

57-59. Even a barren woman gets a good son making gifts of gold, silver etc. The worship of the guardians of the quarters, the elephants of the quarters, the serpents, the guardians of dams, the three-eyed⁸¹ Rudra and Viṣṇu, the remover of sins, bestows perfect knowledge. The worship of Brahman, Dhanvantari⁸² and of the twin deities—Aśvins⁸³ alleviates ailments, prevents foul death and suppresses all sickness instantaneously.

60-62. Gifts of salt, iron, oil, pulses, Trikaṭuka, fruits, scents, drinking water etc., liquids in prastha measures and solids in pala weights enable the devotee to attain heaven. The worship of Śiva and others early in the morning in the month of Dhanus enables the devotees to achieve everything gradually. The offering of eatables shall preferably be ghee-soaked rice of the Śālī variety and well-cooked.

63. The offering of various kinds of cooked rice is specially recommended in the month of Dhanus. The person who gives cooked food in the month of Mārgaśīrṣa shall attain all desired benefits.

64-65. The giver of cooked food in the month of Mārgaśīrṣa shall attain destruction of sins, achievement of the desired objects, good health, virtue, good comprehension of the Vedic passages, good practices, great enjoyment here and hereafter, the permanent unification with the Godhead and the realisation of the perfect knowledge of the Vedānta.

81. One of the eleven names of Rudras (MP. 5. 29-30) which has been variously interpreted. It represents the various triads on which the entire cosmos is based. It is both the deity of the three eyes or the conscious principles of Jagrat, Svapna and Suṣupti or Sūrya, Candra and Agni and also the son of three Mothers, Ambā, Ambikā. and Ambālikā. These three sisters represent the three fires of the cosmic yajña or the three Mothers who create the three great principles of mind, life and matter. MP. A Study PP. 66-67.

82. Dhanvantari, said to be the physician of the Gods was produced at the churning of the ocean with a cup of Amṛta in his hands. He is the supposed author of the Āyurveda, the Indian medical science.

83. Aśvins, two Vedic deities, are represented as the physicians who ride in a golden car drawn by horses. Professor Goldstucker (cp Muir's Texts, Vol. V) thinks that the Aśvins represented two distinct elements, the cosmical and the human blended into one. The human element is represented by those legends which refer to the wonderful cures effected by them. The cosmic element relates to their luminous nature. It is more likely that there were some horsemen or warriors of great renown who inspired their contemporaries with awe by their wonderful deeds and more especially by their medical skill.