitākṣara on YS 1.251. Tatra tripurūṣoddhēsena yat kriyate tat pārvaṇām / ekapurūṣo-ddhesena kriyamaṇān ekoddiśtaṁ / Mitākṣara on YS 1.217.

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


\textsuperscript{14} Pavitra means a ring-like loop of darbhas to be worn in the right hand or in both hands on the finger next to the little finger; Vide Kane P.V., Op.Cit., Vol.II, p.657; fn. 1153, 1154.
and no agnaukarana. The water mixed with sesamum is
offered with the recollection of the deceased person's
name keeping the sacred thread on the right shoulder.
The formula here used is 'aksayam amukasya'. When the
brahmins are dismissed the words used are 'be satisfied
(or delighted) and they would reply' we are delighted'.
This is the way in which this sraddha is to be performed
for the deceased every month for one year till the sapind-
karana sraddha is performed.

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

15 Mṛtāhena tu kartavyam ekoddiṣṭam śṛṇuṣva tat / daiva-
hiṇam tathaikārghyam tathaivaika-pavitram / āvāha-
naṁ na kartavyam agnaukaraṇa varjitaṁ / pretasya
piṅḍaṁ ekam ca dadyād ucchiṣṭasannidhau / tilodakam
cāpāṣavyaṁ tannāmasaṁarṇanviṁ / aksayam amukṣyati
sthāne vipra visarjane / Abhirayatam iti bruṣyad bruṣyus
te bhiratāṁ smaḥ / MKP 27.2.11ab.

16 Pratimaṁ bhavedat, kāryaṁ āvatsaraṁnaraiṁ // Atha-
samvartarė purne yadāvā kriyate naraṁ / Sapindikaranaṁ
kāryaṁ tasyāpi vidhi rucyate // IBid 20.11cd-12; cf.
MS 3.257; YS 1.255.

17 Strināmapaya evamevaitad ekoddiṣṭam udāhṛtam //IBid 27.17cd;
cf. YS 1.253.
Sapindikarana or Sapindana is the reception of a deceased person into the community of pītṛs to whom pīndas are offered.... Sapindikarana partakes of the character of both ekoddhiṣṭa and pārvana, the first applying to the pṛeta and the second to the three ancestors of the pṛeta so that in it two kinds of srāddhas are combined.  

The result of sapindikarana is that the grand-father of the deceased whose sapindikarana is performed drops out from the list of pītṛs entitled to pīndas and becomes one called lepabhāk (entitled to only wipings of the hand).

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

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

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19 Sapindikaranādurdhvam pitur yah prapitāmahah / Sutalepabhujo yāti pralupta pītrpindakah // MKP 28.1.

20 Atha samvatsare pūrne yadāvā kriyate naraih / sapindikaranām kāryam tasyāpi vidhi rucyate // Ibid 27.12.
the Visvedevas, there is no aganukarana and no ṣavāhana.  

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

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

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

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21 Taccāpi daivarahitam ekārghyaikapavitram / naivāgnau-
karanam tatra taccāvāhahṣ varjita //IBI 27.13.

22 Apasavayam ca tatrāpi bhojayed auyajo dvijan /IBI 27.14ab.

23 Tilagandhodakair yuktam kuryat patracatuṣṭayam //  
Kuryat pitṛnām tritayam ekam pretasya putraka /  
pātrastrē prētapātram arghya caiva prasacayet //  
ye samānā iti japam purvavac cheṣamācaret/IBI 27.15cd - 17ab.

24 Sapindikaranam taśām putrā bhāve na vidyate //IBI 27.18ab; cf. Atra putrā bhāva ityupalakṣaṇam pati-
putrā bhava  ātyaṣṭām iti draṣṭavyam / Rudradhara śrāddhaviveka, p.113 as quoted by Kane P.V., Op.Cit.,  
Vol.IV, p.524, fn. 1174; cf. also YS 1.253.
The parva-sraddha or the parva-p- sraddha$^{25}$ is the pattern or norm (prakṛti) of the other sraddhas (even including the Aṣṭakas). It is also called Nitya-naimittika sraddha and in the MKP the term Nitya-naimittika is explained by the Nirukta method of explanation, e.g. it is called 'naimittika' because the period called 'darsa' i.e. the period of the waning of the moon is nimitta there, and it is called 'nitya' because the time is 'niyata' or 'fixed'; the word 'niyata' becomes 'nitya' by metathesis.$^{26}$

25 Pārvaṇa means performed on a parvan day, cf. also "Amaśasyām yat kriyate tat pārvaṇam udi śhṛtam /

26 Darsas tatra nimittām vai kalas/ candraksayātmaḥ / nityatām niyataḥ kalas tasya samsūcayatyathā // MKP 27.25.
In this śrāddha, the father, the grand-father and the great-grand-father receive the pīṇḍa while the further ascendants receive the lepa whence their designation as the lepabhāgins. The performer of the śrāddha is the seventh man. Thus the MKP emphasises the sāpta-paurusā sambandha (i.e. to say the sāpinḍya relationship is said to extend upto the seven degrees) unlike Mitra-miśra who evolves the group of ten. Here the

27 Pitā pitāmahas' caiva tathaiva prapitāmahah / pīṇḍa-sambandhino hyete vijñeyāḥ puruṣās trayāḥ // Lepasambandhinās' canye pitāmahā-pitāmahāt / prabhrtyuktās trayas teṣām yajmānas' ca saptamah // Itid 28.3-4.

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

28 Pitā pitāmahas' caiva tathaiva prapitāmahah / Pindasambandhino hyete vijñeyāḥ puruṣāstrayāḥ // Lepasambandhinās' canye pitāmahapitāmahāt / prabhrtyuktās trayas teṣām yajmānas' ca saptamah // Itid 28.3-5; The BP (220.84-86) has similar verses. Cf. also 'Lepabhājas' caturthādyāḥ pitrādyah pindabhāginah/ Pindadāh saṃtamas teṣām sāpinḍyāṃ sāptapauruṣam // MP 13.27. These very verses occur in pp (srṣṭikhaṇḍa 10.34-35) which reads sapindāḥ saṃtamas pauruṣāḥ //; for details vide Kane P.V., Op.Cit., Vol.IV, pp.482f; and fns. 1086 and 1087 on p.483.

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

30 MKP 28.6-17.
The MKP also prescribes that a man should perform the srāddha with faith even with vegetables (if nothing else is available).\textsuperscript{31} It emphasises that what is offered at srāddhas with the highest faith to the pitrs according to their name and family (gotra) becomes transformed into that kind of food for the use of the pitrs who require food in the new bodies which they might have assumed.\textsuperscript{32}

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

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

\textsuperscript{31} Tasmāc chṛāḍdhām naro bhaktyā sākairapi yathāvidhi kurvita....... \textsuperscript{19a} cf. śrāddhān-vitah srāddham kurvita sākenāpi / Śrāddha-sutra of Katyāyana, quoted by Hemadri, p.152 - as referred to by Kane P.V., Op.Cit., Vol.IV, p.352, fn. 798.

\textsuperscript{32} Srāddhāyā parāyā dattam pitṛnam nāmagotrataḥ / yadhāhāras ca te jātās tadāhāratvameti tat /\textsuperscript{49a} 29.27cd 28ab. cf. also \textsuperscript{49}
Vaisvadevika brahmins should be two, four etc.) and uneven at a (parva) sraddha for the pitrs, or they may be one in each case according to one's ability. At the daiva (part of parvasraddha when Visvedevas are to be invoked) the brahmins should be seated facing the east, and in the rite for the pitrs they should be seated facing the north. The same rule applies to a sraddha for maternal ancestors. In both the pitrsraddha and matamahasraddha the worship of Visvedevas may be performed separately or simultaneously. Then having poured water on the hands of the brahmins (meant for the rite in honour of Visvedevas) and having given kusa blades for a seat (towards their right side on seat already occupied), he should, with the permission of the brahmins, invoke the Visvedevas with the mantras, and offer them an arghya with water mixed with barely and give to them perfumes, garlands, incense, lamp etc. Then wearing the sacred thread on the right shoulder and under the left

33 MKP 2.40; cf. YS 1.228 etc.

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

35 It may be noted here that the MKP has followed its own tradition especially as regards the three formulas of presentation to Agni Kavyavahana, Soma Pitṛmat and Yama Pretapati which shows its independent character to some extent. Add to this also the fact that the MKP quotes a view that the Ābyudayika śrāddha should not have Vaiśvadeva brahmins (vide fn. above).
food in the plates, he should tell them, "partake (of the food) as you please," and the brahmins should eat the food silently. He should serve without anger and hustle, the food that is liked by them the most and allure them appropriately. He should also recite the Raksoghna mantras and scatter sesamum and mustard on the ground for the protection since the śrāddha is apt to have many obstacles. Then he should ask the brahmins 'are you satisfied?', and they should reply 'we are satisfied', and after obtaining their permission, he should scatter the remaining food on the ground and give them (i.e. to the Brahmins) water to rinse out their mouths.

Collecting all cooked food (i.e. portions from each food) with sesamum mixed with it, the performer should offer pindas on the darbhas near the remains of the food (eaten by the brahmins) in honour of the pitṛs. He should then offer them with faith the water with the pitṛ-tīrtha recollecting them. To the


37 The part of the hand between the thumb and fore-finger is called the pitṛ-tīrtha (31.108).
maternal ancestors also the pindas should be offered according to rule together with perfume, garlands etc.

Then he should give water to the brahmans daks̄ina (fees or presents) according to the ability of the performer, and he should say to the brahmans 'let svadha be pronounced' to which they should say 'let it be so'. On the brahmans saying so, he should say 'let Visvedevas be pleased' and when the brahmans have responded with 'let the Visvedevas be pleased' he should request to pronounce their benedictions. He should then dismiss them addressing them pleasantly and prostrating himself in faith, and follow them as far as the door of his house and return with their permission. Then he should perform the daily duties and also feed the guests. The MKP notes here that some desire here the performance of daily pitṛyajna and others do not desire so and that some think that it should not be done with separate cooked food and others prefer it to be offered with separate cooked food. The performer should then eat that food with his servants and others.
PERSONS ENTITLED TO PERFORM SRĀDDHA:

The order of those who are entitled to offer srāddha to a deceased separated male as given in the MKP is as follows: Son, Sapindas, Sahodakas, mother's sapindas, mother's sahodakas, daughter's son. In absence of all these relatives, the woman could perform the srāddha for their husbands without the mantras. When women too are wanting, the King should cause the srāddha to be performed by a member of his own family, and the cremation and all the other rites by men of that (deceased man's) caste.

The daughter's sons (putrikātānayāḥ)38 had also to perform the srāddha for their maternal grand-father. The sons called 'dvāmasyayāna'39 had also to perform the srāddha for their paternal and maternal grand-fathers (27.19cd-23).

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

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

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

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

41 Aparārka p.426 quotes Vṛddha-Manu for defining Vyatipata Sravāśvīdhānīṣthāndra nāgādaivata mastake / yadyama raviyāraṇa vyatipata sa ucyate // When Amavasya occurs on a Sunday and the Moon is on that day either in Sravana nakṣatra or Aśvinī, Dhanṣṭhā, Ādrā or the first quarter of Aśleṣa, that is a conjunction called Vyatipata. Some explain 'mastaṅka' as meaning mrgasironakṣatra Vyatipata is also defined in another way with reference to Rāsi. Pancanasthau gurubhūmiputrau meṣe raviḥ syād yadi śuklapakṣe / paśābhidhāna karabhena yuktā tithir vyatipata itiha yagyā // quoted by Śraddhakalpa-lata, pp. 18-19. When on the 12th of the bright half the moon is in Hasta nakṣatra, the Sun in Meṣa (Aries) and Jupiter and Mars in Lion, then the conjunction is called Vyatipata, vide Kane P.V., Op.Cit., Vol.IV, p.371, fn. 838c.
planets affect the constellations of one's birth
(23.20cd - 23ab).

KAMYASRADDHAKALAH:

The sraddha performed on each of the fifteen
days of the dark half of the month respectively yields the
following rewards viz. wealth on the first day of the dark
half, men (dvipada) on the second day, boons on the third
day, destruction of the enemies on the fourth day,
prosperity on the fifth day, honourable position on the
sixth day, kingship on the seventh day, the highest riches
on the eighth day, women on the ninth day, fulfilment of
the desires on the tenth day, vedas on the eleventh day,
victory, offspring, intellect, cattle, riches, independence
and the highest nourishment on the twelfth day, long life
and sovereignty on the thirteenth day, satisfaction of
the pitrs slain with weapons on the fourteenth day and all
the desires and heaven everlastingly on the amavasya
(30.1-8ab).
The śrāddha performed on each of the twenty-eight nakṣatras from Kṛttikā to Bharani yields the following results, viz. heaven on Kṛttikā, offspring on rohini, lustre on sāmya (i.e. mrgasīrṣa), valour and ārdra, land and other things on punarvasu, nourishment on puṣya, noble sons on āsleṣa, pre-eminence among the relatives on magha, good fortune on purvāphālgunī, offspring on uttarāphālgunī, pre-eminence among good people on hasta, beauty and offspring on citrā, success in trade on svatī, son on visakha, sovereignty on anurādhā, lordship on jyeṣṭha, sound health on mula, fame on purvāsadhā, freedom from grief on uttarasādhā, the highest worlds on śravaṇa, immense wealth on dhanisthā, the knowledge of the vedas on abhijit, success in medicine on Vārūṇa, the goats and sheep on prosthapada (i.e. purvabhadrāpada), knowledge and cow on uttarabhadrāpada, metals on revati, horses on asvini and long life in bharani.42

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

The brahmans worthy of invitation for the śrāddha-dinner are enumerated in the MKP as follows:-

A distinguished brahmin learned in the Vedas, a Yāgīn, one who knows the Vedas, one who has mastered the jyeṣṭha-sāman, a triṇāciketa, the learned one, one who performs the enjoined vratas, one who knows the verses beginning with Madhu (RV. 1.90.6-8; VS 13.27-29; TS 4.2.9.3), one who knows the trisuparāṇa hymns one who knows the six Vedāṅgas; a dauhitra, a rātvik, the son-in-law, the sister's son, the father-in-law, one who is skilled in the business of the five sacred fires, one who is eminent in austerities, a maternal uncle, those devoted to their parents, the disciple and kinsmen (28.23-26).

43 cf. Kullūka on MS 3.185: Jyeṣṭhasāmāni āranyake giyante teśāṁ gātā (p.125).

44 cf. Kullūka on MS 3.185: Triṇāciketaḥ adhvaryuvedabhāgaḥ tad vratāṁ ca tadyogat puruṣopī triṇāciketaḥ (p.125).

45 cf. Kullūka on MS 3.185: Trisuparno bahvṛcāṁ vedabhāgaḥ tadvrātāṁ ca tadyogat puruṣopī trisuparṇaḥ (p.125).
The MKP lays special emphasis on inviting ascetics or yogins at a sraddha-dinner; e.g., it provides that a wise man should always feed the yogins at a sraddha since the pitrs rely for support on yoga, and that if a yogin is fed by being seated as the first among thousands of brahmins, he saves the performer and the other diners as a boat saves men in water.46

PERSONS UNFIT TO BE INVITED:

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

46 Yoginas' ca sāda śrāddhe bhōjanīya viprascita // Yogādhara hi pitarāh tam sat bhōjayet sāda / brāhmaṇānam sahasrasya yogī tvagrasmīyadi // yajmanām ca bhoktus' ca naurivembhastā tārayet / MKP 29.29cd - 31abh; cf. VīDS 83.19-20; Varāha- Purāṇa 14.50 which also lay special emphasis on inviting ascetics or yogins at a śrāddha-dinner.
negligent of his duties, one who is cursed by the father, a thief, a slanderer, a dealer in Soma, the defiler of a maiden, a physician, one who discards the teacher and the father, a hired teacher, a friend, the husband of a previously married woman, one who discards the Vedas, one who abandons the sacred fire, a man who has incurred fault due to a child who is Vṛṣala (i.e. one who has married a Vṛṣala or Sudra lady), and those who habitually practise improper acts (28.27-30).

TIME OF INVITATION:

Rules were laid down from very ancient times about the method of inviting the brahmans. The MKP states that the performer should invite the brahmans on the previous day in honour of gods and pītres.\textsuperscript{47}

\textsuperscript{47} Nimantrayeta pūrvedyah pūrvoktan dvajasattamān/ daive niyoge pitrye ca tāns tathaivopakalpayet // MKP 28.31; cf. MS 3-187 which also says that the invitation should be on the previous day or on the day of the śrāddha itself.
RULES FOR THE PERFORMER AND THE INVITEE:

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

PROPER PLACES FOR THE SRADDHAS:

The MKP prescribes that for a srāddha a place that

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48 Srāddham datvā ca bhuktva ca maithunam yonugacchati //
   pitarastu tayor māṁsaṁ tasmān tasmin retasi śerate /
   MKP 28.32cd - 33ab; cf. VDS 11.37; MBH 13.125.24;
   BP 220.106-108; VP 79.60-61.

49 Gatvā ca yositām srāddhe yo bhūntke yas tu gacchati //
   retomitrakṛtāhāras tām māṁsaṁ pitaras tayoh /
   MKP 28.33cd - 34ab.
is full of insects, that is arid or is burnt by fire, from which proceed sounds that are painful to the ear, that is terrific in its aspect, that emits fetid smell should be avoided (29.19cd - 20ab).

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

It was provided from very early times that certain persons and animals are to be ejected from the place where sraddha is to be performed and are not to be allowed to pollute the sraddha rite by looking at it, or by disturbing it in various other ways. The MKP states that men who disgrace their families or who injure their family by separating themselves from the sraddha, the low person in the family, the brahmin-murderer, sick-man, antyajas (low-caste people), nagnas and criminals, a eunuch and a man repudiated by his relatives, a cock, the village boy and a dog and the demons ruin the sraddhas by their sight. Hence the performer has to offer the sraddha being well secluded and scattering the ground with seasamum. What has been touched by a corpse, or by a
recently delivered woman, and by those who have been long ill, by outcastes and by filthy persons does not nourish the pitrs. The performer has to avoid the sight of a woman who is in her courses, and sitting together with bold-pated men and drunken men at a srāddha.

**RECOMMENDED OR PROHIBITED SUBSTANCES AND UTENSILS AT SRADDHA:**

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

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⁵⁰ The word Kutapa has nine meanings according to a Smṛti text quoted by Aparārka, p.474, 'Brāhmaṃṇah kambalo gāvah sūryoṃnis tithireva ca / tilā darbhasc kalas' ca navāte kutapāḥ smṛtāḥ //; Vide Kane P.V., Op.Cit., Vol.IV, p.376, fn. 847 and p.413, fn. 929a.
journeying and haste are asked to be given up. 51

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

The MKP recommends the use of the five kinds of wild corns viz. राजस्यामाका, स्यामाका, प्रसातिका, निवारा and पासरका and nine kinds (of ग्रामया corns) viz. याव, प्रियाङ्ग्का, कोद्रराव और निघरवा व्रीह, गोधुमा, तिला, मुद्गा और मारसपा/ in sraddha.

It also declares that राजमासा, अनु, विप्रसिका, विसुरा and वर्तका should be forbidden in sraddha (MKP 29.9-11). Further it also forbids the use of food that is infested with hair-lice, gazed by dogs, what is putrid and stale fanned by the wind from cloth, the brinjal (वर्तकित) and ferments (abhisava) in sraddha (29.26-27ab).

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

52 See under Food and Drinks (Chap.II, Sec.V). for details.
It also condemns the use of lasuna (garlic), grunjana (red-garlic), palandu (onion), pindamulaka (carrots), karambha (asparagus), and whatever other vegetables, are avoided on account of their taste and colour,53 gandharika, Alabu (kadus) salts and salted things and reddish juices and additional salt.54

WHAT MILK AND WATER TO BE USED IN SRADDHA:

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

53 lasunaṃ grunjanaṃ caiva palanduh pindamulakam //
Karambham yāni ca muyvi hina rasavarttama // MKP 29.12; cf. VP 78.12.

54 Gandhārikamaśambuni lavaṇanyuṣarāṇi ca / ārakta ye ca
nirvates stat kṣatralavanāni ca // varjayatani vai
sraddhe...../ MKP 29.13-14ab. The cal.ed. reads 'gandhārikamaśambuni' (32.13) instead of 'gandhārikamaśa-
mbuni'. F.E.Pargiter says that the text as it stands seems corrupt and he suggests the reading 'gandholikam', which might mean "dry ginger" (The Mārkandeya-Purāṇa, E.Tr., p.166, note).

55 MKP 29.6cd; cf. MS 3.271; YS 1.258.
camari cow, of a recently delivered cow or that which is obtained by saying "give me for the sraddha to be offered to my father."  

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

VESSELS TO BE USED AT SRADDHA:

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

56 MKP 29.17cd - 19ab; cf. VisP 3.16.11; VP 78.17; BP 220.169.

57 MKP 29.15cd - 17ab; cf. VisP 3.16-10; VP 78.16.

58 Rajatam ca tathā pātram saṣṭam śraddheṣu putraka // Rajatasya tathā kāryam dārṣṭām dānāmeva vā / rājate hi svadhā dugdha pitṛbhīḥ śṛṇyate mahī // Tasmāt pitṛnāṁ rajatam abhiṣṭam prītivardhanam // MKP 28.55cd - 67; cf. VP 74.3.
USE OF FLESH:

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

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

YOGA

INTRODUCTORY:

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

The following treatment follows this order of the different topics:

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\(^1\) This division of topics is taken to a great extent from the treatment of Yoga in the Mokṣa-kāṇḍa of Krtyakalpataru written by Lakshmīdhara Bhatta who has considerably drawn on the MKP wherever necessary (pp.166ff).
(1) **THE NATURE OF YOGA:**

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

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

3 Yogam duḥkhasamyogabheṣajam // MKP 16.6ab; cf. BG 6.23ab
   Tam vidyād duḥkhasamyogavieyogam yogasamjñitam //

4 Tatāḥ prāpsyasi tam yogam duḥkhasamyogabheṣajam / mukti-
   -hetum anaupamyam anākhāyam asamjñitam / tat samyogān
   na te yogo bhāmyo bhūtair bhavisyati // MKP 16.6.

5 Jñānapūrvo viyogo yo'jnanena saha yoginaḥ / śā muktir
   brahmaṇā caikyam anāikyam prākṛtair guṇaḥ / Ibid,36.1.
exhaustion of certain others, there is the bondage of karma. The emancipation from karma, therefore, can only result from an opposite procedure (36.2ff). The ultimate object of realisation is the attainment of Brahmanhood (36.8 etc.).

(2) THE DIFFERENT STAGES OF YOGA-PRACTICE:

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

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

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

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

8 According to the Yoga-Sūtra (2.30) of Patanjali the five vows are:- (1) ahimsā (2) satya (3) asteya (4) brahmacarya and (5) pratigraha.
Nāyama (observance): It is also said to be of five types viz. (1) freedom from anger (akrodha) (2) reverence towards gurus (gurusuṣruṣa) (3) purity (śauca) (4) absteminousness in food (āhāralāghava) and (5) constant study of the Vedas (nityasvādhyāya) (36.17).9

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

9 According to the Yoga-Sūtra 2.32 of Patañjali, five observances are: (1) śauca (2) santosa (3) tapas (4) svādhyāya, and (5) iśvaraparidhana.
10 MKP 36.10-11; cf. Amrtanādopaniṣad, 7-8; MS 6.71-72; VP, pūrvārdha, 10.88.
11 The time of a mātrā is that of the winking and opening of the eyelids once (MKP 36.15a).
12 MKP 36.13-14; cf. VP, pūrvārdha, 10.73-76. GDS prescribes three prānāyāmās but each of them are said to last for fifteen mātrās: cf. prānāyāmās trayah pāncadaśamātraḥ / GDS 1.55.
The prāṇāyāma is said to bring about four kinds of results, viz. (1) dhvasti (2) prāpti (3) samvit and (4) prasāda. Dhvasti means the destruction of the fruits of good and evil actions and the attainment of pellucidity of mind. Prāpti means the destruction of personal sin such as greed, egotism etc. Samvit means the rise of a mystical vision by which one can see past, present and future as well as invincible things. Prasāda means the contentment and pacification of the senses, sense-objects and five Vayus.13

Dhāranā (concentration):- It means concentration on an object 14 (36.41ab). It is supposed to destroy the stain.15 The process of the highest concentration (paramā dhāranā) is described as follows:- First in the navel,

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

14 Dhāranābhīs' ca kilbiṣam(dahet)/ MKP 36.10b; cf. VP pūrvārdha, 10.88b; MS 6.72b; Amrtānapaniṣad. The commentator explains this line of the Upaniṣad as "Tathā dhāranābhīs' ca antahkaraṇa(jataki)lbiṣam dahet/ (vide The Yoga-Upaniṣads, p.15).

15 In the MKP 36.36 'dhāranā' is said to be two-fold. This may possibly refer to the concentration on an object, internal (like the heart, or forehead) or external, like the Sun; vide Harita-smṛti as quoted in the Mokṣa-kanda of Krtyakalpataru (p.174).
then in the heart, chest, throat, mouth, the tip of the nose, eye, the centre between the two eye-brows, and the middle of the head and in what is there-beyond. The concentration is said to enable one to attain unity with Brahman (36.43cdff).

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

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

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16 MKP 36.10d; cf. VP, pūrvārdha, 10.88d; MS 6.72d.
(3) THE TIME AND PLACE FOR YOGA-PRACTICE:

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

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

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

17 Cf. VP, pūrvārdha 11.32-33.
18 Cf. Ibid, 11.31ab.
ness, blindness etc. Such diseases occur from the neglect of rules prescribed for Yoga-practice may be cured by Yogic processes like prānāyāma and others (vide the different stages of Yoga-practice discussed earlier). There are also various other ways of cure. Thus in gastric troubles the Yogin should eat warm rice-gruit (yavāgū) mixed with ghee. Moreover, in tremor he should fix his mind on a mountain, since it is steady in dumbness on the faculty of speech, and in deafness on the ear. Furthermore, he should concentrate on a cooling thought amidst heat and vice versa. He should place a stake on his head and beat wood with wood for regaining memory, or otherwise he should also think steadily of the wind and fire which pervade heaven and earth. If any demonic spirit enters his body, he should burn it by concentrating on wood and fire (36.46ff).

(5) **IMPORTANT DETAILS OF PRACTISING YOGA:**

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

19 Prāgavātmātmanā jeyō / MKP 36.8a. F.E.Pargiter translates this line as: "the Yogin has first to conquer the soul by the soul" (The Markandeya-Purana, E.Tr., p.194), but the term 'soul' is not very happy, because Soul is beyond limitation according to Indian Philosophy. Here 'Atman' means one's ownself'. Cf. BG 6.5a: Uddhared ātmānātmanam /.
realises the highest Atman in his ownself. He should purify himself externally and internally right from his navel to his throat and should advance to pratyāhāra (sense-control) (36.28ff). When he is steeped in Yoga and controls his mind and body, all his faults perish away. Then settled in his ownself he is able to discriminate Supreme Brahman from three guṇas of prakṛti as well as the sky, the pre-mordial atoms and the unsullied soul (36.37-38ab).

(6) THE YOGIN'S LIFE:

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

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

MKP 38.3ff.
is purified by intellect. He is expected not to become a guest, nor to attend śrāddhas, sacrifices, pilgrimages to the gods, nor festival nor to visit great men for getting any advantage. He is to roam about for alms when the smoke is flung away (from the house), and the charcoal is extinguished and when people have taken their meals. He is not to go to the same people daily for getting alms. He is to seek alms from house-holders, or from sages who do not stay in one definite place (yāyāvara), but getting the alms from the former is considered as the best means of his livelihood. He is ever to resort to the modest, faithful, tranquil and high-souled Brahmin house-holders, learned in the Vedas; next to them to uncorrupt and non-outcasted people. The

21 MKP 38.4 = MS 6.46 with the word 'dṛṣṭipūtam' in place of 'caksuhpūtam' at the beginning of a. Cf. Kullūka on MS 6.46: "Kesāstvyādiparibhāranārtham dṛṣṭisodhitam bhūmau pādaksipet / jaleṣu kṣudrajanvādārṇārtham vastraśodhitam jalam pibet śatyaipurām vācam vādet / tatas ca maññena saha satyasā vikalpaḥ / pratiṣiddhasamkalpaśūnyamanasa sarvādā pavitrātmasyāt" (p.219).

22 Cf. Ekatrāṇiyatasthānāh (muniviseṣāh) which means is according to the commentary 'Candrakāla' by Sesarāja Shastri on Bhattikāvya 2.20 (p.53).
practice of getting alms from outcastes is the last livelihood he should wish for (38.5-10).

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

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

He should discard associations, subdue anger, eat sparingly and control his organs and regulate the gates of his body and then apply himself to profound contemplation (38.20). He has to control speech, action
When his intellect is purified, and he considers clod and gold alike he comprehends the supreme, eternal, and immutable to be the supreme condition, he ceases to be born again. He who is of composed mind intent on Brahman, attentive and pure, who delight is concentrated on one object, and who controls his organs, attains Yoga i.e. unity with the ultimate reality.

(7) THE DESCRIPTION OF THE SUCCESSFUL YOGIN:

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

23 MKP 38.24a = BG 6.8d.
24 Alauyam ārogyam anisthuratvam gandhaḥ subho mūtra-puriṣam alpam / kāntih prasādah svarasaumyatā ca yogapraśvaḥ prathamaḥ hi cibham // MKP 36.63. Cf. SU 2.13: Laghuvam ārogyam alolampatvam varna-prasādam svarasaṣṭhavam ca / gandhaḥ subho mūtra-puriṣam alpam yogapraśvaḥ prathamaḥ vadanti //.
chief signs of his Yoga-realisation are that the people
love him, and even praise him in his absence and creatures
do not fear him. He is not injured by excessive cold
or heat and he does not fear other persons.

(8) THE SACRED SYLLABLE "OM":

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

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

The letter 'A' is designated as the bhurloka

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25 MKP chap. 39.
(the terrestrial world), the letter 'U' the bhuvarloka (the atmospheric world) and the letter 'M' along with its nasal mark, the svarloka (the heaven). The first instant is discrete (vyakta) and short (hrasva), the second the indiscrete (av�akta) and long (dīrgha), and the third the intellectual faculty and prolated (pūta). The half instant is the highest abode and is beyond expression (39.10-14). It is called 'gāndhārī' as it is to be uttered in the gāndhāra note. Being pronounced it reaches the head, and conveys the feeling of ants moving over the body.

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

It is declared that the Yōgin engrossed in meditation on "OM" becomes united with Supreme Brahman. Breath is his bow, the soul is his arrow, and the sublime
Brahman, his target. It is to be pierced by the heedful man; he then becomes united with Brahman, as the arrow becomes embedded in the target (39.4-8ab).

(9) RESULTS OF YOGA-PRACTICE:

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

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

26 MKP 39.7cd-8ab = MU 2.2.4 with 'prāṇam' in place of 'prāṇā' at the beginning of a.
to cover quickly great distances; gain the power of seeing everything, near or distant, hidden or open, and of moving about in space as he desires; gain command over even superhuman agencies; prolong life indefinitely; and lastly subdue to his will any one whose shadow it treads, or enter the minds of distant persons and pass into the bodies of any one.27

27 MKP 37.30ff; cf. Devala and Yājñavalkya Smrtis quoted in the Moksakāṇḍa of the Krtyakalpataru, pp. 216-218.
The various other powers of the Yogan acquires are called 'upasargas' and it is urged that the Yogan should always try to keep himself free from the urges of the upasargas (37.1ff). The five varieties of upasargas arising out of sattva, rajas and tamas are called: (1) Pratibha, (2) Shravana, (3) Daiva, (4) Bhrama and (5) Avarta. Pratibha is so-called because the Yogan fully knows the Vedic matters etc. Shravana is so-called because the Yogan perceives the meanings of sounds and also hears the sound from afar. Daiva is so-called because like a god the Yogan sees all around and in the eight directions. Bhrama is so-called because the Yogan's mind wanders without support through his own fault, viz. falling away from all the rules of good conduct. Avarta is so-called because the whirlpool of knowledge, like the whirlpool of water, engulfs the mind (37.7ff).

It is, however, laid down in 37.14ff that the yogin should get over these upsargas directing his mind towards highest Brahman and meditate upon it.
The MKP says that the yogin should know the approach of his death by various signs so that he may anticipate it and may not get dispirited. These signs are set out below in detail:

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

MKP 40.2-39; cf. Mbh, Śanti-Parva, 317.9-17; Deva-laś-trī quoted in the Moksa-kanda of the Kalpataru (pp.248-250, about 20 verses), VP 19.1-32, Linga-Purana (Purvārdha, chap.91). In the Jayakhya-Samhitā (33.60ff) also such signs are described but here the description of his death is entirely different from that in the MKP and VP.
functions, lives for eight months. He, whose foot becomes cracked at the heel or at the toe in dust and mud, lives for seven months. If a vulture, a pigeon, a raven, a crow, a hawk or a black bird alights on one's head, that indicates a life of six months. When a man is assailed by flocks of crows or a shower of dust, or when he sees his shadow unnatural, he lives for four or five months. When he sees lightening flashing in the cloud in a cloudless sky, or sees a rainbow at night, his life will last for two or three months. He who cannot see his own body in clarified butter, oil, mirror or water, or who sees it headless, does not live more than a month. When the smell from one's body resembles that of a goat, or the smell from a corpse, his life would be half a month. When one's breast and foot dry up immediately after bathing, and when water does not quench his thirst as he drinks, he lives for ten days. When the wind as it strikes one cuts one's vitals, and when one feels no delight from the touch of drops of water, his death has arrived. Whoever sits on a boar, a monkey or a carriage, and goes singing towards the south in his sleep, for him death brooks no delay. He whom a woman attired in a
red or black raiment, and singing and laughing, carries off
to the south in his sleep, he will live no longer. He,
who sees a single powerful naked mendicant laughing and
leaping in his sleep, may find death impending. The
man, who sees himself sunk to the crown of his head in a
sea of mud in his sleep, dies at once. He, who sees
charcoal amidst the hair of the head, or ashes or a water­
less river issuing from a serpent, in his sleep, will die
on the eleventh day. He, who, in his sleep, is beaten
with stones by formidable and hideous black men who raise
aloft their weapons, may die at once. He, in front of
whom a she-jackal runs howling at sunrise, whether meeting
him or passing him, dies at once. He, who becomes hungry
immediately after eating, and whose teeth chatter, has
reached the end of his life. He, who does not perceive
the smell of a lamp, and who is terrified at day and night
and who does not see himself reflected in another's eyes,
lives no longer. He who has seen both a rainbow at
midnight and all the planets at day, should deem his life
consumed away. He whose nose becomes crooked, and whose
ears bend down or stick up, and whose left eye waters, has
lost his life. When his face becomes reddish or his tongue black, his death is impending. He, who, in his sleep, journeys to the south on a camel, an ass, or a carriage will die outright. He, who can not hear his own murmering when he shuts his ears, and who can not see the light with his eyes, lives no longer. He over whom a door is closed after he has fallen into a pit, and who can not rise up from the hole, his sleep, his life ends thereat. Sight directed upwards and unsteady, and blood-shot and rolling around, and warmth in the mouth, and dryness at the navel prognosticate a new body for man. He, who, in his sleep, may enter the fire or water and not come out therefrom, his life ends thereat. The man, who is attacked by the evil spirit at night or at day, dies at the end of the seventh night. The death is impending over the man who sees his own clean white clothes red or black. A change in men's mentality and a reversal in nature proclaim that Yama and death are at hand. When a man despises and revils those persons to whom he has been always well-behaved, and whom he has considered the most deserving of reverence, when he does not worship the gods, abuses the aged ones, the teacher and
the brahmins, and when he does not receive wormly his mother, father, son-in-law or Yogins possessed of knowledge, and other high-sould men, that means the end of his life.

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

Then by various picturesque similes it is indicated how final emancipation is to be attained by Yoga. To quote an example, it is said that just as
the moon-stone does not emit water, if untouched by the rays of the moon; (even so if the Yogin does not engage himself in meditation, he does not attain Brahmare) (vide 40.47ff).