

CHAPTER 70

Vow of Anaṅgadāna, the method of
worshipping Kāma

ब्रह्मोवाच

वर्णाश्रमाणां प्रभवः पुराणेषु मया श्रुतः।

सदाचारस्य भगवन्धर्मशास्त्रविनिश्चयः।

पण्यस्त्रीणां सदाचारं श्रोतुमिच्छामि तत्त्वतः॥ १॥

Brahmā said— O Śiva! I have heard of the efficacy of Varna Āśrama as well as of good conduct, as prescribed by the Dharma Śāstras. I am now desirous of hearing the practice and conduct of public women.

ईश्वर उवाच

तस्मिन्नेव युगे ब्रह्मन्सहस्राणि तु षोडश।
वासुदेवस्य नारीणां भविष्यत्यम्बुजोद्भव॥ २॥
ताभिर्वसन्तसमये कोकिलालिकुलकुले।
पुष्पिते पवनोत्फुल्लकह्वारसरसस्तटे॥ ३॥
निर्भरापानगोष्ठीषु प्रसक्ताभिरलंकृतः।
कुरङ्गनयनः श्रीमान्मालतीकृतशेखरः॥ ४॥
गच्छन्समीपमार्गेण साम्बः परपुरञ्जयः।
रूपेण साक्षात्कन्दर्पः सर्वाभरणभूषितः॥ ५॥

Śiva said— There will be 16,000 wives of Kṛṣṇa in the Yuga mentioned above. When once, in the spring time, those ladies, having decorated themselves with ornaments, would be drinking together on the banks of a pond studded with full-budded lotus flowers, dancing with the wind and resounding with the melodious notes of the cuckoo and musical tunes of the big black bee, they will see Lord Śāmba, beautiful like Cupid, having eyes handsome like those of a gazelle, and wearing the garlands of mālati, passing by.

अनङ्गशरतप्ताभिः साभिलाषमवेक्षितः।
प्रवृद्धो मन्मथस्तासां भविष्यति यदात्मनि॥ ६॥

They will cast on him amorous glances, their hearts being fired with lustful feelings and they being targets of the arrows of Cupid.

तदावेक्ष्य जगन्नाथः सर्वतो ध्यानचक्षुषा।
शापं वक्ष्यति ताः सर्वा वो हरिष्यन्ति दस्यवः।
मत्परोक्षं यतः कामलौल्यादीदृग्धिवं कृतम्॥ ७॥

Lord Kṛṣṇa will come to know all that with his mental vision, and will curse them as follows: “Because you cherished the desire of amorous pastime during my absence, all of you

will be taken away by bandits.”

ततः प्रसादितो देव इदं वक्ष्यति शार्ङ्गभृत्।
ताभिः शापाभितप्ताभिर्भगवाभ्युतभावनः॥ ८॥
उत्तारभूतं दासत्वं समुद्राद्ब्राह्मणप्रियः।
उपदेक्ष्यत्यनन्तात्मा भाविकल्याणकारकम्॥ ९॥
भवतीनामृषिर्दाल्भ्यो यद्व्रतं कथयिष्यति।
तदेवोत्तारणायालं दासत्वेऽपि भविष्यति।
इत्युक्त्वा ताः परिष्वज्य गता द्वारवतीश्वरः॥ १०॥

Then those ladies, overcome with grief on account of such a curse, will please Kṛṣṇa (by their prayers), when the Lord will say: “Dāl̥bhya Ṛṣi of eternal soul, the favourite of the Brāhmanas, will teach you a vrata, which will be the means of your liberation from the bondage and which will actually free you all. This vrata will be of great benefit of futurity. With these words, the Lord of Dvārāvati left them.

ततः कालेन महता भारावतरणे कृते।
निवृत्ते मौसले तद्वत्केशवे दिवमागते॥ ११॥
शून्ये यदुकुले सर्वैश्चौरैरपि जितेऽज्जुने।
हतासु कृष्णापत्नीषु दासभोग्यासु चाम्बुधौ॥ १२॥
तिष्ठन्तीषु च दौर्गत्वसन्तसासु चतुर्मुख।
आगमिष्यति योगात्मा दाल्भ्यो नाम महातपाः॥ १३॥
तास्तमर्धेण सम्पूज्य प्रणिपत्य पुनः पुनः।
लालष्यमना बहुशो बाष्पपर्याकुलेक्षणाः॥ १४॥
स्मरन्त्यो विपुलाभोगान्दिव्यमाल्यानुलेपनम्।
भर्तारं जगतामीशमनन्तमपराजितम्॥ १५॥
दिव्यभावां तां च पुरीं नानारत्नगृहाणि च।
द्वारकावासिनः सर्वान्देवरूपाङ्कुमारकान्।
प्रश्नमेवं करिष्यन्ति मुनेरभिमुखं स्थिताः॥ १६॥

Then, ages after, there will be a great slaughter, owing to the mūṣala affair; and Lord Kṛṣṇa, after relieving the universe of its great burden, will go to heaven. The Yādavas will have ceased to exist; and the ladies of Kṛṣṇa will be seized by robbers, a warrior, like Arjuna, being defeated (and unable to protect

them). These robbers will take them to the seashore and enjoy with them there. When these ladies will bemoan their hard lot, the sage Dāl̥bhya, will appear before them. Those ladies will worship the sage by offering him arghya and salute him again and again. They will then, with tearful eyes, remember their past enjoyments, use of garlands and sandal paste, and think of their Lord, the unconquerable master of the universe, as well as of flowers and the beautiful city of Dvārikā, glittering with its riches and gems, and of their respective abodes therein, the Divine forms of their sons dwelling in that sacred city. Then they will put the following question to the sage, standing before him.

स्त्रिय ऊचुः

दस्युभिर्भगवन्सर्वाः परिभुक्ता वयं बलात्।
स्वधर्माच्च्यवतेऽस्माकमस्मिन्नः शरणं भव॥ १७॥
आदिष्टोऽसि पुरा ब्रह्मन्केशवेन च धीमता।
कस्मादीशेन संयोगं प्राप्य वेश्यात्वमागताः॥ १८॥
वेश्यानामपि यो धर्मस्तन्नो ब्रूहि तपोधन।
कथयिष्यत्यतस्तासां स दाल्भ्यश्चैकितायनः॥ १९॥

“Sage! We have all been forcibly defiled by these robbers. Now we have lost our Dharma and place ourselves at your mercy. O Seer! Please explain, why we have been degraded to the status of concubines, we, who have been united with God. You have been ordained by the wise Kṛṣṇa to be our guide. Please explain to us the duties of concubines.” Thus questioned, the sage will say.

दाल्भ्य उवाच

जलक्रीडाविहारेषु पुरा सरसि मानसे।
भवतीनां च सर्वासां नारदोऽभ्याशमागतः॥ २०॥
हुताशनसुताः सर्वा भवन्त्योऽप्सरसः पुरा।
अप्रणम्यावलेपेन परिपृष्टः स योगवित्।
कथं नारायणोऽस्माकं भर्ता स्यादित्युपादिश॥ २१॥
तस्माद्द्वप्रदानं वः शापश्चायमभूत्पुरा।

शय्याद्वयप्रदानेन मधुमाधवमासयोः॥ २२॥
सुवर्णोपस्करोत्सर्गाद्द्वादश्यां शुक्लपक्षतः।
भर्ता नारायणो नूनं भविष्यत्यन्यजन्मनि॥ २३॥

Dāl̥bhya said— “O Ladies! In the days gone by, all of you were sporting in the Mānsarovara lake, when Nārada, chanced to go there. Then you were the daughters of Agni, in the form of nymphs. You did not salute the sage, but asked him how Nārāyaṇa, the Lord of the universe, would be your husband. Nārada blessed you with the boon asked for, but also cursed you for not saluting him. He said that, by giving away two beddings, according to prescribed rites, on the twelfth day of the bright fortnight, in the months of Caitra and Vaiśākha you would get Kṛṣṇa as your husband in the next life.”

यदकृत्वा प्रणामं मे रूपसौभाग्यमत्सरात्।
परिपृष्टोऽस्मि तेनाशु वियोगो वो भविष्यति।
चौरैरपहताः सर्वा वेश्यात्वं समवाप्स्यथ॥ २४॥
एवं नारदशापेन केशवस्य च धीमतः।
वेश्यात्वमागताः सर्वा भवन्त्यः काममोहिताः।
इदानीमपि यद्वक्ष्ये तच्छृणुष्वं वराङ्गनाः॥ २५॥

And cursed you as follows— “Because in your conceit of beauty and prosperity you have omitted to salute me before putting me this question, you will also be separated from Kṛṣṇa and will be lowered to the rank of public women, after being forcibly carried away by thieves. In consequence of the curses of Nārada and Kṛṣṇa you gave way to lustful feelings and have become prostitutes. Now listen to what I say.

दाल्भ्य उवाच

पुरा देवासुरे युद्धे हतेषु शतशः सुरैः।
दानवासुरदैत्येषु राक्षसेषु ततस्ततः॥ २६॥
तेषां व्रातसहस्राणि शतान्यपि च योषिताम्।
परिणीतानि यानि स्युर्बलाद्भुक्तानि यानि वै।
तानि सर्वाणि देवेशः प्रोवाच वदतां वरः॥ २७॥

Once upon a time thousands and thousands of the demons (Dānavas, Asuras, Daityas and Rakṣāsas) were killed in the war between the Devas and the demons. Indra told their numberless widows and those women who were forcibly seized and enjoyed, to lead the life of prostitutes and remain devoted to the kings and the Devas.

इन्द्र उवाच

वेश्याधर्मेण वर्तध्वमधुना नृपमन्दिरे।

भक्तिमत्वोवरारोहास्तथा देवकुलेषु च॥ २८॥

राजानः स्वामिनस्तुल्याः सुता वापि च तत्समः।

भविष्यति च सौभाग्यं सर्वासामपि शक्तितः॥ २९॥

यः कश्चिच्छुल्कमादाय गृहमेष्यति वः सदा।

निधनेनोपचार्यो वः स तदान्यत्र दाम्भिकात्॥ ३०॥

देवतानां पितृणां च पुण्याहे समुपस्थिते।

गोभूहिरण्यधान्यानि प्रदेयानि स्वशक्तितः।

ब्राह्मणानां वरारोहाः कार्याणि वचनानि च॥ ३१॥

Indra continued, “you should look upon, with equal eye, the kings your masters and on Śūdra. All of you will attain prosperity, according to your fate. You should satisfy those who would come to you with adequate sum of money to enjoy your company, even if they be poor. But you should not give pleasure to proud men. You should give away cow, land, grain and gold, according to your means, in charity on the sacred day of worshipping the Devas or the ancestors. You should act as the Brāhmaṇas in work and speech.

यच्चाप्यन्यद्व्रतं सम्यगुपदेश्याम्यहं ततः।

अविचारेण सर्वाभिरनुष्ठेयं च तत्पुनः॥ ३२॥

In addition to this, I shall also tell you an ordinance (or vrata), which all of you should blindly practise.”

संसारोत्तारणायालमेतद्वेदविदो विदुः।

यदा सूर्यदिने हस्तः पुष्यो वाथ पुनर्वसुः॥ ३३॥

भवेत्सर्वौषधीस्नानं सम्यङ्नारी समाचरेत्।

तदा पंचशरस्थापि सन्निधातृत्वमेष्यति।

This ordinance has been held to be the best means of crossing unscathed the sea of the evils of life, by those learned in the Vedas. The women folk should bathe in the water mixed with several herbs, on a Sunday, when there falls Hasta, Puṣya or Punarvasu asterism.

अर्चयेत्पुण्डरीकाक्षमनङ्गस्यानुकीर्त्तनैः॥ ३४॥

कामाय पादौ सम्पूज्य जङ्घे वै मोहकारिणे।

मेढ्रं कन्दर्पनिधये कटिं प्रीतिमते नमः॥ ३५॥

नाभिं सौख्यसमुद्राय रामाय च तथोदरम्।

हृदयं हृदयेषाय स्तनावह्लादकारिणे॥ ३६॥

उत्कंठायेति वैकुण्ठमास्यमानन्दकारिणे।

वामाङ्गं पुष्पचापाय पुष्पबाणाय दक्षिणम्॥ ३७॥

मानसायेति वै मौलिं विलोलायेति मूर्द्धनम्।

सर्वात्मने च सर्वाङ्गं देवदेवस्य पूजयेत्॥ ३८॥

They should then approach the God of Love and worship Puṇḍarikākṣa, by reciting the names of Cupid, viz. the feet of Viṣṇu, the God of the gods, should be worshipped with the words, “*Kāmāya namaḥ*”, the legs with “*Mohakārīne namaḥ*”, the region of Cupid with “*Kandarpanidhaye namaḥ*”, the waist with “*Pṛiti mate namaḥ*”, the navel with “*Śaṅkhyasamudrāya namaḥ*”, the stomach with “*Rāmāya namaḥ*”, the heart with “*Hṛdayeśāya namaḥ*”, the breasts with “*Ahlādakārīne namaḥ*”, the throat with “*Utkaṅṭhāya namaḥ*”, the mouth with “*Ānandakārīne namaḥ*”, the left limbs with “*Puṣpadhanvāya namaḥ*”, the right limbs with “*Puṣpabanāya namaḥ*”, the head with “*Mānasāya namaḥ*”, the hair of the head with “*Vilolāya namaḥ*”, and all the body with “*Sarvātmane namaḥ*.”

नमः शिवाय शान्ताय पाशाङ्कुशधराय च।

गदिने पीतवस्त्राय शङ्खचक्रधराय च॥ ३९॥

नमो नारायणायेति कामदेवात्मने नमः।

सर्वशान्त्यै नमः प्रीत्यै नमो रत्यै नमः श्रियै॥ ४०॥

नमः पुष्ट्यै नमस्तुष्ट्यै नमः सर्वार्थसम्पदे।

They should then salute the respective Gods

and Goddesses with the following mantras, “*Namaḥ Śivāya, namaḥ Śāntāya*”, “*Namaḥ Pāśaṅkuśadharāya*,” “*Namaḥ Gadine*,” “*Namaḥ Pītavastrāya* (yellow-robed one)” “*Namaḥ Śaṅkhacakra-dharāya*,” “*Namaḥ Nārāyaṇāya*,” “*Namaḥ Kāmātmāne*,” “*Namaḥ Sarvaśāntyai*,” “*Namaḥ Prītyai*,” “*Namaḥ Ratyai*,” “*Namaḥ Śrītyai*,” “*Namaḥ Puṣṭyai*,” “*Namaḥ Tuṣṭyai*,” “*Namaḥ Sarvārtha sampade*.”

एवं सम्पूज्य देवेशमनङ्गात्मकमीश्वरम्।
गन्धैर्माल्यैस्तथा धूपैर्नैवेद्येन च कामिनी॥४१॥

The women folk should then worship the Lord, whose body is Cupid himself, by offering Him incense, flowers, sandal and eatables.

तत आहूय धर्मज्ञं ब्राह्मणं वेदपारगम्।
अव्यङ्गावयवं पूज्यं गन्धपुष्पार्चनादिभिः॥४२॥

Afterwards, the Brāhmaṇa, well versed in the Vedānta, who must be virtuous and free from bodily deformity, should be honoured with the offerings of incense, flowers, sandal.

शालेयतण्डुलप्रस्थं घृतपात्रेण संयुतम्।
तस्मै विप्राय सा दद्यान्माधवः प्रीयतामिति॥४३॥

And a quantity (of the measure Prastha) of uncooked rice, along with a pot, full of clarified butter, should be given away to the same Brāhmaṇa, after saying, ‘Lord Mādhava, be pleased.’

यथेष्टाहारयुक्तं वै तमेव द्विजसत्तमम्।
रत्यर्थं कामदेवोऽयमिति चित्तेऽवधार्य तम्॥४४॥

That Brāhmaṇa should be well fed and be devoutly looked upon as Cupid, for the sake of sexual enjoyment.

यद्यदिच्छति विप्रेन्द्रस्तत्तत्कुर्याद्विलासिनी।
सर्वभावेन चात्मानमर्पयेत्स्मितभाषिणी॥४५॥

Each and every desire of that Brāhmaṇa should be satisfied by the woman devotee. She should, with all heart and soul and with a smile on her face, yield herself up to him.

एवमादित्यवारेण सर्वमेतत्समाचरेत्।
तण्डुलप्रस्थदानं च यावन्मासास्त्रयोदश॥४६॥
ततस्त्रयोदशे मासि सम्प्राप्ते तस्य भामिनी।
विप्रस्योपस्करैर्युक्तां शय्यां दद्याद्विलक्षणाम्॥४७॥
सोपधानकविश्रामां सास्तरावरणां शुभाम्।
प्रदीपोपानहच्छत्रपादुकासनसंयुताम्॥४८॥

This rite should be observed on every Sunday; and the devotee should give away the above mentioned quantity of uncooked rice for a period of thirteen months; at the expiry of which, the same Brāhmaṇa should be given a full bedding, with all its requisites, viz. pillows, good sheets, dīpa (lamp), a pair of shoes, umbrella, sandals, a small pieces of mattress to sit upon.

सपत्नीकमलंकृत्य हेमसूत्राङ्गुलीयकैः।
सूक्ष्मवस्त्रैः सकटकैर्धूपमाल्यानुलेपनैः॥४९॥

Next, that Brāhmaṇa, with his wife, should be honoured with gold threads, gold rings, fine cloth, bangles and with incense, garlands of flowers and sandal paste.

कामदेवं सपत्नीकं गुडकुम्भोपरि स्थितम्।
ताम्रपात्रासनगतं हैमनेत्रपाटावृतम्॥५०॥
सकांस्यभाजनोपेतमिश्रुदण्डसमन्वितम्।
दद्यादेतेन मन्त्रेण तथैकां गां पयस्विनीम्॥५१॥

The images of Cupid and Rati, seated on a plate of copper, placed on a vessel full of molasses, their eyes being of gold and they being well dressed, should be given away, along with a fine milch cow, a vessel of bell metal and a piece of sugarcane, by reciting the mantra of the following signification.

यथान्तरं न पश्यामि कामकेशवयोः सदा।
तथैव सर्वकामाप्तिरस्तु विष्णो सदा मम॥५२॥

As I do not make any difference between Viṣṇu and Cupid, so O Lord Viṣṇu, be pleased to always fulfil my desires.