

stories,—if we accept these in their literal sense, then, with reference to these at least, the Injunction of reciting them would become useless (as no purpose could be served by these mere descriptions); hence we take these to indirectly imply the *praise* or *deprecation* (of certain courses of action) And as these descriptions have been inserted with the sole purpose of such *praise* or *deprecation*, they need not be necessarily taken as absolutely correct with regard to facts

Guided as they were by their study of the Veda, Vālmiki, Vyāsa, and others composed their works on the same lines as the Veda (and hence it is that we find in the works of these men, as in the Veda, many apparently useless stories, &c), and as those for whom these works were intended were persons of varying degrees of intelligence and diverse tastes, it was only proper for them to insert every kind of matter in their works (so that they might be of use to all men). Hence it is that in certain parts we find pure Injunctions, while in others the Injunctions are mixed up with *Arihavadās*, and among these latter, too, some have only brief *Arihavadās*, while others have extensive ones, the sole motive for this diverse procedure lying in the making of the work attractive to all men

Some of these Injunctions (in the *Mahābhārata*, &c), are based directly upon the Veda, while others are based upon considerations of ordinary pleasure and pain, as experienced in the world. Similarly, among the *Arihavadās*, too, some are those that appear in the Veda, some are based upon ordinary experience, while there are some that are purely imaginary, like ordinary poetry. But all of these have an authoritative-ness based upon the fact of their *praising* (the enjoined Actions)

As for those portions of the Purānas, however, which are not capable of being taken along with any Injunction, some of them are such as give pleasure in the mere listening to them,—such are the descriptions of the *Gandhamādana*, &c, and some, as for instance, the descriptions of wars, &c, serve to encourage the brave as well as the coward, and thereby serve a distinctly useful purpose for the Kings of men. In those cases, however, where none of these is possible,—such, for instance, as the hymns to deities, which we do not find capable of bringing about any perceptible results,—we assume an unseen result

(*Here ends the explanation of the main Siddhānta.*)

Says the *Bhāshya*. *Though such passages as 'Vāyurva kshēpshkhā dēvatā' and the like, are not related directly to any actions, yet inasmuch as they can be taken along with an Injunction, they are accepted as authoritative*

Some people explain this passage in the following manner. "From "the assertion of the *Bhāshya*—*Why should there be a praise? Because*