Purāṇāntargata Śrāddha Sarvasvam

Śrīmad Rāmāyaṇa · Mahābhārata · Śrīmad Bhāgavatam — śrāddha, pitṛ-tarpaṇa, svadhā, preta-karma, the ten-day rites, the annual śrāddha (ābdika) — examples, sadgati, sins, rules

(A.0) Who are the pitṛ-devatās? — origin, nature, purpose, worship

> **The pitṛ-gaṇas.** The Agniṣvāttas, Barhiṣads, Somyas and Ājyapas are the pitṛ-devatās; among them are those who kept the sacred fire (sāgnika) and those who did not (anagnika) (Bhāg. 4.1.63). According to another classification the pitṛ-gaṇas are seven — four mūrtimantaḥ (having form) and three śarīriṇaḥ (embodied) (Sabhā. 11.45); they are the Vairājas, Agniṣvāttas, Gārhapatyas, Somapas, Ekaśṛṅgas, Caturvedas and Kalās (kalāḥ) (Sabhā. 11.46–47). These pitṛ-devatās created by Svayambhū are also called 'Ūṣmapas' (Anu. 138.27). Bhīṣma said that the Grandsire (Brahmā), Pulastya, Vasiṣṭha, Pulaha, Aṅgiras, Kratu and Kaśyapa — these great lords of yoga are themselves the pitṛs (Anu. 139.21–22). **Deceased parents and forefathers (pretas) are not the pitṛs; the pitṛs are satisfied by the worship offered for the pretas** (Anu. 238.45).

Origin. Lord Brahmā created the pitṛ-gaṇas from his invisible form (Bhāg. 3.21.42–43). Svadhā, the daughter of Dakṣa, is their wife (Bhāg. 4.1.63). Svayambhū created tila as the first food for the pitṛs (Anu. 101.7).

Abode and time. The pitṛ-gaṇas, the Agniṣvāttas and others, dwell in deep samādhi in the southern quarter, which lies within the three worlds themselves (Bhāg. 5.24.6). One month of human beings is one day and night for them (Śānti. 238.49).

Greatness. The pitṛs are the devas of the devas, pure and holy (Anu. 238.2–3); they are worthy of worship by all — devas, asuras, humans and others (Anu. 134.4). The rite for the pitṛs is more excellent than the rite for the devas (Śānti. 347.59).

Their role. The pitṛ-gaṇas ever wish only true blessings for those of their gotras (Bhāg. 5.24.6). Through kavya (offerings to the pitṛs) progeny is obtained (Anu. 238.51–52). The pitṛs who are nourished by śrāddhas nourish in return (Anu. 238.49). To the learned who perform śrāddhas desiring prosperity, the pitṛs always grant prosperity and offspring (Anu. 238.37).

Worship. People of all four varṇas worship the pitṛ-devatās (Sabhā. 11.47). One pleases the devas with yajña, and the pitṛ-devatās with sons and with śrāddhas (Ādi. 126.18). The rite performed for the pitṛ-devatās is the pitṛ-yajña (Āśva. 104.10); they are satisfied daily with tarpaṇa (Anu. 154.6); they should be worshipped every day with daily pitṛ-tarpaṇa, daily śrāddha (svadhā, food) and the like (Bhāg. 11.17.50). The months of Māgha and Bhādrapada are commended for the śrāddha rite; the kṛṣṇa-pakṣa is better than the śukla-pakṣa (Anu. 238.7). For one's parents, śrāddha must certainly be performed in the kṛṣṇa-pakṣa of Bhādrapada (the pitṛ-pakṣa) and on the day of death (mṛtāha), according to one's means, with all one's strength; what is given to the pitṛ-devatās at those times does not perish (Bhāg. 7.14.20–27).

The beginning of śrāddha. To Nimi, who performed a śrāddha in grief for his son, Atri said that this is a dharma seen by Brahmā himself (Anu. 138.20–22). According to the Mahābhārata, Lord Varāha, who lifted up the earth, placed on darbha the three piṇḍas that clung to his tusks and performed the pitṛ rite (Śānti. 355.14–15); he said, "May these three, who have no form, take the form of piṇḍas and be the eternal pitṛs" (Śānti. 355.18–20); he said that it is he himself who is present in these three piṇḍas — father, grandfather and great-grandfather (Śānti. 355.21–22).

Service of parents — while they live. Bhīṣma called these three — mother, father and teacher — the 'gurus' (Śānti. 108.13); when the gurus are honoured, the ṛṣis and devas are pleased together with the pitṛ-devatās (Śānti. 108.27). The father is the gārhapatya fire, the mother the dakṣiṇa fire (Śānti. 108.6–7); by serving the father one wins this world, by serving the mother the other world (Śānti. 108.8–9). All the acts of one who disregards these three become fruitless (Śānti. 108.12). When Gautama asked how the debt to one's parents is repaid, Yama said that one should honour one's parents every day (Śānti. 129.9–10). Śrī Rāma said that even yajñas with dakṣiṇās do not give strength equal to the service of one's father (Rām. Ayo. 30.35), and that the great souls devoted to serving their parents attain the worlds of the devas, the gandharvas, Goloka and the worlds of Brahmā (Rām. Ayo. 30.37).

After death — the pitṛ rites. Telling Bharata to uphold the word of their departed father and free him from debt (Rām. Ayo. 107.10), Śrī Rāma said that he alone is a 'putra' who saves his father from the hell called 'put' and protects the pitṛ-devatās in every way (Rām. Ayo. 107.12), and that one should wish for many virtuous sons — at least one of them will go to Gayā (Rām. Ayo. 107.13). Nṛsiṃha commanded Prahlāda, "By the touch of my body your father has become wholly pure; having a good son, he will attain the worlds; perform the preta rites for him" (Bhāg. 7.10.23).

> **First they worship the pitṛs and afterwards satisfy the devas; therefore a person should always worship them with every effort (Anu. 134.5).**

(A.1) The example of the great

> **Even in forest exile.** When Śrī Rāma, in his forest exile, heard the news of his father's death, he told Lakṣmaṇa to bring iṅgudī oil-cake for the water rite and a bark garment to serve as an upper cloth (Rām. Ayo. 103.17; 103.20). Facing south, he offered water to his father (Rām. Ayo. 103.25–27), placed that very iṅgudī oil-cake mixed with jujube fruits on darbha as the piṇḍa (Rām. Ayo. 103.28–29), and said, "Whatever food a man eats, that same food is for his devas too" (Rām. Ayo. 103.30). **Lesson: Even in hard circumstances where the proper materials for śrāddha cannot be had, the obligatory śrāddha should be performed as well as possible with whatever is available.**

Bharata's devotion. Though he had fallen to the ground in grief, Bharata, knowing dharma, had all the preta rites performed (Rām. Ayo. 76.2–3). When ten days had passed, he had the śrāddha rites performed on the twelfth day (Rām. Ayo. 77.1); on the thirteenth day he came to the foot of his father's pyre to gather the bones (Rām. Ayo. 77.4–5). **Lesson: When circumstances allow, all the rules taught in the śāstra should be observed in full on the appointed days, as Bharata did.**

Even for a bird. Śrī Rāma cremated Jaṭāyu, who was as worthy of honour as Daśaratha, as he would his own kinsman (Rām. Araṇya. 68.31); he offered piṇḍas on green darbha (Rām. Araṇya. 68.32–33) and gave water in the Godāvarī (Rām. Araṇya. 68.35–36). **Lesson: Even where there is no tie of blood, the preta rite should be performed with gratitude for those who are worthy of our honour and those who have helped us.**

Tapas over three generations. Aṃśumān and Dilīpa were unable to bring down the Gaṅgā for the sons of Sagara (Rām. Bāla. 44.8–9; 44.11). Bhagīratha performed severe tapas for a thousand years, living only on fruits, roots and water (Araṇya. 108.13); at last he offered the finest water to the sons of Sagara in due manner (Rām. Bāla. 44.17–18). **Lesson: For the sadgati of the pitṛs one should strive without giving up, however long it takes, however many generations.**

Even in famine. In a twelve-year drought, though all the great ṛṣis fled to save their lives (Śalya. 52.36–37), the sage Sārasvata kept up his life and the Vedas while continuing to offer tarpaṇa to the pitṛ-devatās and the devas (Śalya. 52.40). **Lesson: Even in a famine that endangers life itself, pitṛ-tarpaṇa must not be given up.**

A faithful wife in the forest. The delicate Arci (Bhāg. 4.23.19) prepared a pyre for her husband Pṛthu on a mountain peak (Bhāg. 4.23.21), bathed in the river and offered water (Bhāg. 4.23.22). **Lesson: Even if one is delicate, even in a place without comforts, the preta rite should be performed without regard to hardship.**

Even for those with no one. Yudhiṣṭhira ordered that the preta rites be performed for all (Strī. 26.24–26); at Kuntī's request (Strī. 27.12) Yudhiṣṭhira offered water to Karṇa and performed the entire preta rite according to rule with abundant dakṣiṇā (Strī. 27.27, 29–30). **Lesson: We should see that the last rites are performed even for those who have no relatives; even if he was an enemy in war, the rites due to a deceased kinsman must certainly be performed.**

Enmity ends with death. Vibhīṣaṇa said he would not perform the saṃskāra for Rāvaṇa, a cruel man who had abandoned dharma, who had touched another's wife, an enemy in the form of a brother (Rām. Yuddha. 111.93–96). Then Śrī Rāma said, "Enmities end with death, and our purpose has been achieved; perform the saṃskāra for him — he is to me what he is to you" (Rām. Yuddha. 111.100–101), and told him that by dharma Rāvaṇa deserved to receive the saṃskāra according to rule without delay, and that it would bring him fame (Rām. Yuddha. 111.101–102). Vibhīṣaṇa carried him in a golden palanquin as befits a king, performed the finest pitṛmedha and offered tilodaka (sesame-water) (Rām. Yuddha. 111.107–121). **Lesson: Enmity is with wickedness, not with the person; it ends with death — the pitṛ rites due to the deceased must never be withheld.**

Even if the line perishes. Arjuna performed the rites for all the Vṛṣṇis in order of precedence (Mausala. 8.28–30); he had the bodies of Balarāma and Vāsudeva searched out and cremated (Mausala. 8.32). **Lesson: Even if the whole line perishes, the one who remains must perform the rites for all.**

The śāstra alone is the authority. At Gaṅgādvāra Bhīṣma began the śrāddha for his father Śantanu and was ready to offer the piṇḍa (Anu. 130.11–14); then an arm rose up, piercing through the darbha (Anu. 130.15–16). Concluding that giving the piṇḍa into a hand is not enjoined by the Veda (Anu. 130.17–18), he offered everything on the darbha alone (Anu. 130.19–21); the pitṛ-devatās appeared in a dream and said they were pleased because he had not been confused about dharma and had taken the śāstra as his authority (Anu. 130.21–24). **Lesson: However wondrous a sight may appear, śrāddha should be performed taking the rule of the śāstra alone as the authority, not out of emotion.**

Even in grief for a son. Though tormented by grief, Nimi restrained his mind and reflected on the procedure of śrāddha (Anu. 138.9–11); on the amāvāsyā he fed seven brāhmaṇas (Anu. 138.12–13). **Lesson: Even in intense sorrow, one should restrain the mind and perform śrāddha.**

The Lord's daily routine. Every day Śrī Kṛṣṇa worshipped the Sun and offered tarpaṇa to the devas, ṛṣis and pitṛs (Bhāg. 10.80.7). **Lesson: The Lord himself offered pitṛ-tarpaṇa daily; we too must never give it up.**

> **Svāhā daily, svadhā daily — the pitṛs and the devas always expect these two from their sons (Śānti. 75.25).**

(A.2) Sadgati for the performer and for the pitṛs

A single pāyasa. If, in the kṛṣṇa-pakṣa of Bhādrapada when the nakṣatra is Maghā, when the shadow of an elephant falls to the east, at the kutapa hour, facing south, one makes an offering to the pitṛs with paramānna (sweet rice-milk) (Anu. 189.31–32), the fruit equals performing a mahā-śrāddha for thirteen years (Anu. 189.33). The pitṛs themselves wish, "May one be born in our family who, in the dakṣiṇāyana, on the trayodaśī with Maghā, will give pāyasa with ghee" (Anu. 135.12).

Tilodaka at an eclipse. If at lunar and solar eclipses and at the solstices one, in purity, gives the pitṛs even water mixed with sesame, it is as if one had performed śrāddha for a thousand years (Āśva. 110.29). One who performs śrāddha at Sannihatī during a solar eclipse on amāvāsyā obtains the fruit of a thousand aśvamedhas (Araṇya. 81.196–198); by merely bathing there any misdeed is destroyed (Araṇya. 81.198–199).

Gayā. What is given to the pitṛs at the Akṣayavaṭa in Gayā becomes imperishable (Araṇya. 82.82); one who dwells in Gayā for both pakṣas purifies his family up to the seventh generation (Araṇya. 82.95). That is why one should wish for many sons, for at least one of them will go to Gayā (Rām. Ayo. 107.13; Araṇya. 85.9); or one may marry a Gaurī maiden, or release a blue bull — such offspring delivers ten generations before and ten after (Araṇya. 85.10).

Release of the pretas. Through the bond of the piṇḍa the pretas are released (Anu. 139.22). After their ashes were wetted with Gaṅgā water, the sixty thousand sons of Sagara reached svarga; as long as the waters of the ocean remain, they will stay in svarga (Rām. Bāla. 44.2–4). Jaṭāyu, given the saṃskāra by Śrī Rāma, attained a holy and auspicious state (Rām. Araṇya. 68.37). The pretas and pitṛs to whom tarpaṇa is offered with Gaṅgā water are satisfied in all three worlds (Anu. 65.39).

Fruit for the performer. From the pitṛmedha come long life, health, sons, and abundant wealth and grain (Anu. 238.35); the giver of śrāddha attains a svarga free from sorrow (Anu. 238.36). One who worships the pitṛs with tila is as if he had performed all the sattra sacrifices (Anu. 101.9). The pitṛ-devatās said that those who give gold deliver ten generations before and ten after (Anu. 130.27–28). Having heard the procedure of nakṣatra śrāddha taught by Yama (Anu. 136.1) and acted accordingly, Śaśabindu conquered and ruled the earth without effort (Anu. 136.15).

Tilodaka and lamp. The pitṛ-devatās always regard the tilodaka given in śrāddha as imperishable (Anu. 192.14); the devas regard the gift of a vessel of tila as equal to the gift of a cow and to a permanent gift of land (Anu. 192.12–13). One who, for the four months of the rainy season, gives tilodaka with faith and feeds a brāhmaṇa learned in the Vedas according to his means obtains the full fruit of a hundred sacrifices (Anu. 191.3–4). One who gives a lamp daily delivers the pitṛs (Anu. 103.28–29); one who gives lamps in the rainy season shines like the moon (Anu. 188.77).

Growth of the line. If the wife, with permission, eats the middle piṇḍa, the forefathers give a son to the one who desires a son (Anu. 188.38). To those who perform śrāddhas desiring prosperity, the pitṛs always grant prosperity and offspring (Anu. 238.37). The offspring of one who, on amāvāsyā, gives tilodaka mixed with honey in a vessel of udumbara wood (Anu. 188.78) always thrive; one who does it with faith is freed from the debt to the pitṛs (Anu. 188.79). Yayāti said that he had been delivered by his daughter and by his daughter's sons (Ādi. 87.28).

If the story is recited. The śrāddha of one who recites to the brāhmaṇas at a śrāddha even one quarter-verse of the Bhārata becomes imperishable and reaches the pitṛs (Ādi. 62.40); the Rāmāyaṇa, equal to the Veda, should also be recited at śrāddhas (Rām. Uttara. 111.4).

The blue bull. If a released blue bull lifts up water with its tail, the pitṛs are satisfied for sixty thousand years (Anu. 188.73–75); if it stands lifting mud from the bank with its horns, the pitṛs go to Somaloka (Anu. 188.76). The pitṛs themselves said that the debt to the pitṛs is repaid by releasing a blue bull, by tilodaka on amāvāsyā and by giving lamps in the rainy season (Anu. 188.70–71).

> **The elders say that what is given by a beloved son becomes imperishable in Pitṛloka (Rām. Ayo. 102.8).**

(A.3) Grave sin for transgression

> **No passage without water.** Bhagīratha said to the Gaṅgā, "O great river, until you bathe those bodies with your waters, the sons of Sagara have no passage onward" (Araṇya. 108.19). The pitṛs of those whose piṇḍa and water rites have lapsed fall (Bhīṣma. 25.42).

Hanging upside down. Jaratkāru saw his pitṛs hanging upside down in a pit; they told him that, as their line was dwindling, they were falling into an impure hell (Ādi. 45.3; 45.13; 45.22). Agastya's pitṛs too were seen hanging upside down in a hole (Araṇya. 94.14); they said they were in that state for want of offspring (Araṇya. 94.15–16).

A crow for a hundred years. One who eats by himself without performing either the rite for the devas or the rite for the pitṛs is born as a crow after death (Anu. 173.84) — born a crow for a hundred years, then a cock, then a serpent for a month, and only after that is he born as a human (Anu. 173.85).

In excrement, in semen. One who, having eaten at a śrāddha, studies the Veda that day, and one who goes to the bed of a vṛṣalī — their pitṛs lie in their excrement for that whole month (Anu. 137.12). The pitṛs of a man who approaches a woman after giving or eating a śrāddha lie in that semen for the whole month (Anu. 188.24). The pitṛs of those who knowingly give to the unworthy certainly eat excrement after death (Anu. 137.16). What is given to a seller of soma becomes excrement; what is given to a physician becomes pus and blood (Anu. 137.13).

Like a peepal fruit. The 'śrāddha-mitra', who forges ties of friendship through śrāddha, falls from the world of svarga like a peepal fruit loosed from its stalk (Anu. 137.43). The dakṣiṇā given to a dancer or a singer does not reach the devas or the pitṛs; it casts down their pretas from the path of the devas (devayāna) (Anu. 137.48–49).

Fallen from both worlds. Nakula warned that if one renounces without performing the great yajñas and without offering svadhā to the pitṛs, one will fall from both worlds and perish like a cloud scattered by the wind (Śānti. 12.52–53). Those who do not worship the pitṛs with the aṣṭakās and other rites as the śāstra enjoins, and others like them, become childless when they are born again (Anu. 221.12–14).

Repentance in the birth of an insect. An insect told Vyāsa that it had not performed śrāddha either for the devas or for the pitṛ-yajña, and had not fed those who asked for food (Anu. 179.22), and said that it now repented, remembering those cruel deeds (Anu. 179.26).

The share of the rākṣasas. The havis of a śrāddha performed without tila or in anger is plundered by yātudhānas and piśācas (Anu. 137.22); a gift given at the wrong time becomes the share of the rākṣasas (Anu. 61.3); the fruit of one who performs a rite without first worshipping the pitṛs is enjoyed by rākṣasas and piśācas (Anu. 238.50). Brahmā assigned as a share to the lord of the asuras all that is given with envy and without faith (Anu. 137.20).

Even for small faults. If one wrings out the bathing cloth before offering tarpaṇa, the devas, the hosts of ṛṣis and the pitṛ-devatās depart in disappointment, cursing (Āśva. 104.62). One who uses sesame for any purpose other than food, oil-bath or gifting becomes a worm in dog's excrement and sinks along with his pitṛ-devatās (Āśva. 109.36). With havis on which the glance of a woman in her period or the like has fallen, the pitṛ-devatās are not satisfied for thirteen years (Anu. 190.13).

Curses. Uttaṅka cursed King Pauṣya, who served him impure food at a śrāddha, to become blind (Ādi. 3.116). Krodha (Anger), who spoiled the milk drawn for Jamadagni's śrāddha (Āśva. 95.4–5), took the form of a mongoose because of his offence against the pitṛ-devatās (Āśva. 95.11). Vikukṣi, who ate beforehand one of the materials meant for the aṣṭakā śrāddha (Bhāg. 9.7.7–8), was banished from the country by King Ikṣvāku (Bhāg. 9.7.9).

> **The elders call one who does not offer śrāddha to the pitṛs and does not worship the devas a fool (Udyoga. 33.43).**

(A.4) Rules frequently stated

> **Aparāhṇa.** The rite for the devas should be done in the forenoon, the rite for the pitṛs in the aparāhṇa (afternoon) (Anu. 61.2–3); just as the kṛṣṇa-pakṣa is superior to the śukla-pakṣa, so for śrāddha the aparāhṇa is superior to the forenoon (Anu. 134.21). What is given to the pitṛs in the 'kutapa', the eighth part of the day, becomes imperishable (Ādi. 87.31).

Amāvāsyā, Māgha and Bhādrapada. One who offers a piṇḍa on amāvāsyā obtains all his desires (Anu. 134.19). For śrāddha the months of Māgha and Bhādrapada are honoured; the kṛṣṇa-pakṣa is the best (Anu. 238.7). In the kṛṣṇa-pakṣa of Bhādrapada one should perform śrāddha for one's parents according to one's means (Bhāg. 7.14.20). What is given at an eclipse, at the end of an ayana (solstice), under Maghā, or at Gayā is equal to a thousand niṣkas (Āśva. 110.27).

Three purifiers. In śrāddha the daughter's son, the kutapa and tila are purifiers; purity, freedom from anger and freedom from haste are praiseworthy (Anu. 238.14). Śrotriya brāhmaṇas endowed with good conduct, learning and family should be invited, in an odd number, on the previous day or on the morning of that day itself (Anu. 238.12–13). The pitṛ rite should be performed only after bathing the head (Anu. 161.134); tilodaka should be given to the pitṛs with a copper vessel (Anu. 189.21–22).

The greatness of tila. Svayambhū created tila as the first food for the pitṛs (Anu. 101.7); Manu said that a śrāddha with abundant tila is imperishable (Anu. 135.4). Tila protects the row of diners from piśācas, and darbha from rākṣasas (Ādi. 87.32); tila should be scattered all around the place of śrāddha (Anu. 137.21).

Choosing the brāhmaṇas. In a rite for the devas the brāhmaṇas should not be examined; in a rite for the pitṛs they should be examined (Anu. 137.2–3) — as to family, conduct, age, appearance, learning and lineage (Anu. 137.4). In the pitṛ rite one should feed three, or even just one; however wealthy one may be, one should not expand the śrāddha (Bhāg. 7.15.3). If a single knower of the mantras is pleased, it equals hundreds of thousands who do not know the ṛks (Anu. 137.56). Physicians, temple priests (devalakas), sellers of soma, singers and dancers are not fit for śrāddha (Anu. 61.14–15). At a śrāddha one should not show favour to a friend (Anu. 137.44).

Things to avoid. Kodrava millet, asafoetida, garlic, onion, drumstick, bottle gourd, black salt (Anu. 138.38–39); cumin, all kinds of salt and jamun fruits are to be avoided in śrāddha (Anu. 138.40–41); vessels of iron, tin and lead are also to be avoided (Anu. 238.17–18). The pitṛs are most pleased with the food of munis (Bhāg. 7.15.7).

The order on the day of śrāddha. First the pitṛ-devatās should be offered tarpaṇa, then bali, after that vaiśvadeva, and finally the feeding of brāhmaṇas (Anu. 154.17).

The order of the piṇḍas. The piṇḍa should be given first to the father, then to the grandfather, then to the great-grandfather (Anu. 139.13–14); facing south, with the sacred thread over the right shoulder (apasavya), uttering the name first, one should place three piṇḍas on darbha (Anu. 238.27).

Daily duty. Tarpaṇa, svādhyāya (Vedic recitation), bali, honouring guests and the pitṛ-yajña — these are the five mahāyajñas (Āśva. 104.10). The pitṛ-devatās should be satisfied daily with tarpaṇa (Anu. 154.6); every day one should please the pitṛs with food, with water, or even with milk, roots and fruits (Anu. 154.8–9). Tarpaṇa should be offered to the father, grandfather, great-grandfather, mother, paternal grandmother, maternal grandmother, guru, ācārya and others (Āśva. 104.58–59).

Preta-karma. It is commended to cremate the dead according to rule in a pure place (Śānti. 303.38); for an āhitāgni who died in a foreign land and whose body is not found, an effigy should be made with palāśa stalks and the saṃskāra performed (Āśva. 118.1–2). Udaka-dāna and the aṣṭakā śrāddha provide nourishment for the dead in the other world (Anu. 242.32). Excessive grief torments the forefathers (Āśva. 2.2).

One's own land. A śrāddha offered on another's land is spoiled by the pitṛs of that land (Anu. 101.33); forests, mountains, rivers and tīrthas belong to no owner (Anu. 101.35).

> **Just as all living beings on earth wait for rain, the pitṛs wait for the pitṛmedha (Anu. 238.4).**

(B) The conduct of the great — examples of śrāddha, tarpaṇa and preta-karma

Sources and abbreviations. All the ślokas are given as they stand, in Devanagari, from three sources — (1) Śrīmad Vālmīki Rāmāyaṇa: a JSON prepared from the Gita Press (Gorakhpur) edition; (2) Mahābhārata: the Kumbhakonam edition in the MAHE (Manipal) Digital Concordance (DPRC_MM_DC_KK_complete_[200525].txt) — the parva and upa-parva names follow the colophons of that edition, and the adhyāya-śloka numbers are those of that edition (they may differ from the BORI numbers); (3) Śrīmad Bhāgavatam: the skandha_1–12.json edition. When the same śloka is cited in more than one group, it is printed only the first time, and the other places link to it. In the summaries some materials are referred to generally as "other materials"; the ślokas are as they stand. Abbreviations: Rām. Bāla./Ayo./Araṇya./Kiṣk./Sundara./Yuddha./Uttara. = the kāṇḍas of the Rāmāyaṇa (sarga.śloka); Bhāg. = Śrīmad Bhāgavatam (skandha.adhyāya.śloka); Mahābhārata: Ādi., Sabhā., Araṇya., Virāṭa., Udyoga., Bhīṣma., Droṇa., Karṇa., Śalya., Sauptika., Strī., Śānti., Anu., Āśva., Āśrama., Mausala., Mahāpra., Svargā. = the respective parvas (adhyāya.śloka).

B.1 During the exile, Śrī Rāma offers jalāñjali and a piṇḍa of iṅgudī to Daśaratha on the bank of the Mandākinī

Speaker / narration: Bharata to Śrī Rāma; then Śrī Rāma's words; the rest is Vālmīki's narration Example Niyama Puṇya

- **Example** Having told of their father's death, Bharata urged Śrī Rāma, ‘Rise and offer udaka to our father; Śatrughna and I have already offered udaka’ (Rām. Ayo. 102.7).
- **Niyama** **Puṇya** Bharata said that the elders declare that what is given by a beloved son becomes inexhaustible in the pitṛ-loka, and that Rāma alone was dear to their father (Rām. Ayo. 102.8).
- **Example** Śrī Rāma lamented that he had been unable to perform the saṃskāra for his father, who had died of grief at being parted from him, and said that Bharata and Śatrughna, who had honoured the king with all the preta rites, had fulfilled their purpose (Rām. Ayo. 103.9–10).
- **Example** When his brothers said, ‘Udaka must be offered to our father’, Śrī Rāma told Lakṣmaṇa to bring iṅgudī piṇyāka (oil-cake) for the water rite and a bark garment to wear as an upper cloth (Rām. Ayo. 103.17; 103.20).
- **Example** **Niyama** Reaching the swift-flowing river, at an auspicious tīrtha free of mud, they released water for the king, saying, ‘May this be (yours)’; Śrī Rāma, holding water in his cupped hands and facing the southern (Yāmya) quarter, spoke weeping (Rām. Ayo. 103.25–26).
- **Example** **Puṇya** Śrī Rāma prayed, ‘O best of kings, may this pure water that I give reach you, who have gone to the pitṛ-loka, inexhaustibly’ (Rām. Ayo. 103.27).
- **Example** Coming to the bank, together with his brothers he made the nirvāpa (piṇḍa-pradāna) to his father; he placed iṅgudī piṇyāka mixed with jujube fruits on darbha (Rām. Ayo. 103.28–29).
- **Niyama** Śrī Rāma said, ‘O great king, accept with love what we ourselves eat; whatever food a man eats, that same food is for his devas too’ (Rām. Ayo. 103.30).

Śrīmad Rāmāyaṇa › Ayodhyākāṇḍa › Sarga 102 › Śloka 7 **Example** Vā.Rā. 2.102.7

उत्तिष्ठ पुरुषव्याघ्र क्रियतामुदकं पितुः।
अहं चायं च शत्रुघ्नः पूर्वमेव कृतोदकौ॥

↩ **Back:** ↩ B.1 ↩ Index.65

Śrīmad Rāmāyaṇa › Ayodhyākāṇḍa › Sarga 102 › Śloka 8 **Niyama** **Puṇya** Vā.Rā. 2.102.8

प्रियेण किल दत्तं हि पितृलोकेषु राघव।
अक्षयं भवतीत्याहुर्भवांश्चैव पितुः प्रियः॥

↩ **Back:** ↩ A ↩ B.1

Śrīmad Rāmāyaṇa › Ayodhyākāṇḍa › Sarga 103 › Śloka 9 **Example** Vā.Rā. 2.103.9

किं नु तस्य मया कार्यं दुर्जातेन महात्मनः।
यो मृतो मम शोकेन स मया न च संस्कृतः॥

↩ **Back:** ↩ B.1

Śrīmad Rāmāyaṇa › Ayodhyākāṇḍa › Sarga 103 › Śloka 10 **Example** Vā.Rā. 2.103.10

अहो भरत सिद्धार्थो येन राजा त्वयानघ ।
शत्रुघ्नेन च सर्वेषु प्रेतकृत्येषु सत्कृतः ॥

↩ **Back:** ↩ B.1 ↩ Index.66

Śrīmad Rāmāyaṇa › Ayodhyākāṇḍa › Sarga 103 › Śloka 17 **Example** Vā.Rā. 2.103.17

ततस्ते भ्रातरः सर्वे भृशमाश्वास्य दुःखितम् ।
अब्रुवञ्जगतीभर्तुः क्रियतामुदकं पितुः ॥

↩ **Back:** ↩ A.1 · Ideal ↩ B.1

Śrīmad Rāmāyaṇa › Ayodhyākāṇḍa › Sarga 103 › Śloka 20 **Example** Vā.Rā. 2.103.20

आनयेङ्गुदिपिण्याकं चीरमाहर चोत्तरम् ।
जलक्रियार्थं तातस्य गमिष्यामि महात्मनः ॥

↩ **Back:** ↩ A.1 · Ideal ↩ B.1

Śrīmad Rāmāyaṇa › Ayodhyākāṇḍa › Sarga 103 › Śloka 25 **Example** **Niyama** Vā.Rā. 2.103.25

शीघ्रस्रोतसमासाद्य तीर्थं शिवमकर्दमम् ।
सिषिचुस्तूदकं राज्ञे तत एतद् भवत्विति ॥

↩ **Back:** ↩ A.1 · Ideal ↩ B.1

Śrīmad Rāmāyaṇa › Ayodhyākāṇḍa › Sarga 103 › Śloka 26 **Example** **Niyama** Vā.Rā. 2.103.26

प्रगृह्य तु महीपालो जलापूरितमञ्जलिम् ।
दिशं याम्यामभिमुखो रुदन् वचनमब्रवीत् ॥

↩ **Back:** ↩ A.1 · Ideal ↩ B.1

Śrīmad Rāmāyaṇa › Ayodhyākāṇḍa › Sarga 103 › Śloka 27 **Example** **Puṇya** Vā.Rā. 2.103.27

एतत् ते राजशार्दूल विमलं तोयमक्षयम् ।
पितृलोकगतस्याद्य मद्दत्तमुपतिष्ठतु ॥

↩ **Back:** ↩ A.1 · Ideal ↩ B.1 ↩ Index.67

Śrīmad Rāmāyaṇa › Ayodhyākāṇḍa › Sarga 103 › Śloka 28 **Example** Vā.Rā. 2.103.28

ततो मन्दाकिनीतीरं प्रत्युत्तीर्य स राघवः ।
पितुश्चकार तेजस्वी निर्वापं भ्रातृभिः सह ॥

↩ **Back:** ↩ A.1 · Ideal ↩ B.1 ↩ Index.67

Śrīmad Rāmāyaṇa › Ayodhyākāṇḍa › Sarga 103 › Śloka 29 **Example** Vā.Rā. 2.103.29

ऐङ्गुदं बदरैर्मिश्रं पिण्याकं दर्भसंस्तरे ।
न्यस्य रामः सुदुःखार्तो रुदन् वचनमब्रवीत् ॥

↩ **Back:** ↩ A.1 · Ideal ↩ B.1

Śrīmad Rāmāyaṇa › Ayodhyākāṇḍa › Sarga 103 › Śloka 30 **Niyama** Vā.Rā. 2.103.30

इदं भुङ्क्ष्व महाराज प्रीतो यदशना वयम् ।
यदन्नः पुरुषो भवति तदन्नास्तस्य देवताः ॥

↩ **Back:** ↩ A.1 · Ideal ↩ B.1

B.2 Refuting the nāstika argument of Jābāli — Śrī Rāma's vow to satisfy the pitṛ-devatās even while dwelling in the forest

Speaker / narration: Śrī Rāma to Jābāli (Vālmīki's narration) Example Niyama

- **Example** Hearing the argument spoken by Jābāli (which denied the other world and śrāddha), Śrī Rāma, whose valour is truth, replied with a steady mind, refuting it; not tolerating those nāstika words, he condemned them (Rām. Ayo. 109.1; 109.30).
- **Example** **Niyama** Śrī Rāma vowed that, remaining in the forest itself, pure and restrained in diet, he would carry on his life in the world with faith, satisfying the pitṛ-devatās and the devas with pure roots, flowers and fruits (Rām. Ayo. 109.26–27).

Śrīmad Rāmāyaṇa › Ayodhyākāṇḍa › Sarga 109 › Śloka 1 **Example** Vā.Rā. 2.109.1

जाबालेस्तु वचः श्रुत्वा रामः सत्यपराक्रमः।
उवाच परया सूक्त्या बुद्ध्याविप्रतिपन्नया॥

↩ **Back:** ↩ B.2

Śrīmad Rāmāyaṇa › Ayodhyākāṇḍa › Sarga 109 › Śloka 26 **Example** **Niyama** Vā.Rā. 2.109.26

वनवासं वसन्नेव शुचिर्नियतभोजनः।
मूलपुष्पफलैः पुण्यैः पितॄन् देवांश्च तर्पयन्॥

↩ **Back:** ↩ B.2 ↩ E.85

Śrīmad Rāmāyaṇa › Ayodhyākāṇḍa › Sarga 109 › Śloka 27 **Example** **Niyama** Vā.Rā. 2.109.27

संतुष्टपञ्चवर्गोऽहं लोकयात्रां प्रवाहये।
अकुहः श्रद्दधानः सन् कार्याकार्यविचक्षणः॥

↩ **Back:** ↩ B.2 ↩ E.85

Śrīmad Rāmāyaṇa › Ayodhyākāṇḍa › Sarga 109 › Śloka 30 **Example** Vā.Rā. 2.109.30

अमृष्यमाणः पुनरुग्रतेजा
निशम्य तन्नास्तिकवाक्यहेतुम्।
अथाब्रवीत् तं नृपतेस्तनूजो
विगर्हमाणो वचनानि तस्य॥

↩ **Back:** ↩ B.2

B.3 The last rites Bharata performed for Daśaratha — cremation, the ten days, the twelfth-day śrāddha, and the gathering of the bones

Speaker / narration: The poet's (Vālmīki's) description; Vasiṣṭha to Bharata Example Niyama

- Niyama Vasiṣṭha told Bharata to cease grieving and to perform well the last saṃskāra of the king, whose time had come; though Bharata fell to the ground, as a knower of dharma he had all the preta rites performed (Rām. Ayo. 76.2–3).
- Example They took the king's body out of the vat of oil and laid it on the ground (Rām. Ayo. 76.4).
- Niyama When Vasiṣṭha again told him to perform all the preta rites that were due, steadily and without hesitation, Bharata urged on the ṛtviks, purohitas and ācāryas (Rām. Ayo. 76.11–12).
- Example The ṛtviks placed the king in the middle of the pyre with various fragrant substances, offered homa into the fire and chanted; the Sāma singers sang the Sāmans according to the śāstra (Rām. Ayo. 76.17–18).
- Example The ṛtviks and the queens, Kausalyā and the others, circled the king on the pyre prasavya (clockwise) (Rām. Ayo. 76.20).
- Example Niyama The queens, ministers and purohitas, together with Bharata, offered udaka, entered the city, and spent ten days in grief, lying on the ground (Rām. Ayo. 76.23).
- Example Niyama When the ten days had passed and he had attained purity, Bharata had the śrāddha rites performed as the twelfth day came (Rām. Ayo. 77.1).
- Example For the king's aurdhvadehika Bharata gave the brāhmaṇas wealth, gems, abundant food, costly garments, many cows, men-servants and maid-servants, vehicles and large houses (Rām. Ayo. 77.2–3).
- Example On the morning of the thirteenth day, Bharata, who had come to the foot of his father's pyre for the gathering (to collect the bones), lamented in grief, his throat choked (Rām. Ayo. 77.4–5).
- Niyama Vasiṣṭha raised Bharata, saying, 'This is the thirteenth day since your father died; why do you delay while work remains in the gathering of the bones?'; the ministers urged the two brothers to complete the remaining rites quickly (Rām. Ayo. 77.22; 77.26).

Śrīmad Rāmāyaṇa › Ayodhyākāṇḍa › Sarga 76 › Śloka 2 Niyama Vā.Rā. 2.76.2

अलं शोकेन भद्रं ते राजपुत्र महायशः।
प्राप्तकालं नरपतेः कुरु संयानमुत्तमम्॥

↩ Back: ↩ A.1 · Ideal ↩ B.3

Śrīmad Rāmāyaṇa › Ayodhyākāṇḍa › Sarga 76 › Śloka 3 Niyama Vā.Rā. 2.76.3

वसिष्ठस्य वचः श्रुत्वा भरतो धरणीं गतः।
प्रेतकृत्यानि सर्वाणि कारयामास धर्मवित्॥

↩ Back: ↩ A.1 · Ideal ↩ B.3

Śrīmad Rāmāyaṇa › Ayodhyākāṇḍa › Sarga 76 › Śloka 4 Example Vā.Rā. 2.76.4

उद्धृत्य तैलसंसेकात् स तु भूमौ निवेशितम्।
आपीतवर्णवदनं प्रसुप्तमिव भूमिपम्॥

↩ Back: ↩ B.3

Śrīmad Rāmāyaṇa › Ayodhyākāṇḍa › Sarga 76 › Śloka 11 Niyama Vā.Rā. 2.76.11

प्रेतकार्याणि यान्यस्य कर्तव्यानि विशाम्पतेः।
तान्यव्यग्रं महाबाहो क्रियतामविचारितम्॥

↩ Back: ↩ B.3

Śrīmad Rāmāyaṇa › Ayodhyākāṇḍa › Sarga 76 › Śloka 12 Niyama Vā.Rā. 2.76.12

तथेति भरतो वाक्यं वसिष्ठस्याभिपूज्य तत्।
ऋत्विक्पुरोहिताचार्यांस्त्वरयामास सर्वशः॥

↩ **Back:** ↩ B.3

Śrīmad Rāmāyaṇa › Ayodhyākāṇḍa › Sarga 76 › Śloka 17 **Example** Vā.Rā. 2.76.17

गन्धानुच्चावचांश्चान्यांस्तत्र गत्वाथ भूमिपम् ।
तत्र संवेशयामासुश्चितामध्ये तमृत्विजः ॥

↩ **Back:** ↩ B.3

Śrīmad Rāmāyaṇa › Ayodhyākāṇḍa › Sarga 76 › Śloka 18 **Example** Vā.Rā. 2.76.18

तदा हुताशनं हुत्वा जेपुस्तस्य तदृत्विजः ।
जगुश्च ते यथाशास्त्रं तत्र सामानि सामगाः ॥

↩ **Back:** ↩ B.3

Śrīmad Rāmāyaṇa › Ayodhyākāṇḍa › Sarga 76 › Śloka 20 **Example** Vā.Rā. 2.76.20

प्रसव्यं चापि तं चक्रुर्ऋत्विजोऽग्निचितं नृपम् ।
स्त्रियश्च शोकसंतप्ताः कौसल्याप्रमुखास्तदा ॥

↩ **Back:** ↩ B.3

Śrīmad Rāmāyaṇa › Ayodhyākāṇḍa › Sarga 76 › Śloka 23 **Example** **Niyama** Vā.Rā. 2.76.23

कृत्वोदकं ते भरतेन सार्धं
नृपाङ्गना मन्त्रिपुरोहिताश्च ।
पुरं प्रविश्याश्रुपरीतनेत्रा
भूमौ दशाहं व्यनयन्त दुःखम् ॥

↩ **Back:** ↩ B.3 ↩ Index.62

Śrīmad Rāmāyaṇa › Ayodhyākāṇḍa › Sarga 77 › Śloka 1 **Example** **Niyama** Vā.Rā. 2.77.1

ततो दशाहेऽतिगते कृतशौचो नृपात्मजः ।
द्वादशेऽहनि सम्प्राप्ते श्राद्धकर्माण्यकारयत् ॥

↩ **Back:** ↩ A.1 · Ideal ↩ B.3

Śrīmad Rāmāyaṇa › Ayodhyākāṇḍa › Sarga 77 › Śloka 2 **Example** Vā.Rā. 2.77.2

ब्राह्मणेभ्यो धनं रत्नं ददावन्नं च पुष्कलम् ।
वासांसि च महार्हाणि रत्नानि विविधानि च ।
वास्तिकं बहु शुक्लं च गाश्चापि बहुशस्तदा ॥

↩ **Back:** ↩ B.3

Śrīmad Rāmāyaṇa › Ayodhyākāṇḍa › Sarga 77 › Śloka 3 **Example** Vā.Rā. 2.77.3

दासीर्दासांश्च यानानि वेश्मानि सुमहान्ति च ।
ब्राह्मणेभ्यो ददौ पुत्रो राज्ञस्तस्यौर्ध्वदेहिकम् ॥

↩ **Back:** ↩ B.3

Śrīmad Rāmāyaṇa › Ayodhyākāṇḍa › Sarga 77 › Śloka 4 **Example** Vā.Rā. 2.77.4

ततः प्रभातसमये दिवसे च त्रयोदशे ।
विललाप महाबाहुर्भरतः शोकमूर्च्छितः ॥

↩ **Back:** ↩ A.1 · Ideal ↩ B.3

Śrīmad Rāmāyaṇa › Ayodhyākāṇḍa › Sarga 77 › Śloka 5 **Example** Vā.Rā. 2.77.5

शब्दापिहितकण्ठश्च शोधनार्थमुपागतः ।
चितामूले पितुर्वाक्यमिदमाह सुदुःखितः ॥

↩ **Back:** ↩ A.1 · Ideal ↩ B.3

Śrīmad Rāmāyaṇa › Ayodhyākāṇḍa › Sarga 77 › Śloka 22 **Niyama** Vā.Rā. 2.77.22

त्रयोदशोऽयं दिवसः पितुर्वृत्तस्य ते विभो ।
सावशेषास्थिनिचये किमिह त्वं विलम्बसे ॥

↩ **Back:** ↩ B.3

Śrīmad Rāmāyaṇa › Ayodhyākāṇḍa › Sarga 77 › Śloka 26 **Niyama** Vā.Rā. 2.77.26

अश्रूणि परिमृद्नन्तौ रक्ताक्षौ दीनभाषिणौ ।
अमात्यास्त्वरयन्ति स्म तनयौ चापराः क्रियाः ॥

↩ **Back:** ↩ B.3

B.4 The cremation, piṇḍa-pradāna and water rite Śrī Rāma performed for Jaṭāyu

Speaker / narration: Śrī Rāma to Lakṣmaṇa; the rest is Vālmīki's narration Example Niyama Puṇya

- **Example** Saying that Jaṭāyu too was worthy of his reverence, like Daśaratha, Śrī Rāma told Lakṣmaṇa to bring firewood, and said that he would churn fire and cremate the king of vultures who had died for his sake (Rām. Araṇya. 68.26–27).
- **Puṇya** Śrī Rāma said: 'Attain, with my permission and consecrated by me, the state that is gained by those devoted to yajña, by those who keep the sacred fires, by those who never turn back in battle and by givers of land' (Rām. Araṇya. 68.29–30).
- **Example** The righteous Śrī Rāma, grieving, placed Jaṭāyu on the blazing pyre as though he were his own kinsman and cremated him (Rām. Araṇya. 68.31).
- **Example** Going into the forest with Lakṣmaṇa, he made piṇḍas with some other materials on ground spread with fresh darbha and offered them to the bird (Rām. Araṇya. 68.32–33).
- **Niyama** **Puṇya** Śrī Rāma recited the mantras relating to the pitṛs that the twice-born recite for a dead person's going to svarga (Rām. Araṇya. 68.34).
- **Example** **Niyama** Then the two princes went to the Godāvarī, bathed, and offered udaka to the king of vultures in the manner prescribed by the śāstras (Rām. Araṇya. 68.35–36).
- **Puṇya** Having done a difficult and glorious deed and fallen in battle, Jaṭāyu, consecrated by Śrī Rāma who was like a great ṛṣi, attained a holy and auspicious state (Rām. Araṇya. 68.37).

Śrīmad Rāmāyaṇa › Araṇyakāṇḍa › Sarga 68 › Śloka 26 **Example** Vā.Rā. 3.68.26

राजा दशरथः श्रीमान् यथा मम महायशाः ।
पूजनीयश्च मान्यश्च तथायं पतगेश्वरः ॥

↩ **Back:** ↩ B.4

Śrīmad Rāmāyaṇa › Araṇyakāṇḍa › Sarga 68 › Śloka 27 **Example** Vā.Rā. 3.68.27

सौमित्रे हर काष्ठानि निर्मथिष्यामि पावकम् ।
गृध्रराजं दिधक्ष्यामि मत्कृते निधनं गतम् ॥

↩ **Back:** ↩ B.4

Śrīmad Rāmāyaṇa › Araṇyakāṇḍa › Sarga 68 › Śloka 29 **Puṇya** Vā.Rā. 3.68.29

या गतिर्यज्ञशीलानामाहिताग्नेश्च या गतिः ।
अपरावर्तिनां या च या च भूमिप्रदायिनाम् ॥

↩ **Back:** ↩ B.4

Śrīmad Rāmāyaṇa › Araṇyakāṇḍa › Sarga 68 › Śloka 30 **Puṇya** Vā.Rā. 3.68.30

मया त्वं समनुज्ञातो गच्छ लोकाननुत्तमान् ।
गृध्रराज महासत्त्व संस्कृतश्च मया व्रज ॥

↩ **Back:** ↩ B.4

Śrīmad Rāmāyaṇa › Araṇyakāṇḍa › Sarga 68 › Śloka 31 **Example** Vā.Rā. 3.68.31

एवमुक्त्वा चितां दीप्तामारोप्य पतगेश्वरम् ।
ददाह रामो धर्मात्मा स्वबन्धुमिव दुःखितः ॥

↩ **Back:** ↩ A.1 · Ideal ↩ B.4 ↩ Index.69

Śrīmad Rāmāyaṇa › Araṇyakāṇḍa › Sarga 68 › Śloka 32 **Example** Vā.Rā. 3.68.32

रामोऽथ सहसौमित्रिर्वनं गत्वा स वीर्यवान् ।
स्थूलान् हत्वा महारोहीननुतस्तार तं द्विजम् ॥

↩ **Back:** ↩ A.1 · Ideal ↩ B.4

Śrīmad Rāmāyaṇa › Araṇyakāṇḍa › Sarga 68 › Śloka 33 **Example** Vā.Rā. 3.68.33

रोहिमांसानि चोद्धृत्य पेशीकृत्वा महायशाः ।
शकुनाय ददौ रामो रम्ये हरितशाद्वले ॥

↩ **Back:** ↩ A.1 · Ideal ↩ B.4 ↩ Index.69

Śrīmad Rāmāyaṇa › Araṇyakāṇḍa › Sarga 68 › Śloka 34 **Niyama** **Puṇya** Vā.Rā. 3.68.34

यत् तत् प्रेतस्य मर्त्यस्य कथयन्ति द्विजातयः ।
तत् स्वर्गगमनं पित्र्यं तस्य रामो जजाप ह ॥

↩ **Back:** ↩ B.4

Śrīmad Rāmāyaṇa › Araṇyakāṇḍa › Sarga 68 › Śloka 35 **Example** **Niyama** Vā.Rā. 3.68.35

ततो गोदावरीं गत्वा नदीं नरवरात्मजौ ।
उदकं चक्रतुस्तस्मै गृध्रराजाय तावुभौ ॥

↩ **Back:** ↩ A.1 · Ideal ↩ B.4 ↩ Index.69

Śrīmad Rāmāyaṇa › Araṇyakāṇḍa › Sarga 68 › Śloka 36 **Example** **Niyama** Vā.Rā. 3.68.36

शास्त्रदृष्टेन विधिना जलं गृध्राय राघवौ ।
स्नात्वा तौ गृध्रराजाय उदकं चक्रतुस्तदा ॥

↩ **Back:** ↩ A.1 · Ideal ↩ B.4 ↩ Index.69

Śrīmad Rāmāyaṇa › Araṇyakāṇḍa › Sarga 68 › Śloka 37 **Puṇya** Vā.Rā. 3.68.37

स गृध्रराजः कृतवान् यशस्करं
सुदुष्करं कर्म रणे निपातितः ।
महर्षिकल्पेन च संस्कृतस्तदा
जगाम पुण्यां गतिमात्मनः शुभाम् ॥

↩ **Back:** ↩ A.2 · Sadgati ↩ B.4

B.5 Gifts made by Śrī Rāma for his mothers who had gone to svarga

Speaker / narration: Vālmīki Maharṣi (narration) Example Puṇya

- **Example** After a long time Kausalyā, surrounded by sons and grandsons, passed away; Sumitrā and Kaikeyī also followed her and, having performed many acts of dharma, joined Daśaratha in svarga (Rām. Uttara. 99.15–17).
- **Example** For his mothers, Rāma made great gifts to brāhmaṇas rich in tapas, without distinction among them, from time to time (kāle kāle) (Rām. Uttara. 99.18).
- **Example** **Puṇya** Righteous Rāma, increasing the welfare of the pitṛs and devas, performed pitrya (relating to the pitṛs) brahma-ratnas and yajñas exceedingly difficult to perform (Rām. Uttara. 99.19).

Śrīmad Rāmāyaṇa › Uttarakāṇḍa › Sarga 99 › Śloka 15 **Example** Vā.Rā. 7.99.15

अथ दीर्घस्य कालस्य राममाता यशस्विनी ।
पुत्रपौत्रैः परिवृता कालधर्ममुपागमत् ॥

↩ **Back:** ↩ B.5

Śrīmad Rāmāyaṇa › Uttarakāṇḍa › Sarga 99 › Śloka 16 **Example** Vā.Rā. 7.99.16

अन्वियाय सुमित्रा च कैकेयी च यशस्विनी ।
धर्मं कृत्वा बहुविधं त्रिदेवे पर्यवस्थिता ॥

↩ **Back:** ↩ B.5

Śrīmad Rāmāyaṇa › Uttarakāṇḍa › Sarga 99 › Śloka 17 **Example** Vā.Rā. 7.99.17

सर्वाः प्रमुदिताः स्वर्गे राज्ञा दशरथेन च ।
समागता महाभागाः सर्वधर्मं च लेभिरे ॥

↩ **Back:** ↩ B.5

Śrīmad Rāmāyaṇa › Uttarakāṇḍa › Sarga 99 › Śloka 18 **Example** Vā.Rā. 7.99.18

तासां रामो महादानं काले काले प्रयच्छति ।
मातृणामविशेषेण ब्राह्मणेषु तपस्विषु ॥

↩ **Back:** ↩ B.5

Śrīmad Rāmāyaṇa › Uttarakāṇḍa › Sarga 99 › Śloka 19 **Example** **Puṇya** Vā.Rā. 7.99.19

पित्र्याणि ब्रह्मरत्नानि यज्ञान् परमदुस्तरान् ।
चकार रामो धर्मात्मा पितॄन् देवान् विवर्धयन् ॥

↩ **Back:** ↩ B.5

B.6 The royal aurdhvadehika Sugrīva and Aṅgada performed for Vālī

Speaker / narration: The words of Lakṣmaṇa, Śrī Rāma and Sugrīva; the rest is Vālmīki's narration Example Niyama

- Niyama Lakṣmaṇa told Sugrīva to perform at once, together with Tārā and Aṅgada, the preta rites and cremation for Vālī, and to have dry wood and divine sandalwood brought (Rām. Kiṣk. 25.13–14).
- Example Seeing the palanquin, Śrī Rāma said to Lakṣmaṇa, 'Carry Vālī away quickly; have the preta rites performed' (Rām. Kiṣk. 25.27).
- Example Niyama Placing Vālī, adorned with ornaments, garlands and garments, in the palanquin, Sugrīva ordered that his brother's aurdhvadehika be performed in a fitting manner (anukūlataḥ), with the special abundance seen among kings on earth (Rām. Kiṣk. 25.29–30; 25.32).
- Example Tāra and the others performed Vālī's aurdhvadehika at once on that scale; the vānaras built the pyre (Rām. Kiṣk. 25.33; 25.38).
- Example Niyama Weeping, Aṅgada together with Sugrīva placed his father on the pyre, duly gave the fire, and circled his father apasavya (anticlockwise) (Rām. Kiṣk. 25.49–50).
- Example Niyama After the cremation was duly done, they all went to a sacred river and, placing Aṅgada in front, together with Sugrīva and Tārā offered water to Vālī (Rām. Kiṣk. 25.51–52).
- Example Sorrowful himself along with the sorrowful Sugrīva, sharing his grief equally, Śrī Rāma had the preta rites carried out (Rām. Kiṣk. 25.53).

Śrīmad Rāmāyaṇa › Kiṣkindhākāṇḍa › Sarga 25 › Śloka 13 Niyama Vā.Rā. 4.25.13

कुरु त्वमस्य सुग्रीव प्रेतकार्यमनन्तरम् ।
ताराङ्गदाभ्यां सहितो वालिनो दहनं प्रति ॥

↩ Back: ↩ B.6

Śrīmad Rāmāyaṇa › Kiṣkindhākāṇḍa › Sarga 25 › Śloka 14 Niyama Vā.Rā. 4.25.14

समाज्ञापय काष्ठानि शुष्काणि च बहूनि च ।
चन्दनानि च दिव्यानि वालिसंस्कारकारणात् ॥

↩ Back: ↩ B.6

Śrīmad Rāmāyaṇa › Kiṣkindhākāṇḍa › Sarga 25 › Śloka 27 Example Vā.Rā. 4.25.27

ईदृशीं शिबिकां दृष्ट्वा रामो लक्ष्मणमब्रवीत् ।
क्षिप्रं विनीयतां वाली प्रेतकार्यं विधीयताम् ॥

↩ Back: ↩ B.6

Śrīmad Rāmāyaṇa › Kiṣkindhākāṇḍa › Sarga 25 › Śloka 29 Example Niyama Vā.Rā. 4.25.29

आरोप्य शिबिकां चैव वालिनं गतजीवितम् ।
अलंकारैश्च विविधैर्माल्यैर्वस्त्रैश्च भूषितम् ॥

↩ Back: ↩ B.6

Śrīmad Rāmāyaṇa › Kiṣkindhākāṇḍa › Sarga 25 › Śloka 30 Example Niyama Vā.Rā. 4.25.30

आज्ञापयत् तदा राजा सुग्रीवः प्लवगेश्वरः ।
और्ध्वदेहिकमार्यस्य क्रियतामनुकूलतः ॥

↩ Back: ↩ B.6

Śrīmad Rāmāyaṇa › Kiṣkindhākāṇḍa › Sarga 25 › Śloka 32 Example Niyama Vā.Rā. 4.25.32

राज्ञामृद्धिविशेषा हि दृश्यन्ते भुवि यादृशाः ।
तादृशैरिह कुर्वन्तु वानरा भर्तृसत्क्रियाम् ॥

↩ Back: ↩ B.6

Śrīmad Rāmāyaṇa › Kiṣkindhākāṇḍa › Sarga 25 › Śloka 33 **Example** Vā.Rā. 4.25.33

तादृशं वालिनः क्षिप्रं प्राकुर्वन्नौर्ध्वदेहिकम् ।
अङ्गदं परिरभ्याशु तारप्रभृतयस्तदा ॥

↩ **Back:** ↩ B.6

Śrīmad Rāmāyaṇa › Kiṣkindhākāṇḍa › Sarga 25 › Śloka 38 **Example** Vā.Rā. 4.25.38

चितां चक्रुः सुबहवो वानरा वनचारिणः ।
अवरोप्य ततः स्कन्धाच्छिबिकां वानरोत्तमाः ॥

↩ **Back:** ↩ B.6

Śrīmad Rāmāyaṇa › Kiṣkindhākāṇḍa › Sarga 25 › Śloka 49 **Example** **Niyama** Vā.Rā. 4.25.49

सुग्रीवेण ततः सार्धं सोऽङ्गदः पितरं रुदन् ।
चितामारोपयामास शोकेनाभिप्लुतेन्द्रियः ॥

↩ **Back:** ↩ B.6 ↩ Index.73

Śrīmad Rāmāyaṇa › Kiṣkindhākāṇḍa › Sarga 25 › Śloka 50 **Example** **Niyama** Vā.Rā. 4.25.50

ततोऽग्निं विधिवद् दत्त्वा सोऽपसव्यं चकार ह ।
पितरं दीर्घमध्वानं प्रस्थितं व्याकुलेन्द्रियः ॥

↩ **Back:** ↩ B.6 ↩ Index.73

Śrīmad Rāmāyaṇa › Kiṣkindhākāṇḍa › Sarga 25 › Śloka 51 **Example** **Niyama** Vā.Rā. 4.25.51

संस्कृत्य वालिनं तं तु विधिवत् प्लवगर्षभाः ।
आजग्मुरुदकं कर्तुं नदीं शुभजलां शिवाम् ॥

↩ **Back:** ↩ B.6

Śrīmad Rāmāyaṇa › Kiṣkindhākāṇḍa › Sarga 25 › Śloka 52 **Example** **Niyama** Vā.Rā. 4.25.52

ततस्ते सहितास्तत्र ह्यङ्गदं स्थाप्य चाग्रतः ।
सुग्रीवतारासहिताः सिषिचुर्वालिने जलम् ॥

↩ **Back:** ↩ B.6 ↩ Index.73

Śrīmad Rāmāyaṇa › Kiṣkindhākāṇḍa › Sarga 25 › Śloka 53 **Example** Vā.Rā. 4.25.53

सुग्रीवेणैव दीनेन दीनो भूत्वा महाबलः ।
समानशोकः काकुत्स्थः प्रेतकार्याण्यकारयत् ॥

↩ **Back:** ↩ B.6

B.7 Enmity ends with death — the royal cremation rite (pitṛ-medha) and tilodaka performed by Vibhīṣaṇa for Rāvaṇa at Śrī Rāma's command

Speaker / narration: Maharṣi Vālmīki (narration) Example Niyama Puṇya

- **Example** Śrī Rāma said to Vibhīṣaṇa, "Perform the saṃskāra for your brother and console the women" (Rām. Yuddha. 111.92).
- **Example** Vibhīṣaṇa replied that he was not fit to perform the saṃskāra for Rāvaṇa — one who had abandoned the vow of dharma, cruel, a speaker of untruth, one who had laid hands on another's wife, an enemy in the guise of a brother — and that Rāvaṇa was not worthy of honour (Rām. Yuddha. 111.93–96).
- **Niyama** Then Śrī Rāma said: "Though he was given to adharma and untruth, he was radiant, mighty and valiant in battle; enmity ends with death, and our purpose has been accomplished; perform the saṃskāra for him — he is to me just as he is to you" (Rām. Yuddha. 111.97–101).
- **Niyama** **Puṇya** Śrī Rāma said: "He deserves to receive at once, at your hands, the saṃskāra according to the rule and in accordance with dharma; by it you will gain renown"; hearing these words, Vibhīṣaṇa made haste (Rām. Yuddha. 111.101–102).
- **Example** Vibhīṣaṇa began the saṃskāra for his elder brother Rāvaṇa, who had died in battle; going into Laṅkā, he quickly had brought out Rāvaṇa's agnihotra, the carts, the firewood, the fires, the priests, sandalwood logs, various other kinds of wood, aguru, fragrant substances, and gems, pearls and corals (Rām. Yuddha. 111.103–106).
- **Example** Vibhīṣaṇa performed the rite together with Mālyavān; the dvijas, their faces filled with tears, placed Rāvaṇa, king of the rākṣasas, clad in silk, on a divine golden palanquin; he was honoured with the sounds of various instruments and with those who sang his praises; lifting that palanquin, adorned with banners and flowers, with Vibhīṣaṇa in front, all of them, carrying firewood, went facing south (Rām. Yuddha. 111.107–110).
- **Example** **Niyama** Blazing fires brought by the adhvaryus went before the body; the women of the inner apartments followed, weeping; they placed Rāvaṇa in a sacred spot (Rām. Yuddha. 111.110–112).
- **Example** **Niyama** They built the pyre according to the brāhma rule with sandalwood logs, padmaka, uśīra and sandal, spread a rāṅkava (deer-hair) covering, and performed the excellent pitṛ-medha for the king of the rākṣasas; to the south-east of the pyre they built an altar and placed the fire in its proper position (Rām. Yuddha. 111.113–114).
- **Example** **Niyama** They placed the sruva filled with pṛṣadājya (ghee mixed with curd) on his shoulders; they placed the cart at his feet, the mortar at his thighs, and all the wooden vessels, the araṇi and uttarāraṇi, and the pestle in their proper places (Rām. Yuddha. 111.115–116).
- **Example** **Niyama** In the manner told in the śāstra and ordained by the maharṣis, they placed upon the king the paristaraṇikā moistened with ghee (with another substance); in grief they adorned Rāvaṇa with fragrances, garlands and various garments, and with tears scattered lājā (parched grain) (Rām. Yuddha. 111.117–119).
- **Example** **Niyama** Vibhīṣaṇa lit the pyre according to the rule; then, having bathed, still in his wet garment, he offered according to the rule tila mixed with darbha together with water (tilodaka) (Rām. Yuddha. 111.120–121).
- **Example** After that, having consoled the women of the inner apartments again and again and sent them to the city, Vibhīṣaṇa humbly came and stood beside Rāma (Rām. Yuddha. 111.121–122).

Śrīmad Rāmāyaṇa › Yuddhakāṇḍa › Sarga 111 › Śloka 92 **Example** Vā.Rā. 6.111.92

संस्कारः क्रियतां भ्रातुः स्त्रीगणः परिसान्त्व्यताम्।
तमुवाच ततो धीमान् विभीषण इदं वचः॥

↩ **Back:** ↩ B.7

Śrīmad Rāmāyaṇa › Yuddhakāṇḍa › Sarga 111 › Śloka 93 **Example** Vā.Rā. 6.111.93

विमृश्य बुद्ध्या प्रश्रितं धर्मार्थसहितं हितम्।
त्यक्तधर्मव्रतं क्रूरं नृशंसमनृतं तथा॥

↩ **Back:** ↩ A.1 · Ideal ↩ B.7

Śrīmad Rāmāyaṇa › Yuddhakāṇḍa › Sarga 111 › Śloka 94 **Example** Vā.Rā. 6.111.94

नाहमर्हामि संस्कर्तुं परदाराभिमर्शनम् ।
भ्रातृरूपो हि मे शत्रुरेष सर्वाहिते रतः ॥

↩ **Back:** ↩ A.1 · Ideal ↩ B.7

Śrīmad Rāmāyaṇa › Yuddhakāṇḍa › Sarga 111 › Śloka 95 **Example** Vā.Rā. 6.111.95

रावणो नार्हते पूजां पूज्योऽपि गुरुगौरवात् ।
नृशंस इति मां राम वक्ष्यन्ति मनुजा भुवि ॥

↩ **Back:** ↩ A.1 · Ideal ↩ B.7

Śrīmad Rāmāyaṇa › Yuddhakāṇḍa › Sarga 111 › Śloka 96 **Example** Vā.Rā. 6.111.96

श्रुत्वा तस्यागुणान् सर्वे वक्ष्यन्ति सुकृतं पुनः ।
तच्छ्रुत्वा परमप्रीतो रामो धर्मभृतां वरः ॥

↩ **Back:** ↩ A.1 · Ideal ↩ B.7

Śrīmad Rāmāyaṇa › Yuddhakāṇḍa › Sarga 111 › Śloka 97 **Niyama** Vā.Rā. 6.111.97

विभीषणमुवाचेदं वाक्यज्ञं वाक्यकोविदः ।
तवापि मे प्रियं कार्यं त्वत्प्रभावान्मया जितम् ॥

↩ **Back:** ↩ B.7

Śrīmad Rāmāyaṇa › Yuddhakāṇḍa › Sarga 111 › Śloka 98 **Niyama** Vā.Rā. 6.111.98

अवश्यं तु क्षमं वाच्यो मया त्वं राक्षसेश्वर ।
अधर्मानृतसंयुक्तः कामं त्वेष निशाचरः ॥

↩ **Back:** ↩ B.7

Śrīmad Rāmāyaṇa › Yuddhakāṇḍa › Sarga 111 › Śloka 99 **Niyama** Vā.Rā. 6.111.99

तेजस्वी बलवाञ्छूरः संग्रामेषु च नित्यशः ।
शतक्रतुमुखैर्देवैः श्रूयते न पराजितः ॥

↩ **Back:** ↩ B.7

Śrīmad Rāmāyaṇa › Yuddhakāṇḍa › Sarga 111 › Śloka 100 **Niyama** Vā.Rā. 6.111.100

महात्मा बलसम्पन्नो रावणो लोकरावणः ।
मरणान्तानि वैराणि निर्वृत्तं नः प्रयोजनम् ॥

↩ **Back:** ↩ A.1 · Ideal ↩ B.7

Śrīmad Rāmāyaṇa › Yuddhakāṇḍa › Sarga 111 › Śloka 101 **Niyama** **Puṇya** Vā.Rā. 6.111.101

क्रियतामस्य संस्कारो ममाप्येष यथा तव ।
त्वत्सकाशान्महाबाहो संस्कारं विधिपूर्वकम् ॥

↩ **Back:** ↩ A.1 · Ideal ↩ A.1 · Ideal ↩ B.7 ↩ B.7

Śrīmad Rāmāyaṇa › Yuddhakāṇḍa › Sarga 111 › Śloka 102 **Niyama** **Puṇya** Vā.Rā. 6.111.102

क्षिप्रमर्हति धर्मेण त्वं यशोभाग् भविष्यसि ।
राघवस्य वचः श्रुत्वा त्वरमाणो विभीषणः ॥

↩ **Back:** ↩ A.1 · Ideal ↩ B.7

Śrīmad Rāmāyaṇa › Yuddhakāṇḍa › Sarga 111 › Śloka 103 **Example** Vā.Rā. 6.111.103

संस्कारयितुमारेभे भ्रातरं रावणं हतम् ।
स प्रविश्य पुरीं लङ्कां राक्षसेन्द्रो विभीषणः ॥

↩ **Back:** ↩ B.7

Śrīmad Rāmāyaṇa › Yuddhakāṇḍa › Sarga 111 › Śloka 104 **Example** Vā.Rā. 6.111.104

रावणस्याग्निहोत्रं तु निर्यापयति सत्वरम् ।
शकटान् दारुरूपाणि अग्नीन् वै याजकांस्तथा ॥

↩ **Back:** ↩ B.7

Śrīmad Rāmāyaṇa › Yuddhakāṇḍa › Sarga 111 › Śloka 105 **Example** Vā.Rā. 6.111.105

तथा चन्दनकाष्ठानि काष्ठानि विविधानि च ।
अगरूणि सुगन्धीनि गन्धांश्च सुरभींस्तथा ॥

↩ **Back:** ↩ B.7

Śrīmad Rāmāyaṇa › Yuddhakāṇḍa › Sarga 111 › Śloka 106 **Example** Vā.Rā. 6.111.106

मणिमुक्ताप्रवालानि निर्यापयति राक्षसः ।
आजगाम मुहूर्तेन राक्षसैः परिवारितः ॥

↩ **Back:** ↩ B.7

Śrīmad Rāmāyaṇa › Yuddhakāṇḍa › Sarga 111 › Śloka 107 **Example** Vā.Rā. 6.111.107

ततो माल्यवता सार्धं क्रियामेव चकार सः ।
सौवर्णीं शिबिकां दिव्यामारोप्य क्षौमवाससम् ॥

↩ **Back:** ↩ A.1 · Ideal ↩ B.7

Śrīmad Rāmāyaṇa › Yuddhakāṇḍa › Sarga 111 › Śloka 108 **Example** Vā.Rā. 6.111.108

रावणं राक्षसाधीशमश्रुवर्णमुखा द्विजाः ।
तूर्यघोषैश्च विविधैः स्तुवद्भिश्चाभिनन्दितम् ॥

↩ **Back:** ↩ A.1 · Ideal ↩ B.7

Śrīmad Rāmāyaṇa › Yuddhakāṇḍa › Sarga 111 › Śloka 109 **Example** Vā.Rā. 6.111.109

पताकाभिश्च चित्राभिः सुमनोभिश्च चित्रिताम् ।
उत्क्षिप्य शिबिकां तां तु विभीषणपुरोगमाः ॥

↩ **Back:** ↩ A.1 · Ideal ↩ B.7

Śrīmad Rāmāyaṇa › Yuddhakāṇḍa › Sarga 111 › Śloka 110 **Example** **Niyama** Vā.Rā. 6.111.110

दक्षिणाभिमुखाः सर्वे गृह्य काष्ठानि भेजिरे ।
अग्नयो दीप्यमानास्ते तदाध्वर्युसमीरिताः ॥

↩ **Back:** ↩ A.1 · Ideal ↩ B.7 ↩ B.7

Śrīmad Rāmāyaṇa › Yuddhakāṇḍa › Sarga 111 › Śloka 111 **Example** **Niyama** Vā.Rā. 6.111.111

शरणाभिगताः सर्वे पुरस्तात् तस्य ते ययुः ।
अन्तःपुराणि सर्वाणि रुदमानानि सत्वरम् ॥

↩ **Back:** ↩ A.1 · Ideal ↩ B.7

Śrīmad Rāmāyaṇa › Yuddhakāṇḍa › Sarga 111 › Śloka 112 **Example** **Niyama** Vā.Rā. 6.111.112

पृष्ठतोऽनुययुस्तानि प्लवमानानि सर्वतः ।
रावणं प्रयते देशे स्थाप्य ते भृशदुःखिताः ॥

↩ **Back:** ↩ A.1 · Ideal ↩ B.7

Śrīmad Rāmāyaṇa › Yuddhakāṇḍa › Sarga 111 › Śloka 113 **Example** **Niyama** Vā.Rā. 6.111.113

चितां चन्दनकाष्ठैश्च पद्मकोशीरचन्दनैः ।
ब्राह्म्या संवर्तयामासू राङ्कवास्तरणावृताम् ॥

↩ **Back:** ↩ A.1 · Ideal ↩ B.7

Śrīmad Rāmāyaṇa › Yuddhakāṇḍa › Sarga 111 › Śloka 114 **Example** **Niyama** Vā.Rā. 6.111.114

प्रचक्रू राक्षसेन्द्रस्य पितृमेधमनुत्तमम् ।
वेदिं च दक्षिणाप्राचीं यथास्थानं च पावकम् ॥

↩ **Back:** ↩ A.1 · Ideal ↩ B.7

Śrīmad Rāmāyaṇa › Yuddhakāṇḍa › Sarga 111 › Śloka 115 **Example** **Niyama** Vā.Rā. 6.111.115

पृषदाज्येन सम्पूर्णं स्रुवं स्कन्धे प्रचिक्षिपुः ।
पादयोः शकटं प्रापुरूर्वोश्चोलूखलं तदा ॥

↩ **Back:** ↩ A.1 · Ideal ↩ B.7

Śrīmad Rāmāyaṇa › Yuddhakāṇḍa › Sarga 111 › Śloka 116 **Example** **Niyama** Vā.Rā. 6.111.116

दारुपात्राणि सर्वाणि अरणिं चोत्तरारणिम् ।
दत्त्वा तु मुसलं चान्यं यथास्थानं विचक्रमुः ॥

↩ **Back:** ↩ A.1 · Ideal ↩ B.7

Śrīmad Rāmāyaṇa › Yuddhakāṇḍa › Sarga 111 › Śloka 117 **Example** **Niyama** Vā.Rā. 6.111.117

शास्त्रदृष्टेन विधिना महर्षिविहितेन च ।
तत्र मेध्यं पशुं हत्वा राक्षसेन्द्रस्य राक्षसाः ॥

↩ **Back:** ↩ A.1 · Ideal ↩ B.7

Śrīmad Rāmāyaṇa › Yuddhakāṇḍa › Sarga 111 › Śloka 118 **Example** **Niyama** Vā.Rā. 6.111.118

परिस्तरणिकां राज्ञो घृताक्तां समवेशयन् ।
गन्धैर्माल्यैरलंकृत्य रावणं दीनमानसाः ॥

↩ **Back:** ↩ A.1 · Ideal ↩ B.7

Śrīmad Rāmāyaṇa › Yuddhakāṇḍa › Sarga 111 › Śloka 119 **Example** **Niyama** Vā.Rā. 6.111.119

विभीषणसहायास्ते वस्त्रैश्च विविधैरपि ।
लाजैरवकिरन्ति स्म बाष्पपूर्णमुखास्तथा ॥

↩ **Back:** ↩ A.1 · Ideal ↩ B.7

Śrīmad Rāmāyaṇa › Yuddhakāṇḍa › Sarga 111 › Śloka 120 **Example** **Niyama** Vā.Rā. 6.111.120

स ददौ पावकं तस्य विधियुक्तं विभीषणः ।
स्नात्वा चैवार्द्रवस्त्रेण तिलान् दर्भविमिश्रितान् ॥

↩ **Back:** ↩ A.1 · Ideal ↩ B.7 ↩ Index.74

Śrīmad Rāmāyaṇa › Yuddhakāṇḍa › Sarga 111 › Śloka 121 **Example** **Niyama** Vā.Rā. 6.111.121

उदकेन च सम्मिश्रान् प्रदाय विधिपूर्वकम् ।
ताः स्त्रियोऽनुनयामास सान्त्वयित्वा पुनः पुनः ॥

↩ **Back:** ↩ A.1 · Ideal ↩ B.7 ↩ B.7 ↩ Index.74

Śrīmad Rāmāyaṇa › Yuddhakāṇḍa › Sarga 111 › Śloka 122 **Example** Vā.Rā. 6.111.122

गम्यतामिति ताः सर्वा विविशुर्नगरं ततः ।
प्रविष्टासु पुरीं स्त्रीषु राक्षसेन्द्रो विभीषणः ।
रामपार्श्वमुपागम्य समतिष्ठद् विनीतवत् ॥

↩ **Back:** ↩ B.7

B.8 The udaka rite for the sons of Sagara with Gaṅgā water — an effort across generations

Speaker / narration: Viśvāmitra to Śrī Rāma (Garuḍa to Aṃśumān, Bhagīratha to Brahmā, Brahmā to Bhagīratha) Example Niyama Puṇya

- **Example** Aṃśumān wished to perform the water rite for his paternal uncles (the sons of Sagara), who had been reduced to ashes by Kapila; but no body of water was to be seen anywhere nearby (Rām. Bāla. 41.15).
- **Niyama** Garuḍa said that it was not proper to give ordinary (worldly) water to those burnt by Kapila, and that the water rite for them should be performed only in the Gaṅgā, the elder daughter of Himavān (Rām. Bāla. 41.18–19).
- **Puṇya** Garuḍa said that if the Gaṅgā, purifier of the worlds, flooded these heaps of ashes, the sixty thousand sons of Sagara would go to svarga through the ashes drenched by that water (Rām. Bāla. 41.20).
- **Example** Dilīpa was sunk in anxiety: how to bring the Gaṅgā down to earth, how to perform the water rite for them, how to deliver them (Rām. Bāla. 42.6).
- **Example** **Puṇya** Bhagīratha asked Brahmā, who was pleased by his tapas, for the boon that all the sons of Sagara should receive water from him, and that, with their ashes drenched by Gaṅgā water, all his great-grandfathers should attain eternal svarga (Rām. Bāla. 42.18–19).
- **Puṇya** Brahmā said that once the ashes were drenched by Gaṅgā water, the sixty thousand sons of Sagara were delivered and reached svarga like the devas, and that they would remain in svarga as long as the waters of the ocean remain in the world (Rām. Bāla. 44.2–4).
- **Example** Brahmā said that Bhagīratha's forebear had not been able to attain this wish, that Aṃśumān had not been able to fulfil his vow, and that even Bhagīratha's father Dilīpa had not been able to bring the Gaṅgā (Rām. Bāla. 44.8–9; 44.11).
- **Niyama** Brahmā commanded Bhagīratha to perform the water rite for all the grandfathers right there and complete his vow (Rām. Bāla. 44.7; 44.15).
- **Example** The royal sage Bhagīratha offered excellent udaka to the sons of Sagara in due order and in the proper manner, and having completed the udaka rite and become pure, returned to his city and ruled the kingdom (Rām. Bāla. 44.17–18).

Śrīmad Rāmāyaṇa › Bālakāṇḍa › Sarga 41 › Śloka 15 **Example** Vā.Rā. 1.41.15

स तेषां राजपुत्राणां कर्तुकामो जलक्रियाम् ।
स जलार्थी महातेजा न चापश्यज्जलाशयम् ॥

↩ **Back:** ↩ B.8

Śrīmad Rāmāyaṇa › Bālakāṇḍa › Sarga 41 › Śloka 18 **Niyama** Vā.Rā. 1.41.18

कपिलेनाप्रमेयेण दग्धा हीमे महाबलाः ।
सलिलं नार्हसि प्राज्ञ दातुमेषां हि लौकिकम् ॥

↩ **Back:** ↩ B.8

Śrīmad Rāmāyaṇa › Bālakāṇḍa › Sarga 41 › Śloka 19 **Niyama** Vā.Rā. 1.41.19

गङ्गा हिमवतो ज्येष्ठा दुहिता पुरुषर्षभ ।
तस्यां कुरु महाबाहो पितॄणां सलिलक्रियाम् ॥

↩ **Back:** ↩ B.8 ↩ Tīrtha.39

Śrīmad Rāmāyaṇa › Bālakāṇḍa › Sarga 41 › Śloka 20 **Puṇya** Vā.Rā. 1.41.20

भस्मराशीकृतानेतान् प्लावयेल्लोकपावनी ।
तया क्लिन्नमिदं भस्म गङ्गया लोककान्तया ।
षष्टिं पुत्रसहस्राणि स्वर्गलोकं गमिष्यति ॥

↩ **Back:** ↩ B.8 ↩ Tīrtha.39

Śrīmad Rāmāyaṇa › Bālakāṇḍa › Sarga 42 › Śloka 6 **Example** Vā.Rā. 1.42.6

कथं गङ्गावतरणं कथं तेषां जलक्रिया ।
तारयेयं कथं चैतानिति चिन्तापरोऽभवत् ॥

↩ **Back:** ↩ B.8

Śrīmad Rāmāyaṇa › Bālakāṇḍa › Sarga 42 › Śloka 18 **Example** **Puṇya** Vā.Rā. 1.42.18

यदि मे भगवान् प्रीतो यद्यस्ति तपसः फलम् ।
सगरस्यात्मजाः सर्वे मत्तः सलिलमाप्नुयुः ॥

↩ **Back:** ↩ B.8

Śrīmad Rāmāyaṇa › Bālakāṇḍa › Sarga 42 › Śloka 19 **Example** **Puṇya** Vā.Rā. 1.42.19

गङ्गायाः सलिलक्लिन्ने भस्मन्येषां महात्मनाम् ।
स्वर्गं गच्छेयुरत्यन्तं सर्वे च प्रपितामहाः ॥

↩ **Back:** ↩ B.8

Śrīmad Rāmāyaṇa › Bālakāṇḍa › Sarga 44 › Śloka 2 **Puṇya** Vā.Rā. 1.44.2

भस्मन्यथाप्लुते राम गङ्गायाः सलिलेन वै ।
सर्वलोकप्रभुर्ब्रह्मा राजानमिदमब्रवीत् ॥

↩ **Back:** ↩ A.2 · Sadgati ↩ B.8

Śrīmad Rāmāyaṇa › Bālakāṇḍa › Sarga 44 › Śloka 3 **Puṇya** Vā.Rā. 1.44.3

तारिता नरशार्दूल दिवं याताश्च देववत् ।
षष्टिः पुत्रसहस्राणि सगरस्य महात्मनः ॥

↩ **Back:** ↩ A.2 · Sadgati ↩ B.8

Śrīmad Rāmāyaṇa › Bālakāṇḍa › Sarga 44 › Śloka 4 **Puṇya** Vā.Rā. 1.44.4

सागरस्य जलं लोके यावत् स्थास्यति पार्थिव ।
सगरस्यात्मजाः सर्वे दिवि स्थास्यन्ति देववत् ॥

↩ **Back:** ↩ A.2 · Sadgati ↩ B.8

Śrīmad Rāmāyaṇa › Bālakāṇḍa › Sarga 44 › Śloka 7 **Niyama** Vā.Rā. 1.44.7

पितामहानां सर्वेषां त्वमत्र मनुजाधिप ।
कुरुष्व सलिलं राजन् प्रतिज्ञामपवर्जय ॥

↩ **Back:** ↩ B.8

Śrīmad Rāmāyaṇa › Bālakāṇḍa › Sarga 44 › Śloka 8 **Example** Vā.Rā. 1.44.8

पूर्वकेण हि ते राजंस्तेनातियशसा तदा ।
धर्मिणां प्रवरेणाथ नैष प्राप्तो मनोरथः ॥

↩ **Back:** ↩ A.1 · Ideal ↩ B.8

Śrīmad Rāmāyaṇa › Bālakāṇḍa › Sarga 44 › Śloka 9 **Example** Vā.Rā. 1.44.9

तथैवांशुमता वत्स लोकेऽप्रतिमतेजसा ।
गङ्गां प्रार्थयता नेतुं प्रतिज्ञा नापवर्जिता ॥

↩ **Back:** ↩ A.1 · Ideal ↩ B.8

Śrīmad Rāmāyaṇa › Bālakāṇḍa › Sarga 44 › Śloka 11 **Example** Vā.Rā. 1.44.11

दिलीपेन महाभाग तव पित्रातितेजसा ।
पुनर्न शकिता नेतुं गङ्गां प्रार्थयतानघ ॥

↩ **Back:** ↩ A.1 · Ideal ↩ B.8

Śrīmad Rāmāyaṇa › Bālakāṇḍa › Sarga 44 › Śloka 15 **Niyama** Vā.Rā. 1.44.15

पितामहानां सर्वेषां कुरुष्व सलिलक्रियाम् ।
स्वस्ति तेऽस्तु गमिष्यामि स्वं लोकं गम्यतां नृप ॥

↩ **Back:** ↩ B.8

Śrīmad Rāmāyaṇa › Bālakāṇḍa › Sarga 44 › Śloka 17 **Example** Vā.Rā. 1.44.17

भगीरथस्तु राजर्षिः कृत्वा सलिलमुत्तमम् ।
यथाक्रमं यथान्यायं सागराणां महायशाः ॥

↩ **Back:** ↩ A.1 · Ideal ↩ B.8 ↩ Index.64

Śrīmad Rāmāyaṇa › Bālakāṇḍa › Sarga 44 › Śloka 18 **Example** Vā.Rā. 1.44.18

कृतोदकः शुची राजा स्वपुरं प्रविवेश ह ।
समृद्धार्थो नरश्रेष्ठ स्वराज्यं प्रशशास ह ॥

↩ **Back:** ↩ A.1 · Ideal ↩ B.8 ↩ Index.64

B.9 Three generations' effort for the sadgati of the sons of Sagara — Bhagīratha

Speaker / narration: Lomaśa to Yudhiṣṭhira Example Puṇya

- **Example** When Kapila granted him a boon, Aṃśumān asked first for the sacrificial horse, and second for water to purify the pitṛs (Araṇya. 107.27).
- **Example** Dilīpa, hearing of the terrible death of the pitṛs, was tormented with grief and pondered their fate; though he made great efforts to his utmost to bring down the Gaṅgā, he could not achieve it (Araṇya. 107.41–42).
- **Example** Bhagīratha, hearing from Kapila of the dreadful death of his pitṛs and that they had not obtained svarga, entrusted the kingdom to his minister and, with an anguished heart, went to the Himālaya for tapas (Araṇya. 108.2–3).
- **Example** There, living on fruits, roots and water alone, he performed severe tapas for a thousand years (Araṇya. 108.13).
- **Example** To the Gaṅgā, who appeared before him, he prayed: 'Bring my pitṛs, the sons of Sagara, to svarga; it is for them alone that I entreat you' (Araṇya. 108.20).
- **Example** When the Gaṅgā said that Śaṅkara would fulfil his wish for the good of the pitṛs, Bhagīratha worshipped Śaṅkara and, with the dwelling of the pitṛs in svarga as his aim, obtained the boon that He would bear the Gaṅgā (Araṇya. 108.25; 108.28).
- **Example** Śiva said: 'For the purification of your pitṛs, I will bear the Gaṅgā as she falls from svarga' (Araṇya. 109.5).
- **Example** **Puṇya** Reaching the ocean with the Gaṅgā and filling it, regarding the Gaṅgā as his daughter, his wish fulfilled, he offered udaka to the pitṛs there (Araṇya. 109.18–19).

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 107, Śloka 27 **Example** KK 3-6-107-27

स वव्रे तुरगं तत्र प्रथमं यज्ञकारणात् ।
द्वितीयमुदकं वव्रे पितॄणां पावनेच्छया ॥

↩ **Back:** ↩ B.9

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 107, Śloka 41 **Example** KK 3-6-107-41

दिलीपस्तु ततः श्रुत्वा पितॄणां निधनं महत् ।
पर्यतप्यत दुःखेन तेषां गतिमचिन्तयत् ॥

↩ **Back:** ↩ B.9

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 107, Śloka 42 **Example** KK 3-6-107-42

गङ्गावतरणे यत्नं सुमहच्चाकरोन्नृपः ।
न चावतारयामास चेष्टमानो यथाबलम् ॥

↩ **Back:** ↩ B.9

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 108, Śloka 2 **Example** KK 3-6-108-2

स शुश्राव महाबाहुः कपिलेन महात्मना ।
पितॄणां निधनं घोरमप्राप्तिं त्रिदिवस्य च ॥

↩ **Back:** ↩ B.9

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 108, Śloka 3 **Example** KK 3-6-108-3

स राज्यं सचिवे न्यस्य हृदयेन विदूयता ।
जगाम हिमवत्पार्श्वं तपस्तप्तुं नरेश्वरः ॥

↩ **Back:** ↩ B.9

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 108, Śloka 13 **Example** KK 3-6-108-13

स तु तत्र नरश्रेष्ठस्तपो घोरं समाश्रितः ।
फलमूलाम्बुसम्भक्षः सहस्रपरिवत्सरान् ॥

↩ **Back:** ↩ A.1 · Ideal ↩ B.9

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 108, Śloka 20 **Example** KK 3-6-108-20

स्वर्गं नय महाभागे मत्पितॄन्सगरात्मजान् ।
तेषामर्थेऽभियाचामि त्वामहं वै महानदि ॥

↩ **Back:** ↩ B.9

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 108, Śloka 25 **Example** KK 3-6-108-25

स करिष्यति ते कामं पितॄणां हितकाम्यया ।
तपसाऽऽराधितः शम्भुर्भगवाँल्लोकभावनः ॥

↩ **Back:** ↩ B.9

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 108, Śloka 28 **Example** KK 3-6-108-28

अगृह्णाच्च वरं तस्माद्गङ्गाया धारणे नृप ।
स्वर्गे वासं समुद्दिश् पितॄणां स नरोत्तमः ॥

↩ **Back:** ↩ B.9

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 109, Śloka 5 **Example** KK 3-6-109-5

पितॄणां पावनार्थं ते तामहं मनुजाधिप
पतमानां सरिच्छ्रेष्ठां धारयिष्ये त्रिविष्टपात्

↩ **Back:** ↩ B.9

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 109, Śloka 18 **Example** **Puṇya** KK 3-6-109-18

समासाद्य समुद्रं च गङ्गया सहितो नृपः
पूरयामास वेगेन समुद्रं वरुणालयम्

↩ **Back:** ↩ B.9

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 109, Śloka 19 **Example** **Puṇya** KK 3-6-109-19

दुहितृत्वे च नृपतिर्गङ्गां समनुकल्पयत्
पितॄणां चोदकं तत्र ददौ पूर्णमनोरथः

↩ **Back:** ↩ B.9

B.10 The preta rites Paraśurāma performed for his father Jamadagni

Speaker / narration: Akṛtavraṇa to Yudhiṣṭhira Example

- **Example** Paraśurāma, who grieved and lamented deeply at his father's killing, performed all the preta rites due to his father (Araṇya. 118.5).
- **Example** Rāma cremated his father in the fire (agni-saṃskāra) and vowed to slay all the kṣatriyas (Araṇya. 118.6).

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 118, Śloka 5 **Example** KK 3-6-118-5

लालप्यैवं सकुरुणं बहु नानाविधं नृप ।
प्रेतकार्याणि सर्वाणि पितुश्चक्रे महातपाः ॥

↩ **Back:** ↩ B.10

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 118, Śloka 6 **Example** KK 3-6-118-6

ददाह पितरं चाग्नौ रामः परपुरञ्जयः ।
प्रतिजज्ञे वधं चापि सर्वक्षत्रस्य भारत ॥

↩ **Back:** ↩ B.10

B.11 The śrāddha Bhīṣma performed for Śantanu at Gaṅgādvāra

Speaker / narration: Bhīṣma to Yudhiṣṭhira Example Niyama Puṇya

- **Example** After his father Śantanu died, Bhīṣma went to Gaṅgādvāra to offer him śrāddha and began the śrāddha-karma; there his mother, the goddess Gaṅgā, helped him (Anu. 130.11–12).
- **Example** **Niyama** He seated the many ṛṣis, perfected through tapas, who had come there, performed the rites beginning with the offering of water, completed the preliminary rites as the śāstras prescribe, and made ready to offer the piṇḍas (Anu. 130.13–14).
- **Example** Then, splitting through the arrangement of darbha, an arm wearing ornaments rose up; Bhīṣma was greatly astonished that his father himself had come to receive it (Anu. 130.15–16).
- **Niyama** But reflecting on the śāstra, he concluded: placing the piṇḍa in the hand is not prescribed in the Vedas; the pitṛ-devatās do not take the piṇḍa directly from a human being; the piṇḍa must be placed on kuśa alone (Anu. 130.17–18).
- **Example** Though his father's hand was visible, he paid no heed to it; remembering the authority of the śāstra, he offered everything on the darbha alone; then that arm vanished (Anu. 130.19–21).
- **Puṇya** Afterwards the pitṛ-devatās appeared to him in a dream and said that they were pleased because he had not been confused about dharma and had taken the śāstra as his authority, and that he had begun this rite correctly (Anu. 130.21–25).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 130, Śloka 11 **Example** KK 13-1-130-11

पिता मम महातेजाः शतनुर्निधनं गतः ।
तस्य दित्सुरहं श्राद्धं गङ्गाद्वारमुपागमम् ॥

↩ **Back:** ↩ A.1 · Ideal ↩ B.11

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 130, Śloka 12 **Example** KK 13-1-130-12

तत्रागम्य पितुः पुत्र श्राद्धकर्म समारभम् ।
मातो मे जाह्नवी चात्र साहाय्यमकरोत्तदा ॥

↩ **Back:** ↩ A.1 · Ideal ↩ B.11

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 130, Śloka 13 **Example** **Niyama** KK 13-1-130-13

तत्रागतांस्तपस्सिद्धानुपवेश्य बहूनृषीन् ।
तोयप्रदानात्प्रभृति कार्याण्यहमथारभम् ॥

↩ **Back:** ↩ A.1 · Ideal ↩ B.11

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 130, Śloka 14 Example Niyama KK 13-1-130-14

तत्समाप्य यथोद्दिष्टं पूर्वकर्म समाहितः ।
दातुं निर्वपणं सम्यग्यथावदहमारभम् ॥

↩ Back: ↩ A.1 · Ideal ↩ B.11

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 130, Śloka 15 Example KK 13-1-130-15

ततस्तं दर्भविन्यासं भित्त्वा सुरुचिराङ्गदः ।
प्रलम्बाभरणो बाहुरुदतिष्ठद्विशाम्पते ॥

↩ Back: ↩ A.1 · Ideal ↩ B.11

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 130, Śloka 16 Example KK 13-1-130-16

मुहूर्तमपि तं दृष्ट्वा परं विस्मयमागमम् ।
प्रतिग्रहीता साक्षान्मे पितेति भरतर्षभ ॥

↩ Back: ↩ A.1 · Ideal ↩ B.11

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 130, Śloka 17 Niyama KK 13-1-130-17

ततो मे पुनरेवासीत्सञ्ज्ञा सञ्चिन्त्य शास्त्रतः ।
नायं वेदेषु विहितो विधिर्हस्त इति प्रभो ।
पिण्डो देयो नरेणेह ततो मतिरभून्मम ॥

↩ Back: ↩ A.1 · Ideal ↩ B.11

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 130, Śloka 18 Niyama KK 13-1-130-18

साक्षान्नेह मनुष्यस्य पिण्डं हि पितरः क्वचित् ।
गृह्णन्ति विहितं चेत्थं पिण्डो देयः कुशेष्विति ॥

↩ Back: ↩ A.1 · Ideal ↩ B.11

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 130, Śloka 19 Example KK 13-1-130-19

ततोऽहं तदनादृत्य पितुर्हस्तनिदर्शनम् ।
शास्त्रप्रामाण्यसूक्ष्मं तु विधिं पिण्डस्य संस्मरन् ॥

↩ Back: ↩ A.1 · Ideal ↩ B.11

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 130, Śloka 20 Example KK 13-1-130-20

ततो दर्भेषु तत्सर्वमददं भरतर्षभ ।
शास्त्रमार्गानुसारेण तद्विद्धि मनुजर्षभ ॥

↩ Back: ↩ A.1 · Ideal ↩ B.11

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 130, Śloka 21 Example Puṇya KK 13-1-130-21

ततः सोऽन्तर्हितो बाहुः पितुर्मम जनाधिप ।
ततो मां दर्शयामासुः स्वप्नान्ते पितरस्तथा ॥

↩ Back: ↩ A.1 · Ideal ↩ A.1 · Ideal ↩ B.11 ↩ B.11

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 130, Śloka 22 Puṇya KK 13-1-130-22

प्रीयमाणास्तु मामूचुः प्रीताः स्म भरतर्षभ ।
विज्ञानेन तवानेन यन्न मुह्यसि धर्मतः ॥

↩ Back: ↩ A.1 · Ideal ↩ B.11

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 130, Śloka 23 Puṇya KK 13-1-130-23

त्वया हि कुर्वता शास्त्रं प्रमाणमिह पार्थिव ।
आत्मा धर्मः श्रुतं वेदाः पितरश्चर्षिभिः सह ॥

↩ **Back:** ↩ A.1 · Ideal ↩ B.11

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 130, Śloka 24 **Puṇya** KK 13-1-130-24

साक्षात्पितामहो ब्रह्मा गुरवोऽथ प्रजापतिः ।
प्रमाणमुपनीता वै स्थिताश्च न विचालिताः ॥

↩ **Back:** ↩ A.1 · Ideal ↩ B.11

B.12 The preta-karma of King Pāṇḍu at Śataśṛṅga

Speaker / narration: Vaiśampāyana to Janamejaya; the ṛṣis to the Kurus Example Niyama

- **Example** **Niyama** The purohita, expert in preta-karma, bathed, had pieces of gold, ghee, tila, curds, rice, water-pots and an axe brought, and duly fetched the aśvamedha fire (Ādi. 134.106–107).
- **Example** With Kāśyapa conducting Pāṇḍu's preta rites, Yudhiṣṭhira cremated his father with that fire in the manner the purohita instructed; in grief he fell to the ground (Ādi. 134.108–109).
- **Example** **Niyama** Wearing a new garment, Yudhiṣṭhira with his brothers offered udaka as the purohita directed; the ascetics and Cāraṇas who dwelt at Śataśṛṅga, together with the ṛṣis, duly performed the rites due to that revered one (Ādi. 134.112–113).
- **Example** The ṛṣis told the Kurus that Pāṇḍu had gone to the pitṛ-loka on the seventeenth day before today (seventeen days ago), and asked them to honour the two bodies, and the sons together with their mother, with the rites (Ādi. 135.40; 135.44).
- **Example** **Niyama** The ṛṣis said that once the preta rites were over, Pāṇḍu, the knower of dharma, should receive the pitṛmedha (Ādi. 135.45).

Mahābhārata › Ādiparva › Saṃbhavaparva › Adhyāya 134, Śloka 106 **Example** **Niyama** KK 1-7-134-106

ततः पुरोहितः स्नात्वा प्रेतकर्मणि पारगः ।
हिरण्यशकलानाज्यं तिलं दधि च तण्डुलान् ॥

↩ **Back:** ↩ B.12

Mahābhārata › Ādiparva › Saṃbhavaparva › Adhyāya 134, Śloka 107 **Example** **Niyama** KK 1-7-134-107

उदकुम्भांश्च परशुं समानीय तपस्विभिः ।
अश्वमेधाग्निमाहृत्य यथान्यायं समन्ततः ॥

↩ **Back:** ↩ B.12

Mahābhārata › Ādiparva › Saṃbhavaparva › Adhyāya 134, Śloka 108 **Example** KK 1-7-134-108

काश्यपः कारयामास पाण्डोः प्रेतस्य तां क्रियाम् ।
पुरोहितोक्तविधिना पाण्डोः पुत्रो युधिष्ठिरः ॥

↩ **Back:** ↩ B.12

Mahābhārata › Ādiparva › Saṃbhavaparva › Adhyāya 134, Śloka 109 **Example** KK 1-7-134-109

तेनाग्निनाऽदहत्पाण्डुं कृत्वा चापि क्रियास्तदा ।
रुदञ्छोकाभिसन्तप्तः पपात भुवि पाण्डवः ॥

↩ **Back:** ↩ B.12

Mahābhārata › Ādiparva › Saṃbhavaparva › Adhyāya 134, Śloka 112 **Example** **Niyama** KK 1-7-134-112

अहताम्बरसंवीतो भ्रातृभिः सहितोऽनघः ।
उदकं कृतवांस्तत्र पुरोहितमते स्थितः ॥

↩ **Back:** ↩ B.12

Mahābhārata › Ādiparva › Saṃbhavaparva › Adhyāya 134, Śloka 113 Example Niyama KK 1-7-134-113

अर्हतस्तस्य कृत्यानि शतशृङ्गनिवासिनः ।
तापसा विधिवच्चक्रुश्चारणा ऋषिभिः सह ॥

↩ Back: ↩ B.12

Mahābhārata › Ādiparva › Saṃbhavaparva › Adhyāya 135, Śloka 40 Example KK 1-7-135-40

वर्तमानः सतां वृत्ते पुत्रलाभमवाप च ।
पितृलोकं गतः पाण्डुरितः सप्तदशेऽहनि ॥

↩ Back: ↩ B.12

Mahābhārata › Ādiparva › Saṃbhavaparva › Adhyāya 135, Śloka 44 Example KK 1-7-135-44

इमे तयोः शरीरे द्वे पुत्राश्चेमे तयोर्वराः ।
क्रियाभिरनुगृह्यन्तां सह मात्रा परन्तपाः ॥

↩ Back: ↩ B.12

Mahābhārata › Ādiparva › Saṃbhavaparva › Adhyāya 135, Śloka 45 Example Niyama KK 1-7-135-45

प्रेतकार्ये निवृत्ते तु पितृमेधं महायशाः ।
लभतां सर्वधर्मज्ञः पाण्डुः कुरुकुलोद्वहः ॥

↩ Back: ↩ B.12

B.13 Pāṇḍu's funeral saṃskāra, water rites and śrāddha in Hastināpura

Speaker / narration: Vaiśampāyana to Janamejaya (Dhṛtarāṣṭra's command) Example Niyama

- Example Dhṛtarāṣṭra told Vidura to have all the preta rites performed for Pāṇḍu and Mādrī in a manner befitting royalty, and in their name to give cattle, garments, gems and various kinds of wealth to whoever asked, as much as they asked (Ādi. 136.1–2).
- Example Vidura, together with Bhīṣma, had Pāṇḍu's saṃskāra performed at a sacred place; in the funeral rites hundreds of people gave away gems (Ādi. 136.5; 136.11).
- Example Niyama The officiating priests and the purohitas performed the rites with mantras according to the Vedic procedure, with the fire of the aśvamedha; after the preta-karma had been performed, they duly cremated the king, anointed with ghee, together with Mādrī, using sandalwood and other fragrant woods (Ādi. 136.23–24; 136.26).
- Example Bhīṣma, Vidura, Dhṛtarāṣṭra, the Pāṇḍavas, the Kuru women and the kinsmen performed the water rites (Ādi. 136.31–32).
- Example Together with the Pāṇḍavas, the whole city spent twelve nights without joy, in grief (Ādi. 136.35).
- Example Niyama Then Vidura, Bhīṣma, Vyāsa and Dhṛtarāṣṭra, together with the kinsmen and with the help of the purohitas, offered Pāṇḍu a śrāddha full of the nectar of svadhā, as was proper; they fed thousands of brāhmaṇas and gave away gems and excellent villages (Ādi. 137.1–2).
- Example After the śrāddha was over, seeing the people in grief, Vyāsa spoke to his mother Satyavatī (Ādi. 137.5).

Mahābhārata › Ādiparva › Saṃbhavaparva › Adhyāya 136, Śloka 1 Example KK 1-7-136-1

पाण्डोर्विदुर सर्वाणि प्रेतकार्याणि कारय ।
राजवद्राजसिंहस्य माद्र्याश्चैव विशेषतः ॥

↩ Back: ↩ B.13

Mahābhārata › Ādiparva › Saṃbhavaparva › Adhyāya 136, Śloka 2 Example KK 1-7-136-2

पशून्वासांसि रत्नानि धनानि विविधानि च ।
पाण्डोः प्रयच्छ माद्र्याश्च येभ्यो यावच्च वाञ्छितम् ॥

↩ Back: ↩ B.13

Mahābhārata › Ādiparva › Saṃbhavaparva › Adhyāya 136, Śloka 5 **Example** KK 1-7-136-5

विदुरस्तं तथेत्युक्त्वा भीष्मेण सह भारत ।
पाण्डुं संस्कारयामास देशे परमपूजिते ॥

↩ **Back:** ↩ B.13

Mahābhārata › Ādiparva › Saṃbhavaparva › Adhyāya 136, Śloka 11 **Example** KK 1-7-136-11

रत्नानि चाप्युपादाय बहूनि शतशो नराः ।
प्रददुः काङ्क्षमाणेभ्यः पाण्डोस्तस्यौर्ध्वदेहिके ॥

↩ **Back:** ↩ B.13

Mahābhārata › Ādiparva › Saṃbhavaparva › Adhyāya 136, Śloka 23 **Example** **Niyama** KK 1-7-136-23

हयमेधाग्निना सर्वे याजकाः सपुरोहिताः ।
वेदोक्तेन विधानेन क्रियांचक्रुः समन्त्रकम् ॥

↩ **Back:** ↩ B.13

Mahābhārata › Ādiparva › Saṃbhavaparva › Adhyāya 136, Śloka 24 **Example** **Niyama** KK 1-7-136-24

याजकैरभ्यनुज्ञाते प्रेतकर्मण्यनुष्ठिते ।
घृतावसिक्तं राजानं सह माद्र्या स्वलङ्कृतम् ॥

↩ **Back:** ↩ B.13

Mahābhārata › Ādiparva › Saṃbhavaparva › Adhyāya 136, Śloka 26 **Example** **Niyama** KK 1-7-136-26

हरिचन्दनकाष्ठैश्च हरिबेरैरुशीरकैः ।
अन्यैश्च विविधैर्गन्धैर्विधिना समदाहयन् ॥

↩ **Back:** ↩ B.13

Mahābhārata › Ādiparva › Saṃbhavaparva › Adhyāya 136, Śloka 31 **Example** KK 1-7-136-31

ततो भीष्मोऽथ विदुरो राजा च सह पाण्डवैः ।
उदकं चक्रिरे तस्य सर्वाश्च कुरुयोषितः ॥

↩ **Back:** ↩ B.13

Mahābhārata › Ādiparva › Saṃbhavaparva › Adhyāya 136, Śloka 32 **Example** KK 1-7-136-32

चुक्रुशुः पाण्डवाः सर्वे भीष्मः शान्तनवस्तथा ।
विदुरो ज्ञातयश्चैव चक्रुश्चाप्युदकक्रियाः ॥

↩ **Back:** ↩ B.13

Mahābhārata › Ādiparva › Saṃbhavaparva › Adhyāya 136, Śloka 35 **Example** KK 1-7-136-35

तद्ववानन्दमस्वस्थमाकुमारमहृष्टवत् ।
बभूव पाण्डवैः सार्धं नगरं द्वादश क्षपाः ॥

↩ **Back:** ↩ B.13

Mahābhārata › Ādiparva › Saṃbhavaparva › Adhyāya 137, Śloka 1 **Example** **Niyama** KK 1-7-137-1

ततः क्षत्ता च भीष्मश्च व्यासो राजा च बन्धुभिः ।
ददुः श्राद्धं तदा पाण्डोः स्वधामृतमयं तदा ॥

↩ **Back:** ↩ B.13

Mahābhārata › Ādiparva › Saṃbhavaparva › Adhyāya 137, Śloka 2 **Example** **Niyama** KK 1-7-137-2

पुरोहितसहायास्ते यथान्यायमकुर्वत ।
कुरूंश्च विप्रमुख्यांश्च भोजयित्वा सहस्रशः ।
रत्नौघान्द्विजमुख्येभ्यो दत्त्वा ग्रामवरांस्तथा ॥

↩ Back: ↩ B.13

Mahābhārata › Ādiparva › Saṃbhavaparva › Adhyāya 137, Śloka 5 **Example** KK 1-7-137-5

श्राद्धावसाने तु तदा दृष्ट्वा तं दुःखितं जनम् ।
सम्मूढां दुःखशोकार्तां व्यासो मातरमब्रवीत् ॥

↩ Back: ↩ B.13

B.14 The cremation of Jarāsandha — Sahadeva (the prince of Magadha)

Speaker / narration: Vaiśampāyana to Janamejaya Example Niyama

- **Example** **Niyama** After Jarāsandha died, Kṛṣṇa, Bhīma and Arjuna told his son Sahadeva, 'Have the saṃskāra performed for your father' (Sabhā. 25.60).
- **Example** Sahadeva went into the city with the ministers and built a pyre of the woods called candana, kāleya and sarala (Sabhā. 25.61).
- **Example** Scattering fragrant substances such as kālāguru, many oils, hundreds of streams of ghee and flowers, they cremated the king of Magadha; afterwards Sahadeva with his younger brothers performed the udaka rite for his father (Sabhā. 25.62–63).

Mahābhārata › Sabhāparva › Jarāsaṃdhavadhaparva › Adhyāya 25, Śloka 60 **Example** **Niyama** KK 2-2-25-60

क्रियतां संस्क्रिया राजन्पितुस्त इति चाब्रुवन् ।
तच्छ्रुत्वा वासुदेवस्य पार्थयोश्च स मागधः ॥

↩ Back: ↩ B.14

Mahābhārata › Sabhāparva › Jarāsaṃdhavadhaparva › Adhyāya 25, Śloka 61 **Example** KK 2-2-25-61

प्रविश्य नगरं तूर्णं सह मन्त्रिभिरप्युत ।
चितां चन्दनकाष्ठैश्च कालेयसरलैस्तथा ॥

↩ Back: ↩ B.14

Mahābhārata › Sabhāparva › Jarāsaṃdhavadhaparva › Adhyāya 25, Śloka 62 **Example** KK 2-2-25-62

कालागरुसुगन्धैश्च तैलैश्च विविधैरपि ।
घृतधाराशतैश्चैव सुमनोभिश्च भारत ॥

↩ Back: ↩ B.14

Mahābhārata › Sabhāparva › Jarāsaṃdhavadhaparva › Adhyāya 25, Śloka 63 **Example** KK 2-2-25-63

समन्तादेव कीर्यन्तोऽदहन्त मगधाधिपम् ।
उदकं तस्य चक्रेऽथ सहदेवः सहानुजः ॥

↩ Back: ↩ B.14

B.15 The cremation of Droṇācārya on the battlefield

Speaker / narration: Gāndhārī to Śrī Kṛṣṇa Example Niyama

- **Example** Her husband Droṇa having been slain in battle, Kṛpī, stricken with grief and weeping, wearing matted locks, stays by his body and strives for his preta rites (Strī. 23.36–38).
- **Example** **Niyama** The Sāma singers have duly established the fires, set the pyre ablaze all around, placed Droṇa upon it and are singing three sāmans (Strī. 23.39).
- **Example** Brahmacārins with matted locks have built the pyre with bows, spears, chariot-frames and various arrows and are cremating that greatly radiant one; taking up Droṇa, they sing and weep (Strī. 23.40–41).
- **Example** **Niyama** Others praise him with the three sāmans recited at the end; placing fire within fire, they offered Droṇa as an oblation into the fire (Strī. 23.42).

Mahābhārata › Strīparva › Strīvilāpaparva › Adhyāya 23, Śloka 36 **Example** KK 11-2-23-36

तां पश्य रुदतीमार्तां मुक्तकेशीमधोमुखीम् ।
हतं पतिमुपासन्तीं द्रोणं शस्त्रभृतां वरम् ॥

↩ **Back:** ↩ B.15

Mahābhārata › Strīparva › Strīvilāpaparva › Adhyāya 23, Śloka 37 **Example** KK 11-2-23-37

बाणैर्भिन्नतनुत्राणं धृष्टद्युम्नेन केशव ।
उपास्ते वै मृधे द्रोणं जटिला ब्रह्मचारिणी ॥

↩ **Back:** ↩ B.15

Mahābhārata › Strīparva › Strīvilāpaparva › Adhyāya 23, Śloka 38 **Example** KK 11-2-23-38

प्रेतकृत्ये च यतते कृपी कृपणमातुरा ।
हतस्य समरे भर्तुः सुकुमारी यशस्विनी ॥

↩ **Back:** ↩ B.15

Mahābhārata › Strīparva › Strīvilāpaparva › Adhyāya 23, Śloka 39 **Example** **Niyama** KK 11-2-23-39

अग्नीनाधाय विविधवच्चितां प्रज्वाल्य सर्वतः ।
द्रोणमाधाय गायन्ति त्रीणि सामानि सामगाः ॥

↩ **Back:** ↩ B.15

Mahābhārata › Strīparva › Strīvilāpaparva › Adhyāya 23, Śloka 40 **Example** KK 11-2-23-40

कुर्वन्ति च चितामेते जटिला ब्रह्मचारिणः ।
धनुर्भिः शक्तिभिश्चैव रथनीडैश्च माधव ॥

↩ **Back:** ↩ B.15

Mahābhārata › Strīparva › Strīvilāpaparva › Adhyāya 23, Śloka 41 **Example** KK 11-2-23-41

शरैश्च विविधैरन्यैर्धक्ष्यन्ते भूरितेजसम् ।
त एते द्रोणमादाय गायन्ति च रुदन्ति च ॥

↩ **Back:** ↩ B.15

Mahābhārata › Strīparva › Strīvilāpaparva › Adhyāya 23, Śloka 42 **Example** **Niyama** KK 11-2-23-42

सामभिस्त्रिभिरन्तस्थैरनुशंसन्ति चापरे ।
अग्नावग्निं समाधाय द्रोणं हुत्वा हुताशने ॥

↩ **Back:** ↩ B.15

B.16 Cremation of all at Kurukṣetra, including those with no one to mourn them

Speaker / narration: Vaiśampāyana to Janamejaya Example Niyama

- Example Niyama Yudhiṣṭhira commanded Sudharmā, Dhaumya, Sañjaya, Vidura, Yuyutsu, Indrasena and others to have the preta-kāryas performed completely for all, so that no body would be left to perish (Strī. 26.24–26).
- Example At that command they gathered sandal, aguru and kālīyaka woods, ghee, oil, perfumes, silk garments, heaps of firewood, broken chariots and weapons (Strī. 26.27–29).
- Example Niyama Building pyres with care, they cremated the chief kings in due order by the rite prescribed in the śāstras: Duryodhana, his brothers, Śalya, Śala, Bhūriśravas and others (Strī. 26.30–31).
- Example They cremated thousands of kings in fires blazing with streams of ghee; for some great souls pitṛmedhas were performed, and the Sāman was chanted (Strī. 26.38–39).
- Example The many thousands who had come from various lands and were left with no one to tend them were also gathered in one place; a pyre was built with oil-soaked wood, and at the king's command Vidura had them cremated (Strī. 26.42–43).
- Example After having the rites performed for all of them, Yudhiṣṭhira, placing Dhṛtarāṣṭra before him, went toward the Gaṅgā (Strī. 26.44).

Mahābhārata › Strīparva › Śrāddhaparva › Adhyāya 26, Śloka 24 Example Niyama KK 11-3-26-24

एवमुक्त्वा महाराज कुन्तीपुत्रो युधिष्ठिरः ।
आदिदेश सुधर्माणं धौम्यं सूतं च सञ्जयम् ॥

↩ Back: ↩ A.1 · Ideal ↩ B.16

Mahābhārata › Strīparva › Śrāddhaparva › Adhyāya 26, Śloka 25 Example Niyama KK 11-3-26-25

विदुरं च महाबुद्धिं युयुत्सुं चैव कौरवम् ।
इन्द्रसेनमुखान्भृत्यान्सूतांश्चैव सहस्रशः ॥

↩ Back: ↩ A.1 · Ideal ↩ B.16

Mahābhārata › Strīparva › Śrāddhaparva › Adhyāya 26, Śloka 26 Example Niyama KK 11-3-26-26

भवन्तः कारयन्त्वेषां प्रेतकार्याण्यशेषतः ।
यथा नाथवतां किञ्चिच्छरीरं न विनश्यति ॥

↩ Back: ↩ A.1 · Ideal ↩ B.16

Mahābhārata › Strīparva › Śrāddhaparva › Adhyāya 26, Śloka 27 Example KK 11-3-26-27

शासनाद्धर्मराजस्य क्षत्ता सूतश्च सञ्जयः ।
सुधर्मा धौम्यसहित इन्द्रसेनादयस्तथा ॥

↩ Back: ↩ B.16

Mahābhārata › Strīparva › Śrāddhaparva › Adhyāya 26, Śloka 28 Example KK 11-3-26-28

चन्दनागुरुकाष्ठानि तथा कालीयकान्युत ।
घृतं तैलं च गन्धांश्च क्षौमाणि वसनानि च ॥

↩ Back: ↩ B.16

Mahābhārata › Strīparva › Śrāddhaparva › Adhyāya 26, Śloka 29 Example KK 11-3-26-29

समाहृत्य महार्हाणि दारुणां चैव सञ्चयान् ।
रथांश्च मृदितांस्तत्र नानाप्रहरणानि च ॥

↩ Back: ↩ B.16

Mahābhārata › Strīparva › Śrāddhaparva › Adhyāya 26, Śloka 30 Example Niyama KK 11-3-26-30

चिताः कृत्वा प्रयत्नेन यथामुख्यान्नराधिपान् ।
दाहयामासुरव्यग्राः शास्त्रदृष्टेन कर्मणा ॥

↩ **Back:** ↩ B.16

Mahābhārata › Strīparva › Śrāddhaparva › Adhyāya 26, Śloka 31 **Example** **Niyama** KK 11-3-26-31

दुर्योधनं च राजानं भ्रातॄंश्चास्य महारथान्।
शल्यं शलं च राजानं भूरिश्रवसमेव च॥

↩ **Back:** ↩ B.16

Mahābhārata › Strīparva › Śrāddhaparva › Adhyāya 26, Śloka 38 **Example** KK 11-3-26-38

एतांश्चान्यांश्च सुबहून्पार्थिवांश्च सहस्रशः।
घृतधाराहुतैर्दीप्तैः पावकैः समदाहयन्।।

↩ **Back:** ↩ B.16

Mahābhārata › Strīparva › Śrāddhaparva › Adhyāya 26, Śloka 39 **Example** KK 11-3-26-39

पितृमेधाश्च केषाञ्चित्प्रावर्तन्त महात्मनाम्।
सामभिश्चाप्यगायन्त तेऽन्वशासत चापरैः॥

↩ **Back:** ↩ B.16

Mahābhārata › Strīparva › Śrāddhaparva › Adhyāya 26, Śloka 42 **Example** KK 11-3-26-42

ये चाप्यनाथास्तत्रासन्नानादेशसमागताः।
तांश्च सर्वान्समानीय राशीकृत्वा सहस्रशः॥

↩ **Back:** ↩ B.16

Mahābhārata › Strīparva › Śrāddhaparva › Adhyāya 26, Śloka 43 **Example** KK 11-3-26-43

चित्वा दारुभिरव्यग्रैः प्रभूतैः स्नेहपाचितैः।
दाहयामास तान्सर्वान्विदुरो राजशासनात्॥

↩ **Back:** ↩ B.16

Mahābhārata › Strīparva › Śrāddhaparva › Adhyāya 26, Śloka 44 **Example** KK 11-3-26-44

कारयित्वा क्रियास्तेषां कुरुराजो युधिष्ठिरः।
धृतराष्ट्रं पुरस्कृत्य गङ्गामभिमुखोऽगमत्॥

↩ **Back:** ↩ B.16

B.17 The Kuru women’s offerings of water in the Gaṅgā; the udaka rite for Karṇa

Speaker / narration: Vaiśampāyana to Janamejaya Example

- **Example** All of them reached the holy Gaṅgā and, laying aside their ornaments, upper garments, turbans and armour, entered the Gaṅgā (Strī. 27.1–2).
- **Example** Weeping, the Kuru women offered udaka to their fathers, brothers, grandsons, kinsfolk, sons, elders and husbands; those who knew dharma performed the water rite for their friends as well (Strī. 27.3–4).
- **Example** As the wives of the heroes offered udaka, the Gaṅgā seemed to grow wider still, with landing places easy to descend (Strī. 27.5).
- **Example** Kuntī asked the Pāṇḍavas: ‘Karṇa, true to his word, who never turned back in battle, is your brother; offer udaka to him’ (Strī. 27.12).
- **Example** Yudhiṣṭhira, lamenting greatly, offered udaka to Karṇa; he had Karṇa’s women and household brought, and together with them performed all the preta rites for Karṇa according to the rule, with abundant dakṣiṇā (Strī. 27.27, 29–30).
- **Example** Dhṛtarāṣṭra too offered water with śraddhā and came out of the Gaṅgā together with his wife (Strī. 27.31).

Mahābhārata › Strīparva › Śrāddhaparva › Adhyāya 27, Śloka 1 **Example** KK 11-3-27-1

ते समासाद्य गङ्गां तु शिवां पुण्यजलान्विताम् ।
ह्लादिनीं च प्रसन्नां च महारूपां महावनाम् ॥

↩ **Back:** ↩ B.17

Mahābhārata › Strīparva › Śrāddhaparva › Adhyāya 27, Śloka 2 **Example** KK 11-3-27-2

भूषणान्युत्तरीयाणि वेष्टनान्यवमुच्य च ।
कवचानि विचित्राणि गङ्गामवजगाहिरे ॥

↩ **Back:** ↩ B.17

Mahābhārata › Strīparva › Śrāddhaparva › Adhyāya 27, Śloka 3 **Example** KK 11-3-27-3

ततः पितॄणां भ्रातॄणां पौत्राणां स्वजनस्य च ।
पुत्राणामार्यकाणां च पतीनां च कुरुस्त्रियः ॥

↩ **Back:** ↩ B.17

Mahābhārata › Strīparva › Śrāddhaparva › Adhyāya 27, Śloka 4 **Example** KK 11-3-27-4

उदकं चक्रिरे सर्वा रुदन्त्यो भृशदुःखिताः ।
सुहृदां चापि धर्मज्ञाः प्रचक्रुः सलिलक्रियाम् ॥

↩ **Back:** ↩ B.17

Mahābhārata › Strīparva › Śrāddhaparva › Adhyāya 27, Śloka 5 **Example** KK 11-3-27-5

उदके क्रियमाणे तु वीराणां विरपत्निभिः ।
सूपतीर्थाऽभवद्गङ्गा भूयो विप्रससार च ॥

↩ **Back:** ↩ B.17

Mahābhārata › Strīparva › Śrāddhaparva › Adhyāya 27, Śloka 12 **Example** KK 11-3-27-12

कर्णस्य सत्यसन्धस्य सङ्ग्रामेष्वपलायिनः ।
कुरुध्वमुदकं तस्य भ्रातुरक्लिष्टकर्मणः ॥

↩ **Back:** ↩ A.1 · Ideal ↩ B.17

Mahābhārata › Strīparva › Śrāddhaparva › Adhyāya 27, Śloka 27 **Example** KK 11-3-27-27

एवं विलप्य बहुलं धर्मराजो युधिष्ठिरः ।
व्यरुदच्छनकै राजंश्चकारास्योदकं प्रभुः ॥

↩ **Back:** ↩ A.1 · Ideal ↩ B.17

Mahābhārata › Strīparva › Śrāddhaparva › Adhyāya 27, Śloka 31 **Example** KK 11-3-27-31

स राजा धृतराष्ट्रश्च कृत्वा जलमतन्द्रितः ।
समुत्ततार गङ्गाया भार्यया सह भारत ॥

↩ **Back:** ↩ B.17

B.18 The śrāddhas Yudhiṣṭhira and Dhṛtarāṣṭra performed for all who died in the war

Speaker / narration: Vaiśampāyana to Janamejaya Example

- **Example** Yudhiṣṭhira had śrāddhas performed separately for each one of the kinsmen who had died in the war (Śānti. 41.1).
- **Example** As the aurdhvadehika (after-death rite) for his sons, Dhṛtarāṣṭra gave food of every excellence, cows, wealth, and precious, wondrous gems (Śānti. 41.2).
- **Example** Yudhiṣṭhira, together with Draupadī, made gifts for Droṇa, Karṇa, Dhṛṣṭadyumna, Abhimanyu, Hiḍimbā's son (Ghaṭotkaca), Virāṭa and other friends who had helped them, for Drupada, and for the sons of Draupadī (Śānti. 41.3–4).
- **Example** In the name of each one, he satisfied thousands of brāhmaṇas with wealth, gems, cows and garments (Śānti. 41.5).
- **Example** Even for other kings who had no kinsmen or friends, he performed the aurdhvadehika rite in the name of each one (Śānti. 41.6).
- **Example** As the aurdhvadehika for all his friends, he had halls, water-sheds (prapās) and many kinds of tanks built (Śānti. 41.7).
- **Example** Having thus repaid his debt to all of them, and free from blame in the world, Yudhiṣṭhira had fulfilled his duty (Śānti. 41.8).

Mahābhārata › Śāntiparva › Rājadharmaparva › Adhyāya 41, Śloka 1 **Example** KK 12-1-41-1

ततो युधिष्ठिरो राजा ज्ञातीनां ये हता युधि ।
श्राद्धानि कारयामास तेषां पृथगुदारधीः ॥

↩ **Back:** ↩ B.18

Mahābhārata › Śāntiparva › Rājadharmaparva › Adhyāya 41, Śloka 2 **Example** KK 12-1-41-2

धृतराष्ट्रो ददौ राजा पुत्राणामौर्ध्वदेहिकम् ।
सर्वकामगुणोपेतमन्नं गाश्च धनानि च ।
रत्नानि च विचित्राणि महार्हाणि महायशाः ॥

↩ **Back:** ↩ B.18

Mahābhārata › Śāntiparva › Rājadharmaparva › Adhyāya 41, Śloka 3 **Example** KK 12-1-41-3

युधिष्ठिरस्तु द्रोणस्य कर्णस्य च महात्मनः ।
धृष्टद्युम्नाभिमन्युभ्यां हेडिम्बस्य च रक्षसः ॥

↩ **Back:** ↩ B.18

Mahābhārata › Śāntiparva › Rājadharmaparva › Adhyāya 41, Śloka 4 **Example** KK 12-1-41-4

विराटप्रभृतीनां च सुहृदामुपकारिणाम् ।
द्रुपदद्रौपदेयानां द्रौपद्या सहितो ददौ ॥

↩ **Back:** ↩ B.18

Mahābhārata › Śāntiparva › Rājadharmaparva › Adhyāya 41, Śloka 5 **Example** KK 12-1-41-5

ब्राह्मणानां सहस्राणि पृथगेकैकमुद्दिशन् ।
धनै रत्नैश्च गोभिश्च वस्त्रैश्च समतर्पयत् ॥

↩ Back: ↩ B.18

Mahābhārata › Śāntiparva › Rājadharmaparva › Adhyāya 41, Śloka 6 Example KK 12-1-41-6

ये चान्ये पृथिवीपाला येषां नास्ति सुहृज्जनः ।
उद्दिश्योद्दिश्य तेषां च चक्रे राजौर्ध्वदेहिकम् ॥

↩ Back: ↩ B.18

Mahābhārata › Śāntiparva › Rājadharmaparva › Adhyāya 41, Śloka 7 Example KK 12-1-41-7

सभाः प्रपाश्च विविधास्तटाकानि च पाण्डवः ।
सुहृदां कारयामास सर्वेषामौर्ध्वदेहिकम् ॥

↩ Back: ↩ B.18

Mahābhārata › Śāntiparva › Rājadharmaparva › Adhyāya 41, Śloka 8 Example KK 12-1-41-8

स तेषामनृणो भूत्वा गत्वा लोकेष्ववाच्यताम् ।
कृतकृत्योऽभवद्राजा प्रजा धर्मेण पालयन् ॥

↩ Back: ↩ B.18

B.19 Pitṛmedha, cremation and udaka-kriyā for Bhīṣma

Speaker / narration: Vaiśampāyana to Janamejaya Example Niyama

- Example After Bhīṣma left his body, the Pāṇḍavas, Vidura and Yuyutsu brought firewood and many fragrant substances and prepared the pyre (Anu. 274.10).
- Example Yudhiṣṭhira and Dhṛtarāṣṭra covered him with silk garments and garlands; Yuyutsu held the parasol, Bhīma and Arjuna held the chowries, and Nakula and Sahadeva held the turbans; the elderly women of the Kuru line fanned him with fans (Anu. 274.11–13).
- Example Niyama Then the pitṛmedha was performed for that great soul according to the injunctions; the priests offered homa into the fire and the Sāma singers chanted the Sāman (Anu. 274.14).
- Example Covering the body with fragrant woods such as sandal, kālīyaka and black aguru, they kindled the fire, and Dhṛtarāṣṭra and the others circumambulated the pyre apasavya (keeping it to their left) (Anu. 274.15–16).
- Example When the cremation was over, they went to the holy Bhāgīrathī, followed by Vyāsa, Nārada, Asita, Śrī Kṛṣṇa, the women of the Bharata line and the citizens (Anu. 274.17–18).
- Example There those foremost of kṣatriyas and all the people there performed udaka-kriyā for Bhīṣma according to the injunctions; after the udaka was offered, Gaṅgā Devī rose from the water and lamented (Anu. 274.19–20).

Mahābhārata › Anuśāsanaparva › Bhīṣmasvargārohaṇaparva › Adhyāya 274, Śloka 10 Example KK 13-2-274-10

ततस्त्वादाय दारूणि गन्धांश्च विविधान्बहून् ।
चितां चक्रुर्महात्मानः पाण्डवा विदुरस्तथा ।
युयुत्सुश्चापि कौरव्यं प्रेक्षकास्त्वितरेऽभवन् ॥

↩ Back: ↩ B.19

Mahābhārata › Anuśāsanaparva › Bhīṣmasvargārohaṇaparva › Adhyāya 274, Śloka 11 Example KK 13-2-274-11

युधिष्ठिरश्च गाङ्गेयं धृतराष्ट्रश्च दुःखितौ ।
छादयामासतुरुभौ क्षौमैर्माल्यैश्च कौरवम् ॥

↩ Back: ↩ B.19

Mahābhārata › Anuśāsanaparva › Bhīṣmasvargārohaṇaparva › Adhyāya 274, Śloka 12 Example KK 13-2-274-12

धारयामास तस्याथ युयुत्सुश्छत्रमुत्तमम् ।
चामरे व्यजने शुभ्रे भीमसेनार्जुनावुभौ ।
उष्णीषे परिगृह्णीतां माद्रीपुत्रावुभौ तथा ॥

↩ Back: ↩ B.19

Mahābhārata › Anuśāsanaparva › Bhīṣmasvargārohaṇaparva › Adhyāya 274, Śloka 13 **Example** KK 13-2-274-13

युधिष्ठिरेण सहितो धृतराष्ट्रश्च पादतः ।
वृद्धा स्त्रियः कौरवाणां भीष्मं कुरुकुलोद्वहम् ।
तालवृन्तान्युपादाय पर्यवीजन्त सर्वशः ॥

↩ Back: ↩ B.19

Mahābhārata › Anuśāsanaparva › Bhīṣmasvargārohaṇaparva › Adhyāya 274, Śloka 14 **Example** **Niyama** KK 13-2-274-14

ततोस्य विधिवच्चक्रुः पितृमेधं महात्मनः ।
याजका जुहुवुश्चाग्नौ जगुः सामानि समागाः ॥

↩ Back: ↩ B.19

Mahābhārata › Anuśāsanaparva › Bhīṣmasvargārohaṇaparva › Adhyāya 274, Śloka 15 **Example** KK 13-2-274-15

ततश्चन्दनकाष्ठैश्च तथा कालीयकैरपि ।
कालागुरुप्रभृतिभिर्गन्धैश्चोच्चावचैस्तथा ॥

↩ Back: ↩ B.19

Mahābhārata › Anuśāsanaparva › Bhīṣmasvargārohaṇaparva › Adhyāya 274, Śloka 16 **Example** KK 13-2-274-16

समवच्छाद्य गाङ्गेयं सम्प्रज्वाल्य हुताशनम् ।
अपसव्यमकुर्वन्त धृतराष्ट्रमुखाश्चिताम् ॥

↩ Back: ↩ B.19

Mahābhārata › Anuśāsanaparva › Bhīṣmasvargārohaṇaparva › Adhyāya 274, Śloka 17 **Example** KK 13-2-274-17

संस्कृत्य च कुरुश्रेष्ठं गाङ्गेयं कुरुसत्तमाः ।
जग्मुर्भागीरथीं पुण्यामृषिजुष्टां कुरूद्वहाः ॥

↩ Back: ↩ B.19

Mahābhārata › Anuśāsanaparva › Bhīṣmasvargārohaṇaparva › Adhyāya 274, Śloka 18 **Example** KK 13-2-274-18

अनुगम्यमाना व्यासेन नारदेनासितेन च ।
कृष्णेन भरतस्त्रीभिर्ये च पौराः समागताः ॥

↩ Back: ↩ B.19

Mahābhārata › Anuśāsanaparva › Bhīṣmasvargārohaṇaparva › Adhyāya 274, Śloka 19 **Example** KK 13-2-274-19

उदकं चक्रिरे सर्वे गाङ्गेयस्य महात्मनः ।
विधिवत्क्षत्रियश्रेष्ठाः स च सर्वो जनस्तदा ॥

↩ Back: ↩ B.19

Mahābhārata › Anuśāsanaparva › Bhīṣmasvargārohaṇaparva › Adhyāya 274, Śloka 20 **Example** KK 13-2-274-20

ततो भागीरथी देवी तनयस्योदके कृते ।
उत्थाय सलिलात्तस्माद्रुदती शोकविह्वला ।
परिदेवयती तत्र कौरकवानभ्यभाषत ॥

↩ Back: ↩ B.19

B.20 The śrāddha performed for Abhimanyu by Kuntī, Vasudeva and Śrī Kṛṣṇa

Speaker / narration: Śrī Kṛṣṇa to Vasudeva (61); Vaiśampāyana to Janamejaya (62) Example

- **Example** Kuntīdevī consoled Subhadrā, cast off her unbearable grief and arranged the śrāddha for Abhimanyu (Āśva. 61.36).
- **Example** Taking the permission of Dharmarāja, Bhīma, Nakula and Sahadeva, she made many gifts; she gave many cows to the brāhmaṇas (Āśva. 61.37–38).
- **Example** Hearing what his son (Śrī Kṛṣṇa) said, Vasudeva, the son of Śūra, cast off his grief and performed an excellent śrāddha (Āśva. 62.1).
- **Example** Śrī Kṛṣṇa too performed the aurdhvadehika (after-death rites) for his nephew Abhimanyu, who was very dear to his father (Āśva. 62.2).
- **Example** He had six million brāhmaṇas fed, according to the rule, with food of every excellence, gave them garments and satisfied their thirst for wealth; as gold, cows, beds and garments were being given, the brāhmaṇas themselves said, ‘This is too much’ (Āśva. 62.3–5).
- **Example** Vāsudeva, Baladeva, Sātyaki and Satyaka performed śrāddha for Abhimanyu; burning with intense sorrow, they could find no peace (Āśva. 62.6).

Mahābhārata › Āśvamedhikaparva › Anugītāparva › Adhyāya 61, Śloka 36 **Example** KK 14-2-61-36

एवमाश्वासयित्वैनां कुन्ती यदुकुलोद्वह ।
विहाय शोकं दुर्धर्षं श्राद्धमस्य ह्यकल्पयत् ॥

↩ **Back:** ↩ B.20

Mahābhārata › Āśvamedhikaparva › Anugītāparva › Adhyāya 61, Śloka 37 **Example** KK 14-2-61-37

समनुज्ञाप्य धर्मज्ञं राजानं भीममेव च ।
यमौ यमोपमौ चैव ददौ दानान्यनेकशः ॥

↩ **Back:** ↩ B.20

Mahābhārata › Āśvamedhikaparva › Anugītāparva › Adhyāya 61, Śloka 38 **Example** KK 14-2-61-38

ततः प्रदाय बह्वीर्गा ब्राह्मणेभ्यो यदूद्वह ।
समाहृष्य तु वार्ष्णेयी वैराटीमब्रवीदिदम् ॥

↩ **Back:** ↩ B.20

Mahābhārata › Āśvamedhikaparva › Anugītāparva › Adhyāya 62, Śloka 1 **Example** KK 14-2-62-1

एतच्छ्रुत्वा तु पुत्रस्य वचः शूरात्मजस्तदा ।
विहाय शोकं धर्मात्मा ददौ श्राद्धमनुत्तमम् ॥

↩ **Back:** ↩ B.20

Mahābhārata › Āśvamedhikaparva › Anugītāparva › Adhyāya 62, Śloka 2 **Example** KK 14-2-62-2

तथैव वासुदेवश्च स्वस्त्रीयस्य महात्मनः ।
दयितस्य पितुर्नित्यमकरोदौर्ध्वदेहिकम् ॥

↩ **Back:** ↩ B.20

Mahābhārata › Āśvamedhikaparva › Anugītāparva › Adhyāya 62, Śloka 3 **Example** KK 14-2-62-3

षष्टिं शतसहस्राणि ब्राह्मणानां महौजसाम् ।
विधिवद्भोजयामास भोज्यं सर्वगुणान्वितम् ॥

↩ **Back:** ↩ B.20

Mahābhārata › Āśvamedhikaparva › Anugītāparva › Adhyāya 62, Śloka 4 **Example** KK 14-2-62-4

आच्छाद्य च महाबाहुर्धनतृष्णामपानुदत् ।
ब्राह्मणानां तदा कृष्णस्तदभूद्रोमहर्षणम् ॥

↩ Back: ↩ B.20

Mahābhārata › Āśvamedhikaparva › Anugītāparva › Adhyāya 62, Śloka 5 **Example** KK 14-2-62-5

सुवर्णं चैव गाश्चैव शयनाच्छादनानि च ।
दीयमानं तदा विप्रः प्रभूतमिति चाब्रुवन् ॥

↩ Back: ↩ B.20

Mahābhārata › Āśvamedhikaparva › Anugītāparva › Adhyāya 62, Śloka 6 **Example** KK 14-2-62-6

वासुदेवोऽथ दाशार्हो बलदेवः ससात्यकिः ।
अभिमन्योस्तदा श्राद्धमकुर्वन्सत्यकस्तदा ।
अतीव दुःखसन्तप्ता न शमं चोपलेभिरे ॥

↩ Back: ↩ B.20

B.21 Dhṛtarāṣṭra's śrāddha-yajña before retiring to the forest

Speaker / narration: Vaiśampāyana to Janamejaya (with the words of Vidura, Arjuna, Bhīma and Yudhiṣṭhira) Example

- **Example** Vidura told Yudhiṣṭhira that Dhṛtarāṣṭra, having taken the vow of forest life, wished, before leaving for the forest when the Kārttika full moon came, to offer śrāddha to Bhīṣma, Droṇa, Somadatta and Bāhlīka, to all his sons, to his slain friends — and, if permitted, to Jayadratha too (Āśrama. 12.3–5).
- **Example** Arjuna told Bhīma that the aged Dhṛtarāṣṭra wished to give the aurdhvadehika for all his well-wishers, and asked him to permit it (Āśrama. 12.9–10).
- **Example** Bhīma did not agree: he said that they themselves would give the preta rites to Bhīṣma and the others, that Kuntī would give them to Karṇa, and that Dhṛtarāṣṭra should not offer śrāddhas (Āśrama. 12.16–18).
- **Example** Yudhiṣṭhira said to Dhṛtarāṣṭra, 'Give as much wealth as you wish', and permitted him to give, as the aurdhvadehika for his sons, agrahāras, gems, cows and other things to brāhmaṇas, and also to the poor and the blind (Āśrama. 14.10–12).
- **Example** Dhṛtarāṣṭra made gifts, naming one by one Droṇa, Bhīṣma, Somadatta, Bāhlīka, Duryodhana, his sons, Jayadratha and the others, and his well-wishers; with Yudhiṣṭhira's permission that śrāddha-yajña was held with vast gifts of cattle and dakṣiṇā of wealth and gems (Āśrama. 15.5–7).
- **Example** At Yudhiṣṭhira's command, where a hundred was asked they gave a thousand, and for a thousand ten thousand; like a cloud pouring rain, Dhṛtarāṣṭra satisfied the brāhmaṇas with streams of wealth (Āśrama. 15.9–11).
- **Example** In this way he gave the aurdhvadehika for his sons and grandsons, for the pitṛs, for himself and for Gāndhārī too; giving until he was weary, he brought that dāna-yajña to a close (Āśrama. 15.15–17).

Mahābhārata › Āśramavāsikaparva › Āśramavāsaparva › Adhyāya 12, Śloka 3 **Example** KK 15-1-12-3

धृतराष्ट्रो महाराजो वनवासाय दीक्षितः ।
गमिष्यति वनं राजन्नागतां कार्तिकीमिमाम् ॥

↩ Back: ↩ B.21

Mahābhārata › Āśramavāsikaparva › Āśramavāsaparva › Adhyāya 12, Śloka 4 **Example** KK 15-1-12-4

स त्वां कुरुकुलश्रेष्ठ किञ्चिदर्थमभीप्सति ।
श्राद्धमिच्छति दातुं स गाङ्गेयस्य महात्मनः ॥

↩ Back: ↩ B.21

Mahābhārata › Āśramavāsikaparva › Āśramavāsaparva › Adhyāya 12, Śloka 5 **Example** KK 15-1-12-5

द्रोणस्य सोमदत्तस्य बाह्लीकस्य च धीमतः ।
पुत्राणां चैव सर्वेषां ये चान्ये सुहृदो हताः ।
यदि चाप्यनुजानीषे सैन्धवापशदस्य च ॥

↩ Back: ↩ B.21

Mahābhārata › Āśramavāsikaparva › Āśramavāsaparva › Adhyāya 12, Śloka 9 **Example** KK 15-1-12-9

भीम राजा पिता वृद्धो वनवासाय दीक्षितः ।
दातुमिच्छति सर्वेषां सुहृदामौर्ध्वदेहिकम् ॥

↩ Back: ↩ B.21

Mahābhārata › Āśramavāsikaparva › Āśramavāsaparva › Adhyāya 12, Śloka 10 **Example** KK 15-1-12-10

भवता निर्जितं वित्तं दातुमिच्छति कौरवः ।
भीष्मादीनां महाबाहो तदनुज्ञातुमर्हसि ॥

↩ Back: ↩ B.21

Mahābhārata › Āśramavāsikaparva › Āśramavāsaparva › Adhyāya 12, Śloka 16 **Example** KK 15-1-12-16

वयं भीष्मस्य दास्यामः प्रेतकार्यं तु फल्गुन ।
सोमदत्तस्य नृपतेर्भूरिश्रवस एव च ॥

↩ Back: ↩ B.21

Mahābhārata › Āśramavāsikaparva › Āśramavāsaparva › Adhyāya 12, Śloka 17 **Example** KK 15-1-12-17

बाह्लीकस्य च राजर्षेर्द्रोणस्य च महात्मनः ।
अन्येषां चैव सुहृदां कुन्ती कर्णाय दास्यति ॥

↩ Back: ↩ B.21

Mahābhārata › Āśramavāsikaparva › Āśramavāsaparva › Adhyāya 12, Śloka 18 **Example** KK 15-1-12-18

श्राद्धानि पुरुषव्याघ्र मा प्रदात्कौरवो नृपः ।
इति मे वर्तते बुद्धिर्मा वो नन्दन्तु शत्रवः ॥

↩ Back: ↩ B.21

Mahābhārata › Āśramavāsikaparva › Āśramavāsaparva › Adhyāya 14, Śloka 10 **Example** KK 15-1-14-10

तद्दातु भवान्वित्तं यावदिच्छसि पार्थिव ।
त्वमीश्वरो नो राज्यस्य प्राणानामपि भारत ॥

↩ Back: ↩ B.21

Mahābhārata › Āśramavāsikaparva › Āśramavāsaparva › Adhyāya 14, Śloka 11 **Example** KK 15-1-14-11

ब्रह्मदेयाग्रहारांश्च पुत्राणामौर्ध्वदेहिकम् ।
इतो रत्नानि गाश्चैव दासीदासमजाविकम् ॥

↩ Back: ↩ B.21

Mahābhārata › Āśramavāsikaparva › Āśramavāsaparva › Adhyāya 14, Śloka 12 **Example** KK 15-1-14-12

अर्चयित्वा कुरुश्रेष्ठो ब्राह्मणेभ्यः प्रयच्छतु ।
दीनान्धकृपणेभ्यश्च तत्रतत्र नृपाज्ञया ॥

↩ Back: ↩ B.21

Mahābhārata › Āśramavāsikaparva › Āśramavāsaparva › Adhyāya 15, Śloka 5 **Example** KK 15-1-15-5

आदिश्यादिश्य सर्वेभ्यो ददौ स नृपसत्तमः ।
द्रोणं सङ्कीर्त्य भीष्मं च सोमदत्तं च बाह्लिकम् ॥

↩ Back: ↩ B.21

Mahābhārata › Āśramavāsikaparva › Āśramavāsaparva › Adhyāya 15, Śloka 6 **Example** KK 15-1-15-6

दुर्योधनं च राजानं पुत्रांश्चैव पृथक्पृथक् ।
जयद्रथपुरोगांश्च सुहृदश्चापि सर्वशः ॥

↩ Back: ↩ B.21

Mahābhārata › Āśramavāsikaparva › Āśramavāsaparva › Adhyāya 15, Śloka 7 **Example** KK 15-1-15-7

स श्राद्धयज्ञो ववृते बहुगोधनदक्षिणः ।
अनेकधनरत्नौघो युधिष्ठिरमते तदा ॥

↩ Back: ↩ B.21

Mahābhārata › Āśramavāsikaparva › Āśramavāsaparva › Adhyāya 15, Śloka 9 **Example** KK 15-1-15-9

आज्ञापय किमेतेभ्यः प्रदेयं दीयतामिति ।
तदुपस्थितमेवात्र वचनान्ते ददुस्तदा ॥

↩ Back: ↩ B.21

Mahābhārata › Āśramavāsikaparva › Āśramavāsaparva › Adhyāya 15, Śloka 10 **Example** KK 15-1-15-10

शते देये दशशतं सहस्रं चायुतं तथा ।
दीयते वचनाद्राज्ञः कुन्तीपुत्रस्य धीमतः ॥

↩ Back: ↩ B.21

Mahābhārata › Āśramavāsikaparva › Āśramavāsaparva › Adhyāya 15, Śloka 11 **Example** KK 15-1-15-11

एवं स वसुधाराभिर्वर्षमाणो नृपाम्बुदः ।
तर्पयामास विप्रांस्तान्वर्षन्भूमिमिवाम्बुदः ॥

↩ Back: ↩ B.21

Mahābhārata › Āśramavāsikaparva › Āśramavāsaparva › Adhyāya 15, Śloka 15 **Example** KK 15-1-15-15

ग्रामाग्रहारद्वीपाढ्यो मणिहेमजलार्णवः ।
जगत्संप्लावयामास धृतराष्ट्रोडुपोद्धतः ॥
एवं स पुत्रपौत्राणां पितॄणामात्मनस्तथा ।
गान्धार्याश्च महाराज प्रददावौर्ध्वदेहिकम् ॥

↩ Back: ↩ B.21

Mahābhārata › Āśramavāsikaparva › Āśramavāsaparva › Adhyāya 15, Śloka 16 **Example** KK 15-1-15-16

परिश्रान्तो यदासीत्स ददद्दानान्यनेकशः ।
निवर्तयामास तदा दानयज्ञं नराधिपः ॥

↩ Back: ↩ B.21

Mahābhārata › Āśramavāsikaparva › Āśramavāsaparva › Adhyāya 15, Śloka 17 **Example** KK 15-1-15-17

एवं स राजा कौरव्यश्चक्रे दानमहाक्रतुम् ।
नटनर्तकलास्याढ्यं बह्वन्नरसदक्षिणम् ॥

↩ Back: ↩ B.21

B.22 Water rites and śrāddhas for Dhṛtarāṣṭra, Gāndhārī and Kuntī, who were consumed in a forest fire

Speaker / narration: Vaiśampāyana to Janamejaya; 41.1–9: Nārada to Yudhiṣṭhira Example Niyama Puṇya

- Niyama Puṇya Nārada told Yudhiṣṭhira that Dhṛtarāṣṭra was not burned by an ordinary fire; he attained the supreme state joined with his own sacred fire, and therefore he should not grieve (Āśrama. 41.1, 5, 7).
- Niyama Nārada advised him to perform the water rites for them together with all his brothers (Āśrama. 41.9).
- Example Yudhiṣṭhira set out with his brothers and the women of the household; the citizens and the country folk went to the Gaṅgā wearing a single garment; all entered the water and, placing Yuyutsu at their head, duly offered water to Dhṛtarāṣṭra, Gāndhārī and Kuntī with their names and gotras (Āśrama. 41.10–13).
- Niyama While completing the period of purification (aśauca), they lived outside the city (Āśrama. 41.13).
- Example Yudhiṣṭhira sent trustworthy men who knew the rules to Gaṅgādvāra, where Dhṛtarāṣṭra had been burned, giving them what was to be given, and ordered them to perform there the rites that were to be done (Āśrama. 41.14–15).
- Example Niyama On the twelfth day, having completed the purification, Yudhiṣṭhira duly offered śrāddhas for them with dakṣiṇā (Āśrama. 41.16).
- Example In honour of Dhṛtarāṣṭra he gave gold, silver, cows and costly beds; and, proclaiming the names of Gāndhārī and Kuntī separately, he gave beds, food, vehicles, gems, wealth and garments, as much as each brāhmaṇa desired (Āśrama. 41.17–20).
- Example After giving many śrāddhas, Yudhiṣṭhira entered Hastināpura (Āśrama. 41.21).
- Example Those who had gone to Gaṅgādvāra gathered their kulyas (bones) with due resolve, worshipped them duly with flowers and fragrances, deposited them, returned and reported to the king (Āśrama. 41.22–23).

Mahābhārata › Āśramavāsikaparva › Nāradāgamanaparva › Adhyāya 41, Śloka 1 Niyama Puṇya KK 15-3-41-1

नासौ वृथाऽग्निना दग्धो यथा तत्र श्रुतं मया ।
वैचित्रवीर्यो नृपतिर्न ते शोच्यो नराधिप ॥

↩ Back: ↩ B.22

Mahābhārata › Āśramavāsikaparva › Nāradāgamanaparva › Adhyāya 41, Śloka 9 Niyama KK 15-3-41-9

कर्तुमर्हसि राजेन्द्र तेषां त्वमुदकक्रियाम् ।
भ्रातृभिः सहितः सर्वैरेतदत्र विधीयताम् ॥

↩ Back: ↩ B.22

Mahābhārata › Āśramavāsikaparva › Nāradāgamanaparva › Adhyāya 41, Śloka 10 Example KK 15-3-41-10

ततः स पृथिवीपालः पाण्डवानां धुरन्धरः ।
निर्ययौ सहसोदर्यः सदारश्च नरर्षभः ॥

↩ Back: ↩ B.22

Mahābhārata › Āśramavāsikaparva › Nāradāgamanaparva › Adhyāya 41, Śloka 11 Example KK 15-3-41-11

पौरजानपदाश्चैव राजभक्तिपुरस्कृताः ।
गङ्गां प्रजग्मुरभितो वाससैकेन संवृताः ॥

↩ Back: ↩ B.22

Mahābhārata › Āśramavāsikaparva › Nāradāgamanaparva › Adhyāya 41, Śloka 12 Example KK 15-3-41-12

ततोऽवगाह्य सलिले सर्वे तु कुरुपुङ्गवाः ।
युयुत्सुमग्रतः कृत्वा ददुस्तोयं महात्मने ॥

↩ Back: ↩ B.22

Mahābhārata › Āśramavāsikaparva › Nāradāgamanaparva › Adhyāya 41, Śloka 13 **Example** **Niyama** KK 15-3-41-13

गान्धार्याश्च पृथायाश्च विधिवन्नामगोत्रतः ।
शौचं निवर्तयन्तस्ते तत्रोषुर्नगराद्बहिः ॥

↩ **Back:** ↩ B.22 ↩ B.22

Mahābhārata › Āśramavāsikaparva › Nāradāgamanaparva › Adhyāya 41, Śloka 14 **Example** KK 15-3-41-14

प्रेषयामास स नरान्विधिज्ञानाप्तकारिणः ।
गङ्गाद्वारं कुरुश्रेष्ठो यत्र दग्धोऽभवन्नृपः ।

↩ **Back:** ↩ B.22

Mahābhārata › Āśramavāsikaparva › Nāradāgamanaparva › Adhyāya 41, Śloka 15 **Example** KK 15-3-41-15

तत्रैव तेषां तुल्यानि गङ्गाद्वारेऽन्वशात्तदा ।
कर्तव्यानीति पुरुषान्दत्तदेयान्महीपतिः ॥

↩ **Back:** ↩ B.22

Mahābhārata › Āśramavāsikaparva › Nāradāgamanaparva › Adhyāya 41, Śloka 16 **Example** **Niyama** KK 15-3-41-16

द्वादशेऽहनि तेभ्यः स कृतशौचो नराधिपः ।
ददौ श्राद्धानि विधिवद्दक्षिणावन्ति पाण्डवः ॥

↩ **Back:** ↩ B.22

Mahābhārata › Āśramavāsikaparva › Nāradāgamanaparva › Adhyāya 41, Śloka 17 **Example** KK 15-3-41-17

धृतराष्ट्रं समुद्दिश्य ददौ स पृथिवीपतिः ।
सुवर्णं रजतं गाश्च शय्याश्च सुमहाधनाः ॥

↩ **Back:** ↩ B.22

Mahābhārata › Āśramavāsikaparva › Nāradāgamanaparva › Adhyāya 41, Śloka 18 **Example** KK 15-3-41-18

गान्धार्याश्चैव तेजस्वी पृथायाश्च पृथक्पृथक् ।
सङ्कीर्त्य नामनी राजा ददौ दानमनुत्तमम् ॥

↩ **Back:** ↩ B.22

Mahābhārata › Āśramavāsikaparva › Nāradāgamanaparva › Adhyāya 41, Śloka 19 **Example** KK 15-3-41-19

यो यदिच्छति यावच्च तावत्स लभते द्विजः ।
शयनं भोजनं यानं मणिरत्नमथो धनम् ॥

↩ **Back:** ↩ B.22

Mahābhārata › Āśramavāsikaparva › Nāradāgamanaparva › Adhyāya 41, Śloka 20 **Example** KK 15-3-41-20

यानमाच्छादनं भोगान्दासीश्च समलङ्कृताः ।
ददौ राजा समुद्दिश्य तयोर्मात्रोर्महीपतिः ॥

↩ **Back:** ↩ B.22

Mahābhārata › Āśramavāsikaparva › Nāradāgamanaparva › Adhyāya 41, Śloka 21 **Example** KK 15-3-41-21

ततः स पृथिवीपालो दत्त्वा श्राद्धान्यनेकशः ।
प्रविवेश पुनर्धीमान्नगरं वारणाह्वयम् ॥

↩ **Back:** ↩ B.22

Mahābhārata › Āśramavāsikaparva › Nāradāgamanaparva › Adhyāya 41, Śloka 22 **Example** KK 15-3-41-22

ते चापि राजवचनात्पुरुषा ये गताऽभवन् ।
सङ्कल्प्य तेषां कुल्यानि पुनः प्रत्यागमंस्ततः ॥

↩ **Back:** ↩ B.22

Mahābhārata › Āśramavāsikaparva › Nāradāgamanaparva › Adhyāya 41, Śloka 23 **Example** KK 15-3-41-23

माल्यैर्गन्धैश्च विविधैरर्चयित्वा यथाविधि ।
कुल्यानि तेषां संयोज्य तदाचख्युर्महीपतेः ॥

↩ **Back:** ↩ B.22

B.23 Pitṛmedha for Vasudeva and the cremation of Balarāma and Kṛṣṇa, through Arjuna

Speaker / narration: Vaiśampāyana to Janamejaya (16.7.21: Vasudeva to Arjuna, repeating Śrī Kṛṣṇa's words) Example Niyama

- **Example** Vasudeva told Arjuna that Śrī Kṛṣṇa had said Arjuna would come, make arrangements for the women and children, and also perform the aurdhvadaihika (last rites) for him (Mausala. 7.21).
- **Example** Choosing a place that had been dear to Vasudeva while he lived, they performed the pitṛmedha there (Mausala. 8.23).
- **Example** His four wives mounted the pyre; Arjuna had him cremated together with them, with sandal and other fragrances; the sound of the Sāman chant and of weeping was heard (Mausala. 8.24–26).
- **Example** Vajra and the other sons of the Vṛṣṇis and Andhakas, and the women of that great soul, offered udaka (Mausala. 8.27).
- **Example** Having had that rite performed without any lapse of dharma, Arjuna went to the place where the Vṛṣṇis had perished and performed the rites for all in order of precedence (Mausala. 8.28–30).
- **Example** He searched out the bodies of Balarāma and Vāsudeva and had them cremated by trustworthy men (Mausala. 8.32).
- **Example** **Niyama** Having performed the preta-kāryas for all of them according to the injunctions, Arjuna mounted his chariot on the seventh day and set out at once (Mausala. 8.33).

Mahābhārata › Mausalaparva › › Adhyāya 7, Śloka 21 **Example** KK 16-1-7-21

स स्त्रीषु प्राप्तकालासु पाण्डवो बालकेषु च ।
प्रतिपत्स्यति बीभत्सुर्भवतश्चौर्ध्वदेहिकम् ॥

↩ **Back:** ↩ B.23

Mahābhārata › Mausalaparva › › Adhyāya 8, Śloka 23 **Example** KK 16-1-8-23

यस्तु देशः प्रियस्तस्य जीवतोऽभून्महात्मनः ।
तत्रैनमुपसङ्कल्प्य पितृमेधं प्रचक्रिरे ॥

↩ **Back:** ↩ B.23

Mahābhārata › Mausalaparva › › Adhyāya 8, Śloka 24 **Example** KK 16-1-8-24

तं चिताग्निगतं वीरं शूरपुत्रं वराङ्गनाः ।
ततोऽन्वारुरुहुः पत्न्यश्चतस्रः पतिलोकगाः ॥

↩ **Back:** ↩ B.23

Mahābhārata › Mausalaparva › › Adhyāya 8, Śloka 25 **Example** KK 16-1-8-25

तं वै चतसृभिः स्त्रीभिरन्वितं पाण्डुनन्दनः ।
अदाहयच्चन्दनैश्च गन्धैरुच्चावचैरपि ॥

↩ **Back:** ↩ B.23

Mahābhārata › Mausalaparva › › Adhyāya 8, Śloka 26 **Example** KK 16-1-8-26

ततः प्रादुरभूच्छब्दः समिद्धस्य विभावसोः ।
सामगानां च निर्घोषो नराणां रुदतामपि ॥

↩ **Back:** ↩ B.23

Mahābhārata › Mausalaparva › › Adhyāya 8, Śloka 27 **Example** KK 16-1-8-27

ततो वज्रप्रधानास्ते वृष्ण्यन्धककुमारकाः ।
सर्वे चैवोदकं चक्रुः स्त्रियश्चैव महात्मनः ।

↩ **Back:** ↩ B.23

Mahābhārata › Mausalaparva › › Adhyāya 8, Śloka 28 **Example** KK 16-1-8-28

अलुप्तधर्मस्तं धर्मं कारयित्वा स फल्गुनः ।
जगाम वृष्णयो यत्र विनष्टा भरतर्षभ ॥

↩ **Back:** ↩ A.1 · Ideal ↩ B.23

Mahābhārata › Mausalaparva › › Adhyāya 8, Śloka 29 **Example** KK 16-1-8-29

स तान्दृष्ट्वा निपतितान्कदने भृशदुःखितः ।
बभूवातीव कौरव्यः प्राप्तकालं चकार ह ॥

↩ **Back:** ↩ A.1 · Ideal ↩ B.23

Mahābhārata › Mausalaparva › › Adhyāya 8, Śloka 30 **Example** KK 16-1-8-30

यथाप्रधानतश्चैव चक्रे सर्वास्तथा क्रियाः ।
ये हता ब्रह्मशापेन मुसलैरेरकोद्भवैः ॥

↩ **Back:** ↩ A.1 · Ideal ↩ B.23

Mahābhārata › Mausalaparva › › Adhyāya 8, Śloka 32 **Example** KK 16-1-8-32

ततः शरीरे रामस्य वासुदेवस्य चोभयोः ।
अन्वीक्ष्य दाहयामास पुरुषैराप्तकारिभिः ॥

↩ **Back:** ↩ A.1 · Ideal ↩ B.23

Mahābhārata › Mausalaparva › › Adhyāya 8, Śloka 33 **Example** **Niyama** KK 16-1-8-33

स तेषां विधिवत्कृत्वा प्रेतकार्याणि पाण्डवः ।
सप्तमे दिवसे प्रायाद्रथमारुह्य सत्वरः ॥

↩ **Back:** ↩ B.23

B.24 Yudhiṣṭhira’s udaka offerings and śrāddhas before the Great Departure

Speaker / narration: Vaiśampāyana to Janamejaya Example

- **Example** Before the Great Departure (mahāprasthāna), Yudhiṣṭhira together with his brothers offered udaka with śraddhā to Vāsudeva, to his aged maternal uncle and to Balarāma and the others, and performed śrāddhas according to the rule for all of them (Mahāpra. 1.10–11).
- **Example** In honour of Hari, glorifying the name of Śārṅgī, he served delicious food to Vyāsa, Nārada, Mārkaṇḍeya, Bhāradvāja and Yājñavalkya; he gave the brāhmaṇas gems, garments, villages, horses and chariots (Mahāpra. 1.12–13).

Mahābhārata › Mahāprasthānikaparva › › Adhyāya 1, Śloka 10 **Example** KK 17-1-1-10

इत्युक्त्वा धर्मराजः स वासुदेवस्य धीमतः ।
मातुलस्य च वृद्धस्य रामादीनां तथैव च ॥

↩ **Back:** ↩ B.24

Mahābhārata › Mahāprasthānikaparva › › Adhyāya 1, Śloka 11 **Example** KK 17-1-1-11

भ्रातृभिः सह धर्मात्मा कृत्वोदकमतन्द्रितः ।
श्राद्धान्युद्दिश्य सर्वेषां चकार विदिवत्तदा ॥

↩ **Back:** ↩ B.24

Mahābhārata › Mahāprasthānikaparva › › Adhyāya 1, Śloka 12 **Example** KK 17-1-1-12

द्वैपायनं नारदं च मार्कण्डेयं तपोधनम्।
भारद्वाजं याज्ञवल्क्यं हरिमुद्दिश्य यत्नवान्।
अभोजयत्स्वादु भोज्यं कीर्तयित्वा च शार्ङ्गिणं॥

↩ **Back:** ↩ B.24

Mahābhārata › Mahāprasthānikaparva › › Adhyāya 1, Śloka 13 **Example** KK 17-1-1-13

ददौ रत्नानि वासांसि ग्रामानश्वान्रथांस्तथा।
स्त्रियश्च द्विजमुख्येभ्यस्तदा शतसहस्रशः॥

↩ **Back:** ↩ B.24

B.25 The preta rites Prahlāda performed for his father at Nṛsiṃha's command

Speaker / narration: Lord Nṛsiṃha to Prahlāda; Nārada to Yudhiṣṭhira Example Niyama Puṇya

- **Niyama** **Puṇya** Lord Nṛsiṃha commanded Prahlāda to perform all the preta rites for his father, now purified, in full; He said that the father, purified by the touch of His body and blessed with a worthy son, would go to the higher worlds (Bhāg. 7.10.23).
- **Example** Just as the Lord had said, Prahlāda performed the sāmparāyika (other-worldly) rite for his father; afterwards, consecrated by the foremost brāhmaṇas, he ruled the kingdom (Bhāg. 7.10.25).

Śrīmad Bhāgavatam › Saptama Skandha › Adhyāya 10 › Śloka 23 **Niyama** **Puṇya** Bhāg. 7.10.23

कुरु त्वं प्रेतकार्याणि पितुः पूतस्य सर्वशः।
मदङ्गस्पर्शनेनाङ्ग लोकान् यास्यति सुप्रजाः॥

↩ **Back:** ↩ A.0 · Pitṛ-devatās ↩ B.25 ↩ Index.5

Śrīmad Bhāgavatam › Saptama Skandha › Adhyāya 10 › Śloka 25 **Example** Bhāg. 7.10.25

प्रह्लादोऽपि तथा चक्रे पितुर्यत् साम्परायिकम्। यथाऽऽह भगवान् राजन्नभिषिक्तो द्विजोत्तमैः।
प्रह्लादस्तु तथाऽकार्षीद् राज्यं निहतकण्टकम्॥

↩ **Back:** ↩ B.25 ↩ Index.5

B.26 Arci arranges the funeral pyre for her husband, King Pṛthu, in the forest and offers udaka

Speaker / narration: Maitreya to Vidura Example

- **Example** Arci, the wife of King Pṛthu, though delicate and unfit to walk on bare ground, followed her husband into the forest (Bhāg. 4.23.19).
- **Example** Seeing that her husband's body had lost consciousness, she lamented a little; then that virtuous lady built a pyre on a mountain peak and placed her husband's body upon it (Bhāg. 4.23.21).
- **Example** Having completed the rite that had to be performed, she bathed in the river water and offered udaka (a handful of water) to her husband of noble deeds (Bhāg. 4.23.22).

Śrīmad Bhāgavatam › Caturtha Skandha › Adhyāya 23 › Śloka 19 **Example** Bhāg. 4.23.19

अर्चिर्नाम महाराज्ञी तत्पत्न्यनुगता वनम्।
सुकुमार्यतदर्हा च यत् पद्भ्यां स्पर्शनं भुवः॥

↩ **Back:** ↩ A.1 · Ideal ↩ B.26

Śrīmad Bhāgavatam › Caturtha Skandha › Adhyāya 23 › Śloka 21 **Example** Bhāg. 4.23.21

देहं विपन्नाखिलचेतनादिकं पत्युः पृथिव्या दयितस्य चात्मनः।
आलक्ष्य किञ्चिच्च विलप्य सा सती चितामथारोपयदद्रिसानुनि॥

↩ **Back:** ↩ A.1 · Ideal ↩ B.26 ↩ Index.4

Śrīmad Bhāgavatam › Caturtha Skandha › Adhyāya 23 › Śloka 22 **Example** Bhāg. 4.23.22

विधाय कृत्यं ह्रदिनीजलाप्लुता दत्त्वोदकं भर्तुरुदारकर्मणः।
नत्वा दिविस्थांस्त्रिदशांस्त्रिः परीत्य विवेश वह्निं ध्यायती भर्तृपादम्॥

↩ **Back:** ↩ A.1 · Ideal ↩ B.26 ↩ Index.4

B.27 The cremation rite arranged by the rākṣasa king for Rājadharmā, king of the cranes

Speaker / narration: Bhīṣma to Yudhiṣṭhira Example

- **Example** Rājadharmā's skeleton was placed before the rākṣasa king; seeing it, the king, together with his ministers and retinue, was overcome with grief (Śānti. 171.16).
- **Example** That learned king had the saṃskāra performed for Rājadharmā; he worshipped him with many fragrances and had him cremated without haste (Śānti. 172.1).
- **Example** When the rākṣasa king cremated that king of birds, the froth of milk that slipped from the mouth of Surabhi, standing beside the pyre, was carried by the wind and fell upon Rājadharmā's pyre; drenched with that nectar, and by the word of Lord Indra, the king of the cranes came back to life (Śānti. 172.2, 172.8–9).

Mahābhārata › Śāntiparva › Āpaddharmaparva › Adhyāya 171, Śloka 16 **Example** KK 12-2-171-16

ततश्चितां बकपतेः कारयामास राक्षसः।
रत्नैर्गन्धैश्च बहुभिर्वस्त्रैश्च समलङ्कृताम्॥

↩ **Back:** ↩ B.27

Mahābhārata › Śāntiparva › Āpaddharmaparva › Adhyāya 172, Śloka 1 **Example** KK 12-2-172-1

विद्वान्संस्कारयामास पार्थिवो राजधर्मणः।
गन्धैर्बहुभिरव्यग्रो दाहयामास पूजितम्॥

↩ **Back:** ↩ B.27

Mahābhārata › Śāntiparva › Āpaddharmaparva › Adhyāya 172, Śloka 2 **Example** KK 12-2-172-2

तस्य देवस्य वचनादिन्द्रस्य बकराडिह।
तेनैवामृतसिक्ताश्च पुनः सञ्जीवितो बकः॥

↩ **Back:** ↩ B.27

Mahābhārata › Śāntiparva › Āpaddharmaparva › Adhyāya 172, Śloka 8 **Example** KK 12-2-172-8

दग्धे राक्षसराजेन खगराजे प्रतापिना।
चितायाः पार्श्वतो दोग्ध्री सुरभिर्जीवयच्च तम्॥

↩ **Back:** ↩ B.27

Mahābhārata › Śāntiparva › Āpaddharmaparva › Adhyāya 172, Śloka 9 **Example** KK 12-2-172-9

तस्या वक्त्राच्च्युतः फेनो दुग्धमात्रस्तदाऽनघ।
समीरणाहृतो यातश्चितां तां राजधर्मणः॥

↩ **Back:** ↩ B.27

B.28 Sārasvata's pitṛ-tarpaṇa even in a twelve-year famine

Speaker / narration: Vaiśampāyana to Janamejaya (Balarāma's pilgrimage) Example

- **Example** A terrible drought of twelve years came, and all the great ṛṣis, stricken by hunger, fled in every direction to survive (Śalya. 52.36–37).
- **Example** When the sage Sārasvata also wished to leave, the river Sarasvatī said, 'Do not go from here; I will always give you food' (Śalya. 52.38–39).
- **Example** Even in that famine Sārasvata kept offering tarpaṇa to the pitṛ-devatās and the devas, took food daily, and so preserved his life and the Vedas (Śalya. 52.40).

Mahābhārata › Śalyaparva › Hradapraveśaparva › Adhyāya 52, Śloka 36 **Example** KK 9-2-52-36

अथ काले व्यतिक्रान्ते महत्यतिभयङ्करी ।
अनावृष्टिरनुप्राप्ता राजन्द्वादशवार्षिकी ॥

↩ **Back:** ↩ A.1 · Ideal ↩ B.28

Mahābhārata › Śalyaparva › Hradapraveśaparva › Adhyāya 52, Śloka 37 **Example** KK 9-2-52-37

तस्यां द्वादशवार्षिक्यामनावृष्ट्यां महर्षयः ।
वृत्त्यर्थं प्राद्रवन्राजन्क्षुधार्ताः सर्वतोदिशम् ॥

↩ **Back:** ↩ A.1 · Ideal ↩ B.28

Mahābhārata › Śalyaparva › Hradapraveśaparva › Adhyāya 52, Śloka 38 **Example** KK 9-2-52-38

दिग्भ्यस्तान्प्रद्रुतान्दृष्ट्वा मुनिः सारस्वतस्तदा ।
गमनाय मतिं चक्रे तं प्रोवाच सरस्वती ॥

↩ **Back:** ↩ B.28

Mahābhārata › Śalyaparva › Hradapraveśaparva › Adhyāya 52, Śloka 39 **Example** KK 9-2-52-39

न गन्तव्यमितः पुत्र तवाहारमहं सदा ।
दास्यामि मत्स्यप्रवरानुष्यतामिह भारत ॥

↩ **Back:** ↩ B.28

Mahābhārata › Śalyaparva › Hradapraveśaparva › Adhyāya 52, Śloka 40 **Example** KK 9-2-52-40

इत्युक्तस्तर्पयामास स पितॄन्देवतास्तथा ।
आहारमकरोन्नित्यं प्राणान्वेदांश्च धारयन् ॥

↩ **Back:** ↩ A.1 · Ideal ↩ B.28

B.29 The pitṛ rite performed by a śūdra ascetic – the fruit that came to the ṛṣi who instructed him

Speaker / narration: Bhīṣma to Yudhiṣṭhira; verses 54–55: the king (a śūdra in his former birth) to the purohita Example Niyama Pāpa

- **Example** A śūdra requested that ascetic (who had come to him): 'I am about to perform a pitṛ rite; please favour me in this matter'; that brāhmaṇa agreed, saying 'So be it' (Anu. 31.27–28).
- **Example** The śūdra, having become pure, brought water for washing the ṛṣi's feet and arranged darbha, forest herbs, a sacred seat and a bṛsi (a seat of darbha) (Anu. 31.28–29).
- **Example** **Niyama** Seeing the bṛsi laid improperly (against the rule), facing south with its head towards the west, the ṛṣi said, 'Lay it with its head towards the east; become pure and sit facing north'; the śūdra did so (Anu. 31.30–31).
- **Example** The ṛṣi taught the entire procedure of havya and kavya, beginning with darbha and arghya; the śūdra followed it duly, completed the pitṛ rite and sent the ṛṣi on his way (Anu. 31.32–33).
- **Example** That śūdra, born as a king in his next birth, completed the purification (the ending of aśauca) after his father's death and was crowned (Anu. 31.38).
- **Pāpa** The king said that it was because of the karmic fault of having once instructed (him) in the pitṛ rite concerning the bṛsi, darbha, havya and kavya that the ṛṣi was born as a purohita (Anu. 31.54–55).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 31, Śloka 27 **Example** KK 13-1-31-27

अथ तं तापसं शूद्रः सोऽब्रवीद्भरतर्षभ ।
पितृकार्यं करिष्यामि तत्र मेऽनुग्रहं कुरु ॥

↩ **Back:** ↩ B.29

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 31, Śloka 28 **Example** KK 13-1-31-28

बाढमित्येव तं विप्र उवाच भरतर्षभ ।
शुचिर्भूत्वा स शूद्रस्तु तस्यर्षेः पाद्यमानयत् ॥

↩ **Back:** ↩ B.29 ↩ B.29

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 31, Śloka 29 **Example** KK 13-1-31-29

अथ दर्भांश्च वन्यांश्च ओषधीर्भरतर्षभ ।
पवित्रमासनं चैव बृसीं च समुपानयत् ॥

↩ **Back:** ↩ B.29

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 31, Śloka 30 **Example** **Niyama** KK 13-1-31-30

अथ दक्षिणमावृत्य बृसीं चरमशैर्षिकीम् ।
कृतामन्यायतो दृष्ट्वा तं शूद्रमृषिरब्रवीत् ॥

↩ **Back:** ↩ B.29

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 31, Śloka 31 **Example** **Niyama** KK 13-1-31-31

कुरुष्वैतां पूर्वशीर्षां भवांश्चोदङ्मुखः शुचिः ।
स च तत्कृतवाञ्छूद्रः सर्वं यद्दृषिरब्रवीत् ॥

↩ **Back:** ↩ B.29

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 31, Śloka 32 **Example** KK 13-1-31-32

यथोपदिष्टं मेधावी दर्भार्घादि यथातथम् ।
हव्यकव्यविधिं कृत्स्नमुक्तं तेन तपस्विना ॥

↩ **Back:** ↩ B.29

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 31, Śloka 33 **Example** KK 13-1-31-33

ऋषिणा पितृकार्येषु सदा धर्मपथे स्थितः ।
पितृकार्ये कृते चापि विसृष्टः स जगाम ह ॥

↩ **Back:** ↩ B.29

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 31, Śloka 38 **Example** KK 13-1-31-38

पितर्युपरते चापि कृतशौचस्तु पार्थिवः ।
अभिषिक्तः प्रकृतिभी राजपुत्रः स पार्थिवः ॥

↩ **Back:** ↩ B.29

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 31, Śloka 54 **Pāpa** KK 13-1-31-54

प्रीयता हि तदा ब्रह्मन्ममानुग्रहबुद्धिना ।
पितृकार्ये त्वया पूर्वमुपदेशः कृतोऽनघ ॥

↩ **Back:** ↩ B.29

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 31, Śloka 55 **Pāpa** KK 13-1-31-55

वृस्यां दर्भेषु हव्ये च कव्ये च मुनिसत्तम ।
एतेन कर्मदोषेण पुरोधास्त्वमजायथाः ॥

↩ **Back:** ↩ B.29

(C) Sin and an evil fate for transgression

If the preta-karma (last rites) is not performed — sin for the performer, an evil fate for the deceased

C.1 Without the udaka rite there is no destiny for the sons of Sagara

Speaker / narration: Bhagīratha to Gaṅgā (as told by Lomaśa to Yudhiṣṭhira) Niyama Pāpa

- **Pāpa** For those sons of Sagara, who approached Kapila Deva and died in an instant, for those who perished in that way, there is no dwelling in svarga (Araṇya. 108.18).
- **Niyama** **Pāpa** 'O great river, until you bathe those bodies with your waters, there is no destiny for those sons of Sagara' (Araṇya. 108.19).

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 108, Śloka 18 **Pāpa** KK 3-6-108-18

कपिलं देवमासाद्य क्षणेन निधनं गताः ।
तेषामेवं विनष्टानां स्वर्गे वासो न विद्यते ॥

↩ **Back:** ↩ C.1

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 108, Śloka 19 **Niyama** **Pāpa** KK 3-6-108-19

यावत्तानि शरीराणि त्वं जलैर्नाभिषिञ्चसि ।
तावत्तेषां गतिर्नास्ति सागराणां महानदि ॥

↩ **Back:** ↩ A.3 · Pāpa ↩ C.1

The sin incurred if śrāddha and tarpaṇa are not performed

C.2 Without offspring the piṇḍa is cut off, and the pitṛ-devatās grieve

Speaker / narration: Various speakers (Sauti, Śakuntalā, the brāhmaṇa family, Satyavatī, Pāṇḍu) Example Niyama Pāpa Puṇya

- **Example** **Pāpa** Jaratkāru saw his pitṛ-devatās hanging upside down in a pit; they said that because their line was dwindling they were falling into an impure hell, and asked him to tell (their descendant) to take a wife and beget offspring (Ādi. 45.3; 45.13; 45.22).
- **Niyama** **Puṇya** Offspring save the departed forefathers (pretas) and grandfathers; Svayambhū said that because he protects his father from the hell called ‘put’, he is called ‘putra’ (Ādi. 98.19–20).
- **Niyama** **Puṇya** Sons who are born and perform the acts of dharma become boats of dharma and save the pitṛ-devatās from hell (Ādi. 99.27).
- **Niyama** The brāhmaṇa of Ekacakrā said that a son is ‘the treasure of piṇḍa and udaka’ (Ādi. 171.60).
- **Niyama** **Pāpa** The brāhmaṇa maiden said that if both the father and the younger brother are gone, the piṇḍa to the pitṛ-devatās is cut off, and that is displeasing to them; if the father lives, the offspring and the piṇḍa continue (Ādi. 173.8; 173.10).
- **Example** Satyavatī worried how Śantanu's piṇḍa could be kept from being cut off; she said to Bhīṣma, ‘The piṇḍa, the fame and the offspring rest on you alone’ (Ādi. 63.55; 112.3).
- **Example** Pāṇḍu asked Kuntī to enable Mādrī to have offspring, so that the piṇḍa for himself and his forefathers would not perish (Ādi. 133.10).

Mahābhārata › Ādiparva › Āstīkaparva › Adhyāya 45, Śloka 3 **Example** **Pāpa** KK 1-5-45-3

वायुभक्षो निराहारः शुष्यन्नहरहर्मुनिः ।
सं ददर्श पितॄनार्ते लम्बमानानधोमुखान् ॥

↩ **Back:** ↩ A.3 · Pāpa ↩ C.2

Mahābhārata › Ādiparva › Āstīkaparva › Adhyāya 45, Śloka 13 **Example** **Pāpa** KK 1-5-45-13

अस्ति नस्तात तपसः फलं प्रवदतां वर ।
संतानप्रक्षयाद्ब्रह्मन्पतामो निरयेऽशुचौ ॥

↩ **Back:** ↩ A.3 · Pāpa ↩ C.2

Mahābhārata › Ādiparva › Āstīkaparva › Adhyāya 45, Śloka 22 **Example** **Pāpa** KK 1-5-45-22

पितरस्तेऽवलम्बन्ते गर्ते दीना अधोमुखाः ।
साधु दारान्कुरुष्वेति प्रजायस्वेति चाभि भोः ॥

↩ **Back:** ↩ A.3 · Pāpa ↩ C.2

Mahābhārata › Ādiparva › Saṃbhavaparva › Adhyāya 98, Śloka 19 **Niyama** **Puṇya** KK 1-7-98-19

यदागमवतः पुंसस्तदपत्यं प्रजायते ।
तत्तारयति सन्तत्या पूर्वप्रेतान्पितामहान् ॥

↩ **Back:** ↩ C.2

Mahābhārata › Ādiparva › Saṃbhavaparva › Adhyāya 98, Śloka 20 **Niyama** **Puṇya** KK 1-7-98-20

पुन्नाम्नो नरकाद्यस्मात्पितरं त्रायते सुतः ।
तस्मात्पुत्र इति प्रोक्तः पूर्वमेव स्वयम्भुवा ॥

↩ **Back:** ↩ C.2

Mahābhārata › Ādiparva › Saṃbhavaparva › Adhyāya 99, Śloka 27 **Niyama** **Puṇya** KK 1-7-99-27

धर्मकृत्यवहा नृणां मनसः प्रीतिवर्धनाः ।
त्रायन्ते नरकाज्जाताः पुत्रा धर्मप्लवाः पितॄन् ॥

↩ **Back:** ↩ C.2

Mahābhārata › Ādiparva › Bakavacaparva › Adhyāya 171, Śloka 60 **Niyama** KK 1-10-171-60

मम पिण्डोदकनिधिं कथं त्यक्ष्यामि पुत्रकम् ।
त्यागोऽयं मम सम्प्राप्तो मम वा मे सुतस्य वा ॥

↩ **Back:** ↩ C.2

Mahābhārata › Ādiparva › Bakavadhaparva › Adhyāya 173, Śloka 8 **Niyama** **Pāpa** KK 1-10-173-8

तातेपि हि गते स्वर्गं विनष्टे च ममानुजे ।
पिण्डः पितॄणां व्युच्छिद्येत्ततेषां विप्रियं भवेत् ॥

↩ **Back:** ↩ C.2

Mahābhārata › Ādiparva › Bakavadhaparva › Adhyāya 173, Śloka 10 **Niyama** **Pāpa** KK 1-10-173-10

त्वयि त्वरोगे निर्मुक्तो माता भ्राता च मे शिशुः ।
सन्तानश्चैव पिण्डश्च प्रतिष्ठास्यत्यसंशयम् ॥

↩ **Back:** ↩ C.2

Mahābhārata › Ādiparva › Aṃśāvataraṇaparva › Adhyāya 63, Śloka 55 **Example** KK 1-6-63-55

ततः सत्यवती चिन्तयामास कथं नु खलु शन्तनोः पिण्डविच्छेदो न स्यादिति ॥

↩ **Back:** ↩ C.2

Mahābhārata › Ādiparva › Saṃbhavaparva › Adhyāya 112, Śloka 3 **Example** KK 1-7-112-3

दुःखार्दिता तु सा देवी मज्जन्ती शोकसागरे ।
शन्तनोर्धर्मनित्यस्य कौरव्यस्य यशस्विनः ।
त्वयि पिण्डश्च कीर्तिश्च सन्तानश्च प्रतिष्ठितः ॥

↩ **Back:** ↩ C.2

Mahābhārata › Ādiparva › Saṃbhavaparva › Adhyāya 133, Śloka 10 **Example** KK 1-7-133-10

मम चापिण्डनाशाय पूर्वेषां च महात्मनाम् ।
मत्प्रियार्थं च कल्याणि कुरु कल्याणमुत्तमम् ॥

↩ **Back:** ↩ C.2

C.3 Childlessness as the result of faults such as not worshipping the pitṛs with the aṣṭakās and other rites

Speaker / narration: Maheśvara to Umādevī Niyama Pāpa

- **Niyama** Umādevī asked why some people do not obtain offspring however much they try (Anu. 221.11).
- **Pāpa** Those who in the past behaved mercilessly towards living beings, those who hate their gurus, those who envy the sons of others, and those who do not worship the pitṛs with the aṣṭakās and other rites as the śāstras enjoin — when they again obtain a human birth, they become childless and suffer grief for sons (Anu. 221.12–14).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 221, Śloka 11 **Niyama** KK 13-1-221-11

उमोवाच —
।
भगवन्मानुषाः केचिन्निरपत्याः सुदुःखिताः ।
यतन्तो न लभन्त्येव अपत्यानि यतस्ततः ।
केन कर्मविपाकेन तन्मे शंसितुमर्हसि ॥

↩ **Back:** ↩ C.3

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 221, Śloka 12 **Pāpa** KK 13-1-221-12

ये पुरा मनुजा देवि सर्वप्राणिषु निर्दयाः ।
घ्नन्ति बालांश्च भुञ्जन्ते मृगाणां पक्षिणामपि ॥

↩ **Back:** ↩ A.3 · Pāpa ↩ C.3

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 221, Śloka 13 **Pāpa** KK 13-1-221-13

गुरुविद्वेषिणश्चैव परपुत्राभ्यसूयकाः ।
पितृपूजां न कुर्वन्ति यथोक्तां चाष्टकादिभिः ॥

↩ **Back:** ↩ A.3 · Pāpa ↩ C.3

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 221, Śloka 14 **Pāpa** KK 13-1-221-14

एवंयुक्तसमाचाराः पुनर्जन्मनि शोभने ।
मानुष्यं वा चिरात्प्राप्य निरपत्या भवन्ति ते ।
पुत्रशोकयुताश्चापि नास्ति तत्र विचारणा ॥

↩ **Back:** ↩ A.3 · Pāpa ↩ C.3

C.4 When a family is destroyed, the rites of piṇḍa and udaka cease and the pitṛs fall

Speaker / narration: Arjuna to Śrī Kṛṣṇa (Bhagavad-gītā) Pāpa

- **Pāpa** The confusion caused by those who destroy a family leads both them and the family to naraka; the pitṛs of those whose rites of piṇḍa and udaka have ceased fall down (Bhīṣma. 25.42).

Mahābhārata › Bhīṣmaparva › Bhagavadgītāparva › Adhyāya 25, Śloka 42 **Pāpa** KK 6-3-25-42

सङ्करो नरकायैव कुलघ्नानां कुलस्य च ।
पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ॥

↩ **Back:** ↩ A.3 · Pāpa ↩ C.4

C.5 One who does not offer śrāddha to the pitṛs is a fool

Speaker / narration: Vidura to Dhṛtarāṣṭra Pāpa

- **Pāpa** The elders say that one who does not offer śrāddha to the pitṛs, does not worship the devas, and cannot win friends is dull-minded (Udyoga. 33.43).

Mahābhārata › Udyogaparva › Prajāgaraparva › Adhyāya 33, Śloka 43 **Pāpa** KK 5-3-33-43

श्राद्धं पितृभ्यो न ददाति दैवतानि न चार्चति ।
सुहृन्मित्रं न लभते तमाहुर्मूढचेतसम् ॥

↩ **Back:** ↩ A ↩ C.5

C.6 Those who abandon the worship of pitṛs and devas go to hell

Speaker / narration: Bhīṣma to Yudhiṣṭhira Pāpa

- **Pāpa** Those who eat first themselves, leaving out their wife, the fire, their servants and their guests, and those who give up the worship of pitṛs and devas, go to hell (Anu. 62.27).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 62, Śloka 27 **Pāpa** KK 13-1-62-27

पर्यश्नन्ति च ये दारानग्निभृत्यातिथींस्तथा ।
उत्सन्नपितृदेवेज्यास्ते वै निरयगामिनः ॥

↩ **Back:** ↩ C.6

C.7 The fault of renouncing the world while abandoning pitṛ-karma

Speaker / narration: Bhīma and Nakula to Yudhiṣṭhira; Bhīṣma to Yudhiṣṭhira Pāpa

- **Pāpa** Nakula warned that if he renounced the world without performing the great yajñas, without offering svadhā to the pitṛs and without bathing at the tīrthas, he would fall from both worlds like a cloud scattered by the wind and perish in between (Śānti. 12.52–53).

Mahābhārata › Śāntiparva › Rājadharmaparva › Adhyāya 12, Śloka 52 **Pāpa** KK 12-1-12-52

अनिष्ट्वा च महायज्ञैरकृत्वा च पितृस्वधाम् ।
तीर्थेष्वनभिसम्प्लुत्य प्रव्रजिष्यसि चेत्प्रभो ॥

↩ **Back:** ↩ A.3 · Pāpa ↩ C.7

Mahābhārata › Śāntiparva › Rājadharmaparva › Adhyāya 12, Śloka 53 **Pāpa** KK 12-1-12-53

छिन्नाभ्रमिव गन्तासि विलयं मारुतेरितम् ।
लोकयोरुभयोर्भ्रष्टो ह्यन्तराले व्यवस्थितः ॥

↩ **Back:** ↩ A.3 · Pāpa ↩ C.7

C.8 Śrī abandoned the dānavas, who ate without sharing with pitṛs, devas and guests

Speaker / narration: Śrī Devī to Indra Pāpa

- **Pāpa** They became devoid of havya and kavya and gave up the study of knowledge (Śānti. 235.78).
- **Pāpa** While wise men versed in the Veda were absorbed in farming and the like, fools ate at the śrāddhas (Śānti. 235.96).
- **Pāpa** Because of such perverse conduct, Śrī Devī resolved that she would not dwell among the dānavas (Śānti. 235.103).

Mahābhārata › Śāntiparva › Mokṣadharmaparva › Adhyāya 235, Śloka 78 **Pāpa** KK 12-3-235-78

हव्यकव्यविहीनाश्च ज्ञानाध्ययनवर्जिताः ।
देवस्वादानरुचयो ब्रह्मस्वरुचयस्तथा ।
स्तुतिमङ्गलहीनानि देवस्थानानि सर्वशः ॥

↩ **Back:** ↩ C.8

Mahābhārata › Śāntiparva › Mokṣadharmaparva › Adhyāya 235, Śloka 96 **Pāpa** KK 12-3-235-96

तत्र वेदविदः प्राज्ञा गाम्भीर्ये सागरोपमाः ।
कृष्यादिष्वभवन्सक्ता मूर्खाः श्राद्धान्यभुञ्जत ॥

↩ **Back:** ↩ C.8

Mahābhārata › Śāntiparva › Mokṣadharmaparva › Adhyāya 235, Śloka 103 **Pāpa** KK 12-3-235-103

तेष्वेवमादीनाचारानाचरत्सु विपर्यये ।
नाहं देवेन्द्र वत्स्यामि दानवेष्विति मे मतिः ॥

↩ **Back:** ↩ C.8

C.9 One who eats without performing the rites for devas and pitṛs is born as a crow

Speaker / narration: Bṛhaspati to Yudhiṣṭhira (as told by Bhīṣma) Pāpa

- **Pāpa** One who, without performing either the deva-kārya or the pitṛ-kārya and without offering (to them), eats by himself is born as a crow after death (Anu. 173.84).
- **Pāpa** He is born as a crow for a hundred years, then as a cock, then as a snake for a month, and only after that is he born as a human being (Anu. 173.85).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 173, Śloka 84 **Pāpa** KK 13-1-173-84

देवकार्यमकृत्वा तु पितृकार्यमथापि वा ।
अनिर्वाप्य समश्नन्वै मृतो जायति वायसः ॥

↩ **Back:** ↩ A.3 · Pāpa ↩ C.9

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 173, Śloka 85 **Pāpa** KK 13-1-173-85

वायसः शतवर्षाणि ततो जायति कुक्कुटः ।
जायते व्यालकश्चापि मासं तस्मात्तु मानुषः ॥

↩ **Back:** ↩ A.3 · Pāpa ↩ C.9

C.10 The worm that repented, remembering a past birth in which it performed no śrāddha

Speaker / narration: The worm (a śūdra in its past birth) to Vyāsa Example Pāpa

- **Example** The worm said that in its past birth it had been a wealthy, cruel and greedy śūdra (Anu. 179.19).
- **Example** **Pāpa** Among its evil deeds it confessed that it had performed no śrāddha, either for the devas or for the pitṛ-yajña, and had given no food to those who asked for it (Anu. 179.22).
- **Pāpa** It said that remembering such cruel deeds, it now repents (in its birth as a worm) (Anu. 179.26).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 179, Śloka 19 **Example** KK 13-1-179-19

अहमासं मनुष्यो वै शूद्रो बहुधनः प्रभो।
अब्रह्मण्यो नृशंसश्च कदर्यो बुद्धिजीवनः॥

↩ **Back:** ↩ C.10

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 179, Śloka 22 **Example** **Pāpa** KK 13-1-179-22

देवार्थं पितृयज्ञार्थं न च श्राद्धं कृतं मया।
न दत्तमन्नकामेषु दत्तमन्नं लुनामि च॥

↩ **Back:** ↩ A.3 · Pāpa ↩ C.10

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 179, Śloka 26 **Pāpa** KK 13-1-179-26

नृशंसगुणभूयिष्ठं पुरा कर्म कृतं मया।
स्मृत्वा तदनुतप्येऽहं हित्वा प्रियमिवात्मजम्॥

↩ **Back:** ↩ A.3 · Pāpa ↩ C.10

C.11 The decline of śrāddha at the end of the yuga

Speaker / narration: Mārkaṇḍeya to Yudhiṣṭhira Niyama Pāpa

- **Niyama** **Pāpa** At the decline of the yuga, even those who are ever steadfast in their vows will, out of greed, eat at one another's śrāddha and deva rites (Araṇya. 193.24).
- **Niyama** **Pāpa** At the end of the yuga the whole world becomes full of mlecchas, and people do not satisfy either the devas or the pitṛs in śrāddha (Araṇya. 193.46).

Mahābhārata › Araṇyaparva › Mārkaṇḍeyasamāsyāparva › Adhyāya 193, Śloka 24 **Niyama** **Pāpa** KK 3-11-193-24

श्राद्धे दैवे च पुरुषा येऽपि नित्यं धृतव्रताः।
तेऽपि लोभसमायुक्ता भोक्ष्यन्तीह परस्परम्॥

↩ **Back:** ↩ C.11

Mahābhārata › Araṇyaparva › Mārkaṇḍeyasamāsyāparva › Adhyāya 193, Śloka 46 **Niyama** **Pāpa** KK 3-11-193-46

म्लेच्छभूतं जगत्सर्वं भविष्यति युधिष्ठिर।
श्राद्धे न देवान्न पितॄंस्तर्पयिष्यन्ति मानवाः॥

↩ **Back:** ↩ C.11

The fault and sin incurred if śrāddha is performed wrongly

C.12 The apāṅkteyas — brāhmaṇas who defile the row

Speaker / narration: Bhīṣma to Yudhiṣṭhira Niyama Pāpa

- **Niyama** Some defile the row (paṅkti-dūṣakas), some purify the row (paṅkti-pāvanas); I shall describe the apāṅkteyas (Anu. 137.5).
- **Niyama** A gambler, one who kills an embryo, one with consumption, a herdsman, one without proper rites (nirākṛti), a village servant, a usurer, a singer, one who sells everything; one who sets houses on fire, a poisoner, a kuṇḍāśī, a seller of soma, a palmist, a king's servant, an oil-presser, a kūṭakāraka (one who does deceitful deeds) (Anu. 137.6–7).
- **Niyama** One who divides (property) with his father, one in whose house there is a paramour, one accused of grave sin, a thief, one who lives by craft; a parvakāra, a sūci (informer), one who betrays a friend, an adulterer, a teacher of those without vows, a kāṇḍapṛṣṭha (Anu. 137.8–9).
- **Niyama** One who roams with dogs, one bitten by a dog, a parivitti, one with skin disease, one who violates the guru's bed, a kuśīlava, a devalaka, one who lives by the nakṣatras (Anu. 137.10).
- **Pāpa** The brahmavādins say that the havya eaten by such apāṅkteyas goes to the rākṣasas (Anu. 137.11).
- **Niyama** Those of little understanding who give instruction to śūdras are also to be known as apāṅkteyas, the lowest of dvijas (Anu. 137.17).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 137, Śloka 5 **Niyama** KK 13-1-137-5

तेषामन्ये पङ्क्तिदूष्यास्तथाऽन्ये पङ्क्तिपावनाः ।
अपाङ्क्तेयास्तु ये राजन्कीर्तयिष्यामि ताञ्शृणु ॥

Back: ↩ C.12

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 137, Śloka 6 **Niyama** KK 13-1-137-6

कितवो भ्रूणहा यक्ष्मी पशुपालो निराकृतिः ।
ग्रामप्रेष्यो वार्धुषिको गायनः सर्वविक्रयी ॥

Back: ↩ C.12

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 137, Śloka 7 **Niyama** KK 13-1-137-7

अगारदाही गरदः कुण्डाशी सोमविक्रयी ।
सामुद्रिको राजभृत्यस्तैलिकः कूटकारकः ॥

Back: ↩ C.12

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 137, Śloka 8 **Niyama** KK 13-1-137-8

पित्रा विभजमानश्च यस्य चोपपतिर्गृहे ।
अभिशस्तस्तथा स्तेनः शिल्पं यश्चोपजीवति ॥

Back: ↩ C.12

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 137, Śloka 9 **Niyama** KK 13-1-137-9

पर्वकारश्च सूची च मित्रध्रुक् पारदारिकः ।
अव्रतानामुपाध्यायः काण्डपृष्ठस्तथैव च ॥

Back: ↩ C.12

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 137, Śloka 10 **Niyama** KK 13-1-137-10

श्वभिश्च यः परिक्रामेद्यः शुना दष्ट एव च ।
परिवित्तिश्च यश्च स्याद्दुश्चर्मा गुरुतल्पगः ।
कुशीलवो देवलको नक्षत्रैर्यश्च जीवति ॥

Back: ↩ C.12

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 137, Śloka 11 **Pāpa** KK 13-1-137-11

ईदृशैर्ब्राह्मणैर्भुक्तमपाङ्क्तेयैर्युधिष्ठिर ।
रक्षांसि गच्छते हव्यमित्याहुर्ब्रह्मवादिनः ॥

↩ **Back:** ↩ C.12

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 137, Śloka 17 **Niyama** KK 13-1-137-17

एतानिमान्विजानीयादपाङ्क्तेयान्द्विजाधमान् ।
शूद्राणामुपदेशं च ये कुर्वन्त्यल्पचेतसः ॥

↩ **Back:** ↩ C.12

C.13 If śrāddha is given to the unworthy, or the one who eats the śrāddha breaks its niyama — the ill fate of the pitṛs

Speaker / narration: Bhīṣma to Yudhiṣṭhira Pāpa

- **Pāpa** One who eats a śrāddha and (that day) studies the Veda, or goes to the bed of a vṛṣalī — their pitṛs lie in their excrement for that whole month (Anu. 137.12).
- **Pāpa** What is given to a seller of soma becomes excrement; what is given to a physician becomes pus and blood (Anu. 137.13).
- **Pāpa** What is given to a devalaka perishes, what is given to a moneylender does not last, what is given to a trader remains neither here nor hereafter; what is given to a twice-born who is the son of a punarbhū is like an oblation poured into ashes (Anu. 137.14).
- **Pāpa** For those who give havya and kavya to people devoid of dharma and devoid of good conduct, it perishes after death (Anu. 137.15).
- **Pāpa** The pitṛs of the small-minded who knowingly give to such people surely eat excrement after death (Anu. 137.16).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 137, Śloka 12 **Pāpa** KK 13-1-137-12

श्राद्धं भुक्त्वा त्वधीयीत वृषलीतल्पगश्च यः ।
पुरीषे तस्य ते मासं पितरस्तस्य शेरते ।

↩ **Back:** ↩ A.3 · Pāpa ↩ C.13

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 137, Śloka 13 **Pāpa** KK 13-1-137-13

सोमविक्रयिणे विष्ठा भिषजे पूयशोणितम् ॥

↩ **Back:** ↩ A.3 · Pāpa ↩ C.13

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 137, Śloka 14 **Pāpa** KK 13-1-137-14

नष्टं देवलके दत्तमप्रतिष्ठं च वार्धुषे ।
यत्तु वाणिजके दत्तं नेह नामुत्र तद्भवेत् ।
भस्मनीव हुतं हव्यं तथा पौनर्भवे द्विजे ॥

↩ **Back:** ↩ C.13

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 137, Śloka 15 **Pāpa** KK 13-1-137-15

ये तु धर्मव्यपेतेषु चारित्रापगतेषु च ।
हव्यं कव्यं प्रयच्छन्ति येषां तत्प्रेत्य नश्यति ॥

↩ **Back:** ↩ C.13

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 137, Śloka 16 **Pāpa** KK 13-1-137-16

ज्ञानपूर्वं तु ये तेभ्यः प्रयच्छन्त्यल्पबुद्धयः ।
पुरीषं भुञ्जते तस्य पितरः प्रेत्य निश्चयः ॥

↩ **Back:** ↩ A.3 · Pāpa ↩ C.13

C.14 Defiling the paṅkti, the asura's portion, and śrāddha without tila

Speaker / narration: Bhīṣma to Yudhiṣṭhira Niyama Pāpa

- **Pāpa** When seated in the paṅkti (row of diners), a one-eyed man defiles sixty, a ṣaṇḍa a hundred, and one with white leprosy as many as he looks upon (Anu. 137.18).
- **Pāpa** Whatever is eaten with the head wrapped in a turban, facing south, or wearing sandals, all becomes āsura (Anu. 137.19).
- **Pāpa** Whatever is given with envy and without faith, Brahmā assigned all of it as the share of the lord of the asuras (Anu. 137.20).
- **Niyama** It should be given in an enclosed place where dogs and defilers of the paṅkti cannot see it, and tila should be scattered all around (Anu. 137.21).
- **Pāpa** The havis of a śrāddha performed without tila or in anger is carried off by yātudhānas and piśācas (Anu. 137.22).
- **Pāpa** As many paṅkti-worthy diners as an unworthy one looks upon while they eat, from that much fruit he makes the foolish giver fall (Anu. 137.23).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 137, Śloka 18 **Pāpa** KK 13-1-137-18

षष्टिं काणः शतं षण्डः श्वित्री यावत्प्रपश्यति ।
पङ्क्त्यां समुपविष्टायां तावद्दूषयते नृप ॥

↩ **Back:** ↩ C.14

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 137, Śloka 19 **Pāpa** KK 13-1-137-19

यद्वेष्टितशिरा भुङ्क्ते यद्भुङ्क्ते दक्षिणामुखः ।
सोपानत्कश्च यद्भुङ्क्ते सर्वं विद्यात्तदासुरम् ॥

↩ **Back:** ↩ C.14

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 137, Śloka 20 **Pāpa** KK 13-1-137-20

असूयता च यदत्तं यच्च श्रद्धाविवर्जितम् ।
सर्वं तदसुरेन्द्राय ब्रह्मा भागमकल्पयत् ॥

↩ **Back:** ↩ A.3 · Pāpa ↩ C.14

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 137, Śloka 21 **Niyama** KK 13-1-137-21

श्वानश्च पङ्क्तिदूषाश्च नावेक्षेरन्कथञ्चन ।
तस्मात्परिसृते दद्यात्तिलांश्चान्ववकीरयेत् ॥

↩ **Back:** ↩ A.4 · Niyama ↩ C.14

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 137, Śloka 22 **Pāpa** KK 13-1-137-22

तिलैर्विरहितं श्राद्धं कृतं क्रोधवशेन च ।
यातुधानाः पिशाचाश्च विप्रलुम्पन्ति तद्धविः ॥

↩ **Back:** ↩ A.3 · Pāpa ↩ C.14

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 137, Śloka 23 **Pāpa** KK 13-1-137-23

अपाङ्क्तो यावतः पाङ्क्तान्भुञ्जाननुपश्यति ।
तावत्फलाद्भ्रंशयति दातारं तस्य बालिशम् ॥

↩ **Back:** ↩ C.14

C.15 Brāhmaṇas unfit for śrāddha; disappointing a guest

Speaker / narration: The devas (to the ṛṣis; the secret dharma told by Bhīṣma) Niyama Pāpa

- **Niyama** A king’s servant, a ghāṇṭika (one who lives by ringing a bell), an attendant, a cowherd, a trader, an artisan/actor, one who betrays a friend, one without Vedic study, the husband of a vṛṣalī — to such brāhmaṇas one should never, under any circumstances, give either the offering for the devas or the offering for the pitṛs (Anu. 189.23–24).
- **Pāpa** The piṇḍa-givers of one who gives in this way dwindle away; he cannot satisfy the pitṛs (Anu. 189.24).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 189, Śloka 23 **Niyama** KK 13-1-189-23

राजपौरुषिके विप्रे घाण्टिके परिचारिके ।
गोरक्षके वाणिजके तथा कारुकुशीलवे ॥

↩ **Back:** ↩ C.15

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 189, Śloka 24 **Niyama** **Pāpa** KK 13-1-189-24

मित्रद्रुह्यनधीयाने यश्च स्याद्वृषलीपतिः ।
एतेषु दैवं पित्र्यं वा न देयं स्यात्कथञ्चन ।
पिण्डदास्तस्य हीयन्ते न च प्रीणाति वै पितॄन् ॥

↩ **Back:** ↩ C.15 ↩ C.15

C.16 Śrāddha performed for the sake of friends, and unworthy dakṣiṇā — the loss of fruit

Speaker / narration: Bhīṣma to Yudhiṣṭhira Niyama Pāpa

- **Pāpa** Śrāddhas and offerings of havis in which friends are the main concern do not satisfy the pitṛs or the devas; such a person does not go to svarga (Anu. 137.42).
- **Pāpa** One who forms friendships through śrāddha does not travel the devayāna path; like a pippala fruit fallen from its stalk, that 'śrāddha-mitra' falls from the world of svarga (Anu. 137.43).
- **Niyama** Therefore the performer of śrāddha should not show favour to a friend (at the śrāddha); for friendship's sake he may give wealth to friends separately; at havya and kavya he should feed one who is neutral, neither enemy nor friend (Anu. 137.44).
- **Pāpa** As a seed sown in saline soil does not sprout, so a śrāddha eaten by the unworthy bears no fruit in this world or the next (Anu. 137.45).
- **Niyama** **Pāpa** A brāhmaṇa who has not studied the Veda dies out like a grass fire; śrāddha should not be given to him — no one offers homa into ashes (Anu. 137.46).
- **Pāpa** 'Sambhojanī' (eating together) is a piśāca's dakṣiṇā; it does not reach the devas or the pitṛs, but wanders here like a cow that has lost her calf (Anu. 137.47).
- **Pāpa** Like ghee poured into a fire that has gone out, what is given to a dancer or a singer, and dakṣiṇā given for untruth, does not reach the devas or the pitṛs; such dakṣiṇā harms both, and casts their pretas (the departed) down from the devayāna (Anu. 137.48–49).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 137, Śloka 42 **Pāpa** KK 13-1-137-42

यस्य मित्रप्रधानानि श्राद्धानि च हवींषि च ।
न प्रीणन्ति पितॄन्देवान्स्वर्गं च न स गच्छति ॥

↩ **Back:** ↩ C.16

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 137, Śloka 43 **Pāpa** KK 13-1-137-43

यश्च श्राद्धे कुरुते सङ्गतानि न देवयानेन पथा स याति ।
स वै मुक्तः पिप्पलं बन्धनाद्वा स्वर्गाल्लोकच्च्यवते श्राद्धमित्रः ॥

↩ **Back:** ↩ A.3 · Pāpa ↩ C.16

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 137, Śloka 44 **Niyama** KK 13-1-137-44

तस्मान्मित्रं श्राद्धकृन्नाद्रियेत दद्यान्मित्रेभ्यः सङ्ग्रहार्थं धनानि ।
यन्मन्यते नैव शत्रुं न मित्रं तं मध्यस्थं भोजयेद्धव्यकव्ये ॥

↩ **Back:** ↩ A.4 · Niyama ↩ C.16

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 137, Śloka 45 **Pāpa** KK 13-1-137-45

यथोषरे बीजमुप्तं न रोहेन्नचावप्ता प्राप्नुयाद्बीजभागम् ।
एवं श्राद्धं भुक्तमनर्हमाणैर्न चेह नामुत्र फलं ददाति ॥

↩ **Back:** ↩ C.16

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 137, Śloka 46 **Niyama** **Pāpa** KK 13-1-137-46

ब्राह्मणो ह्यनधीयानस्तृणाग्निरिव शाम्यति ।
तस्मै श्राद्धं न दातव्यं न हि भस्मनि हूयते ॥

↩ **Back:** ↩ C.16

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 137, Śloka 47 **Pāpa** KK 13-1-137-47

सम्भोजनी नाम पिशाचदक्षिणा सा नैव देवान्न पितॄनुपैति ।
इहैव सा भ्राम्यति हीनपुण्या शालान्तरे गौरिव नष्टवत्सा ॥

↩ **Back:** ↩ C.16

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 137, Śloka 48 **Pāpa** KK 13-1-137-48

यथाऽग्नौ शान्ते घृतमाजुहोति तन्नैव देवान्न पितॄनुपैति ।
तथा दत्तं नर्तके गायके च यां चानृते दक्षिणामावृणोति ॥

↩ **Back:** ↩ A.3 · Pāpa ↩ C.16

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 137, Śloka 49 **Pāpa** KK 13-1-137-49

उभौ हिनस्ति न भुनक्ति चैषा या चानृते दक्षिणा दीयते वै ।
आघातिनी गर्हितैषा पतन्ती तेषां प्रेतान्पातयेद्वेवयानात् ॥

↩ **Back:** ↩ A.3 · Pāpa ↩ C.16

C.17 To whom do havya and kavya given without mantras or improperly go

Speaker / narration: Dialogue of Nārada and Mārkaṇḍeya, told by Bhīṣma to Yudhiṣṭhira Niyama Pāpa Puṇya

- **Niyama** **Puṇya** Havya and kavya sanctified by mantra never perish; the devas accept them from one who gives properly; such a giver obtains all his desires and is honoured in svarga (Anu. 54.19–20).
- **Pāpa** What is given without mantras and improperly goes, if given by brāhmaṇas, to the asuras; if by kṣatriyas, to the rākṣasas; if by vaiśyas, to the pretas; and if by śūdras, to the bhūtas (Anu. 54.21–22).
- **Pāpa** Neither the devas nor the pitṛs accept the havya and kavya given by those who, born in a lower varṇa (varṇāvare jātāḥ), instruct the four varṇas; these are assigned as sustenance to the yātudhānas, piśācas, bhūtas and nairṛtas (Anu. 54.23–25).
- **Niyama** **Puṇya** The devas partake of havya and kavya given according to the injunctions and with concentration (Anu. 54.26).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 54, Śloka 19 **Niyama** **Puṇya** KK 13-1-54-19

मन्त्रपूतं सदा हव्यं कव्यं चैव न नश्यति ।
प्रतिगृह्णन्ति तद्देवा दातुर्न्यायात्प्रयच्छतः ॥

↩ **Back:** ↩ C.17

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 54, Śloka 20 **Niyama** **Puṇya** KK 13-1-54-20

सत्वयुक्तं च दाता च सर्वान्कामानवाप्नुयात् ।
अवाप्तकामः स्वर्गे च महीयेत यथेप्सितम् ॥

↩ **Back:** ↩ C.17

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 54, Śloka 21 **Pāpa** KK 13-1-54-21

चत्वारो ह्यथ ये वर्णा हव्यं कव्यं प्रदास्यति ।
मन्त्रहीनमपन्यायं तेषां दत्तं क्व गच्छति ॥

↩ **Back:** ↩ C.17

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 54, Śloka 22 **Pāpa** KK 13-1-54-22

असुरान्गच्छते दत्तं विप्रै रक्षांसि क्षत्रियैः ।
वैश्यैः प्रेतानि वै दत्तं शूद्रैर्भूतानि गच्छति ॥

↩ **Back:** ↩ C.17

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 54, Śloka 23 **Pāpa** KK 13-1-54-23

अथ वर्णावरे जाताश्चातुर्वर्ण्योपदेशिनः ।
दास्यन्ति हव्यकव्यानि तेषां दत्तं क्व गच्छति

↩ **Back:** ↩ C.17

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 54, Śloka 24 **Pāpa** KK 13-1-54-24

वर्णावराणां भूतानां हव्यकव्यप्रदातृणाम् ।
नैव देवा न पितरः प्रतिगृह्णन्ति तत्स्वयम् ॥

↩ **Back:** ↩ C.17

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 54, Śloka 25 **Pāpa** KK 13-1-54-25

यातुधानाः पिशाचाश्च भूता ये चापि नैर्ऋताः ।
तेषां सा विहिता वृत्तिः पितृदैवतनिर्गताः ॥

↩ **Back:** ↩ C.17

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 54, Śloka 26 **Niyama** **Puṇya** KK 13-1-54-26

तेषां सर्वप्रदातृणां हव्यकव्यं समाहिताः ।
यत्प्रयच्छन्ति विधइवत्तद्वै भुञ्जन्ति देवताः ॥

↩ **Back:** ↩ C.17

C.18 Śrāddha food that becomes the share of the rākṣasas

Speaker / narration: Bhīṣma to Yudhiṣṭhira Niyama Pāpa

- **Pāpa** Food that has been stepped over, licked, or seen by a woman in her monthly period — such food is the share of the rākṣasas (Anu. 61.4).
- **Pāpa** Food served after public proclamation (summoning people), eaten by one who has broken his vows, touched by a dog; food into which hair or insects have fallen, that has been sneezed on, seen by dogs, accompanied by weeping, or shaken off — is the share of the rākṣasas (Anu. 61.5–6).
- **Pāpa** What is eaten by one without the oṃkāra, by one bearing weapons, or by a wicked person; in rites for the devas and the pitṛs, what others have left as leavings, what remains after others have eaten — is the share of the rākṣasas (Anu. 61.7–8).
- **Pāpa** A śrāddha served by those of the three varṇas without mantras and without the proper rites; what is served without the oblation of ājya; what is eaten by people of bad conduct — is the share of the rākṣasas (Anu. 61.9–10).
- **Niyama** Bhīṣma said: these are the shares of the rākṣasas; now hear the examination of brāhmaṇas (Anu. 61.11).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 61, Śloka 4 **Pāpa** KK 13-1-61-4

लङ्घितं चावलीढं च लाकपूर्वं च यत्कृतम्।
रजस्वलाभिदृष्टं च तं भागं रक्षसां विदुः॥

↩ **Back:** ↩ C.18

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 61, Śloka 5 **Pāpa** KK 13-1-61-5

अवघुष्टं च यद्भुक्तमव्रतेन च भारत।
परामृष्टं शुना चैव तं भागं रक्षसां विदुः॥

↩ **Back:** ↩ C.18

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 61, Śloka 6 **Pāpa** KK 13-1-61-6

केशकीटावपतितं क्षुतं श्वभिरवेक्षितम्।
रुदितं चावधूतं च तं भागं रक्षसां विदुः॥

↩ **Back:** ↩ C.18

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 61, Śloka 7 **Pāpa** KK 13-1-61-7

निरोङ्कारेण यद्भुक्तं सशस्त्रेण च भारत।
दुरात्मना च यद्भुक्तं तं भागं रक्षसां विदुः॥

↩ **Back:** ↩ C.18

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 61, Śloka 8 **Pāpa** KK 13-1-61-8

परोच्छिष्टं च यद्भुक्तं परिभुक्तं च यद्भवेत्।
दैवे पित्र्ये च सततं तं भागं रक्षसां विदुः॥

↩ **Back:** ↩ C.18

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 61, Śloka 9 **Pāpa** KK 13-1-61-9

मन्त्रहीनं क्रियाहीनं यच्छ्राद्धं परिविष्यते।
त्रिभिर्वर्णैर्नरश्रेष्ठ तं भागं रक्षसां विदुः॥

↩ **Back:** ↩ C.18

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 61, Śloka 10 **Pāpa** KK 13-1-61-10

आज्याहुतिं विना चैव यत्किञ्चित्परिविष्यते।
दुराचारैश्च यद्भुक्तं तं भागं रक्षसां विदुः॥

↩ **Back:** ↩ C.18

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 61, Śloka 11 **Niyama** KK 13-1-61-11

ये भागा रक्षसां प्राप्तास्त उक्ता भरतर्षभ।
अत ऊर्ध्वं विसर्गस्य परीक्षां ब्राह्मणे शृणु॥

↩ **Back:** ↩ C.18

C.19 Havis seen by a menstruating woman and others

Speaker / narration: Gārgya (a secret dharma told by Bhīṣma) Niyama Pāpa Puṇya

- **Niyama** This is the supreme secret to be observed in the procedure of śrāddha, in rites to the devas, in rites at tīrthas and on parva days (Anu. 190.12).
- **Pāpa** The devas do not eat havis on which falls the glance of a woman in her menses, a woman with leucoderma (śvitra), or an aputrikā; the pitṛ-devatās are not satisfied for thirteen years (Anu. 190.13).
- **Niyama** **Puṇya** If one wears white garments, becomes pure, has brāhmaṇas recite the svastivācana and glorifies the Bhārata, the havis becomes inexhaustible (Anu. 190.14).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 190, Śloka 12 **Niyama** KK 13-1-190-12

इदं च परमं गुह्यं सरहस्यं निबोधत।
श्राद्धकल्पे च दैवे च तैर्थिके पर्वणीषु च॥

↩ **Back:** ↩ C.19

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 190, Śloka 13 **Pāpa** KK 13-1-190-13

रजस्वला च या नारी श्वित्रिकाऽपुत्रिका च या।
एताभिश्चक्षुषा दृष्टं हविर्नाश्नन्ति देवताः।
पितरश्च न तुष्यन्ति वर्षाण्यपि त्रयोदश॥

↩ **Back:** ↩ A.3 · Pāpa ↩ C.19

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 190, Śloka 14 **Niyama** **Puṇya** KK 13-1-190-14

शुक्लवासाः शुचिर्भूत्वा ब्राह्मणान्स्वस्ति वाचयेत्।
कीर्तयेद्भारतं चैव तथा स्यादक्षयं हविः॥

↩ **Back:** ↩ C.19

C.20 The fault when the unfit tend the fire and the havis, and its expiation

Speaker / narration: Vāyu-deva (the secret dharma told by Bhīṣma) Niyama Pāpa Puṇya

- **Pāpa** If a vṛṣala tends the fire and ignorant women handle the havis, one who regards that very thing as dharma is stained with adharma; the fires become angry with him, and he obtains birth as a śūdra (Anu. 191.5–6).
- **Pāpa** Along with the devas, his pitṛ-devatās too are not satisfied (Anu. 191.7).
- **Niyama** Expiation: for three days, without food and with concentrated mind, he should perform the fire rite with cow's urine, cow dung, milk and ghee (Anu. 191.7–8).
- **Puṇya** Then, when a year is complete, the devas accept (his havis); when the time of śrāddha comes, his pitṛ-devatās rejoice (Anu. 191.9).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 191, Śloka 5 **Pāpa** KK 13-1-191-5

इदं चैवापरं गुह्यमप्रशस्तं निबोधत।
अग्नेस्तु वृषलो नेता हविर्मूढाश्च योषितः॥

↩ **Back:** ↩ C.20

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 191, Śloka 6 **Pāpa** KK 13-1-191-6

मन्यते धर्म एवेति स चाधर्मेण लिप्यते ।
अग्नयस्तस्य कुप्यन्ति शूद्रयोनिं स गच्छति ॥

↩ **Back:** ↩ C.20

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 191, Śloka 7 **Niyama** **Pāpa** KK 13-1-191-7

पितरश्च न तुष्यन्ति सहदेवैर्विशेषतः ।
प्रायश्चित्तं तु यत्तत्र ब्रुवतस्तन्निबोध मे ।
यत्कृत्वा तु नरः सम्यक्सुखी भवति विज्वरः ॥

↩ **Back:** ↩ C.20 ↩ C.20

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 191, Śloka 8 **Niyama** KK 13-1-191-8

गवां मूत्रपुरीषेण पयसा च घृतेन च ।
अग्निकार्यं त्र्यहं कुर्यान्निराहारः समाहितः ॥

↩ **Back:** ↩ C.20

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 191, Śloka 9 **Puṇya** KK 13-1-191-9

ततः संवत्सरे पूर्णे प्रतिगृह्णन्ति देवताः ।
हृष्यन्ति पितरश्चास्य श्राद्धकाल उपस्थिते ॥

↩ **Back:** ↩ C.20

C.21 Śrāddha offered to the husband of a śūdra woman perishes

Speaker / narration: Nārada to Sṛñjaya (in the story told by Vyāsa to Yudhiṣṭhira) Pāpa

- **Pāpa** Nārada asked whether the story he had told had stayed in Sṛñjaya's mind, or had in the end perished like a śrāddha offered to a śūdrī-pati (the husband of a śūdra woman); that is, this simile shows that a śrāddha offered to such a man bears no fruit (Droṇa. 71.3).

Mahābhārata › Droṇaparva › Abhimanyuvadhaparva › Adhyāya 71, Śloka 3 **Pāpa** KK 7-3-71-3

आहोस्विदन्ततो नष्टं श्राद्धं शूद्रीपताविव ।
स एवमुक्तः प्रत्याह प्राञ्जलिः सृञ्जयस्तदा ॥

↩ **Back:** ↩ C.21

C.22 The śrāddha of those who go to others' wives does not reach the pitṛ-devatās

Speaker / narration: Lomaśa (a secret dharma told by Bhīṣma) Niyama Pāpa

- **Pāpa** The pitṛ-devatās of those who, without marrying, are attached to others' wives are disappointed at the time of śrāddha (Anu. 192.1).
- **Pāpa** One devoted to others' wives, one who resorts to a barren woman, and one who steals what belongs to brāhmaṇas: all three are equally guilty; they are not fit to be spoken to by the pitṛ-devatās; the devas and pitṛ-devatās do not welcome their havis (Anu. 192.2–3).
- **Niyama** Therefore one who desires his own good should give up others' wives and barren women, and should not steal what belongs to brāhmaṇas (Anu. 192.4).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 192, Śloka 1 **Pāpa** KK 13-1-192-1

परदारेषु ये सक्ता अकृत्वा दारसङ्ग्रहम् ।
निराशाः पितरस्तेषां श्राद्धकाले भवन्ति वै ॥

↩ **Back:** ↩ C.22

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 192, Śloka 2 **Pāpa** KK 13-1-192-2

परदाररतिर्यश्च यश्च वन्ध्यामुपासते ।
ब्रह्मस्वं हरते यश्च समदोषा भवन्ति ते ॥

↩ **Back:** ↩ C.22

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 192, Śloka 3 **Pāpa** KK 13-1-192-3

असम्भाष्या भवन्त्येते पितॄणां नात्र संशयः ।
देवताः पितरश्चैषां नाभिनन्दन्ति तद्विधः ॥

↩ **Back:** ↩ C.22

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 192, Śloka 4 **Niyama** KK 13-1-192-4

तस्मात्परस्य वै दारांस्त्यजेद्बन्ध्यां च योषितम् ।
ब्रह्मस्वं हि न हर्तव्यमात्मनो हितमिच्छता ॥

↩ **Back:** ↩ C.22

C.23 The havya and kavya given by kuṇḍas and golakas born of another’s wife go to the rākṣasas

Speaker / narration: Nārada to Mārkaṇḍeya Niyama Pāpa

- **Pāpa** The devas do not accept the havya and kavya of those women (the parāmṛṣṭās mentioned in the earlier ślokas); one who begets sons in them does not become possessed of sons through those sons (Anu. 57.7).
- **Pāpa** Those sons, born in another’s field, destroy the havya and kavya given in this world and the next (Anu. 57.14).
- **Pāpa** Both the kṣetrika (one who does not guard his wife) and the bījī (one who has gone to another’s wife) go to naraka; the kuṇḍa and the others are condemned by the pitṛ-devatās (Anu. 57.16–18).
- **Pāpa** The havya and kavya given by such condemned sons are taken by the yātudhānas, the piśācas and the night-roaming bhūtas (Anu. 57.19–20).
- **Niyama** If sons born in their line to virtuous women give havya and kavya with good conduct, the pitṛ-devatās are satisfied; the devas accept the havya and kavya given by the pure (Anu. 57.24–25).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 57, Śloka 7 **Pāpa** KK 13-1-57-7

न चासां हव्यकव्यानि प्रतिगृह्णन्ति देवताः ।
यस्तासु जनयेत्पुत्रान्न तैः पुत्रमवाप्नुयात् ॥

↩ **Back:** ↩ C.23

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 57, Śloka 14 **Pāpa** KK 13-1-57-14

ते च जाताः परक्षेत्रे देहिनां प्रेत्य चेह च ।
दत्तानि हव्यकव्यानि नाशयन्त्यथ दातृणाम् ॥

↩ **Back:** ↩ C.23

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 57, Śloka 16 **Pāpa** KK 13-1-57-16

कस्य ते गर्हिताः पुत्राः पितॄणां हव्यकव्यदाः ।
यस्य क्षेत्रे प्रसूयन्ते यो वा ताञ्जनयेत्सुतान् ॥

↩ **Back:** ↩ C.23

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 57, Śloka 17 **Pāpa** KK 13-1-57-17

क्षेत्रिकश्चैव बीजी च द्वावेतौ निरयं गतौ ।
न रक्षति च यो दारान्परदाराश्च गच्छति ॥

↩ **Back:** ↩ C.23

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 57, Śloka 18 **Pāpa** KK 13-1-57-18

गर्हितास्ते नरा नित्यं धर्माचारबहिष्कृताः ।
कुण्डो भोक्ता च भोगी च कुत्सिताः पितृदैवतैः ॥

↩ **Back:** ↩ C.23

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 57, Śloka 19 **Pāpa** KK 13-1-57-19

तथैते गर्हिताः पुत्रा हव्यकव्यानि नारद ।
कस्य नित्यं प्रयच्छन्ति धर्मो वा तेषु किं फलं ॥

↩ **Back:** ↩ C.23

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 57, Śloka 20 **Pāpa** KK 13-1-57-20

यातुधानाः पिशाचाश्च प्रतिगृह्णन्ति तैर्हुतम् ।
हव्यं कव्यं च तैर्दत्तं ये च भूता निशाचराः ॥

↩ **Back:** ↩ C.23

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 57, Śloka 24 **Niyama** KK 13-1-57-24

साध्वीजाताः सुतास्तेषां तां वृत्तिमनुतिष्ठताम् ।
प्रीणन्ति पितृदैवत्यं हव्यकव्यसमाहिताः ॥

↩ **Back:** ↩ C.23

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 57, Śloka 25 **Niyama** KK 13-1-57-25

एवं गोलककुण्डाभ्यां ये च वर्णापदेशिनः ।
हव्यं कव्यं च शुद्धानां प्रतिगृह्णन्ति देवताः ॥

↩ **Back:** ↩ C.23

C.24 Union forbidden on the day of śrāddha; purity of the one who eats

Speaker / narration: The pitṛ-devatās to a divine messenger — as Bhīṣma told Yudhiṣṭhira Niyama Pāpa Puṇya

- **Niyama** A divine messenger who had come at the command of the Aśvins asked the pitṛ-devatās: why is sexual union forbidden in śrāddha to the giver and to the one who eats (Anu. 188.18–20)?
- **Niyama** The devas and the pitṛs honoured that messenger and welcomed him, saying that his question had a deep meaning (Anu. 188.22–23).
- **Pāpa** The pitṛs of a man who goes to a woman after giving or eating a śrāddha lie in that semen for the whole month (Anu. 188.24).
- **Niyama** It is held that union should be avoided on that day (Anu. 188.40).
- **Niyama** **Puṇya** Śrāddha should always be eaten only in purity; therefore a twice-born should bathe and, pure and forbearing, partake of the śrāddha; the offspring of one who gives in this way flourish (Anu. 188.41–42).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 188, Śloka 18 **Niyama** KK 13-1-188-18

कस्यचित्त्वथ कालस्य देवदूतो यदृच्छया ।
स्थितो ह्यन्तर्हितो भूत्वा पर्यभाषत वासवम् ॥

↩ **Back:** ↩ C.24

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 188, Śloka 19 **Niyama** KK 13-1-188-19

यौ तौ कामगुणोपेतावश्विनौ भिषजां वरौ ।
आज्ञयाऽहं तयोः प्राप्तः सनरान्पितृदैवतान् ॥

↩ **Back:** ↩ C.24

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 188, Śloka 20 **Niyama** KK 13-1-188-20

कस्माद्धि मैथुनं श्राद्धे दातुर्भोक्तुश्च वर्जितम् ।
केमर्थं च त्रयः पिण्डाः प्रविभक्ताः पृथक्पृथक् ॥

↩ **Back:** ↩ C.24 ↩ E.6

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 188, Śloka 22 **Niyama** KK 13-1-188-22

श्रद्दधानेन दूतेन भाषितं धर्मसंहितम् ।
पूर्वस्थास्त्रिदशाः सर्वे पितरः पूज्य खेचरम् ॥

↩ **Back:** ↩ C.24

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 188, Śloka 23 **Niyama** KK 13-1-188-23

पितर ऊचुः
स्वागतं तेऽस्तु भद्रं ते श्रूयतां खेचरोत्तम ।
गूढार्थः परमः प्रश्नो भवता समुदीरितः ॥

↩ **Back:** ↩ C.24

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 188, Śloka 24 **Pāpa** KK 13-1-188-24

श्राद्धं दत्त्वा च भुक्त्वा च पुरुषो यः स्त्रियं व्रजेत् ।
पितरस्तस्य तं मासं तस्मिन्रेतसि शेरते ॥

↩ **Back:** ↩ A.3 · Pāpa ↩ C.24

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 188, Śloka 40 **Niyama** KK 13-1-188-40

ऋत्विग्यो यजमानस्य पितृत्वमनुगच्छति ।
तस्मिन्नहनि मन्यन्ते परिहार्यं हि मैथुनम् ॥

↩ **Back:** ↩ C.24

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 188, Śloka 41 **Niyama** **Puṇya** KK 13-1-188-41

शुचिना तु सदा श्राद्धं भोक्तव्यं खेचरोत्तम ।
ये मया कथिता दोषास्ते तथा स्युर्न चान्यथा ॥

↩ **Back:** ↩ C.24

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 188, Śloka 42 **Niyama** **Puṇya** KK 13-1-188-42

तस्मात्स्नातः शुचिः क्षान्तः श्राद्धं भुञ्जीत वै द्विजः ।
प्रजा विवर्धते चास्य यश्चैवं सम्प्रयच्छति ॥

↩ **Back:** ↩ C.24

C.25 Sexual union on the occasion of śrāddha — the worlds of sinners

Speaker / narration: Sañjaya to Dhṛtarāṣṭra (the vow of the Saṃśaptakas) Pāpa

- **Pāpa** The Saṃśaptakas vowed that if they failed to kill Arjuna, they would go to the worlds reached by sinners such as those who break their vows, slayers of brāhmaṇas, drinkers of liquor and violators of the guru's wife (Droṇa. 17.30, 35).
- **Pāpa** That list of sinners also includes the 'śrāddha-maithunikas' (those who engage in sexual union on the occasion of śrāddha) (Droṇa. 17.33).

Mahābhārata › Droṇaparva › Droṇābhiṣekaparva › Adhyāya 17, Śloka 30 **Pāpa** KK 7-2-17-30

ये वै लोकाश्चाव्रतिनां ये चैव ब्रह्मघातिनाम् ।
मद्यपस्य च ये लोका गुरुदाररतस्य च ॥

↩ **Back:** ↩ C.25

Mahābhārata › Droṇaparva › Droṇābhiṣekaparva › Adhyāya 17, Śloka 33 **Pāpa** KK 7-2-17-33

स्वभार्यामृतुकालेषु मोहाद्वै नाभिगच्छताम् ।
श्राद्धमैथुनिकानां च ये चाप्यात्मापहारिणाम् ॥

↩ **Back:** ↩ C.25

C.26 Prohibitions concerning the śrāddha meal

Speaker / narration: Bhīṣma to Yudhiṣṭhira Niyama Pāpa

- **Niyama** One should not eat at another's śrāddha (Anu. 161.100).
- **Pāpa** If, while his wife is pregnant, a husband bathes in the sea, has a shave or eats a śrāddha meal, he does not obtain the fruit of a son (Anu. 161.138).
- **Niyama** One should not eat at an ekoddiṣṭa — especially the first ekoddiṣṭa; the meals of the sapiṇḍīkaraṇa and of the monthly śrāddhas are also to be avoided (Anu. 161.155).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 161, Śloka 100 **Niyama** KK 13-1-161-100

सायं प्रातश्च भुञ्जीत नान्तराले समाहितः ।
वालेन तु न भुञ्जीत परश्राद्धं तथैव च ॥

↩ **Back:** ↩ C.26

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 161, Śloka 138 **Pāpa** KK 13-1-161-138

सामुद्रेणाम्भसा स्नानं क्षौरं श्राद्धेषु भोजनम् ।
अन्तर्वत्नीपतिः कुर्वन्न पुत्रफलमश्नुते ॥

↩ **Back:** ↩ C.26

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 161, Śloka 155 **Niyama** KK 13-1-161-155

एकोद्दिष्टं न भुञ्जीत प्रथमं तु विशेषतः ।
सपिण्डीकरणं वर्ज्यं सविधानं च मासिकम् ॥

↩ **Back:** ↩ C.26

C.27 The faults committed by an invited brāhmaṇa and by the one who invites

Speaker / narration: Bhīṣma to Yudhiṣṭhira Niyama Pāpa

- **Pāpa** If a brāhmaṇa first invited by one brāhmaṇa eats elsewhere, he incurs a quarter of the pāpa of killing a cow; if he eats with those of lower varṇas, progressively more; with a śūdra, four times as much (Anu. 61.43–44).
- **Niyama** **Pāpa** One who has been invited first should not eat elsewhere; there is fault also in not eating; an invitation from a śūdra should be avoided; a dvija nourished on a śūdra's food does not attain the higher path (Anu. 61.44–45; 61.52–53).
- **Niyama** One who is impure, an unbeliever, or devoid of self-respect should not eat; one should not, out of greed, break a word given earlier (Anu. 61.46).
- **Pāpa** A brāhmaṇa who eats at rites for the devas or the pitṛs without bathing incurs the fault of untruth; if, while in aśauca, he knowingly eats out of greed, he incurs the fault of untruth concerning a cow (Anu. 61.54–55).
- **Pāpa** One who invites for some other purpose incurs the fault of untruth; if one serves food with mantras to those without Vedic vows and conduct, one incurs the fault of untruth concerning a cow (Anu. 61.56–57).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 61, Śloka 43 **Pāpa** KK 13-1-61-43

वैश्यस्य दैवे वक्तव्यं प्रीयन्तां देवता इति ।
गोहिंसायां चतुर्भागं पूर्वं विप्रातिकेतिनः ॥

↩ **Back:** ↩ C.27

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 61, Śloka 44 **Niyama** **Pāpa** KK 13-1-61-44

वर्णावरेषु भुञ्जानं क्रमाच्छूद्रे चतुर्गुणम् ।
नान्यत्र ब्राह्मणो ब्रूयात्पूर्वं विप्रेण केतितः ॥

↩ **Back:** ↩ C.27 ↩ C.27

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 61, Śloka 45 **Niyama** **Pāpa** KK 13-1-61-45

अभोजने च दोषः स्याद्भुर्जयेच्छूद्रकेतनम् ।
शूद्रान्नरसपुष्टाङ्गो द्विजो नोर्ध्वां गतिं लभेत् ॥

↩ **Back:** ↩ C.27

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 61, Śloka 46 **Niyama** KK 13-1-61-46

अशुचिर्नैव चाश्नीयान्नास्तिको मानवर्जितः ।
न पूर्वं लङ्घयेल्लोभादेकवर्णोऽपि पार्थिव ॥

↩ **Back:** ↩ C.27

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 61, Śloka 52 **Niyama** **Pāpa** KK 13-1-61-52

नान्यत्र ब्राह्मणोऽश्नीयात्पूर्वं विप्रेण केतितः ।
यवीयान्पशुहिंसायां तुल्यधर्मा भवेत्स हि ॥

↩ **Back:** ↩ C.27

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 61, Śloka 53 **Niyama** **Pāpa** KK 13-1-61-53

तथा राजन्यवैश्याभ्यां यद्यश्नीयात्तु केतितः ।
यवीयान्पशुहिंसायां भागार्धं समवाप्नुयात् ॥

↩ **Back:** ↩ C.27

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 61, Śloka 54 **Pāpa** KK 13-1-61-54

दैवं वाऽप्यथवा पित्र्यं योऽश्नीयाद्ब्राह्मणादिषु ।
अस्नातो ब्राह्मणो राजंस्तस्याधर्मोऽनृतं स्मृतम् ॥

↩ **Back:** ↩ C.27

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 61, Śloka 55 **Pāpa** KK 13-1-61-55

आशौचो ब्राह्मणो राजन्योऽश्नीयाद्ब्राह्मणादिषु ।
ज्ञानपूर्वमथो लोभात्तस्याधर्मो गवानृतम् ॥

↩ **Back:** ↩ C.27

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 61, Śloka 56 **Pāpa** KK 13-1-61-56

अर्थेनान्येन यो लिप्सेत्कर्मार्थं चैव भारत ।
आमन्त्रयति राजेन्द्र तस्याधर्मोऽनृतं स्मृतम् ॥

↩ **Back:** ↩ C.27

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 61, Śloka 57 **Pāpa** KK 13-1-61-57

अवेदव्रतचारित्रास्त्रिभिर्वर्णैर्युधिष्ठिर ।
मन्त्रवत्परिविष्यन्ते तस्याधर्मो गवानृतम् ॥

↩ **Back:** ↩ C.27

C.28 The fault of eating food in aśauca and food of an ekoddiṣṭa

Speaker / narration: Śrī Kṛṣṇa to Yudhiṣṭhira Niyama Pāpa

- **Niyama** Among the foods not fit to be eaten is sūtaka food (food from a house under aśauca) (Āśva. 107.15).
- **Pāpa** The Lord said that even He does not know the fate of a twice-born who has nourished his body with the food of those under death-impurity and with the food of śūdras (Āśva. 110.16).
- **Niyama** **Pāpa** If one eats the food of those under the aśauca of death or birth, one should perform the cāndrāyaṇa (Āśva. 112.35).
- **Niyama** **Pāpa** A twice-born who has eaten at an ekoddiṣṭa should perform the cāndrāyaṇa (Āśva. 112.41).

Mahābhārata › Āśvamedhikaparva › Vaiṣṇavadharmaparva › Adhyāya 107, Śloka 15 **Niyama** KK 14-3-107-15

चिकित्सकस्य दूतस्य तथा चोच्छिष्टभोजिनः ।
उग्रान्नं सूतकान्नं च शूद्रोच्छेषणमेव च ॥

↩ **Back:** ↩ C.28

Mahābhārata › Āśvamedhikaparva › Vaiṣṇavadharmaparva › Adhyāya 110, Śloka 16 **Pāpa** KK 14-3-110-16

मृतसूतकपुष्टाङ्गो यश्च शूद्रान्नभुग्द्विजः ।
अहं चापि न जानामि गतिं तस्य नराधिप ॥

↩ **Back:** ↩ C.28

Mahābhārata › Āśvamedhikaparva › Vaiṣṇavadharmaparva › Adhyāya 112, Śloka 35 **Niyama** **Pāpa** KK 14-3-112-35

अनिर्दशाया गोः क्षीरमौष्ट्रमाविकमेव च ।
मृतसूतकयोश्चान्नं भुक्त्वा चान्द्रायणं चरेत् ॥

↩ **Back:** ↩ C.28

Mahābhārata › Āśvamedhikaparva › Vaiṣṇavadharmaparva › Adhyāya 112, Śloka 41 **Niyama** **Pāpa** KK 14-3-112-41

एकोद्दिष्टं तु यो भुङ्क्ते जनमध्यगतोऽपि यः ।
भिन्नभाण्डेषु यो भुङ्क्ते द्विजश्चान्द्रायणं चरेत् ॥

↩ **Back:** ↩ C.28

C.29 When the order of feeding at a śrāddha is reversed, worthy brāhmaṇas do not accept

Speaker / narration: Kausalyā to Daśaratha (as a simile) Niyama Pāpa

- **Niyama** Kausalyā spoke of a well-known thing: some people at a śrāddha first feed their own relatives, and only after their own purpose is served do they look toward the worthy brāhmaṇas (Rām. Ayo. 61.12).
- **Niyama** **Pāpa** In such a case, virtuous and learned brāhmaṇas will not afterwards accept even food like amṛta; just as excellent bulls do not tolerate the cutting of their horns, wise and excellent dvijas do not accept what is left over after others (even if they are brāhmaṇas) have eaten (Rām. Ayo. 61.13–14).

Śrīmad Rāmāyaṇa › Ayodhyākāṇḍa › Sarga 61 › Śloka 12 **Niyama** Vā.Rā. 2.61.12

भोजयन्ति किल श्राद्धे केचित् स्वानेव बान्धवान् ।
ततः पश्चात् समीक्षन्ते कृतकार्या द्विजोत्तमान् ॥

↩ **Back:** ↩ C.29

Śrīmad Rāmāyaṇa › Ayodhyākāṇḍa › Sarga 61 › Śloka 13 **Niyama** **Pāpa** Vā.Rā. 2.61.13

तत्र ये गुणवन्तश्च विद्वांसश्च द्विजातयः ।
न पश्चात् तेऽभिमन्यन्ते सुधामपि सुरोपमाः ॥

↩ **Back:** ↩ C.29

Śrīmad Rāmāyaṇa › Ayodhyākāṇḍa › Sarga 61 › Śloka 14 **Niyama** **Pāpa** Vā.Rā. 2.61.14

ब्राह्मणेष्वपि वृत्तेषु भुक्तशेषं द्विजोत्तमाः।
नाभ्युपेतुमलं प्राज्ञाः शृङ्गच्छेदमिवर्षभाः॥

↩ **Back:** ↩ C.29

C.30 Śrāddha must not be performed on another's land

Speaker / narration: Bhīṣma to Yudhiṣṭhira Niyama Pāpa Puṇya

- **Pāpa** When one offers nivāpa (piṇḍa) to the pitṛs on another's land, his śrāddha rite is spoiled by the pitṛs of that land('s owner) (Anu. 101.33).
- **Niyama** **Puṇya** Therefore a wise person should buy and give even a little land; the piṇḍa offered to the pitṛs on that land becomes everlasting (Anu. 101.34).
- **Niyama** Forests, mountains, rivers and tīrthas are said to belong to no owner (Anu. 101.35).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 101, Śloka 33 **Pāpa** KK 13-1-101-33

पारक्ये भूमिदेशे तु पितॄणां निर्वपेत्तु यः।
तद्भूमिं वाऽपि पितृभिः श्राद्धकर्म विहन्यते॥

↩ **Back:** ↩ A.4 · Niyama ↩ C.30

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 101, Śloka 34 **Niyama** **Puṇya** KK 13-1-101-34

तस्मात्क्रीत्वा महीं दद्यात्स्वल्पामपि विचक्षणः।
पिण्डः पितृभ्यो दत्तो वै तस्यां भवति शाश्वतः॥

↩ **Back:** ↩ C.30

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 101, Śloka 35 **Niyama** KK 13-1-101-35

अटवी पर्वताश्चैव नद्यस्तीर्थानि यानि च।
सर्वाण्यस्वामिकान्याहुर्न हि तत्र परिग्रहः॥

↩ **Back:** ↩ A.4 · Niyama ↩ C.30

C.31 Pauṣya cursed for serving impure food at śrāddha

Speaker / narration: Sauti (the dialogue of Uttaṅka and Pauṣya) Example Niyama Pāpa

- **Example** When Uttaṅka, a virtuous guest, arrived, King Pauṣya requested: ‘After a long time a worthy recipient has come; I wish to perform a śrāddha; please grant me time’ (Ādi. 3.114).
- **Example** Uttaṅka agreed, and Pauṣya served him food that was already prepared (Ādi. 3.115).
- **Pāpa** Seeing that the food contained hair and had gone cold, Uttaṅka judged it impure and cursed him: ‘Because you served impure food, you will become blind’ (Ādi. 3.116).
- **Example** When Pauṣya cursed him in return, Uttaṅka said that it was not proper to serve impure food and then give a counter-curse, and told him to look at the food himself (Ādi. 3.117–118).
- **Niyama** **Pāpa** Pauṣya realised that the food was cold and impure with hair because it had been brought by a woman with dishevelled hair, and he begged forgiveness (Ādi. 3.119–120).
- **Pāpa** Uttaṅka softened the curse, saying: ‘You will become blind, and soon regain your sight’ (Ādi. 3.121).

Mahābhārata › Ādiparva › › Adhyāya 3, Śloka 114 **Example** KK 1-3-3-114

भगवंश्चिरेण पात्रमासाद्यते भवाश्च गुणवानतिथिस्तदिच्छे श्राद्धं कर्तुं क्रियतां क्षण इति॥

↩ **Back:** ↩ C.31

Mahābhārata › Ādiparva › › Adhyāya 3, Śloka 115 **Example** KK 1-3-3-115

तमुत्तङ्कः प्रत्युवाच कृतक्षण एवास्मि शीघ्रमिच्छामि यथोपपन्नमन्नमुपस्कृतं भवतेति स तथेत्युक्त्वा यथोपपन्नेनान्नेनैनं भोजयामास ॥

↩ **Back:** ↩ C.31

Mahābhārata › Ādiparva › › Adhyāya 3, Śloka 116 **Pāpa** KK 1-3-3-116

अथोत्तङ्कः सकेशं शीतमन्नं दृष्ट्वा अशुच्येतदिति मत्वा तं पौष्यमुवाच ।
यस्मान्मे अशुच्यन्नं ददासि तस्मादन्धो भविष्यसीति ॥

↩ **Back:** ↩ A.3 · Pāpa ↩ C.31

Mahābhārata › Ādiparva › › Adhyāya 3, Śloka 117 **Example** KK 1-3-3-117

तं पौष्यः प्रत्युवाच ।
यस्मात्त्वमदुष्टमन्नंदूषयसि तस्मादनपत्यो भविष्यसीति तमुत्तङ्कः प्रत्युवाच ॥

↩ **Back:** ↩ C.31

Mahābhārata › Ādiparva › › Adhyāya 3, Śloka 118 **Example** KK 1-3-3-118

न युक्तं भवताऽन्नमशुचि दत्त्वा प्रतिशापं दातुं तस्मादन्नमेव प्रत्यक्षीकुरु ।
ततः पौष्यस्तदन्नमशुचि दृष्ट्वा तस्याशुचिभावमपरोक्षयामास ॥

↩ **Back:** ↩ C.31

Mahābhārata › Ādiparva › › Adhyāya 3, Śloka 119 **Niyama** **Pāpa** KK 1-3-3-119

अथ तदन्नं मुक्तकेश्या स्त्रियोपहृतमनुष्णं सकेशं चाशुच्येतदिति मत्वा तमृषिमुत्तङ्कं प्रसादयामास ॥

↩ **Back:** ↩ C.31

Mahābhārata › Ādiparva › › Adhyāya 3, Śloka 120 **Niyama** **Pāpa** KK 1-3-3-120

भगवन्नेतदज्ञानादन्नं सकेशमुपाहृतं शीतं च ।
तत्क्षामये भवन्तं न भवेयमन्ध इति ।
C तमुत्तङ्कः प्रत्युवाच ॥

↩ **Back:** ↩ C.31

Mahābhārata › Ādiparva › › Adhyāya 3, Śloka 121 **Pāpa** KK 1-3-3-121

न मृषा ब्रवीमि भूत्वा त्वमन्धो नचिरादनन्धो भविष्यसीति ।
ममापि शापो भवता दत्तो न भवेदिति ॥

↩ **Back:** ↩ C.31

C.32 The fruit of last rites performed with unrighteous wealth does not reach the performer

Speaker / narration: Vidura to Dhṛtarāṣṭra Pāpa

- **Pāpa** One who performs the aurdhvadaihika (last) rites with wealth gained unrighteously does not himself enjoy its fruit after death, since that wealth came by an evil way (Udyoga. 39.67).

Mahābhārata › Udyogaparva › Prajāgaraparva › Adhyāya 39, Śloka 67 **Pāpa** KK 5-3-39-67

अधर्मोपार्जितैरर्थैर्यः करोत्यौर्ध्वदेहिकम् ।
न स तस्य फलं प्रेत्य भुङ्क्तेऽर्थस्य दुरागमात् ॥

↩ **Back:** ↩ C.32

C.33 Vikukṣi, who ate the aṣṭakā-śrāddha offerings beforehand, is banished from the kingdom

Speaker / narration: Śuka Maharṣi to Parīkṣit Example Niyama Pāpa

- **Example** Once, on the occasion of an aṣṭakā śrāddha, King Ikṣvāku commanded his son Vikukṣi to bring, without delay, certain pure articles fit for the śrāddha (other articles) (Bhāg. 9.7.6).
- **Example** **Pāpa** Vikukṣi went to the forest and gathered articles fit for the rite; but, tired, hungry and forgetful, he ate one of them himself and offered the rest to his father (Bhāg. 9.7.7–8).
- **Niyama** **Pāpa** When the king asked for the prokṣaṇa (sprinkling) to be done, his guru said, ‘This is defiled; it is unfit for the rite’ (Bhāg. 9.7.8).
- **Pāpa** Learning of his son's deed from what the guru said, the king in anger banished from the kingdom that son who had abandoned the injunction (Bhāg. 9.7.9).

Śrīmad Bhāgavatam › Navama Skandha › Adhyāya 7 › Śloka 6 **Example** Bhāg. 9.7.6

स एकदाऽष्टकाश्राद्ध इक्ष्वाकुः सुतमादिशत् ।
मांसमानीयतां मेध्यं विकुक्षे गच्छ मा चिरम् ॥

↩ **Back:** ↩ C.33

Śrīmad Bhāgavatam › Navama Skandha › Adhyāya 7 › Śloka 7 **Example** **Pāpa** Bhāg. 9.7.7

तथेति सवनं गत्वा मृगान् हत्वा क्रियार्हणान् ।
श्रान्तो बुभुक्षितो वीरः शशमाददपस्मृतिः ॥

↩ **Back:** ↩ A.3 · Pāpa ↩ C.33

Śrīmad Bhāgavatam › Navama Skandha › Adhyāya 7 › Śloka 8 **Example** **Niyama** **Pāpa** Bhāg. 9.7.8

शेषं निवेदयामास पित्रे तेन च तद्गुरुः ।
चोदितः प्रोक्षणायाह दुष्टमेतदकर्मकम् ॥

↩ **Back:** ↩ A.3 · Pāpa ↩ C.33 ↩ C.33

Śrīmad Bhāgavatam › Navama Skandha › Adhyāya 7 › Śloka 9 **Pāpa** Bhāg. 9.7.9

ज्ञात्वा पुत्रस्य तत्कर्म गुरुणाऽभिहितं नृपः ।
देशान्निस्सारयामास सुतं त्यक्तविधिं रुषा ॥

↩ **Back:** ↩ A.3 · Pāpa ↩ C.33

C.34 The pitṛs' curse on Krodha (Anger), which spoiled Jamadagni's śrāddha milk

Speaker / narration: Vaiśampāyana to Janamejaya Example Niyama Pāpa

- **Example** Long ago Jamadagni Maharṣi resolved to perform a śrāddha; when the homa-cow came of her own accord, he milked her himself and placed the milk in a new, sturdy, pure vessel (Āśva. 95.3–4).
- **Example** Wishing to test the ṛṣi, Krodha (Anger) came in the form of a mongoose, knocked over the vessel and spoiled the milk (Āśva. 95.4–5).
- **Example** Though he knew it was Krodha, the muni did not become angry; Krodha took the form of a brāhmaṇa, admitted that he was defeated and begged him for grace (Āśva. 95.6–8).
- **Niyama** Jamadagni said, ‘You have done me no harm, and I have no anger; but consider the matter of those great pitṛ-devatās for whom I intended this milk; go’ (Āśva. 95.9–10).
- **Pāpa** Frightened, Krodha vanished on the spot and, through the curse (abhiṣaṅga) of the pitṛ-devatās, took the form of a mongoose (Āśva. 95.11).
- **Example** When it propitiated the pitṛ-devatās for the end of the curse, they said the curse would end when it reproached Dharma; wandering through the places of yajña and Dharmāraṇya, it reproached Dharmarāja at Yudhiṣṭhira's yajña with the account of the saktuprastha (measure of barley flour) and was freed from the curse (Āśva. 95.12–14).

Mahābhārata › Āśvamedhikaparva › Anugītāparva › Adhyāya 95, Śloka 3 **Example** KK 14-2-95-3

श्राद्धं सङ्कल्पयामास जमदग्निः पुरा किल ।
होमधेनुस्तमागाच्च स्वयमेव दुदोह ताम् ॥

↩ **Back:** ↩ C.34

Mahābhārata › Āśvamedhikaparva › Anugītāparva › Adhyāya 95, Śloka 4 **Example** KK 14-2-95-4

तत्पयः स्थापयामास नवे भाण्डे दृढे शुचौ ।
क्रोधो नकुलरूपेण पिठरं पर्यकर्षयत् ॥

↩ **Back:** ↩ A.3 · Pāpa ↩ C.34 ↩ C.34

Mahābhārata › Āśvamedhikaparva › Anugītāparva › Adhyāya 95, Śloka 5 **Example** KK 14-2-95-5

जिज्ञासुस्तमृषिश्रेष्ठं किं कुर्याद्विप्रिये कृते ।
इति सञ्चिन्त्य दुर्मेधा धर्षयामास तत्पयः ॥

↩ **Back:** ↩ A.3 · Pāpa ↩ C.34

Mahābhārata › Āśvamedhikaparva › Anugītāparva › Adhyāya 95, Śloka 6 **Example** KK 14-2-95-6

तमाज्ञाय मुनिः क्रोधं नैवास्य स चुकोप ह ।
स तु क्रोधस्ततो राजन्ब्राह्मणीं मूर्तिमास्थितः ॥

↩ **Back:** ↩ C.34

Mahābhārata › Āśvamedhikaparva › Anugītāparva › Adhyāya 95, Śloka 7 **Example** KK 14-2-95-7

जितोस्मीति भृगुश्रेष्ठ भृगवो ह्यतिरोषणाः ।
लोके मिथ्याप्रवादोयं यत्त्वयाऽस्मि विनिर्जितः ॥

↩ **Back:** ↩ C.34

Mahābhārata › Āśvamedhikaparva › Anugītāparva › Adhyāya 95, Śloka 8 **Example** KK 14-2-95-8

वशे स्थितोऽहं त्वय्यद्य क्षमावति महात्मनि ।
बिभेमि तपसः साधो प्रसादं कुरु मे प्रभो ॥

↩ **Back:** ↩ C.34

Mahābhārata › Āśvamedhikaparva › Anugītāparva › Adhyāya 95, Śloka 9 **Niyama** KK 14-2-95-9

जमदग्निरुवाच
साक्षाद्दृष्टोसि मे क्रोध गच्छ त्वं विगतज्वरः ।
न त्वयापकृतं मेऽद्य न च मे मन्युरस्ति वै ॥

↩ **Back:** ↩ C.34

Mahābhārata › Āśvamedhikaparva › Anugītāparva › Adhyāya 95, Śloka 10 **Niyama** KK 14-2-95-10

यान्समुद्दिश्य सङ्कल्पः पयसोस्य कृतो मया ।
पितरस्ते महाभागास्तेभ्यो बुद्ध्यस्व गम्यताम् ॥

↩ **Back:** ↩ C.34

Mahābhārata › Āśvamedhikaparva › Anugītāparva › Adhyāya 95, Śloka 11 **Pāpa** KK 14-2-95-11

इत्युक्तो जातसन्त्रासस्तत्रैवान्तरधीयत ।
पितॄणामभिषङ्गाच्च नकुलत्वमुपागतः ॥

↩ **Back:** ↩ A.3 · Pāpa ↩ C.34

Mahābhārata › Āśvamedhikaparva › Anugītāparva › Adhyāya 95, Śloka 12 **Example** KK 14-2-95-12

स तान्प्रसादयामास शापस्यान्तो भवेदिति ।
तैश्चाप्युक्तः क्षिपन्धर्मं शापस्यान्तमवाप्स्यसि ॥

↩ **Back:** ↩ C.34

Mahābhārata › Āśvamedhikaparva › Anugītāparva › Adhyāya 95, Śloka 13 **Example** KK 14-2-95-13

तैश्चोक्तो यज्ञियान्देशान्धर्मारण्यं तथैव च ।
जुगुप्समानो धावन्स तं यज्ञं समुपासदत् ॥

↩ **Back:** ↩ C.34

Mahābhārata › Āśvamedhikaparva › Anugītāparva › Adhyāya 95, Śloka 14 **Example** KK 14-2-95-14

धर्मपुत्रमथाक्षिप्य सक्तुप्रस्थेन तेन सः ।
मुक्तः शापात्ततः क्रोधो धर्मो ह्यासीद्युधिष्ठिरः ॥

↩ **Back:** ↩ C.34

C.35 Faults in śrāddha named in Jamadagni's oath

Speaker / narration: Jamadagni to Agastya (the story of the oaths over the stolen lotus; told by Bhīṣma) Pāpa

- **Pāpa** Jamadagni swore: 'May he who stole your lotus become one who recites the Veda on days when study is forbidden, one who feeds a friend at a śrāddha, and one who eats at a śūdra's śrāddha'; that is, these are declared to be faulty acts (Anu. 143.25).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 143, Śloka 25 **Pāpa** KK 13-1-143-25

जमदग्निरुवाच
अनध्यायेष्वधीयीत मित्रं श्राद्धे च भोजयेत् ।
श्राद्धे शूद्रस्य चाश्नीयाद्यस्ते हरति पुष्करम् ॥

↩ **Back:** ↩ C.35

C.36 Not offering śrāddha to a worthy neighbour, and offering it to the unworthy

Speaker / narration: Arjuna (the vow to slay Jayadratha), as Sañjaya told Dhṛtarāṣṭra Pāpa

- **Pāpa** Arjuna vowed that if he did not slay Jayadratha, he himself would meet the dreadful fate met by one who does not offer śrāddha to a worthy neighbour and who offers śrāddha to the unworthy and to a vṛṣalīpati (the husband of a śūdra woman) — along with drunkards, the ungrateful and the like (Droṇa. 73.42–43).

Mahābhārata › Droṇaparva › Pratijñāparva › Adhyāya 73, Śloka 42 **Pāpa** KK 7-4-73-42

अर्हते प्रातिवेश्याय श्राद्धं यो न ददाति च ।
अनर्हेभ्यश्च यो दद्याद्वृषलीपतये तथा ॥

↩ **Back:** ↩ C.36

Mahābhārata › Droṇaparva › Pratijñāparva › Adhyāya 73, Śloka 43 **Pāpa** KK 7-4-73-43

मद्यपो भिन्नमर्यादः कृतघ्नो भर्तृनिन्दकः ।
तेषां गतिमियां क्षिप्रं न चेद्धन्यां जयद्रथम् ॥

↩ **Back:** ↩ C.36

C.37 Those who worship the pitṛ-devatās and others with meat obtained through violence are wicked

Speaker / narration: Śrī Kṛṣṇa to Uddhava Niyama Pāpa

- **Niyama** **Pāpa** The wicked (khalas) who delight in violence perform ālambhana on animals (kill them) for their own pleasure alone, and with them perform yajñas and worship the devas, the pitṛ-devatās and the lords of beings (Bhāg. 11.21.30).

Śrīmad Bhāgavatam › Ekādaśa Skandha › Adhyāya 21 › Śloka 30 **Niyama** **Pāpa** Bhāg. 11.21.30

हिंसाविहारा ह्यालब्धैः पशुभिः स्वसुखेच्छया ।
यजन्ते देवता यज्ञैः पितॄन् भूतपतीन् खलाः ॥

↩ **Back:** ↩ C.37

C.38 Piṇḍa-dāna forbidden for great sinners and for violent offenders sentenced to death

Speaker / narration: Brahmā to Bhārgava (the rāja-dharma section of Śānti. 14) Niyama Pāpa

- **Niyama** In the context of punishment it is said that persons of the three varṇas who have been mutilated (as punishment) are to be made to live with the caṇḍālas, and that when such people become pretas, no one should give them piṇḍa-dāna (Śānti. 14.101–102).
- **Niyama** **Pāpa** A violent offender who does not come to the assembly even when summoned by royal command, who takes refuge with a powerful man and stands armed, and who is defeated, is to be conquered by punishment, separated from his body and from all his possessions, and sent to the other world; no one should give piṇḍa-dāna even to him after his death; whoever gives it must pay the fine called ‘madhyamaṃ pūrvasāhasam’ (Śānti. 14.110–112).

Mahābhārata › Śāntiparva › Rājadharmaparva › Adhyāya 14, Śloka 101 **Niyama** KK 12-1-14-101

विकलेन्द्रियांस्त्रिवर्णांश्च चण्डालैः सह वासयेत् ।
तैश्च यः सम्पिबेत्कश्चित्स पिबन्ब्रह्महा भवेत् ॥

↩ **Back:** ↩ C.38

Mahābhārata › Śāntiparva › Rājadharmaparva › Adhyāya 14, Śloka 102 **Niyama** KK 12-1-14-102

प्रेतानां न च देयानि पिण्डदानानि केनचित् ॥

↩ **Back:** ↩ C.38

Mahābhārata › Śāntiparva › Rājadharmaparva › Adhyāya 14, Śloka 110 **Niyama** **Pāpa** KK 12-1-14-110

राजाज्ञया समाहूतो यो न गच्छेत्सभां नरः ।
बलवन्तमुपाश्रित्य सायुधः स पराजितः ॥

↩ **Back:** ↩ C.38

Mahābhārata › Śāntiparva › Rājadharmaparva › Adhyāya 14, Śloka 111 **Niyama** **Pāpa** KK 12-1-14-111

तं दण्डेन विनिर्जित्य महासाहसिकं नरम् ।
वियुक्तदेहसर्वस्वं परलोकं विसर्जयेत् ॥

↩ **Back:** ↩ C.38

Mahābhārata › Śāntiparva › Rājadharmaparva › Adhyāya 14, Śloka 112 **Niyama** **Pāpa** KK 12-1-14-112

मृतस्यापि न देयानि पिण्डदानानि केनचित् ।
दत्त्वा दण्डं प्रयच्छेत मध्यमं पूर्वसाहसम् ॥

↩ **Back:** ↩ C.38

(D) The puṇya and sadgati gained by performing as enjoined

The puṇya gained by the performer

D.1 Worship of the three gurus: mother, father and teacher; when the gurus are worshipped, the ṛṣis and devas, together with the pitṛ-devatās, are pleased

Speaker / narration: Bhīṣma to Dharmarāja (in chapter 129, Yama to Gautama) Niyama Pāpa Puṇya

- **Niyama** Bhīṣma said that worship of mother, father and teachers is what he holds most dear, and that one devoted to it attains the worlds and great fame (Śānti. 108.3).
- **Niyama** They are the three worlds, the three āśramas, the three Vedas and the three fires; the father is the gārhapatya fire, the mother the dakṣiṇa fire, and the teacher the āhavanīya fire (Śānti. 108.6–7).
- **Puṇya** If you are not negligent toward these three, you will conquer the three worlds: this world by serving your father, the world beyond by serving your mother, and Brahma-loka by serving your teacher (Śānti. 108.8–9).
- **Pāpa** **Puṇya** One who honours these three has honoured all the worlds; all the rites of one who disregards these three become fruitless (Śānti. 108.12).
- **Pāpa** For one by whom these three gurus are not always honoured, there is neither this world nor the next, nor fame (Śānti. 108.13).
- **Puṇya** By the deed that pleases the father, Prajāpati is pleased; by the deed that pleases the mother, Bhūdevī (the Earth) is worshipped (Śānti. 108.25).
- **Puṇya** When the gurus are worshipped, the ṛṣis and devas, together with the pitṛ-devatās, are pleased; therefore the guru is most worthy of worship (Śānti. 108.27).
- **Pāpa** A son born of them who does not support the parents who supported him incurs a sin greater than killing an embryo; there is no greater sinner in the world (Śānti. 108.31).
- **Niyama** When Gautama asked by what deed one is freed from the debt to one's parents, Yama said one should live by tapas, purity, truth and dharma and worship one's parents every day (Śānti. 129.9–10).

Mahābhārata › Śāntiparva › Rājadharmaparva › Adhyāya 108, Śloka 3 **Niyama** KK 12-1-108-3

मातापित्रोर्गुरूणां च पूजा बहुमता मम ।
अत्र वर्तन्नरो लोकान्यशश्च महदश्नुते ॥

↩ **Back:** ↩ D.1

Mahābhārata › Śāntiparva › Rājadharmaparva › Adhyāya 108, Śloka 6 **Niyama** KK 12-1-108-6

एत एव त्रयो लोका एत एवाश्रमास्त्रयः ।
एत एव त्रयो वेदा एत एव त्रयोऽग्नयः ॥

↩ **Back:** ↩ A.0 · Pitṛ-devatās ↩ D.1

Mahābhārata › Śāntiparva › Rājadharmaparva › Adhyāya 108, Śloka 7 **Niyama** KK 12-1-108-7

पिता वै गार्हपत्योऽग्निर्माताऽग्निर्दक्षणः स्मृतः ।
गुरुराहवनीयस्तु साऽग्नित्रेता गरीयसी ॥

↩ **Back:** ↩ A.0 · Pitṛ-devatās ↩ D.1

Mahābhārata › Śāntiparva › Rājadharmaparva › Adhyāya 108, Śloka 8 **Puṇya** KK 12-1-108-8

त्रिष्वप्रमाद्यन्नेतेषु त्रींल्लोकानपि जेष्यसि ।
पितृवृत्त्या त्विमं लोकं मातृवृत्त्या तथा परम् ॥

↩ **Back:** ↩ A.0 · Pitṛ-devatās ↩ D.1

Mahābhārata › Śāntiparva › Rājadharmaparva › Adhyāya 108, Śloka 9 **Puṇya** KK 12-1-108-9

ब्रह्मलोकं गुरोर्वृत्त्या नियमेन तरिष्यसि ।
सम्यगेतेषु वर्तस्व त्रिषु लोकेषु भारत ॥

↩ **Back:** ↩ A.0 · Pitṛ-devatās ↩ D.1

Mahābhārata › Śāntiparva › Rājadharmaparva › Adhyāya 108, Śloka 12 **Pāpa** **Puṇya** KK 12-1-108-12

सर्वे तस्यादृता लोका यस्यैते त्रय आदृताः ।
अनादृतास्तु यस्यैते सर्वास्तस्याफलाः क्रियाः ॥

↩ **Back:** ↩ A.0 · Pitṛ-devatās ↩ D.1

Mahābhārata › Śāntiparva › Rājadharmaparva › Adhyāya 108, Śloka 13 **Pāpa** KK 12-1-108-13

न चायं न परो लोको न यशस्तस्य भारत ।
अमानिता नित्यमेव यस्यैते गुरवस्त्रयः ॥

↩ **Back:** ↩ A.0 · Pitṛ-devatās ↩ D.1

Mahābhārata › Śāntiparva › Rājadharmaparva › Adhyāya 108, Śloka 25 **Puṇya** KK 12-1-108-25

येन प्रीणन्ति पितरस्तेन प्रीतः प्रजापतिः ।
प्रीणाति जननी येन पृथिवी तेन पूजिता ॥

↩ **Back:** ↩ D.1

Mahābhārata › Śāntiparva › Rājadharmaparva › Adhyāya 108, Śloka 27 **Puṇya** KK 12-1-108-27

ऋषयश्च हि देवाश्च प्रीयन्ते पितृभिः सह ।
पूज्यमानेषु गुरुषु तस्मात्पूज्यतमो गुरुः ॥

↩ **Back:** ↩ A.0 · Pitṛ-devatās ↩ D.1

Mahābhārata › Śāntiparva › Rājadharmaparva › Adhyāya 108, Śloka 31 **Pāpa** KK 12-1-108-31

भृतो भर्तारं यो न बिभर्ति पुत्रः स्वयोनिजः पितरं मातरं च ।
तस्य पापं भ्रूणहत्याविशिष्टं तस्मान्नान्यः पापकृदस्ति लोके ॥

↩ **Back:** ↩ D.1

Mahābhārata › Śāntiparva › Rājadharmaparva › Adhyāya 129, Śloka 9 **Niyama** KK 12-1-129-9

मातापितृभ्यामानृण्यं किं कृत्वा समवाप्नुयात् ।
कथं च लोकानाप्नोति पुरुषो दुर्लभाञ्शुभान् ॥

↩ **Back:** ↩ A.0 · Pitṛ-devatās ↩ D.1

Mahābhārata › Śāntiparva › Rājadharmaparva › Adhyāya 129, Śloka 10 **Niyama** KK 12-1-129-10

तपः शौचवता नित्यं सत्यधर्मरतेन च ।
मातापित्रोरहरहः पूजनं कार्यमञ्जसा ॥

↩ **Back:** ↩ A.0 · Pitṛ-devatās ↩ D.1

D.2 No yajña equals service to one's father — the highest worlds for those devoted to serving their parents

Speaker / narration: Śrī Rāma to Sītā Devī (Niyama) (Puṇya)

- **Niyama** Passing over mother, father and guru, who are within one's reach, how can one worship in any way the deity who is not within one's reach? These three are the three worlds; there is nothing else on earth as sacred as they (Rām. Ayo. 30.33–34).
- **Niyama** Neither truth, nor charity, nor honour, nor yajñas with dakṣiṇā give such strength as service to one's father (Rām. Ayo. 30.35).
- **Puṇya** For one who follows the service of his elders, nothing is hard to obtain — svarga, wealth, grain, learning, sons or happiness (Rām. Ayo. 30.36).
- **Puṇya** Great souls devoted to serving their mother and father attain the worlds of the devas, the gandharvas and the cows, the world of Brahmā, and other worlds (Rām. Ayo. 30.37).

Śrīmad Rāmāyaṇa › Ayodhyākāṇḍa › Sarga 30 › Śloka 33 **Niyama** Vā.Rā. 2.30.33

अस्वाधीनं कथं दैवं प्रकारैरभिराध्यते ।
स्वाधीनं समतिक्रम्य मातरं पितरं गुरुम् ॥

↩ **Back:** ↩ D.2

Śrīmad Rāmāyaṇa › Ayodhyākāṇḍa › Sarga 30 › Śloka 34 **Niyama** Vā.Rā. 2.30.34

यत्र त्रयं त्रयो लोकाः पवित्रं तत्समं भुवि ।
नान्यदस्ति शुभापाङ्गे तेनेदमभिराध्यते ॥

↩ **Back:** ↩ D.2

Śrīmad Rāmāyaṇa › Ayodhyākāṇḍa › Sarga 30 › Śloka 35 **Niyama** Vā.Rā. 2.30.35

न सत्यं दानमानौ वा यज्ञो वाप्याप्तदक्षिणाः ।
तथा बलकराः सीते यथा सेवा पितुर्मता ॥

↩ **Back:** ↩ A.0 · Pitṛ-devatās ↩ D.2

Śrīmad Rāmāyaṇa › Ayodhyākāṇḍa › Sarga 30 › Śloka 36 **Puṇya** Vā.Rā. 2.30.36

स्वर्गो धनं वा धान्यं वा विद्या पुत्राः सुखानि च ।
गुरुवृत्त्यनुरोधेन न किंचिदपि दुर्लभम् ॥

↩ **Back:** ↩ D.2

Śrīmad Rāmāyaṇa › Ayodhyākāṇḍa › Sarga 30 › Śloka 37 **Puṇya** Vā.Rā. 2.30.37

देवगन्धर्वगोलोकान् ब्रह्मलोकांस्तथापरान् ।
प्राप्नुवन्ति महात्मानो मातापितृपरायणाः ॥

↩ **Back:** ↩ A.0 · Pitṛ-devatās ↩ D.2

D.3 The fruit of the pitṛ-medha — long life, offspring, svarga

Speaker / narration: Maheśvara to Umādevī Niyama Puṇya

- **Niyama** **Puṇya** This, told in brief, is the eternal pitṛ-yajña; by it the pitṛs are satisfied and the performer obtains the fruit (Anu. 238.33).
- **Niyama** It should be performed every day, or every month, or twice or four times a year, according to one's capacity (Anu. 238.34).
- **Puṇya** From the pitṛ-medha come long life, health, sons, many servants and abundant wealth and grain (Anu. 238.35).
- **Puṇya** The giver of śrāddha thereafter attains svarga, which is pure, of many forms, resounding with hosts of apsarās and free of rajas (Anu. 238.36).
- **Puṇya** To the learned who perform śrāddhas desiring nourishment, the pitṛs always grant nourishment and offspring (Anu. 238.37).
- **Puṇya** The wise say that śrāddha brings blessedness, fame, long life and svarga, destroys enemies and sustains the family (Anu. 238.38).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 238, Śloka 33 **Niyama** **Puṇya** KK 13-1-238-33

एष प्रोक्तः समासेन पितृयज्ञः सनातनः ।
पितरस्तेन तुष्यन्ति कर्ता च फलमाप्नुयात् ॥

↩ **Back:** ↩ D.3

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 238, Śloka 34 **Niyama** KK 13-1-238-34

अहन्यहनि वा कुर्यान्मासे मासेऽथवा पुनः ।
संवत्सरं द्विः कुर्याच्च चतुर्वाऽपि स्वशक्तितः ॥

↩ **Back:** ↩ D.3

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 238, Śloka 35 **Puṇya** KK 13-1-238-35

दीर्घायुश्च भवेत्स्वस्थः पितृमेधेन वा पुनः ।
सपुत्रो बहुभृत्यश्च प्रभूतधनधान्यवान् ॥

↩ **Back:** ↩ A.2 · Sadgati ↩ D.3

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 238, Śloka 36 **Puṇya** KK 13-1-238-36

श्राद्धदः स्वर्गमाप्नोति निर्मलं विविधात्मकम् ।
अप्सरोगणसङ्घुष्टं विरजस्कमनन्तरम् ॥

↩ **Back:** ↩ A.2 · Sadgati ↩ D.3

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 238, Śloka 37 **Puṇya** KK 13-1-238-37

श्राद्धानि पुष्टिकामा वै ये प्रकुर्वन्ति पण्डिताः ।
तेषां पुष्टिं प्रजां चैव दास्यन्ति पितरः सदा ॥

↩ **Back:** ↩ A.0 · Pitṛ-devatās ↩ A.2 · Sadgati ↩ D.3

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 238, Śloka 38 **Puṇya** KK 13-1-238-38

धन्यं यशस्यमायुष्यं स्वर्ग्यं शत्रुविनाशनम् ।
कुलसन्धारकं चेति श्राद्धमाहुर्मनीषिणः ॥

↩ **Back:** ↩ D.3

D.4 The puṇya that accrues to the performer from worship of the pitṛs

Speaker / narration: Bhīṣma to Yudhiṣṭhira (110, 65); Śrī Bhagavān (210) Puṇya

- **Puṇya** Those who, desiring offspring, perform śrāddhas with a pure mind on every tithi cross over difficulties hard to overcome (Śānti. 110.20).
- **Puṇya** A king who performs on a large scale the daily rites (āhnika), the pitṛ-yajñas, the bhūta-yajñas and the manuṣya-yajñas obtains the fruit of the vānaprastha āśrama (Śānti. 65.10).

Mahābhārata › Śāntiparva › Rājadharmaparva › Adhyāya 110, Śloka 20 **Puṇya** KK 12-1-110-20

ये च श्राद्धानि कुर्वन्ति तिथ्यांतिथ्यां प्रजार्थिनः ।
सुविशुद्धेन मनसा दुर्गाण्यतितरन्ति ते ॥

↩ **Back:** ↩ D.4

Mahābhārata › Śāntiparva › Rājadharmaparva › Adhyāya 65, Śloka 10 **Puṇya** KK 12-1-65-10

आह्निकं पितृयज्ञांश्च भूतयज्ञान्समानुषान् ।
कुर्वतः पार्थ विपुलान्वन्याश्रमपदं भवेत् ॥

↩ **Back:** ↩ D.4

D.5 Nitya-śrāddha and pitṛ-tarpaṇa — the fruit for the performer

Speaker / narration: Bhīṣma to Yudhiṣṭhira (92); Nārada (98) Puṇya

- **Puṇya** Nitya-śrāddha (the daily śrāddha) brings offspring (Anu. 92.12).
- **Puṇya** One who satisfies the pitṛs, the devas, the ṛṣis, the brāhmaṇas and guests with food gains a great fruit of puṇya (Anu. 98.15).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 92, Śloka 12 **Puṇya** KK 13-1-92-12

पयोभक्षो दिवं याति दानेन द्रविणाधिकः ।
गुरुशुश्रूषया विद्या नित्यश्राद्धेन सन्ततिः ॥
पयोभक्षो दिवं याति दानेन द्रविणाधिकः ।
गुरुशुश्रूषया विद्या नित्यश्राद्धेन सन्ततिः ॥
पयोभक्षो दिवं याति दानेन द्रविणाधिकः ।
गुरुशुश्रूषया विद्या नित्यश्राद्धेन सन्ततिः ॥

↩ **Back:** ↩ D.5

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 98, Śloka 15 **Puṇya** KK 13-1-98-15

पितॄन्देवानृषीन्विप्रानतिथींश्च जनाधिप ।
यो नरः प्रीणयत्यन्नैस्तस्य पुण्यफलं महत् ॥

↩ **Back:** ↩ D.5

D.6 The destiny of those who worship the pitṛ-devatās out of desire: the pitṛ-loka, and rebirth

Speaker / narration: Lord Kapila to Devahūti Niyama Puṇya

- **Niyama** Even one who is deluded by desire and turned away from the dharma of the Lord worships the devas and the pitṛ-devatās with faith through yajñas (Bhāg. 3.33.2).
- **Puṇya** Devoted through that faith to vows for the pitṛs and the devas, he goes to the world of the Moon, drinks soma, and comes back again (Bhāg. 3.33.3).
- **Niyama** Those whose minds are dulled by rajas, who are attached to desires and have not conquered their senses, worship the pitṛ-devatās every day out of attachment to the household (Bhāg. 3.33.17).
- **Niyama** **Puṇya** They go to the pitṛ-loka by the southern path of Aryamā; those who perform the saṃskāras up to the cremation rites are born again among their own descendants (Bhāg. 3.33.20).
- **Niyama** As soon as their puṇya is exhausted, they are cast down by the devas and helplessly come back to this world (Bhāg. 3.33.21).

Śrīmad Bhāgavatam › Tṛtīya Skandha › Adhyāya 33 › Śloka 2 **Niyama** Bhāg. 3.33.2

स चापि भगवद्धर्मात् काममूढः पराङ्मुखः।
यजते क्रतुभिर्देवान् पितॄंश्च श्रद्धयाऽन्वितः॥

↩ **Back:** ↩ D.6

Śrīmad Bhāgavatam › Tṛtīya Skandha › Adhyāya 33 › Śloka 3 **Puṇya** Bhāg. 3.33.3

तच्छ्रद्धयाऽऽक्रान्तमतिः पितृदेवव्रतः पुमान्।
गत्वा चान्द्रमसं लोकं सोमपाः पुनरेष्यति॥

↩ **Back:** ↩ D.6

Śrīmad Bhāgavatam › Tṛtīya Skandha › Adhyāya 33 › Śloka 17 **Niyama** Bhāg. 3.33.17

रजसा कुण्ठमनसः कामात्मानोऽजितेन्द्रियाः।
पितॄन् यजन्त्यनुदिनं गृहेष्वभिरताशयाः॥

↩ **Back:** ↩ D.6

Śrīmad Bhāgavatam › Tṛtīya Skandha › Adhyāya 33 › Śloka 20 **Niyama** **Puṇya** Bhāg. 3.33.20

दक्षिणेन पथाऽर्यम्णः पितृलोकं व्रजन्ति ते।
प्रजायां तु प्रजायन्ते श्मशानान्तक्रियाकृतः॥

↩ **Back:** ↩ D.6

Śrīmad Bhāgavatam › Tṛtīya Skandha › Adhyāya 33 › Śloka 21 **Niyama** Bhāg. 3.33.21

ततस्ते क्षीणसुकृताः पुनर्लोकमिमं सति।
पतन्ति विवशा देवैः सद्यो विभ्रंशितोदयाः॥

↩ **Back:** ↩ D.6

D.7 One who desires the growth of his lineage should worship the pitṛ-devatās

Speaker / narration: Śuka to Parīkṣit Niyama Puṇya

- **Niyama** **Puṇya** One who desires dharma should worship the Lord, Uttamaśloka; one who desires the growth of his lineage should worship the pitṛ-devatās (Bhāg. 2.3.8).

Śrīmad Bhāgavatam › Dvitīya Skandha › Adhyāya 3 › Śloka 8 **Niyama** **Puṇya** Bhāg. 2.3.8

धर्मार्थमुत्तमश्लोकं तन्तुं तन्वन् पितॄन् यजेत्।
रक्षाकामः पुण्यजनान् ओजस्कामो मरुद्गणान्॥

↩ **Back:** ↩ D.7

D.8 Those devoted to the pitṛs go to the pitṛs

Speaker / narration: Śrī Kṛṣṇa to Arjuna (Bhagavad Gītā) Niyama Puṇya

- **Niyama** **Puṇya** Śrī Kṛṣṇa said that just as those devoted to the devas go to the devas, those who worship the pitṛ-devatās as their vow go to the pitṛ-devatās, and those who worship him come to him alone (Bhīṣma. 33.25).

Mahābhārata › Bhīṣmaparva › Bhagavadgītāparva › Adhyāya 33, Śloka 25 **Niyama** **Puṇya** KK 6-3-33-25

यान्ति देवव्रता देवान्पितॄन्यान्ति पितृव्रताः ।
भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोपि माम् ॥

↩ **Back:** ↩ D.8

D.9 Tilodaka during the four months of the rainy season

Speaker / narration: Vāyu (a secret dharma told by Bhīṣma) Niyama Puṇya

- **Niyama** One should perform the fire rite, give a meal of paramānna, and set a lamp along with tilodaka (sesame-water) for the pitṛ-devatās (Anu. 191.2).
- **Puṇya** One who in this way, with faith and concentration, gives tilodaka through the four months of the rainy season and feeds a brāhmaṇa versed in the Vedas as far as he is able, gains the full fruit of a hundred sacrifices (Anu. 191.3–4).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 191, Śloka 2 **Niyama** KK 13-1-191-2

अग्निकार्यं च कर्तव्यं परमान्नेन भोजनम् ।
दीपकश्चापि कर्तव्यः पितॄणां सतिलोदकः ॥

↩ **Back:** ↩ D.9

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 191, Śloka 3 **Puṇya** KK 13-1-191-3

एतेन विधिना मर्त्यः श्रद्दधानः समाहितः ।
चतुरो वार्षिकान्मासान्यो ददाति तिलोदकाम् ॥

↩ **Back:** ↩ A.2 · Sadgati ↩ D.9

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 191, Śloka 4 **Puṇya** KK 13-1-191-4

भोजनं च यथाशक्त्या ब्राह्मणे वेदपारगे ।
पशुबन्धशतस्येह फलं प्राप्नोति पुष्कलम् ॥

↩ **Back:** ↩ A.2 · Sadgati ↩ D.9

D.10 Reciting the story of Vāmana in rites for the pitṛs brings merit

Speaker / narration: Śuka Maharṣi to Parīkṣit Puṇya

- **Puṇya** The elders say that wherever this (Vāmana) story is recited during rites for the devas, the pitṛs or human beings, it becomes a meritorious deed (sukṛta) for them (Bhāg. 8.21.31).

Śrīmad Bhāgavatam › Aṣṭama Skandha › Adhyāya 21 › Śloka 31 **Puṇya** Bhāg. 8.21.31

क्रियमाणे कर्मणीदं दैवे पित्र्येऽथ मानुषे ।
यत्र यत्रानुकीर्त्येत तत्तेषां सुकृतं विदुः ॥

↩ **Back:** ↩ D.10

The sadgati and satisfaction gained by the deceased and the pitṛs

D.11 Gifts that satisfy the pitṛs

Speaker / narration: Bhīṣma to Yudhiṣṭhira (93, 97, 103); Nārada (99); Vasiṣṭha (114) Niyama Puṇya

- **Niyama** **Puṇya** Desiring the good of the pitṛs, Yama praises the gift of lamps; one who gives a lamp daily saves the pitṛs; lamps should always be given to the devas and the pitṛs, and that is good for the eyes (Anu. 103.28–29).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 103, Śloka 28 **Niyama** **Puṇya** KK 13-1-103-28

तथा प्रशंसते दीपान्यमः पितृहितेप्सया ।
तस्माद्दीपप्रदो नित्यं सन्तारति वै पितॄन् ॥

↩ **Back:** ↩ A.2 · Sadgati ↩ D.11

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 103, Śloka 29 **Niyama** **Puṇya** KK 13-1-103-29

दातव्याः सततं दीपास्तस्माद्भरतसत्तम ।
देवतानां पितॄणां च चक्षुष्यं चात्मनां विभो ॥

↩ **Back:** ↩ A.2 · Sadgati ↩ D.11

D.12 The counsel of the pitṛ-devatās: the gift of gold uplifts the lineage

Speaker / narration: Bhīṣma to Yudhiṣṭhira Niyama Puṇya

- **Niyama** Those pitṛ-devatās advised Bhīṣma to give gold for land and cows; they said that by this they themselves, dharma, and their grandfathers would all be purified (Anu. 130.25–26).
- **Puṇya** The pitṛ-devatās said that those who give gold uplift ten generations before them and ten generations after; on waking, Bhīṣma set his mind on the gift of gold (Anu. 130.27–28).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 130, Śloka 25 **Niyama** **Puṇya** KK 13-1-130-25

तदिदं सम्यगारब्धं त्वयाऽद्य भरतर्षभ ।
किन्तु भूमेर्गवां चार्थे सुवर्णं दीयतामिति ॥

↩ **Back:** ↩ B.11 ↩ D.12

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 130, Śloka 26 **Niyama** KK 13-1-130-26

एवं वयं च धर्मश्च सर्वे चास्मत्पितामहाः ।
पाविता वै भविष्यन्ति पावनं हि परं हि तत् ॥

↩ **Back:** ↩ D.12

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 130, Śloka 27 **Puṇya** KK 13-1-130-27

दश पूर्वान्दशैवान्यांस्तथा सन्तारयन्ति ते ।
सुवर्णं ये प्रयच्छन्ति एवं मत्पितरोऽब्रुवन् ॥

↩ **Back:** ↩ A.2 · Sadgati ↩ D.12

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 130, Śloka 28 **Puṇya** KK 13-1-130-28

ततोऽहं विस्मितो राजन्प्रतिबुद्धो विशाम्पते ।
सुवर्णदानेऽकरवं मतिं च भरतर्षभ ॥

↩ **Back:** ↩ A.2 · Sadgati ↩ D.12

D.13 The gift of a vessel of tila, tilodaka with honey, a lamp, and kṛsara

Speaker / narration: Lomaśa (a secret dharma told by Bhīṣma) Niyama Puṇya

- **Niyama** Rising early, one should bathe, put on a white garment, and with concentration give a vessel of tila to brāhmaṇas (Anu. 192.10).
- **Niyama** One should give the pitṛ-devatās tilodaka mixed with honey; a lamp and kṛsara (rice cooked with sesame) should also be given (Anu. 192.11).
- **Puṇya** The devas regard the gift of a vessel of tila as equal to the gift of a cow, to a lasting gift of land, and to an agniṣṭoma with abundant dakṣiṇā (Anu. 192.12–13).
- **Puṇya** The pitṛ-devatās always regard the tilodaka given in śrāddha as imperishable; with the lamp and the kṛsara his grandfathers are satisfied (Anu. 192.14).
- **Puṇya** This is an ancient rite seen by the ṛṣis, honoured by the pitṛ-devatās and the devas in svarga and in the pitṛ-loka (Anu. 192.15).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 192, Śloka 10 **Niyama** KK 13-1-192-10

कल्यमुत्थाय यो मर्त्यः स्नातः शुक्लेन वाससा ।
तिलपात्रं प्रयच्छेत ब्राह्मणेभ्यः समाहितः ॥

↩ **Back:** ↩ D.13

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 192, Śloka 11 **Niyama** KK 13-1-192-11

तिलोदकं च यो दद्यात्पितॄणां मधुना सह ।
दीपकं कृसंर चैव श्रूयतां तस्य यत्फलम् ॥

↩ **Back:** ↩ D.13

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 192, Śloka 12 **Puṇya** KK 13-1-192-12

तिलपात्रे फलं प्राह भगवान्पाकशासनः ।
गोप्रदानं च यः कुर्याद्भूमिदानं च शाश्वतम् ॥

↩ **Back:** ↩ A.2 · Sadgati ↩ D.13

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 192, Śloka 13 **Puṇya** KK 13-1-192-13

अग्निष्टोमं च यो यज्ञं यजेत बहुदक्षिणम् ।
तिलपात्रं सहैतेन समं मन्यन्ति देवताः ॥

↩ **Back:** ↩ A.2 · Sadgati ↩ D.13

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 192, Śloka 14 **Puṇya** KK 13-1-192-14

तिलोदकं सदा श्राद्धे मन्यन्ते पितरोऽक्षयम् ।
दीपे च कृसरे चैव तुष्यन्तेऽस्य पितामहाः ॥

↩ **Back:** ↩ A.2 · Sadgati ↩ D.13

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 192, Śloka 15 **Puṇya** KK 13-1-192-15

स्वर्गे च पितृलोके च पितृदेवाभिपूजितम् ।
एवमेतन्मयोद्दिष्टमृषिदृष्टं पुरातनम् ॥

↩ **Back:** ↩ D.13

D.14 Releasing a nīla bull, the gift of lamps in the rainy season, tilodaka on amāvāsyā — freedom from the debt to the pitṛs

Speaker / narration: The pitṛ-devatās to the devas and to Vṛddha Gārgya — told by Bhīṣma to Yudhiṣṭhira Niyama Puṇya

- **Niyama** The devas and ṛṣis asked the pitṛs: by what, offered by human beings of small understanding, are the pitṛs satisfied; how is the aurdhvadehika gift made imperishable; and how is the debt to the pitṛs repaid? (Anu. 188.66–69).
- **Niyama** **Puṇya** Releasing a nīla bull (nīla-ṣaṇḍa-pramokṣa), tilodaka on amāvāsyā, and the gift of lamps in the rainy season — by these the debt to the pitṛs is repaid; this is an imperishable gift of great fruit, and our satisfaction is imperishable (Anu. 188.70–71).
- **Puṇya** Human beings who continue their line with faith carry their great-grandfathers across from a naraka hard to cross (Anu. 188.72).
- **Puṇya** When Vṛddha Gārgya asked, the pitṛs said: if the released nīla bull lifts up water with its tail, the pitṛs are satisfied for sixty thousand years (Anu. 188.73–75).
- **Puṇya** If it stands lifting mud from the bank with its horns, the pitṛs without doubt go to the world of Soma (Anu. 188.76).
- **Puṇya** One who gives lamps in the rainy season shines like the Moon; for him there is no darkness (Anu. 188.77).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 188, Śloka 66 **Niyama** KK 13-1-188-66

ततः सर्वा महाभाग देवताः समरुद्गणाः ।
ऋषयश्च महाभागाः पृच्छन्ति स्म पितॄंस्ततः ॥

↩ **Back:** ↩ D.14

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 188, Śloka 67 **Niyama** KK 13-1-188-67

पितरः केन तुष्यन्ति मर्त्यानामल्पचेतसाम् ।
अक्षयं च कथं दानं भवेच्चैवौर्ध्वदेहिकम् ॥

↩ **Back:** ↩ D.14

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 188, Śloka 68 **Niyama** KK 13-1-188-68

आनृण्यं वा कथं मर्त्या गच्छेयुः केन कर्मणा ।
एतदिच्छामहे श्रोतुं परं कौतूहलं हि नः ॥

↩ **Back:** ↩ D.14

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 188, Śloka 69 **Niyama** KK 13-1-188-69

पितर ऊचुः
न्यायतो वै महाभागाः संशयः समुदाहृतः ।
श्रूयतां येन तुष्यामो मर्त्यानां साधुकर्मणाम् ॥

↩ **Back:** ↩ D.14

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 188, Śloka 70 **Niyama** **Puṇya** KK 13-1-188-70

नीलषण्डप्रमोक्षेण अमावास्यां तिलोदकैः ।
वर्षासु दीपकैश्चैव पितॄणामनृणो भवेत् ॥

↩ **Back:** ↩ A.2 · Sadgati ↩ D.14

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 188, Śloka 71 **Niyama** **Puṇya** KK 13-1-188-71

अक्षयं निर्व्यलीकं च दानमेतन्महाफलम् ।
अस्माकं परितोषश्च अक्षयः परिकीर्त्यते ॥

↩ **Back:** ↩ A.2 · Sadgati ↩ D.14

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 188, Śloka 72 **Puṇya** KK 13-1-188-72

श्रद्धधानाश्च ये मर्त्या आहरिष्यन्ति सन्ततिम् ।
दुर्गात्ते तारयिष्यन्ति नरकात्प्रपितामहान् ॥

↩ **Back:** ↩ D.14

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 188, Śloka 73 **Puṇya** KK 13-1-188-73

पितॄणां भाषितं श्रुत्वा हृष्टरोमा तपोधनः ।
वृद्धगार्ग्यो महातेजास्तानेवं वाक्यमब्रवीत् ॥

↩ **Back:** ↩ A.2 · Sadgati ↩ D.14

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 188, Śloka 74 **Puṇya** KK 13-1-188-74

के गुणा नीलषण्डस्य प्रमुक्तस्य तपोधनाः ।
वर्षासु दीपदानेन तथैव च तिलोदकैः ॥

↩ **Back:** ↩ A.2 · Sadgati ↩ D.14

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 188, Śloka 75 **Puṇya** KK 13-1-188-75

पितर ऊचुः
नीलषण्डस्य लाङ्गूलं तोयमभ्युद्धरेद्यदि ।
षष्टिं वर्षसहस्राणि पितरस्तेन तर्पिताः ॥

↩ **Back:** ↩ A.2 · Sadgati ↩ D.14

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 188, Śloka 76 **Puṇya** KK 13-1-188-76

यस्तु शृङ्गगतं पङ्कं कूलादुद्धृत्य तिष्ठति ।
पितरस्तेन गच्छन्ति सोमलोकमसंशयम् ॥

↩ **Back:** ↩ A.2 · Sadgati ↩ D.14

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 188, Śloka 77 **Puṇya** KK 13-1-188-77

वर्षासु दीपदानेन शशीवच्छोभते नरः ।
तमोरूपं न तस्यास्ति दीपकं यः प्रयच्छति ॥

↩ **Back:** ↩ A.2 · Sadgati ↩ D.14

D.15 When the Bhārata is recited at a śrāddha, the śrāddha becomes inexhaustible

Speaker / narration: Vaiśampāyana to Janamejaya Puṇya

- **Puṇya** For one who, at a śrāddha, recites to the brāhmaṇas even one quarter-verse of this Bhārata, the śrāddha becomes inexhaustible and reaches the pitṛ-devatās (Ādi. 62.40).

Mahābhārata › Ādiparva › Aṃśāvataraṇaparva › Adhyāya 62, Śloka 40 **Puṇya** KK 1-6-62-40

श्रावयेद्ब्राह्मणाञ्श्राद्धे यश्चैमं पादमन्ततः ।
अक्षय्यं तस्य तच्छ्राद्धमुपावर्तेत्पितॄनिह ॥

↩ **Back:** ↩ A.2 · Sadgati ↩ D.15

D.16 Reciting sacred narratives at the time of śrāddha

Speaker / narration: The ṛṣis (44.4); Bhīṣma to Yudhiṣṭhira (97) Niyama Puṇya

- **Puṇya** If, being pure, one recites this (Garuḍa) story to the brāhmaṇas at the time of śrāddha, the rākṣasas and asuras have no share there (Anu. 44.4).
- **Puṇya** A brāhmaṇa who knows this (Bhūmi's) speech, which is in accord with the Veda, attains brahma-bhūya (oneness with Brahman) while the śrāddha is being offered as an oblation (Anu. 97.37).
- **Niyama** **Puṇya** If this praise of the gift of land is recited at a śrāddha, the rākṣasas and asuras have no share; what is given to the pitṛs becomes inexhaustible; therefore it should be recited to the brāhmaṇas while they are eating at the śrāddha (Anu. 97.98–99).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 44, Śloka 4 **Puṇya** KK 13-1-44-4

श्राद्धकाले च विप्राणां य इमां श्रावयेच्छुचिः ।
न तत्र रक्षसां भागो नासुराणां च विद्यते ॥

↩ **Back:** ↩ D.16

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 97, Śloka 37 **Puṇya** KK 13-1-97-37

य इमां व्याहृतिं वेद ब्राह्मणो वेदसम्मिताम् ।
श्राद्धस्य हूयमानस्य ब्रह्मभूयं स गच्छति ॥

↩ **Back:** ↩ D.16

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 97, Śloka 98 **Niyama** **Puṇya** KK 13-1-97-98

य इदं श्रावयेच्छ्राद्धे भूमिदानस्य संस्तवम् ।
न तस्य रक्षसां भागो नासुराणां भवत्युत ॥

↩ **Back:** ↩ D.16

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 97, Śloka 99 **Niyama** **Puṇya** KK 13-1-97-99

अक्षयं च भवेद्दत्तं पितृभ्यस्तन्न संशयः ।
तस्माच्छ्राद्धेष्विदं विद्वान्भुञ्जतः श्रावयेद्द्विजान् ॥

↩ **Back:** ↩ D.16

D.17 Recitation of sacred stories and names at the time of śrāddha

Speaker / narration: Bhīṣma to Yudhiṣṭhira (129, 255); Viṣṇu (197) Niyama Puṇya

- **Puṇya** For one who constantly recites this (this glorification of the cow) with a concentrated mind to brāhmaṇas at havya and kavya, at yajñas and at pitṛ rites, an inexhaustible (fruit) that grants every wish reaches his pitṛs (Anu. 129.45–46).
- **Puṇya** For one who, observing niyama, recites this secret dharma to the best of brāhmaṇas on parva days, the devas and the pitṛ-devatās partake of his havya and kavya inexhaustibly; he becomes ever dear to the ṛṣis, the devas and the pitṛ-devatās (Anu. 197.12–13).
- **Niyama** Yudhiṣṭhira asked Bhīṣma what should be recited for the success of the rite, whether in a rite to the devas or at the time of śrāddha (Anu. 255.2).
- **Puṇya** For one who recites these (this japa taught by Bhīṣma) in rites to the devas and in rites to the pitṛs, the pitṛs partake of his kavya and the devas of his havya (Anu. 255.66).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 129, Śloka 45 **Puṇya** KK 13-1-129-45

कीर्तितं पुरुषव्याघ्र सर्वपापविमोचनम् ।
य इदं कथयेन्नित्यं ब्राह्मणेभ्यः समाहितः ॥

↩ **Back:** ↩ D.17

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 129, Śloka 46 **Puṇya** KK 13-1-129-46

हव्यकव्येषु यज्ञेषु पितृकार्येषु चैव ह ।
सार्वकामिकमक्षय्यं पितॄंस्तस्योपतिष्ठते ॥

↩ **Back:** ↩ D.17

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 197, Śloka 12 **Puṇya** KK 13-1-197-12

भुञ्जते पितरो देवा हव्यं कव्यमथाक्षयम् ।
श्रावयंश्चापि विप्रेन्द्रान्पर्वसु प्रयतो नरः ॥

↩ **Back:** ↩ D.17

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 197, Śloka 13 **Puṇya** KK 13-1-197-13

ऋषीणां देवतानां च पितॄणां चैव नित्यदा ।
भवत्यभिमतः श्रीमान्धर्मेषु प्रयतः सदा ॥

↩ **Back:** ↩ D.17

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 255, Śloka 2 **Niyama** KK 13-1-255-2

प्रस्थाने वा प्रवेशे वा प्रवृत्ते वाऽपि कर्मणि ।
दैवे वा श्राद्धकाले वा किं जप्यं कर्मसाधनम् ॥

↩ **Back:** ↩ D.17

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 255, Śloka 66 **Puṇya** KK 13-1-255-66

एतान्दैवे च पित्र्ये च पठतः पुरुषस्य हि ।
भुञ्जते पितरः कव्यं हव्यं च त्रिदिवौकसः ॥

↩ **Back:** ↩ D.17

D.18 Reciting the chapter on the gift of a kapilā cow at a śrāddha

Speaker / narration: Śrī Kṛṣṇa to Yudhiṣṭhira Puṇya

- **Puṇya** The pitṛ-devatās of one who satisfies the brāhmaṇas at a śrāddha while reciting this (kapilā-dāna) chapter partake of amṛta with the greatest joy (Āśva. 106.16).

Mahābhārata › Āśvamedhikaparva › Vaiṣṇavadharmaparva › Adhyāya 106, Śloka 16 **Puṇya** KK 14-3-106-16

इदमावर्तमानस्तु श्राद्धे यस्तर्पयेद्द्विजान् ।
तस्याप्यमृतमश्नन्ति पितरोऽत्यन्तहर्षिताः ॥

↩ **Back:** ↩ D.18

(E) Rules — how, when, where

(a) The general procedure of śrāddha — invitation, brāhmaṇas, materials, piṇḍa-pradāna, things to avoid

E.1 The procedure of śrāddha taught by Atri — the shares of Agni, Soma, Varuṇa and the Viśvedevas

Speaker / narration: Atri to Nimi — Bhīṣma to Yudhiṣṭhira Niyama Puṇya

- **Niyama** First one should perform the fire rite with mantras and give shares to Agni, Soma and Varuṇa, and to the Viśvedevas who move together with the pitṛs — these were ordained by Svayambhū himself (Anu. 138.23–24).
- **Niyama** One should praise the earth, which upholds the world, as Vaiṣṇavī, Kāśyapī and Akṣayā; when bringing water one should praise Varuṇa; Agni and Soma should be worshipped (Anu. 138.25–26).
- **Niyama** **Puṇya** The pitṛs created by Svayambhū are the devas called Ūṣmapas; a share has been ordained for them; worshipped through śrāddha, they become freed from pāpa; Svayambhū beheld the seven lines of pitṛs at the very beginning (Anu. 138.27–28).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 138, Śloka 23 **Niyama** KK 13-1-138-23

कृत्वाऽग्निशरणं पूर्वं मन्त्रपूर्वं तपोधन।
ततोऽग्नयेऽथ सोमाय वरुणाय च नित्यशः॥

↩ **Back:** ↩ E.1

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 138, Śloka 24 **Niyama** KK 13-1-138-24

विश्वेदवाश्च ये नित्यं पितृभिः सह गोचराः।
तेभ्यः सङ्कल्पिता भागाः स्वयमेव स्वयम्भुवा॥

↩ **Back:** ↩ E.1

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 138, Śloka 25 **Niyama** KK 13-1-138-25

स्तोतव्या चेह पृथिवी लोकस्यैव तु धारिणी।
वैष्णवी काश्यपी चेति तथैवेहाक्षयेति च॥

↩ **Back:** ↩ E.1

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 138, Śloka 26 **Niyama** KK 13-1-138-26

उदकानयने चैव स्तोतव्यो वरुणो विभुः।
ततोऽग्निश्चैव सोमश्च आराध्याविह तेऽनघ॥

↩ **Back:** ↩ E.1

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 138, Śloka 27 **Niyama** **Puṇya** KK 13-1-138-27

देवास्तु पितरो नाम निर्मिता ये स्वयम्भुवा।
ऊष्मपा ये महाभागास्तेषां भागः प्रकल्पितः॥

↩ **Back:** ↩ A.0 · Pitṛ-devatās ↩ E.1

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 138, Śloka 28 **Niyama** **Puṇya** KK 13-1-138-28

ते श्राद्धेनार्च्यमाना वै विमुच्यन्ते ह किल्बिषात्।
सप्तकाः पितृवंशास्तु पूर्वदृष्टाः स्वयम्भुवा॥

↩ **Back:** ↩ E.1

E.2 The order of rites on the day of śrāddha

Speaker / narration: Bhūdevī to Śrī Kṛṣṇa (as told by Bhīṣma) Niyama

- **Niyama** On the day one intends to offer śrāddha to the pitṛ-devatās, (bali and the rest) should be done only after the śrāddha rite is complete (Anu. 154.16).
- **Niyama** First one should satisfy the pitṛ-devatās with tarpaṇa, then offer bali according to rule, after that vaiśvadeva, and finally feed the brāhmaṇas (Anu. 154.17).
- **Niyama** With the food that remains, guests too should be fed, after first offering them arghya (Anu. 154.18).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 154, Śloka 16 **Niyama** KK 13-1-154-16

यदा श्राद्धं पितृभ्योपि दातुमिच्छेत मानवः ।
तदा पश्चात्प्रकुर्वीत निवृत्ते श्राद्धकर्मणि ॥

↩ **Back:** ↩ E.2

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 154, Śloka 17 **Niyama** KK 13-1-154-17

पितॄन्सन्तर्पयित्वा तु बलिं कुर्याद्विधानतः ।
वैश्वदेवं ततः कुर्यात्पश्चाद्ब्राह्म्णभोजनम् ॥

↩ **Back:** ↩ A.4 · Niyama ↩ E.2

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 154, Śloka 18 **Niyama** KK 13-1-154-18

ततोऽन्नेनावशेषेण भोजयेदतिथीनपि ।
अर्घ्यपूर्वं महाराज ततः प्रीणाति मानवान् ।
अनित्यं हि स्थितो यस्मात्तस्मादतिथिरुच्यते ॥

↩ **Back:** ↩ E.2

E.3 Purity before rites for the pitṛs; the pitṛ-tīrtha; the proper time

Speaker / narration: Bhīṣma to Yudhiṣṭhira Niyama

- **Niyama** The base of the thumb is the brāhma-tīrtha, and the area behind the little finger is the deva-tīrtha; with the part between the thumb and the forefinger (the pitṛ-tīrtha), having touched water in the proper way, one should perform all rites for the pitṛs (Anu. 161.109–110).
- **Niyama** Having sipped water three times with its own tīrtha, wiped twice, touched the sense organs once and sprinkled oneself three times, one should perform the rite for the pitṛs and the rite for the devas as enjoined by the Veda (Anu. 161.114–115).
- **Niyama** One who desires prosperity should not perform rites for the pitṛs at night (Anu. 161.128).
- **Niyama** Only after bathing with the head should one perform rites for the devas and rites for the pitṛs (Anu. 161.134).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 161, Śloka 109 **Niyama** KK 13-1-161-109

अङ्गुष्ठमूलस्य तले ब्राह्मं तीर्तमुदाहृतम् ।
कनिष्ठिकायाः पश्चात्तु देवतीर्थमिहोच्यते ॥

↩ **Back:** ↩ E.3

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 161, Śloka 110 **Niyama** KK 13-1-161-110

अङ्गुष्ठस्य च यन्मध्यं प्रदेशिन्याश्च भारत ।
तेन पित्र्याणि कुर्वीत स्पृष्ट्वाऽऽपो न्यायतः सदा ॥

↩ **Back:** ↩ E.3

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 161, Śloka 114 **Niyama** KK 13-1-161-114

स्वेस्वे तीर्थे समाचम्य कार्ये समुपकल्पिते ।
त्रिः पीत्वाऽऽपो द्विः प्रमृज्य कृतशौचो भवेन्नरः ॥

↩ **Back:** ↩ E.3

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 161, Śloka 115 **Niyama** KK 13-1-161-115

इन्द्रियाणि सकृत्स्पृश्य त्रिरभ्युक्ष्य च मानवः ।
कुर्वीत पित्र्यं दैवं च वेददृष्टेन कर्मणा ॥

↩ **Back:** ↩ E.3

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 161, Śloka 128 **Niyama** KK 13-1-161-128

नक्तं न कुर्यात्पित्र्याणि नक्तं चैव प्रसाधनम् ।
पानीयस्य क्रिया नक्तं न कार्या भूतिमिच्छता ॥

↩ **Back:** ↩ E.3

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 161, Śloka 134 **Niyama** KK 13-1-161-134

शिरःस्नातोथ कुर्वीत दैवं पित्र्यमथापि च ॥

↩ **Back:** ↩ A.4 · Niyama ↩ E.3

E.4 Seats of the brāhmaṇas, the offering of piṇḍas, and the words that close the śrāddha

Speaker / narration: Bhīṣma to Yudhiṣṭhira Niyama Pāpa

- **Niyama** With the brāhmaṇas seated facing north-east (prāg-udīcī-mukha), and those in the place of the Viśvedevas seated on the southern side (dakṣiṇāḥ), one should have (the mantras) heard, and after they are well satisfied, give the piṇḍa along with dakṣiṇā (Anu. 61.39).
- **Niyama** At the close of the śrāddha one should say: for a brāhmaṇa performer, 'May there be givers for you'; for a kṣatriya, 'May the pitṛs be pleased'; for a vaiśya, 'Akṣayyam'; for a śūdra, 'Svasti' (Anu. 61.40–41).
- **Pāpa** A twice-born who does not say the proper words at the time of closing incurs the adharma of having spoken untruth concerning a cow (Anu. 61.33).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 61, Śloka 33 **Pāpa** KK 13-1-61-33

क्रियमाणेऽपवर्गे च यो द्विजो भरतर्षभ ।
न व्याहरति यद्युक्तं तस्याधर्मो गवानृतम् ॥

↩ **Back:** ↩ E.4

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 61, Śloka 39 **Niyama** KK 13-1-61-39

प्रागुदीचीमुखा विप्राः विश्वेदेवे च दक्षिणाः ।
श्रावितेषु सुतृप्तेषु पिण्डं दद्यात्सदक्षिणम् ॥

↩ **Back:** ↩ E.4

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 61, Śloka 40 **Niyama** KK 13-1-61-40

श्राद्धापवर्गे विप्रस्य दातारो वोस्त्वितीरयेत् ।
क्षत्रियस्यापि यो ब्रूयात्प्रीयन्तां पितरस्त्विति ॥

↩ **Back:** ↩ E.4

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 61, Śloka 41 **Niyama** KK 13-1-61-41

अपवर्गे तु वैश्यस्य श्राद्धकर्मणि भारत ।
अक्षय्यमभिधातव्यं स्वस्ति शूद्रस्य भारत ॥

↩ **Back:** ↩ E.4

E.5 The order of the piṇḍas, the mantras, and the women who must not be present at the nivāpa

Speaker / narration: Bhīṣma to Yudhiṣṭhira (Niyama)

- **Niyama** When Hutāśana (Agni) is present, the rākṣasas do not thrive; the piṇḍa should be given first to the father, then to the grandfather, then to the great-grandfather — this is the procedure of śrāddha (Anu. 139.13–14).
- **Niyama** At each piṇḍa one should recite the Sāvitrī with a concentrated mind; one should also say 'somāya' and 'pitṛmate' (Anu. 139.14).
- **Niyama** A woman in her menses and a woman whose ears are cut must not be present at the nivāpa; a woman of another lineage should not be engaged (for this rite) (Anu. 139.15).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 139, Śloka 13 **Niyama** KK 13-1-139-13

रक्षांसि नाभिवर्धन्ते स्थिते देवे हुताशने ।
पूर्वं पिण्डं पितुर्दद्यात्ततो दद्यात्पितामहे ॥

↩ **Back:** ↩ A.4 · Niyama ↩ E.5

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 139, Śloka 14 **Niyama** KK 13-1-139-14

प्रपितामहाय च तत एष श्राद्धविधिः स्मृतः ।
ब्रूयाच्छ्राद्धे च सावित्रीं पिण्डे पिण्डे समाहितः ।
सोमायेति च वक्तव्यं तथा पितृमतेति च ॥

↩ **Back:** ↩ A.4 · Niyama ↩ E.5 ↩ E.5

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 139, Śloka 15 **Niyama** KK 13-1-139-15

रजस्वला च या नारी व्यङ्गिता कर्णयोश्च या ।
निवापे नोपतिष्ठेत सङ्गाह्या नान्यवंशजा ॥

↩ **Back:** ↩ E.5

E.6 The division of the three piṇḍas

Speaker / narration: The pitṛ-devatās to the messenger of the devas — as told by Bhīṣma to Yudhiṣṭhira (Niyama) (Puṇya)

- **Niyama** The messenger asked why there are three separate piṇḍas, and for whom the first, the middle and the last are (Anu. 188.20–21).
- **Niyama** One piṇḍa goes down, enters the water and nourishes; the middle piṇḍa is eaten by the wife alone; the third piṇḍa should be cast into the fire — this is the rule of śrāddha, so that dharma is not impaired (Anu. 188.25–26).
- **Puṇya** The pitṛs of one who does so always rejoice; his offspring prosper; he obtains inexhaustible fruit (Anu. 188.27).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 188, Śloka 21 **Niyama** KK 13-1-188-21

प्रथमः कस्य दातव्यो मध्यमः क्व च गच्छति ।
उत्तरश्च स्मृतः कस्य एतदिच्छामि वेदितुम् ॥

↩ **Back:** ↩ E.6

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 188, Śloka 25 **Niyama** KK 13-1-188-25

प्रविभागं तु पिण्डानां प्रवक्ष्याम्यनुपूर्वशः ।
पिण्डो ह्यधस्ताद्गच्छंस्तु अप आविश्य भावयेत् ॥

↩ **Back:** ↩ E.6

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 188, Śloka 26 **Niyama** KK 13-1-188-26

पिण्डं तु मध्यमं तत्र पत्नीत्वेका समश्नुते ।
पिण्डस्तृतीयो यस्तेषां तं दद्याज्जातवेदसि ।
एष श्राद्धविधिः प्रोक्तो यथा धर्मो न लुप्यते ॥

↩ **Back:** ↩ E.6

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 188, Śloka 27 **Puṇya** KK 13-1-188-27

पितरस्तस्य तुष्यन्ति प्रहृष्टमनसः सदा ।
प्रजा विवर्धते चास्य अक्षयं चोपतिष्ठति ॥

↩ **Back:** ↩ E.6

E.7 The procedure of piṇḍa-pradāna — from the beginning to the eating of the remainder

Speaker / narration: Maheśvara to the goddess Umā Niyama Puṇya

- **Niyama** One should seat in order on their seats the brāhmaṇas who have been shaved and have bathed their heads, adorn them with fragrances, garlands of flowers and ornaments, and announce the offering of the piṇḍas (Anu. 238.24–25).
- **Niyama** Spreading a bed of darbha facing south, one should kindle the fire near it and perform the svadhā homa; close by, one should offer oblations to Agni and Soma and to the pitṛs (Anu. 238.26).
- **Niyama** Facing south, apasavya, (apāṅguṣṭha), uttering the name first, one should place three piṇḍas on the darbha (Anu. 238.27).
- **Niyama** **Puṇya** What is given in this way becomes inexhaustible for the pitṛs; then, with niyama, in purity, with dakṣiṇā according to one's means and with provisions, one should honour the brāhmaṇas so that they are pleased (Anu. 238.28).
- **Niyama** Where śrāddha is being performed one must not indulge in idle talk or whisper to one another; restraining speech and body, one should begin the śrāddha-karma (Anu. 238.29).
- **Niyama** After the offering is completed, those piṇḍas should be eaten by a brāhmaṇa, by fire, by a goat or by a cow, or be cast into water (Anu. 238.30).
- **Niyama** **Puṇya** One who desires a son should have his wife eat the middle piṇḍa — 'O pitṛs, place in the womb a son wearing a garland of lotuses' (Anu. 238.31).
- **Niyama** Raising the satisfied brāhmaṇas, one should offer them the remaining food; that remainder should afterwards be eaten together with many, including the servants (Anu. 238.32).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 238, Śloka 24 **Niyama** KK 13-1-238-24

श्मश्रुकर्मशिरः स्नातान्समारोप्यासनं क्रमात् ।
सुगन्धमाल्याभरणैः स्रग्भिरेतान्विभूषयेत् ॥

↩ **Back:** ↩ E.7

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 238, Śloka 25 **Niyama** KK 13-1-238-25

अलङ्कृत्योपविष्टांस्तान्पिण्डावापं निवेदयेत् ॥

↩ **Back:** ↩ E.7

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 238, Śloka 26 **Niyama** KK 13-1-238-26

ततः प्रस्तीर्य दर्भाणां प्रस्तरं दक्षिणामुखम् ।
तत्समीपेऽग्निमिद्धा च स्वधां च जुहुयात्ततः ।
समीपे त्वग्नीषोमाभ्यां पितृभ्यो जुहुयात्तदा ॥

↩ **Back:** ↩ E.7

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 238, Śloka 27 **Niyama** KK 13-1-238-27

तथा दर्भेषु पिण्डांस्त्रीन्निर्वपेद्दक्षिणामुखः ।
अपसव्यमपाङ्गुष्ठं नामधेयपुरस्कृतम् ॥

↩ **Back:** ↩ A.4 · Niyama ↩ E.7

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 238, Śloka 28 **Niyama** **Puṇya** KK 13-1-238-28

एतेन विधिना दत्तं पितॄणामक्षयं भवेत् ।
ततो विप्रान्यथाशक्ति पूजयेन्नियतः शुचिः ।
सदक्षिणं ससम्भारं यथा तुष्यन्ति ते द्विजाः ॥

↩ **Back:** ↩ E.7

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 238, Śloka 29 **Niyama** KK 13-1-238-29

यत्र तत्क्रियते तत्र न जल्पन्न जपेन्मिथः ।
नियम्य वाच्यं देहं च श्राद्धकर्म समारभेत् ॥

↩ **Back:** ↩ E.7

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 238, Śloka 30 **Niyama** KK 13-1-238-30

ततो निर्वपने वृत्ते तान्पिण्डांस्तदनन्तरम् ।
ब्राह्मणोऽग्निरजो गौर्वा भक्षयेदप्सु वा क्षिपेत् ॥

↩ **Back:** ↩ E.7

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 238, Śloka 31 **Niyama** **Puṇya** KK 13-1-238-31

पत्नीं वा मध्यमं पिण्डं पुत्रकामो हि प्राशयेत् ।
आधत्त पितरो गर्भं कुमारं पुष्करस्रजम् ॥

↩ **Back:** ↩ E.7

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 238, Śloka 32 **Niyama** KK 13-1-238-32

तृप्तानुत्थाप्य तान्विप्रानन्नशेषं निवेदयेत् ।
तच्छेषं बहुभिः पश्चात्सभृत्यो भक्षयेन्नरः ॥

↩ **Back:** ↩ E.7

E.8 Three purifiers in śrāddha: the daughter's son, kutapa and tila

Speaker / narration: Yayāti (at the time of his ascent to svarga) to his daughter's sons and to Mādhavī Example Niyama Puṇya

- **Example** Yayāti said that he had been saved by his daughter and by his noble daughter's sons (Ādi. 87.28).
- **Niyama** Therefore, from this day on, the daughter's son is a purifier in the pitṛ-kārya; in śrāddha these three are purifiers: the daughter's son, kutapa and tila (Ādi. 87.29).
- **Niyama** In śrāddha these three are praiseworthy: purity, freedom from anger, and not acting in haste; those who eat, those who serve and those who recite (the mantras) should be pure (Ādi. 87.30).
- **Niyama** **Puṇya** The time in the eighth part of the day, when the sun slackens, is called ‘kutapa’; what is given to the pitṛ-devatās at that time becomes inexhaustible (Ādi. 87.31).
- **Niyama** **Puṇya** Tila protects the paṅkti from piśācas, darbha from rākṣasas, and śrotriyas protect the paṅkti; what yatis eat is inexhaustible (Ādi. 87.32).
- **Niyama** Only when a worthy recipient who is learned, a śrotriya, of good vows and pure is found is it the (right) time (for giving); only what is given at that time is given in season; the time is not accepted in any other way (Ādi. 87.33).

Mahābhārata › Ādiparva › Saṃbhavaparva › Adhyāya 87, Śloka 28 **Example** KK 1-7-87-28

ययातिरुवाच
यदि धर्मफलं ह्येतच्छोभनं भविता तव ।
दुहित्रा चैव दौहित्रैस्तारितोऽहं महात्मभिः ॥

↩ **Back:** ↩ A.2 · Sadgati ↩ E.8

Mahābhārata › Ādiparva › Saṃbhavaparva › Adhyāya 87, Śloka 29 **Niyama** KK 1-7-87-29

तस्मात्पवित्रं दौहित्रमद्यप्रभृति पैतृके ।
त्रीणि श्राद्धे पवित्राणि दौहित्रः कुतपस्तिलाः ॥

↩ **Back:** ↩ E.8

Mahābhārata › Ādiparva › Saṃbhavaparva › Adhyāya 87, Śloka 30 **Niyama** KK 1-7-87-30

त्रीणि चात्र प्रशंसन्ति शौचमक्रोधमत्वराम् ।
भोक्तारः परिवेष्टारः श्राविताराः पवित्रकाः ॥

↩ **Back:** ↩ E.8

Mahābhārata › Ādiparva › Saṃbhavaparva › Adhyāya 87, Śloka 31 **Niyama** **Puṇya** KK 1-7-87-31

दिवसस्याष्टमे भागे मन्दीभवति भास्करे ।
स कालः कुतपो नाम पितॄणां दत्तमक्षयम् ॥

↩ **Back:** ↩ A.4 · Niyama ↩ E.8

Mahābhārata › Ādiparva › Saṃbhavaparva › Adhyāya 87, Śloka 32 **Niyama** **Puṇya** KK 1-7-87-32

तिलाः पिशाचाद्रक्षन्ति दर्भा रक्षन्ति राक्षसात् ।
रक्षन्ति श्रोत्रियाः पङ्क्तिं यतिभिर्भुक्तमक्षयम् ॥

↩ **Back:** ↩ A.4 · Niyama ↩ E.8

Mahābhārata › Ādiparva › Saṃbhavaparva › Adhyāya 87, Śloka 33 **Niyama** KK 1-7-87-33

लब्ध्वा पात्रं तु विद्वांसं श्रोत्रियं सुव्रतं शुचिम् ।
स कालः कालतो दत्तं नान्यथा काल इष्यते ॥

↩ **Back:** ↩ E.8

E.9 Tila in śrāddha

Speaker / narration: Bhīṣma to Yudhiṣṭhira (101); Yama to a brāhmaṇa (103) Niyama Puṇya

- **Niyama** **Puṇya** Svayambhū (Brahmā) created tila (sesame) as the first food of the pitṛs; therefore the pitṛs are pleased by the gift of tila (Anu. 101.7).
- **Niyama** **Puṇya** One who worships the pitṛs with tila is as though he has performed all the sattra sacrifices; a śrāddha with tila should never be given 'akāmena' (without intent) (Anu. 101.9).
- **Niyama** Yama said: tila is praised in śrāddha; this is the most excellent gift; it should be given to brāhmaṇas according to the rule (Anu. 103.17).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 101, Śloka 7 **Niyama** **Puṇya** KK 13-1-101-7

पितॄणां प्रथमं भोज्यं तिलाः सृष्टाः स्वयम्भुवा ।
तिलदानेन वै तस्मात्पितृपक्षः प्रमोदते ॥

↩ **Back:** ↩ A.0 · Pitṛ-devatās ↩ A.4 · Niyama ↩ E.9

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 101, Śloka 9 **Niyama** **Puṇya** KK 13-1-101-9

सर्वसत्रैश्च यजते यस्तिलैर्यजते पितॄन् ।
न चाकामेन दातव्यं तिलैः श्राद्धं कदाचन ॥

↩ **Back:** ↩ A.2 · Sadgati ↩ E.9

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 103, Śloka 17 **Niyama** KK 13-1-103-17

तिलाञ्श्राद्धे प्रशंसन्ति दानमेतद्ध्यनुत्तमम् ।
तान्प्रयच्छस्व विप्रेभ्यो विधिदृष्टेन कर्मणा ॥

↩ **Back:** ↩ E.9

E.10 The glory of tila in śrāddha; pāpa for its misuse

Speaker / narration: Śrī Kṛṣṇa to Yudhiṣṭhira Niyama Pāpa Puṇya

- **Niyama** **Puṇya** Tila (sesame) is sacred, destroys pāpa and was born from Nārāyaṇa; tila is praised in śrāddha; this is the most excellent gift (Āśva. 109.34).
- **Niyama** **Pāpa** The twice-born must not sell tila that they have bought or received as a gift; one who uses tila for any purpose other than food, oil-anointing and gifting becomes a worm in dog's excrement and sinks there together with his pitṛ-devatās (Āśva. 109.36).

Mahābhārata › Āśvamedhikaparva › Vaiṣṇavadharmaparva › Adhyāya 109, Śloka 34 **Niyama** **Puṇya** KK 14-3-109-34

तिलाः पवित्राः पापघ्ना नारायणसमुद्भवाः ।
तिलाञ्श्राद्धे प्रशंसनति दानमेतदनुत्तमम् ॥

↩ **Back:** ↩ E.10

Mahābhārata › Āśvamedhikaparva › Vaiṣṇavadharmaparva › Adhyāya 109, Śloka 36 **Niyama** **Pāpa** KK 14-3-109-36

क्रीत्वा प्रतिगृहीत्वा वा न विक्रेया द्विजातिभिः ।MM-KK-14-03-109-036c भोजनाभ्यञ्जनाद्दानाद्योन्यत्तु कुरुते तिलैः ।
कृमिर्भूत्वा श्वविष्ठायां पितृभिः सह मज्जति ॥

↩ **Back:** ↩ A.3 · Pāpa ↩ E.10

E.11 Materials for śrāddha — how long the pitṛs remain satisfied

Speaker / narration: Bhīṣma to Yudhiṣṭhira Niyama Puṇya

- **Niyama** When Yudhiṣṭhira asked what, given to the pitṛs, becomes inexhaustible, what bears much fruit and what is endless, Bhīṣma described the kāmya havis known to those versed in the rules of śrāddha (Anu. 135.1–2).
- **Niyama** **Puṇya** With a śrāddha made with tila, paddy, barley, black gram, water, roots and fruits, the pitṛs are pleased for one month (Anu. 135.3).
- **Niyama** **Puṇya** Manu said that a śrāddha abundant in tila is inexhaustible; among all foods, tila is foremost (Anu. 135.4).
- **Puṇya** It is said that with certain other havis the pitṛs are satisfied for from two months up to eleven months, and up to one year (Anu. 135.5–8).
- **Puṇya** Pāyasa with ghee also gives satisfaction for a year; with certain other havis there is satisfaction for twelve years (Anu. 135.9).
- **Puṇya** On the day of the pitṛs' passing (pitṛ-kṣaya day), kālaśāka and certain other havis give endless satisfaction (Anu. 135.10).
- **Puṇya** On the pitṛ-kṣaya day, water, roots, fruits, food, other substances — whatever is given mixed with honey becomes of endless fruit (Anu. 135.15).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 135, Śloka 1 **Niyama** KK 13-1-135-1

किंस्विद्दत्तं पितृभ्यो वै भवत्यक्षयमीश्वरः ।
किंस्विद्बहुफलं प्रोक्तं किमानन्त्याय कल्पते ॥

↩ **Back:** ↩ E.11

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 135, Śloka 2 **Niyama** KK 13-1-135-2

हवींषि श्राद्धकल्पे तु यानि श्राद्धविदो विदुः ।
तानि मे शृणु काम्यानि फलं चैषां युधिष्ठिर ॥

↩ **Back:** ↩ E.11

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 135, Śloka 3 **Niyama** **Puṇya** KK 13-1-135-3

तिलैर्व्रीहियवैर्माषैरद्भिर्मूलफलैस्तथा ।
दत्तेन मासं प्रीयन्ते श्राद्धेन पितरो नृप ॥

↩ **Back:** ↩ E.11

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 135, Śloka 4 **Niyama** **Puṇya** KK 13-1-135-4

वर्धमानतिलं श्राद्धमक्षयं मनुरब्रवीत् ।
सर्वेष्वेव तु भोज्येषु तिलाः प्राधान्यतः स्मृताः ॥

↩ **Back:** ↩ A.4 · Niyama ↩ E.11

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 135, Śloka 5 **Puṇya** KK 13-1-135-5

द्वौ मासौ तु भवेत्तृप्तिर्मत्स्यैः पितृगणस्य ह ।
त्रीन्मासानाविकेनाहुश्चतुर्मासं शशेन ह ॥

↩ **Back:** ↩ E.11

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 135, Śloka 6 **Puṇya** KK 13-1-135-6

आजेन मासान्प्रीयन्ते पञ्चैव पितरो नृप ।
वाराहेण तु षण्मासान्सप्त वै शाकुलेन तु ॥

↩ **Back:** ↩ E.11

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 135, Śloka 7 **Puṇya** KK 13-1-135-7

मासानष्टौ पार्षतेन रौरवेण नव प्रभो ।
गवयस्य तु मांसेन तृप्तिः स्याद्दशमासिकी ॥

↩ **Back:** ↩ E.11

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 135, Śloka 8 **Puṇya** KK 13-1-135-8

मांसेनेकादश प्रीतिः पितॄणां माहिषेण तु ।
गव्येन दत्ते श्राद्धे तु संवत्सरमिहोच्यते ॥

↩ **Back:** ↩ E.11

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 135, Śloka 9 **Puṇya** KK 13-1-135-9

यथा गव्यं तथा युक्तं पायसं सर्पिषा सह ।
वाध्रीणसस्य मांसेन तृप्तिर्द्वादशवार्षिकी ॥

↩ **Back:** ↩ E.11

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 135, Śloka 10 **Puṇya** KK 13-1-135-10

आन्त्याय भवेद्दत्तं खड्गमांसं पितृक्षये ।
कालशाकं च लौहं चाप्यानन्त्यं छाग उच्यते ॥

↩ **Back:** ↩ E.11

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 135, Śloka 15 **Puṇya** KK 13-1-135-15

आपो मूलं फलं मांसमन्नं वाऽपि पितृक्षये ।
यत्किञ्चिन्मधुसम्मिश्रं तदानन्त्याय कल्पते ॥

↩ **Back:** ↩ E.11

E.12 How long the pitṛs remain satisfied by various offerings; preparing the food

Speaker / narration: Maheśvara to Umā Devī Niyama Puṇya

- **Puṇya** The pitṛs are pleased with certain other havis, and with green gram, black gram and barley; certain other havis give satisfaction for six months (Anu. 238.19).
- **Puṇya** Havis from the cow and pāyasa give satisfaction for a year; certain other havis give satisfaction for twelve years (Anu. 238.20).
- **Puṇya** One other havis given on the day of the pitṛ's death gives endless satisfaction; pāyasa mixed with tila and honey is equal to that havis; kālaśāka and certain other havis give endless fruit (Anu. 238.21–22).
- **Niyama** Having prepared rich food with apūpas (cakes) and other articles, one should then honour the brāhmaṇas (Anu. 238.23).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 238, Śloka 19 **Puṇya** KK 13-1-238-19

मांसैः प्रीणन्ति पितरो मुद्गमाषयवैरिह ।
शशरौरवमांसेन षण्मासं तृप्तिरिष्यते ॥

↩ **Back:** ↩ E.12

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 238, Śloka 20 **Puṇya** KK 13-1-238-20

संवत्सरं च गव्येन हविषा पायसेन च ।
वार्ध्रीणसस्य मांसेन तृप्तिर्द्वादशवार्षिकी ॥

↩ **Back:** ↩ E.12

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 238, Śloka 21 **Puṇya** KK 13-1-238-21

आनन्त्याय भवेद्दत्तं खड्गमांसं पितृक्षये ।
पायसं सतिलं क्षौद्रं खड्गमांसेन सम्मितम् ॥

↩ **Back:** ↩ E.12

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 238, Śloka 22 **Puṇya** KK 13-1-238-22

महाशकलिनो मस्याश्छागो वा सर्वलोहितः ।
कालशाकमितीत्येव तदानन्त्याय कल्पितम् ॥

↩ **Back:** ↩ E.12

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 238, Śloka 23 **Niyama** KK 13-1-238-23

सापूपं सामिषं स्निग्धमाहारमुपकल्पयेत् ।
उपकल्प्य तदाहारं ब्राह्मणानर्चयेत्ततः ॥

↩ **Back:** ↩ E.12

E.13 A substance offered to the pitṛ-devatās — its fruit

Speaker / narration: Viśvāmitra to Śrī Rāma (the words Agni spoke to the pitṛ-devatās) Niyama Puṇya

- **Niyama** **Puṇya** Agni told the pitṛ-devatās that to human beings who offer a certain substance for the pleasure of the pitṛ-devatās, they would give an inexhaustible and abundant fruit (Rām. Bāla. 49.7).
- **Niyama** **Puṇya** From then on the pitṛ-devatās accept that substance and bestow fruits on those who offer it (Rām. Bāla. 49.9).

Śrīmad Rāmāyaṇa › Bālakāṇḍa › Sarga 49 › Śloka 7 **Niyama** **Puṇya** Vā.Rā. 1.49.7

अफलस्तु कृतो मेषः परां तुष्टिं प्रदास्यति ।
भवतां हर्षणार्थं च ये च दास्यन्ति मानवाः ।
अक्षयं हि फलं तेषां यूयं दास्यथ पुष्कलम् ॥

↩ **Back:** ↩ E.13

Śrīmad Rāmāyaṇa › Bālakāṇḍa › Sarga 49 › Śloka 9 **Niyama** **Puṇya** Vā.Rā. 1.49.9

तदाप्रभृति काकुत्स्थ पितृदेवाः समागताः।
अफलान् भुञ्जते मेषान् फलैस्तेषामयोजयन्॥

↩ **Back:** ↩ E.13

E.14 Articles and persons to be avoided in śrāddha

Speaker / narration: Atri to Nimi, as told by Bhīṣma to Yudhiṣṭhira Example Niyama Pāpa

- **Niyama** Grains unfit for śrāddha: kodrava and pulaka; among condiments, asafoetida liquid (hiṅgu-drava); among roots, garlic, onion (palāṇḍu), saubhāñjanaka (drumstick), gṛñjanaka and the like; the kūṣmāṇḍa kind, the bottle gourd (alābu), and black salt (Anu. 138.38–39).
- **Niyama** Certain other articles, things not sprinkled (prokṣita), cumin, śītapākī, sprouts and the like, and śṛṅgāṭakas are to be avoided; all kinds of salt, jambu (rose-apple) fruits, and things touched by a sneeze or by weeping must be avoided in śrāddha (Anu. 138.40–41).
- **Pāpa** What is censured in nivāpa and in havya and kavya, the pitṛs and devas do not accept with pleasure (Anu. 138.42).
- **Niyama** When the nivāpa is being performed, the caṇḍāla, the śvapaca, one wearing ochre robes, the leper, the fallen man, the slayer of a brāhmaṇa, a vipra born of mixed descent, and a relative who has fallen: these should be kept away (Anu. 138.43–44).
- **Example** Having said this, Atri went to the assembly of Brahmā (Anu. 138.45).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 138, Śloka 38 **Niyama** KK 13-1-138-38

अश्राद्धेयानि धान्यानि कोद्रवाः पुलकास्तथा।
हिङ्गुद्रवेषु शाकेषु मूलानां लशुनं तथा॥

↩ **Back:** ↩ A.4 · Niyama ↩ E.14

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 138, Śloka 39 **Niyama** KK 13-1-138-39

पलाण्डुः सौभाञ्जनकस्तथा गृञ्जनकादयः।
कूश्माण्डजात्यलाबुं च कृष्णं लवणमेव च॥

↩ **Back:** ↩ A.4 · Niyama ↩ E.14

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 138, Śloka 40 **Niyama** KK 13-1-138-40

ग्राम्यवाराहमांसं च यच्चैवाप्रोक्षितं भवेत्।
कृष्णाजं जीरकं चैव शीतपाकी तथैव च।
अङ्कुराद्यास्तथा वर्ज्या इह शृङ्गाटकानि च॥

↩ **Back:** ↩ A.4 · Niyama ↩ E.14

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 138, Śloka 41 **Niyama** KK 13-1-138-41

वर्जयेल्लवणं सर्वं तथा जम्बूफलानि च।
अवक्षुतावरुदितं तथा श्राद्धे च वर्जयेत्।।

↩ **Back:** ↩ A.4 · Niyama ↩ E.14

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 138, Śloka 42 **Pāpa** KK 13-1-138-42

निवापे हव्यकव्ये वा गर्हितं च सुदर्शनम्।
पितरश्च हि देवाश्च नाभिनन्दन्ति तद्विदः॥

↩ **Back:** ↩ E.14

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 138, Śloka 43 **Niyama** KK 13-1-138-43

चण्डालश्वपचौ वर्ज्यौ निवापे समुपस्थिते ।
काषायवासाः कुष्ठी वा पतितो ब्रह्महाऽपि वा ॥

↩ **Back:** ↩ E.14

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 138, Śloka 44 **Niyama** KK 13-1-138-44

सङ्कीर्णयोनिर्विप्रश्च सम्बन्धी पतितश्च यः ।
वर्जनीय बुधैरेते निवापे समुपस्थिते ॥

↩ **Back:** ↩ E.14

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 138, Śloka 45 **Example** KK 13-1-138-45

इत्येवमुक्त्वा भगवान्स्ववंश्यं तमृषिं पुरा ।
पितामहसभां दिव्या जगामात्रिस्तपोधनः ॥

↩ **Back:** ↩ E.14

E.15 Those to be invited, the purifiers in śrāddha, and what is to be avoided

Speaker / narration: Maheśvara to Umā Devī Niyama Pāpa

- **Niyama** **Pāpa** Twice-born who are unfit for the paṅkti should be avoided, and paṅkti-pāvanas should be chosen; one who feeds the sinful at śrāddhas goes to naraka (Anu. 238.11).
- **Niyama** One should choose, in an odd number, śrotriya brāhmaṇas of good character, learning and family, who have wives, are virtuous and worthy; one should invite them on the previous day or on the morning of that day, and then begin the śrāddha rite according to rule (Anu. 238.12–13).
- **Niyama** In śrāddha there are three purifiers — the dauhitra, the kutapa and tila; and three things that are praised — purity, freedom from anger, and freedom from haste (Anu. 238.14).
- **Niyama** The kutapa, a vessel of rhinoceros horn, kuśa, darbha, tila, honey, kālaśāka and gajacchāyā — these are purifying in śrāddha rites (Anu. 238.15).
- **Niyama** Tila of various colours should be scattered all around there; even an impure pitṛ-yajña is purified by tila (Anu. 238.16).
- **Niyama** One wearing a blue or ochre garment, one of discoloured skin, one with a fresh wound, one missing a limb, and one who is impure — these should be kept away; cocks, pigs, a naked man, a eunuch, a woman in her monthly period, and (vessels of) iron, tin and lead should be avoided in the śrāddha rite (Anu. 238.17–18).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 238, Śloka 11 **Niyama** **Pāpa** KK 13-1-238-11

अपाङ्क्तेया द्विजा वर्ज्या ग्राह्यास्ते पङ्क्तिपावनाः ।
भोजयेद्यदि पापिष्ठाञ्श्राद्धेषु नरकं व्रजेत् ॥

↩ **Back:** ↩ E.15

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 238, Śloka 12 **Niyama** KK 13-1-238-12

वृत्तश्रुतकुलोपेतान्सकलत्रान्गुणान्वितान् ।
तदर्हाञ्श्रोत्रियान्विद्धि ब्राह्मणानयुजः शुभे ॥

↩ **Back:** ↩ A.4 · Niyama ↩ E.15

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 238, Śloka 13 **Niyama** KK 13-1-238-13

एतान्निमन्त्रयेद्विद्वान्पूर्वेद्युः प्रातरेव वा ।
तत्र श्राद्धक्रियां पश्चादारभेत यथाविधि ॥

↩ **Back:** ↩ A.4 · Niyama ↩ E.15

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 238, Śloka 14 **Niyama** KK 13-1-238-14

त्रीणि श्राद्धे पवित्राणि दौहित्रः कुतपस्तिलाः ।
त्रीणि चात्र प्रशंसन्ति शौचमक्रोधमत्वरा ॥

↩ **Back:** ↩ A.4 · Niyama ↩ E.15

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 238, Śloka 15 **Niyama** KK 13-1-238-15

कुतपः खड्गपात्रं च कुशा दर्भास्तिला मधु ।
कालशाकं गजच्छाया पवित्रं श्राद्धकर्मसु ॥

↩ **Back:** ↩ E.15

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 238, Śloka 16 **Niyama** KK 13-1-238-16

तिलानवकिरेत्तत्र नानावर्णान्समन्ततः ।
अशुद्धं पितृयज्ञश्च तिलैः शुध्यति शोभने ॥

↩ **Back:** ↩ E.15

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 238, Śloka 17 **Niyama** KK 13-1-238-17

नीलकाषायवस्त्रं च भिन्नवर्णं नवव्रणम् ।
हीनाङ्गमशुचिं वाऽपि वर्जयेत्तत्र दूरतः ॥

↩ **Back:** ↩ A.4 · Niyama ↩ E.15

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 238, Śloka 18 **Niyama** KK 13-1-238-18

कुक्कुटांश्च वराहांश्च नग्नं क्लीबं रजस्वलाम् ।
आयसं त्रपुसीसं च श्राद्धकर्मणि वर्जयेत् ॥

↩ **Back:** ↩ A.4 · Niyama ↩ E.15

E.16 Meat is forbidden in śrāddha — the food of munis is the best

Speaker / narration: Nārada to Yudhiṣṭhira Niyama

- **Niyama** One who knows the truth of dharma should not offer meat in śrāddha, nor eat it himself; the pitṛs are supremely pleased with the food of munis, not with harm to animals (Bhāg. 7.15.7).
- **Niyama** For those who seek true dharma, the highest dharma is to harm no living being by mind, speech or body (Bhāg. 7.15.8).
- **Niyama** Seeing one about to sacrifice with material yajñas, living beings are afraid, thinking: ‘This merciless man, ignorant of the truth, seeking only to gratify his own life, will surely kill me’ (Bhāg. 7.15.10).
- **Niyama** Therefore one who knows dharma should be content with the food of munis that comes to him by divine dispensation, and with it perform his daily (nitya) and occasional (naimittika) rites every day (Bhāg. 7.15.11).

Śrīmad Bhāgavatam › Saptama Skandha › Adhyāya 15 › Śloka 7 **Niyama** Bhāg. 7.15.7

न दद्यादामिषं श्राद्धे न चाद्याद् धर्मतत्त्ववित् ।
मुनीनां स्यात् परा प्रीतिर्यथा, न पशुहिंसया ॥

↩ **Back:** ↩ A.4 · Niyama ↩ E.16

Śrīmad Bhāgavatam › Saptama Skandha › Adhyāya 15 › Śloka 8 **Niyama** Bhāg. 7.15.8

नैतादृशः परो धर्मो नृणां सद्धर्ममिच्छताम् ।
न्यासो दण्डस्य भूतेषु मनोवाक्कायजस्य यः ॥

↩ **Back:** ↩ E.16

Śrīmad Bhāgavatam › Saptama Skandha › Adhyāya 15 › Śloka 10 **Niyama** Bhāg. 7.15.10

द्रव्ययज्ञैर्यक्ष्यमाणं दृष्ट्वा भूतानि बिभ्यति ।
एष माकरुणो हन्यादतज्ज्ञो ह्यसुतृब् ध्रुवम् ॥

↩ **Back:** ↩ E.16

Śrīmad Bhāgavatam › Saptama Skandha › Adhyāya 15 › Śloka 11 **Niyama** Bhāg. 7.15.11

तस्माद् दैवोपपन्नेन मुन्यन्नेनैव धर्मवित् ।
सन्तुष्टोऽहरहः कुर्यान्नित्यनैमित्तिकाः क्रियाः ॥

↩ **Back:** ↩ E.16

E.17 Meat in śrāddha: the doubt about ahiṃsā, and the answer

Speaker / narration: Bhīṣma to Yudhiṣṭhira (with Yudhiṣṭhira's question) Niyama

- **Niyama** Yudhiṣṭhira asked: ‘You have said that ahiṃsā is the highest dharma, and you have also said that meat is dear to the pitṛs in śrāddhas, and described the śrāddha rite with many kinds of meat; how can meat be had without killing? How can these two be reconciled?’ (Anu. 177.1–2).
- **Niyama** Manu said that pure havis, consecrated with mantras and sprinkled, may be eaten by one who follows pravṛtti-dharma, only in the pitṛ-kāryas, according to Vedic authority, and not otherwise (Anu. 177.51).
- **Niyama** Desiring the welfare of the people, the great Agastya consecrated the forest animals by sprinkling to all the devas; therefore the rites relating to pitṛs and devas do not fail, and the pitṛs, satisfied with meat in accordance with what is proper, are pleased (Anu. 177.57–58).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 177, Śloka 1 **Niyama** KK 13-1-177-1

अहिंसा परमो धर्म इत्युक्तं बहुशस्त्वया ।
श्राद्धेषु च भवानाह पितॄणां मांसमीप्सितम् ॥

↩ **Back:** ↩ E.17

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 177, Śloka 2 **Niyama** KK 13-1-177-2

मांसैर्बहुविधैः प्रोक्तस्त्वया श्राद्धविधिः पुरा ।
अहत्वा च कुतो मांसमेवमेतद्विरुध्यते ॥

↩ **Back:** ↩ E.17

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 177, Śloka 51 **Niyama** KK 13-1-177-51

हविर्यत्संस्कृतं मन्त्रैः प्रोक्षिताभ्युक्षितं शुचि ।
वेदोक्तेन प्रमाणेन पितॄणां प्रक्रियासु च ।
प्रवृत्तिधर्मिणा भक्ष्यं नान्यथा मनुरब्रवीत् ॥

↩ **Back:** ↩ E.17

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 177, Śloka 57 **Niyama** KK 13-1-177-57

प्रजानां हितकामेन त्वगस्त्येन महात्मना ।
आरण्याः सर्वदैवत्याः प्रोक्षितास्तापसैर्मृगाः ॥

↩ **Back:** ↩ E.17

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 177, Śloka 58 **Niyama** KK 13-1-177-58

क्रिया ह्येवं न हीयन्ते पितृदैवतसंश्रिताः ।
प्रीयन्ते पितरश्चैव न्यायतो मांसतर्पिताः ॥

↩ **Back:** ↩ E.17

E.18 The gift of an umbrella and footwear in śrāddha

Speaker / narration: Yudhiṣṭhira to Bhīṣma Niyama

- **Niyama** Yudhiṣṭhira asked: in śrāddha rites, and also in other meritorious rites, people give an umbrella and footwear; by whom, how and why did this custom begin? (Anu. 144.1–2).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 144, Śloka 1 **Niyama** KK 13-1-144-1

यदिदं श्राद्धकृत्येषु दीयते भरतर्षभ ।
छत्रं चोपानहौ चैव केनैतत्सम्प्रवर्तितम् ॥

↩ **Back:** ↩ E.18

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 144, Śloka 2 **Niyama** KK 13-1-144-2

कथं चैतत्समुत्पन्नं किमर्थं चैव दीयते ।
न केवलं श्राद्धकृत्ये पुण्यकेष्वपि दीयते ॥

↩ **Back:** ↩ E.18

E.19 Examining the brāhmaṇa for śrāddha

Speaker / narration: Bhīṣma to Yudhiṣṭhira Niyama

- **Niyama** Yudhiṣṭhira asked to what kind of brāhmaṇas śrāddha should be given (Anu. 137.1).
- **Niyama** In a rite for the devas a kṣatriya should not examine the brāhmaṇas, for the devas purify by their own radiance; but in a rite for the pitṛs, it is said, examination is proper (Anu. 137.2–3).
- **Niyama** In śrāddha a discerning man should examine brāhmaṇas by family, character, age, appearance, learning and lineage (Anu. 137.4).
- **Niyama** Therefore, having examined them with every effort, one should invite dvijas who are devoted to their own duties, self-controlled, born in good families and deeply learned (Anu. 137.41).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 137, Śloka 1 **Niyama** KK 13-1-137-1

कीदृशेभ्यः प्रदातव्यं भवेच्छ्राद्धं पितामह ।
द्विजेभ्यः कुरुशार्दूल तन्मे व्याख्यातुमर्हसि ॥

↩ **Back:** ↩ E.19

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 137, Śloka 2 **Niyama** KK 13-1-137-2

ब्राह्मणान्न परीक्षेत क्षत्रियो दानधर्मवित् ।
दैवे कर्मणि पित्र्ये तु न्यायमाहुः परीक्षणम् ॥

↩ **Back:** ↩ A.4 · Niyama ↩ E.19

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 137, Śloka 3 **Niyama** KK 13-1-137-3

देवताः पावयन्तीह दैवेनैवेह तेजसा ।
उपेत्य तस्माद्देवेभ्यः सर्वेभ्यो दापयेन्नरः ॥

↩ **Back:** ↩ A.4 · Niyama ↩ E.19

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 137, Śloka 4 **Niyama** KK 13-1-137-4

श्राद्धे त्वथ महाराज परीक्षेद्ब्राह्मणान्बुधः ।
कुलशीलवयोरूपैर्विद्ययाऽभिजनेन च ॥

↩ **Back:** ↩ A.4 · Niyama ↩ E.19

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 137, Śloka 41 **Niyama** KK 13-1-137-41

तस्मात्सर्वप्रयत्नेन परीक्ष्यामन्त्रयेद्द्विजान् ।
स्वकर्मनिरतान्दान्तान्कुले जातान्बहुश्रुतान् ॥

↩ **Back:** ↩ E.19

E.20 Choosing brāhmaṇas for śrāddha – only a śrotriya is worthy

Speaker / narration: Mārkaṇḍeya to Yudhiṣṭhira Niyama Pāpa Puṇya

- **Puṇya** One who has worshipped the pitṛ-devatās and honoured the brāhmaṇas undoubtedly reaches an endless world of puṇya (Araṇya. 203.15).
- **Niyama** One who desires puṇya and svarga should worship brāhmaṇas; at the time of śrāddha one should take care to feed only brāhmaṇas who are free of blame (Araṇya. 203.16).
- **Niyama** The weak, one with bad nails, a leper, a deceiver, a kuṇḍa, a golaka, a kāṇḍapṛṣṭha (one who lives by arms) – these should carefully be avoided (Araṇya. 203.17).
- **Pāpa** A censured śrāddha burns (the giver) as fire burns firewood (Araṇya. 203.18).
- **Niyama** Even the mute, the blind, the deaf and others who are not honoured in śrāddha may be engaged along with masters of the Veda (Araṇya. 203.19).
- **Niyama** **Puṇya** Whether havya or kavya, only a śrotriya is worthy; what is given to a virtuous śrotriya is like an oblation offered into a blazing fire (Araṇya. 203.77).

Mahābhārata › Araṇyaparva › Mārkaṇḍeyasamāsyāparva › Adhyāya 203, Śloka 15 **Puṇya** KK 3-11-203-15

पितृदैवतपूजाभिर्ब्राह्मणाभ्यर्चनेन च ।
अनन्तं पुण्यलोकं तु गन्ताऽसौ तु न संशयः ।
श्लेष्मादिभिर्व्याप्ततनुर्म्रियमाणोऽविचेतनः ॥

↩ **Back:** ↩ E.20

Mahābhārata › Araṇyaparva › Mārkaṇḍeyasamāsyāparva › Adhyāya 203, Śloka 16 **Niyama** KK 3-11-203-16

ब्राह्मणा एव सम्पूज्याः पुण्यं स्वर्गमभीप्सता ।
श्राद्धकाले तु यत्नेन भोक्तव्या ह्यजुगुप्सिताः ॥

↩ **Back:** ↩ E.20

Mahābhārata › Araṇyaparva › Mārkaṇḍeyasamāsyāparva › Adhyāya 203, Śloka 17 **Niyama** KK 3-11-203-17

दुर्बलः कुनखी कुष्ठी मायावी कुण्डगोलकौ ।
वर्जनीयाः प्रयत्नेन काण्डपृष्ठाश्च देहिनः ॥

↩ **Back:** ↩ E.20

Mahābhārata › Araṇyaparva › Mārkaṇḍeyasamāsyāparva › Adhyāya 203, Śloka 18 **Pāpa** KK 3-11-203-18

जुगुप्सितं हि यच्छ्राद्धं दहत्यग्निरिवेन्धनम् ॥

↩ **Back:** ↩ E.20

Mahābhārata › Araṇyaparva › Mārkaṇḍeyasamāsyāparva › Adhyāya 203, Śloka 19 **Niyama** KK 3-11-203-19

ये ये श्राद्धे न पूज्यन्ते मूकान्धबधिरादयः ।
तेऽपिसर्वे नियोक्तव्या मिश्रिता वेदपारगैः ॥

↩ **Back:** ↩ E.20

Mahābhārata › Araṇyaparva › Mārkaṇḍeyasamāsyāparva › Adhyāya 203, Śloka 77 **Niyama** **Puṇya** KK 3-11-203-77

हव्यं कव्यं च यत्किञ्चित्सर्वं तच्छ्रोत्रियोऽर्हति ।
दत्तं हि श्रोत्रिये साधौ ज्यलितेऽग्नौ यथा हुतम् ॥

↩ **Back:** ↩ E.20

E.21 Those not worthy of being invited to śrāddha

Speaker / narration: Bhīṣma to Yudhiṣṭhira Niyama

- **Niyama** The fallen, the dull-witted and the insane are not worthy of invitation to rites for the devas and the pitṛs; nor are one with leucoderma, the impotent, the leper, one with consumption, the epileptic or the blind (Anu. 61.12–13).
- **Niyama** Physicians, devalakas (those who make the worship of images their livelihood), those who keep niyamas for show, sellers of soma; singers, dancers, acrobats, musicians, storytellers and warriors are not worthy of śrāddha (Anu. 61.14–15).
- **Niyama** Those who serve as hotṛs for vṛṣalas, teachers of vṛṣalas, disciples of vṛṣalas; one who teaches for a fee and one who learns that way (sellers of the Veda) are not worthy (Anu. 61.16–17).
- **Niyama** A brāhmaṇa who first married a woman of a lower varṇa, even if he knows all learning; those without the sacred fire, those who carry out corpses, thieves and the fallen are not worthy (Anu. 61.18–19).
- **Niyama** Those not known before, gaṇapūrvas, sons of a putrikāpūrva; a debtor, a moneylender, one who lives by selling living beings; strīpūrvas, kāṇḍapṛṣṭhas (those who live by arms) and ājapas are not worthy of śrāddha (Anu. 61.20–22).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 61, Śloka 12 **Niyama** KK 13-1-61-12

यावन्तः पतिता विप्रा जडोन्मत्तास्तथैव च ।
दैवे वाऽप्यथ पित्र्ये वा राजन्नार्हन्ति केतनम् ॥

↩ **Back:** ↩ E.21

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 61, Śloka 13 **Niyama** KK 13-1-61-13

श्वित्री क्लीबश्च कुष्ठी च तता यक्ष्महतश्च यः ।
अपस्मारी च यश्चान्धो राजन्नार्हन्ति केतनम् ॥

↩ **Back:** ↩ E.21

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 61, Śloka 14 **Niyama** KK 13-1-61-14

चिकित्सका देवलका वृथा नियमधारिणः ।
सोमविक्रयिणश्चैव श्राद्धे नार्हन्ति केतनम् ॥

↩ **Back:** ↩ A.4 · Niyama ↩ E.21

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 61, Śloka 15 **Niyama** KK 13-1-61-15

गायना नर्तकाश्चैव प्लवका वादकास्तथा ।
कथका योधकाश्चैव राजन्नार्हन्ति केतनम् ॥

↩ **Back:** ↩ A.4 · Niyama ↩ E.21

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 61, Śloka 16 **Niyama** KK 13-1-61-16

होतारो वृषलानां च वृषलाध्यापकास्तथा ।
तथा वृषलशिष्याश्च राजन्नार्हन्ति केतनम् ॥

↩ **Back:** ↩ E.21

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 61, Śloka 17 **Niyama** KK 13-1-61-17

अनुयोक्ता च यो विप्रो अनुयुक्तश्च भारत ।
नार्हतस्तावपि श्राद्धं ब्रह्मविक्रयिणौ हि तौ ॥

↩ **Back:** ↩ E.21

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 61, Śloka 18 **Niyama** KK 13-1-61-18

अग्रणीर्यः कृतः पूर्वं वर्णावरपरिग्रहः ।
ब्राह्मणः सर्वविद्योऽपि राजन्नार्हति केतनम् ॥

↩ **Back:** ↩ E.21

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 61, Śloka 19 **Niyama** KK 13-1-61-19

अनग्नयश्च ये विप्रा मृतनिर्यातकाश्च ये ।
स्तेनाश्च पतिताश्चैव राजन्नार्हन्ति केतनम् ॥

↩ **Back:** ↩ E.21

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 61, Śloka 20 **Niyama** KK 13-1-61-20

अपरिज्ञातपूर्वाश्च गणपूर्वाश्च भारत ।
पुत्रिकापूर्वपुत्राश्च श्राद्धे नार्हन्ति केतनम् ॥

↩ **Back:** ↩ E.21

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 61, Śloka 21 **Niyama** KK 13-1-61-21

ऋणकर्ता च यो राजन्यश्च वार्धुषिको नरः ।
प्राणिविक्रयवृत्तिश्च राजन्नार्हन्ति केतनम् ॥

↩ **Back:** ↩ E.21

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 61, Śloka 22 **Niyama** KK 13-1-61-22

स्त्रीपूर्वाः काण्डपृष्ठाश्च यावन्तो भरतर्षभ ।
आजपा ब्राह्मणाश्चैव श्राद्धे नार्हन्ति केतनम् ॥

↩ **Back:** ↩ E.21

E.22 Brāhmaṇas fit to be invited; wealth unfit for śrāddha

Speaker / narration: Bhīṣma to Yudhiṣṭhira Niyama

- **Niyama** Hear the concession (exemption) for both giver and receiver regarding the brāhmaṇa prescribed for śrāddha and for rites to the devas (Anu. 61.23).
- **Niyama** Those who have kept their vows, are virtuous, know the Sāvitrī and perform the rites are fit to be invited, even if they are farmers (Anu. 61.24).
- **Niyama** A brāhmaṇa of good family who follows kṣātra-dharma in battle may be invited; but a trader should never be engaged for a śrāddha (Anu. 61.25).
- **Niyama** One who keeps the agnihotra, lives in a village, does not steal and knows how to honour guests; one who recites the Sāvitrī at the three times, lives by alms and performs the rites; one who observes sunrise and sunset, is non-violent and has few faults; one free of deceit and sophistry: these are fit to be invited (Anu. 61.26–29).
- **Niyama** Even one who has broken his vows, a gambler, a thief, one who sells living beings, or a trader is fit if he has done prāyaścitta and again drunk the soma; one who earned wealth by cruel deeds and afterwards honours all as guests is also fit (Anu. 61.30–31).
- **Niyama** Wealth obtained by selling the Veda, wealth earned through a woman, and wealth earned through impotence should not be given to the pitṛs or to brāhmaṇas (Anu. 61.32).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 61, Śloka 23 **Niyama** KK 13-1-61-23

श्राद्धे दैवे च निर्दिष्टो ब्राह्मणो भरतर्षभ ।
दातुः प्रतिग्रहीतुश्च शृणुष्वानुग्रहं पुनः ॥

↩ **Back:** ↩ E.22

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 61, Śloka 24 **Niyama** KK 13-1-61-24

चीर्णव्रता गुणैर्युक्ता भवेयुर्येऽपि कर्षकाः ।
सावित्रीज्ञाः क्रियावन्तस्ते राजन्केतनक्षमाः ॥

↩ **Back:** ↩ E.22

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 61, Śloka 25 **Niyama** KK 13-1-61-25

क्षात्रधर्मिणमप्याजौ केतयेत्कुलजं द्विजम् ।
न त्वेव वणिजं तात श्राद्धे च परिकल्पयेत् ॥

↩ **Back:** ↩ E.22

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 61, Śloka 26 **Niyama** KK 13-1-61-26

अग्निहोत्री च यो विप्रो ग्रामवासी च यो भवेत् ।
अस्तेनश्चातिथिज्ञश्च स राजन्केतनक्षमः ॥

↩ **Back:** ↩ E.22

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 61, Śloka 27 **Niyama** KK 13-1-61-27

सावित्रीं जपते यस्तु त्रिकालं भरतर्षभ ।
भिक्षावृत्तिः क्रियावांश्च स राजन्केतनक्षमः ॥

↩ **Back:** ↩ E.22

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 61, Śloka 28 **Niyama** KK 13-1-61-28

उदितास्तमितो यश्च तथैवास्तमितोदितः ।
अहिंस्रश्चाल्पदोषश्च स राजन्केतनक्षमः ॥

↩ **Back:** ↩ E.22

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 61, Śloka 29 **Niyama** KK 13-1-61-29

अकल्ककॊ ह्यतर्कश्च ब्राह्मणो भरतर्षभ ।
संसर्गे भैक्ष्यवृत्तिश्च स राजन्केतनक्षमः ॥

↩ **Back:** ↩ E.22

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 61, Śloka 30 **Niyama** KK 13-1-61-30

अव्रती कितवः स्तेनः प्राणिविक्रयिको वणिक् ।
सनिष्कृतिः पुनः सोमं पीतवान्केतनक्षमः ॥

↩ **Back:** ↩ E.22

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 61, Śloka 31 **Niyama** KK 13-1-61-31

अर्जयित्वा धनं पूर्वं दारुणैरपि कर्मभिः ।
भवेत्सर्वातिथिः पश्चात्स राजन्केतनक्षमः ॥

↩ **Back:** ↩ E.22

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 61, Śloka 32 **Niyama** KK 13-1-61-32

ब्रह्मविक्रयनिर्दिष्टं स्त्रिया यच्चार्जितं धनम् ।
अदेयं पितृविप्रेभ्यो यच्च क्लैब्यादुपार्जितम् ॥

↩ **Back:** ↩ E.22

E.23 The paṅkti-pāvanas: whom to invite

Speaker / narration: Bhīṣma to Yudhiṣṭhira Niyama Puṇya

- **Niyama** I shall describe the paṅkti-pāvanas (purifiers of the row of diners) with their reasons; examine them: brāhmaṇas who are snātakas in learning, Veda and vows, and who are of good conduct, purify everyone (Anu. 137.24–25).
- **Niyama** The triṇāciketa, the pañcāgni, the trisuparṇa, one who knows the six aṅgas, the descendant of a brahmadeya marriage, the chandoga, the singer of the Jyeṣṭha-sāman, one obedient to his parents, and a śrotriya of ten generations (Anu. 137.26–27).
- **Niyama** One who goes to his lawful wife only in her season, a snātaka in Vedic learning and vows, one who studies the Atharvaśiras, a brahmacārī, one who speaks the truth, one devoted to dharma, and one devoted to his own duties purify the paṅkti (Anu. 137.28–29).
- **Niyama** Those who have bathed and toiled at holy tīrthas, those who have taken the avabhṛtha bath at yajñas performed with mantras; those free from anger and fickleness, forbearing, self-controlled, masters of their senses, and devoted to the welfare of all beings: these should be invited to śrāddhas (Anu. 137.30–31).
- **Puṇya** What is given to them is inexhaustible; they are paṅkti-pāvanas (Anu. 137.32).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 137, Śloka 24 **Niyama** KK 13-1-137-24

इमे तु भरतश्रेष्ठ विज्ञेयाः पङ्क्तिपावनाः ।
हेतुतस्तान्प्रवक्ष्यामि परीक्षस्वेह तान्द्विजान् ॥

↩ **Back:** ↩ E.23

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 137, Śloka 25 **Niyama** KK 13-1-137-25

विद्यावेदव्रतस्नाता ब्राह्मणाः सर्व एव हि ।
सदाचारपराश्चैव विज्ञेयाः सर्वपावनाः ॥

↩ **Back:** ↩ E.23

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 137, Śloka 26 **Niyama** KK 13-1-137-26

पाङ्क्तेयांस्तु प्रवक्ष्यामि ज्ञेयास्ते पङ्क्तिपावनाः ।
त्रिणाचिकेतः पञ्चाग्निस्त्रिसुपर्णः षडङ्गवित् ॥

↩ **Back:** ↩ E.23

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 137, Śloka 27 **Niyama** KK 13-1-137-27

ब्रह्मदेयानुसन्तानश्छन्दोगो ज्येष्ठसामगः ।
मातापित्रोर्यश्च वश्यः श्रोत्रियो दशपूरुषः ॥

↩ **Back:** ↩ E.23

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 137, Śloka 28 **Niyama** KK 13-1-137-28

ऋतुकालाभिगामी च धर्मपत्नीषु यः सदा ।
वेदविद्याव्रतस्नातो विप्रः पङ्क्तिं पुनात्युत ॥

↩ **Back:** ↩ E.23

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 137, Śloka 29 **Niyama** KK 13-1-137-29

अथर्वशिरसोऽध्येता ब्रह्मचारी यतव्रतः ।
सत्यवादी धर्मशीलः स्वकर्मनिरतश्च सः ॥

↩ **Back:** ↩ E.23

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 137, Śloka 30 **Niyama** KK 13-1-137-30

ये च पुण्येषु तीर्थेषु अभिषेककृतश्रमाः ।
मखेषु च समन्त्रेषु भवन्त्यवभृथप्लुताः ॥

↩ Back: ↩ E.23

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 137, Śloka 31 **Niyama** KK 13-1-137-31

अक्रोधना ह्यचपलाः क्षान्ताः दान्ता जितेन्द्रियाः ।
सर्वभूतहिता ये च श्राद्धेष्वेतान्निमन्त्रयेत् ॥

↩ Back: ↩ E.23

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 137, Śloka 32 **Puṇya** KK 13-1-137-32

एतेषु दत्तमक्षय्यमेते वै पङ्क्तिपावनाः ।
इमे परे महाभागा विज्ञेयाः पङ्क्तिपावनाः ॥

↩ Back: ↩ E.23

E.24 Paṅkti-pāvanas — yatis, bhāgavatas, paurāṇikas

Speaker / narration: Bhīṣma to Yudhiṣṭhira Niyama Pāpa

- **Niyama** Yatis who know the dharma of liberation, yogīs who have observed their vows, knowers of the Pāñcarātra, bhāgavatas, Vaikhānasas who follow Vedic practice; those who recite the Itihāsa to the best of the twice-born (Anu. 137.33–34).
- **Niyama** Knowers of the bhāṣyas, those devoted to grammar, those who study the Purāṇa and the dharma-śāstras, those who duly practise what they have studied, those who have lived in the guru's house, the truthful, and those foremost in the Vedas and in exposition — these purify the row as far as they see (Anu. 137.35–37).
- **Niyama** Because he purifies the paṅkti (row), he is called 'paṅkti-pāvana'; the knowers of Brahman say that a descendant of a brahmadeya line alone purifies up to two and a half krośas (Anu. 137.38).
- **Niyama** **Pāpa** One who is neither a ṛtvik nor a teacher and sits on the foremost seat (at a śrāddha), even if he sits there with the permission of the ṛtviks, takes upon himself the misdeeds of all in that row (Anu. 137.39).
- **Niyama** But one who knows the Veda, is free of all faults of the row and is not fallen (incurs no fault even if he sits on the foremost seat) — he is indeed a paṅkti-pāvana (Anu. 137.40).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 137, Śloka 33 **Niyama** KK 13-1-137-33

यतयो मोक्षधर्मज्ञा योगिनश्चरितव्रताः ।
पञ्चरात्रविदो मुख्यास्तथा भागवताः परे ॥

↩ Back: ↩ E.24

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 137, Śloka 34 **Niyama** KK 13-1-137-34

वैखानसाः कुलश्रेष्ठा वैदिकाचारचारिणः ।
ये चेतिहासं प्रयताः श्रावयन्ति द्विजोत्तमान् ॥

↩ Back: ↩ E.24

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 137, Śloka 35 **Niyama** KK 13-1-137-35

ये च भाष्यविदः केचिद्ये च व्याकरणे रताः ।
अधीयते पुराणं ये धर्मशास्त्राण्यथापि च ॥

↩ Back: ↩ E.24

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 137, Śloka 36 **Niyama** KK 13-1-137-36

अधीत्य च यथान्यायं विधिवत्तस्य कारिणः ।
उपपन्नो गुरुकुले सत्यवादी सहस्रशः ॥

↩ Back: ↩ E.24

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 137, Śloka 37 **Niyama** KK 13-1-137-37

अग्र्याः सर्वेषु वेदेषु सर्वप्रवचनेषु च ।
यावदेते प्रपश्यन्ति पङ्क्त्यास्तावत्पुनन्त्युत ॥

↩ **Back:** ↩ E.24

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 137, Śloka 38 **Niyama** KK 13-1-137-38

ततो हि पावनात्पङ्क्त्याः पङ्क्तिपावन उच्यते ।
क्रोशादर्धतृतीयाच्च पावयेदेक एव हि ।
ब्रह्मदेयानुसन्तान इति ब्रह्मविदो विदुः ॥

↩ **Back:** ↩ E.24

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 137, Śloka 39 **Niyama** **Pāpa** KK 13-1-137-39

अनृत्विगनुपाध्यायः स चेदग्रासनं व्रजेत् ।
ऋत्विग्भिरभ्यनुज्ञातः पङ्क्त्या हरति दुष्कृतम् ॥

↩ **Back:** ↩ E.24

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 137, Śloka 40 **Niyama** KK 13-1-137-40

अथ चेद्वेदवित्सर्वैः पङ्क्तिदोषैर्विवर्जितः ।
न च स्यात्पतितो राजन्पङ्क्तिपावन एव सः ॥

↩ **Back:** ↩ E.24

E.25 Kavya for those steadfast in knowledge; revilers should not be invited to the meal

Speaker / narration: Bhīṣma to Yudhiṣṭhira Niyama Pāpa

- **Niyama** Those who follow the conduct of the ṛṣis and know all dharma are regarded by the devas as brāhmaṇas; they are steadfast in svādhyāya, knowledge, tapas and action (Anu. 137.50–51).
- **Niyama** Kavyas should be offered to those steadfast in knowledge (Anu. 137.52).
- **Niyama** **Pāpa** Those who revile (brāhmaṇas) in their speech should not be fed at śrāddhas; reviled brāhmaṇas destroy the family for three generations (Anu. 137.53).
- **Niyama** It is the word of the Vaikhānasa ṛṣis that brāhmaṇas who have mastered the Vedas should be examined even from afar; whether dear or disliked, it is to them that śrāddha should be given (Anu. 137.54–55).
- **Niyama** Even if one feeds a thousand thousand (a million) people who do not know the Ṛks, if one knower of the mantras is pleased, that equals all of them (Anu. 137.56).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 137, Śloka 50 **Niyama** KK 13-1-137-50

ऋषीणां समये नित्यं ये चरन्ति युधिष्ठिर ।
निश्चिताः सर्वधर्मज्ञास्तान्देवा ब्राह्मणान्विदुः ॥

↩ **Back:** ↩ E.25

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 137, Śloka 51 **Niyama** KK 13-1-137-51

स्वाध्यायनिष्ठा ऋषयो ज्ञाननिष्ठास्तथैव च ।
तपोनिष्ठाश्च बोद्धव्याः कर्मनिष्ठाश्च भारत ॥

↩ **Back:** ↩ E.25

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 137, Śloka 52 **Niyama** KK 13-1-137-52

कव्यानि ज्ञाननिष्ठेभ्यः प्रतिष्ठाप्यानि भारत ।
तत्र ये ब्राह्मणान्केचिन्न सीदन्ति हि ते नराः ॥

↩ **Back:** ↩ E.25

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 137, Śloka 53 **Niyama** **Pāpa** KK 13-1-137-53

ये तु निन्दन्ति जल्पेषु न ताञ्श्राद्धेषु भोजयेत् ।
ब्राह्मणा निन्दिता राजन्हन्युस्त्रैपुरुषं कुलम् ॥

↩ **Back:** ↩ E.25

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 137, Śloka 54 **Niyama** KK 13-1-137-54

वैखानसानां वचनमृषीणां श्रूयते नृप ।
दूरादेव परीक्षेत ब्राह्मणान्वेदपारगान् ॥

↩ **Back:** ↩ E.25

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 137, Śloka 55 **Niyama** KK 13-1-137-55

प्रियो वा यदि वा द्वेष्यस्तेषां तु श्राद्धमावपेत् ॥

↩ **Back:** ↩ E.25

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 137, Śloka 56 **Niyama** KK 13-1-137-56

यः सहस्रं सहस्राणां भोजयदेनृचो नरः ।
एकस्तान्मन्त्रवित्प्रीतः सर्वानर्हति भारत ॥

↩ **Back:** ↩ A.4 · Niyama ↩ E.25

E.26 Brāhmaṇas fit and unfit for śrāddha; the time for the pitṛs

Speaker / narration: Śrī Kṛṣṇa's answer to Yudhiṣṭhira's question Niyama Pāpa

- Niyama Yudhiṣṭhira asked: what is the time for havya and kavya, who are worthy of honour, and which brāhmaṇas are to be avoided? (Āśva. 106.70).
- Niyama Pāpa The rite for the devas should be done in the forenoon and the rite for the pitṛs in the aparāhṇa (afternoon); a gift given at the wrong time is said to be rājasa (Āśva. 106.71).
- Niyama Pāpa What is given with public announcement, what is mixed with untruth, and what a dog has touched should be known as the share of the rākṣasas (Āśva. 106.72).
- Niyama The fallen, the dull-witted, the insane and the like are not fit to be honoured in rites for the devas and the pitṛs (Āśva. 106.73).
- Niyama A eunuch, a 'plaṅgī' (the meaning of this word is unclear), a leper, one with consumption, and an epileptic — these are not fit to be honoured in the rite for the pitṛs (Āśva. 106.74).
- Niyama Those who practise medicine for a living, temple-priests (devalakas), those who keep observances deceitfully, and those who sell soma are not fit for śrāddha (Āśva. 106.75).
- Niyama Pāpa Brāhmaṇas who have eaten at an ekoddiṣṭa are not fit to be honoured again until they have performed the cāndrāyaṇa (Āśva. 106.76).
- Niyama Singers, dancers, acrobats, musicians, storytellers and warriors are not fit for śrāddha (Āśva. 106.77).
- Niyama Those without an agnihotra, those who carry corpses, thieves, and those who do forbidden deeds are not fit (Āśva. 106.78).
- Niyama Those not known before, gaṇa-putras and putrikā-putras are not fit for śrāddha (Āśva. 106.79).
- Niyama A brāhmaṇa who fights in war, a twice-born who trades, and one who lives by selling living beings are not fit for śrāddha (Āśva. 106.80).
- Niyama Those who have kept vows, who are constantly engaged in svādhyāya, who know the Sāvitrī, and who are steadfast in their duties are worthy of honour at śrāddha (Āśva. 106.81).
- Niyama (Obtaining) a brāhmaṇa is itself the time for śrāddha; likewise when curds, ghee, darbha, flowers and a suitable place are obtained — at that time śrāddha should be given (Āśva. 106.82).

Mahābhārata › Āśvamedhikaparva › Vaiṣṇavadharmaparva › Adhyāya 106, Śloka 70 Niyama KK 14-3-106-70

देवदेवेश दैत्यघ्न कालः को हव्यकव्ययोः ।
के तत्रि पूजामर्हन्ति वर्जनीयाश्च के द्विजाः ॥

↩ Back: ↩ E.26

Mahābhārata › Āśvamedhikaparva › Vaiṣṇavadharmaparva › Adhyāya 106, Śloka 71 Niyama Pāpa KK 14-3-106-71

भगवानुवाच —
।
दैवं पूर्वाह्णिकं ज्ञेयं पैतृकं चापराह्णिकम् ।
कालहीनं च यद्दानं तद्दानं राजसं विदुः ॥

↩ Back: ↩ E.26

Mahābhārata › Āśvamedhikaparva › Vaiṣṇavadharmaparva › Adhyāya 106, Śloka 72 Niyama Pāpa KK 14-3-106-72

अवघुष्टं च यद्भुक्तमनृतेन च भारत ।
परामृष्टं शुना वाऽपि तद्भागं राक्षसं विदुः ॥

↩ Back: ↩ E.26

Mahābhārata › Āśvamedhikaparva › Vaiṣṇavadharmaparva › Adhyāya 106, Śloka 73 Niyama KK 14-3-106-73

यावन्तः पतिता विप्रा जडोन्मत्तादयोपि च ।
दैवे च पित्र्ये ते विप्रा राजन्नार्हन्ति सत्क्रियां ॥

↩ Back: ↩ E.26

Mahābhārata › Āśvamedhikaparva › Vaiṣṇavadharmaparva › Adhyāya 106, Śloka 74 Niyama KK 14-3-106-74

क्लीबः प्लङ्गी च कृष्ठी च राजयक्ष्मान्वितश्च यः ।
अपस्मारी च यश्चापि पित्र्ये नार्हति सत्कृतिम् ॥

↩ Back: ↩ E.26

Mahābhārata › Āśvamedhikaparva › Vaiṣṇavadharmaparva › Adhyāya 106, Śloka 75 Niyama KK 14-3-106-75

चिकित्सका देवलका मिथ्यानियमधारिणः ।
सोमविक्रयिणश्चापि श्राद्धे नार्हन्ति सत्कृतिम् ॥

↩ Back: ↩ E.26

Mahābhārata › Āśvamedhikaparva › Vaiṣṇavadharmaparva › Adhyāya 106, Śloka 76 Niyama Pāpa KK 14-3-106-76

एकोद्दिष्टे च ये चान्नं भुञ्जते विधिवद्द्बिजाः ।
चान्द्रायणमकृत्वा ते पुनर्नार्हन्ति सत्कृतिम् ॥

↩ Back: ↩ E.26

Mahābhārata › Āśvamedhikaparva › Vaiṣṇavadharmaparva › Adhyāya 106, Śloka 77 Niyama KK 14-3-106-77

गायका नर्तकाश्चैव प्लवका वादकास्तथा ।
कथका यौधिकाश्चैव श्राद्धे नार्हन्ति सत्कृतिम् ॥

↩ Back: ↩ E.26

Mahābhārata › Āśvamedhikaparva › Vaiṣṇavadharmaparva › Adhyāya 106, Śloka 78 Niyama KK 14-3-106-78

अनग्नयश्च ये विप्राः शवनिर्यातकाश्च ये ।
स्तेनाश्चापि विकर्मस्था राजन्नार्हन्ति सत्कृतिम् ॥

↩ Back: ↩ E.26

Mahābhārata › Āśvamedhikaparva › Vaiṣṇavadharmaparva › Adhyāya 106, Śloka 79 Niyama KK 14-3-106-79

अपरिज्ञातपूर्वाश्च गणपुत्राश्च ये द्विजाः ।
पुत्रिकापुत्रकाश्चापि श्राद्धे नार्हन्ति सत्कृतिम् ॥

↩ Back: ↩ E.26

Mahābhārata › Āśvamedhikaparva › Vaiṣṇavadharmaparva › Adhyāya 106, Śloka 80 Niyama KK 14-3-106-80

रणकर्ता च यो विप्रो यश्च वाणिज्यको द्विजः ।
प्राणिविक्रयवृत्तिश्च श्राद्धे नार्हन्ति सत्कृतिम् ॥

↩ Back: ↩ E.26

Mahābhārata › Āśvamedhikaparva › Vaiṣṇavadharmaparva › Adhyāya 106, Śloka 81 Niyama KK 14-3-106-81

चीर्णव्रतगुणैर्युक्ता नित्यं स्वाध्यायतत्पराः ।
सावित्रीज्ञाः क्रियावन्तस्ते श्राद्धे सत्कृतिक्षमाः ॥

↩ Back: ↩ E.26

Mahābhārata › Āśvamedhikaparva › Vaiṣṇavadharmaparva › Adhyāya 106, Śloka 82 Niyama KK 14-3-106-82

श्राद्धस्य ब्राह्मणः कालः प्राप्तं दधि घृतं तथा ।
दर्भाः सुमनसः क्षेत्रं तत्काले श्राद्धदो भवेत् ॥

↩ Back: ↩ E.26

E.27 Choosing brāhmaṇas for śrāddha — the paṅkti-pāvanas and the forbidden

Speaker / narration: Śrī Kṛṣṇa to Yudhiṣṭhira Niyama Pāpa Puṇya

- Niyama Pāpa Such a vipra should be engaged in rites for the devas and in śrāddha without aversion; one who is held in aversion burns up the śrāddha as fire burns firewood (Āśva. 98.71).
- Niyama What being is greater than the brāhmaṇa through whose mouth the devas partake of havya and the pitṛ-devatās of kavya? (Āśva. 98.84).
- Niyama Those of base birth are not fit for rites for the devas or the pitṛs, for gifts, for eating together, for conversation or for alliance (Āśva. 99.13).
- Niyama In havya and kavya one should feed, according to the rule, those superior to oneself; the giver of food is the giver of life (Āśva. 101.77).
- Puṇya When such brāhmaṇas, self-controlled and steadfast in the spiritual, are satisfied at śrāddhas, the grandfathers are satisfied through their satisfaction (Āśva. 104.114).
- Niyama A vipra duly invited for havya and kavya does not incur expiation even if he eats other substances (Āśva. 110.5).
- Niyama Yudhiṣṭhira asked which vipras are commendable, which are condemned, and what the time for the aṣṭakā is (Āśva. 110.9).
- Niyama Puṇya These sit in the foremost seat and eat first; by their mere sight they purify the others in that row; the best of the dvijas who are My devotees are paṅkti-pāvanas, especially worthy of honour (Āśva. 110.12–13).

Mahābhārata › Āśvamedhikaparva › Vaiṣṇavadharmaparva › Adhyāya 98, Śloka 71 Niyama Pāpa KK 14-3-98-71

दैवे श्राद्धेऽपि विप्रः स नियोक्तव्योऽजुगुप्सया ।
जुगुप्सितस्तु यः श्राद्धं दहत्यग्निरिवेन्धनम् ॥

↩ Back: ↩ E.27

Mahābhārata › Āśvamedhikaparva › Vaiṣṇavadharmaparva › Adhyāya 98, Śloka 84 Niyama KK 14-3-98-84

यस्याऽऽस्येन समश्नन्ति हव्यानि त्रिदिवौकसः ।
कव्यानि चैव पितरः किं भूतमधिकं ततः ॥

↩ Back: ↩ E.27

Mahābhārata › Āśvamedhikaparva › Vaiṣṇavadharmaparva › Adhyāya 99, Śloka 13 Niyama KK 14-3-99-13

दैवे पित्र्ये तथा दाने भोजने सहभाषणे ।
शयने सहसम्बन्धे न योग्या दृष्टयोनिजाः ॥

↩ Back: ↩ E.27

Mahābhārata › Āśvamedhikaparva › Vaiṣṇavadharmaparva › Adhyāya 101, Śloka 77 Niyama KK 14-3-101-77

भोजयेदात्मनः श्रेष्ठान्विधिवद्धव्यकव्ययोः ।
अन्नं प्राणो मनुष्यणामन्नदः प्राणदो भवेत् ।
तस्मादन्नं विशेषेण दातव्यं भूतिमिच्छता ॥

↩ Back: ↩ E.27

Mahābhārata › Āśvamedhikaparva › Vaiṣṇavadharmaparva › Adhyāya 104, Śloka 114 Puṇya KK 14-3-104-114

ईदृशाध्यात्मिनो ये तु ब्राह्मणा नियतेन्द्रियाः ।
तेषां श्राद्धेषु तृप्यन्ति तेन तृप्ताः पितामहाः ॥

↩ Back: ↩ E.27

Mahābhārata › Āśvamedhikaparva › Vaiṣṇavadharmaparva › Adhyāya 110, Śloka 5 Niyama KK 14-3-110-5

निमन्त्रितस्तु यो विप्रो विधिवद्धव्यकव्ययोः ।
मांसादीन्यपि भुञ्जानः प्रायश्चित्तीयते न च ॥

↩ Back: ↩ E.27

Mahābhārata › Āśvamedhikaparva › Vaiṣṇavadharmaparva › Adhyāya 110, Śloka 9 **Niyama** KK 14-3-110-9

प्रशस्याः कीदृशा विप्रा निन्द्याश्चापि सुरेश्वर ।
अष्टकायाश्च कः कालस्तन्मे कथय सुव्रत ॥

↩ Back: ↩ E.27

Mahābhārata › Āśvamedhikaparva › Vaiṣṇavadharmaparva › Adhyāya 110, Śloka 12 **Niyama** **Puṇya** KK 14-3-110-12

एते चाग्रासनस्थास्ते भुञ्जानाः प्रथमं द्विजाः ।
तस्यां पङ्क्त्यां तु ये चान्ये तान्पुनन्त्येव दर्शनात् ॥

↩ Back: ↩ E.27

Mahābhārata › Āśvamedhikaparva › Vaiṣṇavadharmaparva › Adhyāya 110, Śloka 13 **Niyama** **Puṇya** KK 14-3-110-13

मद्भक्ता ये द्विजश्रेष्ठा मद्भक्ता मत्परायणाः ।
तान्पङ्क्तिपावनान्विद्धि पूज्यांश्चैव विशेषतः ॥

↩ Back: ↩ E.27

E.28 A vipra without Vedic study is not fit for śrāddha

Speaker / narration: Vidura to Dhṛtarāṣṭra (Niyama)

- **Niyama** Just as a brāhmaṇa who has not studied the Vedas is not fit to be fed at śrāddha, so one who does not know the six measures of policy (ṣāḍguṇya) is not fit for consultation on counsel (Udyoga. 38.23).

Mahābhārata › Udyogaparva › Prajāgaraparva › Adhyāya 38, Śloka 23 **Niyama** KK 5-3-38-23

अनधीत्य यथा वेदान्न विप्रः श्राद्धमर्हति ।
एवमश्रुतषाड्गुण्यो न मन्त्रं श्रोतुमर्हति ॥

↩ Back: ↩ E.28

E.29 Those worthy and unworthy of havya and kavya

Speaker / narration: Vyāsa to Yudhiṣṭhira (35); Bhīṣma to Yudhiṣṭhira (62); Vyāsa to Śuka (249) (Niyama) (Pāpa)

- **Niyama** A brāhmaṇa who has not studied the Veda is a brāhmaṇa in name only, like an elephant made of wood; what is given to a brāhmaṇa without the Veda is fruitless and, through the fault of the recipient, bears no fruit (Śānti. 35.45–46).
- **Pāpa** Such a fool destroys the havya of the devas and the kavya of the pitṛs; he does not attain the worlds of puṇya (Śānti. 35.49).
- **Niyama** Brāhmaṇas of bad conduct who have abandoned dharma are equal to śūdras; they should be excluded from rites to the devas (Śānti. 62.5).
- **Niyama** **Pāpa** One without propriety, deceitful in speech, cruel, fond of violence, who has abandoned his own dharma — havya, kavya and the like are not to be given to such a person (Śānti. 62.6).
- **Niyama** Śrotriyas who have completed the vows of Vedic study, masters of the Veda, those who live by their own duties, the self-controlled, the diligent in rites and the ascetics are worthy of worship; havya and kavya were ordained for the very purpose of honouring them (Śānti. 249.8–9).

Mahābhārata › Śāntiparva › Rājadharmaparva › Adhyāya 35, Śloka 45 **Niyama** KK 12-1-35-45

निष्कारणं स्मृतं दत्तं ब्राह्मणे ब्रह्मवर्जिते ।
न फलेत्पात्रदोषेण न चात्रास्ति विचारणा ॥

↩ Back: ↩ E.29

Mahābhārata › Śāntiparva › Rājadharmaparva › Adhyāya 35, Śloka 46 **Niyama** KK 12-1-35-46

यथा दारुमयो हस्ती यथा चर्ममयो मृगः ।
ब्राह्मणश्चानधीयानस्त्रयस्ते नामधारकाः ॥

↩ **Back:** ↩ E.29

Mahābhārata › Śāntiparva › Rājadharmaparva › Adhyāya 35, Śloka 49 **Pāpa** KK 12-1-35-49

देवतानां पितॄणां च हव्यकव्यविनाशकः ।
सर्वथाऽर्थहरो मूर्खो न लोकान्प्राप्तुमर्हति ॥

↩ **Back:** ↩ E.29

Mahābhārata › Śāntiparva › Rājadharmaparva › Adhyāya 62, Śloka 5 **Niyama** KK 12-1-62-5

एवंविधो ब्राह्मणः कौरवेन्द्र वृत्तापेतो यो भवेन्मन्दचेताः ।
जपन्वेदानजपंश्चापि राजन्समः शूद्रैर्दासवच्चापि भोज्यः ।
एते सर्वे शूद्रसमा भवन्ति राजन्नेतान्वर्जयेद्देवकृत्ये ॥

↩ **Back:** ↩ E.29

Mahābhārata › Śāntiparva › Rājadharmaparva › Adhyāya 62, Śloka 6 **Niyama** **Pāpa** KK 12-1-62-6

निर्मर्यादे वाक्छठे क्रूरवृत्तौ हिंसाकामे त्यक्तवृत्तस्वधर्मे ।
हव्यं कव्यं यानि चान्यानि राजन्देयान्यदेयानि भवन्ति तस्मिन् ॥

↩ **Back:** ↩ E.29

Mahābhārata › Śāntiparva › Mokṣadharmaparva › Adhyāya 249, Śloka 8 **Niyama** KK 12-3-249-8

तथास्यातिथयः पूज्या हव्यकव्यवहाः सदा ।
वेदविद्याव्रतस्नाताः श्रोत्रिया वेदपारगाः ॥

↩ **Back:** ↩ E.29

Mahābhārata › Śāntiparva › Mokṣadharmaparva › Adhyāya 249, Śloka 9 **Niyama** KK 12-3-249-9

स्वकर्मजीविनो दान्ताः क्रियावन्तस्तपस्विनः ।
तेषां हव्यं च कव्यं चाप्यर्हणार्थं विधीयते ॥

↩ **Back:** ↩ E.29

E.30 Sons who are qualified to give havya and kavya

Speaker / narration: Kadrū (22.16); Nārada to Mārkaṇḍeya (55–59); Bhīṣma to Yudhiṣṭhira (80.13) Niyama Puṇya

- Niyama Puṇya A son carries his pitṛs across, whether in this world or after death; that is why he is called 'putra' (one who purifies), said Kadrū (Anu. 22.16).
- Niyama That maiden is called a 'punarbhū'; when she has sons she is a 'havyakavyadā' (a giver of havya and kavya); in the matter of offspring she is not to be blamed (Anu. 55.7).
- Niyama The kānīna sons born to a maiden are givers of havya and kavya to that maiden's father; if one marries a woman who is already pregnant, that son is a 'sahoḍha' (Anu. 55.11–12).
- Niyama For one who brings a maiden from his own varṇa and marries her, she bears a son who gives havya and kavya (Anu. 55.21).
- Niyama There are eight forms of union with a wife sanctioned by dharma; the sons born of them are beneficial in this world and the next and are givers of havya and kavya (Anu. 56.2). The sons of the five forms of union in which women become wives a second time are also givers of havya and kavya (Anu. 56.6).
- Niyama In this way those women are not at fault; they become lawful wives, and having sons, they become givers of havya and kavya (Anu. 57.4).
- Niyama She becomes his wife; her sons are givers of havya and kavya; and all her kinsmen caught in servitude are freed from the work of servitude (Anu. 59.45).
- Niyama The dauhitra (daughter's son) offers piṇḍas both to his own father and to his mother's father; in dharma there is no difference between a son and a dauhitra (Anu. 80.13).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 22, Śloka 16 Niyama Puṇya KK 13-1-22-16

इह वा तारयेत्पुत्रः प्रेत्य वा तारयेत्पितॄन् ।
नात्र चित्रं भवेत्किञ्चित्पुनातीति च पुत्रकः ॥

↩ Back: ↩ E.30

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 55, Śloka 7 Niyama KK 13-1-55-7

पुनर्भूर्नाम सा कन्या सपुत्रा हव्यकव्यदा ।
अदूष्या सा प्रसूतीषु प्रजानां दारकर्मणि ॥

↩ Back: ↩ E.30

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 55, Śloka 11 Niyama KK 13-1-55-11

कथं कन्यासु ये जाता बन्धूनां दूषिताः सदा ।
कस्य ते हव्यकव्यानि प्रदास्यन्ति महामुने ॥

↩ Back: ↩ E.30

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 55, Śloka 12 Niyama KK 13-1-55-12

कन्यायास्तु पितुः पुत्राः कानीना हव्यकव्यदाः ।
अन्तर्वत्न्यास्तु यः पाणिं गृह्णीयात्स सहोढजः ॥

↩ Back: ↩ E.30

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 55, Śloka 21 Niyama KK 13-1-55-21

आनयित्वा स्वकाद्वर्णात्कन्यकां यो भजेन्नरः ।
दातारं हव्यकव्यानां पुत्रकं या प्रसूयति ॥

↩ Back: ↩ E.30

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 56, Śloka 2 Niyama KK 13-1-56-2

अष्टौ भार्यागमा धर्म्या नराणां दारकर्मणि ।
प्रेत्येह च हिता यास्तु सपुत्रा हव्यकव्यदाः ॥

↩ Back: ↩ E.30

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 56, Śloka 6 Niyama KK 13-1-56-6

एता भार्यागमाः पञ्च पुनर्भार्या भवन्ति याः ।
एता भार्या नृणां गम्यास्तत्पुत्रा हव्यकव्यदाः ॥

↩ Back: ↩ E.30

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 57, Śloka 4 Niyama KK 13-1-57-4

एवं नार्यो न दुष्यन्ति नराणां तत्प्रसूतिषु ।
धर्मपत्न्यो भवन्त्येताः सपुत्रा हव्यकव्यदाः ॥

↩ Back: ↩ E.30

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 59, Śloka 45 Niyama KK 13-1-59-45

सा तस्य भार्या पुत्रा ये हव्यकव्यप्रदास्तु ते ।
तस्या ये बान्धवाः केचिद्विषक्ताः प्रेष्यतां गताः ।
सर्वे तस्यास्तु सम्बन्धा मुच्यन्ते प्रेष्यकर्मसु ॥

↩ Back: ↩ E.30

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 80, Śloka 13 Niyama KK 13-1-80-13

ददाति हि स पिण्डान्वै पितुर्मातामहस्य च ।
पुत्रदौहित्रयोरेव विशेषो नास्ति धर्मतः ॥

↩ Back: ↩ E.30

E.31 Brāhmaṇas fit for kavya (śrāddha)

Speaker / narration: Nārada to Mārkaṇḍeya (59); Bhīṣma to Yudhiṣṭhira (60, 94) Niyama Pāpa Puṇya

- Niyama Pāpa Asked how a gift could bear fruit if those devoid of the Veda and excluded from Vedic mantras are appointed for havya and kavya, Nārada said: dvijas without Sāvitrī (upanayana/Gāyatrī) are not fit for havya and kavya; feeding vrātyas is the same as feeding śūdras (Anu. 59.31–32).
- Niyama Puṇya A righteous śrotriya is fit for all havya and kavya; what is given to a virtuous śrotriya is like an oblation poured into a blazing fire (Anu. 59.35).
- Niyama Bhīṣma said that one who gives with śraddhā becomes pure, and that the learned say a brāhmaṇa need not be examined in rites for the devas, but should be examined in the giving of kavya (the pitṛ-kārya) (Anu. 60.3–5).
- Niyama Puṇya Nivāpa (the offering to the pitṛs) given to fit (worthy) persons is equal to dāna; one who offers to them and honours them becomes free from debt (Anu. 94.21).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 59, Śloka 31 Niyama Pāpa KK 13-1-59-31

सर्वस्त्रीषु प्रवृत्ताश्च साधुवेदविवर्जिताः ।
मानवाः काण्डपृष्ठाश्च वेदमन्त्रबहिष्कृताः ।
नियुक्ता हव्यकव्येषु तेषां दत्तं कथं भवेत् ॥

↩ Back: ↩ E.31

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 59, Śloka 32 Niyama Pāpa KK 13-1-59-32

नार्हन्ति हव्यकव्यानि सावित्रीवर्जिता द्विजाः ।
व्रात्येष्वन्नप्रदानं तद्यथा शूद्रेषु वै तथा ॥

↩ Back: ↩ E.31

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 59, Śloka 35 **Niyama** **Puṇya** KK 13-1-59-35

हव्यं कव्यं च धर्मात्मा सर्वं तच्छ्रोत्रियोऽर्हति ।
दत्तं हि श्रोत्रिये साधौ ज्वलिताग्नाविवाहुतिः ॥

↩ **Back:** ↩ E.31

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 60, Śloka 3 **Niyama** KK 13-1-60-3

श्रद्धया परयाऽपूतो यः प्रयच्छेद्द्विजातये ।
हव्यं कव्यं तथा दानं को दोषः स्यात्पितामह ॥

↩ **Back:** ↩ E.31

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 60, Śloka 4 **Niyama** KK 13-1-60-4

श्रद्धापूतो नरस्तात दुर्दान्तोऽपि न संशयः ।
पूतो भवति सर्वत्र किमुत त्वं महाद्युते ॥

↩ **Back:** ↩ E.31

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 60, Śloka 5 **Niyama** KK 13-1-60-5

न ब्राह्मणं परिक्षेत दैवेषु सततं नरः ।
कव्यप्रदाने तु बुधाः परीक्ष्यं ब्राह्मणं विदुः ॥

↩ **Back:** ↩ E.31

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 94, Śloka 21 **Niyama** **Puṇya** KK 13-1-94-21

निवापो दानसदृशः सदृशेषु युधिष्ठिर ।
निवेदयन्पूजयन्वै तेष्वानृण्यं निगच्छति ॥

↩ **Back:** ↩ E.31

E.32 The worthy recipient of gifts in rites for the pitṛs

Speaker / narration: Maheśvara to Umā Devī (Niyama) (Puṇya)

- **Niyama** Pure, self-controlled, one who has conquered anger, born in a humble family, possessed of learning and good conduct, having many wives, performing the five yajñas daily, free of bodily defect — these are the qualities of a worthy recipient (Anu. 234.6–7).
- **Puṇya** What is given to such a recipient in rites for the pitṛs, rites for the devas and fire rites yields great fruit (Anu. 234.8).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 234, Śloka 6 **Niyama** KK 13-1-234-6

शुद्धो दान्तो जितक्रोधस्तथा दीनकुलोद्भवः ।
श्रुतचारित्रसम्पन्नस्तथा बहुकलत्रवान् ॥

↩ **Back:** ↩ E.32

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 234, Śloka 7 **Niyama** KK 13-1-234-7

पञ्चयज्ञपरो नित्यं निर्विकारशरीरवान् ।
एतान्पात्रगुणान्विद्धि तादृक्पात्रं प्रशस्यते ॥

↩ **Back:** ↩ E.32

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 234, Śloka 8 **Puṇya** KK 13-1-234-8

पितृदेवाग्निकार्येषु तस्य दत्तं महाफलम् ।
यद्यदर्हति यो लोके पात्रं तस्य भवेच्च सः ।
मुच्येदापद आपन्नो येन पात्रं तदस्य तु ॥

↩ **Back:** ↩ E.32

E.33 In śrāddha: the number of brāhmaṇas, their worthiness, and no ostentation

Speaker / narration: Nārada to Yudhiṣṭhira Niyama Pāpa Puṇya

- **Niyama** **Puṇya** One who desires endless fruit should give the kavyas (food intended for the pitṛ-devatās) only to a brāhmaṇa devoted to knowledge; the same holds for rites to the devas; when such persons are not available, they may be given to others according to their worthiness (Bhāg. 7.15.2).
- **Niyama** In a rite to the devas two should be fed, in a rite to the pitṛs three, or else one in each; however wealthy one may be, one should not perform śrāddha on an elaborate scale (Bhāg. 7.15.3).
- **Niyama** **Pāpa** Through elaboration, and through feeding one's own kin, place, time, śraddhā, materials, the recipient and due honour do not come out right (Bhāg. 7.15.4).
- **Niyama** **Puṇya** When materials obtained at a proper place and time are offered with śraddhā, according to the rule, to a worthy recipient, regarding Śrī Hari as the deity, the offering fulfils one's wishes and becomes inexhaustible (Bhāg. 7.15.5).
- **Niyama** While distributing food to the devas, the ṛṣis, the pitṛ-devatās, the bhūtas, oneself and one's kin, one should see the Supreme Person alone everywhere (Bhāg. 7.15.6).

Śrīmad Bhāgavatam › Saptama Skandha › Adhyāya 15 › Śloka 2 **Niyama** **Puṇya** Bhāg. 7.15.2

ज्ञाननिष्टाय देयानि कव्यान्यानन्त्यमिच्छता ।
दैवे च तदभावे स्यादितरेभ्यो यथाऽर्हतः ॥

↩ **Back:** ↩ E.33

Śrīmad Bhāgavatam › Saptama Skandha › Adhyāya 15 › Śloka 3 **Niyama** Bhāg. 7.15.3

द्वौ दैवे पितृकार्ये त्रीनेकैकमुभयत्र वा ।
भोजयेत् सुसमृद्धोऽपि श्राद्धे कुर्यान्न विस्तरम् ॥

↩ **Back:** ↩ A.4 · Niyama ↩ E.33

Śrīmad Bhāgavatam › Saptama Skandha › Adhyāya 15 › Śloka 4 **Niyama** **Pāpa** Bhāg. 7.15.4

देशकालोचितश्रद्धाद्रव्यपात्रार्हणानि च ।
सम्यग् भवन्ति नैतानि विस्तरात् स्वजनार्पणात् ॥

↩ **Back:** ↩ E.33

Śrīmad Bhāgavatam › Saptama Skandha › Adhyāya 15 › Śloka 5 **Niyama** **Puṇya** Bhāg. 7.15.5

देशे काले च सम्प्राप्तमुत्पन्नं हरिदैवतम् ।
श्रद्धया विधिवत् पात्रे न्यस्तं कामधुगक्षयम् ॥

↩ **Back:** ↩ E.33

Śrīmad Bhāgavatam › Saptama Skandha › Adhyāya 15 › Śloka 6 **Niyama** Bhāg. 7.15.6

देवर्षिपितृभूतेभ्य आत्मने स्वजनाय च ।
अन्नं संविभजन् पश्येत् सर्वतः पुरुषात्मकम् ॥

↩ **Back:** ↩ E.33

E.34 Women – śrāddha, havya and kavya

Speaker / narration: Bhīṣma to Yudhiṣṭhira (citing the story of the daughter of the king of Videha) Niyama

- **Niyama** In a brāhmaṇa's house, the dharmic duties for the husband — his bath, his adornment, havya and kavya and the like — should be done by the brāhmaṇa wife herself; while she is present, another wife should not do them (Anu. 82.33–34).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 82, Śloka 33 **Niyama** KK 13-1-82-33

स्नानं प्रसाधनं भर्तुर्दन्तधावनमुञ्जनम् ।
हव्यं कव्यं च यच्चान्यद्धर्मयुक्तं गृहे भवेत् ॥

↩ **Back:** ↩ E.34

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 82, Śloka 34 **Niyama** KK 13-1-82-34

न तस्यां जातु तिष्ठन्त्यामन्या तत्कर्तुमर्हति ।
ब्राह्मणीत्वेव कुर्याद्वा ब्राह्मणस्य युधिष्ठिर ॥

↩ **Back:** ↩ E.34

E.35 The pitṛ-kārya (śrāddha) before the wedding

Speaker / narration: Janaka to Daśaratha; Daśaratha to Janaka; the poet's narration Example Niyama

- **Niyama** Janaka told Daśaratha to have the go-dāna (gift of cows) performed for Rāma and Lakṣmaṇa, perform the pitṛ-kārya as well, and only then celebrate the wedding (Rām. Bāla. 71.23).
- **Niyama** Janaka said that today was the Maghā nakṣatra, that the wedding should be held on the third day under the Uttara Phalgunī nakṣatra, and that gifts bringing happiness should be made for Rāma and Lakṣmaṇa (Rām. Bāla. 71.24).
- **Example** Daśaratha said to Janaka, ‘We shall go to our lodging and duly perform the śrāddha rites’; reaching his lodging, he performed the śrāddha according to the procedure, and the next morning made an excellent go-dāna (Rām. Bāla. 72.19; 72.21).

Śrīmad Rāmāyaṇa › Bālakāṇḍa › Sarga 71 › Śloka 23 **Niyama** Vā.Rā. 1.71.23

रामलक्ष्मणयो राजन् गोदानं कारयस्व ह ।
पितृकार्यं च भद्रं ते ततो वैवाहिकं कुरु ॥

↩ **Back:** ↩ E.35

Śrīmad Rāmāyaṇa › Bālakāṇḍa › Sarga 71 › Śloka 24 **Niyama** Vā.Rā. 1.71.24

मघा ह्यद्य महाबाहो तृतीयदिवसे प्रभो ।
फल्गुन्यामुत्तरे राजंस्तस्मिन् वैवाहिकं कुरु ।
रामलक्ष्मणयोरर्थे दानं कार्यं सुखोदयम् ॥

↩ **Back:** ↩ E.35

Śrīmad Rāmāyaṇa › Bālakāṇḍa › Sarga 72 › Śloka 19 **Example** Vā.Rā. 1.72.19

स्वस्ति प्राप्नुहि भद्रं ते गमिष्यामः स्वमालयम् ।
श्राद्धकर्माणि विधिवद्विधास्य इति चाब्रवीत् ॥

↩ **Back:** ↩ E.35

Śrīmad Rāmāyaṇa › Bālakāṇḍa › Sarga 72 › Śloka 21 **Example** Vā.Rā. 1.72.21

स गत्वा निलयं राजा श्राद्धं कृत्वा विधानतः ।
प्रभाते काल्यमुत्थाय चक्रे गोदानमुत्तमम् ॥

↩ **Back:** ↩ E.35 ↩ Index.63

E.36 Śrāddhas after completing the hearing of the Bhārata

Speaker / narration: Vaiśampāyana to Janamejaya (the fruit of hearing the Bhārata) Niyama

- **Niyama** After hearing this itihāsa in due order, with self-restraint and in purity, and completing it, one should offer śrāddhas to brāhmaṇas, according to one’s capacity and with devotion, in honour of those spoken of in it (Svargā. 6.11–12).

Mahābhārata › Svargārohaṇaparva › › Adhyāya 6, Śloka 11 **Niyama** KK 18-1-6-11

इतिहासमिमं श्रुत्वा यथावदनुपूर्वशः ।
संयतात्मा शुचिर्भूत्वा पारं गत्वा च भारते ॥

↩ **Back:** ↩ E.36

Mahābhārata › Svargārohaṇaparva › › Adhyāya 6, Śloka 12 **Niyama** KK 18-1-6-12

तेषां श्राद्धानि देयानि श्रुत्वा भारत भारतम् ।
ब्राह्मणेभ्यो यथाशक्त्या भक्त्या च भरतर्षभ ॥

↩ **Back:** ↩ E.36

E.37 The Rāmāyaṇa should be recited at śrāddhas

Speaker / narration: Maharṣi Vālmīki (phalaśruti) Niyama Puṇya

- **Niyama** The Rāmāyaṇa is equal to the Veda; a wise man should have it recited at śrāddhas (Rām. Uttara. 111.4).
- **Puṇya** This narrative grants long life and good fortune and destroys pāpas (Rām. Uttara. 111.4).

Śrīmad Rāmāyaṇa › Uttarakāṇḍa › Sarga 111 › Śloka 4 **Niyama** **Puṇya** Vā.Rā. 7.111.4

इदमाख्यानमायुष्यं सौभाग्यं पापनाशनम् ।
रामायणं वेदसमं श्राद्धेषु श्रावयेद् बुधः ॥

↩ **Back:** ↩ A.2 · Sadgati ↩ E.37 ↩ E.37

E.38 Expiation for a brāhmaṇa who has eaten śrāddha food or food of the dead

Speaker / narration: Bhīṣma to Yudhiṣṭhira Niyama Pāpa

- Niyama Yudhiṣṭhira asked to be told the expiations for brāhmaṇas in accepting havya and kavya and in various foods (Anu. 199.2).
- Niyama Pāpa One who accepts footwear and an umbrella at the aurdhvadehika is freed from that pāpa by doing japa a hundred times with concentration (Anu. 199.10).
- Niyama Pāpa If one accepts at a gift of land, or during a graha (eclipse) or a sūtaka, one is freed from pāpa by fasting for three nights (Anu. 199.11).
- Niyama Pāpa A dvija who has eaten pitṛ-śrāddha food in the kṛṣṇa-pakṣa becomes pure after a day and a night; during that time he should not perform sandhyopāsana or japa, and should not mix that food; then he becomes pure (Anu. 199.12–13).
- Niyama It is for this reason that the śrāddha of the pitṛs is prescribed in the aparāhṇa — the brāhmaṇas invited beforehand eat then (Anu. 199.14).
- Niyama Pāpa A brāhmaṇa who has eaten food on the third day after a death bathes three times and becomes pure in twelve days; after twelve days he performs purification, gives havis to brāhmaṇas and is freed from that pāpa (Anu. 199.15–16).
- Niyama Concerning the ten nights after a death (daśarātreṇa), one should have these expiations performed: the Sāvitrī, the Raivatī iṣṭi, the Kūṣmāṇḍa and the Aghamarṣaṇa (Anu. 199.17).
- Niyama Pāpa One who has eaten during the (specified) three-night period after a death becomes pure by performing the triṣavaṇa bath (bathing at the three junctures of the day) for seven days; he attains great siddhi and meets with no calamity (Anu. 199.18–19).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 199, Śloka 2 Niyama KK 13-1-199-2

ब्राह्मणानां विशेषेण हव्यकव्यप्रतिग्रहे ।
नानाविधेषु भोज्येषु प्रायश्चित्तानि शंस मे ॥

↩ Back: ↩ E.38

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 199, Śloka 10 Niyama Pāpa KK 13-1-199-10

उपानहौ च च्छत्रं च प्रतिगृह्यौर्ध्वदेहिके ।
जपेच्छतं समायुक्तस्तेन मुच्येत पाप्मना ॥

↩ Back: ↩ E.38

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 199, Śloka 11 Niyama Pāpa KK 13-1-199-11

क्षेत्रप्रतिग्रहे चैव ग्रहसूतकयोस्तथा ।
त्रीणि रात्राण्युपोषित्वा तेन पापाद्विमुच्यते ॥

↩ Back: ↩ E.38

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 199, Śloka 12 Niyama Pāpa KK 13-1-199-12

कृष्णपक्षे तु यः श्राद्धं पितृणामश्नुते द्विजः ।
अन्नमेतदहोरात्रात्पूतो भवति ब्राह्मणः ॥

↩ Back: ↩ E.38

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 199, Śloka 13 Niyama Pāpa KK 13-1-199-13

न च सन्ध्यामुपासीत न च जाप्यं प्रवर्तयेत् ।
न सङ्किरेत्तदन्नं च ततः पूयेत ब्राह्मणः ॥

↩ Back: ↩ E.38

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 199, Śloka 14 **Niyama** KK 13-1-199-14

इत्यर्थमपराह्णे तु पितॄणां श्राद्धमुच्यते ।
यथोक्तानां यदश्नीयुर्ब्राह्मणाः पूर्वकेतिताः ॥

↩ **Back:** ↩ E.38

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 199, Śloka 15 **Niyama** **Pāpa** KK 13-1-199-15

मृतकस्य तृतीयाहे ब्राह्मणो योऽन्नमश्नुते ।
स त्रिवेलं समुन्मज्ज्य द्वादशाहेन शुध्यति ॥

↩ **Back:** ↩ E.38

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 199, Śloka 16 **Niyama** **Pāpa** KK 13-1-199-16

द्वादशाहे व्यतीते तु कृतशौचो विशेषतः ।
ब्राह्मणेभ्यो हविर्दत्त्वा मुच्यते तेन पाप्मना ॥

↩ **Back:** ↩ E.38

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 199, Śloka 17 **Niyama** KK 13-1-199-17

मृतस्य दशरात्रेण प्रायश्चित्तानि दापयेत् ।
सावित्रीं रैवतीमिष्टिं कूश्माण्डमघमर्षणम् ॥

↩ **Back:** ↩ E.38

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 199, Śloka 18 **Niyama** **Pāpa** KK 13-1-199-18

मृतकस्य त्रिरात्रे यः समुद्दिष्टे समश्नुते ।
सप्तत्रिषवणं स्नात्वा पूतो भवति ब्राह्मणः ॥

↩ **Back:** ↩ E.38

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 199, Śloka 19 **Niyama** **Pāpa** KK 13-1-199-19

सिद्धिमाप्नोति विपुलामापदं चैव नाप्नुयात् ॥

↩ **Back:** ↩ E.38

(b) Tila-tarpaṇa, udaka-dāna, svadhā

E.39 Pitṛ-tarpaṇa at a river — the order, and offering water from a boat

Speaker / narration: Bhīṣma to Yudhiṣṭhira Niyama Puṇya

- **Niyama** While crossing water one should remember the names of one's grandfathers; on reaching a river one should offer pitṛ-tarpaṇa to the pitṛs (Anu. 139.16).
- **Niyama** First one should offer tarpaṇa with water to those of one's own lineage, and then give handfuls of water to friends and the circle of relatives (Anu. 139.17).
- **Niyama** The pitṛs long for (water) from one who crosses water with a pair of spotted bulls and from one who boards a boat; those who know this always give water with concentration while they are in a boat (Anu. 139.18–19).
- **Niyama** **Puṇya** In the half-month called the kṛṣṇa-pakṣa one should make the nirvapaṇas (offerings of piṇḍas); through devotion to the pitṛs come prosperity, long life, vigour and wealth (Anu. 139.19–20).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 139, Śloka 16 **Niyama** KK 13-1-139-16

जलं प्रतरमाणश्च कीर्तयेत पितामहान् ।
नदीमासाद्य कुर्वीत पितॄणां पितृतर्पणम् ॥

↩ **Back:** ↩ E.39

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 139, Śloka 17 **Niyama** KK 13-1-139-17

पूर्वं स्ववंशजानां तु कृत्वाऽद्भिस्तर्पणं पुनः ।
सुहृत्सम्बन्धिवर्गाणां ततो दद्याज्जलाञ्जलिम् ॥

↩ **Back:** ↩ E.39

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 139, Śloka 18 **Niyama** KK 13-1-139-18

कल्माषगोयुगेनाथ युक्तेन तरतो जलम् ।
पितरोऽभिलषन्ते वै नावं चाप्यधिरोहिताः ॥

↩ **Back:** ↩ E.39

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 139, Śloka 19 **Niyama** **Puṇya** KK 13-1-139-19

सदा नावि जलं तज्ज्ञाः प्रयच्छन्ति समाहिताः ।
मासार्धे कृष्णपक्षस्य कुर्यान्निर्वपणानि वै ॥

↩ **Back:** ↩ E.39 ↩ E.39

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 139, Śloka 20 **Niyama** **Puṇya** KK 13-1-139-20

पुष्टिरायुस्तथा वीर्यं श्रीश्चैव पितृभक्तितः ॥

↩ **Back:** ↩ E.39

E.40 Tilodaka mixed with honey from an audumbara vessel on amāvāsyā

Speaker / narration: The pitṛ-devatās to a divine messenger — as Bhīṣma told Yudhiṣṭhira Niyama Puṇya

- **Niyama** **Puṇya** Those who on amāvāsyā hold an audumbara (cluster fig) vessel and give tilodaka mixed with honey have truly performed śrāddha together with its secret (Anu. 188.78).
- **Puṇya** Their offspring are always happy and well-nourished; growth of family and lineage is the fruit for the giver of piṇḍas; one who performs it with śraddhā becomes free of the debt to the pitṛs (Anu. 188.79).
- **Niyama** Thus the order of the time of śrāddha, its procedure, the recipient and the fruit have been duly told (Anu. 188.80).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 188, Śloka 78 **Niyama** **Puṇya** KK 13-1-188-78

अमावास्यां तु ये मर्त्याः प्रयच्छन्ति तिलोदकम् ।
पात्रमौदुम्बरं गृह्य मधुमिश्रं तपोधन ।
कृतं भवति तैः श्राद्धं सरहस्यं यथार्थवत् ॥

↩ **Back:** ↩ A.2 · Sadgati ↩ E.40

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 188, Śloka 79 **Puṇya** KK 13-1-188-79

हृष्टपुष्टमनास्तेषां प्रजा भवति नित्यदा ।
कुलवंशस्य वृद्धिस्तु पिण्डदस्य फलं भवेत् ।
श्रद्दधानस्तु यः कुर्यात्पितॄणामनृणो भवेत् ॥

↩ **Back:** ↩ A.2 · Sadgati ↩ E.40

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 188, Śloka 80 **Niyama** KK 13-1-188-80

एवमेव समुद्दिष्टः श्राद्धकालक्रमस्तथा ।
विधिः पात्रं फलं चैव यथावदनुकीर्तितम् ॥

↩ **Back:** ↩ E.40

E.41 The tīrthas of the hand — the pitṛ-tīrtha

Speaker / narration: Nārada to Mārkaṇḍeya Niyama Puṇya

- Niyama In the human hand there are five tīrthas: deva, ṛṣi, pitṛ, brāhma (in the middle) and vaiṣṇava (Anu. 59.25).
- Niyama Puṇya Of these the vaiṣṇava portion is the first; if one performs ācamana there, the family of people of all four varṇas prospers, and the rites for the pitṛs and the devas flourish in this world and the next (Anu. 59.26).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 59, Śloka 25 Niyama KK 13-1-59-25

देवर्षिपितृतीर्थानि ब्राह्मं मध्येऽथं वैष्णवम्।
नृणां तीर्थानि पञ्चाहुः पाणौ सन्निहितानि वै॥

↩ Back: ↩ E.41

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 59, Śloka 26 Niyama Puṇya KK 13-1-59-26

आद्यतीर्थं तु तीर्थानां वैष्णवो भाग उच्यते।
यत्रोपस्पृश्य वर्णानां चतुर्णां वर्धते कुलम्।
पितृदैवतकार्याणि वर्धन्ते प्रेत्य चेह च॥

↩ Back: ↩ E.41

E.42 A copper vessel for tilodaka

Speaker / narration: The devas (to the ṛṣis; a secret dharma told by Bhīṣma) Niyama Pāpa

- Niyama In fasting and in bali offerings a copper vessel is best; bali, alms, arghya and tilodaka (sesame-water) for the pitṛ-devatās — all these should be given with a copper vessel (Anu. 189.21–22).
- Pāpa Otherwise the fruit is less (Anu. 189.22).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 189, Śloka 21 Niyama KK 13-1-189-21

उपवासे बलौ चापि ताम्रपात्रं विशिष्यते।
बलिर्भिक्षा तथाऽर्घ्यं च पितॄणां च तिलोदकम्।।

↩ Back: ↩ A.4 · Niyama ↩ E.42

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 189, Śloka 22 Niyama Pāpa KK 13-1-189-22

ताम्रपात्रेण दातव्यमन्यथाऽल्पफलं भवेत्।
गुह्यमेतत्समुद्दिष्टं यथा तुष्यन्ति देवताः॥

↩ Back: ↩ A.4 · Niyama ↩ E.42 ↩ E.42

(c) Preta-karma — cremation, the water rite, the ten-day rites, aśauca

E.43 The procedure at the time of death and for cremation; udaka and the aṣṭakā-śrāddha

Speaker / narration: Maheśvara to the goddess Umā Niyama Puṇya

- Niyama Śiva told of the rite to be performed for the dead after a natural death; the body of a person about to die should be laid on the ground (Anu. 242.27–28).
- Niyama As soon as life departs, the body should be covered with a cloth and adorned with garlands of flowers, sandal-paste and gold (Anu. 242.29).
- Niyama The dead body should be cremated in the funeral fire in the southern part of the cremation ground; or else the lifeless body should be laid in the earth (Anu. 242.30).
- Niyama For those who die, daytime, the śukla-pakṣa and the uttarāyaṇa are auspicious; what is contrary to these is censured (Anu. 242.31).
- Niyama Puṇya The gift of udaka performed by many together, and the aṣṭakā-śrāddha, bring nourishment and well-being to the dead in the other world (Anu. 242.32).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 242, Śloka 27 Niyama KK 13-1-242-27

स्वभावं मरणं नाम न तु चात्मेच्छया भवेत् ।
यथा मृतानां यत्कार्यं तन्मे शृणु यथाविधि ॥

↩ Back: ↩ E.43

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 242, Śloka 28 Niyama KK 13-1-242-28

तत्रापि मरणं त्यागो मूढत्यागाद्विशिष्यते ।
भूमौ संवेशयेद्देहं नरस्य विनशिष्यतः ॥

↩ Back: ↩ E.43

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 242, Śloka 29 Niyama KK 13-1-242-29

निर्जीवं वृणुयात्सद्यो वाससा तु कलेवरम् ।
माल्यगन्धैरलङ्कृत्य सुवर्णेन च भामिनि ॥

↩ Back: ↩ E.43

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 242, Śloka 30 Niyama KK 13-1-242-30

श्मशाने दक्षिणे देशे चिताग्नौ प्रदहेन्मृतम् ।
अथवा निक्षिपेद्भूमौ शरीरं जीववर्जितम् ॥

↩ Back: ↩ E.43

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 242, Śloka 31 Niyama KK 13-1-242-31

दिवा च शुक्लपक्षश्च उत्तरायणमेव च ।
मुमूर्षूणां प्रशस्तानि विपरीतं तु गर्हितम् ॥

↩ Back: ↩ E.43

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 242, Śloka 32 Niyama Puṇya KK 13-1-242-32

औदकं चाष्टकाश्राद्धं बहुभिर्बहुभिः कृतम् ।
आप्यायनं मृतानां तत्परलोके भवेच्छुभम् ।
एतत्सर्वं मया प्रोक्तं मानुषाणां हितं वचः ॥

↩ Back: ↩ A.4 · Niyama ↩ E.43

E.44 Rules on food during aśauca, cremation and piṇḍa-dāna

Speaker / narration: Vyāsa to Yudhiṣṭhira (35); Bhīṣma to Yudhiṣṭhira (59); Parāśara to Janaka (303) Niyama

- **Niyama** One must not eat preta-food, food of a house in sūtaka, or any food over which ten days have not passed (anirdaśa); nor should one drink the milk of a cow that has not passed ten days after calving (Śānti. 35.26).
- **Niyama** (The master) should give the piṇḍa (to a śūdra servant) who has no offspring; he should support the aged and the weak; the śūdra, for his part, must not abandon his master in any calamity (Śānti. 59.38).
- **Niyama** For one who has died in the house, it is commended to carry him out, take him to the cremation ground by a vehicle, and cremate him according to the injunctions in a pure place (Śānti. 303.38).

Mahābhārata › Śāntiparva › Rājadharmaparva › Adhyāya 35, Śloka 26 **Niyama** KK 12-1-35-26

प्रेतान्नं सूतकान्नं च यच्च किञ्चिदनिर्दशम्।
अभोज्यं चाप्यपेयं च धेनोर्दुग्धमनिर्दशम्॥

↩ **Back:** ↩ E.44

Mahābhārata › Śāntiparva › Rājadharmaparva › Adhyāya 59, Śloka 38 **Niyama** KK 12-1-59-38

देयः पिण्डोऽनपत्याय भर्तव्यौ वृद्धदुर्बलौ।
शूद्रेण तु न हातव्यो भर्ता कस्याञ्चिदापदि॥

↩ **Back:** ↩ E.44

Mahābhārata › Śāntiparva › Mokṣadharmaparva › Adhyāya 303, Śloka 38 **Niyama** KK 12-3-303-38

गृहेषु येषामसवः पतन्ति तेषामथो निर्हरणं प्रशस्तम्।
यानेन वै प्रापणं च श्मशाने शुचौ देशे विधिना चैव दाहः॥

↩ **Back:** ↩ A.4 · Niyama ↩ E.44

E.45 Vedic mantra rites exist even for the dead — the argument of Syūmaraśmi

Speaker / narration: Syūmaraśmi to Kapila (a dialogue told by Bhīṣma to Yudhiṣṭhira) Niyama

- **Niyama** Syūmaraśmi argues that (after death) cremation, feeding worthy recipients, the gift of cows or other animals, and releasing the piṇḍas into water — these too are done with mantras (Śānti. 275.14). The meaning of some words in this śloka is unclear.
- **Niyama** The pitṛs called Arciṣmantas, Barhiṣadas and Kravyādas accept mantras even in the case of the dead; the mantras are the cause (Śānti. 275.15).
- **Niyama** Syūmaraśmi asked: when human beings are indebted to the pitṛs, the devas and the twice-born, and the Vedas proclaim this, who can attain mokṣa, and how? (Śānti. 275.16).

Mahābhārata › Śāntiparva › Mokṣadharmaparva › Adhyāya 275, Śloka 14 **Niyama** KK 12-3-275-14

दाहे पुनः संश्रयणे संश्रिते पात्रभोजने।
दानं गवां पशूनां वा पिण्डानामप्सु मज्जनम्॥

↩ **Back:** ↩ E.45

Mahābhārata › Śāntiparva › Mokṣadharmaparva › Adhyāya 275, Śloka 15 **Niyama** KK 12-3-275-15

अर्चिष्मन्तो बर्हिषदः क्रव्यादाः पितरस्तथा।
मृतस्याप्यनुमन्यन्ते मन्त्रा मन्त्राश्च कारणम्॥

↩ **Back:** ↩ E.45

Mahābhārata › Śāntiparva › Mokṣadharmaparva › Adhyāya 275, Śloka 16 **Niyama** KK 12-3-275-16

एवं क्रोशत्सु वेदेषु कुतो मोक्षोऽस्ति कस्यचित्।
ऋणवन्तो यदा मर्त्याः पितृदेवद्विजातिषु॥

↩ **Back:** ↩ E.45

E.46 Preta rites should be performed for all the slain, in due order

Speaker / narration: Sañjaya to Dhṛtarāṣṭra Niyama

- **Niyama** Sañjaya told Dhṛtarāṣṭra to have all the preta rites performed, in due order, for everyone who died in the war — fathers, sons, grandsons, kinsmen, friends, gurus and other followers (Strī. 1.8); the king was told again to have preta rites performed, in due order, for all — sons, grandsons and fathers (Strī. 8.7).

Mahābhārata › Strīparva › Jalaprādānikaparva › Adhyāya 1, Śloka 8 **Niyama** KK 11-1-1-8

पितॄणां पुत्रपौत्राणां ज्ञातीनां सुहृदां तथा।
गुरूणां चानुपूर्व्येण ये चान्येऽनुचरा हताः।
प्रेतकार्याणि सर्वाणि कारयस्व नराधिप॥

↩ **Back:** ↩ E.46

Mahābhārata › Strīparva › Jalaprādānikaparva › Adhyāya 8, Śloka 7 **Niyama** KK 11-1-8-7

मित्रनाशेऽर्थनाशे च ज्ञातिसम्बन्धिनामपि।
प्राप्यते सुमहद्दुःखं विषाग्निप्रतिमं विभो॥
पुत्राणामथ पौत्राणां पितॄणां च महीपते।
अानुपूर्व्येण सर्वेषां प्रेतकार्याणि कारय।।

↩ **Back:** ↩ E.46

E.47 The last rites performed by a son — their importance

Speaker / narration: The poet's narration; Daśaratha to Kaikeyī; Lakṣmaṇa to Guha; Guha to Bharata Niyama Puṇya

- **Niyama** The ministers, who knew everything, were unwilling to perform the king's cremation without a son; therefore, as instructed, they placed the king's body in a vessel filled with oil and preserved it (Rām. Ayo. 66.14–15).
- **Niyama** The well-wishers gathered there also did not consent to the king's cremation without a son; so they kept the king on that bed itself (Rām. Ayo. 66.27).
- **Niyama** Daśaratha told Kaikeyī that if Rāma's exile was pleasing to Bharata, then after his death Bharata should not perform his preta rites (Rām. Ayo. 12.92).
- **Niyama** **Puṇya** Lakṣmaṇa said that those who, when the time comes, perform the saṃskāra in all the preta rites for their deceased father are the ones whose purpose is fulfilled (kṛtārthas); Guha conveyed these same words to Bharata (Rām. Ayo. 51.20; 86.18).

Śrīmad Rāmāyaṇa › Ayodhyākāṇḍa › Sarga 66 › Śloka 14 **Niyama** Vā.Rā. 2.66.14

तैलद्रोण्यां तदामात्याः संवेश्य जगतीपतिम्।
राज्ञः सर्वाण्यथादिष्टाश्चक्रुः कर्माण्यनन्तरम्॥

↩ **Back:** ↩ E.47

Śrīmad Rāmāyaṇa › Ayodhyākāṇḍa › Sarga 66 › Śloka 15 **Niyama** Vā.Rā. 2.66.15

न तु संकालनं राज्ञो विना पुत्रेण मन्त्रिणः।
सर्वज्ञाः कर्तुमीषुस्ते ततो रक्षन्ति भूमिपम्॥

↩ **Back:** ↩ E.47

Śrīmad Rāmāyaṇa › Ayodhyākāṇḍa › Sarga 66 › Śloka 27 **Niyama** Vā.Rā. 2.66.27

ऋते तु पुत्राद् दहनं महीपते-
र्नारोचयंस्ते सुहृदः समागताः।
इतीव तस्मिन् शयने न्यवेशयन्
विचिन्त्य राजानमचिन्त्यदर्शनम्॥

↩ **Back:** ↩ E.47

Śrīmad Rāmāyaṇa › Ayodhyākāṇḍa › Sarga 12 › Śloka 92 **Niyama** Vā.Rā. 2.12.92

प्रियं चेद् भरतस्यैतद् रामप्रव्राजनं भवेत्।
मा स्म मे भरतः कार्षीत् प्रेतकृत्यं गतायुषः॥

↩ **Back:** ↩ E.47

Śrīmad Rāmāyaṇa › Ayodhyākāṇḍa › Sarga 51 › Śloka 20 **Niyama** **Puṇya** Vā.Rā. 2.51.20

सिद्धार्थाः पितरं वृत्तं तस्मिन् काले ह्युपस्थिते।
प्रेतकार्येषु सर्वेषु संस्करिष्यन्ति राघवम्॥

↩ **Back:** ↩ E.47

Śrīmad Rāmāyaṇa › Ayodhyākāṇḍa › Sarga 86 › Śloka 18 **Niyama** **Puṇya** Vā.Rā. 2.86.18

सिद्धार्थाः पितरं वृत्तं तस्मिन् काले ह्युपस्थिते।
प्रेतकार्येषु सर्वेषु संस्करिष्यन्ति भूमिपम्॥

↩ **Back:** ↩ E.47

E.48 For one without sons, the daughter's sons should offer udaka and piṇḍas and receive the inheritance

Speaker / narration: Śrī Kṛṣṇa to Akrūra Niyama

- **Niyama** Since Satrājit had no sons, his daughter's sons (dauhitras) should offer handfuls of water and piṇḍas, fully discharge the debt, and take his property (the inheritance) (Bhāg. 10.61.44).

Śrīmad Bhāgavatam › Daśama Skandha › Adhyāya 61 › Śloka 44 **Niyama** Bhāg. 10.61.44

सत्राजितोऽनपत्यत्वाद् गृह्णीयुर्दुहितुः सुताः। दायं निनीयापः पिण्डान् विमुच्यर्णमशेषतः।
तथापि दुर्धरो ह्यन्यैस्त्वय्यास्तां प्रापितो मणिः॥

↩ **Back:** ↩ E.48

E.49 Śrāddha is performed for those who have perished — Kuntī's words

Speaker / narration: Kuntī to Kṛṣṇa Example

- **Example** Referring to Dhanañjaya, the twins (Nakula and Sahadeva) and Vṛkodara, Kuntī said that men perform śrāddha for those who have lost their lives and perished (Udyoga. 90.71).

Mahābhārata › Udyogaparva › Bhagavadyānaparva › Adhyāya 90, Śloka 71 **Example** KK 5-6-90-71

धनञ्जयं च गोविन्द यमौ तं च वृकोदरम्।
जीवनाशं प्रनष्टानां श्राद्धं कुर्वन्ति मानवाः॥

↩ **Back:** ↩ E.49

E.50 Saṃskāra with a palāśa effigy for those who die abroad and whose body is not found

Speaker / narration: Śrī Kṛṣṇa's answer to Yudhiṣṭhira's question Niyama

- **Niyama** Yudhiṣṭhira asked: if a vipra dies in another land and his body is lost, how is the preta-karma to be done for him? (Āśva. 118.1).
- **Niyama** For such an āhitāgni (keeper of the sacred fires), an effigy should be made of palāśa stalks as the śāstra prescribes, and the saṃskāra performed (Āśva. 118.2).
- **Niyama** The body is said to have three hundred and sixty bones; they should be divided and arranged according to the śāstra (Āśva. 118.3).
- **Niyama** Forty for the head, ten for the neck, a hundred for the arms, ten for the fingers (Āśva. 118.4); thirty for the chest, twenty for the belly, six and four for the private parts (Āśva. 118.5).
- **Niyama** A hundred for the thighs, thirty for the knees and calves, ten for the feet — this is the preta-niṣkṛti (Āśva. 118.6).

Mahābhārata › Āśvamedhikaparva › Vaiṣṇavadharmaparva › Adhyāya 118, Śloka 1 **Niyama** KK 14-3-118-1

देशान्तरगते विप्रे संयुक्ते कालधर्मणा ।
शरीरनाशे सम्प्राप्ते कथं प्रेतत्वकल्पना ॥

↩ **Back:** ↩ A.4 · Niyama ↩ E.50

Mahābhārata › Āśvamedhikaparva › Vaiṣṇavadharmaparva › Adhyāya 118, Śloka 2 **Niyama** KK 14-3-118-2

भगवानुवाच —
।
श्रूयतामाहिताग्नेस्तु तथाभूतस्य संस्क्रिया ।
पालाशबृन्दैः प्रतिमा कर्तव्या कल्पचोदिता ॥

↩ **Back:** ↩ A.4 · Niyama ↩ E.50

Mahābhārata › Āśvamedhikaparva › Vaiṣṇavadharmaparva › Adhyāya 118, Śloka 3 **Niyama** KK 14-3-118-3

त्रीणि षष्टिशतान्याहुरस्थीन्यस्य युधिष्ठिर ।
तेषां विकल्पना कार्या यथाशास्त्रं विनिश्चितम् ॥

↩ **Back:** ↩ E.50

Mahābhārata › Āśvamedhikaparva › Vaiṣṇavadharmaparva › Adhyāya 118, Śloka 4 **Niyama** KK 14-3-118-4

अशीत्यर्धं शिरसि च ग्रीवायां दश एव च ।
बाह्वोश्चापि शतं दद्यादङ्गुलीषु पुनर्दश ॥

↩ **Back:** ↩ E.50

Mahābhārata › Āśvamedhikaparva › Vaiṣṇavadharmaparva › Adhyāya 118, Śloka 5 **Niyama** KK 14-3-118-5

उरसि त्रिंशतं दद्याज्जठरे वाऽपि विंशतिम् ।
वृषणे द्वादशार्धं तु शिश्ने चाष्टार्धमेव च ॥

↩ **Back:** ↩ E.50

Mahābhārata › Āśvamedhikaparva › Vaiṣṇavadharmaparva › Adhyāya 118, Śloka 6 **Niyama** KK 14-3-118-6

दद्यात्तु शतमूर्वोस्तु षष्ट्यर्धं जानुजङ्घयोः ।
दश दद्याच्चरणयोरेषा प्रेतस्य निष्कृतिः ॥

↩ **Back:** ↩ E.50

E.51 Excessive grief torments the forefathers; the pitṛs are satisfied with svadhā

Speaker / narration: Śrī Kṛṣṇa to Yudhiṣṭhira Niyama Pāpa

- **Pāpa** If one grieves excessively in the mind, it torments the forefathers who died before (Āśva. 2.2).
- **Niyama** Śrī Kṛṣṇa told Yudhiṣṭhira to give up grief, perform yajñas with good dakṣiṇās, and satisfy the devas with soma and the pitṛ-devatās with svadhā (Āśva. 2.3).

Mahābhārata › Āśvamedhikaparva › Aśvamedhaparva › Adhyāya 2, Śloka 2 **Pāpa** KK 14-1-2-2

अतीव मनसा शोकः क्रियमाणो जनाधिप ।
सन्तपयति चैतस्य पूर्वप्रेतान्पितामहान् ॥

↩ **Back:** ↩ A.4 · Niyama ↩ E.51

Mahābhārata › Āśvamedhikaparva › Aśvamedhaparva › Adhyāya 2, Śloka 3 **Niyama** KK 14-1-2-3

यजस्व विविधैर्यज्ञैर्बहुभिः स्वाप्तदक्षिणैः ।
देवांस्तर्पय सोमेन स्वधया च पितॄनपि ॥

↩ **Back:** ↩ E.51

E.52 Karṇa, who would not deprive the mother who raised him of her piṇḍa

Speaker / narration: Karṇa to Kṛṣṇa Niyama Pāpa

- **Niyama** **Pāpa** Karṇa said: how could one like him, who listens to the dharma-śāstras, leave Rādhā, who raised him, without a piṇḍa (the offering of piṇḍas)? (Udyoga. 141.7).

Mahābhārata › Udyogaparva › › Adhyāya 141, Śloka 7 **Niyama** **Pāpa** KK 5-6-141-7

तस्याः पिण्डव्यपनयं कुर्यादस्मद्विधः कथम् ।
धर्मविद्धर्मशास्त्राणां श्रवणे सततं रतः ॥

↩ **Back:** ↩ E.52

(d) Special days and times — tithi, nakṣatra, amāvāsyā, kṛṣṇa-pakṣa, Maghā, eclipse

E.53 The aparāhṇa alone is the time for rites to the pitṛs

Speaker / narration: Bhīṣma to Yudhiṣṭhira Niyama Pāpa

- **Niyama** Yudhiṣṭhira asked about the procedure of the rites to the devas and to the pitṛs at the time of śrāddha (Anu. 61.1).
- **Niyama** Rites to the devas should be done in the forenoon and rites to the pitṛs in the aparāhṇa (afternoon), with auspicious observances, after purifying oneself, with care; to human beings one should give at midday (Anu. 61.2–3).
- **Pāpa** A gift given at the wrong time becomes the share of the rākṣasas (Anu. 61.3).
- **Niyama** If the day is divided into portions of three muhūrtas — prātaḥ, saṅgava, madhyāhna — the fourth, the aparāhṇa (three muhūrtas), is the time for the pitṛs; śrāddha should always be performed in this aparāhṇa alone (Anu. 61.35–38).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 61, Śloka 1 **Niyama** KK 13-1-61-1

श्राद्धकाले च दैवे च पित्र्येऽपि च पितामह ।
इच्छामीह त्वयाऽऽख्यातं विहितं यत्सुरर्षिभिः ॥

↩ **Back:** ↩ E.53

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 61, Śloka 2 **Niyama** KK 13-1-61-2

दैवं पौर्वाह्णिके कुर्यादपराह्णे तु पैतृकम् ।
मङ्गलाचारसम्पन्नः कृतशौचः प्रयत्नवान् ॥

↩ **Back:** ↩ A.4 · Niyama ↩ E.53

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 61, Śloka 3 **Niyama** **Pāpa** KK 13-1-61-3

मनुष्याणां तु मध्याह्ने प्रदद्यादुपपत्तिभिः ।
कालहीनं तु यद्दानं तं भागं रक्षसां विदुः ॥

↩ **Back:** ↩ A.3 · Pāpa ↩ A.4 · Niyama ↩ E.53 ↩ E.53

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 61, Śloka 35 **Niyama** KK 13-1-61-35

मुहूर्तानां त्रयं पूर्वमह्नः प्रातरिति स्मृतम् ।
जपध्यानादिभिस्तस्मिन्विप्रैः कार्यं शुभव्रतम् ॥

↩ **Back:** ↩ E.53

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 61, Śloka 36 **Niyama** KK 13-1-61-36

सङ्गवाख्यं त्रिभागं तु मध्याह्नस्त्रिमुहूर्तकः ।
लौकिकं सङ्गवेऽर्धं च स्नानादि ह्यथ मध्यमे ॥

↩ **Back:** ↩ E.53

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 61, Śloka 37 **Niyama** KK 13-1-61-37

चतुर्थमपराह्णं तु त्रिमुहूर्तं तु पित्र्यकम् ।
सायाह्नस्त्रिमुहूर्तं च मध्यमं कविभिः स्मृतम् ॥

↩ **Back:** ↩ E.53

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 61, Śloka 38 **Niyama** KK 13-1-61-38

चतुर्थे त्वपराह्णाख्ये श्राद्धं कुर्यात्सदा नृप ॥

↩ **Back:** ↩ E.53

E.54 The kṛṣṇa-pakṣa and the aparāhṇa are best

Speaker / narration: Bhīṣma to Yudhiṣṭhira Niyama

- **Niyama** In the kṛṣṇa-pakṣa, the tithis from daśamī onward, leaving out caturdaśī, are commended for śrāddha; the others are not so (Anu. 134.20).
- **Niyama** Just as the kṛṣṇa-pakṣa is superior to the śukla-pakṣa, so for śrāddha the aparāhṇa (afternoon) is superior to the pūrvāhṇa (forenoon) (Anu. 134.21).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 134, Śloka 20 **Niyama** KK 13-1-134-20

कृष्णपक्षे दशम्यादौ वर्जयित्वा चतुर्दशीम् ।
श्राद्धकर्मणि तिथ्यस्तु प्रशस्ता न तथेतराः ॥

↩ **Back:** ↩ E.54

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 134, Śloka 21 **Niyama** KK 13-1-134-21

यथा चैवापरः पक्षः पूर्वपक्षाद्विशिष्यते ।
तथा श्राद्धस्य पूर्वाह्णादपराह्णो विशिष्यते ॥

↩ **Back:** ↩ A.4 · Niyama ↩ E.54

E.55 The fruit of śrāddha by tithi

Speaker / narration: Bhīṣma to Yudhiṣṭhira Niyama Pāpa Puṇya

- Niyama Bhīṣma told what fruit comes from performing śrāddha on each tithi (Anu. 134.9).
- Puṇya Pratipadā — beautiful women who bear good children come into the home; dvitīyā — daughters are born; tṛtīyā — horses; caturthī — small livestock become plentiful (Anu. 134.10–11).
- Puṇya Pañcamī — many sons; ṣaṣṭhī — radiance; saptamī — gain in agriculture; aṣṭamī — profit in trade (Anu. 134.12–13).
- Puṇya Navamī — single-hoofed animals in plenty; daśamī — cows increase; ekādaśī — wealth in kupya (base metals), and sons with brahma-varcas; dvādaśī — silver, wealth and gold (Anu. 134.14–16).
- Pāpa Puṇya Trayodaśī — he becomes foremost among his kinsmen, but it is said that young men in his house will surely die; caturdaśī — he becomes one who takes part in war (Anu. 134.17–18).
- Puṇya One who offers piṇḍa on amāvāsyā obtains all his desires (Anu. 134.19).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 134, Śloka 9 Niyama KK 13-1-134-9

प्रवक्ष्यामि तु ते सर्वांस्तिथ्यांतिथ्यां दिने गुणान् ।
येष्वहःसु कृतैः श्राद्धैर्यत्फलं प्राप्यतेऽनघ ।
तत्सर्वं कीर्तयिष्यामि यथावत्तन्निबोध मे ॥

↩ Back: ↩ E.55

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 134, Śloka 10 Puṇya KK 13-1-134-10

पितॄनर्च्य प्रतिपदि प्राप्नुयात्स्वगृहे स्त्रियः ।
अभिरूपप्रजायिन्यो दर्शनीया बहुप्रजाः ॥

↩ Back: ↩ E.55

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 134, Śloka 11 Puṇya KK 13-1-134-11

स्त्रियो द्वितीयां जायन्ते तृतीयायां तु वाजिनः ।
चतुर्थ्यां क्षुद्रपशवो भवन्ति बहवो गृहे ॥

↩ Back: ↩ E.55

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 134, Śloka 12 Puṇya KK 13-1-134-12

पञ्चम्यां बहवः पुत्रा जायन्ते कुर्वतां नृप ।
कुर्वाणास्तु नराः षष्ठ्यां भवन्ति द्युतिभागिनः ॥

↩ Back: ↩ E.55

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 134, Śloka 13 Puṇya KK 13-1-134-13

कृषिभागी भवेच्छ्राद्धं कुर्वाणः सप्तमीं नृप ।
अष्टम्यां तु प्रकुर्वाणो वाणिज्ये लाभमाप्नुयात् ॥

↩ Back: ↩ E.55

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 134, Śloka 14 Puṇya KK 13-1-134-14

नवम्यां कुर्वतः श्राद्धं भवत्येकशफं बहु ।
विवर्धन्ते तु दशमीं गावः श्राद्धानि कुर्वतः ॥

↩ Back: ↩ E.55

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 134, Śloka 15 Puṇya KK 13-1-134-15

कुप्यभागी भवेन्मर्त्यः कुर्वन्नेकादशीं नृप ।
ब्रह्मवर्चस्विनः पुत्रा जायन्ते तस्य वेश्मनि ॥

↩ Back: ↩ E.55

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 134, Śloka 16 Puṇya KK 13-1-134-16

द्वादश्यामीहमानस्य नित्यमेव प्रदृश्यते ।
रजतं बहुवित्तं च सुवर्णं च मनोरमम् ॥

↩ Back: ↩ E.55

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 134, Śloka 17 Pāpa Puṇya KK 13-1-134-17

ज्ञातीनां तु भवेच्छ्रेष्ठः कुर्वञ्श्राद्धं त्रयोदशीम् ॥

↩ Back: ↩ E.55

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 134, Śloka 18 Pāpa Puṇya KK 13-1-134-18

अवश्यं तु युवानोऽस्य प्रमीयन्ते नरा गृहे ।
युद्धभागी भवेन्मर्त्यः कुर्वञ्श्राद्धं चतुर्दशीम् ॥

↩ Back: ↩ E.55

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 134, Śloka 19 Puṇya KK 13-1-134-19

अमावास्यां तु निवपन्सर्वकामानवाप्नुयात् ॥

↩ Back: ↩ A.4 · Niyama ↩ E.55

E.56 The fruit of kāmya śrāddha by nakṣatra (Kṛttikā to Anurādhā)

Speaker / narration: Told by Yama to Śaśabindu — Bhīṣma to Yudhiṣṭhira Niyama Pāpa Puṇya

- Niyama The kāmya śrāddhas, nakṣatra by nakṣatra, that Yama told Śaśabindu (Anu. 136.1).
- Puṇya One who always performs śrāddha under Kṛttikā establishes the sacred fires and performs yajña with offspring and free from sorrow (Anu. 136.2).
- Pāpa Puṇya Rohiṇī — offspring; Mṛgaśiras — radiance; one who gives śrāddha under Ārdrā becomes a doer of cruel deeds (Anu. 136.3).
- Puṇya Punarvasu — gain in agriculture; Puṣya — prosperity; Āśleṣā — steadfast sons; Maghā — pre-eminence among kinsmen (Anu. 136.4–5).
- Puṇya Pūrva Phalgunī — good fortune; Uttara Phalgunī — offspring; Hasta — attainment of fruits; Citrā — handsome sons; Svātī — a livelihood through trade (Anu. 136.6–7).
- Puṇya Viśākhā — one who desires a son gets many sons; Anurādhā — he rules over a kingdom (Anu. 136.8).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 136, Śloka 1 Niyama KK 13-1-136-1

यमस्तु यानि श्राद्धानि प्रोवाच शशबिन्दवे ।
तानि मे शृणु काम्यानि नक्षत्रेषु पृथक्पृथक् ॥

↩ Back: ↩ A.2 · Sadgati ↩ E.56

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 136, Śloka 2 Puṇya KK 13-1-136-2

श्राद्धं यः कृत्तिकायोगे कुर्वीत सततं नरः ।
अग्नीनाधाय सापत्यो यजेत विगतज्वरः ॥

↩ Back: ↩ E.56

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 136, Śloka 3 Pāpa Puṇya KK 13-1-136-3

अपत्यकामो रोहिण्यां तेजस्कामो मृगोत्तमे ।
क्रूरकर्मा ददच्छ्राद्धमार्द्रायां मानवो भवेत् ॥

↩ Back: ↩ E.56

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 136, Śloka 4 **Puṇya** KK 13-1-136-4

कृषिभागी भवेन्मर्त्यः कुर्वञ्श्राद्धं पुनर्वसौ ।
पुष्टिकामोऽथ पुष्येण श्राद्धमीहेत मानवः ॥

↩ **Back:** ↩ E.56

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 136, Śloka 5 **Puṇya** KK 13-1-136-5

आश्लेषायां ददच्छ्राद्धं धीरान्पुत्रान्प्रजायते ।
ज्ञातीनां तु भवेच्छ्रेष्ठो मघासु श्राद्धमावपन् ॥

↩ **Back:** ↩ E.56

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 136, Śloka 6 **Puṇya** KK 13-1-136-6

फल्गुनीषु ददच्छ्राद्धं सुभगः श्राद्धदो भवेत् ।
अपत्यभागुत्तरासु हस्तेन फलभाग्भवेत् ॥

↩ **Back:** ↩ E.56

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 136, Śloka 7 **Puṇya** KK 13-1-136-7

चित्रायां तु ददच्छ्राद्धं लभेद्रूपवतः सुतान् ।
स्वातियोगे पितॄनर्च्य वाणिज्यमुपजीवति ॥

↩ **Back:** ↩ E.56

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 136, Śloka 8 **Puṇya** KK 13-1-136-8

बहुपुत्रो विशाखासु पुत्रमीहन्भवेन्नरः ।
अनुराधासु कुर्वाणो राज्यचक्रं प्रवर्तयेत् ॥

↩ **Back:** ↩ E.56

E.57 The fruits of kāmya śrāddha according to nakṣatra (Jyeṣṭhā–Bharaṇī); Śaśabindu's fruit

Speaker / narration: As Yama told Śaśabindu — Bhīṣma to Yudhiṣṭhira Example Puṇya

- **Puṇya** Jyeṣṭhā — (for the man who, being prosperous and placing self-restraint first, offers śrāddha) lordship; Mūlā — health; Pūrvāṣāḍhā — the highest fame; Uttarāṣāḍhā — he moves about the earth free of sorrow (Anu. 136.9–10).
- **Puṇya** Abhijit — excellent learning; Śravaṇa — after death he attains that state; Dhaniṣṭhā — a share of a kingdom; Śatabhiṣak (the nakṣatra of Varuṇa) — success in medicine (Anu. 136.11–12).
- **Puṇya** Pūrvābhādrā — many goats and sheep; Uttarābhādrā — thousands of cows; Revatī — kupya (metal) wealth; Aśvinī — horses; Bharaṇī — the best of long life (Anu. 136.13–14).
- **Example** **Puṇya** Having heard this procedure of śrāddha, Śaśabindu did accordingly, and without toil conquered and ruled the earth (Anu. 136.15).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 136, Śloka 9 **Puṇya** KK 13-1-136-9

आधिपत्यं व्रजेन्मर्त्यो ज्येष्ठायामपवर्जयन् ।
नरः कुरुकुलश्रेष्ठ ऋद्धो दमपुरःसरः ॥

↩ **Back:** ↩ E.57

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 136, Śloka 10 **Puṇya** KK 13-1-136-10

मूले त्वारोग्यमृच्छेत यशोऽषाढासु चोत्तमम् ।
उत्तरासु त्वषाढासु वीतशोकश्चरेन्महीम् ॥

↩ **Back:** ↩ E.57

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 136, Śloka 11 **Puṇya** KK 13-1-136-11

श्राद्धं त्वभिजितौ कुर्वन्विद्यां श्रेष्ठामवाप्नुयात् ।
श्रवणेषु ददच्छ्राद्धं प्रेत्य गच्छेत्स तद्गतिम् ॥

↩ **Back:** ↩ E.57

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 136, Śloka 12 **Puṇya** KK 13-1-136-12

राज्यभागी धनिष्ठायां भवेत नियतं नरः ।
नक्षत्रे वारुणे कुर्वन्भिषक्सिद्धिमवाप्नुयात् ॥

↩ **Back:** ↩ E.57

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 136, Śloka 13 **Puṇya** KK 13-1-136-13

पूर्वप्रोष्ठपदाः कुर्वन्बहून्विन्दत्यजाविकान् ।
उत्तरासु प्रकुर्वाणो विन्दते गाः सहस्रशः ॥

↩ **Back:** ↩ E.57

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 136, Śloka 14 **Puṇya** KK 13-1-136-14

बहुकुप्यकृतं वित्तं विन्दते रेवतीं श्रितः ।
अश्विनीष्वश्वान्विन्देत भरणीष्वायुरुत्तमम् ॥

↩ **Back:** ↩ E.57

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 136, Śloka 15 **Example** **Puṇya** KK 13-1-136-15

इमं श्राद्धविधिं श्रुत्वा शशबिन्दुस्तथाऽकरोत् ।
अक्लेसेनाजयच्चापि महीं सोऽनुशशास ह ॥

↩ **Back:** ↩ A.2 · Sadgati ↩ E.57

E.58 Proper times for śrāddha

Speaker / narration: Bhīṣma to Yudhiṣṭhira Niyama

- **Niyama** Obtaining a worthy brāhmaṇa, obtaining curds and ghee, the waning of the Moon (amāvāsyā), and obtaining certain other havis from the forest — these are the times for śrāddha (Anu. 61.34).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 61, Śloka 34 **Niyama** KK 13-1-61-34

श्राद्धस्य ब्राह्मणः कालः प्राप्तं दधि घृतं तथा ।
सोमक्षयश्च मांसं च यदारण्यं युधिष्ठिर ॥

↩ **Back:** ↩ E.58

E.59 Special times for śrāddha: eclipse, ayana, Maghā, Gayā

Speaker / narration: Śrī Kṛṣṇa to Yudhiṣṭhira Niyama Pāpa Puṇya

- Niyama Puṇya What is given during an eclipse, at the viṣuva, at the end of an ayana, at the pitrya (rite), on Maghā, when a son is born to oneself, at Gayā, and at piṇḍa(-pradāna)s becomes equal to a thousand niṣkas (Āśva. 110.27).
- Niyama The tṛtīyā of the month of Vaiśākha, the tithi in the śukla-pakṣa of Kārttika (the printed reading is ‘anavadyā'sau’; in the parallel śloka in the Purāṇas it is ‘navamyasau’, the navamī), the trayodaśī of the kṛṣṇa-pakṣa of the month of Nabhasya (Bhādrapada), and the pañcadaśī in Māgha (Āśva. 110.28).
- Niyama Puṇya Lunar and solar eclipses and the two ayanas are times for śrāddha; if at those times one, being pure, gives even water mixed with tila to the pitṛ-devatās, it is as if one had performed śrāddha for a thousand years; this is a secret told by the pitṛ-devatās themselves (Āśva. 110.29).
- Pāpa One who, in a single paṅkti, serves with partiality out of affection, fear or for money is called by the sages cruel, of evil conduct, without self-control, and a slayer of brāhmaṇas (Āśva. 110.30).

Mahābhārata › Āśvamedhikaparva › Vaiṣṇavadharmaparva › Adhyāya 110, Śloka 27 Niyama Puṇya KK 14-3-110-27

ग्रहोपरागे विषुवेऽयनान्ते पित्र्ये मघासु स्वसुते च जाते ।
गयेषु पिण्डेषु च पाण्डुपुत्र दत्तं भवेन्निष्कसहस्रतुल्यम् ॥

↩ Back: ↩ A.4 · Niyama ↩ E.59

Mahābhārata › Āśvamedhikaparva › Vaiṣṇavadharmaparva › Adhyāya 110, Śloka 28 Niyama KK 14-3-110-28

वैशाखमासस्य तु या तृतीयाऽनवद्याऽसौ कार्तिकशुक्लपक्षे ।
नभस्यमासस्य च कृष्णपक्षे त्रयोदशी पञ्चदशी च माघे ॥

↩ Back: ↩ E.59

Mahābhārata › Āśvamedhikaparva › Vaiṣṇavadharmaparva › Adhyāya 110, Śloka 29 Niyama Puṇya KK 14-3-110-29

उपप्लवे चन्द्रमसो रवेश्च श्राद्धस्य कालो ह्ययनद्वये च ।
पानीयमप्यत्र तिलैर्विमिश्रं दद्यात्पितृभ्यः प्रयतो मनुष्यः ।
श्राद्धं कृतं तेन समासहस्रं रहस्यमेतत्पितरो वदन्ति ॥

↩ Back: ↩ A.2 · Sadgati ↩ E.59

Mahābhārata › Āśvamedhikaparva › Vaiṣṇavadharmaparva › Adhyāya 110, Śloka 30 Pāpa KK 14-3-110-30

यस्त्वेकपङ्क्त्यां विषमं ददाति स्नेहाद्भयाद्वा यदि वाऽर्थहेतोः ।
क्रूरं दुराचारमनात्मवन्तं ब्रह्मघ्नमेनं कवयो वदन्ति ॥

↩ Back: ↩ E.59

E.60 Śrāddha in the kṛṣṇa-pakṣa of Bhādrapada; special times for śrāddha and other good deeds

Speaker / narration: Nārada to Yudhiṣṭhira Niyama Puṇya

- **Niyama** A dvija should perform śrāddha for his parents, according to his means, in the kṛṣṇa-pakṣa (aparapakṣa) of the month of Bhādrapada (Proṣṭhapada); if he is wealthy, he should perform it for their relatives as well (Bhāg. 7.14.20).
- **Niyama** Ayana (the beginning of uttarāyaṇa and dakṣiṇāyana), viṣuva, kuhū (amāvāsyā), vyatīpāta, dina-kṣaya, lunar and solar eclipses, dvādaśī and the Śravaṇa nakṣatra are also special times (Bhāg. 7.14.21).
- **Niyama** The tṛtīyā of the śukla-pakṣa, the navamī of the month of Kārttika, and the four aṣṭakās of the Hemanta and Śiśira seasons are likewise such times (Bhāg. 7.14.22).
- **Niyama** The śukla saptamī of Māgha, the day when the Maghā nakṣatra coincides with the pūrṇimā, and the days when the month-nakṣatras coincide with the pūrṇimā (rākā) or with anumati are also special times (Bhāg. 7.14.23).
- **Niyama** The days when Anurādhā, Śravaṇa or the three Uttarās coincide with dvādaśī, the days when those three Uttarās coincide with ekādaśī, and the day of one's birth-nakṣatra joined with an auspicious yoga are also special times (Bhāg. 7.14.24).
- **Niyama** **Puṇya** These times increase people's welfare; in them one should do good deeds with all one's strength, and that becomes a welfare for one's life that is never in vain (Bhāg. 7.14.25).
- **Puṇya** Snāna, japa, homa, vrata, worship of the devas and brāhmaṇas, and gifts given to the pitṛ-devatās, the devas, human beings and bhūtas in these times never perish (Bhāg. 7.14.26).
- **Niyama** The times of the saṃskāras of one's wife, one's children and oneself, the preta-saṃskāra (preta-saṃsthā), the mṛtāha (the day of death), and the time of the abhyudaya rite are also (such times) (Bhāg. 7.14.27).

Śrīmad Bhāgavatam › Saptama Skandha › Adhyāya 14 › Śloka 20 **Niyama** Bhāg. 7.14.20

कुर्यादपरपक्षीयं मासि प्रोष्ठपदे द्विजः ।
श्राद्धं पित्रोर्यथावित्तं तद्बन्धूनां च वित्तवान् ॥

↩ **Back:** ↩ A.0 · Pitṛ-devatās ↩ A.4 · Niyama ↩ E.60

Śrīmad Bhāgavatam › Saptama Skandha › Adhyāya 14 › Śloka 21 **Niyama** Bhāg. 7.14.21

अयने विषुवे कुह्वां व्यतीपाते दिनक्षये ।
चन्द्रादित्योपरागे च द्वादश्यां श्रवणेषु च ॥

↩ **Back:** ↩ A.0 · Pitṛ-devatās ↩ E.60

Śrīmad Bhāgavatam › Saptama Skandha › Adhyāya 14 › Śloka 22 **Niyama** Bhāg. 7.14.22

तृतीयायां शुक्लपक्षे नवम्यामथ कार्तिके ।
चतसृष्वप्यष्टकासु हेमन्ते शिशिरे तथा ॥

↩ **Back:** ↩ A.0 · Pitṛ-devatās ↩ E.60

Śrīmad Bhāgavatam › Saptama Skandha › Adhyāya 14 › Śloka 23 **Niyama** Bhāg. 7.14.23

माघे च सितसप्तम्यां मघाराकासमागमे ।
राकया वाऽनुमत्या वा मासर्क्षाणि युतान्यपि ॥

↩ **Back:** ↩ A.0 · Pitṛ-devatās ↩ E.60

Śrīmad Bhāgavatam › Saptama Skandha › Adhyāya 14 › Śloka 24 **Niyama** Bhāg. 7.14.24

द्वादश्यामनुराधा स्यात् श्रवणस्तिस्र उत्तराः ।
तिसृष्वेकादशी चासु जन्मर्क्षं सौम्ययोगयुक् ॥

↩ **Back:** ↩ A.0 · Pitṛ-devatās ↩ E.60

Śrīmad Bhāgavatam › Saptama Skandha › Adhyāya 14 › Śloka 25 **Niyama** **Puṇya** Bhāg. 7.14.25

त एते श्रेयसः काला नृणां श्रेयोविवर्धनाः ।
कुर्यात् सर्वात्मनैतेषु श्रेयोऽमोघं तदायुषः ॥

↩ **Back:** ↩ A.0 · Pitṛ-devatās ↩ E.60

Śrīmad Bhāgavatam › Saptama Skandha › Adhyāya 14 › Śloka 26 **Puṇya** Bhāg. 7.14.26

येषु स्नानं जपो होमो व्रतं देवद्विजार्चनम् ।
पितृदेवनृभूतेभ्यो यद् दत्तं तद्ध्यनश्वरम् ॥

↩ **Back:** ↩ A.0 · Pitṛ-devatās ↩ E.60

Śrīmad Bhāgavatam › Saptama Skandha › Adhyāya 14 › Śloka 27 **Niyama** Bhāg. 7.14.27

संस्कारकालो जायाया अपत्यस्यात्मनस्तथा ।
प्रेतसंस्था मृताहश्च कर्मण्यभ्युदये नृप ॥

↩ **Back:** ↩ A.0 · Pitṛ-devatās ↩ E.60

E.61 Offering pāyasa on Maghā in the kṛṣṇa-pakṣa of Bhādrapada

Speaker / narration: Agni Deva (a secret dharma told by Bhīṣma) Niyama Puṇya

- **Niyama** In the month of Bhādrapada, in the kṛṣṇa-pakṣa, when the Maghā nakṣatra prevails, an offering of paramānna (sweet rice) should be made to the pitṛ-devatās in the gajacchāyā (elephant's shadow) on the east side, at the kutapa time, facing south; this is a supreme secret (Anu. 189.31–32).
- **Puṇya** One who gives thus obtains the fruit of performing a mahā-śrāddha for thirteen years (Anu. 189.33).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 189, Śloka 31 **Niyama** KK 13-1-189-31

एते दोषा मया प्रोक्तास्त्रिषु यः पादमुत्सृजेत् ।
श्रूयतां परमं गुह्यं रहस्यं धर्मसंहितम् ।
परमान्नेन यो दद्यात्पितॄणामौपहारिकम् ॥

↩ **Back:** ↩ A.2 · Sadgati ↩ E.61

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 189, Śloka 32 **Niyama** KK 13-1-189-32

गजच्छायायां पूर्वस्यां कुतपे दक्षिणामुखः ।
यदा भाद्रपदे मासि भवते बहुले मघा ॥

↩ **Back:** ↩ A.2 · Sadgati ↩ E.61

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 189, Śloka 33 **Puṇya** KK 13-1-189-33

श्रूयतां तस्य दानस्य यादृशो गुणविस्तरः ।
कृतं तेन महच्छ्राद्धं वर्षाणीह त्रयोदश ॥

↩ **Back:** ↩ A.2 · Sadgati ↩ E.61

E.62 The Pitṛ-gāthā: pāyasa on Maghā trayodaśī, and the pilgrimage to Gayā

Speaker / narration: Bhīṣma to Yudhiṣṭhira (the Pitṛ-gītā gāthā told by Sanatkumāra) Niyama Puṇya

- **Niyama** Long ago Sanatkumāra told Bhīṣma the gāthās sung by the pitṛs (Anu. 135.11).
- **Niyama** **Puṇya** The pitṛs wish: ‘May one be born in our family who, in dakṣiṇāyana, on the trayodaśī joined with the Maghā nakṣatra, gives us pāyasa mixed with ghee’ (Anu. 135.12).
- **Niyama** ‘Or one who, on Maghā itself, observing vrata-niyama, in the elephant's shadow (hasticchāyāsu), while being fanned with a fan of (elephant's) ears, gives according to the rule with certain other havis’ (Anu. 135.13).
- **Puṇya** One should wish for many sons, for it is enough if even one of them goes to Gayā, famed for the Akṣayavaṭa (Anu. 135.14).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 135, Śloka 11 **Niyama** KK 13-1-135-11

गाथाश्चाप्यत्र गायन्ति पितृगीता युधिष्ठिर ।
सनत्कुमारो भगवान्पुरा मय्यभ्यभाषत ॥

↩ **Back:** ↩ E.62

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 135, Śloka 12 **Niyama** **Puṇya** KK 13-1-135-12

अपि नः स्वकुले जायाद्यो नो दद्यात्त्रयोदशीम् ।
मघासु सर्पिःसंयुक्तं पायसं दक्षिणायने ॥

↩ **Back:** ↩ A.2 · Sadgati ↩ E.62

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 135, Śloka 13 **Niyama** KK 13-1-135-13

आजेन वाऽपि लौहेन मघास्वेव यतव्रतः ।
हस्तिच्छायासु विधिवत्कर्णव्यजनवीजितम् ॥

↩ **Back:** ↩ E.62

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 135, Śloka 14 **Puṇya** KK 13-1-135-14

एष्टव्या बहवः पुत्रा यद्येकोपि गयां व्रजेत् ।
यत्रासौ प्रथितो लोकेष्वक्षय्यकरणो वटः ॥

↩ **Back:** ↩ E.62

E.63 The aṣṭakās belong to the pitṛ-devatās

Speaker / narration: Bhīṣma to Yudhiṣṭhira Niyama

- **Niyama** In the good conduct described by Bhīṣma are mentioned properly prepared pāyasa, yāvaka and kṛsara as havis, the aṣṭakās pertaining to the pitṛ-devatās, and the worship of the grahas (Anu. 268.30).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 268, Śloka 30 **Niyama** KK 13-1-268-30

संस्कृतं पायसं नित्यं यावकं कृसरं हविः ।
अष्टकाः पितृदैवत्या ग्रहाणामभिपूजनम् ॥

↩ **Back:** ↩ E.63

E.64 The best times and the forbidden times for the pitṛmedha

Speaker / narration: Maheśvara to the goddess Umā Niyama Puṇya

- **Niyama** For śrāddha-karma the months of Māgha and Proṣṭhapada (Bhādrapada) are honoured; among the pakṣas, the kṛṣṇa-pakṣa is better than the śukla-pakṣa (Anu. 238.7).
- **Niyama** **Puṇya** Amāvāsyā, trayodaśī, navamī, pratipadā — the forefathers are satisfied by what is given on these tithis (Anu. 238.8).
- **Niyama** A learned man should not perform śrāddha in the forenoon, in the śukla-pakṣa, at night, on birthdays or on even-numbered days (Anu. 238.9).
- **Niyama** This is the honoured time for the pitṛmedha; the time when a worthy brāhmaṇa recipient is found is also the time for śrāddha (Anu. 238.10).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 238, Śloka 7 **Niyama** KK 13-1-238-7

माघप्रोष्ठपदौ मासौ श्राद्धकर्मणि पूजितौ ।
पक्षयोः कृष्णपक्षश्च पूर्वपक्षात्प्रशस्यते ॥

↩ **Back:** ↩ A.0 · Pitṛ-devatās ↩ A.4 · Niyama ↩ E.64

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 238, Śloka 8 **Niyama** **Puṇya** KK 13-1-238-8

अमावास्यां त्रयोदश्यां नवम्यां प्रतिपत्सु च ।
तिथिष्वेतासु तुष्यन्ति दत्तेनेह पितामहाः ॥

↩ **Back:** ↩ E.64

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 238, Śloka 9 **Niyama** KK 13-1-238-9

पूर्वाह्णे शुक्लपक्षे च रात्रौ जन्मदिनेषु वा ।
युग्मेष्वहस्सु च श्राद्धं न च कुर्वीत पण्डितः ॥

↩ **Back:** ↩ E.64

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 238, Śloka 10 **Niyama** KK 13-1-238-10

एष कालो मया प्रोक्तः पितृमेधस्य पूजितः ।
यस्मिंश्च ब्राह्मणं पात्रं पश्येत्कालः स च स्मृतः ॥

↩ **Back:** ↩ E.64

E.65 Śrāddha at Sannihatī during a solar eclipse on amāvāsyā

Speaker / narration: Pulastya to Bhīṣma (as told by Nārada to Yudhiṣṭhira) Niyama Puṇya

- **Niyama** Wells, step-wells, tīrthas and temples all assuredly meet at Sannihatī on the amāvāsyā of every month; it is called ‘Sannihatī’ because of the presence of the tīrthas (Araṇya. 81.194–195).
- **Puṇya** One who bathes there and drinks that water is honoured in svarga (Araṇya. 81.196).
- **Niyama** **Puṇya** One who performs śrāddha right there on amāvāsyā when the sun is seized by Rāhu (a solar eclipse) obtains, merely by bathing and performing śrāddha, the fruit of a thousand aśvamedhas duly performed (Araṇya. 81.196–198).

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 81, Śloka 194 **Niyama** KK 3-6-81-194

उदपानानि वाप्यश्च तीर्थान्यायतनानि च ।
निःसंशयममावास्यां समेष्यन्ति नराधिप ॥

↩ **Back:** ↩ E.65

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 81, Śloka 195 **Niyama** KK 3-6-81-195

मासिमासि नरव्याघ्र सन्निहत्यां न संशयः ।
तीर्थसन्निहनादेव सन्निहत्येति विश्रुता ॥

↩ **Back:** ↩ E.65

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 81, Śloka 196 **Niyama** **Puṇya** KK 3-6-81-196

तत्र स्नात्वा च पीत्वा च स्वर्गलोके महीयते ।
अमावास्यां तु तत्रैव राहुग्रस्ते दिवाकरे ॥

↩ **Back:** ↩ A.2 · Sadgati ↩ E.65 ↩ E.65

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 81, Śloka 197 **Niyama** **Puṇya** KK 3-6-81-197

यः श्राद्धं कुरुते मर्त्यस्तस्य पुण्यफलं शृणु ।
अश्वमेधसहस्रस्य सम्यगिष्टस्य यत्फलम् ॥

↩ **Back:** ↩ A.2 · Sadgati ↩ E.65

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 81, Śloka 198 **Niyama** **Puṇya** KK 3-6-81-198

स्नात एव समाप्नोति कृत्वा श्राद्धं च मानवः ।
यत्किञ्चिद्दुष्कृतं कर्म स्त्रिया वा पुरुषेण वा ॥

↩ **Back:** ↩ A.2 · Sadgati ↩ A.2 · Sadgati ↩ E.65

E.66 Śrāddha in an elephant's shadow (gajacchāyā): inexhaustible fruit

Speaker / narration: Mārkaṇḍeya to Yudhiṣṭhira Niyama Puṇya

- **Niyama** **Puṇya** Hear the secrets of giving taught in śruti and smṛti: a śrāddha rite performed in an elephant's shadow (gajacchāyā), while being fanned (parivījita), does not wane for ten ayutas (a hundred thousand) of kalpas (Araṇya. 203.121).

Mahābhārata › Araṇyaparva › Mārkaṇḍeyasamāsyāparva › Adhyāya 203, Śloka 121 **Niyama** **Puṇya** KK 3-11-203-121

शृणु दानरहस्यानि श्रुतिस्मृत्युदितानि च ।
छायायां करिणः श्राद्धं तत्कर्म परिवीजितम् ।
दशकल्पायुतानीह न क्षीयेत युधिष्ठिर ॥

↩ **Back:** ↩ E.66

E.67 Worship of the pitṛ-devatās with the navāgrayaṇa (new-harvest offering) — the destruction of pāpa

Speaker / narration: Lakṣmaṇa to Śrī Rāma (the description of Hemanta) Niyama Puṇya

- **Niyama** **Puṇya** In the Hemanta season the virtuous worshipped the pitṛ-devatās with the āgrayaṇa offerings made with the new harvest, and having performed the āgrayaṇa at its proper time, they became free of pāpa (Rām. Araṇya. 16.6).

Śrīmad Rāmāyaṇa › Araṇyakāṇḍa › Sarga 16 › Śloka 6 **Niyama** **Puṇya** Vā.Rā. 3.16.6

नवाग्रयणपूजाभिरभ्यर्च्य पितृदेवताः ।
कृताग्रयणकाः काले सन्तो विगतकल्मषाः ॥

↩ **Back:** ↩ E.67

(e) Special sacred places — Gayā and others

E.68 Gayā – the Akṣayavaṭa, tarpaṇa in the Mahānadī, 'eṣṭavyā bahavaḥ putrāḥ'

Speaker / narration: Pulastya to Bhīṣma (as Nārada told Yudhiṣṭhira) Niyama Puṇya

- **Niyama** **Puṇya** One who reaches Gayā and stays there in brahmacarya, with a concentrated mind, obtains the fruit of an aśvamedha and uplifts his family (Araṇya. 82.81).
- **Niyama** **Puṇya** There stands the Akṣayavaṭa, famed in the three worlds; it is said that what is given there to the pitṛs becomes inexhaustible (Araṇya. 82.82).
- **Niyama** **Puṇya** One who touches the water of the Mahānadī (bathes in it) and offers tarpaṇa to the pitṛ-devatās attains inexhaustible worlds and uplifts his family (Araṇya. 82.83).
- **Puṇya** One who dwells in Gayā through both the kṛṣṇa and the śukla pakṣas purifies his family up to the seventh generation; there is no doubt about this (Araṇya. 82.95).
- **Niyama** One should desire many sons – of them at least one may go to Gayā, or marry a gaurī maiden, or release a blue bull (Araṇya. 82.96).

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 82, Śloka 81 **Niyama** **Puṇya** KK 3-6-82-81

ततो गयां समासाद्य ब्रह्मचारी समाहितः ।
अश्वमेधमवाप्नोति कुलं चैव समुद्धरेत् ॥

↩ **Back:** ↩ E.68

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 82, Śloka 82 **Niyama** **Puṇya** KK 3-6-82-82

तत्राक्षयवटो नाम त्रिषु लोकेषु विश्रुतः ।
तत्र दत्तं पितृभ्यस्तु भवत्यक्षयमुच्यते ॥

↩ **Back:** ↩ A.2 · Sadgati ↩ E.68

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 82, Śloka 83 **Niyama** **Puṇya** KK 3-6-82-83

महानद्यामुपस्पृश्य तर्पयेत्पितृदेवताः ।
अक्षयान्प्राप्नुयाल्लोकान्कुलं चैव समुद्धरेत् ॥

↩ **Back:** ↩ E.68

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 82, Śloka 95 **Puṇya** KK 3-6-82-95

कृष्णशुक्लावुभौ पक्षौ गयायां यो वसेन्नरः ।
पुनात्यासप्तमं राजन्कुलं नास्त्यत्र संशयः ॥

↩ **Back:** ↩ A.2 · Sadgati ↩ E.68

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 82, Śloka 96 **Niyama** KK 3-6-82-96

एष्टव्या बहवः पुत्रा यद्येकोपि गयां व्रजेत् ।
गौरीं वा वरयेत्कन्यां नीलं वा वृषमुत्सृजेत् ॥

↩ **Back:** ↩ E.68

E.69 Gayā — the Akṣayyakaraṇa banyan, the river Phalgu

Speaker / narration: Dhaumya to Yudhiṣṭhira Niyama Puṇya

- **Niyama** It is concerning Gayā that the ancients proclaim: ‘One should desire many sons, so that at least one of them may go to Gayā’ (Araṇya. 85.9).
- **Niyama** **Puṇya** Or one may marry a Gaurī maiden, or set free a dark bull; such offspring delivers ten generations of forebears and ten generations that follow (Araṇya. 85.10).
- **Niyama** There are the great river and Gayaśiras; the banyan tree there is proclaimed by the vipras as the ‘Akṣayyakaraṇa banyan’ (Araṇya. 85.11).
- **Puṇya** Food given there to the pitṛs becomes inexhaustible; there too is the great river named Phalgu, with its holy waters (Araṇya. 85.12).

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 85, Śloka 9 **Niyama** KK 3-6-85-9

यदर्थे पुरुषव्याघ्र कीर्तयन्ति पुरातनाः ।
एष्टव्या बहवः पुत्रा यद्येकोपि गयां व्रजेत् ॥

↩ **Back:** ↩ A.2 · Sadgati ↩ E.69

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 85, Śloka 10 **Niyama** **Puṇya** KK 3-6-85-10

गौरीं वा वरयेत्कन्यां नीलं वा वृषमुत्सृजेत् ।
उत्तारयति सन्तत्या दश पूर्वान्दशावरान् ॥

↩ **Back:** ↩ A.2 · Sadgati ↩ E.69

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 85, Śloka 11 **Niyama** KK 3-6-85-11

महानदी च तत्रैव तथा गयशिरो नृप ।
यत्रासौ कीर्त्यते विप्रैरक्षय्यकरणो वटः ॥

↩ **Back:** ↩ E.69

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 85, Śloka 12 **Puṇya** KK 3-6-85-12

यत्र दत्तं पितृभ्योऽन्नमक्षय्यं भवति प्रभो ।
सा च पुण्यजला तत्र फल्गुनामा महानदी ॥

↩ **Back:** ↩ E.69

E.70 The son who goes to Gayā — the meaning of the word ‘putra’; the śruti of King Gaya

Speaker / narration: Śrī Rāma to Bharata Niyama Puṇya

- **Niyama** Śrī Rāma told Bharata: “Uphold the word given by our (departed) father and free him from debt; protect our father and gladden our mother” (Rām. Ayo. 107.10).
- **Niyama** Śrī Rāma said: “The śruti spoken by the illustrious King Gaya, addressed to the pitṛ-devatās while performing yajña in the land of Gayā, is heard” (Rām. Ayo. 107.11).
- **Niyama** **Puṇya** Because he protects his father from the naraka called ‘put’, the one who protects the pitṛ-devatās in every way is called ‘putra’ (son) (Rām. Ayo. 107.12).
- **Niyama** **Puṇya** One should desire many sons who are virtuous and deeply learned; of them at least one will go to Gayā (Rām. Ayo. 107.13).
- **Niyama** Śrī Rāma told Bharata: “All the royal sages believed thus; therefore protect our father from naraka” (Rām. Ayo. 107.14).

Śrīmad Rāmāyaṇa › Ayodhyākāṇḍa › Sarga 107 › Śloka 10 **Niyama** Vā.Rā. 2.107.10

ऋणान्मोचय राजानं मत्कृते भरत प्रभुम् ।
पितरं त्राहि धर्मज्ञ मातरं चाभिनन्दय ॥

↩ **Back:** ↩ A.0 · Pitṛ-devatās ↩ E.70

Śrīmad Rāmāyaṇa › Ayodhyākāṇḍa › Sarga 107 › Śloka 11 **Niyama** Vā.Rā. 2.107.11

श्रूयते धीमता तात श्रुतिर्गीता यशस्विना ।
गयेन यजमानेन गयेष्वेव पितॄन् प्रति ॥

↩ **Back:** ↩ E.70

Śrīmad Rāmāyaṇa › Ayodhyākāṇḍa › Sarga 107 › Śloka 12 **Niyama** **Puṇya** Vā.Rā. 2.107.12

पुन्नाम्नो नरकाद् यस्मात् पितरं त्रायते सुतः ।
तस्मात् पुत्र इति प्रोक्तः पितॄन् यः पाति सर्वतः ॥

↩ **Back:** ↩ A.0 · Pitṛ-devatās ↩ E.70

Śrīmad Rāmāyaṇa › Ayodhyākāṇḍa › Sarga 107 › Śloka 13 **Niyama** **Puṇya** Vā.Rā. 2.107.13

एष्टव्या बहवः पुत्रा गुणवन्तो बहुश्रुताः ।
तेषां वै समवेतानामपि कश्चिद् गयां व्रजेत् ॥

↩ **Back:** ↩ A.0 · Pitṛ-devatās ↩ A.2 · Sadgati ↩ E.70

Śrīmad Rāmāyaṇa › Ayodhyākāṇḍa › Sarga 107 › Śloka 14 **Niyama** Vā.Rā. 2.107.14

एवं राजर्षयः सर्वे प्रतीता रघुनन्दन ।
तस्मात् त्राहि नरश्रेष्ठ पितरं नरकात् प्रभो ॥

↩ **Back:** ↩ E.70

E.71 Gaṅgā — the glory of tarpaṇa to the pitṛs

Speaker / narration: A siddha to the brāhmaṇa named Śilavṛtti (as cited by Bhīṣma) Niyama Puṇya

- **Puṇya** The other devas, munis, pretas and pitṛs who are offered tarpaṇa (with Gaṅgā water) are satisfied in all three worlds (Anu. 65.39).
- **Puṇya** For tapas, śrāddha, recitation and the like on the banks of the Gaṅgā, there is nothing greater than the tīrthas of the Gaṅgā such as Gaṅgādvāra (Anu. 65.67).
- **Niyama** One should remember the Gaṅgā morning and evening; one should sing her glory at the daily bath; one should remember her also during tarpaṇa, during worship of the pitṛs, and at the time of death (Anu. 65.68).
- **Niyama** **Puṇya** One who wishes his birth, life and learning to bear fruit should go to the Gaṅgā and offer tarpaṇa to the pitṛs and the devas (Anu. 65.70).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 65, Śloka 39 **Puṇya** KK 13-1-65-39

अन्ये च देवा मुनयः प्रेतानि पितृभिः सह ।
तर्पितास्तृप्तिमायान्ति त्रिषु लोकेषु सर्वशः ॥

↩ **Back:** ↩ A.2 · Sadgati ↩ E.71

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 65, Śloka 67 **Puṇya** KK 13-1-65-67

तत्तीरगानां तपसा श्राद्धपारायणादिभिः ।
गङ्गाद्वारप्रभृतिभिस्तत्तीर्थैर्न परं नृणाम् ॥

↩ **Back:** ↩ E.71

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 65, Śloka 68 **Niyama** KK 13-1-65-68

सायं प्रातः स्मरेद्गङ्गां नित्यं स्नाने तु कीर्तयेत् ।
तर्पणे पितृपूजासु मरणे चापि संस्मरेत् ॥

↩ **Back:** ↩ E.71

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 65, Śloka 70 **Niyama** **Puṇya** KK 13-1-65-70

य इच्छेत्सफलं जन्म जीवितं श्रुतमेव च ।
स पितॄंस्तर्पयेद्गङ्गामभिगम्य सुरांस्तथा ॥

↩ **Back:** ↩ E.71

(f) Daily duty to the pitṛs — the five mahāyajñas, daily tarpaṇa

E.72 Tarpaṇa and pitṛ-yajña among the five great yajñas

Speaker / narration: Śrī Kṛṣṇa to Yudhiṣṭhira Niyama Puṇya

- **Niyama** **Puṇya** It is through the five great yajñas that a householder attains the world of Brahmā (Āśva. 104.8).
- **Niyama** Ṛbhu-yajña, brahma-yajña, bhūta-yajña, nṛ-yajña and pitṛ-yajña — these are the five yajñas (Āśva. 104.9).
- **Niyama** Tarpaṇa is the ṛbhu-yajña; svādhyāya (Vedic study) is the brahma-yajña; bali is the bhūta-yajña; honouring guests is the nṛ-yajña; the rite performed for the pitṛ-devatās is the pitṛ-yajña (Āśva. 104.10).

Mahābhārata › Āśvamedhikaparva › Vaiṣṇavadharmaparva › Adhyāya 104, Śloka 8 **Niyama** **Puṇya** KK 14-3-104-8

श्रीभगवानुवाच —
।
शृणु पञ्च महायज्ञान्कीर्त्यमानान्युधिष्ठिर ।
यैरेव ब्रह्मसालोक्यं लभ्यते गृहमेधिना ॥

↩ **Back:** ↩ E.72

Mahābhārata › Āśvamedhikaparva › Vaiṣṇavadharmaparva › Adhyāya 104, Śloka 9 **Niyama** KK 14-3-104-9

ऋभुयज्ञं ब्रह्मयज्ञं भूतयज्ञं च पाण्डव ।
नृयज्ञं पितृयज्ञं च पञ्च यज्ञान्प्रचक्षते ॥

↩ **Back:** ↩ E.72

Mahābhārata › Āśvamedhikaparva › Vaiṣṇavadharmaparva › Adhyāya 104, Śloka 10 **Niyama** KK 14-3-104-10

तर्पणं ऋभुयज्ञः स्यात्स्वाध्यायो ब्रह्मयज्ञकः ।
भूतयज्ञो बलिर्यज्ञो नृयज्ञोऽतिथिपूजनम् ।
पितॄनुद्दिश्य यत्कर्म पितृयज्ञः प्रकीर्तितः ॥

↩ **Back:** ↩ A.0 · Pitṛ-devatās ↩ A.4 · Niyama ↩ E.72

E.73 The householder's daily pitṛ-yajña

Speaker / narration: Nārada to Yudhiṣṭhira Niyama

- **Niyama** Every day the householder should worship, each separately, the devas, the ṛṣis, the bhūtas (beings), the pitṛ-devatās and himself — the Supreme Person present in these forms — with the wealth that comes to him through his own occupation (Bhāg. 7.14.16).

Śrīmad Bhāgavatam › Saptama Skandha › Adhyāya 14 › Śloka 16 **Niyama** Bhāg. 7.14.16

देवानृषींश्च भूतानि पितॄनात्मानमन्वहम् ।
स्ववृत्त्याऽगतवित्तेन यजेत पुरुषं पृथक् ॥

↩ **Back:** ↩ E.73

E.74 The householder should worship the pitṛ-devatās daily with svadhā and other offerings

Speaker / narration: Śrī Kṛṣṇa to Uddhava Niyama

- **Niyama** A householder who studies the Vedas should, according to his capacity, worship every day the devas, the ṛṣis, the pitṛ-devatās and the bhūtas with svadhā, svāhā, bali, food and the like, regarding them as forms of Himself (the Lord) (Bhāg. 11.17.50).

Śrīmad Bhāgavatam › Ekādaśa Skandha › Adhyāya 17 › Śloka 50 **Niyama** Bhāg. 11.17.50

वेदाध्यायी स्वधास्वाहाबल्यन्नाद्यैर्यथोदयम् ।
देवर्षिपितृभूतानि मद्रूपाण्यन्वहं यजेत् ॥

↩ **Back:** ↩ A.0 · Pitṛ-devatās ↩ E.74

E.75 The householder's daily duty to the pitṛs — havya, kavya and svadhā

Speaker / narration: Bhīṣma to Yudhiṣṭhira (60, 75, 156); Bhṛgu to Bharadvāja (189); Parāśara to Janaka (301, 302); Nārada to Gālava (293) Niyama

- **Niyama** The householder should be self-controlled, never negligent in havya and kavya, and should constantly give food to the twice-born (Śānti. 60.12).
- **Niyama** The householder should conduct his household life with wealth earned in keeping with the niyamas of havya and kavya; the householder's āśrama is the root of all the āśramas (Śānti. 189.10).
- **Niyama** Abiding in his own dharma, the householder should perform action skilfully and wholeheartedly for the sake of havya and kavya (Śānti. 301.38).
- **Niyama** Śrāddha-karma, honouring guests, non-violence, truthfulness and the like are common dharmas for all varṇas (Śānti. 302.23).
- **Niyama** Svāhā daily, svadhā daily — the pitṛs and the devas constantly expect both of these from sons (Śānti. 75.25).

Mahābhārata › Śāntiparva › Rājadharmaparva › Adhyāya 60, Śloka 12 **Niyama** KK 12-1-60-12

दान्तो विधेयो हव्यकव्याप्रमत्तो ह्यन्नस्य दाता सततं द्विजेभ्यः ।
अमत्सरी सर्वलिङ्गप्रदाता वैताननित्यश्च गृहाश्रमी स्यात् ॥

↩ **Back:** ↩ E.75

Mahābhārata › Śāntiparva › Mokṣadharmaparva › Adhyāya 189, Śloka 10 **Niyama** KK 12-3-189-10

गार्हस्थ्यं खलु द्वितीयमाश्रमं वदन्ति । तस्य समुदाचारलक्षणं सर्वमनुव्याख्यास्यामः । समावृत्तानां सदाचाराणां सहधर्मचर्याफलार्थिनां गृहाश्रमो विधीयते । धर्मार्थकामावाप्त्यर्थं त्रिवर्गसाधनमपेक्ष्यागर्हितेन कर्मणा धनान्यादाय स्वाध्यायोपलब्धप्रकर्षेण वा ब्रह्मर्षिनिर्मितेन वा । हव्यकव्यनियमाभ्यां दैवतपूजासमाधिप्रसादविध्युपलब्धेन धनेन गृहस्थो गार्हस्थ्यं वर्तयेत् । तद्धि सर्वाश्रमाणां मूलमुदाहरन्ति । गुरुकुलनिवासिनः परिव्राजका ये चान्ये सङ्कल्पितव्रतनियमधर्मानुष्ठायिनस्तेषामप्यत एव भिक्षाबलिसंविभागाः प्रवर्तन्ते ॥

↩ **Back:** ↩ E.75

Mahābhārata › Śāntiparva › Mokṣadharmaparva › Adhyāya 301, Śloka 38 **Niyama** KK 12-3-301-38

सर्वात्मनाऽनुकुर्वीत गृहस्थः कर्मनिश्चयम् ।
दाक्ष्येण हव्यकव्यार्थं स्वधर्मे विचरन्नृप ॥

↩ **Back:** ↩ E.75

Mahābhārata › Śāntiparva › Mokṣadharmaparva › Adhyāya 302, Śloka 23 **Niyama** KK 12-3-302-23

आनृशंस्यमहिंसा चाप्रमादः संविभागिता ।
श्राद्धकर्मातिथेयं च सत्यमक्रोध एव च ॥

↩ **Back:** ↩ E.75

Mahābhārata › Śāntiparva › Rājadharmaparva › Adhyāya 75, Śloka 25 **Niyama** KK 12-1-75-25

नित्यं स्वाहा स्वधा नित्यं चोभे मानुषदैवते ।
पुत्रेष्वाशासते नित्यं पितरो दैवतानि च ॥

↩ **Back:** ↩ A ↩ E.75

E.76 Worship of the pitṛs in the dharma of the gṛhastha and the vānaprastha

Speaker / narration: Maheśvara to Umā Devī Niyama

- **Niyama** The dharma of the vānaprastha includes honouring guests with water for the feet and a seat, cooking at the proper time food that is not of the village, and worship of the pitṛ-devatās (Anu. 209.17).
- **Niyama** The portion of wealth set apart for dharma should be used for yajña, the gift of food, kindness to the needy, worship of devas and brāhmaṇas, and worship of the pitṛs (Anu. 216.36).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 209, Śloka 17 **Niyama** KK 13-1-209-17

पाद्यासनाभ्यां सम्पूज्य तथाऽऽहारनिमन्त्रणम् ।
अग्राम्यपचनं काले पितृदेवार्चनं तथा ॥

↩ **Back:** ↩ E.76

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 216, Śloka 36 **Niyama** KK 13-1-216-36

यज्ञार्थं चान्नदानार्थं दीनानुग्रहकारणात् ।
देवब्राह्मणपूजार्थं पितृपूजार्थमेव च ॥

↩ **Back:** ↩ E.76

E.77 The debt to the pitṛs; daily worship of the pitṛs

Speaker / narration: Nārada to Kṛṣṇa (66.34); Bhīṣma to Yudhiṣṭhira (66.37, 72, 95) Niyama Puṇya

- **Niyama** **Puṇya** Those who are devoted to the worship of the devas, guests, servants and pitṛs, and who eat only the śiṣṭānna (what remains), cross over difficulties (Anu. 66.34).
- **Niyama** **Puṇya** Bhīṣma said to Yudhiṣṭhira: “Therefore, if you constantly and properly worship the pitṛs, the devas, the dvijas and guests, you will attain the state you desire” (Anu. 66.37).
- **Niyama** The devas, the ṛṣis, the pitṛs, the brāhmaṇas and guests — a householder who repays the debt to these five in due order through pure action does not fall from dharma (Anu. 72.18–19).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 66, Śloka 34 **Niyama** **Puṇya** KK 13-1-66-34

देवतातिथिभृत्यानां पितॄणां चार्चने रताः ।
शिष्टान्नभोजिनो ये च दुर्गाण्यतितरन्ति ते ॥

↩ **Back:** ↩ E.77

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 66, Śloka 37 **Niyama** **Puṇya** KK 13-1-66-37

तस्मात्त्वमपि कौन्तेय पितृदेवद्विजातिथीन् ।
सम्यक्पूजयसे नित्यं गतिमिष्टामवाप्स्यसि ॥

↩ **Back:** ↩ E.77

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 72, Śloka 18 **Niyama** KK 13-1-72-18

ऋणमुन्मुच्य देवानामृषीणां च तथैव च ।
पितॄणामथ विप्राणामतिथीनां च पञ्चमम् ॥

↩ **Back:** ↩ E.77

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 72, Śloka 19 **Niyama** KK 13-1-72-19

पर्यायेण विमुक्तो यः सुनिर्णिक्तेन कर्मणा ।
एवं गृहस्थः कर्माणि कुर्वन्धर्मान्न हीयते ॥

↩ **Back:** ↩ E.77

E.78 Daily tarpaṇa to the pitṛs; daily śrāddha

Speaker / narration: Bhūdevī to Śrī Kṛṣṇa (as told by Bhīṣma) Niyama

- **Niyama** Bhūdevī said that the ṛṣis, the pitṛ-devatās, the devas and men — all of these are worthy of worship (Anu. 154.5).
- **Niyama** One should satisfy the devas daily with yajña, men with hospitality, and the pitṛ-devatās with tarpaṇa (Anu. 154.6).
- **Niyama** One should tend the fire daily and perform the bali offering and the rite for the devas before taking food (Anu. 154.7–8).
- **Niyama** One should perform śrāddha every day with food and the like and with water; or else one should please the pitṛ-devatās even with milk, roots and fruits (Anu. 154.8–9).
- **Niyama** With cooked food one should perform the vaiśvadeva in the fire according to the rule (Anu. 154.9).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 154, Śloka 5 **Niyama** KK 13-1-154-5

पृथिव्युवाच
ऋषयः पितरो देवा मनुष्याश्चैव माधव ।
पूज्याश्चैवार्चनीयाश्च यथा चैव निबोध मे ॥

↩ **Back:** ↩ E.78

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 154, Śloka 6 **Niyama** KK 13-1-154-6

सदा यज्ञेन देवांश्च सदाऽऽतिथ्येन मानुषान् ।
छन्दतस्तर्पणेनापि पितॄन्युञ्जन्ति नित्यशः ॥

↩ **Back:** ↩ A.0 · Pitṛ-devatās ↩ A.4 · Niyama ↩ E.78

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 154, Śloka 7 **Niyama** KK 13-1-154-7

तेन ह्यृषिगणाः प्रीता ब्रह्मचर्येण चानघ ।
नित्यमग्निं परिचरेदभुक्त्वा बलिकर्म च ॥

↩ **Back:** ↩ E.78

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 154, Śloka 8 **Niyama** KK 13-1-154-8

कुर्यात्तथैव देवान्वै प्रियं मे मधुसूदन ।
कुर्यादहरहः श्राद्धमन्नाद्येनोदकेन च ॥

↩ **Back:** ↩ A.4 · Niyama ↩ E.78 ↩ E.78

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 154, Śloka 9 **Niyama** KK 13-1-154-9

पयोमूलफलैर्वाऽपि पितॄणां प्रीतिमावहेत् ।
सिद्धान्नाद्वैश्वदेवं वै कुर्यादग्नौ यथाविधि ॥

↩ **Back:** ↩ A.4 · Niyama ↩ E.78 ↩ E.78

E.79 The procedure of daily tarpaṇa — tarpaṇa before wringing the bathing cloth

Speaker / narration: Śrī Kṛṣṇa to Yudhiṣṭhira Niyama Pāpa

- **Niyama** After sandhyopāsana, one should offer tarpaṇa with water to Brahmā, to Me (Śrī Kṛṣṇa), to Śaṅkara, to Prajāpati, to the devas, to the divine sages, to the Vedas with their aṅgas, to the Itihāsas and Purāṇas, to the year, the rivers, the oceans, the mountains, the herbs and so on (Āśva. 104.51–53).
- **Niyama** For the devas, one should be upavītī and, touching the right hand with the left, offer tarpaṇa to each one saying 'tṛpyatām' (Āśva. 104.54).
- **Niyama** To the ṛṣis who are seers of mantras, to Marīci and the others, and to Nārada and the other ṛṣis, one should offer tarpaṇa as nivītī (wearing the sacred thread like a garland) (Āśva. 104.55).
- **Niyama** Being prācīnāvītī, one should offer tarpaṇa with water mixed with sesame on darbha, saying 'tṛpyatām', to the fire Kavyavāhana, to Soma, to Vaivasvata, to Aryamā, to the Agniṣvāttas and to the Somapas, and after that offer tarpaṇa to one's own pitṛ-devatās (Āśva. 104.56–57).
- **Niyama** One should offer tarpaṇa to these: father, grandfather, great-grandfather, paternal grandmother, great-grandmother, mother, guru, ācārya, father's sister, mother's sister and maternal grandmother (Āśva. 104.58–59).
- **Niyama** One should also offer tarpaṇa, with compassion and without envy, to deceased teachers, friends, relatives, disciples, ṛtviks and kinsmen (Āśva. 104.60).
- **Niyama** After the tarpaṇa one should do ācamana and wring out the bathing cloth; the elders say that this water goes to the servants as their bathing and drinking water (Āśva. 104.61).
- **Pāpa** One must not wring out the bathing cloth before doing tarpaṇa; if out of delusion one wrings it out beforehand, the devas, the hosts of ṛṣis and the pitṛ-devatās curse him in disappointment and go back the way they came (Āśva. 104.62).

Mahābhārata › Āśvamedhikaparva › Vaiṣṇavadharmaparva › Adhyāya 104, Śloka 51 **Niyama** KK 14-3-104-51

ततस्तु तर्पयेदद्भिर्ब्रह्माणं मां च शङ्करम् ।
प्रजापतिं च देवांश्च तथा देवमुनीनपि ॥

↩ **Back:** ↩ E.79

Mahābhārata › Āśvamedhikaparva › Vaiṣṇavadharmaparva › Adhyāya 104, Śloka 52 **Niyama** KK 14-3-104-52

साङ्गानपि तथा वेदानितिहासान्क्रतूनपि ।
पुराणानि च सर्वाणि कुलान्यप्सरसां तथा ॥

↩ **Back:** ↩ E.79

Mahābhārata › Āśvamedhikaparva › Vaiṣṇavadharmaparva › Adhyāya 104, Śloka 53 **Niyama** KK 14-3-104-53

क्रतून्संवत्सरं चैव कलाकाष्ठात्मकं तथा ।
भूतग्रामांश्च भूतानि सरितः सागरांस्तथा ।
शैलाञ्शैलस्थितान्देवानोषधीः सवनस्पतीः ॥

↩ **Back:** ↩ E.79

Mahābhārata › Āśvamedhikaparva › Vaiṣṇavadharmaparva › Adhyāya 104, Śloka 54 **Niyama** KK 14-3-104-54

तर्पयेदुपवीती च प्रत्येकं तृप्यतामिति ।
अन्वारभ्य च सव्येन पाणिना दक्षिणेन तु ॥

↩ **Back:** ↩ E.79

Mahābhārata › Āśvamedhikaparva › Vaiṣṇavadharmaparva › Adhyāya 104, Śloka 55 **Niyama** KK 14-3-104-55

निवीती तर्पयेद्विद्वानृषीन्मन्त्रकृतस्तथा ।
मरीच्यादीनृषींश्चैव नारदाद्यान्समाहितः ॥

↩ **Back:** ↩ E.79

Mahābhārata › Āśvamedhikaparva › Vaiṣṇavadharmaparva › Adhyāya 104, Śloka 56 **Niyama** KK 14-3-104-56

प्राचीनावीत्यथैतास्तु तर्पयेद्देवताः पितॄत् ।
ततस्तु कव्यवाडग्निं सों वैवस्वतं तथा ॥

↩ **Back:** ↩ E.79

Mahābhārata › Āśvamedhikaparva › Vaiṣṇavadharmaparva › Adhyāya 104, Śloka 57 **Niyama** KK 14-3-104-57

ततश्चार्यमणं चापि ह्यग्निष्वात्तांस्तथैव च ।
सोमपांश्चैव दर्भेषु सतिलैरेव वारिभिः ।
तृप्यतामिति पश्चात्तु स पितॄंस्तर्पयेत्ततः ॥

↩ **Back:** ↩ E.79

Mahābhārata › Āśvamedhikaparva › Vaiṣṇavadharmaparva › Adhyāya 104, Śloka 58 **Niyama** KK 14-3-104-58

पितॄन्पितामहांश्चैव तथैव प्रपितामहान् ।
पितामहीस्तता चापि तथैव प्रपितामहीः ॥

↩ **Back:** ↩ A.4 · Niyama ↩ E.79

Mahābhārata › Āśvamedhikaparva › Vaiṣṇavadharmaparva › Adhyāya 104, Śloka 59 **Niyama** KK 14-3-104-59

मातरं चात्मनश्चैव गुरुमाचार्यमेव च ।
पितृमातृष्वसारौ च तथा मातामहीमपि ॥

↩ **Back:** ↩ A.4 · Niyama ↩ E.79

Mahābhārata › Āśvamedhikaparva › Vaiṣṇavadharmaparva › Adhyāya 104, Śloka 60 **Niyama** KK 14-3-104-60

उपाध्यायान्सखीन्बन्धूञ्शिष्यर्त्विग्ज्ञातिबान्धवान् ।
प्रमीतानानृशंस्यार्थं तर्पयेत्तानमत्सरः ॥

↩ **Back:** ↩ E.79

Mahābhārata › Āśvamedhikaparva › Vaiṣṇavadharmaparva › Adhyāya 104, Śloka 61 **Niyama** KK 14-3-104-61

तर्पयित्वा तथाऽऽचम्य स्नानवस्त्रं प्रपीडयेत् ।
वृत्तिं भृत्यजनस्याहुः स्नानं पानं च तद्विदः ॥

↩ **Back:** ↩ E.79

Mahābhārata › Āśvamedhikaparva › Vaiṣṇavadharmaparva › Adhyāya 104, Śloka 62 **Pāpa** KK 14-3-104-62

अतर्पयित्वा तान्पूर्वं स्नानवस्त्रं न पीडयेत् ।
पीडयेच्चेत्पुरा मोहाद्देवाः सर्पिगणास्तथा ।
पितरस्तु निराशास्ते शप्त्वा यान्ति यथागतं ॥

↩ **Back:** ↩ A.3 · Pāpa ↩ E.79

E.80 Honouring the devas, the pitṛs and guests; one must not eat before them

Speaker / narration: Vidura to Dhṛtarāṣṭra Niyama Pāpa Puṇya

- **Niyama** **Puṇya** One who honours these five — the devas, the pitṛs, human beings, mendicants and guests — wins fame in the world (Udyoga. 33.82).
- **Niyama** **Pāpa** May there be no one in our family who eats before the pitṛs, the devas and the guests (this wish is expressed) (Udyoga. 36.32).

Mahābhārata › Udyogaparva › Prajāgaraparva › Adhyāya 33, Śloka 82 **Niyama** **Puṇya** KK 5-3-33-82

पञ्चैव पूजयँल्लोके यशः प्राप्नोति केवलम् ।
देवान्पितॄन्मनुष्यांश्च भिक्षूनतिथिपञ्चमान् ॥

↩ **Back:** ↩ E.80

Mahābhārata › Udyogaparva › Prajāgaraparva › Adhyāya 36, Śloka 32 **Niyama** **Pāpa** KK 5-3-36-32

मा नः कुले वैरकृत्कश्चिदस्तु राजा बद्धो मा परस्वापहारी ।
मित्रद्रोही नैकृतिकोऽनृती वा पूर्वाशी वा पितृदेवातिथिभ्यः ॥

↩ **Back:** ↩ E.80

E.81 Eating what remains after giving to pitṛs, devas and guests (vighasāśana)

Speaker / narration: Indra in the form of a bird (11); Bhīṣma to Yudhiṣṭhira (226); Vyāsa to Yudhiṣṭhira (35); Nārada to Gālava (293)

Niyama Puṇya

- **Niyama** Those who eat what remains after giving to guests, devas, pitṛs and their own people are called vighasāśīs (Śānti. 11.24; 226.15).
- **Puṇya** Such people attain endless worlds in the abode of Brahmā; the devas, accompanied by apsarases, come to them (Śānti. 226.16).
- **Puṇya** Those who eat together with the devas and pitṛs (after offering to them) rejoice with sons and grandsons; their goal is the highest of all (Śānti. 226.17).
- **Niyama** A gṛhastha should eat only after worshipping the devas, the ṛṣis, human beings, the pitṛs and the household deities (Śānti. 35.34).

Mahābhārata › Śāntiparva › Rājadharmaparva › Adhyāya 11, Śloka 24 **Niyama** KK 12-1-11-24

दत्त्वाऽतिथिभ्यो देवेभ्यः पितृभ्यः स्वजनाय च ।
अवशिष्टानि येऽश्नन्ति तानाहुर्विघसाशिनः ॥

↩ **Back:** ↩ E.81

Mahābhārata › Śāntiparva › Mokṣadharmaparva › Adhyāya 226, Śloka 15 **Niyama** KK 12-3-226-15

अभुक्त्वा दैवतेभ्यश्च यो न भुङ्क्ते सदैवतम् ।
देवताभ्यः पितृभ्यश्च भृत्येभ्योऽतिथिभिः सह ।
अवशिष्टं तु योऽश्नाति तमाहुर्विघसाशिनम् ॥

↩ **Back:** ↩ E.81

Mahābhārata › Śāntiparva › Mokṣadharmaparva › Adhyāya 226, Śloka 16 **Puṇya** KK 12-3-226-16

तेषां लोका ह्यपर्यन्ताः सदने ब्रह्मणा सह ।
उपस्थिताश्चाप्सरोभिः परियान्ति दिवौकसः ॥

↩ **Back:** ↩ E.81

Mahābhārata › Śāntiparva › Mokṣadharmaparva › Adhyāya 226, Śloka 17 **Puṇya** KK 12-3-226-17

देवताभिश्च ये सार्धं पितृभ्यश्चोपभुञ्जते ।
रमन्ते पुत्रपौत्रैश्च तेषां गतिरनुत्तमा ॥

↩ **Back:** ↩ E.81

Mahābhārata › Śāntiparva › Rājadharmaparva › Adhyāya 35, Śloka 34 **Niyama** KK 12-1-35-34

देवानृषीन्मनुष्यांश्च पितॄन्गृह्याश्च देवताः ।
पूजयित्वा ततः पश्चाद्गृहस्थो भोक्तुमर्हति ॥

↩ **Back:** ↩ E.81

E.82 One who eats what remains after feeding devas, pitṛs and dependants (the vighasāśī)

Speaker / narration: Bhīṣma to Yudhiṣṭhira Niyama Puṇya

- **Niyama** One who eats only what remains after offering to the devas, the pitṛ-devatās and his dependants is called a vighasāśī (Anu. 140.15).
- **Puṇya** Such people gain endless worlds in the abode of Brahmā; they eat together with the devas, the guests and the pitṛ-devatās, and rejoice with their sons and grandsons; their destiny is the highest of all (Anu. 140.16–17).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 140, Śloka 15 **Niyama** KK 13-1-140-15

देवेभ्यश्च पितृभ्यश्च संश्रितेभ्यस्तथैव च ।
अवशिष्टानि यो भुङ्क्ते तमाहुर्विघसाशिनम् ॥

↩ **Back:** ↩ E.82

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 140, Śloka 16 **Puṇya** KK 13-1-140-16

तेषां लोका ह्यपर्यन्ताः सदने ब्रह्मणः स्मृताः ।
उपस्थिता ह्यप्सरसो गन्धर्वैश्च जनाधिप ॥

↩ **Back:** ↩ E.82

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 140, Śloka 17 **Puṇya** KK 13-1-140-17

देवतातिथिभिः सार्धं पितृभिश्चोपभुञ्जते ।
रमन्ते पुत्रपौत्रैश्च तेषां गतिरनुत्तमा ॥

↩ **Back:** ↩ E.82

E.83 The pitṛ-yajña to be performed even by kings, forest-dwellers and Dasyus

Speaker / narration: Bhīṣma to Yudhiṣṭhira (62); Indra to Māndhātā (64); Yudhiṣṭhira to Arjuna (9) Example Niyama

- **Niyama** Before entering another āśrama, a king should diligently worship the pitṛs according to rule with śrāddhas and pitṛ-yajñas, the devas with yajñas, and the ṛṣis with the Vedas (Śānti. 62.20).
- **Niyama** Even the Dasyus (forest tribes) should perform pitṛ-yajñas; they should give wells, water-sheds, beds and gifts to the twice-born at the proper time (Śānti. 64.19).
- **Example** Yudhiṣṭhira, wishing to live in the forest, said that he would live by satisfying the pitṛs and the devas with what the forest provides, with words, and with water (Śānti. 9.10).

Mahābhārata › Śāntiparva › Rājadharmaparva › Adhyāya 62, Śloka 20 **Niyama** KK 12-1-62-20

अर्चयित्वा पितॄञ्श्राद्धैः पितृयज्ञैर्यथाविधि ।
देवान्यज्ञैर्ऋषीन्वेदैरर्चयित्वा तु यत्नतः ॥

↩ **Back:** ↩ E.83

Mahābhārata › Śāntiparva › Rājadharmaparva › Adhyāya 64, Śloka 19 **Niyama** KK 12-1-64-19

पितृयज्ञास्तथा कूपाः प्रपाश्च शयनानि च ।
दानानि च यथाकालं दातव्यानि द्विजातिषु ॥

↩ **Back:** ↩ E.83

Mahābhārata › Śāntiparva › Rājadharmaparva › Adhyāya 9, Śloka 10 **Example** KK 12-1-9-10

एकान्तशीली विमृशन्पक्वापक्वेन वर्तयन् ।
पितॄन्देवांश्च वन्येन वाग्भिरद्भिश्च तर्पयन् ॥

↩ **Back:** ↩ E.83

E.84 Daily worship of the pitṛ-devatās, and tarpaṇa after bathing

Speaker / narration: The poet's narration; Śrī Rāma to Sītā; Bharata to Kausalyā (an oath) Example Niyama

- **Example** Camping on the bank of the Gaṅgā, Viśvāmitra and the other munis, together with Rāma and Lakṣmaṇa, bathed as was proper, offered tarpaṇa to the pitṛ-devatās, offered the agnihotra oblations and partook of the remainder of the havis (Rām. Bāla. 35.9–10).
- **Niyama** Explaining the hardships of forest life to Sītā, Śrī Rāma told her that even in the forest one must every day duly worship the devas and the pitṛ-devatās and honour the guests who come (Rām. Ayo. 28.14).

Śrīmad Rāmāyaṇa › Bālakāṇḍa › Sarga 35 › Śloka 9 **Example** Vā.Rā. 1.35.9

तस्यास्तीरे तदा सर्वे चक्रुर्वासपरिग्रहम् ।
ततः स्नात्वा यथान्यायं संतर्प्य पितृदेवताः ॥

↩ **Back:** ↩ E.84

Śrīmad Rāmāyaṇa › Bālakāṇḍa › Sarga 35 › Śloka 10 **Example** Vā.Rā. 1.35.10

हुत्वा चैवाग्निहोत्राणि प्राश्य चामृतवद्धविः ।
विविशुर्जाह्नवीतीरे शुभा मुदितमानसाः ॥

↩ **Back:** ↩ E.84

Śrīmad Rāmāyaṇa › Ayodhyākāṇḍa › Sarga 28 › Śloka 14 **Niyama** Vā.Rā. 2.28.14

देवतानां पितॄणां च कर्तव्यं विधिपूर्वकम् ।
प्राप्तानामतिथीनां च नित्यशः प्रतिपूजनम् ॥

↩ **Back:** ↩ E.84

E.85 Śrī Rāma's daily tarpaṇa to the pitṛs even in exile

Speaker / narration: Śrī Rāma to Bharata (Ayo.); Vālmīki's narration (Araṇya.) Example Niyama

- **Example** **Niyama** Śrī Rāma said that he would live in the forest itself, pure, with restricted food, satisfying the pitṛ-devatās and the devas with sacred roots, flowers and fruits, and so carry on his life in the world (Rām. Ayo. 109.26–27).
- **Example** After bathing in the Godāvarī with Sītā and Lakṣmaṇa, they offered tarpaṇa with that water to the pitṛ-devatās and the devas and praised the rising sun (Rām. Araṇya. 16.41–42).

Śrīmad Rāmāyaṇa › Araṇyakāṇḍa › Sarga 16 › Śloka 41 **Example** Vā.Rā. 3.16.41

इत्येवं विलपंस्तत्र प्राप्य गोदावरीं नदीम् ।
चक्रेऽभिषेकं काकुत्स्थः सानुजः सह सीतया ॥

↩ **Back:** ↩ E.85

Śrīmad Rāmāyaṇa › Araṇyakāṇḍa › Sarga 16 › Śloka 42 **Example** Vā.Rā. 3.16.42

तर्पयित्वाथ सलिलैस्तैः पितॄन् दैवतानपि ।
स्तुवन्ति स्मोदितं सूर्यं देवताश्च तथानघाः ॥

↩ **Back:** ↩ E.85 ↩ Index.68

E.86 Śrī Rāma's daily worship of devas, pitṛs and vipras

Speaker / narration: Vālmīki Maharṣi (narration) Example Niyama

- **Example** Rāma performed the water rite (bath), became pure, performed the agnihotra at the proper time, and went quickly to the holy temple frequented by the Ikṣvākus (Rām. Uttara. 37.13).
- **Example** **Niyama** There, having worshipped the devas, the pitṛ-devatās and the brāhmaṇas according to the rule, Rāma went with the people into the outer court (Rām. Uttara. 37.14).

Śrīmad Rāmāyaṇa › Uttarakāṇḍa › Sarga 37 › Śloka 13 **Example** Vā.Rā. 7.37.13

कृतोदकः शुचिर्भूत्वा काले हुतहुताशनः।
देवागारं जगामाशु पुण्यमिक्ष्वाकुसेवितम्॥

↩ **Back:** ↩ E.86

Śrīmad Rāmāyaṇa › Uttarakāṇḍa › Sarga 37 › Śloka 14 **Example** **Niyama** Vā.Rā. 7.37.14

तत्र देवान् पितॄन् विप्रानर्चयित्वा यथाविधि।
बाह्यकक्षान्तरं रामो निर्जगाम जनैर्वृतः॥

↩ **Back:** ↩ E.86

E.87 Tarpaṇa to the devas, ṛṣis and pitṛs in Śrī Kṛṣṇa's daily routine

Speaker / narration: Śuka Maharṣi to Parīkṣit Example

- **Example** Śrī Kṛṣṇa would bathe according to the injunctions in pure water, put on his garments, perform sandhyopāsana and the other rites and the agnihotra, and silently do brahma-japa (japa of Vedic mantras) (Bhāg. 10.80.6).
- **Example** He would worship the rising sun with upasthāna, offer tarpaṇa to the devas, ṛṣis and pitṛ-devatās, who are his own aṃśas (portions), and honour the elders and the brāhmaṇas (Bhāg. 10.80.7).

Śrīmad Bhāgavatam › Daśama Skandha › Adhyāya 80 › Śloka 6 **Example** Bhāg. 10.80.6

अथाप्लुतोऽम्भस्यमले यथाविधि क्रियाकलापं परिधाय वाससी।
चकार सन्ध्योपगमादि सत्तमो हुतानलो ब्रह्म जजाप वाग्यतः॥

↩ **Back:** ↩ E.87

Śrīmad Bhāgavatam › Daśama Skandha › Adhyāya 80 › Śloka 7 **Example** Bhāg. 10.80.7

उपस्थायार्कमुद्यन्तं तर्पयित्वाऽऽत्मनः कलाः।
देवान् ऋषीन् पितॄन्वृद्धान्विप्रानभ्यर्च्य चात्मवान्॥

↩ **Back:** ↩ A.1 · Ideal ↩ E.87

(g) Śrāddha; the origin and nature of the pitṛs

E.88 The seven pitṛ-gaṇas — their names

Speaker / narration: Nārada to Dharmarāja (the description of Brahmā's assembly hall) Niyama

- **Niyama** The pitṛ-gaṇas are seven in number; of them four possess form (mūrtimantaḥ) and three are embodied (śarīriṇaḥ) (Sabhā. 11.45).
- **Niyama** The Vairājas, the Agniṣvāttas, the Gārhapatyas (who move in heaven), the Somapas, the Ekaśṛṅgas, the Caturvedas and the Kalās (kalāḥ) — these pitṛs are worshipped in all four varṇas (Sabhā. 11.46–47).
- **Niyama** When they are satisfied, Soma in turn is satisfied; all these pitṛs attend upon Prajāpati (Sabhā. 11.48).

Mahābhārata › Sabhāparva › Mantraparva › Adhyāya 11, Śloka 45 **Niyama** KK 2-1-11-45

पितॄणां च गणान्विद्धि सप्तैव पुरुषर्षभ।
मूर्तिमन्तो वै चत्वारस्त्रयश्चापि शरीरिणः॥

↩ **Back:** ↩ A.0 · Pitṛ-devatās ↩ E.88

Mahābhārata › Sabhāparva › Mantraparva › Adhyāya 11, Śloka 46 **Niyama** KK 2-1-11-46

वैराजश्च महाभागा अग्निष्वात्ताश्च भारत ।
गार्हपत्या नाकचराः पितरो लोकविश्रुताः ॥

↩ **Back:** ↩ A.0 · Pitṛ-devatās ↩ E.88

Mahābhārata › Sabhāparva › Mantraparva › Adhyāya 11, Śloka 47 **Niyama** KK 2-1-11-47

सोमपा एकशृङ्गाश्च चतुर्वेदाः कलास्तथा ।
एते चतुर्षु वर्णेषु पूज्यन्ते पितरो नृप ॥

↩ **Back:** ↩ A.0 · Pitṛ-devatās ↩ A.0 · Pitṛ-devatās ↩ E.88

Mahābhārata › Sabhāparva › Mantraparva › Adhyāya 11, Śloka 48 **Niyama** KK 2-1-11-48

एतैराप्यायितैः पुर्वं सोमश्चाप्याय्यते पुनः ।
त एते पितरः सर्वे प्रजापतिमुपस्थिताः ॥

↩ **Back:** ↩ E.88

E.89 The first śrāddha, performed by Nimi in grief for his son

Speaker / narration: Bhīṣma to Yudhiṣṭhira Example Niyama

- **Example** In the line of Atri was Dattātreya, and his son was Nimi, rich in tapas; Nimi's son Śrīmān performed difficult tapas for a thousand years and died (Anu. 138.4–6).
- **Example** Nimi performed the purificatory rites by the rite seen in the injunctions and was sunk in intense grief for his son; having done what was to be done on caturdaśī, and brooding on that very grief, he awoke as the night ended (Anu. 138.7–8).
- **Example** Though pained by grief, he restrained his mind and with concentration thought about the śrāddha-kalpa (the procedure of śrāddha); he settled in his mind all the foods, roots and fruits his son had liked (Anu. 138.9–11).
- **Example** On amāvāsyā he had worthy brāhmaṇas called, and himself arranged their seats in a dakṣiṇāvarta (clockwise) order; he served seven brāhmaṇas at once with unsalted śyāmāka (millet) rice (Anu. 138.12–13).
- **Example** **Niyama** On the seats, and at the feet of the brāhmaṇas who were eating, he placed darbha with their tips to the south; spreading darbha with their tips to the south, pure and observing niyama, uttering the name and gotra, he gave piṇḍas to Śrīmān (Anu. 138.14–15).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 138, Śloka 4 **Example** KK 13-1-138-4

स्वायम्भुवोऽत्रिः कौरव्य परमर्षिः प्रतापवान् ।
तस्य वंशे महाराज दत्तात्रेय इति स्मृतः ॥

↩ **Back:** ↩ E.89

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 138, Śloka 5 **Example** KK 13-1-138-5

दत्तात्रेयस्य पुत्रोऽभून्निमिर्नाम तपोधनः ।
निमेश्चाप्यभवत्पुत्रः श्रीमान्नाम श्रिया वृतः ॥

↩ **Back:** ↩ E.89

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 138, Śloka 6 **Example** KK 13-1-138-6

पूर्णे वर्षसहस्रान्ते स कृत्वा दुष्करं तपः ।
कालधर्मपरीतात्मा निधनं समुपागतः ॥

↩ **Back:** ↩ E.89

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 138, Śloka 7 **Example** KK 13-1-138-7

निमिस्तु कृत्वा शौचानि विधिदृष्टेन कर्मणा ।
सन्तापमगमत्तीव्रं पुत्रशोकपरायणः ॥

↩ **Back:** ↩ E.89

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 138, Śloka 8 **Example** KK 13-1-138-8

अथ कृत्वोपकार्याणि चतुर्दश्यां महामतिः ।
तमेव गणयञ्शोकं विरात्रे प्रत्यबुध्यत ॥

↩ **Back:** ↩ E.89

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 138, Śloka 9 **Example** KK 13-1-138-9

तस्यासीत्प्रतिबुद्धस्य शोकेन व्यथितात्मनः ।
मनः संहृत्य विषये बुद्धिर्विस्तारगामिनी ॥

↩ **Back:** ↩ A.1 · Ideal ↩ E.89

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 138, Śloka 10 **Example** KK 13-1-138-10

ततः सञ्चिन्तयामास श्राद्धकल्पं समाहितः ।
यानि तस्यैव भोज्यानि मूलानि च फलानि च ॥

↩ **Back:** ↩ A.1 · Ideal ↩ E.89

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 138, Śloka 11 **Example** KK 13-1-138-11

उक्तानि यानि चान्यानि यानि चेष्टानि तस्य ह ।
तानि सर्वाणि मनसा विनिश्चित्य तपोधनः ॥

↩ **Back:** ↩ A.1 · Ideal ↩ E.89

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 138, Śloka 12 **Example** KK 13-1-138-12

अमावास्यां महाप्राज्ञो विप्रानानाय्य पूजितान् ।
दक्षिणावर्तिकाः सर्वा बृसीः स्वयमथाकरोत् ॥

↩ **Back:** ↩ A.1 · Ideal ↩ E.89

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 138, Śloka 13 **Example** KK 13-1-138-13

सप्त विप्रांस्ततो भोज्ये युगपत्समुपानयत् ।
ऋते च लवणं भोज्यं श्यामाकान्नं ददौ प्रभुः ॥

↩ **Back:** ↩ A.1 · Ideal ↩ E.89

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 138, Śloka 14 **Example** **Niyama** KK 13-1-138-14

दक्षिणाग्रास्ततो दर्भा विष्टरेषु निवेशिताः ।
पादयोश्चैव विप्राणां ये त्वन्नमुपभुञ्जते ॥

↩ **Back:** ↩ E.89

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 138, Śloka 15 **Example** **Niyama** KK 13-1-138-15

कृत्वा च दक्षिणाग्रान्वै दर्भान्स प्रयतः शुचिः ।
प्रददौ श्रीमते पिण्डान्नामगोत्रमुदाहरन् ॥

↩ **Back:** ↩ E.89

E.90 Śrāddha is a dharma ordained by Svayambhū — Atri reassures Nimi

Speaker / narration: Atri to Nimi — Bhīṣma to Yudhiṣṭhira Example Niyama

- **Niyama** Yudhiṣṭhira asked who conceived śrāddha and at what time, and which roots, fruits and grains are to be avoided in śrāddha; Bhīṣma began to explain (Anu. 138.1–3).
- **Example** Nimi, thinking with intense remorse that he had done what the munis had not done before, and fearing that the brāhmaṇas might curse him, meditated on Atri, the founder of his line; Atri came at once and consoled Nimi, who was wasted with grief for his son (Anu. 138.16–19).
- **Niyama** Atri said: “This pitṛ-yajña that you have conceived is a dharma seen long ago by Brahmā himself; who but Svayambhū could declare the rule of śrāddha?” — and said that he would explain the excellent rule ordained by Svayambhū (Anu. 138.20–22).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 138, Śloka 1 **Niyama** KK 13-1-138-1

केन सङ्कल्पितं श्राद्धं कस्मिन्काले किमात्मकम् ।
भृग्वङ्गिरसिके काले मुनिना कतरेण वा ॥

↩ **Back:** ↩ E.90

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 138, Śloka 2 **Niyama** KK 13-1-138-2

येन सङ्कल्पितं चैव तन्मे ब्रूहि पितामह ।
कानि श्राद्धेषु वर्ज्यानि कानि मूलफलानि च ।
धान्यजात्यश्च का वर्ज्यास्तन्मे ब्रूहि पितामह ॥

↩ **Back:** ↩ E.90

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 138, Śloka 3 **Niyama** KK 13-1-138-3

यथा श्राद्धं सम्प्रवृत्तं यस्मिन्काले सदात्मकम् ।
येन सङ्कल्पितं चैव तन्मे शृणु जनाधिप ॥

↩ **Back:** ↩ E.90

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 138, Śloka 16 **Example** KK 13-1-138-16

तत्कृत्वा स मुनिश्रेष्ठो धर्मसङ्करमात्मनः ।
पश्चात्तापेन महता तप्यमानोऽभ्यचिन्तयत् ॥

↩ **Back:** ↩ E.90

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 138, Śloka 17 **Example** KK 13-1-138-17

अकृतं मुनिभिः पूर्वं किं मयेदमनुष्ठितम् ।
कथं नु शापेन न मां दहेयुर्ब्राह्मणा इति ॥

↩ **Back:** ↩ E.90

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 138, Śloka 18 **Example** KK 13-1-138-18

ततः सञ्चिन्तयामास वंशकर्तारमात्मनः ।
बुद्ध्वाऽत्रिं मनसा दध्यौ भगवन्तं समाहितः ।
ध्यातमात्रस्तथा चात्रिराजगाम तपोधनः ॥

↩ **Back:** ↩ E.90

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 138, Śloka 19 **Example** KK 13-1-138-19

अथात्रिस्तं तथा दृष्ट्वा पुत्रशोकेन कर्शितम् ।
भृशमाश्वासयामास वाग्भिरिष्टाभिरव्ययः ॥

↩ **Back:** ↩ E.90

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 138, Śloka 20 **Niyama** KK 13-1-138-20

निमे सङ्कल्पितस्तेऽयं पितृयज्ञस्तपोधन ।
मतो मे पूर्वदृष्टोऽत्र धर्मोऽयं ब्रह्मणा स्वयम् ॥

↩ **Back:** ↩ A.0 · Pitṛ-devatās ↩ E.90

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 138, Śloka 21 **Niyama** KK 13-1-138-21

सोयं स्वयम्भुविहितो धर्मः सङ्कल्पितस्त्वया ।
ऋते स्वयम्भुवः कोऽन्यः श्राद्धे संविधिमाहरेत् ॥

↩ **Back:** ↩ A.0 · Pitṛ-devatās ↩ E.90

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 138, Śloka 22 **Niyama** KK 13-1-138-22

अथाख्यास्यामि ते पुत्र श्राद्धे यं विधिमुत्तमम् ।
स्वयम्भुविहितं पुत्र तत्कुरुष्व निबोध मे ॥

↩ **Back:** ↩ A.0 · Pitṛ-devatās ↩ E.90

E.91 The first piṇḍa offering, made by Lord Varāha — the name ‘piṇḍa’ for the pitṛs

Speaker / narration: Nara-Nārāyaṇa to Nārada (as narrated by Vaiśampāyana) Example Niyama

- **Niyama** Nārada asked: the rite for the pitṛs is performed by placing three piṇḍas on darbha; how did the pitṛs come to be called ‘piṇḍa’? (Śānti. 355.11).
- **Example** Govinda, in the form of a boar, lifted up the earth that had sunk in the ocean and set it in its proper place; His body was covered with water and mud (Śānti. 355.12–13).
- **Example** **Niyama** When the time of the midday rite (āhnika) came, with the sun in mid-sky, He shook off three piṇḍas (lumps) that clung to His tusks, spread darbha on the ground, placed them on it, and performed the rite for the pitṛs in His own honour according to the rule (Śānti. 355.14–15).
- **Example** **Niyama** By His own method He consecrated the three piṇḍas, sprinkled them apasavya (with the sacred thread over the right shoulder) with glistening tila born of the heat of His own body, and did it Himself facing east; to establish the maryādā (tradition) He spoke these words (Śānti. 355.16–17).
- **Niyama** Vṛṣākapi said: “While I was intending to create the pitṛs and contemplating the rules of the rites for them, these piṇḍas shaken from My tusks went to the southern direction; therefore these are the pitṛs. Let these three, who have no form, take the form of piṇḍas and remain in the world as the eternal pitṛs” (Śānti. 355.18–20).
- **Niyama** He said that it is He Himself who is present in these three piṇḍas — father, grandfather and great-grandfather; that He alone is father, grandfather and great-grandfather in the world, and the cause of all (Śānti. 355.21–22).
- **Example** Having offered piṇḍas abundantly on the Varāha mountain and worshipped Himself, He vanished there itself (Śānti. 355.23).
- **Niyama** That is why the pitṛs, under the name ‘piṇḍa’, receive worship continually according to the word of Vṛṣākapi (Śānti. 355.24).

Mahābhārata › Śāntiparva › Mokṣadharmaparva › Adhyāya 355, Śloka 11 **Niyama** KK 12-3-355-11

त्रीन्पिण्डान्न्यस्य वै पित्र्यान्पूर्वं दत्त्वा कुशानिति ।
कथं तु पिण्डसञ्ज्ञां ते पितरो लेभिरे पुरा ॥

↩ **Back:** ↩ E.91

Mahābhārata › Śāntiparva › Mokṣadharmaparva › Adhyāya 355, Śloka 12 **Example** KK 12-3-355-12

नरनारायणावूचतुः
इमां हि धरणीं पूर्वं नष्टां सागरमेखलाम् ।
गोविन्द उज्जहाराशु वाराहं रूपमास्थितः ॥

↩ **Back:** ↩ E.91

Mahābhārata › Śāntiparva › Mokṣadharmaparva › Adhyāya 355, Śloka 13 **Example** KK 12-3-355-13

स्थापयित्वा तु धरणीं स्वे स्थाने पुरुषोत्तमः ।
जलकर्दमलिप्ताङ्गो लोककार्यार्थमुद्यतः ॥

↩ **Back:** ↩ E.91

Mahābhārata › Śāntiparva › Mokṣadharmaparva › Adhyāya 355, Śloka 14 **Example** **Niyama** KK 12-3-355-14

प्राप्ते चाह्निककाले तु मध्यदेशगते रवौ ।
दंष्ट्राविलग्नांस्त्रीन्पिण्डान्विधूय सहसा प्रभुः ॥

↩ **Back:** ↩ A.0 · Pitṛ-devatās ↩ E.91

Mahābhārata › Śāntiparva › Mokṣadharmaparva › Adhyāya 355, Śloka 15 **Example** **Niyama** KK 12-3-355-15

स्थापयामास वै पृथ्व्यां कुशानास्तीर्य नारद ।
स तेष्वात्मानमुद्दिश्य पित्र्यं चक्रे यथाविधि ॥

↩ **Back:** ↩ A.0 · Pitṛ-devatās ↩ E.91

Mahābhārata › Śāntiparva › Mokṣadharmaparva › Adhyāya 355, Śloka 16 **Example** **Niyama** KK 12-3-355-16

सङ्कल्पयित्वा त्रीन्पिण्डान्स्वेनैव विधिना प्रभुः ।
आत्मगात्रोष्मसम्भूतैः स्नेहगर्भैस्तिलैरपि ॥

↩ **Back:** ↩ E.91

Mahābhārata › Śāntiparva › Mokṣadharmaparva › Adhyāya 355, Śloka 17 **Example** **Niyama** KK 12-3-355-17

प्रोक्ष्यापसव्यं देवेशः प्राङ्मुखः कृतवान्स्वयम् ।
मर्यादास्थापनार्थं च ततो वचनमुक्तवान् ॥

↩ **Back:** ↩ E.91

Mahābhārata › Śāntiparva › Mokṣadharmaparva › Adhyāya 355, Śloka 18 **Niyama** KK 12-3-355-18

वृषाकपिरुवाच
अहं हि पितरः स्रष्टुमुद्यतो लोककृत्स्वयम् ।
तस्य चिन्तयतः सद्यः पितृकार्यविधीन्परान् ॥

↩ **Back:** ↩ A.0 · Pitṛ-devatās ↩ E.91

Mahābhārata › Śāntiparva › Mokṣadharmaparva › Adhyāya 355, Śloka 19 **Niyama** KK 12-3-355-19

दंष्ट्राभ्यां प्रविनिर्धूता ममैते दक्षिणां दिशम् ।
आश्रिता धरणीं पीड्य तस्मात्पितर एव ते ॥

↩ **Back:** ↩ A.0 · Pitṛ-devatās ↩ E.91

Mahābhārata › Śāntiparva › Mokṣadharmaparva › Adhyāya 355, Śloka 20 **Niyama** KK 12-3-355-20

त्रयो मूर्तिविहीना वै पिण्डमूर्तिधरास्त्विमे ।
भवन्तु पितरो लोके मया सृष्टाः सनातनाः ॥

↩ **Back:** ↩ A.0 · Pitṛ-devatās ↩ E.91

Mahābhārata › Śāntiparva › Mokṣadharmaparva › Adhyāya 355, Śloka 21 **Niyama** KK 12-3-355-21

पिता पितामहश्चैव तथैव प्रपितामहः ।
अहमेवात्र विज्ञेयस्त्रिषु पिण्डेषु संस्थितः ।
नास्ति मत्तोऽधिकः कश्चित्को वान्योच्यों मया स्वयम् ।

↩ **Back:** ↩ A.0 · Pitṛ-devatās ↩ E.91

Mahābhārata › Śāntiparva › Mokṣadharmaparva › Adhyāya 355, Śloka 22 **Niyama** KK 12-3-355-22

अहमेव पिता लोके अहमेव पितामहः ।
पितामहपिता चैव अहमेवात्र कारणम् ॥

↩ **Back:** ↩ A.0 · Pitṛ-devatās ↩ E.91

Mahābhārata › Śāntiparva › Mokṣadharmaparva › Adhyāya 355, Śloka 23 **Example** KK 12-3-355-23

इत्येतदुक्त्वा वचनं देवदेवो वृषाकपिः ।
वराहपर्वते विप्र दत्त्वा पिण्डान्सविस्तरान् ।
आत्मानं पूजयित्वैव तत्रैवादर्शनं गतः ॥

↩ **Back:** ↩ E.91

Mahābhārata › Śāntiparva › Mokṣadharmaparva › Adhyāya 355, Śloka 24 **Niyama** KK 12-3-355-24

एतदर्थं शुभमते पितरः पिण्डसञ्ज्ञिताः ।
लभन्ते सततं पूजां वृषाकपिवचो यथा ॥

↩ **Back:** ↩ E.91

E.92 Rites for the pitṛs are superior to rites for the devas; the origin of the piṇḍa through Varāha

Speaker / narration: Nārāyaṇa in the form of Hayaśiras to Nārada (347); Śaunaka (357.2–3); Brahmā (357.91–92); Vaiśampāyana to Janamejaya (358) Niyama

- **Niyama** O muni, the rite for the pitṛs is superior to the rite for the devas (Śānti. 347.59).
- **Niyama** The ancient origin of the piṇḍa was created by the Great Boar (Mahāvarāha); Viṣṇu, the enjoyer of havya and kavya, dwells in the great ocean of the north-east (Śānti. 357.2–3).
- **Niyama** Nārāyaṇa Himself performed the rites for the devas and the pitṛs according to that dharma; the Phenapas and the Vaikhānasas received that dharma (Śānti. 358.14–15).

Mahābhārata › Śāntiparva › Mokṣadharmaparva › Adhyāya 347, Śloka 59 **Niyama** KK 12-3-347-59

त्रींश्चैवेमान्गुणान्पश्य मत्स्थान्मूर्तिविवर्जितान् ।
देवकार्यादपि मुने पितृकार्यं विशिष्यते ॥

↩ **Back:** ↩ A.0 · Pitṛ-devatās ↩ E.92

Mahābhārata › Śāntiparva › Mokṣadharmaparva › Adhyāya 357, Śloka 2 **Niyama** KK 12-3-357-2

महावराहसृष्टा च पिण्डोत्पत्तिः पुरातनी ।
प्रवृत्तौ च निवृत्तौ च यो यथा परिकल्पितः ॥

↩ **Back:** ↩ E.92

Mahābhārata › Śāntiparva › Mokṣadharmaparva › Adhyāya 357, Śloka 3 **Niyama** KK 12-3-357-3

तथा स नः श्रुतो ब्रह्मन्कथ्यमानस्त्वयाऽनघ ।
हव्यकव्यभुजो विष्णुरुदक्पूर्वे महोदधौ ॥

↩ **Back:** ↩ E.92

Mahābhārata › Śāntiparva › Mokṣadharmaparva › Adhyāya 358, Śloka 14 **Niyama** KK 12-3-358-14

तेन धर्मेण कृतवान्दैवं पित्र्यं च भारत ।
फेनपा ऋषयश्चैव तं धर्मं प्रतिपेदिरे ॥

↩ **Back:** ↩ E.92

Mahābhārata › Śāntiparva › Mokṣadharmaparva › Adhyāya 358, Śloka 15 **Niyama** KK 12-3-358-15

वैखानसाः फेनपेभ्यो धर्मं तं प्रतिपदिरे ।
वैखानसेभ्यः सोमस्तु ततः सोऽन्तर्दधे पुनः ॥

↩ **Back:** ↩ E.92

E.93 The one worshipped in the pitṛ-yajña is Nārāyaṇa Himself

Speaker / narration: Nārada to Nara and Nārāyaṇa (as narrated by Vaiśampāyana) Niyama

- **Niyama** The eldest of the sons of Dharma asked Nārada whom he worshipped in rites for the devas and the pitṛs (Śānti. 355.2).
- **Niyama** Nārada said that he worships the pitṛ-devatās following the rule of Nārāyaṇa, that the Lord Himself is father, mother and grandfather, and that in the pitṛ-yajñas he always worships the Lord of the universe (Śānti. 355.7–8).

Mahābhārata › Śāntiparva › Mokṣadharmaparva › Adhyāya 355, Śloka 2 **Niyama** KK 12-3-355-2

ततस्तं वचनं प्राह ज्येष्ठो धर्मात्मजः प्रभुः ।
क इज्यते द्विजश्रेष्ठ दैवे पित्र्ये च कल्पिते ॥

↩ **Back:** ↩ E.93

Mahābhārata › Śāntiparva › Mokṣadharmaparva › Adhyāya 355, Śloka 7 **Niyama** KK 12-3-355-7

यजामि वै पितॄन्साधो नारायणविधौ कृते ।
एवं स एव भगवान्पिता माता पितामहः ॥

↩ **Back:** ↩ E.93

Mahābhārata › Śāntiparva › Mokṣadharmaparva › Adhyāya 355, Śloka 8 **Niyama** KK 12-3-355-8

इज्यते पितृयज्ञेषु मया नित्यं जगत्पतिः ।
श्रुतिश्चाप्यपरा देवाः पुत्रान्हि पितरोऽयजन् ॥

↩ **Back:** ↩ E.93

E.94 The rites to the devas and to the pitṛs performed by Nara and Nārāyaṇa — whom do they worship?

Speaker / narration: Bhīṣma to Yudhiṣṭhira (the dialogue of Nārada with Nara and Nārāyaṇa) Example Niyama

- **Niyama** Yudhiṣṭhira asked: by what rule should rites to the devas and to the pitṛs be performed? Who is the god of the gods, and the father of the pitṛs? (Śānti. 342.2, 342.4).
- **Example** Nārada came wondering which deity and which pitṛs Nara and Nārāyaṇa — themselves the pitṛs and the deity of all beings — worship; after they finished their rites to the devas and to the pitṛs, they honoured him as the śāstras prescribe (Śānti. 342.20, 342.22).
- **Niyama** Nārāyaṇa said that in the rites to the devas and to the pitṛs, what they worship is the Supreme Self alone, whose nature is both the manifest and the unmanifest; there is no father or god greater than Him (Śānti. 342.33–34).
- **Niyama** The principle, beneficial to the world, that rites to the devas and to the pitṛs must be performed became established only by the command of that Supreme Self (Śānti. 342.35).
- **Niyama** Knowing in truth that the rites to the devas and to the pitṛs always belong to that Supreme Self alone, the best of the twice-born understand that they reach the Self (the Supreme Self) itself (Śānti. 342.39).

Mahābhārata › Śāntiparva › Mokṣadharmaparva › Adhyāya 342, Śloka 2 **Niyama** KK 12-3-342-2

कुतो ह्यस्य ध्रुवः स्वर्गः कुतो नैःश्रेयसं परम् ।
विधिना केन जुहुयाद्दैवं पित्र्यं तथैव च ॥

↩ **Back:** ↩ E.94

Mahābhārata › Śāntiparva › Mokṣadharmaparva › Adhyāya 342, Śloka 4 **Niyama** KK 12-3-342-4

देवतानां च को देवः पितॄणां च पिता तथा ।
तस्मात्परतरं यच्च तन्मे ब्रूहि पितामह ॥

↩ Back: ↩ E.94

Mahābhārata › Śāntiparva › Mokṣadharmaparva › Adhyāya 342, Śloka 20 **Example** KK 12-3-342-20

पितरौ सर्वभूतानां दैवतं च यशस्विनौ ।
कां देवतां तु यजतः पितॄन्वा कान्महामती ॥

↩ Back: ↩ E.94

Mahābhārata › Śāntiparva › Mokṣadharmaparva › Adhyāya 342, Śloka 22 **Example** KK 12-3-342-22

कृते दैवे च पित्र्ये च ततस्ताभ्यां निरीक्षितः ।
पूजितश्चैव विधिना यथाप्रोक्तेन शास्त्रतः ॥

↩ Back: ↩ E.94

Mahābhārata › Śāntiparva › Mokṣadharmaparva › Adhyāya 342, Śloka 33 **Niyama** KK 12-3-342-33

तां योनिमावयोर्विद्धि योसौ सदसदात्मकः ।
आवाभ्यां पूज्यते यो हि दैवे पित्र्ये च कल्प्यते ॥

↩ Back: ↩ E.94

Mahābhārata › Śāntiparva › Mokṣadharmaparva › Adhyāya 342, Śloka 34 **Niyama** KK 12-3-342-34

नास्ति तस्मात्परोऽन्यो हि पिता देवोऽथवा द्विज ।
आत्मा हि नौ स विज्ञेयस्ततस्तं पूजयावहे ॥

↩ Back: ↩ E.94

Mahābhārata › Śāntiparva › Mokṣadharmaparva › Adhyāya 342, Śloka 35 **Niyama** KK 12-3-342-35

तेनैषा प्रथिता ब्रह्मन्मर्यादा लोकभाविनी ।
दैवं पित्र्यं च कर्तव्यमिति तस्यानुशासनम् ॥

↩ Back: ↩ E.94

Mahābhārata › Śāntiparva › Mokṣadharmaparva › Adhyāya 342, Śloka 39 **Niyama** KK 12-3-342-39

दैवं पित्र्यं च सततं तस्य विज्ञाय तत्त्वतः ।
आत्मप्राप्तानि च ततो जानन्ति द्विजसत्तमाः ॥

↩ Back: ↩ E.94

E.95 The pre-eminence of pitṛ worship — the pitṛs should be worshipped first

Speaker / narration: Bhīṣma to Yudhiṣṭhira (Niyama) (Puṇya)

- **Niyama** When Yudhiṣṭhira asked him to explain the complete procedure of śrāddha, Bhīṣma began to speak (Anu. 134.1–2).
- **Puṇya** The procedure of śrāddha-karma — the pitṛ-yajña — is blessed, gives fame and gives sons (Anu. 134.3).
- **Niyama** For all — devas, asuras, humans, gandharvas, serpents, rākṣasas, piśācas and kinnaras — the pitṛs are ever worthy of worship (Anu. 134.4).
- **Niyama** They first worship the pitṛs and afterwards satisfy the devas; therefore a person should always worship them with every effort (Anu. 134.5).
- **Niyama** The śrāddha of the pitṛs is called 'anvāhārya'; a special procedure was laid down for it at the beginning (Anu. 134.6).
- **Niyama** **Puṇya** On whatever day śrāddha is performed, the forefathers are pleased; the piṇḍānvāhāryaka śrāddha should be performed every month; a brāhmaṇa who keeps the agnihotra should perform it on the day of the moon's waning (amāvāsyā) after completing the pitṛ-yajña (Anu. 134.7).
- **Niyama** The monthly śrāddha with piṇḍas is itself the anvāhārya; it should be performed with niyama, with joined palms, in purity, with some other havis (Anu. 134.8).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 134, Śloka 1 **Niyama** KK 13-1-134-1

चातुर्वर्ण्यस्य धर्मात्मन्धर्माः प्रोक्ता यथा त्वया ।
तथैव मे श्राद्धविधिं कृत्स्नं प्रब्रूहि पार्थिव ॥

↩ **Back:** ↩ E.95

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 134, Śloka 2 **Niyama** KK 13-1-134-2

युधिष्ठिरेणैवमुक्तो भीष्मः शान्तनवस्तदा ।
इमं श्राद्धविधिं कृत्स्नं वक्तुं समुपचक्रमे ॥

↩ **Back:** ↩ E.95

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 134, Śloka 3 **Puṇya** KK 13-1-134-3

शृणुष्वावहितो राजञ्श्राद्धकर्मविधिं शुभम् ।
धन्यं यशस्यं पुत्रीयं पितृयज्ञं परन्तप ॥

↩ **Back:** ↩ E.95

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 134, Śloka 4 **Niyama** KK 13-1-134-4

देवासुरमनुष्याणां गन्धर्वोरगरक्षसाम् ।
पिशाचकिन्नराणां च पूज्या वै पितरः सदा ॥

↩ **Back:** ↩ A.0 · Pitṛ-devatās ↩ E.95

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 134, Śloka 5 **Niyama** KK 13-1-134-5

पितॄन्पूज्यादितः पश्चाद्देवतास्तर्पयन्ति वै ।
तस्मात्तान्सर्वयत्नेन पुरुषः पूजयेत्सदा ॥

↩ **Back:** ↩ A ↩ E.95

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 134, Śloka 6 **Niyama** KK 13-1-134-6

अन्वाहार्यं महाराज पितॄणां श्राद्धमुच्यते ।
तस्माद्विशेषविधिना विधिः प्रथमकल्पितः ॥

↩ **Back:** ↩ E.95

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 134, Śloka 7 **Niyama** **Puṇya** KK 13-1-134-7

सर्वेष्वहःसु प्रीयन्ते कृते श्राद्धे पितामहाः ।
पिण्डान्वाहार्यकं श्राद्धं कुर्यान्मासानुमासिकम् ।
पितृयज्ञं तु निर्वर्त्य विप्रश्चन्द्रक्षयेऽग्निमान् ॥

↩ **Back:** ↩ E.95

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 134, Śloka 8 **Niyama** KK 13-1-134-8

पिण्डानां मासिकश्राद्धमन्वाहार्यं विदुर्बुधाः ।
तदामिषेण कुर्वीत प्रयतः प्राञ्जलिः शुचिः ॥

↩ **Back:** ↩ E.95

E.96 Pitṛmedha: the pitṛs wait for it as beings wait for rain

Speaker / narration: Maheśvara to Umā Devī Niyama

- **Niyama** Umā asked: the pitṛs are worthy of worship by all and bestow every prosperity; tell me about the pitṛmedha (Anu. 238.1).
- **Niyama** Maheśvara said he would describe the place, time, procedure, and the auspicious and inauspicious aspects of the pitṛmedha; the pitṛs are worshipped in the worlds, are devas of the devas, pure, spotless, holy, and dwell in the southern quarter (Anu. 238.2–3).
- **Niyama** Just as all creatures on earth wait for rain, the pitṛs in their world wait for the pitṛmedha (Anu. 238.4).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 238, Śloka 1 **Niyama** KK 13-1-238-1

उमोवाच —

।
पितृमेधः कथं देव तन्मे शंसितुमर्हसि ।
सर्वेषां पितरः पूज्याः सर्वसम्पत्प्रदायिनः ॥

↩ **Back:** ↩ E.96

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 238, Śloka 2 **Niyama** KK 13-1-238-2

पितृमेधं प्रवक्ष्यामि यथावत्तन्मना शृणु ।
देशकालौ विधानं च तत्क्रियायाः शुभाशुभम् ॥

↩ **Back:** ↩ A.0 · Pitṛ-devatās ↩ E.96

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 238, Śloka 3 **Niyama** KK 13-1-238-3

लोकेषु पितरः पूज्या देवतानां च देवताः ।
शुचयो निर्मलाः पुण्या दक्षिणां दिशमाश्रिताः ॥

↩ **Back:** ↩ A.0 · Pitṛ-devatās ↩ E.96

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 238, Śloka 4 **Niyama** KK 13-1-238-4

यथा वृष्टिं प्रतीक्षन्ते भूमिष्ठाः सर्वजन्तवः ।
पितरश्च तथा लोके पितृमेधं शुभेक्षणे ॥

↩ **Back:** ↩ A ↩ E.96

E.97 Havya for the devas, kavya for the pitṛs — the pitṛs are to be worshipped first

Speaker / narration: Maheśvara to Umā Devī Niyama Pāpa Puṇya

- **Niyama** Rites are of two kinds, resting on havya and kavya; the havya rite nourishes the devas and the kavya the pitṛs (Anu. 238.47).
- **Niyama** The havya rite is performed prasavya (clockwise) with auspicious substances, and the kavya apasavya (anticlockwise) with inauspicious substances (Anu. 238.48).
- **Niyama** Devas, asuras and gandharvas also worship the pitṛs; the pitṛs, nourished by śrāddhas, nourish them in return (Anu. 238.49).
- **Pāpa** The fruit of one who performs a rite without first worshipping the pitṛs is enjoyed by rākṣasas and piśācas (Anu. 238.50).
- **Niyama** **Puṇya** Therefore human beings on earth should perform the rites of havya and kavya — the human birth alone is the field of karma, and nowhere else; from kavya comes progeny, and from havya various kinds of prosperity (Anu. 238.51–52).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 238, Śloka 47 **Niyama** KK 13-1-238-47

द्विविधं क्रियते कर्म हव्यकव्यसमाश्रितम्।
तयोर्हव्यक्रिया देवान्कव्यमाप्यायते पितॄन्।

↩ **Back:** ↩ E.97

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 238, Śloka 48 **Niyama** KK 13-1-238-48

प्रसव्यं मङ्गलैर्द्रव्यैर्हव्यकर्म विधीयते।
अपसव्यममङ्गल्यैः कव्यं चापि विधीयते॥

↩ **Back:** ↩ E.97

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 238, Śloka 49 **Niyama** KK 13-1-238-49

सदेवासुरगन्धर्वाः पितॄनभ्यर्चयन्ति च।
आप्यायन्ते च ते श्राद्धैः पुनराप्याययन्ति तान्॥

↩ **Back:** ↩ A.0 · Pitṛ-devatās ↩ E.97

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 238, Śloka 50 **Pāpa** KK 13-1-238-50

अनिष्ट्वा च पितॄन्पूर्वं यः क्रियां प्रकरोति चेत्।
रक्षांसि च पिशाचाश्च फलं भोक्ष्यन्ति तस्य तत्॥

↩ **Back:** ↩ A.3 · Pāpa ↩ E.97

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 238, Śloka 51 **Niyama** **Puṇya** KK 13-1-238-51

हव्यकव्यक्रियास्तस्मात्कर्तव्या भुवि मानुषैः।
कर्मक्षेत्रं हि मानुष्यं तदन्यत्र न विद्यते॥

↩ **Back:** ↩ A.0 · Pitṛ-devatās ↩ E.97

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 238, Śloka 52 **Niyama** **Puṇya** KK 13-1-238-52

कव्येन सन्ततिर्दृष्टा हव्ये भूतिः पृथग्विधाः।
इति ते कथितं देवि देवगुह्यं सनातनम्॥

↩ **Back:** ↩ A.0 · Pitṛ-devatās ↩ E.97

E.98 Agni is the mouth of the devas and the pitṛ-devatās

Speaker / narration: Agni to Bhṛgu Maharṣi (as told by Sauti) Niyama

- **Niyama** The devas and the pitṛ-devatās are satisfied by the havis offered into the fire according to Vedic rule (Ādi. 7.7).
- **Niyama** The waters are the hosts of devas, the waters are the hosts of pitṛs; the darśa and paurṇamāsa sacrifices belong to the devas together with the pitṛ-devatās; on the parva days the devas and the pitṛ-devatās appear both as one and as separate (Ādi. 7.8–9).
- **Niyama** What is offered as homa into the fire, the devas and the pitṛ-devatās partake of; Agni is their mouth (Ādi. 7.10).
- **Niyama** On amāvāsyā for the pitṛ-devatās, and on the full-moon day for the devas, the homa is offered with Agni as the mouth; they partake of that havis (Ādi. 7.11).

Mahābhārata › Ādiparva › Paulomaparva › Adhyāya 7, Śloka 7 **Niyama** KK 1-4-7-7

वेदोक्तेन विधानेन मयि यद्धूयते हविः ।
देवताः पितरश्चैव तेन तृप्ता भवन्ति वै ॥

↩ **Back:** ↩ E.98

Mahābhārata › Ādiparva › Paulomaparva › Adhyāya 7, Śloka 8 **Niyama** KK 1-4-7-8

आपो देवगणाः सर्वे आपः पितृगणास्तथा ।
दर्शश्च पौर्णमासश्च देवानां पितृभिः सह ॥

↩ **Back:** ↩ E.98

Mahābhārata › Ādiparva › Paulomaparva › Adhyāya 7, Śloka 9 **Niyama** KK 1-4-7-9

देवताः पितरस्तस्मात्पितरश्चापि देवताः ।
एकीभूताश्च दृश्यन्ते पृथक्त्वेन च पर्वसु ॥

↩ **Back:** ↩ E.98

Mahābhārata › Ādiparva › Paulomaparva › Adhyāya 7, Śloka 10 **Niyama** KK 1-4-7-10

देवताः पितरश्चैव भुञ्जते मयि यद्धुतम् ।
देवतानां पितॄणां च मुखमेतदहं स्मृतम् ॥

↩ **Back:** ↩ E.98

Mahābhārata › Ādiparva › Paulomaparva › Adhyāya 7, Śloka 11 **Niyama** KK 1-4-7-11

अमावास्यां हि पितरः पौर्णमास्यां हि देवताः ।
मन्मुखेनैव हूयन्ते भुञ्जते च हुतं हविः ॥

↩ **Back:** ↩ E.98

E.99 The first share to Agni in the nivāpa — the reason

Speaker / narration: Bhīṣma to Yudhiṣṭhira (Example) (Niyama) (Puṇya)

- **Example** After this rule came into practice, all the great ṛṣis performed pitṛ-yajñas by the rite seen in the rule; the ṛṣis, ever devoted to dharma, performed nivāpas and, observing vows and niyamas, also offered tarpaṇas with the waters of tīrthas (Anu. 139.1–2).
- **Niyama** The pitṛ-devatās, sated with the nivāpas given by the four varṇas, suffered because they could not digest that food, and took refuge with Soma; at Soma's word they went to Brahmā, who was on the summit of Meru (Anu. 139.3–7).
- **Niyama** When the pitṛs asked, 'We are suffering from the nivāpa food; grant us relief', Brahmā said that Agni, who was beside him, would bring them relief (Anu. 139.8–9).
- **Niyama** Agni said, 'In the nivāpa I too shall eat together with you, and together with me you will digest the food'; at this the pitṛs were relieved of their suffering and rejoiced; that is why the first share is given to Agni (Anu. 139.10–11).
- **Niyama** **Puṇya** When the nivāpa is performed with Agni first, the brahma-rākṣasas cannot seize that nivāpa (Anu. 139.12).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 139, Śloka 1 **Example** KK 13-1-139-1

तथा विधौ प्रवृत्ते तु सर्व एव महर्षयः ।
पितृयज्ञानकुर्वन्त विधिदृष्टेन कर्मणा ॥

↩ **Back:** ↩ E.99

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 139, Śloka 2 **Example** KK 13-1-139-2

ऋषयो धर्मनित्यास्तु कृत्वा निवपनान्युत ।
तर्पणं चापि कुर्वन्त तीर्थाम्भोभिर्यतव्रताः ॥

↩ **Back:** ↩ E.99

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 139, Śloka 3 **Niyama** KK 13-1-139-3

निवापैर्दीयमानैश्च चातुर्वर्ण्येन भारत ।
तर्पिताः पितरो देवास्तत्रान्नं जरयन्ति वै ॥

↩ **Back:** ↩ E.99

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 139, Śloka 4 **Niyama** KK 13-1-139-4

अजीर्णैस्त्वभिहन्यन्ते ते देवाः पितृभिः सह ॥
सोममेवाभ्यपद्यन्त तदा ह्यन्नाभिपीडिताः ॥

↩ **Back:** ↩ E.99

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 139, Śloka 5 **Niyama** KK 13-1-139-5

तेऽब्रुवन्सोममासाद्य पितरोऽजीर्णपीडिताः ।
निवापान्नेन पीड्यामः श्रेयो नोत्र विधीयताम् ॥

↩ **Back:** ↩ E.99

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 139, Śloka 6 **Niyama** KK 13-1-139-6

तान्सोमः प्रत्युवाचाथ श्रेयश्चेदीप्सितं सुराः ।
स्वयम्भूसदनं यात स वः श्रेयोऽभिधास्यति ॥

↩ **Back:** ↩ E.99

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 139, Śloka 7 **Niyama** KK 13-1-139-7

ते सोमवचनाद्देवाः पितृभिः सह भारत ।
मेरुशृङ्गे समासीनं पितामहमुपागमन् ॥

↩ Back: ↩ E.99

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 139, Śloka 8 Niyama KK 13-1-139-8

पितर ऊचुः
निवापान्नेन भगवन्भृशं पीड्यामहे वयम्।
प्रसादं कुरु नो देव श्रेयो नः संविधीयताम्॥

↩ Back: ↩ E.99

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 139, Śloka 9 Niyama KK 13-1-139-9

इति तेषां वचः श्रुत्वा स्वयम्भूरिदमब्रवीत्।
एष मे पार्श्वतो वह्निर्युष्मच्छ्रेयो विधास्यति।।

↩ Back: ↩ E.99

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 139, Śloka 10 Niyama KK 13-1-139-10

अग्निरुवाच
सहितास्तस्य भोक्ष्यामो निवापे समुपस्थिते।
जरयिष्यथ चाप्यन्नं मया सार्धं न संशयः॥

↩ Back: ↩ E.99

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 139, Śloka 11 Niyama KK 13-1-139-11

एतच्छ्रुत्वा तु पितरस्ततस्ते विज्वराऽभवन्।
एतस्मात्कारणाच्चाग्नेः प्राग्भागो दीयते नृप॥

↩ Back: ↩ E.99

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 139, Śloka 12 Niyama Puṇya KK 13-1-139-12

निवापे चाग्निपूर्वं वै निवृत्ते पुरुषर्षभ।
न ब्रह्मराक्षसास्तं वै निवापं धर्षयन्त्युत॥

↩ Back: ↩ E.99

E.100 The names of the Viśvedevas entitled to a share in śrāddha

Speaker / narration: Atri to Nimi — Bhīṣma to Yudhiṣṭhira Niyama

- Niyama The Viśvedevas, whose mouth is Agni, are entitled to a share; I shall tell their names (Anu. 138.29).
- Niyama Saha, Kṛti, Vipāpmā, Puṇyakṛt, Pāvana, Grāmya, Kṣemya, Samūha, Divyasānu, Vivasvān, Vīryavān, Śrīmān, Kīrtimān, Kṛta, Jitātmā, Munivīrya, Dīptaroma, Bhayaṅkara, Anukarmā, Pratīta, Pradātā, Aṃśumān, Śailābha, Paramakrodhī, Dhīroṣṇī, Bhūpati, Sraja, Vajrīvarī (Anu. 138.30–33).
- Niyama Vidyudvarcas, Somavarcas, Sūryaśrī, Somapa, Sūryasāvitra, Dattātmā, Puṇḍarīyaka, Uṣṇīnābha, Nabhoda, Viśvāyu, Dīpti, Camūhara, Sureśa, Vyomāri, Śaṅkara, Bhava, Īśa, Kartā, Kṛti, Dakṣa, Bhuvana, Divyakarmakṛt, Gaṇita, Pañcavīrya, Āditya, Raśmivān, Saptakṛt, Somavarcas, Viśvakṛt, Kavi, Anugoptā, Sugoptā, Naptā, Īśvara — these are the illustrious ones who follow the course of time (Anu. 138.33–37).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 138, Śloka 29 Niyama KK 13-1-138-29

विश्वे चाग्निमुखा देवाः सङ्ख्याताः पूर्वमेव ते।
तेषां नामानि वक्ष्यामि भागार्हाणां महात्मनाम्॥

↩ Back: ↩ E.100

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 138, Śloka 30 Niyama KK 13-1-138-30

सहः कृतिर्विपाप्मा च पुण्यकृत्पावनस्तथा।
ग्राम्यः क्षेम्यः समूहश्च दिव्यसानुस्तथैव च॥

↩ Back: ↩ E.100

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 138, Śloka 31 **Niyama** KK 13-1-138-31

विवस्वान्वीर्यवाञ्श्रीमान्कीर्तिमान्कृत एव च ।
जितात्मा मुनिवीर्यश्च दीप्तरोमा भयङ्करः ॥

↩ Back: ↩ E.100

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 138, Śloka 32 **Niyama** KK 13-1-138-32

अनुकर्मा प्रतीतश्च प्रदाताऽप्यंशुमांस्तथा ।
शैलाभः परमक्रोधी धीरोष्णी भूपतिस्तथा ॥

↩ Back: ↩ E.100

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 138, Śloka 33 **Niyama** KK 13-1-138-33

स्रजो वज्रीवरी चैव विश्वेदेवाः सनातनाः ।
विद्युद्वर्चाः सोमवर्चाः सूर्यश्रीश्चेति नामतः ॥

↩ Back: ↩ E.100 ↩ E.100

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 138, Śloka 34 **Niyama** KK 13-1-138-34

सोमपः सूर्यसावित्रो दत्तात्मा पुण्डरीयकः ।
उष्णीनाभो नभोदश्च विश्वायुर्दीप्तिरेव च ॥

↩ Back: ↩ E.100

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 138, Śloka 35 **Niyama** KK 13-1-138-35

चमूहरः सुरेशश्च व्योमारिः शङ्करो भवः ।
ईशः कर्ता कृतिर्दक्षो भुवनो दिव्यकर्मकृत् ॥

↩ Back: ↩ E.100

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 138, Śloka 36 **Niyama** KK 13-1-138-36

गणितः पञ्चवीर्यश्च आदित्यो रश्मिवांस्तथा ।
सप्तकृत्सोमवर्चाश्च विश्वकृत्कविरेव च ॥

↩ Back: ↩ E.100

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 138, Śloka 37 **Niyama** KK 13-1-138-37

अनुगोप्ता सुगोप्ता च नप्ता चेश्वर एव च ।
कीर्तितास्ते महाभागाः कालस्य गतिगोचराः ॥

↩ Back: ↩ E.100

E.101 The destination of the three piṇḍas: the moon, the gaining of a son, the fire

Speaker / narration: The pitṛ-devatās to the divine messenger, as told by Bhīṣma to Yudhiṣṭhira Niyama Puṇya

- Niyama The messenger asked again: to whom below does the one piṇḍa (that is lifted up) go, which deity does it satisfy, and how does it save the pitṛs; why is the middle piṇḍa eaten by the wife with permission; and what is the destination of the last piṇḍa, which goes into the fire? (Anu. 188.28–32).
- Niyama This is a great secret; even the devas and munis do not know the settled truth of the pitṛ-kārya in this way, except the long-lived, highly renowned vipra devoted to the pitṛs who received a boon (Anu. 188.33–36).
- Niyama Puṇya The piṇḍa that goes into the water satisfies the moon; the moon satisfies the devas and the pitṛs (Anu. 188.37).
- Niyama Puṇya If the wife, with permission, eats the middle piṇḍa, the grandfathers give a son to one who desires a son (Anu. 188.38).
- Niyama Puṇya Satisfied by the piṇḍa given into the fire, the pitṛs lovingly grant one's desires (Anu. 188.39).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 188, Śloka 28 Niyama KK 13-1-188-28

आनुपूर्व्येण पिण्डानां प्रविभागः पृथक्पृथक् ।
पितॄणां त्रिषु सर्वेषां निरुक्तं कथितं त्वया ॥

↩ Back: ↩ E.101

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 188, Śloka 29 Niyama KK 13-1-188-29

एकः समुद्धृतः पिण्डो ह्यधस्तात्कस्य गच्छति ।
कं वा प्रीणयते देवं कथं तारयते पितॄन् ॥

↩ Back: ↩ E.101

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 188, Śloka 30 Niyama KK 13-1-188-30

मध्यमं तु तदा पत्नी भुङ्क्तेऽनुज्ञातमेव हि ।
किमर्थं पितरस्तस्य कव्यमेव च भुञ्जते ॥

↩ Back: ↩ E.101

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 188, Śloka 31 Niyama KK 13-1-188-31

अत्र यस्त्वन्तिमः पिण्डो गच्छते जातवेदसम् ।
भवते का गतिस्तस्य कं वा समनुगच्छति ॥

↩ Back: ↩ E.101

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 188, Śloka 32 Niyama KK 13-1-188-32

एतदिच्छाम्यहं श्रोतुं पिण्डेषु त्रिषु या गतिः ।
फलं वृत्तिं च मार्गं च यश्चैनं प्रतिपद्यते ॥

↩ Back: ↩ E.101

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 188, Śloka 33 Niyama KK 13-1-188-33

पितर ऊचुः
सुमहानेष प्रश्नो वै यस्त्वया समुदीरितः ।
रहस्यमद्भुतं चापि पृष्टाः स्म गगनेचर ॥

↩ Back: ↩ E.101

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 188, Śloka 34 Niyama KK 13-1-188-34

एतदेव प्रशंसन्ति देवाश्च मुनयस्तथा ।
तेऽप्येवं नाभिजानन्ति पितृकार्यविनिश्चयम् ।
वर्जयित्वा महात्मानं चिरजीविनमुत्तमम् ॥

↩ **Back:** ↩ E.101

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 188, Śloka 35 **Niyama** KK 13-1-188-35

पितृभक्तस्तु यो विप्रो वरलब्धो महायशाः ।
त्रयाणामपि पिण्डानां श्रुत्वा भगवतो गतिम् ॥

↩ **Back:** ↩ E.101

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 188, Śloka 36 **Niyama** KK 13-1-188-36

देवदूतेन यः पृष्टः श्राद्धस्य विधिनिश्चयः ।
गतिं त्रयाणां पिण्डानां शृणुष्वावहितो मम ॥

↩ **Back:** ↩ E.101

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 188, Śloka 37 **Niyama** **Puṇya** KK 13-1-188-37

अपो गच्छति यो ह्यत्र शशिनं ह्येष प्रीणयेत् ।
शशी प्रीणयते देवान्पितॄंश्चैव महामते ॥

↩ **Back:** ↩ E.101

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 188, Śloka 38 **Niyama** **Puṇya** KK 13-1-188-38

भुङ्क्ते तु पत्नी यं चैषामनुज्ञाता तु मध्यमम् ।
पुत्रकामाय पुत्रं तु प्रयच्छन्ति पितामहाः ॥

↩ **Back:** ↩ A.2 · Sadgati ↩ E.101

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 188, Śloka 39 **Niyama** **Puṇya** KK 13-1-188-39

हव्यवाहे तु यः पिण्डो दीयते तन्निबोध मे ।
पितरस्तेन तृप्यन्ति प्रीताः कामान्दिशन्ति च ।
एतत्ते कथितं सर्वं त्रिषु पिण्डेषु या गतिः ॥

↩ **Back:** ↩ E.101

E.102 Who the pitṛs are: release of the pretas through the bond of the piṇḍa

Speaker / narration: Bhīṣma to Yudhiṣṭhira Niyama Puṇya

- **Niyama** Pitāmaha (Brahmā), Pulastya, Vasiṣṭha, Pulaha, Aṅgiras, Kratu and Kaśyapa: these are the great lords of yoga; they are the pitṛs; this is the excellent rite of śrāddha (Anu. 139.21–22).
- **Puṇya** Through that rite, by the bond of the piṇḍa, the pretas are released (Anu. 139.22).
- **Niyama** This is the account of the origin of śrāddha according to the Āgama (Anu. 139.23).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 139, Śloka 21 **Niyama** KK 13-1-139-21

पितामहः पुलस्त्यश्च वसिष्ठः पुलहस्तथा ।
अङ्गिराश्च क्रतुश्चैव कश्यपश्च महानृषिः ।
एते कुरुकुलश्रेष्ठ महायोगेश्वराः स्मृताः ॥

↩ **Back:** ↩ A.0 · Pitṛ-devatās ↩ E.102

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 139, Śloka 22 **Niyama** **Puṇya** KK 13-1-139-22

एते च पितरो राजन्नेष श्राद्धविधिः परः ।
प्रेतास्तु पिण्डसम्बन्धान्मुच्यन्ते तेन कर्मणा ॥

↩ **Back:** ↩ A.0 · Pitṛ-devatās ↩ A.2 · Sadgati ↩ E.102 ↩ E.102

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 139, Śloka 23 Niyama KK 13-1-139-23

इत्येषा पुरुषश्रेष्ठ श्राद्धोत्पत्तिर्यथागमम् ।
व्याख्याता पूर्वनिर्दिष्टा किं ते वक्ष्याम्यतः परम् ॥

↩ Back: ↩ E.102

E.103 How the pitṛs are satisfied even though the dead are reborn

Speaker / narration: Maheśvara to Umā Devī Niyama

- Niyama Umā asked: beings who die on earth are soon reborn among various species according to their karma; that being so, how are the pitṛs like devas, what is their realm, how do they eat the piṇḍas, and how does food given to the dead nourish them? (Anu. 238.39–41).
- Niyama The whole assembly rejoiced at that question; Maheśvara began, saying that this is the supreme secret among secrets (Anu. 238.42–43).
- Niyama Like the hosts of devas, the hosts of pitṛs dwell in the southern quarter (Anu. 238.44).
- Niyama The pitṛs are satisfied by the worship that people offer for the pretas; the pretas are not the pitṛs (Anu. 238.45).
- Niyama Just as the devas in the north delight in the acts of yajña, so in the south (the pitṛs) are satisfied by various makhas (sacrifices) (Anu. 238.46).

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 238, Śloka 39 Niyama KK 13-1-238-39

उमोवाच —

।
भगवन्देवदेवेश मृतास्ते भुवि जन्तवः ।
नानाजातिषु जायन्ते शीघ्रं कर्मवशात्पुनः ॥

↩ Back: ↩ E.103

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 238, Śloka 40 Niyama KK 13-1-238-40

पितरः स्वस्ति ते तत्र कथं तिष्ठन्ति देववत् ।
पितॄणां कतमो देशः पिण्डानश्नन्ति वै कथम् ॥

↩ Back: ↩ E.103

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 238, Śloka 41 Niyama KK 13-1-238-41

अन्ने दत्ते मृतानां तु कथमाप्यायनं भवेत् ।
एवं मया संशयितं भगवन्वक्तुमर्हसि ॥

↩ Back: ↩ E.103

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 238, Śloka 42 Niyama KK 13-1-238-42

एतद्विरुद्धं पृच्छन्त्यां रुद्राण्यां परिषद्भृशम् ।
बभूव सर्वा मुदिता श्रोतुं हि परमं हितम् ॥

↩ Back: ↩ E.103

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 238, Śloka 43 Niyama KK 13-1-238-43

स्थाने संशयितं देवि शृणु कल्याणि तत्वतः ।
गुह्यानां परमं गुह्यं हितानां परमं हितम् ॥

↩ Back: ↩ E.103

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 238, Śloka 44 Niyama KK 13-1-238-44

यथा देवगणा देवि तथा पितृगणाः प्रिये ।
दक्षिणस्यां दिशि शुभे सर्वे पितृगणाः स्थिताः ॥

↩ **Back:** ↩ E.103

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 238, Śloka 45 **Niyama** KK 13-1-238-45

प्रेतानुद्दिश्य या पूजा क्रियते मानुषैरिह ।
तेन तुष्यन्ति पितरो न प्रेताः पितरः स्मृताः ॥

↩ **Back:** ↩ A.0 · Pitṛ-devatās ↩ E.103

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 238, Śloka 46 **Niyama** KK 13-1-238-46

उत्तरस्यां यथा देवा रमन्ते यज्ञकर्मभिः ।
दक्षिणस्यां तथा देवि तुष्यन्ति विविधैर्मखैः ॥

↩ **Back:** ↩ E.103

E.104 The nature of the pitṛs: their lord, their food, their time

Speaker / narration: Bhṛgu to Bharadvāja (189); Bhīṣma to Yudhiṣṭhira (89, 122, 206); Bhīṣma praising Śrī Kṛṣṇa (46); Vyāsa to Śuka (238); Yājñavalkya to Janaka (316) Niyama

- **Niyama** The devas are pleased by the acts of yajña, the pitṛs by nivāpa (the offering made to the pitṛ-devatās), the ṛṣis by the study, hearing and retention of Vedic learning, and Prajāpati by the begetting of offspring (Śānti. 189.13).
- **Niyama** For the pitṛs, one human month is one day and night; the śukla-pakṣa is their day (the time for action), and the kṛṣṇa-pakṣa their night (Śānti. 238.49).

Mahābhārata › Śāntiparva › Mokṣadharmaparva › Adhyāya 189, Śloka 13 **Niyama** KK 12-3-189-13

अपि चात्र यज्ञक्रियाभिर्देवताः प्रीयन्ते निवापेन पितरो वेदविद्याभ्यासश्रवणधारणेन ऋषय अपत्योत्पादनेन प्रजापतिरिति ॥

↩ **Back:** ↩ E.104

Mahābhārata › Śāntiparva › Mokṣadharmaparva › Adhyāya 238, Śloka 49 **Niyama** KK 12-3-238-49

पित्र्ये रात्र्यहनी मासः प्रविभागस्तयोः पुनः ।
शुक्लोऽहः कर्मचेष्टायां कृष्णः स्वप्नाय शर्वरी ॥

↩ **Back:** ↩ A.0 · Pitṛ-devatās ↩ E.104

E.105 The origin of the pitṛ-devatās, their gaṇas, Svadhā and kavya

Speaker / narration: Maitreya to Vidura; Śuka to Parīkṣit Niyama

- **Niyama** Considering himself strong, Lord Brahmā created the Sādhya-gaṇas and the pitṛ-gaṇas from his invisible (hidden) form (Bhāg. 3.21.42).
- **Niyama** The pitṛ-devatās accepted that invisible body itself as their place of origin; it is through it that the offerings the wise make to the Sādhyas and to the pitṛ-devatās take place (Bhāg. 3.21.43).
- **Niyama** The Agniṣvāttas, the Barhiṣadas, the Saumyas and the Ājyapas are pitṛ-devatās; among them are those who keep the sacred fire (sāgnikas) and those who do not (anagnikas); Svadhā, the daughter of Dakṣa, is their wife (Bhāg. 4.1.63).
- **Niyama** In the account of Pṛthu milking the earth, the pitṛ-devatās, the deities of śrāddha, made Aryamā the calf and, with śraddhā (faith), milked the milk called 'kavya' into an unbaked clay vessel (Bhāg. 4.18.18).

Śrīmad Bhāgavatam › Tṛtīya Skandha › Adhyāya 21 › Śloka 42 **Niyama** Bhāg. 3.21.42

ऊर्जस्वन्तं मन्यमान आत्मानं भगवानजः ।
साध्यान् गणान् पितृगणान् परोक्षेणासृजत् प्रभुः ॥

↩ **Back:** ↩ A.0 · Pitṛ-devatās ↩ E.105

Śrīmad Bhāgavatam › Tṛtīya Skandha › Adhyāya 21 › Śloka 43 **Niyama** Bhāg. 3.21.43

त आत्मसर्गं तत्कायं पितरः प्रतिपेदिरे ।
साध्येभ्यश्च पितृभ्यश्च कवयो यद् वितन्वते ॥

↩ **Back:** ↩ A.0 · Pitṛ-devatās ↩ E.105

Śrīmad Bhāgavatam › Caturtha Skandha › Adhyāya 1 › Śloka 63 **Niyama** Bhāg. 4.1.63

अग्निष्वात्ता बर्हिषदः सोम्याः पितर आज्यपाः ।
साग्नयोऽनग्नयस्तेषां पत्नी दाक्षायणी स्वधा ॥

↩ **Back:** ↩ A.0 · Pitṛ-devatās ↩ A.0 · Pitṛ-devatās ↩ E.105

Śrīmad Bhāgavatam › Caturtha Skandha › Adhyāya 18 › Śloka 18 **Niyama** Bhāg. 4.18.18

वत्सेन पितरोऽर्यम्णा कव्यं क्षीरमधुक्षत ।
आमपात्रे महाभाग श्रद्धया श्राद्धदेवताः ॥

↩ **Back:** ↩ E.105

E.106 The day and night of the pitṛ-devatās, and the role of the Moon

Speaker / narration: Maitreya to Vidura; Śuka to Parīkṣit Niyama

- **Niyama** The śukla and kṛṣṇa pakṣas together make one month for human beings; that same month is one day and night for the pitṛ-devatās (Bhāg. 3.12.11).
- **Niyama** The Moon, with his waxing and waning digits, forms the days and nights of the pitṛ-devatās through the pūrva-pakṣa and the apara-pakṣa (the former and latter fortnights) (Bhāg. 5.22.9).

Śrīmad Bhāgavatam › Tṛtīya Skandha › Adhyāya 12 › Śloka 11 **Niyama** Bhāg. 3.12.11

तयोः समुच्चये मासः पितॄणां तदहर्निशम् ।
द्वौ तावृतुः षडयनं दक्षिणं चोत्तरं दिवि ॥

↩ **Back:** ↩ E.106

Śrīmad Bhāgavatam › Pañcama Skandha › Adhyāya 22 › Śloka 9 **Niyama** Bhāg. 5.22.9

अथ चापूर्यमाणाभिरुपक्षीयमाणाभिश्च कलाभिः पितॄणामहोरात्राणि पूर्वपक्षापरपक्षाभ्यां वितन्वानः सर्वजीवनिवहप्राणो जीवश्चैकमेकं नक्षत्रं त्रिंशन्मुहुर्तैर्भुङ्क्ते ॥

↩ **Back:** ↩ E.106

E.107 Where the pitṛ-loka is; the pitṛ-gaṇas; Yama, king of the pitṛs; Aryamā

Speaker / narration: Śuka to Parīkṣit Niyama

- **Niyama** Within the three worlds themselves, in the southern direction, below the earth and above the waters of the cosmic egg, dwell the pitṛ-gaṇas headed by the Agniṣvāttas; in supreme samādhi they wish only true blessings for the members of their own gotras (Bhāg. 5.24.6).

Śrīmad Bhāgavatam › Pañcama Skandha › Adhyāya 24 › Śloka 6 **Niyama** Bhāg. 5.24.6

अन्तराल एव त्रिजगत्यास्तु दिशि दक्षिणस्याम् अधस्ताद् भूमेरुपरिष्टादण्डजलाशयस्याग्निष्वात्तादयः पितृगणा यस्यां दिशि स्वानां गोत्राणां परमेण समाधिना सत्या एवाशिष आशासना निवसन्ति यत्र ह वाव भगवान् पितृराजो वैवस्वतः स्वविषयं प्रापितेषु स्वपुरुषैर्जन्तुषु सम्परेतेषु यथाकर्मावद्यमेवानुलक्षितभगवच्छासनः सगणो दमं धारयति ॥

↩ **Back:** ↩ A.0 · Pitṛ-devatās ↩ A.0 · Pitṛ-devatās ↩ E.107

E.108 The southern quarter: the abode of the pitṛs and the Viśvedevas

Speaker / narration: Garuḍa to Gālava Niyama

- Niyama In the southern quarter the pitṛ-pakṣa (the host of pitṛs) of the three worlds is established; the abode of the Ūṣmapa devas is also there (Udyoga. 109.2).
- Niyama There the Viśvedevas always dwell together with the pitṛs; worshipped in the worlds, they have obtained an equal share (with the pitṛs) (Udyoga. 109.3).

Mahābhārata › Udyogaparva › Bhagavadyānaparva › Adhyāya 109, Śloka 2 Niyama KK 5-6-109-2

अत्र लोकत्रयस्यास्य पितृपक्षः प्रतिष्ठितः ।
अत्रोष्मपाणां देवानां निवासः श्रूयते द्विज ॥

↩ Back: ↩ E.108

Mahābhārata › Udyogaparva › Bhagavadyānaparva › Adhyāya 109, Śloka 3 Niyama KK 5-6-109-3

अत्र विश्वे सदा देवाः पितृभिः सार्धमासते ।
इज्यमानाः स्म लोकेषु संप्राप्तास्तुल्यभागताम् ॥

↩ Back: ↩ E.108

E.109 The debt to the pitṛs — to be repaid through śrāddha

Speaker / narration: Parāśara to Janaka (298); Aśma to Janaka (27); Vyāsa to Yudhiṣṭhira (24) Niyama

- Niyama A mortal is born indebted to the devas, to guests, to dependants, to the pitṛs and to himself; therefore he should become free of debt (Śānti. 298.9).
- Niyama The debt to the great ṛṣis is repaid by svādhyāya, the debt to the devas by the performance of yajña, the debt to the pitṛs by giving śrāddha, and the debt to men by hospitality (Śānti. 298.10).
- Niyama After observing brahmacarya, one should beget offspring, perform yajña, and without envy become free of the debts to the pitṛs, the devas and men (Śānti. 27.55).

Mahābhārata › Śāntiparva › Mokṣadharmaparva › Adhyāya 298, Śloka 9 Niyama KK 12-3-298-9

देवतातिथिभृत्येभ्यः पितृभ्यश्चात्मनस्तथा ।
ऋणवाञ्जायते मर्त्यस्तस्मादनृणतां व्रजेत् ॥

↩ Back: ↩ E.109

Mahābhārata › Śāntiparva › Mokṣadharmaparva › Adhyāya 298, Śloka 10 Niyama KK 12-3-298-10

स्वाध्यायेन महर्षिभ्यो देवेभ्यो यज्ञकर्मणा ।
पितृभ्यः श्राद्धदानेन नृणामभ्यर्चनेन च ॥

↩ Back: ↩ E.109

Mahābhārata › Śāntiparva › Rājadharmaparva › Adhyāya 27, Śloka 55 Niyama KK 12-1-27-55

चरितब्रह्मचर्यो हि प्रजायेत यजेत च ।
पितृदेवमनुष्याणामानृण्यादनसूयकः ॥

↩ Back: ↩ E.109

E.110 The debt to the pitṛs — freedom through sons and through śrāddhas

Speaker / narration: King Pāṇḍu to Kuntī; others Example Niyama Pāpa Puṇya

- Niyama A man is born with four debts — to the devas, the ṛṣis, the pitṛs and men; for one who does not become free of them in due time, there are no higher worlds (Ādi. 126.16–17).
- Niyama He pleases the devas with yajña, the ṛṣis with svādhyāya and tapas, the pitṛ-devatās with sons and with śrāddhas, and men with kindness (Ādi. 126.18).
- Example Niyama Pāṇḍu said that although he had become free of the other three debts, the debt to the pitṛs had not been repaid, and that it was a special one (Ādi. 126.19).
- Niyama Pāpa Pāṇḍu said that it is certain that when the body perishes, ruin befalls the pitṛ-devatās (Ādi. 126.20).
- Niyama Śantanu told Bhīṣma that through offspring a man becomes free of the debt to the pitṛ-devatās (Ādi. 107.72).
- Puṇya The devas told Pāṇḍu that, with sons born to him, he would become free of the debt to the pitṛs, become a man of puṇya, and attain svarga (Ādi. 132.62).
- Example Puṇya The brāhmaṇa of Ekacakrā spoke of the son at whose very birth the pitṛ-devatās looked upon his face and went to svarga, and by whose radiance he himself became free of the debt to the pitṛs (Ādi. 171.58).
- Example Puṇya Jaratkāru, having become free of debt through vows and svādhyāya, and having removed the burden of his grandfathers through offspring, reached svarga together with them (Ādi. 15.8–10).

Mahābhārata › Ādiparva › Saṃbhavaparva › Adhyāya 126, Śloka 16 Niyama KK 1-7-126-16

पाण्डुरुवाच —

।

चतुर्भिर्ऋणवानित्थं जायते मनुजो भुवि ।

पितृदेवमनुष्याणामृषीणामथ भामिनि ॥

↩ Back: ↩ E.110

Mahābhārata › Ādiparva › Saṃbhavaparva › Adhyāya 126, Śloka 17 Niyama KK 1-7-126-17

एतेभ्यस्तु यथाकालं यो न मुच्येत धर्मवित् ।

न तस्य लोकाः सन्तीति तता लोकविदो विदुः ॥

↩ Back: ↩ E.110

Mahābhārata › Ādiparva › Saṃbhavaparva › Adhyāya 126, Śloka 18 Niyama KK 1-7-126-18

यज्ञेन देवान्प्रीणाति स्वाध्यायात्तपसा ऋषीन् ।

पुत्रैः श्राद्धैरपि पितॄनानृशंस्येन मानवान् ॥

↩ Back: ↩ A.0 · Pitṛ-devatās ↩ E.110

Mahābhārata › Ādiparva › Saṃbhavaparva › Adhyāya 126, Śloka 19 Example Niyama KK 1-7-126-19

ऋषिदेवमनुष्याणामृणान्मुक्तोऽस्मि धर्मतः ।

पितॄणां तु न मुक्तोऽस्मि तच्च तेभ्यो विशिष्यते ॥

↩ Back: ↩ E.110

Mahābhārata › Ādiparva › Saṃbhavaparva › Adhyāya 126, Śloka 20 Niyama Pāpa KK 1-7-126-20

देहनाशे भवेन्नाशः पितॄणामेष निश्चयः ।

इतरेषां त्रयाणां तु नाशे ह्यात्मा विनश्यति ॥

↩ Back: ↩ E.110

Mahābhārata › Ādiparva › Saṃbhavaparva › Adhyāya 107, Śloka 72 Niyama KK 1-7-107-72

अपत्येनानृणो लोके पितॄणां नास्ति संशयः ।

एषा त्रयी पुराणानां देवतानां च शाश्वती ॥

↩ Back: ↩ E.110

Mahābhārata › Ādiparva › Saṃbhavaparva › Adhyāya 132, Śloka 62 Puṇya KK 1-7-132-62

पितॄणामृणनिर्मुक्तः स्वर्गं प्राप्स्यसि पुण्यभाक् ।
इत्युक्त्वा देवताः सर्वा विप्रजग्मुर्यथागतम् ॥

↩ Back: ↩ E.110

Mahābhārata › Ādiparva › Bakavacaparva › Adhyāya 171, Śloka 58 Example Puṇya KK 1-10-171-58

यस्य जातस्य पितरो मुखं दृष्ट्वा दिवं गताः ।
अहं मुक्तः पितृऋणाद्यस्य जातस्य तेजसा ॥

↩ Back: ↩ E.110

Mahābhārata › Ādiparva › Āstīkaparva › Adhyāya 15, Śloka 8 Example Puṇya KK 1-5-15-8

व्रतैश्च विविधैर्ब्रह्मन्स्वाध्यायैश्चानृणोऽभवत् ।
देवांश्च तर्पयामास यज्ञैर्विविधदक्षिणैः ॥

↩ Back: ↩ E.110

Mahābhārata › Ādiparva › Āstīkaparva › Adhyāya 15, Śloka 9 Example Puṇya KK 1-5-15-9

ऋषींश्च ब्रह्मचर्येम सन्तत्या च पितामहान् ।
अपहृत्य गुरं भारं पितॄणां संशितव्रतः ॥

↩ Back: ↩ E.110

Mahābhārata › Ādiparva › Āstīkaparva › Adhyāya 15, Śloka 10 Example Puṇya KK 1-5-15-10

जरत्कारुर्गतः स्वर्गं सहितः स्वैः पितामहैः ।
आस्तीकं च सुतं प्राप्य धर्मं चानुत्तमं मुनिः ॥

↩ Back: ↩ E.110

E.111 Those without offspring receive no fruit in the world of the pitṛs – a son carries the pitṛs across

Speaker / narration: The devas to Mandapāla (Ādi. 255); Bṛhadratha to Caṇḍakauśika (Sabhā. 17); Gālava to Uśīnara (Udyoga. 118)

Example Niyama Pāpa Puṇya

- Example Pāpa Even though the great ascetic Mandapāla left his body and went to the world of the pitṛs, he did not receive the fruit of the worlds he had earned through tapas (Ādi. 255.7).
- Niyama The devas said: human beings are born with debts; these are discharged through yajña, tapas and offspring; because you have no offspring your worlds are closed to you; if you obtain offspring you will enjoy them (Ādi. 255.11–13).
- Niyama Puṇya The śruti says that a son (putra) protects his father from the hell called 'put'; therefore one should strive for offspring (Ādi. 255.14).
- Niyama Pāpa Bṛhadratha said that one without offspring has neither fame nor inexhaustible svadhā (Sabhā. 17.29).
- Niyama Pāpa Puṇya Gālava said: with the raft called a son one should carry the pitṛs and oneself across; one who has gained the fruit of a son does not fall from svarga and does not go to the dreadful hell to which those without offspring go (Udyoga. 118.7–8).

Mahābhārata › Ādiparva › Mayadarśanaparva › Adhyāya 255, Śloka 7 Example Pāpa KK 1-19-255-7

स गत्वा तपसः पारं देहमुत्सृज्य भारत ।
जगाम पितृलोकाय न लेभे तत्र तत्फलम् ॥

↩ Back: ↩ E.111

Mahābhārata › Ādiparva › Mayadarśanaparva › Adhyāya 255, Śloka 11 **Niyama** KK 1-19-255-11

देवा ऊचुः —

।

ऋणिनो मानवा ब्रह्मञ्जायन्ते येन तच्छृणु ।

क्रियाभिर्ब्रह्मचर्येण प्रजया च न संशयः ॥

↩ **Back:** ↩ E.111

Mahābhārata › Ādiparva › Mayadarśanaparva › Adhyāya 255, Śloka 12 **Niyama** KK 1-19-255-12

तदपाक्रियते सर्वं यज्ञेन तपसा सुतैः ।

तपस्वी यज्ञकृच्चासि न च ते विद्यते प्रजा ॥

↩ **Back:** ↩ E.111

Mahābhārata › Ādiparva › Mayadarśanaparva › Adhyāya 255, Śloka 13 **Niyama** KK 1-19-255-13

त इमे प्रसवस्यार्थे तव लोकाः समावृताः ।

प्रजायस्व ततो लोकानुपभोक्ष्यसि पुष्कलान् ॥

↩ **Back:** ↩ E.111

Mahābhārata › Ādiparva › Mayadarśanaparva › Adhyāya 255, Śloka 14 **Niyama** **Puṇya** KK 1-19-255-14

पुन्नाम्नो नरकात्पुत्रस्त्रायते पितरं श्रुतिः ।

तस्मादपत्यसन्ताने यतस्व ब्रह्मसत्तम ॥

↩ **Back:** ↩ E.111

Mahābhārata › Sabhāparva › Mantraparva › Adhyāya 17, Śloka 29 **Niyama** **Pāpa** KK 2-1-17-29

सोऽहं तपश्चरिष्यामि पत्नीभ्यां सहितो वने ।

नाप्रजस्य मुने कीर्तिः स्वधा चैवाक्षया भवेत् ।

एवमुक्तः स राज्ञा तु मुनिः कारुण्यमागतः ॥

↩ **Back:** ↩ E.111

Mahābhārata › Udyogaparva › Bhagavadyānaparva › Adhyāya 118, Śloka 7 **Niyama** **Pāpa** **Puṇya** KK 5-6-118-7

अनपत्योऽसि राजर्षे पुत्रौ जनय पार्थिव ।

पितॄन्पुत्रप्लवेन त्वमात्मानं चैव तारय ॥

↩ **Back:** ↩ E.111

Mahābhārata › Udyogaparva › Bhagavadyānaparva › Adhyāya 118, Śloka 8 **Niyama** **Pāpa** **Puṇya** KK 5-6-118-8

न पुत्रफलभोक्ता हि राजर्षे पात्यते दिवः ।

न याति नरकं घोरं यत्र गच्छन्त्यनात्मजाः ॥

↩ **Back:** ↩ E.111

E.112 The piṇḍa depends on the line continuing — Kuntī’s prayer for Parīkṣit

Speaker / narration: Kuntī to Śrī Kṛṣṇa Niyama

- **Niyama** Kuntī said that the lives of the Pāṇḍavas and her own, and the piṇḍa for King Pāṇḍu and for her father-in-law, all depended on this infant alone (Āśva. 66.20).

Mahābhārata › Āśvamedhikaparva › Anugītāparva › Adhyāya 66, Śloka 20 **Niyama** KK 14-2-66-20

अस्मिन्प्राणाः समायत्ताः पाण्डवानां ममैव च ।

पाण्डोश्च पिण्डो दाशार्ह तथैव श्वशुरस्य मे ॥

↩ **Back:** ↩ E.112

E.113 The hymn of the pitṛ-devatās, saying that Hiraṇyakaśipu had seized their share of śrāddha

Speaker / narration: The pitṛ-devatās to Lord Nṛsiṃha (Nārada to Yudhiṣṭhira) Example Niyama

- **Example** **Niyama** The pitṛ-devatās praised the Lord, saying: “Hiraṇyakaśipu forcibly enjoyed the śrāddhas our sons offered to us, and even drank the tilodaka (sesame-water) given at sacred times; salutations to the Lord who tore open his belly with His nails and recovered that share” (Bhāg. 7.8.45).

Śrīmad Bhāgavatam › Saptama Skandha › Adhyāya 8 › Śloka 45 **Example** **Niyama** Bhāg. 7.8.45

श्राद्धानि नोऽधिबुभुजे प्रसभं तनूजैर्दत्तानि तीर्थसमयेऽपि तिलाम्बु चापिबत्।
तस्योदरान्नखविदीर्णवपाद् य आर्च्छत् तस्मै नमो भगवतेऽखिलकर्मगोप्ने॥

↩ **Back:** ↩ E.113

E.114 Agastya's pitṛs, hanging in a pit for want of offspring

Speaker / narration: Lomaśa to Yudhiṣṭhira Example Niyama Pāpa Puṇya

- **Example** **Pāpa** Agastya saw his pitṛs hanging head downwards in a pit (Araṇya. 94.14).
- **Pāpa** When he asked the reason, they said: 'It is for the sake of offspring; we are your pitṛs, and we hang in this pit longing for offspring' (Araṇya. 94.15–16).
- **Niyama** **Puṇya** They said: 'Agastya, if you beget excellent offspring, we shall be freed from this hell and you too will attain sadgati' (Araṇya. 94.17).
- **Example** Agastya, devoted to truth and dharma, said: 'O pitṛs, I shall fulfil your wish; may the anguish of your minds be removed' (Araṇya. 94.18).

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 94, Śloka 14 **Example** **Pāpa** KK 3-6-94-14

अगस्त्यश्चापि भगवानेतस्मिन्काल एव तु।
पितॄन्ददर्श गर्ते वै लम्बमानानधोमुखान्॥

↩ **Back:** ↩ A.3 · Pāpa ↩ E.114

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 94, Śloka 15 **Pāpa** KK 3-6-94-15

सोऽपृच्छल्लम्बमानांस्तान्भगवन्तश्च किम्पराः।
किमर्थं वेह लम्बध्वे गर्ते यूयमधोमुखाः।
सन्तानहेतोरिति ते प्रत्यूचुर्ब्रह्मवादिनः॥

↩ **Back:** ↩ A.3 · Pāpa ↩ E.114

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 94, Śloka 16 **Pāpa** KK 3-6-94-16

ते तस्मै कथयामासुर्वयं ते पितरः स्वकाः।
गर्तमेतमनुप्राप्ता लम्बामः प्रसवार्थिनः॥

↩ **Back:** ↩ A.3 · Pāpa ↩ E.114

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 94, Śloka 17 **Niyama** **Puṇya** KK 3-6-94-17

यदि नो जनयेथास्त्वमगस्त्यापत्यमुत्तमम्।
स्यान्नोस्मान्निरयान्मोक्षस्त्वं च पुत्राप्नुया गतिम्॥

↩ **Back:** ↩ E.114

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 94, Śloka 18 **Example** KK 3-6-94-18

स तानुवाच तेजस्वी सत्यधर्मपरायणः।
करिष्ये पितरः कामं व्येतु वो मानसो ज्वरः॥

↩ **Back:** ↩ E.114

(F) Index of brief mentions — those who performed śrāddha / tarpaṇa / preta-karma

#	Who	What they did	For whom	Śloka
1	The Yādavas (Vṛṣṇis, Bhojas, Andhakas and others)	Bathed at Prabhāsa and with that water offered tarpaṇa to the pitṛs, devas and ṛṣis, followed by gifts of cows and the like	The pitṛ-devatās, devas, ṛṣis	(Bhāg. 3.3.26)
2	The Pāṇḍavas, Draupadī, the women	The rites of carrying out the dead and the like; udaka-dāna in the Gaṅgā	Their own people who died in the war	(Bhāg. 1.8.1; 1.8.4–5)
3	Citraketu's kinsmen	Carrying out the body, the fitting rites	Citraketu's dead son	(Bhāg. 6.16.13)
4	Arci (wife of King Pṛthu)	Cremation on the pyre, udaka-dāna	Her husband Pṛthu	(Bhāg. 4.23.21–22)
5	Prahlāda	Preta rites / sāmparāyika karma (rites for the departed)	His father Hiraṇyakaśipu	(Bhāg. 7.10.23, 25)
6	Satyavrata (Śrāddhadeva)	Water-tarpaṇa in the river Kṛtamālā	(Not stated in the text)	(Bhāg. 8.22.12)
7	Vibhīṣaṇa (with Śrī Rāma's permission)	The sāmparāyika (last) rites according to the pitṛmedha procedure	His kinsmen (Rāvaṇa and others)	(Bhāg. 9.8.110)
8	Nanda	Worship of the pitṛ-devatās according to rule, along with the jātakarma	The pitṛ-devatās, devas	(Bhāg. 10.6.2)
9	Balarāma	Bathed at Prabhāsa and offered tarpaṇa	Devas, ṛṣis, pitṛ-devatās, humans	(Bhāg. 10.98.7)
10	Balarāma	Bathed at Prayāga and offered tarpaṇa	The devas and others	(Bhāg. 10.99.10)
11	Balarāma	Went to Gayā and worshipped the pitṛs	The pitṛ-devatās	(Bhāg. 10.99.11)
12	Arjuna	Had the sāmparāyika (last) rites performed duly and in order	The slain Yādava kinsmen whose line had perished	(Bhāg. 11.31.22)
13	Gaya (a king, son of Ādhūrtarajas)	Satisfied the pitṛs with svadhā offerings	The pitṛs	(Śānti. 28.116)
14	Ambarīṣa (Nābhāga)	Worshipped the pitṛs with svadhā	The pitṛs	(Śānti. 98.8)
15	The great ṛṣi Ṛṣabha	Tarpaṇa according to rule in the Vaihāyasa lake near Badarī	The pitṛs, devas	(Śānti. 127.4)
16	Likhita (at Śaṅkha's command)	Tarpaṇa to the devas, ṛṣis and pitṛs in the river Bāhudā	Devas, ṛṣis, pitṛs	(Śānti. 23.39)
17	Viśvāmitra	In a time of famine cooked caru with whatever was found and began the rites for the devas and the pitṛs	Devas, pitṛs	(Śānti. 141.98)
18	Bhīṣma	Preta rites	Citrāṅgada	(Ādi. 108.15)
19	Bhīṣma (with the ṛtviks and the Kuru elders)	All the preta rites, performed properly	Vicitravīrya	(Ādi. 111.8–9)
20	Dhṛtarāṣṭra, Vidura, Bhīṣma	Preta rites (believing them dead)	The Pāṇḍavas	(Ādi. 154.16)
21	Dhṛtarāṣṭra, the kinsmen, the citizens	Udaka-dāna	The Pāṇḍavas, Kuntī (believing them dead)	(Ādi. 162.21–23)
22	Vidura, together with Bhīṣma	The piṇḍa-and-water rite / aurdhvadehika (after-death rites)	The Pāṇḍavas (believing them dead)	(Ādi. 182.6–8)
23	Yudhiṣṭhira	Cremation of the kings' bodies according to the śāstra, udaka-dāna	The kings who died in the war	(Ādi. 2.321–322)
24	Yayāti	Pitṛ-tarpaṇa through śrāddhas	The pitṛ-devatās	(Ādi. 79.3)
25	Yayāti (in vānaprastha)	Tarpaṇa of the pitṛ-devatās	The pitṛ-devatās	(Ādi. 80.14)
26	King Pāṇḍu (resolving to live in the forest)	Pitṛ-tarpaṇa with forest food and with water	The pitṛ-devatās	(Ādi. 124.35)

27	Śaunaka	Pitṛ-tarpaṇa with water (a daily rite)	The pitṛ-devatās	(Ādi. 4.10)
28	Arjuna	Bathed at Gaṅgādvāra and offered tarpaṇa to his forefathers	The pitṛ-devatās	(Ādi. 234.12)
29	Satyavatī, her daughters-in-law	The (after-death) rites for her son	Vicitravīrya	(Ādi. 112.1)
30	Sumitra (a vānaprastha of the Bhārgava line)	Regular worship of the pitṛ-devatās and of guests (daily pitṛ worship)	The pitṛs	(Anu. 120.6)
31	Agastya and other great ṛṣis	Though weary, offered tarpaṇa with water in a lotus pond	(Not stated; tarpaṇa to the devas and pitṛs)	(Anu. 142.51)
32	Yudhiṣṭhira	Preta rites	For all (who died in the war)	(Āśva. 14.5)
33	Yudhiṣṭhira, Dhṛtarāṣṭra	Purification rites, aurdhvadehika (after-death rites), great gifts to the vipras	Bhīṣma, Karṇa and the other Kuru heroes	(Āśva. 14.14–15)
34	Yudhiṣṭhira	Satisfied his forefathers with śrāddhas during the aśvamedha	The forefathers	(Āśva. 91.13)
35	Dhaumya (the Pāṇḍavas' purohita)	During the forest exile performed the iṣṭis and the pitṛ rites as a father would	The Pāṇḍavas' pitṛs	(Aranya. 25.3)
36	Yudhiṣṭhira	Daily service of the pitṛs with utterances of svadhā	The pitṛs	(Aranya. 30.11)
37	The Pāṇḍavas	Offerings according to rule to the pitṛs, devas and vipras in the Kāmyaka forest	The pitṛs, devas	(Aranya. 36.45)
38	Arjuna	Before setting out for Indra's world, bathed in the Gaṅgā and offered pitṛ-tarpaṇa according to rule	The pitṛs	(Aranya. 42.21)
39	Bhīṣma	While observing a pitṛ vow at Gaṅgādvāra, tarpaṇa to the pitṛs, devas and ṛṣis	The pitṛs	(Aranya. 79.16; 79.18)
40	The Pāṇḍavas	In the Naimiṣa forest, at the tīrthas of the Gomatī, tarpaṇa again and again to the devas, pitṛs and vipras	The pitṛs	(Aranya. 93.3)
41	Yudhiṣṭhira, his brothers, Draupadī	Bathed at the tīrtha where Paraśurāma regained his tejas and offered tarpaṇa to the devas and pitṛs	The pitṛs	(Aranya. 98.4)
42	Bhagīratha	Brought the Gaṅgā to the ocean and gave udaka-dāna to the sons of Sagara (a variant reading)	The sons of Sagara	(Aranya. 107.67–68)
43	The Pāṇḍavas, Draupadī	Entered the river Vaitaraṇī and offered pitṛ-tarpaṇa	The pitṛs	(Aranya. 115.14)
44	Yudhiṣṭhira	Bathed there (at that tīrtha), offered tarpaṇa to the pitṛs and devas, and gave wealth to the best of the twice-born; after that he went to the Godāvarī, which flows to the sea	The pitṛs	(Aranya. 119.3)
45	Yudhiṣṭhira, his brothers, Draupadī, Lomaśa, the vipras	Bathed at Prabhāsa tīrtha and offered tarpaṇa to the devas and pitṛs	The pitṛs	(Aranya. 119.17)
46	Parāvasu	All the preta rites for his father, whom he had killed by mistake, taking him for a deer	His father Raibhya	(Aranya. 140.7)
47	The Pāṇḍavas	In a place hard to reach, with the water of the Bhāgīrathī and in utmost purity, tarpaṇa to the pitṛs, devas and ṛṣis; while living there, tarpaṇa and japa	The pitṛs	(Aranya. 147.48–49)
48	The Pāṇḍavas	Pitṛ-tarpaṇa with whatever roots and fruits they found	The pitṛs	(Aranya. 157.6)
49	Draupadī	On parva days devotedly observes alms, bali, the śrāddha rite and the sthālīpākas	The pitṛs	(Aranya. 234.36)
50	Akampana	Preta rites	For his son slain in battle	(Drona. 52.37)
51	Rantideva	The pitṛ-devatās received in due time the kavya he offered	For the pitṛ-devatās	(Drona. 67.19–20)
52	The daughter of Kuṇi Gārgya (an aged maiden)	Worship of the pitṛs and devas through fasts and tapas	For the pitṛ-devatās, the devas	(Śalya. 53.6, 8)

53	Balarāma	Bathed at the Kārapacana tīrtha and offered tarpaṇa	For the pitṛ-devatās, the devas	(Śalya. 55.13)
54	Yudhiṣṭhira	Preta rites according to rule	For his sons slain in the night massacre (Sauptika)	(Sauptika. 11.4)
55	Yudhiṣṭhira	Gave Dhṛtarāṣṭra as much wealth as he asked for the śrāddha rites	For Dhṛtarāṣṭra's sons	(Āśrama. 2.5)
56	Gāndhārī	Various śrāddha rites; gave the brāhmaṇas what they desired and became free of debt	For her sons	(Āśrama. 2.12)
57	Dhṛtarāṣṭra	Said that he had given gifts and offered śrāddhas again and again	For his sons (those who were slain)	(Āśrama. 3.31)
58	Nārada	After performing the rite for the devas, performed the pitṛ rite according to rule	The pitṛs	(Śānti. 355.1)
59	Śrī Rāma	Cremation saṃskāra	Jaṭāyu	(Rām. Bāla. 1.54)
60	Śrī Rāma	Cremation saṃskāra (after which Kabandha went to svarga)	Kabandha	(Rām. Bāla. 1.56)
61	The blind sage and his wife	Udaka-kriyā (jalāñjali, offering of water in cupped hands)	The sage's boy (their own son)	(Rām. Ayo. 64.46; 64.51)
62	Bharata, Daśaratha's queens, the ministers, the purohitas	Udaka-kriyā, the ten-day aśauca	Daśaratha	(Rām. Ayo. 76.23)
63	Daśaratha	Śrāddha (before the wedding)	The pitṛs	(Rām. Bāla. 72.21)
64	Bhagīratha	Salila-kriyā (water rite, with Gaṅgā water)	The sons of Sagara (his great-grandfathers)	(Rām. Bāla. 44.17–18)
65	Bharata, Śatrughna	Udaka-kriyā (jalāñjali)	Daśaratha	(Rām. Ayo. 102.7)
66	Bharata, Śatrughna	All the preta rites	Daśaratha	(Rām. Ayo. 103.10)
67	Śrī Rāma and his brothers	Jalāñjali, piṇḍa-pradāna (nirvāpa)	Daśaratha	(Rām. Ayo. 103.27–28)
68	Śrī Rāma, Sītā, Lakṣmaṇa	Pitṛ-tarpaṇa after bathing	The pitṛ-devatās	(Rām. Araṇya. 16.42)
69	Śrī Rāma, Lakṣmaṇa	Cremation, piṇḍa-pradāna, udaka-kriyā	Jaṭāyu	(Rām. Araṇya. 68.31; 68.33; 68.35–36)
70	Śrī Rāma, Lakṣmaṇa	Cremation on the pyre (at Kabandha's request); after the cremation Kabandha rose in a divine form	Kabandha	(Rām. Araṇya. 72.1–4)
71	Śrī Rāma	Bath at a tīrtha, pitṛ-tarpaṇa	The pitṛ-devatās	(Rām. Araṇya. 75.4)
72	Sugrīva	Udaka-kriyā (believing Vālī dead)	Vālī	(Rām. Kiṣk. 9.20)
73	Aṅgada, Sugrīva, Tārā, the vānaras	Cremation, jalāñjali	Vālī	(Rām. Kiṣk. 25.49–50; 25.52)
74	Vibhīṣaṇa	Cremation saṃskāra, tilodaka (tila mixed with darbha, with water)	Rāvaṇa (his elder brother)	(Rām. Yuddha. 111.120–121)
75	An old brāhmaṇa	Laments that his young son died without having performed the pitṛ rites for his parents	—	(Rām. Uttara. 73.8)

Ślokas cited in the index

Śrīmad Bhāgavatam › Tṛtīya Skandha › Adhyāya 3 › Śloka 26 **Example** Bhāg. 3.3.26

तत्र स्नात्वा पितॄन् देवान् ऋषींश्चैव तदम्भसा ।
तर्पयित्वाऽथ विप्रेभ्यो गावो बहुगुणा ददुः ॥

↩ Back: ↩ Index.1

Śrīmad Bhāgavatam › Prathama Skandha › Adhyāya 8 › Śloka 1 **Example** Bhāg. 1.8.1

पुत्रशोकातुराः सर्वे पाण्डवाः सह कृष्णया ।
स्वानां मृतानां यत्कृत्यं चक्रुर्निर्हरणादिकम् ॥

↩ Back: ↩ Index.2

Śrīmad Bhāgavatam › Prathama Skandha › Adhyāya 8 › Śloka 4 **Example** Bhāg. 1.8.4

अथ ते सम्परेतानां स्वानामुदकमिच्छताम् ।
दातुं सकृष्णा गङ्गायां पुरस्कृत्य ययुः स्त्रियः ॥

↩ Back: ↩ Index.2

Śrīmad Bhāgavatam › Prathama Skandha › Adhyāya 8 › Śloka 5 **Example** Bhāg. 1.8.5

ते निनीयोदकं सर्वे विलप्य च भृशं पुनः ।
आप्लुता हरिपादाब्जरजःपूतसरिज्जले ॥

↩ Back: ↩ Index.2

Śrīmad Bhāgavatam › Ṣaṣṭha Skandha › Adhyāya 16 › Śloka 13 **Example** Bhāg. 6.16.13

निर्हृत्य ज्ञातयो ज्ञातेर्देहं कृत्वोचिताः क्रियाः ।
तत्यजुर्दुस्त्यजं स्नेहं शोकमोहभयार्तिदम् ॥

↩ Back: ↩ Index.3

Śrīmad Bhāgavatam › Aṣṭama Skandha › Adhyāya 22 › Śloka 12 **Example** Bhāg. 8.22.12

एकदा कृतमालायां कुर्वतो जलतर्पणम् ।
तस्याञ्जल्युदके काचित् शफर्येकाऽभ्यपद्यत ॥

↩ Back: ↩ Index.6

Śrīmad Bhāgavatam › Navama Skandha › Adhyāya 8 › Śloka 110 **Example** Bhāg. 9.8.110

स्वानां विभीषणश्चक्रे कोसलेन्द्रानुमोदितः ।
पितृमेधविधानेन यदुक्तं साम्परायिकम् ॥

↩ Back: ↩ Index.7

Śrīmad Bhāgavatam › Daśama Skandha › Adhyāya 6 › Śloka 2 **Example** Bhāg. 10.6.2

वाचयित्वा स्वस्त्ययनं जातकर्मात्मजस्य वै ।
कारयामास विधिना पितृदेवार्चनं तथा ॥

↩ Back: ↩ Index.8

Śrīmad Bhāgavatam › Daśama Skandha › Adhyāya 98 › Śloka 7 **Example** Bhāg. 10.98.7

तीर्थाभिषेकव्याजेन मध्यस्थः प्रययौ किल ।
स्नात्वा प्रभासे सन्तर्प्य देवर्षिपितृमानवान् ॥

↩ Back: ↩ Index.9

Śrīmad Bhāgavatam › Daśama Skandha › Adhyāya 99 › Śloka 10 **Example** Bhāg. 10.99.10

स्रोतेन सरयूं प्रायात् प्रयागमुपगम्य सः ।
स्नात्वा सन्तर्प्य देवादीन् जगाम पुलहाश्रमम् ॥

↩ Back: ↩ Index.10

Śrīmad Bhāgavatam › Daśama Skandha › Adhyāya 99 › Śloka 11 **Example** Bhāg. 10.99.11

गोमतीं गण्डकीं स्नात्वा विपाशां शोणमाप्लुतः ।
गयां गत्वा पितॄनिष्ट्वा गङ्गासागरसङ्गमम् ॥

↩ Back: ↩ Index.11

Śrīmad Bhāgavatam › Ekādaśa Skandha › Adhyāya 31 › Śloka 22 **Example** Bhāg. 11.31.22

बन्धूनां नष्टगोत्राणामर्जुनः साम्परायिकम् ।
हतानां कारयामास यथावदनुपूर्वशः ॥

↩ Back: ↩ Index.12

Mahābhārata › Śāntiparva › Rājadharmaparva › Adhyāya 28, Śloka 116 **Example** KK 12-1-28-116

तर्पयामास सोमेन देवान्वित्तैर्द्विजानपि ।
पितॄन्स्वधाभिः कामैश्च स्त्रियः स्वाः पुरुषर्षभ ॥

↩ Back: ↩ Index.13

Mahābhārata › Śāntiparva › Rājadharmaparva › Adhyāya 98, Śloka 8 **Example** KK 12-1-98-8

अतिथीनन्नपानेन पितॄंश्च स्वधया तथा ।
ऋषीन्स्वाध्यायदीक्षाभिर्देवान्यज्ञैरनुत्तमैः ॥

↩ Back: ↩ Index.14

Mahābhārata › Śāntiparva › Rājadharmaparva › Adhyāya 127, Śloka 4 **Example** KK 12-1-127-4

तस्मिन्सरसि कृत्वाऽहं विधिवत्तर्पणं पुरा ।
पितॄणां देवतानां च ततोश्रममियां तदा ॥

↩ Back: ↩ Index.15

Mahābhārata › Śāntiparva › Rājadharmaparva › Adhyāya 23, Śloka 39 **Example** KK 12-1-23-39

त्वं गत्वा बाहुदां शीघ्रं तर्पयस्व यथाविधि ।
देवानृषीन्पितॄंश्चैव मा चाधर्मे मनः कृथाः ॥

↩ Back: ↩ Index.16

Mahābhārata › Śāntiparva › Āpaddharmaparva › Adhyāya 141, Śloka 98 **Example** KK 12-2-141-98

ततः समारभत्कर्म दैवं पित्र्यं च भारत ।
आहूय देवानिन्द्रादीन्भागंभागं विधिक्रमात् ॥

↩ Back: ↩ Index.17

Mahābhārata › Ādiparva › Saṃbhavaparva › Adhyāya 108, Śloka 15 **Example** KK 1-7-108-15

तस्मिन्पुरुषशार्दूले निहते भूरितेजसि ।
भीष्मः शान्तनवो राजा प्रेतकार्याण्यकारयत् ॥

↩ Back: ↩ Index.18

Mahābhārata › Ādiparva › Saṃbhavaparva › Adhyāya 111, Śloka 8 **Example** KK 1-7-111-8

धर्मात्मा स तु गाङ्गेयः चिन्ताशोकपरायणः ।
प्रेतकार्याणि सर्वाणि तस्य सम्यगकारयत् ॥

↩ Back: ↩ Index.19

Mahābhārata › Ādiparva › Saṃbhavaparva › Adhyāya 111, Śloka 9 **Example** KK 1-7-111-9

राज्ञो विचित्रवीर्यस्य सत्यवत्या मते स्थितः ।
ऋत्विग्भिः सहितो भीष्मः सर्वैश्च कुरुपुङ्गवैः ॥

↩ Back: ↩ Index.19

Mahābhārata › Ādiparva › Jatugṛhaparva › Adhyāya 154, Śloka 16 **Example** KK 1-8-154-16

प्रेतकार्याणि च तथा चकार सह बान्धवैः ।
पाण्डवानां तथा क्षत्ता भीष्मश्च कुरुसत्तमः ॥

↩ Back: ↩ Index.20

Mahābhārata › Ādiparva › Jatugṛhaparva › Adhyāya 162, Śloka 21 **Example** KK 1-8-162-21

एवं गत्वा ततश्चक्रे ज्ञातिभिः परिवारितः ।
उदकं पाण्डुपुत्राणां धृतराष्ट्रोऽम्बिकासुतः ॥

↩ Back: ↩ Index.21

Mahābhārata › Ādiparva › Jatugṛhaparva › Adhyāya 162, Śloka 23 **Example** KK 1-8-162-23

हा फल्गुनेति चाप्यन्ये हा यमाविति चापरे ।
कुन्तीमार्ताश्च शोचन्त उदकं चक्रिरे जनाः ॥

↩ Back: ↩ Index.21

Mahābhārata › Ādiparva › Caitrarathaparva › Adhyāya 182, Śloka 6 **Example** KK 1-11-182-6

अल्पशोकः प्रहृष्टात्मा शशास विदुरं तदा ।
पाण्डवानां महाप्राज्ञ कुरु पिण्डोदकक्रियाम् ॥

↩ Back: ↩ Index.22

Mahābhārata › Ādiparva › Caitrarathaparva › Adhyāya 182, Śloka 8 **Example** KK 1-11-182-8

श्रुत्वा भीष्मेण विदुरः कृतवानौर्ध्वदेहिकम् ।
पाण्डवानां विनाशाय कृतं कर्म दुरात्मना ॥

↩ Back: ↩ Index.22

Mahābhārata › Ādiparva › Parvasaṃgrahaparva › Adhyāya 2, Śloka 321 **Example** KK 1-2-2-321

यत्र राजा महाप्राज्ञः सर्वधर्मभृतां वरः ।
राज्ञांतानि शरीराणि दाहयामास शास्त्रतः ॥

↩ Back: ↩ Index.23

Mahābhārata › Ādiparva › Parvasaṃgrahaparva › Adhyāya 2, Śloka 322 **Example** KK 1-2-2-322

तोयकर्मणि चारब्धे राज्ञामुदकदानिके ।
गूढोत्पन्नस्य चाख्यानं कर्णस्य पृथयात्मनः ॥

↩ Back: ↩ Index.23

Mahābhārata › Ādiparva › Saṃbhavaparva › Adhyāya 79, Śloka 3 **Example** KK 1-7-79-3

देवानतर्पयद्यज्ञैः श्राद्धैस्तद्वित्पितॄनपि ।
दीनाननुग्रहैरिष्टैः कामैश्च द्विजसत्तमान् ॥

↩ Back: ↩ Index.24

Mahābhārata › Ādiparva › Saṃbhavaparva › Adhyāya 80, Śloka 14 **Example** KK 1-7-80-14

शंसितात्मा जितक्रोधस्तर्पयन्पितृदेवताः ।
अग्नींश्च विधिवज्जुह्वन्वानप्रस्थविधानतः ॥

↩ Back: ↩ Index.25

Mahābhārata › Ādiparva › Saṃbhavaparva › Adhyāya 124, Śloka 35 **Example** KK 1-7-124-35

एकान्तशीली विमृशन्पक्वापक्वेन वर्तयन् ।
पितॄन्देवांश्च वन्येन वाग्भिरद्भिश्च तर्पयन् ॥

↩ Back: ↩ Index.26

Mahābhārata › Ādiparva › Paulomaparva › Adhyāya 4, Śloka 10 **Example** KK 1-4-4-10

सोऽथ विप्रर्षभः सर्वं कृत्वा कार्यं यथाविधि ।
देवान्वाग्भिः पितॄनद्भिस्तर्पयित्वाऽऽजगाम ह ॥

↩ Back: ↩ Index.27

Mahābhārata › Ādiparva › Arjunavanavāsaparva › Adhyāya 234, Śloka 12 **Example** KK 1-15-234-12

तत्राभिषेकं कृत्वा स तर्पयित्वा पितामहान्।
उत्तितीर्षुर्जलाद्राजन्नग्निकार्यचिकीर्षया॥

↩ Back: ↩ Index.28

Mahābhārata › Ādiparva › Saṃbhavaparva › Adhyāya 112, Śloka 1 **Example** KK 1-7-112-1

ततः सत्यवती दीना कृपणा पुत्रगृद्धिनी।
पुत्रस्य कृत्वा कार्याणि स्नुषाभ्यां सह भारत॥

↩ Back: ↩ Index.29

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 120, Śloka 6 **Example** KK 13-1-120-6

पितृदेवांश्च नियतमतिथींश्च स पूजयन्।
प्राणसन्धारणार्थं च यत्किञ्चिदुपहारयन्॥

↩ Back: ↩ Index.30

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 142, Śloka 51 **Example** KK 13-1-142-51

श्रमेण महता युक्तास्ते बिसानि कलापशः।
तीरे निक्षिप्य पद्मिन्यास्तर्पणं चक्रुरम्भसा॥

↩ Back: ↩ Index.31

Mahābhārata › Āśvamedhikaparva › Aśvamedhaparva › Adhyāya 14, Śloka 5 **Example** KK 14-1-14-5

अर्चयामास देवांश्च ब्राह्मणांश्च युधिष्ठिरः।
कृत्वाऽथ प्रेतकार्याणि सर्वेषां कुरुनन्दनः।
अन्वशासच्च धर्मात्मा पृथिवीं सागराम्बराम्॥

↩ Back: ↩ Index.32

Mahābhārata › Āśvamedhikaparva › Aśvamedhaparva › Adhyāya 14, Śloka 14 **Example** KK 14-1-14-14

एवं नातिमहान्कालः स तेषां संन्यवर्तत।
कुर्वतां शौचकार्याणि भीष्मस्य निधने तदा।
महादानानि विप्रेभ्यो ददतामौर्ध्वदेहिकम्॥

↩ Back: ↩ Index.33

Mahābhārata › Āśvamedhikaparva › Aśvamedhaparva › Adhyāya 14, Śloka 15 **Example** KK 14-1-14-15

भीष्मकर्णपुरोगाणां कुरूणां कुरुसत्तम।
सहितो धृतराष्ट्रेण स ददावौर्ध्वदेहिकम्॥

↩ Back: ↩ Index.33

Mahābhārata › Āśvamedhikaparva › Anugītāparva › Adhyāya 91, Śloka 13 **Example** KK 14-2-91-13

तुष्टा द्विजातयश्चात्र दानैर्बहुविधैरपि।
क्षत्रियाश्च सुयुद्धेन श्राद्धैश्चापि पितामहाः॥

↩ Back: ↩ Index.34

Mahābhārata › Araṇyaparva › Arjunābhigamanaparva › Adhyāya 25, Śloka 3 **Example** KK 3-2-25-3

इष्टीश्च पित्र्याणि तथा क्रियाश्च महावने वसतां पाण्डवानाम्।
पुरोहितस्तत्र समृद्धतेजाश्चकार धौम्यः पितृवन्नृपाणाम्॥

↩ Back: ↩ Index.35

Mahābhārata › Araṇyaparva › Arjunābhigamanaparva › Adhyāya 30, Śloka 11 **Example** KK 3-2-30-11

स्वाहाकारैः स्वधाभिश्च पूजाभिरपि च द्विजान् ।
देवताश्च पितॄंश्चैव सततं पार्थ सेवसे ॥

↩ **Back:** ↩ Index.36

Mahābhārata › Araṇyaparva › Arjunābhigamanaparva › Adhyāya 36, Śloka 45 **Example** KK 3-2-36-45

चरन्तो मृगयां नित्यं शुद्धैर्बाणैर्मृगार्थिनः ।
पितृदैवतविप्रेभ्यो निर्वपन्तो यथाविधि ॥

↩ **Back:** ↩ Index.37

Mahābhārata › Araṇyaparva › Indralokābhigamanaparva › Adhyāya 42, Śloka 21 **Example** KK 3-4-42-21

ततः पितॄन्यथान्यायं तर्पयित्वा यथाविधि ।
मन्दरं शैलराजं तमाप्रष्टुमुपचक्रमे ॥

↩ **Back:** ↩ Index.38

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 79, Śloka 16 **Example** KK 3-6-79-16

पुरा भागीरथीतीरे भीष्मो धर्मभृतांवरः ।
पित्र्यं व्रतं समास्थाय न्यवसन्मुनिभिः सह ॥

↩ **Back:** ↩ Index.39

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 79, Śloka 18 **Example** KK 3-6-79-18

स पितॄंस्तर्पयामास देवांश्च परमद्युतिः ।
ऋषींश्च तर्पयामास विधिदृष्टेन कर्मणा ॥

↩ **Back:** ↩ Index.39

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 93, Śloka 3 **Example** KK 3-6-93-3

तत्र देवान्पितॄन्विप्रांस्तर्पयित्वा पुनःपुनः ।
कन्यातीर्थेऽश्वतीर्थे च गवां तीर्थे च भारत ॥

↩ **Back:** ↩ Index.40

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 98, Śloka 4 **Example** KK 3-6-98-4

स तत्र भ्रातृभिश्चैव कृष्णया चैव पाण्डवः ।
स्नात्वा देवान्पितॄंश्चैव तर्पयामास भारत ॥

↩ **Back:** ↩ Index.41

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 107, Śloka 67 **Example** KK 3-6-107-67

प्रणिपत्य महादेवं पुरा राजा भगीरथः ।
पितॄनाप्लावयामास सागरं चाप्यपूरयत् ॥

↩ **Back:** ↩ Index.42

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 107, Śloka 68 **Example** KK 3-6-107-68

तेऽपि स्वर्गं गता राजन्सगरस्यात्मजाः क्षणात् ।
पितृभ्यश्चोदकं तत्र ददौ पूर्णमनोरथः ॥

↩ **Back:** ↩ Index.42

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 115, Śloka 14 **Example** KK 3-6-115-14

ततो वैतरणीं सर्वे पाण्डवा द्रौपदी तथा ।
अवतीर्य महाभागास्तर्पयाञ्चक्रिरे पितॄन् ॥

↩ **Back:** ↩ Index.43

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 119, Śloka 3 **Example** KK 3-6-119-3

तत्रापि चाप्लुत्य महानुभावः सन्तर्पयामास पितॄन्सुरांश्च ।
द्विजातिमुख्येषु धनं विसृज्य गोदावरीं सागरगामगच्छत् ॥

↩ **Back:** ↩ Index.44

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 119, Śloka 17 **Example** KK 3-6-119-17

तत्राभिषिक्तः पृथुलोहिताक्षः सहानुजैर्देवगणान्पितॄंश्च ।
सन्तर्पयामास तथैव कृष्णा ते चापि विप्राः सह लोमशेन ॥

↩ **Back:** ↩ Index.45

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 140, Śloka 7 **Example** KK 3-6-140-7

तस्य स प्रेतकार्याणि कृत्वा सर्वाणि भारत ।
पुनरागम्य तत्सत्रमब्रवीद्भ्रातरं वचः ॥

↩ **Back:** ↩ Index.46

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 147, Śloka 48 **Example** KK 3-6-147-48

तस्मिन्देवर्षिचरिते देशे परमदुर्गमे ।
भागीरथीपुण्यजलेतर्पयांचक्रिरे पितॄन् ।
देवानृषींश्च कौन्तेयाः परमं शौचमास्थिताः ॥

↩ **Back:** ↩ Index.47

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 147, Śloka 49 **Example** KK 3-6-147-49

तत्र ते तर्पयन्तश्च जपन्तश्च कुरूद्वहाः ।
ब्राह्मणैः सहिता वीरा ह्यवसन्पुरुषर्षभाः ॥

↩ **Back:** ↩ Index.47

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 157, Śloka 6 **Example** KK 3-6-157-6

अर्चिताः सततं देवाः पुष्पैरद्भिः सदा च वः ।
यथालब्धैर्मूलफलैः पितरश्चापि तर्पिताः ॥

↩ **Back:** ↩ Index.48

Mahābhārata › Araṇyaparva › Draupadīsatyabhāmāsaṃvādaparva › Adhyāya 234, Śloka 36 **Example** KK 3-12-234-36

भिक्षाबलिश्राद्धविधिस्थालीपाकाश्च पर्वसु ।
मान्यानां मानसत्कारा ये चान्ये विदिता मम ॥

↩ **Back:** ↩ Index.49

Mahābhārata › Droṇaparva › Abhimanyuvadhaparva › Adhyāya 52, Śloka 37 **Example** KK 7-3-52-37

स राजा प्रेतकृत्यानि तस्य कृत्वा शुचान्वितः ।
शोचन्नहनि रात्रौ च नालभत्सुखमात्मनः ॥

↩ **Back:** ↩ Index.50

Mahābhārata › Droṇaparva › Abhimanyuvadhaparva › Adhyāya 67, Śloka 19 **Example** KK 7-3-67-19

तत्सर्वं विततते यज्ञे ब्राह्मणेभ्यो ह्यमन्यत ।
प्रत्यक्षं तस्य हव्यानि प्रतिगृह्णन्ति देवताः ॥

↩ **Back:** ↩ Index.51

Mahābhārata › Droṇaparva › Abhimanyuvadhaparva › Adhyāya 67, Śloka 20 **Example** KK 7-3-67-20

कव्यानि पितरः काले सर्वकामान्द्विजोत्तमाः ।
स चेन्ममार सृञ्जय चतुर्भद्रतरस्त्वया ॥

↩ Back: ↩ Index.51

Mahābhārata › Śalyaparva › Hradapraveśaparva › Adhyāya 53, Śloka 6 **Example** KK 9-2-53-6

उपवासैः पूजयन्ती पितॄन्देवांश्च सा पुरा ।
तस्यास्तु तपसोग्रेण महान्कालोऽत्यगान्नृप ॥

↩ Back: ↩ Index.52

Mahābhārata › Śalyaparva › Hradapraveśaparva › Adhyāya 53, Śloka 8 **Example** KK 9-2-53-8

ततः सा तपसोग्रेण पीडयित्वाऽऽत्मनस्तनुम् ।
पितृदेवार्चनरता बभूव विजने वने ॥

↩ Back: ↩ Index.52

Mahābhārata › Śalyaparva › Hradapraveśaparva › Adhyāya 55, Śloka 13 **Example** KK 9-2-55-13

हलायुधस्तु तत्रापि दत्त्वा दानं महाबलः ।
आप्लुतः सलिले पुण्ये सुशीते विमले शुचौ ।
सन्तर्पयामास पितॄन्देवांश्च रणदुर्मदः ॥

↩ Back: ↩ Index.53

Mahābhārata › Sauptikaparva › Aiṣīkaparva › Adhyāya 11, Śloka 4 **Example** KK 10-2-11-4

कृत्वा तु विधिवत्तेषां पुत्राणाममितौजसाम् ।
प्रेतकार्याणि सर्वेषां बभूव भृशदुःखितः ॥

↩ Back: ↩ Index.54

Mahābhārata › Āśramavāsikaparva › Āśramavāsaparva › Adhyāya 2, Śloka 5 **Example** KK 15-1-2-5

परिवृत्तेषु चाहःसु पुत्राणां श्राद्धकर्मणि ।
ददौ च राजा वित्तानि यावदस्य चिकीर्षितम् ॥

↩ Back: ↩ Index.55

Mahābhārata › Āśramavāsikaparva › Āśramavāsaparva › Adhyāya 2, Śloka 12 **Example** KK 15-1-2-12

गान्धारी चैव पुत्राणां विविधैः श्राद्धकर्मभिः ।
आनृण्यमगमत्कामान्विप्रेभ्यः प्रतिपाद्य सा ॥

↩ Back: ↩ Index.56

Mahābhārata › Āśramavāsikaparva › Āśramavāsaparva › Adhyāya 3, Śloka 31 **Example** KK 15-1-3-31

सुखमध्युषितः पुत्र त्वया सुपरिपालितः ।
मया दानानि दत्तानि श्राद्धानि च पुनःपुनः ॥

↩ Back: ↩ Index.57

Mahābhārata › Śāntiparva › Mokṣadharmaparva › Adhyāya 355, Śloka 1 **Example** KK 12-3-355-1

कस्यचित्त्वथ कालस्य नारदः परमेष्ठिजः ।
दैवं कृत्वा यथान्यायं पित्र्यं चक्रे ततः परम् ॥

↩ Back: ↩ Index.58

Śrīmad Rāmāyaṇa › Bālakāṇḍa › Sarga 1 › Śloka 54 **Example** Vā.Rā. 1.1.54

राघवः शोकसंतप्तो विललापाकुलेन्द्रियः ।
ततस्तेनैव शोकेन गृध्रं दग्ध्वा जटायुषम् ॥

↩ Back: ↩ Index.59

Śrīmad Rāmāyaṇa › Bālakāṇḍa › Sarga 1 › Śloka 56 **Example** Vā.Rā. 1.1.56

तं निहत्य महाबाहुर्ददाह स्वर्गतश्च सः।
स चास्य कथयामास शबरीं धर्मचारिणीम्॥

↩ **Back:** ↩ Index.60

Śrīmad Rāmāyaṇa › Ayodhyākāṇḍa › Sarga 64 › Śloka 46 **Example** Vā.Rā. 2.64.46

एवं स कृपणं तत्र पर्यदेवयतासकृत्।
ततोऽस्मै कर्तुमुदकं प्रवृत्तः सह भार्यया॥

↩ **Back:** ↩ Index.61

Śrīmad Rāmāyaṇa › Ayodhyākāṇḍa › Sarga 64 › Śloka 51 **Example** Vā.Rā. 2.64.51

स कृत्वाथोदकं तूर्णं तापसः सह भार्यया।
मामुवाच महातेजाः कृताञ्जलिमुपस्थितम्॥

↩ **Back:** ↩ Index.61

Śrīmad Rāmāyaṇa › Araṇyakāṇḍa › Sarga 72 › Śloka 1 **Example** Vā.Rā. 3.72.1

एवमुक्तौ तु तौ वीरौ कबन्धेन नरेश्वरौ।
गिरिप्रदरमासाद्य पावकं विससर्जतुः॥

↩ **Back:** ↩ Index.70

Śrīmad Rāmāyaṇa › Araṇyakāṇḍa › Sarga 72 › Śloka 2 **Example** Vā.Rā. 3.72.2

लक्ष्मणस्तु महोल्काभिर्ज्वलिताभिः समन्ततः।
चितामादीपयामास सा प्रजज्वाल सर्वतः॥

↩ **Back:** ↩ Index.70

Śrīmad Rāmāyaṇa › Araṇyakāṇḍa › Sarga 72 › Śloka 3 **Example** Vā.Rā. 3.72.3

तच्छरीरं कबन्धस्य घृतपिण्डोपमं महत्।
मेदसा पच्यमानस्य मन्दं दहत पावकः॥

↩ **Back:** ↩ Index.70

Śrīmad Rāmāyaṇa › Araṇyakāṇḍa › Sarga 72 › Śloka 4 **Example** Vā.Rā. 3.72.4

सविधूय चितामाशु विधूमोऽग्निरिवोत्थितः।
अरजे वाससी बिभ्रन्माल्यं दिव्यं महाबलः॥

↩ **Back:** ↩ Index.70

Śrīmad Rāmāyaṇa › Araṇyakāṇḍa › Sarga 75 › Śloka 4 **Example** Vā.Rā. 3.75.4

सप्तानां च समुद्राणां तेषां तीर्थेषु लक्ष्मण।
उपस्पृष्टं च विधिवत् पितरश्चापि तर्पिताः॥

↩ **Back:** ↩ Index.71 ↩ Tīrtha.40

Śrīmad Rāmāyaṇa › Kiṣkindhākāṇḍa › Sarga 9 › Śloka 20 **Example** Vā.Rā. 4.9.20

शोकार्तश्चोदकं कृत्वा किष्किन्धामागतः सखे।
गूहमानस्य मे तत् त्वं यत्नतो मन्त्रिभिः श्रुतम्॥

↩ **Back:** ↩ Index.72

Śrīmad Rāmāyaṇa › Uttarakāṇḍa › Sarga 73 › Śloka 8 **Example** Vā.Rā. 7.73.8

केनाद्य दुष्कृतेनायं बाल एव ममात्मजः।
अकृत्वा पितृकार्याणि गतो वैवस्वतक्षयम्॥

↩ **Back:** ↩ Index.75

(G) The fruit of pitṛ-tarpaṇa at tīrthas — table

#	Tīrtha	Fruit relating to the pitṛs	Śloka
1	Prabhāsa	One who bathes there, offers tarpaṇa to the pitṛ-devatās and the devas, feeds brāhmaṇas and gives gifts with faith to the worthy crosses over sins as one crosses the ocean in boats (Śrī Kṛṣṇa to the Yādavas)	(Bhāg. 11.6.38–39)
2	The āśrama of the Kṛttikās	One who bathes there, offers tarpaṇa to the pitṛs and pleases Mahādeva becomes pure and attains svarga	(Anu. 64.25)
3	Tīrthas (in general)	By praising a tīrtha, bathing there and offering pitṛ-tarpaṇa, sin is cleansed; people become pure and happily reach svarga	(Anu. 170.17)
4	Puṣkara	One who bathes and offers tarpaṇa to the pitṛ-devatās is freed from all sins and is honoured in Brahmaloka	(Araṇya. 80.27)
5	Jambūmārga	One who performs śrāddha there, firm in his vows, obtains the fruit of the vājapeya, and his misdeeds are destroyed (an interpolated reading)	(Araṇya. 80.43)
6	The lake of Agastya	One devoted to the worship of the pitṛs and devas who fasts for three nights obtains the fruit of the agniṣṭoma	(Araṇya. 80.45)
7	Dharmāraṇya (Kaṇva's āśrama)	Worshipping the pitṛ-devatās with restrained diet brings fulfilment of all desires and the fruit of a yajña	(Araṇya. 80.48)
8	The river Narmadā	Tarpaṇa to the pitṛs and devas brings the fruit of the agniṣṭoma	(Araṇya. 80.54)
9	The confluence of the Sarasvatī and the ocean	One who stays three nights, bathes and offers tarpaṇa to the pitṛ-devatās shines like the moon and obtains the fruit of the aśvamedha	(Araṇya. 80.64)
10	The confluence of the Sindhu and the ocean (Varuṇa tīrtha)	Bathing and offering tarpaṇa to the pitṛs, devas and ṛṣis leads to the world of Varuṇa	(Araṇya. 80.69–70)
11	The river Vitastā	Tarpaṇa to the pitṛs and devas brings the fruit of the vājapeya	(Araṇya. 80.90)
12	The river Maladā	If one sips water (ācamana) at the evening sandhyā and offers caru to Agni as far as one is able, the learned say it is an imperishable gift to the pitṛs	(Araṇya. 80.93–94)
13	Kumārakoṭi	Bathing with worship of the pitṛs and devas brings the fruit of ten thousand cows and the uplifting of one's family	(Araṇya. 80.117–118)
14	The cluster of Puṣkaras (gateway of Kurukṣetra)	One who bathes and worships the pitṛ-devatās fulfils his purpose and obtains the fruit of the aśvamedha	(Araṇya. 81.25–26)
15	Śrītīrtha	One who bathes and worships the pitṛ-devatās obtains the highest prosperity (śrī)	(Araṇya. 81.46)
16	Kapilātīrtha	One who, as a brahmacārī, bathes and worships the pitṛ-devatās obtains the fruit of gifting a thousand kapilā cows	(Araṇya. 81.47–48)
17	Sūryatīrtha	Worshipping the pitṛ-devatās with fasting brings the fruit of the agniṣṭoma and the world of Sūrya	(Araṇya. 81.48–49)
18	Sutīrthaka	There the pitṛs are ever present together with the devas; bathing with worship of the pitṛs and devas brings the fruit of the aśvamedha and attainment of Pitṛloka	(Araṇya. 81.55–56)
19	The river Āpagā	Giving a meal of śyāmāka grain for the sake of the devas and pitṛs brings the fruit of great dharma – feeding one vipra is like feeding ten million; bathing, worship of the pitṛs and devas, and staying one night bring the fruit of the agniṣṭoma	(Araṇya. 81.68–70)
20	Madhuvaṭī (the seat of the Devī)	One who bathes and worships the pitṛ-devatās obtains the fruit of a thousand cows	(Araṇya. 81.94–95)
21	Pṛthūdaka	Bathing with worship of the pitṛs and devas destroys all inauspicious karma and brings the fruit of the aśvamedha and svarga	(Araṇya. 81.142–144)
22	Reṇukā tīrtha	Bathing with worship of the pitṛs and devas cleanses all sins and brings the fruit of the agniṣṭoma	(Araṇya. 81.160)

23	Pāvana tīrtha	Tarpaṇa to the pitṛs and devas brings the fruit of the agniṣṭoma	(Araṇya. 81.175)
24	Plakṣā Sarasvatī (the water issuing from an anthill)	One who bathes and worships the pitṛ-devatās obtains the fruit of the aśvamedha	(Araṇya. 82.6–7)
25	Triśūlakhāta	Bathing with worship of the pitṛs and devas brings the rank of a gaṇa of Śiva (gāṇapatya) after leaving the body	(Araṇya. 82.11)
26	Saptagaṅga, Trigaṅga, Śakrāvarta	One who duly offers tarpaṇa to the devas and pitṛs is honoured in the world of the meritorious	(Araṇya. 82.29)
27	The river Sarasvatī	By tarpaṇa to the pitṛs and devas one rejoices in the worlds of Sarasvatī	(Araṇya. 82.66)
28	The river Kṣīravatī	Worship of the pitṛs and devas brings the fruit of the vājapeya	(Araṇya. 82.68)
29	Dharmaprastha	One who bathes with the water of the well and offers tarpaṇa to the pitṛs and devas is freed from sin and reaches svarga	(Araṇya. 82.99)
30	Gaurīśikhara (the Stanakuṇḍas)	Bathing with worship of the pitṛs and devas brings the fruit of the hayamedha and the world of Śakra	(Araṇya. 82.151–152)
31	The confluence of the Śoṇa and the Jyotirathyā	One who, self-restrained, offers tarpaṇa to the pitṛs and devas obtains the fruit of the agniṣṭoma	(Araṇya. 83.8)
32	The river Payoṣṇī	Worship of the pitṛs and devas brings the fruit of a thousand cows	(Araṇya. 83.40)
33	Medhāvika	Tarpaṇa to the pitṛs and devas brings the fruit of the agniṣṭoma, memory and intelligence	(Araṇya. 83.55)
34	Mandākinī (Citrakūṭa)	Bathing with worship of the pitṛs and devas brings the fruit of the aśvamedha and the supreme goal	(Araṇya. 83.58–59)
35	Jyeṣṭhasthāna (the well in which the four oceans are present)	One who performs ācamana and worships the pitṛs and devas becomes pure and attains the supreme goal	(Araṇya. 83.63–64)
36	The lake of Cyavana	Lomaśa instructed Yudhiṣṭhira, 'Offer tarpaṇa to the pitṛs and devas here together with your brothers'	(Araṇya. 126.12)
37	Kurukṣetra, Gayā, the Gaṅgā, the Sarasvatī, Prabhāsa, Puṣkara	These are the places for the pitṛmedha; what is given here bears great fruit	(Anu. 238.5)
38	Tīrthas, sacred rivers, secluded forests, sandbanks on river shores	Places honoured for śrāddha	(Anu. 238.6)
39	The Gaṅgā	If the ashes are wetted with Gaṅgā water, the sons of Sagara will attain svarga; the salila-kriyā (water rite) for the pitṛs should be done in the Gaṅgā	(Rām. Bāla. 41.19–20)
40	The Saptasamudra tīrthas in Mataṅga's āśrama (Śabarī's āśrama)	Śrī Rāma said that when he bathed according to rule and satisfied the pitṛ-devatās, his ill fortune was destroyed and good fortune came to him	(Rām. Araṇya. 75.4–5)

Ślokas cited in the table

Śrīmad Bhāgavatam › Ekādaśa Skandha › Adhyāya 6 › Śloka 38 **Niyama** **Puṇya** Bhāg. 11.6.38

वयं च तस्मिन्नाप्लुत्य तर्पयित्वा पितॄन् सुरान्।
भोजयित्वोषिजो विप्रान् नानागुणवतान्धसा॥

↩ **Back:** ↩ Tīrtha.1

Śrīmad Bhāgavatam › Ekādaśa Skandha › Adhyāya 6 › Śloka 39 **Niyama** **Puṇya** Bhāg. 11.6.39

तेषु दानानि पात्रेषु श्रद्धयाऽर्प्य महान्ति वै।
वृजिनानि तरिष्यामो दानैर्नौभिरिवार्णवम्॥

↩ Back: ↩ Tīrtha.1

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 64, Śloka 25 Niyama Puṇya KK 13-1-64-25

आश्रमे कृत्तिकानां तु स्नात्वा यस्तर्पयेत्पितॄन् ।
तोषयित्वा महादेवं निर्मलः स्वर्गमाप्नुयात् ॥

↩ Back: ↩ Tīrtha.2

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 170, Śloka 17 Niyama Puṇya KK 13-1-170-17

कीर्तनाच्चैव तीर्थस्य स्नानाच्च पितृतर्पणात् ।
शोध्यं हि पातकं तीर्थे पूता यान्ति सुखं दिवम् ।।

↩ Back: ↩ Tīrtha.3

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 80, Śloka 27 Niyama Puṇya KK 3-6-80-27

तत्राभिषेकं यः कुर्यात्पितृदेवांश्च तर्पयेत् ।
सर्वपापविनिर्मुक्तो ब्रह्मलोके च पूज्यते ॥

↩ Back: ↩ Tīrtha.4

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 80, Śloka 43 Niyama Puṇya KK 3-6-80-43

तत्रगत्वा महाप्राज्ञः कुर्याच्छ्राद्धं दृढव्रतः ।
वाजपेयमवाप्नोति दुष्कृतं चास्य नश्यति ॥

↩ Back: ↩ Tīrtha.5

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 80, Śloka 45 Niyama Puṇya KK 3-6-80-45

आगस्त्यं सर आसाद्य पितृदेवार्चने रतः ।
त्रिरात्रोपोषितो राजन्नग्निष्टोमफलं लभेत् ॥

↩ Back: ↩ Tīrtha.6

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 80, Śloka 48 Niyama Puṇya KK 3-6-80-48

अर्चयित्वा पितॄन्देवान्नियतो नियताशनः ।
सर्वकामसमृद्धः स्याद्यज्ञस्य फलमश्नुते ॥

↩ Back: ↩ Tīrtha.7

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 80, Śloka 54 Niyama Puṇya KK 3-6-80-54

नर्मदां स समासाद्य नदीं त्रैलोक्यविश्रुताम् ।
तर्पयित्वा पितॄन्देवानग्निष्टोमफलं लभेत् ॥

↩ Back: ↩ Tīrtha.8

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 80, Śloka 64 Niyama Puṇya KK 3-6-80-64

तत्र स्नात्वा च राजेन्द्र विमलार्कसमद्युतिः ।
त्रिरात्रमुषितः स्नातस्तर्पयेत्पितृदेवताः ।
प्रभासते यथा सोमः सोश्वमेधं च विन्दति ॥

↩ Back: ↩ Tīrtha.9

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 80, Śloka 69 Niyama Puṇya KK 3-6-80-69

सागरस्य च सिन्धोश्च सङ्गमं प्राप्य दुर्लभम् ।
तीर्थे सलिलराजस्य स्नात्वा प्रयतमानसः ॥

↩ Back: ↩ Tīrtha.10

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 80, Śloka 70 Niyama Puṇya KK 3-6-80-70

तर्पयित्वा पितॄन्देवानृषींश्च भरतर्षभ ।
प्राप्नोति वारुणं लोकं दीप्यमानं स्वतेजसा ॥

Back: ↩ Tīrtha.10

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 80, Śloka 90 Niyama Puṇya KK 3-6-80-90

वितस्तां च समासाद्य सन्तर्प्य पितृदेवताः ।
नरः फलमवाप्नोति वाजपेयस्य भारत ॥

Back: ↩ Tīrtha.11

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 80, Śloka 93 Niyama Puṇya KK 3-6-80-93

ततो गच्छेत मलदां त्रिषु लोकेषु विश्रुताम् ।
पश्चिमायां तु सन्ध्यायामुपस्पृश्य यथाविधि ॥

Back: ↩ Tīrtha.12

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 80, Śloka 94 Niyama Puṇya KK 3-6-80-94

चरुं सप्तार्चिषे राजन्यथाशक्ति निवेदयेत् ।
पितॄणामक्षयं दानं प्रवदन्ति मनीषिणः ॥

Back: ↩ Tīrtha.12

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 80, Śloka 117 Niyama Puṇya KK 3-6-80-117

कुमारकोटीमासाद्य नियतः कुरुनन्दन ।
तत्राभिषेकं कुर्वीत पितृदेवार्चने रतः ॥

Back: ↩ Tīrtha.13

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 80, Śloka 118 Niyama Puṇya KK 3-6-80-118

गवामयुतमाप्नोति कुलं चैव समुद्धरेत् ।
ततो गच्छेत धर्मज्ञ रुद्रकोटिं समाहितः ॥

Back: ↩ Tīrtha.13

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 81, Śloka 25 Niyama Puṇya KK 3-6-81-25

सम्मिते पुष्कराणां च स्नात्वाऽर्च्य पितृदेवताः ।
जामदग्न्येन रामेण कृतं तत्सुमहात्मना ॥

Back: ↩ Tīrtha.14

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 81, Śloka 26 Niyama Puṇya KK 3-6-81-26

कृतकृत्यो भवेद्राजन्नश्वमेधं च विन्दति ।
ततो रामह्रदानार्च्छेत्तीर्थसेवी समाहितः ॥

Back: ↩ Tīrtha.14

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 81, Śloka 46 Niyama Puṇya KK 3-6-81-46

श्रीतीर्थं च समासाद्य स्नात्वा नियतमानसः ।
अर्चयित्वा पितॄन्देवान्विन्दते श्रियमुत्तमाम् ॥

Back: ↩ Tīrtha.15

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 81, Śloka 47 Niyama Puṇya KK 3-6-81-47

कपिलातीर्थमासाद्य ब्रह्मचारी समाहितः ।
तत्र स्नात्वाऽर्चयित्वा च पितॄन्स्वान्दैवतान्यपि ॥

Back: ↩ Tīrtha.16

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 81, Śloka 48 Niyama Puṇya KK 3-6-81-48

कपिलानां सहस्रस्य फलं विन्दति मानवः ।
सूर्यतीर्थं समासाद्य स्नात्वा नियतमानसः ॥

↩ Back: ↩ Tīrtha.16 ↩ Tīrtha.17

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 81, Śloka 49 Niyama Puṇya KK 3-6-81-49

अर्चयित्वा पितॄन्देवानुपवासपरायणः ।
अग्निष्टोममवाप्नोति सूर्यलोकं च गच्छति ॥

↩ Back: ↩ Tīrtha.17

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 81, Śloka 55 Niyama Puṇya KK 3-6-81-55

तत्र सन्निहिता नित्यं पितरो दैवतैः सह ।
तत्राभिषेकं कुर्वीत पितृदेवार्चने रतः ॥

↩ Back: ↩ Tīrtha.18

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 81, Śloka 56 Niyama Puṇya KK 3-6-81-56

अश्वमेधमावाप्नोति पितृलोकं च गच्छति ।
ततोम्बुमत्यां धर्मज्ञ सुतीर्थकमनुत्तमम् ॥

↩ Back: ↩ Tīrtha.18

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 81, Śloka 68 Niyama Puṇya KK 3-6-81-68

आपगा नाम विख्याता नदीसिद्धनिषेविता ।
श्यामाकभोजनं तत्र यः प्रयच्छति मानवः ॥

↩ Back: ↩ Tīrtha.19

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 81, Śloka 69 Niyama Puṇya KK 3-6-81-69

देवान्पितॄन्समुद्दिश्य तस्य धर्मफलं महत् ।
एकस्मिन्भोजिते विप्रे कोटिर्भवति भोजिता ॥

↩ Back: ↩ Tīrtha.19

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 81, Śloka 70 Niyama Puṇya KK 3-6-81-70

तत्र स्नात्वाऽर्चयित्वा च पितॄन्वै दैवतानि च ।
उषित्वा रजनीमेकामग्निष्टोमफलं लभेत् ॥

↩ Back: ↩ Tīrtha.19

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 81, Śloka 94 Niyama Puṇya KK 3-6-81-94

गत्वा मधुवटीं चैव देव्याः स्थानं नरः शुचिः ।
तत्र स्नात्वाऽर्चयित्वा च पितॄन्देवांश्च पूरुषः ॥

↩ Back: ↩ Tīrtha.20

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 81, Śloka 95 Niyama Puṇya KK 3-6-81-95

स देव्या समनुज्ञातो गोसहस्रफलं लभेत् ।
कौशिक्याः सङ्गमे यस्तु दृषद्वत्याश्च भारत ॥

↩ Back: ↩ Tīrtha.20

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 81, Śloka 142 Niyama Puṇya KK 3-6-81-142

पृथूदकमिति ख्यातं कार्तिकेयस्य वै नृप ।
तत्राभिषेकं कुर्वीत पितृदेवार्चने रतः ॥

↩ Back: ↩ Tīrtha.21

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 81, Śloka 143 Niyama Puṇya KK 3-6-81-143

अज्ञानाज्ज्ञानतो वाऽपि स्त्रिया वा पुरुषेण वा ।
यत्किञ्चिदशुभं कर्म कृतं मानुषबुद्धिना ॥

↩ Back: ↩ Tīrtha.21

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 81, Śloka 144 Niyama Puṇya KK 3-6-81-144

तत्सर्वं नश्यते तत्र स्नातमात्रस्य भारत ।
अश्वमेधफलं चास्य स्वर्गलोकं च गच्छति ॥

↩ Back: ↩ Tīrtha.21

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 81, Śloka 160 Niyama Puṇya KK 3-6-81-160

तीर्थाभिषेकं कुर्वीत पितृदेवार्चने रतः ।
सर्वपापविशुद्धात्मा अग्निष्टोमफलं लभेत् ॥

↩ Back: ↩ Tīrtha.22

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 81, Śloka 175 Niyama Puṇya KK 3-6-81-175

पावनं तीर्थमासाद्य तर्पयेत्पितृदेवताः ।
अग्निष्टोमस्य यज्ञस्य फलं प्राप्नोति भारत ॥

↩ Back: ↩ Tīrtha.23

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 82, Śloka 6 Niyama Puṇya KK 3-6-82-6

ततश्चापि सरिच्छ्रेष्ठा नदीनामुत्तमा नदी ।
प्लक्षा देवी स्मृता राजन्पुण्या देवी सरस्वती ॥

↩ Back: ↩ Tīrtha.24

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 82, Śloka 7 Niyama Puṇya KK 3-6-82-7

तत्राभिषेकं कुर्वीत वल्मीकान्निःसृते जले ।
अर्चयित्वा पितॄन्देवानश्वमेधफलं लभेत् ॥

↩ Back: ↩ Tīrtha.24

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 82, Śloka 11 Niyama Puṇya KK 3-6-82-11

त्रिशूलखातं तत्रैव तीर्थमासाद्य भारत ।
तत्राभिषेकं कुर्वीत पितृदेवार्चने रतः ।
गाणपत्यं च लभते देहं त्यक्त्वा न संशयः ॥

↩ Back: ↩ Tīrtha.25

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 82, Śloka 29 Niyama Puṇya KK 3-6-82-29

सप्तगङ्गे त्रिगङ्गे च शक्रावर्ते च तर्पयन् ।
देवान्पितॄंश्च विधिवत्पुण्ये लोके महीयते ॥

↩ Back: ↩ Tīrtha.26

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 82, Śloka 66 Niyama Puṇya KK 3-6-82-66

सरस्वतीं समासाद्य तर्पयेत्पितृदेवताः ।
सारस्वतेषु लोकेषु मोदते नात्र संशयः ॥

↩ Back: ↩ Tīrtha.27

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 82, Śloka 68 Niyama Puṇya KK 3-6-82-68

ततः क्षीरवतीं गच्छेत्पुण्यां पुण्यतरैर्वृताम् ।
पितृदेवार्चनपरो वाजपेयमवाप्नुयात् ॥

↩ Back: ↩ Tīrtha.28

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 82, Śloka 99 Niyama Puṇya KK 3-6-82-99

तत्र कूपोदकं कृत्वा तेन स्नातः शुचिस्तथा ।
पितॄन्देवांस्तु सन्तर्प्य मुक्तपापो दिवं व्रजेत् ॥

↩ Back: ↩ Tīrtha.29

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 82, Śloka 151 Niyama Puṇya KK 3-6-82-151

समारुह्य नरश्रेष्ठ स्तनकुण्डेषु संविशेत् ।
स्तनकुण्डमुपस्पृश्य वाजपेयफलं लभेत् ॥

↩ Back: ↩ Tīrtha.30

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 82, Śloka 152 Niyama Puṇya KK 3-6-82-152

तत्राभिषेकं कुर्वाणः पितृदेवार्चने रतः ।
हयमेधमवाप्नोति शक्रलोकं च गच्छति ॥

↩ Back: ↩ Tīrtha.30

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 83, Śloka 8 Niyama Puṇya KK 3-6-83-8

शोणस्य ज्योतिरथ्यायाः सङ्गमे नियतः शुचिः ।
तर्पयित्वा पितॄन्देवानग्निष्टोमफलं लभेत् ॥

↩ Back: ↩ Tīrtha.31

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 83, Śloka 40 Niyama Puṇya KK 3-6-83-40

ततो वापीं महापुण्यां पयोष्णीं सरितां वराम् ।
पितृदेवार्चनरतो गोसहस्रफलं लभेत् ॥

↩ Back: ↩ Tīrtha.32

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 83, Śloka 55 Niyama Puṇya KK 3-6-83-55

मेधाविकं समासाद्य पितॄन्देवांश्च तर्पयेत् ।
अग्निष्टोममवाप्नोति स्मृतिं मेधां च विन्दति ॥

↩ Back: ↩ Tīrtha.33

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 83, Śloka 58 Niyama Puṇya KK 3-6-83-58

ततो गिरिवरश्रेष्ठे चित्रकूटे विशाम्पते ।
मन्दाकिनीं समासाद्य सर्वपापप्रणाशिनीम् ॥

↩ Back: ↩ Tīrtha.34

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 83, Śloka 59 Niyama Puṇya KK 3-6-83-59

तत्राभिषेकं कुर्वाणः पितृदेवार्चने रतः ।
अश्वमेधमवाप्नोति गतिं च परमां व्रजेत् ॥

↩ Back: ↩ Tīrtha.34

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 83, Śloka 63 Niyama Puṇya KK 3-6-83-63

तत्र कूपे महाराज विश्रुता भरतर्षभ ।
समुद्रास्तत्र चत्वारो निवसन्ति युधिष्ठिर ॥

↩ Back: ↩ Tīrtha.35

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 83, Śloka 64 Niyama Puṇya KK 3-6-83-64

तत्रोपस्पृश्य राजेन्द्र पितृदेवार्चने रतः ।
नियतात्मा नरः पूतो गच्छेत परमां गतिम् ॥

↩ **Back:** ↩ Tīrtha.35

Mahābhārata › Araṇyaparva › Tīrthayātrāparva › Adhyāya 126, Śloka 12 **Niyama** **Puṇya** KK 3-6-126-12

तस्यैतद्द्विजसंघुष्टं सरो राजन्प्रकाशते ।
अत्र त्वं सह सोदर्यैः पितॄन्देवांश्च तर्पय ॥

↩ **Back:** ↩ Tīrtha.36

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 238, Śloka 5 **Niyama** **Puṇya** KK 13-1-238-5

तस्य देशाः कुरुक्षेत्रं गया गङ्गा सरस्वती ।
प्रभासं पुष्करं चेति तेषु दत्तं महाफलम् ॥

↩ **Back:** ↩ Tīrtha.37

Mahābhārata › Anuśāsanaparva › Dānadharmaparva › Adhyāya 238, Śloka 6 **Niyama** **Puṇya** KK 13-1-238-6

तीर्थानि सरितः पुण्या विविक्तानि वनानि च ।
नदीनां पुलिनानीति देशाः श्राद्धस्य पूजिताः ॥

↩ **Back:** ↩ Tīrtha.38

Śrīmad Rāmāyaṇa › Araṇyakāṇḍa › Sarga 75 › Śloka 5 **Niyama** **Puṇya** Vā.Rā. 3.75.5

प्रणष्टमशुभं यन्नः कल्याणं समुपस्थितम् ।
तेन त्वेतत् प्रहृष्टं मे मनो लक्ष्मण सम्प्रति ॥

↩ **Back:** ↩ Tīrtha.40