

B. and C.; cf. BR., v. *Uśhmāpa*] were created by *Svayambhū* (i.e. Brahman) and consist of seven classes (*saptakāḥ pitṛvaṃças tu*): when they are honoured by a *çrāddha*, they become freed from sin; the *Viçvedevas* [sixty-four (γ) are enumerated], having *Agni* for their mouth, they are eternal (? *Kālasya gatigocarāḥ*; C. °*syāga*°; “eternal and conversant with all that occurs in time,” PCR.). Articles that should not be offered at *çrāddhas*. From the place of a *çrāddha* a *Cāṇḍāla* and a *Çvapaca* should be excluded, as also one who wears yellow clothes (*Kāshāyavāsāḥ*), a leper, an outcast (*patitāḥ*), etc. Having said this to R. *Nimi*, *Atri* went back to the celestial palace of *Pitāmaha* (Brahman) (XIII, 91). After *Nimi* had acted in this way, M. performed a *çrāddha*. The *Pitṛs* and gods became afflicted with indigestion in consequence of the offerings (*nivāpa*) made by persons of the four castes. They repaired to *Soma*, and thence to *Svayambhū* (on the summit of *Meru*), and thence to *Agni*. *Agni* told them to eat those offerings together with him. It is for this reason that in making offerings at *çrāddhas* a share is first offered to *Agni*; then also the *Brahma-Rākshasas* cannot do any injury to the *çrāddha*; but the *Rākshases* fly away from it (v. 4383-4). The cake should first be offered to the [deceased] father, then to the grandfather, then to the great-grandfather; at each cake the *Sāvitrī* should be uttered (*Somāyeti ca vaktavyam tathā pitṛmateti ca*); a woman of another *gotra* (*anyavamaṅgajā*), etc., should not assist at a *çrāddha*; while crossing a river, one should offer oblations of water to one's P., and also on the day of the new moon (*māsardhhe kṛshṇapakshasya*); this gives prosperity, etc.; *Brahman*, etc. (δ), are great masters of *yoga* and [numbered among] P. (XIII, 92).—§ 750: Asked by *Yudhishtira*, *Bhīshma* said that brahmins who are observant of vows not mentioned in the *Vedas* may eat at *çrāddhas* without incurring sin; but not so those who are observant of vows mentioned in the *Vedas*. Penance is not really identifiable with fast; one should not torment one's own body; renunciation is the best of penances; the brahman should eat *Vighasa* or *Amṛta* (i.e. food that remains after the guests, etc., have eaten); one should only eat morning and evening at the prescribed hours, etc.; such men obtain felicity in the abode of *Brahman* in the company of Aps. and G. If the giver happens to be unrighteous, the receiver sinks into hell. In this connection an old tale of a conversation between *Vṛshādarbhi* and the seven *Rshis* is told: *Bisastainyopākhyāna* (δ) (XIII, 93).—§ 751: *Bhīshma* said: In this connection the old story of the oaths on the occasion of a *tirthayātrā* [i.e. *Çapathavidhi*] is told (δ) (XIII, 94).—§ 752: Asked by *Yudhishtira* by whom the custom of giving umbrellas and sandals at *çrāddhas* was introduced, *Bhīshma* related the story of the discourse between *Jamadagni* and *Sūrya* [i.e. *Chattropānahotpatti*] (δ). “Do thou, therefore, give away umbrellas and shoes to brahmins. He who gives away a white umbrella with 100 ribs to a brahman attains to eternal felicity after death in *Çakra-loka*, being respected by brahmins, Aps., and D.” (XIII, 95-96).—§ 753: Asked by *Yudhishtira* about the duties of a householder, *Bhīshma* recited the old story of *Vāsudeva* (*Kṛshṇa*) and the goddess *Pṛthivī* (Earth), who instructed *Vāsudeva* on this very topic: R., D., P., and men should be worshipped . . . ; he should perform an *Agni-Shoma*, *Vaiçvadeva*, and *Dhānavantarya* offering, and separately an offering to *Prajānām pati*; and *bali* to *Yama*, etc. (α); he should daily perform a *çrāddha* (description); he should take his food last of all (*çishṭāçṭi*); he should with *madhuparka*

honour a king, *rtvij*, *guru*, father-in-law, and *enātaka*; in the evening and morning he should place food on the ground for dogs, *çvapacas*, and birds: this is called the *Vaiçvadeva* offering. *Vāsudeva* acted accordingly (XIII, 97).—§ 754: Asked by *Yudhishtira*, *Bhīshma*, in order to explain the gift of lamps, flowers, and incense, told the old story of the discourse between the *Prajāpati Manu Svayambhuva* and the learned and noble brahman *Suvarṇa* (so called from his golden complexion) on the golden mountain *Meru*. Asked by *Suvarṇa* about the above-named topic, *Manu* related the old history of the discourse between *Çukra Bhārgava* and the *Asura* king *Bali Vairocana*, who ruled the three worlds. Asked by *Bali* about this very topic, *Çukra* discoursed on the plants (having *Soma* for their lord), of which some are *amṛta* (and agreeable to the gods, etc.) and some poison; some are acceptable to As., some to the gods, Rā., U., Y., men, P.; garlands of water flowers should be offered to G., N., and Y.; plants with red flowers and keen scent and having thorns have been laid down in the *Atharvans* as fit for incantation in order to injure foes, etc.; D. become gratified with the scent of flowers, Y. and Rā. with their sight, N. with their touch, men with all three. Among incenses, all exudations (except that of the *Boswellia serrata*) are agreeable to the gods; that of *Aquilaria Agallocha* to Y., Rā., and N.; that of *Boswellia serrata*, etc., to Dai., Nil., darkness, and the sun's southward course, one should give lights during the sun's northward course (Nil. and the note of PCR., p. 477); D. are resplendent, Rā. dark; hence one should always give lights, etc.; thereby a man attains to the same world as the celestial lights (*vyotishām salokyam*). The merits of *bali*-offerings made to D., Y., U., men, *Bhūtas*, and Rā. Y., Rā., Pn., D., P., etc., are supported by the food offered by the householder; the *bali* offered to Y. and Rā. should be rich in blood and meat, wines and spirits, etc.; *balis* with lotuses and *utpalas* are agreeable to N.; sesame seeds with sugar to the *Bhūtas*. He who eats without first serving brahmins and gods and guests and children, should be known as a Rā. Thus said *Kāvya Bhārgava* to *Bali*; then *Manu* > *Suvarṇa* > *Nārada* > *Bhīshma* (XIII, 98).—§ 755: *Yudhishtira* (referring to § 754) once more questioned *Bhīshma* on this subject; *Bhīshma* told the old story of the discourse between *Nahusha* and *Agastya* and *Bhrigu* [i.e. *Nahushopākhyāna*] (δ) (XIII, 99-100).—§ 756: Asked by *Yudhishtira* where those men go who steal articles belonging to brahmins, *Bhīshma* related the old conversation between a *Cāṇḍāla* and a *Kshatriya* (*Kshatrabandhoḥ*), who wondered that the old *Cāṇḍāla*, whose body was besmeared with the dust raised by dogs and asses, without minding that dust, was anxious to wash off the small drops of milk that had fallen upon his body; the *Cāṇḍāla* related that formerly some kine belonging to a brahman were stolen, and some milk from them fell upon some *Soma* plants that grew by the roadside; the king who performed the sacrifice with this *Soma*, the brahmins who drank its juice, those who had assisted at the sacrifice, and those who drank milk, etc., in the palace of this king, had to fall into hell, as also the sons and grandsons of those who had stolen them, and the queen, although she treated the animals with great care. The *Cāṇḍāla* himself, who had lived in the observance of *brahmacharya* in that place, and whose alms had been sprinkled with the milk of the kine, had in this life become a *Cāṇḍāla*. It is for this reason that the *Soma* plants become unsaleable, and the persons who sell and who purchase them both sink into the *Raurava*-hell, when