

॥अथ पञ्चसप्ततितमोऽध्यायः॥

Chapter 75

The observation regarding the acquisition of Lakṣmī (wealth) and the like by the offering of wreaths and the like unto the Pitṛs (manes)

बृहस्पतिरुवाच

पालाशं ब्रह्मवर्चस्यमश्वत्ये राज्यभावेना।

सर्वभूताधिपत्यं च प्लक्षे नित्ययुदाहृतम्॥ १॥

Bṛhaspati spoke— A leaf of the Palāśa tree is conducive to Brāhmaṇic splendour as per (the Vedic lores), the ideology of kingdom in Aśvattha (*Vaṭa* or Banyan tree) and the overlordship of all the beings in Plakṣa, is perennially talked of.

(पुष्टिकामं च न्यग्रोधं बुद्धिं प्रज्ञां धृतिं स्मृतिम्।

रक्षोघ्नं च यशस्यं च काश्मर्यं पात्रमुच्यते॥ २॥

And the *Nyagrodha* (Pippala tree) is endower of strength, intellect, brain, courage and memory. The vessel of the leaves of Kāśmarya tree is conducive to fame and destructive of demons.

सौभाग्यमुत्तमं लोके मधुके समुदाहृतम्।)

फलपुपात्रे च कुर्वाणः सर्वान्कामानवाप्नुयात्॥ ३॥

The vessel of the leaves of Madhuka tree (*Bassia latifolia*) is considered excellent and conducive to good fortune. One who performs Śrāddha in the vessel of Phalgu (fig tree) attains all the cherished ends.

परा द्युतिस्थो कर्तुः प्राकाश्यं च विशेषतः।

विल्वे लक्ष्मीस्तथा मेधा नित्यमायुष्यमेव च॥ ४॥

(If the sun-plant is used) the performer

attains supreme lustre and the illumination in a specific norm. By using a Bilva vessel, riches, intelligence and prolong life are always attained.

क्षेत्रारामतडागेषु सर्वसस्येषु चैव हि।

वर्षेदजस्रं पर्जन्यो वेणुपात्रेषु कुर्वतः॥५॥

If Śrāddha is performed in Bamboo vessels, Parjanya (cloud or the lord of rain) always showers in his fields, gardens, ponds and all crops.

एतेष्वेव सुपात्रेषु ये चैवाऽऽग्रयणं ददुः।

सकृदप्यत्र यज्ञानां सर्वेषां फलमुच्यते॥६॥

Those who make Śrāddha offerings even for once in these excellent vessels, they attain the fruit of all sacrifices as per the scriptures.

पितृभ्यो यस्तु माल्यानि सुगन्धीनि च सर्वशः।

सदा दद्याच्छ्रिया युक्तः स विभाति दिवाकरः॥७॥

Unto the Pitṛs, he who, verily, offers garlands of scented odour all around, he becomes endowed with riches and glory, and shines brilliantly like the sun.

गुग्गुलादींस्तथा धूपान्पितृभ्यो यः प्रयच्छति।

संयुक्तान्धुसर्पिभ्यां सोऽश्वमेधफलं लभेत्॥८॥

One who offers *agalochum*¹ (a particular fragrant gum-resin) and the like incenses (*dhūpas*)² to the manes, mixed with honey and ghee, he attains the fruit of a Aśvamedha Yajña.

धूपं गन्धगुणोपेतं कान्तं पितृपरायणम्।

लभते स्त्रीष्वपत्यानि इह चामुत्र चोभयोः॥

दद्यादेव पितृभ्यस्तु नित्यमेव ह्यतन्द्रितः॥९॥

One who offers the incense, equipped with the quality of a perfume, cherished one or

lovely one, amenable to the manes (Pitṛs), he obtains in his wives progenies here and hereafter. Therefore, one must always offer it to Pitṛs.

दीपं पितृभ्यः प्रयतः सदा यस्तु प्रयच्छति।

स लोकेऽप्रतिभं चक्षुः सदा च लभते शुभम्॥१०॥

One who offers lamp to Pitṛs assiduously, he in the world, obtains an unequalled auspicious power of vision.

तेजसा यशसा चैव कान्त्या चैव बलेन च।

भुवि प्रकाशो भवति भ्राजते च त्रिविष्टपे॥

अप्सरोभिः परिवृतो विमानाग्रे स मोदते॥११॥

He becomes brilliant on the earth. By radiance and fame, by gleam and strength, he shines in heaven. Surrounded by Apsarsas, he enjoys in the aerial chariots.

गन्धपुष्पाणि धूपांश्च दद्यादाज्याहुतीश्च वै।

फलमूलनमस्कारैः पितृणां प्रयतः शुचिः॥१२॥

He should offer perfumes, flowers, incenses and ghee or clarified butter. By fruits, flowers and obeisances, he should propitiate Pitṛs (manes), the controlled ones and chaste.

श्राद्धकाले तु सततं वायुभूताः पितामहाः।

आविशन्ति द्विजान्दृष्ट्वा तस्मादेतद्ब्रवीमि ते॥१३॥

At the time of Śrāddha, Pitāmahas (Pitṛs) always assume aerial forms and enter the Brāhmaṇas. Having seen this, therefore, I am talking like this unto you.

वस्त्रैरन्नैः प्रदानैस्तैर्भक्ष्यपेयैस्तथैव च।

गोभिरश्वैस्तथा ग्रामैः पूजयित्वा द्विजोत्तमान्॥१४॥

भवन्ति पितरः प्रीताः पूजितेषु द्विजातिषु।

तस्मादन्नेन विधिवत्पूजयेद्द्विजसत्तमान्॥१५॥

The excellent Brāhmaṇas should be honoured with clothes, food, charitable gifts, eatables and drinks, likewise (gifts of) cows, horses and villages. If Brāhmaṇas are honoured, Pitṛs become delighted. Hence, one should honour excellent Brāhmaṇa duly.

1. V.S. Apte, p. 187. Bedllium or the exudation of Amyris Agalochum (a fragrant gum resin used as in perfume and medicament). MW, p. 356.

2. Incense, frank incense, perfume, any fragrant substance. The vapour issues from any fragrant substance, like gum resin aromatic vapour or smoke, V.S. Apte, p. 274.

सव्योत्तराभ्यां पाणिभ्यां कुर्यादुल्लेखनं द्विजः।

मोक्षणं च तथा कुर्याच्छ्राद्धकर्मण्यतन्द्रितः॥ १६॥

By means of the left and right hands, Brāhmaṇas should perform diligently the ritualistic scraping, digging and sprinkling of water (with Darbha) in the holy rite of Śrāddha.

दर्भान्पिण्डास्तथा भक्ष्यान्पुष्पाणि विविधानि च।

गन्धदानमलंकारमेकैकं निर्वपेद्बुधः॥ १७॥

The Darbhas (Kuśas), the libation balls, the eatables, flowers of variegated norm, the perfumes, charitable gifts and ornaments, should be kept ready for libation by the wise ones.

पोषयित्वा जनं सम्यग्वैश्वः स्यादुत्तरो द्विजः।

अभ्यङ्गदर्भपिञ्जलैस्त्रिभिः कुर्याद्यथाविधि॥ १८॥

Having propitiated the people properly, the Brāhmaṇas may perform the *Vaiśvadeva* rite and then perform the rites with *Abhyāṅga* (oil bath) with Darbha in accordance with the injunctions.

अपसव्यं पितृभ्यश्च दद्यादन्नमनुत्तमम्।

तानुच्चार्याथ सर्वेषां वस्त्रार्थं सूत्रमेव च॥ १९॥

With *apasavya*¹, one may take to circumambiation of the Pitṛs and offer food of the excellent norm. After pronouncing (the names of the Pitṛs) the thread must be offered to all of them in lieu of garments.

खण्डनं पेषणं चैव तथैवोल्लेखनं तथा।

सकृदेव हि देवानां पितृणां त्रिभिरुच्यते॥ २०॥

The rites of *Khaṇḍana*, *Peṣaṇa* and *Ullekhana* are to be performed once in the case of Devas, but thrice in the case of Pitṛs.

एकं पवित्रं हस्तेन पितृन्सर्वासकृत्सकृत्।

चैलमन्त्रेण पिण्डेभ्यो दत्त्वा दर्शनजं हितम्॥ २१॥

After wearing a single *Pavitra*² in the hand

and reciting the *Cailamantra*, the Piṇḍas (balls of rice) are touched once for each of the Pitṛs. This act born of sight is beneficial.

सदा सर्पिस्तिलैर्युक्तास्त्रीन्पिण्डान्निर्वपेद्भुवि।

जानुं कृत्वा तथा सव्यं भूमौ पितृपरायणः॥ २२॥

Perennially equipped with clarified butter and gingelly seeds, one should always offer the oblation balls of rice on the ground. The devotee performing Pitṛ-Śrāddha, kneels on the ground with the left knee touching it.

पितृन्पितामहांश्चैव तथैव प्रपितामहान्।

आहूय च पितृन्पितृन्पितृतीर्थेन यत्नतः॥

पिण्डान्परिक्षिपेत्सम्यगपसव्यमतन्द्रितः॥ २३॥

Having invoked Pitṛs, Pitamahās (grandfathers) and likewise Prapitāmahās (great-grandfathers) and all other ancestors, he properly sprinkles all round the balls of rice, by means of the sacred water carefully from the right to the left in counter-clockwise manner.

अन्नेनाद्भिश्च पुष्पैश्च भक्ष्यैश्चैव पृथग्विधैः।

पृथङ्मातामहानां तु केचिदिच्छन्ति मानवाः॥ २४॥

With food, water, flowers and with edibles of varied norms, a separate (offering) for the maternal grandfathers (become practicable).

त्रीन्पिण्डानानुपूर्व्येण साङ्गुष्ठान्पुष्टिवर्धनान्।

जानन्तराभ्यां यत्नेन पिण्डान्दद्याद्यथाक्रमम्॥ २५॥

As per sequel, one should offer three balls of rice (pressing them) with the thumbs and (by means of both hands placed) between the knees. They are conducive to the enhancement of nourishment.

सव्योत्तराभ्यां पाणिभ्यां धर्मे मन्त्रे च पर्ययः।

नमो वः पितरः शुष्मै सदा ह्येवमतन्द्रितः॥ २६॥

The left hand should be placed on the top of the right hand (in offering the Piṇḍas) and the following hymn should be recited carefully—*'Namo vaḥ pitarah śuṣmaih'*.

दक्षिणस्यां तु पाणिभ्यां प्रथमं पिण्डमुत्सृजेत्।

नमो वः पितरः सौम्याः पठन्त्रित्यमतवन्द्रितः॥ २७॥

1. Having gone round the Pitṛs by keeping the right side towards them to make the sacred thread hang over the right shoulder, V.S. Apte, p. 33.

2. A ring-like loop of Kuśa grass worn round a finger.

Again reciting the hymn— 'Namo vah pitaraḥ saumyah' (Obeisance to you, O gentle Pitṛs), he may release the first libation ball with both the hands and place it in the southern quarter.

सव्योत्तराभ्यां पाणिभ्यां धर्मे सर्वमतन्द्रितः।

उलूखलस्य लेखायामुदपात्राच्च सेवनम्॥ २८॥

By two hands, he should draw an outline of a mortar using the water from the vase of water. He must be careful in the practice of piety.

क्षौमसूत्रं नवं दद्याच्छ्रेणं कार्पासिकं तथा।

पत्रोर्णं पितृसूत्रं च कौशेयं परिवर्जयेत्॥ २९॥

He may offer a fresh thread of silk or jute or a ruddy cotton thread. Woven silk (Pitṛsūtra) and the Kauśeya (the funeral yarn), one should evade.

वर्जयेत्तद्दशां यज्ञे यदप्यहतवस्त्रजाम्।

न प्रीणन्ति तथैतानि दातुराप्यायतो भवेत्॥ ३०॥

One should evade even the thread from a freshly woven cloth in the sacrifice. These do not please Pitṛs and the donors cannot flourish.

श्रेष्ठमाहुस्त्रिककुदमञ्जनं नित्यमेव च।

कृष्णोभ्यश्च तिलेभ्यश्च यत्तैलं परिरक्षितम्॥ ३१॥

The excellent one is the collyrium obtained from the mountain Trikūṭa. So also is the oil extracted from black gingelly seeds.

चन्दनागुरुणी चोभे तमालोशीरपद्मकम्।

धूपं च गुग्गुलं श्रेष्ठं तुरुष्कं धूपमेव च॥ ३२॥

Candana (sandal), Aguru (black aloe wood), Tamāla, Uśira (fragrant nut of a plant *Andropogon Muricatus*), Padmaka (lotus), incense, Agalochum (Guggula) and Turuṣka—all these are excellent articles (for use in Śrāddha).

शुक्लाः सुमनसः श्रेष्ठास्तथा पद्मोत्पलानि च।

गन्धवन्त्युपपन्नानि यानि चान्यानि कृत्स्नशः॥ ३३॥

The white flowers are the best and likewise red and blue lotuses. The fragrant ones and others can also be used.

जपासुमनसो भण्डीरूपकामकुरण्डकाः।

पुष्पाणि वर्जनीयानि श्राद्धकर्मणि नित्यशः॥ ३४॥

The Japā (China Rose) flowers, Bhaṇḍīra (*Rubia Maujista*)¹, Upakāma and Kuraṇḍaka deserve to be avoided in the obsequial rite.

यानि गन्धादपेतानि उग्रगन्धीनि यानि च।

वर्जनीयानि पुष्पाणि भूतिमन्विच्छता तदा॥ ३५॥

The odourless flowers and flowers of obnoxious odour deserve to be evaded at that time by one desiring his beneficence.

द्विजातयस्तथाऽन्विष्टा नियताः स्युरुदङ्मुखाः।

पूजयेद्यजमानस्तु विधिवहक्षिणामुखः॥ ३६॥

The Brāhmaṇas invited on that occasion should invariably face the north while sitting. The *Yajamāna* (host) of the Śrāddha should duly face the south.

तेषामभिमुखो दद्याद्दर्भान्पिण्डांश्च यत्नतः।

अनेन विधिना साक्षादर्चयेत्स्वान्पितामहान्॥ ३७॥

Facing them, he may offer the Darbhas and *Piṇḍas* (libation balls). He should adore his own Pitāmahas by means of this rite.

हरिता वै सपिञ्जल्यः पुष्पस्त्रिगन्धाः समाहिताः।

रत्निमात्रप्रदानेन पितृतीर्थेन संस्थिताः॥ ३८॥

उपमूले तथा नीलाः प्रस्तराद्यकुलोद्यमाः।

तथा श्यामाकनीवारा दुर्वाराः समुदाहताः॥ ३९॥

Green *Piñjalis* (leaves of Kuśa grass), smooth and soft as flowers, about a *Ratni* in size, softened and straightened by the sacred water, blue near the root or dark coloured and having no affinity to the stones and the like—these objects are said to be essential (in a Śrāddha) and likewise Śyāmāka and Nivāra (kinds of rice).

पूर्वं कीर्तितवाञ्छ्रेष्ठो बभूवाथ प्रजापतिः।

तस्य बाला निपतिता भूमौ चरऽऽकाशमार्गतः॥ ४०॥

This has been narrated earlier by the excellent Prajāpati. His hair fell down on the ground from within the aerial route.

तस्मान्मेध्याः सदा काशाः श्राद्धकर्मणि पूजिताः।
पिण्डनिर्वपणं तेषु कर्तव्यं भूमिमिच्छता॥४१॥

Therefore, invariably in the obsequial rites, the Kāśa or Kuśa grasses are holy as such and they are always honoured. By one yearning beneficence, the libation ball offering deserves to be done on them.

प्रजापुष्टिर्भूतिः कीर्तिः प्रज्ञाकान्तिमसन्विता।
भवन्ति रुचिरा नित्यं विपाप्मानोऽधिवर्जिताः॥४२॥

Those who do so become free from sins and atrocious activity. Their strength of progeny, radiance, fame, intellect and beauty or gleam always flourish.

सकृदेवाऽऽस्तरेर्ध्मनिडार्थं दक्षिणामुखः।
प्राग्दक्षिणाग्रनियतो विधिं चाप्यनुवक्ष्यति॥४३॥

Once only, one may spread out Darbhas for the purpose of libations having face facing the south. The tips of the Darbhas should be pointing to the south-east. The related procedure shall be mentioned as follows.

न दीनो वाऽपि वा क्रुद्धो न चैवान्यमना नरः।
एकाग्रमाधाय मनः श्राद्धं कुर्यात्सदा बुधः॥४४॥

Neither a niggardly being nor an irate one, and nor a man of distinct propensities, but the one, a wise one, having mind kept concentrated, may take to the obsequial rites.

निहन्मि सर्वं यदमेध्यवद्भवेद्धताश्च सर्वेऽसुरदानवा मया।
रक्षांसि यक्षाश्च पिशाचसंघा हता मया यातुधानाश्च सर्वे॥

(The following Mantra should be recited:)
“That which may not be fit for sacrificial ritual, I sabotage that and by me have been killed, all the Asuras and Dānavas, Rākṣasas and Yakṣas, Piśācas and Yātudhānas.”

एतेन मन्त्रेण सुसंयतात्मा तां वै वेदीं सकृदुल्लिख्य धीरः।
भूतिं शिवां हि ह्रुवमिच्छमानः क्षिपेद्द्विजतिर्दिशमुत्तरां गतः॥

With this chant, the Brāhmaṇa gone over to the northern quarter, having soul restrained, to that very Vedī (pavilion or sacrificial altar) having uprooted, a staid one, cherishing beneficence progress, may throw along.

एवं पित्रे दृष्टमन्नं हि यस्य तस्यासुरा वर्जयन्तीह सर्वे।
यस्मिन्देशे पठ्यते एष मन्त्रस्तं वै देशं राक्षसा वर्जयन्ति॥

This way, all Asuras evade him who offers food to Pitṛs by repeating this Mantra. And in which country is read out this chant, to that country the Rākṣasas evade.

(अन्नप्रकारान्नाशुचिः साधु वीक्षन्नचैवान्नं संस्पृशंश्चापि दद्यात्।
पवित्रपाणिश्च भवेत्तथा हि सहस्रकृतस्य फलं सम्पश्यते)॥

Unchaste as such, nicely observing the food varieties and not even touching the food, one may offer Śrāddha with pure hands and then he may attain a thousand fruits.

अनेन विधिना नित्यं श्राद्धं कुर्याद्विजः सदा।

मनसा काङ्क्षितं यद्यत्तत्तद्दद्युः पितामहाः॥४९॥

By this process invariably, a Brāhmaṇa may take to the obsequial rite and whatever stands cherished in mind that same may be bestowed by Pitāmaha.

पितरो हृष्टमनसो रक्षांसि विमनांसि च।

भवन्त्येवं कृते श्राद्धे नित्यमेव प्रयत्नतः॥५०॥

Pitṛs become jubilant in mind and Rākṣasas become dejected, if the obsequial rite is always performed perseveringly.

शूद्राः श्राद्धे क्षीरचाशु (?) बल्वजास्तरवस्तथा।

वारणाश्च लवश्चैव लववर्षाश्च नित्यशः॥

एवमादीन्यथान्यानि तृणानि परिवर्जयेत्॥५१॥

Śūdras should always avoid the following in the obsequial rites— trees yielding white juice, trees known as Balvaja (coarse grass tufts) and other varieties of grasses such as Vāraṇa, Lava and Lava-varṣa (cloves or nutmegs).

अञ्जनाभ्यञ्जनागन्धामानुप्रलयनं (?) तथा।

काशैः पुनर्भवैः कार्यं सर्वमेव फलं भवेत्॥५२॥

They should avoid applying collyrium, oil and unguents as well as wearing garlands. With Kāśas grown again, they should perform rites, that may yield a fruit of all types (to them).

काशाः पुनर्भवा ये च बर्हणा उपबर्हणाः।

अथ ते पितरो देवा देवाश्च पितरः पुनः॥५३॥