

शांशपायन उवाच

कथं द्वितीयमुत्पन्ना भवानी प्राक्सती तु या।

आसीद्दक्षायणी पूर्वमुमा कथमजायत॥ २॥

Śāmsapāyana spoke— How did the second time was born Bhavānī who was Satī earlier? She was Dākṣāyaṇī at first. How did she become Umā?

मेनायां पितृकन्यायां जनयामास शैलराट्।

के चैते पितरश्चैव येषां मेना तु मानसी॥ ३॥

The king of mountains begot her of Menā, the daughter of Pitṛs. Who were these Pitṛs (manes), whose Mānasī (the mind-born daughter) was Menā?

मैनाकश्चैव दौहित्रो दौहित्री च तथा ह्युमा।

एकपर्णा तथा चैव तथा या चैकपाटला॥ ४॥

गङ्गा चैव सरिच्छ्रेष्ठा सर्वासां पूर्वजा तथा।

पूर्वमेव मयोद्दिष्टं शृणुत्वं मम सर्वशः॥ ५॥

(Who are the Pitṛs) whose grandson was Maināka and whose grand-daughters were Umā, Ekaparṇā, Ekapāṭalā and Gaṅgā, the excellent among all rivers and the ancestral domain of all? As enunciated by me earlier, you may know that all (again).

क एते पितरश्चैव वर्तन्ते क्व च वा पुनः।

श्रोतुमिच्छामि भद्रं ते श्राद्धस्य च परं विधिम्॥ ६॥

Whose these Pitṛs or manes are and where do they abide again? I am eager to hear these. May it be all well with you. I also want to know the absolute rite of obsequial performances (Śrāddha).

पुत्राश्च ते स्मृताः केषां कथं च पितरस्तु ते।

पितरः कथमुत्पन्नाः कस्य पुत्राः किमात्मकाः॥ ७॥

The sons of whom were they called and whose fathers they happened to be? How did Pitṛs or fathers take birth? Whose sons were they and what souled-ones they were?

स्वर्गे तु पितरोऽन्ये ये देवानामपि देवताः।

एवं वै श्रोतुमिच्छामि पितृणां सर्वमुत्तमम्॥

॥ अथैकसप्ततिमोऽध्यायः ॥

### Chapter 71

#### The Procedure of Śrāddha for Pitṛs

एतच्छ्रुत्वा वचस्तस्य सूतस्य विदितात्मनः।

उत्तरं परिपप्रच्छुः सूतसूत्रं द्विजातयः॥ १॥

Having heard this narration of Sūta, the knower of Ātman, the Brāhmaṇas, subsequently asked him as follows.

यथावहत्तमस्माभिः श्राद्धं प्रीणाति वै पितृन्॥ ८॥

Are there other Pitaras who are deities unto the gods in heaven? This way, do I desire to learn about the excellent generation of the Pitṛs and how the Śrāddha performed by us as per injunctions gratifies Pitṛs or manes.

यदर्थं ते न दृश्यन्ते तत्र किं कारणं स्मृतम्।

स्वर्गे हि के तु वर्तन्ते पितरो नरके तु के॥ ९॥

What is considered as the reason for their invisibility. What type of Pitaras reside in heaven and what types reside in hell?

अभिसंधाय पितरं पितुश्च पितरं तथा।

पितुः पितामहं चैव त्रिषु पिण्डेषु नामतः॥ १०॥

कानि श्राद्धानि देयानि कथं गच्छन्ति वै पितृन्।

कथं च शक्तास्ते दातुं नरकस्थाः फलं पुनः॥ ११॥

Which Śrāddhas (obsequial rites) deserve to be offered to Pitṛs? And how do these Śrāddhas reach Pitṛs— the Śrāddhas that are offered uttering the names of father, father's father and great grand-grandfather against the three rice-balls (*Piṇḍas*)? And how do they (Pitṛs) became capable to offer the suit, stationed in hell?

के चेह पितरो नाम कान्यजामो वयं पुनः।

देवा अपि पितृस्वर्गे यजन्तीति हि नः श्रुतम्॥ १२॥

Who then are the Pitaras here? And whom do we offer sacrificial rites? The gods even offer sacrificial rites to the Pitṛs. This has been heard by us.

एतदिच्छामि वै श्रोतुं विस्तरेण बहुश्रुता।

स्पष्टाभिधानमर्थं वै तद्भवान्वक्तुमर्हति॥ १३॥

O you highly learned one! We wish to know this all in detail. The specific etymological meaning, you deserve to explain before us.

ऋषीणां तु वचः श्रुत्वा सूतस्तत्त्वार्थदर्शिवान्।

आचक्षे यथाप्रश्नं ऋषीणां मानसं ततः॥ १४॥

Having listened to the words of the sages, Sūta, a conceiver of the real sense (of the words), dilated upon in accordance with the questions and the desire in the minds of the sages.

सूत उवाच

अत्र वो वर्णयिष्यामि यथाप्रज्ञं यथाश्रुतम्।

मन्वन्तरेषु जायन्ते पितरो देवसूनवः॥ १५॥

Sūta spoke— Here shall I dilate upon (regarding Śrāddhas) as per intelligence and as per scriptural evidence. In every Manvantara, Pitaras do take birth as the sons of Devas.

अतीतानागते ज्येष्ठाः कनिष्ठा क्रमशस्तु ते।

देवैः सार्धं पुराऽतीताः पितरो येऽन्तरेषु वै॥

वर्तन्ते सांप्रतं ये तु तान्वै वक्ष्यामि निश्चयात्॥ १६॥

In the past and the future Manvantaras, they are respectively the eldest and the youngest as per serial order. I shall precisely recount the Pitaras who have gone in the earlier Manvantaras along with the gods and who exist at present.

श्राद्धं चैषां मनुष्याणां श्राद्धमेव प्रवर्तते।

देवानसृजत ब्रह्मा नायक्षन्निति वै पुनः॥

तमुत्सृज्य तदात्मानससृजंस्ते फलार्थिनः॥ १७॥

A Śrāddha rite of the human beings is what is offered with devotion. Brahmā created gods who were not desiring to offer sacrifices as such. Desirous of a result, having created themselves they took birth once again.

ते शप्ता ब्रह्मणा मूढा नष्टसंज्ञा भविष्यथ।

न स्म किञ्चिद्विजानन्ति ततो लोको ह्यमुह्यत॥ १८॥

They were cursed by Brahmā in this manner— “Having lost consciousness, you will all become devoid of sense.” They did not know anything. This way the people became deluded.

ते भूयः प्रणताः सर्वे याचन्ति स्म पितामहम्।

अनुग्रहाय लोकानां पुनस्तानब्रवीत्प्रभुः॥ १९॥

They again prostrated as such supplicated<sup>1</sup> before Pitāmaha i.e. Brahmā. For the grace endowment of people, once again the Lord spoke out.

1. ते भूयः प्रणताः सर्वे याचन्ति स्म पितामहम् - has याचन्ति as an example of Parasmaipada usage for Ātmenepada in verse 19.

प्रायश्चित्तं चरध्वं वै व्यभिचारो हि वः कृतः।

पुत्रान्स्वान्परिपृच्छध्वं ततो ज्ञानमवाप्स्यथ॥ २०॥

“Perform an expiation for the transgression which has been committed. Consult your sons and then you will attain enlightenment.”

ततस्ते स्वान्सुतांश्चैव प्रायश्चित्तजिघृक्षवः।

अपृच्छन् संयतात्मानो विधिवच्च मिथो मिथः॥ २१॥

Then desirous of taking recourse to expiation, Devas controlled themselves duly and asked their own sons mutually.

तेभ्यस्ते नियतात्मानः प्रशंशंसुरनेकधा।

प्रायश्चित्तानि धर्मज्ञा वाङ्मनःकर्मजानि तु॥ २२॥

They (sons) being self-controlled ones, conversant with real Dharma, explained to them the various modes of expiations— by speech, mind and actions.

ते पुत्रानब्रुवन्प्रीता लब्धसंज्ञा दिवोकसः।

यूयं वै पितरोऽस्माकं ये वयं प्रतिबोधिताः॥

धर्मज्ञानं च कामश्च को वरो वः प्रदीयताम्॥ २३॥

Pleased as such, they, the denizens of divine regions having consciousness regained, spoke to the sons— “You are our fathers, (by whom) we have been awakened. What boon should be granted— virtue, knowledge or love?”

पुनस्तानब्रवीद्ब्रह्मायूयं वै सत्यवादिनः।

तस्माद्यद्युक्तं युष्माभिस्तत्तथा न तदन्यथा॥ २४॥

Then to them spoke out Brahmā— “You verily, are truth-speaking ones. Therefore, what has been told by you, shall be so and not otherwise.

उक्तं च पितरोऽस्माकमिति वै तनया स्वकाः।

पितरस्ते भविष्यन्ति तेभ्योऽयं दीयतां वरः॥ २५॥

This is what is uttered by you— your own sons have been mentioned by you as your Pitṛs. They will be your Pitṛs. Let this boon be given to them.”

तेनैव वचसा पुत्रा ब्रह्मणः परमेष्ठिनः।

पुत्राः पितृत्वमाजग्मुः पुत्रत्वं पितरः पुनः॥ २६॥

By that very words of Brahmā, Parameṣṭhin, the sons (Pitṛs) became fathers (of Devas) and real fathers (Devas) became sons.

तस्मात्ते पितरः पुत्राः पितृत्वं तेषु तत्स्मृतम्।

एवं स्मृत्वा पितृन्पुत्रान्पुत्राश्च पितरस्तथा॥

व्याजहार पुनर्ब्रह्मा पितृनात्मविवृद्धये॥ २७॥

Hence it is declared that the sons (of Devas) are Pitṛs and the status of Pitṛ-hood is proclaimed about them. This way having remembered fathers as the sons and the sons as fathers, once again spoke out Brahmā to the fathers for the development of their own selves.

यो ह्यनिष्ट्वा पितृश्राद्धे क्रियां कांचित्करिष्यति।

राक्षसा दानवाश्चैव फलं प्राप्स्यन्ति तस्य तत्॥ २८॥

“If any one will perform Śrāddha (obsequial rite) without worshipping Pitṛs, Rākṣasas and Dānavas shall obtain the fruit of that.

श्राद्धैराप्यायितश्चैव पितरः सोममव्ययम्।

आप्यायमाना युस्माभिर्वर्धयिष्यन्ति नित्यशः॥ २९॥

Propitiated and developed by you all by means of Śrāddhas, the Pitaras shall increase invariably the indestructible Soma.

श्राद्धैराप्यायितः सोमो लोकानाप्याययिष्यति।

कृत्स्नं सपर्वतवनं जङ्गमाजङ्गमैर्वृतम्॥ ३०॥

Strengthened and developed by means of Śrāddha, Soma shall develop the people and the entire world, along with forests and mountains inhabited all over by mobile and immobile beings.

श्राद्धानि पुष्टिकामाश्च ये करिष्यन्ति मानवाः।

तेभ्यः पुष्टिं प्रजाश्चैव दास्यन्ति पितरः सदा॥ ३१॥

Desirous of virility, whosoever (men) shall perform the Śrāddhas, the Pitaras offer virility and progeny always unto them.

श्राद्धे येभ्यः प्रदास्यन्ति त्रीन्पिण्डान्नामगोत्रतः।

सर्वत्र वर्तमानास्ते पितरः प्रपितामहम्॥

तेषामाप्याययिष्यन्ति श्राद्धदानेन वै प्रजाः॥ ३२॥

Those (Pitṛs) to whom they (the performers of Śrāddha) offer three balls of rice (Piṇḍas)

mentioning their names and Gotra up to great-grandfather, they (Pitrs) who are present (everywhere), strengthen and develop their progeny by that offering of Śrāddha.”

एवमाज्ञा कृता पूर्व ब्रह्मणा धरमेष्टिना।  
तेनैतत्सर्वथा सिद्धं दानमध्ययनं तपः॥ ३३॥

This way has been declared by Brahmā, the Parameṣṭhin, earlier. It is by their grace that—*Dāna* (charity), *Adhyayana* (study) and *Tapas* (penance) fructify.

ते तु ज्ञानप्रदातारः पितरो वो न संशयः।  
इत्येते पितरो देवा देवाश्च पितरः पुनः॥  
अन्योन्यपितरो ह्येते देवाश्च पितरश्च ह॥ ३४॥

These fathers are the disseminators of knowledge unto you, there is no doubt in it. This way, these fathers are gods and gods are the fathers. Devas and Pitrs are reciprocally Pitrs.

एतद्ब्रह्मवचः श्रुत्वा सूतस्य विहितात्मनः।  
पप्रच्छुर्पुनयो भूयः सूतं तस्माद्यदुत्तरम्॥ ३५॥

Having heard these words of Sūta, possessing self-knowledge, the sages questioned once again to Sūta.

ऋषय ऊचुः

क्रियन्तो वै पितृगणाः कस्मिन्काले च ते गणाः।  
वर्तन्ते देवप्रवरा देवानां सोमवर्धनाः॥ ३६॥

The Sages spoke—How many are the groups of these Pitrs and in what time these gaṇas (groups) happened to be the Deva Pravaras (The permanent gods), the Soma augmentors of the Devas?

सूत उवाच

एतद्ब्रह्मं प्रवक्ष्यामि पितृसर्गमनुत्तमम्।  
शंयुः पप्रच्छ यत्पूर्वं पितरं वै बृहस्पतिम्॥ ३७॥

Sūte spoke— I shall talk of the most excellent creation of Pitaras. What Śamyu enquired earlier to his father Bṛhaspati, this is the same question.

बृहस्पतिमुपासीनं सर्वज्ञानार्थकोविदम्।

पुनः शंयुरिमं प्रश्नं पप्रच्छ विनयान्वितः॥ ३८॥

As Bṛhaspati, an expert in the import of all the learnings, was sitting closer, the son Śamyu endowed with discipline, put this question.

क एते पितरो नाम क्रियन्तः के च नामतः।

समुद्भूताः कथं चैते पितृत्वं समुपागताः॥ ३९॥

“Who are these Pitrs? What are their names? How these ones were born and how did they attain to the status of Pitaras?”

कस्माच्च पितरं पूर्वं यज्ञेऽयुज्यन्त नित्यशः।

क्रियाश्च सर्वा वर्तन्ते श्राद्धपूर्वा महात्मनाम्॥ ४०॥

On what account, the Pitaras are worshipped at the outset in every sacrifice? All the holy activities of noble souls begin with the performance of Śrāddhas.

कस्मै श्राद्धानि देयानि किं च दत्तं महाफलम्।

केषु वाऽप्यक्षयं श्राद्धं तीर्थेषु च नदीषु च॥ ४१॥

Unto whom these obsequial rites are to be offered? What is the great fruit of such offering? In which of the holy places and sacred rivers does the Śrāddha performance yield everlasting benefit?

केषु वै सर्वमाप्नोति श्राद्धं कृत्वा द्विजोत्तमः।

कश्च कालो भवेच्छ्राद्धे विधिः कक्षानुवर्तते॥ ४२॥

What are those holy centres in which the excellent Brāhmaṇas perform obsequial rite to obtain all benefits? What is the proper time for Śrāddha? What is the procedure to be followed?

एतदिच्छामि भगवन्विस्तरेण यथातथम्।

व्याख्यातुमानुपूर्व्येण यत्र चोदाहृतं मया॥ ४३॥

I do desire to understand all these in details as per proper sequence, O adorable one.”

बृहस्पतिरिदं सम्यगेवं पृष्टो महामतिः।

व्याजहाराऽऽनुपूर्व्येण प्रश्नं प्रश्नविदां वरः॥ ४४॥

Bṛhaspati, quite suitably questioned as such, being of great intellect, being the excellent one among those knowing questions, replied in a sequential order to all the questions.

### बृहस्पतिरुवाच

कथयिष्यामि ते तात यन्मां त्वं परिपृच्छसे।  
विनयेन यथान्यायं गम्भीरं प्रश्नमुत्तमम्॥ ४५॥

Bṛhaspati spoke— O dear one! I shall dilate upon whatever you question me modestly and as per judicious ardour, the deep-rooted questions of an excellent order.

द्वौरन्तरीक्षं पृथिवी नक्षत्राणि दिशस्तथा।  
सूर्याचन्द्रमसौ चैव तथाऽहोरात्रमेव च॥ ४६॥  
न बभूवुस्तदा तात तमोभूतमिदं जगत्।  
ब्रह्मैको दुश्चरं तत्र चचार परमं तपः॥ ४७॥

At the time when there exist no heaven or sky, no intermediary space, no earth, no stars, no sidereals and likewise no quarters, no sun, no moon, and likewise no day and no night, O dear, the whole Universe was enveloped by gloom. Brahmā alone there then took to a penance of highest order difficult to be performed by others.

शंयुस्तमब्रवीद्भूयः पितरं ब्रह्मवित्तमम्।  
सर्वदैव व्रतस्नातं सर्वज्ञानविदां वरम्॥ ४८॥

Śanyu then spoke to his father once again who was the most excellent among the knowers of Brahman, who always performed holy ablutions in the form of rites and who was the most excellent of all knowers of perfect knowledge.

कीदृशं सर्वभूतेशस्तपस्तेपे प्रजापतिः।  
एवमुक्तो बृहत्तेजा बृहस्पतिरुवाच तम्॥ ४९॥

“What sort of austerity did Prajāpati, the Lord of all beings performed?” This way questioned, Bṛhaspati, the highly radiant one, spoke to him.

सर्वेषां तपसां युक्तिस्तपोयोगमनुत्तमम्।  
ध्यायंस्तदा तद्भगवांस्तेन लोकानवासृजत्॥ ५०॥

Of all the austerities, *Yukti* (Yoga) austerity is the foremost. Meditating on it, the lord then created all the lokas by means of that Yoga.

भूतभव्यानि ज्ञानानि लोकान्वेदांश्च कृत्स्नशः।  
योगमाविश्य तत्सृष्टं ब्रह्मणा योगचक्षुषा॥ ५१॥

The knowledges of the past and future, the entire lokas and Vedas in entirety were created after practising Yoga by Brahmā, by means of his Yogic concentration.

लोकाः सांतानिका नाम यत्र तिष्ठन्ति भास्वराः।  
ते वैराजा इति ख्याता देवानां दिवि देवताः॥ ५२॥

The lokas, the heaven are named *Sāmtānikas* where exist the brilliant deities of the Devas well-known as *Vairājas*.

योगेन तपसा युक्तः पूर्वमेव तदा प्रभुः।  
देवानसृजत ब्रह्मा योगं युक्त्वा सनातनम्॥ ५३॥

By mental concentration and penance equipped as such, quite earlier the lord Brahmā then created the gods having taken to the application of Yoga of pristine order.

आदिदेवा इति ख्याता महासत्त्वाः महौजसः।  
सर्वकामप्रदाः पूज्या देवदानवमानवैः॥ ५४॥

They are well known as *Ādidevas*. They are highly spirited and of great radiance. They are granter of all desires and worthy of being adored by Devas, Dānavas and Mānavas (human beings).

तेषां सप्त समाख्याता गणान्त्रैलोक्यपूजिताः।  
अमूर्तयस्त्रयस्तेषां चत्वारस्तु सुमूर्तयः॥ ५५॥

Of those are well-proclaimed the seven groups, adored in the triad of worlds. Three of them are *Amūrtis* (non-corporeal form) and four are of corporeal form.

उपरिष्ठात्रयस्तेषां वर्तन्ते भावमूर्तयः।  
तेषामधस्ताद्वर्तन्ते चत्वारः सूक्ष्ममूर्तयः॥ ५६॥

The three groups which have corporeal form are stationed above. The four *Sūkṣmamūrtis* (having subtle forms) are stationed beneath them.

ततो देवास्ततो भूमिरेषा लोकपरम्परा।  
लोके वर्तन्ति ते ह्यस्मिंस्तेभ्यः पर्जन्यसंभवः॥