

ceremonies prescribed by the Śāstras and free from anger and enmity, with faith preceding, according to his ability.

स्वजातिविहितानेवं लोकान्प्राप्नोति मानवः॥६०॥

क्लेशेन महता साध्वि प्राजापत्यादिकान्क्रमात्।

स्त्रियश्चैवं समस्तस्य नरैर्दुःखार्जितस्य वै॥६१॥

पुण्यस्यार्द्धापहारिण्यः पतिशुश्रूषयैव हि।

नास्ति स्त्रीणां पृथग्यज्ञो न श्राद्धं नाप्युपोषितम्॥६२॥

भर्तुः शुश्रूषयैवैता लोकानिष्टाञ्जयन्ति हि।

A man with great pain gradually obtains the worlds specially allotted to his own caste, such as that of the Prajāpatis and other worlds, O virtuous lady. So women by obedience to their husbands obtain half of the entire merit painfully earned by their husbands. There is no separate sacrifice for women, nor śrāddha, nor fasting: for by obedience to their husbands indeed they reach these desired worlds.

तस्मात्साध्वि महाभागे पतिशुश्रूषणं प्रति॥

त्वया मतिः सदा कार्या यतो भर्ता परा गतिः॥६३॥

Therefore, O virtuous and exalted lady, let your mind ever be turned towards obedience to your husband, since a husband is a wife's supreme bliss.

यद्देवेभ्यो यच्च पित्रादिकेभ्यः

कुर्याद्धर्ताभ्यर्चनं सत्क्रियां च।

तस्यार्द्धं वै केवलानन्यचिन्ता

नारी भुङ्क्ते भर्तुशुश्रूषयैव॥६४॥

Whatever worship the husband may offer by right ceremonies to the gods, and whatever to the pitṛs and guests, even one half of that does the wife, whose mind is centred on him alone, enjoy by very obedience to her husband.

पुत्र उवाच

तस्यास्तद्वचनं श्रुत्वा प्रतिपूज्य तदादरात्।

प्रत्युवाचात्रिपत्नीं तामनसूयामिदं वचः॥६५॥

धन्यास्म्यनुगृहीतास्मि दैवस्याप्यवलोकतः।

यन्मे प्रकृतिकल्याणि श्रद्धां वर्धयसे पुनः॥६६॥

जानाम्येतन्न नारीणां कच्चित्पतिसमागतिः।

तत्प्रीतिश्चोपकाराय इह लोके परत्र च॥६७॥

पतिप्रसादादिह च प्रेत्य चैव यशस्विनी।

नारी सुखमवाप्नोति नार्या भर्ता हि दैवतम्॥६८॥

**The son spoke**

Having heard that her speech, the lady saluted Atri's wife Anasūyā respectfully in return, and replied thus to her—"Happy am I, favoured am I, and regarded by the gods am I, since you, O lady blessed by nature, again increase my faith I know this—none among women has a condition equal with her husband, and love for him tends to her benefit in this world and the next; through her husband's favour both here and after death, O illustrious lady, a woman gains happiness; for a husband is a woman's deity.

सा त्वं ब्रूहि महाभागे प्राप्ताया मम मन्दिरम्।

आर्ययाः किं नु कर्तव्यं मयार्येणाप वा शुभे॥६९॥

Do you, being such a woman, O exalted lady, tell me who have reached your temple, what I, a noble<sup>1</sup> woman, must do, or what my noble husband must do, O beautiful one !

अनसूयोवाच

एते देवाः सहेन्द्रेण मामुपागम्य दुःखिताः।

त्वद्वाक्यापास्तसत्कर्मदिननक्तनिरूपणाः॥७०॥

**Anasūyā spoke**

Indra and these gods in distress have approached me; they are searching for the day and night, the virtuous acts prescribed for which have been discarded in consequence of your speech.

याचन्तेऽहर्निशासंस्थां यथावदविखण्डिताम्।

अहं तदर्थमायाता शृणु चैतद्वचो मम॥७१॥

They beg for the natural uninterrupted continuance of day and night: I am come for that object, and do you listen to this my speech.

दिनाभावात्समस्तानामभावो यागकर्मणाम्।

तदभावात्सुराः पुष्टिं नोपयान्ति तपस्विनि॥७२॥

Through the absence of day there is the absence of all sacrificial ceremonies; through the absence of these the gods do not get their nourishment, O ascetic lady.

अहश्चैव समुच्छेदादुच्छेदः सर्वकर्मणाम्।

1. For *āryayā* read *āryayā*?

तदुच्छेदादनावृष्ट्या जगदुच्छेदमेष्यति॥७३॥

तत्त्वमिच्छसि धैर्येण जगदुद्धर्तुमापदः।

प्रसीद साध्वि लोकानां पूर्ववद्वर्ततां रविः॥७४॥

Through the destruction of day also all work is cut short; from the destruction thereof the world will perish through drought. Therefore if you desire to deliver this world from calamity, be gracious, O virtuous lady, to the worlds; let the sun run his course as before

ब्राह्मण्युवाच

माण्डव्येन महाभागे शप्तो भर्ता ममेश्वरः।

सूर्योदये विनाशं त्वं प्राप्स्यसीत्यतिमन्युना॥७५॥

The brāhmaṇa lady spoke

Māṇḍavya exceeding furious, O illustrious lady, has cursed my lord, saying 'at sunrise you shall meet your doom!'

अनसूयोवाच

यदि ते रोचते भद्रे ततस्तद्वचनादहम्।

करोमि पूर्ववदेहं भर्तारं वचनात्तवा॥७६॥

मयापि सर्वथा स्त्रीणां माहात्म्यं वरवर्णिनी।

पतिव्रतानामाराध्यमिति सम्मानयामि ते॥७७॥

Anasūyā spoke

If, however, it pleases you, O lady, then at your word I will make you even a new husband, in form the same as before. For I must in every way propitiate the majesty of faithful wives, O high-born lady— thus I do you honour.

पुत्र उवाच

तथेत्युक्ते तथा सूर्यमाजुहाव तपस्विनी।

अनसूयार्घ्यमुद्यम्य दशार्धरात्रे तदा निशि॥७८॥

ततो विवस्वान्भगवान्फुल्लपद्मारुणाकृतिः।

शैलाधिराजमुदयमारुरोहोरुमण्डलः॥७९॥

समनन्तरमेवास्या भर्ता प्राणैर्व्ययुज्यत।

पपात च महीपृष्ठे पतन्तं जगृहे च सा॥८०॥

The son spoke

On her saying 'be it so!' the ascetic lady Anasūyā then summoned the sun, raising up the arghya oblation, at midnight on the tenth night. Then the adorable sun, in appearance ruddy as the full-blown lotus flower, with wide disc, rose aloft

above the mighty mountain. Forthwith indeed her husband was bereft of life and fell on the ground; and she caught him as he fell.

अनसूयोवाच

न विषादस्त्वया भद्रे कर्तव्यः पश्य मे बलम्।

पतिशुश्रूषयावाप्तं तपसः किं चिरेण मे॥८१॥

Anasūyā spoke

Be not dejected, O lady; behold my power. you has succeeded through your obedience to your husband. What further need has you of austerities?

तथा भर्तृसमं नान्यमपश्यं पुरुषं क्वचित्।

रूपतः शीलतो बुद्ध्या वाङ्माधुर्यादिभूषणैः॥८२॥

तेन सत्येन विप्रोऽयं व्याधिमुक्तः पुनर्युवा।

प्राप्तोऽनुजीवितं भार्यासहायः शरदां शतम्॥८३॥

Since I have nowhere seen another man equal to your husband, in form, in disposition, in intellect, with sweetness of speech and other adornments, in very truth let this brāhmaṇa, freed from sickness, young again, obtain life in company with his wife for a hundred autumns.

यथा भर्तृसमं नान्यमहं पश्यामि दैवतम्।

तेन सत्येन विप्रोऽयं पुनर्जीवत्वनामयः॥८४॥

कर्मणा मनसा वाचा भर्तुराराधनं प्रति।

यथा ममोद्यमो नित्यं तथायं जीवताद् द्विजः॥८५॥

Since I see no other deity the equal of your husband, in very truth let this brāhmaṇa regain his life in sound health. Since your<sup>1</sup> effort is constantly directed to propitiate your husband by deed mind and word, let this dvija then come to life.

पुत्र उवाच

ततो विप्रः समुत्तस्थौ व्याधिमुक्तः पुनर्युवा।

स्वाभाभिर्भासयन्वेश्म वृन्दारक इवाजरः॥८६॥

ततोऽपतत्पुष्पवृष्टिर्देववाद्यानि सस्वनुः।

लेभिरे च मुदं देवा अनसूयामथाब्रुवन्॥८७॥

The son spoke

Then the brāhmaṇa arose, free from illness, young again, with his own lustre illuminating the

1. For *mama* read *tava*?

dwelling, as it were an ever-youthful god. Then there fell a shower of flowers, accompanied with the strains of heavenly instruments and other musical instruments. And the gods were delighted and said to Anasūyā.

वरं वृणीष्व कल्याणि देवकार्यं महत्कृतम्।  
आदित्योदयसद्भावाद्द्वारं वरय सुव्रते॥८८॥  
त्वया यस्मात्ततो देवा वरदास्ते तपस्विनि॥

### The gods spoke

Choose a boon, O blessed lady. Inasmuch as you has accomplished a great matter for the gods, therefore the gods will grant you a boon, O ascetic lady.

### अनसूयोवाच

यदि देवाः प्रसन्ना मे पितामहपुरोगमाः॥८९॥  
वरदा वरयोग्या च यद्यहं भवतां मता।  
तद्यान्तु मम पुत्रत्वं ब्रह्मविष्णुमहेश्वराः॥९०॥  
योगं च प्राप्नुयां भर्तृसंहिता क्लेशमुक्तये॥  
एवमस्त्विति देवास्तां ब्रह्मविष्णुशिवादयः॥९१॥

### Anasūyā spoke

If you gods headed by Brahmā, being favourable, will grant me a boon, and if you deem me worthy of a boon, then let Brahmā, Viṣṇu, and Śiva become sons to me, and let me in company with my husband attain religious devotion, to the end that I may be delivered from affliction. "Be it so," exclaimed Brahmā, Viṣṇu, Śiva and the other gods to her; and they departed, duly honouring the ascetic lady.

### The Birth of Dattātreya<sup>1</sup>

The Prajāpati Atri begot three sons by his wife Anasūyā, namely, Soma, Dattātreya, and Durvāsa, who were incarnations of portions of Brahmā, Viṣṇu and Śiva respectively—Their offices are described—Dattatreya, assembling young Munis about himself, tested their loyalty, by living immersed in a lake and by revelling in sensual pleasures.)

### पुत्र उवाच

उक्त्वा जग्मुर्यथान्यायमनुमान्य तपस्विनीम्।

ततः काले बहुतिथे द्वितीयो ब्रह्मणः सुतः॥९२॥  
स्वभार्या भगवानत्रिरनसूयामपश्यत।  
ऋतुस्नातां सुचार्वङ्गीं लोभनीयतमाकृतिम्॥९३॥  
सकामो मनसा भजे स मुनिस्तामनिन्दिताम्।

### The son spoke

Then after many days' time the adorable Atri, the second son of Brahmā, looked upon his wife Anasūyā. Her, bathed after menstruation, very lovely in body, seductive and perfect in form, free from blame, the love-possessed Muni enjoyed mentally.

तस्याभिपश्यतस्तां तु विकारो योऽभ्यजायत॥९४॥  
तमपोवाहपवनस्तिर्यगूर्ध्वं च वेगवान्।  
ब्रह्मरूपं च शुक्लाभं पतमानं समन्ततः॥९५॥  
सोमरूपं रजोरूपं दिशस्तं जगुर्दृश।  
स सोमो मानसो जज्ञे तस्यामत्रेः प्रजापतेः॥९६॥  
पुत्रः समस्ततत्त्वानामायुराधार एव च।  
तुष्टेन विष्णुना जज्ञे दत्तात्रेयो महात्मना॥९७॥  
स्वशरीररात्समुत्पन्नः सत्त्वोद्विक्तो द्विजोत्तमः।  
दत्तात्रेय इति ख्यातः सोऽनसूयासतनं पपौ॥९८॥  
विष्णुरेवावतीर्णोऽसौ द्वितीयोऽत्रेः सुतोऽभवत्।  
सप्ताहात्प्रच्युतो मातुरुदरात्कुपितो यतः॥९९॥  
हैहयेन्द्रमुपावृत्तमपराध्यन्तमुद्धतम्।  
दृष्ट्वात्रौ कुपितः सद्यो दग्धुकामः सहैहयम्॥१००॥

But while he contemplated her, a powerful wind through and above brought the change that was produced in her. The ten regions of the sky seized the white-lustrated form of Brahmā, as it fell all around, in the form of Soma, characterized by passion. That mental Soma was begotten in her as the son of the Prajāpati Atri, the life and possessor of every excellence. Magnanimous Viṣṇu being pleased begot of her Dattātreya, the brāhmaṇa, in whom goodness predominated, by production from, his own body. Dattātreya was he called; he sucked Anasūyā's breast: he was Viṣṇu indeed incarnate; he was Atri's second son. He issued from his mother's womb seven days afterwards, being enraged on seeing that the haughty king of the Haihayas was near and was offending Atri,

1. Pargiter starts here a new chapter 17

being angry he at once desired to burn up the Haihaya.

गर्भवासमहायासदुःखामर्षसमन्वितः।

दुर्वासास्तमसा युक्तो रुद्रांशः सोऽभ्यजायत॥ १० १॥

इति पुत्रत्रयं तस्या जज्ञे ब्रह्मेशवैष्णवम्।

Filled with indignation at the long pains and toil of his residence in the womb, a portion of Śiva was born as Durvāsas, in whom darkness predominated. Thus three sons were born of her, being portions of Brahmā, Śiva and Viṣṇu.

सोमो ब्रह्माभवद्विष्णुर्दत्तात्रेयोऽभ्यजायत॥ १० २॥

दुर्वासाः शङ्करो जज्ञे वरदानाद्विद्वौकसाम्।

सोमः स्वरश्मिभिः शीतैर्वीरुदौषधिमानवान्॥ १० ३॥

आप्याययन्सदा स्वर्गे वर्त्तते स प्रजापतिः।

Brahmā became Soma, Viṣṇu was born as Dattātreya, Śiva was born as Durvāsas, through the boon granted by the gods. The Prajāpati Soma, ever causing creepers, and medicinal plants and mankind to grow with his cool rays, abides in Svarga.

दत्तात्रेयः प्रजाः पाति दुष्टदैत्यनिबर्हणात्॥ १० ४॥

शिष्टानुग्रहकृद्योगी ज्ञेयश्चांशः स वैष्णवः।

Dattātreya protects offspring from destruction by the malignant Daityas : and Viṣṇu's portion must also be known as the benefactor of the docile.

निर्दहत्यवमन्तारं दुर्वासा भगवानजः॥ १० ५॥

रौद्रभावं समाश्रित्य दृड्मनोवाग्भिरुद्धतः।

सोमत्वं भगवानत्रिः पुनश्चक्रे प्रजापतिः॥ १० ६॥

Durvāsas, the adorable birthless god, destroys the scorner; assuming a formidable body, he is haughty in look mind and speech. The adorable Prajāpati, the son of Atri again created the Soma plant.<sup>1</sup>

दत्तात्रेयोऽपि विषयान्योगस्थो ददृशे हरिः।

दुर्वासाः पितरं त्यक्त्वा मातरं चोत्तमं व्रतम्॥ १० ७॥

उन्मत्तारख्यं समाश्रित्य परिवभ्राम मेदिनीम्।

Dattātreya also, being Viṣṇu, enjoyed objects of sense while engaged in profound meditation. Durvāsas, deeming his father and mother to be the chiefest object of devotion, assuming the form known as 'frantic,' roamed about the earth.

मुनिपुत्रवृतो योगी दत्तात्रेयोऽप्यसङ्गिताम्॥ १० ८॥

अभीप्समानः सरसि निममज्ज चिरं विभुः।

तथापि तं महात्मानमतीव प्रियदर्शनम्॥ १० ९॥

तत्यजुर्न कुमारास्ते सरसस्तीरसंश्रयाः।

Surrounded by the sons of Munis, the lordly yogi Dattātreya also, desirous of obtaining exemption from all attachments, long immersed himself in a lake. Nevertheless those youths, resorting to the bank of the lake, did not forsake him, who was magnanimous and exceedingly benign.

दिव्ये वर्षशते पूर्णे यदा तेन त्यजन्ति तम्॥ ११ ०॥

तत्प्रीत्या सरसस्तीरं सर्वे मुनिकुमारकाः।

ततो दिव्याम्बरधरां सुरूपां सुनितम्बिनीम्॥ ११ १॥

नारीमादाय कल्याणीमुत्ततार जलान्मुनिः।

स्त्रीसन्निकर्षिणं ह्येते परित्यक्ष्यन्ति मामिति॥ ११ २॥

मुनिपुत्रास्ततो योगे स्थास्यामीति विचिन्तयन्।

When after a hundred heavenly years were ended, all those youthful Munis, through affection for him, still forsook not the bank of the lake, the Muni, taking his noble wife clothed in heavenly raiment, beautiful and plump in form, arose from the water, thinking, If these sons of Munis shall forsake me because of the presence of a woman, then I will remain free from all attachments.

तथापि ते मुनिसुता न त्यजन्ति यदा मुनिम्॥ ११ ३॥

ततः सह तया नार्या मद्यपानमथाकरोत्।

सुरापानरतं तेन सभार्यं तत्यजुस्ततः॥ ११ ४॥

गीतवाद्यादिवनिताभोगसंसर्गदूषितम्।

मन्यमाना महात्मानं तया सह बहिष्क्रियम्॥ ११ ५॥

When nevertheless the sons of the Munis did not forsake him, he next drank intoxicating liquors in company with his wife. Thereupon they did not forsake him, though he was engrossed in drinking spirituous liquor in company with his wife, and though he was rendered impure by addiction to

1. The text appears to be corrupt. Another reading has been suggested by Babu Hari Mohan Vidyabhushan, the pandit of the Bengal Asiatic Society, from a MS., atch putras for atrih punas; this is preferable and I have adopted it.

singing, musical instruments and such like, and also by intercourse with his wife; deeming that the high-souled Muni when with her was detached from religious rites.

नावाप दोषं योगीशो वारुणीं स पिबन्नपि।  
अन्तावसायिवेश्मान्तर्मातरिश्वा स्पृशन्नपि॥ ११६॥  
सुरां पिबन्सपलीकस्तपस्तेपे स योगवित्।  
योगीश्वरश्चिन्त्यमानो योगिभिर्मुक्तिकाक्षिभिः॥ ११७॥

The lord of yogis, although drinking spirituous liquor, incurred no fault. Dwelling like Mātariśvan within the abodes of caṇḍālas, drinking strong drink he, skilled in yoga, the lord of yogis, attended by his wife, performed austerities, being meditated on by yogis who longed for deliverance from mundane existence.

### <sup>1</sup>Garga's speech.

Arjuna the son of Kṛta-vīrya, on succeeding to his kingdom, resolves to rule worthily—His minister Garga advises him to propitiate the Muni Dattātreya—And narrates how, when the Daityas and Dānavas had conquered the gods, the gods by Bṛhaspati's counsel propitiated Dattātreya, who, being an incarnation of Viṣṇu, was enjoying himself with Lakṣmī; and how, when the demons penetrated to Dattātreya's hermitage and seized Lakṣmī, they were destroyed by Dattātreya.

### पुत्रोवाच

कस्यचित्त्वथ कालस्य कार्तवीर्योऽर्जुनो बली।  
कृतवीर्ये दिवं याते मन्त्रिभिः सपुरोहितैः॥ ११८॥  
पौरैश्चात्माभिषेकार्थं समाहूतोऽब्रवीदिदम्।

### The son spoke

Once upon a time Arjuna, the son of Kṛta-vīrya, when Kṛta-vīrya had departed to heaven, being invited by the ministers and family priest and by the citizens to be inaugurated as king, spoke thus—

नाहं राज्यं करिष्यामि मन्त्रिणो नरकोत्तरम्॥ ११९॥  
यदर्थं गृह्यते शुल्कं तदनिष्पादयन्वृथा।

It is not I will wield regal sway, which surpasses hell, O ministers, if I leave that foolishly

unaccomplished, for the sake of which taxes are levied.

पण्यानां द्वादशं भागं भूपालाय वणिग्जनः॥ १२०॥  
दत्त्वात्वरक्षिभिर्मार्गं रक्षितो याति दस्युतः।  
गोपाश्च घृततक्रादेः षड् भागं च कृषीवलाः॥ १२१॥  
दत्त्वान्यद्भाभुजेर्दद्युर्यदि भागं ततोऽधिकम्।

Merchants, giving the twelfth part of their wares to the king, travel on the road protected from robbers by the watchmen. And the herdsmen and husbandmen giving the sixth part of the ghee, buttermilk and other produce, enjoy the rest.

पण्यादीनामशेषाणां वणिजो गृह्णतस्ततः॥ १२२॥  
(अग्निहोत्रं तपः सत्यं वेदानां चैव साधनम्।  
आतिथ्यं वैश्वदेवं च इष्टमित्यभिधीयते॥ १२३॥  
वापीकूपतडागानि देवतायतनानि च।  
अन्नप्रदानमर्थिभ्यः पूर्त्तमित्यभिधीयते॥ १२४॥)<sup>2</sup>  
इष्टापूर्त्तविनाशाय तद्राज्ञश्चौरकर्मिणः।  
यदन्यैः पाल्यते लोकस्तद्वृत्त्यन्तरसंश्रितः॥ १२५॥

गृह्णतो बलिषड्भागं नृपतेर्नरको ध्रुवम्।

If the merchants gave a larger portion than that out of all their wares and other property, (oblation into fire, penance, truth, reading of Vedas, hospitality to guests and Vaiśvadeva are considered as iṣṭa. Similarly activities such as construction of tank, well, pond, temples and donating food to beggars are considered as pūrta) then that would tend to the destruction of the sacrifices and pious works of the extortionate king who took it. If people who follow that and other livelihoods are protected by others, hell is surely the lot of a king who takes the sixth part as his revenue.

निरूपितमिदं राज्ञः पूर्वं रक्षणवेतनम्॥ १२६॥  
अरक्षंश्चौरतश्चोरस्तद्धनं नृपतेर्भवेत्।  
तस्माद्यदि तपस्तप्त्वा प्राप्तो योगित्वमीप्सितम्॥ १२७॥  
भुवः पालनसामर्थ्ययुक्त एको महीपतिः।

This has been decreed by men of old as the permanent income of a king. When a king fails to afford protection from thieves, that is the same as

1. Pargiter starts here a new chapter 18

2. Pargiter omits these two verses.