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Vedic sacrifice in Kālidāsa's Mayākāvya

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Introduction

Kālidāsa is undoubtedly the great Sanskrit poet whose poetic art is marked by polish and perfection which serves as a model for later Sanskrit poets. He is renowned as a poet of beauty, harmony and perfection creating adorable word pictures and expresses human feelings with grace and restraint. In his flight of poetic imagination, Kālidāsa not only conceives the beautiful, refined and harmonious aspects of life and Nature but he has also presented description of the Vedic sacrifices in an elaborated form in his epic poems.

Many scholars have worked on Kālidāsa and his works by taking multiple subjects for their research such as *Ecological Awareness as Reflected in Mahākāvya of Kālidāsa: An Analysis* by Suparna Saha, *Kālidāsa ki Kṛtiyon me Vaidika tatva* by Kṛṣṇamohan Pāndeya, *Kālidāsa and the Systems of Indian Philosophy* by Devashree Sadhu, *A Critical Study of the Ritualistic, Iconographic and Devotional Elements in Classical Sanskrit Kavya Literature* by Kalpana De. However, it has been observed that the topic of the concept of the Vedic sacrifice in the Kālidāsa's *Mahākāvya (Laghutrayī)* has not yet been discussed. Vedic Sacrifice is one of the most important socio-religious activities in Vedic period. *Yajña* has been generally interpreted as a form of sacrifice and as worship in some cases. But *Yajña* has rarely been interpreted as a phenomenon to strengthen social and political conditions of Vedic people. Since ancient times, sacrifices were understood as the link between man and God and a vehicle towards liberation. Through such a link the human can access the divine and fulfil the purpose of human existence, which is to worship the god as the creator of all things. The present paper attempts to discuss the nature and role of Vedic sacrifice in Vedic literature and to show how Vedic sacrifices have influenced in the *Mahākāvya*. The classifications of different code of conducts as per Vedic sacrifices and corresponding verses of *Raghuvamśam* (RV), *Kumārasambhavam* (KS) and *Meghadūtam* (MD) are mentioned here with special references.

The Vedas have been provided much guidance for the performance of the sacrifices which were very much essential for the welfare and life of the people. It was very important for these Vedic Indians that they thought that the world itself was created and caused by a principle sacrifice. The Vedic sacrifices had to be performed meticulously without any mistake. It was considered to be more powerful than gods themselves. S.N. Dāsgupta^[1] says that "The utterance of the chanting of the stanzas of Vedic hymns with specially prescribed accents and modulations, the pouring of the melted butter in the prescribed manner into the sacrificial fire with rigorous exactness was called sacrifice."

The sacrifice is the main medium of conveying human desires to the god. The *Suklayajurveda* (ŚuV) cites that *Yajña* is the best karma in the world^[2]. A major portion of the Vedic Literature is devoted to the elucidation of sacrificial system. Sacrifice is not only the part of the religious activities; but it also has great scientific and environmental importance in the world. Sāyaṇācārya says in his introduction to the *Taittirīya-saṁhitā* (TaiS) remarks "वेदस् तावत् काण्डद्वयात्मकः तत्र पूर्वस्मिन्.....इति उभयं प्रतिपाद्यते". According to the *Mīmāṃsakas*, the sacrifice is another name of *Dharma*. Jaimini composed the first *sūtra* as 'अथातो धर्मजिज्ञासा' and explained the sacrificial institutions.

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¹ Dasgupta, S.N. Hindu mysticism, p.6

² नराणां श्रेष्ठतमं कर्म तु यज्ञ एव यज्ञो वै श्रेष्ठतमं कर्म । ŚuV., I.1; ŚB, I.7.1.5

Yajña is known as sacrifice in Sanskrit. In the etymology of the word *Yajña*, the great scholar Pāṇini says that “यजयाचयतविच्छप्रच्छरक्षो नङ्”^[3] that means it is derived from the root ‘yaj’ with the affix is *nañ*. *Yaj* means to worship, to sacrifice, to bestow. According to the Pāṇini^[4], the root ‘yaj’ is used in three senses like worship, music and offerings. In the sacrifice, the deities are worshiped, songs are sung and *dakṣiṇās* are paid. While interpreting of the sacrifice, Yāska has said in *Niruktam* (Ni) that the meaning of the *Yajña* is *Yajana*. *Yajña* is performed to produce particular fruit^[5]. Fifteen names of *Yajña* have been given in the *Nigantu*^[6]. Although these are not mention in the Veda in properly but the Brāhmaṇa and Āraṇyaka which explain the Vedas have widely discussed about those names. *Matsyapurāṇa* gives the definition of the *Yajña* that the special action in which there is a combination of the five elements like gods, thinks, Vedic *mantra*, priest and *dakṣiṇā* is called *Yajña*^[7].

The term widely rival sacrifice is used as a *Yajña*. The other term is generally used as *yāga*, *kratu*, *adhvara* and *makha*. Sacrifice has been performed for the welfare of human beings. Therefore, from the point of view of human welfare, there is an urgent need for sacrifice in all the stage. That is why *Aitareya Brāmhana* (AiB) says “यज्ञोऽपि तस्यै जनतायै कल्पते”^[8]. Sacrifice composed by three elements like *Dravya* (oblatory materials), *Devatā* (a deity) and *Tyāga* (ablutions)^[9]. *Mīmāṃsā* is equivalent to the *Yāga*, *Īṣṭi* and *Yajña*^[10]. Sacrifice is also called *Āyudha*^[11]. Yajurveda and the Brāhmaṇās definitely set ahead the manner of performance of the sacrifices and the Āraṇyakas including the Upaniṣads bring out their inner significance. The Vedic people had worshipped the deities through offerings of hymns and oblations to the god of fire. The prayer and other homage were also very essential part of the sacrifice. Normally the Vedic sacrifices have aimed to give benefits in the future and its usefulness to be granted to the worshippers by the gods. The human beings are trying to achieve happiness of *Ihaloka* (world) and *Paroloka* (the beyond).

A sacrifice is the offering of an object in favour of a deity by an individual in the both Vedic and classical eras. The object is offered through the medium of fire. That’s why fire is an essential element for doing the sacrifice. The process of offering an object into the fire is called *havi*. So fire is the central deity in the Vedic sacrificial ritual. Only three fires are compulsory namely the *Gārhapatyā*, the *Āhavaniyā* and the *Dākṣiṇātyā* in the sacrifice. Another there has two fires namely the *Sabhya* and the *Āvasatyā*, both are not compulsory in the sacrifice. According to all the *Śrautasūtra*^[12], the *Gārhapatyā* fireplace is the round-shaped, the *Āhavaniyā* is square shaped and the *Dākṣiṇātyā* fireplace is semi-circular. The *Gārhapatyā* fireplace is dug about below the central beam and is sprinkled with water. The *Āhavaniyā* fireplace is a separate chamber. It is dug to the east of *Gārhapatyā* fireplace. The *Dakṣiṇa* should be near the *Gārhapatyā* and it

must be dug southeast side to the *Gārhapatyā*. So one third the distance between the *Gārhapatyā* and the *Āhavaniyā* is covered thereby.

Sacrifice is divided into two parts one of *Śrauta* and other of *Smārta*. *Śrautayajña* is based on the *Śrautasūtra*. *Smārtayajña* is based on the authority of the *Grhyasūtra* and *Smṛti* and comprising the *Pākayajña* only. So A.B. Keith^[13] says that in the “*Sūtras* the principle is laid down that the sacrifices are to be distinguished as *Prakṛtis* and *Vikṛtis*”. There are many sacrifices in the Vedic literature such as *Agnigotra*, *Cāturmāsya* etc.

Many places have been given the detail statements of the sacrifice by Kālidāsa in his poems. Kālidāsa, those who has given to descript in details of Vedic sacrifice, rite etc is very accurate as found in the Vedic sacrifice institution which is the basis of the Indian culture. Particularly Kālidāsa’s two *Mahākāvya*s like *Raghuvamśam* (RV) and *Kumārsambhavam* (KS) and one *Khaṇḍakāvya* i.e. *Meghadūta* (MD) have thoughts of Vedic ritual which Mallinātha has corroborated direct and indirect from the take of *Śruti* and *Smṛti* in his commentary. Such as Kālidāsa has attested the context of the Vedic in his poems, in the same way he has presented the attachment of the sacrifice.

Kālidāsa has aptly shown the Vedic culture prevailing in the first canto of the RV^[14] and also mentions that Vasiṣṭha offered clarified butter in the fire so that *havi* turns into water and as a result dry crops are revived due to drought in the kingdom of Dilīpa. Mallinātha says in his commentary that “वृष्टिरूपेण शस्यान्युपजीवयतीति”. Naturally at the period of *Śruti* and *Smṛti*, kings performed various *yajñas* for the welfare of the people. The result of one of such performances is elaborated by Manu who says in *Manusmṛti* (MS) that when *Āhuti* is given in the fire, the fire is transferred it to *Sūrya*, *Sūrya* is converting into rain, rain nourishes the crop and people survive on it^[15].

Śatapatha-brāhmaṇa (ŚB) says that it *Yajamāna* desirous rain of should perform the *Parjanyaṣṭi*^[16]. It is also mentioned in this *Brāhmaṇa* the rice is the place of origin of all and how is it originate?^[17] Hence it is said by Aitareya says how to make the vegetable by doing the sacrifice^[18]. In the *Bhagavad-gītā*, lord Śrīkṛṣṇa says that all living beings originated with the help of the sacrifice^[19].

In this same way, Kālidāsa has again mentioned the process of the rain and vegetable comes through the rain in the KS^[20]. Mallinātha has also explained that “यूयंय हुतं हविर्निधस्ते निधानरूपतया ददासि । अतः सोऽर्कः पर्यन्यः सन्नभिवर्षति । ततो वर्षणादनान्युत्पद्यन्ते ।” In these verses we observe that people know how the rain happens on the earth and how various crops, grains, plants etc. grow and people get their food from it. Thus, the importance of *havi* through *Yajña* is mentioned in *Śruti* and *Smṛti* period also which is reflected clearly in Kālidāsa’s epic.

³ Ad, III.3.90

⁴ यज देवपूजासङ्गतिकरणदानेषु । *Laghusidhanta Kaumudi*, p. 505

⁵ प्रख्यातं यजति कर्मति नैरुक्ताः। याच्यो भवतीति वा । यजुरुक्त्रो भवतीति वा । Ni, III.19 (p.152)

⁶ यज्ञः । वेनः । अध्वरः । मेघः । विदधः । नार्यः । सवनम् । होत्रा । इष्टिः । देवताः । मखः । विष्णुः । इन्द्रः । प्रजापतिः । धर्मः । इति पञ्चदश यजनामानि । *Nighṅtu*, III.17 (p.239)

⁷ देवानां द्रव्यहविषां ऋक्सामयजुषां तथा । ऋत्विजां दक्षिणाणां च संयोगो यज्ञ उज्यते। *Matsyapurāṇa*, 144.44

⁸ AiB., I.7

⁹ *Kauṣītaki Śrautasūtra*, I.2.2

¹⁰ *Mīmāṃsā Sūtra*, IV.2.27

¹¹ Sen. Chitrabhandu, A Dictionary of the Vedic Rituals, p. 100

¹² *Āpastamba Śrautasūtra*, V.17.1 (commentary)

¹³ Ibid, P., 313

¹⁴ हविरावर्जितं होतस्त्वया विधिवदग्निषु । वृष्टिर्भवति सस्यानामवग्रहविशोषिणाम् ॥ RV., I.62

¹⁵ अग्नौ प्रास्ताहृतिः सम्यगादित्यमुपतिष्ठते । आदित्याज्जायते वृष्टिवृष्टेरन्नं ततः प्रजाः ॥ MS., III.76

¹⁶ स यदि वृष्टिकामः स्यात् । यदीच्छा वा यजेत्... ŚB., I.5.2.16

¹⁷ Ibid, “अन्नं वा अस्य सर्वस्य योनिः (VI.14); अन्नाद्भूतानामुत्पत्तिः (VI.37)” ; इतः प्रदाना वै वृष्टिरितो ह्यग्निवृष्टिं वन्तुते स एतैः..... वर्षन्ति । III.8.2.22

¹⁸ वृष्टिर्नै याज्या विद्युदेव विद्युद्धीदं वृष्टिमन्नाद्यं संप्रयच्छति। AiB., II.41

¹⁹ अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसम्भवः। यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः॥ *Bhagavat-gītā*, III.14

²⁰ निधस्ते हुतमर्काय स पर्जन्योऽभिवर्षति । ततोऽन्नानि प्रजास्तेभ्यस्तेनासि जगतः पिता ॥ KS.,X.20

Kālidāsa used to give the detailed description of the *Yajña* and the activities related to the *Yajña* directly and indirectly. He has accepted its importance in the same way as the importance of fire has been described everywhere since the Vedic period. The importance of the fire in sacrifice existed in the all *Āśramas*. Kālidāsa has said in the RV [21] that Raghu had a *Yajñāsālā*. It is cleared by the explaining of Mallinātha that there are three *Agnis* in the sacrificial house of Raghu, because Raghu said to the *Dikṣita Brāhmaṇa* that you stay three days in the *Agnīsālā* as the fourth fire. Mallinātha has explained here “अग्नागरे त्रेताग्निशालायां चतुर्थऽग्निरिव वसन्”. There are main three fires in the sacrificial place like *Gārhyapatya*, *Dākṣiṇātya* and *Āhavanīya*. This place is called *Vedi*. It is very important part of sacrifice where sacrificial fire is established. Agni is bringing the deities to the place of *Yajña*. These fires have explained in the *Vājasaneyi Samhitā*. This *Samhitā* says that if a *Yajamāna* wants to do the sacrifice then firstly he should establish fires with the Vedic *Mantra* [22].

That is why Kālidāsa’s sacrificial rituals and religious acts are fulfilled with the importance of fire. The plan of all supernatural and transcendental creations in also included in his work. *Brahmacārī* has completed daily bases sacrificial through the fire. He also entrance with his wife in the *Gr̥hasthāśrama* witnessing the fire. Thus, the fire is the most importance for doing everything.

There are mentioned many *Śrauta* sacrifices like *Āśvamedha*, *Viśvajita*, *Puteṣṭi* etc. in the poems by the great poet Kālidāsa.

(i) Āśvamedha Sacrifice

Kālidāsa has mentioned an *Āśvamedha* sacrifices in his poem. Dilīpa performed 99 *Āśvamedha* sacrifices with very smoothly. Again he attempted to perform the hundredth sacrifice in RV [23]. It is understood that he is repeatedly reported to be the sole emperor of the entire earth through this verse. When the king Dilīpa has started the hundredth sacrifice then he appointed his all-powerful prince Raghu as the guardian of the sacrificial horse. At the time, *Indra* carried away the sacred horse, after that there was a fight between *Indra* and Raghu. Mallinātha has quoted Āpastamba “अपर्यावर्तयन्तोऽश्वमनुचरन्ति”.

Some scholar point out that the problem of the *Āśvaamedha* is its number *i.e.* hundred and the duration required to perform it. According to the procedural details of this great sacrifice, *Āśvamedha* requires thirteen months for its completion. Hence, Dilīpa would require approximately one hundred and ten years of life-span to perform the 99 sacrifices. It is difficult to accept that anyone could survive for such a long life-span. Therefore, the probable conclusion employing factual data is that Kālidāsa was not aware of the duration of *Āśvamedha* sacrifice.

Firstly one question comes in our mind that who is entitled to this sacrifice and when has this sacrifice done? About this matter, Kātyāyana says this sacrifice is for a *Kṣatriya*. If a *Kṣatriya* wants to get the *Mokṣa* then he must be done this sacrifice and he obtained all his desires through this sacrifice [24]. But it is mention in the *Yājñatattva Prakāśa* that *Kṣātriya* and *Brāhmaṇa* both are able to do this sacrifice [25]. This

sacrifice begins in the *Śuklapakṣa*’s *aṣṭamī* or *namamī tithi* of *Phalguna* [26]. Again give the timing of doing this sacrifice is “येष्टाषादसोरन्यतरस्य शुक्लाष्टम्यां नवम्यां वाऽऽरभेत् ॥” [27]. Kālidāsa has again described the *Āśvamedha* sacrifice in the sixth canto of RV [28]. He also talks about the *Avabhūtha Yajña*. Mallinātha has explained about the bath of *Avabhūtha* “अश्वमेधस्यावभृथे दीक्षान्ते कर्मणि”. *Yajamāna* should take the bath after completing the sacrifice is called *Avabhūtha* bath. *Amarakoṣa* says about this that दीक्षान्तोऽवभृथः यजे [29]. *Yājñatattvaprakāśa* is cited that the *Yajamāna* takes the bath with his wife and priest after completing the sacrifice [30]. And Kātyāyana also says one can be freed from all the kinds of sins by this *Avabhūtha* bath [31]. There are three *Sautya* days in the *Āśvamedha* sacrifice. The commentator says that separate *Avabhūtha* bath is done after doing the sacrifice for all three days [32]. So it can be said that this *Avabhūtha* bath removes all sins after doing the sacrifice. Again Kālidāsa has remarked the fruit of the *Āśvaamedha* sacrifice in the third canto of RV [33]. In this verse, Raghu says that if my father can make the *Āśvaamedha* sacrifice completely successful then he can get all the fruits of this *Yajña*. Here Kālidāsa has not mentioned what is the exact fruit of this sacrifice. But *Yājñatattvaprakāśa* says about the fruit of *Āśvaamedha* that as a result of this sacrifice, a king will be able to rule the whole earth. “यो नामैकच्छत्राधिपतिः सार्वभौमः ॥” [34]

The king Rāma of *Ayodhyā* also successfully completes this sacrifice [35]. Kālidāsa has also mention the completing of this sacrifice by the king Atithi in his poem [36]. He has used the word महाक्रतौ. Mallinātha has also explained “महाक्रतावश्वमेध”. Kālidāsa also says in the seventeenth canto of RV [37] that the king should go to the all state for *Digvijaya* before doing the *Āśvamedha* sacrifice.

(ii) Viśvajita Sacrifice

Kālidāsa has presented the sacrifice of *Viśvajita* in the fifth canto of RV [38]. It has clearly understood through this verse that the king Raghu has done this sacrifice. And it is also understood through the other verse that he has also donated his everything after doing the sacrifice [39]. Here Kālidāsa has used the word सर्वस्वदक्षिणम्. Mallinātha has explained in his commentary “सर्वस्वं दक्षिणा यस्य तं सर्वस्वदक्षिणम्”. He has quoted the *Śruti* “विश्वजित्सर्वस्वदक्षिणः”. Kātyāyana says that there is a shortage of money by donating everything, hence all donating

26 अष्टम्यां नवम्यां वा फाल्गुनीशुक्ल्य । KāS, XX.1.2

27 Ibid., XX.1.3

28 प्रीत्याश्वमेधावभृथार्द्रमूर्तेः सौम्यातिको यस्य भवत्यगस्त्यः । RV., VI.61 (cd)

29 *Amarakoṣa*, II.1407

30 दीक्षाकाले धृतानि योक्त्रमेखलावस्त्रजालकृष्णाजिनानि जले प्रविध्य तत्रैव जले यजमानः पत्नी च स्नायाताम्.....तदा अवभृथस्नानार्थमागतानां सर्वेषां शिरसि यजमानोऽञ्जलिना जलमुत्क्षिपेत् । ततस्ते स्नानं कुर्युः इति सम्प्रदायः । YP, p.81

31 ब्रह्महत्यादिपापकर्तारस्तच्छद्ध्यर्थं अश्वमेधावभृथसम्बन्धिनि जले स्नायुः । KāS, XX.8.17 (commentary)

32 त्रयाणामप्यहना समिष्टयजुरन्ते पृथक् पृथगवभृथो भवति । Ibid, XX.8.19 (commentary)

33 अमोच्यमश्वं यदि मन्यसे प्रभो! ततः समासे विधिर्नैव कर्मणि । अजन्तदीक्षाप्रयतः स मदगुरुः क्रतोरशेषेण फलेन युज्यताम् ॥ RV., III.65

34 समग्रस्य भूमण्डलस्य शासिता, यस्य वशेऽन्ये सामन्ता राजानो वर्तन्ते तेनैवायमनुष्ठेयो यज्ञः । YP, p.115

35 RV., XV.,58-59

36 ऋत्विजः स ताथाजन्च दक्षिणाभिर्महाक्रतौ । Ibid, XVII.80 (ac)

37 परामिसन्धानपरं यद्यप्यस्य विचेष्टितम् । जिगीषोरश्वमेधाय धर्म्यमेव बधूव तत् ॥ Ibid, XVII.76

38 तमध्वरे विश्वजिति क्षितीशं निःशेषाविश्राणिकोषजातम् । Ibid, V.1 (ab)

39 स विश्वजितमाजहे यज्ञं सर्वस्वदक्षिणम् । आदानं हि विसर्गाय सतां वारिमुचामिव ॥ Ibid, IV.86

21 स त्वं प्रशस्ते महिते मदीये वसंश्चतुर्थोऽग्निरिवान्यगारे । RV., V.25 (ab)

22 अन्नादमन्नस्य हृतस्यात्तारमग्निं गार्हपत्यादिरूपमादधे स्थापयामि । *Vājasaneyi Samhitā*, (Mahidharbhāṣya) III.5

23 नियुज्य तं होमतुरङ्गरक्षणे धनुर्धरं राजसूतैरनुद्वतम् । अपूर्णेमेकेन शतक्रतूपमः शतं क्रतूनामपविन्नमाप सः ॥ RV, III.38

24 राज्ञोऽश्वमेधः सर्वकामस्य । KāS, XX.1.1

25 क्षत्रियस्य ब्राह्मणवैश्ययोर्वा तस्य अधिकारः । YP, p.115

work is called *Viśvajita* [40]. The feature of this sacrifice is to donate everything after the sacrifice is completed. In the *Kāthopaniṣad*, Uddālaka has donated everything after this sacrifice.

Here Raghu has performed the *Viśvajita* sacrifice in which everything one possesses is gifted away like the cloud draw up water for people's good, the saint also collects the money for act of giving away. And in other verse, it also mentioned that Raghu has also donated his all money to the *Brahmaṇa* expect the pot of soil after done this sacrifice [41]. Again Mallinātha has explained the “विश्वजिता यजेतेत्यनेनो पक्रमप्रभृत्यागवर्गप्रयन्तस्य यागस्य विहितत्वात्” This sacrifice is fulfilled by donating *dakṣiṇā*. There is a law to donate everything in the *Śāstra*. “विश्वजिता यजेतेत्यनेनो पक्रमप्रभृत्यागवर्गप्रयन्तस्य यागस्य विहितत्वात्” And everything should be donated in this sacrifice [42]. That is why Kālidāsa has shown the heroism of Raghu by donating everything through this sacrifice.

(iii) Jyotiṣamayajña

Kālidāsa says in the tenth canto of KS [43] that one who performs the *havi* in the fire, and then he will be relieved from all the sins and gets the heaven. But when a man reliefs from all the sins and gets the heaven? Mallinātha also quotes the Veda “ज्योतिष्टोमेन स्वर्गकामो यजेत”. It is said in the Veda that human will get the heaven through the *Yotiṣamayajña*. But when this sacrifice should be done? The commentator Karkācārya says in the *Kāś* that this sacrifice should be done in the spring season [44]. This sacrifice has four parts like *Agniṣṭoma*, *Ukthya*, *Ṣoḍaśī* and *Atirātra*. Āpastamba says that heaven is obtained by performing this sacrifice [45].

(iv) Putreṣṭi-yajña

Kālidāsa has been mentioned the sacrifice of *Putreṣṭi*. It has been performed to get the son. The poet says in the tenth canto of the RV that the sage Ṛṣyaśrīna and other sages have performed the *Putreṣṭi* sacrifice for Daśaratha who wants a male child [46]. This sacrifice is in category of *Kāmyeṣṭi*. Āśvalāyana says that this sacrifice is fought for the sake of the son [47]. So Daśaratha has done this sacrifice for getting the son with the help of the priests.

It has been stated in the ninth canto of RV [48] that the king Daśaratha has taken the initiate of sacrifice after wearing the cloth made by deer, with carrying the staff in hand and tided the girdle of Kuśa in the waist. Here Kālidāsa has used the word अजिन and दण्ड. Here it is well known by the Mallinātha that the *Ajina* and *danḍa* mean *Kṛṣṇājina* and *Audumbara* “अजिनं कृष्णाजिनं दण्डमौदुम्बरम्”. Mallinātha also quoted the *Śruti* in his commentary “कृष्णाजिनं दीक्षयति औदुम्बरं दीक्षितदण्डं यजमानाय प्रयच्छति” and “शरमयी मौञ्जी वा मेखला तथा यजनामं दीक्षयति” that means the

⁴⁰ सर्वस्वे दत्ते द्रव्यस्याभावात् तदन्तो दक्षिणादानान्तो विश्वजिद्यागः । Kāś., XXII.1.12 (commentary)

⁴¹ पुत्र रघुस्तस्य पदं प्रशास्ति महाक्रतोर्विश्वजितः प्रयोक्ता । चतुर्दिगावर्जितसंभृतो यो मृत्पात्रशेषामकरोद्विभूतिम् ॥ RV., VI.76

⁴² सर्वस्वं ददातीति च सर्वस्वदानम् । Kāś., XXII.1.15 (commentary)

⁴³ त्वयि जुह्वति होतारो हवीषि ध्वस्तकल्मषाः । भुञ्जन्ति स्वर्गमेकस्त्वं स्वर्गप्राप्तौ हि कारणम् ॥ KS., X.18

⁴⁴ ज्योतिष्टोमो वसन्ते कर्त्तव्य इत्यर्थः । Kāś., VII.1.5 (commentary)

वसन्ते ज्योतिष्टोमेन यजेत । Āś., X.2.1

⁴⁵ स्वर्गकामो ज्योतिष्टोमेन यजेत । Āpastamba Śrautasūtra, X.2.1

⁴⁶ ऋष्यशृङ्गादयस्तस्य सन्तः सन्तानकाङ्क्षिणः । आरेभिरे जितात्मानः पुत्रीयामिष्टिमुत्विजः ॥ RV., X.4

⁴⁷ पुत्रकामस्य इष्टिः पुत्रकामेष्टिः । Āśvalāyana Śrautasūtra, II.10.8

⁴⁸ अजिनदण्डभूतं कुशमेखलां यतगिरं मृगशृङ्गपरिग्रहाम् । अधिवसन्तुमध्वरदीक्षितामसमभासमभासयदीश्वरः ॥ RV., IX.21

Yajamāna will sit on the sacrifice place wearing the cloth made by black deer and holding the staff in the hand. And he also sits with the wearing the waist belt.

(v) Pañcamahāyajña

(a) Brahmajajña

The great poet Kālidāsa has mentioned about the *Pañcamahāyajña* which has been performed since Vedic period. He has described the *Vedādhyāyana* in the fifth canto of RV [49]. *Vedādhyāyana* is a one type of a sacrifice which is known as *Brahmajajña*. Manu says about this sacrifice the “अध्यापनं ब्रह्म यज्ञः” that means the *Brahmajajña* is done by learn of Vedas [50]. In the *Śatapatha Brāhmaṇa*, the study of the Vedas has been discussed in the form of *Brahmajajña* [51]. *Vājasaneyisaṃhitā*, *Chāndogyaopaniṣad* (ChāU) and *Taittirīya Āraṇyaka* (TaiĀ) also say same on [52]. *Gṛhyasūtra* cites that the daily study of various subjects like Veda, *Brāhmaṇa*, *Kalpa*, *Gāthā*, *Itihāsa* and *Purāṇa* is called the *Brahmajajña* [53]. *Gautama Dharmasūtra* (GauD) says that the worship of Ṛṣi is called *Brahmajajña* and daily study is the *Brahmajajña* [54]. Other Yājñavalkya and Śaṅkha also agreed to them.

It is seen that Kālidāsa has written in the fifth canto [55] that the special curiosity of *Dakṣiṇā* was considered by the preceptor Varadantu to be sufficient for the devotion and faith of disciple, because the teaching is the religion of him. Vālmikī also taught the six *Vedāṅgas* to Lava and Kuśa [56]. Kālidāsa again says that the sages have given the education of the Veda and Dilīpa taught the armament in the twenty-ninth verse of third canto of the RV [57]. So according to the Vedic tradition, the education belongs to *Brahmajajña*. Considering it as a duty towards the sages, he has made the law of the *Vedādhyāyana* under the *Brahmajajña*. Many characters are seen performing their duties towards the sages through daily study and teaching. Hence, Kālidāsa has presented the *Brahmajajña* through the education in his epic. He has also kept the Indian tradition by his writing.

(b) Deva-yajña

Kālidāsa has clearly described about *Devajajña* of the *Pañcamahāyajña* in the RV epic [58]. It is said by him that the king Aja has lusted by learn the education, doing the sacrifices and having birth of son. He was also freed from the debts of the *Devajajña*, *Ṛṣiyajña* and *Pitryajña* through the sacrifices and giving the birth of son.

Here the king Aja got rid of debt of Ṛṣi through the study, and he also got rid of the *Devaṛṇa* and the *Pitr-ṛna* through the sacrifices and giving birth to a son. Then the commentator has explained in his commentary that “ऋषीणां देवगणानामिन्द्रादीनां

⁴⁹ उपात्तविद्यो गुरुदक्षिणाऽर्थो कौत्सः प्रपेदे वरतन्तुशिष्यः ॥ RV., V.1 (cd)

⁵⁰ Manusmṛti, 3.70

⁵¹ अथ ब्रह्मयज्ञः । स्वाध्यायो वै ब्रह्मयज्ञस्तस्या वा । ŚB., XI.5.6.3

⁵² *Vājasaneyi Samhitā*, XXIII.9.12

ChāU., VII.1.1

स्वाध्यायमधीयीतैकामप्युच यजुस्साम वा तद्ब्रह्मयज्ञः । TaiĀ., II.10.10

⁵³ यत् स्वाध्यायमधीयते स ब्रह्म यज्ञः । Āśvalāyana Gṛhyasūtra, III.3.1

Śānkāyana Gṛhyasūtra, I.4.1

⁵⁴ ऋषिपूजा ब्रह्मयज्ञः । ऋषियज्ञो ब्रह्मयज्ञ इति पर्यायः । GauD., I.5.3 (commentary);

नित्यस्वाध्यायः । Ibid., I.5.4

⁵⁵ समाप्तविद्येन मया महर्षिर्विज्ञापितोऽभूद् गुरुदक्षिणायै ।

स मे चिरायास्खलितोपचारां तां भक्तिमेवागणयत्पुरस्तात् ॥ RV., V.20

⁵⁶ साङ्गं च वेदमध्याप्य किञ्चिदुक्त्वात्तशैशवौ । Ibid., XV., 33 (ab)

⁵⁷ अथोपनीतं विधिवद्विपश्चितो विनिन्दुरेनं गुरवोगुरुप्रियम् ।

अवस्थयन्नाश्च बभूवुरत्र ते क्रिया हि वस्तूपहिता प्रसीदति ॥ Ibid., III.29

⁵⁸ ऋषिदेवगणस्वधाभुजां श्रुतयागप्रसवेः स पार्थिवः । अनृणत्वमुपेयिवान् वभौ परिधेर्मुक्त इवोष्णदीधितिः ॥ Ibid., VIII.30

स्वधाभुजां पितृणामनुष्णात्वमृणविमुक्तत्वमुपायि-वान्प्रव्रवान्". He also codes the Veda "ऋणं देवस्य यज्ञेन पितृणां दानकर्मणा । संतत्या पितृलोकानां धारयित्वा परिब्रजेत्".

Here Kālidāsa has explained about the *Devayajñā* from liberation from in above verse. The *havi* offered into the fire to aim at the gods that is called *Devayajñā*. According to the Gautama, Āpastamba and Baudhāyana^[59], that with the utterance of the words *Svāhā* in the names of the deities, *homa* of *Samidhā* in the fire is called *Deva-yajñā*. The *Havidravya* is called *Devayajñā* which is given daily into the fire of gods. Manu and Śāṅkha have also given the definition of the *Devayajñā*^[60]. Yājñavalkya expects the words of Manu. In this way the sacrifice and worship have been performed for the duties is called *Devayajñā*. Following the Vedic tradition completely, Kālidāsa has presented the *Devayajñā* in his poem.

(c) Pitṛyajñā

Kālidāsa has used the word 'स्वधाभूजम्' for the *Pitr*. The *Pitryajñā* is a daily ritual to show reverence to the ancestors. Manu has given three types of this sacrifice like *Tarpana*^[61], *Baliharana*^[62], *Śrāddha*^[63]. Yājñavalkya considers *Svadhā* to be a *Pitryajñā*^[64]. Gautama says that the water should give to the ancestors is called the *Pitryajñā*^[65]. In the *Gobhīlasmṛti*, the ritual of *Tarpana*, sacrifice (*balidāna*) and *Śrāddha* have been called *Pitryajñā*^[66]. *Piṇḍādāna* is known as *Pitryajñā*, according to the Śāṅkha^[67]. In this way, the great poet has presented the work to be done with reverence in the many places with the aim of the ancestors in the form of *Pitryajñā*.

(d) Bhūtayajñā

Kālidāsa also mentioned the other word 'बलि' in the MD^[68]. The word *bali* is a sign of worship during the *Sandhyābali* of *Mahākāla*. In the *Uttaramegha*, Kālidāsa has described about *Yakṣiṇī* who is suffering from sorrow, to be involved in *bali*^[69]. Here Kālidāsa has presented the *bali* in meaning of worship. That means worship to ghosts is only *Bhūtayajñā*. *Smṛtikāras* have told the law of sacrifice of the gods in the *Bhūtayajñā*.

The sacrifice of the animals and birds situated on the earth is often considered a *Bhūtayajñā*. Manu has described this sacrifice in detail in *Manusmṛti*. "भूतबलीः भूतयज्ञः"^[70] And Yājñavalkya also supports to the word of Manu^[71]. Āpastamba has also given the system of sacrifice for the dogs

⁵⁹ देवयज्ञस्य अग्निसम्बन्धः प्रसिद्धः । अन्यादिभिः स्वाहाकारन्तैरग्नौ जुहुयात् । GauD., I.5.8-9 (commentary)

देवभ्यः, स्वाहाकारेण ग्रदानम् आकाशात् अशनीयाभावे काष्ठमपि तावदेयम् । वैश्वदेवोक्तप्रकारेणैवैष देवयज्ञः । Āpastamba Dharmasūtra, I.4.13.1

अहरहस्वाहाकुर्यादा काशात् तथैतं देवयज्ञं समाप्तेति । Baudhāyana Dharmasūtra, II.6.4

⁶⁰ अग्नौ होमो वक्ष्यमाणो देवयज्ञः । MS, III.70, (bhāṣya)

A daily performance of homa is called *Devayajñā*. "होमो दैवः" ŚS, V.4

⁶¹ पितृयज्ञस्तु तर्पणम् । MS, III.70 (ab)

⁶² पितृभ्यो बलिशेषं तु सर्वं गक्षिणतो हरेत् । Ibid, III.91 (cd)

⁶³ पितृन्श्राद्धैश्च । Ibid, III.81 (cd) ;

⁶⁴ स्वधा पितृयज्ञः । YāS, I.102

⁶⁵ पितृभ्यश्चोदकदानं यथोत्साहमन्यत् । GauD., I.5.5

⁶⁶ पितृयज्ञस्तु तर्पणम्, श्राद्धं वा पितृयज्ञः स्यात्पित्रोर्बलिरथापि वा । *Gobhila Smṛti*, II.28

⁶⁷ पित्र्यः पिण्डक्रिया स्मृतः । *Śāṅkha Smṛti*, V.4

⁶⁸ कुर्वन् सन्ध्याबलिपटहतां शूलिनः श्लाघनीया मामन्द्राणां फलमविकलं लप्स्यसे गर्जितानाम् ॥ MD, I.38 (cd)

⁶⁹ आलोके ते निपतति पुरा सा बलिव्याकुला वा । Ibid., II.25 (cd)

⁷⁰ MS, III.70

⁷¹ बलिकर्म भूतयज्ञः । YāS, I.102

and *candālas*^[72]. Yājñavalkya says "देवेभ्यश्च हुतादन्नाच्छेषाद्भूतबलिं हरेत् । अन्नं भूमौ श्चाण्डालवायसेभ्यश्च निक्षिपेत् ॥"^[73]. Śāṅkha has told that the *Balikarma* is *Bhūtajñā*^[74]. And Gautama also says "बलिभौतः". Having followed to the Vedic tradition, Kālidāsa has used the word 'Bali' in his poetry.

(e) Nṛyajñā

The *Nryajñā* has mentioned by Kālidāsa in the KS^[75]. The *Nryajñā* is known as a guest rite. So, Pārvaṭī has worshiped the *Brahmacārī* with respectfully. Here the *Brahmacārī* come as a guest. So Kālidāsa has mentioned that guest service in done by Pārvaṭī. Then it is called *Nryajñā*. Mallinātha has explained here "अतिथिषु साध्यातिथेयी" Again in the sixth canto of KS^[76], he has mentioned that Himālaya has welcomed the sages after coming to near them. After that he took away them in his house. Once again Kālidāsa has applied this sacrifice in the KS^[77] when the lord Śiva came to house of Himālaya for marriage. At that time Himālaya worshiped to lord Śiva with gem, new clothes, honey etc.

In the fifth and fifteen cantos of RV^[78], after reaching to the hermitage, Śatrughna welcomed by the sage of Vālmīki with many ornaments. Kālidāsa has shown the importance of *Nryajñā*. Here the king Raghu was greatfully worshiped the sage Varatantu's disciple. "स भूषमर्य वीतहिरण्यमयन्तात्पत्रे निधायार्घ्यमनर्घशीलः". At the same way Śarabhaṅga welcomed Rāma^[79]. Once again Kālidāsa has worshiped of *Megha* through the *Yakṣa* in the *Purvamegha*^[80].

Nryajñā is very important in *Pañcamahāyajñā*. This tradition comes from Vedic tradition. The worship of the guest is given the very importance in the Vedic literature. According to Manu, Śāṅkha and Gobhila^[81], the worship of the guest is well known as an *Nryajñā*. The grains etc. have given for *Brahmacārī* is the *Nryajñā*. Hence Kālidāsa has mentioned the thoughts of Veda in his poem.

In such way, Poets have applied the Vedic sacrificial act in his poetries which are described fogging the Vedic texts. We have seen how these sacrifices were in vogue during period of Kālidāsa and he has succeeded putting the thoughts of *Śruti* in his poems. Hence we can say that the influence of the Veda is seen on the poet in *Mahākāvya*s.

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⁷² Āpastamba Dharmasūtra, III.87-93

⁷³ YāS, I.103

⁷⁴ बलिभौतः । *Śāṅkha Smṛti*, V.4

Gobhila Smṛti, II.28

⁷⁵ तमातिथेयी बहुमानपूर्वया सपर्यया प्रत्युदियाय पार्वती । KS., V.31

⁷⁶ Ibid, VI. 50, 52

⁷⁷ Ibid, VII.72

⁷⁸ तमृषिः पूजयमास कुमारं क्लान्तवाहनम् । तपः प्रभावसिद्धाभिर्विशेषप्रतिपत्तिभिः ॥ RV., XV.,12

Ibid, V.2

⁷⁹ KS., XIII.46

⁸⁰ स प्रत्यर्घः कुटजकुसुमैः कल्पितार्घ्याय तस्मै । प्रीतः प्रीतिप्रमुखवचनं स्वागतं व्याजहार ॥ MD., I.4

⁸¹ नृयज्ञोऽतिथिपूजनम् । MS, III.70; *Śāṅkha Smṛti*, V.4; *Gobhila Smṛti*, II.28

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